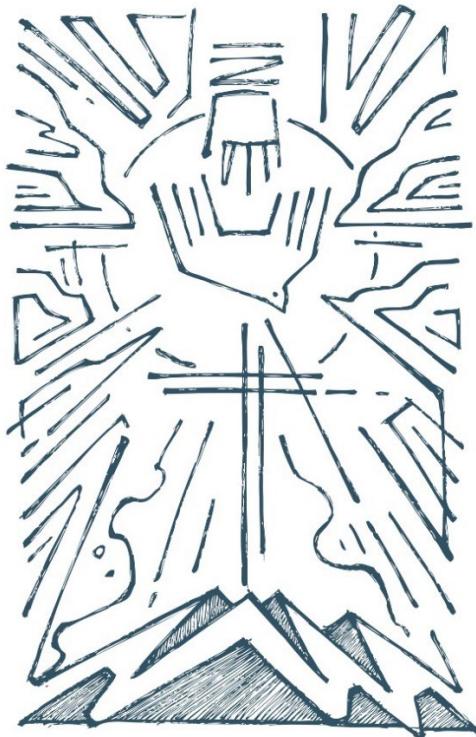


Choral Evensong

Sunday
9 October 2022
4:00pm



Church of St John the Evangelist, Gordon
Rector: Fr Robert Happer

Evensong

The Service of Evening Prayer, like all Anglican liturgy, has a rich history of musical settings. Talented, famous, and not so famous musicians have added their individual creativity to enhance our worship of God through their musical settings, allowing the singing of various forms of liturgy. The Evening Prayer Service is a testimony to both the theological and liturgical mind of the founder of the Anglican Church, Thomas Cranmer. Today's Service is both Choral and Sung. In a true Choral Service, the congregation doesn't participate in the singing, whereas a Sung Evensong can be a mixture of both Choir and congregational singing.

Choral Evensong is regularly sung at St John's Gordon on the second Sunday of the month from March to November, with additional special services during the Advent/Christmas season, and Holy Week.

Remaining Evensongs and Evening Services in 2022 will be held on the following dates:

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|---|--|
| 13 November – Remembrance Sunday | The Cathedral Singers |
| 27 November – Advent Lessons and Carols | St John's Choir |
| 18 December – Nine Lessons and Carols | St John's Choir and The Cathedral Singers |

Music at St John's

*Organist & Director of Music: Mr Gareth Baard
Assistant Director of Music: Ms Nicola Chau*

*New choir members are always welcome.
Please speak with Gareth if you are interested.*

THE ORDER OF SERVICE FOR CHORAL EVENSONG

All stand as the clergy and choir enter; the priest and choir sing the opening Responses

O Lord, open thou our lips.M Gibson (1939-)
And our mouth shall show forth thy praise.
O God, make speed to save us.
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.

Praise ye the Lord.
The Lord's name be praised.

The congregation sits

A Reading from the Book of Daniel

Chapter 3, beginning to read from the 1st verse

King Nebuchadnezzar made a golden statue whose height was sixty cubits and whose width was six cubits; he set it up on the plain of Dura in the province of Babylon. Then King Nebuchadnezzar sent for the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, to assemble and come to the dedication of the statue that King Nebuchadnezzar had set up. So the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, assembled for the dedication of the statue that King Nebuchadnezzar had set up. When they were standing before the statue that Nebuchadnezzar had set up, the herald proclaimed aloud, "You are commanded, O peoples, nations, and languages, that when you hear the sound of the horn, pipe, lyre, trigon,

harp, drum, and entire musical ensemble, you are to fall down and worship the golden statue that King Nebuchadnezzar has set up. Whoever does not fall down and worship shall immediately be thrown into a furnace of blazing fire." Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, all the peoples, nations, and languages fell down and worshiped the golden statue that King Nebuchadnezzar had set up.

Accordingly, at this time certain Chaldeans came forward and denounced the Jews. They said to King Nebuchadnezzar, "O king, live forever! You, O king, have made a decree, that everyone who hears the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, shall fall down and worship the golden statue, and whoever does not fall down and worship shall be thrown into a furnace of blazing fire. There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These pay no heed to you, O king. They do not serve your gods and they do not worship the golden statue that you have set up."

Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought in; so they brought those men before the king. Nebuchadnezzar said to them, "Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods and you do not worship the golden statue that I have set up? Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble to fall down and worship the statue that I have made, well and good. But if you do not worship, you shall immediately be thrown into a furnace of blazing fire, and who is the god that will deliver you out of my hands?"

Shadrach, Meshach, and Abednego answered the king, "O Nebuchadnezzar, we have no need to present a defense to you in this matter. If our God whom we serve is able to deliver us from the furnace of blazing fire and out of your hand, O king, let him deliver us. But if not, be it known to you, O king, that we will not serve your gods and we will not worship the golden statue that you have set up."

Then Nebuchadnezzar was so filled with rage against Shadrach, Meshach, and Abednego that his face was distorted. He ordered the furnace heated up seven times more than was customary, and ordered some of the strongest guards in his army to bind Shadrach, Meshach, and Abednego and to throw them into the furnace of blazing fire.

So the men were bound, still wearing their tunics, their trousers, their hats, and their other garments, and they were thrown into the furnace of blazing fire. Because the king's command was urgent and the furnace was so overheated, the raging flames killed the men who lifted Shadrach, Meshach, and Abednego. But the three men, Shadrach, Meshach, and Abednego, fell down, bound, into the furnace of blazing fire. Then King Nebuchadnezzar was astonished and rose up quickly. He said to his counselors, "Was it not three men that we threw bound into the fire?" They answered the king, "True, O king." He replied, "But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god."

Nebuchadnezzar then approached the door of the furnace of blazing fire and said, "Shadrach, Meshach, and Abednego, servants of the Most High God, come out! Come here!" So Shadrach, Meshach, and Abednego came out from the fire. And the satraps, the prefects, the governors, and the king's counselors gathered together and saw that the fire had not had any power over the bodies of those men; the hair of their heads was not singed, their tunics were not harmed, and not even the smell of fire came from them.

Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants who trusted in him. They disobeyed the king's command and yielded up their bodies rather than serve and worship any god except their own God. Therefore I make a decree: Any people, nation, or language that utters blasphemy against the God of Shadrach, Meshach, and Abednego shall be torn limb from limb, and their houses laid in ruins; for there is no other god who is able to deliver in this way." Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

This is the Word of the Lord.

Thanks be to God.

Psalm 39 and 67

(Chant: Rogers and Nares)

Sung by the choir

- 39:1. I said, I will take heed to my ways :
that I offend not in my tongue.
2. I will keep my mouth as it were with a bridle :
while the ungodly is in my sight.
3. I held my tongue, and spake nothing : I kept silence,
yea, even from good words; but it was pain and grief to me.
4. My heart was hot within me, and while I was thus musing
the fire kindled : and at the last I spake with my tongue;
5. Lord, let me know mine end, and the number of my days :
that I may be certified how long I have to live.
6. Behold, thou hast made my days as it were a span long :
and mine age is even as nothing in respect of thee;
and verily every man living is altogether vanity.
7. For man walketh in a vain shadow,
and disquieteth himself in vain :
he heapeth up riches, and cannot tell who shall gather them.
8. And now, Lord, what is my hope :
truly my hope is even in thee.
9. Deliver me from all mine offences :
and make me not a rebuke unto the foolish.
10. I became dumb, and opened not my mouth :
for it was thy doing.
11. Take thy plague away from me :
I am even consumed by the means of thy heavy hand.
12. When thou with rebukes dost chasten man for sin,
thou makest his beauty to consume away,
like as it were a moth fretting a garment :
every man therefore is but vanity.

13. Hear my prayer, O Lord,
and with thine ears consider my calling :
hold not thy peace at my tears.
14. For I am a stranger with thee :
and a sojourner, as all my fathers were.
15. O spare me a little, that I may recover my strength :
before I go hence, and be no more seen.
- 67:1. God be merciful unto us, and bless us :
and shew us the light of his countenance, and be merciful unto us:
2. That thy way may be known upon earth :
thy saving health among all nations.
3. Let the people praise thee, O God :
yea, let all the people praise thee.
4. O let the nations rejoice and be glad :
for thou shalt judge the folk righteously,
and govern the nations upon earth.
5. Let the people praise thee, O God :
let all the people praise thee.
6. Then shall the earth bring forth her increase :
and God, even our own God, shall give us his blessing.
7. God shall bless us : and all the ends of the world shall fear him.
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 stand to sing

Hymn 366 (HEATHLANDS, *New English Hymnal*)

The congregation sits

The Magnificat

G Dyson (1883-1964)

My soul doth magnify the Lord:
and my spirit hath rejoiced in God my Saviour.

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.
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.

A Reading from the Letter to the Hebrews

Chapter 11, beginning to read from the 32nd verse, and
Chapter 12, beginning to read from the 1st verse

And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

This is the Word of the Lord.

Thanks be to God.

Nunc dimittis

G Dyson (1883-1964)

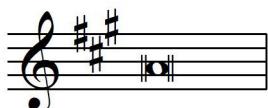
Lord, now lettest thou thy servant depart in peace
according to thy word.

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 Creed

All stand and chant the Apostles' Creed



Priest: I believe in God

All: the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord:

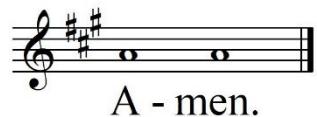
Who was conceived by the Holy Ghost,

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 Catholick Church;
The Communion of Saints:
The Forgiveness of sins:
The Resurrection of the body,
And the Life everlasting.**



The congregation sits or kneels as the priest and choir sing these Responses

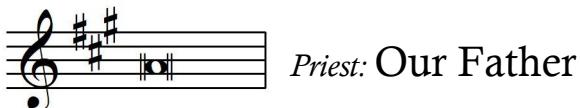
The Lord be with you.
And with thy spirit.
Let us pray.

M Gibson (1939-)

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

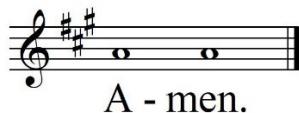
THE PRAYERS

All chant the Lord's Prayer



**All: 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.**

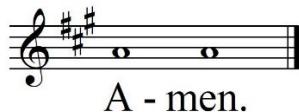


The priest and choir continue

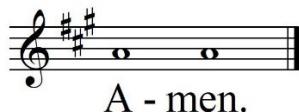
O Lord, shew thy mercy upon us.
And grant us thy salvation.
O Lord, save the King.
And mercifully hear us when we call upon thee.
Endue thy Ministers with righteousness.
And make thy chosen people joyful.
O Lord, save thy people.
And bless thine inheritance.
Give peace in our time, O Lord.
Because there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

M Gibson (1939-)

Almighty God, you have broken the tyranny of sin and have sent the Spirit of your Son into our hearts whereby we call you Father: give us grace to dedicate our freedom to your service, that all people may be brought to the glorious liberty of the sons of God; through Jesus Christ our Lord.

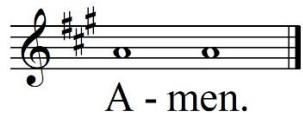


O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour.



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.

The congregation sits



The Anthem

Be Peace on Earth

W Crotch (1775-1847)

*Be peace on earth before the Prince of Peace!
Messiah comes! let furious discord cease.
Be peace on earth!*

*Disease and anguish feel His blest control,
And woe, no more, disturb the troubles soul!
May beams of gladness all our hearts illume,
And mercy brood above the distant gloom!*

*Be peace on earth before the Prince of Peace!
Messiah comes! let furious discord cease.
Be peace on earth!*

All sit or kneel

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**

All join in the Grace

2 Corinthians xiii

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

Choral Evensong for the Season of Trinity, 9 October at 4:00pm

The Sermon

After the Sermon, all stand to sing

Hymn 500 (IRISH, New English Hymnal)

The Blessing

May God crown you with glory and righteousness, that you may obtain the crown of an everlasting kingdom by the gift of him whose kingdom endures forever; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always.

Amen

The congregation remains standing as the choir and clergy recess

Postlude

Elegy

G Thalben-Ball (1775-1964)

Choral Evensong for the Season of Trinity, 9 October at 4:00pm

Please join us for afternoon tea
following the service.

Visitors are very welcome
at St John's.



Choral Evensong, 9 October 2022

Notes on the composers (*)

William Crotch (1775-1847)

William Crotch was born in Norwich, Norfolk, to a master carpenter. He showed early musical talent as a child prodigy, playing the organ his father had built. The three-and-a-half-year-old Crotch was taken to London by his mother, where he played the organ of the Chapel Royal in St James's Palace, and even for King George III. Crotch was for a time organist at Christ Church, Oxford, from which he was later to graduate with a Bachelor of Music degree. In 1797, he became Heather Professor of Music at Oxford University, and in 1799 he acquired a doctorate in music. In 1822 he was appointed to the Royal Academy of Music as its first Principal, but resigned ten years later. He spent his last years at his son's house in Taunton, Somerset, where he died suddenly in 1847

His early oratorio *The Captivity of Judah* was played at Trinity Hall, Cambridge on 4 June 1789 when he was just 14. He may have composed the *Westminster Chimes* in 1793, which are played by Big Ben. His oratorio, *Palestine*, was first performed in 1812 is by far his most popular work, and typically judged his best. The Epiphany anthem 'Lo! star-led chiefs' still receives independent performances and recordings today. His re-written oratorio, *Captivity of Judah* was first performed in Oxford, in 1834, and received only two complete performances during the composer's lifetime; it was never published.

Sir George Dyson KCVO (1883-1964)

George Dyson was born in Halifax, Yorkshire, to amateur musicians who encouraged their son's musical talent; at the age of 13 he was appointed as a church organist. After studying with Sir Charles Villiers Stanford at the Royal College of Music (RCM) in London, he joined the Royal Fusiliers as a grenadier officer. Invalided back to England in 1916, he faced a long recovery but, in 1917, he received the degree of DMus from the University of Oxford. In 1921 he took up the posts of music master at Wellington College and professor of composition at the RCM. In 1924, while remaining at the RCM he switched schools, moving to Winchester. In 1938 Dyson was appointed director of the RCM and took great pride in being the first former student of the RCM to become its director. His directorship was not without its critics, but he saw the school through WWII (remaining in South Kensington), modernising the facilities and curriculum. In 1952 he retired from the RCM. Dyson received a knighthood in the 1941 New Years Honours List and was appointed Knight Commander of the Royal Victorian Order (KCVO) in 1953. He held honorary degrees from the universities of Aberdeen and Leeds and honorary fellowships of the Royal Academy of Music and Imperial College London. He moved to Winchester, where he died in 1964.

Choral Evensong for the Season of Trinity, 9 October at 4:00pm

Of the composer's works only *The Canterbury Pilgrims* and two sets of evening canticles are performed with any frequency. The Dyson Trust list includes nine orchestral works, seven chamber works, thirteen pieces or sets of pieces for piano, four solo organ pieces, twenty works for chorus and orchestra, seventy-nine works for chorus with piano, or organ or unaccompanied, five hymns, six songs, and thirteen lost or destroyed works from the composer's early career.

Michael Gibson (1939-)

Michael Gibson received early training as organist followed by career in military and civil aviation with music as hobby. He was a church organist, and sang as a bass with a leading London Choir. He also directed a small secular choral group.

Sir George Thomas Thalben-Ball (1896-1987)

George Thomas Ball (he later added the name "Thalban") was born in Sydney, Australia to English parents. He studied organ and piano at the Royal College of Music (RCM) in London, which he entered at the unusually young age of 14. The level of his talent can be gleaned from the fact that he played the solo part in the first performance by an English-trained pianist of Rachmaninoff's famously difficult Piano Concerto No. 3. In 1923, he succeeded Walford Davies as organist and director of the Temple Church choir, a post he held for nearly 60 years. In 1935 he was awarded the Lambeth degree of Doctor of Music. In 1937 he became a bard of the Cornish Gorsedd, taking the bardic name *Ylewyth Mur* (Great Musician). A regular radio broadcaster, Thalben-Ball also carried out numerous performances in many concert venues; he gave the inaugural recitals on the organs of the Royal Albert Hall and the BBC Concert Hall. In 1949, he was appointed Birmingham City Organist and Birmingham University Organist, a post he held for three decades. During this tenure, he gave over 1,000 weekly recitals. In 1948 Thalben-Ball was elected president of the Royal College of Organists. He was appointed a Commander of the Order of the British Empire (CBE) in 1967 and knighted in 1982.

Thalben-Ball composed several anthems and organ works, of which the best known is his meditative *Elegy* for organ, which was played at the funeral of Diana, Princess of Wales. This piece originated in an improvisation which Thalben-Ball played at the end of a live BBC daily religious service during World War II, when the service finished a couple of minutes earlier than expected.

* Information on composers largely taken from Wikipedia and ChoralWiki