



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

SUNDAY
JUNE
21
2026



12th 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

Adoramus te, Christe

Orlande de Lassus (1532-1594)

PROCESSIONAL HYMN

***Lift high the cross, the love of Christ proclaim
till all the world adore his glorious name!***

**Come, Christian people, sing your praises, shout!
If we are silent, even stones cry out.**

Lift high the cross...

**Jesus, you wept to see our human strife,
teach us compassion for each human life.**

Lift high the cross...

**Peace was your plea and peace your loving theme
let peace be our passport, peace a living dream.**

Lift high the cross...

**Great is the cost of walking on this road,
to follow and suffer with the Son of God.**

Lift high the cross...

**Worlds to be born and children yet to be
come, take up this song into eternity.**

**Lift high the cross, the love of Christ proclaim
till all the world adore his glorious name!**

*Words: Shirley Erena Murray (1931-2020) based on George William Kitchin (1827-1912)
and Michael Robert Newbolt (1874-1956)*

Tune: Crucifer, Sydney Hugo Nicholson (1875-1947). AA 87

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.

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

You, O God, are good and forgiving,
abounding in steadfast love to all who call on you. *Psalm 86:5*

**God of truth uncovered,
you trace the sparrow's flight,
and plumb the secret places of the heart:
bring our fear and conflict into the light of your presence;
help us to lose our hollow life and find our way to you.
Amen.** ⁴

FIRST READING

A reading from the Epistle to the Romans.

Romans 6:1b-11

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

Thanks be to God.

GRADUAL HYMN

**O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home.**

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

⁴ *Steven Shakespeare*

**Before the hills in order stood,
or earth received her frame,
from everlasting thou art God
to endless years the same.**

**A thousand ages in thy sight
are like an evening gone:
short as the watch that ends the night
before the rising sun.**

**O God, our help in ages past,
our hope for years to come,
be thou our guard while troubles last,
and our eternal home.**

*Words: Isaac Watts (1674-1748), Psalm 90:1-6
Tune: St Anne, melody from 'A Supplement the the New Version', 1708 probably by
William Croft (1678-1727). TIS 47*

THE GOSPEL

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



Be a lamp to my feet.

Matthew 10:24-39

This is the Gospel of Christ.



Be a light for my path. 5

SERMON

SILENCE

ANTHEM

When I survey the wondrous cross

John Bertalot

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 *

**For the bread that has been broken,
for the wine that has been poured,
for the words that have been spoken
now we sing with one accord.**

**By the pledge of love among us,
by the gift of peace restored,
by the call of Spirit in us
may we sing with one accord.**

**As we listen to the Gospel
hear the meaning of each word
may our hearts be broken open
as we sing with one accord.**

* *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.*



**May we serve with joyful living
loving all in deed and word.
Let the gospel truth be with us
as we sing with one accord.**

*Words: Cecily Sheehy (adapted)
Tune: Omni Die, melody from David Gregor Corner's 'Gesangbuch', Nüremberg, 1631
arr. William Smith Rockstro (1823-1895). TIS 101*

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.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of two lines. The first line starts with a whole note for the Cantor and a half note for the All. The second line continues the melody with quarter and eighth notes.

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.**

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of three lines. Each line starts with a whole note for the Cantor and a half note for the All. The melody is simple and hymn-like.

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.’

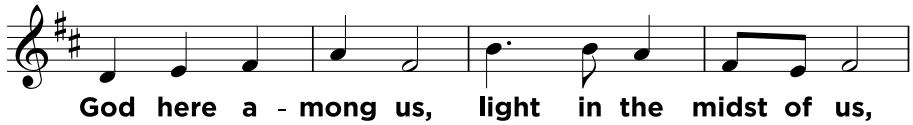
He meets the needs of a hungry city.

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.⁶



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.

⁶Chris 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

God so loved the world

John Stainer (1840-1901)

Ex ore innocentium

John Ireland (1879-1962)

Love divine

Howard Goodall

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.** ⁷

BLESSING

NOTICES

⁷ *Jenny Blood (1932-2022)*

FINAL HYMN

**Forth in your name, O God, I go,
my daily labour to pursue,
you, God, alone resolved to know,
in all I think, or speak, or do.**

**Each task your wisdom has assigned
still let me cheerfully fulfil,
in all my works your presence find,
and prove your good and perfect will.**

**You may I set at my right hand,
whose eyes my inmost substance view,
and labour on at your command,
and offer all my works to you.**

**Give me to bear your easy yoke,
and every moment watch and pray,
and still to things eternal look,
and hasten to your glorious day;**

**for you delightfully employ
all that your bounteous grace has given,
and run my course with even joy,
and closely walk with you to heaven.**

Words: Charles Wesley (1707-1788)

Tune: Song 34, arr. from melody and bass of Orlando Gibbons (1583-1625). TIS 571

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 in C major BWV 545

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

Orlande de Lassus was an undisputed master of all the vocal genres of the late Renaissance, from German Lied to Latin Mass. He was extraordinarily prolific and this setting of 'Adoramus te, Christe' comes from his monumental Magnum opus musicum, published by his sons after his death. With a style that encompassed extreme chromaticism and constant modulation, Lassus stretched the compositional boundaries of his day to produce some of the most important and advanced works to come from the sixteenth century. *Translation: We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world. O Lord, have mercy upon us.*

John Stainer became the Organist of St. Paul's Cathedral, London in 1872. The Crucifixion was composed in 1887 and first performed in St Marylebone Parish Church on Good Friday of that year. Scored for tenor and bass soloists, choir and organ, Stainer conceived The Crucifixion as 'A Meditation on the Sacred Passion of the Holy Redeemer', a work that would be performable by the average village choir and also immediately engaging for the audience. It has, in spite of some criticisms of its high Victorian piety (particularly the words) always proved immensely popular. The words of the chorus 'God so loved the world' are of course taken directly from St. John's Gospel, and the piece has always been regarded by choirs as a fine gem of simple, beautiful Victorian hymnody.

Written in 1944 and first performed at an RSCM summer school in Durham Cathedral, Ex ore innocentium ("Out of the mouths of innocents") sets Bishop Walsham How's hymn It is a thing most wonderful. Unusually for a sacred work, Ireland draws on the richer, post-Romantic language of his secular music, creating an elegiac, through-composed meditation on Christ's Passion. The work unfolds in a carefully balanced design: a solo voice introduces the opening verse in E flat major before another answers in the darker key of C minor. A more intense central section, beginning with "I sometimes think about the Cross", leads through a series of striking harmonic shifts and two climactic passages. After a brief descent into darker territory, Ireland drives the music towards a powerful climax before returning to the opening material. The expressive harmonic writing and the yearning transition into the reprise show Ireland at his most imaginative and emotionally compelling.

Love Divine was commissioned by the British Choir Schools' Association to celebrate the new millennium. Composer Howard Goodall writes that "although a seemingly odd choice of text (the original was published in 1747), I realised on looking at this wonderful set of verses afresh that it was possible to hear them with a slightly different lilt and accent - to put them into a contemporary context." Love Divine was first performed on 26 February 2000 in Oxford by the choir of Christ Church Cathedral, as part of a concert celebrating the founding 150 years before of the city of Christchurch, New Zealand, by a pioneer religious group from the Oxford college.

*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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