

Evensong

Rite I
(Annotated)



The Twentieth Sunday
After Pentecost

October 18, 2020

All Saints' Episcopal Church

5001 Crestline Road, Fort Worth, Texas

An Introduction to the Daily Office

When we talk about the Daily Office, we are talking about daily prayer. The word “office” comes from the Latin “officium” meaning “duty” or “obligation.” So, we believe that it is our duty to say our prayers every day.

Christians have been marking the beginning and end of each day liturgically 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 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 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 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 tradition remains vibrant at All Saints’! Whether in person in our Lady Chapel or digitally on our podcast, we pray both Morning and Evening Prayer together every day.

May this ancient practice of daily prayer draw you into deeper relationship with our Lord.

Psalm 114

In exitu Israel

Stephen Elvey



Scholars have classified Psalm 114 as a hymn or 'song of praise.' In the Ancient World, these psalms were likely sung in temples and other holy places. These joyful psalms are usually characterized by the frequent use of the word "Hallelujah!"

- 1 Hallelujah! When Israel came / out of / Egypt, *
the house of Jacob from a / people of / **strange** / speech,
- 2 Judah be - / came God's / sanctuary *
and / Is - rael / his do - / minion.
- 3 The sea be - / held it and / fled; *
Jordan / turned and / **went** / back.
- 4 The mountains / skipped like / rams, *
and the little / hills like / young / sheep.
- 5 What ailed you O / sea that you / fled? *
O / Jordan that / you turned / back?
- 6 You mountains that you / skipped like / rams? *
you little / hills like / **young** / sheep?
- 7 Tremble O earth at the / presence of the / Lord, *
at the / presence of the / God of / Jacob,
- 8 Who turned the hard rock into a / pool of / water *
and flint-stone / into a / flowing / spring.

Setting: Stephen Elvey (1805-1860). This selection is in the public domain.

Psalm 115

Non nobis, Domine

James Turle



- 1 Not to us O LORD, not to us but to your / Name give / glory;*
because of your / love and be - / cause of your / faithfulness.
- 2 Why should the / heathen / say, *
-- / "Where then / is their / God?"
- 3 Our / God is in / heaven; *
whatever he / wills to / do he / does.
- 4 Their idols are / silver and / gold,*
the / work of / human hands.
- 5 They have mouths but they / cannot / speak; *
eyes have they / but they / cannot / see;

- 6 They have ears but they / cannot / hear; *
 noses / but they / cannot / smell;
- 7 They have hands but they cannot feel; feet but they / cannot / walk; *
 they make no / **sound** / with their / throat.
- 8 Those who / make them are / like them, *
 and so are / all who / put their / trust in them.
- 9 O Israel / trust in the / LORD; *
 he is their / **help** / and their / shield.
- 10 O house of Aaron / trust in the / LORD; *
 he is their / **help** / and their / shield.
- 11 You who fear the LORD / trust in the / LORD; *
 he is their / **help** / and their / shield.
- 12 The LORD has been mindful of us and / he will / bless us; *
 he will bless the house of Israel;
 he will / bless the / house of / Aaron;
- 13 He will bless those who / fear the / LORD, *
 both / small and / great to - / gether.
- 14 May the LORD increase you / more and / more, *
 -- / you and your / children / after you.
- 15 May you be / blessed by the / LORD, *
 the / maker of / heaven and / earth.
- 16 The heaven of / heavens is the / LORD'S, *
 but he en - / trusted the / earth to its / peoples.
- 17 The dead do not / praise the / LORD, *
 nor all / those who go / down into / silence;
- 18 But we will / bless the / LORD, *
 from this time forth for ever - / **more.** / Halle - / lujah!
- Glory to the Father and / to the / Son, *
 and / to the / Holy / Spirit:
- As it was in the be - / ginning is / now, *
 and will be for - / ever. / A - / men.

Chant setting: James Turl (1802-1882) This selection is in the public domain.

The First Lesson, Ecclesiasticus 4:1-10

Revised Standard Version

Again I saw all the oppressions that are practiced under the sun. And behold, the tears of the oppressed, and they had no one to comfort them! On the side of their oppressors there was power, and there was no one to comfort them. And I thought the dead who are already dead more fortunate than the living who are still alive; but better than both is he who has not yet been, and has not seen the evil deeds that are done under the sun.

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.

Then I saw that all toil and all skill in work come from a man's envy of his neighbor. This also is vanity and a striving after wind.

The fool folds his hands, and eats his own flesh.

Better is a handful of quietness than two hands full of toil and a striving after wind. Again, I saw vanity under the sun: a person who has no one, either son or brother, yet there is no end to all his toil, and his eyes are never satisfied with riches, so that he never asks, "For whom am I toiling and depriving myself of pleasure?" This also is vanity and an unhappy business. Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up.

In the 1549 BCP, there were no responses after the reading. Rather, the lector simply said, "Here endeth such a chapter of such a book."

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 (Lk 1:46-55.)

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 of tireless prayer, 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.

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

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

My soul doth magnify the Lord, and my spirit rejoiceth 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, and is now, and ever shall be, world without end. Amen.

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The Second Lesson, Matthew 16:13-20 Revised Standard Version

Now when Jesus came into the district of Caesare'a Philippi, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Eli'jah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you

are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” Then he strictly charged the disciples to tell no one that he was the Christ.

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.

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The Apostles' Creed (*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 Nunc Dimitis has been used in the Evening Office since the fourth century. Many Christians have sung this song as a body is brought from the church to its burial site.

The text comes from the Gospel of Luke (2:29-32) when the infant Christ is presented in the temple. When Simeon first lays eyes on the Lord, he sings this song.

A creed has been part of the Daily Office since before the eighth century. In the medieval Roman Catholic office, individuals were to silently repeat the creed. However, the first Book of Common Prayer required that both ministers and people “say the creed and the Lord’s Prayer in English, with a loud voice.”

Our liturgical life at All Saints' is a wonderful mix of Anglican tradition and local custom. The only place the prayer book requires the congregation to kneel is during the confession. However, because of our Catholic heritage, we kneel far more frequently at All Saints'! We believe that this act of physical devotion helps to deepen our worship and reverence for our Lord.

The Our Father *(kneel)*

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,

This set of suffrages is new to the 1979 Book of Common Prayer. These petitions are based on the concluding litany in the evening office of the Eastern Church.

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.

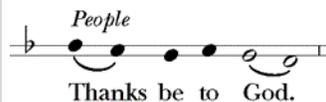
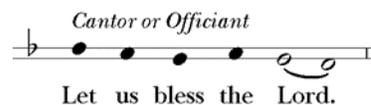
And, we beseech thee,
give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful;
and that we show forth thy praise,
not only with our lips, but in our lives,
by giving up our selves to thy service,
and by walking before thee
in holiness and righteousness all our days;
through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

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.

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.

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 Dismissal and Grace



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.*

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SPECIAL THANKS

To parishioners Nathan Schneidewent and Ann Jambor
for their assistance in the production of our online worship podcasts.