

# CLARE COLLEGE CHAPEL



## Pew Booklet Lent Term 2024

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**Thursday 18 January**  
**CHORAL EVENSONG**

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**Introit**                      Richard Causton *Cradle Song*

Balulalow! O my dear heart, young Jesus sweet,  
Prepare thy cradle in my spreet,  
And I shall rock thee in my heart  
And never more from thee depart.

Balulalow! But I shall praise thee evermore  
With songs sweet unto thy glor;  
The knees of my heart shall I bow,  
And sing that right Balulalow!

Words *anonymous, attrib. James, John and Robert Wedderburn (c. 1567)*  
Music *Richard Causton (1971–)*

**Psalm**                      111 (Robinson)

I will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

The works of the Lord are great : sought out of all them that have pleasure therein.

His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

The works of his hands are verity and judgement : all his commandments are true.

They stand fast for ever and ever : and are done in truth and equity.

He sent redemption unto his people : he hath commanded his covenant for ever; holy and reverend is his Name.

The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth 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**              Mark 6: 14–20

King Herod heard about this, for Jesus' name had become well known. Some were saying, 'John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him.'

<sup>15</sup> Others said, 'He is Elijah.'

And still others claimed, 'He is a prophet, like one of the prophets of long ago.'

<sup>16</sup> But when Herod heard this, he said, 'John, whom I beheaded, has been raised from the dead!'

<sup>17</sup> For Herod himself had given orders to have John arrested, and he had him bound and put in prison. He did this because of Herodias, his brother Philip's wife, whom he had married. <sup>18</sup> For John had been saying to Herod, 'It is not lawful for you to have your brother's wife.'<sup>19</sup> So Herodias nursed a grudge against John and wanted to kill him. But she was not able to, <sup>20</sup> because Herod feared John and protected him, knowing him to be a righteous and holy man. When Herod heard John, he was greatly puzzled; yet he liked to listen to him.

**Second Reading**     Mark 6: 21–29

Finally the opportune time came. On his birthday Herod gave a banquet for his high officials and military commanders and the leading men of Galilee. <sup>22</sup> When the daughter of Herodias came in and danced, she pleased Herod and his dinner guests.

The king said to the girl, ‘Ask me for anything you want, and I’ll give it to you.’ <sup>23</sup> And he promised her with an oath, ‘Whatever you ask I will give you, up to half my kingdom.’

<sup>24</sup> She went out and said to her mother, ‘What shall I ask for?’

‘The head of John the Baptist,’ she answered.

<sup>25</sup> At once the girl hurried in to the king with the request: ‘I want you to give me right now the head of John the Baptist on a dish.’

<sup>26</sup> The king was greatly distressed, but because of his oaths and his dinner guests, he did not want to refuse her. <sup>27</sup> So he immediately sent an executioner with orders to bring John’s head. The man went, beheaded John in the prison, <sup>28</sup> and brought back his head on a dish. He presented it to the girl, and she gave it to her mother. <sup>29</sup> On hearing of this, John’s disciples came and took his body and laid it in a tomb.

**First Collect, for the Day**

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

**Anthem**

Palestrina *Tribus miraculis ornatum*

Tribus miraculis ornatum, diem sanctum  
colimus:  
Hodie stella Magos duxit ad praesepe:  
Hodie vinum ex aqua factum est ad nuptias:  
Hodie a Joanne Christus baptizari voluit,  
ut salvaret nos, Alleluia.

*We observe this holy day, ornamented with three  
miracles:  
Today a star led the Magi to the manger;  
Today wine was made from water at the wedding;  
Today Christ desired to be baptised by John,  
so that He might save us, Alleluia.*

Words *anonymous*

Music *Giovanni Pierluigi da Palestrina (c. 1525–94)*

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Sunday 21 January, Third Sunday of Epiphany

HOLY COMMUNION

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**Collect for the Day**

Almighty God,  
whose Son revealed in signs and miracles  
the wonder of your saving presence:  
renew your people with your heavenly grace,  
and in all our weakness  
sustain us by your mighty power;  
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: 46–49

Why do you call me, “Lord, Lord,” and do not do what I say? <sup>47</sup> As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. <sup>48</sup> They are like a man building a house, who dug down deep and laid the foundation on rock. When the flood came, the torrent struck that house but could not shake it, because it was well built. <sup>49</sup> But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.’

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Sunday 21 January, Third Sunday of Epiphany

CHORAL EVENSONG

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**Introit**                     Webern *Dormi, Jesu*

Dormi Jesu! mater ridet,  
Quae tam dulcem somnum videt,  
Dormi Jesu, blandule!  
Si non dormis, mater plorat,  
Inter fila cantans orat,  
Blande, veni, somnule!

*Sleep, Jesus! your mother is smiling,  
She sees your sweetest sleep,  
Sleep, charming Jesus!  
If you do not sleep, your mother laments,  
While praying and spinning, she is singing;  
Come, flattering sleep!*

Words *anonymous*  
Music *Anton Webern (1883–1945)*

**Psalm**                     33 (Randall)

Rejoice in the Lord, O ye righteous : for it becometh well the just to be thankful.  
Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.  
Sing unto the Lord a new song : sing praises lustily unto him with a good courage.  
For the word of the Lord is true : and all his works are faithful.  
He loveth righteousness and judgement : the earth is full of the goodness of the Lord.  
By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.  
He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.  
 For he spake, and it was done : he commanded, and it stood fast.  
 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be  
 of none effect, and casteth out the counsels of princes.  
 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to  
 generation.  
 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath  
 chosen to him to be his inheritance.  
 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his  
 dwelling he considereth all them that dwell on the earth.  
 He fashioneth all the hearts of them : and understandeth all their works.  
 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered  
 by much strength.  
 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great  
 strength.  
 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his  
 mercy;  
 To deliver their soul from death : and to feed them in the time of dearth.  
 Our soul hath patiently tarried for the Lord : for he is our help and our shield.  
 For our heart shall rejoice in him : because we have hoped in his holy Name.  
 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust 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 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?’

<sup>28</sup> They replied, ‘Some say John the Baptist; others say Elijah; and still others, one of the prophets.’

<sup>29</sup> ‘But what about you?’ he asked. ‘Who do you say I am?’

Peter answered, ‘You are the Messiah.’

<sup>30</sup> Jesus warned them not to tell anyone about him.

<sup>31</sup> 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. <sup>32</sup> He spoke plainly about this, and Peter took him aside and began to rebuke him.

<sup>33</sup> 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**        Mark 8: 34–9:1

<sup>34</sup> Then he called the crowd to him along with his disciples and said: ‘Whoever wants to be my disciple must deny themselves and take up their cross and follow me. <sup>35</sup> For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. <sup>36</sup> What good is it for someone to gain the whole world, yet forfeit their soul? <sup>37</sup> Or what can anyone give in exchange for their soul? <sup>38</sup> If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.’

9 And he said to them, ‘Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power.’

**First Collect, for the Day**

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

**Anthem**                      Bob Chilcott *The Shepherd's Carol*

We stood on the hills, Lady,  
Our day's work done,  
Watching the frosted meadows  
That winter had won.  
The evening was calm, Lady,  
The air so still,  
Silence more lovely than music  
Folded the hill.

There was a star, Lady,  
Shone in the night,  
Larger than Venus it was  
And bright, so bright.

Oh, a voice from the sky, Lady,  
It seemed to us then  
Telling of God being born  
In the world of men.

And so we have come, Lady,  
Our day's work done,  
Our love, our hopes, ourselves,  
We give to your son.

Words *Clive Sansom (1910–81)*  
Music *Bob Chilcott (1955–)*

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**Tuesday 23 January**  
**CHORAL EVENSONG**

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**Introit**                    ‘Normandy’ arr. Jacques *Away in a manger*

Away in a manger, no crib for a bed,  
The little Lord Jesus laid down his sweet head.  
The stars in the bright sky looked down where he lay,  
The little Lord Jesus asleep on the hay.

The cattle are lowing, the baby awakes,  
But little Lord Jesus, no crying he makes.  
I love thee, Lord Jesus! Look down from the sky,  
And stay by my side until morning is nigh.

Be near me Lord Jesus, I ask thee to stay  
Close by me for ever and love me, I pray.  
Bless all the dear children in thy tender care,  
And fit us for heaven, to live with thee there.

Words *anonymous*  
Music ‘Normandy’, arr. *Reginald Jacques (1894–1969)*

**Psalm**                    107 vv. 1–14 (Turner; Attwood)

O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.  
Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy;  
And gathered them out of the lands, from the east and from the west : from the north and from the south.  
They went astray in the wilderness out of the way : and found no city to dwell in;  
Hungry and thirsty : their soul fainted in them.  
So they cried unto the Lord in their trouble : and he delivered them from their distress.  
He led them forth by the right way : that they might go to the city where they dwelt.  
O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!  
For he satisfieth the empty soul : and filleth the hungry soul with goodness.  
Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron;  
Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest;  
He also brought down their heart through heaviness : they fell down, and there was none to help them.  
So when they cried unto the Lord in their trouble : he delivered them out of their distress.  
For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.  
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: 30–44

The apostles gathered round Jesus and reported to him all they had done and taught. <sup>31</sup> Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, ‘Come with me by yourselves to a quiet place and get some rest.’

<sup>32</sup> So they went away by themselves in a boat to a solitary place. <sup>33</sup> But many who saw them leaving recognised them and ran on foot from all the towns and got there ahead of them. <sup>34</sup> When Jesus



landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

<sup>35</sup> By this time it was late in the day, so his disciples came to him. ‘This is a remote place,’ they said, ‘and it’s already very late. <sup>36</sup> Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat.’

<sup>37</sup> But he answered, ‘You give them something to eat.’

They said to him, ‘That would take more than half a year’s wages! Are we to go and spend that much on bread and give it to them to eat?’

<sup>38</sup> ‘How many loaves do you have?’ he asked. ‘Go and see.’

When they found out, they said, ‘Five – and two fish.’

<sup>39</sup> Then Jesus told them to make all the people sit down in groups on the green grass. <sup>40</sup> So they sat down in groups of hundreds and fifties. <sup>41</sup> Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. <sup>42</sup> They all ate and were satisfied, <sup>43</sup> and the disciples picked up twelve basketfuls of broken pieces of bread and fish. <sup>44</sup> The number of the men who had eaten was five thousand.

## **Second Reading**      Mark 6: 45–56

Immediately Jesus made his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd. <sup>46</sup> After leaving them, he went up on a mountainside to pray.

<sup>47</sup> Later that night, the boat was in the middle of the lake, and he was alone on land. <sup>48</sup> He saw the disciples straining at the oars, because the wind was against them. Shortly before dawn he went out to them, walking on the lake. He was about to pass by them, <sup>49</sup> but when they saw him walking on the lake, they thought he was a ghost. They cried out, <sup>50</sup> because they all saw him and were terrified.

Immediately he spoke to them and said, ‘Take courage! It is I. Don’t be afraid.’ <sup>51</sup> Then he climbed into the boat with them, and the wind died down. They were completely amazed, <sup>52</sup> for they had not understood about the loaves; their hearts were hardened.

<sup>53</sup> When they had crossed over, they landed at Gennesaret and anchored there. <sup>54</sup> As soon as they got out of the boat, people recognised Jesus. <sup>55</sup> They ran throughout that whole region and carried those who were ill on mats to wherever they heard he was. <sup>56</sup> And wherever he went – into villages, towns or countryside – they placed those who were ill in the market-places. They begged him to let them touch even the edge of his cloak, and all who touched it were healed.

## **First Collect, for the Day**

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

## **Anthem**      Gabriel Jackson *The Magi*

*Ecce magi ab Oriente venerunt Jerosolyam,  
Dicentes, Ubi est Qui natus est Rex Judaeorum?*

Behold there came wise men from the East  
to Jerusalem, Saying, Where is He That is  
born King of the Jews?

Now as at all times I can see in the mind’s eye,  
In their stiff, painted clothes, the pale unsatisfied ones  
Appear and disappear in the blue depth of the sky,  
*Ubi est Qui natus est Rex Judaeorum?*  
With all their ancient faces like rain-beaten stones,  
And all of their helms of silver hovering by side,  
And all their eyes still fixed,

Where is He That is born King of the Jews?

*Vēidemus enim stellam Ejus in Oriente,*  
Hoping to find once more,  
Being by Calvary's turbulence unsatisfied,  
*Et venimus adorare Eum.*  
Hoping to find once more,  
The uncontrollable mystery on the bestial floor.

For we have seen his star in the East,  
  
and are come to worship Him.

Words *Matthew 2: 1–2 and William Butler Yeats (1865–1939)*  
Music *Gabriel Jackson (1962–)*

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**Wednesday 24 January**

**COMPLINE**

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**Reading:** John 14: 1–6, 27

‘Do not let your hearts be troubled. You believe in God; believe also in me. <sup>2</sup>My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? <sup>3</sup>And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. <sup>4</sup>You know the way to the place where I am going.’

<sup>5</sup>Thomas said to him, ‘Lord, we don’t know where you are going, so how can we know the way?’

<sup>6</sup>Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through me. <sup>7</sup>If you really know me, you will know my Father as well. From now on, you do know him and have seen him.’

<sup>27</sup>Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

**Introit**                      *Tavener Mother of God, here I stand*

Mother of God, here I stand now praying,  
Before this ikon of your radiant brightness,  
Not praying to be saved from a battlefield:  
Not giving thanks, nor seeking forgiveness  
For the sins of my soul, nor for all the souls  
Numb, joyless and desolate on earth;  
But for her alone, whom I wholly give you.

Words *Mikhail Lermontov (1814–41)*  
Music *Sir John Tavener (1944–2013)*

**Psalm**                      31 (plainsong)

In thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy  
righteousness.

Bow down thine ear to me : make haste to deliver me.

And be thou my strong rock, and house of defence : that thou mayest save me.

For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

Draw me out of the net that they have laid privily for me : for thou art my strength.

Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

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.

**Anthem**Tavener *Svyati*

СВАТИ БОЖЕ · СВАТИ КРЪПЪКЪИ ·  
 СВАТИ БЕСЪМРЪТЪИ · ПОМИЛОУИ НАСЪ

*Holy God, Holy and Strong,  
 Holy and Immortal, have mercy upon us.*

Words *Church Slavonic*  
 Music *Sir John Tavener (1944–2013)*

**Thursday 25 January**  
**CHORAL EVENSONG**

**Introit**Britten *A New Year Carol*

Here we bring new water from the well so clear,  
 For to worship God with, this happy New Year.  
*Sing levy dew, sing levy dew, the water and the wine;  
 The seven bright gold wires and the bugles that do shine.*

Sing reign of Fair Maid, with gold upon her toe,  
 Open you the West Door, and turn the Old Year go.  
*Sing levy dew....*

Sing reign of Fair Maid, with gold upon her chin,  
 Open you the East Door, and let the New Year in.  
*Sing levy dew....*

Words *Anonymous*  
 Music *Benjamin Britten (1913–76)*

**Psalm**

67 (plainsong)

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear 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 7: 1–13

The Pharisees and some of the teachers of the law who had come from Jerusalem gathered round Jesus <sup>2</sup> and saw some of his disciples eating food with hands that were defiled, that is, unwashed. <sup>3</sup> (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. <sup>4</sup> When they come from the market-place they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)

<sup>5</sup> So the Pharisees and teachers of the law asked Jesus, ‘Why don’t your disciples live according to the tradition of the elders instead of eating their food with defiled hands?’

<sup>6</sup> He replied, ‘Isaiah was right when he prophesied about you hypocrites; as it is written:

“These people honour me with their lips,  
but their hearts are far from me.

<sup>7</sup>They worship me in vain;  
their teachings are merely human rules.”

<sup>8</sup>You have let go of the commands of God and are holding on to human traditions.’

<sup>9</sup>And he continued, ‘You have a fine way of setting aside the commands of God in order to observe your own traditions! <sup>10</sup>For Moses said, “Honour your father and mother,” and, “Anyone who curses their father or mother is to be put to death.” <sup>11</sup>But you say that if anyone declares that what might have been used to help their father or mother is Corban (that is, devoted to God) – <sup>12</sup>then you no longer let them do anything for their father or mother. <sup>13</sup>Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that.’

### **Second Reading**      Mark 7: 14–23

<sup>14</sup>Again Jesus called the crowd to him and said, ‘Listen to me, everyone, and understand this. <sup>15</sup>Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them.’

<sup>17</sup>After he had left the crowd and entered the house, his disciples asked him about this parable. <sup>18</sup>‘Are you so dull?’ he asked. ‘Don’t you see that nothing that enters a person from the outside can defile them? <sup>19</sup>For it doesn’t go into their heart but into their stomach, and then out of the body.’ (In saying this, Jesus declared all foods clean.)

<sup>20</sup>He went on: ‘What comes out of a person is what defiles them. <sup>21</sup>For it is from within, out of a person’s heart, that evil thoughts come – sexual immorality, theft, murder, <sup>22</sup>adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. <sup>23</sup>All these evils come from inside and defile a person.’

### **First Collect, for the Day**

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

### **Anthem**                      Howells *Tryste Noel*

The ox he openeth wide the door,  
And from the snowe he calls her in;  
And he hath seen her smile therefore,  
Our Lady without sin.  
Now soon from sleep  
A starre shall leap,  
And soon arrive both king and hind;  
Ah me!  
But, O the place could I but find!

The ox has hushed his voice and bent  
True eye of pity o’er the mow;  
And on his lovely neck, forespent:  
The Blessed lay her brow.  
Around her feet  
Full warm and sweet  
His bowerie breath doth meekly dwell:  
Ah me!  
But sore am I with vain travel!

The ox is host in Juda's stall,  
And host of more than only one;  
For close she gathereth withal  
Our Lord, her little son.  
Glad hind and king  
Their gifte may bring, Amen,  
But would tonight my teares were there;

Between her bosom and his hair! Amen.

Words *Louise Imogen Guiney (1861–1920)*  
Music *Herbert Howells (1892–1983)*

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## Sunday 28 January, Fourth Sunday of Epiphany

### HOLY COMMUNION

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#### Collect for the Day

God our creator,  
who in the beginning  
commanded the light to shine out of darkness:  
we pray that the light of the glorious gospel of Christ  
may dispel the darkness of ignorance and unbelief,  
shine into the hearts of all your people,  
and reveal the knowledge of your glory  
in the face of 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 7: 1–10

When Jesus had finished saying all this to the people who were listening, he entered Capernaum. <sup>2</sup>There a centurion's servant, whom his master valued highly, was ill and about to die. <sup>3</sup>The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. <sup>4</sup>When they came to Jesus, they pleaded earnestly with him, 'This man deserves to have you do this, <sup>5</sup>because he loves our nation and has built our synagogue.' <sup>6</sup>So Jesus went with them.

He was not far from the house when the centurion sent friends to say to him: 'Lord, don't trouble yourself, for I do not deserve to have you come under my roof. <sup>7</sup>That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. <sup>8</sup>For I myself am a man under authority, with soldiers under me. I tell this one, "Go", and he goes; and that one, "Come", and he comes. I say to my servant, "Do this", and he does it.'

<sup>9</sup>When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, 'I tell you, I have not found such great faith even in Israel.' <sup>10</sup>Then the men who had been sent returned to the house and found the servant well.

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Sunday 28 January, Fourth Sunday of Epiphany

CHORAL EVENSONG

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**Introit** Cecilia McDowall *The Magi*

Alleluia.  
Dark winter, Judah's stony heights,  
The journey long drawn out:  
A strange sky, a star that lights  
The way to restless doubt.

Royal gifts seem thin as air.  
Yet Gold an offering king to king,  
Frankincense a newer way of prayer,  
And Myrrh a balm for death's sharp sting.

Dark hours return, the ways are steep:  
Long hours lost in thought unclear,  
The Magi stumble, starless now, and half asleep,  
Gone from their gods, another way, in fear.  
Alleluia.

Words from *Nicolas Dakin (1949–)*  
Music *Cecilia McDowall (1954–)*

**Psalm** 34: 1–10 (anonymous)

I will always give thanks unto the Lord : his praise shall ever be in my mouth.  
My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.  
O praise the Lord with me : and let us magnify his Name together.  
I sought the Lord, and he heard me : yea, he delivered me out of all my fear.  
They had an eye unto him, and were lightened: and their faces were not ashamed.  
Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.  
The angel of the Lord tarrieth round about them that fear him : and delivereth them.  
O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.  
O fear the Lord, ye that are his saints : for they that fear him lack nothing.  
The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing  
that is good.  
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** Exodus 34: 29–35

When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the Lord. <sup>30</sup> When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. <sup>31</sup> But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. <sup>32</sup> Afterwards all the Israelites came near him, and he gave them all the commands the Lord had given him on Mount Sinai.

<sup>33</sup> When Moses finished speaking to them, he put a veil over his face. <sup>34</sup> But whenever he entered the Lord's presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, <sup>35</sup> they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the Lord.

**Second Reading**     Mark 9: 2–13

After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. <sup>3</sup> His clothes became dazzling white, whiter than anyone in the world could bleach them. <sup>4</sup> And there appeared before them Elijah and Moses, who were talking with Jesus.

<sup>5</sup> Peter said to Jesus, ‘Rabbi, it is good for us to be here. Let us put up three shelters – one for you, one for Moses and one for Elijah.’ <sup>6</sup> (He did not know what to say, they were so frightened.)

<sup>7</sup> Then a cloud appeared and covered them, and a voice came from the cloud: ‘This is my Son, whom I love. Listen to him!’

<sup>8</sup> Suddenly, when they looked around, they no longer saw anyone with them except Jesus.

<sup>9</sup> As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead. <sup>10</sup> They kept the matter to themselves, discussing what ‘rising from the dead’ meant.

<sup>11</sup> And they asked him, ‘Why do the teachers of the law say that Elijah must come first?’

<sup>12</sup> Jesus replied, ‘To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected? <sup>13</sup> But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him.’

**First Collect, for the Day**

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

**Anthem**                     Wesley *Ascribe unto the Lord*

Ascribe unto the Lord, O ye kindreds of the people, ascribe unto the Lord worship and power.

Ascribe unto the Lord the honour due unto His Name.

Let the whole earth stand in awe of Him.

Tell it out among the heathen that the Lord is King: and that He shall judge the people righteously.

Let the whole earth stand in awe of Him.

O worship the Lord in the beauty of holiness.

Sing to the Lord, and praise His Name: be telling of His salvation from day to day, and His wonders unto all people.

As for the gods of the heathen, they are but idols.

Their idols are silver and gold: even the work of men’s hands.

They have mouths, and speak not: eyes have they, and see not.

They have ears, and hear not: noses have they, and smell not.

They have hands, and handle not; feet have they, and walk not: neither speak they through their throat.

They that make them are like unto them: and so are all such as put their trust in them.

As for our God, He is in heaven: He hath done whatsoever pleased Him.

The Lord hath been mindful of us, and He shall bless us: He shall bless the house of Israel, He shall bless the house of Aaron.

He shall bless them that fear the Lord: both small and great.

Ye are the blessed of the Lord: you and your children.

Ye are the blessed of the Lord: who made heaven and earth.

Words *Psalm 96: 7–8a, 9b–10a, 10c, 9a, 2, 3b, 5a;*

*Psalm 115: 4–8, 3, 12, 13, 15a, 14b, 15b*

Music *Samuel Sebastian Wesley (1810–76)*

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**Tuesday 30 January**  
**CHORAL EVENSONG**

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**Introit** Christopher Robinson *Jesu, grant me this, I pray*

Jesu, grant me this I pray,  
ever in Thy heart to stay;  
let me evermore abide  
hidden in Thy wounded side.

If the evil one prepare,  
or the world, a tempting snare,  
I am safe when I abide  
in Thy heart and wounded side.

If the flesh, more dang'rous still,  
tempt my soul to deeds of ill,  
naught I fear when I abide  
in Thy heart and wounded side.

Death will come one day to me;  
Jesu, cast me not from thee:  
dying let me still abide  
in Thy heart and wounded side. Amen.

Words *Latin 17th century anonymous, trans. Sir Henry Williams Baker (1821–77)*

Music *Christopher Robinson (1936–)*

**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 always 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 7: 24–30

Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. <sup>25</sup> In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. <sup>26</sup> The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

<sup>27</sup> ‘First let the children eat all they want,’ he told her, ‘for it is not right to take the children’s bread and toss it to the dogs.’

<sup>28</sup> ‘Lord,’ she replied, ‘even the dogs under the table eat the children’s crumbs.’

<sup>29</sup> Then he told her, ‘For such a reply, you may go; the demon has left your daughter.’

<sup>30</sup> She went home and found her child lying on the bed, and the demon gone.

**Second Reading**        Mark 7: 31–37

Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. <sup>32</sup> There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him.

<sup>33</sup> After he took him aside, away from the crowd, Jesus put his fingers into the man’s ears. Then he spat and touched the man’s tongue. <sup>34</sup> He looked up to heaven and with a deep sigh said to him, ‘*Ephphatha!*’ (which means ‘Be opened!’). <sup>35</sup> At this, the man’s ears were opened, his tongue was loosed and he began to speak plainly.

<sup>36</sup> Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. <sup>37</sup> People were overwhelmed with amazement. ‘He has done everything well,’ they said. ‘He even makes the deaf hear and the mute speak.’

**First Collect, for the Day**

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

**Anthem** Haydn *The Heavens are telling*

The heavens are telling the glory of God,  
The wonder of his work displays the firmament;

Today that is coming speaks it the day,  
The night that is gone to following night.

In all the lands resounds the word,  
never unperceived, ever understood.

Words from *The Creation*  
Music *Franz Josef Haydn (1732–1809)*

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**Thursday 1 February**  
**CHORAL EVENSONG**

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**Introit** Byrd *Senex puerum portabat*

Senex puerum portabat,  
puer autem senem regebat. Alleluia.

*The aged Simeon took the infant in his arms;  
yet the infant was Simeon's King. Alleluia.*

Words *Proper for the Feast of the Purification*  
Music *William Byrd (c. 1539–1623)*

**Psalm** 141 (Taylor)

Lord, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.  
Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.  
Set a watch, O Lord, before my mouth: and keep the door of my lips.  
O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.  
Let the righteous rather smite me friendly: and reprove me.  
But let not their precious balms break my head: yea, I will pray yet against their wickedness.  
Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.  
Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.  
But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.  
Keep me from the snare that they have laid for me: and from the traps of the wicked doers.  
Let the ungodly fall into their own nets together: and let me ever escape 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 8: 1–13

During those days another large crowd gathered. Since they had nothing to eat, Jesus called his disciples to him and said, <sup>2</sup>‘I have compassion for these people; they have already been with me three days and have nothing to eat. <sup>3</sup>If I send them home hungry, they will collapse on the way, because some of them have come a long distance.’

<sup>4</sup>His disciples answered, ‘But where in this remote place can anyone get enough bread to feed them?’

<sup>5</sup>‘How many loaves do you have?’ Jesus asked.

‘Seven,’ they replied.

<sup>6</sup> He told the crowd to sit down on the ground. When he had taken the seven loaves and given thanks, he broke them and gave them to his disciples to distribute to the people, and they did so. <sup>7</sup> They had a few small fish as well; he gave thanks for them also and told the disciples to distribute them. <sup>8</sup> The people ate and were satisfied. Afterwards the disciples picked up seven basketfuls of broken pieces that were left over. <sup>9</sup> About four thousand were present. After he had sent them away, <sup>10</sup> he got into the boat with his disciples and went to the region of Dalmanutha.

<sup>11</sup> The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven. <sup>12</sup> He sighed deeply and said, 'Why does this generation ask for a sign? Truly I tell you, no sign will be given to it.' <sup>13</sup> Then he left them, got back into the boat and crossed to the other side.

## **Second Reading**      Mark 8: 14–26

The disciples had forgotten to bring bread, except for one loaf they had with them in the boat. <sup>15</sup> 'Be careful,' Jesus warned them. 'Watch out for the yeast of the Pharisees and that of Herod.'

<sup>16</sup> They discussed this with one another and said, 'It is because we have no bread.'

<sup>17</sup> Aware of their discussion, Jesus asked them: 'Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened?' <sup>18</sup> Do you have eyes but fail to see, and ears but fail to hear? And don't you remember? <sup>19</sup> When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?'

'Twelve,' they replied.

<sup>20</sup> 'And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?'

They answered, 'Seven.'

<sup>21</sup> He said to them, 'Do you still not understand?'

<sup>22</sup> They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. <sup>23</sup> He took the blind man by the hand and led him outside the village. When he had spat on the man's eyes and put his hands on him, Jesus asked, 'Do you see anything?'

<sup>24</sup> He looked up and said, 'I see people; they look like trees walking around.'

<sup>25</sup> Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly. <sup>26</sup> Jesus sent him home, saying, 'Don't even go into the village.'

## **First Collect, for the Day**

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

## **Anthem**                      Tallis *Videte miraculum*

Videte miraculum matris Domini:  
Concepit virgo virilis ignara consortii;  
Stans onerata nobili onere Maria:  
Et matrem se laetam cognoscit quae se nescit uxorem.

*Behold the miracle of the Lord's mother:  
the virgin conceived unacquainted with man:  
Mary heavy with her noble burden:  
Pure, she realizes she is a joyful mother.*

Haec speciosum forma prae filiis hominum

*The virginally conceived holy infant of  
naturalist beauty*

castis conceptis visceribus, et benedicta  
in aeternum Deum nobis protulit et hominem.

*came forth for us into the misery of our  
wretchedness;  
blessed be the Lord God for ever.*

Gloria Patri et Filio et Spiritui Sancto.

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

Words *Responsory at First Vespers, Feast of the Purification (Candlemas)*  
Music *Thomas Tallis (c. 1505–85)*

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**Sunday 4 February, Second Sunday before Lent**  
**HOLY COMMUNION**

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**Collect for the Day**

Almighty God,  
you have created the heavens and the earth  
and made us in your own image:  
teach us to discern your hand in all your works  
and your likeness in all your children;  
through Jesus Christ your Son our Lord,  
who with you and the Holy Spirit reigns supreme over all things,  
now and for ever.  
Amen.

**Gospel Reading**     Luke 7: 11–17

Soon afterwards, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. <sup>12</sup> As he approached the town gate, a dead person was being carried out – the only son of his mother, and she was a widow. And a large crowd from the town was with her. <sup>13</sup> When the Lord saw her, his heart went out to her and he said, ‘Don’t cry.’

<sup>14</sup> Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, ‘Young man, I say to you, get up!’ <sup>15</sup> The dead man sat up and began to talk, and Jesus gave him back to his mother.

<sup>16</sup> They were all filled with awe and praised God. ‘A great prophet has appeared among us,’ they said. ‘God has come to help his people.’ <sup>17</sup> This news about Jesus spread throughout Judea and the surrounding country.

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Sunday 4 February, Second Sunday before Lent

CHORAL EVENSONG

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**Introit**                    Greene *Thou visitest the earth*

Thou visitest the earth, and blessest it:  
thou crownest the year with thy goodness.

Words *Psalm 65: 9, 12*  
Music *Maurice Greene (1696–1755)*

**Psalm**                    65 (Matthews)

Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.  
Thou that hearest the prayer: unto thee shall all flesh come.  
My misdeeds prevail against me: O be thou merciful unto our sins.  
Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.  
Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.  
Who in his strength setteth fast the mountains: and is girded about with power.  
Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.  
They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.  
Thou visitest the earth, and blessest it: thou makest it very plenteous.  
The river of God is full of water: thou preparest their corn, for so thou providest for the earth.  
Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.  
Thou crownest the year with thy goodness: and thy clouds drop fatness.  
They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.  
The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.  
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**            Daniel 7: 9–14

‘As I looked,  
‘thrones were set in place,  
    and the Ancient of Days took his seat.  
His clothing was as white as snow;  
    the hair of his head was white like wool.  
His throne was flaming with fire,  
    and its wheels were all ablaze.  
<sup>10</sup> A river of fire was flowing,  
    coming out from before him.  
Thousands upon thousands attended him;  
    ten thousand times ten thousand stood before him.  
The court was seated,  
    and the books were opened.

<sup>11</sup> ‘Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. <sup>12</sup> (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)

<sup>13</sup> 'In my vision at night I looked, and there before me was one like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. <sup>14</sup> He was given authority, glory and sovereign power; all nations and peoples of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

**Second Reading**      Mark 10: 32–45

They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. <sup>33</sup> 'We are going up to Jerusalem,' he said, 'and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, <sup>34</sup> who will mock him and spit on him, flog him and kill him. Three days later he will rise.'

<sup>35</sup> Then James and John, the sons of Zebedee, came to him. 'Teacher,' they said, 'we want you to do for us whatever we ask.'

<sup>36</sup> 'What do you want me to do for you?' he asked.

<sup>37</sup> They replied, 'Let one of us sit at your right and the other at your left in your glory.'

<sup>38</sup> 'You don't know what you are asking,' Jesus said. 'Can you drink the cup I drink or be baptised with the baptism I am baptised with?'

<sup>39</sup> 'We can,' they answered.

Jesus said to them, 'You will drink the cup I drink and be baptised with the baptism I am baptised with, <sup>40</sup> but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.'

<sup>41</sup> When the ten heard about this, they became indignant with James and John. <sup>42</sup> Jesus called them together and said, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. <sup>43</sup> Not so with you. Instead, whoever wants to become great among you must be your servant, <sup>44</sup> and whoever wants to be first must be slave of all. <sup>45</sup> For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'

**First Collect, for the Day**

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

**Anthem**                      Vaughan Williams *Valiant-for-Truth*

After this it was noised abroad that Mr Valiant-for-Truth was taken with a summons ...; and had this for a token that the summons was true, 'That his pitcher was broken at the fountain.' When he understood it, he called for his friends, and told them of it. Then, said he, 'I am going to my Father's, and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword, I give to him that shall succeed me in my pilgrimage, and my courage and skill, to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles, who now will be my rewarder.' When the day that he must go hence, was come, many accompanied him to the riverside, into which, as he went, he said, 'Death, where is thy sting?' And as he went down deeper, he said, 'Grave, where is thy victory?'

So he passed over, and all the trumpets sounded for him on the other side.

Words *John Bunyan (1628–88)*  
Music *Ralph Vaughan Williams (1872–1958)*

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**Tuesday 6 February**  
**CHORAL EVENSONG**

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**Introit**

Duruflé *Ubi caritas et amor*

Ubi caritas et amor, Deus ibi est.  
Congregavit nos in unum Christi amor.

*Where charity and love are, there is God.  
The love of Christ has gathered us together into  
one.*

Exultemus et in ipso jucundemur;  
Timeamus et amemus Deum vivum;  
Et ex corde diligamus nos sincero.

*Let us exult and delight in him;  
Let us honour and love the living God;  
and from our heart let us esteem him  
honourably.*

Ubi caritas et amor, Deus ibi est.  
Amen.

*Where charity and love are, there is God.  
Amen.*

Words *Sixth Antiphon at the washing of the feet (Maundy Thursday)*  
Music *Maurice Duruflé (1902–86)*

**Psalm**

9: 1–8 (Crotch)

I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.  
I will be glad and rejoice in thee: yea, my songs will I make of thy Name, O thou most Highest.  
While mine enemies are driven back: they shall fall and perish at thy presence.

For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever  
and ever.

O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast  
destroyed, their memorial is perished with them.

But the Lord shall endure for ever: he hath also prepared his seat for judgement.

For he shall judge the world in righteousness: and minister true judgement unto the people.

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?’

<sup>28</sup> They replied, ‘Some say John the Baptist; others say Elijah; and still others, one of the prophets.’

<sup>29</sup> ‘But what about you?’ he asked. ‘Who do you say I am?’

Peter answered, ‘You are the Messiah.’

<sup>30</sup> Jesus warned them not to tell anyone about him.

<sup>31</sup> 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. <sup>32</sup> He spoke plainly about this, and Peter took him aside and began to rebuke him.

<sup>33</sup> 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**     Mark 8: 34–9.1

Then he called the crowd to him along with his disciples and said: ‘Whoever wants to be my disciple must deny themselves and take up their cross and follow me. <sup>35</sup> For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. <sup>36</sup> What good is it for someone to gain the whole world, yet forfeit their soul? <sup>37</sup> Or what can anyone give in exchange for their soul? <sup>38</sup> If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.’

9 And he said to them, ‘Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power.’

**First Collect, for the Day**

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

**Anthem**                     Judith Weir *a blue true dream of sky*

i thank You God for most this amazing  
day: for the leaping greenly spirits of trees  
and a blue true dream of sky; and for ev’rything  
which is natural which is infinite which is yes

(i who have died am alive again today,  
and this is the sun’s birthday; this is the birth-  
day of life and of love and wings: and of the gay  
great happening illimitably earth)

how should tasting touching hearing seeing  
breathing any? lifted from the no  
of all nothing? human merely being  
doubt unimaginable You?

(now the ears of my ears awake and  
now the eyes of my eyes are opened)

Words *E. E. Cummings (1894–1962)*  
Music *Judith Weir (1954–)*



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**Thursday 8 February**  
**CHORAL EVENSONG**

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**Introit**                      Weelkes *Gloria in excelsis Deo*

Gloria in excelsis Deo.  
Sing my soul to God thy Lord, all in glory's highest key.  
Lay the angels' choir abroad in their highest holy day.  
Crave thy God to tune thy heart unto praise's highest part.  
Gloria in excelsis Deo. Amen.

Words *Anonymous*  
Music *Thomas Weelkes (1576–1623)*

**Psalm**                      15 (Arnold)

Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?  
Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth  
    from his heart.  
He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his  
    neighbour.  
He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the  
    Lord.  
He that sweareth unto his neighbour, and disappointeth him not: though it were to his own  
    hindrance.  
He that hath not given his money upon usury: nor taken reward against the innocent.  
Whoso doeth these things: shall never fall.  
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 9: 2–13

After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. <sup>3</sup> His clothes became dazzling white, whiter than anyone in the world could bleach them. <sup>4</sup> And there appeared before them Elijah and Moses, who were talking with Jesus.

<sup>5</sup> Peter said to Jesus, 'Rabbi, it is good for us to be here. Let us put up three shelters – one for you, one for Moses and one for Elijah.'<sup>6</sup> (He did not know what to say, they were so frightened.)

<sup>7</sup> Then a cloud appeared and covered them, and a voice came from the cloud: 'This is my Son, whom I love. Listen to him!'

<sup>8</sup> Suddenly, when they looked around, they no longer saw anyone with them except Jesus.

<sup>9</sup> As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead. <sup>10</sup> They kept the matter to themselves, discussing what 'rising from the dead' meant.

<sup>11</sup> And they asked him, 'Why do the teachers of the law say that Elijah must come first?'

<sup>12</sup> Jesus replied, 'To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected?' <sup>13</sup> But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him.'

**Second Reading**        Mark 9: 14–29

When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them. <sup>15</sup> As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him.

<sup>16</sup> ‘What are you arguing with them about?’ he asked.

<sup>17</sup> A man in the crowd answered, ‘Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. <sup>18</sup> Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.’

<sup>19</sup> ‘You unbelieving generation,’ Jesus replied, ‘how long shall I stay with you? How long shall I put up with you? Bring the boy to me.’

<sup>20</sup> So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth.

<sup>21</sup> Jesus asked the boy’s father, ‘How long has he been like this?’

‘From childhood,’ he answered. <sup>22</sup> ‘It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us.’

<sup>23</sup> ‘‘If you can’’?’ said Jesus. ‘Everything is possible for one who believes.’

<sup>24</sup> Immediately the boy’s father exclaimed, ‘I do believe; help me overcome my unbelief!’

<sup>25</sup> When Jesus saw that a crowd was running to the scene, he rebuked the impure spirit. ‘You deaf and mute spirit,’ he said, ‘I command you, come out of him and never enter him again.’

<sup>26</sup> The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, ‘He’s dead.’ <sup>27</sup> But Jesus took him by the hand and lifted him to his feet, and he stood up.

<sup>28</sup> After Jesus had gone indoors, his disciples asked him privately, ‘Why couldn’t we drive it out?’

<sup>29</sup> He replied, ‘This kind can come out only by prayer.’

### **First Collect, for the Day**

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

### **Anthem**

*Brahms Geistliches Lied*

Lass dich nur nichts nicht dauren  
Mit trauren; bei stille,  
Wie Gott es fügt,  
So sei vergnügt, Mein Wille.

*Do not let yourself be depressed  
By sadness; be calm,  
However God may dispose,  
Be content with it, My will.*

Was willst du heute sorgen  
Auf morgen?  
Der Eine steht allem für;  
Der gibt auch dir das deine.

*Why worry today  
About tomorrow?;  
There is One who controls everything  
He will give you your share too.*

Sei nur in allem Handel  
Ohn’ Wandel, Steh feste;  
Was Gott beschleusst,  
Das ist und heist das beste.  
Amen.

*Be constant in everything  
You undertake, Stand firm;  
What God ordains  
Is and is known to be best.  
Amen.*

Words *Paul Fleming (1609–40)*  
Music *Johannes Brahms (1833–97)*

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**Sunday 11 February. The Last Sunday before Lent**

**HOLY COMMUNION**

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**Collect for the Day**

Almighty Father,  
whose Son was revealed in majesty  
before he suffered death upon the cross:  
give us grace to perceive his glory,  
that we may be strengthened to suffer with him  
and be changed into his likeness, from glory to glory;  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. Amen.

**Gospel Reading**     Luke 7: 18–35

John's disciples told him about all these things. Calling two of them, <sup>19</sup> he sent them to the Lord to ask, 'Are you the one who is to come, or should we expect someone else?'

<sup>20</sup> When the men came to Jesus, they said, 'John the Baptist sent us to you to ask, "Are you the one who is to come, or should we expect someone else?"'

<sup>21</sup> At that very time Jesus cured many who had diseases, illnesses and evil spirits, and gave sight to many who were blind. <sup>22</sup> So he replied to the messengers, 'Go back and report to John what you have seen and heard: the blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. <sup>23</sup> Blessed is anyone who does not stumble on account of me.'

<sup>24</sup> After John's messengers left, Jesus began to speak to the crowd about John: 'What did you go out into the wilderness to see? A reed swayed by the wind? <sup>25</sup> If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces. <sup>26</sup> But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>27</sup> This is the one about whom it is written:

"I will send my messenger ahead of you,  
who will prepare your way before you."

<sup>28</sup> I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he.'

<sup>29</sup> (All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptised by John. <sup>30</sup> But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been baptised by John.)

<sup>31</sup> Jesus went on to say, 'To what, then, can I compare the people of this generation? What are they like? <sup>32</sup> They are like children sitting in the market-place and calling out to each other:

"We played the pipe for you,  
and you did not dance;  
we sang a dirge,  
and you did not cry."

<sup>33</sup> For John the Baptist came neither eating bread nor drinking wine, and you say, "He has a demon." <sup>34</sup> The Son of Man came eating and drinking, and you say, "Here is a glutton and a drunkard, a friend of tax collectors and sinners." <sup>35</sup> But wisdom is proved right by all her children.'

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Sunday 11 February. The Last Sunday before Lent

CHORAL EVENSONG

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**Introit**

Ēriks Ešņvalds *Stars*

Alone in the night  
On a dark hill  
With pines around me  
Spicy and still,

And a heaven full of stars  
Over my head,  
White and topaz  
And misty red;

Myriads with beating  
Hearts of fire  
The aeons  
Cannot vex or tire;

The dome of heaven  
I know I  
Am honored to be  
Witness  
Of so much majesty.

Words *Sara Teasdale (1884–1933)*

Music *Ēriks Ešņvalds (1977–)*

**Psalm**

2 (Peasgood)

Why do the heathen so furiously rage together: and why do the people imagine a vain thing?  
The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against  
his Anointed:  
Let us break their bonds asunder: and cast away their cords from us.  
He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.  
Then shall he speak unto them in his wrath: and vex them in his sore displeasure:  
Yet have I set my King: upon my holy hill of Sion.  
I will preach the law: whereof the Lord hath said unto me, Thou art my Son, this day have I begotten  
thee.  
Desire of me, and I shall give thee the nations for thine inheritance,: and the utmost parts of the  
earth for thy possession.  
Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.  
Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.  
Serve the Lord in fear: and rejoice unto him with reverence.  
Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled, (yea but a  
little) blessed are all they that put their trust in 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**

Deuteronomy 15: 1–11

At the end of every seven years you must cancel debts. <sup>2</sup>This is how it is to be done: every creditor shall cancel any loan they have made to a fellow Israelite. They shall not require payment from

anyone among their own people, because the Lord's time for cancelling debts has been proclaimed. <sup>3</sup> You may require payment from a foreigner, but you must cancel any debt your fellow Israelite owes you. <sup>4</sup> However, there need be no poor people among you, for in the land the Lord your God is giving you to possess as your inheritance, he will richly bless you, <sup>5</sup> if only you fully obey the Lord your God and are careful to follow all these commands I am giving you today. <sup>6</sup> For the Lord your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you.

<sup>7</sup> If anyone is poor among your fellow Israelites in any of the towns of the land that the Lord your God is giving you, do not be hard-hearted or tight-fisted towards them. <sup>8</sup> Rather, be open-handed and freely lend them whatever they need. <sup>9</sup> Be careful not to harbour this wicked thought: 'The seventh year, the year for cancelling debts, is near,' so that you do not show ill will towards the needy among your fellow Israelites and give them nothing. They may then appeal to the Lord against you, and you will be found guilty of sin. <sup>10</sup> Give generously to them and do so without a grudging heart; then because of this the Lord your God will bless you in all your work and in everything you put your hand to. <sup>11</sup> There will always be poor people in the land. Therefore I command you to be open-handed towards your fellow Israelites who are poor and needy in your land.

## **Second Reading**     John 12: 1–18

Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. <sup>2</sup> Here a dinner was given in Jesus' honour. Martha served, while Lazarus was among those reclining at the table with him. <sup>3</sup> Then Mary took about half a litre of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

<sup>4</sup> But one of his disciples, Judas Iscariot, who was later to betray him, objected, <sup>5</sup> 'Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages.' <sup>6</sup> He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

<sup>7</sup> 'Leave her alone,' Jesus replied. 'It was intended that she should save this perfume for the day of my burial. <sup>8</sup> You will always have the poor among you, but you will not always have me.'

## **First Collect, for the Day**

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

## **Anthem**                     John Rutter *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 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 for 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 *John Rutter (1945–, Clare 1964)*

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**Tuesday 13 February**  
**CHORAL EVENSONG**

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**Introit**                      Whitlock *Here, O my Lord, I see Thee face to face*

Here, O my Lord, I see Thee face to face;  
Here faith can touch and handle things unseen;  
Here would I grasp with firmer hands Thy grace;  
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God;  
Here drink with Thee the Royal wine of Heaven;  
Here would I lay aside each earthly load,  
Here taste afresh the calm of sin forgiven.

Words *Horatio Bonar (1808–89)*  
Music *Percy Whitlock (1903–46)*

**Psalm**                      33 (Randall)

Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful.  
Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.  
Sing unto the Lord a new song: sing praises lustily unto him with a good courage.  
For the word of the Lord is true: and all his works are faithful.  
He loveth righteousness and judgement: the earth is full of the goodness of the Lord.  
By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.  
He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.  
Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.  
For he spake, and it was done: he commanded, and it stood fast.  
The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.  
The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.  
Blessed are the people, whose God is the Lord Jehovah: and blessed are the folk, that he hath chosen to him to be his inheritance.  
The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.  
He fashioneth all the hearts of them: and understandeth all their works.  
There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.  
A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.  
Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy;  
To deliver their soul from death: and to feed them in the time of dearth.  
Our soul hath patiently tarried for the Lord: for he is our help and our shield.  
For our heart shall rejoice in him: because we have hoped in his holy Name.  
Let thy merciful kindness, O Lord, be upon us: like as we do put our trust 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 9: 30–37

They left that place and passed through Galilee. Jesus did not want anyone to know where they were, <sup>31</sup> because he was teaching his disciples. He said to them, ‘The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.’ <sup>32</sup> But they did not understand what he meant and were afraid to ask him about it.

<sup>33</sup> They came to Capernaum. When he was in the house, he asked them, ‘What were you arguing about on the road?’ <sup>34</sup> But they kept quiet because on the way they had argued about who was the greatest.

<sup>35</sup> Sitting down, Jesus called the Twelve and said, ‘Anyone who wants to be first must be the very last, and the servant of all.’

<sup>36</sup> He took a little child whom he placed among them. Taking the child in his arms, he said to them, <sup>37</sup> ‘Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.’

**Second Reading**      Mark 10: 17–31

As Jesus started on his way, a man ran up to him and fell on his knees before him. ‘Good teacher,’ he asked, ‘what must I do to inherit eternal life?’

<sup>18</sup> ‘Why do you call me good?’ Jesus answered. ‘No one is good – except God alone. <sup>19</sup> You know the commandments: “You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honour your father and mother.”’

<sup>20</sup> ‘Teacher,’ he declared, ‘all these I have kept since I was a boy.’

<sup>21</sup> Jesus looked at him and loved him. ‘One thing you lack,’ he said. ‘Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.’

<sup>22</sup> At this the man’s face fell. He went away sad, because he had great wealth.

<sup>23</sup> Jesus looked round and said to his disciples, ‘How hard it is for the rich to enter the kingdom of God!’

<sup>24</sup> The disciples were amazed at his words. But Jesus said again, ‘Children, how hard it is to enter the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.’

<sup>26</sup> The disciples were even more amazed, and said to each other, ‘Who then can be saved?’

<sup>27</sup> Jesus looked at them and said, ‘With man this is impossible, but not with God; all things are possible with God.’

<sup>28</sup> Then Peter spoke up, ‘We have left everything to follow you!’

<sup>29</sup> ‘Truly I tell you,’ Jesus replied, ‘no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel <sup>30</sup> will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields – along with persecutions – and in the age to come eternal life. <sup>31</sup> But many who are first will be last, and the last first.’

**First Collect, for the Day**

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ’s sake. Amen.

**Anthem** Phinot *O sacrum convivium*

O sacrum convivium in quo Christus sumitur.  
Recolitur memoria passionis eius,  
mens impletur gratia.  
Et futurae gloriae nobis pignus datur. Alleluia.

*O holy banquet, in which Christ is received  
The memory of his passion is renewed,  
in which the soul is filled with grace.  
And a pledge of future glory is given to us. Alleluia.*

Words *Antiphon for Second Vespers at Corpus Christi*  
Music *Dominique Phinot (1510–56)*

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**Wednesday 14 February**  
**VIGIL WITH IMPOSITION OF ASHES**

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**Reading:** Matthew 4: 1–11

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> After fasting for forty days and forty nights, he was hungry. <sup>3</sup> The tempter came to him and said, ‘If you are the Son of God, tell these stones to become bread.’

<sup>4</sup> Jesus answered, ‘It is written: “Man shall not live on bread alone, but on every word that comes from the mouth of God.”’

<sup>5</sup> Then the devil took him to the holy city and set him on the highest point of the temple. <sup>6</sup> ‘If you are the Son of God,’ he said, ‘throw yourself down. For it is written:

“He will command his angels concerning you,  
and they will lift you up in their hands,  
so that you will not strike your foot against a stone.”’

<sup>7</sup> Jesus answered him, ‘It is also written: “Do not put the Lord your God to the test.”’

<sup>8</sup> Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour. <sup>9</sup> ‘All this I will give you,’ he said, ‘if you will bow down and worship me.’

<sup>10</sup> Jesus said to him, ‘Away from me, Satan! For it is written: “Worship the Lord your God, and serve him only.”’

<sup>11</sup> Then the devil left him, and angels came and attended him.

**Introit** Morales *Peccantem me quotidie*

Peccantem me quotidie, et non me poenitentem,  
timor mortis conturbat me:  
quia in inferno nulla est redemptio.  
Miserere mei, Deus, et salva me.

*Sinning every day and not repenting,  
the fear of death troubles me:  
for in hell there is no redemption.  
Have mercy on me, God, and save me.*

Words *Anonymous*  
Music *Cristóbal de Morales (c. 1500–53)*

**Psalm** 51 (Allegrì *Miserere*)

Miserere mei, Deus,  
secundum magnam misericordiam tuam  
et secundum multitudinem  
miserationum tuarum dele iniquitatem meam.  
Amplius lava me ab iniquitate mea  
et a peccato meo munda me.

*Have mercy upon me, O God,  
according to your great mercy  
and according to the abundance  
of your compassion blot out my transgressions.  
Wash me thoroughly from my iniquity  
and cleanse me from my sin.*



Quoniam iniquitatem meam ego cognosco  
et peccatum meum contra me est semper.  
Tibi soli peccavi  
et malum coram te feci,  
ut iustificeris in sermonibus tuis  
et vincas cum iudicaris.  
Ecce enim in iniquitatibus conceptus sum  
et in peccatis concepit me mater mea.  
Ecce enim veritatem dilexisti:  
incerta et occulta sapientiae tuae  
manifestasti mihi.  
Asperges me hyssopo et mundabor;  
lavabis me et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam  
et exsultabunt ossa humiliata.  
Averte faciem tuam a peccatis meis  
et omnes iniquitates meas dele.  
Cor mundum crea in me, Deus,  
et spiritum rectum innova in visceribus meis.  
Ne proicias me a facie tua,  
et spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui  
et spiritu principali confirma me.  
Docebo iniquos vias tuas:  
et impii ad te convertentur.  
Libera me de sanguinibus,  
Deus, Deus salutis meae,  
et exsultabit lingua mea iustitiam tuam.  
Domine, labia mea aperies,  
et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium  
dedissem utique;  
holocaustis non delectaberis.  
Sacrificium Deo spiritus contribulatus:  
cor contritum et humiliatum,  
Deus, non despicias.  
Benigne fac, Domine,  
in bona voluntate tua Sion,  
ut aedificentur muri Jerusalem.  
Tunc acceptabis  
sacrificium iustitiae,  
oblationes, et holocausta:  
tunc imponent super altare tuum vitulos.

*For I acknowledge my offence  
and my sin is ever before me.  
Against you only have I sinned,  
and done what is evil in your sight  
that you may be justified in your sentence  
and vindicated when you judge.  
Behold, in guilt was I conceived  
and in sin did my mother conceive me.  
Behold, you delight in sincerity of heart,  
and in my inmost being  
you teach me wisdom.  
Cleanse me with hyssop and I shall be purified;  
wash me and I shall be whiter than snow.*

*Let me hear the sounds of joy and gladness;  
the bones which you have crushed shall rejoice.  
Avert your face from my sins,  
and blot out all my iniquity.  
Create in me a clean heart, O God,  
and renew in me a righteous spirit.  
Cast me not out from your presence,  
and take not your holy spirit from me.*

*Give me the joy of your salvation  
and sustain me in a willing spirit.  
I shall teach transgressors your ways,  
and sinners shall return to you.  
Deliver me from blood-guiltiness,  
O God, God of my salvation,  
and my tongue shall exalt your justice.  
O Lord, open my lips,  
and my mouth shall proclaim your praise.*

*For you are not pleased with sacrifices,  
else would I give them to you;  
neither do you delight in burnt offerings.  
The sacrifice of God is a contrite heart:  
a broken and sorrowful heart,  
O God, you will not despise.  
Be favourable and gracious  
unto Sion, O Lord,  
build again the walls of Jerusalem.  
Then you shall be pleased  
with the sacrifice of righteousness,  
oblations and burnt offerings;  
they shall offer young bulls upon your altar.*

Words *Psalm 51*  
Music *Gregorio Allegri (1582–1652)*

**Anthem** Byrd *Civitas sancti tui*

Civitas sancti tui facta est deserta. Sion deserta  
facta est.  
Jerusalem desolata est.

*Bow thine ear, O Lord, and hear us: Let thine anger  
cease from us. Sion is wasted and brought low.  
Jerusalem is wasted and brought low, Jerusalem  
desolate and void.*

Words *Isaiah 64: 9-10*  
Music *William Byrd (1543–1623)*

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**Thursday 15 February**  
**CHORAL EVENSONG**

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**Introit** Leighton *Drop, drop, slow tears*

Drop, drop, slow tears,  
And bathe those beauteous feet  
Which brought from Heaven  
The news and Prince of Peace:  
Cease not, wet eyes,  
His mercy to entreat:  
To cry for vengeance  
Sin doth never cease.  
In your deep floods  
Drown all my faults and fears:  
Nor let His eye  
See sin, but through my tears.

Words *Phineas Fletcher (1879–1932)*  
Music *Kenneth Leighton (1929–88)*

**Psalm** 40: 1–14 (Walker)

I waited patiently for the Lord : and he inclined unto me, and heard my calling.  
He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock,  
and ordered my goings.  
And he hath put a new song in my mouth : even a thanksgiving unto our God.  
Many shall see it, and fear : and shall put their trust in the Lord.  
Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as  
go about with lies.  
O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts  
which are to us-ward : and yet there is no man that ordereth them unto thee.  
If I should declare them, and speak of them : they should be more than I am able to express.  
Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.  
Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,  
In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content  
to do it; yea, thy law is within my heart.  
I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord,  
and that thou knowest.  
I have not hid thy righteousness within my heart : my talk hath been of thy truth and of thy salvation.  
I have not kept back thy loving mercy and truth : from the great congregation.  
Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth always preserve  
me.

For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

Let them be ashamed and confounded together, that seek after my soul to destroy it : let them be driven backward and put to rebuke, that wish me evil.

Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say always,  
The Lord be praised.

As for me, I am poor and needy : but the Lord careth for me.

Thou art my helper and redeemer : make no long tarrying, O my God.

### **First Reading**      Mark 10: 32–45

They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. <sup>33</sup> ‘We are going up to Jerusalem,’ he said, ‘and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, <sup>34</sup> who will mock him and spit on him, flog him and kill him. Three days later he will rise.’

<sup>35</sup> Then James and John, the sons of Zebedee, came to him. ‘Teacher,’ they said, ‘we want you to do for us whatever we ask.’

<sup>36</sup> ‘What do you want me to do for you?’ he asked.

<sup>37</sup> They replied, ‘Let one of us sit at your right and the other at your left in your glory.’

<sup>38</sup> ‘You don’t know what you are asking,’ Jesus said. ‘Can you drink the cup I drink or be baptised with the baptism I am baptised with?’

<sup>39</sup> ‘We can,’ they answered.

Jesus said to them, ‘You will drink the cup I drink and be baptised with the baptism I am baptised with, <sup>40</sup> but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.’

<sup>41</sup> When the ten heard about this, they became indignant with James and John. <sup>42</sup> Jesus called them together and said, ‘You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. <sup>43</sup> Not so with you. Instead, whoever wants to become great among you must be your servant, <sup>44</sup> and whoever wants to be first must be slave of all. <sup>45</sup> For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.’

### **Second Reading**      Mark 10: 46–52

Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means ‘son of Timaeus’), was sitting by the roadside begging. <sup>47</sup> When he heard that it was Jesus of Nazareth, he began to shout, ‘Jesus, Son of David, have mercy on me!’

<sup>48</sup> Many rebuked him and told him to be quiet, but he shouted all the more, ‘Son of David, have mercy on me!’

<sup>49</sup> Jesus stopped and said, ‘Call him.’

So they called to the blind man, ‘Cheer up! On your feet! He’s calling you.’ <sup>50</sup> Throwing his cloak aside, he jumped to his feet and came to Jesus.

<sup>51</sup> ‘What do you want me to do for you?’ Jesus asked him.

The blind man said, ‘Rabbi, I want to see.’

<sup>52</sup> ‘Go,’ said Jesus, ‘your faith has healed you.’ Immediately he received his sight and followed Jesus along the road.

### **First Collect, for the Day**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

**Anthem**                      Mendelssohn *I waited for the Lord*

I waited for the Lord, He inclined unto me, He heard my complaint.  
O bless'd are they that hope and trust in the Lord.

Words *Psalm 40: 1, 5*  
Music *Felix Mendelssohn (1809–47)*

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## **Sunday 18 February, First Sunday of Lent**

### **HOLY COMMUNION**

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### **Collect for the Day**

Almighty God,  
whose Son Jesus Christ fasted forty days in the wilderness,  
and was tempted as we are, yet without sin:  
give us grace to discipline ourselves in obedience to your Spirit;  
and, as you know our weakness,  
so may we know your power to save;  
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 7: 36–50

When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee’s house and reclined at the table. <sup>37</sup> A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee’s house, so she came there with an alabaster jar of perfume. <sup>38</sup> As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

<sup>39</sup> When the Pharisee who had invited him saw this, he said to himself, ‘If this man were a prophet, he would know who is touching him and what kind of woman she is – that she is a sinner.’

<sup>40</sup> Jesus answered him, ‘Simon, I have something to tell you.’

‘Tell me, teacher,’ he said.

<sup>41</sup> ‘Two people owed money to a certain money-lender. One owed him five hundred denarii, and the other fifty. <sup>42</sup> Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?’

<sup>43</sup> Simon replied, ‘I suppose the one who had the bigger debt forgiven.’

‘You have judged correctly,’ Jesus said.

<sup>44</sup> Then he turned towards the woman and said to Simon, ‘Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. <sup>45</sup> You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. <sup>46</sup> You did not put oil on my head, but she has poured perfume on my feet. <sup>47</sup> Therefore, I tell you, her many sins have been forgiven – as her great love has shown. But whoever has been forgiven little loves little.’

<sup>48</sup> Then Jesus said to her, ‘Your sins are forgiven.’

<sup>49</sup> The other guests began to say among themselves, ‘Who is this who even forgives sins?’

<sup>50</sup> Jesus said to the woman, ‘Your faith has saved you; go in peace.’

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## Sunday 18 February, First Sunday of Lent

### CHORAL EVENSONG

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#### Introit

Palestrina *Ad te levavi oculos meos*

Ad te levavi oculos meos, qui habitas in caelis.

To you have I lifted up my eyes, who dwells in heaven.

Ecce sicut oculi servorum  
in manibus dominorum suorum:  
sicut oculi ancillae in manibus dominae suae:

Behold as the eyes of servants  
are on the hands of their masters,  
As the eyes of the handmaid are on the hands of  
her mistress:

ita oculi nostri ad Dominum Deum nostrum,  
donec misereatur nostri.  
Miserere nostri, Domine, miserere nostri,  
quia multum repleti sumus despectione:  
quia multum repleta est anima nostra  
opprobrium abundantibus, et despectio superbis.

so are our eyes unto the Lord our God,  
until he has mercy on us.  
Have mercy on us, O Lord, have mercy on us:  
for we are greatly filled with contempt.  
For our soul is greatly filled:  
we are a reproach to the rich, and contempt to  
the proud.

Words *Offertory for Advent I and Pentecost X; Psalm 24: 1-2a.*  
Music *Giovanni Pierluigi da Palestrina (c. 1525–94)*

#### Psalm

25 (Martin; Harry Elliot)

Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

Shew me thy ways, O Lord: and teach me thy paths.

Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

Gracious and righteous is the Lord: therefore will he teach sinners in the way.

Them that are meek shall he guide in judgement: and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

For thy Name's sake, O Lord: be merciful unto my sin, for it is great.

What man is he that feareth the Lord: him shall he teach in the way that he shall choose.  
His soul shall dwell at ease: and his seed shall inherit the land.  
The secret of the Lord is among them that fear him: and he will shew them his covenant.  
Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.  
Turn thee unto me, and have mercy upon me: for I am desolate and in misery.  
The sorrows of my heart are enlarged: O bring thou me out of my troubles.  
Look upon my adversity and misery: and forgive me all my sin.  
Consider mine enemies, how many they are: and they bear a tyrannous hate against me.  
O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.  
Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.  
Deliver Israel, O God: out of all his troubles.  
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 12: 12–19

The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. <sup>13</sup>They took palm branches and went out to meet him, shouting,

‘Hosanna!’  
‘Blessed is he who comes in the name of the Lord!’  
‘Blessed is the king of Israel!’

<sup>14</sup>Jesus found a young donkey and sat upon it, as it is written:

<sup>15</sup>‘Do not be afraid, Daughter Zion;  
see, your king is coming,  
seated on a donkey’s colt.’

<sup>16</sup>At first his disciples did not understand all this. Only after Jesus was glorified did they realise that these things had been written about him and that these things had been done to him.

<sup>17</sup>Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. <sup>18</sup>Many people, because they had heard that he had performed this sign, went out to meet him. <sup>19</sup>So the Pharisees said to one another, ‘See, this is getting us nowhere. Look how the whole world has gone after him!’

**Second Reading**          Revelation 7: 9-17

After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. <sup>10</sup>And they cried out in a loud voice:

‘Salvation belongs to our God,  
who sits on the throne,  
and to the Lamb.’

<sup>11</sup>All the angels were standing round the throne and round the elders and the four living creatures. They fell down on their faces before the throne and worshipped God, <sup>12</sup>saying:

‘Amen!  
Praise and glory  
and wisdom and thanks and honour  
and power and strength  
be to our God for ever and ever.  
Amen!’

<sup>13</sup> Then one of the elders asked me, “These in white robes – who are they, and where did they come from?”

<sup>14</sup> I answered, “Sir, you know.”

And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. <sup>15</sup> Therefore,

‘they are before the throne of God  
and serve him day and night in his temple;  
and he who sits on the throne  
will shelter them with his presence.

<sup>16</sup> “Never again will they hunger;  
never again will they thirst.  
The sun will not beat down on them,”  
nor any scorching heat.

<sup>17</sup> For the Lamb at the centre of the throne  
will be their shepherd;  
“he will lead them to springs of living water.”  
“And God will wipe away every tear from their eyes.””

### **First Collect, for the Day**

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

### **Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

### **Anthem**

*Carissimi Plorate, filii Jerusalem*

Plorate filii Israel,  
plorate virginitatem meam,  
et Jephthe filiam unigenitam  
in carmine doloris lamentamini.

Plorate, filii Jerusalem,  
Plorate omnes virgins,  
Et filiam Jephthe unigenitam in carmine doloris  
lamentamini.

*Weep, you children of Israel,  
bewail my hapless virginity,  
and for Jephthah's only daughter,  
lament with songs of anguish.  
Weep, children of Jerusalem,  
Weep, all virgins,  
and lament the only-begotten daughter of Jephthah in  
a song of sorrow.*

Words from *Historia di Jephthe*  
Music *Giacamo Carissimi (1605–74)*

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**Tuesday 20 February**  
**CHORAL EVENSONG**

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**Introit**                      Morley *Nolo mortem peccatoris*

*Nolo mortem peccatoris; haec sunt verba Salvatoris.*

I do not wish the death of a sinner. These are the words of the Saviour.

Father I am Thine only Son, sent down from heav'n mankind to save.  
Father, all things fulfilled and done according to Thy will, I have;  
Father, my will now all is this: *Nolo mortem peccatoris.*  
Father, behold my painful smart, taken for man on ev'ry side;  
Ev'n from my birth to death most tart, no kind of pain I have denied,  
but suffered all, and all for this: *Nolo mortem peccatoris.*

Words *John Redford (1486–1547)*  
Music *Thomas Morley (1557–1602)*

**Psalm**                      50: 1–15 (Henley)

The Lord, even the most mighty God, hath spoken: and called the world, from the rising up of the sun unto the going down thereof.  
Out of Sion hath God appeared: in perfect beauty.  
Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.  
He shall call the heaven from above: and the earth, that he may judge his people.  
Gather my saints together unto me: those that have made a covenant with me with sacrifice.  
And the heavens shall declare his righteousness: for God is Judge himself.  
Hear, O my people, and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God.  
I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.  
I will take no bullock out of thine house: nor he-goat out of thy folds.  
For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.  
I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.  
If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.  
Thinkest thou that I will eat bulls' flesh: and drink the blood of goats?  
Offer unto God thanksgiving: and pay thy vows unto the most Highest.  
And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.  
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 11: 1–11

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, <sup>2</sup> saying to them, 'Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. <sup>3</sup> If anyone asks you, "Why are you doing this?" say, "The Lord needs it and will send it back here shortly."



<sup>4</sup>They went and found a colt outside in the street, tied at a doorway. As they untied it, <sup>5</sup>some people standing there asked, ‘What are you doing, untying that colt?’ <sup>6</sup>They answered as Jesus had told them to, and the people let them go. <sup>7</sup>When they brought the colt to Jesus and threw their cloaks over it, he sat on it. <sup>8</sup>Many people spread their cloaks on the road, while others spread branches they had cut in the fields. <sup>9</sup>Those who went ahead and those who followed shouted,

‘Hosanna!’

‘Blessed is he who comes in the name of the Lord!’

<sup>10</sup>‘Blessed is the coming kingdom of our father David!’

‘Hosanna in the highest heaven!’

<sup>11</sup>Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

## **Second Reading**     Mark 11: 12–25

The next day as they were leaving Bethany, Jesus was hungry. <sup>13</sup>Seeing in the distance a fig-tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. <sup>14</sup>Then he said to the tree, ‘May no one ever eat fruit from you again.’ And his disciples heard him say it.

<sup>15</sup>On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money-changers and the benches of those selling doves, <sup>16</sup>and would not allow anyone to carry merchandise through the temple courts. <sup>17</sup>And as he taught them, he said, ‘Is it not written: “My house will be called a house of prayer for all nations”? But you have made it “a den of robbers”.’

<sup>18</sup>The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

<sup>19</sup>When evening came, Jesus and his disciples went out of the city.

<sup>20</sup>In the morning, as they went along, they saw the fig-tree withered from the roots. <sup>21</sup>Peter remembered and said to Jesus, ‘Rabbi, look! The fig-tree you cursed has withered!’

<sup>22</sup>‘Have faith in God,’ Jesus answered. <sup>23</sup>‘Truly I tell you, if anyone says to this mountain, “Go, throw yourself into the sea,” and does not doubt in their heart but believes that what they say will happen, it will be done for them. <sup>24</sup>Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. <sup>25</sup>And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.’

## **First Collect, for the Day**

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

## **Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

**Anthem**L. Berkeley *The Lord is my Shepherd*

The Lord is my Shepherd; I shall not want.  
 He maketh me to lie down in green pastures: he leadeth me beside the still waters.  
 He restoreth my soul: he leadeth me 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 they comfort me.

Words *Psalm 23*Music *Sir Lennox Berkeley (1903–89)***Thursday 22 February****CHORAL EVENSONG****Introit**John IV of Portugal *Crux fidelis*

Crux fidelis, inter omnes arbor una nobilis;  
 nulla silva talem profert fronde, flore, germine.

*Faithful Cross, incomparable tree, the noblest of all;  
 no wood has ever brought forth the likes of these leaves,  
 flowers, or fruits.*

Dulce lignum, dulces clavos, dulce pondus  
 sustinet. Amen.

*Sweetest wood, sweetest nails, sweetest weight is hung  
 on thee. Amen.*

Words *Saint Venantius Fortunatus (c. 530–c. 609)*Music *John IV of Portugal (1604–56)***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**

Mark 11: 27–33

They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him. <sup>28</sup> 'By what authority are you doing these things?' they asked. 'And who gave you authority to do this?'

<sup>29</sup> Jesus replied, 'I will ask you one question. Answer me, and I will tell you by what authority I am doing these things. <sup>30</sup> John's baptism – was it from heaven, or of human origin? Tell me!'

<sup>31</sup> They discussed it among themselves and said, 'If we say, "From heaven," he will ask, "Then why didn't you believe him?"' <sup>32</sup> But if we say, "Of human origin" . . .' (They feared the people, for everyone held that John really was a prophet.)

<sup>33</sup> So they answered Jesus, 'We don't know.'

Jesus said, 'Neither will I tell you by what authority I am doing these things.'

**Second Reading** Mark 12: 1–12

Jesus then began to speak to them in parables: 'A man planted a vineyard. He put a wall round it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. <sup>2</sup> At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. <sup>3</sup> But they seized him, beat him and sent him away empty-handed. <sup>4</sup> Then he sent another servant to them; they struck this man on the head and treated him shamefully. <sup>5</sup> He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed.

<sup>6</sup> 'He had one left to send, a son, whom he loved. He sent him last of all, saying, "They will respect my son."

<sup>7</sup> 'But the tenants said to one another, "This is the heir. Come, let's kill him, and the inheritance will be ours." <sup>8</sup> So they took him and killed him, and threw him out of the vineyard.

<sup>9</sup> 'What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. <sup>10</sup> Haven't you read this passage of Scripture:

"The stone the builders rejected  
has become the cornerstone;  
<sup>11</sup> the Lord has done this,  
and it is marvellous in our eyes?"'

<sup>12</sup> Then the chief priests, the teachers of the law and the elders looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away.

**First Collect, for the Day**

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

**Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

**Anthem**

Poulenc *Tristis est anima mea*

Tristis est anima mea usque ad mortem:  
sustinete hic et vigilate mecum,  
nunc videbitis turbam quae circumdabit me.  
Vos fugam capietis, et ego vadam immolari pro  
vobis.  
Ecce, appropinquat hora  
et Filius hominis tradetur in manus peccatorum.

*My spirit is laden with sorrow and would die;  
remain here awhile and keep watch with me.  
Soon you will see a great crowd come to surround me.  
You will flee, and I shall be sacrificed for you.*

*Lo, the time is nigh  
when the Son of Man shall be given over into the  
hands of sinners.*

Words *Matin Responsory for Good Friday*  
Music *Francis Poulenc (1899–1963)*

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**Sunday 25 February, Second Sunday of Lent**

**HOLY COMMUNION**

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**Collect for the Day**

Almighty God,  
you show to those who are in error the light of your truth,  
that they may return to the way of righteousness:  
grant to all those who are admitted  
    into the fellowship of Christ's religion,  
that they may reject those things  
    that are contrary to their profession,  
and follow all such things as are agreeable to the same;  
through our Lord 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 8: 1–15

After this, Jesus travelled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, <sup>2</sup> and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; <sup>3</sup> Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

<sup>4</sup> While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: <sup>5</sup> 'A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. <sup>6</sup> Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. <sup>7</sup> Other seed fell among thorns, which grew up with it and choked the plants. <sup>8</sup> Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.'

When he said this, he called out, 'Whoever has ears to hear, let them hear.'

<sup>9</sup> His disciples asked him what this parable meant. <sup>10</sup> He said, 'The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that,

“though seeing, they may not see;  
    though hearing, they may not understand.”

<sup>11</sup> 'This is the meaning of the parable: the seed is the word of God. <sup>12</sup> Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. <sup>13</sup> Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away. <sup>14</sup> The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. <sup>15</sup> But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.

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**Sunday 25 February, Second Sunday of Lent**

**CHORAL EVENSONG**

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**Introit**                    Ouseley *O Saviour of the world*

O Saviour of the World, who by thy cross and precious blood hast redeemed us. Save us and help us, we humbly beseech Thee, O Lord.

Words *Order of the Visitation of the Sick*  
Music *Sir Frederick Ouseley (1825–89)*

**Psalm**                    22: 1–15 (Wesley)

My God, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?  
O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest. And thou continuest holy: O thou worship of Israel.  
Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.  
They called upon thee, and were holpen: they put their trust in thee, and were not confounded. But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying, He trusted in God, that he would deliver him: let him deliver him, if he will have him.  
But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts.  
I have been left unto thee ever since I was born: thou art my God, even from my mother's womb. O go not from me, for trouble is hard at hand: and there is none to help me.  
Many oxen are come about me: fat bulls of Basan close me in on every side.  
They gape upon me with their mouths: as it were a ramping and a roaring lion.  
I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.  
My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.  
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 56: 4–8

For this is what the Lord says:  
‘To the eunuchs who keep my Sabbaths,  
who choose what pleases me  
and hold fast to my covenant –  
<sup>5</sup> to them I will give within my temple and its walls  
a memorial and a name  
better than sons and daughters;  
I will give them an everlasting name  
that will endure for ever.  
<sup>6</sup> And foreigners who bind themselves to the Lord  
to minister to him,  
to love the name of the Lord,  
and to be his servants,  
all who keep the Sabbath without desecrating it  
and who hold fast to my covenant –  
<sup>7</sup> these I will bring to my holy mountain  
and give them joy in my house of prayer.

Their burnt offerings and sacrifices  
will be accepted on my altar;  
for my house will be called  
a house of prayer for all nations.’

<sup>8</sup>The Sovereign Lord declares –  
he who gathers the exiles of Israel:  
‘I will gather still others to them  
besides those already gathered.’

**Second Reading**     Mark 11: 15–18

On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money-changers and the benches of those selling doves, <sup>16</sup> and would not allow anyone to carry merchandise through the temple courts. <sup>17</sup> And as he taught them, he said, ‘Is it not written: “My house will be called a house of prayer for all nations”? But you have made it “a den of robbers”?’

<sup>18</sup>The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

**First Collect, for the Day**

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

**Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

**Anthem**                     Graham Ross *Crux fidelis*

Crux fidelis, inter omnes arbor una nobilis;  
nulla silva talem profert fronde, flore, germine.

Dulce lignum, dulces clavos, dulce pondus  
sustinet. Amen.

*Faithful Cross, incomparable tree, the noblest of all;  
no wood has ever brought forth the likes of these leaves,  
flowers, or fruits.*

*Sweetest wood, sweetest nails, sweetest weight is hung  
on thee. Amen.*

Words *Saint Venatius Fortunatus (c. 530–c. 609)*

Music *Graham Ross (1985–, Clare 2003)*

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**Sunday 3 March, Third Sunday of Lent**

**HOLY COMMUNION**

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**Collect for the Day**

Almighty God,  
whose most dear Son went not up to joy but first he suffered pain,  
and entered not into glory before he was crucified:  
mercifully grant that we, walking in the way of the cross,  
may find it none other than the way of life and peace;  
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 8: 16–25

‘No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light.<sup>17</sup> For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. <sup>18</sup>Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them.’

<sup>19</sup> Now Jesus’ mother and brothers came to see him, but they were not able to get near him because of the crowd. <sup>20</sup> Someone told him, ‘Your mother and brothers are standing outside, wanting to see you.’

<sup>21</sup> He replied, ‘My mother and brothers are those who hear God’s word and put it into practice.’

<sup>22</sup> One day Jesus said to his disciples, ‘Let us go over to the other side of the lake.’ So they got into a boat and set out. <sup>23</sup> As they sailed, he fell asleep. A squall came down on the lake, so that the boat was being swamped, and they were in great danger.

<sup>24</sup> The disciples went and woke him, saying, ‘Master, Master, we’re going to drown!’

He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. <sup>25</sup> ‘Where is your faith?’ he asked his disciples.

In fear and amazement they asked one another, ‘Who is this? He commands even the winds and the water, and they obey him.’

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Sunday 3 March, Third Sunday of Lent

CHORAL EVENSONG

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**Introit**                      Tippett *Steal away*

Steal away, steal away, steal away to Jesus;  
Steal away, steal away home, I han't got long to stay here.

My Lord, He calls me, He calls me by the thunder.  
The trumpet sounds within a my soul, I han't got long to stay here.  
Steal away ...

Green trees abending, poor sinner stands atrembling,  
The trumpet sounds within a my soul, I han't got long to stay here.  
Steal away ...

Words *Spiritual*  
Music *Sir Michael Tippett (1905–88)*

**Psalm**                      12 (Flintoft)

Help me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.  
They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.  
The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;  
Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?  
Now for the comfortless trouble's sake of the needy: and because of the deep sighing of the poor, I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.  
The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.  
Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.  
The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.  
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 14: 12–21

On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, 'Where do you want us to go and make preparations for you to eat the Passover?'

<sup>13</sup> So he sent two of his disciples, telling them, 'Go into the city, and a man carrying a jar of water will meet you. Follow him. <sup>14</sup> Say to the owner of the house he enters, "The Teacher asks: where is my guest room, where I may eat the Passover with my disciples?" <sup>15</sup> He will show you a large room upstairs, furnished and ready. Make preparations for us there.'

<sup>16</sup> The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

<sup>17</sup> When evening came, Jesus arrived with the Twelve. <sup>18</sup> While they were reclining at the table eating, he said, 'Truly I tell you, one of you will betray me – one who is eating with me.'

<sup>19</sup> They were saddened, and one by one they said to him, 'Surely you don't mean me?'



<sup>20</sup> ‘It is one of the Twelve,’ he replied, ‘one who dips bread into the bowl with me. <sup>21</sup> The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.’

**Second Reading**     Mark 14: 22–31

While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, ‘Take it; this is my body.’

<sup>23</sup> Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

<sup>24</sup> ‘This is my blood of the covenant, which is poured out for many,’ he said to them. <sup>25</sup> ‘Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.’

<sup>26</sup> When they had sung a hymn, they went out to the Mount of Olives.

<sup>27</sup> ‘You will all fall away,’ Jesus told them, ‘for it is written:

“I will strike the shepherd,  
and the sheep will be scattered.”

<sup>28</sup> But after I have risen, I will go ahead of you into Galilee.’

<sup>29</sup> Peter declared, ‘Even if all fall away, I will not.’

<sup>30</sup> ‘Truly I tell you,’ Jesus answered, ‘today – yes, tonight – before the cock crows twice you yourself will disown me three times.’

<sup>31</sup> But Peter insisted emphatically, ‘Even if I have to die with you, I will never disown you.’ And all the others said the same.

**First Collect, for the Day**

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants and stretch forth the right hand of thy Majesty to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

**Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

**Anthem**

Parry *At the round earth's imagined corners*

At the round earth's imagined corners blow  
Your trumpets, angels, and arise, arise  
From death, you numberless infinities  
Of souls and to your scattered bodies go!  
All whom the flood did, and fire shall overthrow,  
All whom war, dearth, age, agues, tyrannies,  
Despair, law, chance, hath slain, and you whose eyes  
Shall behold God and never taste death's woe;  
But let them sleep, Lord, and me mourn a space,  
For, if above all these my sins abound,  
'Tis late to ask abundance of Thy grace  
When we are there. Here on this lowly ground,  
Teach me how to repent; for that's as good  
As if Thou'dst sealed my pardon with Thy blood.

Words *John Donne (1572–1631)*

Music *C. Hubert H. Parry (1848–1918)*

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**Tuesday 5 March**  
**CHORAL EVENSONG**

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**Introit** Purcell *Hear my prayer*

Hear my prayer, O Lord: and let my crying come unto thee.

Words *Psalm 102:1*  
Music *Henry Purcell (1659–95)*

**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 12: 13–17

Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. <sup>14</sup>They came to him and said, ‘Teacher, we know that you are a man of integrity. You aren’t swayed by others, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay the poll-tax to Caesar or not? <sup>15</sup>Should we pay or shouldn’t we?’

But Jesus knew their hypocrisy. ‘Why are you trying to trap me?’ he asked. ‘Bring me a denarius and let me look at it.’ <sup>16</sup>They brought the coin, and he asked them, ‘Whose image is this? And whose inscription?’

‘Caesar’s,’ they replied.

<sup>17</sup>Then Jesus said to them, ‘Give back to Caesar what is Caesar’s and to God what is God’s.’

And they were amazed at him.

**Second Reading** Mark 12: 18–27

Then the Sadducees, who say there is no resurrection, came to him with a question. <sup>19</sup>‘Teacher,’ they said, ‘Moses wrote for us that if a man’s brother dies and leaves a wife but no children, the man must marry the widow and raise up offspring for his brother. <sup>20</sup>Now there were seven brothers. The first one married and died without leaving any children. <sup>21</sup>The second one married the widow, but he also died, leaving no child. It was the same with the third. <sup>22</sup>In fact, none of the seven left any children. Last of all, the woman died too. <sup>23</sup>At the resurrection whose wife will she be, since the seven were married to her?’

<sup>24</sup>Jesus replied, ‘Are you not in error because you do not know the Scriptures or the power of God? <sup>25</sup>When the dead rise, they will neither marry nor be given in marriage; they will be like the angels in heaven. <sup>26</sup>Now about the dead rising – have you not read in the Book of Moses, in the

account of the burning bush, how God said to him, “I am the God of Abraham, the God of Isaac, and the God of Jacob”? <sup>27</sup> He is not the God of the dead, but of the living. You are badly mistaken!’

### **First Collect, for the Day**

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants and stretch forth the right hand of thy Majesty to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

### **Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

### **Anthem**

Mendelssohn *Richte mich Gott*

Richte mich, Gott, und führe meine Sache  
wider das unheilige Volk.  
Und errette mich von den falschen und bösen  
Leuten.  
Denn du bist der Gott, meine Stärke,  
warum verstößest du mich?  
Warum lässest du mich so traurig gehn,  
wenn mein Feind mich drängt?  
Sende dein Licht und deine Wahrheit,  
daß sie mich leiten zu deinem heiligen Berge,  
und zu deiner Wohnung.  
Daß ich hineingehe zum Altar Gottes, zu dem  
Gott,  
der meine Freude und Wonne ist,  
und dir, Gott, auf der Harfe danke, mein Gott.  
Was betrübst du dich meine Seele,  
und bist so unruhig in mir?  
Harre auf Gott! denn ich werde ihm noch  
danken  
daß er meines Angesichts Hilfe, und mein Gott  
ist.

*Judge me, O God, and plead my cause  
against an ungodly nation:  
O deliver me from the deceitful and unjust man.*

*For thou art the God of my strength:  
why dost thou cast me off?  
Why go I mourning  
because of the oppression of the enemy?  
O send out thy light and thy truth:  
let them lead me; let them bring me unto the holy hill  
and to thy tabernacles.*

*Then I will go unto the altar of God,  
unto God my exceeding joy:  
Yea, upon the harp will I praise thee, O God my God.  
Why art thou cast down, O my soul?  
And why art thou disquieted within me?  
Hope in God: for I shall yet praise him,*

*who is the health of my countenance, and my God.*

Words *Psalm 43*  
Music *Felix Mendelssohn (1809–47)*

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**Thursday 7 March**  
**CHORAL EVENSONG**

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**Introit**                      Ethan McGrath *Prayer of St Patrick*

Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me.

Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

*Words from St Patrick's Breastplate*  
*Music Ethan McGrath (1990–)*

**Psalm**                      59 (Turtle)

Deliver me from mine enemies, O God: defend me from them that rise up against me.  
O deliver me from the wicked doers: and save me from the blood-thirsty men.  
For lo, they lie waiting for my soul: the mighty men are gathered against me, without any offence or  
    fault of me, O Lord.  
They run and prepare themselves without my fault: arise thou therefore to help me, and behold.  
Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful  
    unto them that offend of malicious wickedness.  
They go to and fro in the evening: they grin like a dog, and run about through the city.  
Behold, they speak with their mouth, and swords are in their lips: for who doth hear?  
But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.  
My strength will I ascribe unto thee: for thou art the God of my refuge.  
God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.  
Slay them not, lest my people forget it: but scatter them abroad among the people, and put them  
    down, O Lord, our defence.  
For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why?  
    their preaching is of cursing and lies.  
Consume them in thy wrath, consume them, that they may perish: and know that it is God that  
    ruleth in Jacob, and unto the ends of the world.  
And in the evening they will return: grin like a dog, and will go about the city.  
They will run here and there for meat: and grudge if they be not satisfied.  
As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast  
    been my defence and refuge in the day of my trouble.  
Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful 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**            Mark 12: 28–37

One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, ‘Of all the commandments, which is the most important?’

<sup>29</sup> ‘The most important one,’ answered Jesus, ‘is this: “Hear, O Israel: the Lord our God, the Lord is one. <sup>30</sup> Love the Lord your God with all your heart and with all your soul and with all your mind and

with all your strength.”<sup>31</sup> The second is this: “Love your neighbour as yourself.” There is no commandment greater than these.’

<sup>32</sup> ‘Well said, teacher,’ the man replied. ‘You are right in saying that God is one and there is no other but him. <sup>33</sup> To love him with all your heart, with all your understanding and with all your strength, and to love your neighbour as yourself is more important than all burnt offerings and sacrifices.’

<sup>34</sup> When Jesus saw that he had answered wisely, he said to him, ‘You are not far from the kingdom of God.’ And from then on no one dared ask him any more questions.

<sup>35</sup> While Jesus was teaching in the temple courts, he asked, ‘Why do the teachers of the law say that the Messiah is the son of David?’ <sup>36</sup> David himself, speaking by the Holy Spirit, declared:

“The Lord said to my Lord:  
‘Sit at my right hand  
until I put your enemies  
under your feet.’”

<sup>37</sup> David himself calls him “Lord”. How then can he be his son?’

The large crowd listened to him with delight.

## **Second Reading**      Mark 12: 38–44

As he taught, Jesus said, ‘Watch out for the teachers of the law. They like to walk around in flowing robes and be greeted with respect in the market-places,<sup>39</sup> and have the most important seats in the synagogues and the places of honour at banquets. <sup>40</sup> They devour widows’ houses and for a show make lengthy prayers. These men will be punished most severely.’

<sup>41</sup> Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. <sup>42</sup> But a poor widow came and put in two very small copper coins, worth only a few pence.

<sup>43</sup> Calling his disciples to him, Jesus said, ‘Truly I tell you, this poor widow has put more into the treasury than all the others. <sup>44</sup> They all gave out of their wealth; but she, out of her poverty, put in everything – all she had to live on.’

## **First Collect, for the Day**

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants and stretch forth the right hand of thy Majesty to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

## **Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

## **Anthem**

Martin *Credo*

Credo in unum Deum, Patrem omnipotentem,  
factorem caeli et terrae,  
visibilium omnium, et invisibilium.  
Et in unum Dominum Iesum Christum,  
Filium Dei unigenitum,  
et ex Patre natum ante omnia saecula,  
Deum de Deo, lumen de lumine,  
Deum verum de Deo vero,  
genitum, non factum, consubstantialem Patri,

*I believe in one God, Father almighty,  
maker of heaven and earth,  
of all visible and invisible things.  
And in one Lord Jesus Christ,  
the only-begotten son of God,  
born of the Father before all ages,  
God from God, light from light,  
true God from true God,  
begotten not made, consubstantial with the Father,*

per quem omnia facta sunt.  
Qui propter nos homines, et propter nostram  
salutem descendit de caelis, et incarnatus est  
de Spiritu Sancto ex Maria Virgine,  
et homo factus est. Crucifixus etiam pro nobis:  
sub Pontio Pilato passus, et sepultus est.  
Et resurrexit tertia die, secundum  
scripturas. Et ascendit in caelum:  
sedet ad dexteram Patris.  
Et iterum venturus est cum gloria, iudicare  
vivos  
et mortuos: cuius regni non erit finis.  
Et in Spiritum Sanctum Dominum,  
et vivificantem: qui ex Patre Filioque procedit,  
qui cum Patre et Filio simul adoratur  
et conglorificatur: qui locutus est per prophetas.  
Et unam sanctam catholicam  
et apostolicam ecclesiam. Confiteor unum  
baptisma in remissionem peccatorum.  
Et expecto resurrectionem mortuorum,  
et vitam venturi saeculi. Amen.

*by whom all things were made.  
Who for us men, and for our salvation,  
came down from heaven, and was incarnate  
by the Holy Spirit through the virgin Mary,  
and was made man. He was also crucified for us:  
under Pontius Pilate he died and was buried.  
And on the third day he rose again in accordance  
with the scriptures. And ascended into heaven:  
he sits at the right hand of the Father.  
And he will come again with glory to judge the living  
and the dead: there will be no end to his kingdom.  
And in the Holy Spirit, Lord and  
giver of life: who comes from the Father and the Son,  
who with the Father and the Son together is adored  
and glorified; who spoke through the prophets.  
And in one, holy, catholic  
and apostolic church. I confess one  
baptism for the remission of sins.  
And I await the resurrection of the dead,  
and the life of the world to come. Amen.*

Words *Credo of the Mass*  
Music *Frank Martin (1890–1974)*

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**Sunday 10 March, Third Sunday of Lent**  
**HOLY COMMUNION**

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**Collect for the Day**

Almighty God,  
whose most dear Son went not up to joy but first he suffered pain,  
and entered not into glory before he was crucified:  
mercifully grant that we, walking in the way of the cross,  
may find it none other than the way of life and peace;  
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 8: 16–25

‘No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light.<sup>17</sup> For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. <sup>18</sup>Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them.’

<sup>19</sup> Now Jesus’ mother and brothers came to see him, but they were not able to get near him because of the crowd. <sup>20</sup> Someone told him, ‘Your mother and brothers are standing outside, wanting to see you.’

<sup>21</sup> He replied, ‘My mother and brothers are those who hear God’s word and put it into practice.’

<sup>22</sup> One day Jesus said to his disciples, 'Let us go over to the other side of the lake.' So they got into a boat and set out. <sup>23</sup> As they sailed, he fell asleep. A squall came down on the lake, so that the boat was being swamped, and they were in great danger.

<sup>24</sup> The disciples went and woke him, saying, 'Master, Master, we're going to drown!'

He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. <sup>25</sup> 'Where is your faith?' he asked his disciples.

In fear and amazement they asked one another, 'Who is this? He commands even the winds and the water, and they obey him.'

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**Tuesday 12 March**  
**CHORAL EVENSONG**

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**Introit**                      *Bairstow Jesu, the very thought of thee*

Jesu, the very thought of thee  
With sweetness fills my breast;  
But sweeter far thy face to see,  
And in thy presence rest.

Words *St Bernard, trans. E. Caswall (1814–78)*  
Music *Sir Edward Bairstow (1874–1946)*

**Psalm**                      82 (Trent)

God standeth in the congregation of princes: he is a Judge among gods.  
How long will ye give wrong judgement: and accept the persons of the ungodly?  
Defend the poor and fatherless: see that such as are in need and necessity have right.  
Deliver the outcast and poor : save them from the hand of the ungodly.  
They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.  
I have said, Ye are gods: and ye are all the children of the most Highest.  
But ye shall die like men: and fall like one of the princes.  
Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.  
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 13: 1–13

As Jesus was leaving the temple, one of his disciples said to him, 'Look, Teacher! What massive stones! What magnificent buildings!'

<sup>2</sup> 'Do you see all these great buildings?' replied Jesus. 'Not one stone here will be left on another; every one will be thrown down.'

<sup>3</sup> As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately, <sup>4</sup> 'Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?'

<sup>5</sup> Jesus said to them: 'Watch out that no one deceives you. <sup>6</sup> Many will come in my name, claiming, "I am he," and will deceive many. <sup>7</sup> When you hear of wars and rumours of wars, do not be alarmed. Such things must happen, but the end is still to come. <sup>8</sup> Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth-pains.

<sup>9</sup> You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them. <sup>10</sup> And the gospel must first be preached to all nations. <sup>11</sup> Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.

<sup>12</sup> Brother will betray brother to death, and a father his child. Children will rebel against their parents and have them put to death. <sup>13</sup> Everyone will hate you because of me, but the one who stands firm to the end will be saved.

## **Second Reading**     Mark 13: 14–23

“When you see “the abomination that causes desolation” standing where it does not belong – let the reader understand – then let those who are in Judea flee to the mountains. <sup>15</sup> Let no one on the housetop go down or enter the house to take anything out. <sup>16</sup> Let no one in the field go back to get their cloak. <sup>17</sup> How dreadful it will be in those days for pregnant women and nursing mothers! <sup>18</sup> Pray that this will not take place in winter, <sup>19</sup> because those will be days of distress unequalled from the beginning, when God created the world, until now – and never to be equalled again.

<sup>20</sup> If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them. <sup>21</sup> At that time if anyone says to you, “Look, here is the Messiah!” or, “Look, there he is!” do not believe it. <sup>22</sup> For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, even the elect. <sup>23</sup> So be on your guard; I have told you everything in advance.

## **First Collect, for the Day**

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

## **Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

## **Anthem**                     Bairstow *The Lamentation*

How doth the city sit solitary, that was full of people: how is she become as a widow!  
She that was great among the nations, and princess among the provinces: how is she become tributary!

She weepeth sore in the night, and her tears are on her cheeks: among all her lovers, she hath none to comfort her.

The ways of Zion do mourn, because none come to the solemn assembly: all her gates are desolate, and she herself is in bitterness.

The Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

All they that go by clap their hands at her: they hiss, and wag their head at the daughter of Jerusalem saying,

“Is this the city that men called the perfection of beauty; the joy of the whole earth?”

Jerusalem, Jerusalem, return unto the Lord thy God.

For these things I weep: mine eye runneth down with water.

From on high hath the Lord sent fire into my bones, and it prevaileth against them: he hath made me desolate and faint all the day.

My flesh and my skin hath he made old: he hath broken my bones.



He hath builded against me; and compassed me with gall and travail.  
He hath made me to dwell in dark places: as those that have been long dead.  
I am become a derision to all my people: and their song all the day.  
Let him give his cheek to him that smiteth him: let him be filled full with reproach.  
Is it nothing to you, all ye that pass by: behold and see if there be any sorrow like unto my sorrow.  
Remember mine affliction and my misery: the wormwood and the gall.  
Jerusalem, Jerusalem, return unto the Lord thy God.

Remember, O Lord, what is come upon us: behold and see our reproach.  
The joy of our heart is ceased: our dance is turned into mourning.  
The crown is fallen from our head: woe unto us, for we have sinned.  
For this our heart is faint: for these things our eyes are dim.  
Let us search and try our ways: and turn again unto the Lord.  
Turn thou us unto thee, O Lord, and we shall be turned: renew our days as of old.  
It is of the Lord's mercies that we are not consumed: because his compassions fail not.  
They are new every morning: great is thy faithfulness.  
The Lord is my portion, saith my soul: therefore will I hope in him.  
O Lord, thou hast pleaded the causes of my soul: thou hast redeemed my life.  
Jerusalem, Jerusalem, return unto the Lord thy God.

Words *from the Book of Jeremiah*  
Music *Sir Edward Bairstow (1874–1946)*

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### Wednesday 13 March

### COMPLINE

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**Reading**                  Romans 8: 28–39

And we know that in all things God works for the good of those who love him, who have been called according to his purpose. <sup>29</sup> For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. <sup>30</sup> And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

<sup>31</sup> What, then, shall we say in response to these things? If God is for us, who can be against us? <sup>32</sup> He who did not spare his own Son, but gave him up for us all – how will he not also, along with him, graciously give us all things? <sup>33</sup> Who will bring any charge against those whom God has chosen? It is God who justifies. <sup>34</sup> Who then is the one who condemns? No one. Christ Jesus who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us. <sup>35</sup> Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? <sup>36</sup> As it is written:

‘For your sake we face death all day long;  
we are considered as sheep to be slaughtered.’

<sup>37</sup> No, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, <sup>39</sup> neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

**Introit**                  Buxtehude *Es ist genug*, BuxWV 24

Es ist genug, Herr, drum komm zu erlösen  
meine bedrängete Seele vom Bösen.

*It is enough, Lord, therefore come to redeem  
my oppressed soul from evil;*

Ich bin von Klagen und Seufzen so matt  
und der verdriesslichen Tränen so satt.  
Komm nur, Herr Jesu, wo bleibst du so lange?  
Komm doch, mir wird hier auf Erden sehr bange.

*I am weary of complaints and sighs  
and so sick of irksome tears.  
Come, Lord Jesus, where do you linger so long?  
Come, I am so afraid here on earth.*

Words *Christian Weselovius (17<sup>th</sup> century)*  
Music *Dieterich Buxtehude (c. 1637–1707)*

**Psalm** 134 (plainsong)

Behold now, praise the Lord: all ye servants of the Lord;  
Ye that by night stand in the house of the Lord: even in the courts of the house of our God.  
Lift up your hands in the sanctuary: and praise the Lord.  
The Lord that made heaven and earth: give thee blessing out of Sion.  
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.

**Anthem** Sandström *Es ist genug*

Es ist genug, Herr.  
Liebster Herr, wo bleibst du so lange?  
Komm doch, mir wird hier auf Erden sehr  
bange,  
Komm doch und nimm mich, wenn dir es gefällt,  
von der beschwerlichen Bürde der Welt.  
Es ist genug, Herr, drum komm zu erlösen.  
Komm doch, Herr Jesu, wo bleibst du so lange?  
Liebster Herr, es ist genug.  
“...Blommande sköna dalar,  
Hem för mitt hjärtas ro!...”

*It is enough, Lord.  
Dearest Lord, where do you tarry so long?  
Come now, for I am growing very fearful here on earth.  
Come now and take me, if it pleases you,  
from the burdens of the world.  
It is enough, Lord, so come to deliver.  
Come now, Lord Jesus, where do you tarry so long?  
Dearest Lord, it is enough.  
“...Flowering beautiful valleys,  
Home to the peace of my heart!...”*

Words *Christian Weselovius (17<sup>th</sup> century), from Buxtehude BuxWV 24; Herman Palm (1863–1942)*  
Music *Sven-David Sandström (1942–2019)*

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**Thursday 14 March**  
**CHORAL EVENSONG**

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**Introit**                      Sanders *The Reproaches*

O my people, what have I done to you? How have I offended you? Answer me!  
I led you out of Egypt, from slavery to freedom, but you led your Saviour to the cross.  
O my people, what have I done to you? How have I offended you? Answer me!  
Holy is God! Holy and strong! Holy immortal One, have mercy on us.  
For forty years I led you safely through the desert. I fed you with manna from heaven,  
and brought you to a land of plenty; but you led your Saviour to the cross.  
Holy is God! Holy and strong! Holy immortal One, have mercy on us.  
For forty years I led you safely through the desert. I fed you with manna from heaven,  
and brought you to a land of plenty; but you led your Saviour to the cross.  
Holy is God! Holy and strong! Holy immortal One, have mercy on us.  
What more could I have done for you? I planted you as my fairest vine,  
but you yielded only bitterness: when I was thirsty you gave me vinegar to drink,  
and you pierced your Saviour's side with a lance.  
Holy is God! Holy and strong! Holy immortal One, have mercy on us.  
I opened the sea before you, but you opened my side with a spear.  
I led you on your way in a pillar of cloud, but you led me to Pilate's court.  
O my people, what have I done to you? How have I offended you? Answer me!  
I bore you up with manna in the desert, but you struck me down and scourged me.  
I gave you saving water from the rock, but you gave me gall and vinegar to drink.  
O my people, what have I done to you? How have I offended you? Answer me!  
I gave you a royal sceptre, but you gave me a crown of thorns.  
I raised you to the height of majesty, but you have raised me high on a cross.  
O my people, what have I done to you? How have I offended you? Answer me!

Words *Liturgy for Good Friday*  
Music *John Sanders (1933–2003)*

**Psalm**                      117 (Purcell)

O praise the Lord, all ye heathen: praise him, all ye nations.  
For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise 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 13: 24–31

‘But in those days, following that distress,  
“the sun will be darkened,  
and the moon will not give its light;  
<sup>25</sup> the stars will fall from the sky,  
and the heavenly bodies will be shaken.”

<sup>26</sup> ‘At that time people will see the Son of Man coming in clouds with great power and glory. <sup>27</sup> And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.

<sup>28</sup> ‘Now learn this lesson from the fig-tree: as soon as its twigs get tender and its leaves come out, you know that summer is near. <sup>29</sup> Even so, when you see these things happening, you know that it is near,

right at the door. <sup>30</sup> Truly I tell you, this generation will certainly not pass away until all these things have happened. <sup>31</sup> Heaven and earth will pass away, but my words will never pass away.

**Second Reading** Mark 13: 32–37

‘But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. <sup>33</sup> Be on guard! Be alert! You do not know when that time will come. <sup>34</sup> It’s like a man going away: he leaves his house and puts his servants in charge, each with their assigned task, and tells the one at the door to keep watch.

<sup>35</sup> ‘Therefore keep watch because you do not know when the owner of the house will come back – whether in the evening, or at midnight, or when the cock crows, or at dawn. <sup>36</sup> If he comes suddenly, do not let him find you sleeping. <sup>37</sup> What I say to you, I say to everyone: “Watch!”’

**First Collect, for the Day**

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

**Lent Collect**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

**Anthem** Byrd *Miserere mei*

Miserere mei, Deus,  
secundum magnam misericordiam tuam;  
et secundum multitudinem miserationum  
tuarum,  
dele iniquitatem meam.

*Have mercy on me, God,  
in accordance with your great mercy;  
and in accordance with the greatness of your pity,  
destroy my wrong-doing.*

Words *Hymn to the Blessed Sacrament, Corpus Christi*  
Music *William Byrd (1543–1623)*