

# The Sixteenth Sunday after Trinity

## Sunday 2 October 2022



**Southwell  
Minster**  
THE CATHEDRAL CHURCH OF  
THE BLESSED VIRGIN MARY

### 3.30pm Evensong

**Organ Prelude:** *Andante moderato* (from *Three Pieces*), Frank Bridge (1879-1941)

**Preces and Responses:** Andrew Millington (b. 1952)

**Magnificat and Nunc Dimittis:** *Evening Service in G*, Herbert Sumsion (1899-1995)

INTROIT *sung by the choir from the North Transept*

Te lucis ante terminum,  
Rerum Creator, poscimus,  
Ut solita clementia  
Sis praesul ad custodiam.

*Before the ending of the day,  
Creator of the world, we pray,  
That with thy wonted favour thou  
Wouldst be our guard and keeper now.*

Procul recedant somnia  
Et noctium fantasmata;  
Hostemque nostrum comprime,  
Ne polluantur corpora.

*From all ill dreams defend our eyes,  
From nightly fears and fantasies;  
Tread under foot our ghostly foe,  
That no pollution we may know.*

Praesta, Pater omnipotens,  
Per Jesum Christum Dominum,  
Qui tecum in perpetuum  
Regnat cum Sancto Spiritu.  
Amen.

*O Father, that we ask be done,  
Through Jesus Christ thine only Son,  
Who, with the Holy Ghost and thee,  
Doth live and reign eternally.  
Amen.*

*Words: Latin hymn  
trans. John Mason Neale (1818-66)*

*Music: Thomas Tallis (c.1505-85)*

OFFICE HYMN: O blest Creator of the light (*page 11 in Evensong booklet*)

I cried unto the Lord with my voice:  
yea, even unto the Lord did I make my supplication.  
I poured out my complaints before him:  
and shewed him of my trouble.  
When my spirit was in heaviness thou knewest my path:  
in the way wherein I walked have they privily laid a snare for me.  
I looked also upon my right hand:  
and saw there was no man that would know me.  
I had no place to flee unto:  
and no man cared for my soul.  
I cried unto thee, O Lord, and said:  
Thou art my hope, and my portion in the land of the living.  
Consider my complaint:  
for I am brought very low.  
O deliver me from my persecutors:  
for they are too strong for me.  
Bring my soul out of prison, that I may give thanks unto thy Name:  
which thing if thou wilt grant me, then shall the righteous resort unto  
my company.

*At the end of the psalmody, please stand for the GLORIA PATRI:*

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.

*Please sit*

Now there was a great outcry of the people and of their wives against their Jewish kin. For there were those who said, 'With our sons and our daughters, we are many; we must get grain, so that we may eat and stay alive.' There were also those who said, 'We are having to pledge our fields, our vineyards, and our houses in order to get grain during the famine.' And there were those who said, 'We are having to borrow money on our fields and vineyards to pay the king's tax. Now our flesh is the same as that of our kindred; our children are the same as their children; and yet we are forcing our sons and daughters to be slaves, and some of our daughters have been ravished; we are powerless, and our fields and vineyards now belong to others.'

I was very angry when I heard their outcry and these complaints. After thinking it over, I brought charges against the nobles and the officials; I said to them, 'You are all taking interest from your own people.' And I called a great assembly to deal with them, and said to them, 'As far as we were able, we have bought back our Jewish kindred who had been sold to other nations; but now you are selling your own kin, who must then be bought back by us!' They were silent, and could not find a word to say. So I said, 'The thing that you are doing is not good. Should you not walk in the fear of our God, to prevent the taunts of the nations our enemies? Moreover, I and my brothers and my servants are lending them money and grain. Let us stop this taking of interest. Restore to them, this very day, their fields, their vineyards, their olive orchards, and their houses, and the interest on money, grain, wine, and oil that you have been exacting from them.' Then they said, 'We will restore everything and demand nothing more from them. We will do as you say.' And I called the priests, and made them take an oath to do as they had promised. I also shook out the fold of my garment and said, 'So may God shake out everyone from house and from property who does not perform this promise. Thus may they be shaken out and emptied.' And all the assembly said, 'Amen', and praised the Lord. And the people did as they had promised.

MAGNIFICAT (*see page 5 of Evensong booklet*)

As Jesus walked along, he saw a man blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.' When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, 'Go, wash in the pool of Siloam' (which means Sent). Then he went and washed and came back able to see. The neighbours and those who had seen him before as a beggar began to ask, 'Is this not the man who used to sit and beg?' Some were saying, 'It is he.' Others were saying, 'No, but it is someone like him.' He kept saying, 'I am the man.' But they kept asking him, 'Then how were your eyes opened?' He answered, 'The man called Jesus made mud, spread it on my eyes, and said to me, "Go to Siloam and wash." Then I went and washed and received my sight.' They said to him, 'Where is he?' He said, 'I do not know.'

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, 'He put mud on my eyes. Then I washed, and now I see.' Some of the Pharisees said, 'This man is not from God, for he does not observe the sabbath.' But others said, 'How can a man who is a sinner perform such signs?' And they were divided. So they said again to the blind man, 'What do you say about him? It was your eyes he opened.' He said, 'He is a prophet.'

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, 'Is this your son, who you say was born blind? How then does he now see?' His parents answered, 'We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.' His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, 'He is of age; ask him.'

So for the second time they called the man who had been blind, and they said to him, 'Give glory to God! We know that this man is a sinner.' He answered, 'I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.' They said to him, 'What did he do to you? How did he open your eyes?' He answered them, 'I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?' Then they reviled him, saying, 'You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.' The man answered, 'Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.' They answered him, 'You were born entirely in sins, and are you trying to teach us?' And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, 'Do you believe in the Son of Man?' He answered, 'And who is he, sir? Tell me, so that I may believe in him.' Jesus said to him, 'You have seen him, and the one speaking with you is he.' He said, 'Lord, I believe.' And he worshipped him. Jesus said, 'I came into this world for judgement so that those who do not see may see, and those who do see may become blind.' Some of the Pharisees near him heard this and said to him, 'Surely we are not blind, are we?' Jesus said to them, 'If you were blind, you would not have sin. But now that you say, "We see", your sin remains.

NUNC DIMITTIS (*see page 6 of Evensong booklet*)

THE APOSTLES' CREED (*see page 6 of Evensong booklet*)

LESSER LITANY, LORD'S PRAYER AND RESPONSES (*see page 7 of Evensong booklet*)

*including*

COLLECT FOR THE DAY

O Lord, we beseech thee,  
let thy continual pity cleanse and defend thy Church;  
and, because it cannot continue in safety without thy succour,  
preserve it evermore by thy help and goodness;  
through Jesus Christ our Lord.  
Amen.

ANTHEM *sung by the choir*

O praise God in his holiness:  
praise him in the firmament of his power.  
Praise him in his noble acts:  
praise him according to his excellent greatness.  
Praise him in the sound of the trumpet:  
praise him upon the lute and harp.  
Praise him in the cymbals and dances:  
praise him upon the strings and pipe.  
Praise him upon the well-tuned cymbals:  
praise him upon the loud cymbals.  
Let every thing that hath breath:  
praise the Lord.  
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.

*Words: Psalm 150*

*Music: Andrew Millington (b. 1952)*

HOMILY *given by the Revd Erika Kirk, Priest Vicar*

PRAYERS OF INTERCESSION *led by the Revd Paul Rattigan, Canon Missioner*

OFFERTORY HYMN *during which a collection is taken for the mission and ministry of the Cathedral*



Thine arm, O Lord, in days of old  
Was strong to heal and save;  
It triumphed o'er disease and death,  
O'er darkness and the grave;  
To thee they went, the blind, the dumb,  
The palsied and the lame,  
The leper with his tainted life,  
The sick with fevered frame.

And lo! thy touch brought life and health,  
Gave speech, and strength, and sight;  
And youth renewed and frenzy calmed  
Owned thee the Lord of light;  
And now, O Lord, be near to bless,  
Almighty as of yore,  
In crowded street, by restless couch,  
As by Gennesareth's shore.

Be thou our great deliverer still,  
Thou Lord of life and death;  
Restore and quicken, soothe and bless  
With thine almighty breath;  
To hands that work, and eyes that see,  
Give wisdom's heavenly lore,  
That whole and sick, and weak and strong,  
May praise thee evermore.

Words: Edward Plumptre (1821-91)

Tune: ST MATTHEW NEH 324  
William Croft (1678-1727)

## THE BLESSING

## THE DISMISSAL

## ORGAN VOLUNTARY

*Preludio (from Symphony No 2)*

Marcel Dupré (1866-1971)

*Once the ministers and choir have departed, you are invited to sit to listen quietly to the organ voluntary. If you wish to leave at this point, please do so without disturbing those who may still wish to listen or pray. The clergy will stand in the Crossing to greet you on your way out.*

*We have now resumed the practice of taking the collection during the Offertory Hymn at our Sunday services. However, donations in support of the mission and ministry of the Cathedral by other means are equally welcome. Envelopes and cash may also be deposited in the donation box near each entrance, or donations by card can be made using the contactless donation station. If you are a UK taxpayer, you are invited to fill in your details on the Gift Aid envelopes provided so that we can reclaim your income tax and thus increase your donation by 25p for every £1 given. Alternatively, you can give online at [www.southwellminster.org/donate](http://www.southwellminster.org/donate). Please give generously.*

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