



# **PALM SUNDAY**

**MARCH**

**29**

**2026**

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

## WELCOME

## INTROIT

*Hosanna on a Gregorian motive*

*Fiona McAlpine*

*Please remain seated.*

The Christ of hope enters the city,  
riding into our lives in humility  
but with all the authority of good.

**The Christ comes among us in grace.**

The Christ dares to ride towards our life,  
inviting our company  
and affirming us in every trembling promise.

**The Christ comes among us in grace.**

Not wearing the garments of power,  
but staying in simple open-armed humanity  
and welcoming our every moment  
in the true celebration of life:

**The Christ comes among us in costly love.**

**Let us bring our praises.**<sup>1</sup>

## A READING FROM Matthew 21:1-11

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<sup>1</sup> *Dorothy McRae-McMahon "Liturgies for High Days"*

*Please stand and face towards the procession.*

## BLESSING OF THE PALMS

Blessed is the one who comes in the name of our God.  
**Hosanna in the highest.**

E te whanau a te Karaiti,  
during Lent we have been preparing to remember  
the death and resurrection of Christ.

On this day, Jesus entered the city of Jerusalem.  
He was welcomed with palms and shouts of praise.  
Today we begin our pilgrimage through Holy Week.  
While travelling the path of suffering,  
we reach out and embrace the gift of Easter –  
abundant life for all!

God is here.  
**God's Spirit is with us.**

Let us give thanks to our loving God.  
**It is right to give God thanks and praise.**

It is right to praise you, gracious God,  
for the acts of love by which you have drawn us to yourself.  
May these palm crosses and branches  
signify that we are walking in the way  
that leads to fullness of life with Jesus.  
**Amen.**

Let us journey in faith  
**trusting in God's love.**

# PROCESSIONAL HYMN

*All glory, praise, and honour,  
to thee, Redeemer, King,  
to whom the lips of children  
made sweet hosannas ring.*

Thou art the king of Israel,  
thou David's royal son,  
who in the Lord's name comest  
the king and blessed one.

*All glory, praise, and honour. . .*

The company of angels  
are praising thee on high,  
and mortal folk and all things  
created make reply.

*All glory, praise, and honour. . .*

The people of the Hebrews  
with palms before thee went:  
our praise and prayer and anthems  
before thee we present.

*All glory, praise, and honour. . .*

To thee before thy passion  
they sang their hymns of praise:  
to thee now high exalted  
our melody we raise.

*All glory, praise, and honour. . .*

Thou didst accept their praises:  
accept the prayers we bring,  
who in all good delightest,  
thou good and gracious king.

*All glory, praise, and honour. . .*

*Words: Theodulph of Orleans (d. 821),  
tr. John Mason Neale (1818-1866) alt.*

*Tune: St Theodulph, later form of melody by Melchior Teschner (1584-1635). TiS 333*

# THE JOURNEY OF HOLY WEEK

*Matthew 26:14-27:66*

*A dramatic reading.*

## SILENCE

*The silence will be opened and closed by the ringing of the bell*

## REFLECTIVE MUSIC

*The Ground*

*Ola Gjeilo*

## 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 \*

God of glory, God of peace  
I will love thee:  
and, that love may never cease,  
I will move thee.  
Thou hast granted my request,  
thou hast heard me;  
thou didst note my working breast,  
thou hast spared me.

Wherefore with my utmost art  
I will sing thee,  
and the cream of all my heart  
I will bring thee.  
Though my sins against me cried,  
thou didst clear me,  
and alone, when they replied,  
thou didst hear me.

Seven whole days, not one in seven,  
I will praise thee;  
in my heart, though not in heaven,  
I can raise thee.  
Small it is, in this poor sort  
to enrol thee:  
e'en eternity's too short  
to extol thee.

*Words: George Herbert (1593-1633)*

*Tune: Gwalchmai, Joseph David Jones (1827-1870). TiS 201*

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\* 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.

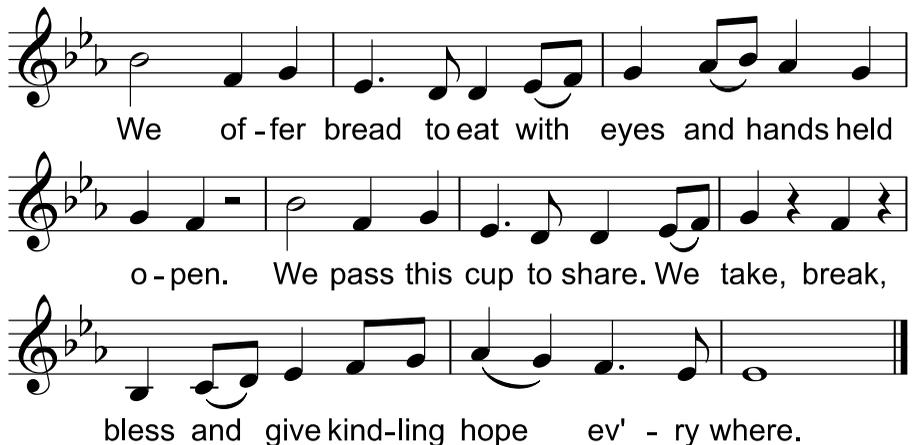
We give you thanks and praise for Jesus,  
our way in the wilderness,  
our companion in the desert.  
Who knows our hunger and thirst;  
gives us the bread of life to eat  
and living water to drink.  
Who leads us beside still water  
and prepares this table for us,  
even in the presence of our enemies.

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 of wine, 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 wine,  
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 wine,  
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:*



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.

3

# 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.*

*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.*

*As you come forward please take a palm cross from the altar table.*

*Te Taro o te Ora. The bread of life.*

*Te Kapu o te Ora. The cup of salvation.*

## MUSIC DURING COMMUNION

*Lift up your heads*

*William Mathias (1934-1992)*

*Pueri Hebraeorum*

*Tomás Luis de Victoria (1548-1611)*

*Song*

*Anthony Ritchie*

## PRAYER AFTER COMMUNION

**Thanks be to God, the Humble One,  
the One who travels towards all that we fear  
and all that overpowers us.**

**Thanks be to God who invites our love  
and moves through the centre of our life  
in hope and truth.**

**Journey with us Humble One  
as we walk the way of the cross. Amen.**

## THE BLESSING

## NOTICES

## FINAL HYMN

**Ride on, ride on, the time is right:  
the roadside crowds scream with delight;  
palm branches mark the pilgrim way  
where beggars squat and children play.**

**Ride on, ride on, your critics wait,  
intrigue and rumour circulate;  
new lies abound in word and jest,  
and truth becomes a suspect guest.**

**Ride on, ride on, while well aware  
that those who shout and wave and stare  
are mortals who, with common breath,  
can crave for life and lust for death.**

**Ride on, ride on, though blind with tears,  
though dumb to speak and deaf to jeers.  
Your path is clear, though few can tell  
their garments pave the road to Hell.**

**Ride on, ride on, the room is let,  
the wine matured, the saw is whet;  
and dice your death-throes shall attend  
though faith, not fate, dictates your end.**

**Ride on, ride on, God's love demands,  
justice and peace lie in your hands.  
Evil and angel voices rhyme:  
this is the man and this the time.**

*Words: Iona Community*

*Tune: Winchester New, melody adapted by William Henry Havergal (1793-1870)  
from a chorale in the 'Musikalisches Hand-Buch', Hamburg, 1690. Tis 270*

*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

*Hosanna Filio David*

*from Twelve Choral Preludes on Gregorian Chant Themes*

*Jeanne Demessieux (1921-1968)*

## MUSIC NOTES

Composed by the Norwegian-American composer Ola Gjeilo, *The Ground* is derived from the final movement of his large choral work *Sunrise Mass* (2008). The piece is based on a chorale melody from the movement *Pleni sunt caeli*, which forms the culminating moment of the Mass. The Latin text combines lines from the *Sanctus*, *Benedictus* and *Agnus Dei*, including the words from today's gospel as Jesus is welcomed into Jerusalem. The title '*The Ground*' is meant to suggest a sense of arrival and stability after a spiritual journey, conveying calm reflection and a feeling of anchoring at the end of the Mass.

Welsh composer William Mathias was one of the most prominent British choral composers of the twentieth century. His anthem *Lift Up Your Heads, O Ye Gates*, was published in 1973 and the text is drawn from Psalm 24, a jubilant proclamation of the triumphant entry of the 'King of glory'. In this lively and rhythmic setting, Mathias combines energetic organ writing with his distinctively modern choral style. The psalm's repeated dialogue of the questions and responses heightens the sense of proclamation and celebration at the heart of the text.

Victoria's *Pueri hebraeorum* appears in his 1585 collection, *Officium Hebdomadae Sanctae*. The text commemorates Christ's triumphal entry into Jerusalem amid the cries of the multitude and the Hebrew children going before and after him, cutting off branches from the trees and strewing them in his way, spreading garments on the road and repeatedly crying 'Hosanna to the son of David'.  
*Translation: The Hebrew children spread out clothes on the road, and they shouted out saying: Hosanna to the son of David. Blessed is the one who comes in the name of the Lord.*

Anthony Ritchie is Professor of Composition at the University of Otago. He writes, "'Song' is a setting of a poem by James K. Baxter, one of New Zealand's foremost poets. It tells the story of Jesus of Nazareth and the values of truth, love and mercy he espoused. The gentle regular pulse in the piano suggests the character of Jesus walking into the city."

We would love you to please  
stay to help with setting up the Labyrinth.

This group task will take no time at all  
and in return, you will gain the enjoyment  
of partaking in the building of this  
inspiring Holy Week event.

Thank you very much!

### **Eucharist**

Wednesday, 1 April, 12.20pm

### **MAUNDY THURSDAY**

Thursday, 2 April, 7pm

### **GOOD FRIDAY**

Friday, 3 April, 10am

### **GOOD FRIDAY CONCERT**

Friday, 3 April, 5pm

### **THE GREAT VIGIL OF EASTER**

Saturday, 4 April, 8pm

### **EASTER DAY**

Sunday, 5 April, 10am

### **LABYRINTH HOURS**

Monday, 30 March 10am-4pm

Tuesday, 31 March, 10am-4pm

Wednesday, 1 April, 10am-8pm

Thursday, 2 April, 10am-8pm

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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