


**St. Paul's Cathedral**

EPISCOPAL + ANGLICAN

*the City*

## **Evensong**

September 25, 2011 at five o'clock in the evening  
The Fifteenth Sunday after Pentecost  
Sung by the St Cecilia Choir of girls and men  
Officiant: The Rev. Canon Ann Chisham  
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*  
Nicholas Halbert, *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**

### **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**

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### **OPENING SENTENCE**

### **PRECES AND RESPONSES**

John Reading (1685–1764)

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 44



1 To you be - fore the close of day, Cre - a - tor  
 2 Save us from trou - bled, res - tless sleep, from all ill  
 3 A health - y life we ask of you, the fire of  
 4 Al - might - y Fa - ther, hear our cry through Je - sus



of all things, we pray that in your con - stant  
 dreams your child - ren keep; so calm our minds that  
 love in us re - new, and when the dawn new  
 Christ, our Lord Most High, whom with the Spi - rit

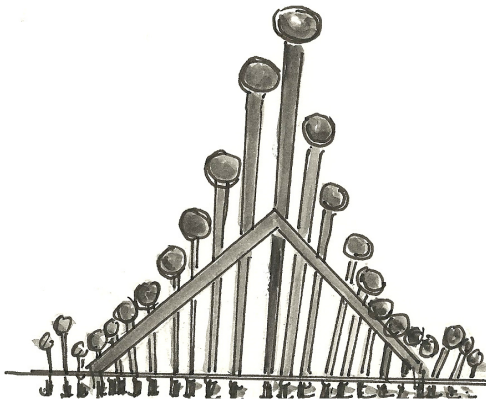


cle - men - cy our guard and keep - er you would be.  
 fears may cease and rest - ed bo - dies wake in peace.  
 light will bring your praise and glo - ry we shall sing.  
 we a - dore for ev - er and for ev - er - more.

Words: Latin, 6th cent.; ver. *Hymnal* 1982. St. 4, James Waring McCrady (b. 1938)

Music: *Te lucis ante terminum*, plainsong, Mode 8, *Antiphonale Sarisburiense*, Vol. II; acc. Gerard Farrell (b. 1919); © Words: St. 1-3, © The Church Pension Fund. St 4 © 1982, James Waring McCrady.

§ Please be seated.



**PSALM 46** (*choir*) *Deus noster refugium* after Martin Luther (1483–1546)

- 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 The rivers of the flood thereof shall 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 heathen 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 breaks 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

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## FIRST READING

2 Kings 17:1-18

*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

*Mt St Alban*

David Hogan (1949–1996)

*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

Luke 5:1-11

*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

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## **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 FIFTEENTH SUNDAY AFTER PENTECOST**

O GOD, who declarest thy almighty power chiefly in showing mercy and pity: Mercifully grant unto us such a measure of thy grace, that we, running to obtain thy promises, may be made partakers of thy heavenly treasure; 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, ANTHEM

*As truly as God is our Father*  
William Mathias (1934–1992)

As truly as God is our Father, so just as truly is he our Mother. In our Father, God Almighty, we have our being; in our merciful Mother we are remade and restored. Our fragmented lives are knit together. And by giving and yielding ourselves, through grace, to the Holy Spirit we are made whole. It is I, the strength and goodness of Fatherhood. It is I, the wisdom of Motherhood. It is I, the light and grace of holy love. It is I, the Trinity, it is I, the unity. I am the sovereign goodness in all things. It is I who teach you to love. It is I who teach you to desire. It is I who am the reward of all true desiring. All shall be well, and all manner of thing shall be well. Amen.

[text: Julian of Norwich, b. 1342-ca.1416]

## 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 430



1 Come, O come, our voic - es raise, sound - ing  
 2 Sound the trum - pet, touch the lute, let no  
 3 Come ye all be - fore his face, in this  
 4 Let, in praise of God, the sound run a  
 5 So this huge wide orb we see shall one  
 6 Thus our song shall o - ver - climb all the



1 God Al - might - y's praise; hith - er bring in  
 2 tongue nor string be mute, nor a voice - less  
 3 cho - rus take your place; and a - mid the  
 4 nev - er - end - ing round, that our songs of  
 5 choir, one tem - ple be; where in such a  
 6 bounds of space and time; come, then, come, our



1 one con - sent heart, and voice, and in - stru - ment. Al - le - lu - ia!  
 2 crea - ture found, that hath nei - ther note nor sound. Al - le - lu - ia!  
 3 mor - tal throng, be you mas - ters of the song. Al - le - lu - ia!  
 4 praise may be ev - er - last - ing, as is he. Al - le - lu - ia!  
 5 praise - ful tone we will sing what he hath done. Al - le - lu - ia!  
 6 voic - es raise, sound - ing God Al - might - y's praise. Al - le - lu - ia!

Words: George Wither (1588-1667), alt.; Music: *Sonne der Gerechtigkeit*,  
 melody from *Bohemian Brethren, Kirchengeseng*, 1566; harm. Jan O. Bender (b. 1909)  
 © Music: Setting from : Worship Supplement, © 1969, Concordia Publishing House.

## **THE DISMISSAL**

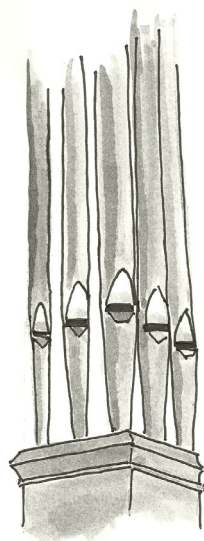
Cantor Let us bless the Lord.

Choir Thanks be to God.

## **ORGAN VOLUNTARY**

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

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*Sketchings by Caroline Morse*

# 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 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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