

St John's College Chapel



A Service for Advent with Carols

Saturday 27th November 2010 at 6pm
& Sunday 28th November 2010 at 4pm

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

ORGAN MUSIC BEFORE THE SERVICE

Played by Freddie James

Prelude and Fugue in B minor (BWV 544)

*Johann Sebastian Bach
(1685–1750)*

Nun komm, der Heiden Heiland (BuxWV 211)

*Dieterich Buxtehude
(c.1637–1707)*

Played by John Challenger

Nun komm, der Heiden Heiland

*Jan Pieterszoon Sweelinck
(1562–1621)*

Nun komm, der Heiden Heiland (BWV 659)

*Johann Sebastian Bach
(1685–1750)*

Desseins éternels
La Nativité du Seigneur

*Olivier Messiaen
(1908–1992)*

Es ist ein Ros' entsprungen

*Johannes Brahms
(1833–1897)*

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,
A been heav'ne queen.

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

Words *anonymous, 15th century*

Music *Matthew Martin*
(*b. 1976*)

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.**

JESUS CHRIST THE APPLE TREE

The tree of life my soul hath seen,
Laden with fruit, and always green:
The trees of nature fruitless be
Compared with Christ the apple tree.

His beauty doth all things excel:
By faith I know, but ne'er can tell
The glory which I now can see
In Jesus Christ the apple tree.

For happiness I long have sought,
And pleasure dearly I have bought:
I missed of all; but now I see
'Tis found in Christ the apple tree.

I'm weary with my former toil,
Here I will sit and rest awhile:
Under the shadow I will be
of Jesus Christ the apple tree.

This fruit doth make my soul to thrive,
It keeps my dying faith alive;
Which makes my soul in haste to be
With Jesus Christ the apple tree.

Words from 'Divine Hymns or
Spiritual Songs', 1784

Music *Elizabeth Poston*
(1905–1987)

SENTENCE

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

Priest: 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 didst give the law to Moses:

Come and deliver us with an outstretched arm.

FIRST LESSON



ISAIAH 11 verses 1–5
Read by the 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.

CAROL

OUT OF YOUR SLEEP

Out of your sleep arise and wake,
For God mankind now hath y-take,
All of a maid without any make;
Of all women she beareth the bell.

And through a maidé faire and wise,
Now man is made of full great price;
Now angels knelen to man's service,
And at this time all this befell.

Now man is brighter than the sun;
Now man in heaven on high shall won;
Blessèd be God this game is begun
And his mother the Empress of hell.

That ever was thrall, now is he free;
Now ever was small, now great is she;
Now shall God deem both thee and me
Unto his bliss if we do well.

Now man he may to heaven wend;
Now heaven and earth to him they bend.
He that was foe now is our friend.
This is no nay that I you tell.

Now blessèd Brother, grant us grace
At dommèsday to see thy face,
And at thy court to have a place,
That we may there sing thee Nowell.

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.

MOTET

NOX PRAECESSIT

Nox praecessit, dies autem appropinquabit.
Ecce Rex tuus venit tibi mansuetus.
Et misit me praedicare annum acceptum Domini.
Nox praecessit, Dies autem appropinquabit.

*The night has passed and the day shall draw near.
Behold your King comes to you gently.
And he has sent me to proclaim the year acceptable to the Lord.
The night has passed and the day shall draw near.*

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.

Priest: 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.

LAETENTUR COELI

Laetentur coeli et exsultet terra.
 Jubilate montes laudem,
 quia Dominus noster veniet, et pauperum suorum miserebitur.
 Orietur in diebus tuis justitia et abundantia pacis.

*Let the heavens be glad and let the earth rejoice.
 Sing joyful praise, O mountains,
 Because our Lord will come and will have pity on his humble people.
 Justice shall arise in your days, and abundance of peace.*

Words *Isaiah 49 v. 13*

Music *William Byrd*
 (1543–1623)

THIRD LESSON

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 an 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.

CAROL

THE CALL

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast,
Such a Feast, as mends in length,
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move,
Such a Love, as none can part,
Such a Heart, as joys in love.

Words *George Herbert*
(1593–1633)

Music *Roxanna Panufnik*
(b. 1968)

This carol was commissioned by the College and is receiving its first performance at the Advent Carol Services.

FOURTH LESSON

SAINT LUKE 4 verses 14–21

Read by a member of the 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 of 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; 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
by *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.

Priest: 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 wrapp'd 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 member of St John's College School Staff

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.

ANTHEM

THIS IS THE RECORD OF JOHN

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, 'Who art thou?' And he confessed, and denied not, and said plainly, 'I am not the Christ'. And they asked him, 'What art thou then? Art thou Elias?' And he said, 'I am not'. 'Art thou that Prophet?' And he answered, 'No'. Then said they unto him, 'What art thou? that we may give an answer unto them that sent us. What say'st thou of thyself?' And he said, 'I am the voice of him that crieth in the wilderness, "Make straight the way of the Lord".'

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'.

Priest: 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.

BÖGÖRODITSE DYEVO

Bögöroditse Dyevo, raduissya,
 Blagödatnaya Mariye, Gospod s Töboyu.
 Blagoslovenna Ty v zhenakh,
 i blagosloven plod chreva Tvoyego,
 yako Spassa rodila yessi dush nashikh.

*Rejoice, O Virgin Mother,
 Mary full of grace, the Lord is with you.
 Blessed are you among women,
 and blessed is the fruit of your womb,
 for you have borne the Saviour of our souls.*

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

Music *Sergei Rachmaninoff*
(1873–1943)

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

ES IST EIN ROS' ENTSPRUNGEN

Es ist ein Ros' entsprungen,
aus einer Wurzel zart;
wie uns die Alten sungen,
von Jesse kam die Art.
Und hat ein Blümlein bracht;
mitten im kalten Winter
wohl zu der halben Nacht.

*A rose there is a-springing
from tender roots on earth;
as ancient men were singing,
from Jesse came its birth;
and now this little flower
appears in coldest winter
at this, the midnight hour.*

Das Röslein, das ich meine,
davon Jesaias sagt:
hat uns gebracht alleine
Marie die reine Magd.
Aus Gottes ew'gem Rat,
hat sie ein Kind geboren,
wohl zu der halben Nacht.

*This rose, the stem of Jesse,
by prophets once foretold;
Mary alone has brought us
the Child promised of old.
By God's eternal power
the Maid has borne the infant
at this, the midnight hour.*

Das Blümelein, so kleine,
das duftet uns so süß;
mit seinem hellen Scheine
vertreibt die Finsternis.
Wahr'r Mensch und wahrer Gott,
hilft uns aus allem Leide,
rettet von Sünd' und Tod.

*The flower so small and slender
shines through with radiance bright;
to us so sweet and tender,
dispels the darkest night.
True man with God's true power,
helps us from all our suffering,
saves us from death's dark hour.*

Words *Anonymous, 16th century*
Tr. *Donald Cashmore*
(b. 1926)

Music arr. *Donald Cashmore* (vv. 2, 3)
(b. 1926)
Michael Praetorius (v. 1)
(1571–1621)

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 m. 46–55*

Music Service in E
Herbert Murrill
(1909–1952)

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 the spirit. Flesh can only give birth 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.

SENTENCE

¶*Stand*

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

Priest: Blessed be the Lord God of Israel:

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

THE CHRISTMAS COLLECT

O God, who makest us glad with the yearly expectation of our redemption: vouchsafe that as we joyfully receive thine only begotten Son for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, even Jesus Christ thy Son our Lord: who liveth and reigneth with thee and the same Spirit, ever one God, world without end. **Amen.**

MAKE WE JOY

*Make we joy now in this fest
In quo Christus natus est: Eia!*

A Patre Unigenitus
Through a maiden is come to us:
Sing we to her and say 'Welcome,
Veni, Redemptor gentium.'

A solis ortus cardine
So mighty a Lord was none as he:
He on our kind his peace hath set,
Adam parens quod polluit.

O lux beata Trinitas!
He lay between an ox and ass,
And by his mother, maiden free.
Gloria tibi, Domine!

Words *Anonymous, 15th century*

*Make we joy now in this fest
On which Christ was born. Hoorah!*

*The Only-Begotten of the father
Through a maiden is come to us:
Sing we to her and say 'Welcome,
Come, redeemer of the nations'.*

*From the place of the rising sun,
So mighty a Lord was none as he:
He on our kind his peace hath set,
The race which our Father Adam corrupted.*

*O blessed light, O Trinity!
He lay between an ox and ass,
And by his mother, maiden free.
Glory to you, O Lord!*

Music *Christopher Robinson
(b. 1936)*

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 John Challenger

Wachet auf, ruft uns die Stimme (BWV 645)

*Johann Sebastian Bach
(1685–1750)*

Prelude and Fugue in C minor (BWV 546)

*Johann Sebastian Bach
(1685–1750)*

On Sunday 28th 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.

