

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 17 November 2013

The Twenty-Fifth Sunday after Trinity

ORGAN MUSIC BEFORE EVENSONG

Gregory Drott
St Stephen's Gloucester Road, London

O lux beata Trinitas (Sweelinck)

Trio Sonata No. 5 in C, BWV 529 (Bach)
Allegro – Largo – Allegro

Hungarian Rock (Ligeti)

Three Hungarian Sketches (Bartok, arr. Drott)
An Evening in the Village
Bear Dance
Swineherd's Dance

*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 257

BILLING

*Words: Isaac Watts (1674–1748)
Music: Richard Runciman Terry (1865–1938)*

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

Smith

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 Lord is King, and hath put on glorious apparel:
the Lord hath put on his apparel, and girded
himself with strength.

He hath made the round world so sure: that it
cannot be moved.

Ever since the world began hath thy seat been
prepared: thou art from everlasting.

The floods are risen, O Lord, the floods have lift up
their voice: the floods lift up their waves.

The waves of the sea are mighty, and rage horribly:
but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness
becometh thine house for ever.

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.

The FIRST LESSON is read

A reading from the Gospel according to St John.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

All sit for the SECOND LESSON

A reading from Jean Vanier, *Drawn into the Mystery of Jesus through the Gospel of John* (DLT 2004):

Jesus kneels
at the feet of his disciples;
as a slave,
he washes their feet.

In this simple gesture
he reveals the face of God
and a new way for us
to exercise authority
to bring people to unity
and to work for peace.

This is the way of humility
and service.

[p.223]

The history of humanity has changed
since God knelt humbly at our feet, begging our love.

[p. 226]

To wash a person's feet
is a gesture that creates and expresses a
communion of hearts.

I became more aware of the importance of this gesture
when I left the leadership of my community
and lived a sabbatical year in one of our homes
that welcomes people with severe handicaps.

Among them was Eric.

We had met him at the local psychiatric hospital.

When he arrived he was a young lad of sixteen:
he was blind, deaf and could not walk or speak.
He was not toilet trained.

I have never seen so much anguish in a young
person as I saw in Eric.

There was a desire in him to die;

he just would not keep down food in his stomach.

Many of those with disabilities
who are welcomed in our l'Arche communities
have a broken self-image.

They have been seen as a disappointment
for their parents;

they are not wanted as they are,
so they feel they are no good.

If people are not loved,
they can feel that they are in fact not loveable,
that they are somehow bad or evil.

Our hope in welcoming such people
is to help them to transform their broken or
negative self-image

into a positive one and find self-esteem.

The vision of l'Arche is to help people rediscover
their value,

their beauty, their importance.

Only then can they begin to grow and do
beautiful things;
they respond to love with love.
Someone who has a negative self-image
will only want to do negative things
to themselves or to others.

But how could we help Eric make this transformation
when he could neither see nor hear nor understand?
The only way to communicate with him was
through touch.
Through the way we touched, held and washed
his body
with respect and love,
we were able to communicate and reveal to him
that he was precious. *[pp. 231-2]*

All stand for the NUNC DIMITTIS

Tone 1

Plainsong

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

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; 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

Warum ist das Licht gegeben dem Mühseligen (1877)

Warum ist das Licht gegeben dem Mühseligen,
Und das Leben den betrübten Herzen? Warum?
Die des Todes warten und kommt nicht,
und grüben ihn wohl aus dem Verborgenen;
die sich fast freuen und sind fröhlich,
daß sie das Grab bekommen. Warum?

Und dem Manne, deß Weg verborgen ist,
und Gott vor ihm denselben bedekket. Warum?
Lasset uns unser Herz samt den Händen
aufheben zu Gott im Himmel.

Siehe, wir preisen selig, die erduldet haben.
Die Geduld Hiob habt ihr gehöret,
und das Ende des Herrn habt ihr gesehen;
denn der Herr ist barmherzig und ein Erbarmer.

Mit Fried und Freud ich fahr dahin, in Gottes Willen,
getrost ist mir mein Herz und Sinn, sanft und stille.
Wie Gott mir verheißen hat,
der Tod ist mir Schlaf worden.

*Why has the light been given for such misery,
and this life to afflicted spirits? Why?
For they wait for death that comes not,
and dig for it as they dig for hidden things;
and they rejoice and are contented,
when they at last may perish. Why?*

*Why is light given him whose ways are hid,
when God has veiled his pathway before him? Why?
Let us all lift our hearts and our hands
to God in heaven.*

*Truly we call them happy that have endured steadfast.
Job and his patience you have all heard of,
and the purpose of God by this was shown you;
for the Lord has compassion and plenteous mercy.*

*In peace and joy I go my way, as God ordains it.
My spirit has found grace this day; he maintains it.
As he has made known to me,
Death's sleep shall come upon me.*

*Words: Job 3: 20–23; Lamentations 3: 41; James 5: 11;
Martin Luther 1524; trans. Jean Lunn
Music: Johannes Brahms (1833–97)*

THE ADDRESS

Some Modern Saints? Jean Vanier

Professor David Ford
Regius Professor of Divinity, Director of
Cambridge Inter-Faith Programme, and Fellow
of Selwyn College

All stand for the HYMN
CP 598 (i)

CORVEDALE

Words: Frederick William Faber (1814–63)
Music: Maurice Bevan (1921–2006)
CCLI Licence No: 808452

THE BLESSING

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

VOLUNTARY
Toccata in F, BuxWV 156

Buxtehude

THIS EVENING'S MUSIC

Henrich Schütz is renowned as a pioneer of the German Baroque style, which combined elements of Italian instrumental and choral writing (learned from Schütz's Venetian teacher, Giovanni Gabrieli) and German polyphonic textures. The result was rich and complex music which paved the way for J.S. Bach and others. This evening's double-choir setting of the Magnificat is a clear example of this style. However, the Magnificat was composed towards the end of Schütz's life, at a time when Germany was still recovering from the aftermath of the Thirty Years' War. Consequently, it is less opulent than some of Schütz's earlier works.

The anthem was written by Johannes Brahms. The piece can be divided into four sections, according to the four different texts used (chosen by Brahms himself). With its use of varied sections within a single piece, and with the contrapuntal textures evident within, the work is an obvious pastiche of Bach's motets; a reference further confirmed by Brahms' dedication of the piece to the general editor of the Complete Bach Edition. The choices of text and contrasting moods of each section suggest that the piece was significant to the composer, perhaps even facilitating a personal examination of the subject of death, much like his German Requiem.

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

NEXT SUNDAY'S PREACHER

In the last in our series 'Some Modern Saints?', Lord Ian Blair (former Metropolitan Police Commissioner) will be speaking on The Unknown Saints.

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

ADVENT CAROL SERVICE

If you haven't already requested a ticket for the Advent Carol Service on Sunday 1 December at 6.15 pm, now is the time to do so. Members of College and members of the congregation should email the Chapel Secretary chapel@trin.cam.ac.uk before 4.00 pm this Friday.

Ticket-holders are admitted to the Chapel from 5.30 pm onwards, but it is advisable to arrive early. A seat will be kept until 6.00 pm, when the doors are opened to people without tickets. Tickets will be sent out in the week before the service.

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 Karin Rubenson, Ordinand.

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 talk is on 26 November, when Bonnie Evans-Hills will speak on Islam: Faith in the Public Square. 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).

www.trinitycollegechapel.com

