



# PALM SUNDAY

MARCH

24

2024

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

## WELCOME

*Rev Cate Thorn, Priest-in-Charge*

## 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>

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

# A READING FROM Mark 11:1-11

*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 blessèd 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. TIS 333*

# THE JOURNEY OF HOLY WEEK

*A dramatic reading.*

## SILENCE

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

## REFLECTIVE MUSIC

*Benedictus (from Puriri Mass)*

*Michael CW Bell*

## 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 \*

Take my gifts and let me love you,  
God who first of all loved me,  
gave me light and food and shelter,  
gave me life and set me free.  
Now, because your love has touched me,  
I have love to give away;  
now the bread of love is rising,  
loaves of love to multiply!

Take the fruit that I have gathered  
from the tree your Spirit sowed,  
harvest of your own compassion,  
juice that makes the wine of God;  
spiced with humour, laced with laughter –  
flavour of the Jesus life,  
tang of risk and new adventure,  
taste and zest beyond belief.

Take whatever I can offer –  
gifts that I have yet to find,  
skills that I am slow to sharpen,  
talents of the hand and mind,  
things made beautiful for others  
in the place where I must be:  
take my gifts and let me love you,  
God who first of all loved me.

*Words: Shirley Erena Murray (1931-2020)  
Tune: Talavera Terrace, Colin Gibson. AA 127*

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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

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>2</sup>

Blessed be God forever.

# THE GREAT THANKSGIVING

*Cantor* *All*



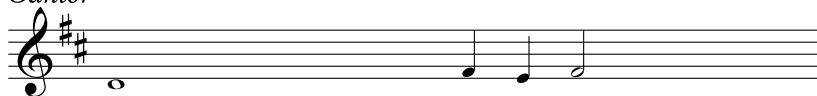
God meets us here. God's Spir - it is with us.

*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

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.

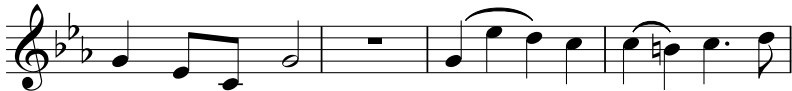
We thank you, Son of Heaven,  
that you empty yourself of might and glory  
and set your face towards the fickle crowd,  
the cruel empire, the faithful despisers.

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.'

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.

We ask that your Holy Spirit  
fall upon us and upon these gifts  
that through these fragile, earthly things  
we may be the body of Christ.

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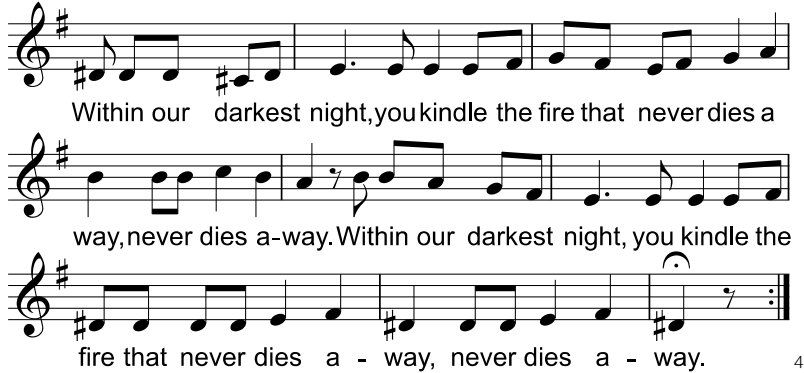
<sup>3</sup> *Steven Shakespeare*

# 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:*



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.

4

# THE INVITATION

Haere mai e te kahui a te Atua,  
tango hia 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

*Pueri Hebraeorum*

*Tomás Luis de Victoria (1548-1611)*

*Lift up your heads*

*William Mathias (1934-1992)*

## 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

Puriri Mass (2013) was written to mark Glynn Cardy's farewell as Vicar of St. Matthew's. The mass was intended to be more a *missa brevis* (short mass) with a lighter mood overall, although it does include all the words of the ordinary of the mass. Something typically New Zealand was sought and having a Latin text meant that this depended on the music itself. The Kyrie features birdlike (tui-like) lines in imitation and this is principally what gave the name to the piece. The Puriri tree is also an enduring element of New Zealand's landscape with a most pleasing canopy and shade of green. The Benedictus is subdued and legato, with an exultant Hosanna episode.

*Translation: Blessed is the one who comes in the name of the Lord. Hosanna in the highest.*

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.

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!

## LABYRINTH HOURS

Monday, 25 March, 10am-4pm  
Tuesday, 26 March, 10am-4pm  
Wednesday, 27 March, 10am-8pm  
Thursday, 28 March, 10am-8pm

### Eucharist

Wednesday 27 March, 12.20pm

### MAUNDY THURSDAY

28 March, 7.00pm

### GOOD FRIDAY

29 March, 10.00am

### GOOD FRIDAY CONCERT

29 March, 5.00pm

### THE GREAT VIGIL OF EASTER

30 March, 8.00pm

### EASTER DAY

31 March, 10.00am

*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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