

# Solemn Evensong

Rite I  
Annotated



The Second Sunday of Easter  
April 24, 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*)

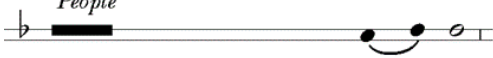
#### The Invitatory, S26

*Officiant*



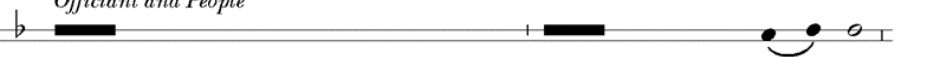
O God, make speed to save us.

*People*

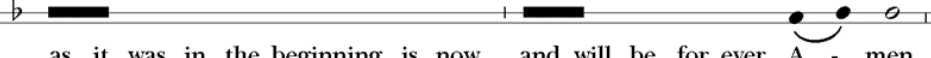


O Lord, make haste to help us.

*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.

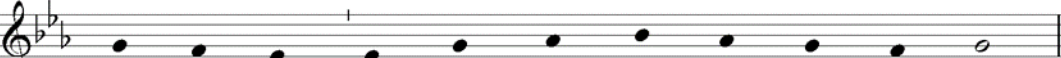
### The Phos hilaron, Hymn 26, O gracious Light CONDITOR ALME SIDERUM




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.

Tonight, we are singing a portion of a psalm in Anglican chant—a series of chord progressions which mirror the natural patterns of speech. Unlike plainsong, Anglican chant is characterized by rich harmonies in which different notes are sung at the same time.

Psalm 119 is an ode to God's law. Over the course of 176 verses, the psalmist praises God for the love which he has revealed to us in his commandments.

Although it is impossible to discern in English, when read in its original Hebrew, Psalm 119 is an acrostic poem. Each stanza begins with a new letter of the Hebrew alphabet. Tonight, we sing the first four stanzas.



Anglican chant composed by John Jones (1728-1796), who was a boy chorister at St. Paul's Cathedral in London, and later the Organist of the Temple Church, the Charterhouse, and St. Paul's Cathedral.

- 1 Happy are they whose / way is / blameless, \*  
who / walk in the / law of the / LORD!
- 2 Happy are they who ob - / serve his de - / crees \*  
and / seek him with / all their / hearts!
- 3 Who never do / any / wrong, \*  
but / always / walk in his / ways.
- 4 You laid / down your com - / mandments, \*  
that / we should / fully / keep them.
- 5 Oh that my ways were / made so di - / rect \*  
that / I might / keep your / statutes!
- 6 Then I should not be / put to / shame, \*  
when I re - / gard all / your com - / mandments.
- 7 I will thank you with an / unfeigned / heart, \*  
when I have / learned your / righteous / judgments.
- 8 I will / keep your / statutes; \*  
-- / do not / utterly for - / sake me.
- 9 How shall a young man / cleanse his / way? \*  
By / keeping / to your / words.
- 10 With my whole / heart I / seek you; \*  
let me not / stray from / your com - / mandments.
- 11 I treasure your / promise in my / heart, \*  
that I / may not / sin a - / gainst you.
- 12 Blessèd are / you O / LORD; \*  
in - / struct me / in your / statutes.
- 13 With my / lips will I re - / cite \*  
all the / judgments / of your / mouth.
- 14 I have taken greater delight in the / way of your de - / crees \*  
than in / all / manner of / riches.
- 15 I will meditate on / your com - / mandments \*  
and give at - / tention / to your / ways.
- 16 My delight is / in your / statutes; \*  
I will / not for - / get your / word.

- 18 Open my eyes that / I may / see \*  
the / wonders / of your / law.
- 19 I am a stranger / here on / earth; \*  
do not / hide your com - / mandments / from me.
- 20 My soul is consumed at / **all** / times \*  
with / longing / for your / judgments.
- 21 You have re - / buked the / insolent; \*  
cursed are they who / stray from / your com - / mandments!
- 22 Turn from me / shame and re - / buke, \*  
for / I have / kept your de - / crees.
- 23 Even though rulers sit and / plot a - / gainst me, \*  
I will / meditate / on your / statutes.
- 24 For your decrees are / my de - / light, \*  
-- / and they / are my / counselors.
- 25 My soul / cleaves to the / dust; \*  
give me life ac - / cording / to your / word.
- 26 I have confessed my / ways and you / answered me; \*  
in - / struct me / in your / statutes.
- 27 Make me understand the / way of your com - / mandments, \*  
that I may meditate / on your / marvelous / works.
- 28 My soul melts a - / way for / sorrow; \*  
strengthen me ac - / cording / to your / word.
- 29 Take from me the / way of / lying; \*  
let me find / **grace** / through your / law.
- 30 I have chosen the / way of / faithfulness; \*  
I have / set your / judgments be - / fore me.
- 31 I hold / fast to your de - / crees; \*  
O LORD let me / not be / put to / shame.
- 32 I will run the / way of your com - / mandments, \*  
for you have / set my / heart at / liberty.
- 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.

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.

**The First Lesson, Exodus 14:5-22**

Revised Standard Version

When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" So he made ready his chariot and took his army with him, and took six hundred picked chariots and all the other chariots of Egypt with officers over all of them. And the LORD hardened the heart of Pharaoh king of Egypt and he pursued the people of Israel as they went forth defiantly. The Egyptians pursued

Throughout the Old Testament, water is a symbol for chaos and death. When the psalmist prays, “Save me, O God, for the waters have risen up to my neck!” he means, “Save me, O God, for death is all around.”

In our reading from Exodus this evening, God delivers his people out of slavery in Egypt, through the chaos and death of the Red Sea, to freedom on the other side. The people of God pass through death into life. This is one of many stories throughout the Old Testament in which Jesus’ resurrection is foreshadowed.

them, all Pharaoh’s horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-ha-hi’roth, in front of Ba’alze’phon. When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were in great fear. And the people of Israel cried out to the LORD; and they said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, in bringing us out of Egypt? Is not this what we said to you in Egypt, ‘Let us alone and let us serve the Egyptians?’ For it would have been better for us to serve the Egyptians than to die in the wilderness.” And Moses said to the people, “Fear not, stand firm, and see the salvation of the LORD, which he will work for you today; for the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be still.” The LORD said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. Lift up your rod, and stretch out your hand over the sea and divide it, that the people of Israel may go on dry ground through the sea. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.” Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night. Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

*Lector* The Word of the Lord.

*People* Thanks be to God.

**The Song of Mary, S185** (*stand*) *Magnificat*

The Magnificat has been said or sung in response to the first lesson in Evening Prayer since 1552. However, in the Eastern Orthodox Church, the Magnificat is traditionally prayed in the morning.

1. My soul doth mag - ni - fy the Lord, and my spi - rit  
 hath rejoiced in God my Sav - ior. 2. For he hath re - gard - ed  
 the low - li - ness of his hand - maid - en. 3. For be - hold from hence - forth  
 all gen - er - a - tions shall call me bless - ed. 4. For he that is  
 might - y hath mag - ni - fied me, and ho - ly is his Name.  
 5. And his mer - cy is on them that fear him through - out all gen - er - a - tions.

6. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. 7. He hath put down the mighty from their seat, and hath exalted the humble and meek. 8. He hath filled the hungry with good things, and the rich he hath sent empty away. 9. He remembering his mercy hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed for ever. [Ant.]

*(Gloria Patri may be omitted)*

10. Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spi-rit:  
11. As it was in the be-gin-ning, is now, and will be for ev-er. A-men.

Plainsong, Tone 8 (Solemn); adapt. Charles Winfred Douglas (1867-1944), alt.

**The Second Lesson, John 14:1-7** *(sit)*

Revised Standard Version

Jesus said, "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him."

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

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.

Tonight, we read a portion of Jesus' Farewell Discourse in the Gospel of John. Just after the conclusion of the Last Supper, Jesus gives a long speech in which he prepares his disciples for all that is to come—the crucifixion, the resurrection, the ascension, and the beginning of the Church. These verses are just one small portion of Jesus' much longer speech.

This particular selection is often read at funerals.



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.

**The Song of Simeon, S196** (*stand*)

*Nunc dimittis*

1. Lord, now lettest thou thy ser - vant de - part in peace, ac - cord - ing  
to thy word; 2. For mine eyes have seen thy sal - va - tion,  
which thou hast prepared before the face of all peo - ple,  
3. To be a light to light - en the Gen - tiles,  
and to be the glory of thy peo - ple Is - ra - el. [Ant.]  
*(Gloria Patri may be omitted)*  
4. Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spi - rit:  
5. As it was in the be - gin - ning, is now, and will be for ev - er. A - men.

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

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 *(stand)*

*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,

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 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.

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 Collect of the Day** (*stand*)

Almighty and everlasting God, who in the Paschal mystery hast established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through the same 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*)

*William Harris*

Come, my Way, my Truth, my Life! Such a Way as gives us breath, such a Truth as ends all strife, such a Life as killeth death. Come, my Light, my Feast, my Strength! Such a Light as shows a feast, such a Feast as mends in length, such a Strength as makes his guest. Come, my Joy, my Love, my Heart! Such a Joy as none can move, such a Love as none can part, such a Heart as joys in love.

William Harris (1883-1973) was an English organist, choral trainer and composer, affectionately nicknamed "Doc H" by his boy choristers. He was the Organist/Chorister at St George's Chapel in Windsor Castle, and President of the Royal College of Organists.

### **The General Thanksgiving** (*stand*)

*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 31, Most Holy God, the Lord of heaven

DUNEDIN

1 Most Ho - ly God, the Lord of heaven, who in the  
 2 for you the daz - zling star shines forth which in its  
 3 The day de - parts, the eve - ning stars se - rene - ly  
 4 You, Ho - ly One, Cre - a - tor, Lord, you in the  
 5 Like sun and day, shine in our hearts; like moon and

1 high arched sky has placed the sun that flames up from the  
 2 gleam - ing path de - clares the won - ders of your glo - rious  
 3 light the dark - ening sky; the moon with cool re - flect - ed  
 4 pri - mal world once set the bound - aries of the day and  
 5 night, give lov - ing peace. Free us from bonds of blind - ing

1 east and brings the splen - dors of the dawn:  
 2 power, and beck - ons us to wor - ship you.  
 3 glow will bring the si - lenc - es of night.  
 4 night and or - dered sea - sons in their round.  
 5 sin and guide us on our path to you.

Words: Latin; tr. Ann K. LeCroy (b. 1930)  
 Music: *Dunedin*, Vernon Griffiths (b. 1894)

LM

### The Procession

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.

Our office hymn this evening reminds us that God reveals himself to us throughout the natural world. Even the patterns of the sun and moon and stars bear witness to our Triune God. We can encounter the living God in so many ways—through the Sacraments, in his Body the Church, in his Word in Holy Scripture, and in his glorious creation.

**LAY AND ORDAINED MINISTERS**

**OFFICIANT**

The Rev. M. Madeleine Hill

**ASSISTING PRIEST**

The Rev. Lynne M. Waltman

**ORGANIST/CHOIRMASTER**

Arlene Small

**LECTORS**

Andrew Johnsen

Nancy Searway

**THURIFER**

Sean Schneidewent

**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.