



SUNDAY  
FEBRUARY

8  
2026



WAITANGI DAY  
ORDINARY 5

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

## NOTICES

### INTROIT

*Haere Mai!*

*Chris Adams*

### PROCESSIONAL HYMN

**Where mountains rise to open skies  
your name, O God, is echoed far,  
from island beach to kauri's reach,  
in water's light, in lake and star.**

**Your people's heart, your people's part  
be in our caring for this land,  
for faith to flower, for aroha  
to let each other's mana stand.**

**From broken word, from conflict stirred,  
from lack of vision, set us free  
to see the line of your design,  
to feel creation's energy.**

**Your love be known, compassion shown,  
that every child have equal scope:  
in justice done, in trust begun  
shall be our heritage and hope.**

**Where mountains rise to open skies  
your way of peace distil the air,  
your spirit bind all humankind,  
one covenant of life to share!**

*Words: Shirley Erena Murray (1931-2020)  
Tune: Dunedin, Vernon Griffiths (1894-1985). AA 155*

# WELCOME

We gather on this sacred day to remember and to reflect.  
On this Waitangi Day, we honour Te Tiriti o Waitangi  
not only as a founding document of this nation,  
but as a covenant that calls us  
into right relationship with one another.

**We come with open hearts—  
to listen deeply, to learn humbly,  
to lament where trust has been broken,  
and to hope for healing and renewal.**

*Liturgist:*

As followers of Christ,  
we know that covenant is not merely a contract,  
but a sacred bond grounded in love, justice, and mutual care.

**We affirm our commitment to reconciliation,  
to truth-telling, and to unity in Christ.**

Liturgist: In the spirit of our bicultural journey,  
we seek to walk together — tangata whenua and tangata Tiriti—  
in partnership, grace, and shared responsibility.  
Let us worship the God who weaves us together  
in covenant and in community.

**Amen. Let it be so.<sup>1</sup>**

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<sup>1</sup> Honouring Covenant and Unity. A Waitangi Day Reflection and Worship Resource. Te Āhi Weteriana o Aotearoa. The Methodist Church of New Zealand

# 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.

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*

**God of covenant and whanaungatanga,  
we confess that we have not always  
honoured Te Tiriti o Waitangi as sacred.  
We have treated it as history, not as a living relationship.  
We have centered ourselves, and silenced others.  
We have failed to see clearly, to hear meaningfully,  
to feel the heartbeat of the land beneath all our feet.  
Forgive us.  
Heal the breaches.  
Teach us again how to be partners in this place.  
We renew our commitment:  
to walk the covenant path to uphold the dignity of all people,  
and to follow Christ  
in the work of reconciliation, justice, and peace.<sup>3</sup>**

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<sup>3</sup> Honouring Covenant and Unity. A Waitangi Day Reflection and Worship Resource. Te Āhi Weteriana o Aotearoa. The Methodist Church of New Zealand

*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.**<sup>4</sup>

## THE SENTENCE AND PRAYER OF THE DAY

How good and pleasant a thing it is when God's people  
live together in unity.

*Psalm 133:1*

**God of covenant and calling,  
you bind us together;  
keep us faithful to our calling and true to our promises. Amen.**

## THE FIRST READING

A reading from the Book of the prophet Isaiah.

*Isaiah 58:1-9a*

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

**Thanks be to God.**

## THE GRADUAL HYMN

**Tama ngākau mārie, Tama a t'Atua,  
tēnei tonu mātou, arohaina mai.**

**Murua rā ngā hara. Wetekina mai  
ēnei here kino, whakararu nei.**

**Takahia ki raro, tau e kino ai;  
kei pā kaha tonu, ko nga mahi hē.**

**Hōmai he aroha, mōu i mate nei.  
Tēnei ra, e Ihu, tākina e koe.**

**Tēnei arahina, a tutuki noa:  
puta i te pōuri, whiwhi hari nui.**

**Tama ngākau mārie, Tama a t'Atua,  
tēnei tonu mātou, arohaina mai. Amine.**<sup>5</sup>

*Words: Trad. Maori hymn. Tune: Tama ngākau mārie, trad. Maori hymn. AA 128*

<sup>4</sup> Daily Prayers for All Seasons p. 15-16

<sup>5</sup> Son of a peaceful heart, remove our sin. Trample evil underfoot. Give us love and lead us through darkness to joy. Son of a peaceful heart, love us.

# THE GOSPEL

Hear the Gospel of Christ according to Matthew, chapter five, beginning at verse thirteen.



Be a lamp to my feet.

*Matthew 5:13-20*

This is the Gospel of Christ.



Be a light for my path. <sup>6</sup>

# THE SERMON

## SILENCE

## ANTHEM

*Toia mai te waka*

*David Farquhar (1928-2007)*

# 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.*

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<sup>6</sup> Music by Michael CW Bell

## THE OFFERTORY HYMN \*

We're standing here on holy ground,  
on land your hand has made;  
your art displayed in timeless rocks,  
in purple haze and space;  
its kauri trees and silver ferns  
your beauty magnify.

Tread softly then, in awe reflect,  
and listen to the land.

We're standing here on holy ground,  
on land our forbears trod.

They saw your law in hills and streams,  
in rocks and caves and trees;  
a law to tell us who we are,  
to guide and make us strong.

Tread gently then, respect the earth,  
remember whence we've come.

We're standing here on holy ground,  
on land that toil has shaped.

Its fertile plains will feed us all,  
when tilled with care and love.

If mindless greed and drought and flood  
wreak havoc in the land.

Then let us tread with love the earth,  
that's fed us faithfully.

We're standing here on holy ground,  
on land we long to share,  
where each has space and equity,  
and neither want nor fear,  
but demons fierce may gather here  
of race and greed and hate.

Engrave upon our wills, we pray,  
your ancient covenant law.

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\* 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.



We're standing here on holy ground,  
we seek your rule on earth;  
your will be done in politics,  
in law court, market, church;  
your aroha among us reign,  
and each one dwell secure;  
may generations yet unborn,  
live here in harmony.

Words: J. Brown, 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

Music notation for 'The Preparation of the Gifts'. The notation consists of two staves. The first staff is for the Cantor, starting with a G clef and a key signature of two sharps. The second staff is for the All, starting with a C clef. The lyrics are: 'Blessed are you God of all creation through your good - ness' and 'we have these gifts to share. Bless'd be God for - ev - er.'

## THE GREAT THANKSGIVING

Music notation for 'The Great Thanksgiving'. The notation consists of two staves. The first staff is for the Cantor, starting with a G clef and a key signature of two sharps. The second staff is for the All, starting with a C clef. The lyrics are: 'May God be with you. May the spir - it grant us wis - dom.' and 'Let us lift up our hearts. We lift up our hearts in hope and praise.'

Music notation for 'The Great Thanksgiving' continuation. The notation consists of two staves. The first staff is for the Cantor, starting with a G clef and a key signature of two sharps. The second staff is for the All, starting with a C clef. 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.<sup>7</sup>



God here a - mong us, light in the midst of us,



bring us to light, bring us to life.

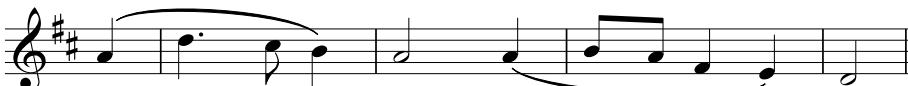
Send your Holy Spirit that we who receive this bread  
may indeed be the body of Christ,  
and we who share this cup draw strength from the one true vine.  
For you dwell in the heavenly city and make all things new;  
you are the beginning and the end, the last and the first.



Praise, praise, glo - ry and love be yours, this and ev-'ry day,



from us and all peo - ple, here and ev-'ry- where.



A - - - men. A - - - men.

Please be seated.

<sup>7</sup> 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 āianei 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

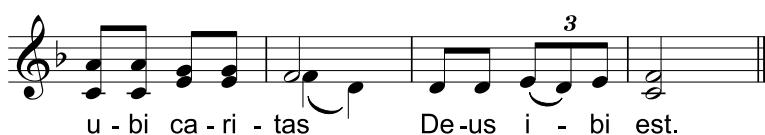
The bread we break is a sharing in the body of Christ.

**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. 3

*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

*Aue, Ihu*

*Māori hymn, arr. Robert Wiremu*

*For the beauty of the earth*

*John Rutter*

*Wairua tapu*

*Wehi whanau arr. Kate Bell*

## 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.<sup>8</sup>**

## THE BLESSING

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<sup>8</sup> Jenny Blood (1932-2022)

## FINAL HYMN

**Community of Christ,  
who made the cross your own,  
live out your creed and risk your life  
for God alone:  
the God who wears your face,  
to whom all worlds belong,  
whose children are of every race  
and every song.**

**Community of Christ,  
look past the Church's door  
and see the refugee, the hungry,  
and the poor.  
Take hands with the oppressed,  
the jobless in your street,  
take towel and water, that you wash  
your neighbour's feet.**

**Community of Christ,  
through whom the world must sound –  
cry out for justice and for peace  
the whole world round:  
disarm the powers that war  
and all that can destroy,  
turn bombs to bread, and tears of anguish  
into joy.**

**When menace melts away,  
so shall God's will be done,  
the climate of the world be peace  
and Christ its Sun;  
our currency be love  
and kindness our law,  
our food and faith be shared as one  
forevermore.**

*Words: Shirley Erena Murray (1931-2020)  
Tune: Leoni, Hebrew Synagogue melody,  
transcribed by Meyer Lyon (1751-1797),  
arr. Thomas Olivers (1725-1799). TIS 473*

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

*Kiwi Fireworks - Overture and Theme*

*Paul Spicer*

## MUSIC NOTES

*Haere mai* was written by former St. Matthew's Voices bass singer Chris Adams, for the official welcome of the University of Otago Arts Fellows in 2011. The text is by the composer. Translation: Welcome, welcome visitors. You have arrived friend and we are happy that you're here. Your presence honours us, so again, welcome.

David Farquhar's *Toi mai te waka* comes from his collection *Waiata Māori*, written in 1985, which seeks to honour traditional texts while using a distinctive choral idiom. It is based on a waiata that Wiremu (Piri) Te Ranga Poutapu composed after he was instructed by Te Paea Herangi in 1936 to build seven carved waka taua representing the people of the seven principal voyaging canoes that arrived in Aotearoa from Hawaiki, in preparation of the centenary celebrations of the signing of *Te Tiriti o Waitangi* in 1940. The waiata's title evokes the call to draw the canoe ashore, a metaphor for welcome, unity, and collective effort. Farquhar's buoyant rhythms contrast with gently flowing lines that mirror paddling and movement. The textures alternate between unison strength and harmonies that evoke a sense of community.

*Aue, Ihu* is a well-loved Māori hymn. It was sung by the men of the 28th (Māori) Battalion before they went into battle, and at the battle's end. It was arranged for the 2011 Opera in the Pa concert in Rotorua by Robert Wiremu. Translation: Look at me, O Jesus, show compassion. Allow me to come within your embrace at the time of distress, when these angry waves seem to assail me, when the storms get stronger.

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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