

Night Prayer

The offering of prayer late in the evening, by laity, religious orders or clergy, often called Compline, has sometimes been described as the ‘goodnight prayer of the Church’. It rounds off the day and prepares us for a quiet night. As the psalmist wrote:

*I lie down in peace and take rest my rest,
for it is in God alone that I dwell unafraid.*

Night Prayer derives its content from the wisdom of the centuries in Scripture and above all in the psalms, but also from contemporary Christian experience of God. It celebrates the awareness that each of us who tries to pray is a part of the human whole. So we are taken over the threshold from daytime, not in a mood of self-centred spirituality, but as representatives of humanity, acknowledging our creaturehood before God. (This service may begin at the Invocation.)

1. The Approach *(Officiant)*

The angels of God guard us through the night,
and quieten the powers of darkness.

The Spirit of God be our guide
to lead us to peace and to glory.

It is but lost labour that we haste to rise up early,
and so late take rest, and eat the bread of anxiety.
For those beloved of God are given gifts even while they sleep.

Silence

E te whānau/My brothers and sisters,
our help is in the name of the eternal God,
who is making the heavens and the earth.

Dear God,
thank you for all that is good,
for our creation and for our humanity,
for the stewardship you have given us of this planet earth,
for the gifts of life and of one another,
for your love which is unbounded and eternal.

O thou, most holy and beloved,
my Companion, my Guide upon the way,
tākeu whetū mārama i te pō / my bright evening star.

We repent the wrongs we have done:

Silence

We have wounded your love.

O God, heal us.

We stumble in the darkness.

Light of the world transfigure us.

We forget that we are your home.

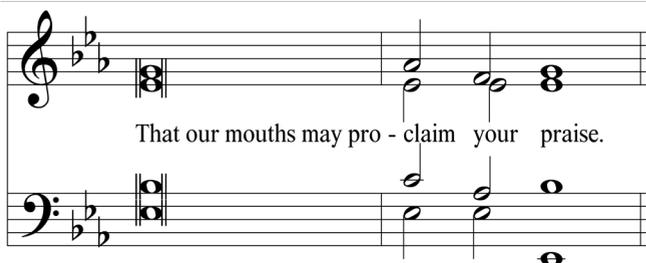
Spirit of God, dwell in us.

Eternal Spirit, living God,
in whom we live and move and have our being,
all that we are, have been, and shall be is known to you,
to the very secret of our hearts
and all that rises to trouble us.

Living flame burn into us,
cleansing wind, blow through us,
fountain of water, well up within us,
that we may love and praise in deed and in truth.

2. Invocation *(Cantor; monotone on E-flat throughout)*

Eternal Spirit, flow through our being and open our lips,



That our mouths may pro - claim your praise.

Let us worship the God of love.

A musical score for the hymn 'Al-le-lu-ia'. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Al - le - lu - ia, Al - le - lu - ia.' are written below the treble staff.

3. The Psalm *(Officiant, Cantor, or Other)*

One of the following or some other psalm may be said or sung.

Psalm 4

Answer me when I call, O God, for you are the God of justice.

You set me free when I was hard-pressed: be gracious to me now and hear my prayers.

Men and women, how long will you turn my glory to my shame?

How long will you love what is worthless and run after lies?

Know that God has shown me such wonderful kindness:

when I call out in prayer, God hears me.

Tremble, admit defeat, and sin no more.

Look deep into your heart before you sleep and be still.

Bring your gifts, just as you are, and put your trust in God.

Many are asking, Who can make us content?

The light of your countenance has gone from us, O God.

Yet you have given my heart more gladness than those whose corn and wine and oil increase.

I lie down in peace and sleep comes at once,
for in you alone, O God, do I dwell unafraid.

Psalm 16

O God, I give you thanks for the wisdom of your counsel,
even at night you have instructed my heart.

I have set your face always before me,
you are at my right hand and I shall not fall.
Therefore my heart is glad and my spirit rejoices,
my flesh also shall rest secure.

For you will not give me over to the power of death,
nor let your faithful one see the Pit.

In your presence is the fulness of joy,
and from your right hand flow delights for evermore.

Psalm 23

Dear God, you sustain me and feed me:
like a shepherd you guide me.

You lead me to an oasis of green,
to lie down by restful waters.

You refresh my soul for the journey,
and guide me along trusted roads.

The God of justice is your name.
Though I must enter the darkness of death, I will fear no evil.

For you are with me,
your rod and staff comfort me.

You prepare a table before my very eyes,
in the presence of those who trouble me.

You anoint my head with oil,
and you fill my cup to the brim.

Your loving kindness and mercy will meet me every day of my life,
and I will dwell in the house of my God for ever.

Psalm 31

O God, I have come to you for shelter:

let me never be put to shame.

Deliver me in the justice of your ways:

incline your ear to me and be swift to save me.

Be for me a rock of refuge, a fortress to defend me:

for you are my rock and my stronghold.

Lead me and guide me for your name's sake:

deliver me out of the net that they have laid secretly for me,

for you are my strength.

Into your hands I commit my spirit,

for you will redeem me, eternal God of truth.

Psalm 65

Praise is your due O God in the holy city;

promises made to you shall be fulfilled; prayer you always listen to.

You accept all who come to you with shame;

sin would overwhelm us, but you wash it away.

Blest is anyone you choose to live with you;
your house is an inspiration, a hallowed place.

You spread your justice, God our Saviour,
across the world to the farthest oceans.

You have laid down the mountain ranges and set them fast;
you make the seas calm and the sounds peaceful;
you reconcile the peoples who dwell here.

So in this corner of the earth we wonder at your deeds;
at the meeting of east and west we sing your praise.

You water the land and make it flourish,
from your own bursting river.

To provide our crops, you plough and irrigate the land,
softening it with rain to make it fruitful;
a record harvest is achieved, and the stores are overflowing.

The tussock land becomes pasture and the brown hills turn green;
the paddocks are crowded with sheep and the plains thick with wheat:
the world itself a canticle of praise.

Psalm 121

I will lift up my eyes to the mountains,
but where shall I find help?

From you alone, O God, does my help come,
creator of the ever changing hills.

You will not let me stumble on the rough pathways,
you care for me and watch over me without ceasing.

I am sure that the Guardian of my people neither slumbers nor sleeps.
The God of all nations keeps watch, like a shadow spread over me.

So the sun will not strike me by day,
nor the moon by night.

You will defend me in the presence of evil,
you will guard my life.

You will defend my going out and my coming in,
this night and always.

Psalm 134

We your servants bless you, O God,
as we stand by night in your house.

We lift up our hands towards the holy place,
and give you thanks and praise.

Bless us from all places where you dwell,
O God, creator of the heavens and the earth.

4. The Reading *(Officiant)*

One of the following or some other passage of scripture is read. Silence may follow the reading.

Sunday

God has not given us a spirit of fear, but of power, and of love, and of a sound mind. 2 Timothy 1:7

Monday

You Lord are in the midst of us, and we are called by your name. Leave us not. Jeremiah 14:9

Tuesday

Love your enemies. Do good to those who hate you. Bless those who curse you. Pray for those who abuse you. Do good and lend, expecting nothing in return; for God is kind to the ungrateful and the selfish. Be merciful as your father is merciful. Judge not and you will not be judged. Condemn not and you will not be condemned. Forgive and you will be forgiven. Give and it will be given to you; for the measure you give will be the measure you receive. From Luke 6:27-38

Wednesday

Do not ask anxiously, What are we to eat? What are we to drink? What shall we wear? The whole world runs after such things. Set your heart and mind on

God's commonwealth and justice first, and all the rest will come to you as well. So do not be anxious about tomorrow. Today has enough problems of its own; tomorrow can look after itself. **Matthew 6:31-34**

Thursday

There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and those who are afraid are not perfected in love. We love because God first loved us. If anyone says, I love God, and hates his brother or sister, that person is a liar; for those who do not love their brothers and sisters whom they have seen, cannot love God whom they have not seen. **1 John 4:18-20**

Friday

It is the God who said, Let light shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our body. **2 Corinthians 4:6-10**

Saturday

According to the riches of God's glory, may you be strengthened with the might through the Holy Spirit in your inner being, and may Christ dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge; that you may be filled with the fulness of God. **Ephesians 3:16-19**

5. The Hymn

One of the following or some other hymn may be sung.



Tama Ngākau Mārie

Tama ngākau mārie, Tama a / t'Atua,

Tēnei tonu mātou, aro-/ haina mai.

Murua rā ngā hara: Wete-/ kina mai

Ēnei here kino, whaka-/ raru nei.

Takahia ki raro, Tāu e / kino ai;

Kei pā kaha tonu ko ngā / mahi hē.

Hōmai he aroha mōu i mate nei.

Tēnei rā, e Īhu, tākina / e koe;

Tēnei arahina a tutuki noa:

Putā i te pōuri, whiwhi ha-/ ri nui.

Tama ngākau mārie, tama a / t'Atua,

Tēnei tonu mātou, arohaina mai. / Āmine.



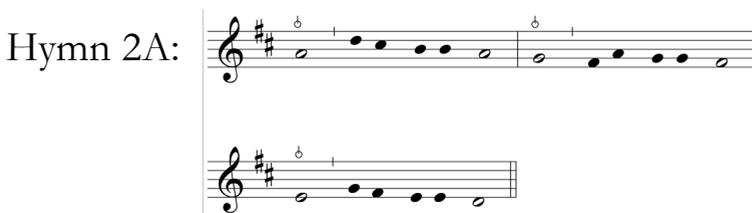
Softly Now The Light Of Day

Softly now the light of day, fades upon my / sight away;
free from care, from labor free, Lord, I would com- / mune with thee.

Thou, whose all-pervading eye, naught escapes, with- / out, within,
pardon each infirmity, open fault, and / secret sin.

Soon for me the light of day, shall for ever / pass away;
then, from sin and sorrow free, take me, Lord, to / dwell with thee.

Thou who, sinless, yet hast known, all of man's in- / firmity;
then, from thine eternal throne, Jesus, look with / pitying eye.



Hail, Gladdening Light

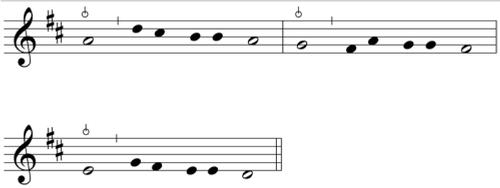
Hail, gladdening Light, of / God's pure glory poured,
Who is the immortal / Father, heavenly, blest,
Holiest of holies, / Jesus Christ our Lord.

Now we are come to the / sun's hour of rest,
The lights of / evening round us shine,
We hymn the Father, Son, and / Holy Spir't divine.

Worthiest art thou at / all times to be sung,
With / undefilèd tongue,
Son of our God, Giv- / er of life, alone!

† Therefore in all the world thy / glories, Lord, they own.

Hymn 2B:



Open Now Thy Gates Of Beauty

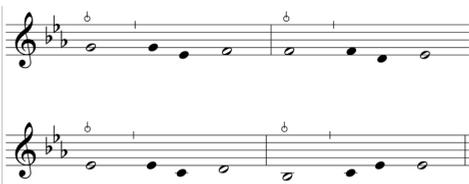
Open now thy gates of beauty, Zion, / let me enter there,
Where my soul, in joyful duty, waits for / him who answers pray'r;
O how blessed is this place, filled with / solace, light, and grace.

Lord, my God, I come before Thee, do not / hide Thy face from me;
Where we find Thee, and adore Thee, there a / heav'n on earth must be;
To my heart, O enter Thou, Let it / be Thy temple now.

Here Thy praise is gladly chanted, here Thy / seed is duly sown:
Let my soul, where it is planted, bring forth / precious sheaves alone,
So that all I hear may be fruitful / unto life in me.

Thou my faith increase and quicken, let me / keep Thy gift divine;
Howsoe'er temptations thicken, may Thy / word forever shine
As my guiding star through life, as my / comfort in the strife.

Speak, O God, and I will hear Thee; let Thy / will be done indeed;
May I undisturbed draw near Thee while Thou / dost Thy people feed;
Here the living waters flow, here is / balm for all our woe.

Hymn 3A: 

Glory To You, My God, This Night

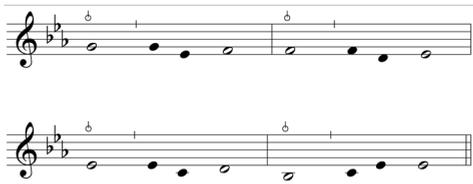
Glory to you, my / God, this night,
For all the blessings / of the light,
To you, from whom all / good does come,
Our life, our health, our / lasting home.

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 at the / awful day.

O may I now on / you repose,
And may kind sleep my / eyelids close,
Sleep that may me more / vig'rous make
To serve my God when / I awake.

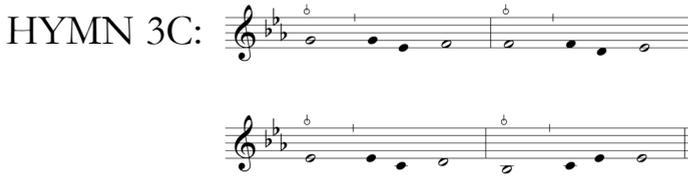
If I lie restless / on my bed,
Your word of healing / peace be said,
If powerful dreams rise / in the night,
Transform their darkness / into light.

All praise to God, sus- / taining us,
Redeeming and trans- / figuring us,
Thanksgiving in e- / ternity,
All praise, belovèd / Trinity.

HYMN 3B: 

Abide Thou With Us

Abide Thou with us, the day / is far spent,
O Master, with / Thee we plead;
And only with Thee our souls / are content,
For with Thee is / joy indeed.



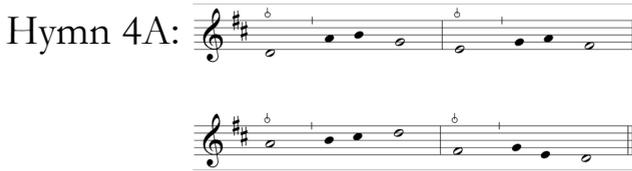
Before The Ending Of The Day

Before the ending / of the day,
Creator of the / world we pray,
that you, with love and l/ asting light,
would guard us through the / hours of night.

From all ill dreams de- / fend our eyes,
from nightly fears and / fantasies;
redeem through us our / evil foe,
that we no lasting / harm may know.

O wisest Guide, grant / all we ask,
fulfil in us your / holy task,
surround us with your / love and care,
and lead us on, your / life to share.

All praise to God, sus- / taining us,
redeeming and trans- / forming us,
thanksgiving in e- / ternity,
all praise, belovèd / Trinity.



O House Of Many Mansions

O house of many mansions, Thy doors are / open wide,
And dear are all the faces upon the / other side.

Thy portals they are golden, and those who / enter in
Shall know no more of sorrow, of weari- / ness and sin.

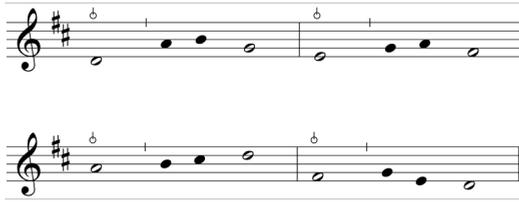
O house of many mansions, my weary / spirit waits
And longs to join the ransom'd within thy / pearly gates;
Who enter thro' thy portals, the mansions / of the blest;
Who come to thee a weary, and find in / thee their rest.

O house of many mansions, O house not / made with hands,
I sigh for thee while waiting within these /border lands.
I know that but in dying, the threshold / is crossed o'er;
There shall be no more sorrow in thy for / evermore.

O house of many mansions, thy doors are / open wide,
And dear are all the faces upon the / other side.

O house of many mansions, thy doors are / open wide,
And dear are all the faces upon the / other side.

Hymn 4B:

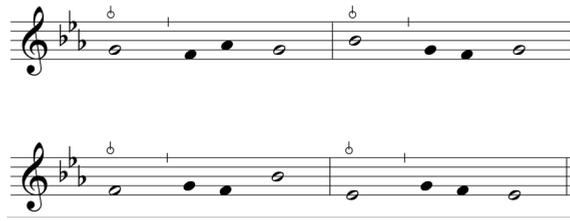


Be Thou My Vision

Be thou my vision, O Christ / of my heart,
Be all else but naught to me save / that thou art,
Be thou my best thought in the day / and the night,
Both waking and sleeping, thy pre- / sence my light.

Riches I heed not, nor folk's / empty praise,
Be thou my inheritance now / and always,
Be thou and thou only the first / in my heart,
O Sovereign of heaven, my trea- / sure thou art.

HYMN 5:



Had I The Tongues

Had I the tongues of / Greeks and Jews,
And nobler speech than / angels use,
If love be absent, / I am found,
Like tinkling brass, an / empty sound.

Were I inspired to / preach and tell
All that is done in / heav'n and hell;
Or could my faith the / world remove,
Still I am nothing / without love.

Should I distribute / all my store
To feed the bowels / of the poor;
Or give my body / to the flame,
To gain a martyr's / glorious name.

If love to God, and / love to men
Be absent, all my / hopes are vain;
Nor tongues, nor gifts, nor / fiery zeal
The work of love can / e'er fulfil.

Savior Breathe

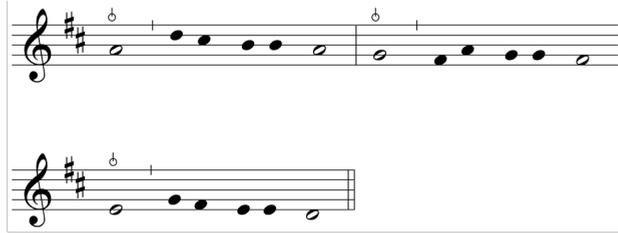
Savior, breathe an / evening blessing,
ere repose our / spirits seal;
sin and want we / come confessing:
thou canst save, and / thou canst heal.

Though destruction / walk around us,
though the arrows / past us fly,
angel guards from / thee surround us;
we are safe if / thou art nigh.

Though the night be / dark and dreary,
darkness cannot / hide from thee;
thou art he who, / never weary,
watchest where thy / people be.

Should swift death this / night o'ertake us,
and our couch be- / come our tomb,
may the morn in / heav'n awake us,
clad in light and / deathless bloom.

HYMN 6A:



Be Still And Know That I Am God

Be still and / know that I am God.

Be still and / know that I am God.

Be still and / know that I am God.

I am the / God that healeth thee.

I am the / God that healeth thee.

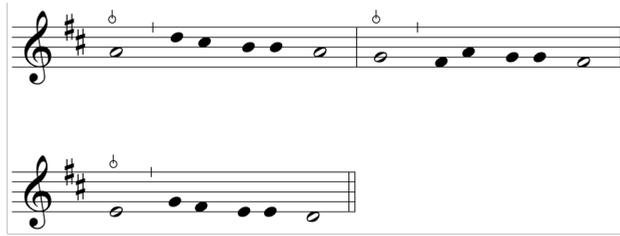
I am the / God that healeth thee.

In thee, O God, I put my trust.

In thee, O God, I put my trust.

In thee, O God, I put my trust.

HYMN 6B:



Accept Our Evening Prayers

Accept our evening prayer, O / Holy Christ our Lord,
And grant forgiveness of our sin ac- / cording to Thy word,
Who, by Thy rising, hast revealed a power that / lay from man concealed.

Oh come, ye people, come, give / praise to Christ your God;
The glory of His rising tell to / all the world abroad:
For He is God, whose power hath hurled the great ac- / cuser from the world.

Encompass Zion round, and / in her midst proclaim
The glory of the Son of God, who / back from bondage came;
Who burst the gates of death, to win our freedom / from the yoke of sin.

Thy Passion, Lord, hath freed our / souls from passion's reign;
Nor may we know corruption base, since / Thou hast ris'n again;
Glory to Thee, O Christ the Lord, Son of our / God, Incarnate Word!

Mā Te Mārie A Te Atua

Mā te mārie a te Atua, tātou katoa e / tiaki;

Māna anō e whakaū, O tātou ngākau / ki te pai.

Mā te Atua Tamaiti rā, mā te Wairua Ta- / pu hoki,

Rātou, Atua kotahi nei; tātou katoa e whakapai. / Āmine.



No Burning Heats By Day

No burning heats by day, nor blasts of / evening air,

Shall take my health away, if God be / with me there.

Thou art my sun and / thou my shade,

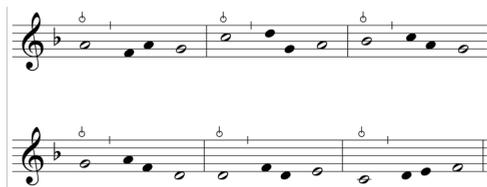
To guard my head, my / God, my aid.

God That Madest Earth And Heaven

God that madest earth and heaven, dark- / ness and light;
Who the day for toil hast given, for / rest the night;
May thine angel guards / defend us,
Slumber sweet thy mer- / cy send us,
Holy dreams and hopes / attend us,
This / livelong night.

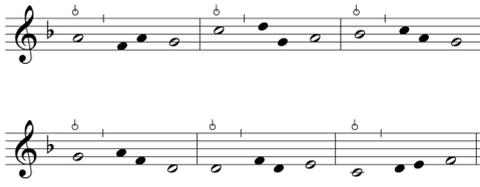
Guard us waking, guard us sleeping, and, / when we die,
May we in thy mighty keeping all / peaceful lie:
When the last dread call / shall wake us,
Do not thou our God / forsake us,
But to reign in glo- / ry take us
With / thee on high.

HYMN 8:



The Day Is Gently Sinking To A Close

The day is gently sinking / to a close,
Fainter and yet more faint the / sunlight glows;
O Brightness of Thy / Father's glory,
Thou Eternal Light of Light, be / with us now;
Where Thou art present, darkness / cannot be,
Midnight is glorious noon, O / Lord, with Thee.



Our changeful lives are ebbing / to an end:
Onward to darkness and to / death we tend:
O Conqueror of the grave, be / Thou our guide,
Be thou our light in death's dark / eventide;
Then in our mortal hour will / be no gloom,
No sting in death, no terror / in the tomb.

Thou, Who in darkness walking / didst appear
Upon the waves, and Thy dis- / ciples cheer,
Come, Lord in lonesome days, when / storms assail,
And earthly hopes and human / succours fail:
When all is dark may we be- / hold Thee nigh,
And hear Thy voice, "Fear not, for / it is I."

The weary world is mouldering / to decay,
Its glories wane, its pageants / fade away;
In that last sunset when the / stars shall fall,
May we arise awakened / by Thy call,
With Thee, O Lord, for ever / to abide
In that blest day which has no / eventide.

God Be In My Head

God be in my head, and in my / understanding;

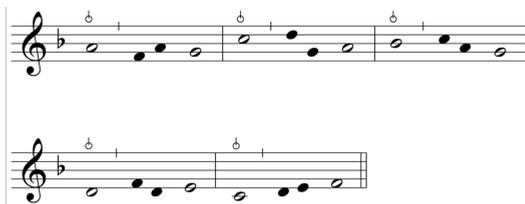
God be in my eyes, and / in my looking;

God be in my mouth, and / in my speaking;

God be in my heart, and / in my thinking;

God be at my end, and at / my departing.

HYMN 9:



O Garden Of Olivet

O garden of Olivet, dear / honored spot.

The fame of thy wonder shall ne'er / be forgot:

The theme most transporting to ser- / aphs above;

The triumph of sorrow, the tri-/ umph of love!

The triumph of sorrow, the tri- / umph of love!

Come, saints, and adore Him: come, bow / at His feet!

O give Him the glory the praise / that is meet:

Let joyful hosannas unceas- / ing arise,

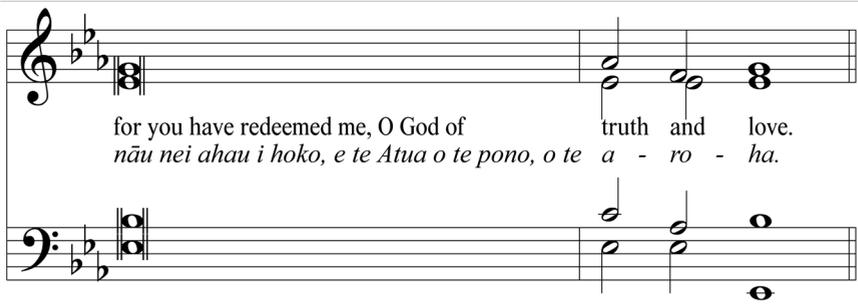
And join the full chorus that glad- / dens the skies.

And join the full chorus that glad- / dens the skies.

6. The Prayers *(Cantor)*

Into your hands, O God, I commend my spirit,

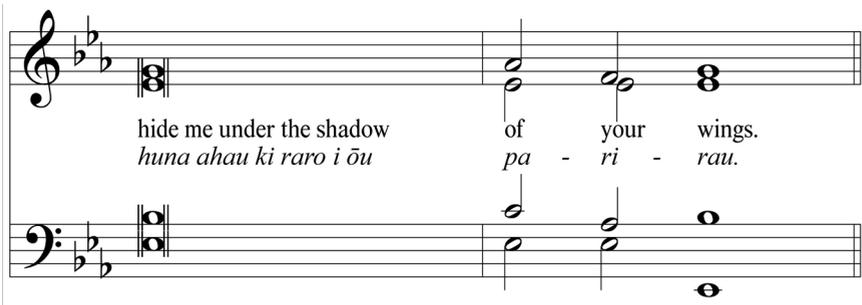
Tōku wairua ki ōu ringaringa, e te Atua,



for you have redeemed me, O God of truth and love.
nāu nei ahau i hoko, e te Atua o te a - ro - ha.

Keep me, O God, as the apple of an eye;

Ko koe hei totara whakamarumarū mōku;



hide me under the shadow of your wings.
huna ahau ki raro i ōu pa - ri - rau.

7. The Canticle Antiphon

ON HOLY DAYS

Al - le - lu - ia, al - le - lu - ia,

This system contains the first two staves of music. The upper staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics 'Al - le - lu - ia, al - le - lu - ia,' are written below the upper staff.

The Lamb who was slain has con - quered. All who follow the Way will share in the victory.

This system contains the second two staves of music. The upper staff is in treble clef with a key signature of two flats and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics 'The Lamb who was slain has con - quered. All who follow the Way will share in the victory.' are written below the upper staff.

Al - le - lu - ia, al - le - lu - ia,

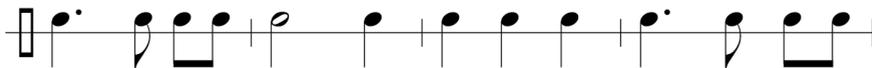
This system contains the third two staves of music. The upper staff is in treble clef with a key signature of two flats and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics 'Al - le - lu - ia, al - le - lu - ia,' are written below the upper staff.

ON ORDINARY DAYS

This system contains the first two staves of music. The upper staff is in treble clef with a key signature of two flats and a common time signature. The lower staff is in bass clef with the same key signature and time signature. There are no lyrics present in this system.

Preserve us, O / God, while waking,
and guard / us while sleeping,
that awake we may / watch with Christ,
and asleep may rest / in your peace.

39



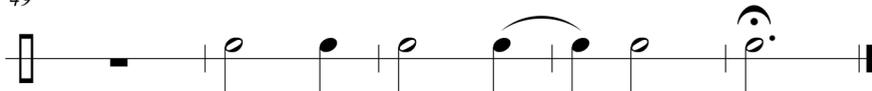
Glo - ry be to God, su - stain - ing, re - deem - ing, sanc - ti -

43



fy - ing, as in the be - gin - ning, — so now,

49



and for ev - er. — A - men.

The Canticum Antiphon may be repeated.

9. The Kyrie *(Officiant)*

Lord, have mercy. E te Ariki kia aroha mai. Kyrie eleison.

Christ, have mercy. E te Karaiti kia aroha mai. Christe eleison.

Lord have mercy. E te Ariki kia aroha mai. Kyrie eleison.

10. The Lord's Prayer *(in unison in traditional English or Maori or alternative English)*

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,**

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power, and the glory are yours

now and for ever. Amen.

E tō mātou Matua i te rangi

Kia tapu tōu Ingoa.

Kia tae mai tōu rangatiratanga.

Kia meatia tāu e pai ai

ki runga ki te whenua,

kia rite anō ki tō te rangi.

Hōmai ki a mātou āiane

he taro mā mātou mō tēnei rā.

Murua ō mātou hara,

Me mātou hoki e muru nei

i ō te hunga e hara ana ki a mātou.

Āua hoki mātou e kawea kia whakawaia;

Engari whakaorangia mātou i te kino:

Nōu hoki te rangatiratanga, te kaha,

me te korōria,

Āke ake ake. Āmine.

Or

Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:

The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom
sustain our hope and come on earth.

With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.

For you reign in the glory of the power that is love,
now and for ever. Amen.

11. Responsorial Prayers *(Cantor)*

I will lie down in peace and take my rest,

Ka takoto ahau, ka whakata,

for it is in God alone that I dwell un - a - fraid.
i roto i te Atua e kore ahau e we - hi.

The musical notation consists of a treble and bass clef staff in a key signature of two flats (B-flat and E-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The piece begins with a double bar line and a repeat sign. The lyrics are written below the treble staff, with syllables aligned with the notes.

Let us bless the Earth-maker, the Pain-bearer, the Life-giver,

Tātou ka whakapai i te Kai-hanga, i te Kai-whakamārie, i te Kai-hōmai i te ora,

let us praise and exalt God above all for ever.
tātou ka whakapai, ka whakanui i te Atua mō ake to - nu a - tu.

The musical notation consists of a treble and bass clef staff in a key signature of two flats. The melody is written in the treble clef, and the accompaniment is in the bass clef. The piece begins with a double bar line and a repeat sign. The lyrics are written below the treble staff, with syllables aligned with the notes.

May God's name be praised beyond the furthest star,

Whakanuia te ingoa o te Atua ki ngā Tūārangi,

let us praise and exalt God above all for ever.
tātou ka whakapai, ka whakanui i te Atua mō ake to - nu a - tu.

The musical notation consists of a treble and bass clef staff in a key signature of two flats. The melody is written in the treble clef, and the accompaniment is in the bass clef. The piece begins with a double bar line and a repeat sign. The lyrics are written below the treble staff, with syllables aligned with the notes.

12. A General Thanksgiving + Prayers *(Officiant, Cantor, or both)*

1

Eternal God, compassionate and merciful, we your unworthy servants give you humble thanks for all your goodness and loving kindness to us and to all people. We bless you for our creation, preservation, and all the blessings of this life; but above all for your boundless love in the redemption of the world by our Saviour Jesus Christ; for the means of grace, and for the hope of glory.

And, we pray, give us that due sense of all your mercies, that our hearts may be truly thankful, and that we praise you, not only with our lips but in our lives, by giving ourselves to your service and by walking before you in holiness and righteousness all our days; through Jesus Christ our Redeemer, to whom, with you and the Holy Spirit, be all honour and glory, now and for ever (Amen).

A - - men.
A - mi - ne.

<< NB: To be sung if the preceding prayer is chanted.

2

O living God, in Jesus Christ you were laid in the tomb at this evening hour, and so sanctified the grave to be a bed of hope to your people. Give us courage and faith to die daily to our sin and pride, that even as this flesh and blood decays, our lives still may grow in you, that at our last day our dying may be done so well that we live in you for ever. (Amen)

3

Be present, Spirit of God,
within us, your dwelling place and home,
that this house may be one where
all darkness is penetrated by your light,

all troubles calmed by your peace,
all evil redeemed by your love,
all pain transformed in your suffering,
and all dying glorified in your risen life. (Amen)

4

God our Creator, our centre, our friend,
we thank you for our good life,
for those who are dear to us,
for our dead, and for all who have helped and influenced us.
We thank you for the measure of freedom we have,
and the extent to which we control our lives;
and most of all we thank you for the faith that is in us,
for our awareness of you and our hope in you.
Keep us, we pray you, thankful and hopeful
and useful until our lives shall end.
(Amen)

5

Mā te Atua o te tūmanako,
e whakaū ō koutou ngākau
ki te koa, ki te rangimārie
kia pono ai koutou,
i runga i te ihi, i te mana,
o te Wairua Tapu.
(Āmine)

6

Lord, it is night.

The night is for stillness.

Let us be still in the presence of God.

It is night after a long day.

What has been done has been done;

what has not been done has not been done;

let it be.

The night is dark.

Let our fears of the darkness of the world and of our own lives rest in you.

The night is quiet.

Let the quietness of your peace enfold us,

all dear to us, and all who have no peace.

The night heralds the dawn.

Let us look expectantly to a new day,

new joys, new possibilities.

In your name we pray. (Amen)

13. The Sentence of the Day *(Cantor)*

SUNDAY

O God of love and mercy,
grant us, with all your people, rest and peace.

MONDAY

God bless us and keep us,
God's face shine on us and be gracious to us,
and give us light and peace.

TUESDAY

To God the Creator,
who loved us first and gave this world to be our home,
to God the Redeemer,
who loves us and by dying and rising
pioneered the way of freedom,
to God the Sanctifier,
who spreads the divine love in our hearts,
be praise and glory for time and for eternity.

WEDNESDAY

O God, strengthen your servants with your heavenly grace,
that we may continue yours for ever,
and daily increase in your Holy Spirit more and more,
until we come to your everlasting kingdom.

THURSDAY

Christ be within us to keep us,
beside us to guard,
before us to lead,
behind us to protect,
beneath us to support,
above us to bless.

FRIDAY

The blessing of God, the eternal goodwill of God, the shalom of God, the wildness and the warmth of God, be among us and between us, now and always.

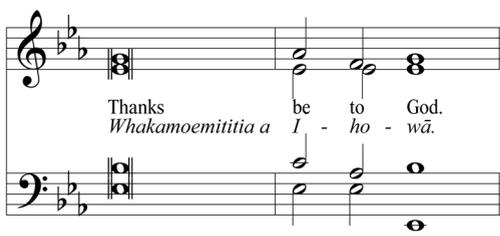
SATURDAY

Blessing, light, and glory surround us
and scatter the darkness of the long and lonely night.

14. The Final Versicle *(Cantor)*

The divine Spirit dwells in us.

Kia nobo te Wairua o te Runga Rawa ki a tātou.



Thanks be to God.
Whakamoemitiia a I - ho - wā.

The image shows a musical score for a cantorial piece. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat), and the time signature is common time (C). The music is written in a simple, homophonic style. The lyrics are written below the notes. The first staff has a treble clef and a key signature of one flat. The second staff has a bass clef and a key signature of one flat. The lyrics are: "Thanks be to God. Whakamoemitiia a I - ho - wā." The music is written in a simple, homophonic style. The first staff has a treble clef and a key signature of one flat. The second staff has a bass clef and a key signature of one flat. The lyrics are: "Thanks be to God. Whakamoemitiia a I - ho - wā."

General Comments

This musical setting of *Night Prayer* is intended to provide worshipers and musicians with a flexible and accessible means to employ the musical art in the liturgy as occasion, interest, and resources are convened. Inasmuch as the service of Compline has historically been the “good night prayer of the church” the intent here is to evoke an ethos of comfort that “tucks one in.” Thus, in planning how this setting will be undertaken, latitude is the byword as the music comports with prayerbook rubrics.

A few *notas bene* and answers to frequently-asked questions:

- Using an agreed-upon planned balance between what is spoken and what is sung, the service can be led by an Officiant and a Cantor or a Cantor who also acts in the capacity of an Officiant.
- Given the huge volume of extant musical settings for them, the psalms remain unset to music in this service setting, though they can certainly be sung if desired.
- In the service bulletin, the bell-hymn melodies inserted with the hymn texts are merely suggested, not required.
- The A, B, and C designations among the bell-hymn numbers are to help worshipers locate the correct page and text (e.g., hymns 4A and 4B are musically identical).
- If any prayers under the General Thanksgiving are to be recited, they should be said first or last so that sung prayers can be offered in unbroken sequence.
- Though represented by mensural notation, at times, versicle responses should be performed in a free and chant-like manner cued from the pace of the text sung on the reciting note.
- The offered hymn and response settings can be sung in unison or in harmony.
- Accompanimental forces for the *Song Of Simeon* can be as little as the bassline alone (an ostinato Eb up to Ab in dotted half notes) as long as it obviously keeps a nice steady tempo for singers to rely upon.

On The Bell Hymns

Inasmuch as the prayerbook service suggests nine hymns for singing and that each of those texts points to a hymning treasure, the musical settings of the bell hymns included herein are merely suggested, mainly, for their simplicity, timeliness, and circumstance of creation. To say that the bell hymns are hymns at all is to stretch the point a little, for they are at heart children of Anglican Chant, that is, a group of musical cells that recite, move, and land in succession to form a melodic whole. Nonetheless, the texts sung to them are, unlike the psalter, in *metered* verse, making the selection and creation of the music dependent upon the structure of poetic feet, lines, and stanzas. This difference makes the mechanics of indicating how the music lines up with text simpler and more engaging to the singer. A single slash character tells the whole text-pointing story!

How did these works come about? They were originally creatures of expedience. Faced with the task of offering live music to the congregation of St. John’s Episcopal Church, College Park GA, US, meeting online with “untimely” teleconferencing software amidst the COVID-19 epidemic in the spring of 2020, a need was evident to create music that provided stability, support, and freedom to teams of volunteer choristers, who, in isolated sequence, signed on to sing a line of text with nothing more than a handbell with them to guide them to their reciting note. Despite the vagaries of bandwidth, connectivity, processor speed, and unforeseen app bugs, each person in isolation rang and then sang through his or her part, line after line, until all was sung through.

Though this Service Bulletin Edition is complete and useable on its own, an ensemble or accompanist interested in proffering more than the original melodies can use a separate Choral & Organ Score Edition, which provides for SATB singing with or without keyboard accompaniment. In deciding the musical forces needed, it should be noted that bells are to be used for the bell hymns only with a solo voice (or an ensemble of voices in unison) with no other accompaniment; this stricture does not apply to the setting of the *Song Of Simeon*, however.

— Thomas Frederick Elston, 2020.

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Additional Hymn-Text Sources:

Hymn texts added to the set of hymns appearing in the prayerbook liturgy are all in the public domain and sourced from www.hymnary.org :

John Brownlie (auth. & transl.) in *Hymns Of The Early Church*, 1913: *Accept Our Evening Prayer*

Maria DeFleury (d. 1794): *O Garden Of Olivet*

George W. Doane (1799-1859): *Softly Now The Night Of Day*

James Edmeston (1791-1867): *Savior, Breathe An Evening Blessing*

Elisha Norman Gunnison (1837-1880): *O House Of Many Mansions*

C. Austin Miles (1868-1946): *Abide Thou With Us* (publ. 1917)

Benjamin Schmolck (d.1737); Catherine Winkworth (d.1878), trans: *Open Now Thy Gates Of Beauty*

Isaac Watts (1674-1748): *Had I The Tongues Of Greeks And Jews; No Burning Heats By Day*

Christopher Wordsworth (1807-1885): *The Day Is Gently Sinking To A Close*

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