



PALM SUNDAY

APRIL

13

2025

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

WELCOME

INTROIT

*Ingrediente Domino*¹

George Malcolm (1917-1997)

Please remain seated.

The Christ of hope enters the city,
riding into our lives in humility
but with all the authority of good.

The Christ comes among us in grace.

The Christ dares to ride towards our life,
inviting our company
and affirming us in every trembling promise.

The Christ comes among us in grace.

Not wearing the garments of power,
but staying in simple open-armed humanity
and welcoming our every moment
in the true celebration of life:

The Christ comes among us in costly love.

Let us bring our praises.²

¹ Translation: As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. Waving their branches of palm, they cried: Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. Waving their branches of palm, they cried: Hosanna in the highest.

² Dorothy McRae-McMahon "Liturgies for High Days"

A READING FROM Luke 19:28-40

Please stand and face towards the procession.

BLESSING OF THE PALMS

Blessed is the one who comes in the name of our God.

Hosanna in the highest.

E te whanau a te Karaiti,
during Lent we have been preparing to remember
the death and resurrection of Christ.

On this day, Jesus entered the city of Jerusalem.
He was welcomed with palms and shouts of praise.
Today we begin our pilgrimage through Holy Week.
While travelling the path of suffering,
we reach out and embrace the gift of Easter -
abundant life for all!

God is here.

God's Spirit is with us.

Let us give thanks to our loving God.

It is right to give God thanks and praise.

It is right to praise you, gracious God,
for the acts of love by which you have drawn us to yourself.
May these palm crosses and branches
signify that we are walking in the way
that leads to fullness of life with Jesus.

Amen.

Let us journey in faith

trusting in God's love.

PROCESSIONAL HYMN

*All glory, praise, and honour,
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.*

Thou art the king of Israel,
thou David's royal son,
who in the Lord's name comest
the king and blessed one.

All glory, praise, and honour. . .

The company of angels
are praising thee on high,
and mortal folk and all things
created make reply.

All glory, praise, and honour. . .

The people of the Hebrews
with palms before thee went:
our praise and prayer and anthems
before thee we present.

All glory, praise, and honour. . .

To thee before thy passion
they sang their hymns of praise:
to thee now high exalted
our melody we raise.

All glory, praise, and honour. . .

Thou didst accept their praises:
accept the prayers we bring,
who in all good delightest,
thou good and gracious king.

All glory, praise, and honour. . .

*Words: Theodulph of Orleans (d. 821),
tr. John Mason Neale (1818-1866) alt.*

Tune: St Theodulph, later form of melody by Melchior Teschner (1584-1635). TIS 333

THE JOURNEY OF HOLY WEEK

Luke 22:39-23:47

A dramatic reading.

SILENCE

The silence will be opened and closed by the ringing of the bell

REFLECTIVE MUSIC

Pueri Hebraeorum

Tomás Luis de Victoria (1548-1611)

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 *

God of glory, God of peace
I will love thee:
and, that love may never cease,
I will move thee.
Thou hast granted my request,
thou hast heard me;
thou didst note my working breast,
thou hast spared me.

Wherefore with my utmost art
I will sing thee,
and the cream of all my heart
I will bring thee.
Though my sins against me cried,
thou didst clear me,
and alone, when they replied,
thou didst hear me.

Seven whole days, not one in seven,
I will praise thee;
in my heart, though not in heaven,
I can raise thee.
Small it is, in this poor sort
to enrol thee:
e'en eternity's too short
to extol thee.

*Words: George Herbert (1593-1633)
Tune: Gwalchmai, Joseph David Jones (1827-1870). TiS 201*

* 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. ³

Blessed be God forever.

THE GREAT THANKSGIVING

Cantor *All*



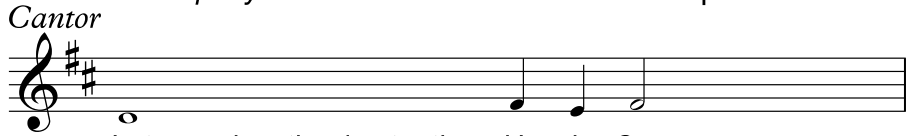
God meets us here. God's Spir-it is with us.

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.

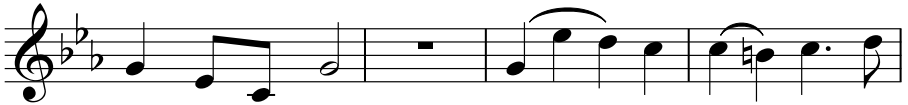
³ Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

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.

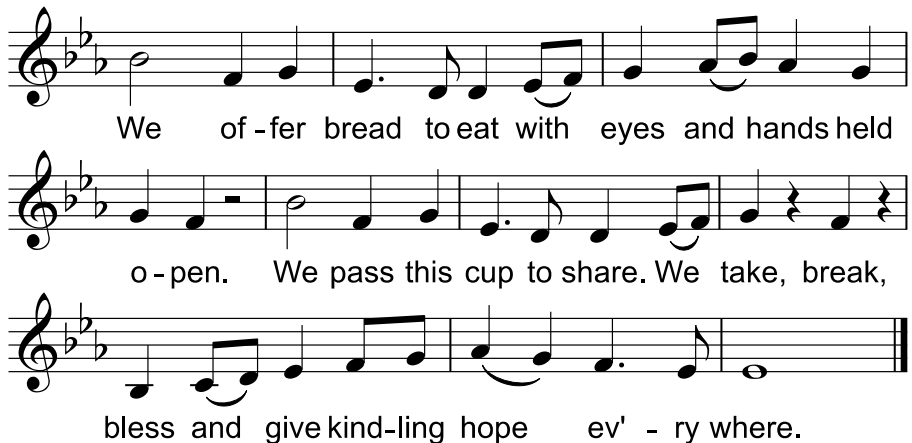
We give you thanks and praise for Jesus,
our way in the wilderness,
our companion in the desert.
Who knows our hunger and thirst;
gives us the bread of life to eat
and living water to drink.
Who leads us beside still water
and prepares this table for us,
even in the presence of our enemies.

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 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,

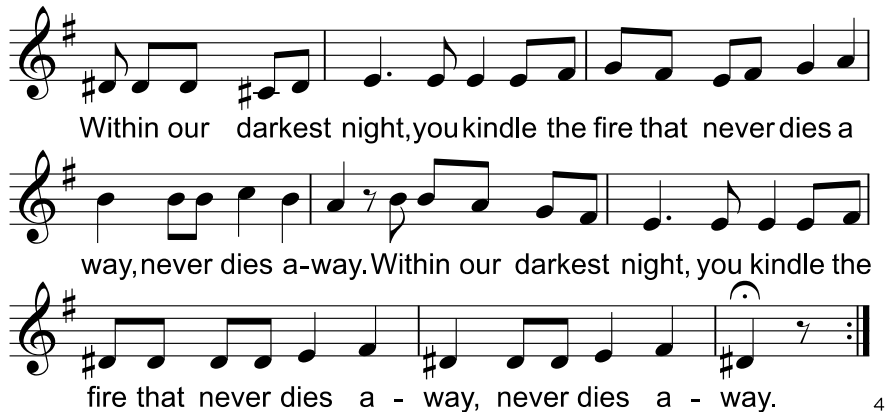
Āke, ake, ake. Āmine.

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:



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.

4

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.*

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.*

As you come forward please take a palm cross from the altar table.

Te Taro o te Ora. The bread of life.

Te Kapu o te Ora. The cup of salvation.

MUSIC DURING COMMUNION

A litany

William Walton (1902-1983)

Lift up your heads

William Mathias (1934-1992)

PRAYER AFTER COMMUNION

**Thanks be to God, the Humble One,
the One who travels towards all that we fear
and all that overpowers us.**

**Thanks be to God who invites our love
and moves through the centre of our life
in hope and truth.**

**Journey with us Humble One
as we walk the way of the cross. Amen.**

THE BLESSING

NOTICES

FINAL HYMN

**Ride on, ride on, the time is right:
the roadside crowds scream with delight;
palm branches mark the pilgrim way
where beggars squat and children play.**

**Ride on, ride on, your critics wait,
intrigue and rumour circulate;
new lies abound in word and jest,
and truth becomes a suspect guest.**

**Ride on, ride on, while well aware
that those who shout and wave and stare
are mortals who, with common breath,
can crave for life and lust for death.**

**Ride on, ride on, though blind with tears,
though dumb to speak and deaf to jeers.
Your path is clear, though few can tell
their garments pave the road to Hell.**

**Ride on, ride on, the room is let,
the wine matured, the saw is whet;
and dice your death-throes shall attend
though faith, not fate, dictates your end.**

**Ride on, ride on, God's love demands,
justice and peace lie in your hands.
Evil and angel voices rhyme:
this is the man and this the time.**

Words: Iona Community

*Tune: Winchester New, melody adapted by William Henry Havergal (1793-1870)
from a chorale in the 'Musikalisches Hand-Buch', Hamburg, 1690. Tis 270*

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

Processional

William Mathias (1934-1992)

MUSIC NOTES

Victoria's *Pueri hebraeorum* appears in his 1585 collection, *Officium Hebdomadae Sanctae*. The text commemorates Christ's triumphal entry into Jerusalem amid the cries of the multitude and the Hebrew children going before and after him, cutting off branches from the trees and strewing them in his way, spreading garments on the road and repeatedly crying 'Hosanna to the son of David'. Translation: The Hebrew children spread out clothes on the road, and they shouted out saying: Hosanna to the son of David. Blessed is the one who comes in the name of the Lord.

Church music, although never central in Walton's output, formed a small but valuable part of his life's work. A Litany was in fact his first published composition, a setting of poem by the Jacobean scholar Phineas Fletcher. Written at Oxford when the composer was only 16, it is far more than a precocious trifle. Its craftsmanship is assured, its harmonic language already distinctive, and its sense of melancholy anticipates of the opening chorus of Walton's great oratorio *Belshazzar's Feast*, written more than ten years later.

We would love you to please
stay to help with setting up the Labyrinth.

This group task will take no time at all
and in return, you will gain the enjoyment
of partaking in the building of this
inspiring Holy Week event.

Thank you very much!

Eucharist

Wednesday 16 April, 12.20pm

MAUNDY THURSDAY

17 April, 7pm

GOOD FRIDAY

18 April, 10am

GOOD FRIDAY CONCERT

18 April, 6pm

THE GREAT VIGIL OF EASTER

19 April, 8pm

EASTER DAY

20 April, 8am & 10am

LABYRINTH HOURS

Monday, 14 April, 10am-4pm

Tuesday, 15 April, 10am-4pm

Wednesday, 16 April, 10am-8pm

Thursday, 17 April, 10am-8pm

*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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