



EGLWYS GADEIRIOL LLANDAF

LLANDAFF CATHEDRAL

A SEQUENCE OF MUSIC
& READINGS FOR
PASSIONTIDE

Sunday 17th March 2024
4.00pm

CROESO | WELCOME

Everything you need to follow the service is in this booklet. Please join in the singing of the hymns, as well as the text printed in **Bold**. The rubrics in this service indicating when to *stand* and *sit* are suggestions only. Please follow them as you are able. If you are more comfortable remaining seated throughout the service, please do so.

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This particular moment in Lent has been subject to significant reform over the years. That said, the fifth Sunday of Lent is frequently referred to as Passion Sunday, although the Passion narrative is not read on this day. Passion Sunday, therefore, acts as a marker in the ground for the beginning of a journey – Passiontide – that incorporates the next two weeks, Holy Week included. In many places of worship, veils will be placed over crosses, crucifixes and other images from Passion Sunday. Our visual senses are suspended, deprived even.

From today, our attention turns to Christ's suffering (Latin, *passio*) and should help us to contemplate questions, such as: What sort of suffering is this? Is it necessary? What is my share in it? What does it mean for me?

The choir sings:

***Who** has treated those eyes
to which no light is comparable
so shamefully?*

Can we - will we - identify ourselves with the 'who'?

This service of words and music attempts to express the profound and disturbing truths of 'the persecution of the just man'.

Remember, we do this in full knowledge of what is to come. We cannot unknow the events of Easter.

*So may our hearts share in thine anguish,
Lord, that they may sharers of thy glory be.*

ORDER OF SERVICE

§ *The congregation gathers in silence in the Nave.*

§ *Please stand as the Choir and clergy process into the Cathedral.*

§ *The Choir sings:*

Sing, my tongue, the glorious battle,
sing the last, the dread affray;
o'er the cross, the victor's trophy,
sound the high triumphal lay,
how, the pains of death enduring,
earth's Redeemer won the day.

Pange Lingua

Tone iii

Venantius Fortunatus (530-609)

§ *Please remain standing for The Bidding.*

Dear brothers and sisters in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration, and in union with the Church throughout the world call to mind the Passion of our Lord. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

Holy God, holy and strong, holy and immortal!
By his Cross and Passion,
our Saviour Jesus Christ declared your love,
forgave his killers,
and promised to the penitent thief
a place with him in Paradise.
Into your hands we commit our spirit.
Accomplish your will in our world,
where many thirst, many feel forsaken;
and bring reconciliation and the brotherly care
shown and offered to us by your Son,
our Saviour Jesus Christ.

All

Blessed be God for ever.

Let us pray with confidence as our Saviour has taught us:

Our Father

All

**who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

§ *The Choir sings:*

Miserere mei, Deus,
secundum magnam misericordiam tuam;
et secundum multitudinem
miserationum tuarum,
dele iniquitatem meam.

*Have mercy upon me, O God,
after thy great goodness:
according to the multitude
of thy mercies
do away mine offences.*

Words: Psalm 51. 1

Music: William Byrd (1539?-1623)

I. THE FALL

§ *The Choir sings:*

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.

§ *Please sit.*

THE FIRST LESSON

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?' The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."' But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, 'Where are you?' He said, 'I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.' He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?' The man said, 'The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.' Then the Lord God said to the woman, 'What is this that you have done?' The woman said, 'The serpent tricked me, and I ate.' The Lord God said to the serpent,

'Because you have done this,
 cursed are you among all animals
 and among all wild creatures;
upon your belly you shall go,
 and dust you shall eat
 all the days of your life.
I will put enmity between you and the woman,
 and between your offspring and hers;
he will strike your head,
 and you will strike his heel.'

To the woman he said,

'I will greatly increase your pangs in childbearing;
 in pain you shall bring forth children,
yet your desire shall be for your husband,
 and he shall rule over you.'

And to the man he said,

'Because you have listened to the voice of your wife,
 and have eaten of the tree
about which I commanded you,
 "You shall not eat of it",
cursed is the ground because of you;
 in toil you shall eat of it all the days of your life;
thorns and thistles it shall bring forth for you;
 and you shall eat the plants of the field.
By the sweat of your face
 you shall eat bread
until you return to the ground,
 for out of it you were taken;
you are dust,
 and to dust you shall return.'

§ *The Choir sings:*

Remember not, Lord, our offences,
Nor the offences of our forefathers;
Neither take thou vengeance of our sins,
But spare us, good Lord.
Spare thy people, whom thou has redeemed
With thy most precious blood,
And be not angry with us for ever.
Spare us, good Lord.

Words: *Excerpt from The Litany*
from The Book of Common Prayer (1662)

Music: Henry Purcell (1659-95)

§ *Silence is kept.*

Merciful Father, turn us from sin to faithfulness and from disobedience to love and prepare us to celebrate the death and resurrection of Christ our Saviour, who is alive and reigns with you and the Holy Spirit, now and for ever.

All **Amen.**

§ Please stand to sing the Hymn:



All Lord Jesus, think on me,
and purge away my sin;
from earthborn passions set me free,
and make me pure within.

Lord Jesus, think on me,
with care and woe opprest;
let me thy loving servant be,
and taste thy promised rest.

Lord Jesus, think on me,
amid the battle's strife;
in all my pain and misery
be thou my health and life.

Lord Jesus, think on me,
nor let me go astray;
through darkness and perplexity
point thou the heavenly way.

Lord Jesus, think on me,
when flows the tempest high:
when on doth rush the enemy
O Saviour, be thou nigh.

Lord Jesus, think on me,
That, when the flood is past,
I may the eternal brightness see,
and share thy joy at last.

Words: Synesius of Cyrene (375-430)
tr. Allen W Chatfield (1808-96)

Music: SOUTHWELL
Adapted from Psalm 45 in
The Psalmes in English Metre (1579)
by W. Daman (1540-91)

II. THE INCARNATION

§ *The Choir sings:*

Therefore when the appointed fullness
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.

§ *Please sit.*

THE SECOND LESSON

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshippers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said,

'Sacrifices and offerings you have not desired,
but a body you have prepared for me;
in burnt-offerings and sin-offerings
you have taken no pleasure.
Then I said, "See, God, I have come to do your will, O God"
(in the scroll of the book it is written of me).'

When he said above, 'You have neither desired nor taken pleasure in sacrifices and offerings and burnt-offerings and sin-offerings' (these are offered according to the law), then he added, 'See, I have come to do your will.' He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

Hebrews 10. 1-10

§ *The Choir sings:*

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.

Text: Aleksey Nikolayevich Pleshcheyev (1825-93)
tr. Geoffrey Dearmer (1893-1996)

Music: THE CROWN OF ROSES
Pyotr Ilyich Tchaikovsky (1840-93)

§ *Silence is kept.*

Merciful Father, in the body of your Son, sacrifice becomes sanctification. Prepare us, through our meditation on his Passion to offer our souls and bodies as a living sacrifice for your praise and glory.

All **Amen.**

§ Please stand to sing the Hymn:



All It is a thing most wonderful,
Almost too wonderful to be,
That God's own Son should come from heaven,
And die to save a child like me.

And yet I know that it is true;
He chose a poor and humble lot,
And wept and toiled and mourned and died,
For love of those who loved him not.

But even could I see him die,
I could but see a little part
Of that great love which, like a fire,
Is always burning in his heart.

It is most wonderful to know
His love for me so strong and sure;
But 'tis more wonderful to see
My love for him so faint and poor.

And yet I want to love thee, Lord;
O light the flame within my heart,
And I will love thee more and more,
Until I see thee as thou art.

Words: William Walsham How (1823-97)

Music: HERONGATE
Essex Folk Song
arr. Ralph Vaughan Williams (1872-1958)

III. THE CRUCIFIXION

§ *The Choir sings:*

Now the thirty years are ended
which on earth he willed to see,
willingly he meets his passion,
born to set his people free;
on the cross the Lamb is lifted,
there the sacrifice to be.

§ *Please remain standing.*

THE THIRD LESSON

Then he handed him over to them to be crucified.

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. 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.

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. 16-30

§ *Silence is kept.*

§ *The Choir sings:*

O Haupt voll Blut und Wunden,
Voll Schmerz und voller Hohn,
O Haupt, zum Spott gebunden
Mit einer Dornenkron;
O Haupt, sonst schön gezieret
Mit höchster Ehr' und Zier,
Jetzt aber höchst schimpfieret:
Gegrüßet sei'st du mir!

Du edles Angesichte,
Davor sonst schrickt und scheut
Das große Weltgewichte,
Wie bist du so bespeit!
Wie bist du so erbleicht!
Wer hat dein Augenlicht,
Dem sonst kein Licht nicht gleicht,
So schändlich zugericht't?

*Text based on the Latin poem Membra Jesu Nostri
translated by Paul Gerhardt (1607-76)*

*O Head full of blood and wounds,
full of pain and full of derision,
O Head, in mockery bound
with a crown of thorns,
O Head, once beautifully adorned
with the most honour and adornment,
but now most dishonoured:
let me greet you!*

*You noble countenance,
before which once shrinks and cowers
the great might of the world,
how you are spat upon!
How you are turned pallid!
Who has treated those eyes
to which no light is comparable
so shamefully?*

*Music: Johann Sebastian Bach (1685-1750)
from Matthäus-Passion BWV 244*

Merciful Father, through the example of Mary, lead us along the path of sorrow to the way of life, and deepen our love for your Son, who entrusted the disciple he loved to his blessed mother.

All **Amen.**

§ *Please sit.*

§ *The Choir sings:*

It was dark – before –
Sunset – at Easter –
Blindness – on the Dawn –
Faint Star of Bethlehem – Gone down!

His harmlesse hands vnto the Crosse they nailde
Betweene two theiues, vn timer, vnbewailde,
With sharpest pangs and terrors thus appailde,
To know just how He suffered – would be dear –

To know if any Human eyes were near
To whom He could entrust His wavering gaze –
Until it settle broad – on Paradise –
“Remember me, remember me,” implored the thief!”
Before – Sunset – at Easter –
A Guest in Paradise.

Words: Emily Dickinson (1830-86)
and Emilia Lanier (1569-1645)

Music: Sarah MacDonald (b.1968)

§ *Silence is kept.*

IV. THE SALVATION

§ *The Choir sings:*

He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy Body piercé
Blood and water forth proceed:
Earth and stars and sky and ocean
By that flood from stain are freed.

THE FOURTH LESSON

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an account of the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

1 Peter 3. 13-22

§ *The Choir sings:*

Alone to sacrifice thou goest, Lord,
giving thyself to Death whom thou hast slain.
For us thy wretched folk is any word?
Who know that for our sins this is thy pain?

For they are ours, O Lord, our deeds, our deeds.
Why must thou suffer torture for our sin?
Let our hearts suffer in thy Passion, Lord,
that very suffering may thy mercy win.

This is the night of tears, the three days' space,
sorrow abiding of the eventide,
Until the day break with the risen Christ,
and hearts that sorrowed shall be satisfied.

So may our hearts share in thine anguish,
Lord, that they may sharers of thy glory be;
Heavy with weeping may the three days pass,
to win the laughter of thine Easter Day.

Words: Peter Abelard (1079-1142)
Translated by Helen Waddell (1889-1965)

Music: SOLUS AD VICTIMAM
Kenneth Leighton (1929-88)

§ *Silence is kept.*

Merciful Father, you raise us from death to life through the waters of baptism.
May this share in the hope of the resurrection of your Son, embolden us to a life
of discipleship and goodness.

All **Amen.**

§ Please stand to sing the Hymn:



All 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 cross of Christ my God;
the very things that charm me most,
I sacrifice them to his blood.

Choir only 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?

All Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

Words: Isaac Watts (1674-1748)

Music: AMELIA
Bob Chilcott (b. 1955)

§ *Please remain standing.*

Let us pray.

May the Father, who so loved the world that he gave his only Son,
bring you by faith to his eternal life.

All **Amen.**

May Christ, who accepted the cup of sacrifice in obedience to the Father's will,
keep you steadfast as you walk with him the way of the Cross.

All **Amen.**

May the Spirit, who strengthens us to suffer with Christ that we may share his
glory, set your minds on life and peace.

All **Amen.**

And the ✠ blessing of God Almighty,
the Father, the Son and the Holy Spirit,
be upon you and remain with you always.

All **Amen.**

§ *The Choir sings:*

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 splendour,
While unending ages run.
Amen.

§ *The Choir and Clergy depart.*

Organ Voluntary
Prelude *from* Suite, Op. 5
Maurice Duruflé (1902-86)

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