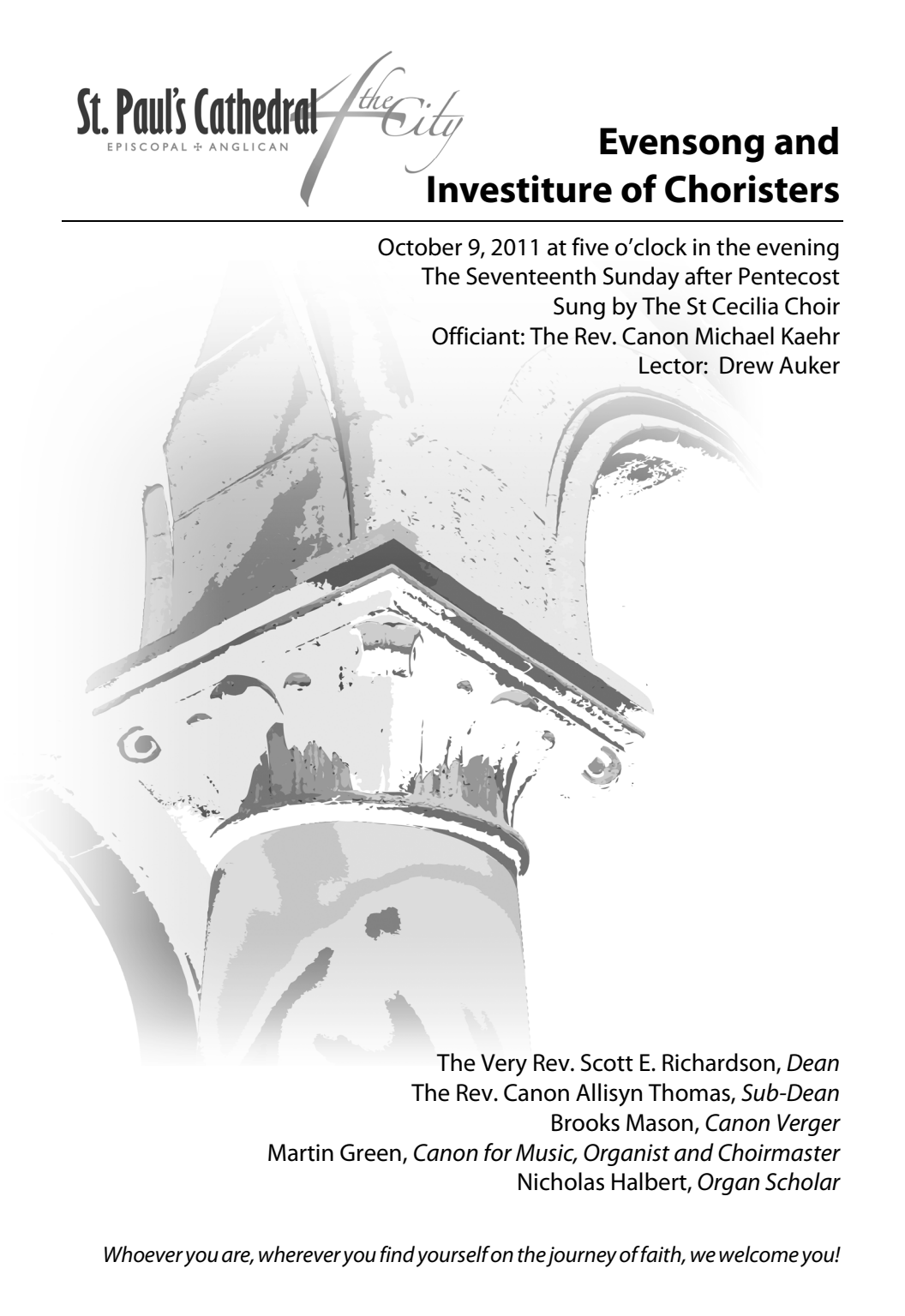


St. Paul's Cathedral
EPISCOPAL + ANGLICAN

the City

Evensong and Investiture of Choristers

October 9, 2011 at five o'clock in the evening
The Seventeenth Sunday after Pentecost
Sung by The St Cecilia Choir
Officiant: The Rev. Canon Michael Kaehr
Lector: Drew Auker



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 *Plein jeu* Nicholas Clérambault (1676–1749)

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

Service of Investiture of choristers

Cathedral Choristers:

Francesca D’Amico, Audrey Brewster, Lauren Dorst,
Marian Dorst, Garon Green, and Jordan Nasif

Standing at the altar rail with the choristers to be admitted, the Choirmaster says:

I have found these candidates to have sufficient musical knowledge to be admitted as full choristers of this Cathedral.

The Officiant asks the following questions of the choristers:

Do you desire to be admitted as a Chorister of this Cathedral?

Answer: I do.

Do you promise to be faithful to the duties of this office?

Answer: I do.

Do you promise to be reverent in all your conduct within this Cathedral?

Answer: I do.

The Officiant then addresses the choristers:

Remember well that what you sing with your lips you believe in your hearts, and what you believe in your hearts, you practice in your lives, and may God grant you grace so to worship and serve on earth, that the praises you sing may echo eternally among the redeemed in heaven.

AMEN.

The Choirmaster then places the surplice on each new Chorister.

The Officiant then addresses each one, saying:

N. ___, I admit you to the choir of this Cathedral, in the name of the Father, and of the Son, and of the Holy Ghost. **AMEN.**

The Officiant may add the following prayer:

Sing, rejoice, and be glad. Praise the Lord with a merry voice, and delight him with true melody in your hearts; and the Lord preserve your going out and your coming in from this time forth for evermore. **AMEN.**

As the newly invested choristers take their place in the choir, the gentlemen of the choir sing the appointed verses of Psalm 119.

The Office continues with the Opening Sentence.

The Invitatory and Psalter

OPENING SENTENCE

PRECES AND RESPONSES

Malcolm Archer (b. 1952)

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 36

1 O glad - some Light, O grace of God the Fa - ther's face,
2 Now, ere day fad - eth quite, we see the eve - ning light,
3 To thee of right be - longs all praise of ho - ly songs,

the e - ter - nal splen - dor wear - ing; ce - les - tial, ho - ly, blest,
our wont - ed hymn out - pour - ing; Fa - ther of might un - known,
O Son of God, Life - giv - er; thee, there - fore, O Most High,

our Sa - vior Je - sus Christ, joy - ful in thine ap - pear - ing.
thee, his in - car - nate Son, and Ho - ly Spi - rit a - dor - ing.
the world doth glo - ri - fy, and shall ex - alt for ev - er.

Words: Greek, 3rd cent.; tr. Robert Seymour Bridges (1844-1930); para. of *O Gracious Light*
Music: *Le Cantique de Siméon*, melody Louis Bourgeois (1510?-1561?); harm. Claude Goudimel (1514-1572)

§ Please be seated.

PSALM 113 (choir) *Laudate, pueri* chant: Martin Green (b. 1972)

- 1 PRAISE the LORD, ye servants; *
 O praise the Name of the LORD.
- 2 Blessed be the Name of the LORD *
 from this time forth for evermore.
- 3 The LORD'S Name is praised *
 from the rising up of the sun unto the going down of the same.
- 4 The LORD is high above all nations, *
 and his glory above the heavens.
- 5 Who is like unto the LORD our God, that hath his dwelling so high, *
 and yet humbleth himself to behold the things
 that are in heaven and earth!
- 6 He taketh up the simple out of the dust, *
 and lifteth the poor out of the mire;
- 7 That he may set him with the princes, *
 even with the princes of his people.
- 8 He maketh the barren woman to keep house, *
 and to be a joyful mother of children.

Gloria Patri

The Lessons

FIRST READING

Jeremiah 36:1-10

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

from *Short Service*

Richard Ayleward (1626–1669)

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 7:36-50

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

from *Short Service*

Ayleward

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 SEVENTEENTH SUNDAY AFTER PENTECOST

Lord, we pray thee that thy grace may always precede and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for 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

*See what love hath the Father
Felix Mendelssohn (1809–1847)*

See what love hath the Father bestowed on us in his goodness, that we should be called God's own children.

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 617

1 E - ter - nal Ru - ler of the cease - less round
2 We would be one in ha - tred of all wrong,
3 Oh, clothe us with thy heaven - ly ar - mor, Lord,

of cir - cling plan - ets sing - ing on their way,
one in the love of all things sweet and fair,
thy trust - y shield, thy word of love di - vine;

guide of the na - tions from the night pro - found
 one with the joy that break - eth in - to song,
 our in - spi - ra - tion be thy con - stant word,
 in - to the glo - ry of the per - fect day;
 one with the grief that trem - bleth in - to prayer;
 we ask no vic - to - ries that are not thine;
 rule in our hearts, that we may ev - er be
 one in the power that makes thy chil - dren free
 give or with - hold, let pain or plea - sure be;
 guid - ed and strength - ened and up - held by thee.
 to fol - low truth, and thus to fol - low thee.
 e - nough to know that we are serv - ing thee.

Words: John White Chadwick (1840-1904), alt.; Music: *Song 1*, melody and bass Orlando Gibbons (1583-1625); harm. Ralph Vaughan Williams (1872-1958), rev.; descant: Martin Green

THE DISMISSAL

Cantor Let us bless the Lord.

Choir Thanks be to God.

ORGAN VOLUNTARY *Preludium und Fuga an c-moll* J.S. Bach (1685-1750)

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.

St. Paul's Cathedral

EPISCOPAL ✦ ANGLICAN

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