



SUNDAY
DECEMBER
16



ADVENT 3

2018

INTROIT

O Oriens;

O Rex Gentium

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 John Henry 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 JOY

Liturgist:

For those who have no joy in their hearts,
for those whose lives are full of difficulty,
for those who are anxious and have no peace,
we light the candle of joy.

Light the candle.

Jesus you are our joy, bring joy to the world.

**May this light signal a breakthrough, a brighter future,
a new order and a better way.**

Please be seated.

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

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

Magnificat

Chris Artley

RECONCILIATION

Liturgist:

When peace 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.

2

**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

With joy you will draw water from the wells of salvation.
And you will say on that day: give thanks to God.

Isaiah 12:3-4

**God of water and fire
calling us to turn from greed to life;
may the gift of your Spirit
come to us from a place burning with life
and a hope that will not be quenched.
Amen.³**

THE FIRST READING

A reading from the Epistle of Paul to the Philippians.

Philippians 4:4-7

Let us wait,
and hope in God.

³ *Steven Shakespeare, adapted*

GRADUAL HYMN

**Christ, your sun is rising,
and our hearts surprising,
source of all befriending,
spirit never-ending.**

**We may find you living,
present in all giving,
human face of loving,
faithful in your moving.**

**In all pain and pleasure
you discern our measure,
welcoming the stranger,
facing every danger.**

**Take away all sorrow,
bless a new tomorrow,
guide our liberation,
join in celebration.**

Words: Jenny Blood

Tune: Ravenshaw, melody by William Henry Monk (1823-1889). TiS 427

THE GOSPEL

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



Shine on our path -ways.

Matthew 1:18-25

This is the Gospel of Christ.



May we hear wis - dom.

THE SERMON

SILENCE

ANTHEM

Es ist ein Ros' entsprungen

Jan Sandstrom

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 ⁴

Of the Father's love begotten
ere the worlds began to be,
he is Alpha and Omega,
he the source, the ending he,
of the things that are, that have been,
and that future years shall see
evermore and evermore.

O that birth for ever blessed
when the virgin, full of grace,
by the Holy Ghost conceiving
bore the saviour of our race,
and the babe, the world's redeemer,
first revealed his sacred face,
evermore and evermore.

This is he whom seers and sages
sang of old with one accord,
whom the voices of the prophets
promised in their faithful word;
now he shines, the long-expected:
let creation praise its Lord
evermore and evermore.

⁴ During this hymn there is a collection to support St Matthew's;
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 you can download the PUSHPAY app from Apple Store or Google
Playstore and search for St Matthew-in-the-City.

**In the heights of heaven adore him,
angel hosts his praises sing,
all dominions bow before him
and extol our God and King;
let no tongue on earth be silent,
every voice in concert sing
evermore and evermore.**

Words: Aurelius Clemens Prudentius 348-c.413, tr. J. M. Neale 1818-66

Tune: Corde natus, melody from

'Piae Cantiones Theoderici Petri Nylandensis', 1582. Tis 290

THE PREPARATION OF THE GIFTS

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



THE GREAT THANKSGIVING

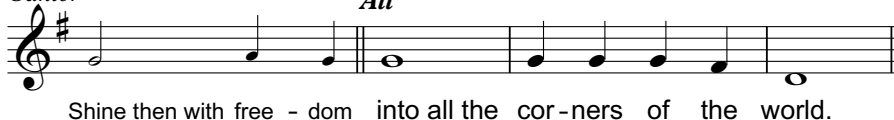
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Cantor

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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 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;
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.
We ask this through Christ Jesus,
by whom and with whom and in whom
in the unity of the Holy Spirit
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.**

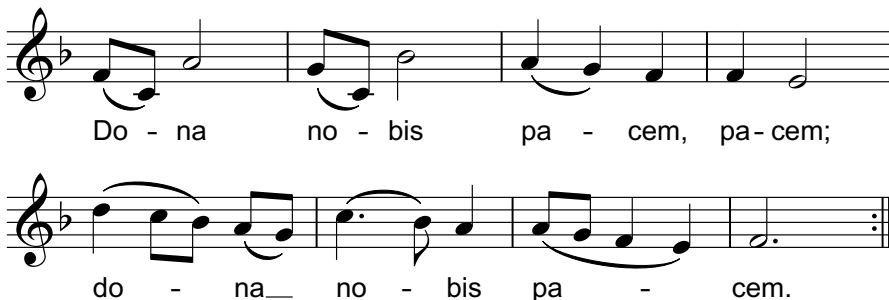
⁵ *Steven Shakespeare Prayers for an Inclusive Church, adapted*

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):



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

In dulci jubilo

Johann Sebastian Bach (1685-1750)

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

**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*

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

Fuga sopra il Magnificat, BWV 733

Johann Sebastian Bach (1685-1750)

*You are invited to keep this copy of the liturgy and take it home with you
to share with another member of your family, or with a friend.*

Music for Liturgical responses is by Michael CW Bell

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