Book 6

Songs and Canticles
<table>
<thead>
<tr>
<th>Table of Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Morning</strong></td>
</tr>
<tr>
<td>The Lord's Prayer (888888)</td>
</tr>
<tr>
<td>Bishop Ken's Morning Hymn</td>
</tr>
<tr>
<td>The Venite - Psalm 95 (DBT)(8787D)</td>
</tr>
<tr>
<td>The Venite B (SHA)</td>
</tr>
<tr>
<td>The Te Deum (TBA)</td>
</tr>
<tr>
<td>Benedicite (DBT)</td>
</tr>
<tr>
<td>Bless the Lord (DBT)</td>
</tr>
<tr>
<td>Benedictus (DBT)</td>
</tr>
<tr>
<td>The Jubilate - Psalm 100 -(SH)</td>
</tr>
<tr>
<td>The Jubilate (DBT)</td>
</tr>
<tr>
<td>Easter Anthem (DBT)</td>
</tr>
<tr>
<td><strong>Evening</strong></td>
</tr>
<tr>
<td>Bishop Ken's Evening Hymn</td>
</tr>
<tr>
<td>Phos Hilaron (YH)</td>
</tr>
<tr>
<td>Magnificat (TBA)</td>
</tr>
<tr>
<td>Nunc Dimittis (DBT)</td>
</tr>
<tr>
<td>Nunc Dimittis (TBA)CM</td>
</tr>
<tr>
<td>Lighten our Darkness (DBT)</td>
</tr>
<tr>
<td><strong>Holy Communion</strong></td>
</tr>
<tr>
<td>Gloria (TBA)</td>
</tr>
<tr>
<td>Philip Doddridge's Communion Hymn</td>
</tr>
<tr>
<td>Hymn before Communion (DBT)</td>
</tr>
<tr>
<td>Sanctus (DBT)</td>
</tr>
<tr>
<td>Agnus Dei - Lamb of God (DBT)</td>
</tr>
<tr>
<td>Hymn after Communion (DBT)</td>
</tr>
<tr>
<td><strong>Other Canticles - Old Testament</strong></td>
</tr>
<tr>
<td>Song of the Sea or Miriam's Song (DBT)</td>
</tr>
<tr>
<td>Come sky give ear (DBT)</td>
</tr>
<tr>
<td>Hannah's Song (DBT)</td>
</tr>
<tr>
<td>Of your own do we give you(DBT)</td>
</tr>
<tr>
<td>Solomon's Seal (DBT)11 11 11 11</td>
</tr>
<tr>
<td>Mountain of God - Tuesday Morning - Green (DBT)</td>
</tr>
<tr>
<td>The people that in darkness walked (Ra)</td>
</tr>
<tr>
<td>Jesse's root (DBT)</td>
</tr>
<tr>
<td>God is my salvation - Monday Morning - Green (DBT)</td>
</tr>
<tr>
<td>Salvation is our strong City - Kingdom (DBT) - LM</td>
</tr>
<tr>
<td>Let Wasteland rejoice -Advent Mornings (DBT)</td>
</tr>
<tr>
<td>Herald of Zion (DBT) - DCM</td>
</tr>
<tr>
<td>Thus says our God - Thursday Morning - Green (DBT)</td>
</tr>
<tr>
<td>Forget Former Things - Mornings - All Saints (DBT) - CM</td>
</tr>
<tr>
<td>Seek the Lord - Wednesday Morning - Green (DBT)</td>
</tr>
<tr>
<td>Arise, Shine out (DBT)</td>
</tr>
<tr>
<td>The Spirit of the Lord is upon me (DBT)</td>
</tr>
<tr>
<td>I shall rejoice, my soul be glad (DBT)</td>
</tr>
<tr>
<td>Who is this from Edom? (DBT)</td>
</tr>
<tr>
<td>All who love Jerusalem - Saturday Morning - Green (DBT)</td>
</tr>
<tr>
<td>Title</td>
</tr>
<tr>
<td>------------------------------------------------------------</td>
</tr>
<tr>
<td>Is it nothing to you? (DBT)</td>
</tr>
<tr>
<td>Ezekiel’s Song, (DBT)</td>
</tr>
<tr>
<td>Hosea’s Song - Friday Mornings - Green (DBT)</td>
</tr>
<tr>
<td>Jonah’s Prayer (DBT)</td>
</tr>
<tr>
<td>Habbakuk’s Prayer (DBT)</td>
</tr>
<tr>
<td>Tobit’s Thanksgiving (DBT)</td>
</tr>
<tr>
<td>Judith’s Song (DBT)</td>
</tr>
<tr>
<td>The Souls of the Righteous (DBT)</td>
</tr>
<tr>
<td>Wisdom’s Prayer (DBT) -DLM</td>
</tr>
<tr>
<td>Wisdom’s Quest (DBT) -LM</td>
</tr>
<tr>
<td>Baruch’s Song (DBT) -11 11 11 11</td>
</tr>
<tr>
<td>Manasseh’s Prayer (DBT)</td>
</tr>
<tr>
<td>New Testament</td>
</tr>
<tr>
<td>The Beatitudes (DBT)</td>
</tr>
<tr>
<td>While shepherds watched (TB)</td>
</tr>
<tr>
<td>God reckons as Righteous (DBT) - Friday evenings</td>
</tr>
<tr>
<td>The Law of the Spirit (DBT)</td>
</tr>
<tr>
<td>Corinthian Hymn ‘Love is’ (DBT)</td>
</tr>
<tr>
<td>Part 1 - I Cor 13: 1-391</td>
</tr>
<tr>
<td>Part 2 - the verses of this Canticle in CWDP</td>
</tr>
<tr>
<td>Ephesian Hymn (DBT)</td>
</tr>
<tr>
<td>Philippian Hymn (DBT)</td>
</tr>
<tr>
<td>The Colossian Creed (DBT)</td>
</tr>
<tr>
<td>Shown in the flesh (DBT) -CM</td>
</tr>
<tr>
<td>God’s Holy Mountain (DBT)</td>
</tr>
<tr>
<td>Born into a living hope (DBT) - 88 88 88</td>
</tr>
<tr>
<td>For you Christ suffered (DBT)</td>
</tr>
<tr>
<td>Our God is light (DBT)</td>
</tr>
<tr>
<td>Agape (DBT) - 10. 10. 10. 10.103</td>
</tr>
<tr>
<td>Worthy are you (DBT) -Epiphany Evenings - 88 88 88</td>
</tr>
<tr>
<td>I saw a Mighty Multitude (DBT) -</td>
</tr>
<tr>
<td>Great and Wonderful (DBT) - 88 88 88</td>
</tr>
<tr>
<td>Salvation belongs to the Lamb (DBT) -</td>
</tr>
<tr>
<td>New Jerusalem (IW)</td>
</tr>
<tr>
<td>I saw no Temple in the City (DBT) - 87 87 D</td>
</tr>
<tr>
<td>Behold! I’m coming soon (DBT)</td>
</tr>
<tr>
<td>From other sources</td>
</tr>
<tr>
<td>Victimae Paschali Laudes (Blount) -</td>
</tr>
<tr>
<td>Canticle of the Sun 8.8. 8. 8. 6.12 (words only)</td>
</tr>
<tr>
<td>Veni Sancte Spiritus (Various) -</td>
</tr>
<tr>
<td>Veni, Creator Spiritus - LM + finale</td>
</tr>
<tr>
<td>B - Robert Bridges version</td>
</tr>
<tr>
<td>Jesus Saviour of the Lord - Friday hymn (DBT)</td>
</tr>
<tr>
<td>The Advent Antiphons (words only) -</td>
</tr>
<tr>
<td>The Eighth Antiphon</td>
</tr>
<tr>
<td>The humble suit of a sinner (SH &amp; TBa)</td>
</tr>
</tbody>
</table>

In this volume CW stands for Common Worship and CWDP stands for the Daily Prayer volume in the Common Worship suite.
The Lord's Prayer (888888)

This should be sung to Coxe's 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

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. Some historically unaware hymn books now leave it out, and it is a hymn which everyone should know and sing. Bishop Ken 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 Song by François Barthélemon (1741-1808), in G Major and the 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.

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Book 6 ; Page 6
The Venite - Psalm 95 (DBT)  (8787D)

The Venite is the call to worship, the first sung part of the traditional BCP Morning Prayer. It corresponds to the way choruses like This is the day are now used. Worship is a fundamental part of each Christian’s calling. CW prescribes it for Friday morning. It is unfortunately now permitted to omit verses 8-11 and proceed straight to the Gloria. That 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.
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.° So 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,
    As in their hearts had they transgressed, ~ ignored my exhortation
    To heed my Word, to 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

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The Venite B (SHa) CM

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, (see Hebrews 3:7-4:11) 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.
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:

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.

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.

For why? he’s Lord our God indeed, ~ for us does he provide:
We are his flock, he does us feed, ~ his sheep, and he our guide.

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

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

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.

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.
The Te Deum (TBa) CM

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 ought to 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.
Benedicite (DBT) 7777 77

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. V8 with its confusing reference to Ananias, Azarias and Misael, otherwise Shadrach, Abednego and Meshach, could well be omitted. 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 repetitions after each third verse. Clergy are recorded bewailing this practice at least as far back as the eighteenth century, which 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 Lord Ananïas, ~ Azarias, Misaël,
    Bless the one who's rescued you ~ from the furnace, fierce and fell.
    Bless the Lord and sing his praise ~ Exalt him, ever, always.

   Bless him now and as of yore ~ and shall be for ever more.
   Bless the Lord and sing his praise. ~ Exalt him, ever, always.

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Bless the Lord (DBT) - 7777 77

This is a Canticle called “Bless the Lord (Song of the Three)” No 50 in CWDP. It is linked to the Benedicite. However it is not part of that canticle as it appears in the 1662 Book of Common Prayer or elsewhere. It is the immediately preceding verses, Dan 3:29-34 or 52-56 depending on how it is numbered. It is set here to the same tune as the Benedicite. Both canticles could also be sung to Toplady by Thomas Hastings (1784-1872), a jaunty tune that is not in this collection but which is often and inappropriately used for Rock of Ages in stead of the more suitable Petra.

1. Blest are you, our forebears' Lord; ~ blest your name, glorious, adored;
   Blest your temple, blest your chair, ~ that your cherubim do bear.
   Worthy to receive our praise ~ ever exalted always.

2. Blest are you who peer the deep ~ throned on heaven's heights so steep,
   Blest your kingdom, blest its throne ~ blest you, sovereign cornerstone,
   Worthy to receive our praise ~ ever exalted always.

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Benedictus (DBT)  DCM

This is Lk 1:68-79, CWDP Canticle No 55, 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 previous 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. Another tune that goes well is Wainwright's 84th. CW contains two other metrical 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.
The Jubilate - Psalm 100 -  (SH)  LM

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. Old Hundredth is the only tune suitable for this. It 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.
The Jubilate (DBT)  CM

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.

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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 CWDP 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.
Evening

Bishop Ken's Evening Hymn  LM

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 awful 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 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.

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Book 6 ; Page 22
Phos Hilaron (YH)  667, 667

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, CWDH Canticle 77, 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.

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Book 6 ; Page 23
Magnificat (TBa)  CM

This is Lk 1:46-55, CWDP Canticle 54, 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 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 two compositions for O Little town of Bethlehem. It has a more thoughtful, evening, tone than Tell out my soul to Woodlands. That is in CW and most recent hymn books but is not in this collection because the words are still in copyright and the music will be until 31st December 2019. There is an alternative C16 DCM tune Old Magnificat in the tunebook. Both will require a doxology. Old Magnificat is recommended for Hannah's Song (see below). 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.

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.

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This is Lk 2:29-32, CWDP Canticle 56, 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 Israël.

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

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.

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This is a metrical prayer inspired by 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 half-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.
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.

1. 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.

Book 6 ; Page 29
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.

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Philip Doddridge’s Communion Hymn   LM

This is by Philip Doddridge (1702-52). It is included because some modern hymn books wickedly omit it, and should not do so. It is, and is rightly regarded as, a 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 and the complex question of who composed it.

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 heav'nly 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.

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Hymn before Communion (DBT)  (11,11,11,11)

This is inspired by a number of sources. Verse 4 derives from part of the priest's confession in the Orthodox liturgy. The tune is *O Quanta Qualia* by La Feillée (late C18) in G Major. There is a fuller note on it in the tunebook. These words have been rewritten since the First Edition to simplify the metre. In their revised form they could now also be sung to Maldwyn, Gordon, Sweet Afton Burn, or even possibly as a solo while people are receiving, to *She moved through the fair*, all from the tunebook.

1. Your love and your mercy press us to come in,
   Scouring the hedges to welcome us within,
   To sit at table with saints and cherubim,
   As Lazarus reclined once with Abraham.

2. You, for us who wonder, draw aside the veil.
   In trembling and fear, we tiptoe to the rail.
   With hands that were dirty, with hearts unprepared,
   Unfit to eat even crumbs the dogs have spared.
3. Christ our salvation, you share the life you led,
   Bread your body broken, wine the blood you shed.
   O Master most holy our weak lives renew.
   Dwell now in our hearts and let us dwell in you.

4. Let me not betray you to your enemy,
   Nor sell you like Judas in his infamy.
   From our depths of weakness this our cry shall be.
   In your kingdom when you come remember me.

5. We are unworthy that you Lord should request
   to come under our roof, in our house to rest.
   Yet what else to your knock can we do but yield?
   Simply say the word, Lord; then shall we be healed.
Sanctus (DBT) 888888

These are in the same metre as Coxé'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.
Hymn after Communion (DBT)  CM

This is inspired by the second Prayer After Communion in CW. A large number of well known tunes fit, but the tune 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, Northrop by Abraham Northrop (1863-1939) in C Major is 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. That 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.

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Book 6 ; Page 35
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. In the synagogue, the full version is known as *The Song of the Sea* or *Shirat HaYam*. It is provided for mornings after Easter and the Easter Vigil. A very suitable tune is *Old 68th*, already provided for that psalm. If so, it should be played faster and possibly swung slightly compared with how played for Psalm 68. After all, this was a dance. Another possibility is the tune below, *Landas*, an Anonymous Norwegian traditional tune in G Major arranged by William Kirkpatrick 1838-1921. Others from the tunebook are *All Saints New*, *St Matthew* and *Falan Tidings*. If one wanted something with a dance flavour, *Tramps and Hawkers* would fit, played as a reel.
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.

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Book 6 ; Page 37
Come sky give ear   (DBT)   DCM

This is Deut 32: 1-12, Canticle 20 in CWDP where it is called A Song of the Rock. It is an alternative Canticle for mornings in Lent. Verse 11 is a picturesque idea found elsewhere in the OT but it is not sound ornithology. The tune here is Hereford by Dr W. Hayes (1708-77), Professor of Music at Oxford and a promoter of Handel. Here, it is in G Major and is indexed as Hereford (Hayes) to distinguish it from other tunes with the same name. Yattendon No 15 also goes well.

1. Come sky give ear to what I say: ~ come earth hear my mouth’s words.
2. May my voice fall as dew on grass: ~ as showers upon the swards.
3. For I’ll proclaim the LORD’s own name, ~ God’s all sufficiency.
4. Perfect his works, just in his ways: ~ our faithful Rock is he.

Without deceit, constant and just: ~ he’s upright in each thing.
5. Crooked and twisted, though are those ~ who should be his offspring.
6. Is this how you repay your LORD, ~ you fools devoid of sense, Your father who created you ~ who placed you in your tents?

7. Remember former times, days when ~ God weighed out each domain: Ask of your father; he'll show you, ~ your elders will explain,
8. How God gave peoples their estates; ~ their boundaries he set, Numbered according to the tribes ~ that Israel did beget.

9. For Jacob is the LORD's own share ~ his treasure, his richesse
10. Which he sustained in deserts drear, ~ in howling wilderness.
11. He shadowed, trained and cared for him ~ the apple of his eye, As eagles shield their chicks, bear them ~ on their wings when they fly.

They shield them on their nests. Just so ~ did God lead him he knew,

12. No foreign god was by his side; ~ his LORD alone leads you. Fed with the produce from the fields ~ set on the highest part. To you his word is very near ~ to find in mouth and heart.
Hannah’s Song (DBT)  DCM

This is Hannah’s Song, I Sam 2:1-11, often described as the Magnificat of the Old Testament at 1 Sam 2. I Samuel 2:1,2,3b-5,7,8 constitute Canticle 21 in CWDP, but the version here includes the whole song. If one wanted to stick to the CWDP verses, one could end at the second line in v 4 and follow it by a Gloria. This version is deliberately in the same metre as used for the Magnificat with the idea that either of the tunes suggested for the Magnificat, Christmas Carol by Walford Davies or Old Magnificat, Anon, can be used for Hannah’s Song. As Christmas Carol is printed with the Magnificat (see above), the tune below is Old Magnificat, Anon from Playford, here in G Minor/Modal. It fits the triumphant subversion of Hannah’s Song better than does Christmas Carol. There is a fuller note on the tune in the tunebook.

1. In the LORD my heart rejoices ~ in him, my strength, my rock.  
   In his salvation I am glad; ~ my enemies, I mock.  
   There is no holy one like him ~ nor Rock like him, our LORD.  
   So neither boast, nor swagger, nor ~ spew arrogance abroad.
2. For God, you’re LORD of knowledge and ~ what we do, you assess. 
The strong-armeds’ bows your break: the weak ~ with strength, you gird 
and dress. 
The fed must hire themselves for bread: ~ the hungry now have corn. 
Sev’n children has the barren borne: ~ the fertile are forlorn.

3. The LORD metes out both death and life, ~ who shall leave or remain. 
To grave and Sheol does he despatch ~ yet brings to life again. 
He makes one poor, another rich, ~ to bring low or restore. 
He lifts from dust and midden both ~ the needy and the poor.

4. With princes he gives them a place ~ assigns them the best seat. 
The earth’s foundations LORD are yours ~ to make the world complete. 
You keep the feet of those who serve ~ you faithfully on trail, 
But leave the wicked in the dark; ~ for might does not prevail.

5. When from on high his thunder blasts ~ then shattered and aghast 
Will be those who oppose the LORD: ~ out shall they all be cast. 
He’ll judge and rule earth’s furthest ends, ~ its heights, its breadth, its 
length. 
He’ll hearten his anointed king, ~ his hallowed raise in strength.

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Of your own do we give you  (DBT)   LM

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. In the second and last line of each verse, it is the fourth syllable that extends over several notes. This is underlined. So also is the second syllable of the first line as a reminder that it too carries a small melisma which if missed will throw the rhythm. If the congregation is not to get lost, this tune requires a confident melodic lead. An easier alternative from the tunebook would be *St Bartholemew*. For DLM it requires a doxology.

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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. Honour and Riches 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.

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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 really are very inappropriate 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. Also provided is Maldwyn, a traditional and anonymous Welsh tune, probably C17, in G Minor for use when this canticle is required in the course of the year’s seasons rather than for a wedding. The choice of a minor key expresses hwyl rather than sadness.

She moves through the Fair

I. 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.

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Book 6 ; Page 45
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’ll decide between each nation,
   and mediate what divides them.

3. The LORD shall settle ill affairs ~
   that anger bitter enemies.
   They’ll beat their swords 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 any more shall they learn war.

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 walked (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. This is one most familiar in England and the version most familiar there. 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. It could be shortened by singing just vv 1 & 4-6. 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 walked ~ a glorious light have seen;
The Light has shone 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 know 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.

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Book 6 : Page 47
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. In CW it opens Evening Prayer on Thursdays in Ordinary Time. 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.
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's my strength, the LORD's 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".

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Book 6 ; Page 49
Salvation is our strong City - Kingdom  (DBT)    - LM

This is a selection of verses from Isaiah 26, Isaiah 26.1-4,7-9,12. In CWDP it is No. 28 where is is called A Song of Trust. CWDP offers it as an alternative Canticle between the readings during the last four Sundays leading up to Advent, sometimes now known as the Kingdom Season. The tune here is Effingham LM in F Major, so called to distinguish it from the other tune called Effingham in this collection which is in CM. As far as is known, it is Anon. There is a fuller note on this in the tunebook. It can also be fitted to St Patrick's Breastplate, I bind unto myself today, which is not in this collection.

1. Salvation is our strong city,  
   with walls and ramparts fortified.  
   To the just nation open wide  
   your gates. Bless its fidelity.

2. The one whose mind is stayed on you,  
   you shall hold in a double peace.  
   Let keeping faith then never cease  
   for such as trust in all you do.

3. To God the LORD entrust your days:  
   the LORD stands ever as our rock.  
   And level is the righteous walk:  
   before the just, you smooth their ways.

4. In the path of your judgements, LORD,  
   we wait upon you faithfully:  
   Your name and your renown shall be  
   for each soul its desired reward.

Book 6 : Page 50
5. My soul yearns for you in the night:  
   my spirit seeks out your command.  
   When your good judgements fill the land:  
   its peoples will learn what is right.

6. Peace, LORD, is what for us you’ve bid  
   and on us, that’s what you’ll bestow:  
   Our works are yours; what can we show;  
   all that we think we’ve done, you did.

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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. Verse 4 is not in the verses selected by CW, and so is marked as optional. ‘Lion’ in v 4 is one syllable but Ziön in v 5 must be sung as two syllables. Otherwise the first half of the verse does not fit the tune. Possible tunes are St Denio (below) by 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 the latter 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".

Book 6 ; Page 52
3. Blind eyes shall be open and 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°. A causeway shall be there called the holy way.  
No unclean shall walk there, nor fools on it stray;  
No lion and no savage beast shall on it roam,  
For by it the faithful, God's pilgrims, come home.

5. The Lord's ransomed return to Ziön 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.

6. To God in three persons, all praise be addressed,  
As was and is now, shall for ever be bless'd,  
Our Saviour we find in the King of the Jews.  
Your voice raise and shout, as herald of good news.
This is Is 40:9-11, Canticle 30 in CWDP where it is called A Song of God’s Herald. It is suitable inter alia for Advent. The tune here is St Asaph by Ivan Jarnović, traditionally known as Giovanni Giornovichi (1745/7-1804) in G Major. There is a more extensive note on the tune’s history in the tunebook. Other possible tunes are Effingham CM and Chorus Angelorum.

1. Climb, Herald, the high mountain. Climb! ~ Tell Ziön the good news. To Jerusalem shout aloud; ~ speak out. Do not refuse. Go. Raise your voice; proclaim this truth, ~ this message. Do not fear. To Judah’s cities speak these words ~ “Look. See. Your God is here”.

2. “In power he comes, the LORD our God; ~ his arm rules in this place. His wages and his recompense ~ march out before his face. As shepherd he shall gather in ~ his flock, to fold and feed, His lambs, he’ll carry on his breast, ~ his ewes to water lead.”
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. “To 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.”
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 it is Canticle 32, where the first part of v 20 is omitted, and where it is called ‘Song of the New Creation’. So, if desired, v 4 here can be left out. This tune is Oxford Old, in A Minor from 1564 or earlier and also in Playford. The rhythm in the third line has been altered. There is more on this in the tunebook. A tune with a quite different timbre that works is Orlington.

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' 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.

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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.

Book 6 ; Page 57
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

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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), in the tunebook. It requires a strong melodic lead from the musicians, and if using Genevan 93, probably a modulation back onto the Ionic tonic at the end of the last verse. Woodlands, 'Tell out my soul', not in this collection 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’. It includes the words that Jesus read at Nazareth, Lk 4:18-19. This tune is Farley Castle by Henry Lawes (1596-1662), transposed into D Major. Alternatives would be Birmingham and Lyte’s Original.

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 named his priests as 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.

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I shall rejoice, my soul be glad (DBT)  CM

This is Is 61:10-11; 62:1-3, and Canticle 36 in CWDP where it is called 'Song of the Bride'. It is provided as the opening Canticle for Morning Prayer during the twelve days of Christmas. This tune, which deserves to be better known, is Gainsborough, also sometimes under the name St Martin, by William Tans'ur (1699-1783) in F Major. Other possible tunes are Effingham CM and Chorus Angelorum.

1. I shall rejoice; my soul be glad, ~ in God, my LORD with glee.
2. He's clothed me in salvation’s robes, ~ cloak of integrity,
3. As bridegroom decks himself with flowers ~ or bride with jewels is hung.
4. As earth erupts with blossom and ~ the seeds in garth have sprung,
5. Before the nations, God shall make ~ his righteousness and praise Erupt and bloom in burgeoning; ~ abundant are his ways.
6. For Ziön’s sake, I'll not keep quiet ~ nor for Jerus’lem rest,
7. Till like the dawn, her rescue shines ~ a torch ablaze with zest.
8. Your salvation shall nations see; ~ your glory, kings behold.
9. A new name shall the LORD pronounce, ~ a new name for your old.
10. A crown of beauty you shall be ~ in the hand of the LORD, A royal diadem held close ~ by God, in his grip stored.

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Book 6 ; Page 62
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) but 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. "These are my people”, so God said ~ "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.

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This is Isaiah 66.10,11a,12a,12c,13a,14a,b., 15, Canticle 38 in CWDP, where it is called ‘A Song of Jerusalem our Mother’. It comes between the readings at Morning Prayer on Saturdays in Ordinary Time. The attractive tune below is Smith’s 43rd in G Major from Urania (1761), by John Smith of Market Lavington. Other possibilities would include Eardisley (Hosea’s Song). It would also fit DCM.

1 All you who love Jerusalem ~ rejoice; be glad with her. 
Come all who mourn her, come, rejoice: ~ cease grieving how things were.

2 Then with delight you shall drink deep ~ from her consoling breast: 
“Then”, says our God, "you shall be nursed: ~ upon her arm you'll rest".

3 “I shall make peace wash over you - ~ its flood shall not abate -
The wealth of nations flow to you ~ as rivers in wild spate.”

4 “A mother I shall be to you; ~ there shall I care for you: 
Just as she cherishes her child, ~ so shall I comfort you.”

5 “At this sight shall your heart be glad: ~ your very bones shall sing: 
Your frame shall flourish bounteously ~ as grass grows fresh in Spring.”

6 Before his servants he shall cause ~ his hand in strength to grow: 
His indignation, though, is what ~ his enemies shall know.
Is it nothing to you? (DBT) DSM

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 (Talyssarn) (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 on the road?
Look, see if there is sorrow such ~ as falls to be my load.
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.

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Ezekiel’s Song, (DBT) 8787D

This is Ez 36: 24-28 Canticle 40 in CWDP. It comes between the readings for Mornings from Ascension to Pentecost. 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 Spirituaelas 1765 in D Minor. Another suitable 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. That should not fit as technically the lines are the wrong length, but works. It also fits Calon Lân well.

Suo Gân

Engadine
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.

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Book 6 : Page 68
Hosea’s Song - Friday Mornings - Green (DBT)  

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. This would fit DCM in which case Old 41st works well. Another possible CM tune is Salzburg (Ps 63) but the tune below is Eardisley, Anon, English Trad. It is in E 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."

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Book 6 ; Page 69
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

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Book 6 ; Page 70
Habbakuk’s Prayer (DBT)  

This is a slightly précised version of a selection of verses from Hab 3 (2, 4, 13a, 15-19), CWDP Canticle 43, so as to place more emphasis on the key verses, 4 & 5 (Hab 3:17) but to retain enough of their context not to mislead. It would be possible to omit v 2. The tune suggested is Abends by Prof Sir Herbert Oakeley (1830-1903), here in G Maj. There is more on this tune in the tunebook. An alternative from the tunebook would be Leighton. Other possibles could include St Bartholomew and St Olave’s.

1. LORD I have heard of your renown.  
   I stand in awe of all you’ve done.  
   Your brightness outshines the sun’s light.  
   Rays from your hands proclaim your might.

2. In glory you leapt forth to save  
   your chosen one, your people brave.  
   You tread the waters, wild and free;  
   your horses churn the mighty sea.

3. I hear; my voice and bowels quake;  
   with fear my bones and legs they shake.  
   I sigh for trouble’s day to seize  
   our assailants and enemies.

4. Though fig tree fail, its flowers not shoot,  
   nor vine bear grapes, nor any fruit,  
   The olive tree no oil may yield,  
   nor any crops grow in the field,

5. Though sheepfold, stall may both be void,  
   the flock and herds in them destroyed.
Yet in the LORD I will rejoice;
the God who saves me’s still my choice.

6. My strength remains in God my LORD;
   I trust that he’ll be my reward.
He’ll set my steps as hind’s aight
   sure footed on a rocky height.

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Tobit’s Thanksgiving (DBT) 868688

This is Tobit 13:1, 3, 4-6a, CWDP Canticle 44, where it is called A Song of Tobit. It is a prayer of thanksgiving at the conclusion of his adventures. It is prescribed for Morning Prayer on Ascension Day and an alternative for Thursdays in Ordinary Time, and an alternative opening hymn between All Saints and Advent. The tune here is Palmyra by J Summers (1839-1917). It is in D Major but the melody ends on the fifth.

1. Blesséd be God, who lives, whose reign ~ endures throughout all days.
2. Children of Israel shout aloud ~ before the world, his praise.
3. He's scattered you throughout the world; ~ that's how his greatness is unfurled.
4. Hold him up in the living’s sight; ~ he is our God and Lord.
   He is our Father ever to ~ be worshipped and adored.
5. Though he may punish us for sins, ~ his mercy to us all still wins.
6. He'll bring you back from every land ~ where you may be dispersed.
7. When you turn to the Lord with heart ~ and soul, your paths reversed,
   Our God and Lord will you assure ~ and hide his face from you no more.
8. See what the Lord has done for you; ~ give thanks with a loud voice;
   Praise him, the Lord of righteousness; ~ exalt him king of choice;
   Through endless ages, his name raise; ~ the Father, Son and Spirit praise.
This is Canticle 45 in CWDP, which has the title there of Song of Judith, retained here, though put into the possessive to fit the pattern of some of the other titles in this collection. It is Judith 16.13-16, a selection of verses from the triumphal song she sings with the people of Bethulia, her home town, after she has chopped off the head of Holofernes and her people have triumphed over the Assyrians. The full song is Judith 16:1-17. The tune is Mappa Mundi, Anon, in G Major. There is a fuller note on it and where its title comes from in the tunebook.

1. To God, my Lord, Almighty, great, ~ I shall sing a new song:
   In glory true, invincible ~ and marvellously strong.

2. May all creation serve your name; ~ you spoke; all came to be.

3. Your Spirit you sent forth and each ~ was formed creatively.

3/4. None can resist your voice: at it ~ mountains and seas shall shake

4. Like water, peaks sway at their roots ~ like wax, rocks melt and quake.

5. But to those that fear you, you show ~ your mercy and kind touch.
   Even the fat of burnt offerings ~ does not please you as much.

6. No sacrifice, though sweet the smell, ~ can please you. The one who ~
   Fears you Lord shall forever stand ~ commended, blest and true.

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This is Canticle 46 in Common Worship Daily Prayer where, oddly, it is called A Song of the Righteous Wisdom. It is Wisdom 3:1,2a,3b-8. It is called here, from its opening words both in CWDP and this collection and because this seems to have more to do with the subject matter, *The souls of the righteous*. It is suitable for funerals, All Saints, Saints Days, particularly Martyrs, and commemorations of the departed. It is an alternative canticle for the period between All Saints and Advent sometimes known as the Kingdom season. The tune is *The Water of Tyne* a traditional song from the North East, here in D Major. It has many different settings and there is a fuller note in the tunebook. The words and tune are both Anon, the words going back to at least 1810, and the tune recorded at least back to 1886, but probably the original tune for the words.

1. The souls of the righteous rest safe in God’s hand:  
   No torment can touch them for worthy they stand.

2. In a fool’s eyes though they may seem to have died:  
   Now they are at peace and secure they abide.

3. They once did seem punished to our human eyes:  
   Their hope now abounds in life that never dies.

4. Though chastened a little, great good they’ll receive,  
   Their end not the ruin that most might believe.

5. Like gold in the smelter God tried them as true:  
   As an off’ring burnt whole he welcomed them too.

6. In the time of that testing they’ll shine with their worth,  
   As sparks in the stubble to sweep through the earth.

7. They’ll judge between nations, the peoples subdue:  
   And their king, God shall be ages and eons through.
Glory to the Father to Spirit and Son,
From now until always even when time's done.

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Wisdom’s Prayer (DBT) - DLM

This is Wisdom 9:1-11, Canticle No 47 in Common Worship Daily Prayer (CWDP) where it is called A Song of Wisdom. CWDP skips parts of v 5, 7 and 8, but the whole is included here. It is not the prayer of Wisdom. As a quality of the divine nature, Wisdom does not need to pray for it/her/self. It is expressed as Solomon’s prayer for Wisdom, something we all need, in his case to build the Temple. CWDP suggests it as an alternative for the period between All Saints and Advent, sometimes known as the Kingdom Season. The tune is Herr Roloff’s Farewell a Scottish fiddle tune by James Scott Skinner (1843-1927), with my attempt to put it into an SATB setting, here in F Major. There is more on it in the tunebook.

1. God of our fathers, mercy’s Lord,
   You have made all things by your word.
2. By wisdom, us you’ve formed and weighed,

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1. God of our fathers, mercy’s Lord,
   You have made all things by your word.
2. By wisdom, us you’ve formed and weighed,
To rule the creatures you have made —
3. In righteousness and all that's whole,
   To judge the world with upright soul.
4. Give me that wisdom from your throne.
   Spurn me not as your child, your own.
5. For I'm your servant and the child,
   Of one who's but your handmaid styled,
   Weak and short-lived with little cause
   To know of your judgement or laws.
6. For even one who looks complete,
   Without your wisdom, is Conceit.
7. But you've charged me to lead with care
   Your flock, and build your temple here.
8. It is to clone the tented shrine
   That modelled your myst'ries divine.
9. For you've a wisdom which knows you,
   Your works and all things that you do.
   She saw your pattern at its birth.
   Was there when you made stars and earth.
   She knows what's pleasing in your sight,
   And what, by your commands is right.
10. Despatch her from your heav'nly throne
    To work with me, your ways make known
    That I may know what you would see
    May sense that she's alongside me.
11. For wisdom knows and understands
    All that you are and your commands.
    She'll wisely guide me what to do,
    And in her glory guard me too.

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Book 6 : Page 78
Wisdom’s Quest (DBT) - LM

This is Canticle No 48 in CWDP where it is called A Song of Pilgrimage, Ecclesiasticus 51:13-22. As explained with Wisdom’s Prayer (above) the title expresses the quest for Wisdom, not a quest that Wisdom pursues. CWDP only uses 3a,13c-17,20,21a,22b but this version includes the omitted verses, all of which add to the value of the original. If one did wish to shorten it, the verse to be omitted is marked with a °. In CWDP it is recommended as an alternative Canticle for Saturday mornings. If singing an even number of verses, it would fit Herr Roloff’s Farewell, see Wisdom’s Prayer above, rather well. The tune here though is a rendering into hymn format of the tune for the traditional song Scarborough Fair, here in E Dorian. There is more on the tune in the tunebook.

1. When but a child before I thought
   to wander, I yet Wisdom sought.
   Before your shrine she was my quest,
   and till the end, she’ll be my rest.

2. From early bloom to ripened grape
   my heart delighted in her shape.
   I held the course that she displayed:
   from youth my footsteps never strayed.

3. Though I had barely bent my ear,
   I found instruction, holy fear,
   And so advanced in Wisdom’s rank;
   he who gave her, I praise and thank.

4°. My heart on what I’d learnt I set;
   it chased what’s good without regret.
   For Wisdom my soul strove, was strict,
   my hands contrite for God’s verdict.
5. I set my soul her ways to grasp:
   by purity, I found her clasp.
   My heart sought her from birth and she
   shall never leave nor forsake me.

6. My core, to seek her out was stirred;
   my prize a treasure well tempered.
   The Lord's giv'n me a fluent tongue;
   with it his praises shall be sung.
Baruch’s Song (DBT) -

This is Canticle 49 in CWDP where it is called Song of Baruch, there, Baruch 5, 6c, 7-9, but here, the whole of Baruch 5-9. Baruch was Jeremiah’s assistant and amanuensis, see Jer 36. As a reward for his faithfulness, he is promised his life, but no more in a world that is falling apart, see Jer 39:15-18. No Hebrew original survives of the book traditionally attributed to him. CWDP suggests it as an alternative for Advent. The tune here is *Sweet Afton Burn* Anon from James Johnson’s Scottish Musical Museum, six volumes published 1787-1803, here in F Major.

1. Arise Jerusalem and stand on the height.
   Look east; see your young ones recalled with delight,
   Gathered in at the word of the Holy One
   In joy from east and west; your exile is done.

2. Away their foes marched them on foot far from kin,
   But God has borne them back in his palanquin.
   He’s ordered high mountains, old hills be brought low,
   The valleys made level so safely they’ll go.

3. God orders both forests and each fragrant tree
   To shade them so that they walk in his glory.
   For he’ll lead them with joy, in light them he’ll bless
   With his loving kindness, mercy, righteousness.

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Book 6 ; Page 81
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 Manasseh 7 that is not in most manuscripts of the LXX. In the previous edition, this was set as eight four line verses to Song 4 by Orlando Gibbons. Here it is re-set as five six line verses to Unde et Memores in D Major by W. H. Monk (1823-89). To include the doxology one should repeat the last two lines of the tune.

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.
In awe before your presence, all things quake,
Before your power that makes the cosmos shake.

2. The glory of your splendour, we can’t bear.
Your wrath for sinners breaks us in despair.
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.
3. 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.  
   My sins I have committed against you.  
   My shame exceeds all measure or review.

4. At my iniquities I agonise.  
   My eyes I dare not lift up to the skies.  
   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.

5. 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.  
   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.

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New Testament

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 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. Other possible tunes include Clifton, Chorus Angelorum and Lloyd.

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.
5. Blest too shall be the merciful; ~ mercy they're guaranteed.
4. 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 the peacemakers; named as ~ God's children they shall 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.

* Watts’s offending verse is,
“Blessed are the men whose bowels move, ~ And melt with sympathy and love.
From Christ the Lord they will obtain ~ Like sympathy and love again.”
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) in G Major, also associated with ‘O for a thousand tongues’. There is more on it in the tunebook. Another is Cranbrook (Ps 100 CM). The words of Ilkley Moor were originally a joke version of what was then a familiar carol tune. Norththrop (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.

1. 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”.

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Book 6 ; Page 87
God reckons as Righteous (DBT) - Friday evenings 11.11.11.11.

This is a selection of verses Rom 4:24, 25; 5.1-5, 8, 9, 11. Canticle 57 in CWDP under the title A Song of the Justified and provided for Evening Prayer on Fridays in Ordinary Time and as an alternative for evenings in Advent. The tune here is Gordon, also sometimes known as Jehovah Tsidikenu, by Adoniram Gordon (1836-95) here in F Major.

1. God reckons as righteous all those who believe
   In him who raised Jesus from death's dearth of breath.
   For our sins was Christ giv'n over to death
   And raised back to life, our lost souls to retrieve.

2. By faith we are made just: so we can know peace,
   Through Christ Jesus, our Lord, clasped in his embrace.
   Through him we can enter God's favour, his grace
   In hope of the joy of God's glorious release.

3. Even in our suff'rings, we still can rejoice;
   For they make us steadfast in trials and pain;
   And steadfastness brings hope which is not in vain,
   For the Holy Spirit has made us his choice.

4. That Spirit has flooded our hearts with God's love.
   Even for a good soul, we hardly would die;
   But God shows he loves us; though in sin we lie,
   Yet Christ has died for us, to lift us above.

5. Since by Jesu's death, we have been justified.
   By his life we have been rescued from God's wrath
   So joyful are we, in Christ Jesus, God's path,
For in him and through him we’ve been reconciled.

To God who’s our Father, and to God the Son
And to God the Spirit let all glory be.
As was, and is now until eternity
We worship you, ever, the three and the one.
The Law of the Spirit (DBT) - CM

This is a second canticle from Romans 8: 2, 14, 15b-19. In CWDP it is Canticle 58 where its title is A Song of God’s Children. CWDP provides it for evenings between Ascension Day and Pentecost. It is set here to the simple tune St Agnes in G Major by J. B. Dykes (1823-76), which is often associated with the hymn Jesu the very thought of thee. Although it would fit a number of other CM tunes, not all CM tunes are suitable. ‘Spirit’ is a word that does not scan very flexibly. Furthermore, the last half line of v2 does not fit comfortably with the many attractive melodies which include ornamentation.

1. The law of the Spirit of life ~ in Jesus Christ sets free:
   Loosed from the law of sin and death, ~ he’s bought our liberty.

2. All whom the Spirit of God leads ~ as God’s sons qualify:
   The Spirit we’ve received means we ~ can Abba, Father, cry.

3. Within our heart that Spirit speaks, ~ affirming what he shares:
   We are God’s children, and if so ~ then also we’re God’s heirs.

4. And if God’s heirs, then heirs with Christ ~ and this we can declare:
   “If with him now we suffer, then ~ his glory we shall share.

5. Whatever pains we now endure: ~ however we may groan:
   It cannot match the glory that ~ shall be to us made known.

6. For all creation waits. It yearns ~ for what has been concealed,
   The day of glory, the time when ~ God’s children are revealed”.

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   Loosed from the law of sin and death, ~ he’s bought our liberty.

2. All whom the Spirit of God leads ~ as God’s sons qualify:
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   The day of glory, the time when ~ God’s children are revealed”.

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**Corinthian Hymn ‘Love is’ (DBT) - LM**

This is 1 Cor 13:1-13. Vv 4-13 are Canticle No 59 in CWDP, where it has the title A Song of Divine Love. There is a well known hymn inspired by some of these verses by Bishop Christopher Wordsworth (1807-85), Gracious Spirit, Holy Ghost. There also happens to be quite a good rendering of 1 Cor 13:1-3 by Isaac Watts. So here is the whole in that metre, drawing to some extent in part 1 on Isaac Watts, though only v3 is now all that close to what Watts wrote. Part 2 corresponds to Canticle 59 itself. It is set to a tune called here, New Sarum, Anon, in D Major or E Dorian. It is best treated as a folk tune style hymn with a reasonable momentum. It should be played fairly fast and the numerous melismata must obey the discipline of the time signature. There is a fuller note on it in the Tunebook. It would also go well to a number of other LM tunes, such as Angels’ Song by Orlando Gibbons (1585-1625) in this collection allocated to Psalm 40. It would also work well in DLM, probably a necessity if one wanted to sing the whole Canticle at once. London and Haydn’s Creation in this collection would both work well.

### Part 1 - 1 Cor 13:1-3

1. Though with the tongues of heav’n and earth
   I speak, I’m yet as nothing worth --
   If I’ve no love. I am a farce,
   A gong or cymbal made of brass

2. Were I inspired to preach and tell
   All myst’ries found in heav’n or hell,
   Or could my faith a mountain move,
   I am as nothing without love.

3. Should I give all from my whole store
   To feed the hungry and the poor;
   Or hand my body to the flame,
   To gain a martyr’s glorious name, --
4. If love for God and people too
   Are absent, vain is all I do.
   No tongues, no gifts, no fire nor zeal
   My lack of love can e’er conceal.

   Part 2 - the verses of this Canticle in CWDP

5. Love is patient, mild, kind and good
   Not envious, vaunting, proud, nor rude.
   Rejoicing not in ill but truth,
   Not cross, resentful nor uncouth.

6. Love is not harsh, nor inhumane,
   Nor grudging, sour, puffed up or vain.
   All things loves bears, believes and hopes,
   Endures, is endless in its scope.

7. Tongues, prophecies will all depart.
   We know and prophesy in part.
   The partial shall give up its power
   When what is perfect strikes its hour.

8. When but a child, then like a child
   I reason’d, spoke, my thoughts I styled.
   But I grew up, reached adult days.
   I cast aside my childish ways.

9. For riddles through a glass I see
   But face to face then shall I be.
   In part is all that now I’m shown;
   Then shall I know as I am known.

10. Love bears all things but never ends.
    These are the three; these are our friends.
    Faith, hope and love shall ever be
    But love’s the greatest of the three.
Ephesian Hymn (DBT)   DCM

This is Eph 1:3-10, Canticle 60 in CWDP where it has the title A Song of God’s Grace. It is allocated to Monday evenings in Ordinary Time, and as an alternative for evenings in the Easter Season and on from Ascension to Pentecost. For a long time, I had believed this was impossible to set to verse. The tune is All Saints New, by Henry Cutler (1824-1902) in B♭ Major.

1. Blest are you, God and Father of ~ our Lord who’s Jesus Christ.
   In him, he’s blessed us from above ~ with what cannot be priced,
   And blessed us in the Spirit with ~ a heav’nly accolade.
2. You chose us to be yours in Christ ~ before the world was made.
For you chose us blameless to be ~ and holy in your sight,

3. Destined in love by God's own choice ~ through Christ when time was right.

As your adopted children, picked, ~ to know your free embrace,

4. In the Belov'd bestowed on us ~ to the praise of your grace.

5. In Christ we are both rescued and ~ forgiven through his blood,
6. In the wealth of your boundless grace ~ in our lives brought to bud.
7. You've let us know your deep intent, ~ the mystery of your will
   With all your wisdom, insight, formed ~ your purpose to fulfil.

8. For you've set forth your great design, ~ the plan you'd bring to birth,
   To gather and unite in Christ ~ all things in heav'n and earth,
   
   To glorify the Father, Son ~ and Spirit, one and three,
   As was, and is, and shall be so ~ through all eternity.

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Book 6 ; Page 94
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.
7° 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.

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Book 6 ; Page 95
The Colossian Creed (DBT)  - CM

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 retrieve something of it, v 14 is here moved to be part of v 7. 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). If one can manage the melismata, Taylorburn also works well.

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 heaven or on earth ~ both visible and not  
In him were fashioned - ev'ry 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

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Shown in the flesh (DBT) - CM

This is a selection of verses from 1 Timothy, 1 Tim 3:16 and 6:15-16. In CWDP this is Canticle 63, where its title is A Song of Christ’s appearing. It is prescribed for Evening Prayer on Ascension Day and the day before. It is also an alternative either between the readings or to the Magnificat for evenings in Epiphany. The tune here is Alexandria in F Major by William Arnold (1768-1832).

1. Christ Jesus was shown in the flesh, ~ in the Spirit confirmed,
2. By angels seen, to all proclaimed ~ and by nations affirmed,
3. Believed in through the whole world wide, ~ in glory raised on high,
4. And manifest to all he'll be ~ when his due time is nigh,
5. As King of kings and Lord of lords ~ Sov’reign bless’d and unique.
6. Dwelling in light, so bright that none ~ can see him or draw near.

To Christ be honour, glory, praise ~ endless and without peer.
1. We have come before God's holy mountain,
The heav'nly Zion, his city and fountain,
Before glad angels, an unnumbered sum,
And heav'n's firstborn citizens; we have come.

2. We have come before God, the judge of all,
And the just spirits made whole in their call,
And Jesus, mediator, medium
Of the new covenant; lo we have come.

3. Once more he has said he'll shake heav'n and earth
And then no more before he brings to birth
His unshakeable kingdom. Hear; believe,
And heed his voice so that you may receive.

4. Let us give thanks to God whom we adore
And offer him with reverence and awe
Such praise and worship as he shall desire
Because our God is a consuming fire.
This selection of verses, 1 Pet 1: 3-5, 18, 19, 21 is Canticle 65 in CWDP where it has the curious title A Song of Faith. Here, it is set to the tune Barragh, in A Minor, by the Rev John Chetham (? - 1746). The minor key here is the foundation for a tune that is dignified rather than sad. There is some more information on the tune in the tunebook. CWDP provides it for Evening Prayer in the Easter Season.

1. Our God the Father we applaud
   Of Jesus Christ, his Son, our Lord.
2. By his great mercy, we’ve been born,
   Anew into this hope, this dawn
   Alive with Jesus who has burst
   Forth from the grave, the curse reversed.
3. A patrimony he has gained
   That can’t be lost, nor spoilt, nor stained,
   That’s kept in heav’n for us reserved,
4. While by his power, here, we’re preserved
   By faith for our salvation’s sway,
   To be revealed on the last day.
5. Ransomed were you from futile ways
   Of your forbears, their hopes, their stays,
   Not with things that perish and die,
   Gold, silver, nor what they can buy,
6. But with the precious blood of Christ,
   The spotless Lamb, the sacrificed.
7. Through him in God, we’ve come to trust,
   Who raised him up from death and dust
   And glorified him, gave us scope
   To place in him our faith and hope,
   And praise the Father, Spirit, Son
   Always, till time itself is done.

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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; he did no 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.

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Book 6 : Page 101
Our God is light (DBT) - CM

This is 1 Jn 1:5-9, Canticle 67 in CWDP where it is called A Song of Repentance. It is an alternative for Evenings in Lent, but would also be suitable for other Seasons of Preparation, or for a Friday or Saturday evening in Ordinary Time. The tune is Dunlap's Creek, usually attributed to Freeman Lewis (1780-1859). There is a fuller note on it in the tunebook. It should not be played too rigidly. Here it is in F Major. Many DCM tunes would also work well with it, such as Pentatone which is in the tunebook.

1. Lo, this is what we've heard from Christ ~ and now proclaim to you. Our God is light. In him there is ~ no darkness; he is true.

2. If we protest we are God's friends ~ yet still in darkness walk, Then any truth we claim is false; ~ mere lies is all our talk.

3. If in the light we live and walk, ~ as God is in the light, Then fellowship is what we have; ~ we know our Lord's delight.

4. The blood of Jesus then, the Son ~ of God avails to clean Us of all sin, and purifies ~ from all that's sick and mean.

5. If we say that we're free from sin  ~ ourselves we dupe and fool. There is no truth within our hearts; ~ we do not know his rule.

6. If we confess our sins then he ~ who faithful is and just, Will both forgive and cleanse us from ~ injustice and disgust.

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Book 6 : Page 102
This is 1 John 4.7-11,12b, Canticle 68 in CWDP, set for Saturday evenings in Ordinary (Green) time where it has the title A Song of God’s love. It is suitable for all seasons. In the Greek, ‘love’ throughout these verses is *agape*, repeated over and over again in a subtle play on various grammatical forms of the word as different parts of speech. So as to make sure it is clear what sort of ‘love’ this Canticle is about, in this collection, this Canticle has the title Agape. This version does not omit the first half of v12. It is set to the tune *Lyte’s Original* by the Revd Henry Francis Lyte (1793-1847) in E Major. There is more on the tune in the tunebook.

1. Love is of God; let’s love so that love grows.  
Whoever loves is born of God, him knows.  
Whoever does not love our God above,  
Does not know him. For why? Our God is love.

2. This is the way God’s love to us is shown.  
God sent his Son, who is his love made known,  
Into our world his life and blood to give  
So that through him, beloved, we might live.

3. And this is love, not that we loved him first,  
But God loved us always, despite our worst.  
He sent his Son our sins to expiate.  
That’s how he’s shown his love for us is great.

4. So we should love each other with that love.  
No one has seen God who’s in heav’n above;  
But if we love, with us his home he’ll make.  
In us his love’s perfected for his sake.

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Book 6 ; Page 103
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 giv'n - whate'er may be or come -  
   All blessing, honour, glory, might  
   For ever, always, in your sight.
This is Canticle 70 in CWDP, Revelation 7:9,10,14b-17 where it is called ‘A song of the Redeemed’. St John is shown a mighty multitude that no one could number, praising God and the Lamb upon the throne. This version, though, contains the whole of Rev 7,9–17. CWDP suggests it as an alternative for the period between All Saints and Advent sometimes known as the Kingdom Season. The tune is Roseate Hues by Sir John Stainer (1840-1901) here in D Major. There is more in the tune in the tunebook.

1. I saw a mighty multitude ~ an uncountable throng
2. From every nation of the earth, ~ each people, tribe and tongue
3. They stood before the throne and Lamb ~ in robes clad shining white,
   Waving the palms they held aloft ~ and this did they recite.
4. “To our God seated on the throne ~ and to the Lamb belong Salvation!” and the heav’ly host ~ responded with this song. “Praise, glory, wisdom, thanksgiving, ~ honour and power and might Be given to our God always ~ for ever as is right”.

5. Who are these clad in white, who they? ~ The great ordeal they’ve passed. Their robes they’ve washed in the Lamb’s blood ~ with whiteness unsurpassed.

6. And now they stand before God’s throne, ~ the shrine in which they serve, Their privilege by night and day, ~ the bounty they deserve

7. The one who sits upon the throne ~ with them, his home has made. His presence there will shelter them, ~ be from the sun their shade.

8. No more shall they know hunger, thirst, ~ nor any scorching heat.

9. The Lamb will be their Shepherd, ~ from his throne, guide their feet.

10. To living water he’ll lead them, ~ from springs, their needs supplies. They are where God will wipe away ~ all tears that wet their eyes. To him who sits upon the throne, ~ the Lamb whom we adore, Be blessing, honour, glory, might ~ both now and evermore.

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Book 6 ; Page 106
This is Rev 15:3-4 Canticle 71 in CWDP. It goes to the tune Sicilian Mariners, a Sicilian traditional tune about which there is more in the tunebook. It is provided for Evenings in the Easter Season and Thursday evenings in Ordinary time. It is also available as an alternative to the Magnificat on Thursday evenings in ordinary time and between Ascension and Pentecost.

1. Great and wonderful are your deeds
   Lord, Almighty, our God, and King.
   Maker of all, great is each thing
   which from your bounteous hand proceeds.
   Just, true, righteous are all your ways
   ruler of nations for all days.
2. Who will not fear? Who will not bow?
   To glorify, O Lord, your name?
   For you only, the one, the same
   are most holy, and present now.
   To you, nations, all here shall come
   to fall before your face, struck dumb.

3. For your justice has been unveiled,
   here your kingdom made manifest.
   Let peoples share your welcome blest
   to praise the one enthroned and hailed.
   Let blessings, honour, glory, might
   be paid to you O Lamb, by right.
This is a selection of verses, 1b,5b,6b,7,9b from Revelation 19, Canticle 72 in CWDP where it is called A Song of the Lamb. It is the song the great multitude in Heaven sing at the Marriage Feast of the Lamb. In both Common Worship (Black Book) and CWDP it is the canticle at Evening Prayer on a Sunday in Ordinary (Green) time. CWDP also suggests it as an alternative for Evenings in Advent, and on Tuesdays in Ordinary time. It is written to go with the tune Laudate Dominum by Hubert Parry (1848-1918). It is long associated with the well known hymn O Praise ye the Lord, praise him in the height, which is to the same metre as Old 104th and Hanover (Ps 149). It is in B♭ Major.

1. Hallelujahs raise to our God in song.  
   Glory, salvation and power belong,  
   To him for his judgements are both just and true.  
   So praise him his servants for what he can do.

2. For our Lord God reigns. He's ruler of all,  
   Almighty and King, the thunder his caul.  
   Join with the great gath'ring loud his name to raise,  
   And give him the glory, the worship and praise.

3. For the wedding day of the Lamb is here,  
   Made ready his bride, with fine clothes to wear.  
   Blest are all invited, from greatest to least,  
   To enter his banquet, rejoice at his feast.

4. To the One who sits enthroned in the height  
   And to the Lamb be, glory, honour, might -  
   Let blessings and honour for evermore be  
   Paid to our great Saviour through eternity.

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Book 6 : Page 109
New Jerusalem (IW) - CM

This is Revelation 21.1-5a and Canticle 73 in CWDP allocated to Tuesday evenings. It has a spectacular fuguing tune from the Sacred Harp tradition, which is quite difficult to sing. 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. CWDP suggests it as an alternative for the period between All Saints and Advent sometimes known as the Kingdom Season. 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 griefs, 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.
I saw no Temple in the City (DBT) - 87 87 D

This is Canticle 74 in CWDP, where it is called A Song of the Heavenly City, a selection of verses from the end of Rev 21 and the beginning of Rev 22, Rev 21.22-26; 22.1,2b,d,3b,4. The version here, though, includes the whole of Rev 21:22 - Rev 22:4. It is set to the beautiful Welsh tune Calon Lân by John Hughes of Morriston, Swansea, (1872-1915), here in A Major. There is more about the tune in the tunebook. CWDP provides it for Evening Prayer on Candlemas.

1. There I saw the heav'nly city ~ but no temple, great or small.
   For its temple and its beauty ~ is God's Lamb the Lord of all.

2. It requires neither sun nor moon ~ for its light is the I Am.
   Its glory outshines any noon ~ and its lantern is the Lamb.
3. Gifts of glory princes shall pay, ~ the nations walk in its light,
4. And its gates stay open all day; ~ nor shall it know any night.
   But no unclean thing shall go there, ~ nor what's with foul rankness rife,
   But only those whose names appear ~ in the Lamb's blest book of life.

5. Crystal bright and down its main street ~ I saw life's river flowing free
6. From God and the Lamb's royal seat; ~ on each bank, there grew a tree,
   Bearing fruit each month of the year ~ while its leaves the nations heal.
   No accursed thing shall walk there. ~ Tree and stream, God's life reveal.

7. At that golden throne of his grace ~ shall his servants him acclaim.
   Worshipping they shall see his face; ~ on their foreheads bear his name.
   Bless the One who sits on that throne. ~ Worship the Lamb seated
      there.
   Glory and might to them be shown ~ always, now, and everywhere.

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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 him who sits enthroned, ~ the Lamb whom we adore,
Be blessing, honour, glory, might ~ both now and evermore.

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From other sources

Victima Paschali Laudes (Blount) - LM

This is No 83 in CWDP where its title is Victimae Paschali – A Song of the Resurrection. It is a version of what is called the Easter Sequence, one of only four pre-Reformation Sequences which were not suspended at the Council of Trent. Another is The Golden Sequence for Pentecost, No 85 in CWDP, Veni Sancte Spiritus in this collection. All four were originally written in metre in Latin. According to Wikipedia, it is usually attributed to the 11th century Wipo of Burgundy, chaplain to the German Emperor Conrad II. The most likely author of this rendering is Sir Walter Kirkham Blount (? – 1717). This version has some small updates. In Catholic circles it is usually sung to Lasst Uns Erfreuen which will be familiar to almost everyone as the tune for All Creatures of Our God and King (see below). Alas, the version of that tune that everybody knows was arranged by Ralph Vaughan Williams. So in the UK, it is still in copyright. The alternative tune below is London in F Major by John Sheeles (1688?-1761). It has been the usual tune for the hymn The Spacious Firmament on High, by Joseph Addison (1672-1719). It would make sense for male voices to sing the question in v 2 and female voices the answer.
1. **all** Bring, all ye dear-bought nations, bring
your richest praises to the king,
That spotless Lamb, who more than due,
paid for his sheep, and those are you.
The guiltless Son, who bought your peace,
made your breach with the Father cease.
Then, life and death together fought,
each to a strange extreme were brought.

2. Life died, but soon revived again,
and even death by it was slain.

*m.* “Say, happy Magdalene, oh say,
what did you see there on your way?”

*f.* “I saw the tomb of my dear lord,
I saw himself and him adored,
I saw the napkin and the sheet,
that bound his head and wrapped his feet”.

3. *f.* “I heard the angels witness bear,
Jesus is ris’n; he is not here;
Go, tell his followers they shall see,
yours and their hope in Galilee.”

*all* We, Lord, with faithful hearts and voice,
on this your rising day rejoice.
O you, whose power o’came the grave,
by grace and love us sinners save.

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Canticle of the Sun 8.8. 8.8. 6.12 (words only)

This is Canticle 84 in CWDP where it is called A Song of Francis of Assisi. The words are included here in the interests of completeness. This excellent and extremely well known hymn, All creatures of our God and King by the Revd W. H. Draper (1855-1933), is a metrical version of St Francis’s original. Unfortunately I cannot provide the tune Lasst Unst Erfreuen. Although the original comes from Geistliche Kirchengesang Cologne of 1623, the familiar setting seems to come from Ralph Vaughan Williams (1872-1958). If so, it will remain in copyright until the end of 2028. The music is readily available in many hymn books. There are recent re-settings of this hymn. Some of them also fiddle with the words, invariably to their detriment. For those who feel really strongly on the subject it would be possible to change ‘man’ in the last line of v 3 to ‘us’ and to change the first line of v5 to ‘And all ye souls of tender heart’,

1. All creatures of our God and king
   Lift up your voice and with us sing,
   Alleluia! Alleluia!
   Thou burning sun with golden beam,
   Thou silver moon with softer gleam!
   Chorus
   O praise Him! O praise Him!
   Alleluia! Alleluia! Alleluia!

2. Thou rushing wind that art so strong
   Ye clouds that sail in Heaven along,
   O praise Him! Alleluia!
   Thou rising moon, in praise rejoice,
   Ye lights of evening, find a voice!
   Chorus.

3. Thou flowing water, pure and clear,
   Make music for thy Lord to hear,
   O praise Him! Alleluia!
   Thou fire so masterful and bright,
   That givest man both warmth and light.
   Chorus.

4. Dear mother earth, who day by day
   Unfoldest blessings on our way,
   O praise Him! Alleluia!
   The flowers and fruits that in thee grow,
   Let them His glory also show.
   Chorus.

5. And all ye men of tender heart,
   Forgiving others, take your part,
O sing ye! Alleluia!
Ye who long pain and sorrow bear,
Praise God and on Him cast your care!
   Chorus.

6. And thou most kind and gentle death,
   Waiting to hush our latest breath,
       O praise Him! Alleluia!
   Thou leadest home the child of God,
   And Christ our Lord the way hath trod.
       Chorus.

7. Let all things their creator bless,
   And worship Him in humbleness,
       O praise Him! Alleluia!
   Praise, praise the Father, praise the Son,
   And praise the Spirit, Three in One!
       Chorus.

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This is the second of the two pre-reformation Sequences in Common Worship Daily Prayer where it is No. 85 and its title is *Veni Sancte Spiritus – Come, Holy Spirit*. It is known elsewhere as The Golden Sequence a tribute as much to the quality of the original Latin version as its spiritual beauty. The original is usually attributed to Stephen Langton (c1150-1228). The Latin version is in the same metre as has been used for English versions. This draws on versions by Edward Caswell (1814-78) and J.M. Neale (1818-66) with some modernisation of language. The tune, also called *Veni Sancte Spiritus*, is by Samuel Webbe Senior (1740-1816) and is in F Major. There is additional material on it in the tunebook.

1. **Come, O Holy Spirit, come,**
   and from your celestial home
   shed your rays of light divine.
   **Come, O Father of the poor.**
   **Come, O source of all our store.**
   **Come, within our hearts to shine.**

2. **Come, of comforters the best,**
   as the soul's most welcome guest,
   sweet refreshment here below;
   in our labour rest most sweet,
   grateful coolness in the heat,
   solace in the midst of woe.

3. **You O Light, most pure and blest,**
   shine within each inmost breast
   come, your faithful vessels fill.
   Where you are not, we have have nought;
   nothing good in deed or thought,
   nothing free from taint of ill.
4. What is soiled, now wash, make pure.
What is wounded, work its cure.
   What is parched, refresh its plight
What is rigid, gently bend;
What is frozen, warmly tend;
   What has gone astray put right.

5. Give your faithful, who adore
   and confess you, evermore
   Your blest sev'nfold mystery.
Give them virtue's sure reward,
give them your salvation, Lord,
give them joys eternally.
Veni, Creator Spiritus - LM + finale

This classic hymn, a rendering of a Latin hymn said to be by St Rabanus Maurus (c 776-856) by John Cosin (1594-1672) Bishop of Durham 1660-72, is not in CWDP. It is included for liturgical completeness, as it must be in almost every hymn book as a hymn for Pentecost. It has been part of the Church of England ordination rites since the 1660 Book of Common Prayer. The tune sometimes appears under the title Mechlin. The setting here is in F Mixolydian, to be sung unison, with the accompaniment harmonised by Sir Sydney Nicholson (1875-1947). Being originally plainsong, it has no time signature.

1. Come, Holy Ghost, our souls inspire, and lighten with celestial fire. Thou the anointing Spirit art, who dost thy sevenfold gifts impart.

2. Thy blessed unction from above is comfort, life, and fire of love. Enable with perpetual light the dullness of our blinded sight.

3. Anoint and cheer our soiled face with the abundance of thy grace. Keep far our foes, give peace at home: where thou art guide, no ill can come.

4. Teach us to know the Father, Son, and thee, of both, to be but One,
that through the ages all along,
this may be our endless song:

Fin  Praise to thy eternal merit,
     Father, Son, and Holy Spirit.

B - Robert Bridges version

This is a less familiar version by Robert Bridges (1844-1930), Poet Laureate from 1913-1930. It is in the same metre without the finale.

1. Come, O Creator Spirit, come,
   and make within our heart thy home;
to us thy grace celestial give,
who of thy breathing move and live.

2. O Comforter, that name is thine,
of God most high the gift divine;
the well of life, the fire of love,
our souls' anointing from above.

3. Thou dost appear in sevenfold dower
the sign of God's almighty power;
the Father's promise, making rich
with saving truth our earthly speech.

4. Our senses with thy light inflame,
our hearts to heavenly love reclaim;
our bodies' poor infirmity
with strength perpetual fortify.

5. Our mortal foes afar repel,
grant us henceforth in peace to dwell;
and so to us, with thee for guide,
no ill shall come, no harm betide.

6. May we by thee the Father learn,
and know the Son, and thee discern,
who art of both; and thus adore
in perfect faith for evermore.

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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 Advent Antiphons (words only) - DCM

These are the seven Advent Antiphons. Each one precedes and follows the Magnificat at Evening Prayer on successive evenings from the 17th-23rd December. They are in the same metre as the Magnificat (see above) and to be sung to the same tune as has been used for it.

December 17: O Sapientia (O Wisdom):

1. O Wisdom, voice of the Most High ~ pronouncing from his mouth
   To fill the cosmos, end to end, ~ east, west and north and south.
   All things in strength and sweetness, you ~ order as you may say.
   Come teach us how we each may walk ~ in your most prudent way.

December 18: O Adonai (O Lord):

2. O Adonai, Lord, you who lead, ~ the House of Israël.
   To Moses in the burning bush ~ you showed yourself and well.
   You spoke to him and at Sinai ~ you gave to him the law.
   Come with your outstretched arm, redeem ~ us now and evermore.

December 19: O Radix Jesse (O Root of Jesse):

3. O Jesse's Root, a sign that stands ~ for peoples everywhere.
   Before you kings will be struck dumb; ~ to you, nations raise prayer.
   Throughout the earth this cry goes up, ~ in urgency today,
   ‘Come, rescue and deliver us; ~ save us; do not delay’.

December 20: O Clavis David (O Key of David):

4. O David's Key, of Israel's House, ~ its sceptre, finely cut.
   What once you open, none can close, ~ nor open what you shut.
   Those chained in dungeons and those that ~ in death's dark shadow
dwell,
   Come lead them forth from place of fear ~ and from their prison cell.

December 21: O Oriens (O Rising Sun):

5. O Rising Sun and Morning Star, ~ Dayspring and holy one,
   The Splendour of eternal light, ~ of righteousness, the sun.
   The breaking dawn of human hope ~ shine in, all gloom dispel.
   Come light up those who in the night ~ of death's dark shadow dwell.
December 22: *O Rex Gentium (O King of the Nations)*:-

6. O King of Nations, their desire, ~ the cap and cornerstone,
   You make both one and reconcile ~ all things before your throne.
   You shake the world, convulse all that ~ does not accept your sway.
   Come save the human species that ~ you fashioned out of clay.

December 23: *O Emmanuel (O God is with Us)*:-

7. O Emmanuël, God with us ~ king, giver of the law,
   Hope of the peoples, Prince of Peace ~ Saviour, the nations’ draw,
   Key, Light, Foundation, Wisdom, Lord, ~ the foretold hour hails near.
   Come as our Lord and God, save us, ~ to rise up free from fear.

The Eighth Antiphon DCM

CWDP has seven Antiphons, but the English Hymnal has eight which follows precedents from pre-Reformation England where the Antiphons seem to have started on the 16th December, with the addition of this eighth Antiphon *O Virgo virginum* on the 23rd. There is an expedient for those who wish to follow CWDP but still include the 8th Antiphon. This is to include it as an extra Antiphon on the last Sunday before Christmas, where the readings and Advent prayers focus on the Mother of the Lord. If the last Sunday happens not to fall between the 17th and 23rd but on the 24th, then it can be sung on the 24th.

8. O Virgin of virgins how can ~ a thing like this be shown?
   Neither before nor after you ~ can such as this be known?
   O daughters of Jerusalem ~ why stand in awe of me.
   What you now see is nothing but ~ God's holy mystery.

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

This is by John Marckant (? -1586). 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.

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

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

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

4. 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.

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

6. 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.

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

8. 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.

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