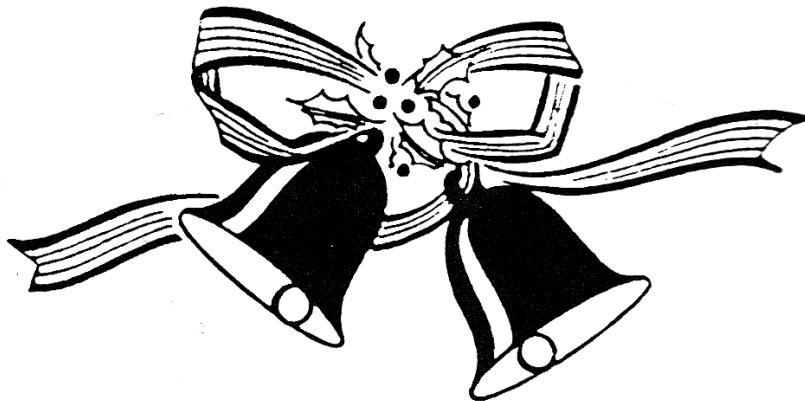




# The University Carol Service



Wednesday 6<sup>th</sup> December 2023

In support of



for those 'suffering from conflict'

BathAbbey



# The University Carol Service

For many people, Christmas only begins once they have attended their first Carol Service. Singing well-known carols and hymns in church is a feature of the season that seems to grow in popularity - yet this is a tradition that is just over 100 years old. Like so many others, our order of service derives from King's College Cambridge, where the first service of carols and lessons took place in 1918, when its Dean adapted a pattern first instituted in Truro Cathedral in 1880.

It's still nearly three weeks until Christmas. We are very near the beginning of the Church's Advent season - a time 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, unlike with the city outside, the Abbey is yet to be decorated for Christmas. The movement of the Choir from West to East during the service symbolises the Advent journey from Darkness to Light - natural symbols, so obviously prevalent at this, the darkest time of the year, and one of the service's themes. 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.

Some say that most English Christmas traditions owe more to Charles Dickens and Queen Victoria than to earlier ages. It may be that the traditions are relatively recent, but they point to a story that is ancient, and which emerges from beyond time. This service's 'pattern and strength...derive from the lessons and not the music'. The Gospel reading, the mystery of the Word made flesh, ie God becoming fully human, forms the service's climax, and the elements of music, speech, silence and movement combine to emphasise that, with poetry and music serving to comment on the biblical story.

The service involves you in both active and passive participation – joining in singing the hymns and taking part in the prayers, and listening to the choir, organist and readers offering their skills on your behalf. The familiar and traditional hymns are there for you to sing – and as we do encourage you to join in singing them, please do just that!

## ***About this year's Charity...***

*<https://www.redcross.org.uk/about-us/what-we-stand-for>*

The **British Red Cross Society** is the UK's body of the worldwide neutral and impartial humanitarian network, the International Red Cross and Red Crescent Movement. Formed in 1870, its current fundamental principles were created in Vienna in 1965, meaning that those being helped can rely on neutrality, independence and impartiality. Its mission is to mobilise the power of humanity so that individuals and communities can prepare for, deal with and recover from a crisis. It helps those most in need - both in the UK and internationally - and is committed to helping people without discrimination, regardless of their ethnic origin, nationality, political beliefs or religion. Its volunteers and staff abide by the seven fundamental principles of the International Movement, which are humanity, impartiality, neutrality, independence, voluntary service, unity and universality. Donations to the Red Cross help to provide food, clean water, shelter, clothing and first aid in an emergency; emergency response services; refugee support services; support to victims of modern slavery and trafficking; wheelchair services; and help to find missing families.

We are collecting at this service for **victims of conflict**.

To give, please scan the QR code on the back page of this booklet.

# ***Welcome...***

**Jesus Christ – the one truth in a world of uncertainties.**

University Chaplain Nigel Rawlinson writes: **Welcome** to the University of Bath Carol Service. We invite you to enter into the mystery and depth of the Christmas story, told again tonight through specially-chosen words and music.

**In the Christmas narrative 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 good news that makes the difference, the account of 'the Word' becoming flesh (Jesus) and dwelling among us. It is both historical, and a living word for today. God is now with us.

It is also a source of hope. This year many people are anxious and distrustful. The current conflicts unsettles us all, especially those with family or friends affected. Uncertainty, at home and abroad, can be disorienting. In the week of 'Christ the King' (the week before Advent) we hear of Jesus Christ – the one truth in a world of uncertainties. We are now in the season of Advent – and our preparation for Christmas. May this service help you find hope and strength in this truth.

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  
Mother Sarah, Orthodox

The Reverends David and Helen Pattie, URC  
The Reverend Kara Maylor, Anglican

Theresa Gibson, Roman Catholic Chaplain, Prior Park College

and at St John's Roman Catholic Church: Father Christopher Whitehead.



Organist : Gary Desmond, Deputy Organist, Bath Abbey  
Conductor : Dr Michael Painting

The Choir is a Students' Union Society, and a part of ChaOS.

The Choir sings at Dorothy House Hospice next week, and its next concert will take place at

St Mary's Church, Bathwick (at the foot of Bathwick Hill),  
on Saturday March 23rd at 7.30pm.

The programme will include works by Parry, Holst, Will Todd and many others.

## **Before the Service starts....**

**Please silence chiming watches and mobile phones.**

**If you use a hearing aid, please turn it to 'T' - the Abbey has an induction loop.**

**Please note that photography and recording are not permitted.**

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

*This order of service is for you to keep – do please take it away with you after the service.*

# ORDER OF SERVICE

## WELCOME

The Reverend Chantal Mason, Bath Abbey Pastor

¶ **ALL STAND, and keep a silence, during which is played:**

Nun komm, der heiden heiland (*Come now, thou Saviour of the gentiles*)

J S Bach 1685-1750

*The University Chamber Choir then sings:*

What is the crying at Jordan?  
Who hears, O God, the prophecy?  
Dark is the season, dark our hearts  
and shut to mystery.

Lord, give us grace to awake us,  
to see the branch that begins to bloom;  
in great humility is hid all heaven  
in a little room.

Who then shall stir in this darkness,  
prepare for joy in the winter night?  
Mortal in darkness we lie down blind-hearted,  
seeing no light.

Now comes the day of salvation,  
in joy and terror the Word is born!  
God comes as gift into our lives;  
O let salvation dawn!

*Carol Christopher Drake 1933-*

*Traditional Irish melody arranged by Philip Moore 1943-*

¶ **All sing:**

### 1

Longing for light, we wait in darkness.  
Longing for truth, we turn to you.  
Make us your own, your holy people,  
light for the world to see.

*Christ be our light!*

*Shine in our hearts.*

*Shine through the darkness.*

*Christ be our light!*

*Shine in your church gathered today.*

### 2

Longing for peace, our world is troubled.  
Longing for hope, many despair.  
Your word alone has power to save us.  
Make us your living voice.

*Christ be our light! etc.*

### 3

Longing for food, many are hungry.  
Longing for water, many still thirst.  
Make us your bread, broken for others,  
shared until all are fed.

*Christ be our light! etc.*

### 4

Longing for shelter, many are homeless.  
Longing for warmth, many are cold.  
Make us your building, sheltering others,  
walls made of living stone.

*Christ be our light! etc.*

### 5

Many the gifts, many the people,  
many the hearts that yearn to belong.  
Let us be servants to one another,  
making your kingdom come.

*Christ be our light! etc.*

*Words and music Bernardette Farrell 1957-*

¶ **All remain standing**

# The Bidding

- *An Invitation* -

The Reverend Canon Nigel Rawlinson, University Chaplain

*The Bidding ends with the Lord's Prayer, said by everyone in this or your own language:*

**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.**

*Karen Turner, Chaplain, leads the Church's Prayer for this, the first week of Advent:*

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.  
**Amen.**

¶ **All sit**

*The Choir:*

Sleepers, wake! a voice is calling,  
it is the watchman on the walls:  
thou City of Jerusalem!  
For lo! the Bridegroom comes!  
Arise, and take your lamps!  
Hallelujah!  
Awake! His kingdom is at hand!  
Go forth, go forth to meet your Lord!

*16<sup>th</sup> century German, translated by William Ball*

*Tune by Philip Nicolai 1556-1608,  
arranged by Felix Mendelssohn 1809-1847*

# Looking for the Light

*The Lord will form light and raise up darkness*

Thus says the Lord to his anointed: I will go before you and level the mountains, I will break in pieces the doors of bronze, and cut through the bars of iron, I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name.

I am the Lord, and there is no other; besides me there is no god. I arm you, though you do not know me, so that they may know, from the rising of the sun and from the west, that there is no one besides me; I am the Lord, and there is no other. I form light and create darkness, I make weal and create woe; I the Lord do all these things.

Drop down, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also; I the Lord have created it.

*Isaiah 45 : 2 - 3, 5 - 8*

*Reader: Tobias Ng, Graduate in Civil and Architectural Engineering;  
and Advisor to Bath Chinese Christian Fellowship*

## *First Coming*

He did not wait till the world was ready,  
till men and nations were at peace.  
He came when the heavens were unsteady,  
and prisoners cried out for release.

He did not wait for the perfect time.  
He came when the need was deep and great.  
He dined with sinners in all their grime,  
turned water into wine.

He did not wait till hearts were pure.  
In joy he came to a tarnished world of sin and doubt.  
To a world like ours, of anguished shame  
he came, and his Light would not go out.

He came to a world which did not mesh,  
to heal its tangles, shield its scorn.  
In the mystery of the Word made flesh  
the maker of the stars was born.

We cannot wait till the world is sane  
to raise our songs with joyful voice,  
for to share our grief, to touch our pain,  
He came with love: Rejoice! Rejoice!

*Madeleine L'Engle 1918-2007*

*Reader: Mother Sarah, Orthodox Christian Chaplain*

*The Choir:*

Drop down ye heavens from above,  
and let the skies pour down righteousness.  
Comfort ye, comfort ye, my people; my salvation shall not tarry.  
I have blotted out as a thick cloud thy transgressions.  
Fear not, for I will save thee;  
for I am the Lord thy God, the holy one of Israel, thy redeemer.  
Drop down ye heavens from above,  
and let the skies pour down righteousness.

*From the Advent Prose*

*Plainsong, arranged by Judith Weir 1954-*

**¶ All stand and sing:**

**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, goodwill to men, from heav'n'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 hov'ring wing;  
and ever o'er its Babel sounds the blessed angels sing.

**3**

Yet with the woes of sin and strife the world has suffered long;  
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 send back the song which now the angels sing.

*Edmund Sears 1810-1876*

*Traditional English tune adapted by Sir Arthur Sullivan 1842-1900  
v5 arranged by John Scott 1956-2015*

**¶ All sit**



# 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: Una McCarter, Undergraduate, Department of Social and Policy Sciences,  
and President, Christian Union*

## *The Rose*

A Rose unfolds on tender vine  
as seers foretold, from Jesse's line.  
Its petals radiant in the light  
of stars aglow this holy night.

Isaiah divined the flower would bloom -  
a spotless Rose from Mary's womb,  
as angels praise the glorious sight:  
the blessed babe this holy night.

Even though we now an anthem raise  
in gratitude and joyous praise,  
I wonder why, for me, God chose  
to show such love with a spotless Rose.

*Joel Thompson 1988-*

*Reader: Theresa Tunbridge, Roman Catholic Chaplain, Prior Park College*

*The Choir:*

Bǔgǔroditse Dyevo, raduissya,  
blagǔdatnaya Mariye, Gospod s Tǔboyu.  
Blagǔslǔvyenna Tyi vshenakh,  
i blagǔslǔvyen Plod Chryeva Tvǔyego,  
yako Spassa rǔdila yessi dush nashikh.

*Rejoice, O Virgin Mother,  
Mary full of grace, the Lord is with you.  
Blessed are you among women,  
and blessed is the fruit of your womb,  
for you have borne the Saviour of our souls.*

*Slavonic text from the Orthodox Book of Prayers*

*Arvo Pärt 1935-*

¶ All stand and sing:

1

O come, O come, Emmanuel,  
and ransome captive Israel,  
that mourns in lowly exile here,  
until the Son of God appear.

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

2

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.*

3

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.*

4

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.*

5

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.*

*Cologne 1710, based on the Great 'O' Advent Antiphons  
Translated by Thomas Lacey, 1853-1931*

*vv1-4 harmonised by Noel Tredinnick 1949-, v5 arranged by Paul Leddington Wright 1951-*

*Adapted from a French Missal  
by Thomas Helmore 1811-1890*

¶ All sit

## The Promise of Messiah

*A ruler shall come from Bethlehem*

You, O Bethlehem of Ephrathah, who are one of the little clans of Judah,  
from you shall come forth for me one who is to rule in Israel, whose origin is from  
of old, from ancient days.

Therefore he shall give them up until the time when she who is in labour has  
brought forth; then the rest of his kindred shall return to the people of Israel.

And he shall stand and feed his flock in the strength of the Lord, in the majesty of  
the name of the Lord his God. And they shall live secure, for now he shall be great  
to the ends of the earth; and he shall be the one of peace.

*Micah 5 : 2 – 5a*

*Reader: Sam Higham, Undergraduate, Department of Politics, Languages  
& International Studies; representing Christians in Sport*

*In the stillness*

In the stillness of a church where candles glow,  
– in the softness of a fall of fresh white snow,  
in the brightness of the stars that shine this night,  
in the calmness of a pool of healing light,  
in the clearness of a choir that softly sings,  
in the one-ness of a hush of angels' wings,  
in the mildness of a night by stable bare,  
in the quietness of a lull near cradle fair,  
there's a patience as we wait for a new morn,  
and the presence of a child soon to be born.

*Katrina Shepherd 1954-*

*Reader: Professor Ian White, Vice-Chancellor*

¶ **All stand and sing:**

**1**

Of the Father's love begotten,  
ere the worlds began to be,  
he is Alpha and Omega,  
he the source, the ending he,  
of the things that are, that have been,  
and the future years shall see,  
*evermore and evermore!*

**2**

At his word they were created,  
he commanded; it was done:  
heaven and earth and depth of ocean  
in their threefold order one;  
all that grows beneath the shining  
of the light of moon and sun,  
*evermore and evermore!*

**3 (Choir)**

O that birth for ever blessèd,  
when the Virgin, full of grace,  
by the Holy Ghost conceiving,  
bare the Saviour of our race;  
and the Babe, the world's Redeemer,  
first revealed his sacred face,  
*evermore and evermore!*

**4**

O ye heights of heaven, adore him;  
angel-hosts, his praises sing;  
powers, dominions, bow before him,  
and extol our God and King;  
let no tongue on earth be silent,  
every voice in concert ring,  
*evermore and evermore!*

*Prudentius (c.348-413),  
translated by John Mason Neale 1818-1866*

*Piae Cantiones (1582) arranged by Richard Lloyd 1933-2021*

¶ **All sit**

*The Choir:* 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 1848-1934*

*15th century French tune, set by Charles Wood 1866-1926*

# The Birth of Jesus

*St Matthew tells of the birth of Jesus*

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

All this took place to fulfil what had been spoken by the Lord through the prophet:

'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel', which means, 'God is with us.'

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

*Matthew 1 : 18 -23*

*Reader: Helen Taylor, Undergraduate, Department of Chemical Engineering;  
and Treasurer, CathSoc*

## *Into a quiet world*

Into a quiet world, all so still  
came baby Jesus, stooping from his skies.  
Peace in the valley lay, hush on the hill,  
so softly opened the gates of paradise.

Noël, Noël. Ah, the far faint strain!  
Sweet angel voices fading, fading as they sing.  
heard but by shepherds in the quiet of the plain.  
All so still was the coming of the King.

Into a quiet heart, all so still  
glides a joy gently through the mist and rain.  
Hark in the silence how the harp strings thrill,  
noël, Noël rings the far faint cry.

Soft angel voices hail a holy birth,  
dropped like a whisper  
down the quiet of the skies.  
All so still came happiness to earth.

*Graham Robertson 1866-1948*

*Reader: Dr Naomi Pendle, Lecturer,  
Department of Social and Policy Sciences*

*The Choir:*

## *Christmas Proclamation*

God is with us.

Hear ye people, even to the uttermost end of the earth.

The people that walked in darkness have seen a great light.

The people that dwell in the shadow of death, upon them the light has shined.

For unto us a child is born! For unto us a son is given!

And the government shall be upon his shoulder;

and his name shall be called Wonderful! Counsellor!

the mighty God, the everlasting Father, the Prince of peace.

Hear ye people, even to the uttermost end of the earth.

God is with us. Christ is born!

*Adapted from the Orthodox Great Compline for Christmas Eve*

*Sir John Tavener 1944-2013*

### **¶ All stand, and turn to face the Gospel Reader**

*The Gospel is read from the nave, to represent Christ being amongst the people, and bringing the Good News to them. Jesus is Emmanuel: God is with us.*

## **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 mankind. 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 everyone 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.

This is the Word of the Lord.

**ALL: Praise to you, O Christ.**

*John 1 : 1 – 14*

*Reader : Nigel Rawlinson, University Chaplain*

**¶ All remain standing**

The Choir:

A boy was born in Bethlehem;  
rejoice for that Jerusalem: *Allelujah!*

He let himself a servant be  
that all mankind he might set free: *Allelujah!*

Then praise the Word of God who came  
to dwell on earth in human frame: *Allelujah!*

16<sup>th</sup> century German, translated by Percy Dearmer 1867-1936

Benjamin, Baron Britten 1913-1976

¶ All sing:

**1**

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.*

**2**

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.*

**3**

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 1707-1788 and others

Felix Mendelssohn 1809-1843  
v3 arranged by Sir Philip Ledger 1937-2012

## The Blessing

The University Chaplain

Almighty God, you make us glad with the yearly remembrance of the birth of your Son, Jesus Christ: grant that, as we joyfully receive him as our redeemer, so we may with sure confidence behold him when he shall come to be our judge; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

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:*

*Gloria in excelsis Deo!*  
Sing, my soul, to God the Lord,  
all in glory's highest key.  
Lay the angels' choir abroad,  
in their highest holy day.  
Crave thy God to tune thy heart  
unto praise's highest part.  
*Gloria in excelsis Deo! Amen.*

*Words and music by Thomas Weelkes c1576-30.xi.1623*

**¶ All sing:**

**1**

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,*  
*O come let us adore him,*  
*O come let us adore him,*  
*Christ the Lord.*

**2**

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

**3**

See how the shepherds,  
summoned to his cradle,  
leaving their flocks, draw nigh with lowly fear;  
we too will thither  
bend our joyful footsteps  
*O come, etc.*

**4**

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

**5**

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.*

*18<sup>th</sup> century, translated by F Oakeley and W T Brook*

*John Francis Wade 1711-1786,  
vv 4 and 5 arranged by Sir David Willcocks 1919-2015*

**¶ All remain standing and quiet as the Choir and Clergy process from the church.**

Organ Voluntary: Postlude on 'Mendelssohn'

Sir David Willcocks

## University of Bath Ecumenical Chaplaincy

### *A Covenant*

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.

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