



BRIDGING FAITH & LEARNING

ADVENT LESSONS AND CAROLS

THURSDAY, DECEMBER 17, 2020

Introit | The text may be found under "O Sapientia" below.

O Wisdom

James Healey Willan
(1880–1968)

Hymn

O Come, O Come, Emmanuel

VENI EMMANUEL
arr. John Rutter (b. 1945)

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.
Refrain.

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

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

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.
Refrain.

18th cent. Latin, trans. J. M Neale

The Bidding Prayer

Beloved in Christ, as we await the great festival of Christmas,
let us prepare ourselves so that we may be shown its true meaning.
Let us hear, in lessons from Holy Scripture,
how the prophets of Israel foretold
that God would visit and redeem the waiting people.
Let us rejoice, in our carols and hymns,
that the good purpose of God is being mightily fulfilled.
Let us celebrate the promise that our Lord and Savior, Jesus Christ,
will bring all peoples and all things
into the glory of God's eternal kingdom.
The blind receive their sight, and the lame walk,
the lepers are cleansed, and the deaf hear,
the dead are raised up, and the poor have the gospel preached to them.

But first, let us pray for the world that God so loves,
for those who have not heard the good news of God,
or who do not believe it;
for those who walk in darkness and the shadow of death;
and for the Church in this place and everywhere,
that it may be freed from all evil and fear,
and may in pure joy lift up the light of the love of God.
These prayers and praises let us humbly offer to God,
in the words that Christ himself taught us.

The Lord's Prayer

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, and the power, and the glory, forever. Amen.

Lesson One

Isaiah 40:1–8

Antiphon

O Sapientia (*O Wisdom*)

Plainsong; Nico Muhly (b. 1981)

O Sapientia, quae ex ore Altissimi prodisti, attingens a fine usque ad finem,
fortiter suaviterque disponens omnia: veni ad docendum nos viam prudentiae.

*O Wisdom, who proceeded from the mouth of the Most High, reaching from one end to the other
and ordering all things powerfully and gently: come to teach us the way of prudence.*

Response

O Holy Wisdom,
how I long for you!
You are the Word of Life
whispered by the Divine Presence.
With fierce tenderness
you reach to touch the ends of the galaxy
and the edges of the universe,
inviting all creation to flourish.
Come, Holy Wisdom,
show us wisdom's ways.

Lesson Two

Jeremiah 23:5–6

Antiphon

O Adonai (*O Lord*)

Plainsong; Nico Muhly (b. 1981)

O Adonai et dux domus Israel, qui Moysi in igne flammae rubi apparuisti,
et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.

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

Response

O Holy One with the unnamable name,
how I long for you!
You are a warrior god,
a fiery presence.
You defend without end the people you claimed as your own.
Come, O powerful redeemer,
open wide your arms in our defense.

Carol

Advent Calendar

Philip Ledger (1937–2012)

He will come like last leaf's fall.
One night when the November wind
has flayed the trees to the bone, and earth
wakes choking on the mould,
the soft shroud's folding.

He will come like frost.
One morning when the shrinking earth
opens on mist, to find itself

arrested in the net
of alien, sword-set beauty.

He will come like dark.
One evening when the bursting red
December sun draws up the sheet
and penny-masks its eye to yield
the star-snowed fields of sky.

He will come, will come,
will come like crying in the night,
like blood, like breaking,
as the earth writhes to toss him free.
He will come like child.

Text: Archbishop Rowan Williams (1994)

Lesson Three

Zechariah 9:9–10

Antiphon

O Radix Jesse (*O Root of Jesse*)

Plainsong; Nico Muhly (b. 1981)

O radix Iesse, qui stas in signum populorum, super quem continebunt reges os suum,
quem gentes deprecabuntur: veni ad liberandum nos, iam noli tardare.

*O Root of Jesse, who stands as a sign for the people, before whom rulers will keep silent,
to whom the people will cry out: come to free us, delay no longer.*

Response

O God of all generations,
divine life hidden deep within all ancestral roots,
how I long for you!
From the depth of barrenness
you suddenly call forth new flowering,
a sign of life for all.
Human power is nothing in your presence.
Come, life-giver,
free us to flourish,
come now.

Carol

A Spotless Rose

Herbert Howells (1892–1983)

A Spotless Rose is blowing,
Sprung from a tender root,
Of ancient seers' foreshowing,

Of Jesse promised fruit;
Its fairest bud unfolds to light
Amid the cold, cold winter,
And in the dark midnight.

The Rose which I am singing,
Whereof Isaiah said,
Is from its sweet root springing
In Mary, purest Maid;
For through our God's great love and might,
The Blessed Babe she bare us
In a cold, cold winter's night.

Text: Catherine Winkworth (1827-1878), after Es ist ein Ros'

Lesson Four

Isaiah 9:2–5

Antiphon

O Clavis David (*O Key of David*)

Plainsong; Nico Muhly (b. 1981)

O clavis David, et sceptrum domus Israel; qui aperis, et nemo claudit; claudis, et nemo aperit:
veni et educ vinctum de domo carceris, sedentem in tenebris et umbra mortis.

*O Key of David, and scepter of the house of Israel: You open and no one closes, you close and no one opens.
Come, and from the house of bondage lead forth the prisoner and those sitting in darkness and the shadow of death.*

Response

O God of the magic keys,
how I long for you!
Yours alone is the royal gateway to freedom,
and the sovereign power to open wide its doors;
both opening and closure are in your hands.
Come and unlock our prison doors,
dissolve the shadows of death
in the light of your presence.

Carol

Machet die Tore weit

Andreas Hammerschmidt (1611–1675)

Machet die Tore weit
und die Türen in der Welt hoch,
daß der König der Ehren einziehe.
Wer ist der selbige König?
Es ist der Herr,
stark und mächtig im Streit.

Machet die Tore weit
und die Türen in der Welt hoch!
Hosianna in der Höhe.
Hosianna dem Sohne Davids.

*Fling wide the gates, open the ancient doors,
and the great king will come in. Who is this king?
The Lord strong and mighty.
Hosanna in the highest.
Hosanna to the Son of David.*
Text: Psalm 24

Lesson Five

Isaiah 35:1–6

Antiphon

O Oriens (*O Dayspring*)

Plainsong; Nico Muhly (b. 1981)

O Oriens, splendor lucis aeternae et sol justitiae:
veni et illumina sedentes in tenebris et umbra mortis.

*O Dawn, splendor of eternal light and sun of justice,
come and shine on those sitting in darkness and the shadow of death.*

Response

O Radiant Dawn on the day of the winter solstice,
morning star in anthracite sky,
how I long for you!
You are the brilliant promise of light.
Your justice is luminous and clear.
Come and dawn on us

Carol

Illuminare, Jerusalem

Judith Weir (b. 1954)

Jerusalem rejos for joy: Jesus, the sterne of most beauty,
in thee is rissin as richtous roy, fro dirknes to illumine thee.
With glorious sound of angel glee thy prince is borne in Bethlehem
which sall thee make of thralldom free: Illuminare, Jerusalem.

With angellis licht in legionis thou art illuminit all about.
Three kingis of strange regionis to thee are cumin with lusty rout.
All drest with dyamantis, reverst with gold in ev'ry hem,
sounding attoneis with a shout: Illuminare, Jerusalem.

The regeand tarrant that in thee rang, Herod, is exileit and his offspring,
The land of Juda that josit wrang, and rissin is now thy richtous king.
So he so mychtie is and digne, when men his glorious name does new,
heaven, erd and hell makis inclining: Illuminare, Jerusalem.

Lesson Six

Luke 1:26–35, 38

Antiphon

O Rex Gentium (*O King of the Nations*)

Plainsong; Nico Muhly (b. 1981)

O Rex gentium et desideratus earum, lapisque angularis, qui facis utraque unum:
veni et salva hominem, quem de limo formasti.

*O King of all peoples and their desire, corner stone that makes two sides one:
come and save humanity that you formed from mud.*

Response

O Sovereign One
beyond all sovereignties
final fulfillment of all human desiring,
how I long for you!
In you alone
earth and heaven become one.
Come and bring heaven to earth,
to that earth from which you formed humanity.

Carol

Savior of the Nations, Come

arr. Nancy M. Raabe

Savior of the nations, come; virgin's son, make here your home.
Marvel now, O heaven and earth: God has chosen such a birth.

Not by human flesh and blood, but the mystic breath of God,
was the Word of God made flesh, fruit of woman, blossom fresh.

Prayers

Antiphon

O Emmanuel (*O God with Us*)

Plainsong; Nico Muhly (b. 1981)

O Emmanuel, rex et legifer noster, exspectatio gentium et salvator earum:
veni ad salvandum nos, Domine Deus noster.

*O Emmanuel, our king and lawgiver, the longing of nations and their redeemer:
come to save us, Lord our God.*

Response

O God with us,
our sovereign desire,
our redemption,
how I long for you!
Come,
be forever
our beyond
even in the midst of life.

Advent Blessing

Hymn

Wachet auf ruft uns

harm. Michael Praetorius (1571–1621)

Wachet auf, ruft uns die Stimme
Der Wächter sehr hoch auf der Zinne,
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!

*Wake, awake, for night is flying,
The watchmen on the heights are crying;
Awake, Jerusalem, at last!
Midnight bears the welcome voices,
And at the thrilling cry rejoices:
Come forth, ye virgins, night is past!
The Bridegroom comes, awake,
Your lamps with gladness take;
Hallelujah!
And for His marriage feast prepare,
For ye must go to meet Him there.*

Trans. Catherine Winkworth

Organ Postlude

Wachet auf, ruft uns die Stimme, BWV 645

Johann Sebastian Bach (1685–1750)

WORSHIP PARTICIPANTS

OFFICIANT

The Rev. Bruce Puckett.....*Assistant Dean, Duke University Chapel*

LECTORS

The Rev. Kathryn Lester-Bacon.....*Director of Religious Life, Duke University Chapel*

Dr. Zebulon Highben.....*Director of Chapel Music, Duke University Chapel*

Mr. Rick Amsberry.....*Member of the Duke Chapel Choir*

Ms. Meredith Bryson.....*Member of the Duke Chapel Choir*

Ms. Janell Lovelace.....*Member of the Duke Chapel Choir*

Mr. Thomas Link.....*Member of the Duke Chapel Choir*

Dr. Margot Wuebbens.....*Member of the Duke Chapel Choir*

Ms. Mary Anderson.....*Member of the Duke Chapel Choir*

MUSICIANS

Choir.....*Duke Vespers Ensemble*

Choir.....*Duke Evensong Singers*

Choir.....*Duke Chapel Choir*

Choir.....*Duke Bach Ensemble*

Dr. Philip Cave.....*Cantor; Associate Conductor for Chapel Music, Duke University Chapel*

Mr. Christopher Jacobson.....*Chapel Organist, Duke University Chapel*

NOTES ON THE MUSIC

O come, O come, Emmanuel...

This familiar hymn makes its appearance each Advent. The text is based on the ancient O-Antiphons: each verse invokes an Old Testament name for Messiah: Wisdom, Adonai, Root of Jesse, Emmanuel, etc. Dating from the eighth century, these antiphons were traditionally used during the last week of Advent, and form the matrix of today's Service of Lessons and Carols. The first letter of each antiphon forms an acrostic: the Latin phrase ERO CRAS (tomorrow I will be with you) – with the last O-Antiphon heralding Christmas Eve – Emmanuel: God with us.

The words have inspired composers to create musical settings from plainsong to the present, and following the traditional pattern of readings, music and prayer, we will hear a series of paragraphs, each containing a biblical reading, the plainsong setting and a meditation on each antiphon composed for organ by Nico Muhly, together with other musical items sung by the Chapel's choirs. Each paragraph ends with a response written by the Rev. Dr. Teresa Berger, professor at Liturgical Studies and Catholic Theology at Yale, and alumna of Duke Divinity School.

Nico Muhly (b.1981) is an American composer and sought-after collaborator whose influences range from American minimalism to the Anglican choral tradition. He is the recipient of many commissions including The Metropolitan Opera, Carnegie Hall, Los Angeles Philharmonic, The Tallis Scholars and St. John's College, Cambridge.

The musical items interpolated in today's service were taken from Duke Chapel's "The Marvel of This Night: Christmas at Duke University Chapel" (which is being re-broadcast over the Christmas period: see: <https://chapel.duke.edu/christmas> for further information), and from performances by Duke Vespers Ensemble, Duke Evensong Singers and Duke Bach Ensemble.