

A Festival of Lessons And Carols

Sunday, December 8, 2013
4:00 PM



Saint Christopher's Episcopal Church
2300 Hamline Avenue North
Roseville, Minnesota
www.stchristophers-mn.org

A Festival of Lessons and Carols

*The musicians will present the Carols throughout the service.
The congregation is invited to stand and join in the singing of the Hymns as indicated.*

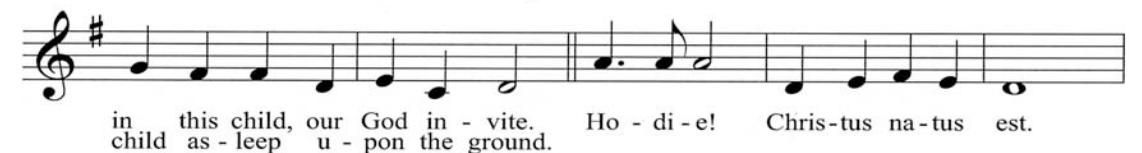
| | | |
|----------------|---|---|
| Prelude | Maria Durch Ein' Dornwald Ging O come, O come, Emmanuel Joseph, O dear Joseph mine In dulci jubilo Alle psallite cum luya | German, 1400s arr.Hart Morris German, 1100s German, 1300s French, 1200s |
|----------------|---|---|

| | | |
|--------------------------|-----------|---------------|
| Banishing sorrows | Lux Hodie | French, 1100s |
|--------------------------|-----------|---------------|

Lux hodie, lux laetitiae, me judice, tristis, Quisquis erit, revomendus erit, solemnibus istis
Sunt hodie procul invidiae, procul omnia moesta. Laeta volunt, quicumque colunt consecratus festa.

*Light to day, the light of joy. I banish every sorrow; wherever found, be it expelled from our solemnities.
Away be strife and grief and care, from every anxious breast,
And all be joy and glee in those who keep this feast.*

| | | |
|------------------------------|-------------------|---------------|
| The Processional Hymn | Orientis partibus | French, 1100s |
|------------------------------|-------------------|---------------|



3. Crea - tures in the sta - ble stood while he slept on
4. Hail the child who came to earth, came to share in

hay and wood, pleased to of - fer what they could to
hu - man worth, in his strug - gles and his mirth, his

wel - come in the in - fant good. Ho - di - e! Chris - tus na - tus est.
pas - sion and his won - drous birth.

The Bidding Prayer and The Lord's Prayer

The Reverend John F. Dwyer

The First Lesson

Genesis 3:8-15

Adam and Eve rebel against God and are cast out of the Garden of Eden

Carol

Nowel syng we bothe al and som

English, 1400s

*Refrain: Nowel syng we bothe al and som, now Rex Pacificus ys ycome.
Let us sing 'Nowell', each and every one, now that the King of Peace is come.*

Exordium est in love and lysse: now Cryst hys grace
he gan us gysse, And with hys body us bought to blysse.

*This has come to pass, in love and joy: Christ has now prepared his grace for us,
and with his body has redeemed us unto bliss.*

De fructu ventris of Mary bright: Both God and man in here alight;
Owte of dysese he dyde us dyght.

*From the fruit of the womb of Mary bright both God and man alight in her.
He has brought us out of our affliction.*

Lux fulgebit with love and light, in Mary mylde his pynon pyght,
in here toke kynde with manly might.

*The light will shine with love and brightness: in gracious Mary, he planted his standard.
In her, he took human form with righteous dominion.*

Gloria tibi ay and blysse: God unto his grace he us wysse,
The rent of heven that we not mysse.
*Glory to Thee always, and joy! May God guide us to his grace,
so that we shall not lose the reward of heaven.*

The Second Lesson

Genesis 22:15-18

God promises to faithful Abraham that in his seed shall all the nations of the earth be blessed

Hymn

Creator of the stars of night

Conditor alme siderum

arr. Guillaume Dufay (1397-1474)

Please sing verses 1 & 3, the choir will sing verses 2 & 4. All join together on verse 5.

1 Cre - a - tor of the stars of night,
2 In sor - row that the an - cient curse
3 When this old world drew on toward night,
4 At your great Name, O Je - sus, now
5 Come in your ho - ly might, we pray,

1 your peo - ple's ev - er - last - ing light,
2 should doom to death a u - ni - verse,
3 you came; but not in splen - dor bright,
4 all knees must bend, all hearts must bow:
5 re - deem us for e - ter - nal day;

1 O Christ, Re - deem - er of us all,
2 you came, O Sa - vior, to set free
3 not as a mon - arch, but the child
4 all things on earth with one ac - cord,
5 de - fend us while we dwell be - low

1 we pray you hear us when we call.
2 your own in glo - rious li - ber - ty.
3 of Ma - ry, blame - less mo - ther mild.
4 like those in heaven, shall call you Lord.
5 from all as - saults of our dread foe.

The Third Lesson

Isaiah 9:2, 6-7

The prophet foretells the coming of the Savior

Hymn

O come, O come, Emmanuel

Veni, veni, Emmanuel

c. 800s

O come, O come, Em - man - u - el, and ran - som
 O come, thou Day - spring from on high, and cheer us
 O come, De - sire of na - tions, bind in one the
 cap - tive Is - ra - el, that mourns in lone - ly ex - ile
 by thy draw - ing nigh; dis - perse the gloom - y clouds of
 hearts of all man - kind; bid thou our sad di - vi - sions
 here un - til the Son of God ap - pear. Re - joice! Re - joice!
 night, and death's dark shad - ow put to flight.
 cease, and be thy - self our King of Peace.
 Em - man - u - el shall come to thee, O Is - ra - el!

The Fourth Lesson

Isaiah 11:1-9

The peace that Christ will bring is foreshown

Carol

Ther is no rose of swych vertu

English, c.1420

Refrain: Ther is no rose of swych vertu as is the rose that bare Jhesu. *Alleluya.*

By that rose we may weel see that he is God in personys thre, *Pari forma.*

The aungelys sungyn the shepherdes to: '*Gloria in excelsis Deo*'. *Gaudeamus.*

Leve we all this wordly merthe, and folwe we this joyful berthe; *Transeamus.*

Carol

Edi beo thu hevene quene

English, 1200s

Edi beo thu, hevene quene, folkes froure and engles blis,
 moder unwemmed and maiden clene,
 Swich in world non other nis. on thee hit is wel eth sene,
 of all wimmen thu havest thet pris;
 Mi swete levedi, her mi bene and reu of me yif thi wille is.

Blessed be you, heaven's queen, people's comfort and angel's bliss, mother immaculate and maiden pure, such in world no other is. In you it is easily seen, of all women you have the prize; my sweet lady, hear my prayer and have pity on me if you will.

Moder ful of thewes heende, maide dreigh and wel itaugh,
 ch am in thi luvebeende and to thee
 is al mi draught. Thu me schild ye from the feend,
 as thou art free and wilt and maught,
 and help me to mi lives eend and make with thi sune saught.

Mother, full of gracious virtues, maiden patient and well-taught. I am in the bonds of Thy love, and everything draws me to Thee. Wouldst Thou shield me from the fiend, as Thou art noble, willing and able; help me to my life's end and reconcile me with Thy son.

The Fifth Lesson

Luke 1:26-38

The angel Gabriel salutes the Blessed Virgin Mary

Carol

Cuncti simus

Spanish, 1300s

Cuncti simus concimentes : Ave Maria.
 Virgo sola existente en affuit angelus, Gabriel est appellatus atque
 missus celitus, Clara facieque dixit : Ave Maria.

Let us all sing together: Hail Mary.

When the Virgin was alone, lo, an angel appeared, Gabriel was his name and he was sent from Heaven. With a shining face he said: Hail Mary.

Carol Angelus ad virginem French, 1200s

Angelus ad virginem Subintrans in conclave. Virginis formidinum Demulcens, inquit: "Ave!
Ave regina virginum! Coeliteraeque dominum Concipies, Et parie Intacta
Salutem hominum; Tu porta coeli facta Medella criminum."

*Gabriel to Mary came, and entered at her dwelling, with his salutation glad, her maiden fears dispelling.
"All hail, thou queen of virgins bright! God, Lord of earth and heaven's height, thy very Son shall soon be in
pureness, the Saviour of mankind. Thou art the gate of heaven bright, the cure for our sin.*

Carol Nowell: Tydynges trew ther be cum new English, 1400s

Refrain: Nowell, nowell, nowell, this is the salutacion of the aungell Gabriell

Tydynges trew ther be cum new, sent frome the Trynyte,
be Gabriel to Nazaret, cite of Galile;
A clene mayden and pure virgyn thorow hyre humilite,
conceyvid the secunde person in divinite.

Whan he fyrst presentid was before hyr fayer visag, in the most demuer and goodly wys he
ded to hyr omag, and seid, Lady, frome heven so hy, that lordes herytag,
the wich off thee borne wold be, I am sent on messag.

Hayle, virgyne celestial, the mekest that ever was; Hayle, temple of deite and myrroure off
all grace; Hayle, virgyne puer, I thee ensure within full lytyl space. Thou shalt receyve and
hym conceyve that shal bryng gret solace.

Sodenly she, abashid truly, but not al thyng dysmaid, with mynd dyscret and mek spyryt to
the aungell she said: By what maner shuld I chyld bere,
the wich ever a maid have lyvid chast, al my lyf past, and never mane asaid?

Than ageyne to hire certeyn answered the aungell, O lady dere, be off good chere, and dred
the never a dell. Thou shalt conceyve in thi body, mayden, very God hym self,
in whos byrth heven and erth shal joy, callid Emanuell.

Thane ageyne to the aungell she answered womanly,
What ever my lord commaund me do, I wyll obey mekely,
Ecce sum humilima ancilla Domini, Secundum verbum tuum, she seid, fiat mihi.

The Sixth Lesson

Luke 2:1-7

Saint Luke tells of the birth of Jesus

Hymn

On this day, Earth shall ring

from *Piae Cantiones*, 1582

Introduction



1 On this day earth shall ring
2 His the doom, ours the mirth;
3 God's bright star, o'er his head,
4 On this day an - gels sing;



with the song chil - dren sing to the Lord, Christ our King,
when he came down to earth Beth - le - hem saw his birth;
Wise Men three to him led; kneel they low by his bed,
with their song earth shall ring, prais - ing Christ, hea - ven's King,



born on earth to save us; him the Fa - ther gave us.
ox and ass be - side him from the cold would hide him.
lay their gifts be - fore him, praise him and a - dore him.
born on earth to save us; peace and love he gave us.

Refrain



Id - e - o - o - o, Id - e - o - o - o,



Id - e - o glo - ri - a in ex - cel - sis De - o!

Carol The Quempas Carol German, 1300s

He whom joyous shepherds praised, when the angels' song was raised,
Bidding them be not amazed, heaven's all glorious King is born.

The glorious angels came today, aglow with the light into the night of darkness deep,
To shepherds who by moon's bright ray did in the field o'er sheep their silent vigil keep.
"Joy, great joy and tidings glad we bring from heaven resounding, for you,
for you and all the world abounding."

The congregation joins in:

God's own Son is born a child, is born a child;

God the Fa - ther is rec - on - ciled, is rec - on - ciled!

Now rejoice with Jesus' mother; praise her newborn son, our Brother;
Angels vie with one another, praising him beyond the sky.

God's majesty has come to earth and sent His only Son to you in humankind:
A chosen virgin gave him birth, in David's town the holy Infant you will find,
lying helpless in a manger, poor and bare and lonely, to set you free from
all your sorrow wholly.

And all sing:

God's own Son is born a child, is born a child;

God the Fa - ther is rec - on - ciled, is rec - on - ciled!

Carol Song of the Nuns of Chester English, c. 1425

Qui creavit coelum, lully
Nascitur in stabulo, by, by
Rex qui regit speculum, lully

*He who made the starry skies, lully
Sleeping in a manger lies, by, by
Ruler of the centuries, lully*

Roga mater filium, lully
Ut det nobis gaudium, by, by
In perenni Gloria, lully

*Mother, pray thy sweet childing, lully
Us eternal joys to bring, by, by
That his praises we may sing, lully*

In sempiterna saecula, lully
In eternum et ultra, by, by
Det nobis sua gaudia, lully

*Whilst we run this earthly race, lully
Then throughout all time and space, by, by
May he grant us hope and grace, lully*

The Seventh Lesson

Luke 2:8-15

The shepherds go to the manger

Carol Gloria ad modum tubae Guillaume Dufay (before 1423)

Glory to God in the highest, and on earth peace to men of good will.
We praise You, we bless You, we adore You, we glorify You, we give thanks to
You for Your great glory, Lord God, heavenly King, almighty God the Father.
Lord Jesus Christ, only begotten Son, Lord God, Lamb of God, Son of the Father,
who taketh away the sins of the world. Have mercy on us;
You who take away the sins of the world, hear our prayers.
Who sits at the right hand of the Father, have mercy on us.
For you are the only Holy One, the only Lord, the only Most High,
Jesus Christ, with the Holy Spirit in the glory of God the Father, Amen.

The Eighth Lesson

Matthew 2:1-12

The wise men are led by the star to Jesus

Carol

La Marche des Rois

French, 1200s

Three great kings I met at early morn, with all their retinue,
slowly marching on their way to meet the newly born;
With gifts of gold brought from far away, and valiant warriors
to guard the royal treasure, their shields all shining in their bright array.

Carol

The Coventry Carol

English, c.1400

Lully, lullay, thou little tiny Child, bye, bye, lully, lullay.

O sisters too, how may we do, for to preserve this day. This poor youngling
for whom we do sing, bye, bye, lully, lullay.

Herod, the king, in his raging charged he hath this day. His men of might,
in his own sight, all young children to slay.

That woe is me, poor Child for Thee! and ever mourn and sigh, For thy parting
neither say nor sing, bye, bye, lully, lullay.

If you are able, please stand for the final lesson

The Ninth Lesson

John 1:1-5, 14

Saint John unfolds the great mystery of the Incarnation

On frymde was Word, and past Word was mid Gode, and God was pat Word. Pat was on
fruman mid Gode. Ealle ping waron geworhte durh hyne: and nan ping nas geworht butan
him. Pat was lif pe on him geworht was; and pat lif was manna leoht. Andpat leoht lyht on
dystрум; and dystro pat ne genamon... And pat Word was flasc geworden, and eardode on
us, and we gesawon hys-wuldor, swylce ancennedes wuldor of Fader,
pat was ful mid gyfe and sodfastnysse. (Saxon, c. 1100)

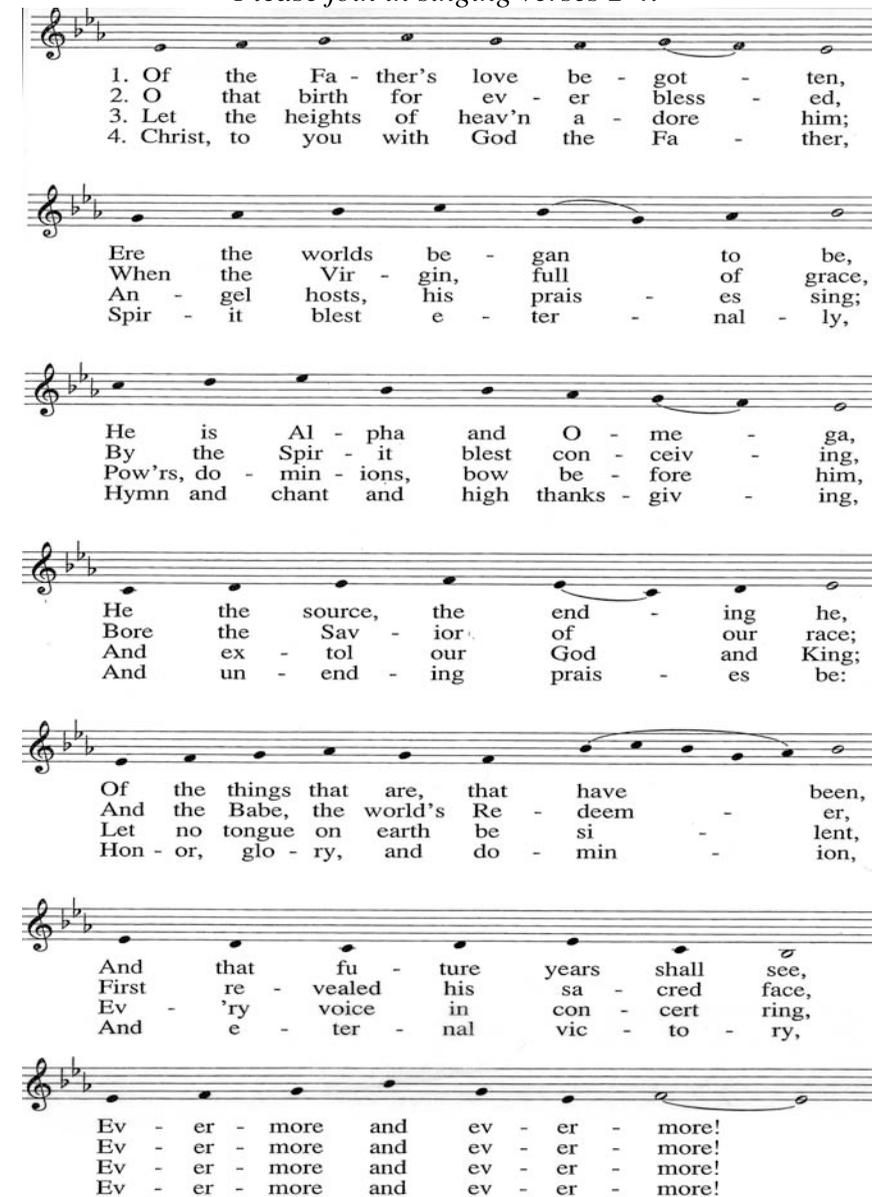
*In the beginning was the Word, and the Word was with God; and the Word was God. The same was in
the beginning with God. All things were made by him; and without him was not anything made. In
him was life; and the life was the light of men. And the light shineth in darkness; and the darkness
comprehended it not... And the Word was made flesh, and dwelt among us, and we beheld his glory,
the glory of the only-begotten of the father, full of grace and truth.*

Hymn

Of the Father's love begotten

German, 1100s

Please join in singing verses 2-4.



1. Of the Fa - ther's love be - got - ten,
2. O that birth for ev - er bless - ed,
3. Let the heights of heav'n a - dore him;
4. Christ, to you with God the Fa - ther,
Ere the worlds be - gan to be,
When the Vir - gin, full of grace,
An - gel hosts, his prais - es sing;
Spir - it blest eter - nal - ly,
He is Al - pha and O - me - ga,
By the Spir - it blest con - ceiv - ing,
Pow'rs, do - min - ions, bow be - fore him,
Hymn and chant and high thanks - giv - ing,
He the source, the end - ing he,
Bore the Sav - ior of our race;
And ex - tol - our God and King;
And un - end - ing prais - es be:
Of the things that are, that have been,
And the Babe, the world's Re - deem - er,
Let no tongue on earth be - silent,
Hon - or, glo - ry, and do - min - ion,
And that fu - ture years shall see,
First re - vealed his sa - cred face,
Ev - ry voice in con - cert ring,
And e - ter - nal vic - to - ry,
Ev - er - more and ev - er - more!
Ev - er - more and ev - er - more!
Ev - er - more and ev - er - more!
Ev - er - more and ev - er - more!

Carol

Verbum patris umanatur

English, 1200s

Verbum patris humanatur,
dum puella salutatur,
saluata fecundatur viri nescia.
He! He! Hei! nova gaudia!

*The Word of the Father is made man,
while a maiden is greeted;
she is fruitful without knowledge of a man.
Behold! New joys!*

Novus modus geniturae,
sed excedens vim naturae,
dum unitur creaturae creans omnia.

*A new manner of birth,
but exceeding the power of nature,
when the Creator of all things is made creature.*

Audi partem praeter morem,
virgo parit salvatorem,
creatura creatorem, patrem filia.

*Hear of a birth beyond precedent:
a virgin hath given birth to the Savior,
a creature the Creator, a daughter the Father.*

In parente Salvatoris,
Non est parens nostril moris,
Virgo parit, nec pudoris marcent lilia.

*In the parent of the Savior,
birth is not according to our custom; the virgin
gives birth, but the lilies of her modesty do not wither.*

Homo Deus nobis datur,
datus nobis demonstratur,
dum pax terris nuntiatur, caelis gloria.

*God in Man is given us,
the Given One is shown to us, while peace is proclaimed
to the nations and glory to the heavens.*

If you are able, please stand for the Collect and Blessing

The Collect and The Blessing

The Reverend John F. Dwyer

The Final Hymn

Good Christian Friends, Rejoice!

German, 1400s

Good Chris - tian friends, re - joice With heart and
soul and voice; O give heed to what we say:
Je - sus Christ is born to - day! Ox and ass be -
fore him - bow, And he is in the man - ger now.
Christ is born to - day! Christ is born to - day!

Good Christian friends, rejoice with heart and soul and voice;
Now ye hear of endless bliss; Jesus Christ was born for this!
He hath opened heaven's door, and we are blest for evermore.
Christ was born for this! Christ was born for this!

Good Christian friends rejoice with heart and soul and voice;
Now ye need not fear the grave: Jesus Christ was born to save!
Calls you one and calls you all to gain his everlasting hall.
Christ was born to save! Christ was born to save!

The Sending

*Hand by hand we shule us take and joye and blissë shule we make;
For the devel of helle man hath forsake, and Godës son is maked our make.*

*A child is boren amongës man, and in that child was no wam:
That child is God, that child is man, and in that child oure lif bigan.*

*Hand by hand we shule us take and joye and blissë shule we make;
For the devel of helle man hath forsake, and Godës son is maked our make.*

(from The Oxford Book of Medieval English Verse)

Postlude

Nowell!

The Recorder Consort

Please join us for refreshments downstairs in the Parish Hall

The Principals of the Service

Officiant: The Reverend John F. Dwyer
Deacon: The Reverend Janet MacNally
Subdeacon: Carrie Hunner
Acolytes: Jamie & Joe Frischman
Readers: Patrick Hunner
Katherine Brilowski
Joe Brilowski
Jackson Humes
Margaret Benz
Jan Barrett-Menzel
Robert Allen
Tom Lutes

St. Christopher's Parish Choir: Jan Barrett-Menzel, Geneva Cole, Matthew Cole, Darlene Cross, Margot Drake, Joe Fear, Jay Fillmore, Karen Hanna, Barb Hovey, Jeff Jensen, Katherine Johnson, Tom Linder, AJ Lund, Barb Swanson, Sue Triebenbach, Jennifer Wright

The Handbell Choir: Mike Bagstad, Geneva & Matt Cole, Jan Barrett-Menzel, Catherine Bell, Jean Crow, Barb Hovey, Sue Triebenbach

The Archangels Ben Ackerman, Greta Benz, Joe & Katherine Brilowski, Ruthie Darnell, Madeline Drake, Margaret & Joshua Fear, Jackson & Sam Humes, Camille & Mia Huntley, Patrick Hunner, Cora & Julia Lacher, Jessica Norton, Inara & Malena Siskow, Margy Zaro

Instrumentalists: Jim DeLuca, soprano recorder
Cindy James, soprano recorder
Anna Mathis, soprano recorder
Barb Alexander, alto recorder
Diana Johnson, alto recorder
Cindy Boyle, tenor recorder
Bob Butterbrodt, tenor recorder
Cyndi Walter, 'cello

The History of the Service

The Lessons and Carols service in which you are participating this evening is based on the Festival of Nine Lessons and Carols as celebrated on Christmas Eve at the chapel of King's College, Cambridge. The form of the service was originated by the Bishop of Truro, in Cornwall in southwestern England, and was first presented in the wooden shed, which then served as Truro Cathedral on Christmas Eve, 1880. The more famous form of the service as presented by King's College was first performed in 1918. The first broadcast was in 1927, and the service has been broadcast live by the BBC ever since to audiences around the world in times of peace and war. It will again be broadcast this year, the congregation arriving as dusk gathers on Christmas Eve in Cambridgeshire. KSJN-FM (99.5 MHz) will carry the service live at 9:00AM December 24th and will re-broadcast it at 3:00PM on Christmas Day.

The strength and appeal of the Lessons and Carols derives from the repetition of a familiar tale in the poetic language of the scriptures, interwoven with Advent and Christmas carols and hymns. The service we present uses nine readings which trace the prophesy of Christ's coming from the fall of man into sin through Jesus' birth in Bethlehem. The traditional and formal Anglican style of this service is not meant to be elitist or exclusive, as we may perceive it from our vantage point at the beginning of a new century. It is rather a glimpse of an earlier age, a slower time. A great deal of Advent and Christmas music is amongst the oldest music that we have in our Christian repertoire. Our story was repeated across peoples and through generations and has been retold in the characteristic language of many traditions. Consequently, we are blessed with a wealth of carols from every age which evoke the spirit and flavor of the time and place in which they were written. The vivid poetry and time-honored melodies convey a sense of the past and remind us that our perceptions and peculiarities will occupy only a very short span in the whole of Christian history.

This Evening's Music

The music for this evening's service comes primarily from the Middle Ages. So if you've come tonight hoping to hear *Once in Royal David's City*, we're very sorry. You'll have to listen to the King's College broadcast to get your annual fix of English carols. Not that there aren't carols here, they're just some less familiar ones. The carol was originally a circle dance to which everyone danced and sang the refrains. All that dancing was deemed too much fun for the Church Fathers, so carols and any other sorts of merry-making were banished to the churchyard and eventually off the grounds into the hearts and memories of the people where they were preserved for us in our century.

Step back in time with us to Christmas in Medieval Europe. After forty days of fasting for Advent, the wealthy took their holiday from Christmas Eve until Candlemas on February 2nd. There was feasting upon roasted meats and savory pies and cheeses and nuts and dried fruits. And drinking and carousing before the Yule log in the Great Hall. Traveling minstrels entertained with ballads and carols, musicians played tunes for dancing, and troupes of mummers performed dramas and skits. Gifts did not have the importance that they do now, but a blanket or some warm clothes and some dried fruits or nuts were certainly given to the serfs and servants, as well as alms for the poor. Christmas guests stayed quite a while, at least through the twelve days of Christmas, and would be housed and fed in grand style by their hosts. These Medieval people were not all that removed from their pagan roots, so although the Church worked hard to define Christian practices, some of the pagan sensibilities were still in evidence. Our service begins with one such tradition, the *Lux hodie*, as we banish sorrows and any evil spirits that might be lurking. They took bells and noisemakers into the church at New Year's to scare away the evil spirits that roamed at the turn of the year. Additionally, we sing *Orientis partibus* with an appropriately Christian text – now there are many from which to choose. But in France in the 1100s, the text was a paën to the donkey who stolidly carried Mary all the way to Bethlehem and then on to Egypt. They actually brought a donkey down the center with, one presumes, an acolyte with a pooper scooper.

We do sing carols this evening, the dancing *Nowells* and the incomparably sweet *There is no Rose of Swych vertu* and *Edi beo thu Hevene Quene*; the stately *La Marche des Rois* and the raucous

Verbum Patris Umanatur that is quite strange to our modern sensibilities as the individual parts bounce around rather like ping pong balls. There is an instrumental *Coventry Carol* from the medieval mystery play of the Shearmen and Tailors. Medieval mystery and miracle plays originated within the framework of the mass inside the church. Over time, they got a little long and were banished to the churchyard and eventually banned completely, at which point the guilds of tradesmen (shearmen, tailors, blacksmiths, fishermen, etc.) took their performances through the towns on rolling wagons complete with music, dancing and naughty humor. Or blood and gore. *The Coventry Carol* tells the story of Herod's slaughter of the Innocents as he attempted to kill the infant Jesus. Several more carols that you may recognize will appear in instrumental form in this evening's prelude and postlude. If you listen carefully, you will hear the particularly old *Tempus adest floridum*, known to us as *Good King Wenceslas*.

The medieval people were totally taken with Mary and her amazing story. If you look at the sheer volume of music written about her or in her honor, you'd think that she appeared regularly throughout the Gospels. But she is really only mentioned a few times. Nevertheless, there are a plethora of Annunciation carols telling the story of Gabriel's visit and we managed to limit ourselves to three. Of them, the *Angelus ad Virginem* is particularly noteworthy, as it is referred to in the Miller's Tale of Geoffrey Chaucer's *Canterbury Tales*.

The tradition of the *Quempas Carol* is German, where it was always sung on Christmas Eve. The title comes from the first letters of *Quem Pastores*, the first of the three carols that are sung in succession this evening by the Archangels, the Parish Choir and all of us together. Originally, the choristers went to sing with their candles from the corners of the church. This simulates the shepherds' experience of being surrounded by throngs of singing angels. We are but a small choir and have difficulty thronging, but I think you'll get the idea.

The biggest difficulty in mounting a Medieval service like this one is the lack of resources. We've leaned heavily on the *Oxford Book(s) of Carols* and used snippets from textbooks as well as our own intuition. You can't know exactly how things were done or what they really sounded like. Often the music exists without a useful text, or the text exists without any music, so we're left to our own devices. We have also included pieces by Guillaume Dufay, a Belgian of the Burgundian School, who lived long enough to help create a new style that became the early Renaissance. But these pieces of his were medieval enough in

style to justify their inclusion here. Likewise, many of this evening's tunes were first printed in *Piae Cantiones*, a Finnish collection from 1582, well past the 1420 cut off date most musicologists will give the Middle Ages. Much of the music in that collection had been in common use for hundreds of years by the time it was printed and several of the congregational hymns you'll sing this evening were found there.

O come, O come, Emmanuel and *Creator of the Stars of Night* are among the oldest tunes we have this evening, coming from the original plainsong chant. Take note, too, of the particularly lovely *Song of the Nuns of Chester* that combines a hymn with a beautiful lullaby. It was part of a mystery play performed in the town of Chester and is noteworthy for being intact – the words and music having come to us together through the centuries.

We assume that like us, you aren't musicologists and also like us, you will enjoy this evening's service as a lovely experience in alternative worship. The medieval folk were just like us; they had their worries and cares, but also their joys and celebrations and their steadfast faith in the Resurrection. We hope you will enjoy traveling with us back in time, and into the sensibilities and worship practices of those long ago Christians.

* * *

This evening's festivities would not be at all, were it not for the fabulous and faithful musicians, especially our fantastic section leaders, AJ, Katherine, Joe & Geneva; our intrepid guitarists Jan & Jay Fillmore; our visiting instrumentalists from St. Luke's & St. Mary's Episcopal churches; the readers who tell our story; Marion Hunner (who keeps all of us right on track) and the parents of the Archangels; the clever cooks and bakers who prepared all our goodies; Darlene Cross and Karen Hanna, who imagine and create and pour love into everything they do; all the helper elves who crafted beautiful decorations, provided the delightful repast and, bless them, will help with the clean up afterwards; Fr. John for his abiding support and the Rev. Janet for twisting her tongue into old Saxon English; and of course, your presence tonight. We are so very grateful for your support of our music ministry here at Saint Christopher's Church. A blessed Advent and Merry Christmas to you all!

Karla Standridge Cole, Director of Music