



SUNDAY
DECEMBER

8



ADVENT

2

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 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

As kānuka come to bloom, in this season of flowers
we light the candle of peace.
As we prepare for the birth of the Peace Child,
may the flower of peace,
grow from the seed of justice,
in our lives and in God's hurting world.

We light the Advent candle of peace. Amen. ²

Please be seated.

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

² <https://cws.org.nz/get-involved/give/christmas-appeal/for-churches/> (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 a single melodic line and a harmonic accompaniment. The key signature is one sharp (F#), indicating G major. The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The melody consists of eighth and quarter notes, with some rests. The accompaniment is primarily composed of chords, mostly triads and dyads, providing a steady harmonic background. The lyrics are placed below the melody, with hyphens indicating syllables that span across notes. The score concludes with a double bar line and repeat dots.

3

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.**

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

See, I am sending my Messenger to prepare the way before me.

Malachi 3:1

**Living Mystery,
whose name cannot be bought or sold:
lead us from justice without compassion
and sacrifice without mercy
to a love which nurtures
and a grace without price. Amen.**⁴

THE FIRST READING

A reading from the Book of the prophet Malachi.

Malachi 3:1-4

Let us wait,
and hope in God.

GRADUAL HYMN

**Isaiah the prophet has written of old
how God's new creation shall come.
Instead of the thorn tree, the fir tree shall grow;
the wolf shall lie down with the lamb.
The mountains and hills shall burst forth into song,
the peoples be led forth in peace,
for the earth shall be filled with the knowledge of God
as the waters cover the seas.**

**Yet nations still prey on the meek of the world,
and conflict turns parent from child.
Your people despoil all the sweetness of earth,
the briar and the thorn tree grow wild.
God, bring to fruition your will for the earth,
that no one shall hurt or destroy,
that wisdom and justice shall reign in the land
and your people shall go forth in joy.**

Words: J. F. Patterson. Tune: Peaceable Kingdom. Thomas Pavlechko. TiS 663

⁴ *Steven Shakespeare, adapt.*

THE GOSPEL

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



Shine on our path -ways.

Luke 3:1-6

This is the Gospel of Christ.



May we hear wis - dom.

THE SERMON

THE ANTHEM

Drop down, ye heavens, from above

Judith Weir

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 *

**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: Tallis' Canon, shortened form of melody by Thomas Tallis (c.1505-1585)
from Thomas Ravenscroft's 'Psalmes', 1621. TiS 443*

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

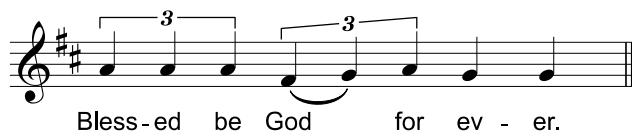
For electronic giving options:

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.

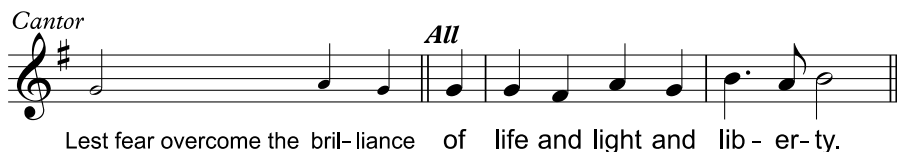
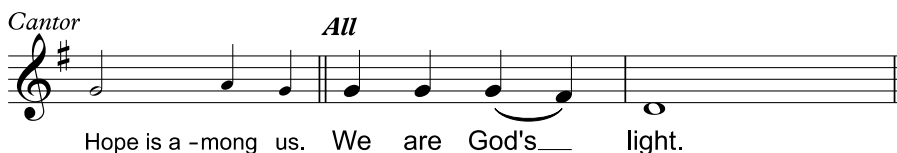


THE PREPARATION OF THE GIFTS

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



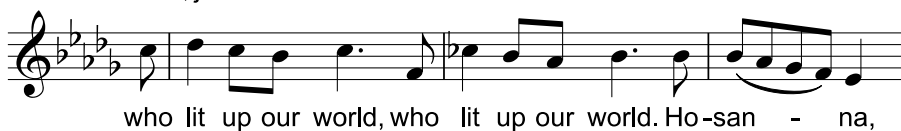
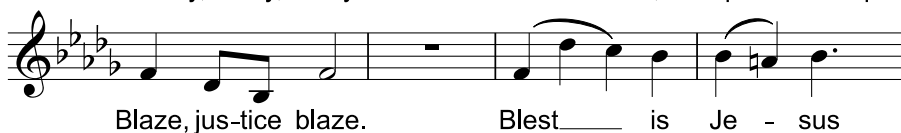
THE GREAT THANKSGIVING



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.** ⁵

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.**

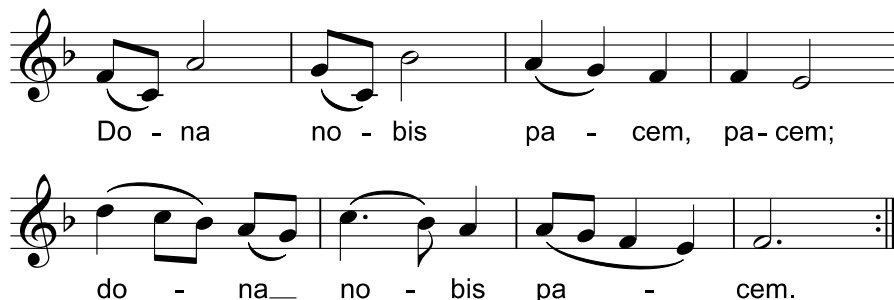
⁵ Steven Shakespeare *Prayers for an Inclusive Church*, adapted

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

Canite tuba

Giovanni Pierluigi da Palestrina (1525-1594)

Benedictus (from Missa Brevis)

Benjamin Britten (1913-1976)

Magnificat in G

Charles Villiers Stanford (1852-1924)

PRAYER AFTER COMMUNION

Priest:

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

**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

**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 Charles E. Oakley (1832-1865)
Tune: Little Cornard, Martin 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

Wachet auf, ruft uns die Stimme, BWV 645

Johann Sebastian Bach (1685-1750)

MUSIC NOTES

Canite tuba is a motet for the fourth Sunday of Advent, first published in Venice in 1572 in Palestrina's second book of motets. The first part of Palestrina's five-voice motet Canite tuba draws its text from the first and third antiphons at Vespers on the first Sunday in Advent. Word painting in the motet is particularly evident, it begins strongly in an extrovert manner, turning to a more reflective and polyphonic style at the words 'come, O Lord, and be not tardy', ending with an outpouring of joyful Alleluias.
Translation: Sound the trumpet in Sion, for the day of the Lord is nigh: behold, he cometh for our salvation. The crooked shall be made straight: and the rough places plain: come, O Lord, and be not tardy. Alleluia.

Britten's Missa Brevis in D major was written in 1959 for the boys of Westminster Cathedral and their then director, George Malcolm, and is one of Britten's first works set in Latin. Britten sets the texts as 'phonetic material', as Stravinsky had done. The work is a masterpiece at relating the character of his music for children's voices with the sacred liturgy. The Benedictus immediately establishes a profoundly moving mood of quiet fervour, before the final outburst of 'Hosanna', in which Britten revolves around all twelve tones of the scale in a matter of a few bars.
Translation: Blest is the one who comes in the name of the Lord. Hosanna in the highest.

Stanford's Magnificat in G was written in 1902. It is Mary's song of praise and delight in response to the call from God, set to words from the Book of Common Prayer. The organ accompaniment immediately recalls the imagery of Schubert's Gretchen am Spinnrade, but here a young Mary singing joyfully at her spinning-wheel. The movement is punctuated throughout by the soprano soloist's joyous top G. Stanford demonstrates, through his sophisticated harmonic language, just how skilfully he had adapted elements of Brahms's instrumental technique for liturgical use.

*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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