

# CLARE COLLEGE CHAPEL



## Pew Booklet

Michaelmas Term 2024

Please do not remove from Chapel

# Contents

<b>Date</b>	<b>Page</b>
Wednesday 9 October	3
Thursday 10 October	3
Sunday 13 October, Twentieth Sunday after Trinity	5
Tuesday 15 October	9
Thursday 17 October	11
Sunday 20 October, Twenty-first Sunday after Trinity	13
Tuesday 22 October	15
Wednesday 23 October	17
Thursday 24 October	19
Sunday 27 October, Last Sunday after Trinity	21
Sunday 3 November, Fourth Sunday before Advent	24
Tuesday 5 November	26
Thursday 7 November	28
Thursday 14 November	30
Sunday 17 November	32
Tuesday 19 November	34
Thursday 21 November	30
Sunday 24 November, Christ the King	32
Tuesday 26 November	40
Sunday 1 December, First Sunday of Advent	42

---

**Wednesday 9 October**  
**ADMISSION OF NEW FELLOWS**

---

**Anthem**                      Tavener, *O do not move*

O do not move,  
Listen to the gentle beginning.

Words *Giorgos Seferis (1900–71)*  
Music *John Tavener (1944–2013)*

---

**Thursday 10 October**  
**CHORAL EVENSONG**

---

**Introit**                      Purcell, *Man that is born of woman*

Man that is born of a woman hath but a short time to live,  
and is full of misery.  
He cometh up and is cut down, like a flower;  
he fleeth as it were a shadow, and ne'er continueth in one stay.

Words *Job 14: 1–2*  
Music *Henry Purcell (1659–95)*

**Psalm**                      116 (Smart)

I am well pleased: that the Lord hath heard the voice of my prayer;  
That he hath inclined his ear unto me: therefore will I call upon him as long as I live.  
The snares of death compassed me round about: and the pains of hell gat hold upon me.  
I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee,  
deliver my soul.  
Gracious is the Lord, and righteous: yea, our God is merciful.  
The Lord preserveth the simple: I was in misery, and he helped me.  
Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.  
And why? Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.  
I will walk before the Lord: in the land of the living.  
I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.  
What reward shall I give unto the Lord: for all the benefits that he hath done unto me?  
I will receive the cup of salvation: and call upon the Name of the Lord.  
I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death  
of his saints.  
Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid; thou hast  
broken my bonds in sunder.  
I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.  
I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even  
in the midst of thee, O Jerusalem. 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**      John 1: 1–13

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

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

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

**Second Reading**      John 1: 14–18

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

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

**First Collect, for the Day**

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

**Anthem**                      Cavalli, *Laudate Dominum*

Laudate Dominum omnes gentes. laudate eum omnes populi. Quoniam confirmatur est super nos misericordia eius, et veritas Domini manet in aeternum. Gloria Patri et Filio et Spiritui Sancto, sicut erat in principio et nunc et semper, et in saecula saeculorum. Amen.	<i>Praise the Lord, all ye nations; praise him, all ye peoples. For his merciful kindness is great toward us,  and the truth of the Lord endureth for ever. Glory be to the Father, and the Son, and the Holy Ghost, as it was in the beginning is now, and ever shall be, world without end. Amen.</i>
---	---

Words *Psalm 117*  
Music *Francesco Cavalli (1602–76)*

---

**Sunday 13 October, Twentieth Sunday after Trinity**

**HOLY COMMUNION**

---

**Collect for the Day**

God, the giver of life,  
whose Holy Spirit wells up within your Church:  
by the Spirit's gifts equip us to live the gospel of Christ  
and make us eager to do your will,  
that we may share with the whole creation  
the joys of eternal life;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. Amen.

**Gospel Reading**     Luke 9: 37–50

The next day, when they came down from the mountain, a large crowd met him. <sup>38</sup> A man in the crowd called out, 'Teacher, I beg you to look at my son, for he is my only child. <sup>39</sup> A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him. <sup>40</sup> I begged your disciples to drive it out, but they could not.'

<sup>41</sup> 'You unbelieving and perverse generation,' Jesus replied, 'how long shall I stay with you and put up with you? Bring your son here.'

<sup>42</sup> Even while the boy was coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the impure spirit, healed the boy and gave him back to his father. <sup>43</sup> And they were all amazed at the greatness of God.

While everyone was marvelling at all that Jesus did, he said to his disciples, <sup>44</sup> 'Listen carefully to what I am about to tell you: the Son of Man is going to be delivered into the hands of men.' <sup>45</sup> But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.

<sup>46</sup> An argument started among the disciples as to which of them would be the greatest. <sup>47</sup> Jesus, knowing their thoughts, took a little child and made him stand beside him. <sup>48</sup> Then he said to them, 'Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.'

<sup>49</sup> 'Master,' said John, 'we saw someone driving out demons in your name and we tried to stop him, because he is not one of us.'

<sup>50</sup> 'Do not stop him,' Jesus said, 'for whoever is not against you is for you.'

---

Sunday 13 October, Twentieth Sunday after Trinity

CHORAL EVENSONG

---

**Introit** Purcell, *Thou know'st, Lord, the secrets of our hearts*

Thou know'st, Lord, the secrets of our hearts; shut not thy merciful ears unto our pray'rs; but spare us, Lord most holy, O God most mighty, O holy and most merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall away from thee.

Words *from the Burial Service*  
Music *Henry Purcell (1659–95)*

**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** Psalm 19: 1–6

The heavens declare the glory of God;  
the skies proclaim the work of his hands.  
<sup>2</sup>Day after day they pour forth speech;  
night after night they reveal knowledge.  
<sup>3</sup>They have no speech, they use no words;  
no sound is heard from them.  
<sup>4</sup>Yet their voice goes out into all the earth,  
their words to the ends of the world.  
In the heavens God has pitched a tent for the sun.  
<sup>5</sup>It is like a bridegroom coming out of his chamber,  
like a champion rejoicing to run his course.  
<sup>6</sup>It rises at one end of the heavens  
and makes its circuit to the other;  
nothing is deprived of its warmth.

**Second Reading**     Psalm 19: 7–14

<sup>7</sup>The law of the Lord is perfect,  
refreshing the soul.  
The statutes of the Lord are trustworthy,  
making wise the simple.  
<sup>8</sup>The precepts of the Lord are right,  
giving joy to the heart.  
The commands of the Lord are radiant,  
giving light to the eyes.  
<sup>9</sup>The fear of the Lord is pure,  
enduring for ever.  
The decrees of the Lord are firm,  
and all of them are righteous.  
<sup>10</sup>They are more precious than gold,  
than much pure gold;  
they are sweeter than honey,  
than honey from the honeycomb.  
<sup>11</sup>By them your servant is warned;  
in keeping them there is great reward.  
<sup>12</sup>But who can discern their own errors?  
Forgive my hidden faults.  
<sup>13</sup>Keep your servant also from wilful sins;  
may they not rule over me.  
Then I will be blameless,  
innocent of great transgression.  
<sup>14</sup>May these words of my mouth and this meditation of my heart  
be pleasing in your sight,  
Lord, my Rock and my Redeemer.

**First Collect, for the Day**

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

**Anthem**                     Britten, *A Hymn to St Cecilia*

I

In a garden shady this holy lady  
With reverent cadence and subtle psalm,  
Like a black swan as death came on  
Poured forth her song in perfect calm:  
And by ocean's margin this innocent virgin  
Constructed an organ to enlarge her prayer,  
And notes tremendous from her great engine  
Thundered out on the Roman air.

Blonde Aphrodite rose up excited,  
Moved to delight by the melody,  
White as an orchid she rode quite naked  
In an oyster shell on top of the sea;  
At sounds so entrancing the angels dancing  
Came out of their trance into time again,

And around the wicked in Hell's abysses  
The huge flame flickered and eased their pain.

*Blessed Cecilia, appear in visions  
To all musicians, appear and inspire:  
Translated Daughter, come down and startle  
Composing mortals with immortal fire.*

## II

I cannot grow;  
I have no shadow  
To run away from,  
I only play.

I cannot err;  
There is no creature  
Whom I belong to,  
Whom I could wrong.

I am defeat  
When it knows it  
Can now do nothing  
By suffering.

All you lived through,  
Dancing because you  
No longer need it  
For any deed.

I shall never be  
Different. Love me.

*Blessed Cecilia, appear in visions  
To all musicians, appear and inspire:  
Translated Daughter, come down and startle  
Composing mortals with immortal fire.*

## III

O ear whose creatures cannot wish to fall,  
O calm of spaces unafraid of weight,  
Where Sorrow is herself, forgetting all  
The gaucheness of her adolescent state,  
Where Hope within the altogether strange  
From every outworn image is released,  
And Dread born whole and normal like a beast  
Into a world of truths that never change:  
Restore our fallen day; O re-arrange.

O dear white children casual as birds,  
Playing among the ruined languages,  
So small beside their large confusing words,  
So gay against the greater silences



Of dreadful things you did: O hang the head,  
Impetuous child with the tremendous brain,  
O weep, child, weep, O weep away the stain,  
Lost innocence who wished your lover dead,  
Weep for the lives your wishes never led.

O cry created as the bow of sin  
Is drawn across our trembling violin.

O weep, child, weep, O weep away the stain.

O law drummed out by hearts against the still  
Long winter of our intellectual will.

That what has been may never be again.

O flute that throbs with the thanksgiving breath  
Of convalescents on the shores of death.

O bless the freedom that you never chose.

O trumpets that unguarded children blow  
About the fortress of their inner foe.

O wear your tribulation like a rose.

*Blessed Cecilia, appear in visions  
To all musicians, appear and inspire:  
Translated Daughter, come down and startle  
Composing mortals with immortal fire.*

Words *W.H. Auden (1907–73)*  
Music *Benjamin Britten (1913–76)*

---

**Tuesday 15 October**  
**CHORAL EVENSONG**

---

**Introit**                      Purcell, *In the midst of life*

In the midst of life we are in death; of whom may we seek for succour but of thee, O Lord?  
who for our sins art justly displeased. Yet, O Lord most mighty, O holy and most merciful  
Saviour, deliver us not into the bitter pains of eternal death.

Words *from the Burial Service*  
Music *Henry Purcell (1659–95)*

**Psalm**                      135 (Spence)

O praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;  
Ye that stand in the house of the Lord: in the courts of the house of our God.  
O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.  
For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.  
For I know that the Lord is great: and that our Lord is above all gods.

Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deep places.  
 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.  
 He smote the first-born of Egypt: both of man and beast.  
 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.  
 He smote divers nations: and slew mighty kings;  
 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;  
 And gave their land to be an heritage: even an heritage unto Israel his people.  
 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.  
 For the Lord will avenge his people: and be gracious unto his servants.  
 As for the images of the heathen, they are but silver and gold: the work of men's hands.  
 They have mouths, and speak not: eyes have they, but they see not.  
 They have ears, and yet they hear not: neither is there any breath in their mouths.  
 They that make them are like unto them: and so are all they that put their trust in them.  
 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.  
 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.  
 Praised be the Lord out of Zion: who dwelleth at Jerusalem.  
 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 1: 19–28

Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was. <sup>20</sup> He did not fail to confess, but confessed freely, 'I am not the Messiah.'

<sup>21</sup> They asked him, 'Then who are you? Are you Elijah?'

He said, 'I am not.'

'Are you the Prophet?'

He answered, 'No.'

<sup>22</sup> Finally they said, 'Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?'

<sup>23</sup> John replied in the words of Isaiah the prophet, 'I am the voice of one calling in the wilderness, "Make straight the way for the Lord."' "

<sup>24</sup> Now the Pharisees who had been sent <sup>25</sup> questioned him, 'Why then do you baptise if you are not the Messiah, nor Elijah, nor the Prophet?'

<sup>26</sup> 'I baptise with water,' John replied, 'but among you stands one you do not know. <sup>27</sup> He is the one who comes after me, the straps of whose sandals I am not worthy to untie.'

<sup>28</sup> This all happened at Bethany on the other side of the Jordan, where John was baptising.

## Second Reading     John 1: 29–34

<sup>29</sup>The next day John saw Jesus coming towards him and said, ‘Look, the Lamb of God, who takes away the sin of the world! <sup>30</sup>This is the one I meant when I said, “A man who comes after me has surpassed me because he was before me.” <sup>31</sup>I myself did not know him, but the reason I came baptising with water was that he might be revealed to Israel.’

<sup>32</sup>Then John gave this testimony: ‘I saw the Spirit come down from heaven as a dove and remain on him. <sup>33</sup>And I myself did not know him, but the one who sent me to baptise with water told me, “The man on whom you see the Spirit come down and remain is the one who will baptise with the Holy Spirit.” <sup>34</sup>I have seen and I testify that this is God’s Chosen One.’

### First Collect, for the Day

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

**Anthem**     L. Berkeley, *Thou hast made me*

Thou hast made me, and shall thy worke decay?  
Repaire me now, for now mine end doth haste,  
I runne to death, and death meets me as fast,  
And all my pleasures are like yesterday;  
I dare not move my dimme eyes any way,  
Despaire behind, and death before doth cast  
Such terrour, and my feeble flesh doth waste  
By sinne in it, which it t’wards Hell doth weigh;  
Onely thou art above, and when t’wards thee  
By thy leave I can looke, I rise againe;  
But our old subtle foe so tempteth me,  
That not one houre my selfe can I sustaine;  
Thy Grace may wing me to prevent his art,  
And thou like Adamant draw mine iron heart.

Words *John Donne (1572–1631)*  
Music *Lennox Berkeley (1903–89)*

---

## Thursday 17 October

### CHORAL EVENSONG

---

**Introit**     Dering, *Factum est silentium*

Factum est silentium in caelo dum committeret  
bellum draco cum Michael Archangelo:  
audita est vox milia millium dicentium:  
salus, honor, et virtus, omnipotenti Deo.  
Alleluia.

*There was silence in heaven, while the dragon fought  
with Michael the Archangel:  
and I heard a voice as of thousands of thousands saying:  
‘salvation and honour and power be unto God Almighty’.  
Alleluia.*

Words *from a Michaelmas Responsory; Revelation 8, 12, 19*  
Music *Richard Dering (c. 1580–1630)*

**Psalm**

1 (Ley)

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord: and in his law will he exercise himself day and night. And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season. His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

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 1: 35–42

The next day John was there again with two of his disciples. <sup>36</sup> When he saw Jesus passing by, he said, ‘Look, the Lamb of God!’

<sup>37</sup> When the two disciples heard him say this, they followed Jesus. <sup>38</sup> Turning round, Jesus saw them following and asked, ‘What do you want?’

They said, ‘Rabbi’ (which means ‘Teacher’), ‘where are you staying?’

<sup>39</sup> ‘Come,’ he replied, ‘and you will see.’

So they went and saw where he was staying, and they spent that day with him. It was about four in the afternoon.

<sup>40</sup> Andrew, Simon Peter’s brother, was one of the two who heard what John had said and who had followed Jesus. <sup>41</sup> The first thing Andrew did was to find his brother Simon and tell him, ‘We have found the Messiah’ (that is, the Christ). <sup>42</sup> And he brought him to Jesus.

**Second Reading** John 1: 43–51

The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, ‘Follow me.’

<sup>44</sup> Philip, like Andrew and Peter, was from the town of Bethsaida. <sup>45</sup> Philip found Nathanael and told him, ‘We have found the one Moses wrote about in the Law, and about whom the prophets also wrote – Jesus of Nazareth, the son of Joseph.’

<sup>46</sup> ‘Nazareth! Can anything good come from there?’ Nathanael asked.

‘Come and see,’ said Philip.

<sup>47</sup> When Jesus saw Nathanael approaching, he said of him, ‘Here truly is an Israelite in whom there is no deceit.’

<sup>48</sup> ‘How do you know me?’ Nathanael asked.

Jesus answered, ‘I saw you while you were still under the fig-tree before Philip called you.’

<sup>49</sup> Then Nathanael declared, ‘Rabbi, you are the Son of God; you are the king of Israel.’

<sup>50</sup> Jesus said, ‘You believe because I told you I saw you under the fig-tree. You will see greater things than that.’ <sup>51</sup> He then added, ‘Very truly I tell you, you will see “heaven open, and the angels of God ascending and descending on” the Son of Man.’

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

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

**Anthem** Purcell, *Hail bright Cecilia, fill every heart with love*

Hail! bright Cecilia, Hail! fill ev’ry heart  
with Love of thee and thy celestial art;  
that thine and musick’s sacred love  
may make the British forest prove  
as famous as Dodona’s vocal grove.

Words *Nicholas Brady* (1659–1726)

Music *Henry Purcell* (1659–95)

---

**Sunday 20 October, Twenty-first Sunday after Trinity**

### **HOLY COMMUNION**

---

### **Collect for the Day**

Grant, we beseech you, merciful Lord,  
to your faithful people pardon and peace,  
that they may be cleansed from all their sins  
and serve you with a quiet mind;  
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 9: 51–62

As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. <sup>52</sup> And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; <sup>53</sup> but the people there did not welcome him, because he was heading for Jerusalem. <sup>54</sup> When the disciples James and John saw this, they asked, ‘Lord, do you want us to call fire down from heaven to destroy them?’ <sup>55</sup> But Jesus turned and rebuked them. <sup>56</sup> Then he and his disciples went to another village.

<sup>57</sup> As they were walking along the road, a man said to him, ‘I will follow you wherever you go.’

<sup>58</sup> Jesus replied, ‘Foxes have dens and birds have nests, but the Son of Man has nowhere to lay his head.’

<sup>59</sup> He said to another man, ‘Follow me.’

But he replied, ‘Lord, first let me go and bury my father.’

<sup>60</sup> Jesus said to him, 'Let the dead bury their own dead, but you go and proclaim the kingdom of God.'

<sup>61</sup> Still another said, 'I will follow you, Lord; but first let me go back and say goodbye to my family.'

<sup>62</sup> Jesus replied, 'No one who puts a hand to the plough and looks back is fit for service in the kingdom of God.'

---

**Sunday 20 October, Twenty-first Sunday after Trinity**

**CHORAL EVENSONG**

---

**Introit**                      Joubert, *This is the gate of the Lord*

This is the gate of the Lord: the righteous shall enter into it.  
I will thank thee, for thou hast heard me: and art become my salvation.  
The same stone which the builders refused: is become the headstone in the corner.  
This is the Lord's doing: and it is marvellous in our eyes.

Words *Psalm 118: 20–23*  
Music *John Joubert (1927–2019)*

**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**              Psalm 150

Praise the Lord.

Praise God in his sanctuary;  
    praise him in his mighty heavens.  
<sup>2</sup> Praise him for his acts of power;  
    praise him for his surpassing greatness.  
<sup>3</sup> Praise him with the sounding of the trumpet,  
    praise him with the harp and lyre,  
<sup>4</sup> praise him with tambourine and dancing,  
    praise him with the strings and pipe,

<sup>5</sup>praise him with the clash of cymbals,  
praise him with resounding cymbals.  
<sup>6</sup>Let everything that has breath praise the Lord.  
Praise the Lord.

**Second Reading**      Revelation 5: 11–14

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. <sup>12</sup> In a loud voice they were saying:

‘Worthy is the Lamb, who was slain,  
to receive power and wealth and wisdom and strength  
and honour and glory and praise!’

<sup>13</sup> Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying:

‘To him who sits on the throne and to the Lamb  
be praise and honour and glory and power,  
for ever and ever!’

<sup>14</sup> The four living creatures said, ‘Amen’, and the elders fell down and worshipped.

**First Collect, for the Day**

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

**Anthem**                      James MacMillan, *A Child's Prayer*

Welcome Jesu,  
Deep in my soul forever stay,  
Joy and love my heart are filling  
On this glad and sacred day.

Words *Traditional*  
Music *James MacMillan (1959–)*

---

**Tuesday 22 October**  
**CHORAL EVENSONG**

---

**Introit**                      de Aranda, *In omnem terram*

In omnem terram exivit sonus eorum,  
et infines orbis terrae verba eorum,  
constitutes eos principes super omnem terram;  
memores erunt nominis tui, Domine.

*Their sound has gone out into all lands,  
and their words to the ends of the world,  
you will make them princes over all the earth,  
they will remember your name, O Lord.*

Words *Psalm 19: 5; Psalm 44: Psalm 45: 17–18*  
Music *Luis de Aranda (c. 1600–56)*

**Psalm**

9: 1–12 (plainsong)

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.

The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

And they that know thy Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

O praise the Lord which dwelleth in Sion: shew the people of his doings.

For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

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 2: 1–12

On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, <sup>2</sup> and Jesus and his disciples had also been invited to the wedding. <sup>3</sup> When the wine was gone, Jesus' mother said to him, 'They have no more wine.'

<sup>4</sup> 'Woman, why do you involve me?' Jesus replied. 'My hour has not yet come.'

<sup>5</sup> His mother said to the servants, 'Do whatever he tells you.'

<sup>6</sup> Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from eighty to a hundred and twenty litres.

<sup>7</sup> Jesus said to the servants, 'Fill the jars with water'; so they filled them to the brim.

<sup>8</sup> Then he told them, 'Now draw some out and take it to the master of the banquet.'

They did so, <sup>9</sup> and the master of the banquet tasted the water that had been turned into wine. He did not realise where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside <sup>10</sup> and said, 'Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.'

<sup>11</sup> What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

<sup>12</sup> After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days.

**Second Reading**      John 2: 13–25

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. <sup>14</sup> In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. <sup>15</sup> So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he



scattered the coins of the money-changers and overturned their tables. <sup>16</sup>To those who sold doves he said, 'Get these out of here! Stop turning my Father's house into a market!' <sup>17</sup>His disciples remembered that it is written: 'Zeal for your house will consume me.'

<sup>18</sup>The Jews then responded to him, 'What sign can you show us to prove your authority to do all this?'

<sup>19</sup>Jesus answered them, 'Destroy this temple, and I will raise it again in three days.'

<sup>20</sup>They replied, 'It has taken forty-six years to build this temple, and you are going to raise it in three days?' <sup>21</sup>But the temple he had spoken of was his body. <sup>22</sup>After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken.

<sup>23</sup>Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name. <sup>24</sup>But Jesus would not entrust himself to them, for he knew all people. <sup>25</sup>He did not need any testimony about mankind, for he knew what was in each person.

### First Collect, for the Day

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

**Anthem** Purcell, *Thou tun'st this world*

Thou tun'st this world below, the spheres above,  
who in the heavenly round to their own music move.

Words *Nicholas Brady* (1659–1726)  
Music *Henry Purcell* (1659–95)

---

**Wednesday 23 October**

**CHORAL COMPLINE**

---

**Introit** White, *Christe qui lux es et dies IV*

Christe qui lux es et dies,  
noctis tenebras detegis,  
lucisque lumen crederis,  
lumen beatum praedicans.

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

Precamur, Sancte Domine,  
defende nos in hac nocte;  
sit nobis in te requies,  
quietam noctem tribue.

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

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

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

Oculi somnum capiant,  
cor ad te semper vigilet,  
dextera tua protegat  
famulos qui te diligunt.

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

Defensor noster, aspice,  
insidiantes reprime;  
guberna tuos famulos,  
quos sanguine mercatus es.

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

Memento nostri, Domine,  
in gravi isto corpore;  
qui es defensor animae,  
adesto nobis Domine.

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

Deo Patri sit gloria,  
eiusque soli Filio,  
cum Spiritu Paraclito,  
et nunc et in perpetuum. Amen.

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

Words *Hymn at Compline*  
Music *Robert White (c. 1538–74)*

**Psalm** 4 (plainsong)

Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble;  
have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and  
seek after leasing?

Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the  
Lord he will hear me.

Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There be many that say: Who will show us any good?

Lord, lift thou up: the light of thy countenance upon us.

Thou hast put gladness in my heart: since the time that their corn and wine and oil increased.

I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in  
safety.

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

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

**Reading** Matthew 11: 25–30

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

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

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

**Anthem** Frances-Hoad, *Beyond the night sky*

Up beyond the  
Night sky, an  
Indigo darkness like  
Velvet  
Embraces the farthest  
Reaches of the mind  
Sun, moon, stars  
Everything

Words *Steven Schnur (1952–) and Stephen Hawking (1942–2018)*  
Music *Cheryl Frances-Hoad (1980–)*

---

**Thursday 24 October**  
**CHORAL EVENSONG**

---

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

We wait for thy loving kindness, O God: in the midst of thy Temple. *Alleluya.*  
O God, according to thy Name, so is thy praise unto the world's end.  
Thy right hand is full of righteousness. *Alleluya.*  
We wait for thy loving kindness, O God: in the midst of thy Temple.  
Lord, send us now prosperity. Amen.

Words *Psalm 48: 8–9*  
Music *William McKie (1901–84)*

**Psalm** 18: 1–20 (Turtle)

I will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.  
I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.  
The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.  
The pains of hell came about me: the snares of death overtook me.  
In my trouble I will call upon the Lord: and complain unto my God.  
So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.  
The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.  
There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.  
He bowed the heavens also, and came down: and it was dark under his feet.  
He rode upon the cherubins, and did fly: he came flying upon the wings of the wind.  
He made darkness his secret place: his pavilion round about him, with dark water and thick clouds to cover him.  
At the brightness of his presence his clouds removed: hail-stones, and coals of fire.  
The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.  
He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.  
The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord: at the blasting of the breath of thy displeasure.  
He shall send down from on high to fetch me: and shall take me out of many waters.

He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

They prevented me in the day of my trouble: but the Lord was my upholder.

He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense 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**      John 3: 1–8

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. <sup>2</sup>He came to Jesus at night and said, ‘Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.’

<sup>3</sup>Jesus replied, ‘Very truly I tell you, no one can see the kingdom of God unless they are born again.’

<sup>4</sup>‘How can someone be born when they are old?’ Nicodemus asked. ‘Surely they cannot enter a second time into their mother’s womb to be born!’

<sup>5</sup>Jesus answered, ‘Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. <sup>6</sup>Flesh gives birth to flesh, but the Spirit gives birth to spirit. <sup>7</sup>You should not be surprised at my saying, “You must be born again.” <sup>8</sup>The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.’

### **Second Reading**      John 3: 9–21

‘How can this be?’ Nicodemus asked.

<sup>10</sup>‘You are Israel’s teacher,’ said Jesus, ‘and do you not understand these things? <sup>11</sup>Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. <sup>12</sup>I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? <sup>13</sup>No one has ever gone into heaven except the one who came from heaven – the Son of Man. <sup>14</sup>Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, <sup>15</sup>that everyone who believes may have eternal life in him.’

<sup>16</sup>For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. <sup>17</sup>For God did not send his Son into the world to condemn the world, but to save the world through him. <sup>18</sup>Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son. <sup>19</sup>This is the verdict: light has come into the world, but people loved darkness instead of light because their deeds were evil. <sup>20</sup>Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. <sup>21</sup>But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

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

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

**Anthem** Purcell, *My beloved spake*

My beloved spake, and said unto me, Rise, my love, my fair one, and come away.  
For lo, the winter is past, the rain is over and gone;  
The flowers appear upon the earth; and the time of the singing of birds is come.  
Hallelujah! And the voice of the turtle is heard in our land.  
The fig tree putteth forth her green figs,  
and the vines with the tender grape give a good smell.  
My beloved is mine, and I am his. Hallelujah!

Words *The Song of Solomon 2:10–13, 16*  
Music *Henry Purcell (1659–95)*

---

**Sunday 27 October, The Last Sunday after Trinity**

**HOLY COMMUNION**

---

**Collect for the Day**

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

**Gospel Reading** Luke 10: 1–16

After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. <sup>2</sup> He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. <sup>3</sup> Go! I am sending you out like lambs among wolves. <sup>4</sup> Do not take a purse or bag or sandals; and do not greet anyone on the road.

<sup>5</sup> “When you enter a house, first say, “Peace to this house.” <sup>6</sup> If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. <sup>7</sup> Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

<sup>8</sup> “When you enter a town and are welcomed, eat what is offered to you. <sup>9</sup> Heal those there who are ill and tell them, “The kingdom of God has come near to you.” <sup>10</sup> But when you enter a town and are not welcomed, go into its streets and say, <sup>11</sup> “Even the dust of your town we wipe from our feet as a warning to you. Yet be sure of this: the kingdom of God has come near.” <sup>12</sup> I tell you, it will be more bearable on that day for Sodom than for that town.

<sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> But it will be more bearable for Tyre and Sidon at the judgment than for you. <sup>15</sup> And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.

<sup>16</sup> 'Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.'

---

**Sunday 27 October, The Last Sunday after Trinity**

**CHORAL EVENSONG**

---

**Introit**                      Schnittke, *Bogorodiste Devo*

Bogoroditse Devo, raduissya,  
Blagodatnaya Mariye, Gospod sToboyu.  
Blagoslovyenna Ty v zhenakh,  
i blogaslovyen Plod chryeva Tvoyego,  
yako Spassa rodila yessi dush nashikh.

*Rejoice, O Virgin Mary,  
Mary full of grace, the Lord is with thee.  
Blessed art thou among women,  
and blessed is the fruit of thy womb,  
for thou hast borne the Saviour of our souls.*

Words from *the Liturgy of Vespers*  
Music *Alfred Schnittke (1934–98)*

**Psalm**                      34 (Pratt)

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.  
Come, ye children, and hearken unto me: I will teach you the fear of the Lord.  
What man is he that lusteth to live: and would fain see good days?  
Keep thy tongue from evil: and thy lips, that they speak no guile.  
Eschew evil, and do good: seek peace, and ensue it.  
The eyes of the Lord are over the righteous: and his ears are open unto their prayers.  
The countenance of the Lord is against them that do evil: to root out the remembrance of them from  
the earth.  
The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.  
The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.  
Great are the troubles of the righteous: but the Lord delivereth him out of all.  
He keepeth all his bones: so that not one of them is broken.  
But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.  
The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be  
destitute.  
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**      Job 7: 1–6, 11–16

‘Do not mortals have hard service on earth?  
Are not their days like those of hired labourers?  
<sup>2</sup> Like a slave longing for the evening shadows,  
or a hired labourer waiting to be paid,  
<sup>3</sup> so I have been allotted months of futility,  
and nights of misery have been assigned to me.  
<sup>4</sup> When I lie down I think, “How long before I get up?”  
The night drags on, and I toss and turn until dawn.  
<sup>5</sup> My body is clothed with worms and scabs,  
my skin is broken and festering.  
<sup>6</sup> ‘My days are swifter than a weaver’s shuttle,  
and they come to an end without hope.

<sup>11</sup> ‘Therefore I will not keep silent;  
I will speak out in the anguish of my spirit,  
I will complain in the bitterness of my soul.  
<sup>12</sup> Am I the sea, or the monster of the deep,  
that you put me under guard?  
<sup>13</sup> When I think my bed will comfort me  
and my couch will ease my complaint,  
<sup>14</sup> even then you frighten me with dreams  
and terrify me with visions,  
<sup>15</sup> so that I prefer strangling and death,  
rather than this body of mine.  
<sup>16</sup> I despise my life; I would not live for ever.  
Let me alone; my days have no meaning.

**Second Reading**      Romans 8: 31–39

<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.

**First Collect, for the Day**

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

**Anthem** Purcell, *Hail! bright Cecilia, hail to thee*

Hail! bright Cecilia, hail to thee!  
Great patroness of us and harmony!  
Who, whilst among the choir above  
thou dost thy former skill improve,  
with rapture of delight dost see  
thy fav'rite art  
make up a part  
of infinite felicity.  
Hail! hail! bright Cecilia, hail to thee!  
Great patroness of us and harmony!

Words *Nicholas Brady (1659–1726)*  
Music *Henry Purcell (1659–95)*

---

**Sunday 3 November, Fourth Sunday before Advent**

**HOLY COMMUNION**

---

Holy Communion is celebrated as a joint service in Trinity Hall Chapel at 9.30 a.m.

---

**Sunday 3 November, Fourth Sunday before Advent**

**CHORAL EVENSONG**

---

**Introit** Grieg, *Ave maris stella*

Ave, maris stella.  
Dei Mater alma,  
atque semper virgo,  
felix coeli porta.

Solve vincla reis,  
profer lumen caecis:  
mala nostra pelle  
bona cuncta posce.

Vitam praesta puram,  
iter para tutum:  
ut videntes Jesum  
semper collaetemur

Sit laus Deo Patri  
summo Christo decus,  
Spiritui Sancto;  
tribus honor unus. Amen.

*Hail, star of the sea.  
God's cherishing mother,  
and, though still a virgin,  
the blessed entrance-way of heaven.*

*Bound by Satan's fetters,  
health and vision needing:  
God will aid and light us  
at thy gentle pleading.*

*So, as now we journey,  
aid our weak endeavour,  
till we gaze on Jesus  
and rejoice for ever.*

*Father, Son and Spirit.  
three in one confessing,  
give us equal glory,  
equal praise and blessing. Amen.*

Words *Anonymous – Hymn at First Vespers of the Blessed Virgin Mary*  
Music *Edvard Grieg (1843–1907)*



**Psalm**

119: 1–16 (Atkins)

Blessed are those that are undefiled in the way: and walk in the law of the Lord.  
Blessed are they that keep his testimonies: and seek him with their whole heart.  
For they who do no wickedness: walk in his ways.  
Thou hast charged: that we shall diligently keep thy commandments.  
O that my ways were made so direct: that I might keep thy statutes!  
So shall I not be confounded: while I have respect unto all thy commandments.  
I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy  
righteousness.  
I will keep thy ceremonies: O forsake me not utterly.  
Wherewithal shall a young man cleanse his way: even by ruling himself after thy word.  
With my whole heart have I sought thee: O let me not go wrong out of thy commandments.  
Thy words have I hid within my heart: that I should not sin against thee.  
Blessed art thou, O Lord: O teach me thy statutes.  
With my lips have I been telling: of all the judgements of thy mouth.  
I have had as great delight in the way of thy testimonies: as in all manner of riches.  
I will talk of thy commandments: and have respect unto thy ways.  
My delight shall be in thy statutes: and I will not forget thy word.  
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 8: 11–20

Moses said: ‘Be careful that you do not forget the LORD your God, failing to observe his commands, his laws and his decrees that I am giving you this day. <sup>12</sup> Otherwise, when you eat and are satisfied, when you build fine houses and settle down, <sup>13</sup> and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied, <sup>14</sup> then your heart will become proud and you will forget the LORD your God, who brought you out of Egypt, out of the land of slavery. <sup>15</sup> He led you through the vast and dreadful wilderness, that thirsty and waterless land, with its venomous snakes and scorpions. He brought you water out of hard rock. <sup>16</sup> He gave you manna to eat in the wilderness, something your ancestors had never known, to humble and test you so that in the end it might go well with you. <sup>17</sup> You may say to yourself, ‘My power and the strength of my hands have produced this wealth for me.’ <sup>18</sup> But remember the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your ancestors, as it is today.

<sup>19</sup> If you ever forget the LORD your God and follow other gods and worship and bow down to them, I testify against you today that you will surely be destroyed. <sup>20</sup> Like the nations the LORD destroyed before you, so you will be destroyed for not obeying the LORD your God.’

**Second Reading**

John 1: 1–18

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

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

<sup>9</sup> The true light that gives light to everyone was coming into the world. <sup>10</sup> He was in the world, and though the world was made through him, the world did not recognise him. <sup>11</sup> He came to that which was his own, but his own did not receive him. <sup>12</sup> Yet to all who did receive him, to those who

believed in his name, he gave the right to become children of God – <sup>13</sup> children born not of natural descent, nor of human decision or a husband's will, but born of God.

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

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

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

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

**Anthem**                      Bullock, *Give us the wings of faith*

Give us the wings of faith to rise  
Within the veil, and see  
The Saints above, how great their joys,  
How bright their glories be.

We ask them whence their victory came;  
They, with one united breath,  
Ascribe the conquest to the Lamb,  
Their triumph to his death.

They marked the footsteps that he trod,  
His zeal inspired their breast;  
And, following their incarnate God,  
They reach'd their promised rest.

Words *Isaac Watts (1674–1748)*  
Music *Ernest Bullock (1890–1979)*

---

## **Tuesday 5 November**

### **CHORAL EVENSONG**

---

**Introit**                      Stanford, *Justorum animae*

Justorum animae in manu Dei sunt,  
et non tanget illos tormentum malitiae.  
Visi sunt oculis insipientium mori,  
illi autem sunt in pace.

*The souls of the righteous are in the hand of God,  
and there no torment shall touch them.  
In the sight of the unwise they seemed to die,  
but they are in peace.*

Words *Wisdom 3: 1–3*  
Music *Charles Villiers Stanford (1852–1924)*

O sing unto the Lord a new song: for he hath done marvellous things.  
With his own right hand, and with his holy arm: hath he gotten himself the victory.  
The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.  
He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world  
have seen the salvation of our God.  
Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.  
Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.  
With trumpets also and shawms: O shew yourselves joyful before the Lord the King.  
Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.  
Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to  
judge the earth.  
With righteousness shall he judge the world: and the people with equity.  
Glory be to the Father and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

**First Reading**      John 3: 22–30

After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptised. <sup>23</sup> Now John also was baptising at Aenon near Salim, because there was plenty of water, and people were coming and being baptised. <sup>24</sup> (This was before John was put in prison.) <sup>25</sup> An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. <sup>26</sup> They came to John and said to him, 'Rabbi, that man who was with you on the other side of the Jordan – the one you testified about – look, he is baptising, and everyone is going to him.'

<sup>27</sup> To this John replied, 'A person can receive only what is given them from heaven. <sup>28</sup> You yourselves can testify that I said, "I am not the Messiah but am sent ahead of him." <sup>29</sup> The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. <sup>30</sup> He must become greater; I must become less.'

**Second Reading**      John 3: 31–36

The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. <sup>32</sup> He testifies to what he has seen and heard, but no one accepts his testimony. <sup>33</sup> Whoever has accepted it has certified that God is truthful. <sup>34</sup> For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. <sup>35</sup> The Father loves the Son and has placed everything in his hands. <sup>36</sup> Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

**First Collect, for the Day**

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

**Anthem** Ramsey, *How are the mighty fallen*

How are the mighty fallen in the midst of the battle.  
O Jonathan, thou wast slain in thy high places.  
O Jonathan, woe is me for thee,  
O Jonathan, my brother Jonathan, very kind hast thou been to me:  
thy love to me was wonderful, passing the love of women.  
How are the mighty fallen, and the weapons of war destroyed.

Words *2 Samuel 1: 25–27*  
Music *Robert Ramsey (c. 1612–44)*

---

**Thursday 7 November**  
**CHORAL EVENSONG**

---

**Introit** Beach, *Peace I leave with you*

Peace, I leave with you,  
My peace I give unto you:  
Not as the world giveth, Give I unto you.  
Let not your heart be troubled,  
Neither let it be afraid.

Words *John 14: 27*  
Music *Amy Beach (1867–1944)*

**Psalm** 62 (Boyce)

My soul truly waiteth still upon God: for of him cometh my salvation.  
He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.  
How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.  
Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.  
Nevertheless, my soul, wait thou still upon God: for my hope is in him.  
He truly is my strength and my salvation: he is my defence, so that I shall not fall.  
In God is my health, and my glory: the rock of my might, and in God is my trust.  
O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.  
As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.  
O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.  
God spake once, and twice I have also heard the same: that power belongeth unto God;  
And that thou, Lord, art merciful: for thou rewardest every man according to his work.  
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 4: 1–14

Now Jesus learned that the Pharisees had heard that he was gaining and baptising more disciples than John – <sup>2</sup> although in fact it was not Jesus who baptised, but his disciples. <sup>3</sup> So he left Judea and went back once more to Galilee.

<sup>4</sup> Now he had to go through Samaria. <sup>5</sup> So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

<sup>7</sup> When a Samaritan woman came to draw water, Jesus said to her, 'Will you give me a drink?' <sup>8</sup> (His disciples had gone into the town to buy food.)

<sup>9</sup> The Samaritan woman said to him, 'You are a Jew and I am a Samaritan woman. How can you ask me for a drink?' (For Jews do not associate with Samaritans.)

<sup>10</sup> Jesus answered her, 'If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.'

<sup>11</sup> 'Sir,' the woman said, 'you have nothing to draw with and the well is deep. Where can you get this living water?' <sup>12</sup> Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?

<sup>13</sup> Jesus answered, 'Everyone who drinks this water will be thirsty again, <sup>14</sup> but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.'

### **Second Reading**     John 4: 15–26

The woman said to him, 'Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water.'

<sup>16</sup> He told her, 'Go, call your husband and come back.'

<sup>17</sup> 'I have no husband,' she replied.

Jesus said to her, 'You are right when you say you have no husband. <sup>18</sup> The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.'

<sup>19</sup> 'Sir,' the woman said, 'I can see that you are a prophet. <sup>20</sup> Our ancestors worshipped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.'

<sup>21</sup> 'Woman,' Jesus replied, 'believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup> You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. <sup>23</sup> Yet a time is coming and has now come when the true worshippers will worship the Father in the Spirit and in truth, for they are the kind of worshippers the Father seeks. <sup>24</sup> God is spirit, and his worshippers must worship in the Spirit and in truth.'

<sup>25</sup> The woman said, 'I know that Messiah' (called Christ) 'is coming. When he comes, he will explain everything to us.'

<sup>26</sup> Then Jesus declared, 'I, the one speaking to you – I am he.'

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

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

**Anthem**                      Bairstow, *Let all mortal flesh keep silence*

Let all mortal flesh keep silence, and stand with fear and trembling,  
and lift itself above all earthly thought.  
For the King of Kings and Lord of Lords, Christ our God,  
cometh forth to be our oblation, and to be given for Food to the faithful.  
Before him come the choirs of angels, with every principality and power;  
the Cherubim with many eyes, and winged Seraphim,  
who veil their faces as they shout exultingly the hymn, Alleluia.

Words from *The Liturgy of St. James*  
Music *Edward Bairstow (1874–1946)*

---

**Thursday 14 November**  
**CHORAL EVENSONG**

---

**Introit**                      Harris, *Let my prayer into Thy presence*

Let my prayer come up into Thy presence as incense,  
and let the lifting up of my hands be as an evening sacrifice. Alleluia.

Words *Psalm 141: 2*  
Music *William Harris (1883–1973)*

**Psalm**                      43 (Crotch; fauxbourdons arr. Christopher Robinson)

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

**First Reading**              John 5: 1–9

Just then his disciples returned and were surprised to find him talking with a woman. But no one  
asked, ‘What do you want?’ or ‘Why are you talking with her?’

<sup>28</sup> Then, leaving her water jar, the woman went back to the town and said to the people, <sup>29</sup> ‘Come, see  
a man who told me everything I’ve ever done. Could this be the Messiah?’ <sup>30</sup> They came out of the  
town and made their way towards him.

<sup>31</sup> Meanwhile his disciples urged him, ‘Rabbi, eat something.’

<sup>32</sup> But he said to them, ‘I have food to eat that you know nothing about.’

<sup>33</sup> Then his disciples said to each other, ‘Could someone have brought him food?’

<sup>34</sup> ‘My food,’ said Jesus, ‘is to do the will of him who sent me and to finish his work. <sup>35</sup> Don’t you have a saying, “It’s still four months until harvest”? I tell you, open your eyes and look at the fields! They are ripe for harvest. <sup>36</sup> Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together. <sup>37</sup> Thus the saying “One sows and another reaps” is true. <sup>38</sup> I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labour.’

## **Second Reading**     John 5: 10–15

Many of the Samaritans from that town believed in him because of the woman’s testimony, ‘He told me everything I’ve ever done.’ <sup>40</sup> So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. <sup>41</sup> And because of his words many more became believers.

<sup>42</sup> They said to the woman, ‘We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Saviour of the world.’

<sup>43</sup> After the two days he left for Galilee. <sup>44</sup> (Now Jesus himself had pointed out that a prophet has no honour in his own country.) <sup>45</sup> When he arrived in Galilee, the Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Festival, for they also had been there.

<sup>46</sup> Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay ill at Capernaum. <sup>47</sup> When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

<sup>48</sup> ‘Unless you people see signs and wonders,’ Jesus told him, ‘you will never believe.’

<sup>49</sup> The royal official said, ‘Sir, come down before my child dies.’

<sup>50</sup> ‘Go,’ Jesus replied, ‘your son will live.’

The man took Jesus at his word and departed. <sup>51</sup> While he was still on the way, his servants met him with the news that his boy was living. <sup>52</sup> When he enquired as to the time when his son got better, they said to him, ‘Yesterday, at one in the afternoon, the fever left him.’

<sup>53</sup> Then the father realised that this was the exact time at which Jesus had said to him, ‘Your son will live.’ So he and his whole household believed.

<sup>54</sup> This was the second sign Jesus performed after coming from Judea to Galilee.

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

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

**Anthem** Jackson, *Holy is the true light*

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

Words *Salisbury Diurnal*  
Music *Gabriel Jackson (1962–)*

---

**Sunday 17 November, Second Sunday before Advent**

**HOLY COMMUNION**

---

**Collect for the Day**

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

**Gospel Reading** Luke 10: 17–24

The seventy-two returned with joy and said, ‘Lord, even the demons submit to us in your name.’

<sup>18</sup> He replied, ‘I saw Satan fall like lightning from heaven. <sup>19</sup> I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. <sup>20</sup> However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.’

<sup>21</sup> At that time Jesus, full of joy through the Holy Spirit, said, ‘I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do.

<sup>22</sup> ‘All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.’

<sup>23</sup> Then he turned to his disciples and said privately, ‘Blessed are the eyes that see what you see. <sup>24</sup> For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.’



---

Sunday 17 November, Second Sunday before Advent

CHORAL EVENSONG

---

**Introit**

Vaughan Williams, *A Choral Flourish*

Exultate, justi,  
Exultate, justi, in Domino;  
Rectos decet collaudatio.  
Confitemini Domino in cithara;  
cantate ei canticum novum;  
Bene psallite ei in vociferatione.  
Quia rectum est verbum Domini,  
et omnia opera ejus in fide.

*O be joyful ye righteous,  
O be joyful in the Lord ye righteous;  
For praise is comely for the upright.  
Praise the Lord with harp,  
sing praises unto Him, sing a new song.  
Sing ye praises lustily unto Him with a good courage,  
For the word of the Lord is right,  
and all his works are done in truth.*

Words *Psalm 32*

Music *Ralph Vaughan Williams (1872–1958)*

**Psalm**

95 (Goss)

O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.  
Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.  
For the Lord is a great God: and a great King above all gods.  
In his hand are all the corners of the earth: and the strength of the hills is his also.  
The sea is his, and he made it: and his hands prepared the dry land.  
O come, let us worship and fall down: and kneel before the Lord our Maker.  
For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.  
To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;  
When your fathers tempted me: proved me, and saw my works.  
Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;  
Unto whom I swear in my wrath: that they should not enter into my rest.  
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 31: 1–11

Then the Lord said to Moses, <sup>2</sup>‘See I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, <sup>3</sup>and I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills – <sup>4</sup>to make artistic designs for work in gold, silver and bronze, <sup>5</sup>to cut and set stones, to work in wood, and to engage in all kinds of crafts. <sup>6</sup>Moreover, I have appointed Oholiab son of Ahisamak, of the tribe of Dan, to help him. Also I have given ability to all the skilled workers to make everything I have commanded you: <sup>7</sup>the tent of meeting, the ark of the covenant law with the atonement cover on it, and all the other furnishings of the tent – <sup>8</sup>the table and its articles, the pure gold lampstand and all its accessories, the altar of incense, <sup>9</sup>the altar of burnt offering and all its utensils, the basin with its stand – <sup>10</sup>and also the woven garments, both the sacred garments for Aaron the priest and the garments for his sons when they serve as priests, <sup>11</sup>and the anointing oil and fragrant incense for the Holy Place. They are to make them just as I commanded you.’

**Second Reading** Exodus 32: 1–8

When the people saw that Moses was so long in coming down from the mountain, they gathered round Aaron and said, ‘Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.’

<sup>2</sup> Aaron answered them, ‘Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me.’ <sup>3</sup> So all the people took off their earrings and brought them to Aaron. <sup>4</sup> He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, ‘These are your gods, Israel, who brought you up out of Egypt.’

<sup>5</sup> When Aaron saw this, he built an altar in front of the calf and announced, ‘Tomorrow there will be a festival to the LORD.’ <sup>6</sup> So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterwards they sat down to eat and drink and got up to indulge in revelry.

<sup>7</sup> Then the LORD said to Moses, ‘Go down, because your people, whom you brought up out of Egypt, have become corrupt. <sup>8</sup> They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, “These are your gods, Israel, who brought you up out of Egypt.”

**First Collect, for the Day**

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

**Anthem** Sævarsson, *My beloved spake*

My beloved spake, and said unto me,  
Rise up, my love, my fair one, and come away.  
For, lo, the winter is past, the rain is over and gone;  
the flowers appear on the earth;  
the time of the singing of birds is come,  
and the voice of the turtle is heard in our land;  
The fig tree putteth forth her green figs,  
and the vines with the tender grape give a good smell.  
Arise, my love, my fair one, and come away.

Words *Song of Solomon 2: 10–13*  
Music *Sigurður Sævarsson (1963–)*

---

**Tuesday 19 November**  
**CHORAL EVENSONG**

---

**Introit** Tye, *O God of Bethel*

O God of Bethel, by whose hand  
Thy people still are fed,  
Who, through this weary pilgrimage

hast all our fathers led:  
Our vows and prayers we now present  
before Thy throne of grace;  
God of our fathers, be the God  
of their succeeding race.

Words *Philip Doddridge (1702–51)*  
Music *Christopher Tye (c. 1505–73)*

**Psalm** 72 (Timothy Brown)

Give the King thy judgements, O God: and thy righteousness unto the King's son.  
Then shall he judge thy people according unto right: and defend the poor.  
The mountains also shall bring peace: and the little hills righteousness unto the people.  
He shall keep the simple folk by their right: defend the children of the poor, and punish the wrongdoer.  
They shall fear thee, as long as the sun and moon endureth: from one generation to another.  
He shall come down like the rain into a fleece of wool: even as the drops that water the earth.  
In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.  
His dominion shall be also from the one sea to the other: and from the flood unto the world's end.  
They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.  
The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.  
All kings shall fall down before him: all nations shall do him service.  
For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.  
He shall be favourable to the simple and needy: and shall preserve the souls of the poor.  
He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.  
Glory be to the Father and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

**First Reading** John 5: 1–9

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

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

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

**Second Reading** John 5: 10–15

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

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

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

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

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

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

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

### **Anthem** Haydn, *Insanæ et vanæ curæ*

Insanæ et vanæ curæ invadunt mentes nostras,  
sæpe fore replent corda, private spe.  
Quid prodest O mortalis conari pro mundanis,  
si cælos negligas.  
Sunt fausta tibi cuncta, si Deus est pro te.

*Senseless and vain concerns invade our minds,  
they often fill our hearts with frenzy, with private hope.  
What does it profit you O mortal man to exert yourself  
over earthly matters,  
if you neglect heavenly things.  
All shall be auspicious for you, if God is on your side.*

Words *Anonymous – 18<sup>th</sup> century*  
Music *Joseph Haydn (1732–1809)*

---

## **Thursday 21 November**

### **CHORAL EVENSONG**

---

### **Introit** Attwood, *Teach me, O Lord*

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

Words *Psalm 19: 33*  
Music *Thomas Attwood (1765–1838)*

### **Psalm** 74: 1–16 (Garrett; Noble)

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

O think upon thy congregation: whom thou hast purchased and redeemed of old.

Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

But now they break down all the carved work thereof: with axes and hammers.

They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?  
Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?  
For God is my King of old: the help that is done upon earth he doeth it himself.  
Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.  
Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.  
Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.  
Glory be to the Father and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

**First Reading**      John 5: 16–23

So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. <sup>17</sup> In his defence Jesus said to them, ‘My Father is always at his work to this very day, and I too am working.’ <sup>18</sup> For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

<sup>19</sup> Jesus gave them this answer: ‘Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. <sup>20</sup> For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. <sup>21</sup> For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. <sup>22</sup> Moreover, the Father judges no one, but has entrusted all judgment to the Son, <sup>23</sup> that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father, who sent him.

**Second Reading**      John 5: 24–30

‘Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.’ <sup>25</sup> Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. <sup>26</sup> For as the Father has life in himself, so he has granted the Son also to have life in himself. <sup>27</sup> And he has given him authority to judge because he is the Son of Man.

<sup>28</sup> ‘Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice <sup>29</sup> and come out – those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned. <sup>30</sup> By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

**First Collect, for the Day**

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

**Anthem**      Rheinberger, *Abendlied*

Bleib’ bei uns, denn es will Abend werden;  
und der Tag hat sich geneiget.

*Bide with us, for evening draws on,  
and the day will soon be over.*

Words *Luke 24: 29*  
Music *Josef Rheinberger (1839–1901)*

**Collect for the Day**

Eternal Father,  
whose Son Jesus Christ ascended to the throne of heaven  
that he might rule over all things as Lord and King:  
keep the Church in the unity of the Spirit  
and in the bond of peace,  
and bring the whole created order to worship at his feet;  
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: 37–45

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

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

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

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

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

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

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

<sup>37</sup> The expert in the law replied, ‘The one who had mercy on him.’  
Jesus told him, ‘Go and do likewise.’

---

Sunday 24 November, Christ the King  
**CHORAL EUCHARIST FOR CHRIST THE KING**

---

**First Reading**      Exodus 3: 1–14

For everything there is a season,  
and a time for every purpose under heaven:  
2 a time to be born and a time to die,  
a time to plant and a time to uproot,  
3 a time to kill and a time to heal,  
a time to tear down and a time to build up,  
4 a time to weep and a time to laugh,  
a time to mourn and a time to dance,  
5 a time to cast away stones and a time to gather stones together,  
a time to embrace and a time to refrain from embracing,  
6 a time to seek and a time to lose,  
a time to keep and a time to cast away,  
7 a time to tear and a time to mend,  
a time to keep silence and a time to speak,  
8 a time to love and a time to hate,  
a time for war and a time for peace.

<sup>9</sup>What do workers gain from their toil? <sup>10</sup>I have seen the burden God has laid on the human race. <sup>11</sup>He has made everything beautiful in its time. He has also set eternity in the human heart.

**Gospel Acclamation**

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



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

**Gospel**                      Luke 18: 9–17

To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable:

<sup>10</sup>“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The Pharisee stood by himself and prayed: “God, I thank you that I am not like other people – robbers, evildoers, adulterers – or even like this tax collector. <sup>12</sup>I fast twice a week and give a tenth of all I get.”

<sup>13</sup> ‘But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, “God, have mercy on me, a sinner.”

<sup>14</sup> ‘I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.’

<sup>15</sup> People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. <sup>16</sup> But Jesus called the children to him and said, ‘Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. <sup>17</sup> Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.’

---

**Tuesday 26 November**  
**CHORAL EVENSONG**

---

**Introit**                      Reena Esmail, *We look for You*

Eventide, our single star,  
One looking star, this night.  
Next to me, the sparrow hen,  
Two pilgrims small and bold.  
Dusking hour, that lonely hour  
The sky dims blue to grey.  
Our forest road will fade,  
We look for You.  
Pines glisten wet with sleet,  
She looks with me,  
We look for You.  
Fog falls in  
So close, my breath,  
She looks with me,  
We look for You:  
Great Silent One Unseen,  
We look for You.  
Eventide, our single star,  
One looking star, this night.  
We look for You,  
Forgiving light, our guide.

Words *Rebecca Gayle Howell (1975–)*  
Music *Reena Esmail (1983–)*

**Psalm**                      99 (Lloyd)

The Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.  
The Lord is great in Sion: and high above all people.  
They shall give thanks unto thy Name: which is great, wonderful, and holy.  
The King’s power loveth judgement; thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.  
O magnify the Lord our God: and fall down before his footstool, for he is holy.



Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

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

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

### **First Reading**      John 5: 31–40

‘If I testify about myself, my testimony is not true. <sup>32</sup> There is another who testifies in my favour, and I know that his testimony about me is true.

<sup>33</sup> ‘You have sent to John and he has testified to the truth. <sup>34</sup> Not that I accept human testimony; but I mention it that you may be saved. <sup>35</sup> John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

<sup>36</sup> ‘I have testimony weightier than that of John. For the works that the Father has given me to finish – the very works that I am doing – testify that the Father has sent me. <sup>37</sup> And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, <sup>38</sup> nor does his word dwell in you, for you do not believe the one he sent. <sup>39</sup> You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, <sup>40</sup> yet you refuse to come to me to have life.

### **Second Reading**      John 5: 41–47

‘I do not accept glory from human beings, <sup>42</sup> but I know you. I know that you do not have the love of God in your hearts. <sup>43</sup> I have come in my Father’s name, and you do not accept me; but if someone else comes in his own name, you will accept him. <sup>44</sup> How can you believe since you accept glory from one another but do not seek the glory that comes from the only God?

<sup>45</sup> ‘But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. <sup>46</sup> If you believed Moses, you would believe me, for he wrote about me. <sup>47</sup> But since you do not believe what he wrote, how are you going to believe what I say?’

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

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

**Anthem** David Bednall, *Noe, noe*

Noe, noe.  
Resonet in laudibus, cum jucundis plausibus,  
Sion cum fidelibus apparuit quem genuit Maria.

Noe, noe.

Parvulus filius hodie natus est nobis,  
Salvator mundi.  
Cantemus et exultemus et laetemur in eo dicentes:  
Gloria in excelsis Deo.  
Noe, noe.

*Noel, noel.  
Let Zion resound in praises and with joyful acclaim,  
together with the faithful, he whom Mary bore has  
appeared.  
Noel, noel.*

*A tiny son has been born for us today,  
the saviour of the world.  
Let us sing, rejoice, and be glad in him, saying:  
Glory to God in the highest.  
Noel, noel.*

Words *Anonymous 15<sup>th</sup> century carol*  
Music *David Bednall (1979–)*

---

**Sunday 1 December, First Sunday of Advent**

**HOLY COMMUNION**

---

**Collect for the Day**

Almighty God,  
give us grace to cast away the works of darkness  
and to put on the armour of light,  
now in the time of this mortal life,  
in which your Son Jesus Christ came to us in great humility;  
that on the last day,  
when he shall come again in his glorious majesty  
to judge the living and the dead,  
we may rise to the life immortal;  
through him 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: 37–45

The people walking in darkness  
have seen a great light;  
on those living in the land of deep darkness  
a light has dawned.  
<sup>3</sup> You have enlarged the nation  
and increased their joy;  
they rejoice before you  
as people rejoice at the harvest,  
as warriors rejoice  
when dividing the plunder.  
<sup>4</sup> For as in the day of Midian's defeat,  
you have shattered  
the yoke that burdens them,  
the bar across their shoulders,  
the rod of their oppressor.

<sup>5</sup> Every warrior's boot used in battle  
and every garment rolled in blood  
will be destined for burning,  
will be fuel for the fire.

<sup>6</sup> For to us a child is born,  
to us a son is given,  
and the government will be on his shoulders.

And he will be called  
Wonderful Counsellor, Mighty God,  
Everlasting Father, Prince of Peace.

<sup>7</sup> Of the greatness of his government and peace  
there will be no end.

He will reign on David's throne  
and over his kingdom,  
establishing and upholding it  
with justice and righteousness  
from that time on and for ever.

The zeal of the Lord Almighty  
will accomplish this.

