

The Meon Bridge Benefice



ADVENT

HOLY COMMUNION

ON THE THIRD & FOURTH

SUNDAYS OF ADVENT

ADVENT

Advent is a season of expectation and preparation, as the Church prepares to celebrate the coming (*adventus*) of Christ in his incarnation, and also looks ahead to his final advent as judge at the end of time. The readings and liturgies not only direct us towards Christ's birth, they also challenge the modern reluctance to confront the theme of divine judgement.

The Third Sunday of Advent was observed in medieval times as a splash of colour in the restrained atmosphere of Advent (*Gaudete* or 'Rose Sunday').

Spiritual Communion

The Prayer Book instructs us that if we offer ourselves in penitence and faith, giving thanks for the redemption won by Christ crucified, we may truly 'eat and drink the Body and Blood of our Saviour Christ', although we may be unable receive the sacrament physically in ourselves at this time. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) From the Third Exhortation in the BCP. Making a Spiritual Communion is especially fitting when we cannot receive the sacrament at the great feasts of the Church, and it fulfils the duty of receiving Holy Communion 'regularly, and especially at the festivals of Christmas, Easter and Whit Sunday.' (Canon B 15 of the Church of England).

Holy Communion in Advent (Order One)

Third & Fourth Sundays of Advent

The Gathering

Hymn Advent 3: Hark, the glad sound!

- 1 Hark, the glad sound! The Saviour comes,
the Saviour promised long!
Let ev'ry heart prepare a throne,
and ev'ry voice a song.
- 2 He comes the pris'ners to release,
in Satan's bondage held;
the gates of brass before Him burst,
the iron fetters yield.
- 3 He comes to free the captive mind,
where evil thoughts control,
and for the darkness of the blind
gives light that makes them whole.
- 4 He comes the broken heart to bind,
the bleeding soul to cure,
and with the treasures of His grace
t'enrich the humbled poor.
- 5 Our glad Hosannas, Prince of Peace,
Thy welcome shall proclaim;
and heav'n's eternal arches ring
with Thy beloved Name.

Meter: CM

Hark, the glad sound!

Philip Doddridge (1702 – 1751)

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BRISTOL

Thomas Ravenscroft (1582 – 1633)

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Hymn Advent 4: Awake, awake fling off the night

- 1 Awake, awake: fling off the night!
For God has sent a glorious light;
And we who live in Christ's new day
Must work of darkness put away.
- 2 Awake and rise, like men renewed,
men with the Spirit's power endued.
The Light of life in us must glow,
and fruits of truth and goodness show.
- 3 Let in the light; all sin expose
To Christ, whose life no darkness knows.
Before the cross expectant kneel;
That Christ may judge, and judging heal.
- 4 Awake, and rise up from the dead,
And Christ his light on you will shed.
Its pow'r will wrong desires destroy,
And your whole nature fill with joy.
- 5 Then sing for joy, and use each day;
Give thanks for ev'rything alway.
Lift up your hearts; with one accord
Praise God through Jesus Christ, our Lord.

Meter: LM

Awake, awake, fling off the night

J. R. Peacey (1896-1971)

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DEUS TUORUM MILITUM

anonymous composer

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ADVENT CANDLES

ADVENT 3

Blessed are you, sovereign Lord, just and true:
to you be praise and glory for ever.
Your prophet John the Baptist was witness to the truth
as a burning and shining light.
May we your servants rejoice in his light,
and so be led to witness to him
who is the Lord of our coming kingdom,
Jesus our Saviour and King of the ages.
Blessed be God for ever.

ADVENT 4

Blessed are you, sovereign Lord, merciful and gentle:
to you be praise and glory for ever.
Your light has shone in our darkened world
through the child-bearing of blessed Mary;
grant that we who have seen your glory

may daily be renewed in your image
and prepared like her for the coming of your Son,
who is the Lord and Saviour of all.

Blessed be God for ever.

THE COLLECTS

The Lord be with you.

And also with you.

The president introduces a period of silent prayer.

Let us pray

The Collect(s) is (are) said.

THIRD SUNDAY IN ADVENT

O Lord Jesus Christ,
who at your first coming sent your messenger
to prepare your way before you:
grant that the ministers and stewards of your mysteries
may likewise so prepare and make ready your way
by turning the hearts of the disobedient to the wisdom of the just,
that at your second coming to judge the world
we may be found an acceptable people in your sight;
for you are alive and reign with the Father
in the unity of the Holy Spirit,
one God, now and for ever.

Amen

FOURTH SUNDAY IN ADVENT

God our redeemer,
who prepared the Blessed Virgin Mary
to be the mother of your Son:
grant that, as she looked for his coming as our saviour,
so we may be ready to greet him
when he comes again as our judge;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen

ADVENT SUNDAY

And from Advent Sunday to Christmas Eve

Almighty God,
give us grace to cast away the works of darkness
and to 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 the living and the dead,
we may rise to the life immortal;
through him who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen

THE LITURGY OF THE WORD

READINGS

FIRST READING -ADVENT 3

A Reading from the Prophecy of Isaiah

The servant of the Lord said:

- ¹The spirit of the Lord GOD is upon me,
because the LORD has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the broken-hearted,
to proclaim liberty to the captives,
and release to the prisoners;
²to proclaim the year of the LORD's favour,
and the day of vengeance of our God;
to comfort all who mourn;
³to provide for those who mourn in Zion –
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the LORD, to display his glory.
⁴They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.

⁸For I the LORD love justice,
I hate robbery and wrongdoing;
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.
⁹Their descendants shall be known among the nations,
and their offspring among the peoples;
all who see them shall acknowledge
that they are a people whom the LORD has blessed.
¹⁰I will greatly rejoice in the LORD,
my whole being shall exult in my God;
for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.
¹¹For as the earth brings forth its shoots,
and as a garden causes what is sown in it to spring up,
so the Lord GOD will cause righteousness and praise
to spring up before all the nations.

Isaiah 61.1-4,8-11

At the end the reader says

This is the word of the Lord.

All Thanks be to God.

PSALM -ADVENT 3

Some verses from Psalm 126

The response to the Psalm is:

The Lord has done great things for us.

- 1 When the Lord restored the fortunes of Zion, *
then were we like those who dream.
- 2 Then was our mouth filled with laughter *
and our tongue with songs of joy.
- 3 Then said they among the nations, *
'The Lord has done great things for them.'
- 4 The Lord has indeed done great things for us, *
and therefore we rejoiced. **R**
- 5 Restore again our fortunes, O Lord, *
as the river beds of the desert.
- 6 Those who sow in tears *
shall reap with songs of joy.
- 7 Those who go out weeping, bearing the seed, *
will come back with shouts of joy,
bearing their sheaves with them.

R: The Lord has done great things for us.

SECOND READING -ADVENT 3

The reader says

A Reading from St Paul's First Letter to the Thessalonians

My brothers and sisters, ¹⁶Rejoice always, ¹⁷pray without ceasing, ¹⁸give thanks in all circumstances; for this is the will of God in Christ Jesus for you. ¹⁹Do not quench the Spirit. ²⁰Do not despise the words of prophets, but test everything; ²¹hold fast to what is good; ²²abstain from every form of evil.

²³May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. ²⁴The one who calls you is faithful, and he will do this.

1 Thessalonians 5.16-24

At the end the reader says

This is the word of the Lord.

All Thanks be to God.

FIRST READING – ADVENT 4

The reader says

A Reading from the Second Book of Samuel

¹Now when David, the king was settled in his house,
and the LORD had given him rest from all his enemies around him,
²the king said to the prophet Nathan,
'See now, I am living in a house of cedar,
but the ark of God stays in a tent.'

³Nathan said to the king,
'Go, do all that you have in mind; for the LORD is with you.'

⁴But that same night the word of the LORD came to Nathan:

⁵Go and tell my servant David:

Thus says the LORD: Are you the one to build me a house to live in?

⁶I have not lived in a house since the day

I brought up the people of Israel from Egypt to this day,
but I have been moving about in a tent and a tabernacle.

⁷Wherever I have moved about among all the people of Israel,
did I ever speak a word with any of the tribal leaders of Israel,
whom I commanded to shepherd my people Israel,
saying, 'Why have you not built me a house of cedar?'

⁸Now therefore you shall say to my servant David:

Thus says the LORD of hosts:

I took you from the pasture, from following the sheep
to be prince over my people Israel;

⁹and I have been with you wherever you went,
and have cut off all your enemies from before you;
and I will make for you a great name,
like the name of the great ones of the earth.

¹⁰And I will appoint a place for my people Israel and will plant them,
so that they may live in their own place,
and be disturbed no more;

and evildoers shall afflict them no more, as formerly,

¹¹from the time that I appointed judges over my people Israel;
and I will give you rest from all your enemies.

Moreover the Lord declares to you, David,
that the Lord will make you a house.

¹⁶Your house and your kingdom shall be made sure for ever before me; your throne
shall be established for ever.

2 Samuel 7.1-11,16

At the end the reader says

This is the word of the Lord.

All Thanks be to God.

PSALM - ADVENT 4

The reader says

Some verses appointed as a canticle
in place of the Psalm from the Gospel according to St Luke

- 1 My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Saviour; *
he has looked with favour on his lowly servant.
- 2 From this day all generations will call me blessed; *
**the Almighty has done great things for me
and holy is his name.**
- 3 He has mercy on those who fear him, *
from generation to generation.
- 4 He has shown strength with his arm *
and has scattered the proud in their conceit,
- 5 Casting down the mighty from their thrones *
and lifting up the lowly.
- 6 He has filled the hungry with good things *
and sent the rich away empty.

- 7 He has come to the aid of his servant Israel, *
to remember his promise of mercy,
- 8 The promise made to our ancestors, *
to Abraham and his children for ever.

Luke 1.46-55

SECOND READING – ADVENT 4

A Reading from St Paul's Letter to the Romans

²⁵To God who is able to strengthen you according to my gospel
and the proclamation of Jesus Christ,
according to the revelation of the mystery that was kept secret for long ages
²⁶but is now disclosed,
and through the prophetic writings is made known to all the Gentiles,
according to the command of the eternal God,
to bring about the obedience of faith –
²⁷to the only wise God, through Jesus Christ,
to whom be the glory for ever!
Amen.

Romans 16.25-27

At the end the reader says

This is the word of the Lord.

All Thanks be to God.

Gradual Hymn Advent 3: On Jordan's bank the Baptist's cry

1. 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.
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.
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.
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.
5. All praise, eternal Son, to thee,
whose advent doth thy people free;
whom with the Father we adore
and Holy Ghost for evermore.

Meter: 8.8.8.8

On Jordan's bank the Baptist's cry

Charles Coffin (1676 – 1749)

tr: John Chandler (1806 – 1876)

WINCHESTER NEW

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Hymn Advent 4: Tell out my soul

- 1 Tell out, my soul, the greatness of the Lord!
Unnumbered blessings give my spirit voice;
tender to me the promise of his Word;
in God my Savior shall my heart rejoice.
- 2 Tell out, my soul, the greatness of his name!
Make known his might, the deeds his arm has done;
his mercy sure, from age to age the same;
his holy name, the Lord, the Mighty One.
- 3 Tell out, my soul, the greatness of his might!
Powers and dominions lay their glory by.
Proud hearts and stubborn wills are put to flight,
the hungry fed, the humble lifted high.
- 4 Tell out, my soul, the glories of his Word!
Firm is his promise, and his mercy sure.
Tell out, my soul, the greatness of the Lord
to children's children and forevermore!

Meter: 10 10 10 10

Tell Out My Soul

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GOSPEL READING – ADVENT 3

Alleluia, alleluia.
Prepare the way of the Lord, make his paths straight,
and all flesh shall see the salvation of God.

All Alleluia.

When the Gospel is announced the reader says

All The Lord be with you
and also with you.

All Hear the Gospel of our Lord Jesus Christ according to *St John*.
Glory to you, O Lord.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed and did not deny it, but confessed, 'I am not the Messiah.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the

prophet?' He answered, 'No.' Then they said to him, 'Who are you? Let us have an answer for those who sent us. What do you say about yourself?' He said, 'I am the voice of one crying out in the wilderness, "Make straight the way of the Lord"', as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, 'Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?' John answered them, 'I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal.' This took place in Bethany across the Jordan where John was baptizing.

John 1.6-8,19-28

At the end the reader says

This is the Gospel of the Lord.

All Praise to you, O Christ.

GOSPEL READING – ADVENT 4

Alleluia, alleluia.

Prepare the way of the Lord, make his paths straight,
and all flesh shall see the salvation of God.

All Alleluia.

When the Gospel is announced the reader says

The Lord be with you

All and also with you.

Hear the Gospel of our Lord Jesus Christ according to *St Luke*.

All Glory to you, O Lord.

²⁶In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, ²⁷to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. ²⁸And he came to her and said, 'Greetings, favoured one! The Lord is with you.' ²⁹But she was much perplexed by his words and pondered what sort of greeting this might be. ³⁰The angel said to her, 'Do not be afraid, Mary, for you have found favour with God. ³¹And now, you will conceive in your womb and bear a son, and you will name him Jesus. ³²He 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. ³³He will reign over the house of Jacob for ever, and of his kingdom there will be no end.' ³⁴Mary said to the angel, 'How can this be, since I am a virgin?' ³⁵The 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. ³⁶And 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. ³⁷For nothing will be impossible with God.' ³⁸Then 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.

Luke 1.26-38

At the end the reader says

This is the Gospel of the Lord.

All Praise to you, O Christ.

ADVENT 3 ON-LINE SERMON (CATHY MATHEWS)

John I 6-8, 19-28

John the Baptist was the first prophet for 400 years. Some people at the time thought he was more important than he actually was. John the evangelist, the author of the gospel from which today's reading comes, was aware of this and tried to show that John the Baptist was much less important than Jesus.

John the Baptist himself well understood his position. He knew that he was much less important than Jesus. But he also understood the significance of what he had been put on the earth to do. He had no doubts about any of it. John knew that he was a witness, a witness to the light of Jesus. That is what he said. And of course, we should all be that too, in our own ways.

So what is a witness? A witness is someone who, for example, gives sworn testimony in a court of law. Unless he is lying, he is pretty sure about what he is witnessing to. If he lies, he risks going to prison for perjury. In court, people sometimes swear on the Bible. In former years, at least, this was not something that was taken lightly.

John was not the only witness to Jesus. He was one of very many. Some were human witnesses. Another type of witness is the entire Old Testament of the Bible. There are many places in the Old Testament where Jesus appears without his actual name being mentioned. The apostle Paul said,

But now a righteousness from God, apart from law, (that's the Law of Moses) has been made known, to which the Law and the Prophets testify).

That righteousness is through Jesus, and Paul is saying that the Law and the prophets, i.e. the Old Testament, testify, or witness to this righteousness. There are many prophecies about Jesus's coming, particularly in the books of Isaiah and Daniel, which are quite detailed and very convincing, for example the bit in Isaiah which is referred to as the suffering servant.

He was pierced for our transgressions, he was crushed for our iniquities.

In fact, Jesus said to the Pharisees and leaders of the Jews, "You diligently study the scriptures because you think that by them you possess eternal life. These are the scriptures that testify about me, yet you refuse to come to me to have life." "Testify". That is being a witness.

Then there were all those who met Jesus and saw the miracles he performed and heard the truths he spoke and experienced his love and forgiveness. This group included the disciples and those who were witnesses to the fact that Jesus came back to life after he was crucified. Jesus said to the disciples, "You also are witnesses because you have been with me from the beginning." The disciples had seen and experienced all aspects of his ministry. Excellent witnesses.

And then there is the witness of God the father, and the words that he spoke at the baptism of Jesus.

This is my son whom I love. With him I am well pleased.

There is the witness of the Holy Spirit. When Jesus was baptised by John, and the Holy Spirit landed on him, like a dove.

And then there is the witness of Jesus himself. He said,

Even if I testify on my own behalf, my testimony is valid.

Jesus's character and his life witness to the fact that he is the Son of God. And there is the testimony of all his works. Jesus said,

The very work the father has given me to finish, and which I am doing, testifies that the father has sent me.

In other words, we only have to see what Jesus did, and how he finished it by dying and rising again, to know who he was.

All those we have mentioned were witnesses to the truth, authority, power of God. Are we? In what way are we witnesses? We have never actually seen Jesus. But most of us have been followers of Jesus for a while and we must have experienced something of his love and power. Unfortunately it is all too easy to be witnesses to the contrary, but our job is to be witnesses to the fact that Jesus is Lord.

So how do we do that? Definitely not by trying to appear holier than thou. We need to model our lives on Jesus. That is the best sort of witness that we can be. So what did Jesus do? He connected with people, he supported them, he made friends with them. He loved them. He loves us. That is all we can do, if we are to be good witnesses. Love each other. True, many who would not call themselves Christians do these things too. That is good. That is wonderful. We should be glad. We do not have to be better than them. We just have to be good too. We know we are doing it in the name of Christ. That will be witness enough. Amen.

ADVENT 4 ON-LINE SERMON

What if she had said No?

What if instead of saying: 'Here am I, the servant of the Lord; let it be with me according to your word', she had said 'No!'. The question may strike you as irreverent. Or, you may say 'How dare you ask if the Blessed Virgin Mary could have left us in the lurch?

Could she have said No? But what if she had?

We might say that of course she couldn't, she was far too holy — but we would be guilty of demeaning her and frankly it is dangerously sentimental and the sort of thing that makes some people, despite all that Mary did so faithfully, suspicious of granting her too much holy status.

It is demeaning because it turns Mary from being a free human being with a mind of her own into a sanctified automaton.

The whole glory of this passage is that Mary, could have said 'No' to God *but she said 'Here I am'* instead. That is what we celebrate, that is what we praise her for; and rightly so – even as Anglicans. What's more, if we believe that the most important decision in the history of the world was in fact inevitable, then that means it was effortless, and why bother with it? And, if that were so, the next time we are faced with a tough moral decision, we needn't worry about doing what is right. We can drift along, and God will make sure that whatever choice we make will be the right one. God does not work like that – the world He created does not function like that. So, I would argue that Mary could have said 'No' to Gabriel, but chose not to.

Then, what if she had?

Gabriel couldn't just go and ask someone else. We can consider the implications of that another day, suffice it to say – God had chosen Mary, whose betrothed was of David's line.

Let's accept, for a moment, that she had a choice. And faced with the enormity of her choice, how was Mary able to decide?

If she said No, unredeemed generations would toil on under the burden of sin. If she said Yes, she herself would suffer, and so would her Son; but both would be glorified. Because she said 'yes', the prophecies were fulfilled and billions of people not yet born would have Heaven open to them. The again, millions of others would suffer oppression and death in her Son's name. The stakes were almost infinite.

You might say that Mary didn't worry about all this, she just obeyed God; but I believe that God wanted her full and informed consent as the representative of the entire human race not some unthinking obedience.

God wants us to have faith in him, not blind indoctrination in a particular dogma. I see two great miracles at the Annunciation, and these are they:

God gave Mary the wisdom to know the consequences of her decision,

God gave Mary the grace not to be overwhelmed by that knowledge.

When we come to an important decision in our lives, we can easily find our minds clouded by all the possible consequences, or, even worse, by partial knowledge of them. How can we ever move, when there is so much good and evil whichever way we turn? The Annunciation to Mary gives us the answer.

God's grace will give us the strength to move, to act, even if the fate of the whole world seems to be hanging in the balance. After all, God does not demand that our decisions should be the correct ones, only that they should be rightly made. Amen

PRAYERS OF INTERCESSION

The President may say

In joyful expectation of his coming to our aid
we pray to Jesus.

Each part of the prayers may end with:

Maranatha:

All Amen. Come, Lord Jesus.

THE LITURGY OF THE SACRAMENT

Offertory Hymn Advent 3: Hills of the North, rejoice

- 1 Hills of the North, rejoice;
River and mountain spring,
Hark to the advent voice;
Valley and lowland, sing;
Though absent long, your Lord is nigh;
He judgment brings and victory.
- 2 Isles of the southern seas,
Deep in your coral caves
Pent be each warring breeze,
Lulled be your restless waves:
He comes to reign with boundless sway,
And makes your wastes His great highway.
- 3 Lands of the East, awake,
Soon shall your sons be free;
The sleep of ages break,
And rise to liberty.
On your far hills, long cold and gray,
Has dawned the everlasting day.
- 4 Shores of the utmost West,
Ye that have waited long,
Unvisited, unblest,
Break forth to swelling song;
High raise the note, that Jesus died,
Yet lives and reigns, the Crucified.
- 5 Shout, while ye journey home;
Songs be in every mouth;

Lo, from the North we come,
From East, and West, and South.
City of God, the bond are free,
We come to live and reign in thee!

Meter: 66 66 88

Hills of the North, rejoice

Charles Edward Oakley (1832 – 1865)

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LITTLE CORNARD

Martin Shaw (1875 – 1958)

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Hymn Advent 4: O come O come, Emmanuel

1. O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.

Refrain

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

2. O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them victory o'er the grave. *Refrain*
3. O come, Thou dayspring, come and cheer
Our spirits by Thine advent here;
Disperse the gloomy clouds of night
And death's dark shadows put to flight! *Refrain*
4. O come, Thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery. *Refrain*
5. O come, O come, Thou Lord of Might,
Who to Thy tribes on Sinai's height
In ancient times didst give the law⁴
In cloud, and majesty, and awe. *Refrain*

Meter: LM and Refrain

O come O come Emmanuel

Anon., but from Great O Antiphons (12th – 13th Century)
translated by John Mason Neale (1818 – 1866).

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VENI EMMANUEL,

Anonymous, but originally adapted by Thomas Helmore (1811 – 1890)

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Hymn after Communion

Hymn Advent 3: Come thou long expected Jesus

- 1 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.
- 2 Israel's Strength and Consolation,
Hope of all the earth Thou art;
Dear Desire of every nation,
Joy of every longing heart.
- 3 Born Thy people to deliver,
Born a child and yet a King,
Born to reign in us forever,
Now Thy gracious kingdom bring.
- 4 By Thine own eternal Spirit
Rule in all our hearts alone;
By Thine all sufficient merit,
Raise us to Thy glorious throne.

Meter: 87 87

Come, Thou long expected Jesus

John Stainer (1840 – 1901)

CROSS OF JESUS

Charles Wesley (1707 – 1788)

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Hymn Advent 4: For Mary, Mother of our Lord

- 1 For Mary, Mother of our Lord,
god's holy name be praised;
she first the Son of God adored
as on her child she gazed.
- 2 Bravely, the Virgin pure believed
-though hard the task assigned-
and by the Holy Ghost conceived
the Saviour of mankind.
- 3 God's handmaid, she at once obeyed
by her 'Your will be done';
the second Eve love's answer made
which our redemption won.
- 4 The busy world gave little space
and time for God on earth;
a cattle stable was the place

- where Mary gave him birth.
- 5 She gave her body as God's shrine,
her heart to piercing pain;
she felt the cost of love divine
when Jesus Christ was slain.
- 6 Dear Mary, from your lowliness
and home in Galilee,
flow out a joy and holiness
to every family.
- 7 Hail Mary, you are full of grace,
above all women blessed,
and blessed your Son whom you embrace,
in birth and death confessed.

Meter: CM

For Mary, Mother of our Lord

J. R. Peacey, 1896-1971

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ST BOTOLPH

Gordon Slater, 1895-1979

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PRAYER AFTER COMMUNION

THIRD SUNDAY IN ADVENT

We give you thanks, O Lord, for these heavenly gifts;
kindle in us the fire of your Spirit
that when your Christ comes again
we may shine as lights before his face;
who is alive and reigns now and for ever.

Amen

FOURTH SUNDAY IN ADVENT

Heavenly Father,
who chose the Blessed Virgin Mary
to be the mother of the promised saviour:
fill us your servants with your grace,
that in all things we may embrace your holy will
and with her rejoice in your salvation;
through Jesus Christ our Lord.

Amen

THE DISMISSAL

Hymn Advent 3: Thy kingdom come O God

1. Thy Kingdom come O God,
Thy rule, O Christ, begin;
Break with Thine iron rod
The tyrannies of sin.

2. Where is Thy reign of peace,
And purity, and love?
When shall all hatred cease,
As in the realms above?
3. When comes the promised time
That war shall be no more—
Oppression, lust, and crime,
Shall flee Thy face before?
4. We pray Thee, Lord, arise,
And come in Thy great might;
Revive our longing eyes,
Which languish for Thy sight.
5. Men scorn Thy sacred Name,
And wolves devour Thy fold;
By many deeds of shame
We learn that love grows cold.
6. O'er heathen lands afar
Thick darkness broodeth yet:
Arise, O Morning Star,
Arise, and never set!

Meter: 66 66.

Thy Kingdom come O God

Lewis Hensley (1824 – 1905)

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ST CECILIA

Leighton George Hayne (1836 – 1883)

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Hymn Advent 4: Lo! He comes with clouds descending

- 1 Lo! He comes with clouds descending,
Once for mortal sinners slain;
Thousand thousand saints attending,
Swell the triumph of His train:
Alleluia! Alleluia! Alleluia!
Christ appears on earth to reign.
- 2 Every eye shall now behold Him
Robed in dreadful majesty;
We who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing, deeply wailing, deeply wailing,
Shall the true Messiah see.
- 3 The dear tokens of His passion
Still His dazzling body bears;
Cause of endless exultation
To His ransomed worshippers;
With what rapture, with what rapture, with what rapture
Gaze we on those glorious scars!

4 Yea, Amen! let all adore Thee,
High on Thine eternal throne;
Saviour, take the power and glory,
Claim the kingdom for Thine own;
Alleluia! Alleluia! Alleluia!
Thou shalt reign, and thou alone.

Meter: 87 87 47

Lo! He comes with clouds descending

John Cennick (1718 – 1755)

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HELMSLEY

Unknown composer, collected by John Wesley (1703 – 1791)

in the Hymnal Select Hymns with Tunes Annexed (1765)

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Advent 3 Music

Opening Voluntary:

VENI EMMANUEL,

Anonymous, but originally adapted by Thomas Helmore (1811 – 1890)

Melody Public Domain

Arranged by Richard Mark Stephen Irwin..

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Veni, Veni Emmanuel!

Captivum solve Israel!

Qui gemit in exsilio,

Privatus Dei Filio.

Gaude, gaude, Emmanuel

Nascetur pro te, Israel.

Veni, O Jesse virgula,

Ex hostis tuos ungula,

De specu tuos tartari

Educ et antro barathri.

Gaude, gaude, Emmanuel

Nascetur pro te, Israel.

Veni, Veni O Oriens!

Solare nos adveniens,
Noctis depelle nebulas,
Dirasque noctis tenebras
Gaude, gaude, Emmanuel
Nascetur pro te, Israel.

Veni, Clavis Davidica,
Regna reclude caelica,
Fac iter tutum superum,
Et claude vias inferum.
Gaude, gaude, Emmanuel
Nascetur pro te, Israel.

Veni, Veni Adonai!
Qui populo in Sinai
Legem dedisti vertice,
In Majestate gloriae.
Gaude, gaude, Emmanuel
Nascetur pro te, Israel.

Closing Voluntary

Es is ein Ros' entsprungen

composer Michael Praetorius (1571 – 1621)

Descant © 2019 Richard M S Irwin.

Performance © 2019 Richard M S Irwin.

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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.

Das Röslein, das ich meine,
davon Isaias sagt,
ist Maria die reine
die uns das Blümlein bracht.

Aus Gottes ew'gem Rat
hat sie ein Kind geboren
und blieb ein reine Magd.

oder:

Welches uns selig macht.

Das Blümelein, so kleine,
das duftet uns so süß,
mit seinem hellen Scheine
vertreibt's die Finsternis.
Wahr Mensch und wahrer Gott,
hilft uns aus allem Leide,

rettet von Sünd und Tod.

ES IST EIN ROS ENTSPRUNGEN

(It is a rose tree springing)

Frater Conradus

auf

Gebetbuchlein des Frater Conradus (1582 oder 1588) Public Domain.

Opening Hymn

Hark, the glad sound!

Philip Doddridge (1702 – 1751)

Public Domain.

BRISTOL

Thomas Ravenscroft (1582 – 1633)

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Gradual Hymn

On Jordan's bank the Baptist's cry

Charles Coffin (1676 – 1749)

tr: John Chandler (1806 – 1876)

WINCHESTER NEW

A traditional German tune from Musikalisches Hanbuch (1690)

Lyrics and Music in Public Domain

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Offertory Hymn

Hills of the North, rejoice

Charles Edward Oakley (1832 – 1865)

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LITTLE CORNARD

Martin Shaw (1875 – 1958)

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Performance: Kevin Mayhew Ltd.

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Post-Communion Hymn

Come, Thou long expected Jesus

John Stainer (1840 – 1901)

CROSS OF JESUS

Charles Wesley (1707 – 1788)

Music and Lyrics in the Public Domain.

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Recessional Hymn

Thy Kingdom come O God

Lewis Hensley (1824 – 1905)

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ST CECILIA

Leighton George Hayne (1836 – 1883)

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Advent 4 Music

Opening Voluntary:

VENI EMMANUEL,

Anonymous, but originally adapted by Thomas Helmore (1811 – 1890)

Melody Public Domain

Arranged by Richard Mark Stephen Irwin..

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Veni, Veni Emmanuel!

Captivum solve Israel!

Qui gemit in exsilio,

Privatus Dei Filio.

Gaude, gaude, Emmanuel

Nascetur pro te, Israel.

Veni, O Jesse virgula,

Ex hostis tuos ungula,

De specu tuos tartari

Educ et antro barathri.

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Regna reclude caelica,

Fac iter tutum superum,

Et claude vias inferum.

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Veni, Veni Adonai!

Qui populo in Sinai

Legem dedisti vertice,

In Majestate gloriae.

Gaude, gaude, Emmanuel

Nascetur pro te, Israel.

Closing Voluntary

Es is ein Ros' entsprungen

composer Michael Praetorius (1571 – 1621)

Descant © 2019 Richard M S Irwin.

Performance © 2019 Richard M S Irwin.

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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.

Das Röslein, das ich meine,
davon Isaias sagt,
ist Maria die reine
die uns das Blümlein bracht.

Aus Gottes ew'gem Rat
hat sie ein Kind geboren
und blieb ein reine Magd.
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Welches uns selig macht.

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

ES IST EIN ROS ENTSPRUNGEN

(It is a rose tree springing)

Frater Conradus

auf

Gebetbuchlein des Frater Conradus (1582 oder 1588) Public Domain.

Opening Hymn

Awake, awake, fling off the night

J. R. Peacey (1896-1971)

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DEUS TUORUM MILITUM

anonymous composer

Source: in the Grenoble Antiphoner (1753)

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Gradual Hymn

Tell Out My Soul

© Timothy Dudley-Smith (b.1926)

WOODLANDS

Walter Greatorex (1877 – 1949)

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Offertory Hymn

O come O come Emmanuel

Anon., but from Great O Antiphons (12th – 13th Century)
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VENI EMMANUEL,

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Post-Communion Hymn

For Mary, Mother of our Lord

J. R. Peacey, 1896-1971

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Lo! He comes with clouds descending

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