



TRINITY COLLEGE CHAPEL

CHORAL SERVICES & ANTHEM TEXTS

LENT 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>Tuesday 2nd February: Sung Eucharist for Candlemas</i>		10.55 A.M.
<i>Ash Wednesday 17th February: Holy Communion & Imposition of Ashes</i>		6.15 P.M.
<i>Holy Communion is celebrated each Wednesday lunchtime</i>		12.30 P.M.
<i>Morning Prayer is said each weekday (except Friday) and Saturday morning</i>		8.45 A.M.
<i>Holy Communion is celebrated each Friday morning during term</i>		8.00 A.M.
<i>Evening Prayer is said on Monday and Wednesday evenings</i>		6.15 P.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

JANUARY

17 The Second Sunday after Epiphany

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	377: St Denio (Welsh melody / Roberts)
<i>Mass</i>	(MacMillan)
<i>1st Lesson</i>	Isaiah 62: 1-5
<i>Hymn</i>	367 (i): Capetown (Filitz)
<i>Gospel</i>	John 2: 1-11
<i>Preacher</i>	The Dean of Chapel
<i>Hymn</i>	141: Salisbury (Howells)
<i>Hymn</i>	484, omitting *: Aurelia (Wesley)
<i>Voluntary</i>	March (Choveaux)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Stephen Cleobury (King's College)	Prelude and Fugue in c, BWV 546 (Bach)
	Sei gegrüßet, Jesu gütig, BWV 768 (Bach)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(McWilliam)
<i>Psalm</i>	89: 1-8
<i>Magnificat</i>	Primi toni (Victoria)
<i>Nunc Dimittis</i>	Double Choir (Holst)
<i>Anthem</i>	This worldes joie (Bax)
<i>Hymn</i>	47: Dix (Kocher / Monk)
<i>Preacher</i>	Professor Amartya Sen, formerly Master of Trinity
<i>Hymn</i>	49 (i): Wessex (Surplice)
<i>Voluntary</i>	Fantasia and Fugue in c, BWV 537 (Bach)

19 Tuesday

6:15 PM CHORAL EVENSONG

<i>Joint Service with the Choir of King's School Ely</i>	
<i>Voluntary</i>	Postlude in G (Stanford)
<i>Introit</i>	Justorum animæ (Stanford)
<i>Responses</i>	(Rose)
<i>Psalm</i>	150
<i>1st Lesson</i>	Amos 7: 1-17
<i>Canticles</i>	Service in C (Stanford)
<i>2nd Lesson</i>	1 Corinthians 6: 12-end
<i>Anthem</i>	Te lucis ante terminum (Balfour Gardiner)
<i>Hymn</i>	413: Nun danket (Crüger / Mendelssohn)
<i>Final Responses</i>	(Rose)
<i>Voluntary</i>	Symphony No. 5 - Toccata (Widor)

21 Thursday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Chorale Prelude on 'Eventide' (Parry)
<i>Introit</i>	Hear my prayer (Purcell / Sandström)
<i>Responses</i>	(Rose)
<i>Psalm</i>	106: 1-12
<i>1st Lesson</i>	Amos 9: 11-15
<i>Canticles</i>	Service in A (Stanford)
<i>2nd Lesson</i>	1 Corinthians 7: 25-40
<i>Anthem</i>	Deserts of Exile (Stanhope)
<i>Hymn</i>	50, omitting vv. 2 & 3: King's Weston (Vaughan Williams)
<i>Final Responses</i>	(Rose)
<i>Voluntary</i>	Six Pieces for Organ - iii (Bridge)

JANUARY

24 The Third Sunday after Epiphany

10:00 AM COLLEGE COMMUNION

Hymn 56, omitting *: St Edmund (Steggall)
1st Lesson Nehemiah 8: 1-3, 5-6, 8-10
Hymn 407: Ravenshaw (Monk)
Gospel Luke 4: 14-21
Preacher The Reverend Christopher Stoltz
Hymn 361: Deo gracias (15th century arr. Vaughan Williams)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Joseph Cullen (Trinity College, London Symphony Chorus,
Huddersfield Choral Society)

Ave maris stella (de Grigny)
Gaudeamus in loci pace (Macmillan)
Four Polish Dances (Jan of Lublin)
Prelude in Eb, BWV 552 (Bach)

6:15 PM COLLEGE EVENSONG

Responses (Shephard)
Psalm 119: 1-8
Canticles Magdalen Service (Leighton)
Anthem O Lord, support us (Briggs)
Hymn 51: Redhead No. 46 (Redhead)
Preacher The Reverend Dr Brian Hebblethwaite,
formerly Dean of Chapel, Queens' College
Hymn 381, omitting v. 2: Ewing (Ewing)
Voluntary Toccata (Gigout)

26 Tuesday

6:15 PM CHORAL EVENSONG

Voluntary Verse (Cosyn)
Introit O virtus sapientiae (Ferko)
Responses (Shephard)
Psalm 119: 145-160
1st Lesson Hosea 4: 1-6
Magnificat Second Service (Byrd)
2nd Lesson 1 Corinthians 10: 1-13
Nunc Dimittis (Howells)
Anthem O vis aeternitatis (Ferko)
Hymn 343: Redhead No. 46 (Redhead)
Final Responses (Marlow)
Voluntary Ground (Gibbons)

28 Thursday

6:15 PM CHORAL EVENSONG

Voluntary Voluntary (Tomkins)
Introit The Child of Light (Saxton)
Responses (Shephard)
Psalm 137
1st Lesson Hosea 5: 8 - 6: 1
Canticles Short Service (Weelkes)
2nd Lesson 1 Corinthians 11: 2-16
Anthem Caritas abundat (Ferko)
Hymn 49 (ii): Epiphany (Thrupp)
Final Responses (Marlow)
Voluntary Clarifica me Pater (Tomkins)

JANUARY

31 The Fourth Sunday after Epiphany (Septuagesima)

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	345, omitting v. 3: Vulpius (Vulpius / Ley)
<i>Mass</i>	Messe en sol majeur (Poulenc)
<i>1st Lesson</i>	Ezekiel 43: 27 - 44: 4
<i>Hymn</i>	494: Rinkart (Bach)
<i>Gospel</i>	Luke 2: 22-40
<i>Preacher</i>	The Reverend Alice Goodman
<i>Hymn</i>	157: Old 120th (Este / Ravenscroft)
<i>Hymn</i>	408 (i): Blaenwern (Rowlands)
<i>Voluntary</i>	Procession (Wills)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Stephen Disley (Southwark Cathedral)	
	Prelude and Fugue in b, BWV 544 (Bach)
	Mutationes (Eben)
	Postludium (Janáček)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(Leighton)
<i>Psalm</i>	150
<i>Canticles</i>	Chichester Service (Walton)
<i>Anthem</i>	Tonight, eternity alone (Clausen)
<i>Hymn</i>	54 (ii): Illsley (Bishop)
<i>Preacher</i>	Baroness Onora O'Neill FBA, formerly Mistress of Newnham College and President of the British Academy
<i>Hymn</i>	48: Stuttgart (Witt / Gotha)
<i>Voluntary</i>	Præludium, Fugue and Chaconne (Buxtehude)

FEBRUARY

2 Candlemas 6:15 PM SUNG EUCHARIST

<i>Voluntary</i>	Mit Fried und Freud, BWV 616 (Bach)
<i>Hymn</i>	55: Cruger (Crüger / Monk)
<i>1st Lesson</i>	Hebrews 2: 14-end
<i>Hymn</i>	57: Dundee (Scottish Psalter / Ravenscroft Psalter)
<i>Gospel</i>	Luke 2: 22-40
<i>Hymn</i>	431: Hereford (Wesley)
<i>Sanctus</i>	(Gjeilo)
<i>Benedictus</i>	(Hagen)
<i>Agnus Dei</i>	Chichester Mass (Albright)
<i>Anthem</i>	Hail, gladdening light (Bednall)
<i>Hymn</i>	393: Mannheim (Mason)
<i>Voluntary</i>	Fugue on the Magnificat, BWV 733 (Bach)

4 Thursday 6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Méditation (Vierne)
<i>Introit</i>	Mother of God, here I stand (Tavener)
<i>Responses</i>	(Leighton)
<i>Psalm</i>	23
<i>1st Lesson</i>	Hosea 11: 12 - 12: 9
<i>Magnificat</i>	Double Choir - Latin (Stanford)
<i>2nd Lesson</i>	1 Corinthians 14: 20-33
<i>Nunc Dimittis</i>	Tone 1 (Plainsong)
<i>Anthem</i>	Angelis suis Deus (Miškinis)
<i>Hymn</i>	385: St Botolph (Slater)
<i>Final Responses</i>	(Marlow)
<i>Voluntary</i>	Ave maris stella (Langlais)

FEBRUARY

7 The Second Sunday before Lent (Sexagesima)

10:00 AM COLLEGE COMMUNION

Hymn 265: Regent Square (Smart)
1st Lesson Genesis 2: 4b-9, 15-end
Hymn 397: Monkland (Antes)
Gospel Luke 8: 22-25
Preacher The Reverend Alice Goodman
Hymn 263, omitting vv. 5 & 6: Lasst uns erfreuen (Vaughan Williams)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Christopher Herrick (London)
Præludium in d, BuxWV 140 (Buxtehude)
Sonata No. 6 in G, BWV 530 (Bach)
Choral Song and Fugue (Wesley)
Penguins, Giraffes and Barrel Organ Monkey (Farrington)

6:15 PM COLLEGE EVENSONG

Responses (McWilliam)
Psalm 37: 1-10
Canticles St Paul's Service (Howells)
Anthem Pilgrims' Hymn (Paulus)
Hymn 392: Alberta (Harris)
Preacher The Right Reverend George Cassidy,
formerly Bishop of Southwell & Nottingham
Hymn 56, omitting *: St Edmund (Steggall)
Voluntary Chorale no. 3 (Franck)

9 Tuesday

6:15 PM CHORAL EVENSONG

Voluntary Ave maris stella (de Grigny)
Introit A Hymn of St Columba (Britten)
Responses (McWilliam)
Psalm 33: 1-9
1st Lesson 2 Chronicles 10: 1-19
Magnificat Great Service (Byrd)
2nd Lesson John 19: 17-30
Nunc Dimittis Tone 1 (Plainsong)
Anthem Warum ist das Licht gegeben dem Mühseligen (Brahms)
Hymn 216: Old 104th (Ravenscroft / Vaughan Williams)
Final Responses (Marlow)
Voluntary Fugue à 4 (de Grigny)

11 Thursday

6:15 PM CORPORATE EVENSONG

Voluntary O Gott, du frommer Gott (Karg-Elert)
Introit Bogoroditse Devo (Rachmaninoff)
Anthem Otche nash (Golovanov)
Voluntary Toccata (Reger)

FEBRUARY

14 The Sunday before Lent (Quinquagesima)

10:00 AM **ORCHESTRAL MASS**

With Cambridge University Chamber Orchestra

Hymn 466: Moscow (Giardini)
Mass Nelson Mass (Haydn)
1st Lesson Exodus 34: 29-end
Hymn 178: Carlisle (Lockhart)
Gospel Luke 9: 28-36
Preacher The Reverend Alice Goodman
Hymn 176 (ii): St Bartholomew (Duncalf)
Hymn 494: Rinkart (Bach)
Voluntary Placare Christe servulis (Dupré)

5:40 PM **ORGAN MUSIC BEFORE EVENSONG**

Simon Bland (Trinity College)

Dies sind die heiligen zehn Gebot, BWV 678 (Bach)
Concerto in A minor (Vivaldi / Bach)
Herr Jesu Christ, dich zu uns wend, BWV 655 (Bach)
Valet will ich dir geben, BWV 736 (Bach)

6:15 PM **COLLEGE EVENSONG**

Responses (Rose)
Psalm 89: 1-9
Canticles Chichester Service (Howells)
Anthem Benedictio (Sisask)
Hymn 338, omitting vv. 2 & 6: Evelyns (Monk)
Preacher The Reverend Peter Kashouris,
Priest in Charge of St Oswald King & Martyr, Durham
Hymn 362: t. 185; Abbot's Leigh (Taylor)
Voluntary Handel in the Strand (Grainger arr. Stockmeier)

16 Tuesday

6:15 PM **CHORAL EVENSONG**

Voluntary Psalm-Prelude Set 1.ii (Howells)
Introit O vos omnes (Stucky)
Responses (Rose)
Psalm 50: 1-6
1st Lesson Jeremiah 2: 1-13
Canticles Gloucester Service (Howells)
2nd Lesson John 3: 22-end
Anthem Lux æterna (Fissinger)
Hymn 349: Nativity (Lahee)
Final Responses (Rose)
Voluntary Rhapsody No. 1 (Howells)

17 Ash Wednesday

6:15 PM **SUNG EUCHARIST**

Introit Crucifixus à 8 (Lotti)
Mass Missa de angelis (Plainsong)
1st Lesson Joel 2: 1-2, 12-17
Hymn 82: Song 46 (Gibbons)
Gospel Matthew 6: 1-6, 16-21
Preacher The Reverend Christopher Stoltz
Hymn 62 (ii): Herzliebster Jesu (Bach / Crüger)
Anthem Miserere (Allegrì)
Hymn 383 (ii), omitting *: Aberystwyth (Joseph Parry)
Anthem Crucifixus pro nobis iv (Leighton)

FEBRUARY

21 The First Sunday in Lent

10:00 AM COLLEGE COMMUNION

Hymn 385: St Botolph (Slater)
1st Lesson Romans 10: 8b-13
Hymn 358 (ii): Rievaulx (Dykes)
Gospel Luke 4: 1-13
Preacher The Reverend Christopher Stoltz
Hymn 393: Mannheim (Mason)

5:40 PM MUSIC BEFORE EVENSONG

Michael Waldron (piano) with Simon Bland (organ)
Six Duos for piano & organ (Saint-Saëns)

6:15 PM COLLEGE EVENSONG

Responses (Smith)
Psalm 143
Magnificat Double Choir - German (Schütz)
Nunc Dimittis Tone 1 (Plainsong)
Anthem Komm, Jesu, komm, BWV 229 (Bach)
Hymn 52: Was lebet (Rheinhardt)
Preacher The Rt Hon. Shirley Williams
Hymn 73 (ii): St Francis Xavier (Stainer)
Voluntary Aus tiefer Not schrei ich zu dir, BWV 686 (Bach)

23 Tuesday

6:15 PM CHORAL EVENSONG

Joint Service with Whitgift School Choir

Voluntary Te lucis ante terminum (Dupré)
Introit Beati quorum via (Stanford)
Responses (Smith)
Psalm 150
1st Lesson Jeremiah 5: 1-11
Canticles Service in D (Dyson)
2nd Lesson John 5: 19-29
Anthem Te lucis ante terminum (Balfour Gardiner)
Hymn 413: Nun danket (Crüger / Mendelssohn)
Final Responses (Marlow)
Voluntary Toccata and Fugue in d, BWV 538 (Bach)

25 Thursday

6:15 PM CHORAL EVENSONG

Introit Cosmic Prayer (Cooman)
Responses (Smith)
Psalm 119: 73-80
1st Lesson Jeremiah 6: 9-15
Canticles Service in e (Daniel Purcell)
2nd Lesson John 6: 1-15
Anthem There will be rest (Ticheli)
Hymn 59 (ii), omitting v. 3: Jena (Bach / Vulpius)
Final Responses (Smith)
Voluntary Fuga Quinta (Telemann)

FEBRUARY

28 The Second Sunday in Lent

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	63: St Bernard
<i>Mass</i>	Messe (Martin)
<i>1st Lesson</i>	Philippians 3: 17 - 4: 1
<i>Hymn</i>	376: English Folk Song (Vaughan Williams)
<i>Gospel</i>	Luke 13: 31-end
<i>Preacher</i>	The Reverend Christopher Stoltz
<i>Hymn</i>	148, omitting *: Leoni (Hebrew melody / Olivers)
<i>Hymn</i>	401: Regent Square (Smart)
<i>Voluntary</i>	Prélude (from Suite) (Duruflé)

5:40 PM ORGAN MUSIC BEFORE EVENSONG

Douglas Hollick (Birmingham Conservatoire)
Præambulum primi toni à 5 (Weckmann)
Lass mich dein sein und bleiben (Strunck)
Præambulum in F (Prætorius)
Magnificat primi modi (Schildt)

6:15 PM COLLEGE EVENSONG

<i>Responses</i>	(Rose)
<i>Psalm</i>	137
<i>Magnificat</i>	Tonus peregrinus (Plainsong)
<i>Nunc Dimittis</i>	(Pärt)
<i>Anthem</i>	Take him, earth, for cherishing (Howells)
<i>Hymn</i>	76, omitting *: Breslau (Mendelssohn)
<i>Preacher</i>	The Dean of Chapel
<i>Hymn</i>	383 (ii), omitting *: Aberystwyth (Joseph Parry)
<i>Voluntary</i>	Toccata-Prelude on 'Pange lingua' (Bairstow)

MARCH

2 Tuesday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	Sonata No. 1: Sehr langsam (Hindemith)
<i>Introit</i>	Mosella, from <i>Two Motets</i> (Hawley)
<i>Responses</i>	(Smith)
<i>Psalm</i>	53
<i>1st Lesson</i>	Jeremiah 8: 1-13
<i>Canticles</i>	Collegium Regale (Howells)
<i>2nd Lesson</i>	John 6: 52-59
<i>Anthem</i>	A Prayer of the Middle Ages (Hanson)
<i>Hymn</i>	95: Rockingham (Miller / Webbe)
<i>Final Responses</i>	(Smith)
<i>Voluntary</i>	Cantilène (Pierné)

4 Thursday

6:15 PM CHORAL EVENSONG

<i>Voluntary</i>	O Welt, ich muss dich lassen (Brahms)
<i>Introit</i>	O nata lux (Tallis)
<i>Responses</i>	(Smith)
<i>Psalm</i>	7: 1-10
<i>1st Lesson</i>	Jeremiah 9: 12-24
<i>Canticles</i>	Service in g (Purcell)
<i>2nd Lesson</i>	John 7: 1-13
<i>Anthem</i>	Civitas sancti tui (Byrd)
<i>Hymn</i>	92: Horsley (Horsley)
<i>Final Responses</i>	(Smith)
<i>Voluntary</i>	Méditation (Duruflé)

MARCH

7 The Third Sunday in Lent

10:00 AM COLLEGE COMMUNION

<i>Hymn</i>	292 (ii): Eisenach (Bach / Schein)
<i>1st Lesson</i>	1 Corinthians 10: 1-13
<i>Hymn</i>	414: Caithness (Scottish Psalter)
<i>Gospel</i>	Luke 13: 1-9
<i>Preacher</i>	The Reverend Alice Goodman
<i>Hymn</i>	368: Cwm Rhondda (Hughes)

6:15 PM MEDITATION AND MUSIC FOR LENT

12 Commemoration of Benefactors

10:00 AM COMMEMORATION SERVICE

<i>Voluntary</i>	Rhosymedre (Vaughan Williams)
<i>Introit</i>	Beati quorum via (Stanford)
<i>Psalm</i>	122
<i>Te Deum</i>	Service in C (Stanford)
<i>Reading</i>	Ecclesiasticus 44: 1-15
<i>Voluntary</i>	Postlude in d (Stanford)

Trinity College Chapel

ANTHEM TEXTS
& COLLECTS

Michaelmas Term 2009

THE COLLECTS

THE SECOND SUNDAY AFTER EPIPHANY

(Week beginning 17 January)

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

THE THIRD SUNDAY AFTER EPIPHANY

(Week beginning 24 January)

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

THE FOURTH SUNDAY AFTER EPIPHANY (SEPTUAGESIMA)

(Week beginning 31 January)

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE SECOND SUNDAY BEFORE LENT (SEXAGESIMA)

(Week beginning 7 February)

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

THE SUNDAY BEFORE LENT (QUINQUAGESIMA)

(Week beginning 14 February)

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.

ASH WEDNESDAY

(17 February)

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 FIRST SUNDAY OF LENT

(Week beginning 21 February)

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 SECOND SUNDAY OF LENT

(Week beginning 28 February)

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

THE THIRD SUNDAY OF LENT

(Week beginning 7 March)

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

ANTHEM TEXTS INDEX

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Gregorio Allegri: Miserere mei, Deus (early C17th)

Miserere mei, Deus, secundum magnam
misericordiam tuam:
et secundum multitudinem miserationum
tuarum, dele iniquitatem meam.
Amplius lava me ab iniquitate mea:
et a peccato meo munda me.
Quoniam iniquitatem meam ego cognosco:
et peccatum meum contra me est semper.
Tibi soli peccavi, et malum coram te feci:
ut justificeris in sermonibus tuis,
et vincas cum iudicaris.
Ecce enim in iniquitatibus conceptus sum:
et in peccatis concepit me mater mea.
Ecce enim veritatem dilexisti: incerta et
occulta sapientiæ tuæ manifestasti mihi.
Asperges me hyssopo,
et mundabor: lavabis me,
et super nivem dealbabor.
Auditui meo dabis gaudium et lætitiā:
et exultabunt ossa humiliata.
Averte faciem tuam a peccatis meis:
et omnes iniquitates meas dele.
Cor mundum crea in me, Deus:
et spiritum rectum innova in visceribus meis.
Ne projicias me a facie tua:
et spiritum sanctum tuum ne auferas a me.
Redde mihi lætitiā salutaris tui:
et spiritu principali confirma me.
Docebo iniquos vias tuas:
et impii ad te convertentur.
Libera me de sanguinibus, Deus,
Deus salutis meæ:
et exultabit lingua mea iustitiam tuam.
Domine, labia mea aperies:
et os meum annuntiabit laudem tuam.
Quoniam si voluisses sacrificium,
dedisse utique:
holocaustis non delectaberis.
Sacrificium Deo spiritus contribulatus:
cor contritum et humiliatum,
Deus, non despicies.
Benigne fac, Domine,
in bona voluntate tua Sion:
ut ædificentur muri Jerusalem.
Tunc acceptabis sacrificium iustitiæ,
oblaciones, et holocausta:
tunc imponent super altare tuum vitulos.

*Have mercy upon me, O God,
after thy great goodness:
according to the multitude of thy mercies
do away mine offences.
Wash me thoroughly from my wickedness:
and cleanse me from my sin.
For I acknowledge my faults:
and my sin is ever before me.
Against thee only have I sinned and done this
evil in thy sight: that thou mightest be justified in
thy saying and clear when thou art judged.
Behold, I was shapen in wickedness:
and in sin hath my mother conceived me.
But lo, thou requirest truth in the inward parts:
and shalt make me to understand wisdom
secretly. Thou shalt purge me with hyssop and I
shall be clean: thou shalt wash me and I shall be
whiter than snow.
Thou shalt make me hear of joy and gladness:
that the bones which thou hast broken may rejoice.
Turn thy face from my sins:
and put out all my misdeeds.
Make me a clean heart, O God:
and renew a right spirit within me.
Cast me not away from thy presence:
and take not thy holy Spirit from me.
O give me the comfort of thy help again:
and stablish me with thy free Spirit.
Then shall I teach thy ways unto the wicked:
and sinners shall be converted unto thee.
Deliver me from blood-guiltiness,
O God, thou that art the God of my health:
and my tongue shall sing of thy righteousness.
Thou shalt open my lips, O Lord:
and my mouth shall shew thy praise.
For thou desirest no sacrifice,
else would I give it thee:
but thou delightest not in burnt-offerings.
The sacrifice of God is a troubled spirit:
a broken and contrite heart,
O God, shalt thou not despise.
O be favourable and gracious unto Sion:
build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifice of
righteousness, with the burnt offerings and
oblaciones: then shall they offer young bullocks
upon thine altar.*

Johann Sebastian Bach: Komm, Jesu, komm (before 1732)

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!

*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!*

Komm, komm, ich will mich dir ergeben;
du bist der rechte Weg,
die Wahrheit und das Leben.

*Come, come, I would give myself up to thee;
thou art the right path,
the truth and the life.*

Drum schließ ich mich in deine Hände
und sage, Welt, zu guter Nacht!
Eilt gleich mein Lebenslauf zu Ende,

*So I enfold myself in thy hands
and say, World, goodnight!
Though the course of my life is running to its
end,*

ist doch der Geist wohl angebracht.
Er soll bei seinem Schöpfer schweben,
weil Jesus ist und bleibt
der wahre Weg zum Leben.

*the spirit is truly ready.
Let it dwell with its creator,
since Jesus is and ever shall be
the true way to life.*

Translation Paul Thymich

Henry Balfour Gardiner: Evening Hymn – Te lucis ante terminum (1908)

Te lucis ante terminum
Rerum Creator poscimus
Ut pro tua clementia
Sis præsul et custodia.

*Before the ending of the day,
Creator of the world, we pray
That with thy wonted favour thou
Wouldst be our guard and keeper now.*

Procul recedant somnia
Et noctium phantasmata
Hostemque nostrum comprime
Ne pollutantur corpora.

*From all ill dreams defend our eyes,
From nightly fears and fantasies,
Tread under foot our ghostly foe
That no pollution we may know.*

Præsta, Pater piissime
Patrique compar unice
Cum Spiritu Paraclito
Regnans per omne sæculum. Amen.

*O Father, that we ask be done
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.*

Office hymn at Compline, translated by J M Neale

Sir Arnold Bax: This worldes joie (1922)

Wynter wakeneth al my care,
Nou this leves waxeth bare;
Ofte I sike ant mourne sare
When hit cometh in my thoht
Of this worldes joie,
Hou hit goth al to noht.

Nou hit is, ant nou hit nys,
Al so hit ner nere, ywys.
That moni mon seith, soth hit ys:
Al goth bote Godes wille:
Alle we shule deye, thah us like ylle.

Al that gren me graueth grene
Nou hit faleweth albydene:
Jesu, help that hit be sene
Ant shild us from helle!
For y not whider y shal,
Ne hou longe her duelle.

*Winter wakens all my care,
Now these leaves grow bare;
Often I sigh and sorely mourn
When this world's joy
Comes into my thought,
How it all comes to nought.*

*Now it is, and now it is not,
As though it had never been, I believe.
Many men say that it is true:
Everything vanishes except God's will:
We shall all die, though we like it ill.*

*Everything green grows green for me,
Now it fades altogether:
Jesus, help it to be seen
And shield us from hell!
For I know not whither I shall go,
Nor how long I shall dwell here.*

Anon., ca. 1300

David Bednall: Hail, gladdening light (2006)

Lumen ad revelationem gentium,
et gloriam plebis tuæ Israel.
Nunc dimittis servum tuum, Domine,
secundum verbum tuum in pace:
Quia viderunt oculi mei salutare tuum.
Quod parasti ante faciem omnium populorum.
Lumen ad revelationem gentium,
et gloriam plebis tuæ Israel.

*A light to lighten the gentiles:
and the glory of thy people Israel.
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.*

Hail, gladdening light, of His pure glory poured,
Who is the Immortal Father, Heavenly, Blest,
Holiest of Holies, Jesu Christ, our Lord.
Now we are come to the sun's hour of rest,
The lights of evening round us shine;
We hymn the Father, Son, and Holy Spirit Divine.
Worthiest art Thou at all times to be sung
With undefiled tongue,
Son of our God, giver of life alone;
Therefore in all the world Thy glories Lord, they own. Amen.

Greek, before 4th Century

Johannes Brahms: Warum ist das Licht gegeben dem Mühseligen (1877)

Warum ist das Licht gegeben dem Mühseligen,
Und das Leben den betrübten Herzen?
Warum?

*Why has the light been given for such misery,
and this life to afflicted spirits?
Why?*

Die des Todes warten und kommt nicht,
und grüben ihn wohl aus dem Verborgenen;
die sich fast freuen und sind fröhlich,
daß sie das Grab bekommen.
Warum?

*For they wait for death that comes not,
and dig for it as they dig for hidden things;
and they rejoice and are contented,
when they at last may perish.
Why?*

Und dem Manne, deß Weg verborgen ist,
und Gott vor ihm denselben bedekket.
Warum?

*Why is light given him whose ways are hid,
when God has veiled his pathway before him?
Why?*

Lasset uns unser Herz samt den Händen
aufheben zu Gott im Himmel.

*Let us all lift our hearts and our hands
to God in heaven.*

Siehe, wir preisen selig,
die erduldet haben.
Die Geduld Hiob habt ihr gehört,
und das Ende des Herrn habt ihr gesehen;
denn der Herr ist barmherzig
und ein Erbarmer.

*Truly we call them happy
that have endured steadfast.
Job and his patience you have all heard of,
and the purpose of God by this was shown you;
for the Lord has compassion
and plenteous mercy.*

Mit Fried und Freud ich fahr dahin,
in Gottes Willen,
getrost ist mir mein Herz und Sinn,
sanft und stille.
Wie Gott mir verheißten hat,
der Tod ist mir Schlaf worden.

*In peace and joy I go my way,
as God ordains it.
My spirit has found grace this day;
He maintains it.
As He has made known to me,
Death's sleep shall come upon me.*

*Job 3: 20-23; Lamentations 3: 41; James 5: 11; Martin Luther 1524
English version by Jean Lunn*

David Briggs: O Lord, support us (2005)

O Lord, support us all the day long,
until the shadows lengthen and the evening comes,
and the busy world is hushed,
and the fever of life is over, and our work is done.
Then in thy mercy grant us a safe lodging,
and a holy rest,
and peace at the last. Amen.

John Henry Newman

Benjamin Britten: A Hymn of St Columba (1962)

Regis regum rectissimi
prope est dies Domini,
dies iræ et vindictæ,
tenebrarum et nebulæ,
Regis regum rectissimi.

*King of kings and lords most high,
Comes his day of judgement nigh:
Day of shadows and vengeance stark,
Day of wrath and cloudy dark.
King of kings and of lords most high.*

Diesque mirabilium
tonitruorum fortium,
dies quoque angustiae,
mæroris ac tristitiæ.
Regis regum rectissimi.

*Thunder shall rend that day apart,
Wonder amaze each fearful heart.
Anguish and pain and deep distress
Shall mark that day of bitterness.
King of kings and of lords most high.*

In quo cessabit mulierum
amor et desiderium,
nominumque contentio
mundi hujus et cupido,
Regis regum rectissimi.

*That day the pangs of lust will cease,
Man's questioning heart shall be at peace;
Then shall the great no more contend
And worldly fame be at an end.
King of kings and of lords most high.*

Words attributed to St Columba (521-597), translated by John Andrewes

William Byrd: Civitas sancti tui (1589)

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

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

Isaiah 64: 10

René Clausen: 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

Carson P Cooman: A Cosmic Prayer (2002)

O God of the heavens and the earth,
of the astronomical and the subatomic,
of the living and the dead,
of science and history,
of life and love.

We give you thanks for the miraculous variety of your creation.
We pray for the energy and time and patience
and talent to learn more about the world you have made,
and for the humility always to recognize how little we know. Amen.

Howard Georgi (b. 1947)

Frank Ferko: 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,
quae circuiens circuisti,
comprehendendo omnia
in una via quae 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 (1098-1179), 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 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.

Gloria Patri et Filio
et Spiritui Sancto.

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 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.*

*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 (1098-1179), translated by Frank Ferko

Edwin Fissinger: Lux æterna

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

Nikolai Golovanov: Otche nash

Otche nash, ishe yesi na nebeseh,
da sviatitsia imia Tvoye
da priidet tsarstviye Tvoye,
da budet volia Tvoya yako na nebesi i na zemli.
Hleb nash nasushchniy dazhd nam dnes,
i ostavi nam dolgi nasha,
yakozhe i mi ostavliayem dolzhnikom nashim:
i ne vvedi nas vo iskusheniye,
no izbavi nas ot lukavago.

*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.*

from the Divine Liturgy

Howard Hanson: A Prayer of the Middle Ages (1976)

We declare unto all the ages as the greatest marvel,
ere there were hills and trees or the mighty ocean,
ere the sunlight shone forth or the moon cast its beams,
when naught was, from end to end,
there wert Thou, O God, Thou almighty God,
from time unknown to time unknown, Eternal God,
Thou who madest heaven and earth,
give to us wisdom, prudence and strength,
give through Thy holy blessing faith unending
that Thy will we may do. Amen.

Anon., ca. 700

William Hawley: Mosella (from Two Motets)

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), translated by Helen Waddell

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

Kenneth Leighton: Crucifixus pro nobis iv (1961)

Drop, drop, slow tears, and bathe those beauteous feet
Which brought from Heaven the news, and Prince of Peace.
Cease not, wet eyes, His mercy to entreat;
To cry for vengeance sin doth never cease.
In your deep floods drown all my faults and fears;
Nor let His eye see sin, but through my tears.

Phineas Fletcher (1582-1650)

Vytautas Miškinis: Angelis suis Deus

Angelis suis Deus mandavit de te,
ut custodiant te in omnibus viis tuis.
In manibus portabant te,
ne unquam offendas ad lapidem
pedem tuum.

*For he shall give his angels charge over thee,
to keep thee in all thy ways.
They shall bear thee up in their hands,
lest thou dash thy foot
against a stone.*

Psalm 91: 11-12 (Vulgate: Psalm 90)

Stephen Paulus: Pilgrims' Hymn (1997)

Even before we call on your name
to ask you, O God,
when we seek for the words to glorify you,
you hear our prayer;
unceasing love, O unceasing love,
surpassing all we know.

Glory to the Father, and to the Son,
and to the Holy Spirit.

Even with darkness sealing us in,
we breathe your name,
and through all the days that follow so fast,
we trust in you;
endless your grace, O endless your grace,
beyond all mortal dream.

Both now and for ever,
and unto ages and ages. Amen.

Michael Dennis Browne

Henry Purcell / Jan Sandström: Hear my prayer

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

Psalms 102, v.1

Sergei Rachmaninoff: Bogoroditse Devo (Vespers, 1915)

Bogoroditse Devo raduysia,
blagodatnaya Mariye, ghospod s Toboyu.
Blagoslovenna Ti vzhedah,
i blagosloven Plod chreva Tvoyego,
yako Spasa rodila yesi dush nashih.

*Rejoice, O Virgin Mary, full of grace,
the Lord is with thee:
blessed art thou among women,
and blessed is the fruit of thy womb,
for thou hast borne the Saviour of our souls.*

Luke 1: 28, 42

Robert Saxton: The Child of Light (1985)

Over rough land they travel, the shepherds,
Beneath the star their way shines bright
as they journey onward through the night.
Though their way is cold and harsh, the hopeful,
no turning back for them in darkness
from this humble birthnight, humble in its dawn.
As they near a simple stable, the faithful,
the earth appears to be reborn;
A beacon beckons, future of the World.
Now they see the mother caring, these wise men,
Beneath the star their faith shines bright;
they wonder ever at the Child of Light.

Robert Saxton

Urmas Sisask: 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: Beati quorum via (1905)

Beati quorum via integra est:
qui ambulant in lege Domini.

*Blessed are those that are undefiled in the way:
and walk in the law of the Lord.*

Psalm 119: 1

Charles Villiers Stanford: Justorum animæ (1905)

Justorum animæ in manu Dei sunt,
et non tanget illos tormentum malitiæ.
Visi sunt oculis insipientium mori,
illi autem sunt in pace.

*The souls of the just are in the hand of God,
and the torment of malice shall not touch them:
in the sight of the unwise they seemed to die,
but they are in peace.*

Wisdom 3: 1-3

Paul Stanhope: 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.

Vix Sion lugent eo quod non sint qui veniant ad solennitatem
omnes portæ eius destructæ, sacerdotes gementes,
virgines eius squalidæ 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; Lamentations 1:3-5

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,
behold and see
if there be sorrow like my sorrow.*

Tenebrae Responsory for Holy Saturday

Thomas Tallis: O nata lux (1575)

O nata lux de lumine,
Jesu redemptor saeculi,
dignare clemens supplicum
laudes precesque sumere.
Qui carne quondam contegi
dignatus es pro perditis
nos membra confer effici
tui beati corporis.

*O Light of light, by love inclined,
Jesus, redeemer of mankind,
With loving-kindness deign to hear
From suppliant voices praise and prayer.
Thou who to raise our souls from hell
Didst deign in fleshly form to dwell,
Vouchsafe us, when our race is run,
In thy fair Body to be one.*

Office Hymn for Lauds on the Feast of the Transfiguration

John Tavener: Mother of God, here I stand (The Veil of the Temple, 2002)

Mother of God, here I stand now praying,
before this ikon of your radiant brightness;
not praying to be saved from a battlefield,
not giving thanks, nor seeking forgiveness
for the sins of my soul, nor for all the souls
numb, joyless and desolate on earth.
But for her alone, whom I wholly give you.

*Mikhail Lermontov (1814-1841)
and Byzantine liturgy, translated by Mother Thekla*

Frank Ticheli: There will be rest (1999)

There will be rest, and sure stars shining
Over the roof-tops crowned with snow,
A reign of rest, serene forgetting,
The music of stillness holy and low.

I will make this world of my devising,
Out of a dream in my lonely mind,
I shall find the crystal of peace –
Above me stars I shall find.

Sara Teasdale (1884-1933)

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.