

# TRINITY COLLEGE CAMBRIDGE



## **Dean of Chapel**

The Revd Dr Michael Banner

## **Director of Music**

Stephen Layton

## **Chaplains**

The Revd Paul Dominiak

The Revd Dr Gemma Burnett

The Revd Canon Richard Ames-Lewis

*Temporary Chaplain – Lent Term*

## **Organ Scholars**

Eleanor Kornas

Owain Park

# CHORAL EVENSONG

Sunday 1 March 2015

*The Second Sunday of Lent*

# ORGAN MUSIC BEFORE EVENSONG

Bernhard Marx (St Blasien)

Dialogue (Marchand)

Ach wie nichtig, ach wie flüchtig (Böhm)

Prelude and Fugue in C, BWV 547 (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 67

AUS DER TIEFE

*Words: George Hunt Smyttan (1822–70)  
and Francis Pott (1832–1909)  
Music: Nürnbergisches Gesangbuch (1676)*

*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 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 Book of Deuteronomy.

And thou shalt remember all the way which the Lord  
thy God led thee these forty years in the wilderness,  
to humble thee, and to prove thee, to know what was  
in thine heart, whether thou wouldest keep his  
commandments, or no. And he humbled thee, and  
suffered thee to hunger, and fed thee with manna,  
which thou knewest not, neither did thy fathers know;  
that he might make thee know that man doth not live  
by bread only, but by every word that proceedeth  
out of the mouth of the Lord doth man live.

Beware that thou forget not the Lord thy God, in not  
keeping his commandments, and his judgments,  
and his statutes, which I command thee this day:  
Lest when thou hast eaten and art full, and hast built  
goodly houses, and dwelt therein; And when thy  
herds and thy flocks multiply, and thy silver and thy  
gold is multiplied, and all that thou hast is multiplied;  
Then thine heart be lifted up, and thou forget the  
Lord thy God, which brought thee forth out of the  
land of Egypt, from the house of bondage; Who led  
thee through that great and terrible wilderness,  
wherein were fiery serpents, and scorpions, and  
drought, where there was no water; who brought  
thee forth water out of the rock of flint; Who fed thee  
in the wilderness with manna, which thy fathers  
knew not, that he might humble thee, and that he  
might prove thee, to do thee good.

*All stand for the* MAGNIFICAT

Service in g

Purcell

*All sit for the* SECOND LESSON

A reading from the Gospel according to St Matthew.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

*Matthew 4: 1-16*

*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

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

## THE COLLECT FOR LENT

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; 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*

Geistliches Lied, Op. 30 (1856)

Laß dich nur nichts nicht dauren mit Trauren,  
sei stille, wie Gott es fügt, so sei vergnügt mein  
Wille! Sei nur in allem Handel ohn' Wandel,  
steh feste, was Gott beschleußt, das ist und  
heißt das Beste. Was willst du heute sorgen  
auf morgen? Der Eine steht allem für, der gibt  
auch dir das Deine.

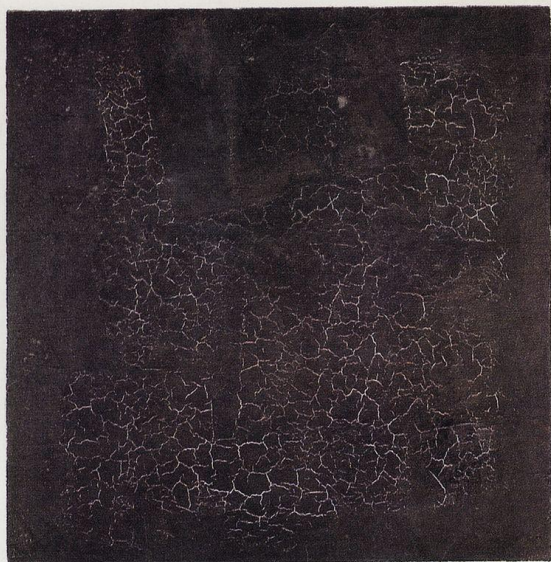
*Let nothing make you sad or regretful, be still;  
as God wishes it, let your will accept it. Why  
worry today about sorrow tomorrow? There is  
one who watches over you and gives to you your  
part. In all your doings be steadfast, never waver;  
what God ordains will be, and is the best for you.*

*Words: Paul Flemming (1609–40)  
Music: Johannes Brahms (1833–97)*

THE ADDRESS

Following Christ from Epiphany to Lent  
Into the Wilderness

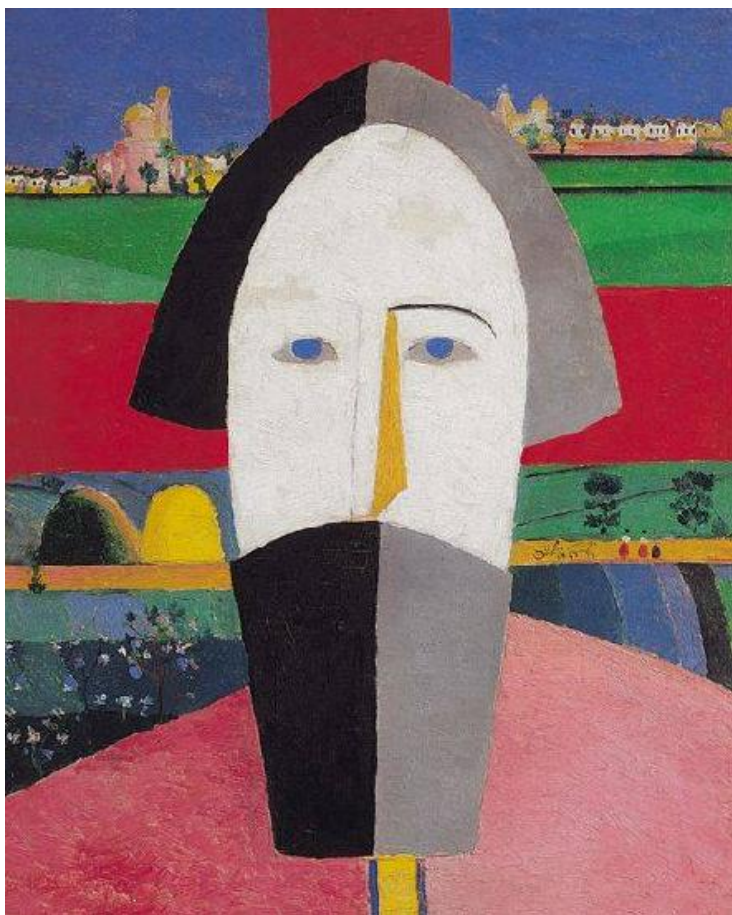
The Reverend Canon Dr Nicholas Sagovsky  
Whitelands Professorial Fellow,  
Roehampton University



Kazimir Malevich (1878–1935)

*Black Square* (1915–29)

Russian Museum, Saint Petersburg



Kazimir Malevich (1878–1935)  
*Peasant's Head* (1928–29)  
Russian Museum, Saint Petersburg

*All stand for the HYMN*  
NEH 68 (t. 296 (i))

ST HELEN

*Words: John Cummins (1795–1867)*  
*Music: George Martin (1844–1916)*

## THE BLESSING

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

## VOLUNTARY

Sinfonia to Cantata 29

Bach arr. Guillou

## THIS TERM'S CHARITABLE CAUSES

### **Cambridge Development Initiative**

*changing the way student volunteering is done*  
[cdi.soc.srcf.net](http://cdi.soc.srcf.net)

### **Mind in Cambridgeshire**

*supporting local people in their recovery from mental  
health issues, promoting well-being and campaigning  
against stigma and discrimination.*  
[mindincambs.org.uk](http://mindincambs.org.uk)

## NEXT SUNDAY'S PREACHER

Fr Kevin Grove (Trinity College), will be speaking  
on Calling Disciples in the last of our series  
*Following Christ from Epiphany to Lent.*

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

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

## THIS EVENING'S MUSIC

The context in which Henry Purcell's service in g was written is not well understood: the earliest surviving manuscript dates from the late 18<sup>th</sup> 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 18<sup>th</sup> century composer Thomas Roseingrave, and its inclusion more than doubles the length of the Nunc Dimittis.

*Geistliches Lied*, which translates literally as 'spiritual song', was written in 1856. Brahms was just 23 at the time, and it was his first accompanied choral work. The calmness of the music and primacy given to the text allude to Brahms' Lutheran background – indeed, the title suggests a hymn-like quality. Nonetheless, the music still contains signs of Brahms' mastery of counterpoint: two rounds, or 'canons', exist within the music – one between the sopranos and tenors, the other between the altos and basses. The effect is a deceptively simple and beautiful piece.

## SPECIAL SERVICES

Friday 6 March • 12.30–1.00 pm

### **Lenten Prayer**

*Prayers, readings and quiet reflection for Lent.*

Friday 13 March • 6.30 pm

### **Commemoration of Benefactors**

*Address to be given by The Very Reverend Philip Buckler,  
Dean of Lincoln Cathedral*

Saturday 28 March

### **Saving Stories**

*A family-friendly and fun event exploring the real meaning of Easter, open to all the college community. Join us from 12.30 pm for sandwiches and hot cross buns in the Ante-Chapel before the service at 1.00 pm.*

## LENT LUNCHES

### ISSUES OF LOCAL POVERTY

Thursday 5 March • 12.30–1.30 pm • Junior Parlour

### **The Cambridge City Foodbank**

Dr Susan O'Brien, Volunteer Coordinator CCFb  
*(there is a college-wide collection for this charity this term)*

*Come and have a light buffet lunch, after which the speaker will talk for 20 minutes followed by time for questions. Further details from Canon Richard Ames-Lewis, Temporary Chaplain (ra468).*