



SUNDAY  
FEBRUARY  
**26**



**LENT 1**

2023

*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)*

*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.

Eternal Spirit, living God,  
in whom we live and move and have our being,  
all that we are, have been,  
and shall be is known to you,  
to the very secret of our hearts  
and all that rises to trouble us.

Living flame, burn into us,  
cleansing wind, blow through us,  
fountain of water, well up within us,  
that we may love and praise in deed and in truth. <sup>1</sup>

*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 Mass for Five Voices)*

*William Byrd (1540-1623)*

*Silence.*

God forgives and heals us.  
**We need your healing, merciful God:  
give us true repentance.**  
Some sins are plain to us;  
some escape us,  
some we cannot face.  
Forgive us;  
set us free to hear your word to us;  
set us free to serve you.

*Priest:*

God forgives you. Forgive others; forgive yourself.  
Through Christ, God has put away your sin:  
approach your God in peace. <sup>2</sup>

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<sup>1</sup> ANZPB p.168

<sup>2</sup> ANZPB p.458

# PSALM 32, VERSES 1-9

*Chant: Peter Hurford (1930-2019)*

Blessed are those whose offences are forgiven,  
whose sin has been put away.

Blessed are those to whom the Lord imputes no guilt  
and in whose spirit there is no deceit.

While I held back from confessing my sin  
my body wasted away  
through my groaning all day long.

For your hand was heavy upon me day and night  
I was dried up and withered,  
as it were by drought in summer.

Then I acknowledged my sin to you  
my guilt I did not hide.

I said, 'I will confess my sins to the Lord'  
and so you forgave the wickedness of my sin.

Therefore let all those that are faithful  
pray to you in time of trouble  
when great flood-water rises,  
it shall not come near them.

You are a place to hide me in,  
you will preserve me from trouble,  
you will surround me with shouts of deliverance.

'I will teach you, and guide you in the way you should go,  
I will keep you under my eye and give you counsel'.

## THE SENTENCE AND PRAYER OF THE DAY

I will make a way in the wilderness and rivers in the desert

*Isaiah 43:19*

Spirit of the desert,  
you drove Jesus to the edge of the world  
**to find his truth and calling:**  
scour our hearts and awaken our hunger  
that freed from empty clinging  
**we might find ourselves in you.** Amen. <sup>3</sup>

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<sup>3</sup> *Steven Shakespeare*

# THE FIRST READING

A reading from the Book of Genesis.

*Genesis 2:15-17 3:1-7*

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

Thanks be to God.

# THE GRADUAL 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.

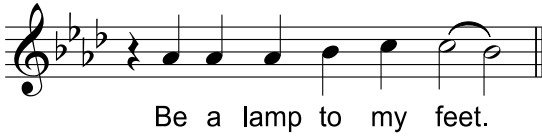
Truth will be our Lenten learning:  
hear the Crucified One call!  
Shadowed by the Saviour's passion,  
images and idols fall,  
and, in Easter's holy splendour,  
God alone is all in all.

*Words: Elizabeth J. Smith*

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

# THE GOSPEL

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



*Matthew 4:1-11*

This is the Gospel of Christ.



# THE SERMON

# THE ANTHEM

*View me, Lord*

*Richard Lloyd (1933-2021)*

*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 <sup>4</sup>

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: Ellers, Edward John Hopkins (1818-1901),  
arranged A. Sullivan (1842-1900).*

*HFTC 281*

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<sup>4</sup> *There is a donation bowl on the back table. For electronic giving option:*

- text **stmatthew** to **818** to make a fast one off or ongoing donation by credit card to St Matthew-in-the-City or
- download the **PUSHPAY** app from Apple Store or Google Playstore and search for St Matthew-in-the-City.

# 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 nothing in our hands  
other than 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>5</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.

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<sup>5</sup> Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122



We thank you, desert Mother,  
for in the valley of dry bones you create hearts of flesh  
quickenened by the Spirit's breath.

We thank you, wise Sister,  
that you walk in cloud and fire with your lost and faithless people.

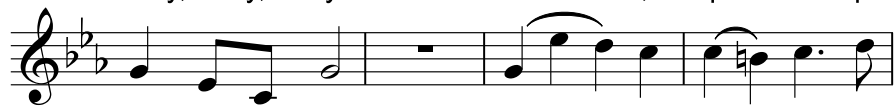
We thank you, Son of Heaven,  
that you empty yourself of might and glory  
and set your face towards the fickle crowd,  
the cruel empire, the faithful despisers.

We welcome you as God's own fool  
whose cross brings to nothing the violence of the world  
and reveals another wisdom outside the city walls.

Therefore, with all who follow your way  
with the traders and tax collectors,  
the soldiers and prostitutes,  
and all who caught a glimpse of glory in the humanity you shared,  
we worship God's own holiness revealed in sweat and tears:



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.

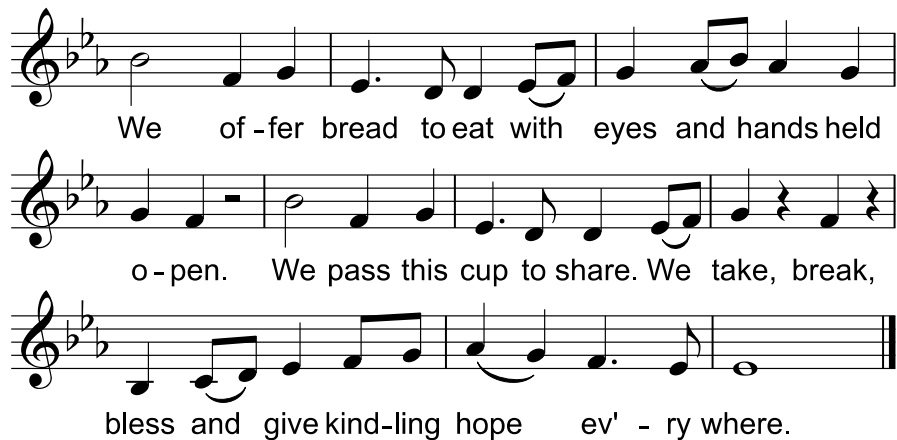
On the night that Jesus was betrayed,  
he gathered with his faltering friends  
for a meal that tasted of freedom.

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.'

We ask that your Holy Spirit  
will fall upon us and upon these gifts  
that these fragile, earthly things  
may be to us the body and blood of our brother, Jesus Christ.

As on that night, so here and now  
he offers himself in touch and taste  
beyond all words can hold.



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

Therefore we come in memory and hope,  
responding to your call  
and the promise that echoes from the dawn of all time.

May mind and heart be held by your self-giving love  
as we stand before the cross,  
approach the empty tomb  
and praise the one whose name is lifted high  
above all earthly power.

Receive our broken offering through his all-powerful grace  
and bind us in communion with all who share your gifts;  
through Jesus Christ,  
in whom all ages and all the worlds  
are drawn into the ceaseless love  
of Creator, Son and Holy Spirit.

**Amen.** <sup>6</sup>

*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 ālanei

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 whakawala;

engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga, te kaha, me te korōria,

**Āke, ake, ake. Āmine.**

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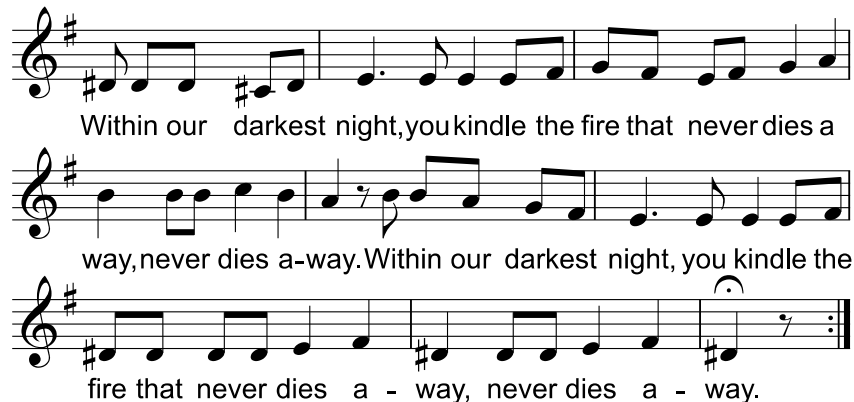
<sup>6</sup> Steven Shakespeare

# 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

*Hide not thou thy face*

*Richard Farrant (1530-1580)*

*Come down, O love divine*

*William H. Harris (1883-1973)*

## 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>7</sup>

## THE BLESSING

## NOTICES

## FINAL HYMN

O worship our God and sing to God's praise,  
whose presence sustains our nights and our days.  
O celebrate goodness and celebrate choice,  
and make known your gladness with uplifted voice.

The earth with its store of wonders untold,  
Almighty, your power has founded of old,  
established it fast by a changeless decree,  
and round it has cast, like a mantle, the sea.

Your bountiful care what tongue can recite?  
It breathes in the air, it shines in the light;  
it streams from the hills, it descends to the plain,  
and sweetly distils in the dew and the rain.

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<sup>7</sup> *Jenny Blood (1932-2022)*

We children of earth are feeble and frail –  
in you we will trust, for you never fail;  
your mercies how tender, how firm to the end!  
our Maker, Defender, Redeemer and Friend.

O measureless light, reliable hope,  
whom people adore, whose love helps us cope,  
your gracious creation with glory ablaze,  
in true adoration shall sing to your praise.

*Words: Robert Grant (1779-1838), adapted  
Tune: Hanover, melody probably by William Croft (1678-1727). TIS 188*

*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

*Prelude on 'Rhosymedre' (or 'Lovely')  
from Three Preludes on Welsh Hymn Tunes*

*Ralph Vaughan Williams (1872-1958)*

## MUSIC NOTES

The Mass for five voices, scored for treble (or soprano), alto, two tenors and bass, is thought to have been the last of Byrd's three mass settings to have been composed, probably in late 1594 or early 1595, and is, by any reckoning, a masterpiece. It is probable that Byrd composed his Latin liturgical music for use in the domestic chapels maintained, often at considerable personal risk, by recusant Catholic families. Here they would probably have been sung by a small group of singers, perhaps one to a part.

Richard Hey Lloyd was Assistant Organist of Salisbury Cathedral and then Organist and Master of the Choristers of Hereford Cathedral, where he was chief conductor at the Hereford Three Choirs Festival in 1967, 1970 and 1973. In 1974 he moved to Durham as Organist and Master of the Choristers of Durham Cathedral. He sets a beautiful poem, "View me, Lord" by the Elizabethan poet, composer and physician, Thomas Campion (1567-1620).

Farrant was a Gentleman of the Chapel Royal, later becoming Master of the Choristers at St George's Chapel, Windsor, where he organized the choristers into an acting company that presented musical plays for the entertainment of the court. Not many other details about his life are known and very little of his music survives, but *Hide not thou thy face* was among the most popular anthems of their day and have lost none of their appeal. Farrant's interest in acting is reflected in his word-setting, which is particularly direct, declamatory and expressive; the composer almost seems to shake a fist at heaven.

*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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