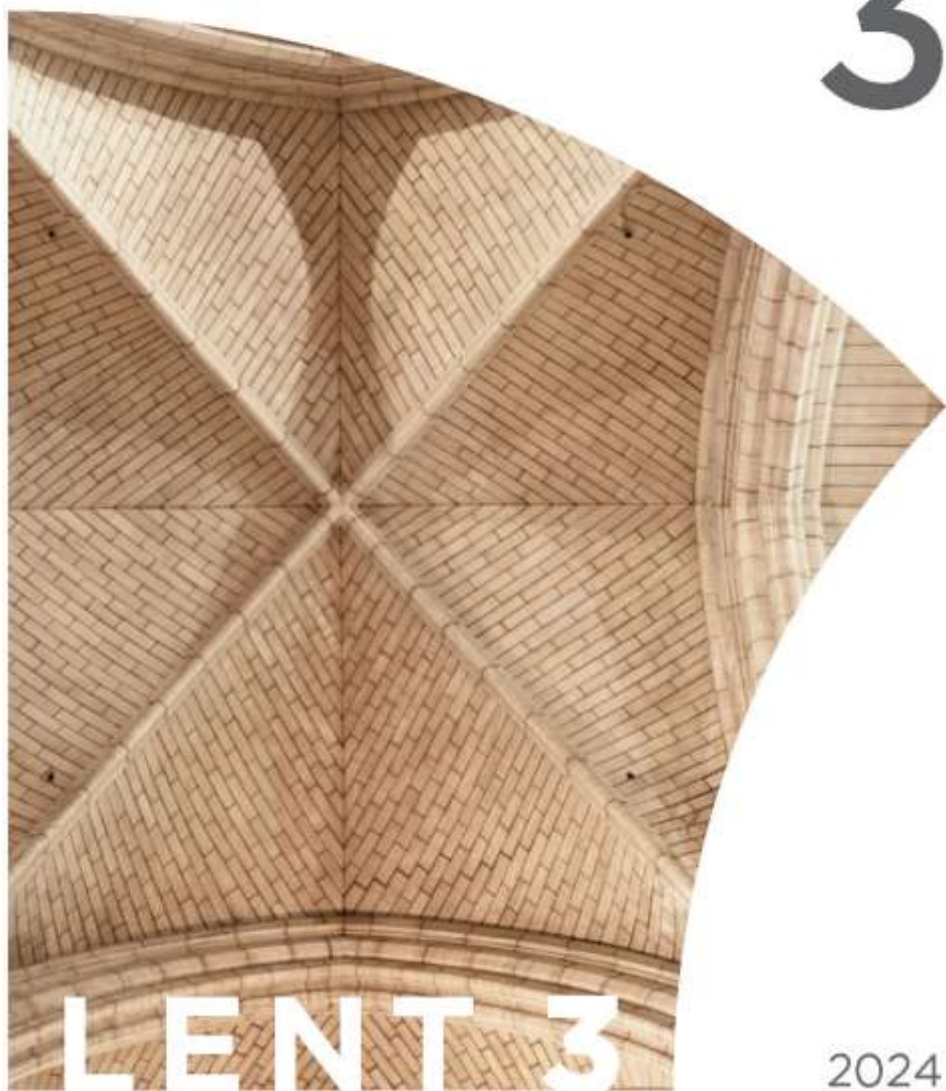




SUNDAY  
MARCH

3



LENT 3

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

O God of font and altar, of music, grandeur, light;  
toward whom soaring arches aspire beyond their height:  
as beauty draws us to you within this house of prayer,  
let worship form and feed us to help us show your care.

O life-bestowing Spirit, inspire this hallowed space;  
breathe through us with new fervour and fill us with your grace.  
Arouse our lagging spirits, enflame our hearts with joy;  
here let a love be kindled that death cannot destroy.

O Christ, who cleansed the temple, baptize us with your zeal,  
and teach us your compassion to love, forgive, and heal.  
Be in our midst to claim us and mark us as your own;  
then send us forth in witness to make your mercy known.

*Words: Carl P. Daw, Jr.*

*Tune: Thornbury, Basil Harwood (1859-1949). TiS 456*

## 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. <sup>1</sup>**

*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 Missa Brevis)*

*Lennox Berkeley (1903-1989)*

*Silence.*

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. <sup>2</sup>

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<sup>1</sup> ANZPB p.168

<sup>2</sup> ANZPB p.458

# PSALM 19

*Chant: Peter Aston (1938-2013)*

The heavens proclaim the glory of God:  
and the vault of the sky reveals Gods handiwork.  
One day speaks to another:  
and night shares its knowledge with night,  
and this without speech or language:  
their voices are not heard.  
But their sound goes out into all lands:  
their words to the ends of the earth.  
In them God has pitched a tent for the sun:  
which comes out like a bridegroom, like an athlete eager to run a race.  
Its rising is at one end of the sky, it runs its course to the other:  
and there is nothing that is hidden from its heat.  
The law of the Lord is perfect, refreshing the soul:  
the instruction of the Lord is sure, and gives wisdom to the simple.  
The precepts of the Lord are right, and rejoice the heart:  
the commandment of the Lord is pure and gives light to the eyes.  
The fear of the Lord is clean, and endures for ever:  
the judgments of the Lord are true and righteous every one.  
They are more to be desired than gold, even much fine gold:  
sweeter also than honey, pure honey from the comb.  
By them is your servant taught:  
and for keeping them there is great reward.  
Who can discern unwitting sins?  
O cleanse me from my secret faults.  
Keep your servant also from presumptuous sins,  
est they get the better of me:  
then shall I be clean, and innocent of great offence.  
Let the words of my mouth and the thoughts of my heart:  
be acceptable in your sight, O Lord my strength and my redeemer.

## THE SENTENCE AND PRAYER OF THE DAY

Your word is a lamp for my feet, and a light upon my path.

*Psalms 119:105*

God of challenge,  
come into this temple, that we, your people,  
may become a temple of your presence,  
gathered around your word. Amen.

# THE FIRST READING

A reading from the First letter to the Corinthians.

*1 Cor. 1: 18-25*

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

Thanks be to God.

# THE GRADUAL HYMN

God! When human bonds are broken  
and we lack the love or skill  
to restore the hope of healing,  
give us grace and make us still.

Through that stillness with your Spirit  
come into our world of stress,  
for the sake of Christ forgiving  
all the failures we confess.

You in us are bruised and broken:  
hear us as we seek release  
from the pain of earlier living;  
set us free and grant us peace.

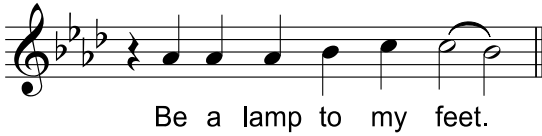
Send us, God of new beginnings,  
humbly hopeful into life;  
use us as a means of blessing:  
make us stronger, give us faith.

Give us faith to be more faithful,  
give us hope to be more true,  
give us love to go on learning:  
God! Encourage and renew!

*Words: Frederik Herman Kaan (1929-2009)  
Tune: Love Divine, John Stainer (1840-1901). TIS 217(ii)*

# THE GOSPEL

Hear the Gospel of Christ according to John, chapter two, beginning at verse thirteen.



*John 2:13-22*

This is the Gospel of Christ.



# THE SERMON

*Silence*

# THE ANTHEM

*Locus iste*

*Anton Bruckner (1824-1896)*

# 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 \*

Now to your table spread we come, each one, in faith  
that you alone provide the words of life and death:  
in wine and bread, in promised food  
we find your loving heart, O God.

Hands of the world stretch out, your mystery to touch  
in longing to believe a truth beyond our reach,  
to sing in joy, to cry in grief,  
to know your meaning for our life.

Here is our common wealth in sharing what is good,  
as though all humankind around one table stood,  
this bread to break, this wine to taste –  
one people in the name of Christ.

*Words: Shirley Erena Murray (1931-2020)*

*Tune: Love Unknown, John Nicholson Ireland (1879-1962). AA 100 / TIS 341*

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\* *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:*




# 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. <sup>3</sup>

Blessed be God forever.


# THE GREAT THANKSGIVING

*Cantor* *All*



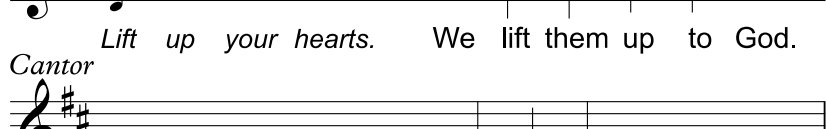
God meets us here. God's Spir - it is with us.

*Cantor* *All*



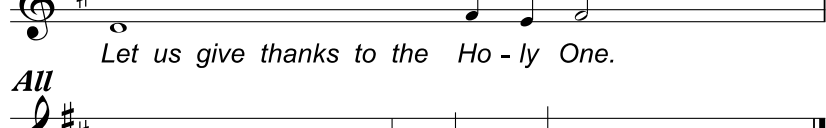
Lift up your hearts. We lift them up to God.

*Cantor*



Let us give thanks to the Ho - ly One.

*All*



It is right to offer thanks and praise.

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<sup>3</sup> Dorothy Mc Rae-McMahon "Liturgies for High Days" p.122



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.

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.** <sup>4</sup>

*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.**

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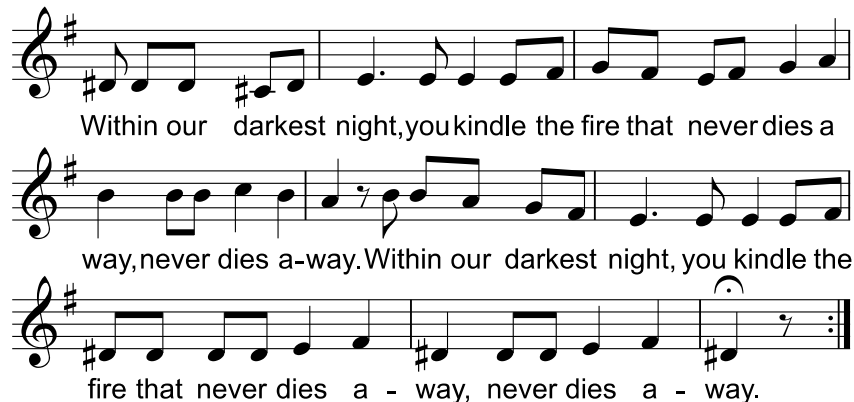
<sup>4</sup> Steven Shakespeare

# 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

*Civitas sancti tui*

*William Byrd (1540-1623)*

*Nisi Dominus*

*Matthew Larkin*

# 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>5</sup>

# THE BLESSING

# NOTICES

# FINAL HYMN

*Let justice roll down like a river,  
let justice roll down like a sea,  
let justice roll down like a river,  
let justice begin through me.*

Justice for all who go hungry,  
crying to God to be fed,  
left in a world of abundance  
to beg for a morsel of bread.

***Let justice roll down like a river...***

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<sup>5</sup> *Jenny Blood (1932-2022)*

Justice for those who are homeless,  
victims of warfare or need,  
trapped on the borders of nowhere,  
lost in the canyons of greed.

*Let justice roll down like a river,  
let justice roll down like a sea,  
let justice roll down like a river,  
let justice begin through me.*

Justice for all who are powerless,  
yearning for freedom in vain,  
plundered, and robbed of their birthright,  
silently bearing their pain.

***Let justice roll down like a river...***

*Words and Tune: Colin Gibson. AA 85*

*Deacon from the rear of the Church. be not angry*  
Go now to live the gospel, go in peace.  
**Amen. We go to serve in love.**

## ORGAN VOLUNTARY

*Fantasia chromatica*

*Jan Pieterszoon Sweelinck (1562-1621)*

## MUSIC NOTES

Locus iste was premiered at the dedication of a chapel in the newly built Linz cathedral. Bruckner, now better-known as a symphonic composer, had been appointed organist at the old cathedral in 1856, and the Bishop, Josef Franz Rüdiger—a highly conservative but very humane man—had soon become an important artistic and spiritual father-figure. The text celebrates a sacred place. As in the symphonies, the proportions of Locus iste are carefully calculated. Take the silence before the final 'a Deo factus est'. Where most composers would be content to put a simple pause, Bruckner preserves his proportions by carefully measuring out five beats. Elegant symmetry is as vital here as in a great medieval cathedral.

*Translation: This dwelling is God's handiwork;  
a mystery beyond all price that cannot be spoken against.*

When William Byrd published his Liber Sacrarum Cantionum in 1589, he was in a phase of setting Latin texts on persecution, with one theme appearing most often: the biblical captivity of the Israelites in Babylon. These references, familiar to church liturgy in the poignant words of Psalm 137 ('By the waters of Babylon we sat down and wept'), could be considered as expressions of Byrd's personal desperation at the state of English Catholicism. Of Byrd's three 'Jerusalem motets' in his 1589 publication, Ne irascaris Domine has always been the best known and most performed. The second part of the motet is Civitas sancti tui (Isaiah 64: 9-10). Byrd creates a resigned and 'desolata' atmosphere entirely without the use of a minor mode or extensive dissonance. The subtlety of word-setting and expressive use of imitation and texture in particular make this motet stand out as a true masterpiece. An anonymous copyist in the time of Byrd simply annotated his manuscript as a 'good song'.

*Translation: The holy cities are a wilderness.  
Zion is a wilderness, Jerusalem a desolation.*

One of Canada's foremost liturgical musicians, Matthew Larkin has forged a successful career in many musical forums, including as choral and orchestral conductor, composer and arranger, accompanist and recording artist. He has also served as an organist and choral director at several of Canada's prominent churches and cathedrals, including the Church of St. John the Divine (Victoria), St. Matthew's Church (Ottawa), St. James' Cathedral (Toronto), Christ Church Cathedral (Ottawa), and St. Thomas's Church (Toronto). Nisi Dominus is a setting in English of verses from Psalms 125 and 127.

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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