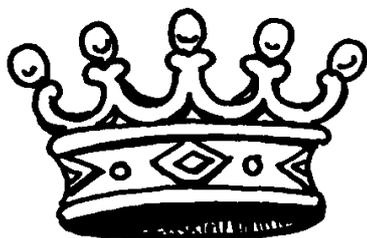


EMMANUEL COLLEGE CAMBRIDGE



THE KING AND HIS KINGDOM

A Service for Advent

6.30 p.m. Tuesday 8th December 2020

Looking Forward to the Coming of the King

The Old Testament is suffused with the expectation of a coming king in whom God's promises to David would be fulfilled. This hope for an everlasting rule of David's line expands into a messianic hope for a kingdom of divine righteousness and justice. Christians read this hope as being fulfilled in Jesus, who both at his birth and his death was hailed as King of the Jews. The kingdom that Jesus announced is both one which we must wait for, but also one that is already among us.

Before the service there shall be played:

Nun komm, der Heiden Heiland BWV 599J S Bach (1685–1750)

*Emmanuel College Chapel Choir
is conducted by Peter Foggitt, Director of Chapel Music*

*The organ is played by
Mark Zang and James Mitchell, Organ Scholars*

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ORDER OF SERVICE

The choir sings

Advent Prose

*Drop down, ye heavens, from above,
and let the skies pour down righteousness.*

Be not wroth very sore, O Lord,
neither remember iniquity forever:
Thy holy cities are a wilderness,
Sion is a wilderness, Jerusalem a desolation:
Our holy and our beautiful house, where our fathers praised thee.

We have sinned, and are as an unclean thing,
and we all do fade as a leaf:
and our iniquities, like the wind, have taken us away;
thou hast hid thy face from us:
and hast consumed us, because of our iniquities.

Ye are my witnesses, saith the Lord,
and my servant whom I have chosen;
that ye may know me and believe me: I even I, am the Lord,
and beside me there is no Saviour:
and there is none that can deliver out of my hand.

Comfort ye, comfort ye my people,
my salvation shall not tarry:
I have blotted out as a thick cloud thy transgressions:
Fear not, for I will save thee: for I am the Lord thy God,
the Holy One of Israel, thy Redeemer.

Gregorian Chant (Anonymous)

The Bidding

The Dean to introduce the service

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, 'Where is the child who has been born king of the Jews?'

Matthew 2.1–2

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

Eternal Father,
whose Son Jesus Christ ascended to the throne of heaven
that he might rule over all things as Lord and King:
keep the Church in the unity of the Spirit
and in the bond of peace,
and bring the whole created order to worship at his feet;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen**

The Collect for Christ the King

¶ A Young Woman Shall Conceive 1

The choir sings the antiphon as the first candle is lit

O virgin of virgins: how shall this be?
for none before thee was any like thee, nor shall there be after.
Women of Jerusalem, why marvel ye at me?
The thing which ye behold is a divine mystery.

Reading

A reading from the Prophet Isaiah

(Isaiah 7.1–2, 10–16)

In the days of Ahaz son of Jotham son of Uzziah, king of Judah, King Rezin of Aram and King Pekah son of Remaliah of Israel went up to attack Jerusalem, but could not mount an attack against it. When the house of David heard that Aram had allied itself with Ephraim, the heart of Ahaz and the heart of his people shook as the trees of the forest shake before the wind.

Again the Lord spoke to Ahaz, saying, Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the Lord to the test. Then Isaiah said: 'Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall

name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.

The Dean introduces a period of reflection

Carol

The choir sings

Pulchra es amica mea, suavis et decora filia Jerusalem.	<i>Thou art beautiful, my love, a sweet and comely daughter of Jerusalem.</i>
Pulchra es, amica mea, suavis et decora sicut Jerusalem, terribilis ut castrorum acies ordinata.	<i>Thou art beautiful, my love, sweet and comely as Jerusalem, terrible as an army arrayed for battle.</i>
Averte oculos tuos a me, quia ipsi me avolare fecerunt.	<i>Turn thine eyes away from me, for they make me to flee away.</i>

Vespro della Beata Vergine (1610), Song of Songs Claudio Monteverdi (1567–1643)

The Assistant Chaplain says

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

Collect for the Fourth Sunday of Advent

¶ A Righteous Branch for David

2

The choir sings the antiphon as the second candle is lit

O Root of Jesse, who standest for an ensign of the people,
at whom kings shall shut their mouths,
whom the Gentiles shall beseech;
come and set us free, delay no longer.

A reading from the Prophet Jeremiah

(Jeremiah 23.1–6)

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore, thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: 'The Lord is our righteousness.'

The Dean introduces a period of reflection

Carol

The choir sings

Quem pastores laudavere,
quibus angeli dixere,
absit vobis jam timere,
natus est rex gloriæ.

Ad quem reges ambulabant,
aurum, thus, myrrham portabant,
immolabant hæc sincere
Leoni victoriæ.

Exultemus cum Maria
In cœlesti heirarchia
Natum promat voce pia
Laus honor et gloria.

Christo regi, Deo nato,
per Mariam nobis dato,
merito resonet vere
Dulci cum melodia.

*While their flocks the shepherds tended
Heavenly hosts to earth descended
Singing, with all voices blended,
'Fear not, Christ is born today.'*

*Eastern Seers rich gifts had wrought
Him
Gold, Frankincense, myrrh they brought
Him
Guided by a Star, they sought Him
Prince of Life and Victory*

*On that Child with Mary gazing,
Join ye Christians all in raising
Songs to Him, whom Heaven is
praising,
God incarnate come to men*

*From this day's first dawn to even
Praise to Christ our King be given*

	<i>By all Earth, and all in Heaven, In our sweetest, loftiest strain.</i>
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*German 14th Century
Translated by John Fulton (19th Century)*

Johann Herman Schein (1586–1630)

The Assistant Chaplain says

Almighty Father,
whose will is to restore all things
in your beloved Son, the King of all:
govern the hearts and minds of those in authority,
and bring the families of the nations,
divided and torn apart by the ravages of sin,
to be subject to his just and gentle rule;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.** *Collect for the Third Sunday before Advent*

¶ The Reign of the Coming King

3

The choir sings the antiphon as the third candle is lit

O Dayspring, Splendour of the eternal Light,
and Sun of Justice;
come and enlighten them that sit in darkness
and the shadow of death.

Reading

A reading from the prophet Isaiah

(Isaiah 9.1–7)

But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

The people who walked in darkness
have seen a great light;
those who lived in a land of deep darkness –
on them light has shined.
You have multiplied the nation,
you have increased its joy;
they rejoice before you
as with joy at the harvest,

as people exult when dividing plunder.
 For the yoke of their burden,
 and the bar across their shoulders,
 the rod of their oppressor,
 you have broken as on the day of Midian.
 For all the boots of the tramping warriors
 and all the garments rolled in blood
 shall be burned as fuel for the fire.
 For a child has been born for us,
 a son given to us;
 authority rests upon his shoulders;
 and he is named
 Wonderful Counsellor, Mighty God,
 Everlasting Father, Prince of Peace.
 His authority shall grow continually,
 and there shall be endless peace
 for the throne of David and his kingdom.
 He will establish and uphold it
 with justice and with righteousness
 from this time onwards and for evermore.
 The zeal of the Lord of hosts will do this.

The Dean introduces a period of reflection

Carol

All remain seated for the choir to sing

<p> <i>In dulci jubilo</i> Let us our homage shew: Our heart's joy reclineth <i>in praesepio,</i> and like a bright star shineth <i>matris in gremio.</i> <i>Alpha es et O!</i> <i>O Jesu parvule!</i> I yearn for thee alway; Hear me, I beseech thee, <i>O puer optime;</i> My prayer let it reach thee, <i>O princeps gloriae!</i> <i>Trahe me post te!</i> </p>	<p> <i>O Patris caritas!</i> <i>O nati lenitas!</i> Deeply were we stained <i>Per nostra crimina,</i> but thou hast for us gainèd <i>Coelorum gaudia.</i> O that we were there! <i>Ubi sunt gaudia,</i> if they be not there? There are angels singing <i>Nova cantica,</i> And there the bells are ringing, <i>In Regis curia.</i> O that we were there! </p>
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Fourteenth Century German carol translated by Robert Lucas de Pearsall (1795–1856)

The Assistant Chaplain says

Almighty God,
in the birth of your Son
you have poured on us the new light of your incarnate Word,
and shown us the fullness of your love:
help us to walk in his light and dwell in his love
that we may know the fullness of his joy;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**
Christmas

Collect for the Second Sunday of

¶ The Kingdom is Like a Wedding Feast 4

The choir sings the antiphon as the fourth candle is lit

O Wisdom, who art come out of the mouth of the most High,
reaching from end to end mightily,
sweetly ordering all things;
come and teach us the way of prudence.

Reading

A reading from the Gospel according to St Matthew

(Matthew 25.1–13)

[Jesus said,] ‘Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, “Look! Here is the bridegroom! Come out to meet him.” Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, “Give us some of your oil, for our lamps are going out.” But the wise replied, “No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.” And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, “Lord, lord, open to us.” But he replied, “Truly I tell you, I do not know you.” Keep awake therefore, for you know neither the day nor the hour.

The Dean introduces a period of reflection

Carol

The choir sings

Wachet auf; ruft uns die Stimme der Wächter sehr hoch auf der Zinne,	Awake, calls the voice to us of the watchmen high up in the tower;
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wach auf, du Stadt Jerusalem!
Mitternacht heißt diese Stunde;
sie rufen uns mit hellem Munde:
Wo seid ihr klugen Jungfrauen?
Wohlauf, der Bräut'gam kömmt!
Steht auf, die Lampen nehmt!
Halleluja! Macht euch bereit
zu der Hochzeit;
ihr müsset ihm entgegengehn!

Zion hört die Wächter singen;
das Herz tut ihr vor Freude springen;
sie wachet und steht eilend auf.
Ihr Freund kommt vom Himmel prächtig,
von Gnaden stark, von Wahrheit
mächtig;
ihr Licht wird hell, ihr Stern geht auf.
Nun komm, du werthe Kron,
Herr Jesu, Gottes Sohn!
Hosianna! Wir folgen all
zum Freudensaal
und halten mit das Abendmahl.

Gloria sei dir gesungen
mit Menschen- und mit englischen
Zungen,
mit Harfen und mit Zimbeln schon.
Von zwölf Perlen sind die Pforten
an deiner Stadt, sind wir Konsorten
der Engel hoch um deinen Thron.
Kein Aug hat je gespürt,
kein Ohr hat mehr gehört
solche Freude. Des sind wir froh,
io, io,
ewig *in dulci jubilo*.

*awake, you city of Jerusalem.
Midnight the hour is named;
they call to us with bright voices;
where are you, wise virgins?
Indeed, the Bridegroom comes;
rise up and take your lamps,
Alleluia! Make yourselves ready
for the wedding,
you must go to meet Him.*

*Zion hears the watchmen sing,
her heart leaps for joy within her,
she wakens and hastily arises.
Her glorious Friend comes from heaven,
strong in mercy, powerful in truth,
her light becomes bright, her star rises.
Now come, precious crown,
Lord Jesus, the Son of God!
Hosanna! We all follow
to the hall of joy
and hold the evening meal together.*

*Let Gloria be sung to You
with mortal and angelic tongues,
with harps and even with cymbals.
Of twelve pearls the portals are made,
In Your city we are companions
Of the angels high around Your throne.
No eye has ever perceived,
no ear has ever heard
such joy as our happiness,
io, io,
eternally in dulci jubilo!*

Philipp Nicolai (1566–1608)

*Philipp Nicolai (1566–1608)
Arranged by J S Bach (1685–1750)*

The Assistant Chaplain says

O Lord our God, make us watchful and keep us faithful
as we await the coming of your Son our Lord;
that when he shall appear,
he may not find us sleeping in sin
but active in his service and joyful in his praise;

through Jesus Christ our Lord. **Amen.**
Sunday

Post Communion Prayer for Advent

¶ The Kingdom of Forgiveness

5

The choir sings the antiphon as the fifth candle is lit

O Adonai, and Leader of the house of Israel,
who didst appear to Moses in a flame of fire in the bush,
and in Sinai didst give the Law;
come and redeem us with a mighty arm.

Reading

A reading from the Letter of St Paul to the Colossians

(Colossians 1.11–20)

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers – all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

The Dean introduces a period of reflection

Carol

The choir sings

Let all mortal flesh keep silence, and stand with fear and trembling:
for the King of kings and Lord of lords, Christ our God,
cometh forth to be our oblation, and to be given for Food to the faithful.
Before him come the choirs of angels, with every principality and power:
the Cherubim with many eyes, and wingèd Seraphim,
who veil their faces as they shout triumphantly the hymn: *alleluia!*

The Liturgy of St James

Edward Cuthbert Bairstow (1874–1946)

The Assistant Chaplain says

God our creator,
who in the beginning
commanded the light to shine out of darkness:
we pray that the light of the glorious gospel of Christ
may dispel the darkness of ignorance and unbelief,
shine into the hearts of all your people,
and reveal the knowledge of your glory
in the face of Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen**

Collect for the Fourth Sunday of Epiphany

¶ Emmanuel, God with Us

6

The choir sings the antiphon as the sixth candle is lit

O Emmanuel, our king and lawgiver,
the desire of all nations, and their salvation:
come and save us, O Lord our God.

Reading

A reading from the Gospel according to St Matthew

(Matthew 1.18–2.2)

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.' All this took place to fulfil what had been spoken by the Lord through the prophet:

'Look, the virgin shall conceive and bear a son,
and they shall name him Emmanuel',

which means, 'God is with us.' When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, 'Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.'

The Dean introduces a period of reflection

Carol

The choir sings

Bethlehem Down

'When He is King we will give him the King's gifts,
Myrrh for its sweetness, and gold for a crown,
Beautiful robes', said the young girl to Joseph
Fair with her first-born on Bethlehem Down.

Bethlehem Down is full of the starlight
Winds for the spices, and stars for the gold,
Mary for sleep, and for lullaby music
Songs of a shepherd by Bethlehem fold.

When He is King they will clothe Him in grave-sheets,
Myrrh for embalming, and wood for a crown,
He that lies now in the white arms of Mary
Sleeping so lightly on Bethlehem Down.

Here He has peace and a short while for dreaming,
Close-huddled oxen to keep Him from cold,
Mary for love, and for lullaby music
Songs of a shepherd by Bethlehem fold.

Bruce Blunt (1899–1957)

Peter Warlock (1894–1930)

The Assistant Chaplain says

All praise to you,
almighty God and heavenly king,
who sent your Son into the world
to take our nature upon him
and to be born of a pure virgin:
grant that, as we are born again in him,
so may he continually dwell in us
and reign on earth as he reigns in heaven,
now and forever. **Amen**

Post Communion Prayer for

Carol

The choir sings

Veni, veni, Emmanuel
Captivum solve Israel,
Qui gemit in exilio,
Privatus Dei Filio.
*Gaude! Gaude! Emmanuel
Nascetur pro te, Israel!*

Veni, O Sapientia,
Quae hic disponis omnia,
Veni, viam prudentiae
Ut doceas et gloriae.

Veni, veni, Adonai,
Qui populo in Sinai
Legem dedisti vertice
In maiestate gloriae.

Veni, O Jesse virgula,
Ex hostis tuos ungula
De specu tuos Tartari
Educ et antro barathri.

Veni, clavis Davidica,
Regna reclude caelica,
Fac iter tutum superum,
Et claude vias inferum.

Veni, veni, O Oriens,
Solare nos adveniens,
Noctis depelle nebulas,
Dirasque mortis tenebras.

Veni, veni, Rex Gentium,
Veni, Redemptor omnium,
Ut salvas tuos famulos,
Peccati sibi conscios.

*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 Wisdom from on high!
Who madest all in earth and sky,
Creating man from dust and clay:
To us reveal salvation's way*

*O come, O come Adonai,
Who in thy glorious majesty
From Sinai's mountain, clothed with
awe,
Gavest thy folk the ancient law*

*O come, thou Root of Jesse! Draw
The quarry from the lion's claw;
From those dread caverns of the
grave,
From nether hell, thy people save.*

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

*O come, O come, thou Dayspring
bright!
Pour on our souls thy healing light;
Dispel the long night's lingering
gloom,
And pierce the shadows of the tomb*

O come, thou King of nations! Show

*Thy kingly reign on earth below;
Thou Corner-stone, uniting all,
Restore the ruin of our fall.*

*Cologne 1710, based on the
ancient Advent antiphons*

*Melody 'adapted from a French missal'
by Thomas Helmore (1811–90)*

College Prayer

The Dean says

Most loving God,
father of our Lord Jesus Christ,
whose birth transformed our humanity,
look graciously upon this
College of Emmanuel, God with us,
and grant that the power of his divinity
may here transfigure knowledge into wisdom
and achievement into service,
for the sake of him who laid down his life,
the same Jesus Christ, our Lord. **Amen.**

The Blessing

The Dean says

May God the Father,
who loved the world so much that he sent his only Son,
give you grace to prepare for life eternal.

May God the Son,
who comes to us as redeemer and judge,
reveal to you the path from darkness to light.

May God the Holy Spirit,
by whose working the Virgin Mary conceived the Christ,
help you bear the fruits of holiness.

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Organ Voluntary

Suite Médiévale, Op 56: V Acclamations

Jean Langlais (1907–1991)