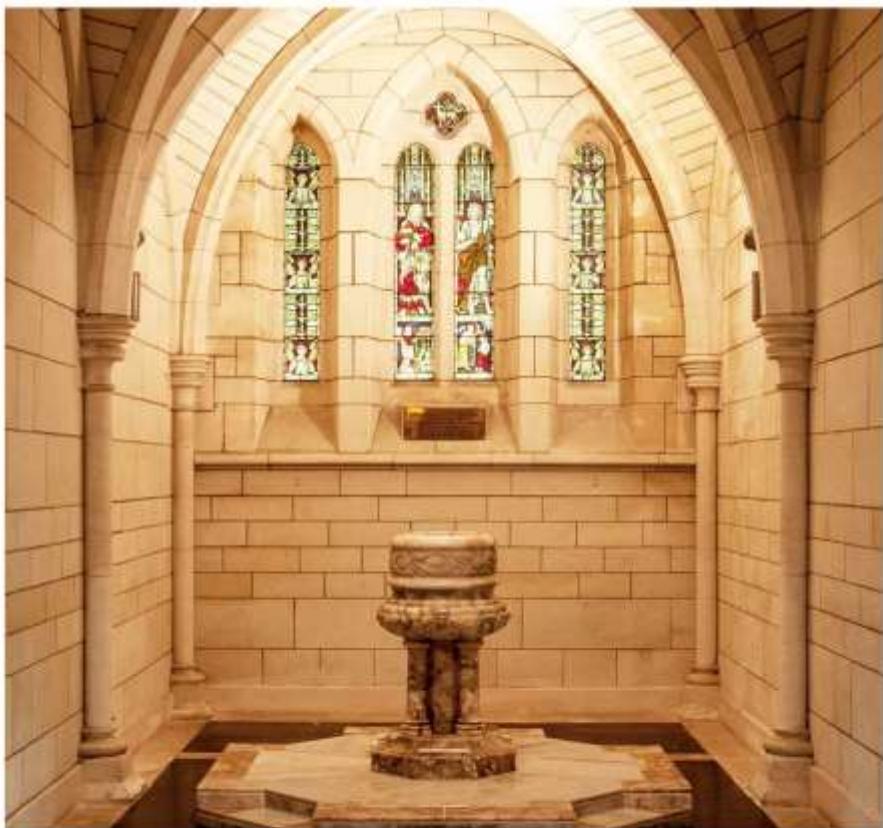




A spirited place
where people stand,
connect and seek
common ground

SUNDAY
NOVEMBER
20
2022



SUNDAY BEFORE ADVENT

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

PROCESSIONAL HYMN

New every morning is the love
our wakening and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.

New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiven,
new thoughts of God, new hopes of heaven.

If, on our daily course, our mind
be set to hallow all we find,
new treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
will furnish all we need to ask;
room to deny ourselves, a road
to bring us daily nearer God.

Only, O God, in thy dear love,
fit us for perfect rest above,
and help us, this and every day,
to live more nearly as we pray.

*Words: John Keble (1792-1866)
Tune: Melcombe, melody by Samuel Webbe (1740-1816). TIS 213(ii)*

WELCOME

Priest:

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:

Let us give thanks
for the coming of God's reign of justice and love.

Jesus Christ is good news for the poor,
release for the captives,
recovery of sight for the blind
and liberty for those who are oppressed.

THE GLORIA

ALL:

Sing prais - es to God, Cre - at - ing Pres-ence,
Spin - ner of star - dust bril - liant with light,
Paint - er of dark - ness, deep - er than night.
All glo - ry to God.

Sing prais - es to God, born of com - pas - sion,
 Heal - ing re - la - tion - ship, bless - ing the poor,
 Spurned as a reb - el by peo - ple in power.
 All glo - ry to God.

Sing prais - es to God, Flame of the Spir - it,
 Dream - ing new vi - sions, sing - ing new songs,
 Bring - er of good news for which the heart longs.
 All glo - ry to God. All glo - ry to God

Words: Jenny Blood. Music: Michael Bell

Please be seated.

Liturgist:

We come seeking forgiveness and wholeness
for our ourselves and for our world.

FORGIVENESS

1st time CANTOR, 2nd time ALL



E te A - ri - ki kia_ a - ro - ha mai.



E - te - Ka - rai - ti kia_ a - ro - ha mai.



E te A - ri - ki kia_ a - ro - ha mai.

[Lord have mercy, Christ have mercy, Lord have mercy]

Ian Render. Tune: Newlands Road. FFS 13

Silence

Holy one, look at our brokenness.
All parts of the creation cry out for your healing and love.

Come to us sacred one;
show us the path to wholeness.
Grow in us the humility
to seek healing from the earth,
and the courage to bring healing to each other. ¹

Priest: God forgives us, be at peace.

¹ Ojibway prayer, Canada. Adapted by Anton Spelman.

THE SENTENCE AND PRAYER OF THE DAY

As for us, we keep watch for God;
we wait in hope for God who hears us.

Micah 7:7

Stir up, O God,
the wills of your people,
that we may richly bear the fruit of your love,
following the way of Jesus, the servant king. Amen. ²

THE FIRST READING

A reading from the Book of Jeremiah.

Jeremiah 23:1-6

Hear what the Spirit is saying to God's people.
Thanks be to God.

THE GRADUAL HYMN

We wait for you, we long for you to come
Lord Jesus Christ, bring Christmas to our home!
We covet peace, the curing of the earth,
but not the pain that carries you to birth.

We wait for you, we long to see you come
released from Pilate's hall to upper room.
We covet truth, the triumph of the good,
but not the nails, the torture and the blood.

We wait for you beside the Easter tomb,
Lord Jesus Christ we long for you to come.
We covet life relieved of hurt and loss,
but not the weight of carrying a cross.

² Adapted from the traditional "stir up Sunday" collect when the fruits for the Christmas cake or pudding were "stirred".

You wait for us, you long for us to be
a birthing place for peace, a justice tree,
an energy for life, a flag! a sign!
a fragrance in the air – fresh bread, new wine!

Words: Shirley Erena Murray (1931-2020)

Tune: Expectation, Colin Gibson. AA 149

THE GOSPEL

Hear the Gospel of Christ according to Luke,
chapter twenty-three, beginning at verse thirty-three.



Be a lamp to my feet.

Luke 23:33-43

This is the Gospel of Christ.



Be a light for my path.

THE SERMON

THE SILENCE

THE ANTHEM

King of glory, King of peace

J.S. Bach arr Harris

Liturgist: We stand to affirm the faith we share
and seek to follow in word and chant
from the cultures of this land.

HE TIKANGA WHAKAPONO THE AFFIRMATION OF FAITH

You, O God, are supreme and holy.



Ko koe, e te Atua ta-pu, **te ti - no Atua,**

You create our world and give us life.



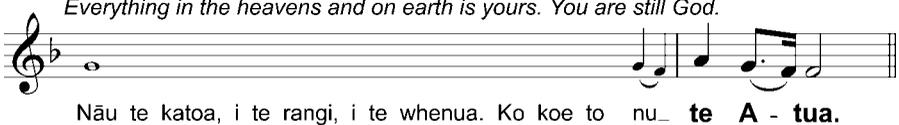
Nōu te mana, te i hi, **te we - hi.**

Yours is the world.



Nōu te ao, te mau ri, **te o - ra.**

Everything in the heavens and on earth is yours. You are still God.



Nāu te katoa, i te rangi, i te whenua. Ko koe to nu **te A - tua.**

You are the light of the world.



Ko koe te māramatan ga **o te a-o,**

You shine through the darkness



I tīaho rā koe i roto i **te pōu - ri,**

to reveal your son Jesus Christ

Kia puta ake tāu Tama ko Ī hu___ **Ka - rai - ti**

as the central pillar of faith for the world. You are still God.

Hei pou tokomanawa mō te ao Ko koe to nu___ **te A - tua.**

You are the Holy Spirit. *You are my staff.*

Ko koe te Wairu - a___ **Ta - pu,** Ko ko - e **ta - ku rā - kau,**

You are my walking stick. *You are my life-source.*

Ko koe ta-ku___ **to-ko-toko** Ko koe taku oran - ga___ **ngā - kau ē,**

You are still God. *Glory to you.*

Ko koe tonu rā___ **te A - tua.** Korōri a___ **ki a koe.**

Music: Bishop Muru Walters

Please be seated.

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.

Kia tau tonu te rangimarie o te Ariki ki a koutou.

A ki a koe ano hoki.

[The peace of Christ be always with you. And also with you.]

Please turn and greet those around you with peace.

THE OFFERTORY HYMN ³

My song is love unknown,
my saviour's love to me,
love to the loveless shown,
that they might lovely be.
O who am I
that for my sake
My Lord should take frail flesh, and die?

He was the very one
salvation to bestow:
but all made strange, and none
the longed-for Christ would know.
But O my friend!
my friend indeed,
who at my need his life did spend.

Sometimes they strew his way
and his sweet praises sing,
resounding all the day
hosannas to their King.
Then 'Crucify!'
is all their breath
and for his death they thirst and cry.

³ 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.

They rise and needs will have
the dear Christ made away;
a murderer they save;
the Love of Life they slay.
Yet cheerful he
to suffering goes
that he his foes from hence might free.

In life, no house, no home
my Lord on earth might have;
In death, no friendly tomb
but what a stranger gave.
What may I say?
Heav'n was his home;
but mine the tomb wherein he lay.

Here might I stay and sing
the story so divine;
never was love, dear King,
never was grief like thine.
This is my friend,
in whose sweet praise
I all my days could gladly spend.

*Words: Samuel Crossman (1624-1684) alt.
Tune: Love Unknown, John Nicholson Ireland (1879-1962). TIS 341*

THE PREPARATION OF THE GIFTS

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



Bless-ed be God for ev - er.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes: G4, A4, B4, G4, F#4, E4, D4. There are two triplet markings over the first two notes of the first and second phrases.

THE GREAT THANKSGIVING

Cantor *All*



The Spirit is here God's hope is in us

Cantor *All*



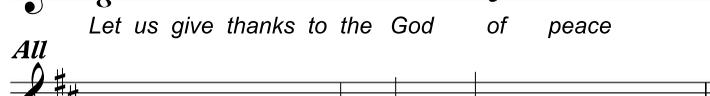
Lift up your hearts We lift them up to God

Cantor



Let us give thanks to the God of peace

All



It is right to offer thanks and praise.

The musical notation for 'THE GREAT THANKSGIVING' consists of four staves. The first staff is for the Cantor and the congregation, with lyrics 'The Spirit is here God's hope is in us'. It features a triplet of eighth notes. The second staff is for the Cantor and the congregation, with lyrics 'Lift up your hearts We lift them up to God'. The third staff is for the Cantor, with lyrics 'Let us give thanks to the God of peace'. The fourth staff is for the congregation, with lyrics 'It is right to offer thanks and praise.' The key signature is G major (one sharp) and the time signature is 4/4.

Life-giving God, your word speaks in the void,
calling into being things that are not,
inviting us to share your work of creation.

We thank you for the ages long of gathering stars and cooling earth,
of life evolving and waking eyes of wonder.

We thank you for the creatures with whom we share the world,
for their lives so different from our own and the richness they reveal.

We thank you for Jesus the Son,
formed from Mary's flesh and nurtured by her faith;
he walked the growing earth and proclaimed a fearless kingdom
of bird and lily, child and stranger, the beggar and the blind.

On the cross, he joined the labour of all creation's yearning;
in his rising, he hallowed all flesh to bear the glory of God;
he gives the brooding Spirit to bring to birth a living hope.

Therefore, with all that has life through him
with animals and angels and all who hope for a new creation,
we share the song of love which sounds from all eternity:

4
Ho - ly, Ho - ly, Ho - ly One, God of po-wer and might

Heav'n and Earth are full of Your glo-ry. Ho-san-na in the high-est.

2
Bless the One who comes in the pow'r of love.

3
Ho-san-na, Ho-san-na, Ho-san - na in the high - est!

We give thanks for our brother, Jesus Christ;
 who, on the night that he was betrayed,
 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.

Break the bread for free-dom. Pour the wine for jus-tice. Ce-le-brate this
 meal for all the world, a meal of faith and hope, God's love, shared among us. ⁴

We ask that your Holy Spirit will fall upon us and upon these gifts
 so that these fragile, earthly things
 will be to us the bread and wine of life. ⁵
 United in the power of love with all who stand for justice,
 we worship you, O God, in songs of everlasting praise.

Blessing and hon-our and glo-ry be Yours, here and
 ev-ry-where now and for-ev-er, A-men.

Please be seated.

⁴ Words by Jenny Blood (1932-2022)

⁵ Steven Shakespeare, adapted

THE LORD'S PRAYER

Kua akōna 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 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.

THE BREAKING OF THE BREAD

The bread we break is a sharing in the body of Christ.

We who are many are one body,
for we all share the one bread.

We sing three times:

A-do-ra-mus te Chris-te, be-ne-di-ci-mus ti-bi,
qui-a per cru-cem tu-am re-de-mi-sti mun-dum,
qui-a per cru-cem tu-am re-de-mi-sti mun-dum. 6

The image shows three staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the Latin text. The second staff contains the melody for the second line. The third staff contains the melody for the third line, ending with a double bar line and repeat dots. The lyrics are written below each staff, with the final line including a superscripted 6.

⁶ We adore you, Jesus Christ, and we bless your holy name;
truly your cross and passion bring us life and healing.

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 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

Adoramus te, Christe

Orlande de Lassus (1532-1594)

Above all praise

Felix Mendelssohn-Bartholdy (1809-1847)

PRAYER AFTER COMMUNION

Filled with a Spirit that calls us and the entire world beyond
what we ever thought was possible,
we leave this table
strengthened with food for the journey
and a vision of life as it can be;
one diverse family, living in justice and peace.

Mystery of God,
heartbeat of the universe,
centre of spirited change and rebirth;
we glorify your ways:
the ways of dignity and justice,
the ways of love for all creatures,
the ways of caring for the earth.
Let us be simple in our needs,
showing compassion for our neighbour,
sharing generously what we have,
letting go our hurts and fears.
For in you we find peace, in you we find hope,
and in you we find courage, now and forever. Amen. ⁷

THE BLESSING

NOTICES

FINAL HYMN

We have a Gospel to proclaim,
Good News for all throughout the earth;
a Gospel treating all the same,
we sing God's glory, tell God's worth.

Tell of the birth at Bethlehem,
not in a royal house or hall;
but in a stable dark and dim
the Word made flesh, a light for all.

Tell of the death that Jesus died,
a victim of intrigue and lies;
his pain and sufferings hard to hide,
but faith and hope can still arise.

⁷ *Jenny Blood (1932-2022)*

Tell of the message: life restored,
despair now gone, a future to see;
the way is opened for us all
to live with joy, our dreams set free.

We have a Gospel to proclaim,
Good News for all through out the earth;
a Gospel treating all the same,
we sing God's glory, tell God's worth.

*Words: Edward Joseph Burns, adapted
Tune: Fulda, W. Gardiner's 'Sacred Melodies', Vol. II, 1815
Melody probably by William Gardiner (1770-1853). TIS 608*

Deacon from the rear of the Church:

Go now for the Spirit of God is alive in the land.
Amen. We go in the power of love.

ORGAN VOLUNTARY

Grand Chœur in B♭ major

Théodore Dubois (1837-1924)

MUSIC NOTES

“King of glory, king of peace” is an arrangement by William Harris of the Lutheran choral *Jesu, meines Hertzens Freund*, harmonised by J.S. Bach in several of his sacred vocal works. The words, by George Herbert, are also a well-known hymn. Harris was for many years Organist at St. George's Chapel, Windsor, where he taught music to the teenage Princesses Elizabeth and Margaret.

Orlande de Lassus was an undisputed master of all the vocal genres of the late Renaissance, from German Lied to Latin Mass. He was extraordinarily prolific and this setting of 'Adoramus te, Christe' comes from his monumental *Magnum opus musicum*, published by his sons after his death. With a style that encompassed extreme chromaticism and constant modulation, Lassus stretched the compositional boundaries of his day to produce some of the most important and advanced works to come from the sixteenth century.

In the summer of 1843, Felix Mendelssohn became the director of the Berlin Cathedral Choir, and wrote the *Sechs Sprüche* (Six Motets for different times of the year) for the choir, finishing them in 1844. The influence of the Italian a cappella style is very evident. *Am Himmelfahrtstage* (On Ascension Day) is the third motet in the set.

*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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