

The First Sunday of Advent  
29 November 2020  
Live-Streamed High Mass at 10:00 a.m.



The Zabriskie Memorial Church of  
Saint John the Evangelist  
Washington & Willow Streets  
Newport, Rhode Island 02840

## Intentions of the Mass

*The Celebrant summarizes the Intentions of the Mass, saying,*

The Holy Sacrifice of this Mass is offered to the greater glory of God and in thanksgiving for the glorious resurrection of God's Son, our Savior Jesus Christ, in thanksgiving for all the blessings of this life, especially for the birthdays of Marissa Nalle, Anne Stone, and Roland Addison; and all those for whom we offer our thanksgivings now, silently or aloud.

We remember those for whom our prayers have been asked, among them, Anthony, Elizabeth, Laurie, Michael, Stephanie, John Alexander, William Bachus, Joanne Barczynski, Mary Berlinghof, Karl Berroth, Lily Berton, Bruno Bich, Susan Bolick, Warren Boyer, Ne'anci Brewer, John Brooks, Barby Brown, Kathleen Sullivan Buck, Elliot Carter, Anne Close, Wendy Cressotti, Roseanne Curry, Liz Davis, Caroline Davis, Clint Dempsey, Pamela Dolan, Joan Farmer, Patrick Feighan, Richard Funk, Joan Garrison, David Humphrey, Ruth Kiker, Christine Luciano, Trish Miller, Sherry Moe, Mary Naylor, Heather O'Connor, Bill Passera, Gertrude Patenaude, Joseph Regalbuto, Rita Rogers, Rita Scott, John Silvia, John Sawicki, Emmett Shaw, Donald Smith, and Irene Weston; for the Sisters of the Holy Nativity: Abigail, Claris & Ellie; for Diane Knisely, sister-in-law of Bp. Knisely, and her family; for Canon Dena Cleaver-Bartholomew; for all those affected by the coronavirus pandemic; for an end to violent polarization in this nation and around the world; and all those we pray for now, silently or aloud.

The Sanctuary Lamp candle above the High Altar is given to the greater glory of God and in prayer for Diana, in loving memory of Dan Burns, and in loving memory of Stephanie. The Sanctuary Lamp candle above the Altar of the Chapel of the Blessed Sacrament is given to the greater glory of God and in loving memory of Michael Terrian.

And we pray for the repose of the souls of the recently departed, especially Michael Terrian, brother of Joyce Novak; and for those whose year's mind falls this week, especially Robert Newton Quarry, Alfred Thayer Mahan, Joseph J. Potts, Milton Mitchell, Bertrand Trudeau, Viola Boone, and Eileen Connell; for the departed members of the Guild of All Souls; for the departed Sisters & Associates of the Holy Nativity; for all those who have died in the coronavirus pandemic; and for all those we remember now, silently or aloud. May their souls, and the souls of all the faithful departed, through the mercies of God, rest in peace. **Amen.**

### **(UPDATE!) Virtual Zoom Coffee Hour**

**We hope to see you after this service at 11:30 a.m. for a Virtual Coffee Hour via Zoom. We've recently changed accounts, so please note these new links and meeting ID (the password is the same).**

Go to [tinyurl.com/SJEVirtualCoffeeHour](https://tinyurl.com/SJEVirtualCoffeeHour), which redirects automatically to the long URL below, or click on that link. Then enter the password at bottom. Or, dial in and follow the voice prompts to be connected: **1-312-626-6799**. Finally, you could use this iPhone one-tap dial-in: **+13126266799,84223052255#**

<https://us02web.zoom.us/j/89623388521?pwd=NnY2b09mSkpzb3haeVR3VHNvQW9YZz09>

**Meeting ID: 896 2338 8521**

**Password (required): Quire**

You can **save the information above for future weeks**, as it will not change until further notice.

## Liturgical Notes: About Advent

On the First Sunday of Advent, if you were to be greeted with, “Happy New Year!” your greeter would not in fact be early by roughly five and a half weeks, but right on time: “church” time. This is because Advent is the first season of the Church Year, beginning four Sundays before Christmas and ending on Christmas Eve.

Since Anglo-Catholic worship is designed to engage all the senses, the first thing one might notice in Advent is the color of the altar and vestments. At St. John’s, as in most liturgical churches, the color for Advent is violet, though other churches may use a color called “Sarum Blue.” Violet in particular signifies solemnity, repentance, and royalty. (The royalty we have in mind here is not the Queen of England but Jesus, the King of Kings and Lord of Lords.) On the third Sunday of Advent, the celebrant’s vestments change to rose, symbolizing joy. We also associate this color with the Virgin Mary, the Queen of Heaven.

The word “Advent” comes from the Latin word *adventus*, which means “coming.” The season of Advent does not so much stress fulfillment as the *anticipation* of fulfillment. Advent is a time of contemplative expectation, leading to the celebration of the birth of Jesus Christ. Advent is intended to prepare us spiritually for Christmas. The scripture, liturgical texts, choral music, and hymns of Advent focus on three themes in particular: 1) the expectation and longing for the day when God’s kingdom will be established on earth, 2) the proclamation that in Christ that day has already come, and 3) the belief that Christ will return again in glory to judge the living and the dead as proclaimed in the ancient creeds of the Church. The hope is that by being attentive to these three themes in Advent, by the time Christmas does arrive, we may better comprehend its true meaning.

At St. John’s, we also strive to remember that in Advent, we are not simply preparing to celebrate a *past* experience at Christmas, but to welcome a *present* experience: an encounter with the God who became human in Christ Jesus, whether that experience is a new one or a deepening of one’s faith. These experiences of the past and the present are accompanied by the promise of a *future* experience, when Christ shall come again for each of us, and we will be with Christ forever. Each Sunday of Advent proclaims these truths with steadfast hope and increasing joy.

If you have never experienced Advent this way before, we hope you will find it a truly meaningful one in which to prepare for celebrating the coming of Jesus at Christmas.

Happy New Year!

*Father Humphrey can be reached at any time, for any reason, at [rector@saintjohns-newport.org](mailto:rector@saintjohns-newport.org).*

## Music Notes

The “increasing joy” of Advent is summarized in one of the oldest pieces of music associated with the season, the hymn and tune *Veni Emmanuel* (O Come, O come, Emmanuel). Each of its many stanzas is a distillation of one of the so-called Greater Antiphons or the “Great Os” which arose no later than the eighth century. These antiphons have traditionally been attached to the Magnificat at Vespers from December 17 through 23, one antiphon being sung each day. The second word of each antiphon yields an acrostic: read in reverse order from the last to the first stanza, the words begin with the letters ERO CRAS, which is Latin for “I shall be present tomorrow.” If one antiphon is sung each day, the full text of the acrostic is revealed only on the day before Christmas Eve. The antiphons are replete with Scripture references, including:

O Sapientia	Ec. 24:3; Wis.8:1
O Adonai	Ex. 3:2-6, 6:6, 19ff.
O radix Jesse	Is. 11:10, 52:15; Rom. 15:11-12
O clavis David	Is. 22:2, 42:7; Jer. 51:19; Rev. 3:7
O Oriens	Jn. 8:12, Heb. 1:3; Mal. 4:2; Lk. 1:79
O Rex gentium	Rom. 15:12; Eph. 2:14, 20; Gen. 2:7
O Emmanuel	Is. 7:14, 33:22; Mt. 1:23; Gen. 49:10

Translations of the Latin original have been abundant and varied; the five-stanza version in the Episcopal *Hymnal 1871* was the first to use the one by John Mason Neale, which for *Hymnal 1940* was expanded to seven stanzas to match the number of the antiphons, and further adjusted in the *Hymnal 1982*. The earliest known source of the music is located in a fifteenth-century processional volume formerly belonging to French Franciscan nuns. Enough said: what a rich history and feast of prophecy.

*Aberystwyth*, a hymn-tune named for a seaside town on Cardigan Bay where its composer was the first Professor of Music of the newly founded University College, has proven to be the most widely used of all the Welsh hymn tunes, gaining acceptance in English books well before any others. Generally paired with the hymn “Jesus, Lover of my soul,” it was first wedded to the Advent hymn “Watchman, tell us of the night” in the *Hymnal 1940*. The dialogue form of the hymn, reflective of the dialogue found in Is. 21:11-12, captures a conversation between a traveler and a watchman and is filled with imagery suggestive of the oriental cities with which its author was familiar. Claude Means was assistant organist of St. Bartholomew’s Church, Park Avenue, New York before becoming organist and choirmaster of Christ Church, Greenwich, Connecticut in 1934. His setting of the hymn creates a mood of watchful expectation. (*Hymn notes adapted from articles in The Hymnal 1982 Companion by Manuel Erviti, Joseph Herl, Alan Luff, and Timothy Smith.*)

“Sleepers, wake,” Bach’s transcription from one of his own cantatas wherein the tune (sung in the cantata by tenors) is assigned to a trumpet, has something arresting in the way phrases of the melody are separated by long interludes, as if the trumpet arrives to wake the listener each time. The version from the oratorio *St. Paul*, popular in Mendelssohn’s lifetime but rarely heard in its entirety today, is hymn-like and employs trumpets in more obvious fanfare fashion.

**Copyright and Recording Notices:** The hymns, responses to the Decalogue, Creed, offertory anthem and Lord’s Prayer were recorded in past services and provided by St. John’s choir member Christopher Scott. The Gospel Acclamation was sung by the Professional Choristers of the Choir School of Newport County and the St. John’s Adult Choir recorded at Hereford Cathedral during the choir’s tour of England in summer 2018. Hymns reproduced from *The Hymnal 1982* are copyright The Church Pension Fund, reproduced by permission of the Rite Song License of the Episcopal Diocese of Rhode Island. All rights reserved. Reproduced under One License, License #734228-A. *Prelude on Aberystwyth* © H. W. Gray. Permission to podcast/stream the music in this service obtained: One License, #734228-A.

# The First Sunday of Advent

Voluntary

Prelude on *Aberystwyth*

Claude Means (1912-1999)

Opening Hymn

O come, O come, Emmanuel (stanzas 1, 3)



1 O come, O come, Em - man - u - el, and ran - som  
2 O come, thou Wis - dom from on high, who or - derest  
3 O come, O come, thou Lord of might, who to thy  
4 O come, thou Branch of Jes - se's tree, free them from



1 cap - tive Is - ra - el, that mourns in lone - ly ex - ile  
2 all things might - i - ly; to us the path of know - ledge  
3 tribes on Si - nai's height in an - cient times didst give the  
4 Sa - tan's ty - ran - ny that trust thy might - y power to



1 here un - til the Son of God ap - pear. Re - joice! Re - joice!  
2 show, and teach us in her ways to go.  
3 law, in cloud, and ma - jes - ty, and awe.  
4 save, and give them vic - tory o'er the grave.



Em - man - u - el shall come to thee, O Is - ra - el!

Words: Latin, ca. 9th cent.; ver *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Music: *Veni, Veni, Emmanuel*, plainsong, Mode 1, *Processionale*, 15th cent.; adpt. Thomas Helmore (1811-1890); acc. Richard Proulx (b. 1937) Copyright ©1975, G.I.A. Publications, Inc. All rights reserved. Used with permission.

Opening Acclamation

*Celebrant*



Bless - ed be God: Father, Son, and Ho - ly Spi - rit.

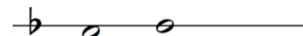
*People*



And blessed be his kingdom, now and for ev - er. A - men.

Collect for Purity

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord.



A - men.

## Decalogue

*The choral setting of the Responses to the Decalogue is by Pelham Humfrey (1647-1674).*

God spake these words, and said: I am the Lord thy God; Thou shalt have none other gods but me.  
**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not take the Name of the Lord thy God in vain.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Remember that thou keep holy the Sabbath-day.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Honour thy father and thy mother;

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt do no murder.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not commit adultery.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not steal.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not bear false witness against thy neighbour.

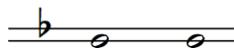
**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not covet.

**Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.**

*Then the Celebrant says or sings,*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ.



**A - men.**

## Collect of the Day

*Celebrant* The Lord be with you.

*People* **And with thy spirit.**

*Celebrant* 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, one God, now and for ever. **Amen.**

## First Lesson

Isaiah 64:1-9

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

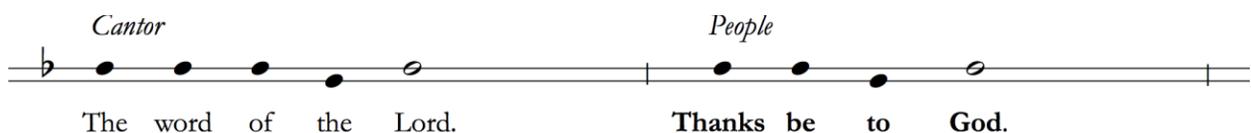
*Reader* The word of the Lord.

*People* **Thanks be to God.**

## Epistle

1 Corinthians 1:3-9

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.





## The Nicene Creed

*The Creed follows, all standing. The text below is chanted on a monotone, taking a breath wherever indicated by an asterisk (\*). Where indicated below, it is customary to kneel or bow at the phrase "And was incarnate by the Holy Ghost of the Virgin Mary, and was made man."*

*The Celebrant begins*

I believe in one God, \*

*The People continue*

**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 for our salvation \***

**came down from heaven, \***

*Kneel or Bow* **and was incarnate by the Holy Ghost of the Virgin Mary, \*  
and was made man; \***

*Rise* **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.**

## Confession & Absolution

*The Deacon or Celebrant says*

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to Almighty God, devoutly kneeling.

*Here the People kneel.*

*The Leader begins*

Almighty God,

*The People continue*

**Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.**

*The Celebrant alone stands and says*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, ✠ have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

## **The Peace**

*The People stand.*

<i>Celebrant</i>	<i>People</i>
	
The Peace of the Lord be al-ways with you. And with thy spi - rit.	

*The People and Ministers may greet one another, maintaining physical distancing. To give online, please visit our website at [saintjohns-newport.org/sjegiving](http://saintjohns-newport.org/sjegiving). Gifts by check are also welcome: 61 Poplar St. Newport, RI 02840.*

## **At the Offertory**

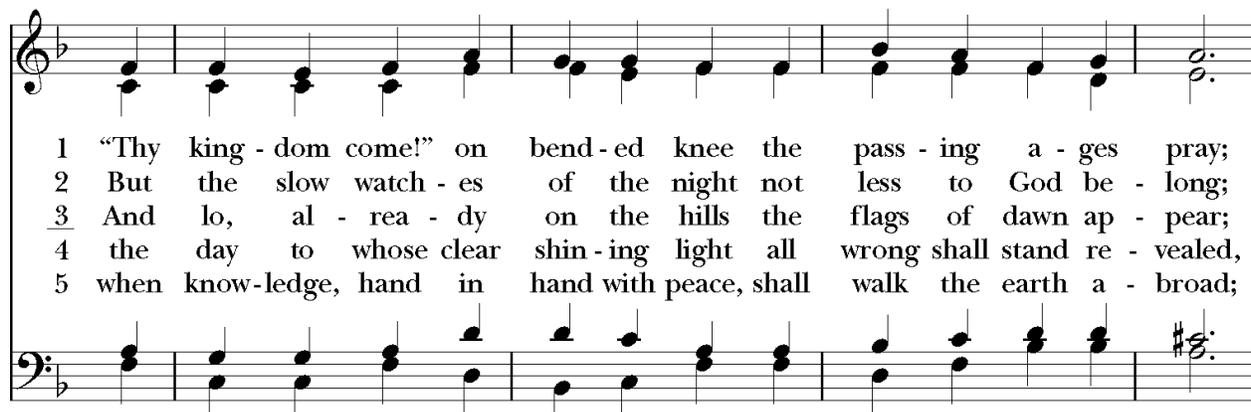
### **Anthem**

Sleepers, wake! A voice is calling,  
It is the watch-man on the walls:  
Thou City of Jerusalem!  
For lo! the Bridegroom comes!  
Arise, and take your lamps! Hallelujah!  
Awake! His kingdom is at hand!  
Go forth to meet your Lord!

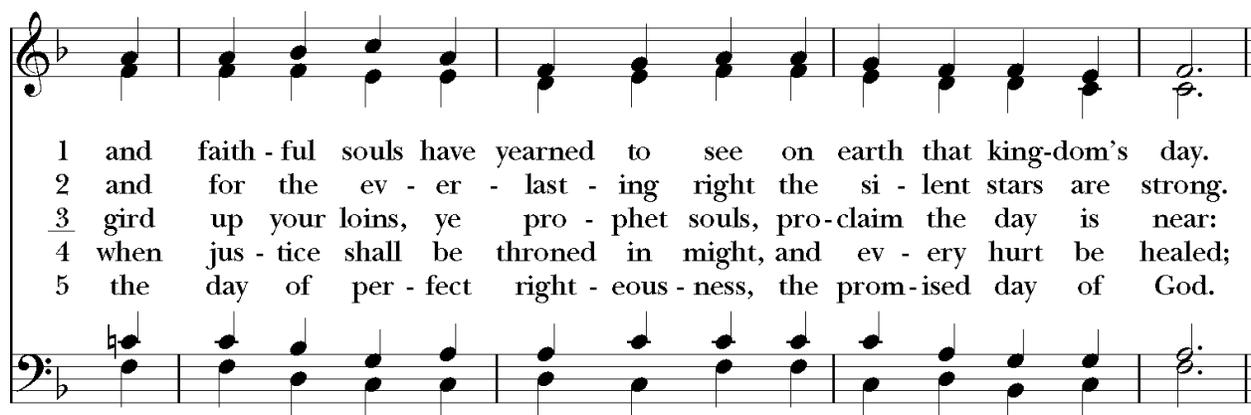
Words: Philipp Nicolai (1556-1608), translated by W. Ball, 1836;  
Music: Felix Mendelssohn (1809-1847)

## Hymn

Thy kingdom come! on bended knee



1 "Thy king - dom come!" on bend - ed knee the pass - ing a - ges pray;  
2 But the slow watch - es of the night not less to God be - long;  
3 And lo, al - rea - dy on the hills the flags of dawn ap - pear;  
4 the day to whose clear shin - ing light all wrong shall stand re - vealed,  
5 when know - ledge, hand in hand with peace, shall walk the earth a - broad;



1 and faith - ful souls have yearned to see on earth that king - dom's day.  
2 and for the ev - er - last - ing right the si - lent stars are strong.  
3 gird up your loins, ye pro - phet souls, pro - claim the day is near:  
4 when jus - tice shall be throned in might, and ev - ery hurt be healed;  
5 the day of per - fect right - eous - ness, the prom - ised day of God.

Words: Frederick Lucian Hosmer (1840-1929) Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

## Intentions of the Mass

*See the inside front cover of this booklet for the full list of Intentions, which the Celebrant summarizes, at the end of which he says,*

*Celebrant* Pray, my brothers and sisters, that this, my sacrifice and yours, may be acceptable to God the Father Almighty.

*People* **May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both for our benefit and that of all his holy Church.**

*Celebrant* Amen.



# Sanctus and Benedictus

Ho - ly, ho - ly, ho - ly, Lord God of hosts, Ho - ly, ho - ly,

ho - ly, Lord God of hosts, hea-ven and earth are full,

full of thy glo - ry. Glo - ry be to thee, O Lord Most\_

High. Bless-ed is he that com - eth in the name of the Lord..

— Ho - san - na in the high - est. Ho - san - na in the high - est.

## Canon of the Mass

*The People kneel. 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."

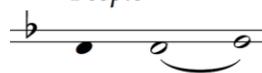
Wherefore O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; 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 Saviour 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 offences, through Jesus Christ our Lord; by whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

*People*  
  
A - men.

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

## The Lord's Prayer

*Cantors*                      *People*

Our Fa - ther, who art in hea - ven, hal - low - ed  
be thy Name, thy king - dom come, thy will be done,  
on earth as it is in hea - ven. Give us this day our  
dai - ly bread. And for - give us our tres - pas - ses,  
as we for - give those who tres - pass a - gainst us. And lead  
us not in - to temp - ta - tion, but de - liv - er us  
from e - vil. For thine is the king - dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

The musical score is written on ten staves. The first two staves are for the Cantors, and the remaining eight staves are for the People. The music is in a 4/4 time signature with a key signature of two flats (B-flat and E-flat). The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.



At Communion, Agnus Dei

(Organ)

O Lamb of God, that tak - est a - way the sins of the world, O

Lamb of God, have mer - cy, have mer cy up - on us. O Lamb of God, that

tak - est a - way the sins of the world, O Lamb of God, have mer - cy, have

mer - cy up - on us. O Lamb of God that tak - est a -

way the sins of the world: grant us thy peace, grant us thy peace.

## Prayer of Thanksgiving

*Celebrant* Let us pray. O Lord our God,  
*People* as we wait for the coming of thy Son our Lord,  
preserve us in watchfulness and faith,  
that when he shall appear  
he may not find us asleep in sin  
but active to serve him  
and joyful to praise him;  
through Jesus Christ our Lord. Amen.

From the *Common Worship* resources of the Church of England

## Blessing

*The Celebrant then blesses the People, saying or singing this or some other blessing.*

May the Son of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

*People*



A - men.

## Dismissal

*The people stand.*

*The Deacon or Celebrant dismisses the people, to which the People respond*



Thanks be to God.

## Closing Hymn

Watchman, tell us of the night



1 Watch-man, tell us of the night, what its signs of prom - ise  
2 Watch-man, tell us of the night; high - er yet that star a -  
3 Watch-man, tell us of the night, for the morn - ing seems to

are. Trav - eler, o'er yon moun-tain's height, see that glo - ry -  
 scends. Trav - eler, bless - ed - ness and light, peace and truth its  
 dawn. Trav - eler, dark - ness takes its flight, doubt and ter - ror

beam - ing star. Watch-man, does its beau - teous ray  
 course por - tends. Watch-man, will its beams a - lone  
 are with - drawn. Watch-man, let thy wan - derings cease;

aught of joy or that hope fore - tell? Trav-eler, yes; it  
 gild the spot that gave them birth? Trav-eler, a - ges  
 hie thee to thy qui - et home. Trav-eler, lo! the

brings the day, prom - ised day of Is - ra - el.  
 are its own; see, it bursts o'er all the earth.  
 Prince of Peace, lo! the Son of God is come!

*Two groups may sing antiphonally, alternating by sentences.*

Words: John Bowring (1792-1872) Music: *Aberystwyth*, Joseph Parry (1841-1903)

**Voluntary** Sleepers, wake! BWV 645 Johann Sebastian Bach (1685-1750)

*Please maintain an atmosphere of reverent silence in the church during and after the voluntary.*



### **Clergy & Staff**

Father Nathan J.A. Humphrey, *Rector*  
The Reverend Buck Close, *Deacon*  
Mr. Peter Stoltzfus Berton, *Director of Music*  
Ms. Melanie Ventura, *Director of Administration*  
Mrs. Beverly Brownell, *Director of Finance*  
Ms. Kristin MacMannis, *Director of Sustainability & Engagement*  
Dr. Jenn Berton, *Director of Children's Christian Formation*  
Mr. John Garnet Lord, *Director of Adult Christian Formation*

### **Vestry**

Mrs. Cheryl Abney, *Senior Warden*  
Mr. Christopher Schillaci, *Junior Warden*  
Mrs. Ann Boyer, *Clerk*  
Mr. Christopher Moe, *Treasurer*  
Mr. Terry Chase  
Mr. John Lord

### **Service Schedule & Office Hours**

Sunday: Low Mass at 8 a.m. & High Mass at 10 a.m.  
Monday through Friday: Morning Prayer at 8:30 a.m. & Evening Prayer at 5:30 p.m.  
Feast Days & Special Services as announced. Confessions by appointment.  
Parish Office: Monday-Wednesday & Friday: 8 a.m.-4 p.m.; Thursday: 8 a.m.-1 p.m.  
Business Office: Monday & Tuesday: 8 a.m.-4 p.m.; Thursday: 1-4 p.m.

### **The Zabriskie Memorial Church of Saint John the Evangelist**

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### **The Choir School of Newport County**

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