

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 3 November 2013

The Twenty-Third Sunday after Trinity

ORGAN MUSIC BEFORE EVENSONG

Michael Waldron
Chelsea Old Church

Praeludium in E (Lübeck)
Fantasy on 'Lumetto' (Leighton)
Church bells beyond the stars (McDowall)
Rockingham (Leighton)
Fantasia and Fugue in c, BWV 537 (Bach)

*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 390

ST SEPULCHRE

*Words: William Cowper (1731–1800)
Music: George Cooper (1820–76)*

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 145: 1–9

I will magnify thee, O God, my King: and I will
praise thy Name for ever and ever.

Every day will I give thanks unto thee: and praise
thy Name for ever and ever.

Great is the Lord, and marvellous worthy to be
praised: there is no end of his greatness.

One generation shall praise thy works unto another:
and declare thy power.

As for me, I will be talking of thy worship:

thy glory, thy praise, and wondrous works;

So that men shall speak of the might of thy marvellous
acts: and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be
shewed: and men shall sing of thy righteousness.

The Lord is gracious and merciful: long-suffering
and of great goodness.

The Lord is loving unto every man: and his mercy
is over all his works.

The FIRST LESSON is read

A reading from the Gospel according to St Matthew.

And he went a little further, 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.

And while he yet spake, lo, Judas, one of the twelve,
came, and with him a great multitude with swords
and staves, from the chief priests and elders of the
people. Now he that betrayed him gave them a sign,
saying, Whomsoever I shall kiss, that same is he:
hold him fast. And forthwith he came to Jesus,
and said, Hail, master; and kissed him. And Jesus
said unto him, Friend, wherefore art thou come?
Then came they, and laid hands on Jesus, and took
him. And, behold, one of them which were with
Jesus stretched out his hand, and drew his sword,
and struck a servant of the high priest's, and smote
off his ear. Then said Jesus unto him, Put up again
thy sword into his place: for all they that take the
sword shall perish with the sword. Thinkest thou
that I cannot now pray to my Father, and he shall
presently give me more than twelve legions of
angels? But how then shall the scriptures be fulfilled,
that thus it must be?

Matthew 26: 39–41, 47–54

All stand for the MAGNIFICAT

Service in g

Purcell

All sit for the SECOND LESSON

A reading from M.K. Gandhi, *Hind Swaraj* (1909):
Chapter 16, 'Passive Resistance'.

Passive resistance is a method of securing rights by personal suffering, it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force... It involves sacrifice of self. Everybody admits that sacrifice of self is, infinitely superior to sacrifice of others...

It is contrary to our manhood if we obey laws repugnant to our conscience. Such teaching is opposed to religion and means slavery... A man who has realized his manhood, who fears only God, will fear no one else. Man-made laws are not necessarily binding on him. ... To use brute force, to use gunpowder, is contrary to passive resistance, for it means that we want our opponent to do by force that which we desire but he does not. And if such a use of force is justifiable surely he is entitled to do likewise by us. And so we should never come to an agreement...

Passive resistance, that is, soul-force, is matchless ... How, then, can it be considered only a weapon of the weak? Physical-force men are strangers to the courage that is requisite in a passive resister. Do you believe that a coward can ever disobey a law that he dislikes? ... a passive resister will say he will not obey a law that is against his conscience, even though he may be blown to pieces at the mouth of a cannon. What do you think? Wherein is courage required – in blowing others to pieces from behind a cannon, or with a smiling face to approach a cannon and be blown to pieces? Who is the true warrior: he, who keeps death always as a bosom-friend, or he who controls the death of others?

All stand for the NUNC DIMITTIS

Service in g

Purcell

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 God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

THE COLLECT FOR PEACE

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

THE COLLECT FOR AID AGAINST ALL PERILS

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.

All sit for the ANTHEM

Lord, let me know mine end (1918)

Lord, let me know mine end and the number of my days, that I may be certified how long I have to live. Thou hast made my days as it were a span long; and mine age is as nothing in respect of thee, and verily, every man living is altogether vanity, for man walketh in a vain shadow and disquieteth himself in vain, he heapeth up riches and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee. Deliver me from all mine offences and make me not a rebuke to the foolish. I became dumb and opened not my mouth for it was thy doing. Take thy plague away from me, I am even consumed by means of Thy heavy hand. When thou with rebukes does chasten man for sin thou makest his beauty to consume away like as it were a moth fretting a garment; every man therefore is but vanity.

Hear my prayer, O Lord, and with thy ears consider my calling, hold not thy peace at my tears! For I am a stranger with thee and a sojourner as all my fathers were. O spare me a little, that I may recover my strength before I go hence and be no more seen.

Words: Psalm 39

Music: C. Hubert H. Parry (1848–1918)

THE ADDRESS

Some Modern Saints? Mahatma Gandhi

Dr David Washbrook,
Fellow in History, Trinity College, Cambridge

All stand for the HYMN
NEP 632

ORA LABORA

Words: Jane Laurie Borthwick (1813–97)
Music: Thomas Tertius Noble (1867–1953)
CCLI Licence No: 808452

THE BLESSING

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

VOLUNTARY

Prelude and Fugue in C, BWV 545

Bach

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

Cambridge Cyrenians

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

www.cambridgecyrenians.org.uk

THIS EVENING'S MUSIC

The context in which Henry Purcell's Evening Service was written is not well understood: the earliest surviving manuscript dates from the late 18th century. Nonetheless, the alternating full and semi-chorus sections, and the succinct use of text were typical for 'everyday services' from Purcell's time. The second Gloria Patri is certainly anachronistic: it was written by the 18th century composer Thomas Roseingrave, and its inclusion more than doubles the length of the Nunc Dimittis.

Lord, let me know mine end is the sixth and final movement of Parry's 'Songs of Farewell'. The motets were written between 1916 and 1918, in the final two years of the composer's life. The longest of the six motets, this movement is notable as the only one to use a biblical text, and for its complex and varied use of musical textures. It is also, perhaps, the most poignant: throughout the motet, and particularly in the final section beginning 'O spare me a little', one feels we are glimpsing the inner thoughts of a man acutely aware of his own mortality.

NEXT SUNDAY

Next Sunday is **Remembrance Sunday**.

There will be a brief celebration of the **Eucharist** at 9.00 am, followed by breakfast in F2 Whewell's Court.

A service of **Mattins and the Act of Remembrance** is at 10.55 am. Poppy wreaths will be laid as we remember the College's war dead.

At 6.15 pm is a **Sung Requiem** (Fauré) when the Choir are joined by members of the Trinity College Choir Association. The preacher will be the Dean of Chapel, speaking on Dietrich Bonhoeffer in our series 'Some Modern Saints?'

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

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

EVENTS AND ACTIVITIES

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

Women's Bible Study

Sundays • 4.45 pm • F2 Whewell's Court

A reading and discussion group exploring the Book of Acts, with our Ordinand, Karin Rubenson.

Heresies and How to Avoid Them

Mondays • 9.15 pm • M6 Blue Boar Court

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

A series of speakers on some modern-day issues. The next meeting is on 12 November when Susannah Cornwall will speak on 'Sex and Gender'. Wine and cheese served. Paul Dominiak (pad39).

Chaplain's Teas

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

Relax for an hour and chat with peers over cakes, tea, and coffee. 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).

Vocation

Thursday 21 November • 8.00 pm

Gently explore, without any commitments, what vocation means with the University Vocations group. Further information from Paul Dominiak (pad39).

After Choral Evensong on Tuesday (5 November) there will be a supper of hot-dogs and drinks in the Ante-Chapel for all those attending the service followed by a visit to the fireworks on Midsummer Common.

www.trinitycollegechapel.com

