



SUNDAY
FEBRUARY

18



LENT 1

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

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. ¹

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 Echo Mass)

Janet Jennings

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. ²

¹ ANZPB p.168

² ANZPB p.458

PSALM 25, VERSES 1-8

Chant: John Randall (1716-1799)

To you Lord I lift up my soul, my God I have put my trust in you:
let me not be disappointed, nor let my enemies triumph over me.

For all those who hope in you shall not be ashamed:
but only those who wantonly break faith.

Make known to me your ways O Lord:
and teach me your paths.

Lead me in the way of your truth and teach me:
you are God my saviour, for you have I waited all the day long.

Call to remembrance O Lord your tender care:
and the unfailing love which you have shown from of old.

Do not remember the sins and offences of my youth:
but according to your mercy, remember me Lord in your goodness.

You O Lord are upright and good:
therefore you show the path to those who go astray.

You guide the humble to do what is right:
and those who are gentle you teach your way.

THE SENTENCE AND PRAYER OF THE DAY

You are my Beloved, my Own. On you my favour rests. *Mark 1:11*

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. ³

³ *Steven Shakespeare*

THE FIRST READING

A reading from the Book of Genesis.

Genesis 9:8-17

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 Mark, chapter one, beginning at verse nine.



Be a lamp to my feet.

Mark 1:9-15

This is the Gospel of Christ.



Be a light for my path.

THE SERMON

THE ANTHEM

Ne irascaris Domine

William Byrd (1543-1623)

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 *

O Love, how vast, how flowing free,
O Love how filled with ecstasy,
That God a human form should take,
and mortal be for mortals' sake.

Not as an angel visiting,
nor form celestial orbiting,
But born in flesh God chose to be,
robed in our own humanity.

For us baptized, and fasting long,
for us was tempted by the wrong,
For us the pangs of hunger knew;
for us the Tempter overthrew.

Then for God's boundless love sing praise
through endless ages, countless days;
by Love we have been reconciled:
salvation **gained through God's own Child.**

Words: Latin, 15th century, tr. The New Century Hymnal, 1994

Tune: Eisenach, later form of melody by Johann Hermann Schein 1586-1630. WOV 230

* *There is a donation bowl on the back table.*

*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 cod*




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. ⁴

Blessed be God forever.


THE GREAT THANKSGIVING

Cantor *All*



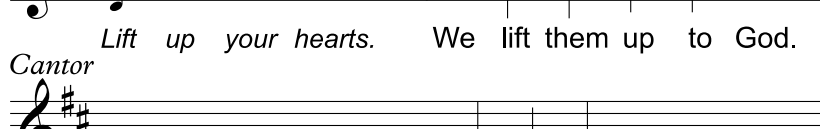
God meets us here. God's Spir - it is with us.

Cantor *All*



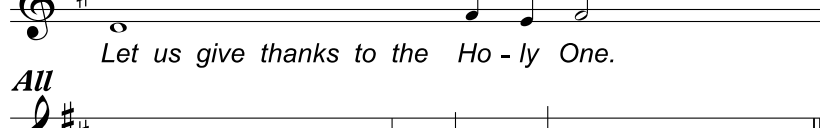
Lift up your hearts. We lift them up to God.

Cantor



Let us give thanks to the Ho - ly One.

All



It is right to offer thanks and praise.

⁴ 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.

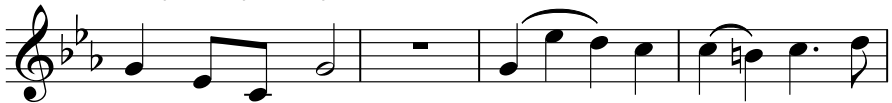
We thank you, Son of Heaven,
that you empty yourself of might and glory
and set your face towards the fickle crowd,
the cruel empire, the faithful despisers.

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. ⁵

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.

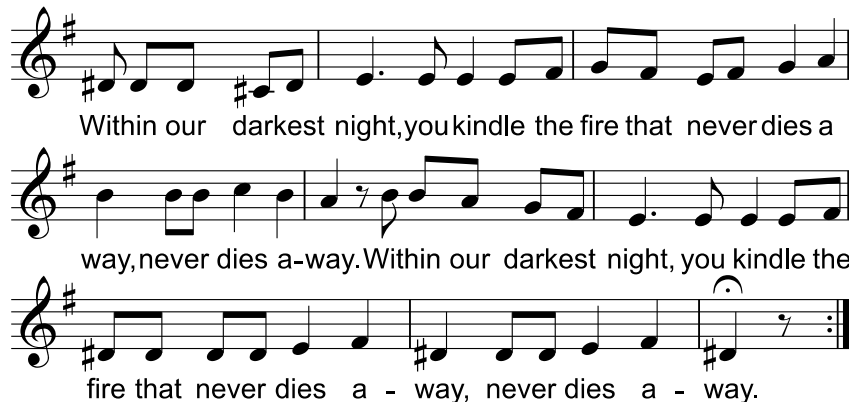
⁵ Steven Shakespeare

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

View me, Lord

Richard Lloyd (1933-2021)

O for the wings of a dove

Felix Mendelssohn-Bartholdy (1809-1847)

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. ⁶

THE BLESSING

NOTICES

FINAL HYMN

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: Slane (1), Irish traditional melody, harm. David Evans (1874-1948). TiS 547*

⁶ *Jenny Blood (1932-2022)*

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

O Mensch, beweine deine Sünde groß BWV 622 -

J. S. Bach (1685-1750)

MUSIC NOTES

When Byrd published his Liber Sacrarum Cantionum in 1589, he was in a phase of setting Latin texts on persecution, with one theme appearing most often: the biblical captivity of the Israelites in Babylon. These references, familiar to church liturgy in the poignant words of Psalm 137 ('By the waters of Babylon we sat down and wept'), could be considered as expressions of Byrd's personal desperation at the state of English Catholicism. Of Byrd's three 'Jerusalem motets' in his 1589 publication, Ne irascaris Domine has always been the best known and most performed.

Translation: Be not angry, O Lord, and remember our iniquity no more. Behold, we are all your people.

When Friedrich Wilhelm IV became King of Prussia in 1840, he undertook to expand The Berlin Academy of Arts to include a new section for music. The king wanted Felix Mendelssohn to take charge of this enterprise, and the composer was asked to go to Berlin where he also directed the newly formed cathedral choir. During this time, Mendelssohn wrote a series of cantatas based on Psalm texts, and it seems that his work with the cathedral choir put him in the right frame of mind for writing shorter choral pieces. William Bartholomew, the adaptor of many of Mendelssohn's English texts, wrote to the composer from London in 1843 requesting 'one or two sacred solos with an organ accompaniment for some concerts we are to give at Crosby Hall, a renovated Gothic Structure which was once the palace of Richard the Third'. Hear my prayer was first performed on 25 January 1844 and the original manuscript bears the heading 'a paraphrastic version of Ps. 1v.'. The work, scored for soprano solo, organ and chorus, was destined to become one of Mendelssohn's most popular choral pieces, and it contains the solo 'O for the wings of a dove!', famously recorded by Ernest Lough as a treble with the Temple Church Choir under George Thalben-Ball in 1928.

*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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