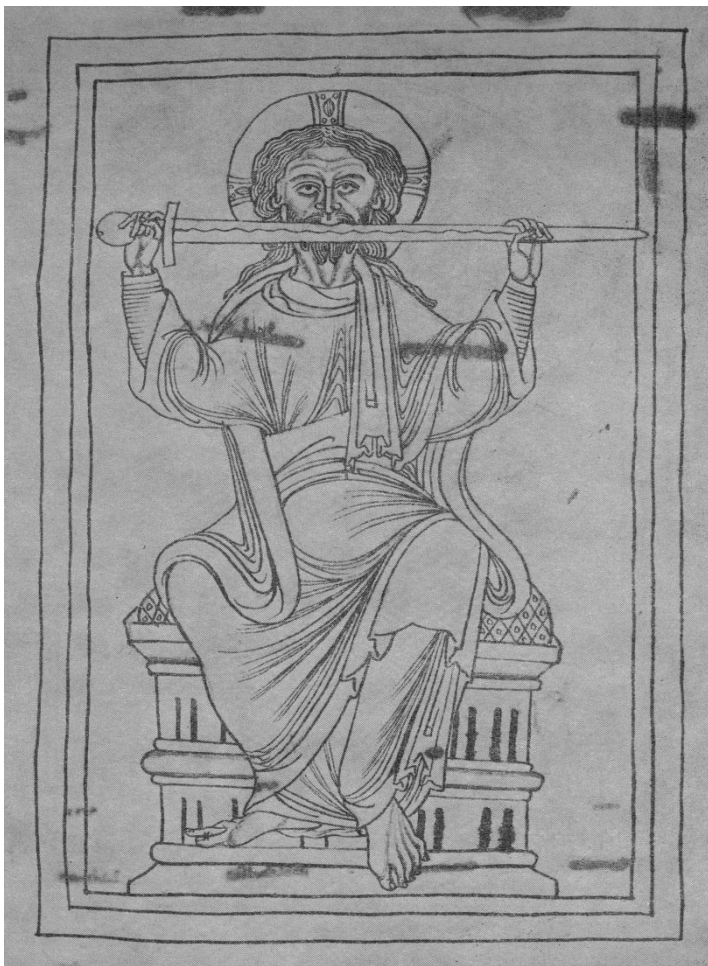


St John's College Chapel



A Service for Advent with Carols

Saturday 29 November 2014 at 6pm
& Sunday 30 November 2014 at 3pm

The congregation is requested to be as quiet as possible during the organ music.

ORGAN MUSIC BEFORE THE SERVICE

Played by Joseph Wicks

Icon I: Gabriel – Prelude, the Might of God

Neil Cox
(b. 1955)

Fantasy No. 5 on Veni Emmanuel

Kenneth Leighton
(1929–1988)

Nun komm' der Heiden Heiland (op. 67, no. 29)

Maximilian Reger
(1873–1916)

Es ist ein' Ros' entsprungen

Johannes Brahms
(1833–1897)

Nun komm' der Heiden Heiland (BuxWV 211)

Dieterich Buxtehude
(c. 1637–1707)

Played by Edward Picton-Turbervill

Canonische Veränderungen über 'Vom Himmel hoch' (BWV 769a)

Johann Sebastian Bach
(1685–1750)

Three Chorale Preludes on "Nun komm' der Heiden Heiland"

- i) in organo pleno/il canto fermo in pedale (BWV 661)
- ii) a due bassi e canto fermo (BWV 660)
- iii) à 2 claviers et pédale (BWV 659)

Johann Sebastian Bach

ADVENT

The season of Advent is traditionally a time of preparation for Christmas, and its observance dates from the sixth century in Gaul. Originally it stretched from St Martin's Day (11th November) to Christmas Eve, and was known as 'The Lent of St Martin.' This title suggests the parallel between Advent and the Lenten fast. Meditations on the themes of judgement and our ultimate destiny were developed for each of the four Sundays of Advent.

The ancient people of God, the Jews, looked forward to the coming of God's Kingdom, when there would be a new order of justice and righteousness. The early Church saw that the Kingdom had been anticipated and experienced through the life and ministry of Jesus Christ, but still prayed 'Thy Kingdom come,' looking forward to a second coming and the final consummation of all things.

The pattern of this Advent service (in its four sections) reflects the season's growing anticipation, both of the first coming of Christ and of that day when the prayer 'Thy Kingdom come' is finally and fully answered.

The cover illustrations are from a manuscript of Bede's Commentary on the Apocalypse and Other Texts, which was produced in England (probably at Ramsey Abbey) in the second half of the 12th century. The manuscript is held in the College library.

The picture of the Son of Man with the sword proceeding from his mouth is common in Apocalypse illustrations (Revelation 1 v. 16, 'and out of his mouth came a sharp two-edged sword').

ORDER OF SERVICE

The opening carol is sung in the Ante-Chapel:

¶*Sit*

ADAM LAY YBOUNDEN

Adam lay ybounden,
Bounden in a bond;
Four thousand winter
Thought he not too long.

And all was for an apple,
An apple that he took,
As clerkes finden
Written in their book.

Ne had the apple taken been,
The apple taken been,
Ne had never our lady
Abeen heavené queen.

Blessed be the time
That apple taken was,
Therefore we moun singen:
Deo gracias!

Words *Anonymous, 15th century*

Music *Boris Ord*
(1897–1961)

O come, O come, Emmanuel!
 Redeem thy captive Israel,
 That into exile drear is gone
 Far from the face of God's dear Son.

*Rejoice! Rejoice! Emmanuel
 Shall come to thee, O Israel.*

O come, thou Wisdom from on high!
 Who madest all in earth and sky,
 Creating man from dust and clay:
 To us reveal salvation's way.

O come, O come, Adonai,
 Who in thy glorious majesty
 From Sinai's mountain, clothed with awe,
 Gavest thy folk the ancient law.

O come, thou Root of Jesse! draw
 The quarry from the lion's claw;
 From those dread caverns of the grave,
 From nether hell, thy people save.

O come, O come, Emmanuel!
 Redeem thy captive Israel,
 That into exile drear is gone
 Far from the face of God's dear Son.

Words *Cologne 1710, based on the
 ancient Advent Antiphons*
 Tr. T. A. Lacey
 (1853–1931)
 and others

Tune VENI EMMANUEL
 Melody 'adapted from a French Missal'
 by Thomas Helmore
 (1811–1890)
 Descant David Hill
 (b. 1957)

THE BIDDING PRAYER

¶*Remain Standing*

Beloved in Christ, the season of Advent bids us prepare ourselves both for the celebration of Christ's nativity as also for the day when he shall come to judge the hearts of us all. So, in sorrow and penitence, let us confess our failures and shortcomings, and renew in ourselves the vision of God's perfect kingdom, which is the end of all our strivings and the consummation of God's loving purposes for us.

In word and music we will give voice to the hope set forth in the scriptures, that God's kingdom will come; and, with John the Baptist and the Blessed Virgin Mary, we will prepare for its coming, celebrating its dawning in the birth, life and death of our Lord and Saviour, Jesus Christ.

But first let us pray for those who, by reason of their adversity, yearn especially for its coming: the hungry and the homeless, the sick and the sorrowful, the lonely and the unloved; those who sit in the darkness of despair or who walk in the shadow of death. Let us pray for the leaders of the nations and for all who strive for the establishment of justice, righteousness and peace; and, that it may bear witness to this hope in a world divided by wrath and sorrow, let us pray for the well-being and unity of Christ's body, the Church.

Let us then pray for the coming of God's kingdom, in the words of our Lord Jesus Christ:

**Our Father, which art in heaven,
hallowed be thy name;
thy kingdom come; thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that trespass against us.
And lead us not into temptation;
but deliver us from evil. Amen.**

May the Lord when he comes find us watching and waiting. **Amen.**

THERE IS NO ROSE

There is no rose of such virtue
As is the rose that bare Jesu: *Alleluia*.

For in that rose contained was
Heaven and earth in little space: *Res miranda*.

By that rose we may well see
That he is God in persons three: *Pari forma*.

The angels sungen the shepherds to,
Gloria in Excelsis Deo: *Gaudeamus*.

There is no rose of such virtue
As is the rose that bare Jesu: *Alleluia*.

Words *Anonymous, 15th century*

Music *Elizabeth Maconchy*
(1907–1994)

SENTENCE

Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

Minister The glory of the Lord shall be revealed:

Response **And all flesh shall see it together.**

COLLECT

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, now and ever. **Amen.**

O SAPIENTIA

O Wisdom, which hast come out of the mouth of the Most High, and mightily orderest all things:

Come and teach us the way of wisdom.

O ADONAI

O Adonai, Deliverer of the house of Israel, who in Sinai did'st give the law to Moses:

Come and deliver us with an outstretched arm.

FIRST LESSON

¶ *Sit*

ISAIAH 11 verses 1–5
Read by a Head Chorister

The prophet speaks of the righteous Judge who will come from the line of David

Then a branch will grow from the stock of Jesse, and a shoot will spring from his roots. On him the spirit of the Lord will rest: a spirit of wisdom and understanding, a spirit of counsel and power, a spirit of knowledge and fear of the Lord; and in the fear of the Lord will be his delight. He will not judge by outward appearances or decide a case on hearsay; but with justice he will judge the poor and defend the humble in the land with equity; like a rod his verdict will strike the ruthless, and with his word he will slay the wicked. He will wear the belt of justice, and truth will be his girdle.

Thanks be to God.

Please turn the page quietly

CAROL

THE TRUTH FROM ABOVE

This is the truth sent from above,
The truth of God, the God of love,
Therefore don't turn me from your door,
But hearken all both rich and poor.

The first thing which I do relate
Is that God did man create;
The next thing which to you I tell
Woman was made with man to dwell.

And we were heirs to endless woes,
Till God the Lord did interpose;
And so a promise soon did run
That he would redeem us by his Son.

And at that season of the year
Our blest Redeemer did appear;
He here did live, and here did preach,
And many thousands he did teach.

Thus he in love to us behaved,
To show us how we must be saved
And if you want to know the way
Be pleased to hear what he did say.

Words *English traditional carol*

Music *Ralph Vaughan Williams*
(1872–1958)
Arr. *Christopher Robinson*
(b. 1936)

SECOND LESSON

1 THESSALONIANS 5 verses 1–11

Read by an Undergraduate

The call to be vigilant in preparation for the coming of the Lord

About dates and times, my friends, there is no need to write to you, for you yourselves know perfectly well that the day of the Lord comes like a thief in the night. While they are saying, ‘All is peaceful, all secure,’ destruction is upon them, sudden as the pangs that come on a woman in childbirth; and there will be no escape. But you, friends, are not in the dark; the day will not come upon you like a thief. You are all children of light, children of day. We do not belong to night and darkness, and we must not sleep like the rest, but keep awake and sober. Sleepers sleep at night, and drunkards get drunk at night, but we, who belong to the daylight, must keep sober, armed with the breastplate of faith and love, and the hope of salvation for a helmet. God has not destined us for retribution, but for the full attainment of salvation through our Lord Jesus Christ. He died for us so that awake or asleep we might live in company with him. Therefore encourage one another, build one another up – as indeed you do.

Thanks be to God.

ANTHEM

VIGILATE

Vigilate!

For ye know not when the master of the house cometh,
at even, or at midnight, or at the cockcrowing,
gallicantu
or in the morning.

Vigilate!

And I saw heaven opened, and behold a white horse;
and he that sat upon him was called Faithful
Fidelis
and True
Verax,
and in righteousness he doth judge and make war.

Vigilate!

Behold, he cometh with clouds; and every eye shall see him,
And they also which pierced him:
and all kindreds of the earth shall wail because of him.

Vigilate!

For the great day
dies magnus
of his wrath is come; and who shall be able to stand?

Vigilate, nescitis enim quando dominus domus veniat.

Words *Mark & Revelation*

Music *James Long*
(b. 1987)

This work was commissioned by the Master and Fellows in 2012.

SENTENCE

O people of Sion, behold the Lord is nigh at hand to redeem the nations, and in the gladness of your heart the Lord shall cause his glorious voice to be heard.

Minister Declare his honour unto the nations:

Response **And his wonders unto all people.**

COLLECT

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. **Amen.**

O RADIX JESSE

O Root of Jesse, standing as a banner for the people, whom the nations shall seek:

Come and deliver us, and tarry not.

O CLAVIS DAVID

O Key of David, that openest and no man shutteth, and shuttest and no man openeth:

Come and bring the prisoner out of the prison house.

THIRD LESSON

¶*Sit*

MICAH 4 verses 1–4
Read by a Research Student

The prophet's vision of the last days, when the nations will be judged

In days to come the mountain of the Lord's house will be established higher than all other mountains, towering above other hills. Peoples will stream towards it; many nations will go, saying, 'Let us go up to the mountain of the Lord, to the house of Jacob's God, that he may teach us his ways and we may walk in his paths.' For instruction issues from Zion, the word of the Lord from Jerusalem. He will be judge between many peoples and arbiter among great and distant nations. They will hammer their swords into mattocks and their spears into pruning-knives. Nation will not take up sword against nation; they will never again be trained for war. Each man will sit under his own vine or his own fig tree, with none to cause alarm. The Lord of Hosts himself has spoken.

Thanks be to God.

ANTHEM

O THOU, THE CENTRAL ORB

O thou, the central orb of righteous love,
pure beam of the most high,
eternal light of this our bleak world,
where thy radiance bright awakes new joy in faith;
hope soars above.

*Come, quickly come, and let thy radiant glory shine,
gilding our darksome heaven with rays divine.*

Thy saints with holy lustre round thee move,
as stars about thy throne, set in the height
of God's ordaining counsel, as thy sight
gives measured grace to each thy power to prove.

*Come, quickly come, and let thy radiant glory shine,
gilding our darksome heaven with rays divine.*

Let thy bright beams disperse the gloom of our sin,
our nature all shall feel eternal day,
in fellowship with thee,
transforming day to souls erewhile unclean,
now pure within, now pure within.

*Come, quickly come, and let thy radiant glory shine,
gilding our darksome heaven with rays divine. Amen.*

Words Henry Ramsden Bramley
(1833–1917)

Music Orlando Gibbons
(1583–1625)

FOURTH LESSON

SAINT LUKE 4 verses 14–21

Read by a member of the St John's College Staff

The words of the Prophet Isaiah are fulfilled by Jesus Christ

Then Jesus, armed with the power of the Spirit, returned to Galilee; and reports about him spread through the whole countryside. He taught in their synagogues and everyone sang his praises. He came to Nazareth, where he had been brought up, and went to the synagogue on the sabbath day as he regularly did. He stood up to read the lesson and was handed the scroll of the prophet Isaiah. He opened the scroll and found the passage which says, 'The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favour.' He rolled up the scroll, gave it back to the attendant, and sat down; and all eyes in the synagogue were fixed on him. He began to address them: 'Today,' he said, 'in your hearing this text has come true.'

Thanks be to God.

HYMN

¶ *Stand*

Come, thou long-expected Jesus,
Born to set thy people free,
From our fears and sins release us,
Let us find our rest in thee.

Israel's strength and consolation,
Hope of all the earth thou art,
Dear desire of every nation,
Joy of every longing heart.

Born thy people to deliver,
Born a child and yet a king,
Born to reign in us for ever,
Now thy gracious kingdom bring.

By thine own eternal Spirit,
Rule in all our hearts alone;
By thine all-sufficient merit
Raise us to thy glorious throne.

Words *Charles Wesley*
(1707–1788)

Tune CROSS OF JESUS
John Stainer
(1840–1901)
Descant *Christopher Robinson*
(b. 1936)

III THE PROPHETIC CALL ¶*Remain Standing*

SENTENCE

Behold, I will send my Messenger and he shall prepare the way before me.

Minister Prepare ye the way of the Lord:

Response **Make his paths straight.**

COLLECT

O Lord Jesu Christ, who at thy first coming didst send thy Messenger to prepare thy way before thee: grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. **Amen.**

O ORIENS

O Day-Spring, Brightness of Light Everlasting, and Sun of Righteousness:

Come and enlighten him that sitteth in darkness and the shadow of death.

O REX GENTIUM

O King of the Nations, and their desire; the Corner-Stone who makest reconciliation:

Come and save mankind, whom thou hast formed of clay.

TOMORROW SHALL BE MY DANCING DAY

Tomorrow shall be my dancing day,
 I would my true love did so chance
 To see the legend of my play,
 To call my true love to my dance:

*Sing O my love, O my love, my love, my love;
 This have I done for my true love.*

Then was I born of a Virgin pure,
 Of her I took fleshly substance;
 Thus was I knit to man's nature,
 To call my true love to my dance:

*Sing O my love, O my love, my love, my love;
 This have I done for my true love.*

In a manger laid and wrapped I was,
 So very poor, this was my chance,
 Betwixt an ox and a silly poor ass,
 To call my true love to my dance:

*Sing O my love, O my love, my love, my love;
 This have I done for my true love.*

Tomorrow shall be my dancing day,
 I would my true love did so chance
 To see the legend of my play,
 To call my true love to my dance:

*Sing O my love, O my love, my love, my love;
 This have I done for my true love.*

Sing, O my love, sing, O my love.

FIFTH LESSON

MALACHI 3 verses 1–7

Read by a Overseas Visiting Scholar

The day of God's appearing brings judgement and cleansing

I am about to send my messenger to clear a path before me. Suddenly the Lord whom you seek will come to his temple; the messenger of the covenant in whom you delight is here, here already, says the Lord of Hosts. Who can endure the day of his coming? Who can stand firm when he appears? He is like a refiner's fire, like a fuller's soap; he will take his seat, testing and purifying; he will purify the Levites and refine them like gold and silver, and so they will be fit to bring offerings to the Lord. Thus the offerings of Judah and Jerusalem will be pleasing to the Lord as they were in former days, in years long past. I shall appear before you in court, quick to testify against sorcerers, adulterers, and perjurers, against those who cheat the hired labourer of his wages, who wrong the widow and the fatherless, who thrust the alien aside and do not fear me, says the Lord of Hosts.

I, the Lord, do not change, and you have not ceased to be children of Jacob. Ever since the days of your forefathers you have been wayward and have not kept my laws. If you return to me, I shall turn back to you, says the Lord of Hosts.

Thanks be to God.

CAROL

JOHN THE BAPTIST

When I have, in the name of the Baptist,
The folk in water clear, then have I said that
After me shall he come that has more power
Than I to judge; he shall give baptism
More entire in fire and spirit.

Thus am I come in message right,
To be the forerunner in true witness bearing of that light.
The which shall light in every man that is come into this world.

My Lord Jesus shall come this day
From Galilee unto this flood ye Jourdane call.
I thank him ever, but am a-feared
I am not able to fulfil this deed.

The heavens shall be opened and the
Holy Ghost shall down be sent.
The Father's voice with great joy be heard full right.

What needest he, who hath no sin, without within,
To be baptised like mortal men?
What rich man goes from door to door
To beg from him that has nought?

Lord, thou art rich and I am full poor.
Thou may bless all, since all thou wrought.
Now help me, Lord, through godhead, to do this work,
And save mankind, body and soul, from endless pain.

Words *adapted from York Mystery Plays [No.21: Barbours]*
Tr. *Michael Finnissy*
(b. 1946)

Music *Michael Finnissy*
(b. 1946)

This work has been commissioned by the Master and Fellows for these services.

SIXTH LESSON

SAINT MATTHEW 3 verses 1–11

Read by a Fellow

The proclamation of John the Baptist

In the course of time John the Baptist appeared in the Judaeian wilderness, proclaiming this message: ‘Repent, for the kingdom of Heaven is upon you!’ It was of him that the prophet Isaiah spoke when he said, ‘A voice cries in the wilderness, “Prepare the way for the Lord; clear a straight path for him.”’ John’s clothing was a rough coat of camel’s hair, with a leather belt around his waist, and his food was locusts and wild honey. Everyone flocked to him from Jerusalem, Judaea, and the Jordan valley, and they were baptized by him in the river Jordan, confessing their sins. When he saw many of the Pharisees and Sadducees coming for baptism he said to them: ‘Vipers’ brood! Who warned you to escape from the wrath that is to come? Prove your repentance by the fruit you bear; and do not imagine you can say, “We have Abraham for our father.” I tell you that God can make children for Abraham out of these stones. The axe lies ready at the roots of the trees; every tree that fails to produce good fruit is cut down and thrown on the fire. I baptize you with water, for repentance; but the one who comes after me is mightier than I am, whose sandals I am not worthy to remove. He will baptize you with the Holy Spirit and with fire.’

Thanks be to God.

On Jordan's bank the Baptist's cry
 Announces that the Lord is nigh;
 Come then and hearken, for he brings
 Glad tidings from the King of kings.

Then cleansed be every Christian breast,
 And furnished for so great a guest!
 Yea, let us each our hearts prepare
 For Christ to come and enter there.

For thou art our salvation, Lord,
 Our refuge and our great reward;
 Without thy grace our souls must fade,
 And wither like a flower decayed.

Stretch forth thine hand to heal our sore,
 And make us rise, to fall no more;
 Once more upon thy people shine,
 And fill the world with love divine.

All praise, eternal Son, to thee
 Whose advent sets thy people free,
 Whom, with the Father, we adore,
 And Spirit blest, for evermore.

Words *Charles Coffin*
 (1676–1749)
 Tr. *John Chandler*
 (1808–1876)

Tune WINCHESTER NEW
Adapted from a chorale in
'Musicalisches Hand-Buch' Hamburg 1690
 Descant *Christopher Robinson*
 (b. 1936)

SENTENCE

Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, 'God with us.'

Minister Unto us a child is born:

Response **Unto us a Son is given.**

COLLECT

Almighty and everlasting God, who didst stoop to raise our fallen race by the child-bearing of blessed Mary: grant that we, who have seen thy glory manifested in our flesh, and thy love perfected in our weakness, may daily be renewed in thine image, and conformed to the likeness of thy Son, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

O EMMANUEL

O Emmanuel, our King and Lawgiver, the desire of the nations:

Come and save us, O Lord our God.

MOTET

¶*Sit*

AVE MARIA

Ave Maria, gratia plena, Dominus tecum,
benedicta tu in mulieribus!
Sancta Maria, Mater Dei,
ora pro nobis peccatoribus,
nunc et in hora mortis nostrae.

*Hail Mary, full of grace, the Lord is with thee,
blessed art thou among women!
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.*

Words *Traditional Christian Prayer*
Luke 1 vv. 28, 42

Music *Felix Mendelssohn Bartholdy*
(1809–1847)

SEVENTH LESSON

SAINT LUKE 1 verses 39–49

Read by the President

Mary shares her joyful news with Elizabeth

Soon afterwards Mary set out and hurried away to a town in the uplands of Judah. She went into Zechariah's house and greeted Elizabeth. And when Elizabeth heard Mary's greeting, the baby stirred in her womb. Then Elizabeth was filled with the Holy Spirit and exclaimed in a loud voice, 'God's blessing is on you above all women, and his blessing is on the fruit of your womb. Who am I that the mother of my Lord should visit me? I tell you, when your greeting sounded in my ears, the baby in my womb leapt for joy. Happy is she who has had faith that the Lord's promise to her would be fulfilled!' And Mary said, 'My soul tells out the greatness of the Lord, my spirit has rejoiced in God my Saviour; for he has looked with favour on his servant, lowly as she is. From this day forward all generations will count me blessed, for the Mighty God has done great things for me.'

Thanks be to God.

CAROL

A SPOTLESS ROSE

A spotless rose is blowing,
sprung from a tender root,
of ancient seers' foreshowing,
of Jesse promised fruit;
its fairest bud unfolds,
to light the dark,
and in the dark mid-night,
amid the winter cold,
a spotless rose unfolds.

The rose which I am singing,
whereof Isaiah said,
is from its sweet root springing
in Mary, purest maid;
for through our God's great love,
great love and might
to light and in the dark mid-night,
amid the winter cold,
the blessed babe she bare.

Words *Anonymous, 14th century*

Music *Philip Ledger*
(1937–2012)

MAGNIFICAT

¶ *Stand*

My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end.

Amen.

Words *Luke 1 vv. 46–55*

Music *St John's Service*
Michael Tippett
(1905–1998)

This work was commissioned by the Master and Fellows in 1961.

EIGHTH LESSON

¶*Sit*

SAINT JOHN 3 verses 1–8

Read by the Master

Jesus speaks with Nicodemus of the 'birth from above'

One of the Pharisees, called Nicodemus, a member of the Jewish Council, came to Jesus by night. 'Rabbi,' he said, 'we know that you are a teacher sent by God; no one could perform these signs of yours unless God were with him.' Jesus answered, 'In very truth I tell you, no one can see the kingdom of God unless he has been born again.' 'But how can someone be born when he is old?' asked Nicodemus. 'Can he enter his mother's womb a second time and be born?' Jesus answered, 'In very truth I tell you, no one can enter the kingdom of God without being born from water and spirit. Flesh can give birth only to flesh; it is spirit that gives birth to spirit. You ought not to be astonished when I say, "You must all be born again." The wind blows where it wills; you hear the sound of it, but you do not know where it comes from or where it is going. So it is with everyone who is born from the Spirit.'

Thanks be to God.

¶*Stand*

SENTENCE

¶ *Stand*

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open and bring forth a Saviour.

Minister Blessed be the Lord God of Israel:

Response **For he hath visited and redeemed his people.**

THE CHRISTMAS COLLECT

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. **Amen.**

GLORY TO THE CHRIST CHILD

Glory, glory alleluia to the Christ!
Glory, glory alleluia to the Christ Child!

Out of the orient crystal skies
 A blazing star did shine,
 Showing the place where sleeping lies
 A blessed Babe divine.

Glory, glory alleluia to the Christ!
Glory, glory alleluia to the Christ Child!

This very star the kings did guide
 Even from the furthest East,
 To Bethlehem where it betide
 This blessed Babe did rest.

Glory, glory alleluia to the Christ!
Glory, glory alleluia to the Christ Child!

And for the joy of His great birth
 A thousand angels sing:
 'Glory and peace unto the earth
 Where born is this new King!'

Glory, glory alleluia to the Christ!
Glory, glory alleluia to the Christ Child!
This blessed babe divine.

Lo! he comes with clouds descending,
 Once for favoured sinners slain;
 Thousand thousand saints attending
 Swell the triumph of his train:
 Alleluya!
 God appears, on earth to reign.

Every eye shall now behold him
 Robed in dreadful majesty;
 Those who set at nought and sold him,
 Pierced and nailed him to the tree,
 Deeply wailing
 Shall the true Messiah see.

Those dear tokens of his passion
 Still his dazzling body bears,
 Cause of endless exultation
 To his ransomed worshippers:
 With what rapture
 Gaze we on those glorious scars!

Yea, Amen! let all adore thee,
 High on thine eternal throne;
 Saviour, take the power and glory:
 Claim the kingdom for thine own:
 O come quickly!
 Alleluya! Come, Lord, come!

Words *Charles Wesley*
 (1707–1788)

Tune HELMSLEY
 Included in *Wesley's Select Hymns 1765*
 Descant *Christopher Robinson*
 (b. 1936)

THE COLLEGE PRAYER

¶*Remain Standing*

Bless, O Lord, the work of this College which is called by the name of thy beloved disciple, and grant that love of the brethren and all sound learning may ever grow and prosper here, to thy honour and glory, and to the good of thy people, who with the Father and the Holy Spirit livest and reignest, one God, world without end. **Amen.**

THE BLESSING

Christ the Sun of Righteousness shine upon you, scatter the darkness from before your path, and make you ready to meet him when he comes in glory; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

ORGAN MUSIC AFTER THE SERVICE

Played by Edward Picton-Turbervill

Wachet auf, ruft uns die Stimme (BWV 645)

*Johann Sebastian Bach
(1685–1750)*

Prelude & Fugue in D minor

*Dietrich Buxtehude
(c. 1637–1707)*

On Sunday 30 November the Congregation is asked to sit quietly during the organ music following the service (as this is part of the BBC broadcast) and then stand when the Choir and Clergy leave the Chapel.

We ask those sitting in the main body of the Chapel to remain there until the Ante-Chapel is clear, and those sitting east of the Choir (i.e. towards the altar) to go out by the north door.

The retiring collection will be divided between Shelter (a national charity for the homeless) and Emmaus (a local charity for the homeless, encouraging self-help).

Shelter Shelter understands the damage that bad housing causes. Every day they deal with the effects it has on people's lives. This is why they are working hard to ensure that everyone has a suitable, decent and affordable home.

In 1966, Shelter was set up to do what the Government, housing bodies, and local agencies were failing to do: prevent bad housing and homelessness from taking a terrible toll on people's lives.

They help 170,000 people a year fight for their rights, get back on their feet, and find and keep a home.



*Giving people a bed...
and a reason to get out of it.*

Emmaus Communities offer homeless men and women a home, work and the chance to rebuild their self-respect in a supportive, community environment.

Companions, as residents are known, work full-time refurbishing donated furniture and household goods and selling them in the community shop. The community aims to become self-sufficient through this activity.

