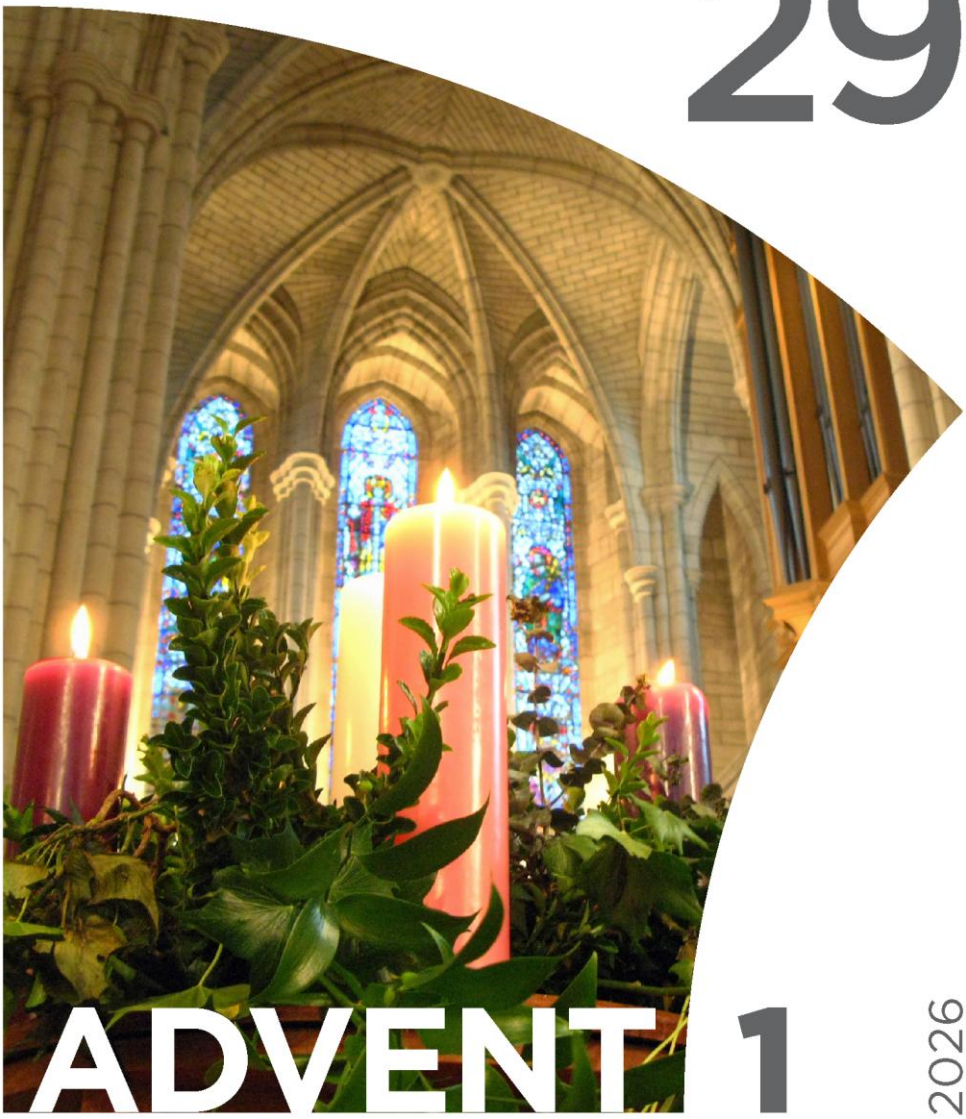
St Matthew in-the-City

SUNDAY
NOVEMBER
29



ADVENT 1

2026

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 Oriens

Great O Antiphons

PROCESSIONAL HYMN

O come, o come compassionate Divine,
and ransom captive Palestine
that mourns with tears that will not be soothed
till empires fall and nations' hearts are moved.
Rejoice! Rejoice! God's justice is at hand
to liberate all people in the land.

O come, o bright and ever-burning star;
bring Gaza comfort from afar!
Dispel from her the shadow of death
that murders dignity and chokes out breath.
Rejoice! Rejoice! God's justice is at hand
to liberate all people in the land.

O come, o Wisdom from on high,
take up the outcast's cause, the captive's cry.
Guide us to build your kingdom on earth
where all faiths flourish, and the last are first.
Rejoice! Rejoice! God's justice is at hand
to liberate all people in the land.

O come, o King of Peace and Justice, break
all weapons down, and from them ploughshares make.
Let all tears dry, all peoples respond:
"We are each other's magnitude and bond."
Rejoice! Rejoice! God's justice is at hand
to liberate all people in the land.

Words: Avery Arden of binarybreakingworship.com
Tune: Veni Emmanuel, plainsong melody (15th cent.) harm J. H. Arnold (1887-1956). TiS 265

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.

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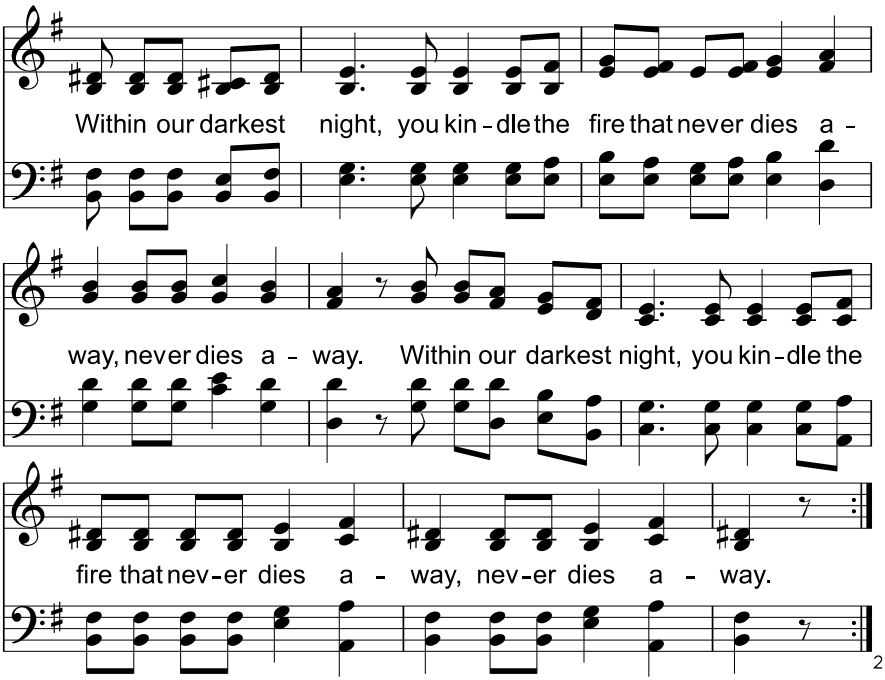
[1] *Dorothy McRae-McMahon "Liturgies for High Days", adapted*

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.



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

What does the Lord require of you but to do justice,
and to love kindness, and to walk humbly with your God?

Micah 6:8

God of hope,
as we follow the way of Christ,
give us courage to live out the values of your kingdom,
to work for justice,
and to serve one another with faithfulness,
that we may be found ready when Christ comes.
Amen. [3]

FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 64:1-9

Let us wait,

and hope in God.

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[3] *ANZPB, adapted*

GRADUAL HYMN

O day of God, draw nigh
in beauty and in power;
come with thy timeless justice now
to heal our present hour.

Bring to our troubled minds,
uncertain and afraid,
the quiet of a steadfast faith,
calm of a call obeyed.

Bring justice to our land,
that all may dwell secure,
and finely build for days to come
foundations that endure.

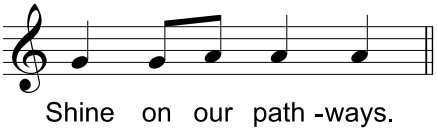
Bring to our world of strife
thy sovereign word of peace,
that war may haunt the earth no more,
and desolation cease.

O day of God, draw nigh
as at creation's birth;
let there be light again, and set
thy justice on the earth.

Words: Robert B. Y. Scott (1899-1987)
Tune: Franconia, melody by William Henry Havergal (1793-1870). TiS 448

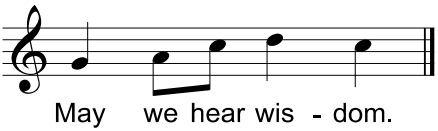
THE GOSPEL

The Holy Gospel according to Mark,
chapter twenty-four, beginning at verse thirty-six.



Mark 13:24-37

This is the Gospel of Christ.



SERMON

ANTHEM

Magnificat octavi toni (1614) *Giovanni Francesco Anerio (1567–1630)*

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 *

Put peace into each other's hands
and like a treasure hold it,
protect it like a candleflame,
with tenderness enfold it.

Put peace into each other's hands
with loving expectation;
be gentle in your words and ways,
in touch with God's creation.

Put peace into each other's hands
like bread we break for sharing;
look people warmly in the eye:
our life is meant for caring.

As at communion, shape your hands
into a waiting cradle;
the gift of Christ receive, revere,
united round the table.

Put Christ into each other's hands,
he is love's deepest measure;
in love make peace, give peace a chance,
and share it like a treasure.

Text: Fred Kaan (1929-2009)
Tune: St Columba, Irish traditional hymn melody. TiS 523

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* *During this hymn there is a collection to support St Matthew's.*
For electronic giving options:

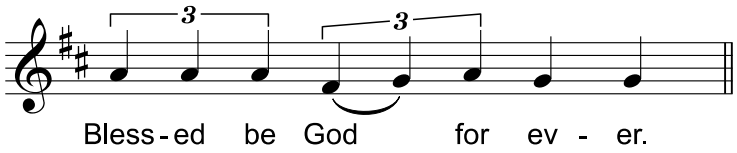
1. *to make a fast one-off, or ongoing, donation to St Matthew-in-the-City text **stmatthew** to **818**, or **scan this QR code**:*
2. *use the Tap-n-Go terminal on top of the donation box.*

DONATE

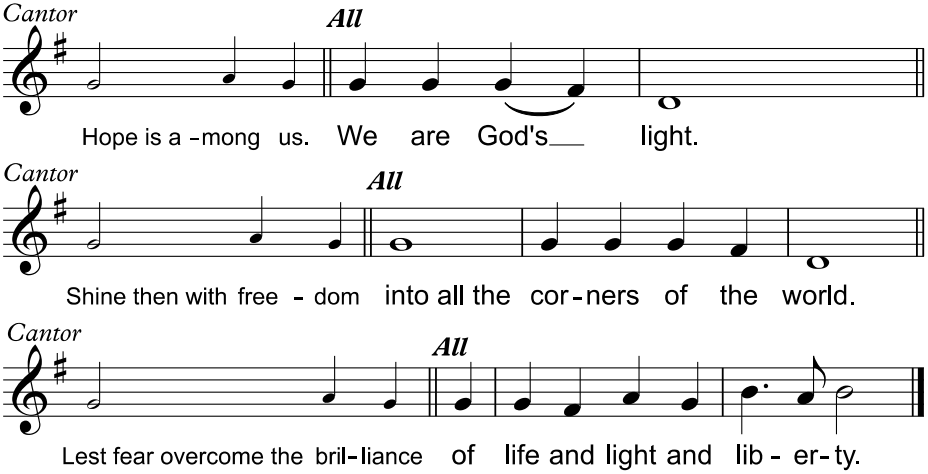
THE PREPARATION OF THE GIFTS

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

All:



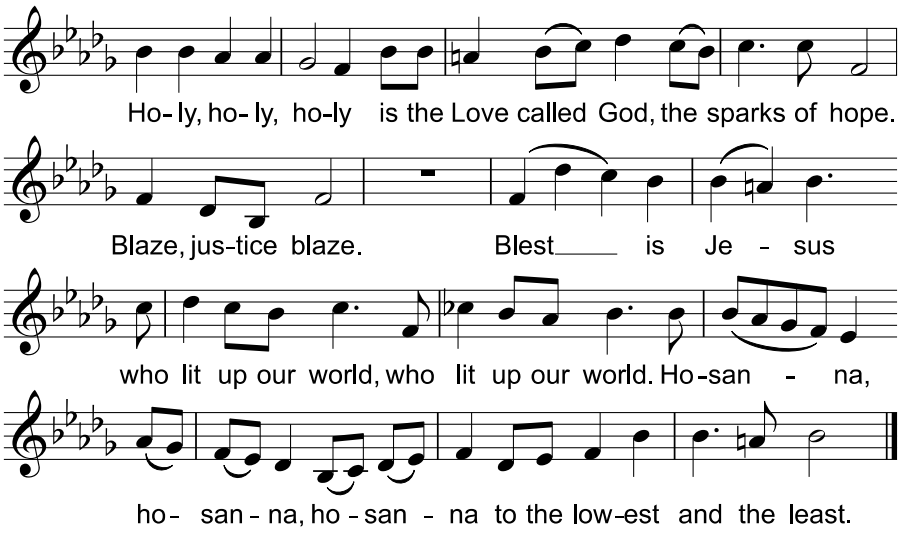
THE GREAT THANKSGIVING



O God, Mystery of summer skies,
we thank you for 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 inspire us.

Jesus was promised to 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 his grace:



On the night that he was betrayed,
your Son Christ Jesus,
gathered with his friends
for a meal that tasted of freedom.

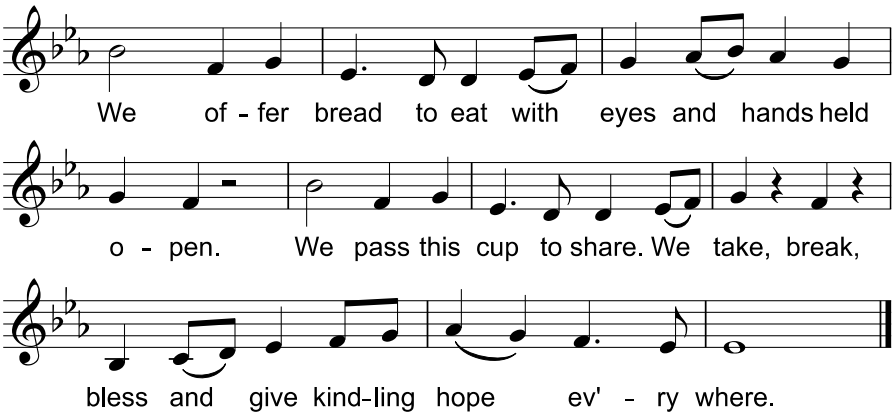
Calling them to his table,
he took bread, gave thanks, broke it and said:

‘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.



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 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 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.

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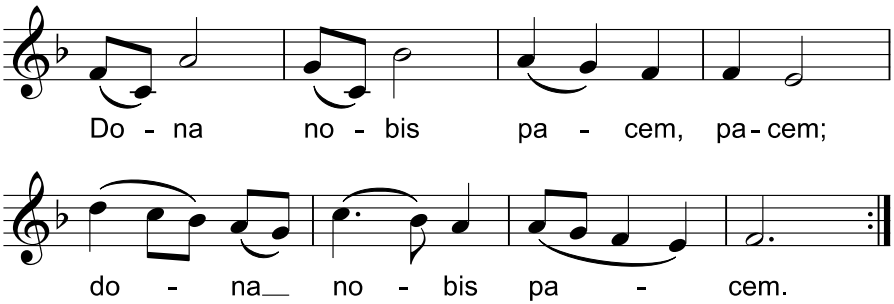
[4] *Steven Shakespeare Prayers for an Inclusive Church, adapted*

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 kāhui a te Atua,

tangohia ēnei 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 share in communion.*

Gluten-free *wafers are available; please ask the serving priest.*

If you are unable to come to the ***High Altar****, please sit in a front pew, and communion will be brought to you.*

A small chalice is available for those who are ***immunocompromised****.*

A separate chalice is available for ***dipping the bread****.*
To indicate this preference, simply hold your bread in front of you.

If you prefer not to receive from a chalice,
receiving the ***bread alone*** *is a complete communion.*

If you do not wish to receive communion,
you are welcome to come forward for a ***blessing****.*

Te Taro o te Ora. The bread of life.

Te Kapu o te Ora. The cup of salvation.

MUSIC DURING COMMUNION

People look East — *Barry Ferguson*

Creator alme siderum — *Richard Burchard*

O thou, the central orb — *Charles Wood (1866–1926)*

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.**

BLESSING

NOTICES

FINAL HYMN

Come now where we least expect you,
Christ our hope and longing, come.
Show us where we still reject you
in the world you made your home.
Look around!
Christ is found
far beyond our sacred ground.

Come where we have tried to own you
locked within the distant past,
where your Church has scarcely known you,
where the least remain the last.
Enter still
where you will,
come to challenge and fulfill.

Christ-child, come in loving kindness;
come, great judge whom angels praise!
Heal us of our pride and blindness,
purge our hearts and change our ways.
God's own Word,
love outpoured,
come to us, O Christ our Lord.

Text: Marnie Barrell
Tune: Michael, Herbert Howells (1892-1983). TiS 560(i)

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 (Postludium) Op. 78, No. 18

Sigfrid Karg-Elert (1877–1933)

MUSIC NOTES

Giovanni Francesco Anerio stands as a pivotal transitional figure within the famous Roman School. As the younger brother of Felice Anerio and a former choirboy under Giovanni Pierluigi da Palestrina at St. Peter's, his musical lineage was deeply conservative. However, unlike his traditionalist peers, Giovanni Francesco frequently bridged the gap between late-Renaissance polyphony and the emerging Baroque avant-garde. His Magnificat octavi toni (Magnificat in the Eighth Tone), first published in Rome in 1614 within his collection Psalmi vesperarum, beautifully demonstrates this stylistic evolution. *Translation: My soul proclaims the greatness of the Lord. And my spirit rejoices in God, my Saviour. For he has looked with favour on the lowliness of his handmaiden: behold, from henceforth all generations shall call me blessed. For he that is mighty has done wondrous things for me: and holy is his name. And his mercy is upon them that fear him throughout all generations. He has shown the power of his arm: he has scattered the proud in their conceit. He has put down the mighty from their seat, and has exalted the humble and meek. He has filled the hungry with good things: and the rich he has sent empty away. He has sustained his servant Israel, in remembrance of his mercy. As he promised to our forefathers, Abraham and his sons for ever. Glory be to the Father and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. (Luke 1: 46-55)*

British composer Malcom Archer was formerly the Director of Music at Wells and St. Paul's Cathedrals. His lively setting of a Besançon traditional melody has become widely popular as the Advent carol, People, Look East, with words by Eleanor Farjeon.

Composer Richard Burchard toggles the verses of this ancient and beautiful hymn for the first Sunday of Advent and attributed to St. Ambrose, 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.

Charles Wood wrote a considerable amount of church music in English and most of it is still in use today because it is both well-written and enjoyable to sing. This is evident in the anthem "O thou the central orb". Wood succeeded Stanford (both were Irish) as Professor of Music at Cambridge in 1924. He only began writing church music towards the end of his life, having earlier composed larger works for stage, oratorios, and three string quartets.

*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.

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