



Frontspiece

St. Peter: Simone Martini 1284-1344

Simone Martini was born in Sienna and in this painting St Peter is represented as an old man holding the two keys: one silver and one gold, with which the prince of the Apostles opens and closes the gates of paradise. The painting is thought to have been one of five panels of a polyptych painted by Martini for the Palazzo del Capitano del Popolo in Sienna; the residence of the main official of the Republic of Sienna.

EVENING PRAYER FOR THE FEAST OF SAINT PETER

6 P.M. SUNDAY 29TH JUNE 2025

Welcome to St Peter's Church Bexhill. Daily prayer has been offered in this place for over 1250 years, and your participation in today's service is warmly welcomed. At choral Evensong most of the service is sung by the choir on our behalf. We participate through our presence and our listening, that the words and the music might become a prayer within us and lift us to contemplate God's beauty and glory.

The service always includes one or more psalms. These ancient prayers, taken from the Old Testament, reflect the full range of human emotions and experiences; from the depths of anger, resentment, and abandonment to the heights of ecstatic joy and praise. They were used by Jesus and have always been at the heart of the Church's daily prayer. The canticle *Magnificat* (Luke 1: 46–55), which was spoken by Mary, mother of Jesus, when she visited her cousin Elizabeth, who was pregnant with John the Baptist. Luke tells us that John leaped in his mother's womb when the two women meet, whereupon Elizabeth praises Mary for her faith and Mary's response was the Magnificat.

The canticle *Nunc dimittis* (Luke2:29-32) is the song of praise delivered by the righteous, devout and elderly Simeon, who had been told by the Holy Spirit that he should not see death before he had seen the Lord Christ. Inspired by the Holy Spirit, he came into the temple when Mary was there for the Rite of Purification, and recognised her son Jesus as the promised Messiah. His song of praise expresses his readiness to die having witnessed God's salvation of all the peoples of the world.

These two canticles reflect two responses to the Incarnation (God becoming fully human in Jesus Christ). Both speak of the fulfilment of God's promises, not just to 'Abraham and his seed', but also 'to be a light to lighten the Gentiles' (all nations). With their themes of fulfilment and completion, these texts have been given central place for many centuries in the Church's prayers for the evening and at the end of the day.

Please join in saying the words printed in **bold type**.

ORDER OF SERVICE

Trumpet Voluntary - William Boyce

All stand as the choir and clergy enter

Please sit for the introit.

THE CHOIR SINGS THE INTROIT

Tu es Petrus et super hanc petram aedificabo ecclesiam meam.
(You are Peter and upon this rock will I build my church.)

Maurice Duruflé

THE OFFICIANT TO READ ONE OR MORE OF THESE SENTENCES.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel 18.27*

I acknowledge my transgressions, and my sin is ever before me. *Psalms 51.3*

Hide thy face from my sins, and blot out all mine iniquities. *Psalms 51.9*
The sacrifices of God are a broken spirit : a broken and a contrite heart,
O God, thou wilt not despise. *Psalms 51.17*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2.13*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel 9.9-10*

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jeremiah 10.24; Psalm 6.1*

Repent ye; for the Kingdom of heaven is at hand. *St. Matthew 3.2*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke 15.18-19*

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm 143.2*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John 1.8-9*

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, saying after me:

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father, 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.

The Absolution or Remission of sins to be pronounced by the Priest alone, standing: the people still kneeling.

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 let us 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.**

Then the Minister shall kneel and say the Lord's Prayer: the people also kneeling.

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. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

The officiant and choir sing the Responses

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.

All 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.
Praise ye the Lord.

The Lord's Name be praised.

Music: Humphrey Clucas

All stand to sing the hymn.

ALL PEOPLE THAT ON EARTH DO DWELL

Congregation and Choir

**All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forth tell,
Come ye before him and rejoice**

Congregation and Choir

**The Lord ye know, is God indeed,
Without our aid he did us make;
We are his folk, he doth us feed,
And for his sheep he doth us take.**

Choir and Trumpet

O enter then his gates with praise,
Approach with joy his courts unto;
Praise, laud, and bless his name always,
For it is seemly so to do.

Choir

For why? The Lord our God is good:
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Congregation and Choir

**To Father, Son, and Holy Ghost.
The God whom heaven and earth adore,
From men and from the angel host
Be praise and glory ever more.**

Amen

Text by W.Kethe.

Tune the Old Hundreth Psalm Tune. Louis Bourgeois.

Arranged By Ralph Vaughan Williams for the Coronation of her Majesty Queen Elizabeth II in Westminster Abbey on Tuesday 2nd June 1953.

All sit

The Psalms of David: Day 29. Evening Prayer.

PSALM 142

Voce mea ad Dominum

I CRIED unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

² I poured out my complaints before him: and shewed him of my trouble.

³ When my spirit was in heaviness thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

⁴ I looked also upon my right hand: and saw there was no man that would know me.
⁵ I had no place to flee unto: and no man cared for my soul.
⁶ I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.
⁷ Consider my complaint: for I am brought very low.
⁸ O deliver me from my persecutors: for they are too strong for me.
⁹ 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.
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.

Chant: Henry John Gauntlett

PSALM 143

Domine, exaudi

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

² And enter not into judgement with thy servant: for in thy sight shall no man living be justified.
³ For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.
⁴ Therefore is my spirit vexed within me: and my heart within me is desolate.
⁵ Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.
⁶ I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.
⁷ Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

- ⁸ O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.
- ⁹ Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.
- ¹⁰ Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.
- ¹¹ Quicken me, O Lord, for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.
- ¹² And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

All 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.

Chant: Frederick Arthur John Hervey

All sit

The Old Testament Lesson for St Peter's Day is from the Book of Zechariah chapter 3.

- ¹ And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.
- ² And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is not this a brand plucked out of the fire?*
- ³ Now Joshua was clothed with filthy garments, and stood before the angel.
- ⁴ And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

- ⁵ And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.
- ⁶ And the angel of the LORD protested unto Joshua, saying,
- ⁷ Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.
- ⁸ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.
- ⁹ For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.
- ¹⁰ In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Here ends the First Lesson

All stand

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 hath 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.

Evening Service in D George Dyson

All sit

The New Testament Reading for St. Peter's Day is from the Acts of the Apostles Chapter 4 beginning at verse 8

- ⁸ Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,
- ⁹ If we this day be examined of the good deed done to the impotent man, by what means he is made whole;
- ¹⁰ Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.
- ¹¹ This is the stone which was set at nought of you builders, which is become the head of the corner.
- ¹² Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
- ¹³ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
- ¹⁴ And beholding the man which was healed standing with them, they could say nothing against it.
- ¹⁵ But when they had commanded them to go aside out of the council, they conferred among themselves,
- ¹⁶ Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

- ¹⁷ But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.
- ¹⁸ And they called them, and commanded them not to speak at all nor teach in the name of Jesus.
- ¹⁹ But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.
- ²⁰ For we cannot but speak the things which we have seen and heard.
- ²¹ So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.
- ²² For the man was above forty years old, on whom this miracle of healing was shewed.
- ²³ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.
- ²⁴ And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:
- ²⁵ Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
- ²⁶ The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.
- ²⁷ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,
- ²⁸ For to do whatsoever thy hand and thy counsel determined before to be done.
- ²⁹ And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,
- ³⁰ By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.
- ³¹ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

- ³² And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.
- ³³ And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.
- ³⁴ Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
- ³⁵ And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.
- ³⁶ And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,
- ³⁷ Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

Here ends the second lesson.

All stand

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.

Evening service in D George Dyson

All face east together to say the apostles' creed

**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 Catholick Church; The
Communion of Saints; The Forgiveness of sins; The Resurrection of
the body, And the Life everlasting. Amen.**

*The officiant and choir sing the Lesser Litany; the Lord's Prayer, the
Responses and Collects: of the day, for peace, and for aid against all
perils.*

The Lord be with you.

And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

All kneel or sit

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.

THE COLLECT FOR ST PETER'S DAY

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. 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.

Music: Humphrey Clucas

Please sit

The Choir sings the Anthem. Hymn to St. Peter.

Thou shalt make them Princes over all the earth. They shall remember thy name, O Lord. Instead of thy fathers, sons are born to

thee. Therefore shall the people praise thee, Alleluia. Thou art Peter and upon this rock I will build my church, Alleluia.

Benjamin Britten.

Please kneel

A Prayer for the King's Majesty.

O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *CHARLES*; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way. Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity; through Jesus Christ our Lord. **Amen.**

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless Queen Camilla, William Prince of Wales, the Princess of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. **Amen.**

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who alone workest great marvels: Send down upon our Bishops, and Curates, and all 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 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 GENERAL THANKSGIVING

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

2 Corinthians 13.

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.

The officiant and choir sing the final responses

The Lord be with you.

And with thy spirit.

Let is bless the Lord.

Thanks be to God.

Music. Edward Naylor.

All stand to sing the hymn



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 whom 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 alleluyas 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.

John Mason

Tune Coe Fen. Kenneth Nicholson Naylor

*The Blessing, All respond **Amen.***

All remain standing as the choir and clergy depart.

Those who wish to may sit for the organ voluntary

Voluntary Henri Mulet : Tu es Petra et portae inferi non praevalerunt
adversus te. Henri Mulet

Officiant - Reverend Zoë Eborn

Director of Music - Mr Mark Shepherd

Trumpet - Mr Crispian Steele-Perkins

Organist - Mr John Ross

**The retiring collection will be for St. Peter's Church to enable it to
continue serving Bexhill as it has for the last 1253 years.**

Authors and Composers

William Boyce 1711-1779. He was born in the parish of Garlickhythe. He became a chorister at St Paul's Cathedral and subsequently became an articled pupil of Maurice Green. He was the organist of a succession of London churches and by 1736 was one of the organists at the Chapel Royal combining this position with that of organist of several other London churches. Obviously a highly organised and mobile individual. However all these duties were clearly in conflict with each other and in 1758 his stipend at one of these churches, All Hallows Great and Less, was considerably reduced. This did not improve his reliability and in 1764 he was dismissed from this post. He however was a talented musician and published a three volume anthology of English cathedral music. He is buried in St Paul's cathedral where his memorial inscription reads "Happy in his compositions, much happier in a constant flow of harmony,

through every Scene of Life, Relative or Domestic: the Husband, Father, Friend.”

Maurice Duruflé 1902-1986.

In his setting of Tu es Petrus, Duruflé quotes the opening plainsong and then writes a joyful setting based on the ensuing plainsong melody which you can hear thrown, in imitation, around the choir.

He was born in Louviers, Normandy. He studied at the Paris Conservatoire with Paul Dukas and Louis Vierne, and for a time was Vierne’s assistant at th Notre Dame. In 1930 he was appointed organist at St. Etienne-du-Mont. This vast church contains the shrine of St. Genevieve, the patron saint of Paris. His small output of works, in a well-crafted flowing modal style includes motets *Trois danses* for orchestra and his Requiem.

Humphrey Clucas 1941-

He was born in Lancaster and Christened at Cartmel Priory. He read English at King’s College Cambridge where he was a choral scholar. He taught for 27 years including a three-year spell at Seafield School Bexhill- one of the 187 private schools that at one time or other operated in Bexhill. His description of his time at this school in his autobiography describes an era when bureaucracy and appraisal were words that had no place in the educational lexicon. He played cricket for Little Common and generally seemed to like living in Bexhill.

He gave up teaching to sing as a lay vicar at Westminster Abbey. He has written novels and poetry. His musical output is large, but he is best known for the set of responses written whilst an undergraduate.

William Kethe Born ? died 1594.

He was a priest. It is thought he was born in Scotland and like many Puritans left Britain during the reign of Queen Mary. He moved to Geneva where he helped to translate the Bible into English and to compile a book of metrical psalms. His paraphrasing of psalm 100 “All

people that on earth do dwell” was first published in 1561. He returned to Britain on the death of Queen Mary and was chaplain to the forces under the Earl of Warwick before becoming rector of Childe Okeford in Dorset, where he remained until his death.

Louis Bourgeois 1510-1561.

The composer of the “Old Hundreth Psalm Tune” was born in Paris and this tune was first found in 1551 in a French language psalter where it accompanies psalm 134. Bourgeois moved to Geneva and was appointed a cantor at one of its churches and given the job of providing the music for the metrical psalter then in preparation. Whilst engaged in this task he fell foul of the local musical authorities and was sent to prison in December 1551 for changing the tunes for some well-known psalms “without a licence.”

He left Geneva in a state of high dudgeon, settled in Lyon and gained a reputation for composing secular chansons-a form he had condemned as dissolute during his Geneva years and had his daughter baptised as a Roman Catholic.

Ralph Vaughan Williams 1872-1958.

He was born in Down Ampney, Gloucestershire. After Charterhouse and Cambridge, he studied music in Berlin under Max Bruch and later in Paris under Maurice Ravel. He wrote nine symphonies besides a number of choral and orchestral works, operas, ballets, chamber music and songs. He was an avid collector of English folk tunes. In 1904 he accepted an invitation to be music editor of the English Hymnal and adapted some of his collected folk tunes for use with some of the hymns within.

His influence on the musical life of Britain was immense.

Henry John Gauntlett 1805-1876.

He was born in Wellington, Shropshire. At the age of 9 he became the organist of Olney church in Buckinghamshire, where his father was the

curate. He had wished to become a professional musician but his priestly father strongly discouraged this ambition, believing they were subject to too many temptations of the flesh and instead trained for a safer profession and became a lawyer. However, he found the time to be the organist of various London churches including All Saints Notting Hill and the Union Chapel Islington. In 1842 he abandoned his law practice and devoted himself to music. He was close friends with Felix Mendelssohn who chose Gauntlett to be the organist at the premiere of Elijah in 1846 at Birmingham Town Hall. He was largely responsible for the introduction of the C organ in England, in place of the old F and G instruments. In 1847 in recognition of his successes in raising the standard of church music both mechanically and musically a Lambeth degree of Mus.Doc was conferred on him by the Archbishop of Canterbury- the first to receive this award for over 200 years.

Frederick Arthur John Hervey 1846-1910.

He was born in Westminster and was the son of Lord Alfred Hervey former MP for Brighton. He was educated at Marlborough and Trinity College Cambridge. He was the rector of Sandringham 1878-1907 and a canon of Norwich Cathedral. He was the domestic chaplain to Edward VII from 1878 until his death in Norwich in 1910.

George Dyson 1883-1964.

He was born in Halifax into a musical family: the son of a blacksmith and a weaver. He showed musical talent at an early age and studied at the Royal College of Music from 1900-1904 then travelled on the continent to continue his studies. On the outbreak of the First World War, he joined the Royal Fusiliers and became their Grenadier officer. In this role he wrote the definitive training pamphlet on Grenade warfare. Sadly, he was incapacitated by shell shock and invalided back to England in 1916. He embarked on a career as a public-school teacher and from 1924-37 taught at Winchester College. In 1938 he was appointed director of the Royal College of Music and retired from this position in 1952 to enjoy retirement in Winchester. He modestly said

of himself “My reputation is that of a good technician...not markedly original”. Nevertheless, his setting in D of the Magnificat and Nunc Dimittis has become a stalwart of the choral repertoire matching the settings of both his teachers, Stanford and Parry. This setting has all the hallmarks of a Wagnerian-Elgarian language and is a delight both to sing and to listen to.

Benjamin Britten 1913-1976.

He was born in Lowestoft the son of a dentist. He showed great musical talent at an early age and from Gresham’s School entered the Royal College of Music in 1930. He soon gained a reputation as an exciting talent and his Opera *Peter Grimes* was hailed as the first great English opera since Purcell’s *Dido and Aeneas*. Other operas followed and in 1962 to mark the dedication of Coventry’s new cathedral he composed his *War Requiem*. In 1948 he founded the Aldeburgh Festival which went from strength to strength and whose aim remains to experience anew music’s transformative power to move, inspire, and connect by composers and artists who bring their work to life.

He wrote many works for choirs, and This anthem was composed to celebrate the Quincentenary of St. Peter Mancroft, Norwich in 1955. The words are from the Gradual of the Feast of St. Peter and St. Paul part of which is from psalm 45 v 15 and 16.

Thou shalt make them Princes over all the earth. They shall remember thy name, O Lord. Instead of thy fathers, sons are born to thee. Therefore shall the people praise thee, Alleluia. Thou art Peter and upon this rock I will build my church, Alleluia.

The Psalm text is, perhaps, used in such a way to exalt the lineage of St. Peter through subsequent popes or at least to suggest that his princely status will endure “instead of thy fathers’ sons are born to thee.” This rarely performed work is a little gem. It opens with a plainsong fanfare followed by a strong chordal iteration of “thou shalt make them princes.” “Instead of thy fathers” is of a playful, skittish imitative nature before the chordal section returns. All this creates the

perfect context for the serene final section in which a solo soprano hauntingly sings the Latin text, which is sung in simple chords in translation by the choir.

John Mason c 1645-1694.

He was born in Irchester, Northamptonshire: the son of a dissenting minister. He graduated from Clare Hall Cambridge and took Holy Orders. After a curacy at Isham in Northamptonshire he became the vicar of Stantonbury in Buckinghamshire. He was heavily influenced by a local puritan preacher and became obsessed with the prospect of the millennium. He became extraordinarily sensitive to noises-even those of his own making and sought refuge in an empty house. He was prone to vivid and terrifying dreams and suffered visual hallucinations. After his wife died in 1687, he became well known for the striking apocalyptic imagery in his sermons particularly relating to the imminent personal reign of Christ on earth which he stated was about to begin in Water Stratford the parish of which he had become rector in 1693. His preaching attracted many believers who set up an encampment near the village. Noisy meetings took place in barns and cottages and dancing and singing was kept up day and night in the rectory. At Eastertide in 1694 he described to his followers a vision he had had of his Saviour and on the 22nd May that year he died of a quinsy. Many of his followers refused to believe he was dead and kept up the clamorous spiritual tumult for many years afterwards until they were ejected from the "Holy Ground."

Kenneth Nicholson Naylor 1931-1991.

He was born in Sunderland and educated at Magdalene College Cambridge where he read music. He was music master at the Leys School, Cambridge (1953-80) and at Christ's Hospital (1980-86). He is chiefly known for the splendid hymn tune *Coe Fen*, named after a semi-rural meadowland area to the east of the River Cam in the south of the city of Cambridge. This tune is considered by many to be the best written in the twentieth century! The descant sung at this evening's service was also written by Kenneth Naylor.

Edward Naylor 1867-1934.

He was born in Scarborough. His father was the organist of two churches in Scarborough. He subsequently became organist of York Minster. Edward won a choral scholarship to Emmanuel College, Cambridge and went on to study at the Royal College of Music. In London he spent some years as organist of various churches including St. Michael's, Chester Square. He returned to Cambridge to teach at The Leys School. There is no evidence of family links between these two Naylor, who taught at the same school some years apart.

Henri Mulet 1878-1967.

This is the last of Mulet's ten Esquisses Byzantines, conceived for the basilica of Sacré-Coeur in Paris. He modified the original Latin text so that it translates "You are the rock and the gates of hell will not prevail against you". The rock itself is a reference to the hill of Montmartre on which the church stands. There are references to the bells of a Carillon in the pedal part over which is a sizzling moto perpetuo of semiquavers.

Mulet was born in Paris and was the son of the choirmaster at Sacré-Coeur and was involved in the music there from childhood. He studied at the Paris Conservatoire, where he excelled on the organ and cello and then pursued a musical career which brought him church and academic appointments in Paris. In 1922 he published "*Les tendances et antireligieuses néfastes de l'orgue moderne*", a polemic on church organ building at the time many of which he thought were more appropriate for the cinema.

In 1937 he and his wife left Paris for Draguignan in southern France following a financial and emotional crisis. He destroyed his manuscripts and many of his possessions and eked out a poverty-stricken life as a poorly paid church organist supplemented by income from a toy shop run by his wife. Ill health forced him in his later years to live in a convent where he died in 1967. His death did not merit one single obituary notice in France.

THE CHORAL EVENSONG TRUST

St. Peter's Church and Choir would like to acknowledge the support of the Choral Evensong Trust for the generous grant from them to our choir to enable St. Peter's Church to have a fully Choral Evensong to celebrate its Patronal Festival.

The Choral Evensong Trust is a registered charity with the key aim of seeing an increase of attendance at Evensong services in all abbeys, cathedrals, chapels, churches and minsters.

The Choral Evensong Trust's Three Pillars:

Choral Evensong:

- 1) is a unique British tradition, and an important part of our cultural heritage;
- 2) provides free music in the heart of local communities;
- 3) offers musical training and performance opportunities to young singers.

<https://www.choralevensong.org/uk/about-the-choral-evensong-trust.php>

PRAYER BOOK SOCIETY

Tonight, it has been a great pleasure to invite members of the Prayer Book Society to worship with us.

The **Prayer Book Society** is a charity and was founded in 1972 with the aim of ensuring that "people of all ages could find life in Christ through a growing Prayer Book service in every benefice". Its legal constitution states that it is established "for the advancement of the Christian religion as set forth in the Book of Common Prayer; and, in furtherance of this Object, for the promotion of the worship and doctrine enshrined in the Book of Common Prayer and its use for services, teaching and training throughout the Church of England and other Churches in the Anglican tradition".

Its remarkable growth means that new generations are enjoying the beauty, poetry and majesty of the Book of Common Prayer and it welcomes new members to the Society. There is an active branch in Chichester East arranging activities in the area which include Quiet Days and Prayer Book services. This branch has been involved in the Cranmer Awards for young people and its candidates came first and second in the national finals this year. The Very Reverend Lee Duckett is the Chairman of the Chichester Branch with Valerie Mighall as the Chichester East Secretary vmighall@yahoo.com.

WELCOME TO THIS WEEK'S E-NEWS FROM THE CHICHESTER DIOCESE

Containing this article about the choir of St. Peter's Bexhill

CHORAL EVENSONG

If you search the coastline from Chichester to Canterbury for a church offering regular choral evensong, you'll find few options. However, the choir of choristers and adult singers at St Peter's in Bexhill-on-Sea now performs evensong nearly every Sunday at 6pm. Join the email list [here](#) to receive the latest news and music updates.

The email address for information about St. Peter's Choir is music@srpetersbexhill.org.uk

Please join this email list to both support the choir and to keep up to date with its activities.

BOOK OF COMMON PRAYER: A BRIEF HISTORY

The Book of Common prayer is amongst the best-known books in human history. Apart from two brief interludes it was the official book of Christian worship in England from 1549 to 2000.

Its use was imposed by the British Empire all over the globe and consequently was translated into almost 200 languages and dialects.

In 1547 Henry VIII was buried at Windsor with a full and elaborate Requiem Mass. His body the night before rested at Syon Abbey, which he had disestablished eight years before. He was succeeded by his infant son Edward VI and in 1549 an act of parliament was passed banning the Latin Mass and introducing the vernacular *Book of Common Prayer*. It is interesting to reflect on how this imposition of a new Prayer Book throughout the English Church went down in Bexhill. The rector at this time was John Wyman, who also held the livings of Poling and Berwick. The author of the BCP was Thomas Cranmer, Archbishop of Canterbury, in the sense that he authorized its passage through Parliament and was the prime “author” in its creation drawing on existing material that had developed over previous years.

To say that the new Prayer Book was welcomed with open arms throughout the country would ignore the rebellion that took place in Cornwall and parts of Devon against the imposition of the new Prayer Book. Several battles took place and the King’s Army led by Protector Somerset prevailed and 4,000 west country rebels were slaughtered. Conversely certain parts of the country took exception to the new Prayer Book believing it hadn’t been sufficiently radical and in Norwich altars were destroyed by its pugnaciously protestant citizens.

The perturbations of its introduction caused a rethink, and eminent theologians of the time considered that despite its protestant flavour much remained in the new prayer book that encouraged superstition.

The process of amending the Prayer Book so that it was more explicit in its rejection of the real presence in the communion was finished in 1552. In 1553 Edward VI died and Queen Mary I his successor banned the revised liturgy. Almost immediately in November 1553, Thomas Cranmer was arrested and charged with heresy, was found guilty and condemned to death. This eventually occurred on the 21st of March 1556 when he was burnt at the stake in Oxford.

In 1558 on Mary's death, Elizabeth became queen and the BCP was re-instituted in 1559, and one can only wonder at the doctrinal tergiversations that the resilient John Wyman must have gone through during the ecclesiastical vicissitudes since 1549 to maintain his position as Bexhill's rector.

The re-instituted Book of Common Prayer had a few minor changes relating mainly to the when vestments could be worn. Further attempts to revise the BCP came and went. In 1603 James VI of Scotland ascended the English throne as James I and over a thousand Puritan ministers petitioned the King hoping for a reform of many of the rituals enjoyed by the majority of worshippers such as signing the cross in Baptisms; the use of a ring in weddings, bowing at the name of Jesus and the requiring of clergy to wear the surplice. James would have none of this. All sorts of discussions about aspects of ritual continued, which were exacerbated by the events leading up to the Civil War. In January 1645 William Laud Archbishop of Canterbury and King Charles' I religious advisor was executed. The Book of Common Prayer was abolished later in the year and replaced by "A Directory for the Public Worship of God" whose tenor was more in keeping with the Protestantism of Oliver Cromwell.

In May 1660 King Charles II re-entered London after eleven years of exile and a debate ensued about the re-introduction of the Book of Common Prayer. Charles II wishing to put the clock back to before 1645 was in favour of revising the 1552 Prayer Book but felt it prudent to convene the Savoy Conference in 1661 to discuss the future of the Prayer Book. The conference consisted of 12 bishops and 12 Presbyterian divines.

Unusually for a church conference in this country this lasted for just over three months and in November 1661 Convocation passed every word and punctuation mark of the suggested revision. 4,500 words were removed and 10,500 added. The 1662 edition was deemed to be full of small improvements; the rubrics were altered to give greater clarity; the collects were embellished and certain services especially that for Burial had greater dignity and pathos. However, even then it didn't please everybody, and 2,000 clergy were expelled from the Church of England for refusing to swear to the new book. Since then, certain minor changes have been made to the lectionary and some services added and then dropped. In 1859 Queen Victoria approved the removal of the three State Services commemorating the Gunpowder Treason, The Martyrdom of King Charles I and the Restoration of Charles II.

The service we are using tonight has changed little over the last 363 years and had Thomas Delves MA rector of St. Peter's in 1662 been able to worship with us this evening at Evensong he would no doubt have rejoiced in the fact that in almost all respects little had changed in the intervening years other than fashions in attire and music.

Notes written by Mark Shepherd and Roger Elias



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