Introduction

Singing the opening dialogue, preface, Sanctus and Benedictus, and conclusion of the Eucharistic Prayer has been part of the received tradition of the Church since the earliest times.

In what follows there is provision for the singing of the dialogue, preface and doxology of Prayers A, B, C and E to chants derived from the traditional melodies of the Church of England, based principally on Sarum tones. This includes provision for Proper Prefaces. Prayer B is set complete.
All the chants are presented at modal pitch, with C as the notional reciting note. However, the G clef devised for the Common Worship plainchant settings is a reminder that this pitch is relative rather than absolute. In most cases, the president will wish to sing these chants at a lower pitch, most likely beginning the dialogue on D, E flat, E or F (with a principal reciting note of G, A flat, A or B flat) according to the range of the voice.

The chant should be sung flowingly at a steady speaking pace, bearing in mind the shape and stress of the text; hollow notes are provided where the reciting pitch is unchanged, and doubled black notes indicate suggested lengthening or weighted sound. Often this will be roughly equivalent to doubling the length of the note. At the end of a phrase such as Ἀρχέ, lift up your hearts, which has two notes set to Ἀρχέ, hearts, both notes are slightly lengthened, with the second sung more gently than the first.

Eucharistic Prayers

Proper Prefaces are to be found here

Prayer A

If an Extended Preface is used, it replaces all words between the opening dialogue and the Sanctus.
For he is your living Word;
through him you have created all things from the beginning,
and formed us in your own image.

To you be glory and praise for ever.

Through him you have freed us from the slavery of sin,
giving him to be born of a woman and to die upon the cross;
you raised him from the dead
and exalted him to your right hand on high.

To you be glory and praise for ever.

Through him you have sent upon us your holy and life-giving Spirit,
and made us a people for your own possession.

To you be glory and praise for ever.

Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and singing:

The Sanctus follows and the president continues with the Eucharistic Prayer (here).
For the acclamations, see here.

The Prayer continues (here) and leads into the doxology

Through him, and with him, and in him,
in the unity of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Father almighty,
in songs of everlasting praise:

Blessing and honour and glory and power
be yours for ever and ever. Amen.

The service continues with the Lord’s Prayer here.

Prayer B

If an Extended Preface is used, it replaces all words between the opening dialogue and the Sanctus.

The Lord be with you, and also with you.
(or)
The Lord is here, His Spirit is with us.

Lift up your hearts, We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.
Fa-ther, we give you thanks and praise
through your be-lov-ed Son Je-sus Christ,
your living Word, through whom you have cre-a- ted all things:
who was sent by you in your great good- ness to be our Sa- viour.
By the power of the Holy Spirit he took flesh:
as your Son, born of the bless-ed Vir-gin,
he lived on earth and went a-bout a-mong us;
he opened wide his arms for us on the cross:
he put an end to death by dying for us;
and revealed the resurrection by rising to new life;
so he fulfilled your will and won for you a ho- ly peo- ple.

Short Proper Preface, when appropriate

There-fore with angels and arch-an-gels,
and with all the company of heav-en,
we proclaim your great and glo- ri- ous name,
for ever prais-ing you and sing-ing:

The Sanctus follows (here).
One of these four acclamations is used

Great is the mystery of faith:

Christ has died: Christ is risen: Christ will come again.

(or)
Praise to you, Lord Jesus:

Dying you destroyed our death, rising you restored our life:

Lord Jesus, come in glory.

(or)

Christ is the bread of life:

When we eat this bread and drink this cup,

we proclaim your death, Lord Jesus, until you come in glory.

(or)

Jesus Christ is Lord:

Lord, by your cross and resurrection you have set us free.

You are the Saviour of the world.

And so, Father, calling to mind his death on the cross,

his perfect sacrifice made once for the sins of the whole world;

 rejoicing in his mighty resurrection and glorious ascension,

and looking for his coming in glory,

we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving,

we bring before you this bread and this cup

and we thank you for counting us worthy

to stand in your presence and serve you.
Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup.
so that we, in the company of [N and] all the saints,
may praise and glorify you for ev-er,
through Je-sus Christ our Lord;
by whom, and with whom, and in whom,
in the unity of the Ho-ly Spi-rit,
all honour and glory be yours, al-migh-ty Fa-ther,

The service continues with the Lord’s Pray

Prayer C

The Lord be with you and al-so with you.
(or)
The Lord is here. His Spi-rit is with us.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.
It is indeed right, it is our duty and our joy,
at all times and in all places to give you thanks and praise,
ho-ly Father, hea-ven-ly King,
almighty and eternal God, through Je-sus Christ our Lord.

Short Proper Preface, when appropriate

[or, when there is no Proper Preface

For he is our great high priest, who has loosed us from our sins
and has made us to be a royal priest-hood to you,
our God and Fa-ther.

There-fore with angels and arch-an-gels,
and with all the company of hea-ven,
we proclaim your great and glo-ri-ous name,
for ever prais-ing you and sing-ing:

The Sanctus follows and the president continues with the Eucharistic Prayer (here).

For the acclamations, see here.

The Prayer continues (here) and leads into the doxology
through Je-sus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Ho-ly Spi-rit,
all honour and glory be yours, al-migh-ty Fa-ther,

The service continues with the Lord’s Prayer here.

Prayer E

The Lord be with you, and al-so with you.

The Lord is here. His Spi-rit is with us.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

Here follows an Extended Preface or the following

Fa-ther, you made the world and love your cre-a-tion.

You gave your Son Jesus Christ to be our Sa-viour.

His dying and rising have set us free from sin and death.

And so we glad-ly thank you,

with saints and angels prais-ing you, and sing-ing:
The Sanctus follows and the president continues with the Eucharistic Prayer (here).

One of these four acclamations is used

\[\text{Great is the mystery of faith:}\]

\[\text{Christ has died: Christ is ris-en: Christ will come a-gain.}\]

(or)

\[\text{Praise to you, Lord Je-sus:}\]

\[\text{Dy-ing you des-troyed death, ris-ing you re-stored our life:}\]

\[\text{Lord Je-sus, come in glo-ry.}\]

(or)

\[\text{Christ is the bread of life:}\]

\[\text{When we eat this bread and drink this cup,}\]

\[\text{we pro-claim your death, Lord Je-sus, un-til you come in glo-ry.}\]

(or)

\[\text{Je-sus Christ is Lord:}\]

\[\text{Lord, by your cross and re-sur-rec-tion you have set us free.}\]

\[\text{You are the Sa-viour of the world.}\]

The Prayer continues (here) and leads into the doxology

\[\text{Through Christ, and with Christ, and in Christ,}\]

\[\text{in the unity of the Ho-ly Spi-rit,}\]

\[\text{all honour and glory are yours, O lov-ing Fa-ther,}\]

\[\text{for ev-er and ev-er. A-men.}\]
The service continues with the Lord's Prayer here.

Palm Sunday

Short Preface

And now we give you thanks because, for our salvation, he was obedient even to death on the cross. The tree of shame was made the tree of glory; and where life was lost, there life has been restored.

Extended Preface

It is indeed right and just, our duty and our salvation, always and everywhere to give you thanks, holy Father, almighty and eternal God, through Jesus Christ our Lord.
Monday to Wednesday of Holy Week

Short Prefaces

The Short Preface provided for Palm Sunday (here) or this Short Preface may be used.

And now we give you thanks because for our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, became the source of eternal salvation for all who put their trust in him.

Extended Preface

The Extended Preface provided for Palm Sunday may be used (here).
Maundy Thursday

Short Preface

And now we give you thanks

because, having loved his own who were in the world,

he loved them to the end;

and on the night before he suffered,

Extended Preface

It is indeed right to give you thanks,

Father most holy, through Jesus Christ our Lord.

For on this night he girded himself with a towel,

and, taking the form of a servant, washed the feet of his disciples.

He gave us a new commandment

that we should love one another as he has loved us.
The Easter Liturgy

Short Preface

But chiefly are we bound to praise you
because you raised him glorious. from the dead.
For he is the true paschal lamb who was of-fered for us,
and has taken a-way the sin of the world.
By his death he has de-stroyed death,
and by his ri-sing to life a-gain
he has re-stored to us ev-er-last-ing life.

Extended Preface
Easter Day

Short Prefaces

The Short Preface provided for The Easter Liturgy (here) or this Short Preface may be used
And now we give you thanks

because in his victory over the grave a new age has dawned,

the long reign of sin is ended,

a broken world is being renewed

and humanity is once again made whole.

**Extended Preface**

*The Extended Preface provided for The Easter Liturgy may be used ([here](#)).*

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