



SUNDAY
MARCH

8

2026



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

**Jesus, lover of my soul,
let me to your presence fly,
while the gathering waters roll,
while the tempest still is high.
Hide me, O my Saviour, hide,
till the storm of life is past;
safe into thy haven, guide
and receive my soul at last.**

**Other refuge have I none,
all my hope in you I see:
leave, O leave me, not alone;
still support and comfort me.
All my trust on you is stayed,
all my help from you I bring:
cover my defenceless head
with the shadow of your wing.**

**Plenteous grace with you is found,
grace to wash away my sin:
let the healing streams abound;
make and keep me pure within.
Living Fountain, now impart
all your life and purity;
spring forever in my heart,
rise to all eternity!**

*Words: Charles Wesley (1707-1788)
Tune: Aberystwyth, Joseph Parry 1841-1903. TIS 211(i)*

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 Missa Aeterna Christi Munera

Giovanni Pierluigi 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

In his hand are the depths of the earth:
the heights of the mountains are his also,
the sea is his, for he made it,
and the dry land, which his hands have formed.

Psalms 95:4-5

**Eternal God,
give us insight to discern your will for us,
to give up what harms us,
and to seek the perfection we are promised
in Jesus Christ our Lord. Amen.**

PSALM 95:1-9

Chant: Alan Gray (1855-1935)

O come let us sing to the Lord,
let us shout with joy to the rock of our salvation.
Let us come into God's presence with thanksgiving
and sing to the Lord with psalms of triumph.
For you Lord are a great God and a great king above all gods.
In your hand are the depths of the earth,
so also are the heights of the mountains.
The sea is yours and you made it,
the dry land also which your hands have fashioned.
O come let us bow down and worship,
let us kneel before the Lord our maker.
For the Lord is our God,
we are the Lord's people, the flock that God shepherds.
O that today you would listen to God's voice:
'Do not harden your hearts as at Meribah,
as on that day at Massah in the wilderness,
'when your forbears tried me, and put me to the test,
although they had seen my works.

FIRST READING

A reading from the Book of Exodus.

Exodus 17:1-7

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

Thanks be to God.

GRADUAL HYMN

O loving God, for ever kind,
forgive our foolish ways;
re clothe us in our rightful mind:
in purer lives thy service find,
in deeper reverence, praise,
in deeper reverence, praise.

In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Christ,
let us, like them, become enticed,
rise up and follow thee,
rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
where Jesus knelt to share with thee
the silence of eternity,
interpreted by love,
interpreted by love!

Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace,
the beauty of thy peace.

Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind, and fire,
O still small voice of calm,
O still small voice of calm.

*Words: John Greenleaf Whittier (1807-1892), adapt.
Tune: Repton, Charles Hubert Hastings Parry (1848-1918). TiS 598*

THE GOSPEL

Hear the Gospel of Christ according to John, chapter four, beginning at verse five.



Be a lamp to my feet.

John 4:5-42

This is the Gospel of Christ.



Be a light for my path.

SERMON

SILENCE

ANTHEM

As I went down to the river to pray

Traditional

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 *

I heard the voice of Jesus say,
'Come unto me and rest;
lay down, O weary one, lay down
your head upon my breast.'
I came to Jesus as I was,
so weary, worn and sad;
I found in him a resting place,
and he has made me glad.

I heard the voice of Jesus say,
'Behold, I freely give
the living water, thirsty one;
stoop down and drink and live.'
I came to Jesus, and I drank
of that life-giving stream;
my thirst was quenched, my soul revived,
and now I live in him.

I heard the voice of Jesus say,
'I am this dark world's light;
look unto me, your morn shall rise,
and all your day be bright.'
I looked to Jesus, and I found
in him my star, my sun;
and in that light of life I'll walk
till travelling days are done.

Words: Horatius Bonar (1808-1889)

*Tune: Kingsfold, from an English and Irish traditional melody
coll. Lucy Broadwood (1858-1929)
harm. and arr. Ralph Vaughan Williams (1872-1958). TIS 262*

* 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. ¹

Blessed be God forever.

THE GREAT THANKSGIVING

Cantor *All*



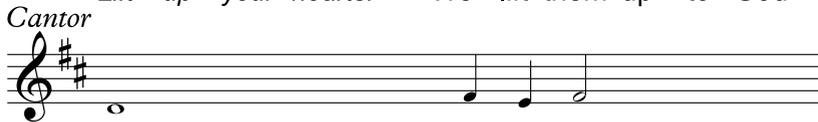
God meets us here. God's Spir-it is with us.

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.

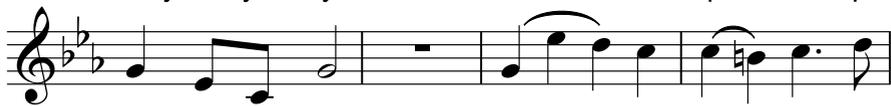
¹ Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

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.

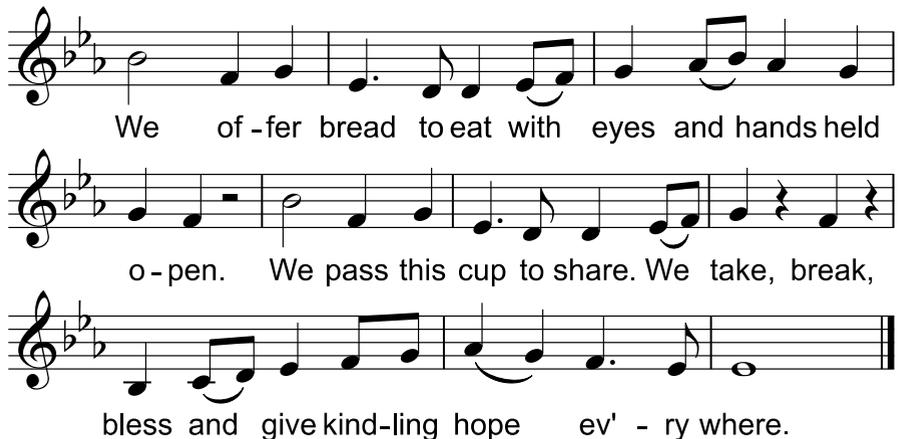
We give you thanks and praise for Jesus,
our way in the wilderness,
our companion in the desert.
Who knows our hunger and thirst;
gives us the bread of life to eat
and living water to drink.
Who leads us beside still water
and prepares this table for us,
even in the presence of our enemies.

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 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,

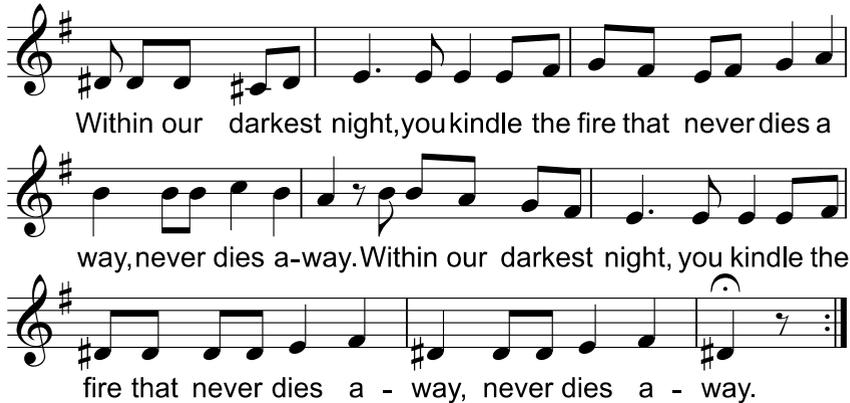
Āke, ake, ake. Āmine.

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 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

Sicut cervus

Giovanni Pierluigi da Palestrina (1525-1594)

Pure river of water of life

James Whitbourn

Like as the hart desireth the waterbrooks *Herbert Howells (1892-1983)*

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. ²

BLESSING

NOTICES

² *Jenny Blood (1932-2022)*

FINAL HYMN

**Guide me, O thou great Redeemer,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand:
bread of heaven, bread of heaven,
feed me now and evermore,
feed me now and evermore.**

**Open thou the crystal fountain
whence the healing stream doth flow;
let the fiery cloudy pillar
lead me all my journey through:
strong deliverer, strong deliverer,
be thou still my strength and shield,
be thou still my strength and shield.**

**When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side:
songs and praises, songs and praises,
I will ever give to thee,
I will ever give to thee.**

*Words: W. Williams (1717-1791), tr. P. & W. Williams
Tune: Cwm Rhondda, John Hughes (1873-1932). TiS 569*

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

*Prelude on 'Rhosymedre' (or 'Lovely')
from Three Preludes on Welsh Hymn Tunes*

Ralph Vaughan Williams (1872-1958)

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."

Like as the Hart, perhaps Howells's best-loved anthem, sets the same text as Palestrina (but in English). Here however, longing is expressed in musical terms that are quintessentially Howellsian: long, flowing vocal lines that recall the Tudor polyphonists, underpinned by subtle and impressionistic organ harmonies, almost bluesy, that seem to create ever-changing effects of light and shade. Howells wrote the piece in a single day in 1941 when he and his wife were 'mewed up by snow in a cottage in Gloucestershire'.

*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*