



SUNDAY  
MARCH  
22  
2026



LENT 5

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

## PROCESSIONAL HYMN

**We love the place, O God,  
in which your honour dwells:  
the joy of your abode,  
all earthly joy excels.**

**We love the house of prayer:  
for where Christ's people meet;  
our risen One is there  
to make our joy complete.**

**We love the word of life,  
the word that tells of peace,  
of comfort in the strife  
and joys that never cease.**

**We love the cleansing sign  
of life through Christ the Word,  
where with the name divine  
we seal the child of God.**

**We love the holy feast  
where, nourished with this food,  
by faith we feed on Christ,  
his body and his blood.**

**We love to sing below  
of mercies freely given,  
but O, we long to know  
the triumph-song of heaven.**

**O Jesus, give us grace  
on earth to love you more,  
in heaven to see your face  
and with your saints adore.**

*Words: William Bullock (1798-1874), revised by Henry W. Baker (1821-1877)  
Tune: Quam Dilecta, Henry Lascelles Jenner (1820-1898). Hymns for Today's Church 558*

# 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

*Kyrie (from the St. Paul Eucharist)*

*Katherine Dienes-Williams*

**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

I am the resurrection and the life.

*John 11:25*

**Mother of Mercy,  
we come to you dry and lifeless,  
seeking your breath of life.  
Lead us to the place where our hopes lie buried  
and call us out from the tombs of despair.  
Help us to know, like Martha,  
the hope of your resurrection life. Amen. <sup>1</sup>**

## PSALM 130

*Chant: Henry Walford Davies (1869-1941)*

Out of the depths have I called to you O Lord,  
give heed O Lord to my cry.

Let your ears consider well, the plea I make for mercy.

If you should keep account of what is done amiss,  
who then O Lord could stand?

But there is forgiveness with you, therefore you shall be revered.

I wait for you Lord with all my soul, and in your word is my hope.

My soul waits for you O Lord  
more than those who watch by night long for the morning,  
more I say than those who watch by night long for the morning.

Wait in hope for the Lord,  
for with the Lord there is love unending  
and with the Lord there is ample redemption.

The Lord will redeem you from all your many sins.

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<sup>1</sup> Ruth C. Duck and Maren C. Tirabassi, *Touch Holiness*, adapted

# FIRST READING

A reading from the Book of Ezekiel.

*Ezekiel 37:1-14*

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.**

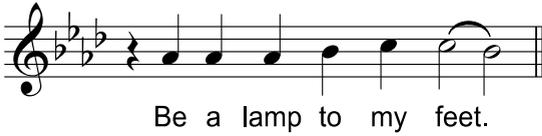
**Breathe on me, breath of God;  
so shall I never die,  
but live with thee the perfect life  
of thine eternity.**

*Words: Edwin Hatch (1835-1889)*

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

# THE GOSPEL

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



*John 11:1-45*

This is the Gospel of Christ.



# SERMON

# SILENCE

# ANTHEM

*Lord, let me know mine end*

*Maurice Greene (1695-1755)*

# 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 \*

**There's a wideness in God's mercy  
like the wideness of the sea;  
there's a kindness in God's justice,  
which is more than liberty.**

**There is no place where earth's sorrows.  
are more felt than in this place,  
but we are again united  
with unending love, and grace.**

**For the love of God is broader  
than the scope of human mind,  
and the heart of the Eternal  
is most wonderfully kind.**

**If our love were but more simple  
we could listen to God's word;  
then our hearts would find assurance  
beating strong with one accord.**

*Words: Frederick William Faber (1814-1863) alt.  
Tune: Cross of Jesus, John Stainer (1840-1901). TIS 136*

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\* *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. <sup>2</sup>

**Blessed be God forever.**

# THE GREAT THANKSGIVING

*Cantor* *All*



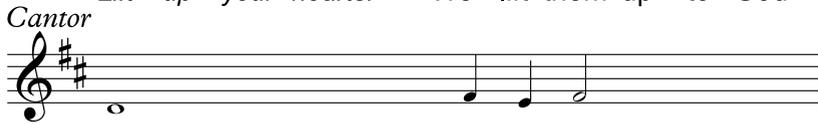
God meets us here. God's Spir-it is with us.

*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.

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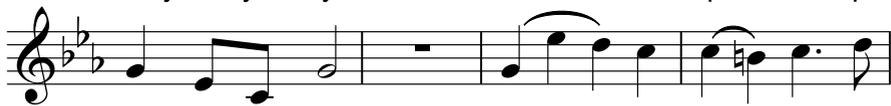
<sup>2</sup> Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

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.



We offer bread to eat with eyes and hands held  
open. 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 āianeī**

**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 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

*Verily, verily I say unto you*

*Thomas Tallis (1505-1585)*

*Out of the deep*

*Adrian Batten (1591-1637)*

*When I survey the wondrous cross*

*John Bertalot*

# 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.** <sup>3</sup>

# BLESSING

# NOTICES

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<sup>3</sup> *Jenny Blood (1932-2022)*

## FINAL HYMN

Our life has its seasons, and God has the reasons  
why spring follows winter, and new leaves grow,  
for there's a connection with our resurrection  
that flowers will bud after frost and snow,

*so there's never a time to stop believing,  
there's never a time for hope to die,  
there's never a time to stop loving,  
these three things go on.*

There's a time to be planting, a time to be plucking,  
a time to be laughing, a time to weep,  
a time to be building, a time to be breaking,  
a time to be waking, a time to sleep,

*but there's never a time to stop believing,  
there's never a time for hope to die,  
there's never a time to stop loving,  
these three things go on.*

There's a time to be hurting, a time to be healing,  
a time to be saving, a time to spend,  
a time to be grieving, a time to be dancing,  
a time for beginning, a time to end,

*but there's never a time to stop believing,  
there's never a time for hope to die,  
there's never a time to stop loving,  
these three things go on.*

*Words: Shirley Erena Murray (1931-2020). Tune: Kotuku, Colin Gibson. AA 113*

*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

*Herzliebster Jesu, was hast du verbroschen* Helmut Walcha (1907-1991)

## MUSIC NOTES

The early eighteenth century was not a particularly rich period for English church music. The growing popularity of German and Italian styles, especially in opera, had begun to overshadow any native church traditions. Against this background, the technical assurance and expressive depth of *Lord, let me know mine end* by Maurice Greene are all the more striking. Greene, who served as Organist of St Paul's Cathedral and later as Master of the King's Music, sets verses from Psalm 39 with great sensitivity. A steady walking bass runs throughout the piece, suggesting the onward journey of life, while above it is built a sequence of reflective, imitative entries. At the piece's centre lies a particularly beautiful duet for treble voices, offering a moment of quiet intimacy within the larger meditation on life.

Thomas Tallis served the English Chapel Royal under several monarchs during the sixteenth century and was one of the central figures in the development of English sacred music during the period of religious change following the Reformation. *Verily, Verily I Say Unto You* sets words from the Gospel of John (16:23) and reflects the more direct style encouraged in English church music during the reign of Edward VI, when composers were required to set English texts clearly and intelligibly. The music is largely homophonic, allowing the words to be heard plainly, with brief points of imitation providing contrast within an otherwise straightforward and concise structure.

*Out of the Deep* sets words from Psalm 130 (*De profundis*). Adrian Batten was also Organist of St Paul's Cathedral in the early seventeenth century and is known both as a composer and as an important copyist and editor of English church music. His manuscripts helped preserve many works by earlier composers of the Tudor period. The anthem reflects the established English verse-anthem style, alternating passages for solo voices with sections for full choir. Batten's music combines clear text setting with contrapuntal writing characteristic of the English cathedral tradition that developed in the decades following the English Reformation.

*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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