



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
Asher Oliver
Victor Matthews

CHORAL EVENSONG

Sunday 3 March 2019

The Sunday Next before Lent (Quinquagesima)

ORGAN MUSIC BEFORE EVENSONG

Michael Waldron
London

Fantasia and Fugue in c, BWV 537 (Bach)

Mariales (Hakim)

Variations on 'Merck toch hoe sterck' (Kee)

*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 436

PRAISE MY SOUL

Words: Henry Francis Lyte (1793–1847)
Music: John Goss (1800–80)

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

Park

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 137

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.

Remember the children of Edom, O Lord,
in the day of Jerusalem : how they said,
Down with it, down with it, even to the ground.

O daughter of Babylon, wasted with misery :
yea, happy shall he be that rewardeth thee,
as thou hast served us.

Blessed shall he be that taketh thy children :
and throweth them against the stones.

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 Isaiah.

Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Isaiah 13: 17–end

All stand for the MAGNIFICAT

Service in g

Purcell

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 Gospel according to St Matthew.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 5: 38–end

All stand for the **NUNC DIMITTIS**

Service in g

Purcell

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, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. 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

Komm, Jesu, komm

Komm, Jesu, komm, mein Leib ist müde, die Kraft verschwindt je mehr und mehr, ich sehne mich nach deinem Friede; der saure Weg wird mir zu schwer! Komm, komm, ich will mich dir ergeben; du bist der rechte Weg, die Wahrheit und das Leben.

Drum schließ ich mich in deine Hände und sage, Welt, zu guter Nacht!
Eilt gleich mein Lebenslauf zu Ende, ist doch der Geist wohl angebracht.
Er soll bei seinem Schöpfer schweben, weil Jesus ist und bleibt
der wahre Weg zum Leben.

Come, Jesu, come, my flesh is weary, my strength is fading more and more, I long for thy peace, the bitter path grows too hard for me! Come, come, I would give myself up to thee; thou art the right path, the truth and the life.

*So I enfold myself in thy hands and say, World, goodnight!
Though the course of my life is running to its end, the spirit is truly ready.
Let it dwell with its creator, since Jesus is and ever shall be the true way to life.*

Words: Paul Thymich (1656–94)

Music: Johann Sebastian Bach (1685–1750)

THE ADDRESS

The Psalms

Psalm 137 – By the waters of Babylon

Professor Adrian Poole

*Emeritus Professor of English Literature and
Fellow of Trinity College, Cambridge*

Arthur Hacker (1858–1919)

By the Waters of Babylon (c. 1888)

All stand for the **HYMN**

NEH 373 (t. CP 466)

COE FEN

Words: John Mason (c. 1645–94)

Music: Ken Naylor (1931–91)

CCLI Licence No. 808452

THE BLESSING

All remain standing as the choir and clergy recess

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

VOLUNTARY

Praeludium in C, BuxWV 137

Buxtehude

THIS TERM'S CHARITIES

Wintercomfort

For over 28 years Wintercomfort has supported people who are homeless or at risk of losing their home in Cambridge. Wintercomfort supports those sleeping rough, in local nightshelters, living in temporary accommodation or vulnerably housed.

www.wintercomfort.org.uk

ActionAid

Around the world, women and children are affected the most by poverty. ActionAid puts women and children at the centre of their work in 45 countries. They make sure that girls go to and stay in school, work with communities to end gender-based violence, and train women to gain skills that they need to earn a living. www.actionaid.org.uk

NEXT SUNDAY'S PREACHER

The Right Revd Robert Atwell, Bishop of Exeter, will be speaking on Psalm 49 (Hear this, all ye people) in the last of our series on the psalms.

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

www.trinitycollegechapel.com

SPECIAL SERVICES THIS WEEK

Tuesday 5 March • 8.15 pm

Sacred Space

A short, informal Communion service open to everyone, with reflective music, readings and silence – preceded by pancakes in the Ante-Chapel from 7.15 pm

Wednesday 6 March • Ash Wednesday

12.00 noon • Eucharist & Imposition of Ashes

9.45 pm • Sung Compline

A candlelit service of music and prayer marking the beginning of Lent at which the College Choir will sing Allegri's Miserere

THIS EVENING'S MUSIC

The circumstance in which Henry Purcell wrote his evening service in G minor is not well understood; it is only agreed that the earliest surviving manuscript dates sometime from the late 18th century. The alternation of full- and semi-chorus sections, as well as the succinct expenditure of the text (in English), was at least typical for the 'everyday services' of Purcell's day. However, the second Gloria Patri is almost certainly a musical anachronism, likely to have been written by the 18th-century composer Thomas Roseingrave; its inclusion more than doubles the length of the Nunc dimittis.

Komm, Jesu, komm is quite possibly the most personal of Bach's motets. The text is the first and last verse of a poem by Paul Thymich in which a weary soul calls out for Jesus to come and give relief from the trials and tribulations of life. Bach's setting opens with a pleading, almost faltering call: 'Come, come, come', which gathers more momentum and assurance as it is passed between the two choirs antiphonally. Thymich's poem is an allusion to Jesus's comforting words in John 14 verse 6, 'I am the way, the truth and the life', and as such, the largest portion of the motet is devoted to these lines of text which end the first stanza. The second stanza is then set simply as a chorale to finish the work, but here too the emphasis of John 14.6 can be felt: the extended setting of the word *bleibt* (abides) and the two-bar melisma on *Weg* (path) is perhaps Bach's way of reminding us of the importance of previously heard lines of text, and the personal commitment that this motet heralds.

FORTHCOMING EVENTS

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

Shrove Tuesday

Tuesday 5 March • 7.15 pm • Ante-Chapel

Join us for the tradition of eating pancakes on the eve of Lent. An informal service of Holy Communion will follow at 8.15 pm.

Study Retreat

9–14 April • Hilfield Friary, Dorset

An opportunity to escape Cambridge for some quiet time at an idyllic countryside retreat hosted by the Franciscan Brothers, who are very happy to welcome people of all faiths or none.



Arthur Hacker (1858–1919), *By the Waters of Babylon* (c. 1888),
Touchstones Rochdale, gift from Robert Taylor Heape, 1911