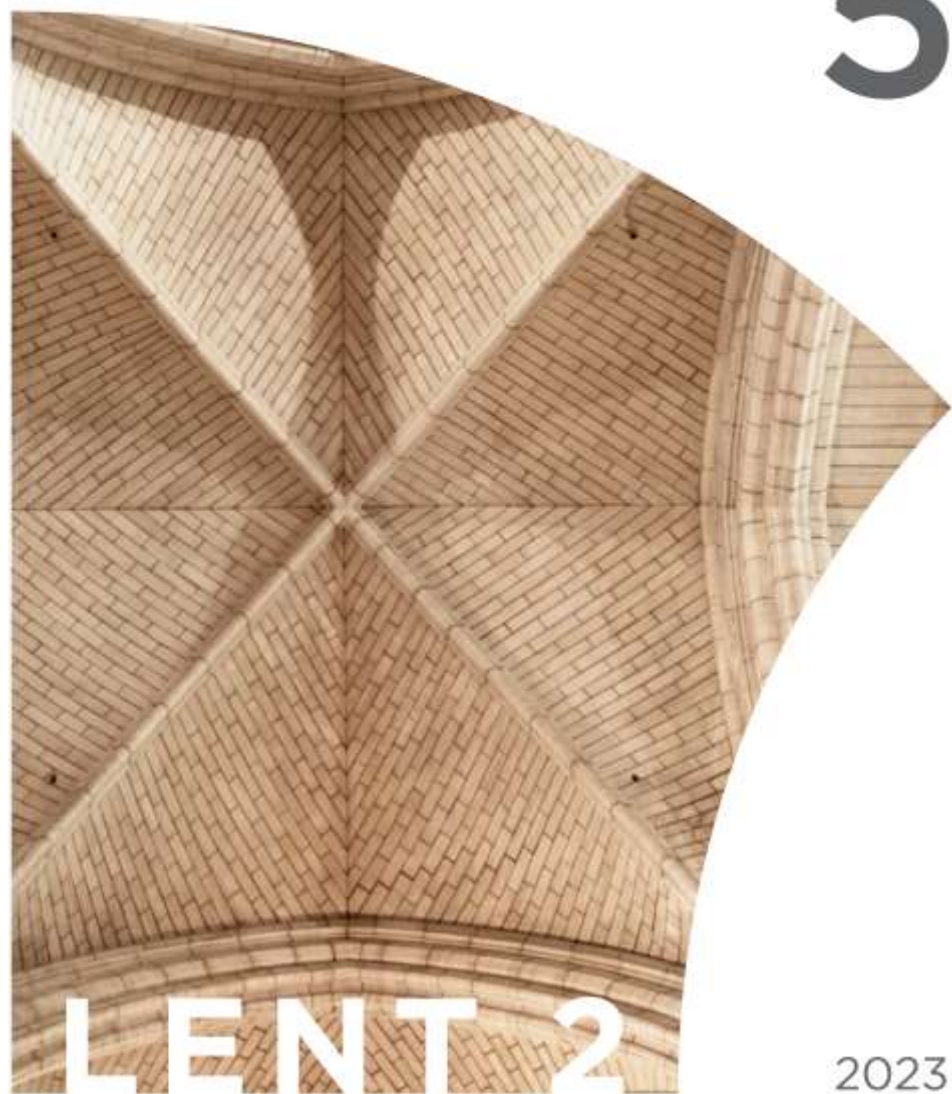




SUNDAY
MARCH
5



LENT 2

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

New every morning is the love
our wakening and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.

New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiven,
new thoughts of God, new hopes of heaven.

If, on our daily course, our mind
be set to hallow all we find,
new treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
will furnish all we need to ask;
room to deny ourselves, a road
to bring us daily nearer God.

Only, O God, in thy dear love,
fit us for perfect rest above,
and help us, this and every day,
to live more nearly as we pray.

Words: J. Keble (1792-1866). Tune: Melcombe, melody by S. Webbe (1740-1816). TIS 213(ii)

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 Communion Service in G)

Francis Jackson (1917-2022)

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

THE SENTENCE AND PRAYER OF THE DAY

We know you're a teacher come from God,
for no one can perform the signs and wonders you do,
unless by the power of God.

John 3:2

Living Presence of the faiths,
calling humanity to walk in trust, calm our fears,
quell our thirst for certainty,
and show us the wisdom of insecurity,
always expectant of your gifts
in the least expected places.
We pray this in the Spirit of the One of love. Amen.

PSALM 121

Chant by Sir Walford Davies (1869-1941)

I lift up my eyes to the hills, but where shall I look for help?

My help comes from the Lord, who has made heaven and earth.

The Lord will not let your foot stumble,
the one who guards you will not sleep.

The one who keeps watch over this people
shall neither doze nor sleep.

The Lord is the one who will guard you,
the Lord at your right hand will be your defence,
so that the sun shall not strike you by day,
nor yet the moon by night.

The Lord shall preserve you from all evil,
yes it is the Lord who will keep you safe.

The Lord shall take care of your going out, and your coming in
from this time forth and for ever.

THE FIRST READING

A reading from the Book of Genesis.

Genesis 12:1-4a

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

Thanks be to God.

THE GRADUAL HYMN

Loving Spirit, loving Spirit,
you have chosen me to be,
you have drawn me to your wonder,
you have set your sign on me.

Like a mother, you enfold me,
hold my life within your own,
feed me with your very body,
form me of your flesh and bone.

Like a father, you protect me,
teach me the discerning eye,
hoist me up upon your shoulder,
let me see the world from high.

Friend and lover, in your closeness
I am known and held and blessed:
in your promise is my comfort;
in your presence I may rest.

Loving Spirit, loving Spirit,
you have chosen me to be,
you have drawn me to your wonder,
you have set your sign on me.

Words: Shirley Erena Murray (1931-2020)

*Tune: Omni Die, melody from David Gregor Corner's 'Gesangbuch', Nüremberg, 1631
arr. William Smith Rockstro (1823-1895). TIS 101*

Please be seated.

THE GOSPEL

Hear the Gospel of Christ according to John,
chapter three, beginning at verse one.

Be a lamp to my feet.

John 3:1-17

This is the Gospel of Christ.

Be a light for my path.

THE SERMON

THE ANTHEM

Geistliches Lied

Johannes Brahms (1833-1897)

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 ³

God! When human bonds are broken
and we lack the love or skill
to restore the hope of healing,
give us grace and make us still.

Through that stillness with your Spirit
come into our world of stress,
for the sake of Christ forgiving
all the failures we confess.

You in us are bruised and broken:
hear us as we seek release
from the pain of earlier living;
set us free and grant us peace.

Send us, God of new beginnings,
humbly hopeful into life;
use us as a means of blessing:
make us stronger, give us faith.

Give us faith to be more faithful,
give us hope to be more true,
give us love to go on learning:
God! Encourage and renew!

*Words: Frederik Herman Kaan (1929-2009)
Tune: Love Divine, John Stainer (1840-1901). TIS 217(ii)*

³ *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. ⁴

Blessed be God forever.


THE GREAT THANKSGIVING

Cantor *All*



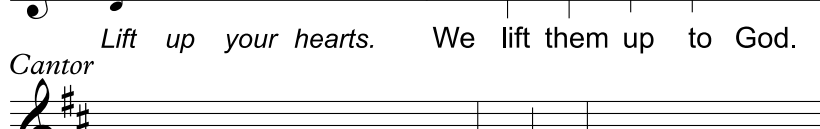
God meets us here. God's Spir - it is with us.

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

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.

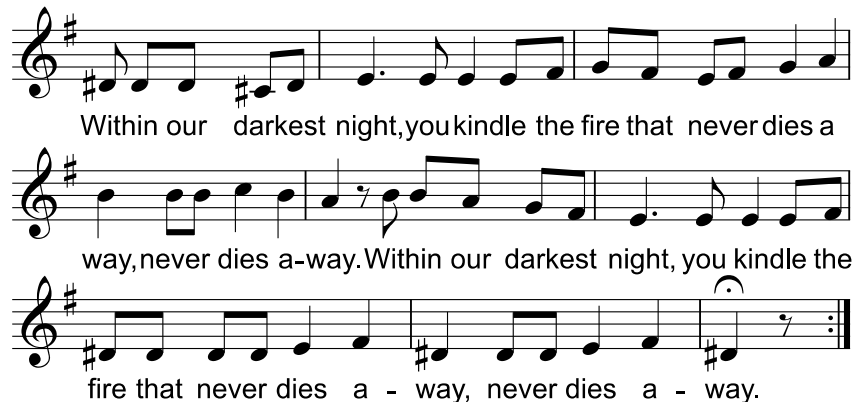
⁵ Steven Shakespeare

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

If ye love me

Thomas Tallis (1505-1585)

Listen sweet dove

Grayston Ives

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

⁶ *Jenny Blood (1932-2022)*

FINAL HYMN

Where the road runs out and the signposts end,
where we come to the edge of today,
be the God of Abraham for us,
send us out upon our way.

*God, you were our beginning,
the faith that gave us birth.
We look to you, our ending,
our hope for heaven on earth.*

When the coast is left and we journey on
to the rim of the sky and the sea,
be the sailor's friend, be the dolphin Christ,
lead us on to eternity.

God, you were our beginning . . .

When the clouds are low and the wind is strong,
when tomorrow's storm draws near,
be the spirit bird hovering overhead,
who will take away our fear.

God, you were our beginning . . .

Words: Colin Gibson. Tune: Columbus, Colin Gibson. AA 156

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

Ukrainian folk song "Oh whose horse is standing" Vidas Pinkevicius

MUSIC NOTES

Geistliches Lied Op 30 was composed by Brahms in 1856 but not published until 1864. The first performance was given in St James's Church, Chemnitz, on 2 July 1865. The piece is made up of predominantly canonic material; overlapping entries between the soprano and tenor and between the alto and bass, at both the second above and the ninth below. While this austerity of style links the piece firmly with an earlier musical age, the overall mood can be seen as in some ways preparatory for the 'German Requiem'. The final 'Amen', with its glorious, aching suspensions, comes as a poignant emotional release after the comparative reserve of the setting as a whole.

Translation: Do not let yourself be depressed By sadness; Be calm, However God may dispose, Be content with it, My will. Why worry today About tomorrow? There is One Who controls everything; He will give you Your share too. Be constant in everything You undertake, Stand firm; What God ordains Is and is known to be Best. Amen.

If ye love me is an exquisite anthem that shows Tallis writing for the newly reformed English rites of Edward VI and Elizabeth. It can be seen as reinforcing the exhortation to godly living which was now more explicit as a result of the Bible being read in English, with a greater emphasis on preaching and teaching. Gone are the great soaring polyphonic lines of the pre-Reformation where, from time to time, it was difficult to hear which word the choir was singing. Instead, Tallis produces a beautiful four-part miniature.

Grayston Ives was a member of the King's Singers and Informator Choristarum (Master of the Choristers/Director of Music) at Magdalen College, Oxford. *Listen Sweet Dove* was written in 1973 and sets lines by George Herbert, to a lilting folk-like melody.

*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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