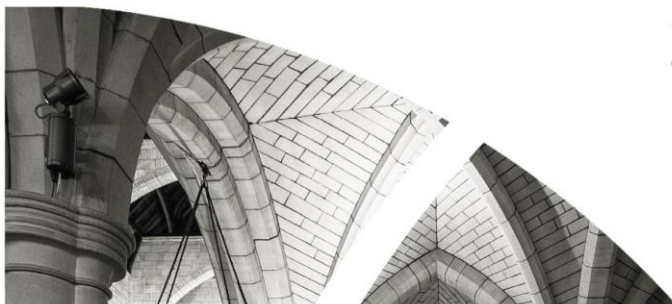




A spirited place
where people stand,
connect and seek
common ground

SUNDAY
AUGUST
16
2026



20th 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

O Lord increase our faith

Henry Loosemore (1600-1670)

PROCESSIONAL HYMN

**We come as guests invited
when Jesus bids us dine,
his friends on earth united
to share the bread and wine;
the bread of life is broken,
the wine is freely poured
for us, in solemn token
of Christ our dying Lord.**

**We eat and drink, receiving
from Christ the grace we need,
and in our hearts believing
on him by faith we feed;
with wonder and thanksgiving
for love that knows no end,
we find in Jesus living
our ever-present friend.**

**One bread is ours for sharing,
one single fruitful vine,
our fellowship declaring
renewed in bread and wine –
renewed, sustained and given
by token, sign and word,
the pledge and seal of heaven,
the love of Christ our Lord.**

*Timothy Dudley-Smith
Tune: Aurelia, Samuel Sebastian Wesley (1810-1876). TiS 457*

WELCOME

Priest:

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

ALL:



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.

The musical score is written on six staves in a single system. It begins with a treble clef, a key signature of two flats (B-flat and E-flat), and a time signature of 6/4. The melody is composed of eighth and quarter notes, with some rests. The lyrics are written below the staves, aligned with the notes. The text is in a simple, sans-serif font. The overall style is clean and modern.

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. Music: Michael Bell

Please be seated.

Liturgist:

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

FORGIVENESS

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 one, look at our brokenness.
All parts of the creation cry out for your healing and love.

**Come to us sacred one;
show us the path to wholeness.
Grow in us the humility
to seek healing from the earth,
and the courage to bring healing to each other.**¹

Priest: God forgives us, be at peace.

SENTENCE AND PRAYER OF THE DAY

My house will be called a house of prayer for all peoples.

Isaiah 56:7

**God of mercy and grace,
give us the discerning courage of the Canaanite woman
to recognise and name you.
Remind us that your borders are spacious;
that you invite all to enjoy your love and protection.
By your Spirit, inspire us
to share your way of mercy and grace
with all our neighbours. Amen.**²

FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 56:1, 6-8

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

Thanks be to God.

¹ *Ojibway prayer, Canada. Adapted by Anton Spelman.*

² *Harrison/McAlpine, p66 adapted*

GRADUAL HYMN

She came to Jesus from outside the fold -
Canaanite woman! Persistent and bold!
Looking to Jesus, she wanted to see
One who would help her and set her child free.

Claiming a blessing, a touch of God's grace,
she knew God's love was not bounded by place.
Jesus, you listened, debated - then healed -
for in her asking, her faith was revealed.

God, you still bless those who seek you in prayer.
You welcome dreamers who faithfully dare.
In Christ, now risen, your mercy extends:
those on the outside are welcomed as friends.

Text: C. W. Gillette, Tune: Slane (1), Irish trad. harm. D. Evans (1874-1948). TiS 547

THE GOSPEL

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



Matthew 15:10-28

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

A Prayer of St Columba

Celia McDowell

Liturgist: We stand to affirm the faith we share
and seek to follow in word and chant
from the cultures of this land.

HE TIKANGA WHAKAPONO THE AFFIRMATION OF FAITH

You, O God, are supreme and holy.



Ko koe, e te Atua tā-pu, **te ti - no Atua,**

You create our world and give us life.



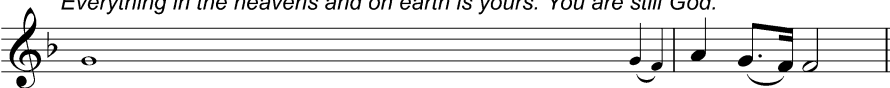
Nōu te mana, te i hi, **te we - hi.**

Yours is the world.



Nōu te ao, te mau ri, **te o - ra.**

Everything in the heavens and on earth is yours. You are still God.



Nāu te katoa, i te rangi, i te whenua. Ko koe to nu **te A - tua.**

You are the light of the world.

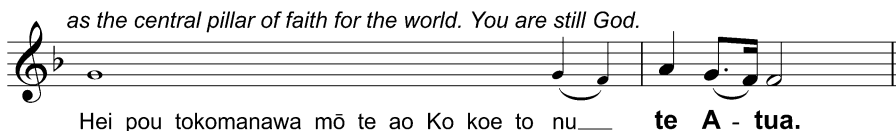


Ko koe te māramatan ga **o te a-o,**

You shine through the darkness



I tīaho rā koe i roto i **te pōu - ri,**



Music: Bishop Muru Walters

Please be seated.

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.

Kia tau tonu te rangimarie o te Ariki ki a koutou.

A ki a koe ano hoki.

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

Please turn and greet those around you with peace.

OFFERTORY HYMN *

**We limit not the truth of God
to our poor reach of mind,
to notions of our day and place,
crude, partial, and confined:
no, let a new and better hope
within our hearts be stirred:
O God, grant yet more light and truth
to break forth from your Word.**

**Who dares to bind to one's own sense
the oracles of heaven,
for all the nations, tongues and climes
and all the ages given?
That universe, how much unknown!
That ocean unexplored!
O God, grant yet more light and truth
to break forth from your Word.**

* *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.*



**Eternal God, incarnate Word,
 Spirit of flame and dove;
 enlarge, expand all living souls
 to comprehend your love;
 and help us all to seek your will
 with wiser powers conferred –
 O God, grant yet more light and truth
 to break forth from your Word.**

Text: George Rawson (1807-1889), adapted by Jenny Blood (1932-2022)

Tune: Kingsfold, from an English and Irish traditional melody coll. Lucy Broadwood (1858-1929) harm. and arr. Ralph Vaughan Williams (1872-1958). TiS 262

THE PREPARATION OF THE GIFTS

Cantor:

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



THE GREAT THANKSGIVING

Cantor

All



Cantor

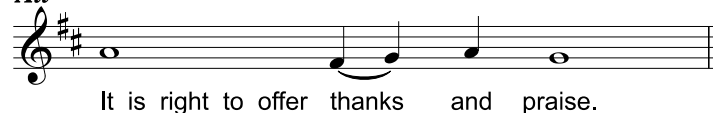
All



Cantor



All



Life-giving God, your word speaks in the void,
calling into being things that are not,
inviting us to share your work of creation.

We thank you for the ages long of gathering stars and cooling earth,
of life evolving and waking eyes of wonder.

We thank you for the creatures with whom we share the world,
for their lives so different from our own and the richness they reveal.

We thank you for the life of Jesus,
formed from Mary's body and nurtured by her faith;
he walked the growing earth and proclaimed a fearless kingdom
of bird and lily, child and stranger, the beggar and the blind.

On the cross, he joined the labour of all creation's yearning;
in his rising, he hallowed all creation to bear the glory of God;
he gives the brooding Spirit to bring to birth a living hope.

Therefore, with all that has life through him
with animals and angels and all who hope for a new creation,
we share the song of love which sounds from all eternity:

4

Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might

2

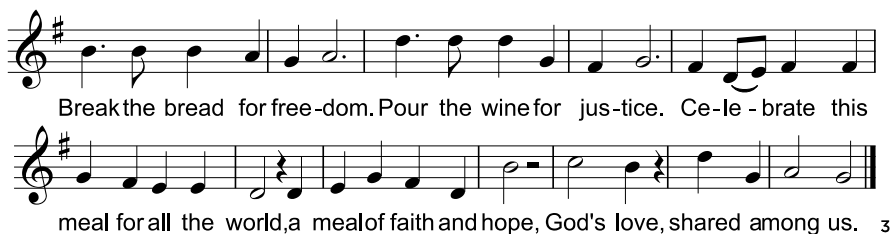
Heav'n and Earth are full of Your glo-ry. Ho-san-na in the high-est.

3

Bless the One who comes in the pow'r of love.

Ho-san-na, Ho-san-na, Ho-san - na in the high - est!

We give thanks for our companion, Jesus Christ;
 who, on the night that he was betrayed,
 gathered with his friends for a meal that tasted of freedom.
 Calling them to his table, he took bread, gave thanks, broke it and said:
 This is my body, which is given for you. Do this to remember me.
 In the same way after supper, he took the cup, saying:
 This cup is the new covenant in my blood.
 Do this, whenever you drink it, to remember me.
 As on that night, so here and now
 he offers himself in touch and taste beyond all words can hold.



We ask that your Holy Spirit will fall upon us and upon these gifts
 so that these fragile, earthly things
 will be to us the bread and wine of life. 4
 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.

³ Words by Jenny Blood (1932-2022)

⁴ Steven Shakespeare, 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 i 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 musical notation is written on three staves in treble clef with a key signature of three sharps (F#, C#, G#). The melody is simple and hymn-like. The lyrics are written below the notes.

A-do-ra-mus te Chris-te, be-ne-di-ci-mus ti-bi,
qui-a per cru-cem tu-am re-de-mi-sti mun-dum,
qui-a per cru-cem tu-am re-de-mi-sti mun-dum. 5

⁵ We adore you, Jesus Christ, and we bless your holy name;
truly your cross and passion bring us life and healing.

THE INVITATION

Haere mai e te kāhui a te Atua,
tangohia ēnei 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

Behold, how good and joyful John Clarke-Whitfield (1770-1836)

He shall feed his flock (from Messiah)

George Frideric Handel (1685-1759)

There's a wideness in God's mercy

Maurice Bevan (1921-2006)

PRAYER AFTER COMMUNION

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.** ⁶

BLESSING

NOTICES

⁶ *Jenny Blood (1932-2022)*

FINAL HYMN

**Lead us, our Creator, lead us
through this world's tempestuous sea;
guard us, guide us, keep us, feed us,
now and to eternity
here possessing every blessing,
if our helper you will be.**

**Saviour, by your grace restore us -
all our weaknesses are plain;
you have lived on earth before us,
you have felt our grief and pain:
tempted, taunted, yet undaunted,
through the desert you did go.**

**Spirit of our God, descending,
fill our hearts with holy peace;
love with every passion blending,
pleasure that can never cease:
thus provided, pardoned, guided,
ever shall our joys increase.**

*Text :James Edmeston (1791-1867), adapted
Tune: Mannheim, melody from a chorale by Friedrich Filitz (1804-1876). TIS 580*

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

Praeludium pro Organo pleno BWV 552,1

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

O Lord increase our faith is a short anthem that was for years attributed to Orlando Gibbons, but is now thought to be by Henry Loosemore, who was organist of King's College, Cambridge from 1627 till his death.

English composer Cecilia McDowall has earned wide acclaim for her richly crafted choral works. Her compositions have been commissioned, performed, and recorded by prestigious ensembles including the BBC Singers, The Sixteen, and many of the choirs of Oxford and Cambridge. She was appointed Honorary Fellow of the Royal School of Church Music in 2017. McDowall's anthem A Prayer of St Columba is characterized by expressive and emotive melodic lines, and features appealing, arching phrases that gently unfold over a rippling keyboard accompaniment.

John Clarke-Whitfeld belonged to the last generation formed entirely in the Georgian cathedral tradition before the upheavals of the nineteenth century. Organist of St John's College, Cambridge, he wrote church music of polished craftsmanship and unflinching practicality. Behold, how good and joyful sets verses of Psalm 133 in charming solos, duets and choruses, with an easy melodic fluency perfectly suited to its text celebrating concord and fellowship.

A beloved alto solo from Part I of Handel's Messiah, He shall feed his flock like a shepherd presents one of Scripture's most enduring images of Christ as the Good Shepherd, who gathers and protects his people.

The Victorian hymnwriter and theologian Frederick William Faber worked with poor people, first in London and later in Birmingham. He understood that many of them felt rejected by society and by churches that seemed judgemental. Through his hymn, he wanted to remind these people that God's love is much greater than they might think, as well as a reminder of the suffering that Jesus went through for us.

The tune for the hymn was written by Maurice Bevan, who had been a member of the choir at St Paul's Cathedral for forty years. The tune was named after an area in Shropshire near the River Corve and the village of Stanton Lacey, where Bevan's father had been a vicar.

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 Michael CW Bell.

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