

ST. FRANCIS IN THE FIELDS EPISCOPAL CHURCH



Choral Evensong

The Feast of the Presentation of Our Lord Jesus Christ in the Temple

February 2, 2025

5:30 p.m.

The Rev. Jennifer Grady, *Officiant*
The Parish Choir of St. Francis in the Fields
Dr. Kirk M. Rich, *Director of Music*
Daniel Grotz, *Organ Scholar*
Hayden Ives-Glasgow, *Organ Scholar*

WELCOME TO ST. FRANCIS IN THE FIELDS HARRODS CREEK

We invite you to join us as active participants in the same worship that Anglicans have been celebrating for centuries. Our service is drawn from the riches of the Anglican tradition. Children of all ages are welcome in our worship services today.

Choral Evensong

What is Evensong? Evensong is a tiny fragment of something else: it is part of the worship that is offered to God by Christian people every hour of the day and night, in every part of the world. When you come to Evensong, it is as if you were dropping in on a conversation already in progress — a conversation between God and his people that began long before you were born and that will continue long after you die. Do not be disturbed if there are some things you do not understand right away. For a brief moment, you step into the continual stream of worship that is being offered today and that will be offered even unto the end of time. You are one with those who worship here on earth and in heaven. *-The Rev. Canon J. W. Poole*

Why celebrate Evensong? Evensong offers us the 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.

What should I expect at Evensong? Hymns, readings, Anglican chant, and anthems sung by the choir.

Why does the choir sing so much at Evensong? In Choral Evensong, the choir sings on behalf of the congregation. The settings of the Canticles of Mary (*Magnificat*) and Simeon (*Nunc dimittis*) have, by tradition, been sung by the choir alone. The Suffrages (prayers) and the Responses between the Officiant and congregation are also sung on behalf of the people. This allows the congregation time to meditate and enter into deeper prayer through word and music.

What does the congregation do at Evensong? The congregation joins in the singing of hymns, the Apostle's Creed, and other prayers. Additionally, the people are invited to join in silent meditation as the choir sings the various prayers, psalms, and canticles.

What is a canticle? A canticle (from the Latin *canticulum*, a diminutive of *canticum*, meaning “song”) is a hymn (strictly excluding the Psalms) taken from the Bible.

Why do the prayers sound old-fashioned? Much of the English of the service is the language spoken and written by our ancestors more than four hundred years ago. Archbishop Thomas Cranmer's English translations of the ancient Latin and Sarum rites for the Daily Office were first published in 1549. Along with the King James Bible and the works of Shakespeare, Cranmer's texts could be said to form part of the DNA of the English language. It may sound old-fashioned, but its meaning is not out of date.

*Cover Image: "Presentation of Jesus in the Temple" (c. 1440-42) by Fra Angelico (Italian, 1400-1455).
Fresco. Located in the Convento di San Marco, Florence.*

CANDLEMAS

The Feast of Candlemas, which derives its origin from the local observances of Jerusalem, marks the end of the feasts included in the Christmas cycle of the Liturgy. It is perhaps the most ancient festival of our Lady. It commemorates not only the obedience of the Blessed Virgin to the Mosaic Law in going to Jerusalem forty days after the birth of her Child and making the accustomed offerings, but also the Presentation of our Lord in the Temple, and the meeting of the Infant Jesus with the old man Simeon. This is the principal theme of the liturgy on this day: Jesus is taken to the Temple “to present him to the Lord.” So the Lord comes to his Temple and is met by the aged Simeon with joy and recognition.

The procession on this day is one of the most picturesque features of the Western Liturgy. The blessing and distribution of candles, to be carried lighted in procession, precedes the Evensong today—a symbolic presentation of the truth proclaimed in the canticle of Simeon: our Lord is the “Light for the revelation of the Gentiles.” The music sung during the liturgy this evening expresses the joy and gladness of this happy festival, and the honor and praise we give to our blessed Lady and her Divine Son by its devout observance.

MUSIC NOTES

Tonight’s service features one of the most beloved settings of the evening canticles in the entire canon, the *Collegium Regale* of Herbert Howells (1892–1983). Composed between 1944 and 1956 for King’s College, Cambridge (*Collegium Regale* in Latin), the collection includes service music for Mattins, the Communion Service, and Evensong. Howells’s student, Paul Spicer, a noted choral conductor and composer, remarked that the “Coll Reg” service music “kickstarted music for the Anglican Church into a whole new phase of existence.” Of note is Howells’s setting of the Magnificat, beginning with treble voices singing gently. The Nunc dimittis begins with a tenor solo. Howells explained, “. . . if I made a setting of the Magnificat, the mighty should be put down from their seat without a brute force, which would deny this canticle’s feminine association. Equally, that in the Nunc dimittis, the tenor’s domination should characterize the gentle Simeon. Only the Gloria should raise its voice.” Indeed, the Gloria Patri for this particular setting is one of the most sublime in the repertoire.

Johannes Eccard (1553–1611) was a German composer, born in the same central region as J. S. Bach. His early teachers include Orlando Lasso, and he eventually made his way to Berlin, where he served as principal conductor to the Elector of Brandenburg. Eccard’s surviving compositions are purely vocal and associated with the Protestant Reformation. In fact, Eccard’s setting of Martin Luther’s “Ein feste Burg ist unser Gott” was regarded as a sort of national hymn for many years in Germany. A majority of his choral works could be considered “chorale-motets” and are scored for more than four voices. “Maria wallt zum Heiligtum” sets a text for Candlemas, here translated by the Rev. John Troutbeck (1832–1899), often a collaborator with John Stainer on various Hymnals and Psalters. This is but one of a host of foreign language motets that received new English translations in the nineteenth century. Eccard’s use of six voices provides a rich and sonorous texture juxtaposed with delightful imitation, particularly among inner parts.

All say together

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 those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus 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**

The Officiant says

The Declaration of Absolution


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, 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 those who 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.**

THE INVITATORY AND PSALTER

All stand as the Choir sings

The Preces and Responses

 Plainsong

Officiant O Lord, open thou our lips.

Choir **And our mouth shall show forth thy praise.**

Officiant 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.**

Officiant Praise ye the Lord.

Choir **The Lord's Name be praised.**

Candles are lit as all sing

The Phos Hilaron S 60

setting: Ronald Arnatt (1930–2018)

1. O gra-cious Light, pure
bright-ness of the ev-er-liv-ing Fa-ther in hea-ven,
O Je-sus Christ, ho-ly and bless-ed! 2. Now as we
come to the set-ting of the sun, and our eyes be-hold the ves-per
light, we sing your prais-es, O God: Fa-ther, Son, and
Ho-ly Spi-rit. 3. You are wor-thy at all times to be
praised by hap-py voic-es, O Son of God, O Giv-er of life,
and to be glo-ri-fied through all the worlds.

All sit while the Choir sings

Psalm 84 *Quam dilecta!*

Anglican chant by Edward Bairstow (1874–1946)

O HOW amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be always praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

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 LESSONS

The First Lesson

Malachi 3:1-4

Lector A lesson from the book of the Prophet Malachi.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

Lector Here endeth the lesson.

All stand as the Choir sings

The Magnificat

setting: *Collegium Regale*
Herbert Howells (1892–1983)

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. *-Luke 1:46-55*

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.

All sit for

The Second Lesson

Luke 2:22-40

Lector A lesson from the Gospel according to St. Luke.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

“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; a light to lighten the Gentiles, and the glory of thy people Israel.”

And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother,

“Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.”

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Lector Here endeth the lesson.

All stand as the Choir sings

The Nunc Dimittis

setting: *Collegium Regale*
Herbert Howells (1892–1983)

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. *-Luke 2:29-32*

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.

All sing in unison

The Apostles' Creed

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 PRAYERS

All kneel as the Choir sings

The Preces and Responses

Plainsong

Officiant The Lord be with you.

Choir **And with thy spirit.**

Officiant Let us pray.

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

The Lord's Prayer

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 those who trespass against us.
And lead us not into temptation,
but deliver us from evil. Amen

THE SUFFRAGES

Officiant O Lord, show thy mercy upon us.
Choir **And grant us thy salvation.**
Officiant O Lord, save the State.
Choir **And mercifully hear us when we call upon thee.**
Officiant Endue thy ministers with righteousness.
Choir **And make thy chosen people joyful.**
Officiant O Lord, save thy people.
Choir **And bless thine inheritance.**
Officiant Give peace in our time, O Lord.
Choir **Because there is none other that fighteth for us, but only thou, O God.**
Officiant O God, make clean our hearts within us.
Choir **And take not thy Holy Spirit from us.**

The Collect of the Day

Almighty and everliving God, we humbly beseech thee that, as thy only-begotten Son was this day presented in the temple, so we may be presented unto thee with pure and clean hearts by the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee and 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 Savior. **Amen.**

The Collect for Mission

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give thine angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for thy love's sake. **Amen.**

All sit as the Choir sings

The Anthem after the Third Collect

Johannes Eccard (1553–1611)

When to the temple Mary went, and brought the Holy Child,
Him did the aged Simeon see, as it had been revealed.
He took up Jesus in his arms and blessing God he said:

“In peace I now depart,
my Saviour having seen,
The Hope of Israel, the Light of men.”

Help now thy servants, gracious Lord, that we may ever be
as once the faithful Simeon was, rejoicing but in Thee;
and when we must from earth departure take,
may gently fall asleep and with Thee wake.

Words: John Troutbeck (1832–1899)

All kneel as the Officiant says

A Prayer for The President of the United States and all in Civil Authority.

Almighty God, whose kingdom is everlasting and power infinite; have mercy upon this whole land; and so rule the hearts of thy servants, Donald, Andrew, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honor and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honor them, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. **Amen.**

A Prayer for the Clergy and People

Almighty and everlasting God, from whom cometh every good and perfect gift; send down upon our bishops, and other clergy, and upon the congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. **Amen.**

A Prayer for all Sorts and Conditions of Men

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate, especially those for whom our prayers are desired; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. **Amen.**

All say together

The General Thanksgiving

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.**

All stand as the Officiant says

A Prayer of St. Chrysostom

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.**

The Concluding Versicle and Response

Cantor or Officiant *People*

Let us bless the Lord, Thanks be to God.

The Officiant says

The Grace

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.** - *II Corinthians 13:14*

All stand to sing

The Closing Hymn 259 “Hail to the Lord who comes”

Old 120th

The Retiring Procession Fugue in D Major, Op. 44, No. 2 “Alleluia”

Simon Sechter
(1788–1867)

All remain standing as the choir and clergy depart.

Those who wish may sit for the remainder of the organ voluntary.

A freewill offering benefitting the music ministry of the parish may be left in the basket at the entrance to the nave.

WORSHIP VOLUNTEERS

Lectors: Doug Egger, Sallie Clark

Thurifer: Dr. Aaron Calhoun

The reception this evening is graciously sponsored by Rob Carlson. If you are interested in sponsoring a future evensong reception, please contact Dr. Kirk Rich, Director of Music: kirkkr@sfitf.org.

A freewill offering benefiting the music department and our upcoming Choral Pilgrimage to Paris and the UK can be left in the plate at the back of the nave. Thank you for giving generously.

Scan to give online



UPCOMING EVENTS

St. John Passion . . . The St. Francis Parish Choir joins forces with the **Louisville Master Chorale** to present J. S. Bach's 1725 version of the Passion story according to St. John's gospel. This is a rare opportunity to hear the 1725 edition of Bach's masterpiece in the year of its 300th anniversary, accompanied by a world-class period instrument orchestra. **Maestro John Dickson** conducts the one-hundred-voice choir and Baroque orchestra on **Sunday, March 16, at 3:00 pm**. Tickets will be available at the door and online: <https://www.louisvillemasterchorale.org/march-16-st-john-passion.php>

Choral Evensong for Laetare Sunday . . . The St. Francis Choir offers Choral Evensong for the fourth Sunday in Lent, featuring the music of William Byrd. The pre-service recital features **Dr. Jeffrey Smith**, Professor of Organ and Church Music at Indiana University's Jacobs School of Music and one of the foremost practitioners in the Anglican-Episcopal church music tradition. Dr. Smith will improvise meditations on the fourteen stations of the cross.

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