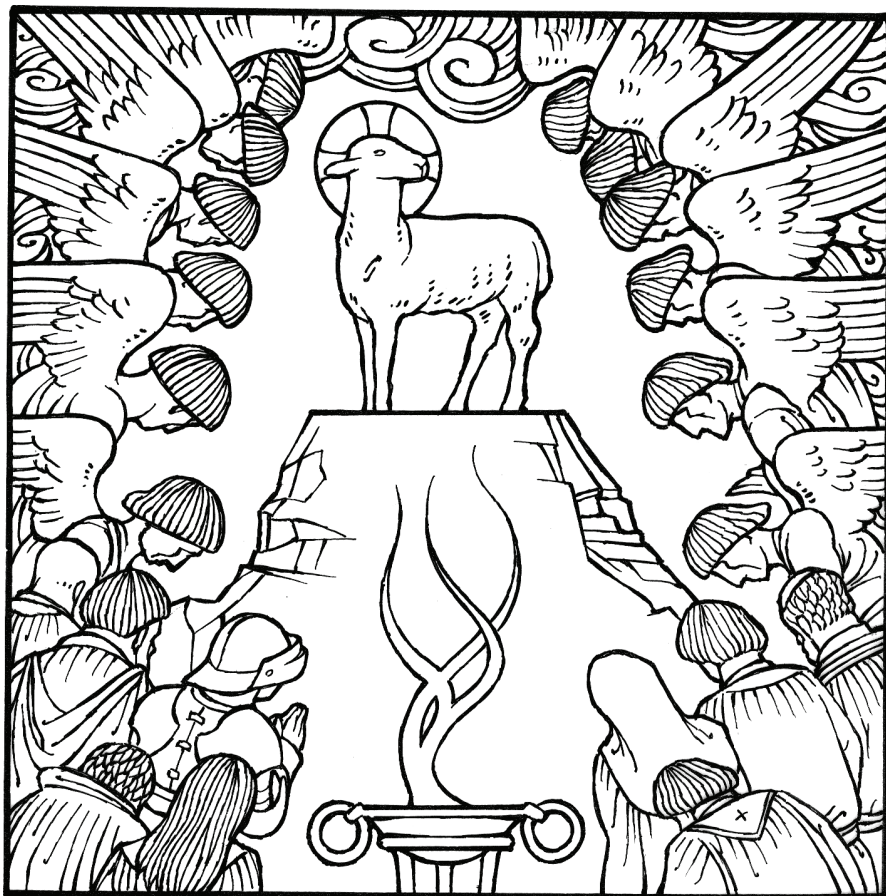


THE
BROTHERHOOD **P**RAYERS **B**OOK

SECOND REVISED EDITION





EMMANUEL PRESS

Labia sacerdotis custodient scientiam. Mal. 2:7

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Behold, how good and how pleasant it is for brethren
to dwell together in unity!

Psalm 133:1

Table of Contents

The Calendar.....	4
Feasts and Commemorations.....	6
Introduction to the First Edition.....	10
Introduction to the Second Revised Edition.....	12
Gregorian Musical Notation.....	15
Introduction to the Daily Offices.....	19
Introduction to the Chants.....	22
How the Psalm-Text is Accented.....	25
How to Sing the Accented Psalm-Text.....	26
The Ordinary.....	30
Vigils (Matins).....	30
Morning Prayer (Lauds).....	38
Midday Prayer (Prime, Terce, Sext, None).....	47
Evening Prayer (Vespers).....	56
Night Prayer (Compline).....	63
<i>Ordo Officii ad Completorium</i>	76
<i>Die Nachtgebet (Komplet)</i>	85
Lectionaries.....	95
The Psalter Distributed over Seven Days.....	95
The Psalter Distributed over Four Weeks.....	97
The Psalter Distributed over Thirty-One Days.....	98
Daily Lectionary.....	99
Common Tones.....	104
The Psalmody.....	114
Alleluia Antiphons.....	114
Canticles.....	118
The Psalter.....	138
The Propers.....	349
Weekday Propers.....	349
Seasonal Propers.....	389
Saint's Day Propers.....	506
Common of Saints.....	534
The Seven Penitential Psalms with the Great Litany.....	570
Litany of the Holy Sacrament of the Altar.....	584
The Itinerarium (Prayer Before Travel).....	587
Collects for All Occasions.....	591
Psalms Appropriate for Life's Various Situations.....	605
Preparation for Private Absolution.....	609
Indices.....	620

the Lutheran editors of the liturgy contained in Lucas Lossius' *Psalmodia* (Wittenberg, 1569), who corrected some of the ancient liturgical hymns and texts so that they would agree with the Scriptures.

May the Lord grant His blessing to all those who use this book! May these words preach Christ—the only hope and salvation of us, and of all the saints.

The Rev. Benjamin T. G. Mayes
The Rev. Michael N. Frese
on the feast of St. Bartholomew
August 24, 2004

INTRODUCTION TO THE SECOND REVISED EDITION

The welcome which the *Brotherhood Prayer Book* received since its publication in late 2004 has far surpassed our expectations. After less than two years, the looming end to the first print run of the *Brotherhood Prayer Book*, the many corrections posted at www.llpb.us, and the desire to produce a prayer book more complete with music and rubrics has led us to create this second revised edition of the *Brotherhood Prayer Book*.

The *Brotherhood Prayer Book*, since it lacks the Scripture readings and meditations needed for services, is not a “breviary,” technically speaking. We think of it more as a “choral service book.” It can also be used by choirs and pastors as a source book for enriching a traditional Matins, Vespers, or Compline service. Some have asked, “Where did you get all this?” Except for the hymns, all the liturgical music in both the 1st and 2nd editions was arranged by the undersigned. Vigils is our own adaptation of medieval Matins. *Ordo Officii ad Completorium* and *Die Nachtgebet* are straight from Walter Heinz Bernstein, *Breviarium Lipsiensae Tagzeitengebete* (Allgäu, 1988) (the *Leipzig Breviary*). Note: The Psalms in Latin Compline have been changed in this edition to match the traditional Vulgate text as found in the *Leipzig Breviary*. The seven-day Psalm schedule is from *The Anglican Breviary* (Mt. Sinai, NY: Frank Gavin Liturgical Foundation, 1955; reprint, Irvine, CA: Daniel Lula, 1998). The four-week Psalm schedule is from the *Leipzig Breviary*. The 31-day Psalm schedule is from the Common Service, as found for example in the *Evangelical Lutheran Hymn-Book* (St. Louis: Concordia Publishing House, 1914). The Psalm-prayers are from Neale and Littledale's *Commentary on the Psalms* (London: Joseph Masters & Co., 1874-1883; reprint, Denver, 1999). These 19th-century editors gathered prayers and comments from ancient liturgies and service books. Thus, many of the Psalm-prayers are from the Mozarabic Breviary, but there are some also from various medieval writers. The Psalm-tones and Canticle-tones are from Otto Brodde,

“Evangelische Choralkunde,” in *Leiturgia: Handbuch des evangelischen Gottesdienstes*, vol. 4 (Kassel: Johannes Stauda-Verlag, 1961), 475-476, 489. Antiphons for Psalms and their melodies were translated and arranged from the *Leipzig Breviary*. The hymns are in the public domain and were taken from *The English Hymnal* (1906) and *The Lutheran Hymnal* (St. Louis: Concordia Publishing House, 1941). The Common Service was the source of much of the seasonal propers (Appointed Psalms, Gospel, Epistle, and Collect); Seasonal Invitatory, Antiphons, and Responsory; and the Collects for All Occasions. The Common Service also provided the textual material for Morning and Evening Prayer. The Antiphons in the Propers (especially for the Benedictus and Magnificat) were often taken from the *Leipzig Breviary* and *The Anglican Breviary*. For many of the saints’ days, the Rev. Michael N. Frese chose new antiphons based on the appointed readings for the day. In the second edition, these antiphons especially presented a struggle: where to find music for them? In the end, the undersigned composed new melodies based on ancient melodies in the *Antiphonale Romanum pro diurnis horis* (Rome, 1912). At the end of the BPB, the Litany and Itinerarium are from the *Leipzig Breviary*, and the text of the Commandments and their explanations in the Confession-Mirror is from Martin Luther’s *Small Catechism*, in *Concordia Triglotta: The Symbolical Books of the Ev. Lutheran Church, German-Latin-English* (St. Louis: Concordia Publishing House, 1921), 539-543.

Perhaps the biggest change from the 1st edition is the additional music. Gregorian music has been included for responsories and for Magnificat Antiphons. The musical basis of my work has been the *Leipzig Breviary* and the *Antiphonale Romanum pro Diurnis Horis*. I have composed new music for antiphons on the Magnificat for the following liturgical days: Advent 1, Advent 3, Sunday After New Year, Baptism of Our Lord, Epiphany 3, Trinity 25, Trinity 26, Trinity 27, St. Andrew, St. Thomas, Conversion of St. Paul, the Presentation of Our Lord and the Purification of Mary, St. Matthias, St. Mark, St. Mary Magdalene, St. James the Elder, St. Bartholomew, Holy Cross Day, St. Matthew, St. Michael and All Angels, St. Luke, SS. Simon and Jude, Reformation, All Saints, Common of the B.V.M., Common of the Holy Angels, and the Day of Humiliation and Prayer. For this edition, we have placed all the liturgical texts and music which we created for this book into the public domain. With the addition of the materials that were previously in the public domain, this means that the liturgical texts and music of the *BPB* 2nd edition are all in the public domain. The typesetting, layout, artwork, and introductions, however, are not in the public domain.

Other changes include the following. The 2nd ed. of the *BPB* is graced by the beautiful art of Mr. Edward Riojas. We have added rubrics based on

the questions we've received and on the learned experience of the Lutheran Liturgical Prayer Brotherhood. Marginal page numbers are included in the 2nd edition, which refer back to the BPB, 1st ed. This will allow a group using both editions to "be on the same page." We have included the non-movable Feasts of the Church Year in the "Feasts and Commemorations" calendar. Brackets indicate where our calendar differs from that of the *Lutheran Service Book* (St. Louis: Concordia Publishing House, 2006). Liturgical role abbreviations have been added to the liturgies to avoid confusion. Gregorian Invitatories and Venite have been adapted from Lucas Lossius, *Psalmodia* (Wittenberg: Johann Schwertel, 1569) and added to Vigils. The rubrics regarding Psalm-prayers have been changed to reflect the actual practice of the LLPB and the general usage of Western Christendom. Readings at Midday Prayer have been added for the festival half of the Church Year. We have included alternate Compline hymns and additional hymns for the Church Year from Sydney H. Nicholson, *Hymns Ancient and Modern: A Plain-song Hymnbook* (London: Wm. Clowes and Sons, Ltd., 1932). We have included the Flexible Psalm Schedule on p. [62], relying on ancient Lutheran practice (see Graff, *Auflösung* I 206). The daily Lectionary from the Common Service takes the place of the Lectionary included in the 1st edition. In response to requests, we have added suggested seasonal Psalm Tones from the *Evangelisch-Lutherisches Kirchengesangbuch* of the Independent Evangelical Lutheran Church (SELK) of Germany. The Lection Tones now show what marks can be used to prepare a text for chanting. More settings of the Benedicamus from Lucas Lossius have been added. The Canticles and Psalms have remained unchanged from the 1st ed. As noted above, new public domain hymns from the *Plain-song Hymnbook* have been added. The hymn indices list the sources of our hymns. We give thanks to the Rev. Mark Buetow, whose work has been incorporated into these indices. Finally, new Canticle Antiphons for Ember Days, full propers for the Beheading of John the Baptist (Aug. 29) from *The Anglican Breviary*, and a Prayer for the Church and Her Pastors after the Collects for All Occasions have been added.

Again, may the Lord grant His blessing to all who use this book! May these words and this music proclaim Christ—the only hope and salvation of us, and of all the saints.

The Rev. Benjamin T. G. Mayes