

TRINITY COLLEGE CAMBRIDGE



Dean of Chapel
The Revd Dr Michael Banner

Director of Music
Stephen Layton

Chaplains
The Revd Paul Dominiak
The Revd Andrew Bowyer
Temporary Chaplain – Easter Term

Organ Scholars
Eleanor Kornas
Owain Park

CHORAL EVENSONG

Sunday 31 May 2015
Trinity Sunday

ORGAN MUSIC BEFORE EVENSONG

Michael Waldron (Chelsea Old Church)

Ciacona in e, BuxWV 160 (Buxtehude)

Fuga terza (Telemann)

Mariales (Hakim)

Fuga quarta (Telemann)

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*

*This evening we welcome visitors from the parishes
of St Mary's Over and All Saints' Longstanton*

The congregation stands when the choir and clergy enter the Chapel. The opening hymn will follow unannounced.

HYMN

NEH 159

ST PATRICK'S BREASTPLATE

*Words: St Patrick (373–466)
trans. Cecil Frances Alexander (1818–95)
Music: trad. Irish ed. Charles Villiers Stanford (1852–1924)*

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

Shepherd

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 150

O praise God in his holiness: praise him in the
firmament of his power.

Praise him in his noble acts: praise him according
to his excellent greatness.

Praise him in the sound of the trumpet: praise him
upon the lute and harp.

Praise him in the cymbals and dances: praise him
upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise
him upon the loud cymbals.

Let every thing that hath breath: praise the Lord.

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 Genesis.

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

Genesis 11: 1–9

All stand for the MAGNIFICAT

Gloucester Service

Howells

All sit for the SECOND LESSON

A reading from St Paul's Epistle to the Galatians.

Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 3: 7–9, 16–end

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 and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. 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

Izhe heruvimi (1910)

Izhe heruvimi, tayno obrazuyushche,
i zhivotvoriashchey Troytse
trisviatuyu pesn pripevayushche,
fsiakoye nine zhiteyskoye otlozhim
popecheniye, Amin,
yako da Tsaria fseh podimem,
Angelskimi nevidimo dorinosima chinmi.
Alliluya, alliluya, alliluya.

*Let us who mystically represent the Cherubim,
and who sing the thrice-holy hymn
to the life-creating Trinity,
now lay aside all cares of this life, Amen,
that we may receive the King of All,
who comes invisibly borne by the angelic host.
Alleluia, alleluia, alleluia.*

*Words: from the Liturgy of St John Chrysostom
Music: Sergei Rachmaninoff (1873–1943)*

THE ADDRESS

Christianity and Other Cultures

Professor Simon Ditchfield
Professor of Early Modern History,
University of York

All stand for the HYMN

NEH 146

NICAEA

*Words: Reginald Heber (1783–1826)
Music: John Bacchus Dykes (1823–76)*

THE BLESSING

Remain standing as the choir, clergy and Fellows recess

VOLUNTARY

Prelude and Fugue in b, BWV 544

Bach

THIS TERM'S CHARITABLE CAUSES

Wintercomfort

*supporting people who are homeless or at risk
of losing their homes*

www.wintercomfort.org.uk

WaterAid UK

*transforming lives in 26 countries worldwide to help
communities access safe water and sanitation*

www.wateraid.org/uk

THIS EVENING'S MUSIC

This evening's setting of the Magnificat and Nunc Dimittis was written by Herbert Howells, who composed the canticles for Gloucester Cathedral in 1946. Howells' interest in the English choral tradition was never limited to one era and this breadth is evident in tonight's canticles – whether in the pseudo-monastic unison passage which begins the Magnificat, or in the rich Gloria Patri which concludes each of the pieces.

Tonight's anthem is a setting of the Cherubic Hymn, or Song of Angels, which forms the eighth movement of Rachmaninov's *Liturgy of St John Chrysostom* (Op. 31), the first of his two large-scale unaccompanied choral works. Written in 1910, five years before his *All-Night Vigil* service (the Vespers), the *Liturgy* emphasises nineteenth- and twentieth-century attempts to rid the Russian sacred repertoire of foreign (particularly Italian) compositional styles. Rachmaninov and other composers connected with the Moscow Synodal School, sought to return to a style directly related to the traditional repertory of Russian chant. Although saturated with chant-like inflections, objections were raised by the Russian Orthodox authorities at the time, who detected a 'spirit of modernism' in the work and did not allow it to be performed in worship. The composer made little attempt to promote the *Liturgy*, and so it fell into obscurity until the publication of a new edition in the late twentieth century.

NEXT SUNDAY'S PREACHER

The Dean of Chapel, will be speaking on
Christianity and Old Age

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

SPECIAL SERVICES THIS WEEK

Thursday 4 June • 6.15 pm

Sung Eucharist for Corpus Christi

EVENTS THIS WEEK

All members of the College community are welcome

Film and Discussion

Wednesday 3 June • 8.30 pm • M6 Blue Boar

*Watch the provocative and award-winning film
Paradise Now, and participate in a short discussion
over refreshments afterwards. Andrew (adb69)*

Chaplain's Tea

Thursday 4 June • 4.00–5.00 pm • M6 Blue Boar

*Take a break from studies and enjoy tea, cake and
conversation. Last meeting this term. Andrew (adb69)*

www.trinitycollegechapel.com

