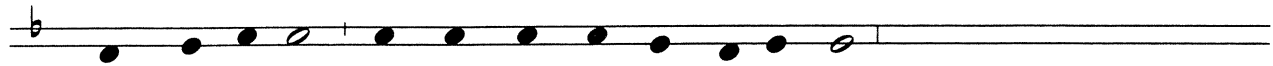
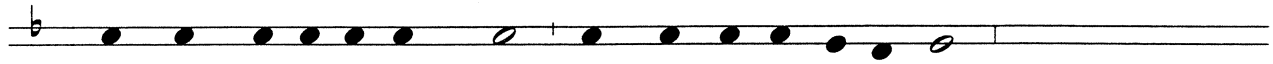

Musical Appendix

Opening Acclamation

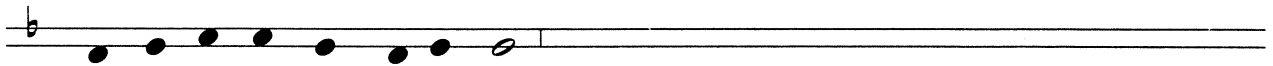


Bless - ed be God: Fa - ther, Son, and Ho - ly Spi - rit.

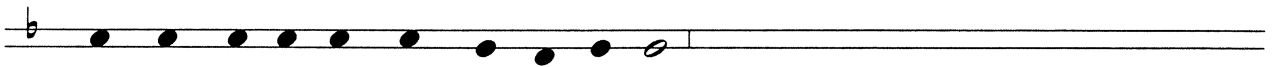


And bless - ed be his king - dom, now and for ev - er. A - men.

Opening Acclamation in Easter Season

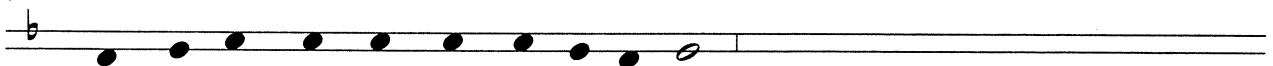


Al - le - lu - ia. Christ is ris - en.

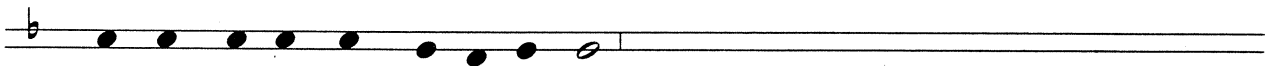


The Lord is ris'n in - deed. Al - le - lu - ia.

Opening Acclamation in Lent (Rite One)

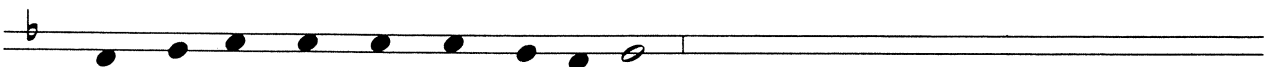


Bless the Lord who for - giv - eth all our sins.

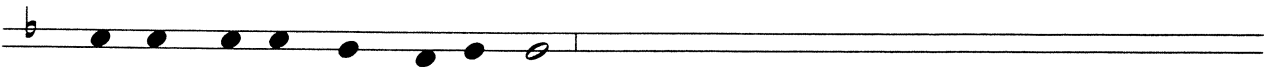


His mer - cy en - dur - eth for ev - er.

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

The musical notation consists of four staves, each beginning with a flat (b) and a solid black bar. The notes are as follows:

- Staff 1: A quarter note on G4, followed by a quarter note on A4.
- Staff 2: A quarter note on G4, followed by a quarter note on A4, and a quarter note on B4.
- Staff 3: A quarter note on G4, followed by a quarter note on A4.
- Staff 4: A quarter note on G4.

There is one space between the first and second staves, and one space between the second and third staves.

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 musical notation consists of a single staff with a flat (b) and a solid black bar. The notes are as follows:

- Quarter note on G4.
- Quarter note on A4.
- Quarter note on B4.
- Quarter note on G4.

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

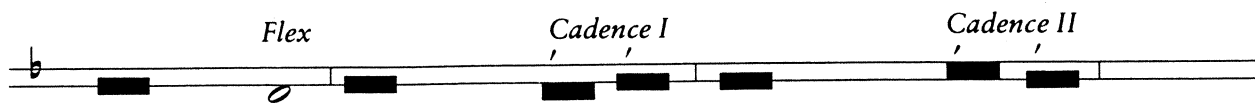
Salutation (with Collect Tone II)

The musical notation consists of a single staff with a flat (b) and a solid black bar. The notes are as follows:

- Quarter note on G4.
- Quarter note on A4.
- Quarter note on B4.
- Quarter note on G4.

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

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

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;

Flex

through the same Jesus Christ our Lord,

II

who with thee and the Holy Spirit liv - eth and reign - eth,

I

one God, now and for ev - er. *A - men.*

Collect at The Prayers 2: Tone I

Flex

Hea - ven - ly Fa - ther, you have promised to hear what we ask in the Name of

II

your Son: Accept and fulfill our pe - ti - tions, we pray, not as we ask in

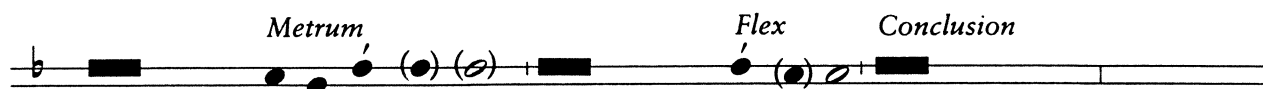
I

our ignorance, nor as we de - serve in our sin - ful - ness, but as you know

I

and love us in your Son Jesus Christ our Lord. *A - men.*

Collect Tone II

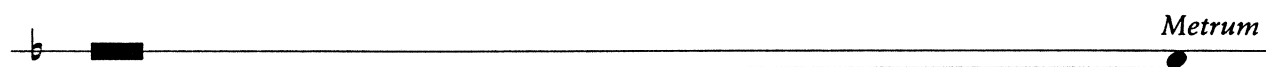


The metrum is used at the end of the first convenient stopping place within the prayer, and the flex at the next such point. If the length of the prayer permits, the metrum may be sung twice before the flex. The remainder of the body of the prayer is sung to the concluding note.

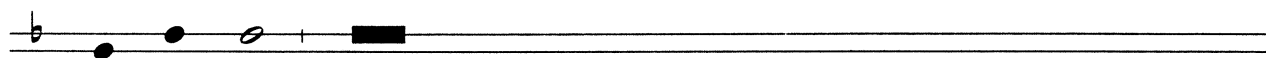
In the full form of the conclusion, the order is as follows: flex (on the phrase "through Jesus Christ our Lord"), metrum, and conclusion.

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

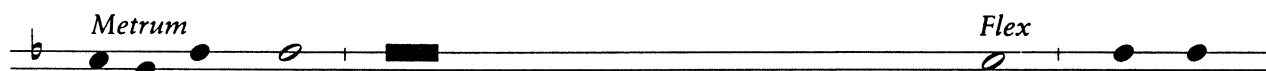
Collect of the Easter Vigil: Tone II



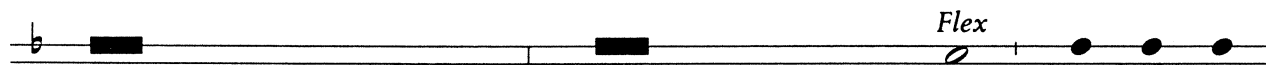
O God, who made this most holy night to shine with the glory of the Lord's re -



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



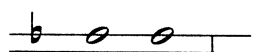
us in Bap - tism, that we, being renewed both in body and mind, may wor -



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 206 (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.

Metrum

Punctum

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.

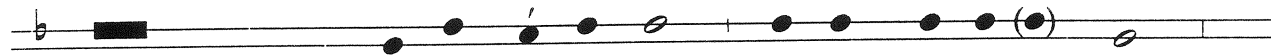
Questions and the conclusion are sung as in Gospel Tone I on the following page.

After the Lesson



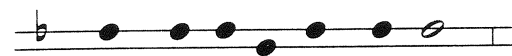
The Word of the Lord. *Thanks be to God.*

Gospel Tone I



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

Rite I

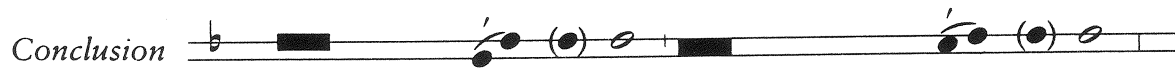
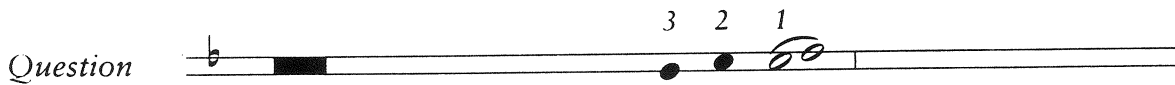
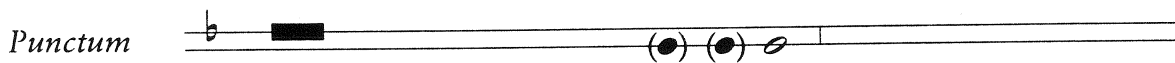
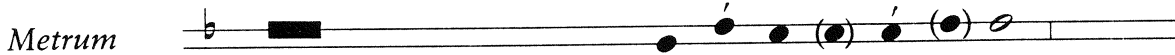


Glo - ry be to thee, O Lord.

Rite II



Glo - ry to you, Lord Christ.



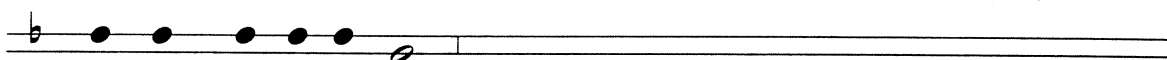
The *metrum* is used at the end of the first major clause within each sentence. In a very long sentence the *metrum* may be repeated. In a short sentence, the *metrum* is omitted.

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.

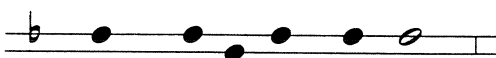
The conclusion is treated rather freely, in accordance with the sense and accentual pattern of the words.

After the Gospel



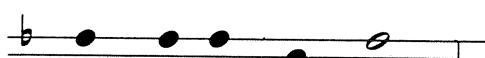
The Gos - pel of the Lord.

Rite I



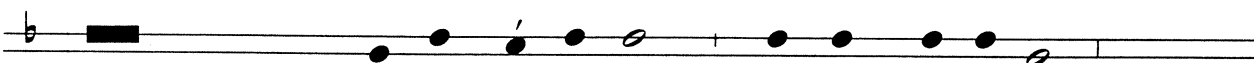
Praise be to thee, O Christ.

Rite II

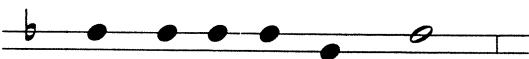


Praise to you, Lord Christ.

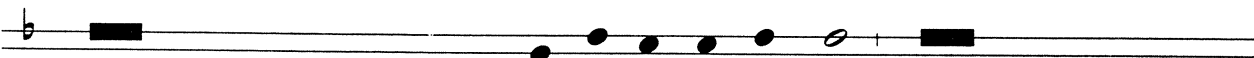
Gospel of 4 Easter, Year C



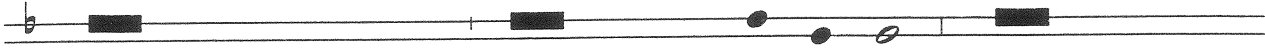
The Holy Gospel of our Lord Je - sus Christ ac - cord - ing to John.



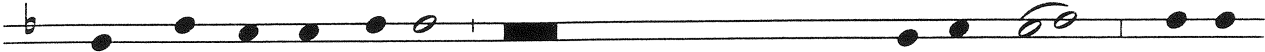
Glo - ry to you, Lord Christ.




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



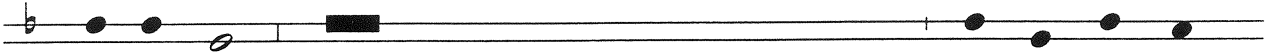
was walking in the temple, in the portico of So - lo - mon. So the Jews gathered



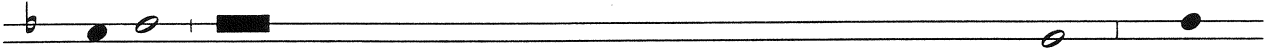
round him and said to him, "How long will you keep us in sus - pense? If you



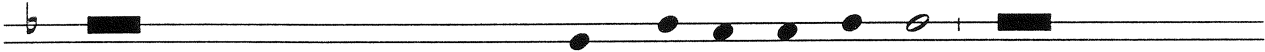
are the Christ, tell us plain - ly." Jesus answered them, "I told you, and you do



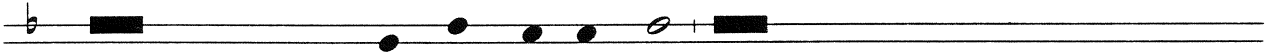
not be - lieve. The works that I do in my Father's name, they bear wit - ness



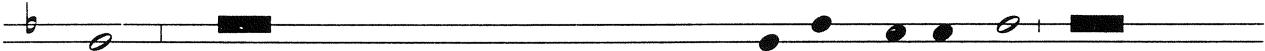
to me; but you do not believe, because you do not belong to my sheep. My



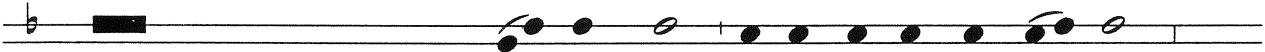
sheep hear my voice, and I know them, and they fol - low me; and I give them




eternal life, and they shall nev - er per - ish, and no one shall snatch them out of my



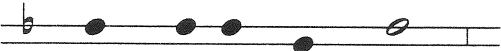
hand. My Father, who has given them to me, is great - er than all, and no one is



able to snatch them out of the Fa - ther's hand. I and the Fa - ther are one."

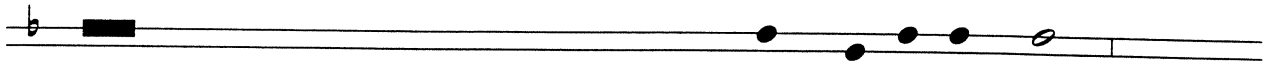


The Gos - pel of the Lord.

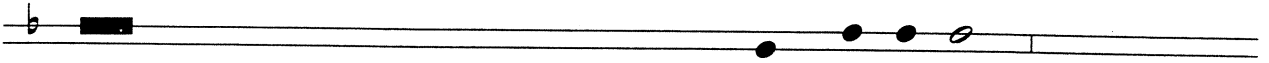


Praise to you, Lord Christ.

Gospel Tone II

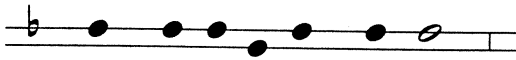


The Holy Gospel of our Lord Jesus Christ ac - cord - ing to Mat - thew.



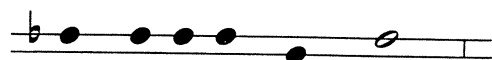
The Holy Gospel of our Lord Jesus Christ ac - cord - ing to Mark.
Luke.
John.

Rite I

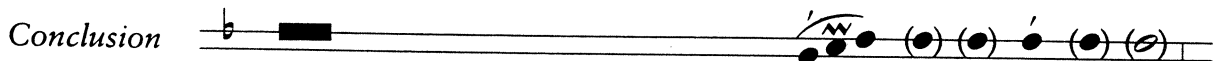
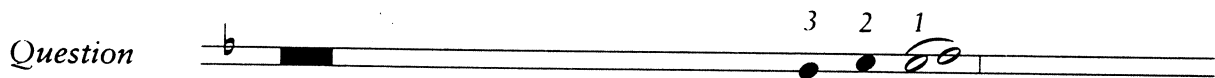
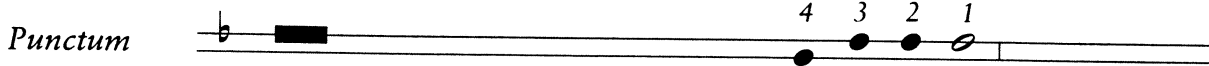


Glo - ry be to thee, O Lord.

Rite II



Glo - ry to you, Lord Christ.



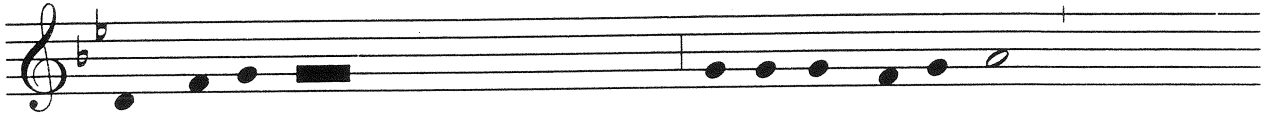
This tone, of late 16th century origin, has no metrum, but only a punctum, in which the voice is dropped a minor third on the fourth syllable from the end of each sentence.

Questions are sung as in Gospel Tone I.

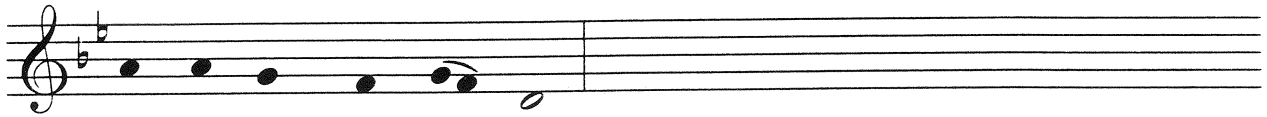
The three-note group in the conclusion is sung to the next to the last accented syllable in the final sentence.

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,

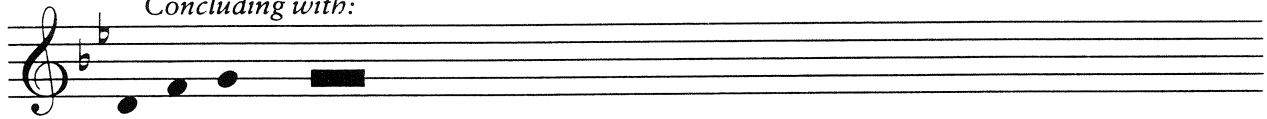


say - ing, "Lord, have mer - cy."



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 -



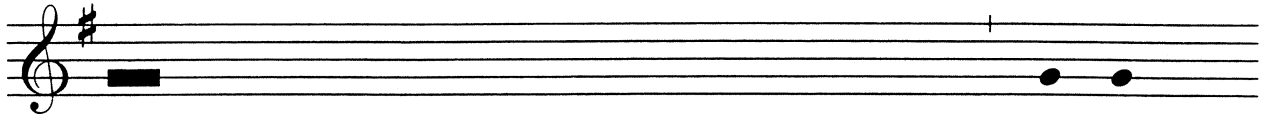
mend ourselves, and one a - no - ther, and all our life, to Christ our God.



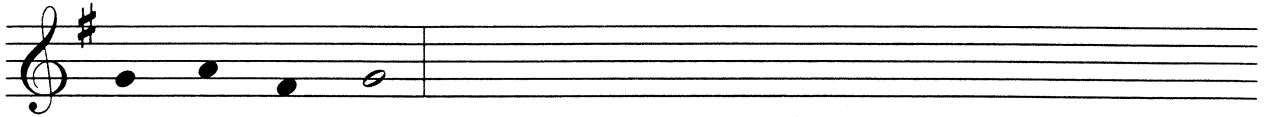
*To thee, O Lord our God.
you,*

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

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,

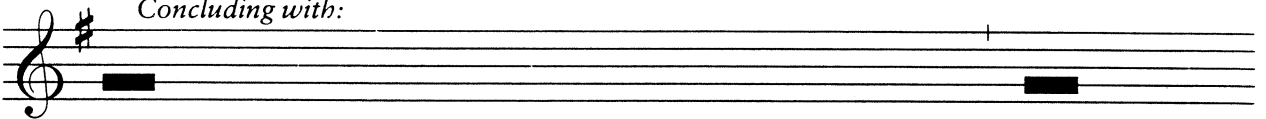


“Lord, have mer - cy.”



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.



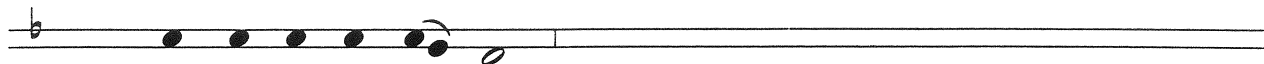
To *thee*, O Lord our God.
you,

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

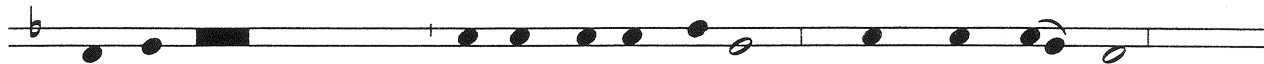
Prayers of the People, Form V: Tone A



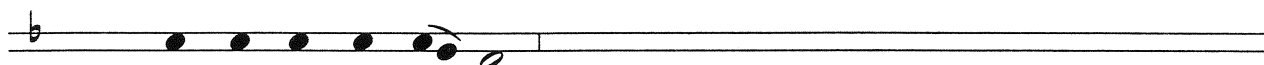
In peace, let us pray to the Lord, say - ing "Lord, have mer - cy."



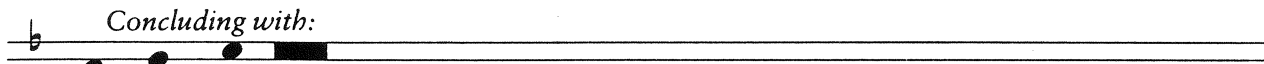
or: "Ky - ri - e e - lei - son."



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

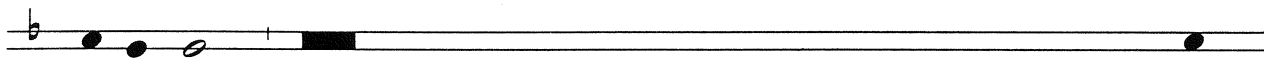


or: *Ky - ri - e e - lei - son.*

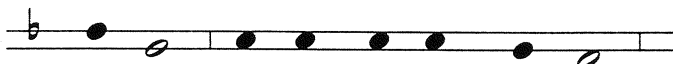


Concluding with:

Re - joic - ing in the fellowship of [the ever-blessed Virgin Mary, (*blessed N.*) and]



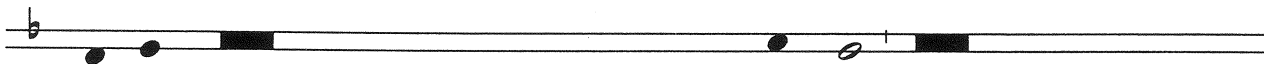
all the saints, let us commend ourselves, and one another, and all our life to Christ



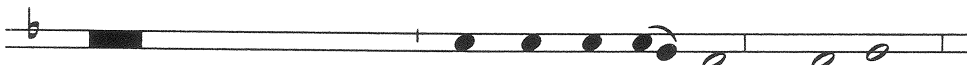
our God. *To you, O Lord our God.*

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

The Doxology is sung as follows:

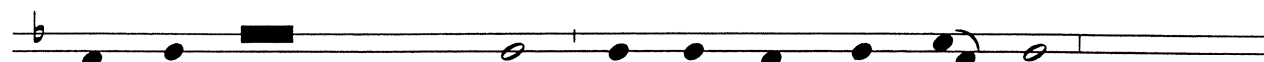


For yours is the majesty, O Father, Son and Holy Spi - rit; yours is the kingdom and

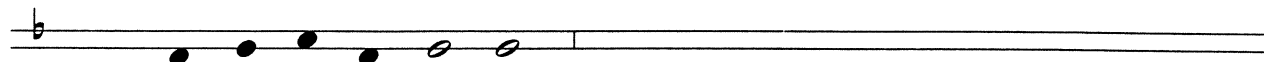


the power and the glory, now and for ev - er. *A - men.*

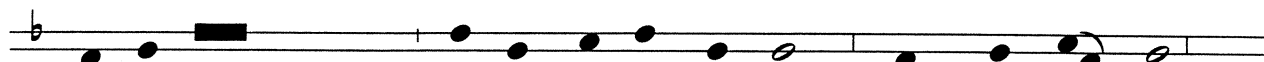
Prayers of the People, Form V: Tone B



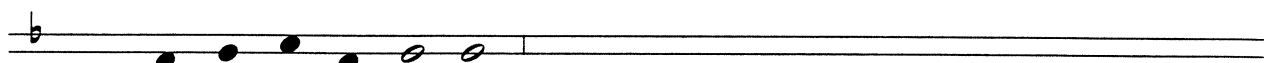
In peace, let us pray to the Lord, say - ing, "Lord, have mer - cy."



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

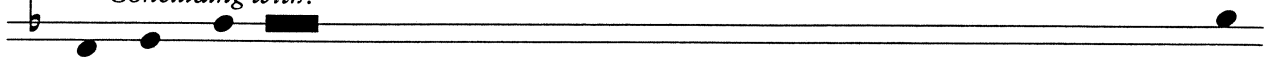


For, we pray to you, O Lord. *Lord, have mer - cy.*

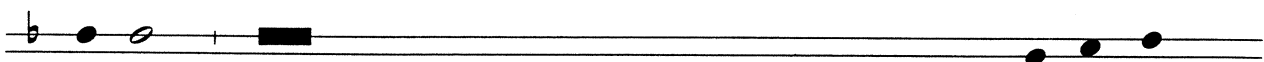


or: *Ky - ri - e e - lei - son.*

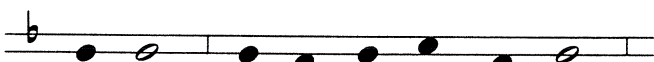
Concluding with:



Re - joic - ing in the fellowship of [the ever-blessed Virgin Mary, (*blessed N.*) and] all



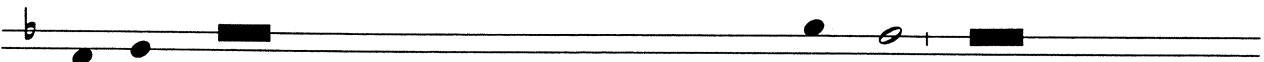
the saints, let us commend ourselves, and one another, and all our life to Christ



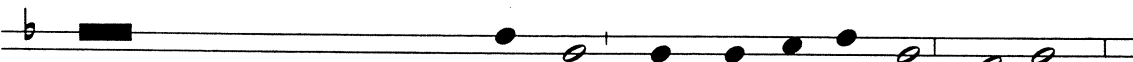
our God. *To you, O Lord our God.*

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

The Doxology is sung as follows:

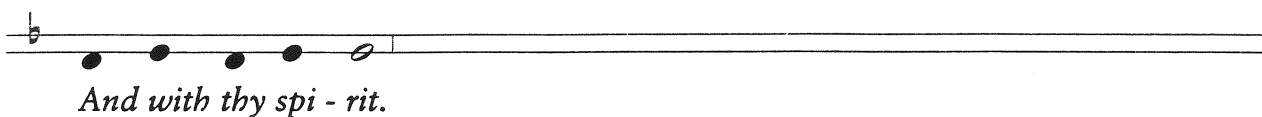
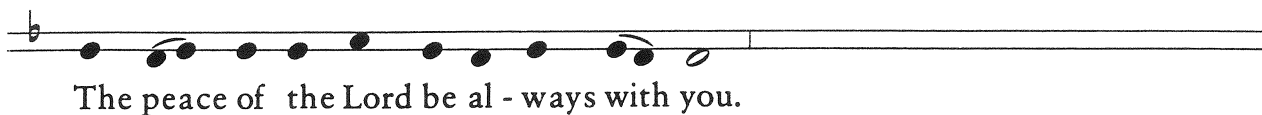


For yours is the majesty, O Father, Son and Holy Spi - rit; yours is the king -

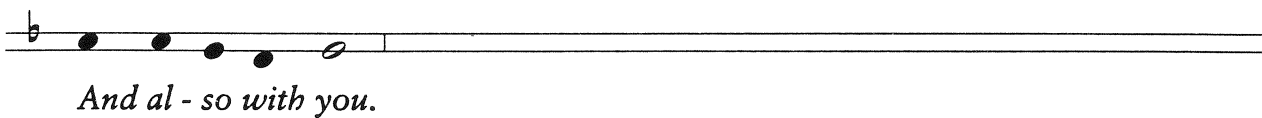
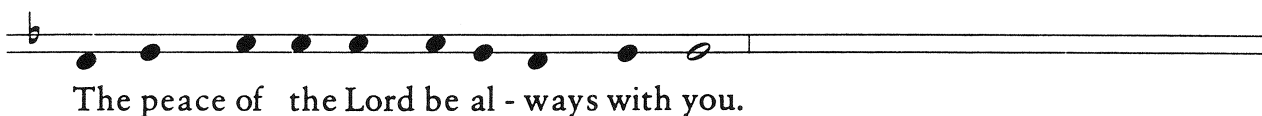


dom and the power and the glo - ry, now and for ev - er. *A - men.*

The Peace (Rite One)

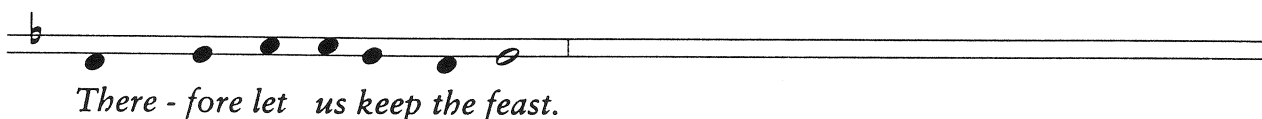


The Peace (Rite Two)

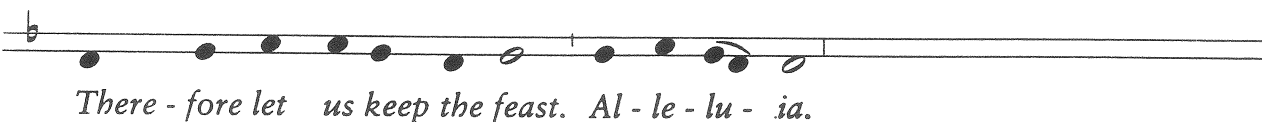
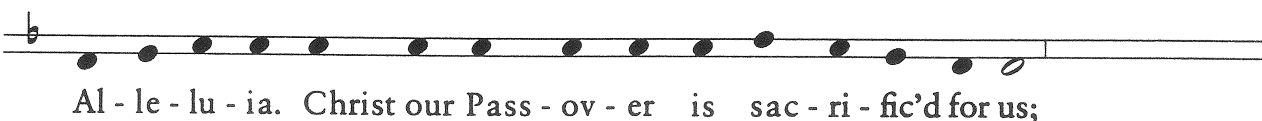


Christ our Passover

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



Christ our Passover with Alleluias



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.

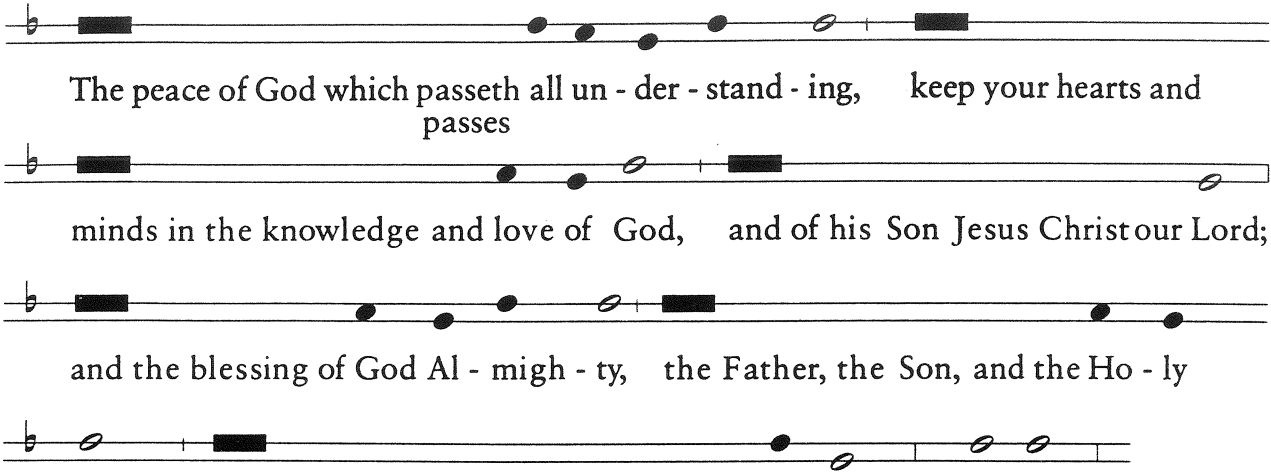
In short blessings, the repetition of the metrum is omitted. In longer blessings, the entire formula may be repeated.

Blessing: Shorter Form

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

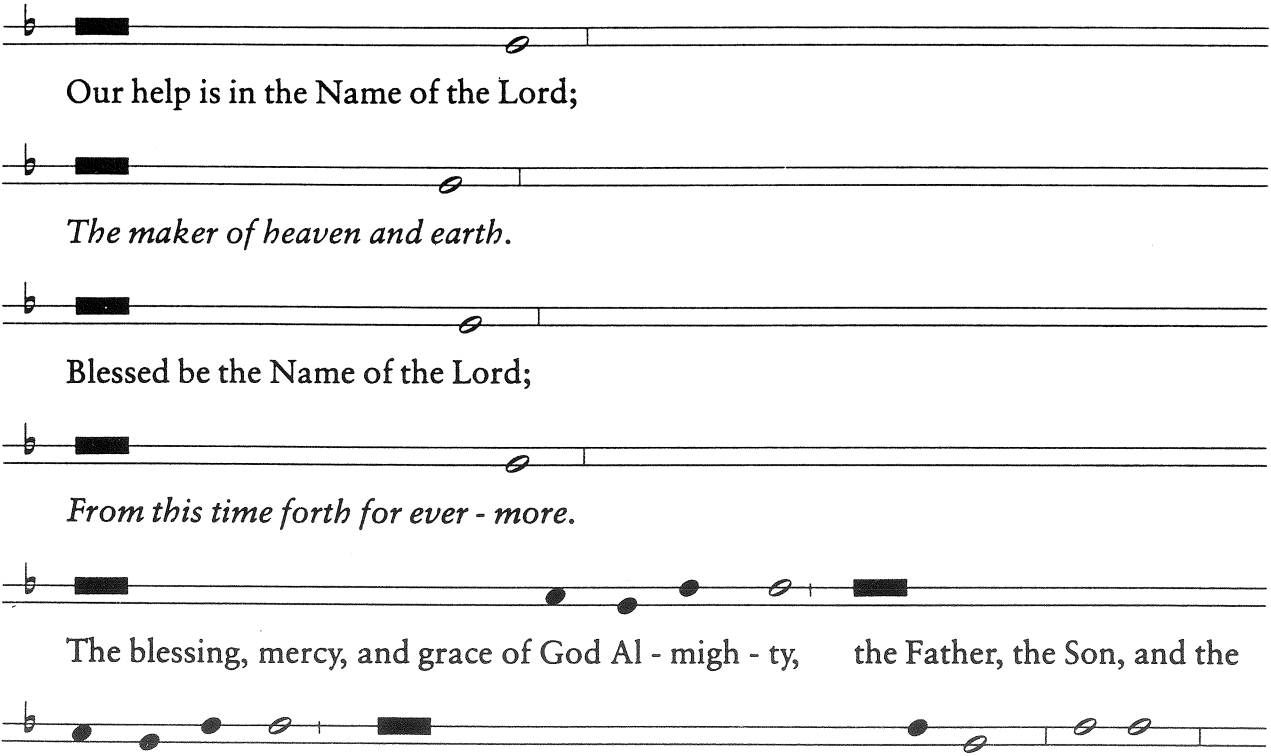
be upon you and remain with you for ev - er. A - men.

Blessing: Longer Form



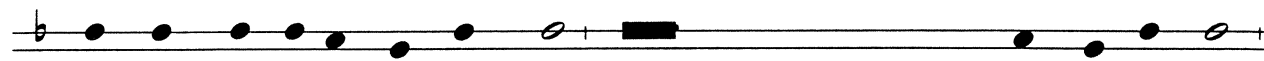
The peace of God which passeth all un - der - stand - ing, keep your hearts and
 passes
 minds in the knowledge and love of God, and of his Son Jesus Christ our Lord;
 and the blessing of God Al - migh - ty, the Father, the Son, and the Ho - ly
 Ghost, be amongst you and remain with you al - ways. A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

The Pontifical Blessing

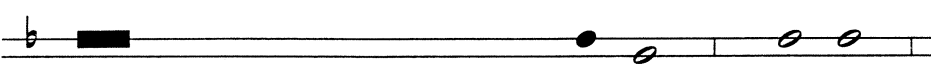


Our help is in the Name of the Lord;
The maker of heaven and earth.
 Blessed be the Name of the Lord;
From this time forth for ever - more.
 The blessing, mercy, and grace of God Al - migh - ty, the Father, the Son, and the
 Ho - ly Spi - rit, be upon you and remain with you for ev - er. A - men.

Blessing at the Ordination of a Priest

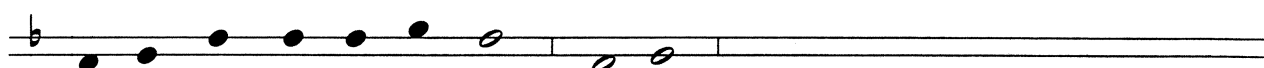


The bless - ing of God Al - migh - ty, the Father, the Son, and the Ho - ly Spi - rit,

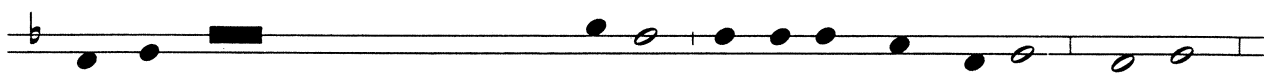


be among you and remain with you al - ways. *A - men.*

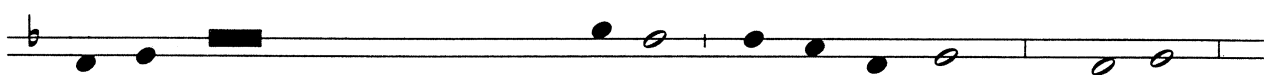
The Aaronic Blessing: Tone I



The Lord bless you and keep you. *A - men.*

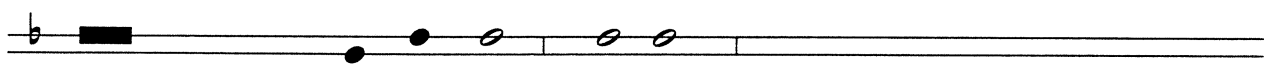


The Lord make his face to shine up - on you and be gra - cious to you. *A - men.*

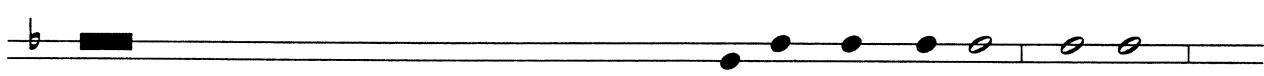


The Lord lift up his countenance up - on you and give you peace. *A - men.*

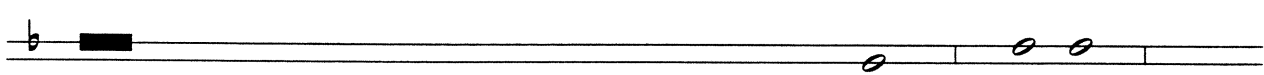
The Aaronic Blessing: Tone II



The Lord bless you and keep you. *A - men.*

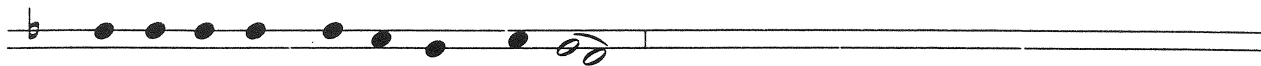


The Lord make his face to shine upon you and be gra - cious to you. *A - men.*



The Lord lift up his countenance upon you and give you peace. *A - men.*

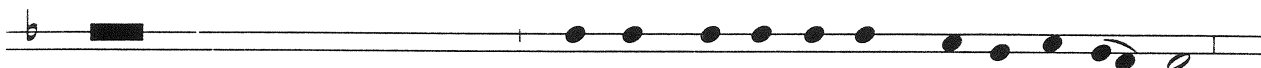
Dismissals



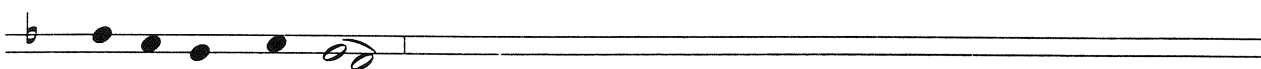
1. Let us go forth in the name of Christ.



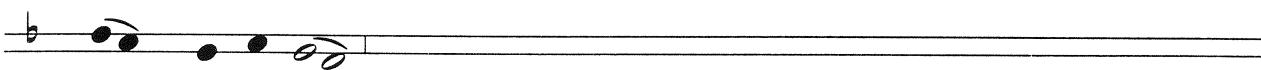
2. Go in peace to love and serve the Lord.



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

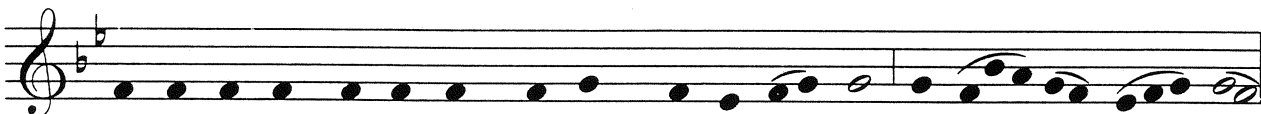


4. Let us bless the Lord.

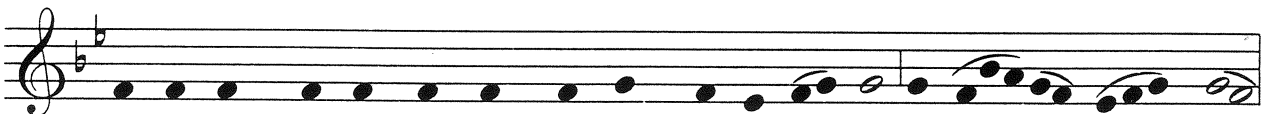


Thanks be to God.

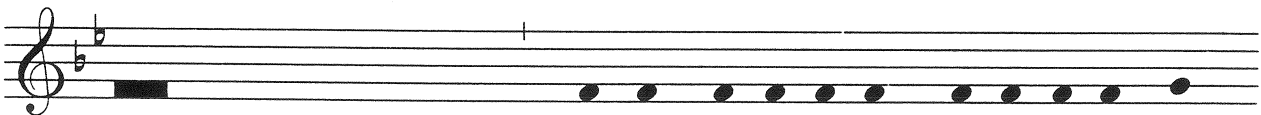
Dismissals in Easter Season



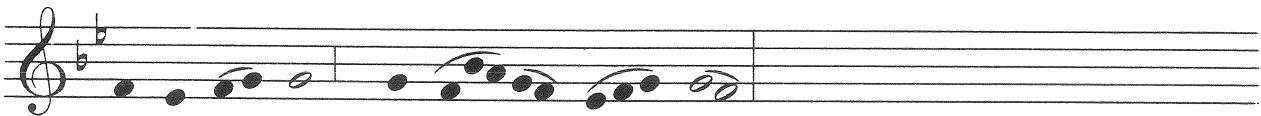
1. Let us go forth in the name of Christ, al-le-lu-ia, al-le-lu-ia.



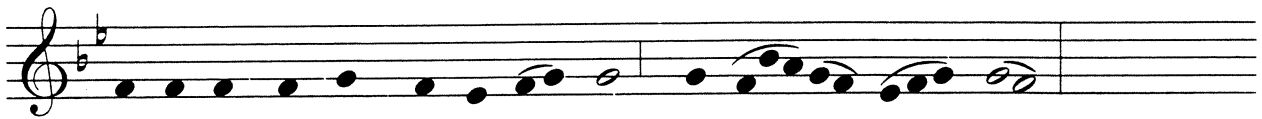
2. Go in peace to love and serve the Lord, al-le-lu-ia, al-le-lu-ia.



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.



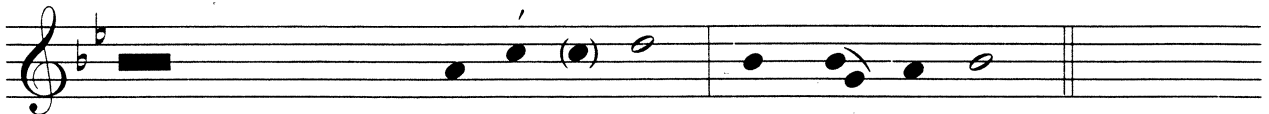
4. Let us bless the Lord, al - le - lu - ia, al - le - lu - ia.



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.

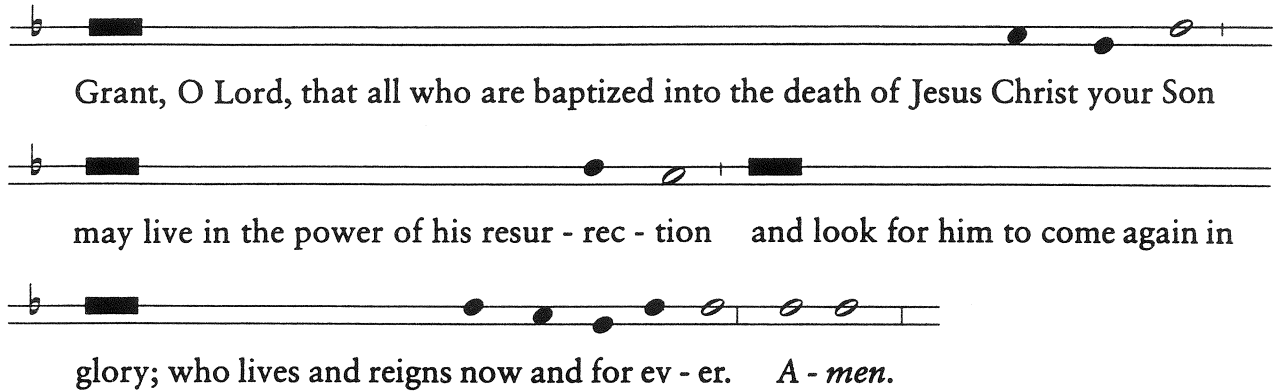
Send *them* into the world in
wit - | ness tó your love.

Lord, hear our prayer.

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

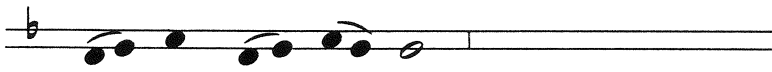
Lord, hear our prayer.

Concluding Collect

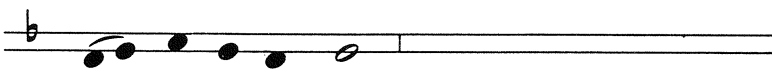


Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son
may live in the power of his resur - rec - tion and look for him to come again in
glory; who lives and reigns now and for ev - er. A - men.

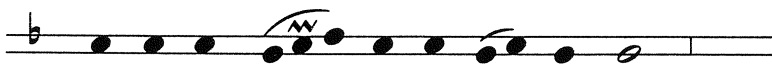
Thanksgiving over the Water




Celebrant The Lord be with you.



People And al - so with you.

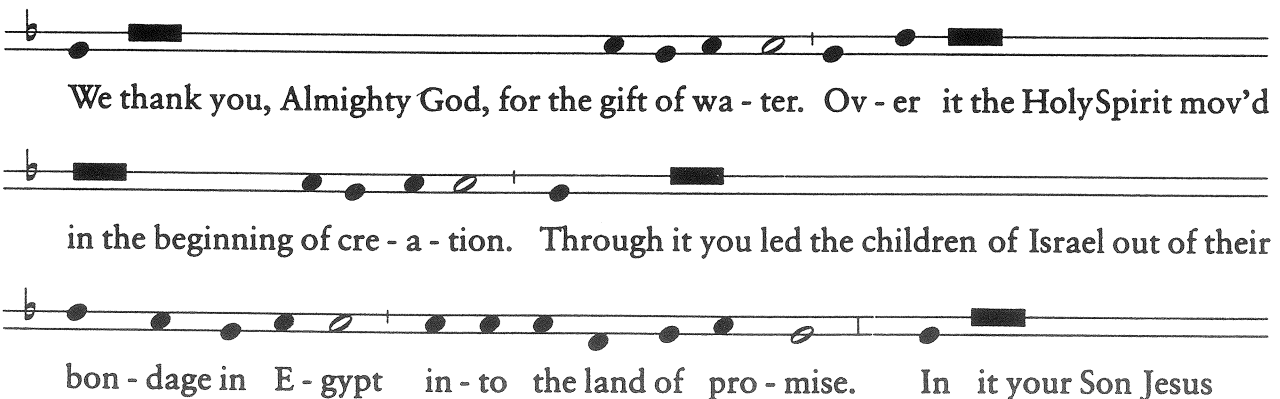


Celebrant Let us give thanks to the Lord our God.



People It is right to give him thanks and praise.

Celebrant

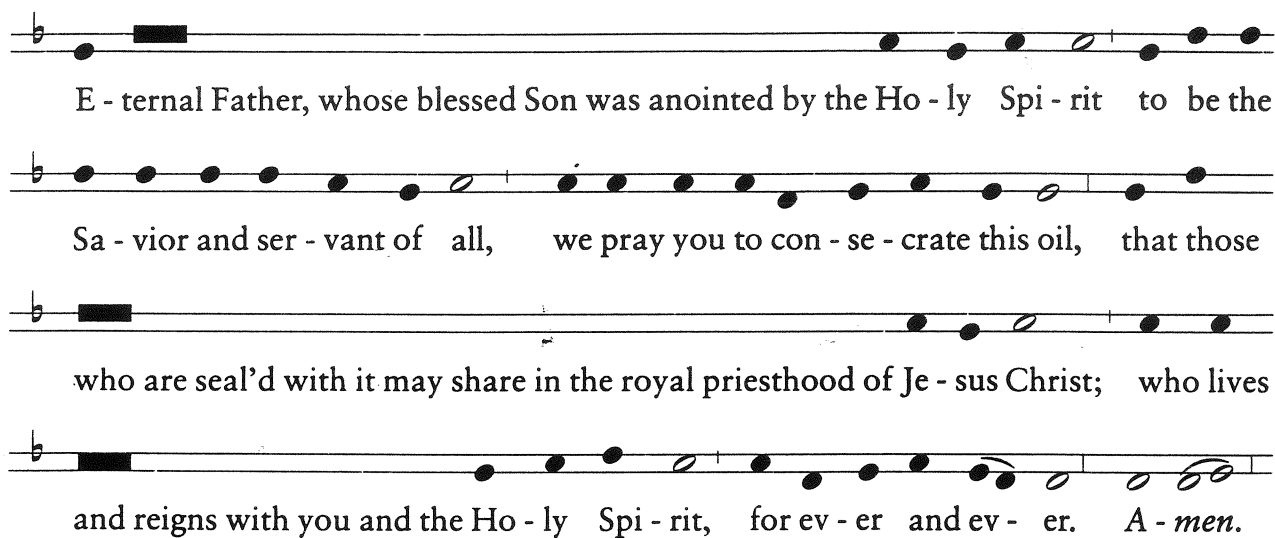


We thank you, Almighty God, for the gift of wa - ter. Ov - er it the Holy Spirit mov'd
in the beginning of cre - a - tion. Through it you led the children of Israel out of their
bon - dage in E - gypt in - to the land of pro - mise. In it your Son Jesus

receiv'd the Bap - tism of John and was anointed by the Holy Spirit as the Mes -
si - ah, the Christ, to lead us, through his death and re - sur - rec - tion, from the
bon - dage of sin in - to ev - er - last - ing life. We thank you, Fa - ther, for the
wa - ter of Bap - tism. In it we are buried with Christ in his death: By it
we share in his re - sur - rec - tion. Through it we are reborn by the Ho - ly Spi - rit.
There - fore in joyful obedience to your Son, we bring into his fellowship
those who come to him in faith, baptizing them in the Name of the Father, and of
the Son, and of the Ho - ly Spi - rit. Now sanctify this wa - ter, we pray you,
by the power of your Ho - ly Spi - rit, that those who here are cleansed from sin
and born a - gain may continue for ever in the ris - en life of Je - sus Christ our
Sa - vior. To him, to you, and to the Ho - ly Spi - rit, be all hon - or and glo - ry,
now and for ev - er. *A - men.*

Consecration of Chrism

Bishop



E - ternal Father, whose blessed Son was anointed by the Ho - ly Spi - rit to be the
Sa - vior and ser - vant of all, we pray you to con - se - crate this oil, that those
who are seal'd with it may share in the royal priesthood of Je - sus Christ; who lives
and reigns with you and the Ho - ly Spi - rit, for ev - er and ev - er. *A - men.*

The Baptism

Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying

N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

(The service of Holy Baptism continues on page 308 of the pew edition.)

