

WELCOME

THE INTROIT (sung by the choir)

O PRAISE the Lord, all ye his Angels: excelling in power, that execute his commandment, and hearken unto the voice of his words. Praise the Lord, O my soul: and all that is within me praise his holy Name. 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.

O praise the Lord ...

THE VERSICLES AND RESPONSES (spoken)

O Lord, open thou our lips.

And our mouth shall shew forth thy praise.

O God, make speed to save us.

O Lord, make haste to help us.

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.

Praise ye the Lord.

The Lord's Name be praised.

¶ Please sit

THE VENITE (sung by the choir to Anglican chant)

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and show ourselves glad in him with psalms. For the Lord is a great God : and a great King above all gods. In his hand are all the corners of the earth : and the strength of the hills is his also. The sea is his, and he made it : and his hands prepared the dry land. O come, let us worship and fall down : and kneel before the Lord our Maker. For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand. 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.



- f* O COME, let us 'sing unto the 'Lord : let us heartily rejoice in the 'strength of 'our sal'vation.
- 2 Let us come before his 'presence with 'thanksgiving : and shew our-selves 'glad in 'him with 'psalms.
- 3 For the Lord is a 'great 'God : and a great 'King above 'all 'gods.
- 4 In his hand are all the 'corners 'of the 'earth : and the strength of the 'hills is 'his 'also.
- 5 The sea is his and 'he 'made it : and his hands pre'pared the 'dry 'land.
- p* 6 O come, let us worship and 'fall 'down : and kneel be'fore the 'Lord our 'Maker.
- 7 For he is the 'Lord our 'God : and we are the people of his pasture, and the 'sheep of 'his 'hand.
- 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.' A'men.

THE FIRST LESSON (read by David Eastwood)

The first lesson is written in the twelfth chapter of the Revelation of St John the Divine, beginning at the seventh verse

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth,

and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

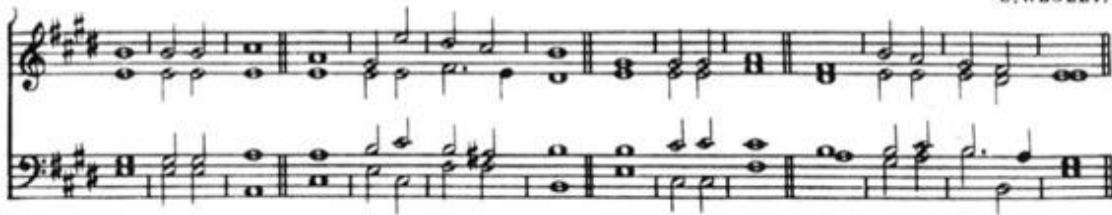
Here endeth the first lesson.

PSALM 103: 17 – 22

(sung by the choir to Anglican chant)

BUT the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children; Even upon such as keep his covenant : and think upon his commandments to do them. The Lord hath prepared his seat in heaven : and his kingdom ruleth over all. O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words. O praise the Lord, all ye his hosts : ye servants of his that do his pleasure. O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

S. WESLEY.



17 But the merciful goodness of the Lord endureth for ever and ever,
upon ' them that ' fear him : and his righteousness up'on ' children's
' children ;

18 Even upon such as ' keep his ' covenant : and think upon ' his com-
' mandments to ' do them.

19 The Lord hath prepared his ' seat in ' heaven : and his kingdom
' ruleth ' over ' all.

20 O praise the Lord ye angels of his, ye that ex'cel in ' strength : ye
that fulfil his commandment, and hearken ' unto the ' voice of his
' words.

21 O praise the Lord all ' ye his ' hosts : ye servants of ' his that ' do his
' pleasure.

22 O speak good of the Lord all ye works of his, in all places of
' his do'minion : praise thou the ' Lord ' O my ' soul.

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.' A'men.

THE SECOND LESSON (read by Lea Olson)

The second lesson is written in the eighteenth chapter of the Gospel according to St Matthew, beginning at the first verse.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and

cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Here endeth the second lesson.

THE TE DEUM LAUDAMUS (sung by the choir to the setting by Merbecke)

WE praise thee, O God : we acknowledge thee to be the Lord. All the earth doth worship thee : the Father everlasting. To thee all Angels cry aloud : the heavens, and all the powers therein. To thee Cherubim and Seraphim : continually do cry, Holy, Holy, Holy : Lord God of Sabaoth; Heaven and earth are full of the Majesty : of thy glory. The glorious company of the Apostles : praise thee. The goodly fellowship of the Prophets : praise thee. The noble army of Martyrs : praise thee. The holy Church throughout all the world : doth acknowledge thee; The Father : of an infinite Majesty; Thine honourable, true : and only Son; Also the Holy Ghost : the Comforter. Thou art the King of Glory : O Christ. Thou art the everlasting Son : of the Father. When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb. When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God : in the glory of the Father. We believe that thou shalt come : to be our Judge. We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood. Make them to be numbered with thy Saints : in glory everlasting. O Lord, save thy people : and bless thine heritage. Govern them : and lift them up for ever. Day by day : we magnify thee; And we worship thy Name : ever world without end. Vouchsafe, O Lord : to keep us this day without sin. O Lord, have mercy upon us : have mercy upon us. O Lord, let thy mercy lighten upon us : as our trust is in thee. O Lord, in thee have I trusted : let me never be confounded.

¶ Please stand

IBELIEVE in God
the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

¶ Please sit

THE PRAYERS

OEVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant that, as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. **Amen.**

OLORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. **Amen.**

WE thank thee, O God, for the guardian care of thy holy Angels. Grant that being refreshed through their protection and ministry, we may serve thee on earth as they serve thee in heaven, and may rejoice in their eternal companionship hereafter; through Jesus Christ our Lord. **Amen.**

OEVERLASTING God, who art adored by the holy Angels, yet does choose from among thy people to be stewards of thy mysteries. Bless, we beseech thee, all those who are being ordained into the service of thy church at this time. Prosper the great work in which they are engaged. Enable them faithfully to preach thy Word, and rightly and duly administer thy holy sacraments. May they uphold our blessed Lord, Jesus Christ, in all that they think or say or do, and in all things, set forth thy glory; through Jesus Christ or Lord. **Amen.**

OGOD, the Creator and Preserver of all, we humbly beseech thee for all sorts and conditions of thy people; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of thy Holy Church: that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body or estate; that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of their afflictions. And this we beg for Jesus Christ his sake. **Amen.**

LORD Jesus Christ, who hast given thy life to redeem us, Thyself for our example, Thy word for our rule, Thy grace for our guide, Thy body on the cross for the sin of our souls; Enter in and take possession of our hearts; and dwell with us for ever. **Amen.**

THE SERMON
Rev'd John Summers

¶ Please stand

THE OFFERTORY (*sung by the choir*)

AN Angel stood by the altar of the temple, having a golden censer in his hand: and there was given unto him much incense, and the smoke of the incense ascended up to God, alleluia.

Offertory Hymn NEH 29 *It came upon the midnight clear*



1 It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
'Peace on the earth, good-will to men,
From heaven's all-gracious King!'
The world in solemn stillness lay
To hear the angels sing.

2 Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heav'nly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing;
And ever o'er it Babel sounds
The blessèd angels sing.

3 Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring:
O hush the noise, ye men of strife,
And hear the angels sing!

4 For, lo! the days are hastening on,
By prophet bards foretold,
When, with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendours fling,
And the whole world give back the song
Which now the angels sing.

¶ Please sit

CONFESSION AND ABSOLUTION

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

ALMIGHTY God,
Father of our Lord Jesus Christ, **M**aker of all things, **J**udge of all men; **W**e acknowledge and bewail our manifold sins and wickedness, **W**hich we, from time to time, most grievously have committed, **B**y thought, word, and deed, **A**gainst thy **D**ivine Majesty, **P**rovoking most justly thy wrath and indignation against us. **W**e do earnestly repent, **A**nd are heartily sorry for these our misdoings; **T**he remembrance of them is grievous unto us; **T**he burden of them is intolerable. **H**ave mercy upon us, **H**ave mercy upon us, most merciful Father; **F**or thy Son our Lord Jesus Christ's sake, **F**orgive us all that is past; **A**nd grant that we may ever hereafter **S**erve and please thee **I**n newness of life, **T**o the honour and glory of thy Name; **T**hrough Jesus Christ our Lord. **A**men.

THE ABSOLUTION

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; + pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to life everlasting; through Jesus Christ our Lord. **Amen.**

¶ *Please stand*

THE SURSUM CORDA (sung by Fr John and the choir)

The Lord be with you.
And with thy spirit.
Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto our Lord God.
It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing:

THE SANCTUS & BENEDICTUS (sung by the choir to the setting by Charles Wood, in the Phrygian mode)

HOLY, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen. + Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

¶ *Please sit or kneel*

THE PRAYER OF CONSECRATION

ALMIGHTY God, our heavenly Father, who of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that by the power of the Holy Spirit, we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed + Body and Blood: Who, in the same night that he was betrayed, took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying: *Take, eat, this is my Body, which is given for you; Do this in remembrance of me.* Likewise, after supper, he took the Cup; and, when he had given thanks, he gave it to them, saying: *Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.* **Amen.**

THE AGNUS DEI (sung by the choir to the setting by Charles Wood, in the Phrygian mode)

OLAMB of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God that takest away the sins of the world, grant us thy peace.

THE COMMUNION ANTIPHON (sung by the choir)

O YE Angels of the Lord, bless ye the Lord: sing ye praises, and magnify him above all for ever.

THE INVITATION TO COMMUNION

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving. **Amen.**

THE COMMUNION ANTHEM (sung by the choir)

Franz Schubert Sanctus from the German Mass

Communion Hymn NEH 271 Alleluia, sing to Jesus



ALLELUYA, sing to Jesus,
 His the sceptre, his the throne;
 Alleluya, his the triumph,
 His the victory alone:
 Hark the songs of peaceful Sion
 Thunder like a mighty flood;
 Jesus, out of every nation,
 Hath redeemed us by his blood.

2 Alleluya, not as orphans
 Are we left in sorrow now;
 Alleluya, he is near us,
 Faith believes, nor questions how;
 Though the cloud from sight received him
 When the forty days were o'er,
 Shall our hearts forget his promise,
 'I am with you evermore'?

3 Alleluya, Bread of Angels,
 Thou on earth our food, our stay;
 Alleluya, here the sinful
 Flee to thee from day to day;
 Intercessor, Friend of sinners,
 Earth's Redeemer, plead for me,
 Where the songs of all the sinless
 Sweep across the crystal sea.

4 Alleluya, King eternal,
 Thee the Lord of lords we own;
 Alleluya, born of Mary,
 Earth thy footstool, heaven thy throne:
 Thou within the veil hast entered,
 Robed in flesh, our great High Priest;
 Thou on earth both Priest and Victim
 In the Eucharistic Feast.

OUR Father,
 which art in heaven, hallowed be thy name; thy kingdom come; thy will be done; in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that 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.

THE PRAYER OF OBLATION

OLORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.**

THE BLESSING

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, + the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. **Amen.**

¶ *Please stand*

Recessional Hymn NEH 475 *Ye holy angels bright*

Descant

YE holy angels bright,
 Who wait at God's right hand,
 Or through the realms of light
 Fly at your Lord's command,
 Assist our song,
 For else the theme
 Too high doth seem
 For mortal tongue.

2 Ye blessed souls at rest,
 Who ran this earthly race,
 And now, from sin released,
 Behold the Saviour's face,
 God's praises sound,
 As in his sight
 With sweet delight
 Ye do abound.

3 Ye saints, who toil below,
 Adore your heavenly King,
 And onward as ye go
 Some joyful anthem sing;
 Take what he gives
 And praise him still,
 Through good or ill,
 Who ever lives!

4 My soul, bear thou thy part,
 Triumph in God above:
 And with a well-tuned heart
 Sing thou the songs of love!
 Let all thy days
 Till life shall end,
 Whate'er he send,
 Be filled with praise.

Closing Organ Voluntary
 JS. Bach *Fantasia and Fugue in A Minor*



Botticelli's painting appears to be a Nativity scene based on Luke 2: 1-20 but all is not what it seems. Several little devils cavort among the rocks at the bottom of the scene, seemingly speared on their own forks. Angels accompany mortals and lead them towards the newborn. The three couples of angels and mortals embrace and kiss whilst the circle of twelve angels hold olive branches with inscribed ribbons and little crowns. These angels hover above them suspended in mid-air, defying the laws of perspective and gravity. The three angels on the roof of the shed where the Nativity scene is taking place are dressed in robes of white, red, and green, the colours that correspond to the virtues of faith, charity, and hope.

The painting is a vision of the events inspired by the prophecies in the Revelation of Saint John. It is a challenge to the interpretation of The Book of Revelation because John the seer is not present and neither is there a sense of narrative. The images confront the viewer simultaneously. Mary and Jesus occupy the middle of the painting; Jesus lies in a makeshift manger on swaddling clothes. ¹ Mary is the focus of the picture as she is larger than the other figures and her eyes are placed exactly at the centre of the scene. The discrepancy in scale exemplifies Botticelli's more medieval, less realistic style. Joseph sits to the left of the scene in a subordinated pose. He is also the oldest figure in the painting by some way, his age being contrasted with the youthful nature of the Judgement scene unfolding around him. The similarity between the swaddling clothes and a shroud presage Jesus' subsequent life and suffering. The Nativity is taking place in a cave, which may suggest his tomb. At the top of the painting Botticelli has included an inscription in Greek, which includes his name and a date - 1500. More importantly he relates the painting directly to the eleventh and twelfth chapters of the Book of Revelation and to the current 'troubles of Italy'. ² The translation reads:

'I Sandro made this picture at the conclusion of the year 1500 in the troubles of Italy in the half time after the time according to the 11th chapter of Saint John in the second woe of the Apocalypse during the loosing of the devil for three and a half years then he will be chained in the 12th chapter and we shall see [him burying himself] as in this picture.'³

Botticelli painted The Mystic Nativity during his late years and the primitive style moves away from the refined and ornate approach of his earlier career. The painting is imbued with Savonarola's preaching that terrified Florentines in the previous decades. The Mystic Nativity reflects the personal vision of Botticelli's anxieties during a period of turmoil in Florence's history, as well as the Florentines' dark, collective mood.

¹ Luke 2: 7

² Natasha F. H. O'Hear. *Contrasting Images of the Book of Revelation in Late Medieval and Early Modern Art: A Case Study in Visual Exegesis*. Chapter 4.

³ Renee Farina, 1995. *Botticelli's Mystic Nativity*.