



FIFTH  
SUNDAY OF  
EASTER

APRIL

28

2024

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

## PROCESSIONAL HYMN

Come, God's people, sing for joy,  
shout your songs of gladness,  
for the hope of Easter day  
overcomes our sadness.  
Come with all God's people here,  
who with true affection  
join again to celebrate  
Jesus' resurrection.

Years before, as Moses led  
Israel's sons and daughters  
from their bonds to exodus  
through the Red Sea waters:  
so the living Lord of life  
speaks through our baptism  
of the new life which we share  
with him who is risen.

That first Easter he arose,  
his disciples greeting;  
Christians now in every place  
still their Lord are meeting.  
Christ, who died for all the world,  
in his death brings healing;  
and his rising from the grave  
is God's power revealing.

*Words: Keith D. Pearson*

*Tune: Ave Virgo Virginum, melody from J. Horn's "Gesangbuch", 1544. TiS 391*

# WELCOME

*Priest:* Kua ara a te Karaiti. Alleluia! Christ is risen!  
**Christ is risen indeed. Alleluia!**

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:*

In this Easter season,  
we celebrate that the powers of despair and destruction  
do not have the final word;  
that new life can still break out;  
that love is stronger than death;  
and that nothing can stop the life, hope,  
and determination of Easter people.

**God of grace, we come today with Easter joy,  
seeking to be a people of resurrection.  
Gather us together now,  
form us into a community of your people,  
and reveal to us the Holy One. Amen.**

# THE GLORIA



Praise the liv-ing God from the earth! Praise God from the heav-ens,

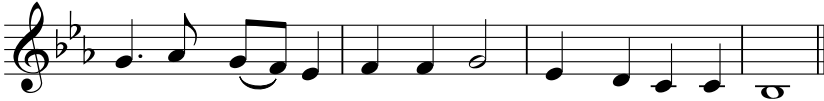


sun and moon, and shin-ing stars, praise the liv-ing God!

Praise the Holy Name,  
whose word speaks all things into being,  
who created the forces of the universe  
and the laughter of children. Praise the Holy Name!



Praise the liv-ing God from the earth! Praise God from the heav-ens,



sun and moon, and shin-ing stars, praise the liv-ing God!

Praise the living God:

clouds and storms and ocean currents,  
fish in the sea and creatures of the deep,  
animals and cattle, insects and birds,  
praise the living God!



Praise the liv-ing God from the earth! Praise God from the heav-ens,



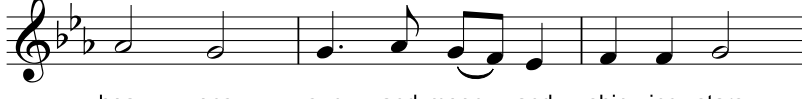
sun and moon, and shin-ing stars, praise the liv-ing God!

Praise the Holy Name

who did not rely only on angels and messengers  
but came among us in person, whose living presence saves us!  
Praise God's Holy Name!



Praise the liv-ing God from the earth! Praise God from the



heav - ens, sun and moon, and shin-ing stars,



praise the liv-ing God! praise the liv-ing God!

*Please be seated.*

<sup>1</sup> Words: Brian Wren (adapted)

# A NEW COMMANDMENT

Hear the teaching of Christ:

A new commandment I give to you,  
that you love one another as I have loved you.

**Spirit of God, search our hearts.**

# THE SENTENCE AND PRAYER OF THE DAY

Even though I walk through the darkest valley,  
I fear no evil, for you are with me.

*Psalm 23:4*

Loving God,  
we pray simply for peace on earth.  
If we shared our bread with others, keep us generous;  
if we dream of a better world,  
hear our prayer and empower us as those who bring peace.  
Amen.

# THE FIRST READING

A reading from the First letter of John.

*1 John 4:7-21*

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

# THE GRADUAL HYMN

E te Atua, kua ruia nei; **Ō purapura pai:**  
**hōmai e koe he ngakau hou,** kia tupu ake ai.

E Ihu, kua e tukua Kia whakangaromia,  
me whakatupu ake ia, **kia kitea ai ngā hua.**

**A mā te Wairua Tapu rā mātou e tiaki,**  
**kei hoki ki te mahi he Ō mātou ngākau hōu. Amine.** <sup>2</sup>

*Words: Traditional Maori Hymn*

*Tune: For all the mercies, trad. Maori melody, harm. J. M. Bray (1939-2018). WOV 650*

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<sup>2</sup> O God, sown is your good seed. Give us a new heart to make it grow. O Jesus, do not let it go, do not let it be destroyed; let it grow so that the fruits may be seen. May the Holy Spirit keep us, lest evil deeds return to our new heart.

# THE GOSPEL

Hear the Gospel of Christ according to John,  
chapter fifteen, beginning at verse one.



*John 15:1-8*

This is the Gospel of Christ.



# THE SERMON

## ANTHEM

*Vinea mea electa*

*Michael Haydn (1737-1806)*

# 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.*

The peace of God be with you all.

**In God's justice is our peace.**

E te whanau, Christ calls us to live in unity.

**We seek to live in the Spirit of Christ.**

*Please turn and greet those around you with peace.*

# THE OFFERTORY HYMN \*

Church of the living Christ,  
people of Easter faith -  
speak to the Man who walks  
free from the dark of death!  
The Christ who burst the tomb apart  
comes questioning the Church's heart.

No use old wineskins now -  
new wine is here to stay:  
no patching up old schemes -  
new patches tear away,  
old gear, old concepts have no place  
where Christ's own presence sets the pace.

Women and men of God,  
come, as one Church, to serve,  
bring all the skills we have,  
sharpen our every nerve:  
to save a world in bitter need  
the rule of love must come in deed.

We are the Body now -  
our feet must mark the Way,  
our speech declare the Word  
and live it day by day,  
the resurrection story ours,  
disciples gifted with new powers!

*Words: Shirley Erena Murray (1931-2020)  
Tune: Little Cornard, Martin Shaw (1875-1958). TIS 469*

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\* *During this hymn there is a collection to support St Matthew's.*

*For electronic giving option to make a fast one off or ongoing  
donation to St Matthew-in-the-City  
text **stmatthew** to **818**, or scan this QR code:*



# THE PREPARATION OF THE GIFTS

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

Musical notation for the first line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4. The first three notes (G4, A4, B4) are grouped with a bracket and a '3' above them, indicating a triplet. The last three notes (C5, B4, A4) are also grouped with a bracket and a '3' above them. The final note (G4) is a half note. The lyrics 'Bless-ed be God for ev - er.' are written below the notes.

Bless-ed be God for ev - er.

# THE GREAT THANKSGIVING

*Cantor* *All*

Musical notation for the first line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4. The first three notes (G4, A4, B4) are grouped with a bracket and a '3' above them, indicating a triplet. The last three notes (C5, B4, A4) are also grouped with a bracket and a '3' above them. The final note (G4) is a half note. The lyrics 'The Spirit is here God's hope is in us' are written below the notes.

*The Spirit is here God's hope is in us*

*Cantor* *All*

Musical notation for the second line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4. The first three notes (G4, A4, B4) are grouped with a bracket and a '3' above them, indicating a triplet. The last three notes (C5, B4, A4) are also grouped with a bracket and a '3' above them. The final note (G4) is a half note. The lyrics 'Lift up your hearts We lift them up to God' are written below the notes.

*Lift up your hearts We lift them up to God*

*Cantor*

Musical notation for the third line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4. The first three notes (G4, A4, B4) are grouped with a bracket and a '3' above them, indicating a triplet. The last three notes (C5, B4, A4) are also grouped with a bracket and a '3' above them. The final note (G4) is a half note. The lyrics 'Let us give thanks to the God of peace' are written below the notes.

*Let us give thanks to the God of peace*

*All*

Musical notation for the fourth line of the hymn. It features a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4. The first three notes (G4, A4, B4) are grouped with a bracket and a '3' above them, indicating a triplet. The last three notes (C5, B4, A4) are also grouped with a bracket and a '3' above them. The final note (G4) is a half note. The lyrics 'It is right to offer thanks and praise.' are written below the notes.

*It is right to offer thanks and praise.*



It is right and a good and joyful thing,  
always and everywhere to give thanks to you, Creating God.  
In you all things are good.

You love us into being, you form us in your image  
and breathe into us the breath of life.

When we turn away, and our love fails,  
your love remains steadfast.

Your love delivers us from captivity,  
and brings us into lands flowing with milk and honey.

You set before us the way of life.

And so, with the people of earth and all the company of heaven  
we praise your name as we join their unending hymn:

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!

Holy are you, and blessed is your Son Jesus.  
By his baptism and death  
you give your church birth into a living hope.  
In Christ, risen from death,  
you make a new covenant with us by water and the Spirit,  
and deliver us into freedom.  
We are now your resurrected people, the living body of Christ.  
declaring life, hope and justice.

On the last night Jesus shared a meal with his friends,  
he took bread, gave thanks to you, broke the bread,  
gave it to his disciples, and said:  
Take, eat: this is my Body which is given for you.  
Do this for the remembrance of me.

When the supper was over he took the cup,  
gave thanks to you, gave it to his disciples, and said,  
Drink this, all of you;  
this is my blood of the new Covenant,  
which is shed for you and for all,  
for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me.

On the third day he was revealed to the women  
and was recognized by his disciples in the breaking of bread.



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<sup>3</sup> Words by Jenny Blood (1932-2022)

And so, remembering these  
your mighty acts in Jesus the Christ,  
we offer ourselves as a holy and living sacrifice,  
and we praise you and we bless you.

Pour out your Holy Spirit on us gathered here,  
and on these gifts of bread and wine.  
By your spirit make us one with Christ,  
one with each other, and one in loving service to all the world,  
until all feast at your heavenly banquet. <sup>4</sup>



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

*Please be seated.*

## 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.

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<sup>4</sup> Richard Fabian, *St Gregory of Nyssa, San Francisco, adapted*

# THE BREAKING OF THE BREAD

We break this bread to share in the hope of Christ.

**We who are many are one body,  
for we all share the one bread.**

*We sing three times:*



Love tri-umphs o-verfear, Love tri-umphs o-verfear,  
Love \_\_\_\_\_ tri-umphs o - ver fear.

The image shows two staves of musical notation in G minor (one flat). The first staff contains the melody for the first line of the hymn: 'Love tri-umphs o-verfear, Love tri-umphs o-verfear,'. The second staff contains the melody for the second line: 'Love \_\_\_\_\_ tri-umphs o - ver fear.' The lyrics are written below the notes, with a blank line under 'Love' in the second line.

# 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

*The Call (from Five Mystical Songs)* Ralph Vaughan Williams (1872-1958)

*O taste and see* Ralph Vaughan Williams (1872-1958)

*Now the green blade riseth* Arranged by Simon Lindley

## PRAYER AFTER COMMUNION

Risen Christ,  
whom we have seen with our eyes  
and touched with our hands;  
the word of life in whom our joy is complete:  
send us out to declare your truth,  
your unshakeable faith in the world you love. Amen. <sup>5</sup>

## THE BLESSING

## NOTICES

## FINAL HYMN

**Honour the dead, our country's fighting brave,**  
honour our children left in foreign grave,  
where poppies blow and sorrow seeds her flowers,  
honour the crosses marked forever ours.

Weep for the places ravaged with our blood,  
weep for the young bones buried in the mud,  
weep for the powers of violence and greed,  
weep for the deals done in the name of need.

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<sup>5</sup> Steven Shakespeare

Honour the brave whose conscience was their call,  
answered no bugle, went against the wall,  
suffered in prisons of contempt and shame,  
**branded as cowards, in our country's name.**

Weep for the waste of all that might have been,  
weep for the cost that war has made obscene,  
weep for the homes that ache with human pain,  
weep that we ever sanction war again.

Honour the dream for which our nation bled,  
held now in trust to justify the dead,  
honour their vision on this solemn day:  
peace known in freedom, peace the only way.

*Words: Shirley Erena Murray (1931-2020)  
Tune: Eventide, William Henry Monk (1823-1889). TIS 586*

*Deacon from the rear of the Church:*

Alleluia. Alleluia.

Go now for the Spirit of God is alive in the land.

**Amen. We go in the power of love.**

**Alleluia, alleluia.**

## ORGAN VOLUNTARY

*Choral Prelude on 'Eventide'*

*Charles Hubert Hastings Parry (1848-1918)*

## THE ODE OF REMEMBRANCE

They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun, and in the morning,  
We remember them.

E kore rātou e kaumātuatia  
Pēnei i a tātou kua mahue nei  
E kore hoki rātou e ngoikore  
Ahakoa pehea i ngā āhuetanga o te wā  
I te hekenga atu o te rā  
Tae noa ki te arangamai i te ata  
Ka maumahara tonu tātou ki a rātou  
Ka maumahara tonu tātou ki a rātou

## MUSIC NOTES

“Vinea mea electa” is the third of nine settings of the Tenebrae Responsories (Responsoria in Parasceve) sung following the readings during the Matins services of Tenebrae, over the last three days of Holy Week: Maundy Thursday, Good Friday and Holy Saturday. Johann Michael Haydn was the younger brother of Joseph Haydn and also a prolific composer.

Translation: O vineyard, my chosen one. I planted thee. How is thy sweetness turned into bitterness, to crucify me and take Barabbas in my place?

George Herbert was both a poet and musician, who associated music with a ‘divine voice’, a view totally in sympathy with the visionary aspects of Vaughan Williams’s art. Vaughan Williams described himself as a ‘cheerful agnostic’ and even ‘a disappointed theist’. The Five Mystical Songs were completed in 1911, not long after he had returned from studying with Maurice Ravel in Paris. The Call, the fourth song in the set, uses a folk-like tune that might have come from the distant past, but was in fact a typical invention of Vaughan Williams. It is modal, which gives it an apparent antiquity. O taste and see was written for the 1953 coronation, and poignantly sung again at the funeral of Queen Elizabeth II almost 70 years later.

Simon Lindley was the Organist and Master of Music at Leeds Minster and Leeds City Organist. His arrangement of the traditional French Christmas carol Noël nouvelet, refreshingly sung to alternative Easter words that recall the promise of Spring and the hope of earth, is infused with quiet, joyful expectation and delicious French harmonies.

*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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