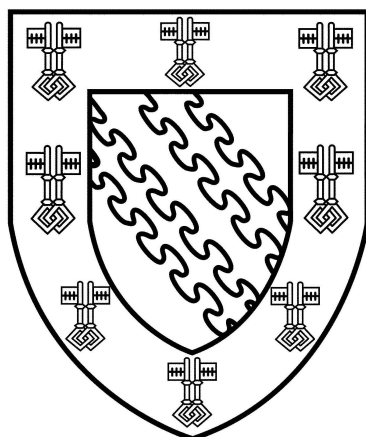


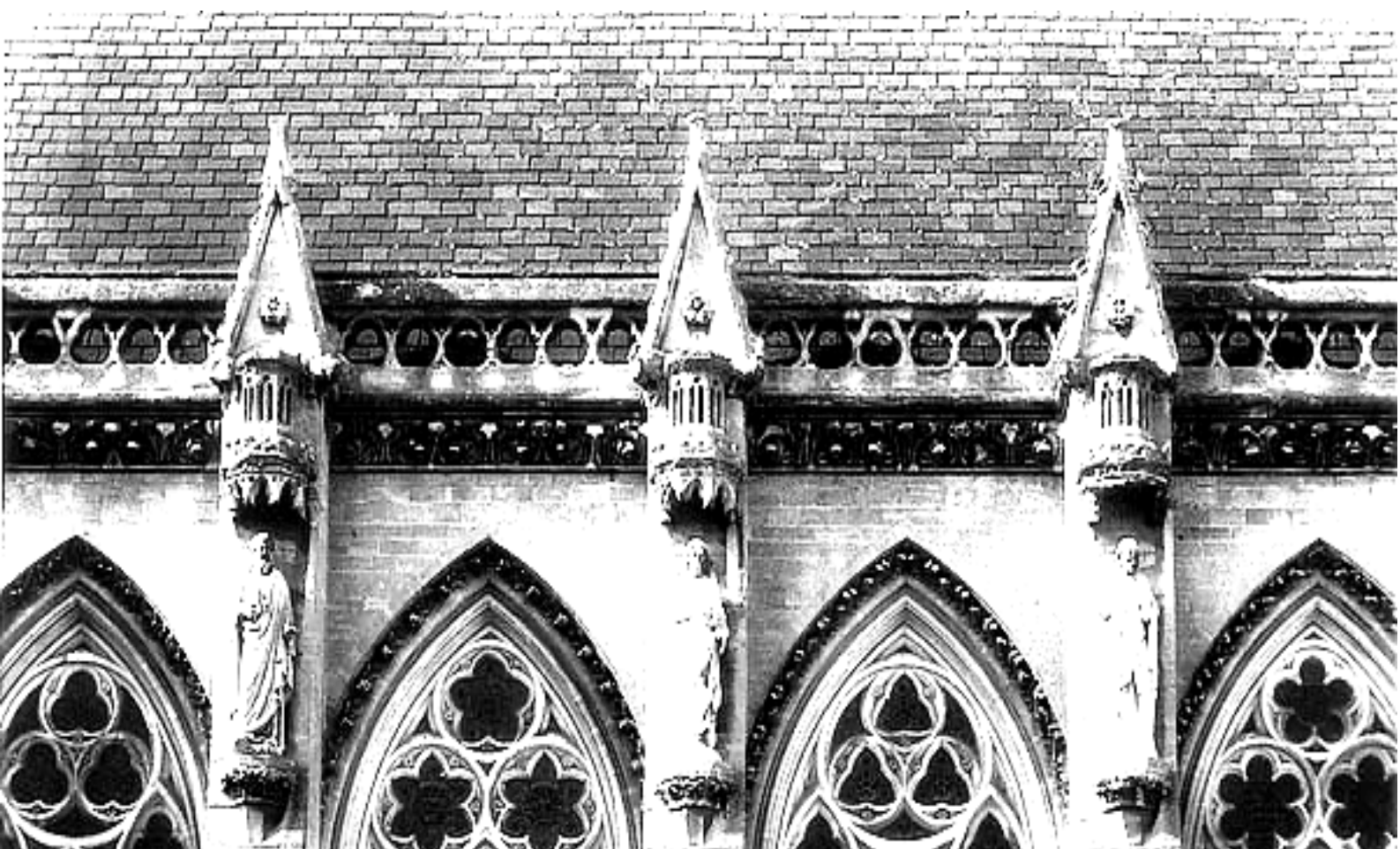
EXETER COLLEGE CHAPEL



CHORAL EVENSONG

13 June 2021

The Feast of St Barnabas



WELCOME TO EXETER COLLEGE CHAPEL

COVID REGULATIONS

We offer worship as a time of peace, reflection, and hope. In order for the service to be safe and therefore allow you to focus on worshipping or being still, we ask that you please observe the covid-protocols:

- Face coverings must be worn at all times.
- Please check in via the NHS COVID-19 app or fill in the Track and Trace form at each pew.
- An usher will direct you to an available seat. Please take your order of service with you.
- Please refrain from singing.
- Please exit the Chapel as directed by the ushers and take your order of service with you.

This service of Choral Evensong is a product of the Reformation, whereby sections from the monastic offices of Vespers and Compline were combined to produce one of the gems of Anglican liturgy. Evensong is, at its core, a service of the Word of God: the readings, canticles responses, and some of the prayers are taken from Holy Scripture. This is enhanced by choral settings of some parts of the service, adding to the mystery and bringing alive these ancient texts.

Daily prayer has been offered in the College Chapel since its foundation by Walter de Stapledon in 1314. The prayers of today join with those of our predecessors, as we continue to pray for the life of the College, our Livings, the University, and World.

Choral Evensong is a profoundly beautiful service, although if this is your first experience of it you may find some of it puzzling. To help with this, on the left-hand pages of this booklet is a brief guide and commentary, explaining the service.



The service starts with a hymn. This is followed by the Preces, short prayers of praise, glorifying God, who, as the Gloria [Glory be to the Father &c] states is Father, Son, and Holy Ghost.

The Psalm, Lessons, and Canticles

After an initial act of praise the service chances to focus on the Word of God. One or several psalms are sung by the choir; there are two readings, one from the Hebrew Bible and one from the New Testament. These are interspersed with the canticles, the Magnificat and Nunc Dimittis. Both are taken from Luke's Gospel, and are Mary and Simeon's response to the revelation of God and his love for them and the world. At Choral Evensong the choir sings the psalm and canticles on behalf of the congregation. You may like to use this as an opportunity to enjoy being enveloped in music, to pray the words they sing, or simply to listen.

THE ORDER FOR CHORAL EVENSONG

HYMN

The 'Son of Consolation',
Saint Barnabas the good,
Filled with the Holy Spirit
And faith in Christ the Lord,
In lowly self-oblation,
To make an offering meet,
Laid down his earthly riches
At the Apostles' feet.

The Son of Consolation,
In following his Lord
Attained the martyr's glory,
And entered his reward:
With him is faith now ended,
For ever lost in sight,
Where love made perfect fills him
With praise and joy and light.

Children of consolation,
How great their joys will be
When Christ the King shall tell them
'You did it unto me':
The merciful and loving
The loving Lord shall own,
And set them as his jewels
Around the Father's throne.

Words: M. Coote

Music: Aurelia, S.S. Wesley

The service is introduced

THE PRECES

Howells

Minister: O Lord, open thou our lips.

Choir: And our mouth shall shew forth thy praise.

Minister: O God, make speed to save us.

Choir: O Lord, make haste to help us.

¶ *All stand*

Minister: 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.

Minister: Praise ye the Lord.

Choir: The Lord's name be praised.

¶ *Please sit as the Choir sings the Psalms of the Day*

PSALM 75

Unto thee, O God, do we give thanks * yea, unto thee do we give thanks.
Thy Name also is so nigh * and that do thy wondrous works declare. When
I receive the congregation * I shall judge according unto right. The earth is
weak, and all the inhabitors thereof * I bear up the pillars of it. I said unto
the fools, Deal not so madly * and to the ungodly, Set not up your horn.

Set not up your horn on high * and speak not with a stiff neck. For
promotion cometh neither from the east, nor from the west * nor yet from
the south. And why? God is the Judge * he putteth down one, and setteth
up another. For in the hand of the Lord there is a cup, and the wine is
red * it is full mixed, and he poureth out of the same. As for the dregs
thereof * all the ungodly of the earth shall drink them, and suck them out.
But I will talk of the God of Jacob * and praise him for ever. All the horns
of the ungodly also will I break * and the horns of the righteous shall be
exalted.

PSALM 76

In Jewry is God known * his Name is great in Israel. At Salem is his tabernacle * and his dwelling in Sion. There brake he the arrows of the bow * the shield, the sword, and the battle. Thou art of more honour and might * than the hills of the robbers. The proud are robbed, they have slept their sleep * and all the men whose hands were mighty have found nothing.

At thy rebuke, O God of Jacob * both the chariot and horse are fallen.

Thou, even thou art to be feared * and who may stand in thy sight when thou art angry? Thou didst cause thy judgement to be heard from heaven * the earth trembled, and was still, When God arose to judgement * and to help all the meek upon earth. The fierceness of man shall turn to thy praise * and the fierceness of them shalt thou refrain. Promise unto the

Lord your God, and keep it, all ye that are round about him * bring presents unto him that ought to be feared. He shall refrain the spirit of princes * and is wonderful among the kings of the earth.

THE FIRST LESSON

1 Samuel 9. 27 – 10. 8

And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on), but stand thou still a while, that I may shew thee the word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall

prophecy: And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

¶ *All stand*

MAGNIFICAT

Evening Service in C, Vaughan Williams

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 shewed 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 we 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.

Luke 1. 46 – 55

¶ *All sit*

THE SECOND LESSON

Acts 11.19 – end

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

¶ *All stand*

NUNC DIMITTIS

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.

Luke 2. 29 – 32

¶ *Remain standing and turn towards the altar*

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 Catholick Church;
The Communion of Saints;
The Forgiveness of Sins
The Resurrection of the body,
And the life everlasting. Amen.**

THE LESSER LITANY

Minister: The Lord be with you.

Choir: And with thy spirit.

Minister: Let us pray.

¶ *All kneel or sit*

Minister: Lord, have mercy upon us.

Choir: Christ, have mercy upon us.

Minister: Lord, have mercy upon us.

The Apostles' Creed

After the Nunc Dimittis we turn to face the Altar to recite the Apostles' Creed. If you have no faith, please do not feel obligated to say the words. Traditionally all turn to face the altar, liturgical east, to remind us that Christianity is a faith illumined by the light of the resurrection dawn. The Apostles' Creed was developed by the early Church as a teaching tool for those preparing for baptism, and thus admission to the church. Today the Creed serves as a summary of Christian belief.

The Lesser Litany and Responses

Like the preces, the lesser litany and responses are short petitions to God; some are taken from scripture, others from ancient texts of the church. The Lord's Prayer, common to all Christians, reminds us that we are not just praying in Exeter Chapel but form a worldwide fellowship.

The responses are 'soundbite prayers': they reflect some of the general needs of society as well as our relationship with God. Situated after the bible readings they illustrate how prayer and praise are our responses to God's love.

All: **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.**

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

THE COLLECT OF THE DAY

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and, because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord.

Choir: Amen.

The Collects

This section of prayer concludes with the collects. These are longer prayers than the responses, and many were translated or composed by Thomas Cranmer when the first prayer book was compiled in 1549. At Evensong the first collect is associated with the specific date or festival, the last two collects do not change.

The Anthem

The Prayer Book introduces the anthem; ‘in quires and places where they sing, here followeth the anthem’, and as such the anthem of today finds its roots Anglican worship. The words are often taken from scripture, but poetry, prose, and a combination of all three are common.

The Prayers and Dismissal

More informal prayers follow, when we pray specifically for the College, the World, those in need and ourselves. Through prayer we ask for grace to continue the work of sharing God’s love in our own day, in our relationships, and in all our endeavours. A hymn and dismissal conclude the service. The dismissal sentences are taken from Psalm 121, and are unique to Exeter College Chapel.

AT EVENING PRAYER

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.

Choir: Amen.

FOR AID AGAINST ALL PERILS

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.

Choir: Amen.

¶ *All sit*

THE ANTHEM

Thou wilt keep him in perfect peace,
whose mind is stayed on thee.
The darkness is no darkness with thee,
but the night is as clear as the day.
The darkness and the light to thee are both alike.
God is light and with him is no darkness at all.
Oh let my soul live, and it shall praise thee,
for thine is the kingdom, the power,
and the glory, for evermore.

Words: Isaiah 26. 3; Psalm 139. 11; 1 John 1. 5; Psalm 119. 175

Music: S.S. Wesley

THE PRAYERS

Ending with:

**The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Ghost,
be with us all ever more. Amen.**

¶ *Please remain seated as the choir sings:*

HYMN

O Jesus, I have promised
To serve thee to the end;
Be thou forever near me,
My Master and my friend;
I shall not fear the battle
If thou art by my side,
Nor wander from the pathway
If thou wilt be my guide.

O let me feel thee near me!
The world is ever near:
I see the sights that dazzle,
The tempting sounds I hear.
My foes are ever near me,
Around me and within;
But, Jesus, draw thou nearer,
And shield my soul from sin.

O let me hear thee speaking
In accents clear and still,
Above the storms of passion,
The murmurs of self-will.
O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou guardian of my soul.

O Jesus, thou hast promised
To all who follow thee
That where thou art in glory
There shall thy servant be.
And, Jesus, I have promised
To serve thee to the end;
O give me grace to follow,
My Master and my friend.

Words: J. Bode

Music: Wolvercote, W. Ferguson

THE DISMISSAL

The Lord preserve your going out and your coming in.
From this time forth, for ever more. Amen.

ORGAN VOLUNTARY

Cantique Elgar