

KING'S COLLEGE CHAPEL



EASTER FROM KING'S

Recorded for BBC Television

Welcome to this special service. We are very grateful to you for coming to share with us in this experience which is both an act of worship in its own right and an opportunity to make a television programme that will be enjoyed by many.

The Revd Dr Stephen Cherry, Dean

CHANGES TO THE ORDER OF SERVICE

For this service, the Choristers of King's College are joined by The King's Singers. Please note that some changes made before broadcast may not be reflected in the order of service here.

INTROIT

Ingrediente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes, cum ramis palmarum, Hosanna clamabant in excelsis.

Cumque audisset populus quod Jesus veniret Hierosolymam, exierunt obviam ei. Cum ramis palmarum, Hosanna clamabant in excelsis.

When the Lord Jesus entered the holy city, all the Hebrews children, declaring the resurrection of life, with branches and palm leaves, ‘Hosanna’ crying ‘in the Highest’.

When all the people heard the cry that Jesus was coming into Jerusalem, they went forth to meet him with branches of palms, they were crying ‘Hosanna in the highest.’

Words: Antiphon from the Palm Sunday Procession

Music: George Malcolm (1917–98)

© 1994 Kevin Mayhew Ltd, Rattlesden, Bury St Edmunds, Suffolk, IP30 0SZ, UK. Used by permission, from New Anthem Book, vol. 3.

BIDDING PRAYER

At Easter, Christian people recall the events that led up to the death of Jesus and the meaning of his resurrection. The story moves from the adulation of the crowd on Palm Sunday to the dereliction of the lonely man dying on a cross; from the fear and trepidation of those who encountered the risen Christ to the extraordinary confidence of those who ‘consider the sufferings of this present time [are] not worth comparing with the glory about to be revealed [to us]’.

The theme that holds this great story together is the deep, enduring and undying power of love – the love that is strong as death, and which is nothing more, or less, than the presence and peace of God.

MOTET

Ubi caritas et amor,
Deus ibi est.
Congregavit nos in unum Christi amor.
Exsultemus et in ipso jucundemur.
Timeamus et amemus
Deum vivum.
Et ex corde diligamus
nos sincero. Amen.

*Where charity and love are,
God is there.
Christ's love has gathered us
into one.
Let us rejoice and be pleased
in him.
Let us fear and love the
living God,
And may we love each other
with a sincere heart. Amen.*

*Words: Liturgy of Maundy Thursday
Music: Maurice Duruflé*

FIRST READING

¶ *read by Amanda McHugh, undergraduate student.*

Jesus enters Jerusalem to the acclaim of the crowds.

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

“Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!”

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Mark 11.1–11

ANTIPHON

The children of the Hebrews bearing branches of olive went out to meet the Lord, crying out and saying: Hosanna in the highest.

St Matthew 21: 8, 9

Introit and Antiphon for Palm Sunday

Plainsong

HYMN

Ride on, ride on in majesty!
Hark, all the crowds hosanna cry,
Thy humble beast pursues his road
With palms and scattered garments strowed.

Ride on, ride on in majesty!
In lowly pomp ride on to die:
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

Ride on, ride on in majesty!
The wingèd squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on, ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on his sapphire throne
Awaits his own anointed Son.

Words: Henry Milman (1791-1868)

Music: Winchester New

Melody from Musicalisches Hand-Buch (Hamburg 1690)

Adapted by W. H. Havergal (1793-1870)

Verses 2 & 5 arranged by Philip Ledger (1937-2012)

Descant arrangement © 2014 Encore Publications

SECOND READING

¶ *read by Oscar Wilson, undergraduate student.*

The disciples prepare for the Last Supper.
Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, “Go and prepare the Passover meal for us that we may eat it.” They asked him, “Where do you want us to make preparations for it?” “Listen,” he said to them, “when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the owner of the house, ‘The teacher asks you, “Where is the guest room, where I may eat the Passover with my disciples?”’ He will show you a large room upstairs, already furnished. Make preparations for us there.” So they went and found everything as he had told them; and they prepared the Passover meal.

Luke 22.7–13

ANTHEM

Wash me throughly from my wickedness,
and forgive me all my sin. For I acknowledge my faults, and my
sin is ever before me.

Words: Psalm 51 vv. 2–3

Music: Samuel Sebastian Wesley (1810-1876)

© Novello and Co. Ltd.

ANTHEM

Ave verum corpus, natum
ex Maria Virgine,
vere passum, immolatum
in cruce pro homine
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum
mortis in examine.

O Jesu dulcis, O Jesu pie,
O Jesu, fili Mariae.
Miserere mei. Amen.

*Hail, true Body, born
of the Virgin Mary,
having truly suffered, sacrificed
on the cross for mankind,
from whose pierced side
water and blood flowed:
Be for us a foretaste
in the trial of death!*

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

Music: Daniel Hyde (b. 1980)

HYMN

Sing, my tongue, the glorious battle,
Sing the ending of the fray,
O'er the cross, the victor's trophy,
Sound the loud triumphant lay:
Tell how Christ, the world's Redeemer,
As a Victim won the day.

God in pity saw man fallen,
Shamed and sunk in misery,
When he fell on death by tasting
Fruit of the forbidden tree:
Then another tree was chosen
Which the world from death should free.

Therefore when the appointed fulness
Of the holy time was come,
He was sent who maketh all things
Forth from God's eternal home:
Thus he came to earth, incarnate,
Offspring of a maiden's womb.

Thirty years among us dwelling,
Now at length his hour fulfilled,
Born for this, he meets his Passion,
For that this he freely willed,
On the Cross the Lamb is lifted,
Where his life-blood shall be spilled.

To the Trinity be glory,
To the Father and the Son,
With the co-eternal Spirit,
Ever Three and ever One,
One in love and one in splendor,
While unending ages run. Amen.

Pange lingua gloriosi proelium certaminis

Words: Venantius Fortunatus trans. John Mason Neale & Percy Dearmer

Music: Pange Lingua, arr. Matthew Martin

THIRD READING

¶ *read by Zoe Hadsell, undergraduate student.*

Jesus is betrayed, arrested and bound.

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “For whom are you looking?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “For whom are you looking?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken,

“I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus.

Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

John 18.1–14

ANTHEM

If ye love me, keep my commandments.
And I will pray the Father,
and he shall give you another comforter,
that he may 'bide with you forever;
E'en the sp'rit of truth.

Words: John 14.15–17

Music: Thomas Tallis (c. 1505–1585)

HYMN

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

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

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

Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries!
Yet they at these
Themselves displease,
And 'gainst him rise.

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

In life, no house, no home
My Lord on earth might have;
In death, no friendly tomb,
But what a stranger gave.
What may I say?
Heav'n was His home;
But mine the tomb
Wherein He lay.

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

Words: Samuel Crossman (1624-1683)

Music: John Ireland (1879-1962)

Vv. 3, 5 & 7 arr. Christopher Robinson (b. 1936)

FOURTH READING

¶ *read by Ayla Lepine, Chaplain.*

The crowd calls for Jesus to be crucified.

Pilate then called together the chief priests, the leaders, and the people, and said to them, “You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us.

Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.” Then they all shouted out together, “Away with this fellow! Release Barabbas for us!” (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, “Crucify, crucify him!”

Luke 23.13–21

HYMN

Jesu, grant me this, I pray,
Ever in thy heart to stay;
Let me evermore abide
Hidden in thy wounded side.

If the evil one prepare,
Or the world a tempting snare,
I am safe when I abide
In thy heart and wounded side.

Death will come to me one day;
Jesu, cast me not away:
Dying let me still abide
In thy heart and wounded side.

Words: 17th-century Latin

Tr. H. W. Baker (1821-1877)

Music: Orlando Gibbons (1583-1625)

With verses in Fauxbourdon by Edward C. Bairstow (1874-1946)

© Banks & Son 1929; transferred to Banks Music Publications.

READING

(*chanted by a member of The King's Singers*):

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

John 19

ANTHEM

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

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

Words: from the Nicene Creed

Music: Antonio Lotti (c. 1667-1740)

© Copyright 2013 Novello & Company, Limited.

All Rights Reserved. International Copyright Secured.

READING

Then the chief priests of the Jews said to Pilate, ‘Do not write, “The King of the Jews”, but, “This man said, I am King of the Jews.”’ Pilate answered, ‘What I have written I have written.’ When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfil what the scripture says, ‘They divided my clothes among themselves, and for my clothing they cast lots.’ And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

John 19

ANTHEM

God so loved the world, that He gave his only begotten Son, that whoso believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

Words: John 3 vv. 16, 17

Music: John Stainer (1840-1901)

© Novello & Co. Ltd.

READING

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), ‘I am thirsty.’ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

John 19

HYMN

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

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

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

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

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

Words: Isaac Watts 1674-1748

Music: Adapted by Edward Miller 1731-1807

Harmony chiefly from Webbe's Collection of Psalm-Tunes 1820

Descant by John Scott (1956-2015)

FIFTH READING

¶ *read by Maya Suvarna, undergraduate student.*

The women go to the tomb and are told of Jesus' resurrection. When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you." So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Thanks be to God.

Mark 16.1–8

ANTHEM

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

*This is the day which the Lord hath made.
Let us rejoice and be glad in it.*

Words: Psalm 18 v.24

Music: William Byrd (1540-1623)

HYMN

This joyful Eastertide,
away with sin and sorrow!
My Love, the Crucified,
hath sprung to life this morrow.

*Had Christ, that once was slain,
ne'er burst his three-day prison,
our faith had been in vain:
but now hath Christ arisen.*

My flesh in hope shall rest,
and for a season slumber:
till trump from east to west
shall wake the dead in number.

Death's flood hath lost his chill,
since Jesus cross'd the river:
lover of souls, from ill
my passing soul deliver.

Words: G. R. Woodward

Music: arr. Malcolm Archer

SIXTH READING

¶ *read by Edward Everett, graduate student.*

St Paul speaks of the hope that is not seen and the glory that is to come.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that all things work together for good for those who love God, who are called according to his purpose.

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also

called; and those whom he called he also justified; and those whom he justified he also glorified.

Thanks be to God.

Romans 8.18-30

HYMN

King of glory, King of peace,
I will love Thee;
And that love may never cease,
I will move Thee.
Thou hast granted my request,
Thou hast heard me;
Thou didst note my working breast,
Thou hast spared me.

Wherfore with my utmost art
I will sing Thee,
And the cream of all my heart
I will bring Thee.
Though my sins against me cried,
Thou didst clear me,
And alone, when they replied,
Thou didst hear me.

Seven whole days, not one in seven,
I will praise Thee;
In my heart, though not in heaven,
I can raise Thee.
Small it is, in this poor sort
To enrol thee:
E'en eternity's too short
To extol thee.

Words: George Herbert (1593-1632)

Music: T. Frederick H. Candlyn (1892-1964)

Copyright © 1952 (Renewed) The H. W. Gray Co., Inc.

International Copyright Secured. Made in USA

Reprinted by Permission of CPP/Belwin, Inc. All Rights Reserved.

BLESSING

Dean The God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the eternal Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; and the blessing of God almighty, the Father, the Son and the Holy Spirit be upon you and remain with you always.

All **Amen.**

ANTHEM

Christus vincit! Christus regnat! Christus imperat!
Christus vincit! Christus regnat! Christus imperat!

Exaudi Christe

Exaudi Christe

Summo Pontífici et universalis Papae, vita.

Salvator mundi.

Tu illum adjuva

Sancta Maria.

Tu illum adjuva

Sancte Petre

Tu illum adjuva.

Sancte Paule

Tu ilum adjuva.

Christus vincit! Christus regnat! Christus imperat!

Christus vincit! Christus regnat! Christus imperat!

Rex regum.

Christus vincit!

Rex noster.

Christus regnat!

Gloria nostra.

Christus imperat!

Ipsi soli imperium, gloria et potestas

Per immortalia saeculae saeculorum. Amen.

Christus vincit! Christus regnat! Christus imperat!

Christus vincit! Christus regnat! Christus imperat!

Christ conquers! Christ reigns! Christ commands!

Graciously hear us, Christ.

To the supreme Pontiff and Pope of the universal Church, long life!

Saviour of the world, do Thou help him.

Saint Mary, do thou help him.

Saint Peter, do thou help him.

Saint Paul, do thou help him.

Christ conquers! Christ reigns! Christ commands!

King of kings.

Christ conquers!

Our King.

Christ reigns!

Our glory.

Christ commands!

To Him alone be there loyalty unfailing, glory and power

For ever and ever. Amen.

Christ conquers! Christ reigns! Christ commands!

From Laudes Regiae

Music arr. Martin Baker (b. 1967)

Dean
The Revd Dr Stephen Cherry

Director of Music
Daniel Hyde

Chaplain
The Revd Dr Ayla Lepine

Organist
Matthew Martin

Dean's Verger
Ian Griffiths

For the BBC

Producers
Pamela Hossick
James Whitbourn

Director
Ian Russell

Executive Producer
Alan Holland

The cover image is from an early printed book in the College Library.