



St Botolph-without-Bishopsgate



Psalms and Poems:

Choral music and words for Holy Week

**Wednesday 27 March
2024 at 1.10 pm**

The Revd David Armstrong, Rector

Iestyn Evans, Director of Music

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St Botolph-without-Bishopsgate - a place of calm, sanctuary and God's love in the City

Welcome to St Botolph's for this service of choral music and words on the Wednesday in Holy Week.

St Botolph's Choir is directed and accompanied by Iestyn Evans. The soloists in the Bible Songs are Cheryl Enever, Diana Moore, Michael Bell and Rebecca Hardwick. Chesterton's poems are read by actor and congregation member Bruce Morrison.

Notes about the music, words and art

The music and reflections in this service bring together two significant anniversaries taking place this year: the centenary (later this very week) of the death of the Anglo-Irish composer **Sir Charles Villiers Stanford**, and the sesquicentenary of the birth of **Gilbert Keith Chesterton**, the great English writer and thinker.

Several other anniversaries presented themselves in the preparation of this order of service. The front cover image of Christ's Entry into Jerusalem by **Jean-Hippolyte Flandrin (1809-64)** is from the sanctuary of the Abbaye de Saint-Germain-des-Prés in Paris: it was created in 1844 using the mediaeval technique of encaustic wax painting (and has recently been restored). The title *Lapides Clamabunt* refers to Luke 19: 40, in which Christ rebukes the Pharisees saying 'I tell you that, if these should hold their peace, the stones would immediately cry out'. The dropped capitals used in the pages containing the sequence of music and words are from a set designed by **William Morris (24 March 1834-96)**. It was a pleasure to realise that in bookending the service with the singing of the great hymn 'My song is love unknown' we are marking the quatercentenary of the hymnwriter **The Revd Samuel Crossman (1624-83)** whose words have been so memorably matched with the John Ireland's tune 'Love unknown'.

Sir Charles Villiers Stanford (1852-29 March 1924)

Among the posts Stanford held during his long career were those of organist of Trinity College Cambridge, and later Professor of Music at Cambridge University; he was also an esteemed conductor. He was one of the founders of the Royal College of Music, where he taught composition for the rest of his life: his pupils included Ralph Vaughan Williams and Gustav Holst. Of his large compositional output, it is his church music which is much better known today than his many symphonic or operatic works.



The Bible Songs, written in 1909, move a step beyond Dvořák's Biblical Songs of 1895, and are designed to be performed in church rather than the concert hall. Each song is like a miniature cantata, and Stanford reinforced this impression by composing a set of six hymn-anthems which could be individually appended to each song, with the intention to comment theologically on the scriptural meditation of the preceding song; in each

case the accompaniments of the anthems are derived from the material of the song. In this service we have time only to present four of the six pairs of pieces (omitting the Songs of Hope and Battle):

A Song of Freedom sets Psalm 126 and tells of the return of the Jews from captivity, praying for future prosperity. The song concludes with the first two verses of Milton's hymn 'Let us with a gladsome mind' which affirms the faithfulness of God.

A Song of Trust sets Psalm 121 which talks of the security of those who put their trust in the protection of God. The accompaniment of the second section of the song is used also in the following hymn 'Purest and Highest' for which the text is taken from Robert Bridges' translation of the Latin hymn *Amor Patris et Filii*.

A Song of Peace uses the prophetic Messianic text of Isaiah 11, most commonly heard in the Service of Nine Lessons and Carols – and Stanford aptly introduces the tune *Veni Emmanuel* as the song progresses. The same material permeates 'Pray that Jerusalem may have' in which the tune is taken from Playford's Psalms and the words from the Scottish Psalter.

A Song of Wisdom uses text from the Book of Ecclesiasticus, the most extensive portion of Israelite wisdom literature in the Bible, and the song is a poetical discourse on the virtue of wisdom and the Lord as its bountiful source. The following hymn 'O for a closer walk with God' utilises a tune from the Scottish Psalter and words by William Cowper.

Material on the Bible Songs drawn from programme notes by the leading Stanford scholar Professor Jeremy Dibble is used with the author's generous permission.

Gilbert Keith Chesterton 1874-1936

Chesterton was one of the towering literary figures of the late nineteenth and early twentieth centuries. His varied writing career as a literary and art critic, philosopher, Christian apologist and novelist manifested itself in some 80 books, several hundred poems, 200 short stories, 4,000 essays and several plays, and has seen him identified as a successor to Victorian predecessors including John Ruskin, Thomas Carlyle and St John Henry Newman. His works of Christian apologetics include the well-received *Orthodoxy* and *The Everlasting Man*, and he was the creator of the much-loved priest detective Father Brown. Every subject was approached with great wit and overflowing joy, and his writing remains as timely and as timeless today as when it first appeared.



In an article in the *Tablet* in the week of the writer's death, T S Eliot commented: 'Chesterton's social and economic ideas... were fundamentally Christian and Catholic. He did more, I think, than any man of his time... to maintain the existence of the important minority in the modern world... He was importantly and consistently on the side of the angels.'

ORDER OF SERVICE

Please stand at the ringing of the bell

Hymn: NEH 86 (verses 1-3,5)

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!

Samuel Crossman

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.

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.

Love unknown, John Ireland

Please remain standing. The priest welcomes the congregation and introduces the service.

*All join in the saying of **The Collect for Palm Sunday:***

Almighty and everlasting God,
**who of thy tender love towards the world
hast sent thy 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 thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit, one God, now and for ever.
Amen.**

*Please sit. There follows a sequence of music and words in which
Stanford's Bible Songs and the hymn-anthems which follow them are
juxtaposed with Chesterton's poetic reflections on Lent and Holy Week.*

A Song of Freedom



hen the Lord turned again the captivity of Sion,
Then were we like to those that dream.
Then was our mouth filled with laughter,
and our tongues with joy.
Then said they among the heathen,
The Lord hath done great things for them.
Yea, the Lord hath done great things for us already,
Whereof we rejoice.
Turn again our captivity, O Lord,
As the rivers in the south.
They that sow in tears,
Shall reap in joy.
He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with joy,
and bring his sheaves with him.

Psalm 126

Hymn (after A Song of Freedom)



et us, with a gladsome mind,
Praise the Lord, for he is kind;
For his mercies aye endure,
Ever faithful, ever sure.

Let us blaze his name abroad,
For of gods he is the God.
For his mercies aye endure,
Ever faithful, ever sure.

Tune: Monkland (anon)

John Milton (1608-74), after Psalm 136

The Sword of Surprise



Sunder me from my bones, O sword of God,
Till they stand stark and strange as do the trees;
That I whose heart goes up with the soaring woods
May marvel as much at these.

Sunder me from my blood that in the dark
I hear that red ancestral river run,
Like branching buried floods that find the sea
But never see the sun.

Give me miraculous eyes to see my eyes,
Those rolling mirrors made alive in me,
Terrible crystals more incredible
Than all the things they see.

Sunder me from my soul, that I may see
The sins like streaming wounds, the life's brave beat;
Till I shall save myself, as I would save
A stranger in the street.

G K Chesterton

A Song of Trust

T will lift up mine eyes unto the hills,
from whence cometh my help.
My help cometh even from the Lord,
Who hath made heaven and earth.
He will not suffer thy foot to be moved:
And he that keepeth thee will not sleep.
Behold, he that keepeth Israel
shall neither slumber nor sleep.
The Lord himself is thy keeper:
the Lord is thy defence upon thy right hand.
So that the sun shall not smite thee by day,
neither the moon by night.
The Lord shall preserve thee from all evil:
Yea, it is even he that shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in
from this time forth for evermore.

Psalm 121

Hymn (after A Song of Trust)

Turest and Highest, Wisest and most Just,
There is no truth save only in thy trust,
Thou dost the mind from earthly dreams recall,
And bring through Christ to him for whom are all.

Eternal Glory, all men thee adore,
Who art and shalt be worshipped evermore.
Us whom thou makest, comfort with thy might,
And lead us to enjoy thy heavenly light.

Tune: Song 22, Orlando Gibbons 1583-1625

Latin hymn Amor patris et filii, tr Robert Bridges (1844-1950)

The Donkey



hen fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born.

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.

G K Chesterton

A Song of Peace



Here shall come forth a rod out of the stem of Jesse,
and a Branch shall grow out of his roots;
And the spirit of the Lord shall rest upon him,
the spirit of wisdom, and understanding,
the spirit of counsel and might,
the spirit of knowledge, and of the fear of the Lord:
And he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears:
And with rightness shall he judge the poor,
and reprove with equity the meek of the earth;
And he shall smite the earth; with the rod of his mouth,
and with the breath of his lips shall he slay the wicked.
And righteousness shall be the girdle of his loins,
and faithfulness the girdle of his reins.
The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid,
and the calf and the young lion and the fatling together;
and a little child shall lead them.
They shall not hurt nor destroy in all my holy mountain:
For the earth shall be full of the knowledge of the Lord,
as the waters cover the sea.
And in that day there shall be a root of Jesse
which shall stand for an ensign unto the people,
and his rest shall be glorious.

Isaiah 11: 1-6, 9-10

Hymn (after A Song of Peace)




Pray that Jerusalem may have peace and felicity;
Let them that love thee and thy peace have still prosperity.
Therefore I wish that peace may still within thy walls remain,
And ever may thy palaces prosperity retain.

Now for my friends' and brethren's sakes, peace be in thee, I'll say;
And for the house of God our Lord, I'll seek thy good away.

Tune: Playford's Psalter, 1671

Scottish Psalter, 1650

A Prayer in Darkness

his much, O heaven—if I should brood or rave,
Pity me not; but let the world be fed,
Yea, in my madness if I strike me dead,
Heed you the grass that grows upon my grave.


If I dare snarl between this sun and sod,
Whimper and clamour, give me grace to own,
In sun and rain and fruit in season shown,
The shining silence of the scorn of God.

Thank God the stars are set beyond my power,
If I must travail in a night of wrath,
Thank God my tears will never vex a moth,
Nor any curse of mine cut down a flower.

Men say the sun was darkened: yet I had
Thought it beat brightly, even on—Calvary:
And He that hung upon the Torturing Tree
Heard all the crickets singing, and was glad.


G K Chesterton

A Song of Wisdom

 came forth from the mouth of the Most High,
and covered the earth as a mist;
I dwelt in high places,
and my throne is in the pillar of the cloud.
Alone I compassed the circuit of heaven,
and walked in the depth of the abyss.
In the waves of the sea and in all the earth
and in every people and nation,
I got a possession; with all these I sought rest:
And I took root in a people that was glorified,
In the portion of the Lord's own inheritance.
I was exalted like a cedar in Libanus,
And as a cypress on the mountains of Hermon:
I was exalted like a palm tree on the sea shore,
And as a fair olive tree in the plain.
And my branches are branches of glory and grace,
And my flow'rs are the fruit of glory and riches.
Come unto me, ye that are desirous of me
and be ye filled with my fruits.
And I came out as a stream from a river,
I said, I will water my garden,
And will water abundantly my garden bed;
And lo, my stream became a river,
and my river became a sea,
For my thoughts are filled from the sea,
and my counsels from the great deep.

verses from Ecclesiasticus 24

Hymn (after A Song of Wisdom)

 for a closer walk with God, a calm and heavenly frame;
A light to shine upon the road that leads me to the Lamb!
Return, O holy dove, return, sweet messenger of rest;
I hate the sins that made thee mourn, and drove thee from my breast.
So shall my walk be close with God, calm and serene my frame;
So purer light shall mark the road that leads me to the Lamb.

Scottish Psalter, 1635

William Cowper 1731-1800

Please kneel or sit

*All join in the saying of **The Lord's Prayer:***

Our Father,
**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.**

*and **The Collect for Good Friday:***

Almighty God,
**we beseech thee graciously to behold this thy family,
for which our Lord Jesus Christ was contented to be
betrayed, and given up into the hands of wicked men,
and to suffer death upon the Cross,
who now liveth and reigneth with thee and the Holy Ghost,
ever one God, world without end. Amen.**

Please remain kneeling or sitting

*The Priest gives **the Blessing:***

Christ crucified draw you to himself,
to find in him a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All Amen.

Please stand

Hymn: NEH 86 (verses 6-7)

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.

Samuel Crossman

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.

Love unknown, John Ireland

*Please remain standing as the Choir and Ministers depart,
then all depart in silence*

As you leave church please consider making a donation to our Lent Appeal towards the support of our Priest Missioner, Fr Andrew Williams, in his role as Vicar at St Francis at the Engine Room, our partner church in Tottenham Hale. You will find more information over the page.

Please give as generously as you are able at this time:

- **Cash donations** may be placed in the basket on the table at the back of church today or in any of the alms boxes, or handed to a member of staff at any time. If you are a UK taxpayer please complete a Gift Aid envelope so we can claim back a further 25% from HMRC.
- **Card/contactless donations** can be made at any time via the devices at the front or the back of church, or the QR code on the following page, and can be Gift Aided.

In every century, in this century, in the next century, the Passion is what it was in the first century, when it occurred; a thing stared at by a crowd. It remains a tragedy of the people; a crime of the people; a consolation of the people; but never merely a thing of the period. And its vitality comes from the very things that its foes find a scandal and a stumbling-block; from its dogmatism and from its dreadfulness. It lives, because it involves the staggering story of the Creator truly groaning and travailing with his Creation; and the highest thing thinkable passing through some nadir of the lowest curve of the cosmos. And it lives, because the very blast from this black cloud of death comes upon the world as a wind of everlasting life; by which all things wake and are alive.

G K Chesterton, introductory essay to Frank Brangwyn's Stations of the Cross

St Botolph-without-Bishopsgate

LENT APPEAL 2024

All collections and alms given during Lent will go to support our partner church in Tottenham Hale N17



Donations and alms in Lent will once again go towards the support of our Priest Missioner, Fr Andrew Williams, in his role as Vicar at **St Francis at the Engine Room**, our partner church in North London. is the first purpose-built church in the Diocese of London for 40 years, and St Botolph's has been in partnership with the new church since its founding.

Please give as generously as you are able at this time:

- **Cash donations** (outside service times) may be placed in the alms boxes, or handed to a member of staff at any time.
- If you are a UK taxpayer please complete a **Gift Aid envelope** so we can claim back a further 25% from HMRC.
- **Card/contactless donations** can be made at any time via the device on the table at the back of church, **or this QR code**, and can be Gift Aided.



**Thank you in advance
for your support!**



Concert in church this evening at 7.30 pm

To enhance our musical Holy Week offerings, the Façade Ensemble present a rare performance of 'Et Lux', German modernist Wolfgang Rihm's 'reflection of a Requiem' in which the composer recalls phrases and melodies of other composers' works and draws new meaning out of familiar text; it is set alongside extracts from the Requiems of Victoria and Mozart.



ET LUX

Wolfgang Rihm's reflection of a requiem, written for The Hilliard Ensemble and The Arditti Quartet, alongside music from the requiems of Mozart and Victoria

St Edmundsbury Cathedral, Bury St Edmunds: **Sunday 24 March 5pm**

St Mary's Church, Beverley: **Monday 25 March 7.30pm**

St Mary's Bathwick, Bath: **Tuesday 26 March 7.30pm**

St Botolph-without-Bishopgate, London: **Wednesday 27 March 7.30pm**

Tickets available at www.facadeensemble.co.uk

  @FacadeEnsemble  /TheFacadeEnsemble

Please join us for our forthcoming services



**TOMORROW - Maundy Thursday
CHORAL MASS with Maundy Ceremonies
at 1.10 pm**

Mass for four voices *Byrd*
Ubi caritas plainchant
Vere languores Victoria

After the service the Watch will be kept at the Altar of Repose until 3.00pm, following which the church will be closed until Easter Tuesday.

Details of services at St Paul's Cathedral and in other City churches for the remainder of the Triduum and Easter can be found at

<https://www.stpauls.co.uk>

<http://www.london-city-churches.org.uk/cityevents.html>

Information about Holy Week services at our partner churches St Francis at the Engine Room and St Mary's Cable Street are posted on our website.

The clergy and staff of St Botolph's Church wish you a blessed Holy Week and a happy Easter when it comes.

Services in Easter Week

Fr David is taking annual leave during Easter Week and we are grateful as ever for the assistance of our visiting clergy.

Tuesday in Easter Week, 2 April:

Said Mass at 8.10 am *celebrated by Fr Toby Thomas*

Said Mass with Easter Ceremonies at 12.10 pm
celebrated by Fr Brian Lewis

Wednesday in Easter Week, 3 April:

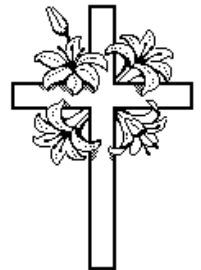
Choral Mass at 1.10 pm

celebrated by Fr Brian Lewis

Mass in G *Casali*; Regina caeli *Soriano*
Sortie in E flat *Lefébure-Wély*

Thursday in Easter Week, 4 April:

Said Mass at 12.10 pm *celebrated by Fr Brian Lewis*



The most incredible thing about miracles is that they happen...

G K Chesterton, The Father Brown Stories