



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

SUNDAY AUGUST 9 2026



19th 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

Lead me, Lord

Samuel Sebastian Wesley (1810-1876)

PROCESSIONAL HYMN

**Dear God, embracing humankind,
forgive our foolish ways;
reclothe us in our rightful mind,
in purer lives your service find,
in deeper reverence praise,
in deeper reverence praise.**

**In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of your Word,
let us, like them by Spirit stirred,
“Rise up and followers be,
rise up and followers be.**

**O Sabbath rest by Galilee!
O calm of hills above!
There Jesus met you prayerfully:
the silence of eternity
interpreted by love,
interpreted by love.**

**Drop your still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of your peace,
the beauty of your peace.**

**Breathe through the pulses of desire
your coolness and your balm;
let sense be numb, let flesh retire;
speak through the earthquake, wind and fire
O still, small voice of calm,
O still, small voice of calm.**

Words: J. Greenleaf Whittier (1807-1892), adapt. Tune: Repton, C. H. H. Parry (1848-1918). TIS 598

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.

SENTENCE AND PRAYER OF THE DAY

Jesus spoke to them:
"take heart, it is I, do not be afraid".

Matthew 14:27

**Jesus,
when the waters rise and the landmarks disappear,
come to us across the water;
meet us in our fear,
and draw us into your deeper life;
for the glory of your holy name.
Amen.**²

FIRST READING

A reading from the Book of Genesis.

Genesis 37:1-4, 12-28

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

Thanks be to God.

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

² *ANZPB, adapted*

GRADUAL HYMN

**How sweet the name of Jesus sounds
in a believer's ear!**

**It soothes our sorrows, heals our wounds
and drives away our fear.**

**It makes the wounded spirit whole
and calms the troubled breast,
is manna to the hungry soul
and to the weary rest.**

**Dear name! The rock on which I build,
my shield and hiding-place,
my never-failing treasury, filled
with boundless stores of grace.**

**Jesus, my shepherd, brother, friend,
my prophet, priest, and king,
my Lord, my life, my way, my end,
accept the praise I bring.**

**Weak is the effort of my heart,
and cold my warmest thought;
but when I see you as you are
I'll praise you as I ought.**

Words: John Newton 1725-1807

Tune: St Peter, Alexander Robert Reinagle 1799-1877, TiS 485

THE GOSPEL

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



Be a lamp to my feet.

Matthew 14:22-33

This is the Gospel of Christ.



Be a light for my path.

SERMON

SILENCE

ANTHEM

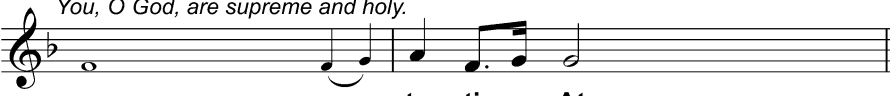
How can I keep from singing?

Robert Lowry (1826-1899)

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 ta-pu, **te ti - no Atua,**

You create our world and give us life.



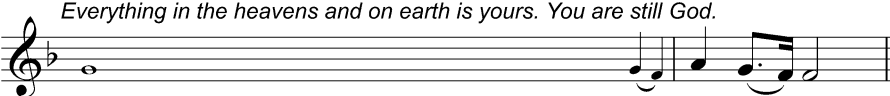
Nōu te mana, te i hi,___ **te we - hi.**

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.

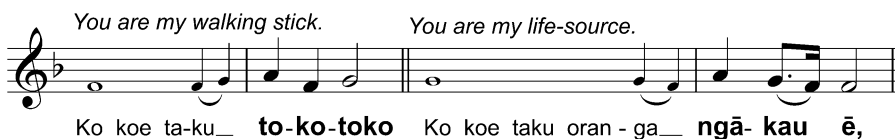
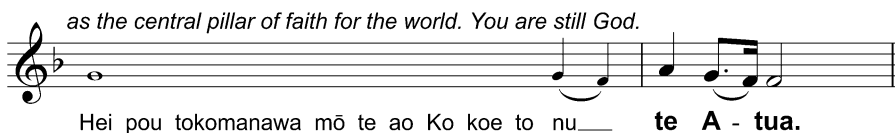


Ko koe te māramatan ga___ **o te a-o,**

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 *

**O changeless Christ, for ever new,
who walked our earthly ways,
still draw our hearts as once you drew
the hearts of other days.**

**As once you spoke by plain and hill
or taught by shore and sea,
so be today our teacher still,
O Christ of Galilee.**

**As wind and storm their Master heard
and his command fulfilled,
may troubled hearts receive your word,
the tempest-tossed be stilled.**

**And as of old to all who prayed
your healing hand was shown,
so be your touch upon us laid,
unseen but not unknown.**

* 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.



**In broken bread, in wine outpoured,
your new and living way
proclaim to us, O risen Lord,
O Christ of this our day.**

**O changeless Christ, till life is past
your blessing still be given;
then bring us home, to taste at last
the timeless joys of heaven.**

Words: Timothy Dudley Smith

Tune: St Botolph, Gordon Archbold Slater (1896-1979). TIS 223

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



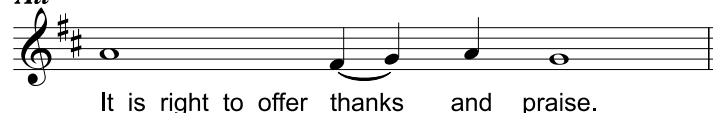
Cantor



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:

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

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

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

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

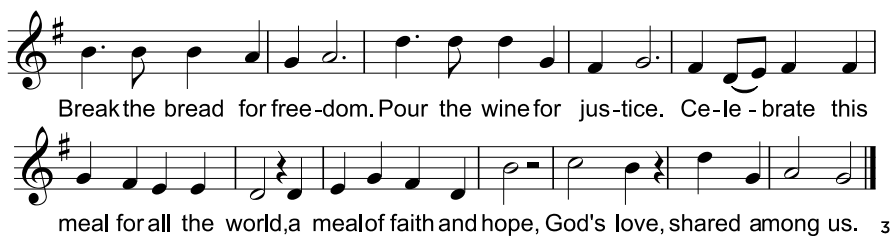
We give thanks for our companion, Jesus Christ;
who, on the night that he was betrayed,
gathered with his friends for a meal that tasted of freedom.

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.



Break the bread for free-dom. Pour the wine for jus-tice. Ce-le-brate this
meal for all the world, a meal of faith and hope, God's love, shared among us. 3

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.



Blessing and hon-our and glo-ry be Yours, here and
ev'-ry-where now and for-ev-er, A-men.

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 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

O for a closer walk with God

Charles Villiers Stanford (1852-1924)

Allerseelen, Op. 10, No. 8

Richard Strauss (1864-1949)

I want Jesus to walk with me

Ronald A. Nelson (1927-2014)

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

In places of despair,
dare to be hopeful,
where resources are few
find courage to be generous,
where there is conflict,
may you offer embrace,
when the road seems blocked
may love guide you on new pathways;
and the blessing of God,
Creator, Redeemer, and Giver of Life
be with you, this day and always. Amen.

NOTICES

⁶ *Jenny Blood (1932-2022)*

FINAL HYMN

**O Jesus, I have promised to serve you to the end;
remain forever near me, my Saviour and my Friend:
I shall not fear life's struggles if you are by my side,
nor wander from the pathway if you will be my guide.**

**O let me hear you speaking in accents clear and still,
above the storms of passion, the murmurs of selfwill!
O speak to reassure me, to hasten or control!
O speak, and make me listen, O guardian of my soul!**

**O Jesus, you have promised to all who follow you
that where you are in glory your servant shall be, too;
and Jesus, I have promised to serve you to the end;
o give me grace to follow, my Saviour and my Friend.**

*Words: John E Bode, (1816-1874), alt.
Tune: Wolvercote, William Harold Ferguson (1874-1950). TiS 595*

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

*La Rejouissance
from "Music for the Royal Fireworks", HWV 351*

George Frideric Handel (1685-1759)

MUSIC NOTES

How can I keep from singing is a popular American hymn. The lyricist was known only as 'Pauline T', and the original tune was composed by the American Baptist minister Robert Lowry. The song is frequently, though erroneously, misattributed as a traditional Quaker hymn.

Charles Villiers Stanford was Irish by birth, and taught for many years at Cambridge University and the Royal College of Music. His beautiful arrangement of William Cowper's hymn O for a closer walk with God expresses the author's desire for a "purer light to mark the road that leads me to the Lamb." The tune is Caithness, a melody from The Scottish Psalter of 1635.

Richard Strauss's *Allerseelen* (All Souls' Day) sets a poem by Hermann von Gilm. The song evokes remembrance and longing, inviting a lost beloved to return for one last day of renewed love. The tender melody expresses deep nostalgia and bittersweet beauty. Place on the table the fragrant mignonettes, Bring in the last red asters, And let us speak again of love, As once in May, long ago. Give me your hand, that I may secretly press it; And if people see, I do not care, Give me one of your sweet looks, As once in May, long ago. Every grave today has flowers and is fragrant, One day in the year is for the dead; Come to my heart, that it may be yours again, As once in May, long ago.

*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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