

PUSEY HOUSE OXFORD



Service of Lessons and Carols for Advent

Tuesday 29th November 2016, 5.30pm

Cover Image:

Notre Dame De La Belle Verriere

(This window is to be found at the west end of the Cathedral of Notre-Dame de Chartres)

An Introduction to the O Antiphons

The O Antiphons are some of the Western Church's oldest pieces of liturgical text. Dating back to at least the 6th century (cf. Boethius, *De institutione Musica*), they were formally standardised in Rome at the end of the 8th century.



In their proper liturgical place, the O Antiphons are sung before and after the Magnificat at Vespers (or Evening Prayer) on the seven days preceding Christmas Eve, expressing the Advent longing for the Saviour.

This 'countdown' idea is further emphasized by an almost certainly intentional acrostic: namely, if one takes the first letter for each title in retrograde order, they form the phrase 'ERO CRAS' - 'I will be, tomorrow'

The strong Marian devotion of the pre-Reformation English Church precipitated a unique variant. From the 9th century onwards, eight Antiphons rather than seven were sung. The eighth, *O Virgo Virginum*, addressed the Virgin Mary directly and emphasized her uniqueness and importance in the Divine Plan. As such the acrostic read 'VERO CRAS' - 'truly tomorrow'.

With the publication of *Common Worship Daily Prayer* (2000), the Church of England formally realigned itself with the Roman practice of seven rather than eight Antiphons, leaving the Premonstratensian (Norbertine) Canons (a monastic order that had a significant pre-Reformation presence in England) as the sole users of the alternative practice.

The O Antiphons give shape to this service of Lessons and Carols for the season of Advent. Each of the Antiphons is based on an Old Testament title for the Messiah which is fulfilled and given its true sense by Christ. The first hymn, *O come, O come, Emmanuel*, rehearses these antiphons:

O Sapientia (*O Wisdom*)

"The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD (Isaiah 11:2).

O Clavis David (*O Key of David*)

"The key of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open" (Isaiah 22:22).

O Adonai (*O Lord*)

"For the LORD is our Judge, The LORD is our Lawgiver, The LORD is our King; He will save us" (Isaiah 33:22).

O Oriens (*O Dayspring*)

"The people who walked in darkness have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined" (Isaiah 9:2).

O Radix Jesse (*O Root of Jesse*)

"There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots." (Isaiah 11:1).

O Rex Gentium (*O King of the Nations*)

"For unto us a Child is born, Unto us a Son is given; And the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:5).

O Emmanuel (*God with us*)

"Behold, the virgin shall conceive and bear a Son, and shall call His name Emmanuel" (Isaiah 7:14, Matt. 1.23).

The music at this service will be sung by:

The Choir of Pusey House

Organist and Master of the Music: Maksymilian A.J. Adach BA, ARCO, ATCL

Assistant Master of the Music: Matthew F. Reese MPhil. (BA [Coll. G&M, Virg.]

For further information on the anthems, please take a copy of House's music bulletin, 'High Notes, High Church', which can be found in the cloister.

If you wish to purchase a copy of one of the Choir's CD's, please do contact a member of the Greater Chapter on pusey.office@stx.ox.ac.uk.

Before the service, the Chapel will be plunged into darkness and silence will be kept for a few minutes before the Choir sing the Opening Responsory from the Blessed Sacrament Chapel on the eastern side of the Rood Screen.

¶Opening Responsory

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:

R. 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: *R.*

Hear, O thou shepherd of Israel : thou that leadest Joseph like a sheep.

Stir up thy strength, O lord, and come : to reign over thy people Israel.

Gloria. R. I look from afar.

Music: David Wilcocks (1926-2015)

based on a Nunc Dimittis by GP da Palestrina (1525-94)

Words: Greater Responsory for Matins on Advent Sunday

¶ Processional Hymn - *Sung by All*



Re-joyce, re-joyce, Em- man - u - el shall come to thee O Is - ra - el.

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

2. O come, thou Wisdom from on high
And order all things, far and nigh;
To us the path of knowledge show,
And cause us in her ways to go. **R.**

3. O come, O come, Adonai,
Who in thy glorious majesty
From that high mountain clothed in awe,
Gavest thy folk the elder Law. **R.**

4. 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. **R.**

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. **R.**

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. **R.**

7. O come, Desire of nations, bind
In one the hearts of all mankind;
Bid thou our sad division cease,
And be thyself our King of Peace. **R.**

Music: VENI EMMANUEL - from a c.15th Parisian Processionale
Descant: David Maw (b. 1968)
Words: Anon. c.18th Latin (tr. T.A. Lacey & H.S. Coffin)

¶Preface and Bidding Prayers

The Principal leads the congregation in the Bidding Prayer: a set of intercessions for the Church and the world.

¶The Lord's Prayer - Said by 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 that 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.

- O SAPIENTIA -

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

¶First Lesson

Divine Wisdom makes an Appeal

In this passage Christ is spoken of as the Wisdom of God. In Him "are hid all the treasures of wisdom and knowledge" (Col. 2.3). In the words of Lancelot Andrewes: "This Wisdom, the essential Wisdom of God, is here none other than Christ. These words were uttered by Christ before He was in the flesh; but they are no less as good gospel, as if they had been recorded by any of the Four Evangelists."

I wisdom, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even

all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures. The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Proverbs 8:12-31

¶ Anthem – *Sung by the Choir*

In splendoribus sanctorum
ex utero ante luciferum
genui te.

*In the brightness of the saints, before the
daystar from the womb, I have begotten
you.*

Words: Psalm 110

Music: James MacMillan (b. 1959)

- O ADONAI -

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 on Sinai: Come and deliver us, with an outstretched arm.

¶Second Lesson

The Burning Bush

Some commentators have seen the Burning Bush as a prophecy of the Virgin Birth. Just as the bush burned and was not consumed, so Mary gave birth while remaining a virgin; neither was she consumed by the divine fire.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy 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 upon God.

Exodus 2:23-3:6

¶ Anthem – *Sung by the Choir*

Of one that is so fayr and bright
velut maris stella,
brighter than the day is light,
parens et puella;
I cry thee to turn to me,
Lady, pray thy Son for me,
tam pia,
that I may come to thee,
Maria.

as the star of the sea,
mother and maiden;

so pure,

Mary.

All this world was forlorn,
Eva peccatrice,
till our Lord was yborn
de te genetrice;
with thy *Ave* sin went away,
darkest night comes the day
salutis.
The welle sprungeth out of thee,
virtutis.

by the sin of Eve,

by you, mother;

[the day] of salvation.

[the well] of virtue

Lady, flower of everything,
rosa sine spina,
thou bare Jesu, heaven's king,
gratia divina.
Of all I say thou bar'st the prize,
Lady, Queen of Paradise,
electa;
maid mild, Mother
es effecta.

Rose without thorns,

By divine grace.

chosen;

you were made.

Music: Benjamin Britten (1892-1983)
Words: Anon. c.14th English

¶ Hymn - *Sung by All, please stand*



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

Music: LITTLE CORNARD - Martin Shaw (1875-1958)
Descant: Matthew Owens (*sometime Master of the Music*)
Words: Charles E. Oakley (1832-1865)

- O RADIX IESSE -

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

¶ Third Lesson

The Rod out of the Stem of Jesse

The Spirit of prophecy reveals that when the royal house of David seemed like a tree cut down to a stump, when the people lived under foreign occupation, then a rod would grow from that stump. So God's anointed One, on whom the Spirit rests, sprung up from an unknown family of the house of David, and grew up in Galilee. The passage describes the judicial majesty and power of Christ, and offers a vision of the Messianic kingdom of peace.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isaiah 11:1-10

¶ Anthem – *Sung by the Choir*

A Spotless Rose is blowing,
sprung from a tender root,
Of ancient seers' foreshowing,
of Jesse promised fruit;
Its fairest bud unfolds to light,
Amid the cold, cold winter,
And in the dark midnight.

The Rose which I am singing,
whereof Isaiah said,
Is from its sweet root springing
in Mary, purest Maid;
For through our God's great love and might
The Blessed Babe she bare us
In a cold, cold winter's night.

Music: Herbert Howells (1892-1983)
Words: Anon. c.14th English



- O CLAVIS DAVID -

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

¶Fourth Lesson

The Promotion of Eliakim

The promotion of God's servant Eliakim prophesies the establishment of the kingdom of the divine Eliakim, Jesus Christ. In the Book of Revelation, Christ is the one that has the key of David, "who opens and no one shall shut, who shuts and no one opens" (Rev. 3.7). The government committed to Eliakim for a short time in Jerusalem belongs to Christ eternally and universally. He has the Key of David which unlocks the door of His Church, the heavenly Jerusalem, and admits His servants to the privileges of its citizenship.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

Isaiah 22:20-25

¶ Hymn - *Sung by All, please stand*



Wake, o wake! with tidings thrilling
the watchmen all the air are filling,
arise, Jerusalem, arise!
Midnight strikes! no more delaying,
"The hour has come!" we hear them
saying.
Where are ye all, ye virgins wise?
The Bridegroom comes in sight,
raise high your torches bright!
Alleluia!
The wedding song swells long and
strong:
go forth and join the festal throng.

Zion hears the watchmen shouting,
her heart leaps with joy undoubting,
she stands and waits with eager
eyes;
adorned with truth and grace
unending!
Her light burns clear, her star doth
rise.
Now come, thou precious Crown,
Lord Jesus, God's own Son!
Hosanna!
Let us prepare to follow there,
where in thy supper we may share.

Every soul in thee rejoices;
from men and angelic voices
be glory given to thee alone!
Thy presence never more shall leave us,
we stand with angels round thy throne.
Earth cannot give below
the bliss thou dost bestow.
Alleluia! Grant us to raise
to length of days,
the triumph-chorus of thy praise.

Music and Words: WACHET AUF - Philipp Nicolai (1556-1608)

- O ORIENS -

O Oriens, splendour lucis aeternae, et sol iustitiae: veni, et illumine sedentes in tenebris, et umbra mortis.

O Dayspring, Brightness of Light Everlasting, and Sun of Righteousness: Come, and enlighten him that sitteth in darkness, and the shadow of death.

¶ Fifth Lesson

The Prophecy of Zacharias

This passage speaks of the birth of John the Baptist to the Blessed Virgin Mary's kinswoman Elisabeth. The prophecy of John's father, the priest Zacharias, is part of the office of Morning Prayer in the form of the canticle the Benedictus. As such, this prophecy serves both to interpret the history of God's faithfulness, and to open our eyes to discern the coming of Christ in the present. John is described as 'the Prophet of the Highest', who prepares the way for 'the Lord', the Christ, who is the Dayspring from on high in His coming to His people then and now.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the LORD had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the LORD was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying:

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up a mighty salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our forefather Abraham, That he would give us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke 1:57-79

Music: from the *Benedictus* (Christ's Hospital Morning Service)
Ralph Vaughan Williams (1872-1958)

- O REX GENTIUM -

O King of the Nations, and their desire; the Cornerstone, who maketh both one: Come and save mankind, whom thou formedst of clay.

¶ Sixth Lesson

The Annunciation

This lesson describes the message by which the Angel Gabriel announces the exaltation of human nature above that of angels; the child the Virgin Mary will bear is truly God, 'the Son of the Highest'. In E. B. Pusey's words, in Jesus, human nature is 'In-Godded, Deitate', and the gift of the Christian life is 'union with that mystery, whereby we are made partakers of the Incarnation.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her

mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Luke 1:26-38

Please extinguish candles

¶ *Anthem - Sung by the Choir*

I syng of a mayden
þat is makeles,
kyng of alle kynges
to here sone che ches.

He came also styлле
þer his moder was
as dew in aprylle,
þat fallyt on þe gras.

He cam also styлле
to his moderes bowr
as dew in aprille,
þat fallyt on þe flour.

He cam also stulle
þer his moder lay
as dew in Aprille,
þat fallyt on þe spray.;

Moder & mayden
was neuer non but che –
wel may swych a lady
Godes moder be.

Music: Matthew Martin (b. 1976)
Words: Sloane MS.2593

- O EMMANUEL -

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

¶ Seventh Lesson

The Last Judgement and the New Creation

The season of Advent is a period of preparation for the two comings of our Lord. As we prepare to celebrate Jesus' birth, we prepare also to meet him when He comes again, as our Judge as well as our Saviour. This is why Advent has been considered as a time for penitence and prayer. The Child in the manger, come in humility and love, is also King of Kings seated on the white throne, Almighty God who has existed from all eternity, the Alpha and the Omega. At His second coming He will perfect the work which He has begun.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were

written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. And 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. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Revelation 20:11-21:78



Hymn - Sung by All

E - ver-more and e - ver- more! _____

1. Of the Father's heart begotten,
Ere the world from chaos rose,
He is Alpha, from that Fountain
All that is and hath been flows;
He is Omega, of all things,
Yet to come the mystic Close,
Evermore and evermore.

3. He assumed this mortal body,
Frail and feeble, doomed to die,
That the race from dust created,
Might not perish utterly,
Which the dreadful Law had sentenced
In the depths of hell to lie,
Evermore and evermore.

4. This is He, whom seer and sibyl
Sang in ages long gone by;;
This is He of old revealed
In the page of prophecy;
Lo! He comes the promised Saviour;
Let the world his praises cry!
Evermore and evermore.

2. By His Word was all created
He commanded and 'twas done;
Earth and sky and boundless ocean,
Universe of three in one,
All that sees the moon's soft radiance,
All that breathes beneath the sun,
Evermore and evermore.

5. Hail! Thou Judge of souls departed;
Hail! of all the living King!
On the Father's right hand thronéd,
Through his courts thy praises ring,
Till at last for all offences
Righteous judgement thou shalt bring,
Evermore and evermore.

6. Sing, ye heights of heaven, his praises;
Angels and Archangels, sing!
Wheresoe'er ye be, ye faithful,
Let your joyous anthems ring,
Every tongue his name confessing,
Countless voices answering,
Evermore and evermore.

Music: DIVINUM MYSTERIUM - *Piae Cantiones* (c.16th)
Words: *Corde Natus* - Prudentius (tr. J.M. Neale & R.F. Davis)

¶ Collects & Blessing

We wait for Thy loving kindness, O God:

All **In the midst of Thy Temple**

O God, who makest us glad with the yearly expectation of thy coming, Grant that we, who with joy receive thy only-begotten Son as our Redeemer, may without fear behold him when he shall come to be our Judge, even thy Son, our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

All **Amen.**

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

All **Amen.**

Go forth into the world in peace; be of good courage; hold fast that which is good; render no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always.

All **Amen.**

¶ Closing Responsoy - *Sung by the Choir*

Judah and Jerusalem fear not nor be dismayed:

R. Tomorrow go ye forth, and the Lord he will be with you.

Stand ye still and ye shall see the salvation of the Lord: *R.*

Gloria. R. Judah and Jerusalem

Music: Philip Ledger (1937-2015)

Words: Greater Responsoy for Vespers on Christmas Eve

¶Recessional Hymn - *Sung by All*



1. Lo! he comes, with clouds
descending,
Once for favoured sinners slain;
Thousand thousand saints attending
Swell the triumph of his train:
Alleluia! (3x)
Christ appears on earth again.

2. 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, (3x)
Shall the true Messiah see.

3. Those dear tokens of his Passion
Still his dazzling body bears,
Cause of endless exultation
To his ransomed worshippers;
With what rapture (3x)
Gaze we on those glorious scars!

4. Now redemption, long expected,
See in solemn pomp appear;
All his saints, by man rejected,
Now shall meet him in the air:
Alleluia! (3x)
See the day of God appear!

5. Yea, amen, let all adore thee,
High on thine eternal throne;
Saviour, take the power and glory,
Claim the kingdom for thine own:
Alleluia! (3x)
Thou shalt reign, and thou alone.

Music: Thomas Oliver (1765)
Words: Charles Wesley (1707-88)

¶ Organ Voluntary

Nun komm der Heiden Heiland BWV 661
JS Bach (1685-1750)

You are most welcome to join us upstairs in the Hood Room for some seasonal refreshments.

The Principal and Greater Chapter of Pusey House wish you all a blessed Advent and a Happy Christmas.

