

St. Paul's Cathedral

EPISCOPAL + ANGLICAN

the City

Evensong


January 29, 2012 at five o'clock in the evening

The Fourth Sunday after the Epiphany

Sung by The St Cecilia Choir of girls and men

Officiant: Robert Heylmun

Lector: Melinda Oslie



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 *I sat down under his shadow* Edward C. Bairstow (1874–1946)

I sat down under his shadow with great delight,
and his fruit was sweet to my taste.
He brought me to the banqueting house,
and his banner over me was love.

[text: Song of Solomon ii.3,4]

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

The Invitatory and Psalter

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 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 84 (choir) *Quam dilecta!* chant: C. Hubert H. Parry (1848–1918)

- 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 alway 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

Genesis 18:16-33

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

Gloucester Service

Herbert Howells (1892–1983)

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

Mark 8:22-30

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 FOURTH SUNDAY AFTER THE EPIPHANY

ALMIGHTY AND EVERLASTING GOD, who dost govern all things in heaven and earth: Mercifully hear the supplications of thy people, and in our time grant us thy peace; 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

Let all mortal flesh keep silence
Edward C. Bairstow (1874–1946)

Let all mortal flesh keep silence, and stand with fear and trembling.
And lift itself above, above all earthly thought.
For King of kings and Lord of lords, Christ our God, cometh forth to be
our oblation, and to be giv'n for Food to the faithful.
Before Him come the choirs of angels with every principality and pow'r;
the Cherubim with many eyes, and winged Seraphim, who veil their
faces as they shout exultingly the hymn. Alleluia, Alleluia, Alleluia!

[text: from the Liturgy of St James]

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 455



1 O Love of God, how strong and true, e - ter - nal
2 O wide - em - brac - ing, won - drous Love, we read thee
3 We read thee best in him who came to bear for
4 We read thy power to bless and save e'en in the



and yet ev - er new; un - com - pre - hend - ed and un -
in the sky a - bove; we read thee in the earth be -
us the cross of shame, sent by the Fa - ther from on
dark - ness of the grave; still more in re - sur - rec - tion



bought, be - yond all know - ledge and all thought.
low, in seas that swell and streams that flow.
high, our life to live, our death to die.
light we read the full - ness of thy might.

Words: Horatius Bonar (1808-1889); Music: *Dunedin*, Vernon Griffiths (1894-1985)

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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.



Herbert Howells (1892–1983)

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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