



SUNDAY
DECEMBER

4



ADVENT 2

2022

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

INTROIT

O Radix Jesse

O Clavis David

Great O Antiphons

PROCESSIONAL HYMN

The Baptist shouts on **Jordan's shore**,
the earth shakes with the mighty roar,
awake, let lazy sleep now flee:
behold, the voice of prophecy!

The earth and sky and sea now feel
that which their Author will reveal:
the Child now leaping in the womb
as God does human form assume.

Clean up your hearts, lay down the way,
for God approaches day by day;
prepare for such a worthy heir,
for such a guest your house prepare.

Through you, O Jesus, you alone
salvation, solace, strength are known;
without your love we fade like grass,
like wilted flowers our lives will pass.

Your hands extend, our pain embrace,
lift up the prostrate, show your face;
though we in part your beauty know,
o blossom forth, your splendor show.

O One who comes to set us free,
O Child, to you our song will be,
with Father, Spirit mothering,
to you shall praise for ever ring!

Words: Charles Coffin (1676-1749)

*Tune: Winchester New, melody adapted by William Henry Havergal (1793-1870)
from a chorale in the 'Musikalisches Hand-Buch', Hamburg, 1690. TIS 270*

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 PEACE

We light this candle for peace. God of peace and gentleness,
may we be peacemakers

so that all people have opportunities for fullness of life.

Give us strength to offer peace to our world in word and in
action, following the example of the church in Palestine.

Amen.

Please be seated.

THE MAGNIFICAT (The Song of Mary, Luke 1:46-55)

Magnificat octavi toni

Orlande de Lassus (1532-1594)

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

RECONCILIATION

Liturgist:

When peace 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.

Silence

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.

2

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.

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

May the God of hope
fill you with all joy and peace in believing,
so that you may abound in hope
by the power of the Holy Spirit.

Romans 15:13

God of the keen blade,
which cuts the roots of arrogant power:
you raise voices of promise
in the dry lands of our desire,
children of faith from the stones of the earth;
may we be ready to receive the Spirit and the fire of love,
wild and fierce and free;
through the One who is to come.
Amen. ³

THE FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 11:1-10

Let us wait,
and hope in God.

³ Steven Shakespeare

GRADUAL HYMN



I - sa - iah the proph-et has writ-ten of old



how God's new cre - a - tion shall come.---



In - stead of the thorn tree, the fir tree shall grow;



the wolf shall lie down with the lamb.---



The moun-tains and hills shall burst forth in - to song,



the peo - ples be led forth in peace,---



for the earth shall be filled with the know-ledge of God



as the wa - ters cov - er the seas.---



Yet na-tions still prey on the meek of the world,



and con - flict turns pa - rent from child.____



Your peo-ple de - spoil all the sweetness of earth,



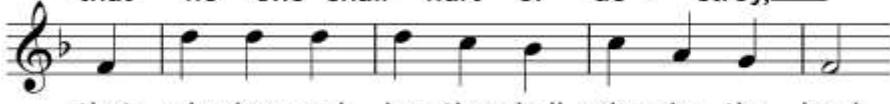
the briar and the thorn tree grow wild.____



God, bring to fru - i - tion your will for the earth,



that no one shall hurt or de - stroy,____



that wis-dom and jus-tice shall reign in the land



and your peo - ple shall go forth in joy.____

Words: Joy F. Patterson
Tune: Peaceable Kingdom. Thomas Pavlechko. TIS 663

THE GOSPEL

The Holy Gospel according to Matthew,
chapter three, beginning at verse one.



Shine on our path -ways.

Matthew 3:1-12

This is the Gospel of Christ.



May we hear wis - dom.

THE SERMON

SILENCE

ANTHEM

*Canite tuba*⁴

Francisco Guerrero (1528-1599)

Liturgist:

Let us pray for those far and near, people and places,
powerful and powerless, all for whom we are concerned.

⁴ *Blow the trumpet in Zion, for the day of the Lord is nigh. Lo, He comes to our salvation. The crooked shall be made straight, and the rough ways plain. Come, Lord, and do not delay.*

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 ⁵

Creative Spirit, come to us,
give vision to the minds you own,
and fill the hearts which you have made
with gifts whose grace is yours alone.

For you are called the Comforter,
the glorious gift of God Most High,
the living water, fire and love,
outpouring of eternity.

Kaleidoscope of sevenfold light,
power of the strong right hand of God,
enriching with the promised truth
the prophet's and the preacher's word.

Make our imaginations blaze,
and fill our hearts with flowing love,
that we, who have no strength, may know
the strong flight of the soaring dove.

*Words: Latin, 9th century, translated Janet Wootton
Tune: Old 100th, melody from 'Genevan Psalter', 1551;
attributed to Louis Bourgeois (1510-1561). TIS 59*

⁵ There is a donation bowl on the back table. For electronic giving option:

- text **stmatthew** to **818** to make a fast one off or ongoing donation by credit card to St Matthew-in-the-City or
- download the PUSHPAY app from Apple Store or Google Playstore and search for St Matthew-in-the-City.

THE PREPARATION OF THE GIFTS

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

Musical notation for the first part of the song. It features a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The melody consists of two triplet eighth notes followed by a quarter note, then another triplet eighth note followed by a quarter note. The lyrics are: Bless-ed be God for ev - er.

THE GREAT THANKSGIVING

Cantor *All*

Musical notation for the first line of the song. It features a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The melody consists of a quarter note, a quarter note, and a quarter note, followed by a double bar line, then a quarter note, a quarter note, and a quarter note. The lyrics are: Hope is a - mong us. We are God's light.

Cantor *All*

Musical notation for the second line of the song. It features a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The melody consists of a quarter note, a quarter note, and a quarter note, followed by a double bar line, then a quarter note, a quarter note, and a quarter note. The lyrics are: Shine then with free - dom into all the cor - ners of the world.

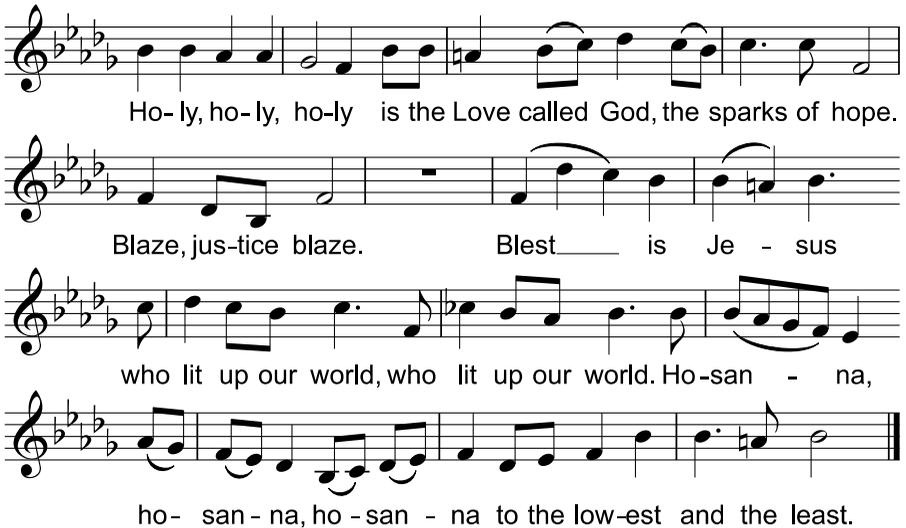
Cantor *All*

Musical notation for the third line of the song. It features a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The melody consists of a quarter note, a quarter note, and a quarter note, followed by a double bar line, then a quarter note, a quarter note, and a quarter note, ending with a dotted quarter note and an eighth note. The lyrics are: Lest fear overcome the bril - liance of life and light and lib - er - ty.

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 flesh.

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:



Ho-ly, ho-ly, ho-ly 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 he was betrayed,
your Son Christ Jesus,
gathered with his faltering friends
for a meal that tasted of freedom.

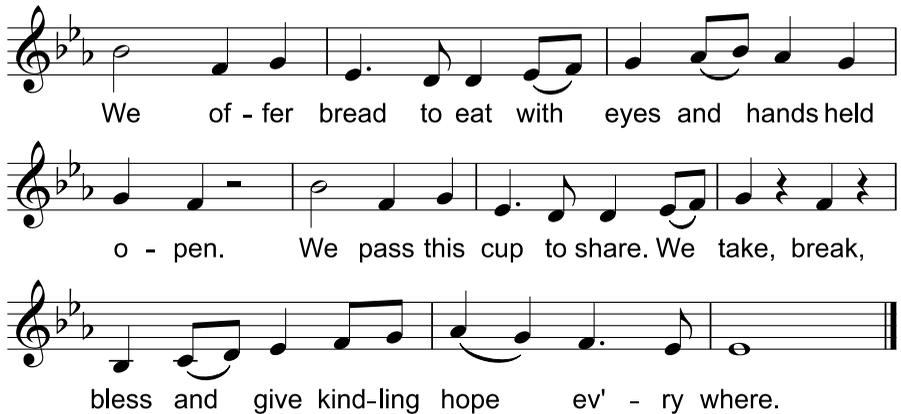
Calling them to his table,
he took bread, gave thanks, broke it and said:

‘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, in our eating and drinking
we are filled with the life-giving presence of Christ;
we proclaim him as creation's **host**,
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 symbolize for us
the body and blood of our brother, Christ Jesus.

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 kingdom meal.

All honour and glory be yours, Mother of blessings,
for ever and ever. **Amen.** ⁶

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 āianei
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.

⁶ *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):

Do - na no - bis pa - cem, pa - cem;
do - na no - bis pa - cem.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the first line of the melody: a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a half note F#4. The second staff contains the second line: a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a half note F#4. The lyrics are written below the notes, with hyphens indicating syllables across notes.

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

How beautiful upon the mountains

John Stainer (1840-1901)

People, look East

Malcom Archer

PRAYER AFTER COMMUNION

Priest:

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

We are thankful that through faith,
hope will overcome doubt,
love will overcome fear,
and light will overcome darkness.
May the blessing of light be on us:
light without and light within. Amen.

THE BLESSING

NOTICES

FINAL HYMN

Hills of the North, rejoice;
river and mountain-spring,
hark to the advent voice;
valley and lowland sing.
Christ comes in righteousness and love,
he brings salvation from above.

Isles of the Southern seas,
sing to the listening earth,
carry on every breeze
hope of a world's new birth:
in Christ shall all be made anew,
his word is sure, his promise true.

Lands of the East, arise,
he is your brightest morn,
greet him with joyous eyes,
praise shall his path adorn:
your seers have longed to know their Lord;
to you he comes, the final word.

Shores of the utmost West,
lands of the setting sun,
welcome the heavenly guest
in whom the dawn has come:
he brings a never-ending light
who triumphed o'er our darkest night.

Shout, as you journey home,
songs be in every mouth,
lo, from the North they come,
from East and West and South:
in Jesus shall all find their rest,
in him the universe is blest.

Words: based on C. E. Oakley (1832-1865). Tune: Little Cornard, M. Shaw (1875-1958). TIS 469

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

Introduction-Choral from Suite Gothique Léon Boëllmann (1862-1897)

MUSIC NOTES

Orlande de Lassus was a master of all the vocal genres of the late Renaissance, from the German Lied to the Latin Mass. He was prolific and stretched the compositional boundaries of the time to produce some of the most important and advanced works to come out of the sixteenth century, including his joyful setting of the Magnificat, based on the eighth Gregorian psalm tone.

Sir John Stainer was a significant figure in the musical life of Victorian England. He was one of the best organists of his generation and a superb improviser. He helped raise the standard of cathedral music-making and made St Paul's Cathedral, where he was appointed organist in 1872, a centre for contemporary music. *How beautiful upon the mountains* is an extract from a larger work, *Awake, awake; put on thy strength, O Zion, a saints' day anthem*, written in 1871.

*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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