

Choral Evensong, Sunday the 10th July, 2022 – The Fourth Sunday after Trinity



Welcome to this service of Choral Evensong, led by The Reverend Mary Gregory, Canon for Arts & Reconciliation. The Preacher is The Very Reverend John Witcombe, Dean. The Canticles are the *Collegium Regale* service by Herbert Howells (1892-1983), and the responses are by Humphrey Lucas Clucas (b. 1941). The service can be followed in the purple service book. The Cathedral choir sings under the direction of Rachel Mahon. The organists are Luke Fitzgerald and Nagi Tateno.

The Introit

Holy is the true light, and passing wonderful, lending radiance to them that endured in the heat of the conflict: from Christ they inherit a home of unfading splendour, wherein they rejoice with gladness evermore. Alleluia.

Words from the Salisbury Diurnal by Dr G.H. Palmer (1846-1926)

Music by Sir William Harris (1883-1973)

Psalm 77

1. I WILL cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.
2. In the time of my trouble I sought the Lord: my sore ran and ceased not in the night-season ; my soul refused comfort.
3. When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.
4. Thou holdest mine eyes waking: I am so feeble, that I cannot speak.
5. I have considered the days of old: and the years that are past.
6. I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.
7. Will the Lord absent himself for ever: and will he be no more intreated?
8. Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?
9. Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?
10. And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11. I will remember the works of the Lord: and call to mind thy wonders of old time.
 12. I will think also of all thy works: and my talking shall be of thy doings.
 13. Thy way, O God, is holy: who is so great a God as our God?
 14. Thou art the God that doeth wonders: and hast declared thy power among the people.
 15. Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.
 16. The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.
 17. The clouds poured out water, the air thundered: and thine arrows went abroad.
 18. The voice of thy thunder was heard round about: the lightnings shone upon the ground: the earth was moved, and shook withal.
 19. Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.
 20. Thou leddest thy people like sheep: by the hand of Moses and Aaron.
- 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 *Genesis 32.9-30*

And Jacob said, ‘O God of my father Abraham and God of my father Isaac, O Lord who said to me, “Return to your country and to your kindred, and I will do you good”, I am not worthy of the least of all the steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan; and now I have become two companies. Deliver me, please, from the hand of my brother, from the hand of Esau, for I am afraid of him; he may come and kill us all, the mothers with the children. Yet you have said, “I will surely do you good, and make your offspring as the sand of the sea, which cannot be counted because of their number.”’ So he spent that night there, and from what he had with him he took a present for his brother Esau, two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. These he delivered into the hand of his servants, each drove by itself, and said to his servants, ‘Pass on ahead of me, and put a space between drove and drove.’ He instructed the foremost, ‘When Esau my brother meets you, and asks you, “To whom do you belong? Where are you going? And whose are these ahead of you?” then you shall say, “They belong to your servant Jacob; they are a present sent to my lord Esau; and moreover he is behind us.”’ He likewise instructed the second and the third and all who followed the droves, ‘You shall say the same thing to Esau when you meet him, and you shall say, “Moreover your servant Jacob is behind us.”’ For he thought, ‘I may appease him with the present that goes ahead of me, and afterwards I shall see his face; perhaps he will accept me.’ So the present passed on ahead of him; and he himself spent that night in the camp. The same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob’s hip was put out of joint as he wrestled with him. Then he said, ‘Let me go, for the day is breaking.’ But Jacob said, ‘I will not let you go, unless you bless me.’ So he said to him, ‘What is your name?’ And he said, ‘Jacob.’ Then the man said, ‘You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed.’ Then Jacob asked him, ‘Please tell me your name.’ But he said, ‘Why is it that you ask my name?’ And there he blessed him. So Jacob called the

place Peniel, saying, ‘For I have seen God face to face, and yet my life is preserved.’

The Second Lesson *Mark 6:1-6*

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, ‘Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?’ He said to them, ‘Isaiah prophesied rightly about you hypocrites, as it is written, “This people honours me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.” You abandon the commandment of God and hold to human tradition.’ Then he said to them, ‘You have a fine way of rejecting the commandment of God in order to keep your tradition! For Moses said, “Honour your father and your mother”; and, “Whoever speaks evil of father or mother must surely die.” But you say that if anyone tells father or mother, “Whatever support you might have had from me is Corban” (that is, an offering to God)— then you no longer permit doing anything for a father or mother, thus making void the word of God through your tradition that you have handed on. And you do many things like this.’ Then he called the crowd again and said to them, ‘Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile. When he had left the crowd and entered the house, his disciples asked him about the parable. He said to them, ‘Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, since it enters, not the heart but the stomach, and goes out into the sewer?’ (Thus he declared all foods clean.) And he said, ‘It is what comes out of a person that defiles. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.’

The Collect of the Day

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Anthem

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that publisheth salvation; that saith unto Zion, Thy God reigneth!

from Isaiah 52.7

Music by John Stainer (1840-1901)

The Hymn

**Come, O Thou Traveller unknown,
Whom still I hold but cannot see;
My company before is gone,
And I am left alone with Thee;
With Thee all night I mean to stay,
And wrestle till the break of day.**

**I need not tell Thee who I am,
My sin and misery declare;
Thyself hast called me by my name,
Look on Thy hands, and read it there;
But who, I ask Thee, who art Thou?
Tell me Thy name, and tell me now.**

**In vain Thou strugglest to get free;
I never will unloose my hold;
Art Thou the Man that died for me?
The secret of Thy love unfold;
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know.**

Yield to me now, for I am weak,
But confident in self-despair;
Speak to my heart, in blessings speak,
Be conquered by my instant prayer;
Speak, or Thou never hence shalt move,
And tell me if Thy name be Love.

'Tis Love! 'tis Love! Thou diedst for me,
I hear Thy whisper in my heart;
The morning breaks, the shadows flee:
Pure, universal Love Thou art;
To me, to all Thy mercies move;
Thy nature and Thy name is Love.

*Words Charles Wesley (1707-1788), after Genesis 32.24-30
Tune Wrestling Jacob, Samuel Sebastian Wesley (1810-1876)*

Voluntary

Psalm Prelude, Set 1, No. 3 – Herbert Howells (1892-1983)

