

EASTER FROM  
KING'S

Friday 9 December, 2022

2.30 pm

King's College Chapel  
Cambridge

**DEAN**

The Revd Dr Stephen Cherry

**DIRECTOR OF MUSIC**

Daniel Hyde

**CHAPLAIN**

The Revd Dr Mary Kells

**CHAPEL MANAGER**

Dr Tim Atkin

**ORGAN**

Matthew Martin



**VIOLIN**  
Rachel Rowntree

**SOPRANO**  
Alexandra Kidgell

**PRODUCER**  
Dr James Whitbourn

**DIRECTOR**  
Ian Russell

**EXECUTIVE PRODUCER**  
Chris Loughlin

**B B C STUDIOS**

## WELCOME *from* THE DEAN

**W**ELCOME to this special service. We are grateful to you for coming to share this experience with us: an act of worship and an opportunity to make a programme to be enjoyed by many at Easter.

The programme will be broadcast on BBC Two in Holy Week 2023; please check TV schedules nearer this date for a precise transmission time.

To help make this a wonderful occasion for us all, I ask you, please, to:

- ✦ *Follow the directions to sit and stand as you are able. If you need any assistance when in Chapel, please quietly attract the attention of one of our Chapel Clerks;*
- ✦ *Ensure that your phone is turned off and refrain from photography, videography or any other form of recording;*
- ✦ *Place your offering to the collection, which goes to support the work of the Chapel, in the Gift Aid envelope that you will find in this order of service, and add it to the collection as you leave.*

The Revd Dr Stephen Cherry *Dean*

## CONDITIONS *of* ATTENDANCE

**P**LEASE note that your presence at this service gives your consent for any recording of you made today to be used for transmission on BBC Television, Radio, online and/or any other medium—for example CD, video or other television—anywhere in the world at any time without limitation, henceforth. If for any reason you are unhappy to grant all rights, in all media, in perpetuity, to your contribution towards the programme, please tell a member of the production team before recording commences.

By publication of this notice, it is assumed that all members of the congregation present during recording accept these conditions of attendance and grant the BBC totally unlimited rights to their contribution under the terms outlined above.

Thank you for your co-operation.



# ORDER *of* SERVICE

§ *All stand.*

## ANTHEM

O SACRED HEAD, sore wounded,  
Defiled and put to scorn:  
O kingly head, surrounded  
With mocking crown of thorn:  
What sorrow mars thy grandeur?  
Can death thy bloom deflower?  
O countenance whose splendour  
The hosts of heaven adore!

In thy most bitter passion  
My heart to share doth cry.  
With thee for my salvation  
Upon the cross to die.  
Ah, keep my heart thus movèd  
To stand thy cross beneath,  
To mourn thee, well-belovèd,  
Yet thank thee for thy death.

My days are few, O fail not,  
With thine immortal power,  
To hold me that I quail not  
In death's most fearful hour:  
That I may fight befriended,  
And see in my last strife  
To me thine arms extended  
Upon the cross of life.

*anon.*, 14th-century Latin  
trans. *Paul Gerhardt*

'Passion Chorale'  
*Hans Leo Hassler*  
harm. *Johann Sebastian Bach*  
New English Hymnal 90



## BIDDING

Dean            NEVER WAS THE LOVE of God depicted more dramatically than in Saint Matthew's account of the passion, death and resurrection of Jesus Christ.

From the moment he enters Jerusalem, Jesus is surrounded by trouble and turmoil. He goes straight to the Temple and ejects those who fail to respect its holy purposes. He celebrates the Passover with his disciples and tells them of his imminent betrayal. Presented by Peter with protestations of undying loyalty, he assures him that he too will fall away. With the tension rising, Jesus withdraws to Gethsemane to pray, but his prayer is overtaken by violence. And when he dies on the cross, it is with words of dereliction on his lips. The earth itself shakes, and the curtain of the Temple is torn from top to bottom. Three days later, when the two Marys go to the tomb, there is another earthquake, and the stone rolls away to reveal that the tomb is empty.

Yet the Gospel of Matthew is a story of triumph from beginning to end. The triumph of grace so powerful that it convinces all who believe that nothing can separate them from the love of God in Christ Jesus our Lord.

§     *All sit.*

## FIRST READING

Jesus enters Jerusalem and brings trouble to the Temple.

**T**HE disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, ‘Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!’ When he entered Jerusalem, the whole city was in turmoil, asking, ‘Who is this?’ The crowds were saying, ‘This is the prophet Jesus from Nazareth in Galilee.’ Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves. He said to them, ‘It is written, “My house shall be called a house of prayer”; but you are making it a den of robbers.’

Matthew 21.6–13

## ANTHEM

HOSANNA to the Son of David.

Blessed be the King that cometh in the name of the Lord.

Hosanna, thou that sittest in the highest heavens.

*Hosanna in excelsis Deo.*

*Glory be to God on High.*

Matthew 21.9, adapt.

*Thomas Weelkes*

Oxford University Press

## HYMN



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

**Thou art the King of Israel,  
Thou David's royal Son,  
Who in the Lord's name comest,  
The King and blessèd One.  
*All glory, &c.***

**The company of angels  
Are praising thee on high,  
And mortal men and all things  
Created make reply.  
*All glory, &c.***

The people of the Hebrews  
With palms before thee went;  
Our praise and prayer and anthems  
Before thee we present.  
*All glory, &c.*

To thee before thy passion  
They sang their hymns of praise;  
To thee, now high exalted,  
Our melody we raise.  
*All glory, &c.*

Thou didst accept their praises,  
Accept the prayers we bring,  
Who in all good delightest,  
Thou good and gracious King.  
*All glory, &c.*

*St Theodulph*  
trans. *John Mason Neale*

'St Theodulph'  
*Melchior Teschner*  
adapt. *Johann Sebastian Bach*  
New English Hymnal 509

## SECOND READING

Jesus celebrates the Passover with his disciples.

**O**N the first day of Unleavened Bread the disciples came to Jesus, saying, ‘Where do you want us to make the preparations for you to eat the Passover?’ He said, ‘Go into the city to a certain man, and say to him, “The Teacher says, My time is near; I will keep the Passover at your house with my disciples.”’ So the disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, he took his place with the twelve; and while they were eating, he said, ‘Truly I tell you, one of you will betray me.’ And they became greatly distressed and began to say to him one after another, ‘Surely not I, Lord?’ He answered, ‘The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.’ Judas, who betrayed him, said, ‘Surely not I, Rabbi?’ He replied, ‘You have said so.’ While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, ‘Take, eat; this is my body.’ Then he took a cup, and after giving thanks he gave it to them, saying, ‘Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.’

Matthew 26.17–30

## ANTHEM

DROP, DROP, slow tears, and bathe those beauteous feet,  
which brought from heaven the news and Prince of Peace.

Cease not, wet eyes, his mercies to entreat;  
to cry for vengeance sin doth never cease.

In your deep floods drown all my faults and fears;  
nor let his eye see sin, but through my tears.

*Phineas Fletcher*

*Orlando Gibbons* KC

## ANTHEM

PANIS angelicus  
fit panis hominum;  
dat panis coelicus  
figuris terminum:  
O res mirabilis!  
Manducat Dominum  
pauper, servus et humilis.

*Bread of angels,  
made the bread of men;  
the bread of heaven  
puts an end to all symbols:  
A thing wonderful!  
The Lord becomes our food:  
poor, a servant, and humble.*

*St Thomas Aquinas*

*César Franck*  
Edwin Ashdown Ltd

## THIRD READING

The disciples affirm their loyalty to Jesus.

**T**HEN Jesus said to them, ‘You will all become deserters because of me this night; for it is written, “I will strike the shepherd, and the sheep of the flock will be scattered.” But after I am raised up, I will go ahead of you to Galilee.’ Peter said to him, ‘Though all become deserters because of you, I will never desert you.’ Jesus said to him, ‘Truly I tell you, this very night, before the cock crows, you will deny me three times.’ Peter said to him, ‘Even though I must die with you, I will not deny you.’ And so said all the disciples.

Matthew 26.31–35

## ANTHEM

**H**OW doth the city sit solitary that was full of people :  
how is she become as a widow. She that was great  
among the nations and princess among the provinces :  
how is she become tributary. She weepeth sore in the night and  
her tears are on her cheeks : among all her lovers she hath none  
to comfort her. The ways of Zion do mourn : because none  
come to the solemn assembly. All her gates are desolate : and  
she herself is in bitterness. The Lord hath afflicted her for the  
multitude of her transgressions : her children are gone into  
captivity before the enemy. All they that go by clap their hands  
at her : they hiss and wag their head at the daughter of Jerusalem  
saying: 'Is this the city that men called the perfection of beauty :  
the joy of the whole earth?'

Jerusalem, Jerusalem, return to the Lord thy God.

Lamentations  
adapt. *Eric Milner-White* κC

'The Lamentation—i'  
*Edward Bairstow*  
eds, *Lionel Dakers & John Scott*  
The Estate of Sir Edward Bairstow



## FOURTH READING

Jesus is arrested in the Garden of Gethsemane.

**W**HILE Jesus was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him.' At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him. Jesus said to him, 'Friend, do what you are here to do.' Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, 'Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?' At that hour Jesus said to the crowds, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.' Then all the disciples deserted him and fled.

Matthew 26.47–56

## ANTHEM

IT WAS ON HOLY Wednesday,  
And all in the morning,  
That Judas betrayed  
Our dear heavenly King:  
*And was not this a woeful thing?  
And sweet Jesus we'll call him by name.*

It was on Sheer Thursday,  
And all in the morning,  
They plaited a crown of thorns  
For our heavenly King:  
*And was not this &c.*

It was on Good Friday,  
And all in the morning,  
They crucified our Saviour,  
And our heavenly King:  
*And was not this &c.*

It was on Easter Day,  
And all in the morning,  
Our Saviour arose,  
Our own heavenly King;  
*The sun and the moon  
They did both rise with him,  
And sweet Jesus we'll call him by name.*

Traditional English  
adapt. *William Henry Shawcross*

*Ralph Vaughan Williams*  
adapt. *Daniel Hyde KC*

## HYMN

§ *All stand.*



**PRAISE TO THE HOLIEST** in the height,  
And in the depth be praise,  
In all his words most wonderful,  
Most sure in all his ways.

**O loving wisdom of our God!**  
When all was sin and shame,  
A second Adam to the fight  
And to the rescue came.

**O wisest love!** that flesh and blood,  
Which did in Adam fail,  
Should strive afresh against their foe,  
Should strive and should prevail;

And that a higher gift than grace  
Should flesh and blood refine,  
God's presence and his very self,  
And essence all-divine.

O gen'rous love! that he who smote  
In Man for man the foe,  
The double agony in Man  
For man should undergo;

And in the garden secretly,  
And on the cross on high,  
Should teach his brethren, and inspire  
To suffer and to die.

Praise to the Holiest in the height,  
And in the depth be praise,  
In all his words most wonderful,  
Most sure in all his ways.

*St John Henry Newman*  
*John Bacchus Dykes*

'Gerontius'  
New English Hymnal 439

§ *All sit.*

## FIFTH READING

Peter denies that he knows Jesus.

**N**OW Peter was sitting outside in the courtyard. A servant-girl came to him and said, 'You also were with Jesus the Galilean.' But he denied it before all of them, saying, 'I do not know what you are talking about.' When he went out to the porch, another servant-girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' Again he denied it with an oath, 'I do not know the man.' After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays you.' Then he began to curse, and he swore an oath, 'I do not know the man!' At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

Matthew 26.69–75

## ANTHEM

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

Jerusalem, Jerusalem, return unto the Lord thy God.

Lamentations  
adapt. *Eric Milner-White* KC

'The Lamentation—iii'  
*Edward Bairstow*  
eds, *Lionel Dakers & John Scott*  
The Estate of Sir Edward Bairstow

## ANTHEM

AGNUS DEI,  
qui tollis peccata mundi,  
miserere nobis.

Agnus Dei,  
qui tollis peccata mundi,  
miserere nobis.

Agnus Dei,  
qui tollis peccata mundi,  
dona nobis pacem.

*Graduale Romanum*  
trans. *Book of Common Prayer*

*O Lamb of God,  
that takest away the sins of the world,  
have mercy upon us.*

*O Lamb of God,  
that takest away the sins of the world,  
have mercy upon us.*

*O Lamb of God,  
that takest away the sins of the world,  
grant us thy peace.*

'Mass for five voices'  
*William Byrd*  
David Fraser

## SIXTH READING

Jesus dies with words of dereliction on his lips.

**F**ROM noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, '*Eli, Eli, lema sabachthani?*' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

Matthew 27.45–55



## ANTHEM

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

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

Nicene Creed  
trans. *Book of Common Prayer*

'Credo in G minor'  
*Antonio Lotti*  
Ancient Groove Music

## ANTHEM

WHEN JESUS CHRIST was yet a child  
He had a garden small and wild,  
Wherein He cherished roses fair,  
And wove them into garlands there.

Now once, as summer time drew nigh,  
There came a troop of children by,  
And seeing roses on the tree,  
With shouts they plucked them merrily.

‘Do you bind roses in your hair?’

They cried, in scorn, to Jesus there.

The Boy said humbly: ‘Take, I pray,

All but the naked thorns away.’

Then of the thorns they made a crown,

And with rough fingers pressed it down,

Till on His forehead fair and young,

Red drops of blood like roses sprung.

*Aleksey Pleshcheyev*

trans. *Geoffrey Dearmer*

‘Legend’

*Pyotr Ilyich Tchaikovsky*

Oxford University Press

§ *All stand.*

## HYMN



**WE SING THE PRAISE** of him who died,

**Of him who died upon the Cross;**

**The sinner’s hope let men deride,**

**For this we count the world but loss.**

Inscribed upon the Cross we see  
In shining letters, 'God is Love';  
He bears our sins upon the Tree;  
He brings us mercy from above.

The Cross! It takes our guilt away;  
It holds the fainting spirit up;  
It cheers with hope the gloomy day,  
And sweetens every bitter cup.

It makes the coward spirit brave,  
And nerves the feeble arm for fight;  
It takes its terror from the grave,  
And gilds the bed of death with light;

The balm of life, the cure of woe,  
The measure and the pledge of love,  
The sinner's refuge here below,  
The angels' theme in heav'n above.

*Thomas Kelly*

'Bow Brickhill'

*Sydney Nicholson*

New English Hymnal 94

## SEVENTH READING

The women who go to the tomb are greeted by the risen Christ.

**A**FTER the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, "He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him." This is my message for you.' So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him. Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.'

Matthew 28.1-10

## ANTHEM

*The angel rolled the stone away.  
It was early Easter Sunday morning,  
The angel rolled the stone away.*

Mary came a-running  
About the break of day,  
Looking for Jesus;  
The stone was rolled away.  
*The angel rolled &c.*

She sadly walked the garden,  
A shadow barred her way;  
'Please tell me, Mister Gard'ner,  
Who rolled the stone away?'  
*The angel rolled &c.*

She waited for an answer,  
'Mary', he did say;  
'Rabboni! O my Master,  
You've rolled the stone away.'

*He's returned from darkness,  
And his is here to stay;  
Fear no more, my brothers,  
Angels rolled the stone away.*

Traditional American

Traditional American  
arr. Stephen Cleobury KC  
Edition Peters

## ANTHEM

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.

*Had Christ, that once was slain &c.*

Death's flood hath lost his chill,  
Since Jesus crossed the river:  
Lover of souls, from ill  
My passing soul deliver.

*Had Christ, that once was slain &c.*

*George Ratcliffe Woodward*

'Vruechten'  
adapt. *Joachim Oudæen*  
harm. *Charles Wood*

## ANTHEM

LAUDATE DOMINUM omnes  
gentes : laudate eum, omnes  
populi;

*O praise the Lord, all ye  
heathen : praise him, all ye  
nations.*

Quoniam confirmata est  
super nos misericordia eius :  
et veritas Domini manet in  
æternum.

*For his merciful kindness is ever  
more and more towards us : and  
the truth of the Lord endureth  
for ever.*

GLORIA PATRI, et Filio : et  
Spiritui Sancto,

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

Sicut erat in principio, et  
nunc, et semper : et in sæcula  
sæculorum. Amen.

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

Psalm 116 (*Vulgate*)

*Wolfgang Amadeus Mozart  
Breitkopf & Härtel*

## EIGHTH READING

Saint Paul proclaims the deep victory of the resurrection.

**W**HAT then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Romans 8.31–39



## ANTHEM

**L**IKE as the hart desireth the water-brooks : 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?

Psalm 42.1-3

*Herbert Howells*

## ANTHEM

§ *In this setting, the Choir does not sing the text in grey.*

Victimæ paschali laudes  
immolent Christiani.

*Let Christians offer sacrificial  
praises to the passover victim.*

Agnus redemit oves: Christus  
innocens Patri reconciliavit  
peccatores.

*The lamb has redeemed the  
sheep: The innocent Christ hath  
reconciled sinners to the Father.*

[Mors et vita duello  
confluxere mirando:  
dux vitæ mortuus,  
regnat vivus.]

*[Death and life contended  
in a spectacular battle:  
the dead leader of life  
reigns alive.]*

Dic nobis Maria,  
quid vidisti in via?

*Tell us, Mary, what did  
you see on the way?*

[Sepulcrum Christi viventis,  
et gloriam vidi resurgentis,]

*[‘I saw the tomb of the living  
Christ and his glorious rising,]*

Angelicos testes,  
sudarium, et vestes.

*‘The angelic witnesses, the  
shroud, and the clothes.*

[Surrexit Christus spes mea:  
præcedet suos in  
Galilæam.]

*[‘Christ my hope is arisen; he  
will go before his own into  
Galilee.’]*

Scimus Christum surrexisse  
a mortuis vere: tu nobis,  
victor Rex, miserere.

*We know Christ is truly risen  
from the dead! On us, you  
conqueror, King, have mercy!*

*Wipo of Burgundy*

*Graduale Romanum  
arr. Andrew Reid*

## BLESSING

§ *All stand.*

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.**

§ *All remain standing.*

## HYMN



THE STRIFE is o'er, the battle done;  
Now is the Victor's triumph won;  
O let the song of praise be sung.

*Alleluya!*

Death's mightiest powers have done their worst,  
And Jesus hath his foes dispersed;  
Let shouts of praise and joy outburst.

*Alleluya!*

On the third morn he rose again  
Glorious in majesty to reign;  
O let us swell the joyful strain.

*Alleluya!*

He brake the age-bound chains of hell;  
The bars from heav'n's high portals fell;  
Let hymns of praise his triumph tell.

*Alleluya!*

Lord, by the stripes which wounded thee  
From death's dread sting thy servants free,  
That we may live, and sing to thee.

*Alleluya!*

*anon.*, 17th-century Latin  
trans. *Francis Pott*

'Victory'  
*Giovanni Pierluigi da Palestrina*, adapt.  
New English Hymnal 119

## ORGAN VOLUNTARY

Symphony No.1 in C minor, Op.13 No.1     *Charles-Marie Widor*  
v 'Marche Pontificale'     *Alphonse Leduc*

§ *All sit while the production crew discusses a schedule of re-takes.*

*When the re-takes are complete, the Dean will dismiss the congregation.*

\* \* \*

## JOIN THE CHOIR

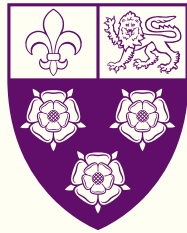
WE ARE RECRUITING boys in years 2–4 at school who have a love of music and a desire to learn. If you know a boy who loves singing, please get in touch with us for an informal discussion about becoming a Chorister at King's.

[choristers@kings.cam.ac.uk](mailto:choristers@kings.cam.ac.uk)

IF YOU ARE considering a Choral or Organ Scholarship to King's College, please get in touch with Daniel Hyde, Director of Music, for an informal discussion.

[choir@kings.cam.ac.uk](mailto:choir@kings.cam.ac.uk)  
[kings.cam.ac.uk/choir](http://kings.cam.ac.uk/choir)





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