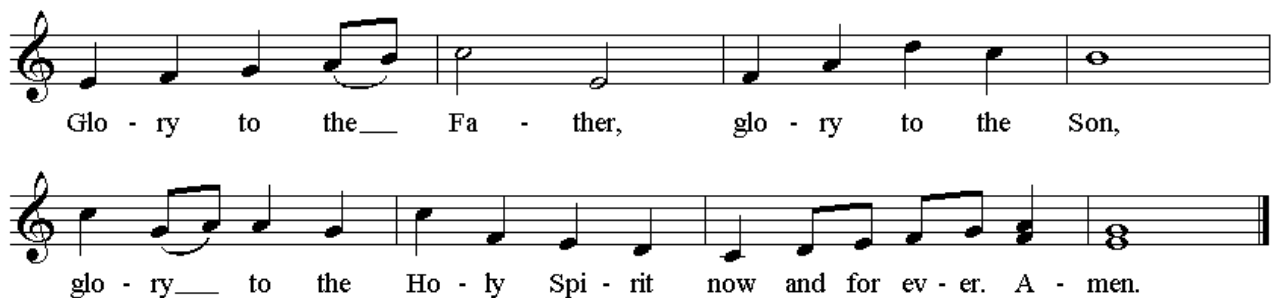


the Year of Faith



The need to renew faith, and to find more memorable ways of expressing it, is not really something new. We can look back to Old Testament times ('Listen, O Israel: the Lord your God is the one Lord, and you must love the Lord.....' and 'This is what the Lord asks of you, this, only this: to act justly, love tenderly and walk humbly with your God'), and to the early Church and the Letters of St Paul, and later to the 3rd and 4th century hymns of people such as St Hilary of Poitiers and St Ambrose of Milan who wrote their hymns to help people to understand and express their faith, and who often added a final verse (The Doxology) in praise of the Father, Son and Holy Spirit (such as the *Glory to the Father* seen above).



The Nicene Creed and the Apostles Creed are familiar to us through their use in the liturgy and they have played a very significant part in Christian history, summarising, as they do, the basic tenets of what we believe. Yet, in a way, they are like a devout shopping list, and if we get careless in how we recite them we could find ourselves

treating them like venerable historic formulae! They were created to meet specific historic needs – (the need for a Profession of Faith at the celebration of baptism, or in response to the Arian crisis of the 4th century ...) and they didn't just appear out of nothing, for their sources can be found within the scriptures.

In the scriptures there are many examples of 'creeds' or formulas or hymns or verses which were used in the early church to express what the Christians believed. These Creed formulas or biblical songs, such as the three printed here, are very useful additions to our repertoires for the Year of Faith: they express what Christians believed about Christ in the middle of the 1st century AD. They have their own new tunes but work very well with traditional ones.

Canticle from the Letter to the Colossians *tune Alleluia sing (Hyfrydol).*
Words (c) Stephen Smyth.

Let's give thanks to God our Father who allows us all to share
in the joys of all the saints who live in light, as God's true heirs.
God has brought us out of darkness to the kingdom of his Son:
Jesus is God's most beloved who redeems us from our sin.

Jesus shows the face of God who can't be grasped by human eye.
Jesus is the first expression of God's love that unifies.
For in Jesus God created all we see and understand:
all in Jesus, all for Jesus, Jesus forms creation's plan.

Jesus is the head of God's Church; Jesus first in all the earth;
first to rise beyond the grave and first in ev'rything of worth;
for in Jesus all the fullness of our God has taken flesh;
heav'n and earth will come to wholeness through the saving blood of Christ.

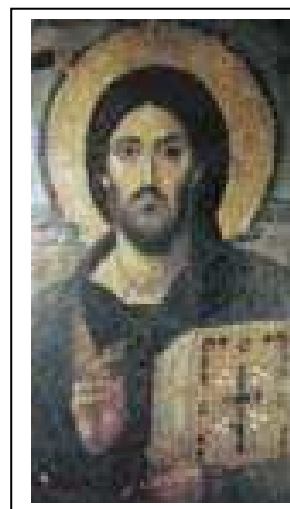
The Canticle from the Letter to the Ephesians (1:3-10) words © Brother
Stephen E Smyth. Tune Christ be Beside Me (Bunessan)

We bless the God and Father of Jesus
for he has blessed us freely in Christ.
He chose to lavish spiritual blessings
from highest heaven. All this through Christ.

Long before founding all of creation,
God made his plan and chose us in Christ,
that we be holy, blameless and loving,
children adopted. All this through Christ.

God's will is always that we might love him,
source of all graces, witnessed in Christ;
love manifested, gift of redemption,
pardon for sinners. All this through Christ.

Out of his wisdom God chose to tell us
his loving purpose set forth in Christ:
Time has its fullness, God and creation
will be united. All this through Christ.



Icon from St Catherine's, Sinai. 6th c

Though Jesus Christ: Canticle from Philippians 2:6-11

The canticle has its own tune but also fits Plaisir d'amour

Canticle: Though Jesus Christ

tune: Plaisir d'amour



Though Jesus Christ was in the form of God,
he did not count such equality to be grasped.

Instead, he freely emptied out himself,
and took the form of a servant, was born like us.

In human form he chose humility,
and gave himself up to dying upon a cross.

Because of this our God exalted him, and raised him
gave him a name above every name.

At Jesus' name now every knee should bow
be they in heav'n or on earth or creation's depths.

When the canticle is used for Morning or Evening Prayer
the Doxology below may be added.

(All glory be to God, the Three in One,
The Father, Son, Holy Spirit, for evermore.)

The Doxology: Glory to the Father . . .

A **doxology** (from the Greek δόξα [*doxa*] "glory" + -λογία [*-logia*], "saying") is a short hymn of praise to God, often added to the end of canticles, psalms, and hymns. The tradition derives from a similar practice in the Jewish synagogue, where some version of the Kaddish serves to terminate each section of the service.

Among Christian traditions a doxology is typically a sung expression of praise to the Holy Trinity, the Father, the Son and the Holy Spirit. It is common in hymns for the final stanza to take the form of a doxology. Doxologies occur in the Eucharistic prayers, the Liturgy of the Hours, and in hymns as well as in various Catholic devotions such as novenas and the Rosary.

The musical score is written for voice and organ. It consists of two systems of music. The first system contains the first two lines of the doxology, and the second system contains the final line. The organ part is written in a grand staff (treble and bass clefs). The voice part is written in a single staff. The lyrics are written below the voice staff. The organ part includes chord symbols: C, G, Am, F, D, G, Am, G, Am, Dm, G7, C. A bracket indicates that the choir parts double the organ in the final line.

Glo - ry to the Fa - ther, glo - ry to the Son,

5 | choir parts double the organ

glo - ry to the Ho - ly Spi - rit now and for ev - er. A - men.

Glory be to God who has shown us the light

Glo - ry be to God who has shown us the light.

This system contains the first two measures of the piece. The vocal line begins with a half note G4, followed by quarter notes A4, Bb4, and A4. The piano accompaniment features a steady eighth-note pattern in the right hand and a simple bass line in the left hand.

Lead me from dark - ness to light,

This system contains measures three and four. The vocal line continues with a half note C5, followed by quarter notes Bb4, A4, and G4. The piano accompaniment maintains its rhythmic pattern.

lead me from sad-ness to joy, lead me from death to

This system contains measures five and six. The vocal line continues with a half note F#4, followed by quarter notes E4, D4, and C4. The piano accompaniment continues with the same rhythmic pattern.

im-mor - ta - li - ty. choir double organ here
Glo - ry be to God who has shown us the light.
Glo - ry be to God who has shown us the light.

This system contains measures seven and eight. The vocal line concludes with a half note Bb3. The piano accompaniment features a more active eighth-note pattern in the right hand. A double bar line is present after the first measure of this system.

Canticle: Colossians 1:12-20

tune: Alleluia Sing to Jesus

Let's give thanks to God our Fa - ther
 Je - sus shows the face of God who
 Je - sus is the head of God's Church;

who al - lows us all to share
 can't be grasped by hu - man eye.
 Je - sus first in all the earth;

in the joys of all the saints who
 Je - sus is the first ex - pres - sion
 first to rise be - yond the grave and

live in light, as God's true heirs.
 of God's love, that u - ni - fies.
 first in ev' - ry - thing of worth;

God has brought us out of dark - ness
 For in Je - sus God of cre - at - ed
 for in Je - sus all the ful - ness

to the king - dom of his Son:
 all we see and un - der stand:
 of our God has tak - en flesh;

Je - sus is God's most be - lov - ed
 all in Je - sus, all for Je - sus,
 heav'n and earth will come to whole - ness

who re - deems us from our sin.
 Je - sus forms cre - a - tion's plan.
 through the sav - ing blood of Christ.

Canticle: Ephesians 1: 3ss

We bless the God and Fa - ther of Je - sus for he has blessed us
 Long be - fore found - ing all of cre - a - tion God made his plan and
 God's will is al - ways that we might love him, source of all grac - es,
 Out of his wis - dom God chose to tell us his lov - ing pur - pose

4

free - ly in Christ. He chose to la - vish spi - ri - tual bless - ings
 chose us in Christ, that we be ho - ly, blame-less and lov - ing,
 wit-nessed in Christ: love ma - ni - fest - ed, gift of re - demp - tion,
 set forth in Christ: time has its ful - ness; God and cre - a - tion

7 optional 2 part choir

from high - est heav - en. All this through Christ.
 child - ren a - dopt - ed. All this through Christ.
 par - don for sin - ners. All this through Christ.
 will be un - i - ted. All this through Christ.

Canticle: Ephesians 1: 3...

Words (c) Stephen E Smyth
music (c) Gerry Fitzpatrick

We bless the God and Fa - ther of Je - sus for he has blessed us
Long be - fore found - ing all of cre - a - tion God made his plan and
God's will is al - ways that we might love him, source of all grac - es,
Out of his wis - dom God chose to tell us his lov - ing pur - pose

C Dmin G⁷ C C[#]minDim Dmin

free - ly in Christ. He chose to la - vish spi - ri - tual bless - ings
chose us in Christ, that we be ho - ly, blame - less and lov - ing,
wit - nessed in Christ: love ma - ni - fest - ed, gift of re - demp - tion,
set forth in Christ: time has its ful - ness; God and cre - a - tion

B Emin G⁷ C Amin Dmin⁷ C Dmin

choir may double the organ part SATB or SA

from high - est heav - en. All this through Christ.
child - ren a - dopt - ed. All this through Christ.
par - don for sin - ners. All this through Christ.
will be un - i - ted. All this through Christ.

Amin Emin⁷ F G C

Canticle: Though Jesus Christ

Phil 2: 6-11
versified (c) Stephen E Smyth

(c) Gerry Fitzpatrick

Voice

Though Je - sus Christ was in the form of God,
In hu - man form he chose hu - mi - li - ty,
At Je - sus' name now ev - 'ry knee should bow

F Gmin F C7 Dmin F Gmin C

he did not count such e - qua - li - ty to be grasped. In -
and gave him - self up to dy - ing up - on a cross. Be -
be they in heav - en or earth or cre - a - tion's depths. (All

Bb Dmin Gmin F C7 F F7

with optional alto descant

stead he free - ly emp - tied out him - self and
cause of this our God ex - alt - ed him, and
glo - ry be to God, the Three in One, the

Bb Gmin Amin Dmin Gmin C7 F

took the form of a ser - vant, was born like us. _____
 raised him, gave him a name a - bove ev - 'ry name.
 Fa - ther, Son, Ho - ly Spi - rit for ev - er - more.

B \flat C 7 F C 7 F

There is one Lord: Taize

We Believe in God

words: (c) Pam Murray
music (c) Gerry Fitzpatrick

We___ be - lieve in God, the Fa - ther. We___ be - lieve in
We___ be - lieve that God has spo - ken in___ our Sav - iour,
We___ a - dore and bless the Fa - ther. We___ a - dore and

God, the Son. We___ be - lieve in God, the Spi - rit:
Je - sus Christ. He___ has sent his Ho - ly Spi - rit,
bless the Son. We___ a - dore and bless the Spi - rit:

One___ in Three, yet Three in One. One___ in Three yet Three in One.
call - ing us to share his life, call - ing us to share his life.
One___ in Three, yet Three in One. One___ in Three, yet Three in One.