

St John's College Chapel



A Meditation on the Passion of Christ

Saturday 9 March 2019

The congregation is requested to be as quiet as possible during the organ music.

ORGAN MUSIC BEFORE THE SERVICE

Played by Glen Dempsey

Allegro non troppo (Symphony no. 2)

Johannes Brahms
(1833–1897)
arr. *Glen Dempsey*
(b.1994)

Prélude (Suite, op. 5)

Maurice Duruflé
(1902–1986)

Played by James Anderson-Besant

Prelude in E minor (BWV 548i)

Johann Sebastian Bach
(1685–1750)

Aus tiefer Not schrei' ich zu dir (BWV 686)

Johann Sebastian Bach

Crucifixion (Symphonie-Passion)

Marcel Dupré
(1886–1971)

ORDER OF SERVICE

¶ *Please remain seated as the introit is sung in the Ante-Chapel*

IT WAS IN THAT TRAIN

It was in that train, I heard the call to give up all,
And follow Him into the slums
To serve him amongst the poorest of the poor,
Purely for the love of God,
The love of God.

Words *Mother Teresa*
(1910–1997)

Music *Barry Ferguson*
(b. 1942)

PROCESSIONAL HYMN

¶ *Stand*

*All glory, laud and honour
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.*

1. Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name comest,
The King and blessed One.

3. The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.

2. The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply.

4. To thee before thy passion
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.

5. Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

Words translated from the *Latin*
hymn of St Theodulph of Orleans
John Mason Neale
(1818–1866)

Tune VALET WILL ICH DIE GEBEN
Melchior Tescher (c.1613)
adapted *Johann Sebastian Bach*
(1685–1750)

Remain standing

I GETHSEMANE

¶ *Remain standing*

SENTENCE

Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come, in the volume of the book it is written of me, that I should fulfill thy will, O my God.

Minister I will receive the cup of salvation.
Response **And call upon the name of the Lord.**

ANTIPHON

On the Mount of Olives he prayed to the Father: Father, if it be possible, let this cup pass away from me. The spirit is indeed willing, but the flesh is weak. Watch and pray, that ye enter not into temptation.

READING

¶ *Sit*

THE COMING

by R.S. Thomas (1913–2000)

And God held in his hand
A small globe. Look, he said.
The son looked. Far off,
As through water, he saw
A scorched land of fierce
Colour. The light burned
There; crusted buildings
Cast their shadows; a bright
Serpent, a river
Uncoiled itself, radiant
With slime.

On a bare
Hill a bare tree saddened
The sky. Many people
Held out their thin arms
To it, as though waiting
For a vanished April
To return to its crossed
Boughs. The son watched
Them. Let me go there, he said.

ANTHEM

VERTUE

Sweet day, so cool, so calm, so bright
The bridall of the earth and skie:
The dew shall weep thy fall to night,
For thou must die.

Sweet rose, whose hue angrie and brave
Bids the rash gazer wipe his eye:
Thy root is ever in its grave
And thou must die.

Sweet spring, full of sweet dayes and roses,
A box where sweets compacted lie;
My music shows ye have your closes,
And all must die.

Only a sweet and vertuous soul,
Like season'd timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.

Words *George Herbert*
(1593–1633)

Music *Judith Weir*
(b. 1954)

SAINT LUKE 22 verses 39–54

And Jesus came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then took they him, and led him, and brought him into the high priest's house.

COLLECT

Lord Jesus Christ, who in the Garden of Gethsemane didst pray with agony and bloody sweat that thy Father's will be done; grant that the same mind be formed also in us, that dying to sin and selfishness we may rise to life with thee: who now livest and reignest with the same Father and the Holy Ghost, one God, world without end. **Amen.**

BY THE WATERS OF BABYLON

By the waters of Babylon we sat down and wept:
when we remembered thee, O Sion.
As for our harps, we hanged them up:
upon the trees that are therein.
For they that led us away captive
required of us then a song,
and melody, in our heaviness:
Sing us one of the songs of Sion.
How shall we sing the Lord's song:
in a strange land?
By the waters of Babylon we sat down and wept:
when we remembered thee, O Sion.

Words *Psalm 137 vv. 1–4*

Music *Arthur Wills*
(*b. 1926*)

1. My song is love unknown,
 My Saviour's love to me,
 Love to the loveless shown,
 That they might lovely be.
 O, who am I,
 That for my sake
 My Lord should take
 Frail flesh, and die?

2. He came from his blest throne,
 Salvation to bestow:
 But men made strange, and none
 The longed-for Christ would know.
 But O, my Friend,
 My Friend indeed,
 Who at my need
 His life did spend!

3. Sometimes they strew his way,
 And his sweet praises sing;
 Resounding all the day
 Hosannas to their King.
 Then 'Crucify!
 Is all their breath,
 And for his death
 They thirst and cry.

4. They rise, and needs will have
 My dear Lord made away;
 A murderer they save,
 The Prince of Life they slay.
 Yet cheerful he
 To suffering goes,
 That he his foes
 From thence might free.

5. Here might I stay and sing,
 No story so divine;
 Never was love, dear King,
 Never was grief like thine!
 This is my Friend,
 In whose sweet praise
 I all my days
 Could gladly spend.

Words *Samuel Crossman*
 (1624–1683)

Tune LOVE UNKNOWN
John Ireland
 (1879–1962)
 Descant *Christopher Robinson*
 (b. 1936)

II THE TRIAL

¶ *Remain standing*

SENTENCE

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Minister Give sentence with me, O God, and defend my cause against the ungodly people.

Response **O deliver me from the deceitful and wicked man.**

ANTIPHON

They delivered me into the hands of the ungodly and numbered me amongst the workers of wickedness. They have not spared my soul. Mighty men are gathered together as my enemies and giants have taken their stand against me. Foreigners have risen against me, and the mighty seek my life.

An extract from **IF THIS IS A MAN**
by Primo Levi (1919–1987)

25 *January*. It was Sómogyi's turn. He was a Hungarian chemist, about fifty years old, thin, tall and taciturn. Like the Dutchman he suffered from typhus and scarlet fever. He had not spoken for perhaps five days; that day he opened his mouth and said in a firm voice:

'I have a ration of bread under the sack. Divide it among you three. I shall not be eating any more.'

We could not find anything to say, but for the time being we did not touch the bread. Half his face had swollen. As long as he retained consciousness he remained closed in a harsh silence.

But in the evening and for the whole of the night and for two days without interruption the silence was broken by his delirium. Following a last interminable dream of acceptance and slavery he began to murmur: '*Jawohl*' with every breath, regularly and continuously like a machine, '*Jawohl*', at every collapsing of his wretched frame, thousands of times, enough to make one want to shake him, to suffocate him, at least to make him change the word.

I never understood so clearly as at that moment how laborious is the death of a man.

ANTHEM

DROP, DROP, SLOW TEARS

Drop, drop, slow tears
And bathe those beautiful feet,
Which brought from heaven
The news and Prince of peace:

Cease not, wet eyes,
His mercies to entreat;
To cry for vengeance
Sin doth never cease:

In your deep floods
Drown all my faults and fears;
Nor let his eye
See sin, but through my tears.

Words *Phineas Fletcher*
(1582–1650)

Music *Francis Grier*
(b. 1955)

The choir is joined by cellist, Laura van der Heijden.

SAINT MATTHEW 27 verses 11–26

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

COLLECT

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. **Amen.**

RECITATIVE

¶ *Sit*

ALL THEY THAT SEE HIM

All they that see him,
laugh him to scorn;
they shoot out their lips,
and shake their heads saying:

CHORUS

HE TRUSTED IN GOD

He trusted in God
that he would deliver him;
let him deliver him,
if he delight in him.

Words *Psalm 22 v. 7–8*

Music *George Frideric Handel*
(1685–1759)

Please turn the page quietly

HYMN

¶ *Stand*

When I survey the wondrous Cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson like a robe,
Spreads o'er his body on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Words *Isaac Watts*
(1674–1748)

Tune ROCKINGHAM
Edward Miller
(1731–1807)
Descant *George Guest*
(1924–2002)

III THE CRUCIFIXION

¶ *Remain standing*

SENTENCE

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Minister My God, my God, look upon me.
Response **Why hast thou forsaken me?**

ANTIPHON

What more could I have done that I have not done? I planted thee as my choicest vine but thou hast become exceeding bitter to me. When I was thirsty thou gavest me vinegar to drink and thou hast pierced with a spear the side of thy saviour.

READING

¶ *Sit*

An extract from **RESURRECTION**
by Rowan Williams (b. 1950)

The crucified is God's chosen: it is within the victim, the condemned, that God identifies, and it is in the company of the victim, so to speak, that God is to be found, and nowhere else. We are, insistently and relentlessly, in Jerusalem, confronted with a victim who is *our* victim. When we make victims, when we embark on condemnation, exclusion, violence, the diminution or oppression of anyone, when we set ourselves up as judges, we are exposed to judgement, and we turn away from salvation. To hear the good news of salvation, to be converted, is to turn back to the condemned and rejected, acknowledging that there is hope nowhere else. Salvation does not bypass the history and memory of guilt, but rather builds upon and from it.

Please turn the page quietly

ANTHEM

O SAVIOUR OF THE WORLD

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

Words *Antiphon for Matins on the Feast
of the Exaltation of the Holy Cross*

Music *Herbert Howells
(1892–1983)*

GOSPEL

¶ *Stand*

SAINT JOHN 19 verses 16–42

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the Place of a Skull, which is called in the Hebrew Golgotha: Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath Day (for that Sabbath Day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

COLLECT

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

MOTET

¶ *Sit*

CRUCIFIXUS

Crucifixus etiam pro nobis,
sub Pontio Pilato passus et sepultus est.

*He was crucified also for us,
under Pontius Pilate he suffered, and was buried.*

Words from the Nicene Creed

Music Antonio Lotti
(c. 1667–1740)

COLLECT FOR EASTER EVEN

Grant, O Lord, that as we are baptised into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ, our Lord. **Amen.**

ORGAN MUSIC AFTER THE SERVICE

Played by Glen Dempsey

O Mensch, beweine deine Sünde groß (BWV 622)

Johann Sebastian Bach
(1685–1750)

THE CHOIR OF ST JOHN'S COLLEGE, CAMBRIDGE

The Director of Music, Andrew Nethsingha, is pleased to receive enquiries from people interested in joining the choir as chorister, choral scholar or organ scholar. He is always happy to meet them informally to offer advice.

Please contact him on
01223 338683
or by email – choir@joh.cam.ac.uk

or contact the Choir Administrator on
01223 338718

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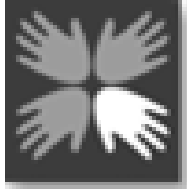
CHORISTER VOICE TRIALS

Voice trials will be held for boys
aged 6–9 years old
on Saturday 4 May 2019

For further details please contact the Registrar, Mary Robb
at

St John's College School on
01223 353652
or by email – admissions@sjcs.co.uk

The retiring collection will be for



THE MEDICAL FOUNDATION for the Care of Victims of Torture

The Medical Foundation is a human-rights organisation that exists to enable survivors of torture and organised violence to engage in a healing process to assert their own human dignity and worth.

Their concern for the health and well-being of torture survivors and their families is directed towards providing medical and social care, practical assistance, and psychological and physical therapy.

It is also their mission to raise public awareness about torture and its consequences.

MAKING A DIFFERENCE:

Sadly, torture is a reality in too many countries around the world. For those who have been held captive by torture regimes, and been subjected to all the brutality that that entails, fleeing into exile is often the only chance they have to save their lives.

Most will endure the lasting effects of torture for the rest of their lives. They may require specialist help, either physically or psychologically, so that they can begin to live a comparatively normal life.

The Medical Foundation is the only holistic treatment centre in the UK dedicated to helping survivors of torture and organised violence.