



SUNG EUCHARIST

with the Imposition of Ashes

Wednesday 10 February 2016

Ash Wednesday

6.15 pm

*Welcome to this service 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, beweine dein Sünde gross, BWV 622
Johann Sebastian Bach (1685–1750)

THE GATHERING

All stand when the Choir and clergy enter

HYMN

NEH 425

EISENACH

Words: 15th C. Latin trans. Benjamin Webb (1819–85)

Music: melody Johann Hermann Schein (1586–1630),
harm. Johann Sebastian Bach (1685–1750)

GREETING

In the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

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


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.

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.

All sit

THE LITURGY OF THE WORD

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?

Blow the trumpet in Zion; sanctify a fast;
call a solemn assembly; gather the people.
Sanctify the congregation; assemble the aged;

gather the children, even infants at the breast.
Let the bridegroom leave his room, and the bride her canopy.

Between the vestibule and the altar
let the priests, the ministers of the Lord, weep.
Let them say, ‘Spare your people, O Lord,
and do not make your heritage a mockery,
a byword among the nations.
Why should it be said among the peoples, “Where is their God?”’

NRSV Joel 2: 1–2, 12–14

This is the word of the Lord.
Thanks be to God.

All stand

GOSPEL ACCLAMATION

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.**

GOSPEL READING

The Lord be with you
and also with you.

Hear the Gospel of our Lord Jesus Christ according to John.
Glory to you, O Lord.

Then each of them went home, while Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, ‘Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?’ They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, ‘Let anyone among you who is without sin be the first to throw a stone at her.’ And once again he bent down and wrote on the ground.

When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, ‘Woman, where are they?’

Has no one condemned you?’ She said, ‘No one, sir.’ And Jesus said, ‘Neither do I condemn you. Go your way, and from now on do not sin again.’

John 8: 1–11

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

THE HOMILY

The Revd Preston Parsons
Pembroke College, Cambridge

All stand

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 (c. 1630)

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.

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 san-guinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies: et os meum annunciabit laudem tuam. Quoniam si voluisses sacrificium, dedisse 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.

Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is always before me. To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words and mayst overcome when thou art judged. For behold I was conceived in iniquities; and in sins did my mother conceive me. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me. Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create a clean heart in me, O God: and renew a right spirit within my bowels. Cast me not away from thy face; and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit. I will teach the unjust thy ways: and the wicked shall be converted to thee. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy

praise. For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise. Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up. Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy 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 altar is prepared

NEH 67

AUS DER TIEFE

Words: George Hunt Smyttan (1822–70)
and Francis Pott (1832–1909)

Music: Nürnbergisches Gesangbuch (1676)

THE EUCHARISTIC PRAYER

The Lord be with you
and also with you.

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

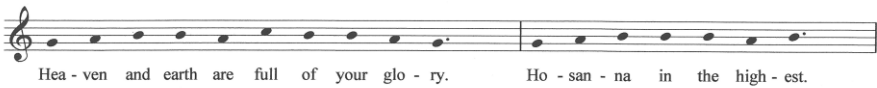
Let us give thanks to the Lord our God.
It is right to give thanks and praise.

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:

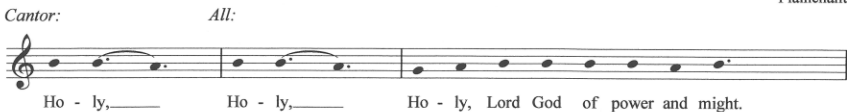


All sing the SANCTUS

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;

Plainchant



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.

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.

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

NEH 76

BRESLAU

Words: Charles Everest (1814–77)

Music: Melody from ‘As Hymnodus Sacer’ (Leipzig 1625)

arr. Felix Mendelssohn (1809–47)

Remain standing

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 among you and remain with you always.

Amen.

Go in the peace of Christ.

Thanks be to God.

*All remain standing
as the Choir sings the ANTHEM*

Crucifixus pro nobis iv (1961)

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.

Text: 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 in aid of this term's charities:

Romsey Mill

British Red Cross European Refugee Crisis Appeal

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