

**Memorial Evensong
for the victims in Norway**

August 7, 2011 at five o'clock in the evening

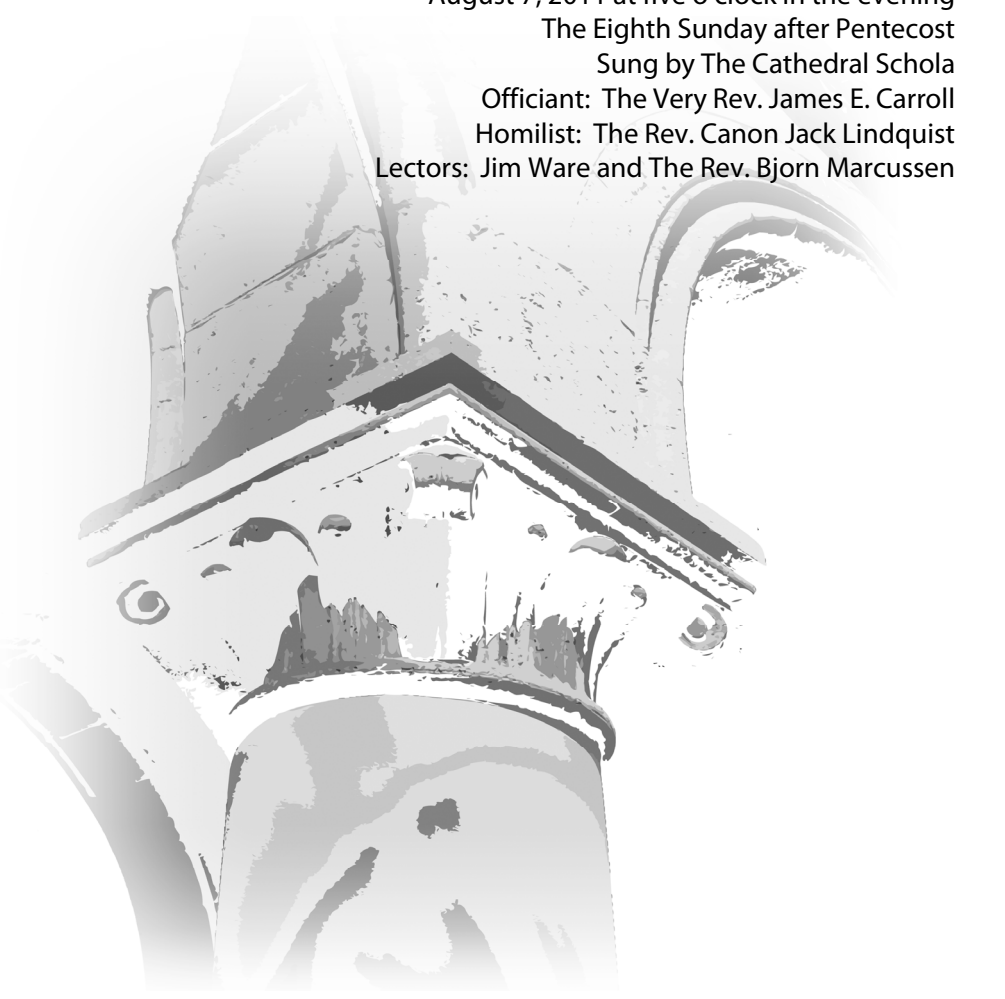
The Eighth Sunday after Pentecost

Sung by The Cathedral Schola

Officiant: The Very Rev. James E. Carroll

Homilist: The Rev. Canon Jack Lindquist

Lectors: Jim Ware and The Rev. Bjorn Marcussen



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!

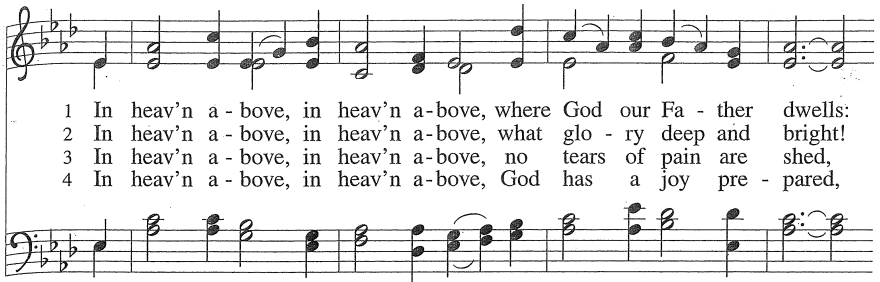
Kindly silence phones and other electronic devices.

ORGAN VOLUNTARY

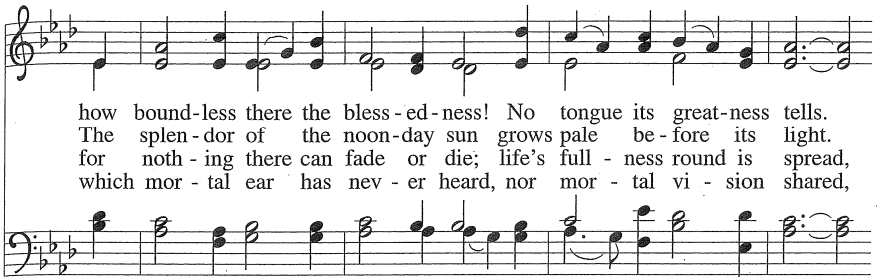
§ *The Assembly stands at the tolling of the bell.*

OFFICE HYMN

*In Heaven above (Norwegian)
sung in procession*



1 In heav'n a - bove, in heav'n a - bove, where God our Fa - ther dwells:
2 In heav'n a - bove, in heav'n a - bove, what glo - ry deep and bright!
3 In heav'n a - bove, in heav'n a - bove, no tears of pain are shed,
4 In heav'n a - bove, in heav'n a - bove, God has a joy pre - pared,



how bound-less there the bless - ed - ness! No tongue its great-ness tells.
The splen - dor of the noon-day sun grows pale be - fore its light.
for noth - ing there can fade or die; life's full - ness round is spread,
which mor - tal ear has nev - er heard, nor mor - tal vi - sion shared,

There face to face, and full and free, the ev - er -
 The might - y sun that goes not down, be - fore whose
 and like an o - cean, joy o'er - flows, and with im -
 which nev - er en - tered mor - tal thought, in mor - tal

liv - ing God we see, our God, the Lord of hosts!
 face clouds nev - er frown, is God, the Lord of hosts!
 mor - tal mer - cy glows our God, the Lord of hosts!
 dreams was nev - er sought, O God, the Lord of hosts!

Text: Laurentius L. Laurinus, 1573–1655; tr. William Maccall, 1812–1888
 Music: Norwegian folk tune; arr. Elmer T. R. Hanke, 1901–1958
 Arr. © 1942 Augsburg Publishing House

I HIMMELEN, I HIMMELEN
 8 6 8 6 8 8 6

The Invitatory and Psalter

OPENING SENTENCE(S)

PRECES AND RESPONSES

John Barnard (1591–1641)

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.

PSALM 46 (choir) *Deus noster refugium* chant: after Martin Luther

- 1 GOD is our hope and strength, *
 a very present help in trouble.
- 2 Therefore will we not fear, though the earth be moved, *
 and though the hills be carried into the midst of the sea;
- 3 Though the waters thereof rage and swell, *
 and though the mountains shake at the tempest of the same.
- 4 There is a river, the streams whereof make glad the city of God; *
 the holy place of the tabernacle of the Most Highest.
- 5 God is in the midst of her, therefore shall she not be removed; *
 God shall help her, and that right early.
- 6 The nations make much ado, and the kingdoms are moved; *
 but God hath showed his voice, and the earth shall melt away.
- 7 The LORD of hosts is with us; *
 the God of Jacob is our refuge.
- 8 O come hither, and behold the works of the LORD, *
 what destruction he hath brought upon the earth.
- 9 He maketh wars to cease in all the world; *
 he breaketh the bow, and knappeth the spear in sunder,
 and burneth the chariots in the fire.
- 10 Be still then, and know that I am God: *
 I will be exalted among the heathen,
 and I will be exalted in the earth.
- 11 The LORD of hosts is with us; *
 the God of Jacob is our refuge.

Gloria Patri

The Lessons

FIRST READING

Isaiah 61:1-3

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

Fauxbourdons

Healey Willan (1880–1968)

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

Romans 8:31-39

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.

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 EIGHTH SUNDAY AFTER PENTECOST

GRANT TO US, LORD, we beseech thee, the spirit to think and do always such things as are right, that we, who cannot exist without thee, may by thee be enabled to live according to thy will; 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.*

HYMN

Children of the Heavenly Father (Swedish)



Tryg - ga - re kan ing - en va - ra än Guds lil - la bar - na - ska - ra,

- 1 Chil - dren of the heav'n-ly Fa - ther safe - ly in his bo - som gath - cr;
- 2 God his own doth tend and nour-ish, in his ho - ly courts they flour-ish.
- 3 Nei - ther life nor death shall ev - er from the Lord his chil - dren sev - er;
- 4 Though he giv - eth or he tak - eth, God his chil - dren ne'er for - sak - eth;



stjär - nan ej på him - la - fäs - tet, få - geln ej i kän - da näs - tet.

nest - ling bird nor star in heav - en such a ref - uge e'er was giv - en.
 From all c - vil things he spares them, in his might - y arms he bears them.
 un - to them his grace he show - eth, and their sor - rows all he know - eth.
 his the lov - ing pur - pose sole - ly to pre - serve them pure and ho - ly.



Text: Carolina Sandell Berg, 1832-1903; tr. Ernst W. Olson, 1870-1958
 Music: Swedish folk tune

TRYGGARE KAN INGEN VARA
 LM

Text © 1925 Board of Publication, Lutheran Church in America

HOMILY

The Rev. Canon Jack Lindquist
Canon for Biblical Studies, St. Paul's Cathedral

During the hymn, an offering will be collected to support the ministries of the Cathedral and the House of Norway.

AT THE OFFERING, ANTHEM *(choir)*

Faire is the Heaven
Sir William Henry Harris (1883–1973)

Faire is the heaven where happy soules have place,
in full enjoyment of felicitie,
Whence they doe still behold the glorious face
of the Divine Eternall Majestie.
Yet farre more faire be those bright Cherubins,
Which all with golden wings are overdight,
And those eternall burning Seraphins
Which from their faces dart out fierie light;
Yet fairer than they both, and much more bright,
Be the Angels and Archangels, which attend
On God's owne person, without rest or end.
These then in faire each other farre excelling,
As to the Highest they approach more neare,
Yet is that Highest farre beyond all telling;
Fairer than all the rest which there appeare,
Though all their beauties joyned together were:
How then can mortall tongue hope to expresse
The image of such endless perfectnesse?

text by Edmund Spenser (1552-1599)

O Lord, arise, help us;

And deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us; and deliver us for thy Name's sake.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

**O Lord, arise, help us;
and deliver us for thy Name's sake.**

V. From our enemies defend us, O Christ;

R. **Graciously behold our afflictions.**

V. With pity behold the sorrows of our hearts;

R. **Mercifully forgive the sins of thy people.**

V. Favorably with mercy hear our prayers;

R. **O Son of David, have mercy upon us.**

V. Both now and ever vouchsafe to hear us, O Christ;

R. **Graciously hear us, O Christ; graciously hear us, O Lord Christ.**

The Officiant concludes

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory; through our only Mediator and Advocate, Jesus Christ our Lord. **Amen.**

HYMN

O day full of grace (Danish)

1 O day full of grace that now we see Ap - pear - ing on
 2 O day full of grace, O bless - ed time, Our Lord on the
 3 For Christ bore our sins, and not his own, When he on the
 4 When we on that fi - nal jour - ney go, That Christ is for

earth's ho - ri - zon, Bring light from our God that we may
 earth ar - riv - ing; Then came to the world that light sub -
 cross was hang - ing; And then he a - rose and moved the
 us pre - par - ing, We'll ga - ther in song, our hearts a -

be Re - plete in his joy this sea - son. God, shine for us
 lime, Great joy for us all re - triev - ing; For Je - sus all
 stone, That we, un - to him be - long - ing, Might join with an -
 glow, All joy of the heav - ens shar - ing, And walk in the

now in this dark place; Your name on our hearts em - bla - zon.
 mor - tals did em - brace, All dark - ness and shame re - mov - ing.
 gel - ic hosts to raise Our voic - es in end - less sing - ing.
 light of God's own place, With an - gels his name a - dor - ing.

ORGAN VOLUNTARY

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



St. Paul's Cathedral *the City*
EPISCOPAL ✦ ANGLICAN

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.

St. Paul's Cathedral

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