

The Chapel of Selwyn College, Cambridge



THE PASSION OF JESUS CHRIST
ACCORDING TO ST JOHN
A service of music and readings



SUNDAY 10 MARCH 2024 at 6pm
The Fourth Sunday of Lent

In this service we walk with Christ through the last days of his life.
You are welcome to keep this service sheet as an aid to reflection.

All are invited to drinks in the Old Senior Combination Room after the service;
Chapel Supper follows in the Harrison Room for those who are signed in.

Cover image: 'Crucifixion' (1946) by Graham Sutherland OM; Tate Britain

¶ SERVICES THIS WEEK

Monday 11 March	8:45am	Morning Prayer <i>in Upper Chapel</i>
	6:00pm	Roman Catholic Mass
Tuesday 12 March	8:45am	Morning Prayer <i>in Upper Chapel</i>
	6:30pm	Choral Evensong
Wednesday 13 March	8:45am	Morning Prayer <i>in Upper Chapel</i>
	12:15pm	Lent Eucharist
Thursday 14 March	8:45am	Morning Prayer <i>in Upper Chapel</i>
	6:30pm	Choral Evensong
Sunday 17 March	10:30am	Holy Communion with hymns and sermon

**Morning Prayer in Upper Chapel (access through the vestry door by the altar)
Morning Prayer on Mondays is followed by coffee and Bible study in D7.*

This service is being livestreamed here:
<https://youtube.com/live/7BXFwQjnfu0?feature=share>

¶ ORGAN MUSIC BEFORE THE SERVICE

Herzliebster Jesu – Johannes Brahms (1833-1897)

Attende Domine – Jeanne Demessieux (1921-1968)

Please stand as the procession enters the chapel.

¶ INTROIT Vere languores nostros

words: Tract for Votive Masses of the Passion (from Isaiah 53)

music: T. L. da Victoria (15481-611)

Vere languores nostros ipse tulit	<i>Surely, he hath borne our griefs</i>
et dolores nostros ipse portavit	<i>and our sorrows he has taken upon himself;</i>
cujus livore sanati sumus.	<i>by his wounds we are healed.</i>
Dulce lignum, dulce clavos,	<i>O sweet wood, sweet nails</i>
dulcia ferens pondera	<i>that bore this sweet burden</i>
quae sola fuisti digna sustinere	<i>which alone were worthy to support</i>
regem coelorum et Dominum.	<i>the King of heaven and Lord.</i>

¶ INTRODUCTION AND BIDDING PRAYER

The Dean of Chapel introduces the service and then says:

Brothers and sisters,
during Lent we prepare for the celebration
of our Lord's passion and resurrection.
In this service we remember how Christ entered his own city
to complete his work as our Saviour:
to suffer, to die, and to rise again.
We recall the betrayal by Judas,
the accusal of the temple authorities,
Peter's denial, Pilate's complicity,
the acquiescence of the crowds,
and the hope given to Mary and the disciples
along with their pain.

Let us go with them all, in faith and love,
so that united with Jesus in his sufferings
we may share his risen life.
O God our Saviour, whose Son Jesus Christ
entered Jerusalem as Messiah to suffer and to die;
grant that we may hail him as our king
and walk with him in the way that leads to eternal life.

All Amen.

Please sit.

¶ FIRST READING John 12: 12-26

Jesus' triumphal entry into Jerusalem

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting,

'Hosanna! Blessed is the one who comes in the name of the Lord—
the King of Israel!'

Jesus found a young donkey and sat on it; as it is written:

'Do not be afraid, daughter of Zion.

Look, your king is coming, sitting on a donkey's colt!'

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him. The Pharisees then said to one another, 'You see, you can do nothing. Look, the world has gone after him!'

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, 'The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.'

¶ ANTHEM Hosanna to the Son of David

words: John 12: 13

music: Thomas Weelkes (1576-1623)

Hosanna to the Son of David.

Blessed is he that cometh in the name of the Lord.

Blessed be the King of Israel.

Peace in heaven, and glory in the highest places.

Hosanna in the highest heavens.

¶ SECOND READING **John 13: 1-9, 14-20, 33-35**

Jesus washes the disciples' feet

During supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!'

So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfil the scripture, "The one who ate my bread has lifted his heel against me." I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.'

Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.'

¶ ANTHEM

Ubi caritas et amor

words: Antiphon for Maundy Thursday

music: Maurice Duruflé (1902-1986)

Ubi caritas et amor, Deus ibi est	<i>Where charity and love are, God is there.</i>
Congregavit nos in unum Christi amor	<i>We are gathered as one in Christ's love.</i>
Exsultemus et in ipso iucundemur	<i>Let us rejoice and be pleased in Him.</i>
Timeamus et amemus Deum vivum	<i>Let us fear, and let us love the living God,</i>
Et ex corde diligamus nos sincero	<i>And love each other with a sincere heart.</i>
Ubi caritas... Amen.	<i>Where charity... Amen.</i>

¶ THIRD READING John 18: 1-11

The betrayal and arrest of Jesus

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 fulfil 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?'

Please stand.

¶ HYMN

NEH 62

words: J. Heermann (1585-1647), tr. Robert Bridges (1844-1930)

music: melody J. Crüger (1598-1662); harm. J. S. Bach (1685-1750)



- 1 Ah, holy Jesu, how hast thou offended,
That man to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted!
- 2 Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee!
'Twas I, Lord Jesu, I it was denied thee:
I crucified thee.
- 3 Lo, the Good Shepherd for the sheep is offered;
The slave hath sinnèd, and the Son hath suffered.
For man's atonement, while we nothing heedeth,
God intercedeth.
- 4 For me, kind Jesu, was thy incarnation,
Thy mortal sorrow, and thy life's oblation;
Thy death of anguish and thy bitter passion,
For my salvation.
- 5 Therefore, kind Jesu, since I cannot pay thee,
I do adore thee, and will ever pray thee,
Think on thy pity and thy love unswerving,
Not my deserving.

Please sit.

¶ **FOURTH READING** **John 19: 1-16a**

Jesus is sentenced to death

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

¶ **ANTHEM** **Christus factus est pro nobis**

words: Philippians 2: 8-9

music: Anton Bruckner (1824-1896)

Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum
et dedit illi nomen,
quod est super omne nomen.

*Christ became obedient for us unto death,
even to the death, death on the cross.
Therefore God exalted him
and gave him a name
which is above all names.*

¶ FIFTH READING **John 19: 16b-30**

Jesus is 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.

Silence is kept.

¶ ANTHEM **Were you there when they crucified my Lord**
words and music: traditional African American Spiritual
arranged by David Ogden (b. 1966)

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

Were you there when they nailed him to the tree? ...
Were you there when they pierced him in the side? ...
Were you there when they laid him in the tomb? ...

¶ SIXTH READING **John 19: 30-42**
Jesus is buried

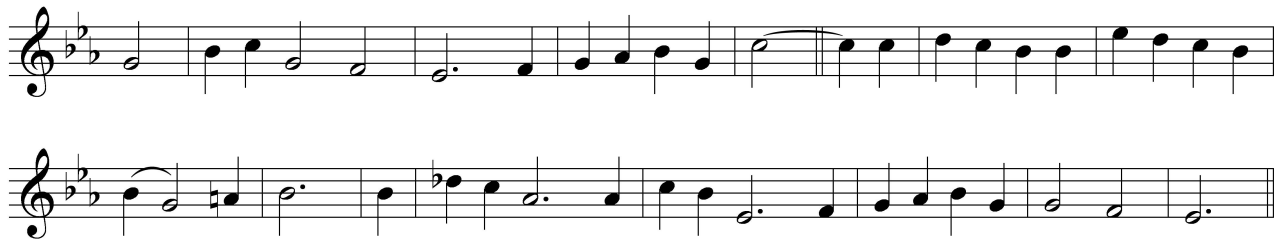
Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

¶ **SERMON** Father Dragos Herescu
Principal, Institute for Orthodox Christian Studies

Please stand.

¶ **HYMN** **My song is love unknown (NEH 86)**
words: Samuel Crossman (1624-1683)
music: John Ireland (1879-1962)



- | | |
|--|---|
| <p>1 My song is love unknown,
my Saviour's love to me;
love to the loveless shown,
That they might lovely be.
O who am I, that for my sake
my Lord should take
frail flesh and die?</p> | <p>4 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.</p> |
| <p>2 He came from his blest throne
salvation to bestow;
but men made strange, and none
the longed-for Christ would know.
But O my Friend, my Friend indeed,
who at my need
his life did spend!</p> | <p>5 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.</p> |
| <p>3 Sometimes they strew His way,
and His sweet praises sing;
resounding all the day
hosannas to their King.
Then 'Crucify!' is all their breath,
and for his death
they thirst and cry.</p> | <p>6 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.</p> |

(over for verse 7)

7 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.

¶ COLLECT FOR ASH WEDNESDAY

Almighty and everlasting God, you hate nothing that you have made, and forgive the sins of all those who are penitent. Create and make in us new and contrite hearts, that, lamenting our sins and acknowledging our wickedness, we may receive from you, the God of all mercy, perfect forgiveness and peace; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

¶ COLLECT FOR PALM SUNDAY

Almighty and everlasting God, who in your tender love towards the human race sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death upon the cross: grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; through Jesus Christ our Lord. **Amen.**

¶ BLESSING

May God the Father, who does not despise the broken spirit,
give to you a contrite heart. **Amen.**

May Christ, who bore our sins in his body on the tree,
heal you by his wounds. **Amen.**

May the Holy Spirit, who leads us into all truth,
speak to you words of pardon and peace. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit,
be among you, and remain with you always. **Amen.**

¶ VOLUNTARY **Crucifixus etiam pro nobis**
Bryan Kelly (b. 1934)

*Please remain standing as the choir and clergy depart.
Those who leave before the end of the voluntary are asked to do so quietly.*