



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 15 May 2016

Whit Sunday

ORGAN MUSIC BEFORE EVENSONG

Oliver Lallemand

Holy Trinity, Sloane Street

Final from Symphony No. 1, Op. 14 (Vierne)

Sicilienne from Suite, Op. 5 (Durufié)

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 137

DOWN AMPNEY

Words: Bianco da Siena (d. 1434) tr. R.F. Littledale (1833–90)

Music: Ralph Vaughan Williams (1872–1958)

CCLI Licence No. 808452

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 78: 1–8

Hear my law, O my people: incline your ears unto
the words of my mouth.

I will open my mouth in a parable: I will declare
hard sentences of old;

Which we have heard and known: and such as our
fathers have told us;

That we should not hide them from the children of
the generations to come: but to shew the honour
of the Lord, his mighty and wonderful works that
he hath done.

He made a covenant with Jacob, and gave Israel a law:
which he commanded our forefathers to teach
their children;

That their posterity might know it: and the children
which were yet unborn;

To the intent that when they came up: they might
shew their children the same;

That they might put their trust in God: and not to forget
the works of God, but to keep his commandments.

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 Gospel according to St John.

Then Pilate entered into the judgment hall again,
and called Jesus, and said unto him, Art thou the

King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 18: 33–end

All stand for the MAGNIFICAT

Alma Real octavi 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 Hannah Arendt.

So Eichmann's opportunities for feeling like Pontius Pilate were many, and as the months and the years went by, he lost the need to feel anything at all. This was the way things were, this was the new law of the land, based on the Führer's order; whatever he did he did, as far as he could see, as a law-abiding citizen. He did his *duty*, as he told the

police and the course over and over again; he not only obeyed *orders*, he also obeyed the *law*.

Adolf Eichmann went to the gallows with great dignity. He had asked for a bottle of red wine and had drunk half of it. He refused the help of the Protestant minister ... who offered to read the Bible with him: he had only two more hours to live, and therefore no “time to waste”. He walked the fifty yards from his cell to the execution chamber calm and erect, with his hands bound behind him... He was in complete command of himself, nay, he was more: he was completely himself. Nothing could have demonstrated this more convincingly than the grotesque silliness of his last words. He began by stating emphatically that he was a *Gottgläubiger*, to express in common Nazi fashion that he was no Christian and did not believe in life after death. He then proceeded: “*After a short while, gentlemen, we shall all meet again. Such is the fate of all men. Long live Germany, love live Argentina, long live Austria. I shall not forget them.*” In the face of death, he had found the cliché used in funeral oratory. Under the gallows, his memory played him the last trick; he was “elated” and he forgot that this was his own funeral.

It was as though in those last minutes he was summing up the lesson that this long course in human wickedness had taught us – the less of the fearsome, word-and-thought-defying banality of evil.

Hannah Arendt, *Eichmann in Jerusalem; A Report on the Banality of Evil* (1963/2006)

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

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, 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

Der Geist hilft unser Schwachheit auf, BWV 226

Der Geist hilft unser Schwachheit auf, denn wir wissen nicht, was wir beten sollen, wie sich gebühret; sondern der Geist selbst vertritt uns aufs beste mit unaussprechlichem Seufzen.

Der aber die Herzen forschet, der weiß, was des Geistes Sinn sei; denn er vertritt die Heiligen nach dem, das Gott gefället.

Du heilige Brunst, süßer Trost,
nun hilf uns fröhlich und getrost
in deinem Dienst beständig bleiben,
die Trübsal uns nicht abtreiben.

O Herr, durch dein Kraft uns bereit
und stärk des Fleisches Blödigkeit,
daß wir hie ritterlich ringen,
durch Tod und Leben zu dir dringen. Halleluja.
The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.

And God, who searches the heart, knows what is in the mind of the Spirit, because the Spirit intercedes for the saints according to the will of

God.

*O holy flame, and comfort sweet, help us now,
so that joyfully and contentedly we may remain
in your service and not be cast out in misery.
O Lord, through your might prepare us,
strengthen the weakness of our flesh, that we
might graciously strive through death and life
to reach your presence. Alleluia.*

Words: Romans 8 vv. 26, 27; Martin Luther (1483–1546)

Music: Johann Sebastian Bach (1695–1750)

THE ADDRESS

God and Modern Thought: Hannah Arendt

The Reverend Dr Andrew Bowyer

Chaplain

Hannah Arendt (1906–1975) was one of the most influential political philosophers of the 20th century. Born into a German-Jewish family, she was forced to leave Germany in 1933 and lived in Paris for the next eight years, working for a number of Jewish refugee organisations. In 1941 she immigrated to



the United States and soon became part of a lively intellectual circle in New York. She held a number of academic positions at various American universities until her death in 1975. She is best known for two works that had a major impact both within and outside the academic community. The first, *The Origins of Totalitarianism* (1951), was a study of the Nazi and Stalinist regimes that generated a wide-ranging debate on the nature and historical antecedents of the totalitarian phenomenon. The second, *The Human Condition* (1958), was an original philosophical study that investigated the fundamental categories of the *vita activa* (labour, work, action). In addition to these two important works, Arendt published a

number of influential essays on topics such as the nature of revolution, freedom, authority, tradition and the modern age. At the time of her death in 1975, she had completed the first two volumes of her last major philosophical work, *The Life of the Mind*, which examined the three fundamental faculties of the *vita contemplativa* (thinking, willing, judging).

d'Entreves, Maurizio Passerin, 'Hannah Arendt'
The Stanford Encyclopedia of Philosophy
(Summer 2014 Edition), Edward N. Zalta (ed.)
<http://plato.stanford.edu/archives/sum2014/entries/arendt/>

All stand for the HYMN

NEH 431

HEREFORD

Words: Charles Wesley (1707–88)

Music: Samuel Sebastian Wesley (1810–76)

THE BLESSING

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

VOLUNTARY

Fantasia super Komm, Heiliger Geist,
Herre Gott, BWV 651

Bach

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

THIS EVENING'S MUSIC

Orlando di Lassus was a renaissance composer of the Franco-Flemish school who wrote over a hundred Magnificats in his lifetime. His Magnificat Alma Real is a parody on Cipriano de Rore's madrigal, *Alma real, se come fide stella* ('Royal lady, like the faithful star'). Parody settings were a popular technique of the era, using material from well-known secular madrigals or chansons in sacred works. This setting is for five voice parts and follows the common practice of setting alternating verses of choral writing and plainsong.

Der Geist hilft unser Schwachheit auf is one of six motets reliably attributed to Johann Sebastian Bach. It was written in 1729 for the funeral of Johann Heinrich Ernesti, a Professor at Leipzig. The text combines verses from Paul's Epistle to the Romans with the final verse of a Lutheran hymn for Pentecost. Rather than writing a solemn piece for mourning, Bach conveys the descent of the Holy Spirit through the music. This is most apparent in the opening section: the scoring of the music for double choir, and the long run on the word 'Geist' evoke the chaotic glossolalia experienced by the Apostles on Pentecost, as recorded in Acts 2, vv. 1–13.

NEXT SUNDAY'S PREACHER

Dr Daniel Weiss, Polonsky-Coexist Lecturer in Jewish Studies at the University of Cambridge, will be speaking on Martin Buber 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 • 9.45 pm

Sung Compline by Candlelight

followed by refreshments in the Ante-Chapel

EVENTS THIS WEEK

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

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.

Weekly • Kirsty (kr421)

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, including Fellows, staff, students, and partners, are welcome to attend. Drop in anytime.

Weekly • Kirsty (kr421)

Getaway for a Day: Grantchester

Saturday 21 May

Join us for a leisurely walk along the Cam to Grantchester for a pub lunch. Meet at 11.00 am at the West Gate, New Court.

email to register • Andrew (adb69)