



Dean of Chapel

The Revd Dr Michael Banner

The Dean in on sabbatical during Lent Term

Director of Music

Stephen Layton

Chaplains

The Revd Kirsty Ross

Acting Dean of Chapel

The Revd Dr Andrew Bowyer

Organ Scholars

Alexander Hamilton

Asher Oliver

CHORAL EVENSONG

Sunday 28 January 2018

The Third Sunday before Lent (Septuagesima)

ORGAN MUSIC BEFORE EVENSONG

Stephen Disley

Southwark Cathedral

Tiento de falsas de 4 tono (Cabanilles)

Obra de falsas cromaticas de 1 tono (Anonymous)

Fantasia in c, BWV 537 (Bach)

Prélude sur une Antienne from 9 Pieces (Langlais)

Allegro (de Sousa Carvalho)

Fantasia of four parts (Gibbons)

A Scherzetto for the flutes (Thiman)

Chaconne (Couperin trans. Joseph Bonnet)

*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*

*For those who wish to use them, copies of
The New English Hymnal melody edition
are available in the stalls*

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

HYMN NEH 47

DIX

Words: William Chatterton Dix (1837–98)
Music: Conrad Kocher (1786–1872)
adapt. William Henry Monk (1823–89)

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.

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 congregation sits for PSALM 137: 1–6

By the waters of Babylon we sat down and wept:
when we remembered thee, O Sion.

As for our harps, we hanged them up: upon the
trees that are therein.

For they that led us away captive required of us then
a song, and melody in our heaviness: Sing us one
of the songs of Sion.

How shall we sing the Lord's song:
in a strange land?

If I forget thee, O Jerusalem: let my right hand forget
her cunning.

If I do not remember thee, let my tongue cleave to the
roof of my mouth: yea, if I prefer not Jerusalem
in my mirth.

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 Joshua.

Now Jericho was straitly shut up because of the
children of Israel: none went out, and none came in.
And the Lord said unto Joshua, See, I have given
into thine hand Jericho, and the king thereof, and
the mighty men of valour. And ye shall compass
the city, all ye men of war, and go round about the
city once. Thus shalt thou do six days. And seven
priests shall bear before the ark seven trumpets of
rams' horns: and the seventh day ye shall compass
the city seven times, and the priests shall blow with
the trumpets. And it shall come to pass, that when
they make a long blast with the ram's horn, and
when ye hear the sound of the trumpet, all the
people shall shout with a great shout; and the wall
of the city shall fall down flat, and the people shall
ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

All stand for the **MAGNIFICAT**

Service in C

Stanford

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 St Paul's Epistle to the Ephesians.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Ephesians 6: 10–18

All stand for the **NUNC DIMITTIS**

Service in C

Stanford

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, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever 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

Mater ora Filium (1921)

Mater ora Filium
Ut post hoc exilium
Nobis donet gaudium
Beatorum omnium. Amen.

Fair maiden, who is this bairn
That thou bearest in thine arm?
Sir, it is a kinges son
That in Heaven above doth wone.

Man to father he had none
But himself, God alone,
Of a maiden he would be born
To save mankind that was forlorn.

The kings brought him presents,
Gold, myrrh and frankincense,
To my Son full of might,
King of kings and Lord of Right.

Fair maiden, pray for us
Unto thy Son, sweet Jesus,
That he may send us, of his grace,
In heav'n on high to have a place.

*[Mother, pray thy son that, after his exile,
he may grant us the joy of all the blessed ones.
Amen.]*

Words: from a manuscript at Balliol College, Oxford
Music: Arnold Bax (1883–1953)

THE ADDRESS

Faith in the Military

Brigadier Ian Dobbie OBE
formerly of the Royal Engineers

All stand for the HYMN

NEH 56

ST EDMUND

Words: Christopher Wordsworth (1807–85)
Music: Charles Steggall (1826–1905)

THE BLESSING

*All remain standing as the choir and clergy recess
Please remain quiet until the end of the
organ voluntary*

VOLUNTARY

Prelude and Fugue in C, BWV 547 Bach

THIS TERM'S CHARITIES

The Cambridge Fundraising Choir is composed of choral scholars from the University who are raising money to help support the work of Cancer Research UK, and in particular their contribution towards the treatment of brain tumours.

The Holocaust Educational Trust was established in 1988 with the aim of educating young people from every background about the Holocaust and the important lessons that can be learned for today.

THIS EVENING'S MUSIC

The general neglect of Stanford's music in the years after his death did not extend to his ecclesiastical works. Few pieces are as well-known today as his evening services, his *Three Motets* Op. 38, and his anthems. Vaughan Williams also ranked the *Stabat Mater* as one of Stanford's works of 'imperishable beauty'. In *Music in Britain*, one of the few books to deal with Stanford's music in detail, Nicholas Temperley writes that it is due to Stanford that settings of the Anglican church services regained their 'full place beside the anthem as a worthy object of artistic invention'. In Temperley's view, the service in C (written in 1909) was, along with the services in A (1880) and F (1889), one of the most important and enduring additions from those years to the cathedral repertory. As with his concert works, the emphasis in these settings is on melodic expression. In his 2002 biography of the composer, musicologist Paul Rodmell comments that Stanford's bass lines are always supportive; anything within the texture he describes straightforwardly as 'filling'.

For a composer primarily remembered for his orchestral music, it is perhaps not a little surprising that more than one large-scale choral work by Bax has successfully maintained a prominent place in the choral repertoire almost 100 years after its publication. Jeremy Dibble has argued that the musical fecundity of Bax's a cappella works places that portion of his output at the summit of unaccompanied English choral music of the twentieth century. In particular, Bax's recognised choral masterpiece *Mater ora filium*, dedicated to English organist and choral conductor Charles Kennedy Scott (1876–1965), demonstrates a continued fascination with the colour and symbolism of medieval religious poetry; a fascination that cannot easily be expressed through instrumental music. *Mater ora filium* is a carol for the celebration of life: the scoring is expansive, the textures many and varied, and texts in both Latin and English are sung throughout.

NEXT SUNDAY'S PREACHER

Dr James Lancelot, Canon Organist Emeritus of Durham Cathedral, will be speaking on *Faith in Music* in our series Faith in the Workplace.

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

www.trinitycollegechapel.com