

TRINITY EPISCOPAL CATHEDRAL



THE FIRST SUNDAY OF ADVENT

NOVEMBER 27, 2022 - 11:00 A.M.

THE HOLY EUCHARIST: RITE ONE

A NOTE ON OUR ADVENT LITURGIES

This is a special time in the life of the Church. In addition to marking the beginning of a new liturgical year, in these short, dark days we ready our hearts and our homes to celebrate the coming of Christ: both his coming in great humility as a shivering babe in Bethlehem long ago, and his coming in glorious majesty at the end of all things to judge both the quick and the dead.

Advent is a season full of cherished traditions, both for our own families and for our Cathedral family. Just as we bring forth treasured heirlooms in our homes to deck our halls and set our tables—grandma’s well-loved china, brightly polished family silver, sweet and simple children’s ornaments made many years ago—in this season we also utilize the beautiful, ancient traditions of our Anglican heritage in all their richness and splendor.

On the First Sunday of Advent, we sing the Great Litany to mark the beginning of a new liturgical year with solemn prayer over God’s whole creation, and every facet of human life. This moving (literally moving, as we pray it in procession), comprehensive form of prayer was the first officially sanctioned liturgy produced in the English language, published in 1547. Little has changed since then...although it’s true that we no longer ask God to deliver us from “the Bishop of Rome [i.e. the Pope] and all his monstrous enormities,” nor do we Americans pray for the King of England!

On all the Sundays and weekdays in the four weeks of this season, we use the traditional language services of Rite I, and the time-worn words of the Authorized Version of the Bible, commonly called the King James Version. Both of these resources carry us back to our roots. They are the family heirlooms we Episcopalians share with Anglican Christians throughout the world. And it is meet and right that they should adorn our worship in this sacred season.

Of course, these traditional worship resources are not to everyone’s taste. Just as there are a few ornaments you might stick at the back of the tree or a few pieces of grandma’s china you might want to “accidentally” drop in the sink, you may not care for Rite I and the KJV. Rest assured that our customary, more contemporary forms of Prayer Book liturgies and scriptural translations will return for the 4:00 p.m. and 7:00 p.m. services on Christmas Eve, and at the 9:00 a.m. and 5:00 p.m. Sunday services thereafter.

But even if these family heirlooms seem a little strange and unfamiliar to our ears, I invite you into this holy time using texts and prayers that unite us with the generations that have gone before us. May we, this Advent, look eagerly for the coming of the One who will at last gather all things in heaven and on earth into his glorious Kingdom, and who even now binds us across every family, language, people, and nation, and the living to the dead.

When the Lord cometh, may he find us watching and waiting.

The Very Reverend Dane E. Boston
Dean of Trinity Cathedral, Columbia

THE HOLY EUCHARIST: RITE ONE

The service music is from the *Missa Marialis* adapted by Charles Douglas (1867-1944)

ORGAN VOLUNTARY: Prelude and Fugue in C Minor, BWV 549 J.S. Bach (1685-1750)

THE GREAT LITANY

The Hymnal 1982, S 67

THE WORD OF GOD

The Book of Common Prayer, p. 323

THE COLLECT OF THE DAY

BCP, p. 159

The Celebrant says to the people

The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

The Celebrant says the Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. *Amen.*

THE LESSONS

The people sit.

The First Lesson: Isaiah 2.1-5

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days,
that the mountain of the LORD's house shall be established
in the top of the mountains,

and shall be exalted above the hills;

and all nations shall flow unto it.

And many people shall go and say,

'Come ye, and let us go up to the mountain of the LORD,

to the house of the God of Jacob,

and he will teach us of his ways,

and we will walk in his paths':

for out of Zion shall go forth the law,

and the word of the LORD from Jerusalem.
And he shall judge among the nations,
and shall rebuke many people:
and they shall beat their swords into plowshares,
and their spears into pruninghooks:
nation shall not lift up sword against nation,
neither shall they learn war any more.
O house of Jacob,
come ye, and let us walk in the light of the LORD.

Reader The Word of the Lord.

People Thanks be to God.

Psalm 122 (*sung by all*)

Laetatus sum



I was glad when they said unto | me *
We will go into the house | of the Lord.
Our feet shall stand in thy | gates *
O Je|rusalem.
Jerusalem is built as a | city *
that is at unity | in itself.
For thither the tribes go up even the tribes of the | Lord *
to testify unto Israel to give thanks unto the Name | of the Lord.
For there is the seat of | judgement *
even the seat of the | house of David.
O pray for the peace of Je|rusalem *
they shall prosper | that love thee.
Peace be within thy | walls *
and plenteousness with|in thy palaces.
For my brethren and companions' | sakes *
I will wish | thee prosperity.
Yea because of the house of the Lord our | God *
I will seek to | do thee good.

Music: plainsong

The Second Lesson: Romans 13.11-14

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Reader The Word of the Lord.

People Thanks be to God.

Hymn 66 “Come, thou long-expected Jesus”

Stuttgart

The Gospel: Mathew 24.36-44

Gospeler The Holy Gospel of our Lord Jesus Christ according to Matthew.

People Glory be to thee, O Lord.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Gospeler The Gospel of the Lord.

People Praise be to thee, O Christ.

THE SERMON

The Reverend Canon James P. Hartley

The people stand

THE NICENE CREED

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped and glorified;
who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PEACE

The Celebrant says to the people

 The peace of the Lord be always with you.
People And with thy spirit.

Then the Ministers and People may greet one another in the name of the Lord.

GREETING AND ANNOUNCEMENTS

The Celebrant may begin the Offertory with a sentence of Scripture.

THE OFFERTORY

*For additional information on ways to give, please visit our website at
www.trinitysc.org/give/ways-to-give*

THE ANTHEM

*Zion hört die Wächter singen,
das Herz tut ihr vor Freuden springen,
sie wachet und steht eilend auf.
Ihr Freund kommt von Himmel prächtig,
von Gnaden stark, von Wahrheit mächtig,
ihr Licht wird hell, ihr Stern geht auf.
Nun komm, du werthe Kron',
Herr Jesu, Gottes Sohn,
Hosianna!
Wir folgen all
zum Freudensaal
und halten mit das Abendmahl.*

Zion hears the watchmen sing,
her heart leaps for joy within her,
she wakens and hastily rises.
Her glorious Friend comes from Heaven
strong in mercy, powerful in truth,
her light becomes bright, her star rises
Now come, precious crown,
Lord Jesus, the Son of God!
Hosannah!
We all follow
to the hall of joy
and hold the evening meal together.

Words: Philipp Nicolai (1556-1608)

Music: from BWV 140, J.S. Bach (1685-1750)

THE PRESENTATION

*Representatives of the congregation bring the people's offerings of bread and wine,
and other gifts to the Celebrant while the people stand and sing*

Hymn 56 "O come, O come, Emmanuel" Verse 1

Veni, veni Emmanuel

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 thee, O Israel.

THE GREAT THANKSGIVING - EUCHARISTIC PRAYER I

The people remain standing. The Celebrant faces them and says

The Lord be with you.

People And with thy spirit.

Celebrant Lift up your hearts.

People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

Then, facing the Holy Table, the Celebrant proceeds

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.

Here a Proper Preface is said, then the Celebrant proceeds

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS & BENEDICTUS (*sung by the choir*)

Holy, holy, holy, Lord God of Hosts:

Heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.

Hosanna in the highest.

The people kneel or stand. Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, 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 and sacrifice, until his coming again.

For in the night in which he was betrayed, he 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.”

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly 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, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are 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 offenses, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

And now, as our Savior Christ hath taught us, we are bold to say,

People and Celebrant

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,
for ever and ever. Amen.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

The Celebrant then says

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.

AGNUS DEI (*sung by the choir*)

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

The People join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the people, the Celebrant may say the following Invitation

The Gifts of God for the People of God.
and may add Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All baptized Christians are welcome to receive the Sacrament of Holy Communion, regardless of denomination.

Gluten-free Hosts are available for those who require it. Please inform the Minister of your need as you come forward. Should you require Communion to be brought to you at your seat, please inform a Verger, Usher, or Hospitality Minister of your need.

If you are not baptized or do not wish to receive Communion, please indicate your desire for a blessing by crossing your arms over your chest.

THE COMMUNION HYMN

Hymn 60 “Creator of the stars of night”

Contidor alme siderum

THE POSTCOMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

The People join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Celebrant then blesses the people, to which they respond

Amen.

A Minister dismisses the people, to which they respond

Thanks be to God.

Hymn 68 “Rejoice! rejoice, believers”

Llangloffan

ORGAN VOLUNTARY: Prelude and Fughetta on *Llangloffan*

Welcome! We are delighted that you are taking part in today's service. Worship lies at the very heart of our life together here at Trinity Cathedral. Our liturgies glorify God, nourish us with Christ's Word and Sacraments, and send us forth empowered by the Holy Spirit to serve one another and the world.

Would you like to learn more about Trinity's ministries, or receive information about becoming a member of the Cathedral? Our clergy and volunteers would be very glad to speak with you following this service.

Once again, welcome to Trinity. May the Lord bless you and keep you, this day and always!

The altar flowers are given in honor of The Reverend Angus McKay Brabham, Jr., Helen Hutto Brabham, William Hutto Brabham, Nathaniel Heyward Clarkson, Jr., Ripley Westmoreland Clarkson, Margaret Westmoreland Clarkson, Theodore Jervey Hopkins, Jane McDowell Hopkins, and Donald Valentine Richardson III.

The service is sung by the sopranos and altos of the Cathedral Singers.

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The Right Reverend Daniel P. Richards, *Bishop*
The Very Reverend Dane E. Boston, *Dean*
The Reverend Canon James P. Hartley, *Canon Pastor*
The Reverend Canon Mia C. McDowell, *Canon Catechist*

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