

# TRINITY COLLEGE CAMBRIDGE



**Dean of Chapel**  
The Revd Dr Michael Banner

**Director of Music**  
Stephen Layton

**Chaplains**  
The Revd Christopher Stoltz  
The Revd Paul Dominiak

**Organ Scholars**  
Eleanor Kornas  
Owain Park

# CHORAL EVENSONG

Sunday 13 October 2013

*The Twentieth Sunday after Trinity*

ORGAN MUSIC BEFORE EVENSONG  
Eleanor Kornas (Trinity College)

Fantasia super Komm, Heiliger Geist, BWV 651 (Bach)  
Mein junges Leben hat ein End' (Sweelinck)  
Prelude and Fugue in a, BWV 543 (Bach)  
Handel in the Strand (Grainger arr. Stockmeier)

*Welcome to this service of Choral Evensong  
sung by The Choir of Trinity College Cambridge*

*Please ensure that all electronic devices,  
including cameras, are switched off*

*The congregation stands when the choir and clergy  
enter the Chapel. The opening hymn will follow  
unannounced.*

HYMN NEH 333

MICHAEL

*Words: Robert Bridges (1844–1930)  
based on the German of Joachim Neander (1650–80)  
Music: Herbert Howells (1892–1983)  
CCLI Licence No. 808452*

*The minister reads*

Dearly beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.

And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.

Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

*All say, kneeling*

Almighty and most merciful Father;  
**We have erred, and strayed from thy ways  
like lost sheep.  
We have followed too much the devices and  
desires of our own hearts.  
We have offended against thy holy laws.  
We have left undone those things  
which we ought to have done;  
and we have done those things  
which we ought not to have done;  
and there is no health in us.  
But thou, O Lord, have mercy upon us,  
miserable offenders.  
Spare thou them, O God, which confess their faults.  
Restore thou them that are penitent;  
according to thy promises declared unto  
mankind in Christ Jesu our Lord.  
And grant, O most merciful Father, for his sake;  
that we may hereafter live a godly,  
righteous, and sober life,  
to the glory of thy holy name.  
Amen.**

*The minister then says the ABSOLUTION*

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power, and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

**Amen.**

RESPONSES

Rose

O Lord, open thou our lips.  
And our mouth shall shew forth thy praise.

O God, make speed to save us.  
O Lord, make haste to help us.

Glory be to the Father, and to the Son:  
and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be:  
world without end. Amen.

Praise ye the Lord.  
The Lord's name be praised.

*The congregation sits for PSALM 144*

*The FIRST LESSON is read*

A reading from the Gospel according to St Matthew.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

*Matthew 26: 31–46*

*All stand for the* MAGNIFICAT

Gloucester Service

Howells

*All sit for the* SECOND LESSON

A reading from 'Human Personality' by Simone Weil

At the bottom of the heart of every human being, from earliest infancy until the tomb, there is something that goes on indomitably expecting, in the teeth of all experience of crimes committed, suffered, and witnessed, that good and not evil will be done to him. It is this above all that is sacred in every human being.

This profound and childlike and unchanging expectation of good in the heart is not what is involved when we agitate for our rights. The motive which prompts a little boy to watch jealously to see if his brother has a slightly larger piece of cake arises from a much more superficial level of the soul. The word justice means two very different things according to whether it refers to the one or the other level. It is only the former one that matters.

Every time that there arises from the depths of a human heart the childish cry which Christ himself could not restrain, 'Why am I being hurt?', then there is certainly injustice. For if, as often happens, it is only the result of a misunderstanding, then the injustice consists in the inadequacy of the explanation.

In those who have suffered too many blows, in slaves for example, that place in the heart from which the infliction of evil evokes a cry of surprise may seem to be dead. But it is never quite dead; it is simply unable to cry out any more. It has sunk into a state of dumb and ceaseless lamentation.

When the infliction of evil provokes a cry of sorrowful surprise from the depth of the soul, it is not a personal thing. Injury to the personality and its desires is not sufficient to evoke it, but only and always the sense of contact with injustice through pain. It is always, in the last of men as in Christ himself, an impersonal protest.

There are also many cries of personal protest, but they are unimportant; you may provoke as many of them as you wish without violating anything sacred.

Simone Weil, 'Human Personality', wr. 1942–3, first pub. as 'La personne et le sacré' (1957), trans. Richard Rees in *Selected Essays 1934–43 by Simone Weil* (1962).

*All stand for the NUNC DIMITTIS*

*All turn East and say THE APOSTLES' CREED*

I believe in God  
**the Father Almighty,  
maker of heaven and earth:**

**And in Jesus Christ his only Son our Lord,  
who was conceived by the Holy Ghost,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead, and buried:  
he descended into hell;  
the third day he rose again from the dead;  
he ascended into heaven,  
and sitteth on the right hand of God  
the Father Almighty;  
from thence he shall come to judge  
the quick and the dead.**

**I believe in the Holy Ghost;  
the Holy Catholick Church;  
the Communion of Saints;  
the forgiveness of sins;  
the Resurrection of the body,  
and the life everlasting. Amen.**

The Lord be with you.  
**And with thy spirit.**

Let us pray.

*All kneel*

Lord, have mercy upon us.  
**Christ, have mercy upon us.**  
Lord, have mercy upon us.

**Our Father which art in heaven,  
hallowed be thy Name,  
thy kingdom come, thy will be done,  
in earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses,  
as we forgive them that trespass against us;  
and lead us not into temptation,  
but deliver us from evil. Amen.**

RESPONSES

O Lord, shew thy mercy upon us.  
And grant us thy salvation.

O Lord, save the Queen.  
And mercifully hear us when we call upon thee.

Endue thy ministers with righteousness.  
And make thy chosen people joyful.

O Lord, save thy people.  
And bless thine inheritance.

Give peace in our time, O Lord.  
Because there is none other that fighteth for us,  
but only thou, O God.

O God, make clean our hearts within us.  
And take not thy Holy Spirit from us.

#### THE COLLECT OF THE DAY

O almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou wouldest have done; through Jesus Christ our Lord. Amen.

#### THE COLLECT FOR PEACE

#### THE COLLECT FOR AID AGAINST ALL PERILS

*All sit for the* ANTHEM

Lighten our darkness (1918)

Lighten our darkness, we beseech thee, O Lord;  
and by thy great mercy defend us from all perils  
and dangers of this night; for the love of thy only  
Son, our Saviour Jesus Christ. Amen.

*Words: Book of Common Prayer*

*Music: Charles Villiers Stanford (1852–1924)*

#### THE ADDRESS

*Some Modern Saints? Simone Weil*

Professor Adrian Poole, Trinity College, Cambridge

*All stand for the* HYMN

NEH 392

ALBERTA

*Words: John Henry Newman (1801–90)*

*Music: William H. Harris (1883–1973)*

*CCLI Licence No: 808452*

## THE BLESSING

*All remain standing as the choir, clergy  
and Fellows recess*

## VOLUNTARY

Allegro con brio from Sonata No. 4 Mendelssohn

## THIS TERM'S CHARITABLE CAUSES

### **Prison Fellowship – Angel Tree Project**

*supporting prisoners by providing a way for them  
to give Christmas presents to their children*

[www.prisonfellowship.org.uk/what-we-do/angel-tree](http://www.prisonfellowship.org.uk/what-we-do/angel-tree)

### **Cambridge Cyrenians**

*providing accommodation and support to single,  
homeless, men and women in Cambridge*

[www.cambridgecyrenians.org.uk](http://www.cambridgecyrenians.org.uk)

## REGULAR CHAPEL SERVICES

Sunday	9.00 am	Eucharist & breakfast
	6.15 pm	Choral Evensong
Monday to Saturday	8.45 am	Morning Prayer
Monday, Wednesday	6.15 pm	Evening Prayer
Tuesday, Thursday	6.15 pm	Choral Evensong

Next Sunday's Preacher will be Professor Werner Jeanrond (St Benet's Hall, Oxford), speaking on Anton Schmid in our series on 'Some Modern Saints?'

The texts of this term's sermons may be found on the Chapel website.

## THIS EVENING'S MUSIC

This evening's setting of the canticles was written in 1946 by Herbert Howells, himself a Gloucestershire man, for Gloucester Cathedral. Howells was interested in English choral music of all ages. This wide range of influences is manifested in his music – whether in the pseudo-monastic unison passage which begins the Magnificat, or the rich and resplendent Gloria Patri which concludes each of the pieces.

*Lighten our Darkness* was composed by Sir Charles Villiers Stanford – a former student, and Director of Music in this College. It was written in March 1918 for the choir of St George's Chapel, Windsor. Stanford was severely affected by the First World War: it is interesting, therefore, that the opening of the anthem should be almost defiantly hopeful, despite being written eight months before the armistice.



## EVENTS AND ACTIVITIES

All members of the College community are welcome at the following events

### **Bible Reading Group**

Sundays • 4.45 pm • F2 Whewell's Court

### **Heresies and How to Avoid Them**

Mondays • 9.15 pm • M6 Blue Boar Court

*You are invited to be part of a reading and discussion group exploring some of the formative questions and conversations of the early Christian Church.*

*No prior reading or knowledge required.*

*Christopher Stoltz (cs617).*

### **Christianity and Some Issues of the Day**

Tuesdays • 9.15 pm • F2 Whewell's Court

*Beginning 22 October, a series of speakers on some modern-day issues: the Big Society, capitalism, sex and gender, life and death, Islam, and immigration. Wine and cheese served.*

*Paul Dominiak (pad39).*

### **Chaplain's Teas**

Thursday • 4.00–5.00 pm • F2 Whewell's Court

*Relax for an hour and chat with peers over cakes, tea, and coffee. From 24 October. Paul Dominiak (pad39).*

### **Vocation**

Thursdays 24 October and 1 November • 8.00 pm

*Gently explore, without any commitments, what vocation means with the University Vocations group.*

*Further information from Paul Dominiak (pad39).*

### **Norwich Getaway**

Saturday 9 November

*Take a few hours break from study and visit the medieval city, enjoy a free guided tour of the cathedral, and have some free time to explore.*

*Places limited. Paul Dominiak (pad39).*

[www.trinitycollegechapel.com](http://www.trinitycollegechapel.com)



## Simone Weil: a modern saint?

- 1909 Born Paris, 3 February to agnostic, middle-class French-Jewish parents; elder brother André Weil, a gifted mathematician.
- 1925 Lycée Henri Quatre, taught by 'Alain' (Emile Chartier).
- 1928–31 Studies philosophy at the Ecole Normale Supérieure (first in entrance exam; Simone de Beauvoir second). Political activism.
- 1931–4 Starts teaching in various Lycées, beginning in Le Puy. Visits Germany; helps German communists in flight from Fascists. Becomes increasingly critical of popular Marxism.
- 1934 Takes employment in Renault factory, and one other.
- 1935 Resumes teaching, with interruptions, until 1940; at little village festival in Portugal, hears 'very ancient hymns of a heart-rending sadness ... the conviction was suddenly borne in upon me that Christianity is pre-eminently the religion of slaves'.
- 1936 Joins Republican forces in Spanish Civil War against Franco.
- 1937 Travels to Italy; in Assisi 'something stronger than I was compelled me for the first time in my life to go down on my knees'.
- 1938 At Benedictine monastery in Solesmes, moved by the plainchant and by reading George Herbert's 'Love': 'Christ came down and took possession of me'.
- 1938–40 Some of her most powerful essays written including 'The Iliad or the Poem of Force' and 'Some Reflections on the Origins of Hitlerism'.
- 1940 Flees with parents to Marseille where she joins the Resistance network, and gets work, through the good offices of a Dominican monk, Fr. Perrin, with a farmer in the Ardèche, Gustave Thibon, who will later write: 'in no other human being have I come across such familiarity with religious mysteries'.
- 1942 Travels with parents to New York, July, but before end of year gets permission to join the provisional French government in London.
- 1943 Confined to desk-work (de Gaulle thinks her 'mad'), she writes *The Need for Roots*. Collapses in April, tuberculosis diagnosed; dies on 24 August in Kent sanatorium, cause(s) of death disputed.

Extract from *Gravity and Grace*:

To say to Christ: 'I will never deny Thee' was to deny him already, for it was supposing the source of faithfulness to be in himself and not in grace. Happily, as he was chosen, this denial was made manifest to all and to himself. How many others boast in the same way — and they never understand.

It was difficult to be faithful to Christ. A fidelity in the void was needed. It was much easier to be faithful to Napoleon, even if it involved death. It was easier for the martyrs to be faithful, later on, because the Church was already there, a force with temporal promises. We die for what is strong, not for what is weak ... The fact of dying for what is strong robs death of its bitterness — and at the same time of all its value.

References and further reading:

Simone Weil, *Waiting on God* (1951). Trans. of *Attente de Dieu* (1950).

——, *The Need for Roots*, preface by T.S. Eliot (1952). Trans. of *L'Enracinement* (1949).

——, *Gravity and Grace* (1952). Trans. of *La Pesanteur et la grâce* (1947).

——. *The Notebooks of Simone Weil* (1956).

——, *Intimations of Christianity among the Greeks* (1957).

——, *An Anthology*, ed. Siân Miles (1986).

Richard H. Bell (ed.), *Simone Weil's Philosophy of Culture* (1993); includes essay by Rowan Williams.

Francine du Plessix Gray, *Simone Weil* (2001).

David McLennan, *Simone Weil, Utopian Pessimist* (1989).

Siân Miles, Introduction to *Simone Weil: An Anthology*, pp. 1–68.

George Steiner, 'Sainte Simone — Simone Weil', in *No Passion Spent: Essays 1978–1996* (1996), pp. 171–9.

Palle Yourgrau, *Simone Weil. Critical Lives* (2013).

Adrian Poole