



SUNDAY  
MARCH

9

2025



LENT 1

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

## PROCESSIONAL HYMN

**Forty days and forty nights  
you were fasting in the wild,  
forty days and forty nights  
tempted, and yet undefiled:**

**burning heat throughout the day,  
bitter cold when light had fled,  
prowling beasts around your way,  
stones your pillow, earth your bed.**

**Shall not we your trials share,  
learn your discipline of will,  
and with you by fast and prayer  
wrestle with the powers of hell?**

**Saviour, may we hear your voice -  
keep us constant at your side;  
and with you we shall rejoice  
at th' eternal Eastertide.**

*Words: George Hunt Smyttan (1822-1870), alt.  
Tune: Heinlein, melody from the 'Nürnbergisches Gesang-Buch', 1676  
attrib. Martin Herbst (1654-1681). TIS 591*

## 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:*

We gather as a community of faith to make our Lenten journey.  
May God be with us in our letting go and in our living with hope.

**May our minds be open;  
may our hands be strong;  
may our hearts be gentle;  
may our spirits sing. Amen.**

*Please be seated.*

## RECONCILIATION

“Put away your former way of life,  
be renewed in the spirit, and clothe yourself with a new self,  
created according to the likeness of God.”

*Ephesians 4:22-24*

*Kyrie (from Missa Brevis)*

*Giovanni Pierluigi da Palestrina (1525-1594)*

**Loving God,  
you know the things that tempt us  
and the things that give us life.  
We confess that we have denied your generosity  
and relied on our own cleverness.**

**Have mercy on us, we pray:  
cover us with your grace,  
feed us with the bread of life,  
and re-create us in your image. Amen.**

In our brokenness and in our humanness  
God forgives us.

**In Christ we are set free.  
In Christ we are enough.**

## THE SENTENCE AND PRAYER OF THE DAY

A wandering Aramean was my ancestor,  
he went down into Egypt and there he became a great nation.

*Deuteronomy 26:5*

**God of the wilderness,  
your Spirit leads us  
to face the truth, unprotected and exposed:  
in our times of trial,  
help us to resist the worship of empty power  
and the illusion of invulnerability. Amen.<sup>1</sup>**

---

<sup>1</sup> *Steven Shakespeare (adapt)*

# PSALM 91, VERSES 1-2, 9-16

*Chant: W. G. Alcock (1861-1947)*

Whoever dwells in the shelter of the Most High  
and passes the night under the shadow of the Almighty,  
will say to the Lord,  
'You are my refuge and my stronghold my God in whom I trust.'

Because you have said, 'The Lord is my refuge'  
and made the Most High your stronghold,  
there shall no evil befall you,  
no plague shall come near your dwelling.

For the angels of God have been charged  
to keep you in all your ways.

They shall bear you up in their hands,  
lest you should strike your foot against a stone.

You shall tread on the asp and the adder,  
the viper and the serpent you shall trample under foot.

'Because they have set their love upon me  
I will deliver them,  
I will uphold them because they know my name.

'When they call to me I will answer,  
I will be with them in trouble,  
I will rescue them and bring them to honour.

'With long life I will satisfy them and show them my saving power.'

# THE FIRST READING

A reading from the Book of Deuteronomy.

*Deuteronomy 26:1-11*

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

**Thanks be to God.**

# THE GRADUAL HYMN

**Lead us, our Creator, lead us  
through this world's tempestuous sea;  
guard us, guide us, keep us, feed us,  
now and to eternity  
here possessing every blessing,  
if our helper you will be.**

**Saviour, by your grace restore us -  
all our weaknesses are plain;  
you have lived on earth before us,  
you have felt our grief and pain:  
tempted, taunted, yet undaunted,  
through the desert you did go.**

**Spirit of our God, descending,  
fill our hearts with holy peace;  
love with every passion blending,  
pleasure that can never cease:  
thus provided, pardoned, guided,  
ever shall our joys increase.**

*Words: James Edmeston (1791-1867), adapted*

*Tune: Mannheim, melody from a chorale by Friedrich Filitz (1804-1876). TIS 580*

# THE GOSPEL

Hear the Gospel of Christ according to Luke, chapter four, beginning at verse one.



Be a lamp to my feet.

*Luke 4:1-13*

This is the Gospel of Christ.



Be a light for my path.

# THE SERMON

# THE ANTHEM

*O for the wings of a dove*

*Felix Mendelssohn-Bartholdy (1809-1847)*

*Silence*

# 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.*

Blessed be Christ the Prince of Peace  
**who breaks down the walls that divide.**

Kia tau tonu te rangimarie o te ariki ki a koutou  
**A ki a koe ano hoki.**

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

# THE OFFERTORY HYMN \*

Love will be our Lenten calling,  
love to shake and shatter sin,  
waking every closed, cold spirit,  
stirring new life deep within,  
till the quickened heart remembers  
what our Easter birth can mean.

Peace will be our Lenten living  
as we turn for home again,  
longing for the words of pardon,  
stripping off old grief and pain,  
till we stand, restored and joyful,  
with the Church on Easter day.

Truth will be our Lenten learning:  
hear the Crucified One call!  
Shadowed by the Saviour's passion,  
images and idols fall,  
and, in Easter's holy splendour,  
God alone is all in all.

*Words: Elizabeth J. Smith*

*Tune: Picardy, French traditional carol melody from  
'Chansons Populaires des Provinces de France', 1860. TIS 497*

---

\* 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

No one comes as a stranger to this holy table.  
All of us are honoured and expected guests.  
Each of us is invited to come as we are,  
holding these humble offerings of bread and wine,  
the food and drink of ordinary life  
made with human hands  
from the gifts which lie in God's creation. <sup>2</sup>

**Blessed be God forever.**

# THE GREAT THANKSGIVING

*Cantor* *All*



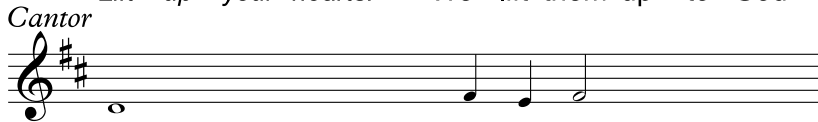
God meets us here. God's Spir-it is with us.

*Cantor* *All*



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

*Cantor*



Let us give thanks to the Ho - ly One.

*All*



It is right to offer thanks and praise.

---

<sup>2</sup> Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

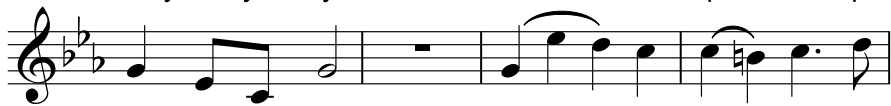


Holy One, in this dry and weary land  
we give you thanks and praise.  
You provide for us in our need;  
you set a table for us in the wilderness.

Even when we despair and complain against you,  
you feed us with bread from heaven.  
Even when we quarrel and question your grace,  
you give us water from a stone.  
How can we keep silent?  
Even dry bones in the valley of death  
stand to sing your praise:



Holy, holy, holy is the Love called God, the sparks of hope.



Blaze, jus-tice blaze.      Blest is Je - sus who



lit up our world, who lit up our world. Ho-san - na, ho-



san - na, ho - san - na to the low-est and the least.


We give you thanks and praise for Jesus,  
our way in the wilderness,  
our companion in the desert.  
Who knows our hunger and thirst;  
gives us the bread of life to eat  
and living water to drink.  
Who leads us beside still water  
and prepares this table for us,  
even in the presence of our enemies.

On the night that Jesus was betrayed,  
he 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.'

Now pour out your Holy Spirit upon this bread, this cup,  
this dry and weary land.  
By the power of your Spirit,  
breathe life into our dust and hope into our bones.



We offer bread to eat with eyes and hands held  
open. We pass this cup to share. We take, break,  
bless and give kind-ling hope ev' - ry where.

As we receive this bread and cup,  
make us one in the body of Christ.  
Let us live to show your love to all,  
until our wilderness wandering is over,  
and we gather around your feasting table.

**Amen.**

*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,**

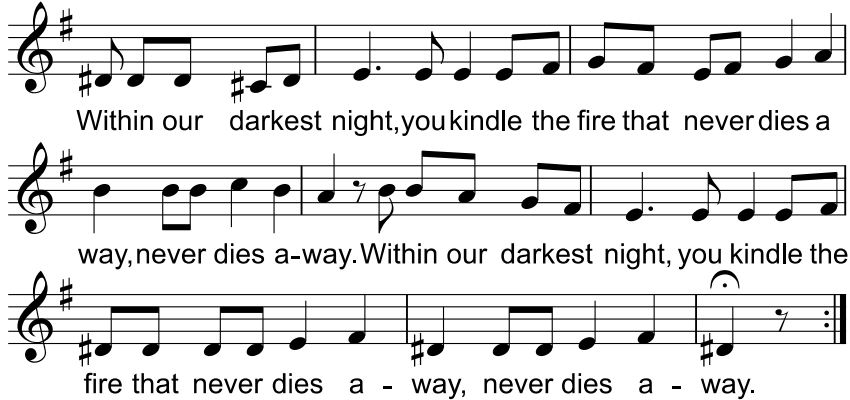
**Āke, ake, ake. Āmine.**

# 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 Taize " Within our darkest night":*



Within our darkest night, you kindle the fire that never dies a way, never dies a-way. Within our darkest night, you kindle the fire that never dies a - way, never dies a - way.

# 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

*Miserere mei Deus*

*William Byrd (1540-1623)*

*Deep river*

*Arranged by Russell Robinson*

# PRAYER AFTER COMMUNION

Living God,

**when we are afraid, walk beside us.**

**When we are empty, restore us.**

**When we lack purpose, give us strength.**

**For you meet us in the wilderness**

**and, with Christ, you bring us home. Amen.** <sup>3</sup>

# THE BLESSING

# NOTICES

---

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

# FINAL HYMN

Arahina, e Ihowā,  
Tō pononga i te ao:  
Whakakitea mai tōu kaha,  
Puritia rā au e koe  
A whāngainga, A whāngainga  
Ki te kai e ora ai,  
Ki te kai e ora ai.

Whakahekea mai te puna  
Hei horoi mō te hara.  
Tukua ko te kapua mura,  
Hei ārahi i ahau;  
Tēnei hoki, Tēnei hoki,  
Whakakahangia e koe,  
Whakakahangia e koe.

Whakamāmākia e koe  
Tō te mate takiwā;  
Whakawhitia tō pononga  
I ngā wai o Horano;  
Whakauria, Whakauria  
Ki te wā o Kenana;  
Ki te wā o Kenana! <sup>4</sup>

*Words: Traditional Maori Version  
Tune: Cwm Rhondda, John Hughes (1873-1932). TiS 569*

*Deacon from the rear of the Church.*

Go now to live the gospel, go in peace.

**Amen. We go to serve in love.**

# ORGAN VOLUNTARY

*God of Grace/Cwm Rhondda  
(from Ten Chorale Improvisations Set 5) Paul Otto Manz (1919-2009)*

---

<sup>4</sup> *Guide me as a pilgrim and feed me; wash me and lead me, strengthen me;  
allay my fears and bring me safe to Canaan across the Jordan.*

## MUSIC NOTES

Byrd's five-part *Miserere mei, Deus*, is an absolute gem of the choral repertory. A clear homophonic opening asking for mercy moves quickly into beautiful imitation. The text contains several words which seem to elicit particularly powerful melodies from Byrd, especially 'iniquitatem' (wrong-doing) and 'misericordiam' (mercy). He later used this same melody in his monumental motet *Infelix ego*.

Translation: Have mercy on me, God, in accordance with your great mercy; and in accordance with the greatness of your pity, destroy my wrong-doing.

*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*

*Hymns reproduced with permission under CCLI licence 637264  
Hymns and music livestreamed with permission under CCLI licence 1483113*