



THE 3RD SUNDAY AFTER PENTECOST
EVENSONG
JUNE 26, 2022 + 5:30 P.M.



In the name of Jesus Christ, welcome! Whether you are our guest today or a long-time member, we are so glad to have you with us today at St. Luke's.

We worship in the Episcopal tradition, placing an emphasis on both Word and Sacrament as we strive to participate in the timeless worship of the Church through the ages. We invite you to participate fully in this liturgy through song, prayer, and physical action.

St. Luke's is a place for all to come and see the difference that Christ makes through intentional worship, abundant grace, and beloved community. If you are our guest today, we encourage you to fill out a Guest Information card (found in the pew rack in front of you) and place it in the offering plate or give it to the clergy after church today. We want to be able to fully welcome you into the life of this parish. May God bless you this and every day.

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ABOUT THE LITURGY OF EVENSONG

Evensong is a tiny fragment of something else; it is a part of the worship which is offered to God by Christian people every hour of the day and night, in every part of the world. This tradition comes down to us through the centuries in a form unique to the Anglican Communion.

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 which began long before you were born and will continue long after you are dead. So, do not be surprised or disturbed if there are some things which you do not understand straight away. For a brief moment, you step into the continual stream of worship which is being offered today and will be offered to the end of time. You are one with those who worship here on earth and in heaven.

Evensong is drawn almost entirely from the Bible. Its primary purpose is to proclaim the wonderful works of God in history and in the life, death, and resurrection of Jesus Christ. Its secondary purpose is to evoke from the worshipper a response of praise, penitence, prayer, and obedience. To this end, most of the service is sung by the choir. The people participate by reflecting on the parts of the service sung on their behalf, by joining in the portions that are said, and in some cases sung by them as well, and by standing, sitting, or kneeling at the appropriate times during the service.

As a part of maintaining this rich tradition, much of the English of the service is the language spoken and written by our ancestors more than four hundred years ago. It may sound old fashioned but its meaning is not out of date. The service is in three parts:

The first part, which is quite brief, prepares the worshipper for the story which is to follow. The second part is the story of God's redeeming love, beginning with the Old Testament (the psalms and the first reading), proceeding to the New Testament (the Magnificat or Song of Mary, the second

reading, and the Nunc Dimittis or Song of Simeon), and reaching its climax in the affirmation of what Christians believe (the Creed). Finally, the third part is our prayerful response to God who has revealed himself in history, in Jesus Christ, and in the Church.

Today's liturgy is taken from the 1662 Book of Common Prayer, Hymnal 1982, and other approved Episcopal resources.

VOLUNTARY Adagio for Strings Samuel Barber (1910-1981)
Nancy Hylick, organist

INTROIT "O Come, Ye Servants" <i>O come, ye servants of the Lord, and praise His holy name From early morn to setting sun, His might on earth proclaim.</i>	Christopher Tye (c. 1505-1571) <i>His laws are just, and glad the heart: He makes His mercies known. Ye princes come, ye people too, and bow before His throne</i>
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HYMN #43 All praise to thee, my God this night *Please stand, sung by all. The Eighth Tune*

OPENING SENTENCES

CONFESSION & ASSURANCE OF PARDON *After introduction, please kneel. Said by all.*
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 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 EVENING PRECES *Please stand, sung by choir.* Richard Ayleward (1626-1669)

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.

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.

PHOS HILARON S-27 O gracious light *Sung by all.* Victor Judson Schramm (1944-1984)
“S” (Service) music is found in the front of the Hymnal.

THE PSALTER *Please be seated* Chant by Thomas W.. Hanforth (1867-1948)
(Psalm 145) I will magnify thee, O God, my King; and I will praise thy Name for ever and ever. Every day will I give thanks unto thee, and praise thy Name for ever and ever. Great is the Lord, and marvellous, worthy to be praised; there is no end of his greatness. One generation shall praise thy works unto another, and declare thy power. As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works, so that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness. The memorial of thine abundant kindness shall be showed; and men shall sing of thy righteousness. The Lord is gracious and merciful, long-suffering, and of great goodness. The Lord is loving unto every man; and his mercy is over all his works. All thy works praise thee, O Lord; and thy saints give thanks unto thee. They show the glory of thy kingdom, and talk of thy power, that thy power, thy glory, and mightiness of thy kingdom, might be known unto men. Thy kingdom is an everlasting kingdom; and thy dominion endureth throughout all ages. The Lord upholdeth all such as fall, and lifteth up all those that are down. The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season. Thou openest thine hand, and fillest all things living with plenteousness. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, yea, all such as call upon him faithfully. He will fulfil the desire of them that fear him; he also will hear their cry, and will help them. The Lord preserveth all them that love him, but scattereth abroad all the ungodly. My mouth shall speak the praise of the Lord; and let all flesh give thanks unto his holy Name for ever and ever. (*Please stand.*) 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 READING *Please be seated.* **Acts 17:12-34**

Many of them therefore believed, including not a few Greek women and men of high standing. But when the Jews of Thessalonica learned that the word of God had been proclaimed by Paul in Beroea as well, they came there too, to stir up and incite the crowds. Then the believers immediately sent Paul away to the coast, but Silas and Timothy remained behind. Those who conducted Paul brought him as far as Athens; and after receiving instructions to have Silas and Timothy join him as soon as possible, they left him. While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. So he argued in the synagogue with the Jews and the devout persons, and also in the market-place every day with those who happened to be there. Also some Epicurean and Stoic philosophers debated with him. Some said, ‘What does this babbler want to say?’ Others

said, 'He seems to be a proclaimer of foreign divinities.' (This was because he was telling the good news about Jesus and the resurrection.) So they took him and brought him to the Areopagus and asked him, 'May we know what this new teaching is that you are presenting? It sounds rather strange to us, so we would like to know what it means.' Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new.

Then Paul stood in front of the Areopagus and said, 'Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, "To an unknown god." What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For "In him we live and move and have our being"; as even some of your own poets have said, "For we too are his offspring."

Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.'

When they heard of the resurrection of the dead, some scoffed; but others said, 'We will hear you again about this.' At that point Paul left them. But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

THE MAGNIFICAT

Tone II.1, with Fauxbourdons by Carolus Andreas (d. 1627)

Please stand. Text of canticle is on page 65 of the Book of Common Prayer.

THE SECOND READING

Please be seated.

Luke 13:10-17

Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant

because Jesus had cured on the sabbath, kept saying to the crowd, 'There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.' But the Lord answered him and said, 'You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?' When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

THE NUNC DIMITTIS

Tone VIII.I, with Fauxbourdons by Carolus Andreas

Please stand. Text of canticle is on page 66 of the Book of Common Prayer.

THE APOSTLES' CREED *Sung by all, monotone.*

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

Ayleward

Cantor: The Lord be with you. *Choir:* And with thy spirit.

Cantor: Let us pray. *Please kneel.*

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

Sung by all, monotone: **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.**

THE SUFFRAGES

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 SUNG COLLECTS

ANTHEM "O Lord, the Maker of All Thing"

William Mundy (c. 1530-1591)

Please be seated.

*O Lord, the maker of all thing,
We pray thee now in this evening
Us to defend through thy mercy
From all deceit of our enemy.*

*Let neither us deluded be,
Good Lord, with dream or fantasy;*

*Our hearts waking in thee thou keep
That we in sin fall not on sleep.*

*O Father, through thy blessed Son,
Grant us this our petition,
To whom, with the Holy Ghost always,
In heaven and earth be laud and praise.*

THE SPOKEN COLLECTS *Please kneel.*

THE GENERAL THANKSGIVING *Said by all.*

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.

PRAYER OF ST. CHRYSOSTOM *Said by all.*

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.

Officiant: Let us bless the Lord.

People: Thanks be to God.

THE GRACE

HYMN #536 (Hymnal 1940) Turn back, O man *Please stand. Sung by all.* Old 124th

1 Turn back, O man, for - swear thy fool - ish ways. Old now is
2 Earth might be fair, and all men glad and wise. Age aft - er
3 Earth shall be fair, and all her peo - ple one: Nor till that

earth, and none may count her days, Yet thou, her child, whose
age their trag - ic em - pires rise, Built while they dream, and
hour shall God's whole will be done. Now, e - ven now, once

head is crowned with flame, Still wilt not hear thine in - ner
in that dream - ing weep: Would man but wake from out his
more from earth to sky Peals forth in joy man's old, un -

God pro - claim, "Turn back, O man, for - swear thy fool - ish ways."
haunt - ed sleep, Earth might be fair, and all men glad and wise.
daunt - ed cry, "Earth shall be fair, and all her folk be one!"

THE FINAL RESPONSES

E. W. Naylor (1867-1934)

Cantor: The Lord be with you.

Choir: And with thy spirit.

Cantor: The Lord give us his peace.

Choir: And life eternal. Amen.

VOLUNTARY Improvisation

Please remain seated during the closing voluntary.

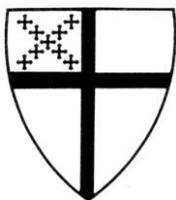
Please join us for a sherry reception in the Parish Hall directly following the service.

TONIGHT'S SERVERS:

Officiant: The Rev. Dr. Robert Black

Organist/Choirmaster: Davis Cooke

Lectors: Reg Boland, Gary Thornburg; *Crucifer:* Wyatt Goodnight



St. Luke's Episcopal Church

Established 1753

A Parish of the Diocese of North Carolina

The Rt. Rev. Samuel Rodman, Bishop

The Rt. Rev. Anne Hodges-Copple, Bishop Suffragan

131 West Council Street Salisbury, NC 28144

Phone: 704-633-3221; Website: www.SLS.church



ST. LUKE'S STAFF

Rector: The Rev. Dr. Robert Black, rblack@SLS.church

Deacon: The Rev. Bonnie Duckworth, bduckworth@SLS.church

Interim Organist: Steven Aycock, saycock@SLS.church

Director of Children's & Youth Ministry, Communications: Caroline Stephenson,
cstephenson@SLS.church

Office Manager: Tracey Vail, tracey@SLS.church

Sexton: Marcus Corry, mcorry@SLS.church

At St. Luke's we seek to be good stewards of the Earth. This service order is printed on 100% recycled paper, and we invite you to leave it at the end of each pew after the service for recycling.

Your generous support for the ministries of St. Luke's is appreciated. You can place donations in the offering plate at the nave crossing in the rear of the church or give online at www.SLS.church/give