

St. Timothy's Episcopal Church, Herndon, VA 20170

December 22, 2024 at 10 am

# An Advent/Christmas Hymn Festival

*Savior of the Nations, Come*

Michael Burkhardt

Readings from the writings of Dietrich Bonhoeffer



Prelude

*Andante*

J. S. Bach

*At the tolling of the bell, all stand.*

Opening Hymn

Oh, Come, Oh, Come, Emmanuel

Latin Hymn, 12th cent.  
Tr: John M. Neale, 1818-66, alt.

*VENI EMMANUEL*  
a 15th cent. French Processional



Choir: 1. Oh, come, oh, come, Em - man - u - el,  
 Trebles: 2. Oh, come, our Wis - dom from on high,  
 Men: 3. Oh, come, oh, come, our Lord of might,  
 Choir: 4. Oh, come, O Rod of Jes - se's stem,  
 All: 5. Oh, come, O Key of Da - vid, come,  
 Organ: 6. Oh, come, our Day - spring from on high,  
 All: 7. Oh, come, De - sire of na - tions, bind



And ran - som cap - tive Is - ra - el,  
 Who or - dered all things might - i - ly;  
 Who to your tribes on Si - nai's height  
 From ev - 'ry foe de - liv - er them  
 And o - pen wide our heav'n - ly home;  
 And cheer us by your draw - ing nigh;  
 In one the hearts of hu - man - kind;



That mourns in lone - ly ex - ile here  
 To us the path of knowl - edge show,  
 In an - cient times gave ho - ly law,  
 That trust your might - y pow'r to save;  
 Make safe the way that leads on high,  
 Dis - perse the gloom - y clouds of night,  
 Oh, bid our sad di - vi - sions cease,



Un - til the Son of God ap - pear.  
And teach us in her ways to go.  
In cloud and maj - es - ty and awe.  
*Bring them in vic - t'ry through the grave.*  
And close the path to mis - er - y.  
*And death's dark shad - ows put to flight.*  
And be your - self our King of Peace.



Re - joice! Re - joice! Em - man - u - el  
Re - joice! Re - joice! Em - man - u - el  
Re - joice! Re - joice! Em - man - u - el  
*Re - joice! Re - joice! Em - man - u - el*  
Re - joice! Re - joice! Em - man - u - el  
*Re - joice! Re - joice! Em - man - u - el*  
Re - joice! Re - joice! Em - man - u - el



Shall come to you, O Is - ra - el!  
Shall come to you, O Is - ra - el!  
Shall come to you, O Is - ra - el!  
*Shall come to you, O Is - ra - el!*  
Shall come to you, O Is - ra - el!  
*Shall come to you, O Is - ra - el!*  
Shall come to you, O Is - ra - el!

*Please be seated.*

## Welcome

### A Litany for Advent

Celebrant: O Lord Jesus, you are WISDOM:

**People: Savior of the nations, come.**

Celebrant: Come, and teach us.

O Lord Jesus, you are RULER:

**People: Savior of the nations, come.**

Celebrant: Guide us with your mighty arm.

O Lord Jesus, you are the BRANCH OF JESSE:

**People: Savior of the nations, come.**

Celebrant: Renew our faith in your promises.

O Lord Jesus, you are the KEY OF HEAVEN:

**People: Savior of the nations, come.**

Celebrant: Open our hearts to receive you.

O Lord Jesus, you are the DAYSPRING:

**People: Savior of the nations, come.**

Celebrant: Shine into the darkness of our lives.

O Lord Jesus, you are the KING:

**People: Savior of the nations, come.**

Celebrant: Make us one family in your name.

O Lord Jesus, you are EMMANUEL:

**People: Savior of the nations, come.**

Celebrant: Be with us now and evermore. Amen.

*Please stand or kneel, as you are able.*

### **The Prayers of the People, Form II (BCP 385)**

I ask your prayers for God's people throughout the world; for our Bishops; for this gathering; and for all ministers and people Pray for the church.

*Silence*

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

*Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

*Silence*

I ask your prayers for all who seek God, or a deeper knowledge of him. Pray that they may find and be found by him.

*Silence*

I ask your prayers for the families of the departed. Pray for the families of who have died.

*Silence*

Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day.

*Silence*

Celebrant: Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. **Amen.**

*Please stand.*

## **The Peace**

Celebrant: The peace of the Lord be always with you.

**People: And also with you.**

## **Offertory Sentence & Offering**

### **Choral Anthem**

*Lost in the Night*

Finnish Tune  
arr. Michael Burkhardt

Lost in the night do the people yet languish  
Longing for morning the darkness to vanquish,  
Plaintively heaving a sigh full of anguish.  
Will not day come soon? Will not day come soon?

Sorrowing wanderers, in darkness yet dwelling,  
Dawned has the day of a radiance excelling,  
Death's dreaded darkness forever dispelling.  
Christ is coming soon! Christ is coming soon!

Must we be vainly awaiting the morrow?  
Shall those who have light no light let us borrow,  
Giving no heed to our burden of sorrow?  
Will you help us soon? Will you help us soon?

Light over the land of the needy is beaming;  
Rivers of life through its deserts are streaming,  
Bringing all peoples a Savior redeeming.  
Come and save us soon! Come and save us soon!

## A Woman's Passionate Song

*My soul magnifies the Lord and my spirit rejoices in God my Savior...*

This song of Mary is the oldest Advent hymn.

It is at once

the most passionate,

the wildest,

and one might even say,

the most revolutionary Advent hymn ever sung.

This is not the gentle, tender, dreamy Mary

whom we sometimes see in paintings;

this is the passionate, surrendered, proud, enthusiastic Mary

who speaks out here.

This song has none of the sweet, nostalgic, or even playful tones  
of some of our Christmas carols.

It is, instead, a hard, strong, inexorable song

about collapsing thrones and humbled lords of this world,

about the power of God and the powerlessness of humankind.

These are the tones of the women prophets of the Old Testament  
that now come to life in Mary's mouth.

*Please stand when the choir stands.*

# My Soul Gives Glory to My God

Luke 1:46-55

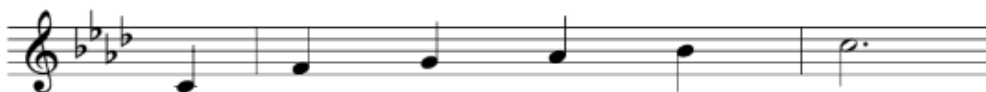
Para. Miriam Therese Winter, b. 1938

CONSOLATION (MORNING SONG)

Wyeth's *Repository of Sacred Music*, Part 2, 1813



*All:* 1. My soul gives glo - ry to my God.  
*All:* 2. My God has done great things for me:  
*Choir:* 3. *From age to age, to all who fear,*  
*All in Canon:* 4. Love casts the might - y from their thrones,  
*All:* 5. Praise God, whose lov - ing cov - e - nant



My heart pours out its praise.  
Yes, ho - ly is God's Name.  
*Such mer - cy love im - parts,*  
Pro - motes the in - se - cure,  
Sup - ports those in dis - tress,



God lift - ed up my low - li - ness  
All peo - ple will de - clare me blessed,  
*Dis - pens - ing jus - tice far and near,*  
Leaves hun - gry spir - its sat - is - fied,  
Re - mem - ber - ing past prom - is - es



In man - y mar - vel - ous ways.  
And bless - ings they shall claim.  
*Dis - miss - ing self - ish hearts.*  
The rich seem sud - den - ly poor.  
With pre - sent faith - ful - ness.

*Please be seated.*

## Celebrating Advent

Mary, grasped and seized by the Spirit,  
speaks of God's coming into the world,  
of the advent of Jesus Christ.

For she knows better than anyone else what it means to wait for Christ.  
She waits for him in a way unlike anyone else.  
She awaits him as his mother.

She knows about the mystery of his coming,  
about the Spirit that is at play here,  
about the almighty God who works his wonders.

She experiences in her own body  
that God's ways with humans are wonderful,  
that he isn't bound by human standards,  
that he doesn't follow the path that humans like to lay out for  
him—  
that his way is  
beyond all understanding,  
beyond all proof,  
free, and  
with a mind of its own.

*Please stand when the choir stands.*



# Savior of the Nations, Come

Latin Hymn *attr.* St. Ambrose, 340-397  
German Vers. Martin Luther, 1483-1546  
Tr. William Reynolds, 1812-76, *alt.*

*NUN KOMM, DER HEIDEN HEILAND*  
from *Erfurt Enchiridia*, 1524  
Based on a 12th/13th cent. plainsong



*Choir:* 1. Sav - ior of the na - tions, come;  
*All:* 2. Not by hu - man flesh and blood;  
*Trebles:* 3. Won - drous birth! O won - drous Child  
*Men:* 4. From the Fa - ther's throne he came  
*All:* 5. Praise to God the Fa - ther sing,



Vir - gin's Son, make here your home.  
By the Spir - it of our God  
Of the vir - gin un - de - filed!  
And as - cend - ed to the same,  
Praise to God the Son, our King,



Mar - vel now, O heav'n and earth,  
Was the Word of God made flesh—  
Though by all the world dis - owned,  
Cap - tive lead - ing death and hell—  
Praise to God the Spir - it be



That the Lord chose such a birth.  
Wom - an's off - spring, pure and fresh.  
Yet to be in heav'n en - throned.  
High the song of tri - umph swell!  
Ev - er and e - ter - nal - ly.

*Please be seated.*

## One Single Name

Who is this child whom the prophets foretell  
and over whose birth heaven and earth exult?

Only in stammering  
can one speak his name,  
can one try to describe what is encompassed in his name.

Words pile up and pour out in a rush  
when they are to say who this child is.

Indeed, strange combinations of words,  
otherwise unknown to us,  
come into being  
when the name of this child is to pass human lips:

“Wonderful Counselor,”

“Mighty God,”

“Everlasting Father,”

“Prince of Peace.”

Every one of these words has endless depths,  
and all of them together try to express only one single name:

JESUS.

*Please stand when the choir stands.*

# Hark! The Herald Angels Sing

Charles Wesley, 1707-88, *alt.*

MEDELSSOHN  
by Felix Mendelssohn, 1809-47



*All:* 1. Hark! The her - ald an - gels sing, "Glo - ry to the  
*Choir:* 2. *Christ, by high - est heav'n a - dored;* *Christ, the ev - er -*  
*All:* 3. Hail the heav'n-born Prince of Peace! Hail the Sun of



new - born King; Peace on earth and mer - cy mild,  
*last - ing Lord!* *Late in time be - hold him come,*  
Righ - teous - ness! Light and life to all he brings,



God and sin - ners rec - on - ciled!" Joy - ful, all ye  
*Off - spring of a vir - gin's womb. Veiled in flesh the*  
Ris'n with heal - ing in his wings. Mild he lays his



na - tions, rise; Join the tri - umph of the skies; With th' an -  
*God-head see; Hail th' in - car - nate De - i - ty, Pleased in*  
glo - ry by, Born that we no more may die, Born to



gel - ic hosts pro - claim, "Christ is born in Beth - le - hem!"  
*flesh with us to dwell, Je - sus, our Em - man - u - el.*  
raise us from the earth, Born to give us sec - ond birth.



Hark! The her - ald an - gels sing, "Glo - ry to the new-born King!"  
*Hark! The her - ald an - gels sing, "Glo - ry to the new-born King!"*  
Hark! The her - ald an - gels sing, "Glo - ry to the new-born King!"

*Please be seated.*

## The Turning Around of All Things

We are talking about the birth of a child,  
not the revolutionary act of a strong man,  
not the breathtaking discovery of a sage,  
not the pious act of a saint.

It really passes all understanding:  
The birth of a child  
is to bring the great turning around of all things,  
is to bring salvation and redemption to the whole human race.

What  
kings and statesmen,  
philosophers and artists,  
founders of religions and moral teachers  
vainly strive for,  
now comes about through a newborn child.

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## Lo, How a Rose E'er Blooming

St. 1-2, German, 15th cent.

Tr. Theodore Baker, 1851-1934

St. 3, Friedrich Layritz, 1808-59

Tr. H. R. K. Spaeth, 1845-1925

*ES IST EIN ROSE*

from *Alte Catholische Geistliche Kirchengesäng*, Cologne, 1599

Harmonization by Michael Praetorius, ca. 1572-1621

The musical score is presented on two staves. The top staff is a treble clef with a key signature of one flat (B-flat). The bottom staff is a bass clef with the same key signature. The melody is written in a simple, homophonic style. The lyrics are aligned with the notes: 'Lo, how a rose e'er bloom - ing From' on the first line, '2. I - sai - ah 'twas fore - told it, The' on the second line, and '3. This flow'r, whose fra - grance ten - der With' on the third line.

ten - der stem hath sprung! Of Jes - se's lin - eage  
 Rose I have in mind, With Mar - y we be -  
 sweet - ness fills the air, Dis - pels with glo - rious

com - ing As men of old have sung. It  
 hold it, The Vir - gin Moth - er kind. To  
 splen - dor The dark - ness ev - 'ry - where. True

came, a flow - 'ret bright, A - mid the cold of  
 show God's love a - right, She bore to us a  
 man, yet ver - y God, From sin and death now

win - ter, When half - spent was the night.  
 Sav - ior, When half - spent was the night.  
 saves us, And light - ens ev - 'ry load.

## Everything Past and Everything Future

As if to shame the mightiest human efforts and achievements,  
a child is placed at the center of history,  
a child born of humans:  
a son, given by God.

That is the mystery of the world's redemption.  
Everything past and everything future is encompassed here.

The infinite mercy of almighty God comes to us in the form of a child,  
his son.

That this child has been born for *us*,  
that this son has been given,  
that this human child, this son of God, belongs to *me*;  
that I know him, have him, love him,  
that I am his and he is mine –  
my very life now depends entirely on all these things.

A child has our life in his hand.

# He Comes to Us as One Unknown

Timothy Dudley-Smith, b. 1926

*REPTON*  
by C. H. H. Parry, 1848-1918, *alt.*



*Choir:* 1. He comes to us as one un-known, A  
*Choir:* 2. He comes when souls in si-lence lie And  
*Trebles:* 3. He comes to us in sound of seas, The  
*Men:* 4. He comes in love as once he came By  
*All:* 5. He comes in truth when faith is grown; Be -



breath un-seen, un-heard; As though with-in a  
thoughts of day de-part; Half-seen up-on the  
o-cean's fume and foam; Yet small and still up -  
flesh and blood and birth; To bear with-in our  
lieved, o-beyed, a-dored: The Christ in all the



heart of stone, Or shriv-eled seed in dark-ness sown, A  
in-ward eye, A fall-ing star a-cross the sky Of  
on the breeze, A wind that stirs the tops of trees, A  
mor-tal frame A life, a death, a sav-ing Name, For  
scrip-tures shown, As yet un-seen, but not un-known, Our



pulse of be-ing stirred, A pulse of be-ing stirred.  
night with-in the heart, Of night with-in the heart.  
voice to call us home, A voice to call us home.  
ev-'ry child of earth, For ev-'ry child of earth.  
Sav-ior and our Lord, Our Sav-ior and our Lord.

# God Is a God of Bearing

*And the government shall be upon his shoulder...*

The government of the world is supposed to lie  
on the weak shoulders of this newborn child!

One thing we know:

These shoulders will in any event get to carry  
the burden of the entire world.

With the cross, all the sin and distress of this world  
will be loaded onto these shoulders.

But the government will consist,  
not in the bearer's breaking down under the burden,  
but in his bringing it to the goal.

The government that lies on the shoulders of the child in the manger  
consists in the patient bearing of humans and their guilt.

This bearing, however,  
begins in the manger,  
begins where the eternal Word of God took on and bore human  
flesh.

Precisely in the lowliness and weakness of the child,  
the government of all the world has its beginning.

**Choral Anthem**

*Rejoice, Rejoice, the Savior Comes*

arr. Michael Burkhardt

*Please stand when the choir stands.*



# The King of Glory

Willard Jabusch

*KING OF GLORY*  
an Israeli folk melody

## *Refrain*



All: The King of glo - ry comes, the na - tion re - joic - es.



O - pen the gates be - fore him, lift up your voic - es.



*Cantor:* 1. Who is the King of glo - ry; how shall we call him?

*Men:* 2. In all of Gal - i - lee, in cit - y or vil - lage,

*Trebles:* 3. Sing then of Da - vid's Son, our Sav - ior and broth - er;

*All:* 4. He gave his life for us, the pledge of sal - va - tion,

*All:* 5. He con - quered sin and death; he tru - ly has ris - en.

## *To Refrain*



*Trebles:* He is Em - man - u - el, the prom - ised of a - ges.  
He goes a - mong his peo - ple cur - ing their ill - ness.  
In all of Gal - i - lee was nev - er an - oth - er.  
He took up - on him - self the sins of the na - tion.  
And he will share with us his heav - en - ly vi - sion.

*Please be seated.*

## Prince of Peace

Where God comes in love to humans, unites himself with them,  
peace is made  
    between God and human being and  
    between human being and human being.

If you are afraid of God's anger,  
go to the child in the manger, and  
get the peace of God as a gift.

Have you fallen into strife and hatred with your brother,\*  
come and see how,  
    purely from love,  
God has become our brother and  
    wants to reconcile us, one with another.

Out in the world power rules.

This child is the Prince of Peace.  
Where he is, peace rules.

*Please stand when the choir stands.*

# Comfort, Comfort Now My People

Johann Olearius, 1611-84  
Tr. Catherine Winkworth, 1829-78, *alt.*

*FREU DICH SEHR*  
from *Trente quatre pseumes de David*, Geneva, 1551  
Harm. by Claude Goudimel, ca. 1514-72

*All:*

*Unison:* 1. “Com - fort, com - fort now my peo - ple;  
*SATB:* 2. For the her - ald's voice is cry - ing  
*Unison:* 3. Straight shall be what long was crook - ed,

Tell of peace!” So says our God.  
In the des - ert far and near,  
And the rough - er plac - es plain!

Com - fort those who sit in dark - ness  
Call - ing us to true re - pen - tance  
Let your hearts be true and hum - ble,



Mourn - ing un - der sor - row's load.  
 Since the King - dom now is here.  
 As be - fits God's ho - ly reign!



To God's peo - ple now pro - claim That God's par - don  
 Oh, that warn - ing cry o - bey! Now pre - pare for  
 For the glo - ry of the Lord Now on earth is



waits for them! Tell them that their war is  
 God a way! Let the val - leys rise to the  
 shed a - broad, And all flesh shall see the



o - ver; God will reign in peace for - ev - er!  
 meet him, And the hills bow down to greet him.  
 to - ken That God's word is nev - er bro - ken.

*Please be seated.*

## Those Who Go to the Manger

If God chooses Mary as his instrument,  
if God himself wants to come into this world in the manger at

Bethlehem,

that is no idyllic family affair,  
but the beginning of a complete turnaround,  
a reordering of everything on this earth.

If we wish to take part in this Advent and Christmas event,  
then we cannot simply be bystanders or onlookers,  
as if we were at the theater, enjoying all the cheerful images.

No, we ourselves are swept up into the action there,  
into this conversion of all things.

We have to play our part too on this stage,  
For the spectator is already an actor.

We cannot withdraw.

What part, then, do we play?  
Pious shepherds, on bended knee?  
Kings who come bearing gifts?

What sort of play is this,  
where Mary becomes the mother of God?  
Where God enters the world in the lowliness of the manger?

The judgment of the world and its redemption—  
*that* is taking place here.

And the Christ child in the manger is himself the one  
who pronounces the judgment and redemption of the world.

He repels the great and the powerful.

He puts down the mighty from their thrones.

He humbles the arrogant,

His arm overpowers all the proud and the strong,

He raises what is lowly and makes it great and splendid in his  
compassion.

Therefore we cannot approach his manger  
as if it were the cradle of any other child.

Those who wish to come to his manger  
find that something is happening within them.

Please stand.

# Joy to the World

Issac Watts, 1674-1748  
*Psalms of David*, 1719

*ANTIOCH*  
by G. F. Handel, 1685-1759  
adapt. by Lowell Mason, 1792-1872

*All:*

The musical score is written in G major (one sharp) and 2/4 time. It consists of four systems of music. Each system has a vocal line (SATB) and a bass line. The lyrics are printed below the vocal line. The first system contains the first four lines of lyrics, with the first line being the start of the first verse. The second system contains the next four lines of lyrics. The third system contains the next four lines of lyrics. The fourth system contains the final four lines of lyrics. The music features various rhythmic patterns, including eighth and sixteenth notes, and rests. There are some circled notes in the third system, likely indicating specific performance instructions.

SATB: 1. Joy to the world, the Lord is come! Let  
SATB: 2. Joy to the earth, the Sav - ior reigns! Let  
Unison: 3. No more let sins and sor - rows grow, Nor  
Unison: 4. He rules the world with truth and grace, And

earth re - ceive its King; Let ev - 'ry  
all their songs em - ploy While fields and  
thorns in - fest the ground; He comes to  
makes the na - tions prove The glo - ries

heart pre - pare him room, And  
floods, rocks, hills, and plains Re -  
make his bless - ings flow Far -  
of his righ - teous - ness, And

heav'n and na - ture sing, And  
peat the sound - ing joy, Re -  
as the curse is found, Far  
won - ders of his love, And

1. And heav'n and na - ture
2. Re - peat the sound - ing

heav'n and na - ture sing, And  
peat the sound - ing joy, Re -  
as the curse is found, Far  
won - ders of his love, and

sing, And  
joy, Re - heav'n and na - ture  
peat the sound - ing

heav'n, and heav'n and na - ture sing.  
peat, re - peat the sound - ing joy.  
as, far as the curse is found.  
won - ders, won - ders of his love.

sing, And heav'n and na - ture sing.  
joy, Re - peat the sound - ing joy.

## Dismissal (BCP 366)

Celebrant: Alleluia, alleluia. Let us bless the Lord.

People: **Thanks be to God. Alleluia, alleluia.**

## Postlude

*“Toccata” on “In Thee is Gladness”*

arr. Burkhardt

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## Greetings from St. Timothy’s Rector

Dear Brothers and Sisters in Christ,

I welcome you all to St. Timothy’s Episcopal Church during this Advent and Christmas Season. Together, we celebrate God’s Incarnation by welcoming the Christ Child into our hearts and souls. Whether you are returning to church after a time away or are new to the faith; whether you are looking for a new church home or simply seeking a place to experience community; we are glad you are here with us at St. Timothy’s.

If you are new or visiting us, I invite you to fill out a Welcome Card in the pew rack in front of you or on the podium in the Narthex. Please place the completed card in the offertory plate or give it to an usher.

Please know that Children are welcome to stay with parents in the Sanctuary or they may head downstairs for Godly Play after the Prayers of the People. For your convenience, there are also rocking chairs located at the back of the sanctuary to soothe little ones and worship bags with quiet activities in the Narthex.

We hope to see you on Christmas Eve (a family service at 5 with pageant and 7:30 pm Festival Eucharist with special music). God be with you on your spiritual journey!

Blessings,

CHARLES+

[priest@saint-timothys.org](mailto:priest@saint-timothys.org)

