

The logo for St Matthew in-the-City features a stylized graphic of a church dome and a building facade with a grid of windows, rendered in shades of grey and white.

**St
Matthew
in-the-City**

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

SUNDAY
JUNE
28
2026



13th 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

Father, bless me to the dawn

David Hamilton

PROCESSIONAL HYMN

**New every morning is the love
our wakening and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.**

**New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiven,
new thoughts of God, new hopes of heaven.**

**If, on our daily course, our mind
be set to hallow all we find,
new treasures still, of countless price,
God will provide for sacrifice.**

**The trivial round, the common task,
will furnish all we need to ask;
room to deny ourselves, a road
to bring us daily nearer God.**

**Only, O God, in thy dear love,
fit us for perfect rest above,
and help us, this and every day,
to live more nearly as we pray.**

*Words: John Keble (1792-1866)
Tune: Melcombe, melody by Samuel Webbe (1740-1816). TIS 213(ii)*

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

Those who welcome you also welcome me,
and those who welcome me welcome the One who sent me.

Matthew 10:40

**Welcoming God,
giving space for creation to return your love:
strengthen us to be apostles of an open table,
a place of hospitality,
challenging the world with your gift of unconditional love.
Amen.**

FIRST READING

A reading from the Book of Genesis.

Genesis 22:1-14

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

**Breathe on me, breath of God,
fill me with life anew,
that I may love what thou dost love
and do what thou wouldst do.**

**Breathe on me, breath of God
until my heart is pure,
until with thee I will one will,
to do and to endure.**

**Breathe on me, breath of God,
till I am wholly thine,
until this earthly part of me
glows with thy fire divine.**

**Breathe on me, breath of God;
so shall I never die,
but live with thee the perfect life
of thine eternity.**

*Words: Edwin Hatch (1835-1889)
Tune: Carlisle, Charles Lockhart (1745-1815). TiS 234*

THE GOSPEL

Hear the Gospel of Christ according to Matthew,
chapter ten, beginning at verse forty.



Be a lamp to my feet.

Matthew 10:40-42

This is the Gospel of Christ.



Be a light for my path.

4

SERMON

SILENCE

ANTHEM

Love bade me welcome

Ralph Vaughan Williams (1872-1958)

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 *

Come and find the quiet centre
in the crowded life we lead,
find the room for hope to enter,
find the frame where we are freed:
clear the chaos and the clutter,
clear our eyes, that we can see
all the things that really matter,
be at peace, and simply be.

Silence is a friend who claims us,
cools the heat and slows the pace,
God it is who speaks and names us,
knows our being, touches base,
making space within our thinking,
lifting shades to show the sun,
raising courage when we're shrinking,
finding scope for faith begun.

In the Spirit let us travel,
open to each other's pain,
let our lives and fears unravel,
celebrate the space we gain:
there's a place for deepest dreaming,
there's a time for heart to care,
in the Spirit's lively scheming
there is always room to spare!

Words: Shirley Erena Murray (1931-2020)

Tune: Beach Spring, attrib. B. Franklin White (1844); harm. R. A Nelson (1978). VU 374

* *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 **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 lines of musical notation in G major (one sharp). The first line is for the Cantor, starting with a whole note G4. The second line is for 'ALL', starting with a quarter note G4, followed by quarter notes A4, B4, C5, and D5. The lyrics are: 'Blessed are you God of all creation through your good - ness we have these gifts to_ share. Bless'd be God for-ev - er.'

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 lines of musical notation in G major. The first line is for the Cantor, starting with a whole note G4. The second line is for 'ALL', starting with a quarter note G4, followed by quarter notes A4, B4, C5, and D5. The lyrics are: 'May God be with you. May the spir - it grant us wis - dom.' The third line is for the Cantor, starting with a whole note G4. The fourth line is for 'ALL', starting with a quarter note G4, followed by quarter notes A4, B4, C5, and D5. The lyrics are: 'Let us lift up our hearts. We lift up our hearts in hope and praise.' The fifth line is for the Cantor, starting with a whole note G4. The sixth line is for 'ALL', starting with a quarter note G4, followed by quarter notes A4, B4, C5, and D5. The lyrics are: 'Let us give thanks to God. We of-fer our lives in joy and prom - ise.'

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.'

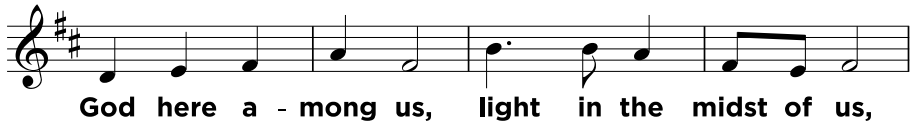
He meets the needs of a hungry city.

When everyone had finished eating

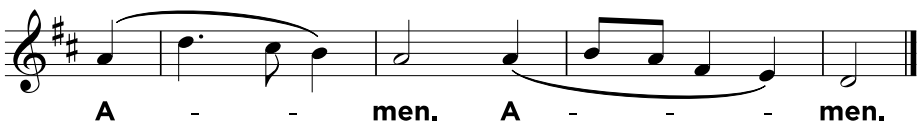
Jesus took a cup of Passover wine, gave thanks and said:

'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:



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

Greater love

John Ireland (1879-1962)

Agnus Dei (from Echo Mass)

Janet Jennings

May the road rise to meet you

David Hamilton

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

⁶ *Jenny Blood (1932-2022)*

BLESSING

Hold on to what is good
even if it is a handful of earth.
Hold on to what you believe
even if it is a tree which stands by itself.
Hold on to what you must do
even if it is a long way from here.
Hold on to life
even when it is easier letting go.
And the blessing of God, Creating, Redeeming and Giving us life,
be with you all, this day and always. **Amen.**

NOTICES

FINAL HYMN

**God of all time, all seasons of our living,
source of our spark, protector of our flame,
blazing before our birth, beyond our dying,
God of all time, we come to sing your name.**

**Here in this place, where others have been building,
we come to claim the legacy of faith,
take, in our turn the telling of your story,
and though we tremble, speak your hope, your truth.**

**Spirit who draws our fragile selves together,
Spirit who turns a stranger to a friend,
be at this table where we greet each other,
be in the peace we pass from hand to hand.**

**Let us not die from poverty of caring,
let us not starve, where love is to be shared.
Come, break us open to receive your healing:
your broken body be our wine and bread.**

*Words: Shirley Erena Murray (1931-2020)
Tune: Highwood, Richard Runciman Terry (1865-1938). TiS 617*

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

Grand Chœur in B♭ major

Théodore Dubois (1837-1924)

MUSIC NOTES

David Hamilton sets the texts of two short blessings. The first is a text by English writer and theologian David Adam who for many years was Vicar of Holy Island, Lindisfarne. He is now retired but still lives on Lindisfarne. He has published several collections of art, reflections, prayers, and meditations based on the Celtic tradition. The original SSAA version of 'Father, bless me to the dawn' was written for St. Mary's Schola (St. Marys College, Auckland). The second text is the well-known traditional Irish blessing, one of the most cherished benedictions in the English-speaking world, in an arrangement that Hamilton made for Brendan O'Connor and the Cois Cladaigh Chamber Choir of Galway, Ireland.

George Herbert (1593-1633) was a Jacobean metaphysical poet and Anglican priest. 'Love bade me welcome' is part of The Church, the central section in his collection of sacred poems entitled The Temple. The nature of love is a central problem in The Church, as Herbert analyses and dramatizes different forms of it. 'Love bade me welcome' is the third in sequence of three poems. The first two focus on earthly love and how it tends to attract more attention than holy love. 'Love bade me welcome' meditates on sacred love by personifying love in a passionate dialogue between the author and God. Here, God is seen as an inviting lover, explaining love's worthiness in spite of the author's shame. At the very end of the song in a moment of rapt stillness and beauty, the singers wordlessly intone the melody of the ancient eucharistic hymn 'O sacrum convivium'. For Herbert, the eucharist is the Act, the supreme love-giving gift of God. In one of Ralph Vaughan Williams's great moments, it is revealed in the radiant and traditionally Edenic key of E major.

The anthem Greater love was commissioned in 1912 for Charles Macpherson, the sub-organist of St Paul's Cathedral, London. Intended as a meditation for Passiontide, it drew its text from a compilation of scriptural passages in Daily Light on the Daily Path, a series of booklets containing bible readings which John Ireland used on a regular basis. With the outbreak of war in 1914, the anthem's text gained a special resonance as the casualties from the front mounted. It has the scope and narrative of a small cantata, through its continuity and dialogue between soloists and chorus. In the reflective commentary of the opening section, the solo tenor is then affirmed by everyone. Ireland assigns the words of Peter (1 Peter 2: 24, 'that we, being dead to sins'), to the full chorus, as if they were the people of the church. Similarly, Paul's words from Romans 12: 1, 'I beseech you brethren', which epitomizes the anthem's theme of self-sacrifice, are sung initially by the alto and tenor in unison before they are joined by the 'willing body of all believers'.

*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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