



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

SUNDAY
AUGUST
30
2026



22nd 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

Christus factus est

Felice Anerio (1560-1614)

PROCESSIONAL HYMN



1. From all the wind's wide quar - ters, come, see the feast is spread,
of soul - sus - tain - ing wa - ters, of true and liv - ing bread;
of sor - rows long de - part - ed, and joys be - yond com - pare
come, poor and hum - ble - heart - ed, the feast of life to share!



2. With mer - cy all - pre - vail - ing God bids the wan - derer come;
in grace and peace un - fail - ing in - vites the child - ren home.
With lov - ing - kind - ness ten - der, God frees us from our sins
in glo - ry and in splen - dour the feast of life be - gins!



Words: Timothy Dudley-Smith
Tune: *Es flog ein kleines Waldvögelin*, melody Memmningen MS (17th cent.); harm.
George Ratcliffe Woodward (1848-1934). *Common Praise* 43

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.
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.

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

SENTENCE AND PRAYER OF THE DAY

"If any want to become my followers,
let them take up their cross and follow me.
For those who want to save their life will lose it,
and those who lose their life for my sake will find it."

Matthew 16:24-25

**Eternal God,
light of the minds that know you,
joy of the hearts that love you,
strength of the wills that serve you;
grant us so to know you that we may truly love you,
and so to love you that we may gladly serve you,
now and always.
Amen.²**

FIRST READING

A reading from the Book of Exodus.

Exodus 3:1-15

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

Thanks be to God.

² NZPB p 627

GRADUAL HYMN

As we gather at your table,
as we listen to your word,
help us know, O God, your presence;
let our hearts and minds be stirred.
Nourish us with sacred story
till we claim it as our own;
teach us through this holy banquet
how to make Love's victory known.

Turn our worship into witness
in the sacrament of life;
send us forth to love and serve you,
bringing peace where there is strife.
Give us, Christ, your great compassion
to forgive as you forgave;
may we still behold your image
in the world you died to save.

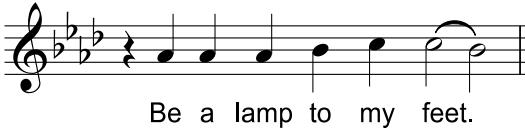
Gracious Spirit, help us summon
other guests to share that feast
where triumphant Love will welcome
those who had been last and least.
There no more will envy blind us,
nor will pride our peace destroy,
as we join with saints and angels
to repeat the sounding joy.

Words: Carl P. Daw, Jr.

Tune: Converse, Charles Crozat Converse (1832-1918). WOV 648

THE GOSPEL

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



Matt 16:21-28

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

When I survey the wondrous cross

John Bertalot

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.



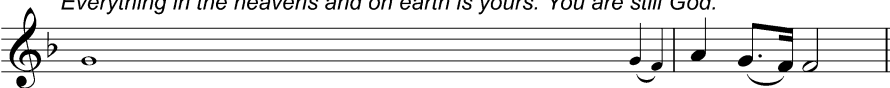
Nōu te mana, te i hi, **te we - hi.**

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.

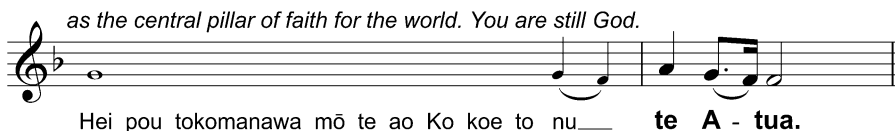


Ko koe te māramatan ga **o te a-o,**

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 *

**'Take up your cross,' the Saviour said,
'if you would my disciple be;
take up your cross with willing heart
and humbly follow after me.'**

**Take up you cross; let not its weight
fill your weak spirit with alarm;
his strength shall bear your spirit up
and brace your heart and nerve your arm.**

**Take up your cross, nor heed the shame,
and let your foolish pride be still:
your Lord refused not even to die
upon a cross, on Calvary's hill.**

**Take up your cross, then, in his strength
and calmly every danger brave;
it guides you to a better home
and leads to victory o'er the grave.**

** 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.*

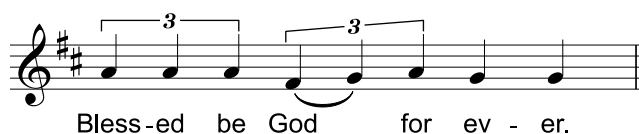


**Take up your cross and follow Christ,
nor think till death to lay it down;
for only those who bear the cross
may hope to wear the glorious crown.**

*Words: Charles William Everest (1814-1877), alt.
Tune: Breslau, melody of 'O Jesu Christ, meins Lebens Licht',
adapted by Felix Mendelssohn-Bartholdy (1809-1847) for 'St Paul'. WOV 496*

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*

Musical notation for the first line. It is in G major (one sharp) and 4/4 time. The melody starts on a treble clef staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet marked with a '3' and a bracket over the last three notes (A, G, F#). The lyrics 'The Spirit is here God's hope is in us' are written below the staff.

Cantor *All*

Musical notation for the second line. It is in G major (one sharp) and 4/4 time. The melody starts on a treble clef staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). There is a triplet marked with a '3' and a bracket over the last three notes (A, G, F#). The lyrics 'Lift up your hearts We lift them up to God' are written below the staff.

Cantor

Musical notation for the third line. It is in G major (one sharp) and 4/4 time. The melody starts on a treble clef staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics 'Let us give thanks to the God of peace' are written below the staff.

All

Musical notation for the fourth line. It is in G major (one sharp) and 4/4 time. The melody starts on a treble clef staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics 'It is right to offer thanks and praise.' are written below the staff.

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

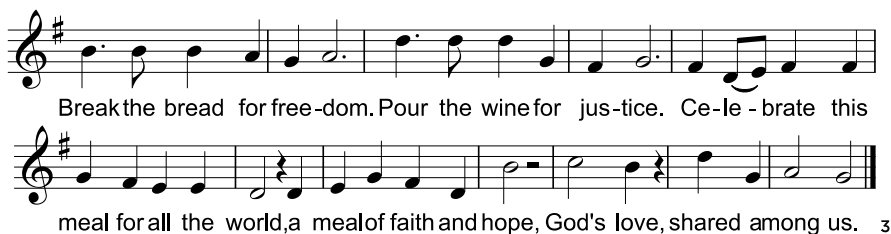
Heav'n and Earth are full of Your glo-ry. Ho-san-na in the high-est.

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 G major (one sharp, F#) and 4/4 time. 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

Ex ore innocentium

John Ireland (1879-1962)

Adoramus te, Christe

Orlande de Lassus (1532-1594)

God so loved the world

John Stainer (1840-1901)

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

Now thank we all our God
with hearts and hands and voices,
who wondrous things hath done,
in whom this world rejoices;
who from our mother's arms
hath blessed us on our way
with countless gifts of love,
and still is ours today.

O may this bounteous God
through all our life be near us,
with ever joyful hearts
and blessed peace to cheer us;
and keep us still in grace,
and guide us when perplexed,
and free us from all ills
in this world and the next.

All praise and thanks to God,
Our maker now be given;
To Christ, and Spirit, too,
Our help in highest heaven,
the one eternal God,
whom earth and heaven adore,
for thus it was, is now,
and shall be evermore.

*Words: M. Rinkart (1586-1649), tr. C. Winkworth (1827-1878): alt.
Tune: Nun danket alle Gott (1), Johann Crüger (1598-1662). TIS 106 (i)*

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

Fiat lux

Théodore Dubois (1837-1924)

MUSIC NOTES

Felice Anerio came from a musical family in Rome. His father, Maurizio, was a trombone player, and his younger brother, Giovanni Francesco, also became a composer. In 1594, Anerio was appointed composer to the Papal Chapel following the death of Palestrina. *Christus factus est* is one of Anerio's best-known works and is particularly noticeable for the strong dissonance at the beginning. He also makes effective use of suspensions throughout the motet, which help create its expressive and emotional atmosphere. Although this is the work that Anerio is now most widely known for, it was in fact not published during his lifetime.

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.

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.

Sir 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.

*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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