

Nashotah House Theological Seminary
Music for the Mass—Chanting Practice Materials

Notes adapted by Alexander Pryor from
Raymond F. Glover, ed., *The Hymnal 1982 Companion*, vol. 2, (New York: Church Hymnal Corporation, 1994).

The Opening Acclamation

S-76: Opening Acclamation

Text from the Initial Doxology of the Byzantine Rite

Music adapted from the Ambrosian Anaphora Chant

Celebrant
Bless-ed be God: Father, Son, and Ho-ly Spi-rit.

People
And blessed be his kingdom, now and for ev-er. A-men.

S-77: Opening Acclamation

Text from the Initial Doxology of the Byzantine Rite

Music adapted by David Hurd from the Kyrie of *Missa Orbis Factor* (Vatican Mass 11)

Celebrant
Bless-ed be God: Fa-ther, Son, and Ho-ly Spi-rit.

People
And bless-ed be his king-dom, now and for ev-er. A-men.

S-78 Opening Acclamation for Easter Day through the Day of Pentecost

Text from Luke 24:34, a variation on the Easter greeting of some Eastern Christians

Music adapted from the Ambrosian Anaphora Chant

Celebrant
Al-le-lu-ia. Christ is ris-en.

People
The Lord is risen indeed. Al-le-lu-ia.

S-79 Opening Acclamation for Easter Day through the Day of Pentecost

Text from Luke 24:34, a variation on the Easter greeting of some Eastern Christians

Music adapted by David Hurd from the *Tonus Peregrinus* psalm tone.

Celebrant
Al-le-lu-ia. Christ is ris-en.

People
The Lord is ris-en in-deed. Al-le-lu-ia.

S-80/82 Opening Acclamation in Lent: Rite I / Rite II

Text from Psalm 103:1a, 3a

Music adapted from the Ambrosian Anaphora Chant

Celebrant

Bless the Lord who forgiveth all our sins.

People

His mercy endureth for ever.

Celebrant

Bless the Lord who forgives all our sins.

People

His mercy endures for ever.

S-81/83 Opening Acclamation in Lent: Rite I / Rite II

Text from Psalm 103:1a, 3a

Music adapted by David Hurd from psalm tone I.7

Celebrant

Bless the Lord who forgiveth all our sins.

People

His mercy endureth for ever.

Celebrant

Bless the Lord who forgives all our sins.

People

His mercy endures for ever.

S110/111 The Peace

Text is early (New Testamental?) and evidenced in Justin Martyr and Tertullian.

Popularized by the liturgies of the Church of South India and the Taizé Community.

Music is the traditional Roman melody. (Notably this differs from Merbecke's 1550 setting!)

Celebrant

The peace of the Lord be always with you.

People

And with thy spirit.

Celebrant

The peace of the Lord be always with you.

People

And also with you.

S112/120 Lift Up Your Hearts *Sursum Corda*

Source text from the traditional Jewish prayer of thanksgiving over the cup of wine at formal meals.

"Lift up your hearts" and its response traced to at least the 3rd century.

Music from the Roman Anaphora Chant, among the oldest chants in continuous use.

Rite I was adapted as found in the 1927 *Choral Service* of the Episcopal Church. Rite II adapted by the SCCM

Celebrant

The Lord be with you. *People*

And with thy spirit.

Celebrant

Lift up your hearts. *People*

We lift them up unto the Lord.

Celebrant

Let us give thanks unto our Lord God.

People

It is meet and right so to do.

Celebrant

The Lord be with you. *People*

And also with you.

Celebrant

Lift up your hearts. *People*

We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

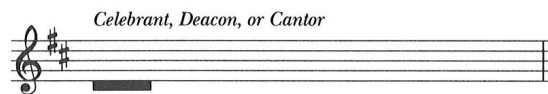
People

It is right to give him thanks and praise.

S353 **The Decalogue (Traditional)**. An Accompaniment appears in Appendix of the Service Music Volume.

Text: BCP

Music adapted from Willan's the Kyrie of *Missa de Sancta Maria Magdalena* (1928).



God spake these words, and said:

I am the Lord thy God...

(Each commandment monotoned)



Lord, have mer - cy up - on us, and in - cline our hearts to keep this law.

After the 10th Commandment



Lord, have mer - cy up - on us, and write all these thy laws in our

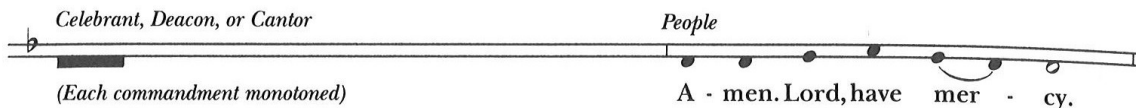


hearts, we be - seech thee.

S354 **The Decalogue (Contemporary)**

Text: BCP (CofE Rite of 1973)

Music set by Howard Galley

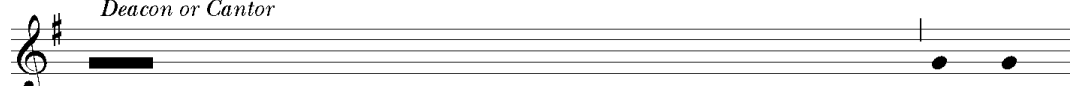


S-106 The Prayers of the People: Form I


Text adapted from the Great Litany of the Byzantine Rite

Music adapted by Mason Martens loosely based on the Russian musical tradition of harmonized responses, also a feature of Anglican Litanies.. A true "Russian-style" performance would have the Deacon hold "Lord" through the response.

Deacon or Cantor




With all our heart and with all our mind, let us pray to the Lord, say - ing,




"Lord, have mer - cy."

Deacon or Cantor



For . . . , let us pray to the Lord.

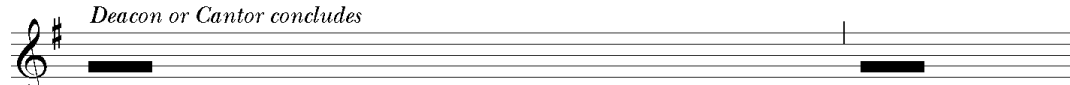
People




Lord, have mer - cy.

(This response is sung after each petition)

Deacon or Cantor concludes




In the communion of [_____ and of all the] saints, let us commend



ourselves, and one an - o - ther, and all our life, to Christ our God.

People




To thee, O Lord our God.
you,

Silence

The celebrant adds a concluding Collect which may be monotoned or sung to Collect Tone II found in the Musical Appendix to the Altar Edition of the Holy Eucharist.

The responses may be sung in harmony, as follows:



Lord, have mer - cy. To thee, O lord our God. A - men.

S-362 **The Prayers of the People: Form II**

Text by Alfred Shands, new to the BCP 1979

Music by David Hurd based on the Anaphoral Chant (Preface Tone)

Deacon or leader

I ask your prayers for God's people through-out the world; for our Bishop(s) _;

for this gathering; and for all minis - ters and peo - ple. Pray for the Church.

Silence

I ask your prayers for peace; for goodwill a - mong na - tions;

and for the well-being of all peo - ple. Pray for jus - tice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed,

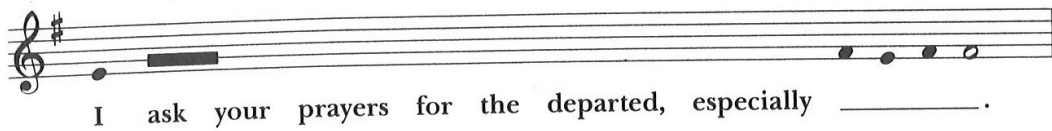
and those in pris - on. Pray for those in an - y need or trou - ble.

Silence

I ask your prayers for all who seek God, or a deeper know - ledge of him.

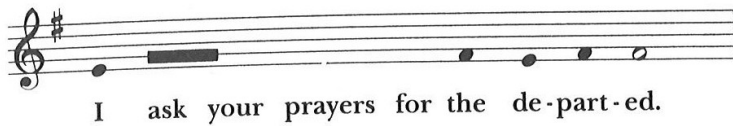
Pray that they may find and be found by him.

Silence

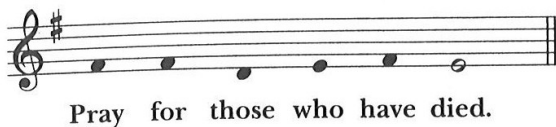


I ask your prayers for the departed, especially _____.

or



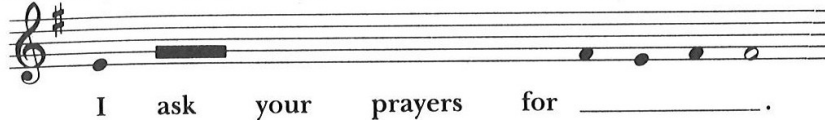
I ask your prayers for the de-part-ed.



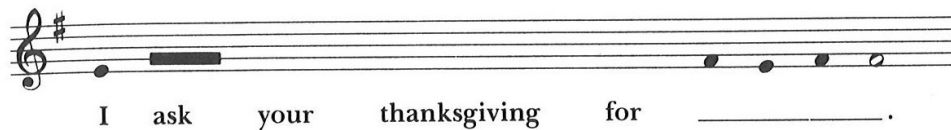
Pray for those who have died.

Silence

Members of the congregation may ask the prayers or the thanksgivings of those present (either sung or spoken)

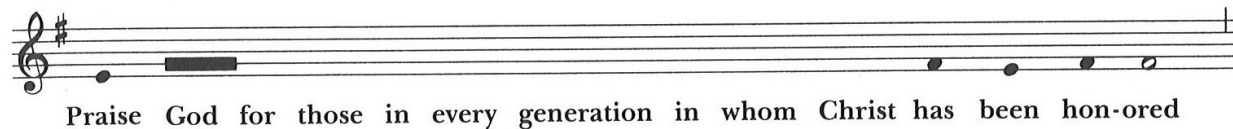


I ask your prayers for _____.

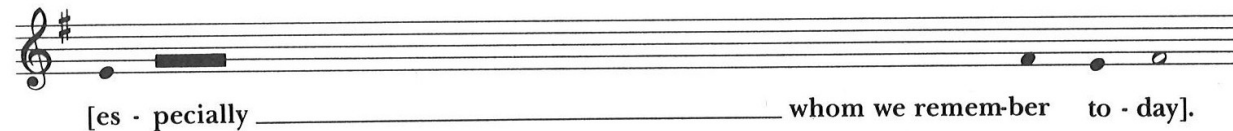


I ask your thanksgiving for _____.

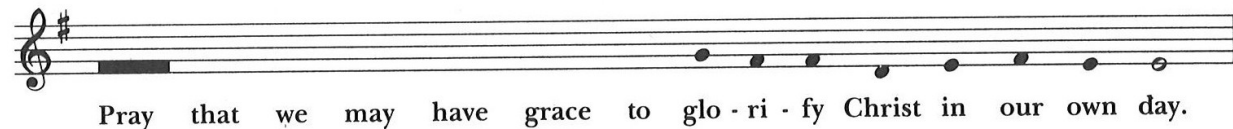
Silence



Praise God for those in every generation in whom Christ has been hon-ored



[es - pecially _____ whom we remem-ber to - day].



Pray that we may have grace to glo - ri - fy Christ in our own day.

S-107 The Prayers of the People: Form III

Text from the Church of New Zealand, drafted in 1966.

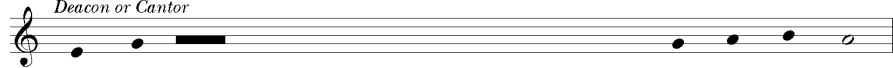
Music based on the fourth psalm tone.

Deacon or Cantor *People*



Fa - ther, we pray for your holy Cath - o - lic Church; That we all may be one.

Deacon or Cantor




Grant that every member of the Church may truly and hum - bly serve you;

People



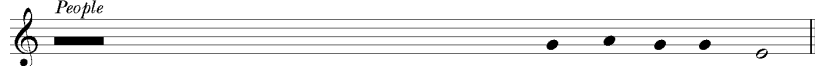
That your Name may be glorified by all peo - ple.

Deacon or Cantor



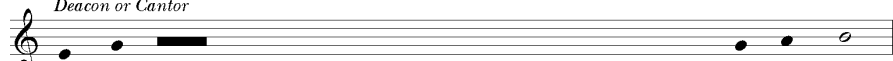
We pray for all bishops, priests, and dea - cons;

People



That they may be faithful ministers of your word and sac - ra - ments.

Deacon or Cantor



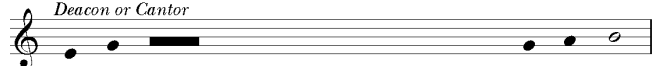
We pray for all who govern and hold authority in the nations of the world;

People



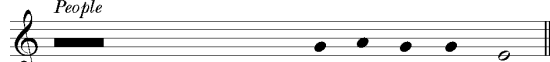
That there may be jus - tice and peace on earth.

Deacon or Cantor



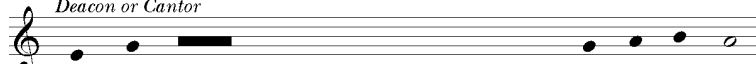
Give us grace to do your will in all that we un - der - take;

People



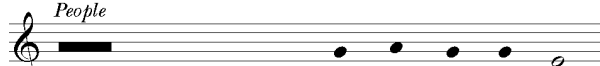
That our works may find fa - vor in your sight.

Deacon or Cantor



Have com - passion on those who suffer from any grief or trou - ble;

People



That they may be deliv - ered from their dis - tress.

Deacon or Cantor



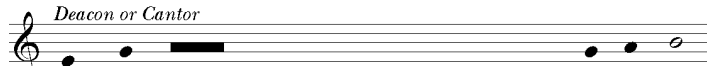
Give to the depart - ed e - ter - nal rest;

People



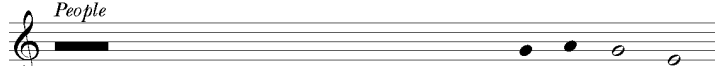
Let light perpetual shine up - on them.

Deacon or Cantor



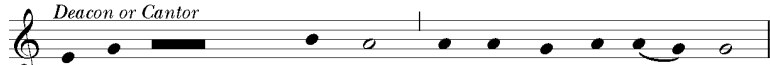
We praise you for your saints who have entered in - to joy;

People



May we also come to share in your hea - ven - ly king - dom.

Deacon or Cantor



Let us pray for our own needs and the needs of o - thers.

Silence

The People may add their own petitions.

The Celebrant adds a concluding Collect which may be sung in monotone.

S-108 The Prayers of the People: Form IV

Text from Church of England Series II published in 1967, with a response based on Ps. 102:1
 Music based on the versicle tone traditional to Anglican Litanies.

Deacon or Cantor

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live

together in your love, and reveal your glory / in the world. *Silence*

Deacon or Cantor *People (unison or harmony)*

Lord, in your mer-cy Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the / common good.

Silence

Lord, in your mercy
 Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your hon- / or and glory.

Silence

Lord, in your mercy
 Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as / he loves us.

Silence

Lord, in your mercy
 Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of / your salvation.

Silence

Lord, in your mercy
 Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your e- / ter-nal kingdom.

Silence

Lord, in your mercy
 Hear our prayer.

The Celebrant adds a concluding Collect which may be monotoned or sung to Collect Tone II found in the Musical Appendix to the Altar Edition of the Holy Eucharist.

After the Collect

A - men.

The following alternative harmonizations may be sung:

Hear our prayer.

Hear our prayer.

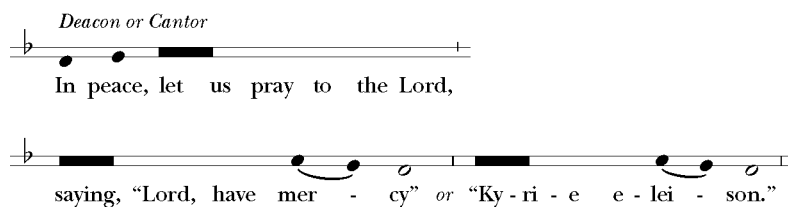
Hear our prayer.

S-109 The Prayers of the People: Form V

Text from the intercessory litanies of the Byzantine Rite

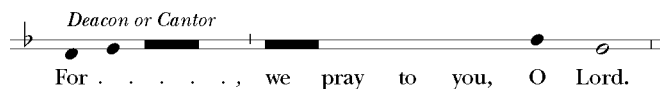
Music by Mason Martens based on Ambrosian psalm tones.

Deacon or Cantor



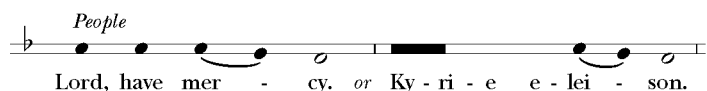
In peace, let us pray to the Lord,
saying, "Lord, have mer - cy" or "Ky - ri - e e - lei - son."

Deacon or Cantor



For , we pray to you, O Lord.

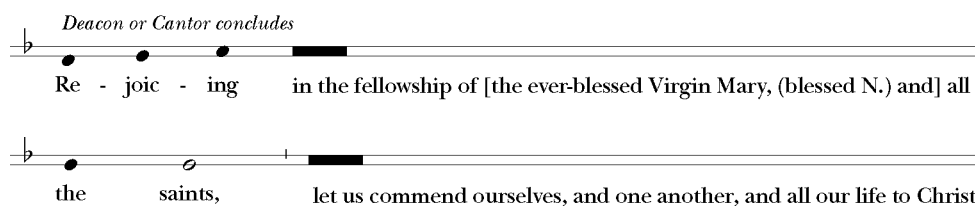
People



Lord, have mer - cy. or Ky - ri - e e - lei - son.

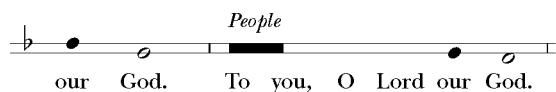
(This response is sung after each petition)

Deacon or Cantor concludes



Re - joic - ing in the fellowship of [the ever-blessed Virgin Mary, (blessed N.) and] all
the saints, let us commend ourselves, and one another, and all our life to Christ

People

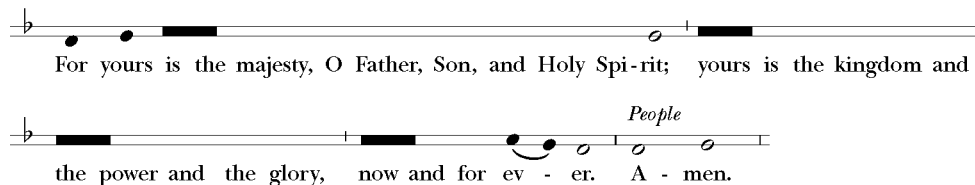


our God. To you, O Lord our God.

Silence

The Celebrant adds a concluding Collect which may be monotoned or sung to Collect Tone I found in the Musical Appendix to the Altar Edition of the Holy Eucharist.

Alternately, the Celebrant may conclude with the following Doxology:



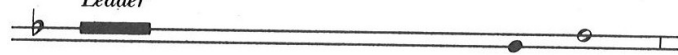
For yours is the majesty, O Father, Son, and Holy Spi-rit; yours is the kingdom and
the power and the glory, now and for ev - er. A - men.

S-363 **The Prayers of the People: Form VI**

Text written by Carroll Simcox in 1967.

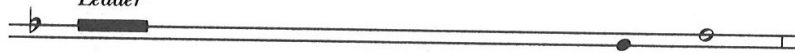
Music adapted by David Hurd from the versicle tone traditional to Anglican litanies.

Leader



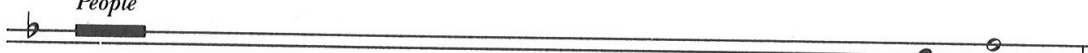
In peace, we pray to you, Lord God. *Silence*

Leader



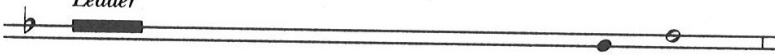
For all people in their daily life and work;

People



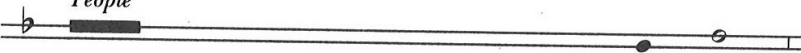
For our families, friends, and neighbors, and for those who are a - lone.

Leader



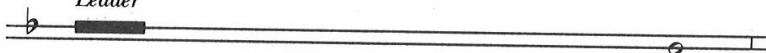
For this community, the nation, and the world;

People



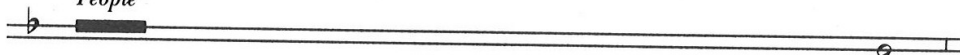
For all who work for justice, freedom, and peace.

Leader



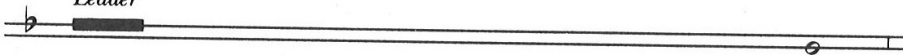
For the just and proper use of your crea - tion;

People




For the victims of hunger, fear, injustice, and oppres - sion.

Leader



For all who are in danger, sorrow, or any kind of trou - ble;

People



For those who minister to the sick, the friendless, and the need - y.

Leader



For the peace and unity of the Church of God;

People



For all who proclaim the Gospel, and all who seek the Truth.

Leader

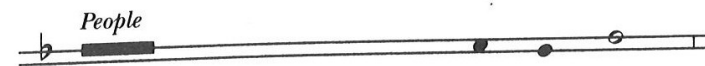


For [N. our Presiding Bishop, and N.(N.) our Bishop(s); and for]



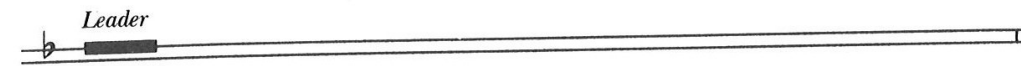
all bishops and other min - is - ters;

People



For all who serve God in his Church.

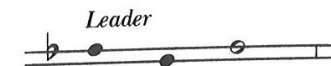
Leader



For the special needs and concerns of this congregation. *Silence*

The People may add their own petitions

Leader



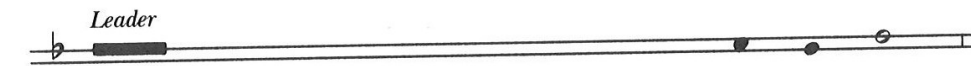
Hear us Lord;

People



For your mer - cy is great.

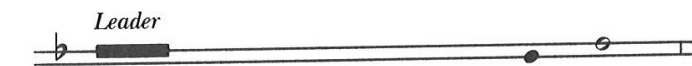
Leader



We thank you, Lord, for all the blessings of this life. *Silence*

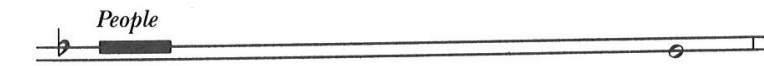
The People may add their own thanksgivings

Leader



We will exalt you, O God our King;

People

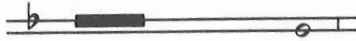


And praise your Name for ever and ev - er.

Leader



We pray for all who have died, that they may have a place in your



eternal king - dom. *Silence*

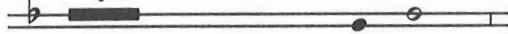
The People may add their own petitions

Leader



Lord, let your loving-kindness be upon them;

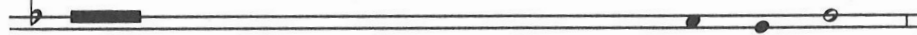
People



Who put their trust in you.

The following Confession of Sin may be added:

Leader

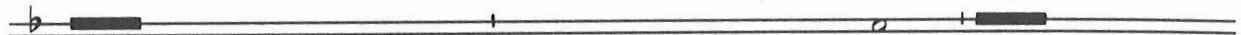


We pray to you also for the forgiveness of our sins. *Silence may be kept.*

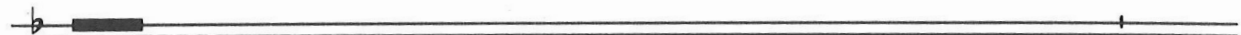
Leader and People



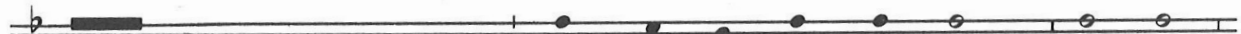
Have mercy upon us, most mer - ci - ful Fa - ther; in your compassion forgive us



our sins, known and unknown, things done and left un-done; and so uphold us



by your Spirit that we may live and serve you in newness of life, to the



honor and glory of your Name; through Je - sus Christ our Lord. A - men.

Proper Prefaces

Proper prefaces are pointed to what is regarded by musicologists as the oldest chant in continual use in Christianity. This ***anaphora chant*** appears in the music of *all* Christian traditions, and is thus believed to date from the first centuries of the Church. At the very least, it predates the separation of Old Roman and Ambrosian chant (4th century).

The formula consists of two melodies (called “members” by scholars of chant): one for the beginning of sentences, often repeated several times, and one for the ending of a clause or sentence.

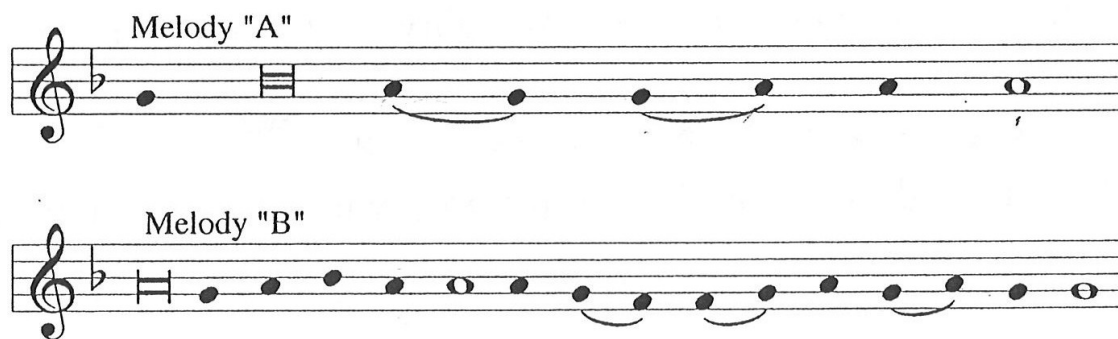
They are pointed in *The Altar Edition of the Book of Common Prayer* as follows:

Prayers I, II, A, B, and D are pointed to the Solemn Form of the Roman Anaphora Tone.

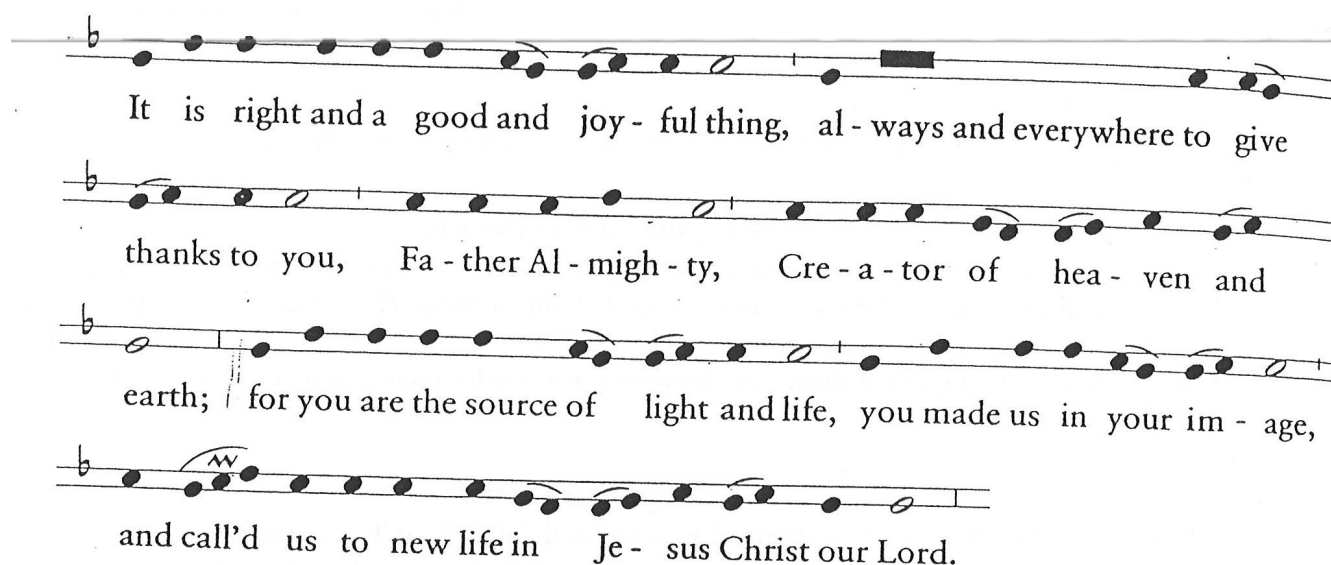
Prayers I, II, A, and B are also pointed to the modern Roman tone.

Prayer D is pointed in the Mozarabic Preface Tone

Prayer C is also pointed in the Appendix of the Hymnal at S-369 (Simple Roman Tone) and S-370 (a new setting by Richard Proulx).

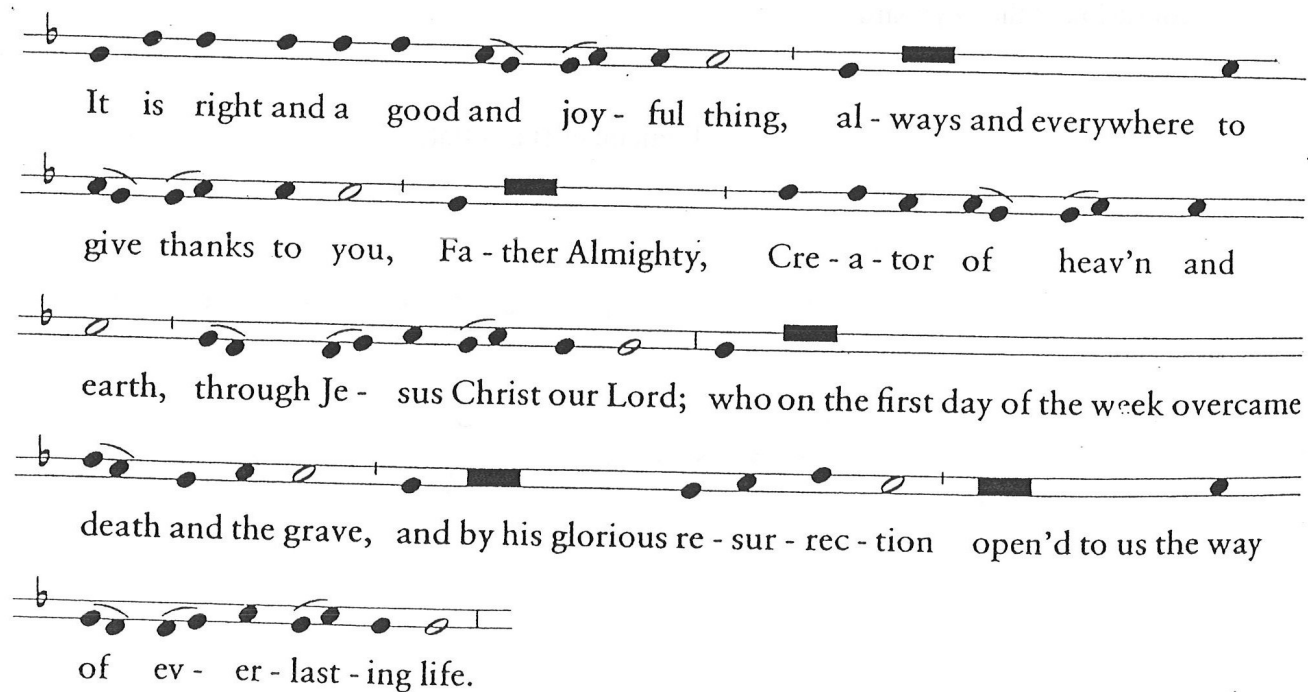


The Lord's Day 1 *(Of God the Father)*



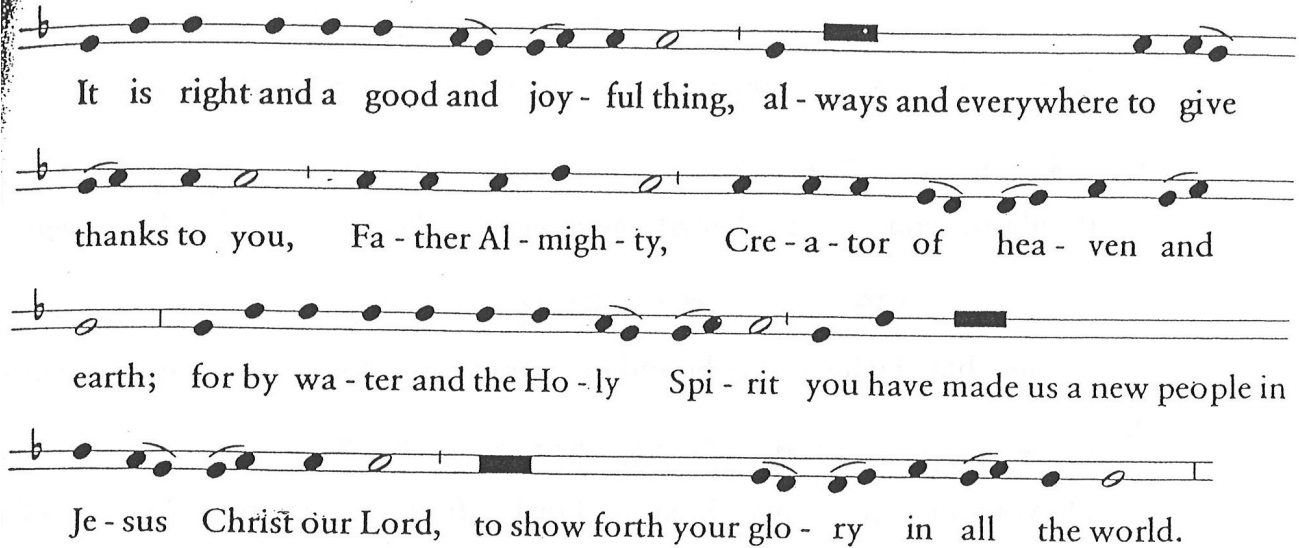
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; for you are the source of light and life, you made us in your im - age,
and call'd us to new life in Je - sus Christ our Lord.

The Lord's Day 2 *(Of God the Son)*



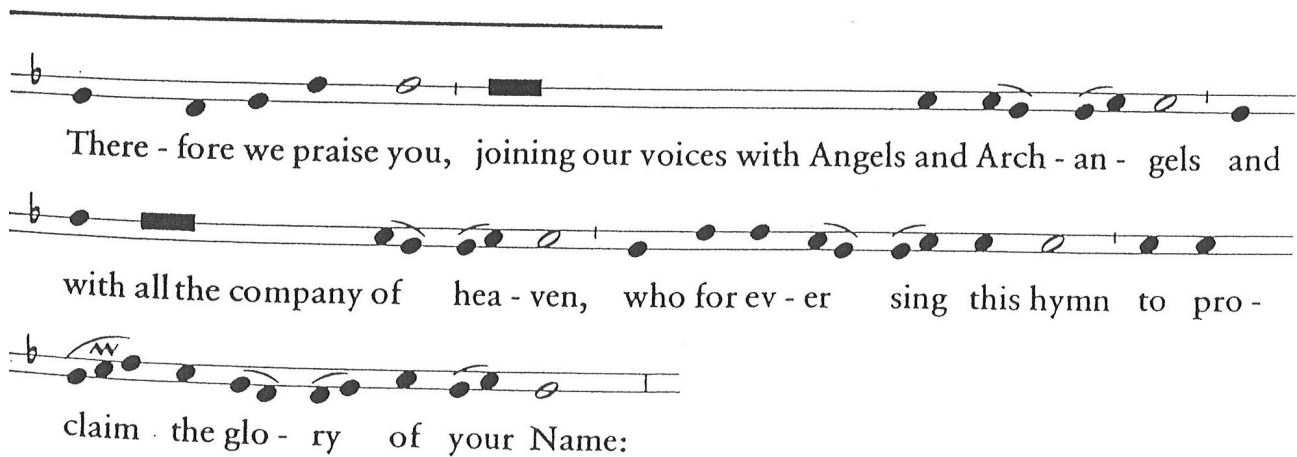
It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through Je - sus Christ our Lord; who on the first day of the week overcame
death and the grave, and by his glorious re - sur - rec - tion open'd to us the way
of ev - er - last - ing life.

The Lord's Day 3 *(Of God the Holy Spirit)*



It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; for by wa - ter and the Ho - ly Spi - rit you have made us a new people in
Je - sus Christ our Lord, to show forth your glo - ry in all the world.

The Preface for Weekdays after Pentecost is on the following page.



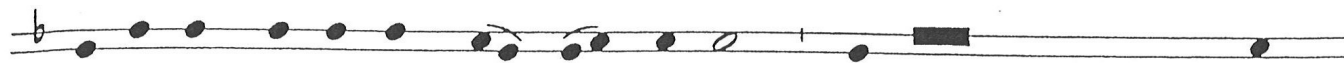
There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

Easter

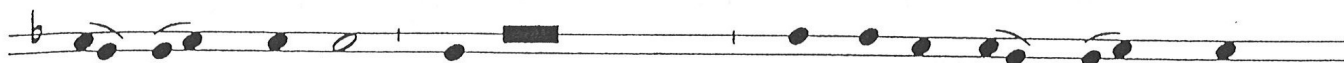
It is right and a good and joy-ful thing, al-ways and everywhere to give
thanks to you, Fa-ther Al-migh-ty, Cre-a-tor of hea-ven and
earth; but chiefly are we bound to praise you for the glo-rious re-sur-rec-tion
of your Son Je-sus Christ our Lord; for he is the true Pas-chal Lamb,
who was sac-ri-fic'd for us, and has ta-ken a-way the sin of the
world. By his death he has de-stroy'd death, and by his ris-ing to life
a-gain he has won for us ev-er-last-ing life.

The musical score consists of seven staves of music. Each staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with various note values and rests. There are some blacked-out rectangular areas on the first and third staves, likely indicating where a conductor's baton or a specific performance instruction would be placed. The lyrics are printed below the corresponding musical staves.

Ascension



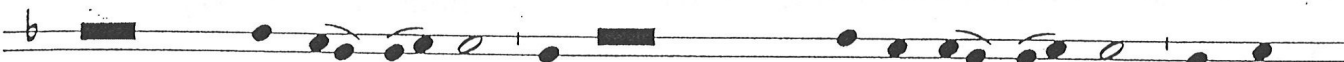
It is right and a good and joy - ful thing, al - ways and everywhere to



give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and



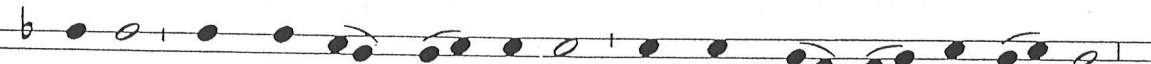
earth, through your dear - ly be - lov - ed Son Je - sus Christ our Lord. Af - ter



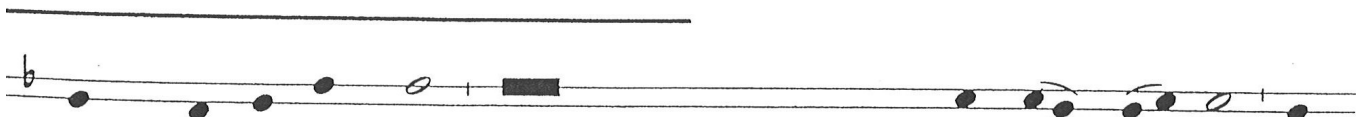
his glorious re - sur - rec - tion he openly appear'd to his dis - ci - ples, and in



their sight ascended in - to hea - ven, to pre - pare a place for us; that where



he is, there we might al - so be, and reign with him in glo - ry.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and

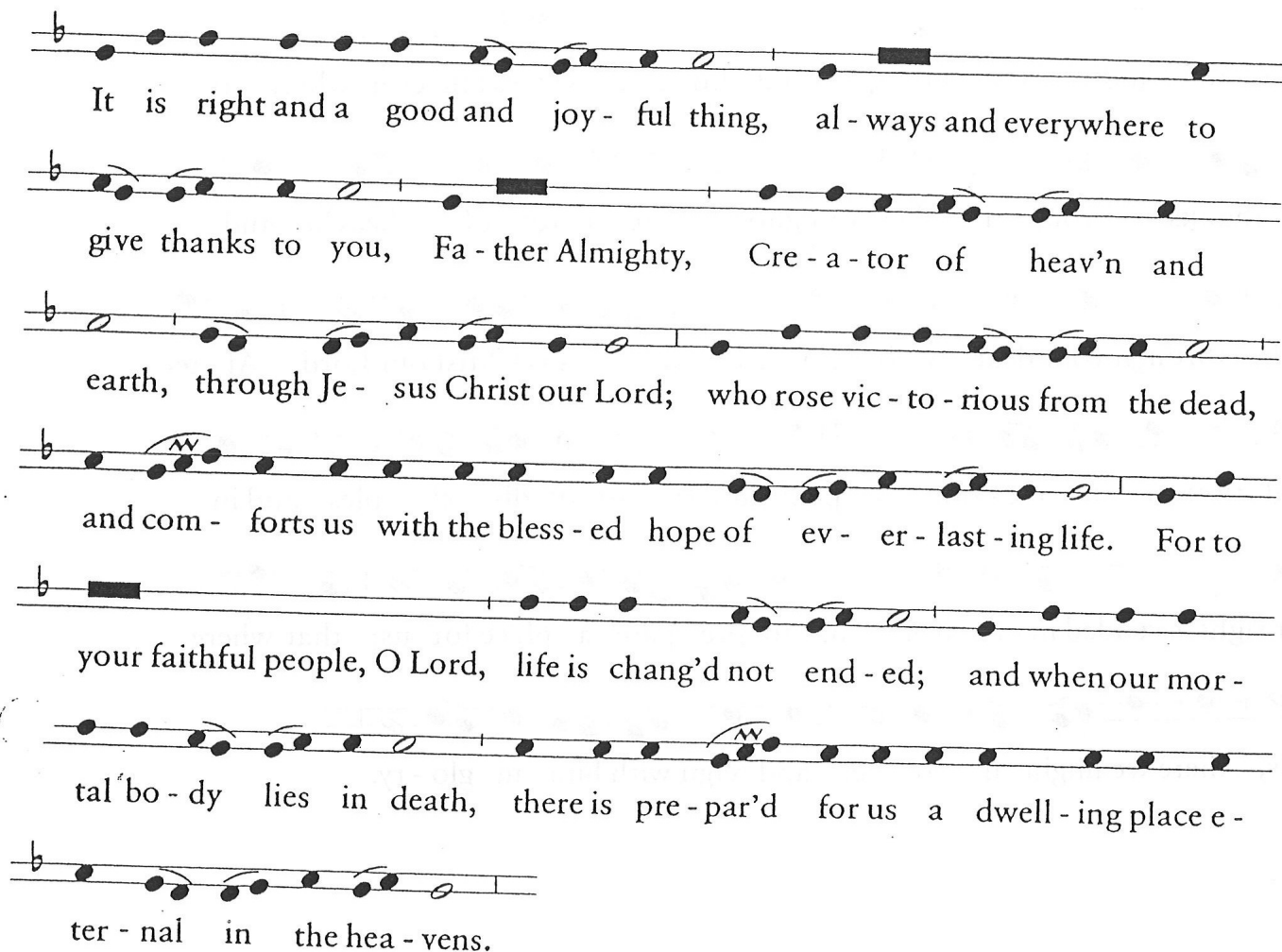


with all the company of hea - ven, who for ev - er sing this hymn to pro -

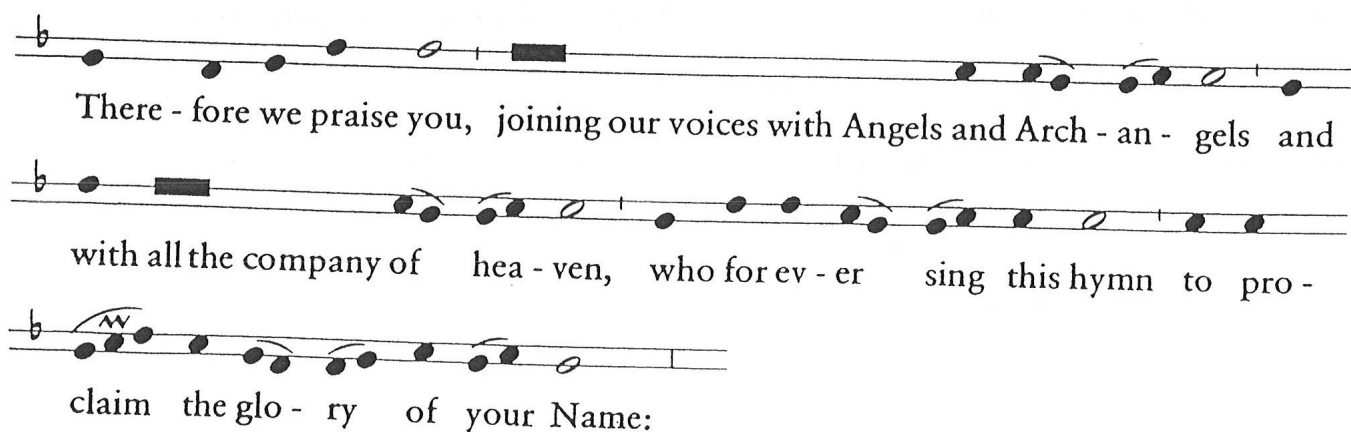


claim the glo - ry of your Name:

Commemoration of the Dead



It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through Je - sus Christ our Lord; who rose vic - to - rious from the dead,
and com - forts us with the bless - ed hope of ev - er - last - ing life. For to
your faithful people, O Lord, life is chang'd not end - ed; and when our mor -
tal bo - dy lies in death, there is pre - par'd for us a dwell - ing place e -
ter - nal in the hea - vens.

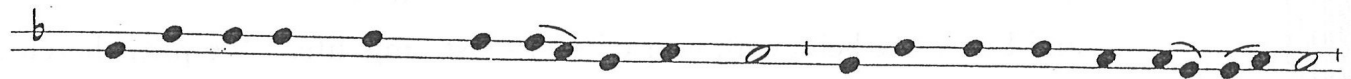


There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

All this we ask through your Son Jesus Christ.
By him, and with him, and in him,
in the unity of the Holy Spirit
all honor and glory is yours, Almighty Father,
now and for ever. *AMEN.*

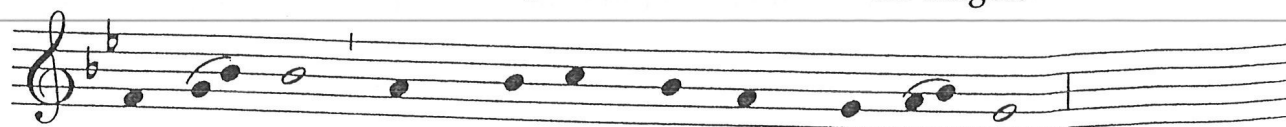
As our Savior Christ
has taught us,
we now pray,

Conclusion of the Prayer: Solemn Tone

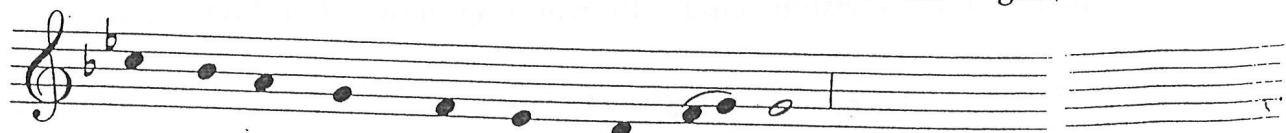


The Exsultet is sung at a pitch convenient for the singer.

[286]



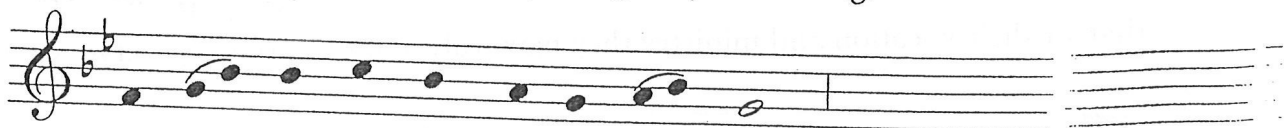
Re - joice now, heav'n - ly hosts and choirs of an - gels,



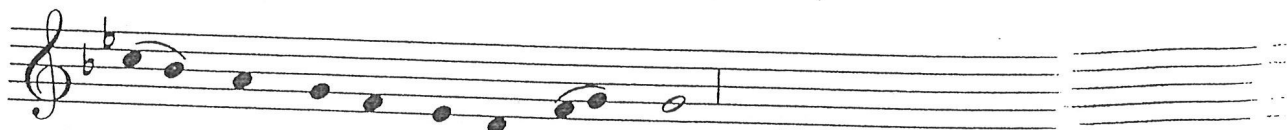
and let your trum - pets shout Sal - va - tion



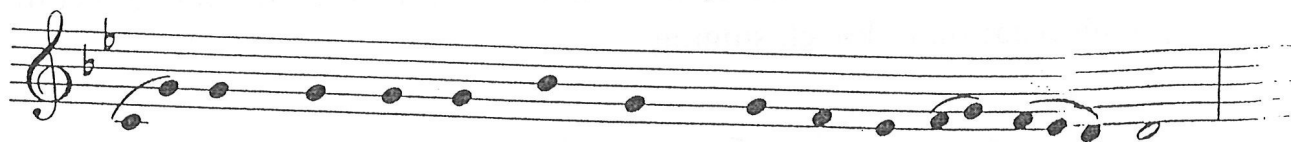
for the vic - to - ry of our migh - ty King.



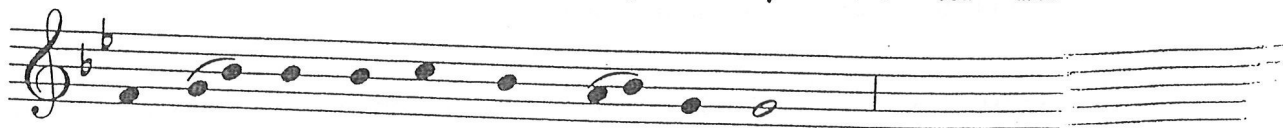
Re - joice and sing now, all the round earth,



bright with a glo - ri - ous splen - dor,



for dark - ness has been van - quish'd by our e - ter - nal King.



Re - joice and be glad now, Mo - ther Church,

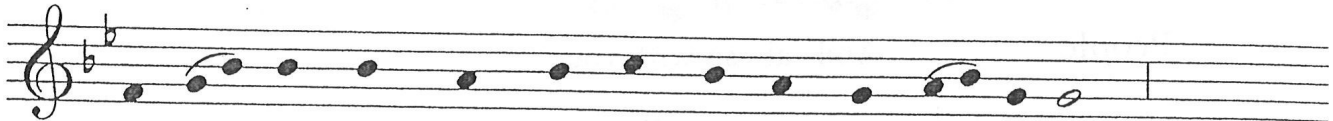
Easter Vigil ~~381~~



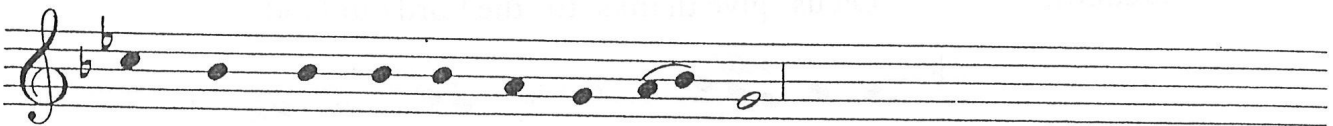
and let your ho - ly courts in ra - diant light



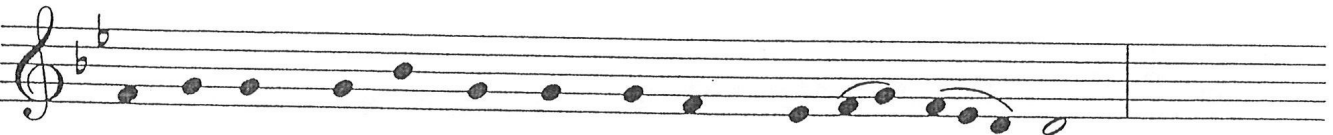
re - sound with the prais - es of your peo - ple.



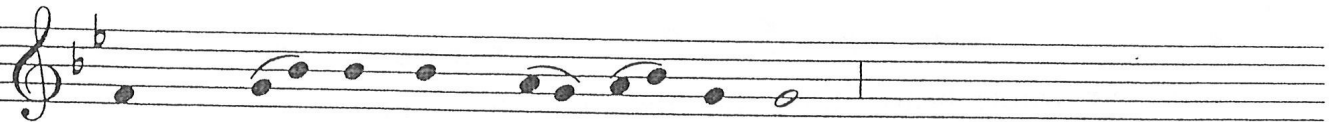
[All you who stand near this mar - ve - lous and ho - ly flame,



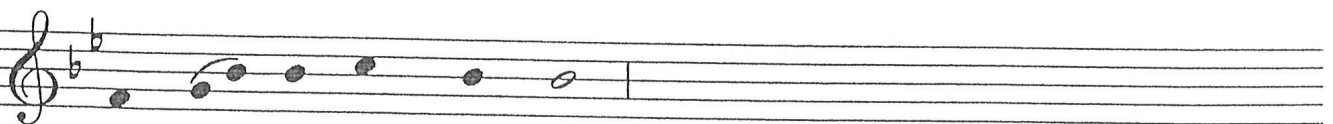
pray with me to God the Al - migh - ty



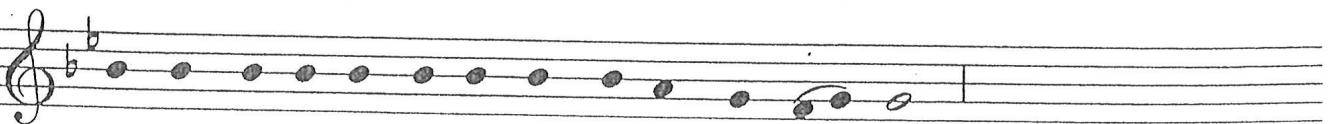
for the grace to sing the wor - thy praise of this great light;



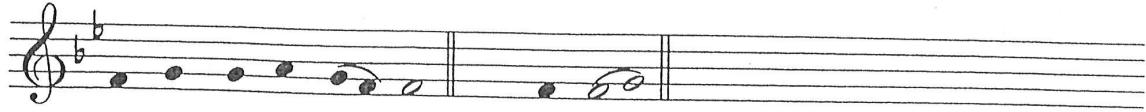
through Je - sus Christ his Son our Lord,



who lives and reigns with him,

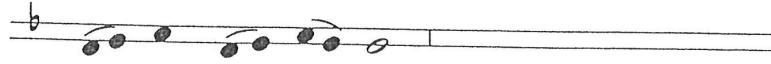


in the u - ni - ty of the Ho - ly Spi - rit, one God,



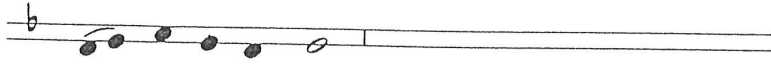
for ev - er and ev - er. A - men.]

Deacon



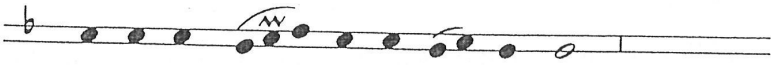
The Lord be with you.

People



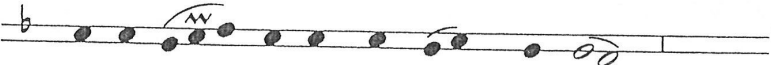
And al - so with you.

Deacon

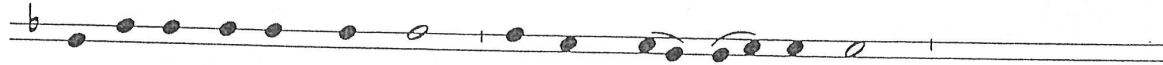


Let us give thanks to the Lord our God.

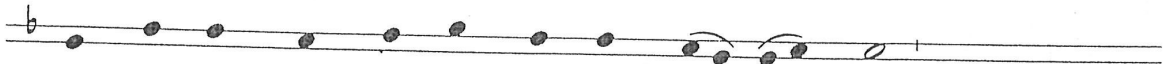
People



It is right to give him thanks and praise.



It is tru - ly right and good, al - ways and ev - 'ry - where,



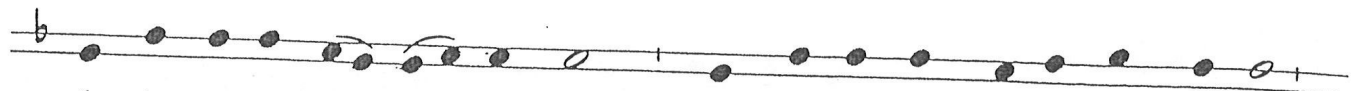
with our whole heart and mind and voice to praise you,



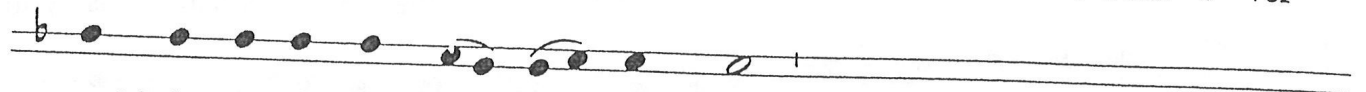
the in - vi - si - ble, al - migh - ty and e - ter - nal God,



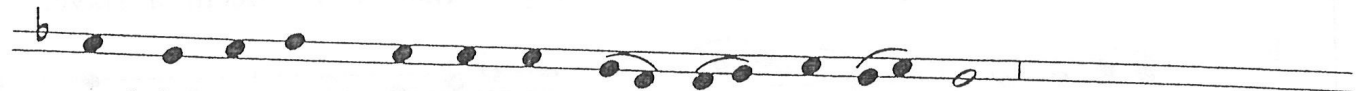
and your on - ly - be - got - ten Son Je - sus Christ our Lord;



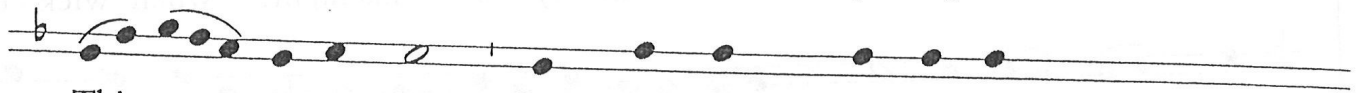
for he is the true Pas - chal Lamb, who at the feast of the Pass - o - ver



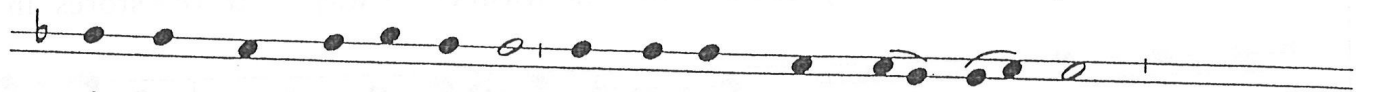
paid for us the debt of A - dam's sin,



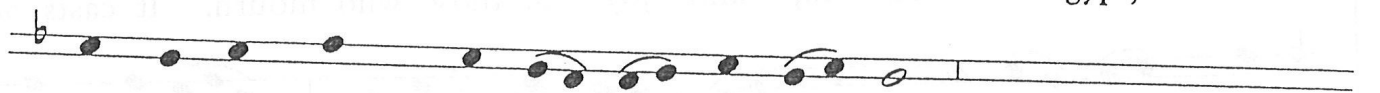
and by his blood de - liv - er'd your faith - ful peo - ple.



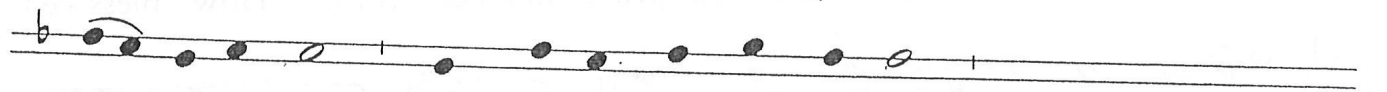
This is the night, when you brought our fa - thers,



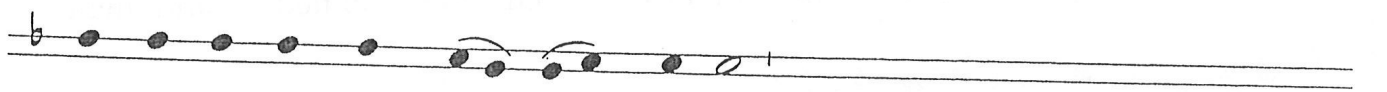
the chil - dren of Is - ra - el, out of bon - dage in E - gypt,



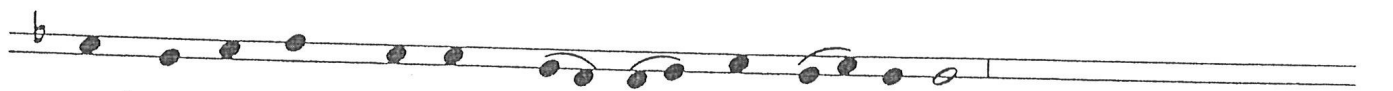
and led them through the Red Sea on dry land.



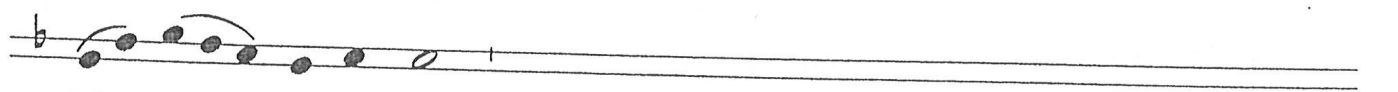
This is the night, when all who be - lieve in Christ



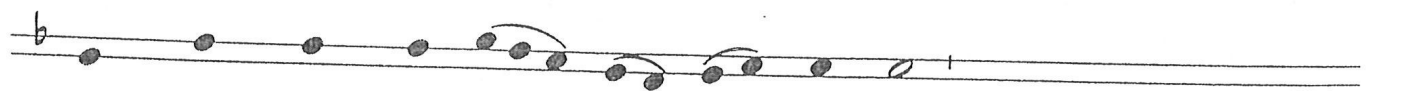
are de - liv - er'd from the gloom of sin,



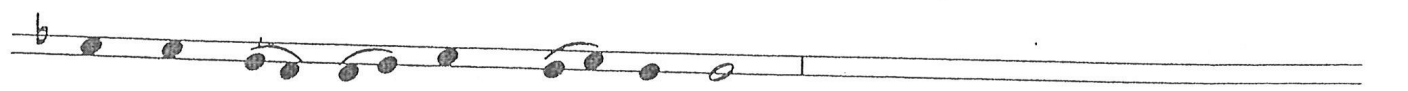
and are re - stor'd to grace and ho - li - ness of life.



This is the night,



when Christ broke the bonds of death and hell,



and rose vic - to - rious from the grave.

How won - der - ful and be - yond our know - ing, O God, is your
mer - cy and lov - ing - kind - ness to us, that to re - deem a slave,
you gave a Son. How ho - ly is this night, when wick - ed -
ness is put to flight, and sin is wash'd a - way. It re - stores in -
no - cence to the fall - en, and joy to those who mourn. It casts out
pride and ha - tred, and brings peace and con - cord. How bless - ed
is this night, when earth and hea - ven are joined and man
is re - con - cil'd to God.

Ho - ly Fa - ther, ac - cept our ev - 'ning sac - ri - fice,
the of - fer - ing of this can - dle in your ho - nor.
May it shine con - tin - ual - ly to drive a - way all dark - ness.

May Christ, the Morn - ing Star who knows no set - ting,
 find it ev - er burn - ing —
 he who gives his light to all cre - a - tion,
 and who lives and reigns for ev - er and ev - er. A - men.

It is customary that the Paschal Candle burn at all services from Easter Day through the Day of Pentecost.

[288] The Liturgy of the Word

The Celebrant may introduce the Scripture readings in these or similar words

Let us hear the record of God's saving deeds in history, how he saved his people in ages past; and let us pray that our God will bring each of us to the fullness of redemption.

At least two of the following Lessons are read, of which one is always the Lesson from Exodus. After each Lesson, the Psalm or Canticle listed, or some other suitable psalm, canticle, or hymn may be sung. A period of silence may be kept; and the Collect provided, or some other suitable Collect, may be said. (The Collects may be monotoned, or sung to either of the Collect Tones.)