

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 23 February 2014
The Second Sunday before Lent (Sexagesima)

ORGAN MUSIC BEFORE EVENSONG

Philip Rushforth (Chester Cathedral)

Toccatà in F, BuxWV 156 (Buxtehude)

Chorale Prelude on 'Eventide' (Parry)

Sonata in b (D. Scarlatti)

Chorale Prelude on

'Wenn meine Sünd mich kränken' (Oley)

Chorale Prelude on

'Machs mit mir, Gott, nach deiner Güt' (Oley)

Fantasia (White)

Valet will ich dir geben, BWV 736 (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 439 (i)

GERONTIUS

*Words: John Henry Newman (1801–90)
Music: John Bacchus Dykes (1823–76)*

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

McWilliam

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 148

O praise the Lord of heaven:
praise him in the height.
Praise him, all ye angels of his:
praise him, all his host.
Praise him, sun and moon:
praise him, all ye stars and light.
Praise him, all ye heavens:
and ye waters that are above the heavens.
Let them praise the Name of the Lord:
for he spake the word, and they were made;
he commanded, and they were created.
He hath made them fast for ever and ever: he hath
given them a law which shall not be broken.
Praise the Lord upon earth: ye dragons, and all deeps;
Fire and hail, snow and vapours:
wind and storm, fulfilling his word;
Mountains and all hills: fruitful trees and all cedars;
Beasts and all cattle: worms and feathered fowls;
Kings of the earth and all people:
princes and all judges of the world;
Young men and maidens, old men and children,
praise the Name of the Lord: for his Name only is
excellent, and his praise above heaven and earth.
He shall exalt the horn of his people;
all his saints shall praise him: even the children
of Israel, even the people that serveth him.
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 Song of Solomon.

By night on my bed I sought him whom my soul
loveth: I sought him, but I found him not. I will
rise now, and go about the city in the streets, and
in the broad ways I will seek him whom my soul
loveth: I sought him, but I found him not.
The watchmen that go about the city found me:
to whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them, but I
found him whom my soul loveth: I held him, and
would not let him go, until I had brought him into
my mother's house, and into the chamber of her
that conceived me.

Song of Solomon 3: 1-4

All stand for the MAGNIFICAT

St Paul's Service

Howells

All sit for the SECOND LESSON

A reading from the Gospel according to St John.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

John 20: 1-18

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 Lord God, who seest that we put not our trust in
any thing that we do; Mercifully grant that by thy
power we may be defended against all adversity;
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

Dum transisset Sabbatum

Dum transisset Sabbatum, Maria Magdalene
et Maria Jacobi et Salome emerunt aromata,
ut venientes ungerent Jesum. Alleluia.

*When the Sabbath was past, Mary Magdalene
and Mary, the mother of James, and Salome,
bought sweet spices, that they might come
and anoint Jesus. Alleluia.*

Words: Mark 16.1

Music: John Taverner (c. 1490–1545)

THE ADDRESS

People of the New Testament: Mary Magdalene

The Reverend Marjorie Brown

Vicar of St Mary the Virgin, Primrose Hill, London

All stand for the HYMN

NEH 174 (t. 195)

TANTUM ERGO

Words: 13th c. Latin, trans. Laurence Housman (1865–1959)

Music: from Samuel Webbe's 'Motetts or Antiphons' (1792)

CCLI Licence No: 176476

THE BLESSING

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

VOLUNTARY

Final from Symphony No. 1, Op 14

Vierne

THIS TERM'S CHARITABLE CAUSES

Oxfam Syria Appeal

providing aid to Syrian refugees in Lebanon and Jordan

www.oxfam.org.uk/what-we-do

Cambridge Street Pastors

*working on the streets of the city every Friday night
helping people in need*

www.streetpastors.co.uk

THIS EVENING'S MUSIC

Tonight's setting of the Magnificat and Nunc Dimittis was written by Herbert Howells in 1951 for St Paul's Cathedral. Compared with other settings by Howells, this work incorporates slower harmonic changes and a greater number of unison passages, creating expansive music appropriate for the significant acoustic of the building it was written for. The Magnificat begins without an introduction, and continues with impressive momentum through to the final Amen. The Nunc Dimittis is more understated, with a quieter beginning and more gradual journey to the climax. Nonetheless, by the time we hear the final Gloria Patri, there is no doubting the assured and euphoric mood of the piece.

Dum transisset Sabbatum was written by English Renaissance composer John Taverner, about whom comparatively little is known. Most historical references, and almost all of his dateable musical output, relate to his time as Organist and Master of the Choristers of the newly-founded Christ Church College, Oxford in the 1520s. This directly places Taverner in the midst of King Henry VIII's Reformation. Taverner's music aptly reflects the religious turbulence of the time, showing strong influences of Latin liturgy, whilst also using innovative compositional styles. Tonight's anthem is typical of Taverner's novel techniques, with soaring melodic lines, and extensive sections of rich polyphonic writing.

NEXT SUNDAY'S PREACHER

The Revd Christopher Stoltz, Chaplain, will be speaking on Pilate in our series 'People of the New Testament'.

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	6.15 pm	Evening Prayer
Tuesday, Thursday	6.15 pm	Choral Evensong
Wednesday	9.30 pm	Sung Compline
Friday	12.30 pm	Midday Prayer

EVENTS THIS WEEK

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

Women's Bible Study

Sunday • 4.45 pm

*Meeting in F2 Whewell's Court with Karin Rubenson,
ordinand. Contact chapel@trin.cam.ac.uk*

Why Go to Church?

25 February • 9.15 pm • F2 Whewell's Court

*An introduction to Christian belief and practice
suitable for general inquirers, those seeking to
deepen faith, or for those who are interested in
preparing for Baptism or Confirmation.*

Contact Paul (pad39)

Divine Muse

26 February to 1 March • Ante-Chapel

*A photographic exhibition of college chapels
by Greg Dickens, a freelance photographer
and graduate of Cambridge University.*

Contact Paul (pad39)

Lent Lunches

26 February • 12.45–1.30 pm • Allhusen Room

Islam and Christianity • Dr Tim Winter

*All students, members of staff and Fellows are
invited to this year's Lent Lunches. The speakers will
discuss Christianity's engagement with both Islam
and Judaism. The lunches are informal and free of
charge, though donations towards this term's Chapel
charities will be accepted. Christopher (cs617)*

Chaplain's Tea

27 February • 4–5.00 pm • F2 Whewell's Court

*Relax for an hour and chat with peers over cakes,
tea and coffee. Contact Paul (pad39)*

Vocation

27 February • 8.00 pm

*Gently explore, without any commitments, what
vocation means, with the University Vocations
group. Contact Paul (pad39)*

Engaging Christianity

Friday 28 February to Saturday 1 March

*24 hours of talks and discussion about Christianity
for the general inquirer organised by the Deans and*

*Chaplains of the University of Cambridge.
Contact Paul (pad39)*

28 February

Engaging Prayer

8.00 pm • Great St Mary's

*A talk on prayer by Sarah Coakley,
followed by simple prayer and music*

1 March

Engaging with Christians

12.00 noon • Michaelhouse

A chance to ask questions over a free lunch

Engaging the World

3.00 pm • Trinity College Chapel

*A panel discussion with Giles Fraser,
Rose Hudson-Wilkins, and the Bishop of Ely*

Engaging the Heart and Mind

4.30 pm • Great St Mary's

*A panel discussion with Rowan Williams,
Timothy Radcliffe, Francis Spufford,
and Elaine Storkey*

Festival Eucharist

6.30 pm • Great St Mary's

*With Rowan Williams and the Bishop of Ely,
and the combined choirs of Clare, Corpus Christi,
Jesus, and Magdalene colleges*

www.trinitycollegechapel.com

