

Wednesday, September 16 2020– Christ’s Church Cathedral

A SERVICE OF CHORAL EVENSONG
AUTUMN EMBER WEDNESDAY

Officiant: J Lefebvre *Homilist:* Dan Tatarnic;
The Cathedral Vocal Ensemble: Sarah McPherson, Anne Kae, Richard Cunningham,
John Janisse, Jeremy Ludwig; *Organ:* Michael Bloss.

Choral Evensong offers an opportunity to gather and spend time in prayer while listening and participating in music that is especially selected to bring us into deeper understanding of the mysteries of our faith. Traditionally, Choral Evensong is based on the services held daily in the medieval church as arranged in the Book of Common Prayer of the Church of England. The liturgical language is more traditional and the choir sings “on behalf” of the congregation when it comes to the canticles, responses and psalms.

Organ Voluntary – Preludio “Sine Nomine” (*Six Pieces for Organ*) *Herbert Howells*

Words of Welcome

Sentence – The Lord is in his holy temple: let all the earth keep silence before him.
Habakkuk 2:20

The Preces *William Smith*

V. O Lord, open thou our lips.
R. And our mouth shall show forth thy praise.

V. O God, make speed to save us.
R. O Lord, make haste to help us.

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

V. Praise ye the Lord.

Psalm 119 Parts 6, 7 and 8

Part 6 *Et veniat super me*

The musical score is presented in two systems. Each system consists of a Treble clef staff and a Bass clef staff. The time signature is 2/2. The first system contains 8 measures, and the second system also contains 8 measures. The music is homophonic, featuring chords and simple melodic lines in both hands. The key signature has one flat (B-flat).

Let thy loving mercy come unto / me, O / Lord,*
even thy salvation ac- / cording / unto • thy / word.

So shall I make answer / unto • my / blasphemers;*
for my / trust is / in thy / word.

O take not the word of truth utterly / out of • my / mouth;*
for my / hope is / in thy / judgements.

So shall I always / keep thy / law,*
--- / yea for / ever • and / ever.

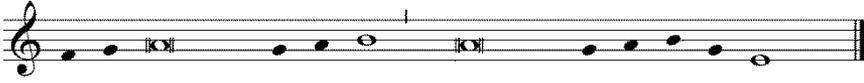
And I will / walk at / liberty;*
--- / for I / seek thy / precepts.

I will speak of thy testimonies also / even be-• fore / kings,*
and / will not / be ash- / amed.

And my delight shall be / in thy • com- / mandments,*
--- / ---• which / I have / loved.

My hands also will I lift up unto thy commandments, which / I have / loved;*
and my / study • shall / be in • thy / statutes.

Part 7 *Memor esto verbi tui.*



O think upon thy word as con-**cerning** thy servant,*
wherein thou hast caused **me** to put my trust.

The same is my comfort **in** my trouble;*
for thy **word** hath quickened me.

The proud have had me exceedingly **in** derision,*
yet have I **not** shrunk from thy law.

For I remembered thine everlasting **judgements**, O Lord,*
and received comfort.

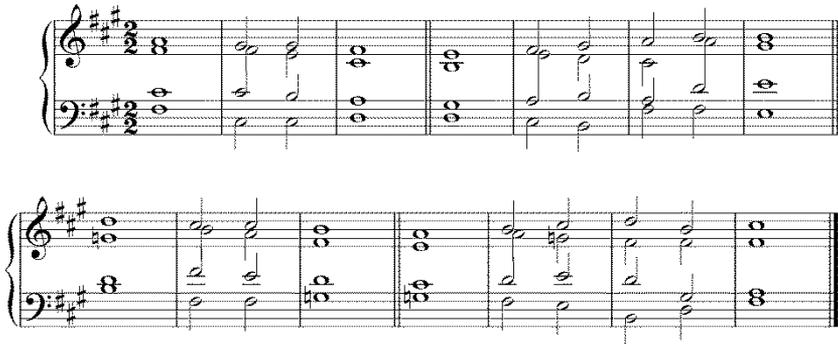
Horror hath taken **hold** of me,*
because of the ungodly **that** forsake thy law.

Thy statutes have **been** my songs,*
in the house **of** my pilgrimage.

I have thought upon thy name O Lord **in the** night-season,*
and have kept thy law.

This **I** have had,*
be-**cause** I kept thy precepts.

Part 8 *Portio mea, Domine*



Thou art my / portion, • O / Lord:*

I have / promised • to / keep thy / words.

I made my humble petition in thy presence with / my whole / heart;*

O be merciful unto me, ac- / cording / to thy / word.

I called mine own / ways to • re- / membrance,*

and turned my / feet un- / to thy / testimonies.

I made haste and prolonged / not the / time,*

--- / to keep / thy com- / mandments.

The cords of the ungodly have en- / compassed / me;*

but I have / not for- / gotten • thy / law.

At midnight I will rise to give thanks / unto / thee,*

because / of thy / righteous / judgements.

I am a companion of all / them that / fear thee,*

--- / ---• and / keep thy / precepts.

The earth O Lord is / full of • thy / mercy:*

--- / O teach / me thy / statutes.

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. A- / ---- / men.

The First Lesson (2 Kings 25: 8-end)

In the fifth month, on the seventh day of the month—which was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem. He burned the house of the LORD, the king's house, and all the houses of Jerusalem; every great house he burned down. All the army of the Chaldeans who were with the captain of the guard broke down the walls around Jerusalem. Nebuzaradan the captain of the guard carried into exile the rest of the people who were left in the city and the deserters who had defected to the king of Babylon—all the rest of the population. But the captain of the guard left some of the poorest people of the land to be vinedressers and tillers of the soil.

The bronze pillars that were in the house of the LORD, as well as the stands and the bronze sea that were in the house of the LORD, the Chaldeans broke in pieces, and carried the bronze to Babylon. They took away the pots, the shovels, the snuffers, the dishes for incense, and all the bronze vessels used in the temple service, as well as the firepans and the basins. What was made of gold the captain of the guard took away for the gold, and what was made of silver, for the silver. As for the two pillars, the one sea, and the stands, which Solomon had made for the house of the LORD, the bronze of all these vessels was beyond weighing. The height of the one pillar was eighteen cubits, and on it was a bronze capital; the height of the capital was three cubits; latticework and pomegranates, all of bronze, were on the capital all around. The second pillar had the same, with the latticework.

The captain of the guard took the chief priest Seraiah, the second priest Zephaniah, and the three guardians of the threshold; from the city he took an officer who had been in command of the soldiers, and five men of the king's council who were found in the city; the secretary who was the commander of the army who mustered the people of the land; and sixty men of the people of the land who were found in the city. Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon at Riblah. The king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah went into exile out of its land.

He appointed Gedaliah son of Ahikam son of Shaphan as governor over the people who remained in the land of Judah, whom King Nebuchadnezzar of Babylon had left. Now when all the captains of the forces and their men heard that the king of Babylon had appointed Gedaliah as governor, they came with their men to Gedaliah at Mizpah, namely, Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of the Maacathite. Gedaliah swore to them and their men, saying, "Do not be afraid because of the Chaldean officials; live in the land, serve the king of Babylon, and it shall be well with you." But in the seventh month, Ishmael son of Nethaniah son of Elishama, of the royal family, came with ten men; they struck down Gedaliah so that he died, along with the Judeans and Chaldeans who were with him at Mizpah. Then all the people, high

and low, and the captains of the forces set out and went to Egypt; for they were afraid of the Chaldeans.

In the thirty-seventh year of the exile of King Jehoiachin of Judah, in the twelfth month, on the twenty-seventh day of the month, King Evil-merodach of Babylon, in the year that he began to reign, released King Jehoiachin of Judah from prison; he spoke kindly to him, and gave him a seat above the other seats of the kings who were with him in Babylon. So Jehoiachin put aside his prison clothes. Every day of his life he dined regularly in the king's presence. For his allowance, a regular allowance was given him by the king, a portion every day, as long as he lived.

Magnificat

Service in c – George Dyson

My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour.
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 shewed 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 for ever.

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.

The Second Lesson (John 6: 41-end)

Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven?'" Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that

comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” He said these things while he was teaching in the synagogue at Capernaum.

When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, “Do you also wish to go away?” Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.” Jesus answered them, “Did I not choose you, the twelve? Yet one of you is a devil.” He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.

The Nunc Dimittis

Service in c – George Dyson

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.

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.

The Apostle's Creed

Officiant and People

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 Responses

William Smith

Officiant The Lord be with you.
Choir And with thy spirit.
Officiant Let us pray.

The Choir sings:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

All chant:

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 that trespass against us;
and lead us not into temptation,
but deliver us from evil.
Amen.

V. O Lord, show thy mercy upon us.
R. And grant us thy salvation.

V. O Lord, save the Queen.

R. And mercifully hear us when we call upon thee.

V. Endue thy ministers with righteousness.

R. And make thy chosen people joyful.

V. O Lord, save thy people.

R. And bless thine inheritance.

V. Give peace in our time, O Lord.

R. Because there is none other that fighteth for us, but only thou, O God.

V. O God, make clean our hearts within us.

R. And take not thy Holy Spirit from us.

The Collects

O Lord Jesus Christ, who in thy earthly life didst share man's toil, and thereby hallow the labour of his hands: Prosper all those who maintain the industries of this land; and give them pride in their work, a just reward for their labour, and joy both in supplying the needs of others and in serving thee their saviour; who with the Father and the Holy Spirit livest and reignest, ever one God, world without end.

Amen.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same, and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and to the benefit of thy Holy Church; through Jesus Christ our Lord.

Amen.

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 our enemies may pass our time in rest in quietness, through the merits of Jesus Christ our saviour.

Amen

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 Saviour Jesus Christ.

Amen.

*Verily, verily I say unto you,
except ye eat the flesh of the Son of Man
and drink His blood, ye have not life in you.
Whoso eateth my flesh and drinketh my blood hath eternal life,
and I will raise him up at the last day (bis)
For my flesh is meat indeed, and my blood is drink indeed.
He that eateth my flesh and drinketh my blood
dwelleth in me, and I in him.*

Homily – Rev. Dr. Dan Tatarnic

Closing Prayer on the Ember Day of The Exaltation of the Holy Cross

A Prayer of St. Chrysostom

Officiant

Almighty God, who hast given us grace at this time with one accord to make our common supplication unto thee, and hast promised through thy well-beloved Son that when two or three are gathered together in his Name thou wilt be in the midst of them: Fulfill now, O Lord, the desires and petitions of thy servants as may be best for us; granting us in this world knowledge of thy truth, and in the world to come life everlasting. **Amen.**

Officiant Let us bless the Lord.

All Thanks be to God.

Officiant

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

Hymn – Te lucis ante terminum.



To you be-fore the close of day,
Save us from trou-bled, rest-less sleep;
A heal-thy life we ask of you:
Al-migh-ty Fa-ther, hear our cry

Cre-a-tor of all things, we pray
from all ill dreams your chil-dren keep.
the fire of love in us re-new,
through Je-sus Christ, our Lord most high,



that, in your sav-ing con-stant-cy,
So calm our minds that fears may cease
and when the dawn new light will bring,
whom with the Spi-rit we a-dore

our guard and kee-per you would be.
and rest-ed bod-ies wake in peace.
your praise and glo-ry we shall sing.
for-ev-er and for-ev-er-more.

Organ Voluntary – Fantasia in F

Buxheimer Orgelbuch

NEXT WEDNESDAY: EVENING PRAYER FOR
SEPTEMBER 23 (FERIA)

Homilist and Officiant: Rev. Canon Terry DeForest

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