



Sunday, November 30, 2025, 7pm

The Advent Procession

The Anglican Church of St. John the Divine, Victoria BC

St. John's acknowledges these ancestral territories of the Lekwungen people.

We also acknowledge the role of the Anglican Church in the colonization of these lands and that part of the justice proclaimed in the readings and music of this service involves decolonization and sincere efforts at reconciliation.

Welcome to the Parish Church of St. John the Divine. We are on a journey of learning to be a welcoming, inviting, inclusive, and serving community which is open to all. Our worship reflects our rootedness in the Anglican tradition, whilst drawing on liturgy that reflects the heritage of our Christian faith. **You are very welcome here.** We don't always get it right; please let us know when we do, and when we don't.

In our worship we use language which is poetic and filled with metaphor and wonder – realising that any language about God is limited. We use some ancient words which may seem odd, or may seem to refer to God as male, or in terms which elsewhere we might not choose to use. The poetry and the metaphor are there not to restrict or define our understanding of God, but to remind us that our words are never enough to talk about the Divine: instead, we use the beauty of the words and music in our worship to help us glimpse just a little of the God beyond all words.

¶ *This service is being live streamed on the internet, and is available for viewing afterwards. By attending, you acknowledge and consent to the fact that video images of you may appear there.*

¶ *As you prepare for worship, please be sensitive to the needs of those around you who may wish to pray in silence, by refraining from unnecessary conversation.*

ASSISTING WITH THE LITURGY

Clergy	The Rev'd Pam Worthington The Ven Alastair Singh-McCollum
Crucifer	Penny Holt
Candle Lighter	Ruth MacIntosh
Candle Bearers	Becca Gillespie Wilmhurst Jaqueline Gillespie
Readers	Christine Scott, Iris Elsdon, Marilynn Mincey Ann Barry, Kit Pearson Jamie Lawson, Ava Gregorian
Videographer	Karen Coverett
Choir	The Choristers of St. John the Divine
Conductor and Assistant Director	Char Hodgkins
Organist and Director of Music	David Stratkauskas

ABOUT THE SERVICE

This evening's service is a sequence of readings, hymns, and choral music exploring some of the themes of Advent—darkness, light, despair, hope, and justice—and how these are reflected in the oldest stories and wisdom of the Bible, in the prophetic voice, in the stories of John the Baptist and of the birth of the Son of God, and in the cycle of life itself. The cycle of the church year mirrors that cycle of life: now, at the beginning of Advent, we find ourselves both at an end and at a beginning, waiting and hoping, yet knowing that Redemption will come—yet again—a reminder of the persistence of Love in spite of everything.

The O Antiphons, around which this service is structured, date back at least to the eighth century, and accompany the *Magnificat* at Vespers on the last seven days of Advent. They draw from the messianic hopes of the Old Testament, to express the longing for the coming of the Christ.

ABOUT THE ART

The art accompanying the Advent Procession comes from the series Ruins by Cornelia van Voorst. These are studies of small sections of cities bombed during the Second World War. As 2025 saw the 80th anniversary of the bombing of Dresden, Hiroshima, and Nagasaki, we are once again confronted with the destruction of cities and the suffering of civilians—in recent years in Syria, Ukraine, and Gaza. Closer to home, we face economic uncertainty, the long shadow of the pandemic, rising authoritarian pressures, and the urgent reality of climate change. These conditions naturally give rise to anxiety and grief, yet they also call us to hope. Scripture tells us that when God began to create, the earth was “formless,” a word that can also mean “ruins” or “rubble.” From the very beginning, God's Spirit hovers over what is unstable and uncertain, drawing light out of darkness to bring forth new life. In the same way, we are invited to be co-creators with Christ, called to hope, to work, to love, and as the piece of art at the last station reminds us- to keep the light of life growing even when it is hard to see our way ahead.

- Cornelia van Voorst

ORDER OF SERVICE

¶ *At the sounding of the bell, please stand and face the back of the church for:*

INTROIT

ARISE, SHINE, for your light has come,
and the glory of the Lord has dawned upon you.
For behold, darkness covers the land; deep gloom enshrouds the peoples.
Arise, shine for your light has come, God's glory is upon you.

But over you the Lord shall rise, and God's glory will appear upon you.
Nations will stream to your light and kings to the brightness of your dawning.
Arise, shine for your light has come, God's glory is upon you.

Your gates will always be open; by day or night they will never be shut.
They will call you, the city of the Lord, the Zion of the Holy One of Israel.
Arise, shine for your light has come, God's glory is upon you.

Violence will no more be heard in your land, ruin or destruction within your borders.
You will call your walls salvation and all your portals praise.
The sun will no more be your light by day;
By night you will not need the brightness of the moon.
Arise, shine for your light has come, God's glory is upon you.

Text: Isaiah 60.1-3, 11a, 14c, 18-19. Music: David Stratkauskas (c. 2011)

THE BIDDING

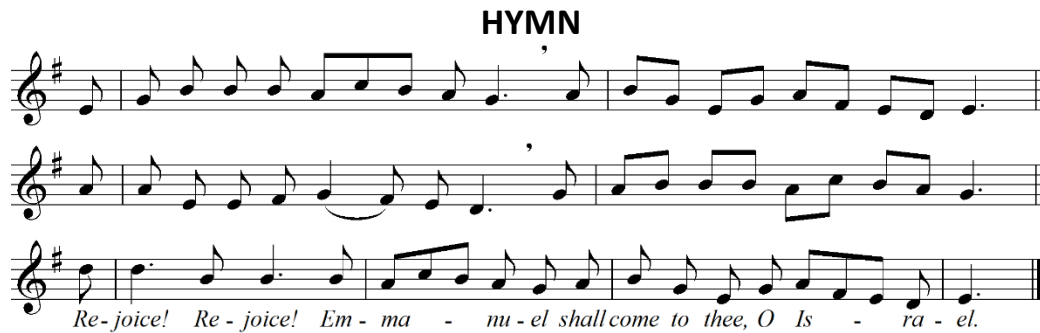
Officiant: In the name of God, who has delivered us from the dominion of darkness, and transferred us to the kingdom of God's beloved Son, we welcome you: grace to you and peace.

We are gathered together to proclaim and receive in our hearts the good news of the coming of God's kingdom, and so prepare ourselves to celebrate with confidence and joy the birth of our Lord and Saviour Jesus Christ.

Let us then so celebrate this coming with our carols and hymns of praise, that our lives may be charged with his life; that we may bear witness to his glory and so bring light to those who sit in darkness.

All: **May God guide us in the way of peace, give light to those who sit in darkness, and kindle in us the fire of God's love.**
Amen. Come Lord Jesus.

¶ Please remain standing to sing:



O COME, O COME, Emmanuel!
Redeem thy captive Israel,
That into exile drear is gone
Far from the face of God's dear Son.
*Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.*

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.

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

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

O come, O come, Adonaì,
Who in thy glorious majesty
From that high mountain clothed with awe
Gavest thy folk the elder law.

Text: Latin, 9th-century, tr. J. M. Neale (1818-1866)
Music: VENI EMMANUEL (15th-century); Descant D. Willcocks (1919-2015)

¶ Please be seated.

Sequence I

THE ETERNAL

O Sapientia

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.

READING

Ecclesiasticus 24.3-9

I CAME FORTH from the mouth of the Most High, and covered the earth like a mist. I dwelt in the highest heavens, and my throne was in a pillar of cloud. Alone I compassed the vault of heaven and traversed the depths of the abyss. Over waves of the sea, over all the earth, and over every people and nation I have held sway. Among all these I sought a resting-place; in whose territory should I abide?

Then the Creator of all things gave me a command, and my Creator chose the place for my tent. He said, "Make your dwelling in Jacob, and in Israel receive your inheritance." Before the ages, in the beginning, he created me, and for all the ages I shall not cease to be.

ANTHEM

O VIRTUS sapientiae,,
que circuiens circuisti.
comprehendendo omnia
in una via que habet vitam,
tres alas habens,
quarum una in altum volat
et altera de terra sudat
et tertia undique volat.
Laus tibi sit, sicut te decet,
O Sapientia

*O energy of Wisdom!
Whirling, you encircle
and embrace everything
in the single way of life
You have three wings:
one soars above into the heights,
one exudes from the earth,
and all about now flies the third.
Praise be to you, as is your due,
O wisdom.*

Text and music: Hildegard of Bingen (1098-1179)

O Adonai

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.

READING

Exodus 3.1-6

MOSES was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, 'I must turn aside and look at this great sight, and see why the bush is not burned up.' When the Lord saw that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.' Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your 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 at God.

¶Please stand to sing the hymn, during which the procession moves to the Side Aisle:

HYMN



BEFORE THE WORLD BEGAN, one Word was there;
grounded in God he was, rooted in care;
by him all things were made, in him was love displayed,
through him God spoke, and said, *'I am for you.'*

Life found in him its source, death found its end;
light found in him its course, darkness its friend.
For neither death nor doubt nor darkness can put out
the glow of God, the shout, *'I am for you.'*

The Word was in the world which from him came;
unrecognised he was, unknown by name;
one with all humankind, with the unloved aligned,
convincing sight and mind, *'I am for you.'*

All who received the Word by God were blessed;
beloved children, they of earth's fond guest.
So did the Word of grace proclaim in time and space
and with a human face, *'I am for you.'*

*Text: John . Bell (b. 1949) Music: INCARNATION, John Bell.
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¶Please be seated.

Sequence II

THE PROMISE

O Radix Jesse

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.

READING

Isaiah 11.1-10

A SHOOT SHALL COME out from the stock 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.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

ANTHEM

TA tender shoot has started
up from a root of grace,
as ancient seers imparted
from Jesse's holy race;
It blooms without a blight,
blooms in the cold bleak winter
turning our darkness into light.

This shoot, Isaiah taught us,
from Jesse's root should spring;
the Virgin Mary brought us
the branch of which we sing:
our God of endless might
gave her this child to save us,
thus turning darkness into light.

Text: Otto Goldschmidt (1829-1907), tr. William Bartholomew (1793-1867)
Music: Kerensa Briggs, (b. 1991)

O Clavis David

O KEY OF DAVID and sceptre of the House of Israel;
you open and no one can shut;
you shut and no one can open:
Come and free the captives from prison,
and break down the walls of death.

READING
Micah 4.1-4

IN DAYS TO COME the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it, and many nations shall come and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the Lord of hosts has spoken.

ANTHEM

O RADIANT DAWN,
Splendour of eternal Light, Sun of Justice,
Come, shine on those who dwell in darkness
and in the shadow of death.

Isaiah had prophesied,
'The people who walked in darkness have seen a great light;
upon those who dwelt in the land of gloom a light has shone.'

O Radiant dawn....

Amen.

Text: O antiphon to the Magnificat on the 21st December. Music: James MacMillan (b. 1959)

¶Please stand to sing, during which the Procession moves to the Nave Platform:

HYMN



"THY KINGDOM COME!" on bended knee
the passing ages pray;
and faithful souls have yearned to see
on earth that kingdom's day.

But the slow watches of the night
not less to God belong;
and for the everlasting right
the silent stars are strong.

And lo, already on the hills
the flags of dawn appear;
gird up your loins, ye prophet souls,
proclaim the day is near:

The day to whose clear shining light
all wrong shall stand revealed,
when justice shall be throned in might,
and every hurt be healed;

When knowledge, hand in hand with peace,
shall walk the earth abroad;
the day of perfect righteousness,
the promised day of God.

Words: Frederick Hosmer (1840-1929)

Music: IRISH, Hymns and Sacred Poems, Dublin, 1749.

¶Please be seated.

Sequence III

THE FORERUNNER

O Oriens

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.

READING

Malachi 3.1-7

SEE, I AM SENDING sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

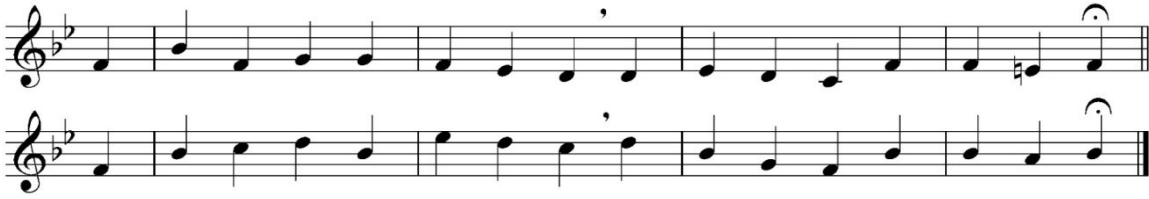
For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

Then I will draw near to you for judgement; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow, and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts.

For I the Lord do not change; therefore you, O children of Jacob, have not perished. Ever since the days of your ancestors you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, 'How shall we return?'

 Please stand to sing:

HYMN



ON JORDAN'S BANK the Baptist's cry
announces that the Lord is nigh.
awake and hearken, for he brings
glad tidings of the King of kings!

Then cleansed be every breast from sin;
make straight the way for God within,
Prepare we in our hearts a home,
where such a mighty guest may come.

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

To heal the sick stretch out thine hand,
and bid the fallen sinner stand;
shine forth, and let thy light restore
earth's own true loveliness once more.

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

Text: Charles Coffin (1676-1749).

Music: WINCHESTER NEW Musicalisches Hand-Buch, Hamburg, 1690; harm. Wm. H. Monk (1823-89), alt.

¶Please be seated.

O Rex gentium

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.

READING

Matthew 3.1-11

IN THOSE DAYS John the Baptist appeared in the wilderness of Judea, proclaiming, ‘Repent, for the kingdom of heaven has come near.’ This is the one of whom the prophet Isaiah spoke when he said, ‘The voice of one crying out in the wilderness: “Prepare the way of the Lord, make his paths straight.” ’

Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many Pharisees and Sadducees coming for baptism, he said to them, ‘You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, “We have Abraham as our ancestor”; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

‘I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire.



Icon. John the Baptist - Desert Angel. 1620s Prokopiychirin (Stroganov School of icon-painting). Tretyakov Gallery, Moscow, Russia.

ANTHEM

U *T QUEANT laxis* [So that our mouths may be opened]
I learned my hands could hold
Rivers of water
And spend them like an everlasting treasure.

Resonare fibris... [to be able to sing]
I saw the waking desert,
The dry wilderness
Suddenly dressed in meadows.

Mira gestorum... [your wonderful deeds]
I heard a virgin's voice
Descending to her wedding in these waters
With the Prince of Life.

Famuli tuorum... [we your servants]
I knew all barrenness and death
Drowned here in the fountains
He has sanctified.

Solve pollute... [absolved of sin]
I touched the deep harps of Jordan
To the contrite world
As sweet as heaven.

Labii reatum. [our sullied lips]

Sancte Johannes

St John, strong Baptist,
Angel before the face of the Messiah,
Desert-dweller, knowing the solitudes that lie
Beyond anxiety and doubt...
Never abandon us.

Sancte Johannes

*Text: Guido d'Arezzo (c. 991-c.1033): 'A Hymn to St John the Baptist' and
Thomas Merton (1915-68), adapted by Nicholas Dakin: St John the Baptist
Music: Cecilia McDowall (b. 1951)*

¶Please stand to sing the hymn, during which the procession moves to the Chancel:

HYMN



How the world longs for your birth,
Bearing news of human worth,
To our labour bring your mirth:
Maranatha, come, Lord, come.

How the earth awaits your seed,
Parched and barren from our greed;
Now to hallow it we need:
Maranatha, come, Lord, come.

How we ache to know your peace;
Wars and weapons still increase;
Bid our fears and hate to cease;
Maranatha, come, Lord, come.

How our minds for healing long,
Broken bodies to be strong,
Wounded hearts to learn your song;
Maranatha, come, Lord, come.

God, who sets your people free,
God, who comes, our flesh to be,
Now we wait, your reign to see:
Maranatha, come, Lord, come.

To our darkness bring your light;
Fill our longing eyes with sight.
In our lives shine ever bright:
Maranatha, come, Lord, come.

Words: Anna Briggs (b. 1947), © (1840-1929)

Music: NUN KOMM, DER HEIDEN HEILAND, Plainsong, adapted J. Walther (1496-1570) and J. S. Bach (1685-1750)

¶Please remain standing for the Gospel procession during the singing of the seventh O antiphon.

Sequence IV

THE INCARNATION

O Emmanuel



EMMANUEL, our King and lawgiver,
hope of the nations and their Saviour:
Come and save us, O Lord our God.

READING

Luke 1.26-38

God be with you.

All: **And also with you.**

A reading from the Holy Gospel according to Luke.

All: **Glory to you, O Christ.**

IN THE SIXTH MONTH the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, 'Greetings, favoured one! The Lord is with you.' 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 favour 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 for ever, 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.

This is the Gospel of the Christ.

All: **Praise to you, O Christ.**

¶Please be seated once the Gospel has returned from the midst of the congregation.
The choir sings:

MOTET

Богородице Дево, радуйся,
Благодатная Марие, Господь с тобою.
Благословена ты в женах,
и благословен плод чрева твоего,
яко Спаса родила еси душ наших.

Rejoice, virgin mother of God,
Mary, full of grace, the Lord is with you.
Blessed are you among women,
and blessed is the fruit of your womb,
for you have borne the Savior of our souls.

Text: Luke 1.28, 42.

Music: Sergei Rachmaninoff (1873-1943).



The Annunciation, c. 1434/1436, Jan van Eyck (c 1390-1441)

Prayers

¶ *Please remain sitting, kneel, or stand as is your custom for prayer.*

Prayers will be offered concluding with:

...O God, as we enter this holy time of Advent,
may we rejoice with all the saints in heaven and on earth
in the hope of the Word made flesh, Jesus Christ,
through whom we pray for the coming of the kingdom
using the words Jesus taught us, saying:

**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 who 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.**

**All: Blessed be the Lord, the God of Israel,
who has come to his people and set them free.**

Hosanna to the Son of David.

Blessed is he who comes in the name of the Lord.

All: Hosanna in the highest.

Blessed is the coming kingdom of our father David.

All: Hosanna in the highest.

Blessed be the name of the Lord,

All: now and for ever. Amen.

¶ *The choir concludes the prayers:*

SANCTUS, sanctus, sanctus,
Dominus Deus Sabaoth.

*Holy, holy, holy,
Lord God of Sabaoth.*

Pleni sunt caeli et terra gloria tua.
glory.

Heaven and earth are full of your

Hosanna in excelsis.

Hosanna in the highest.

Text: from the Ordinary of the Mass. Music: Imogen Holst (1907-1984).

¶ Please stand to sing the hymn; the procession moves to the High Altar:

HYMN



LET ALL MORTAL flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly-minded,
For with blessing in his hand,
Christ our God to earth descendeth
Our full homage to demand.

King of kings, yet born of Mary,
As of old on earth he stood,
Lord of lords, in human vesture,
In the body and the blood:
He will give to all the faithful
His own self for heavenly food.

Rank on rank the host of heaven
Spreads its vanguard on the way,
As the Light of light descendeth
From the realms of endless day,
That the powers of hell may vanish
As the darkness clears away.

At his feet the six-wingèd seraph,
Cherubim with sleepless eye,
Veil their faces to the presence,
As with ceaseless voice they cry:
Alleluya, Alleluya,
Alleluya, Lord most high!

Text: Liturgy of St James

Music: PICARDY French Carol, possibly 17th-century. Descant: Patrick Wedd (1948-2019).

Sequence V

THE COMING AGAIN

¶ *Please be seated.*

READING

from The Revelation of St John, chapters 21 and 22

THEN I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, 'See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.'

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever.

And he said to me, (. . .) 'See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end.' The Spirit and the bride say, 'Come.' And let everyone who hears say, 'Come.' And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift. The one who testifies to these things says, 'Surely I am coming soon.'

Amen. Come, Lord Jesus.

ANTHEM

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 savèd 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,
Is coming soon
For Christ is coming soon.

E'en so Lord Jesus quickly come
And night shall be no more
They need no light, no lamp, nor sun
For Christ will be their All!

Text: Rev. 22, adapted by Ruth Manz
Music: Paul Manz (1919-2009)

Christ, anointed of God,
Whose coming was foretold by the prophets,
come to us as the Prince of Peace:

All: Come Lord Jesus.
Holy One of God,
greeted and acclaimed by John the Baptist,
come to the earth in joy and judgement:

All: Come Lord Jesus.
Son of the Most High,
announced by an Angel to Mary,
come to rule over your people for ever:

All: Come Lord Jesus.
Light of the world,
light that darkness cannot quench,
come and open our eyes to your glory:

All: Come Lord Jesus.

¶ Please remain seated as the choir sings and the candle bearers move to the seven O antiphon stations:

We long for your coming, O Wisdom; we long for your coming O Lord.
Come and teach us the way of understanding: you are the living word.

We long for you, O Lord and Ruler; we long for your coming O Lord,
Come and stretch out your arms and redeem us; you are the living word.

We long for you, O Root of Jesse; we long for your coming, O Lord.
Come to deliver us and do not tarry; you are the living word.

We long for you, O Key of David; we long for your coming, O Lord.
Come and bring forth the captive from his prison, who sits in the shadow of death.

O Dawn of the East, we long for your coming, O Lord.
Come and lighten those who sit in darkness and in the shadow of death.

We long for you, O King of the Gentiles; we long for your coming, O Lord.
Come and deliver man whom you formed out of the dust of the earth.

O Emmanuel! When will you come?
Come to save us, O Lord our God.

Tomorrow I will come.

Text: from the 7 Advent Antiphons, with additional lyrics by Joanna Forbes L'Estrange (b. 1971)

Music: Joanna Forbes L'Estrange

¶Please stand for:

THE BLESSING

Christ, the Sun of Righteousness shine upon you,
scatter the darkness from before your path,
and make you ready to meet him when he comes in glory;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All: Amen.

¶Please remain standing to sing the final hymn, as the Procession makes their way to the back of the church:

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!

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!

*Text: J. Cennick (1718-1755), C. Wesley (1707-1788) and M. Madan (1726-1790)
Music: Helmsley attrib. to Martin Madan.*

ORGAN VOLUNTARY

Nun komm der Heiden Heiland (BWV 661) J. S. Bach (1685-1750)

Advent & Christmas at St John the Divine



Saturday Dec 6th 7:30pm

Christmas with Octet Victoria and Victoria Baroque

Victoria Baroque joins the professional vocal ensemble Octet Victoria in a program of music by Bach, Buxtehude, and their friends that will bring both joy and tenderness to your festive season

Sunday December 14th 4.30pm

Christmas Blues

A simple service offering comfort and shared space for those who might not be feeling as festive as others.

Sunday December 21st 7pm

The Carol Service

The traditional service of lessons and carols for Christmas, with carols new and old sung by The Choristers of St. John the Divine, and favourites for all to sing.

Christmas Eve – December 24th

4pm All Age Celebration of the Nativity Story

Children are invited to participate in the telling of the Christmas Story in word and song

10pm Midnight Mass

The festive Christmas Eve Communion Service, with music led by the Choristers of St John the Divine and sermon by the Rev'd Dr. John Thatamanil.

Christmas Day – December 25th 10am

Holy Communion

Christmas morning mass, with organ-led carols and sermon.

Every Sunday

8am • BCP Communion

10am • Parish Eucharist

4.30pm • Choral Evensong (from January 11th)

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