

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 2 March 2014

The Sunday Next before Lent (Quinquagesima)

ORGAN MUSIC BEFORE EVENSONG

Jeremy Cole
(St Paul's Knightsbridge)

Chorale and Scherzo from
'Suite Modale', Op. 43 (Peeters)

Adagio from Symphonie No. 3, Op. 28 (Vierne)

Passacaglia, BWV 582 (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 450

ORIENTIS PARTIBUS

Words: 18th c. Latin trans. John Clark (1839–88)

Music: medieval French melody,

harm. Ralph Vaughan Williams

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

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 congregation sits for PSALM 84

O how amiable are thy dwellings: thou Lord of hosts!
My soul hath a desire and longing to enter into the
courts of the Lord: my heart and my flesh rejoice
in the living God.

Yea, the sparrow hath found her an house, and the
swallow a nest where she may lay her young: even
thy altars, O Lord of hosts, my King and my God.
Blessed are they that dwell in thy house: they will
be always praising thee.

Blessed is the man whose strength is in thee: in whose
heart are thy ways.

Who going through the vale of misery use it for a
well: and the pools are filled with water.

They will go from strength to strength: and unto the
God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer: hearken,
O God of Jacob.

Behold, O God our defender: and look upon the
face of thine Anointed.

For one day in thy courts: is better than a thousand.

I had rather be a door-keeper in the house of my
God: than to dwell in the tents of ungodliness.

For the Lord God is a light and defence: the Lord
will give grace and worship, and no good thing
shall he withhold from them that live a godly life.

O Lord God of hosts: blessed is the man that
putteth his trust in thee.

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 Josephus, Jewish Antiquities, Book 18.

Now Pilate, the procurator of Judaea, when he brought his army from Caesarea and removed it to winter quarters in Jerusalem, took a bold step in subversion of the Jewish practices, by introducing into the city the busts of the emperor that were attached to the military standards, for our law forbids the making of images. It was for this reason that the previous procurators, when they entered the city, used standards that had no such ornaments. Pilate was the first to bring the images into Jerusalem and set them up, doing it without the knowledge of the people, for he entered at night. But when the people discovered it, they went in a throng to Caesarea and for many days entreated him to take away the images. He refused to yield, since to do so would be an outrage to the emperor; however, since they did not cease entreating him, on the sixth day he secretly armed and placed his troops in position, while he himself came to the speaker's stand. This had been constructed in the stadium, which provided concealment for the army that lay in wait. When the Jews again engaged in supplication, at a pre-arranged signal he surrounded them with his soldiers and threatened to punish them at once

with death if they did not put an end to their tumult and return to their own places. But they, casting themselves prostrate and baring their throats, declared that they had gladly welcomed death rather than make bold to transgress the wise provisions of the laws. Pilate, astonished at the strength of their devotion to the laws, straightway removed the images from Jerusalem and brought them back to Caesarea.

...

About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who wrought surprising feats and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Messiah. When Pilate, upon hearing him accused by men of the highest standing amongst us, had condemned him to be crucified, those who had in the first place come to love him did not give up their affection for him. On the third day he appeared to them restored to life, for the prophets of God had prophesied these and countless other marvellous things about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.

*Josephus, Jewish Antiquities, Book 18: 55–59, 63–64,
Loeb Classical Library, Harvard, 1965*

All stand for the MAGNIFICAT

H. Praetorius

All sit for the SECOND LESSON

A reading from the Gospel according to St Mark.

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto them, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Mark 15: 1-15

All stand for the NUNC DIMITTIS

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

O Lord, who hast taught us that all our doings
without charity are nothing worth: Send thy Holy
Ghost, and pour into our hearts that most excellent
gift of charity, the very bond of peace and of all
virtues, without which whosoever liveth is counted
dead before thee. Grant this for thine only Son
Jesus Christ's sake. 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

Crucifixus à 8

Crucifixus etiam pro nobis sub Pontio Pilato,
passus et sepultus est.

*He was crucified also for us under Pontius
Pilate, he suffered and was buried.*

Music: Antonio Lotti (1666–1740)

THE ADDRESS

People of the New Testament: Pilate

The Reverend Christopher Stoltz, Chaplain

All stand for the HYMN

NEH 62 (ii)

HERZLIEBSTER JESU

Words: Robert Bridges (1844–1930)

from J. Heermann (1585–1647)

Music: melody Johann Crüger (1598–1662)

harm. J.S. Bach (1685–1750)

THE BLESSING

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

VOLUNTARY

Carillon from '24 Pièces en style libre'

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

This evening's setting of the Magnificat was written by German composer Hieronymus Praetorius. Hieronymus – no relation to the prolific Michael Praetorius – worked as the organist in Hamburg's Jacobikirche for most of his life. In addition to composing motets, Magnificats and mass settings, he was the first composer to compile a collection of four-part German chorales with organ accompaniment. The *Magnificat Quinti toni* sung tonight was from a volume of his work published in 1622. It is structured with alternating verses of plainsong and polyphony, the latter being scored for double choir. Hieronymus Praetorius is renowned for writing in Venetian choral style with touches of madrigalian delicacy; this piece is no exception.

Antonio Lotti's *Crucifixus à 8* is perhaps his most famous work. Throughout his life, Lotti worked at St Mark's Basilica, Venice. He held a number of different jobs there, beginning as a member of the choir, and working up to the position *maestro di cappella* from 1736 until his death in 1740. The *Crucifixus* originally formed part of the larger *Credo in F minor*. Lotti immediately conveys the anguished meaning of the text through the dissonant melodies of the opening phrase. Ultimately, however, the piece resolves into a major key, perhaps indicating the redemption to be found in Jesus' crucifixion.

NEXT SUNDAY'S PREACHER

Anne Atkins, broadcaster and journalist, will be speaking about Paul in the last of our series on People of the New Testament.

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

SPECIAL SERVICES THIS WEEK

Shrove Tuesday, 4 March, 6.15 pm

Choral Evensong

with pancake supper in the Ante-Chapel

Ash Wednesday, 5 March

12.00 noon

Eucharist and Imposition of Ashes

6.15 pm

Sung Eucharist and Imposition of Ashes

There is no Compline this Wednesday. Next week's service is the last this term and will be followed by a Lenten Address given by the Dean of Chapel:
The invention (and re-invention) of Christian death.

Thursday's Choral Evensong will be replaced with a said service of Evening Prayer in Chapel at 6.15 pm.

EVENTS THIS WEEK

All members of the College community are welcome

Women's Bible Study

Sunday • 4.45 pm

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

Faith in ...

Monday • ... Medicine • The Revd Prof. Huw Jones
9.15 pm • M6 Blue Boar Court

Prof. Jones is the Dean's Vicar and Fellow of Gonville and Caius College and formerly a consultant clinical oncologist at Addenbrooke's Hospital.

Contact Christopher (cs617)

Why Go to Church?

Tuesday • 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)

Lent Lunches

Wednesday • Judaism and Christianity

12.45–1.30 pm • Allhusen Room

Talk given by Dr Edward Kessler, Executive Director, Woolf Institute, University of Cambridge

Contact Christopher (cs617)

www.trinitycollegechapel.com

