

## CHORAL EVENSONG

### ORGAN VOLUNTARY

*Pavana Lachrymae*

Jan Pieterszoon Sweelinck (1562–1621)

### PRECES & RESPONSES

Richard Ayelward (1626–1669)

### PSALM 84

*Quam dilecta!*

Setting: C.H.H. Parry (1848–1918)

**O** HOW amiable are thy dwellings : thou LORD of hosts!  
My soul hath a desire and longing to enter into the courts of the LORD :  
my heart and my flesh rejoice in the living God.  
Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young :  
even thy altars, O LORD of hosts, my King and my God.  
Blessed are they that dwell in thy house : they will be always praising thee.  
Blessed is the man whose strength is in thee : in whose heart are thy ways.  
Who going through the vale of misery use it for a well : and the pools are filled with water.  
They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.  
O LORD God of hosts, hear my prayer : hearken, O God of Jacob.  
Behold, O God our defender : and look upon the face of thine Anointed.  
For one day in thy courts : is better than a thousand.  
I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.  
For the LORD God is a light and defence :  
the LORD will give grace and worship, and no good thing shall he withhold from them that live a godly life.  
O LORD God of hosts : blessed is the man that putteth his trust in thee.

*(standing)*

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.

### FIRST LESSON

Genesis 41:14–45

**P**HARAOH sent and called Joseph, and they brought him hastily out of the dungeon; and when he had shaved himself and changed his clothes, he came in before Pharaoh. And Pharaoh said to Joseph, “I have had a dream, and there is no one who can interpret it; and I have heard it said of you that when you hear a dream you can interpret it.” Joseph answered Pharaoh, “It is not in me; God will give Pharaoh a favorable answer.” Then Pharaoh said to Joseph, “Behold, in my dream I was standing on the banks of the Nile; and seven cows, fat and sleek, came up out of the Nile and fed in the reed grass; and seven other cows came up after them, poor and very gaunt and thin, such as I had never seen in all the land of Egypt. And the thin and gaunt cows ate up the first seven fat cows, but when they had eaten them no one would have known that they had eaten them, for they were still as gaunt as at the beginning. Then I awoke. I also saw in my dream seven ears growing on one stalk, full and good; and seven ears, withered, thin, and blighted by the east wind, sprouted after them, and the thin ears swallowed up the seven good ears. And I told it to the magicians, but there was no one who could explain it to me.” Then Joseph said to Pharaoh, “The dream of Pharaoh is one; God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are seven years; the dream is one. The seven lean and gaunt cows that came up after them are seven years, and the seven empty ears blighted by the east wind are also seven years of famine. It is as I told Pharaoh, God has shown to Pharaoh what he is about to do. There will come seven years of great plenty throughout all the land of Egypt, but 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 land, and the plenty will be unknown in the land by reason of that famine which will follow, for it will be very grievous. And the doubling of Pharaoh’s dream means that the thing is fixed by God, and God will shortly bring it to pass. Now therefore let Pharaoh select a man discreet and wise, and set him over the land of Egypt. Let Pharaoh proceed to appoint overseers over the land, and take the fifth part of the produce of the land of Egypt during the seven plenteous years.

*(continued overleaf)*

And let them gather all the food of these good years that are coming, and lay up grain under the authority of Pharaoh for food in the cities, and let them keep it. That food shall be a reserve for the land against the seven years of famine which are to befall the land of Egypt, so that the land may not perish through the famine.” This proposal seemed good to Pharaoh and to all his servants. And Pharaoh said to his servants, “Can we find such a man as this, in whom is the Spirit of God?” So Pharaoh said to Joseph, “Since God has shown you all this, there is none so discreet and wise as you are; you shall be over my house, and all my people shall order themselves as you command; only as regards the throne will I be greater than you.” And Pharaoh said to Joseph, “Behold, I have set you over all the land of Egypt.” Then Pharaoh took his signet ring from his hand and put it on Joseph’s hand, and arrayed him in garments of fine linen, and put a gold chain about his neck; and he made him to ride in his second chariot; and they cried before him, “Bow the knee!” Thus he set him over all the land of Egypt. Moreover Pharaoh said to Joseph, “I am Pharaoh, and without your consent no man shall lift up hand or foot in all the land of Egypt.” And Pharaoh called Joseph’s name Zaphenath-paneah; and he gave him in marriage Asenath, the daughter of Potiphera priest of On. So Joseph went out over the land of Egypt.

**MAGNIFICAT**

*Evening Service in G*

Thomas Causton (d. 1569)

**SECOND LESSON**

Mark 2:23–3:6

**O**NE sabbath Jesus was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. And the Pharisees said to him, “Look, why are they doing what is not lawful on the sabbath?” And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him: how he entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” And he said to them, “The sabbath was made for man, not man for the sabbath; so the Son of man is lord even of the sabbath.” Again he entered the synagogue, and a man was there who had a withered hand. And they watched him, to see whether he would heal him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, “Come here.” And he said to them, “Is it lawful on the sabbath to do good or to do harm, to save life or to kill?” But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him.

**NUNC DIMITTIS**

*Evening Service in G*

Thomas Causton

**ANTHEM**

Thomas Morley (1557–1602)

**O**UT of the deep have I called unto thee, O LORD: LORD, hear my voice.  
O let thine ears consider well: the voice of my complaint.  
If thou, Lord, wilt be extreme to mark what is done amiss: O LORD, who may abide it?  
For there is mercy with thee: therefore shalt thou be feared.  
I look for the LORD, my soul doth wait for him: in his word is my trust.  
My soul fleeth unto the LORD: before the morning watch, I say, before the morning watch.  
O Israel, trust in the LORD, for with the LORD there is mercy: and with him is plenteous redemption.  
And he shall redeem Israel: from all his sins. Amen.

*Psalm 130*

**HYMN 151**

From deepest woe I cry to thee

*Aus tiefer Not*