

A SERVICE OF
LESSONS & CAROLS
FOR ADVENT



THE EPISCOPAL CHURCH OF THE REDEEMER
BETHESDA, MARYLAND

WELCOME

Welcome to The Episcopal Church of the Redeemer. We are glad you are here to worship with us this evening. If you are visiting, we invite you to sign the guest register in the narthex or to fill out a visitor card, found in the pews. Place the visitor card in the offering plate or give it to a clergy person or usher after the service. We invite you to return to Redeemer and worship with us again soon. The regular schedule of services is:

Sunday

8:00 a.m.	Holy Eucharist
9:15 a.m.	Adult Forum & Bible Study
10:15 a.m.	Nursery Care
10:30 a.m.	Choral Eucharist
10:30 a.m.	Church School

Monday

7:30 p.m.	Taizé Service & Healing Rite (<i>first Monday</i>)
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Wednesday

9:00 a.m.	Morning Prayer
12:00 noon	Holy Eucharist

ADVENT

The word “Advent” is derived from the Latin word *adventus*, meaning “coming,” which is a translation of the Greek word *parousia*. Scholars believe that during the 4th and 5th centuries in Spain and Gaul, Advent was a season of preparation for the baptism of new Christians at the January feast of Epiphany, the celebration of God’s incarnation represented by the visit of the Magi to the baby Jesus (Matthew 2:1), his baptism in the Jordan River by John the Baptist (John 1:29), and his first miracle at Cana (John 2:1). During this season of preparation, Christians would spend 40 days in penance, prayer, and fasting to prepare for this celebration; originally, there was little connection between Advent and Christmas. By the 6th century, however, Roman Christians had tied Advent to the coming of Christ. But the “coming” they had in mind was not Christ’s first coming in the manger in Bethlehem, but his second coming in the clouds as the judge of the world. It was not until the Middle Ages that the Advent season was explicitly linked to Christ’s first coming at Christmas.

Advent symbolizes the present situation of the church in these “last days” (Acts 2:17, Hebrews 1:2), as God’s people wait for the return of Christ in glory to consummate his eternal kingdom. The church is in a similar situation to Israel at the end of the Old Testament: in exile, waiting and hoping in prayerful expectation for the coming of the Messiah. Israel looked back to God’s past gracious actions on their behalf in leading them out of Egypt in the Exodus, and on this basis they called for God once again to act for them. In the same way, the church, during Advent, looks back upon Christ’s coming in celebration while at the same time looking forward in eager anticipation to the coming of Christ’s kingdom when he returns for his people. In this light, the Advent hymn “O Come, O Come, Emmanuel” perfectly represents the church’s cry during the Advent season. While Israel would have sung the song in expectation of Christ’s first coming, the church now sings the song in commemoration of that first coming and in expectation of the second coming in the future.

While Advent is certainly a time of celebration and anticipation of Christ’s birth, it is more than that. It is only in the shadow of Advent that the miracle of Christmas can be fully understood and appreciated; and it is only in the light of Christmas that the Christian life makes any sense. It is between the fulfilled promise of Christ’s first coming and the yet-to-be-fulfilled promise of his second coming that Karl Barth penned these words: “Unfulfilled and fulfilled promise are related to each other, as are dawn and sunrise. Both are promise and in fact the same promise. If anywhere at all, then it is precisely in the light of the coming of Christ that faith has become Advent faith, the expectation of future revelation. But faith knows for whom and for what it is waiting. It is fulfilled faith because it lays hold on the fulfilled promise.” The promise for Israel and the promise for the church is Jesus Christ; he has come, and he will come again.

Justin Holcomb

Please take time to silence all cell phones, pagers, and other electronic devices.

A SERVICE OF LESSONS AND CAROLS FOR ADVENT

The First Sunday of Advent

3 December 2017

5:00 p.m.



ORGAN VOLUNTARY:

Nun komm, der Heiden Heiland, BWV 657

Johann Sebastian Bach (1685-1750)

At the sound of the church bell, all stand and join in singing

PROCESSIONAL HYMN: O come, O come Emmanuel

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|---|-----------------------|---|---|--------------------|---|
| 1 | <i>The Choristers</i> | O come, O come Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear. | 5 | <i>Low Voices</i> | 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. |
| | <i>All Voices</i> | Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel! | 6 | <i>High Voices</i> | O come, thou Dayspring from on high,
and cheer us by thy drawing nigh;
disperse the gloomy clouds of night,
and death's dark shadow put to flight. |
| 2 | <i>Low Voices</i> | O come, thou Wisdom from on high,
who ord'rest all things mightily;
to us the path of knowledge show,
and teach us in her ways to go. | 7 | <i>The Choirs</i> | O come, Desire of nations, bind
in one the hearts of all man-kind;
bid thou our sad divisions cease,
and be thyself our King of Peace. |
| 3 | <i>High Voices</i> | O come, O come, thou Lord of might,
who to thy tribes on Sinai's height
in ancient times didst give the law,
in cloud, and majesty, and awe. | 8 | <i>All Voices</i> | O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear. |
| 4 | <i>All Voices</i> | O come, thou Branch of Jesse's tree,
free them from Satan's tyranny
that trust thy mighty power to save,
and give them victory o'er the grave. | | | |

Words: Latin, ca. 9th cent.; ver. *Hymnal* 1940, alt.
Music: *Veni, veni, Emmanuel*, plainsong, Mode 1, *Processionale*, 15th cent.;

The Officiant says

THE BIDDING PRAYER

Beloved in Christ, in this season of Advent, let it be our care and delight to prepare ourselves to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem, to see the Babe lying in a manger. Let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by his holy Child; and let us look forward to the yearly remembrance of his birth with hymns and songs of praise.

But first, let us pray for the needs of his whole world; for peace and goodwill over all the earth; for the mission and unity of the Church for which he died, and especially in this country and within this city. And because this of all things would rejoice his heart, let us at this time remember in his name the poor and the helpless; the hungry and the oppressed; the sick and those who mourn; the lonely and the unloved; the aged and the little children; and all those who know and love God in other traditions, and by other names.

Lastly, let us remember before God his pure and lowly Mother, and all those who rejoice with us, but upon another shore and in a greater light, that multitude which no one can number, whose hope was in the Word made flesh, and with whom, in this Lord Jesus, we for evermore are one. These prayers and praises let us humbly offer up to the throne of heaven, in the words which Christ himself hath taught us:

All say together

THE LORD'S PRAYER

**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.**



THE ADVENT PROSE, *sung by the choir*

Pour down, O heavens from above, and let the skies rain down righteousness.

Turn your fierce anger from us O Lord, and remember not our sins for ever. Your holy cities have become a desert, Zion a wilderness, Jerusalem a desolation; our holy and beautiful house where our | fathers praised you. We have sinned and become like one who is unclean; we have all withered like a leaf, and our iniquities like the wind have swept us away. You have hidden your face from us, and abandoned us to our iniquities. You are my witnesses say the Lord, and my servant whom I have chosen, that you may know me and believe me. I myself am the Lord and none but I can deliver; what my hand holds none can snatch away. Comfort my people, comfort them, my salvation shall not be delayed. I have swept your offences away like a cloud; fear not for I will save you. I am the Lord your God, the Holy One of Israel your Redeemer.

Pour down, O heavens from above, and let the skies rain down righteousness.

THE FIRST LESSON: The Prayer of Manasseh 1-7, 11-15

Manasseh implores God for redemption.

O Lord Almighty, God of our ancestors, of Abraham and Isaac and Jacob and of their righteous offspring; you who made heaven and earth with all their order; who shackled the sea by your word of command, who confined the deep and sealed it with your terrible and glorious name; at whom all things shudder, and tremble before your power, for your glorious splendor cannot be borne, and the wrath of your threat to sinners is unendurable; yet immeasurable and unsearchable is your promised mercy, for you are the Lord Most High, of great compassion, long-suffering, and very merciful, and you relent at human suffering.

And now I bend the knee of my heart, imploring you for your kindness. I have sinned, O Lord, I have sinned, and I acknowledge my transgressions. I earnestly implore you, forgive me, O Lord, forgive me! Do not destroy me with my transgressions! Do not be angry with me for ever or store up evil for me; do not condemn me to the depths of the earth. For you, O Lord, are the God of those who repent, and in me you will manifest your goodness; for, unworthy as I am, you will save me according to your great mercy, and I will praise you continually all the days of my life. For all the host of heaven sings your praise, and yours is the glory for ever. Amen.

ANTHEM: Jesus Christ, the apple tree

The tree of life my soul hath seen, laden with fruit and always green; the trees of nature fruitless be, compared with Christ the apple tree. This beauty doth all things excel, by faith I know, but ne'er can tell the glory which I now can see in Jesus Christ the apple tree. For happiness I long have sought, and pleasure dearly I have bought; I missed of all; but now I see 'tis found in Christ the apple tree. This fruit doth make my soul to thrive, it keeps my dying faith alive; which makes my soul in haste to be with Jesus Christ the apple tree. I'm weary with my former toil, here I will sit and rest a while; under the shadow I will be, of Jesus Christ the apple tree.

Words: from *Divine Hymns or Spiritual Songs*, compiled by Joshua Smith (1760-1795)
Music: Stanford E. Scriven (b. 1988)

ANTIPHON: O Sapientia, *sung by the choir*

O Wisdom, coming forth from the Most High,
Filling all creation and reigning to the ends of the earth;
Come and teach us the way of truth.

THE SECOND LESSON: Isaiah 40:1-11

God comforts his people and calls on them to prepare for redemption.

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

ANTHEM: Canite tuba

Canite tuba in Sion
Quia prope es dies Domini.
Ecce venit ad salvandum nos:
Erunt prava in directa,
Et aspera in vias planas:
Veni Domine et noli tardare.

*Blow the trumpet in Sion
For the day of the Lord is nigh.
Lo, he comes to our salvation:
The crooked shall be made straight,
And the rough ways plain:
Come, Lord, and do not delay.*

Words: Joel 2:1; Isaiah 11:4
Music: Francisco Guerrero (1528-1599)



ANTIPHON: O Adonai, *sung by the choir*

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

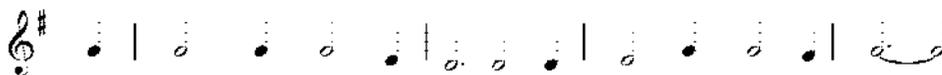
THE THIRD LESSON: Isaiah 35:1-10

The prophet proclaims that God will come and save us.

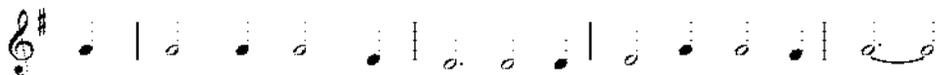
The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God. 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; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes. A highway shall be there, and it shall be called the Holy Way; the unclean shall not travel on it, but it shall be for God's people; no traveler, not even fools, shall go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the LORD shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

All stand for

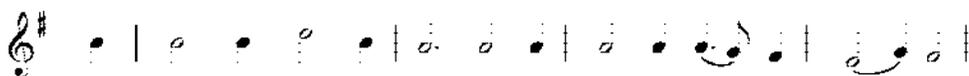
HYMN: Prepare the way, O Zion



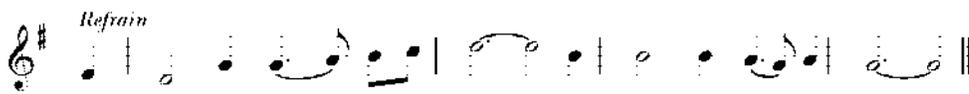
1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
2 He brings God's rule, O Zi - on; he comes from heaven a - bove.
3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.
His rule is peace and free - dom, and jus - tice, truth, and love.
His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
All lands will bow be - fore him, their voic - es will a - dore him.



Oh, blest is Christ that came in God's most ho - ly name.

Following the hymn, all sit

ANTIPHON: O Radix Jesse, sung by the choir

O Root of Jesse, standing as a sign among the nations;
kings will keep silence before you for whom the nations long;
Come and save us, and delay no longer.

THE FOURTH LESSON: Isaiah 11:1-9

The Spirit of the Lord will rest upon the Holy One.

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the LORD shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. His delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins. The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the LORD as the waters cover the sea.

ANTHEM: Lo, how a Rose e'er blooming

Lo, how a Rose e'er blooming from tender stem hath sprung! Of Jesse's lineage coming as seers of old hath sung. It came, a blossom bright, amid the cold of winter, when half spent was the night.

Isaiah 'twas foretold it, the Rose I have in mind, with Mary we behold it, the Virgin Mother kind. To show God's love aright, she bore to us a Savior, when half spent was the night.

Words: German 15th century; translated Theodore Baker (1851-1934)

Music: *Es ist ein Ros*, harm. Michael Praetorius (1571-1621)



ANTIPHON: O Clavis David, *sung by the choir*

O Key of David and scepter of the House of Israel;
you open and none can shut; you shut and none can open:
Come and free the captives from prison
and break down the walls of death.

THE FIFTH LESSON: Isaiah 6:1-11

God reveals his glory to the prophet and calls him to be his messenger.

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said:

"Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory."

The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!"

Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out." Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

ANTHEM: E'en so, Lord Jesus

Peace be to you and grace from him
who freed us from our sin,
who loved us all and shed his blood
that we might saved be.

Sing holy, holy to our Lord,
the Lord, Almighty God,
who was and is, and is to come;
sing holy, holy Lord!

Rejoice in heaven, all ye that dwell therein,
rejoice on earth, ye saints below,
for Christ is coming soon!

E'en so, Lord Jesus, quickly come,
and night shall be no more;
they need no light nor lamp nor sun,
for Christ will be their all.

Text: Revelation 22, adapted by Ruth Manz

Music: Paul Manz (b. 1919 - 2009)



ANTIPHON: O Oriens, sung by the choir

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

THE SIXTH LESSON: Isaiah 65:17-25

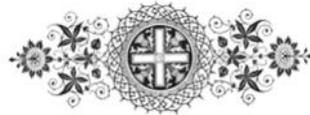
God promises a new heaven and a new earth.

For I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the LORD – and their descendants as well. Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent – its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD.

ANTHEM: The Morning Star

Our hearts and minds come now prepare, the call of Advent fills the air; behold the light that shines afar, Awake! and greet the Morning Star. Come seek the Lord upon the way, the prophet cries 'Prepare the day'. Behold the light that shines afar, Awake! and greet the Morning Star. O come among us mighty Lord, and grant us grace to do your word; and in your mercy, Lord, we pray be gentle on our Judgement Day. So fire me, Lord, to take my part, your daystar rising in my heart. Arise, awake! And come from afar, your Lord draws near: The Morning Star.

Text and Music: Andrew Carter (b. 1939)



ANTIPHON: O Rex Gentium, *sung by the choir*

O King of the Nations, you alone can fulfil their desires:
Cornerstone, binding all together:
Come and save the creature you fashioned from the dust of the earth.

THE SEVENTH LESSON: Baruch 4:36 - 5:9

The Scribe Baruch urges the people to look East because salvation is at hand

Look toward the east, O Jerusalem, and see the joy that is coming to you from God. Look, your children are coming, whom you sent away; they are coming, gathered from east and west, at the word of the Holy One, rejoicing in the glory of God. Take off the garment of your sorrow and affliction, O Jerusalem, and put on forever the beauty of the glory from God. Put on the robe of the righteousness that comes from God; put on your head the diadem of the glory of the Everlasting; for God will show your splendor everywhere under heaven. For God will give you evermore the name, "Righteous Peace, Godly Glory." Arise, O Jerusalem, stand upon the height; look toward the east, and see your children gathered from west and east at the word of the Holy One, rejoicing that God has remembered them. For they went out from you on foot, led away by their enemies; but God will bring them back to you, carried in glory, as on a royal throne. For God has ordered that every high mountain and the everlasting hills be made low and the valleys filled up, to make level ground, so that Israel may walk safely in the glory of God. The woods and every fragrant tree have shaded Israel at God's command. For God will lead Israel with joy, in the light of his glory, with the mercy and righteousness that come from him.

ANTHEM: People, look East

People, look east. The time is near of the crowning of the year. Make your house fair as you are able, trim the hearth and set the table. People, look east and sing today: Love, the guest, is on the way. Furrows, be glad. Though earth is bare, one more seed is planted there: Give up your strength the seed to nourish, that in course the flower may flourish. People, look east and sing today: Love, the rose, is on the way. Stars, keep the watch. When night is dim one more light the bowl shall brim, Shining beyond the frosty weather, bright as sun and moon together. People, look east and sing today: Love, the star, is on the way. Angels, announce with shouts of mirth Christ who brings new life to earth. Set every peak and valley humming with the word, the Lord is coming. People, look east and sing today: Love, the Lord, is on the way.

Text and Music: Eleanor Farjeon (1881-1965)

HYMN: Rejoice! Rejoice, believers

1 Re - joice! re - joice, be - liev - ers, and let your lights ap - pear!
2 See that your lamps are burn - ing, re - ple-nish them with oil;
3 Our hope and ex - pec - ta - tion, O Je - sus, now ap - pear;

The eve-ning is ad - vanc - ing, and dark-er night is near.
look now for your sal - va - tion, the end of sin and toil.
a - rise, thou Sun so longed for, a - bove this dark-ened sphere!

The Bride-groom is a - ris - ing, and soon he will draw nigh;
The mar - riage - feast is wait - ing, the gates wide o - pen stand;
With hearts and hands up - lift - ed, we plead, O Lord, to see

up, watch in ex - pec - ta - tion! at mid - night comes the cry.
rise up, ye heirs of glo - ry, the Bride-groom is at hand!
the day of earth's re - demp - tion, and ev - er be with thee!

Following the hymn, all sit

ANTIPHON: O Emmanuel, *sung by the choir*

O Emmanuel, our King and our Lawgiver, hope of the nations and their Savior:
Come and save us, O Lord our God.

THE EIGHTH LESSON: Luke 1:26-38

The Angel Gabriel announces to the Virgin Mary that she will bear the Son of the Most High.

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

All sit. As the offering is received, the choirs sing

ANTHEM: Bogorodiste Devo

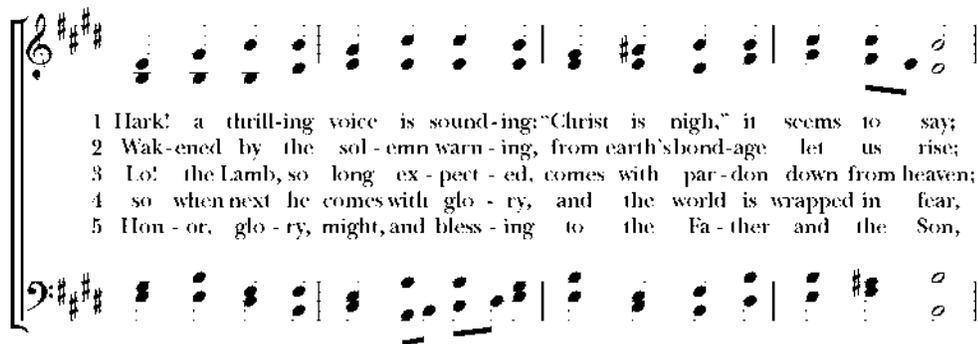
Bogoroditse Devo, raduysia,
Blagodatnaya Mariye, Ghospod s Toboyu.
Blagoslovenna Ti v zhenah,
i blagosloven Plod chreva Tvoyego,
yako Spasa rodila yesi dush nashih.

*Rejoice, O Virgin Mother of God,
Mary, full of grace, the Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy womb,
for thou hast borne the Savior of our souls.*

Words: The Angelic Salutation
Music: Sergei Rachmaninoff (1873-1943)

As the offering is presented, all stand and join in singing

PRESENTATION HYMN: Hark! a thrilling voice is sounding



1 Hark! a thrill-ing voice is sound-ing: "Christ is nigh," it seems to say;
2 Wak-ened by the sol- emn warn- ing, from earth's bond-age let us rise;
3 Lo! the Lamb, so long ex- pect- ed, comes with par- don down from heaven;
4 so when next he comes with glo- ry, and the world is wrapped in fear,
5 Hon- or, glo- ry, might, and bless- ing to the Fa- ther and the Son,

1 "Cast a - way the works of dark-ness, O ye child-ren of the day,"
 2 Christ, our sun, all sloth dis - pel - ling, shines up - on the morn-ing skies.
 3 let us haste, with tears of sor - row, one and all to be for - given;
 4 may he with his mer - cy shield us, and with words of love draw near.
 5 with the ev - er - last-ing Spi - rit while un - end-ing a - ges run.

THE PRAYERS

- Officiant* The night is far spent, the day is at hand.
 Let us there cast off the works of darkness
 and put on the armor of light.
- People* Come, O Lord, comfort the souls of your servants.
Even so, Lord, come.
- Officiant* The light of life send upon us;
 The joy of peace send upon us;
 The gladness of good will send upon us.
- People* **In judgment and justice draw near,
 In your merciful loving kindness draw near,
 With the blessing of peace draw near.**
- Officiant* O Wisdom of God, sweetly ordering all things,
 flowing from the glory of the Almighty,
 making all things new, kind to all,
 making them friends of God
- People* Come, O Lord, comfort the souls of your servants.
Even so, Lord, come.
- Officiant* O Lord, Jesus Christ, come
People **At evening time, with light.**
- Officiant* And in the morning, with your glory
People **To guide our feet into the way of peace.**
- Officiant* O root and offspring of David,
 O bright and morning star,
 O Emmanuel,
 come, O Lord, quickly, and comfort the souls of your servants.
- People* **Amen. Even so come, Lord Jesus.**

VESPER RESPONSORY, *sung by the choir*

Judah and Jerusalem, fear not, nor be dismayed.
Tomorrow go ye forth, and the Lord, he will be with you.
Stand ye still, and ye shall see the salvation of the Lord.
Tomorrow go ye forth, and the Lord, he will be with you.
Glory be to the Father, and to the Son, and to the Holy Ghost.
Tomorrow go ye forth, and the Lord, he will be with you.

Words: Responsory, Vespers for Christmas Eve, Sarum Rite
Music: Tone III; alternate verses in fauxbourdon attr. to G.P. da Palestrina

The Officiant blesses the people, saying

AN ADVENT BLESSING

Go forth into the world in peace; be of good courage; hold fast that which is good; render to no one evil for evil, strengthen the faint-hearted; support the weak; help the afflicted; honor all people; 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 upon you, and remain in you for ever. **Amen.**

All stand and join in singing

HYMN: Lo! he comes, with clouds descending

1 Lo! he comes, with clouds de - scend - ing, once for
2 Ev - ery eye shall now be - hold him, robed in
3 Those dear tok - ens of his pas - sion still his
4 Yea, a - men! let all a - dore thee, high on
our sal - va - tion slain; thou - sand thou - sand
dread - ful ma - jes - ty; those who set at
daz - zling bo - dy bears, cause of end - less
thine e - ter - nal throne; Sa - vior, take the
saints at - tend - ing swell the tri - umph of his
nought and sold him, pierced, and nailed him to the
ex - ul - ta - tion to his ran - somed wor - ship -
power and glo - ry; claim the king - dom for thine
train: Al - le - lu - ia! Al - le - lu - ia!
tree, deep - ly wail - ing, deep - ly wail - ing,
ers; with what rap - ture, with what rap - ture,
own: Al - le - lu - ia! Al - le - lu - ia!
Al - le - lu - ia! Christ the Lord re - turns to reign.
deep - ly wail - ing, shall the true Mes - si - ah sec.
with what rap - ture gaze we on those glo - rious scars!
Al - le - lu - ia! Thou shalt reign, and thou a - lone.

ORGAN VOLUNTARY: Toccata on 'Veni Emmanuel'

Andrew Carter (b. 1939)

*Thank you for worshipping with us! At the conclusion of the liturgy,
please join us for a festive reception in the Parish Hall*

MUSIC AT REDEEMER 2017-2018

Sunday, 24 December, at 10:00 p.m.

CHRISTMAS EVE CAROLS AND FESTAL EUCHARIST

Celebrate the birth of Christ at this festal liturgy with special music by Redeemer choirs and an extended, thirty-minute candle-lit prelude of seasonal organ music, choral anthems, and congregational carols.

Saturday, 6 January, at 5:00 p.m.

CHORAL EVENSONG FOR THE FEAST OF THE EPIPHANY

Using the traditional liturgy of Evensong, Redeemer's choir leads us with the Magi to the stable in Bethlehem, as we travel to worship the Christ child. With music by Benjamin Britten, David Hogan and David Willcocks. Reception to follow.

Sunday, 28 January, at 5:00 p.m.

THE INSCAPE CHAMBER ORCHESTRA

In its second of three concerts in the 2017-2018 Redeemer's Ensemble-in-Residence includes music by Max Reger written for organ and for chamber orchestra. Free-will offering. Reception to follow.

Sunday, 18 February at 5:00 p.m.

CHORAL EVENSONG FOR THE FIRST SUNDAY OF LENT

Redeemer's Adult and Youth Choirs sing music by Herbert Howells, Orlando Gibbons and Henry Purcell. This service for Lent also include the Great Litany. All proceeds from the offering benefit Episcopal Relief & Development. Reception to follow.

Sunday, 11 March, at 5:00 p.m.

CARMINA: GLORIES OF THE ENGLISH RENAISSANCE

Carmina chamber choir and accompanying viol consort present a program of music from the first golden age of English choral music, with works by William Byrd, John Dowland, John Sheppard, and Robert White. Free-will offering. Reception to follow.

Thursday, 29 March, at 7:30 p.m.

CHORAL EUCHARIST FOR MAUNDY THURSDAY

This traditional for Maundy Thursday, the first of the *Triduum Sacrum* (the Three Sacred Days), includes the Washing of Feet, the Stripping of the Altar and music by Maurice Duruflé and Peter Aston, sung by Redeemer's choirs.

Friday, 30 March, at 12 noon and 7:30 p.m.

THE SOLEMN LITURGIES OF GOOD FRIDAY

At 12 noon we gather around the Stations of Cross to meditate on the Passion of Christ, interspersed with beautiful sacred music. At 7.30 p.m. the traditional liturgy of Good Friday leads us towards redemption through the Cross.

Saturday, 31 March, at 8:30 p.m.

THE GREAT VIGIL OF EASTER

Beginning in complete darkness on the church lawn, the liturgy includes the Lighting of the Paschal Candle, the Exsultet, the Prophecies, the First Eucharist of Easter, and special music sung by Redeemer's choirs.

Sunday, 1 April, at 10:30 a.m.

FESTAL EUCHARIST OF THE RESURRECTION

Celebrate the Resurrection of Christ at this festal liturgy, including music sung by Redeemer's choirs with brass ensemble. Following the liturgy, join us for traditional hot cross buns and an Easter egg hunt on the lawn.

Sunday, 15 April, at 5:00 p.m.

PIANIST SAM POST IN CONCERT

Washington pianist Sam Post plays selections from Bach's Well-Tempered Clavier and traces their influence through to his own compositions, from fugues to ragtime. Free-will offering. Reception to follow.

Sunday, 6 May, at 5:00 p.m.

THE INSCAPE CHAMBER ORCHESTRA

In its final concert of the 2017-2018 season, Redeemer's Ensemble-in-Residence takes advantage of the perfect acoustics of our sanctuary, presenting Mahler's strikingly beautiful *Das Lied von der Erde* in its chamber version. Free-will offering. Reception to follow.

Sunday, 3 June, at 5:00 p.m.

FESTAL CHORAL EVENSONG

Redeemer's Adult and Youth choirs lead us in this beautiful liturgy, using the form that has been practiced in the England and around the world for more than five hundred years. With favorite Anglican music by Friedell and Sumsion. Reception to follow.

FRIENDS OF MUSIC AT REDEEMER

Music at Redeemer is made possible, in large part, by the generosity of the Friends of Music at Redeemer. This list reflects those who have made contributions within the last year. New Friends of Music are always welcome.

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This list is current as of November 30.

For corrections/additions, please contact the Music Office.



FRIENDS OF MUSIC AT REDEEMER

Musical programming at The Church of the Redeemer is underwritten, in large part, by the generosity of the Friends of Music at Redeemer. Please consider making a contribution to this musical ministry, benefiting both the parish and the wider community. All gifts are tax-deductible and based on the program year.

Using the space at right, please indicate how you would like your gift acknowledged in printed programs (i.e. in memory of..., in thanksgiving for..., anonymous, etc.) Checks can be made payable to The Church of the Redeemer, with "Friends of Music" on the memo line. Return the form and check to: The Episcopal Church of the Redeemer, 6201 Dunrobbin Drive, Bethesda, Maryland 20816. To make your donation online, visit the parish website: www/redeemberbethesda.org/stewardship-giving/online-payments.

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