



SUNDAY
MARCH
10



LENT 4

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

**Great God, your love has called us here
as we, by love, for love were made.
Your living likeness still we bear,
though marred, dishonored, disobeyed.
We come, with all our heart and mind,
your call to hear, your love to find.**

**We come with self-inflicted pains
of broken trust and chosen wrong;
half-free, half-bound by inner chains;
by social forces swept along,
by powers and systems close confined;
yet seeking hope for humankind.**

**Great God, in Christ you call our name
and then receive us as your own
not through some merit, right, or claim,
but by your gracious love alone.
We strain to glimpse your mercy seat
and find you kneeling at our feet.**

**Then take the towel, and break the bread,
and humble us, and call us friends.
Suffer and serve till all are fed,
and show how grandly love intends
to work till all creation sings,
to fill all worlds, to crown all things.**

*Words: Brian Wren
Tune: St Petersburg, Melody from Dmitry Stepanovich Bortniansky (1752-1825),
harmony from David Evans (1874-1948). TiS 375*

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

Silence.

¹ ANZPB p.168

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

PSALM 34, VERSES 11-20

Come my children and listen to me:

I will teach you the fear of the Lord.

Which of you delights in life: and desires many days of prosperity?

Keep your tongue from evil: and your lips from speaking lies.

Turn away from evil and do good: seek peace and steadily pursue it.

The eyes of the Lord are on the righteous:

God's ears are open to their cry.

The Lord opposes those who do evil: to blot out the remembrance of them from the earth.

The righteous cry out, and the Lord hears them:

and rescues them from all their troubles.

The Lord is near to those who are broken-hearted:

the Lord saves those who are crushed in spirit.

The troubles of the righteous are many:

but the Lord sets them free from them all.

The Lord guards every bone in the body of the righteous:

and so not one of them is broken.

² ANZPB p.458

THE SENTENCE AND PRAYER OF THE DAY

O give thanks to Yahweh, for she is good.
For her steadfast love endures forever.

Psalm 107:1

**God of compassion
whose Son Jesus Christ, the child of Mary,
shared the life of a home in Nazareth
and drew the whole human family to himself:
strengthen us in our daily living that in joy and in sorrow
we may know the power of your presence
to bring together and to heal. Amen.**

THE FIRST READING

A reading from the Book of Exodus.

Exodus 2:1-10

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

Thanks be to God.

THE GRADUAL HYMN

**He came singing love
and he lived singing love;
he died, singing love.
He arose in silence.
For the love to go on
we must make it our song:
you and I be the singers.**

**He came singing faith
and he lived singing faith;
he died, singing faith.
He arose in silence.
For the faith to go on
we must make it our song:
you and I be the singers.**

**He came singing hope
and he lived singing hope;
he died, singing hope.
He arose in silence.
For the hope to go on
we must make it our song:
you and I be the singers.**

**He came singing peace
and he lived singing peace;
he died, singing peace.
He arose in silence.
For the peace to go on
we must make it our song:
you and I be the singers.**

Words: Colin Gibson. Tune: Singing Love, Colin Gibson. AA 59

THE GOSPEL

Hear the Gospel of Christ according to John,
chapter nineteen, beginning at verse twenty-five.



John 19:25-27

This is the Gospel of Christ.



THE SERMON

Silence

REFLECTIVE MUSIC

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 *

**Arahina, e lhowā,
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.**

* *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:



**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! ³**

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

³ *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.*

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

God meets us here.

God's Spirit is with us.

Lift up your hearts.

We lift them up to God.

Let us give thanks to the Holy One.

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.

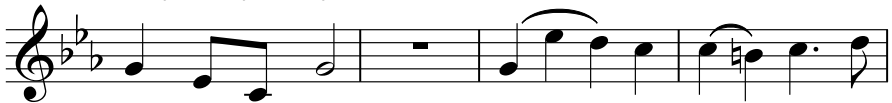
We thank you, Son of Heaven,
that you empty yourself of might and glory
and set your face towards the fickle crowd,
the cruel empire, the faithful despisers.

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 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.

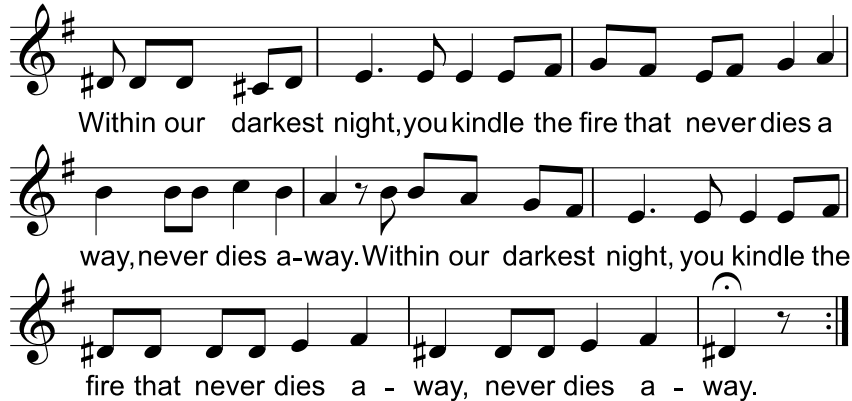
⁵ *Steven Shakespeare*

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.

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

**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*

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

God of Grace/Cwm Rhondda

(from Ten Chorale Improvisations Set 5)

Paul Otto Manz (1919-2009)

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

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