

Music for Ministers and Congregation

The Church Hymnal Corporation
800 Second Avenue, New York, N.Y. 10017

Preface

This booklet contains the settings of the music of the ministers and responses of the congregation at the Holy Eucharist suggested in the musical appendix to the Altar Edition, together with settings of the dialogue portions of Holy Baptism, the Proper Liturgies of Holy Week, the Order of Worship for the Evening, and Morning and Evening Prayer. A setting of the Lord's Prayer in contemporary language is also included. The use of this material is, of course, entirely optional. It provides a basic corpus of material which may serve the needs of many congregations, but it is not intended to preclude the use of other suitable settings.

Except when the symbols V. and R. are used, the parts to be sung by the congregation are indicated by italic print. Roman type indicates the parts to be sung by the minister appointed, in accordance with the rubrics of the service, to lead that particular portion of the Rite. At the Eucharist, for example, the opening acclamation and the Collect of the Day are sung by the celebrant (and not by a lay cantor). The lessons before the Gospel are sung by lay persons, and the Gospel by a deacon or priest. The Prayers of the People are chanted by either a deacon or a lay cantor: music is provided for only the two forms, I and V, which lend themselves to chanting. The concluding Collect or Doxology is sung by the celebrant.

Except for chants whose musical range makes it impracticable, the music in this booklet is set on a two-line staff, of which the upper line is a theoretical B flat. This form of notation, used also in the liturgical books of other Churches, makes it easier to keep the notes close to the appointed text.

Three kinds of notes are used: the solid note; the lozenge, which indicates continuous recitation; and the hollow note, which indicates the close of a musical phrase. The three-note group (the *quilisma*), which occurs in the Sursum Corda

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and elsewhere should receive a heavy stress on the first note of the group; the second note, indicated by a superscript trill mark, should be sung lightly, as a decorative transitional note.

Two kinds of bar lines are used: the full bar, which indicates the end of a musical phrase; and the half bar, which indicates the end of textual phrases at which a breath will usually need to be taken.

In chanting, the actual pitch to be used is one that is comfortable for the singer(s). The rhythm should be determined by the sense of the words, since chanting is a form of elevated speech. The words should be carefully enunciated, and every temptation to rush, especially on long recitations, should be avoided. The tempo should be related both to the meaning of the words and to the size of the building.

The Standing Liturgical Commission
The Day of Pentecost, 1978

Note on Production and Sources

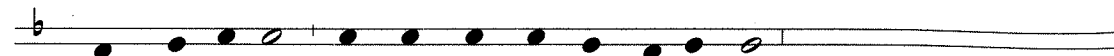
This booklet was prepared under the authority of the Standing Liturgical Commission by a sub-committee of four which was responsible, under the chairmanship of the Reverend Canon Charles M. Guilbert, for the music of the Altar Edition of the Holy Eucharist. The sub-committee consisted of two members of the Commission's Editorial Committee, Captain Howard Galley, C.A., who also prepared the lay-out, and the Reverend Leo Malania, Co-ordinator; Mr. James Litton, of the Standing Commission on Church Music; and Mr. Mason Martens, who also served as Secretary of the sub-committee. Brother Robert Gillespie, C.A., prepared the musical art-work, and Mr. Nelson Gruppo is responsible for the design.

The music for the setting of the Lord's Prayer in this booklet is adapted from the Ambrosian setting. Suffrages A at Morning and Evening Prayer, and Suffrages B at Morning Prayer are set to the traditional tone in a new adaptation to the English language. Tone I for Suffrages B at Evensong is a contemporary composition, and Tone II is a traditional litany tone. The sources of the other material are given on page ix of the Altar Edition.

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Opening Acclamation



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

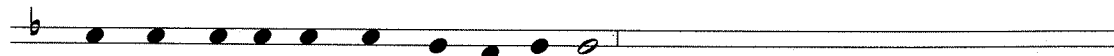


And bless - ed be his king - dom, now and for ev - er. A - men.

Opening Acclamation in Easter Season

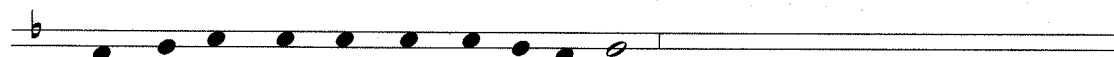


Al - le - lu - ia. Christ is ris - en.

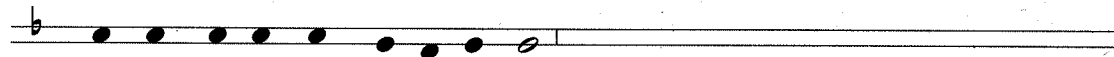


The Lord is ris'n in - deed. Al - le - lu - ia.

Opening Acclamation in Lent (Rite One)

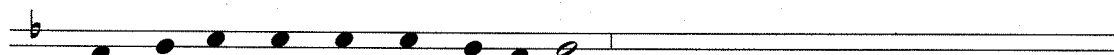


Bless the Lord who for - giv - eth all our sins.



His mer - cy en - dur - eth for ev - er.

Opening Acclamation in Lent (Rite Two)



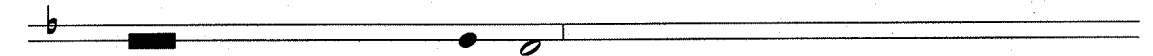
Bless the Lord who for - gives all our sins.



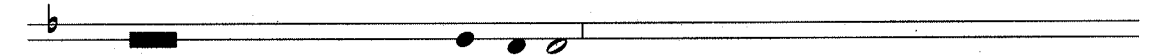
His mer - cy en - dures for ev - er.

The Collect for Purity, when used, may be monotoned or sung to Collect Tone I.

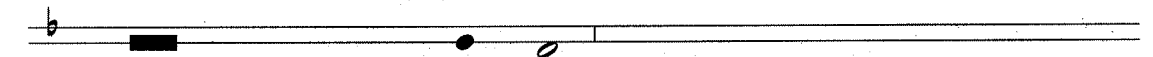
Versicles at Baptism and Confirmation



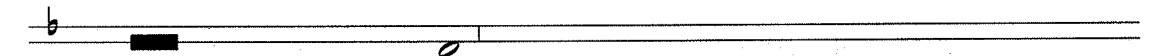
There is one Body and one Spi - rit;



There is one hope in God's call to us;



One Lord, one Faith, one Bap - tism;



One God and Father of all.

Salutation (with Collect Tone I)

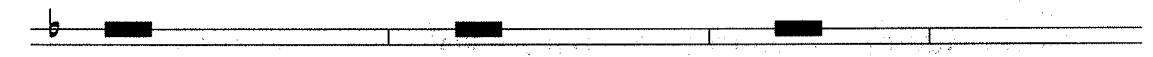


The Lord be with you.

And with thy spirit.
And also with you.

Let us pray.

Salutation (with Collect Tone II)

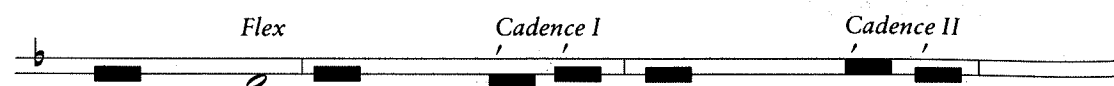


The Lord be with you.

And with thy spirit.
And also with you.

Let us pray.

Collect Tone I



The flex is used at the end of the opening phrase, if it is long enough; otherwise it is omitted. Cadence I and cadence II are used at the ends of significant phrases within the prayer. One or both of the cadences is repeated when the length of the prayer permits. In both cadences, the movement from one pitch to another takes place on a heavily accented syllable.

In the full form of the conclusion, the order is as follows: flex (on the phrase "through Jesus Christ our Lord"), cadence II, cadence I.

Collects which have a short ending are concluded with cadence I.

Collect of 2 Epiphany: Tone I

Four staves of musical notation in G-clef with a flat key signature. The lyrics are: "Al - migh - ty God, whose Son our Savior Jesus Christ is the light of the world: Grant that thy people, illumined by thy Word and Sac - ra - ments, may shine with the ra - diance of Christ's glo - ry, that he may be known, worshiped, and obeyed to the ends of the earth;". Above the staves, 'Flex' is written above the first staff, 'I' above the second staff, 'II' above the third staff, and 'II' above the fourth staff.

Three staves of musical notation in G-clef with a flat key signature. The lyrics are: "through the same Jesus Christ our Lord, who with thee and the Holy Spirit liv - eth and reign - eth, one God, now and for ev - er. A - men.". Above the staves, 'Flex' is written above the first staff, 'II' above the second staff, and 'I' above the third staff.

Collect at The Prayers 2: Tone I

Four staves of musical notation in G-clef with a flat key signature. The lyrics are: "Hea - ven - ly Fa - ther, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our pe - ti - tions, we pray, not as we ask in our ignorance, nor as we de - serve in our sin - ful - ness, but as you know and love us in your Son Jesus Christ our Lord. A - men.". Above the staves, 'Flex' is written above the first staff, 'I' above the second staff, 'II' above the third staff, and 'I' above the fourth staff.

Collect Tone II

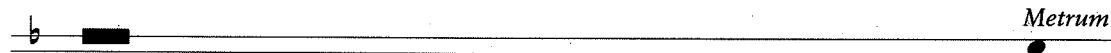


The metrum is used at the end of the first convenient stopping place within the prayer, and the flex at the next such point. If the length of the prayer permits, the metrum may be sung twice before the flex. The remainder of the body of the prayer is sung to the concluding note.

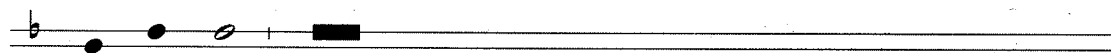
In the full form of the conclusion, the order is as follows: flex (on the phrase "through Jesus Christ our Lord"), metrum, and conclusion.

Collects which have a short ending are concluded with the metrum.

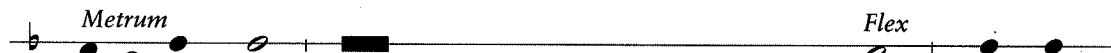
Collect of the Easter Vigil: Tone II



O God, who made this most holy night to shine with the glory of the Lord's re -



sur - rec - tion: Stir up in your Church that Spirit of adoption which is given to



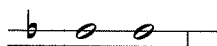
us in Bap - tism, that we, being renewed both in body and mind, may wor -



ship you in sincerity and truth; through Jesus Christ our Lord, who lives and

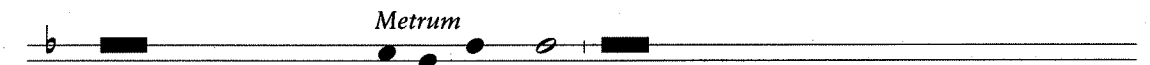


reigns with you, in the unity of the Ho - ly Spi - rit, one God, now and for ev - er.

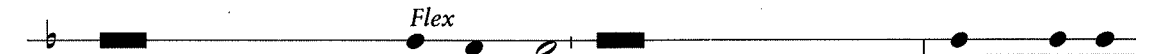


A - men.

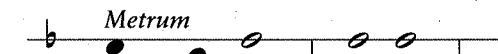
Collect at The Prayers 1: Tone II



Lord, hear the prayers of thy peo - ple; and what we have asked faithfully, grant



that we may obtain ef - fec - tual - ly, to the glory of thy Name; through Je - sus



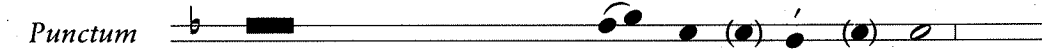
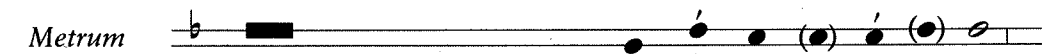
Christ our Lord. A - men.

Lessons Before the Gospel

When these Lessons are sung, they may be monotoned, sung to the tone of the Short Lesson on page 34 (in which case the conclusion "The Word of the Lord" and its response are monotoned), or sung to the following tone:



A Reading (Lesson) from the Letter of Paul to Ti - tus.
the Book of Josh - u - a.
the Book of the Pro - phet I - sai - ah.
the Letter of Paul to the Phi - lip - pi - ans.

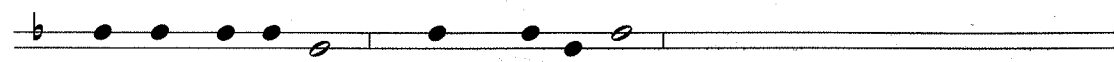


The metrum is used at the end of the first major clause within each sentence. In a very long sentence the metrum may be repeated. In a short sentence, the metrum is omitted.

The punctum is used at the conclusion of each sentence. It may also be used at a colon or semi-colon in a compound sentence in which the metrum has already been used.

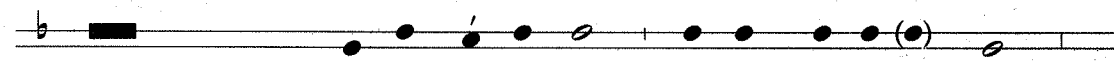
Questions and the conclusion are sung as in Gospel Tone I on the following page.

After the Lesson




The Word of the Lord. Thanks be to God.

Gospel Tone I



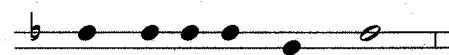
The Holy Gospel of our Lord Je - sus Christ ac - cord - ing to Mat - thew.
Mark.
Luke.
John.

Rite I



Glo - ry be to thee, O Lord.

Rite II

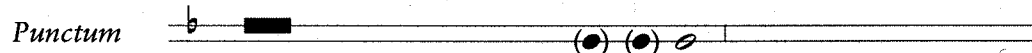


Glo - ry to you, Lord Christ.

Metrum



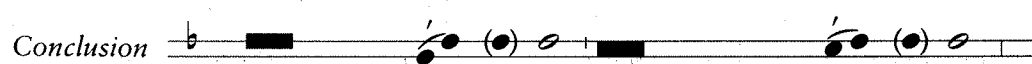
Punctum



Question



Conclusion



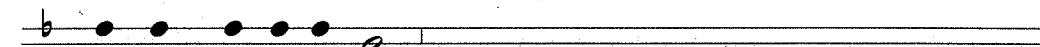
The metrum is used at the end of the first major clause within each sentence. In a very long sentence the metrum may be repeated. In a short sentence, the metrum is omitted.

The punctum is used at the conclusion of each sentence. It may also be used at a colon or semi-colon in a compound sentence in which the metrum has already been used.

Questions are sung a semi-tone lower, concluding with an invariable formula set to the last three syllables. In very long questions the descent of a semi-tone is not made until the last section of the question. Questions of less than four syllables begin on the numbered note corresponding to the number of syllables.


The conclusion is treated rather freely, in accordance with the sense and accentual pattern of the words.

After the Gospel



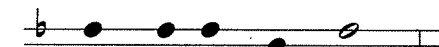
The Gos - pel of the Lord.

Rite I




Praise be to thee, O Christ.

Rite II




Praise to you, Lord Christ.


Gospel of 4 Easter, Year C



The Holy Gospel of our Lord Je - sus Christ ac - cord - ing to John.



Glo - ry to you, Lord Christ.



It was the feast of the Dedic - ation at Je - ru - sa - lem; it was winter, and Jesus

was walking in the temple, in the portico of So - lo - mon. So the Jews gathered round him and said to him, "How long will you keep us in sus - pense? If you are the Christ, tell us plain - ly." Jesus answered them, "I told you, and you do not be - lieve. The works that I do in my Father's name, they bear wit - ness to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice, and I know them, and they fol - low me; and I give them eternal life, and they shall nev - er per - ish, and no one shall snatch them out of my hand. My Father, who has given them to me, is great - er than all, and no one is able to snatch them out of the Fa - ther's hand. I and the Fa - ther are one."

The Gos - pel of the Lord.

Praise to you, Lord Christ.

Gospel Tone II

The Holy Gospel of our Lord Jesus Christ ac - cord - ing to Mat - thew.

The Holy Gospel of our Lord Jesus Christ ac - cord - ing to Mark.
Luke.
John.

Rite I *Rite II*

Glo - ry be to thee, O Lord. *Glo - ry to you, Lord Christ.*

Punctum *4 3 2 1*

Question *3 2 1*

Conclusion *NY*

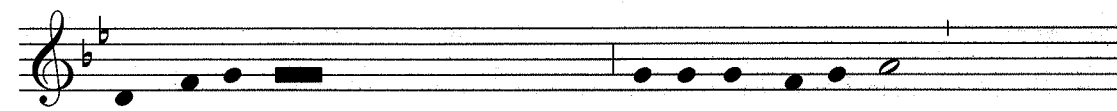
This tone, of late 16th century origin, has no metrum, but only a punctum, in which the voice is dropped a minor third on the fourth syllable from the end of each sentence.

Questions are sung as in Gospel Tone I.

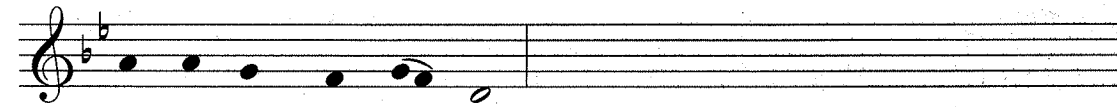
The three-note group in the conclusion is sung to the next to the last accented syllable in the final sentence.

The phrase "The Gospel of the Lord" after the Gospel, and its response, are sung as at Gospel Tone I.

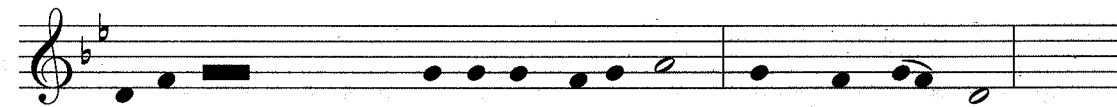
Prayers of the People, Form I: Tone A



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

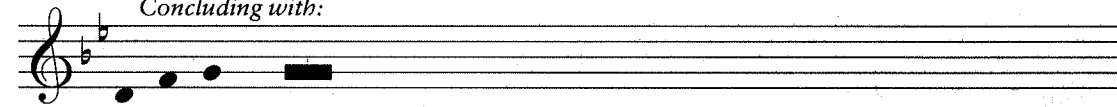


say - ing, "Lord, have mer - cy."

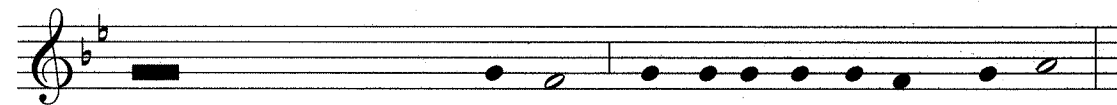


For, let us pray to the Lord. *Lord, have mer - cy.*

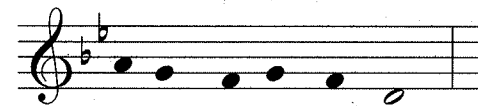
Concluding with:



In the com - munion of [] and of all the] saints, let us com -



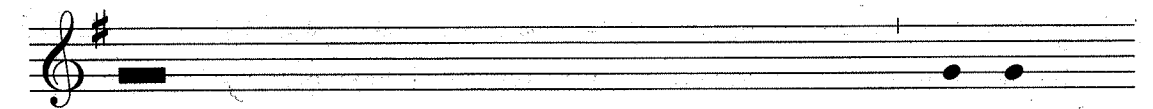
mend ourselves, and one a - no - ther, and all our life, to Christ our God.



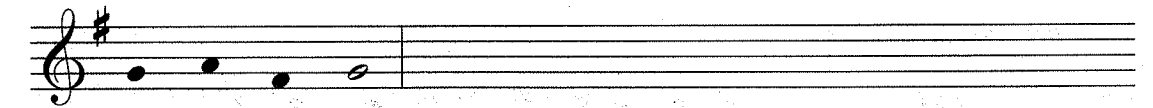
To thee, O Lord our God.
you,

The concluding Collect may be monotoned, or sung to Collect Tone I.

Prayers of the People, Form I: Tone B



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

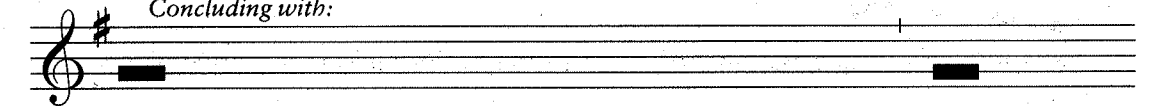


"Lord, have mer - cy."

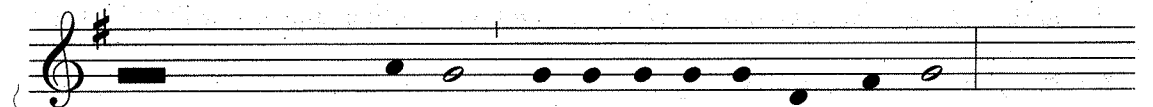


For, let us pray to the Lord. *Lord, have mer - cy.*

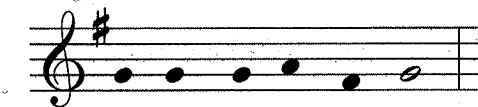
Concluding with:



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



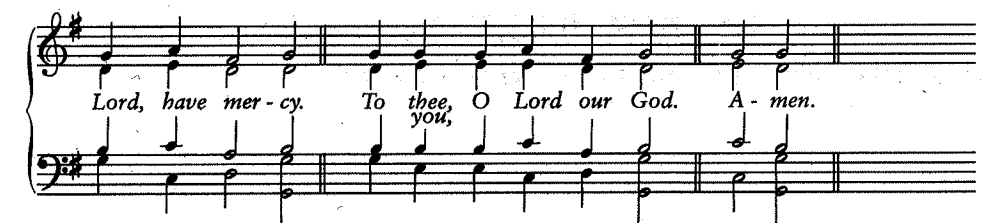
ourselves, and one a - no - ther, and all our life, to Christ our God.



To thee, O Lord our God.
you,

The concluding Collect may be
monotoned, or sung to Collect Tone II.

The Responses may be sung in harmony, as follows:



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

Prayers of the People, Form V: Tone A

In peace, let us pray to the Lord, say - ing "Lord, have mer - cy."

or: "Ky - ri - e e - lei - son."

For, we pray to you, O Lord. *Lord, have mer - cy.*

or: *Ky - ri - e e - lei - son.*

Concluding with:
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

our God. *To you, O Lord our God.*

The concluding Collect may be monotoned, or sung to Collect Tone I.

The Doxology is sung as follows:

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.*

Prayers of the People, Form V: Tone B

In peace, let us pray to the Lord, say - ing, "Lord, have mer - cy."

or: "Ky - ri - e e - lei - son."

For, we pray to you, O Lord. *Lord, have mer - cy.*

or: *Ky - ri - e e - lei - son.*

Concluding with:
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

our God. *To you, O Lord our God.*

The concluding Collect may be sung to either of the Collect Tones.

The Doxology is sung as follows:

For yours is the majesty, O Father, Son and Holy Spi - rit; yours is the king -

dom and the power and the glo - ry, now and for ev - er. *A - men.*

The Peace (Rite One)

The peace of the Lord be al - ways with you.
And with thy spi - rit.

The Peace (Rite Two)

The peace of the Lord be al - ways with you.
And al - so with you.

At the Great Thanksgiving (Rite One)

The Lord be with you. And with thy spi - rit.
Lift up your hearts. We lift them up un - to the Lord.
Let us give thanks un - to our Lord God.
It is meet and right so to do.

At the Great Thanksgiving (Rite Two)

The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Conclusion of the Great Thanksgiving

Celebrant *People*
A - men.

The Lord's Prayer (Contemporary)

Celebrant
As our Sa - vior Christ has taught us we now pray,
People and Celebrant
Our Fa - ther in hea - ven, hal - low'd be your Name,
your king - dom come, your will be done, on earth as in hea - ven.
Give us to - day our dai - ly bread.

For - give us our sins as we for - give those who sin a - gainst us.

Save us from the time of tri - al, and de - liv - er us from e - vil.

For the king - dom, the pow'r, and the glo - ry are yours,

now and for ev - er. A - men.

A setting of the traditional version is given in the Hymnal.

Christ our Passover

This Anthem may be sung in full by all, or by the choir, or as a versicle and response as follows:

Christ our Pass - ov - er is sac - ri - fic'd for us;

There - fore let us keep the feast.

Christ our Passover with Alleluias

Al - le - lu - ia. Christ our Pass - ov - er is sac - ri - fic'd for us;

There - fore let us keep the feast. Al - le - lu - ia.

Invitation to Communion: Tone I

When the shorter form of the Invitation is used, it may be sung to one of these tones.

The Gifts of God for the Peo - ple of God.

Invitation to Communion: Tone II

The Gifts of God for the Peo - ple of God.

Tone for Blessings

Metrum

Punctum

A - men.

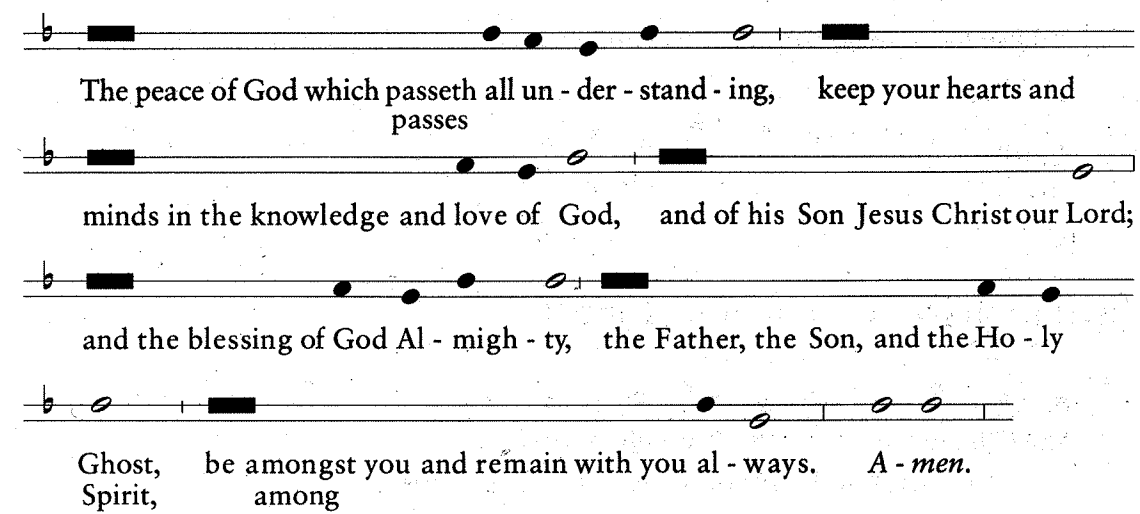
In short blessings, the repetition of the metrum is omitted. In longer blessings, the entire formula may be repeated.

Blessing: Shorter Form

The bless - ing of God Al - migh - ty, the Father, the Son, and the Ho - ly Spi - rit,

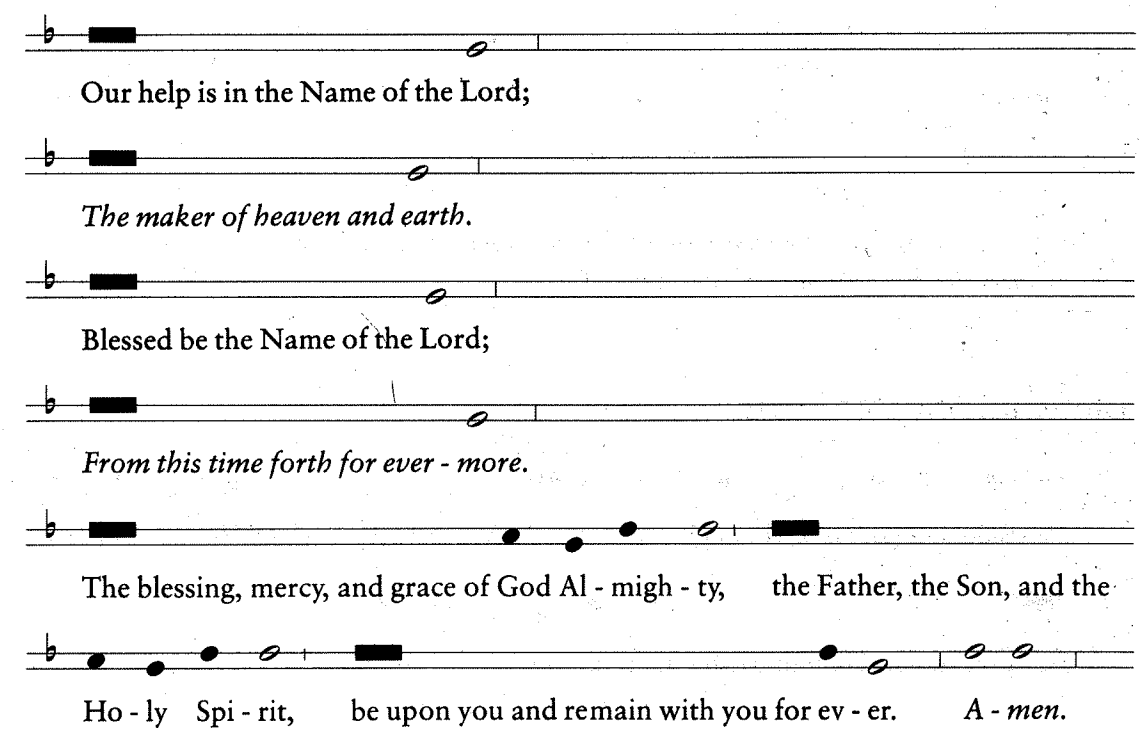
be upon you and remain with you for ev - er. A - men.

Blessing: Longer Form



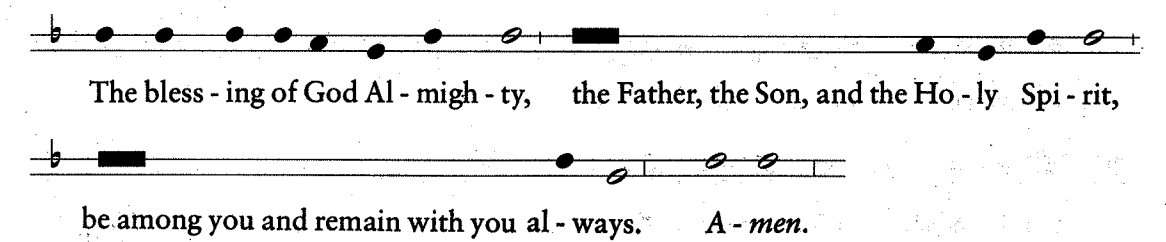
The peace of God which passeth all un - der - stand - ing, keep your hearts and
passes
minds in the knowledge and love of God, and of his Son Jesus Christ our Lord;
and the blessing of God Al - migh - ty, the Father, the Son, and the Ho - ly
Ghost, be amongst you and remain with you al - ways. A - men.
Spirit, among

The Pontifical Blessing



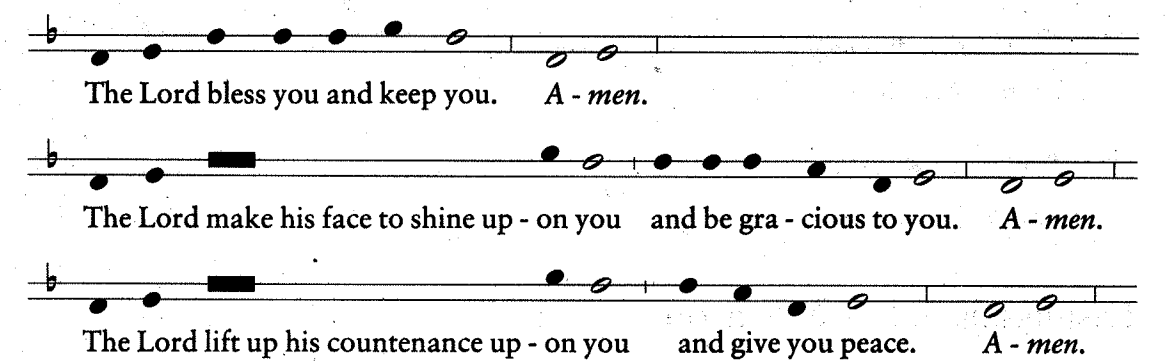
Our help is in the Name of the Lord;
The maker of heaven and earth.
Blessed be the Name of the Lord;
From this time forth for ever - more.
The blessing, mercy, and grace of God Al - migh - ty, the Father, the Son, and the
Ho - ly Spi - rit, be upon you and remain with you for ev - er. A - men.

Blessing at the Ordination of a Priest



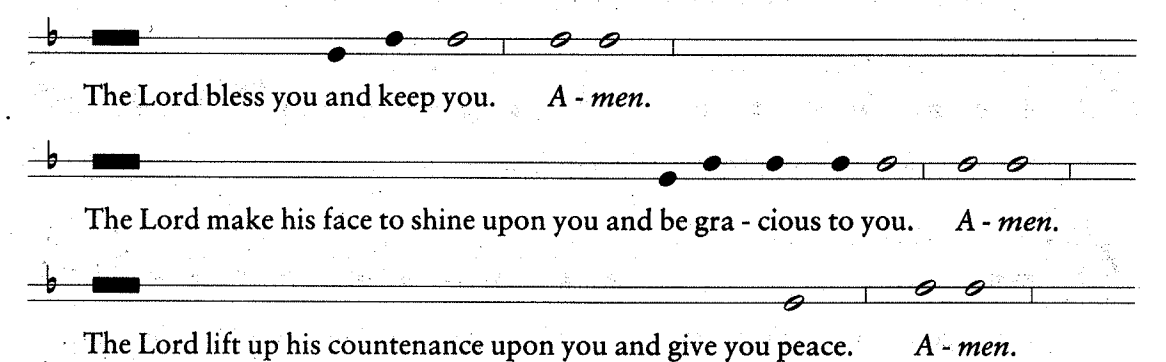
The bless - ing of God Al - migh - ty, the Father, the Son, and the Ho - ly Spi - rit,
be among you and remain with you al - ways. A - men.

The Aaronic Blessing: Tone I



The Lord bless you and keep you. A - men.
The Lord make his face to shine up - on you and be gra - cious to you. A - men.
The Lord lift up his countenance up - on you and give you peace. A - men.

The Aaronic Blessing: Tone II

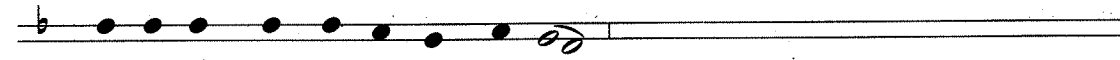


The Lord bless you and keep you. A - men.
The Lord make his face to shine upon you and be gra - cious to you. A - men.
The Lord lift up his countenance upon you and give you peace. A - men.

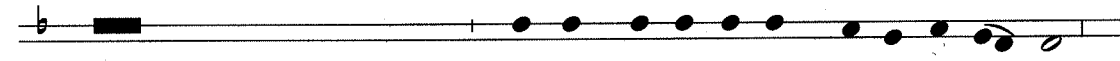
Dismissals



1. Let us go forth in the name of Christ.



2. Go in peace to love and serve the Lord.



3. Let us go forth into the world, re-joic-ing in the pow-er of the Spi-rit.



4. Let us bless the Lord.



Thanks be to God.

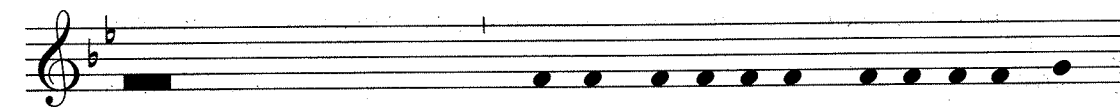
Dismissals in Easter Season



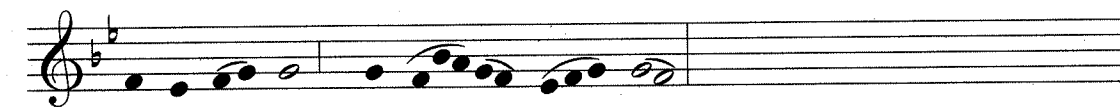
1. Let us go forth in the name of Christ, al-le-lu-ia, al-le-lu-ia.



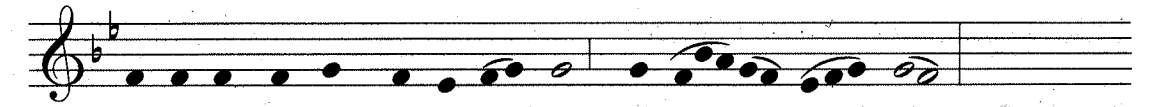
2. Go in peace to love and serve the Lord, al-le-lu-ia, al-le-lu-ia.



3. Let us go forth into the world, re-joic-ing in the pow-er of the Spi-rit,



al-le-lu-ia, al-le-lu-ia.



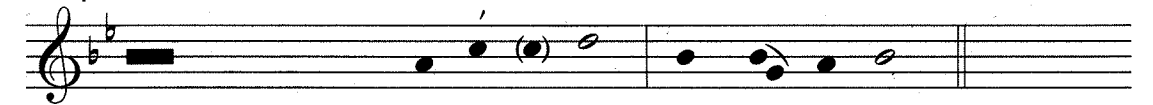
4. Let us bless the Lord, al-le-lu-ia, al-le-lu-ia.



Thanks be to God, al-le-lu-ia, al-le-lu-ia.

At Holy Baptism

Prayers for the Candidates



Deliver *them*, O Lord,
from the way | of sín and death.

Lord, hear our prayer.

Open *their hearts* to | your gráce
and truth.

Lord, hear our prayer.

Fill *them* with your holy and
life-giv- | ing Spí-rit.

Lord, hear our prayer.

Keep *them* in the faith and communion
of | your hó-ly Church.

Lord, hear our prayer.

Teach *them* to love others in the
power of | the Spí-rit.

Lord, hear our prayer.

Send *them* into the world in
wit- | ness tó your love.

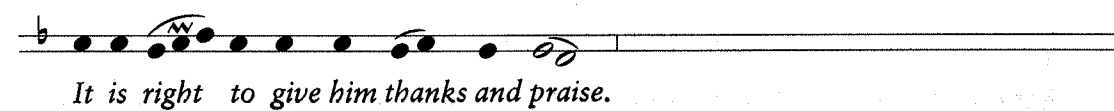
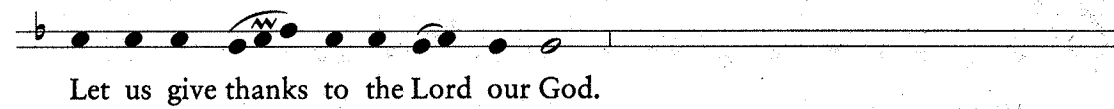
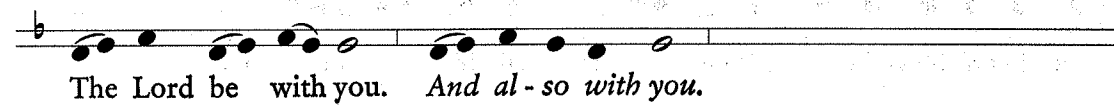
Lord, hear our prayer.

Bring *them* to the fullness of your
peace | and gló-ry.

Lord, hear our prayer.

The Amen after the Concluding Collect is monotoned.

Thanksgiving over the Water



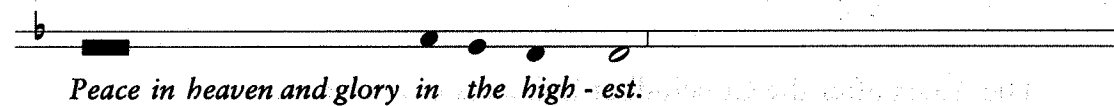
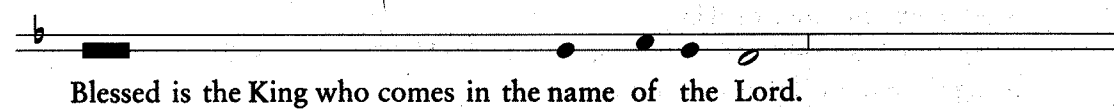
Conclusion



Proper Liturgies of Holy Week

Palm Sunday: Opening Anthem

This anthem may be sung in full to a suitable setting, by the congregation or by the choir, or as a versicle and response as follows:

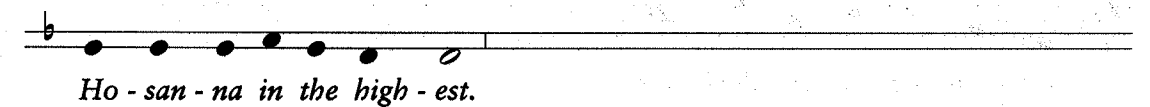
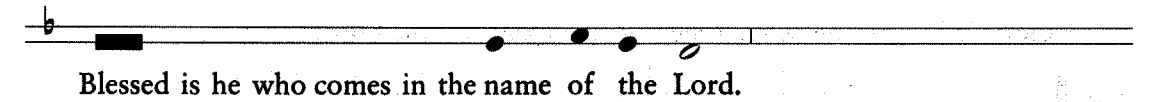


Palm Sunday: Blessing over the Branches

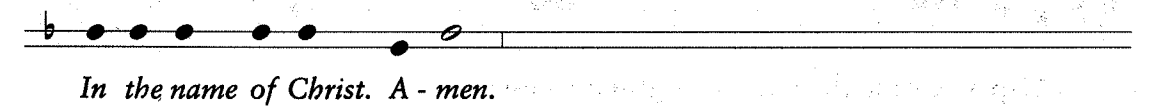
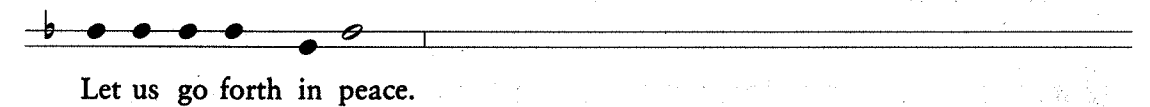
Dialogue and Amen as at the Thanksgiving over the Water, page 28.

Palm Sunday: Anthem after the Blessing over the Branches

This anthem may be sung in full to a suitable setting, by the congregation or by the choir, or as a versicle and response as follows:



Palm Sunday: At the Procession



During the procession, all hold branches in their hands, and appropriate hymns, psalms, or anthems are sung, such as the hymn "All glory, laud, and honor" and the following Psalm:

Palm Sunday: Psalm 118:19-29

Antiphon *Ancient Gallican Chant*

Ho - san - na in the high - est.

Bless - ed is he who comes in the name of the Lord.

Ho - san - na in the high - est.

The italicized portion of the preceding Antiphon may be repeated as a Refrain after each verse of the Psalm.

“O - pen for me the gates of righteousness; *
I will enter them;
I will offer thanks to | the Lórd. [R]

“This is the gate of the Lord; *
he who is righteous | may én-ter.” [R]

I will give thanks to you, for you answered me *
and have become my | sal-vá-tion. [R]

The same stone which the builders rejected *
has become the | chief cór-ner-stone. [R]

This is the Lord’s doing, *
and it is marve- | lous in our eyes. [R]

On this day the Lord has acted; *
we will rejoice and | be glád in it. [R]

Ho-san-nah, Lord, hosannah! *
Lord, send | us nów suc-cess. [R]

Bless-ed is he who comes in the name of the Lord; *
we bless you from the house of | the Lórd. [R]

God is the Lord; he has shined upon us; *
form a procession with branches
up to the horns of | the ál-tar. [R]

“You are my God, and I will thank you; *
you are my God, and I will | ex-ált you.” [R]

Give thanks to the Lord, for he is good; *
his mercy endures | for év-er. [R]

The complete Antiphon may then be repeated.

Good Friday: Opening Acclamation

This acclamation may be monotoned, or sung as follows:

Bless - ed be our God.

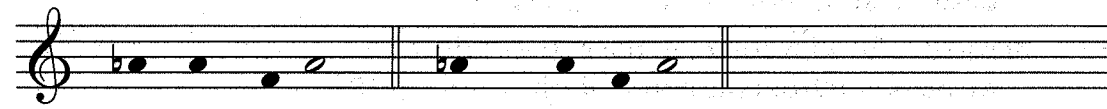
For ev - er and ev - er. A - men.

Good Friday: The Solemn Collects

The complete music is on pages 264-270 of the Altar Edition. The Biddings may be sung by a deacon or lay cantor.

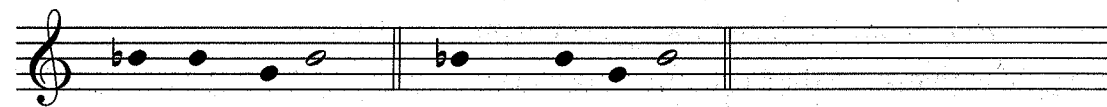
Easter Vigil: At the Entrance Procession

At the first pause



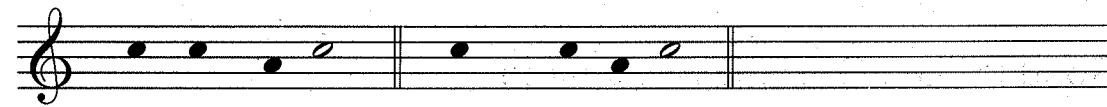
The light of Christ. Thanks be to God.

At the second pause



The light of Christ. Thanks be to God.

At the third pause



The light of Christ. Thanks be to God.

Easter Vigil: At the Exsultet

Dialogue and Amens as at the Thanksgiving over the Water, page 28.

Easter Vigil: At Holy Baptism

See pages 27-28.

Easter Vigil: The Great Alleluia

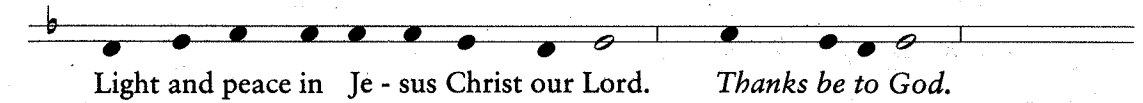
After the Epistle, this Alleluia is traditionally sung three times by the Celebrant or by a Cantor, at successively higher pitches (one whole tone each time), the Congregation repeating it each time.



Al - le - - lu - - ia.

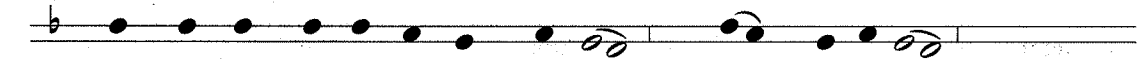
Order of Worship for the Evening

Greeting: Tone I



Light and peace in Je - sus Christ our Lord. Thanks be to God.

Greeting: Tone II



Light and peace in Je - sus Christ our Lord. Thanks be to God.

In Lent and in Easter Season, the Opening Acclamations on page 6 are used instead.

Order for Evening: Tone for the Short Lesson

The flex is used at all periods, and at other major punctuation points when the sense allows. The punctum is used only at the end of the reading.



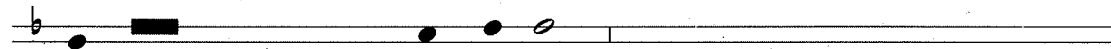
The music of the Aaronic Blessing is on page 25.

Morning and Evening Prayer: Rite One

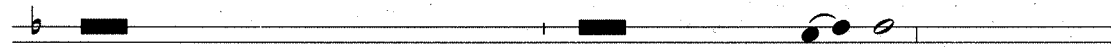
Opening Preces: Morning Prayer I



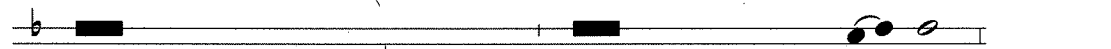
O Lord, o - pen thou our lips.



And our mouth shall show forth thy praise.

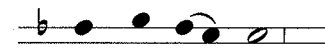


Glory to the Father, and to the Son, and to the Holy Spi - rit:



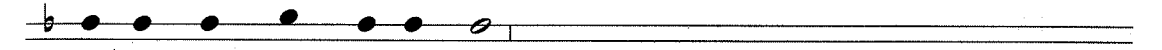
as it was in the beginning, is now, and will be for ever. A - men.

Except in Lent, there may be added:

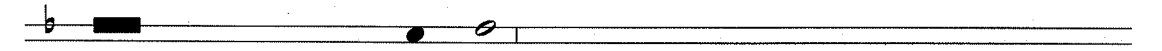


Al - le - lu - ia.

Opening Preces: Evening Prayer I



O God, make speed to save us.



O Lord, make haste to help us.

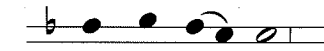


Glory to the Father, and to the Son, and to the Holy Spi - rit:



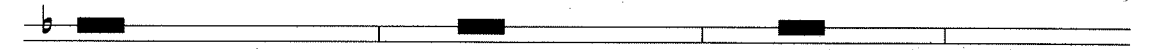
as it was in the beginning, is now, and will be for ever. A - men.

Except in Lent, there may be added:

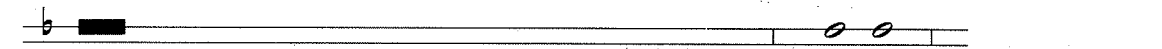


Al - le - lu - ia.

Salutation and Lord's Prayer I



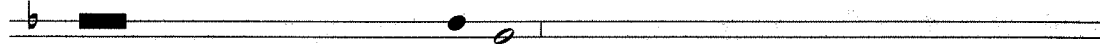
The Lord be with you. And with thy spirit. Let us pray.

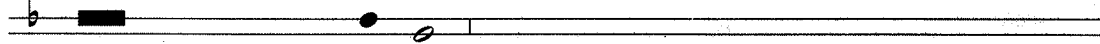


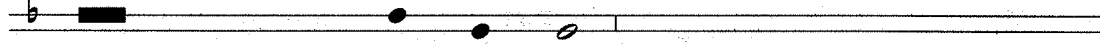
Our Father for ever and ever. A - men.

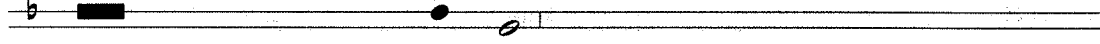
The Suffrages which follow the Lord's Prayer may be led by the Officiant or by a Lay Cantor.

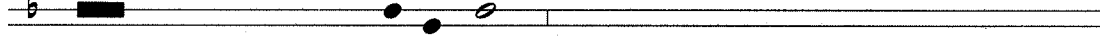
Suffrages A: Morning and Evening Prayer I

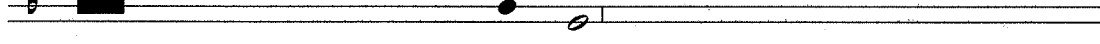

V. O Lord, show thy mercy up - on us;

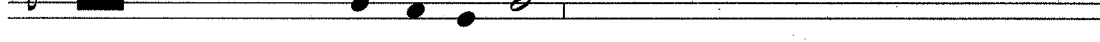

R. And grant us thy sal - va - tion.



V. Endue thy ministers with right - eous - ness;

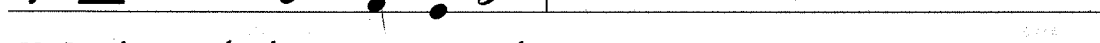

R. And make thy chosen people joy - ful.

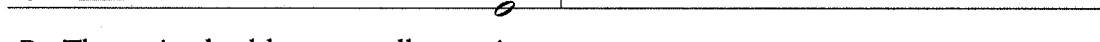

V. Give peace, O Lord, in all the world;

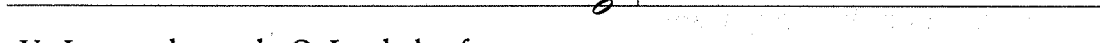

R. For only in thee can we live in safe - ty.

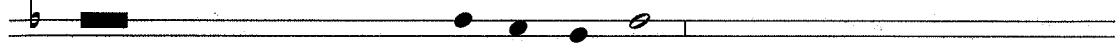

V. Lord, keep this nation un - der thy care;

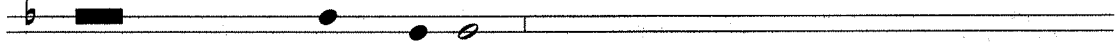

R. And guide us in the way of jus - tice and truth.

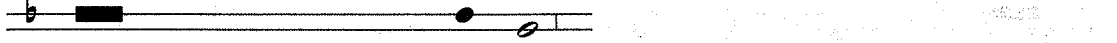

V. Let thy way be known up - on earth;


R. Thy saving health among all na - tions.

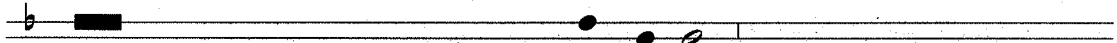

V. Let not the needy, O Lord, be for - got - ten;

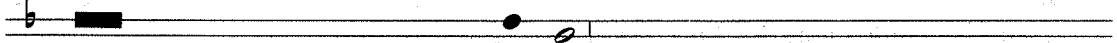

R. Nor the hope of the poor be ta - ken a - way.

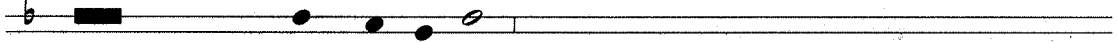

V. Create in us clean hearts, O God;

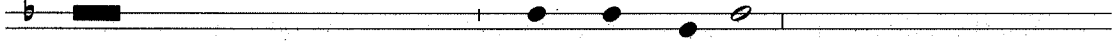

R. And sustain us with thy Holy Spi - rit.

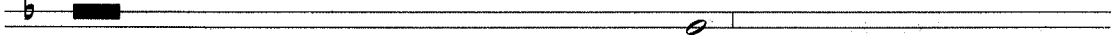
Suffrages B: Morning Prayer I

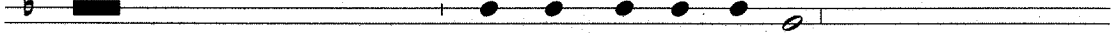

V. O Lord, save thy people, and bless thine her - i - tage;

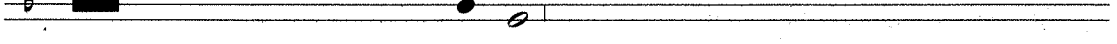

R. Govern them and lift them up for ev - er.



V. Day by day we mag - ni - fy thee;

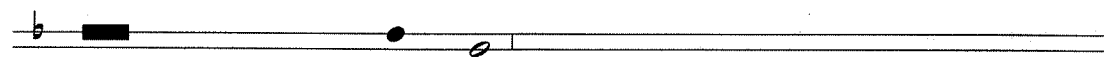

R. And we worship thy Name ever, world with - out end.

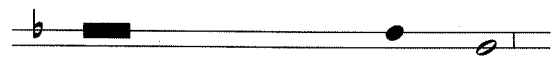

V. Vouchsafe, O Lord, to keep us this day without sin;


R. O Lord, have mercy upon us, have mer - cy up - on us.


V. O Lord, let thy mercy be up - on us;

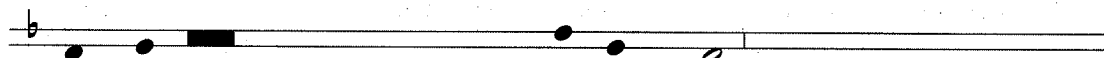

R. As our trust is in thee.


V. O Lord, in thee have I trust - ed;

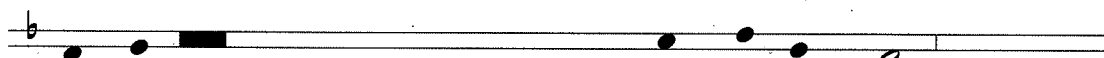

R. Let me never be con - found - ed.

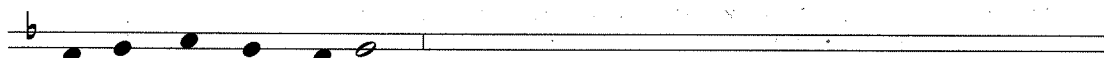
Suffrages B: Evening Prayer I (Tone I)


This setting is intended for use with Collect Tone I.



That this evening may be holy, good, and peace - ful,

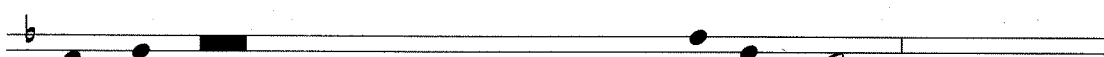

We en - treat thee, O Lord.

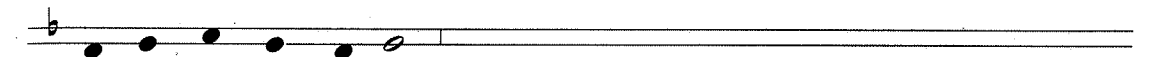

That thy holy angels may lead us in paths of peace and good - will,



We en - treat thee, O Lord.

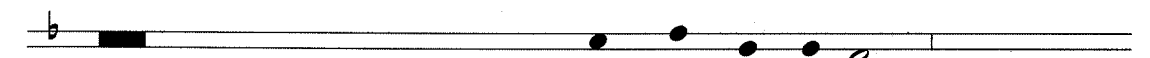

That we may be pardoned and forgiven for our sins and of - fen - ses,

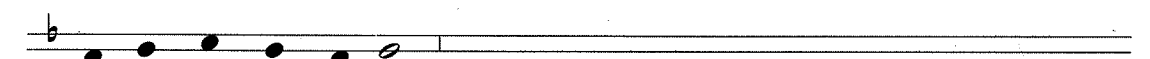

We en - treat thee, O Lord.

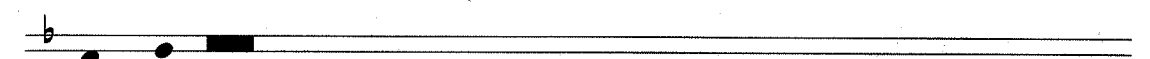

That there may be peace to thy Church and to the whole world,



We en - treat thee, O Lord.



That we may depart this life in thy faith and fear,


and not be condemned before the great judg - ment seat of Christ,


We en - treat thee, O Lord.

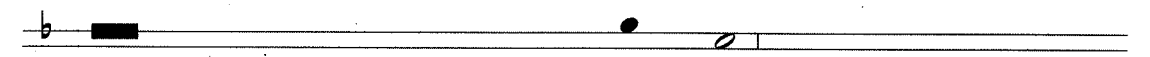

That we may be bound together by thy Holy Spirit in the communion of

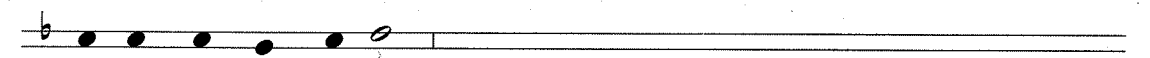

[_____ and] all thy saints, entrusting one another and all our life to Christ,

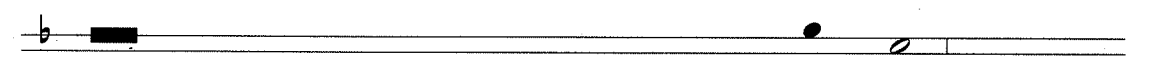

We en - treat thee, O Lord.

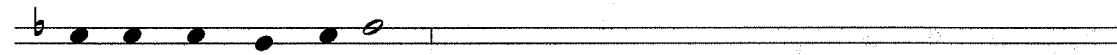
Suffrages B: Evening Prayer I (Tone II)

This setting is intended for use with Collect Tone II.

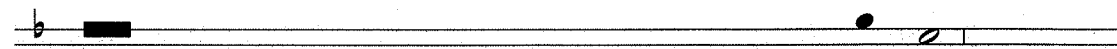

That this evening may be holy, good, and peace - ful,


We en - treat thee, O Lord.



That thy holy angels may lead us in paths of peace and good - will,



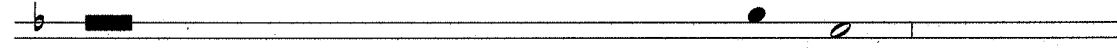
We en - treat thee, O Lord.



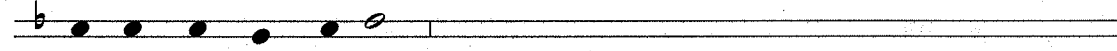
That we may be pardoned and forgiven for our sins and of - fen - ses,




We en - treat thee, O Lord.



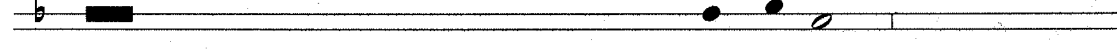
That there may be peace to thy Church and to the whole world,



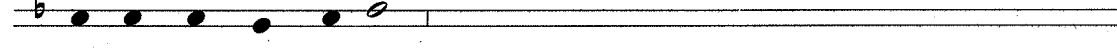
We en - treat thee, O Lord.



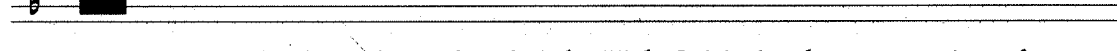
That we may depart this life in thy faith and fear,



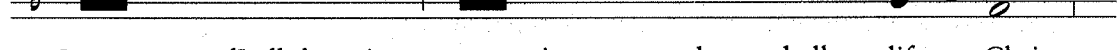
and not be condemned before the great judgment seat of Christ,



We en - treat thee, O Lord.



That we may be bound together by thy Holy Spirit in the communion of



[_____ and] all thy saints, entrusting one another and all our life to Christ,



We en - treat thee, O Lord.

The Collects


Except after Suffrages B at Evening Prayer, the Collects (and Prayer for Mission) may be sung to either of the Collect Tones. Or else, these prayers may be monotoned.

Concluding Versicle

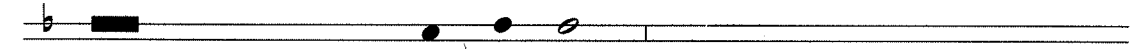
See page 48.

Morning and Evening Prayer: Rite Two

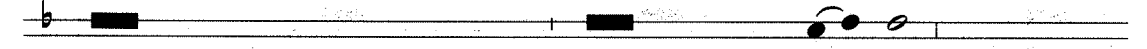
Opening Preces: Morning Prayer II



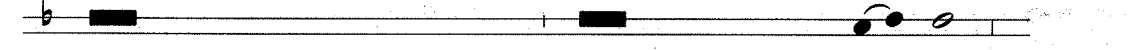
Lord, o - pen our lips.



And our mouth shall pro - claim your praise.

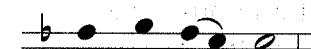


Glory to the Father, and to the Son, and to the Holy Spi - rit:



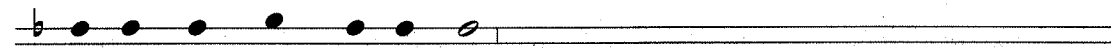
as it was in the beginning, is now, and will be for ever. A - men.

Except in Lent, add:

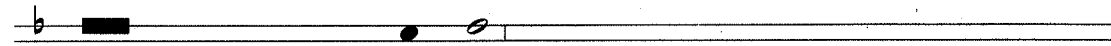


Al - le - lu - ia.

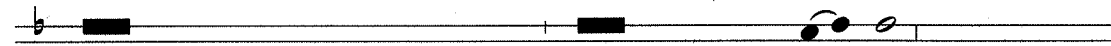
Opening Preces: Evening Prayer II



O God, make speed to save us.



O Lord, make haste to help us.

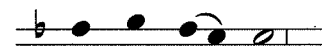


Glory to the Father, and to the Son, and to the Holy Spirit:



as it was in the beginning, is now, and will be for ever. Amen.

Except in Lent, add:

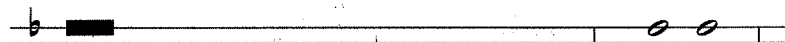


Al-le-lu-ia.

Salutation and Lord's Prayer II



The Lord be with you. And also with you. Let us pray.



Our Father ever. Amen.

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

The Suffrages which follow the Lord's Prayer may be led by the
Officiant or by a Lay Cantor.

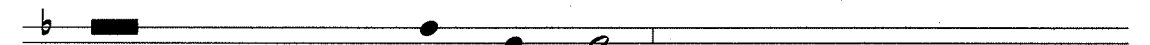
Suffrages A: Morning and Evening Prayer II



V. Show us your mercy, O Lord;



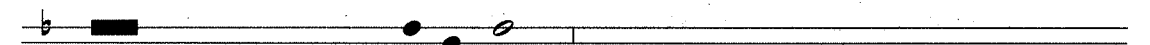
R. And grant us your salvation.



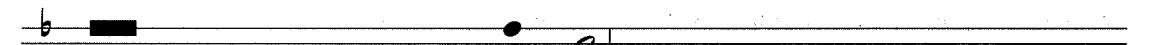
V. Clothe your ministers with righteousness;



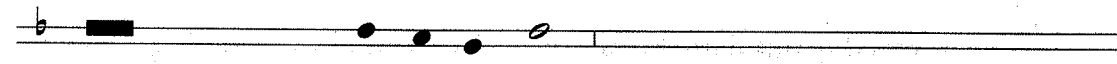
R. Let your people sing with joy.



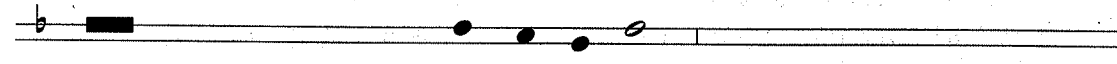
V. Give peace, O Lord, in all the world;



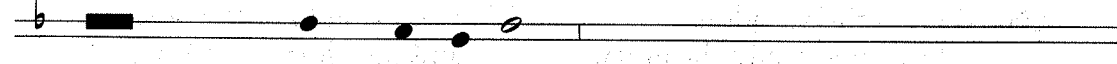
R. For only in you can we live in safety.



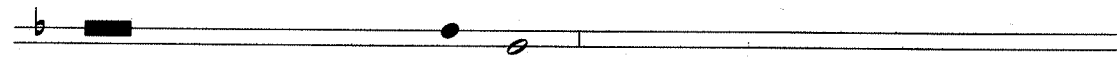
V. Lord, keep this nation un - der your care;



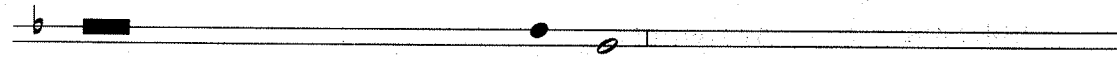
R. And guide us in the way of jus - tice and truth.



V. Let your way be known up - on earth;



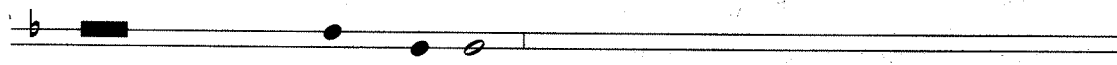
R. Your saving health among all na - tions.



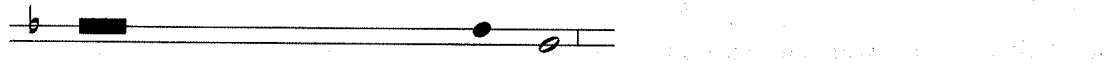
V. Let not the needy, O Lord, be for - got - ten;



R. Nor the hope of the poor be ta - ken a - way.

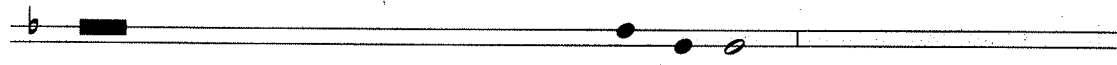


V. Create in us clean hearts, O God;

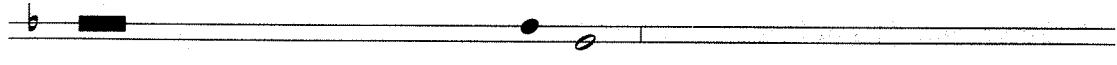


R. And sustain us with your Holy Spi - rit.

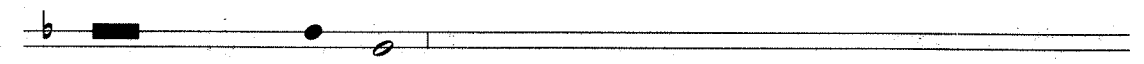
Suffrages B: Morning Prayer II



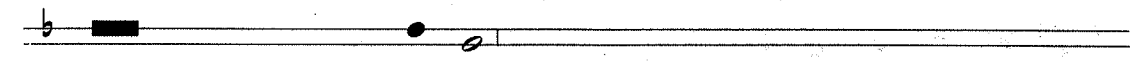
V. Save your people, Lord, and bless your in - her - i - tance;



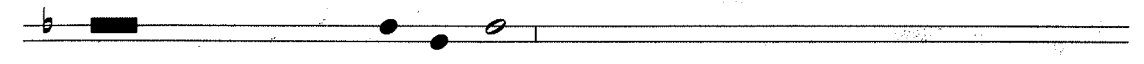
R. Govern and uphold them, now and al - ways.



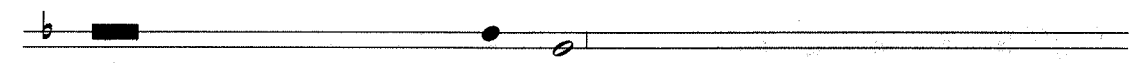
V. Day by day we bless you;



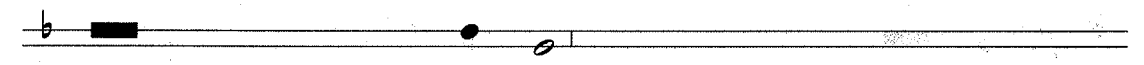
R. We praise your Name for ev - er.



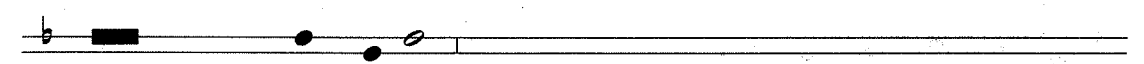
V. Lord, keep us from all sin to - day;



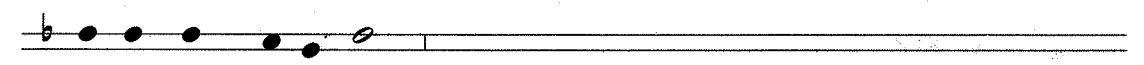
R. Have mercy on us, Lord, have mer - cy.



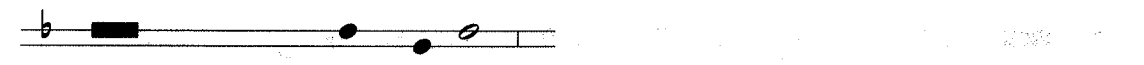
V. Lord, show us your love and mer - cy;



R. For we put our trust in you.



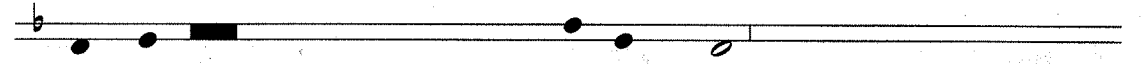
V. In you, Lord, is our hope;



R. And we shall never hope in vain.

Suffrages B: Evening Prayer II (Tone I)

This setting is intended for use with Collect Tone I.



That this evening may be holy, good, and peace - ful,



We en - treat you, O Lord.

That your holy angels may lead us in paths of peace and good - will,
We en - treat you, O Lord.

That we may be pardoned and forgiven for our sins and of - fen - ses,
We en - treat you, O Lord.

That there may be peace to your Church and to the whole world,
We en - treat you, O Lord.

That we may depart this life in your faith and fear,
 and not be condemned before the great judg - ment seat of Christ,
We en - treat you, O Lord.

That we may be bound together by your Holy Spirit in the communion of
 [_____ and] all your saints, entrusting one another and all our life to Christ,
We en - treat you, O Lord.

Suffrages B: Evening Prayer II (Tone II)

This setting is intended for use with Collect Tone II.

That this evening may be holy, good, and peace - ful,
We en - treat you, O Lord.

That your holy angels may lead us in paths of peace and good - will,
We en - treat you, O Lord.

That we may be pardoned and forgiven for our sins and of - fen - ses,
We en - treat you, O Lord.

That there may be peace to your Church and to the whole world,
We en - treat you, O Lord.

That we may depart this life in your faith and fear,
 and not be condemned before the great judgment seat of Christ,
We en - treat you, O Lord.

That we may be bound together by your Holy Spirit in the communion of

[_____ and] all your saints, entrusting one another and all our life to Christ,

We en - treat you, O Lord.

The Collects

Except after Suffrages B at Evening Prayer, the Collects (and Prayer for Mission) may be sung to either of the Collect Tones. Or else, these prayers may be monotoned.

Concluding Versicle

Let us bless the Lord.

Thanks be to God.

Concluding Versicle in Easter Season

Let us bless the Lord, al - le - lu - ia, al - le - lu - ia.

Thanks be to God, al - le - lu - ia, al - le - lu - ia.