



SUNDAY  
FEBRUARY

22

2026



LENT 1

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

## PROCESSIONAL HYMN

**Forty days and forty nights  
you were fasting in the wild,  
forty days and forty nights  
tempted, and yet undefiled:**

**burning heat throughout the day,  
bitter cold when light had fled,  
prowling beasts around your way,  
stones your pillow, earth your bed.**

**Shall not we your trials share,  
learn your discipline of will,  
and with you by fast and prayer  
wrestle with the powers of hell?**

**Saviour, may we hear your voice -  
keep us constant at your side;  
and with you we shall rejoice  
at th' eternal Eastertide.**

*Words: George Hunt Smyttan (1822-1870), alt.  
Tune: Heinlein, melody from the 'Nürnbergisches Gesang-Buch', 1676  
attrib. Martin Herbst (1654-1681). TIS 591*

## 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 Echo Mass)*

*Janet Jennings*

**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 will make a way in the wilderness and rivers in the desert.

*Isaiah 43:19*

**Spirit of the desert,  
you drove Jesus to the edge of the world  
to find his truth and calling:  
scour our hearts and awaken our hunger  
that freed from empty clinging  
we might find ourselves in you. Amen. <sup>1</sup>**

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<sup>1</sup> *Steven Shakespeare*

# PSALM 32, VERSES 1-9

*Chant: Peter Hurford (1930-2019)*

Blessed are those whose offences are forgiven,  
whose sin has been put away.

Blessed are those to whom the Lord imputes no guilt  
and in whose spirit there is no deceit.

While I held back from confessing my sin  
my body wasted away through my groaning all day long.

For your hand was heavy upon me day and night  
I was dried up and withered, as it were by drought in summer.

Then I acknowledged my sin to you my guilt I did not hide.

I said, 'I will confess my sins to the Lord'  
and so you forgave the wickedness of my sin.

Therefore let all those that are faithful  
pray to you in time of trouble  
when great flood-water rises, it shall not come near them.

You are a place to hide me in, you will preserve me from trouble,  
you will surround me with shouts of deliverance.

'I will teach you, and guide you in the way you should go,  
I will keep you under my eye and give you counsel'.

## FIRST READING

A reading from the Book of Genesis.

*Genesis 2:15-17, 3:1-7*

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

**Thanks be to God.**

# GRADUAL HYMN

**Love will be our Lenten calling,  
love to shake and shatter sin,  
waking every closed, cold spirit,  
stirring new life deep within,  
till the quickened heart remembers  
what our Easter birth can mean.**

**Peace will be our Lenten living  
as we turn for home again,  
longing for the words of pardon,  
stripping off old grief and pain,  
till we stand, restored and joyful,  
with the Church on Easter day.**

**Truth will be our Lenten learning:  
hear the Crucified One call!  
Shadowed by the Saviour's passion,  
images and idols fall,  
and, in Easter's holy splendour,  
God alone is all in all.**

*Words: Elizabeth J. Smith*

*Tune: Picardy, French traditional carol melody from  
'Chansons Populaires des Provinces de France', 1860. TIS 497*

# THE GOSPEL

Hear the Gospel of Christ according to Matthew,  
chapter four, beginning at verse one.



Be a lamp to my feet.

*Matthew 4:1-11*

This is the Gospel of Christ.



Be a light for my path.

# SERMON

# SILENCE

# ANTHEM

*Wash me thoroughly*

*Samuel Sebastian Wesley (1810-1876)*

# 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 \*

When we are tested and wrestle alone,  
famished for bread when the world offers stone,  
nourish us, God, by your word and your way,  
food that sustains us by night and by day.

When in the desert we cry for relief,  
pleading for paths marked by certain belief,  
lift us to love you beyond sign and test,  
trusting your presence, our only true rest.

When we are tempted to barter our souls,  
trading the truth for power to control,  
teach us to worship and praise only you,  
seeking your will in the work that we do.

When we have struggled and searched through the night,  
sorting and sifting the wrong from the right,  
Savior, surround us with circles of care,  
angels of healing, of hope, and of prayer.

*Words: Ruth C. Duck*

*Tune: Slane (1), Irish traditional melody, harm. David Evans (1874-1948). TiS 547*

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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*



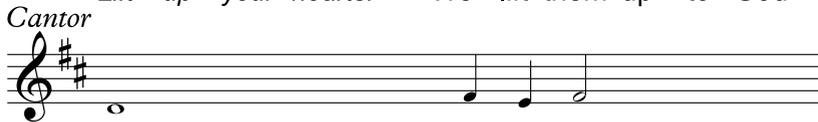
God meets us here. God's Spir-it is with us.

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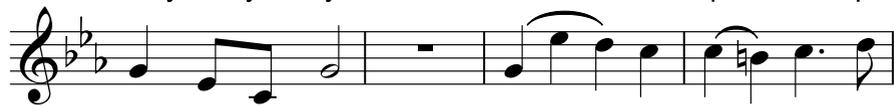
<sup>2</sup> Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

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.

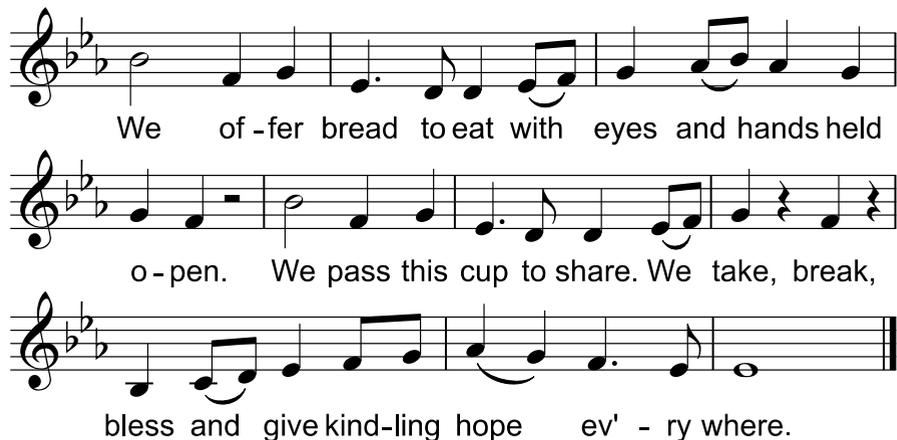
We give you thanks and praise for Jesus,  
our way in the wilderness,  
our companion in the desert.  
Who knows our hunger and thirst;  
gives us the bread of life to eat  
and living water to drink.  
Who leads us beside still water  
and prepares this table for us,  
even in the presence of our enemies.

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 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,**

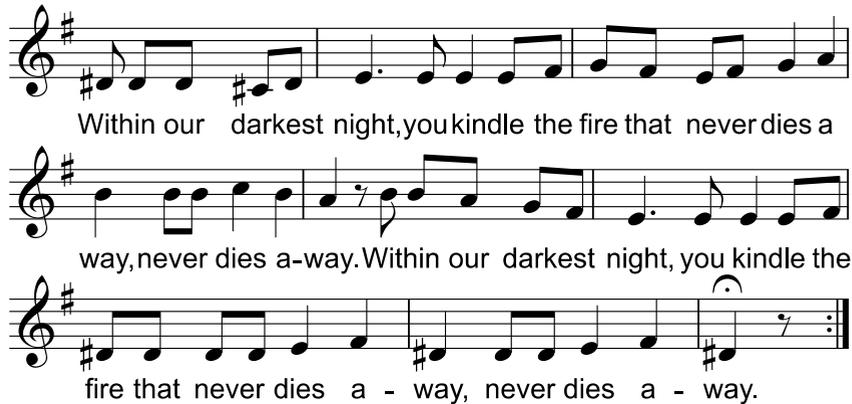
**Āke, ake, ake. Āmine.**

# 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

*Hide not thou thy face*

*Richard Farrant (1530-1580)*

*Turn Thy face from my sins*

*Thomas Attwood (1765-1838)*

*Miserere mei Deus*

*William Byrd (1540-1623)*

## 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

**O worship our God and sing to God's praise,  
whose presence sustains our nights and our days.  
O celebrate goodness and celebrate choice,  
and make known your gladness with uplifted voice.**

**The earth with its store of wonders untold,  
Almighty, your power has founded of old,  
established it fast by a changeless decree,  
and round it has cast, like a mantle, the sea.**

**Your bountiful care what tongue can recite?  
It breathes in the air, it shines in the light;  
it streams from the hills, it descends to the plain,  
and sweetly distils in the dew and the rain.**

**O measureless light, reliable hope,  
whom people adore, whose love helps us cope,  
your gracious creation with glory ablaze,  
in true adoration shall sing to your praise.**

*Words: Robert Grant (1779-1838), adapted  
Tune: Hanover, melody probably by William Croft (1678-1727). TiS 188*

*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 and Fugue in E minor, BWV 533*

*Johann Sebastian Bach (1685-1750)*

## MUSIC NOTES

Wash me throughly, a setting of Psalm 51, remains one of Wesley's favourite choral works. Beginning with an effective treble solo, the anthem shows a poignancy and depth of expression that has so often been confused with Victorian over-sentimentality.

Richard Farrant was a Gentleman of the Chapel Royal. Although little of his music survives, Hide not thou thy face was among the most admired anthems of its time. His flair for drama is evident in the direct, declamatory, and vivid word-setting - at times, the author seems almost to shake a fist at heaven.

By the late eighteenth century, English church music had begun to decline in taste, with verse anthems featuring increasingly elaborate solos borrowed directly from opera. Attwood, however, showed restraint, keeping his music from drifting too far into the secular style. In Turn thy face from my sins, a treble opens with an almost operatic solo, answered by the chorus. Later, at the word 'renew,' the treble leads, the chorus responds, and the bass adds an additional comment - a moment that feels almost theatrical.

Byrd's five-part Miserere mei, Deus, is an absolute gem of the choral repertory. A clear homophonic opening asking for mercy moves quickly into beautiful imitation. The text contains several words which seem to elicit particularly powerful melodies from Byrd, especially 'iniquitatem' (wrong-doing) and 'misericordiam' (mercy). He later used this same melody in his monumental motet Infelix ego. *Translation: Have mercy on me, God, in accordance with your great mercy; and in accordance with the greatness of your pity, destroy my wrong-doing.*

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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