

**St. Paul's Cathedral**

EPISCOPAL + ANGLICAN

*the City*

## **Evensong**

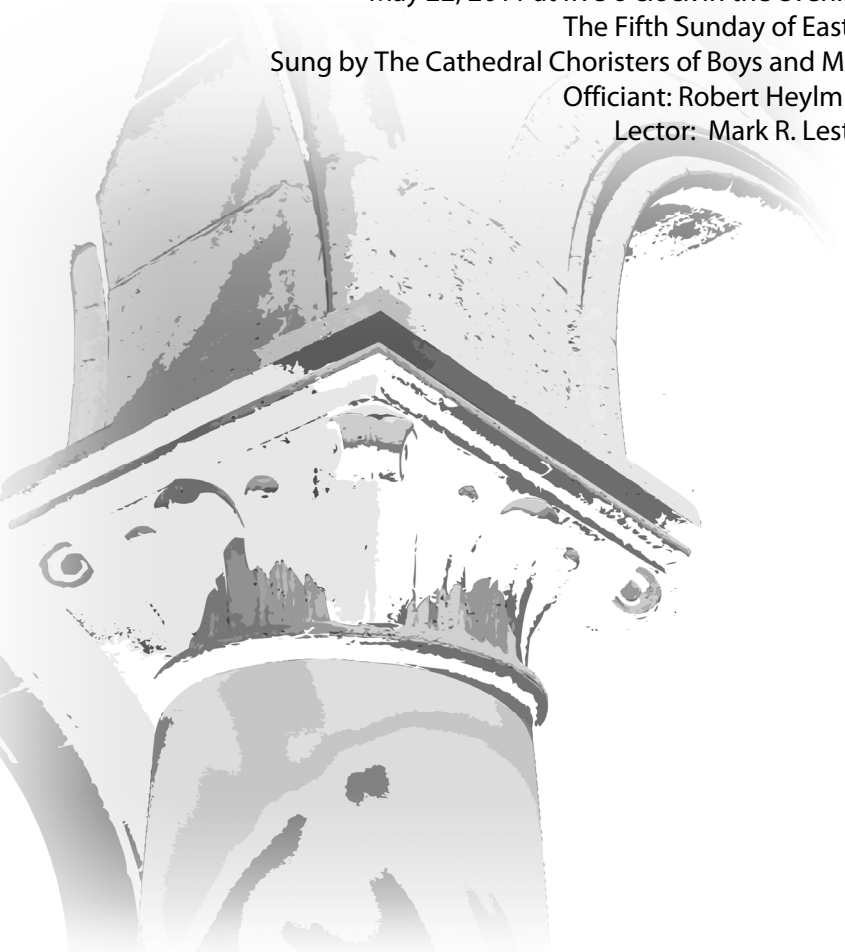
May 22, 2011 at five o'clock in the evening

The Fifth Sunday of Easter

Sung by The Cathedral Choristers of Boys and Men

Officiant: Robert Heylmun

Lector: Mark R. Lester



The Very Rev. Scott E. Richardson, *Dean*  
The Rev. Canon Allisyn Thomas, *Sub-Dean*  
Brooks Mason, *Canon Verger*  
Martin Green, *Canon for Music, Organist and Choirmaster*  
Braden McKinley, *Organ Scholar*

*Whoever you are, wherever you find yourself on the journey of faith, we welcome you!*

*Kindly silence phones and other electronic devices.*

## **ORGAN VOLUNTARY**

§ *Please stand at the tolling of the bell as choir and clergy enter in procession.*

## **OPENING SENTENCE**

### **PRECES AND RESPONSES**

William Smith of Durham (1603–1645)

Officiant O Lord, open thou our lips.

Choir And our mouth shall show forth thy praise.

Officiant O God, make speed to save us.

Choir O Lord, make haste to help us.

Officiant Glory be to the Father, and to the Son,  
and to the Holy Ghost;

Choir as it was in the beginning, is now and ever shall be,  
world without end. Amen.

Officiant Praise ye the Lord.

Choir The Lord's name be praised.

# OFFICE HYMN 42

1 Now the day is o - ver, night is draw - ing nigh,  
 2 Je - sus, give the wear - y calm and sweet re - pose;  
 3 Grant to lit - tle child - ren vis - ions bright of thee;  
 4 Com - fort ev - ery suf - ferer watch - ing late in pain;  
 5 Through the long night watch - es may thine an - gels spread

1 sha - dows of the eve - ning steal a - cross the sky.  
 2 with thy tend - erest bless - ing may our eye - lids close.  
 3 guard the sail - ors toss - ing on the deep, blue sea.  
 4 those who plan some e - vil from their sin re - strain.  
 5 their white wings a - bove me, watch - ing round my bed.

1 eve - ning steal a - cross the sky.  
 2 bless - ing may our eye - lids close.  
 3 toss - ing on the deep, blue sea.  
 4 e - vil from their sin re - strain.  
 5 bove me, watch - ing round my bed.

6 When the morning wakens,  
 then may I arise  
 Pure, and fresh, and sinless  
 in thy holy eyes.

Words: Sabine Baring-Gould (1834-1924), alt.

Music: *Merrial*, Joseph Barnby (1838-1896)

§ Please be seated.

- 1 The heavens declare the glory of God; \*  
and the firmament showeth his handy-work.
- 2 One day telleth another; \*  
and one night certifieth another.
- 3 There is neither speech nor language; \*  
but their voices are heard among them.
- 4 Their sound is gone out into all lands; \*  
and their words into the ends of the world.
- 5 In them hath he set a tabernacle for the sun; \*  
which cometh forth as a bridegroom out of his chamber,  
and rejoiceth as a giant to run his course.
- 6 It goeth forth from the uttermost part of the heaven,  
and runneth about unto the end of it again; \*  
and there is nothing hid from the heat thereof.

*Gloria Patri*

**FIRST READING**

Wisdom 7:22-8:1

*The first reading is taken from the Old Testament which declares that the history of Israel, and of the whole world, is guided by God.*

§ *Please stand.*

## MAGNIFICAT

*Canticles in b-minor*

T. Tertius Noble (1867–1953)

*The Magnificat is Mary's song of thanksgiving (Luke 1:46-55) as she responds to the declaration that the child she is to bear will fulfill the promises of the Old Testament.*

MY SOUL doth magnify the Lord,  
and my spirit hath rejoiced in God my Savior.  
For he hath regarded the lowliness of his handmaiden.  
For behold from henceforth all generations shall call me blessed.  
For he that is mighty hath magnified me, and holy is his Name.  
And his mercy is on them that fear him throughout all generations.  
He hath showed strength with his arm;  
    he hath scattered the proud in the imagination of their hearts.  
He hath put down the mighty from their seat,  
    and hath exalted the humble and meek.  
He hath filled the hungry with good things,  
    and the rich he hath sent empty away.  
He remembering his mercy hath holpen his servant Israel,  
    as he promised to our forefathers, Abraham and his seed forever.

*Gloria Patri.*

§ *Please be seated.*

## SECOND READING

Matthew 7:7-14

*The second reading is taken from the New Testament which tells of the life and teaching of Jesus and the witness of the early church. It also shows the meaning of Christ for our life today.*

§ *Please stand.*

*The Nunc Dimittis is the song of Simeon (Luke 2:29-32) who, before he dies, sees the Infant Jesus and holds him in his arms.*

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.

*Gloria Patri.*

**THE APOSTLES' CREED**

*The Creed grew from statements of belief made by the first Christians at their baptism. The church continues to confess its faith in the Holy Trinity—the Father, the Son, and the Holy Ghost.*

*The Creed is monotoned or spoken by all.*

**I believe in God, the Father almighty,  
maker of heaven and earth;**

**And in Jesus Christ his only Son our Lord;  
who was conceived by the Holy Ghost,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead, and buried.**

**He descended into hell.**

**The third day he rose again from the dead.**

**He ascended into heaven,**

**and sitteth on the right hand of God the Father almighty.**

**From thence he shall come to judge the quick and the dead.**

**I believe in the Holy Ghost, the holy catholic Church,  
the communion of saints, the forgiveness of sins,  
the resurrection of the body, and the life everlasting.**

**Amen.**

## **SALUTATION**

Officiant The Lord be with you.

Choir And with thy spirit.

Officiant Let us pray.

## **THE LESSER LITANY** *(choir)*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

## **THE LORD'S PRAYER** *(Sung by the choir, or by all on a monotone.)*

**Our Father, who art in heaven,**

**hallowed be thy Name, thy kingdom come,**

**thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses,**

**as we forgive those who trespass against us.**

**And lead us not into temptation,**

**but deliver us from evil.**

**For thine is the kingdom,**

**and the power, and the glory, for ever and ever. Amen.**

## **SUFFRAGES** *(choir)*

Officiant O Lord, show thy mercy upon us.

Choir And grant us thy salvation.

Officiant O Lord, save the State.

Choir And mercifully hear us when we call upon thee.

Officiant Endue thy ministers with righteousness.

Choir And make thy chosen people joyful.

Officiant O Lord, save thy people.

Choir And bless thine inheritance.

Officiant Give peace in our time, O Lord.

Choir Because there is none other that fighteth for us,  
but only thou, O God.

Officiant O God, make clean our hearts within us.

Choir And take not thy Holy Spirit from us.

## **THE COLLECTS**

*The following collects, or others appointed, are sung by the Officiant.*

### **THE COLLECT FOR THE FIFTH SUNDAY IN EASTER**

O ALMIGHTY GOD, whom truly to know is everlasting life: Grant us so perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

### **THE COLLECT FOR PEACE**

O GOD from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of all enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. **Amen.**

### **THE COLLECT FOR AID AGAINST PERILS**

LIGHTEN OUR DARKNESS, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Savior Jesus Christ. **Amen.**

*During the anthem, an offering will be collected to support the Cathedral's work of sharing God's love with the world.*

## AT THE OFFERING, ANTHEM

*Cantique de Jean Racine*  
Gabriel Fauré (1845–1924)

*Verbe égal au Très-Haut Notre unique espérance, Jour éternel de la terre et des cieux, De la paisible nuit nous rompons le silence, Divin Sauveur, jette sur nous les yeux! Répands sur nous le feu de la grâce puissante, que tous l'enfer fuie au son de ta voix, Dissipe le sommeil d'une âme languissante, qui la conduit à l'oubli de tes lois! O Christ sois favorable à ce peuple fidèle pour te bénir maintenant rassemblé, Reçoit les chants qu'il offre, à ta gloire immortelle, et de tes dons qu'il retourne comblé!*

O Redeemer divine, our sole hope of salvation, Eternal light of the earth and the sky, On this the holy day, we kneel in adoration, O Savior, turn on us thy loving eye. Send down on us the fire of thy Grace all-consuming, whose wondrous might dispersed the powers of hell, And rouse our slumbering souls with radiance all-illuminating, that they may waken thy mercy to tell! O Christ bestow thy blessing on us, we implore thee, who here are gathered on penitent knee. Accept the hymns we sing unto thine everlasting glory and these thy gifts we return unto thee.

[The text is a French translation by the 17<sup>th</sup> century French dramatist Jean Racine of a medieval Latin hymn. When Gabriel Fauré set this translation to music, he gave it the title *Cantique de Jean Racine*, rather than the title of the original hymn.]

## THE CONCLUDING PRAYERS

*Please stand or kneel for the Prayers, which end with the following Grace:*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. **Amen.**

# HYMN 662

1 A - bide with me: fast falls the e - ven - tide;  
 2 I need thy pres - ence ev - ery pass - ing hour;  
 3 I fear no foe, with thee at hand to bless;  
 4 Hold thou thy cross be - fore my clos - ing eyes;

the dark - ness deep - ens; Lord, with me a - bide:  
 what but thy grace can foil the tempt - er's power?  
 ills have no weight, and tears no bit - ter - ness.  
 shine through the gloom, and point me to the skies;

when o - ther help - ers fail and com - forts flee,  
 Who, like thy - self, my guide and stay can be?  
 Where is death's sting? Where, grave, thy vic - to - ry?  
 heaven's morn - ing breaks, and earth's vain sha - dows flee;

help of the help - less, O a - bide with me.  
 Through cloud and sun - shine, Lord, a - bide with me.  
 I tri - umph still, if thou a - bide with me.  
 in life, in death, O Lord, a - bide with me.

Words: Henry Frances Lyte (1793-1847)  
 Music: *Eventide*, William Henry Monk (1823-1889)

## THE DISMISSAL

Cantor Let us bless the Lord.

Choir Thanks be to God.

## ORGAN VOLUNTARY

*Please remain standing as the choir and clergy leave in procession.*

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### Grace notes...

Thomas Tertius Noble (May 5, 1867 – May 4, 1953) was an English-born organist and composer, who lived in the United States for the latter part of his career. After studying at the Royal College of Music, he served as Organist and Choirmaster at Ely Cathedral from 1892 to 1898, then at York Minster from 1898 to 1913 during which time he also conducted the York Symphony Orchestra and composed pieces for them. His last appointment was at St Thomas Episcopal Church in New York City from 1913 to 1943, where he oversaw the design and installation of a new organ and was responsible for establishing a choral tradition along Anglican cathedral lines. Dr Noble also founded the Saint Thomas Choir School for boys in 1919.



Noble composed orchestral and chamber music but is now remembered for his music for the Anglican church, particularly his Evening services in B minor and A minor, and his anthems *Go to dark Gethsemane*, *Souls of the Righteous*, and *Grieve not the Holy Spirit*. His tune *Ora labora* for the hymn *Come, labour on* is well known in the United States, as is his edition of Handel's *Messiah* published by G. Schirmer in 1912.

From: [http://en.wikipedia.org/wiki/T.\\_Tertius\\_Noble](http://en.wikipedia.org/wiki/T._Tertius_Noble) and  
<http://www.allmusic.com/artist/tertius-noble-q4556/biography>  
accessed May 2011

# Concerning the Service of Evensong

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The form of this service is little altered from that of the 1662 Book of Common Prayer, but the content has a much longer history. The Psalms were the hymns of the Jewish temple; the Canticles—the *Magnificat* and *Nunc Dimittis*—are from the New Testament; other prayers and hymns come from the past centuries of the Christian church. All these texts have been refined throughout the ages to express the profound mysteries of God.

For some it is music, not words alone, that carries them into the presence of God; for others it is silent meditation. For most people, however, it takes all three—words, music, and silent meditation—to lead them into the true spirit of worship.

This service of Evensong is a unique part of our Anglican heritage with its offering of a liturgical, architectural, and musical space into which we may bring our daily anxieties and preoccupations, and hold them together with a recollection of the God whose saving acts we celebrate. The censing of altar, cross, ministers, and people during the Song of Mary (the *Magnificat*) testifies to the God who is present in Mary's body as continuous with the God of the Exodus, whose signs of presence were the pillar of fire by night and the pillar of smoke by day.

One may feel that there is little opportunity for the congregation to take an active part in the worship, but the wisdom of the ages tells us that most find that through their own silent attention, while ministers and choir speak and sing in their name, they make the words and music their own. They are then able, with an uncluttered mind, to offer to God the best of who they are and what they hope to become.

It is then that this service of Evensong, which has been called the jewel in the crown of Anglicanism, can be experienced for what it is: a worship experience that allows us with all our senses to express our hopes and thanksgivings to the God and Father of our Lord Jesus Christ.

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