

**St
Matthew
in-the-City**

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

SUNDAY
AUGUST
23
2026



21st 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

Tu es Petrus

Maurice Duruflé (1902-1986)

PROCESSIONAL HYMN

**Let all creation dance
in energies sublime,
as order turns with chance,
unfolding space and time,
for nature's art
in glory grows, and newly shows
God's mind and heart.**

**God's breath each force unfurls,
igniting from a spark
expanding starry swirls,
with whirlpools dense and dark.
Though moon and sun
seem mindless things, each orbit sings:
"Your will be done."**

**Our own amazing earth,
with sunlight, cloud and storms
and life's abundant growth
in lovely shapes and forms,
is made for praise,
a fragile whole, and from its soul
heaven's music plays.**

**Lift heart and soul and voice:
in Christ all praises meet
and nature shall rejoice
as all is made complete.
In hope be strong,
all life befriend and kindly tend
creation's song.**

Words: B. A. Wren, based on Psalm 148. Tune: Darwall, J. Darwall (1731-1789). TiS 187

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

God will comfort the earth - all her waste places,
and will make her wilderness Eden;
joy and gladness will be found in her,
thanksgiving and the voice of song.

Isaiah 51:3

**Living God,
you accept our stumbling faith,
our misplaced answers,
our false horizons,
and through them build a way of peace;
empower us to bind the wounds of the world
and lighten the weight of oppression,
that all may find that peace.
Amen.** ²

FIRST READING

A reading from the Epistle to the Romans.

Romans 12:1-8

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

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

² *Steven Shakespeare, adapted*

GRADUAL HYMN



To-ku wai-rua, o-ho mai, Wha-ka-ron-go a-ke ra,



Nei ia I - hu ku-pu mai, 'He a-ro-ha ra - nei tou?



Na-ku koe i tan-go mai I nga he-re wha-ka-rau;



Na-ku koe i o-ra ai; 'He a-ro-ha ra - nei tou?



No-ku te a - ro-ha nui, Pu-mau to-nu a - ke nei



Te ai to - na ri-te mai; 'He a-ro-ha ra - nei tou?

Te-ra te to - ro-na mou Te ko-ro-ria ti-no nui;

Ki mai ko - ia ki a-hau, 'He a-ro-ha ra - nei tou?'

Te A - ri - ki, ko-ia nei Ko te ma-te i a-hau:

Mau a-hau e a-ko mai E a-ro-ha po - no ai.

3

Words: Traditional Maori
Tune: St Bees (Dykes), John Bacchus Dykes (1823-1876). WOV 664

³ My spirit, awake and listen, these are Jesus' words, have you love?
My great and constant love is beyond compare, have you love?
God, my greatest desire, you teach me true love.

THE GOSPEL

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



Matthew 16:13-20

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

I would be true

John Rutter

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.



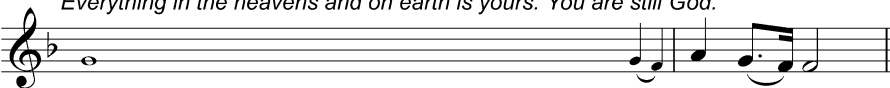
Nōu te mana, te i hi, **te we - hi.**

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.

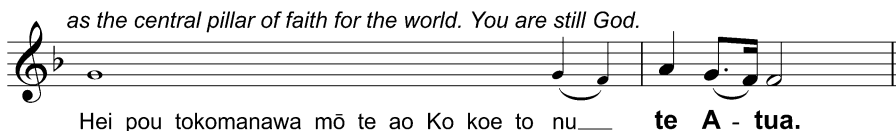


Ko koe te māramatan ga **o te a-o,**

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 sing the song of God's great name
God's dream of liberty
unbinding all from grief and shame
the song to set us free.**

**We aim to act on Love's behalf
when evil would prevail.
Give us the hands and hearts to serve
to strive and not to fail.**

**Justice and peace will come about
in Earth's community,
when holiness in every part
inspires humanity.**

**So sing the song of God's great name
with hope and joyful praise.
God will greet all in every task
enlightening all our days.**

Words: Jenny Blood (1932-2022)

*Tune: Richmond, later form of melody by Thomas Haweis (1734-1820),
adapted by Samuel Webbe, Jr. (c.1770-1843). TIS 425*

** 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.*



THE PREPARATION OF THE GIFTS

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

Bless-ed be God for ev - er.

The musical notation is on a single staff in treble clef with a key signature of two sharps (F# and C#). It features two triplet markings over the first three notes of each of the first two phrases. The notes are: B4, C#4, D4 (first triplet) and E4, F#4, G4 (second triplet). The melody continues with A4, B4, C#4, D4, and ends with a double bar line.

THE GREAT THANKSGIVING

Cantor *All*

The Spirit is here God's hope is in us

The musical notation is on a single staff in treble clef with a key signature of two sharps. It begins with a half note G4, followed by quarter notes A4, B4, and C#4. After a whole rest, it continues with a half note D4, followed by a triplet of E4, F#4, and G4, and ends with a half note A4.

Cantor *All*

Lift up your hearts We lift them up to God

The musical notation is on a single staff in treble clef with a key signature of two sharps. It begins with a half note G4, followed by quarter notes A4, B4, and C#4. After a whole rest, it continues with a half note D4, followed by quarter notes E4, F#4, and G4, and ends with a half note A4.

Cantor

Let us give thanks to the God of peace

The musical notation is on a single staff in treble clef with a key signature of two sharps. It begins with a half note G4, followed by quarter notes A4, B4, and C#4. After a whole rest, it continues with a half note D4, followed by quarter notes E4, F#4, and G4, and ends with a half note A4.

All

It is right to offer thanks and praise.

The musical notation is on a single staff in treble clef with a key signature of two sharps. It begins with a half note G4, followed by quarter notes A4, B4, and C#4. After a whole rest, it continues with a half note D4, followed by quarter notes E4, F#4, and G4, and ends with a half note A4.

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

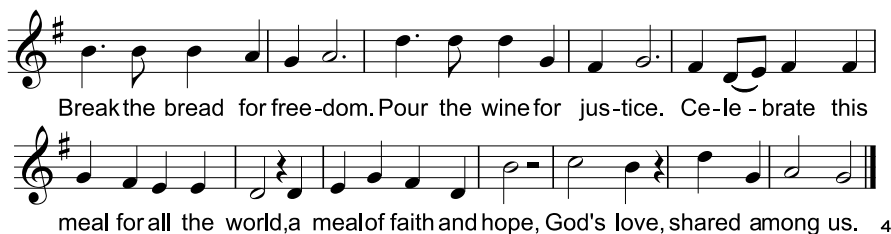
Heav'n and Earth are full of Your glo-ry. Ho-san-na in the high-est.

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. ⁵
 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.

⁴ Words by Jenny Blood (1932-2022)

⁵ 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 āianeī 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. 6

⁶ 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, the tabernacle of God

William H. Harris (1883-1973)

Holy is the true light

William H. Harris (1883-1973)

My eyes for beauty pine

Herbert Howells (1892-1983)

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.**⁷

BLESSING

NOTICES

⁷ *Jenny Blood (1932-2022)*

FINAL HYMN

**Now let us from this table rise
renewed in body, mind and soul;
with Christ we die and live again,
his selfless love has made us whole.**

**With minds alert, upheld by grace,
to spread the Word in speech and deed,
we follow in the steps of Christ,
at one with all in hope and need.**

**To fill each human house with love,
it is the sacrament of care;
the work that Christ began to do
we humbly pledge ourselves to share.**

**Then give us grace, Companion-God,
to choose again the pilgrim way,
and help us to accept with joy
the challenge of tomorrow's day.**

Words: Fred Kaan (1929-2009)

Tune: Solothurn, traditional Swiss melody, arr. Richard Lloyd. CAHO&N 472

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

Sortie in E flat

Louis-James-Alfred Lefébure-Wély (1817-1869)

MUSIC NOTES

Maurice Duruflé's Quatre Motets of 1960 are, like his extraordinary Requiem, based on Gregorian chant. Here again Duruflé shows his particular genius for invoking the spiritual element of plainsong in a choral context, while achieving a suppleness of rhythm akin to that of human prayer. As we hear today of Peter declaring Jesus to be the Messiah, Tu es Petrus sets Christ's words, "You are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it."

I would be true is a setting of the Irish folk-tune Danny Boy/Londonderry Air, to a text by Howard A. Walter, with additional words by John Rutter himself.

William Harris's life was filled with royal connections, as organist at the chapel of St George's Windsor from 1933 to 1961 and as piano teacher to the young princesses Elizabeth and Margaret. Holy is the true light was composed around 1947 in memory of Evelyn Ley, the wife of his friend and colleague Henry Ley, Precentor of Eton College. The text was very possibly drawn to his attention by Herbert Howells, who had recently set it in the final movement of his Hymnus Paradisi. Harris's setting is far simpler, though it shares a similar sense of rapt mysticism and has an atmospheric beauty which made it an apt choice for inclusion in the Queen Mother's funeral service (which she herself had planned in meticulous detail).

Herbert Howells was an important figure in 20th-century English church music. He wrote many choral works, including a large number of Anglican service settings, which are known for their rich harmonies and emotional expression. What makes Howells stand out is the way he combines more modern musical ideas with the traditional sound of English cathedral music. This created a style that was very distinctive and went on to influence many British composers who came after him. My eyes for beauty pine was composed in 1925, using a poem by Robert Bridges. Howells uses his rich harmonic style, with modal elements and carefully placed dissonances, to create a strong feeling of longing and a sense of something beyond the everyday.

*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*

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Music for Liturgical responses is by Michael CW Bell.

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