



Dean of Chapel
The Revd Dr Michael Banner

Director of Music
Stephen Layton

Chaplains
The Revd Andrew Bowyer
The Revd Kirsty Ross

Organ Scholars
Owain Park
Alexander Hamilton

CHORAL EVENSONG

Sunday 14 February 2016

The First Sunday of Lent

ORGAN MUSIC BEFORE EVENSONG

Tom Etheridge

King's College Cambridge

Sei gegrüßet Jesu gütig, BWV 768 (Bach)

Passacaglia in c, 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 400 (t. 167)

AURELIA

**Light of the minds that know him:
may Christ be light to mine;
my sun in risen splendour,
my light of truth divine;
my guide in doubt and darkness,
my true and living way,
my clear light ever shining,
my dawn of heaven's day.**

**Life of the souls that love him:
may Christ be ours indeed;
the living bread from heaven
on whom our spirits feed;
who died for love of sinners
to bear our guilty load,
and make of life's brief journey
a new Emmaus road.**

**Strength of the wills that serve him:
may Christ be strength to me,
who stilled the storm and tempest,
who calmed the tossing sea;
his Spirit's power to move me,
his will to master mine,
his cross to carry daily
and conquer in his sign.**

**May it be ours to know him
that we may truly love,
and loving, fully serve him
as serve the saints above;
till in that home of glory
with fadeless splendour bright,
we serve in perfect freedom
our Strength, our Life, our Light.**

Words: Timothy Dudley-Smith (b. 1926)
Music: Samuel Sebastian Wesley (1810–76)
CCLI Licence No: 176476

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

Leighton

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 73: 1–14

Truly God is loving unto Israel : even unto such
as are of a clean heart.

Nevertheless, my feet were almost gone :
my treadings had well-nigh slipt.

And why? I was grieved at the wicked : I do also
see the ungodly in such prosperity.

For they are in no peril of death : but are lusty
and strong.

They come in no misfortune like other folk : neither
are they plagued like other men.

And this is the cause that they are so holden with
pride : and overwhelmed with cruelty.

Their eyes swell with fatness : and they do even
what they lust.

They corrupt other, and speak of wicked blasphemy :
their talking is against the most High.

For they stretch forth their mouth unto the heaven :
and their tongue goeth through the world.

Therefore fall the people unto them : and thereout
suck they no small advantage.

Tush, say they, how should God perceive it : is
there knowledge in the most High?

Lo, these are the ungodly, these prosper in the world,
and these have riches in possession : and I said,
Then have I cleansed my heart in vain, and washed
mine hands in innocency.

All the day long have I been punished : and chastened
every morning.

Yea, and I had almost said even as they : but lo,
then I should have condemned the generation
of thy children.

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 Numbers.

And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I

pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but

yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? and he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

All stand for the MAGNIFICAT

Double Choir (German)

Schütz

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden. For behold, from henceforth all generations shall call me blessed. For he that is mighty hath magnified me: and holy is his Name. And his mercy is on them that fear him throughout all generations. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things; and the rich he hath sent empty away. He remembering his mercy hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed, 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.

All sit for the SECOND LESSON

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

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 4: 14–end

All stand for the NUNC DIMITTIS

Tone I

Plainsong

Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; To be a light to lighten the Gentiles, and to be the glory of thy people Israel. 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.

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 for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. 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

Upheld by stillness (2015)

It burns in the void.
Nothing upholds it.
Still it travels.

Travelling the void
Upheld by burning
Nothing is still.

Burning it travels.
The void upholds it.
Still it is nothing.

Nothing it travels
A burning void
Upheld by stillness.

Text: Kathleen Raine (1908–2003)

Music: Owain Park (b. 1993), Organ Scholar

THE ADDRESS

Scenes from the Old Testament:
Balaam and the Angel

The Reverend Professor William Horbury FBA
*Professor Emeritus of Jewish and Early Christian
Studies and Fellow of Corpus Christi College,
Cambridge*

<http://earlychurchhistory.org/beliefs-2/balaam-the-star-of-bethlehem/>

Antonio Ferrua, *The Unknown Catacomb* (Florence, 1990), Fig. 82 painting of Balaam and the Angel in the Via Latina catacomb

All stand for the HYMN

NEH 336

ANGEL VOICES

**Angel-voices ever singing
round thy throne of light,
angel-harps for ever ringing,
rest not day nor night;
thousands only live to bless thee
and confess thee Lord of might.**

**Thou who art beyond the farthest
mortal eye can scan,
can it be that thou regardest
songs of sinful man?
Can we know that thou art near us,
and wilt hear us? Yes, we can.**

**For we know that thou rejoicest
o'er each work of thine;
Thou didst ears and hands and voices
for thy praise design;
craftsman's art and music's measure
for thy pleasure all combine.**

**In thy house, great God, we offer
of thine own to thee;
and for thine acceptance proffer
all unworthily
hearts and minds and hands and voices
in our choicest psalmody.**

**Honour, glory, might and merit
thine shall ever be,
Father, Son and Holy Spirit,
blessed Trinity.
Of the best which thou hast given
earth and heaven render thee.**

Words: Francis Pott (1832–1909)
Music: Edwin George Monk (1819–1900)

THE BLESSING

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

VOLUNTARY

Fantasia in c, BWV 562

Bach

THIS TERM'S CHARITABLE CAUSES

Romsey Mill

creating opportunities with young people, children
and families to overcome disadvantage, promote
inclusion, and develop personal, social, and spiritual
well-being.

www.romseymill.org

British Red Cross European Refugee Crisis Appeal

working around the clock to support hundreds of thousands of refugees as they attempt to reach safety.

www.redcross.org.uk/RefugeeCrisisHero

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 devastating aftermath of the Thirty Years' War. Consequently, it is more restrained than some of Schütz's earlier works.

Owain Park's setting of Kathleen Raine's *The World* is a reflection on William Byrd's Sanctus from the 5 part mass. It is a fascinating poem, manipulating only six ideas but creating an effortless circle of themes, interweaving and inextricably linked. Elements of the poem are reflected in this piece as well as melodic lines from Byrd's original composition, which are often set against a backdrop of shimmering chords. The composer kept the part-books of Byrd's mass close at hand while writing, constantly influencing the shapes and contours of the music. There is a sense of travel in the continuous humming, often linking sections as themes are passed around the voices. The Hosanna section was written borrowing just the open vowels of the original text. This idea is heard twice in the piece, the second time returning elongated and more joyous.

NEXT SUNDAY'S PREACHER

The Right Revd Roger Morris, Bishop of Colchester, will be speaking on Gomer and Hosea in our series 'Scenes from the Old Testament'.

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

www.trinitycollegechapel.com

SPECIAL SERVICES THIS WEEK

Wednesday • 9.30 pm

Sung Compline by Candlelight

followed by drinks in the Ante-Chapel

Compline will be preceded by the performance of Bach's cantata Gottes zeit is die allerbeste Zeit at 9.00 pm

EVENTS THIS WEEK

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

Women's Bible Study: Heroines, Tricksters, and Temptresses—Women of Valour and Faith in the Old Testament

Sunday • 4.30–5.30 pm • F2 Whewell's Court

Join us for afternoon tea as we reflect on the lives of key women in the Old Testament. Led by Olga Fabrikantova (Ridley Hall).

Weekly, from 17 January

Chaplains' Tea

Thursday • 4.00–5.00 pm • F2 Whewell's Court

Take a break and enjoy tea, cake and conversation.

Weekly, 21 January to 3 March • Andrew

Getaway for a Day: Canterbury

Saturday 20 February

Take a short break from study and explore the medieval centre of Canterbury, including a guided tour of the Cathedral. All Fellows, staff and students welcome.

Places limited • email Andrew (adb69) for further details