



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 1 May 2016

The Fifth Sunday after Easter

ORGAN MUSIC BEFORE EVENSONG

Philip Scriven
Cranleigh School

Ricercar a6 from *The Musical Offering*,
BWV 1079 (Bach)

Deuxième Fantaisie, JA 117 (Alain)

Transports de Joie from L'Ascension (Messiaen)

Pièce d'orgue, BWV 572 (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 205

WESTMINSTER ABBEY

**Christ is made the sure foundation,
and the precious corner-stone,
who, the two walls underlying,
bound in each, binds both in one,
Holy Sion's help for ever,
and her confidence alone.**

**All that dedicated city,
dearly loved by God on high,
in exultant jubilation
pours perpetual melody,
God the One, in Threefold glory,
singing everlastingly.**

**To this temple, where we call thee,
come, O Lord of hosts, today;
with thy wonted loving-kindness,
hear thy people as they pray;
and thy fullest benediction
shed within its walls for ay.**

**Here vouchsafe to all thy servants
gifts of grace by prayer to gain;
here to have and hold for ever,
those good things their prayers obtain,
and hereafter, in thy glory,
with thy blessèd ones to reign.**

**Laud and honour to the Father,
laud and honour to the Son,
laud and honour to the Spirit,
ever Three and ever One,
One in love, and One in splendour,
while unending ages run. Amen.**

Words: c. 7th C. Latin, trans. John Mason Neale (1818–66)

Music: adapted from Henry Purcell

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 8

O Lord our Governor, how excellent is thy Name
in all the world: thou that hast set thy glory
above the heavens!

Out of the mouth of very babes and sucklings
hast thou ordained strength, because of thine
enemies: that thou mightest still the enemy
and the avenger.

For I will consider thy heavens, even the works
of thy fingers: the moon and the stars, which
thou hast ordained.

What is man, that thou art mindful of him:
and the son of man, that thou visitest him?

Thou madest him lower than the angels:
to crown him with glory and worship.

Thou makest him to have dominion of the works
of thy hands: and thou hast put all things
in subjection under his feet;

All sheep and oxen: yea, and the beasts of the field;
The fowls of the air, and the fishes of the sea: and
whatsoever walketh through the paths of the
seas.

O Lord our Governor: how excellent is thy Name
in all the world!

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.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Genesis 12: 1–4

All stand for the MAGNIFICAT

Perpulchrum septimi toni

Lassus

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 Karl Barth.

Faith means knowledge. But once this is established, it must also be said that Christian faith is concerned with an illumination of the reason. Christian faith has to do with the object, with God

the Father, the Son, and the Holy Spirit, of which the Creed speaks. Of course it is of the nature and being of this object, of God the Father, the Son, and the Holy Spirit, that He cannot be known by the powers of human knowledge, but is apprehensible and apprehended solely because of His own freedom, decision and action. What human beings can know by their own power according to the measure of their natural powers, their understanding, their feeling, will at most be something like a supreme being, an absolute nature, the idea of an utterly free power, of a being towering over everything. This absolute and supreme being, the ultimate and most profound, this 'thing in itself', has nothing to do with God. It is part of the intuitions and marginal possibilities of human thinking, human contrivance. We are able to think this being, but we have not thereby thought God. God is thought and known when in His own freedom God makes Himself apprehensible. We shall have to speak later about God, His being, and His nature, but we must now say that God is always the One who has made Himself known to us in His own revelation, and not the one we think out for ourselves and describe as God. There is a perfectly clear division there already, epistemologically, between the true God and the false gods. Knowledge of God is not a possibility open for discussion. God is the essence of all reality, of that reality which reveals itself to us. Knowledge of God takes place where there is actual experience that God speaks, that he so represents Himself to us that we cannot fail to see and hear Him, where in a situation which we have not brought about, in which we become incomprehensible to ourselves, we see ourselves faced with the fact that we live with God and God with us, because so it has pleased God. Knowledge of God takes place where divine revelation takes place.

Karl Barth, *Dogmatics in Outline* (1959)

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, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. 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

Give unto the Lord, Op. 74 (1914)

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth; it is the Lord that ruleth the sea. The voice of the Lord is mighty in operation; the voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars of Lebanon. Yea, the voice of the Lord divideth the flames of fire; yea, the voice of the Lord shaketh the wilderness and strippeth the forests bare. In His temple doth every one speak of His glory. Worship the Lord in the beauty of holiness. The Lord sitteth above

the waterflood, and the Lord remaineth a King
for ever; the Lord shall give strength unto His
people; the Lord shall give His people the
blessing of peace.

Words: Psalm 29

Music: Edward Elgar (1857–1954)

THE ADDRESS

God and Modern Thought: Karl Barth

Professor Ian McFarland

*Regius Professor of Divinity and Fellow of
Selwyn College, University of Cambridge*

All stand for the HYMN

NEH 374

ST PETER

Words: John Newton (1725–1807)

Music: Alexander Reinagle (1799–1877)

THE BLESSING

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

VOLUNTARY

Pièce héroïque

Franck

THIS EVENING'S MUSIC

Orlando di Lassus was a Franco-Flemish composer of the late Renaissance. He is today considered to be the chief representative of the mature polyphonic style of the Franco-Flemish school, and one of the most famous and influential musicians in Europe at the end of the 16th century. His output includes a huge number of settings of the Magnificat, this one is based on the seventh plainsong tone and is aptly written for seven voices.

Give unto the Lord was written for the Festival of the Sons of the Clergy at St Paul's Cathedral on 30 April 1914. In this service it was heard in a version for chorus and orchestra, whereas tonight we use a version for chorus and organ. The words are taken from Psalm 29, and are set vigorously by Elgar, echoing the vivid images that the psalmist evokes.

THIS TERM'S CHARITABLE CAUSES

Cambridge Rape Crisis Centre

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

www.cambridgerapecrisis.co.uk

Oxfam Syria Crisis Appeal

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

www.oxfam.org.uk

NEXT SUNDAY'S PREACHER

The Revd Professor David Fergusson, FBA, Regius Professor of Divinity at the University of Edinburgh, will be speaking on Charles Darwin in our series 'God and Modern Thought'.

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

www.trinitycollegechapel.com

SPECIAL SERVICES THIS WEEK

Wednesday 4 May • 9.45 pm

Sung Compline by Candlelight

preceded by a short recital of Bach Funeral motets from 9.00 pm and followed by drinks in the Ante-Chapel

Thursday 5 May • 6.15 pm

Sung Eucharist for Ascension Day

EVENTS THIS WEEK

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

Trinity Tots

Friday • 9.30–11.30 am • F2 Whewell's Court

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

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

LOOKING AHEAD

Summer Getaway to Rome • 3–7 July

Enjoy Italy in the summer and discover the treasures of Rome whilst leaving plenty of free time to explore the city at leisure. Cost includes accommodation and some entry fees. Financial subsidies may be possible for students.

Open to all students, Fellows and staff • Andrew