Book 6

Songs and Canticles
# Table of Contents

## Morning

<table>
<thead>
<tr>
<th>Hymn</th>
<th>Style</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop Ken's Morning Hymn</td>
<td>LM</td>
<td>6</td>
</tr>
<tr>
<td>The Venite - Psalm 95 (DBT)(8787D)</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>The Venite B (SHA)</td>
<td>CM</td>
<td>9</td>
</tr>
<tr>
<td>The Te Deum (TBA)</td>
<td>CM</td>
<td>11</td>
</tr>
<tr>
<td>Benedicite (DBT)</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>Benedictus (DBT)</td>
<td>DCM</td>
<td>16</td>
</tr>
<tr>
<td>The Jubilate (SH)</td>
<td>LM</td>
<td>18</td>
</tr>
<tr>
<td>The Jubilate (DBT)</td>
<td>CM</td>
<td>19</td>
</tr>
<tr>
<td>Easter Anthem (DBT)</td>
<td>CM or DCM</td>
<td>20</td>
</tr>
</tbody>
</table>

## Evening

<table>
<thead>
<tr>
<th>Hymn</th>
<th>Style</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop Ken's Evening Hymn</td>
<td>LM</td>
<td>22</td>
</tr>
<tr>
<td>Phos Hilaron (YH) 667, 667</td>
<td></td>
<td>23</td>
</tr>
<tr>
<td>Magnificat (TBA)</td>
<td>CM</td>
<td>24</td>
</tr>
<tr>
<td>Nunc Dimittis (DBT) 6565</td>
<td></td>
<td>26</td>
</tr>
<tr>
<td>Nunc Dimittis (TBA)CM</td>
<td></td>
<td>26</td>
</tr>
<tr>
<td>Lighten our Darkness (DBT) 88 88 88</td>
<td></td>
<td>28</td>
</tr>
</tbody>
</table>

## Holy Communion

<table>
<thead>
<tr>
<th>Hymn</th>
<th>Style</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gloria (TBA)</td>
<td>DCM</td>
<td>29</td>
</tr>
<tr>
<td>Philip Doddridge's Communion Hymn</td>
<td>LM</td>
<td>31</td>
</tr>
<tr>
<td>Hymn for before Communion (DBT)(11,11,11,11)</td>
<td></td>
<td>32</td>
</tr>
<tr>
<td>Sanctus (DBT) 888888</td>
<td></td>
<td>34</td>
</tr>
<tr>
<td>Agnus Dei - Lamb of God (DBT) 888888</td>
<td></td>
<td>34</td>
</tr>
<tr>
<td>Hymn after Communion (DBT) CM</td>
<td></td>
<td>35</td>
</tr>
</tbody>
</table>

## Other Canticles - Old Testament

<table>
<thead>
<tr>
<th>Hymn</th>
<th>Style</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miriam's Song (DBT)</td>
<td>DCM</td>
<td>36</td>
</tr>
<tr>
<td>Of your own do we give you(DBT) LM</td>
<td></td>
<td>38</td>
</tr>
<tr>
<td>Solomon's Seal (DBT)11 11 11 11</td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>Mountain of God - Tuesday Morning - Green (DBT) LM</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td>The people that in darkness sat (Ra) CM</td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>Jesse's root (DBT) CM</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>God is my salvation - Monday Morning - Green (DBT) CM</td>
<td></td>
<td>44</td>
</tr>
<tr>
<td>Let Wasteland rejoice -Advent Mornings (DBT) 11, 11, 11, 11</td>
<td></td>
<td>45</td>
</tr>
<tr>
<td>Song of the Covenant - Thursday Morning - Green (DBT) LM</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td>Forget Former Things - Mornings - All Saints (DBT) - CM</td>
<td></td>
<td>48</td>
</tr>
<tr>
<td>Seek the Lord - Wednesday Morning - Green (DBT) DCM</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td>Arise, Shine out (DBT) 10.10.10.10</td>
<td></td>
<td>51</td>
</tr>
<tr>
<td>The Spirit of the Lord is upon me (DBT) 10.10.10.10</td>
<td></td>
<td>53</td>
</tr>
<tr>
<td>Who is this from Edom? (DBT) CM</td>
<td></td>
<td>54</td>
</tr>
<tr>
<td>Is it nothing to you? (DBT) DSM</td>
<td></td>
<td>55</td>
</tr>
<tr>
<td>Ezekiel's Song, (DBT) 8787D</td>
<td></td>
<td>57</td>
</tr>
<tr>
<td>Hosea's Song - Friday Mornings - Green (DBT) CM</td>
<td></td>
<td>59</td>
</tr>
<tr>
<td>Jonah's Prayer (DBT) CM</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>Prayer of Manasseh (DBT)10 10 10 10</td>
<td></td>
<td>61</td>
</tr>
</tbody>
</table>

## New Testament

<table>
<thead>
<tr>
<th>Hymn</th>
<th>Style</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Beatitudes (DBT) - CM</td>
<td></td>
<td>63</td>
</tr>
</tbody>
</table>

---

Book 6 ; Page 3
<table>
<thead>
<tr>
<th>Hymn</th>
<th>Book</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>While shepherds watched (TB)</td>
<td>CM</td>
<td>65</td>
</tr>
<tr>
<td>Philippian Hymn (DBT) -</td>
<td>SM</td>
<td>67</td>
</tr>
<tr>
<td>The Colossian Creed (DBT) -</td>
<td>CM</td>
<td>68</td>
</tr>
<tr>
<td>For you Christ suffered (DBT) -</td>
<td>CM</td>
<td>69</td>
</tr>
<tr>
<td>Worthy are you (DBT) - Epiphany Evenings</td>
<td>88 88 88</td>
<td>70</td>
</tr>
<tr>
<td>New Jerusalem (IW) -</td>
<td>CM</td>
<td>71</td>
</tr>
<tr>
<td>Behold! I’m coming soon (DBT)</td>
<td>DSM</td>
<td>72</td>
</tr>
</tbody>
</table>

**From other sources** 74

<table>
<thead>
<tr>
<th>Hymn</th>
<th>Book</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus Saviour of the Lord - Friday hymn (DBT)</td>
<td>7777D</td>
<td>74</td>
</tr>
<tr>
<td>The humble suit of a sinner (SH &amp; TBa)</td>
<td>CM</td>
<td>76</td>
</tr>
</tbody>
</table>
This should be sung to Coxe' Old 112th which in some books is called Vater Unser. The tune book provides two versions, one in four part harmony by J. S. Bach and provided for Psalm 112 and an older, three part version, found, inter alia, in Playford and provided here. The three parts should be sung or played as three interlacing tunes. This is in D Minor.

1. Our Father who in heaven art, ~ thy name be hallowed in each heart:
   Thy kingdom come, thy will be done ~ in earth as is in heav'n thy throne.
   Give us this day our daily bread ~ that souls and bodies may be fed.

2. Forgive our trespasses, as we ~ forgive them when we trespassed be.
   To no temptation lead our will, ~ but us deliver from all ill.
   For thine the kingdom, and the power ~ and glory be for evermore.

----------------------
Morning

Bishop Ken's Morning Hymn        LM

This is Bishop Ken's classic Morning Hymn. It makes a pair with his Evening Hymn (below). It is particularly important that it is included here, since some less aware hymn books now leave it out, and it is a hymn which everyone should know and sing. He wrote at least 11 verses, but these are the usual ones sung. They have been altered slightly over the centuries. The tune to which this hymn has been sung for over two centuries is this one, Morning Hymn by François Barthélemon (1741-1808), in G Major and subject of Hardy's poem called after him.

1. Awake, my soul and with the sun ~ thy daily stage of duty run:
   Shake off dull sloth and early rise ~ to pay thy morning sacrifice.

2. Redeem thy misspent time that's past, ~ and live this day as if thy last:
   Improve thy talents with due care; ~ for the great day thyself prepare.

3. Let all thy converse be sincere, ~ thy conscience as the noonday, clear:
   Think how all seeing God thy ways ~ and all thy secrets thoughts surveys.

4. Wake, and lift up thyself my heart, ~ and with the angels bear thy part.
   Who all night long unwearied sing ~ high glory to th'eternal king.

5. Praise God from whom all blessings flow, ~ praise him all creatures here below.
   Praise him above, ye heavenly host, ~ praise Father, Son and Holy Ghost.

----------------------

1. Awake, my soul and with the sun ~ thy daily stage of duty run:
   Shake off dull sloth and early rise ~ to pay thy morning sacrifice.

2. Redeem thy misspent time that's past, ~ and live this day as if thy last:
   Improve thy talents with due care; ~ for the great day thyself prepare.

3. Let all thy converse be sincere, ~ thy conscience as the noonday, clear:
   Think how all seeing God thy ways ~ and all thy secrets thoughts surveys.

4. Wake, and lift up thyself my heart, ~ and with the angels bear thy part.
   Who all night long unwearied sing ~ high glory to th'eternal king.

5. Praise God from whom all blessings flow, ~ praise him all creatures here below.
   Praise him above, ye heavenly host, ~ praise Father, Son and Holy Ghost.

----------------------
The Venite is the call to worship, the first sung part of the traditional BCP Morning Prayer, corresponding to the way choruses like This is the day are now used. Worship is a fundamental to what we are called to do. CW prescribes it for Friday morning. It is unfortunately now permitted to omit verses 8-11 and proceed straight to the Gloria which deprives the psalm of an important part of its message. The tune for this version of the Venite is Sullivan's Golden Sheaves (1842-1900).

1. Come let us sing unto the LORD, ~ the rock of our salvation,
2. Gather before him to applaud ~ with psalms of jubilation,
3. The God above all gods who's king ~ who rules o'er all creation. Our thanks to him we gladly bring ~ assembled as his nation
4. He holds the corners of the earth. ~ Its peaks and depths he fashions.
5. The very sea he brought to birth, ~ and laid the land's foundations.

Book 6 ; Page 7
6. So come, fall down, before Him kneel, ~ worship our LORD and Maker
7. We are his holy commonweal, ~ the sheep upon his acre.

8.° If this day you hear him speak ~ in heart be not resisting,
   For Moses struck the rock in pique, ~ provoked by their persisting.
9.° Your forebears put me to a trial, ~ required I prove my fitness
   To lead them, seeking to resile ~ from all that they’d been witness.

10°. For forty years was I distressed ~ with that whole generation.
    In their hearts had they transgressed, ~ ignored my exhortation
    T’obey my Word, hold to my path, ~ on me their hope to centre.
11°. Accordingly I swore in wrath ~ my rest they should not enter.
    In righteousness he brings to birth, ~ his hour of visitation.
    In triumph he shall judge the earth. ~ So hear His proclamation
    And glory to the Father raise, ~ to Son and Holy Spirit,
    Alpha and Omega we praise, ~ may we His life inherit

----------------------

Book 6 ; Page 8
This is an alternative version, here in DCM. There is no tune historically particularly associated with this version, although Playford suggests St David's in CM (see Ps 59). The one here is Bridegroom in C Major by Sir George MacFarren (1813-87). If (which is not recommended) one were omitting vv 8-11, one would sing 7 as the first half of the verse and the doxology as the second.

1 O come let us lift up our voice, ~ sing gladly to the Lord;
   In him our rock of health rejoice, ~ rejoice with one accord:
2 Yea, let us come before his face, ~ give him our thanks and praise;
   In singing psalms to laud his grace ~ let us be glad always.
3 For why? the Lord he is no doubt ~ a great and mighty God!
   A King above all gods throughout, ~ the whole wide world abroad.
4 The secrets of the earth so deep, ~ the corners of the land:
The hills and peaks so high and steep ~ he holds all in his hand:

5 The sea and waters too are his, ~ for both of them he’s wrought:
The earth and all that therein is ~ his hand hath made of nought.

6 Come, let us bow and praise the Lord, ~ before him let us fall:
And kneel to him with one accord, ~ for he has made us all.

7 For why? he is the Lord our God, ~ for us does he provide:
We are his flock, he does us feed, ~ his sheep, and he our guide.

8° To-day if you his voice should hear, ~ then harden not your heart:
As you with grudging many a year ~ provoked him in desert;

9° When your forefathers tempted me, ~ seeking my power to prove:
Though they my mighty works did see, ~ still me they tried to move.

10° Twice twenty years they did me grieve, ~ and that caused me to say:
They err in heart, will not believe; ~ they have not known my way.

11° At that I swore - at that my wrath ~ was kindled in my breast:
- That they should never tread the path ~ that enters in my rest.
   All Glory to the Father, Son, ~ and Spirit, One and Three.
   As was, and is, and shall be so ~ through all eternity.

----------------------
At Morning Prayer in the BCP, the Te Deum is sung between the two readings. There is also an ancient tradition of singing the Te Deum on occasions of celebration, thanksgiving etc. such as Accession Day. The words mean it does not need a Gloria. There is no specific tune for this version but the SH version shares Old 41st in DCM with that psalm. That is in the tunebook, but if the whole is sung, there is an odd number of verses. It is also in a minor key, and perceptions as to what emotions major and minor keys vocalise have changed since the seventeenth century. The practice with the text version has been to change tune at verse 6 and verse 12, as shown below. That also would not fit DCM but if singing in CM would be a good idea. If so, the tunes chosen should fit together best if there is some change of key and rhythm at v 6, but the key change does not move too far and the third tune reverts in the same key as the first. Also there should not be too jarring a jump between the last note of one tune and the first of the next. There must be a number of possible combinations. The tunes chosen below are Westminster New (Ps 78) by James Turle (1802-82) in C Major, Peterborough (Ps 52) by Ralph Harrison (1748-1810) and St James (Ps 124) by R Courtville (1677-1772) or Dr Croft (1678-1727). Another possibility for the third section would be St Anne (Ps 22). In CW this is Canticle 79.

1 O God, we praise you and confess ~ that you, the only Lord And everlasting Father are, ~ by all the earth adored.

2 To you all angels cry aloud: ~ to you the powers on high, Both cherubim and seraphim ~ continually do cry.

3 O, holy, holy, holy Lord ~ whom heavenly hosts obey: The world is with the glory filled ~ of your majestic ray.

4 Th’apostles glorious company, ~ and prophets crowned with light, With all the Martyrs noble host, ~ your constant praise recite.

5 The holy church throughout the world, ~ confesses you to be: Eternal Father, infinite, ~ boundless in majesty.
6 Honourable true and only Son, and Holy Spirit, spring
Of never ceasing joy: O Christ, of glory you are king.

7 The Father's everlasting Son, you from on high did come
To save mankind and nor did you disdain the Virgin's womb.

8 And having overcome the sting of death, you opened wide:
The gates of heaven to all, who firm in your belief abide.

9 Crowned with the Father's glory, you at God's right hand now sit.
From where you'll come to be our judge, to sentence or acquit.

10 O therefore save your servants, Lord whose souls so dearly cost;
Nor let the purchase of your blood, your precious blood, be lost.

11 We magnify you day by day; and worship constantly:
Vouchsafe to keep us, Lord, this day from sin and danger free.

12 Have mercy, mercy, on us Lord, to us your grace extend;
According as for mercy, we on you alone depend.
It is in you I’ve placed my trust, ~ and ever shall do so:
Preserve me then from ruin here, ~ and from eternal woe.

----------------------
This is The Song of the Three Children Dan 3:35-65 in the Apocrypha, and is provided as an alternative to the Te Deum in the BCP, but here leaving out the reference to Ananias, Azarias and Misael, otherwise Shadrach, Abednego and Meshach, which, when this was sung more often, used to confuse people. In Scripture and the BCP “praise him and magnify him forever” is repeated thirty two times. The usual practice has been to batch verses in threes and only sing the the repetitions after each third verse. The fact that some clergy are recorded bewailing the practice at least as far back as the eighteenth century demonstrates both that this goes back a long way, and that their complaints have largely been ignored. This version follows that tradition. In CW it is Canticle 51(a). CW Daily Prayer allocates vv 1, 6 and 7 to Sunday morning. This version was written for the tune England’s Lane, For the beauty of the earth, believed to be ‘Trad’ but adapted by Geoffrey Shaw (1879-1943). It is in B♭ Major.

1. Come all his works; bless the Lord, ~ angels, heaven and its horde. Bless him waters raised on high, ~ sun and moon, stars in the sky Bless the Lord and sing his praise. ~ Exalt him, ever, always.

2. Bless the Lord, all rain and dew, ~ wind that blows the whole world through. Bless him fire and heat untold, ~ biting blast and bitter cold. Bless the Lord and sing his praise. ~ Exalt him, ever, always.

3. Bless the Lord you sleet and snow, ~ frost, cold, drifts and icy blow. Bless him day, and bless him night, ~ inky darkness and the light. Bless the Lord and sing his praise. ~ Exalt him, ever, always.
4. Bless the Lord, light'nings and cloud, ~ earth and mountains, hills so proud.
Bless him plants, all things that grow ~ in the ground, this earth below.
Bless the Lord and sing his praise. ~ Exalt him, ever, always.

5. Bless the Lord, you springs and seas, ~ rivers flowing where you please.
Bless him, whales and all that swim ~ all you birds and beasts of limb.
Bless the Lord and sing his praise. ~ Exalt him, ever, always.

6. Bless the Lord all human kind ~ and you creatures that they mind.
Bless him servants of the Lord ~ priests and people him applaud.
Bless the Lord and sing his praise. ~ Exalt him, ever, always.

7. Bless the Lord all you upright ~ in your spirit, soul and sight.
Bless him all of humble heart, ~ faithful, holy in each part.
Bless the Lord and sing his praise. ~ Exalt him, ever, always.

8. Bless the Father and the Son ~ and the Spirit, three in One.
Bless him now and as of yore ~ and shall be for ever more.
Bless the Lord and sing his praise. ~ Exalt him, ever, always.

----------------------
This is Lk 1:68-79, known also as the Song of Zechariah or the Gospel Canticle. It follows the New Testament reading at Morning Prayer. It is Zechariah’s reaction to the good news when he suddenly gets back his speech at the circumcision of his little son John the Baptist. This version was inspired by a complaint from someone who said they could not understand the TBa version. A cinch is the girth that goes under a horse’s belly, the strap that holds on the saddle. It needs to be tight. Though this could be sung in CM, e.g to Wiltshire (Ps 34), the way the thoughts are grouped fits DCM well. It has been sung to Kingsfold, but this is Vox Dilecti by J. B. Dykes (1823-76), which with its switch from G minor to G major in the middle of each verse works particularly well. There is an alternative tune, Old Benedictus, in the tunebook. CW contains two othermetrical versions, one in DCM and one in 8787D. For the latter, it recommends a tune ‘Corvedale’ but a better option is Abbot’s Leigh by Cyril Taylor (1907-1991) which is still in copyright but well known and in almost all hymn books.

1. Bless’d be the Lord and Israel’s God ~ who’s come to set us free:
   He’s raised for us in David’s house ~ one who our Saviour’ll be.
By prophets he has promised us, ~ his holy ones of old,
To save us from our enemies, ~ from every hostile hold.

2. He swore an oath to Abraham ~ to save us from our foes,
   His mercy to our ancestors, ~ his bond with those he chose.
   So we'd be free to worship him, ~ fearlessly give him praise,
   Holy and righteous in his sight ~ to live out all our days.

3. Child, you'll be called his forerunner, ~ prophet of the most High,
   To tell out his salvation, how ~ he shall sin's cinch untie.
   With you shall God's compassion dawn, ~ harbinger of release,
   To guide our feet from death's dark shade ~ into the path of peace.

----------------------

Book 6 ; Page 17
The Jubilate is the alternative to the Benedictus in the BCP. In CW it is recommended for the beginning of Morning Prayer, particularly in festal seasons and at Epiphany. This version, probably written by William Kethe, is so well known that it needs no introduction. There is only one tune suitable for this. The tune is believed to have been composed by Louis Bourgeois (c1510-c1561). There are a number of slightly different settings, in different keys. This one is in A Major. One of the most popular is the one by Vaughan Williams for the Coronation in 1953, which is still in copyright.

1. All people that on earth do dwell, ~ sing to the Lord with cheerful voice:
   Him serve with fear, his praise forth tell, ~ come ye before him and rejoice.

2. The Lord ye know is God indeed; ~ without our aid he did us make:
   We are his flock, he doth us feed, ~ and for his sheep he doth us take.

3. O enter then his gates with praise; ~ approach with joy his courts unto;
   Praise laud and bless his name always; ~ for it is seemly so to do.

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

5. To Father, Son and Holy Ghost, ~ the God whom earth and heav'n adore,
   From people and the angel host, ~ be praise and glory evermore.
This is another version in CM so that one can sing the Jubilate to one of the many lively fuguing tunes that are available in this metre. The tune below is Cranbrook, by Thomas Clark (1775-1859) in D Major, which will be familiar as one of the tunes for While Shepherds Watched and Ilkley Moor. It is set out in four separate lines in the tunebook.

1. Be joyful in the Lord all earth; ~ with gladness serve his Name:
   Enter his presence with a song; ~ your praise his face acclaim.

2. Know that the Lord our God is God. ~ He made us. We are his.
   We are his people and the sheep ~ that graze upon his leas.

3. Enter his gates with grateful thanks; ~ with praise explore his courts
   Give thanks to him and bless his name, ~ be glad with his cohorts.

4. The Lord is good; his steadfast love ~ is now and for always:
   His faithfulness stands firm and lasts ~ through everlasting days.

----------------------
Easter Anthem (DBT)  CM or DCM

The usual tune for this is Ellacombe, *The day of Resurrection*. Kingsfold, also works but not as well. In the Book of Common Prayer, this is an anthem for Easter Day alone, but in CW opens Morning Prayer throughout the Easter season. It is CW Canticle 76.

1. For us is Christ our Passover ~ now sacrificed and slain;
   So let us keep the festival ~ in thankfulness again.
2. Not with old yeast corrupt and sour ~ that's wicked and uncouth;
   But with unleavened bread of pure ~ sincerity and truth.
3. For Christ has burst forth from the tomb ~ and risen dies no more;
   No more has death dominion ~ o'er him by flesh or law.
4. In dying once he trod down death ~ and once to sin he died;
In living now he lives to God ~ eternity astride.

5. So see yourselves as dead to sin ~ alive to God to keep;
   In Christ the Lord raised from the dead ~ first fruits of them that sleep.

6 For as by man to man came death ~ and each in Adam dies;
   So resurrection comes by Man ~ who all from death unties.
Although there are many other hymns for the evening, this is the hymn that our forefathers meant by the phrase, 'the Evening Hymn'. The tune of course is Tallis's Canon, in G Major. There is a fuller note on this classic tune in the tune-book.

1 Glory to thee, my God this night ~ for all the blessings of the light:
   Keep me, O keep me, King of kings ~ beneath thine own almighty wings

2 Forgive me, Lord for thy dear Son, ~ the ill that I this day have done:
   That with the world, myself and thee, ~ I, ere I sleep, at peace may be.

3 Teach me to live that I may dread ~ the grave as little as my bed;
   Teach me to die, that so I may ~ rise glorious on the aweful day.

4 So may my soul on thee repose, ~ and may sweet sleep mine eyelids close,
   Sleep that shall me more vigorous make ~ to serve my God when I awake.

5 When in the night I sleepless lie, ~ my soul with heavenly thoughts supply:
   Let no ill dreams disturb my rest, ~ no powers of darkness me molest.

6 \textit{Praise God from whom all blessings flow,} ~ \textit{praise him all creatures here below.}
\textit{Praise him above, ye heavenly host,} ~ \textit{praise Father, Son and Holy Ghost.}

-------------------------
This is a metrical version written by Robert Bridges (1844-1930) and published in the Yattendon Hymnal in 1899. The tune is Bourgeois’s Nunc Dimittis. As far as I know, no metrical psalter in English includes a version of the Nunc Dimittis itself to this tune. The Phos Hilaron dates from the C3 or earlier. It is alleged to be the most ancient hymn still surviving.

1. O gladsome Light, O grace ~ of God the Father’s face,
th' eternal splendour wearing;
celestial, holy, blest, ~ our Saviour Jesus Christ,
joyful in thine appearing.

2. Now, ere day fadeth quite, ~ we see the evening light,
our wonted hymn outpouring;
Father of might unknown, ~ thee, his incarnate Son,
and Holy Spirit adoring.

3. To thee of right belongs ~ all praise of holy songs,
O Son of God, Life-giver;
Thee, therefore, O Most High, ~ the world does glorify,
and shall exalt for ever.

-------------------------
Magnificat (TBa)  
CM

This is Lk 1:46-55, known also as the Song of Mary it corresponds to the Gospel Canticle and now follows the NT reading at Evening Prayer. It is Mary's response to the Elizabeth's recognition of the good news. The tune below and recommended for this is Christmas Carol by Sir Henry Walford Davies (1869 – 1941), one of his compositions for O Little town of Bethlehem. It has a more thoughtful, evening, tone than Tell out my soul to Woodlands, which is in CW and most recent hymn books but is not in this collection because both words and music are still in copyright. There is an alternative C16 DCM tune Old Magnificat in the tunebook. Both will require a doxology. CW contains a second metrical version in CM, which is curious in that it is written from the standpoint of an onlooker rather than as the words of Mary herself.

1. My soul and spirit, filled with joy, ~ my God and Saviour praise,  
Whose goodness did from poor estate ~ his humble handmaid raise.  
Me blest of God, the God of power ~ all ages shall confess;  
Whose name is holy and whose love ~ his saints shall ever bless.
2. The proud and all their vain designs ~ he quickly did confound;
He cast the mighty from their seat, ~ the meek and humble crowned.
The hungry with good things he filled, ~ the rich with hunger pined.
He sent his servant Israel help, ~ and called his love to mind.

3. Which to our fathers heretofore ~ by oath he did ensure,
To Abra'am and his chosen seed ~ for ever to endure.
   All glory to the Father, Son ~ and Spirit, One and Three,
   As was, and is and shall be so ~ through all eternity.
Nunc Dimittis (DBT) 6565

This is Lk 2:29-32, also known as the song of Simeon. In the BCP this ended Evening Prayer, but it has now been moved to Night Prayer. It works well as an ending to any service that is the last one of the day. It is very suitable for funerals. It should also be sung at Candlemas. This is to the tune Eudoxia by Sabine Baring-Gould (1834-1924) used for his own hymn Now the day is over. Another attractive metrical version that is some hymn books is Faithful vigil ended by Timothy Dudley Smith (1926-) and still in copyright.

1. Lord now let your servant ~ leave, depart in peace.
As has been your promise, ~ Master, grant release.

2. For with my own eyes, I ~ see your salvation,
Long planned but revealed here ~ to ev'ry nation.

3. A light for the Gentiles ~ darkness to dispel,
And the glory of your ~ people Israel.

To the Father, Son and ~ Spirit glory be.
As was, is and shall be ~ for eternity.

Nunc Dimittis (TBa) CM

This version goes well to the tune, Martyrdom (Ps 42) As pants the hart., by Hugh Wilson (1766-1824). The DCM tune Old 46th in the tune book was originally the tune for the Nunc Dimittis. It requires a doxology to fit.
1 Lord let your servant now depart ~ into your promised rest,  
Since my expecting eyes have been ~ with your salvation blest.

2 Which till this time your favoured saints ~ and prophets only knew:  
Long since prepared but now set forth ~ in all your peoples' view.

3 A light to show the heathen world ~ the way to saving grace;  
But O, the light and glory both ~ of Israel's chosen race.  

All glory to the Father, Son ~ and Spirit, One and Three,  
As was, and is and shall be so ~ through all eternity.

----------------------
Lighten our Darkness  (DBT)  88 88 88

This is a metrical prayer based on the Evening Collect. It fits Sweet Sacrament an Anonymous tune, here in D Major, from 1826 or earlier usually linked with the Catholic hymn Jesus, my Lord, my God, my All by Fr Frederick W Faber (1814-63). It repeats the last line. One may either repeat that line or sing four Amens. Other possible tunes include South Cerney and Genevan 127th (both in tunebook)

Lighten our darkness, Lord we pray ~ and in your mercy, this we say;
From peril and all danger keep ~ our souls while in the love we sleep
Of Father, Jesus Christ, your son, ~ and Holy Spirit, three in one.

----------------------

Book 6 ; Page 28
The text is partially derived from T&B, but very much altered. One possible tune is Ladywell, by the Rev W.H. Ferguson (1874-1950) an alternative tune for *All hail the power of Jesus’ name* which is in a number of hymn books but is still in copyright. The lively tune provided here is St Matthew’s in C Major by Dr Croft (1678-1727). There is more information on this tune in the tunebook. It should not be played too slowly. Another possibility would be Castle Rising (Ps 135). This is CW Canticle 78.

I. All glory give to God on high; ~ peace to his people here.  
On earth, we bless, we worship you, ~ glorify and revere  
O Lord, great God and heav’nly King, ~ Father, ancient of days.  
We worship you and give you thanks ~ for glory give you praise.
2. Only begotten Son of God ~ before all time began.
   Lord Jesus Christ! God. Lamb of God; ~ the Father's only Son.
   Have mercy, you who take the sins ~ of humankind away.
   Have mercy, Saviour of the world ~ and hear us when we pray.

3. O, you who sit at God's right hand ~ upon the Father's throne,
   Have mercy on us, you, Lord, Christ, ~ alone the holy one.
   You with the Holy Spirit dwell ~ whom heav'n and earth adore,
   In glory of the Father, God ~ most high for evermore.
This is included because some modern hymn books wickedly omit it, and should not do so. It is, and is rightly regarded as, as classic. The tune is Rockingham which is also one of the tunes for When I survey. There is a fuller note on this version in the tunebook.

1. My God, and is thy table spread,  
   and doth thy cup with love o'erflow?  
   Thither be all thy children led,  
   and let them all thy sweetness know.

2. Hail, sacred feast, which Jesus makes,  
   rich banquet of his Flesh and Blood!  
   Thrice happy whoso here partakes  
   that sacred stream, that heavenly food.

3. Why are its bounties all in vain  
   before unwilling hearts displayed?  
   Was not for them the Victim slain?  
   Are they forbid the children's bread?

4. O let thy table honoured be,  
   and furnished well with joyful guests;  
   and may each soul salvation see  
   that here its sacred pledges tastes.
Hymn for before Communion (DBT)  

The verse form is 11, 11, 11, 11, with a caesura (marked in the tune) between syllables 5 and 6. Verse 4 derives from part of priest’s confession in Orthodox liturgy. This tune is O Quanta Qualia by La Feillée (late C18) in G Major. There is a fuller note on it in the tunebook. The rhythm in the second half of the lines works slightly differently between lines.

1 Your love and mercy  ~ compel us to come in.  
   Scouring the hedgerows, ~ inviting us within,  
   To sit at table, ~ with saints and cherubim  
   As once Lazarus ~ reclined with Abraham.

2 To us who wonder~ you draw aside the veil.  
   In fear and trembling ~ we tiptoe to the rail.  
   Our hands were dirty, ~ our hearts were unprepared  
   Unfit to gather ~ the crumbs the dogs had spared.
3 Christ our salvation, ~
Your body broken, ~
Master most holy, ~
Dwell in our hearts now ~
with us you share your bread,
the wine the blood you shed.
our sinful lives renew.
that we may dwell in you.

4 Let me not sell you ~
Nor be like Judas ~
From depths of weakness, ~
When in your kingdom ~
betrayed to enemy,
consigned to infamy.
this cry our prayer shall be.
you come, remember me.

5 We are unworthy ~
Our house to enter, ~
Yet to your question ~
Only say the word ~
that you, our Lord request
beneath our roof to rest.
we can nought else but yield.
and then we shall be healed.
Sanctus (DBT) 888888

These are in the same metre as Coxe’s Lord’s Prayer, designed to go with the same tune, here repeated, as a Communion setting.

Holy, holy, most holy Lord.
In power and might, God be adored.
With glory, heav’n and earth ally.
Glory to you, O Lord most high.
Blest he who comes in the Lord’s name.
On high, Hosanna him acclaim.

Agnus Dei - Lamb of God (DBT) 888888

O Lamb of God who takes away
The world’s sins, this we doubly pray.
Have mercy on us here today.
Have mercy on us for always.
O Lamb of God, take and release
The world’s sins and grant us your peace.

-------------------

Book 6 : Page 34
Hymn after Communion (DBT)  CM

A large number of well known tunes fit this hymn. Whatever is chosen needs to be joyful. Nativity ‘Come let us join our cheerful songs’ (Ps 19) goes particularly well. One which repeats the last line of each verse like Old Fosters or the tune below in C Major which is Northrop by Abraham Northrop (1863-1939) would be particularly suitable. If one is looking for a guitar sort of tune, it goes well to Graham Kendrick’s “Heaven is in my heart”, using the same chorus in between verses but treating the verses as CM fits. It cannot be shown here as it is under copyright.

1. Father we lift our grateful hands; ~ far off we were and then
   You sent your Son to seek us out ~ and bring us home again.

2. Dying and living he declared ~ to us your grace and love.
   He stretched His arms to open wide ~ the gates of Heaven above.

3. May we who share the broken bread ~ put off all sin and strife,
   And we who drink the wine he shed ~ share in his risen life.

4. Help we, who've grasped your Spirit's torch, ~ pass on that clasp of light,
   And keep alive the flame of hope ~ you've set before our sight.

5° Let what our lips have said and sung, ~ our hearts and souls believe
   And what we carry in our frame ~ our neighbours now receive.

6. So we and all your kin may know ~ the freedom you've secured:
   And the whole earth may praise your name ~ through Jesus Christ our Lord.

-----------------------

Book 6 : Page 35
Other Canticles - Old Testament

Miriam's Song (DBT) DCM

This is Exodus 15.1b-3, 6, 10, 13, 17, CWDP Canticle 19, where its full title is *A Song of Moses and Miriam*. Strictly that is more correct. Moses and the people sing, whereas Miriam dances. It is provided for mornings after Easter. A very suitable tune is Old 68th, already provided for that psalm. Another possibility is the one below, Landas, an Anonymous Norwegian traditional tune in G Major arranged by William Kirkpatrick 1838-1921.
1. I will sing to the LORD, for he ~ has triumphed gloriously:
   The horse and rider he has thrown ~ into the surging sea.
2. The LORD is my salvation, he ~ is both my strength, my song:
3. This is my God, our fathers’ God, ~ to him plaudits belong.
4. A warrior is the LORD and so ~ the LORD his name shall be.
5. Splendid is your right hand with power ~ that wrecks the enemy.
6. Your nostrils snorted; the sea rose, ~ into a heap that saves:
   Your wind blew; at its blast they sank ~ like lead beneath its waves.
7. Your steadfast love, LORD, never fails: ~ those you've redeemed you
   lead.
   You'll guide them to your holy house. ~ Foes fall before your deed.
8. You'll bring them in and plant them, LORD; ~ upon your hill they’re
   stayed,
   The home and holy place you chose, ~ the seat your hand has made.

----------------------
This is 1 Chronicles 29.10b-13,14b, CWDP Canticle 22 where it is confusingly titled ‘A Song of David’, a title most would associate with the psalms. It is the prayer of David in the Chronicles version of the offering of the Temple and Solomon’s succession. It is associated with offerings and the collection. This tune is Ach bleib bei uns by Seth Calvinius (1556-1615) harmonised by J.S. Bach (1685-1750). It is a most attractive tune but quite difficult to sing. If the congregation is not to get lost, it requires a confident melodic lead. An easier alternative from the tunebook would be St Bartholemew.

1. Bless’d are you, God of Israël
   From always till eternity,
   Your greatness and your glory spell
   Your power, splendour and majesty.

2. All that’s in heav’n and earth is yours.
   Yours is the kingdom, mighty LORD.
   Exalted, your domain endures.
   As head o’er all, you are adored.

3. Riches and honour come from you.
   You rule all things, both great and small.
   From your hand all good things issue;
   Might, power and strength, you give to all.

4. And now we thank you; praises be
   For by your name alone we live.
   Faced with your honour, who are we,
   And what have I that I can give?

5. Our lives exist by your command
   Of all we are, or see or do:
All we receive is from your hand,
And of your own do we give you.

----------------------
These slightly mysterious words are a rendering of Song of Solomon 8:6-7 to go to the tune of 'She moved through the Fair'. It is CWDP Canticle 23. It is also an option for the CW Wedding Service where it would work best as a solo. This is a traditional Irish melody which has become popular for weddings but the ordinary words to it are not very appropriate for what is expected to be a joyful occasion. The version below is a close harmony version with chords. It is in G Mixolydian, i.e. with flattened sevenths. The timing should be fairly loose and should follow the words.

1. Set me as a seal on the door of your heart,
   On your wrist a signet, marked and set apart,
   For love’s strong as death, passion grips as the grave,
   And jealousy’s fierce and yet all are its slave.

2. Love flares up and blazes, a fierce raging fire;
   Its flames burn up boldly as blades of desire.
   Wide waters can’t quench love, bend it to their sway;
   The floods cannot drown it, nor wash it away.

3. If one offers for love one’s wealth or one’s name,
   To sell or to buy it, would be much the same.
   It cannot be priced and it cannot be pawned.
   The person who does so is despised and scorned.

4. Glory to the Father, and likewise the Son,
   And likewise the Spirit, the three and the one.
   As once was, so is now, and ever shall be,
   For time and for always till eternity.
Mountain of God - Tuesday Morning - Green (DBT) LM

This is Is 2:3-5, CWDP Canticle 24 p 575, where it is called 'A Song of Peace'. It comes between the readings on Tuesday mornings in Ordinary time. This tune is Breslau, Anon as arranged by Felix Mendelssohn (1809-47). There is more information on this tune and its history in the tunebook.

1. Come let us go up God's mountain, ~
to where the LORD chooses to stay.
His paths shall be as our fountain,
his teaching be for us our way.

2. Forth shall his law flow from Ziön;
his word speak from Jerusalem:
He shall judge between each nation,
and mediate what divides them.

3. The LORD shall settle ill affairs ~
that anger bitter enemies.
Their swords they'll beat into ploughshares,
make their spears hooks for pruning trees.

4. No more shall nations raise sword arm ~
to strike their foes down to the floor:
They shall not take up what deals harm,
nor shall they learn war any more.

5. So let us walk in the LORD's light.
O people of Israel draw near.
Stand by the LORD, do what is right,
and let his glorious day appear.
The people that in darkness sat (Ra)  CM

This is Isaiah 9.2,3b,4a,6,7, and CWDP No 25 where it is called ‘The Song of the Messiah’. Rev J Morrison 1746-98 wrote a number of the Scottish paraphrases, but this is the version more familiar in England. It was altered from the Scots version for the 1861 edition of Hymns Ancient and Modern. Here it has been updated slightly to fit modern grammar. CW provides these verses as a Canticle for the 12 days of Christmas, where in DP it is Canticle 25. The usual tune has been Dundee since at least 1861. It is below. The Scots Psalter recommends Tiverton (Ps 117) for their equivalent. Dundee is also provided for Psalm 109 in Book 5A, but that psalm is rarely sung. It is in E♭ Major

1. The people that in darkness sat ~ a glorious light have seen;  
The Light has shined on those who long ~ in shades of death have been.

2. To hail you, Sun of Righteousness, ~ the gathering nations come,  
Their joy as when the reapers bear ~ their harvest treasures home.

3. For you their burden now remove; ~ you break the tyrant’s rod,  
As in the day when Midian fell ~ before the sword of God.

4. For unto us a Child is born, ~ to us a Son is giv’n;  
And on his shoulder ever rests ~ all power in earth and heav’n.

5. His name shall be the Prince of Peace ~ the everlasting Lord,  
The Wonderful, the Counsellor, ~ the God by all adored.

6. His righteous government and power ~ shall over all extend;  
On judgment and on justice based, ~ his reign shall have no end.

7. Lord Jesus, reign in us, we pray, ~ and make us yours alone,  
Who with the Father ever are ~ and Holy Spirit One.

----------------------

Book 6 ; Page 42
This is Isaiah 11: 1,2,3b-4a,6,9, and CWDP No 26, where its title is A Song of God's Chosen One. The tune below is Norge, Anon, Norwegian Traditional. It comes from an article by Gregory Morris in The Reader, Summer 2010, where he expressly stated it to be without copyright. It is in C Major.

1. A shoot shall grow from Jesse's stock, ~ a branch from David's root
2. The Spirit of the Lord shall rest ~ upon his regal fruit.
3. The spirit of understanding, ~ of wisdom, counsel, might
   Of knowledge and fear of the Lord ~ of justice, truth and right.
4. He shall not judge by what his eyes ~ see, or his ears may hear;
5. But with justice and righteousness ~ the poor he shall compère.
6. The wolf shall lie down with the lamb: ~ the leopard with the kid:
   A fatling bide with lion; a child ~ shall lead them where they're bid.
7. They shall not hurt, shall not destroy ~ on all my holy hill:
   As waters clothe the sea, the earth ~ the LORD's knowledge shall fill.

----------------------

Book 6 : Page 43
God is my salvation - Monday Morning - Green (DBT) CM

This is Is 12:2-6  In CW,DP this is Canticle 27 where it is called 'a Song of deliverance'. It comes between the readings in Ordinary time, Monday morning. This exuberant tune is Bromsgrove, Anon, from Psalmodia Evangelica of 1789, in B♭ Major.

1. See! Heed! for God's my salvation, ~ I'll trust. I will not fear. For God, the LORD's, my strength, my song, ~ my rescue realised here.

2. With joy shall you draw water from ~ salvation's trusted spring; Then shall you say, "Come, thank the Lord; ~ your grateful praises bring".

3. "Call on his name. Make known his deeds ~ among ev'ry nation. Proclaim that his name's lifted high ~ his name of salvation".

4. “Sing out the praises of our God ~ who's triumphed gloriously Let this be known throughout the earth; ~ so let the whole world see”.

5. “Shout loudly. Sing with happy joy ~ you that in Ziön dwell: For great the Holy One stands firm ~ amidst you Israël”.

----------------------

1. See! Heed! for God's my salvation, ~ I'll trust. I will not fear. For God, the LORD's, my strength, my song, ~ my rescue realised here.

2. With joy shall you draw water from ~ salvation's trusted spring; Then shall you say, "Come, thank the Lord; ~ your grateful praises bring".

3. "Call on his name. Make known his deeds ~ among ev'ry nation. Proclaim that his name's lifted high ~ his name of salvation".

4. “Sing out the praises of our God ~ who's triumphed gloriously Let this be known throughout the earth; ~ so let the whole world see”.

5. “Shout loudly. Sing with happy joy ~ you that in Ziön dwell: For great the Holy One stands firm ~ amidst you Israël”.

----------------------
Let Wasteland rejoice - Advent Mornings (DBT) 11, 11, 11, 11.

This is Isaiah 35.1,2b-4a,4c-6,10. In CWDP this is Canticle 29 and is called ‘Song of the Wilderness’. It comes between the readings at Morning Prayer in Advent. Zion in v 4 must be sung as two syllables. Otherwise the first half of the verse does not fit the tune. Possible tunes are St Denio (below) John Roberts (Ieuan Gwllt) (1822-77) (Immortal, Invisible, God only wise), here in G Major and the Irish folk tune Columcille, also below, here in A minor. There is a fuller note on this tune in the tunebook.

St Denio

Columcille

1. Let wasteland and wild place be glad and be strong.
The desert shall blossom and burst into song,
To see with the nations, the LORD’s glory shown
How God in his majesty makes himself known.

2. So strengthen the falt’ring hands, firm up weak knees,
Speak out to the anxious, "fear not; be at ease.
God comes to avenge wrong, to reap in his due
Your God comes in judgement to bail and save you".

3. Then blind eyes shall be open; deaf ears shall hear;
Then shall the dumb speak, the lame leap like a deer,
For waters shall burst forth in the wildest place,
And torrents shall drench the dry and desert space.

4. The Lord's ransomed return to Ziôn with song,
Their heads crowned with joy to exult all time long.
They shall attain gladness and joy that shall stay,
For sorrow and sighing shall flee far away.

5. To God in three persons, all praise be addressed,
As was and is now, shall for ever be blessed,
Our Saviour we find in the King of the Jews.
Your voice raise and shout, as herald of good news.
Song of the Covenant - Thursday Morning - Green (DBT)

LM

This is Is 42: 5-8a. In CWDP, this is Canticle 31 and comes between the readings at Morning Prayer on Thursdays in Ordinary Time and for the Circumcision. This tune is Geneva 131 by Louis Bourgeois (c1510-60) from the Yattendon Hymnal, in the Phrygian Mode. The rests and resulting syncopation is correct.

1. Thus says our God who made the skies,  
   the earth and all that on it lies,  
   Who gives breath to its citizens,  
   his Spirit to its denizens.

2. “I am the LORD and have called you  
   to righteousness in all you do.  
   I've clasped you, held you by your hand:  
   preserved and kept you in my land.”

3. “You are my gift and covenant  
   to peoples, nations, continents:  
   A light to all of human kind  
   to open eyes shut up and blind,”

4. “And lift out pris'ners from the pit,  
   bring forth those that in darkness sit.  
   I am the LORD, am called the same.  
   I glorify no other name.”

----------------------

Book 6 : Page 47
Forget Former Things - Mornings - All Saints (DBT) - CM

This comes from Isaiah 43.15-6,18-21 and comes between the readings at Morning Prayer between All Saints and Advent. In CWDP Canticle 32, where the first part of v 20 is omitted, and where it is called 'Song of the New Creation'. So, if desired, v4 here can be left. This tune is Oxford Old, in A Minor from 1564 or earlier and also in Playford.

1. Thus says the Lord who cleaves a way - through sea, and ocean's spring; 'I am the Lord, your holy one - your Maker and your King'

2. Forget what was, the former things; - what used to be for you. Can you not see it leaping forth? - I'm doing something new.

3. I shall lay in the wilderness - a way for those dispersed: Make rivers in the desert flow - to quench my peoples's thirst.

4. Since in waste places I provide, ~ water that's clean not foul, Even wild beasts will honour me ~ the wolf and desert owl

5. I formed a people for myself - called to proclaim my praise: A witness to all that I've done ~ through everlasting days.

----------------------

1

2

3

4

5
This is Isaiah 55.6-11. In CWDP this is Canticle 33, where it is called 'A Song of the Word of the Lord'. It comes between the readings at Morning Prayer on Wednesdays in Ordinary Time. It is an alternative to the Song of Manasseh for the mornings in Lent. In CW v 2 is used as a refrain, and that is done here. The tune below is Penmaenmawr by Sarah Geraldine Stock (1838-98) in A♭ Major.

This could also be sung straight through as five verses in CM

1. While you can find him, seek the LORD, ~ call on him while he's near:
   You wicked quit your wicked paths, ~ you bad, your evil steer.

2. Come back. The LORD is merciful: ~ your good is what he seeks.
   He yearns to pardon gen'rously; ~ these are the words he speaks.

3. "My thoughts are not as your thoughts are: ~ nor are your ways as mine.
   As heav'n's are high and vault the earth ~ so are my thoughts more fine.  
   Chorus
4. As rain and snow fall from above ~ and cannot go back up: 
   Wat'ring the earth and bringing growth ~ the bread on which you sup, 
   - Chorus -

5. So is my word; once uttered it ~ does not return again. 
   It will achieve what I intend, ~ the task that I ordain.”
   Chorus

----------------------
Arise, Shine out (DBT)  10.10.10.10

This Isaiah 60.1-3,11a,18,19,14 and is Canticle 34 in CWDP, where it is called ‘Song of the New Jerusalem’. It comes between the readings at Morning Prayer on weekdays in Epiphany. The tune below is Birmingham by Francis Cunningham. I have been able to find out no more about his identity or even dates, except that this tune is in A Selection of Psalm Tunes of 1834. Other possible tunes would be Farley Castle by Henry Lawes, 1596-1662 or Genevan 93, by Claude Goudimel (c1514-1572). The latter would require a strong melodic lead from the musicians, and probably a modulation back onto the ionic tonic at the end of the last verse. Woodlands, ‘Tell out my soul’ also fits..

1. Arise, shine out, your light has come anew.
   The Lord’s own glory rises over you.

2. Though pall may cover peoples, night the earth,
   When all is dark, his city’s brought to birth.

3. Above you, rising up, the Holy One,
   Unveils God’s glory, brighter than the sun.

4. To your light, all the nations shall be drawn;
   And kings approach the brightness of your dawn.

5. Your gates shall always stand open, upright,
   Closed neither in the day nor for the night.
   Look up and see the peoples flooding in
   With tribute from each nation, tribe or kin.

6. Within your bounds and land are no more heard,
   Mayhem, destruction, riot, or wicked word.

7. You’ll name your walls, Salvation, your gates Praise,
   And serve your God in righteousness always.

8. No more by day shall the sun give you light,
   Nor moon shine out to mark your way by night,
9. But for all time, your light shall be the LORD,  
   Your God shall be your splendour, his award.

10. Those that despised you in their own conceit,  
    Shall fall before your face and lick your feet.  
    You shall be called God’s city, his Ziön,  
    The dwelling-place of Israel’s Holy One.

   Above you, rising up, the Holy One,  
   Unveils God’s glory brighter than the sun.  
   Glory to Father, Son and Spirit be,  
   Who was, is now and so eternally.

------------------------
The Spirit of the Lord is upon me (DBT) 10.10.10.10

This is Isaiah 61.1-3,11,6a and Canticle 35 in CWDP, where it is called 'Song of the Lord's Anointed'. Part of it are the words that Jesus read in the synagogue in Nazareth, Lk 4:18-19. This tune is Farley Castle transposed into D Major by Henry Lawes (1596-1662)

1. The Spirit of the LORD is upon me.
   For this he has anointed me to be,
   The one to bring good news to those oppressed,
   Whose hearts are broken and whose souls distressed,

2. For captives, to tell out their liberty,
   To open cells and set the pris'ners free,
   The year of the LORD's favour to proclaim,
   To comfort those that mourn, give them acclaim,

3. Replacing ashes with a wreath of flowers,
   Mourning with oil in glad, abundant showers
   A flick'ring spirit with a cloak of praise,
   And ruins with fine cities for always.

4. You shall be called the oaks of righteousness
   His glory, as the LORD's plants, to express.
   So will the LORD God make justice and praise
   Spring up and blossom in the nations' gaze.

5. You shall be called his priests and those that serve
   The LORD our God, his mem'ry to preserve.
   So glory be to God the One and Three,
   Who was, and is and shall for all time be.

----------------------

Book 6 : Page 53
Who is this from Edom? (DBT)    CM

This is Is 63: 1-3a, 7-9. Canticle 37 in CWDP, where it is mysteriously called “A song of the Lord's Gracious Deeds”. It comes between the readings at Morning Prayer in the Passion season. Another possible tune would be Orlington (Ps 98). The tune below is the triple time version of Evan by the Revd W. H. Havergal (1793-1870). There is more on this tune in the tunebook. It should be played not too fast and with a deliberate quality. It is in A♭ Major.

1. Who is this that from Edom comes ~ from Bozrah, robes stained red?
   Who is this clad so splendidly ~ striding in power and dread?

2. "It is I shouting righteousness ~ I am mighty to save."
   "And why are your clothes red like one ~ who treads the winepress brave?"

3. "The winepress I have trod alone. ~ No one stood there with me.
   I trampled them in anger and ~ in wrath trod grapes with glee".

4. "My year of redemption had come ~ with vengeance in my heart.
   No one would help me, give support ~ my own arm worked my part."

5. I will recount the steadfast love ~ the Lord to us has shown.
   All he's achieved in his mercy ~ the goodness he has done.

6. For God said these are my people ~ who'll not be false to me.
   So he their Saviour has become ~ in their distress to be.

7. No angel rescued them but he ~ by his mercy and love.
   Himself redeemed them by his hand ~ stretched out from heav'n above.
This is Lamentations 1:12,16 and 3:19,21-26,31-33, Canticle 39 in CWDP where it is called “A Song of Lamentation”. It comes at the beginning of Morning Prayer in the Passion Season. The tune provided is Llanlyfni by John Jones (Talysarn) (1797-1857) arr David Jenkins (1849-1915) in E Minor. As explained in the tunebook it is important to give a clear melodic lead in the last two half lines of each verse. Other possible tunes in the tunebook are Dinbych and Welcome Voice.

1. Is it nothing to you ~ who pass by without sign?
   Look, see if there is sorrow such ~ as that which now is mine.
   The LORD laid it on me ~ in his fierce day of ire.
   He spread a net to catch my feet, ~ to burn my bones sent fire.
2. For these things do I weep, ~ my eyes awash with tears.  
No comforter comes near my path; ~ no courage my heart cheers.  
Remember my sapped strength  ~ and hear my quaking call  
My bitterness, affliction, pain, ~ the wormwood and the gall

3. But this I call to mind; ~ this hope gives me release.  
The steadfast love of the LORD lasts; ~ his mercies never cease.  
New are they with each dawn; ~ your faithfulness is great.  
“The LORD’s my portion”, says my soul; ~ on him in hope, I wait.

4. The LORD is good to souls ~ who waiting quietly seek  
His salvation, for it is good ~ to bear his yoke, be meek  
The LORD will not reject ~ for ever nor cause woe.  
Though he may give a person grief, ~ compassion he will show.

5. For steadfast is his love ~ abundant, flowing free,  
And from his heart he neither pains ~ nor grieves humanity.  
   To God, the Father, Son ~ and Spirit, glory be  
   As was, and is and shall be so, ~ to all eternity.
This is Ez 36: 24-28 Canticle 40 in CWDP. It comes between the readings for Mornings from Ascension to Pentecost. The tune is Abbot's Leigh which is in most hymn books but cannot be shown here as it is still under copyright. It has also been sung to, and fits well with, the tune written by Keith and Kristyn Getty for their version of 'Beneath the cross of Jesus', also still under copyright, though it should not fit as technically the lines are the wrong length. The first tune below is the beautiful Welsh air Suo Gân, here in G Major, which some may recognise from the film Emperor of the Sun. It should be played slowly. There is more on it in the tunebook. The second is Engadine, Anon from Frizzoni's Canzuns Spirituales 1765 in D Minor.

**Suo Gân**

```
G   Ami   G   Ami   G   G   C   G   G   Emi   G
G
```

**Engadine**

```
G   Ami   G   Ami   G   G   C   G   G   Emi   G
G
```
1. I shall take you from the nations ~ gather you from ev'ry land.
I shall sprinkle you with water ~ cleansing tarnished heart and hand.
I shall purge your taint of idols, ~ wash away your secret sin,
And a new heart shall I give you, ~ a new Spirit place within.

2. I'll pluck out your heart of granite, ~ place in you a heart of flesh;
And I'll put my Spirit in you, ~ so in you my laws shall mesh.
My decrees, you shall adhere to; ~ that I'll give you means to do.
I your God, and you my people, ~ in the land I gave to you.

3. Glory be to God the Father, ~ glory be to God the Son,
And to God, the Holy Spirit, ~ ever three and ever one.
As it once was, so it now is, ~ and shall be for ever more:
Throughout endless ages stands firm, ~ God, the Lord, whom we adore.

----------------------

Book 6 ; Page 58
This is Hos 6:1-6, CW Canticle 41, where it is called a Song of Humility, for Friday Morning, or an alternative for the Passion season. It is also an alternative to the Song of Manasseh for the mornings in Lent and the morning OT reading on Holy Saturday. Another possible tune is Salzburg (Ps 63) but the tune below is Eardisley, Anon, English Trad. It is in Eb Major.

1. Come let us turn back to the Lord. ~ He's torn us but will heal: The God who's stricken, cast us down ~ will bind the wounds we feel.

2. In two days he will lift us up; ~ he'll raise us up in three: Then in his presence shall we live, ~ before his face, we'll be.

3. So strive to know the LORD whose dawn ~ is sure as the day's birth: He comes to us like showers in spring ~ that water the cold earth.

4. "How, Ephraim, Judah, shall I treat ~ your infidelities? Your love melts like the morning mist, ~ or dew that early flees.

5. I've hewn you by my prophets, I ~ have slain you with my speech; I send my judgements forth in light ~ to bring you in my reach.

6. Not sacrifice but loyalty, ~ is what I want from you: Knowledge of God, not burnt off'rings ~ is what I call you to."

----------------------
Jonah's Prayer (DBT)  CM

This is Jonah 2: 2-7, 9, CWDP Canticle 42, appointed for the morning of Holy Saturday and alternative Canticle for the Passion season. This tune is Stroudwater, Anon, from Wilkin's Psalmody c 1730, here in A Major. A surprising alternative in the tunebook is St Chrysostom.

1. From my distress I called to you; ~ there my God answered me:
   From bowels of Sheol you heard my cry; ~ there you answered my plea.

2. You cast me deep in the abyss; ~ I cried from that wet night:
   “Your temple I shall see no more; ~ I'm driven from your sight”.

3. The waters closed in over me, ~ the deep became my bed:
   Where mighty mountains have their roots, ~ weeds wrapped about my head.

4. I sank down to that prison, whose ~ bars closed above my head:
   Yet you O God restored again, ~ my life from that dank dread.

5. As my life failed, I called to mind ~ the mem'ry of your face:
   I cried to you, my God; my prayer ~ came to your holy place.

6. With thanksgiving I'll sacrifice, ~ perform the vows I paid:
   Salvation is the LORD's who has ~ a great deliv'rance made

----------------------

Book 6 : Page 60
This is a selection of verses from the Prayer of Manasseh in the Apocrypha, traditionally the prayer prayed by King Manasseh when he repented, 2 Chron 33:12-19, Canticle 52 in CWDP, where, oddly, it is called the Song of Manasseh. The account of his reign in 2 Ki 21 does not mention any repentance. The Canticle comes between the readings at Morning Prayer in Lent. It is one of the Orthodox Odes. This is a fairly free rendering. The version in CWDP is Manasseh 1a,2,4,6,7a,b,9a,c, 11,12,14b,15b. This version is based on a slightly different selection. The version in CWDP includes a part of Man 7 that is not in most manuscripts of the LXX. The tune provided is Song 4 by Orlando Gibbons (1583-1625) in C Minor.

1. Our fathers' God and our Almighty Lord
   The heav'ns and earth you made to be your ward.
   By your commanding word the sea is chained
   And by your name the deep is sealed, restrained.

2. In awe before your presence, all things quake,
   Before your power that makes the cosmos shake.
   The glory of your splendour, we can't bear.
   Your wrath for sinners breaks us in despair.

3. O God most high, who can your mercies count?
   Who search? Who measure their breadth or amount?
   Yet you've a heart that's tender, forbearing,
   That can be swayed by human suffering.

4. Forgiveness is your promise certified
   Repentance too the path that you provide,
   Not for the righteous but for such as me,
   Whose sins are more than the sands of the sea.

5. My sins I have committed against you.
My shame exceeds all measure or review.
At my iniquities I agonise.
My eyes I dare not lift up to the skies.

6. And now I bend the knee within my heart.
Your kindness I implore. Do not depart.
Do not break me, though that would be your right,
For I have sinned, done evil in your sight.

7. Do not store up your anger, but relent,
For you are God of those who do repent.
Unworthy though I am, you will save me,
For you are one abounding in mercy.

8. Then shall I praise you, the rest of my days,
For all the host of heaven sings your praise;
   To Father, Son and Spirit glory be,
   For ever, always and eternally.
The Beatitudes (DBT) - CM

This is Matt 5: 3-12. Vv 3-10 are Canticle 53 in DWDP, where it is called “A Song of the Blessed” and is allocated to evenings on Wednesday in Ordinary Time. It is also permitted on weekdays as an alternative to the Magnificat on Monday evenings in Ordinary Time or the Benedictus on mornings in Epiphany. The version here includes the ninth Beatitude. To fit the metre, the order of the 4th and 5th Beatitude is reversed. It is surprising that there are next to no metrical versions of the Beatitudes. The Scottish paraphrases do not include one. The only one seems to be a version by Isaac Watts in LM, ‘Blest are the humble souls that see’, which includes a line which because of changes in language would cause raucous amusement if used unamended. Keble’s ‘Blest are the pure in heart’ is a hymn in SM inspired by the first Beatitude. The tune below, appropriately, is Beatitudo in G Major by J.B. Dykes (1823-76) in G Major, which has been used for many hymns, but despite its name, does not appear hitherto have been linked to any version of the Beatitudes.

1. Blest are the poor in spirit for ~ heav'n's kingdom shall be theirs.
2. And blest are those that mourn; they shall ~ know comfort in their tears.
3. Blest are the humble, meek, for to ~ the earth they shall succeed.
4. Blest too shall be the merciful; ~ mercy they're guaranteed.
5. Blest are they that hunger and thirst ~ for what is just and right;
   They shall be satisfied, renewed, ~ filled with what gives them might.
6. Blest are the pure in heart for they ~ our blesséd God shall see.
7. And blest are those who make for peace; ~ God's children, called they'll be.
8. Blest are those persecuted for ~ the sake of righteousness:
   For heaven's kingdom shall be theirs; ~ they'll know his blessedness.
9. And blest are you when people curse, ~ oppress, taunt and defame:
Tell lies and persecute you for ~ your bearing Jesu’s name:

9b. Rejoice, be glad for your reward ~ is great in heaven’s view,
For so did they the prophets treat, ~ who went ahead of you.

----------------------
While shepherds watched (TB)  CM

This well known Christmas hymn is a paraphrase of Lk 2:8-14 from the New Version. It is particularly suitable for carol singing and for a midnight service. There are something like 100 tunes recorded for it. Winchester Old, allocated by the compilers of the 1st edition of Hymns Ancient and Modern who saw themselves as at war with the traditions of the church bands, is probably the dullest. Good tunes include The tune below, Lyngham by T Jarman (1776-1861), is also associated with 'O for a thousand tongues' in G Major. There is more on it in the tunebook. Another is Cranbrook (Ps 100 CM). The words of Ilkley Moor were original a joke version of a familiar carol tune. Norththropp (After Communion Hymn Book 6) and Lloyd (Ps 23) have also been used for this carol. Two excellent tunes that are not in the tunebook are Sweet Christmas Bells and Old Fosters.

I. While shepherds watched their flocks by night, ~ all seated on the ground,
The angel of the Lord came down, ~ and glory shone around.

2. "Fear not," said he, (for mighty dread ~ had seized their troubled minds), "Glad tidings of great joy I bring ~ to you and all mankind".

3. "To you in David's town this day ~ is born of David's line The Saviour, who is Christ the Lord, ~ and this shall be the sign".

4. "The heav'nly Babe you there shall find ~ to human view displayed, All meanly wrapped in swathing bands, ~ and in a manger laid".

5. Thus spake the seraph, and forthwith ~ appeared a shining throng Of angels praising God, who thus ~ addressed their joyful song;

6. "All glory be to God on high ~ and to the earth be peace; Goodwill henceforth from Heav'n to men ~ begin, and never cease".

----------------------
Philippian Hymn (DBT) - SM

This is Philippians 2.5-11 and Canticle 61 in CWDP which allocates it to Evening Prayer in Passiontide, and for the Evening Vigils before special days. In the ASB this was an additional evening canticle, suggested as suitable particularly for Thursdays, as it also is in CCP. This could be sung to a double metre short metre tune but the tune here is Franconia, *Blest are the pure in heart*, an Anon tune arranged by Revd W. H. Havergal (1793-1870). There is more on its history in the tunebook. It is in E♭ Major.

1 Though with the form of God ~ to it he did not cling,
2 Emptied Himself in guise of man ~ as servant suffering,
3 And found in human form ~ his glory laid aside;
   Obediently he bowed his neck ~ and on a cross he died.
4 So God has raised him up ~ bestowed on him a name.
   What is that name above all names? ~ Christ Jesus is the same.
5 To it each knee and tongue ~ in heaven earth or hell
6 Shall bow and vouch him as their Lord ~ the Father's glory spell.
5* Consider not your own ~ but others' needs accord
   And have this mind among yourselves ~ the mind of Christ the Lord.

*To God, the Father, Son, ~ and Spirit, glory be.  
As was and is and shall be so ~ to all eternity.*
This is Col 1: 13-20 Canticle 62 in CWDP, where it is called A Song of Redemption. It has been suggested that this is an early hymn that St Paul has quoted. Nevertheless, as a statement of faith, in a way it is St Paul’s equivalent of the in principi at the beginning of St John’s Gospel. Verses 15-20 constitute its core, vv 2-6 here. They have a natural chiasmic structure centred on v 17, which is v 4 here. By adding vv13-14, CWDP disrupts that. So to try to reprise something of it, v 14 is here moved to be part of v7. If one were to want to shorten it, one would have to remove vv 1 and 7 so as to retain the chiasmus. The tune below is St Chrysostom in D Major by the Rev W. H. Havergal (1793-1870).

1. The Father has delivered us ~ from darkness’s domain:  
   And moved us to the kingdom of ~ his Son, our Saviour’s reign.

2. Christ is the image of our God; ~ we see the one unseen.  
   The firstborn of creation and ~ all that has ever been.

3. All things in heav’n or on the earth ~ both visible and not  
   In him were fashioned - every throne ~ power, ruler, strength or what.

4. All things were made through and for him, ~ and he precedes them all.  
   He holds together all that is, ~ however great or small.

5. He is the head of his body ~ the Church, for whom he bled,  
   Supreme beginning, the first place ~ and firstborn from the dead.

6. In him God’s fulness chose to dwell; ~ through him he won our peace.  
   All things he reconciled in blood; ~ his cross wrought our release.

7. In him we have redemption and ~ forgiveness of all sin,  
   Through him for all that e’er was made, ~ heav’n, earth and all therein
For you Christ suffered (DBT) - CM

This is 1 Peter 2.21b-25 and Canticle 66 in CWDP where it is called a Song of Christ the Servant. It is allocated for evenings in Lent. The tune originally provided for this tune was the version of Evan with its original Havergal rhythm. Somewhat to my surprise, though, the Canticle intervened and insisted on being set to the tune for There is a green hill far away, which is Horsley by William Horsley (1774-1858) in E♭ Major.

1. For you Christ suffered. He gave you ~ his model how to live: How you should follow in his steps, ~ to him those footsteps give.

2. He did not sin, do any wrong; ~ his lips were free from guile: When his accusers bullied, he ~ did not in turn revile

3. He suffered but he spoke no threats; ~ nor did he bear a grudge: But gave himself into God's hands, ~ trusting in his just judge

4. Christ bore our sins himself in his ~ own body on the tree: That we might die to sin and live, ~ in righteousness to be.

5. You've been healed by his wounds. Like sheep ~ you'd strayed; you've missed your goals: But to your shepherd you've returned ~ the warden of your souls.

----------------------
Worthy are you (DBT) - Epiphany Evenings - 88 88 88

This is a selection of verses from Rev 4 & 5 drawing on the songs to the Lamb sung by the four living creatures, the twenty four elders, the saints and the angels. It is CWDP Canticle 69, called 'A Song of Praise'. This tune is Stella by H.F. Hemy (1818-88) in E♭ Major.

1. Worthy are you, our God and LORD
   To be worshipped, honoured, adored,
   Glory and power to receive
   From all who in your name believe.
   You have created beyond par
   All things, and by your will they are.

2. Worthy are you, Lamb that was slain.
   You, by your blood for God obtain
   Saints from all nations, tongues and tribes,
   To be your kingdom, priests and scribes,
   To serve our God, give him his worth,
   And they will reign with you on earth.

3. Worthy are you alone and sole
   To open and unseal the scroll.
   To the enthroned and to the Lamb
   Be given - what may be or come -
   All blessing, honour, glory, might
   For ever, always, in your sight.

----------------------
New Jerusalem (IW) - CM

This is Revelation 21.1-5a and Canticle 73 in CW allocated to Tuesday evenings. It has a spectacular fuguing tune from the Sacred Harp tradition, which is quite difficult to sin. It is by Jeremiah Ingalls (1764-1838) and sometimes has the title Zadok, but is not included here. As it repeats at length, it is not unusual just to sing the first two, or the first two and last verses. It could be sung to any CM tune. The tune below, which has been used for it elsewhere, is St Saviour by F. G. Baker 1840-1908). Those that object to the use of ‘men’ in verse 4, could change the wording to ‘us’ and ‘We’.

1. Lo! what a glorious sight appears ~ to our believing eyes!
The earth and sea are passed away, ~ and the old rolling skies.

2. From the third heav’n, where God resides, ~ that holy, happy place,
The new Jerusalem comes down, ~ adorned with shining grace.

3. Attending angels shout for joy, ~ and the bright armies sing -
"Mortals, behold the sacred seat ~ of your descending King.

4. "The God of glory down to men ~ removes his blest abode;
Men, the dear objects of His grace, ~ and he the loving God.

5. "His own soft hand shall wipe the tears ~ from every weeping eye,
And pains, and groans, and grieves, and fears, ~ and death itself, shall die."

6. How long, dear Saviour! O how long ~ shall this bright hour delay?

7. Fly swifter round, ye wheels of time, ~ and bring the welcome day.

1. Lo! what a glorious sight appears ~ to our believing eyes!
The earth and sea are passed away, ~ and the old rolling skies.

2. From the third heav’n, where God resides, ~ that holy, happy place,
The new Jerusalem comes down, ~ adorned with shining grace.

3. Attending angels shout for joy, ~ and the bright armies sing -
"Mortals, behold the sacred seat ~ of your descending King.

4. "The God of glory down to men ~ removes his blest abode;
Men, the dear objects of His grace, ~ and he the loving God.

5. "His own soft hand shall wipe the tears ~ from every weeping eye,
And pains, and groans, and grieves, and fears, ~ and death itself, shall die."

6. How long, dear Saviour! O how long ~ shall this bright hour delay?

7. Fly swifter round, ye wheels of time, ~ and bring the welcome day.
Behold! I’m coming soon (DBT) - DSM

This is Revelation 22.12-14, 16-7, CWDP No 75 where it is called ‘A Song of the Spirit’ and provided for evenings in Advent. This tune is Welcome Voice by L. Hartsough (1828-1919) in E♭ Major.

1. "Behold, I'm coming soon, ~ to bring you my reward, 
   To give to each as you have done,” ~ for thus has said the Lord.
   “Alpha and Omega, ~ the first and last I am;
   The start and ending of all things, ~ the lamb of Abraham”.

2. “Bless’d those who wash their robes; ~ their right’s to claim this fate.
   They shall receive the tree of life, ~ enter the city’s gate.
   Outside shall stay the dogs, ~ whoever good denies,
   Who turn their hands to every vice, ~ who love and practise lies”.

3. “I Jesus, I have sent, ~ my angel who shall bear
Witness in ev’ry church to me. ~ Who has ears, let them hear.
I’m David’s branch and root, ~ the brightest morning star”.
"Come", say the Spirit and the Bride. ~ “Come all, from near and far”.

4. Water of life is he.~ Come you whose hearts are numb,
Who pant; who thirst; his gift is free. ~ Amen, Lord Jesus, Come.
To he who sits enthroned, ~ the Lamb whom we adore,
Be blessing, honour, glory, might ~ both now and evermore.

----------------------
Jesus Saviour of the Lord - Friday hymn (DBT) 7777D

In CWDP this is Canticle 87. The curious reason why it is called ‘Friday hymn’, is that it used to be allocated to Fridays in the Alternative Service Book (ASB). The tune is Aberystwyth by Joseph Parry (1841-1903) in E Minor associated with the Hymn Jesu Lover of my soul.

1  Jesus, Saviour of the World, ~ in your mercy, pray hear us.
   By your cross and life laid down, ~ free, preserve and Lord bear us.
   As disciples on the sea, ~ so from peril, Lord save us.
   Cut us from the clasping chain ~ of the sin that enslaves us.

2.  Show yourself our champion. ~ Rescue and deliver us.
    So that we may worship you, ~ hear our cry and treasure us.
Master share our house and heart. ~ From the day of wrath win us.
With your glory make us one, ~ and, your kingdom form in us.

----------------------
The humble suit of a sinner (SH & TBa) CM

This is by John Marckant. It appears, in different forms, in the appendices to both SH and TB. As to what were his exact original words is unclear. An abbreviated version is also in many hymn books. Although there is no corresponding canticle, it is particularly suitable for penitence or Lent. In recent centuries it has usually been sung to St Mary, very suitable but already provided for Ps 32. So the tune here is Litchfield. Playford recommends Martyrs. Other possible tunes are Manchester (Ps 13), Worcester (Ps 114) and Lamentation (DCM Ps 77). The grammar has been modernised slightly.

O Lord, turn not your face from me, ~ who lies, woeful, prostrate, Lamenting for my sinful life ~ before your mercy-gate.

A gate which opens wide to those ~ that do lament their sin; Shut not that gate against me, Lord, ~ but let me enter in.

And call me not to strict account ~ how I have sojourned here; For then my guilty conscience knows ~ how vile I shall appear.

I hardly need confess my life ~ for truly you can tell, What I have been, and what I am; ~ you know them both full well.

The circumstances of my crimes ~ their number and their kind, You know them all, and more, much more, ~ than I can call to mind.

And so with tears I come to you ~ to beg of you, my God, For pardon, like a child that dreads ~ an angry parent's rod.

So I come to your mercy gate, ~ where mercy does abound, Desiring mercy for my sin ~ to heal my deadly wound.

O Lord, I do not need repeat ~ the comfort I would have. For you know, Lord, before I ask ~ the blessing that I crave.
9. Mercy, good Lord, mercy I ask; ~ this is the total sum;
For mercy, Lord is all my suit. ~ O let your mercy come.

----------------------