



Dean of Chapel
The Revd Dr Michael Banner

Director of Music
Stephen Layton

Chaplains
The Revd Dr Andrew Bowyer
The Revd Kirsty Ross
(on Maternity Leave during Easter Term)
The Revd Dana English
Temporary Chaplain

Organ Scholars
Alexander Hamilton
Asher Oliver

CHORAL EVENSONG

Sunday 27 May 2018

Trinity Sunday

ORGAN MUSIC BEFORE EVENSONG

Jeffrey Makinson
Lincoln Cathedral

Prelude and Fugue in c, BWV 546 (Bach)

Komm, heiliger Geist, Herre Gott, BuxWV 199
(Buxtehude)

Fantasia super Komm, Heiliger Geist, Herre Gott,
BWV 651 (Bach)

Aria (Alain)

Choral varié sur le Veni Creator (Durufié)

*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*

*This evening we welcome visitors from the parish of
St Andrew's Enfield.*

*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 159

ST PATRICK'S BREASTPLATE

Words: St Patrick (373–466)
trans. Cecil Frances Alexander (1818–95)
Music: melody from Petrie Collection (1903)
ed. Charles Villiers Stanford (1852–1924)

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 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 Exodus.

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Exodus 24: 1-11

All stand for the MAGNIFICAT

St Paul's Service

Howells

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 ...

All sit for the **SECOND LESSON**

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

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

All stand for the NUNC DIMITTIS

St Paul's Service

Howells

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

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, 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

Credo (from *Mass in g*, 1920–1)

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum, non factum; consubstantialem Patri; per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis.

Et incarnatus est de Spiritu Sancto, ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato; passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in caelum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos et mortuos; cuius regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas; Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds. God of God; Light of Light; very God of very God; begotten, not made: being of one substance with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven.

And was incarnate by the Holy Ghost of the Virgin Mary, and was made man. And was crucified also for us under Pontius Pilate; he suffered death and was buried. And the third day he rose again according to the Scriptures; and ascended into heaven, and is seated at the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and giver of life, who proceeds from the Father and the Son; who with the Father and the Son is worshipped and glorified, who spoke by the prophets. And I believe in one holy, catholic and apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

Music: Ralph Vaughan Williams (1872–1958)

THE ADDRESS

Easter Scenes

Giovanni Bellini (c.1430–1516)

The Blood of the Redeemer (c.1460–5)

National Gallery, London.

The Reverend Professor Ben Quash

Professor of Christianity and the Arts,

King's College London

All stand for the **HYMN**

NEH 146

NICAEA

Words: Reginald Heber (1783–1826)

Music: John Bacchus Dykes (1823–76)

THE BLESSING

All remain standing as the choir and clergy recess

*Please remain quiet until the end of the
organ voluntary*

VOLUNTARY

Prelude in E \flat , BWV 552

Bach

THIS EVENING'S MUSIC

Tonight's setting of the Magnificat and Nunc Dimittis was written by Herbert Howells in 1951 for St Paul's Cathedral. Compared with other settings by Howells, this work incorporates slower harmonic changes and a greater number of unison passages, creating expansive music appropriate for the significant acoustics of the Cathedral. The Magnificat begins without an introduction, and continues with impressive momentum through to the final Amen. The Nunc Dimittis is more understated, with a quieter beginning and more gradual journey to the climax. Nonetheless, by the time we hear the final Gloria Patri, there is no doubting the assured and euphoric mood of the piece.

Vaughan Williams's *Mass in g* was written in 1921 and was dedicated 'To Gustav Holst and his Whitsuntide Singers' of Thaxted in north Essex, although it was first performed by the City of Birmingham Choir under Joseph Lewis on 6 December 1922. The first liturgical outing was several months later, on 12 March, at the hands of Sir Richard Runciman Terry and his Westminster Cathedral Choir – an ensemble known to specialise in 'early' choral music. Aptly, the Mass – perhaps notably the first written in a distinctly 'English' manner since the sixteenth century – bears the fruit of an immersion in ancient styles. Although the composer certainly did not abandon the English folksong and parallel harmonies typical of his style in general, here the idiom hearkens more eagerly to the purposefully spiritual manner of great Elizabethan liturgical music, employing clearly defined imitative entries for the voices, melodic shapes derived from plainchant, and medieval modal harmonies. The scoring for unaccompanied double choir and four soloists also mimics the disposition of voices used in the Fantasia on a theme by Thomas Tallis, which Vaughan Williams revised at this time.

NEXT SUNDAY'S PREACHER

The Very Revd Dr John Hall, Dean of Westminster, will be speaking on Caravaggio's *The Incredulity of Thomas* in our series *Easter Scenes*.

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

www.trinitycollegechapel.com

THIS TERM'S CHARITIES

SING INSIDE is a Cambridge-based, student-led organisation aiding rehabilitation by bringing choral workshops into UK prisons. It has no paid staff and is dependent on volunteers and donations. Its founders believe that music can break down common stereotypes, social barriers, and encourage creativity, confidence and a greater sense of self-worth.

www.singinside.org

FREEDOM FROM TORTURE is a British NGO that provides specialist counselling, group therapy and continuing support for survivors of torture. They provide expert medical assessments to support survivors' asylum claims and conduct research to monitor the incidence of torture around the world, defend survivors' rights and to educate lawmakers.

www.freedomfromtorture.org