



SUNDAY  
DECEMBER

3



ADVENT 1

2023

*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

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*

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

## 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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<sup>1</sup> 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 consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are written below the vocal line. The score ends with a double bar line and a repeat sign, with a small '2' at the bottom right corner.

*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

God, through whom you have been called  
into intimacy with Jesus, is faithful.

*1 Corinthians 1:9*

God of unveiled truth,  
faithful flame in times of darkened sun and waning moon:  
lift up our unknowing hearts,  
and waken our sleeping love  
to announce the coming dawn  
of unexpected peace; Amen. <sup>3</sup>

## THE FIRST READING

A reading from the First letter to the Corinthians.

*1 Corinthians 1:3-9*

Let us wait,  
and hope in God.

## 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.

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<sup>3</sup> *Steven Shakespeare*

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 thirteen, beginning at verse twenty-four.



Shine on our path -ways.

*Mark 13:24-37*

This is the Gospel of Christ.



May we hear wis - dom.

## THE SERMON

## THE MAGNIFICAT

*Magnificat octavi toni*

*Orlande de Lassus (1532-1594)*

# 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 candle flame,  
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.

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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:*



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.

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

## 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 treble clef staff with a key signature of one sharp (F#). It features two triplet markings over the first two phrases. The lyrics are: Bless-ed be God for ev - er.

## 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 treble clef staff with a key signature of one sharp (F#). It features a fermata over the word "light". The lyrics are: Hope is a-mong us. We are God's light.

*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 treble clef staff with a key signature of one sharp (F#). The lyrics are: Shine then with free-dom into all the cor-ners of the world.

*Cantor* *All*

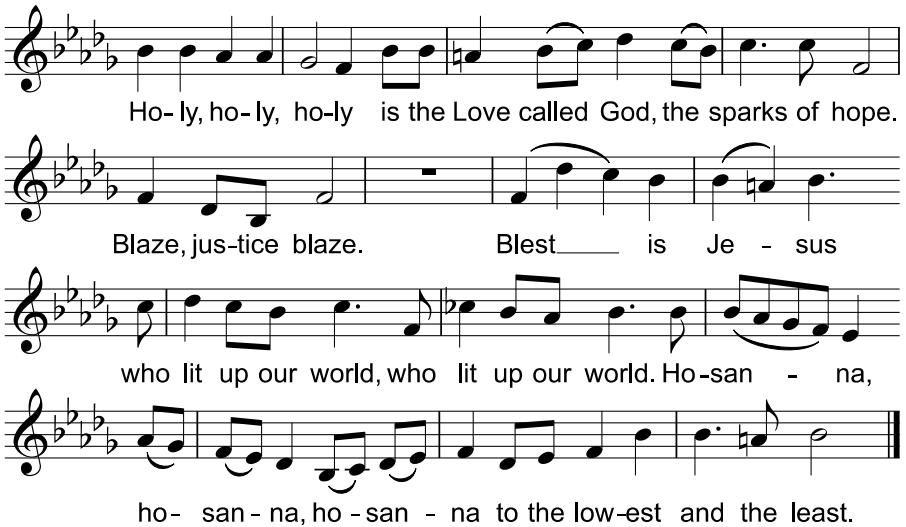
Musical notation for the phrase "Lest fear overcome the bril-liance of life and light and lib-er-ty." The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: Lest fear overcome the bril-liance of life and light and lib-er-ty.



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.

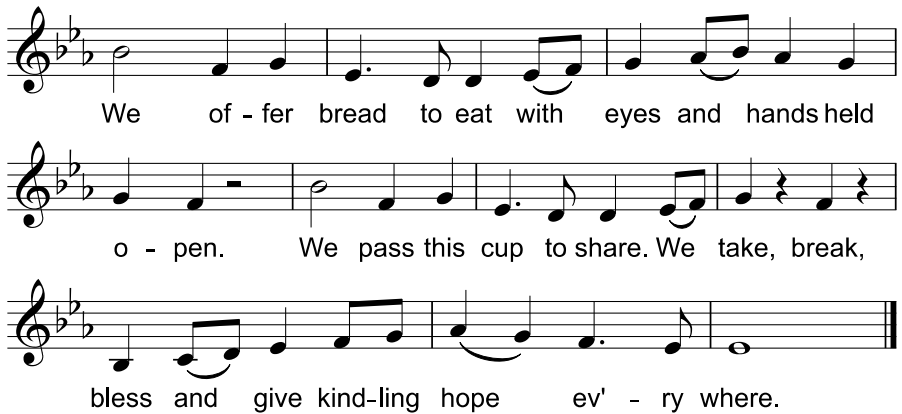
Calling them to his table,  
he took bread, gave thanks, broke it and said:

‘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.



The musical score 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. The lyrics are: 'We offer bread to eat with eyes and hands held open. We pass this cup to share. We take, break, bless and give kind-ling hope ev' - ry where.'

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.** <sup>4</sup>

*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 āiane**  
**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 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 flat). The first staff contains the melody for the first line of the prayer, with lyrics 'Do - na no - bis pa - cem, pa - cem;'. The second staff contains the melody for the second line, with lyrics 'do - na no - bis pa - cem.'. The music is written in a simple, accessible style with a mix of quarter, eighth, and half 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

*Vigilate*

*William Byrd (1540-1623)*

*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 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

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.

*Words: 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, BWV 645*

*Johann Sebastian Bach (1685-1750)*

## MUSIC NOTES

“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)

Charles Wood wrote a considerable amount of church music and most of it is still in use today because it is well written and enjoyable to sing, evident in this anthem "O thou the central orb". Wood spent much of his life teaching at Cambridge University, where he wrote the chimes for the Gonville and Caius College clock. He succeeded Stanford (both were Irish) as Professor of Music in 1924. Wood 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.***

*Music for Liturgical responses is by Michael CW Bell.*

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