

TRINITY CHURCH  
THE CHAPEL OF ALL SAINTS

BROADWAY AT WALL STREET, NEW YORK CITY



# EVENSONG

THE SEASON AFTER PENTECOST

AUGUST 1, 2019, 5:15PM



Almighty, everlasting God,  
let our prayer in your sight  
be as incense,  
the lifting up of our hands  
as the evening sacrifice.

*Psalm 141:2*

# MISSION

In the spirit of the Gospels, the mission of Trinity Church Wall Street is to build generations of faithful leadership, to build up neighborhoods, and to build financial capacity for holy service in New York City and around the world. Our mission is grounded in our core values.

# VISION

We seek to serve and heal the world by building neighborhoods that live gospel truths, generations of faithful leaders, and sustainable communities.

# CORE VALUES

## Faith

“For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.” —MATTHEW 17:20

## Integrity

“Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.” —PHILIPPIANS 4:8

## Inclusiveness

“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” —GALATIANS 3:28

## Compassion

“When he went ashore he saw a great crowd, and he had compassion on them and healed their sick.” —MATTHEW 14:14

## Social Justice

“He has showed you what is good; and what the Lord requires of you: to do justice, and to love kindness and to walk humbly with your God.” —MICAH 6:8

## Stewardship

“There will come seven years of great plenty throughout all the land of Egypt. After them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt; the famine will consume the world.” —GENESIS 41:29–30

### **Core Values guide us in carrying out our mission and realizing our vision.**

By their nature, core values are touchstones for prayer, discernment, ongoing conversation, and action. We seek a deep understanding and ongoing engagement with Trinity’s Core Values. Over the years, we will continue reflecting on what our Core Values mean in their application; how they challenge and inform decisions and actions in Trinity’s ministries, and how they help our ministries be aligned with our mission and vision.

# ABOUT THIS SERVICE

Evensong is a version of Evening Prayer in which most of the service is sung. Evening Prayer, which begins on page 115 of the Book of Common Prayer, is a daily liturgy celebrated in the late afternoon or early evening. Like Morning Prayer—and in contrast to the Eucharist—the service may be led by a layperson. At Trinity Church, Evensong has an officiant who directs the assembly in prayer, volunteers who read the scripture, and a cantor who leads the singing of canticles, psalms, and hymns.

## PRELUDE

*The organist plays an improvisation.*

## WELCOME

*The Officiant welcomes the congregation.*

## PRAYER FOR LIGHT

BCP p. 110

*Please stand as you are able.*

*Officiant* Almighty God, we give you thanks for surrounding us, as daylight fades, with the brightness of the vesper light; and we implore you of your great mercy that, as you enfold us with the radiance of this light, so you would shine into our hearts the brightness of your Holy Spirit; through Jesus Christ our Lord.

*All* Amen.

# THE INVITATORY AND PSALTER

## PRECES

Hymnal S 58

*Officiant*



O God, make speed to save us.

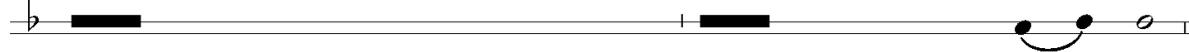
*All*



O Lord, make haste to help us.



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.



Al - le - lu - ia.

# PHOS HILARON

Hymnal 31, vv. 1-3

The organist plays the hymn once and then the People sing.



1 Most Ho - ly God, the Lord of heaven, who in the  
2 for you the daz - zling star shines forth which in its  
3 The day de - parts, the eve - ning stars se - rene - ly



1 high arched sky has placed the sun that flames up from the  
2 gleam - ing path de - clares the won - ders of your glo - rious  
3 light the dark - ening sky; the moon with cool re - flect - ed



1 east and brings the splen - dors of the dawn:  
2 power, and beck - ons us to wor - ship you.  
3 glow will bring the si - lenc - es of night.

Words: Latin; tr. Anne K. LeCroy (1930-2016); Music: *Dunedin*, Vernon Griffiths (1894-1985)

# THE PSALM

Psalm 74:1-2, 9, 11-12, 14-16, 20-21

BCP p. 689

*Officiant* Let us sing from Psalm 74 responsively.

*The Cantor sings the first two verses and then the People join as indicated.*

*Change notes as indicated by barlines and asterisks.*



*Cantor* O God, why have you utterly cast us | off? \*  
why is your wrath so hot against the sheep of your | pasture?  
Remember your congregation that you purchased long a- | go, \*  
the tribe you redeemed to be your inheritance,           
and Mount Zion where you | dwell.

*All* How long, O God, will the adversary | scoff? \*  
will the enemy blaspheme your Name for | ever?  
Yet God is my King from ancient | times, \*  
victorious in the midst of the | earth.  
You divided the sea by your | might \*  
and shattered the heads of the dragons upon the | waters;  
You split open spring and | torrent; \*  
you dried up ever-flowing | rivers.  
Yours is the day, yours also the | night; \*  
you established the moon and the | sun.  
You fixed all the boundaries of the | earth; \*  
you made both summer and | winter.  
Let not the oppressed turn away a- | shamed; \*  
let the poor and needy praise your | Name.  
Arise, O God, maintain your | cause; \*  
remember how fools revile you all day | long.

*After the Psalm, all sing*

*All* Glory to the Father and to the | Son, \*  
And to the Holy | Spirit:  
As it was in the beginning, is | now, \*  
And will be for ever. A- | men.

Music: Jerome Webster Meachen (1930-2015)

# THE FIRST READING

*Judges 4:4-9, 12-13a, 14-15a, 16b-17a, 18-23*

*Please be seated.*

*The Officiant invites a volunteer to come to the eagle lectern to read.*

Reader        A Reading from the Book of Judges.

Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, “The LORD, the God of Israel, commands you, ‘Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin’s army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.’”

Barak said to her, “If you will go with me, I will go; but if you will not go with me, I will not go.” And she said, “I will surely go with you; nevertheless, the road on which you are going will not lead to your glory, for the LORD will sell Sisera into the hand of a woman.” Then Deborah got up and went with Barak to Kedesh.

When Sisera was told that Barak son of Abinoam had gone up to Mount Tabor, Sisera called out all his chariots, nine hundred chariots of iron, and all the troops who were with him. Then Deborah said to Barak, “Up! For this is the day on which the LORD has given Sisera into your hand. The LORD is indeed going out before you.” So Barak went down from Mount Tabor with ten thousand warriors following him. And the LORD threw Sisera and all his chariots and all his army into a panic before Barak. All the army of Sisera fell by the sword; no one was left.

Now Sisera had fled away on foot to the tent of Jael wife of Heber the Kenite. Jael came out to meet Sisera, and said to him, “Turn aside, my lord, turn aside to me; have no fear.” So he turned aside to her into the tent, and she covered him with a rug. Then he said to her, “Please give me a little water to drink; for I am thirsty.” So she opened a skin of milk and gave him a drink and covered him. He said to her, “Stand at the entrance of the tent, and if anybody comes and asks you, ‘Is anyone here?’ say, ‘No.’”

But Jael wife of Heber took a tent peg, and took a hammer in her hand, and went softly to him and drove the peg into his temple, until it went down into the ground—he was lying fast asleep from weariness—and he died. Then, as Barak came in pursuit of Sisera, Jael went out to meet him, and said to him, “Come, and I will show you the man whom you are seeking.” So he went into her tent; and there was Sisera lying dead, with the tent peg in his temple. So on that day God subdued King Jabin of Canaan before the Israelites.

Here ends the Reading.

# THE SONG OF MARY

Please stand as you are able.

My soul pro - claims your great-ness, Lord; I — sing my Sav - ior's praise!  
To all who live in ho - ly fear your mer - cy ev - er flows.  
To Is - ra - el, your ser - vant blest, your help is ev - er sure:

You looked up - on my low - li - ness, and I am full of grace.  
With might - y arm you dash the proud, their schem - ing hearts ex - pose.  
the prom - ise to our par - ents made their chil - dren will se - cure.

Now ev - ery land and ev - ery age this bless - ing shall pro - claim:  
The ruth - less you have cast a - side, the low - ly throned in - stead;  
Sing glo - ry to the Ho - ly One, give hon - or to the Word,

great wonders you have done for me, and ho - ly is your name.  
the hun - gry filled with all good things, the rich sent off un - fed.  
and praise the pow - er of the Most High, one God, by all a - dored.

Words: *Magnificat*, Canticle 15, based on Luke 1:46-56; tr. *With One Voice: A Lutheran Resource for Worship*,  
© Augsburg Fortress, 1995; Music: *Kingsfold*, English traditional melody, arr. Ralph Vaughan Williams (1872-1958)

## THE SECOND READING

Mark 7:1-23

*Please be seated.*

*The Officiant invites a volunteer to come to the eagle lectern to read.*

*Reader*            A Reading from the Gospel according to Mark.

When the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus, 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 honors 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, ‘Honor 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.”

Here ends the Reading.

# THE SONG OF SIMEON

Lutheran Service Book 937

Please stand as you are able.

Lord, bid your serv - ant go in peace; your word is now ful - filled.  
This is the Sav - ior of the world, the Gen - tiles' prom - ised light,  
With saints of old, with saints to come, to you we lift our voice;

The first system of musical notation consists of a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature. The bass staff has a key signature of two sharps (F# and C#). The lyrics are written below the treble staff, with hyphens indicating syllables that span across notes.

These eyes have seen sal - va - tion's dawn, this child so long fore - told.  
God's glo - ry dwell - ing in our midst, the joy of Is - ra - el.  
to Fa - ther, Son, and Spir - it blest be hon - or, love and praise.

The second system of musical notation continues with a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature. The bass staff has a key signature of two sharps (F# and C#). The lyrics are written below the treble staff, with hyphens indicating syllables that span across notes.

Words: *Nunc dimittis*, Canticle 17, based on Luke 2:29-32, adapt. James Quinn (1919-2010)

Music: *Martyrdom*, Hugh Wilson (1766-1824)

# THE APOSTLES' CREED

BCP p. 120

*Officiant*  
|b ██████████|

**I believe in God, the Father almighty,**

*All*  
|b ██████████|

creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.

He suffered under Pontius Pilate,  
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,  
and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

# THE PRAYERS

## SALVATION

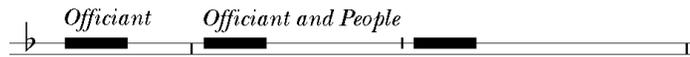
Hymnal S 62

*Officiant*                      *People*                      *Officiant*  
|b ██████████|                      | ██████████|                      | ██████████|

The Lord be with you.    And also with you.    Let us pray.

# THE LORD'S PRAYER

Hymnal S 62



Our Father, who art in heaven, hallowed be thy Name,



thy kingdom come, thy will be done, on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,



for ever and ever. A - men.

# SUFFRAGES

Hymnal S 64

The Officiant sings the Versicles and the People join on the Responses.



That this evening may be holy, good, and peace-ful,



We en - treat you, O Lord.



That your holy angels may lead us in paths of peace and good-will,



We en - treat you, O Lord.



That we may be pardoned and forgiven for our sins and of - fen - ses,



We en - treat you, O Lord.



That there may be peace to your Church and to the whole world,

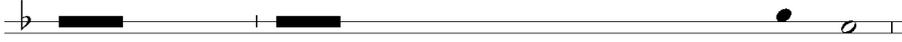


We en - treat you, O Lord.

Suffrages continue on the next page.

*Officiant*   
 That we may depart this life in your faith and fear,  
  
 and not be condemned before the great judgment seat of Christ,

*All*   
 We en - treat you, O Lord.

*Officiant*   
 That we may be bound together by your Holy Spirit in the communion of  
  
 all your saints, entrusting one another and all our life to Christ,

*All*   
 We en - treat you, O Lord.

**COLLECT** *For Aid Against Perils* BCP p. 70

*Officiant* Lighten our darkness, we beseech you, O Lord; and by your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ.

*All* **Amen.**

**THE COLLECT OF THE DAY** *Proper 12* BCP p. 231

*Cantor* O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*All* **Amen.**

**PRAYER FOR MISSION** BCP p. 124

*Officiant* Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your 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 your love's sake.

*All* **Amen.**

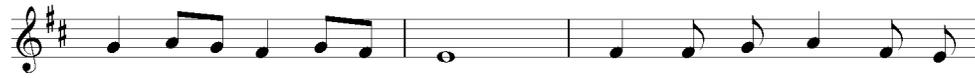
# HYMN

Hymnal 711

The organist plays the hymn once. Sung by all.



1 Seek ye first the king - dom of God  
2 Ask, and it shall be giv - en un - to you,

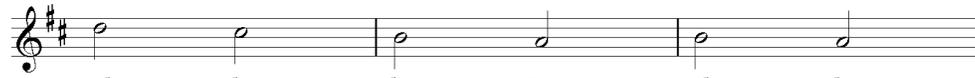


and its right - eous - ness, and all these things shall be  
seek, and ye shall find, knock, and the door shall be

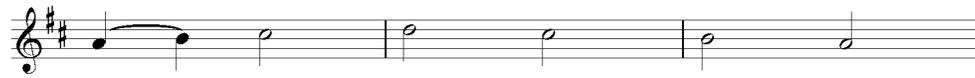


add - ed un - to you; Al - le - lu, al - le - lu - ia!  
o - pened un - to you; Al - le - lu, al - le - lu - ia!

### Refrain



Al - le - lu - ia, al - le -



lu - ia, al - le - lu - ia!



Al - le - lu, al - le - lu - ia!

Words: St. 1, Matthew 6:33; adapt. Karen Lafferty (20th cent.). St. 2, Matthew 7:7  
Music: Seek Ye First, Karen Lafferty

# PRAYERS

Add your own prayers and thanksgivings to God either silently or aloud.

## A LITANY OF THANKSGIVING

BCP p. 837, alt.

*Officiant* Let us give thanks to God, Creator of all, Source of life and love,  
for all the gifts so freely bestowed upon us.

For the beauty and wonder of your creation, in earth and sky and sea,

*All*   
We thank you, O God.

*Officiant* For all that is gracious in the lives of men and women, revealing the image of  
Christ in us,

*All*   
We thank you, O God.

*Officiant* For our daily food and drink, our homes and families, and our friends,

*All*   
We thank you, O God.

*Officiant* For minds to think, and hearts to love, and hands to serve,

*All*   
We thank you, O God.

*Officiant* For health and strength to work, and leisure to rest and play,

*All*   
We thank you, O God.

*Officiant* For the brave and courageous, who are patient in suffering and faithful in adversity,

*All*   
We thank you, O God.

*Officiant* For all valiant seekers after truth, liberty, and justice,

*All*   
We thank you, O God.

*Officiant* For [ \_\_\_\_\_ ], the communion of saints, in all times and places,

*All*   
We thank you, O God.

*Officiant* Above all, we give you thanks for the great mercies and promises given to us in Christ Jesus our Lord; to Christ be praise and glory, in the unity of the One, Holy and Blessed Trinity, One God, who creates, redeems, and sustains us, now and for ever.

*All*   
A - men.

## CONCLUDING VERSICLE AND RESPONSE

BCP p. 126

*Officiant*   
Let us bless the Lord.

*People*   
Thanks be to God.

*Officiant* Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever.

*All* Amen.

# OPERATION BACKPACK

*July 11–  
August 5  
at St. Paul’s  
Chapel*

Trinity is partnering with Volunteers of America to collect backpacks and school supplies for students in 5th–8th grades who sleep in our city’s shelters. The middle school years are a critical time—many homeless eighth graders drop out of school, often because they don’t have the supplies they need.

Stop by St. Paul’s Chapel for a shopping guide and return your donations from July 11–August 5. Join us for a Packing Party at 6pm, August 2, when we’ll organize the supplies, make cards, write personal notes to students, and enjoy pizza.

INFORMATION: [trinitywallstreet.org/operationbackpack](http://trinitywallstreet.org/operationbackpack)



## Choir Auditions

Do you love to sing and want to be part of a community of music making? The **St. Paul’s Chapel Choir** is auditioning volunteer singers this summer. The Chapel Choir sings for morning services on the first Sunday of each month at St. Paul’s Chapel and leads a congregational hymn-sing each season.

**Auditions will be held in summer 2019.**

Learn more and schedule an audition at  
[trinitywallstreet.org/chapelchoir](http://trinitywallstreet.org/chapelchoir)



# SERVICE PARTICIPANTS

## OFFICIANT

Yunjeong Seol

## CANTOR AND ORGANIST

Janet Yieh

## SACRISTAN

Dante De La Pava



The image on the bulletin cover is the Trinity Seal. Inspired by The Revelation to John 10:1-10, it represents the arrival of the first Anglican Church in the colony of New York in 1697. The seal features a "mighty angel" with a "face like the sun, and his legs like pillars of fire," straddling the sea and the land and transferring the Gospel, brought from England by the ship, to a child, a symbol of the young colony of New York. In the scroll below the angel's feet appear the words "JURO TEMPUS NON FORE AMPLIUS" which translate as "I Swear That There Shall Be No More Delay," referring to the urgency of establishing the Church.

This service of Evensong is based on Evening Prayer, Rite II, beginning on page 117 of the *Book of Common Prayer* (BCP). Scripture readings are appointed by the *Revised Common Lectionary* (Episcopal) and are excerpted from the New Revised Standard Version of the Bible. Hymns come from *The Hymnal 1982, Lift Every Voice and Sing II* (LEVAS II), and other contemporary hymnals.



As part of Trinity Wall Street's commitment to responsible stewardship of the earth's resources, this publication is printed on paper that is manufactured with 100% post-consumer fibers.



120 Broadway, New York, NY 10271  
T 212.602.0800 | [trinitywallstreet.org](http://trinitywallstreet.org)  
The Rev. Dr. William Lupfer, Rector  
The Rev. Phillip A. Jackson, Vicar