



CHORAL EVENSONG

IN COMMEMORATION OF
THE 500TH ANNIVERSARY OF
THE REFORMATION •
ANNUAL CONVOCATION OF
THE CAPE AND THE ISLANDS
CHAPTER, AMERICAN GUILD OF
ORGANISTS
Sunday, October 22, 2017 • 4 pm

Newcomers and visitors, the community of St. Christopher's welcomes you, and hopes that you will feel at home in this place and in this liturgy. Greeters, ushers, and clergy are available should you have any questions or concerns. Children of any age are always welcome at St. Christopher's liturgies. Hearing devices are available in the narthex. Out of respect for the liturgy we are about to celebrate, please turn off all electronic devices.

THE VOLUNTARY *Allegro from Concerto in D*

Giuseppe Torelli (1658–1709)

The congregation stands at the ringing of the bell.

THE OPENING SENTENCES

Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

THE BIDDING PRAYER We are gathered here today in the five hundredth year since Martin Luther presented the Church with his writings objecting to certain church practices, writings that saw the dawn of reformation in the Church.

We give thanks to God for reform and renewal, for opportunities to preach the Gospel afresh in each generation, and for the privilege of worshipping God in the beauty of holiness; for tradition and innovation, for courage and obedience, for unity in diversity.

And we give thanks for our inheritance of the Faith at the hands of holy men and women in the past, so we pray today for peace in the Church: that all may worship the one true God, Father, Son and Holy Spirit, and that all may be one as Christ is one with His Church.

And, as we pray, so we also remember all who need our prayers: the poor and the unloved, the lonely and the fearful, the sick and the bereaved; and all who find it difficult to live at unity with others; that Christ's healing touch may be laid upon them and his sustaining presence be with them.

All these our thoughts and prayers, let us offer up to the throne of God. **Amen.**

HYMN

A mighty fortress is our God

Ein feste Burg ist unser Gott

Verses 1 & 4: All

WORDS & MELODY: Martin Luther (1483-1546)

Verses 2 & 3: Choir

SETTING: John Rutter (b. 1945)



1. A might-y for - tress is our God, A bul - wark ne - ver
4. That word a - bove all earth - ly pow'rs, No thanks to them, a -



fail - ing. Our help - er he a - mid the flood Of
bid - eth. The Spi - rit and the gifts are ours, Through



mor - tal ills pre - vail - ing. For still our an - cient foe Doth
him who with us si - deth. Let goods and kin - dred go, This



seek to work us woe; His craft and pow'r are great, And,
mor - tal life al - so; The bo - dy they may kill; God's



armed with cru - el hate, On earth is not his e - qual.
truth a - bid - eth still; His king - dom is for - ev - er.

THE INVITATORY AND PSALTER

THE PRECES

Officiant



O God, make speed to save us.

People



O Lord, make haste to help us.

Officiant and People



Glory to the Father, and to the Son, and to the Holy Spi - rit:



as it was in the beginning, is now, and will be for ever. A - men.

O GRACIOUS LIGHT

**O gracious Light,
pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!**

Phos hilaron

**Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praises, O God: Father, Son, and Holy Spirit.**

**You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of life,
and to be glorified through all the worlds.**

The congregation is seated.

THE PSALM

122

Laetatus sum

Sung by the choir

Herbert Howells (1892–1983)

- 1 I was glad when they said unto me,
“We will go into the house of the Lord.”
- 2 Our feet shall stand
in thy gates, O Jerusalem.
- 3 Jerusalem is built as a city
that is at unity with itself.
- 4 For thither the tribes go up, even the tribes of the Lord,
to testify unto Israel, to give thanks unto the name of the Lord.
- 5 For there is the seat of judgment,
even the seat of the house of David.
- 6 O Pray for the peace of Jerusalem:
“They shall prosper that love thee.
- 7 Peace be within thy walls
and plenteousness within thy palaces.
- 8 For my brethren and companions’ sakes,
I will wish thee prosperity.
- 9 Yea, because of the house of the Lord our God,
I will seek to do the good.”

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 READINGS

THE FIRST READING *Romans 3:21–28*

But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ[a] for all who believe. For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. For we hold that a person is justified by faith apart from works prescribed by the law.

The Word of the Lord.

Thanks be to God.

THE MAGNIFICAT *Sung by the choir*

Magnificat in A-flat

Basil Harwood (1859–1949)
Maggie Van Sickle, soprano

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 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.

THE SECOND READING *John 15:1–11*

I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you

abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become[my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

The Word of the Lord.

Thanks be to God.

THE NUNC DIMITTIS

Sung by the choir

Nunc Dimittis in A-Flat

Harwood

Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou has 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 congregation stands and monotones the creed.

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 catholic Church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body,
and the life everlasting. Amen.

The congregation kneels or is seated.

THE COLLECTS

The Collect of the Day

O God, our refuge and our strength: You raised up your servants Martin Luther, John Calvin, Thomas Cranmer, and others, to reform and renew your Church in the light of your word. Defend and purify the Church in our own day and grant that, through faith, we may boldly proclaim the riches of your grace which you have made known in Jesus Christ our Savior, who with you and the Holy Spirit, lives and reigns, one God, now and for ever.

Amen.

A Collect for Sunday

Lord God, whose Son our Savior Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise you in that City of which he is the light, and where he lives and reigns for ever and ever. **Amen.**

A Collect for Aid against Perils

Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ. **Amen.**

A Collect in the Evening

O Lord, support us all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy, grant us a safe lodging, and a holy rest, and peace at the last. **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.**

A period of silence is observed.

Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace. **Amen.**

THE ANTHEM

Greater Love Hath No Man

WORDS: Compiled from the Holy Bible
MUSIC: John Ireland (1879–1962)
Joel Esten, tenor; Joan Kirchner, soprano

Many waters cannot quench love, neither can the floods drown it.

Love is strong as death; greater love hath no man than this, that a man lay down his life for his friends.

Who, his own self bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness. Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus. Ye are a chosen generation, a royal priesthood, a holy nation, that ye should shew forth the praises of Him who hath called you out of darkness, into His marvellous light.

I beseech you, brethren, by the mercies of God that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service.

INSTALLATION OF OFFICERS, THE CAPE AND THE ISLANDS CHAPTER, THE AMERICAN GUILD OF ORGANISTS

Cheryl Duerr, Region I Councillor, American Guild of Organists

THE GENERAL THANKSGIVING

**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 people.
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.**

A PRAYER OF ST. CHRYSOSTOM

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.**

Let us bless the Lord.
Thanks be to God.

THE BLESSING

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 congregation stands.

HYMN

All people that on earth do dwell

Old Hundredth

Verses 1 & 5: All

WORDS: W. Kethe (d. 1594)

Verses 2-4: Choir

SETTING: Ralph Vaughan Williams (1872-1958)

1. All peo - ple that on earth do dwell, Sing to the Lord with
5. To Fa - ther, Son, and Ho - ly Ghost, The God whom heav'n and
cheer - ful voice; Him serve with fear, his praise forth
earth a - dore, From men and from the an - gel -
tell, Come ye be - fore him, and re - joice.
host Be praise and glo - ry ev - er - more.

THE DISMISSAL

Cantor or Officiant
Let us bless the Lord.

People
Thanks be to God.

THE VOLUNTARY

Allegro from Concerto in D

Torelli

Following the voluntary, all are invited to a reception in the Parish Hall.

Free will offerings are accepted in the plate at the rear of the church.

THE HYMNS

A MIGHTY FORTRESS IS OUR GOD (EIN FESTE BURG)

by Robin A. Leaver (*The Hymnal 1982 Companion*)

This text and tune are among the most important of all Christian hymns. As a psalm paraphrase (Psalm 46), it ranks as one of the earliest examples of the genre. The consensus of contemporary scholarship inclines to the view that the complete hymn was written sometime around 1527–1528. Today it is a standard hymn for Christians of all denominations.

The title on the Augsburg broadsheet is revealing: “A Hymn of Comfort.” The accepted view of this hymn, however, is somewhat different. It has been referred to by a whole range of Protestant triumphalistic epithets...this later interpretation was created largely by a combination of a concentration on Luther’s prophetic role in the Reformation...an interpretation that was given musical reinforcement by such composers as Mendelssohn, Meyerbeer, and Wagner. But this later interpretation is out of character with Luther’s understanding of his own hymn. He saw it as expressing the grounds on which Christians can take comfort and hope in times of trial and conflict, and not as a vehicle of belligerent and provocative Protestantism.

After some 450 years, the hymn is sung in at least 200 different languages, and there must be approaching 100 different English translations.

ALL PEOPLE THAT ON EARTH DO DWELL (OLD 100TH)

by Nicholas Temperley (*The Hymnal 1982 Companion*)

The hymn text that stands at the head of the English Reformation, in terms of popularity and longevity, was written by a Scotsman to go with a French melody. It is the only text from the Elizabethan songbook that remains in common use today, and it is still linked with its original tune. The text has appeared in literally millions of books, and no comprehensive English-language hymnal can do without it. Such immense popularity must be due in part to the directness, simplicity, and universality of the verses, which time has not tarnished; the tune must also have something to do with it. It is interesting to note that the doxology, which is so commonly associated with the tune today, was not part of the original psalm, and it is not known when it was first added to it.

The setting of Old 100th used today was arranged by Ralph Vaughan Williams for the coronation of Her Majesty Queen Elizabeth II in Westminster Abbey on June 2, 1953.

MARTIN LUTHER

Martin Luther was born November 10, 1483. His intellectual abilities were evident early, and his father planned a career for him in law. Luther’s real interest lay elsewhere, however, and in 1505 he entered the local Augustinian monastery. He was ordained a priest April 3, 1507.

In October 1512 Luther received his doctorate in theology, and shortly afterward he was installed as a professor of biblical studies at the University of Wittenberg. His lectures on the Bible were popular, and within a few years he made the university a center for biblical humanism. As a result of his theological and biblical studies he called into question the practice of selling indulgences. On the eve of All Saints’ Day, October 31, 1517, he posted on the door

of the castle church in Wittenberg the notice of an academic debate on indulgences, listing 95 theses for discussion. As the effects of the theses became evident, the Pope called upon the Augustinian order to discipline their member. After a series of meetings, political maneuvers, and attempts at reconciliation, Luther, at a meeting with the papal legate in 1518, refused to recant.

Luther was excommunicated on January 3, 1521. The Emperor Charles V summoned him to the meeting of the Imperial Diet at Worms. There Luther resisted all efforts to make him recant, insisting that he had to be proved in error on the basis of Scripture. The Diet passed an edict calling for the arrest of Luther. Luther's own prince, the Elector Frederick of Saxony, however, had him spirited away and placed for safekeeping in his castle, the Wartburg.

Here Luther translated the New Testament into German and began the translation of the Old Testament. He then turned his attention to the organization of worship and education. He introduced congregational singing of hymns, composing many himself, and issued model orders of services. He published his large and small catechisms for instruction in the faith. During the years from 1522 to his death, Luther wrote a prodigious quantity of books, letters, sermons and tracts. Luther died on February 18, 1546.

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OTHER WEEKLY SERVICES

HOLY EUCHARIST

Sunday • 8 am | Sibley Chapel

CHORAL EUCHARIST

Sunday • 10 am | Sanctuary

MORNING PRAYER

Tuesday • 9 am | Sanctuary

CONTEMPLATIVE EUCHARIST

Wednesday • 9 am | Sanctuary

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