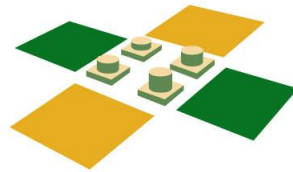


AMERICAN SARUM CONFERENCE II

THE ORDER FOR
EVENING PRAYER ON
CHRISTMAS DAY
FROM
THE BOOK OF COMMON PRAYER 1604

MINISTER AND SINGERS



THE
EXPERIENCE
OF WORSHIP

CHURCH OF ST JOHN THE EVANGELIST
WASHINGTON, CONNECTICUT
13 OCTOBER 2013

The Chapel Royal (principally located in the palace of Whitehall, but itinerant when necessary) was the leading centre of church music from the reign of Elizabeth I to that of Charles I – and again after the restoration of the monarchy in 1660, under Charles II. The majority of significant English composers held an appointment as Gentlemen of the Chapel Royal. Before the Reformation, the Chapel Royal was also very important, but it was then one of many places where fine music and ritual were promulgated.

Whereas in the reign of Edward VI the Chapel Royal had provided models of reformed practice, under Elizabeth I it became a haven from Protestant extremes which opposed organs and choirs. In the reigns of James I and Charles I the music of services was relatively free of stylistic restraint.

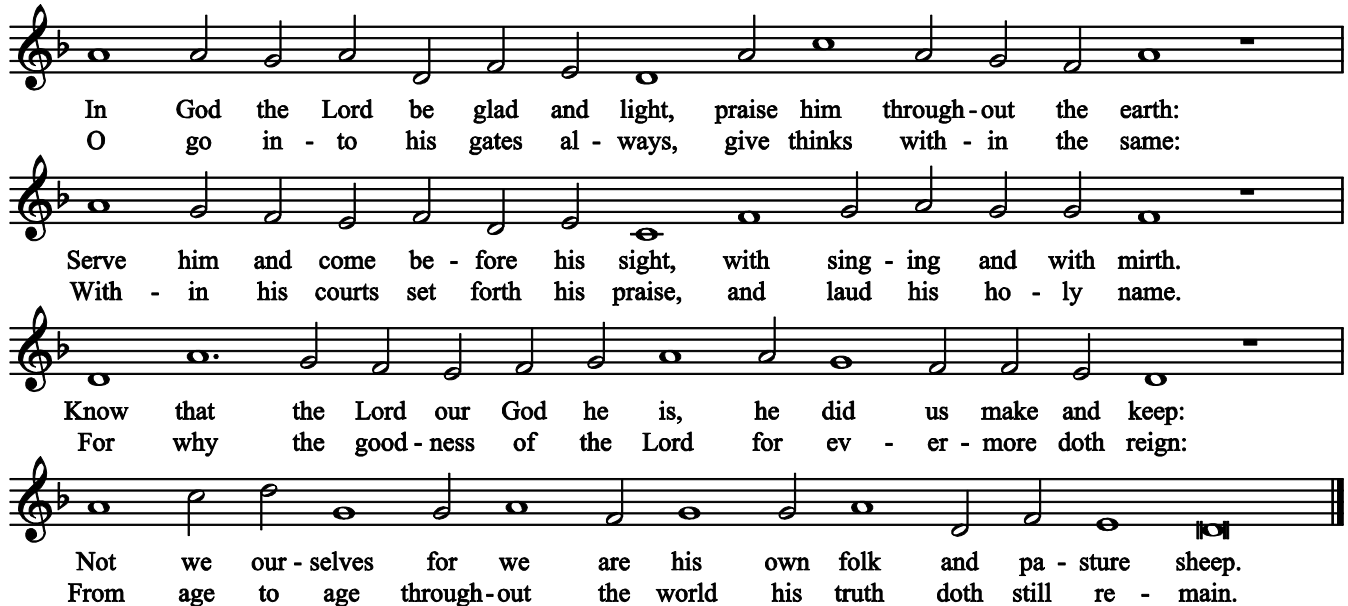
This service notionally reflects the kind of music that would have been sung on a great feast day, such as Christmas Day in the reigns of James I or Charles I. On great feast days the whole company of the Gentlemen of the Chapel Royal were expected to be in attendance (rather than on the rota that operated for much of the year), and there was a large body of adult singers together with the boys. The anthem (a setting of the collect for Christmas Day probably dating from around 1630) is one of a set of large-scale settings that Thomas Tomkins composed for major feasts, most likely intended for the Chapel Royal. Although no Chapel Royal manuscripts survive, the repertory is represented in major seventeenth-century collections intended for and still housed at Durham Cathedral and Peterhouse, Cambridge, as well as York Minster. These collections include music not only by composers living at the time of their compilation, but also of the generation of Tallis (d. 1585) and Sheppard (d. 1559).

While it appears to have been usual to sing *Preces* and Responses to simple melodic formulae carried over from before the Reformation, on feast days (and perhaps Sundays) polyphonic settings of the choral parts were used. Similarly, psalms seem to have been chanted to tones on an everyday basis (again taken over or derived from Latin plainsong tones), but there were polyphonic settings for feast days, so-called festal psalms from which Anglican chanting derives. Often the tone can be found in the tenor voice, recalling the pre-Reformation practice of *faburden* (or contemporary Continental *falsobordone*). Clear stylistic categories distinguish settings of the canticles for Morning and Evening Prayer (and music for the Communion where it exists): syllabic settings, settings with solo verse sections, and large-scale or ‘great’ settings. Almost certainly ‘great’ settings were intended for major feasts, and Sheppard’s Second Service is a very early example (Sheppard seems to have died no later than January 1559, less than two months after Elizabeth’s accession). Like Tallis’s *Preces* and Responses, and the festal psalm materials (here adapted for Christmas Day psalms), Sheppard’s service seems to have remained in the Chapel Royal repertory, and would still have been available to use in 1630.

The service is framed by two metrical psalms in circulation from the 1560s. Singing psalms before and after the service was common practice, given authority by the Injunctions of Elizabeth I in 1559, at much the same time that the Book of Common Prayer was re-introduced.

All enter informally and sit

Sing Psalm 100. The clerk sings each line, then all repeat



The image shows a musical score for the Clerk's part of Psalm 100. It consists of four staves of music in a single system, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff contains the first two lines of the psalm. The second staff contains the next two lines. The third staff contains the next two lines. The fourth staff contains the final two lines. The music is written in a simple, clear style, suitable for a clerk to sing.

In God the Lord be glad and light, praise him through-out the earth:
O go in - to his gates al - ways, give thanks with - in the same:

Serve him and come be - fore his sight, with sing - ing and with mirth.
With - in his courts set forth his praise, and laud his ho - ly name.

Know that the Lord our God he is, he did us make and keep:
For why the good - ness of the Lord for ev - er - more doth reign:

Not we our - selves for we are his own folk and pa - sture sheep.
From age to age through-out the world his truth doth still re - main.

The ministers enter during the psalm, and themselves sit down.

The officiating priest stands. (Choir remains seated during sentence and invitation to confession.)

Priest reads sentence:

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*

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 cloak 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 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 be requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

All kneel.

Priest recites the confession, phrase by phrase, and all repeat.

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 be 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.

Priest says Absolution

ALMIGHTY God, the Father of our Lord Jesus Christ, which 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.**

Priest recites Lord's Prayer alone in a low voice

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.

Remain kneeling to sing the Preces.

Stand to sing Psalms

Sit for the first lesson (Isaiah 7.10–17)

The seventh chapter of the Book of the Prophet Isaiah, beginning at the tenth verse.

The Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt the Lord.

And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

Here endeth the portion of the tenth chapter of the Book of the Prophet Isaiah.

Stand for Magnificat (Sheppard)

Sit for the second lesson (Titus 3.4–9)

The fourth chapter of the Epistle of Paul to Titus, beginning at the fourth verse

The kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Here endeth the portion of the third chapter of the Epistle of Paul to Titus.

Stand for Nunc dimittis (Sheppard)

Remain standing to recite the Creed, repeating each phrase after the priest.

I believe in God the Father Almighty, maker of heaven and earth:
and in Jesus Christ his only Son our Lord,
which 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.

Kneel down for Responses after the Creed

NB The Lord's prayer text to be intoned (overleaf).

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.

Responses after the Creed continue, ending with Collects

Of Christmas Day

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. **Amen.**

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 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.**

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.**

Stand to sing the Anthem: Almighty God, Thomas Tomkins

Sit after anthem during the psalm prayer written by Matthew Parker to accompany the metrical psalm which follows.

Most laudable and merciful God,
being the sweet tenor of all our harmony,
which dost here exercise our hearts
otherwhiles with songs of tears and lamentations,
and otherwhiles of joy and gladness.
Grant we beseech thee
that after we have sung up our temporal songs
in praising thy name,
we may at last be associated to that heavenly quire above,
to behold thy glorious majesty with thy saints,
through Jesus Christ our Lord.
Amen.

Remain seated for metrical version of Psalm 150 (Matthew Parker text, Tallis tune, 1567)

Sing v. 1 melody in unison only (as below). vv. 2 and 3 in harmony (as on next page)



1. O praise ye God of ex - cel - lence, In his res - pect of ho - li - ness: And
praise ye his mag - ni - fi - cence, In fir - ma - ment of sta - ble - ness. O
praise ye him as Sa - vi - our, For his sweet acts he - ro - i - cal, And
praise ye him as go - vern - or For his great power po - ten - ti - al.

2. O praise ye him for ma - je - sty, In trum - pets sound ef -
 3. O praise ye him all boun - ti - ful, In cym - bals' sound out

5

2. fec - ti - vous: And praise ye his au - tho - ri - ty, In lute and harp me -
 3. loud in state: And praise ye him, so pi - ti - ful: In cym - bals' sound more

9

2. lo - di - ous. O praise ye him all sa - pi - ent, In tim - brel sweet with
 3. mi - ti - gate. Let all with breath or life en - dued, Or what with sound is

13

2. dance in choir: And praise ye him so
 3. for - ti - fied: Praise out the Lord in

15

2. pro - vi - dent In fid - dle strong, in re - cor - dere.
 3. state re - newed, For grace and power to all ap - plied.

The hymn is followed by the Fantasia in C, William Byrd.

Prepared by John Harper, Sacred Music Studies, Bangor University, Wales
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