St Edmundsbury Cathedral

Advent Carol Service



Sunday 29 November 2026
5.00 pm

Welcome to St Edmundsbury Cathedral

St Edmundsbury Cathedral is Suffolk's Cathedral. It is a place of worship and mission; a place of welcome and hospitality, serving the Diocese, County and beyond. Rooted in the foundation of the ancient Abbey of St Edmund, we hold our Benedictine principles close. Built on that heritage, the Cathedral today continues to proclaim the Christian faith through our work in worship, mission, hospitality and sustainability, underpinned by our values of faith, welcome, compassion and confidence.

St Edmundsbury Cathedral is part of the **Inclusive Church** Network. As such, we believe in a church which celebrates and affirms every person and does not discriminate on grounds of age, disability, economic power, ethnicity, gender, gender identity, learning disability, mental health, neurodiversity, or sexuality.

St Edmundsbury Cathedral is committed to the **safeguarding**, care and nurture of everyone within our community. If you have any concerns about your own or another's welfare, please contact our Cathedral Safeguarding Officer, Tanya Dawson, at tanyadawson@stedscathedral.org or on 07736 994036. Alternatively, you can speak to any of the clergy or wardens on duty.

St Edmundsbury Cathedral is committed to **environmental action** and is a 'Fairtrade Cathedral'. This order of service is printed on recycled paper.

To assist you at today's service, please take note of the following information.

Accessibility

- An induction loop system is in operation.
- The order of service indicates whether to sit, stand or kneel. However, please feel free to do whichever is most comfortable for you.
- Large-print orders of service are available.

Photography, Filming and Live-streaming

- For safeguarding reasons, members of the public are not permitted to take photographs or video recordings during the service.
- Please note that this service will be livestreamed on YouTube. If you do not want to appear in this please inform a warden or verger.
- Photographs, video or livestream footage in which you may appear could be used by the Cathedral at any time and appear in the public domain including social media.
- Please ensure your mobile phones are turned to silent.

Advent

Advent is a season of expectation and anticipation as we seek to prepare ourselves, our hearts and minds, to celebrate the coming ('adventus') of Christ in the Incarnation at Christmas and his final advent at the end of time. We are invited, in this season, to enter into the hopes and yearnings of God's people across the ages and to recognise both the darkness of our world and the light that shines within it.

At the heart of this service are the ancient 'O Antiphons', among the oldest treasures of the Church's Advent tradition. Dating from at least the eighth century, these seven short prayers were originally sung at Vespers during the final days before Christmas, each one addressing Christ through a different title drawn from the Scriptures: O Wisdom, O Lord, O Root of Jesse, O Key of David, O Dayspring, O King of the Nations, and O Emmanuel. Together they express humanity's deepest longing for God's presence and salvation.

To accompany them this evening, we draw upon the sonnets of Malcolm Guite. Written as meditations on each antiphon, these contemporary poems explore their imagery with imagination, depth, and theological insight. Guite's words help us hear these ancient prayers afresh, finding in them not merely echoes of the past but a living voice that speaks to our present hopes, fears, and expectations.

As we move through the Cathedral during this service, we make a physical journey that reflects the spiritual journey of Advent itself. Beginning in darkness, we travel through this sacred space by candlelight, accompanying the unfolding sequence of the antiphons as they lead us ever closer to the mystery of the Incarnation. With each station, each reading, and each song, the light grows, until at last we gather in a brighter place, anticipating the coming of Christ, the Dayspring from on high, who scatters the shadows of sin and death and illumines all creation with the radiance of his presence.

As we begin our Advent journey today, we are particularly pleased to welcome people from the parishes across the county to this, the Mother Church of the Diocese. In particular, we welcome people from Thingoe Deanery, this service forming part of Bishop Joanne's visit to the Deanery.

May the God of peace make us holy, ready for the coming of our Lord Jesus Christ. And in this season of waiting, may we hear anew the promise at the heart of Advent: that the One for whom we wait is already drawing near.

Changing Language

The texts said and sung in this service include a mixture of contemporary and ancient language. We are very aware that, over time, language changes. Where possible, within the limits of what is permitted and without detracting from the author's original intent, small adaptations may have been made. Nevertheless, there can still be times when we feel uncomfortable with it.

Texts within this service, taken from the Hebrew Scriptures and the Christian New Testament, address Christ as the hope of Israel and its redeemer, fulfilment of the promises made by the Hebrew prophets. We recognise that this language may seem insensitive in the current times. They do not signify a particular stance in relation to the conflict in Gaza. The texts are part of the long tradition in which we pray, this evening, for the coming of Jesus to bring an end to all hatred, terror, violence and pain.

Organ music before the service

played by Theodore Maher-Williams, Organ Scholar

Kyrie, Gott Heiliger Geist BWV 671
Wachet auf, ruft uns die Stimme BWV 645
J. S. Bach, 1685-1750

Chorale Prelude on 'Christe Redemptor Omnium
C. H. H. Parry, 1848-1918

played by Richard Cook, Assistant Director of Music

Trio super: Nun komm, der Heiden Heiland BWV 660
Nun komm, der Heiden Heiland BWV 659
J. S. Bach, 1685-1750

The Order of Service

¶ *The Gathering*

The Dean gives

The Welcome

After the welcome, the Cathedral turns to darkness. Everyone remains seated while congregational candles are lit and Theodore Maher-Williams, Organ Scholar, plays

Es ist ein Ros' entsprungen, Op. 122, No. 8
Johannes Brahms, 1833-1897

All remain seated as the choir and clergy assemble in the Edmund Chapel to sing

The Anthem

Comfort ye, comfort ye my people, saith your God.
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;
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.

Words: Isaiah 40.1-5
Music: Theodore Maher-Williams, b. 2002
World premiere, written for
St Edmundsbury Cathedral Choir

All stand to sing

The Hymn

During the hymn the procession moves to the north aisle.

Choir

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

All

Begotten of no human will,
but of the Spirit, thou art still
the Word of God, in flesh arrayed,
the Saviour, now to us displayed.

From God the Father he proceeds,
to God the Father back he speeds,
runs out his course to death and hell,
returns on God's high throne to dwell.

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

Thy cradle here shall glitter bright,
and darkness glow with new-born light,
no more shall night extinguish day,
where love's bright beams their power display.

O Jesu, virgin-born, to thee
eternal praise and glory be,
whom with the Father we adore
and Holy Spirit, evermore. Amen.

Words: St Ambrose, c. 340-397
tr J. M. Neale, 1818-1866 and others
Music: Puer Nobis Nascitur,
Melody adapted by Michael Praetorius, 1571-1621
harmonised by G. R. Woodward, 1848-1934

All remain standing as the Bishop leads

The Bidding

Now is the time for us to wake out of sleep, for deliverance is nearer to us than it was when first we believed. It is far on in the night; day is near. Let us therefore cast off the deeds of darkness and put on the armour of light.

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you

All **and also with you.**

Dear friends in Christ, we enter today the season of Advent, a season full of hope and expectation. In the days ahead, the Gospel calls us to 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 the Spirit, in the bread of the Eucharist, in the joy of human lives that are shared; a coming we wait for when God gathers up all things in Christ. So in this holy season, let us reflect on the coming of Christ who brings light to the world. Let us leave behind the darkness of sin, walk in the light that shines on our path, and renew within ourselves the hope of glory to which he beckons us. As we turn towards the light, let us have 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.

A short time of silent prayer is kept, after which the Bishop prays

Almighty God,
give us grace to cast away the works of darkness
and to put on the armour of light,
now in the time of this mortal life,
in which your Son Jesus Christ came to us in great humility;
that on the last day,
when he shall come again in his glorious majesty
to judge the living and the dead,
we may rise to the life immortal;
through him who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

¶ *O Sapientia*

All sit as a cantor sings

The Antiphon

O Wisdom, coming forth from the mouth of the Most High,
reaching from one end to the other mightily,
and sweetly ordering all things:
Come and teach us the way of prudence.

cf Ecclesiasticus 24.3; Wisdom 8.1

All remain seated as James Stark, Head Verger, reads

The First Reading

For the Lord gives wisdom;
  from his mouth come knowledge and understanding;
he stores up sound wisdom for the upright;
  he is a shield to those who walk blamelessly,
guarding the paths of justice
  and preserving the way of his faithful ones.
Then you will understand righteousness and justice
  and equity, every good path;
for wisdom will come into your heart,
  and knowledge will be pleasant to your soul.

Proverbs 2.6-10, NRSV

All remain seated for

The Sonnet

I cannot think unless I have been thought,
Nor can I speak unless I have been spoken.
I cannot teach except as I am taught,
Or break the bread except as I am broken.
O Mind behind the mind through which I seek,
O Light within the light by which I see,
O Word beneath the words with which I speak,
O founding, unfound Wisdom, finding me,
O sounding Song whose depth is sounding me,
O Memory of time, reminding me,
My Ground of Being, always grounding me,
My Maker's Bounding Line, defining me,
Come, hidden Wisdom, come with all you bring,
Come to me now, disguised as everything.

Malcolm Guite

All remain seated as the choir sings

The Anthem

Adam lay ybounden,
  bounden in a bond,
four thousand winters
  thought he not too long.
And all was for an apple,
  an apple that he took,
as clerkes finden
  written in their book.
Ne had the apple taken been,
  the apple taken been,
ne had never our Lady
  been heav'ne Queen.
Blessed be the time
  that apple taken was;
therefore we moun singen:
  Deo gracias!

Words: Traditional English, 15th century
Music: Timothy Parsons, b. 1992

¶ *O Adonai*

All remain seated as a cantor sings

The Antiphon

O Adonai, and leader of the house of Israel,
who appeared to Moses in the fire of the burning bush
and gave him the law on Sinai:
Come and redeem us with an outstretched arm.

cf Exodus 3.2; 24.12

All remain seated as Hadley, a chorister, reads

The Second Reading

God called out of the bush, 'Moses, Moses!' And Moses said, 'Here I am.' Then God said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' God 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.

Exodus 3.1-6, NRSV

All remain seated for

The Sonnet

Unsayable, you chose to speak one tongue,
Unseeable, you gave yourself away,
The Adonai, the Tetragramaton
Grew by a wayside in the light of day.
O you who dared to be a tribal God,
To own a language, people and a place,
Who chose to be exploited and betrayed,
If so you might be met with face to face,
Come to us here, who would not find you there,
Who chose to know the skin and not the pith,
Who heard no more than thunder in the air,
Who marked the mere events and not the myth.
Touch the bare branches of our unbelief
And blaze again like fire in every leaf.

Malcolm Guite

All stand to sing

The Hymn

During the hymn the procession moves to the west end.

Hills of the North, rejoice;
river and mountain-spring,
hark to the advent voice;
valley and lowland, sing;
though absent long, your Lord is nigh;
he judgement brings and victory.

Isles of the Southern seas,
deep in your coral caves
pent be each warring breeze,
lulled be your restless waves:
he comes to reign with boundless sway,
and makes your wastes his great highway.

Lands of the East, awake,
soon shall your sons be free;
the sleep of ages break,
and rise to liberty.
on your far hills, long cold and grey,
has dawned the everlasting day.

Shores of the utmost West,
ye that have waited long,
unvisited, unblessed,
break forth to swelling song;
high raise the note, that Jesus died,
yet lives and reigns, the Crucified.

Shout, while ye journey home;
songs be in every mouth;
lo, from the North we come,
from East, and West, and South.
city of God, the bond are free,
we come to live and reign in thee!

Words: C E Oakley, 1832-1865
Music: Little Cornard*, Martin Shaw, 1875-1958*

¶ *O Radix Jesse*

All sit as a cantor sings

The Antiphon

O Root of Jesse, standing as a sign among the peoples;
before you kings will shut their mouths,
to you the nations will make their prayer:
Come and deliver us, and delay no longer.

cf Isaiah 11.10; 45.14; 52.15; Romans 15.12

All remain seated as Yvonne Hamel-Cooke, a member of Junior Church, reads

The Third Reading

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.

Isaiah 11.1- 5, NRSV

All remain seated for

The Sonnet

All of us sprung from one deep-hidden seed,
Rose from a root invisible to all.
We knew the virtues once of every weed,
But, severed from the roots of ritual,
We surf the surface of a wide-screen world
And find no virtue in the virtual.
We shrivel on the edges of a wood
Whose heart we once inhabited in love,
Now we have need of you, forgotten Root
The stock and stem of every living thing
Whom once we worshiped in the sacred grove,
For now is winter, now is withering
Unless we let you root us deep within,
Under the ground of being, graft us in.

Malcolm Guite

All remain seated as the choir sings

The Anthem

There is a flower springing.
From tender roots it grows.
From Eden beauty bringing,
from Jesse's stem, a rose.

Words: cf 17th-century hymn
Music: Melchoir Vulpius, c. 1570-1615

¶ *O Clavis David*

All remain seated as a cantor sings

The Antiphon

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 lead the prisoners from the prison house,
those who dwell in darkness and the shadow of death.

cf Isaiah 22.22; 42.7

All remain seated as William Shepherd, a Server, reads

The Fourth Reading

To the angel of the church in Philadelphia write:
These are the words of the holy one, the true one,
who has the key of David,
who opens and no one will shut,
who shuts and no one opens:

I know your works. Look, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.

Revelation 3.7-8a, NRSV

All remain seated for

The Sonnet

Even in the darkness where I sit
And huddle in the midst of misery
I can remember freedom, but forget
That every lock must answer to a key,
That each dark clasp, sharp and intricate,
Must find a counter-clasp to meet its guard,
Particular, exact and intimate,
The clutch and catch that meshes with its ward.
I cry out for the key I threw away
That turned and over turned with certain touch
And with the lovely lifting of a latch
Opened my darkness to the light of day.
O come again, come quickly, set me free
Cut to the quick to fit, the master key.

Malcolm Guite

All stand to sing

The Hymn

During the hymn the procession moves to the south aisle.

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.

Words: Charles Wesley, 1707-1788
Music: Cross of Jesus, *John Stainer, 1840-1901*

¶ *O Oriens*

All sit as a cantor sings

The Antiphon

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

cf Malachi 4.2

All remain seated as Cristina Budden, a chorister parent, reads

The Fifth Reading

See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall.

Malachi 4.1-2, NRSV

All remain seated for

The Sonnet

First light and then first lines along the east
To touch and brush a sheen of light on water
As though behind the sky itself they traced
The shift and shimmer of another river
Flowing unbidden from its hidden source;
The Day-Spring, the eternal Prima Vera.
Blake saw it too. Dante and Beatrice
Are bathing in it now, away upstream…
So every trace of light begins a grace
In me, a beckoning. The smallest gleam
Is somehow a beginning and a calling;
"Sleeper awake, the darkness was a dream
For you will see the Dayspring at your waking,
Beyond your long last line the dawn is breaking".

Malcolm Guite

All remain seated as the choir sings

The Anthem

O nata lux de lumine,
Jesu redemptor sæculi,
dignare clemens supplicum
laudes preces que sumere.

O Light born of Light,
Jesus, redeemer of the world,
with loving-kindness deign to receive
suppliant praise and prayer.

Qui carne quondam contegi
dignatus es pro perditis,
nos membra confer effici,
tui beati corporis.

Thou who once deigned to be clothed in flesh
for the sake of the lost,
grant us to be members
of thy blessed body.

Words: Latin hymn
Music: Kerensa Briggs, b. 1991

¶ *O Rex Gentium*

All remain seated as a cantor sings

The Antiphon

O King of the nations, and their desire,
the cornerstone making both one:
Come and save the human race,
which you fashioned from clay.

cf Isaiah 28.16; Ephesians 2.14

All remain seated as Barbara Pycraft, Cathedral Warden, reads

The Sixth Reading

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.

Ephesians 2.13-16, NRSV

All remain seated for

The Sonnet

O King of our desire whom we despise,
King of the nations never on the throne,
Unfound foundation, cast-off cornerstone,
Rejected joiner, making many one,
You have no form or beauty for our eyes,
A King who comes to give away his crown,
A King within our rags of flesh and bone.
We pierce the flesh that pierces our disguise,
For we ourselves are found in you alone.
Come to us now and find in us your throne,
O King within the child within the clay,
O hidden King who shapes us in the play
Of all creation. Shape us for the day
Your coming Kingdom comes into its own.

Malcolm Guite

All stand to sing

The Hymn

During the hymn the procession moves through the Lady Chapel to the Quire.

Hail to the Lord's Anointed,
great David's greater Son!
Hail in the time appointed,
his reign on earth begun!
He comes to break oppression,
to set the captive free,
to take away transgression,
and rule in equity.

He comes with succour speedy
to those who suffer wrong;
to help the poor and needy,
and bid the weak be strong;
to give them songs for sighing,
their darkness turn to light,
whose souls, condemned and dying,
are precious in his sight.

He shall come down like showers
upon the fruitful earth,
and love, joy, hope, like flowers,
spring in his path to birth:
before him on the mountains
shall peace, the herald, go;
and righteousness, in fountains
from hill to valley flow.

O'er every foe victorious,
he on his throne shall rest;
from age to age more glorious,
all-blessing and all-blest:
the tide of time shall never
his covenant remove;
his name shall stand for ever,
his changeless name of love.

Words: James Montgomery, 1771-1854
based on Psalm 72
Music: Crüger, *Adapted from Johann Crüger*
by William Henry Monk, 1823-1889

¶ *O Emmanuel*

All sit as a cantor sings

The Antiphon

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

cf Isaiah 7.14

All remain seated as Judy Harrison, Volunteer Manager, reads

The Seventh Reading

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.

Isaiah 7.14-15, NRSV

All remain seated for

The Sonnet

O come, O come, and be our God-with-us
O long-sought With-ness for a world without,
O secret seed, O hidden spring of light.
Come to us Wisdom, come unspoken Name
Come Root, and Key, and King, and holy Flame,
O quickened little wick so tightly curled,
Be folded with us into time and place,
Unfold for us the mystery of grace
And make a womb of all this wounded world.
O heart of heaven beating in the earth,
O tiny hope within our hopelessness
Come to be born, to bear us to our birth,
To touch a dying world with new-made hands
And make these rags of time our swaddling bands.

Malcolm Guite

All remain seated as the choir sings

The Anthem

Angelus Domini nuntiavit Mariae et concepit de Spiritu sancto.	*The angel of God visited Maria* *and she conceived of the Holy Spirit.*
Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus, Jesus.	*Hail Mary, Full of grace,* *the Lord is with you.* *Blessed are you among women,* *and blessed is the fruit of your womb,* *Jesus, Jesus.*
Sancta Maria, mater Dei, ora pro nobis peccatoribus, Sancta Maria, ora pro nobis, nunc et in hora mortis nostrae. Amen.	*Holy Mary, Mother of God,* *pray for us sinners,* *Holy Mary, pray for us now* *and in the hour of our death.* *Amen.*

Words: Traditional
Music: Franz Biebl, 1906-2001

All stand to sing

The Hymn

During the hymn the procession moves to the Nave.

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 Rod of Jesse, free
thine own from Satan's tyranny;
from depths of hell thy people save,
and give them victory o'er the grave:
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

O come, thou Dayspring, come and cheer
our spirits by thine advent here;
disperse the gloomy clouds of night,
and death's dark shadows put to flight:
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

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:
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

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:
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

Words: Latin Advent Antiphons, tr. J. M. Neal, 1818-1866
Music: Veni Emmanuel, *melody 'adapted from a French Missal' by Thomas Helmore, 1811-1890*

¶ *Come, Lord Jesus*

All sit as Valerie Moore, Kagera Link-Diocese Representative, reads

The Eighth Reading

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!

Revelation 22.12-13, 16-17, 20, NRSV

All remain seated as the choir sings

The Anthem

This sanctuary of my soul,
unwitting I keep white and whole,
unlatched and lit, if thou should'st care
to enter or to tarry there.
With parted lips and outstretched hands,
and listening ears, thy servant stands.
Call thou early, call thou late,
to thy great service dedicate.
My soul, keep white and whole.

Words: C. H. Sorley, 1895-1915
Music: Charles Wood, 1866-1926

All remain seated or kneel as the Reverend Canon Dr Andy Miller, Rural Dean of Thingoe Deanery, leads

The Prayers

In the tender mercy of our God,
the dawn from on high will break upon us,
to give light to those who sit in darkness
and in the shadow of death,
and to guide our feet into the way of peace.
As we wait in hope for the coming of Christ our Emmanuel,
let us pray in peace to the Lord.

Lord Jesus, you are the hope and promise of the world.
All **Come, Lord Jesus.**

Lord Jesus, you are our light in the midst of darkness and anxiety.
All **Come, Lord Jesus.**

O Lord, our Emmanuel, save us from our sins.
All **Come, Lord Jesus.**

O Lord, the wisdom from on high, deepen our faith and love.
All **Come, Lord Jesus.**

O Lord, the king of kings, renew the joy of salvation in the lives of all your people.
All **Come, Lord Jesus.**

O Lord, the Root of Jesse, deliver us from our fears and needs.
All **Come, Lord Jesus.**

O Lord of David's Key, bring unity among all who believe in you.
All **Come, Lord Jesus.**

O Lord, the bright light of our day, be the strength of all who love you.
All **Come, Lord Jesus.**

O Lord, the desire of the nations, grant your peace to all who seek you.

All **Come, Lord Jesus.**

Lord Jesus Christ, hope of the nations,
as we await your coming
and watch for your kingdom of justice, mercy, and peace,
we pray in the words you have taught us:

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 stand to sing

The Hymn

Lo, he comes with clouds descending,
once for favoured sinners slain;
thousand thousand saints attending
swell the triumph of his train:
Alleluia!
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!
Alleluia! Come, Lord, come!

Words: Charles Wesley, 1707-1788
and John Cennick 1718-1755
Music: 18th-century English melody
v.4 arranged by David Willcocks

All remain standing for

The Blessing

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

All **Amen.**

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

All **Amen.**

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

All **Amen.**

And the blessing of God Almighty,
the ✠ Father, the Son, and the Holy Spirit,
be upon you, and remain with you always.

All **Amen.**

All remain standing as the procession departs and Theodore Maher-Williams, Organ Scholar, plays

The Organ Voluntary

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

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