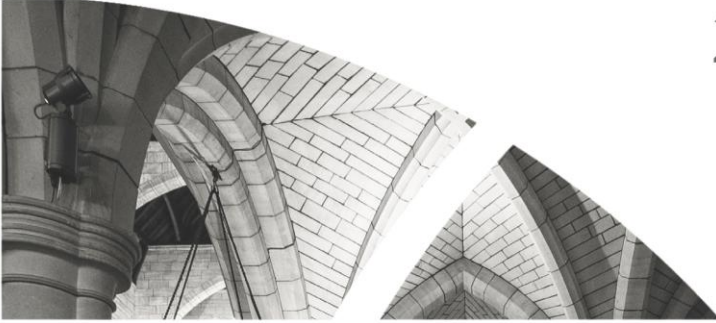




A spirited place
where people stand,
connect and seek
common ground

SUNDAY
JUNE
14
2026



11th Sunday
in Ordinary Time

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

INTROIT

Cantate Domino

Giuseppe Ottavio Pitoni (1657-1743)

PROCESSIONAL HYMN

**There's a wideness in God's mercy
like the wideness of the sea;
there's a kindness in God's justice,
which is more than liberty.**

**There is no place where earth's sorrows.
are more felt than in this place,
but we are again united
with unending love, and grace.**

**For the love of God is broader
than the scope of human mind,
and the heart of the Eternal
is most wonderfully kind.**

**If our love were but more simple
we could listen to God's word;
then our hearts would find assurance
beating strong with one accord.**

*Words: Frederick William Faber (1814-1863) alt.
Tune: Corvedale, Maurice Bevan (1921-2006)*

WELCOME

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:

There is a river whose streams make glad the city of God,
where God has made a holy dwelling.

God is in the midst of the city, it shall not be moved;
God will help us at the break of day.¹

BENEDICITE AOTEAROA

O give thanks to God who is good, whose love endures for ever.
Sunrise and sunset, night and day



Give to God your thanks and praise.

You prophets, priests, cleaners and clerks,
professors, programmers, teachers and learners,
seekers, discoverers, drivers and doctors



Give to God your thanks and praise.

You sweepers, diplomats, writers and artists,
grocers, carpenters, students and shop workers,
homemakers, mystics, aid workers and lawyers



Give to God your thanks and praise.

¹ Psalm 46:4-5

You Māori, Pākehā, women and men, all who inhabit the long white cloud, all saints and martyrs of the South Pacific



Give to God your thanks and praise.

2

Please be seated.

FORGIVENESS

Liturgist:

We come seeking forgiveness and wholeness for ourselves and for our world.

1st time CANTOR, 2nd time ALL



E te A - ri - ki kia_ a - ro - ha mai.



E - te - Ka - rai - ti kia_ a - ro - ha mai.



E te A - ri - ki kia_ a - ro - ha mai.

[Lord have mercy, Christ have mercy, Lord have mercy]

Ian Render. Tune: Newlands Road. FFS 13

Silence

**Holy God,
we acknowledge we have resisted the light of your love,
we have not fully shared the gifts entrusted to us,
we have not treasured the gifts of our neighbours.
We are in need of your love.**

Priest:

God our healer whose mercy is like a refining fire:
touch us with your justice and confront us with your tenderness;
that, being forgiven and comforted by you,
we may reach out to a troubled world.

Amen.³

SENTENCE AND PRAYER OF THE DAY

I will bless Sarah and she shall give rise to nations:
kings of peoples shall come from her.

Genesis 17:16b

**As we sit together God is in the midst of us.
May we offer each other the courage
to step into the liminal spaces beyond our own certainty,
and the openness to welcome the unpredictable spirit of life.
Amen.**

FIRST READING

A reading from the Book of Genesis.

Genesis 18:1-15

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

Thanks be to God.

³*Daily Prayers for All Seasons, p. 15-16*

GRADUAL HYMN

**We love the place, O God,
in which your honour dwells:
the joy of your abode,
all earthly joy excels.**

**We love the house of prayer:
for where Christ's people meet;
our risen One is there
to make our joy complete.**

**We love the word of life,
the word that tells of peace,
of comfort in the strife
and joys that never cease.**

**We love the holy feast
where, nourished with this food,
by faith we feed on Christ,
his body and his blood.**

**O Jesus, give us grace
on earth to love you more,
in heaven to see your face
and with your saints adore.**

*Words: William Bullock (1798-1874),
revised by Henry W. Baker (1821-1877)*

Tune: Quam Dilecta, Henry Lascelles Jenner (1820-1898). HFTC 558

THE GOSPEL

Hear the Gospel of Christ according to Matthew, chapter nine, beginning at verse thirty-five.



Be a lamp to my feet.

Matthew 9:35-10:8

This is the Gospel of Christ.



Be a light for my path.

4

SERMON

SILENCE

ANTHEM

The true glory

Peter Aston (1938-2013)

THE PRAYERS OF THE PEOPLE

Liturgist: Let us gather our hearts and minds in prayer;
prayer for our world and for God's people.

THE PEACE

Please stand for the Greeting of Peace.

Kia tau te rangimārie o te Atua ki a koutou.

A ki a koe ano hoki.

[The peace of God be always with you. And also with you.]

Please turn and greet those around you with peace.

OFFERTORY HYMN *

**Will you come and follow me
if I but call your name?
Will you go where you don't know,
and never be the same?
Will you let my love be shown,
will you let my name be known,
will you let my life be grown
in you, and you in me?**

**Will you leave yourself behind
if I but call your name?
Will you care for cruel and kind,
and never be the same?
Will you risk the hostile stare
should your life attract or scare,
will you let me answer prayer
in you, and you in me?**

* *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.*



**Will you love the 'you' you hide
if I but call your name?
Will you quell the fear inside,
and never be the same?
Will you use the faith you've found
to reshape the world around
through my sight and touch and sound
in you and you in me?**

**Christ, your summons echoes true
when you but call my name.
Let me turn and follow you,
and never be the same.
In your company I'll go
where your love and footsteps show.
Thus I'll move and live and grow
in you, and you in me.**

*Words: John L. Bell and Graham Maule
Tune: Kelvingrove, Trad. Scottish melody, arr. Christopher Tambling. CAHO&N 752*

THE PREPARATION OF THE GIFTS

Cantor **ALL**

Blessed are you God of all creation **through your good - ness**

we have these gifts to_ share. Bless'd be God for-ev - er.

Detailed description: This block contains two staves of musical notation in G major (one sharp). The first staff begins with a whole note for the Cantor and a half note for the All. The lyrics are 'Blessed are you God of all creation through your good - ness'. The second staff continues with a half note for the Cantor and a half note for the All. The lyrics are 'we have these gifts to_ share. Bless'd be God for-ev - er.' The music consists of simple, rhythmic lines with some ties.

THE GREAT THANKSGIVING

Cantor **ALL**

May God be with you. **May the spir - it grant us wis - dom.**

Cantor **ALL**

Let us lift up our hearts. **We lift up our hearts in hope and praise.**

Cantor **ALL**

Let us give thanks to God. **We of-fer our lives in joy and prom - ise.**

Detailed description: This block contains three staves of musical notation in G major. Each staff starts with a whole note for the Cantor and a half note for the All. The lyrics are: 'May God be with you. May the spir - it grant us wis - dom.', 'Let us lift up our hearts. We lift up our hearts in hope and praise.', and 'Let us give thanks to God. We of-fer our lives in joy and prom - ise.' The music is simple and rhythmic, with some ties and a final double bar line on each staff.

In a city of a thousand strands,
laden with the sights and sounds of God's colourful people,
we meet the Creator and discover the mark of God
in both stranger and friend.

O God of many names, we give you thanks that you are both
mother and father to us all,
uniting the people of the city as sisters and brothers.

In a city of forgotten people and lost stories
help us to listen for your good news
amongst those left out or left behind in the busy rush.

We give thanks for Jeremiah who prayed for the city,
for it is here that we make our home and learn of you.

We give thanks for prophets like Deborah
who challenged the people and their leaders in the town square.

Fill our hearts with an image of your son Jesus
who embraces us as a brother
and throws his arms wide to welcome us all.

In the noise and in the silence, in the traffic and at home
we give thanks for his liberating presence as we sing:



Ho - ly, ho - ly, ho - ly, God of prom - ise and ful -



fil - ment, Heav - en and Earth a - bound with your grace.



Ho - san - na, Ho - san - na, all cre - a - tion sings.



Bless'd is the One who comes in the name of God.



Ho - san - na, Ho - san - na, all cre - a - tion sings.

The city was crowded with people from across the world,
the faithful gathered in Jerusalem to celebrate Passover:
the festival of freedom.

Jesus and his friends rented a room above a busy street,
and there they shared a last meal together.

In the quiet of the night Jesus took a piece of bread,
gave thanks, broke it and said:

'This is my body which is given for you; do this to remember me.'

He meets the needs of a hungry city.

When everyone had finished eating

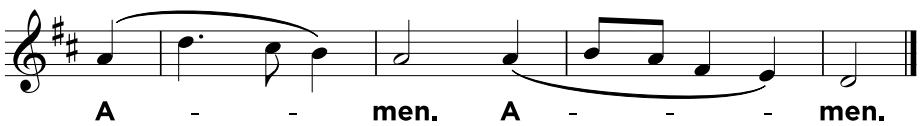
Jesus took a cup of Passover wine, gave thanks and said:

'This cup is the new covenant in my blood; do this to remember me.'

He quenches our thirst as we search for a holy city.⁵



Send your Holy Spirit that we who receive this bread
may indeed be the body of Christ,
and we who share this cup draw strength from the one true vine.
For you dwell in the heavenly city and make all things new;
you are the beginning and the end, the last and the first.



Please be seated.

⁵ Chris Shannahan [2008], adapted

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 āiane 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:

The image shows two staves of musical notation in G major (one flat) and 4/4 time. The first staff contains the melody for the first line of the hymn: "U - bi ca - ri - tas et a - mor,". The second staff contains the melody for the second line: "u - bi ca - ri - tas De-us i - bi est." The melody is simple and hymn-like, with a triplet of eighth notes in the second staff.

U - bi ca - ri - tas et a - mor,

u - bi ca - ri - tas De-us i - bi est.

Taizé, Jacques Berthier (1923-1994)

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

Teach us, good Lord

Sydney Nicholson (1875-1947)

The Call (from Five Mystical Songs)

Ralph Vaughan Williams (1872-1958)

Go forth into the world in peace

John Rutter

PRAYER AFTER COMMUNION

**We bless you, generous God
abiding in every part of the city,
in each other, and in the stranger, who waits with us
for a place at the table of life.
May we also learn the way to make room for all. Amen.** ⁶

BLESSING

NOTICES

⁶ *Jenny Blood (1932-2022)*

FINAL HYMN

**We shall go out with hope of resurrection;
we shall go out, from strength to strength go on;
we shall go out and tell our stories boldly;
tales of a love that will not let us go.**

**We'll sing our songs of wrongs that can be righted;
we'll dream our dreams of hurts that can be healed;
we'll weave a cloth of all the world united
within the vision of new life in Christ.**

**We'll give a voice to those who have not spoken;
we'll find the words for those whose lips are sealed;
we'll make the tunes for those who sing no longer,
expressive love alive in every heart.**

**We'll share our joy with those who still are weeping,
raise hymns of strength for hearts that break in grief,
we'll leap and dance the resurrection story,
including all in circles of our love.**

Words: June Boyce-Tillman

Tune: Londonderry Air, trad. arr. Gabriel Jackson. TNEH 258

Deacon from the rear of the Church.

May the streets of our city be holy ground under your feet.
Go into the city, walking in faith and hope.

Amen. We go in the name of Christ.

ORGAN VOLUNTARY

Prelude on Londonderry Air

Noel Rawsthorne (1929-2019)

MUSIC NOTES

Aston's delightful anthem 'The true glory' was composed for the 50th Anniversary Service of the Royal School of Church Music, held at the Royal Albert Hall in 1977. It is reasonably simple but very effective, using an original text based on the famous prayer of Sir Francis Drake.

Sir Sydney Nicholson, founder of the RSCM, set 'Teach us, good Lord' the famous prayer on the theme of service and personal faith by St. Ignatius Loyola, for two-part choir.

Ralph Vaughan Williams's Five Mystical Songs are settings of poems from George Herbert's celebrated collection The Temple. The Call is a superb example of the composer's ability to elaborate the likes of simple tunes, plainsong and hymns into moving messages of faith and mysticism. Herbert himself wrote that music was 'not a science only, but a divine voice', a view that Vaughan Williams, a confirmed agnostic, also shared.

John Rutter's short anthem 'Go forth into the world in peace' is a statement of the Christian intent, serene in its quiet confidence. The words of blessing are from the 1928 Book of Common Prayer.

*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 **OR put in a recycling bin provided at the back of the church.***

Music for Liturgical responses is by Matthew Howes

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