

Trinity Cathedral

CLEVELAND, OHIO



The Annunciation by Fra Angelico

ADVENT PROCESSION OF LESSONS AND CAROLS

3 DECEMBER 2023

4:00 PM

AN ADVENT PROCESSION OF LESSONS AND CAROLS



THE FIRST SUNDAY OF ADVENT

It is a great pleasure to welcome you to Trinity Cathedral. If you do not already have a church home, we invite you to worship with us over the coming holiday season and to consider joining our congregation.

We are in the season of Advent (the word means “coming” or “arrival”), a season that has two meanings for Christians. Advent is a time to prepare for the anniversary of Jesus’ first coming—his birth to Mary two thousand years ago—which culminates in our celebration of Christmas, the feast lasting the twelve days from December 25 to January 6. Advent is also a time to contemplate the second coming of Jesus at the end of this age, when Christ will come in power and glory to usher in God’s kingdom. The double emphasis on both the first and the second advents of Christ gives to the season its unique mixture of devotional joy: joy in the redemption that has come to us in the Incarnation, and awe as we await the final judgement of sin in this world. Both of these tremendous events of past and future are experienced as eternally present realities: in this very moment when the kingdom of God, with Christ as its head, transcends time and space.

This *Advent Procession of Lessons and Carols* originated at King’s College, Cambridge, England, in 1934 and was composed by Dean Eric Milner-White, who had also been responsible sixteen years earlier for beginning the *Festival of Nine Lessons and Carols for Christmas Eve*.

In his preface to the advent service, Dean Milner-White wrote: “In the old English liturgies, the Advent offices made a preparation for the coming of our Lord to the earth far more vivid and eager than those of our present Prayerbook. So an Advent Carol Service, if without precedent, is not without suitability, if it helps to express ‘the desire of all nations and ages.’” One purpose of this service is “not to celebrate Christmas, but to expect it.”

The progression of the choir, starting at the back of the church and ending at the high altar, symbolizes the movement from the prophetic expectation of the Messiah to the very brink of messianic fulfillment, both in the Son of God and in Christ’s final coming in judgment and glory. The inclusion in this service of the *Great “O” Antiphons* recalls the liturgical use of these plain-chant melodies on the seven days just prior to Christmas. The singing of the hymn “O come, O come, Emmanuel” after the final lesson, is a recapitulation of these antiphons, and summarizes in metrical form our expectation of the coming of our Lord. We are bidden to awake and to watch, to prepare and to expect; for our God will come and save us, deliver us from the bondage of sin and death, and bring us into the radiance of God’s realm of glory.

ORGAN VOLUNTARY

Chorale Prelude on "Rorate Coeli"

Jeanne Demessieux
(1921 – 1968)

Arietta

Thomas Kerr
(1915 – 1988)

The service begins in silence and darkness, with the choir and ministers at the rear of the church. At the sound of a bell, the congregation stands.

MATIN RESPONSORY *Aspiciens a longe*

I look from afar: And lo, I see the power of God coming, and a cloud covering the whole earth.

Go ye out to meet him and say:

Tell us, art thou he that should come to reign over thy people Israel?
High and low, rich and poor, one with another.

Go ye out to meet him and say:

Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep,
Tell us, art thou he that should come?

Stir up thy strength, O Lord, and come: to reign over thy people Israel.
Glory to the Father, and to the Son, and to the Holy Ghost.

Text: Responsory I, Advent Matins; adapted from Ezekiel 38:9; Matthew 25:6, 11:3; Luke 7:19; 1 Samuel 9:17; Psalms 49:2, 80:1

Music: adapted from G. P. da Palestrina (1525 – 1594)

HYMN "Come, Thou Redeemer of the Earth"

Chorister Come, thou Redeemer of the earth, and manifest thy virgin birth:
Let ev'ry age adoring fall; such birth befits the God of all.

Choir Begotten of no human will, but of the Spirit, thou art still
The Word of God in flesh arrayed, the promised fruit to man displayed.

All



3. Forth from his cham-ber go-eth he, that roy-al home of pur-i-ty, A
4. From God the Fa-ther he pro-ceeds, to God the Fa-ther back he speeds; His
5. O e-equal to thy Fa-ther, thou! Gird on thy flesh-ly man-tle now; The
6. All laud, e-ter-nal Son, to thee whose ad-vent sets thy peo-ple free, Whom



giant in two-fold sub-stance one, re-joic-ing now his course to run.
course he runs to death and hell, re turn-ing on God's throne to dwell.
weak-ness of our mor-tal state, with death-less might in-vig-o-rate.
with the Fa-ther we a-dore, and Ho-ly Ghost for ev-er-more.

Text: St. Ambrose (340-397), tr. J. M. Neale and others

Music: Veni Redemptor gentium, traditional German adapted M. Praetorius (1571-1621), arr. David Willcocks (1919-2015)

THE BIDDING PRAYER AND THE LORD'S PRAYER

The Officiant bids the people to prayer with these words:

Beloved in Christ, as we await the great festival of Christmas, let us prepare ourselves so that we may be shown its true meaning. Let us hear, in lessons from Holy Scripture, how the prophets of Israel foretold that God would visit and redeem his waiting people. Let us rejoice, in our carols and hymns, that the good purpose of God is being mightily fulfilled. Let us celebrate the promise that our Lord and Savior Jesus Christ will bring all people and all things into the glory of God's eternal kingdom. The blind receive sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them.

But first, let us pray:
for the world which God so loves;
for those who have not heard the good news of God,
or who do not believe it;
for those who walk in darkness and the shadow of death;
and for the church in this place and everywhere,
that it may be freed from all evil and fear,
and may in pure joy lift up the light of the love of God.

These prayers and praises let us humbly offer to God,
in the words which Christ himself taught us:

All say together the Lord's Prayer:

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 congregation may remain seated for the antiphons, lessons and carols.

ANTIPHON *O Sapientia*

“O wisdom, coming forth from the Most High, filling all creation and reigning to the ends of the earth; come and teach us the way of truth.”

God announces in the Garden of Eden that the seed of woman shall bruise the serpent's head.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The reader concludes the lesson by saying "Thanks be to God."

CAROL "E'en So, Lord Jesus, Quickly Come"

Peace be to you and grace from Him who freed us from our sins,
Who loved us all and shed His blood that we might saved be.

Sing Holy, Holy to our Lord, the Lord, Almighty God,
Who was and is and is to come, sing Holy, Holy Lord!

Rejoice in heaven, all ye that dwell within, rejoice on earth, ye saints below,
For Christ is coming, is coming soon, for Christ is coming soon!

E'en so, Lord Jesus, quickly come, and night shall be no more,
They need no light nor lamp nor sun, for Christ will be their All!

Text: Revelation 22, adapted by Ruth Manz

Music: Paul Manz (1919-2009)

ANTIPHON *O Adonai*

"O Lord of lords, and ruler of the House of Israel, you appeared to Moses in the fire of the burning bush, and gave him the law on Sinai: come with your outstretched arm and ransom us."

The Lord promises Cyrus “salvation shall come to the ends of the earth.”

For the sake of my servant Jacob,
 and Israel my chosen,
 I call you by your name,
 I surname you, though you do not know me.
 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.
 Shower, 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.

The reader concludes the lesson by saying “Thanks be to God.”

CAROL “Comfort, Comfort Now My People”

“Comfort, comfort now my people; tell of peace!” So says our God.
 “Comfort those who sit in darkness mourning under sorrow’s load.
 To my people now proclaim that my pardon waits for them!
 Tell them that their sins I cover, and their warfare now is over.”

For the herald’s voice is crying in the desert far and near,
 Calling us to true repentance, since the reign of God is here.
 O that warning cry obey! Now prepare for God a way.
 Let the valleys rise in meeting and the hills bow down in greeting.

Straight shall be what long was crooked, and the rougher places plain.
 Let your hearts be true and humble, as befits God’s holy reign.
 For the glory of the Lord now on earth is shed abroad,
 And all flesh shall see the token that God’s word is never broken.

Text: Johannes Olearius, trans. Catherine Winkworth

Music: Tom Trenney (b. 1977)

ANTIPHON *O Radix Jesse*

“O root of Jesse, standing as a sign among the nations; kings will keep silence before you for whom the nations long; come and save us and delay no longer.”

God makes an appeal to the Exiles.

Up, up! Flee from the land of the north, says the Lord; for I have spread you abroad like the four winds of heaven, says the Lord. Up! Escape to Zion, you that live with daughter Babylon. For thus said the Lord of hosts (after his glory sent me) regarding the nations that plundered you: Truly, one who touches you touches the apple of my eye. See now, I am going to raise my hand against them, and they shall become plunder for their own slaves. Then you will know that the Lord of hosts has sent me. Sing and rejoice, O daughter Zion! For lo, I will come and dwell in your midst, says the Lord. Many nations shall join themselves to the Lord on that day, and shall be my people; and I will dwell in your midst. And you shall know that the Lord of hosts has sent me to you. The Lord will inherit Judah as his portion in the holy land, and will again choose Jerusalem. Be silent, all people, before the Lord; for he has roused himself from his holy dwelling.

The reader concludes the lesson by saying "Thanks be to God."

CAROL "Let all mortal flesh keep silence"

Let all mortal flesh keep silence
and stand with fear and trembling,
and lift itself above all earthly thought.

For the King of kings and Lord of lords, Christ our God,
cometh forth to be our oblation,
and to be given for Food to the faithful.

Before Him come the choirs of angels
with every principality and power;
the Cherubim with many eyes, and wingèd Seraphim,
who veil their faces as they shout exultingly the hymn:
Alleluia!

Text: Cherubic Hymn from the Divine Liturgy of St. James c. AD 275;
adapted from Habakkuk 2:20 & Zechariah 2:13

Music: Edward Cuthbert Bairstow (1874-1946)

ANTIPHON *O Clavis David*

"O key of David and sceptre of the House of Israel; you open and none can shut; you shut and none can open: come and free the captives from prison, and break down the walls of death."

The parable of the wise and foolish maidens.

Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, "Look! Here is the bridegroom! Come out to meet him." Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, "Give us some of your oil, for our lamps are going out." But the wise replied, "No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves." And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, "Lord, lord, open to us." But he replied, "Truly I tell you, I do not know you." Keep awake therefore, for you know neither the day nor the hour.

The reader concludes the lesson by saying "Thanks be to God."

CHORALE

Wake, O wake, with tidings thrilling,
The watchmen all the air are filling,
Arise, Jerusalem, arise!
Midnight strikes, no more delaying,
The hour has come, we hear them saying,
Where are ye holy virgins wise?
The bridegroom comes in sight!
Raise high your torches bright.
Alleluia!
The wedding song spreads loud and strong,
Go forth and join the festal throng!

Text: Phillip Nicolai (1556-1608)

Music: *Wachet auf*, melody by Hans Sachs (1494-1576), arr. Richard Marlow (1939-2013)

The congregation may stand and join in singing the hymn.

HYMN 61 "Sleepers, wake! A voice astounds us"

1. "Sleep-ers, wake!" A voice a-stounds us, the shout of ram-part-
2. Zi-on hears the watch-man sing-ing; her heart with joy-ful
guards sur-rounds us: "A-wake, Je-ru-sa-lem, a-rise!"
hope is spring-ing; she wakes and hur-ries through the night.
Mid-night's peace, their cry has bro-ken, their ur-gent sum-mons
Forth he comes, her Bride-groom glo-rious in strength of grace, in
clear-ly spo-ken: "The time has come, O maid-ens wise! Rise
truth vic-tor-ious: her star is ris'n, her light-grows bright. Now
up, and give us light; the Bride-groom is in sight. Al-lel-
come, most worth-y Lord, God's Son, In-car-nate Word, Al-le-
lu-ia! Your lamps pre-pare and has-ten there, that
lu-ia! We fol-low all and heed your call to
you come the wed-ding feast may share."
in-to the ban-quest hall.

Text: Philipp Nicolai (1556-1608); tr. Carl P. Daw, Jr. (b. 1944)

Music: *Wachet auf*, melody by Hans Sachs (1494-1576); adapt. Philipp Nicolai; arr. & harm. Johann Sebastian Bach (1685-1750)

The congregation may be seated.

ANTIPHON *O Oriens*

"O morning star, splendour of the light eternal and bright sun of righteousness: come and bring light to those who dwell in darkness and walk in the shadow of death."

The one who is to rule Israel will be born in the village of Bethlehem.

But 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;

The reader concludes the lesson by saying “Thanks be to God.”

CAROL “Jesus Christ The Apple Tree”

The tree of life my soul hath seen, laden with fruit and always green;
The trees of nature fruitless be, compared with Christ the Apple tree.
This beauty doth all things excel, by faith I know but ne’er can tell
The glory which I now can see, In Jesus Christ the Apple tree.
For happiness I long have sought, and pleasure dearly I have bought;
I miss’d of all but now I see ‘tis found in Christ the Apple tree.
I’m weary’d with my former toil - here I will sit and rest awhile,
Under the shadow I will be, of Jesus Christ the Apple tree.
This fruit doth make my soul to thrive, it keeps my dying faith alive;
Which makes my soul in haste to be with Jesus Christ the Apple tree.

Text: Anonymous

Music: JoEllen West (b. 2002)

Soloist: Daniel Moore

Cellist: Pamela Kelly

ANTIPHON *O Rex gentium*

“O King of the nations, you alone can fulfill their desires: cornerstone, binding all
together: come and save the creature you fashioned from the dust of the earth.”

The prophet foretells the glory of the Kingdom of God.

The wilderness and the dry land shall be glad,
the desert shall rejoice and blossom;
like the crocus it shall blossom abundantly,
and rejoice with joy and singing.
The glory of Lebanon shall be given to it,
the majesty of Carmel and Sharon.
They shall see the glory of the Lord,
the majesty of our God.

Strengthen the weak hands,
and make firm the feeble knees.
Say to those who are of a fearful heart,
'Be strong, do not fear!
Here is your God.
He will come with vengeance,
with terrible recompense.
He will come and save you.'

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert.

The reader concludes the lesson by saying "Thanks be to God."

CAROL "A Spotless Rose"

A Spotless Rose is blowing, sprung from a tender root,
Of ancient seers' foreshowing, of Jesse promised fruit;
Its fairest bud unfolds to light amid the cold, cold winter, and in the dark midnight.

The Rose which I am singing, whereof Isaiah said,
Is from its sweet root springing in Mary, purest Maid;
For through our God's great love and might the blessed babe she bare us in a cold, cold winter's night.

Text: Verses 1-2 of *Es ist ein Ros' entsprungen*, Rhineland carol in a MS prayerbook of the Brother Conrad of Mainz, compiled 1587; tr. Catherine Winkworth (1829-1878) in her *Christian Singers of Germany*, 1869

Music: Herbert Howells (1892-1983)

Soloist: Daniel Moore

ANTIPHON *O Emmanuel*

“O Emmanuel, our King and Lawgiver, hope of the nations and their Saviour: come and save us, O Lord our God.”

The congregation please stand.

THE SEVENTH LESSON St. Luke 1:26-27, 30-33, 38 *Reader: The Very Rev. Bernard J. Owens*

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. 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.’ 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.

The reader concludes the lesson by saying “Thanks be to God.”

The congregation, standing, joins to sing the hymn as appointed.

HYMN “O come, O come, Emmanuel”

VENI, VENI EMMANUEL

Choir only:

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 to thee, O Israel.*

Congregation and Choir:

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

Choir only:

O come, thou Day-spring, come and cheer
Our spirits by thine advent here;
Disperse the gloomy clouds of night
And death’s dark shadows put to flight.

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

All men's voices only:

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.*

Full Congregation and Choir:

O come, thou Key of David, come,
And open wide our heav'nly home;
Make safe the way that leads on high,
And close the path to misery.

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

Text: 18th century Latin, tr. J. M. Neale and others

Music: 15th century French, arr. John Rutter (b. 1945)

WELCOME

Offering baskets will be on the table as you leave. Your generosity in supporting this and other musical events at Trinity is greatly appreciated. Please make checks payable to Music & Art at Trinity.

CAROL "The Seven Joys Of Mary"

The first good joy that Mary had, it was the joy of one;
To see the blessed Jesus Christ when He was first her son:

When He was first her son, good man: and blessed may He be,
Both Father, Son, and Holy Ghost, to all eternity.

The next good joy that Mary had, it was the joy of two;
To see her own son, Jesus Christ to make the lame to go:

To make the lame to go, good man: (etc.)

The next good joy that Mary had, it was the joy of three;
To see her own son, Jesus Christ to make the blind to see;

To make the blind to see, good man: (etc.)

The next good joy that Mary had, it was the joy of four;
To see her own son, Jesus Christ to read the Bible o'er:

To read the Bible o'er, good man: (etc.)

The next good joy that Mary had, it was the joy of five;
To see her own son, Jesus Christ to raise the dead alive:

To raise the dead alive, good man: (etc.)

The next good joy that Mary had, it was the joy of six;
To see her own son, Jesus Christ upon the crucifix:

Upon the crucifix, good man: (etc.)

The next good joy that Mary had, it was the joy of seven;
To see her own son, Jesus Christ to wear the crown of heaven:

To wear the crown of heaven, good man, (etc.)

Text: Traditional

Music: Traditional melody, arr. William Whitehead (b. 1970)

CAROL “The Shepherd’s Carol”

We stood on the hills, Lady,
Our day’s work done,
Watching the frosted meadows
That winter had won.
The evening was calm, Lady,
The air so still,
Silence more lovely than music
Folded the hill.

There was a star, Lady,
Shone in the night,
Larger than Venus it was
And bright, so bright,
Oh, a voice from the sky, Lady,
It seemed to us then
Telling of God being born
In the world of men.

And so we have come, Lady,
Our day’s work done,
Our love, our hopes, ourselves
We give to your Son.

Text: Clive Sansom (1910-1981)

Music: Bob Chilcott (b. 1955)

The congregation please stand for the Vesper Responsory, sung by the choir.

THE VESPER RESPONSORY

- V. Judah and Jerusalem, fear not, nor be dismayed;
R. Tomorrow go ye forth, and the Lord, he will be with you.
V. Stand ye still, and ye shall see the salvation of the Lord.
R. Tomorrow go ye forth, and the Lord, he will be with you.
V. Glory to the Father, and to the Son, and to the Holy Ghost.
R. Tomorrow go ye forth, and the Lord, he will be with you.

Text: Vesper Responsory of Advent I

Music: Tone III; adapted from a *Magnificat* of Giovanni Pierluigi da Palestrina (1525–1594)

The congregation responds.

Officiant We wait for thy loving kindness, O Lord;

People **In the midst of thy temple.**

COLLECT

Officiant Let us pray. 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, now and for ever. **Amen.**

THE BLESSING

Open wide, O Lord, the gates of heaven, and visit thy people in peace; send forth thy Spirit from on high, that their hearts may be uplifted unto thee; O Lord, who for our sake wast of a virgin born, make holy thy people, and bless thine heritage.

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and abide with you for ever. **Amen.**

HYMN 57 "Lo! he comes, with clouds descending"

1 Lo! he comes, with clouds de - scend - ing, once for
 2 Ev - ery eye shall now be - hold him, robed in
 3 Those dear tok - ens of his pas - sion still his
 4 Yea, a - men! let all a - dore thee, high on

our sal - va - tion slain; thou - sand thou - sand
 dread - ful ma - jes - ty; those who set at
 daz - zling bo - dy bears, cause of end - less
 thine e - ter - nal throne; Sa - vior, take the

saints at - tend - ing swell the tri - umph of his
 nought and sold him, pierced, and nailed him to the
 ex - ul - ta - tion to his ran - somed wor - ship -
 power and glo - ry; claim the king - dom for thine

train: Al - le - lu - ia! Al - le - lu - ia!
 tree, deep - ly wail - ing, deep - ly wail - ing,
 ers; with what rap - ture, with what rap - ture,
 own: Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia! Christ the Lord re - turns to reign.
 deep - ly wail - ing, shall the true Mes - si - ah see.
 with what rap - ture gaze we on those glo - rious scars!
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

Text: Charles Wesley (1707-1788)

Music: Helmsley, melody by Augustine Arne (1710-1778)

ORGAN VOLUNTARY

Chorale Prelude on "Nun komm, der Heiden Heiland" BWV 661 J.S. Bach



An opportunity for a free-will offering will be available as you exit the nave towards the piazza, or you can make a donation using the QR code below. Thank you in advance for your generosity!



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PARTICIPANTS

The Very Rev. Bernard J. Owens, officiant
Luke Taylor, Verger
The Trinity Cathedral Choir
Todd Wilson and Matthew Jaroszewicz, conductors
Carolyn Hoff and JoEllen West, organists



DECEMBER 2023 BROWNBAG CONCERTS WEDNESDAY AT 12:00 PM

December 6 Holiday Organ Favorites

Todd Wilson plays colorful seasonal favorites on Trinity's two pipe organs.

December 13 Messiah Sing!

The Trinity Chamber Orchestra, soloists and conductor Todd Wilson present selections from Handel's beloved oratorio with the audience as the chorus.

**Concerts will also be livestreamed on our Facebook page
and on the Trinity Cathedral website at trinitycleveland.org**



Sunday, December 24

10:00am Choral Eucharist (Advent IV)

5:00 pm Christmas Eve Eucharist for Children and Families

10:00 pm Christmas Eve Choral Eucharist with the Cathedral Choir

Monday, December 25

10:00 am Christmas Day Eucharist with Carols

Saturday, December 30

2:00 pm & 4:30 pm The Board's Head and Yule Log Festival

Sunday, December 31

10:00 am Christmas Lessons and Carols with Eucharist