



SUNDAY
MARCH

1

2026



LENT 2

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

PROCESSIONAL HYMN

**New every morning is the love
our waking and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.**

**New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiven,
new thoughts of God, new hopes of heaven.**

**If, on our daily course, our mind
be set to hallow all we find,
new treasures still, of countless price,
God will provide for sacrifice.**

**The trivial round, the common task,
will furnish all we need to ask;
room to deny ourselves, a road
to bring us daily nearer God.**

**Only, O God, in thy dear love,
fit us for perfect rest above,
and help us, this and every day,
to live more nearly as we pray.**

*Words: John Keble (1792-1866)
Tune: Melcombe, melody by Samuel Webbe (1740-1816). TIS 213(ii)*

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 Communion Service in E)

Harold Darke (1888-1976)

**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

We know you're a teacher come from God,
for no one can perform the signs and wonders you do,
unless by the power of God.

John 3:2

**Living Presence of the faiths,
calling humanity to walk in trust, calm our fears,
quell our thirst for certainty,
and show us the wisdom of insecurity,
always expectant of your gifts
in the least expected places.
We pray this in the Spirit of the One of love.
Amen.**

PSALM 121

Chant by Sir Walford Davies (1869-1941)

I lift up my eyes to the hills, but where shall I look for help?

My help comes from the Lord, who has made heaven and earth.

The Lord will not let your foot stumble,
the one who guards you will not sleep.

The one who keeps watch over this people
shall neither doze nor sleep.

The Lord is the one who will guard you,
the Lord at your right hand will be your defence,
so that the sun shall not strike you by day,
nor yet the moon by night.

The Lord shall preserve you from all evil,
yes it is the Lord who will keep you safe.

The Lord shall take care of your going out, and your coming in
from this time forth and for ever.

FIRST READING

A reading from the Book of Genesis.

Genesis 12:1-4a

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

Thanks be to God.

GRADUAL HYMN

**Loving Spirit, loving Spirit,
you have chosen me to be,
you have drawn me to your wonder,
you have set your sign on me.**

**Like a mother, you enfold me,
hold my life within your own,
feed me with your very body,
form me of your flesh and bone.**

**Like a father, you protect me,
teach me the discerning eye,
hoist me up upon your shoulder,
let me see the world from high.**

**Friend and lover, in your closeness
I am known and held and blessed:
in your promise is my comfort;
in your presence I may rest.**

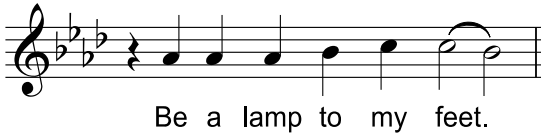
**Loving Spirit, loving Spirit,
you have chosen me to be,
you have drawn me to your wonder,
you have set your sign on me.**

Words: Shirley Erena Murray (1931-2020)

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

THE GOSPEL

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



John 3:1-17

This is the Gospel of Christ.



SERMON

SILENCE

ANTHEM

God so loved the world

John Stainer (1840-1901)

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 *

**God of all time, all seasons of our living,
source of our spark, protector of our flame,
blazing before our birth, beyond our dying,
God of all time, we come to sing your name.**

**Here in this place, where others have been building,
we come to claim the legacy of faith,
take, in our turn the telling of your story,
and though we tremble, speak your hope, your truth.**

**Spirit who draws our fragile selves together,
Spirit who turns a stranger to a friend,
be at this table where we greet each other,
be in the peace we pass from hand to hand.**

**Let us not die from poverty of caring,
let us not starve, where love is to be shared.
Come, break us open to receive your healing:
your broken body be our wine and bread.**

Words: Shirley Erena Murray (1931-2020)

Tune: Highwood, Richard Runciman Terry (1865-1938). TIS 617

* *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*



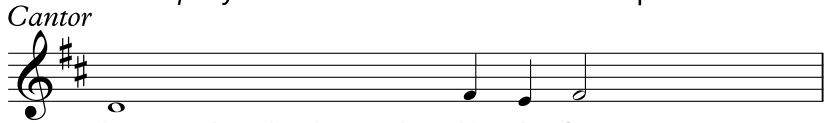
God meets us here. God's Spir-it is with us.

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.

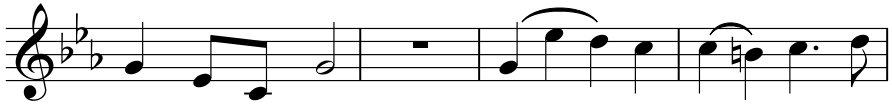
¹ Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

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 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:**

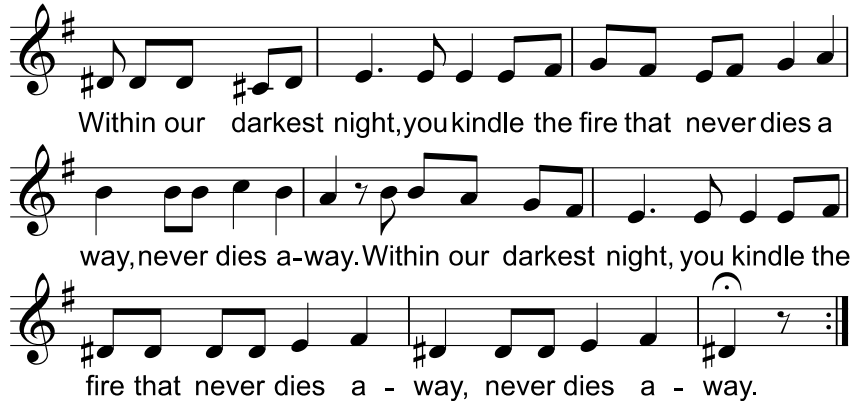
**Nōu hoki te rangatiratanga, te kaha, me te korōria,
Āke, ake, ake. Āmine.**

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 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

If ye love me

Thomas Tallis (1505-1585)

Geistliches Lied

Johannes Brahms (1833-1897)

Listen sweet dove

Grayston Ives

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

Go as far as you dare,

for you cannot go beyond the reach of God.

Give as extravagantly as you like,

for you cannot spend all the riches of God.

Care as lavishly as you are able,

for you cannot exhaust the love of God.

Keep moving on, for God will always be with you.

And the blessing of God,

Creator, Redeemer and Giver of Life,

be with us all, this day and always. Amen.

NOTICES

² *Jenny Blood (1932-2022)*

FINAL HYMN

**All my hope on God is founded:
who else can my hope renew?
Still through change and chance God guides me,
only good and only true.
God unknown, grace alone,
calls my heart to be God's own.**

**Well does the almighty Giver
bounteous gifts on us bestow!
With delight our souls are nourished;
pleasure leads us where we go.
At God's hand does love stand;
joy awaits each new command.**

**In glad hymns to God eternal
sacrifice of praise be done,
high above all praises praising
for the love in Christ made known.
Hear Christ's call, one and all;
those who follow shall not fall.**

*Words: Joachim Neander (1650-1680)
Paraphrased by Robert Bridges (1844-1930), alt.
Tune: Michael, Herbert Howells (1892-1983). TIS 560(i)*

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

Psalms Prelude (Set 1, No.1 "Lo, the Poor Crieth")

Herbert Howells (1892-1983)

MUSIC NOTES

John Stainer became the Organist of St. Paul's Cathedral, London in 1872. The Crucifixion was composed in 1887 and first performed in St Marylebone Parish Church on Good Friday of that year. Scored for tenor and bass soloists, choir and organ, Stainer conceived The Crucifixion as 'A Meditation on the Sacred Passion of the Holy Redeemer', a work that would be performable by the average village choir and also immediately engaging for the audience. It has, in spite of some criticisms of its high Victorian piety (particularly the words) always proved immensely popular. The words of the chorus 'God so loved the world' are of course taken directly from St. John's Gospel, and the piece has always been regarded by choirs as a fine gem of simple, beautiful Victorian hymnody.

Geistliches Lied Op 30 was composed by Brahms in 1856 but not published until 1864. The first performance was given in St James's Church, Chemnitz, on 2 July 1865. The piece is made up of predominantly canonic material; overlapping entries between the soprano and tenor and between the alto and bass, at both the second above and the ninth below. While this austerity of style links the piece firmly with an earlier musical age, the overall mood can be seen as in some ways preparatory for the 'German Requiem'. The final 'Amen', with its glorious, aching suspensions, comes as a poignant emotional release after the comparative reserve of the setting as a whole.

Translation: Do not let yourself be depressed By sadness; Be calm, However God may dispose, Be content with it, My will. Why worry today About tomorrow? There is One Who controls everything; He will give you Your share too. Be constant in everything You undertake, Stand firm; What God ordains Is and is known to be Best. Amen.

Hebert Howells was influenced by his teachers of the early-20th century English musical renaissance, French impressionism, and his love of Tudor music. Assistant Organist for a time at Salisbury Cathedral, his first Psalm Prelude is a meditation on Psalm 34:6 (This poor man cried, and the Lord heard him, and saved him out of all his troubles). Howells' deeply expressive prelude moves in an arc from quiet pleading to radiant intensity and back again. Written during the First World War, it reflects both spiritual searching and hope, framed in Howells's richly modal and atmospheric style.

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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