

SUNDAY
DECEMBER

1



ADVENT

1

2024

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

INTROIT

O Sapientia

O Adonai

Great O Antiphons

PROCESSIONAL HYMN

**Come, thou long-expected Jesus,
born to set thy people free;
from our fears and sins release us;
let us find our rest in thee.**

**Israel's strength and consolation,
hope of all the earth thou art;
dear desire of every nation,
joy of every longing heart.**

**Born thy people to deliver;
born a child and yet a king,
born to reign in us forever,
now thy gracious kingdom bring.**

**By thine own eternal Spirit,
rule in all our hearts alone;
by thine all-sufficient merit,
raise us to thy glorious throne.**

Words: Charles Wesley (1707-1788)

Tune: Cross of Jesus, John Stainer (1840-1901). TIS 136

WELCOME

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:

Watch, wait, hope!

Even now, the tender leaves of peace
may be growing on the trees of life.

Watch, wait, hope!

For the wonder of new love
may be moving towards its birthing.

The Christ will come.

The Word of God will not fail us.

Keep awake!

For the shadows of our doubt will be lifted
and singing sounds in the distance.

The Christ will come.

The Word of God will not fail us.¹

LIGHTING THE ADVENT CANDLE OF HOPE

As the koru unfurls and Advent begins,
we light the candle of hope -
hope for the healing of the Earth,
hope for the hungry
hope for those struggling to survive
hope that God's peace will come.

We light the Advent candle of hope. Amen.

Please be seated.

¹ Dorothy McRae-McMahon "Liturgies for High Days", adapted

RECONCILIATION

Liturgist:

When hope is hard to find
open our eyes to look again, O God.
Open our minds to search again
for your presence and your purpose.

**Loving Spirit, search our hearts
and meet us in this place.**

Within our darkest night, you kin - dle the fire that never dies a -
way, never dies a - way. Within our darkest night, you kin - dle the
fire that nev - er dies a - way, nev - er dies a - way.

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of one sharp (F#). The melody is primarily in the treble clef, while the piano accompaniment is in the bass clef. The lyrics are written below the notes. The score ends with a double bar line and a repeat sign, with a small '2' indicating a second ending.

Silence

**We know that we are the ones who are divided
and we are the ones who must come back together.
May we learn love, compassion, and honour
that we may heal the earth, each other, and ourselves.**

² Taizé

Priest:

May we know the grace of forgiveness
and offer that grace to others.

May the fires of hope be rekindled among us,
giving light and warmth to the world.

Amen.

SENTENCE AND PRAYER FOR THE DAY

The days are surely coming,
when I will fulfil the promise I made:
I will cause a righteous branch to spring up for David;
who will execute justice in the land.

Jeremiah 33:14-15

**God our deliverer,
whose approaching birth
still shakes the foundations of our world,
may we so wait for your coming
with eagerness and hope
that we embrace without terror
the labour pangs of the new age.
Amen.**³

THE FIRST READING

A reading from the book of the prophet Jeremiah.

Jeremiah 33:14-16

Let us wait,
and hope in God.

³ *Janet Morley*

GRADUAL HYMN

**As we ignite the advent flame
the candle glimmers... bursts to life:
a sign of hope throughout a world
beset by fear, confusion, strife.**

**Christ, for your coming we await
as dawn comes to a waiting earth;
your light brings joy, acceptance, peace,
the blessings of a Saviour's birth.**

**May this light set our lives aflame;
reflect in us your love and power,
the spark that glows amid the gloom,
its strength increasing hour by hour.**

**As to a waiting world you came,
we watch and wait to welcome you;
each week another candle lit –
a brighter vision, faith anew.**

**So come Lord Jesus, shine on us;
prepare our lives that we may be
love's glowing candles, welcome lights
that show the way for all to see.**

Words: Jocelyn Marshall

Tune: Melcombe, melody by Samuel Webbe (1740-1816). 213(ii)

THE GOSPEL

The Holy Gospel according to Luke,
chapter twenty-one, beginning at verse twenty-five.



Shine on our path -ways.

Luke 21:25-36

This is the Gospel of Christ.



May we hear wis - dom.

THE SERMON

THE ANTHEM

Creator alme siderum

Richard Burchard

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.

We commit ourselves to live in peace as we work for it
to kindle peace within, between and beyond us.

For the peace of Jesus is an active peace
building, bridging and always dreaming.

Please turn and greet those around you with peace.

OFFERTORY HYMN *

Love divine, all loves excelling,
joy of heaven, to earth come down;
fix in us thy humble dwelling;
all thy faithful mercies crown!
Jesu, thou art all compassion,
pure unbounded love thou art;
visit us with thy salvation;
enter every trembling heart.

Come, almighty to deliver,
let us all thy life receive;
suddenly return and never,
never more thy temples leave.
Thee we would be always blessing,
serve thee as thy hosts above,
pray and praise thee without ceasing,
glory in thy perfect love.

Finish, then, thy new creation;
pure and spotless let us be.
Let us see thy great salvation
perfectly restored in thee;
changed from glory into glory,
till in heaven we take our place,
till we cast our crowns before thee,
lost in wonder, love, and praise.

Words: Charles Wesley (1707-1788)

Tune: Hyfrydol, melody by Rowland Huw Prichard (1811-1887). TiS 217(i)

* *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

Cantor: Glory be to God who flows through all creation,
blessing us with gifts to share.

Musical notation for the phrase "Bless-ed be God for ev - er." The melody is written on a single staff in treble clef with a key signature of one sharp (F#). It begins with a quarter note G4, followed by a quarter note A4, and a quarter note B4, which are beamed together with a "3" above them. This is followed by a quarter rest, then a quarter note G4, a quarter note F#4, and a quarter note E4, also beamed together with a "3" above them. The phrase ends with a quarter note D4 and a quarter note C4. The lyrics "Bless-ed be God for ev - er." are written below the staff.

THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the phrase "Hope is a-mong us. We are God's light." The melody is written on a single staff in treble clef with a key signature of one sharp (F#). It begins with a quarter note G4, followed by a quarter note A4, and a quarter note B4. There is a double bar line, then a quarter note G4, a quarter note F#4, and a quarter note E4, which are beamed together. This is followed by a half note D4. The lyrics "Hope is a-mong us. We are God's light." are written below the staff.

Cantor *All*

Musical notation for the phrase "Shine then with free-dom into all the cor-ners of the world." The melody is written on a single staff in treble clef with a key signature of one sharp (F#). It begins with a quarter note G4, followed by a quarter note A4, and a quarter note B4. There is a double bar line, then a half note G4, followed by a quarter note F#4, a quarter note E4, a quarter note D4, and a quarter note C4. The lyrics "Shine then with free-dom into all the cor-ners of the world." are written below the staff.

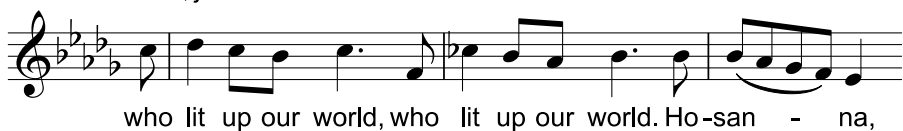
Cantor *All*

Musical notation for the phrase "Lest fear overcome the bril-liance of life and light and lib-er-ty." The melody is written on a single staff in treble clef with a key signature of one sharp (F#). It begins with a quarter note G4, followed by a quarter note A4, and a quarter note B4. There is a double bar line, then a quarter note G4, a quarter note F#4, a quarter note E4, a quarter note D4, and a quarter note C4. This is followed by a dotted quarter note B4, an eighth note A4, and a half note G4. The lyrics "Lest fear overcome the bril-liance of life and light and lib-er-ty." are written below the staff.

O God, Mystery of summer skies,
we thank you in the lengthening days
for opening our eyes to see your sunlit beauty;
for parting the wide heavens to send your gentle light;
for offering your word to take our mortal life.

Jesus was promised by those
who shared your dream of peace;
John the Baptist cleared the way
with words of desert fire;
Mary and Joseph accepted his coming
with tenderness and faith;
we know that he draws near again
to show us who we really are with honesty and love.

Now we take up the song of hope
that we might awaken to his coming among us
and the world be touched by the footfall of his glory:



On the night that he was betrayed,
your Son Christ Jesus,
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, 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.



The musical notation is written on three staves in a treble clef with a key signature of two flats (B-flat and E-flat). The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the lyrics 'We of - fer bread to eat with eyes and hands held'. The second staff contains 'o - pen. We pass this cup to share. We take, break,'. The third staff contains 'bless and give kind-ling hope ev' - ry where.' The music ends with a double bar line.

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, in our eating and drinking
we are filled with the life-giving presence of Christ;
transforming poverty into plenty in the reckless generosity of love.
We ask that your Holy Spirit will fall upon us and upon these gifts
that these fragile, earthly things may be for us
the body and blood of Christ.

Inspire us with the Advent hope
that one day death and greed will be no more
and people without number will come from east and west,
north and south to share the meal that welcomes all.

All honour and glory be yours,
for ever and ever. **Amen.** ⁴

Please be seated.

THE LORD'S PRAYER

Kua akona nei tātou e to tātou Ariki, ka waiata 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 āianeī
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.**

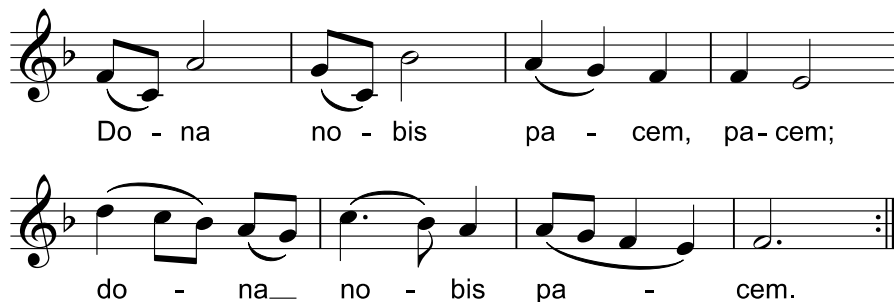
⁴ *Steven Shakespeare Prayers for an Inclusive Church, adapted*

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 Taizé "Dona nobis pacem" (Grant us peace):



TE POWHIRI

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

Vigilate

William Byrd (1540-1623)

And the glory of the Lord (from Messiah)

George Frideric Handel (1685-1759)

PRAYER AFTER COMMUNION

Priest:

Most loving God,
we are thankful for all we have shared
around this table of hope.

**We are thankful that through faith,
hope will sustain us,
love will companion us,
and light will guide us.
May the blessing of light be upon us:
this day and always. Amen.**

THE BLESSING

NOTICES

FINAL HYMN

**O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here,
until the Son of God appear.
Rejoice! Rejoice!
Emmanuel shall come to thee, O Israel.**

**O come, thou Dayspring, come and cheer
our spirits by thine advent here;
disperse the gloomy clouds of night
and death's dark shadows put to flight.
Rejoice! Rejoice!
Emmanuel shall come to thee, O Israel.**

**O come, thou Key of David, come,
and open wide our heavenly home;
make safe the way that leads on high
and close the path to misery.
Rejoice! Rejoice!
Emmanuel shall come to thee, O Israel.**

**O come, O come, thou living Source of light,
who to thy tribes on Sinai's height
in ancient times didst give the law
in cloud and majesty and awe.
Rejoice! Rejoice!
Emmanuel shall come to thee, O Israel.**

Words: based on Latin Antiphons, tr. J. M. Neale (1818-1866)

Tune: Veni Emmanuel, plainsong melody (15th cent.)

harm J. H. Arnold (1887-1956). TiS 265

Deacon from the rear of the church:

Go now to dream together, pray together, work together,
to build one world of peace and justice for all.

Amen. We go in the light and promise of Christ.

ORGAN VOLUNTARY

Toccata in B minor

Eugène Gigout (1844-1925)

MUSIC NOTES

Composer Richard Burchard toggles the verses of the ancient and beautiful hymn for the first Sunday of Advent, Creator alme siderum, between monophonic plainchant and his own homophonic chorales. The two styles meld together in a fresh and timeless way; careful and profound. The music lingers and creates richness, suspended as if in eternity.

Translation:

- 1. Creator, maker of the universe of stars, Eternal light of the faithful,
Jesus Redeemer of all, Hear the prayers of Thy supplicants.*
- 2. Thou who, to avoid that the deceits of the Devil Should destroy the entire
universe, Moved by an act of love, Became the healer of the ailing world.*
- 3. To expiate the sins of the world, On the Cross,
Thou came from the Virgin's womb, As a spotless Victim.*
- 4. When Thy glorious power, And name are heard,
The inhabitants of Heaven and Hell, Trembling bend their knees.*
- 5. We beseech Thee, finally, Great Judge of the Last Day,
With the weapons of heavenly grace, Defend us from our enemies.*
- 6. Power, honor, praise and glory, To the Father and to the Son,
And to the Holy Paraclete, For ever and ever.*

“The many clear borrowings from the Italian madrigal tradition that colour William Byrd’s lively Vigilate (probably dating from early in his career) suggest it was perhaps aimed at less directly religious circles, and could even be interpreted as a warning to his fellow recusant Catholics to ‘keep watch’ against spies. The word-painting throughout is vivid and detailed; listen for the ascending motif at ‘an galli cantu’ representing a cock crowing, the slowing harmonic pulse and lulling suspensions that accompany the sleeping faithful at ‘dormientes’, and the sudden coming together of the voice parts at ‘omnibus dico’ (‘I say to all’).” *from notes by Owain Park* © 2018

Translation:

Watch ye therefore (for you know not when the lord of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning): Watch therefore, lest coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch. (Mark 13: 35-37)

*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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