

Solemn Evensong

Rite I
Annotated



The Sixth Sunday of Easter

May 22, 2022

6:00 p.m.

All Saints' Chapel

All Saints' Episcopal School

9700 Saints Circle, Fort Worth, Texas

An Introduction to the Daily Office

What is the Daily Office? The Daily Office is comprised of the liturgies of Morning Prayer and Evening Prayer, meant to be said each and every day. The word “office” comes from the Latin *officium* meaning “duty” or “obligation.” We believe that it is our duty to say our prayers every day.

Christians have been marking the beginning and end of each day with communal prayer and praise since at least the second century. The Anglican expression of daily prayer finds its roots in the monastic tradition. Since the fifth century, Benedictine monks have prayed seven times every day. Their two main services, Lauds (‘Praises’) and Vespers (‘Evening’), are the foundations of our liturgies of Morning and Evening Prayer. The devotional life of Benedictine monks has two chief characteristics: the reading of Holy Scripture and the praying of the whole Psalter. Unlike the readings on Sunday morning, those prescribed for the Daily Office reflect almost the whole of the Bible. But Holy Scripture is not only to be found in the readings; it is the foundation of every prayer we say! Keep a look out for quotes from the Psalter and other parts of Scripture throughout the Office.

With the publication of the 1549 Book of Common Prayer, the Daily Office became available and accessible to every Anglican. So that they might be better understood, the offices were shortened and made public. Clergy were charged to say these prayers “in the church, in the English tongue, to the end that the congregation may be thereby edified.” This instruction reminds us that Anglican prayer has two primary functions. First, it is to draw us close to God. Second, it is to edify us. We believe that the liturgy, our way of worship, is our very best teacher.

At All Saints’, we keep our daily obligation in many ways. We pray Morning and Evening Prayer Monday through Saturday on our podcast. Hundreds of people on all seven continents join us for those virtual liturgies. Every Sunday, we sing Evening Prayer. One a month, we do so in person.

It is our hope that this ancient practice of daily prayer might draw you into deeper relationship with our Lord.


Evensong

Rite I

The Procession *(stand)*

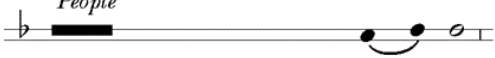
The Invitatory, S26

Officiant



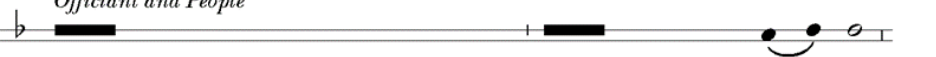
O God, make speed to save us.

People




O Lord, make haste to help us.

Officiant and People




Glory to the Father, and to the Son, and to the Holy Spi - rit:



as it was in the beginning, is now, and will be for ever. A - men.

Except during Lent, may be added:



Al - le - lu - ia.


The Phos hilaron, Hymn 26, O gracious Light CONDITOR ALME SIDERUM



1 O gra - cious Light, Lord Je - sus Christ, in you the
2 Now sun - set comes, but light shines forth, the lamps are
3 Wor - thy are you of end - less praise, O Son of



Fa - ther's glo - ry shone. Im - mor - tal, ho - ly,
lit to pierce the night. Praise Fa - ther, Son, and
God, Life - giv - ing Lord; where - fore you are through



blest is he, and blest are you, his ho - ly Son.
Spi - rit: God who dwells in the e - ter - nal light.
all the earth and in the high - est heaven a - dored.

This melody may be sung in rhythmic form: ♪♪♪♪

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895-1984); para. of *O Gracious Light* Copyright © The Church Pension Fund.

The text of the Invitatory, which quotes Psalm 70, has opened Evening Prayer since the first Book of Common Prayer in 1549.

Sometimes called Gregorian chant or “the sacred unison,” Plainsong chant is characterized by its lack of harmony. When we chant in plainsong, we all sing the same note at the same time.

Plainsong chant was the standard in Christian liturgical music until the 9th century.

Almost every prayer in our Book of Common Prayer can be chanted in plainsong. C.S. Lewis reportedly delighted in the musicality of the prayer book’s language. He especially enjoyed seeing patterns from classical prose reflected in the prayer book.

The *Phos hilaron* is a traditional hymn associated with the evening office. In the 4th century, St. Basil wrote that singing this hymn was one of the most treasured traditions of the church.

Psalm 108

Paratum cor meum



Pay close attention to the rhythm of the plainsong psalms. We have a special way of singing them here at All Saints'. Listen for a few verses before joining in. You'll catch on quickly!

- 1 *My heart* is firmly fixed, O **God**, my **heart** is fixed;*
I will **sing** and make **melody**.
- 2 Wake up, my spirit; **awake**, lute **and** harp;*
I myself will **waken the** dawn.
- 3 I will confess you among the **peoples**, O **LORD**;*
I will sing praises to you **among the** nations.
- 4 For your loving-kindness is greater **than the heavens**,*
and your faithfulness **reaches to the** clouds.
- 5 Exalt yourself above the **heavens**, O **God**,*
and your glory **over all the** earth.
- 6 So that those who are dear to you may **be delivered**,*
save with your right **hand** and **answer** me.
- 7 God spoke from his **holy place** and said,*
"I will exult and parcel out Shechem; I will divide the **valley of Succoth**.
- 8 Gilead is mine and **Manasseh is** mine;*
Ephraim is my helmet and **Judah my** scepter.
- 9 Moab is my washbasin, on Edom I throw down my **sandal to claim** it,*
and over Philistia will I **shout in triumph**."
- 10 Who will lead me into **the strong city**?*
who will bring me **into Edom**?
- 11 Have you not **cast us off**, O **God**?*
you no longer go out, O **God**, **with** our **armies**.
- 12 Grant us your help **against the enemy**,*
for vain is the **help of man**.
- 13 With **God we will** do **valiant deeds**,*
and he shall tread our **enemies under** foot.

Although traditionally called "The Psalms of David," very few (if any) were actually authored by King David himself. A close examination of psalter reveals that they were likely written by many individuals over many points throughout our sacred history. There is not just one psalmist; there are many! These hymns and poems are a wonderful and variegated portrait of the people of God before, during, and after their exile in Babylon.

Psalm 109

Deum, laudem



- 1 Hold not your tongue, O **God of my praise**;*
for the mouth of the wicked,
the mouth of the deceitful, is opened **against me**.
- 2 They speak to me with a lying **tongue**;*
they encompass me with hateful words
and fight against me **without a cause**.
- 3 Despite my love, they **accuse me**;*
but as for me, I **pray for them**.
- 4 They repay evil for **good**,*
and hatred for **my love**.

- 5 Set a wicked man **against** him,*
and let an accuser stand **at his right hand**.
- 6 When he is judged, let him be found **guilty**,*
and let his appeal **be in vain**.
- 7 Let his days be **few**,*
and let another take **his office**.
- 8 Let his children be **fatherless**,*
and his wife become **a widow**.
- 9 Let his children be waifs and **beggars**;*
let them be driven from the **ruins of their homes**.
- 10 Let the creditor seize everything he **has**;*
let strangers **plunder** his **gains**.
- 11 Let there be no one to show him **kindness**,*
and none to pity his **fatherless children**.
- 12 Let his descendants be **destroyed**,*
and his name be blotted out in the next **generation**.
- 13 Let the wickedness of his fathers be remembered before the **LORD**,*
and his mother's sin not **be blotted out**;
- 14 Let their sin be always before the **LORD**;*
but let him root out their **names** from **the earth**;
- 15 Because he did not remember to show **mercy**,*
but persecuted the poor and needy and sought to kill the **brokenhearted**.
- 16 He loved cursing, let it come **upon** him;*
he took no delight in blessing, let it **depart from him**.
- 17 He put on cursing like a **garment**,*
let it soak into his body like water and into **his bones like oil**;
- 18 Let it be to him like the cloak which he wraps **around** himself,*
and like the belt that he wears **continually**.
- 19 Let this be the recompense from the LORD to my **accusers**,*
and to those who speak evil **against me**.
- 20 But you, O Lord my God, oh, deal with me according to your **Name**;*
for your tender mercy's sake, **deliver me**.
- 21 For I am poor and **needy**,*
and my heart is wounded **within me**.
- 22 I have faded away like a shadow when it **lengthens**;*
I am shaken off like **a locust**.
- 23 My knees are weak through **fasting**,*
and my flesh is wasted and **gaunt**.
- 24 I have become a **reproach** to them;*
they see **and** shake **their heads**.
- 25 Help me, O LORD my **God**;*
save me for **your mercy's sake**.
- 26 Let them know that this is your **hand**,*
that you, O LORD, **have done it**.

The psalms express the full range of human emotions, including anger. Sometimes, the language can be quite disturbing. But don't shy away from the difficult verses! The psalter helps us give voice to our deepest feelings and offer them up to God in prayer. St. Benedict wrote that when we pray the psalms, we offer our full humanity to God. Only then is it possible to truly obey God.



- 27 They may curse, but you will **ble**ss;*
 let those who rise up against me be put to shame,
 and your servant will **re**joice.
- 28 Let my accusers be clothed with **dis**grace*
 and wrap themselves in their shame **as** in a **cloak**.
- 29 I will give great thanks to the LORD with my **mo**uth;*
 in the midst of the multitude will **I** praise **him**.
- 30 Because he stands at the right hand of the **nee**dy,*
 to save his life from those who would **con**demn **him**.
- Glory to the Father, and to the **So**n,*
 and to the Holy Spirit:
- As it was in the beginning, is **no**w,*
 and will be for ever. **Amen**.

The First Lesson, Leviticus 25:1-17 (*sit*)

Revised Standard Version

The LORD said to Moses on Mount Sinai, "Say to the people of Israel, When you come into the land which I give you, the land shall keep a sabbath to the LORD. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruits; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD; you shall not sow your field or prune your vineyard. What grows of itself in your harvest you shall not reap, and the grapes of your undressed vine you shall not gather; it shall be a year of solemn rest for the land. The sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired servant and the sojourner who lives with you; for your cattle also and for the beasts that are in your land all its yield shall be for food. And you shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall be to you forty-nine years. Then you shall send abroad the loud trumpet on the tenth day of the seventh month; on the day of atonement you shall send abroad the trumpet throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his family. A jubilee shall that fiftieth year be to you; in it you shall neither sow, nor reap what grows of itself, nor gather the grapes from the undressed vines. For it is a jubilee; it shall be holy to you; you shall eat what it yields out of the field. In this year of jubilee each of you shall return to his property. And if you sell to your neighbor or buy from your neighbor, you shall not wrong one another. According to the number of years after the jubilee, you shall buy from your neighbor, and according to the number of years for crops he shall sell to you. If the years are many you shall increase the price, and if the years are few you shall diminish the price, for it is the number of the crops that he is selling to you. You shall not wrong one another, but you shall fear your God; for I am the LORD your God."

Lector The Word of the Lord.
People Thanks be to God.

Our Old Testament reading this evening is part of the Holiness Code, chapters 17 through 26 of the Book of Leviticus. The Holiness Code is characterized by a direct address from God. In these chapters, you will notice an integration between the ethical laws in the Ten Commandments and ritual practice of early Jews.

To be holy, according to the priestly theology in the Book of Leviticus, is to be both set apart for special purpose and to practice ethical behavior toward one's fellow human beings.

The Song of Mary (*sit*) *Magnificat* (from *The Short Service*) Orlando Gibbons

My soul doth magnify the Lord, and my spirit rejoiceth 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 for ever.

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

Music composed by Orlando Gibbons (1583-1625) who, by the 1610s, was the leading composer and organist in England. He is often seen as a transitional composer from the Renaissance to the Baroque periods.

When the Virgin Mary visits Elizabeth to share with her the good news that she will bear the Son of God, Mary sings this joyful song.

The words of Mary's song closely resemble those of Hannah's song. In the 1st Book of Samuel, we read that Hannah was unable to bear children. After many years, God answered her prayers and she bore Samuel. In thanksgiving, she sings, "My heart exults in the Lord; my strength is exalted in the Lord." (1 Sam 2:1-10.) Samuel grows to be a great prophet who anoints the first king of Israel.

The Second Lesson, Luke 12:13-21 (*sit*) Revised Standard Version

One of the multitude said to Jesus, "Teacher, bid my brother divide the inheritance with me." But he said to him, "Man, who made me a judge or divider over you?" And he said to them, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." And he told them a parable, saying, "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God."

Lector The Word of the Lord.

People Thanks be to God.

The Song of Simeon *Nunc Dimittis* (from *The Short Service*) Orlando Gibbons

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, and is now, and ever shall be, world without end. Amen.

The text of the *Nunc dimittis* comes from Luke 2:27-32. When the Holy Family travels to the temple for the traditional rites of purification, they meet Simeon who had been promised that he would not die before he had seen the Lord's Christ. When he lays eyes on the infant Jesus, he takes him into his arms and sings these words. In this song, he prays that he is ready to peacefully depart in death because he has seen the Light.

Since the days of the early church, Christians have sung these words at night. The ancients understood night as a little death, a dangerous time in which the possibility of mortal danger was especially close. Each new morning was like a little resurrection.

Praying the Lord's Prayer together in English was one of the first acts of common prayer after the Reformation. In the first Book of Common Prayer in 1549, both ministers and people were instructed: "Say the creed and the Lord's Prayer in English, with a loud voice."

The Apostles' Creed (*stand*) (*sung on tone*)

Officiant I believe in God,
All 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.

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

The Our Father (*stand*)

Officiant Our Father,
All who art in heaven,
hallow'd 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 B

Cantor or Officiant

That this evening may be holy, good, and peace - ful,

People

We en - treat thee, O Lord.

(This response is sung after each of the following petitions)

That thy holy angels may lead us in paths of peace and good-will,

That we may be pardoned and forgiven for our sins and of - fen - ses,

That there may be peace to thy Church and to the whole world,

That we may depart this life in thy faith and fear,

and not be condemned before the great judg - ment seat of Christ,

That we may be bound together by thy Holy Spirit in the communion of

[_____ and] all thy saints, entrusting one another and all our life to Christ,

The text of these suffrages comes to us from the evening prayers in the Eastern Orthodox church. Like our ancient ancestors, in the evening we pray for peace, safety, and death without fear of judgment.

In the final petition, you will notice a blank space. At All Saints', this is where we include the Ever-Blessed Virgin Mary. We believe that she sits at the right hand of God, interceding on our behalf. For hundreds of years, the Church has remembered her as the Queen of Heaven, the mother of Christ the King of Heaven. Because she is special to God, she is special to us.

Traditional collects follow a simple structure. First, they begin by addressing God. In this address, we are reminded of a particular act or trait of God. (In this section, you'll often notice the phrase "God who...") Second, the collect makes a petition, asking something of God. Typically, the collect concludes with an acknowledgement of the other persons of the Trinity. See how each of these three collects keeps (and breaks!) this traditional structure.

The Collect of the Day (*stand*)

O God, who hast prepared for those who love thee such good things as pass man's understanding: Pour into our hearts such love toward thee, that we, loving thee in all things and above all things, may obtain thy promises, which exceed all that we can desire; 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 Sundays

Lord God, whose Son our Savior Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise thee in that City of which he is the light; and where he liveth and reigneth for ever and ever. *Amen.*

The Collect for Mission

O God, who dost manifest in thy servants the signs of thy presence: Send forth upon us the Spirit of love, that in companionship with one another thine abounding grace may increase among us; through Jesus Christ our Lord. *Amen.*

The Anthem *(sit)*

Hans Leo Hassler

Cantate Domino canticum novum: cantate Domino omnis terra. Cantate Domino, et benedicite nomini ejus: annuntiate de die in diem salutare ejus. Annuntiate inter Gentes gloriam ejus, in omnibus populis mirabilia ejus.

O sing unto the Lord a new song: sing unto the Lord, all the whole earth. Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

Declare his honor unto the heathen, and his wonders unto all peoples.

Hans Leo Hassler (1564-1612) was a German composer and organist. He was born in Nuremberg, where he later became *Kapellmeister*, or Director of Town Music.

Composed in Norwich in the 16th century, the General Thanksgiving might have been inspired by one of Queen Elizabeth's private devotions. Others believe that the text of this prayer might have been an excerpt of an old Eucharistic Prayer. It was added to the Book of Common Prayer in 1662 after the Puritans complained that Anglican worship did not contain enough praise and thanksgiving.

The conclusion of a liturgy with *Benedicamus Domino* ('Let us bless the Lord') has been customary for many centuries. Its original source is probably the Gallican rite, a set of prayers from ancient France.

Notice that the Daily Office ends with a grace rather than a blessing. Although many of its sentiments are the same, a grace can be said by a layperson or a deacon while a blessing can be given only by a priest or bishop.

The General Thanksgiving

Officiant and People

Almighty God, Father of all mercies,
we thine unworthy servants
do give thee most humble and hearty thanks
for all thy goodness and loving-kindness
to us and to all men.

We bless thee for our creation, preservation,
and all the blessings of this life;
but above all for thine inestimable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.

And, we beseech thee,
give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful;
and that we show forth thy praise,
not only with our lips, but in our lives,
by giving up our selves to thy service,
and by walking before thee
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.

The Dismissal and Grace

Cantor or Officiant
Let us bless the Lord.

People
Thanks be to God.

The Grace

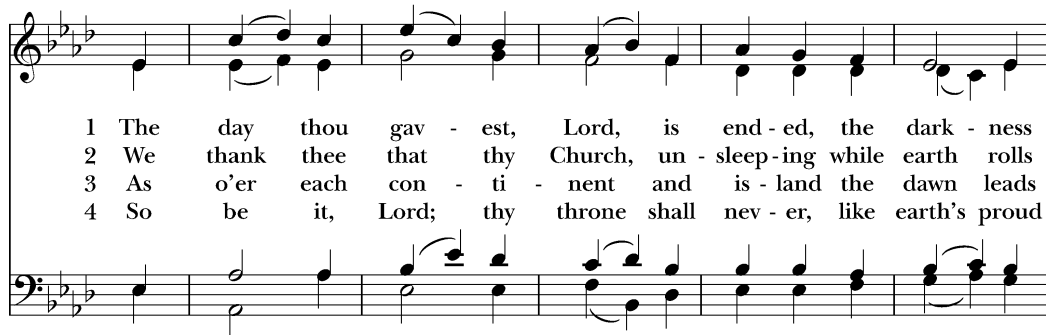
Officiant

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.*


The Office Hymn (*stand*)

Hymn 24, The day thou gavest

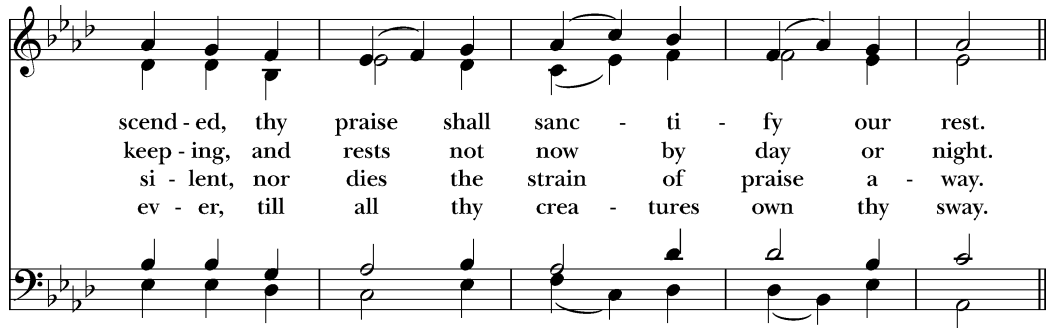
ST. CLEMENT



1 The day thou gavest, Lord, is ended, the darkness
2 We thank thee that thy Church, un-sleeping while earth rolls
3 As o'er each continent and island the dawn leads
4 So be it, Lord; thy throne shall never, like earth's proud



falls at thy behest; to thee our morning hymns a-
onward in-to light, through all the world her watch is
on an-oth-er day, the voice of prayer is nev-er
em-pires, pass a-way; thy king-dom stands, and grows for



scend-ed, thy praise shall sanc-ti-fy our rest.
keep-ing, and rests not now by day or night.
si-lent, nor dies the strain of praise a-way.
ev-er, till all thy crea-tures own thy sway.

Our office hymn paints a lovely picture of the unceasing praise of God around the world. At every moment of every day, someone somewhere is praising God.

The Procession

LAY AND ORDAINED MINISTERS

OFFICIANT

The Rev. Christopher N. Jambor

ASSISTING PRIESTS

The Rev. M. Madeleine Hill

The Rev. Lynne M. Waltman

ORGANIST/CHOIRMASTER

Clive Driskill-Smith

LECTORS

Cynthia Hill

Andrew Johnsen

THURIFER

Henry Mankin

ACOLYTE

Katie Pannell

THE EVENSONG CHOIR

Aubrey Bosse, Olivia Garza, Philip Johnson, Sydney McCoy,
Reed Mullican, Nathaniel Nguyen, Angel Reeve, Timothy Sanchez

SPECIAL THANKS

To parishioner Nathan Schneidewent
for his assistance in the production of this evening's recorded service.