



ST MATTHEW-IN-THE-CITY
A SPIRITED PLACE WHERE PEOPLE STAND, CONNECT,
AND SEEK COMMON GROUND

FIRST SUNDAY IN LENT
SUNDAY 14 FEBRUARY 2016

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)

*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.

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

“Return to God with all your heart, with fasting,
with weeping and with mourning;
rend your hearts and not your garments.
Return to God who is gracious and merciful,
slow to anger and abounding in steadfast love.”

Joel 2:12-13

Kyrie (from Messe de Minuit, H. 9)

Marc-Antoine Charpentier (1643-1704)

Silence.

¹ ANZPB p 168

For our incapacity to feel the suffering of others,
and our tendency to live comfortably with injustice
God forgive us.

For the self righteousness that denies guilt,
and the self interest that strangles compassion
God forgive us.

For our failings in community,
our lack of understanding
God forgive us.

For the times we are too busy to care,
too tired to bother, too quick to act, too slow to listen
God forgive us.²

Priest:

God forgives you. Forgive others; forgive yourself.
Through Christ, God has put away your sin:
approach your God in peace.³

PSALM 91, VERSES 1-2, 9-16

Setting: J. Robinson

Whoever dwells in the shelter of the Most High
and passes the night under the shadow of the Almighty,
will say to the Lord,
'You are my refuge and my stronghold
my God in whom I trust.'

Because you have said, 'The Lord is my refuge'
and made the Most High your stronghold,
there shall no evil befall you,
no plague shall come near your dwelling.

For the angels of God have been charged
to keep you in all your ways.
They shall bear you up in their hands,
lest you should strike your foot against a stone.

² PACSA South Africa adapted *Bread of Tomorrow*, ed Janet Morley p.72

³ ANZPB p.458

You shall tread on the asp and the adder,
the viper and the serpent you shall trample under foot.
'Because they have set their love upon me
I will deliver them,
I will uphold them because they know my name.

'When they call to me I will answer,
I will be with them in trouble,
I will rescue them and bring them to honour.
'With long life I will satisfy them
and show them my saving power.'

Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now:
and shall be for ever. Amen.

*Children are invited to come forward to share in the Children's Conversation
and there are activities on the side table.*

THE SENTENCE AND PRAYER OF THE DAY

... together with the Levites and the aliens
who reside among you,
you shall celebrate with all the bounty
that God has given to you ...

Deuteronomy 26:11

**God of all hopefulness,
as Jesus struggled to hold fast the vision of a world
where food, power and compassion are shared,
we pray we too will hold fast a vision of hope renewed.
Amen.**

THE FIRST READING

A reading from the Book of Deuteronomy.

Deuteronomy 26:1-11

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

Thanks be to God.

THE 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 (b. 1956)

*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 Luke, chapter four, beginning at verse one.



Luke 4:1-13

This is the Gospel of Christ.



THE SERMON

REFLECTIVE MUSIC

The Spirit of the Lord

Edward Elgar (1857-1934)

Silence

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

**We're standing here on holy ground,
on land your hand has made;
your art displayed in timeless rocks,
in purple haze and space;
its mighty trees and feathery ferns
your beauty magnify.
Tread softly then, in awe reflect,
and listen to the land.**

**We're standing here on holy ground,
on land which ancients trod.
They wrote your law in hills and streams
in rocks and caves and trees;
a law to tell us who we are,
to guide and make us strong.
Tread gently then, respect the earth,
remember whence we've come.**

**We're standing here on holy ground,
on land that toil has shaped.
Its fertile plains will feed us all,
when tilled with care and love.
But mindless greed and drought and flood
wreak havoc in the land.
Then let us tread with love the earth,
that's fed us faithfully.**

**We're standing here on holy ground,
on land we long to share,
where each has space and equity,
and neither want nor fear,
but demons fierce are dancing here
of race and greed and hate.
Engrave upon our wills, we pray,
your ancient covenant law.**

**We're standing here on holy ground,
we seek your rule on earth;
your will be done in politics,
in law court, market, church;
your gentleness among us reign,
and each one dwell secure;
may generations yet unborn,
live here in harmony.**

Words: J. Brown, adapted

Tune: Ellacombe (2), melody from 'Mainz Gesangbuch', 1833. TiS 453

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.

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

THE GREAT THANKSGIVING

Cantor



All

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

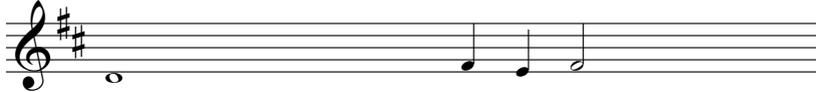
Cantor



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.

We thank you, desert Mother,
for in the valley of dry bones you create hearts of flesh
quickenened by the Spirit's breath.

We thank you, wise Sister,
that you walk in cloud and fire with your lost and faithless people.

We thank you, Son of Heaven,
that you empty yourself of might and glory
and set your face towards the fickle crowd,
the cruel empire, the faithful despisers.

We welcome you as God's own fool
whose cross brings to nothing the violence of the world
and reveals another wisdom outside the city walls.

Therefore, with all who follow your way
with the traders and tax collectors,
the soldiers and prostitutes,
and all who caught a glimpse of glory in the humanity you shared,
we worship God's own holiness revealed in sweat and tears:



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 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; who, on the night that he was betrayed,
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.'

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.

⁵ Steven Shakespeare

THE LORD'S PRAYER

Kua akona nei tatou e to tatou Ariki, ka inoi tatou:

E to matou Matua i te rangi, kia tapu tou Ingoa.

Kia tae mai tou rangatiratanga.

**Kia meatia tau e pai ai ki runga ki te whenua,
kia rite ano ki to te rangi. Homai ki a matou aiane
he taro ma matou mo tenei ra.**

**Murua o matou hara, me matou hoki e muru nei,
i o te hunga e hara ana ki a matou.**

**Aua hoki matou e kaweia kia whakawaia;
engari whakaorangia matou i te kino:**

**Nou hoki te rangatiratanga, te kaha, me te kororia,
Ake, ake, ake. Amine.**

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.

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

Miserere mei Deus

Josquin de Prez (1450-1521)

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

⁶ *Jenny Blood*

FINAL HYMN

O Jesus, I have promised
to serve you to the end -
be now and ever near me,
my Master and my Friend:
I shall not fear the battle
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 self-will:
O speak to reassure me,
to hasten or control;
and speak to make me listen,
O Guardian of my soul.

O let me see your footmarks
and in them place my own;
my hope to follow truly
is in your strength alone:
O guide me, call me, draw me,
uphold me to the end;
and then in heaven receive me,
my Saviour and my Friend.

*Words: John Ernest Bode (1816-1874)
Tune: Wolvercote, William Harold Ferguson (1874-1950). TiS 595*

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

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.

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