

**Sunday, November 28, 2021, 5.30pm**

# **The Advent Sequence**



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**The Anglican Church of St John the Divine, Victoria BC**

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***St. John's acknowledges these ancestral territories of the Lekwungen people.***

*We also acknowledge the role of the Anglican Church in the colonization of these lands and that part of the justice proclaimed in the readings and music of this service involves decolonization and sincere efforts at reconciliation.*

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**Welcome to the Parish Church of St. John the Divine**, Victoria. We are a community of faith in the Anglican Tradition, seeking to live lives of faith, hope, and love as part of this community of Downtown Victoria. We are on a journey of learning to be a welcoming, inviting, inclusive, and serving community which is open to all. Our worship reflects our rootedness in the Anglican tradition, whilst drawing on liturgies that reflect the long history and heritage of our Christian faith. Please join in as you feel able, and enjoy the words, music, and opportunity for prayer and to be a part of our community.

**Worship in a time of COVID-19:** In these times when we must be careful in any gathering, we have careful protocols in place for our limited gatherings on a Sunday – the plans are available to download on the Website, and for those unable to attend in person our services are also livestreamed there: [stjohnthedivine.bc.ca/live](http://stjohnthedivine.bc.ca/live).

**We ask you to maintain respectful distance from each other, and to wear a mask during this service, especially while singing.**

**You are very welcome here.** We don't always get it right; please let us know when we do, and when we don't. Please stay and be a part of our family, for however long you would like.

**This evening's service is a sequence of readings, hymns, and choral music exploring some of the themes of Advent - darkness, light, despair, hope, and justice – and how these are reflected in the oldest stories and wisdom of Bible, in the prophetic voice, and in the stories of John the Baptist, in the birth of Son of God, and in the cycle of life itself.**

**The O Antiphons, around which this service is structured, date back at least to the eighth century, and accompany the *Magnificat* at Vespers on the last seven days of Advent. They draw from the messianic hopes of the Old Testament, to express the longing for the coming of the Christ.**

In our worship we use language which is poetic and filled with metaphor and wonder – realising that any language about God is limited. We use some ancient words which may seem odd, or may seem to refer to God as male, or in terms which elsewhere we might not choose to use. The poetry and the metaphor are there not to restrict or define our understanding of God, but to remind us that our words are never enough to talk about the Divine: instead we use the beauty of the words and music in our worship to help us glimpse just a little of the God beyond all words.

### **ASSISTING WITH THE LITURGY**

Clergy:	The Ven. Alastair McCollum; The Rev'd Stephanie Wood; The Rev'd Dr. John Thatamanil
Readers	Virginia Miller, Mark Hanson, Judith Branion, John McLaren, Carol Ann Zenger, Kit Pearson
Choir	The Choristers of St. John the Divine; the MacRae Choral Scholars
Sutton Organ Scholar	Emily Markwart
Director of Music	David Stratkauskas
Assisting Conductor	Char Hodgkins

### **ORGAN MUSIC BEFORE THE SERVICE**

J. Brahms, *Es ist ein Ros' entsprungen*  
D. Buxtehude, *Nun komm der Heiden Heiland*  
Improvisation

*¶As you prepare for worship, please be sensitive to the needs of those around you who may wish to pray in silence, by refraining from unnecessary conversation.*

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# ORDER OF SERVICE

*¶At the sounding of the bell, please stand for:*

## INTROIT

**P**EACE be to you and grace from him  
Who freed us from our sin  
Who loved us all, and shed his blood  
That we might savèd be.  
Sing holy, holy to our Lord  
The Lord almighty God  
Who was and is, and is to come  
Sing holy, holy Lord.  
  
Rejoice in heaven, all ye that dwell therein  
Rejoice on earth, ye saints below  
For Christ is coming,  
Is coming soon  
For Christ is coming soon.  
  
E'en so Lord Jesus quickly come  
And night shall be no more  
They need no light, no lamp, nor sun  
For Christ will be their All!

Text: Rev. 22, adapted by Ruth Manz  
Music: Paul Manz (1919-2009)

*¶ Please remain standing for:*

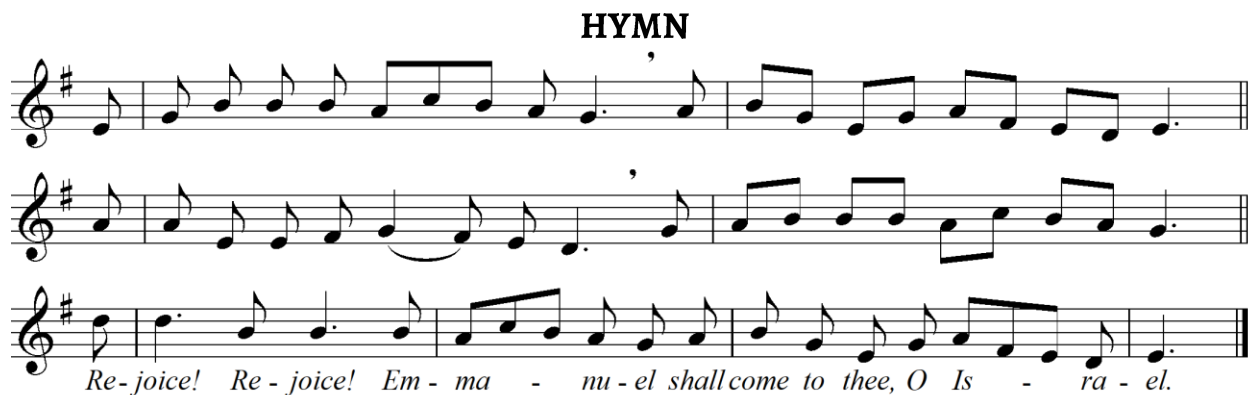
## **THE BIDDING**

In the name of God,  
who has delivered us from the dominion of darkness,  
and transferred us to the kingdom of God's beloved Son,  
we welcome you: grace to you and peace.  
We are gathered together  
to proclaim and receive in our hearts  
the good news of the coming of God's kingdom,  
and so prepare ourselves to celebrate with confidence and joy  
the birth of our Lord and Saviour Jesus Christ.  
Let us then so celebrate this coming  
with our carols and hymns of praise,  
that our lives may be charged with his life;  
that we may bear witness to his glory  
and so bring light to those who sit in darkness.

All: **May God guide us in the way of peace,  
give light to those who sit in darkness,  
and kindle in us the fire of God's love.  
Amen. Come Lord Jesus.**

**P** Please remain standing to sing:

**HYMN**



Re-joice! Re-joice! Em - ma - nu - el shall come to thee, O Is - ra - el.

**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 Branch of Jesse! draw  
The quarry from the lion's claw;  
From the dread caverns of the grave,  
From nether hell, thy people save.

O come, O come, thou dayspring bright!  
Pour on our souls thy healing light;  
Dispel the long night's ling'ring gloom,  
And pierce the shadows of the tomb.

O come, thou Lord of David's Key!  
The royal door fling wide and free;  
Safeguard for us the heav'nward road,  
And bar the way to death's abode.

O come, O come, Adonai,  
Who in thy glorious majesty  
From that high mountain clothed with awe  
Gavest thy folk the elder law.

*Text: Latin, 9<sup>th</sup>-century, tr. J. M. Neale (1818-1866)*  
*Music: VENI EMMANUEL (15<sup>th</sup>-century); Descant D. Willcocks (1919-2015)*

**P** Please be seated.



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# Sequence I

## THE ETERNAL

### *O Sapientia*

**O** WISDOM, coming forth from the Most High,  
filling all creation and reigning to the ends of the earth:  
Come and teach us the way of truth.

## READING

### **Ecclesiasticus 24.3-9**

**I** CAME FORTH from the mouth of the Most High, and covered the earth like a mist. I dwelt in the highest heavens, and my throne was in a pillar of cloud. Alone I compassed the vault of heaven and traversed the depths of the abyss. Over waves of the sea, over all the earth, and over every people and nation I have held sway. Among all these I sought a resting-place; in whose territory should I abide? Then the Creator of all things gave me a command, and my Creator chose the place for my tent. He said, "Make your dwelling in Jacob, and in Israel receive your inheritance." Before the ages, in the beginning, he created me, and for all the ages I shall not cease to be.

## ANTHEM

**W**E SING TO GOD, whose wisdom form'd the ear,  
Our songs, let Him who gave us voices, hear;  
We joy in God, who is the Spring of mirth,  
Who loves the harmony of Heav'n and Earth;  
Our humble sonnets shall that praise rehearse,  
Who is the music of the Universe.  
And whilst we sing, we consecrate our art,  
And offer up with ev'ry tongue a heart.

*Text: Nathaniel Ingelo (1621-83)*

*Music: Janet Wheeler (b. 1957)*

**O** LORD OF LORDS, and ruler of the House of Israel,  
you appeared to Moses in the fire of the burning bush  
and gave him the law on Sinai:  
Come with your outstretched arm and ransom us.

### **READING**

#### **Exodus 3.1-6**

**M**OSES was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, 'I must turn aside and look at this great sight, and see why the bush is not burned up.' When the Lord saw that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.' Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God.





**P**lease stand to sing:

## HYMN



**H**OW SHALL I SING that majesty, which angels do admire?  
Let dust in dust and silence lie; sing, sing, ye heavenly choir.  
Thousands of thousands stand around thy throne, O God most high;  
ten thousand times ten thousand sound thy praise; but who am I?

Thy brightness unto them appears, whilst I thy footsteps trace;  
a sound of God comes to my ears, but they behold thy face.  
I shall, I fear, be dark and cold, with all my fire and light;  
yet when thou dost accept their gold, Lord, treasure up my mite

Enlighten with faith's light my heart, inflame it with love's fire;  
then shall I sing and bear a part with that celestial choir.  
They sing because thou art their sun; Lord, send a beam on me;  
for where heaven is but once begun, there alleluias be.

How great a being, Lord, is thine, which doth all beings keep!  
Thy knowledge is the only line to sound so vast a deep:  
thou art a sea without a shore, a sun without a sphere;  
thy time is now and evermore, thy place is everywhere.

*Text: John Mason (1645-1694). Music: COE FEN, Kenneth Naylor (1931-1991)*

**P**lease be seated.

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# Sequence II

## THE PROMISE

*O Radix Jesse*

**O** ROOT OF JESSE, standing as a sign among the nations;  
kings will keep silence before you  
for whom the nations long;  
Come and save us, and delay no longer.

## READING

**Isaiah 11.1-10**

**A** SHOOT SHALL COME out from the stock of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

## ANTHEM

**A**TENDER SHOOT has started up from a root of grace,  
As ancient seers imparted, from Jesse's holy race,  
It blooms without a blight, blooms in the cold bleak winter,  
turning our darkness into light.

This shoot Isaiah taught us from Jesse's root should spring  
The Virgin Mary brought us the branch of which we sing  
Our God of endless might gave her this child to save us  
Thus turning darkness into light

*Text: German, 15<sup>th</sup> century, versified by Otto Goldschmidt (1829-1907); translated Wm. Bartholomew (1793-1867).*

*Music: Kerensa Briggs (b. 1991)*

### *O Clavis David*

**O** KEY OF DAVID and sceptre of the House of Israel;  
you open and no one can shut;  
you shut and no one can open:  
Come and free the captives from prison,  
and break down the walls of death.

## READING

### **Micah 4.1-4**

**I**N DAYS TO COME the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it, and many nations shall come and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the Lord of hosts has spoken.

**P**lease stand to sing:

## HYMN



**H**OW THE WORLD longs for your birth,  
Bearing news of human worth;

To our labour bring your mirth:

*Maranatha, come, Lord, come.*

How the earth awaits your seed,  
Parched and barren from our greed;  
Now to hallow it we need:

*Maranatha, come, Lord, come.*

How we ache to know your peace;  
Wars and weapons still increase;  
Bid our fears and hate to cease;

*Maranatha, come, Lord, come.*

How our minds for healing long,  
Broken bodies to be strong,  
Wounded hearts to learn your song;

*Maranatha, come, Lord, come.*

God, who sets your people free,  
God, who comes, our flesh to be,  
Now we wait, your reign to see:

*Maranatha, come, Lord, come.*

To our darkness bring your light;  
Fill our longing eyes with sight.  
In our lives shine ever bright:

*Maranatha, come, Lord, come.*

*Text: Anna Briggs (b. 1947) ©. Music: NUN KOMM, DER HEIDEN HEILAND,  
Plainsong, adapted J. Walther (1496-1570) and J. S. Bach (1685-1750)*

**P**lease be seated.

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# Sequence III

## THE FORERUNNER

*O Oriens*

**O** MORNING STAR, splendour of the light eternal  
and bright sun of righteousness:  
Come and bring light to those who dwell in darkness  
and walk in the shadow of death.

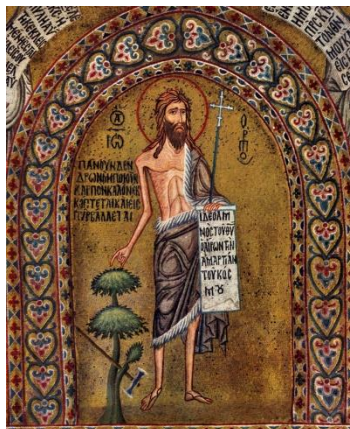
## READING

**Isaiah 40.1-11**

**C**OMFORT, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord's hand double for all her sins.

A voice cries out: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. Then the glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken." A voice says, "Cry out!" And I said, "What shall I cry?" All people are grass, their constancy is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people are grass. The grass withers, the flower fades; but the word of our God will stand forever.

Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, "Here is your God!" See, the Lord God comes with might, and his arm rules for him; his reward is with him, and his recompense before him. He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep.



## MOTET

**T**HIS 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 the 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 sayest thou of thyself?  
And he said, I am the voice of him that crieth in the wilderness,  
Make straight the way of the Lord.

*Text: John 1.19-23. Music: Orlando Gibbons (1583-1625)*

*¶ Please be seated.*

*O Rex gentium*

**O** KING of the nations, you alone can fulfil their desires:  
cornerstone, binding all together:  
Come and save the creature you fashioned  
from the dust of the earth.

## READING

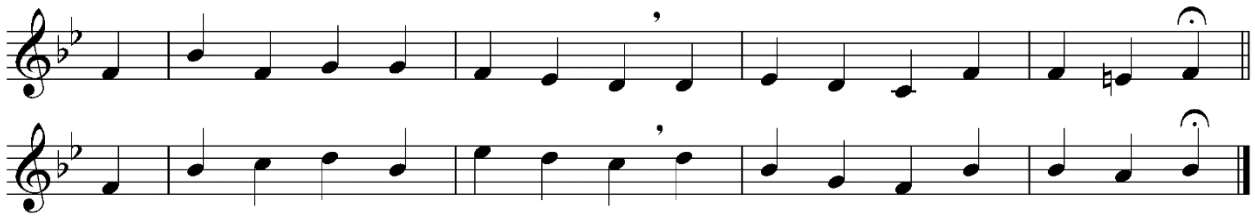
**Mark 1.1-7**

**T**HE BEGINNING of the good news of Jesus Christ, the Son of God.  
As it is written in the prophet Isaiah, ‘See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: “Prepare the way of the Lord, make his paths straight”, John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, ‘The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals.



**¶** Please stand to sing:

## HYMN



**O**N JORDAN'S BANK the Baptist's cry  
announces that the Lord is nigh;  
awake and hearken, for he brings  
glad tidings of the King of Kings.

Then cleansed be every breast from sin;  
make straight the way for God within.  
Prepare we in our hearts a home,  
where such a mighty guest may come.

For thou art our salvation, Lord,  
our refuge, and our great reward;  
without thy grace we waste away,  
like flow'rs that wither and decay.

To heal the sick stretch out thine hand,  
and bid the fallen sinner stand;  
shine forth, and let thy light restore  
earth's own true loveliness once more.

All praise, eternal Son, to thee  
whose advent doth thy people free,  
whom with the Father we adore  
and Holy Ghost for evermore.

*Text: Charles Coffin (1676-1749) tr. John Chandler (1806-1876)*

*Music: WINCHESTER NEW, Musicalisches Hand-buch, Hamburg, 1690. Harm. Willam Monk (1823-1889)*

*Descant: Geoffrey Shaw (1879-1943)*


**¶** Please remain standing as the the Gospel is brought to the midst of the congregation during the singing of the seventh O antiphon.

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# Sequence IV

## THE INCARNATION

*O Emmanuel*

 EMMANUEL, our King and lawgiver,  
hope of the nations and their Saviour:  
Come and save us, O Lord our God.

## READING

**Luke 1.26-38**

**All:** The Lord be with you  
**and also with you.**  
A reading from the Holy Gospel according to Luke.  
**All:** **Glory to you, O Lord.**

**I**N THE SIXTH MONTH the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, 'Greetings, favoured one! The Lord is with you.' But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, 'Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob for ever, and of his kingdom there will be no end.' Mary said to the angel, 'How can this be, since I am a virgin?' The angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God.' Then Mary said, 'Here am I, the servant of the Lord; let it be with me according to your word.' Then the angel departed from her.

**All:** This is the Gospel of the Lord.  
**Praise to you, O Christ.**

*¶ Please be seated once the Gospel has returned from the midst of the congregation.  
The choir sings:*

### **CANTICLE**

**M**Y SOUL doth magnify the Lord:  
and my spirit hath rejoiced  
in God my Saviour.  
For he hath regarded:  
the lowliness of his handmaiden.  
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.

*Text: The Song of Mary (Lk. 1.46-55).*

*Music: Herbert Howells (1892-1983), 'Collegium Regale'*

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# Prayers

*¶ Please remain sitting, kneel, or stand as is your custom for prayer.*

*Prayers will be offered concluding with:*

...O God, as we enter this holy time of Advent,  
may we rejoice with all the saints in heaven and on earth  
in the hope of the Word made flesh, Jesus Christ,  
through whom we pray for the coming of the kingdom  
using the words Jesus taught us, saying:

**All: Our Father, who art in heaven, hallowed be thy name,  
thy kingdom come, thy will be done, on earth as it is in heaven.  
Give us this day our daily bread, and forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, the power, and the glory,  
for ever and ever. Amen.**

**All: Blessed be the Lord, the God of Israel,  
who has come to his people and set them free.  
Hosanna to the Son of David.**

**All: Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**  
Blessed is the coming kingdom of our father David.

**All: Hosanna in the highest.**  
Blessed be the name of the Lord,  
**All: now and for ever. Amen.**

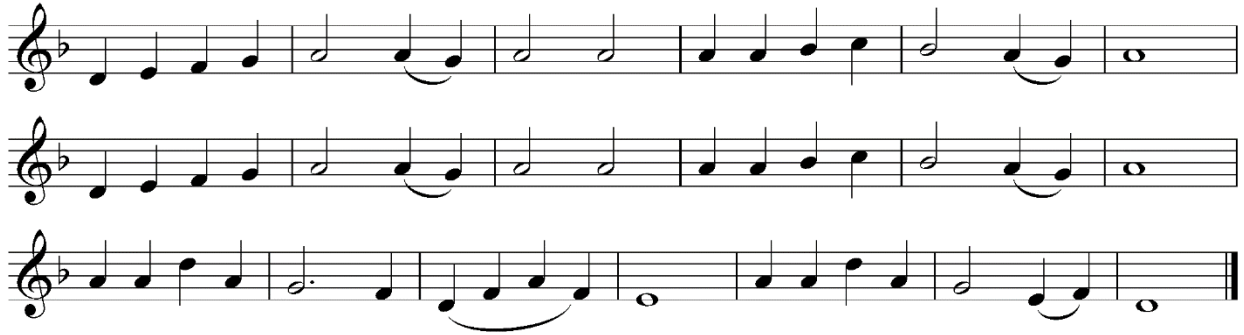
*¶ Please remain standing as the choir concludes the prayers:*

<b>S</b> ANCTUS, sanctus, sanctus,	<i>Holy, holy, holy,</i>
<b>D</b> ominus Deus Sabaoth.	<i>Lord God of Sabaoth.</i>
Pleni sunt caeli et terra gloria tua.	<i>Heaven and earth are full of your glory.</i>
Hosanna in excelsis.	<i>Hosanna in the highest.</i>
Benedictus qui venit	<i>Blessed is he who comes</i>
in nomine Domini:	<i>in the name of the Lord.</i>
Hosanna in excelsis.	<i>Hosanna in the highest.</i>

*Text: from the Ordinary of the Mass. Music: Howard Skempton (b. 1947).*

*Please remain standing to sing:*

## HYMN



**L**ET ALL MORTAL flesh keep silence,  
And with fear and trembling stand;  
Ponder nothing earthly-minded,  
For with blessing in his hand,  
Christ our God to earth descendeth  
Our full homage to demand.

King of kings, yet born of Mary,  
As of old on earth he stood,  
Lord of lords, in human vesture,  
In the body and the blood:  
He will give to all the faithful  
His own self for heavenly food.

*Choir:* Rank on rank the host of heaven  
Spreads its vanguard on the way,  
As the Light of light descendeth  
From the realms of endless day,  
That the powers of hell may vanish  
As the darkness clears away.

*All:* **At his feet the six-wingèd seraph,  
Cherubim with sleepless eye,  
Veil their faces to the presence,  
As with ceaseless voice they cry:  
Alleluya, Alleluya,  
Alleluya, Lord most high!**

*Text: Liturgy of St James*

*Music: PICARDY French Carol, possibly 17<sup>th</sup>-century. Verse 3: arr. D Stratkauskas.*

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# Sequence V

## THE COMING AGAIN

*¶ Please be seated.*

### READING

**from The Revelation of St John, chapters 21 and 22**

**T**HEN I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, 'See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.'

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever.

And he said to me, (. . .) 'See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end.' The Spirit and the bride say, 'Come.' And let everyone who hears say, 'Come.' And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift. The one who testifies to these things says, 'Surely I am coming soon.'

Amen. Come, Lord Jesus.



## ANTHEM

**A**ND I SAW A NEW HEAVEN and a new earth:  
for the first heaven and the first earth were passed away;  
and there was no more sea.

And I John saw the holy city,  
new Jerusalem, coming down from God out of heaven,  
prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying,  
Behold, the tabernacle of God is with men,  
and he will dwell with them, and they shall be his people,  
and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes;  
and there shall be no more death, neither sorrow, nor crying,  
neither shall there be any more pain: for the former things are passed  
away. His truth.

*Text: Revelation 21.1-4. Music: Edgar Bainton (1880-1956)*

*¶ Please stand for:*

## THE BLESSING

May God the Father, judge all-merciful,  
make us worthy of a place in his kingdom.

**All: Amen.**

May God the Son, coming among us in power,  
reveal in our midst the promise of his glory.

**All: Amen.**

May God the Holy Spirit make us steadfast in faith,  
joyful in hope and constant in love.

**All: Amen.**

And the blessing . . .

*¶ Please remain standing to sing the final hymn, overleaf.*

## HYMN



**L**O! 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 worshipers;  
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!

*Text: J. Cennick (1718-1755), C. Wesley (1707-1788) and M. Madan (1726-1790)  
Music: Helmsley attrib. to Martin Madan; Descant Christopher Robinson (b. 1936):*

## VOLUNTARY

Nun komm der Heiden Heiland

J. S. Bach (1685-1750)



**Cover:** The Annunciation, fresco by Fra Angelico, 1438-45; in the Museum of San Marco, Florence Source: <https://www.britannica.com/topic/Annunciation-Christianity>.

**Page 8:** Rudolf von Ems. Burning Bush, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=55958> [retrieved November 26, 2021]. Original source: [http://commons.wikimedia.org/wiki/File:Weltchronik\\_Fulda\\_Aa88\\_o87r\\_detail.jpg](http://commons.wikimedia.org/wiki/File:Weltchronik_Fulda_Aa88_o87r_detail.jpg).

**Page 13:** John the Baptist; unknown source.

**This Page:** Advent Wreath on the beach; Family Ministry of St John the Divine – ‘Forest Church’, Nov 21, 2021.





# Advent & Christmas

## at St John the Divine

### Sunday December 19<sup>th</sup>

#### 5.30pm • Lessons and Carols for Christmas

The traditional service of music and readings for Christmas, sung by the Choristers of St John the Divine.

### Christmas Eve – December 24<sup>th</sup>

#### 4pm • All-age celebration

Children are invited to participate in the telling of the Christmas Story

#### 10.30pm • Midnight Mass

With choral music, carols, and candlelight  
Sung by the Choristers of St John the Divine and sermon by the Rector.

### Christmas Day – December 25<sup>th</sup>

#### 10am • Parish Eucharist

Christmas morning mass, with organ-led carols and sermon.

### Every Sunday

#### 10am • Parish Eucharist

#### 5.30pm • Choral Evensong

Services are offered in person, health restrictions permitting, and are also live streamed at [stjohnthedivine.bc.ca](http://stjohnthedivine.bc.ca).

\*Evensong is not offered Dec. 26<sup>th</sup>

[stjohnthedivine.bc.ca](http://stjohnthedivine.bc.ca) • 250.383.7169 (9-12 m-f)