



SUNDAY
MARCH

17



LENT 5

2024

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

PROCESSIONAL HYMN

These hills where the hawk flies lonely,
beaches where the long surf rolls,
mountains where the snows meet heaven,
these are our care.

Pastures where the sheep graze calmly,
orchards where the apples grow,
gardens where the roses cluster,
these are our prayer.

Forests where the tree ferns tower,
rivers running strong and clear,
oceans where the great whales wander,
these are our care.

Race meeting race as equals,
justice for age-old wrong,
worth for every man and woman,
these are our prayer.

Cities where the young roam restless,
lives brought to deep despair,
homeless and powerless people,
these are our care.

Places where the Word is spoken,
hands held in serving love,
faiths of our many cultures,
these are our prayer.

All that the old world gave us,
all that the new world brings,
language, ideas and customs,
these are our care.

Life finding joy and value,
faith seeking truth and light,
God heard and seen in all things,
this be our prayer.

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.

Eternal Spirit, living God,
in whom we live and move and have our being,
all that we are, have been,
and shall be is known to you,
to the very secret of our hearts
and all that rises to trouble us.

**Living flame, burn into us,
cleansing wind, blow through us,
fountain of water, well up within us,
that we may love and praise in deed and in truth. ¹**

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 (from Short Service)

Donald Byars (1925-1988)

Silence.

¹ ANZPB p.168

God forgives and heals us.
We need your healing, merciful God:
give us true repentance.
Some sins are plain to us;
some escape us,
some we cannot face.
Forgive us;
set us free to hear your word to us;
set us free to serve you.

Priest:

God forgives you. Forgive others; forgive yourself.
Through Christ, God has put away your sin:
approach your God in peace. ²

Psalm 119: 9-16

Chant: John Stainer (1840-1901)

How shall the young keep themselves undefiled:
surely by obeying your word.

With my whole heart I seek you:
et me not stray from your commandments.

I treasure your word in my heart: for fear I should sin against you.

Blessèd are you O Lord: O teach me your statutes.

With my lips have I been telling: of all the judgments you have uttered.

I have found more joy in the way of your commandments:
than in all manner of riches.

I will meditate on your precepts: and I will give heed to your ways.

I will delight in your statutes: and I will not forget your word.

THE SENTENCE AND PRAYER OF THE DAY

I will put my Law into their minds and on their hearts.

I will be their God and they will be my people.

Jeremiah 31:33

² ANZPB p.458

Ever-faithful God,
your prophets foretold your new covenant of love.
May we come to know this love.
May we, like Jesus,
be seeds of hope that flourish in our world.
May we hear you,
reminding us your law is written in our hearts
and Jesus shows us your way. Amen. ³

THE FIRST READING

A reading from the Book of the prophet Jeremiah.

Jeremiah 31:31-34

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

THE GRADUAL HYMN

Christ, your sun is rising,
and our hearts surprising,
source of all befriending,
spirit never-ending.

We may find you living,
present in all giving,
human face of loving,
faithful in your moving.

In all pain and pleasure
you discern our measure,
welcoming the stranger,
facing every danger.

Take away all sorrow,
bless a new tomorrow,
guide our liberation,
join in celebration.

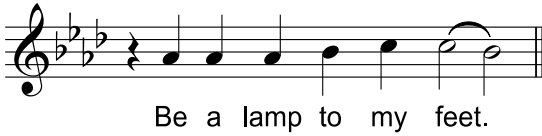
Words: Jenny Blood (1932-2022)

Tune: Ravenshaw, melody by William Henry Monk (1823-1889). TIS 427

³ *Harrison and McAlpine*

THE GOSPEL

Hear the Gospel of Christ according to John, chapter twelve, beginning at verse twenty.



John 12:20-33

This is the Gospel of Christ.



THE SERMON

Silence

THE ANTHEM

Solus ad victimam

Kenneth Leighton (1929-1988)

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.

THE OFFERTORY HYMN *

He comes to us as one unknown,
a breath unseen, unheard;
as though within a heart of stone,
or shriveled seed in darkness sown,
a pulse of being stirred,
a pulse of being stirred.

He comes when souls in silence lie
and thoughts of day depart,
half-seen upon the inward eye,
a falling star across the sky
of night within the heart,
of night within the heart.

He comes to us in sound of seas,
the ocean's fume and foam;
yet small and still upon the breeze,
a wind that stirs the tops of trees,
a voice to call us home,
a voice to call us home.

* *During this hymn there is a collection to support St Matthew's.*

*For electronic giving option to make a fast one off or ongoing donation to St Matthew-in-the-City text **stmatthew** to **818**, or scan this QR code:*



He comes in love as once he came
by flesh and blood and birth;
to bear within our mortal frame
a life, a death, a saving name
for every child of earth,
for every child of earth.

He comes in truth when faith is grown;
believed, obeyed, adored:
the Christ in all the scriptures shown,
as yet unseen, but not unknown,
the living, loving Word,
the living, loving Word.

Words: Timothy Dudley-Smith (b. 1926)

Tune: Repton, Charles Hubert Hastings Parry (1848-1918). TIS 598


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 nothing in our hands
other than 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. ⁴

Blessed be God forever.


THE GREAT THANKSGIVING

Cantor **All**



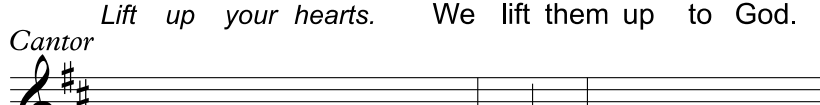
God meets us here. God's Spir - it is with us.

Cantor **All**



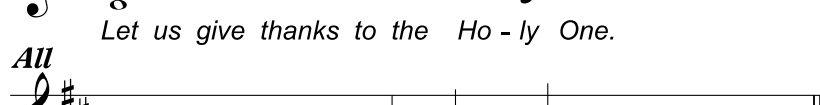
Lift up your hearts. We lift them up to God.

Cantor



Let us give thanks to the Ho - ly One.

All



It is right to offer thanks and praise.

⁴ Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122

On the night that Jesus was betrayed,
he gathered with his faltering 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, saying:
'This cup is the new covenant in my blood.
Do this, whenever you drink it, to remember me.'

We ask that your Holy Spirit
will fall upon us and upon these gifts
that these fragile, earthly things
may be to us the body and blood of our brother, Jesus Christ.

As on that night, so here and now
he offers himself in touch and taste
beyond all words can hold.

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.

Therefore we come in memory and hope,
responding to your call
and the promise that echoes from the dawn of all time.

May mind and heart be held by your self-giving love
as we stand before the cross,
approach the empty tomb
and praise the one whose name is lifted high
above all earthly power.

Receive our broken offering through his all-powerful grace
and bind us in communion with all who share your gifts;
through Jesus Christ,
in whom all ages and all the worlds
are drawn into the ceaseless love
of Creator, Son and Holy Spirit.

Amen. ⁵

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 ālanei

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.

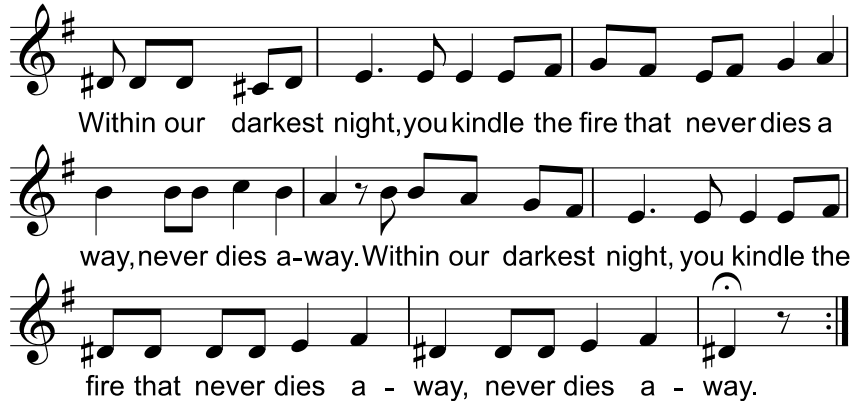
⁵ Steven Shakespeare

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

"Ich will dir mein Herze schenken" from St Matthew Passion

Johann Sebastian Bach (1685-1750)

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. ⁶

THE BLESSING

NOTICES

FINAL HYMN

O Jesus, I have promised to serve you to the end;
remain forever near me, my Saviour and my Friend;
I shall not fear life's struggles if you are by my side,
nor wander from the pathway if you will be my guide.

O let me hear you speaking in accents clear and still,
above the storms of passion, the murmurs of selfwill!

O speak to reassure me, to hasten or control!

O speak, and make me listen, O guardian of my soul!

O Jesus, you have promised to all who follow you
that where you are in glory your servant shall be, too;
and Jesus, I have promised to serve you to the end;
o give me grace to follow, my Saviour and my Friend.

Words: John E Bode, 1868, alt.

Tune: Wolvercote, William Harold Ferguson (1874-1950). TIS 595

⁶ *Jenny Blood (1932-2022)*

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

Berceuse 'Domine Jesu'

from Twelve Choral Preludes on Gregorian Chant Themes

Jeanne Demessieux (1921-1968)

MUSIC NOTES

Kenneth Leighton's *Solus ad victimam* is a poignant anthem on the theme of eternal redemption, often heard in Holy Week. It takes a text from Peter Abelard (1079-1142), translated by Helen Waddell. Leighton creates tension by a series of pungent harmonies, worked into a structure that steadily increases in intensity.

Alone to sacrifice thou goest, Lord, Giving thyself to Death whom thou hast slain. For us thy wretched folk is any word? Who know that for our sins this is thy pain? For they are ours, O Lord, our deeds, By must thou suffer torture for our sin? Let our hearts suffer in thy Passion, Lord, that very suffering may thy mercy win. This is the night of tears, the three days' space. Sorrow abiding of the eventide, until the day break with the risen Christ, and hearts that sorrowed shall be satisfied. So may our hearts share in thine anguish, Lord, that they may sharers of thy glory be; Heavy with weeping may the three days pass, to win the laughter of thine Easter Day. (Peter Abelard 1079-1142, tr. Helen Waddell)

With unfolding levels of symbolism, theological interpretation and most striking of all, psychological insight, Bach's *St Matthew Passion* is perhaps the most challenging and ambitious piece of Western art on a Christian theme. The lyrical solos are strikingly emotional in both their text and musical setting. This accompanied recitative and aria is sung after the events of the Last Supper, and pours out the believer's responses to Christ's sufferings. In the recitative, Bach creates a flowing motif in the accompaniment that reflects the streaming tears of the mourning disciple. In contrast, the aria, virtuosic and operatic, overflows with delight, celebrating giving themselves entirely to Christ.

Recitative: Though my heart is drowned in tears, because Jesus takes farewell of me, yet I rejoice in his testament: his flesh and blood, O precious gift, he bequeaths into my hands. Just as, with his own on earth, he could not mean them harm, so to the end he loves them.

Aria: I will give you my heart; sink yourself, my Saviour, in it. I will lose myself in you; though earth be all too small for you, for me alone, ah, you shall then be more than earth and heaven.

*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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