



*Dean of Chapel*  
The Revd Dr Michael Banner

*Director of Music*  
Stephen Layton

*Chaplains*  
The Revd John Summers  
Olga Fabrikant-Burke

*Associate Organist*  
Luke Fitzgerald

*Junior Organ Scholar*  
Harrison Cole

# CHORAL EVENSONG

Sunday 1 March 2020

*The First Sunday of Lent*

## ORGAN MUSIC BEFORE EVENSONG

Alexander Hamilton  
*Westminster Abbey*

Aus tiefer Not schrei ich zu dir, BWV 686 (Bach)

Attende Domine (Demessieux)

Chant héroïque (Langlais)

Adagio from Symphonie No. 3, Op. 28 (Vierne)

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.*

*Services from Trinity College Chapel are video  
webcast live and available to watch again.*

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

## THIS TERM'S CHARITIES

**The Red Hen Project**      [www.redhenproject.org](http://www.redhenproject.org)

A small local charity working with five primary schools in North Cambridge, supporting children and their families to overcome barriers to learning and to provide a link between home and school.

**Afrinspire**      [www.afrinspire.org.uk](http://www.afrinspire.org.uk)

A Christian charity supporting development projects in Africa aimed at the relief of poverty, and currently raising funds to support Burundian and South Sudanese refugees in Uganda.

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

**HYMN**

NEH 76

BRESLAU

Words: Charles Everest (1814–77)

Music: Melody from ‘As Hymnodus Sacer’ (Leipzig 1625)

arr. Felix Mendelssohn (1809–47)

*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 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 First Epistle of St Paul to the Corinthians.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

1 Corinthians 2

*All stand for the MAGNIFICAT*

Short Service

Gibbons

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.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

*All stand for the* **NUNC DIMITTIS**

Short Service

Gibbons

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 for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

## **THE COLLECT FOR LENT**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. 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*

Richte mich, Gott from *Stuttgarter Psalmen* (2009)

Richte mich, Gott, und führe meine Sache wider das unheilige Volk, und errette mich von den falschen und bösen Leuten.

Denn du bist der Gott meine Stärke; warum verstößest du mich? Warum lässtest du mich so traurig gehen, wenn mein Feind mich drängt? Sende dein Licht und deine Wahrheit, dass sie mich leiten und bringen zu deinem heiligen Berge und zu deiner Wohnung, o Gott.

Dass ich hineingehe zum Altar Gottes, zu dem Gott, der meine Freude und Wonne ist, und dir, Gott, auf der Harfe danke, mein Gott.

Was betrübst du dich, meine Seele, und bist so unruhig in mir? Harre auf Gott! Denn ich werde ihm noch danken, dass er meines Angesichts Hilfe und mein Gott ist.

Ehre sei dem Vater und dem Sohne und dem heiligen Geiste; wie es war von Anfang, jetzt und immerdar, und von Ewigkeit, Amen.

*Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.*

*For thou art the God of my strength: why dost thou cast me off? Why go I mourning because of the oppression of the enemy?*

*O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.*

*Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.*

*Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance, and my God.*

*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.*

Words: Psalm 43

Music: Jaakko Mäntyjärvi (b. 1963)

## THE ADDRESS

Parables of Jesus: The Wedding Feast

The Revd John Summers, *Chaplain*

*All stand for the* **HYMN**

NEH 67

AUS DER TIEFE

Words: George Hunt Smyttan (1822–70)  
and Francis Pott (1832–1909)  
Music: *Nürnbergisches Gesangbuch* (1676)

## THE BLESSING

*All remain standing as the choir and clergy recess*

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

## VOLUNTARY

Sonata No. 3 in A, Op. 65

Mendelssohn

## THIS EVENING'S MUSIC

Orlando Gibbons was a chorister at King's College Cambridge, before entering the University and gaining Bachelor of Music degree in 1606. James I appointed him a Gentleman of the Chapel Royal, where he remained for a decade until his death in 1625. For the last two years of his life he was senior organist, with Thomas Tomkins his junior. Although well-known for his liturgical music such as the extended verse-anthem *This is the record of John* and tonight's *Short Service*, Gibbons was a hugely versatile composer. He wrote a large number of works for keyboard, around thirty fantasias for viol and a number of secular madrigals. Tonight's canticles, although short, demonstrate Gibbons' masterful composition. The interplay of homophonic and contrapuntal writing echo his keyboard writing and larger vocal works, whilst the beautifully expressive *Nunc Dimittis* demonstrates the composer's gift for melody.

To characterise Jaakko Mäntyjärvi's set of Stuttgarter Psalmen in one word would be impossible. The idiom is assorted and as much original as it is historically informed. Listening through any of the three psalms, one would encounter passages from the dances of Schütz to the chromatic colourations of Wagner. In his setting of Psalm 43, following its stark introduction at the beginning of the movement, Mäntyjärvi's somewhat angular theme permeates all there is to hear while the psalmist asks questions to and of God: 'Why hast thou put me from thee? And why go I so heavily while the enemy oppreseth me?' If, however, there was any doubt in the presence of God, at the sending of the light and truth ('Sende dein Licht und deine Wahrheit') Mäntyjärvi's music causes it to evaporate. While perhaps the key of F major is one of the few nods towards Mendelssohn's setting of the same texts, the tonal language of this passage is that of Zemlinsky and the early, extended-tonal idiom of his most famous student, Arnold Schoenberg – the second half of *Verklärte Nacht*, with its twist and turns of inner chromatic lines, comes to mind. After two musical climaxes – one Mahlerian, one Wagnerian – the Gloria, which is the most palpable link between all three of the Mäntyjärvi psalms, comes to a close with a direct quotation from the composer's fellow countryman, Jean Sibelius.

## NEXT SUNDAY'S PREACHER

Professor Ian McFarland, former Regius Professor of Divinity at the University of Cambridge, will be speaking on The Wise and Foolish Virgins in the last of our series on the Parables of Jesus.