



FOURTH SUNDAY OF EASTER

APRIL

26

2026

*At any time in the service when we invite you to stand
you are welcome to remain seated if you need to.*

INTROIT

A new commandment

Richard Shephard (1949-2021)

PROCESSIONAL HYMN

**For the healing of the nations,
God, we pray with one accord;
for a just and equal sharing
of the things that earth affords.
To a life of love and action
help us rise and pledge our word.**

**Lead us, Holy God, to freedom,
from despair your world release;
that redeemed from war and hatred,
all may come and go in peace.
Show us how through care and goodness
fear will die and hope increase.**

**All that kills abundant living,
let it from the earth be banned;
pride of status, race or schooling,
dogmas breaking down your plan.
In our common quest for justice
may we hallow life's brief span.**

**You, Creator-God, have written
your great name on humankind;
for our growing in your likeness
bring the life of Christ to mind;
that by our response and service
earth its destiny may find.**

Words: Fred Kaan (1929-2009)

Tune: Westminster Abbey, Henry Purcell (1659-1695)

adapted by Ernest Hawkins (1802-1868) from an anthem. TiS 432



Praise the liv-ing God from the earth! Praise God from the heav-ens,



sun and moon, and shin-ing stars, praise the liv-ing God!

Praise the living God:

clouds and storms and ocean currents,
fish in the sea and creatures of the deep,
animals and cattle, insects and birds,
praise the living God!



Praise the liv-ing God from the earth! Praise God from the heav-ens,



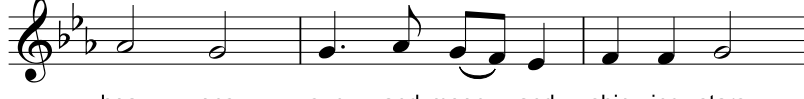
sun and moon, and shin-ing stars, praise the liv-ing God!

Praise the Holy Name

who did not rely only on angels and messengers
but came among us in person, whose living presence saves us!
Praise God's Holy Name!



Praise the liv-ing God from the earth! Praise God from the



heav - ens, sun and moon, and shin-ing stars,



praise the liv-ing God! praise the liv-ing God!

1

Please be seated.

A NEW COMMANDMENT

Hear the teaching of Christ:

A new commandment I give to you,
that you love one another as I have loved you.

Spirit of God, search our hearts.

SENTENCE AND PRAYER OF THE DAY

“I come that you might have life and have it abundantly.”

John 10:13

**God of Peace,
we listen with ears open wide
to the many different voices around us.
We pray for discernment
that we might hear clearly the voices telling stories
that bring life and hope to us and to others.
We pray that we, in our turn,
will be compelled to tell of life and hope. Amen.**

FIRST READING

A reading from the Acts of the Apostles.

Acts 2:42-47

Hear what the Spirit is saying to God's people.

Thanks be to God.

GRADUAL HYMN

The Lord's my shepherd, I'll not want.
He makes me down to lie
in pastures green. He leadeth me the quiet waters by.
He leadeth me, he leadeth me the quiet waters by.

My soul he doth restore again,
and me to walk doth make
within the paths of righteousness,
e'en for his own name's sake;
within the paths of righteousness,
e'en for his own name's sake.

Yea, though I walk in death's dark vale,
yet will I fear none ill.
For thou art with me, and thy rod
and staff me comfort still;
for thou art with me, and thy rod
and staff me comfort still.

My table thou hast furnished in presence of my foes,
my head thou dost with oil anoint,
and my cup overflows;
my head thou dost with oil anoint,
and my cup overflows.

Goodness and mercy all my life
shall surely follow me.
And in God's house for evermore
my dwelling-place shall be;
and in God's house for evermore
my dwelling-place shall be.

*Words: Psalm 23 from "Scottish Psalter" (1650)
Tune: Crimond, melody by Jessie Seymour Irvine (1836-1887)
arr. David Grant (1833-1893). TIS 10*

THE GOSPEL

Hear the Gospel of Christ according to John,
chapter ten, beginning at verse one.



John 10:1-10

This is the Gospel of Christ.



SERMON

ANTHEM

Schafe können sicher weiden

(from Church Cantata BWV 208)

Johann Sebastian Bach (1685-1750)

THE PRAYERS OF THE PEOPLE

Liturgist: Let us pray for those far and near,
people and places, powerful and powerless,
all for whom we are concerned.

THE PEACE

Please stand for the Greeting of Peace.

The peace of God be with you all.

In God's justice is our peace.

E te whanau, Christ calls us to live in unity.

We seek to live in the Spirit of Christ.

Please turn and greet those around you with peace.

OFFERTORY HYMN *

**Dear Shepherd of your people, hear,
your presence now display;
as you have given a place for prayer,
so give us hearts to pray.**

**Within these walls let holy peace
and love and concord dwell;
here give the troubled conscience ease,
the wounded spirit heal.**

**May we in faith receive your word,
in faith present our prayers;
and in the presence of our Lord
unburden all our cares.**

**The hearing ear, the seeing eye,
the humble mind bestow;
and shine upon us from on high
to make our graces grow.**

*Words: John Newton (1725-1807), alt
Tune: St Fulbert, Henry John Gauntlett (1805-1876). TIS 56*

* *During this hymn there is a collection to support St Matthew's.*

For electronic giving options:

1. *to make a fast one-off, or ongoing, donation to St Matthew-in-the-City text **stmatthew** to **818**, or **scan this QR code**:*
2. *use the Tap-n-Go terminal on top of the donation box.*



THE PREPARATION OF THE GIFTS

Glory be to God who flows through all creation,
blessing us with gifts to share.

Musical notation for the first piece. It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). There are two triplets: the first triplet covers G4, A4, and B4; the second triplet covers F#4, E4, and D4.

Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the first line of the second piece. It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet over the last three notes: F#4, E4, and D4.

The Spirit is here God's hope is in us

Cantor *All*

Musical notation for the second line of the second piece. It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet over the last three notes: F#4, E4, and D4.

Lift up your hearts We lift them up to God

Cantor

Musical notation for the third line of the second piece. It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half).

Let us give thanks to the God of peace

All

Musical notation for the fourth line of the second piece. It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half).

It is right to offer thanks and praise.

It is right and a good and joyful thing,
always and everywhere to give thanks to you, Creating God.
In you all things are good.

You love us into being, you form us in your image
and breathe into us the breath of life.

When we turn away, and our love fails,
your love remains steadfast.

Your love delivers us from captivity,
and brings us into lands flowing with milk and honey.

You set before us the way of life.

And so, with the people of earth and all the company of heaven
we praise your name as we join their unending hymn:

Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might
Heav'n and Earth are full of Your glo-ry. Ho - san-na in the high - est.
Bless the One who comes in the pow'r of love. Ho -
san - na, Ho - san - na, Ho - san - na in the high - est!

Holy are you, and blessed is your Son Jesus.
By his baptism and death
you give your church birth into a living hope.
In Christ, risen from death,
you make a new covenant with us
by water and the Spirit, and deliver us into freedom.
We are now your resurrected people, the living body of Christ.
declaring life, hope and justice.

On the last night Jesus shared a meal with his friends,
he took bread, gave thanks to you, broke the bread,
gave it to his disciples, and said:
Take, eat: this is my Body which is given for you.
Do this for the remembrance of me.

When the supper was over he took the cup,
gave thanks to you, gave it to his disciples, and said,
Drink this, all of you;
this is my blood of the new Covenant,
which is shed for you and for all,
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.

On the third day he was revealed to the women
and was recognized by his disciples in the breaking of bread.



² Words by Jenny Blood (1932-2022)

And so, remembering these
your mighty acts in Jesus the Christ,
we offer ourselves as a holy and living sacrifice,
and we praise you and we bless you.

Pour out your Holy Spirit on us gathered here,
and on these gifts of bread and wine.
By your spirit make us one with Christ,
one with each other, and one in loving service to all the world,
until all feast at your heavenly banquet.³

Blessing and hon-our and glo - ry be Yours, here and
ev-'ry -where now and for - ev - er, A - men.

Please be seated.

THE LORD'S PRAYER

Kua akona nei tātou e to tātou Ariki, ka inoi tātou:

E tō mātou Matua i te rangi,

kia tapu tōu Ingoa.

Kia tae mai tōu rangatiratanga.

Kia meatia tāu e pai ai ki runga ki te whenua,

kia rite anō ki tō te rangi.

Hōmai ki a mātou āianeī

he taro mā mātou mō tēnei rā.

Murua ō mātou hara,

me mātou hoki e muru nei,

i ō te hunga e hara ana ki a mātou.

Aua hoki mātou e kawea kia whakawaia;

engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga, te kaha, me te korōria,

Āke, ake, ake. Āmine.

³ Richard Fabian, *St Gregory of Nyssa, San Francisco, adapted*

THE BREAKING OF THE BREAD

We break this bread to share in the hope of Christ.

**We who are many are one body,
for we all share the one bread.**

We sing three times:



Love tri-umphs o-verfear, Love tri-umphs o-verfear,
Love _____ tri-umphs o - ver fear.

THE INVITATION

Haere mai e te kahui a te Atua,
tangohia enei kai rangatira a te Karaiti.

Come, bringing your varied faiths and backgrounds,
for all are welcome to share in this act of communion.

*All are welcome to come and receive the bread and wine;
there are gluten free wafers, just ask the serving priest.*

*There is a chalice for dipping -
simply hold the bread in front of you to signify your choice.*

*If you do not wish to take communion
you may come forward for a blessing.*

Te Taro o te Ora. The bread of life.

Te Kapu o te Ora. The cup of salvation.

MUSIC DURING COMMUNION

Alleluia, I heard a voice

Thomas Weelkes (1576-1623)

These are they which follow the Lamb

John Goss (1800-1880)

Jubilate Deo

Benjamin Britten (1913-1976)

PRAYER AFTER COMMUNION

**Risen Christ, whom we have seen with our eyes
and touched with our hands;
the word of life in whom our joy is complete:
send us out to declare your truth,
your unshakeable faith in the world you love. Amen.** ⁴

BLESSING

Go into every place and every day
as people brimming with the Love of God.
Be graceful in spirit,
hopeful in word,
faithful in deed.
Live, for the risen Christ lives in you.
And the Blessing of God,
Creator, Redeemer and Giver of Life,
be with you this day and always.
Amen.

NOTICES

⁴ *Steven Shakespeare*

FINAL HYMN

Honour the dead, our country's fighting brave,
honour our children left in foreign grave,
where poppies blow and sorrow seeds her flowers,
honour the crosses marked forever ours.

Weep for the places ravaged with our blood,
weep for the young bones buried in the mud,
weep for the powers of violence and greed,
weep for the deals done in the name of need.

Honour the brave whose conscience was their call,
answered no bugle, went against the wall,
suffered in prisons of contempt and shame,
branded as cowards, in our country's name.

Weep for the waste of all that might have been,
weep for the cost that war has made obscene,
weep for the homes that ache with human pain,
weep that we ever sanction war again.

Honour the dream for which our nation bled,
held now in trust to justify the dead,
honour their vision on this solemn day:
peace known in freedom, peace the only way.

*Words: Shirley Erena Murray (1931-2020)
Tune: Eventide, William Henry Monk (1823-1889). TIS 586*

Deacon from the rear of the Church:

Alleluia. Alleluia.

Go now for the Spirit of God is alive in the land.

Amen. We go in the power of love.

Alleluia, alleluia.

ORGAN VOLUNTARY

Wachet auf, ruft uns die Stimme, BWV 645

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

Schafe können sicher weiden, sung here in English as Sheep and lambs may safely graze, is an aria from Johann Sebastian Bach's secular hunting cantata, Was mir behagt, ist nur die muntre Jagd (The lively hunt is all my heart's desire), BWV 208, composed for the Duke of Saxony's birthday celebrations in 1713. It is sung by the character Pales, the deity of shepherds and flocks, drawing a parallel between the peaceful life of sheep under a good shepherd and the happiness of a state with a wise ruler. This must surely rank as one of the finest evocations of pastoralism in all of Baroque music.

'Alleluia, I heard a voice' is unified by recurring musical and verbal material from Revelation 5, a device which the composer had earlier explored and developed through his madrigals. William Harris's life was filled with royal connections, as organist at the chapel of St George's, Windsor from 1933 to 1961 and as piano teacher to the young princesses Elizabeth and Margaret. 'Most glorious Lord of life' is an Eastertide anthem, the text is by the Elizabethan poet Edmund Spenser.

Benjamin Britten's jaunty setting of the Jubilate Deo (Psalm 100) was intended as a companion to his 1934 Te Deum in C, both canticles being sung in the service of Mattins (morning prayer) in the Church of England Book of Common Prayer. It was written in 1961 for St. George's Chapel, Windsor, at the request of the Duke of Edinburgh, and was performed there at his funeral in 2021.

As Bach's Lutheran congregation looked forward to Advent and the new church year, Philipp Nicolai's hymn proclaimed 'Sleepers, wake!', and urged them further: 'Arise, the bridegroom is coming, prepare for the wedding!' - a call to which Zion, as the bride, responds. The chorale appeared in Cantata No 140, performed in the Thomaskirche on the twenty-seventh Sunday after Trinity, 1731. The fourth movement of the cantata is the same music as this prelude, played by strings and continuo, with the chorale melody in the tenor. The organ version is a lively trio which mirrors the joyful, resurrective expectancy of the words, with the chorale resounding through the brilliance of the obbligato.

*We invite you to **keep** this copy of the Service and take it home with you to share with another member of your family, or with a friend*
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Music for Liturgical responses is by Michael CW Bell

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