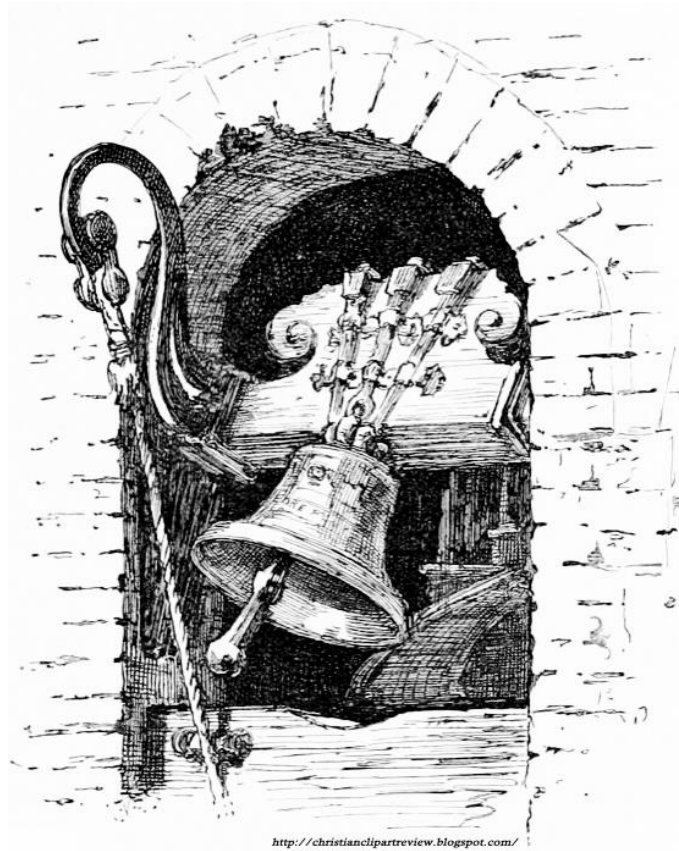




The University Carol Service



Tuesday 8th December 2020

In aid of NHS Charities Together

BathAbbey



The University Carol Service

The University Carol Service has existed for well over 30 years; it was first held in St Mary's Church Bathwick, at the foot of Bathwick Hill, and thereafter in Bath Abbey until last year, when the restoration work in Bath Abbey necessitated its temporary absence. This year we have returned to the Abbey, where the restoration work and installation of underfloor heating is reaching its conclusion. You will notice that the removal of the Abbey's pews has resulted in a degree of flexibility which has been vital in the current circumstances. We are so grateful to be able to live-stream the service from the Abbey, in line with Covid restrictions. Our thanks go to Revd Canon Guy Bridgewater (Abbey Rector), and Revd Stephen Girling (Abbey Missioner) who is filming tonight.

We are in the Church's four-week season of Advent - a time of preparing to celebrate the coming (*adventus*) of Christ in his incarnation. There is an air of expectation, and in this service we reflect this time of preparation – which is why, contrasting with the city outside, the Abbey is yet to be decorated for Christmas. The service makes much reference to the Advent journey from Darkness to Light - natural symbols, so obviously prevalent at this, the darkest time of the year. The Light is God, mysteriously coming to dwell among us in the fullness of humanity as Emmanuel, foretold by the prophets, and born of Mary. The final bible reading sets out this central truth.

Like so many others, the form of our service derives from that at King's College Cambridge, which itself evolved from that founded at Truro Cathedral in the 1880s; the King's service reached its current format just over 100 years ago. Its 'pattern and strength...derive from the lessons and not the music'. The poetry and the music serve to comment on the biblical story. The elements of music, speech and silence combine to emphasise the service's climax - the reading from St John's Gospel.

This year, we acknowledge the 75th birthday of composer John Rutter, by singing one of his carols, which is one of those commissioned by the late Sir Stephen Cleobury for the King's College service. We also acknowledge Rutter's school-friend, Sir John Tavener. We also draw on verse written by local hymn-writer Paul Wigmore.

Were you in the Abbey, you wouldn't be allowed to sing; but in listening to this service you can of course join in the singing of the well-known hymns, the texts of which are set out in the Order of Service which follows. But do listen to and reflect on the prayers, and the choir, organist and readers offering their skills on your behalf. And in doing so you are joining with University students, staff and graduates world-wide.

Let us hope that we can all return to the Abbey in normality next year!

About the Charity...

NHS Charities Together is a central organisation that supports and represents individual NHS charities around the country. They are known for big fundraising efforts that help raise money for big ticket equipment. They have a dedicated Covid-19 appeal, which supports both NHS staff and volunteers. You can donate direct via <https://uk.virginmoneygiving.com/giving/NHSCharitiesCOVID19>

Welcome...

Welcome to the University of Bath Carol Service.

We invite you to enter the mystery and depth of the Christmas story, told again tonight through specially chosen words and music.

In the Christmas story *heaven touches earth*. The world is changed.

It is a story of wonder and surprise, of God coming towards us, and becoming one of us, through a vulnerable human baby born in a simple stable. The birth of Christ has been recounted for over two thousand years; it is the story that makes the difference, the story of the Word becoming flesh and dwelling among us.

It is both history, and a living story for today. God is now with us.

Your Ecumenical Chaplaincy Team wish you, and your family and friends,
peace, health, joy and happiness this Christmastide –

The Reverend Canon Nigel Rawlinson, University Chaplain

Karen Turner, Methodist Chaplain

Mother Sarah, Orthodox Chaplain

Tim Norton, Anglican Chaplain

The Reverend David Pattie, URC Chaplain

And at St John's Roman Catholic Church:

Father Christopher Whitehead, Roman Catholic Chaplain



University Chaplaincy Chorale

Organist : Gary Desmond, Deputy Organist, Bath Abbey

Conductor : Dr Michael Painting

*The University is most grateful to the Rector and PCC of Bath Abbey
for enabling this service to take place here.*

ORDER OF SERVICE

WELCOME

The Reverend Stephen Girling, Abbey Missioner

The Choir sings:

Behold, a virgin shall conceive, and bear a son,
and shall call his name Emmanuel: God with us.

Isaiah 7 : 14

Martin Hussingtree

O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lowly 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! etc.

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! etc.

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! etc.

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.*

THE BIDDING PRAYER

- *An Invitation* -

The Reverend Canon Nigel Rawlinson, University Chaplain

The Bidding ends with the Lord's Prayer:

Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Lead us not into temptation but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. **Amen.**

May the Lord, when he comes, find us watching and waiting,
now and always. **Amen.**

The Collect - the worldwide prayer for the week of Christ the King :

Eternal Father, whose Son Jesus Christ ascended to the throne in 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 Spirit
one God, now and forever. **Amen.**

The Choir:

What sweeter music can we bring
than a carol, for to sing
the birth of this our heavenly King?
Awake the voice! Awake the string!

Dark and dull night, fly hence away,
and give the honour to this day,
that sees December turned to May.

Why does the chilling winter's morn
smile, like a field beset with corn?
Or smell like a meadow newly-shorn,
thus, on the sudden? Come and see
the cause, why things thus fragrant be:
'tis He is born, whose quickening birth
gives life and lustre, public mirth,
to heaven, and the under-earth.

We see him come, and know him ours,
who, with his sunshine and his showers,
turns all the patient ground to flowers.
The darling of the world is come,
and fit it is, we find a room
to welcome him.
The nobler part of all the house here,
is the heart.

Which we will give him; and bequeath
this holly, and this ivy wreath,
to do him honour, who's our King,
and Lord of all this revelling.

What sweeter music can we bring
than a carol for to sing
the birth of this our heavenly King?

THE COMING OF THE LORD

The prophet foretells the coming of the Saviour

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.
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.

Isaiah 9 : 2, 6 - 7

*Reader: Carol Hussey, Chaplaincy Liturgy Assistant
and Undergraduate, Department of Mechanical Engineering*

The King shall come when morning dawns,
and light triumphant breaks;
when beauty gilds the eastern hills,
and life to joy awakes.

Not as of old a little child
to bear, and fight, and die,
but crowned with glory like the sun
that lights the morning sky.

And let the endless bliss begin,
by weary saints foretold,
when right shall triumph over wrong,
and truth shall be extolled.

The King shall come when morning dawns,
and light and beauty brings:
hail, Christ the Lord! Thy people pray,
come quickly, King of kings.

Greek text, translated by John Brownlie 1857-1925

*Reader: Margaret White, Educationalist and author;
wife of the Vice-Chancellor*

The Choir:

The bells of waiting Advent ring,
a song in winter's darkest night,
yet listen to the tale they tell
earth waits for Christ from glory bright.

Sing to the mighty Father God,
whose love enshrines his majesty;
there is no darkness where he reigns
and light above all light is he.

And all who trust him and obey
will find when Jesus comes again
that they are heirs to that bright place,
God's realm of glory, their domain!

To Father, Son and Holy Ghost
we sing our praises, loud and long;
and wait with winter's Advent bells
to welcome Christ in Christmas song.

Paul Wigmore

Agincourt Song, v3 arranged by Michael Painting; v4 by Peter King

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, goodwill to men, from heav'n's all gracious King!'
the world in solemn stillness lay to hear the angels sing.

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 hov'ring wing;
and ever o'er its Babel sounds the blessed angels sing.

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!

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 send back the song which now the angels sing.

Edmund H Sears

*Richard Storrs Willis
arranged by Barry Rose*

THE ANNUNCIATION

The angel Gabriel salutes the Blessed Virgin Mary

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. 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.

Luke 1 26 - 35, 38

Reader: Andrea Mackenzie, Member of 'Brew at two', with Karen Turner and Undergraduate, Department Chemical Engineering

Cast from afar before the stones were born
and rain had rinsed the darkness for colour,
the words have waited for the hunger in her
to become the silence where they could form.

The day's last light frames her by the window,
a young woman with distance in her gaze,
she could never imagine the surprise
that is hovering over her life now.

The sentence awakens like a raven,
fluttering and dark, opening her heart
to nest the voice that first whispered the earth
from dream into wind, stone, sky and ocean.

She offers to mother the shadow's child;
her untouched life becoming wild inside.

John O'Donahue

Reader: Karen Turner, Methodist Chaplain

The Choir:

O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by.
Yet in thy dark streets shineth the everlasting light;
the hopes and fears of all the years are met in thee tonight.

O morning stars, together proclaim the holy birth,
and praises sing to God the King, and peace to men on earth;
for Christ is born of Mary; and, gathered all above,
while mortals sleep, the angels keep their watch of wond'ring love.

How silently, how silently, the wondrous gift is given!
So God imparts to human hearts the blessings of his heaven.
No ear may hear his coming, but in this world of sin,
where meek souls will receive him, still the dear Christ enters in.

O holy Child of Bethlehem, descend to us we pray;
cast out our sin, and enter in, be born in us today.
We hear the Christmas angels the great glad tidings tell:
O come to us, abide with us, our Lord Emmanuel.

Phillips Brooks

*English traditional tune, arranged by Ralph Vaughan Williams
v3 by Michael Painting and v4 by David Hill*

Ding-dong! Merrily on high,
in heaven the bells are ringing,
Ding-dong! Verily the sky
is riven with angels singing:
Gloria, Hosanna in excelsis!

E'en so here below, below,
let steeple bells be swungen,
and *io, io, io,*
by priest and people sungen:
Gloria, Hosanna in excelsis!

Pray you dutifully prime
your matin chime ye ringers,
may you beautifully rime
your eve-time song ye singers:
Gloria, Hosanna in excelsis!

George Ratcliffe Woodward

15th century French tune, harmonised by Charles Wood

THE BIRTH OF JESUS

St Luke tells of the birth of Jesus

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David.

He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child.

And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

Luke 2: 1 - 7

*Reader: Mirren Derby, CU Prayer Secretary
Undergraduate, Department of Mathematical Sciences
Campus resident in 1st lockdown*

And is it true? And is it true,
this most tremendous tale of all
seen in a stained-glass window's hue
a baby in an ox's stall?
The maker of the stars and sea
become a child on earth for me?

And is it true? For if it is,
no loving fingers tying strings
around those tissueed fripperies,
the sweet and silly Christmas things,
bath salts and inexpensive scent
and hideous tie so kindly meant.

No love that in a family dwells
no carolling, in frosty air,
nor all the steeple-shaking bells
can with this single Truth compare -
that God was Man in Palestine
and lives to-day in Bread and Wine.

Sir John Betjeman

Reader: Mother Sarah, Orthodox Chaplain

The Choir:

O magnum mysterium et admirabile sacramentum,
ut animalia viderent Dominum natum jacentem in praesepio.
O beata Virgo, cuius viscera meruerunt portare Dominum Jesum Christum.
Alleluia.

*O great mystery and wonderful sacrament,
that beasts should see the new-born Lord lying in a manger.
O blessed virgin, whose body was worthy to bear the Lord Jesus Christ.
Alleluia.*

Matin Responsory for Christmas Day

Tomás Luis de Victoria

Hark! The herald angels sing
glory to the new-born king;
peace on earth and mercy mild,
God and sinners reconciled;
joyful all ye nations rise,
join the triumph of the skies,
With th'angelic host proclaim,
Christ is born in Bethlehem.
*Hark! The herald angels sing
glory to the new-born king.*

Christ, by highest heaven adored,
Christ, the ever-lasting Lord,
late in time behold him come
offspring of a virgin's womb:
veiled in flesh the godhead see,
hail th'incarnate deity!
Pleased as man with man to dwell,
Jesus, our Emmanuel.
*Hark! The herald angels sing
Glory to the new-born king.*

Hail the heav'n-born Prince of Peace,
hail the Sun of Righteousness,
light and life to all he brings,
ris'n with healing in his wings;
mild he lays his glory by,
born that man no more may die,
born to raise the sons of earth,
born to give them second birth:
*Hark! The herald angels sing
glory to the new-born king.*

Charles Wesley and others

Felix Mendelssohn, v3 arranged by Dudley Holroyd

THE SHEPHERDS AND THE ANGELS

The shepherds go to the manger

In that region there were shepherds living in the fields, keeping watch over their flock by night.

Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, 'Do not be afraid; for see – I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.'

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest heaven, and on earth peace among those whom he favours!'

When the angels had left them and gone into heaven, the shepherds said to one another, 'Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.'

So they went with haste and found Mary and Joseph, and the child lying in the manger.

It was done plainly enough.
The night sky was a perfect billboard,
the sound effects spectacular.

Only a few were awake
and in the right place
at the right time when heaven,
unable to contain its amazement any longer,
spilled out momentarily into earth
and explained itself.

The message was clear as day
but his timing was, as always, surprising,
and the show ran
for one performance only.

Godfrey Rust

*Reader: Jonathan Bowker, Hospitality Operations Manager
helping to lead lockdown catering provision*

Was it necessary
to go to this extreme?
To take for a carrier
a village girl
unmarried and disgraced,
nine months pregnant
on an exhausting journey
to a strange town
with nowhere to stay,
in a century
with no healthcare
or sanitation?

What purpose was achieved,
except to show
how the weight of his love
is so exhausting
it will break the back
of our most stubborn pretensions
and how in a manger
would be the last straw to do it?

Godfrey Rust

*Readers: El Wright, Undergraduate, Department of Sport and Exercise Science
Jack Li, Undergraduate, Department of Mechanical Engineering
Campus residents in 1st lockdown*

The Choir:

Little lamb, who made thee?
Dost thou know who made thee?
Gave thee life & bid thee feed
by the stream & o'er the mead;
gave thee clothing of delight
softest clothing, woolly, bright;
gave thee such a tender voice,
making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee,
little lamb, I'll tell thee:
He is called by thy name,
for he calls himself a Lamb.
He is meek and he is mild;
he became a little child.
I a child, & thou a lamb,
we are called by his name.
Little lamb, God bless thee!
Little lamb, God bless thee!

William Blake

Sir John Tavener

In the bleak midwinter, frosty wind made moan,
earth stood hard as iron, water like a stone,
snow had fallen snow on snow, snow on snow,
in the bleak midwinter, long ago.

Our God, heaven cannot hold him, nor earth sustain,
heaven and earth shall flee away, when he comes to reign,
in the bleak midwinter a stable place sufficed,
the Lord God Almighty, Jesus Christ.

Enough for him, whom cherubim worship night and day,
a breast full of milk and a manger full of hay,
enough for him, whom angels fall down before,
the ox and ass and camel, which adore.

Angels and archangels may have gathered there,
cherubim and seraphim thronged the air;
but only his mother in her maiden bliss
worshipped the beloved with a kiss.

Christina Rossetti

Harold Darke

THE GOSPEL

The Incarnation of the Word of God

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

Through him all things were made; without him nothing was made that has been made.

In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.

There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him all men might believe.

He himself was not the light; he came only as a witness to the light.

The true light that gives light to every man was coming into the world.

He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him.

Yet to all who received him, to those who believed in his name, he gave the right to become children of God - children born not of natural descent, nor of human decision or a husband's will, but born of God.

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

John 1: 1 – 14

Reader: Nigel Rawlinson, University Chaplain

The Choir:

What can I give him, poor as I am?
If I were a shepherd, I would bring a lamb,
if I were a wise man, I would do my part,
but what I can I give him, give my heart.

Christina Rossetti

Harold Darke

THE BLESSING

The University Chaplain

May he who by his incarnation gathered into one things earthly and heavenly, bestow upon you the fullness of inward peace and goodwill; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you always. **Amen.**

The Choir:

God is with us,
hear ye people, even to the uttermost ends of the earth.
Christ is born!

Orthodox Great Office of Compline

Sir John Tavener

O come, all ye faithful,
Joyful and triumphant,
O come ye, O come ye to Bethlehem;
come and behold him
born the King of Angels:
O come let us adore him, Christ the Lord.

Sing choirs of angels,
sing in exultation,
sing, all ye citizens of heaven above;
glory to God
in the highest:
O come, etc.

God of God,
Light of Light,
Lo! he abhors not the virgin's womb;
very God,
begotten, not created:
O come, etc.

Yea, Lord, we greet thee,
born that happy morning,
Jesu, to thee be glory given;
Word of the Father,
now in flesh appearing:
O come, etc.

18th century, translated by F Oakeley and W T Brook J F Wade, vv 3 and 4 arranged by Sir David Willcocks

Organ Voluntary:

University of Bath Ecumenical Chaplaincy

A Covenant

The renewal of the Covenant, dating originally from 1998, was celebrated in recent years (2017) through its being signed by Bishops Peter Hancock (Bath and Wells Anglican Diocese) and Declan Lang (Clifton Roman Catholic Diocese), together with the leaders of the Orthodox, Methodist, Baptist and URC traditions, ten local churches, and every University chaplain. It reads:

We, the Ecumenical team of Christian chaplains serving the University of Bath,
of the Anglican, Baptist, Roman Catholic, Methodist,
Orthodox and United Reformed Churches,
confess together our faith in One God, Father, Son and Holy Spirit,
and in Jesus Christ as Lord and Saviour.

Together with the Chaplain for the Religious Society of Friends (Quakers),
we acknowledge our calling to serve God and to proclaim the Gospel
in this University, city and world.

We undertake to promote understanding respect and dialogue with all people.

We give thanks for the life of the Ecumenical Chaplaincy Centre,
for all that we already share,
and we seek forgiveness for what is sinful in our divisions.

We affirm our intent talent to work and pray together
for that unity which is Christ's will for his church.

We therefore covenant together as chaplains to work as an ecumenical Chaplaincy Team,
working together with agreed priorities and actions.

This covenant enjoys the goodwill, support and blessings
of our respective church leaders or representatives,
and by Somerset Churches Together, and Bath Christian Action Network.