



Lessons & Carols

on Advent Sunday

WELCOME TO ST GEORGE'S CATHEDRAL

Welcome to St George's Cathedral for this service of Lessons & Carols for Advent. We are so glad that you are here, and hope that this service will provide a quiet time of reflection through music, readings and prayer that will help you enter into this Advent season. We hope to welcome you back soon!

ABOUT THIS SERVICE

Advent is a season of both quiet reflection and joyful expectation. This service is intended to be a time of spiritual preparation, as we journey from darkness to light, watching and waiting for the coming of the Saviour. Through our experience of sacred Word and music, the story of the coming of Christ gradually unfolds and deepens our understanding of God's message of love and redemption. The liturgy itself embodies the sense of Advent in the increasingly powerful prophecies and promises of Holy Scripture. May these words and this music propel you quietly toward the true joy of Christmas.

The Church has been singing the "O" Antiphons since at least the eighth century. The Antiphons are a magnificent theology that uses ancient biblical imagery drawn from the messianic hopes of the Old Testament to proclaim the coming Christ as the fulfillment not only of Old Testament hopes, but present ones as well. Their repeated use of the imperative "Come!" embodies the longing of all for the Divine Messiah. The Antiphons are spaced throughout this service.

LEADING THE SERVICE

The Rev. Canon Dr. Gordon Maitland

Officiant

Brad Barbeau

Organist

Brian Jackson

Conductor

READERS

Aveleigh Kyle, *Order of Intercessors*

George Boland, *Order of Readers*

Peter Gower, *Order of Lay Administrators*

Frank Milne, *Order of Greeters*

Susan Higgins, *Pastoral Care Ministry*

Ava Penry, *Guild of Servers*

SIDESPEOPLES

Brian Hinchey

Geoff & Graham Hinch

Gerald Courage

*The people's responses are in **bold**. During the hymns, the people stand as able to sing together.*

Organ Voluntary | *Es ist ein Ros' entsprungen*

Johannes Brahms 1833-97

The Matin Responsory | Sung by the choir.

Palestrina 1525-94/Willcocks 1919-2015

I look from afar; and lo, I see the power of God coming, and a cloud covering the whole earth.
Go ye out to meet him and say:
Tell us, art thou he that should come to reign over thy people Israel?
High and low, rich and poor, one with another, go ye out to meet him and say:
Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep,
Tell us, art thou he that should come?
Stir up thy strength, O Lord, and come to reign over thy people Israel.
Glory be to the Father, and to the Son, and to the Holy Ghost.
I look from afar; and lo, I see the power of God coming, and a cloud covering the whole earth.
Go ye out to meet him and say:
Tell us, art thou he that should come to reign over thy people Israel?

Processional Carol | Sung by all, standing as able.



CHOIR:

Come, thou Redeemer of the earth,
Come, manifest thy Virgin-birth:
Let every age adoring fall;
Such birth befits the God of all.

2 Forth from his chamber goeth he,
That royal home of purity,
A giant in twofold substance one,
Rejoicing now his course to run

3 From God the Father he proceeds,
To God the Father back he speeds;
Runs out his course to death and hell,
Returns on God's high throne to dwell.

ALL:

4 O Equal to thy Father, thou!
Gird on thy fleshly mantle now;
The weakness of our mortal state
With deathless might invigorate

5 Thy cradle here shall glitter bright,
And darkness breathe a newer light,
Where endless faith shall shine serene,
And twilight never intervene.

6 All laud, eternal Son, to thee
Whose advent sets thy people free,
Whom with the Father we adore,
And Holy Ghost, for evermore.

Puer Nobis Nascitur

Melody adapted by Michael Praetorius 1571-1621

St Ambrose c. 340-397

tr. J. M. Neale 1818-66

The Bidding Prayer

Officiant Beloved in Christ, as we await the great festival of Christmas, let us prepare ourselves so that we may be shown its true meaning. Let us hear, in lessons from Holy Scripture, how the prophets of Israel foretold that God would visit and redeem his waiting people. Let us rejoice, in our carols and hymns, that the good purpose of God is being mightily fulfilled. Let us celebrate the promise that our Lord and Saviour, Jesus Christ, will bring all people and all things into the glory of God's eternal kingdom. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

But first, let us pray for the world which God so loves, for those who have not heard the good news of God, or who do not believe it; for those who walk in darkness and the shadow of death; and for the Church in this place and everywhere, that it may be freed from all evil and fear, and may in pure joy lift up the light of the love of God.

These prayers and praises let us humbly offer to God, in the words which Christ himself taught us:

People

**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, and the power, and the glory, for ever and ever. Amen.**

~ O Sapientia ~

O Sapientia, quae ex ore Altissimi prodisti, attingens a fine usque ad finem,
fortiter suaviterque disponens omnia: veni ad docendum nos viam prudentiae

*O Wisdom, which camest out of the mouth of the most High, and reachest from one end to another,
mightily, and sweetly ordering all things: Come and teach us the way of prudence.*

The people are seated.

The First Lesson | Isaiah 40: 1-8

read by Frank Milne

The Prophet proclaims good news to a people in exile.

Comfort, 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 for ever.

Carol | Sung by the choir.

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.

2 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.

3 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.

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

5 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.

Ralph Vaughan Williams (1872-1958)
arr. Christopher Robinson (b. 1936)

Congregational Carol | Sung by all, standing as able.



On 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.

4 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.

2 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.

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

3 For thou art our salvation, Lord,
Our refuge and our great reward;
Without thy grace we waste away,
Like flowers that wither and decay.

Winchester New
Adapted from a chorale in *Musicalisches Hand-Buch* Hamburg 1690

Charles Coffin 1676-1749
Tr. John Chandler 1808-76

~ O Adonai ~

O Adonai, et Dux domus Israel, qui Moysi in igne flammae rubi apparuisti,
et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.

O Adonai, and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the law in Sinai: Come and deliver us with an outstretched arm.

The Second Lesson | Jeremiah 23: 5-6

read by Aveleigh Kyle

The Lord promises to send his people a righteous King.

The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: 'The LORD is our righteousness.'

Carol | Sung by the choir.

Creator of the stars of night,
Thy people's everlasting light,
Jesu, Redeemer, save us all,
And hear Thy servants when they call.

2. Thou, grieving that the ancient curse
Should doom to death a universe,
Hast found the medicine, full of grace,
To save and heal a ruined race.

3. Thou camest, Bridegroom of the bride,
As drew the world to evening-tide;
Proceeding from a virgin shrine,
The spotless Victim all divine.

4. At Whose dread Name, majestic now,
All knees must bend, all hearts must bow;
And things celestial Thee shall own,
And things terrestrial, Lord alone.

5. O Thou Whose coming is with dread
To judge and doom the quick and dead,
Preserve us, while we dwell below,
From every insult of the foe.

6. To God the Father, God the Son,
And God the Spirit, Three in One,
Laud, honor, might, and glory be
From age to age eternally..

Sarum plainsong, Mode IV, arr. Malcolm Archer b. 1952

Latin, 9th Tr. J.M. Neale 1818-66

– CANDLES ARE EXTINGUISHED –

~ O Radix Jesse ~

O Radix Jesse, qui stas in signum populorum, super quem reges continebunt os suum,
quem Gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.

*O Root of Jesse, which standest for an ensign of the people, before whom kings shall shut their mouths,
whom the Gentiles shall seek: Come and deliver us, and tarry not.*

The Third Lesson | Zechariah 9: 9-10

read by George Boland

The Lord promises that the King will come to Israel in peace.

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the warhorse from Jerusalem; and the battle-bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth.

Congregational Carol | Sung by all, standing as able.



CHOIR:

Zion hears the watchmen's voices,
With gladness all her heart rejoices,
She eager wakes to greet the day.
See, her Lord from heav'n descending
With grace and truth and power unending,
Her day-star dawns with brightest ray. O come,
thou blessèd One, Lord Jesu, God's own Son.
Hosianna! We follow there Thy feast to share,
And taste the joys beyond compare.

ALL:

2. Glory now to God we render,
Who reigns on high in heavenly splendour;
Let every tongue in praise unite.
Lo, we enter heaven's high portal
To join the song of saints immortal
With angels round Thy Throne of Light.
No mortal joy can e'er with heaven's true bliss
compare;
Alleluia! Rejoice below, io, io,
Sing out in dulci iubilo!

Wachet Auf

Melody by Philip Nicolai 1556-1608

Philipp Nicolai 1556-1608

Tr. John Rutter b. 1948

~ O Clavis David ~

O Clavis David, et sceptrum domus Israel; qui aperis, et nemo claudit; claudis, et nemo aperit:
veni, et educ vincitum de domo carceris, sedentem in tenebris, et umbra mortis.

*O Key of David, and Sceptre of the house of Israel; that openest and no one shutteth;
and shuttest, and no one openeth: Come, and bring the prisoner out of the prison house,
and him that sitteth in darkness and the shadow of death.*

The Fourth Lesson | Haggai 2: 6-9

read by Susan Higgins

The Lord's glory is revealed.

For thus says the LORD of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all the nations, so that the treasure of all nations shall come, and I will fill this house with splendour, says the LORD of hosts. The silver is mine, and the gold is mine, says the LORD of hosts. The latter splendour of this house shall be greater than the former, says the LORD of hosts; and in this place I will give prosperity, says the LORD of hosts.

Carol | Sung by the choir.

Let all mortal flesh keep silence
and stand with fear and trembling,
and lift itself above all earthly thought.

For the King of kings and Lord of lords,
Christ our God,
cometh forth to be our oblation,
and to be given for Food to the faithful.

Edward Bairstow 1874-1946

Before Him come the choirs of angels
with every principality and power;
the Cherubim with many eyes, and wingèd Seraphim,
who veil their faces as they shout exultingly the hymn:
Alleluia!

Liturgy of Saint James
Tr. John Mason Neale 1818-66

~ O Oriens ~

O Oriens, splendor lucis æternæ, et sol justitiæ: veni, et illumina sedentes in tenebris, et umbra mortis.

*O Dayspring, Brightness of Light everlasting, and Sun of righteousness:
Come and enlighten them that sit in darkness, and in the shadow of death.*

The Fifth Lesson | Isaiah 35: 1-6

read by Peter Gower

The Prophet foretells the glory of the Kingdom of God.

The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, 'Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you.' Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert.

During the congregational carol, a collection will be taken. If you are able, please consider supporting the ministry and mission of St George's Cathedral by giving generously. To give online, you may visit www.stgeorgescathedral.ca/give. Thank you.

Congregational Carol | Sung by all, standing as able.



Hark, a thrilling voice is sounding;
'Christ is nigh,' it seems to say;
'Cast away the dreams of darkness,
O ye children of the day.'

4 That when next he comes with glory,
And the world is wrapped in fear,
With his mercy he may shield us,
And with words of love draw near.

2 Wakened by the solemn warning,
Let the earth-bound soul arise;
Christ, her Sun, all ill dispelling,
Shines upon the morning skies.

5 Honour, glory, might, and blessing
To the Father and the Son,
With the everlasting Spirit,
While eternal ages run.

3 Lo, the Lamb, so long expected,
Comes with pardon down from heaven;
Let us haste, with tears of sorrow,
One and all to be forgiven;

Merton
W. H. Monk 1823-1889

Latin
tr. Edward Caswall 1814-78

~ O Rex Gentium ~

O Rex Gentium, et desideratus earum, lapisque angularis, qui facis utraque unum:
veni, et salva hominem, quem de limo formasti.

*O King of the Nations, and their Desire; the Corner-stone, who makest both one:
Come and save mankind, whom thou formedst of clay.*

The Sixth Lesson | St. Luke 1: 26-28

read by Ava Penry

The Angel Gabriel salutes the Blessed Virgin Mary.

In 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.'

Carol | Sung by the choir.

MY 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 showed strength with his arm; he hath
scattered the proud in the imagination of their
hearts.

Service in E
Herbert Murrill 1899-1995

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.

Magnificat
Luke 1:46-55

~ O Emmanuel ~

O Emmanuel, Rex et legifer noster, exspectatio gentium, et Salvator earum:
veni ad salvandum nos Domine Deus noster.

*O Emmanuel, our King and Lawgiver, the Desire of all nations, and their Salvation:
Come and save us, O Lord our God.*

The Seventh Lesson | St. Mark 1: 1-15

read by the Rev. Canon Dr. Gordon Maitland

Jesus proclaims the coming of the Kingdom of God.

The 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. I have baptized you with water; but he will baptize you with the Holy Spirit.’ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased.’ And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, ‘The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.’

Carol | Sung by the choir.

Thou shalt know Him when he comes not by any din of drums,
Nor his manners nor his airs, nor by anything he wears.
Thou shalt know him when he comes, not by his crown or by his gown,
But his coming known shall be by the holy harmony which his coming makes in thee.
Thou shalt know him when he comes. Amen.

Mark Sirret b. 1952

*Dedicated to "the Gentlemen and Boy Choristers of the
Cathedral Church of St George, Kingston, Ontario, Canada."*

Congregational Carol | Sung by all, standing as able.



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.*

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

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

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

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

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

7 O come, desire of nations, show
Thy kingly reign on earth below;
Thou cornerstone, uniting all,
Restore the ruin of our fall

Veni Emmanuel

Melody adapted from a French Missal by Thomas Helmore 1811-90

Latin Advent Antiphons
tr Thomas Alexander Lacey 1853-1931
And the Editors of the New English Hymnal, 1986

The Vesper Responsory

Palestrina 1525-94/arr. Ledger 1937-2012

Cantor Judah and Jerusalem fear not, neither be dismayed.

Choir Tomorrow go ye forth, and the Lord, He will be with you.

Cantor Stand ye still and ye shall see the salvation of the Lord.

Choir Tomorrow go ye forth, and the Lord, He will be with you.

Cantor Glory be to the Father and to the Son, and to the Holy Ghost

Choir Tomorrow go ye forth, and the Lord, He will be with you.

Cantor We wait for thy loving kindness, O Lord.

Choir In the midst of thy temple.

The Collect *for* Advent Sunday

Officiant Almighty God, give us grace to cast away the works of darkness and put on the armour of light, now in the time of this mortal life in which your Son Jesus Christ came to us in great humility, that on the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and forever.

Choir Amen.

The Blessing

The officiant blesses the people, and the people respond **Amen.**

Congregational Carol | Sung by all, standing as able.



Helmsley

Melody noted by Thomas Olivers 1725-99

Charles Wesley 1707-88

John Cennick 1718-55

Organ Voluntary

The postlude concludes this service, sending us forth into this season of anticipation. You may choose to remain seated for the duration or depart quietly following the hymn.

Music Notes

by Dr Phil Rogers

Es ist ein ros | organ prelude

Johannes Brahms (1833-1897) composed this chorale prelude in 1896; it is one of his Eleven Chorale Preludes Op. 122, written at the end of his life and published posthumously in 1902. The work is based on the hymn that we know in translation as “Lo, how a rose e’er blooming,” which has its beginning in the work of an unknown author before the 17th century; the words were printed in *Gebetbuchlein des Frater Conradus* in 1582. The tune first appeared in print in the *Speyer Hymnal*, Cologne 1599. The hymn is most commonly sung as harmonized by the German composer Michael Praetorius in 1609. The rose of the hymn is the Messiah (not the Virgin Mary, as is often said), “e’er blooming,” that “dispels the darkness.” The prelude is a traditional opening of the Advent Carol Service.

Matin Responsory

This text is the responsory for Matins, the first office of the day in the liturgy of the hours, on the first Sunday of Advent. It begins, in Latin, *Aspiciens a longe et ecce, video Dei potentiam venientem*, “Looking from afar, behold, I see the power of God coming.” We sing the text and the music as arranged by David Willcocks for the Advent service in King’s College, Cambridge. Willcocks adapted music from a setting of *Nunc dimittis* (not *Magnificat*, as is usually stated) by the 16th-century Italian composer Giovanni da Palestrina. The text is sung antiphonally by the Cantor and various parts of the choir.

The Responsory establishes the Advent themes of expectation and longing with the repeated phrases “Go ye out to meet him” and “art thou he that should come?”

Come, thou Redeemer of the earth | *Veni, Redempto gentium*

This hymn was written by Ambrose of Milan (c. 339-397), who was serving as the Roman governor of Aemilia-Liguria when he was unexpectedly made Bishop of Milan in 374 by popular acclamation. He was the teacher of Augustine of Hippo, who refers to this hymn in his sermon 372. Ambrose’s hymns are the earliest surviving Latin Christian hymns, and they established a structural pattern followed by later writers for centuries. In the liturgy of the hours this hymn was appointed for Matins daily in the week before Christmas. Our translation is by John Mason Neale (1819-1866), with alterations by the editors of *The English Hymnal*. Neale studied classics at Trinity College, Cambridge. Suffering from chronic lung disease, he spent a year in Madeira, returning in 1846 to become Warden of Sackville College, an almshouse in West Sussex, where he remained until his death. Neale translated 400 hymns from Latin and, especially, Greek. The English Hymnal of 1906 contained 68 of his translations.

Great O Antiphons

Chanted before the *Magnificat* at Vespers in the week preceding Christmas, the Great O Antiphons are based on prophecies in the book of Isaiah (chapters 9, 11 and 7). Each antiphon addresses a title of the Messiah: *O Sapientia* (O Wisdom), *O Adonai* (O Lord), *O Radix Jesse* (O Root of Jesse), *O Clavis David* (O Key of David), *O Oriens* (O Rising Sun), *O Rex Gentium* (O King of the Nations), and *O Emmanuel*. When the titles are reversed, their initials create the sentence “Ero cras,” meaning “I will be (with you) tomorrow.” The central section of each Antiphon elaborates on the Messianic title, and the last section is a petition asking the Lord to come. The antiphons were in manuscript by the 8th century, but they existed by the 6th century. The antiphons are sung to Gregorian chant. Each chant tune follows the same general melodic formula, though they are not identical.

“O Sapientia” is on December 17th, but in Use of Sarum it’s on the 16th because of the addition of “O Virgo, virginis” on Christmas eve; however lovely and worshipful that is, it spoils the pattern of the antiphons, all of which use titles of the Christ. Five of the antiphons are the English verses of the hymn “O come, O come, Emmanuel” as translated by J.M. Neale.

The truth from above

This carol is mentioned in a list of carols in William Hone, *Ancient Mysteries Explained* (1823), and the text, with 16 stanzas, was printed in *A Good Christmas Box* of 1847. It is also known as the Herefordshire Carol. Ralph Vaughan Williams collected the tune in 1909 in Herefordshire (and published it in the *Folk Song Society Journal*). It is the opening movement of his *Fantasia on Christmas Carols* of 1912, with a baritone solo and a choir humming. Our text is 5 stanzas from those printed in the *New Oxford Book of Christmas Carols*, with a slight alteration, and the music is Vaughan Williams', arranged for SATB choir and organ by Christopher Robinson, who ended his employment career as Organist and Director of Music of St John's, College Cambridge, in 2003, but by no means his composing career. He wrote a series of Fanfares for the Coronation of King Charles III and Queen Camilla.

On Jordan's bank the Baptist's cry

The Latin original of this hymn (*Jordanis oras praevia*) was written by Charles Coffin (1686-1749), who was successively Principal of the Collège Dormans-Beauvais at Paris (1712) and Rector of the Université de Paris (1718). He published a selection of his hymns in *Hymni Sacri Auctore Carolo Coffin* (Paris, 1736), and in the same year contributed hymns to *Hymns du Nouveau Brévière de Paris* (some of which Newman, a century later, included in *Hymni Ecclesiae*). The translator is John Chandler (1806-1876), educated at Corpus Christi, Oxford (B.A. 1827, M.A. 1830), ordained deacon in 1831 and priest in 1832. His translations were published in *The Hymns of the Church, mostly Primitive, Collected, Translated, and Arranged for Public Use*, 1841 (an enlarged version of an 1837 title). We sing the tune Winchester New. This German melody, first published in 1690 in Hamburg, was used in England by the Wesleys. In 1864 William Havergal adapted it as a long measure tune and named it. Winchester Old is an English tune commonly paired with Tate's "While Shepherds Watched their Flocks."

Creator of the stars of night | Conditor alme siderum

The author of the Latin hymn is unknown, but it probably dates from the 7th century. It became part of the liturgy of Advent in the 9th century, normally at Vespers. In the *Sarum Breviary* it is appointed for Vespers on the Saturday before the 1st Sunday in Advent, and throughout Advent on Sundays and week-days when no festival occurs. Although Ambrosian in structure, it is not by Ambrose. The hymn encompasses all history, from the creation in stanza 1, through the incarnation in stanza 3, to the end of time and the last judgment in stanza 5. The translation is by John Mason Neale, who published it in *Carols for Christmas-tide*, which he co-edited with Thomas Helmore in 1853. The plainchant tune is coeval with the text; we sing an arrangement by Malcolm Archer (b. 1952), a former organist of Wells Cathedral and of St Paul's Cathedral, London.

Wachet auf, ruft uns die Stimme

Philipp Nicolai (1556-1608) wrote this German hymn in 1598, basing his text on the Parable of the wise and foolish Virgins in the Gospel of Matthew, but with echoes of many other books of the Bible. Nicolai studied theology at the University of Erfurt and the University of Wittenberg, receiving a doctoral degree in 1594. He was ordained as a Lutheran minister. Like the Virgins, we know neither the day nor the hour when the Bridegroom will come; therefore the hymn begins, "Awake, the voice is calling us." Bach used this text in Cantata 140, and Mendelssohn used it in the oratorio *St Paul*. We sing the middle stanza of the hymn in Bach's setting, arranged by John Rutter (b.1945). The English translation is also by Rutter.

Let all mortal flesh keep silence

Edward Bairstow (1874-1946) wrote this introit in 1906, when he was organist of Leeds Parish Church, but it was not published until 1925, when he'd been the organist and Master of the Choristers at York Minster for 12 years.

The text is the Cherubic hymn or Offertory from the Liturgy of Saint James, a translation of which had been published by John Mason Neale in 1859. The first idea of the hymn is based on Habakkuk 2:20: "Let all the earth keep silence before him," and Zechariah 2:23: "Be silent, all flesh, before the LORD; for he has roused himself from his holy dwelling." The procession of angels owes something to Isaiah's description of the Seraphim (chapter 6), and something to the Celestial Hierarchy of Pseudo-Dionysius the Areopagite (5th century). Bairstow presents the solemn and anticipatory opening phrase in octaves in the men's voices, marked *Molto maestoso*, followed by the women's voices lifted "above all earthly thought." The second movement of this Eucharistic hymn places it directly in the concept of Advent: "the King of Kings and Lord of Lords cometh forth." At the conclusion, the men's octaves of the opening return, now in solo voices, while all other voices continue the angels' "alleluia" in subdued adoration.

Hark a thrilling voice is sounding* | *Vox clara ecce intonat

Based on a Latin hymn appointed for the office of Lauds in Advent, this translation is by Edward Caswall (1814-1879). Educated at Brasenose College, Oxford, Caswall was ordained to the priesthood in 1839. He served a parish near Salisbury from 1840 to 1847, when, converted by the Tractarians, he resigned from the priesthood and was received into the Roman Catholic Church. Two years later, after the death of his wife, he joined the Oratory at Edgbaston, Birmingham, where he remained until his death. He was ordained to the Roman priesthood in 1852. The hymn has had many small but not insignificant changes in wording by various hymn book editors. An example is "thrilling" for Caswall's "awful" in the first line.

Caswell also wrote "*When morning gilds the skies*." The tune is Merton, composed by W.H. Monk in 1850 for The Parish Choir. It maybe named for Merton College, or for its founder, Walter de Merton. The tune was first paired with Caswall's translation in the first edition of *Hymns Ancient and Modern* (1862).

Magnificat

The Magnificat, one of the Canticles of Evensong, and a part of the nativity narrative in the Gospel of Luke, belongs first to the "first coming" theme of Advent. In this beautiful song the Blessed Virgin Mary responds to the angelic announcement that she will bear a son by the Holy Spirit. But Mary's words also belong to the "second coming" theme: when this son comes again, he will usher in a new age, scattering the proud, putting down the mighty, exalting the humble and meek. The Magnificat was a central text in Liberation Theology because of this "subversive" message. The third section of the canticle places the birth of Jesus within the long sweep of biblical history, for God's promises to Abraham and his seed were promised forever. Herbert Murrill (1909-1952) wrote a large body of music, only a little of which is sacred music. He was for a some time in the early 1930s Professor of Composition at the Royal Academy of Music and a church organist. He spent the last years of World War II at Bletchley Park and then worked in the music department of the BBC. This setting in E major is his only published setting of the Evening Canticles. It is, however, of all his compositions the piece most often performed now. All voices sing the opening phrase in unison, marked *forte*, after which the dynamic markings range from *ff* to *pp*, matching the emotions of the words. At the opening phrase of the Gloria patri the voices return to the unison melody of the beginning. Throughout the canticle the organ sometimes sounds and is sometimes silent. It provides a dramatic guide, often setting the tone for an upcoming section or supporting the character of the choir part.

Thou shalt know him when he comes

Mark Sirett (b.1952) composed this piece when he was Organist and Choirmaster of St George's Cathedral from 1990 to 1996. It is dedicated to the Gentlemen and Boy Choristers of that time. The text is an anonymous poem of the 17th century. In Sirett's arrangement the sopranos sing the first quatrain alone, and then all voices sing that quatrain, going on to the second quatrain before repeating the opening line and adding "Amen." The text responds to the opening question of this service: "Art thou he that should come?" It imagines the second coming

of Messiah not, as in Handel's oratorio, when "the trumpet shall sound and the dead shall be raised," but as a change in one's state of being. "Thou shalt know him . . . by the holy harmony which his coming makes in thee."

Vesper Responsory

Part of the office of Lauds on the Vigil of the Nativity, the responsory uses language from Biblical sources. 2 Chronicles 20:17 O Judah and Jerusalem. Fear not, nor be dismayed. Tomorrow go out against them, for the Lord will be with you. Exodus 14:13 And Moses said unto the people, "Fear ye not. Stand still, and see the salvation of the Lord" Psalm 48:9 We wait for thy loving-kindness, O God, in the midst of thy Temple (this wording is from the Geneva Bible of 1599). We sing an arrangement by Philip Ledger (1937-2012) of music by Giovanni da Palestrina. Ledger was, among many other positions, Dean of the School of Fine Arts and Music of the University of East Anglia (1965-1974), and Choirmaster of King's College, Cambridge (1974-1982).

Lo, he comes with clouds descending

Charles Wesley's hymn about the second coming begins with imagery borrowed from the book of Revelation (7:1). He continues in the second stanza with echoes of the BCP Collect for Advent. An earlier hymn, "Lo he cometh, Countless trumpets," by John Cennick (1718-1755), prompted Wesley to write this hymn. A Calvinistic Methodist who became a Moravian evangelist, Cennick knew the Wesleys through a mutual acquaintance, and Charles had proofread some of his hymns. The two hymns are similar to such a degree that a later writer, Martin Madan, could use parts of each to create yet a third hymn. The tune Helmsley has been attributed to Thomas Olivers (1725-1799) (by John Wesley) and to Thomas Arne, but it seems likely to have been given its present shape by Martin Madan, perhaps based on a tune by Olivers. Madan, who was converted by John Wesley, was later ordained and was a noted preacher; he became associated with the Countess of Huntingdon's Chapels and eventually was appointed Chaplain of the Lock Hospital at Hyde Park Corner, a charity hospital for sufferers of sexually transmitted diseases. An accomplished musician, Madan established an annual performance of a religious oratorio at the Chapel. In 1763 he published *A Collection of Psalms and Hymn Tunes Sung at the Chapel of Lock Hospital*, containing his cento version of "Lo, he comes," set to the tune Helmsley.

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