

**Choral Evensong
The Feast of St. Scholastica**

**Sunday, February 9, 2025
6:00 pm**



**Trinity on the Hill Episcopal Church
Los Alamos**

Evensong Explained

The service of Evensong, or Evening Prayer, is a combination and a development of the daily Monastic services. Monks and Nuns would be summoned to worship at midnight to welcome the new day. After this, they would go back to bed until dawn, when they returned to the church to sing Lauds. During the day, the third, sixth and ninth hours – measured from 6 o'clock in the morning – were marked by the services Terce, Sext and Nones. At sunset, Vespers would be sung, followed by Compline, the last thing at night. This seven-fold pattern of worship is very ancient, and can be traced back to when then Jews were exiled to Babylon, far away from the Temple. At that time, they learned to “sing the Lord's song in a strange land”, as the psalmist says, without altar or sacrifice. The services are mentioned in other psalms, for example “Seven times a day will I praise Thee,” and “At midnight I will rise to give thanks unto Thee.” When the Gospels mention Jesus and his disciples reading scripture, praying and singing psalms, they would be almost certainly using one of these forms of worship.

At the English reformation, Cranmer and others saw the importance of continuing this tradition that predates even the establishment of synagogues. However, the reformers were also determined to re-democratize Christianity - to involve the whole of the community in worship - and recognized that it was too much to expect the whole parish to gather seven times a day. So, the first two monastic services were combined into Morning Prayer, Vespers and Compline were put together as Evening Prayer, and the services were translated into English. Cranmer and his colleagues were also determined that the congregation should know and love the psalter and the scriptures; hence, the very short readings and the restricted number of psalms used at Compline were replaced by a Lectionary giving a schedule for singing of all of the psalms, plus a complete list of long readings from the Old and New Testaments, setting out the Gospel, the Good News.

Although here we use the 1662 Book of Common Prayer text for Evensong, most of the English text of the central part of the service was already in use by 1549. The Introduction, consisting of Sentences, Exhortation, Confession and Absolution, was added in 1552, as were the Intercessions that conclude the service. The distinction is preserved to this day, with the Introduction and Intercessions being spoken, and the central section – derived entirely from scripture and as used in the ancient services - being sung. The fact that two services are combined has resulted in the Lord's Prayer occurring twice!

Evensong has inspired many composers to set the texts to music. These range from late Renaissance composers, such as Thomas Tallis, William Byrd and Orlando Gibbons, to the high Victorian geniuses such as Charles Villiers Stanford, Charles Hubert Hastings Parry, Thomas Attwood Walmisley, and later masters of the form such as Herbert Murrill, Herbert Howells, and Basil Harwood. This wealth of excellent music has ensured that, after a period of decline, Evensong is a growth area within modern Christianity, both within the Anglican-Episcopalian Communion and as an export; perhaps surprisingly, an increasing number of non-Anglican churches in Germany, the Netherlands and other countries are celebrating Evensong (in English!) so that their choirs and congregations can experience the wonderful music and Cranmer's stirring language.

So, when we are asked “What did Jesus do?”, one of our possible answers is that He and the disciples often celebrated something very closely related to Evensong. We hope to continue to develop our use of this service.

The congregation is invited to join in saying the text printed in bold.

*Cover Art: Saints Benedict and Scholastica in Conversation
Klosterkirche, Elchingen*

Minister: Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of almighty God our heavenly Father; but confess them with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying:

Please kneel or sit

Almighty and most merciful Father, we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

Minister:* Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power, and commandment, to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

*(*Should the Minister be a member of the laity, the following prayer shall instead be used:*

Minister: Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. **Amen.**)

**Our Father, which art in heaven,
 hallowed be thy name;
 thy kingdom come;
 thy will be done,
 in earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive them that trespass against us.
 And lead us not into temptation;
 but deliver us from evil.
 For thine is the kingdom, the power and the glory,
 for ever and ever. Amen.**

Please stand

Preces sung by the Choir

Thomas Tallis (1505-1585)

Cantor: O Lord, open thou our lips
Choir: and our mouth shall shew forth thy praise.
Cantor: O God, make speed to save us.
Choir: O Lord, make haste to help us.
Cantor: 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.
Cantor: Praise ye the Lord!
Choir: The Lord's name be praised.

Please sit for the Psalm, Lessons, Magnificat and Nunc Dimittis.

Psalm 47 *Omnes gentes, plaudite* sung by the Choir chant by Thomas Sanders Dupuis (1733–1796)

- 1 O clap your hands together, all ye people *
O sing unto God with the voice of melody.
- 2 For the Lord is high, and to be feared *
he is the great King upon all the earth.
- 3 He shall subdue the people under us *
and the nations under our feet.
- 4 He shall choose out an heritage for us *
even the worship of Jacob, whom he loved.
- 5 God is gone up with a merry noise *
and the Lord with the sound of the trump.
- 6 O sing praises, sing praises unto our God *
O sing praises, sing praises unto our King.
- 7 For God is the King of all the earth *
sing ye praises with understanding.
- 8 God reigneth over the heathen *
God sitteth upon his holy seat.
- 9 The princes of the people are joined unto the people of the God of Abraham *
for God, which is very high exalted, doth defend the earth, as it were with a shield.

The First Lesson: Isaiah 60

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of

Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

Here endeth the First Lesson.

Magnificat sung by the Choir

Harold Friedell (1905-1958)

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 for ever.

The Second Lesson: Mark 2:1-12

And again [Jesus] entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Here endeth the Second Lesson.

Nunc dimittis sung by the Choir

Harold Friedell (1905-1958)

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.

The Apostles' Creed (*Please stand as you are able*)

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.

Cantor: The Lord be with you.

Choir: And with thy spirit.

Cantor: Let us pray

Please kneel or sit

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

**Our Father, which art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that trespass against us.
And lead us not into temptation;
but deliver us from evil. Amen.**

Cantor: O Lord, shew thy mercy upon us.

Choir: And grant us thy salvation.

Cantor: O Lord, save the State.

Choir: And mercifully hear us when we call upon thee.

Cantor: Endue thy ministers with righteousness.

Choir: And make thy chosen people joyful.

Cantor: O Lord, save thy people.

Choir: And bless thine inheritance.

Cantor: Give peace in our time, O Lord.

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

Cantor: O God, make clean our hearts within us.

Choir: And take not thy Holy Spirit from us.

The Collect for the Feast of St. Scholastica

Assist us, O God, to love one another as sisters and brothers, and to balance discipline with love and rules with compassion, according to the example shown by thy servant Scholastica; for the sake of thy Son Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, now and for ever. Amen.

The Collect for the Fifth Sunday after Epiphany

Set us free, O God, from the bondage of our sins and give us, we beseech thee, the liberty of that abundant life which thou hast manifested to us in thy Son our Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for 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 both, 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 and quietness; through the merits of Jesus Christ our Saviour. 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 Saviour, Jesus Christ. Amen.

Choir Anthem: "Lord, For Thy Tender Mercy's Sake"

Richard Farrant (c. 1525 – 1580) and/or John Hilton the Elder (1565 – c. 1609)

Offertory Hymn: "O for a closer walk with God"

Hymnal 684

The Intercessions

Please kneel or sit.

A Prayer of St Chrysostom

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. **Amen.**

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.**

Closing Hymn: "Christ is made the sure foundation"

See below (desc. Barry Rose)

Postlude

J.S. Bach (1685-1750)

+++++

1 Christ is made the sure foun - da - tion, Christ the head and
 2 All that ded - i - cat - ed ci - ty, dear - ly loved of
 3 To this tem - ple, where we call thee, come, O Lord of
 4 Here vouch - safe to all thy serv - ants what they ask of

cor - ner - stone, cho - sen of the Lord, and pre - cious,
 God on high, in ex - ult - ant ju - bi - la - tion
 Hosts, to - day; with thy wont - ed lov - ing - kind - ness
 thee to gain; what they gain from thee, for ev - er

bind - ing all the Church in one; ho - ly Zi - on's
 pours per - pet - ual mel - o - dy; God the One in
 hear thy serv - ants as they pray, and thy full - est
 with the bless - ed to re - tain, and here - af - ter

help for ev - er, and her con - fi - dence a - lone.
 Three a - dor - ing in glad hymns e - ter - nal - ly.
 ben - e - dic - tion shed with - in its walls al - way.
 in thy glo - ry ev - er - more with thee to reign.

Unison 5 Laud and honour to the Father,
Laud and honour to the Son,
Laud and honour to the Spirit,
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run. Amen.