

# ST MATTHEW-IN-THE-CITY



**TRINITY SUNDAY**

**31 May 2026**

*Cover: The Trinity by Andrei Rublev (1360/1370-1427/1430)*

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

## INTROIT

*Laus Trinitati*

*Hildegard von Bingen (1098-1179)*

## PROCESSIONAL HYMN

**Thou, whose almighty Word  
chaos and darkness heard,  
and took their flight:  
hear us, we humbly pray,  
and where the Gospel's day  
sheds not its glorious ray,  
let there be light!**

**Thou, who didst come to bring  
on Thy redeeming wing  
healing and sight,  
health to the sick in mind,  
sight to the inly blind,  
o now, to humankind,  
let there be light!**

**Spirit of truth and love,  
life-giving holy dove,  
speed forth your flight;  
move on the waters' face  
bearing the lamp of grace,  
and in earth's darkest place  
let there be light!**

**Blessèd and holy Three,  
glorious Trinity,  
Wisdom, Love, Might,  
boundless as ocean's tide,  
rolling in fullest pride,  
through the world far and wide,  
let there be light!**

*Words: John Marriott (1780-1825)*

*Tune: Moscow, adapted from Felice Giardini (1716-1796). TIS 447*

# WELCOME

*Priest:* In the name of God:  
Creator, Redeemer and Giver of life.

**Amen.**

Grace to you and peace from God our Creator,  
the love at our beginning and without end,  
in our midst and with us.

**God is with us, here we find new life.**

*Liturgist:* Let us give thanks  
for the coming of God's reign of justice and love.

**Jesus Christ is good news for the poor,  
release for the captives, recovery of sight for the blind  
and liberty for those who are oppressed.**

## GLORIA

Sing prais - es to God, Cre -  
at - ing Pres - ence, Spin - ner of star - dust bril - liant with light,  
Paint - er of dark - ness, deep - er than night. All glo - ry to God.

Sing prais - es to God,  
born of com - pas - sion, Heal - ing re - la - tion - ship, bless - ing the poor,  
Spurned as a reb - el by peo - ple in power. All glo - ry to God.

Sing prais - es to God,  
Flame of the Spir-it, Dream-ing new vi-sions, sing-ing new songs,  
Bring - er of good news for which the heart longs.  
All glo - ry to God. All glo - ry to God

*Words: Jenny Blood (1932-2022), Music: Michael Bell*

*Please be seated.*

## FORGIVENESS

**Holy One, look at our brokenness.  
We know that in all creation only the human family  
has strayed away from the sacred way.  
We know that we are the ones  
who must come back together  
to walk in the sacred way.  
Holy One, sacred one,  
teach us love, compassion and honour  
that we may heal the earth and heal each other.**<sup>1</sup>

*Priest:* God forgives us, be at peace.

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<sup>1</sup> *Ojibway prayer, Canada*

# SENTENCE AND PRAYER OF THE DAY

The grace of our Saviour Jesus Christ  
and the love of God  
and the communion of the Holy Spirit be with you all!

*2 Corinthians 13:14*

**O God our mystery,  
you bring us to life,  
call us to freedom,  
and move between us with love.  
May we so participate in the dance of your trinity,  
that our lives resonate with you,  
now and forever. Amen.**

## FIRST READING

A reading from the Book of Genesis.

*Genesis 1:1-5*

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

**Thanks be to God.**

## GRADUAL HYMN

**E te Matua a te Atua,  
E te Matua a te Atua,  
E te Matua a te Atua,  
noho mai i o tatou ngakau.**

**E te Tama a te Atua,  
E te Tama a te Atua,  
E te Tama a te Atua,  
arahina tatou katoa.**

**E te Wairua Tapu, Atua,  
E te Wairua Tapu, Atua,  
E te Wairua Tapu, Atua,  
whakau te Hahi katoa.**

**E te Matua, Tama, Wairua Tapu,  
E te Matua, Tama, Wairua Tapu,  
E te Matua, Tama, Wairua Tapu,  
haere mai, haere mai.**

*Words: Bill Bennett. Tune: Tokotorutapu, Bill Bennett. HIOS 24*

## THE GOSPEL

Hear the Gospel of Christ according to Matthew,  
chapter twenty-eight, beginning at verse sixteen.



Be a lamp to my feet.

*Matthew 28:16-20*

This is the Gospel of Christ.



Be a light for my path.

## SERMON

## ANTHEM

*How lovely are the messengers*

*(from St. Paul, Op. 36)*

*Felix Mendelssohn-Bartholdy (1809-1847)*

## 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.*

Blessed be Christ the Prince of Peace  
**who breaks down the walls that divide.**

The peace of God be always with you.  
**Praise to Christ who unites us in peace.**

*Please turn and greet those around you with peace.*

## OFFERTORY HYMN \*

**Holy, Holy, Holy! Living Flame of Glory!  
Early in the morning our song shall rise to thee.  
Holy, Holy, Holy! Strong in love and mercy!  
God in three persons, Blessed Trinity.**

**Holy, Holy, Holy! All the saints adore thee,  
casting down their golden crowns around the glassy sea.  
Cherubim and seraphim falling down before thee,  
God of all time and all eternity.**

**Holy, Holy, Holy! Though the darkness hide thee,  
though our eye through human sin thy glory may not see,  
Only thou art holy, there is none beside thee,  
perfect in power, in love, and purity.**

**Holy, Holy, Holy! Beating heart of Glory!  
All thy works shall praise thy name, in earth and sky and sea.  
Holy, Holy, Holy! strong in love and mercy!  
God in three persons, Blessed Trinity!**

*Words: Reginald Heber (1783-1826), altered by Jim Cotter  
Tune: Nicea, John Bacchus Dykes (1823-1876). TIS 132*

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\* *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

*Cantor*

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

*All*



Bless-ed be God for ev - er.

# THE GREAT THANKSGIVING

*Cantor*



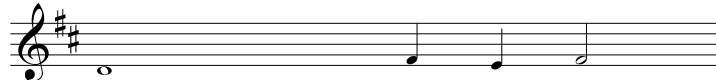
*All*  
The Spirit is here God's hope is in us

*Cantor*



*All*  
Lift up your hearts We lift them up to God

*Cantor*



Let us give thanks to the God of peace

*All*



It is right to offer thanks and praise.

We praise you, life-giving God  
 mystery of being, and freedom of the world.  
 Through your love all things came into being  
 reflecting infinite beauty and the glory of diversity.  
 You drew near to Abraham and Sarah  
 as the unexpected guest;  
 you wrestled with Jacob and blessed him;  
 you dwelt as wisdom with those who listened for your presence.  
 In Jesus of Nazareth you engaged our human story  
 and lived among us.  
 Through the risen Christ and the restless Spirit of life,  
 you bring life to our diversity,  
 you end our isolation, you draw all our ways  
 into the community of your grace.  
 Therefore we join the eternal song,  
 of communion and integrity, of difference and delight: 2

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!

<sup>2</sup>Adapted from Steven Shakespeare, "Prayers for an Inclusive Church", 2008 (alt.)

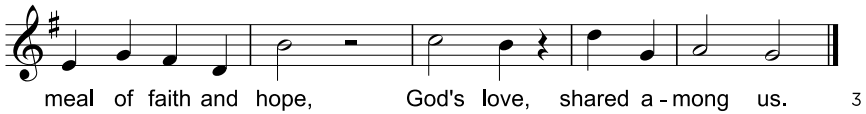
On the night before he died Jesus took bread;  
when he had given thanks he broke it,  
gave it to his disciples and said:

Take, eat, this is my body which is given for you;  
do this to remember me.

After supper he took the cup;

when he had given thanks he gave it to them and said:

Drink this, all of you, for this is my blood which brings new life;  
do this as often as you drink it, to remember me.



Empower our celebration with your Holy Spirit,  
feed us with your life, fire us with your love,  
confront us with your justice,  
and make us one in the body of Christ  
with all who share your gifts of love.

United in the power of love with all who stand for justice,  
we worship you, O God, in songs of everlasting praise.



*Please be seated.*

<sup>3</sup> Words by Jenny Blood (1932-2022)

# 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.**

# THE BREAKING OF THE BREAD

The bread we break is a sharing in the body of Christ.

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

*We sing three times:*



Ve - ni San-cte Spi - ri - tus, tu - i a - mo - ris i - gnemac - cen - de.



Ve - ni San-cte Spi - ri - tus, ve - ni San-cte Spi - ri - tus.

4

*(Come Holy Spirit and kindle the flame of your love.)*

# 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.*

*If the stairs are a barrier please sit in the front pews  
and communion will be brought to you.*

*Te Taro o te Ora. The bread of life.*

*Te Kapu o te Ora. The cup of salvation.*

# MUSIC DURING COMMUNION

*Hymn to the Trinity*

*Pyotr Ilyich Tchaikovsky (1840-1893)*

*Where thou reignest*

*Franz Schubert (1797-1828)*

# PRAYER AFTER COMMUNION

*Priest:*

Filled with a Spirit that calls us and the entire world beyond what we ever thought was possible, we leave this table strengthened with food for the journey and a vision of life as it can be; one diverse family, living in justice and peace.

## **Mystery of God**

**heartbeat of the universe,**

**centre of spirited change and rebirth;**

**we glorify your ways:**

**the ways of dignity and justice,**

**the ways of love for all creatures,**

**the ways of caring for the earth.**

**Let us be simple in our needs,**

**showing compassion for our neighbour,**

**sharing generously what we have,**

**letting go our hurts and fears.**

**For in you we find peace, in you we find hope,**

**and in you we find courage, now and forever. Amen.** <sup>5</sup>

# BLESSING

Go out this day participating in the life of God – by honouring mutuality living in equality and justice, and celebrating the amazing diversity by which our communion is enriched.

And the blessing of God, Creating, Sustaining, Life Giving, be with you all, this day and always.

**Amen.**

# NOTICES

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<sup>5</sup> *Jenny Blood (1932-2022)*

## FINAL HYMN

**O threefold God of tender unity,  
life's great unknown that binds and sets us free:  
felt in our loving, greater than our thought,  
you are the mystery found, the mystery sought.**

**O blaze of radiance, source of light that blinds,  
the fiery splendour of prophetic minds,  
you live in mystery, yet within us dwell;  
life springs from you as from a living well.**

**Most loving Parent, Child of joys and pains,  
creative Spirit, life-force that sustains,  
in bone and flesh, in blood we touch your hand,  
your face we see in water, air and land.**

**In every making, each creative dream  
and in the flowing of life's healing stream,  
when love is born or people reconciled,  
we share your life, O Parent, Spirit, Child.**

**O threefold God of tender unity,  
life's great unknown that binds and sets us free:  
felt in our loving, greater than our thought,  
you are the mystery found, the mystery sought.**

*Words: Bill Wallace  
Tune: Woodlands, Walter Greatedorex (1877-1949). TIS 161*

*Deacon from the rear of the Church:*

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

**Amen. We go in the power of love.**

## ORGAN VOLUNTARY

*Carillon de Westminster*

*Louis Vierne (1870-1937)*

## MUSIC NOTES

Hildegard of Bingen's *Laus Trinitati* is a radiant hymn to the mystery and unity of the Holy Trinity. Written in the 12th century, its soaring plainchant melody reflects Hildegard's visionary spirituality, combining poetic imagery with luminous musical lines that evoke divine light, harmony, and eternal praise. Translation: Praise to the Trinity, she who is the sound and the life and the creator of every last thing in life, she who is the glory of the angelic host and the astounding splendor of the mysteries which are unknown to humanity; she who is in the life of all creation.

*How lovely are the messengers* was written by Felix Mendelssohn-Bartholdy for his oratorio *St. Paul*. The text is based on Romans 10: 15,18. It was composed by Mendelssohn between 1834 and 1836 and first performed at the Lower Rhine Festival in Düsseldorf on May 22 of that year.

Tchaikovsky's *Heruvimskaja pesn* (the Cherubic Hymn, "Izhe kheruvimy") is from his 1878 setting of the Liturgy of St. John Chrysostom, one of the central eucharistic services of the Eastern Orthodox Church. Tchaikovsky wrote, "I consider the liturgy of St. John Chrysostom one of the greatest productions of art. If we follow the service very carefully, and enter into the meaning of every ceremony, it is impossible not to be profoundly moved by the liturgy of our own Orthodox Church...to be startled from one's trance by a burst from the choir; to be carried away by the poetry of this music. One of my deepest joys!" Translation: [We], who mystically represent the cherubim and sing the thrice-holy hymn to the life-creating Trinity, let us now lay aside all earthly cares so that we may receive the King of All, who is invisibly borne aloft by the angelic orders, Alleluia.

Franz Schubert composed *Where thou reignest* during the final years of his short life, a period marked by remarkable productivity in sacred and vocal music. Written in the style of a devotional part-song, it reflects the early 19th-century Viennese taste for lyrical spirituality, blending expressive melody with intimate religious sentiment and classical elegance. It is an English translation of Franz Schubert's sacred vocal quartet *Des Tages Weihe* ("Consecration of the Day"), D. 763. The piece was originally written as a secular hymn (to a text by Friedrich Matthisson) but later adapted into this English church anthem.

*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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