

OLD BLANDFORD CHURCH, PETERSBURG, VA.

Welcome to Evensong at Blandford Church

Sunday June 11, 2023, at 5:45pm

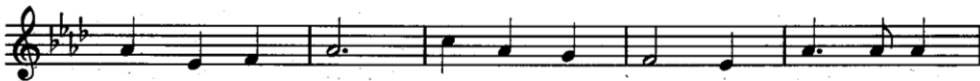
Everything you will need for our evening worship is contained in this service outline. This ancient service is based upon the Book of Common Prayer form called ‘Evensong’, a combination of Vespers (Evening Prayer) and Compline (Night Prayer) and intended to be sung. Devised by Thomas Cranmer in 1549, is a unique product of the English Church. The service provides a framework in which Scripture is read and explored. Readings from the Bible are supported with Psalms, Canticles, and prayer. The music we hear, whether sung by all, or on our behalf by the choir, is offered to God and gives us space to make the worship it offers our own. As an aid to your prayer, the left and side of each page contains notes and thoughts in italics to explain the service, and to help you in your prayer. The main text of the service is printed on the right-hand side of each page. Please feel free to join in the words printed in bold and to join in singing hymns as you wish. Singing hymns gives us a chance to join our voices together in praising God; if you don’t know the hymn, don’t worry, do just join in as much as you want to.

Please stand as you are able for singing and responses, as notated by *. Please kneel as you are able during prayers when notated by †.

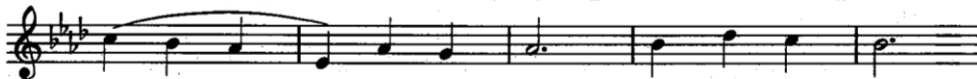
THE PRELUDE: Organ Voluntary

THE WELCOME

THE OPENING HYMN: Earth and All Stars*



1 Earth and all stars, loud rush - ing plan - ets, sing to the
2 Hail, wind, and rain, loud blow - ing snow - storms, sing to the
3 Trum - pet and pipes, loud clash - ing cym - bals, sing to the
4 En - gines and steel, loud pound - ing ham - mers, sing to the
5 Class - rooms and labs, loud boil - ing test - tubes, sing to the
6 Know - ledge and truth, loud sound - ing wis - dom, sing to the



1 Lord _____ a new song! O vic - to - ry,
2 Lord _____ a new song! Flow - ers and trees,
3 Lord _____ a new song! Harp, lute, and lyre,
4 Lord _____ a new song! Lime - stone and beams,
5 Lord _____ a new song! Ath - lete and band,
6 Lord _____ a new song! Child - ren of God,



1 loud shout - ing ar - my, sing to the Lord _____ a new song!
2 loud rus - tling dry leaves, sing to the Lord _____ a new song!
3 loud hum - ming cel - los, sing to the Lord _____ a new song!
4 loud build - ing work - ers, sing to the Lord _____ a new song!
5 loud cheer - ing peo - ple, sing to the Lord _____ a new song!
6 loud pray - ing mem - bers, sing to the Lord _____ a new song!



Refrain
God has done mar - vel - ous things.



I, too, will praise God with a new song!

THE OPENING SENTENCE

Minister: O Lord, open thou our lips.

All: And our mouth shall shew forth thy praise.

Minister: O God, make speed to save us.

All: O Lord, make haste to help us.

Opening Sentence

The Minister may open the service with an appropriate verse from the Bible. As we gather this offers us time to be quiet and focus our thoughts on God.

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost;

All: As it was in the beginning, is now, and ever shall be, world without end. AMEN.

Minister: Praise ye the Lord.

All: The Lord's Name be praised.

THE PSALM: Psalm 33:1-12

¹ Sing joyfully to the LORD, you righteous;

it is fitting for the upright to praise him.

² Praise the LORD with the harp;

make music to him on the ten-stringed lyre.

³ Sing to him a new song;

play skillfully, and shout for joy.

⁴ For the word of the LORD is right and true;

he is faithful in all he does.

⁵ The LORD loves righteousness and justice;

the earth is full of his unfailing love.

⁶ By the word of the LORD the heavens were made,

their starry host by the breath of his mouth.

⁷ He gathers the waters of the sea into jars^[a];

he puts the deep into storehouses.

⁸ Let all the earth fear the LORD;

let all the people of the world revere him.

⁹ For he spoke, and it came to be;

he commanded, and it stood firm.

¹⁰ The LORD foils the plans of the nations;

he thwarts the purposes of the peoples.

¹¹ But the plans of the LORD stand firm forever,

the purposes of his heart through all generations.

¹² Blessed is the nation whose God is the LORD,

the people he chose for his inheritance.

Opening Response

The Minister leads the first lines of these, all respond.

These words from Psalms 51:15 and 70:1 are a response of praise to the God of mercy who forgives all who turn to him in sorrow for their wrongdoing. These words are the 'Gloria', a traditional form of words of worship and praise, a doxological statement. The final response here is from Psalm 113:1.

Psalm

Psalms were composed to be sung and come from the ancient worship of the Jerusalem Temple. We will read the Psalm tonight by half verse. The lay reader will begin, and the congregation will respond with the bold text. In the Psalter are words or poetry to offer praise, thanks, petitions, laments, and meditations to the God who hears us. From a book of 150 Psalms, different ones are selected for us each week. The Psalm closes with the Gloria.

THE GLORIA*

Glo-ry be to the Father, and to the Son, and to the Ho - ly

The first system of musical notation for 'The Gloria' consists of a treble and bass staff in 4/4 time, key of B-flat major. The lyrics 'Glo-ry be to the Father, and to the Son, and to the Ho - ly' are written below the notes.

Ghost; As it was in the be - gin-ning, is now, and ev - er

The second system of musical notation continues the piece. The lyrics 'Ghost; As it was in the be - gin-ning, is now, and ev - er' are written below the notes.

shall be, world with-out end. A - men, A - men.

The third system of musical notation concludes the piece. The lyrics 'shall be, world with-out end. A - men, A - men.' are written below the notes. The system ends with a double bar line and repeat sign.

THE OLD TESTAMENT LESSON

Hosea 5:15-6:6

15 Then I will return to my lair
until they have borne their guilt
and seek my face—
in their misery
they will earnestly seek me.”

6 “Come, let us return to the LORD.
He has torn us to pieces

Old Testament Reading

The Old Testament, the Hebrew Bible, tells us about the relationship between the God of Israel and his covenant people. Here we hear words of history, law and prophecy.

but he will heal us;
he has injured us
but he will bind up our wounds.
²After two days he will revive us;
on the third day he will restore us,
that we may live in his presence.
³Let us acknowledge the LORD;
let us press on to acknowledge him.
As surely as the sun rises,
he will appear;
he will come to us like the winter rains,
like the spring rains that water the earth.”
⁴“What can I do with you, Ephraim?
What can I do with you, Judah?
Your love is like the morning mist,
like the early dew that disappears.
⁵Therefore I cut you in pieces with my prophets,
I killed you with the words of my mouth—
then my judgments go forth like the sun.^[a]
⁶For I desire mercy, not sacrifice,
and acknowledgment of God rather than burnt offerings.

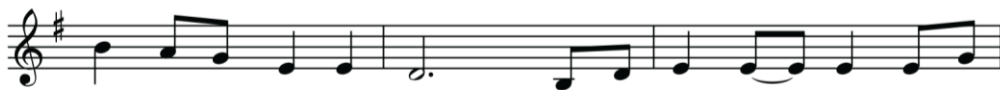
Magnificat

The Magnificat, Mary's poem of praise (see Luke 1:46-55) when she hears that she will bear God's son Jesus, sings of the fulfilment of God's promise of justice, lasting freedom, and peace to all peoples, through Jesus Christ dwelling among us. This has been sung in evening services every day for over a thousand years. It closes with the Gloria.

THE MAGNIFICAT: The Canticle of the Turning*



My soul cries out with a joy - ful shout that the
Though I am small, my God, my all, you
From the halls of pow'r to the for - tress tow'r, not a
Though the na - tions rage from age to age, we re -



God of my heart is great, and my spir - it sings of the
work great things in me, and your mer - cy will last from the
stone will be left on stone. Let the king be - ware for your
mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait.
depths of the past to the end of the age to be.
jus - tice tears ev - 'ry ty - rant from his throne.
liv - er us from the con - quer-or's crush - ing grasp.



You fixed your sight on your ser - vant's plight, and my
Your ver - y name puts the proud to shame, and to
The hun - gry poor shall weep no more, for the
This sav - ing word that our fore - bears heard is the



weak - ness you did not spurn, so from east to west shall my
those who would for you yearn, you will show your might, put the
food they can nev - er earn; there are ta - bles spread, ev - 'ry
prom - ise which holds us bound, till the spear and rod can be



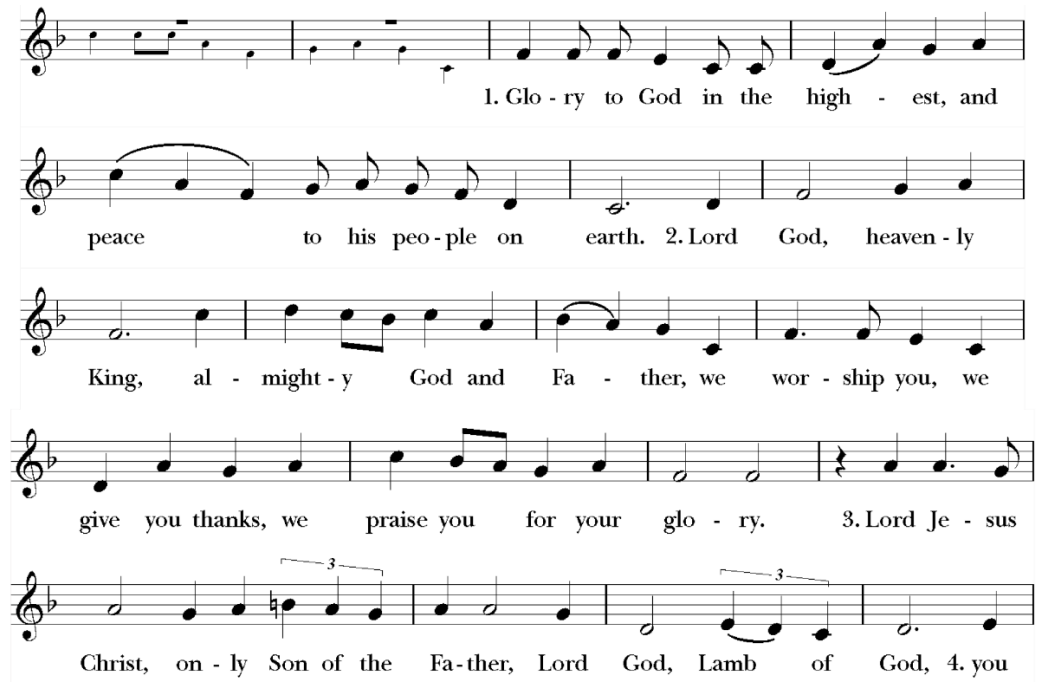
name be blest. Could the world be a - bout to turn?
strong to flight, for the world is a - bout to turn.
mouth be fed, for the world is a - bout to turn.
crushed by God, who is turn - ing the world a - round.

REFRAIN



My heart shall sing of the day you bring. Let the
 fires of your jus - tice burn. Wipe a - way all tears, for the
 dawn draws near, and the world is a - bout to turn.

THE GLORIA*



1. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly
 King, al - might - y God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you

take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

THE NEW TESTAMENT LESSON

Romans 4:13-25

¹³ It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. ¹⁴ For if those who depend on the law are heirs, faith means nothing and the promise is worthless, ¹⁵ because the law brings wrath. And where there is no law there is no transgression.

New Testament Reading

The New Testament consists of varied writings of the early church. The Gospels tell us about the fulfilment of the Old Testament promises of God in the coming of his Son Jesus to participate with

¹⁶ Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. ¹⁷ As it is written: "I have made you a father of many nations."^[a] He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

¹⁸ Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."^[b] ¹⁹ Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. ²⁰ Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, ²¹ being fully persuaded that God had power to do what he had promised. ²² This is why "it was credited to him as righteousness." ²³ The words "it was credited to him" were written not for him alone, ²⁴ but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. ²⁵ He was delivered over to death for our sins and was raised to life for our justification.

us in our human life and death and therefore our invitation to participate with him in his new life beyond death. Acts tells us some stories of the early Church. The Epistles are written in the form of letters by early Christians. The final book of the New Testament, Revelation, tells of a prophetic vision of the perfection of God's kingdom on earth.

Nunc Dimittis

This canticle, originally sung at the night service of Compline, is Simeon's prayer upon meeting the newborn Jesus of Nazareth (see Luke 2:29-32). It reminds us that, in Jesus, all our strivings can finally cease. Simeon's song also helps us to recognize that we can be at peace: for the Light of the World has come to save us. It closes with the Gloria.

THE NUNC DIMITTIS:

Lord, bid your ser - vant go in the peace; Your
This is the Sav - vior of the world, the
word is now ful - filled. These eyes have seen sal -
Gen - tiles' pro - mised light, God's glo - ry dwell - ing
va - tion's dawn, this child so long fore - told.
in our midst, the joy of Is - ra - el.

THE GLORIA*

Glo - ry be to the Father, and to the Son, and to the Ho - ly
Ghost; As it was in the be - gin - ning, is now, and ev - er
shall be, world with - out end. A - men, A - men.

THE APOSTLES' CREED*

**All: I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father
almighty; from there he will come to judge the living and
the dead. I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.**

Amen.

The Apostles' Creed

Hebrews 4:14 calls us to 'hold firmly to the faith we profess'. I Peter 3:15 tells us to be ever ready to 'give an answer to everyone who asks you to give the reasons for the hope that you have. But do this with gentleness and respect.' Reminded by the readings and canticles of the grace God has shown to us in becoming one of us, we are invited to declare together the story of faith. These traditional words were agreed in the early Church and passed down through generations of Christians. Here we have the opportunity to make them our own.

THE KYRIE ELEISON*

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

This system consists of two staves of music. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes.

Christ, have mer - cy. Christ, have mer - cy. Lord,

Christ have mer - cy. Christ, have mer - cy.

This system consists of two staves of music. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes.

Lord, have mer - cy. Lord, have mer - cy. Lord,

Lord, have mer - cy. Lord, have mer - cy.

This system consists of two staves of music. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes.

Lord, have mer - cy, have mer - cy.

Lord, have mer - cy, have mer - cy.

This system consists of two staves of music. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes.

Minister: The Lord be with you.

All: And also with you.

Minister: Let us pray.⁴

Lord, have mercy upon us.

All: Christ, have mercy upon us.

Minister: Lord, Have mercy upon us.

THE LORD'S PRAYER

**All: Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.**

Prayers and Responses

The Minister and Choir people sing this further set of responsorial prayers to focus our thoughts toward intercession. This three-part traditional response is known as the 'Kyrie Eleison' because of the Greek in which it has its origins.

The Lord's Prayer

Jesus taught his disciples to pray using these words (Matthew 6:9-13, Luke 11:2-4). This has been handed down through the centuries. In just a few words, this prayer speaks of relationship with God, his greatness, a desire that his kingdom may be seen on earth, and a devotion to his will. We ask that he might satisfy our basic needs, and that we might know his forgiveness, sharing that same forgiveness with others, and be guided and protected in living well. We use a modern form tonight.

Minister: O Lord, show thy mercy upon us;*

All: And grant us thy salvation.

Minister: Endue thy ministers with righteousness;

All: And make thy chosen people joyful.

Minister: Give peace, O Lord, in all the world;

All: For only in thee can we live in safety.

Minister: Lord, keep this nation under thy care;

All: And guide us in the way of justice and truth.

Minister: Let thy way be known upon earth;

All: Thy saving health among all nations.

Minister: Let not the needy, O Lord, be forgotten;

All: Nor the hope of the poor be taken away.

Minister: Create in us clean hearts, O God;

All: And sustain us with thy Holy Spirit.

THE COLLECTS OF THE DAY⁴

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Responses

Our further responses speak of God as just and forgiving, who asks us to turn to him who reveals himself to us, and who gives us the means of grace in Jesus Christ. Thus, we pray using words derived from the Psalms for ourselves, Our government, our country, and our Church. These first responses come from Psalm 85:7 and Psalm 20:9

See Psalm 132:9

See Psalm 28:9

See Psalm 55

See Psalm 51:10-11

The Collects

These prayers of summary draw together the major concerns of all Christian people on any given Sunday. The Collect for the Day is prayed throughout the worlds on this day, and so 'collects' together the prayers of all God's people. In Lent and Advent this is followed by an additional

THE COLLECTS FOR PEACE AND AID AGAINST PERILS

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.

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 Savior, Jesus Christ. AMEN.

THE ANTHEM: The Lord is my Shepherd by Howard Goodall

*The Lord is my shepherd, I shall not want
He maketh me to lie down in green pastures*

He leadeth me beside the still waters

*Yea, though I walk through the valley
Of the shadow of death, I will fear no evil*

For You are with me, You will comfort me

*Surely goodness and mercy
Shall follow me all the days of my life*

And I will dwell in the house of the Lord forever

THE SERMON

collect marking the solemn seasons of the Church's year. The Collect for Peace prays that we might learn from the goodness and justice of God, and that we might live in a peaceful and safe world. The Collect for Aid against all Perils is again a traditional prayer for protection and for light in times of trouble.

Anthem

The Choir sings a piece of music chosen to fit with the rest of the service. The Minister will tell us about the text for our meditation as the Choir sings on our behalf. The music gives us an opportunity to listen to God in the silence of our own hearts.

Sermon

The sermon is an opportunity to reflect more on God as the preacher engages with and unfolds the theology we have been hearing during the service.

THE CLOSING HYMN: Come, Thou Fount of Every Blessing*



1 Come, thou fount of ev - ery bless - ing, tune my
 2 Here I find my great - est trea - sure; hith - er,
 3 Oh, to grace how great a debt - or dai - ly



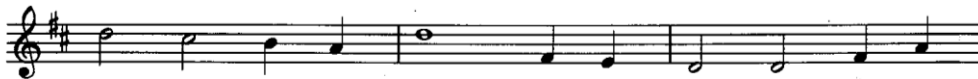
heart to sing thy grace! Streams of mer - cy nev - er
 by thy help, I've come; and I hope, by thy good
 I'm con - strained to be! Let thy good - ness, like a



ceas - ing, call for songs of loud - est praise.
 plea - sure, safe - ly to ar - rive at home.
 fet - ter, bind my wan - dering heart to thee:



Teach me some me - lo - dious son - net, sung by
 Je - sus sought me when a stran - ger wan - dering
 prone to wan - der, Lord, I feel it, prone to



flam - ing tongues a - bove. Praise the mount! Oh, fix me
 from the fold of God; he, to res - cue me from
 leave the God I love; here's my heart, oh, take and



on it, mount of God's un - chang - ing love.
 dan - ger, in - ter - posed his pre - cious blood.
 seal it, seal it for thy courts a - bove.

Words: Robert Robinson (1735-1790), alt.

Music: Nettleton, melody from *A Repository of Sacred Music, Part II*, 1813

87. 87. D

THE PRAYERS^d

“O God who gave the universe its melody
and placed rhythm into our heartbeat:
Bless [those present here tonight]
and all who work to give a glimpse of the harmonies
of heaven to the people of our earth.
May our ears be ever open to the prompting of your Spirit.
May our eyes be ever open to the beauty of your world.
May our voices dress your church
with the songs of light and life
That we might partner with the angels
in their never-ending hymn of praise
through Jesus Christ our Lord. Amen.”

“Almighty God,
Who molded Adam from the clay of the earth
And who shapes our lives and fires them in the crucible of
your Spirit:
Create and make us into the vessels of your love;
Open us when we are closed and afraid,
Raise us when we are low and fallen,
Smooth us when we stray from the ways of your perfection,
and help us to be the people you have called us to be,
in Jesus Christ our Lord. Amen.”

Prayers written by Cannon Sue Wallace

THE GRACE

**All: The grace of our Lord Jesus Christ, and the love of
God, and the fellowship of the Holy Spirit, be with us all
evermore. AMEN.**

THE BLESSING

Minister: Go in peace to love and serve the Lord.

THE POSTLUDE: Organ Voluntary

The Prayers

*We lift particular prayers
for the Church, the world,
and those in need, before
God. The person who is
leading the intercessions
will advise us of any
response that is to be said.*

The Grace

*This is a way of greeting
each other after prayer,
and is one way we see St
Paul ‘signing off’ at the end
of a letter to the early
Church (See 2 Corinthians
13:14)*

Blessing

*The Minister will pray
God’s blessing upon us as
we prepare to leave the
Church at the start of this
new week.*

Organ Voluntary

*This final piece of music
offers us more space for
prayer and reflection as we
go out.*

Participants in this evening's service:

Minister: Kailey Sweeny

Lay Reader: Catherine Noakes

Organist & Director: Mikey Fuller

Soloist: David Noakes

Special thanks to the members of St. Michael's Episcopal Church in Colonial Heights, Nancy Cox, and especially the City of Petersburg's Department of Tourism for making this event possible.

Thank you to Avon Valley Churches for the informative sidebar notes. All scriptures in this service taken from The Holy Bible, New International Version®, NIV® Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.