

SOUTHWARK
◆ CATHEDRAL ◆

DIOCESAN CHORAL EVENSONG

TRINITY SUNDAY

SUNDAY 15 JUNE 2025
3.00PM

SOUTHWARK

A photograph of the interior of Southwark Cathedral, showing the large organ and stained glass windows. The text 'SOUTHWARK' is overlaid in large, white, stylized letters. The 'S' and 'U' are split horizontally by a black line. The 'T', 'H', and 'W' are also split horizontally by a black line. The 'A', 'R', and 'I' are not split. The 'K' is not split.

WELCOME TO SOUTHWARK CATHEDRAL

A MEMBER OF THE



ELECTRONIC DEVICES

Please ensure that all electronic devices are switched to silent.

PHOTOGRAPHY

Photography and video recording of the Choir is not permitted.

You are welcome to take photographs of the Cathedral but please do not take any photographs or videos during the service.

HEARING LOOP

Please switch your device to 'T'.

POSTURE

The instructions in this booklet are not prescriptive. Please sit if that is more appropriate for you.

DONATIONS



There are several donation points in the Cathedral where you can make your donation, or you can simply scan or tap the QR code, or text SOUTHWARK (Amount) to 70085 (one standard rate message is also charged). Thank you very much for your generous support of the Cathedral.

You can also support the Cathedral by buying your books from the ethical online bookseller bookshop.org and designating Southwark Cathedral shop for the 30% of purchase price donation they offer us.

OFFICIANT & PREACHER

Canon Kathryn Fleming, Precentor

CHOIR

**The Cathedral Choir
and choirs from the Diocese of Southwark**

SETTING

Brewer in D

RESPONSES

Bernard Rose (1916-1996)

CHORAL EVENSONG

Wherever you are from and however you have come to be here you are so very welcome – and a special welcome today to choirs from across the Diocese who have come together to sing for this service of Choral Evensong. Our service lasts about forty minutes and is led by the Choir and clergy. This gives you the opportunity to listen to some beautifully sung choral music, to be still at the end of the day and to reflect in a place where others have brought their joys and concerns to God over many centuries.

CAN I JOIN THE CONGREGATION?

Yes, of course: if you would like to stay for the whole service, you are welcome to sit in the seats beyond the stalls where the Choir is singing, or if you have only a few minutes feel free to just sit in the nave and let the space and the music communicate something of God's beauty beyond all words.

DO I HAVE TO SAY OR DO ANYTHING?

There are places where the congregation is invited to stand and you may like to do this, but it is fine if you prefer to remain seated. You will be invited to join in with some spoken parts, printed in bold in this booklet, but you don't have to.

MAY I TAKE PHOTOGRAPHS?

Please don't take photographs so we can keep the atmosphere peaceful and the space safe. We often have children singing so you can't take pictures of the service or Choir rehearsal beforehand, though you are most welcome to take pictures after the service.

MAY I COME BACK TO ATTEND THIS SERVICE ON ANOTHER DAY?

Of course! Choral Evensong usually takes place in school term time on Mondays, Tuesdays, Thursdays and Fridays at 5.30pm, on some Saturdays and on Sunday at 3.00pm. Do check the Cathedral website just to be sure: sometimes we have to vary our usual routine.

WHAT'S THE AIM OF THE SERVICE?

Choral Evensong is an opportunity to worship God and experience God's loving welcome in a holy space that can feel like a window on heaven.

WHAT IS CHORAL EVENSONG?

Choral Evensong is a form of worship which is several hundred years old and is unique to the Anglican Church. To be at Choral Evensong is like dropping in on a conversation which is already in progress – a conversation between God and human beings which began long before we were born and will go on long after we are dead. So do not be surprised, or disturbed, if there are some things in the conversation which you do not understand at first. The text of the service is drawn almost entirely from the Bible. Its main purpose is to proclaim the wonderful works of God in history and in the life and death and resurrection of Jesus Christ. It also invites those who worship to respond with praise and penitence, prayer and obedience.

The service is in three parts.

The first part, which is very brief, prepares us for the story which is to follow.

The second part is the story of what God has done (and continues to do) to save his people, beginning in the Old Testament (the Psalm and the First Reading), then moving to the New Testament (the Magnificat, the Second Reading and the Nunc Dimittis) and reaching its climax as we affirm our faith in the words of the Apostles' Creed.

The third part is our human response to the God who has revealed himself in history, in Jesus Christ and in the Church.

WHY DOES THE CHOIR HAVE SO MUCH TO DO AND THE CONGREGATION SO LITTLE?

Whether it's your first language or not, music has a particular power, reaching out to express truths beyond words. In worship this can happen through the simplicity of a well-known hymn sung together, or as highly skilled musicians offer something more elaborate on behalf of everyone else. This is the pattern at Choral Evensong. The Choir and organist work in partnership with the building to point us towards the beauty of God that is our source and inspiration, and the congregation are freed to rest and rejoice in God's presence.

We are so glad that you are here and hope that you find the service enriching.

Please stand as the Procession enters.

THE WELCOME

Canon Kathryn Fleming, Precentor

The Choir sings:

THE PRECES

O Lord, open thou our lips
And our mouth shall shew forth thy praise.

O God, make speed to save us;
O Lord, make haste to help us.

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.

Praise ye the Lord;
The Lord's name be praised.

Please be seated as the Choir sings:

THE PSALM

Psalms 73.1-3, 15-end

Truly God is loving unto Israel : even unto such as are of a clean heart.

Nevertheless, my feet were almost gone : my treadings had well-nigh slipped.

And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

Then thought I to understand this: but it was too hard for me,

Until I went into the sanctuary of God :
then understood I the end of these men;

Namely, how thou dost set them in slippery places :
and castest them down, and destroyest them.

O how suddenly do they consume : perish, and come to a fearful end!

Yea, even like as a dream when one awaketh :
so shalt thou make their image to vanish out of the city.

Thus my heart was grieved : and it went even through my reins.

So foolish was I, and ignorant : even as it were a beast before thee.

Nevertheless, I am alway by thee : for thou hast holden me by my right hand.
Thou shalt guide me with thy counsel : and after that receive me with glory.
Whom have I in heaven but thee :
and there is none upon earth that I desire in comparison of thee.
My flesh and my heart faileth :
but God is the strength of my heart, and my portion for ever.
For lo, they that forsake thee shall perish :
thou hast destroyed all them that commit fornication against thee.
But it is good for me to hold me fast by God, to put my trust in the Lord God :
and to speak of all thy works in the gates of the daughter of Sion.

Please stand.

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 be seated.

THE FIRST LESSON

Exodus 3.1-15

The First Lesson is written in the third chapter of the Book of Exodus, beginning at the first verse.

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, 'I must turn aside and look at this great sight, and see why the bush is not burned up.' When the Lord saw that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.' Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God.

Then the Lord said, 'I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.' But Moses said to God, 'Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?' He said, 'I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.'

But Moses said to God, 'If I come to the Israelites and say to them, "The God of your ancestors has sent me to you", and they ask me, "What is his name?" what shall I say to them?' God said to Moses, 'I am who I am.' He said further, 'Thus you shall say to the Israelites, "I am has sent me to you."' God also said to Moses, 'Thus you shall say to the Israelites, "The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you":

This is my name for ever,
and this my title for all generations.

Here ends the First Lesson.

PRESENTATION OF AWARDS

Rachel Mills, St John's, East Dulwich

Voice for Life Award (Gold)

Gill Nash, St John's, East Dulwich

Voice for Life Award (Bronze)

Jay Lutu, Southwark Cathedral

The Saddlers Chanter Medal

Please stand as the Choir sings:

THE MAGNIFICAT

My soul doth magnify the Lord :
and my spirit hath rejoiced in God my Saviour.

For he hath regarded :
the lowliness of his hand-maiden.

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 has 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.

Please be seated.

THE SECOND LESSON

John 3.1-17

The Second Lesson is written in the third chapter of the Gospel of St John, beginning at the first verse.

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, "You must be born from above." The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' Nicodemus said to him, 'How can these things be?' Jesus answered him, 'Are you a teacher of Israel, and yet you do not understand these things?

'Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Here ends the Second Lesson.

Please stand as the Choir sings:

THE NUNC DIMITTIS

Lord, now lettest thou thy servant depart in peace :
according to thy word.

For mine eyes have seen : thy salvation;

Which thou hast 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 APOSTLES' CREED

**All 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 Minister and Choir sing:

THE LESSER LITANY, LORD'S PRAYER & RESPONSES

The Lord be with you;
And with thy spirit.

Let us pray.

Please be seated or kneel.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father,
which art in heaven,
hallowed be thy Name.
Thy kingdom come.
Thy will be done in earth,
as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that trespass against us.
And lead us not into temptation,
but deliver us from evil.
Amen.

O Lord, shew thy mercy upon us;
And grant us thy salvation.

O Lord, save the King;
And mercifully hear us when we call upon thee.

Endue thy ministers with righteousness;
And make thy chosen people joyful.

O Lord, save thy people;
And bless thine inheritance.

Give peace in our time, O Lord;
Because there is none other that fighteth for us,
but only thou, O God.

O God, make clean our hearts within us;
And take not thy Holy Spirit from us.

Followed by:

THE COLLECTS

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end.

Amen.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour.

Amen.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ.

Amen.

Please be seated as the Choir sings:

THE ANTHEM

I saw the Lord • John Stainer (1840-1901)

I saw the Lord, sitting upon a throne, high and lifted up,
and his train filled the temple.

Above it stood the seraphims: each one had six wings;

with twain he covered his face,

and with twain he covered his feet,

and with twain he did fly.

And one cried unto another,

Holy, Holy, Holy is the Lord of Hosts:

the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried,

and the house was filled with smoke.

O Trinity! O Unity!

Be present as we worship Thee,

And with the songs that angels sing

Unite the hymns of praise we bring.

Amen.

THE SERMON

Canon Kathryn Fleming, Precentor

Please remain seated or kneel for:

THE PRAYERS

The prayers conclude with:

**All May 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.**

Please stand to sing:

THE HYMN

NEH 373



How shall I sing that majesty
Which angels do admire?
Let dust in dust and silence lie;
Sing, sing, ye heavenly choir.
Thousands of thousands stand around
Thy throne, O God most high;
Ten thousand times ten thousand sound
Thy praise; but who am I?

Thy brightness unto them appears,
Whilst I thy footsteps trace;
A sound of God comes to my ears,
But they behold thy face.
They sing because thou art their Sun;
Lord, send a beam on me;
For where heaven is but once begun
There alleluys be.

Enlighten with faith's light my heart,
Inflame it with love's fire;
Then shall I sing and bear a part
With that celestial choir.
I shall, I fear, be dark and cold,
With all my fire and light;
Yet when thou dost accept their gold,
Lord, treasure up my mite.

How great a being, Lord, is thine,
Which doth all beings keep!
Thy knowledge is the only line
To sound so vast a deep.
Thou art a sea without a shore,
A sun without a sphere;
Thy time is now and evermore,
Thy place is everywhere.

TUNE: COE FEN

Ken Naylor (1931-1991)

TEXT:

John Mason (c. 1645-1694)

THE BLESSING

May God, who gives patience and encouragement,
give you a spirit of unity
to live in harmony as you follow Jesus Christ,
so that with one voice you may glorify
the God and Father of our Lord Jesus Christ;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All Amen.

THE VOLUNTARY

Final from Symphony No. 1 • Louis Vierne (1870-1937)

Thank you for joining us. Please leave the Cathedral by the North West doors and the Millennium Courtyard. Please consider supporting us by giving using the contactless donation points if you have not set up a regular payment. We look forward to welcoming you back.

Common Worship: Services and Prayers for the Church of England, material from which is included in this service, is copyright © The Archbishops' Council 2000.

All words covered by the Christian Copyright Licensing have been reproduced under CCL licence no. 223439 and livestreaming licence 145859.

The Division of Christian Education of the National Council of Churches in the USA: Scripture quotations from The New Revised Standard Version of the Bible © 1989 The Division of Christian Education of the National Council of the Churches in the USA. Used by permission. All rights reserved.

SOUTHWARK

◆ CATHEDRAL ◆

making space for love
with heart, mind, and soul

It is good to welcome you to Southwark Cathedral. Set on the south bank of the River Thames, in one of the most vibrant and diverse communities in London, this building has been a constant witness in a place of change.

The first church was built on this site around the year 606. First a convent, then a monastery, it became in 1106 the Augustinian Priory of St Mary Overie ('over-the-river'). With Westminster Abbey and St Bartholomew the Great in Smithfield, it is one of the three remaining great monastic churches of London. At the Reformation, the Priory became a parish church, and it remains so for the people of Bankside. In 1905, as south London was rapidly expanding, the church was consecrated as the Cathedral for the new Diocese of Southwark.

The Cathedral has a momentous and significant history and has had links with many famous and influential characters including St Thomas Becket, Geoffrey Chaucer, William Shakespeare and Charles Dickens. It has also been a Cathedral for those who feel on the edges of faith or society, our welcome reaching out to all people in their beautiful God-given diversity.

Here, our Christian faith is captured in our vision to 'make space for love: with heart, mind, and soul'. Faith requires our hearts to stand up for social justice, upholding integrity and kindness, and supporting the vulnerable and oppressed. It challenges our thinking, inviting our minds to be enquiring, honest, and generous. Faith also seeks to deepen our inner lives, with the arts and creativity, by sharing in the life of our community, and by learning the arts of prayer and attention. In Jesus Christ we see the human face of God, and our faith in him is our joy and our life.

We really hope you enjoy being here with us today and that we will see you again very soon.

Southwark Cathedral
London Bridge
London
SE1 9DA

+44 (0)20 7367 6700
southwarkcathedral.org.uk

subscribe to our weekly newsletter on our website