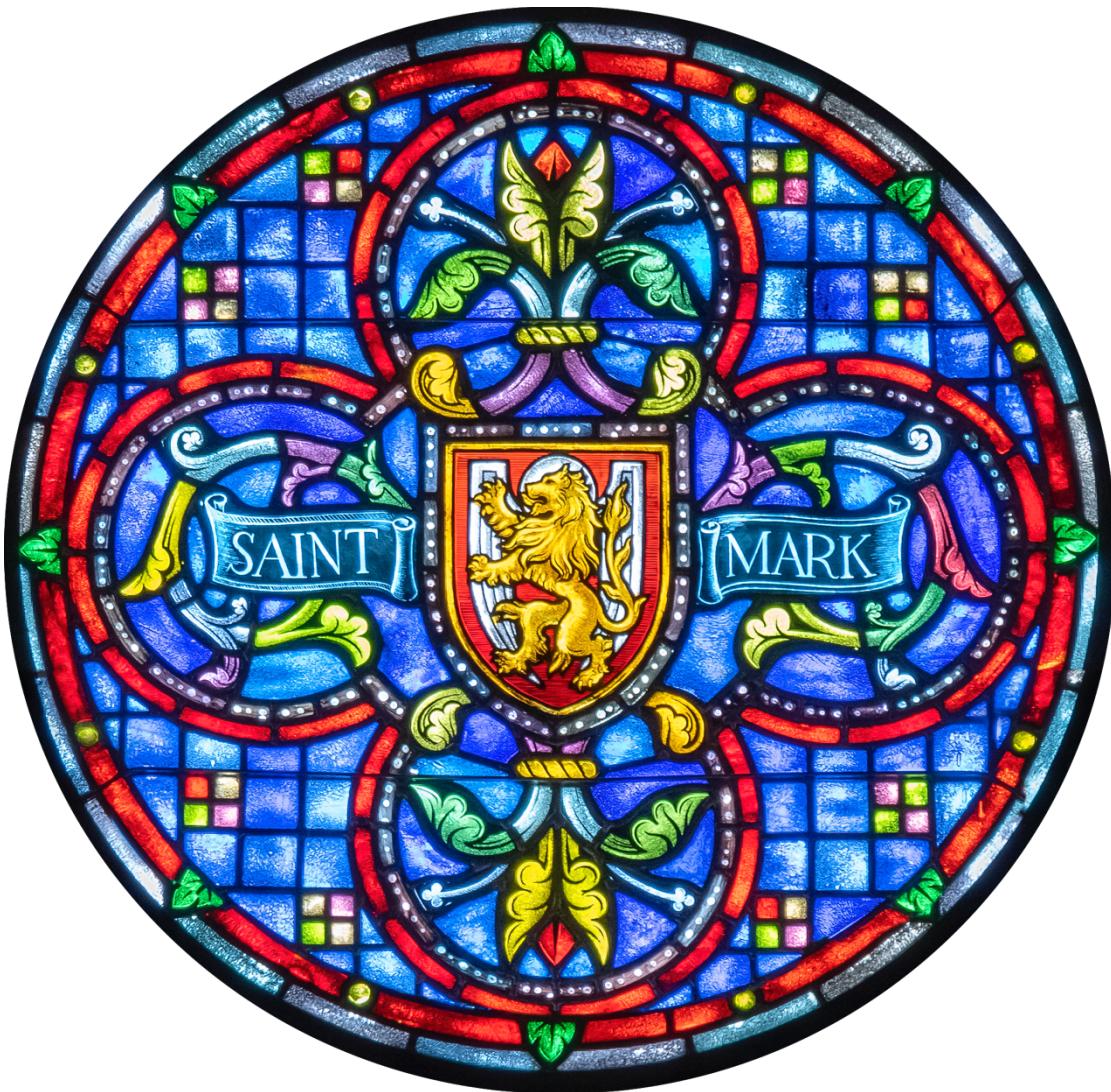


SOLEMN CHORAL EVENSONG
THE 118TH COUNCIL OF THE EPISCOPAL DIOCESE OF WEST TEXAS



FRIDAY, FEBRUARY 25, 2022
COMMEMORATION OF JOHN ROBERTS, PRIEST, 1949

SAINT MARK'S EPISCOPAL CHURCH

315 EAST PECAN STREET
SAN ANTONIO, TEXAS

CHORAL EVENSONG

The practice of singing evening prayers is as old as the church itself. The Anglican service of Evening Prayer was a result of the joining of two of the ancient monastic offices—Vespers and Compline—into one service. This compilation was conceived by Thomas Cranmer, first Anglican Archbishop of Canterbury and author of the first Book of Common Prayer (1549). When prayers are set to music and sung, either by the congregation, or on behalf of the congregation by the choir, it is called “Evening Song” or “Evensong” in Elizabethan English. Choral Evensong is sung daily in many cathedrals and parish churches in England and throughout the Anglican Communion. Consider the possibility that at any given moment, somewhere on earth, someone, in some language, is offering up a voice of sung prayer.

Choral Evensong is essentially a service of reflection—of leaving oneself open that God may speak to us through psalms and readings and canticles, which are at the core of the service. The traditional canticles of Evensong are the Magnificat (the song of Mary, on hearing that she would be the Mother of Christ) and the Nunc dimittis (the song of Simeon, on recognizing the Christ Child in the Temple.) Choral settings of these canticles have been written by major composers since the sixteenth century and continue to be written today.

You may find that this service is a bit less interactive from a congregational standpoint. Since meditation and reflection can be an important part of worship, it is the choir’s hope that the congregation will join wholeheartedly into the spirit of this service. Evensong is one of the great treasures of our Anglican heritage, and it is our desire that this service, offered within this hallowed space, may allow you to forget the ceaseless activity of daily life and obtain a measure of tranquility and peace.

OPENING SENTENCES

Bendeciré al SEÑOR que me aconseja; en verdad, en las noches mi corazón me instruye. Al SEÑOR he puesto continuamente delante de mí; porque está a mi diestra, permaneceré firme. *Salmo 16:7,8*

Seek him that made the Pleiades and Orion, that turneth deep darkness into the morning, and darketh the day into night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his Name. *Amos 5:8*

THE PRECES

William Smith (1603 – 1645)

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

PSALM 27.1-11

Chant: James Turle (1802 – 1882)

The LORD is my light and my salvation; whom then shall I fear?
the LORD is the strength of my life; of whom then shall I be afraid?

When evildoers came upon me to eat up my flesh,
it was they, my foes and my adversaries, who stumbled and fell.

Though an army should encamp against me, yet my heart shall not be afraid;
And though war should rise up against me, yet will I put my trust in him.

One thing have I asked of the LORD; one thing I seek;
that I may dwell in the house of the LORD all the days of my life;
to behold the fair beauty of the LORD and to seek him in his temple.

For in the day of trouble he shall keep me safe in his shelter;
he shall hide me in the secrecy of his dwelling and set me high upon a rock.
Even now he lifts up my head above my enemies round about me.

Therefore I will offer in his dwelling an oblation with sounds of great gladness;
I will sing and make music to the LORD.

Hearken to my voice, O LORD, when I call; have mercy on me and answer me.
You speak in my heart and say, "Seek my face. Your face, LORD, will I seek."

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 FIRST LESSON

Ahora bien, hermanos, con respecto a los tiempos y a las épocas, no tenéis necesidad de que se os escriba nada. Pues vosotros mismos sabéis perfectamente que el día del Señor vendrá así como un ladrón en la noche; que cuando estén diciendo: Paz y seguridad, entonces la destrucción vendrá sobre ellos repentinamente, como dolores de parto a una mujer que está encinta, y no escaparán. Mas vosotros, hermanos, no estáis en tinieblas, para que el día os sorprenda como ladrón; porque

todos vosotros sois hijos de luz e hijos del día. No somos de la noche ni de las tinieblas. Por tanto, no durmamos como los demás, sino estemos alerta y seamos sobrios. Porque los que duermen, de noche duermen, y los que se emborrachan, de noche se emborrachan. Pero puesto que nosotros somos del día, seamos sobrios, habiéndonos puesto la coraza de la fe y del amor, y por yelmo la esperanza de la salvación. Porque no nos ha destinado Dios para ira, sino para obtener salvación por medio de nuestro Señor Jesucristo, que murió por nosotros, para que ya sea que estemos despiertos o dormidos, vivamos juntamente con El. Por tanto, alentaos los unos a los otros, y edificaos el uno al otro, tal como lo estáis haciendo.

1 *Tesalonicenses 5.1-11*

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, 'There is peace and security', then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then, let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

1 *Thessalonians 5.1-11*

MAGNIFICAT

Charles Villiers Stanford (1852 – 1924)

text: *The Song of Mary; Luke 1:46-55*

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 shown 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 forever. 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 SECOND LESSON

¿Y por qué me llamáis: "Señor, Señor", y no hacéis lo que yo digo? Todo el que viene a mí y oye mis palabras y las pone en práctica, os mostraré a quién es semejante: es semejante a un hombre que al edificar una casa, cavó hondo y echó cimiento sobre la roca; y cuando vino una inundación, el torrente rompió contra aquella casa, pero no pudo moverla porque había sido bien construida. Pero el que ha oído y no ha hecho nada, es semejante a un hombre que edificó una casa sobre tierra, sin echar cimiento; y el torrente rompió contra ella y al instante se desplomó, y fue grande la ruina de aquella casa.

Lucas 6.46-49

'Why do you call me "Lord, Lord", and do not do what I tell you? I will show you what someone is like who comes to me, hears my words, and acts on them. That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.'

Luke 6.46-49

NUNC DIMITTIS

Charles Villiers Stanford (1852 – 1924)

text: *The Song of Simeon; Luke 2:29-32*

Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation which thou hast prepared before the face of all people; To be a light to lighten the Gentiles, and to be the glory of thy people Israel. Glory be to the Father and to the Son, and to the Holy Ghost; As it was in the beginning is now and ever shall be, world without end. Amen.

THE HOMILY

The Rt. Rev. Rayford High, *Assistant Bishop, Diocese of West Texas*

THE APOSTLES' CREED (*said in unison*)

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 RESPONSES

William Smith (1603 – 1645)

Cantor: The Lord be with you.
Choir: And with thy spirit.
Cantor: Let us pray.
Choir: Lord, have mercy upon us,
Christ, have mercy upon us,
Lord, have mercy upon us.

THE LORD'S PRAYER (*sung by the choir*)

Our Father who art in heaven, hallowed 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 that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Cantor: O Lord, show 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 OF THE DAY

Almighty God, who didst raise up thy servant John Roberts to be a witness among the Shoshone and Arapahoe peoples: May we, inspired by his example and prayers, invite all people to the riches of thy grace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

A COLLECT FOR THE DIOCESE

O God, by thy grace you have called us in this Diocese to a goodly fellowship of faith. Bless our Bishops David and Rayford and other clergy, and all our people. Grant that thy Word may be truly preached and truly heard, thy Sacraments faithfully administered and faithfully received. By thy Spirit, fashion our lives according to the example of thy Son, and grant that we may show the power of thy love to all among whom we live; through Jesus Christ our Lord. *Amen.*

A COLLECT FOR DIOCESAN COUNCIL

Almighty and everlasting Father, who hast given the Holy Spirit to abide with us forever: Bless, we beseech thee, with his grace and presence, all those assembled in thy Name for this Council of the Diocese of West Texas, that thy whole Church, being preserved in true faith and godly discipline, may fulfill all the mind of him who loved it and gave himself for it, thy Son Jesus Christ our Savior; who liveth and reigneth with thee, in the unity of the same Spirit, one God, now and forever. *Amen.*

A 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.*

THE GREETING

ANTHEM • *Christ, whose glory fills the skies*

Frederick Candlyn (1892 – 1964)

Christ, whose glory fills the skies; Christ, the true, the only Light,
Sun of Righteousness, arise, triumph o'er the shades of night;
Dayspring from on high, be near, Daystar, in my heart appear.

Dark and cheerless is the morn unaccompanied by Thee;
Joyless is the day's return, 'till Thy mercy's beams I see,
'till Thou inward light impart, glad my eyes, and warm my heart.

Visit then this soul of mine, pierce the gloom of sin and grief:
Fill me, Radiancy divine, scatter all my unbelief;
More and more Thyself display, shining to the perfect day. Amen

THE GENERAL THANKSGIVING (*said in unison*)

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 ourselves 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

Let us bless the Lord.

Thanks be to God.

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.

CLOSING HYMN 383 • *Fairest Lord Jesus*

St. Elizabeth

1 Fair - est Lord Je - sus, Ru-ler of all na - ture, O thou of
2 Fair are the mea - dows, fair-er still the wood - lands, robed in the
3 Fair is the sun - shine, fair-er still the moon - light, and all the

God and man the Son; thee will I cher - ish,
bloom - ing garb of spring: Je - sus is fair - er,
twink - ling, star - ry host: Je - sus shines bright - er,

thee will I hon - or, thou, my soul's glo - ry, joy, and crown.
Je - sus is pur - er, who makes the woe - ful heart to sing.
Je - sus shines pur - er, than all the an - gels heaven can boast.

Words: German composite; tr. pub. New York, 1850, alt.

Music: *St. Elizabeth*, melody from *Schleische Volkslieder*, 1842; harm. Thomas Tertius Noble (1867-1953)

CLOSING VOLUNTARY • *Improvisation*

SERVICE PARTICIPANTS

The Rt. Rev. David Reed
Bishop Diocesan, Diocese of West Texas

The Rt. Rev. Rayford High
Assistant Bishop, Diocese of West Texas

The Rev. Elizabeth Knowlton
Rector

The Rev. Ann Benton Fraser
Associate Rector

The Rev. Matthew Wise
Associate Rector

The St. Mark's Staff Singers

Jon Johnson
Director of Music & Organist
Samuel Gaskin
Assistant Organist

Tyler Cobb, Lily Ruth Doyle, Meredith Rogers, Bela Ross
Acolytes

Dina Rodriguez
Lector

ST. MARK'S EPISCOPAL CHURCH

St. Mark's Episcopal Church was formed in 1858 through the efforts of a handful of citizens and soldiers in the rowdy frontier outpost of San Antonio. Its forty members sought the highest standards as they struggled to build a house of worship, completed in 1875 and designed, improbably, by Richard Upjohn, the nation's leading church architect and designer of Trinity Church at the head of Wall Street in New York. The new church bell was a bronze cannon unearthed near the Alamo and recast from an instrument of death into an instrument of peace.

St. Mark's became firmly established during the thirty-eight-year rectorship of the Rev. Walter R. Richardson, who arrived in 1868 and is still remembered as Dean Richardson from his title during the decade that St. Mark's was the cathedral church of the Diocese of West Texas. Pledging, annual budgets, and additional construction began in 1910 under the Rev. Phillip Cook, who after his departure was named Bishop of Delaware, the first of ten St. Mark's rectors to be elected Bishop while at St. Mark's or soon after leaving. Also among them was the Rev. Arthur R. McKinstry who officiated at the wedding of future president Lyndon B. Johnson and Ladybird Taylor at St. Mark's in 1934.



Outreach expanded during both world wars, as St. Mark's served Sunday dinners and sponsored programs for thousands of soldiers stationed in San Antonio. The music ministry grew in the 1920s under Oscar J. Fox, whose extracurricular composition of lyrics to cowboy songs made him the first to draw national attention to Texas music themes. Services and concerts are now enhanced by transformation of the St. Mark's organ by Ohio's Keg Pipe Organ Builders, part of a \$20 million restoration and renovation program begun in 2006.

As a downtown church, St. Mark's has helped address social issues by establishing the Good Samaritan Center in 1939 (now known as Good Samaritan Community Services), aids the homeless through support of Haven for Hope, has sponsored numerous mission trips including international efforts in Mexico and Central America, and has most recently engaged in a six-year partnership with Community in Schools and neighboring Crockett Academy. St. Mark's navigated the urban decline of the 1960s in part by purchasing nearby parking lots to make it more convenient to attend services and has seen the era's membership downturns reverse to approach 1,400 with a \$3 million annual budget that supports a host of ministries for members, the broader San Antonio community, and the Diocese of West Texas.