



SUNDAY
MARCH
23
2025



LENT 3

*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.**

**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.**

**Great God, in Christ you set us free,
your life to live, your joy to share.
Give us your Spirit's liberty
to turn from guilt and dull despair
and offer all that faith can do
while love is making all things new.**

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.

**May our minds be open; may our hands be strong;
may our hearts be gentle; may our spirits sing. Amen.**

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 Missa Aeterna Christi Munera

G. P. da Palestrina (1525-1594)

**Loving God,
you know the things that tempt us
and the things that give us life.
We confess that we have denied your generosity
and relied on our own cleverness.**

**Have mercy on us, we pray:
cover us with your grace,
feed us with the bread of life,
and re-create us in your image. Amen.**

Priest:

In our brokenness and in our humanness, God forgives us.

**In Christ we are set free.
In Christ we are enough.**

SENTENCE AND PRAYER OF THE DAY

O God, you are my God, I seek you, my soul thirsts for you.

Psalm 63:1a

**Living Mystery,
whose way is rarely ours,
whose name cannot be bought or sold:
lead us from justice without compassion
and sacrifice without mercy
to a love which nurtures and a grace without price.
Amen.¹**

PSALM 63, VERSES 1-8

Chant: Herbert Howells (1892-1983)

O God, you are my God,
and earnestly will I seek you.

My soul thirsts for you, my body yearns for you
like a land that is dry and thirsty for water.

With this longing I have come before you in the sanctuary
that I may see your power and your glory.

Your steadfast love is better than life itself
therefore my lips will speak your praise.

As long as I live I will bless you
and lift up my hands to pray in your name.

I shall be satisfied as with a rich and sumptuous feast
and my mouth shall praise you with joyful lips.

When I remember you upon my bed
and think of you in the watches of the night,
how you have been my helper
how I am safe in the shadow of your wings.

¹ *Steven Shakespeare (adapt)*

FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 55:1-9

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

Thanks be to God.

GRADUAL HYMN

**Breathe on me, breath of God,
fill me with life anew,
that I may love what thou dost love
and do what thou wouldst do.**

**Breathe on me, breath of God
until my heart is pure,
until with thee I will one will,
to do and to endure.**

**Breathe on me, breath of God,
till I am wholly thine,
until this earthly part of me
glows with thy fire divine.**

**Breathe on me, breath of God;
so shall I never die,
but live with thee the perfect life
of thine eternity.**

Words: Edwin Hatch (1835-1889)

Tune: Carlisle, Charles Lockhart (1745-1815). Tis 234

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter thirteen, beginning at verse one.



Be a lamp to my feet.

Luke 13:1-9

This is the Gospel of Christ.



Be a light for my path.

SERMON

SILENCE

ANTHEM

Sicut cervus

Giovanni Pierluigi da Palestrina (1525-1594)

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.

OFFERTORY HYMN *

**For the bread that has been broken,
for the wine that has been poured,
for the words that have been spoken
now we sing with one accord.**

**By the pledge of love among us,
by the gift of peace restored,
by the call of Spirit in us
may we sing with one accord.**

**As we listen to the Gospel
hear the meaning of each word
may our hearts be broken open
as we sing with one accord.**

**May we serve with joyful living
loving all in deed and word.
Let the gospel truth be with us
as we sing with one accord.**

Words: Cecily Sheehy (adapted)

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

* During this hymn there is a collection to support St Matthew's.

For electronic giving options:

1. to make a fast one-off, or ongoing, donation to St Matthew-in-the-City text **stmatthew** to **818**, or **scan this QR code**:
2. use the Tap-n-Go terminal on top of the donation box.




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 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.²

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.

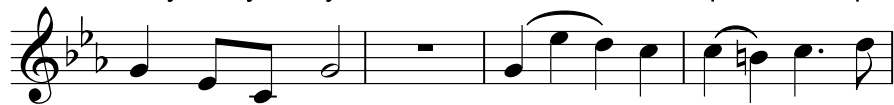
² Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

Holy One, in this dry and weary land
we give you thanks and praise.
You provide for us in our need;
you set a table for us in the wilderness.

Even when we despair and complain against you,
you feed us with bread from heaven.
Even when we quarrel and question your grace,
you give us water from a stone.
How can we keep silent?
Even dry bones in the valley of death
stand to sing your praise:



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.

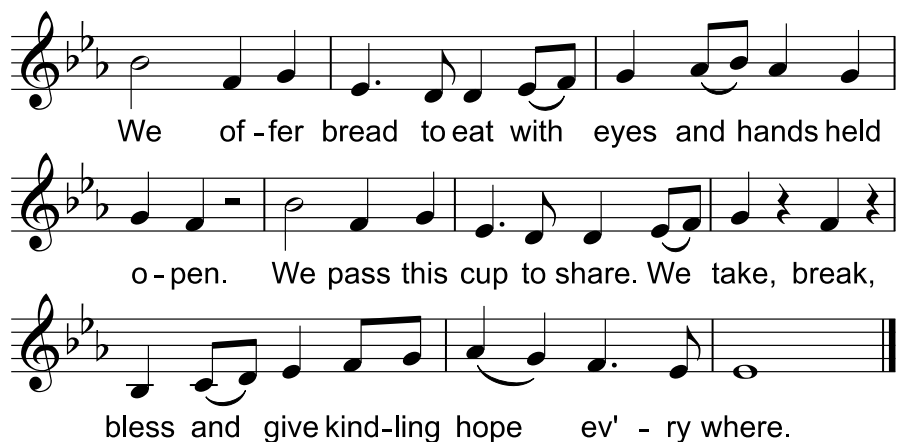
We give you thanks and praise for Jesus,
our way in the wilderness,
our companion in the desert.
Who knows our hunger and thirst;
gives us the bread of life to eat
and living water to drink.
Who leads us beside still water
and prepares this table for us,
even in the presence of our enemies.

On the night that Jesus was betrayed,
he gathered with his 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 of wine, saying:
'This cup is the new covenant in my blood.
Do this, whenever you drink it, to remember me.'

Now pour out your Holy Spirit upon this bread, this wine,
this dry and weary land.
By the power of your Spirit,
breathe life into our dust and hope into our bones.



The musical notation is written on three staves in a single system, using a treble clef and a key signature of two flats (B-flat and E-flat). The melody is simple and hymn-like, with a mix of quarter, eighth, and half notes, and rests. The lyrics are written below the notes, aligned with the syllables. The first staff contains the lyrics 'We of-fer bread to eat with eyes and hands held'. The second staff contains 'o-pen. We pass this cup to share. We take, break,'. The third staff contains 'bless and give kind-ling hope ev' - ry where.' and ends with a double bar line.

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.

As we receive this bread and wine,
make us one in the body of Christ.
Let us live to show your love to all,
until our wilderness wandering is over,
and we gather around your feasting table.

Amen.

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,

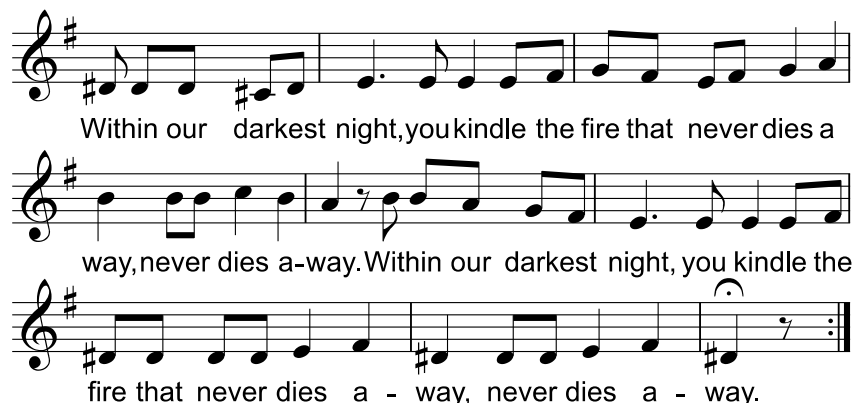
Āke, ake, ake. Āmine.

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 image shows three staves of musical notation in G major (one sharp). The melody is simple and repetitive, with lyrics written below the notes. The first staff starts with a treble clef and a key signature of one sharp (F#). The second and third staves continue the melody. The lyrics are: '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

Super flumina Babilonis

Giovanni Pierluigi da Palestrina (1525-1594)

A litany

William Walton (1902-1983)

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. ³

BLESSING

NOTICES

³ *Jenny Blood (1932-2022)*

FINAL HYMN

Let all creation dance
in energies sublime,
as order turns with chance,
unfolding space and time,
for nature's art
in glory grows,
and newly shows
God's mind and heart.

God's breath each force unfurls,
igniting from a spark
expanding starry swirls,
with whirlpools dense and dark.
Though moon and sun
seem mindless things,
each orbit sings:
"Your will be done."

Our own amazing earth,
with sunlight, cloud and storms
and life's abundant growth
in lovely shapes and forms,
is made for praise,
a fragile whole,
and from its soul
heaven's music plays.

Lift heart and soul and voice:
in Christ all praises meet
and nature shall rejoice
as all is made complete.
In hope be strong,
all life befriend
and kindly tend
creation's song.

*Words: Brian Arthur Wren, based on Psalm 148
Tune: Darwall, John Darwall (1731-1789). TiS 187*

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

Toccata in E minor

Johann Pachelbel (1653-1706)

MUSIC NOTES

Palestrina's Missa Aeterna Christi munera is based on three melodic strands taken from the tune which gives the Mass its title, the plainchant hymn for Matins of Apostles and Evangelists. Palestrina employs these themes in turn in the opening Kyrie-Christe-Kyrie sections, passing them from voice to voice, transforming and elaborating them.

Sicut Cervus, one of the most beloved and perfect of all of Palestrina's motets, sets words from the opening of Psalm 42: "As the deer desires the fountains, so my soul desires You, O God." At the word "desiderat", Palestrina subtly expresses longing through rising, faster paced melismas.

Super flumina Babylonis is a perfect example of Palestrina's ability to produce a completely unified and well proportioned whole; a series of clearly defined sections each characterizing and expressing the text, gently propelling the words with musical expression. Within Palestrina's calm unfolding there is an enormous confidence and a feeling of strength. "By the rivers of Babylon, there we sat down and wept when we remembered you, Zion: in the willows, in the midst of it, we hung up our harps."

*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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