

The logo for St Matthew in-the-City features a stylized graphic of a church dome and a building facade with a series of vertical lines representing windows.

**St
Matthew
in-the-City**

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

SUNDAY
AUGUST

2
2026



18th 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

Oculi omnium

Charles Wood (1866-1926)

PROCESSIONAL HYMN

**Jesus calls us here to meet him,
as through word and song and prayer
we affirm God's promised presence
where God's people live and care.
Praise the God who keeps such promise;
praise the Son who calls us friends;
praise the Spirit who, among us,
to our hopes and fears attends.**

**Jesus calls us to confess him
Word of life including all,
sharer of our flesh and frailness,
saving all who fail or fall.
Tell his holy human story;
tell his tales that all may hear;
tell the world that Christ in glory
came to earth to meet us here.**

**Jesus calls us to each other:
found in him are no divides.
Race and class and sex and language -
such are barriers he derides.
Join the hand of friend and stranger;
join the hands of age and youth;
join the faithful and the doubter
in their common search for truth.**

*Words: John L. Bell and Graham Maule, adapted
Tune: Abbot's Leigh, Cyril Vincent Taylor (1907-1991). TIS 153*

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.

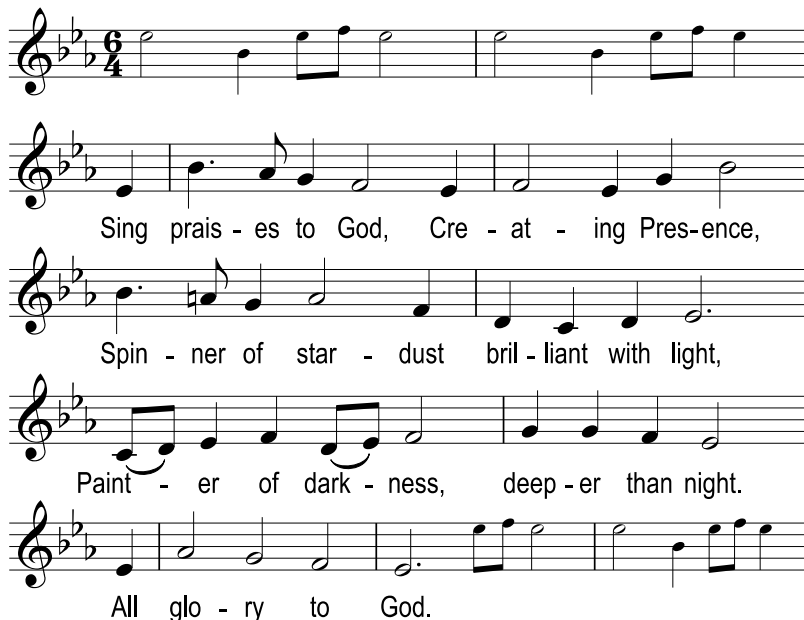
Liturgist:

Let us give thanks
for the coming of God's reign of justice and love.

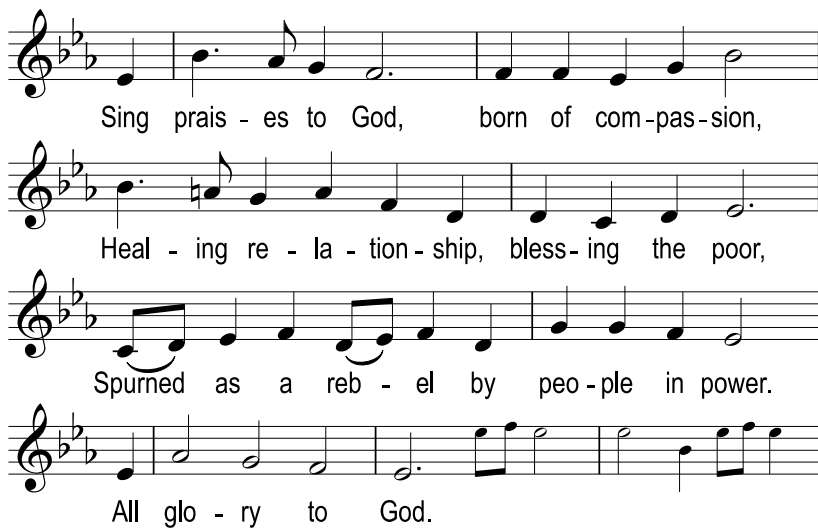
**Jesus Christ is good news for the poor,
release for the captives,
recovery of sight for the blind
and liberty for those who are oppressed.**

GLORIA

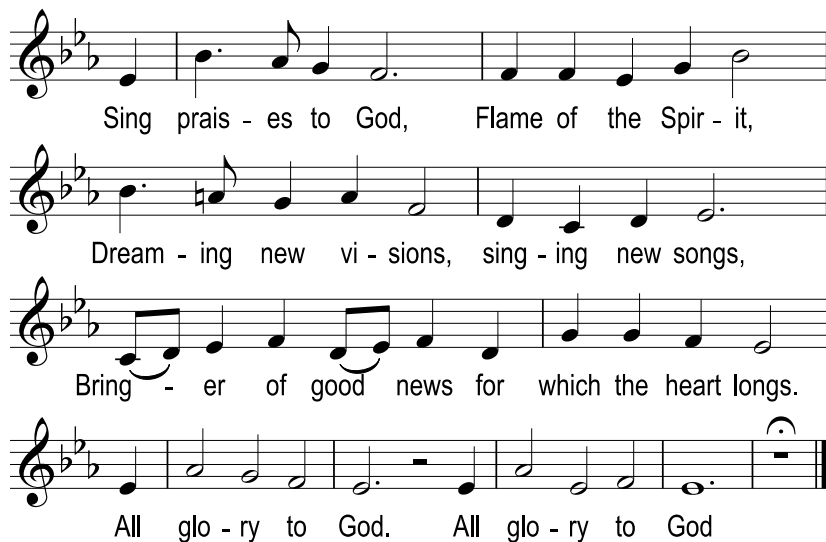
ALL:



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

I would feed you with the finest flour;
and satisfy you with honey from the rock.

**Everloving God,
you give us living bread for the life of the world;
may it strengthen and sustain us
to serve you and your world. Amen.** ²

FIRST READING

A reading from the Book of Genesis.

Genesis 32:22-31

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

Thanks be to God.

GRADUAL HYMN

**When we are tested and wrestle alone,
famished for bread when the world offers stone,
nourish us, God, by your word and your way,
food that sustains us by night and by day.**

**When in the desert we cry for relief,
pleading for paths marked by certain belief,
lift us to love you beyond sign and test,
trusting your presence, our only true rest.**

**When we are tempted to barter our souls,
trading the truth for power to control,
teach us to worship and praise only you,
seeking your will in the work that we do.**

**When we have struggled and searched through the night,
sorting and sifting the wrong from the right,
Savior, surround us with circles of care,
angels of healing, of hope, and of prayer.**

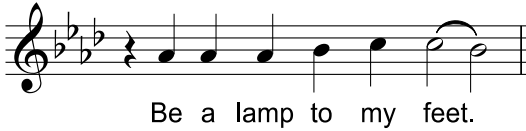
Words: Ruth C. Duck

Tune: Slane (1), Irish traditional melody, harm. David Evans (1874-1948). TIS 547

² NZPB p 619 adapted

THE GOSPEL

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



Be a lamp to my feet.

Matthew 14:13-21

This is the Gospel of Christ.



Be a light for my path.

SERMON

SILENCE

ANTHEM

Like as the hart desireth the waterbrooks

Herbert Howells (1892-1983)

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.



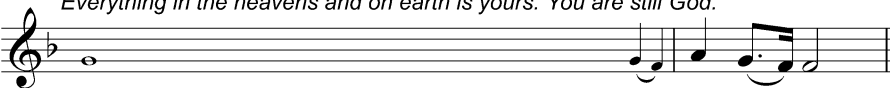
Nōu te mana, te i hi, **te we - hi.**

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.

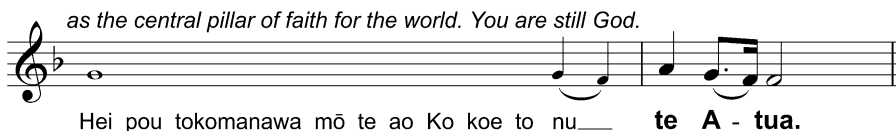


Ko koe te māramatan ga **o te a-o,**

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 *

**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.**

* 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.



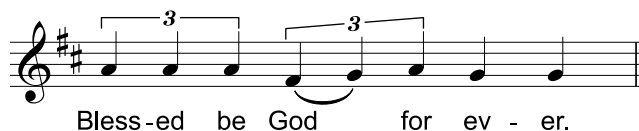
Gracious Spirit, help us summon
 other guests to share that feast
 where triumphant Love will welcome
 those who had been last and least.
 There no more will envy blind us,
 nor will pride our peace destroy,
 as we join with saints and angels
 to repeat the sounding joy.

Words: Carl P. Daw, Jr.

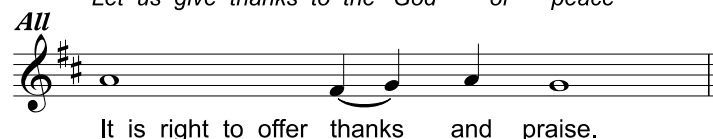
Tune: Hyfrydol, melody by Rowland Huw Prichard (1811-1887). TIS 217(i)

THE PREPARATION OF THE GIFTS

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



THE GREAT THANKSGIVING



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

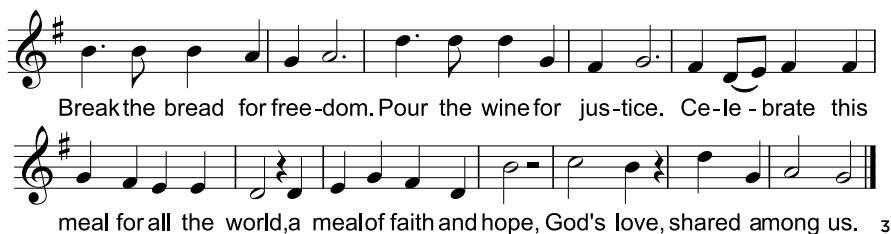
Heav'n and Earth are full of Your glo-ry. Ho-san-na in the high-est.

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). 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

Lord, I trust thee

George Frideric Handel (1685-1759)

Sicut cervus

Giovanni Pierluigi da Palestrina (1525-1594)

Panis angelicus

César Franck (1822-1890)

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

**Give thanks for life, the measure of our days,
mortal, we pass through beauty that decays,
yet sing to God our hope, our love, our praise,
Alleluia, Alleluia!**

**Give thanks for those who made their life a light
caught from the Christ-flame, bursting through the night,
who touched the truth, who burned for what is right,
Alleluia, Alleluia!**

**And for our own, our living and our dead,
thanks for the love by which our life is fed,
a love not changed by time or death or dread,
Alleluia, Alleluia!**

**Give thanks for hope, that like the wheat, the grain
lying in darkness does its life retain,
in resurrection to grow green again,
Alleluia, Alleluia!**

Words: Shirley Erena Murray (1931-2020)

Tune: Sine Nomine, Ralph Vaughan Williams (1872-1958). TiS 455

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

Toccata in G

Théodore Dubois (1837-1924)

MUSIC NOTES

Like Stanford, his teacher, Charles Wood was Irish by birth. After studying at the Royal College of Music in London, Wood took up residence at Selwyn College, Cambridge, moving to Gonville and Caius College upon his appointment as Organist-scholar, before being elected to a fellowship. Much of Wood's church music was written with the Cambridge college choirs in mind, with their ability to sing double-choir music with relative ease. However, *Oculi omnium* is the second of two easy, short introits published in 1927, and reflects his teacher's style and harmonic vocabulary. *Translation: The eyes of all hope in you, Lord: and you give them food at the right time. Glory to you, Lord. Amen.*

Like as the Hart, perhaps Howells's best-loved anthem, sets the same text as Palestrina (but in English). Here, longing is expressed in musical terms that are quintessentially Howells; long, flowing vocal lines that recall Tudor polyphony, underpinned by subtle and impressionistic, almost bluesy organ harmonies, that seem to create ever-changing effects of light and shade. Howells wrote the piece in a single day in 1941 when he and his wife were 'mewed up by snow in a cottage in Gloucestershire'.

Sicut Cervus, one of the most beloved and perfect of all of Palestrina's motets, sets words from the opening of Psalm 42: "As the deer desires the fountains, so my soul desires You, O God." At the word "desiderat", Palestrina subtly expresses longing through rising, faster paced melismas.

Originally written for tenor, organ, harp, cello and double bass, Franck later incorporated the work into his *Messe à 3 voix*. While its rich Romantic character may sound distinctly of its time, the sincerity and warmth of Franck's faith continue to resonate with audiences today, and the canonic writing shows Franck's customary expressive skill. *Translation: The bread of angels becomes the bread of man; This heavenly bread gives a reality beyond symbols. O marvellous thing: the poor, lowly and humble now eats their Lord.*

*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.

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