

The Sodality of St. Edmund, King and Martyr

(A Catholic Community in the Diocese of Hamilton)



Evensong

March 26, 2023

The Fifth Sunday in Lent / Passion Sunday

All stand for the Hymn

The Head that Once was Crowned with Thorns

Rev. Thomas Kelly

Jeremiah Clark



1. The head that once was crown'd with thorns, Is crowned with glo - ry now:
2. The high - est place that heav'n af - fords Is his, is his by right,
3. The joy of all who dwell a - bove; The joy of all be - low,
4. To them the Cross with all its shame, With all its grace is giv'n;
5. They suf - fer with their Lord be - low, They reign with him a - bove,
6. The Cross he bore is life and health, Though shame and death to him:



A roy - al di - a - dem a - dorns The migh - ty Vic - tor's brow.
The King of kings and Lord of lords, And heav'n's e - ter - nal light.
To whom he man - i - fests his love And grants his Name to know.
Their name an ev - er - last - ing name, Their joy the joy of heav'n.
Their pro - fit and their joy to know The mys - t'ry of his love.
His peo - ple's hope, his peo - ple's wealth, Their ev - er - last - ing theme.

Sentence from Holy Scripture

The Officiant says, all remain standing

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 5. 8.

The Exhortation

The Officiant continues

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our Heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace.

All kneel

A general Confession

ALMIGHTY and most merciful Father; (*all*) We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

If a Priest is present, standing, he says

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

Amen.

If a Priest is not present, the Officiant, kneeling, says

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace: that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end.

Amen.

*All **stand** and make the Sign of the Cross on their lips with the right thumb.*

Officiant. + O Lord, open thou our lips;

People. And our mouth shall show forth thy praise.

Officiant. + O God, make speed to save us;

People. O Lord, make haste to help us.

Officiant. Glory be to the Father, and to the Son, and to the Holy Ghost:

People. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Officiant. Praise ye the Lord;

People. The Lord's Name be praised.

The Psalm

All sit. It is appropriate to bow, while sitting, at the Gloria Patri.

Psalm 145

Exaltabo te, Deus.



- | | | | |
|--|------|---|-------------------------------------|
| 1. I | will | magnify | thee, my God and King: |
| 2. <u>Every day will I give</u> | | <u>thanks</u> | <u>un</u> - <u>to</u> <u>thee</u> : |
| 3. Great is the Lord, and highly | | to be | prais - ed: |
| 4. <u>One generation shall praise thy works</u> | | <u>un</u> - <u>to an</u> - <u>o</u> - <u>ther</u> : | |
| 5. As for me, I will be talking | | of thy | wor - ship: |
| 6. <u>And men shall speak of the might of thy</u> | | <u>mar</u> - <u>vel</u> - <u>lous</u> | <u>acts</u> : |
| 7. The memorial of thy abundant kindness | | shall be | show - ed |
| 8. <u>The Lord is</u> | | <u>gra</u> - <u>cious and merci</u> - <u>ful</u> : | |
| 9. The Lord is | | lov - ing | unto all: |
| 10. <u>All thy works</u> | | <u>praise</u> <u>thee</u> , <u>O</u> | <u>Lord</u> : |
| 11. They show the glory | | of thy | king - dom: |
| 12. <u>That thy power, thy glory, and the mightiness</u> | | <u>of</u> <u>thy</u> | <u>king</u> - <u>dom</u> : |
| 13. Thy kingdom is an ever - | | last - ing | king - dom: |
| 14. <u>The Lord is</u> | | <u>faith</u> - <u>ful in</u> | <u>all his</u> <u>words</u> : |
| 15. The Lord upholdeth | | all such | as fall: |
| 16. <u>The eyes of all</u> | | <u>wait</u> <u>up</u> - <u>on</u> | <u>thee</u> : |
| 17. Thou | | o - penest | thy hand: |
| 18. <u>The Lord is</u> | | <u>right</u> - <u>eous in</u> | <u>all his</u> <u>ways</u> : |
| 19. The Lord is nigh unto all them that | | call up - on | him: |
| 20. <u>He will fulfil the desire of</u> | | <u>them</u> <u>that</u> | <u>fear</u> <u>him</u> : |
| 21. The Lord preserveth all | | them that | love him: |
| 22. <u>My mouth shall speak the</u> | | <u>praise</u> <u>of</u> <u>the</u> | <u>Lord</u> : |
| 23. Glory be to the | | Fa - ther, and to the | Son: |
| 24. <u>As it was in the beginning, is now, and</u> | | <u>ev</u> - <u>er</u> | <u>shall</u> <u>be</u> : |



| | | | | | | |
|--|---------------|-----------|-----------------|--------------|---|-------------------|
| 1. and I will praise thy Name for | ev | - | er and | ev | - | er. |
| 2. and praise thy Name for | <u>ev</u> | - | <u>er and</u> | <u>ev</u> | - | <u>er</u> |
| 3. there is no | end | | of his | great | - | ness. |
| 4. and de - - - | <u>clare</u> | | <u>thy</u> | <u>migh</u> | - | <u>ty deeds.</u> |
| 5. thy glory, thy | praise, | | and | won | - | drous works. |
| 6. and I will also | <u>tell</u> | | <u>of thy</u> | <u>great</u> | - | <u>ness.</u> |
| 7. and men shall sing | of | | thy | right | - | eousness. |
| 8. long-suffering and | <u>of</u> | | <u>great</u> | <u>kind</u> | - | <u>ness.</u> |
| 9. and his mercies are | o | - | ver | all | | his works. |
| 10. and thy saints give | <u>thanks</u> | <u>un</u> | - | <u>to</u> | | <u>thee.</u> |
| 11. and | talk | | of | thy | | power; |
| 12. might be | <u>known</u> | <u>un</u> | - | <u>to</u> | | <u>men.</u> |
| 13. and thy dominion endureth through - | out | | all | a | - | ges. |
| 14. and | <u>gra</u> | - | <u>cious in</u> | <u>all</u> | | <u>his deeds.</u> |
| 15. and lifteth up all | those | | that | are | | down. |
| 16. and thou givest them their | <u>meat</u> | | <u>in due</u> | <u>sea</u> | - | <u>son.</u> |
| 17. and fillest all things | liv | - | ing with | plen | - | teousness. |
| 18. and | <u>gra</u> | - | <u>cious in</u> | <u>all</u> | | <u>his works.</u> |
| 19. yea, all such as call up - - | on | | him | faith | - | fully. |
| 20. and he will hear their cry, | <u>and</u> | | <u>will</u> | <u>help</u> | | <u>them.</u> |
| 21. but scattereth abroad | all | | the un | god | - | ly. |
| 22. and let all flesh give thanks unto his holy Name for | <u>ev</u> | - | <u>er and</u> | <u>ev</u> | - | <u>er.</u> |
| 23. and | to | | the | Ho | - | ly Ghost; |
| 24. world with - - - | <u>out</u> | | <u>end.</u> | <u>A</u> | - | <u>men.</u> |

The First Lesson

The People remain seated for the First Lesson

The First Lesson is written in The Book of Exodus, chapter 4, beginning at the 27th verse:

The LORD said to Aaron, "Go into the wilderness to meet Moses." So he went, and met him at the mountain of God and kissed him.

And Moses told Aaron all the words of the LORD with which he had sent him, and all the signs which he had charged him to do.

Then Moses and Aaron went and gathered together all the elders of the sons of Israel.

And Aaron spoke all the words which the LORD had spoken to Moses, and did the signs in the sight of the people.

And the people believed; and when they heard that the LORD had visited the sons of Israel and that he had seen their affliction, they bowed their heads and worshiped.

Afterward Moses and Aaron went to Pharaoh and said, "Thus says the LORD, the God of Israel, 'Let my people go, that they may hold a feast to me in the wilderness.'"

But Pharaoh said, "Who is the LORD, that I should heed his voice and let Israel go? I do not know the LORD, and moreover I will not let Israel go."

Then they said, "The God of the Hebrews has met with us; let us go, we beg, a three days' journey into the wilderness, and sacrifice to the LORD our God, lest he fall upon us with pestilence or with the sword."

But the king of Egypt said to them, "Moses and Aaron, why do you take the people away from their work? Get to your burdens."

And Pharaoh said, "Behold, the people of the land are now many and you make them rest from their burdens!"

The same day Pharaoh commanded the taskmasters of the people and their foremen,

“You shall no longer give the people straw to make bricks, as heretofore; let them go and gather straw for themselves.

But the number of bricks which they made heretofore you shall lay upon them, you shall by no means lessen it; for they are idle; therefore they cry, ‘Let us go and offer sacrifice to our God.’

Let heavier work be laid upon the men that they may labor at it and pay no regard to lying words.”

So the taskmasters and the foremen of the people went out and said to the people, “Thus says Pharaoh, ‘I will not give you straw.

Go yourselves, get your straw wherever you can find it; but your work will not be lessened in the least.”

So the people were scattered abroad throughout all the land of Egypt, to gather stubble for straw.

The taskmasters were urgent, saying, “Complete your work, your daily task, as when there was straw.”

And the foremen of the sons of Israel, whom Pharaoh’s taskmasters had set over them, were beaten, and were asked, “Why have you not done all your task of making bricks today, as before?”

Then the foremen of the sons of Israel came and cried to Pharaoh, “Why do you deal thus with your servants?

No straw is given to your servants, yet they say to us, ‘Make bricks!’ And behold, your servants are beaten; but the fault is in your own people.”

But he said, “You are idle, you are idle; therefore you say, ‘Let us go and sacrifice to the LORD.’

Go now, and work; for no straw shall be given you, yet you shall deliver the same number of bricks.”

The foremen of the sons of Israel saw that they were in evil plight, when they said, “You shall by no means lessen your daily number of bricks.”

They met Moses and Aaron, who were waiting for them, as they came forth from Pharaoh;

and they said to them, "The LORD look upon you and judge, because you have made us offensive in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us."

Then Moses turned again to the LORD and said, "O LORD, why have you done evil to this people? Why did you ever send me?"

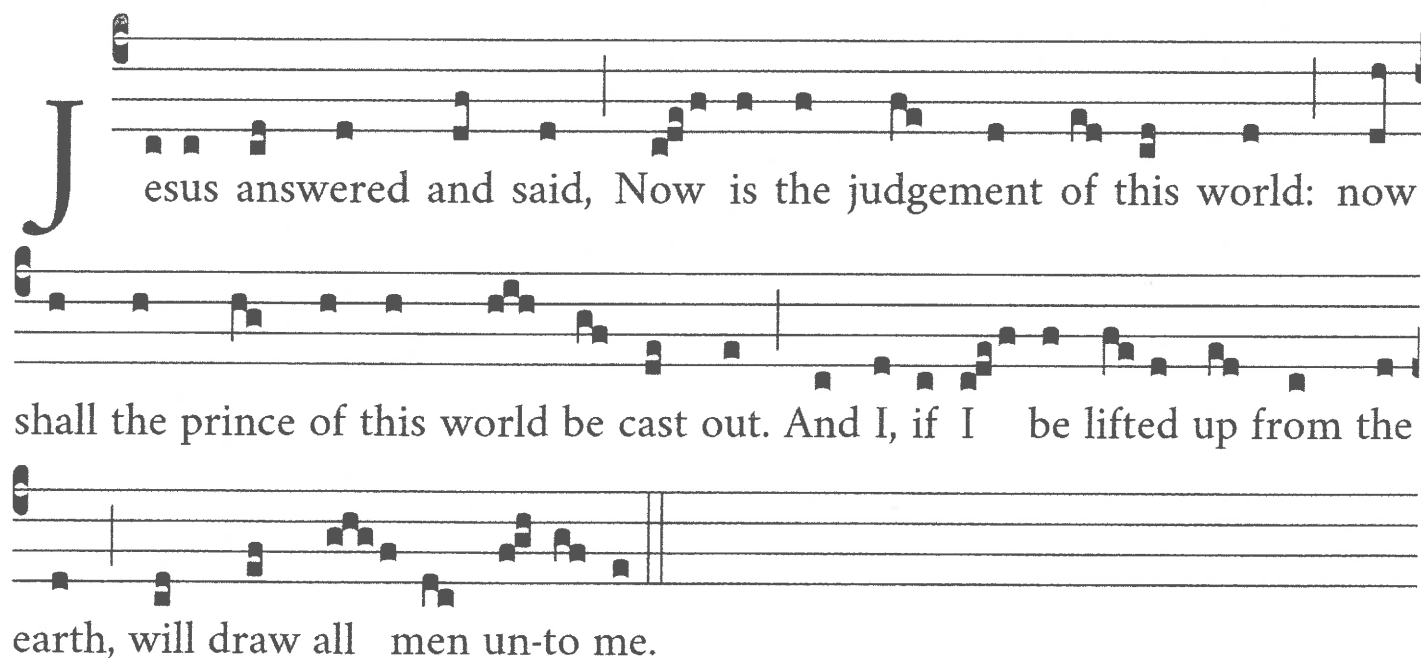
For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all."

But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, yes, with a strong hand he will drive them out of his land."

Here endeth the First Lesson.

Antiphon

*(Sung, by all, before the Magnificat, **standing**)*



Jesus answered and said, Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men un-to me.

The musical notation consists of three systems, each with a vocal line (treble clef) and a basso continuo line (bass clef). The first system begins with a large initial 'J' for 'Jesus'. The second system continues the text. The third system ends with a double bar line. The lyrics are written below the corresponding musical lines.

Magnificat

(The Song of the Blessed Virgin Mary)

St Luke 1. 46



+ MY soul doth ' magnify • the ' LORD : and my spirit hath re- ' joiced •
in ' God my ' Saviour.

For ' he hath • re- ' garded : the ' lowli-ness ' of his ' hand-maiden.

For be- ' hold from ' henceforth : all gene- ' rations • shall ' call me '
blessèd.

For he that is mighty hath ' magni- • fied ' me : and ' holy ' is his '
Name.

And his mercy is on ' them that ' fear him : throughout ' all ' gene- '
rations.

He hath showed ' strength • with his ' arm : he hath scattered the
proud in the imagi- ' nation ' of their ' hearts.

He hath put down the mighty ' from their ' seat : and hath ex- ' alted •
the ' humble • and ' meek.

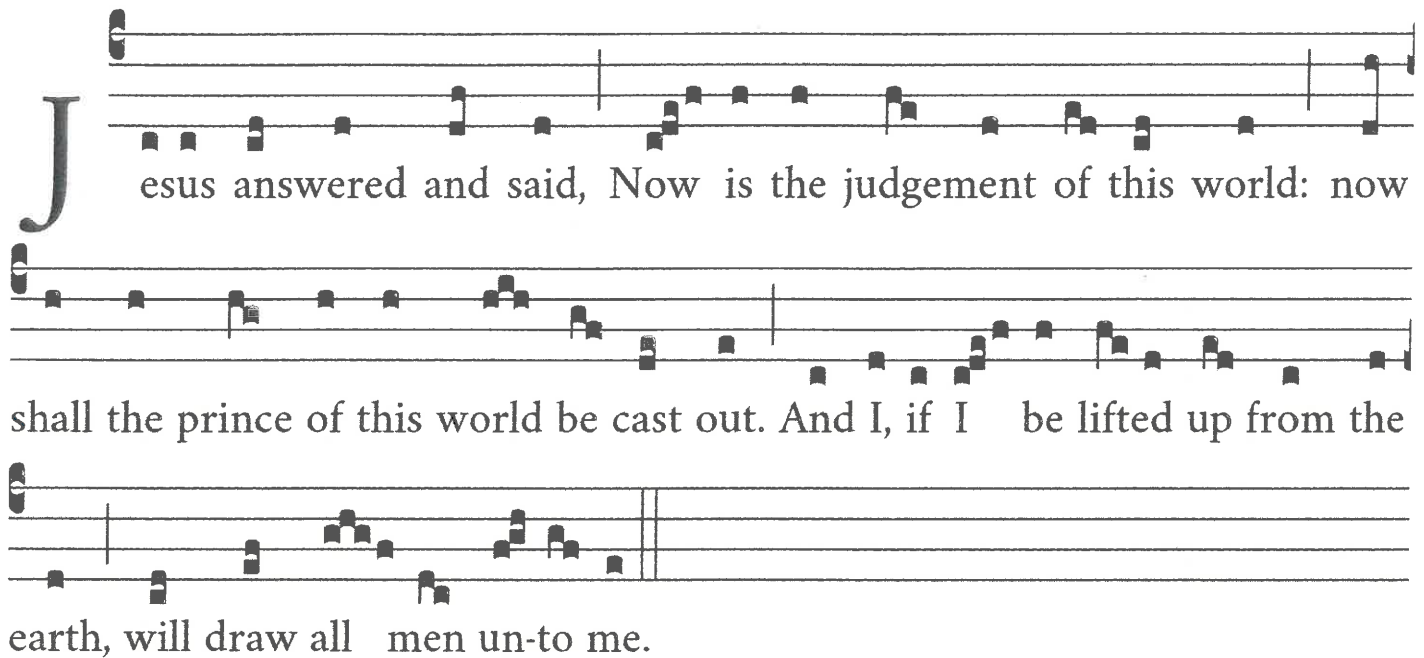
He hath filled the ' hungry • with ' good things : and the rich he ' hath
sent ' empty • a- ' way.

He re- ' membering • 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. ' A- ' men.

Antiphon

*(Sung, by all, after the Magnificat, **standing**)*



The musical notation consists of three staves. The first staff begins with a large, decorative initial 'J' on the left. The notes are represented by small black squares on the staves. The text is written below the staves, aligned with the notes. The first staff contains the text 'esus answered and said, Now is the judgement of this world: now'. The second staff contains 'shall the prince of this world be cast out. And I, if I be lifted up from the'. The third staff contains 'earth, will draw all men un-to me.'.

Jesus answered and said, Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men un-to me.

The Second Lesson

*The People **sit** for the Second Lesson*

The Second Lesson is written in The Gospel according to Saint Mark, chapter 15, beginning at the 22nd verse:

And they brought him to the place called Golgotha (which means the place of a skull).

And they offered him wine mingled with myrrh; but he did not take it.

And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take.

And it was the third hour, when they crucified him.

And the inscription of the charge against him read, "The King of the Jews."

And with him they crucified two robbers, one on his right and one on his left.

And those who passed by derided him, shaking their heads, and saying, "Aha! You who would destroy the temple and build it in three days,

save yourself, and come down from the cross!"

So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself.

Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also reviled him.

And when the sixth hour had come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you forsaken me?"

And some of the bystanders hearing it said, "Behold, he is calling Elijah."

And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down."

And Jesus uttered a loud cry, and breathed his last.

And the curtain of the temple was torn in two, from top to bottom.

And when the centurion, who stood facing him, saw that he thus breathed his last, he said, "Truly this man was the Son of God!"

Here endeth the Second Lesson.

Nunc Dimittis

(The Song of Simeon)

St Luke 2. 29



*Sung by all, **standing***

+ LORD, now lettest thou thy servant de-¹ part in¹ peace :
ac-¹ cording¹ to thy¹ word.

For mine eyes have¹ seen thy • sal-¹ vation : which thou hast
prepared be-¹ fore the¹ face of • all¹ people;

To be a light to¹ lighten • the¹ Gentiles : and to be the¹ glory of • thy¹
people¹ Israel.

GLORY be to the Father, and¹ to the¹ Son : and¹ to the¹ Holy¹ Ghost;
As it was in the beginning, is now, and¹ ever¹ shall be : world without
¹ end. ¹ A-¹ men.

The Confession of the Faith (called the Apostles' Creed)

Said by all, standing

I BELIEVE in God, the Father Almighty, (*all*) 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, + *a*nd the life everlasting. Amen.

All kneel

Officiant. O Lord hear our prayer.

People. And let our cry come unto thee.

Officiant. Lord, have mercy upon us.

People. Christ, have mercy upon us.

Officiant. Lord, have mercy upon us.

The Lord's Prayer

OUR Father (*all*) 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. Amen.

All remain kneeling

Suffrages

Officiant. O Lord, show thy mercy upon us.

People. And grant us thy salvation.

Officiant. O Lord, save the King.

People. And mercifully hear us when we call upon thee.

Officiant. Endue thy Ministers with righteousness.

People. And make thy chosen people joyful.

Officiant. O Lord, save thy people.

People. And bless thine inheritance.

Officiant. Give peace in our time, O Lord.

People. Because there is none other that fighteth for us, but only thou, O God.

Officiant. O God, make clean our hearts within us.

People. And take not thy Holy Spirit from us.

Collects

The Officiant says

The Collect of the Day

WE beseech thee, Almighty God, mercifully to look upon thy people: that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. *Amen.*

The Second Collect: For Peace

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 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.*

The Third Collect: For Aid against All Perils

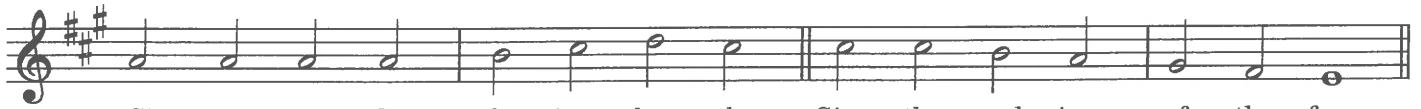
LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

All stand for the Hymn

Sing, My Tongue, the Glorious Battle

Bp. Venantius Fortunatus.
Tr. Canon Percy Dearmer

C. Ett, Cantica Sacra



1. Sing, my tongue, the glor - ious bat - tle, Sing the end - ing of the fray;
2. Tell how, when at length the full - ness Of th'ap-point - ed time was come,
3. Thus, with thir - ty years ac - com-plish'd, Went he forth from Naz - ar - eth,
4. Faith-ful Cross, thou sign of tri - umph, Now for man the nob - lest Tree,
5. Un - to God be praise and glo - ry: To the Fa - ther and the Son,



1. Now a - bove the Cross, the tro - phy, Sound the loud tri - um-phant lay:
2. He, the Word, was born of wo - man, Left for us his Fa - ther's home,
3. De - stin'd, de - di - cate, and will - ing, Wrought his work, and met his death;
4. None in fol - iage, none in blos - som, None in fruit thy peer may be;
5. To th'e - ter - nal Spi - rit hon - our Now and ev - er - more be done;



1. Tell how Christ, the world's re - dee - mer, As a Vic - tim won the day.
2. Show'd to men the per - fect man-hood, Shone as light a - midst the gloom.
3. Like a lamb he humb - ly yield - ed On the Cross his dy - ing breath.
4. Sym - bol of the world's re - demp-tion, For the weight that hung on thee!
5. Praise and glo - ry in the high - est, While the time - less ag - es run.

All kneel, the Officiant says

A Prayer for the King and the Commonwealth

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lord, King *CHARLES*, the Parliaments of the Commonwealth, and all who are set in authority under him; that they may order all things in wisdom, righteousness, and peace, to the honour of thy holy Name, and the good of thy Church and people; through Jesus Christ our Lord. *Amen.*

A Prayer for the Pope, Clergy, and People

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift: Send down upon Francis, our Pope, Douglas and Wayne our Bishops, all bishops, priests, and deacons, and upon the congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those, who are any ways afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

For Pastoral Charge

ALMIGHTY God, who knowest the needs of thy Church in every place: Look graciously at this time upon the people of this community; and give them a faithful Pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee; through Jesus Christ our Lord. *Amen.*

A Prayer of Saint Chrysostom

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

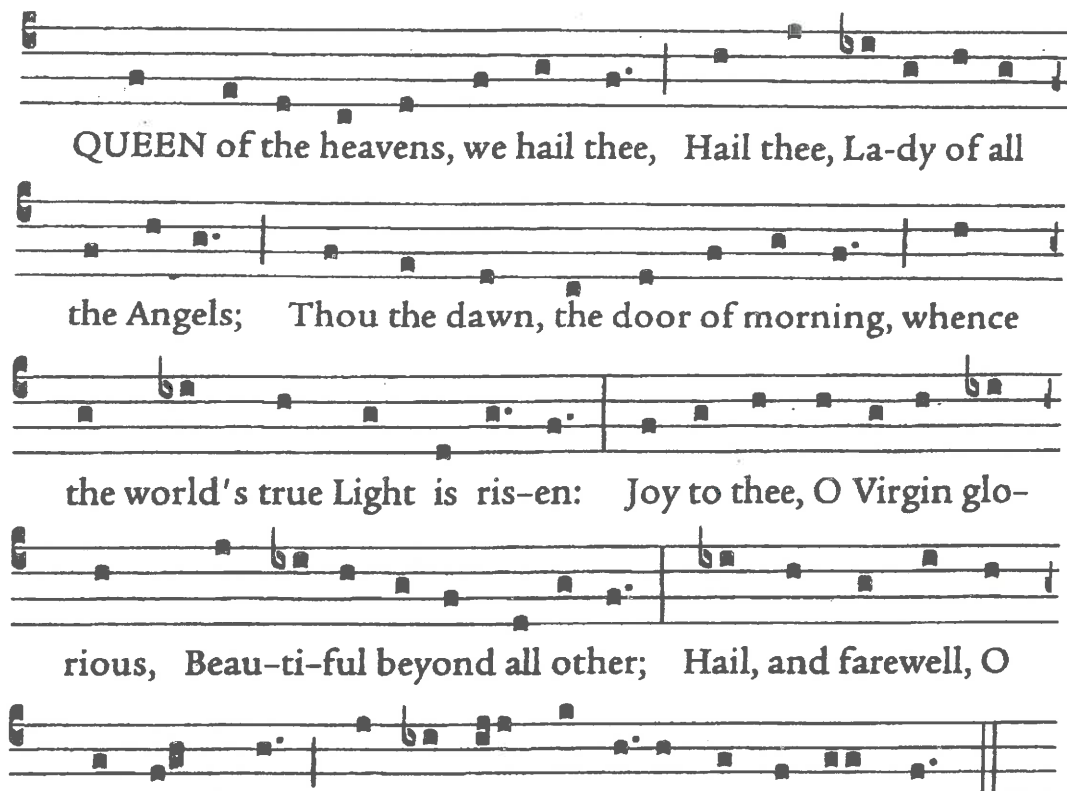
The Grace

2 Corinthians 13:14

+ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

All stand

Ave Regina Caelorum



QUEEN of the heavens, we hail thee, Hail thee, La-dy of all
the Angels; Thou the dawn, the door of morning, whence
the world's true Light is ris-en: Joy to thee, O Virgin glo-
rious, Beau-ti-ful beyond all other; Hail, and farewell, O
most gra-cious, In-ter-cede for us al-way to Je - sus.

The Officiant continues, all remain standing

Officiant. Vouchsafe that I may praise thee, O holy Virgin.

People. Give me strength against thine enemies.

Let us pray.

GRANT us, O merciful God, protection in our weakness: that we who celebrate the memory of the holy Mother of God may, through the aid of her intercession, rise again from our sins; through the same Christ our Lord. *Amen.*

All remain standing for the Hymn

There is a Green Hill Far Way

Cecil Frances Alexander

William Horsley



1. There is a green hill far a - way, Out - side a ci - ty wall,
2. We may not know, we can - not tell What pains he had to bear,
3. He died that we might be for - giv'n, He died to make us good,
4. There was no o - ther good e - nough To pay the price of sin,
5. O dear - ly, dear - ly has he loved, And we must love him too,



1. Where the dear Lord was cru - ci - fied, Who died to save us all.
2. But we be - lieve it was for us He hung and suf - fer'd there.
3. That we might go at last to heav'n, Saved by his pre - cious Blood.
4. He on - ly could un - lock the gate Of heav'n, and let us in.
5. And trust in his re - deem - ing Blood, And try his works to do.

Background:

Our goal, as a Catholic Community, is to join the North American Ordinariate.

On November 4, 2009, Pope Benedict XVI promulgated the **Apostolic Constitution, *Anglicanorum coetibus***, and thereby formally responded to requests of many who embraced an Anglican patrimony to enter into full communion with the Catholic Church within the Latin Rite.

Pope Benedict established 3 Personal Ordinariates:

The Personal Ordinariate of Our Lady of Walsingham (England, Wales, and Scotland)

The Personal Ordinariate of the Chair of St. Peter (USA, and Canada)

The Personal Ordinariate of Our Lady of the Southern Cross (Australia, and Japan)

Members of a personal ordinariate are full members of the Roman Catholic Church with all the rights, privileges and obligations of any other Catholic.

Evensong (Evening Prayer) is one of the gifts of the Anglican patrimony that has been approved by the Holy See.

We, initially, intend to have Evensong, monthly, on the last Sunday of the month.

A bit of history:

Evensong was created in the mid 16th century and is derived from two monastic offices, namely Vespers and Compline. Vespers would have been (and still is) sung at sunset and includes the *Magnificat*, and Compline would have been (and still is) sung at the end of the day, and includes the *Nunc Dimittis*.

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Thank you for your generous and faithful support. Receipts for alms are issued in January.