

The Priory Church of Saint Mary, Saint Katharine and All Saints
Edington, Westbury, Wiltshire

THE COMPANION TO
THE EDINGTON
MUSIC FESTIVAL

Sunday 17 to Sunday 24 August 2003

Contents

Introduction	page 3
Festival and general information	page 8
Festival participants	page 10
Orders of service, texts, and translations	page 12

Introduction *Peter Barley*

Welcome to this year's Edington Festival of Music within the Liturgy. I hope you will be uplifted and inspired by the magnificence of the building, the beauty and power of sung and spoken word, and by the very special atmosphere of this place and of this liturgical festival.

O God my heart is ready, my heart is ready: I will sing and give praise
with the best member that I have. PSALM 108:1

These are familiar and stirring words and seem very appropriate to have before us as we start another festival week, where so much is given in a common purpose. The Psalms, of course, are a major part of any regular liturgical provision, and as such have graced our services here year by year, as they do in so many other places of worship. Indeed, they are one of the defining components of the Office, and it has become a concern amongst some (with the welcome spread of the Eucharist as the main service in most churches) that the recitation of the Psalter has been weakened by the consequent demise of Choral Matins. Many more enlightened churches have been able to retain Psalmody at the Gradual, however, and here at Edington the Psalms have always constituted an important part of the week, notably for the Schola Cantorum, who sing plainchant Psalms for the Offices at either end of the day.

This year, I wanted to have a chance to explore the Psalms, and some themes from them, in more depth. As organist of (to my knowledge) the only cathedral in these islands to have retained daily sung Matins, I have become even more acutely aware than before of how the text and character of the Psalms gets burned into our consciousness by regular recitation and repetition. They cover so many areas of the human condition, and of our awareness and understanding of God, his world and his kingdom. From a musician's point of view, they also represent a treasure trove of texts and thus of musical settings down the ages; indeed my colleague musical directors and I could probably have come up with several more Psalm-based festivals. Aesthetically and artistically, the Psalms provide huge variety of mood and subject, sufficient to have appealed to many composers over the centuries.

To a singer or worshipper reared on Anglican church music, the singing of the Psalms to Anglican chant will probably hold a special place. Indeed, many choirs regard the performance of the Psalms to be the touchstone of their liturgical work—who can forget the thrill of hearing a great interpreter with choir (or astride a colourful organ) painting the text with glowing care?

Designed and typeset by Nick Flower.
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Cover illustration: A king. *The Westminster Psalter* (added drawing).
English, c.1250. Royal MS 2.A.XXII.
By kind permission of the Board of the British Library.

This is where the change of mood even within a Psalm can be electric and awe-inspiring—one minute ‘Woe is me for I am in misery’ and the next ‘Up Lord, and at ’em!’.

However, I hope to broaden the scope beyond such Anglican thrills, and I am sure that settings by Schütz, Victoria, Pizzetti, and Panufnik, amongst others, will serve to do this. The Psalms are poems, and poems that are intended to be sung, with all the emotional rather than logical connections that are proper to lyric poetry. This explains the appeal to composers, but I believe it is the breadth and depth of their spirituality which has spoken most eloquently to worshippers. The Psalms were written by many poets and at many different dates, but they are united by a common inspiration, that of the heights and depths of human experience: they express great faith, great doubt and timeless prayer, giving voice to a panoply of human emotions, sometimes sublime but at others almost embarrassingly vengeful.

The chief formal characteristic of the poetry of the Psalms is one that survives in translation, and that is ‘parallelism’. Thus, ideas expressed in one line are echoed in another, or ideas expressed in one line are set alongside a contrasting idea in another. For example, Psalm 2:4: ‘He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.’ In general terms, hymns and laments are the most common forms in the Psalter, which suggests that some of the Psalms may have been written to a common form for use in the liturgy. Furthermore, the biblical scholar Robert Alter points out that genre in the Psalms, ‘is very often not a locked frame but a point of departure for poetic innovation’.

Over the week, we will explore the Psalms by way of various different daily themes. *Beauty* seemed a good place to start in the context of our place and worship, thoughts of beauty surely never being far away at Edington. ‘Beauty is the gift of the Lord’, wrote Aristotle, and it is a gift for which we long, to be in God’s presence. For example, Psalm 84:2: ‘My soul hath a desire and longing to enter into the courts of the Lord’, and Psalm 42:1: ‘Like as the hart desireth the waterbrooks: so longeth my soul after thee, O God.’ *Prayer* and *Praise* (Tuesday and Wednesday) are key constituents of any act of worship, and indeed historians point to the use of Psalms in Jewish festivals before the Exile, such as Passover and Tabernacles, when the king and the Temple played a vital role in worship. *Kingship* is further explored on Friday, whilst on Thursday consideration of *Penitence* reminds us of the personal piety of some of the Psalm texts (‘Lord I am not high minded: I have no proud looks’, Psalm 131:1). Such piety gained enhanced significance after the Exile, when the Temple and priesthood were paramount.

In this way, we begin to appreciate that Psalms have historically served both a liturgical and an ideological purpose, in that they established the people’s faith in the Lord as their God and in themselves as God’s people. *Thanksgiving* and an awareness of *Judgment*, which we explore over the concluding weekend of the festival, are frequently found in the Psalms. It is extraordinary how often we as worshippers and human beings forget the simple act of giving thanks, no matter how frequently we might perform it liturgically. In his thought-provoking short study, *Reflections on the Psalms*, C S Lewis refers to thanksgiving and praise as being ‘inner health made audible’, and it is all that surrounds us which should prompt us towards this real thanksgiving. In the lovely words of hymn-writer Fred Pratt Green: ‘For the fruits of his creation ... For the wonders that astound us, For the truths that still confound us, Most of all that love has found us, Thanks be to God.’

To pair *Thanksgiving* and *Judgment* (indeed to finish a festival week with—on the face of it—a sombre theme) might seem a little odd, but not if one considers that light in which the Psalms portray judgment. It is not seen as a fearful matter, but rather as an occasion of rejoicing. For instance, Psalm 67:4: ‘O let the nations rejoice and be glad, for thou shalt judge the folk righteously.’ The ancient Jews were thinking of God’s judgment in terms of an earthly court of justice. The feeling of the Psalmist is that his case is unanswerable, once it has been heard: he has been wronged, and when God comes to judge, this wrong will be put right.

Let the fields be joyful ... all the trees of the wood shall rejoice before the Lord, for he cometh to judge the earth. PSALM 96:12

As modern-day Christians, we perhaps do not deserve to have quite this confidence. What can alarm us about judgment (as so terrifyingly portrayed, say, in Verdi’s *Requiem*) is what C S Lewis refers to as ‘the infinite purity of the standard against which our actions will be judged’. How will we ever measure up? However, there is comfort, for we know from the Psalms that the Lord is merciful, long-suffering and of great patience (see Psalm 103, for instance), and we can also pin our hopes on the work and ministry of Christ.

Judge me, O Lord my God, according to thy righteousness. PSALM 35:24

The music for this year’s festival is, as ever, selected from a rich and wide repertoire. Given the large amount of wonderful music of the earlier periods requiring organ continuo, we have been fortunate to be able to hire a chamber organ for the duration of the week. This has been funded by the Festival Association in place of commissioning a new work, although we retain our promotion of music of our own time with the inclusion of settings

of the alternative evening canticles by Philip Moore, and motets by Roxanna Panufnik and our own festival organist, Matthew Martin. It is good to be able to perform within the liturgy two rarely heard Renaissance masses based on Psalm texts by Palestrina and Lassus, sung by the Nave Choir and Consort respectively on Monday and Tuesday mornings, as well as Janáček's atmospheric but incomplete Mass in E flat (Friday evening). Palestrina's *Missa Eripe me de inimicis meis* is based on Psalm 59 ('Deliver me from mine enemies, O God'), whilst Lassus's *Missa In te Domine speravi* is based on Psalm 31 ('In thee, O Lord, have I put my trust'). We also mark the centenary of the birth of Lennox Berkeley with the inclusion of his well crafted and liturgically apt *Missa brevis* on the final Sunday.

The Psalms derive their name from the Greek *psalmoi*, itself a rendering of the Hebrew *mizmorim*, meaning 'hymns' or 'songs of praise'. The word 'psalter' is also derived from a Greek word, *psalterion*, meaning 'stringed instrument', perhaps suggestive of instrumental accompaniment. The book of Psalms, together with Proverbs and perhaps the Song of Songs, is distinguished from all other biblical books by its manifestly anthological nature. Although the Psalms were composed over a long period (probably at least five centuries), they are not arranged chronologically, but rather are grouped into five 'books', echoing the five books of 'The Laws of Moses'. These in turn were formed from ten major collections with shared themes, often sharing catchwords and similar contents, such as the *Hallel* collections (112–118 and 146–150), which have the common theme of praise to God (in Hebrew *halal* means 'praise'). Indeed, the fact that the final five Psalms (a kind of coda to the collection, if you like) are framed by the expression 'Praise the Lord' suggests that the book of Psalms leads worshippers through grief to thanksgiving, from lament to praise. The authorship of the Psalms was probably as wide ranging as their subject matter, encompassing court poets, cultic prophets, priests and scribes. What is also remarkable is that in the Psalms both individual prayer and communal praise find expression, as do private reflection and learned instruction.

There is much fascinating detail that could fill a whole Companion! Psalm 119, for instance, is the longest Psalm of course, but is also an acrostic, having eight lines beginning with each of the twenty-two letters of the Hebrew alphabet. Furthermore, this is a Psalm famous for its expounding of the law, and indeed each line has one of eight synonyms for the law. Psalms also have individual titles ranging from a single word to extensive comment, some referring to particular events in David's life (this applies to virtually all the Psalms in Book 1), some giving specific liturgical instruction, and some referring to genre (prayer, song).

The Psalms can also be divided by literary type: lament (both individual and communal), royal enthronement, thanksgiving, wisdom, prophetic, and mixed. Some of these are really quite formulaic: for instance, laments routinely include an opening address, description of trouble, petition, expression of confidence, and a vow, whilst thanksgiving Psalms include praise, description of past trouble, testimony, and exhortation.

However one chooses to appreciate the Psalms, their rich theology has clearly inspired great worship and music over many centuries, and one's response to them can be as personal as prayer. Indeed, in the words of theologian James Crenshaw, 'from these majestic Psalms one learns how to pray'. Suffice it to say that I am eagerly looking forward to hearing our preachers develop the themes in the course of the week, illuminated by the glories of the musicians' interpretations of these timeless texts.

My thanks as ever are due to all those who enrich the life of the festival by giving so freely of their time and skill: to Nick Flower for designing the festival literature, to Peter Roberts and Clare Dawson our administrators, to choir directors Jeremy Summerly, Andrew Carwood and Robert Quinney, and to organists Matthew Martin and Julian Thomas. In this interregnum year I am especially grateful to Paul Rose and Jean Hall, and, as ever, for the efforts of John Barnard, Adrian Hutton, Christine Laslett, Joanna Robertson, Nicholas Buckman, John d'Arcy, and Jeremy Moore, who all do so much to ensure the festival's success. Above all we are grateful to the host families in the village and neighbouring area without whom there could be no festival, and to all who give so much time to ensure the smooth running of successive festivals.

*Lord, be thy word my rule,
In it may I rejoice;
Thy glory be my aim,
Thy holy will my choice.*

*Thy promises my hope;
Thy providence my guard;
Thine arm my strong support
Thyself my great reward.*

CHRISTOPHER WORDSWORTH

Festival and general information

Festival finances The festival is financed almost entirely by voluntary donations from visitors and the participants themselves, who pay to come. Any profit made at the festival is put towards the cost of future festivals. The last Sunday collection goes to the parish. This helps with the costly maintenance of such a large church in a small community of only some 270 households. Please be as generous as you can in the collections.

Clergy Festival clergy will be delighted to make time for individual conversations with members of the congregation. Please contact them after any of the services. Details of the celebrants and preachers can be found displayed in the porch.

Voluntaries and rehearsals If you have to leave during a voluntary, please do so quietly as they are intended to be part of the service. Choirs practise in the church prior to services. If you are taking a seat whilst the practice is going on, we would be obliged if you could do so quietly, as noise levels produced can be extremely distracting to the choristers, organists and conductors.

Acknowledgements The festival extends its thanks to Jean Hall, Joanna Robertson and Nicholas Buckman, and to all the people of Edington for welcoming us during the week, in particular those who have provided accommodation for festival participants. Acknowledgement is also due to the parents and to the organists of Durham Cathedral, St Patrick's Cathedral, Dublin, St Paul's Cathedral, London, Salisbury Cathedral, Southwark Cathedral, Wells Cathedral, Westminster Abbey, and Westminster Cathedral for allowing boys to take part in the festival.

The festival is also obliged to Christ Church Cathedral, Oxford, Hampstead Parish Church, Lichfield Cathedral, St Peter's Church, Eaton Square, London, and The Priory Church, Edington, for the use of robes.

Finally, the festival is grateful for the assistance of the Eastleigh Surgery, Westbury, in relation to medical emergencies.

Seating There is no system of reserved seating for any of the services, and consequently the practice of leaving items on seats prior to services is strongly discouraged.

Car parking Car parking during the festival is provided on the verge opposite Monastery Gardens, and will be signposted. The church car park will be reserved for members of the clergy, administrative team and the disabled and infirm, whose parking needs will be given priority. The festival

would be grateful for advance warning of any such parking requirements to Mr John Bennett (Telephone 01380 830630). The festival regrets that it cannot accept responsibility for the security of parked cars and advises visitors to place possessions in a locked boot.

Village facilities Edington has one public house, the Lamb Inn, which is located at the Tinhead end of the village. Full meals are served there daily, and a special menu is in place during festival week. Meals are also available at The Duke Inn in Bratton, one mile to the west towards Westbury, and at the Longs Arms in Steeple Ashton, three miles to the north towards Trowbridge. *Lavatories:* There are facilities available in the church car park.

The Society of Friends of Edington Priory Church Those who have valued the worship of the festival may wish to support the Vicar and the Parochial Church Council in maintaining the Priory Church. The Society of Friends exists for this purpose and always welcomes new members. Further information can be obtained from the Honorary Secretary, Mrs Antonia Southern, Yew Trees, Lower Road, Bratton, Wiltshire BA13 4RG.

The Festival Association In response to the worry of ensuring that the festival is able to cover the costs of administering the festival, the Festival Association was founded in 2000. It is hoped that the Association will afford the festival a more assured financial footing, whilst giving supporters an opportunity to become more involved in its future. Members of the Festival Association will receive regular mailing of the Association Newsletter with articles on aspects of church music, commercial recording offers, and details of forthcoming concerts of interest. The minimum suggested subscription is £10 and forms are held at the door of the church. Details can also be obtained from the Administrator, Michael Cooke (details below).

The Friends of Cathedral Music If you have appreciated and valued the music which is such a vital part of the festival please support the Friends of Cathedral Music (FCM), founded in 1956 to assist cathedrals in maintaining their daily choral heritage. Membership leaflets are available on the bookstall at the back of the church and further information can be obtained from the FCM Secretary, Michael Cooke, Aeron House, Llangeitho, Tregaron, Ceredigion, Wales SY25 6SU. Telephone 01974 821614.

Edington Music Festival 2004 *Sunday 22 August to Sunday 29 August 2004*
Anyone wishing to receive advance notice of the 2004 festival who is not already on our mailing list should complete one of the forms at the church entrance. Further details can be obtained from the Information Secretary, John d'Arcy, The Old Vicarage, Edington, Westbury, Wiltshire BA13 4QF.

Festival participants

FESTIVAL DIRECTOR	Peter Barley
FESTIVAL ADMINISTRATORS	Clare Dawson Peter Roberts
VICAR OF EDINGTON	<i>interregnum</i>
ASSISTANT PRIEST	The Reverend Jean Hall
PARISH CHURCHWARDENS	Joanna Robertson Nicholas Buckman
VERGER	Peter Norfolk-Brown
CLERGY	The Reverend Canon Jeremy Davies The Reverend David Evans The Reverend Dr Carolyn Hammond The Reverend Peter McGearry The Reverend Angus Ritchie The Reverend Canon Paul Rose The Reverend John Streeting
SERVERS	Jonathan Darbourne Tristan Hambleton Emily Pepler Emma Watts
ORGANISTS	Matthew Martin Julian Thomas
HONORARY TREASURER	Jeremy Moore
INFORMATION SECRETARY	John d’Arcy
PERSONNEL	John Barnard
ADMINISTRATIVE ASSISTANTS	Tammy Flower Emily Roberts
ACCOMMODATION	Christine Laslett
READINGS SUPERVISOR	Anthony Hardy
ROBES	Adrian Hutton
LIBRARIAN	Oliver Piper
COMPANION EDITOR	Ian Aitkenhead
DESIGNER	Nick Flower

Nave Choir

DIRECTOR	Robert Quinney	
TREBLES	Benjamin Goulter Elliot Thompson Arthur Malins Benjamin Jones Vadim Clyne-Kelly Oliver Rex George White Augustus Spencer	David Quinn Lewis West Edward Edgcumbe Kieran White Jonathan McDonald Benedict Payne John Moody Julian Smallbones
ALTOS	Dana Marsh Alex Potter Matthew Venner	David Martin Alex Pridgeon
TENORS	James Atherton Stuart Kinsella	Andrew Burden William Unwin
BASSES	Anthony Hardy Maurice McSweeney Paul de Thierry	Adrian Hutton James Mustard

Consort

DIRECTOR	Jeremy Summerly	
SOPRANOS	Abigail Boreham Rebecca Hickey Deborah Mackay	Clare Dawson Francesca Russill Lisa Wilson
ALTOS	Caitríona Ní Dhubhghaill Andrew Olleson	Timothy Kenworthy-Brown Tom Williams
TENORS	Jonathan Bungard Alex Hickey	Jeremy Budd David Knight
BASSES	James Birchall Manus O’Donnell David Stuart	Richard Collins Stephen Rice

Schola

DIRECTOR	Andrew Carwood	
	John Barnard Joseph Harper Justin Lowe Jack Nichols Oliver Piper Alex Soddy Julian Thomas	Nick Flower Myles Langridge Charlie Minogue Thomas Park James Preston Adrian Thomas

Compline

RESPONSES *plainsong* *Ÿ* Turn us, O God our Saviour. *℞* And let thine anger cease from us.
Ÿ O God, make speed to save us. *℞* O Lord, make haste to help us.
Ÿ 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. Alleluia.

ANTIPHON *plainsong* Miserere mihi, Domine, et exaudi orationem meam. *Have mercy upon me, O Lord, and hear my prayer.*

HYMN *Guerrero* O lux beata Trinitas, O Trinity of blessed Light,
 Et principalis Unitas, O Unity of sovereign might,
 Iam sol recedit igneus, as now the fiery sun departs,
 Infunde lumen cordibus, shed thou thy beams within our hearts.

Te mane laudum carmine; *To thee our morning song of praise,*
 Te deprecemur vespere; *to thee our evening prayer we raise;*
 Te nostra supplex gloria; *thee may our glory evermore*
 Per cuncta laudet saecula. *in lowly reverence adore.*

Christum rogamus et Patrem, *We beg Christ and his Father,*
 Christi Patrisque Spiritum; *and Christ's Spirit and his Father's,*
 Unum potens per omnia, *Prodigious Trinity and One*
 Fove precantes, Trinitas. Amen. *mighty source for all enkindlement. Amen.*

Ÿ Custodi nos Domine ut pupillam oculi. *Ÿ* Keep us, O Lord, as the apple of an eye.
℞ Sub umbra alarum tuarum protege nos. *℞* Under the shadow of your wings protect us.

RESPONSORY *Sheppard* In pace *In peace*
 in idipsum, dormiam et requiescam *will I lie down and I shall sleep*
 si dederò somnum oculis meis *if I rest my eyes*
 et palpebris meis dormitationem. *and let my eyelids close.*
 Gloria Patri et Filio *Glory be to the Father, and to the Son,*
 et Spiritui Sancto. *and to the Holy Spirit.*

ANTIPHON *plainsong* Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, *Save us, O Lord, whilst awake, guard us whilst sleeping, that awake we may watch with Christ and asleep we may rest in peace.*
 et requiescamus in pace.

RESPONSES *plainsong* Lord, have mercy upon us. *ijj* Christ, have mercy upon us. *ijj* Lord, have mercy upon us. *ijj*
 Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil.

Ÿ I will lay me down in peace.
℞ And take my rest.
Ÿ Let us bless the Father, the Son and the Holy Ghost.
℞ Let us praise and magnify him for ever.
Ÿ Blessed art thou, O Lord, in the firmament of the heaven.
℞ Above all to be praised and glorified for ever.
Ÿ The almighty and merciful Lord preserve us and give us his blessing. *℞* Amen.

Ÿ The Lord be with you. *℞* And with thy spirit.

COLLECT *℞* Amen.

Ÿ The Lord be with you.
℞ And with thy spirit.
Ÿ Let us bless the Lord.
℞ Thanks be to God.

ANTIPHON *Poulenc* Salve regina, mater misericordiae: *Hail queen, mother of mercy:*
 vita, dulcedo, et spes nostra, salve. *hail, our life, our sweetness, and our hope.*
 Ad te clamamus, exsules filii Hevae. *To you do we call, in exile, the children of Eve.*
 Ad te suspiramus, gementes et flentes *To you do we sigh, mourning and weeping*
 in hac lacrimarum valle. *in this vale of tears.*
 Eia ergo, advocata nostra, *Come therefore, our advocate,*
 illos tuos misericordes oculos ad nos converte. *turn those merciful eyes of yours towards us.*
 Et Iesum, benedictum fructum ventris tui, *And after this our exile, show us Jesus,*
 nobis post hoc exsilium ostende. *the blessed fruit of your womb.*
 O clemens, o pia, o dulcis virgo Maria. *O clement, O loving, O sweet virgin Mary.*

Compline 9.15pm Nave

PRELUDE *Andante (Suite Monodique) Jehan Alain (1911–1940)*

RESPONSES *plainsong*

ANTIPHON *plainsong* Miserere mihi *plainsong*

PSALMS *4 & 134 plainsong*

CHAPTER *℞* Thanks be to God.

HYMN *O lux beata Trinitas Francisco Guerrero (1528–1599)*

RESPONSORY *In pace in idipsum John Sheppard (c.1515–1558)*

ANTIPHON *plainsong* Salva nos *plainsong*

CANTICLE *Nunc dimittis (Collegium regale) Charles Wood (1866–1926)*

RESPONSES *plainsong*

ANTIPHON *plainsong* Salve regina *Francis Poulenc (1899–1963)*

Remember especially that you cannot be a judge of anyone. For no one can judge a criminal, until he recognises that he himself is just such a criminal as the man standing before him, and that perhaps he is more to blame than anyone else for the crime which the man on trial has committed.

FYODOR DOSTOEVSKY

Character is better than ancestry, and personal conduct is of more importance than the highest parentage.

THOMAS BARNARDO

God knows and loves. We cannot understand. If we could understand, all the best beauty of our life would wither away. It is glorious in its faith and hope and adherence to what we don't understand. May our Lord give you light on this, and love for the adventurous journey of faith and hope with him.

JANET ERSKINE STUART

Matins

RESPONSES *plain-song* *∇* O Lord, let thy mercy lighten upon us.
R As our trust is in thee.
∇ O God, make speed to save us.
R O Lord, make haste to help us.
∇ Glory be to the Father, and to the Son, and to the Holy Ghost.
R As it was in the beginning, is now and ever shall be, world without end. Amen. Alleluia.

ANTIPHON *plain-song* Cantate Domino canticum novum: *Sing unto the Lord a new song:*
 laus eius ab extremis terrae. *give him praise unto the world's end.*

HYMN *plain-song* Ecce iam noctis tenuatur umbra, *Behold, already night's shadow is diminished,*
 Lucis aurora rutilans coruscat; *the rosy dawn of light gleams out;*
 Nisibus totis rogitemus omnes *let us wholeheartedly beseech*
 Cunctipotentem, *the almighty*

Ut Deus, nostri miseratus, omnem *that God may have mercy upon us,*
 Pellat angorem, tribuat salutem *do away all our pain, bestow on us salvation,*
 Donet et nobis pietate Patris *and, with a Father's mercy, grant us*
 Regna polorum. *the kingdom of heaven.*

Praestet hoc nobis Deitas beata *May the blessed Godhead grant us this favour—*
 Patris ac Nati, pariterque Sancti *the Father, the Son, and the Holy Ghost together*
 Spiritus, cuius resonat per omnem *whose glory echoes throughout*
 Gloria mundum. Amen. *all the world. Amen.*

∇ Repleti sumus mane misericordia tua. *∇ In the morning we will be filled with your mercy.*
R Exsultavimus, et delectati sumus. *R* We rejoice, and delight in it.

ANTIPHON *plain-song* Benedictus Dominus Deus Israel. *Blessed be the Lord God of Israel.*

CANTICLE *plain-song* Blessed be the Lord God of Israel: for he hath visited and redeemed his people;
 And hath raised up a mighty salvation for us: in the house of his servant David;
 As he spake by the mouth of his holy Prophets: which have been since the world began;
 That we should be saved from our enemies: and from the hands of all that hate us;
 To perform the mercy promised to our forefathers: and to remember his holy covenant;
 To perform the oath which he sware to our forefather Abraham: that he would give us;
 That we being delivered out of the hands of our enemies: might serve him without fear;
 In holiness and righteousness before him: all the days of our life.
 And thou, child, shalt be called the Prophet of the Highest:
 for thou shalt go before the face of the Lord to prepare his ways;
 To give knowledge of salvation unto his people: for the remission of their sins;
 Through the tender mercy of our God: whereby the day-spring from on high hath visited us;
 To give light to them that sit in darkness and in the shadow of death:
 and to guide our feet into the way of peace.
 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.

RESPONSES *plain-song* Lord, have mercy upon us. *ijj* Christ, have mercy upon us. *ijj* Lord, have mercy upon us. *ijj*
 Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done, in
 earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive
 them that trespass against us. And lead us not into temptation; but deliver us from evil.

∇ Turn us again, O Lord God of Hosts.
R Show us the light of thy countenance and we shall be whole.
∇ Lord, hear my prayer.
R And let my crying come unto thee.
∇ The Lord be with you.
R And with thy spirit.

COLLECT *R* Amen.
∇ The Lord be with you.
R And with thy spirit.
∇ Let us bless the Lord.
R Thanks be to God.

Matins 9.00am Chancel

RESPONSES *plain-song*

ANTIPHON Cantate Domino *plain-song*

PSALM 96 *plain-song*

CHAPTER *R* Thanks be to God.

HYMN Ecce iam noctis *plain-song*

ANTIPHON Benedictus *plain-song*

CANTICLE Benedictus Dominus Deus Israel *plain-song*

RESPONSES *plain-song*

VOLUNTARY Verse Benjamin Cosyn (1572–1652)

*O worship the Lord in the beauty of holiness; bow down before him, his
 glory proclaim.* J S B MONSELL

*The heavens declare the glory of God: and the firmament sheweth his
 handiwork.* PSALM 19:1

Out of Sion hath God appeared in perfect beauty. PSALM 50:2

Solemn Eucharist

ALLELUIA	Alleluia. <i>plainsong</i> Domine, dilexi decorum domus tuae et locum tabernaculi gloriae tuae.	<i>Alleluia.</i> <i>O Lord, I love the house where you dwell and the place where your glory abides.</i>
OFFERTORY	Wie lieblich sind deine Wohnungen: Herr Zebaoth. Mein Seele verlangt und sehnet sich nach den Vorhöfen des Herren: Mein Leib und Seele freuet sich in dem lebendigen Gott. Denn der Vogel hat ein Haus funden: Und die Schwalbe ihr Nest, dass sie Junge hecken. Nämlich deine Altar, Herr Zebaoth: Mein König und mein Gott. Wohl denen die in deinem Hause wohnen: Die loben dich immerdar. Sela.	<i>O how amiable are thy dwellings: thou Lord of Hosts.</i> <i>My soul hath a desire and longing to enter into the courts of the Lord:</i> <i>My heart and my flesh rejoice in the living God.</i> <i>Yea, the sparrow hath found her an house: And the swallow a nest where she may lay her young.</i> <i>Even thine altars, O Lord of Hosts: My King and my God.</i> <i>Blessed are they that dwell in thy house: They will be always praising thee. Selah.</i>
	Wohl den Menschen, die dich für ihrer Stärke halten: Und von Herzen dir nachwandeln. Die durch das Jammertal gehen und graben daselbst Brunnen: Und die Lehrer werden mit viel Segen geschmücket. Sie erhalten einen Sieg nach dem andern: Dass man sehen muss der rechte Gott sei zu Zion Herr Gott Zebaoth, höre mein Gebet: Vernimm's Gott Jakob. Sela.	<i>Blessed is the man whose strength is in thee: In whose heart are thy ways.</i> <i>Who going through the vale of misery use it for a well:</i> <i>And the pools are filled with water: They will go from strength to strength: And unto the God of gods appeareth every one of them in Sion.</i> <i>O Lord God of Hosts, hear my prayer: Harken O God of Jacob. Selah.</i>
	Gott unser Schild schau doch. Denn ein Tag in deinen Vorhöfen: Ist besser denn sonst tausend. Ich will lieber der Tür hüten in meines Gottes Hause: Denn lange wohnen in der Gottlosen Hütten. Denn Gott der Herr ist Sonn und Schild: Der Herr gibt Gnade und Ehre, er wird kein Gutes mangeln lassen denn Frommen. Herr Zebaoth: Wohl dem Menschen der sich auf dich verlässt.	<i>Behold O God our defender: For one day in thy courts: Is better than a thousand.</i> <i>I had rather be a doorkeeper in the house of my God: Than to dwell in the tents of ungodliness.</i> <i>For the Lord God is a light and defence: The Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.</i> <i>O Lord God of Hosts: Blessed is the man that putteth his trust in thee.</i>
COMMUNION	<i>plainsong</i> Magna est gloria eius in salutari tuo: gloriam et magnum decorum impones super eum, Domine.	<i>His glory is great in your salvation: glory and great beauty will you lay upon him, O Lord.</i>
COMMUNION	Thou visitest the earth, and bleesest it; thou crownest the year with thy goodness. <i>Greene</i>	

Solemn Eucharist 11.30am Nave

PRELUDE	Fugue in B flat <i>George Frideric Handel</i> (1685–1759)
INTROIT HYMN	O worship the Lord in the beauty of holiness (52) <i>Was lebet</i>
KYRIE	Missa Eripe me de inimicis meis <i>Giovanni Pierluigi da Palestrina</i> (c.1525–1594)
READING	I Chronicles 16:23–29
ALLELUIA	Domine dilexi <i>plainsong</i>
GOSPEL	Matthew 17:1–8
SERMON	The Reverend Dr Carolyn Hammond
OFFERTORY	Wie lieblich sind deine Wohnungen <i>Heinrich Schütz</i> (1585–1672)
SANCTUS	Missa Eripe me de inimicis meis <i>Giovanni Pierluigi da Palestrina</i> (c.1525–1594)
AGNUS DEI	Missa Eripe me de inimicis meis <i>Giovanni Pierluigi da Palestrina</i> (c.1525–1594)
COMMUNION	Magna est <i>plainsong</i> Thou visitest the earth <i>Maurice Greene</i> (1696–1755)
HYMN	Nature with open volume stands (87) <i>Warrington</i>
VOLUNTARY	Toccatà <i>Johann Jacob Froberger</i> (1616–1667)

Beauty is all about us, but how many people are blind to it! People take little pleasure in the natural and quiet and simple things of life.

PABLO CASALS

Too late I came to love you, beauty so ancient and so new, too late I came to love you! And see! You were within me, and I was outside myself and searching for you there.

AUGUSTINE OF HIPPO

Solemn Evensong

INTROIT <i>plainsong</i>	Kyrie eleison. Christe eleison. Kyrie eleison. Christe audi nos. Christe exaudi nos.	<i>Lord, have mercy. Christ, have mercy. Lord, have mercy. Christ, hear us. Christ, graciously hear us.</i>
	Pater de caelis Deus, miserere nobis. Fili Redemptor mundi, miserere nobis. Spiritus Sancte Deus, miserere nobis. Sancta Trinitas, unus Deus, miserere nobis.	<i>God the Father of heaven, have mercy on us. God the Son, redeemer of the world, have mercy on us. God the Holy Spirit, have mercy on us. Holy Trinity, one God, have mercy on us.</i>
	Cor Iesu, Filii Patris aeterni ... Cor Iesu, Verbo Dei substantialiter ... Cor Iesu, templum Dei sanctum ... Cor Iesu, fornax ardens caritatis ... Cor Iesu, rex et centrum omnium cordium ...	<i>Heart of Jesus, Son of the eternal Father ... Heart of Jesus, united in substance with the Word of God ... Heart of Jesus, holy temple of God ... Heart of Jesus, glowing furnace of charity ... Heart of Jesus, king and centre of all hearts ...</i>
	Agnus Dei, qui tollis peccata mundi, parce nobis, Domine. Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine. Agnus Dei, qui tollis peccata mundi, miserere nobis.	<i>Lamb of God, who takes away the sins of the world, spare us, O Lord. Lamb of God, who takes away the sins of the world, hear us, O Lord. Lamb of God, who takes away the sins of the world, have mercy on us.</i>
OFFICE HYMN <i>plainsong</i>	O lux beata Trinitas, Et principalis Unitas, Iam sol recedit igneus, Infunde lumen cordibus.	<i>O Trinity of blessed Light, O Unity of sovereign might, as now the fiery sun departs, shed thou thy beams within our hearts.</i>
	Te mane laudum carmine; Te deprecemur vespere; Te nostra supplex gloria. Per cuncta laudet saecula.	<i>To thee our morning song of praise, to thee our evening prayer we raise; thee may our glory evermore in lowly reverence adore.</i>
	Christum rogamus et Patrem, Christi Patrisque Spiritum; Unum potens per omnia, Fove precantes, Trinitas. Amen.	<i>We beg Christ and his Father, and Christ's Spirit and his Father's, Prodigious Trinity and One mighty source for all enkindlement. Amen.</i>
ANTIPHON <i>plainsong</i>	Nolite solliciti esse dicentes: Quid manducabimus, aut quid bibemus? Scit enim Pater vester caelestis quid vobis necesse sit.	<i>So do not worry, do not say: what shall we eat, or what shall we drink? Your heavenly Father knows what you need.</i>
ANTHEM <i>Brahms</i>	How lovely are thy dwellings fair, O Lord of Hosts. My soul ever longeth and fainteth sore for the blest courts of the Lord; my heart and flesh do cry to God, cry to the living God. How lovely are thy dwellings fair, O Lord of Hosts. Blest are they that in thy house are dwelling; they ever praise thee, O Lord, for evermore.	

Solemn Evensong 8.00pm Nave

PRELUDE	Fugue No 5 on BACH <i>Robert Schumann</i> (1810–1856)
INTROIT	Litaniae SS Cordis Iesu <i>plainsong</i>
PRECES	<i>Bernard Rose</i> (1916–1996)
OFFICE HYMN	O lux beata Trinitas <i>plainsong</i>
PSALMS	27 & 84 <i>Cutler, Parry</i>
READING	Song of Songs 1:15–2:17
ANTIPHON	Nolite solliciti <i>plainsong</i>
CANTICLE	Magnificat (Collegium regale) <i>Herbert Howells</i> (1892–1983)
READING	Matthew 6:25–34
CANTICLE	Nunc dimittis (Collegium regale) <i>Herbert Howells</i> (1892–1983)
CREED	
RESPONSES	<i>Bernard Rose</i> (1916–1996)
ANTHEM	How lovely are thy dwellings fair <i>Johannes Brahms</i> (1833–1897)
PRAYERS	
HYMN	Sing praise to God who reigns above (447) <i>Palace Green</i>
BLESSING	
VOLUNTARY	Rhapsody No 3 <i>Herbert Howells</i> (1892–1983)

One thing have I desired of the Lord which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord and to visit his temple. PSALM 27:4

Compline

RESPONSES *plainsong* *℟️* Turn us, O God our Saviour. *℟️* And let thine anger cease from us.
℟️ O God, make speed to save us. *℟️* O Lord, make haste to help us.
℟️ 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. Alleluia.

ANTIPHON *plainsong* Miserere mihi, Domine, et exaudi orationem meam. *Have mercy upon me, O Lord, and hear my prayer:*

HYMN *plainsong* Te lucis ante terminum, Rerum Creator poscimus, Ut solita clementia, Sis praesul ad custodiam. *Before the ending of the day, creator of the world, we pray, that thou with love wouldst keep thy watch around us while we sleep.*

Procul recedant somnia, Et noctium phantasmata: Hostemque nostrum comprime, Ne polluantur corpora. *O let no evil dreams be near, nor phantoms of the night appear, our ghostly enemy restrain, lest aught of sin our bodies stain.*

Praesta Pater omnipotens, Per Iesum Christum Dominum, Qui tecum in perpetuum Regnat cum Sancto Spiritu. Amen. *Almighty Father, hear our prayer, through Jesus Christ our Lord most high, who with the Holy Ghost and thee, doth live and reign eternally. Amen.*

℟️ Custodi nos Domine ut pupillam oculi. *℟️* Sub umbra alarum tuarum protege nos. *℟️* Keep us, O Lord, as the apple of an eye. *℟️* Under the shadow of your wings protect us.

ANTIPHON *plainsong* Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. *Save us, O Lord, whilst awake, guard us whilst sleeping, that awake we may watch with Christ and asleep we may rest in peace.*

CANTICLE *plainsong* Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace. *Lord, now lettest thou thy servant depart in peace: according to thy word.*
 Quia viderunt oculi mei: salutare tuum. *For mine eyes have seen: thy salvation;*
 Quod parasti: ante faciem omnium populorum. *Which thou hast prepared: before the face of all people;*
 Lumen ad revelationem gentium: *To be a light to lighten the Gentiles:*
 et gloriam plebis tuae Israel. *and to be the glory of thy people Israel.*
 Gloria Patri et Filio: et Spiritui Sancto. *Glory be to the Father and the Son: and to the Holy Ghost;*
 Sicut erat in principio et nunc et semper: *As it was in the beginning, is now and ever shall be:*
 et in saecula saeculorum. Amen. *world without end. Amen.*

RESPONSES *plainsong* Lord, have mercy upon us. *ijj* Christ, have mercy upon us. *ijj* Lord, have mercy upon us. *ijj* Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil.

℟️ I will lay me down in peace. *℟️* And take my rest.
℟️ Let us bless the Father, the Son and the Holy Ghost.
℟️ Let us praise and magnify him for ever.
℟️ Blessed art thou, O Lord, in the firmament of the heaven.
℟️ Above all to be praised and glorified for ever.
℟️ The almighty and merciful Lord preserve us and give us his blessing. *℟️* Amen.

℟️ The Lord be with you. *℟️* And with thy spirit.

COLLECT *℟️* Amen.
℟️ The Lord be with you. *℟️* And with thy spirit.
℟️ Let us bless the Lord. *℟️* Thanks be to God.

ANTIPHON *plainsong* Ave regina caelorum *Hail, queen of heaven,*
 Ave, domina angelorum: *hail, mistress of the angels:*
 Salve radix, salve porta, *hail, holy root, hail, gateway,*
 Ex qua mundo lux est orta: *from whom came light for the world.*

Gaude virgo gloriosa, Super omnes speciosa: *Rejoice, glorious virgin,*
 Vale, o valde decora, *beautiful above all others:*
 Et pro nobis Christum exora. *hail, most gracious one,*
plead always with Christ for us.

Compline 9.15pm Nave

PRELUDE Fuga super 'Jesus Christus, unser Heiland' BWV689
Johann Sebastian Bach (1685–1750)

RESPONSES *plainsong*

ANTIPHON *plainsong* Miserere mihi

PSALM 67 *plainsong*

CHAPTER *℟️* Thanks be to God.

HYMN *plainsong* Te lucis ante terminum

ANTIPHON *plainsong* Salva nos

CANTICLE *plainsong* Nunc dimittis

RESPONSES *plainsong*

ANTIPHON *plainsong* Ave regina caelorum

You are a fire that takes away the coldness, enlightens the mind with its light, and causes me to know your truth. And I know that you are beauty and truth itself, and wisdom itself.

CATHERINE OF SIENA

Matins *see page 14 for full order of service*

ANTIPHON *plainsong* Intret oratio mea
in conspectu tuo, Domine. *May my prayer
come before you, O Lord.*

ANTIPHON *plainsong* Erexit nobis Dominus cornu salutis
in domo David pueri sui. *The Lord has raised up for us a power for salvation
in the house of David, his servant.*

Solemn Eucharist

ALLELUIA *plainsong* Alleluia.
Verba mea auribus percipe, Domine:
intellige clamorem meum. *Alleluia.
Let my words come to your ears, O Lord:
listen to my cry.*

OFFERTORY *Wesley* Cast me not away from thy presence, and take not thy Holy Spirit from me.
Restore unto me the joy of thy salvation, and uphold me with thy spirit.
The sacrifices of God are a broken spirit; a broken and a contrite heart thou wilt not despise.
Make me to hear of joy and gladness; that the bones which thou hast broken may rejoice.

COMMUNION *plainsong* Amen dico vobis,
quidquid orantes petitis,
credite quia accipietis, et fiet vobis. *Verily I say to you,
whatsoever you ask when you pray,
believe that you will receive and it will be done to you.*

COMMUNION *Alain* O salutaris hostia,
Quae caeli pandis ostium,
Bella premunt hostilia,
Da robur, fer auxilium. *O saving victim,
opening the gate of heaven;
hostile wars press on,
give strength, bring us help.*

Matins 9.00am Chancel

ANTIPHON *plainsong* Intret oratio mea

PSALM *plainsong* 61

HYMN *plainsong* Ecce iam noctis

ANTIPHON *plainsong* Erexit nobis

CANTICLE *plainsong* Benedictus Dominus Deus Israel

VOLUNTARY *plainsong* Fantasia Benjamin Cosyn (1572–1652)

Solemn Eucharist 11.30am Nave

PRELUDE *plainsong* Canzona BWV588 Johann Sebastian Bach (1685–1750)

INTROIT HYMN *plainsong* Great shepherd of your people *Irish*

KYRIE *plainsong* Missa In te Domine speravi Orlandus Lassus (1532–1594)

EPISTLE *plainsong* James 5:13–18

ALLELUIA *plainsong* Verba mea

GOSPEL *plainsong* Luke 11:1–4; 9–13

SERMON *plainsong* The Reverend Peter McGeary

OFFERTORY *plainsong* Cast me not away from thy presence
Samuel Sebastian Wesley (1810–1876)

SANCTUS *plainsong* Missa In te Domine speravi Orlandus Lassus (1532–1594)

AGNUS DEI *plainsong* Missa In te Domine speravi Orlandus Lassus (1532–1594)

COMMUNION *plainsong* Amen dico vobis
Jehan Alain (1911–1940)

HYMN *plainsong* How widely now does Christ stretch out his arms *Edington*

VOLUNTARY *plainsong* Toccata in D minor Dietrich Buxtehude (1637–1707)

*When thou prayest, rather let thy heart be without words than thy words
be without heart.*

JOHN BUNYAN

God wants us to pray and will tell us how to begin where we are.

THE CLOUD OF UNKNOWING

Help us, this and every day, to live more nearly as we pray.

JOHN KEBLE

*Prayer; the church's banquet, angel's age, God's breath in man
returning to his birth, the soul in paraphrase, heart in pilgrimage,
the Christian plummet sounding heaven and earth.*

GEORGE HERBERT

Solemn Evensong

INTROIT *Gibbons* O Lord, in thy wrath rebuke me not: neither chasten me in thy displeasure.
Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.
My soul also is troubled: but, Lord, how long wilt thou punish me? O save me for thy mercy's sake.

CANTICLE *Moore* 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 showed 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. Show 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 show 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 peoples 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.

CANTICLE *Moore* God be merciful unto us, and bless us, and show us the light of his countenance,
and be merciful unto us: that thy way may be known upon earth,
thy saving health among all nations. Let the peoples praise thee, O God:
yea, let all the peoples praise thee. O let the nations rejoice and be glad:
for thou shalt judge the folk righteously, and govern the nations upon earth.
Let the peoples praise thee, O God: yea, let all the peoples praise thee.
Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.
God shall bless us: and all the ends of the world shall fear him.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now and ever shall be: world without end. Amen.

MOTET *Holst* To my humble supplication,
Lord, give ear and acceptation;
Save Thy servant, that hath none
Help nor hope but Thee alone.
Send, O send relieving gladness
To my soul opprest with sadness,
Which, from clog of earth set free,
Winged with zeal, flies up to Thee.

Bow down thine ear, O Lord, hear me; for I am poor and needy. Preserve my soul for I am holy;
O Thou my God, save Thy servant that trusteth in Thee. Be merciful unto me, O Lord; for I cry unto Thee daily. Rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul.
For Thou, Lord, art good and ready to forgive; and plenteous in mercy unto them that call upon Thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplication. I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy name for evermore.

To Thee, rich in mercies' treasure,
And in goodness without measure,
Never failing help to those
Who on Thy sure help repose.
Heavenly Tutor, of Thy kindness,
Teach my dullness, guide my blindness,
That my steps Thy paths may tread
Which to endless bliss do lead.

Compline *see page 20 for full order of service*

ANTIPHON <i>plainsong</i>	Salve regina, mater misericordiae: vita, dulcedo, et spes nostra, salve. Ad te clamamus, exsules filii Hevae. Ad te suspiramus, gementes et flentes in hac lacrimarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Iesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende. O clemens, o pia, o dulcis virgo Maria.	<i>Hail queen, mother of mercy: hail, our life, our sweetness, and our hope. To you do we call, in exile, the children of Eve. To you do we sigh, mourning and weeping in this vale of tears. Come therefore, our advocate, turn those merciful eyes of yours towards us. And after this our exile, show us Jesus, the blessed fruit of your womb. O clement, O loving, O sweet virgin Mary.</i>
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Solemn Evensong 8.00pm Nave

PRELUDE Soliloquy *Philip Moore* (b.1943)

INTROIT O Lord, in thy wrath *Orlando Gibbons* (1583–1625)

PRECES *William Byrd* (1539/40–1623)

PSALM 102 *Wesley, Atkins*

READING Daniel 9:3–10

CANTICLE Cantate Domino *Philip Moore* (b.1943)

READING John 17

CANTICLE Deus misereatur *Philip Moore* (b.1943)

CREED

RESPONSES *William Byrd* (1539/40–1623)

MOTET To my humble supplication *Gustav Holst* (1874–1934)

PRAYERS

HYMN There's a wideness in God's mercy (361) *Corvedale*

BLESSING

VOLUNTARY Colimacon *Tarik O'Regan* (b.1978)

Compline 9.15pm Nave

PRELUDE Chorale Prelude 'Vater unser im Himmelreich' BWV683
Johann Sebastian Bach (1685–1750)

PSALM 55 *plainsong*

ANTIPHON Salve regina *plainsong*

Prayer should be the key of the day and the lock of the night.

THOMAS FULLER

Matins *see page 14 for full order of service*

ANTIPHON *plainsong* Serve bone et fidelis,
intra in gaudium Domini tui.

HYMN *plainsong* Lacte quondam profluentes,
Ite montes vos procul:
Ite colles fusa quondam
Unde mellis flumina;
Israel, iactare late
Manna priscum desine.

Ecce cuius corde sudant,
Cuius ore profluunt
Dulciores lacte fontes
Mellis amnes aemuli:
Ore tanto, corde tanto
Manna nullum dulcius.

Lactis imbres virgo fudit
Caelitus puerpera:
Mellis amnes os leonis
Excitavit mortui:
Manna sylvae, caelatumque
Solitudo proxima.

Doctor, o Bernarde, tantis
Aucte caeli dotibus,
Lactis huius, mellis huius,
Funde rores desuper;
Funde stillas, pleniore
Iam potitus gurgite.

Summa summo laus parenti,
Summa laus et Filio:
Par tibi sit sancta manans
Ex utroque Spiritus;
Ut fuit, nunc et per aevum
Compar semper gloria. Amen.

☩ Iustum deduxit Dominus per vias rectas.
R: Et ostendit illi regnum Dei.

ANTIPHON *plainsong* O doctor optime, Ecclesiae sanctae lumen,
beate Bernarde, divinae legis amator:
deprecare pro nobis Filium Dei.

*Good and faithful servant,
enter into the joy of your Lord.*

*Ye mountains, once flowing with milk,
depart to a distance:
depart, ye hills, that once poured forth
streams of honey:
Israel, cease to boast freely
of your ancient manna.*

*Behold one from whose heart ebb forth
and from whose mouth flow out
sweeter fountains of milk
and rival rivers of honey:
than such a mouth, than such a heart
no manna could be sweeter.*

*The showers of milk the virgin
shed on him from heaven:
the mouth of the dead lion was
the source of the honeyed rivers:
the woods and the solitude so nigh
the heavens produced the manna.*

*O Bernard, O doctor, enriched
with such gifts of heaven,
shed down upon us the dews
of this milk and of this honey;
give us the drops, now that you
possessed the full sea.*

*Highest praise be to the sovereign Father,
and highest praise to the Son,
and be like to you, O Holy Spirit,
proceeding from them both;
as it was, now is, and ever will be,
equal glory eternally. Amen.*

☩ *The Lord led the just man in the right ways.
R: And showed him the kingdom of God.*

*O best of teachers, light of holy Church,
blessed Bernard, lover of divine law:
pray for us to the Son of God.*

Solemn Eucharist

GRADUAL *Monteverdi* Cantate Domino canticum novum,
et benedicite nomini eius.
Quia mirabilia fecit: cantate
et exsultate et psallite in cithara et voce.

COMMUNION *Vaughan Williams* O taste and see how gracious the Lord is: blest is the man that trusteth in him.

COMMUNION *Byrd* Ave verum corpus, natum
De Maria virgine:
Vere passum immolatum
In cruce pro homine,
Cuius latus perforatum,
Unda fluxit sanguine;
Esto nobis praegustatum
In mortis examine.

O dulcis, o pie, o Iesu fili Mariae:
Miserere mei. Amen.

*Sing to the Lord a new song,
and bless his name.
For he has worked wonders: sing,
ring out your joy, and sing psalms with harp and voice.*

*Hail, true body, born
of the virgin Mary;
which truly suffered, offered
on a cross for mankind;
whose pierced side
flowed with water and with blood:
be for us a foretaste
in the trial of death.*

*O sweet, gracious Jesus, son of Mary,
have mercy on me. Amen.*

Matins 9.00am *Chancel*

ANTIPHON *plainsong* Serve bone et fidelis

PSALM 113 *plainsong*

HYMN *plainsong* Lacte quondam profluentes

ANTIPHON *plainsong* O doctor optime

CANTICLE *plainsong* Benedictus Dominus Deus Israel

VOLUNTARY *plainsong* Chorale Prelude 'Ein Feste Burg ist unser Gott'
Johann Gottfried Walther (1684–1748)

Solemn Eucharist 11.30am *Nave*

PRELUDE *plainsong* A Fantasy in G *Thomas Tallis* (c.1505–1585)

INTROIT HYMN Praise to the Lord, the Almighty (440) *Lobe den Herrn* (omit v.5)

KYRIE *plainsong* Mass XV (Dominator Deus)

READING I Chronicles 16:7–13

GRADUAL *plainsong* Cantate Domino *Claudio Monteverdi* (1567–1643)

GOSPEL Luke 2:8–20

SERMON The Reverend Canon Jeremy Davies

OFFERTORY I was glad *Henry Purcell* (1659–1695)

SANCTUS *plainsong* Mass XV (Dominator Deus)

AGNUS DEI *plainsong* Mass XV (Dominator Deus)

COMMUNION *plainsong* O taste and see *Ralph Vaughan Williams* (1872–1958)
Ave verum corpus William Byrd (1539/40–1623)

HYMN Praise the Lord! Ye heavens, adore him (437) *Austria*

VOLUNTARY *plainsong* Voluntary in C *John Blow* (1649–1708)

*To God who gives our daily bread a thankful song we raise, and pray
that he who sends us food may fill our hearts with praise.* THOMAS TALLIS

*God is silence, and in silence is he sung and glorified by means of that
psalmody and praise of which he is worthy.* ABRAHAM OF NATHPAR

*At a time when you are in trouble, offer up petition, and when you are
well supplied with good things, you should give thanks to the Giver, and
when your mind rejoices, offer up praise.* APHRAHAT

Choral Evensong

INTROIT *Palestrina* Laudate pueri Dominum, laudate nomen Domini, sit nomen Domini benedictum ex hoc nunc, et usque in saeculum. A solis ortu usque ad occasum laudabile nomen Domini. Excelsus super omnes gentes Dominus, et super caelos gloria eius.

Quis sicut Dominus Deus noster, qui in altis habitat et humilia respicit in caelo et in terra? Suscitans a terra inopem et de stercore erigens pauperem ut collocet eum cum principibus, cum principibus populi sui. Qui habitare facit sterilem in domo matrem filiorum laetantem.

OFFICE HYMN *plainsong* Iam regina discubuit Sedens post unigenitum: Nardus odorem tribuit, Bernardus tradens spiritum.

Dulcis reginae gustui Fructus sui suavitatis: Dulcis eius olfactui Nardi Bernardus sanctitas.

Veni sponsa de Libano Coronando divinitus, Ut Bernardus de clibano Veniret Sancti Spiritus.

Sit Trinitati gloria, Per quam triumphus virginis Et Bernardi felicitas Manent in caeli curia. Amen.

ANTIPHON *plainsong* Bernardus, doctor mellifluus, amicus Sponsi, Virginis Matris praeco mirificus, in clara vale pastor effulsit clarissimus.

ANTHEM *Victoria* Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus. Stantes erant pedes nostri in atriis tuis, Hierusalem. Hierusalem, quae aedificatur ut civitas cuius participatio eius in idipsum. Illic enim ascenderunt tribus, tribus Domini, testimonium Israel, ad confitendum nomini Domini. Quia illic sederunt sedes in iudicium, sedes super domum David. Rogate quae ad pacem sunt Hierusalem, et abundantia diligentibus te. Fiat pax in virtute tua, et abundantia in turribus tuis. Propter fratres meos et proximos meos loquebar pacem de te. Propter domum Domini Dei nostri quaesivi bona tibi. Gloria Patri et Filio: et Spiritui Sancto. Sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen.

Compline *see page 20 for full order of service*

ANTIPHON *plainsong* Regina caeli, lactare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit, sicut dixit, alleluia. Ora pro nobis Deum, alleluia.

Praise the Lord, you servants, praise the name of the Lord; may the name of the Lord be blessed both now and for evermore. From the rising of the sun to its setting praised be the name of the Lord. High above all nations is the Lord, above the heavens his glory.

Who is like the Lord our God, who has risen on high, yet stoops to look down upon heaven and earth? From the dust he raises the lowly, and from the dungheap he raises the poor to set him in the company of princes, yes, with the princes of his people. To the childless wife he gives a home and gladdens her heart with children.

Already the queen was reclining, seated beside her only child: her nard provided the scent, Bernard's spirit was sent.

Sweeter to the queen's sense is the pleasure of his fruitfulness: sweeter than the scent of her nard is Bernard's holiness.

Come, bride, out of Africa crowned with godliness, as from Bernard's bakery will come the Holy Spirit.

Glory be to the Trinity, through which the triumph of a virgin and the happiness of Bernard shall remain in heaven's halls. Amen.

Bernard, mellifluous doctor of the Church, friend of the bridegroom and herald telling of the wonders of the Virgin Mother, became famous at Clairvaux as a pastor of souls.

I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good. Glory be to the Father and the Son: and to the Holy Ghost; As it was in the beginning, is now and ever shall be: world without end. Amen.

Queen of heaven, rejoice, alleluia. For he whom you were worthy to bear, alleluia. Has risen as he said, alleluia. Pray for us to God, alleluia.

Choral Evensong 4.00pm Nave

Broadcast live on BBC Radio 3 doors close 3.55pm

PRELUDE *Canzona Girolamo Frescobaldi (1583–1643)*

INTROIT *Laudate pueri Giovanni Pierluigi da Palestrina (c.1525–1594)*

PRECES *William Byrd (1539/40–1623)*

OFFICE HYMN *Iam regina discubuit plainsong*

PSALM *104 plainsong*

READING *Leviticus 25:1–17*

ANTIPHON *Bernardus, doctor mellifluus plainsong*

CANTICLE *Magnificat primi toni Giovanni Pierluigi da Palestrina (c.1525–1594)*

READING *Hebrews 4:12–5:10*

CANTICLE *Nunc dimittis octavi toni Giovanni Pierluigi da Palestrina (c.1525–1594)*

CREED

RESPONSES *William Byrd (1539/40–1623)*

ANTHEM *Laetatus sum Tomás Luis de Victoria (1548–1611)*

PRAYERS

HYMN *Praise, my soul, the King of heaven (436) Praise my soul*

BLESSING

VOLUNTARY *Fantasia of four parts Orlando Gibbons (1583–1625)*

Compline 10.00pm Nave

PRELUDE *Chorale Prelude 'Kyrie, Gott Vater in Ewigkeit' BWV672 Johann Sebastian Bach (1685–1750)*

PSALM *148 plainsong*

ANTIPHON *Regina caeli plainsong*

O praise the Lord, for it is a good thing to sing praises unto our God: yea a joyful and pleasant thing it is to be thankful. PSALM 147:1

Let everything that hath breath: praise the Lord. PSALM 150:6

Arise, my soul, arise, it is good to rejoice and join the angels' praises, it is our health and strength to share in God's own feast. ELIZABETH OF SCHONAU

Matins *see page 14 for full order of service*

ANTIPHON <i>plainsong</i>	Popule meus quid feci tibi, aut quid molestus fui? Responde mihi.	<i>My people, what have I done to you, how have I afflicted you? Answer me.</i>
ANTIPHON <i>plainsong</i>	Quis ex vobis homo, qui habet centum oves, et si perdidit unam ex illis, nonne dimittit nonaginta novem in deserto, et vadit ad illam quae perierat, donec inveniat eam?	<i>What man among you with a hundred sheep, if he were to lose one of them, would not leave the ninety-nine in the desert and go after the missing one until he found it?</i>

Solemn Eucharist

GRADUAL <i>plainsong</i>	Ne avertas faciem tuam a puero tuo, quoniam tribulor: velociter exaudi me. Salvum me fac Deus, quoniam intraverunt aquae usque ad animam meam: infixus sum in limo profundi, et non est substantia.	<i>Do not hide your face from your servant, for I am in trouble: make haste to answer me. Save me, O Lord, for the waters are risen even to my soul: I have sunk in the mud of the deep and there is no foothold.</i>
OFFERTORY <i>Howells</i>	Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God. When shall I come to appear before the presence of God? My tears have been my meat day and night, while they daily say unto me: Where is now thy God?	
COMMUNION <i>plainsong</i>	Ne tradideris me, Domine, in animas persequentium me: quia insurrexerunt me testes iniqui, et mentita est iniquitas sibi.	<i>Do not hand me over, O Lord, to the hands of those who persecute me: for false witnesses are risen up against me and breathe out iniquity.</i>
COMMUNION <i>Byrd</i>	Miserere mei Deus: secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.	<i>Have mercy upon me, O God: according to your great mercy. And according to the multitude of your mercies: destroy my sin.</i>

Matins 9.00am Chancel

ANTIPHON	Popule meus <i>plainsong</i>
PSALM	39 <i>plainsong</i>
HYMN	Ecce iam noctis <i>plainsong</i>
ANTIPHON	Quis ex vobis homo <i>plainsong</i>
CANTICLE	Benedictus Dominus Deus Israel <i>plainsong</i>
VOLUNTARY	Voluntary (in D minor) <i>Thomas Tomkins</i> (1572–1656)

Solemn Eucharist 11.30am Nave

PRELUDE	Saraband (in modo elegiaco) <i>Herbert Howells</i> (1892–1983)
INTROIT HYMN	How can we sing with joy to God? <i>Billing</i>
KYRIE	Mass in G <i>Francis Poulenc</i> (1899–1963)
EPISTLE	2 Corinthians 7:5–13
GRADUAL	Ne avertas <i>plainsong</i>
GOSPEL	Luke 15:3–7
SERMON	The Reverend Angus Ritchie
OFFERTORY	Like as the hart <i>Herbert Howells</i> (1892–1983)
SANCTUS	Mass in G <i>Francis Poulenc</i> (1899–1963)
AGNUS DEI	Mass in G <i>Francis Poulenc</i> (1899–1963)
COMMUNION	Ne tradideris me <i>plainsong</i> Miserere mei <i>William Byrd</i> (1539/40–1623)
HYMN	Jesu, lover of my soul (383) <i>Aberystwyth</i> (omit v.3)
BLESSING	
VOLUNTARY	Litanies <i>Jehan Alain</i> (1911–1940)

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

PSALM 51:7

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

JOEL 2:13

O God, though our sins be seven, though our sins be seventy times seven, though our sins be more than the hairs of our head, yet give us grace in loving penitence to cast ourselves down into the depths of thy compassion.

CHRISTINA ROSSETTI

Sequence of Music and Readings

PROCESSIONAL *plainsong* R̄ Attende Domine et miserere,
quia peccavimus tibi.

Ad te, Rex summe, omnium Redemptor,
oculos nostros sublevamus flentes:
exaudi Christe, supplicantium preces. R̄

Dextera Patris, lapis angularis,
via salutis, ianua caelestis,
ablue nostri maculas delicti. R̄

Rogamus, Deus tuam maiestatem:
auribus sacris gemitus exaudi:
crimina nostra placidus indulge. R̄

Tibi fatemur crimina admissa:
contrito corde pandimus occulta:
tua Redemptor, pietas ignoscat. R̄

Innocens captus, nec repugnans ductus,
testibus falsis pro impiis damnatus:
quos redemisti, tu conserva, Christe. R̄

MOTET *Parsons* O bone Iesu. Illumina oculos meos unquam
obdormiam in morte: Nequando dicat
inimicus, praevalui adversus eum.

O Adonai. In manus tuas Domine
commendo spiritum meum:
Redemisti nos Domine Deus veritatis.

O Messias. Locutus sum in lingua mea:
Notum fac mihi finem meum.

O Agios. Et numerum dierum meorum
quis est: Ut sciam quid desit mihi.

O Heloi. Dirupisti Domine vincula mea:
Tibi sacrificabo hostiam laudis;
et nomen Domini invocabo.

O Emmanuel. Periiit fuga a me:
Et non est qui requirat animam meam.

O Christe. Clamavi ad te Domine dixi:
Tu es spes mea portio mea in terra viventium.

O Rex noster. Fac meum signum in bonum:
Ut videant qui oderunt me et confundantur.
Quoniam tu Domine adiuvististi me
et consolatus es me.

O Rabbi. Signatum est super nos lumen
vultus tui Domine: Dedisti lactitiam
in corde meo. Amen.

MOTET *Pizzetti* De profundis clamavi ad te, Domine:
Domine, exaudi vocem meam.
Fiant aures tuae intendentes
in orationem servi tui, Domine.
Si iniquitates observaveris, Domine:
Domine, quis sustinebit?
Quia apud te propitiatus est:
et propter legem tuam sustinui te, Domine.

R̄ Hear us, O Lord, and have mercy,
for we have sinned against you.

To you, O sovereign King, and redeemer of all,
do we lift our eyes, bathed in tears:
O Christ, hear our supplication. R̄

You, right hand of the Father, corner-stone,
the way of salvation, the gate of heaven,
wash us of our sinful stains. R̄

O God, we beseech your majesty:
may your holy ears hear our weeping:
in your clemency, pardon our sins. R̄

Those crimes we confess: with a contrite heart,
we lay bare our darkness:
O Redeemer, may your tenderness pardon us. R̄

An innocent taken captive, dragged without resistance,
condemned for sinners by false witnesses,
keep those you have redeemed, O Christ. R̄

O sweet Jesus. Lighten mine eyes that
I may sleep not in death: Lest mine enemy say,
I have prevailed against him.

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

O Anointed One. At the last I spake with my tongue:
Let me know mine end.

O Holy One. And the number of my days:
That I may be certified how long I have to live.

O Most High. Thou hast broken my bonds in sunder;
O Lord: I will offer to thee the sacrifice of thanksgiving,
and will call upon the name of the Lord.

O God With Us. I had no place to flee unto:
And no man cared for my soul.

O Christ. I cried unto thee, O Lord, and said: Thou art
my hope and my portion in the land of the living.

O our King. Show some token upon me for good:
That they who hate me may see it and be ashamed.
Because thou, Lord, hast helped me
and comforted me.

O Teacher: Lord, lift thou up the light
of thy countenance upon us: Thou hast put gladness
in my heart. Amen.

Out of the depths I have called to you, Lord:
Lord, hear my voice.
May your ears be inclined
towards the prayer of your servant, Lord.
If you notice sins, Lord:
Lord, who will stand it?
Because there is forgiveness with you:
and because of your law I have waited for you, Lord.

texts and translations for Thursday 21 August are continued on page 34

Penitence

Sequence of Music and Readings 8.00pm *Nave*

PRELUDE Chorale Prelude and Fugue on ‘O Traurigkeit, o Herzelied’
Johannes Brahms (1833–1897)

PROCESSIONAL Attende Domine *plainsong*

BIDDING

MOTET O bone Iesu *Robert Parsons* (c.1530–1570)

READING Love bade me welcome *George Herbert* (1593–1633)

HYMN O love divine (424) *Cornwall* (omit v.3)

READING Jonah 3:1–10

MOTET De profundis *Ildebrando Pizzetti* (1880–1968)

READING 2 Peter 3:8–13

CHANT Miserere mei Deus *plainsong*

MOTET Out of the deep *Thomas Morley* (1557–1602)

PRAYERS

READING Charitas Nimia *Richard Crashaw* (?1613–1649)

MOTET O clap your hands *Orlando Gibbons* (1583–1625)

HYMN God is love (364) *Abbot’s Leigh*

BLESSING

VOLUNTARY Psalm Prelude (Set 2, No 1) *Herbert Howells* (1892–1983)

Compline 9.15pm *Nave*

PRELUDE Chorale Prelude ‘Christe, aller Welt Trost’ BWV673
Johann Sebastian Bach (1685–1750)

PSALM 32 *plainsong*

ANTIPHON Alma redemptoris mater *plainsong*

*Bad I am, but yet thy child.
Father, be thou reconciled,
Spare thou me, since I see with thy great might that thou art mild.*

GERALD MANLEY HOPKINS

*The underside of the splendours of the saint’s robes is the sackcloth of
his penitence.*

RABBI LIONEL BLUE

CHANT *Miserere mei Deus:*
plainsong secundum magnam misericordiam tuam.
 Et secundum multitudinem miserationum
 tuarum: dele iniquitatem meam.
 Amplius lava me ab iniquitate mea:
 et a peccato meo munda me.
 Quoniam iniquitatem meam ego cognosco:
 et peccatum meum contra me est semper.
 Tibi soli peccavi et malum coram te feci:
 ut iustificeris in sermonibus tuis,
 et vincas cum iudicaris.
 Ecce enim in iniquitatibus conceptus sum:
 et in peccatis concepit me mater mea.
 Ecce enim veritatem dilexisti:
 incerta et occulta
 sapientiae tuae manifestasti mihi.
 Asperges me hyssopo et mundabor:
 lavabis me et super nivem dealbabor.
 Auditui me dabis gaudium et laetitiam:
 et exsultabunt ossa mea humiliata.
 Miserere mei Deus: miserere mei.

*Have mercy upon me, O God:
 according to your great mercy.
 And according to the multitude
 of your mercies: destroy my sin.
 Wash me completely from my iniquity:
 and cleanse me from my sin.
 For I acknowledge my iniquities:
 and my sin is always before me.
 Against you alone have I sinned and done this evil:
 thus your words are justified
 and you are clear with your judgments.
 Behold, I was conceived in iniquity:
 and in sin did my mother conceive me.
 Behold, you desire truth:
 in both the inward and the hidden parts
 you will make wisdom known to me.
 Purge me with hyssop and I will be clean:
 wash me and I will be whiter than snow.
 Make me to hear of joy and gladness:
 and let my broken bones rejoice.
 Have mercy upon me, O God: have mercy upon me.*

Compline *see page 20 for full order of service*

ANTIPHON *Alma redemptoris mater,*
plainsong quae pervia caeli porta manes
 et stella maris, succurre cadenti,
 surgere qui curat populo.
 Tu quae genuisti, natura mirante,
 tuum sanctum Genitorem:
 Virgo prius ac posterius,
 Gabrielis ab ore sumens illud Ave,
 peccatorum miserere.

*Gracious mother of the Redeemer,
 you who remain the ever-open gate of heaven,
 and the star of the sea, succour your people,
 who fall but strive to rise again.
 You who gave birth, while Nature marvelled,
 to your Holy Creator:
 a virgin before and after,
 who heard that 'Ave' from the mouth of Gabriel,
 have mercy on sinners.*

Choral Matins

INTROIT *All people clap your hands, sing loud unto the Lord with a joyful voice.*
Weelkes God is gone up with triumph, even the Lord with the sound of the trumpet.
 Praise the Lord with harp, sing unto him with viol and instruments of music.
 Let us rejoice in the living God from this time forth for evermore. Amen.

ANTHEM *Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness;*
Elgar beautiful in elevation, the joy of the whole earth is mount Sion, on the sides of the north,
 the city of the great King. God hath made himself known in her palaces for a refuge.
 For, lo! the kings assembled themselves, they passed by together; they saw, then were they amazed;
 they were dismayed, they hastened away; trembling took hold of them there,
 pain as of a woman in travail, as with the east wind that breaketh the ships of Tarshish.
 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God:
 God will establish it for ever. We have thought on thy loving-kindness, O God,
 in the midst of thy temple. As is thy name, O God, so is thy praise unto the ends of the earth;
 thy right hand is full of righteousness: we have thought on thy loving-kindness, O God,
 in the midst of thy temple. Let mount Sion be glad, let the daughters of Judah rejoice.
 Let mount Sion be glad, because of thy judgments; walk about Sion and go round about her,
 tell the towers thereof, mark ye well her bulwarks, consider her palaces,
 that ye may tell it to the generation following. For this God is our God for ever and ever.
 He will be our guide even unto death: for this God is our God. Amen.

Choral Matins 11.30am Nave

PRELUDE 'Leipzig' Prelude in E flat *William Harris* (1883–1973)
 INTROIT All people clap your hands *Thomas Weelkes* (c.1576–1623)
 PRECES *John Reading* (d.1692)
 INVITATORY Venite (First Service) *Thomas Tomkins* (1572–1656)
 PSALM 72 & 99 *Smart, Attwood*
 READING 1 Kings 3:5–14
 CANTICLE Te Deum laudamus (Eighth Service) *Thomas Weelkes* (c.1576–1623)
 READING Luke 12:29–34
 CANTICLE Jubilate Deo (Collegium regale) *Herbert Howells* (1892–1983)
 CREED
 RESPONSES *John Reading* (d.1692)
 ANTHEM Great is the Lord *Edward Elgar* (1857–1934)
 PRAYERS
 HYMN How shall I sing that majesty? (373) *Coe Fen*
 BLESSING
 VOLUNTARY Sonata in A minor *William Harris* (1883–1973)

*A miracle is not the breaking of the laws of the fallen world, it is the
 re-establishment of the laws of the kingdom.* ARCHBISHOP ANTHONY BLOOM

Suffer with Christ, and for Christ, if you desire to reign with Christ.

THOMAS À KEMPIS

*The end of God's creating the world was to prepare a kingdom for
 his Son.*

JONATHAN EDWARDS

Solemn Eucharist

ALLELUIA <i>plainsong</i>	Alleluia. Potestas eius, potestas aeterna, quae non auferetur: et regnum eius, quod non corrumpetur.	<i>Alleluia. His power is an everlasting power that will not be taken away: and his kingdom shall not be destroyed.</i>
OFFERTORY <i>White</i>	Exaudiat te Dominus in die tribulationis: protegat te nomen Dei Iacob. Mittat tibi auxilium de sancto: et de Sion tueatur te. Memor sit omnis sacrificium tui: et holocausta tuum pingue fiat. Tribuat tibi secundum cor tuum: et omne consilium tuum confirmet. Laetabimur in salutari tuo: et in nomine Dei nostri magnificabimur. Impleat Dominus omnes petitiones tuas: nunc cognovi quoniam salvum fecit Dominus Christum suum. Exaudiat illum de caelo sancto suo: in potentatibus salus dexteræ eius. Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus. Ipsi obligati sunt, et ceciderunt: nos autem surreximus, et erecti sumus. Domine, salvum fac regem: et exaudi nos in die qua invocaverimus te. Amen.	<i>May the Lord answer in time of trial: may the name of the God of Jacob protect you; Send you help from his sanctuary; and give you support from Sion; Remember all your offerings; and receive your sacrifice with favour; Grant you your heart's desire: and fulfil all your plans. We will rejoice in your salvation: and triumph in the name of our God. May the Lord grant all your prayers: I am sure now that the Lord will give victory to his anointed, will reply from his holy heaven: with the mighty strength of his right hand. Some put their trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen, and stand upright. Lord, save the King: and hear us in the day when we call upon you. Amen.</i>
COMMUNION <i>plainsong</i>	Sedebit Dominus rex in aeternum: Dominus benedicet populo suo in pace.	<i>The Lord will sit as king for ever: the Lord will bless his people with peace.</i>
COMMUNION <i>Sheppard</i>	Reges Tharsis et insulae munera offerunt. Reges Arabum et Saba dona Domino Deo adducent. Et adorabant eum omnes reges, omnes gentes servient ei. Gloria Patri et Filio et Spiritui Sancto.	<i>The kings of Tarshish and the islands will offer tribute. The kings of Arabia and Saba will bring gifts to the Lord God. And all kings will adore him, all people will serve him. Glory to the Father and Son and Holy Spirit.</i>

Compline *see page 20 for full order of service*

ANTIPHON <i>plainsong</i>	Ave regina caelorum Ave, domina angelorum: Salve radix, salve porta, Ex qua mundo lux est orta: Gaude virgo gloriosa, Super omnes speciosa: Vale, o valde decora, Et pro nobis Christum exora.	<i>Hail, queen of heaven, hail, mistress of the angels: hail, holy root, hail, gateway, from whom came light for the world. Rejoice, glorious virgin, beautiful above all others: hail, most gracious one, plead always with Christ for us.</i>
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Solemn Eucharist 8.00pm Nave

PRELUDE	Deuxième Méditation <i>J Guy Ropartz</i> (1864–1955)
INTROIT HYMN	Rejoice! the Lord is King (443) <i>Gopsal</i>
KYRIE	Unfinished Mass in E flat <i>Leoš Janáček</i> (1854–1928)
EPISTLE	1 Timothy 2:1–7
ALLELUIA	Potestas eius <i>plainsong</i>
GOSPEL	Matthew 18:1–4; 23–35
SERMON	The Very Reverend Patrick Towers <i>Rector of Galway, Provost of Tuam</i>
OFFERTORY	Exaudiat te Dominus <i>Robert White</i> (c.1538–1574)
SANCTUS	Mass XVI <i>plainsong</i>
AGNUS DEI	Unfinished Mass in E flat <i>Leoš Janáček</i> (1854–1928)
COMMUNION	Sedebit Dominus rex <i>plainsong</i> Reges Tharsis <i>John Sheppard</i> (c.1515–1558)
HYMN	King of glory (391) <i>Redland</i>
BLESSING	
VOLUNTARY	Toccata <i>Georgi Mushel</i> (1909–1989)

Compline 9.30pm Nave

PRELUDE	Fughetta super 'Allein Gott in der Höh sei Ehr' BWV677 <i>Johann Sebastian Bach</i> (1685–1750)
PSALM	97 <i>plainsong</i>
ANTIPHON	Ave regina caelorum <i>plainsong</i>

The kingdom of God is simply God's power enthroned in our hearts. Faith in the kingdom of God is what makes us light of heart and what Christian joy is all about.

JOHN MAIN

The King shall rejoice in thy strength O Lord: exceeding glad shall he be of thy salvation.

PSALM 21:1

Matins *see page 14 for full order of service*

ANTIPHON Exsurge Domine, *Arise, O Lord,*
plainsong non praevaleat homo. *let not man prevail.*

ANTIPHON Lazarus amicus noster dormit: *Lazarus, our friend, is sleeping:*
plainsong camus et a somno excitemus eum. *let us go and awake him from sleep.*

Solemn Eucharist

GRADUAL Exaltabo te, Domine, quoniam suscepisti me, *I will praise you, Lord, for you have rescued me,*
Palestrina nec delectasti inimicos meos super me. *and have not allowed my enemies to rejoice over me.*
Domine, clamavi ad te et sanasti me. *O Lord, I cried to you for help, and you have healed me.*

COMMUNION Ave verum corpus, natum *Hail, true body, born*
Martin De Maria virgine: *of the virgin Mary;*
Vere passum immolatum *which truly suffered, offered*
In cruce pro homine, *on a cross for mankind;*
Cuius latus perforatum, *whose pierced side*
Unda fluxit sanguine; *flowed with water and with blood:*
Esto nobis praegustatum *be for us a foretaste*
In mortis examine. *in the trial of death.*

O dulcis, o pie, o Iesu fili Mariae: *O sweet, gracious Jesus, son of Mary,*
Miserere mei. Amen. *have mercy on me. Amen.*

COMMUNION Deus, Deus meus es tu; ad te de luce vigilo. *O God, you are my God, for you I long.*
Panufnik Sitivit in te anima mea, *For you my soul is thirsting,*
te desideravit caro mea. *my body pines for you.*

O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. On my bed I remember you. On you I muse through the night for you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast.

Matins 9.00am Chancel

ANTIPHON Exsurge Domine *plainsong*

PSALM 9 *plainsong*

HYMN Ecce iam noctis *plainsong*

ANTIPHON Lazarus amicus noster *plainsong*

CANTICLE Benedictus Dominus Deus Israel *plainsong*

VOLUNTARY Voluntary (in A minor) *Thomas Tomkins (1572–1656)*

Solemn Eucharist 11.30am Nave

PRELUDE Voluntary in G for double organ *John Blow (1649–1708)*

INTROIT HYMN God of mercy, God of grace (366) *Heathlands*

KYRIE Mass VII (Rex splendens) *plainsong*

EPISTLE Philippians 4:4–9

GRADUAL Exaltabo te *Giovanni Pierluigi da Palestrina (c.1525–1594)*

GOSPEL John 11:38–44

SERMON The Very Reverend Graeme Knowles *Dean of Carlisle*

OFFERTORY O God, thou art my God *Henry Purcell (1659–1695)*

SANCTUS Mass VII (Rex splendens) *plainsong*

AGNUS DEI Mass VII (Rex splendens) *plainsong*

COMMUNION Ave verum corpus *Matthew Martin (b.1976)*

Deus, Deus meus *Roxanna Panufnik (b.1968)*

HYMN Now thank we all our God (413) *Nun danket*

BLESSING

VOLUNTARY Postlude in D minor *Charles Villiers Stanford (1852–1924)*

I will always give thanks unto the Lord: his praise shall ever be in my mouth.

PSALM 34:1

If the Church is in Christ, its initial act is always the act of thanksgiving, of returning the world to God.

ALEXANDER SCHMEMANN

Solemn Evensong

OFFICE HYMN *Deus creator omnium plainsong*

Polique rector, vestiens
Diem decoro lumine,
Noctem soporis gratia,

Artus solutus ut quies
Reddat laboris usui
Mentesque fessas allevet
Luctusque solvat anxios.

Grates peracto iam die
Et noctis exortu preces,
Voti reos ut adiuves,
Hymnum canentes solvimus.

Te cordis ima concinant,
Te vox canora conceperet,
Te diligat castus amor,
Te mens adoret sobria,

Ut cum profunda clauserit
Diem caligo noctium,
Fides tenebras nesciat
Et nox fide reluceat.

Christum rogamus et Patrem,
Christi Patrisque Spiritum;
Unum potens per omnia,
Fove precantes, Trinitas. Amen.

ANTIPHON *Magnificat anima mea Dominum, quia respexit Deus humilitatem meam. plainsong*

ANTHEM *Danket dem Herren, denn er ist freundlich, Schütz*
R; denn seine Güte währet ewiglich.

Danket dem Gott aller Götter:
Danket dem Herrn aller Herren:
Der große Wunder tut alleine:
Der die Himmel ordentlich gemacht hat:
Der die Erde auf's Wasser ausgebreitet hat:
Der große Lichter gemacht hat:
Die Sonn, dem Tage fürzustehen:
Den Monden und Sterne, der Nacht fürzustehen:
Der Ägypten schlug an ihren ersten Geburten:
Und führet Israel heraus:
Durch mächtige Hand und ausgerecktem Arm:
Der das Schilfmeer teilet in zwei Teil:
Und ließ Israel durchhingehen:
Der Pharao und sein Heer ins Schilfmeer stieß:
Der sein Volk führet durch die Wüsten:
Der große Könige schlug:
Und erwürget mächtige Könige:
Sihon, der Amoriter Könige:
Und Og, den König zu Basan:
Und gab ihr Land zum Erbe:
Zum Erbe seinem Knecht Israel:
Denn er gedachte an uns:
Da wir untergedrucket waren:
Und erlöset uns von unsern Feinden:
Der allem Fleische Speise gibt:
Danket dem Gott vom Himmel:
Ehre sei dem Vater und dem Sohn
und auch dem Heiligen Geiste:
wie es war im Anfang, jetzt und immerdar
und von Ewigkeit zu Ewigkeit. Amen.

God, creator of every thing and being and ruler of the heavens, who dressed days with the garb of light, and night with the grace of sleep,

as repose renders nimbleness to the limbs hardened by work and relieves the exhausted mind and breaks up the anxiety of grief:

Thankful as end of day draws near and at night lifting beseeching prayers, ever hopeful of forthcoming help, we pass singing hymns.

To you with concordance of the heart, to you a singing voice we raise, to you pleases a chaste love, to you our mind gives prudent praise,

so that, when the deep darkness of night closes the day, faith knows no obscurity and it will rekindle the night with faith.

We beg Christ and his Father, and Christ's Spirit and his Father's, Prodigious Trinity and One mighty source for all enkindlement. Amen.

My soul magnifies the Lord for God has had regard to my humility.

O give thanks unto the Lord; for he is good: R; for his mercy endureth for ever: O give thanks unto the God of gods: O give thanks to the Lord of lords: To him who alone doeth great wonders: To him that by wisdom made the heavens: To him that stretched out the earth above the waters: To him that made great lights: The sun to rule by day: The moon and stars to rule by night: To him that smote Egypt in their firstborn: And brought out Israel from among them: With a strong hand, and with a stretched out arm: To him which divided the Red sea into parts: And made Israel to pass through the midst of it: But overthrew Pharaoh and his host in the Red sea: To him which led his people through the wilderness: To him which smote great kings: And slew famous kings: Sihon king of the Amorites: And Og the king of Bashan: And gave their land for an heritage: Even an heritage unto Israel his servant: Even an heritage unto Israel his servant: Who remembered us in our low estate: And hath redeemed us from our enemies: Who giveth food to all flesh: O give thanks unto the God of heaven: Glory be to the Father, and to the Son and to the Holy Ghost: as it was in the beginning, is now and ever shall be, world without end. Amen.

Solemn Evensong 7.30pm Nave

PRELUDE Ach Herr, mich armen Sünder *Dietrich Buxtehude* (1637–1707)

INTROIT Hear my prayer *Henry Purcell* (1659–1695)

PRECES *Thomas Tomkins* (1572–1656)

OFFICE HYMN *Deus creator omnium plainsong*

PSALM 107:1–31 *Bairstow*

READING Nehemiah 12:27–30

ANTIPHON *Magnificat plainsong*

CANTICLE Deutsches Magnificat *Heinrich Schütz* (1585–1672)

READING Colossians 2:1–7

CANTICLE Herr, nun lässest du deinen Diener *Heinrich Schütz* (1585–1672)

CREED

RESPONSES *Thomas Tomkins* (1572–1656)

ANTHEM Danket dem Herrn *Heinrich Schütz* (1585–1672)

PRAYERS

HYMN O worship the King (433) *Hanover*

BLESSING

VOLUNTARY Toccata in D minor BWV538 *Johann Sebastian Bach* (1685–1750)

Compline *see page 20 for full order of service*

CHORAL Komm, süßer Tod, komm sel'ge Ruh!

Bach Komm führe mich in Friede
Weil ich der Welt bin müde.
Ach! komm, ich wart auf dich,
Komm bald und führe mich
Drück mir die Augen zu.
Komm sel'ge Ruh.

Komm, süßer Tod, komm, sel'ge Ruh!
Ich will nun Jesum sehen
Und bei den Engeln stehen
Es ist ja nun vollbracht
Welt darum gute Nacht
Mein Augen schließ ich zu.
Komm sel'ge Ruh.

Come, sweet death, come, blessed rest!

*Come, lead me to peace
because I am tired of the world.
Ah! Come, I am waiting for you,
come, lead me soon,
turn your eyes back to me.
Come, blessed rest.*

Come, sweet death, come blessed rest!

*I want to see Jesus now
and to stand with the angels.
All is now concluded;
world—good night;
I will shut my eyes.
Come, blessed rest.*

Thanksgiving

Compline 8.45pm *Nave*

PRELUDE Fughetta super 'Dies sind die heiligen zehen Gebot' BWV679
Johann Sebastian Bach (1685–1750)

PSALM 34 *plainsong*

CHORAL Komm, süßer Tod *Johann Sebastian Bach (1685–1750)*

*We should spend as much time in thanking God for his benefits as we do
in asking him for them.*

VINCENT DE PAUL

*In all created things discern the providence and wisdom of God, and in
all things give him thanks.*

TERESA OF AVILA

Matins *see page 14 for full order of service*

ANTIPHON *plainsong* Hoc est praeceptum meum,
ut diligatis invicem, sicut dilexi vos.

HYMN *plainsong* Exultet caelum laudibus:
Resultet terra gaudiis:
Apostolorum gloriam
Sacra canunt solemniam.

Vos, saeculi iusti iudices
Et vera mundi lumina,
Votis precamur cordium,
Audite preces supplicum.

Qui caelum verbo clauditis
Serasque eius solvitis,
Nos a peccatis omnibus
Solvite iussu, quaesumus.

Quorum praecepto subditur
Salus et languor omnium,
Sanate aegros moribus
Nos reddentes virtutibus.

Ut, cum iudex advenerit
Christus in fine saeculi,
Nos sempiterni gaudii
Faciatis esse compotes.

Deo sint laudes gloriae
Qui dat nos evangelicis
Per vos doctrinis instrui
Et prosequi caelestia. Amen.

℣ Annuntiaverunt opera Dei.
℞ Et facta eius intellexerunt.

ANTIPHON *plainsong* Vos qui reliquistis omnia,
et secuti estis me,
centuplum accipietis
et vitam aeternam possidebitis.

*This is my commandment,
that you love one another, as I have loved you.*

*Let the round world with songs rejoice;
let heaven return the joyful voice;
all mindful of the apostles' fame,
let heaven and earth their praise proclaim.*

*You servants who once bore the light
of gospel truth o'er beaten night,
still may your work that light impart,
to glad our eyes and cheer our heart.*

*O God, by whom to them was given
the key that shuts and opens heaven,
our chains unbind, our loss repair,
and grant us grace to enter there.*

*For at thy will they preached the word
which cured disease, which health conferred:
O may that healing power once more
our souls to grace and health restore.*

*That when your Son again shall come
and speak the world's unerring doom,
be may with them pronounce us blessed,
and place us in your endless rest.*

*To you, O Father; Son, to you;
to you, blessed Spirit, glory be!
So was it ay for ages past,
so shall through endless ages last. Amen.*

℣ They declared the works of God.
℞ And understood his works.

*You who have abandoned everything
and followed me
will receive an hundredfold,
and will possess eternal life.*

Judgment

Matins 9.00am *Chancel*

ANTIPHON Hoc est praeceptum meum *plainsong*

PSALM 9 *plainsong*

HYMN Exultet caelum laudibus *plainsong*

ANTIPHON Vos qui reliquistis omnia *plainsong*

CANTICLE Benedictus Dominus Deus Israel *plainsong*

VOLUNTARY Clarifica me Pater *Thomas Tomkins (1572–1656)*

*God does not care what good you did but why you did it. He does not
grade the fruit but probes the core and tests the root.*

ANGELUS SILESIUS

Judge not, that ye be not judged.

MATTHEW 7:1

Solemn Eucharist

ALLELUIA	Alleluia. <i>plainsong</i> Te gloriosus Apostolorum chorus laudat Domine.	<i>Alleluia.</i> <i>The glorious company of the Apostles</i> <i>praise you, O God.</i>
OFFERTORY	Laudibus in sanctis Dominum <i>Byrd</i> celebrate supremum: firmamenta sonent inclyta facta Dei; inclyta facta Dei cantate, sacraque potentis voce potestatem sacpe sonate manus. Magnificum Domini cantet tuba martia nomen: Pieria Domino concelebrate lyra. Laude Dei resonent resonantia tympana summi: alta sacri resonent organa laude Dei. Hunc arguta canant tenui psalteria corda, hunc agili laudet laeta chorea pede. Concava divinas effundant cymbala laudes, cymbala dulcesona laude repleta Dei. Omne quod aethereis in mundo vescitur auris, Alleluia canat, tempus in omne Deo.	<i>Sing to the Lord on high</i> <i>with praises in his holy place:</i> <i>let the heavens tell out the wonderful works of God;</i> <i>sing of his wonderful works,</i> <i>and the holiness of his power;</i> <i>tell out his might, clap your hands continually.</i> <i>Let the battle-trumpet praise</i> <i>the glorious name of the Lord:</i> <i>sing to him on the lyre of the Muses.</i> <i>Echoing drums resound</i> <i>when taken up with praise of God:</i> <i>lofty organs resound with praise to God most holy.</i> <i>Tuneful harps with their slender strings sing of him,</i> <i>the joyful dance praises him with swift-moving feet.</i> <i>Hollow cymbals pour out heavenly praises,</i> <i>cymbals filled with the melodious praise of God.</i> <i>Let all creation, everything that breathes,</i> <i>sing praises now and evermore to God.</i>
COMMUNION	Vos qui secuti estis me, <i>plainsong</i> sedebitis super sedes, iudicantes duodecim tribus Israel.	<i>You who have followed me,</i> <i>will sit on seats,</i> <i>judging the twelve tribes of Israel.</i>
COMMUNION	Adolescentulus sum ego et contemptus; <i>Mundy</i> iustificationes tuas non sum oblitus. Iustitia tua in æternum et lex tua veritas.	<i>Although I am weak and despised,</i> <i>I remember your precepts.</i> <i>Your justice is eternal, and your law is truth.</i>
MOTET	Ave Maria, gratia plena, <i>Parsons</i> Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui. Amen.	<i>Hail Mary, full of grace,</i> <i>the Lord is with thee,</i> <i>blessed art thou among women,</i> <i>and blessed is the fruit of thy womb. Amen.</i>

Judgment

Solemn Eucharist 11.30am *Nave*

PRELUDE	Élévation <i>Jean Langlais</i> (1907–1991)
INTROIT HYMN	O praise ye the Lord (427) <i>Laudate Dominum</i>
GLORIA	Missa brevis <i>Lennox Berkeley</i> (1903–1989)
READING	Acts 5:12–16
ALLELUIA	Te gloriosus Apostolorum <i>plainsong</i>
GOSPEL	Luke 22:24–30
SERMON	The Reverend Canon Paul Rose
CREED	
OFFERTORY	Laudibus in sanctis <i>William Byrd</i> (1539/40–1623)
SANCTUS	Missa brevis <i>Lennox Berkeley</i> (1903–1989)
AGNUS DEI	Missa brevis <i>Lennox Berkeley</i> (1903–1989)
COMMUNION	Vos qui secuti <i>plainsong</i> Adolescentulus sum ego <i>William Mundy</i> (c.1529–1591)
HYMN	All my hope on God is founded (333) <i>Michael</i>
MOTET	Ave Maria <i>Robert Parsons</i> (c.1530–1570)
BLESSING	
VOLUNTARY	Toccata <i>Patrick Gowers</i> (b.1936)

Incline us, oh God!, to think humbly of ourselves, to be severe only in the examination of our own conduct, to consider our fellow-creatures with kindness, and to judge of all they say and do with that charity which we would desire from them ourselves.

JANE AUSTEN

Enter not into judgment with thy servant: for in thy sight shall no man living be justified.

PSALM 143:2
