

St. Paul's Cathedral

EPISCOPAL + ANGLICAN

the City

Evensong

July 31, 2011 at five o'clock in the evening

The Seventh Sunday after Pentecost

Sung by The Sisters in Song of First United Methodist Church, Chula Vista

Officiant: The Rev. Canon Michael Kaehr

Lector: Arlon Staggs



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*

Juan Carlos Acosta, *Guest Director*

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

Kindly silence phones and other electronic devices.

We welcome with gratitude the Sisters in Song of First United Methodist Church, Chula Vista, with Juan Carlos Acosta, Director, as this evening's guest choir.

ORGAN VOLUNTARY

INTROIT

God be in my head

John Rutter (b. 1945)

God be in my head and in my understanding.

God be in mine eyes and in my looking.

God be in my mouth and in my speaking.

God be in my heart and in my thinking.

God be at my end and in my departing.

Words: Sarum Primer, 1514

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

The Invitatory and Psalter

OPENING SENTENCE

PRECES AND RESPONSES

Plainsong

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.

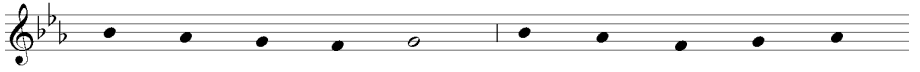
Officiant Praise ye the Lord.

Choir The Lord's name be praised.

OFFICE HYMN 26



1 O gra - cious Light, Lord Je - sus Christ, in you the
2 Now sun - set comes, but light shines forth, the lamps are
3 Wor - thy are you of end - less praise, O Son of



Fa - ther's glo - ry shone. Im - mor - tal, ho - ly,
lit to pierce the night. Praise Fa - ther, Son, and
God, Life - giv - ing Lord; where - fore you are through



blest is he, and blest are you, his ho - ly Son.
Spi - rit: God who dwells in the e - ter - nal light.
all the earth and in the high - est heaven a - dored.

This melody may be sung in rhythmic form: ♪♪♪♪

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895-1984); para. of *O Gracious Light*
Music: *Conditor alme siderum*, plainsong, Mode 4; acc. Bruce Neswick (b. 1956)
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§ *Please be seated.*

- 1 O HOW amiable are thy dwellings, *
thou LORD of hosts!
- 2 My soul hath a desire and longing
to enter into the courts of the LORD; *
my heart and my flesh rejoice in the living God.
- 3 Yea, the sparrow hath found her an house, and the swallow a nest,
where she may lay her young; *
even thy altars, O LORD of hosts, my King and my God.
- 4 Blessed are they that dwell in thy house; *
they will be always praising thee.
- 5 Blessed is the man whose strength is in thee; *
in whose heart are thy ways.
- 6 Who going through the vale of misery use it for a well; *
and the pools are filled with water.
- 7 They will go from strength to strength, *
and unto the God of gods appeareth every one of them in Sion.
- 8 O LORD God of hosts, hear my prayer; *
hearken, O God of Jacob.
- 9 Behold, O God our defender, *
and look upon the face of thine anointed.
- 10 For one day in thy courts *
is better than a thousand.
- 11 I had rather be a door-keeper in the house of my God, *
than to dwell in the tents of ungodliness.
- 12 For the LORD God is a light and defence; *
the LORD will give grace and worship; and no good thing
shall he withhold from them that live a godly life.
- 13 O LORD God of hosts, *
blessed is the man that putteth his trust in thee.

Gloria Patri

The Lessons

FIRST READING

2 Samuel 6:12-23

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

Juan Carlos Acosta (b.1980)

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

John 1:43-51

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.*

NUNC DIMITTIS

Acosta

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.

The Prayers

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 SEVENTH SUNDAY AFTER PENTECOST

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church, and, because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness; through Jesus Christ our Lord, who liveth and reigneth with thee and 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.

§ *Please be seated.*

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, MOTET

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.

[Gabriel Fauré set to music this French translation by the 17th century French dramatist Jean Racine of a medieval Latin hymn, giving 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 429



1 I'll praise my Mak - er while I've breath; and when my voice is lost in
2 How hap - py they whose hopes re - ly on Is - rael's God, who made the
3 The Lord pours eye - sight on the blind; the Lord sup - ports the faint - ing
4 I'll praise him while he lends me breath; and when my voice is lost in



death, praise shall em - ploy my no - bler powers. My
sky and earth and seas with all their train; whose
mind and sends the la - boring con - science peace. He
death, praise shall em - ploy my no - bler powers. My



days of praise shall ne'er be past while life and thought and be - ing
truth for ev - er stands se - cure, who saves the op - pressed, and feeds the
helps the strang - er in dis - tress, the wid - owed and the fa - ther -
days of praise shall ne'er be past while life and thought and be - ing



last, or im - mor - tal - i - ty en - dures.
poor. And none shall find his prom - ise vain.
less, and grants the pris - oner sweet re - lease.
last, or im - mor - tal - i - ty en - dures.

Words: Isaac Watts (1674-1748); alt. by John Wesley (1703-1791), alt.; based on Psalm 146
Music: *Old 113th*, melody from *Strassburger Kirchenamt*, 1525; harm. Vicar Earle Copes (b. 1921)

THE DISMISSAL

Officiant Let us bless the Lord.

People **Thanks be to God.**

ORGAN VOLUNTARY

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



Concerning the Service of Evensong

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 censuring 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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