

# Additional Common Texts

## A Project of the English Language Liturgical Consultation

For Review and Response by the Member Churches of:

- Association of Irish Liturgists
- Australian Consultation on Liturgy
- Consultation on Common Texts
- Joint Liturgical Group (New Zealand)
- Joint Liturgical Group of Great Britain
- Liturgical Committee of the South Africa Church Unity Commission

## Introduction

The following texts were considered at the Sydney Consultation of ELLC. As very few comments had been received from member organisations, following the Würzburg consultation in 2013 it was requested that the texts be re-circulated.

A further text — an alternative form of the *Te Deum Laudamus* — is also included.

Any responses should be submitted by **1 June 2015** to Martin Foster, Liturgy Office, 39 Eccleston Square, London SW1V 1PL UK [Martin.Foster@cbcew.org.uk](mailto:Martin.Foster@cbcew.org.uk)

### 1. Trisagion

- 1 Holy God,
- 2 Holy beyond the powers of might,
- 3 Holy beyond the powers of death,
- 4 Have mercy on us
- 5 Holy God
- 6 Holy and mighty
- 7 Holy immortal One
- 8 Have mercy on us.

### 2. Phos Hilaron

- 1 Joyful light of divine glory.
- 2 Joyful light of the immortal Father: heavenly, holy and blessed.
- 3 Joyful light, Jesus Christ.
- 4 [*Joyful light, Jesus Christ, we praise you .*]
- 5 As we come to the setting of the sun,
- 6 As we see the evening light
- 7 We praise you one God: Father, Son and Holy Spirit.
- 8 [*Joyful light, Jesus Christ, we praise you .*]
- 9 Giver of light, Son of God,
- 10 It is right that you be praised night and day
- 11 With heartfelt voices. The whole world gives you glory.
- 12 [*Joyful light, Jesus Christ, we praise you.*]

### 3. Two New Testament Canticles

The following two texts are a 'pilot project'. As well as commenting on the text member organisations of ELLC are asked to be prepared to offer an opinion as to whether they think that there is an ecumenical need for these texts.

#### a. Colossians 1:12-20

1 Let us give thanks with joy to the Father  
2 who has made us fit to share  
3 the *heritage* of the saints  
4 who are living in the light.  
5 God has *rescued* us from the domain of darkness  
6 and *transferred* us to the kingdom of *his beloved*.  
7 For in Christ we gain our freedom,  
8 the forgiveness of our sins.

(Creation)

9 He is the *visible* image of the *unseen* God  
10 the first-born of all creation  
11 for in him all things were *made*  
12 *all things* in heaven and on earth;  
13 everything *visible and invisible*,  
14 *Thrones, Lords, Princes and Powers*,  
15 all things were created  
16 through him and for him.  
17 He existed before all things  
18 and in him *he holds all things together*.

(New Creation)

19 *Christ is* the head  
20 *of the body the church*,  
21 He is its origin, the first-born from the dead,  
22 so that he should be *first* in every way.  
23 For in him by God's own choice  
24 the divine fullness *was pleased* to dwell  
25 and God chose that all things be reconciled  
26 through him and for him;  
27 everything on earth and in heaven  
28 making peace by the blood of his cross.

## **b. Philippians 2:1-12**

1 The mind you should have among you  
2 is that in the Messiah, Jesus.

3 Though truly in the form of God  
4 he did not strive as a robber  
5 at being equal to God.

6 Instead he emptied himself,  
7 took the form of a slave  
8 and was made in human likeness.

9 Appearing in human likeness/form  
10 he humbled himself  
11 and became obedient unto death  
12 even death on a cross.

13 Therefore God highly exalted him  
14 and bestowed on him the name  
15 high above every name,  
16 so that at the name of Jesus  
17 every knee should bow.  
18 in heaven, on earth and beneath,  
19 and every tongue confess  
20 that Jesus is Messiah and Lord,  
21 to the glory of God the Father.

#### 4. Te Deum Laudamus — alternative form

1 You are God, we acclaim you;  
2 you are Lord, we confess you.  
3 To you all angels, all the powers of heaven,  
4 the cherubim and seraphim, sing in endless praise:  
5 Holy, holy, holy Lord, God of power and might,  
6 heaven and earth are full of your glory.  
7 The glorious company of apostles praise you.  
8 The noble fellowship of prophets praise you.  
9 The white-robed army of martyrs praise you.  
10 Throughout the world, holy Church acclaim you.  
  
11 You, Christ, are the king of glory,  
12 the eternal Son of the Father.  
13 When you took our flesh to set us free  
14 you humbly chose the Virgin's womb.  
15 You overcame the sting of death  
16 and opened heaven to all believers.  
17 You are seated at God's right hand in glory.  
18 We believe that you will come to be our judge.  
19 Come then, Lord, and help your people,  
20 bought at the price of your own blood,  
21 Bring us, your saints,  
22 to glory everlasting.

The text is offered as an alternative form of the *Te Deum Laudamus* — as a hymn to Christ.

Jean Magne, *Carmina Christo*; le 'Te Deum' *Ephemerides Liturgicae* 100 (1986) 113-37

In this article, Magne states his case for regarding the *Te Deum* as a hymn to Christ. When the three lines addressed to the Trinity are removed and also the second line, *Te aeternum Patrem, omnis terra veneratur*, we find that the hymn as a whole is addressed to Christ.

Thus the first two lines are a modification of the confession of Thomas (John 20:28) and the hymn itself is a *carmen Christo quasi deo* as Pliny called it.

Lines 19–22 are a Hebrew parallelism, *tuis famulis* is parallel to *sanctis tuis*; both refer to ourselves for whom we request God's help.