



*Dean of Chapel*  
The Revd Dr Michael Banner

*Director of Music*  
Stephen Layton

*Chaplains*  
The Revd Dr Andrew Bowyer  
The Revd Kirsty Ross

*Organ Scholars*  
Owain Park  
Alexander Hamilton

# CHORAL EVENSONG

Sunday 24 April 2016

*The Fourth Sunday after Easter*

# ORGAN MUSIC BEFORE EVENSONG

Owain Park

*Trinity College*

Toccata in F, BuxWV 156 (Buxtehude)

Rhapsody No. 1 (Howells)

Fantasia and Toccata in d (Stanford)

*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 285 (i)

ENGLAND'S LANE

*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

Rose

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 119: 1–8*

Blessed are those that are undefiled in the way:  
and walk in the law of the Lord.

Blessed are they that keep his testimonies:  
and seek him with their whole heart.

For they who do no wickedness: walk in his ways.  
Thou hast charged: that we shall diligently keep  
thy commandments.

O that my ways were made so direct: that I might  
keep thy statutes!

So shall I not be confounded: while I have respect  
unto all thy commandments.

I will thank thee with an unfeigned heart: when I shall  
have learned the judgements of thy righteousness.

I will keep thy ceremonies: O forsake me not utterly.

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 Exodus.

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Exodus 22: 21–27

*All stand for the MAGNIFICAT*

Primi toni

Victoria

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 work of James Cone.

Like most college and seminary students of my generation, I faithfully studied philosophy and theology—from the pre-Socratics to modern existentialism and linguistic analysis, from Justin Martyr, Irenaeus, and Origen to Karl Barth, Bultmann, and Tillich. I was an expert on Karl Barth and knew well the theological issues that shaped his theology. I wrote papers in seminary on the Barth and Brunner debates, the knowledge of God in contemporary theology, Bultmann's program of demythologization, the Tillichian doctrine of God as being-itself, and concluded my formal education with a Ph.D. dissertation on Barth's anthropology. But when I left Garrett Theological Seminary (now Garrett-Evangelical) and Northwestern University (1963) and began to teach at Philander Smith College in Little Rock, Arkansas, I encountered head-on the *contradictions* of my seminary education as I attempted to inform black students about the significance of theological discourse. What could Karl Barth possibly mean for black students who had come from the cotton fields of Arkansas, Louisiana and Mississippi, seeking to change the structure of their lives in a society that had defined *black* as nonbeing? What is the significance of Nicea and Chalcedon for those who knew Jesus *not* as a thought in their heads to be analyzed in relation to a similar thought called God? They knew Jesus as a Savior and a friend, as the "lily of the valley and the bright and morning star."

Those black students drove me back to the primary art forms of the black religious experience by refusing to accept a prefabricated theology from the lips of James Cone. I began once more to listen to the heartbeat of black life as reflected in the song and speech of black people. As I did so, I asked myself, What is theology? What is the substance of this "reasoning about God" that the Church has undertaken for nearly twenty centuries? And I knew that Calvin and Bultmann could not answer the question for me. Indeed the heart of the problem was the relation of the black religious experience to my knowledge of classical theology.

My concern was intensified during the black insurrection in Detroit in the summer of 1967. I had moved the year before to teach in Adrian, Michigan, just seventy miles from Detroit. I remember the feeling of dread and absurdity as I asked myself, What has all this to do with Jesus Christ—his birth in

Bethlehem, his baptism with and life among the poor, and his death and resurrection? I intuitively knew that the responses of white preachers and theologians were not correct. The most sensitive whites merely said: “We deplore the riots but sympathize with the reason for the riots.” This was tantamount to saying: “Of course we raped your women, lynched your men, and ghettoized the minds of your children and you have a right to be upset; but that is no reason for you to burn our buildings. If you people keep acting like that, we will never give you your freedom.”

I knew that that response was not only humiliating and insulting but wrong. It revealed not only an insensitivity to black pain and suffering but also, and more importantly for my vocation as a theologian, a *theological bankruptcy*. The education of white theologians did not prepare them to deal with Watts, Detroit, and Newark. What was needed was a new way of looking at theology that must emerge out of the dialectic of black history and culture.

James H. Cone, *God of the Oppressed* (1997)

*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 Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold



changes of the world, our hearts may surely there be fixed, where true joys are to be found; 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

For lo, I raise up (1914)

For lo, I raise up that bitter and hasty nation, which march thro' the breadth of the earth, to possess the dwelling places that are not theirs. They are terrible and dreadful, their judgment and their dignity proceed from themselves. Their horses also are swifter than leopards, and are more fierce than the evening wolves. And their horsemen spread themselves, yea, their horsemen come from far. They fly as an eagle that hasteth to devour, they come all of them for violence; their faces are set as the east-wind, and they gather captives as the sand. Yea, he scoffeth at kings, and princes are a derision unto him. For he heapeth up dust and taketh it. Then shall he sweep by as a wind yet shall pass over, and be guilty, even he, whose might is his God.

Art not Thou from everlasting, O Lord, my God, mine Holy One? We shall not die. O Lord, thou hast ordained him for judgment, and thou, O Rock hast established him for correction.

I will stand upon my watch and set me upon the tower, and look forth to see what he will say to me, and what I shall answer concerning my complaint. And the Lord answered me and said: The vision is yet for the appointed time, and it hasteth toward the end, and shall not lie, tho' it tarry, wait for it, because it will surely come. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. But the Lord is in his

holy temple: let all the earth keep silence before Him.

Words: from Habbakuk 1, 2  
Music: Charles Villiers Stanford (1852–1924)

## THE ADDRESS

God and Modern Thought: James Cone

Dr Elizabeth Phillips

*Tutor in Theology and Ethics, Westcott House,  
University of Cambridge*

*All stand for the* HYMN

NEH 381

EWING

Words: Bernard of Cluny  
trans. John Mason Neale (1818–66)  
Music: Alexander Ewing (1830–95)

## THE BLESSING

*All remain standing as the choir, clergy and  
Fellows recess; please remain quiet until the end of  
the  
organ voluntary*

## VOLUNTARY

Allegro from Symphonie No. 2, Op. 20 Vierne

## THIS EVENING'S MUSIC

Tomás Luis de Victoria was one of the most important composers of the Counter-Reformation, working in Spain and Italy in the late 16<sup>th</sup> and early 17<sup>th</sup> centuries. He trained first as a choirboy in Ávila Cathedral before going to Rome in 1565 with a grant from King Philip II. Some have suggested that Victoria trained with Palestrina whilst in Italy; certainly the

Spaniard was influenced by Palestrina's style. Standard practice at the time would involve a choir singing a Magnificat with alternating verses of plainchant and polyphony. By contrast, tonight's Magnificat *primi toni*, written in 1600 reworking an earlier version from 1576, sets all twelve textual verses to polyphonic music. The piece was part of an anthology dedicated to Emperor Philip III, and is written for two four-part choirs. Victoria uses these choirs separately and in combination to create a rich palette of musical textures.

Charles Villiers Stanford was a Trinity man, and was appointed organist of the college chapel whilst still an undergraduate. (Two days after his appointment, Stanford took the final examinations for his classics degree.) Written in 1914, *For lo, I raise up* was written as an expression of the composer's own sense of horror at the war using the analogy of Habbakkuk's prophetic writings. This horror is dispelled by faith in God and the fulfilment of his purpose. Possibly the most dramatic of Stanford's anthems, his setting of the text is both programmatic and boisterous. The final line 'Let all the earth keep silence before him' contrasts what has come before, creating a hushed, awe-full sense of wonderment at God's power.

## THIS TERM'S CHARITABLE CAUSES

### **Cambridge Rape Crisis Centre**

offering support to women and girls who have experienced any form of sexual violence.

### **Oxfam Syria Crisis Appeal**

providing aid and long-term support to hundreds of thousands of people affected by the crisis.

## NEXT SUNDAY'S PREACHER

Professor Ian McFarland, Regius Professor of Divinity at the University of Cambridge, will be speaking on Karl Barth in our series 'God and Modern Thought'.

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

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

## SPECIAL SERVICES THIS WEEK

Wednesday 27 April • 9.45 pm

Sung Compline by Candlelight

*followed by drinks in the Ante-Chapel*

Sunday 1 May • 11.00 am

Sung Eucharist & University Confirmation Service

*(There will be no 9.30 am Eucharist)*

## EVENTS THIS WEEK

*All members of the College community are welcome*

In Conversation: **Assisted Dying – A Slippery Slope?**

Tuesday • 9.15–10.15 pm • F2 Whewell's Court

*Three nights, three big issues. Attend any or all of the discussions. Andrew*

Time Out

Thursday • 9.30 pm • F2 Whewell's Court

*Take a break from study over ice-cream, biscuits and drinks. Andrew*

Trinity Tots

Friday • 9.30–11.30 am • Bill's, Green Street

*A group for babies, toddlers, and their parents/carers, meeting for coffee, cake and conversation. All members of the Trinity community and their partners are welcome to attend. Drop in anytime. Kirsty*

Picnic and Punting

Saturday • from 12.30 pm

*All members of College are welcome to join us for a picnic in the Fellows' Garden followed by punting on the Cam. RSVP essential. Kirsty*

Women's Bible Study

Sunday • 4.30–5.30 pm • M6 Blue Boar

*Join us for tea and cake as we examine six famous bible stories through the poetry of Poet Laureate, Carol Ann Duffy. Kirsty*