



SUNDAY
DECEMBER

11



ADVENT 3

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 Oriens

O Rex Gentium

Great O Antiphons

PROCESSIONAL HYMN

Come with the sound of trumpet,
come with the beat of drum,
come with the church bells ringing,
Oh come, Lord Jesus, come.

Come in the new dawn's silence,
come in the heat of noon,
come in the evening's splendour,
but come, Lord Jesus, soon.

Come to our world expectant,
come to our homes and hearts,
come to our towns and cities,
Lord, come, and loving starts.
Come as our Church awaits you,
come as your people pray,
come as your children listen,
so come to us today.

Come while the choir is singing,
come while the organ plays,
come while we take communion,
come in a thousand ways.
Come as the dew at daybreak,
come as the morning sun,
come as the shadows lengthen,
now come to make us one.

Words: Jocelyn Marshall

Tune: Wolvercote, William Harold Ferguson (1874-1950). TIS 595

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 JOY

We light this candle for joy.

God of abundant joy,

may we be people who shine the light of joy in your world
through our words and by our actions,

following the example of the church in Nicaragua.

Amen.

Please be seated.

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

Magnificat in A

Herbert Sumsion (1889-1995)

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

RECONCILIATION

Liturgist:

When joy 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.

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 (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 number '2' at the bottom right.

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

Strengthen the weak hands,
and make firm the feeble knees.
Say to those who are of a fearful heart,
“Be strong, do not fear! Here is your God.”

Isaiah 35:3, 4

God of the burning sand and thirsty ground:
you called John into the wilderness
to announce a new creation
far from palaces of royal power;
make us ready for your intensity,
that opens our senses to the poverty of our world
and calls to life what lingers in death. Amen. ³

THE FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 35:1-10

Let us wait,
and hope in God.

GRADUAL HYMN

Sing we a song of high revolt;
make great the Lord, his name exalt!
Sing we the song that Mary sang
of God at war with human wrong.

³ *Steven Shakespeare, adapt.*

Sing we of him who deeply cares
and still with us our burden bears.
He who with strength the proud disowns,
brings down the mighty from their thrones.

By him the poor are lifted up;
he satisfies with bread and cup
the hungry ones of many lands;
the rich must go with empty hands.

He calls us to revolt and fight
with him for what is just and right,
to sing and live Magnificat
in crowded street and council flat.

Words: Fred Kaan (1929-2009)

Tune: Truro, melody from T. Williams' 'Psalmody Evangelica', Part II, 1789. TIS 84

THE GOSPEL

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



Shine on our path -ways.

Matthew 11:2-11

This is the Gospel of Christ.



May we hear wis - dom.

THE SERMON

SILENCE

ANTHEM

E'en so, Lord Jesus, quickly come

Paul Otto Manz (1919-2009)

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 ⁴

Our Christ will come and not be slow,
his footsteps cannot err;
before him righteousness shall go,
the royal harbinger.

Surely for all who hold Christ dear
salvation is at hand,
and glory shall right soon appear
to dwell within our land.

Truth from the earth, like to a flower,
shall bud and blossom then,
and justice from her heavenly bower
look down on mortals then.

Rise, God, to show us all what's right,
what actions to redress;
for you are God who shall by right
the nations all possess.

The nations, all whom you have made
shall come, and all shall frame
to bow them low before the babe
and glorify your name.

For great you are, and actions great
by your strong arms are done:
you by your everlasting love
remain our God alone.

*Words: John Milton (1608-1674), adapted
Tune: Newington, William Jones (1726-1800). WOV 194*

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

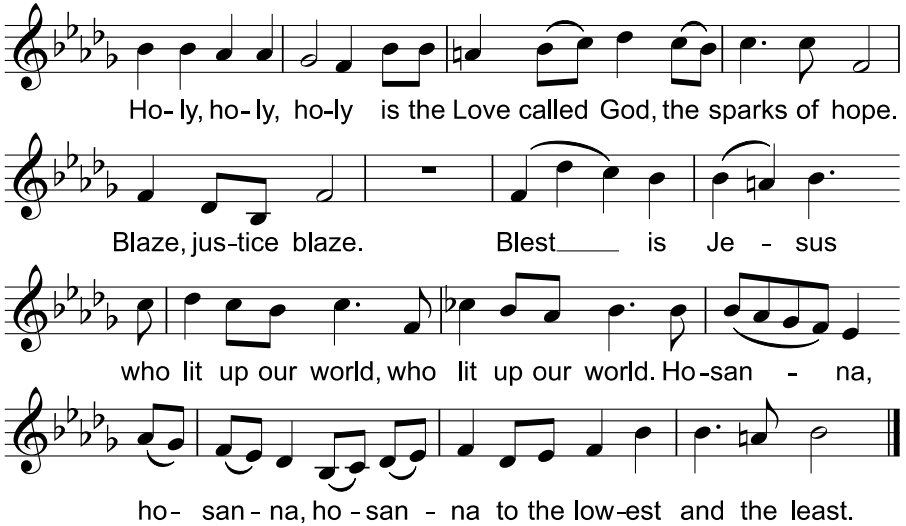
Cantor *All*

Musical notation for the third line of the hymn. It features a treble clef and a key signature of one sharp (F#). 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, followed by 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. 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 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.

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):

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 treble clef and a key signature of one flat.

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

Rejoice in the Lord alway

John Redford (1486-1547)

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

Great and deep the Spirit's purpose,
hidden now in mystery,
nature bursts with joyful promise,
ripe with what is yet to be.
In a wealth of rich invention,
still the work of art unfolds:
barely have we seen, and faintly,
what God's great salvation holds.

Great and deep the Spirit's purpose,
making Jesus seen and heard.

Every age of God's creation

grasps new meaning from the Word.

Show us, Holy Spirit, show us
your new work begun today:
eyes and ears and hearts are open,
teach us what to do and say.

Great and deep the Spirit's purpose,
all God's children brought to birth,

freed from hunger, fear and evil

every corner of the earth,

and a million, million voices

speak with joy the Saviour's name;

every face reflects his image,

never any two the same.

Great and deep the Spirit's purpose,
nothing shall be left to chance.

All that lives will be united

in the everlasting dance.

All fulfilled and all perfected,

each uniquely loved and known,

Christ in glory unimagined

once for all receives his own.

Words: Marnie Barrell

*Tune: Nettleton, American folk melody from 'A Repository of Sacred Music', Part 2
harm. John Wilson (1905-1992). TiS 392*

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

Festival Voluntary

Flor Peeters (1903-1986)

MUSIC NOTES

Paul Manz (1919-2009) was a noted American organist, teacher, lecturer, conductor and scholar, as well as composer. 'E'en so, Lord Jesus, quickly come' (1953) is probably the most frequently performed of his compositions. The text was adapted by Manz and his wife Ruth from Revelation Chapter 22 in response to a serious illness suffered by their three-year-old son. The anthem begins in B flat minor, but turns at the end to D flat major - reflecting the move from darkness to light celebrated in the seasons of Advent.

Charles Wood (1886-1926) spent much of his working life at Cambridge University and wrote a considerable amount of church music. Most of it is still in use today because it is well written and enjoyable to sing. This is amply demonstrated in the anthem 'O Thou, the central orb', which demonstrates stillful interweaving of the choral lines with the organ part.

*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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