



ADVENT CAROLS
(A Vigil of Light)
AND
SOLEMN BENEDICTION

On Advent Sunday
2nd December 2012

www.stmarysbournest.com

Welcome to St Mary's

Please see the note about the Vigil and Benediction at the back of the booklet

THE COLLECTION

The collection from this service is for
Chelsea Methodist Church Pastoral Centre for the Homeless on the
King's Road.

Collection plates will be held as you leave the church.

*Please use a Gift Aid envelope if you are a UK tax payer. This will increase
your donation by 25p for every £1 at no extra cost to you.*

You are welcome to take this booklet home with you

*Parish Priest and Vicar: Fr David Cherry
Assistant Priests: Fr Stuart Leamy & Fr Alexander McGregor
Director of Music : Mr David Trendell
Organist : Mr Richard Hills*

At 6pm

Welcome from the Vicar

ANGELUS DOMINI *

The Angel of the Lord brought tidings to Mary:

℟. **And she conceived by the Holy Ghost.**

Hail Mary, full of grace, the Lord is with thee,
blessed art thou among women and blessed is the fruit of thy womb,
Jesus.

**Holy Mary, Mother of God, pray for us sinners now and at the hour
of our death. Amen.**

Behold the handmaid of the Lord:

℟. **Be it unto me according to thy word.**

Hail Mary... **Holy Mary...**

And the Word was made Flesh:

℟. **And dwelt among us.**

Hail Mary... **Holy Mary...**

Pray for us, O Holy Mother of God:

℟. **That we may be made worthy of the promises of Christ.**

Let us pray

We beseech thee, O Lord, pour thy grace into our hearts, that as we
have known the Incarnation of thy Son, Jesus Christ, by the message of
an Angel: so by his Cross and Passion, we may be brought unto the
glory of his Resurrection, through the same Christ our Lord. **Amen.**

Please sit

* The ANGELUS is a memorial of the Incarnation (God becoming flesh, 'carne'
meaning flesh) of Our Lord Jesus Christ, through the Blessed Virgin Mary. It is said
at 8am, 12noon and 6pm when the church bell rings. Thus we remember constantly,
and recall that God is Immanuel, which means 'God is with us.'

Please light your candle before the service begins

THE ORDER OF SERVICE

Please remain seated as the clergy and servers go to the porch

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

*Words: First Matins Responsory for Advent Sunday
(early medieval Roman Rite)*

Music: adapted from a Magnificat by Palestrina, 1526-1594

Please stand

THE INTRODUCTION

It is full time now for you to wake from sleep. For salvation is nearer to
us now than when we first believed; the night is far gone, the day is at
hand. Let us then cast off the works of darkness and put on the armour
of light.
(Romans 13: 11f)

HYMN

CHOIR Come, thou Redeemer of the earth,
and manifest thy virgin-birth:
let every age adoring fall;
such birth befits the God of all.

Begotten of no human will,
but of the Spirit, thou art still
the Word of God in flesh arrayed,
the promised fruit to man displayed.

**ALL Forth from his chamber goeth he,
that royal home of purity,
a giant in twofold substance one,
rejoicing now his course to run.**

**From God the Father he proceeds,
To God the Father back he speeds,
His course he runs to death and hell,
Returning on God's throne to dwell.**

**O equal to thy Father, thou!
Gird on thy fleshly mantle now;
the weakness of our mortal state
with deathless might invigorate.**

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

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

THE GREETING

The grace and peace of God our Father and the Lord Jesus Christ be with you.

All And with thy spirit.

THE BIDDING

My brothers and sisters, we enter today the solemn season of Advent in which the Church bids us prepare to celebrate the coming of Christ; a coming that we recall in the Child of Bethlehem, a coming that we experience in the gift of his Spirit, in the Sacrament of the Holy Eucharist, in the joy of human lives that are shared; a coming we await when God gathers up all things in Christ. Let us in this holy season reflect on the coming of Christ who brings light to the world. Let us leave behind the darkness of sin, walking in the light that shines on our path, and renew within ourselves the hope of glory to which he beckons us. And as we turn towards the light, let us bear in our hearts all those who see no light, for whom all is darkness and despair. Let us pray that they too may be illumined by Christ who is our light.

THE ADVENT COLLECT

Let us pray.

Silence is kept

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 Spirit, now and for ever.

Amen

Please sit

1. 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.

The First Reading

Proverbs 8:1-4, 10 & 11

Divine Wisdom makes its appeal to us.

A Reading from book of Proverbs

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

This is the word of the Lord.

Thanks be to God

MOTET

arr. Ralph Vaughan Williams 1872-1958

This is the truth sent from above, the truth of God, the God of love
Therefore don't turn me from your door, but hearken all both rich and poor.

The first thing that I will relate, that God at first did man create. The next thing which to you I tell, woman was made with man to dwell.

Thus we were heirs to endless woes, till God the Lord did interpose;
And so a promise soon did run: that he would redeem us by his Son.

And at that season of the year our blest Redeemer did appear,
He here did live, and here did preach, and many thousands he did teach.

Thus he in love to us behaved, to show us how we must be saved;
And if you want to know the way, be pleased to hear what he did say.

2. O ADONAI

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

The Second Reading

Exodus 2:23b - 3:6a

Moses' encounter with God at the burning bush

A Reading from the Book of the Exodus

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.

This is the word of the Lord.

Thanks be to God

MOTET

William Byrd, 1540-1623

Laetentur coeli, et exultet terra. Jubilate montes laudem, quia Dominus noster veniet, et pauperum suorum miserebitur. Orietur in diebus tuis justitia et abundantia pacis.

Let the heavens be glad and let the earth rejoice. Let the mountains be joyful with praise, because our Lord will come, and will show mercy to his poor. In your days, justice and abundance of peace shall arise.

Please stand

HYMN

**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.**

**Israel's strength and consolation,
hope of all the earth thou art:
dear desire of every nation,
joy of every longing heart.**

**Born thy people to deliver,
born a child, and yet a king,
born to reign in us for ever,
now thy gracious kingdom bring.**

**By thine own eternal Spirit
rule in all our hearts alone;
by thine all-sufficient merit
raise us to thy glorious throne.**

Please sit

3. O RADIX JESSE

O Root of Jesse, which standest 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.

The Third Reading

Isaiah 11: 1-4a and 10

God's spirit will be upon the One who is to come from the root of Jesse, that is, the royal house of David.

A Reading from the Prophet Isaiah.

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 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.

This is the word of the Lord.

Thanks be to God

MOTET : Es ist ein Ros' entsprungen *Michael Praetorius, 1571-1621*

1. Es ist ein Ros entsprungen,
Aus einer Wurzel zart.
Wie uns die Alten sungen,
Aus Jesse kam die Art
Und hat ein Blümlein bracht,
Mitten im kalten Winter,
Wohl zu der halben Nacht.

1. *Lo How a Rose E'er Blooming,
From Tender stem hath sprung,
Of Jesse's lineage coming ,
As men of old have sung;
It came, a flow' ret bright,
Amid the cold of winter,
When halfspent was the night.*

2. Das Röslein das ich meine,
Davon Jesaias sagt:
Maria ist's, die Reine,
Die uns das Blümlein bracht.
Aus Gottes ew'gen Rat
Hat sie ein Kind geboren
Wohl zu der halben Nacht

2. *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 Saviour,
When halfspent was the night.*

3. 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 allen Leiden,
Rettet von Sünd' und Tod.

3. *O Flower, whose fragrance tender
With sweetness fills the air,
Dispel with glorious splendour
The darkness everywhere;
True man, yet very God,
From sin and death now save us,
And share our every load.*

4. 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.

The Fourth Reading

The promise of an age of peace.

A Reading from the Prophet Micah.

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. This is word of the Lord.

Thanks be to God

Please stand

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

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

**O come, Thou Day-Spring, come and cheer
Our spirits by Thine advent here
Disperse the gloomy clouds of night
And death's dark shadows put to flight.**

**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.**

**O come, O come, Thou Lord of might,
Who to Thy tribes, on Sinai's height,
In ancient times did'st give the Law,
In cloud, and majesty and awe.**

Please sit

5. O ORIENS

O Day-spring, Brightness of light everlasting, and Sun of righteousness: Come and enlighten him that sitteth in darkness, and the shadow of death.

The Fifth Reading

St Luke 1: 57-68

The birth of John the Baptist, the great forerunner of Christ.

A Reading from the Gospel according to Saint Luke.

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." This is the word of the Lord.

Thanks be to God

MOTET : This is the Record of John

Orlando Gibbons, 1583-1625

This is the record of John,
when the Jews sent priests and Levites from Jerusalem to ask him,
Who art thou?
And he confessed and denied not, and said plainly,
I am not the Christ.

And they asked him, What art thou then? Art thou Elias?
And he said, I am not.
Art thou the prophet?
And he answered, No.

Then said they unto him,
What art thou? that we may give an answer unto them that sent us.
What sayest thou of thyself?
And he said, I am the voice of him that crieth in the wilderness,
Make straight the way of the Lord.

6. O REX GENTIUM

O King of the nations, and their Desire; the Cornerstone, who makest
both one: Come and save mankind, whom thou formedst of clay.

The Sixth Reading

St Mark 1: 4-8

The testimony of John the Baptist to Jesus.

A Reading from the Gospel according to Saint Mark.

John did baptize in the wilderness, and preach the baptism of
repentance for the remission of sins. And there went out unto him all
the land of Judaea, and they of Jerusalem, and were all baptized of him
in the river of Jordan, confessing their sins. And John was clothed with
camel's hair, and with a girdle of a skin about his loins; and he did eat
locusts and wild honey; And preached, saying, There cometh one
mightier than I after me, the latchet of whose shoes I am not worthy to
stoop down and unloose. I indeed have baptized you with water: but
he shall baptize you with the Holy Ghost.

This is the word of the Lord.

Thanks be to God

Please stand

HYMN

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

**Startled at the solemn warning,
let the earth-bound soul arise;
Christ, her Sun, all sloth dispelling,
shines upon the morning skies.**

**Lo! the Lamb, so long expected,
comes with pardon down from heaven;
let us all, with tears of sorrow,
one and all to be forgiven;**

**So when next he comes with glory,
and earth's final hour draws near,
may he then as our defender
on the clouds of heaven appear**

**Honour, glory, might, and blessing
to the Father and the Son,
with the co-eternal Spirit,
while unending ages run. Amen**

Please sit

7. O EMMANUEL

O Emmanuel, our King and our Law-giver, the Desire of all nations,
and their salvation: Come and save us, O Lord our God

The Seventh Reading

Isaiah 40:1-4

The prophet brings God's promise of comfort and peace.

A Reading from the Prophet Isaiah.

Comfort ye, comfort ye my people, saith your God. Speak ye
comfortably to Jerusalem, and cry unto her, that her warfare is
accomplished, that her iniquity is pardoned: for she hath received of

the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. This is the word of the Lord.
Thanks be to God

MOTET *G.F. Handel, 1685-1759*
And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. (*Isaiah 40:5*)

Please stand for
HYMN

**Thou, whose almighty word
chaos and darkness heard,
and took their flight;
hear us, we humbly pray,
and, where the Gospel day
sheds not its glorious ray,
let there be light!**

Please extinguish your candle.

**Thou who didst come to bring
on thy redeeming wing
healing and sight,
heal to the sick in mind,
sight to the inly blind,
O now to all humankind,
let there be light!**

**Spirit of truth and love,
life-giving holy Dove,
speed forth thy flight!
Move on the waters' face
bearing the lamp of grace,
and, in earth's darkest place,
let there be light!**

**Holy and blessed Three,
glorious Trinity,
Wisdom, Love, Might;
boundless as ocean's tide,
rolling in fullest pride,
through the world far and wide,
let there be light!**

Please remain standing.

THE VESPER RESPONSORY *G.P. da Palestrina, 1526-1594*

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. ℟.
Glory be to the Father, and to the Son, and to the Holy Ghost. ℟.
Let all the world fear not, nor be dismayed. ℟.

Please remain standing.

8. O VIRGO VIRGINUM

O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a Divine Mystery.

The Altar is censed in reverence as the throne of Christ's presence during
THE MAGNIFICAT *Gloucester Service, Herbert Howells, 1892-1983*

✠ My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.
For he hath regarded the lowliness of his handmaiden.
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath magnified me; and holy is his Name.
And his mercy is on them that fear him throughout all generations.
He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat, and hath exalted the humble and the meek.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel;
As he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon: O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a Divine Mystery.

HYMN

**Lo! he comes, with clouds descending,
once for favoured sinners slain;
thousand thousand saints attending
swell the triumph of his train:
Alleluya!
God appears on earth to reign.**

**Every eye shall now behold him,
robed in dreadful majesty;
those who set at nought and sold him,
pierced, and nailed him to the tree,
deeply wailing,
shall the true Messiah see.**

**Those dear tokens of his passion
still his dazzling body bears,
cause of endless exultation
to his ransomed worshippers;
with what rapture,
gaze we on those glorious scars!**

Please kneel when a bell rings, indicating that the Tabernacle on the High Altar is open to bring out the Blessed Sacrament, which is then exposed in the Monstrance above the high Altar.

**Yea, Amen! let all adore thee,
high on thine eternal throne;
Saviour, take the power and glory;
claim the kingdom for thine own:
O, come quickly!
Alleluya! Come, Lord come.**

SOLEMN BENEDICTION OF THE MOST HOLY SACRAMENT

HYMN

Thomas Aquinas, 1227-74

O salutáris Hóstia,
Quae caeli pandis óstium,
Bella premunt hostília:
Da robur, fer auxiliúm.

*O Saving Victim! opening wide
The gate of heaven to man below.
Our foes press hard on every side,
Thine aid supply, thy strength bestow.*

Uni trinóque Dómino
Sit sempitérna glória,
Qui vitam sine término
Nobis donet in pátria. Amen.

*All praise and thanks to thee ascend
For evermore, blest One in Three;
O grant us life that shall not end
In our true native land with thee. Amen.*

Blessed, praised, hallowed and adored be Our Lord Jesus Christ upon his throne of glory,

℟. **And in the Most Holy Sacrament of the Altar.**

THE PRAYERS OF INTERCESSION

After each petition:

...let us pray to the Lord:

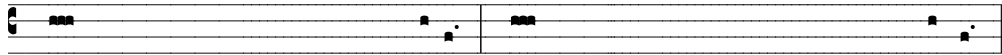
All Amen. Come Lord Jesus.

The prayers conclude with:

May the souls of the faithful departed, through the mercy of God, rest in peace. ℟. **Amen.**

Tantum ergo Sacraméntum Venerémur cernui, Et antiquum documéntum Novo cedat rítui; Praestet fides suppleméntum Sensuum deféctui.	<i>Therefore we, before him bending, This great Sacrament revere: Types and shadows have their ending, For the newer rite is here: Faith, our outward sense befriending, Makes the inward vision clear.</i>
Genitóri, Genitóque Laus et iubilátio, Salus, honor, virtus quoque Sit et benedíctio; Procedénti ab utróque Compar sit laudátio. Amen.	<i>Glory let us give and blessing To the Father and the Son, Honour, might, and praise addressing, While eternal ages run; Ever too his love confessing, Who, from both, with both is one. Amen.</i>

VERSICLE & RESPONSE



Panem de caelo praestitisti e-is. **R.** **Omne delectaméntum in se habentem.**
Thou gavest them bread from heaven. Containing in itself all sweetness.

COLLECT

Oremus. Deus, qui nobis sub Sacramento mirabili passionis tuae memoriam reliquisti; tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemptionis tuae fructum in nobis iugiter sentiamus, qui vivis et regnas in saecula saeculorum. Amen	<i>Let us pray. O God, who in this wonderful sacrament hast left us a memorial of thy passion; grant us so to reverence the sacred mysteries of thy body and blood, that we may ever perceive within ourselves the fruits of thy redemption; who livest and reignest, world without end. Amen</i>
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Please remain kneeling and bow your heads for

BENEDICTION OF THE MOST HOLY SACRAMENT

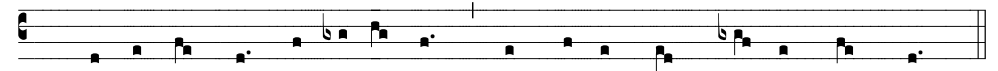
Blessed be God.
Blessed be his holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be his Most Sacred Heart.
Blessed be his most Precious Blood.
Blessed be Jesus in the Most Holy Sacrament of the Altar.
Blessed be the Holy Ghost, the Paraclete.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be Saint Joseph, her chaste spouse.
Blessed be God in his angels and in his saints.

Please stand when the bell rings indicating the Blessed Sacrament has been returned to the Tabernacle, and remain standing as the Sanctuary party leave.

CONCLUDING PSALMODY

Psalm 117

Antiphon:



R. A-do-ré- mus in ae-tér-num sanc-tí-ssi-mum Sa-cra-mén-tum.
Let us adore for ever the most holy Sacrament.

Laudate Dominum omnes gentes: *O praise the Lord, all ye heathen:*
laudate eum omnes populi. **R.** *praise him, all ye nations.*

Quoniam confirmata est super nos *For his merciful kindness is ever*
misericordia eius: et veritas *more and more towards us: and the*
Domini manet in aeternum. **R.** *truth of the Lord endureth for ever.*

Gloria Patri, et Filio: et Spiritui
Sancto. R̄.

*Glory be to the Father, and to the
Son: and to the Holy Ghost.*

Sicut erat in principio et nunc et
semper: et in saecula saeculorum.
Amen. R̄.

*As it was in the beginning is now
and ever shall be: world without end.
Amen.*

Please stay for refreshments, served at the back of church

CHRISTMAS SERVICES

Christmas Eve: Sunday 24th December

6.30pm Sung Vigil Mass of Christmas at St Barnabas, Pimlico
10.30pm Carols by candlelight at St Mary's
11pm Midnight Mass at St Mary's

Christmas Day : Sunday 25th December

9am Low Mass at St Mary's (a half-hour said mass, without music)
9.30am Sung Mass at St Barnabas
11am High Mass at St Mary's
No Evening Services

USUAL SUNDAY SERVICES

9am Low Mass at St Mary's (a half-hour said mass, without music)
9.30am Sung Mass at St Barnabas
11am High Mass at St Mary's
6pm Evensong and Benediction at St Mary's
7pm Low Mass at St Mary's

THE ADVENT VIGIL

The word VIGIL, from the Latin '*vigilia*' means 'wakefulness'. We are bidden to be awake and watchful. (*See the parable in Matthew 25.1-13*).

A Vigil is a service of readings with music and prayers in which we stay awake, keeping vigil so as to become more attentive to God. It is a sacrifice, our offering of ourselves to God, so that God can reach us and move in us, so that we can know God's presence in solidarity with one another and all who through the ages have watched and waited for God's salvation.

THREE COMINGS are commemorated (brought to mind) in Advent.

1. The first part of the season is about the Second Coming of Christ at the End of Time, his return in Glory. The readings in this Vigil (and at daily mass in Advent) are full of expectation from the Old Testament up until the last of the great prophets, St John the Baptist. We find ourselves with the people of the Old Testament, full of longing for salvation so that we can feel that too.
2. The second part of Advent begins on 17th December when we begin to contemplate and prepare for commemorating the First Coming of the Lord in his Birth in the great festival of Christmas. This is when the O Antiphons are used at Evening Prayer either side of the Gospel Canticle, the Magnificat (Luke 1.46-55)
3. But we live in the meanwhile between the First Coming of Christ and his Second Coming. In this long, extended 'in-between time' God is continually present to us in all things. We become aware God if we attend. God is drawing us to the Light, drawing us to turn away from darkness, from sin, to be reconciled, to be at one with one another, to work against all that is unjust and to build a new society of mutual love and reverence for humanity and all Creation. This is God's project and so this is the project of his Church. It takes a long time for God's purposes to be worked out in the human story. God has given us the gift of much time.

So we keep Vigil, waiting upon the Lord, so that we can be filled with hope and longing for his salvation.

NOTE ON BENEDICTION OF THE BLESSED SACRAMENT

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shewbread was. 1 Kings 7.48

Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. 2 Chronicles 2.50-18

Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. John 6.32-36

The rite of Benediction of the Blessed Sacrament is an extension of the Holy Eucharist, (Mass). In the liturgy of the Eucharist there is rhythm of movement. In Adoration of the Blessed Sacrament we have a chance to pause and adore, to place ourselves purposefully in the presence of Christ.

A Holy Hour or a Forty Hour Devotion (or Perpetual Adoration, 24/7, of the Blessed Sacrament in some religious houses and churches) enables one to be silent in the presence of Christ and allow oneself to be reoriented towards the true life, which is ours in communion with Christ.

We believe that in the Sacrament of Our Lord's Body and Blood he is truly and really present to us. The Consecrated Host [1], in the form of bread of the Eucharist is placed in a Monstrance . [2]

The order or rite has developed over many years, and the hymns by St Thomas Aquinas express what we are doing, and what is fitting praise and adoration. Intercessions are offered to Our Lord, present among us and the rite culminates in Benediction when the priest blesses all present lifting the Monstrance and making the sign of the Cross over us. So Christ is revealed, shown to us as the 'Bread of Heaven', the one who gives life and blesses us.

[1] from the Latin *hostia* : 'victim'. Christ who offered himself as a victim of human sin offers us himself as forgiving, reconciling love.

[2] from the Latin *monstrare* : 'to show', 'point out', 'reveal'.