

CLARE COLLEGE CHAPEL



Pew Booklet

Michaelmas Term 2023

Contents

Date	Page
Wednesday 4 October	3
Thursday 5 October	3
Sunday 8 October, Eighteenth Sunday after Trinity	5
Tuesday 10 October	8
Thursday 12 October	9
Sunday 15 October, Nineteenth Sunday after Trinity	11
Tuesday 17 October	14
Thursday 19 October	17
Sunday 22 October, Twentieth Sunday after Trinity	19
Wednesday 25 October	22
Thursday 26 October	24
Sunday 29 October, The Last Sunday after Trinity	25
Tuesday 31 October	28
Sunday 5 November, Fourth Sunday before Advent	30
Tuesday 7 November	33
Thursday 9 November	34
Thursday 16 November	36
Sunday 19 November, Second Sunday before Advent	38
Tuesday 21 November	41
Wednesday 22 November	44
Thursday 23 November	45
Sunday 26 November, Christ the King	47

Wednesday 4 October
ADMISSION OF NEW FELLOWS

Anthem Byrd, *Haec Dies*

Haec dies quam fecit Dominus:
Exultemus et laetemur in ea.
Alleluia.

*This is the day which the Lord has made:
let us be glad and rejoice in it.
Alleluia.*

Words *Psalm 118: 24*
Music *William Byrd (1540–1623)*

Thursday 5 October
CHORAL EVENSONG

Introit Tavener, *A Hymn to the Mother of God*

In you, O woman full of grace, the angelic choirs,
and the human race, all creation rejoices.
O sanctified temple, mystical paradise, and glory of virgins.
In you, O woman full of grace, all creation rejoices.
All praise be to you.

Words *Anonymous – No 1: from the Liturgy of St Basil*
Music *John Tavener (1944–2013)*

Psalm 19 (Wesley; Noble)

The heavens declare the glory of God : and the firmament sheweth his handywork.
One day telleth another : and one night certifieth another.
There is neither speech nor language : but their voices are heard among them.
Their sound is gone out into all lands : and their words into the ends of the world.
In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his
chamber, and rejoiceth as a giant to run his course.
It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again :
and there is nothing hid from the heat thereof.
The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and
giveth wisdom unto the simple.
The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and
giveth light unto the eyes.
The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and
righteous altogether.
More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the
honey–comb.
Moreover, by them is thy servant taught : and in keeping of them there is great reward.
Who can tell how oft he offendeth : O cleanse thou me from my secret faults.
Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be
undefiled, and innocent from the great offence.
Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,
O Lord : my strength, and my redeemer.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 1: 1–8

The beginning of the good news about Jesus the Messiah, the Son of God, ²as it is written in Isaiah the prophet:

‘I will send my messenger ahead of you,
who will prepare your way’ –
³‘a voice of one calling in the wilderness,
“Prepare the way for the Lord,
make straight paths for him.”’

⁴And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. ⁵The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptised by him in the River Jordan. ⁶John wore clothing made of camel’s hair, with a leather belt round his waist, and he ate locusts and wild honey. ⁷And this was his message: ‘After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. ⁸I baptise you with water, but he will baptise you with the Holy Spirit.’

Second Reading Mark 1: 9–13

At that time Jesus came from Nazareth in Galilee and was baptised by John in the Jordan. ¹⁰Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. ¹¹And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased.’

¹²At once the Spirit sent him out into the wilderness, ¹³and he was in the wilderness for forty days, being tempted by Satan. He was with the wild animals, and angels attended him.

First Collect, for the Day

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

Anthem Monteverdi, *Dixit Dominus*

Dixit Dominus Domino meo:
sede a dextris meis.
Donec ponam inimicos tuos,
scabellum pedum tuorum.

*The Lord said unto my Lord:
sit thou at my right hand.
Until I make thine enemies
thy footstool.*

Virgam virtutis tuae emittet Dominus ex Sion:
dominare in medio inimicorum tuorum.

*The Lord shall send the rod of thy strength out of Sion:
rule thou in the midst of thine enemies.*

Tecum principium in die virtutis tuae,
in splendoribus sanctorum:
ex utero ante luciferum genui te.

*Thy people shall be willing in the day of thy power,
in the beauties of holiness: from the
womb of the morning thou hast the dew of thy youth.*

Iuravit Dominus, et non paenitebit eum:
tu es sacerdos in aeternum
secundum ordinem Melchisedech.

*The Lord hath sworn, and will not repent:
thou art a priest for ever
after the order of Melchizedek.*

Dominus a dextris tuis,
confregit in die irae suae reges.

*The Lord at thy right hand,
shall strike through kings in the day of his wrath.*

Iudicabit in nationibus,
implebit ruinas:

*He shall judge among the heathen,
he shall fill the places with ruins:*

conquassabit capita in terra multorum.

he shall wound the heads over many countries.

De torrente in via bibet:
propterea exaltabit caput.

*He shall drink of the brook in the way:
therefore shall he lift up the head.*

Gloria Patri et Filio et Spiritui Sancto.

Glory be to the Father and to the Son and to the Holy Spirit.

Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum. Amen.

*As it was in the beginning, is now, and ever shall be,
world without end. Amen.*

Words *Psalm 110*
Music *Claudio Monteverdi (1567–1643)*

Sunday 8 October, Eighteenth Sunday after Trinity

HOLY COMMUNION

Collect for the Day

Almighty and everlasting God,
increase in us your gift of faith
that, forsaking what lies behind
and reaching out to that which is before,
we may run the way of your commandments
and win the crown of everlasting joy;
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.

Gospel Reading Luke 5: 27–32

After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. 'Follow me,' Jesus said to him, ²⁸and Levi got up, left everything and followed him.

²⁹Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. ³⁰But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, 'Why do you eat and drink with tax collectors and sinners?'

³¹Jesus answered them, 'It is not the healthy who need a doctor, but those who are ill. ³²I have not come to call the righteous, but sinners to repentance.'

Sunday 8 October, Eighteenth Sunday after Trinity

CHORAL EVENSONG

Introit Tallis, *Why fum'th in fight*

Why fum'th in fight the Gentiles spite,
In fury raging stout?
Why tak'th in hand the people fond,
Vain things to bring about?
The Kings arise, the Lords devise,
In counsels met thereto,
Against the Lord with false accord,
Against His Christ they go.

Words *Archbishop Matthew Parker (1504–75)*
Music *Thomas Tallis (c. 1505–85)*

Psalms 128 (Goss), 129 (Garrett)

Blessed are all they that fear the Lord : and walk in his ways.
For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.
Thy wife shall be as the fruitful vine : upon the walls of thine house.
Thy children like the olive-branches : round about thy table.
Lo, thus shall the man be blessed : that feareth the Lord.
The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.
Yea, that thou shalt see thy children's children: and peace upon Israel.

Many a time have they fought against me from my youth up : may Israel now say.
Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.
The plowers plowed upon my back : and made long furrows.
But the righteous Lord : hath hewn the snares of the ungodly in pieces.
Let them be confounded and turned backward: as many as have evil will at Sion.
Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up;
Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.
So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 8: 27–33

Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, 'Who do people say I am?'

²⁸ They replied, 'Some say John the Baptist; others say Elijah; and still others, one of the prophets.'

²⁹ 'But what about you?' he asked. 'Who do you say I am?'

Peter answered, 'You are the Messiah.'

³⁰ Jesus warned them not to tell anyone about him.

³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. ³² He spoke plainly about this, and Peter took him aside and began to rebuke him.

³³ But when Jesus turned and looked at his disciples, he rebuked Peter. 'Get behind me, Satan!' he said. 'You do not have in mind the concerns of God, but merely human concerns.'

Second Reading Luke 19: 1–10

Jesus entered Jericho and was passing through. ²A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. ³He wanted to see who Jesus was, but because he was short he could not see over the crowd. ⁴So he ran ahead and climbed a sycamore–fig tree to see him, since Jesus was coming that way.

⁵When Jesus reached the spot, he looked up and said to him, 'Zacchaeus, come down immediately. I must stay at your house today.'⁶ So he came down at once and welcomed him gladly.

⁷All the people saw this and began to mutter, 'He has gone to be the guest of a sinner.'

⁸But Zacchaeus stood up and said to the Lord, 'Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.'

⁹Jesus said to him, 'Today salvation has come to this house, because this man, too, is a son of Abraham. ¹⁰For the Son of Man came to seek and to save the lost.'

First Collect, for the Day

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

Anthem Monteverdi, *Laudate pueri Dominum*

Laudate, pueri, Dominum: laudate nomen Domini. Sit nomen Domini benedictum, ex hoc nunc, et usque in saeculum.	<i>Praise the Lord, ye servants: praise the name of the Lord. Blessed be the name of the Lord, from this time forth for evermore.</i>
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A solis ortu usque ad occasum, laudabile nomen Domini. Excelsus super omnes gentes Dominus, et super coelos gloria ejus.	<i>From the rising to the setting of the sun, the Lord's name be praised. The Lord is high above all nations, and his glory above the heavens.</i>
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Quis sicut Dominus Deus noster, qui in altis habitat, Et humilia respicit in coelo et in terra?	<i>Who is like the Lord our God, who dwelleth on high, Yet respecteth humbly what is in heaven and earth?</i>
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Suscitans a terra inopem, et de stercore erigens pauperem: Ut collocet eum cum principibus, cum principibus populi sui.	<i>He raiseth the simple from the dust, and lifteth the poor from the mire. That he may set him with princes, even the princes of his people.</i>
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Qui habitare facit sterilem in domo, matrem filiorum laetantem.	<i>Who maketh the barren woman to keep house, a joyful mother of children.</i>
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Gloria Patri et Filio et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.	<i>Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, without end. Amen.</i>
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Words *Psalm 113*
Music *Claudio Monteverdi (1567–1643)*

Tuesday 10 October
CHORAL EVENSONG

Introit Howells, *I will lift up mine eyes unto the Lord*

I will lift up mine eyes unto the hills:
from whence cometh my help.
My help cometh even from the Lord:
who hath made heav'n and earth.
He will not suffer thy foot to be moved:
and he that keepeth thee will not sleep.
Behold, he that keepeth Israel:
shall neither slumber nor sleep.
The Lord himself is thy keeper:
he is thy defence upon thy right hand;
So that the sun shall not burn thee by day:
neither the moon by night.
The Lord shall preserve thee from all evil:
yea, it is even he that shall keep thy soul.
The Lord shall preserve thy going out, and thy coming in:
from this time forth and for evermore.

Words *Psalm 121*
Music *Herbert Howells (1892–1983)*

Psalm 87 (Macfarren)

Her foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.
Very excellent things are spoken of thee : thou city of God.
I will think upon Rahab and Babylon : with them that know me.
Behold ye the Philistines also : and they of Tyre, with the Morians; lo, there was he born.
And of Sion it shall be reported that he was born in her : and the most High shall stablish her.
The Lord shall rehearse it when he writeth up the people : that he was born there.
The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 1: 14–20

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. ¹⁵'The time has come,' he said. 'The kingdom of God has come near. Repent and believe the good news!'

¹⁶ As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. ¹⁷'Come, follow me,' Jesus said, 'and I will send you out to fish for people.'¹⁸ At once they left their nets and followed him.

¹⁹ When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. ²⁰ Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

Second Reading Mark 1: 21–28

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. ²²The people were amazed at his teaching, because he taught them as one who had authority,

not as the teachers of the law. ²³ Just then a man in their synagogue who was possessed by an impure spirit cried out, ²⁴ 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are – the Holy One of God!'

²⁵ 'Be quiet!' said Jesus sternly. 'Come out of him!' ²⁶ The impure spirit shook the man violently and came out of him with a shriek.

²⁷ The people were all so amazed that they asked each other, 'What is this? A new teaching – and with authority! He even gives orders to impure spirits and they obey him.' ²⁸ News about him spread quickly over the whole region of Galilee.

First Collect, for the Day

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

Anthem Parsons, *Ave Maria*

Ave Maria, gratia plena, Dominus tecum,
benedicta tu in mulieribus,
et benedictus fructus ventris tui. Amen.

*Hail Mary, full of grace, the Lord is with you,
you are blessed among women,
and blessed is the fruit of your womb. Amen.*

Words *Luke 1: 28b, 42b*

Music *Robert Parsons (c. 1535–72)*

Thursday 12 October
CHORAL EVENSONG
in commemoration of Hugh Latimer

Introit Tallis, *O Lord, give thy Holy Spirit*

O Lord, give thy Holy Spirit
into our hearts,
and lighten our understanding,
that we may dwell in the fear of thy Name,
all the days of our life,
that we may know thee,
the only true God,
and Jesus Christ whom thou hast sent.

Words from *Lidley's Prayers (1566)*

Music *Thomas Tallis (c. 1505–85)*

Psalm 98 (Stanford)

O Sing unto the Lord a new song : for he hath done marvellous things.
With his own right hand, and with his holy arm : hath he gotten himself the victory.
The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the
heathen.
He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world
have seen the salvation of our God.
Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.
Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.
With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.
Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to
judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 1: 29–39

As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. ³⁰ Simon's mother-in-law was in bed with a fever, and they immediately told Jesus about her. ³¹ So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

³² That evening after sunset the people brought to Jesus all who were ill and demon-possessed. ³³ The whole town gathered at the door, ³⁴ and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

³⁵ Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. ³⁶ Simon and his companions went to look for him, ³⁷ and when they found him, they exclaimed: 'Everyone is looking for you!'

³⁸ Jesus replied, 'Let us go somewhere else – to the nearby villages – so that I can preach there also. That is why I have come.'³⁹ So he travelled throughout Galilee, preaching in their synagogues and driving out demons.

Second Reading Mark 1: 40–45

A man with leprosy came to him and begged him on his knees, 'If you are willing, you can make me clean.'

⁴¹ Jesus was indignant. He reached out his hand and touched the man. 'I am willing,' he said. 'Be clean!' ⁴² Immediately the leprosy left him and he was cleansed.

⁴³ Jesus sent him away at once with a strong warning: ⁴⁴ 'See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them.'⁴⁵ Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

First Collect, for the Day

Almighty God, by whose grace and power thy holy martyr Hugh Latimer triumphed over suffering and was faithful unto death; strengthen us with thy grace, that we may endure reproach and persecution, and faithfully bear witness to the name of Jesus Christ thy Son our Lord. Amen.

Anthem Monteverdi, *Laetatus sum*

Laetatus sum in his quae dicta sunt mihi:
In domum Domini ibimus.
Stantes erant pedes nostri
in atriis tuis, Ierusalem.

*I was glad when they said unto me:
'We will go into the house of the Lord.'
Our feet shall stand
in thy gates, O Jerusalem.*

Ierusalem, quae aedificatur ut civitas:
cuius participatio eius in idipsum.

*Jerusalem is built as a city:
that is at unity in itself.*

Illuc enim ascenderunt tribus, tribus Domini:

For thither the tribes go up, the tribes of the Lord:

testimonium Israel ad confitendum nomini Domini.

to testify to Israel, to give thanks to the Lord's name.

Quia illic sederunt sedes in iudicio, sedes super domum David.

For there is the seat of judgement: even the seat of the house of David.

Rogate quae ad pacem sunt Ierusalem: et abundantia diligentibus te.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Fiat pax in virtute tua: et abundantia in turribus tuis.

Peace be within thy walls: and plenteousness within thy palaces.

Propter fratres meos et proximos meos, loquebar pacem de te:

For my brethren and companions' sakes, I will wish thee peace.

Propter domum Domini Dei nostri, quaesivi bona tibi.

Because of the house of the Lord our God I will seek to do thee good.

Gloria Patri et Filio et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Words *Psalm 122*

Music *Claudio Monteverdi (1567–1643)*

Sunday 15 October, Nineteenth Sunday after Trinity

HOLY COMMUNION

Collect for the Day

O God, forasmuch as without you we are not able to please you; mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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.

Gospel Reading Luke 5: 33–39

They said to him, 'John's disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.'

³⁴ Jesus answered, 'Can you make the friends of the bridegroom fast while he is with them?³⁵ But the time will come when the bridegroom will be taken from them; in those days they will fast.'

³⁶ He told them this parable: 'No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old. ³⁷ And no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins; the wine will run out and the wineskins will be ruined. ³⁸ No, new wine must be poured into new wineskins. ³⁹ And no one after drinking old wine wants the new, for they say, "The old is better."' "

Sunday 15 October, Nineteenth Sunday after Trinity

CHORAL EVENSONG

Introit Imogen Holst, *A Hymne to Christ*

In what torne ship so ever I embarke,
That ship shall be my emblem of thy Arke;
What sea so ever swallow me, that flood
Shall be to me an emblem of thy blood;
Though Thou with clouds of anger do disguise
Thy face; yet through that Maske I know those eyes,
Which, though they turn away sometimes,
They never will despise.

I sacrifice this Iland unto thee,
And all whom I lov'd there and who lov'd me,
When I have put our seas 'twixt them and mee,
Put thou thy sea betwixt my sinnes and thee.
As the trees sap doth seeke the root below
In winter, in my winter now I goe,
Where none but thee, th'Eternall root
Of true Love I may know.

Words *John Donne (c. 1571–1631)*
Music *Imogen Holst (1907–84)*

Psalm 23 (Turtle)

The Lord is my shepherd : therefore can I lack nothing.
He shall feed me in a green pasture : and lead me forth beside the waters of comfort.
He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with
me; thy rod and thy staff comfort me.
Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with
oil, and my cup shall be full.
But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the
house of the Lord for ever.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Psalm 42

For the director of music. A maskil of the Sons of Korah.

¹ As the deer pants for streams of water,
so my soul pants for you, my God.
² My soul thirsts for God, for the living God.
When can I go and meet with God?
³ My tears have been my food
day and night,
while people say to me all day long,
'Where is your God?'
⁴ These things I remember
as I pour out my soul:

how I used to go to the house of God
under the protection of the Mighty One
with shouts of joy and praise
among the festive throng.

⁵ Why, my soul, are you downcast?
Why so disturbed within me?
Put your hope in God,
for I will yet praise him,
my Saviour and my God.

⁶ My soul is downcast within me;
therefore I will remember you
from the land of the Jordan,
the heights of Hermon – from Mount Mizar.

⁷ Deep calls to deep
in the roar of your waterfalls;
all your waves and breakers
have swept over me.

⁸ By day the Lord directs his love,
at night his song is with me –
a prayer to the God of my life.

⁹ I say to God my Rock,
'Why have you forgotten me?
Why must I go about mourning,
oppressed by the enemy?'

¹⁰ My bones suffer mortal agony
as my foes taunt me,
saying to me all day long,
'Where is your God?'

¹¹ Why, my soul, are you downcast?
Why so disturbed within me?
Put your hope in God,
for I will yet praise him,
my Saviour and my God.

Second Reading John 20: 11–16

Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb ¹² and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot.

¹³ They asked her, 'Woman, why are you crying?'

'They have taken my Lord away,' she said, 'and I don't know where they have put him.'¹⁴ At this, she turned round and saw Jesus standing there, but she did not realise that it was Jesus.

¹⁵ He asked her, 'Woman, why are you crying? Who is it you are looking for?'

Thinking he was the gardener, she said, 'Sir, if you have carried him away, tell me where you have put him, and I will get him.'

¹⁶ Jesus said to her, 'Mary.'

She turned towards him and cried out in Aramaic, 'Rabboni!' (which means 'Teacher').

First Collect, for the Day

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

Anthem Howells, *Like as the hart*

Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

Words *Psalm 42: 1–3*

Music *Herbert Howells (1892–1983)*

Tuesday 17 October

CHORAL EVENSONG

Introit Grieg, *Ave maris stella*

Ave maris stella.
Dei Mater alma,
Atque semper virgo,
Felix caeli porta.
Solve vincla reis,
Profer lumen caecis:
Mala nostra pelle
Bona cuncta posce.
Vitam praesta puram,
Iter para tutum:
Ut videntes Jesum
Semper collaetemur.
Sit laus Deo Patri
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus. Amen.

*Hail star of the sea.
God's cherishing mother,
And, though still a virgin,
the blessed entrance—way of heaven.
Bound by Satan's fetters,
health and vision needing,
God will aid and light us
at thy gentle pleading,
So, as now we journey,
aid our weak endeavour,
Till we gaze on Jesus
and rejoice for ever.
Father, Son and Spirit.
Three in one confessing,
Give us equal glory,
equal praise and blessing. Amen.*

Words *Anonymous – Hymn at First Vespers of the Blessed Virgin Mary*

Music *Edvard Grieg (1843–1907)*

Psalm 103 (Clarke)

Praise the Lord, O my soul : and all that is within me praise his holy Name.
Praise the Lord, O my soul : and forget not all his benefits;
Who forgiveth all thy sin : and healeth all thine infirmities;
Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;
Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.
The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.
He shewed his ways unto Moses : his works unto the children of Israel.
The Lord is full of compassion and mercy : long-suffering, and of great goodness.
He will not always be chiding : neither keepeth he his anger for ever.
He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.
For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

Look how wide also the east is from the west : so far hath he set our sins from us.
Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.
For he knoweth whereof we are made : he remembereth that we are but dust.
The days of man are but as grass : for he flourisheth as a flower of the field.
For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.
But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his
righteousness upon children's children;
Even upon such as keep his covenant : and think upon his commandments to do them.
The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.
O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and
hearken unto the voice of his words.
O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.
O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O
my soul.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 2: 1–12

A few days later, when Jesus again entered Capernaum, the people heard that he had come home. ² They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them. ³ Some men came, bringing to him a paralysed man, carried by four of them. ⁴ Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on. ⁵ When Jesus saw their faith, he said to the paralysed man, 'Son, your sins are forgiven.'

⁶ Now some teachers of the law were sitting there, thinking to themselves, ⁷ 'Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?'

⁸ Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, 'Why are you thinking these things? ⁹ Which is easier: to say to this paralysed man, "Your sins are forgiven," or to say, "Get up, take your mat and walk"? ¹⁰ But I want you to know that the Son of Man has authority on earth to forgive sins.' So he said to the man, ¹¹ 'I tell you, get up, take your mat and go home.'¹² He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, 'We have never seen anything like this!'

Second Reading Mark 2: 13–17

Once again Jesus went out beside the lake. A large crowd came to him, and he began to teach them. ¹⁴ As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. 'Follow me,' Jesus told him, and Levi got up and followed him.

¹⁵ While Jesus was having dinner at Levi's house, many tax collectors and sinners were eating with him and his disciples, for there were many who followed him. ¹⁶ When the teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: 'Why does he eat with tax collectors and sinners?'

¹⁷ On hearing this, Jesus said to them, 'It is not the healthy who need a doctor, but those who are ill. I have not come to call the righteous, but sinners.'

First Collect, for the Day

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

AnthemMonteverdi, *Ave maris stella*

Ave maris stella,
Dei Mater alma
Atque semper Virgo
Felix coeli porta.
Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evae nomen.

*Hail, star of the sea,
bountiful mother of God
and ever Virgin,
happy gate of heaven.
Taking that Ave
from the mouth of Gabriel,
preserve us in peace,
giving Eve a new name.*

Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle,
Bona cuncta posce.

*Loose the chains of the bound,
bring light to the blind,
drive out our ills,
invoke all things good.*

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

*Show thyself to be a mother,
may he who was born
for us receive our
prayers through thee.*

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

*Singular virgin,
more gentle than all,
absolve us from sin and
make us gentle and pure.*

Vitam praesta puram,
Iter para tutum,
Ut videntes Jesum
Semper collaetemur.

*Grant us a pure life,
prepare a safe way,
that in seeing Jesus
we may rejoice for ever.*

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto
Tribus honor unus. Amen.

*Praise be to God the Father,
glory to Christ on high,
and with the Holy Spirit
honour to the three in one. Amen.*

Words Anonymous – Hymn at First Vespers of the Blessed Virgin Mary
Music Claudio Monteverdi (1567–1643)

Thursday 19 October
CHORAL EVENSONG

Introit McKie, *We wait for thy loving kindness, O God*

We wait for thy loving-kindness, O God: in the midst of thy temple.

Alleluia. O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness. Alleluia.

O Lord, send us now prosperity. Amen.

Words *Psalms 48: 8, 9; 118: 25*
Music *Sir William McKie (1901–84)*

Psalm 24 (Attwood)

The earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein. For he hath founded it upon the seas : and prepared it upon the floods.

Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek him : even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : even the Lord of hosts, he is the King of glory.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 2: 18–22

Now John's disciples and the Pharisees were fasting. Some people came and asked Jesus, 'How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?'

¹⁹Jesus answered, 'How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. ²⁰But the time will come when the bridegroom will be taken from them, and on that day they will fast.

²¹'No one sews a patch of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse. ²²And no one pours new wine into old wineskins.

Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.'

Second Reading Mark 2: 23–28

One Sabbath Jesus was going through the cornfields, and as his disciples walked along, they began to pick some ears of corn. ²⁴The Pharisees said to him, 'Look, why are they doing what is unlawful on the Sabbath?'

²⁵He answered, 'Have you never read what David did when he and his companions were hungry and in need? ²⁶In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.'

²⁷Then he said to them, 'The Sabbath was made for man, not man for the Sabbath. ²⁸So the Son of Man is Lord even of the Sabbath.'

First Collect, for the Day

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

Anthem Monteverdi, *Lauda Jerusalem*

Lauda, Jerusalem, Dominum:

lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum:

benedixit filiis tuis in te.

Praise the Lord, O Jerusalem;

praise thy God, O Zion.

For he hath strengthened the bars of thy gates;

he hath blessed thy children within thee.

Qui posuit fines tuos pacem:

et adipe frumenti satiat te.

He maketh peace in thy borders,

and filleth thee with the finest wheat.

Qui emittet eloquium suum terrae:

velociter currit sermo ejus.

He sendeth his commandment to the earth;

his word runneth swiftly.

Qui dat nivem sicut lanam:

nebulam sicut cinerem spargit.

He giveth snow like wool;

he scattereth hoar frost like ashes.

Mittit crystallum suam sicut buccellas:

ante faciem frigoris ejus quis sustinebit?

He casteth forth his ice like morsels;

before his cold who can stand?

Emittet verbum suum, et liquefaciet ea:

flabit spiritus ejus, et fluent aquae.

He sendeth out his word, and melteth them;

his spirit blows, and the waters flow.

Qui annunciat verbum suum Jacob:

justitias et judicia sua Israel.

He sheweth his word unto Jacob,

his statutes and judgements to Israel.

Non fecit taliter omni nationi:

et judicia sua non manifestavit eis.

He hath not dealt so with any nation;

and his judgments he hath not made manifest.

Gloria Patri et Filio et

Spiritui Sancto.

Glory be to the Father and to the Son and

to the Holy Spirit.

Sicut erat in principio, et nunc, et semper,

et in saecula saeculorum. Amen.

As it was in the beginning, is now,

and ever shall be, without end. Amen.

Words Anonymous – *Hymn at First Vespers of the Blessed Virgin Mary*
Music Claudio Monteverdi (1567–1643)

Sunday 22 October, Twentieth Sunday after Trinity

HOLY COMMUNION

Collect for the Day

God, the giver of life,
whose Holy Spirit wells up within your Church:
by the Spirit's gifts equip us to live the gospel of Christ
and make us eager to do your will,
that we may share with the whole creation
the joys of eternal life;
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.

Gospel Reading Luke 6: 1–16

One Sabbath Jesus was going through the cornfields, and his disciples began to pick some ears of corn, rub them in their hands and eat the grain. ²Some of the Pharisees asked, 'Why are you doing what is unlawful on the Sabbath?'

³Jesus answered them, 'Have you never read what David did when he and his companions were hungry? ⁴He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions.' ⁵Then Jesus said to them, 'The Son of Man is Lord of the Sabbath.'

⁶On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shrivelled. ⁷The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. ⁸But Jesus knew what they were thinking and said to the man with the shrivelled hand, 'Get up and stand in front of everyone.' So he got up and stood there.

⁹Then Jesus said to them, 'I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?'

¹⁰He looked round at them all, and then said to the man, 'Stretch out your hand.' He did so, and his hand was completely restored. ¹¹But the Pharisees and the teachers of the law were furious and began to discuss with one another what they might do to Jesus.

¹²One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. ¹³When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles:

¹⁴Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, ¹⁵Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, ¹⁶Judas son of James, and Judas Iscariot, who became a traitor.

Sunday 22 October, Twentieth Sunday after Trinity

CHORAL EVENSONG

Introit Zoë Martlew, *Karakia (Maori Prayer)*

Cease the winds from the west
Cease the winds from the south
Let the breeze blow over the land
Let the breeze blow over the ocean
Let the red-tipped dawn come with sharpened air.
A touch of frost, a promise of a glorious day.

*Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hī ake ana te atakura
He tio, he huka, he hau hū
Tibei mauri ora!*

Words *Maori Prayer*
Music *Zoë Martlew (1968–, Clare 1987)*

Psalm 142 (Barnaby)

I cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.
I poured out my complaints before him : and shewed him of my trouble.
When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they
privily laid a snare for me.
I looked also upon my right hand : and saw there was no man that would know me.
I had no place to flee unto : and no man cared for my soul.
I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.
Consider my complaint : for I am brought very low.
O deliver me from my persecutors : for they are too strong for me.
Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant
me, then shall the righteous resort unto my company.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Numbers 11: 1–15

Now the people complained about their hardships in the hearing of the Lord, and when he heard them his anger was aroused. Then fire from the Lord burned among them and consumed some of the outskirts of the camp. ²When the people cried out to Moses, he prayed to the Lord and the fire died down. ³So that place was called Taberah, because fire from the Lord had burned among them.

⁴The rabble with them began to crave other food, and again the Israelites started wailing and said, ‘If only we had meat to eat! ⁵We remember the fish we ate in Egypt at no cost – also the cucumbers, melons, leeks, onions and garlic. ⁶But now we have lost our appetite; we never see anything but this manna!’

⁷The manna was like coriander seed and looked like resin. ⁸The people went around gathering it, and then ground it in a hand-mill or crushed it in a mortar. They cooked it in a pot or made it into

loaves. And it tasted like something made with olive oil. ⁹ When the dew settled on the camp at night, the manna also came down.

¹⁰ Moses heard the people of every family wailing at the entrance to their tents. The Lord became exceedingly angry, and Moses was troubled. ¹¹ He asked the Lord, 'Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me?' ¹² Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors? ¹³ Where can I get meat for all these people? They keep wailing to me, "Give us meat to eat!" ¹⁴ I cannot carry all these people by myself; the burden is too heavy for me. ¹⁵ If this is how you are going to treat me, please go ahead and kill me right now – if I have found favour in your eyes – and do not let me face my own ruin.'

Second Reading Mark 4: 35–41

That day when evening came, he said to his disciples, 'Let us go over to the other side.'³⁶ Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. ³⁷ A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. ³⁸ Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, 'Teacher, don't you care if we drown?'

³⁹ He got up, rebuked the wind and said to the waves, 'Quiet! Be still!' Then the wind died down and it was completely calm.

⁴⁰ He said to his disciples, 'Why are you so afraid? Do you still have no faith?'

⁴¹ They were terrified and asked each other, 'Who is this? Even the wind and the waves obey him!'

First Collect, for the Day

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. Amen.

Anthem Robin Holloway, *Woefully arrayed*

*Woefully arrayed,
My blood, man,
For thee ran,
It may not be nay'd:
My body blue and wan
Woefully arrayed.*

Thus naked am I nailéd, O man, for thy sake:
I love thee, then love me; why sleepst thou? awake!
Remember my tender heart—root for thee brake,
With pains my veins constrained to crake:

*Thus tuggéd to and fro,
Thus wrappéd all in woe,
Whereas never man was so,*

Entreated thus in most cruel wise,
Was like a lamb offered in sacrifice,
Woefully arrayed.

Of sharpè thorn I have worn a crown on my head,
So painéd, so strainéd, so rueful, so red,
Thus bobbéd, thus robbéd, thus for thy true love dead,

Unfeigné I deigned my blood for to shed:

My feet and handës sore

The sturdy nailës bore:

What might I suffer more

Than I have done, O man, for thee?

Come when thou list, welcome to me,

Woefully arrayed.

Dear brother, no other thing I of thee desire

But give me thine heart free to reward mine hire:

I wrought thee, I bought thee from eternal fire:

I pray thee array thee toward my high empire

Above the orient

Whereof I am regent,

Lord God omnipotent,

With me to reign in endless wealth:

Remember, man, thy soulës health.

Woefully arrayed.

Words *John Skelton (c. 1460–1529)*

Music *Robin Holloway (1943–)*

Wednesday 25 October

CHORAL COMPLINE

Introit

White, *Christe qui lux es et dies III*

Christe qui lux es et dies,
Noctis tenebras detegis,
Lucisque lumen crederis,
Lumen beatum praedicans.

*O Christ, who are the light and day,
you drive away the darkness of night;
you are called the light of light,
for you proclaim the blessed light.*

Precamur, Sancte Domine,
Defende nos in hac nocte,
Sit nobis in te requies,
Quietam noctem tribue.

*We beseech you, Holy Lord,
protect us this night.
Let us take our rest in you;
grant us a tranquil night.*

Ne gravis somnus irruat,
Nec hostis nos surripiat,
Nec caro illi consentiens,
Nos tibi reos statuatur.

*Let our sleep be free from care;
let not the enemy snatch us away,
nor flesh conspire with him,
and make us guilty in your sight.*

Oculi somnum capiant,
Cor ad te semper vigilet,
Dextera tua protegat
Famulos qui te diligunt.

*Though our eyes are filled with sleep,
keep our hearts forever awake to you.
Let your right hand protect
your loving servants.*

Defensor noster aspice,
Insidiantes reprime,
Guberna tuos famulos,
Quos sanguine mercatus es.

*You who are our shield, behold;
restrain those that lie in wait,
and guide your servants whom
you have ransomed with your blood.*

Memento nostri, Domine,
In gravi isto corpore,
Qui es defensor animae,
Adesto nobis Domine.

*Remember us, O Lord,
who bear the burden of this mortal form;
you who are the defender of the soul,
be near us, O Lord.*

Deo Patri sit gloria,
Eiusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

*Glory be to God the Father,
and to his only Son,
with the Spirit, the Comforter,
both now and evermore. Amen.*

Words *Anonymous*
Music *Robert White (c. 1538–74)*

Psalm 4 (plainsong)

Hear me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble;
have mercy upon me, and hearken unto my prayer.
O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and
seek after leasing?
Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the
Lord he will hear me.
Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.
Offer the sacrifice of righteousness : and put your trust in the Lord.
There be many that say : Who will show us any good?
Lord, lift thou up: the light of thy countenance upon us.
Thou hast put gladness in my heart : since the time that their corn and wine and oil increased.
I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in
safety.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Reading Matthew 11: 25–30

At that time Jesus said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. ²⁶ Yes, Father, for this is what you were pleased to do.

²⁷ 'All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

²⁸ 'Come to me, all you who are weary and burdened, and I will give you rest. ²⁹ Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. ³⁰ For my yoke is easy and my burden is light.'

Anthem Tallis, *In manus tuas*

In manus tuas, Domine,
commendo spiritum meum.
Redemisti me Domine Deus veritatis.

*Into your hands, O Lord,
I commend my spirit.
You have redeemed me, O Lord, God of truth.*

Words *Respond at Compline on Passion Sunday*
Music *Thomas Tallis (c. 1505–85)*

Thursday 26 October
CHORAL EVENSONG

Introit Howells, *Salvator mundi*

O saviour of the world, who by thy cross and thy precious blood has redeemed us, save us and help us, we humbly beseech thee, O Lord.

Psalm 138 (Ley)

I will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth: for thou hast magnified thy Name and thy word above all things.

When I called upon thee, thou heardest me : and enduedst my soul with much strength.

All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 3: 1–6

Another time Jesus went into the synagogue, and a man with a shrivelled hand was there. ²Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. ³Jesus said to the man with the shrivelled hand, 'Stand up in front of everyone.'

⁴Then Jesus asked them, 'Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?' But they remained silent.

⁵He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, 'Stretch out your hand.' He stretched it out, and his hand was completely restored. ⁶Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

Second Reading Mark 3: 7–12

Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed. ⁸When they heard all he was doing, many people came to him from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon. ⁹Because of the crowd he told his disciples to have a small boat ready for him, to keep the people from crowding him. ¹⁰For he had healed many, so that those with diseases were pushing forward to touch him. ¹¹Whenever the impure spirits saw him, they fell down before him and cried out, 'You are the Son of God.' ¹²But he gave them strict orders not to tell others about him.

First Collect, for the Day

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. Amen.

Anthem Paulus, *Pilgrims' Hymn*

Even before we call on your name
To ask you, O God,
When we seek for the words to glorify you,
You hear our prayer;
Unceasing love, O unceasing love,
Surpassing all we know.

Glory to the Father,
And to the Son,
And to the Holy Spirit.

Even with the darkness sealing us in,
We breathe your name,
And through all the days that follow so fast,
We trust in you;
Endless Your grace, O endless your grace,
Beyond all mortal dream.

Both now and forever,
And unto ages and ages,
Amen.

Words *Michael Dennis Browne (1940–)*
Music *Stephen Paulus (1949–2014)*

Sunday 29 October. The Last Sunday after Trinity

HOLY COMMUNION

Collect for the Day

Blessed Lord,
who caused all holy Scriptures to be written for our learning:
help us so to hear them,
to read, mark, learn and inwardly digest them
that, through patience, and the comfort of your holy word,
we may embrace and for ever hold fast
 the hope of everlasting life,
which you have given us in our Saviour Jesus Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. Amen.

Gospel Reading Luke 6: 17–26

He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, ¹⁸ who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, ¹⁹ and the people all tried to touch him, because power was coming from him and healing them all.

²⁰ Looking at his disciples, he said:

‘Blessed are you who are poor,
for yours is the kingdom of God.

for you will be satisfied.

Blessed are you who weep now,
for you will laugh.

²² Blessed are you when people hate you,
when they exclude you and insult you
and reject your name as evil,
because of the Son of Man.

²³ Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.

²⁴ But woe to you who are rich,
for you have already received your comfort.

²⁵ Woe to you who are well fed now,
for you will go hungry.

Woe to you who laugh now,
for you will mourn and weep.

²⁶ Woe to you when everyone speaks well of you,
for that is how their ancestors treated the false prophets.

Sunday 29 October. The Last Sunday after Trinity

CHORAL EVENSONG

Introit Gretchaninov, *Svyetye tikhiy*

Svyétye tíkhii svyatyíya slávyi,
byessmyértnago Otsá nyebyéssnago,
Svyatágo blazhénnago, Iissússye Khristyé!
Prishyédsbye na západ sólntsa,
vídyevshye svyet vyechyérnii,
Poyém Otsá, Syina i Svyatago, Dúkha, Boga!
Dostóyin yessí vo vssyá vryemyená
pyet byíti glássyi pryepodóbnyimi,
Syínye Bózhi, zhivot dayai;
tyem zhe mir Tya slávit.

*Hail, gladdening Light, of his pure glory poured,
Who is the immortal Father, heavenly, blest,
Holiest of holies, Jesus Christ our Lord!
Now we are come to the sun's hour of rest;
The lights of evening round us shine;
We hymn the Father, Son, and Holy Spirit divine.
Worthiest art thou at all times to be sung
With undefiled tongue,
Son of our God, giver of life, alone;
Therefore in all the world thy glories, Lord, they own.
Amen.*

Words from *Strastnaya Sed'mitsa Holy Week*
Music *Aleksandr Tikhonovich Grechaninov (1864–1956)*

Psalm 119: 89–104 (Crotch)

O Lord, thy word : endureth for ever in heaven.

Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth,
and it abideth.

They continue this day according to thine ordinance : for all things serve thee.

If my delight had not been in thy law : I should have perished in my trouble.

I will never forget thy commandments : for with them thou hast quickened me.

I am thine, O save me : for I have sought thy commandments.

The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

I see that all things come to an end : but thy commandment is exceeding broad.
Lord, what love have I unto thy law : all the day long is my study in it.
Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

I have more understanding than my teachers : for thy testimonies are my study.
I am wiser than the aged : because I keep thy commandments.
I have refrained my feet from every evil way : that I may keep thy word.
I have not shrunk from thy judgements : for thou teachest me.
O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.
Through thy commandments I get understanding : therefore I hate all evil ways.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Isaiah 7: 10–17

Again the Lord spoke to Ahaz, ¹¹ ‘Ask the Lord your God for a sign, whether in the deepest depths or in the highest heights.’

¹² But Ahaz said, ‘I will not ask; I will not put the Lord to the test.’

¹³ Then Isaiah said, ‘Hear now, you house of David! Is it not enough to try the patience of humans? Will you try the patience of my God also? ¹⁴ Therefore the Lord himself will give you a sign: the virgin will conceive and give birth to a son, and will call him Immanuel. ¹⁵ He will be eating curds and honey when he knows enough to reject the wrong and choose the right, ¹⁶ for before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste. ¹⁷ The Lord will bring on you and on your people and on the house of your father a time unlike any since Ephraim broke away from Judah – he will bring the king of Assyria.’

Second Reading Luke 1: 26–38

In the sixth month of Elizabeth’s pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷ to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary. ²⁸ The angel went to her and said, ‘Greetings, you who are highly favoured! The Lord is with you.’

²⁹ Mary was greatly troubled at his words and wondered what kind of greeting this might be. ³⁰ But the angel said to her, ‘Do not be afraid, Mary, you have found favour with God. ³¹ You will conceive and give birth to a son, and you are to call him Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over Jacob’s descendants for ever; his kingdom will never end.’

³⁴ ‘How will this be,’ Mary asked the angel, ‘since I am a virgin?’

³⁵ The angel answered, ‘The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. ³⁶ Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. ³⁷ For no word from God will ever fail.’

³⁸ ‘I am the Lord’s servant,’ Mary answered. ‘May your word to me be fulfilled.’ Then the angel left her.

First Collect, for the Day

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

AnthemEric Whitacre, *All Seems Beautiful to Me*

From this hour I ordain myself loos'd of imaginary lines
Going where I list, my own master total and absolute.
Listening to others, considering well what they say,
Pausing, searching, receiving, contemplating,
gently, but with undeniable will, divesting myself from the holds that would hold me.
I inhale great draughts of space.
The East and the West are mine, and the North and the South are mine.
I am larger, better than I thought,
I did not know I held so much goodness.
All seems beautiful to me,
I can repeat over and over to men and women
You have done such good to me, I would do the same to you,
I will recruit for myself and you as I go,
I will scatter myself among men and women as I go,
I will toss a new gladness and roughness among them,
Whoever denies me it shall not trouble me,
Whoever accepts me he or she shall be blessed and shall bless me.

Words *Walt Whitman (1819–92)*Music *Eric Whitacre (1970–)*

Tuesday 31 October
CHORAL EVENSONG

IntroitHowells, *The Lord is my shepherd*

The Lord is my shepherd: therefore can I lack nothing.
He shall feed me in a green pasture: and lead me forth beside the waters of comfort.
He shall convert my soul: and bring me forth in the paths of righteousness, for his name's sake.
Yea, though I walk in the valley of the shadow of death, I will fear no evil: thy rod and thy staff
comfort me.
Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head
with oil, and my cup shall be full.
But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the
house of the Lord for ever.

Words *Psalm 23*Music *Herbert Howells (1892–1983)***Psalm**

126 (Turtle)

When the Lord turned again the captivity of Sion : then were we like unto them that dream.
Then was our mouth filled with laughter : and our tongue with joy.
Then said they among the heathen : The Lord hath done great things for them.
Yea, the Lord hath done great things for us already : whereof we rejoice.
Turn our captivity, O Lord : as the rivers in the south.
They that sow in tears : shall reap in joy.
He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again
with joy, and bring his sheaves with him.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 3: 13–19

Jesus went up on a mountainside and called to him those he wanted, and they came to him. ¹⁴ He appointed twelve that they might be with him and that he might send them out to preach ¹⁵ and to have authority to drive out demons. ¹⁶ These are the twelve he appointed: Simon (to whom he gave the name Peter); ¹⁷ James son of Zebedee and his brother John (to them he gave the name Boanerges, which means ‘sons of thunder’), ¹⁸ Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot ¹⁹ and Judas Iscariot, who betrayed him.

Second Reading Mark 3: 20–35

Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. ²¹ When his family heard about this, they went to take charge of him, for they said, ‘He is out of his mind.’

²² And the teachers of the law who came down from Jerusalem said, ‘He is possessed by Beelzebul! By the prince of demons he is driving out demons.’

²³ So Jesus called them over to him and began to speak to them in parables: ‘How can Satan drive out Satan? ²⁴ If a kingdom is divided against itself, that kingdom cannot stand. ²⁵ If a house is divided against itself, that house cannot stand. ²⁶ And if Satan opposes himself and is divided, he cannot stand; his end has come. ²⁷ In fact, no one can enter a strong man’s house without first tying him up. Then he can plunder the strong man’s house. ²⁸ Truly I tell you, people can be forgiven all their sins and every slander they utter, ²⁹ but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.’

³⁰ He said this because they were saying, ‘He has an impure spirit.’

³¹ Then Jesus’ mother and brothers arrived. Standing outside, they sent someone in to call him. ³² A crowd was sitting round him, and they told him, ‘Your mother and brothers are outside looking for you.’

³³ ‘Who are my mother and my brothers?’ he asked.

³⁴ Then he looked at those seated in a circle round him and said, ‘Here are my mother and my brothers! ³⁵ Whoever does God’s will is my brother and sister and mother.’

First Collect, for the Day

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

Anthem Hjalmar H. Ragnarsson, *Ave Maria*

Ave Maria, gratia plena, Dominus tecum.
Benedicta tu in mulieribus,
et benedictus fructus ventris tui, Jesus.
Sancta Maria, mater Dei, ora pro nobis peccatoribus,
nunc et in hora mortis nostrae. Amen.

*Hail Mary, full of grace, the Lord is with you.
Blessed are you among women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, mother of God, pray for us sinners,
now and at the hour of our death. Amen.*

Words *Anonymous*
Music *Hjalmar H. Ragnarsson (1952–)*

Sunday 5 November, Fourth Sunday before Advent

HOLY COMMUNION

Collect for the Day

Almighty and eternal God,
you have kindled the flame of love
in the hearts of the saints:
grant to us the same faith and power of love,
that, as we rejoice in their triumphs,
we may be sustained by their example and fellowship;
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.

Gospel Reading Luke 6: 27–36

But to you who are listening I say: love your enemies, do good to those who hate you,²⁸ bless those who curse you, pray for those who ill-treat you.²⁹ If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them.³⁰ Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.³¹ Do to others as you would have them do to you.

³² 'If you love those who love you, what credit is that to you? Even sinners love those who love them.³³ And if you do good to those who are good to you, what credit is that to you? Even sinners do that.³⁴ And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full.³⁵ But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked.³⁶ Be merciful, just as your Father is merciful.'

Sunday 5 November, Fourth Sunday before Advent

CHORAL EVENSONG

Introit Rorem, *Sing my soul, his wondrous love*

Sing, my soul, his wondrous love,
Who, from yon bright throne above,
Ever watchful o'er our race,
Still to man extends his grace.
Heaven and earth by him were made;
All is by his scepter swayed;
What are we that he should show
So much love to us below?

God, the merciful and good,
Bought us with the Saviour's blood,
And, to make our safety sure,
Guides us by his Spirit pure.

Sing, my soul, adore his Name;
Let his glory be thy theme:
Praise him till he calls thee home,
Trust his love for all to come.

Words *Anonymous*
Music *Ned Rorem (1923–2022)*

Psalm 43 (Crotch; fauxbordons arr. Christopher Robinson)

Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.
For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?
O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.
And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.
Why art thou so heavy, O my soul : and why art thou so disquieted within me?
O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading John 5: 1–15

Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. ² Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. ³ Here a great number of disabled people used to lie – the blind, the lame, the paralysed. ⁵ One who was there had been an invalid for thirty–eight years. ⁶ When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, 'Do you want to get well?'

⁷ 'Sir,' the invalid replied, 'I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.'

⁸ Then Jesus said to him, 'Get up! Pick up your mat and walk.'⁹ At once the man was cured; he picked up his mat and walked.

The day on which this took place was a Sabbath, ¹⁰ and so the Jewish leaders said to the man who had been healed, 'It is the Sabbath; the law forbids you to carry your mat.'

¹¹ But he replied, 'The man who made me well said to me, "Pick up your mat and walk."'

¹² So they asked him, 'Who is this fellow who told you to pick it up and walk?'

¹³ The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

¹⁴ Later Jesus found him at the temple and said to him, 'See, you are well again. Stop sinning or something worse may happen to you.'¹⁵ The man went away and told the Jewish leaders that it was Jesus who had made him well.

Second Reading Luke 10: 25–37

On one occasion an expert in the law stood up to test Jesus. ‘Teacher,’ he asked, ‘what must I do to inherit eternal life?’

²⁶ ‘What is written in the Law?’ he replied. ‘How do you read it?’

²⁷ He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbour as yourself.’”

²⁸ ‘You have answered correctly,’ Jesus replied. ‘Do this and you will live.’

²⁹ But he wanted to justify himself, so he asked Jesus, ‘And who is my neighbour?’

³⁰ In reply Jesus said: ‘A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half-dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two denarii and gave them to the innkeeper. “Look after him,” he said, “and when I return, I will reimburse you for any extra expense you may have.”

³⁶ ‘Which of these three do you think was a neighbour to the man who fell into the hands of robbers?’

³⁷ The expert in the law replied, “The one who had mercy on him.”

Jesus told him, ‘Go and do likewise.’

First Collect, for the Day

Eternal God, our most mighty protector, who didst this day wonderfully deliver the King, Nobility, Clergy and Commons of England, then assembled in Parliament, from the destruction intended against them; make us, we beseech thee, truly thankful for this thy great mercy towards us, and preserve us evermore in thy faith and love, through Jesus Christ our Lord. Amen.

Anthem Joanna Marsh, *Evening Prayer*

Lord, the day is gone, and I give Thee thanks, O Lord.
Evening is at hand, make it bright unto us.
As day has its evening so also has life; make it bright unto us.
Cast me not away in the time of age;
forsake me not when my strength faileth me.
Abide with me, Lord, for it is toward evening,
and the day is far spent of this fretful life.
Let Thy strength be made perfect in my weakness.

Words from *Preces Privatae* by Lancelot Andrewes (1555–1626)
Music Joanna Marsh (1970–)

Tuesday 7 November
CHORAL EVENSONG

Introit Sarah MacDonald, *Turn to me in mercy*

Turn to me in mercy,
As you always do to those who love your name.
O God, Father, Son, Spirit.

Words *Psalm 119: 132*
Music *Sarah MacDonald (1968–)*

Psalm 100 (Attwood)

O be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.
Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.
For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 4: 1–12

Again Jesus began to teach by the lake. The crowd that gathered round him was so large that he got into a boat and sat in it out on the lake, while all the people were along the shore at the water's edge. ²He taught them many things by parables, and in his teaching said: ³'Listen! A farmer went out to sow his seed. ⁴As he was scattering the seed, some fell along the path, and the birds came and ate it up. ⁵Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. ⁶But when the sun came up, the plants were scorched, and they withered because they had no root. ⁷Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain. ⁸Still other seed fell on good soil. It came up, grew and produced a crop, some multiplying thirty, some sixty, some a hundred times.'

⁹Then Jesus said, 'Whoever has ears to hear, let them hear.'

¹⁰When he was alone, the Twelve and the others around him asked him about the parables. ¹¹He told them, 'The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables ¹²so that,

“they may be ever seeing but never perceiving,
and ever hearing but never understanding;
otherwise they might turn and be forgiven!”“

Second Reading Mark 4: 13–20

Then Jesus said to them, 'Don't you understand this parable? How then will you understand any parable? ¹⁴The farmer sows the word. ¹⁵Some people are like seed along the path, where the word is sown. As soon as they hear it, Satan comes and takes away the word that was sown in them. ¹⁶Others, like seed sown on rocky places, hear the word and at once receive it with joy. ¹⁷But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. ¹⁸Still others, like seed sown among thorns, hear the word; ¹⁹but the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the

word, making it unfruitful. ²⁰ Others, like seed sown on good soil, hear the word, accept it, and produce a crop – some thirty, some sixty, some a hundred times what was sown.’

First Collect, for the Day

Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

Anthem Walton, *Jubilate Deo*

O be joyful in the Lord, all ye lands; serve the Lord with gladness,
and come before his presence with a song.
Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves;
we are his people and the sheep of his pasture,
O go your way into his gates with thanksgiving, and into his courts with praise:
be thankful unto him and speak good of his name.
For the Lord is gracious, his mercy is everlasting:
and his truth endureth from generation to generation.
Glory be to the Father, and to the Son, and to the Holy Ghost;
as it was in the beginning, is now and ever shall be: world without end.
Amen.

Words *Psalm 100*
Music *Sir William Walton (1902–83)*

Thursday 9 November

CHORAL EVENSONG

Introit Parry, *Crossing the bar*

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Words *Alfred Tennyson (1809–92)*
Music *Hubert Parry (1848–1918)*

Psalm

39: 1–7 (plainchant)

I said, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading

Mark 4: 21–34

He said to them, 'Do you bring in a lamp to put it under a bowl or a bed? Instead, don't you put it on its stand? ²² For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open. ²³ If anyone has ears to hear, let them hear.'

²⁴ 'Consider carefully what you hear,' he continued. 'With the measure you use, it will be measured to you – and even more. ²⁵ Whoever has will be given more; whoever does not have, even what they have will be taken from them.'

²⁶ He also said, 'This is what the kingdom of God is like. A man scatters seed on the ground. ²⁷ Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. ²⁸ All by itself the soil produces corn – first the stalk, then the ear, then the full grain in the ear. ²⁹ As soon as the corn is ripe, he puts the sickle to it, because the harvest has come.'

³⁰ Again he said, 'What shall we say the kingdom of God is like, or what parable shall we use to describe it? ³¹ It is like a mustard seed, which is the smallest of all seeds on earth. ³² Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade.'

³³ With many similar parables Jesus spoke the word to them, as much as they could understand. ³⁴ He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything.

Second Reading

Mark 4: 35–41

That day when evening came, he said to his disciples, 'Let us go over to the other side.' ³⁶ Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. ³⁷ A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. ³⁸ Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, 'Teacher, don't you care if we drown?'

³⁹ He got up, rebuked the wind and said to the waves, 'Quiet! Be still!' Then the wind died down and it was completely calm.

⁴⁰ He said to his disciples, 'Why are you so afraid? Do you still have no faith?'

⁴¹ They were terrified and asked each other, 'Who is this? Even the wind and the waves obey him!'

First Collect, for the Day

Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

Anthem Tavener, *Song for Athene*

Alleluia.

May flights of angels sing thee to thy rest. Alleluia.

Remember me, O Lord, when you come into your kingdom. Alleluia.

Give rest, O Lord, to your handmaid who has fallen asleep. Alleluia.

The choir of saints have found the well-spring of life and door of paradise. Alleluia.

Life: a shadow and a dream. Alleluia.

Weeping at the grave creates the song: Alleluia.

Come, enjoy rewards and crowns I have prepared for you. Alleluia.

Words *compiled by Mother Thekla, after Shakespeare and the Orthodox Funeral Service*
Music *John Tavener (1944–2013)*

Thursday 16 November

CHORAL EVENSONG

Introit Harris, *Holy is the true light*

Holy is the true light, and passing wonderful,
lending radiance to them that endured in the heat of the conflict:
from Christ they inherit a home of unfading splendour,
wherein they rejoice with gladness evermore. Alleluia.

Words *Salisbury Diurnal translated by G H Palmer*
Music *William Harris (1883–1973)*

Psalm 61 (Bairstow)

Hear my crying, O God : give ear unto my prayer.
From the ends of the earth will I call upon thee: when my heart is in heaviness.
O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for
me against the enemy.
I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.
For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.
Thou shalt grant the King a long life : that his years may endure throughout all generations.
He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may
preserve him.
So will I always sing praise unto thy Name : that I may daily perform my vows.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 5: 1–10

They went across the lake to the region of the Gerasenes. ²When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. ³This man lived in the tombs, and no one could bind him anymore, not even with a chain. ⁴For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. ⁵Night and day among the tombs and in the hills he would cry out and cut himself with stones.

⁶When he saw Jesus from a distance, he ran and fell on his knees in front of him. ⁷He shouted at the top of his voice, 'What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!' ⁸For Jesus had said to him, 'Come out of this man, you impure spirit!'

⁹Then Jesus asked him, 'What is your name?'

'My name is Legion,' he replied, 'for we are many.'¹⁰ And he begged Jesus again and again not to send them out of the area.

Second Reading Mark 5: 11–20

A large herd of pigs was feeding on the nearby hillside. ¹²The demons begged Jesus, 'Send us among the pigs; allow us to go into them.'¹³ He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned.

¹⁴Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. ¹⁵When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. ¹⁶Those who had seen it told the people what had happened to the demon-possessed man – and told about the pigs as well. ¹⁷Then the people began to plead with Jesus to leave their region.

¹⁸As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him. ¹⁹Jesus did not let him, but said, 'Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you.'²⁰ So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed.

First Collect, for the Day

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

Anthem Elgar, *They are at rest*

They are at rest;
We may not stir the heav'n of their repose
By rude invoking voice, or prayer address
In waywardness to those
Who in the mountain grotts of Eden lie,
And hear the fourfold river as it murmurs by.
And soothing sounds
Blend with the neighb'ring waters as they glide;
Posted along the haunted garden's bounds,
Angelic forms abide,
Echoing, as words of watch, o'er lawn and grove
The verses of that hymns which Seraphs chant above.

Words *Cardinal John Henry Newman (1801–90)*
Music *Edward Elgar (1857–1934)*

HOLY COMMUNION

Collect for the Day

Heavenly Father,
whose blessed Son was revealed
to destroy the works of the devil
and to make us the children of God and heirs of eternal life:
grant that we, having this hope,
may purify ourselves even as he is pure;
that when he shall appear in power and great glory
we may be made like him in his eternal and glorious kingdom;
where he is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. Amen.

Gospel Reading Luke 6: 37–45

Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. ³⁸ Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.’

³⁹ He also told them this parable: ‘Can the blind lead the blind? Will they not both fall into a pit? ⁴⁰ The student is not above the teacher, but everyone who is fully trained will be like their teacher.

⁴¹ ‘Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? ⁴² How can you say to your brother, “Brother, let me take the speck out of your eye,” when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother’s eye.

⁴³ ‘No good tree bears bad fruit, nor does a bad tree bear good fruit. ⁴⁴ Each tree is recognised by its own fruit. People do not pick figs from thorn-bushes, or grapes from briars.⁴⁵ A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of.

Sunday 19 November, Second Sunday before Advent

CHORAL EVENSONG

Introit Hogan, *The Battle of Jericho*

Joshua fit the Battle, yes, the Battle of Jericho,
Joshua fit the Battle of Jericho, Jericho, Jericho,
Joshua fit the Battle of Jericho, and the walls come tumbling down,
Joshua fit the Battle, yes, the Battle of Jericho.

Talk about your kings of Gideon,
Go on you can talk about,
Talk about your men of Saul,
Go on, yes, you can talk about him,
But none like good old Joshua at the Battle of Jericho,
That morning,
Joshua fit the Battle of Jericho, Jericho, Jericho,
Joshua fit the Battle of Jericho, and the walls come tumbling down.

Right up to the walls of Jericho,
Jericho,
He marched with spear in hand,
Blow that horn, Joshua,
“Go blow that ramhorn” Joshua cried:
‘Cause the battle am in my hand.

God almighty then the
Lamb, ram, sheep horn, begin to blow and the trumpet begins to sound, Joshua commanded the
children to shout,
Battle, Battle, oh Lord, yes, oh, the
Battle, Battle, Battle, oh Lord, yes, oh, the
Battle, Battle, Battle, oh Lord, yes, SHOUT!
And the walls come a tumblin’ down
Oh Lord, you know that.
Joshua fit the Battle, yes, the Battle of Jericho,
He fought the Battle, Battle,
He fought the Battle, Battle,
Jericho,
The walls come a tumblin’ down.

Words *based on the Book of Joshua, Chapter 6*
Music *Spiritual arranged by Moses Hogan (1957–2003)*

Psalm 89: 20–30 (Russell)

Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is
mighty; I have exalted one chosen out of the people.
I have found David my servant : with my holy oil have I anointed him.
My hand shall hold him fast : and my arm shall strengthen him.
The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.
I will smite down his foes before his face : and plague them that hate him.
My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.
I will set his dominion also in the sea : and his right hand in the floods.

He shall call me, 'Thou art my Father : my God, and my strong salvation.
And I will make him my first-born : higher than the kings of the earth.
My mercy will I keep for him for evermore : and my covenant shall stand fast with him.
His seed also will I make to endure for ever : and his throne as the days of heaven.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading John 11: 17–37

On his arrival, Jesus found that Lazarus had already been in the tomb for four days. ¹⁸ Now Bethany was less than two miles from Jerusalem, ¹⁹ and many Jews had come to Martha and Mary to comfort them in the loss of their brother. ²⁰ When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

²¹ 'Lord,' Martha said to Jesus, 'if you had been here, my brother would not have died. ²² But I know that even now God will give you whatever you ask.'

²³ Jesus said to her, 'Your brother will rise again.'

²⁴ Martha answered, 'I know he will rise again in the resurrection at the last day.'

²⁵ Jesus said to her, 'I am the resurrection and the life. The one who believes in me will live, even though they die; ²⁶ and whoever lives by believing in me will never die. Do you believe this?'

²⁷ 'Yes, Lord,' she replied, 'I believe that you are the Messiah, the Son of God, who is to come into the world.'

²⁸ After she had said this, she went back and called her sister Mary aside. 'The Teacher is here,' she said, 'and is asking for you.' ²⁹ When Mary heard this, she got up quickly and went to him. ³⁰ Now Jesus had not yet entered the village, but was still at the place where Martha had met him. ³¹ When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

³² When Mary reached the place where Jesus was and saw him, she fell at his feet and said, 'Lord, if you had been here, my brother would not have died.'

³³ When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. ³⁴ 'Where have you laid him?' he asked.

'Come and see, Lord,' they replied.

³⁵ Jesus wept.

³⁶ Then the Jews said, 'See how he loved him!'

³⁷ But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Second Reading Revelation 21: 1–4

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³ And I heard a loud voice from the throne saying, 'Look! God's dwelling-place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ⁴ He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.'

⁵ He who was seated on the throne said, 'I am making everything new!' Then he said, 'Write this down, for these words are trustworthy and true.'

6He said to me: 'It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.'

First Collect, for the Day

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Anthem Coleridge–Taylor, *By the waters of Babylon*

By the waters of Babylon we sat down and wept: when we remembered thee, O Sion.
As for our harps, we hanged them up: upon the trees that are therein.
For they that led us away captive required of us then a song, and melody in our heaviness:
Sing us one of the songs of Sion.
How shall we sing the Lord's song: in a strange land?
If I forget thee, O Jerusalem: let my right hand forget her cunning.
If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not
Jerusalem in my mirth.
Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it,
down with it, even to the ground.
O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee,
as thou hast served us.
Blessed shall he be that taketh thy children: and throweth them against the stones.

Words *Psalm 137*
Music *Samuel Coleridge–Taylor (1875–1912)*

Tuesday 21 November **CHORAL EVENSONG**

Introit Tallis, *Why fum'th in fight*

Why fum'th in fight the Gentiles spite,
In fury raging stout?
Why tak'th in hand the people fond,
Vain things to bring about?
The Kings arise, the Lords devise,
In counsels met thereto,
Against the Lord with false accord,
Against His Christ they go.

Words *Archbishop Matthew Parker (1504–75)*
Music *Thomas Tallis (c. 1505–85)*

Psalm 74: 1–16 (Garrett; Noble)

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy
pasture?
O think upon thy congregation : whom thou hast purchased and redeemed of old.
Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.
Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.
Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.
 But now they break down all the carved work thereof : with axes and hammers.
 They have set fire upon thy holy places : and have defiled the dwelling–place of thy Name, even unto
 the ground.
 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the
 houses of God in the land.
 We see not our tokens, there is not one prophet more : no, not one is there among us, that
 understandeth any more.
 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy
 Name, for ever?
 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to
 consume the enemy?
 For God is my King of old : the help that is done upon earth he doeth it himself.
 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.
 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the
 wilderness.
 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.
 Glory be to the Father and to the Son: and to the Holy Ghost;
 As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 5: 21–34

When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered
 round him while he was by the lake. ²² Then one of the synagogue leaders, named Jairus, came, and
 when he saw Jesus, he fell at his feet. ²³ He pleaded earnestly with him, ‘My little daughter is dying.
 Please come and put your hands on her so that she will be healed and live.’ ²⁴ So Jesus went with him.

A large crowd followed and pressed round him. ²⁵ And a woman was there who had been subject to
 bleeding for twelve years. ²⁶ She had suffered a great deal under the care of many doctors and had
 spent all she had, yet instead of getting better she grew worse. ²⁷ When she heard about Jesus, she
 came up behind him in the crowd and touched his cloak, ²⁸ because she thought, ‘If I just touch his
 clothes, I will be healed.’ ²⁹ Immediately her bleeding stopped and she felt in her body that she was
 freed from her suffering.

³⁰ At once Jesus realised that power had gone out from him. He turned round in the crowd and
 asked, ‘Who touched my clothes?’

³¹ ‘You see the people crowding against you,’ his disciples answered, ‘and yet you can ask, “Who
 touched me?”’

³² But Jesus kept looking around to see who had done it. ³³ Then the woman, knowing what had
 happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. ³⁴ He
 said to her, ‘Daughter, your faith has healed you. Go in peace and be freed from your suffering.’

Second Reading Mark 5: 35–43

While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader.
 ‘Your daughter is dead,’ they said. ‘Why bother the teacher anymore?’

³⁶ Overhearing what they said, Jesus told him, ‘Don’t be afraid; just believe.’

³⁷ He did not let anyone follow him except Peter, James and John the brother of James. ³⁸ When they
 came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing
 loudly. ³⁹ He went in and said to them, ‘Why all this commotion and wailing? The child is not dead
 but asleep.’ ⁴⁰ But they laughed at him.

After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. ⁴¹ He took her by the hand and said to her, 'Talitha koum!' (which means 'Little girl, I say to you, get up!'). ⁴² Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. ⁴³ He gave strict orders not to let anyone know about this, and told them to give her something to eat.

First Collect, for the Day

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Anthem Naylor, *Vox dicentis: Clama*

Vox dicentis: Clama.
Et dixit: Quid clamabo?
Omnis caro foenum,
Et omnis gloria eius quasi flos agri.

*The voice said, Cry.
And he said, What shall I cry?
All flesh is grass,
and all the goodness thereof is as the flower of the field.*

Vere foenum est populus;
Exsiccatum est foenum, et cecidit flos;
Verbum autem Domini nostri manet in aeternum.

*Surely the people is grass;
the grass withereth, the flower fadeth:
but the word of our God shall stand for ever.*

Super montem excelsum ascende,
Tu qui evangelizas Sion;
Exalta in fortitudine vocem tuam,
Qui evangelizas Ierusalem;
Exalta, noli timere.
Dic civitatibus Iuda:
Ecce Deus vester:

*O Zion, that bringest good tidings,
get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
lift up thy voice with strength;
lift it up, be not afraid;
say unto the cities of Judah,
Behold your God!*

Ecce Dominus Deus in fortitudine veniet,
Et brachium eius dominabitur,
Ecce merces eius cum eo,
Et opus illius coram illo.

*Behold, the Lord God will come with strong hand,
and his arm shall rule for him:
behold, his reward is with him,
and his work before him.*

Sicut pastor gregem suum pascet;
In brachio suo congregabit agnos,
Et in sinu suo levabit;
Foetas ipse portabit.

*He shall feed his flock like a shepherd:
he shall gather the lambs with his arm,
and carry them in his bosom,
and shall gently lead those that are with young.*

Words *Isaiah 40: 6–11*

Music *Edward Woodnall Naylor (1867–1934)*

Wednesday 22 November

CHORAL COMPLINE

Introit Vaughan Williams, *Silence and Music*

Silence, come first: I see a sleeping swan,
wings closed, and drifting where the water leads,
a winter moon, a grove where shadows dream,
a hand outstretched to gather hollow reeds.
The four winds in their litanies can tell
all of earth's stories as they weep and cry,
the sea names all the treasure of her tides,
the birds rejoice between the earth and sky.
Voices of grief and from the heart of joy;
so near to comprehension do we stand
that wind and sea and all of winged delight
lie in the octaves of man's voice and hand,
and music wakes from silence, where it slept.

Words *Ursula Vaughan Williams (1911–2007)*
Music *Ralph Vaughan Williams (1872–1958)*

Psalm 31: 1–6 (plainsong)

I will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.
O Lord my God, I cried unto thee : and thou hast healed me.
Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the
pit.
Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his
holiness.
For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure
for a night, but joy cometh in the morning.
And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my
hill so strong.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Reading Revelation 21: 1–6

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. ²I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³And I heard a loud voice from the throne saying, 'Look! God's dwelling-place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ⁴He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.'

⁵He who was seated on the throne said, 'I am making everything new!' Then he said, 'Write this down, for these words are trustworthy and true.'

⁶He said to me: 'It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.'

Anthem Elgar, *There is sweet music*

There is sweet music here that softer falls
Than petals from blown roses on the grass,
Or night-dews on still waters between walls
Of shadowy granite, in a gleaming pass;
Music that gentlier on the spirit lies,
Than tir'd eyelids upon tir'd eyes;
Music that brings sweet sleep
Down from the blissful skies.
Here are cool mosses deep,
And thro' the moss the ivies creep,
And in the stream the long-leaved flowers weep,
And from the craggy ledge the poppy hangs in sleep.

Words *William Shakespeare (1564–1616)*
Music *Edward Elgar (1857–1934)*

Thursday 23 November
CHORAL EVENSONG

Introit Villette, *Jesu, dulcis memoria*

Jesu, dulcis memoria,
Dans vera cordis gaudia,
Sed super mel et omnia,
Eius dulcis praesentia.

*Jesus, sweet memory,
Giving the heart its true joys,
But above honey and all things
Is His sweet presence.*

Nil canitur suavius,
Nil auditur iucundius,
Nil cogitatur dulcius,
Quam Jesus Dei Filius.

*Nothing more elegant can be sung,
Nothing more pleasing can be heard,
Nothing more sweet can be thought
Than Jesus, son of God.*

Sis, Jesu, nostrum gaudium,
Qui es futurus praemium:
Sit nostra in te gloria,
Per cuncta semper saecula.
Amen.

*Be our joy, O Jesus,
Who will be the prize we win,
May all our glory be in you, always
And through all ages.
Amen.*

Words *Anonymous*
Music *Pierre Villette (1926–98)*

Psalm 76 (Tucker)

In Jewry is God known : his Name is great in Israel.
At Salem is his tabernacle : and his dwelling in Sion.
There brake he the arrows of the bow : the shield, the sword, and the battle.
Thou art of more honour and might : than the hills of the robbers.
The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have
found nothing.
At thy rebuke, O God of Jacob : both the chariot and horse are fallen.
Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?
Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still;

When God arose to judgement : and to help all the meek upon earth.
The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.
Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto
him that ought to be feared.
He shall refrain the spirit of princes : and is wonderful among the kings of the earth.
Glory be to the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

First Reading Mark 6: 1–6a

Jesus left there and went to his home town, accompanied by his disciples. ²When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed.

‘Where did this man get these things?’ they asked. ‘What’s this wisdom that has been given him? What are these remarkable miracles he is performing?’ ³Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon? Aren’t his sisters here with us?’ And they took offence at him.

⁴Jesus said to them, ‘A prophet is not without honour except in his own town, among his relatives and in his own home.’ ⁵He could not do any miracles there, except lay his hands on a few people who were ill and heal them. ⁶He was amazed at their lack of faith.

Second Reading Mark 6: 6b–13

Then Jesus went around teaching from village to village. ⁷Calling the Twelve to him, he began to send them out two by two and gave them authority over impure spirits.

⁸These were his instructions: ‘Take nothing for the journey except a staff – no bread, no bag, no money in your belts. ⁹Wear sandals but not an extra shirt. ¹⁰Whenever you enter a house, stay there until you leave that town. ¹¹And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them.’

¹²They went out and preached that people should repent. ¹³They drove out many demons and anointed with oil many people who were ill and healed them.

First Collect, for the Day

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ’s sake, our blessed Lord and Saviour. Amen.

Anthem Byrd, *Vigilate*

Vigilate, nescitis enim
quando dominus domus veniat,
sero, an media nocte,
an galli cantu, an mane.
Vigilate, ergo, ne cum venerit repente,
inveniat vos dormientes.
Quod autem dico vobis, omnibus dico: vigilate.

*Keep watch, for you do not know
when the lord of the house will come,
whether late, at dead of night,
at cock crow, at dawn.
Keep watch, therefore, lest he come suddenly
and find you sleeping.
What I say to you, I say to all: Keep watch.*

Words *Mark 13: 35–37*
Music *William Byrd (c. 1540–1623)*

Sunday 26 November, Christ the King
CHORAL EUCHARIST FOR CHRIST THE KING

First Reading Exodus 3: 1–14

Here begins the third chapter of the Book of Exodus.

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. ²There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. ³So Moses thought, ‘I will go over and see this strange sight – why the bush does not burn up.’

⁴When the Lord saw that he had gone over to look, God called to him from within the bush, ‘Moses! Moses!’

And Moses said, ‘Here I am.’

⁵‘Do not come any closer,’ God said. ‘Take off your sandals, for the place where you are standing is holy ground.’ ⁶Then he said, ‘I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.’ At this, Moses hid his face, because he was afraid to look at God.

⁷The Lord said, ‘I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. ⁸So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey – the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. ⁹And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. ¹⁰So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.’

¹¹But Moses said to God, ‘Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?’

¹²And God said, ‘I will be with you. And this will be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you will worship God on this mountain.’

¹³Moses said to God, ‘Suppose I go to the Israelites and say to them, “The God of your fathers has sent me to you,” and they ask me, “What is his name?” Then what shall I tell them?’

¹⁴God said to Moses, ‘I am who I am. This is what you are to say to the Israelites: “I am has sent me to you.”’

Gospel Acclamation

(unison) Al - le - lui - a, Al - le - lui - a, Al - le - lui - a.



Cantor His power is an everlasting power that shall not be taken away;
His Kingdom shall not be destroyed.
(*Alleluia...*)

Gospel John 1: 1–18

In the beginning was the Word, and the Word was with God, and the Word was God. ²He was with God in the beginning. ³Through him all things were made; without him nothing was made that has been made. ⁴In him was life, and that life was the light of all mankind. ⁵The light shines in the darkness, and the darkness has not overcome it.

⁶There was a man sent from God whose name was John. ⁷He came as a witness to testify concerning that light, so that through him all might believe. ⁸He himself was not the light; he came only as a witness to the light.

⁹The true light that gives light to everyone was coming into the world. ¹⁰He was in the world, and though the world was made through him, the world did not recognise him. ¹¹He came to that which was his own, but his own did not receive him. ¹²Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God – ¹³children born not of natural descent, nor of human decision or a husband's will, but born of God.

¹⁴The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

¹⁵(John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, "He who comes after me has surpassed me because he was before me.") ¹⁶Out of his fullness we have all received grace in place of grace already given. ¹⁷For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸No one has ever seen God, but the one and only Son, who is himself God and is in the closest relationship with the Father, has made him known.

Anthem James MacMillan, *Christus vincit*

Christus vincit,
Christus regnat,
Christus imperat.
Alleluia!

*Christ conquers,
Christ is King,
Christ is Lord of all.
Alleluia!*

Words *Laudes Regiae, or Royal Acclamations*
Muisic *James MacMillan (1959–)*