



A SERVICE OF MUSIC & READINGS FOR LENT

Sunday 5 March 2017

The First Sunday of Lent

6.15 pm

ORGAN MUSIC BEFORE THE SERVICE

Asher Oliver

Trinity College

Sonata No. 3 in A, Op. 65 (Mendelssohn)

i Con moto maestoso

ii Andante tranquillo

Kyrie, Gott Vater in Ewigkeit, BWV 669 (Bach)

Christe, aller Welt Trost, BWV 670 (Bach)

Kyrie, Gott heiliger Geist, BWV 671 (Bach)

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

A retiring collection will be taken in aid of this term's charities:

AMAR Foundation and Cancer Research UK

As Holy Week approaches, the atmosphere of the Lenten season darkens. Bible readings begin to anticipate the story of Christ's suffering and death. Holy Week begins with the re-enactment of Christ's triumphal entry into Jerusalem on Palm Sunday. This is the beginning of a journey of the imagination which takes us to the Upper Room for the Last Supper on Maundy Thursday, through Jesus' betrayal, trial and crucifixion on Good Friday. Easter Eve, or Holy Saturday, is a day like no other, a day of desolation and despair.

This service of Music and Readings is designed to echo the emotional highs and lows of Holy Week: starting with the joyful triumphant entry of Christ into Jerusalem and finishing with the sorrowful full and final sacrifice of Christ on Good Friday.

Please stand as the clergy and choir enter the Chapel

The choir sings

Let all the world in every corner sing,
My God and King.
The heavens are not too high,
His praise may thither fly:
The earth is not too low,
His praises there may grow
Let all the world in every corner sing,
My God and King.

Let all the world in every corner sing,
My God and King.
The Church with Psalms must shout,
No door can keep them out:
But above all, the heart
Must bear the longest part.
Let all the world in every corner sing,
My God and King.

Words: George Herbert (1593–1633)

Music: *Antiphon* from *Five Mystical Songs* (1911)

Ralph Vaughan Williams (1872–1958)

Remain standing

CONFESSION

Brothers and sisters in Christ, 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

Brothers and sisters, as we come together to begin our Lenten journey, let us call to mind and confess our sins.

We confess to you our selfishness and lack of love:

Lord, have mercy.

Lord, have mercy.

We confess to you our fear and failure in sharing our faith:

Christ, have mercy.

Christ, have mercy.

We confess to you our stubbornness and lack of trust:

Lord, have mercy.

Lord, have mercy.

Almighty God,

who has promised forgiveness to all who turn to him in faith:

pardon you and set you free from all your sins,

strengthen you in all goodness

and keep you in eternal life;

through Jesus Christ our Lord.

Amen.

The choir sings

Rise, heart; thy Lord is risen. Sing his praise,
Without delays,
Who takes thee by the hand, that thou likewise
With him may'st rise:
That, as his death calcined thee to dust,
His life may make thee gold, and much more, just.

Awake, my lute, and struggle for thy part
With all thy art.
The cross taught all wood to resound his name
Who bore the same.
His stretched sinews taught all strings, what key
Is best to celebrate this most high day.

Consort both heart and lute, and twist a song
Pleasant and long:
Or since all music is but three parts vied,
And multiplied;
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.

Words: George Herbert (1593–1633)
Music: *Easter* from *Five Mystical Songs* (1911)
Ralph Vaughan Williams (1872–1958)

Remain standing

THE BIDDING PRAYER

Once a year all things turn. And that once is now at this time, for now at this time is the turning of the year. In Heaven, the sun in his equinoctial line, the zodiac and all the constellations in it, do now turn about to the first point. The earth and all her plants, after a dead winter, return to the first and best season of the year. The creatures, the fowls of the air, the swallow and the turtle, and the crane and the stork, 'know their seasons', and make their just return at this time every year. Everything now turning that we also would make it our time to turn to God in.

Then because we are to turn 'with fasting', and this day is known by the name of 'the first day of Lent', it fits well as a welcome into this time, time lent us as it were by God, set us by the Church, to make our turning in.

From A Sermon for ... Ash Wednesday, 1619
Lancelot Andrewes (1555–1626)

In this holy season of Lent,
as our minds shift from splendour to shame,
from praise to penitence,
let us pray.

THE COLLECT

Almighty God, by the prayer and discipline of Lent may we enter into the mystery of Christ's sufferings, and by following in his Way come to share in his glory; through Jesus Christ our Lord.

Amen.

All sit

THE ENTRY INTO JERUSALEM

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.

NRSV Mark 11: 1–8

Now to the gate of my Jerusalem,
The seething holy city of my heart,
The saviour comes. But will I welcome him?
Oh crowds of easy feelings make a start;
They raise their hands, get caught up in the singing,
And think the battle won. Too soon they'll find
The challenge, the reversal he is bringing
Changes their tune. I know what lies behind
The surface flourish that so quickly fades;
Self-interest, and fearful guardedness,
The hardness of the heart, its barricades,
And at the core, the dreadful emptiness
Of a perverted temple. Jesus come
Break my resistance and make me your home.

Palm Sunday by Malcolm Guite (b. 1957)

The choir sings:

I got me flowers to strew thy way;
I got me boughs off many a tree:
But thou wast up by break of day,
And brought'st thy sweets along with thee.

The Sun arising in the East,
Though he give light, and the East perfume;
If they should offer to contest
With thy arising, they presume.

Can there be any day but this,
Though many suns to shine endeavour?
We count three hundred, but we miss:
There is but one, and that one ever.

Words: George Herbert (1593–1633)

Music: *I got me flowers* from *Five Mystical Songs* (1911)

Ralph Vaughan Williams (1872–1958)

THE BETRAYAL

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "For whom are you looking?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, "For whom are you looking?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

NRSV John 18: 1-11

When we begin to follow Christ in his character and teaching, we will encounter many who will contradict us, many who will try to forbid us, many who will seek actively to dissuade us. This can even occur among those who are companions of Christ. Remember, the people who tried to prevent the blind man from calling out to Jesus were the same people who walked at Christ's side. Whether, therefore, it is a matter of threats or flattery or prohibitions, if you wish to follow Christ, turn to the cross, endure, bear up, and refuse to give in.

St Augustine (354-430)

The choir sings:

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joys in love.

Words: George Herbert (1593–1633)

Music: *The Call* from *Five Mystical Songs* (1911)

Ralph Vaughan Williams (1872–1958)

THE LAST SUPPER

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup.

NRSV 1 Corinthians 11: 23–28

Philosophers have measur'd mountains,
Fathom'd the depths of seas, of states and kings;
Walk'd with a staff to heav'n and traced fountains:

But there are two vast, spacious thins,
The which to measure it doth more behove;
Yet few there are that sound them; Sin and Love.

Who would know Sin, let him repair
Unto Mount Olivet; there shall he see
A Man so wrung with pains, that all His hair,
His skin, His garments bloody be.
Sin is that press and vice, which forceth pain
To hunt his cruel food through ev'ry vein.

Who knows not Love, let him assay
And taste that juice which, on the cross, a pike
Did set again abroach; then let him say

If ever he did taste the like,
Love is that liquor sweet and most divine,
Which my God feels as blood, but I as wine.

The Agony by George Herbert (1593–1633)

The choir sings:

Love bade me welcome; yet my soul drew back,
 Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
 From my first entrance in,
Drew nearer to me, sweetly questioning
 If I lack'd anything.

“A guest,” I answer'd, “worthy to be here:”
 Love said, “You shall be he.”
“I the unkind, ungrateful? Ah, my dear,
 I cannot look on thee.”
Love took my hand, and smiling did reply,
 “Who made the eyes but I?”

“Truth, Lord, but I have marr'd them: let my shame
 Go where it doth deserve.”
“And know you not,” says Love, “who bore the blame?”
 “My dear, then I will serve.”
“You must sit down,” says Love, “and taste my meat:”
 So I did sit and eat.

Words: George Herbert (1593–1633)

Music: *Love bade me welcome* from *Five Mystical Songs* (1911)

Ralph Vaughan Williams (1872–1958)

THE FINAL SACRIFICE

When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led Jesus away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ For if they do this when the wood is green, what will happen when it is dry?”

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, “Father, forgive them; for they do not know what they are doing.” And they cast lots to divide his clothing. And the people stood by, watching.

NRSV Luke 23: 8–35a

I dare not face my brother in the morning,
I dare not look upon the things I've done,
Dare not ignore a nightmare's dreadful warning,
Dare not endure the rising of the sun.
My family, my goods, are sent before me,
I cannot sleep on this strange river shore,
I have betrayed the son of one who bore me,
And my own soul rejects me to the core.

But in the desert darkness one has found me,
Embracing me, He will not let me go,
Nor will I let Him go, whose arms surround me,
Until he tells me all I need to know,
And blesses me where daybreak stakes its claim,
With love that wounds and heals; and with His name.

Jacob Wrestles with the Angel by Malcolm Guite (b. 1957)

The choir sings:

Lo, the full, final sacrifice
On which all figures fix't their eyes.
The ransomed Isaac, and his ram;
The Manna, and the Paschal Lamb.
Jesu Master, just and true!
Our food, and faithful shepherd too!

O let that love which thus makes thee
Mix with our low mortality,
Lift our lean souls, and set us up
Convictors of thine own full cup,
Co-heirs of saints, that so all may
Drink the same wine; and the same way;
Nor change the pasture, but the place
To feed of Thee in thine own face.

O dear memorial of that death
Which lives still, and allows us breath!
Rich, royal food! Bountiful bread!
Whose use denies us to the dead!
Live ever, bread of loves, and be
My life, my soul, my surer self to me.

Help, Lord, my faith, my hope increase;
And fill my portion in thy peace.
Give love for life; nor let my days
Grow, but in new powers to thy name and praise.

Rise, Royal Sion! rise and sing
Thy soul's kind shepherd, thy heart's King
Stretch all thy powers; call if you can
Harps of heaven to hands of man.
This sovereign subject sits above
The best ambition of thy love.

Lo the bread of life, this day's
Triumphant text provokes thy praise.
The living and life-giving bread,
To the great twelve distributed
When life, himself, at point to die
Of love, was his own legacy.

O soft self-wounding Pelican!
Whose breast weeps balm for wounded man.
All this way bend thy benign flood
To a bleeding heart that gasps for blood.
That blood, whose least drops sovereign be
To wash my worlds of sins from me.

Come love! Come Lord! and that long day
For which I languish, come away,
When this dry soul those eyes shall see,
And drink the unseal'd source of thee;
When Glory's sun faith's shades shall chase,
And for thy veil give me thy face.

Words: from Richard Crashaw's versions of the Hymns of St Thomas Aquinas
Music: *Lo, the full, final sacrifice* (1941)
Gerald Finzi (1901–56)

THE PRAYERS

Let us pray,

The sacrifice of God is a broken spirit;
a broken and contrite heart God will not despise.
Let us come to the Lord, who is full of compassion,
and acknowledge our transgressions in penitence and faith

To thee, Redeemer, on thy throne of glory:
lift we our weeping eyes in holy pleadings:
listen, O Jesu, to our supplications.

**Hear us, O Lord, have mercy upon us:
for we have sinned against thee.**

O thou chief cornerstone, right hand of the Father:
way of salvation, gate of life celestial:
cleanse thou our sinful souls from all defilement.

**Hear us, O Lord, have mercy upon us:
for we have sinned against thee.**

God, we implore thee, in thy glory seated:
bow down and hearken to thy weeping children:
pity and pardon all our grievous trespasses.

**Hear us, O Lord, have mercy upon us:
for we have sinned against thee.**

Sins oft committed, now we lay before thee:
with true contrition, now no more we veil them:
grant us, Redeemer, loving absolution.

**Hear us, O Lord, have mercy upon us:
for we have sinned against thee.**

Innocent captive, taken unresisting:
falsely accused, and for us sinners sentenced,
save us, we pray thee, Jesu, our Redeemer.

**Hear us, O Lord, have mercy upon us:
for we have sinned against thee.**

THE LORD'S PRAYER

Trusting in the compassion of God,
let us pray as our Saviour has taught us:

Our Father,
which art in heaven,
hallowed be thy name;
thy kingdom come; thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that 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.

All stand

THE HYMN

NEH 95

ROCKINGHAM

Words: Isaac Watts (1674–1748)
Music: adapt. Edward Miller (1731–1807)

Remain standing

THE BLESSING

May God the Father,
who does not despise the broken spirit,
give to you a contrite heart.

Amen.

May Christ, who bore our sins in his body on the tree,
heal you by his wounds.

Amen.

May the Holy Spirit,
who leads us into all truth,
speak to you words of pardon and peace.

Amen.

And the blessing of God Almighty
the Father, the Son, and the Holy Spirit
be upon you and remain with you always.

Amen.

*All remain standing as the choir and clergy recess; please remain quiet
until the end of the organ voluntary*

Fantasia in g, BWV 542 (Bach)