



TRINITY COLLEGE CHAPEL

CHORAL SERVICES & ANTHEM TEXTS

EASTER TERM 2010

<i>Sundays</i>	COLLEGE COMMUNION	10.00 A.M.
	COLLEGE EVENSONG WITH ADDRESS	6.15 P.M.
<i>Tuesdays</i>	EVENSONG	6.15 P.M.
<i>Thursdays</i>	EVENSONG	6.15 P.M.
<i>Thursday 13th May: Sung Eucharist for Ascension Day</i>		6.15 P.M.
<i>Tuesday 1st June: Corporate Evensong</i>		6.15 P.M.
<i>Thursday 3rd June: Sung Eucharist for Corpus Christi</i>		6.15 P.M.
<i>Morning Prayer is said each weekday (except Friday) and Saturday morning</i>		8.45 A.M.
<i>Evening Prayer is said on Monday and Wednesday evenings</i>		6.15 P.M.
<i>Holy Communion is celebrated each Wednesday lunchtime</i>		12.30 P.M.
<i>Holy Communion is celebrated each Friday morning during term</i>		8.00 A.M.

The Reverend Dr Michael Banner
Stephen Layton
The Reverend Alice Goodman
The Reverend Christopher Stoltz
Michael Waldron, Simon Bland

Dean of Chapel
Director of Music
Chaplain
Chaplain
Organ Scholars

25 The Third Sunday after Easter

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	473 (ii): Laudes Domini (Barnby)
<i>Gloria</i>	(Praulņš)
<i>Mass</i>	(Gjeilo)
<i>1st Lesson</i>	Acts 9: 36-end
<i>Gradual</i>	Rise up, my love, my fair one (Willan)
<i>Gospel</i>	John 10: 22-30
<i>Preacher</i>	The Dean of Chapel
<i>Hymn</i>	457 (ii): Dominus regit me (Dykes)
<i>Communion</i>	Caritas abundat (Ferko)
<i>Hymn</i>	388: Truro (Evangelical Psalms / 1789)
<i>Voluntary</i>	Alla breve, BWV 589 (Bach)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Simon Bland (Trinity College)
 Toccata, Adagio and Fugue in C, BWV 564 (Bach)
 Prelude, Fugue et Variation (Franck)

6:15 PM COLLEGE EVENING SERVICE

<i>1st Lesson</i>	Genesis 33: 22-30
<i>2nd Lesson</i>	Luke 24: 36-49
<i>Anthem</i>	Five Mystical Songs (Vaughan Williams)
<i>Hymn</i>	121: This joyful Eastertide (Wood)
<i>Preacher</i>	Mr Graham Howes, Fellow of Trinity Hall
<i>Hymn</i>	253: Innsbruck (Bach / Isaac)
<i>Voluntary</i>	Variations on an Easter theme for organ duet (Rutter)

27 Tuesday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Audi benigne conditor (Dupré)
<i>Introit</i>	Hear my prayer (Purcell / Sandström)
<i>Responses</i>	(Howells)
<i>Psalm</i>	147
<i>1st Lesson</i>	Deuteronomy 9: 23 - 10: 5
<i>Magnificat</i>	Primi toni (Victoria)
<i>2nd Lesson</i>	Ephesians 4: 17-end
<i>Nunc Dimittis</i>	Tone 1 (Plainsong)
<i>Anthem</i>	Deserts of Exile (Stanhope)
<i>Hymn</i>	392: Alberta (Harris)
<i>Final Responses</i>	(Rose)
<i>Voluntary</i>	Fuga – Allegro moderato from Sonata No. 2 (Mendelssohn)

29 Thursday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Preludio 'Sine Nomine' (Howells)
<i>Introit</i>	Hymn for St Cecilia (Howells)
<i>Responses</i>	(Howells)
<i>Psalm</i>	150
<i>1st Lesson</i>	Deuteronomy 11: 8-21
<i>Canticles</i>	Gloucester Service (Howells)
<i>2nd Lesson</i>	Ephesians 5: 15-end
<i>Anthem</i>	Benedictio (Sisask)
<i>Hymn</i>	Christ triumphant: Guiting Power (Barnard)
<i>Final Responses</i>	(Rose)
<i>Voluntary</i>	Prelude and Fugue in e, BWV 548 (Bach)

2 The Fourth Sunday after Easter

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	332, omitting vv. 2, 3 & 5: Miles Lane (Shrubsole)
<i>1st Lesson</i>	Acts 11: 1-18
<i>Hymn</i>	104: Salzburg (Bach / Hintze)
<i>Gospel</i>	John 13: 31-35
<i>Preacher</i>	The Reverend Alice Goodman
<i>Hymn</i>	112: St Albinus (Gauntlett)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Ian le Grice (Temple Church)
 Passacaglia in d (Buxtehude)
 Prelude and Fugue in C, BWV 545 (Bach)
 Fugue on B.A.C.H. No. 1 in B flat (Schumann)
 Esquisse in f (Schumann)
 Esquisse in D flat (Schumann)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(Leighton)
<i>Psalm</i>	148
<i>1st Lesson</i>	Genesis 32: 22-end
<i>Canticles</i>	Service in G (Stanford)
<i>2nd Lesson</i>	Luke 15: 11-end
<i>Anthem</i>	Take him, earth, for cherishing (Howells)
<i>Hymn</i>	117: Ellacombe
<i>Preacher</i>	The Very Reverend Justin Welby, Dean of Liverpool
<i>Hymn</i>	251: Abends (Oakley)
<i>Voluntary</i>	Répons pour le temps de Pâques (Demessieux)

4 Tuesday: English Saints & Martyrs of the Reformation Era

6:15 PM SUNG EUCHARIST

<i>Joint Service with the Choir of North London Collegiate School</i>	
<i>Voluntary</i>	Schmücke dich (Hurford)
<i>Hymn</i>	381: (Ewing)
<i>Mass</i>	Missa brevis (Britten)
<i>1st Lesson</i>	Isaiah 43: 1-7
<i>Hymn</i>	341: Franconia (Havergal)
<i>Gospel</i>	John 12: 20-26
<i>Hymn</i>	218 (ii): Rex gloriose
<i>Hymn</i>	205: Westminster Abbey (Purcell)
<i>Voluntary</i>	Prelude and Fugue on a Theme of Vittoria (Britten)

6 Thursday 6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Fantasy on 'Lumetto' (Leighton)
<i>Introit</i>	Rise up, my love, my fair one (Willan)
<i>Responses</i>	(Leighton)
<i>Psalm</i>	37: 1-10
<i>1st Lesson</i>	Deuteronomy 19: 1-10
<i>Canticles</i>	Second Service (Leighton)
<i>2nd Lesson</i>	1 Peter 2: 11-end
<i>Anthem</i>	O virtus sapientiae (Ferko)
<i>Hymn</i>	456: Sandys (Sandy)
<i>Final Responses</i>	(Plainsong)
<i>Voluntary</i>	Toccata on 'Hanover' (Leighton)

9 The Fifth Sunday after Easter

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	415: Richmond
<i>Mass</i>	Mass (MacMillan)
<i>1st Lesson</i>	Acts 16: 9-15
<i>Gradual</i>	I beheld her, beautiful as a dove (Willan)
<i>Gospel</i>	John 14: 23-29
<i>Preacher</i>	The Reverend Christopher Stoltz
<i>Hymn</i>	353, omitting v. 3: Repton (Parry)
<i>Communion</i>	O admirabile commercium (Stucky)
<i>Hymn</i>	420: Wolvercote (Ferguson)
<i>Voluntary</i>	Ite, Missa est (Kodaly)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Philip Rushforth (Chester Cathedral)
 Unter der Linden grüne (Sweelinck)
 An Air for Holsworthy Church Bells (Wesley)
 Toccata and Fugue in d, BWV 538 (Bach)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(Rose)
<i>Psalm</i>	149
<i>1st Lesson</i>	Zephaniah 3: 14-end
<i>Canticles</i>	Magdalen Service (Leighton)
<i>2nd Lesson</i>	Matthew 28: 1-10
<i>Anthem</i>	Beatus vir (Monteverdi)
<i>Hymn</i>	374: St Peter (Reinagle)
<i>Preacher</i>	Dr Nick Adams, Academic Director, Cambridge Inter-Faith Programme
<i>Hymn</i>	362: Austria (Haydn)
<i>Voluntary</i>	Variations on 'Merck toch hoe sterck' (Cor Kee)

11 Tuesday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Liebster Jesu, wir sind hier, BWV 633 (Bach)
<i>Introit</i>	O sacrum convivium (Stucky)
<i>Responses</i>	(Rose)
<i>Psalm</i>	147
<i>1st Lesson</i>	Deuteronomy 28: 1-14
<i>Canticles</i>	Short Service (Byrd)
<i>2nd Lesson</i>	1 Peter 4: 12-end
<i>Anthem</i>	Rejoice in the Lamb (Britten)
<i>Hymn</i>	376: English Folk Song (Vaughan Williams)
<i>Final Responses</i>	(Marlow)
<i>Voluntary</i>	Fantasia in c, BWV 562 (Bach)

13 Thursday: Ascension Day

6:15 PM SUNG EUCHARIST

<i>Voluntary</i>	Prière du Christ montant vers son Père (Messiaen)
<i>Introit</i>	Cœlos ascendit hodie (Stanford)
<i>Hymn</i>	109 (ii): Salve festa dies (Vaughan Williams)
<i>Mass</i>	Messe en sol majeur (Poulenc)
<i>1st Lesson</i>	Acts 1: 1-11
<i>Hymn</i>	134: St Magnus (Clarke)
<i>Gospel</i>	Luke 24: 44-end
<i>Offertory</i>	God is gone up (Finzi)
<i>Hymn</i>	130 (i), omitting vv. 3, 4 & 5: Llanfair (Williams)
<i>Voluntary</i>	Majesté du Christ demandant sa gloire à son Père (Messiaen)

16 The Sunday after Ascension Day

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	296 (i): St Helen (Martin)
<i>1st Lesson</i>	Acts 16: 16-34
<i>Hymn</i>	131: Ach Gott und Herr (Bach)
<i>Gospel</i>	John 17: 20-end
<i>Preacher</i>	The Reverend Christopher Stoltz
<i>Hymn</i>	352, omitting v. 4: Diademata (Elvey)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Susan Kendrick (Cambridge)
 Alleluja, Laudem dicite Deo nostro (Scheidemann)
 Erbarm dich mein, o Herre Gott (Scheidemann)
 Hexachord fantasia (Sweelinck)
 Muß der Tod denn auch entbinden, BuxWV 76 (Buxtehude)
 Magnificat Primi Toni, BuxWV 203 (Buxtehude)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(McWilliam)
<i>Psalm</i>	148
<i>1st Lesson</i>	Exodus 16: 11-18
<i>Magnificat</i>	Double Choir - German (Schütz)
<i>2nd Lesson</i>	John 6: 30-35
<i>Nunc Dimittis</i>	Tone 1 (Plainsong)
<i>Anthem</i>	Goin' home to God (Spiritual arr. Barnett)
<i>Anthem</i>	Way over in Beulah-lan' (Spiritual arr. Jennings)
<i>Hymn</i>	129: Metzler's Redhead (Redhead)
<i>Preacher</i>	Mr Martin Golding, Fellow of Peterhouse
<i>Hymn</i>	496: Farmborough (Warrell)
<i>Voluntary</i>	Prelude on 'Croft's 136th' (Parry)

18 Tuesday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Chant de Paix (Langlais)
<i>Introit</i>	Hymn to the Eternal Flame (Paulus)
<i>Responses</i>	(McWilliam)
<i>Psalm</i>	93
<i>1st Lesson</i>	Deuteronomy 31: 1-13
<i>Magnificat</i>	Double Choir - Latin (Stanford)
<i>2nd Lesson</i>	1 John 3: 1-10
<i>Nunc Dimittis</i>	Double Choir (Holst)
<i>Anthem</i>	The day is done (Paulus)
<i>Hymn</i>	414: Caithness
<i>Final Responses</i>	(Marlow)
<i>Voluntary</i>	Litanies (Alain)

20 Thursday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Villanella (Ireland)
<i>Introit</i>	Benedictus (Hagen)
<i>Responses</i>	(McWilliam)
<i>Psalm</i>	104: 1-10
<i>1st Lesson</i>	Deuteronomy 32: 36-47
<i>Magnificat</i>	Tonus peregrinus (Plainsong)
<i>2nd Lesson</i>	1 John 4: 1-6
<i>Nunc Dimittis</i>	(Pärt)
<i>Anthem</i>	O vis æternitatis (Ferko)
<i>Hymn</i>	355: Song 1 (Gibbons)
<i>Final Responses</i>	(Smith)
<i>Voluntary</i>	Veni Creator (Dupré)

23 Whit Sunday

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	433, omitting *: Hanover (Croft)
<i>Mass</i>	Messe pour Notre-Dame (Briggs)
<i>1st Lesson</i>	Acts 2: 1-21
<i>Gradual</i>	Loquebantur variis linguis (Tallis)
<i>Gospel</i>	John 14: 8-17
<i>Preacher</i>	The Dean of Chapel
<i>Hymn</i>	141: Salisbury (Howells)
<i>Communion</i>	Fair in face (Willan)
<i>Hymn</i>	440, omitting *: Lobe den Herren (Neander)
<i>Voluntary</i>	Conditor alme siderum (Hakim)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Peter Davis (Oakham School)
 Komm, heiliger Geist, BWV 651 (Bach)
 Miroir (Wammes)
 Sonata No. 3 in A (Mendelssohn)
 Toccata in F, BWV 540 (Bach)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(Shephard)
<i>Psalm</i>	114
<i>1st Lesson</i>	Exodus 33: 7-20
<i>Canticles</i>	St Paul's Service (Howells)
<i>2nd Lesson</i>	2 Corinthians 3: 4-end
<i>Anthem</i>	The Twelve (Walton)
<i>Hymn</i>	138: Veni Creator (Mechlin)
<i>Preacher</i>	The Rt Revd & Rt Hon. Richard Chartres, Bishop of London
<i>Hymn</i>	137: Down Ampney (Vaughan Williams)
<i>Voluntary</i>	Choral Varié sur 'Veni Creator' (Duruflé)

25 Tuesday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Allegretto from Sonata No. 6 (Mendelssohn)
<i>Introit</i>	How they so softly rest (Willan)
<i>Responses</i>	(Shephard)
<i>Psalm</i>	147
<i>1st Lesson</i>	2 Chronicles 18: 1-11
<i>Magnificat</i>	Great Service (Byrd)
<i>2nd Lesson</i>	Romans 1: 18-end
<i>Nunc Dimittis</i>	Tone 1 (Plainsong)
<i>Anthem</i>	O vos omnes (Stucky)
<i>Hymn</i>	347: Hawkhurst (Gauntlett)
<i>Final Responses</i>	(Marlow)
<i>Voluntary</i>	Fancy for two to play (Gibbons)

27 Thursday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Prelude in G (Stanford)
<i>Introit</i>	Tonight, eternity alone (Clausen)
<i>Responses</i>	(Shephard)
<i>Psalm</i>	148
<i>1st Lesson</i>	2 Chronicles 20: 1-12
<i>Canticles</i>	Service in C (Stanford)
<i>2nd Lesson</i>	Romans 2: 17-end
<i>Anthem</i>	Lux aeterna (Fissinger)
<i>Hymn</i>	240: Rendez à Dieu (Genevan Psalter 1543 arr. Vaughan Williams)
<i>Final Responses</i>	(Marlow)
<i>Voluntary</i>	In manus tuas (Demessieux)

MAY

30 Trinity Sunday

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	394: Luckington (Harwood)
<i>1st Lesson</i>	Romans 5: 1-5
<i>Hymn</i>	358 (ii): Rievaulx (Dykes)
<i>Gospel</i>	John 16: 12-15
<i>Preacher</i>	The Reverend Alice Goodman
<i>Hymn</i>	148, omitting *: Leoni (Hebrew melody / Olivers)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Nigel McClintock (St Peter's Cathedral, Belfast)
Prelude and Fugue in a (Buxtehude)
'The Peace may be exchanged' (Locklair)
Toccatina from Suite (Hammond)
Nun komm, der Heiden Heiland, BWV 659 (Bach)
Tantum ergo from Agape (Hakim)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(Howells)
<i>Psalm</i>	150
<i>1st Lesson</i>	Exodus 3: 1-15
<i>Canticles</i>	Chichester Service (Walton)
<i>2nd Lesson</i>	Matthew 28: 16-end
<i>Anthem</i>	Izhe heruvimi (Rachmaninoff)
<i>Hymn</i>	343: Redhead (Redhead)
<i>Preacher</i>	The Very Revd Dr Hugh P. Kennedy, Dean of St Peter's Cathedral, Belfast
<i>Hymn</i>	146: Nicaea (Dykes)
<i>Voluntary</i>	Fugue in E flat, BWV 552 (Bach)

JUNE

1 Tuesday

6:15 PM CORPORATE EVENSONG

Joint Service with the choirs of Jesus College and Selwyn College

<i>Voluntary</i>	Adagio e dolce from Trio Sonata No. 3, BWV 527ii (Bach)
<i>Responses</i>	(Rose)
<i>Psalm</i>	150
<i>1st Lesson</i>	2 Chronicles 28: 1-15
<i>Canticles</i>	Service in A (Stanford)
<i>2nd Lesson</i>	Romans 4: 13-end
<i>Anthem</i>	Great is the Lord (Elgar)
<i>Hymn</i>	373: Coe Fen (Naylor)
<i>Final Responses</i>	(Rose)
<i>Voluntary</i>	Komm, heiliger Geist, BWV 651 (Bach)

3 Thursday: Corpus Christi

6:15 PM SUNG EUCHARIST

<i>Voluntary</i>	Schmücke dich, o liebe Seele, BWV 654 (Bach)
<i>Introit</i>	Ave Maria (Łukaszewski)
<i>Hymn</i>	295: Picardy (French carol)
<i>Mass</i>	Sarum Mass (Leighton)
<i>1st Lesson</i>	Genesis 14: 18-20
<i>Gradual</i>	Civitas sancti tui (Byrd)
<i>Gospel</i>	John 6: 51-58
<i>Hymn</i>	307: Divine Mysteries (Stanfield)
<i>Communion</i>	Corpus Christi (Warlock)
<i>Hymn</i>	271, omitting v. 2: Hyfrydol (Pritchard)
<i>Voluntary</i>	Le banquet céleste (Messiaen)

6 The First Sunday after Trinity

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	324: St Matthew (Croft)
<i>Mass</i>	Messe (Martin)
<i>1st Lesson</i>	1 Kings 17: 17-end
<i>Gradual</i>	O beata Trinitas (Handl)
<i>Gospel</i>	Luke 7: 11-17
<i>Preacher</i>	The Reverend Christopher Stoltz
<i>Hymn</i>	486: Fulda (Gardiner)
<i>Communion</i>	Mosella (Hawley)
<i>Hymn</i>	368: Cwm Rhondda (Hughes)
<i>Voluntary</i>	Fugue No. 6 (Schumann)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Michael Waldron (Trinity College)
Suite de Danses for organ and percussion (Cochereau)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(Howells)
<i>Psalm</i>	149
<i>1st Lesson</i>	Genesis 9: 8-17
<i>Canticles</i>	Collegium Regale (Howells)
<i>2nd Lesson</i>	Mark 3: 1-8
<i>Anthem</i>	Benedictio (Sisask)
<i>Hymn</i>	360: Shipston (Vaughan Williams)
<i>Preacher</i>	The Dean of Chapel
<i>Hymn</i>	252: St Clement (Scholefield)
<i>Voluntary</i>	Sortie sur 'Venez, Divin Messie' (Cochereau)

23 Wednesday 6:00 PM LEAVERS' SERVICE

29 Tuesday: St Peter

6:30 PM CHORAL EVENSONG FOR THE ANNUAL GATHERING

<i>Voluntary</i>	Psalm-Prelude Set 1.i (Howells)
<i>Introit</i>	Hymn for St Cecilia (Howells)
<i>Responses</i>	(Howells)
<i>Psalm</i>	150
<i>1st Lesson</i>	Ezekiel 34: 11-16
<i>Canticles</i>	St Paul's Service (Howells)
<i>2nd Lesson</i>	John 21: 15-22
<i>Anthem</i>	Take him, earth, for cherishing (Howells)
<i>Hymn</i>	333: Michael (Howells)
<i>Final Responses</i>	(Marlow)
<i>Voluntary</i>	Fantasia and Fugue in g, BWV 542 (Bach)

30 Wednesday 4:00 PM CHORAL EVENSONG *Live Broadcast on BBC Radio 3*

<i>Introit</i>	Hymn for St Cecilia (Howells)
<i>Responses</i>	(Howells)
<i>Psalm</i>	150
<i>1st Lesson</i>	Psalm 90: 1-6, 12-17
<i>Canticles</i>	St Paul's Service (Howells)
<i>2nd Lesson</i>	John 14: 1-7
<i>Anthem</i>	Take him, earth, for cherishing (Howells)
<i>Hymn</i>	333: Michael (Howells)
<i>Final Responses</i>	(Marlow)
<i>Voluntary</i>	Fantasia and Fugue in g, BWV 542 (Bach)

THE COLLECTS

THE THIRD SUNDAY AFTER EASTER

(Week beginning 25 April)

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

THE FOURTH SUNDAY AFTER EASTER

(Week beginning 2 May)

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

THE FIFTH SUNDAY AFTER EASTER

(Week beginning 9 May)

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

ASCENSION DAY

(13 May)

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE SUNDAY AFTER ASCENSION DAY

(Week beginning 16 May)

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

WHIT SUNDAY

(Week beginning 23 May)

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.

TRINITY SUNDAY

(Week beginning 30 May)

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 FIRST SUNDAY AFTER TRINITY

(Week beginning 6 June)

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

THE FOURTH SUNDAY AFTER TRINITY

(Week beginning 27 June)

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

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Steve Barnett (arr.): Goin' home to God

Soon I will be done with the troubles of the world. Goin' home to God.
Oh I want to meet my mother.
I want to meet my father.
I want to meet my sisters and brothers. Goin' home to God.
Oh I want to see my Jesus.
I want to see my Lord, my Jesus.
No more weepin' and a-wailin'. Goin' home to God.

Traditional Spiritual

Benjamin Britten (1913-1976): Rejoice in the Lamb (1943)

Rejoice in God, O ye Tongues; give the glory to the Lord, and the Lamb.
Nations, and languages, and every Creature, in which is the breath of Life.
Let man and beast appear before him, and magnify his name together.
Let Nimrod, the mighty hunter, bind a Leopard to the altar,
and consecrate his spear to the Lord.
Let Ishmael dedicate a Tyger, and give praise for the liberty
in which the Lord has let him at large.
Let Balaam appear with an Ass, and bless the Lord his people
and his creatures for a reward eternal.
Let Daniel come forth with a Lion, and praise God with all his might
through faith in Christ Jesus.
Let Ithamar minister with a Chamois, and bless the name of Him, that cloatheth the naked.
Let Jakim with the Satyr bless God in the dance.
Let David bless with the Bear – The beginning of victory to the Lord –
to the Lord the perfection of excellence.

Hallelujah from the heart of God, and from the hand of the artist inimitable,
and from the echo of the heavenly harp in sweetness magnificent and mighty.

For I will consider my Cat Jeoffry.
For he is the servant of the Living God, duly and daily serving him.
For at the first glance of the glory of God in the East he worships in his way.
For this is done by wreathing his body seven times round with elegant quickness.
For he knows that God is his Saviour.
For God has blessed him in the variety of his movements.
For there is nothing sweeter than his peace when at rest.
For I am possessed of a cat, surpassing in beauty,
from whom I take occasion to bless Almighty God.

For the Mouse is a creature of great personal valour.
For – this is a true case – Cat takes female mouse – male mouse will not depart,
but stands threat'ning and daring.
..... If you will let her go, I will engage you, as prodigious a creature as you are.
For the Mouse is a creature of great personal valour.
For the Mouse is of an hospitable disposition.

For the flowers are great blessings.
For the flowers have their angels even the words of God's creation.
For the flower glorifies God and the root parries the adversary.
For there is a language of flowers.
For flowers are peculiarly the poetry of Christ.

For I am under the same accusation with my Saviour –
For they said, he is besides himself.
For the officers of the peace are at variance with me,
 and the watchman smites me with his staff.
For Silly fellow! Silly fellow! is against me and belongeth neither to me nor to my family.
For I am in twelve HARSHIPS, but he that was born of a virgin shall deliver me out of all.

For H is a spirit and therefore he is God.
For K is king and therefore he is God.
For L is love and therefore he is God.
For M is musick and therefore he is God.

For the instruments are by their rhimes.
For the Shawm rhimes are lawn fawn moon boon and the like.
For the harp rhimes are sing ring string and the like.
For the cymbal rhimes are bell well toll soul and the like.
For the flute rhimes are tooth youth suit mute and the like.
For the Bassoon rhimes are pass class and the like.
For the dulcimer rhimes are grace place beat heat and the like.
For the Clarinet rhimes are clean seen and the like.
For the trumpet rhimes are sound bound soar more and the like.
For the TRUMPET of God is a blessed intelligence
 and so are all the instruments in HEAVEN.
For GOD the father Almighty plays upon the HARP of stupendous magnitude and melody.
For at that time malignity ceases and the devils themselves are at peace.
For this time is perceptible to man by a remarkable stillness and serenity of soul.

Hallelujah from the heart of God, and from the hand of the artist inimitable,
and from the echo of the heavenly harp in sweetness magnificent and mighty.

From 'Jubilate Agno' by Christopher Smart (1722-1771)

William Byrd (c. 1540-1623): Civitas sancti tui (1589)

Civitas sancti tui facta est deserta.
Sion deserta facta est, Jerusalem desolata est.

*Thy holy cities are a wilderness,
Zion is a wilderness, Jerusalem a desolation.*

Isaiah 64: 10

René Clausen (b. 1953): Tonight eternity alone (1991)

Tonight eternity alone is near, the sunset and the dark'ning blue,
there is no space for fear, only the wonder of its truth.

From 'Dusk at Sea' by Thomas S Jones Jr (1882-1932)

Edward Elgar (1857-1934): Great is the Lord (1912)

Great is the Lord and greatly to be praised in the city of our God,
in the mountain of his holiness.
Beautiful in elevation – the joy of the whole earth – is mount Zion
on the sides of the north, the city of the great King;
God hath made himself known in her palaces for a refuge.
For lo! the kings assembled themselves; they passed by together.
They saw, then were they amazed; they were dismayed, they hasted away.
Trembling took hold of them there; pain, as of a woman in travail;
As with the east wind that breaketh the ships of Tarshish.
As we have heard, so have we seen in the city of the Lord of hosts,
in the city of our God: God will establish it for ever.
We have thought on thy loving kindness, O God, in the midst of thy temple.
As is thy name, O God, so is thy praise unto the ends of the earth;
thy right hand is full of righteousness.
Let Mount Zion be glad, because of thy judgements, let the daughters of Judah rejoice.
Walk about Zion and go round about her; tell the towers thereof, mark ye well her bulwarks,
consider her palaces, that ye may tell it to the generation following.
For this God is our God for ever and ever: he will be our guide even unto death. Amen.

Psalm 48

Frank Ferko (b. 1950): Caritas abundat (from *Hildegard Triptych*, 1997)

Caritas abundat in omnia,
de imis excellentissima super sidera,
atque amantissima in omnia,
quia summo regi osculum pacis dedit.

*Charity imbued in all,
from the depths to the heights of the stars,
and also the most loving in all, which to the
highest Ruler bestows the kiss of peace.*

Hildegard von Bingen (1098-1179), translated by Frank Ferko

Frank Ferko: O virtus Sapientiae (from *Hildegard Triptych*, 1997)

O virtus Sapientiae,
quæ circuiens circuiisti,
comprehendendo omnia
in una via quæ habet vitam
tres alas habens,
quarum una in altum volat,
et altera de terra sudat,
et tertia undique volat.
Laus tibi sit, sicut te decet,
O Sapientia.

*O strength of Wisdom,
which circles the spheres
comprehending everything
in the one way which holds life,
having three wings,
of which one rushes to the heights
and another drips with sweat from the earth,
and the third flies from all sides.
Praise be to you, as it is fitting to you,
O Wisdom.*

Hildegard von Bingen, translated by Frank Ferko

Frank Ferko: O vis æternitatis (from *Hildegard Triptych*, 1997)

O vis æternitatis quæ omnia ordinasti
in corde tuo,
per Verbum tuum omnia creata sunt,
sicut voluisti,
et ipsum Verbum tuum induit carnem in
formatione illa, quæ educta est de Adam,
et sic indumenta ipsius
a maximo dolore abstersa sunt.

*O strength eternal who has ordered all things
in your heart,
through your Word you have created all just
as you have desired,
and your Word himself put on flesh in
that form which was assumed by Adam,
And thus his raiment from the greatest
sorrows has been cleansed.*

O quam magna est benignitas Salvatoris,
qui omnia liberavit
per incarnationem suam,
quam Divinas expiravit
sine vinculo peccati.
Et sic indumenta ipsius a maximo dolore
abstersa sunt.

*O how great is the kindness of the Saviour
who liberated all
through his incarnation
which the Divinity exhaled
without the imprisonment of sin.
And thus his raiment from the greatest
sorrows has been cleansed.*

Gloria Patri et Filio
et Spiritui Sancto.
Et sic indumenta ipsius a maximo dolore
abstersa sunt.

*Glory to the Father and to the Son
and to the Holy Spirit.
And thus his raiment from the greatest
sorrows has been cleansed.*

Hildegard von Bingen, translated by Frank Ferko

Gerald Finzi (1901-1956): God is gone up (1951)

God is gone up with a triumphant shout:
The Lord with sounding Trumpets' melodies:
Sing praise, sing praise, sing praises out,
Unto our King sing praise seraphic-wise!
Lift up your Heads, ye lasting Doors, they sing,
And let the King of Glory enter in.

Methinks I see Heaven's sparkling courtiers fly
In flakes of Glory down him to attend,
And hear Heart-cramping notes of Melody
Surround his Chariot as it did ascend;
Mixing their Music, making ev'ry string
More to enravish as they this tune sing.

*'Meditation Twenty' from 'Sacramental Meditations'
by Edward Taylor (c. 1642-1729)*

Edwin Fissinger (1920-1990): Lux æterna (1982)

Lux æterna luceat eis Domine,
cum sanctis tuis in æternum,
quia pius es.
Requiem æternam dona eis Domine.
Et lux perpetua luceat eis.
Requiescant in pace. Amen.

*May light eternal shine upon them, O Lord,
with thy saints for ever,
because thou art merciful.
Eternal rest grant unto them, O Lord;
and let perpetual light shine upon them.
May they rest in peace. Amen*

From the Requiem Mass

Jocelyn Hagen (b. 1980): Benedictus (2007)

Benedictus qui venit in nomine Domini.

Blessed is he that cometh in the name of the Lord.

Jacobus Handl (1550-1591): O beata Trinitas

O beata Trinitas, te invocamus,
te laudamus, te adoramus.
O beata Trinitas, spes nostra,
salus nostra, honor noster.
O beata Trinitas, libera nos,
salva nos, vivifica nos.
O beata Trinitas.

*O blessed Trinity, we pray to you,
we praise you, we adore you;
O blessed Trinity, our hope,
our health, our honour;
O blessed Trinity, free us,
save us, enliven us;
O blessed Trinity.*

William Hawley (b. 1950): Mosella (from *Two Motets*, 1981)

Quis color ille vadis,
seras cum propulit umbras
Hesperus et viridi perfudit monte Mosellam!
tota natant crispis iuga motibus
et tremit absens pampinus
et vitreis vindemia turget in undis.

*What colour are they now, thy quiet waters?
The evening star has brought the evening light,
and filled the river with the green hillside;
the hill-tops waver in the rippling water,
trembles the absent vine
and swells the grape in thy clear crystal.*

Ausonius (310-395 AD) translated by Helen Waddell

Herbert Howells (1892-1983): A Hymn for St Cecilia (1960)

Sing for the morning's joy, Cecilia, sing,
in words of youth and praises of the Spring,
walk the bright colonnades by fountains' spray,
and sing as sunlight fills the waking day;
till angels, voyaging in upper air,
pause on a wing and gather the clear sound
into celestial joy, wound and unwound,
a silver chain, or golden as your hair.

Sing for your loves of heaven and of earth,
in words of music, and each word a truth;
marriage of heart and longings that aspire,
a bond of roses, and a ring of fire.
Your summertime grows short and fades away,
terror must gather to a martyr's death;
but never tremble, the last indrawn breath
remembers music as an echo may.

Through the cold aftermath of centuries,
Cecilia's music dances in the skies;
lend us a fragment of the immortal air,
that with your choiring angels we may share,
a word to light us thro' time-fettered night,
water of life, or rose of paradise,
so from the earth another song shall rise
to meet your own in heaven's long delight.

Ursula Vaughan Williams (1911-2007)

Herbert Howells: Take him, earth, for cherishing (1964)

Take him, earth, for cherishing,
To thy tender breast receive him.
Body of a man I bring thee,
Noble even in its ruin.

Once was this a spirit's dwelling,
By the breath of God created.
High the heart that here was beating,
Christ the prince of all its living.

Guard him well, the dead I give thee,
Not unmindful of His creature
Shall He ask it: He who made it
Symbol of His mystery.

Comes the hour God hath appointed
To fulfil the hope of men,
Then must thou, then must thou
What I give, return again.

Not though ancient time decaying
Wear away these bones to sand,
Ashes that a man might measure
In the hollow of his hand:

Not though wandering winds and idle
Drifting through the empty sky
Scatter dust was nerve and sinew,
Is it given to man to die.

Once again the shining road
Leads to ample Paradise;
Open are the woods again,
That the Serpent lost for men.

Take, O take him, mighty Leader,
Take again thy servant's soul.
Grave his name, and pour the fragrant
Balm upon the icy stone.

Take him, earth, for cherishing,
To thy tender breast receive him.
Body of a man I bring thee,
Noble even in its ruin.
By the breath of God created.
Christ the prince of all its living.
Take him, earth, for cherishing.

Prudentius, translated by Helen Waddell

Joseph Jennings (arr.): Way over in Beulah-land

Way over in Beulah-land',
We gonna have a good time way over in Beulah-land'.
We gonna walk them golden streets way over in Beulah-land'.
We gonna break of the Heb'mly bread way over in Beulah-land'.
We gonna drink of de Holy wine way over in Beulah-land'.
I said way over in Beulah-land', oh children, way over in Beulah-land',
They tell me we gonna have a good time, I b'lieve that we gonna have a mighty good time.
Oh children way, they tell me way,
I b'lieve that way, in glory way, good Lordy way over in Beulah-land'.

Traditional Spiritual

Pawel Łukaszewski (b. 1968): Ave Maria (1992)

Ave Maria. Amen.

Hail Mary. Amen.

Claudio Monteverdi (1567-1643): Beatus vir (c. 1630)

Beatus vir, qui timet Dominum:
in mandatis ejus volet nimis.
Potens in terra erit semen ejus:
generatio rectorum benedicetur.
Gloria et divitiæ in domo ejus:
et justitia ejus manet in sæculum sæculi.
Exortum est in tenebris lumen rectis:
misericors,
et miserator et justus.
Jucundus homo qui miseretur et commodat,
disponet sermones suos in judicio: quia in
æternum non commovebitur.
In memoria æterna erit justus:
ab auditione mala non timebit.
Paratum cor ejus sperare in Domino,
confirmatum est, cor ejus: non commovebitur
donec despiciat inimicos suos.
Dispersit dedit pauperibus:
justitia ejus manet in sæculum sæculi:
cornu ejus exaltabitur in gloria.
Peccator videbit, et irascetur,
dentibus suis, fremet et tabescet:
desiderium peccatorum peribit.
Gloria Patri, et Filio, et Spiritui Sancto,
sicut erat in principio, et nunc et semper, et in
sæcula sæculorum. Amen.

*Blessed is the man who fears the Lord:
he delights greatly in his commandments.
His seed will be mighty on earth:
the generation of the upright will be blessed.
Wealth and riches are in his house: and his
righteousness endures for ever and ever.
Unto the upright there arises light in the
darkness: he is gracious, and full of
compassion, and righteous.
Good is the man who is full of compassion and
lends, he will guide his affairs with discretion:
because he will not be moved for ever.
The righteous will be in everlasting remembrance:
he will not be afraid of evil tidings.
His heart is fixed, trusting in the Lord,
his heart is established: he will not be moved
until he gazes at his enemies.
He has dispersed, he has given to the poor: His
righteousness endures for ever and ever: the
strength of his soul will be exalted with honour.
The sinner will see it, and will be grieved, he will
gnash with his teeth, and melt away, the
desire of the ungodly shall perish.
Glory to the Father, and to the Son, and to the
Holy Spirit, as it was in the beginning, is now
and ever shall be, world without end. Amen.*

Psalm 112

Stephen Paulus (b. 1949): Hymn to the Eternal Flame (2005)

Ev'ry face is in you, ev'ry voice, ev'ry sorrow in you,
Ev'ry pity, ev'ry love, ev'ry mem'ry, woven into fire.

Ev'ry breath is in you, ev'ry cry, ev'ry longing in you,
Ev'ry singing, ev'ry hope, ev'ry healing, woven into fire.

Ev'ry heart is in you, ev'ry tongue, ev'ry trembling in you,
Ev'ry blessing, ev'ry soul, ev'ry shining, woven into fire.

Michael Dennis Browne (b. 1940)

Stephen Paulus: The day is done (2006)

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes over me
That my soul cannot resist:

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come, come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Read from some humble poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start;

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music
And the cares, that infest the day,
Shall be banished like restless feelings
And silently steal away.

*'The Day is Done' from 'The Belfry of Bruges and Other Poems'
by Henry Wadsworth Longfellow (1807-1882)*

Henry Purcell / Sven-David Sandström (b. 1942): Hear my prayer (1986)

Hear my prayer, O Lord, and let my crying come unto thee.

Psalm 102: 1

Serge Rachmaninoff (1873-1943): Izhe heruvimi (Liturgy of St John Chrysostom, 1910)

Izhe heruvimi, tayno obrazuyushche,
i zhivotvoriashchey Troytse
trisviatuyu pesn pripevayushche,
fsiakoye nine zHITEYSKOYE otlozhim
 popecheniye, Amin,
yako da Tsaria fseh podimem,
Angelskimi nevidimo dorinosima chinmi.

Alliluya, alliluya, alliluya.

*Let us who mystically represent the Cherubim,
and who sing the thrice-holy hymn
to the life-creating Trinity,
now lay aside all cares
of this life, Amen,
that we may receive the King of All,
who comes invisibly upborne by the
angelic host.
Alleluia, alleluia, alleluia.*

Urmas Sisask (b. 1960): Benedictio (1991)

Benedicat vos omnipotens Deus,
Pater et Filius et Spiritus Sanctus. Amen.

*May almighty God bless you,
Father, Son, and Holy Spirit. Amen.*

Charles Villiers Stanford (1852-1924): Cœlos ascendit hodie (1890)

Cœlos ascendit hodie
Jesus Christus Rex gloriæ.
Sedet ad Patris dexteram,
Gubernat cœlum et terram.
Iam finem habent omnia
Patris Davidis carmina;
Iam Dominus cum Domino
Sedet in Dei solio
In hoc triumpho maximo.
Benedicamus Domino,
Laudatur Sancta Trinitas,
Deo dicamus gratias.
Alleluia! Amen.

*Today Jesus Christ, the King of Glory,
has ascended into the heavens.
He sits at the Father's right hand,
ruling heaven and earth.
Now are fulfilled
all the songs of our father David;
now the Lord sits with his Lord;
He sits upon the royal throne of God
in this his greatest triumph.
Let us bless the Lord;
let the Holy Trinity be praised;
Let us give thanks to the Lord.
Alleluia! Amen.*

Anonymous, from the Cowley Carol Book

Paul Stanhope (b. 1969): Deserts of Exile (2nd Movement, 2007)

In the deserts of exile, spring after spring,
what are we doing with our love,
while our eyes are full of dust and rime?

Migravit Iudas propter afflictionem et multitudinem servitutis,
habitavit inter gentes nec invenit requiem.
*(Judah is gone into captivity because of affliction, and because of great servitude:
she dwelleth among the heathen, she findeth no rest.)*

Our Palestine, green land of ours;
its flowers as if embroidered of women's gowns;
March adorns its hills with the jewel-like peony and narcissus;
April bursts open in its plains with flowers and bride-like blossoms;
May is our rustic song which we sing at noon
in the blue shadows, among the olive trees of the valleys,
and in the ripeness of the fields, we wait for the promise of July,
and the joyous dance amidst the harvest.

Viae Sion lugent eo quod non sint qui veniant ad solennitatem
omnes portae eius destructae, sacerdotes gementes,
virgines eius squalidae et ipsa oppressa amaritudine.
*(The ways of Zion do mourn, because none come to the solemn feasts:
all her gates are desolate: her priests sigh,
her virgins are afflicted, and she is in bitterness.)*

Oh land of ours where our childhood passed like dreams
in the shade of the orange groves among the almond-trees in the valleys,
remember us now wandering among the thorns of the desert,
remember us now wandering in rocky mountains.
In the tumult of cities beyond deserts and seas;
remember us, with our eyes full of dust
that never clears in our ceaseless wandering.

Facti sunt hostes eius in capite, inimici illius locupletati sunt,
parvuli eius ducti sunt captivi.
*(Her adversaries are the chief, her enemies prosper,
her children are gone into captivity.)*

They crushed the flowers on the hills around us,
destroyed the houses over our heads, scattered our torn remains,
then unfolded the desert before us, with valleys writhing in hunger
and blue shadow shattered into red thorn
bent over corpses left as prey for falcon and crow.

Omnes persecutores eius apprehenderunt eam inter angustias.
(All her persecutors overtook her between the straits.)

In the deserts of exile only the dust hisses in our face,
spring after spring,
what then are we doing with our love,
when our eyes are full of dust and rime?

*From 'Deserts of Exile' by Jabra Ibrahim Jabra (1919-1994);
Lamentations 1: 3-5*

Steven Stucky (b. 1949): O admirabile commercium (2005)

O admirabile commercium:
creator generis humani,
animatum corpus sumens,
de virgine nasci dignatus est;
et procedens homo sine semine,
largitus est nobis suam deitatem.

*O wonderful exchange:
the creator of the human race,
taking our living flesh upon him,
deigns to be born of a virgin;
and, coming forth as man, without seed,
bestows his divinity upon us.*

First antiphon at Second Vespers of the feast of Circumcision

Steven Stucky: O sacrum convivium (2005)

O sacrum convivium in quo Christus sumitur:
recolitur memoria passionis eius;
mens impletur gratia
et futurae gloriae nobis pignus datur.

*O sacred feast in which Christ is taken:
the memory of his Passion is recalled:
the soul is filled with thanks:
and a promise is given to us of future glory.*

St Thomas Aquinas, Antiphon for the Feast of Corpus Christi

Steven Stucky: O vos omnes (2005)

O vos omnes, qui transitis per viam,
attendite, et videte
si est dolor similis sicut dolor meus.

*O all ye that pass by the way,
attend and see
if there be sorrow like my sorrow.*

Tenebrae Responsory for Holy Saturday

Thomas Tallis (c. 1505-1585): Loquebantur variis linguis

Loquebantur variis linguis Apostoli
magnalia Dei, Alleluia.
Repleti sunt omnes Spiritu Sancto,
et coeperunt loqui: magnalia Dei,
Alleluia.
Gloria Patri et Filio et Spiritui Sancto:
Alleluia.

*The Apostles spoke in different languages
of the great deeds of God, Alleluia.
They were all filled with the Holy Spirit,
and began to speak of the great deeds of God,
Alleluia.
Glory to the Father and to the Son and to the
Holy Spirit. Alleluia.*

Acts 2: 11, 4

Ralph Vaughan Williams (1872-1958): Five Mystical Songs (1911)

1. Easter (Rise, heart)

Rise, heart; thy Lord is risen. Sing his praise,
Without delays,
Who takes thee by the hand, that thou likewise
With him may'st rise:
That, as his death calcined thee to dust,
His life may make thee gold, and much more, just.

Awake, my lute, and struggle for thy part
With all thy art.
The cross taught all wood to resound his name
Who bore the same.
His stretched sinews taught all strings, what key
Is best to celebrate this most high day.

Consort both heart and lute, and twist a song
Pleasant and long;
Or since all music is but three parts vied,
And multiplied;
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.

2. I got me flowers

I got me flowers to strew thy way;
I got me boughs off many a tree:
But thou wast up by break of day,
And brought'st thy sweets along with thee.

The Sun arising in the East,
Though he give light, and the East perfume;
If they should offer to contest
With thy arising, they presume.

Can there be any day but this,
Though many suns to shine endeavour?
We count three hundred, but we miss:
There is but one, and that one ever.

3. Love bade me welcome

Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.

“A guest,” I answer'd, “worthy to be here:”
Love said, “You shall be he.”
“I the unkind, ungrateful? Ah, my dear,
I cannot look on thee.”
Love took my hand, and smiling did reply,
“Who made the eyes but I?”

“Truth, Lord, but I have marr’d them: let my shame
Go where it doth deserve.”
“And know you not,” says Love, “who bore the blame?”
“My dear, then I will serve.”
“You must sit down,” says Love, “and taste my meat:”
So I did sit and eat.

4. The Call

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joys in love.

5. Antiphon

Let all the world in every corner sing,
My God and King.
The heavens are not too high,
His praise may thither fly:
The earth is not too low,
His praises there may grow
Let all the world in every corner sing,
My God and King.
The Church with Psalms must shout,
No door can keep them out:
But above all, the heart
Must bear the longest part.
Let all the world in every corner sing,
My God and King.

George Herbert (1593-1633)

William Walton (1902-1983): *The Twelve* (1964-65)

I

Without arms or charm of culture, persons of no importance from an unimportant Province, they did as the Spirit bid, went forth into a joyless world of swords and rhetoric to bring it joy.

When they heard the Word, some demurred, some mocked, some were shocked. But many were stirred and the Word spread. Lives long dead were quickened to life; the sick were healed by the Truth revealed; released into peace from the gin of old sin, men forgot themselves in the glory of the story told by the Twelve.

Then the Dark Lord, adored by this world, perceived the threat of the light to his might. From his throne he spoke to his own. The loud crowd, the sedate engines of State, were moved by his will to kill. It was done. One by one they were caught, tortured, and slain.

II

O Lord, my God,
Though I forsake Thee
Forsake me not,
But guide me as I walk
Through the Valley of Mistrust
And let the cry of my disbelieving absence
Come unto Thee,
Thou who declared unto Moses:
I SHALL BE THERE.

III

Children play about the ancestral graves:
for the dead no longer walk.
Excellent still in their splendour are the antique statues:
but can do neither good nor evil.
Beautiful still are the starry heavens:
but our Fate is not written there.
Holy still is Speech, but there is no sacred tongue:
the Truth may be told in all.

Twelve as the winds and the months are those who taught us these things:
Envisaging each in an oval glory, let us praise them all with a merry noise.

W H Auden (1907-1973)

Peter Warlock (1894-1930): Corpus Christi (1919)

Lully, lullay, the faucon hath borne my make away.
He bare him up, he bare him down,
He bare him into an orchard brown.

In that orchard there was a hall,
That was hangèd with purple and pall.
And in that hall there was a bed:
It was hangèd with gold so red.

And in that bed there lithe a knight,
His woundès bleeding day and night.
By that bedside there kneeleth a may,
And she weepeth night and day.

By that bedside there standeth a stone:
Corpus Christi written thereon. Lully, lullay.

Old English Carol

Healey Willan (1880-1968): Fair in face (c. 1935)

Fair in face, but fairer far in thy faith, blessed are thou, O Virgin Mary;
despising the world, thou shalt rejoice with the angels: Pray thou for us all.
O holy and spotless maidenhood, I wot not how to praise thee.
Pray thou for us all.

8th century Responsory

Healey Willan: How they so softly rest (1917)

How they so softly rest,
All, all the holy dead,
Unto whose dwelling place
Now doth my soul draw near!

How they so softly rest!
All in their silent graves,
Deep to corruption
Slowly down sinking!

And they no longer weep,
Here, where complaint is still!
And they no longer feel,
Here, where all gladness flies!

And, by the cypresses
Softly o'ershadowed,
Until the Angel calls them,
How they so softly rest.

From 'The Dead' by Henry Wadsworth Longfellow (1807-1882)

Healey Willan: I beheld her, beautiful as a dove (c. 1935)

I beheld her, beautiful as a dove, rising above the waterbrooks;
and her raiment was filled with perfume beyond all price.
Even as the spring time was she girded with rosebuds and lilies of the valley.
Who is this that cometh up from the desert like a wreath of sweet smoke
arising from frankincense and myrrh?
Even as the spring time was she girded with rosebuds and lilies of the valley.

8th century Responsory

Healey Willan: Rise up, my love, my fair one (1929)

Rise up, my love, my fair one, and come away;
for lo, the winter is past, the rain over and gone;
the flowers appear upon the earth;
the time of the singing of birds is come;
arise, my love, my fair one, and come away.

Song of Solomon 2: 10-12

TRINITY COLLEGE CHAPEL AND CHOIR

The College's choral associations date back to the establishment of The King's Hall by Edward II in 1317. This College, incorporated by Edward III in 1337, was amalgamated with an adjacent early fourteenth-century foundation, Michaelhouse, when Henry VIII created Trinity in 1546.

From the time of Edward II, Chapel Royal choristers, on leaving the Court, customarily entered The King's Hall to continue their academic studies, alongside other undergraduates training for service in the royal administration. A considerable proportion of the pensioners and scholars – “the King's Childer” – admitted to The King's Hall, from the date of its foundation until the end of Henry V's reign, were ex-choristers.

The constitution of the mediæval chapel choir remains obscure. Music doubtless flourished in the College as a practical pursuit, as well as forming one of the disciplines of the quadrivium. Interestingly, the first recorded Doctorate of Music was conferred, in 1461, on a member of The King's Hall, the then Warden, Thomas St Just.

The choral foundation which Mary Tudor established for Trinity in 1553 – ten choristers, six lay-clerks, four priests, an organist, and a schoolmaster – survived essentially unchanged for over three hundred years.

Among the musicians associated with the choir during this time were the Tudor composers Thomas Preston, organist during Edward VI's reign; Robert Whyte, a chorister and lay-clerk during the 1550s; and John Hilton the elder, Organist and Master of the Choristers from 1594 to 1609. Robert Ramsey held the post of Organist from 1628 until 1644; one of his lay-clerks was the theorist, Thomas Mace, appointed a ‘singing-man’ in 1635. George Loosemore became Organist at the Restoration. Later choirmasters included James Kent and John Randall during the eighteenth century and Thomas Walmisley during the nineteenth.

During the late 1890s, not long after Vaughan Williams was an undergraduate and Stanford the Organist of Trinity, the College choir-school closed down. Thereafter, a choir of boy trebles (holding scholarships at a local grammar school), lay-clerks (some of whom shared their singing duties with the choirs of King's and St John's), and students continued the regular pattern of choral services, under the direction of Alan Gray and his successor, Hubert Middleton, until the 1950s. This traditionally-constituted choir was then replaced by a body of undergraduate tenors and basses when Raymond Leppard became Director of Music. In 1982, following the admission of women undergraduates to the College, Richard Marlow, Director of Music from 1968 to 2006, formed Trinity's mixed choir, which comprises up to thirty choral scholars.

The Chapel, occupying the site of the mediæval chapel of The King's Hall, was built at the instigation of Mary Tudor and completed, by Queen Elizabeth, in 1567.

The ‘Father Smith’ organs – their original cases now restored – were built in 1694 and 1708; six ranks of the old pipework remain in the main organ, which was rebuilt by Metzler of Zürich in 1976. The screen, stalls, panelling and reredos date from the early eighteenth century. The baldacchino painting of St Michael and the Dragon by Benjamin West was commissioned in 1777. The stained glass windows in Chapel are by the Pre-Raphaelite artist Henry Holiday RA (1839-1927); their historical theme was devised by Westcott and Hort. Many of the faces of the great figures of the Church are portraits of eminent Victorians.

The monuments in the ante-chapel – predominantly the work of Victorian and Edwardian sculptors – include Roubiliac's statue of Newton, erected in 1755, and his wall-bust of Daniel Lock. Among the earlier memorials are a brass of 1565 commemorating John Beaumont and, in the side-chapel, a reclining effigy of Thomas Seckford, who died as an undergraduate in 1624.