

TRINITY COLLEGE CAMBRIDGE



SUNG EUCHARIST
with the Imposition of Ashes

Wednesday 18 February 2015
6.15 pm

Ash Wednesday

Common Worship: Services and Prayers for the Church of England, material from which is included in this service, copyright © 2000 The Archbishop's Council.

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*Welcome to this Sung Eucharist
sung by The Choir of Trinity College Cambridge*

*Please ensure that all electronic devices,
including cameras, are switched off*

MASS SETTING

Missa Orbis factor (Plainsong)

ORGAN VOLUNTARY

O Mensch, bewein' dein' Sünde gross, BWV 622
Johann Sebastian Bach (1685–1750)

THE GATHERING

All stand as the clergy and choir enter

ENTRANCE HYMN NEH 425

EISENACH

Words: Latin, 15th century, trans. Benjamin Webb (1819–85)
Music: melody Johann Hermann Schein (1586–1630)
harm. Johann Sebastian Bach (1685–1750)

THE GREETING

The Lord be with you
and also with you.

INTRODUCTION

Since early days, Christians have observed with great devotion the time of our Lord's passion and resurrection and prepared for this by a season of penitence and fasting.

By carefully keeping these days, Christians take to heart the call to repentance and the assurance of forgiveness proclaimed in the Gospel, and so grow in faith and in devotion to our Lord.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy word.

All sing the KYRIE

Cantor: *All:* Plainchant



Ky - ri - e e - - - - - le - i - son.

Cantor: *All:*



Chris - te e - - - - - le - i - son.

Cantor: *All:*



Ky - ri - e e - - - - - le - i - son.

Cantor: *All:*



Ky - ri - e e - - - - - le - i - son.

THE COLLECT

Let us pray.

Almighty and everlasting God, you hate nothing that you have made and forgive the sins of all those who are penitent: create and make in us new and contrite hearts that we, worthily lamenting our sins and acknowledging our wretchedness, may receive from you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

Amen.

All sit

THE LITURGY OF THE WORD

THE FIRST READING

A reading from the Book of the Prophet Joel.

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near—a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come.

Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain-offering and a drink-offering for the Lord, your God?

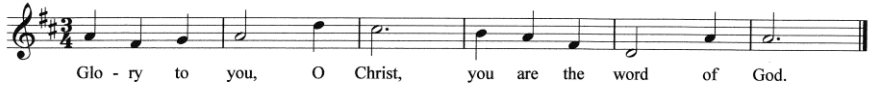
NRSV Joel 2: 1–2, 12–14

This is the word of the Lord.

Thanks be to God.

All stand

THE GOSPEL ACCLAMATION *is sung*



Glory to you, O Christ, you are the word of God.

Glory to you, O Christ, you are the word of God.

The Lord is a great God, O that today you would listen to his voice:
harden not your hearts.

Glory to you, O Christ, you are the word of God.

THE GOSPEL READING

The Lord be with you
and also with you.

Hear the Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, O Lord.

‘Beware of practising your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. ‘So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

‘And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

‘And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

‘Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

NRSV Matthew 6: 1–6, 16–21

This is the Gospel of the Lord.
Praise to you, O Christ.

At the end, all sing
Glory to you, O Christ, you are the word of God.

All sit
A time of silence follows

THE LITURGY OF PENITENCE

Let us now call to mind our sin and the infinite mercy of God.

All sit or kneel

God the Father,
have mercy upon us.

God the Son,
have mercy upon us.

God the Holy Spirit,
have mercy upon us.

Holy, blessed and glorious Trinity,
have mercy upon us.

From all evil and mischief;
from pride, vanity, and hypocrisy;
from envy, hatred, and malice;
and from all evil intent,
good Lord, deliver us.

From sloth, worldliness and love of money;
from hardness of heart
and contempt for your word and your laws,
good Lord, deliver us.

From sins of body and mind;
from the deceit of the world, the flesh and the devil,
good Lord, deliver us.

In all times of sorrow;
in all times of joy;
in the hour of death,
and at the day of judgement,
good Lord, deliver us.

By the mystery of your holy incarnation;
by your birth, childhood and obedience;
by your baptism, fasting and temptation,
good Lord, deliver us.

By your ministry in word and work;
by your mighty acts of power;
and by your preaching of the kingdom,
good Lord, deliver us.

By your agony and trial;
by your cross and passion;
and by your precious death and burial,
good Lord, deliver us.

By your mighty resurrection;
by your glorious ascension;
and by your sending of the Holy Spirit,
good Lord, deliver us.

Give us true repentance;
forgive us our sins of negligence and ignorance
and our deliberate sins;
and grant us the grace of your Holy Spirit
to amend our lives according to your holy word.

**Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

Silence is kept

Make our hearts clean, O God;
and renew a right spirit within us.

Father eternal,
giver of light and grace,
we have sinned against you and against our neighbour,
in what we have thought,
in what we have said and done,
through ignorance,
through weakness,
through our own deliberate fault.
We have wounded your love,
and marred your image in us.
We are sorry and ashamed,
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past;
and lead us out from darkness
to walk as children of light.
Amen.

THE IMPOSITION OF ASHES

Receive these ashes as a sign of the penitence
with which we shall keep this season of Lent.

God our Father, you create us from the dust of the earth:
grant that these ashes may be for us a sign of our penitence
and a symbol of our mortality;
for it is by your grace alone that we receive eternal life
in Jesus Christ our Saviour.

Amen.

*The choir and then the congregation come forward to receive the
imposition of ashes. Beginning with those seated furthest from the altar,
all are invited to come forward during the singing of the anthem.*

The ashes are imposed with the following words

Remember that you are dust, and to dust you shall return.
Repent of your sins and turn to Christ.

THE ANTHEM

Miserere mei, Deus

Miserere mei, Deus, secundum magnam misericordiam tuam: et
secundum multitudinem miserationum tuarum, dele iniquitatem meam.
Amplius lava me ab iniquitate mea: et a peccato meo munda me.
Quoniam iniquitatem meam ego cognosco: et peccatum meum contra
me est semper. Tibi soli peccavi, et malum coram te feci: ut justificeris
in sermonibus tuis, et vincas cum judicaris. Ecce enim in iniquitatibus
conceptus sum: et in peccatis concepit me mater mea. Ecce enim
veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.
Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

*Have mercy on me, O God, according to your steadfast love; according
to your abundant mercy blot out my transgressions. Wash me thoroughly
from my iniquity, and cleanse me from my sin. For I know my transgressions,
and my sin is ever before me. Against you, you alone, have I sinned, and done*

what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgement. Indeed, I was born guilty, a sinner when my mother conceived me. You desire truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Auditui meo dabis gaudium et lætitiā: et exultabunt ossa humiliata. Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele. Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis. Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me. Redde mihi lætitiā salutaris tui: et spiritu principali confirma me. Docebo iniquos vias tuas: et impii ad te convertentur. Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiā tuam.

Let me hear joy and gladness; let the bones that you have crushed rejoice. Hide your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and put a new and right spirit within me. Do not cast me away from your presence, and do not take your Holy Spirit from me. Restore to me the joy of your salvation, and sustain in me a willing spirit. Then I will teach transgressors your ways, and sinners will return to you. Deliver me from bloodshed, O God, O God of my salvation, and my tongue will sing aloud of your deliverance.

Domine, labia mea aperies: et os meum annunciabit laudem tuam. Quoniam si voluisses sacrificium, dedisset utique: holocaustis non delectaberis. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicias. Benigne fac, Domine, in bona voluntate tua Sion: ut ædificentur muri Jerusalem. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

O Lord, open my lips, and my mouth will declare your praise. For you have no delight in sacrifice; if I were to give a burnt-offering, you would not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise. Do good to Zion in your good pleasure; rebuild the walls of Jerusalem, then you will delight in right sacrifices, in burnt-offerings and whole burnt-offerings; then bulls will be offered on your altar.

Words: Psalm 51

Music: Gregorio Allegri (1582–1652)

At the conclusion, the following prayer is said

God our Father,
the strength of all who put their trust in you,
mercifully accept our prayers;
and because, in our weakness,
we can do nothing good without you,
grant us the help of your grace,
that in keeping your commandments
we may please you, both in will and deed;
through Jesus Christ our Lord.
Amen.

All stand

THE LITURGY OF THE SACRAMENT

THE PEACE

Since we are justified by faith,
we have peace with God through our Lord Jesus Christ,
who has given us access to his grace.

The peace of the Lord be always with you
and also with you.

Let us offer one another a sign of peace.

All may exchange the peace

A hymn is sung by all as the gifts are presented

HYMN NEH 383 (ii)

ABERYSTWYTH

Words: Charles Wesley (1707–88)
Music: Joseph Parry (1841–1903)

THE EUCHARISTIC PRAYER

The Lord be with you
and also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give thanks and praise.

It is indeed right, it is our duty and our joy,
at all times and in all places to give you thanks and praise,
holy Father, heavenly King,
almighty and eternal God,
through Jesus Christ your Son our Lord.

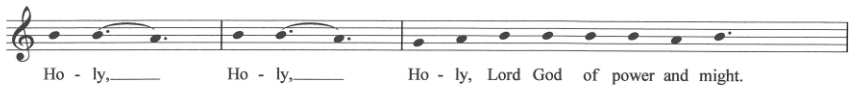
And now we give you thanks
because you give us the spirit of discipline,
that we may triumph over evil and grow in grace,
as we prepare to celebrate the paschal mystery
with mind and heart renewed.
Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and singing:

All sing the SANCTUS

Plainchant

Cantor:

All:



All kneel or sit

Accept our praises, heavenly Father,
through your Son our Saviour Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of your Holy Spirit
these gifts of bread and wine may be to us his body and his blood;
who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke 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.

In the same way, after supper he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you; this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

Therefore, heavenly Father, we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of your kingdom,
and with this bread and this cup
we make the memorial of Christ your Son our Lord.

Jesus Christ is Lord:

**Lord, by your cross and resurrection you have set us free.
You are the Saviour of the world.**

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of your divine majesty,
renew us by your Spirit, inspire us with your love
and unite us in the body of your Son, Jesus Christ our Lord.
Through him, and with him, and in him,
in the unity of the Holy Spirit,
all honour and glory be yours,
almighty Father, for ever and ever. **Amen.**

THE LORD'S PRAYER

Let us pray with confidence as our Saviour has taught us

**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,
the power and the glory,
for ever and ever. Amen.**

THE BREAKING OF THE BREAD

We break this bread to share in the body of Christ.
**Though we are many, we are one body,
because we all share in one bread.**

All sing the AGNUS DEI

Cantor:

All:

Plainchant

Lamb of God, you take a-way the sin of the world, have mer-cy on us.

Cantor:

All:

Lamb of God, you take a-way the sin of the world, have mer-cy on us.

Cantor:

All:

Lamb of God, you take a-way the sin of the world, grant us peace.

THE GIVING OF COMMUNION

Draw near with faith.
Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.
Eat and drink
in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

The clergy and choir receive communion, after which those who are baptised and receive communion in their own churches are welcome to receive communion. Those who do not receive communion are welcome to come forward for a blessing.

THE PRAYER AFTER COMMUNION

Let us pray.

Almighty God, you have given your only Son
who hast given thine only Son to be unto us
both a sacrifice for sin
and also an example of godly life:
give us grace
that we may always most thankfully receive
that his inestimable benefit,
and also daily endeavour ourselves
to follow the blessed steps of his most holy life;
through Jesus Christ our Lord.
Amen.

All stand

The choir process to the Ante-Chapel during the singing of the hymn

Words: Charles Everest (1814-77)
Music: arr. Felix Mendelssohn (1809-47)

THE DISMISSAL

The Lord be with you
and also with you.

Christ give you grace to grow in holiness,
to deny yourselves, take up your cross, and follow him;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be with you and remain with you always.
Amen.

Go in the peace of Christ.
Thanks be to God.

Remain standing as the choir sings the ANTHEM
Crucifixus pro nobis iv

Drop, drop, slow tears, and bathe those beautiful feet
Which brought from Heaven the news, and Prince of Peace.
Cease not, wet eyes, his mercy to entreat;
To cry for vengeance sin doth never cease.
In your deep floods drown all my faults and fears;
Nor let His eye see sin, but through my tears.

Words: Phineas Fletcher (1582–1650)
Music: Kenneth Leighton (1929–88)

The clergy and Fellows process out

ORGAN VOLUNTARY

Aus tiefer Not schrei ich zu dir, BWV 686
Johann Sebastian Bach (1685–1750)

*A retiring collection will be taken for the Chapel's Lent Term charities:
Cambridge Development Initiative and Mind in Cambridgeshire*