Sacred Music Colloquium XXV



The Church Music Association of America

June 29—July 4, 2015
Pittsburgh

Sacred Music Colloquium XXV
June 29–July 4, 2015

Liturgical music schedule

Tuesday through Saturday

Morning and night prayer **19**

Tuesday, June 30, 4 p.m., Chapel of the Holy Spirit

Mass, ordinary form **35**

Charles Cole, organist
Organ prelude: A Fantasy, Thomas Tomkins
Introit: O clap your hands, Palmer-Burgess (schola women, Morse)
Kyrie: Mass of the Sacred Heart, Richard Rice (tutti)
Responsorial psalm: O Lord, your mercy is before my eyes, Rice (refrain tutti; verses office choir, Hughes)
Alleluia: O clap your hands, Palmer-Burgess (schola men, Cole)
Offertory: As in holocausts, Father Samuel Weber, OSB (refresher men, Ryan)
Offertory motet: O Lord, give thy Holy Spirit, Thomas Tallis (Campra choir, Brouwers)
Sanctus: Mass of the Sacred Heart, Rice (tutti)
Memorial acclamation: Mass of the Sacred Heart, Rice (tutti)
Amen: Mass of the Sacred Heart, Rice (tutti)
Agnus Dei: Mass of the Sacred Heart, Rice (tutti)
Communion: Incline your ear to me, O Lord, Bruce Ford (refresher women, Brouwers)
Communion motet: Lord, make me to know thy ways, William Byrd (Fauré polyphony)
Closing hymn: How shall I sing that majesty (Coe fen), Kenneth Naylor (tutti)
Organ postlude: *Ballo della battaglia*, Bernardo Storace

Wednesday, July 1, 4 p.m., Chapel of the Holy Spirit

Mass, Most Precious Blood, extraordinary form..... 55

Ann Labounsky, organist
Organ prelude: *Sitio* ("I thirst") from *Sept Chorals-Poèmes pour les Sept Paroles du Christ*, Op. 67, Charles Tournemire
Introit: *Redemisti nos, Domine* (schola women, Morse)
Kyrie: Mass III, *Deus sempiterne* (tutti)
Gloria: Mass III (tutti)
Gradual: *Hic est qui venit* (schola men, Cole)
Alleluia: *Si testimonium* (schola women, Morse)
Credo: I (tutti: alternatim, men begin)
Offertory: *Calix benedictionis* (schola men, Cole)
Offertory motet: *Vere languores*, Tomás Luis de Victoria (Campra choir, Brouwers)
Sanctus: III (tutti)
Agnus Dei: III (tutti)
Communion: *Christus semel oblatus est* (refresher women, Brouwers)
Communion motet: *O passio magna*, Peter Kwasniewski (Palestrina choir, Robinson)
Hymn: *Festivis resonent* (advanced seminar/improv choir, Mahrt)
Organ postlude: *Consummatum est* ("It is finished") from *Sept Chorals-Poèmes pour les Sept Paroles du Christ*, Op. 67, Tournemire

Thursday, July 2, 2:45 p.m., St. Paul Cathedral

Mass, Holy Eucharist, ordinary form.....83

Paul Weber, organist
Organ prelude: Prelude and Fugue in G Minor, BWV 535, J. S. Bach
Introit: *Cibavit eos* (refresher men, Ryan)
Kyrie: *Missa Lauda Sion*, Giovanni Pierluigi da Palestrina (Palestrina choir, Robinson)
Gradual: *Oculi omnium* (schola men, Cole)
Alleluia: *Caro mea* (refresher women, Brouwers)
Offertory: *Portas cæli* (schola women, Morse)
Offertory motet: *O quam suavis*, Byrd (Fauré choir, Buchholz)
Sanctus: Palestrina (Palestrina choir, Robinson)
Agnus Dei: Palestrina (Palestrina choir, Robinson)
Communion: *Qui manducat* (fundamentals, Turkington)
Communion motet: *Ave verum corpus*, Colin Mawby (Campra choir, Brouwers)
Note: The Mawby *Ave verum corpus* is not included in this book because of copyright restrictions.
Organ postlude: Prelude in C Minor, BWV 546, Bach

Thursday, July 2, 7:15 p.m., St. Paul Cathedral

Vespers, Visitation of the Blessed Virgin Mary, extraordinary form, and Compline.....109

Paul Weber, organist
Organ prelude: *Ave maris stella*, Plein Jeu and Fugue, Nicolas de Grigny
Organ processional: *Ave maris stella*, Duo, de Grigny
Deus in adjutorium meum
Psalmody (office choir, Hughes)
Exsurgens Maria
Intravit Maria
Ut audivit
Benedicta tu
Ex quo facta est
Hymn: *Ave maris stella*, Guillaume Dufay (master choir, Cole)
Magnificat antiphon: *Beatam me dicent* (office choir, Hughes, chant alternating with Paul Weber on organ)
Compline (tutti)
Salve Regina with *Ad te clamamus*, Christopher Tye (office choir, Hughes)
Organ postlude: *Ave maris stella*, Dialogue sur les grandes jeux, de Grigny

Friday, July 3, 5:15 p.m., St. Paul Cathedral

Requiem Mass, extraordinary form..... 129

Bruce Ludwick, organist
Introit: *Requiem æternam*, Gabriel Fauré (Fauré choir, Buchholz)
Kyrie: Fauré (Fauré choir, Buchholz)
Gradual: *Requiem* (refresher women, Brouwers)
Tract: *Absolve Domine* (refresher men, Ryan)
Sequence: *Dies irae* (tutti: alternatim, men begin)
Offertory: *Domine Jesu Christe*, Fauré (Fauré choir, Buchholz)
Sanctus: Fauré (Fauré choir, Buchholz)
Pie Jesu, Fauré (Fauré choir, Buchholz)
Agnus Dei: Fauré (Fauré choir, Buchholz)
Communion: *Lux æternam*, Fauré (Fauré choir, Buchholz)
Communion motet: *Ave verum corpus*, Charles Gounod (beginning polyphony)
Libera me, Fauré (Fauré choir, Buchholz)
In paradisum, Fauré (Fauré choir, Buchholz)

Saturday, July 4, 11:30 a.m., Chapel of the Holy Spirit

Votive Mass of the Blessed Virgin Mary, ordinary form.....169

David Hughes, organist
Introit: *Vultum tuum deprecabuntur* (fundamentals)
Kyrie: *Missa ad maiorem Dei gloriam*, André Campra (Campra choir, Brouwers)
Gloria: Campra (Campra choir, Brouwers)
Gradual: *Audi, filia, et vide* (schola women, Morse)
Alleluia: *Specie tua et pulchritudine tua* (advanced seminar/improv choir, Mahrt)
Offertory: *Ave, Maria, gratia plena* (schola men, Cole)
Offertory motet: *Gaude virgo, mater Christi*, Josquin (Robinson)
Sanctus: Campra (Campra choir, Brouwers)
Agnus Dei: Campra (Campra choir, Brouwers)
Communion: *Diffusa est gratia* (refresher men, Ryan)
Communion motet: *Ave Maria*, Jean Mouton (beginning polyphony)
Hymn: *Te Deum*, solemn chant (tutti: alternatim, men begin)

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Proper texts for Mass, Tuesday, Wednesday, Thursday, Friday, and Saturday 217

Schedule and repertory by choir

Sung by everyone
Tuesday, June 30, 4 p.m. Mass
Kyrie, Sanctus, memorial acclamation, amen, and Agnus Dei from Rice Mass of the Sacred Heart
Responsorial psalm: O Lord, your mercy is before my eyes, Rice (refrain tutti; verses office choir)

Closing hymn: How shall I sing that majesty (Coe fen), Kenneth Naylor

Wednesday, July 1, 4 p.m. Mass
Kyrie, Gloria, Sanctus, and Agnus Dei from Mass III, *Deus sempiterne*
Credo: I, alternatim, men begin

Thursday, July 2, 7:15 p.m. Vespers
Compline

Friday, July 3, 5:15 p.m. Mass
Sequence: *Dies irae, alternatim*, men begin

Saturday, July 4, 11:30 a.m. Mass
Hymn: *Te Deum*, solemn chant, alternatim, men begin

Fundamentals—Turkington
Thursday, July 2, 2:45 p.m. Mass
Communion: *Qui manducat*

Saturday, July 4, 11:30 a.m. Mass
Introit: *Vultum tuum*

Refresher, men—Ryan
Tuesday, June 30, 4 p.m. Mass
Offertory: As in holocausts

Thursday, July 2, 2:45 p.m. Mass
Introit: *Cibavit eos*

Friday, July 3, 5:15 p.m. Mass
Tract: *Absolve Domine*

Saturday, July 4, 11:30 a.m. Mass
Communion: *Diffusa est gratia*

Refresher, women—Brouwers
Tuesday, June 30, 4 p.m. Mass
Communion: Incline your ear to me, O Lord

Wednesday, July 1, 4 p.m. Mass
Communion: *Christus semel oblatus est*

Thursday, July 2, 2:45 p.m. Mass
Alleluia: *Caro mea*

Friday, July 3, 5:15 p.m. Mass
Gradual: *Requiem*

Schola men—Cole
Tuesday, June 30, 4 p.m. Mass
Alleluia: *Omnes gentes*

Wednesday, July 1, 4 p.m. Mass
Gradual: *Hic est qui venit*
Offertory: *Calix benedictionis*

Thursday, July 2, 2:45 p.m. Mass
Gradual: *Oculi omnium*

Saturday, July 4, 11:30 a.m. Mass
Offertory: *Ave Maria, gratia plena*

Schola women—Morse
Tuesday, June 30, 4 p.m. Mass
Introit: O clap your hands

Wednesday, July 1, 4 p.m. Mass
Introit: *Redemisti nos, Domine*
Alleluia: *Si testimonium*

Thursday, July 2, 2:45 p.m. Mass
Offertory: *Portas cæli*

Saturday, July 4, 11:30 a.m. Mass
Gradual: *Audi, filia, et vide*

Office choir—Hughes
Tuesday, June 30, 4 p.m. Mass
Responsorial psalm: O Lord, your mercy is before my eyes (refrain tutti; verses office choir)

Thursday, July 2, 7:15 p.m. Vespers
Vespers psalmody
Magnificat
Salve Regina

Advanced seminar/improv choir—Mahrt
Wednesday, July 1, 4 p.m. Mass
Hymn: *Festivis resonant compita vocibus*

Saturday, July 4, 11:30 a.m. Mass
Alleluia: *Specie tua et pulchritudine tua*

Beginner motets—Cole
Friday, July 3, 5:15 p.m. Mass
Communion motet: *Ave verum corpus*

Saturday, July 4, 11:30 a.m. Mass
Communion motet: *Ave Maria*

Campra choir—Brouwers
Tuesday, June 30, 4 p.m. Mass
Offertory motet: O Lord, send thy Holy Spirit

Thursday, July 2, 2:45 p.m. Mass
Communion motet: *Ave verum corpus*

Saturday, July 4, 11:30 a.m. Mass
Kyrie, Gloria, Sanctus, and Agnus Dei from *Missa Ad maiorem Dei gloriam*

Fauré choir—Buchholz
Tuesday, June 30, 4 p.m. Mass
Communion motet: Lord, make me to know thy ways

Thursday, July 2, 2:45 p.m. Mass
Offertory motet: *O quam suavis*

Friday, July 3, 5:15 p.m. Mass
Introit, Kyrie, Offertory, Sanctus, *Pie Jesu*, Agnus Dei, Communion, *Libera me*, and *In paradisum* from Fauré *Requiem*

Palestrina choir—Robinson
Wednesday, July 1, 4 p.m. Mass
Communion motet: *O passio magna*

Thursday, July 2, 2:45 p.m. Mass
Kyrie, Sanctus, and Agnus Dei from Palestrina *Missa Lauda Sion*

Saturday, July 4, 11:30 a.m. Mass
Offertory motet: *Gaude virgo, mater Christi*

Choosing a chant course

When you come to the Colloquium, you will need to choose a chant course for your participation during the week. There are few joys greater than singing in a well-prepared Gregorian chant schola. Although there is always a little tweaking after the first day, i.e., singers moving up or down a level, most people find it relatively easy to choose.

Many returning attendees to the Colloquium find themselves advancing from a fundamentals choir through refresher and finally to the schola. However, if you have not had many opportunities to refine your chant work during the year, you might consider staying at a level for more than one year. As all of our chant repertory is graded to suit the capabilities of each choir, the musical rewards and polish of performance are not always related to the level of the schola.

Countertenors: You may choose to sing with either men or women.

Some attendees may choose to attend a fundamentals course in order to learn teaching techniques for beginners from the conductors, even though their level of chant singing is higher than that of most other participants.

A note about styles: Although the American Church has a long history with the traditional Solesmes method of learning, teaching, and singing Gregorian chant, attendees will find a considerable variety of approaches to the interpretation of the chants sung. Happily, we find that each year brings new ideas informed by the latest chant research, including interpretation of neumes, rhythm, tuning, and other aspects of performance.

The following guidelines will help you find the right group in which to sing for the week:

Fundamentals for men and women—Scott Turkington
This course is for real chant beginners: those who can read modern notation and those with no musical training. Participants will learn how to read the four-line staff and the names of the neumes as well as how to navigate intervals with solfege. Rhythm will be introduced. Course material will include the ordinaries of the Mass and two propers during the week.

Refresher—Jonathan Ryan, men; Wilko Brouwers, women
This beginning-to-intermediate course is for those who have some chant background but do not sing chant regularly. As with the fundamentals course, the primary aim is strengthening chant skills rather than performance during Colloquium liturgies. Participants will be responsible for singing the ordinaries of the Mass and will be prepared to sing four chant propers during the week.

Schola—Charles Cole, men; Jeffrey Morse, women
This course is for advanced singers who chant regularly. The men's and women's scholas will be responsible for the bulk of the more difficult Mass propers sung during the week.

Office choir for men and women—David Hughes
This course is for intermediate to advanced singers and will concentrate on the singing of the Divine Office, particularly Vespers psalmody on Thursday evening. This choir will also take the lead during morning and night prayer during the week.

Advanced seminar on vocal/polyphonic improvisation on chant—Dr. William Mahrt
This course is for advanced singers (both men and women) who wish to continue their studies of Gregorian chant. The focus is study rather than performance, covering various types of chant improvisation, including organum, diaphonum, descant, and fauxbourdon, with the seminar class preparing one Mass proper and one hymn during the week.

Polyphonic choirs

Being part of a polyphonic choir is one of the many highlights of the Colloquium. Note that there is no sign-up or pre-registration for any of the groups. Simply arrive at the rehearsal of your choice on Tuesday. If the conductors find they have too many sopranos or too few tenors, for example, a little shifting around may occur from choir to choir on the first day.

But as a matter of good choir etiquette, conductors ask that you not bounce from choir to choir. Five days of rehearsal is not much time to develop an ensemble sound, and the deadlines of performing in liturgy loom delightfully throughout the week. N.B.: If your plans require that you depart before Saturday, please do not pick the choir whose main work will be performed that day and so on.

The descriptions below will help you choose the right polyphonic choir:

Beginner motets—Charles Cole
This choir is designed to introduce and improve on the critical vocal and musical techniques necessary for singing polyphonic music. Singers will learn how to carry a part on their own, independent of other sections, and without accompaniment. Members will learn rhythm, pitch, and vocal production. The choir is designed for novice singers who would not yet benefit from a more advanced choir, but it might also be useful for directors who wish to see how a master goes about teaching inexperienced singers to make beautiful music. Two pieces are a part of this choir's agenda: *Ave verum corpus* by Gounod, and *Ave Maria* by Mouton. This choir will sing at Mass on Friday and Saturday.

Palestrina choir—John Robinson
The major piece this choir will sing is Palestrina's *Missa Lauda Sion* by Palestrina, to be performed at Mass on July 2. Giovanni Pierluigi da Palestrina (c 1525–1594) was an Italian Renaissance composer of sacred music and the best-known 16th-century representative of the Roman school of musical composition. He has had a lasting influence on the development of church music, and his work has often been seen as the culmination of Renaissance polyphony. One of the hallmarks of Palestrina's music is that dissonances are typically relegated to the weak beats in a measure. This produced a smooth and consonant polyphony that is now considered definitive of late Renaissance music, given Palestrina's position as Europe's leading composer (along with Lassus) in the wake of Josquin (d. 1521). The "Palestrina style" now serves as a basis for college classes in Renaissance counterpoint, thanks in large part to the efforts of the 18th-century composer and theorist Johann Joseph Fux, who, in a book called *Gradus ad Parnassum* (*Steps to Parnassus*, 1725), set about codifying Palestrina's techniques as a pedagogical tool for students of composition. This choir will also sing a motet by contemporary composer Peter Kwasniewski (*O passio magna*) at Mass on Thursday, July 2, and Josquin's offertory motet *Gaude virgo, mater Christi* for Mass on Saturday, July 4.

Fauré choir—Dr. Horst Buchholz

The Fauré Requiem Mass will be this choir's major piece. The Mass includes not only the ordinaries but also the propers and will be sung during an extraordinary form Mass on Friday, July 3, in honor of deceased members of CMAA. Gabriel Fauré (1845–1924) was a French composer, organist, pianist, and teacher. He was one of the foremost French composers of his generation, and his musical style influenced many 20th-century composers. Among his best-known works is his Requiem. Fauré's music has been described as linking the end of Romanticism with the modernism of the second quarter of the 20th century. In addition, on Tuesday, June 30, this choir will sing a Communion motet, Lord, make me to know thy ways (Byrd) and on Thursday, July 2, another Byrd piece, the Offertory motet *O quam suavis*.

Campra choir—Wilko Brouwers

This choir will sing the *Missa Ad maiorem Dei gloriam* by André Campra at the closing Mass on Saturday, July 4. Campra (1660–1744) was a dominant figure in French theater and in sacred music. Named to the position of music master of Notre Dame Cathedral in 1694, he introduced the genre of the *opéra-ballet* with his *Les Indes galantes* (1697). In 1700 Campra resigned from Notre Dame to pursue his interest in theater full time and produced *Tancrède* (1702), his greatest *tragédie lyrique*. Despite a special salary paid to Campra by Louis XV to keep him composing operas, Campra's later efforts were failures, and he returned to sacred composition. His sacred motets are regarded as among his finest achievements. This choir will also sing a Tallis motet, O Lord, send Thy Holy Spirit, at the offertory on Tuesday, June 30, as well as a Communion motet, *Ave verum corpus* by contemporary composer Colin Mawby, on Thursday, July 2.

Breakout sessions

11 a.m. to 12 p.m., Tuesday, Wednesday, Friday; 10:45 to 11:45 a.m. Thursday

Children's programs

PNC Recital Hall, Mary Pappert Music School, except where noted

Tuesday: The spiritual and practical foundations for building a lasting music program—John Robinson (1 hour)
This will include a survey of some practical components for building an excellent choral offering. It should focus on how the pursuit of choral excellence, education and service to the liturgy are all very closely united. Whilst this may be rather abstract as a discussion, it should be possible to reference practical examples of various aspects of the discussion which may be of use to attendees.

Wednesday: Chant camp—Mary Ann Carr Wilson (1 hour)
Chant is amazing summer fun! Learn how your parish could develop a camp that offers young people a deepening of Catholic identity and sacred music study in a team environment. Discover the ways a chant camp can expose Catholic youth to their heritage, springboard recruitment for a choir program, and build up your local Catholic community.

Thursday: Choir school panel discussion—Charles Cole (London Oratory), John Robinson (St. Paul's Choir School), and Michael Olbash (Pueri Cantores); moderator Mary Jane Ballou (1 hour)
Panelists will discuss their experiences with choir school programs. This will give participants a chance to learn how such programs work and the possibilities for their own parish or school choir work with children.

Friday: Successful chorister programs in a parish—David Hughes, Wilko Brouwers, Jeffrey Morse, Scott Turkington, and Jonathan Ryan; moderator Mary Jane Ballou (1 hour)
Panelists will share their experiences in the development of parish-based choir programs for children. This session promises to be a lively hour about what works and what doesn't. Come and learn from the panelists' successes and setbacks.

Wednesday and Thursday: Building blocks for success—Scott and Suzanne Atwood (1 hour), Power Center Ballroom A
Scott and Suzanne Atwood (Christ Our King–Stella Maris School, Mount Pleasant, S.C.) discuss strategies for strengthening your Catholic school sacred music program and discuss practical, high-quality repertoire.

Organ master classes

Mary Pappert Music School, MP314

Tuesday: Jonathan Ryan (1 hour)
As many as three organists may sign up to perform a piece of their choosing and receive instruction from Jonathan Ryan, which, in master-class format, will be designed to apply generally to all those attending. A sign-up sheet will be available at registration, and registration is on a first-come, first-served basis. Moderate to difficult repertoire is encouraged.

Thursday: Paul Weber (1 hour)
As many as three organists may sign up to perform a piece of their choosing and receive instruction from Dr. Paul Weber, which, in master-class format, will be designed to apply generally to all those attending. A sign-up sheet will be available at registration, and registration is on a first-come, first-served basis. Moderate to difficult repertoire is encouraged.

Conducting series

Mary Pappert Music School, MP206

Tuesday: Chironomy—Scott Turkington (1 hour)
This course will explore the method of conducting Gregorian chant developed by Dom Andre Mocquereau and Dom Joseph Gajard. Knowledge of the traditional Solesmes method of placement of the ictus will be helpful to the student (see pages 310-312 in *Parish Book of Chant*, second edition). To prepare, peruse *The Technique of Gregorian Chironomy* (www.musicasacra.com/books/chironomy.pdf).

Wednesday: Choir improvisation—Wilko Brouwers (1 hour)
In choir improvisation the choir itself is the composer. Freedom, creativity, cooperation, and discipline are needed to make the improvisation successful. After every stage of the improvisation process we ask ourselves: "How can we improve the improvisation?" In this way we step by step make the improvisation ready for performance.

Thursday: Chironomy—Scott Turkington (1 hour)
This course will explore the method of conducting Gregorian chant developed by Dom Andre Mocquereau and Dom Joseph Gajard. Knowledge of the traditional Solesmes method of placement of the ictus will be helpful to the student (see pages 310-312 in *Parish Book of Chant*, second edition). To prepare, peruse *The Technique of Gregorian Chironomy* (www.musicasacra.com/books/chironomy.pdf).

Clergy training series

Mary Pappert Music School, MP201

Tuesday: Ear training basics for clergy—Dr. Jennifer Donelson (1 hour)
Sight reading and notation are an important component in gaining independence in singing the chants of the Mass well. This session will cover the basics of notation and pitch required for singing

and reading the chants of the Missal. Vocal technique will also be addressed.

Wednesday: Dialogues of the Missal: Cultivating active participation through singing the Mass—Matthew J. Meloche (1 hour)
The dialogues form an important component in cultivating congregational singing in the parish. This session will cover all the dialogues of the new English translation of the *Third Typical Edition of the Roman Missal*. Taught by Matthew Meloche of the Cathedral of Sts. Simon and Jude, Phoenix.

Thursday: Singing the collects and Gospel: The principle of progressive solemnity—Dr. Jennifer Donelson (1 hour)
Musicam sacram provides priests with a useful pedagogical framework for cultivating congregational singing, reverence, and a strong music program in the parish, and the sung readings and collects serve an important role in this structure. This session will cover festal and solemn tones for use in the collects, as well as tones for the Gospel.

Friday: Advanced chants of the Missal—Matthew J. Meloche (1 hour)
This session will cover more complex chants of the Missal such as the preface, alternate tones for the preface, intonations of commonly sung Gregorian Glorias and Creeds, and the Ite missa est.

Semiology series
Mary Pappert Music School, MP307

Tuesday: Semiology I—Edward Schaefer (1 hour)
If you don't even know what semiology is, you've heard the word and are curious about it, or if you have a cursory knowledge of the subject and want to expand your understanding of the ancient neums, this workshop is for you. For the past year a team of scholars from UF and l'École du chant de Choeur Grégorien de Paris have been working on a project that will allow people to learn the basic vocabulary and grammar of the St. Gall and Laon notations online. Come to this workshop to see what we have accomplished and how you can benefit from it.

Wednesday and Thursday: Semiology II & III—Edward Schaefer (1 hour each day)
This workshop will take participants through an in-depth analysis of selected chants from a semiological perspective. It will take the basic vocabulary and grammar (syntax and morphology) of the notation systems of the St. Gall and Laon families and add them to a textual, modal, and theological framework to arrive at a way of interpreting the chant. Some comparative analysis of recordings will be included. These two sessions are not necessarily sequential. Different chants will be explored in each session, and it is not absolutely necessary to attend the first session to attend the second. However, the explanatory material at the beginning of the first session will not be repeated.

Friday: Semiology IV—Edward Schaefer (1 hour)
What's new? Vatican Council II called for a restoration of the Gradual and Antiphonal. What happened as a result? Well, a lot! In addition to the published books, which will be shared, there

continues a significant amount of ongoing scholarship, preparing for a time when this scholarship might inform newer editions of the Church's official music books. Come and see what some of this scholarship reveals and ponder its implications for the future.

Parish music programs

Mary Pappert Music School, MP109

Tuesday: Introducing sacred music to a parish community—Matthew J. Meloche (1 hour)
The instructor has run music programs of all sizes (from parishes with less than 500 registered families to those with more than 5,000 registered families). Introducing sacred music to a parish can be challenging. This class will seek to address parishioners' concerns, give musicians strategies for implementation, and will help you create a plan for the coming years that will see sacred music bloom in your parish.

Thursday: Sacred Music in Spanish and bilingual Masses—Matthew J. Meloche (1 hour)
Multilingual Masses are becoming a new norm that many musicians struggle with. This class will seek to give attendees ideas on incorporating the ideals set out by CMAA into Masses celebrated in Spanish or bilingually. The talk will cover chant in Spanish, the polyphony of Mexico and Central America, resources available now (and those forthcoming), and methods of implementing sacred music in a bilingual or Spanish-speaking congregation.

Wednesday and Friday: Gregorian chant modes—Dr. William Mahrt (1 hour)
This course will cover the system of the eight ecclesiastical modes, the characteristics that distinguish the modes, and the psalm tones as proper to each mode with their relation to antiphons. Practical exercises will include pointing and chanting psalms to psalm tones in Latin and English.

Miscellaneous topics

Tuesday: Cheating 101: How to mark your music and impress your director—Terri Murphy (1 hour), Power Center Ballroom A
If you are new to Gregorian chant, this course will get you off to a great start, with helpful tips as you learn all about square notes. Terri Murphy uses her years of teaching experience to help you find what note comes next and figure out how to use a keyboard to practice at home and know you are getting the notes right. She'll explain what solfege is and why you should know it, as well as teach a simple, practical way to quickly find the notes when you have lost your way. She'll provide an efficient cheat sheet that has only what you need the first couple of days to have the confidence to work on your own at night. This course will help you gain confidence in your ability to learn and sing Gregorian chant, even if you are not a music major. She will also provide resources for finding recordings online to assist you in learning new chants.

Tuesday, Wednesday, and Thursday: Composers' forum—David Hughes (1 hour), Mary Pappert Music School, MP322
Composers should bring a work in progress, which will be critiqued and discussed by the instructor and class, with the goal of producing polished pieces by the end of the week. Composers should bring manuscript paper or a laptop with music-notation software so they can make revisions and edits to the works in progress during the week. Participants should also bring 15 copies of the work in progress for participants to use during the course.

Wednesday: *Extra Gregoriano nulla pulchritudo?*: Beautiful gems of non-Gregorian chant repertories—Dr. Jennifer Donelson (1 hour), Mary Pappert Music School, MP107
What are some of the most interesting chants of the Mozarabic rite? Of the Old Roman repertoire? What can we learn about late medieval monasticism from the Cistercian repertory? In this session Dr. Jennifer Donelson of St. Joseph's Seminary, Dunwoodie, N.Y., will discuss chants of note in various non-Gregorian repertoires.

Friday: Banished repertoire: Sequences and tropes—Dr. Jennifer Donelson (1 hour), Mary Pappert Music School, MP107
Though only a handful of pieces of the genre remain in the missals now in use in the Roman liturgy, the theologically rich poetry and melodies of regional and more "universal" sequences make for a fascinating snapshot of the plentiful post-Gregorian repertoire. Along with representative examples of sequences, this session will look at some of the various methods of troping chants.

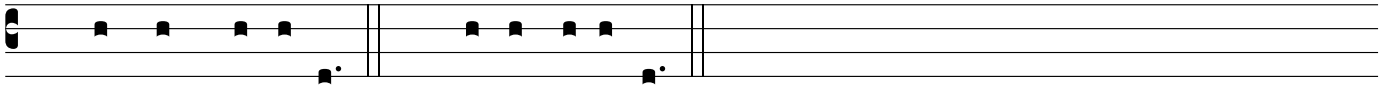
Friday: *Summorum pontificum* revisited—Dr. Horst Buchholz (1 hour), Mary Pappert Music School, MP 206
Eight years ago Pope Benedict XVI released his *Motu proprio Summorum pontificum* on the use of the extraordinary form of the Roman Mass. In the meantime a fair number of priests (old and young) have taken up the old Missal, and many dioceses across the world have seen a small resurgence of the Usus Antiquior. One sentence, not in the *Motu proprio* itself but in the letter to all the bishops that accompanied the Holy Father's document, has mostly been overlooked, or perhaps here and there given some reason to speculations. "[T]he two forms of the usage of the Roman Rite can be mutually enriching . . . ," or as the German translation says, they "can fertilize each other." While this is certainly not a carte blanche to more liturgical experimentation, some reflection on what that could imply is most definitely necessary.

Responses after readings

Ordinary form Masses

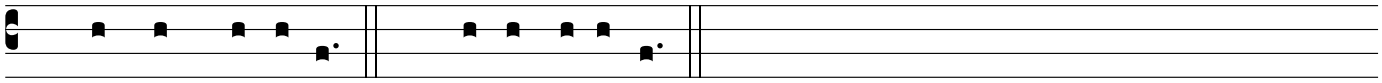
LATIN

Tonus Prophetiae:
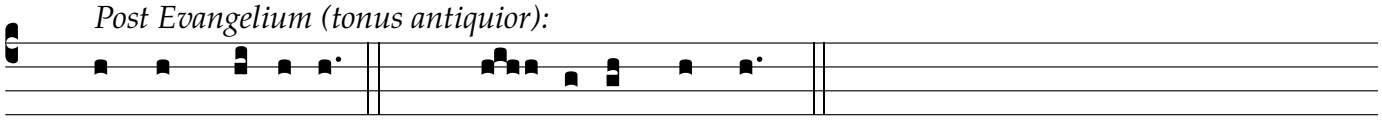


℣. Verbum Dómini. ℟. De-o gráti-as.

Tonus Epistolae:



℣. Verbum Dómini. ℟. De-o gráti-as.

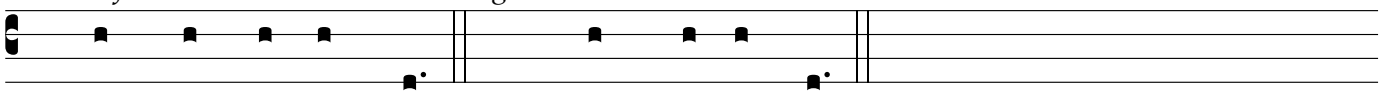
Post Evangelium (tonus antiquior):



℣. Verbum Dómini. ℟. Laus ti-bi, Christe.

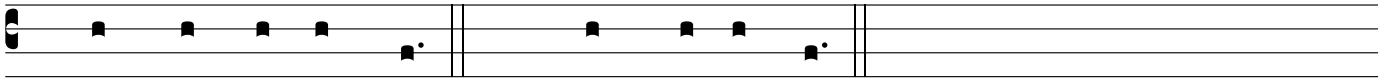
ENGLISH

After the Old Testament reading:



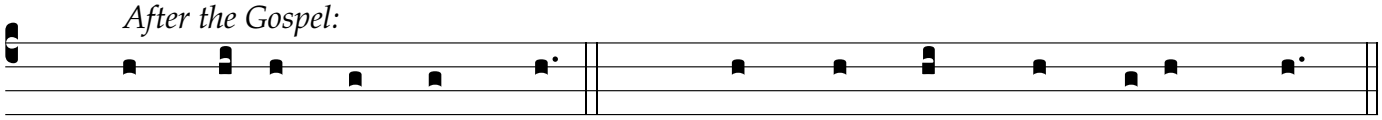
℣. The word of the Lord. ℟. Thanks be to God.

After the Epistle reading:



℣. The word of the Lord. ℟. Thanks be to God.

After the Gospel:



℣. The gospel of the Lord. ℟. Praise to you, Lord Jesus Christ.

Morning and Night prayer



Prepared by William Mahrt

INTRODUCTION TO MORNING PRAYER

Morning Prayer, or Lauds, was traditionally sung at sunrise; its link with sunrise was so important that some monastic customaries directed that if the singing of Matins were not completed when the sun arose, it should be broken off and Lauds begun immediately. The rising sun is a symbol of Christ and of his second coming, and the office responds to this with a principal theme of praise: the texts are chosen for their depiction of God's glory in the morning and the paise of that glory; they include psalms, Old-Testament canticles, a hymn, and the Canticle of Zachary, Benedictus Dominus Deus Israel.
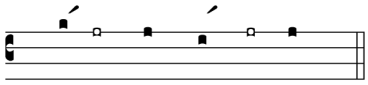
The singing of Lauds at the colloquium is meant to give an experience of chanting the Divine Office. Normally, it would be sung daily, with different texts for each day of the week and for feast days. For this week we are following the example of the Little Office, and singing the same texts each day, in order to acquire the kind of familiarity that ordinarily comes from singing week-in and week-out. Likewise, this allows an experience of the office in both English and Latin: we begin on Tuesday, singing in English, gradually adding another piece in Latin each day, ending on Saturday, singing in Latin.

Some Guidelines for Singing the Divine Office

Psalmody. The psalms are chanted to simple psalm tones, which are complemented by more melodic antiphons before and after the psalm. There are some important aspects to the chanting of the psalms:

1) They are chanted antiphonally. The congregation is divided between men and women, the women sitting on the gospel side (the left side as you face the altar), the men on the epistle side (right side). This allows each side to sing in unison, avoiding the constant octave characteristic of mixed singing. The psalmody alternates between gospel and epistle sides, the gospel side beginning the first psalm, the epistle side the second, and so forth. The antiphon is intoned by a cantor (to the asterisk) and the whole congregation then completes the antiphon. The cantor on the gospel side intones the first half of the first psalm verse and the entire gospel side sings the second half of the verse; the entire epistle side then sings the next verse, and the sides continue to alternate singing all the verses. Everyone repeats the antiphon after the psalm.
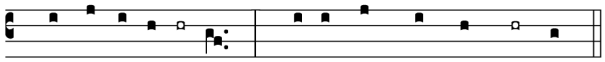
2) They are chanted to psalm tones. The psalm is chanted on a single pitch until the cadence—that pattern of accented and unaccented syllables at the end of each half of the verse. The cadence matches the accents in the text: there can be one or two unaccented syllables after each accent, and the formula provides an extra note (a whote note) to accommodate this variation:



De- us **me-** us
a- ni- ma **me-** a
Pa- tri- et **Fi-** li- o

It is useful to note that the disposition of the extra notes differs for each mode, so careful attention should be paid to the pitch of the extra note, whether it is the same as the preceding or the following note.

In singing the chants for mode seven (here Ps. 62 and the Benedictus), we have given a different conclusion for the English than for the Latin. The Latin gives the traditional ending that suits this antiphon, but the English is given a simpler ending that better suits the pattern of English accentuation:



de lu-ce vi-gi-lo do I watch at break of day.

At the beginning of the psalm, the cantor sings an initial intonation formula; subsequent verses of the psalm, however, are begun without that intonation, directly upon the reciting tone. In the singing of the Benedictus, however, in order to distinguish the gospel canticle from the psalmody, each verse begins with an intonation formula.

Hymnody. The hymns are metric texts and are chanted to stophic tunes, that is, each stanza of the hymn receives the same melody. The cantor on the gospel side intones the hymn, and then the entire gospel side sings the rest of the stanza. The entire epistle side then sings the second stanza, and so forth.

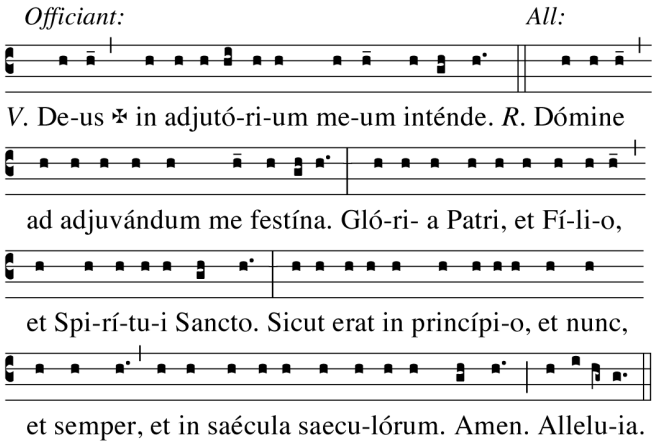
Versicle and Response. Wherever a text is preceded by a *"V."* this text is sung by the officiant (leader), and the congregation sings what follows, marked by *"R."*
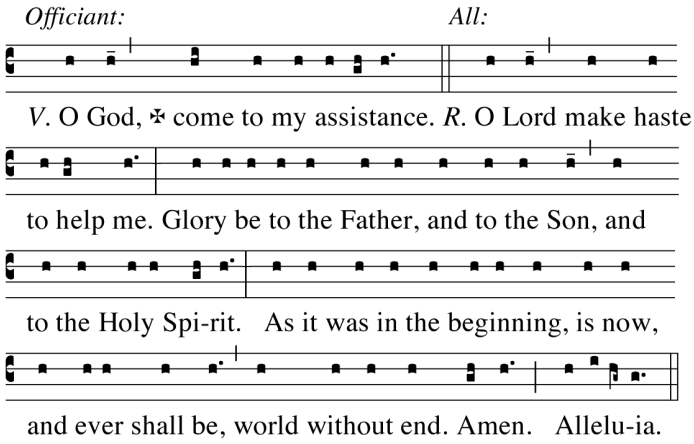
Notation. The notes are basically equal, with two exceptions: 1) notes with a dot are doubled; 2) notes with a small bar above or below them (episema) are lengthened omewhat Generally one does not breathe at the quarter bar, but does at the half and full bars.

Prayer. The psalmody is simple in order that the singer can attend to the psalm as prayer. Therefore, it would be prudent to read over the texts a few times before the office, very usefully the night before, in order that St. Augustine' description might be true: "Whoever sings well, prays twice."

MORNING PRAYER
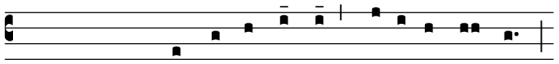
Note: The Gospel side is left; the Epistle side is right.



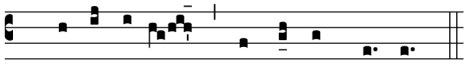


PSALMODY

7a *Cantor (Gospel side):* *All:*



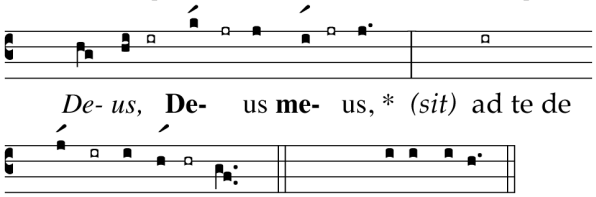
Antiphon: Ad te de lu- ce * ví-gi-lo De-us,



ut ví-de-am vir-tu-tem tu- am.

Psalm 62 (63)

Cantor (Gospel side): *All (Gospel side):*

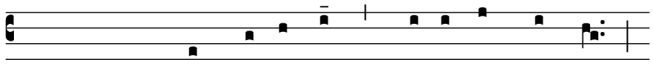


De- us, **De-** us **me-** us, * *(sit)* ad te de

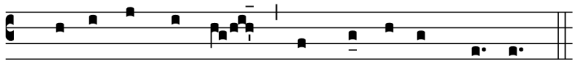
lu- ce **ví-**gi-lo. *flex:* inaquó*sa* †

2. (*Epistle side):* Sitívit in te **á**nima **me**a, *
quam multiplíciter tibi **ca**ro **me**a!
3. In terra desérta et ínvia et inaquó*sa*: † sic in sancto
ap**pá**rui **ti**bi, *
ut vidérem virtútem tuam et **glór**iam **tu**am.
4. Quóniam mélior est misericórdia tua **su**per **vi**tas: *
lábia **me**a lau**dá**bunt te.
5, Sic benedícam te in **vi**ta **me**a: *
et in nómine tuo levábo **ma**nus **me**as.
6. Sicut ádipe et pinguédine repleátur **á**nima **me**a: *
et lábiis exsultatiónis lau**dá**bit os **me**um.
7. Si memor fui tui super stratum me*um,* † in matutínis
medi**tá**bor **in** te: * quia fuísti ad**jú**tor **me**us.
8. Et in velaménto alárum tuárum exsultá*bo,* † adhaésit
anima **me**a **post** te: * me suscépit **déx**tera **tu**a.
9. Ipsi vero in vanum quæsiérunt ánimam me*am,* †
introíbunt in inferi**ó**ra **ter**ræ: *
tradéntur in manus gládii, partes **súl**pium **e**runt.

7b *Cantor (Gospel side):* *All:*



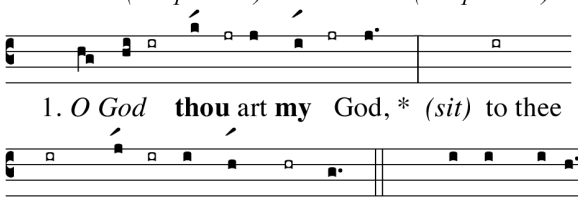
Antiphon: For thee at dawn * will I watch O God,



that I may be-hold thy glo-ry and power

Psalm 62 (63)

Cantor (Gospel side): *All (Gospel side):*



1. *O God* **thou** art **my** God, * *(sit)* to thee

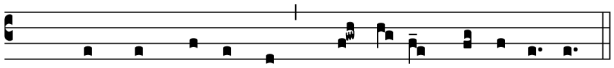
do I **watch** at **break** of day. *flex:* and no wa*ter*: †

2. *(Epistle side):* For thee my **soul** hath **thirst**ed; * for thee
my **flesh,** O how **ma**ny ways!
3. In a desert land, and where there is no way, and no wa*ter*:†
so in the sanctuary have I **come** be**fore** thee, * to see thy
pow'r and thy **glo**ry.
4. For thy mercy is **bet**ter **than** lives: * ❄ **thee** my **lips** shall
praise.
5. Thus will I bless thee **all** my **life** long: * and in thy name, I
will **lift** up **my** hands.
6. Let my soul be filled as with **mar**row ❄ and **fat**ness: * and
my mouth shall **praise** thee with **joy**ful lips.
7. If I have remembered thee upon my *bed,* † I will meditate
on **thee** in the **morn**ing:*because thou hast **been** my **help**er.
8. And I will rejoice under the **co**vert **of** thy wings: * my soul
hath stuck close to thee: thy right hand **hath** re**ceived** me.
9. But they have sought my soul in *vain,* † they shall go into
the lower **parts** of **the** earth: * they shall be delivered into
the hands of the sword, they shall be the **por**tions of **fox**es.

10. Rex vero lætábitur in De*o*, † laudabúntur omnes qui **ju**rant in **e**o: *
quia obstrúctum est os loquénti**um** in**í**qua.
11. Glória **Pa**tri, et **Fí**lio, * et Spi**rí**tui **San**cto.

12. Sicut erat in princípio, et **nunc,** et **sem**per, *
et in saécula sæcu**ló**rum. **A**men. *Repeat antiphon.*

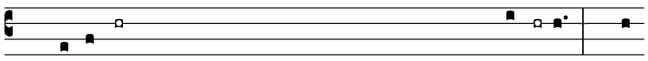
8G *Cantor (Epistle side):* *All:*



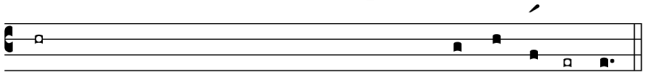
Ant: Hymnum di-cá-mus * Dó-mi-no De- o nostro.

Canticum trium puerorum (*Daniel 3: 52–57)*

Cantor (Epistle side): *All (Epistle side):*
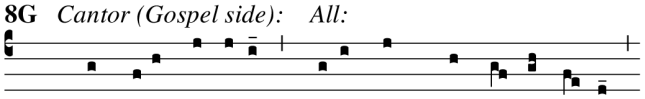


1. *Bene*díctus es, Dómine Deus patrum nos**trór**um: * et
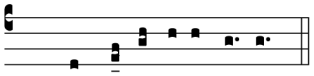


laudábilis, et gloriósus, et superexaltá*tus in* **saé**-cu-la.
2. *(Gosp.)* Et benedíctum nomen glóriæ tuæ **san**ctum: *
et laudábile, et superexaltátum in óm*nibus* **saé**culis.
3. Benedíctus es in templo sancto glóriæ **tu**æ * et
superlaudábilis, et supergloriósus *in* **saé**cula.
4. Benedíctus es in throno regni **tu**i: * et
superlaudábilis, et superexaltá*tus in* **saé**cula.
5. Benedíctus es, qui intuéris abyssos, et sedes super
Chérubim:*et laudábilis, et superexaltá*tus in*
saécula.
6. Benedíctus es in firmaménto **cœ**li: * et laudábilis, et
gloriósus *in* **saé**cula.
7. Benedícite ómnia ópera Dómini **Dó**mino: * laudáte et
superexaltáte e*um in* **saé**cula.
8. Glória Patri, et **Fí**lio, * et Spirí*tui* **San**cto.

9. Sicut erat in princípio, et nunc**,** et **sem**per, * et in
saécula sæcu*lórum*. **A**men. *Repeat antiphon*

8G *Cantor (Gospel side):* *All:*



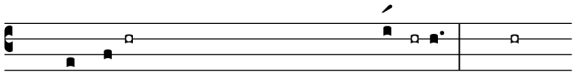
Ant: Laudáte Dóminum * se-cúndum mul-ti- tú-di-nem
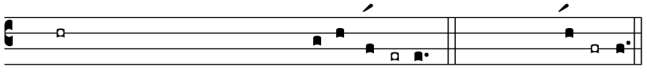


magni-túdinis e- jus.

Psalm 150

Cantor (Gospel side): *All (Gospel side):*
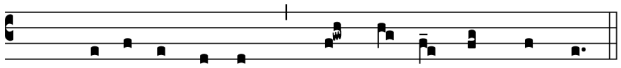


1. *Laudá*te Dóminum in sanctis **e**- jus: * laudáte *flex:*



eum in firmaménto vir*tútis* **e**- jus. -nan*tibus*

10. But the king shall rejoice in *God,* † all they shall be
praised that **swear** by him: * because the mouth is
stopped of them that **speak** wick**ed** things.
11. Glory be to the **Fa**ther, and **to** the Son, * and to the **Ho**ly
Spirit,
12. As it was in the beginning, is now, and **e**ver **shall** be, *
world without **end.** Amen. *Repeat antiphon*

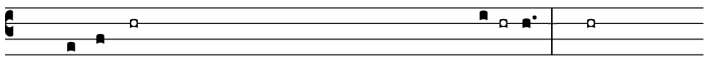
8G *Cantor (Epistle side):* *All:*



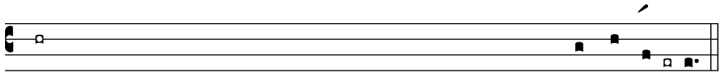
Ant: Let us sing a hymn * un- to the Lord our God

Canticle of the Three Children

Cantor (Epistle side): *All (Epistle side):*
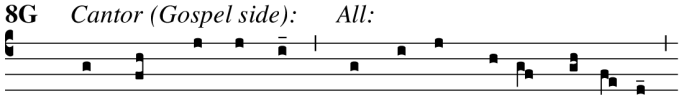


1. *Blessed* art thou, O Lord the God of our **Fa**thers: * and worthy

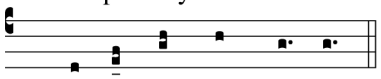


to be praised, and glorified, and exalted above *all for* **e**- ver.
2. *(Gospel side):* And blessed is the holy name of thy **glo**ry:
and worthy to be praised, and exalted above all *in all* **a**ges.
3. Blessed art thou in the holy temple of thy **glo**ry: and
exceedingly to be praised, and exceeding glori*ous for* **e**ver.
4. Blessed art thou on the throne of thy **king**dom, * and
exceedingly to be praised, and exalted above *all for* **e**ver.
5. Blessed art thou that beholdest the depths, and sittest above
the **che**rubims: * and worthy to be praised and exalted
above *all for* **e**ver.
6. Blessed art thou in the firmament of **hea**ven: and worthy of
praise, and glori*ous for* **e**ver.
7. All ye works of the Lord, **bless** the Lord: • praise and exalt
him above *all for* **e**ver.
8. Glory be to the Father, and **to** the Son, * and to the *Holy*
Spirit,
9. As it was in the beginning, is now, and ever **shall** be,
world *without* **end.** Amen. *Repeat antiphon*

8G *Cantor (Gospel side):* *All:*



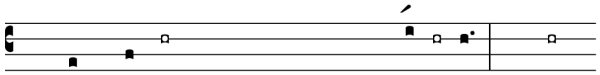
Ant: O praise ye the Lord * ac-cording to the mul-ti-tude
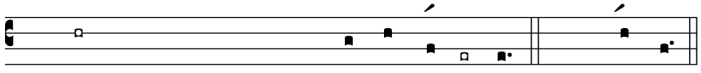


of his wondrous greatness.

Psalm 150

Cantor (Gospel side): *All (Gospel side):*



1. *Praise ye* the Lord in his holy **pla**- ces: * praise *flex:*



ye him in the firmament *of his* **pow**- er. cym*bals*

2. (*Epistle side):* Laudáte eum in virtútibus **e**jus: * laudáte eum secúndum multitúdinem magnitú*dinis* **e**jus.
3. Laudáte eum in sono **tu**bae: * laudáte eum in psaltéri*o et* **ci**thara.
4. Laudáte eum in tympano et **cho**ro: * laudáte eum in chor*dis et* **ór**gano.
5. Laudáte in cymbalis benesonán*tibus*, † laudáte eum in cymbalis jubilati**ó**nis:*omnis spíritus *laudet* **Dó**minum.
6. Glória Patri, et **Fí**lio, * et Spirí*tui* **San**cto.

7. Sicut erat in princípio, et nunc, et **sem**per, * et in saécula sæcu*lórum*. **A**men. *Repeat antiphon*

2. *(Epistle side):* Praise ye him for his **might**y acts: * praise ye him according to the multitude *of his* **great**ness.
3. Praise him with sound of **trum**pet: * praise him with *psalt'ry* **and** harp.
4. Praise him with timbrel **and** choir: * praise him with *strings and* **or**gans.
5. Praise him on high sounding cym*bals*: † praise him on cymbals **of** joy: * let every *spirit* **praise** the Lord.
6. Glory be to the Father and **to** the Son * and to the *Holy* **Spi**rit.
7. As it was in the beginning, is now, and ever **shall** be, * world *without* **end**. Amen. *Repeat antiphon*

SHORT LESSONS
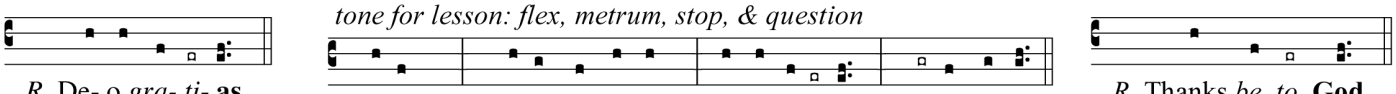
Sunday *Apoc. 7: 10, 12*

Salus Deo nostro, qui sedet super thro*num, et* **Ag**no. * Benedíctio et cláritas et sapiéntia et gratiárum áctio, honor, virtus et fortitúdo Deo nostro in saécula saeculórum. *A***men**.

Sunday *Apoc. 7: 10, 12*

Salvation to our God, who sitteth uon the throne, and *to the* **Lamb.** * Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever. *A***men.**

tone for lesson: flex, metrum, stop, & question



R. De- o *gra- ti-* **as**. hear*ers* † / thro*num et* **Ag**no * / per*mane-* **ant**. / quie*tis me***ae**? *R.* Thanks *be to* **God.**

Monday *2 Thes. 3: 10–13*

Si quis non vult operári, nec mandú*cet*. † Audívimus enim inter vos quosdam ambuláre inquiéte, nihil operán-tes et curió*se a***gén**tes. * Iis autem qui eiúsmodi sunt denuntiámus et obsecrámus in Dómino Iesu Christo, ut cum siléntio aperántes, suum panem mandú*cent*. † Vos autem, gratres, nolíte defícere benefaci*én***tes**.

Monday *2 Thes. 3: 10–13*

If any man will not work, neither let him *eat.* † For we have heard there are some among you, who walk disorderly, working not at all, but cu*riously* **med**dling. * Now we charge them that are such, and beseech them by the Lord Jesus Christ, that, working with silence, they would eat their own *bread*. † But you, brethren, be not weary in well *do***ing**.

Tuesday *Rom 13:11–13*

Hora est iam nos de somno súr*gere*. † Nox praecéssit, dies autem ap*propin***quá**vit. * Abiciámus ergo ópera tenebrárum et induámur arma lu*cis.* † Sicut in die honéste ambu*lé***mus**.

Tuesday *Rom 13:11–13*

Now is the hour for us to rise from *sleep.* † The night is passed, and the day *is at* **hand**. * Let us therefore cast off the works of darkness, and put on the armor of *light.* † Let us walk honestly, as *in the* **day.**

Wednesday *Tob 4: 16–17, 19–20*

Quod ab álio óderis fíeri tibi, vide ne tu aliquándo álteri fá*cias.* † Panem tuum cum esuriéntibus et egénis cómede, et de vestiméntis tuis *nudos* **te**ge. * Consílium semper a sapiénte perquí*re*. † Omni témpore bénedic Deum, et pete ab eo ut vias tuas dírigat, et ómnia consilia tua in ipso per*máne***ant**.

Wednesday *Tob 4: 16–17, 19–20*

See thou never do to another what thou wouldst hate to have done to thee by ano*ther.* † Eat thy bread with the hungry and the needy, and with thy garments co*ver the* **na**ked. * Seek counsel always of a wise *man.* † Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may a*bide in* **him.**

Thursday *Is. 66: 1–2*

Haec dicit Dóminus: Caelum sedes mea, terra autem scabéllum pedum meó*rum.* † Quae est ista domus, / quam aedificábi*tis* **mi***hi?* / et quis est iste locus quié*tis* **me***ae?* Omnia haec manus mea fecit, et facta sunt univérsa ista, *dicit* **Dó**minus. * Ad quem autem respíciam, nisi ad pauperculum et contrítum spíritu, et treméntem sermónes *me***os**?

Thursday *Is. 66: 1–2*

Thus saith the Lord: Heaven is my throne, and the earth my foot*stool*: † / what is this house that you will *build* **to** *me?* / and what is this place *of* **my** *rest?* My hand made all these things, and all these things were made, *saith the* **Lord**. * But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth *at my* **words?**

Friday *Eph. 4: 29–32*

Friday *Eph. 4: 29–32*

Let no filthy communication proceed out of your mouths: but

Omnis sermo malus ex ore vestro non procédat; sed si quis bonus ad aedificatiónem fídei, ut det grátiam audién*tibus.* † Et nolíte contristáre Spíritum Sanctum Dei, in quo signáti estis in diem re*dempti***ó**nis. * Omnis amaritúdo et ira et indignátio et clamor et blasphémia tollátur a vobis, cum omni mal*ítia*. † Estóte autem ínvicem benígni, misericórdes, donántes ínvicem, sicut et Deus in Christo donávit *vo***bis**.

Saturday *2 Peter 1: 10–11*

Fratres, magis satágite, ut per bona ópera certam vestram vocatiónem et electiónem faciá*tis*; † haec enim faciéntes, non peccábitis *ali***quán**do. * Sic enim abundánter ministrábitur vobis intróitus in aetérnum regnum Dómini nostri et Salvatóris Iesu *Chri***sti.**
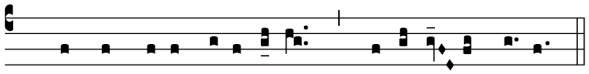
that which is good to edify withal, when need is: that it may have favor with the hea*rers.* † And grieve not the Holy Spirit of God, by whom ye are sealed unto the day *of re***demp**-tion. * Let all bitterness, fierceness and wrath, roaring and cursed speaking, be put away from you, with all mali*cious-ness.* † Be ye courteous one to another, and merciful, forgiving one another, even as God for Christ's sake for*gave* **you**.

Saturday *2 Peter 1: 10–11*

Wherefore brethren, give the more diligence for to make your calling and election *sure.* † For if ye do such things, ye shall *never* **err**. * Yea and by this means an entering in shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior *Jesus* **Christ.**
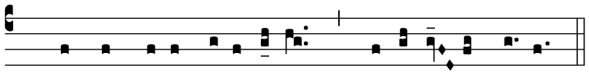
SHORT RESPONSORY

6. *Cantor:*
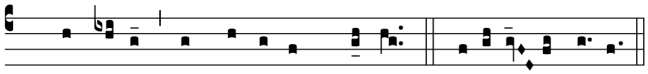


Christe, Fi-li De- i vi-vi, * Mi-se-ré-re nobis.

All:
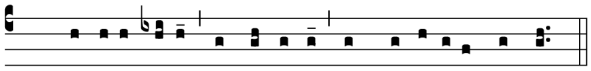


Christe, Fi-li De- i vi-vi, * Mi-se-ré-re nobis.

Cantor: *All:*
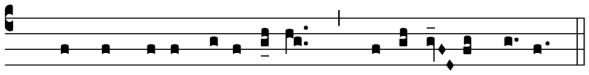


V. Qui sedes ad déxte-ram Patris. * Mise-re- re nobis.

Cantor:
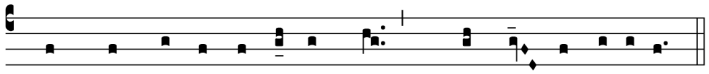


V. Gló-ri-a Patri, et Fí- li- o, et Spi-rí -tu-i Sancto.

All:
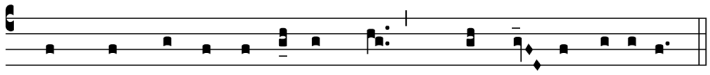


Christe, Fi-li De- i vi-vi, * Mi-se-ré-re nobis.

6. *Cantor:*



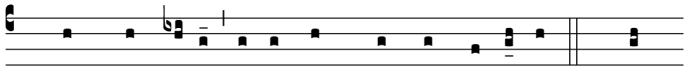
O Christ, Son of the li-ving God, * Have mer-cy upon us.

All:



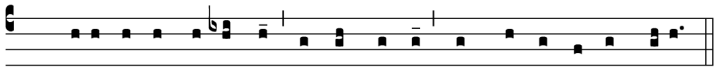
O Christ, Son of the li-ving God, * Have mer-cy upon us.

Cantor: *All:*
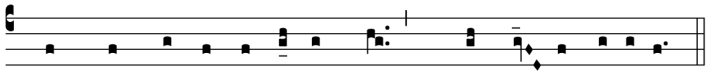


V. Thou that sittest at the right hand of the Father. * Have . . .

Cantor:



V. Glory be to the Father and to the Son, and to the Holy Spirit.

All:
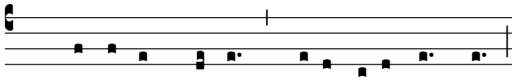


O Christ, Son of the li-ving God, * Have mer-cy upon us.
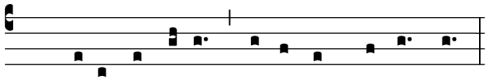
HYMN

4. *(All stand)*
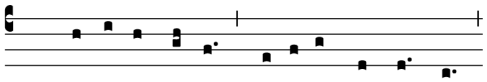
Cantor (Gospel side): *All (Gospel side):*
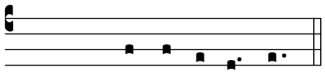


1. Ecce iam noctis * tenu- á-tur umbra,



Lucis au-ró-ra rú-ti-lans co-rús-cat;
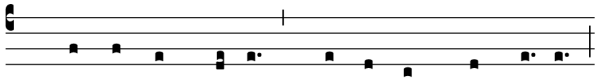


Ní-si-bus to-tis ro-gi-té-mus omnes
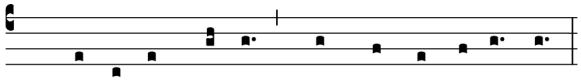


Cuncti-po-tén-tem,

4. *(All stand)*
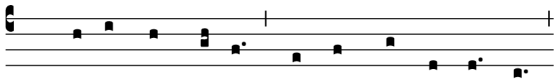
Cantor (Gospel side): *All (Gospel side):*



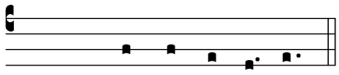
1. Lo! the dim shadows * of the night are waning;



Ra-diantly glowing, dawn of day re-turn-eth;
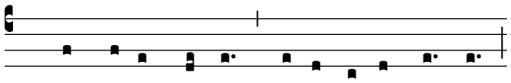


Fervent in spi- rit, to the mighty Fa-ther
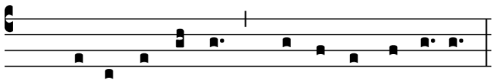


Pray we devout-ly.
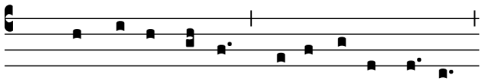
(Epistle side):



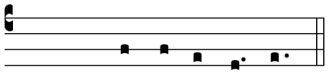
2. Ut De-us, nostri mi-se-rá-tus, omnem



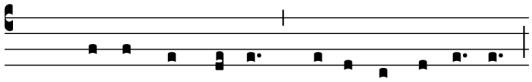
Pel-lat angó-rem, trí-bu- at sa-lú-tem,
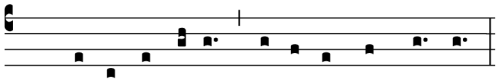


Do-net et no-bis pi- e- tá-te Pa-tris
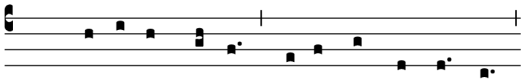


Regna po- ló- rum.



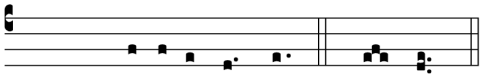
3. Praestet hoc no-bis Dé- i- tas be- á- ta



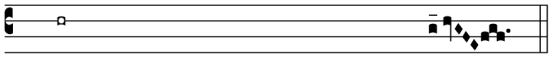
Pa-tris ac na-ti, pa-ri-térque Sancti



Spí- ri-tus, cu-ius ré-so-nat per omnem

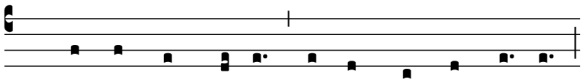


Gló-ri- a mundum. A- men.
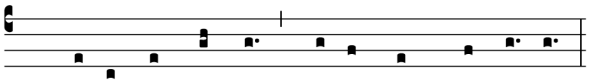


V. Dóminus regnávit, decórem índu-it.
R. Induit Dóminus fortitúdinem,
et praecínxit se virtú-te.
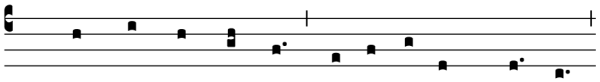
(Epistle side):



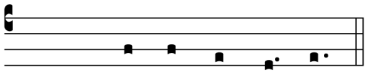
So shall our Ma-ker of his great compassion,



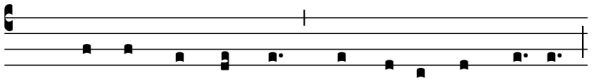
Ba-nish all sickness, kindly health be-stowing;
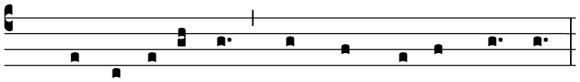


And may he grant us, of a Father's goodness,
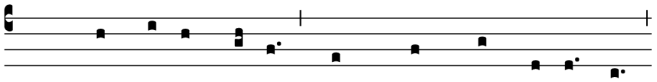


Mansions in hea-ven.



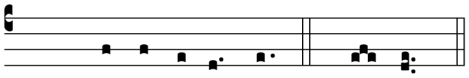
This he vouchsafe us, God for e- ver blessed



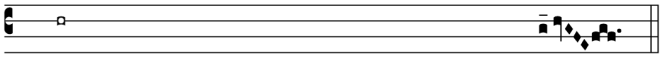
Fa-ther e-ter-nal, Son, and Ho- ly Spi- rit,



Whose is the glo-ry which through all cre- a- tion
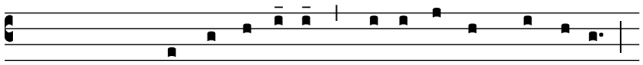


E-ver resoundeth. A- men.



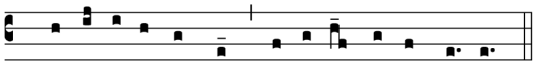
V. The Lord hath reigned, with beauty is he clothed.
R. The Lord is clothed with strength,
and hath girded him-self.

GOSPEL CANTICLE

7a *Cantor (Gospel side): All:*



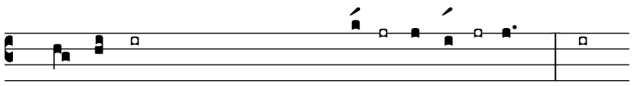
Antiphon: In sancti-tá-te * servi- á-mus Dómi-no,



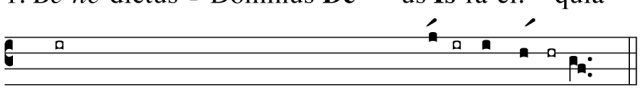
et li-be-rá-bit nos ab i- ni- mí-cis nostris.

Canticum Zachariae

Cantor (Gospel side): All (Gospel side):

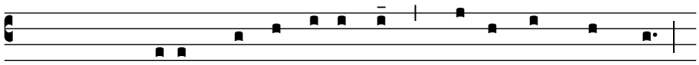


1. *Be-ne*-díctus ✠ Dóminus **De-** us **Is-**ra-ël: * quia

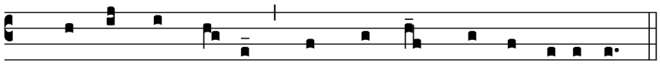


visitávit, et fecit redemptiónem **ple-** bis **su-** æ:

7a *Cantor (Gospel side): All:*
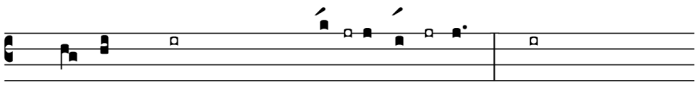


Antiphon: Before him in ho-li-ness * let us serve the Lord,



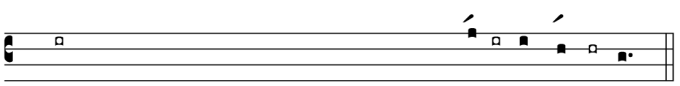
and he will free us from the hands of our enemies

The Canticle of Zachary

Cantor (Gospel side): All (Gospel side):



1. *Blessed* ✠ be the Lord **God** of **Is**-ra-el: * because he hath



visited and wrought the redemption **of** his **peo-** ple:

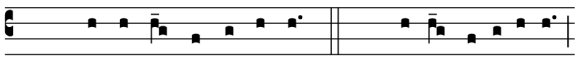
(Epistle side): 2. *Et e*réxit cornu sa**lú**tis **no**bis, * in domo David **pú**eri **su**i:
3. *Sicut* locútus est per **os** sanc**tó**rum, * qui a saéculo sunt, prophe**tá**rum **e**jus:
4. *Salú*tem ex ini**mí**cis **nos**tris, * et de manu ómnium **qui** o**dé**runt nos:
5. *Ad fa*ciéndam misericórdiam cum **pá**tribus **nos**tris: * et memorári testaménti **su**i **san**cti.
6. *Jusju*rándum, quod jurávit ad Abraham, **pa**trem **nos**trum, * da**tú**rum se **no**bis:
7. *Ut si*ne timóre, de manu inimicórum nostrórum **li**ber**á**ti, * servi**á**mus **il**li:
8. *In san*ctitáte, et justítia **co**ram **ip**so, * ómnibus di**é**bus **nos**tris.
9. *Et tu,* puer, Prophéta Altíssi**mi** vo**cá**beris: * præíbis enim ante fáciem Dómini paráre **vi**as **e**jus:

10. *Ad dan*dam sciéntiam salútis **ple**bi **e**jus, * in remissiónem pecca**tó**rum e**ó**rum:
11. *Per vís*cera misericórdiæ **De**i **nos**tri: * in quibus visitávit nos, óri**ens** ex **al**to:
12. *Illu*mináre his, qui in ténebris, et in umbra **mor**tis **se**dent: * ad dirigéndos pedes nostros in **vi**am **pa**cis.
13. *Glóri*a **Pa**tri, et **Fí**lio, * et Spi**rí**tui **San**cto.

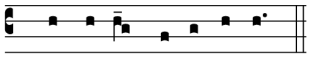
14. *Sicut* erat in príncipio, et **nunc**, et **sem**per, * et in saécula sæcu**ló**rum. **A**men. *Repeat antiphon*

(Epistle side): 2. *And hath* raised up an horn of sal**va**tion **to** us, * in the house of **Dav**id ❄ his **ser**vant:
3. *As he* spoke by the mouth of his **ho**ly **pro**phets, * who are **from** the be**gin**ning:
4. *Salva*tion **from** our **en**emies, * and from the hand of **all** that **hate** us:
5. *To per*form mercy **to** our **fa**thers, * and to remember his **ho**ly **test**ament,
6. *The oath,* which he swore to Abra**ham** our **fa**ther, * that **he** would **grant** to us,
7. *That be*ing delivered from the **hand** of our **en**emies, * we may **serve** him with**out** fear,
8. *In ho*liness and **just**ice be**fore** him, * all our **days** of **our** life.
9. *And thou,* child, shalt be called the prophet **of** the **High**est: * for thou shalt go before the face of the **Lord** to pre**pare** his ways:
10. *To give* knowledge of salvation **to** his **peo**ple, * unto the re**mis**sion ❄ of **their** sins:
11. *Through the* bowels of the **mer**cy of **our** God, * in which the Orient from on high hath **visi**ted us:
12. *To en*lighten them that sit in darkness and in the **sha**dow **of** death: * to direct our feet in**to** the **way** of peace.
13. *Glory* be to the **Fa**ther, and **to** the Son, * and to the **Ho**ly **Spi**rit.
14. *As it* was in the beginning, is now, and **e**ver **shall** be, ***world** without **end**. Amen. *Repeat antiphon*

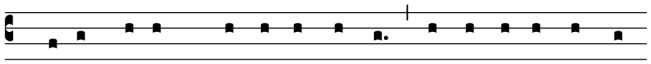
PRAYERS



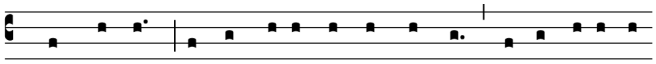
V. Ky- ri- e e- lé- i-son. *R.* Chri-ste e-lé-i-son, →



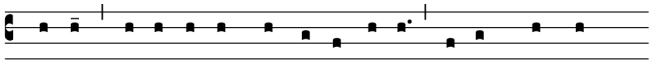
Ky- ri- e e- lé- i-son.



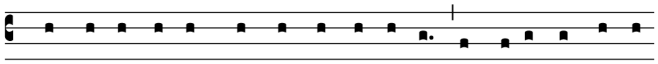
Pa-ter noster, * qui es in cae-lis: sancti- fi-cé- tur no-
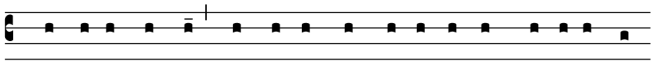


men tu- um: advé- ni-at regnum tu- um: fi- at volúntas
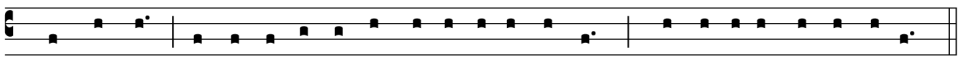


tu- a, sic-ut in cae-lo et in terra: panem nostrum
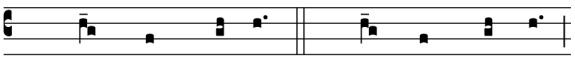


quo-ti-di- á-num da no-bis hó-di- e: et dimít-te no-bis



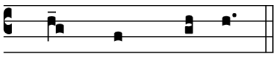
dé-bi-ta no-stra, sic- ut et nos dimít-timus de-bi-tó-ri-



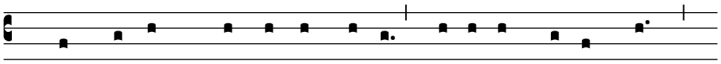
bus nostris: et ne nos indú-cas in tenta-ti- ó-nem. Sed lí-be-ra nos a ma-lo.



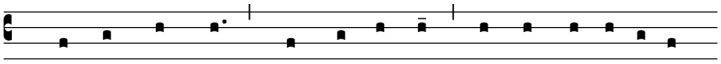
V. Lord have mer- cy. *R.* Christ have mer- cy. →



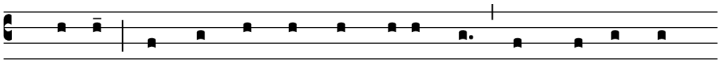
Lord have mer- cy.



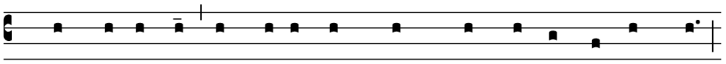
Our Father, * who art in heaven, hallowed be thy Name,



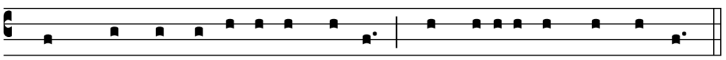
thy kingdom come, thy will be done, on earth as it is in



heaven. Give us this day our daily bread. And forgive us



our trespasses, as we forgive those who trespass against us.



And lead us not into temptation, but deliver us from e-vil.

COLLECT

Dominus vobiscum. Et cum spiritu tuo.

Oremus. Deus, in te sperántium fortitúdo, invocatiónibus nostris adésto propítius, † et, quia sine te nihil potest mortális infírmitas, grátiæ tuæ præsta semper auxílium, * ut, in exsequéndis mandátis tuis, et voluntáte tibi et actióne placeámus, per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia saécula saéculorum.

Amen.

The Lord be with you. And with thy spirit.

Let us pray. O God, who art the strength of those who trust in thee, graciously heed our petitions, and since without thee human weakness can do nothing, grant us ever the help of thy grace, so that, in fulfilling thy commands, we may please thee both in will and in deed, through our Lord Jesus Christ, thy Son, who lives and reigns with thee in the unity of the Holy Spirit, God, world without end.

Amen.

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Or, if the officiant be not a deacon or priest:
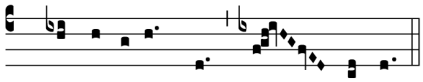
V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
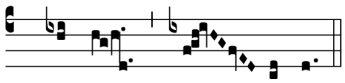
V. The Lord be with you.
R. And with thy spirit.

Or, if the officiant be not a deacon or priest:
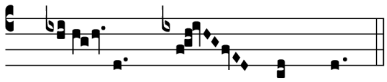
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
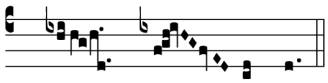
Sundays:



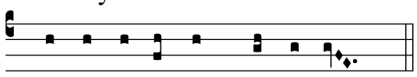


Sundays:

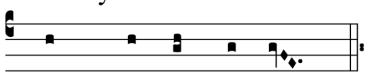




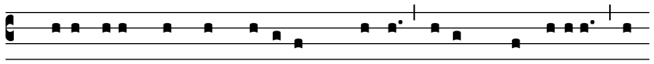
Weekdays:

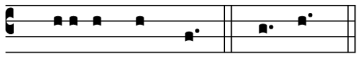


Weekdays:
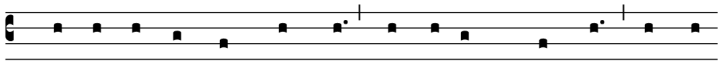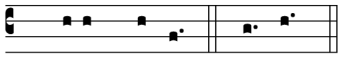


Priest or deacon:
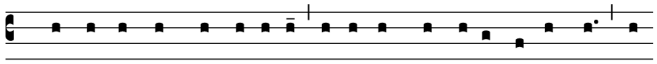




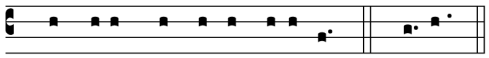
Priest or deacon:



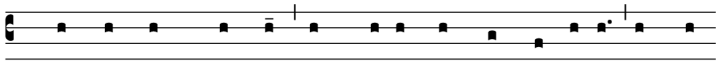


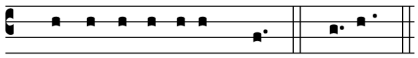
Or, if the officiant be not a deacon or priest:





Or, if the officiant be not a deacon or priest:





V. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.

R. Amen.

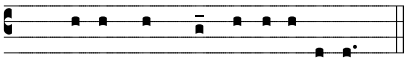
V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

(Keep a moment of silent prayer)

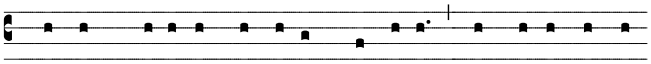
COMPLINE

Lector:

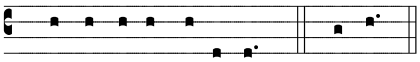


V. Jube, domne benedí-ce-re.

Officiant:



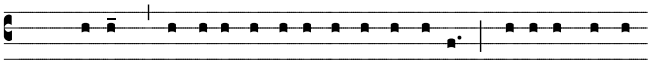
Noctem qui-é-tam et finem perféctum concédat no-bis



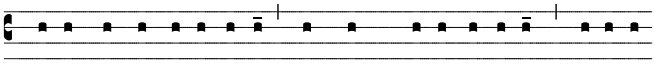
Dóminus omnípo-tens. *R.* Amen.

Lectio brevis *1 Peter 5:8–9*

Lector:



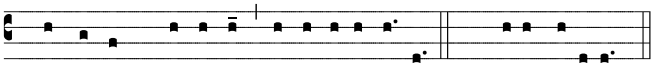
Fratres: Sóbri-i estó-te et vi-gi-lá-te: qui-a adversá-



ri-us vester di-á-bolus, tamquam le-o rúgi-ens, círcu-it,

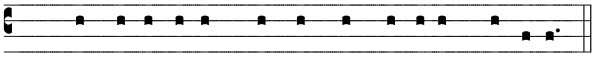


quærens quem dé-vo-ret: cu-i resísti-te fortes in fide.



Tu au-tem Dómi-ne mi-serére nobis. *R.* Deo grá-ti-as.

Officiant:



V. Adju-tó-ri-um nostrum in nómi-ne Dómini.

R. Qui fecit caelum et ter- ram.

Officiant:

Confíteor Deo omnipoténti, beátæ Maríæ semper vírgini, beáto Michaéli archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis et vobis fratres, quia peccávi nimis cogitatióne, verbo, et ópere: *(striking the breast three times)* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper vírginem, beátum Michaélem archángelum, beátum Joánnem Baptistam, sanctos apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

Congregation:

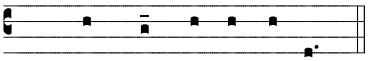
Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.

Officiant:

Amen.

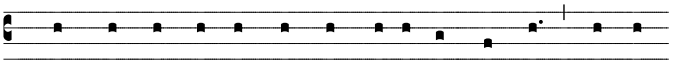
NIGHT PRAYER

Lector:
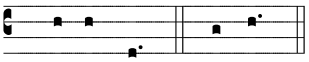


V. Pray, Sir, give a blessing.

Officiant:



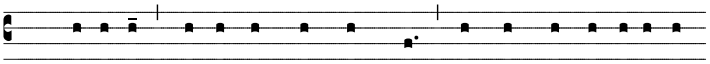
May the Lord almighty grant us a peaceful night and a



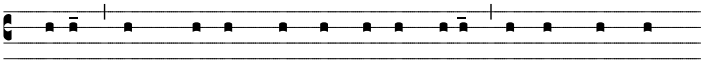
perfect end. *R*. Amen.

Short Lesson *1 Peter 5:8–9*

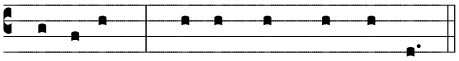
Lector:



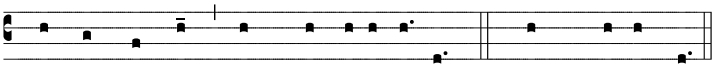
Be-loved, be so-ber, be watchful. For your adversary the



devil prowls around like a roaring lion, seeking someone

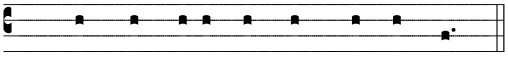


to devour. Re-sist him, firm in faith.



But thou, O Lord, have mercy upon us. *R.* Thanks be to God.

Officiant:



V. Our help is in the Name of the Lord.

R. The maker of heaven and earth.

Officiant:

I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed: *(striking the breast three times)* through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

Congregation:

May almighty God have mercy on thee and having forgiven thee thy sins, bring thee to life everlasting.

Officiant:

Amen.

Congregation:

(bowing) Confíteor Deo omnipoténti, beátæ Maríæ semper vírgini, beáto Michaéli archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis et tibi Pater, quia peccávi nimis cogitatióne, verbo, et ópere: *(striking the breast three times)* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper vírginem, beátum Michaélem archángelum, beátum Joánnem Baptistam, sanctos apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

Officiant:

Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

Congregation:

Amen *(rise)*.

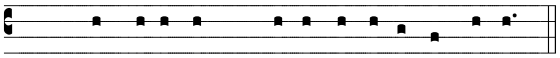
Officiant:

Indulgéntiam, ✠ absolutiónem, et remissiónem peccatórum nostrórum tríbuat nobis omnípotens et misericors Dóminus.

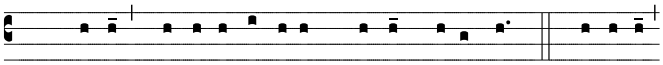
Congregation:

Amen.

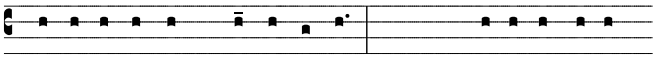
A cross is made on the heart.



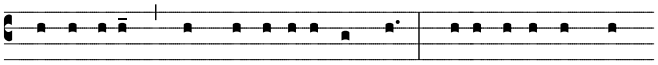
V. Convérte nos ✠ De-us sa-lu-tá-ris noster.
R. Et avérte iram tu- am a nobis.
The sign of the cross is made.



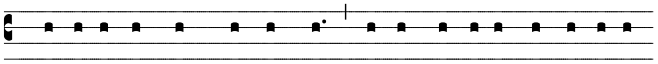
V. De-us ✠ in adjutó-ri-um me-um inténde. *R.* Dómine
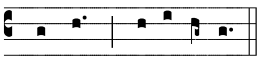


ad adjuvándum me fes-tí-na. *(bow)* Gló-ri- a Pa-tri,



et Fí-li-o, et Spi-rí-tu-i Sancto. Sicut e-rat in prin-



cí-pi-o, et nunc, et semper, et in saécula saecu-lórum.



Amen. Alle-lu-ia.

Congregation:

(bowing) I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: *(striking the breast three times)* through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

Officiant:

May almighty God have mercy on you, and having forgiven you your sins, bring you to life everlasting.

Congregation:

Amen *(rise)*.

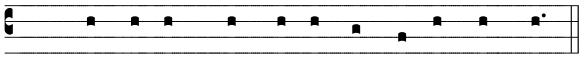
Officiant:

May the almighty ✠ and merciful Lord grant us pardon, absolution, and remission of our sins.

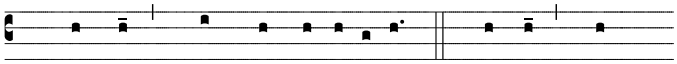
Congregation:

Amen.

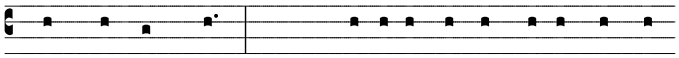
A cross is made on the heart.



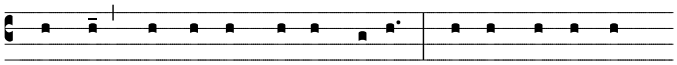
V. Convert us, ✠ O God of our salva- tion.
R. And turn thine ang- er away from us.
The sign of the cross is made.



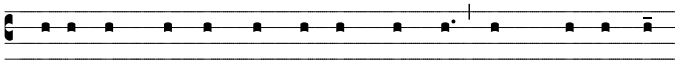
V. O God, ✠ come to my assistance *R.* O Lord, make



haste to help me. *(bow)* Glory be to the Father, and to



the Son, and to the Ho-ly Spi-rit. As it was in the



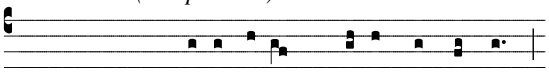
beginning, is now, and ev-er shall be, world without end.
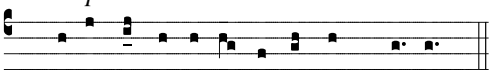


Amen. Al-le-lu-ia.

PSALMODY

8G *Cantor (Gospel side): All:*



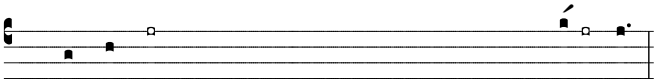
Antiphon: Mi-se-ré-re * mi-hi Dó-mi-ne



Et ex-áu-di o- ra- ti- ó-nem me- am.

Psalm 4

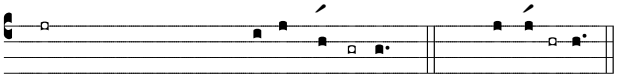
Cantor (Gospel side):



1. *Cum in-*vocárem exaudívit me Deus justítiæ **me**- æ *

Be seated.

All (Gospel side):



In tribulatióne dila*tásti* **mi- hi.** . *flex:* jus-ti-ti-æ, †

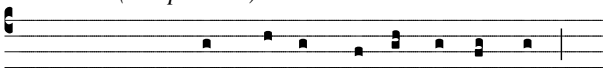
2. *(Ep. side:)* Miserére **me**i, * et exáudi orati*ónem* **me**am.
3. Fílii hóminum, úsquequo gravi **cor**de? * ut quid dilígitis vanitátem et quaéri*tis men***dá**cium.
4. Et scitóte quóniam mirificávit Dóminus sanctum **su**um: * Dóminus exáudiet me cum clamáve*ro ad* **e**um.
5. Irascímini, et nolíte peccáre: † quæ dícitis in córdibus **ves**tris, * in cubílibus vestris *compun***gí**mini.
6. Sacrificáte sacrifícium justítiæ, † et speráte in **Dó**mino. * Multi dicunt: Quis osténdit *nobis* **bo**na?
7. Signatum est super nos lumen vultus tui **Dó**mine: * dedísti lætítiam in *corde* **me**o.
8. A fructu fruménti, vini et olei **su**i, * mul*tipli***cá**ti sunt.
9. In pace in id**íp**sum * dórmiam et *requi***és**cam.
10. Quóniam tu Dómine singuláriter **in** spe * con*stitu***ís**ti me.
11. *(bow)* Glória Patri, et **Fí**lio, * et Spirí*tui* **San**cto.
12. *(rise)* Sicut erat in princípio, et nunc, et **sem**per, * et in saécula sæcu*lórum.* **A**men.

Psalm 90

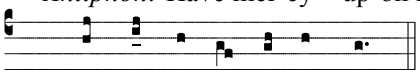
Cantor (Epistle side): *All (Epistle side):*

1. *Qui há*bitat in adjutório Al**tís**simi, * in protectióne Dei cæli *commo***rá**bitur.
2. *(Gospel side):* Dicet Dómino: Suscéptor meus es tu et refúgium **me**um: * Deus meus, sperá*bo in* **e**um.
3. Quóniam ipse liberávit me de láqueo ve**nán**tium, * et a *verbo* **ás**pero.
4. Scápulis suis obumbrábit **ti**bi: * et sub pennis e*jus spe***rá**bis.
5. Scuto circúmdabit te véritas **e**jus: * non timébis a timó*re noc***túr**no,

Cantor (Gospel side): *All:*



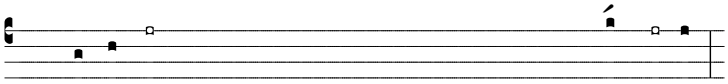
Antiphon: Have mer-cy * up-on me, O Lord



and hearken un- to my prayer.

Psalm 4
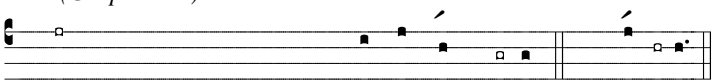
Cantor (Gospel side):



1. *When I* called upon him, the God of my justice **heard** me: *

Be seated.

All (Gospel side):



when I was in distress, thou *hast en***larged** me. *flex:* justices †

2. *(Epistle side:)* Have mercy **on** me * *and* **hear** my prayer.
3. O ye sons of men, how long will you be **dull** of heart? * Why do you love vanity, and seek *after* **ly**ing?
4. Know ye also that the Lord hath made his holy one **won**derful: * the Lord will hear me when *I shall* **cry** to him.
5. Be ye angry, and sin not: † the things you say **in** your hearts, * be sorry for *them up***on** your beds.
6. Offer up the sacrifice of justice, † and trust **in** the Lord: * many say, Who show*eth us* **good** things?
7. The light of thy countenance, O Lord, is signed up**on** us: * thou hast given *gladness* **in** my heart.
8. By the fruit of their corn, their **wine,** and oil, * *they are* **mul**tiplied.
9. In peace in the **self**same, * I will *sleep and* **I** will rest:
10. For thou, O Lord, singularly **in** hope* *hast* **set**tled me.
11. *(bow)* Glory be to the Father and **to** the Son * and to the *Holy* **Spi**rit.
12. *(rise)* As it was in the beginning, is now, and ever **shall** be, * world *without* **end**. Amen.

Psalm 90

Cantor (Epistle side): *All (Ep. side):*

1. *He that* dwelleth in the aid of the **most** High, * shall abide under the protection of the *God of* **hea**ven.
2. *(Gospel side):* He shall say to the Lord: Thou art my protector and my **re**fuge: * my God, *I will* **trust** in him.
3. For he hath delivered me from the snare of the **hun**ters: * and *from the* **sharp** word.
4. He will overshadow thee with his **shoul**ders: * and under his wings shalt *thou be* **hope**ful.
5. His truth shall compass thee **with** a shield: * thou shalt not be afraid of the *terror* **of** the night.

6. A sagítta volánte in di**e**, † a negótio perambulánte in **té**nebris: * ab incúrsu, et dæmónio me*ridiá*no.

7. Cadent a látere tuo mil*le,* † et decem míllia a dextris **tu**is: * ad te autem non ap*propin***quá**bit.
8. Verúmtamen óculis tuis conside**rá**bis: * et retributiónem peccató*rum vi***dé**bis.
9. Quóniam tu es Dómine spes **me**a: * Altíssimum posuísti refú*gium* **tu**um.
10. Non accédet ad te **ma**lum: * et flagéllum non appropinquábit taberná*culo* **tu**o.
11. Quóniam Ángelis suis mandávit **de** te: * ut custódiant te in ómnibus *viis* **tu**is.
12. In mánibus por**tá**bunt te: * ne forte offéndas ad lápidem *pedem* **tu**um.
13. Super áspidem et basilíscum ambu**lá**bis: * et conculcábis leónem *et dra***có**nem.
14. Quóniam in me sperávit, liberábo **e**um: * prótegam eum, quoniam cognóvit *nomen* **me**um.
15. Clamábit ad me, et ego exáudiam e*um:* † cum ipso sum in tribulati**ó**ne: * erípiam eum et glorifi*cábo* **e**um.

16. Longitúdine diérum replébo **e**um: * et osténdam illi salu*táre* **me**um.
17. *(bow)* Glória Patri, et **Fí**lio, * et Spirí*tui* **San**cto.

18. *(rise)* Sicut erat in princípio, et nunc, et **sem**per, * et in saécula sæcu*lórum.* **A**men.

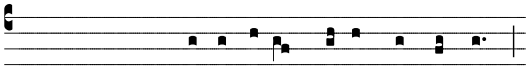
Psalm 133

Cantor (Gospel side): *All (Gospel side):*

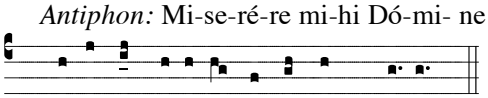
1. *Ecce* nunc benedícite **Dó**minum, * omnes *servi* **Dó**mini.
2. *(Epistle side):* Qui statis in domo **Dó**mini, * in átriis domus *Dei* **nos**tri.
3. In nóctibus extóllite manus vestras in **san**cta, * et benedí*cite* **Dó**minum.
4. Benedícat te Dóminus ex **Si**on, * qui fecit cæ*lum et* **ter**ram.
5. *(bow)* Glória Patri, et **Fí**lio, * et Spirí*tui* **San**cto.

6. *(rise)* Sicut erat in princípio, et nunc, et **sem**per, * et in saécula sæcu*lórum.* **A**men.

All:



Antiphon: Mi-se-ré-re mi-hi Dó-mi- ne



Et ex-áu-di o- ra- ti- ó-nem me- am.

6. Of the arrow that flieth in the *day,* † of the business that walketh about **in** the dark: * of invasion, or of the *noonday* **de**vil.
7. A thousand shall fall at thy *side,* † and ten thousand at thy **right** hand: * but it shall *not come* **nigh** thee.
8. But thou shalt consider **with** thy eyes: * and shalt see the reward *of the* **wick**ed.
9. Because thou, O Lord, **art** my hope: * thou hast made the most *High thy* **re**fuge.
10. There shall no evil **come** to thee: * nor shall the scourge come *near thy* **dwel**ling.
11. For he hath given his angels charge **o**ver thee, * to keep *thee in* **all** thy ways.
12. In their hands they shall **bear** thee up, * lest thou dash thy *foot a***gainst** a stone.
13. Thou shalt walk upon the asp and the **ba**silisk: * and thou shalt trample under foot the lion *and the* **dra**gon.
14. Because he hoped in me I will de**li**ver him: * I will protect him because *he hath* **known** my name.
15. He shall cry to me, and I will hear *him:* † I am with him in tribu**la**tion, * I will deliver him, and I will bring *him to* **ho**nor.
16. I will fill him with **length** of days: * and I will show him *my sal***va**tion.
17. *(bow)* Glory be to the Father and **to** the Son * and to the *Holy* **Spi**rit.
18. *(rise)* As it was in the beginning, is now, and ever **shall** be, * world *without* **end**. Amen.
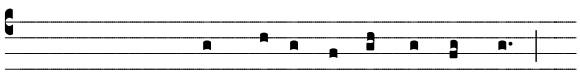
Psalm 133

Cantor (Gospel side): *All: (Gospel side):*

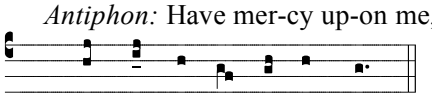
1. *Behold* now **bless** the Lord: * all ye *servants* **of** the Lord:

2. *(Epistle side):* Who stand in the house **of** the Lord, * in the courts of the *house of* **our** God.
3. In the nights lift up your hands to the holy **pla**ces: * and *bless ye* **the** Lord.
4. May the Lord out of Sion **bless** thee, * he that made *heaven* **and** earth.
5. *(bow)* Glory be to the Father and **to** the Son * and to the *Holy* **Spi**rit.
6. *(rise)* As it was in the beginning, is now, and ever **shall** be, * world *without* **end**. Amen.

All:



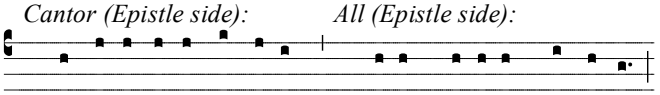
Antiphon: Have mer-cy up-on me, O Lord



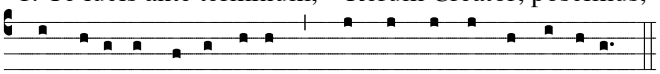
and hearken un- to my prayer.

HYMN

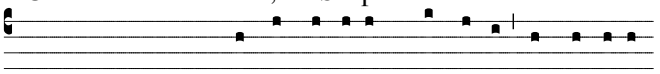
All stand
Cantor (Epistle side): *All (Epistle side):*



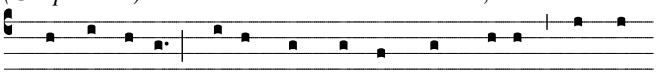
1. Te lucis ante términum, * Rerum Creátor, póscimus,



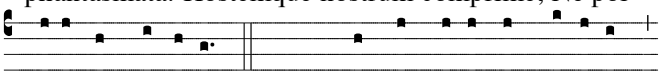
Ut só-li-ta cleménti-a, Sis præsul ad custó-di-am.



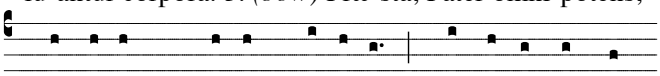
(Gospel side): 2. Pro-cul recédant sómni- a, Et nócti-um



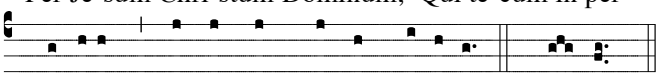
phantasmata: Hostémque nostrum cómprime, Ne pol-



lu-ántur córpora. 3. *(bow)* Præ-sta, Pater omní-potens,

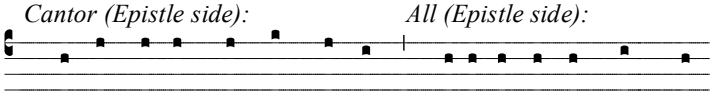


Per Je-sum Chri-stum Dóminum, Qui te-cum in per-

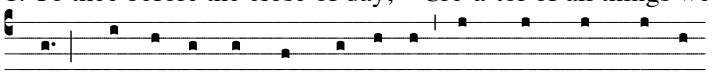


pé-tu-um Regnat cum Sancto Spi-ri-tu. A-men.

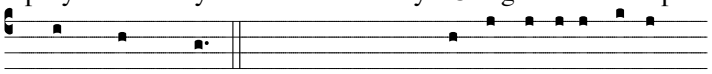
All stand
Cantor (Epistle side): *All (Epistle side):*



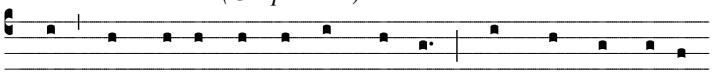
1. To thee before the close of day, * Cre-a-tor of all things we



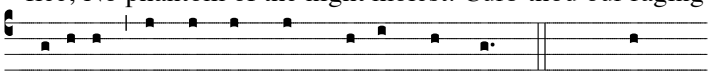
pray That in thy constant clemency Our guard and keeper



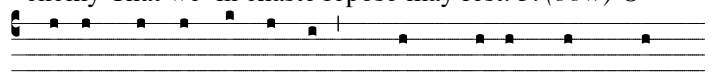
thou wouldst be. *(Gospel side):* 2. Far off let idle visions



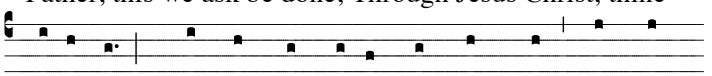
flee; No phantom of the night molest: Curb thou our raging



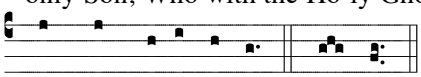
enemy That we in chaste repose may rest. 3. *(bow)* O



Father, this we ask be done, Through Jesus Christ, thine



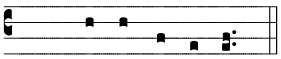
only Son; Who with the Ho-ly Ghost and thee, Doth live



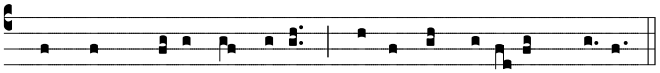
and reign e-ternal-ly. A- men.

CHAPTER & SHORT RESPOND
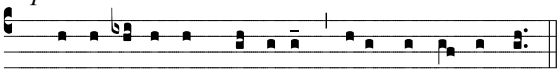
Tu autem in nobis es Dó*mine,* † et nomen sanctum tuum invocá*tum est* **su**per nos: * ne derelínquas nos Dómine Deus *noster.* (*Jerem. 14: 9)*
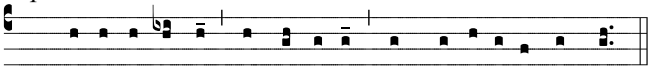


R. De- o *gra- ti- as.*



R. In manus tuas Dómine, * Coméndo spí-ritum me-um.
Repeat: In manus tuas . . .

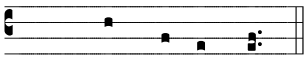


V. Redemísti nos Dómine, De-us ve- ri- tá- tis.
Repeat: Commendo . . .

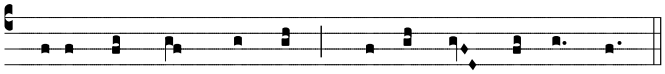


V. Gló-ri- a Pa-tri et Fí- li- o, et Spi-rí-tu- i Sancto.
Spirit. *Repeat:* In manus tuas . . .

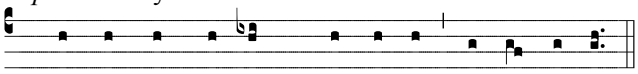
Thou art in the midst of us, *O Lord*, † and upon us thy holy name *is in***voked**: * do not desert us, O *Lord our God*.
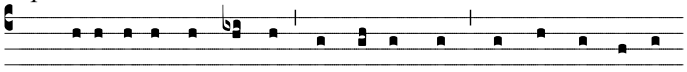


R. Thanks be *to God.*



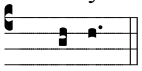
R. Into your hands, O Lord, * I commend my spi- rit.
Repeat: Into your hands



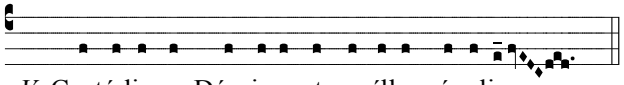
V. For you have redeemed me, O Lord, O God of truth.
Repeat: I commend . . .



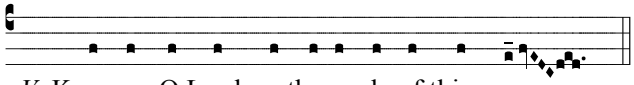
V. Glory be to the Father, and to the Son, and to the Ho-ly



Spi-rit. *Repeat:* Into your hands



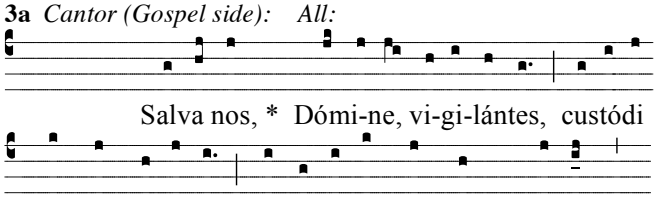
V. Custódi nos Dómine, ut pupíllam óculi.
R. Sub umbra alárum tuárum prótege nos.



V. Keep us, O Lord, as the apple of thine eye.
R. Hide us under the shadow of thy wings.

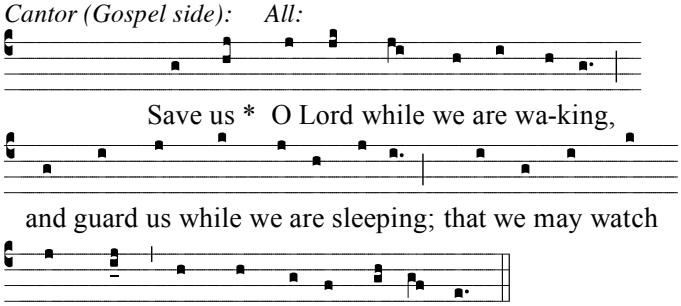
GOSPEL CANTICLE

3a *Cantor (Gospel side): All:*



Salva nos, * Dómi-ne, vi-gi-lántes, custódi nos dor-mi-éntes: ut vi-gi- lé-mus cum Chrí-sto, et requi-escámus in pace.

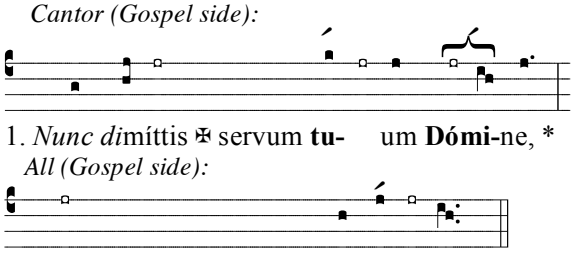
Cantor (Gospel side): All:



Save us * O Lord while we are wa-king, and guard us while we are sleeping; that we may watch with Christ, and that we may rest in peace. .

Canticum Simeonis

The sign of the cross is made
Cantor (Gospel side):



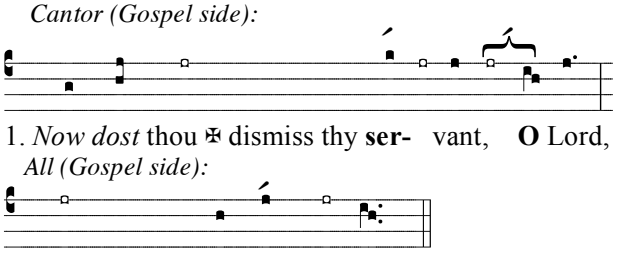
1. *Nunc di*míttis ✠ servum **tu-** um **Dómi-**ne, *
All (Gospel side):

secúndum verbum tuum *in* **pa-** ce.
(Epistle side): 2. *Quia* vidérunt **ó**culi **me**i * salutá*re* **tu**um.
3. **Quod** pa**rá**sti * ante fáciem ómnium po*pu***ló**rum.
4. *Lumen* ad revelati**ó**nem **géntiu**m, * et glóriam plebis tu*æ* **Ís**rael.
5. *(bow) Glóri*a **Pa**tri, et **Fíli**o, * et Spirítu*i* **San**cto.

6. *(rise) Sicut* erat in princípio, et **nunc**, et **sem**per, * et in saécula sæculó*rum*. **A**men. *Repeat antiphon*

Canticle of Simeon

The sign of the cross is made
Cantor (Gospel side):



1. *Now dost* thou ✠ dismiss thy **ser-** vant, **O** Lord, *
All (Gospel side):

according to *thy* **word,** in peace.
(Epistle side): 2. Be**cause** my **eyes have** seen * thy *sal***va**tion.
3. **Which** thou **hast pre**pared * before the face of *all* **peo**ples.
4. *A light* to the revelation **of** the **Gen**tiles, * and the glory of thy peop*le* **Is**rael.
5. *(bow) Glory* be to the **Fa**ther, and **to the** Son, * and to the Ho*ly* **Spi**rit.
6. *(rise) As it* was in the beginning, is now, and **ev**er **shall** be, world without *end.* **A**men. *Repeat antiphon*

COLLECT

V. Dóminus vobíscum.
R. Et cum spíritu tuo.
Oremus. Visita, quaésumus Dómine, habitatiónem istam, et omnes insídias inimíci ab ea longe repélle: † Ángeli tui sancti hábitent in ea, qui nos in pace custódiant; * et benedíctio tua sit super nos semper. Per Dóminum nostrum Jesum Christum Fílium tuum: † qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia saécula sæculórum.
R. Amen.
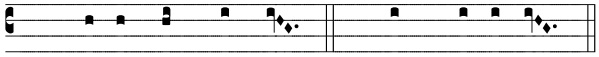
V. The Lord be with you.
R. And with thy spirit.
Let us pray. Visit, we beseech thee, O Lord, this dwelling-place, and drive far from it all the deceits of the enemy: † let thy holy Angels dwell herein to keep us in peace, * and may thy blessing be ever upon us. Through Jesus Christ our Lord, thy Son, † who with thee in the unity of the Holy Spirit * lives and reigns God, world without end.
R. Amen.

V. Dóminus vobíscum.
R. Et cum spíritu tuo.



V. Benedi-cámus Dómi-no. *R.* De-o grá- ti- as.

V. The Lord be with you.
R. And with thy spirit.



V. Let us bless the Lord. *R.* Thanks be to God.

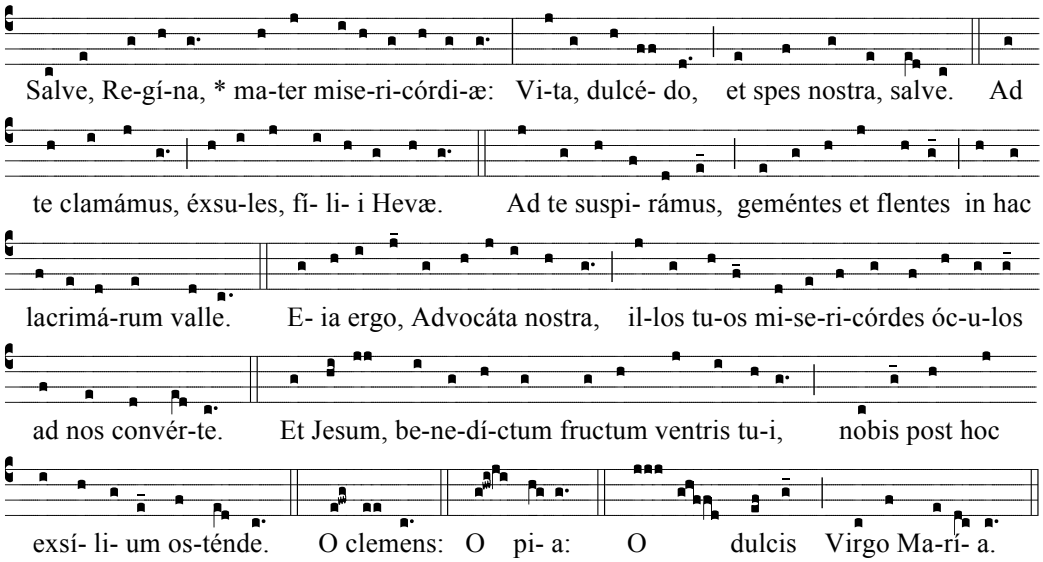
Blessing

Benedícat et custódiat nos omnípotens et miséricors Dóminus, Pater, ✠ et Fílius, et Spíritus Sanctus.
R. Amen.

Blessing

May the almighty and merciful Lord bless and guard us, the Father, ✠ the Son, and the Holy Spirit.
R. Amen.

MARIAN ANTIPHON



Hail, holy Queen, mother of mercy! Hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy toward us. And after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Ora pro nobis, sancta Dei Génitrix.
R. Ut digni efficiámur promissiónibus Christi.

Oremus. Omnípotens sempitérne Deus, qui gloriósæ Vírginis Matris Maríæ corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spíritu Sancto cooperánte præparásti: † da, ut cujus commemoratióne lætamur, * ejus pia intercessione ab instantibus malis et a morte perpétua liberémur, per eúmdem Christum Dóminum nostrum. Amen.

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray. Almighty, everlasting God, who, by the co-operation of the Holy Spirit, didst prepare the body and soul of the glorious Virgin-Mother Mary, to be a worthy dwelling for thy Son: † grant that we, who rejoice in her commemoration, * may by her loving intercession, be delivered from present evils and from everlasting death, through the same Christ our Lord. Amen.

V. Divinum auxilium maneat semper nobiscum.
R. Amen.

Lord's Prayer, Hail Mary, Apostles' Creed, silently

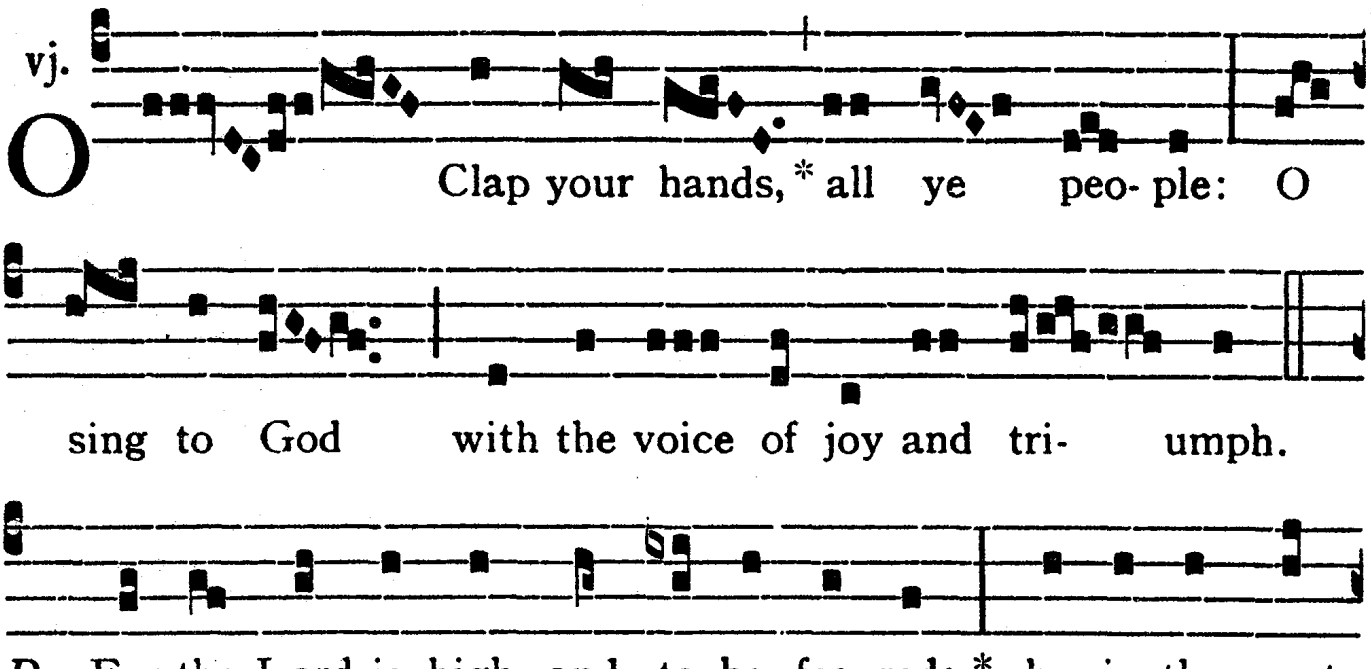
Tuesday

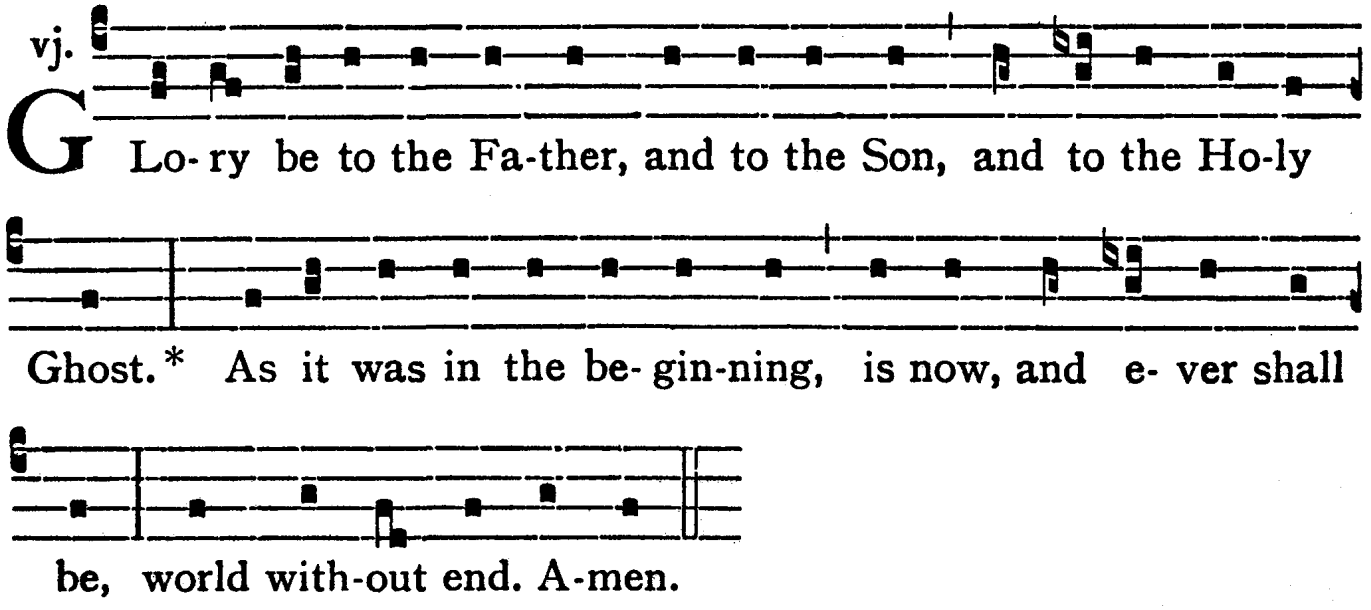


4 p.m. June 30
Chapel of the Holy Spirit

Ordinary Form

INTROIT *Omnes gentes* (G.H.P.)
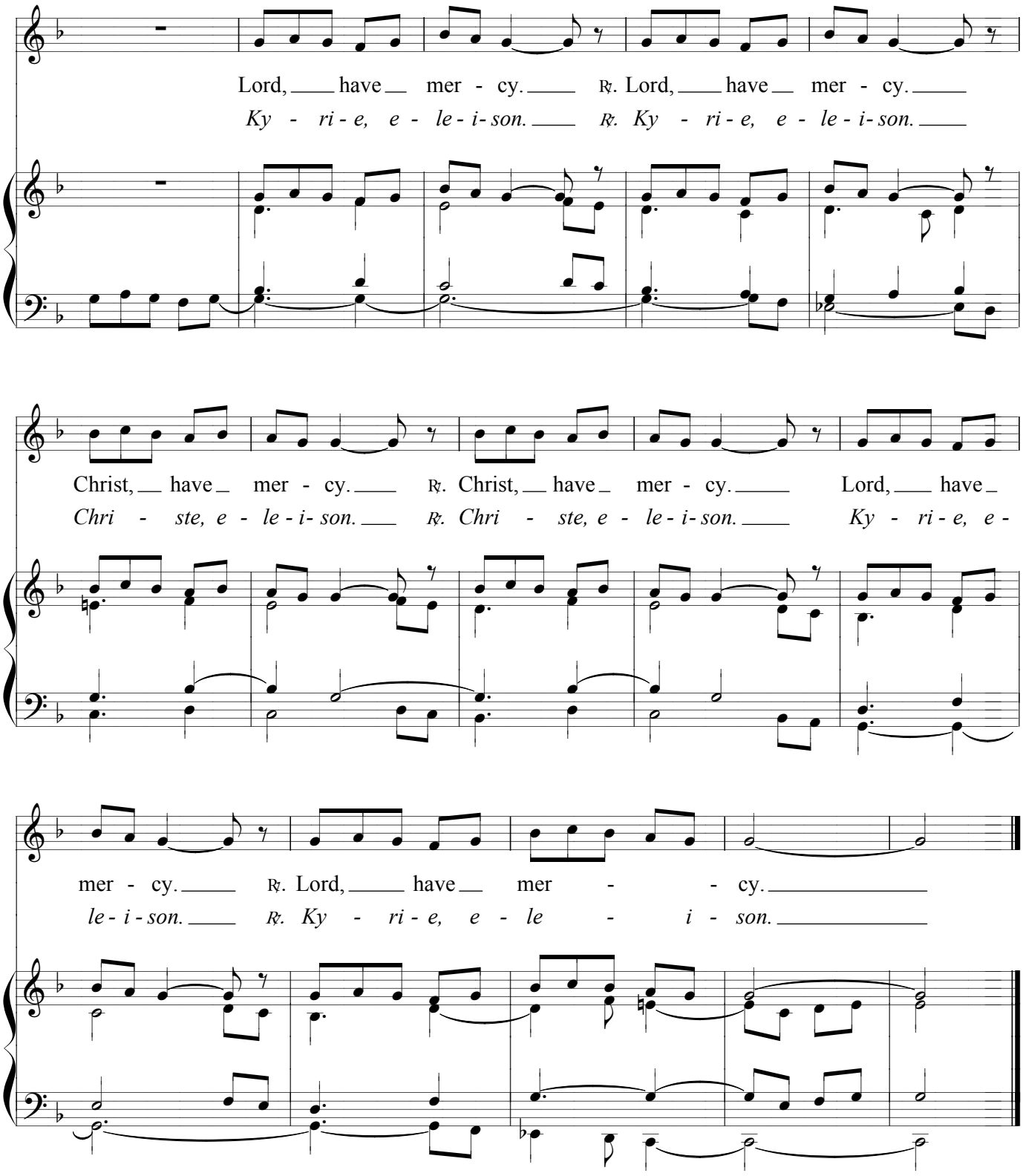




Mass of the Sacred Heart

Kyrie

[revised April 2011]

Richard Rice

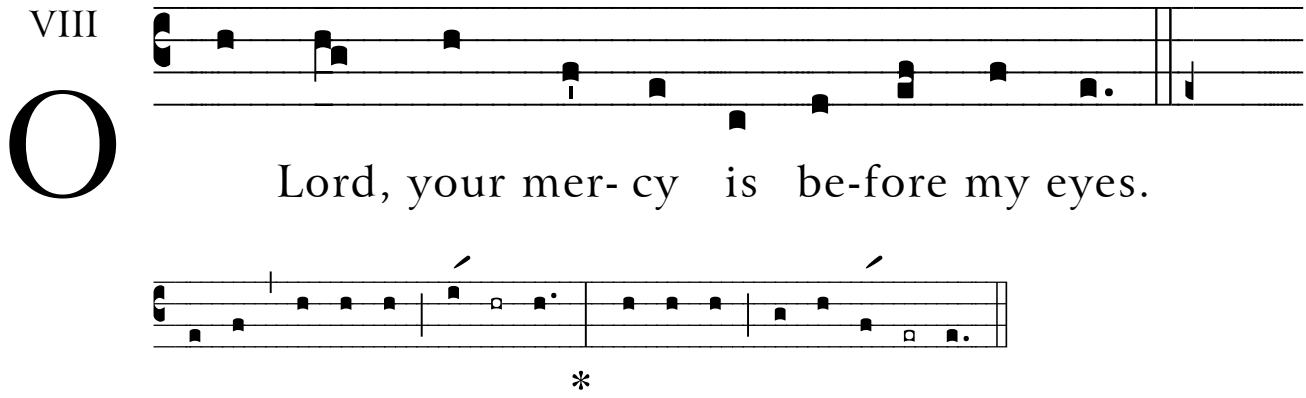


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Responsorial Psalm

Ps 26: 3 ℣. 2–3, 9–10, 11–12 *Tuesday, Thirteenth Week of the Year, I*

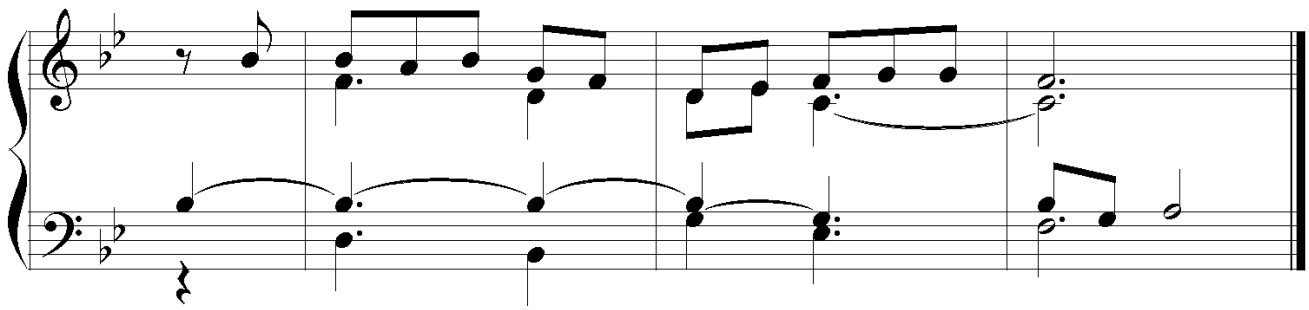
VIII



℣. *Search me,* O Lord, and |**try** me; *
test my |soul and **my** heart.
For your mercy is be-|**fore** *my* eyes, *
and I |walk in **your** truth. ℟.

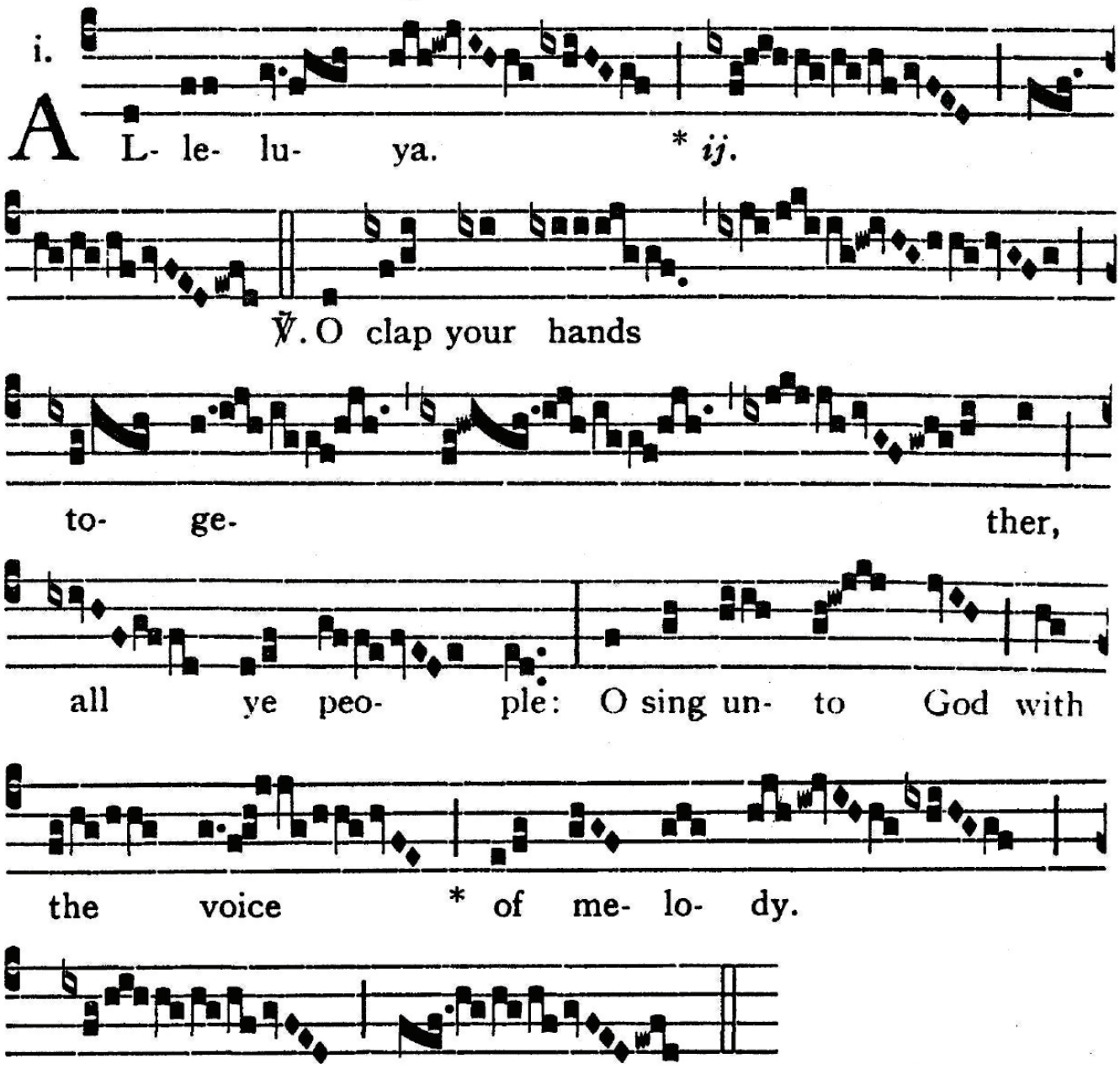
℣. *Gath-er* not my soul with those of |**sin**-ners, *
nor with |men of **blood** *my* life.
On their |**hands** *are* crimes, *
and their right |hands are **full** *of* bribes. ℟.

℣. *But I* walk in in-|**teg**-*ri*-ty; *
redeem me, and have |mer-cy **on** me.
My foot stands on |**lev**-*el* ground; *
in the assemblies |I will **bless** *the* Lord. ℟.



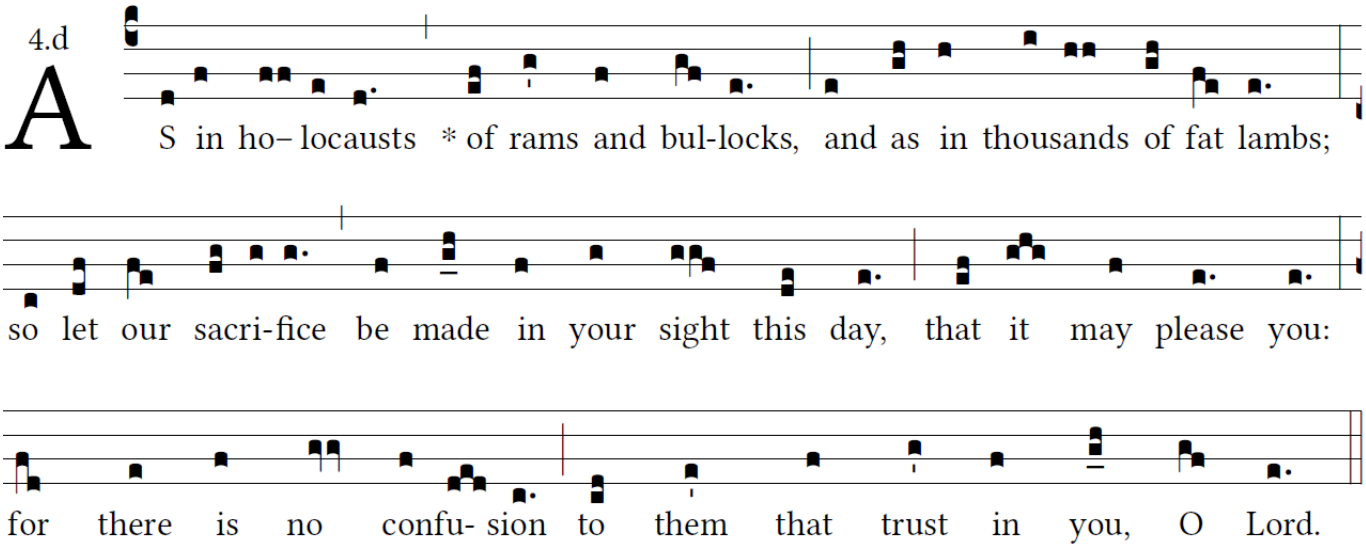
R.Rice 0215

ALLELUYA ℣. *Omnes gentes*

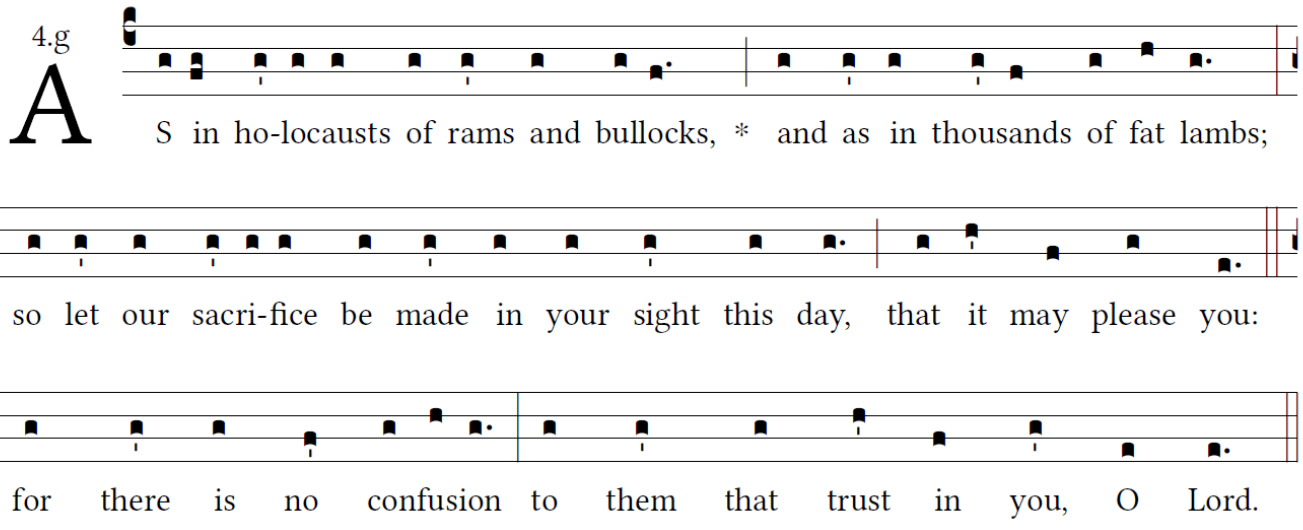


Sicut in holocaustis II

Dan.3:40



III

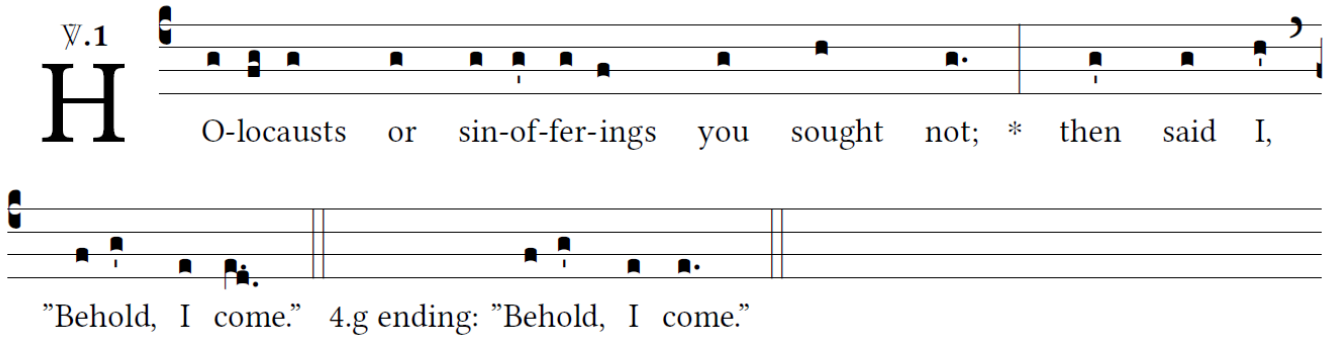


Chant settings by Fr. Samuel F. Weber, O.S.B.
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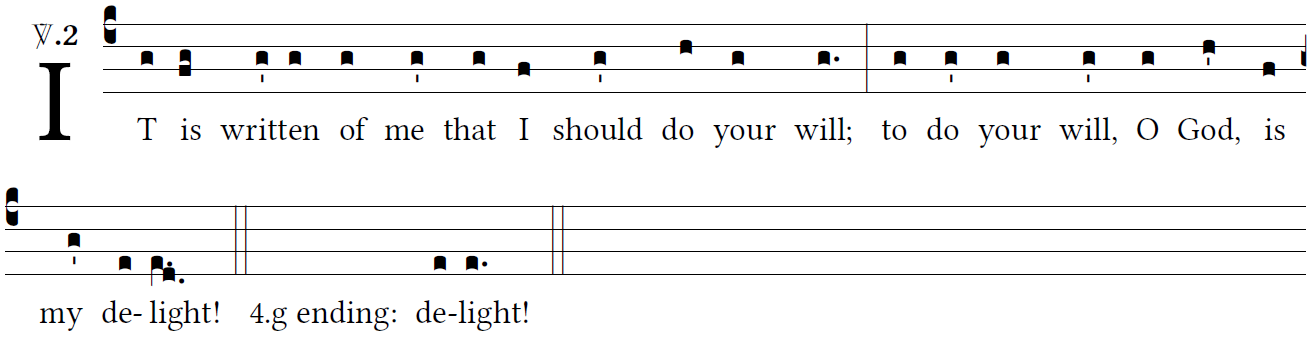
VERSES

Note: If the Offertory Antiphon *is repeated after the verse, use the first ending* (4.d). *If another verse follows, use the second ending* (4.g).

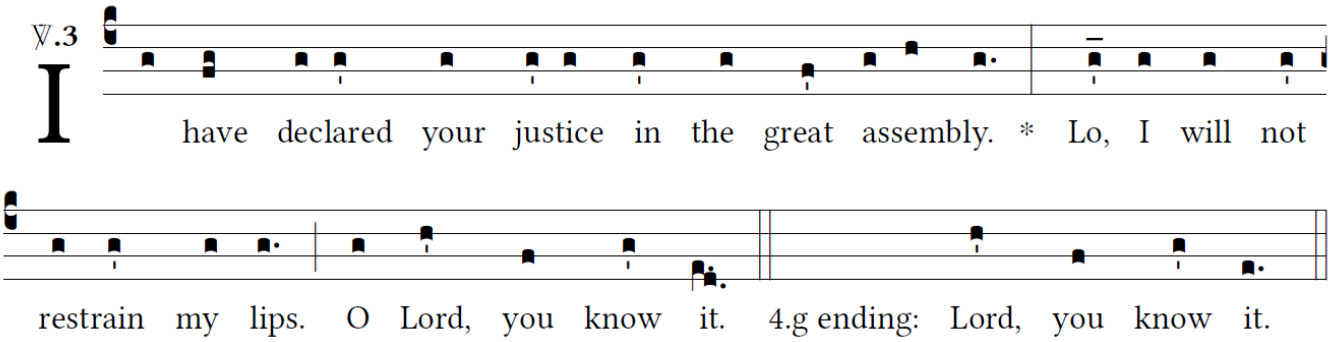
Sacrificium et oblationem noluisti. Ps 39:7-8



In capite libri scriptum est. Psalm 39:8-9
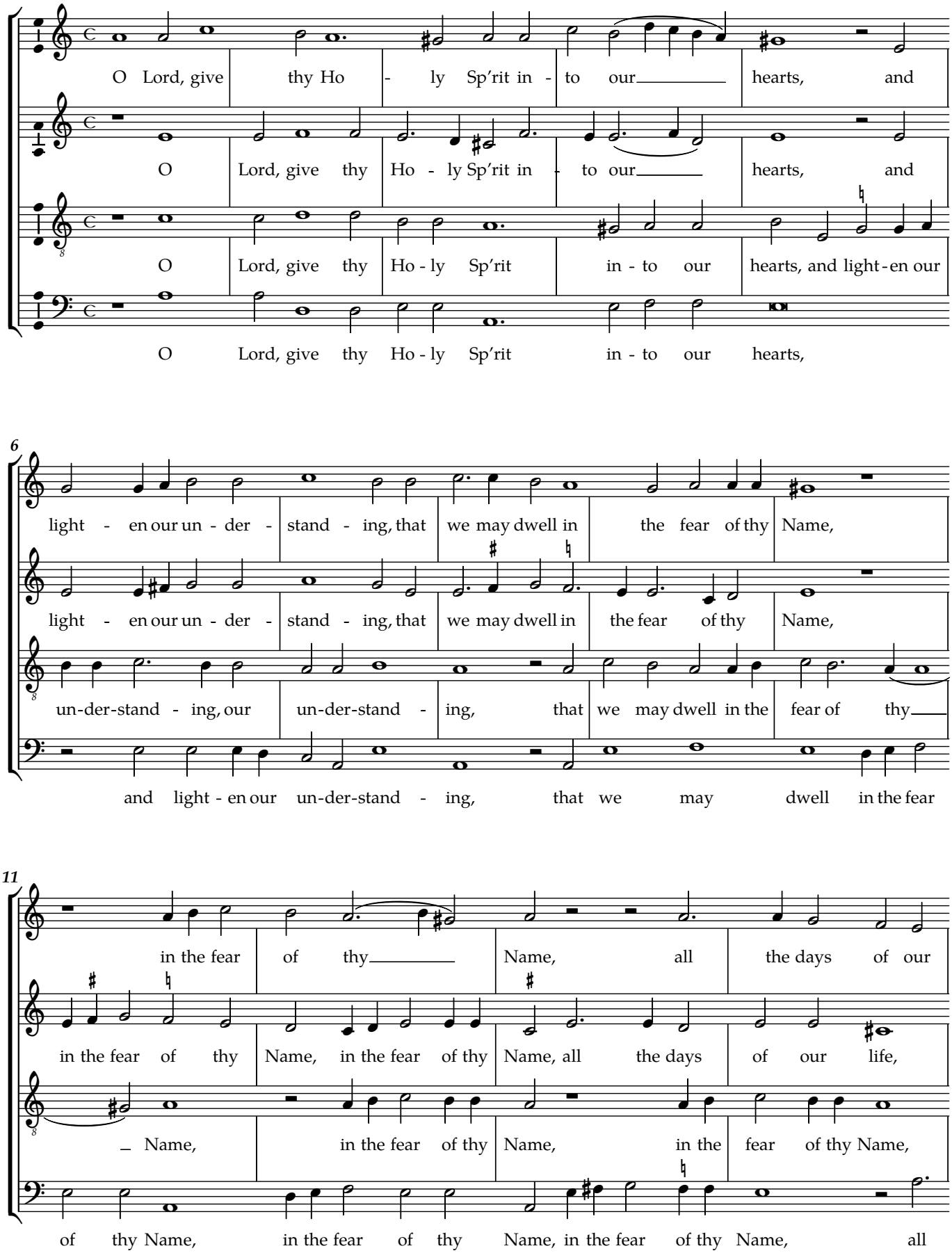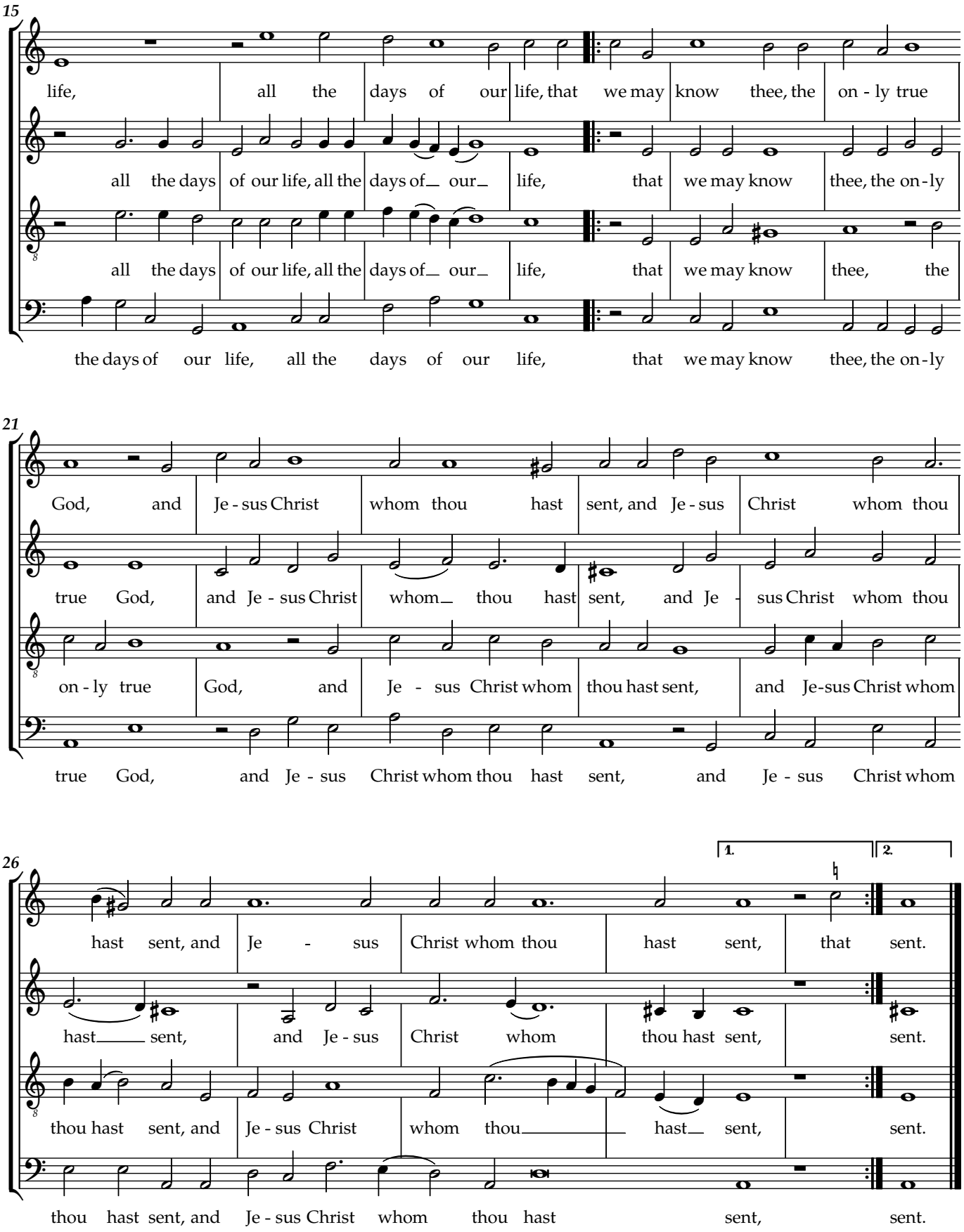


Annuntiavi iustitiam tuam. Psalm 39:10
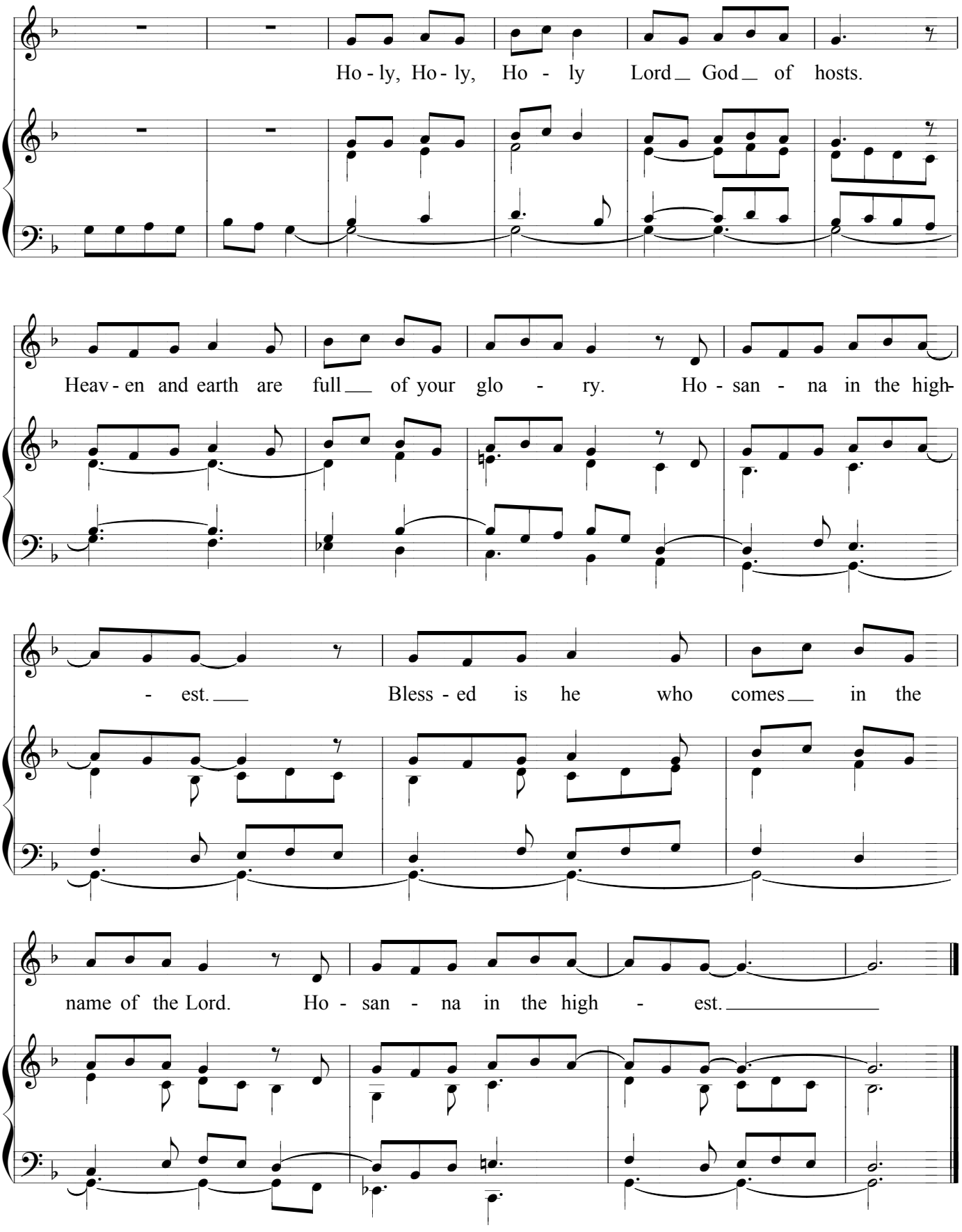


O Lord, give thy Holy Spirit

Thomas Tallis (*c.*1505–1585)
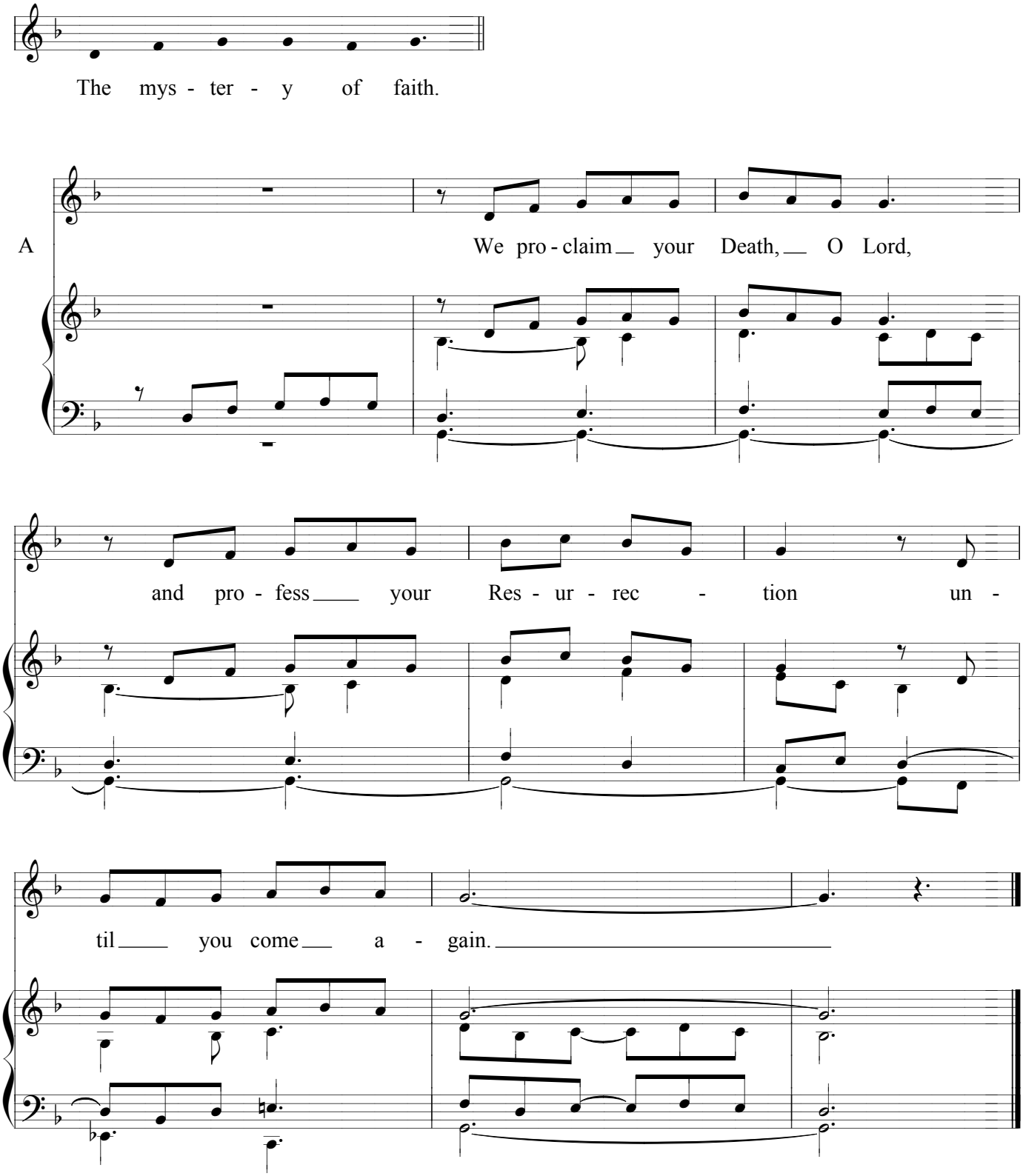



15
life, all the days of our life, that we may know thee, the on - ly true
all the days of our life, all the days of our life, that we may know thee, the on - ly
all the days of our life, all the days of our life, that we may know thee, the
the days of our life, all the days of our life, that we may know thee, the on - ly
21
God, and Je - sus Christ whom thou hast sent, and Je - sus Christ whom thou
true God, and Je - sus Christ whom thou hast sent, and Je - sus Christ whom thou
on - ly true God, and Je - sus Christ whom thou hast sent, and Je - sus Christ whom
true God, and Je - sus Christ whom thou hast sent, and Je - sus Christ whom
26
1.
2.
hast sent, and Je - sus Christ whom thou hast sent, that sent.
hast sent, and Je - sus Christ whom thou hast sent, sent.
thou hast sent, and Je - sus Christ whom thou hast sent, sent.
thou hast sent, and Je - sus Christ whom thou hast sent, sent.

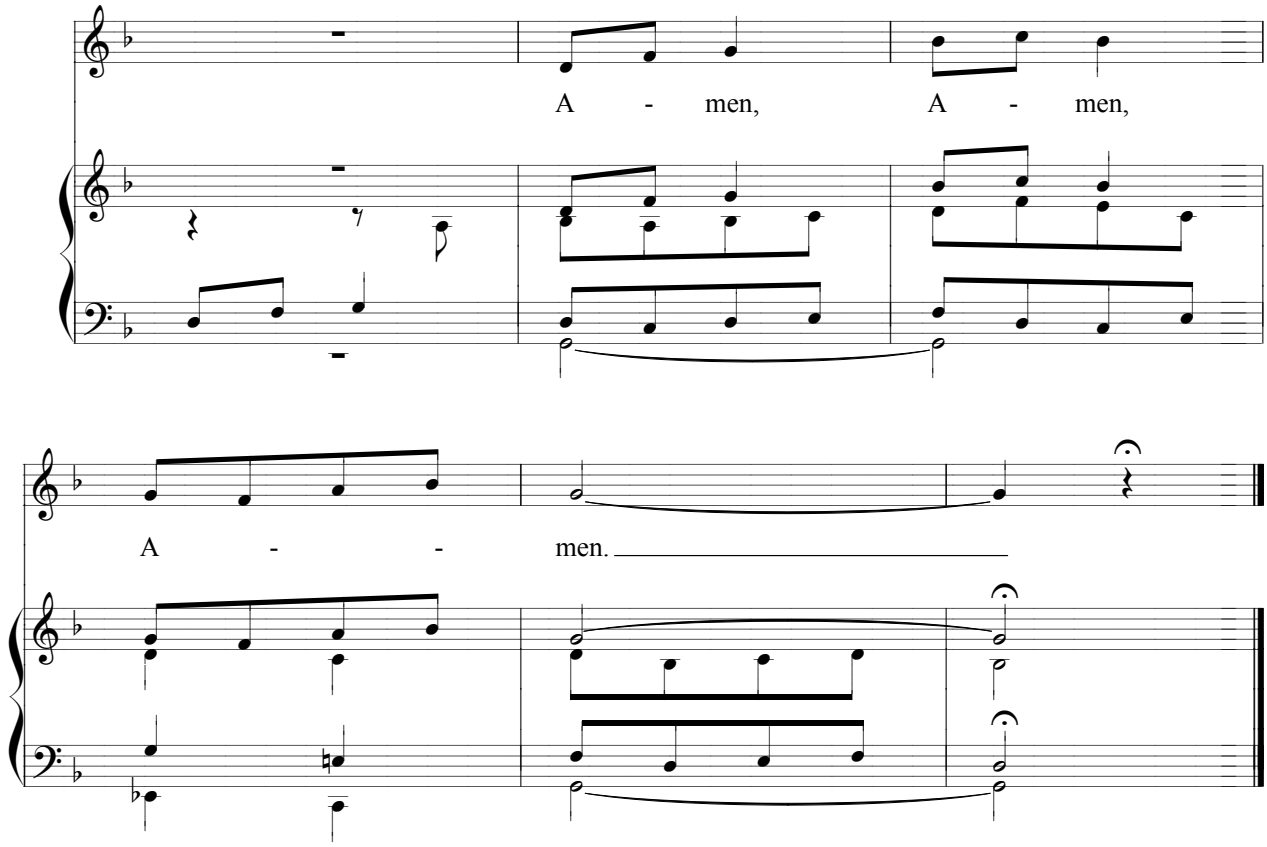
Sanctus


Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav - en and earth are full of your glo - ry. Ho - san - na in the high-
- est. Bless - ed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

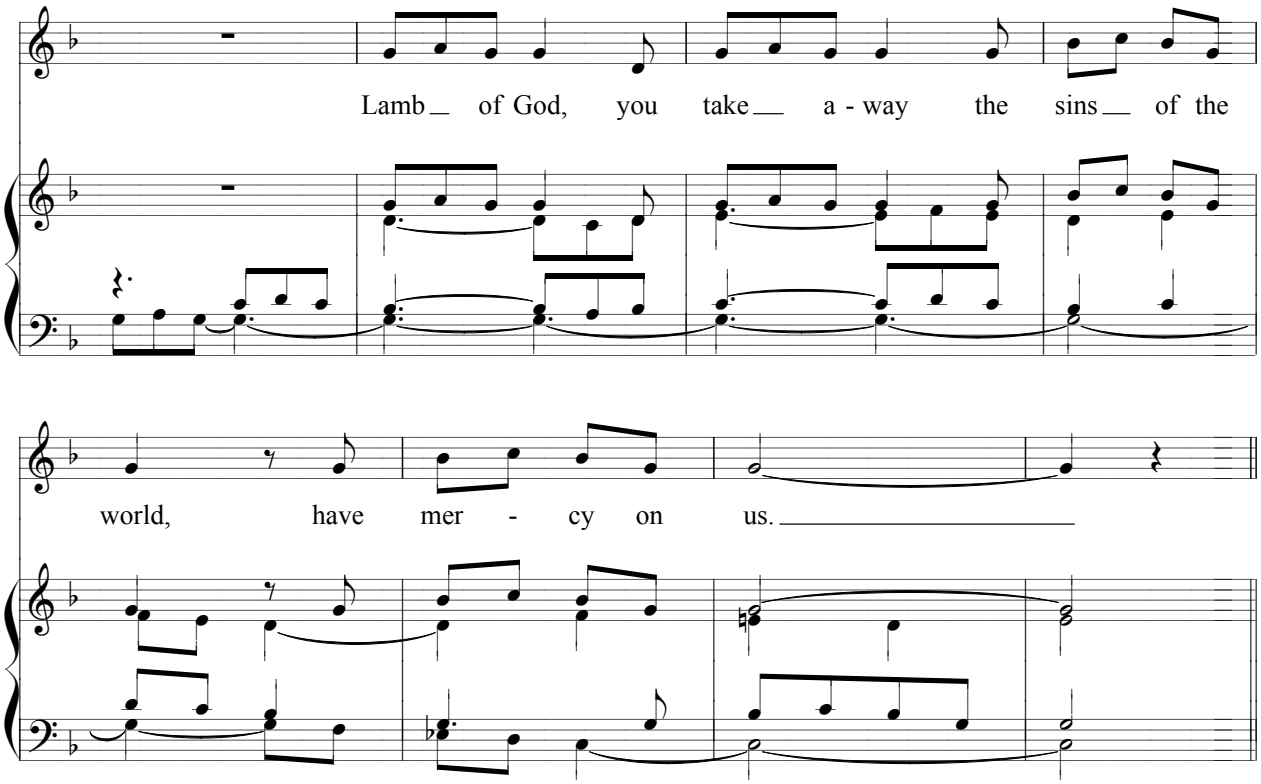
Memorial Acclamation

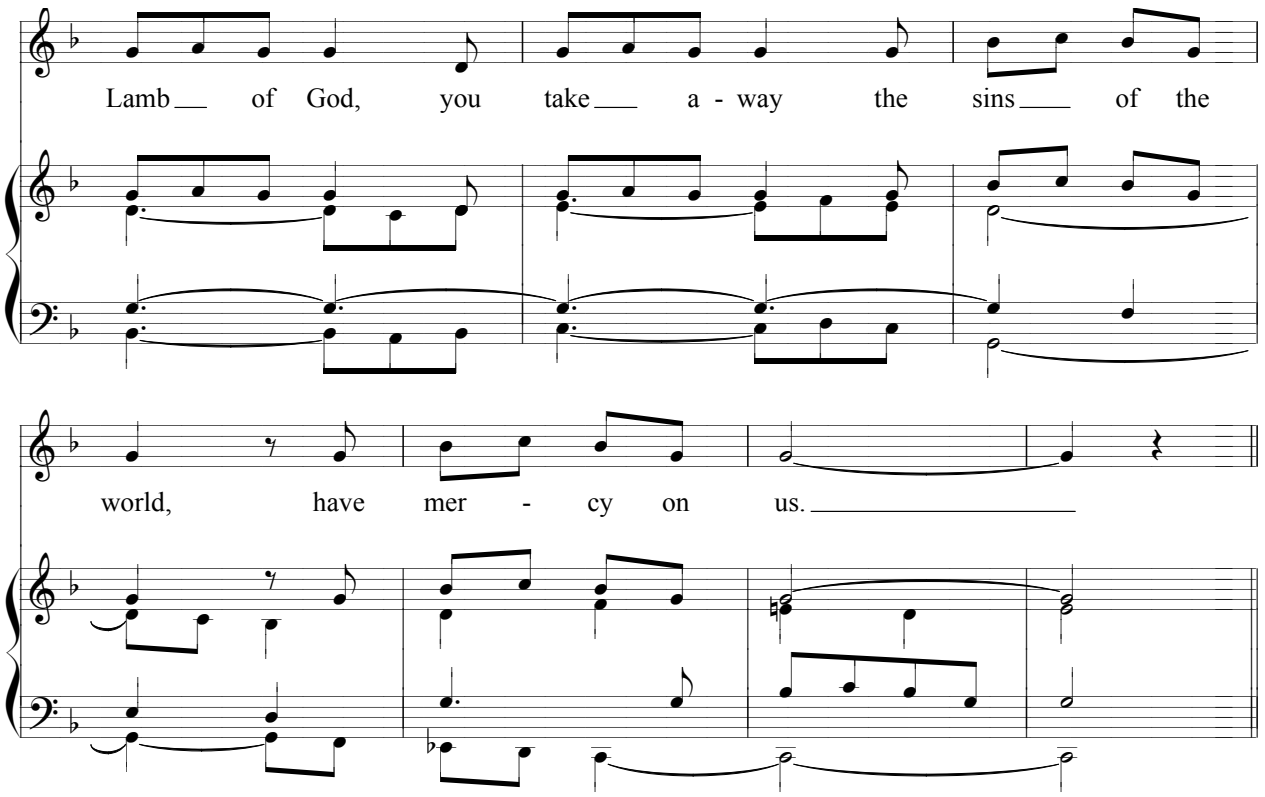


Amen

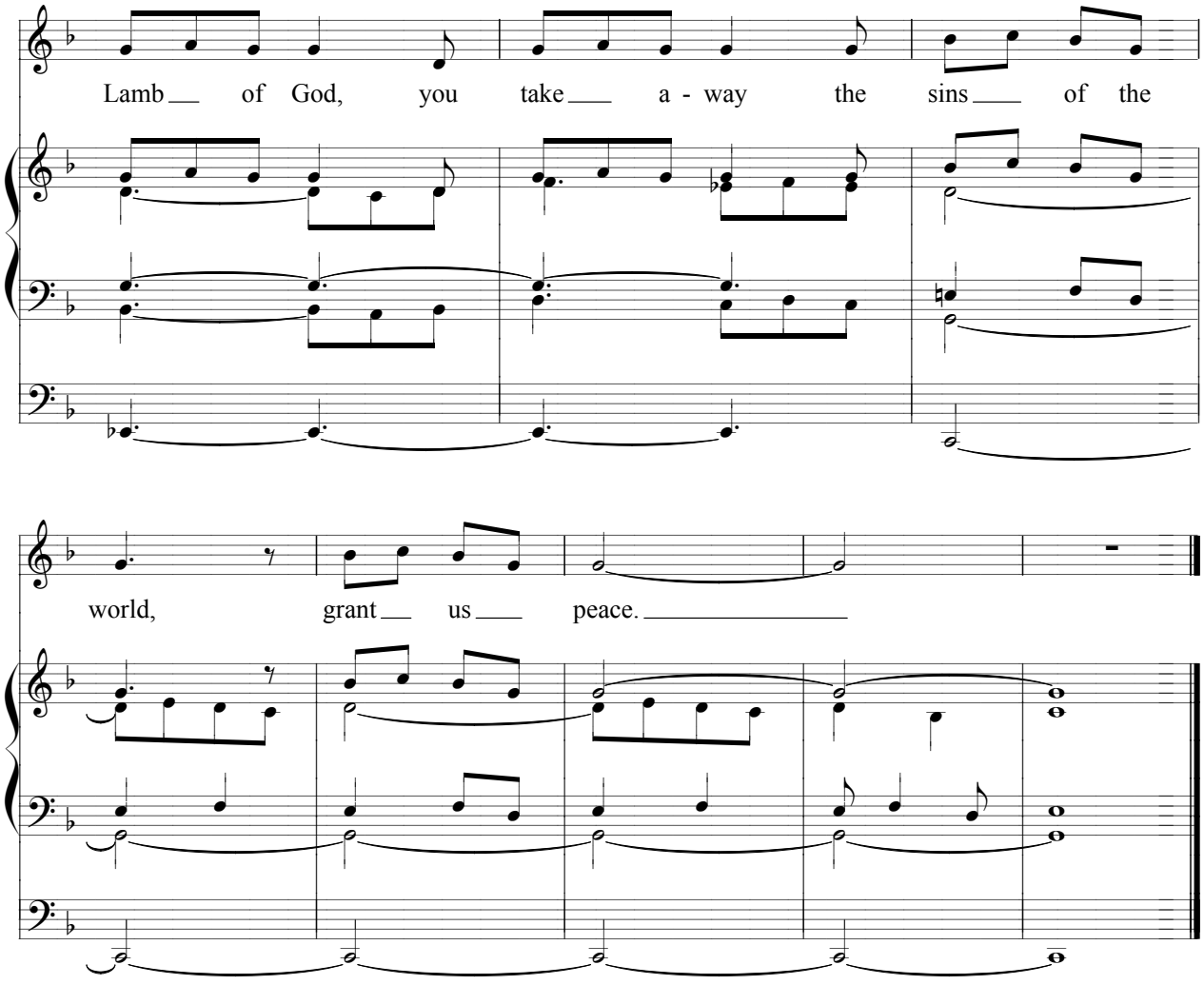


Agnus Dei

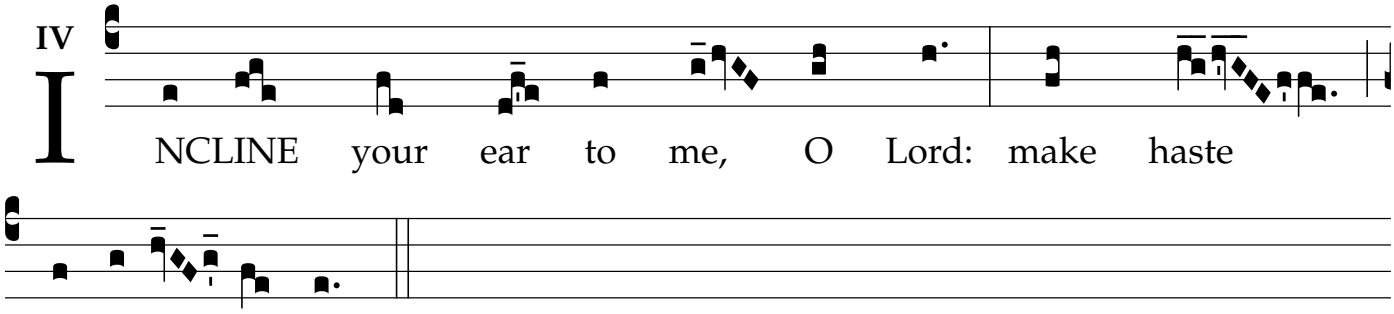



Lamb of God, you take a - way the sins of the
world, have mer - cy on us.

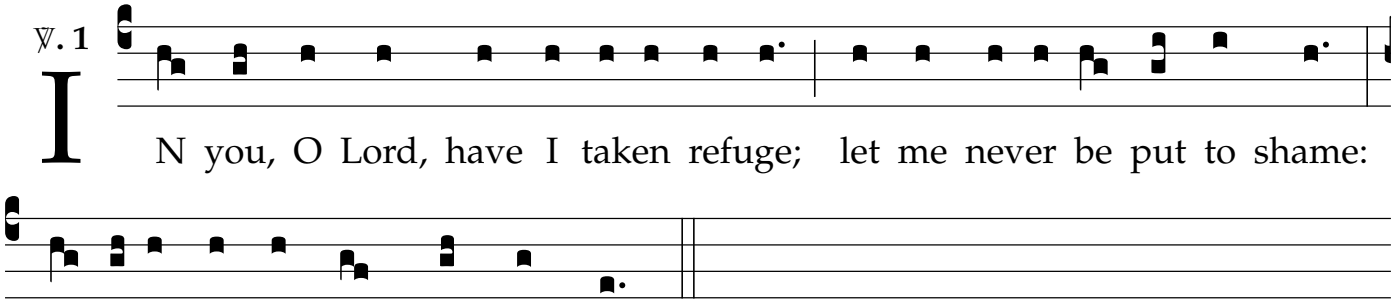
meno mosso

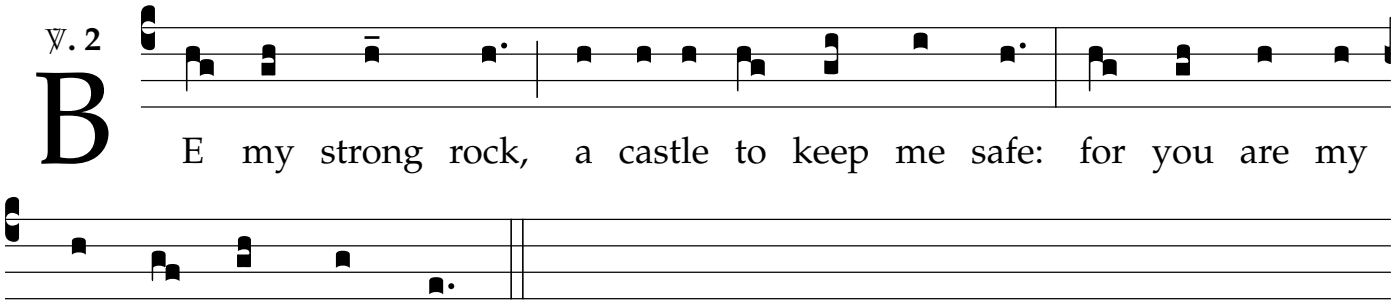

Lamb of God, you take a - way the sins of the
world, grant us peace.

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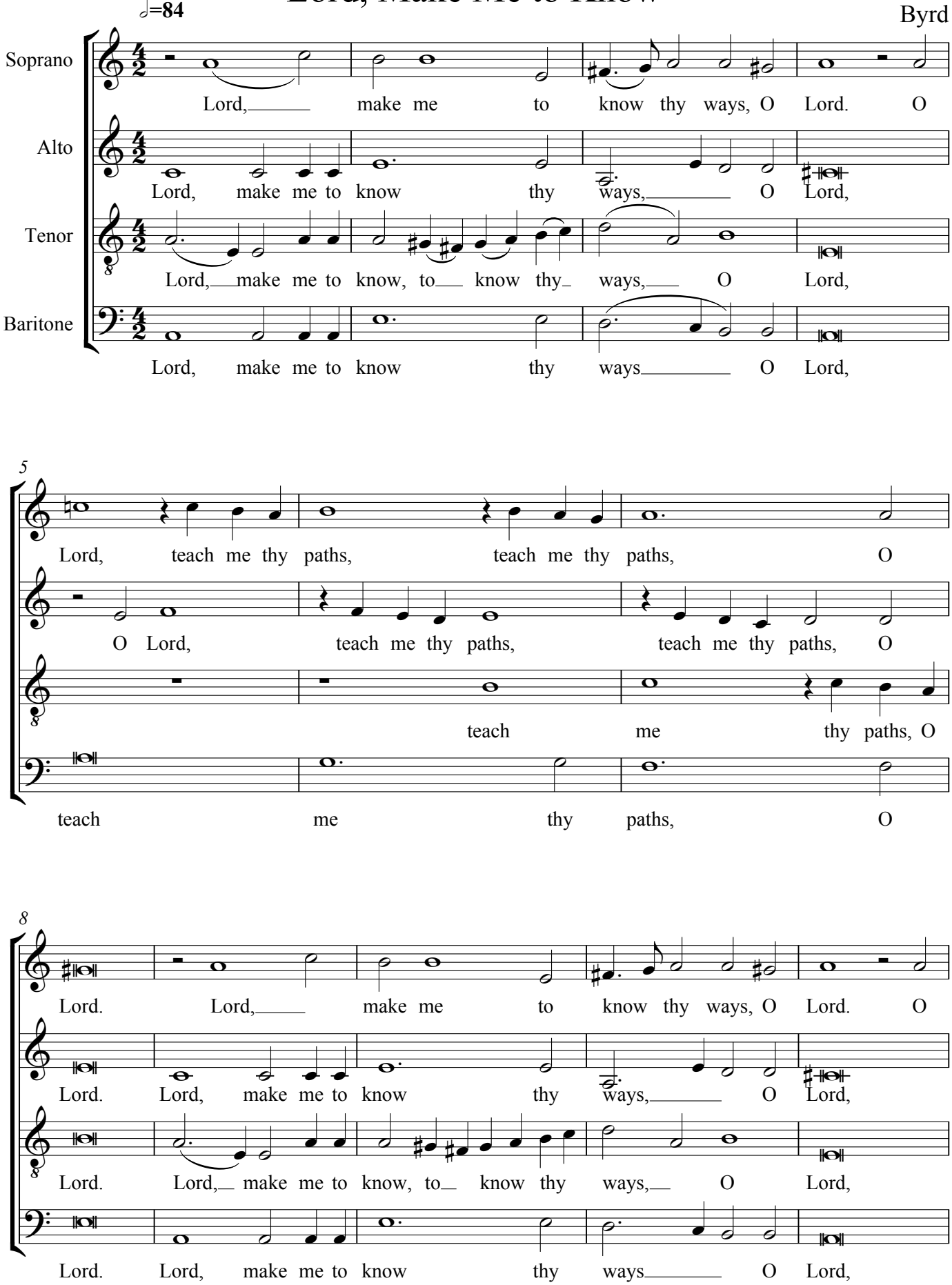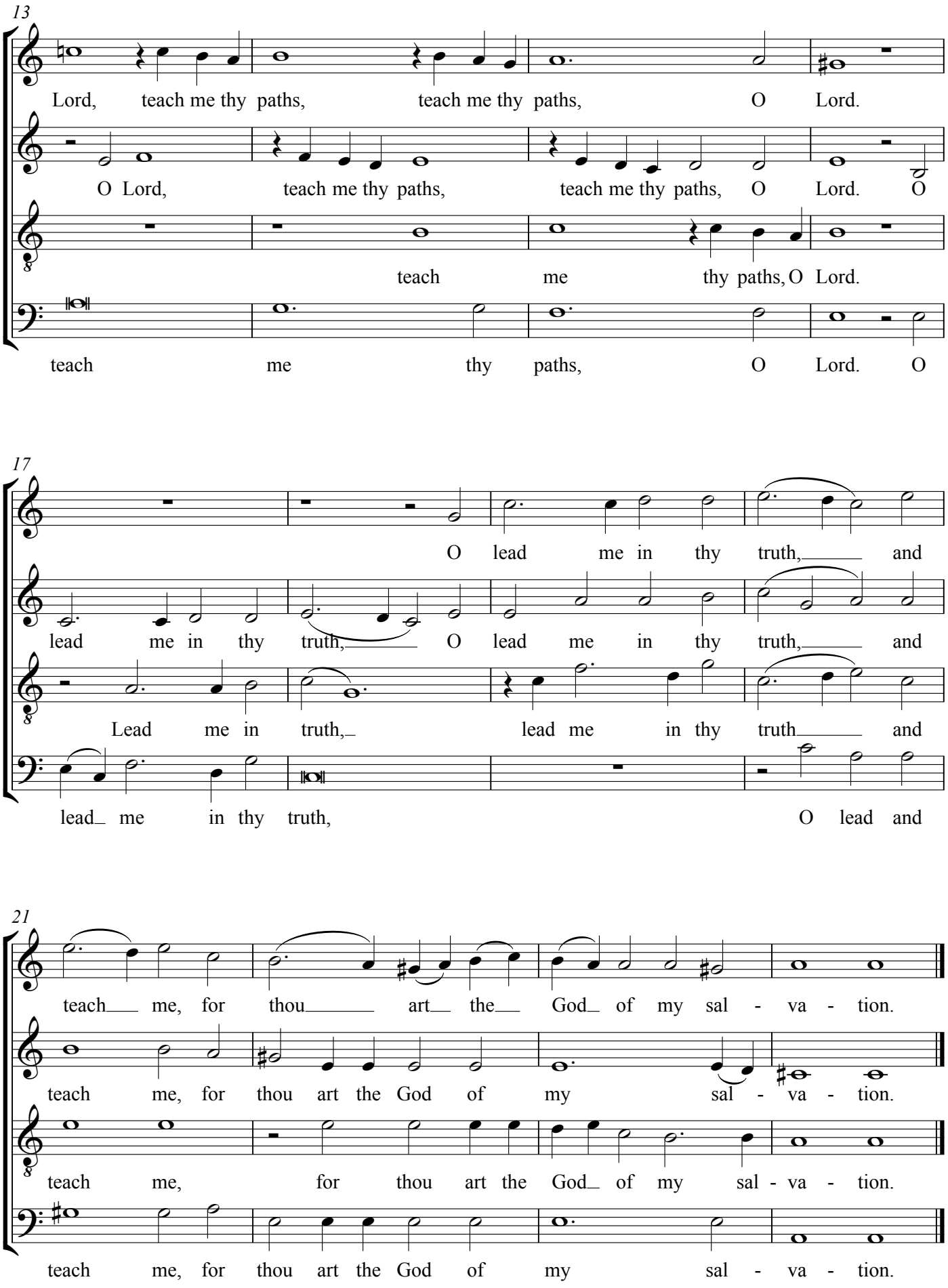


Ad libitum *Psalm 31:1,3a*





Lord, Make Me to Know




13
Lord, teach me thy paths, teach me thy paths, O Lord.
O Lord, teach me thy paths, teach me thy paths, O Lord. O
teach me thy paths, O Lord.
teach me thy paths, O Lord. O
17
O lead me in thy truth, and
lead me in thy truth, O lead me in thy truth, and
Lead me in truth, lead me in thy truth and
lead me in thy truth, O lead and
21
teach me, for thou art the God of my sal - va - tion.
teach me, for thou art the God of my sal - va - tion.
teach me, for thou art the God of my sal - va - tion.
teach me, for thou art the God of my sal - va - tion.

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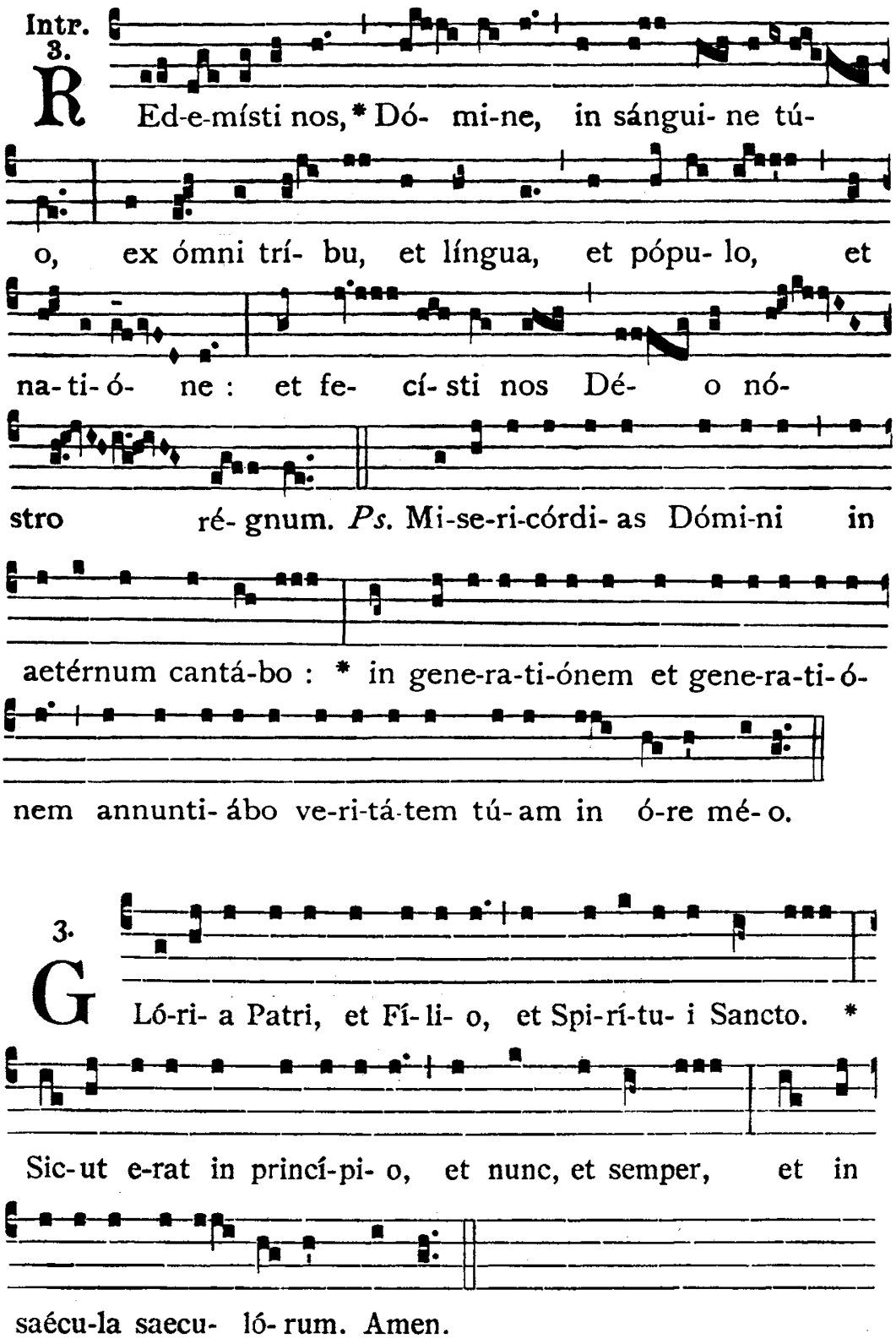
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Wednesday



4 p.m. July 1
Chapel of the Holy Spirit

Most Precious Blood
Extraordinary Form

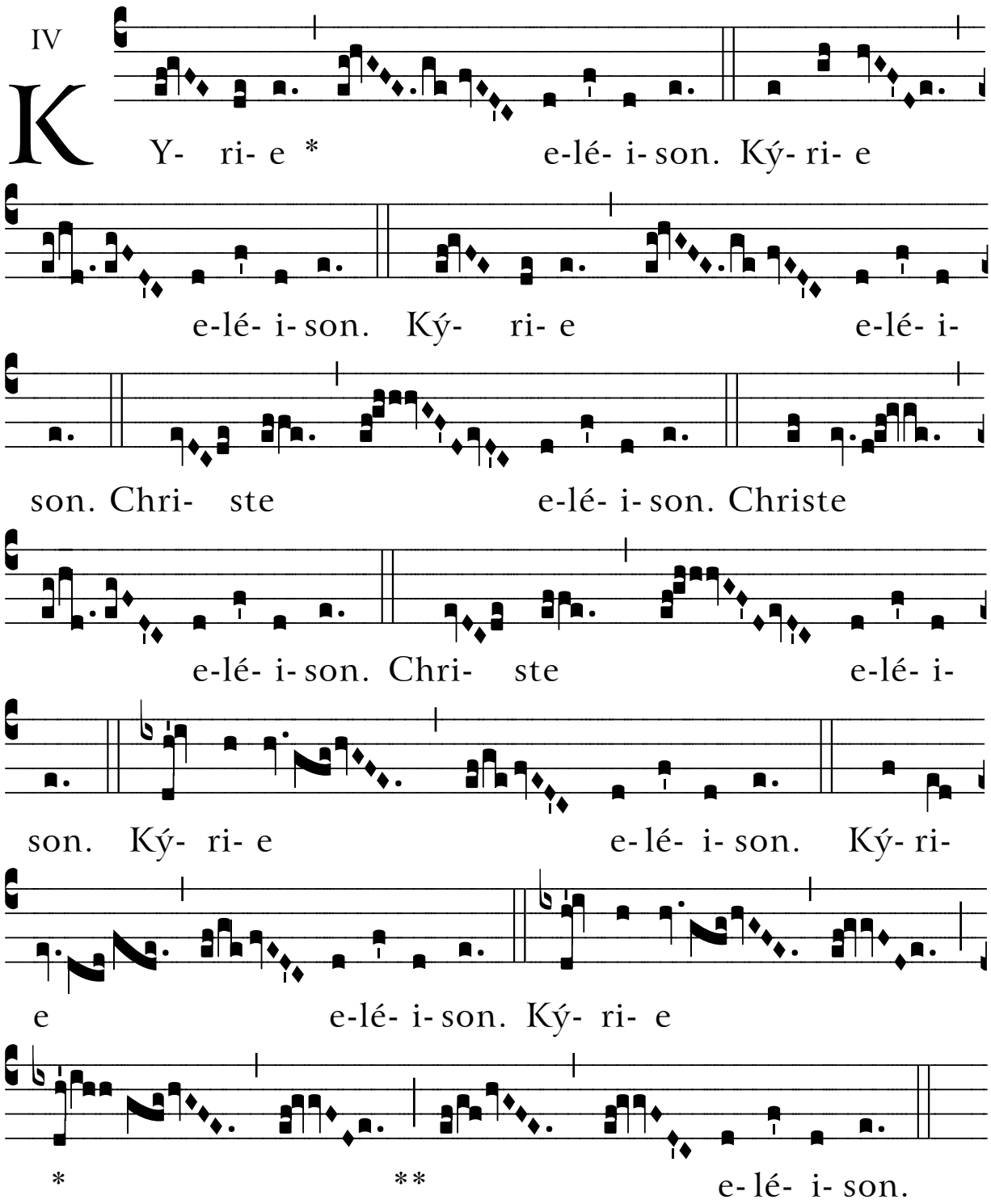


Thou hast redeemed us, O Lord, in thy blood, out of every tribe and tongue and people and nation and hast made us to our God a kingdom. V. The mercies of the Lord I will sing for ever: I will show forth thy truth with my mouth to generation and generation.

All sing
after the
asterisk
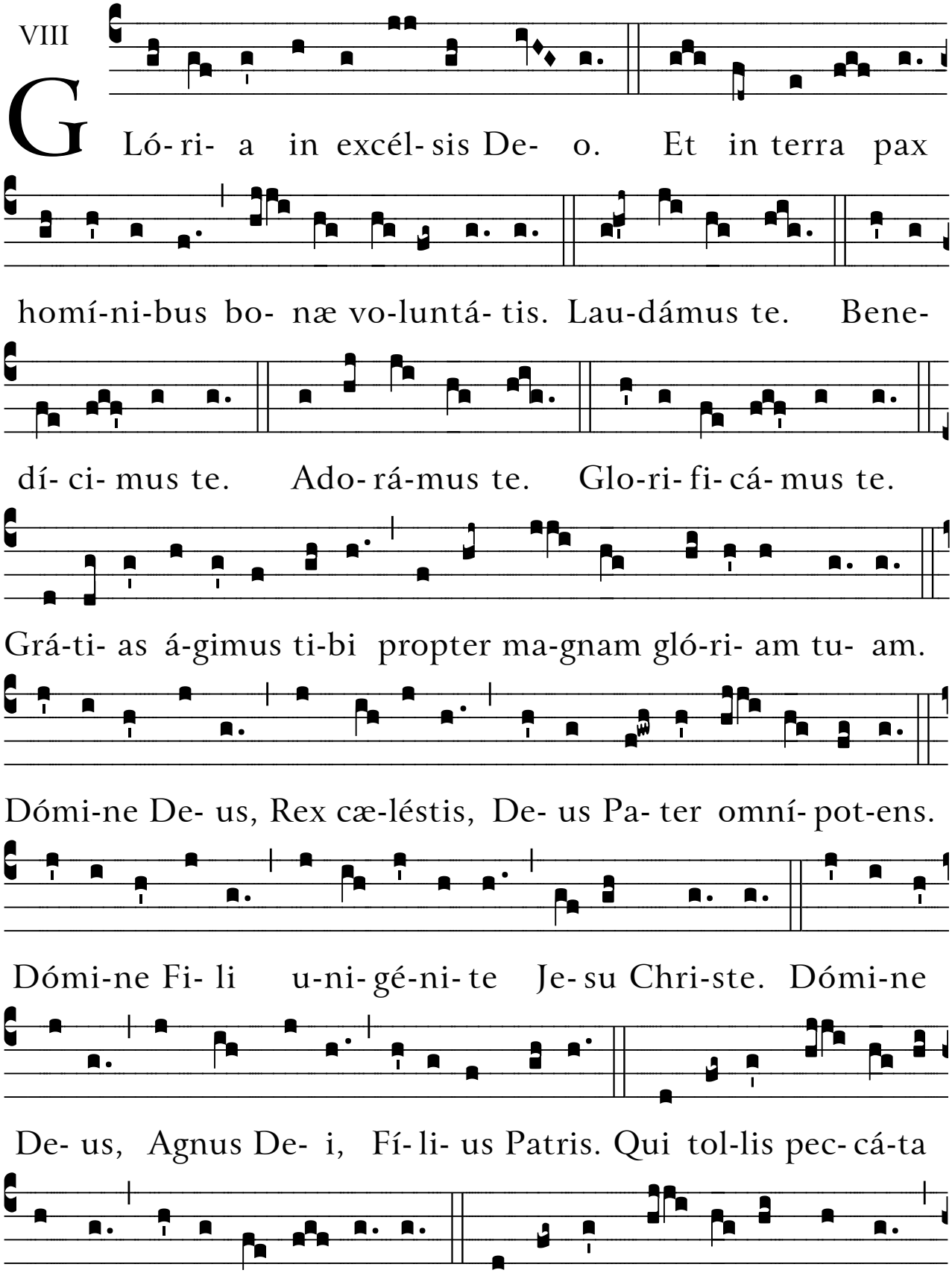
Mass III, Kyrie Deus sempiterne *for Feasts*

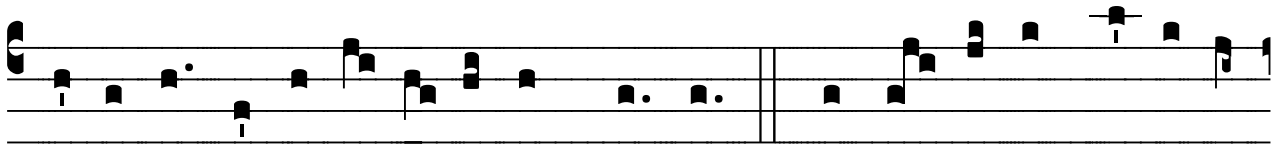
IV
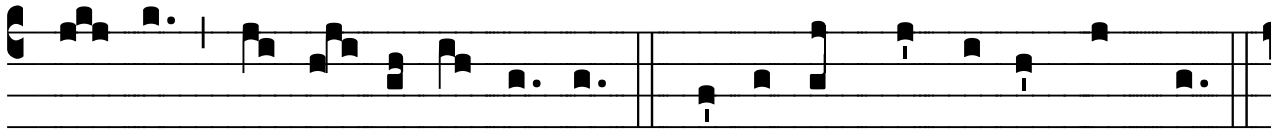


All sing
starting at
Laudamus
te

VIII

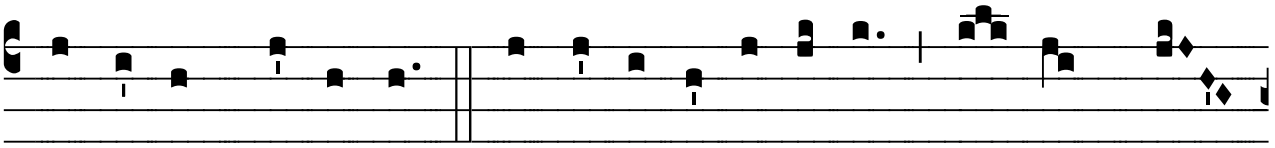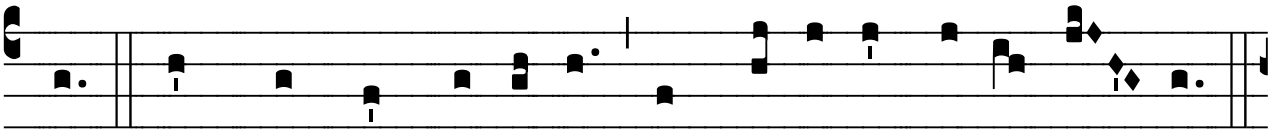




súsci-pe depre-ca- ti- ó-nem nostram. Qui se- des ad déxte-ram



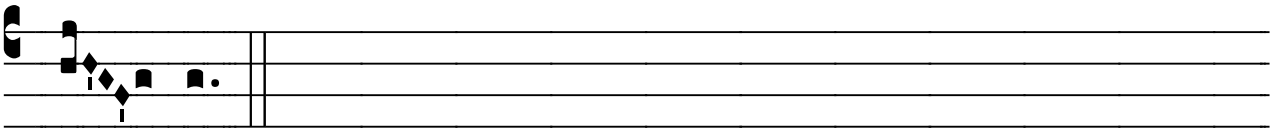
Pa- tris, mi- se- ré- re no- bis. Quó-ni- am tu so-lus sanctus.



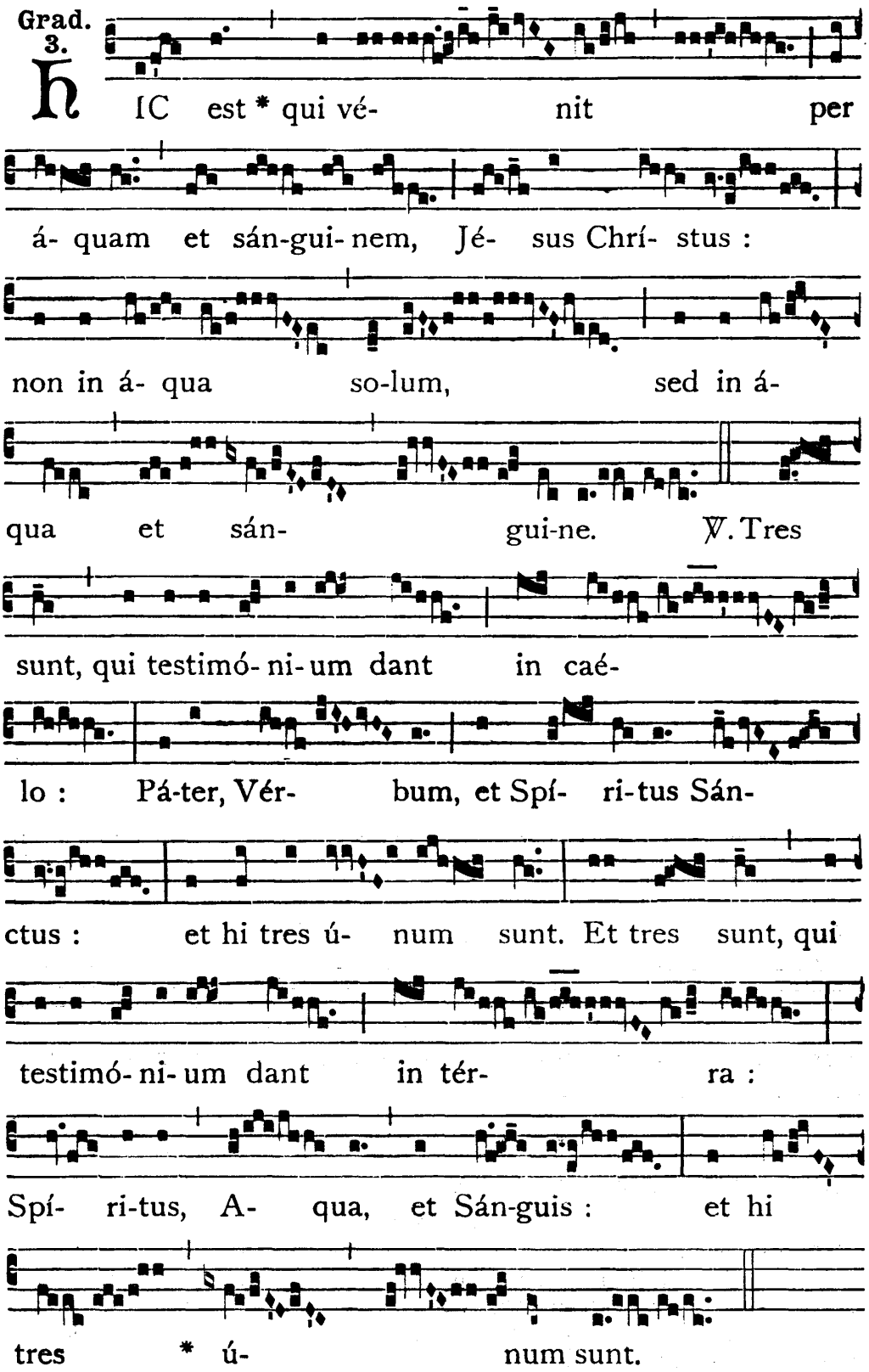
Tu so-lus Dómi-nus. Tu so-lus Altíssimus, Je- su Chri-



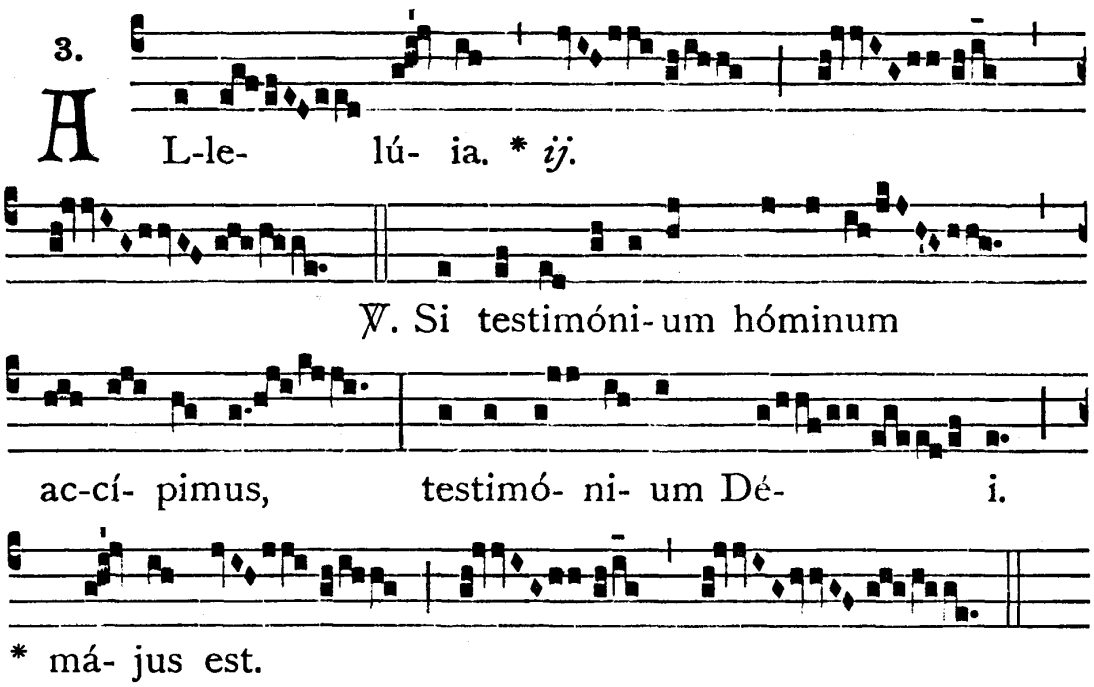
ste. Cum Sancto Spí- ri-tu, in gló-ri- a De- i Pa- tris.



A- men.



This is he who came by water and blood, Jesus Christ; not by water only but by water and blood. V. There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness on earth, the Spirit, the water, and the blood: and these three are one.

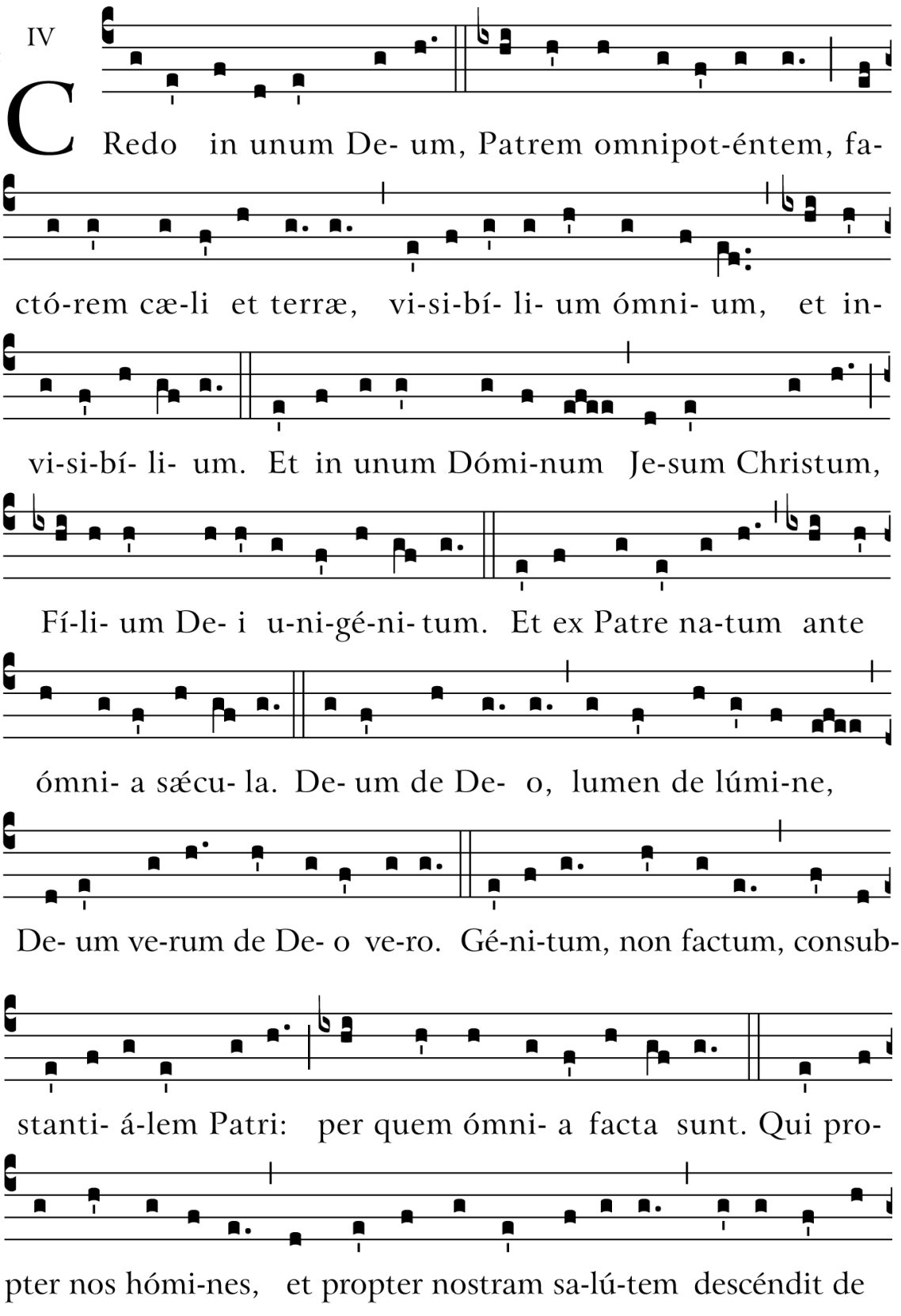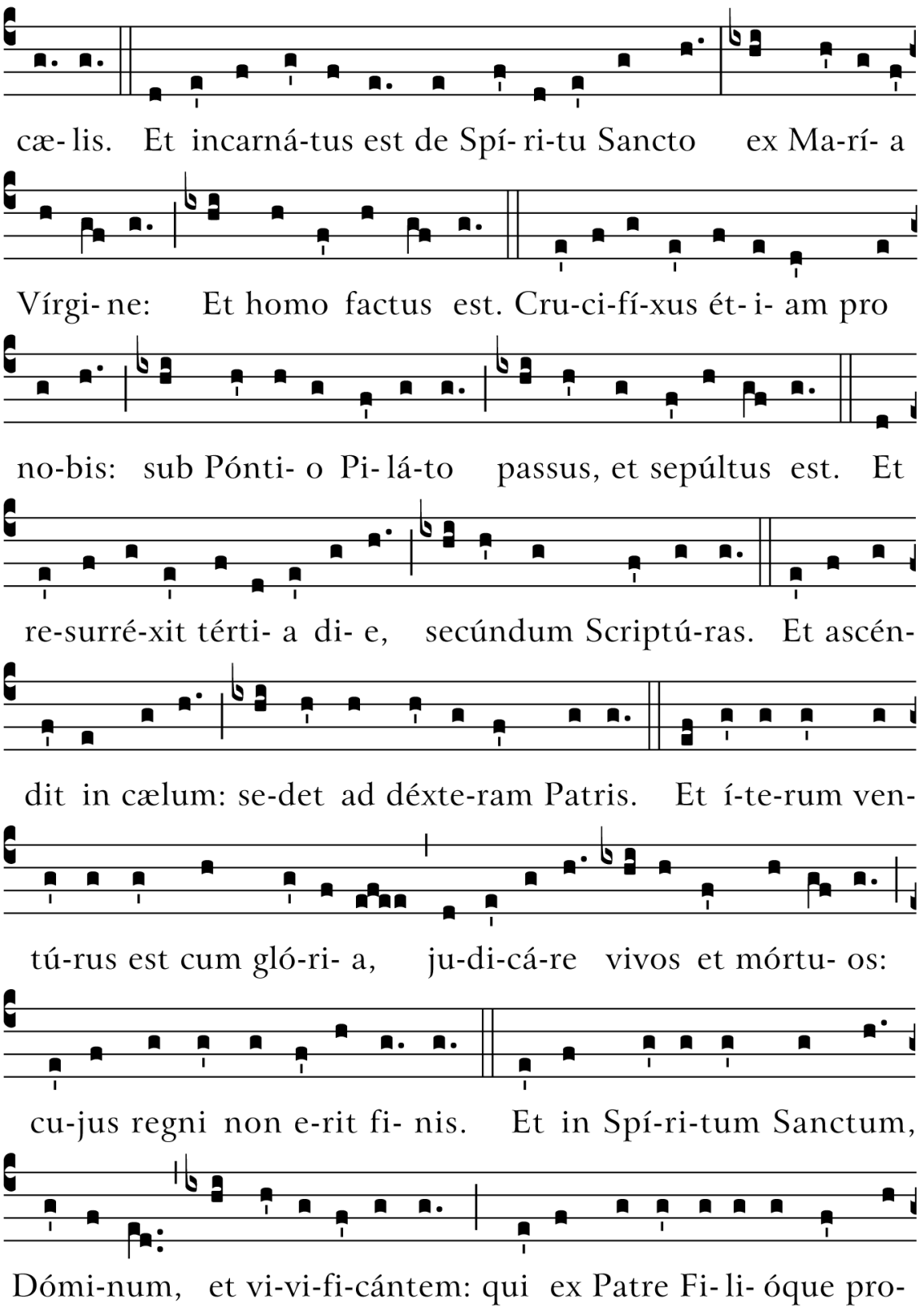


If we receive the testimony of men, the testimony of God is greater
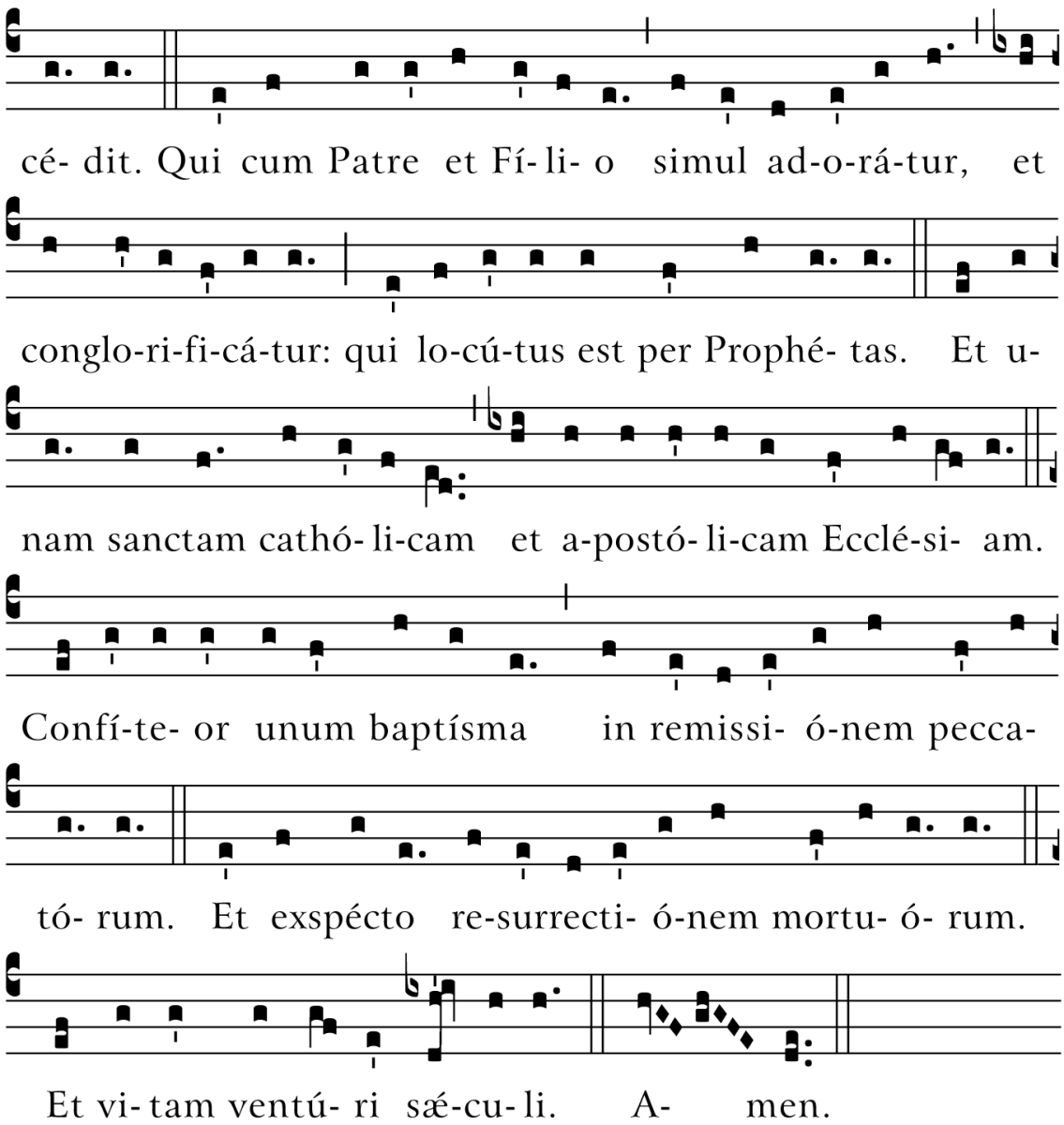
Alternatim; cantor begins at Patrem omnipotentem; men begin at factorem caeli; all sing amen

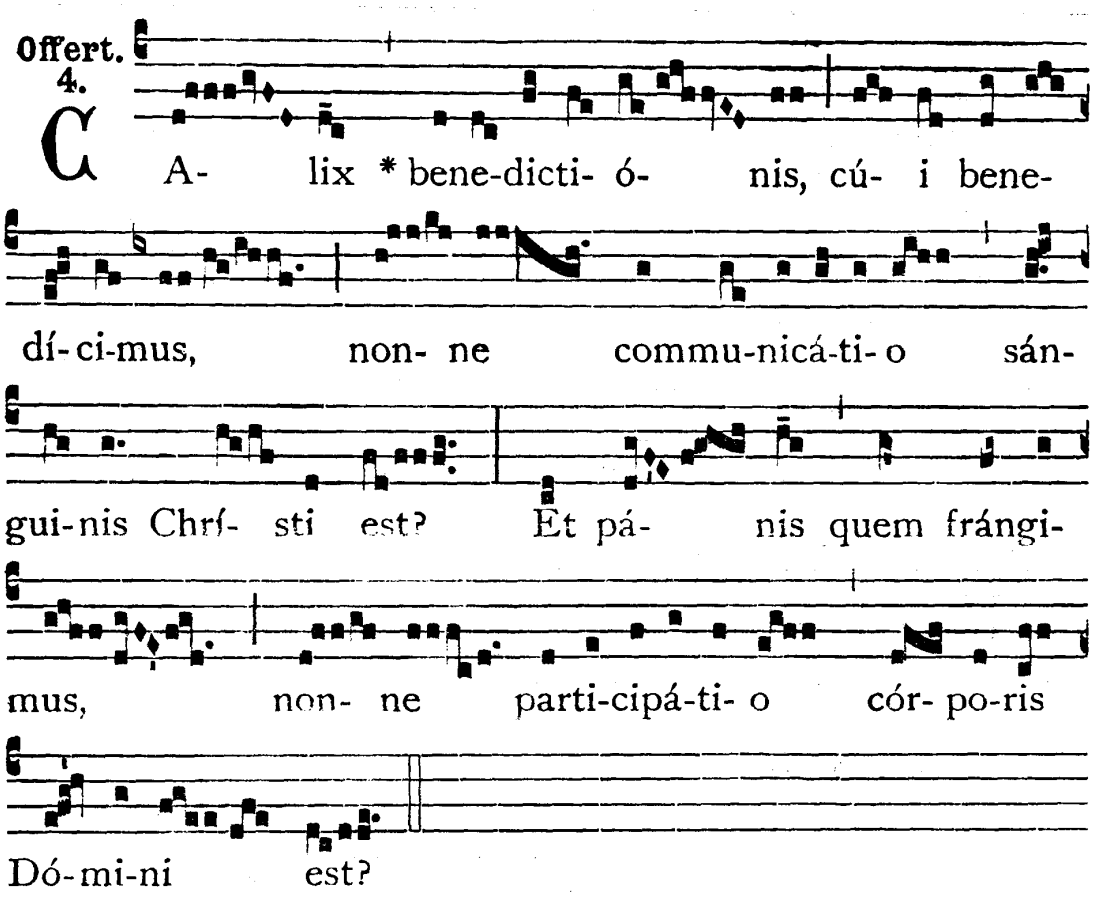
Credo I

IV




cæ- lis. Et incarná-tus est de Spí- ri-tu Sancto ex Ma-rí- a
Vírgi- ne: Et homo factus est. Cru-ci-fí-xus ét- i- am pro
no-bis: sub Pónti- o Pi- lá-to passus, et sepúltus est. Et
re-surré-xit térti- a di- e, secúndum Scriptú-ras. Et ascén-
dit in cælum: se-det ad déxte-ram Patris. Et í-te-rum ven-
tú-rus est cum gló-ri- a, ju-di-cá-re vivos et mórtu- os:
cu-jus regni non e-rit fi- nis. Et in Spí-ri-tum Sanctum,
Dómi-num, et vi-vi-fi-cántem: qui ex Patre Fi- li- óque pro-


cé- dit. Qui cum Patre et Fí- li- o simul ad-o-rá-tur, et
conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé- tas. Et u-
nam sanctam cathó- li-cam et a-postó- li-cam Ecclé-si- am.
Confí-te- or unum baptísma in remissi- ó-nem pecca-
tó- rum. Et exspécto re-surrecti- ó-nem mortu- ó- rum.
Et vi- tam ventú- ri sæ-cu- li. A- men.
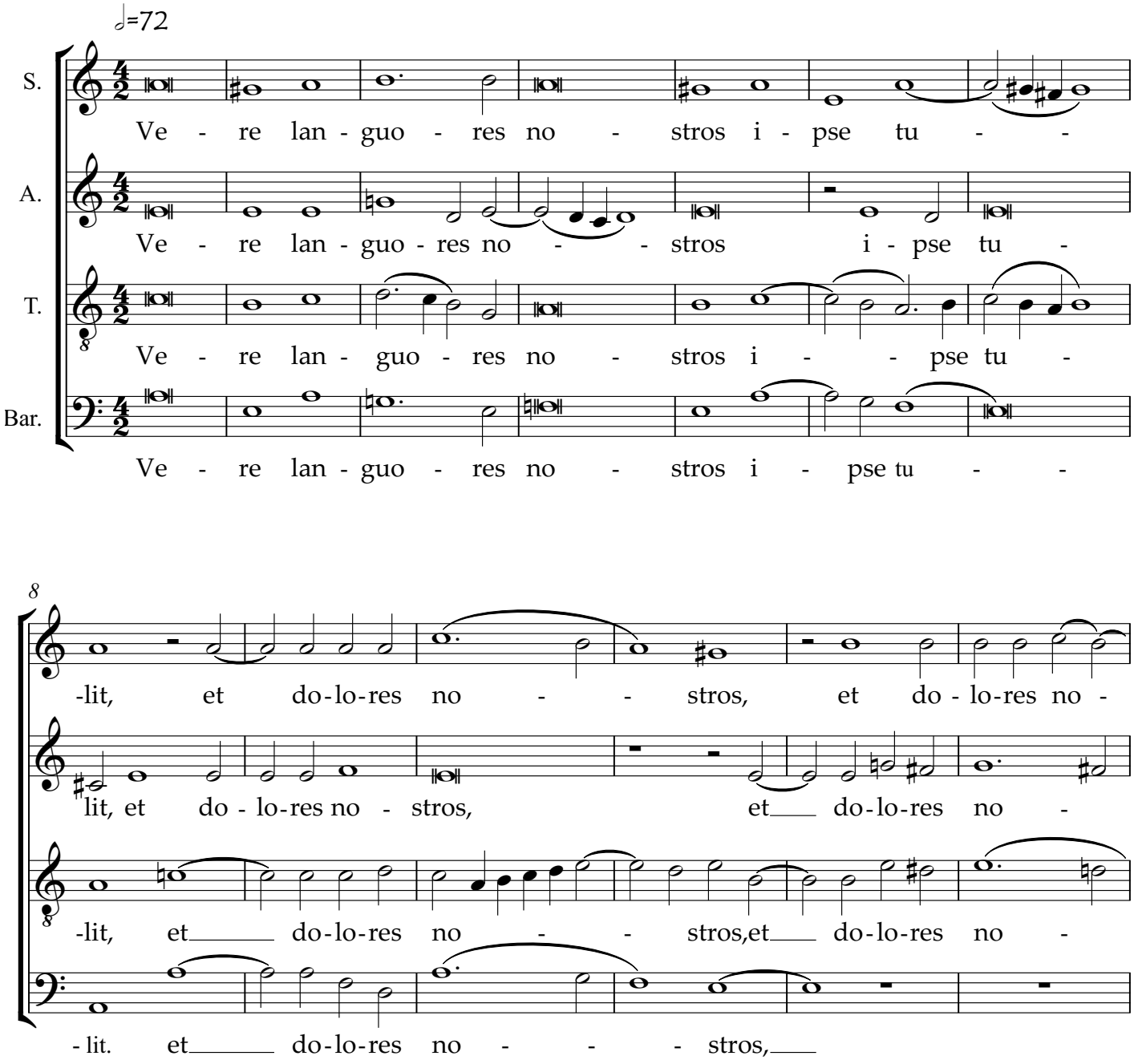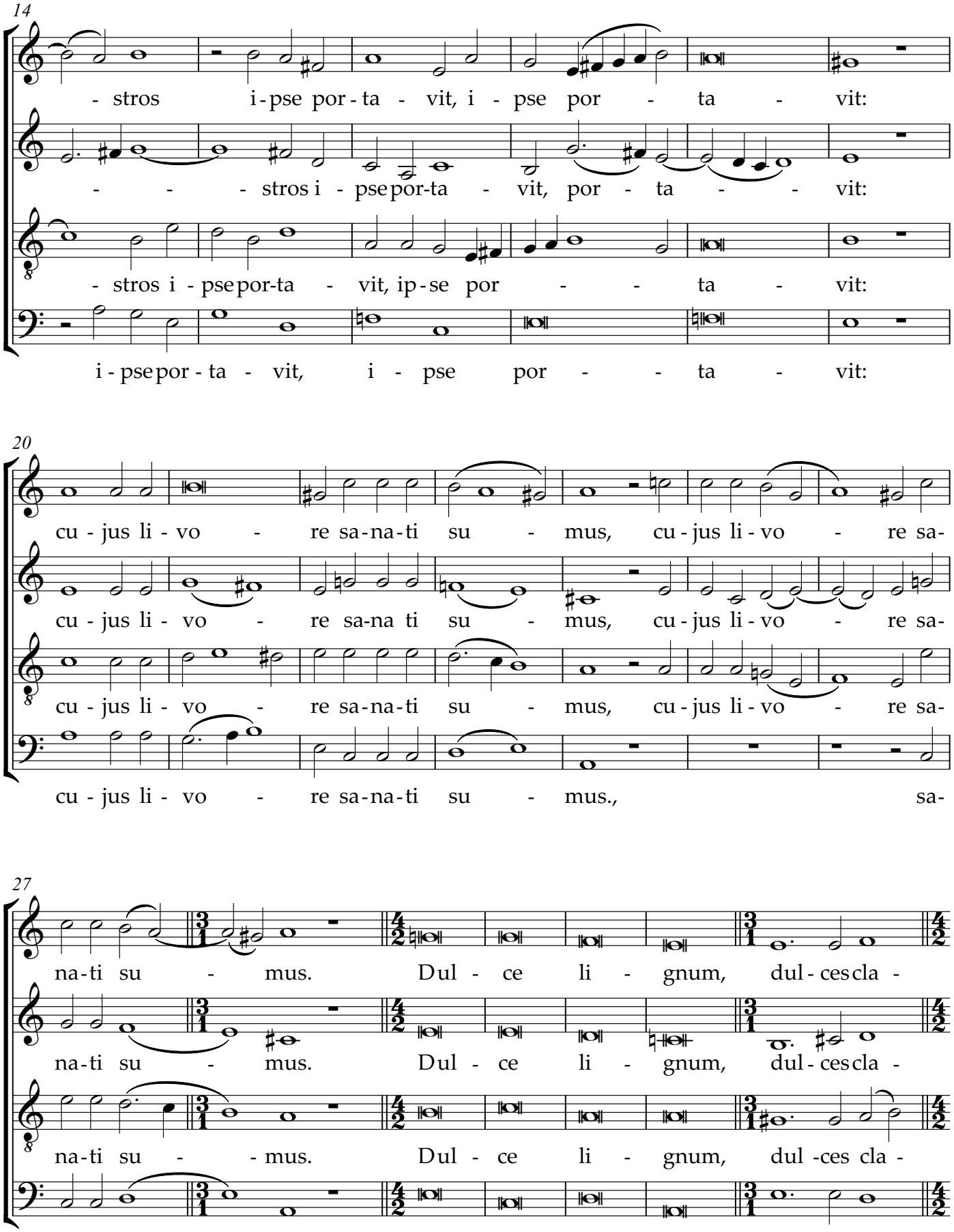


The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?
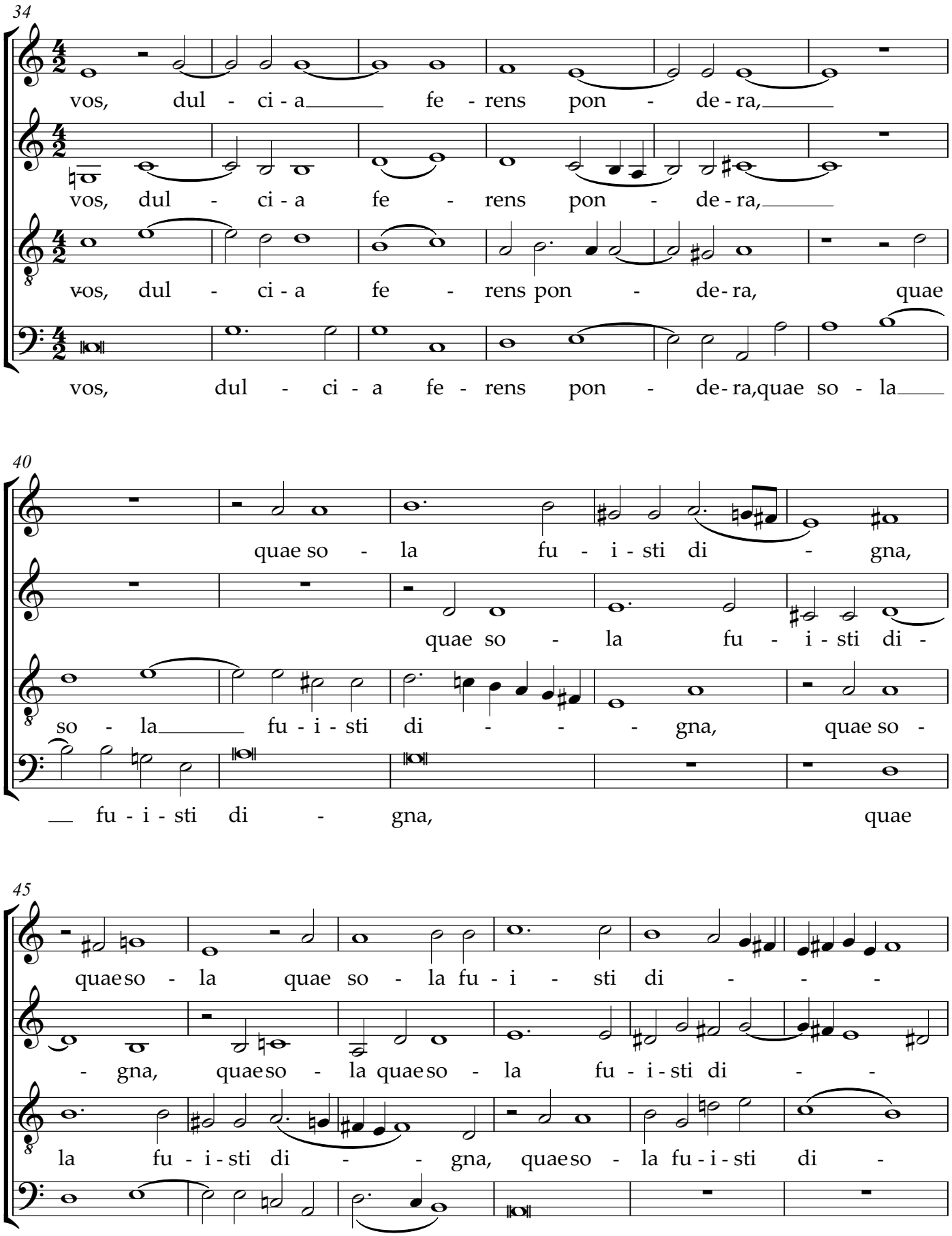
Truly, our failings
he has taken upon himself
and our sorrows he has borne
By his wounds we have been saved.
O sweet wood, O sweet nails
that bore this sweet burden,
which alone were worthy to support
the King of heaven and Lord.
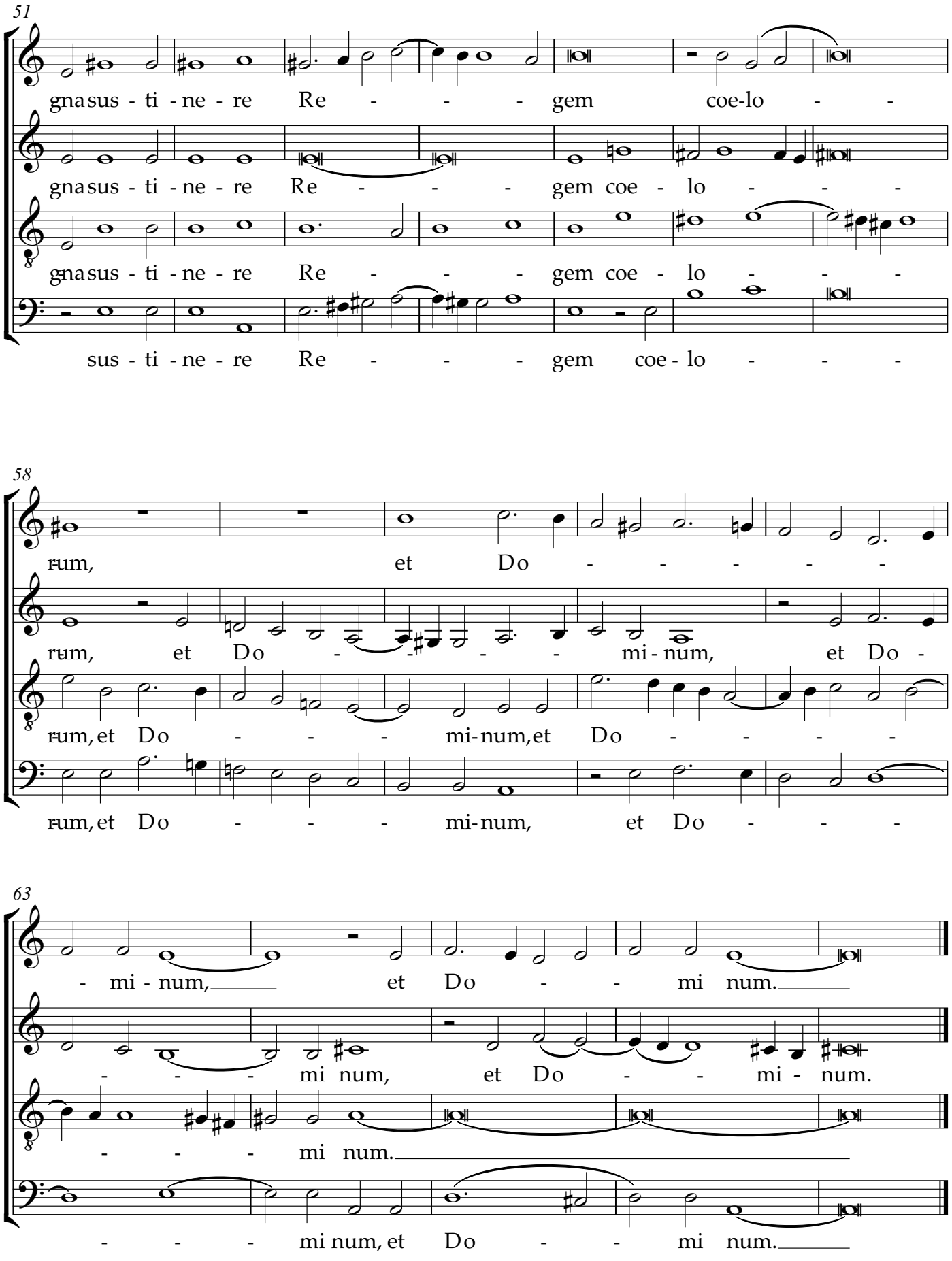
Vere Languores Nostros

Victoria



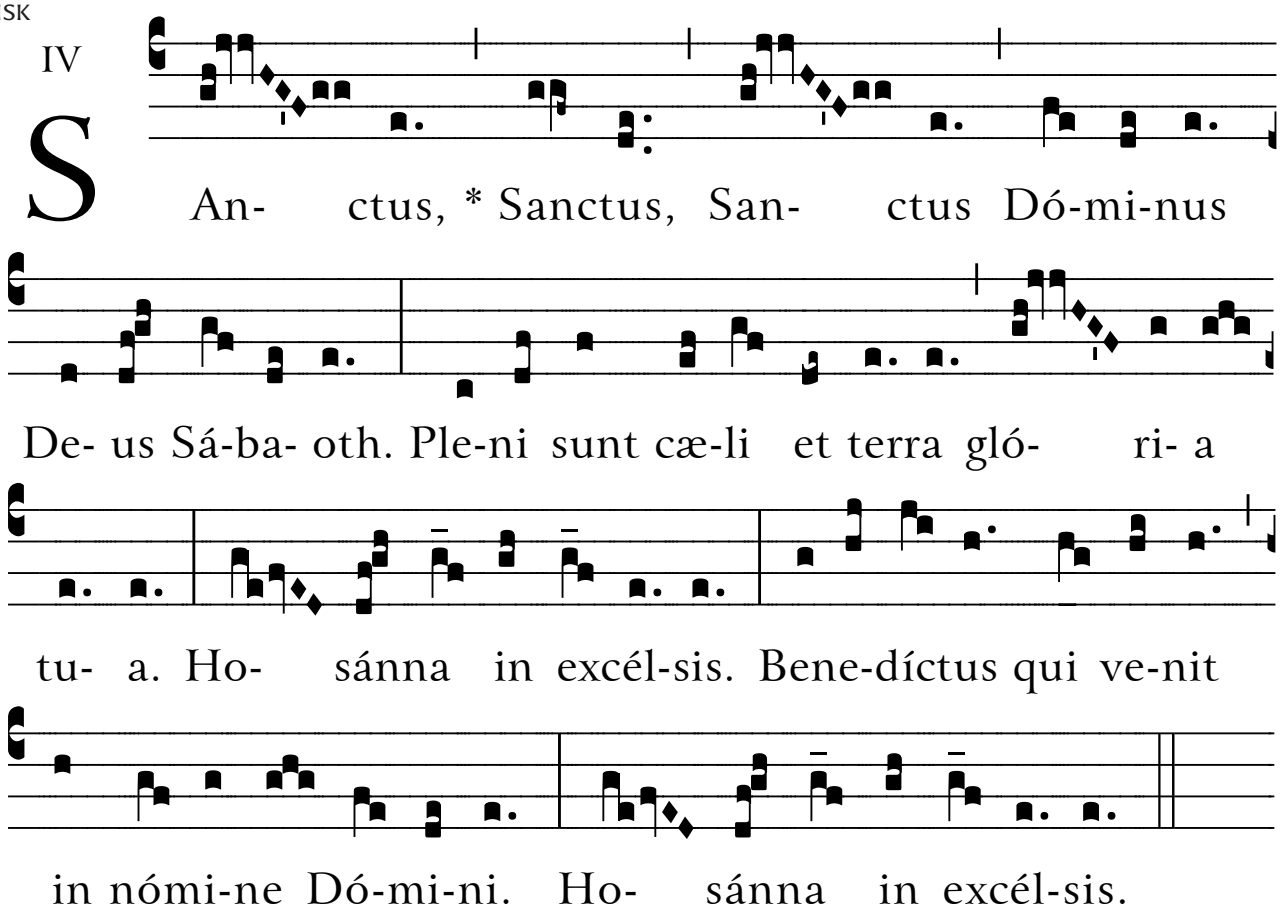

14
- stros i-pse por-ta - vit, i - pse por - ta - vit:
- - - stros i - pse por-ta - vit, por - ta - - vit:
- stros i - pse por-ta - vit, ip-se por - - ta - vit:
i - pse por - ta - vit, i - pse por - - ta - vit:
20
cu - jus li - vo - re sa-na-ti su - mus, cu - jus li - vo - re sa-
cu - jus li - vo - re sa-na ti su - mus, cu - jus li - vo - re sa-
cu - jus li - vo - re sa-na-ti su - mus, cu - jus li - vo - re sa-
cu - jus li - vo - re sa-na-ti su - mus., sa-
27
na-ti su - mus. Dul - ce li - gnum, dul - ces cla -
na-ti su - mus. Dul - ce li - gnum, dul - ces cla -
na-ti su - - mus. Dul - ce li - gnum, dul -ces cla -
na-ti su - mus. Dul - ce li - gnum, dul -ces cla -


34
vos, dul - ci - a fe - rens pon - de - ra,
vos, dul - ci - a fe - rens pon - de - ra,
vos, dul - ci - a fe - rens pon - de - ra, quae
vos, dul - ci - a fe - rens pon - de - ra, quae so - la
40
quae so - la fu - i - sti di - gna,
quae so - la fu - i - sti di -
so - la fu - i - sti di - - - gna, quae so -
fu - i - sti di - gna, quae
45
quae so - la quae so - la fu - i - sti di - - -
- gna, quae so - la quae so - la fu - i - sti di - -
la fu - i - sti di - - gna, quae so - la fu - i - sti di -
so - la fu - i - sti di - - gna,


51
gna sus - ti - ne - re Re - - - gem coe-lo - -
gna sus - ti - ne - re Re - - - gem coe - lo - - -
gna sus - ti - ne - re Re - - - gem coe - lo - - -
sus - ti - ne - re Re - - - gem coe - lo - - -
58
rum, et Do - - - - -
rum, et Do - - - mi - num, et Do -
rum, et Do - - - mi-num, et Do - - - -
rum, et Do - - - mi-num, et Do - - -
63
- mi - num, et Do - - mi num.
- - - mi num, et Do - - mi - num.
- - - mi num.
- - - mi num, et Do - - mi num.

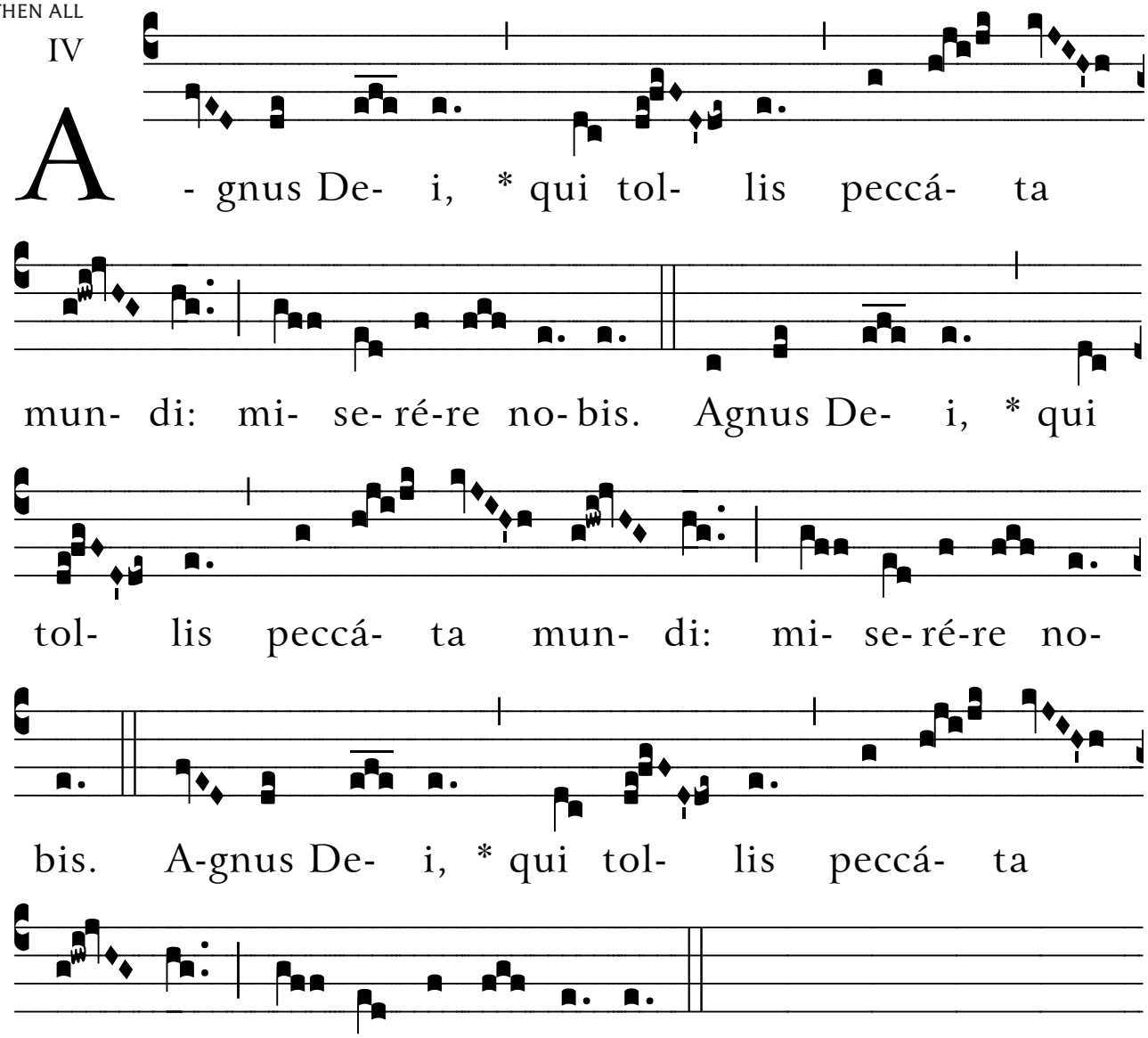
All sing
after the
asterisk

IV



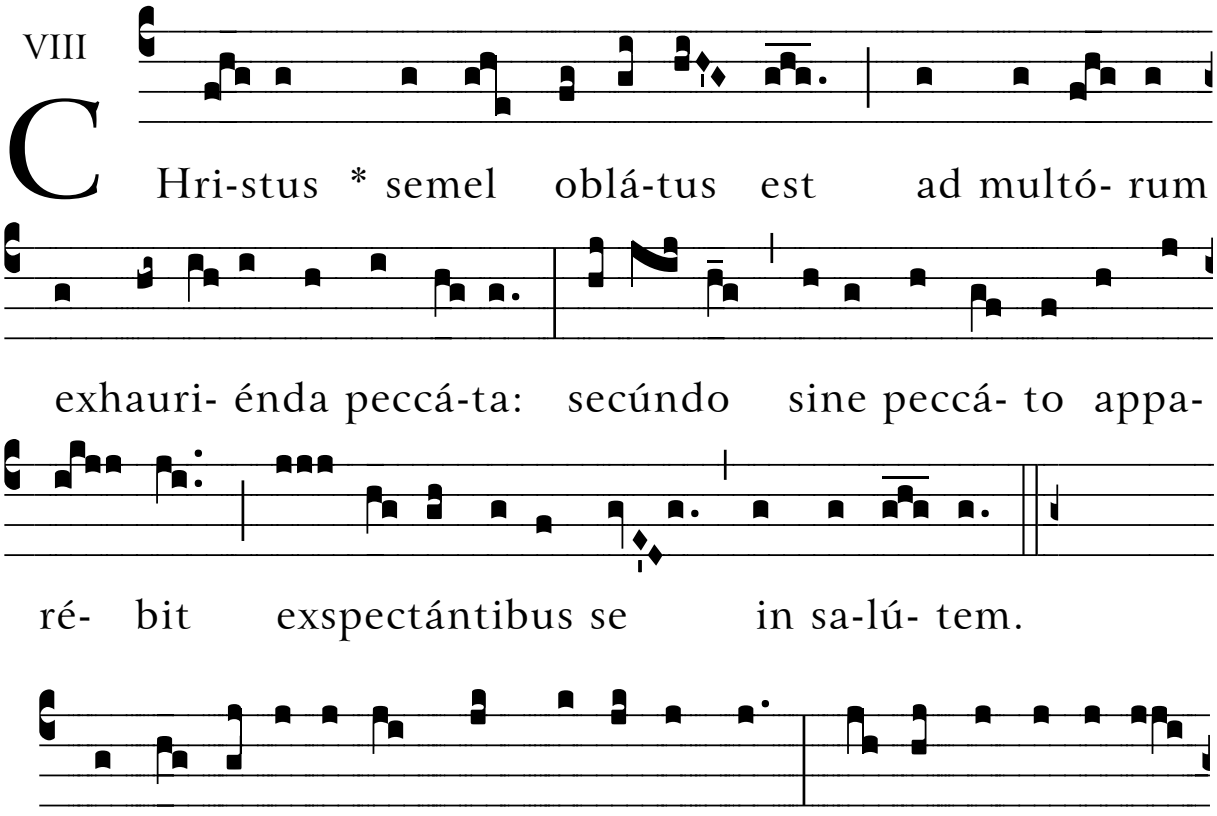
Cantor intones Agnus Dei each time, then all sing

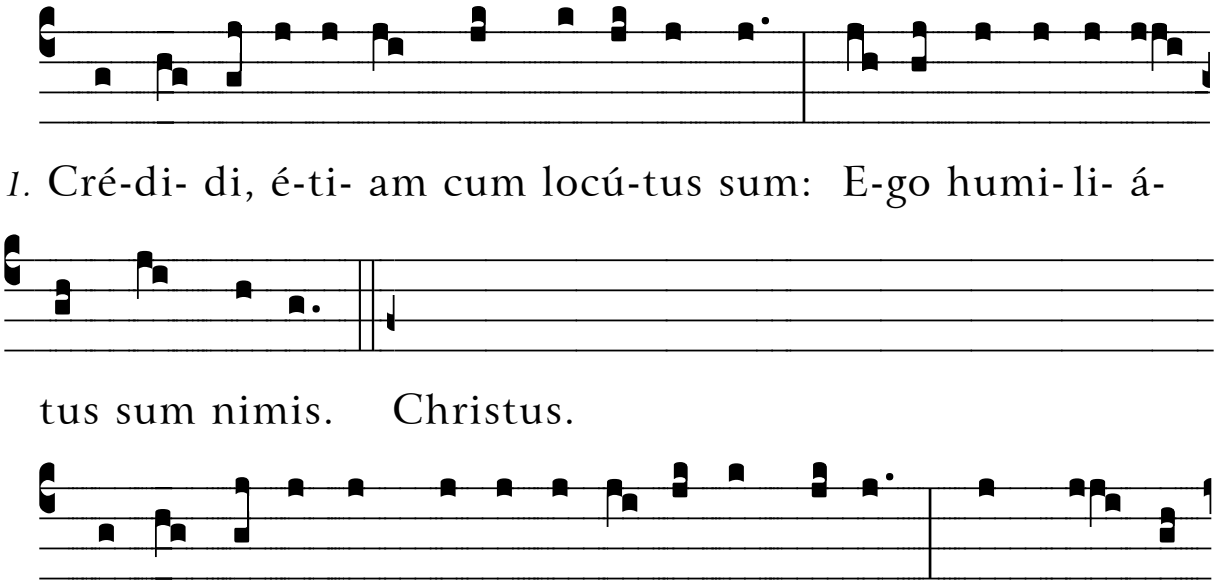
IV
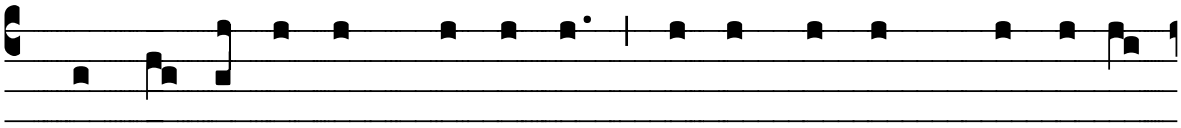


Heb 9: 28 *℣. Ps 115: 1–8*

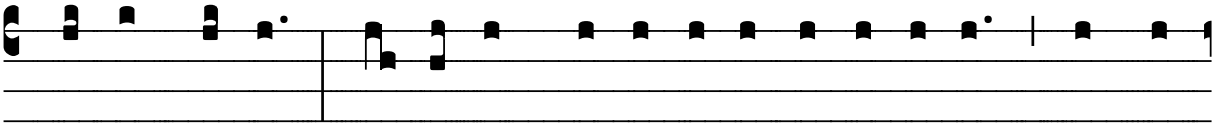
VIII



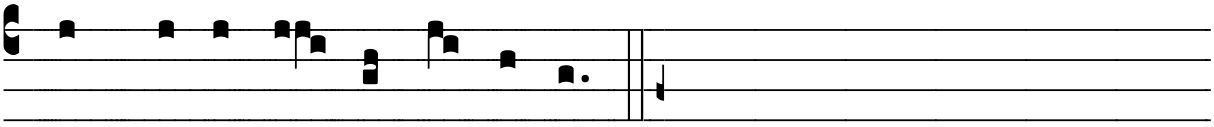




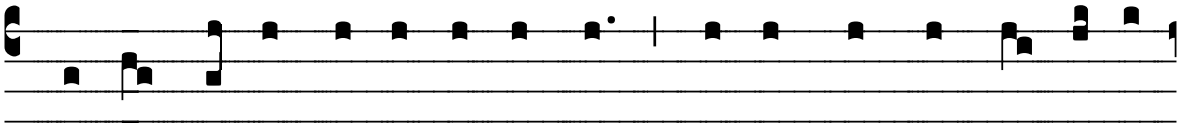
3. Quid re-trí-bu- am Dómi-no, pro ómni-bus, quæ retrí-



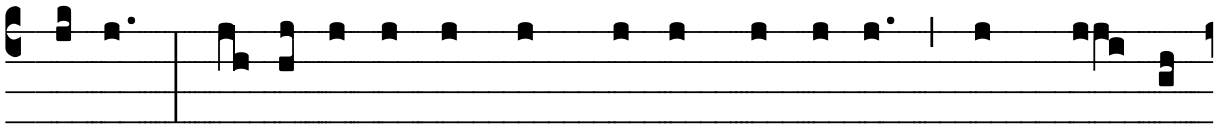
bu- it mi-hi? Cá- li-cem sa-lu-tá-ris accí-pi- am, et no-



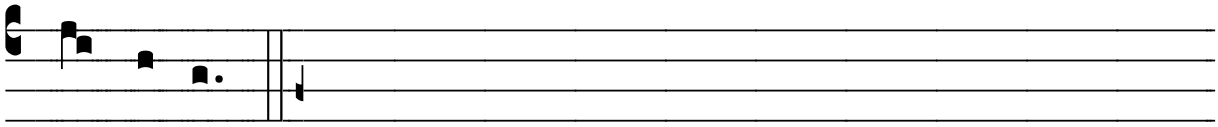
men Dómi-ni invo- cá-bo. Christus.
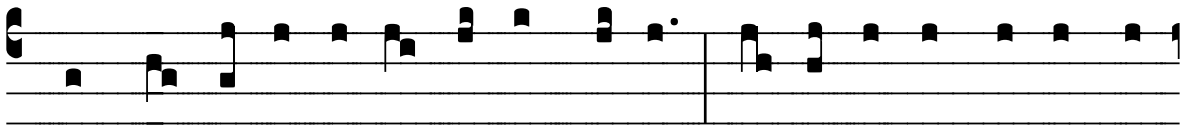


4. Vo-ta me- a Dómi-no reddam co-ram omni pó-pu-lo



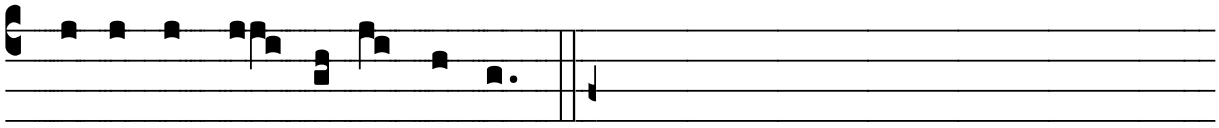
e-jus: pre- ti- ó-sa in conspéctu Dómi-ni mors sanctó-
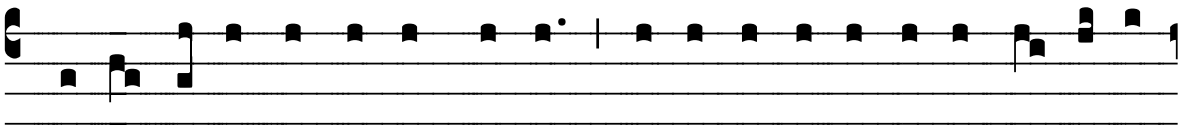


rum e- jus. Christus.



5. O Dó-mi-ne, e-go servus tu- us; e-go servus tu- us, et



fí- li- us an-cíllæ tu- æ. Christus.



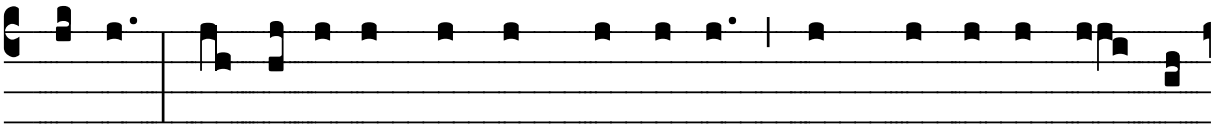
6. Di-ru-písti víncu-la me- a: ti-bi sacri- fi-cábo hósti- am



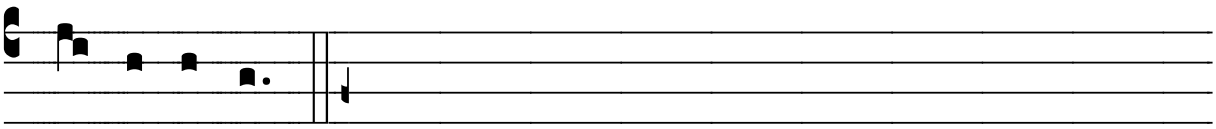
laudis, et nomen Dómi-ni invo-cábo. Christus.



7. Vo-ta me- a Dómi-no reddam co-ram omni pó-pu-lo



e-jus: in átri- is domus Dómi-ni, in mé-di- o tu- i,
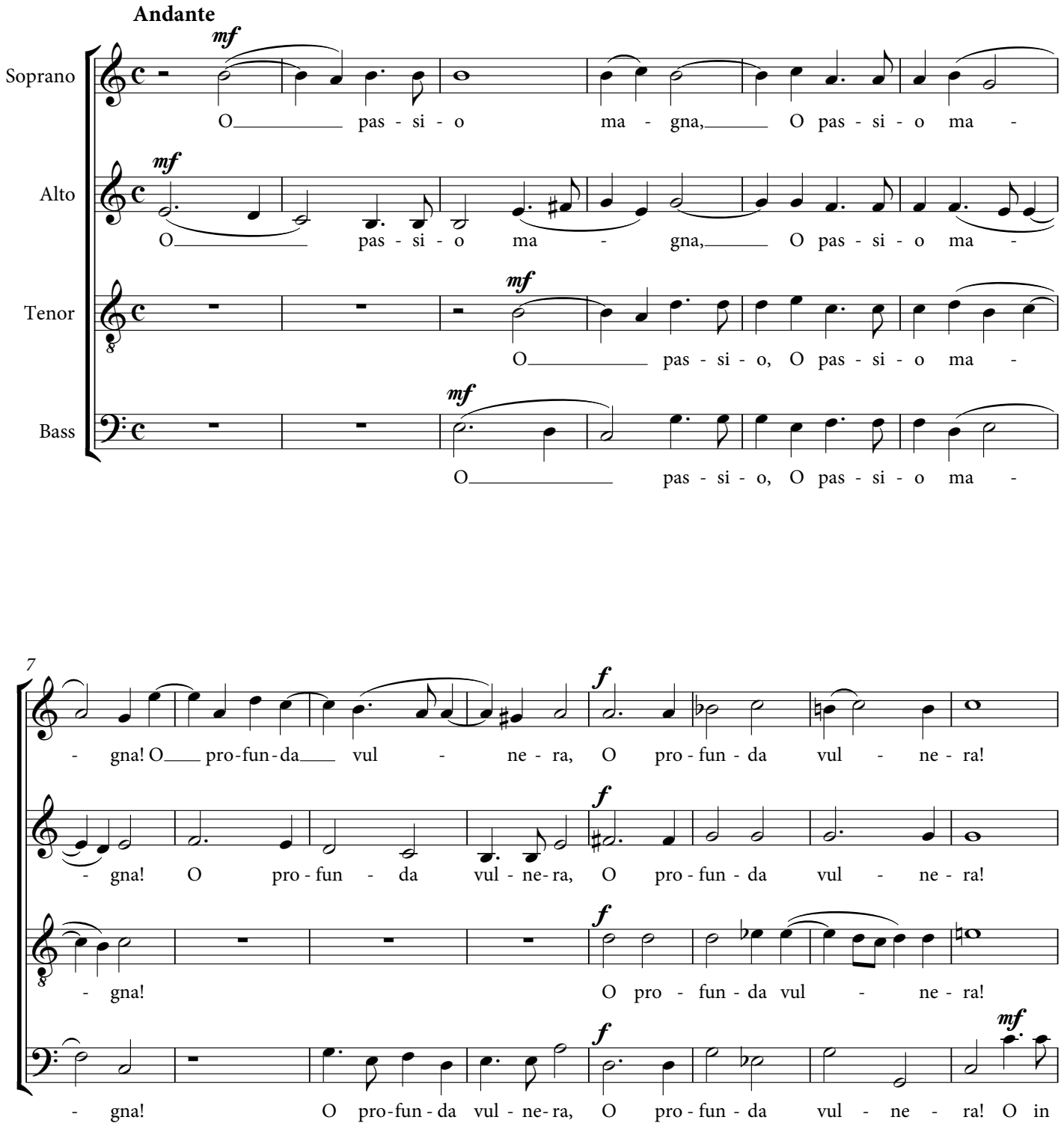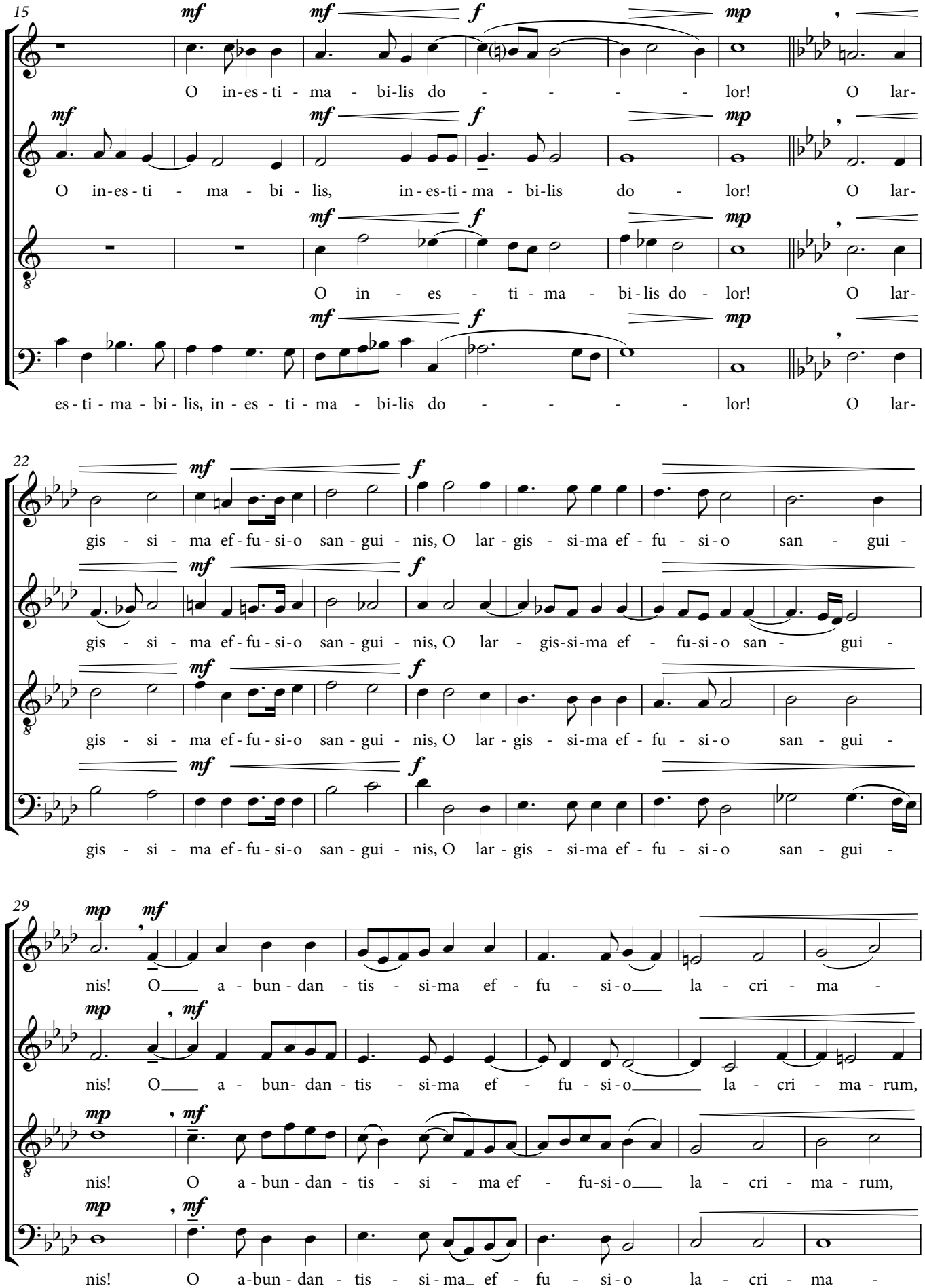


Je- rú-sa-lem. Christus.
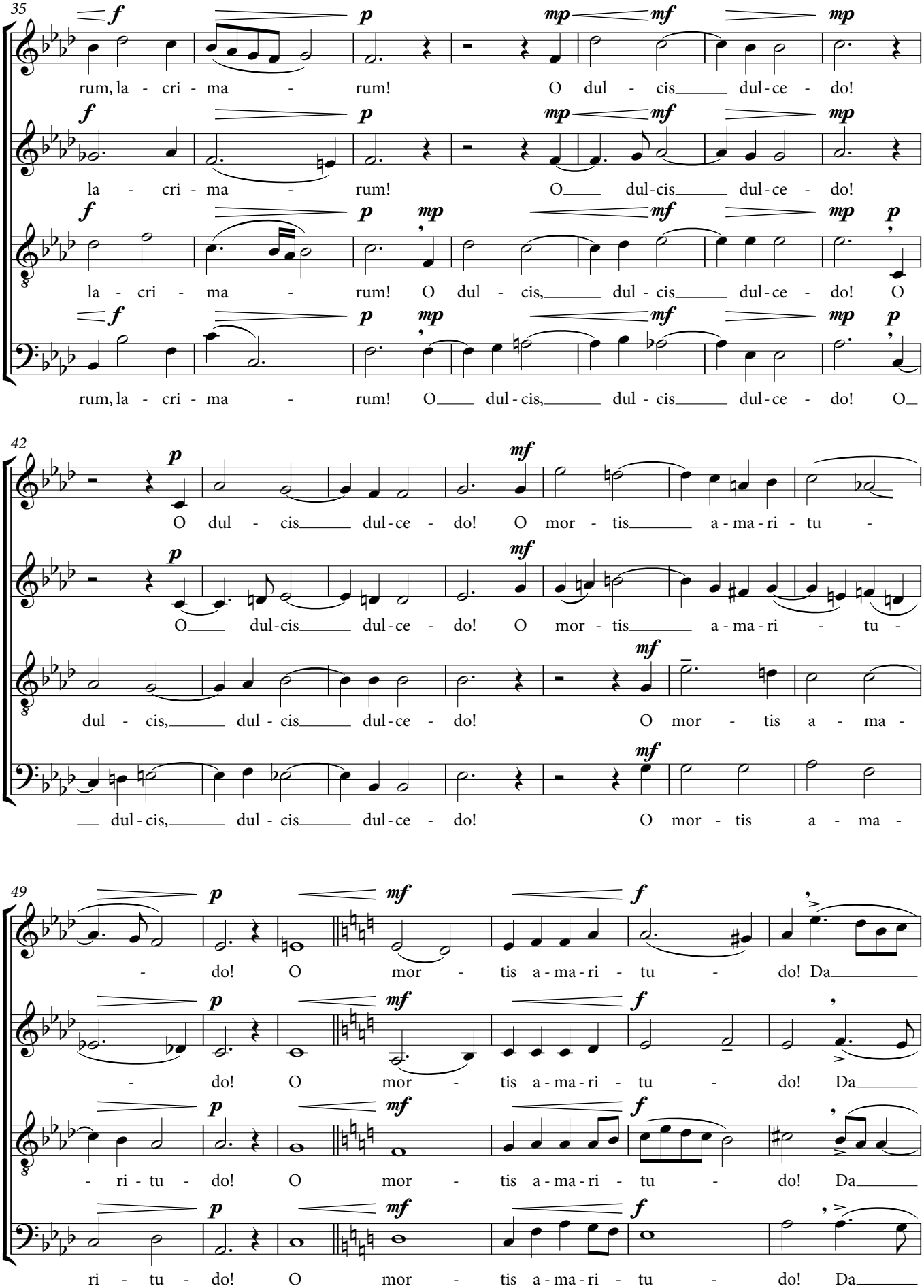
Christ was offered once to take away the sins of many; the second time with no part in sin he will appear unto the salvation of those who await Him. *1.* I have believed, therefore have I spoken: but I have been humbled exceedingly. *2.* I said in my excess: Every man is a liar. *3.* What shall I render to the Lord, for all the things that he hath rendered to me? I will take the chalice of salvation; and I will call upon the name of the Lord. *4.* I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints. *5.* O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid. *6.* Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord. *7.* I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.
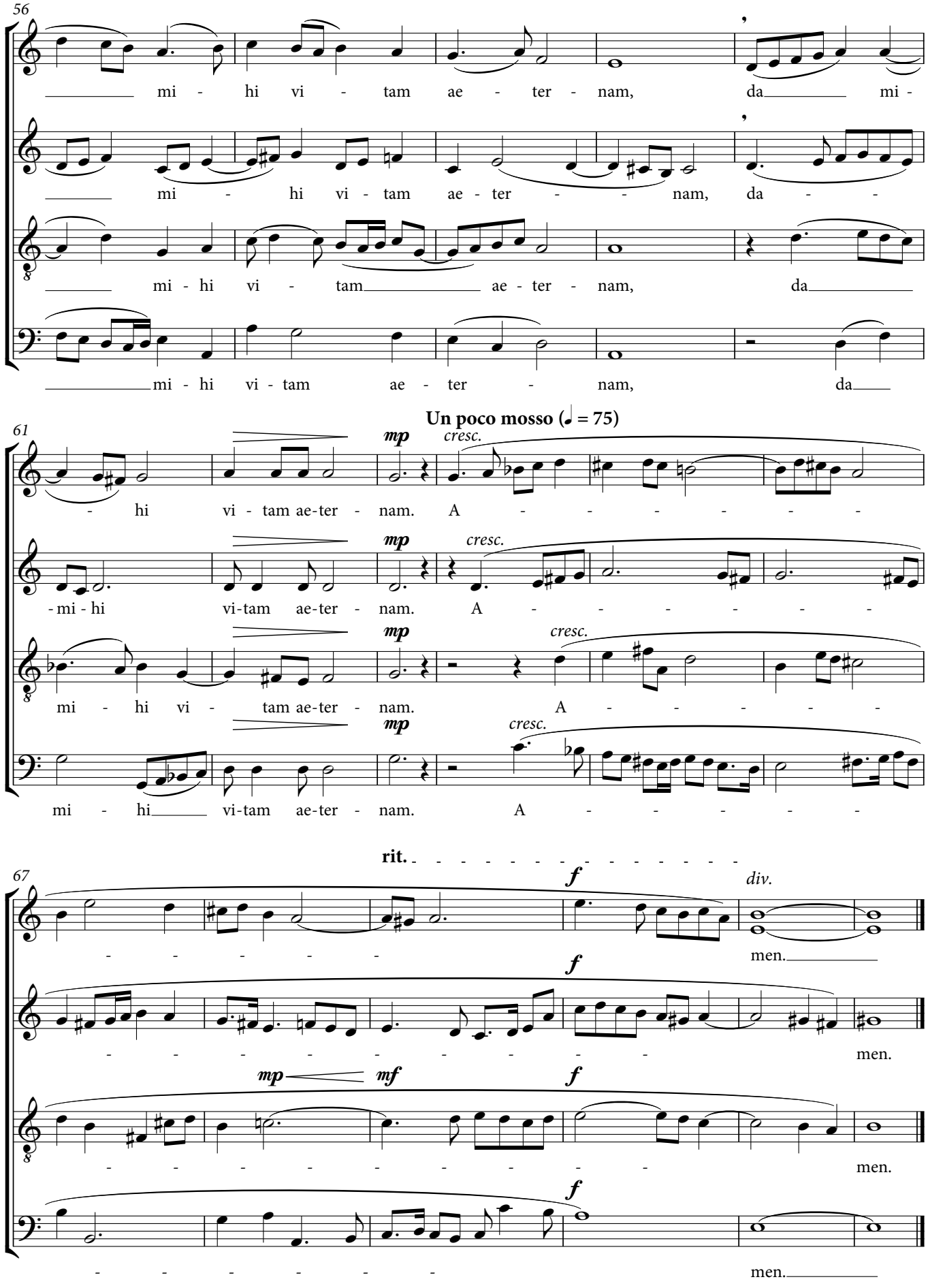
O Passio Magna

Fr. Timothée de Raynier, O.M. (1778) Peter A. Kwasniewski (b. 1971)

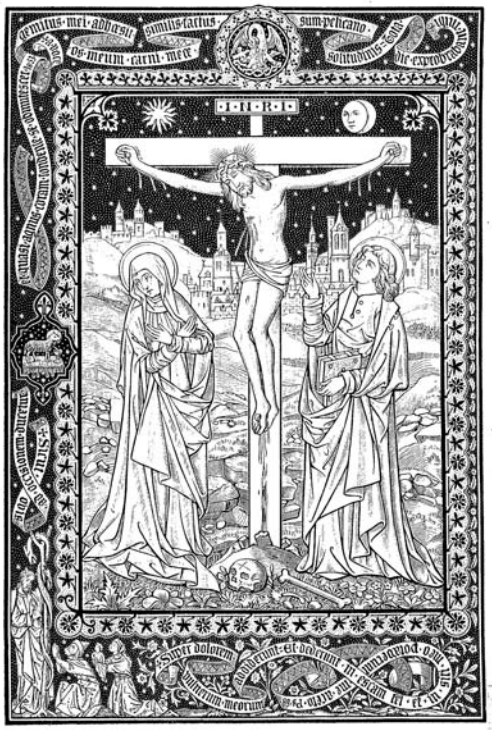



15
mf mf f mp
O in-es-ti-ma-bi-lis do-lor! O lar-
mf mf f mp
O in-es-ti-ma-bi-lis, in-es-ti-ma-bi-lis do-lor! O lar-
mf f mp
O in-es-ti-ma-bi-lis do-lor! O lar-
mf f mp
es-ti-ma-bi-lis, in-es-ti-ma-bi-lis do-lor! O lar-
22
mf f
gis-si-ma ef-fu-si-o san-gui-nis, O lar-gis-si-ma ef-fu-si-o san-gui-
mf f
gis-si-ma ef-fu-si-o san-gui-nis, O lar-gis-si-ma ef-fu-si-o san-gui-
mf f
gis-si-ma ef-fu-si-o san-gui-nis, O lar-gis-si-ma ef-fu-si-o san-gui-
mf f
gis-si-ma ef-fu-si-o san-gui-nis, O lar-gis-si-ma ef-fu-si-o san-gui-
29
mp mf
nis! O a-bun-dan-tis-si-ma ef-fu-si-o la-cri-ma-
mp mf
nis! O a-bun-dan-tis-si-ma ef-fu-si-o la-cri-ma-rum,
mp mf
nis! O a-bun-dan-tis-si-ma ef-fu-si-o la-cri-ma-rum,
mp mf
nis! O a-bun-dan-tis-si-ma ef-fu-si-o la-cri-ma-


35
f p mp mf mp
rum, la - cri - ma - rum! O dul - cis dul - ce - do!
la - cri - ma - rum! O dul - cis dul - ce - do!
la - cri - ma - rum! O dul - cis, dul - cis dul - ce - do! O
rum, la - cri - ma - rum! O dul - cis, dul - cis dul - ce - do! O
42
p mf
O dul - cis dul - ce - do! O mor - tis a - ma - ri - tu -
O dul - cis dul - ce - do! O mor - tis a - ma - ri - tu -
dul - cis, dul - cis dul - ce - do! O mor - tis a - ma -
dul - cis, dul - cis dul - ce - do! O mor - tis a - ma -
49
p mf f
- do! O mor - tis a - ma - ri - tu - do! Da
- do! O mor - tis a - ma - ri - tu - do! Da
- ri - tu - do! O mor - tis a - ma - ri - tu - do! Da
ri - tu - do! O mor - tis a - ma - ri - tu - do! Da


56
mi - hi vi - tam ae - ter - nam, da mi -
mi - hi vi - tam ae - ter - nam, da -
mi - hi vi - tam ae - ter - nam, da
mi - hi vi - tam ae - ter - nam, da
Un poco mosso (♩ = 75)
61
mp
cresc.
- hi vi - tam ae-ter - nam. A
-mi - hi vi-tam ae-ter - nam. A
mi - hi vi - tam ae-ter - nam. A
mi - hi vi-tam ae-ter - nam. A
rit.
67
f
div.
men.
men.
men.
men.
mp
mf

O Passio Magna

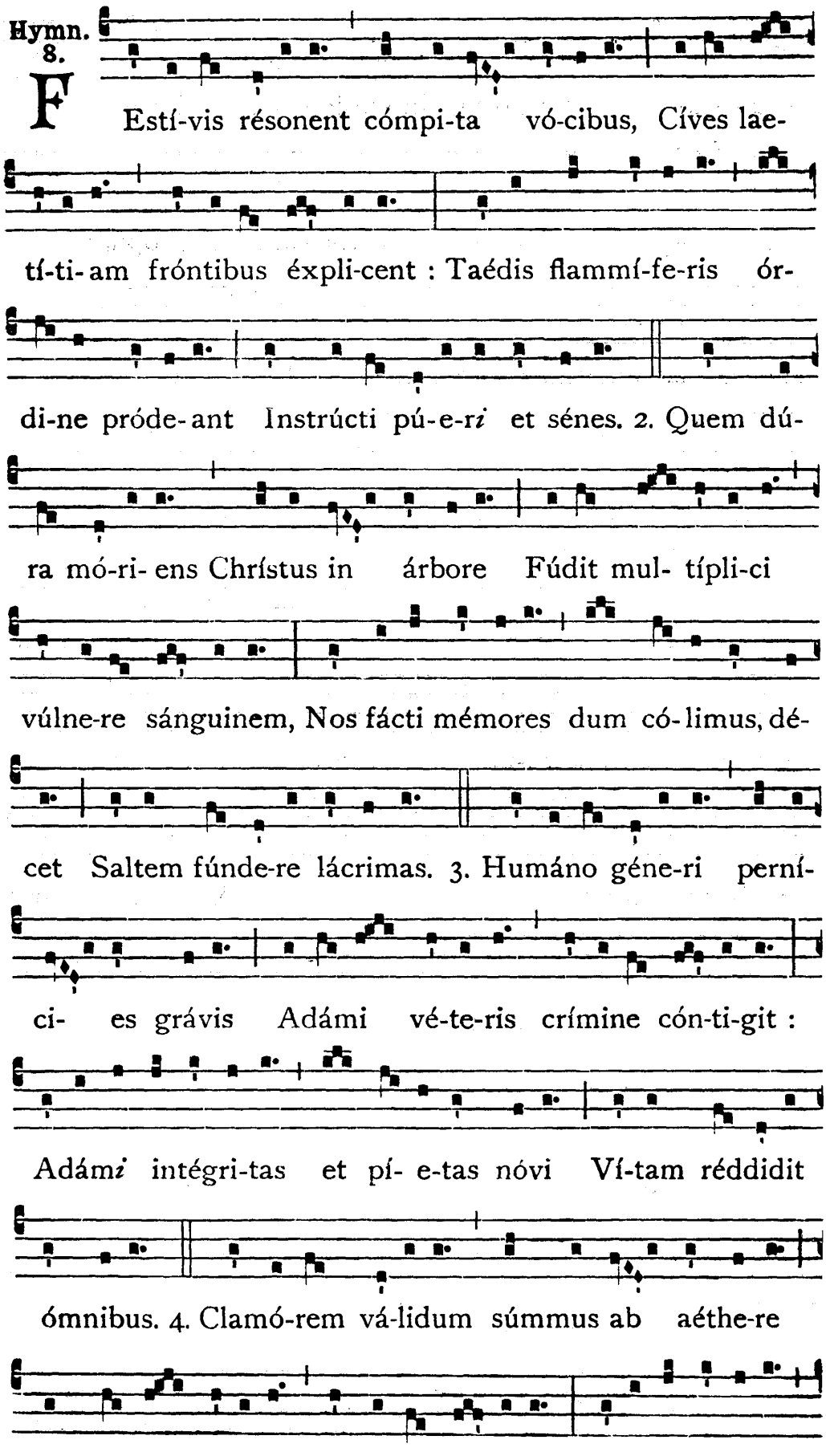


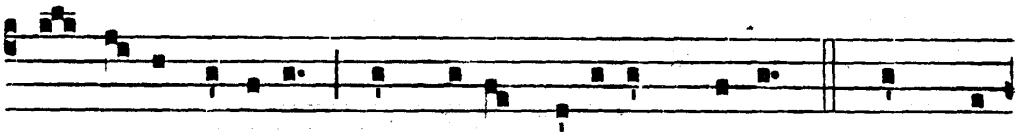
O passio magna!
O profunda vulnera!
O inestimabilis dolor!
O largissima effusio sanguinis!
O abundantissima effusio lacrimarum!
O dulcis dulcedo!
O mortis amaritudo!
Da mihi vitam aeternam.
Amen.

O great Passion!
O profound wounds!
O immeasurable sorrow!
O most copious shedding of blood!
O most abundant outpouring of tears!
O surpassing sweetness!
O death suffered in every bitterness
Give me eternal life.
Amen.
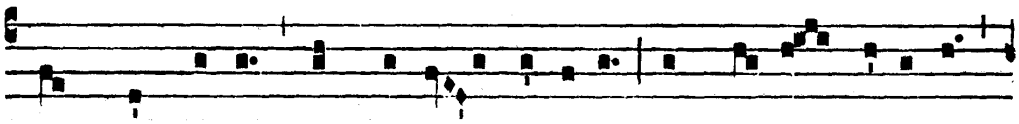
There are a number of variants of this beautiful prayer on the Passion of Christ. This particular version is found in a book of spiritual exercises by Father Timothée de Raynier of the Order of Minims, published at Marseille in 1778. The same prayer, in a slightly different version, was dear to Mother Yvonne-Aimée of Malestroit. Those who have prayed the prayer know that it is full of compunction and sweetness. I have discovered the prayer in several languages and with many variants. It has been variously attributed to Saint Gertrude, Saint Bridget of Sweden, Saint Bernard, Saint Bonaventure, Blessed Angelo of Foligno, and Blessed Julian of Norwich. (*Note by Dom Mark Kirby, O.S.B., Prior of Silverstream*)

Hymn. 8.

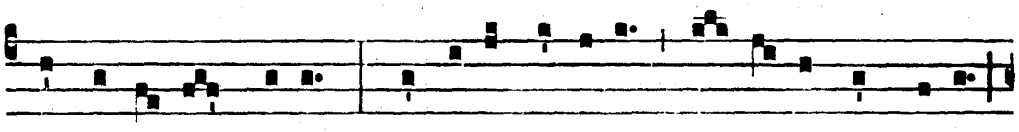

Estí-vis résonent cómpi-ta vó-cibus, Cíves laetí-ti-am fróntibus éxpli-cent : Taédis flammí-fe-ris órdi-ne próde-ant Instrúcti pú-e-ri et sénes. 2. Quem dúra mó-ri- ens Chrístus in árbore Fúdit mul- típli-ci vúlne-re sánguinem, Nos fácti mémores dum có-limus, décet Saltem fúnde-re lácrimas. 3. Humáno géne-ri pernící- es grávis Adámi vé-te-ris crímine cón-ti-git : Adámi intégri-tas et pí- e-tas nóvi Ví-tam réddidit ómnibus. 4. Clamó-rem vá-lidum súmmus ab aéthe-re Languéntis Géni-ti si Pá-ter áu-di- it, Placá-ri pó-ti- us



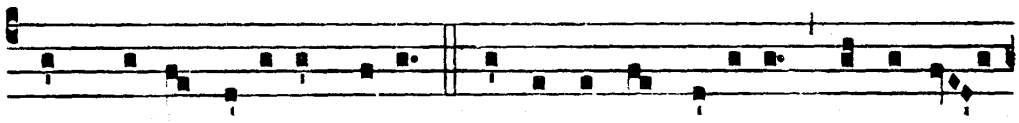
sánguine débu- it, Et nóbis véni- am dá-re. 5. Hoc qui-



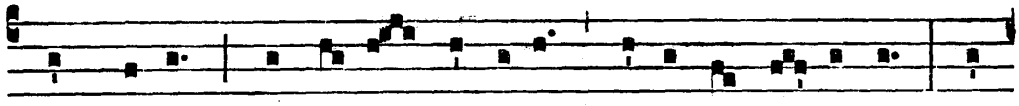
cúmque stó-lam sánguine pró-lu- it, Abstérgit mácu-las,



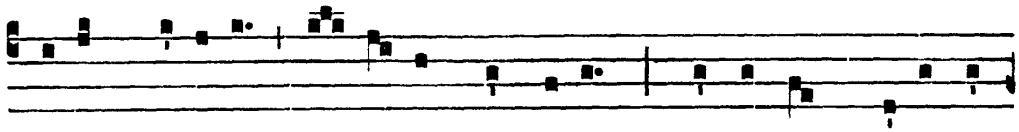
et ró-se- um décus, Quo fí- at símí-lis pró- ti-nus Ange-lis,



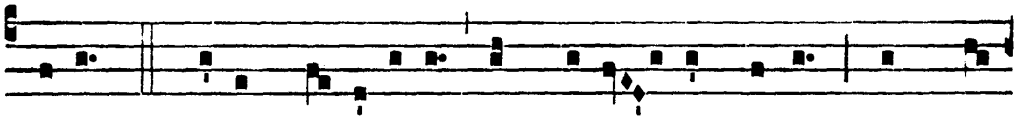
Et Ré-gi pláce- at, cápit. 6. A récto instábi-lis trámi-te



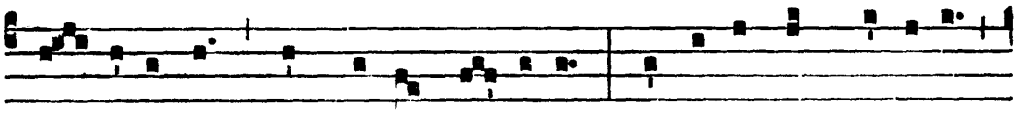
póstmodum Se núllus rétrahat, mé-ta sed úl- tima Tan-



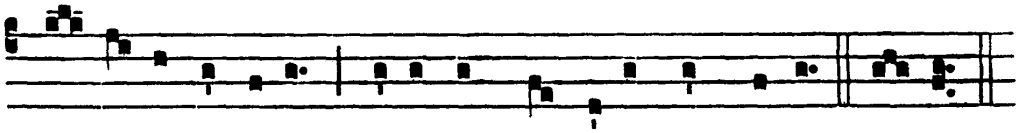
gátur : tríbu- et nó- bi- le praémi- um, Qui cúrsum Dé-us ád-



juvat. 7. Nóbis pro-pí-ti- us sis, Géni- tor pót-ens, Ut quos



u- nígenae sánguine Fí- li- i Emísti, et plá-cido



Flá-mi-ne récre-as, Caéli ad cúlmina tránsfe-ras. Amen.

With glad and joyous strains now let each street resound,
And let the laurel wreath each Christian brow entwine;
With torches waving bright, let old and young go forth,
And swell the train in solemn line.

Whilst we with bitter tears, with sighs and grief profound,
Wail o'er the saving Blood, poured forth upon the Tree,
Oh deeply let us muse and count the heavy price,
Which Christ hath paid to make us free.

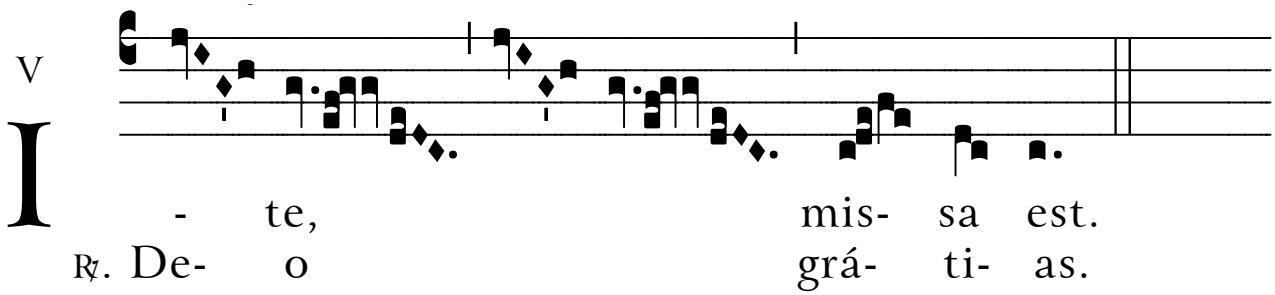
The primal man of old, who fell by serpent's guile,
Brought death and many woes upon his fallen race;
But our New Adam, Christ, new life unto us gave,
And brought to all ne'er-ending grace.

To heaven's highest height the wailing cry went up
Of Him, who hung in pain, God's own eternal Son;
His saving, priceless Blood, His Father's wrath appeased,
And for His sons full pardon won.

Whoe'er in that pure Blood his guilty soul shall wash,
Shall from his stains be freed—he made as roses bright—
Shall vie with Angels pure, shall please his King and Lord,
And precious shine in His glad sight.

Oh from the path of right ne'er let thy steps depart,
But haste thee to the goal in virtue's peaceful ways;
Thy God who reigns on high will e'er direct thy steps,
And crown thy deeds with blissful days.

Father of all things made, to us propitious be,
For whom Thy own dear Son, His saving Blood did spill;
O Holy Spirit, grant the souls by Thee refreshed
Eternal bliss may ever fill.

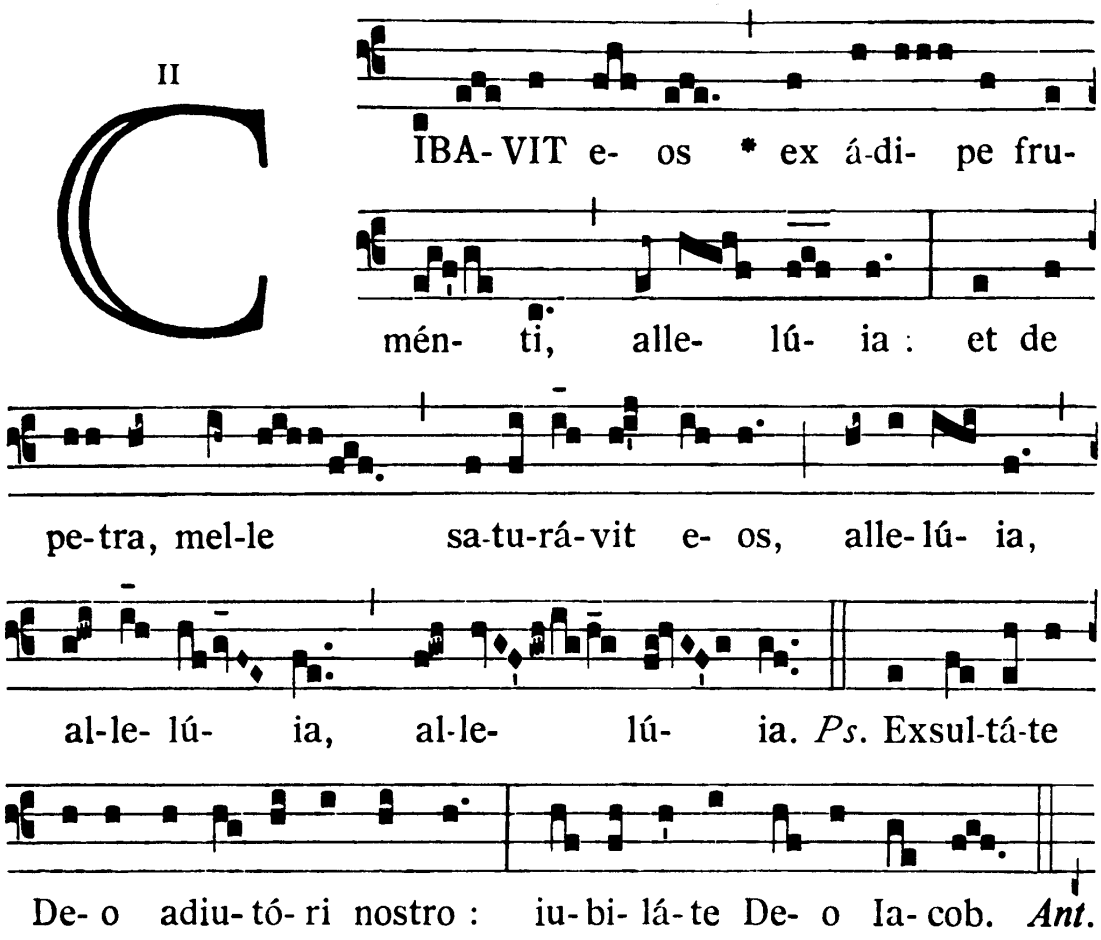


Thursday

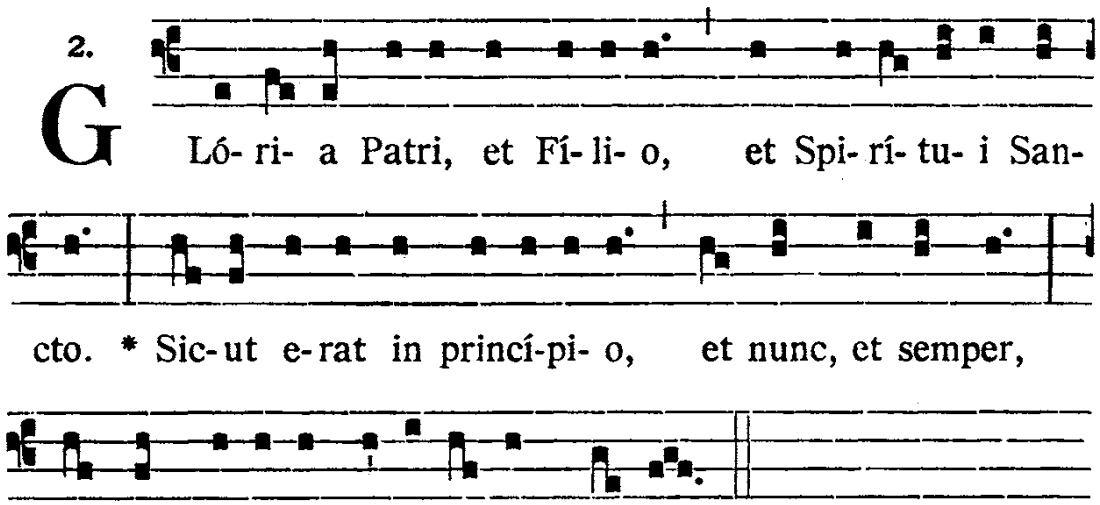
2:45 p.m. July 2
St. Paul Cathedral

Holy Eucharist
Ordinary Form

II



2.
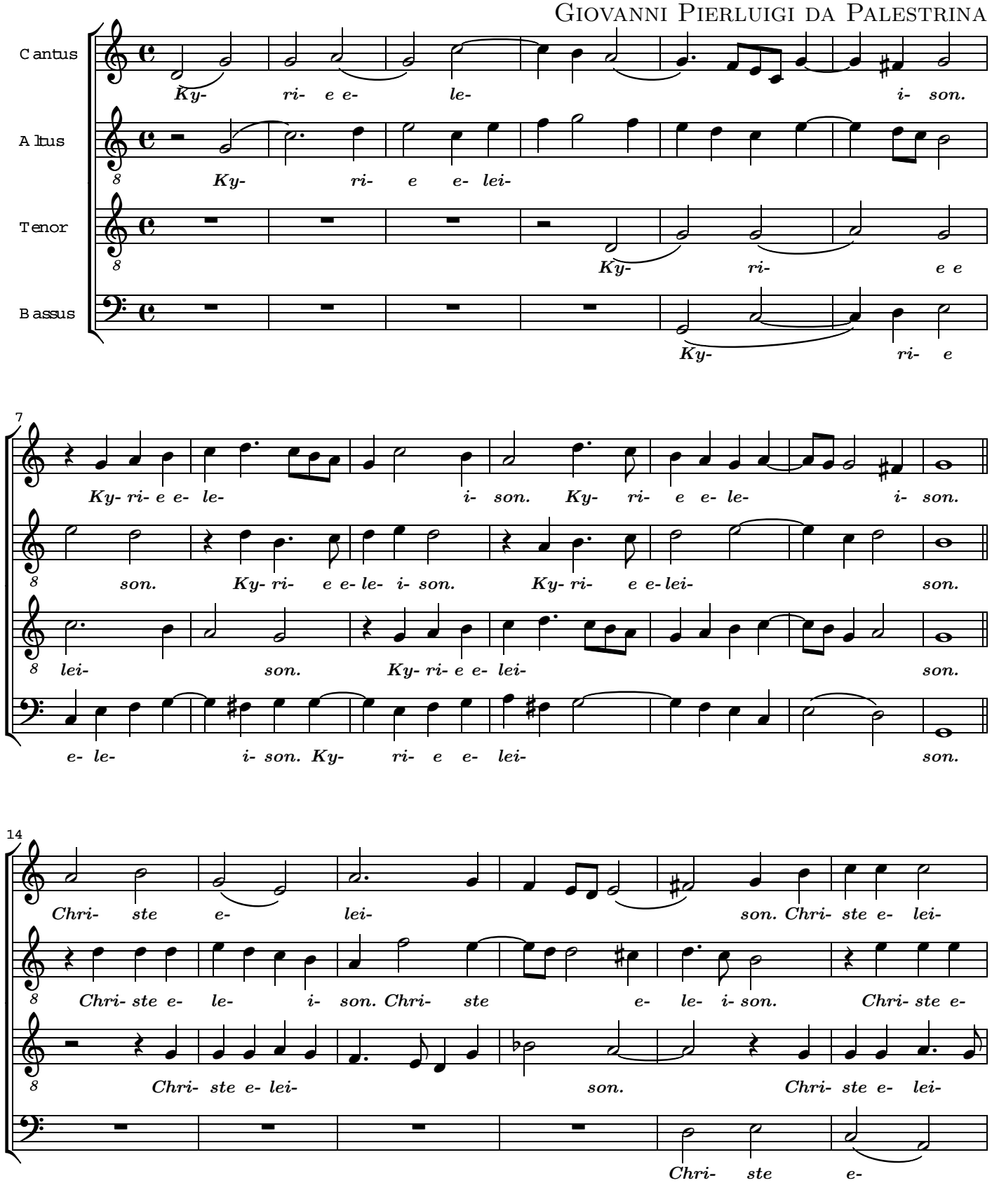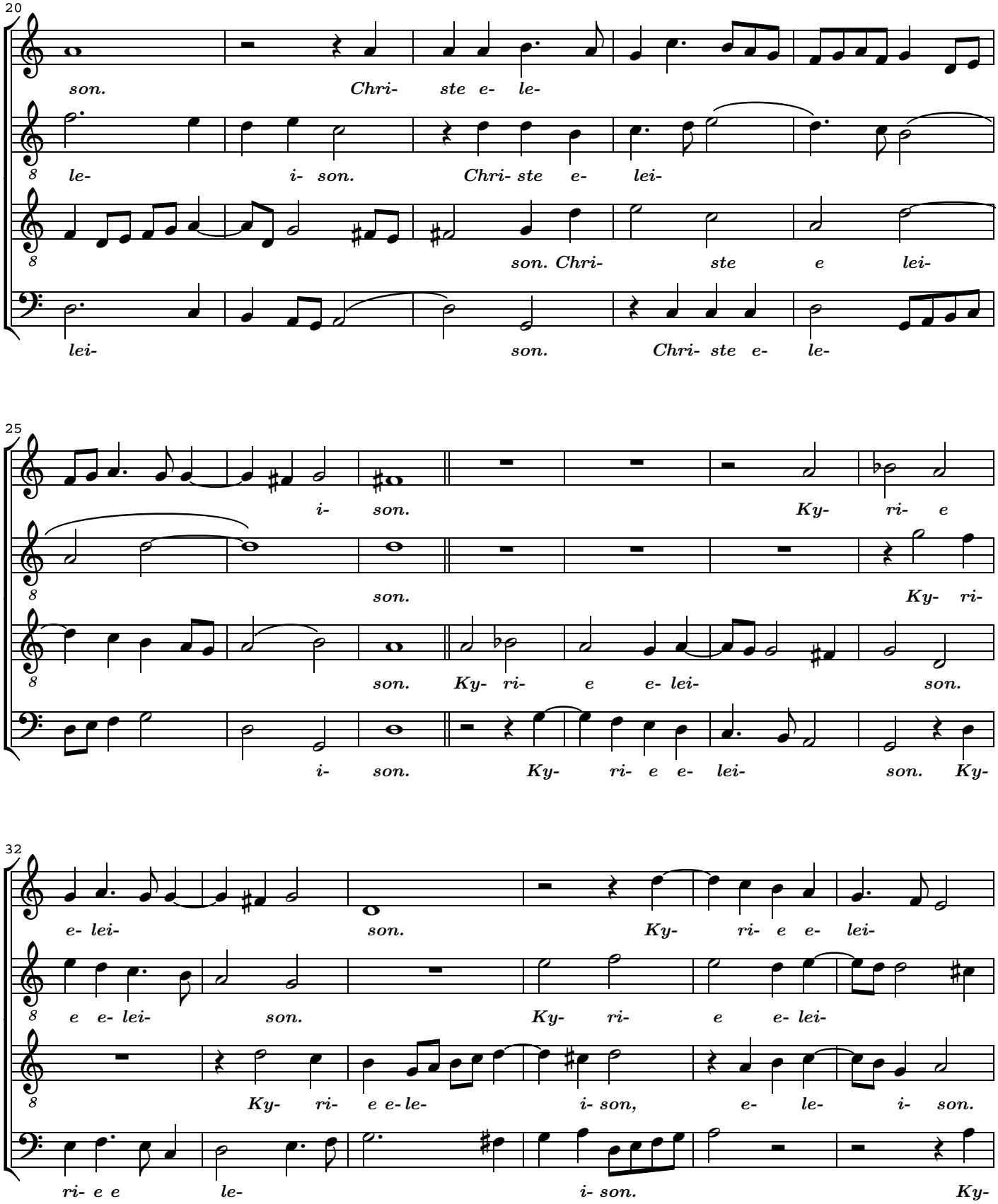


He fed them with the finest of wheat, alleluia; and with honey from the rock he satisfied them, alleluia, alleluia. ℣. Rejoice in honour of God our helper; shout for joy to the God of Jacob.
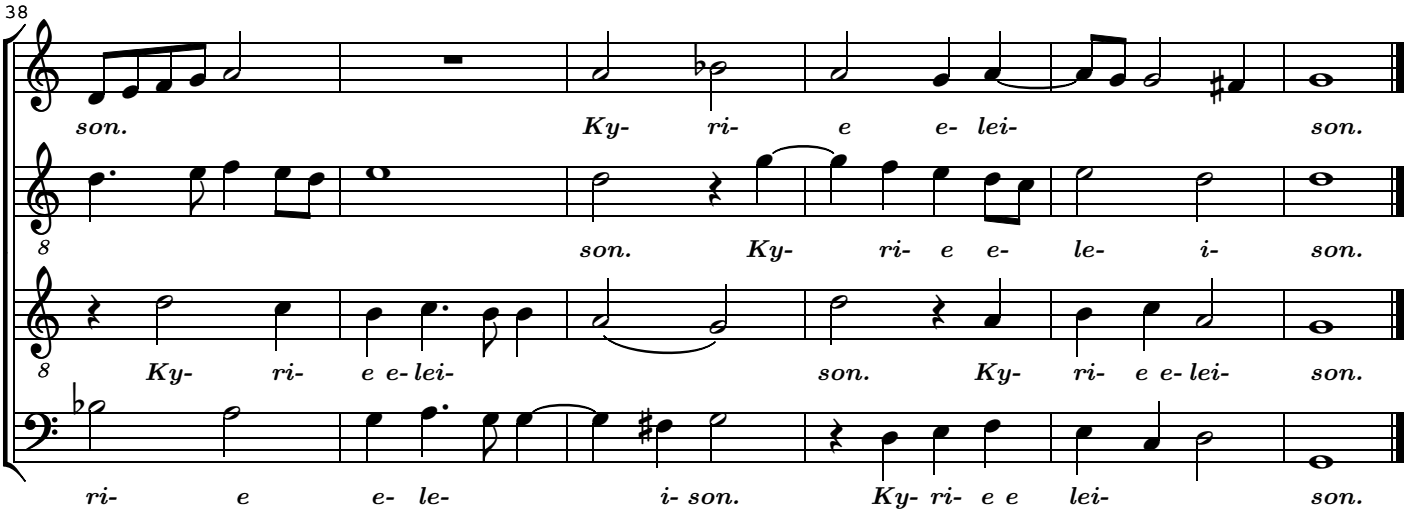
Missa Lauda Sion

Kyrie

Giovanni Pierluigi da Palestrina



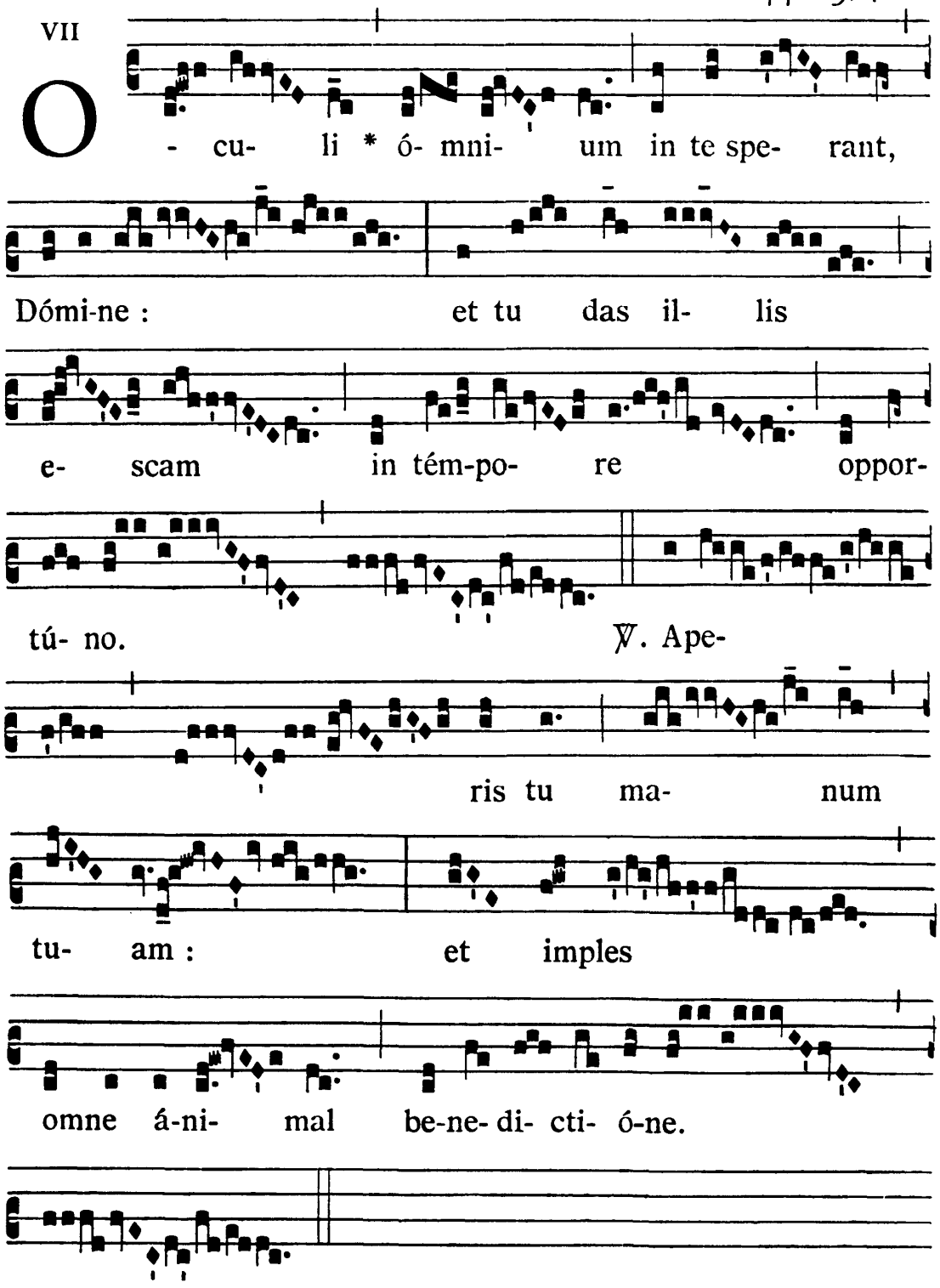

20
son. Chri- ste e- le-
le- i- son. Chri- ste e- lei-
son. Chri- ste e lei-
lei- son. Chri- ste e- le-
25
i- son. Ky- ri- e
son. Ky- ri-
son. Ky- ri- e e- lei- son.
i- son. Ky- ri- e e- lei- son. Ky-
32
e- lei- son. Ky- ri- e e- lei-
e e- lei- son. Ky- ri- e e- lei-
Ky- ri- e e- le- i- son, e- le- i- son.
ri- e e le- i- son. Ky-


38
son. Ky- ri- e e- lei- son.
son. Ky- ri- e e- le- i- son.
Ky- ri- e e- lei- son. Ky- ri- e e- lei- son.
ri- e e- le- i- son. Ky- ri- e e lei- son.

Gradual

Ps 144: 15, ℣. 16

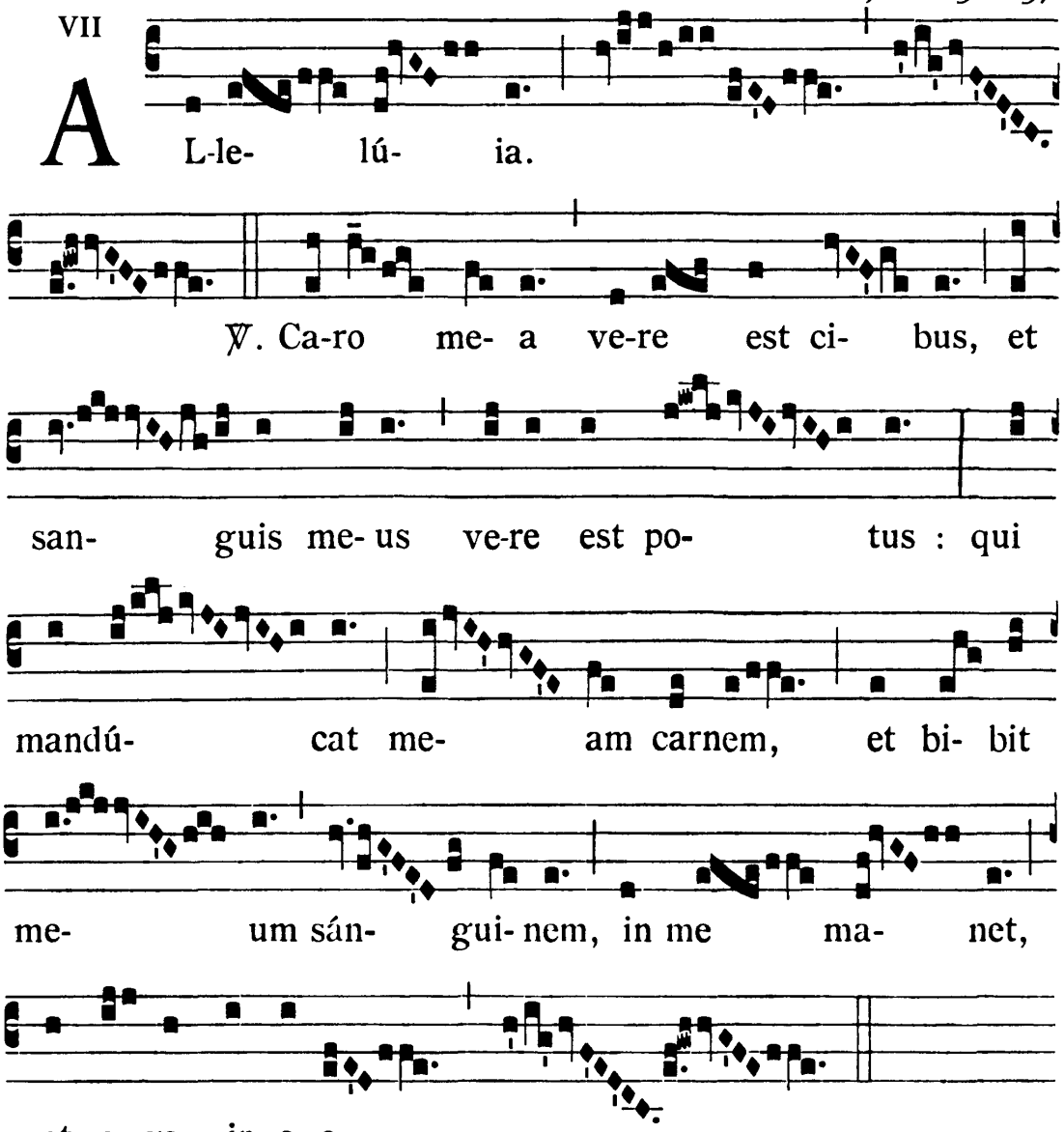
VII



The eyes of all look towards you in hope, O Lord; and you give them their food in due season. ℣. You open your hand and fill every living thing with your blessings.

Alleluia *Jn 6: 56, 57*

VII

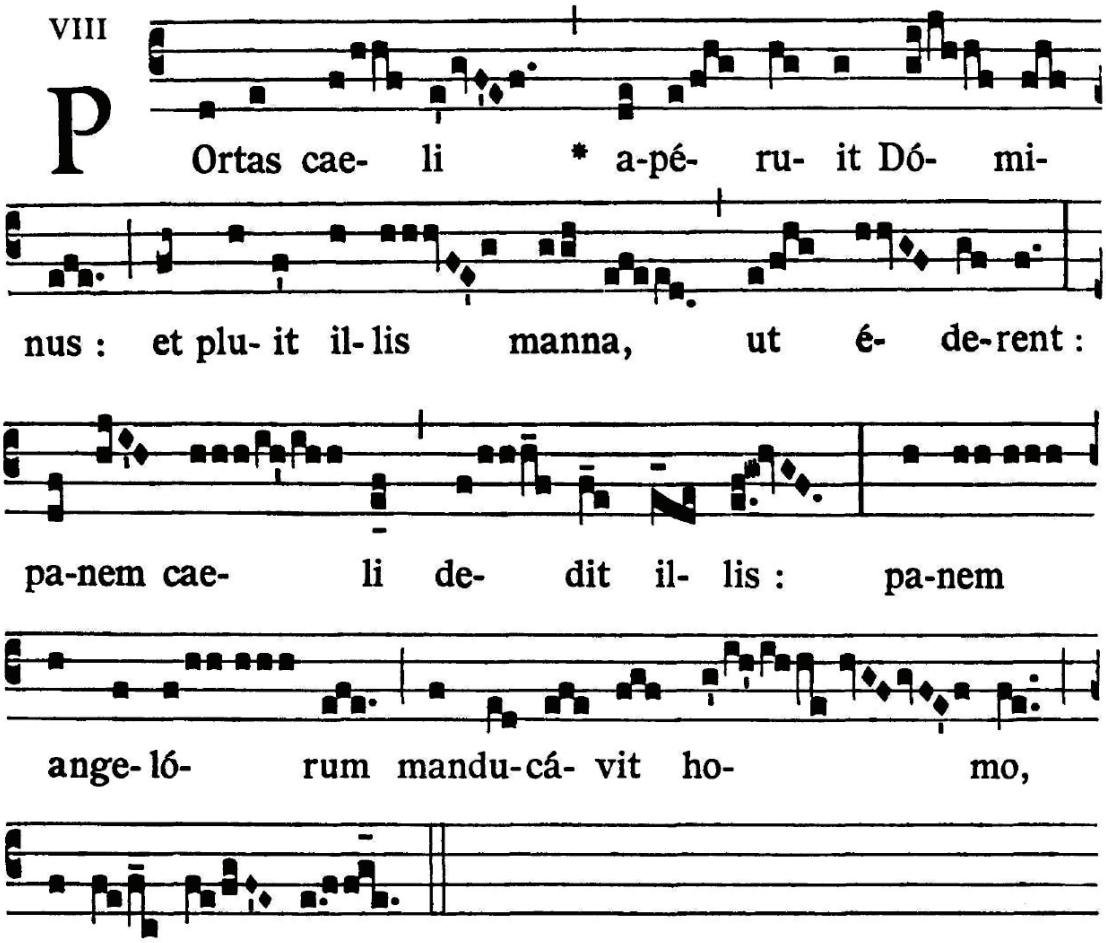


My flesh is the true food, my blood is the true drink; he who eats my flesh and drinks my blood abides in me, and I in him.

Offertory

Ps 77: 23, 24, 25
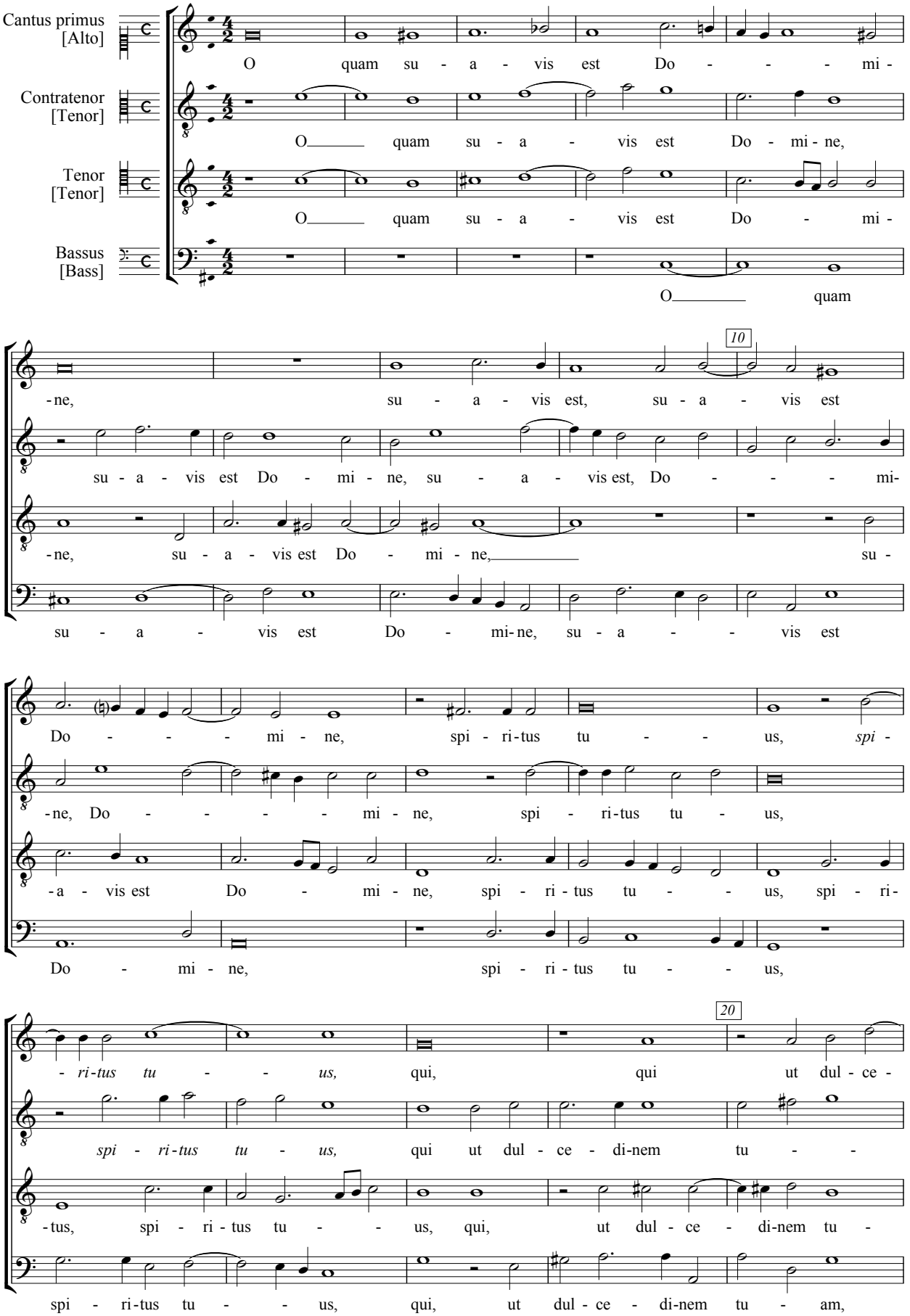
VIII
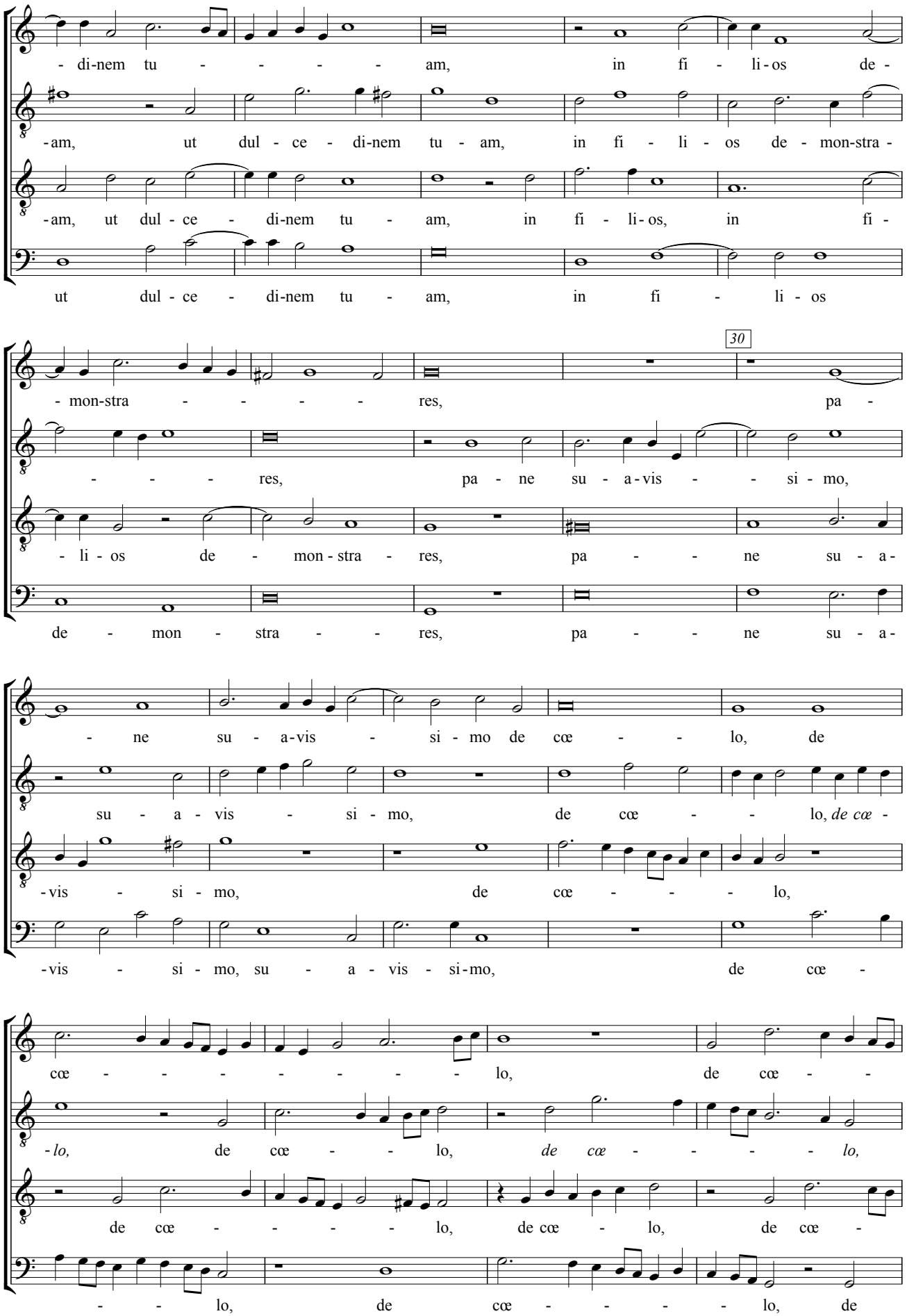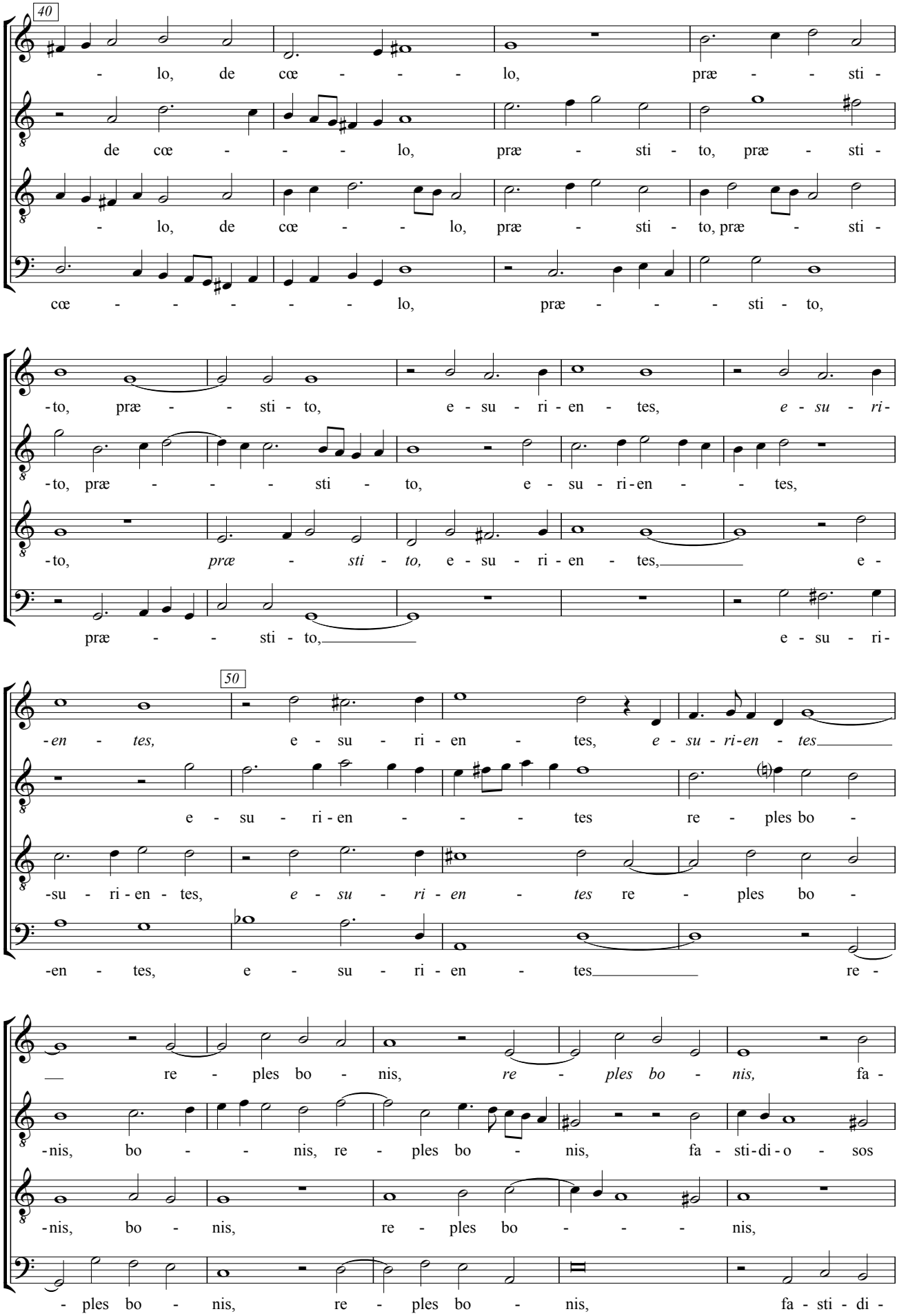


The Lord opened the doors of heaven and rained down manna upon them to eat; he gave them bread from heaven; man ate the bread of angels, alleluia.
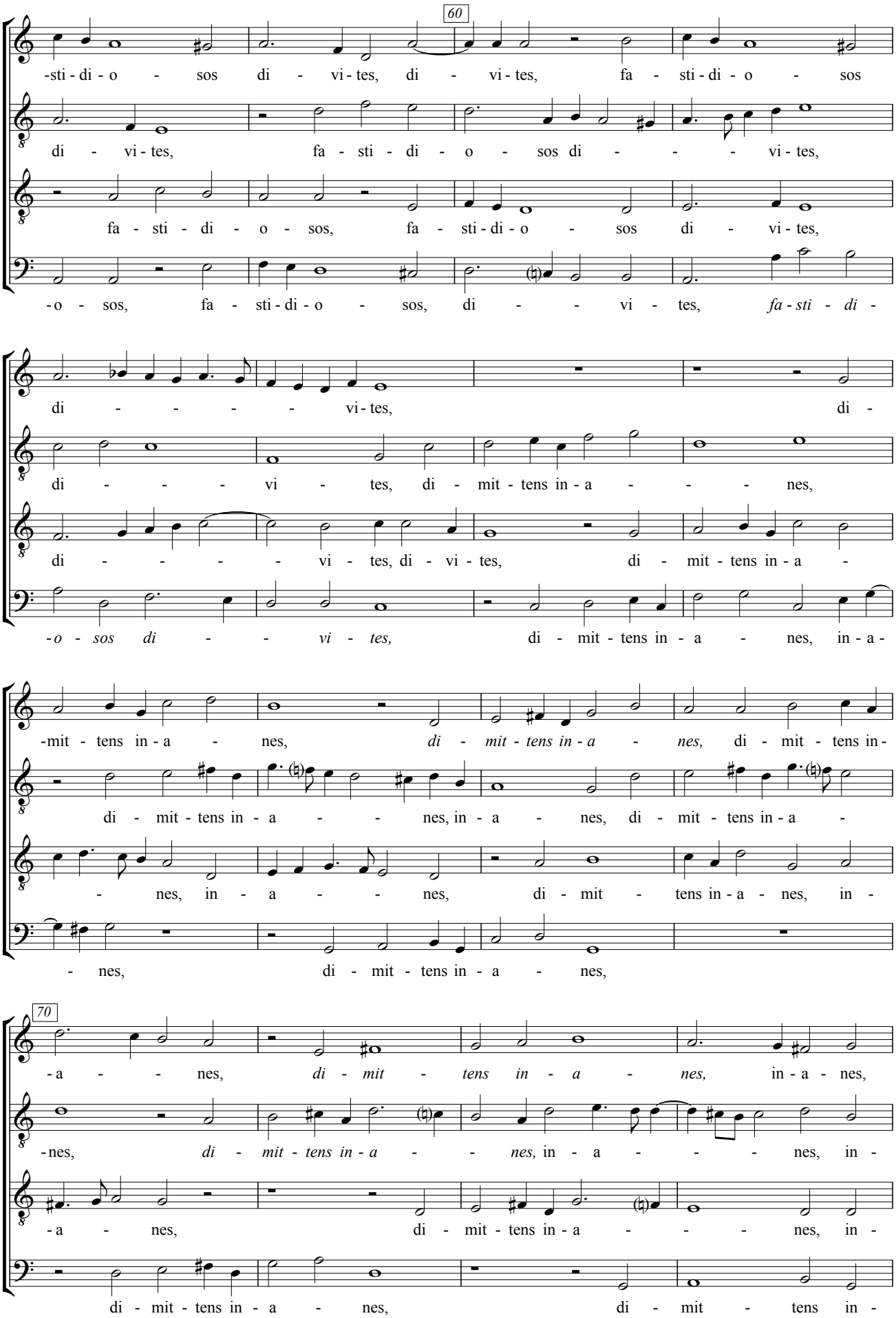
O quam suavis est

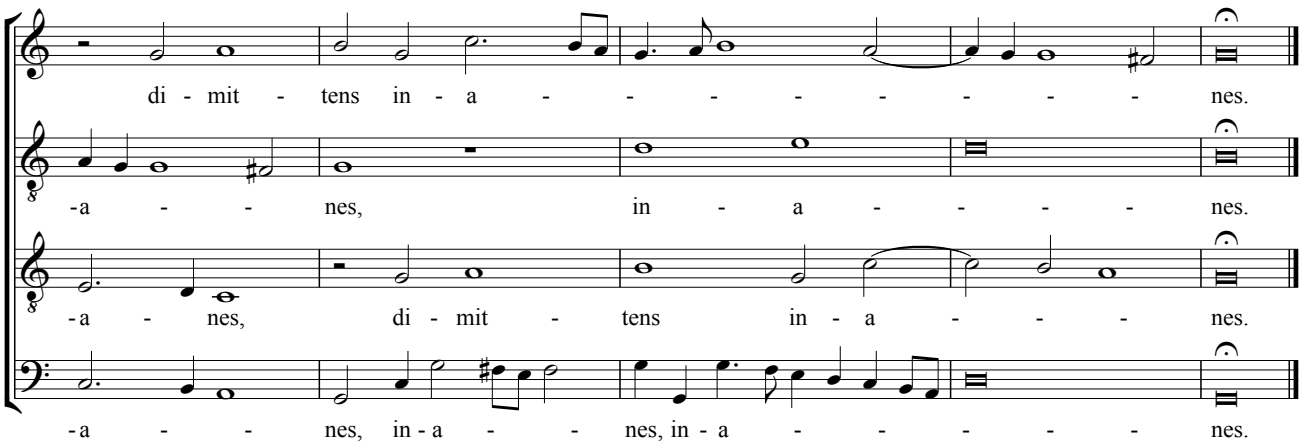
William Byrd (*c.*1540-1623)




- di-nem tu - - - - - am, in fi - li - os de -
-am, ut dul - ce - di-nem tu - am, in fi - li - os de - mon-stra -
-am, ut dul - ce - di-nem tu - am, in fi - li - os, in fi -
ut dul - ce - di-nem tu - am, in fi - li - os
30
- mon-stra - - - - - res, pa -
- - - - res, pa - ne su - a-vis - - si - mo,
- li - os de - mon - stra - res, pa - - - ne su - a -
de - mon - stra - - - res, pa - - - ne su - a -
- ne su - a-vis - si - mo de cœ - - lo, de
su - a - vis - si - mo, de cœ - - lo, *de cœ* -
-vis - si - mo, de cœ - - - - lo,
-vis - si - mo, su - a - vis - si-mo, de cœ -
cœ - - - - - - - - lo, de cœ - -
-lo, de cœ - - lo, *de cœ* - - - - - *lo,*
de cœ - - - - - lo, de cœ - lo, de cœ -
- - lo, de cœ - - - - - lo, de


40
- lo, de cœ - - - - lo, præ - - sti -
de cœ - - - lo, præ - sti - to, præ - sti -
- lo, de cœ - - lo, præ - sti - to, præ - sti -
cœ - - - - - - lo, præ - - - sti - to,
-to, præ - - sti - to, e - su - ri - en - tes, e - su - ri -
-to, præ - - - sti - to, e - su - ri - en - - tes,
-to, præ - sti - to, e - su - ri - en - tes, e -
præ - - sti - to, e - su - ri -
50
-en - tes, e - su - ri - en - tes, e - su - ri - en - tes
e - su - ri - en - - - tes re - ples bo -
-su - ri - en - tes, e - su - ri - en - tes re - ples bo -
-en - tes, e - su - ri - en - tes re -
re - ples bo - nis, re - ples bo - nis, fa -
-nis, bo - - nis, re - ples bo - nis, fa - sti - di - o - sos
-nis, bo - nis, re - ples bo - - - - nis,
- ples bo - nis, re - ples bo - nis, fa - sti - di -


60
-sti - di - o - sos di - vi - tes, di - vi - tes, fa - sti - di - o - sos
di - vi - tes, fa - sti - di - o - sos di - - - vi - tes,
fa - sti - di - o - sos, fa - sti - di - o - sos di - vi - tes,
- o - sos, fa - sti - di - o - sos, di - - vi - tes, fa - sti - di -
di - - - - - vi - tes, di -
di - - - - vi - tes, di - mit - tens in - a - - - nes,
di - - - - vi - tes, di - vi - tes, di - mit - tens in - a -
- o - sos di - - vi - tes, di - mit - tens in - a - nes, in - a -
- mit - tens in - a - nes, di - mit - tens in - a - nes, di - mit - tens in -
di - mit - tens in - a - - nes, in - a - nes, di - mit - tens in - a -
- nes, in - a - - nes, di - mit - tens in - a - nes, in -
- nes, di - mit - tens in - a - nes,
70
- a - - nes, di - mit - tens in - a - nes, in - a - nes,
- nes, di - mit - tens in - a - - nes, in - a - - - nes, in -
- a - nes, di - mit - tens in - a - - - nes, in -
di - mit - tens in - a - nes, di - mit - tens in -



O how sweet is thy spirit, O Lord, who, to show thy loving-kindness to thy children, dost feed them with that sweetest bread which came down from heaven; filling the hungry with good things, and sending the rich and disdainful empty away.

Source: William Byrd: *Gradualia, seu cantionum sacrarum... Liber secundus* (1st edition, 1607, 2nd edition, 1610), no.18.
Liturgical function: Magnificat antiphon, 1st Vespers, Corpus Christi.
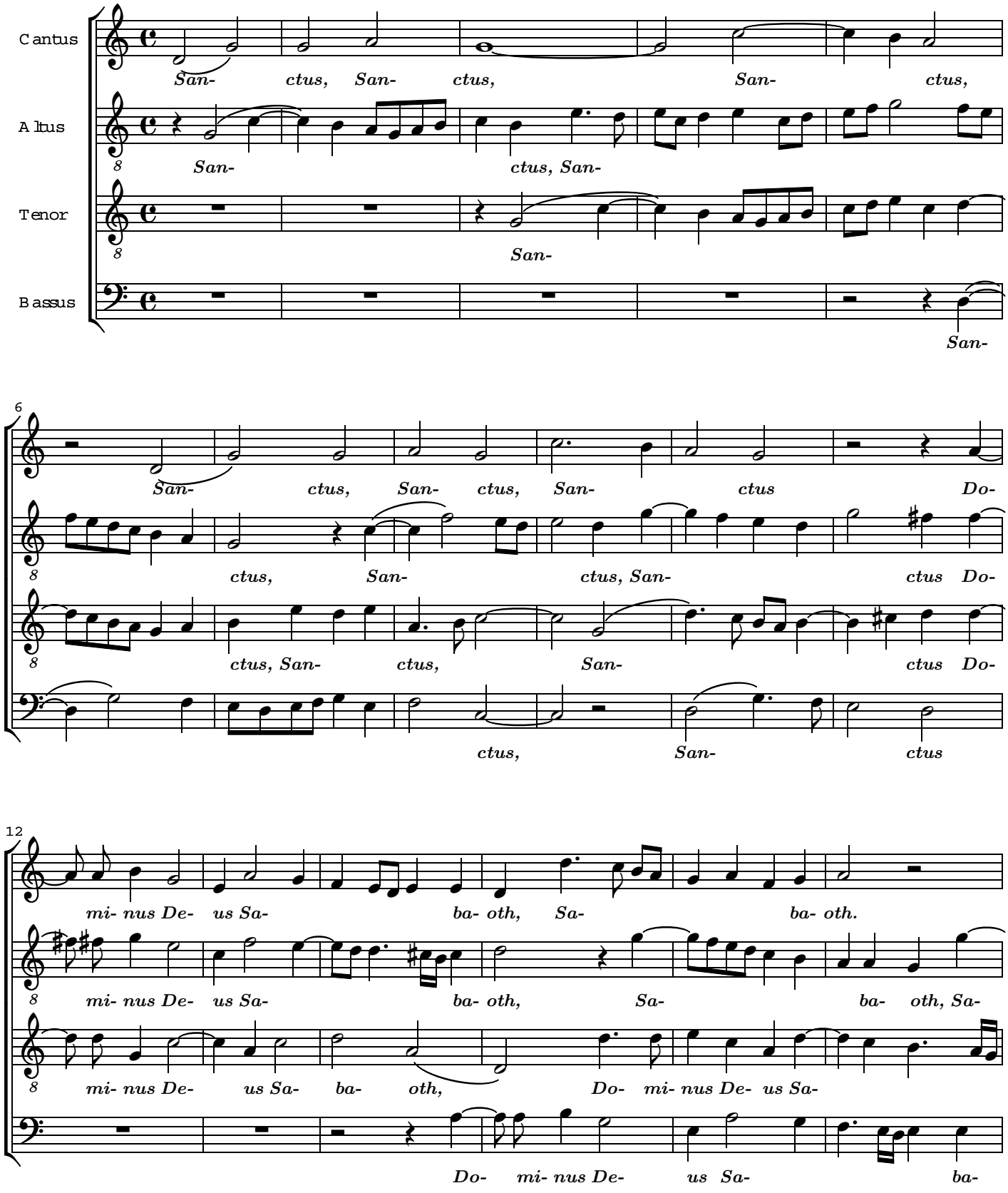
II.29-30: *vis* ♩ *si* ♩ 𝅗𝅥 ♩ *mo* 𝅗𝅥
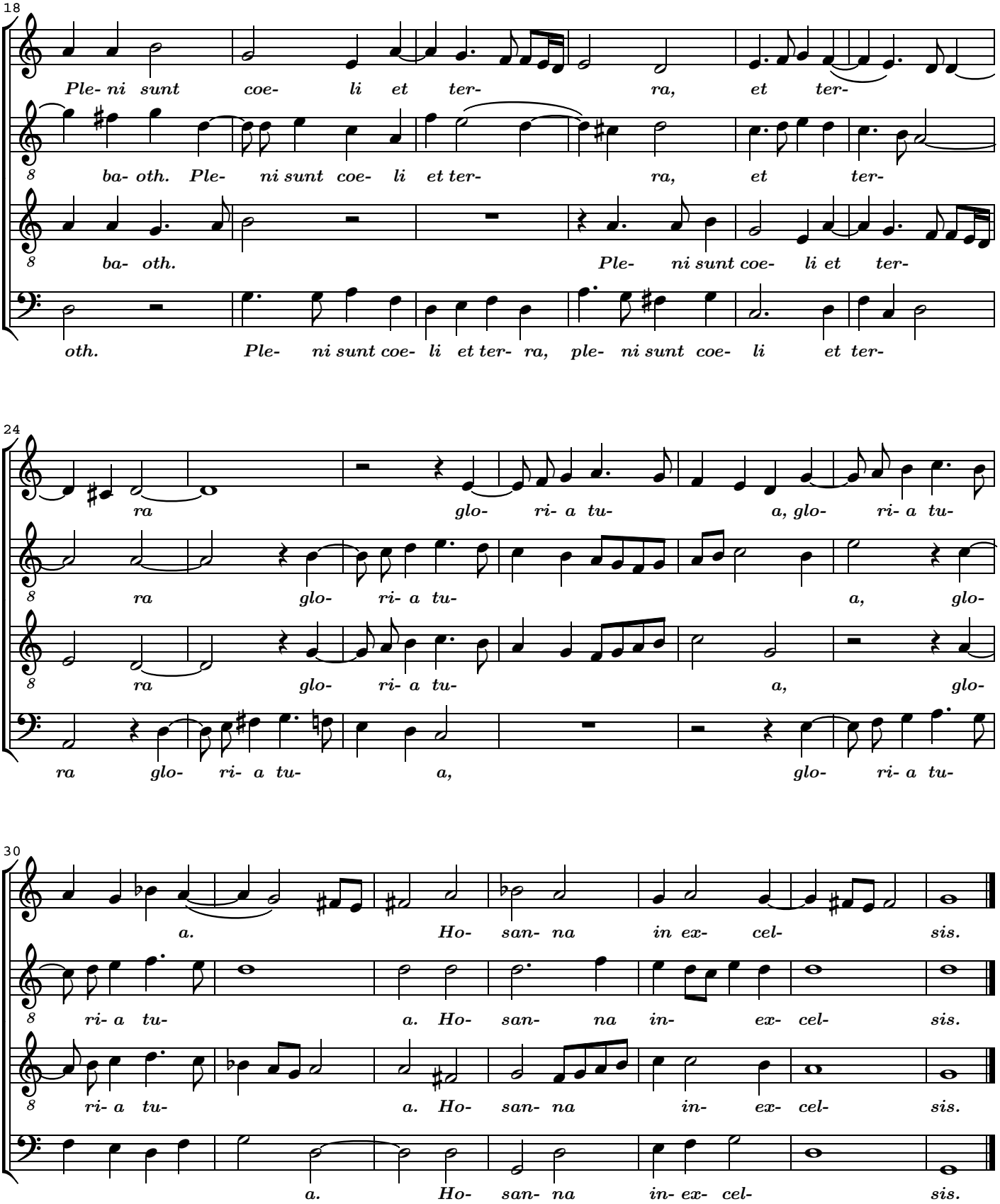
II.60-61: *di* ♩ ♩ *vi* ♩ *tes* ♩. ♪ ♩ ♩ 𝅗𝅥

II.66-67, 69: *mit* ♩ ♩ *tens* ♩ *in* ♩.
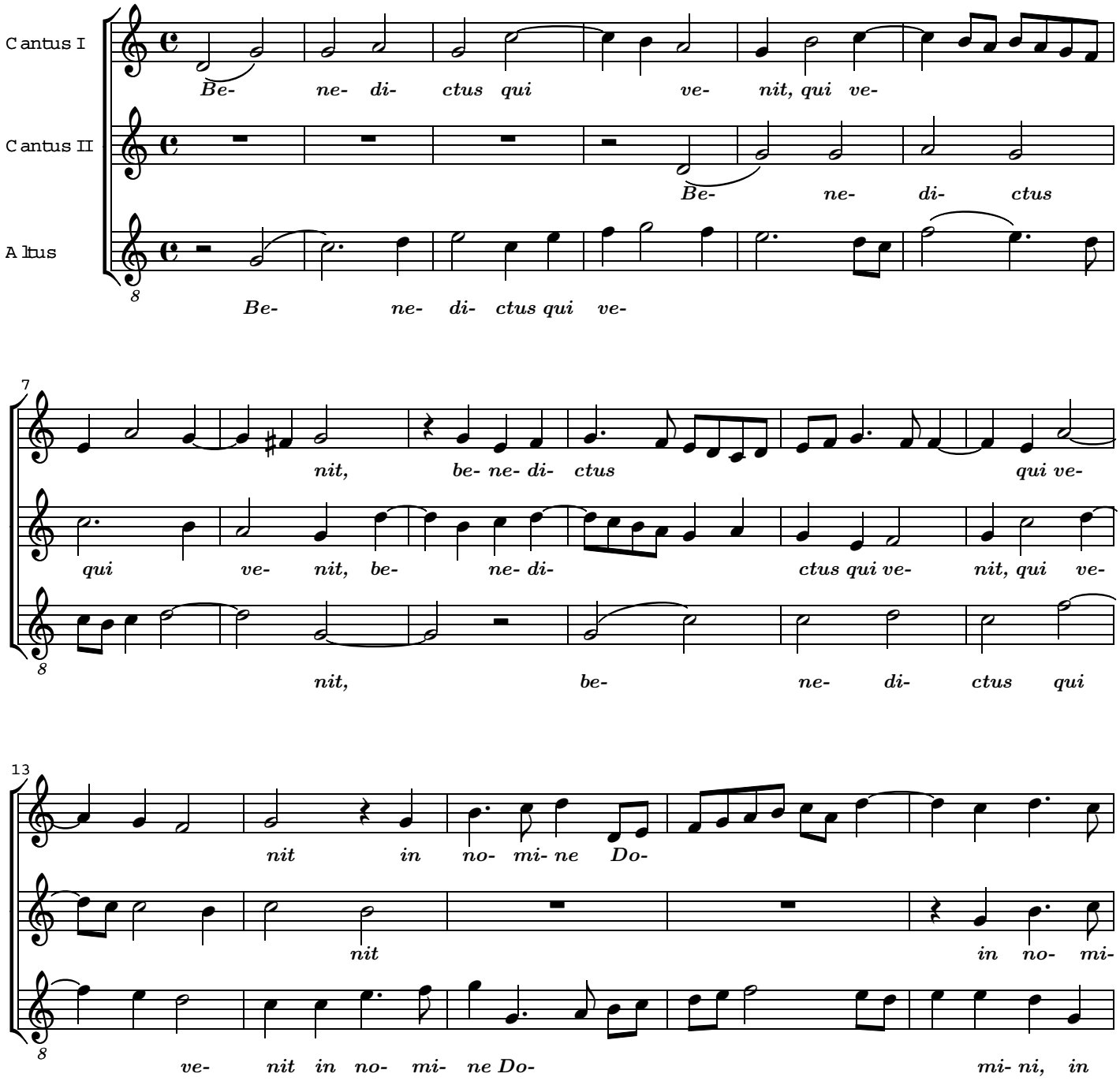
Part of my complete edition of the published vocal works of William Byrd made available through the Choral Public Domain Library (http://www.cpdl.org).
For general editorial notes, please visit my user page at http://www.cpdl.org/wiki/index.php/User:DaveF.
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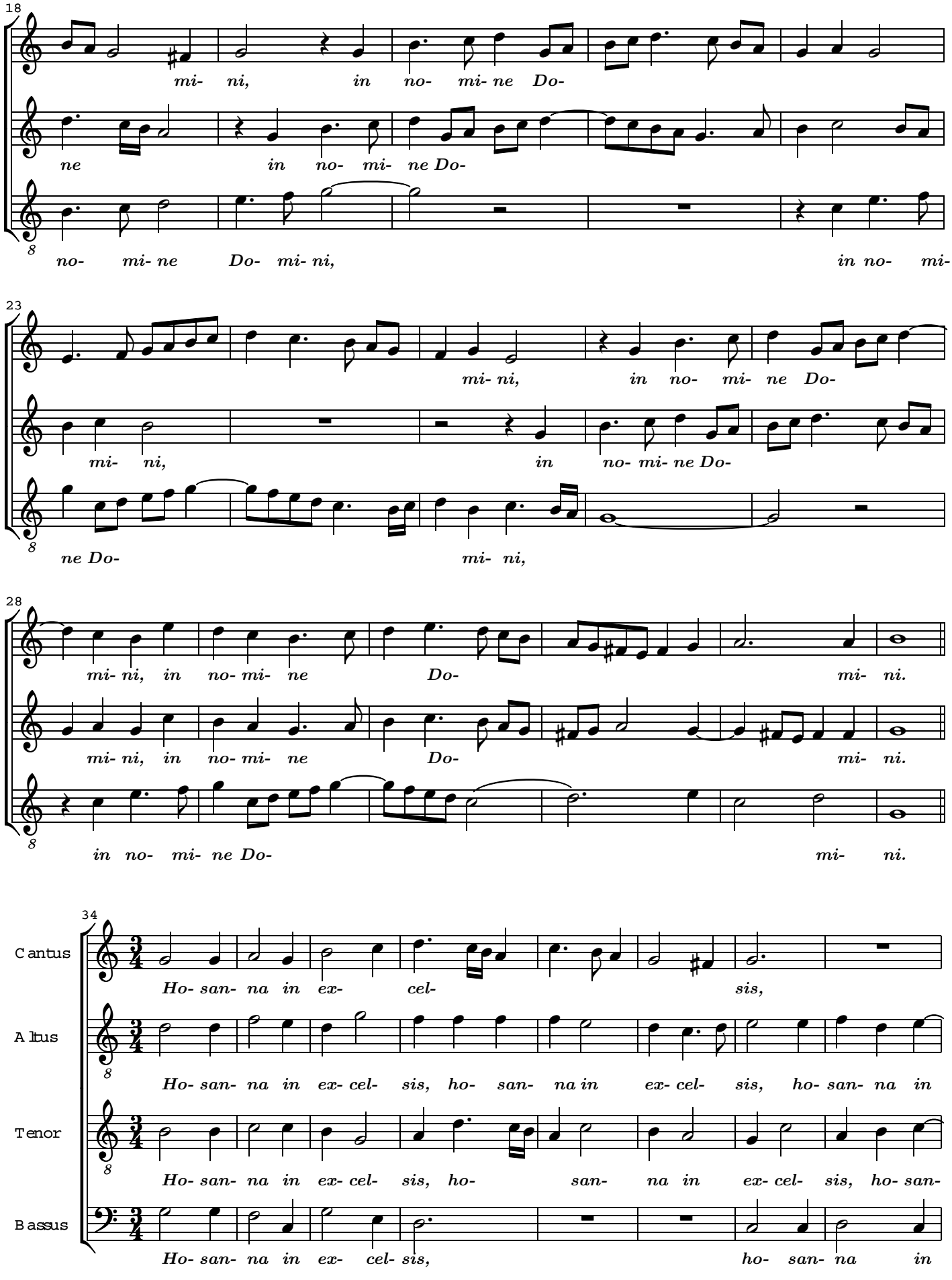
Sanctus
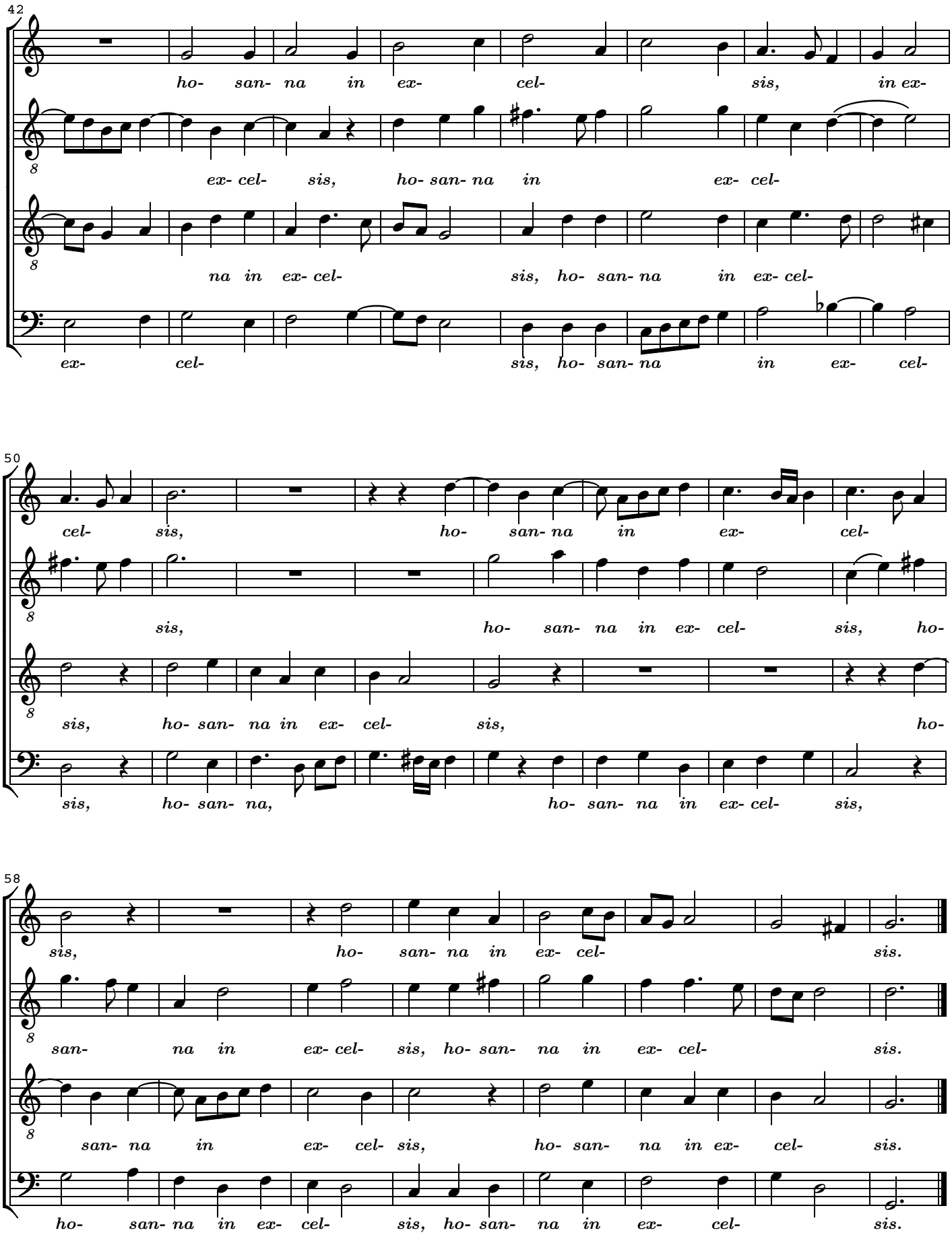

Cantus
Altus
Tenor
Bassus
San- ctus, San- ctus, San- ctus,
San- ctus, San-
San-
San-
6
San- ctus, San- ctus, San- ctus Do-
ctus, San- ctus, San- ctus Do-
ctus, San- ctus, San- ctus Do-
ctus, San- ctus
12
mi- nus De- us Sa- ba- oth, Sa- ba- oth.
mi- nus De- us Sa- ba- oth, Sa- ba- oth, Sa-
mi- nus De- us Sa- ba- oth, Do- mi- nus De- us Sa-
Do- mi- nus De- us Sa- ba-


18
Ple- ni sunt coe- li et ter- ra, et ter-
ba- oth. Ple- ni sunt coe- li et ter- ra, et ter-
ba- oth. Ple- ni sunt coe- li et ter-
oth. Ple- ni sunt coe- li et ter- ra, ple- ni sunt coe- li et ter-
24
ra glo- ri- a tu- a, glo- ri- a tu-
ra glo- ri- a tu- a, glo-
ra glo- ri- a tu- a, glo-
ra glo- ri- a tu- a, glo- ri- a tu-
30
a. Ho- san- na in ex- cel- sis.
ri- a tu- a. Ho- san- na in- ex- cel- sis.
ri- a tu- a. Ho- san- na in- ex- cel- sis.
a. Ho- san- na in- ex- cel- sis.
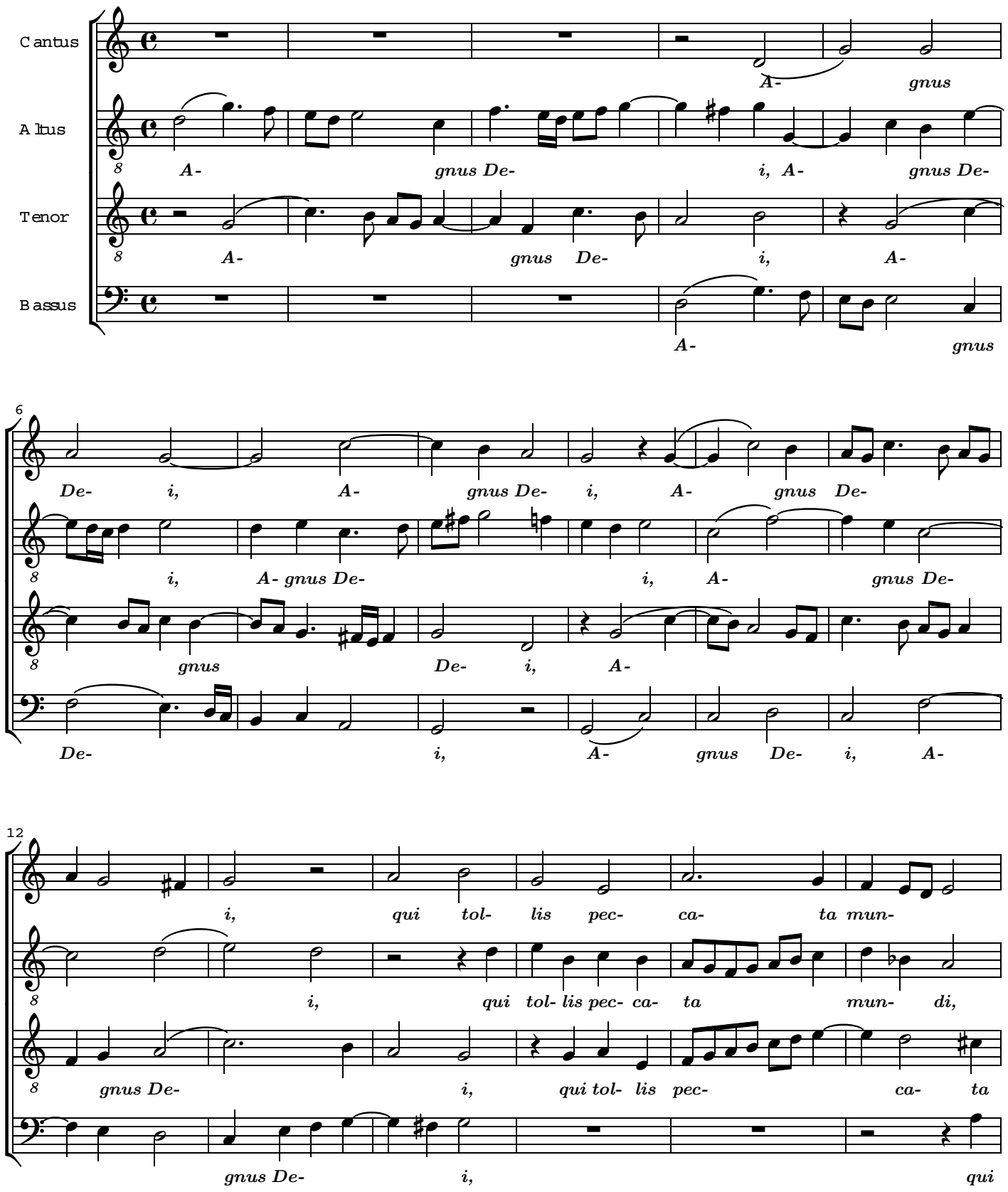
Benedictus
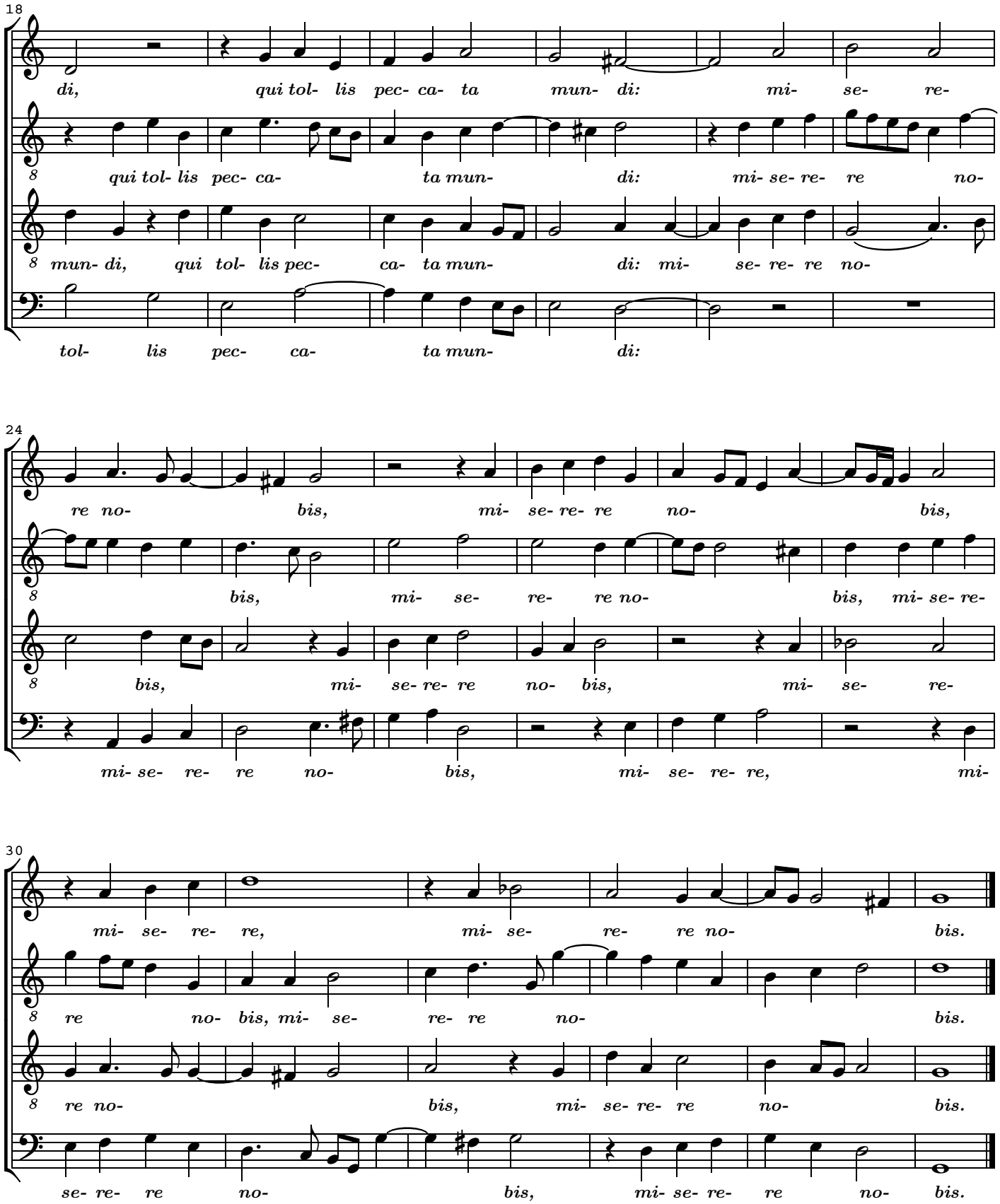

Cantus I
Cantus II
Altus
Be- ne- di- ctus qui ve- nit, qui ve-
Be- ne- di- ctus
Be- ne- di- ctus qui ve-
7
nit, be- ne- di- ctus qui ve-
qui ve- nit, be- ne- di- ctus qui ve- nit, qui ve-
nit, be- ne- di- ctus qui
13
nit in no- mi- ne Do-
nit in no- mi-
ve- nit in no- mi- ne Do- mi- ni, in


18
mi- ni, in no- mi- ne Do-
ne in no- mi- ne Do-
no- mi- ne Do- mi- ni, in no- mi-
23
mi- ni, in no- mi- ne Do-
mi- ni, in no- mi- ne Do-
ne Do- mi- ni,
28
mi- ni, in no- mi- ne Do- mi- ni.
mi- ni, in no- mi- ne Do- mi- ni.
in no- mi- ne Do- mi- ni.
34
Cantus
Altus
Tenor
Bassus
Ho- san- na in ex- cel- sis,
Ho- san- na in ex- cel- sis, ho- san- na in ex- cel- sis, ho- san- na in
Ho- san- na in ex- cel- sis, ho- san- na in ex- cel- sis, ho- san-
Ho- san- na in ex- cel- sis, ho- san- na in
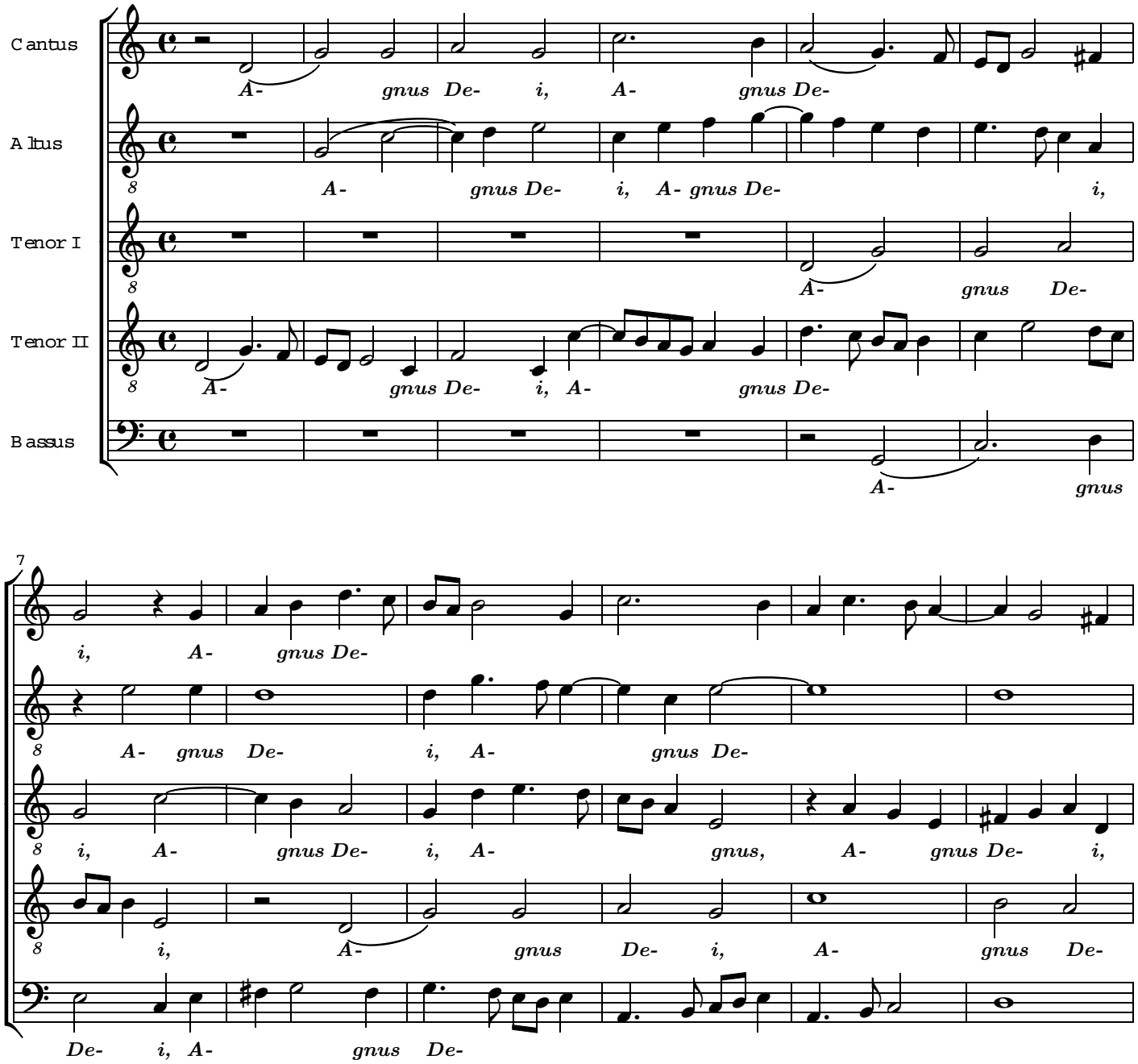

42
ho- san- na in ex- cel- sis, in ex-
ex- cel- sis, ho- san- na in ex- cel-
na in ex- cel- sis, ho- san- na in ex- cel-
ex- cel- sis, ho- san- na in ex- cel-
50
cel- sis, ho- san- na in ex- cel-
sis, ho- san- na in ex- cel- sis, ho-
sis, ho- san- na in ex- cel- sis, ho-
sis, ho- san- na, ho- san- na in ex- cel- sis,
58
sis, ho- san- na in ex- cel- sis.
san- na in ex- cel- sis, ho- san- na in ex- cel- sis.
san- na in ex- cel- sis, ho- san- na in ex- cel- sis.
ho- san- na in ex- cel- sis, ho- san- na in ex- cel- sis.
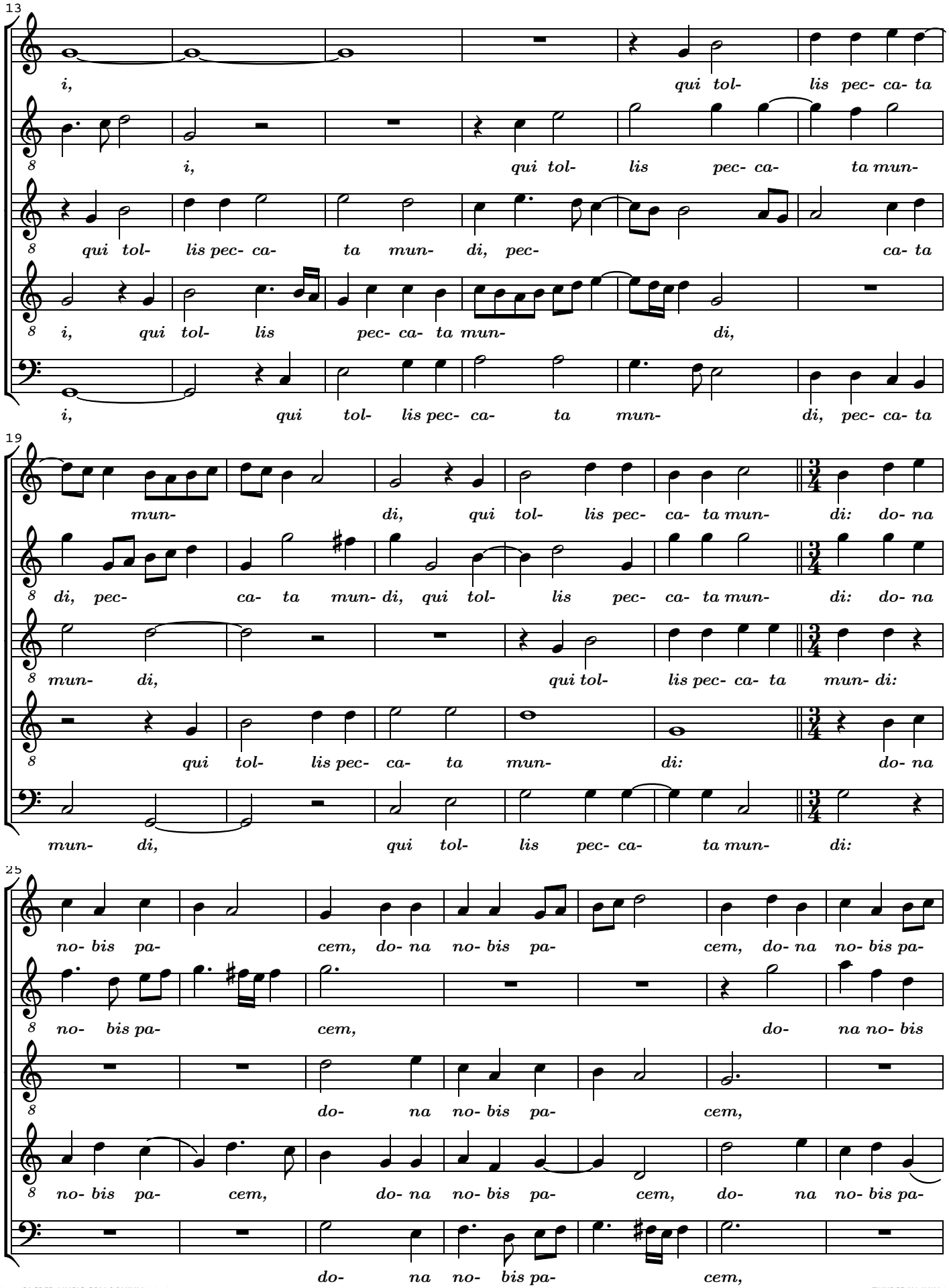
Agnus Dei I
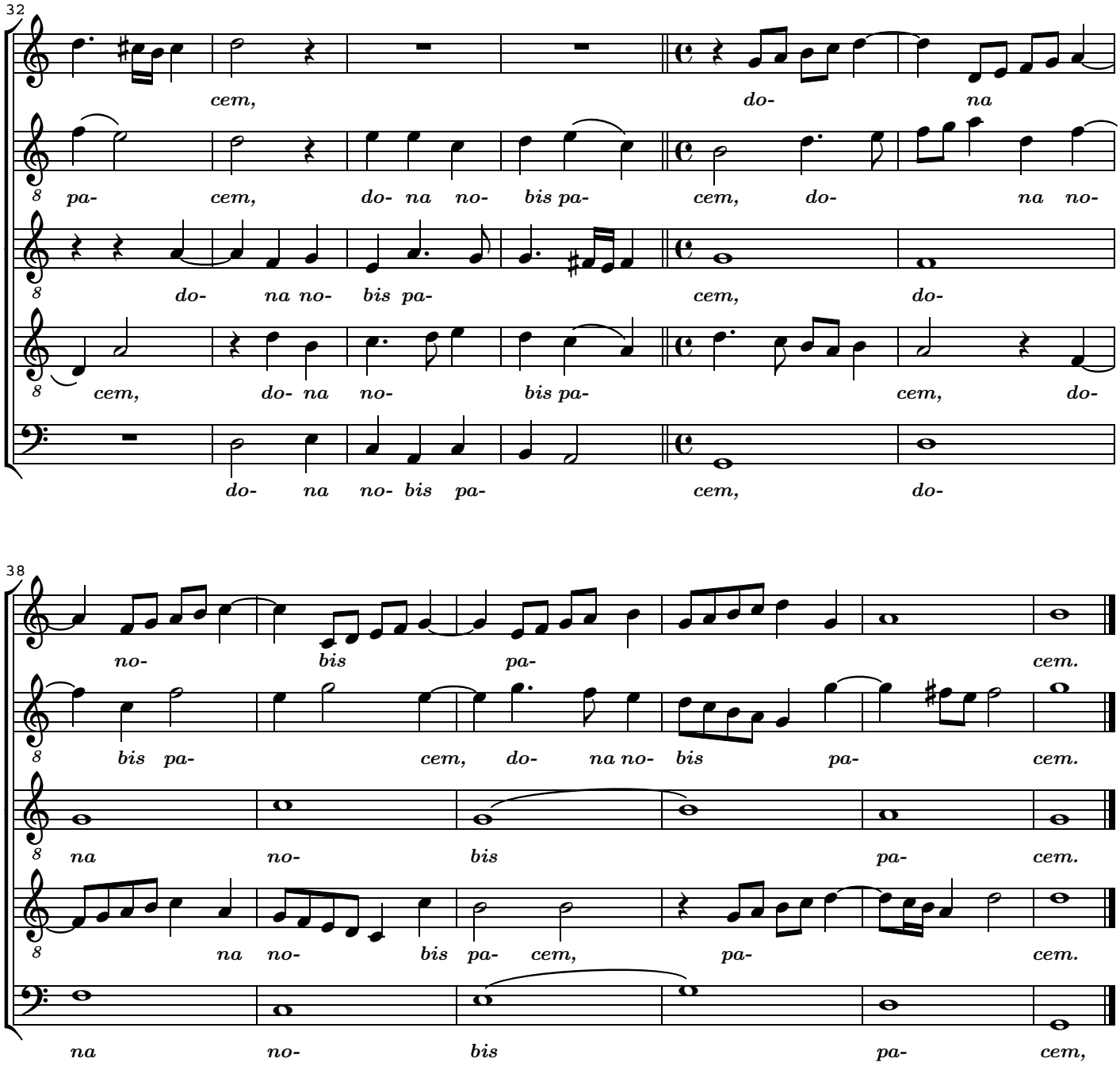

Cantus
Altus
Tenor
Bassus
A- gnus
A- gnus De- i, A- gnus De-
A- gnus De- i, A-
A- gnus
6
De- i, A- gnus De- i, A- gnus De-
i, A- gnus De- i, A- gnus De-
gnus De- i, A-
De- i, A- gnus De- i, A-
12
i, qui tol- lis pec- ca- ta mun-
i, qui tol- lis pec- ca- ta mun- di,
gnus De- i, qui tol- lis pec- ca- ta
gnus De- i, qui


18
di, qui tol- lis pec- ca- ta mun- di: mi- se- re-
qui tol- lis pec- ca- ta mun- di: mi- se- re- re no-
mun- di, qui tol- lis pec- ca- ta mun- di: mi- se- re- re no-
tol- lis pec- ca- ta mun- di:
24
re no- bis, mi- se- re- re no- bis,
bis, mi- se- re- re no- bis, mi- se- re-
bis, mi- se- re- re no- bis, mi- se- re-
mi- se- re- re no- bis, mi- se- re- re, mi-
30
mi- se- re- re, mi- se- re- re no- bis.
re no- bis, mi- se- re- re no- bis.
re no- bis, mi- se- re- re no- bis.
se- re- re no- bis, mi- se- re- re no- bis.

Agnus Dei II


Cantus
A- gnus De- i, A- gnus De-
Altus
A- gnus De- i, A- gnus De- i,
Tenor I
A- gnus De-
Tenor II
A- gnus De- i, A- gnus De-
Bassus
A- gnus
7
i, A- gnus De-
A- gnus De- i, A- gnus De-
i, A- gnus De- i, A- gnus, A- gnus De- i,
i, A- gnus De- i, A- gnus De-
De- i, A- gnus De-

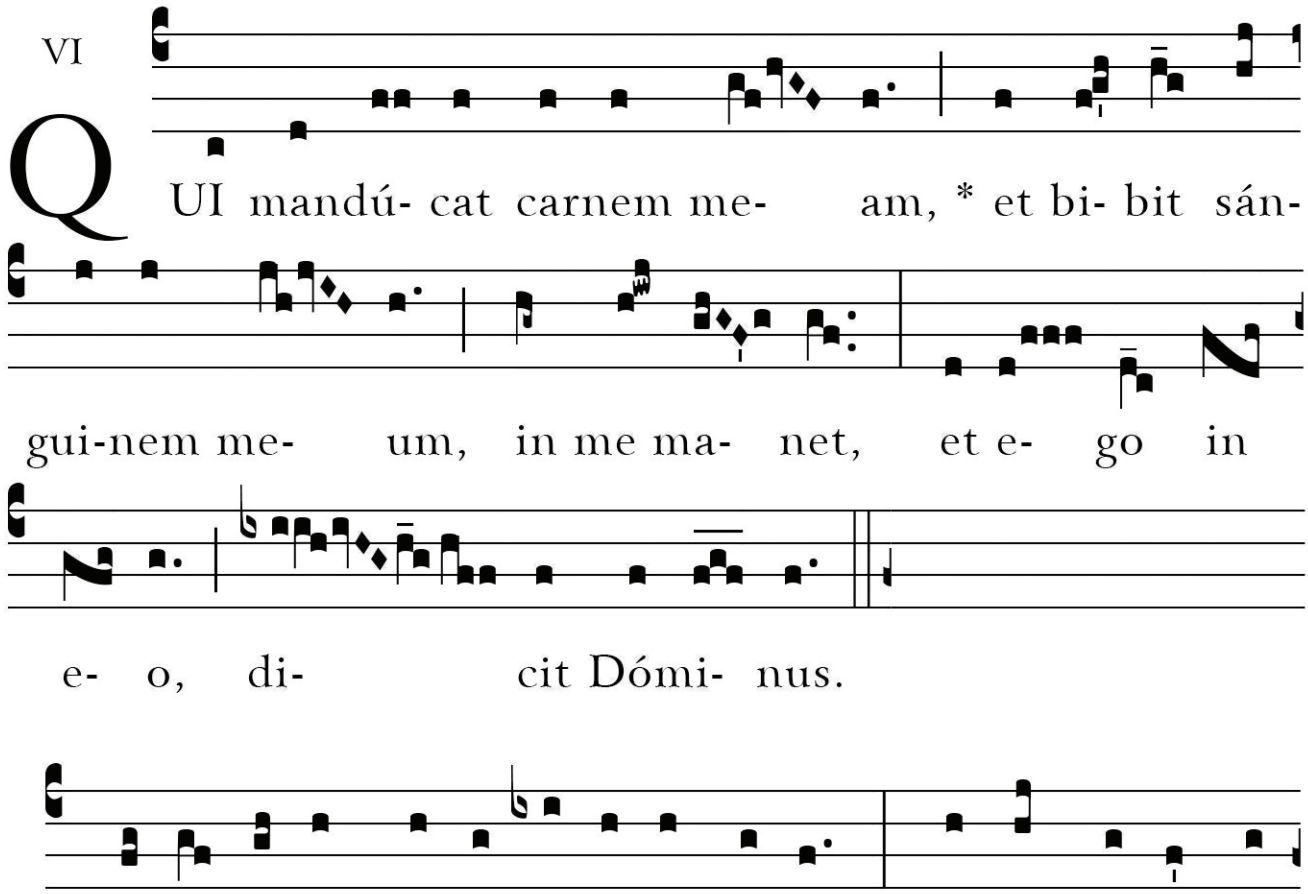

13
i, qui tol- lis pec- ca- ta
i, qui tol- lis pec- ca- ta mun-
qui tol- lis pec- ca- ta mun- di, pec- ca- ta
i, qui tol- lis pec- ca- ta mun- di,
i, qui tol- lis pec- ca- ta mun- di, pec- ca- ta
19
mun- di, qui tol- lis pec- ca- ta mun- di: do- na
di, pec- ca- ta mun- di, qui tol- lis pec- ca- ta mun- di: do- na
mun- di, qui tol- lis pec- ca- ta mun- di:
qui tol- lis pec- ca- ta mun- di: do- na
mun- di, qui tol- lis pec- ca- ta mun- di:
25
no- bis pa- cem, do- na no- bis pa- cem, do- na no- bis pa-
no- bis pa- cem, do- na no- bis
do- na no- bis pa- cem,
no- bis pa- cem, do- na no- bis pa- cem, do- na no- bis pa-
do- na no- bis pa- cem,
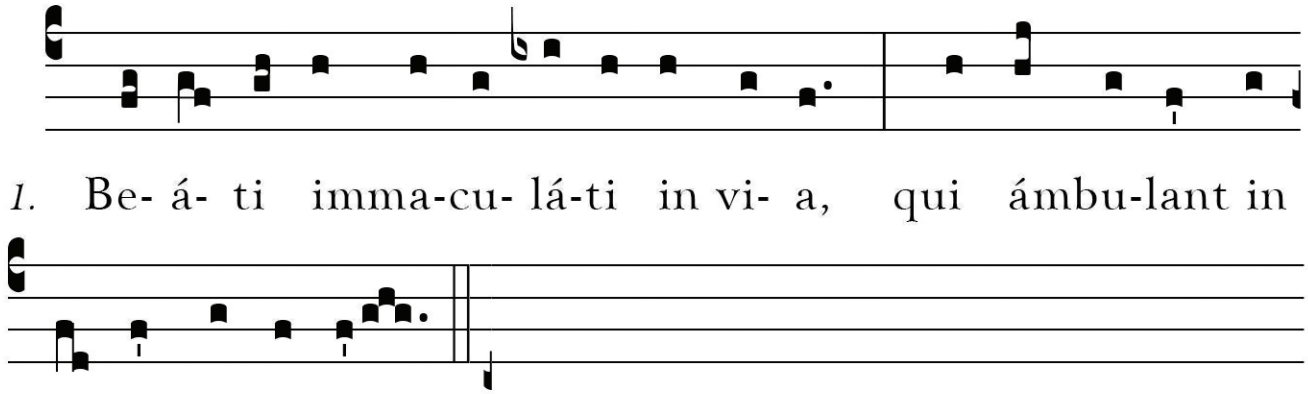

32
cem, do- na
pa- cem, do- na no- bis pa- cem, do- na no-
do- na no- bis pa- cem, do-
cem, do- na no- bis pa- cem, do-
do- na no- bis pa- cem, do-
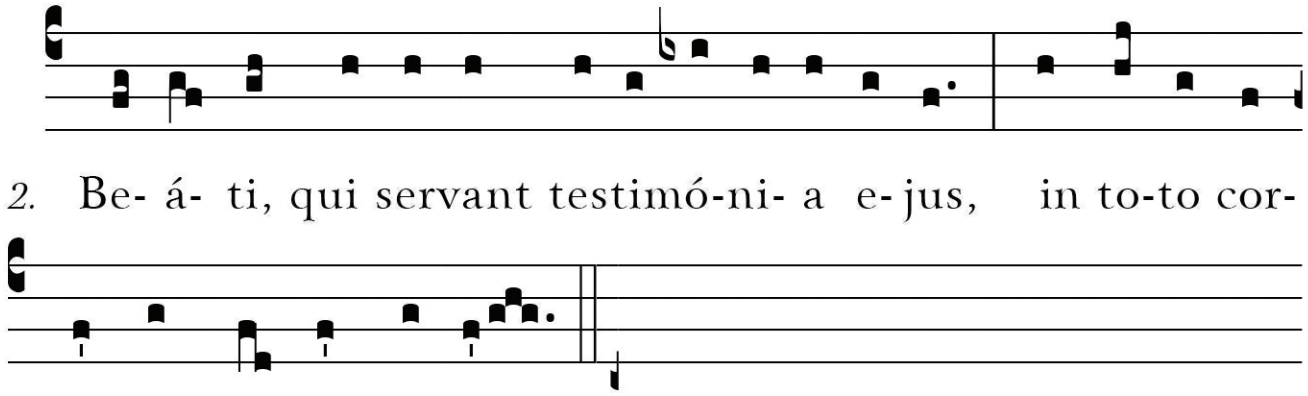
38
no- bis pa- cem.
bis pa- cem, do- na no- bis pa- cem.
na no- bis pa- cem.
na no- bis pa- cem, pa- cem.
na no- bis pa- cem,
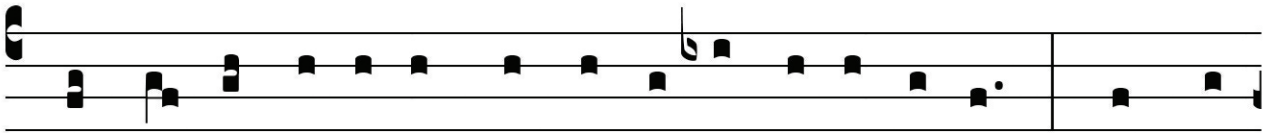
Jn 6: 57 *℣. Ps 118: 1, 2, 11, 49, 50, 72, 103, 105, 162*

VI

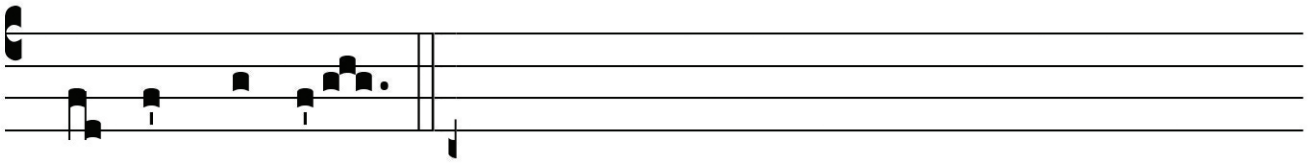




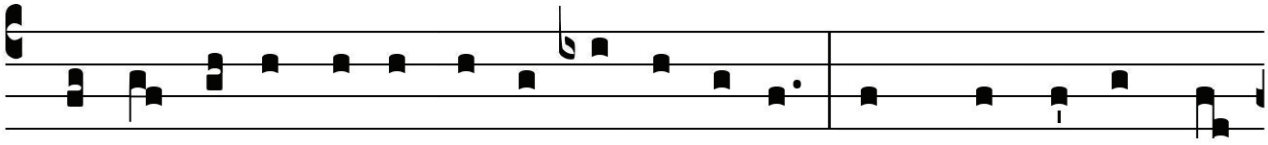




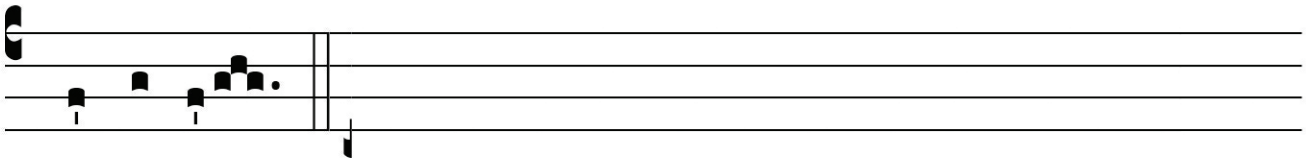
3. In corde me- o abscóndi e- lóqui- a tu- a, ut non



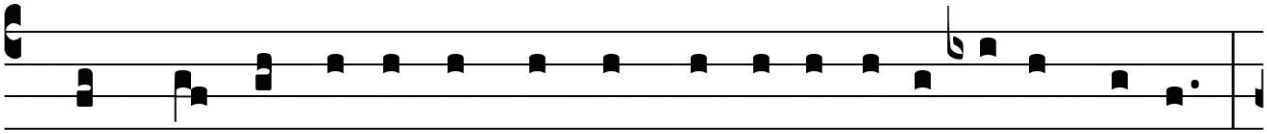
peccem ti-bi. Qui mandúcat.



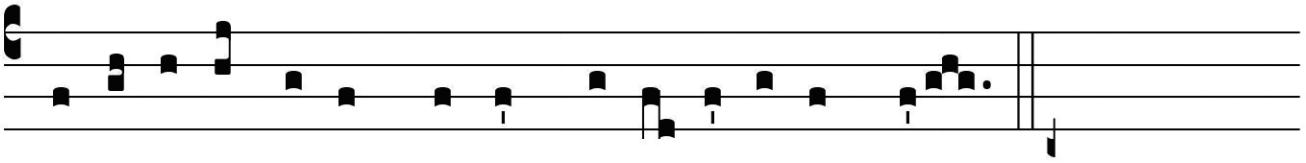
4. Memor esto verbi tu- i servo tu- o, in quo mi-hi spem



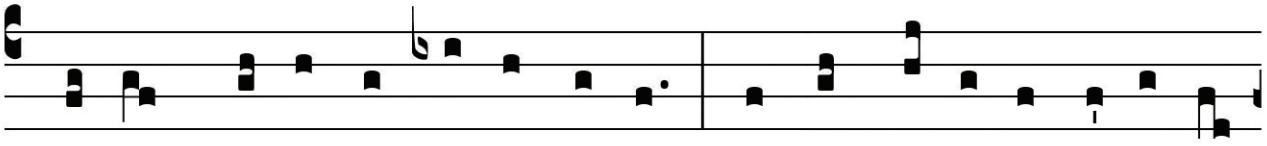
de-dísti. Qui mandúcat.



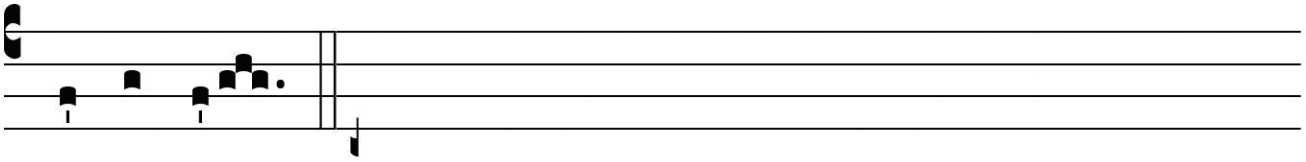
5. Hoc me conso-lá-tum est in humi- li- a-ti- óne me- a,



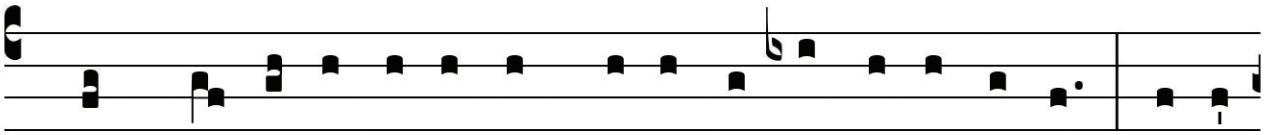
qui- a e-lóqui- um tu- um vi-vi- fi-cávit me. Qui mandúc't.



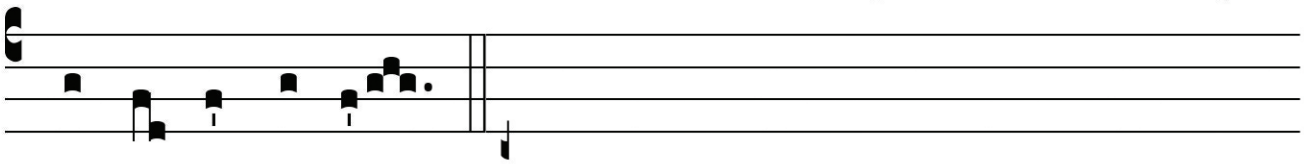
6. Bonum mi-hi lex o-ris tu- i su-per mí- li- a auri et
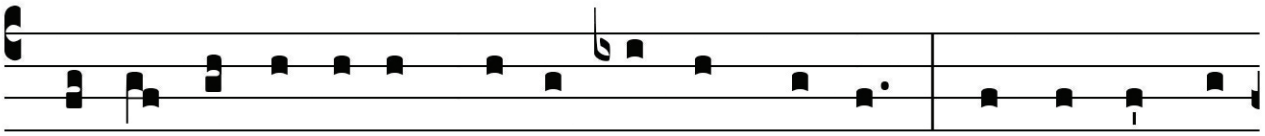


argénti. Qui mandúcat.



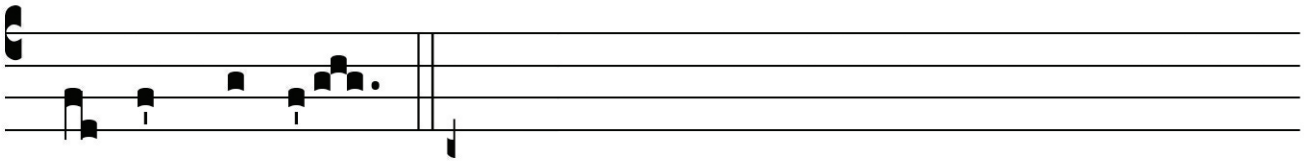
7. Quam dúl-ci- a fáuci-bus me- is e- lóqui- a tu- a, super



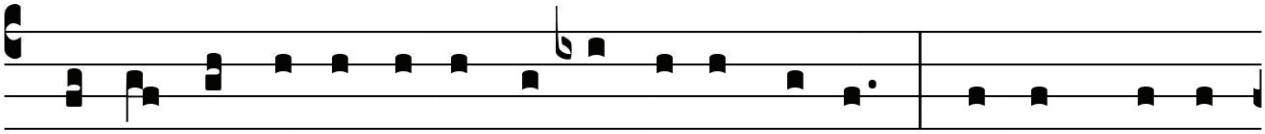
mel o- ri me- o. Qui mandúcat.



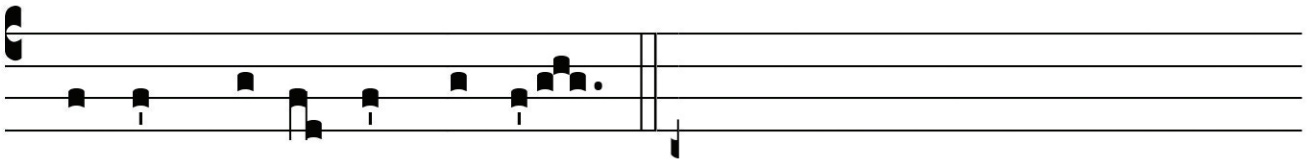
8. Lu-cér-na pé-dibus me- is verbum tu- um et lumen sé-



mi- tis me- is. Qui mandúcat.



9. Læ-tá-bor e-go super e- lóqui- a tu- a, sic-ut qui in-



vé-nit spó- li- a multa. Qui mandúcat.

He that eateth my flesh and drinketh my blood abideth in me: and I in him, saith the Lord. *1* Blessed are the undefiled in the way, who walk in the law of the Lord. *2.* Blessed are they that search his testimonies: that seek him with their whole heart. *3.* Thy words have I hidden in my heart, that I may not sin against thee. *4.* Be thou mindful of thy word to thy servant, in which thou hast given me hope. *5.* This hath comforted me in my humiliation, because thy word hath enlivened me. *6.* The law of thy mouth is good to me, above thousands of gold and silver. *7.* How sweet are thy words to my palate, more than honey to my mouth. *8.* Thy word is a lamp to my feet, and a light to my paths. *9.* I will rejoice at thy words, as one that hath found great spoil.

Vespers



7:15 p.m. July 2
St. Paul Cathedral

Visitation of the Blessed Virgin Mary
Extraordinary Form

Vespers of
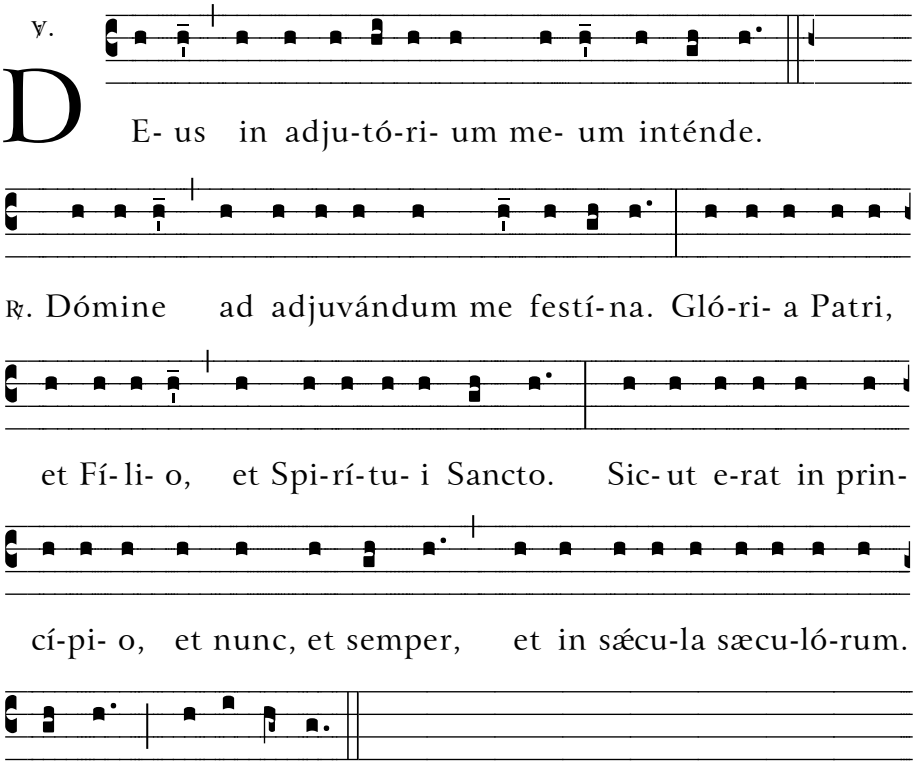
The Visitation of the Blessed Virgin Mary

July 2

Liber usualis p. 1540

Opening Versicle and Response *All make the sign of the cross*

℣.

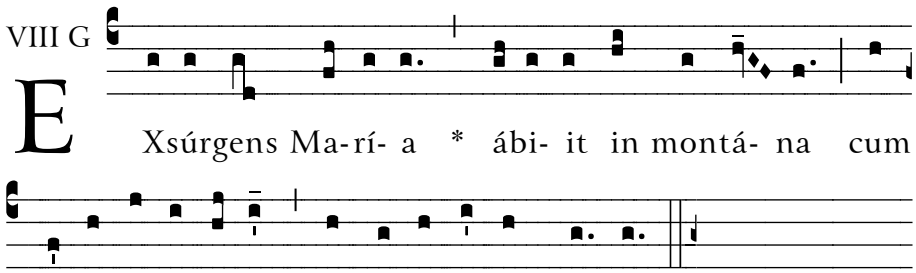


O God, come to my assistance.

℟. O Lord, make haste to help me. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

1st Antiphon

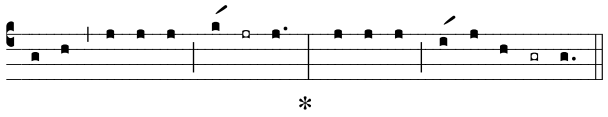
VIII G



EXsúrgens Ma-rí- a * ábi- it in montá- na cum festi-na-ti- óne in ci-vi-tá-tem Ju-da.

Mary arose and went with haste into the hill country, to a town of Juda.

PSALM 109



*

Di-xit Dóminus Dómino |**me**-o: *
Sede a |dex-tris **me**-is.
Donec ponam inimícos |**tu**-os, *
scabéllum pe-|dum tu-**ó**-rum.
Virgam virtútis tuæ emíttet Dóminus ex |**Si**-on: *
domináre in médio inimicó-|rum tu-**ó**-rum.
Tecum princípium in die virtútis tuæ in
splendóribus san-|**ctó**-rum: *
ex útero ante lucíferum |gé-nu-**i** te.
Jurávit Dóminus, et non pænitébit |**e**-um: *
Tu es sacérdos in ætérnum secúndum
órdi-|nem Mel-**chí**-*se*-dech.
Dóminus a dextris |**tu**-is, *
confrégit in die iræ |su-æ **re**-ges.
Judicábit in natiónibus, implébit ru-|**í**-nas: *
conquassábit cápita in ter-|ra mul-**tó**-rum.
De torrénte in via |**bi**-bet: *
proptérea exal-|tá-bit **ca**-put.
Glória Pátri, et |**Fí**-*li*-o, *
et Spirí-|tu-i **San**-cto.
Sicut erat in princípio, et nunc, et |**sem**-per, *
et in sæcula sæcu-|ló-rum. **A**-men.

The Lord said to my Lord: Sit thou at my right hand: Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.
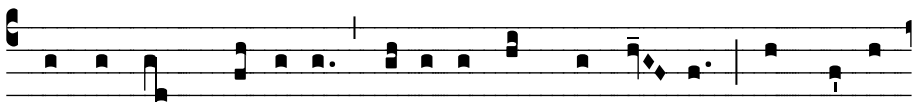
With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

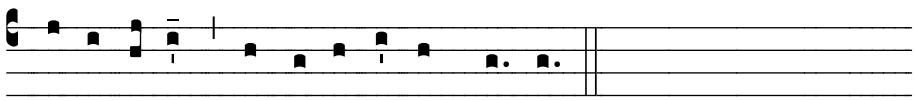
The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall he lift up the head.

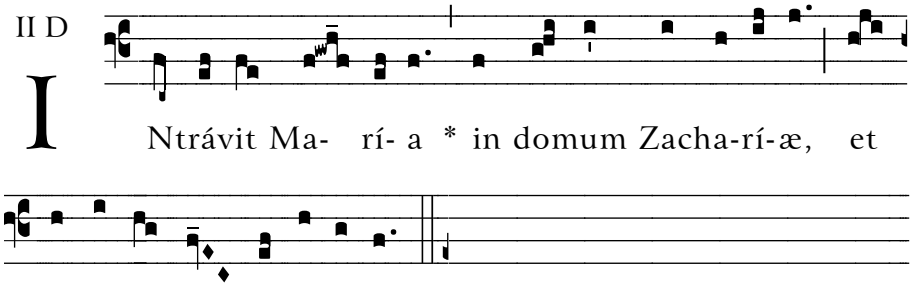


℣. Exsúrgens Ma-rí- a ábi- it in montá- na cum festi-



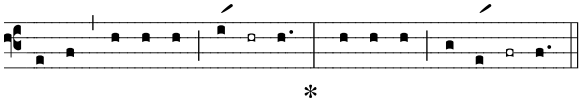
na-ti- óne in ci-vi-tá-tem Ju-da.

2nd Antiphon



Mary entered the house of Zachary and saluted Elizabeth.

PSALM 112



Lau-dá-te, púeri |**Dó**-*mi*-num: *
laudáte no-|men **Dó**-*mi*-ni.
Sit nomen Dómini bene-|**dí**-ctum, *
ex hoc nunc, et usque |in **sǽ**-*cu*-lum.
A solis ortu usque ad oc-|**cá**-sum, *
laudábile no-|men **Dó**-*mi*-ni.
Excélsus super omnes gentes |**Dó**-*mi*-nus, *
et super cælos glóri-|a **e**-jus.
Quis sicut Dóminus Deus noster, qui in altis |**há**-*bi*-tat, *
et humília réspicit in cælo et |in **ter**-ra?
Súscitans a terra |**ín**-*o*-pem, *
et de stércore éri-|gens **páu**-*pe*-rem:
Ut cóllocet eum cum prin-|**cí**-*pi*-bus, *
cum princípibus pópu-|li **su**-i.
Qui habitáre facit stérilem in |**do**-mo, *
matrem filiórum |læ-**tán**-tem.
Glória Pátri, et |**Fí**-*li*-o, *
et Spirítu-|i **San**-cto.
Sicut erat in princípio, et nunc, et |**sem**-per, *
et in sǽcula sæculó-|rum. **A**-men.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

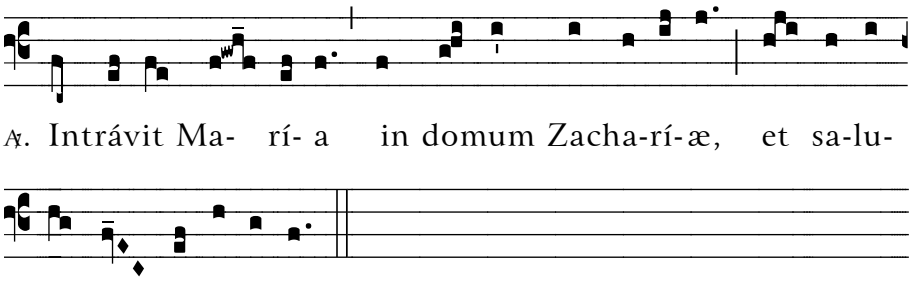
Who is as the Lord our God, who dwelleth on high:

and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth, and lifting up the poor out of the dunghill:

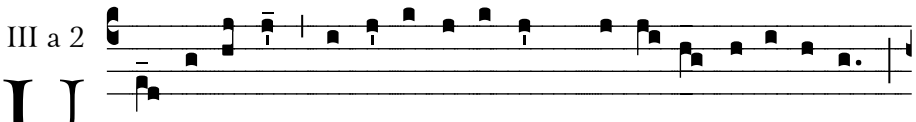
That he may place him with princes, with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.
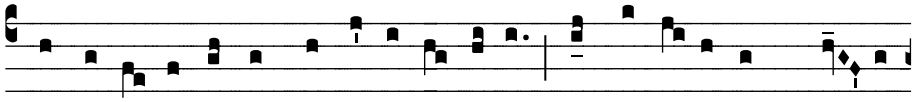


3rd Antiphon

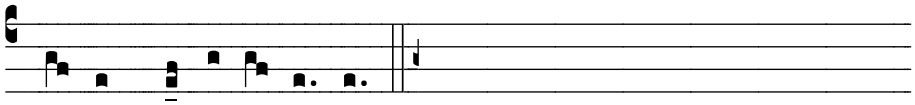
III a 2



UT audí-vit * sa-lu-ta-ti- ónem Ma-ri- æ E-lí-sabeth,
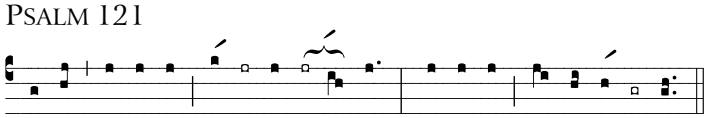


exsultá-vit ínfans in ú-te-ro e-jus, et replé-ta est Spí- ri-



tu Sancto, alle- lú- ia.

When Elizabeth heard the greeting of Mary, the babe in her womb leapt, and Elizabeth was filled with the Holy Spirit.

PSALM 121



*

Læ-tá-tus sum in his quæ |**di**-*cta* sunt **mi**-hi: *
In domum Dó-|mi-ni *í*-*bi*-mus.
Stantes erant |**pe**-des **no**-stri, *
in átriis tu-|is, Je-**rú**-*sa*-lem.
Jerúsalem, quæ ædifi-|**cá**-*tur* ut cí-vi-tas: *
cujus participátio ejus |in id-**í**-psum.
Illuc enim ascendérunt tribus, |**tri**-bus Dó-mi-ni: *
testimónium Israel ad confiténdum
nó-|mi-ni **Dó**-*mi*-ni.
Quia illic sedérunt sedes |**in** ju-dí-ci-o, *
sedes super |do-mum **Da**-vid.
Rogáte quæ ad pacem |**sunt** Je-rú-sa-lem: *
et abundántia dili-|gén-ti-**bus** te.
Fiat pax in vir-|**tú**-te **tu**-a: *
et abundántia in túr-|ri-bus **tu**-is.
Propter fratres meos et |**pró**-*xi*-mos **me**-os: *
loquébar |pa-cem **de** te:
Propter domum Dómini |**De**-i **no**-stri, *
quæsívi |bo-na **ti**-bi.
Glória |**Pá**-*tri*, et Fí-li-o, *
et Spirí-|tu- i **San**-cto.
Sicut erat in princípio, et |**nunc**, et **sem**-per, *
et in sæcula sæcu-|ló-rum. **A**-men.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem.

Jerusalem, which is built as a city, which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.
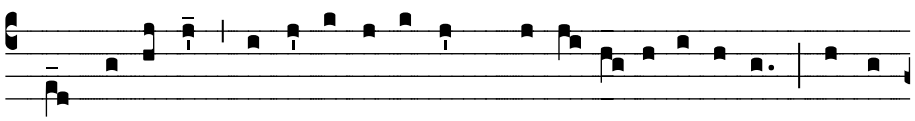
Because their seats have sat in judgment, seats upon the house of David.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

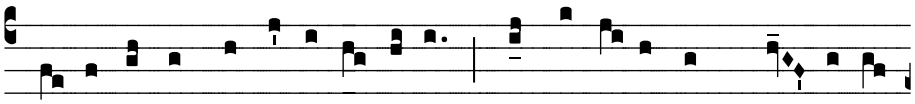
Let peace be in thy strength: and abundance in thy towers.

For the sake of my brethren, and of my neighbours, I spoke peace of thee.

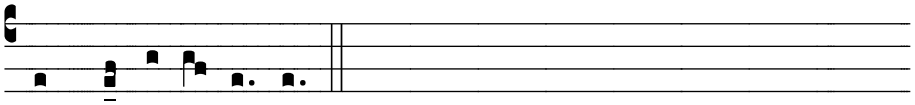
Because of the house of the Lord our God, I have sought good things for thee.



A. Ut audí-vit sa-lu-ta-ti- ónem Ma-ri- æ E-lí-sabeth, exsul-



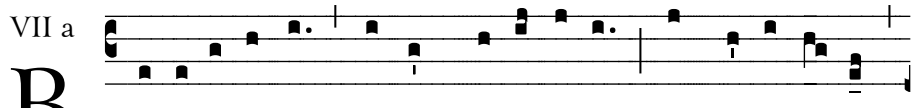
tá-vit ínfans in ú-te-ro e-jus, et replé-ta est Spí- ri-tu



Sancto, alle- lú- ia.

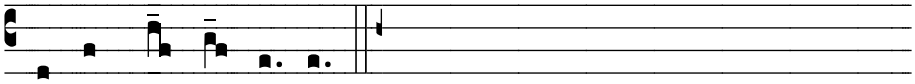
4th Antiphon

VII a



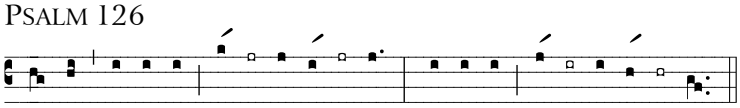
B Enedícta tu * inter mu-lí- e-res, et bene-díctus

Blessed art thou among women, and blessed is the fruit of thy womb.



fructus ventris tu- i.

PSALM 126



*

Ni-si Dóminus ædifi-|**cá**-*ve*-rit **do**-mum, *
in vanum laboravérunt qui æ-|**dí**-*fi*-cant **e**-am.
Nisi Dóminus custodíerit |**ci**-vi-**tá**-tem, *
frustra vígilat qui cu-|**stó**-dit **e**-am.
Vanum est vobis ante |**lu**-cem **súr**-*ge*-re: *
súrgite postquam sedéritis, qui
manducátis |**pa**-*nem* do-**ló**-ris.
Cum déderit diléctis |**su**-is **so**-mnum: *
ecce hæréditas Dómini, fílii: merces, |**fru**-ctus **ven**-tris.
Sicut sagíttæ in |**ma**-*nu* po-**tén**-tis: *
ita fílii |**ex**-cus-**só**-rum.
Beátus vir qui implévit desidérium |**su**-*um* ex **i**-psis: *
non confundétur cum loquétur
inimícis |**su**-*is* in **por**-ta.
Glória |**Pá**-*tri*, et **Fí**-*li*-o, *
et Spi-|**rí**-*tu*- i **San**-cto.
Sicut erat in princípio, et |**nunc**, et **sem**-per, *
et in sæcula sæcu-|**ló**-rum. **A**-men.

Unless the Lord build the house, they labour in vain that build it.
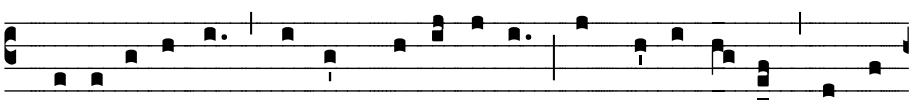
Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light, rise ye after you have sitten, you that eat the bread of sorrow.

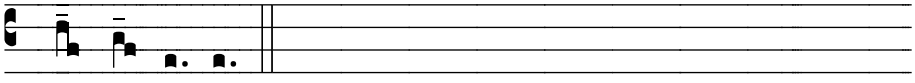
When he shall give sleep to his beloved, behold the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled the desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

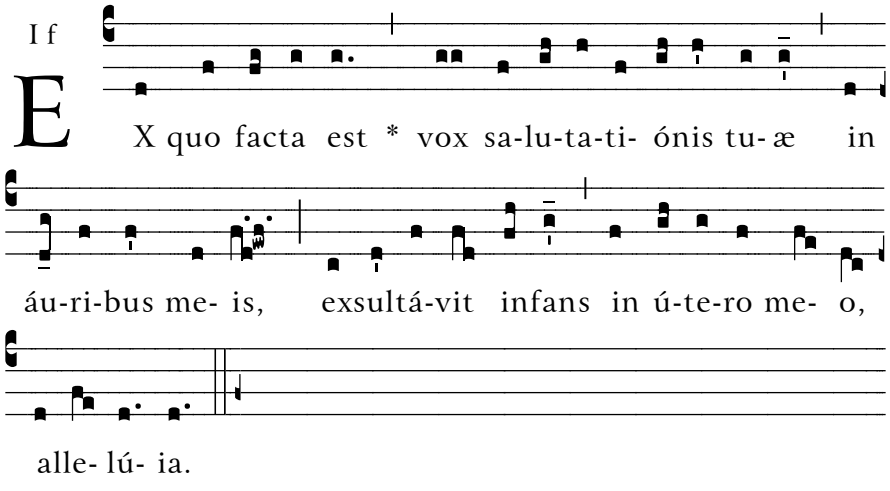


℣. Benedícta tu * inter mu-lí- e-res, et bene-díctus fructus
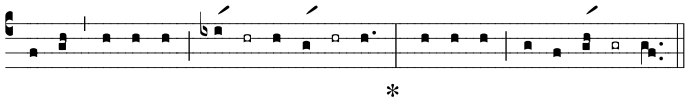


ventris tu- i.

5th Antiphon



As soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

PSALM 147



Lau-da, Je-|**rú**-*sa*-lem, **Dó**-*mi*-num: *
lauda Deum |tu-um, **Si**-on.
Quóniam confortávit seras por-|**tá**-*rum* tu-**á**-rum: *
benedíxit fíliis |tu-is **in** te.
Qui pósuit fines |**tu**-os **pa**-cem: *
et ádipe fruménti |sá-ti-**at** te.
Qui emíttit elóquium |**su**-um **ter**-ræ: *
velóciter currit |ser-mo **e**-jus.
Qui dat nivem |**sic**-ut **la**-nam: *
nébulam sicut cí-|ne-rem **spar**-git.
Mittit crystállum suam |**sic**-*ut* buc-**cél**-las: *
ante fáciem frígoris ejus quis |sus-ti-**né**-bit?
Emíttet verbum suum, et lique-|**fá**-*ci*-et **e**-a: *
flabit spíritus ejus, et |flu-ent **a**-quæ.
Qui annúntiat verbum |**su**-um **Ja**-cob: *
justítias et judícia |su-a **Is**-*ra*-el.
Non fecit táliter omni |**na**-ti-**ó**-ni: *
et judícia sua non manife-|stá-vit **e**- is.
Glória |**Pá**-*tri,* et **Fí**-*li*-o, *
et Spirí-|tu-i **San**-cto.
Sicut erat in princípio, et |**nunc**, et **sem**-per, *
et in sæcula sæcu-|ló-rum. **A**-men.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

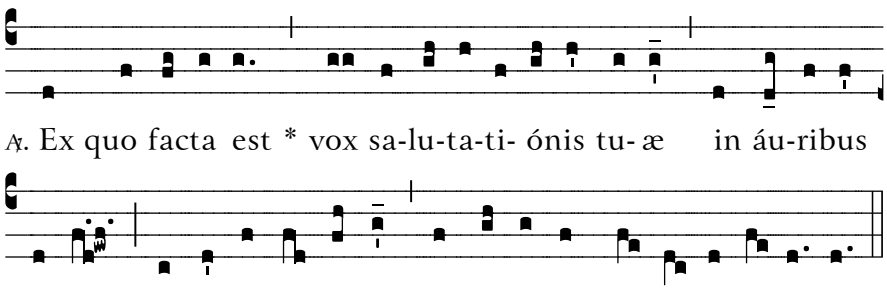
Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgments to Israel.

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

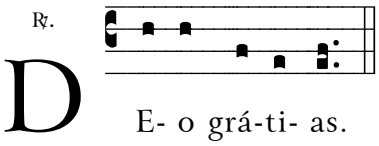


Chapter: Eccli. 24: 14

Ab inítio et ante sæcula creáta sum, †
et usque ad futúrum sæculum non désinam, *
et in habitatióne sancta coram ipso ministrávi.

From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him.

℟.



℟. *Thanks be to God.*

Hymn: Ave maris stella

Hail, star of the sea, kindly Mother of God and ever Virgin, happy gate of heaven.

2. Receiving that 'Ave' from the mouth of Gabriel, establish us in peace, changing the name of 'Eva' [Eve].

3. Loosen the chains of the guilty, bring light to the blind, dispel our evils, obtain for us all good things.

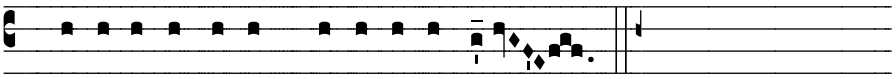
4. Show thyself a Mother: may he who, being born for us, was willing to be thine, receive our prayers through thee.

5. O singular Virgin, meek above all others, make us free from fault, meek and chaste.

6. Bestow a pure life, prepare a safe path, that seeing Jesus we may rejoice for ever.

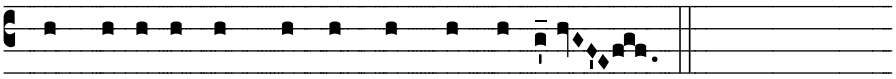
7. Be praise to God the Father, glory to the Most High Christ and to the Holy Spirit, one honor to the Three.

Versicle and Response



℣. Benedícta tu in mu-li- é-ri-bus.

Blessed art thou among women.



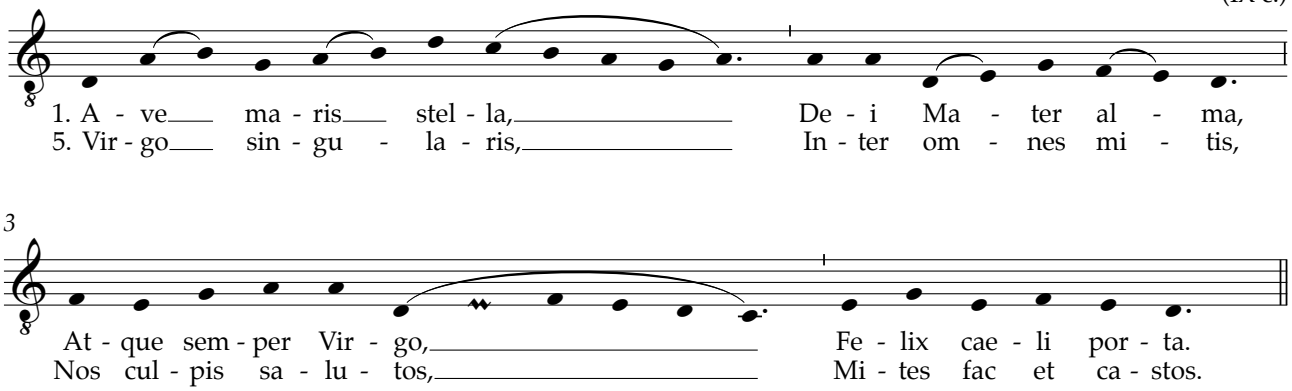
℟. Et benedíctus fructus ventris tu- i.

℟. *And blessed is the fruit of thy womb.*
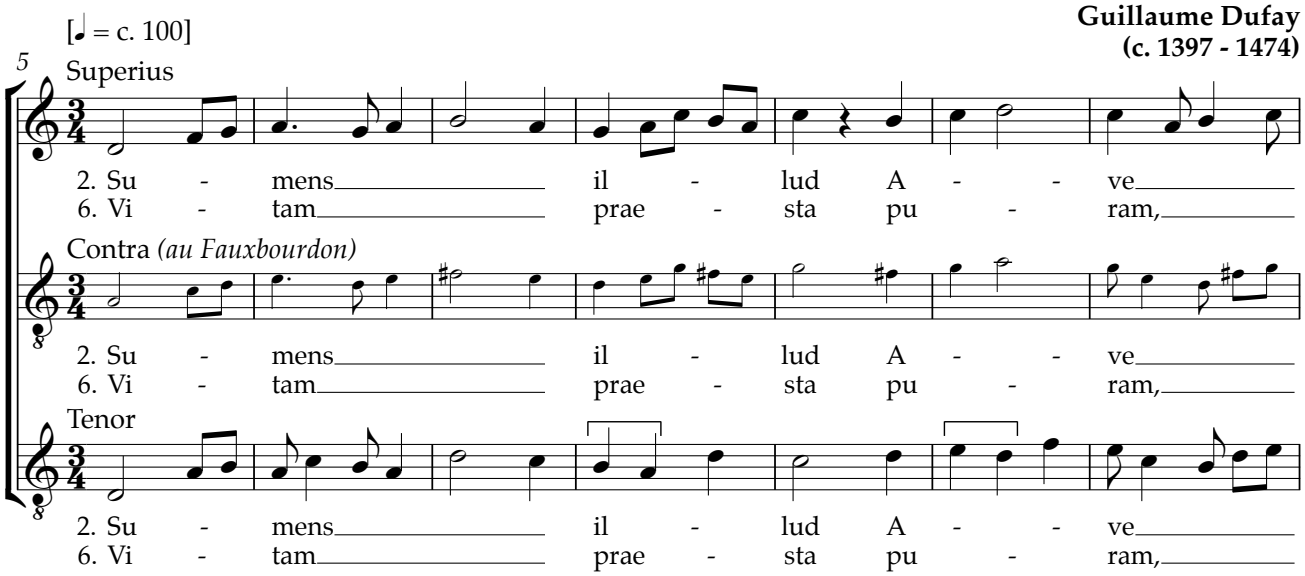
Ave maris stella
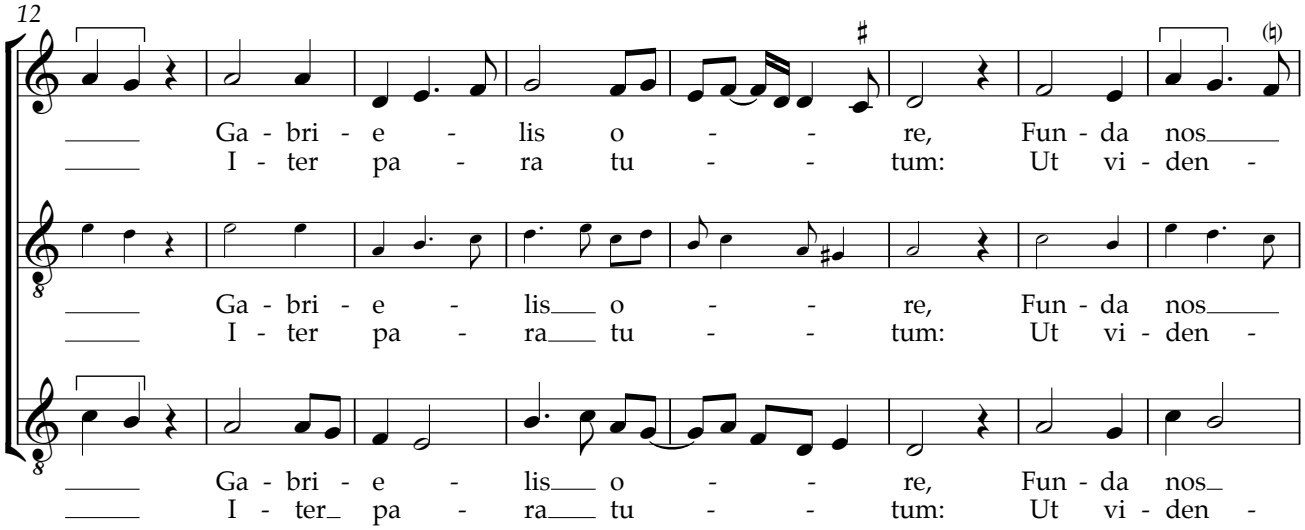
Edited by Simon Biazeck
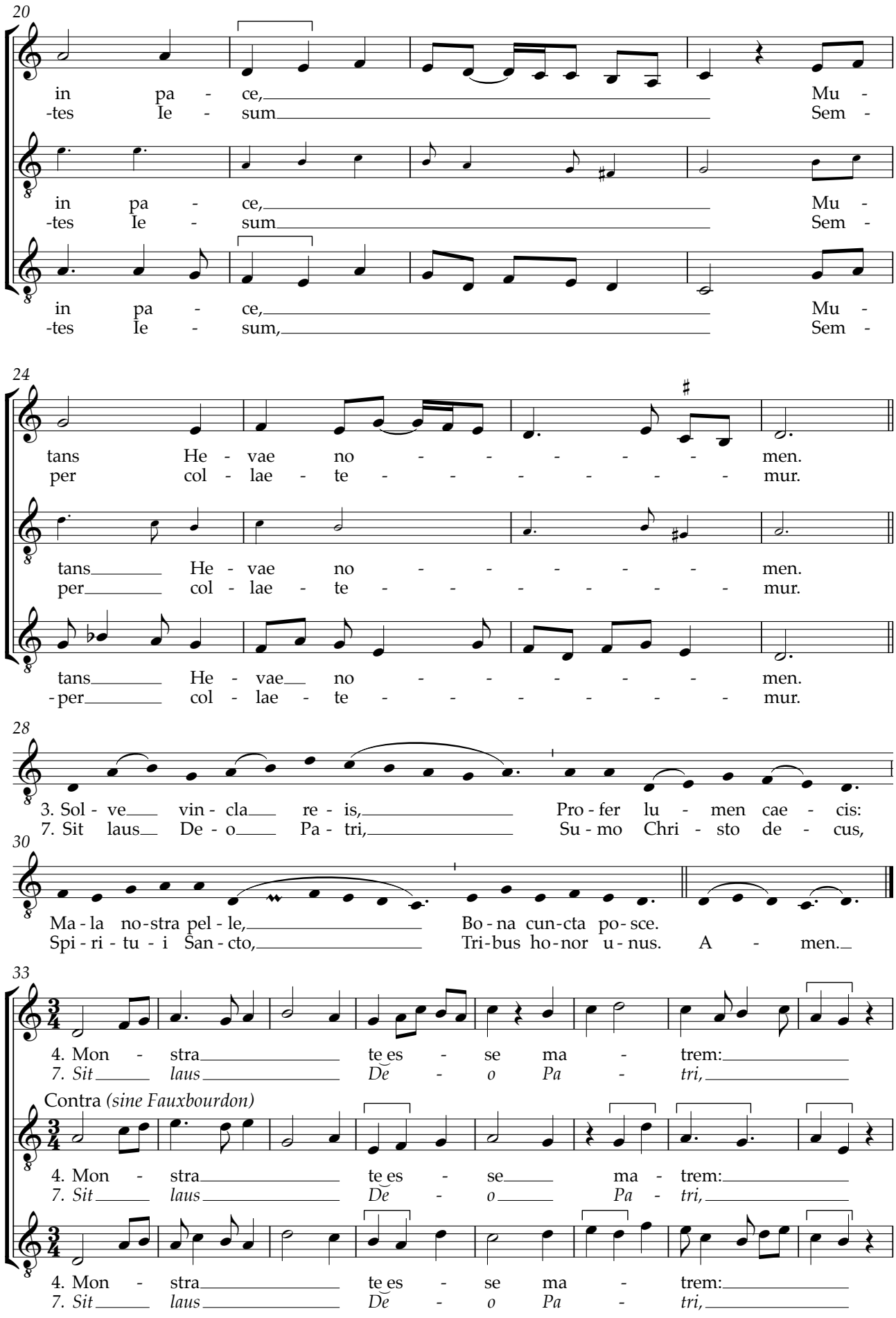
Mode I
(IX c.)
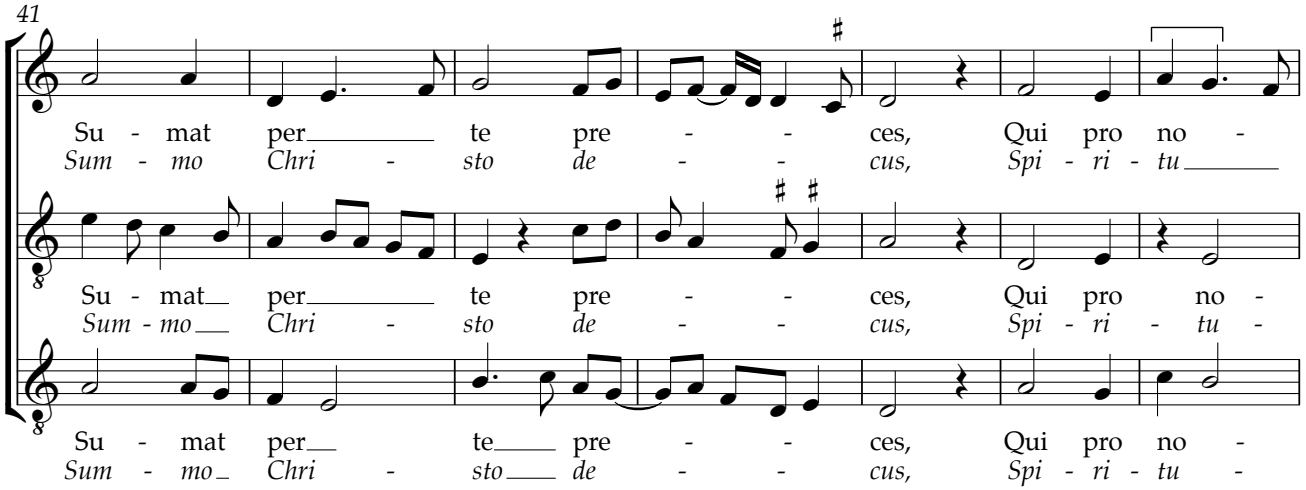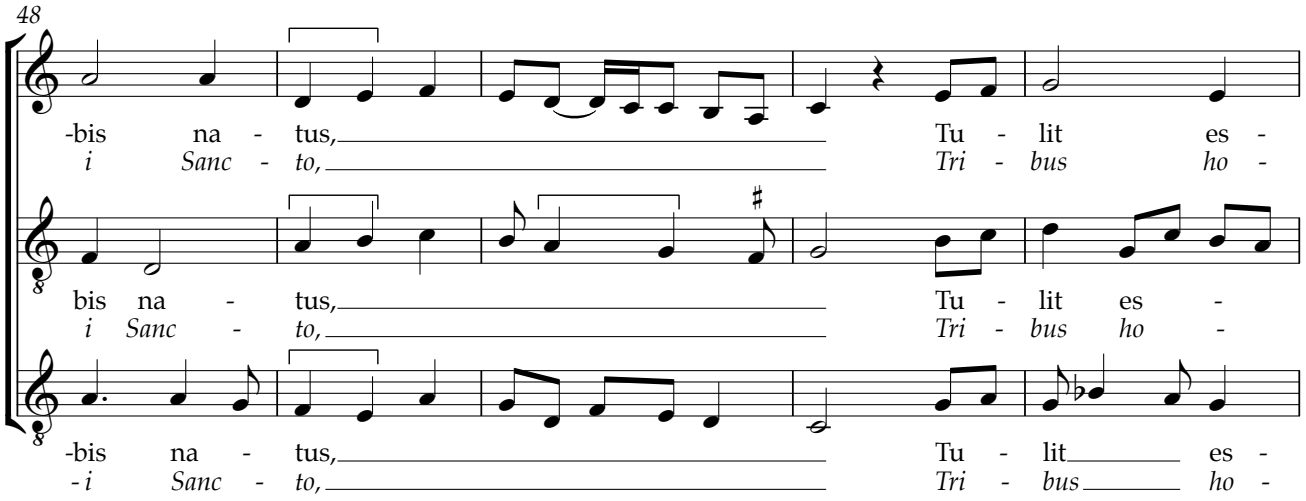


Guillaume Dufay
(c. 1397 - 1474)

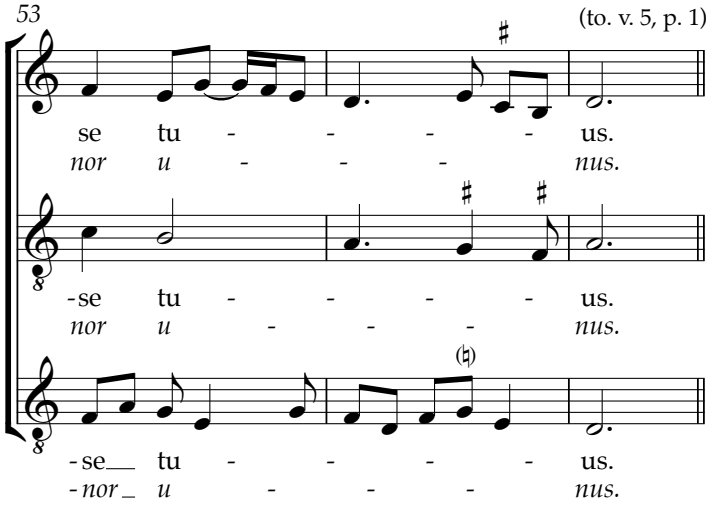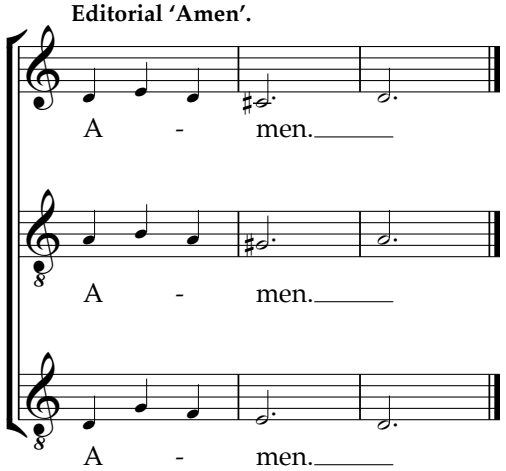





20
in pa - ce, Mu -
-tes Ie - sum Sem -
in pa - ce, Mu -
-tes Ie - sum Sem -
in pa - ce, Mu -
-tes Ie - sum, Sem -
24
tans He - vae no - - men.
per col - lae - te - - mur.
tans He - vae no - - men.
per col - lae - te - - mur.
tans He - vae no - - men.
-per col - lae - te - - mur.
28
3. Sol - ve vin - cla re - is, Pro - fer lu - men cae - cis:
7. Sit laus De - o Pa - tri, Su - mo Chri - sto de - cus,
30
Ma - la no - stra pel - le, Bo - na cun - cta po - sce.
Spi - ri - tu - i San - cto, Tri - bus ho - nor u - nus. A - men.
33
4. Mon - stra te es - se ma - trem:
7. Sit laus De - o Pa - tri,
Contra (sine Fauxbourdon)
4. Mon - stra te es - se ma - trem:
7. Sit laus De - o Pa - tri,
4. Mon - stra te es - se ma - trem:
7. Sit laus De - o Pa - tri,







Editorial 'Amen'.



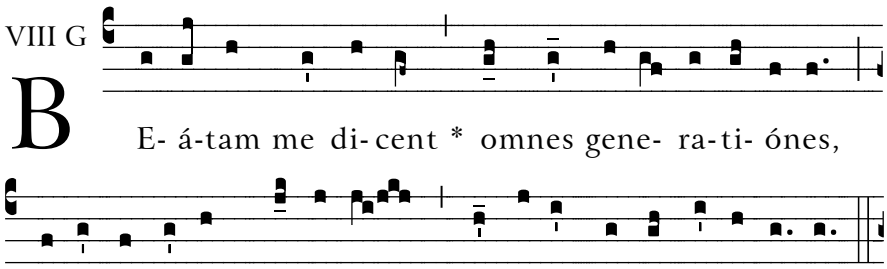
Editorial notes

Originally notated in the following clefs: C1, C4 (mm. 33 - 55), C4.
Original note values have been reduced by one eighth.
The *Contra au Fauxbourdon* (mm. 5 - 27) has been realized by the editor. It may, of course, be rendered in strict parallel fourths, and performers should feel free to sing it thus, but a little melodic and rhythmic independance is not implausible.
Chant is editorial.
This setting should end with v. 7 chant and the Amen, but an optional polyphonic edition has also been supplied.

Magnificat

Antiphon

VIII G

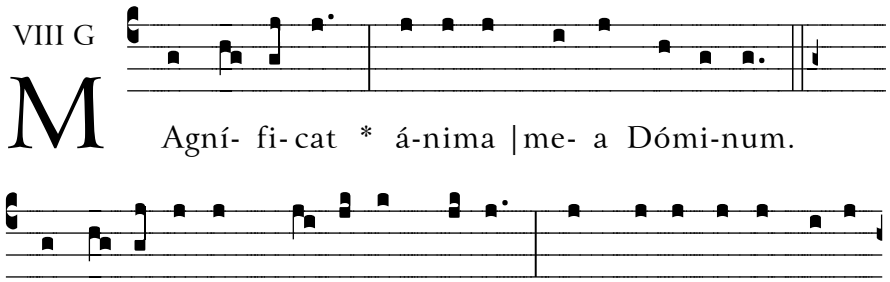


All generations shall call me blessed, because God regarded a humble handmaid.

Solemn Tone *Luke 1: 46–55*

all make the sign of the cross

VIII G



My soul doth magnify the Lord:

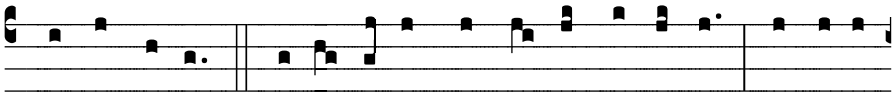
and my spirit hath rejoiced in God my Savior.

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Because he that is mighty, hath done great things to me; and holy is his name.

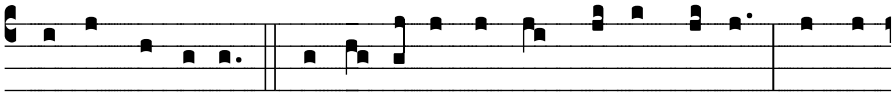
And his mercy is from generation unto generations, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.



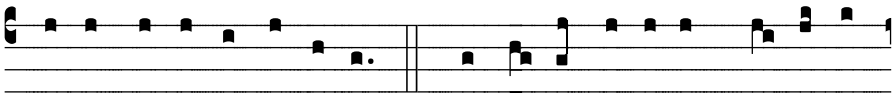
|cordis su- i. *7.* Depó- su- it po-|téntes de se-de, et exal-

He hath put down the mighty from their seat, and hath exalted the humble.



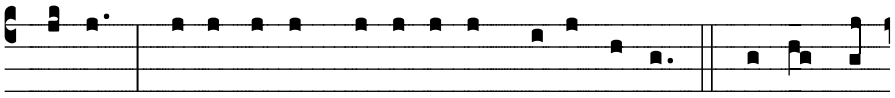
|tá-vit húmi-les. *8.* E-su- ri- éntes |implé-vit bo-nis et dí-

He hath filled the hungry with good things; and the rich he hath sent empty away.
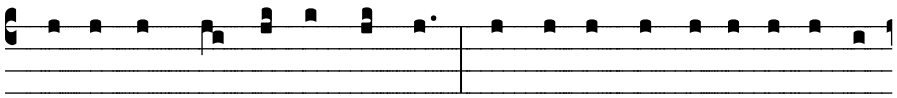


vi-tes dimí-|sit in-ánes. *9.* Suscé- pit Isra- el |pú- e-rum

He hath received Israel his servant, being mindful of his mercy:

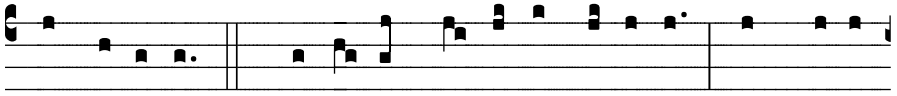


su- um, recordá-tus mi-se-ri-cór-|di- æ su- æ. *10.* Sic-ut lo-
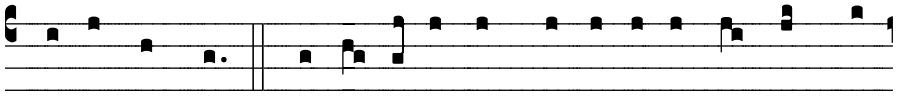


cú-tus est |ad patres nostros, Abra-ham et sémi-ni e-|jus
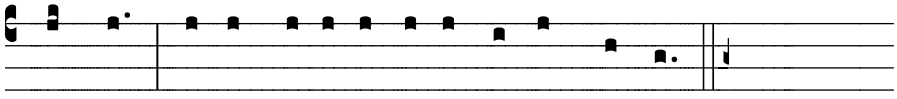
As he spoke to our fathers, to Abraham and to his seed for ever.



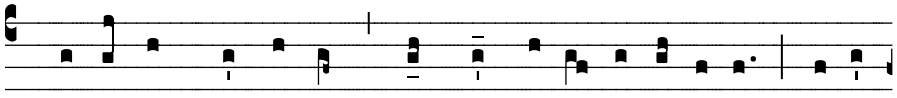
in sæcu-la. *11.* Gló- ri- a |Pa-tri, et Fí- li- o, et Spi-rí-
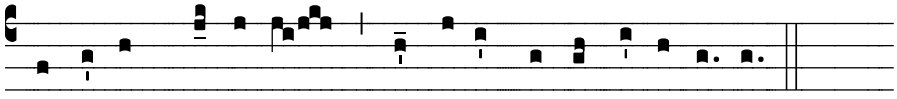


|tu- i Sancto. *12.* Sic-ut e-rat in princí-pi- o, |et nunc, et



semper, et in sæcu-la sæcu-|ló-rum. Amen.



℣. Be- á-tam me di- cent * omnes gene- ra-ti- ónes, qui- a



ancíllam húmi-lem respéxit De- us, alle-lú- ia.

Collect
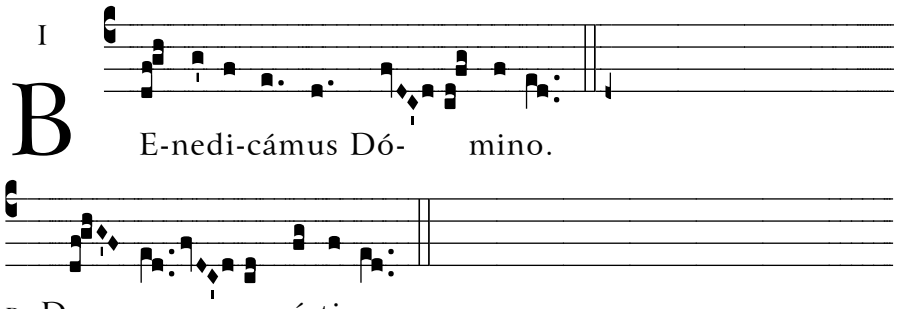
Fámulis tuis, quǽsumus Dómine, cæléstis grátiæ munus impertíre: ut, quibus beátæ Vírginis partus éxstitit salútis exórdium; * Visitatiónis ejus votíva solémnitas, pacis tríbuat increméntum. Per Dnm…

℟. Amen.

Impart to thy servants, O Lord, we beseech thee, the gift of heavenly grace; that, as the motherhood of the blessed Virgin was the beginning of our salvation, so the solemn festival of her Visitation may obtain for us an increase of peace. Through our Lord.

Dismissal

On Feasts of the Blessed Virgin
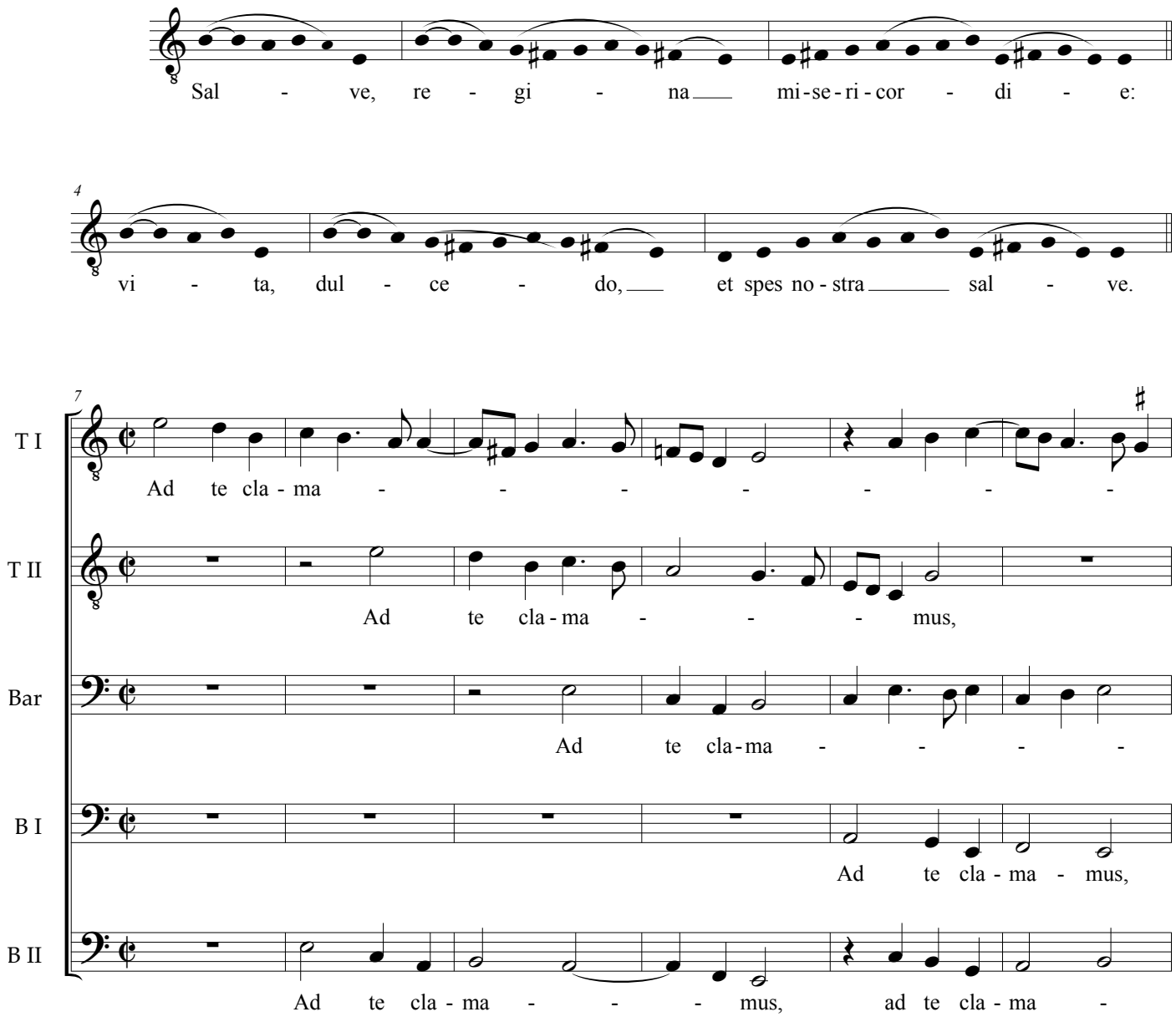


Let us bless the Lord.

℟. Thanks be to God.
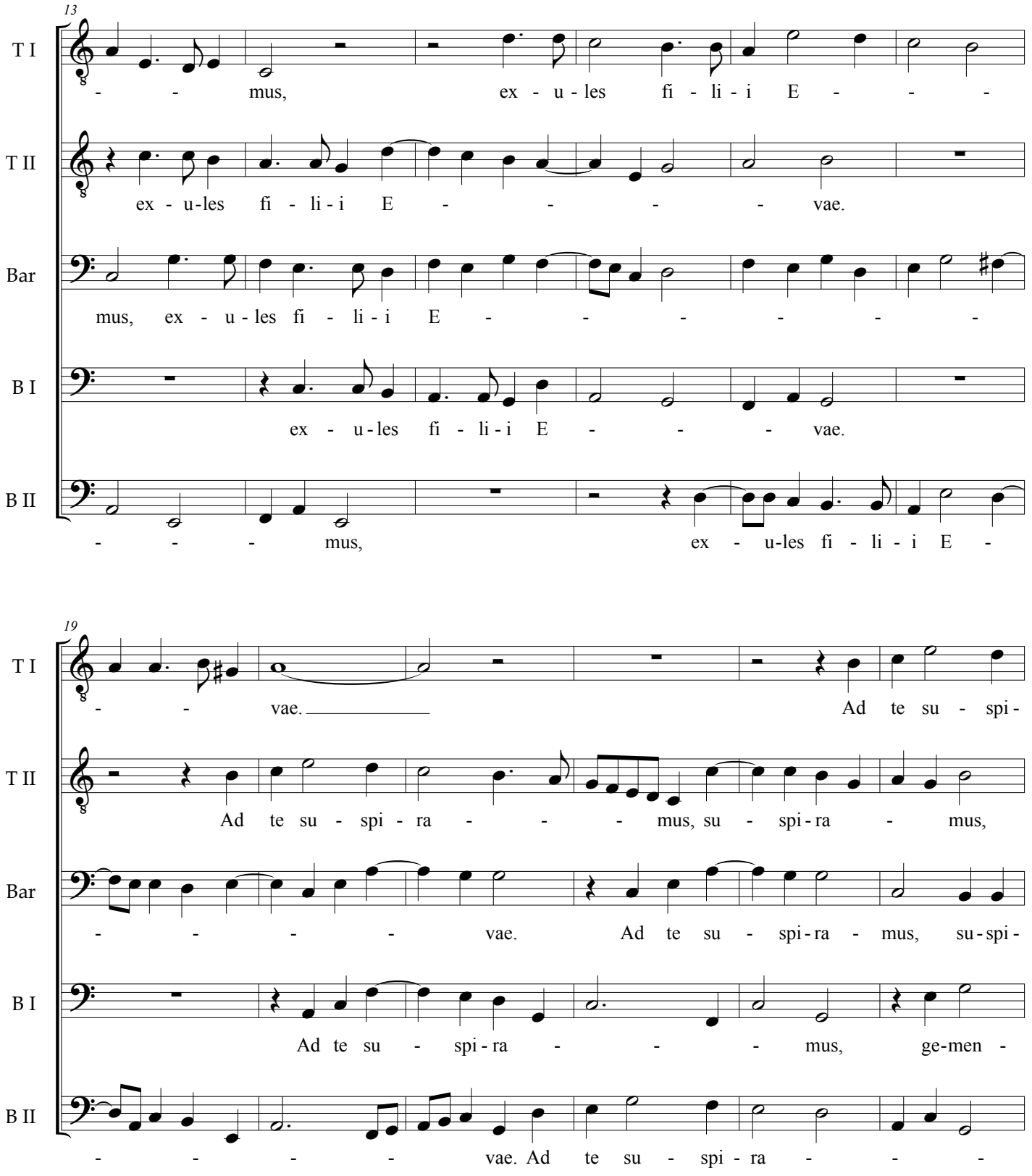
AD TE CLAMAMUS
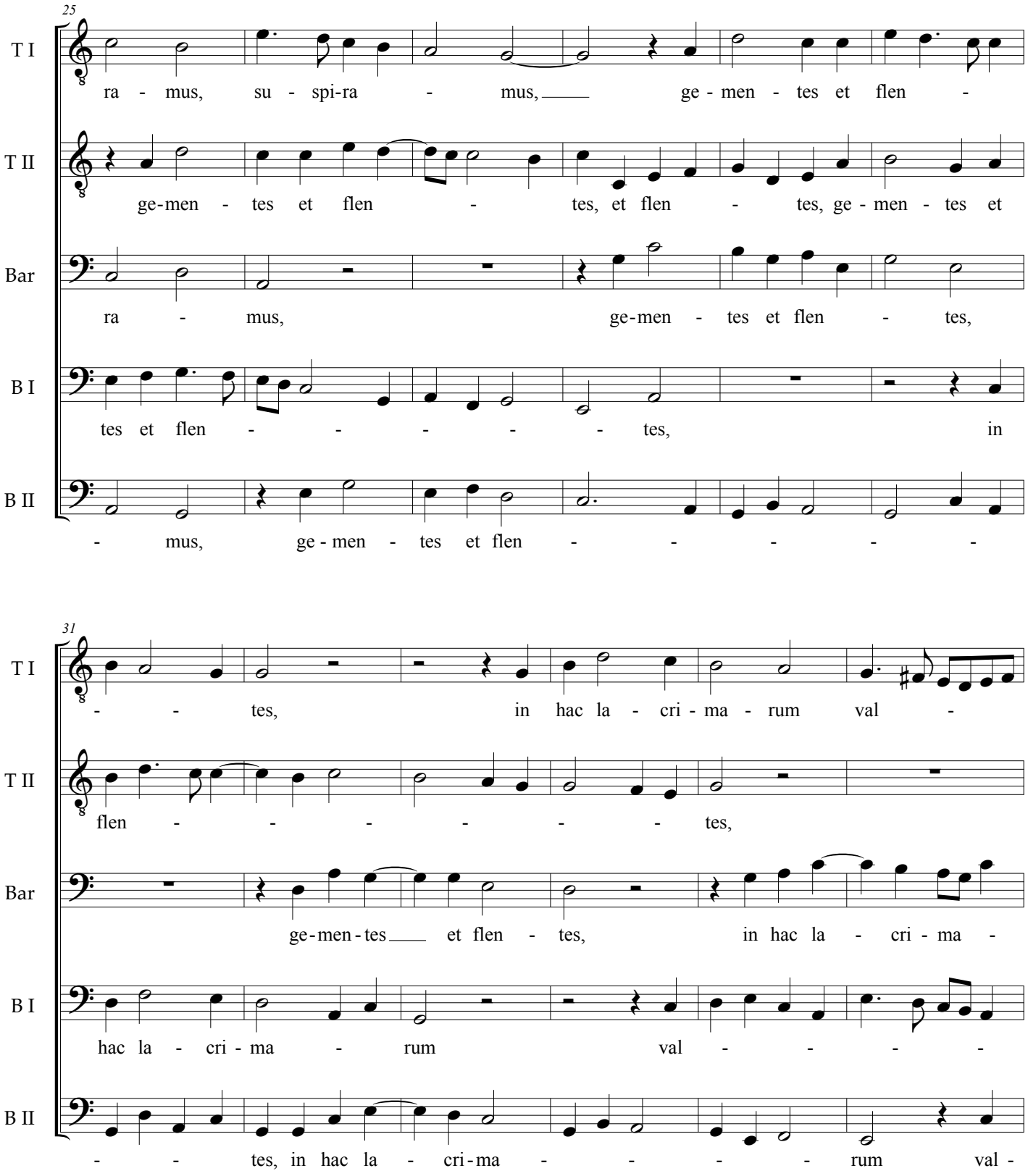
Marian antiphon
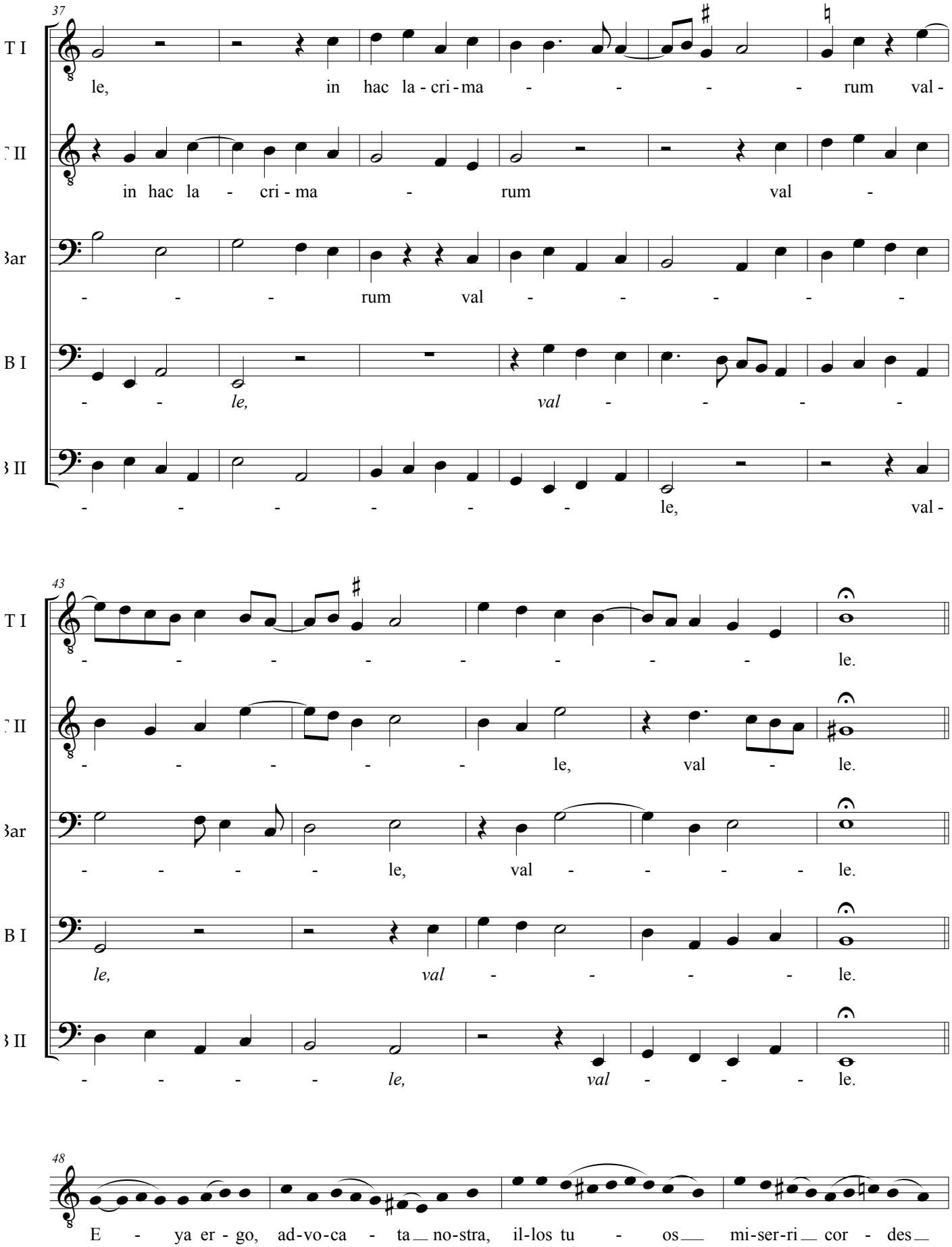
Christopher Tye (c.1505-1572)
ed. Ross Jallo
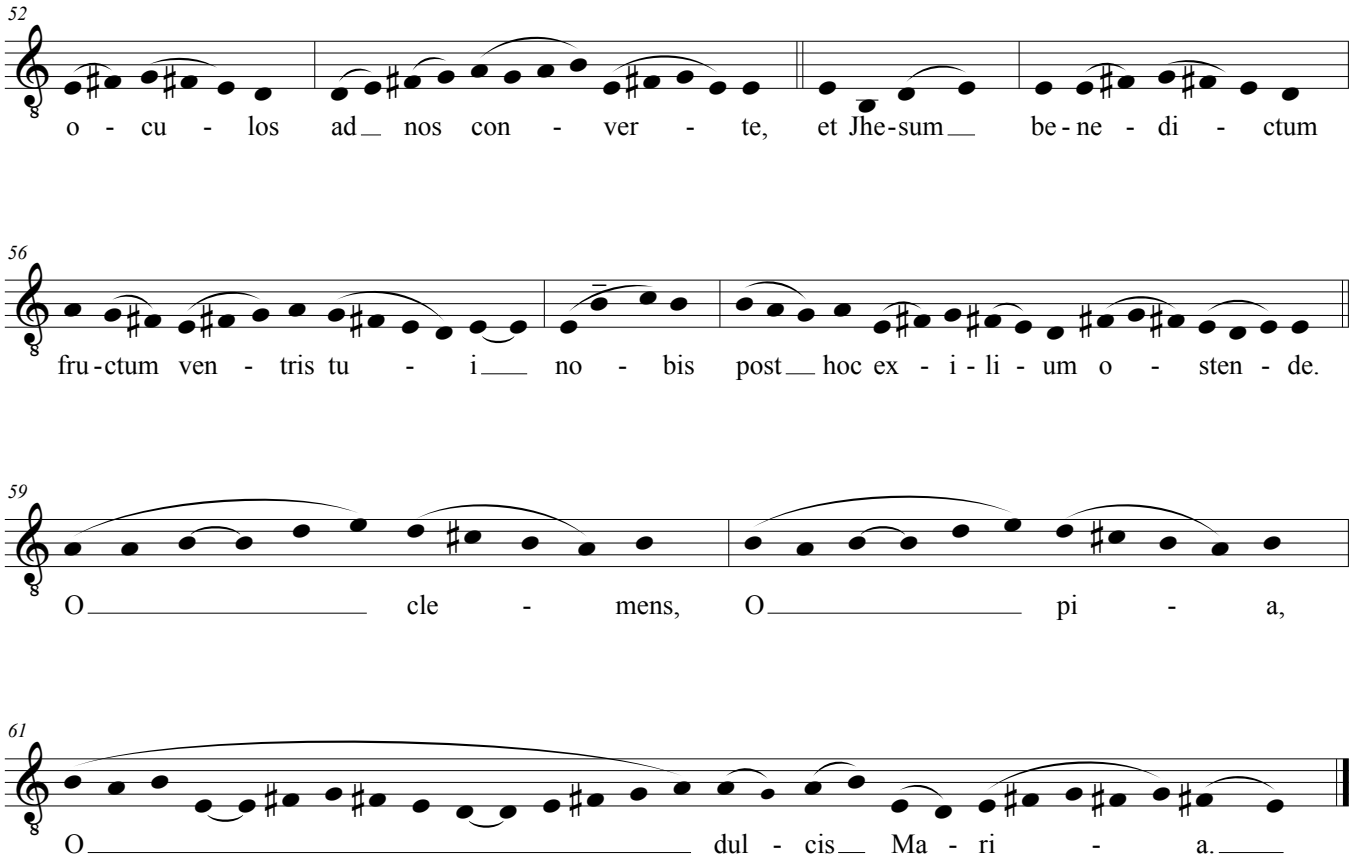


In the Sarum rite, a Marian antiphon could be sung as a separate evening devotion. This setting of part of the *Salve Regina* text may be a standalone composition, though it is more likely a surviving fragment of a complete polyphonic setting. For practical use, the Sarum chant version of the rest of the antiphon (found in the *Processionale ad usum Sarum* of 1502) is supplied here. Though this chant is clearly related to the Roman form of the *Salve Regina*, its text and notes differ somewhat. Most interesting are the five added tropes (omitted, in this edition).


13
T I
- - mus, ex - u - les fi - li - i E - - -
T II
ex - u-les fi - li - i E - - - - vae.
Bar
mus, ex - u - les fi - li - i E - - - - - -
B I
ex - u-les fi - li - i E - - - vae.
B II
- - - mus, ex - u-les fi - li - i E -
19
T I
- - vae. Ad te su - spi -
T II
Ad te su - spi - ra - - - mus, su - spi - ra - mus,
Bar
- - - - vae. Ad te su - spi - ra - mus, su - spi -
B I
Ad te su - spi - ra - - - mus, ge-men -
B II
- - - - vae. Ad te su - spi - ra - - -


25
T I
ra - mus, su - spi-ra - mus, ge - men - tes et flen -
T II
ge-men - tes et flen - tes, et flen - tes, ge - men - tes et
Bar
ra - mus, ge-men - tes et flen - tes,
B I
tes et flen - - - - - tes, in
B II
- mus, ge - men - tes et flen - - - - -
31
T I
- - tes, in hac la - cri - ma - rum val -
T II
flen - - - - - - tes,
Bar
ge-men-tes et flen - tes, in hac la - cri - ma -
B I
hac la - cri - ma - rum val - - - -
B II
- - tes, in hac la - cri-ma - - - - rum val -


37
T I
le, in hac la - cri - ma - - - - rum val -
T II
in hac la - cri - ma - rum val -
Bar
- - - rum val - - - - -
B I
- - le, val - - - -
B II
- - - - - - le, val -
43
T I
- - - - - - - - le.
T II
- - - - - le, val - le.
Bar
- - - - le, val - - - - le.
B I
le, val - - - - le.
B II
- - - - le, val - - - le.
48
E - ya er - go, ad-vo-ca - ta no-stra, il-los tu - os mi-ser-ri cor - des



Salve, regina misericordie:
vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Evae.
Ad te suspiramus, gementes et flentes,
in hac lacrimarum valle.

Eya ergo, advocata nostra,
illos tuos misericordes oculos ad nos converte,
et Jhesum benedictum fructum ventris tui
nobis post hoc exilium ostende.
O clemens, O pia, O dulcis Maria.

Hail, queen of mercy:
our life, our sweetness, and our hope, hail.

To thee we cry, exiled children of Eve.
To thee we sigh, mourning and weeping
in this valley of tears.

Therefore turn, our advocate,
those merciful eyes toward us,
and Jesus, blessed fruit of thy womb,
show to us after this exile.
O clement, O pious, O sweet Mary.

Note the slight changes from the Roman version to the Sarum version.
The section of text set by Tye is in bold.

Friday



5:15 p.m. July 3
St. Paul Cathedral
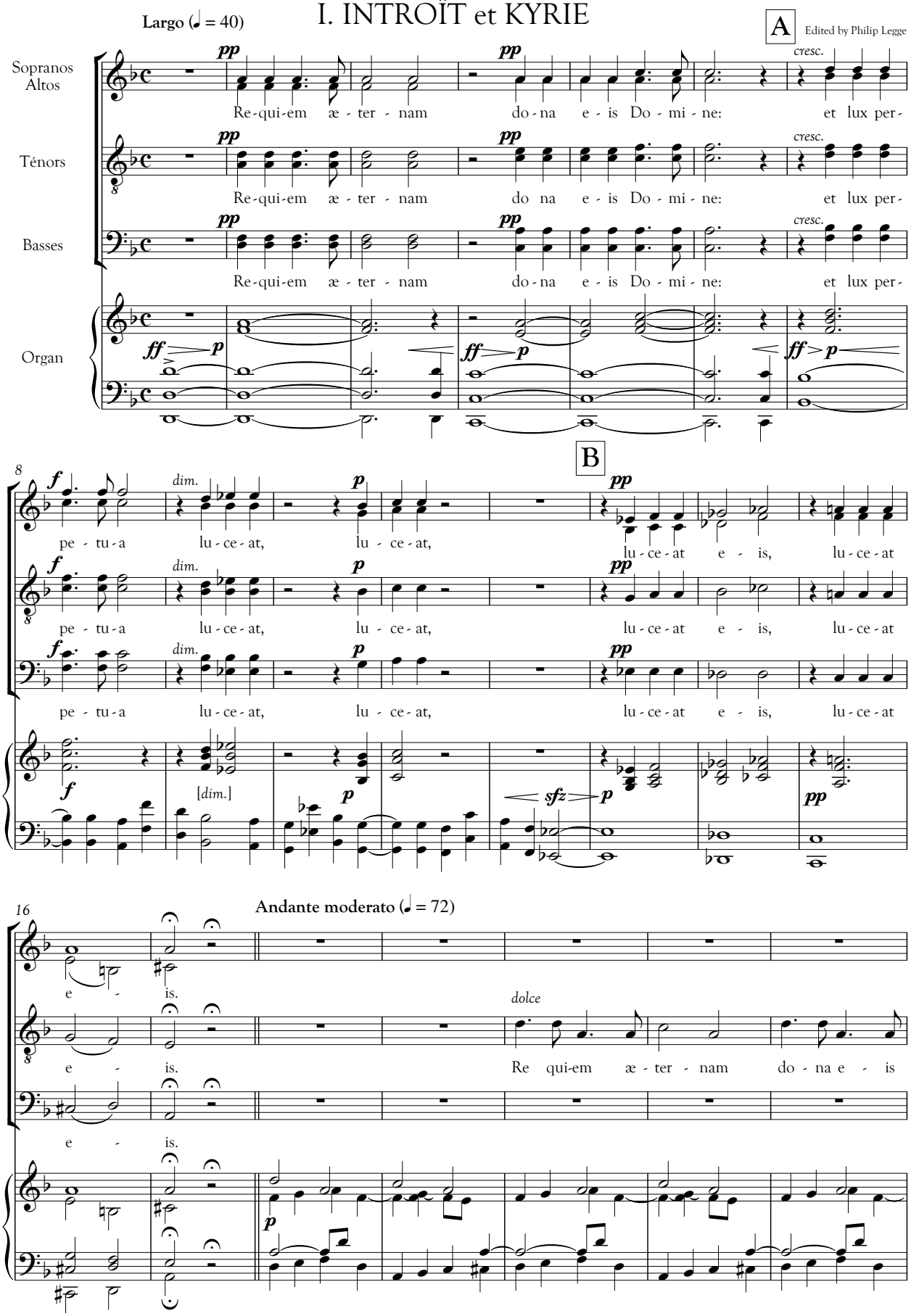
Requiem Mass for deceased members
Extraordinary Form

REQUIEM
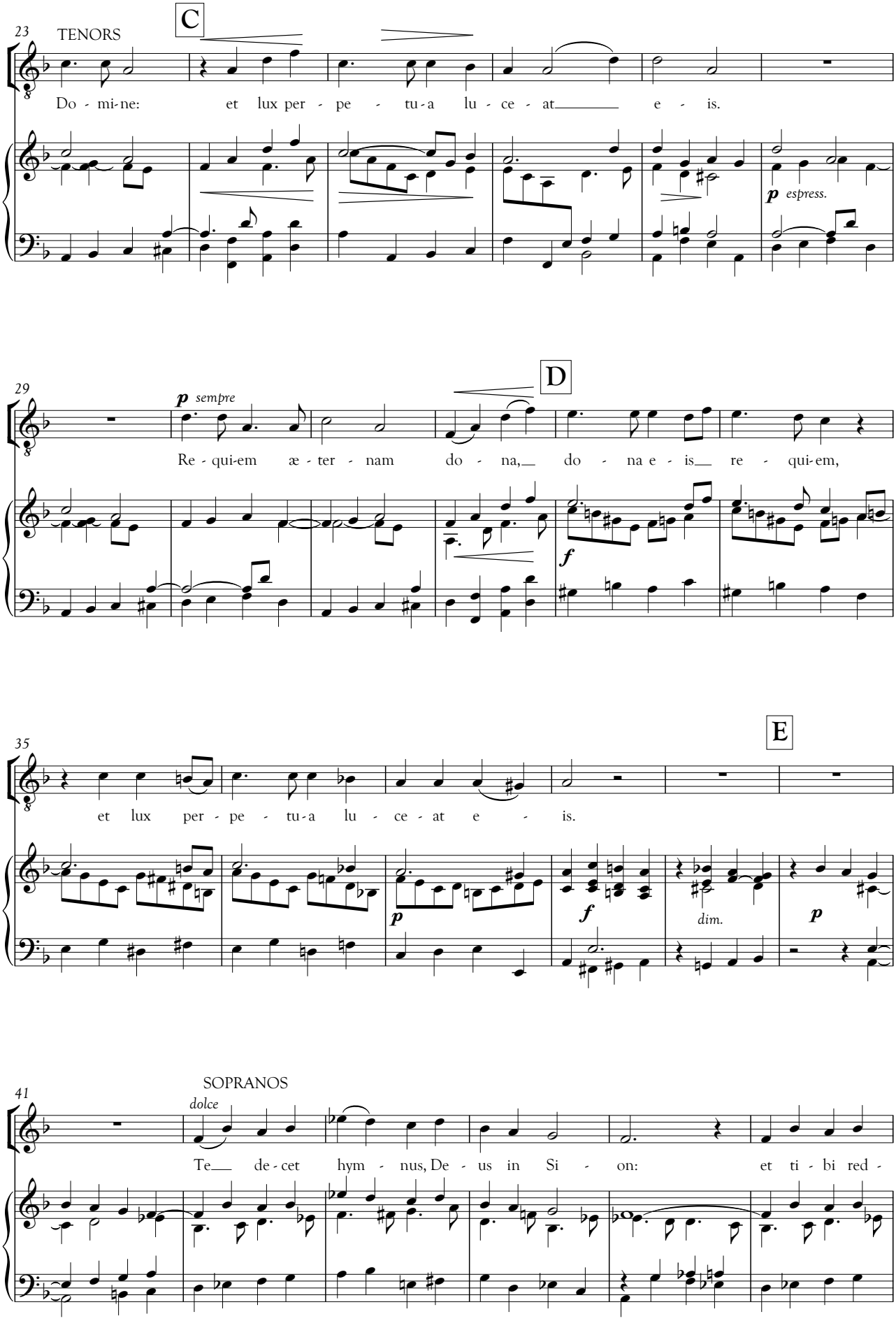
I. INTROÏT et KYRIE
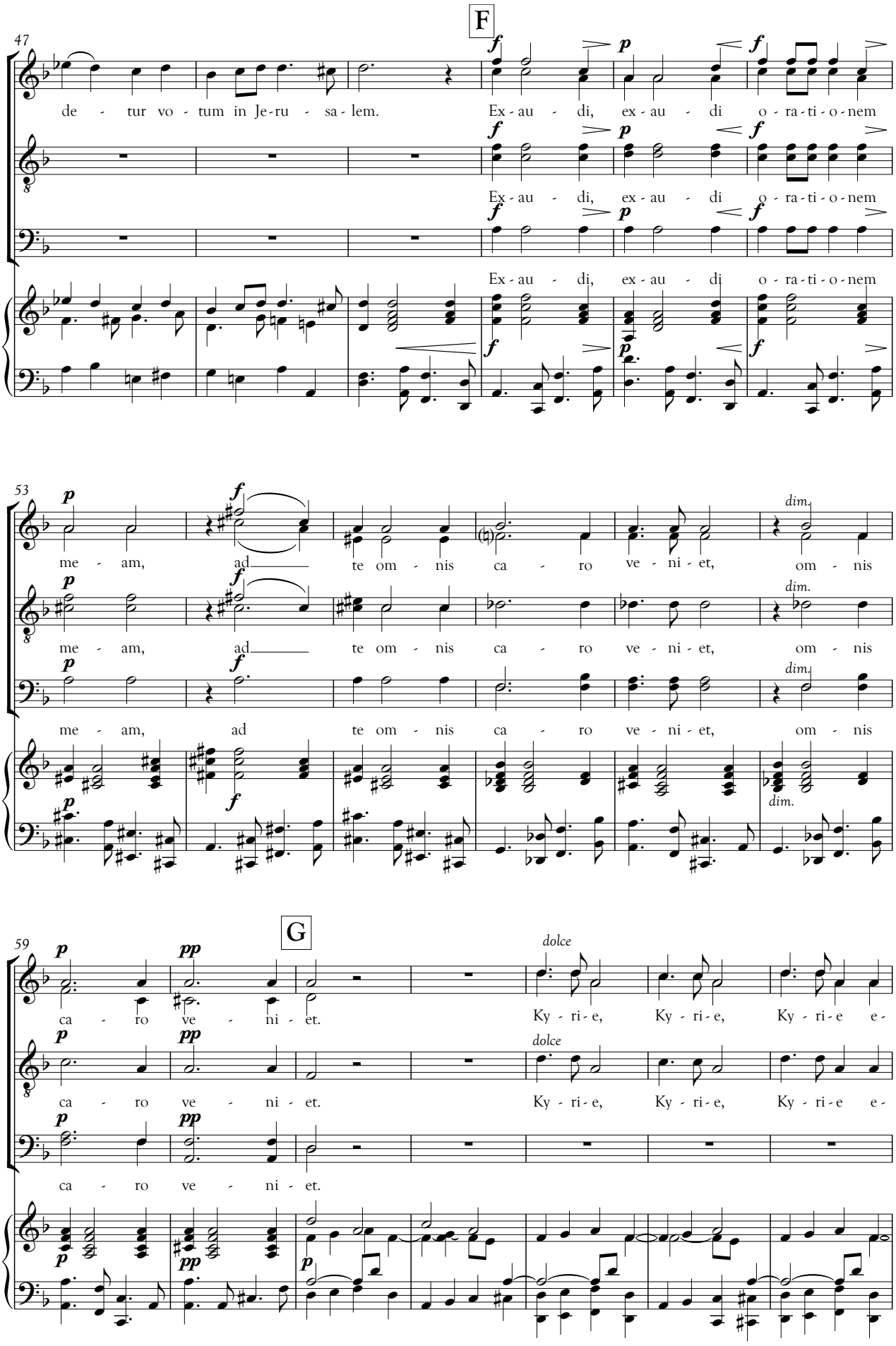
Gabriel Fauré
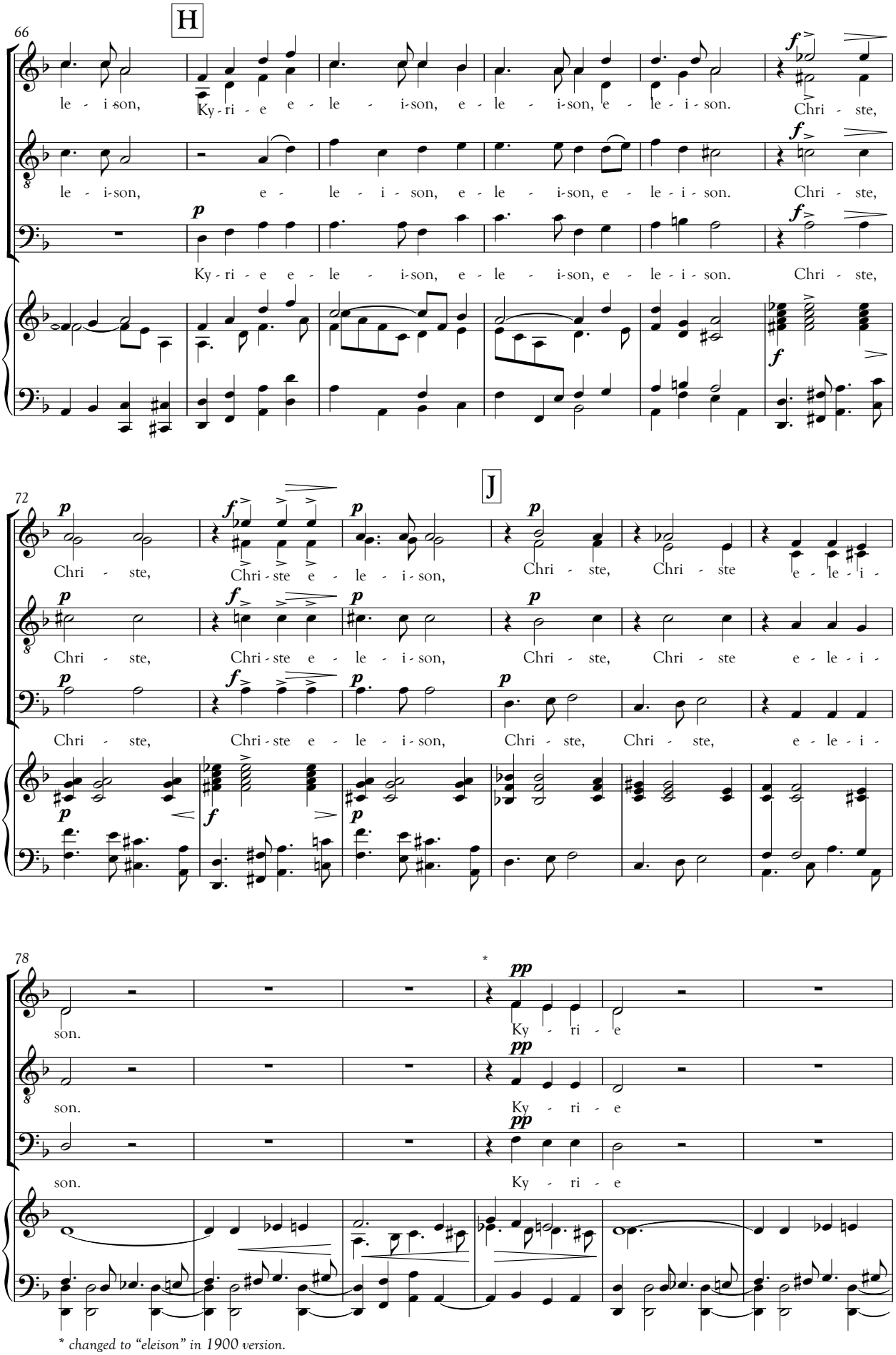
Edited by Philip Legge
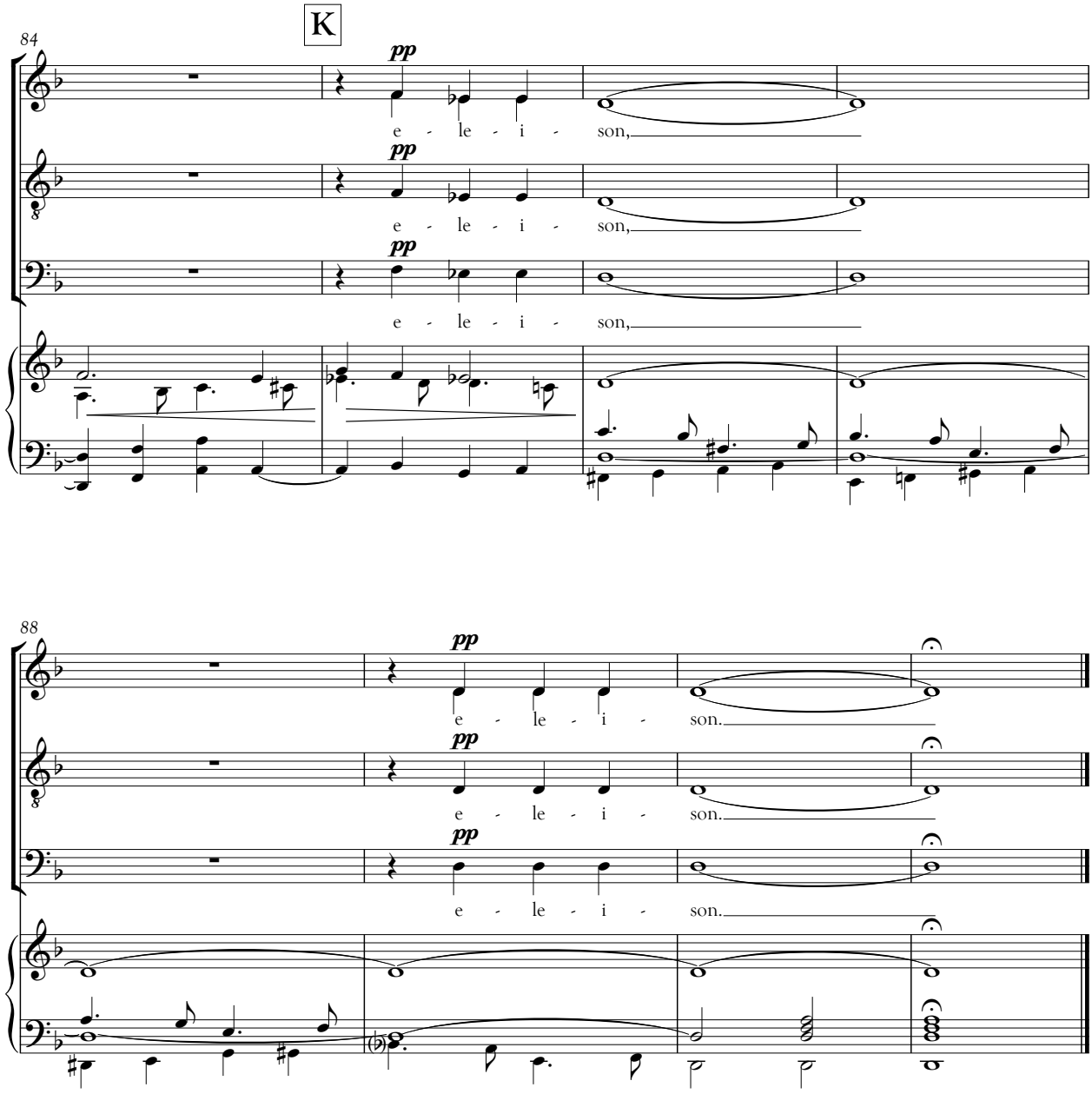


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23
TENORS
C
Do - mi-ne: et lux per - pe - tu-a lu - ce - at e - is.
p espress.
29
p sempre
D
Re - qui-em æ - ter - nam do - na, do - na e - is re - qui-em,
f
35
E
et lux per - pe - tu-a lu - ce - at e - is.
p
f
dim.
p
41
SOPRANOS
dolce
Te de - cet hym - nus, De - us in Si - on: et ti - bi red -


F
47
de - tur vo - tum in Je-ru - sa - lem.
Ex - au - di, ex - au - di o - ra - ti - o - nem
Ex - au - di, ex - au - di o - ra - ti - o - nem
Ex - au - di, ex - au - di o - ra - ti - o - nem
53
me - am, ad te om - nis ca - ro ve - ni - et, om - nis
me - am, ad te om - nis ca - ro ve - ni - et, om - nis
me - am, ad te om - nis ca - ro ve - ni - et, om - nis
dim.
G
59
ca - ro ve - ni - et.
Ky - ri - e, Ky - ri - e, Ky - ri - e e -
dolce

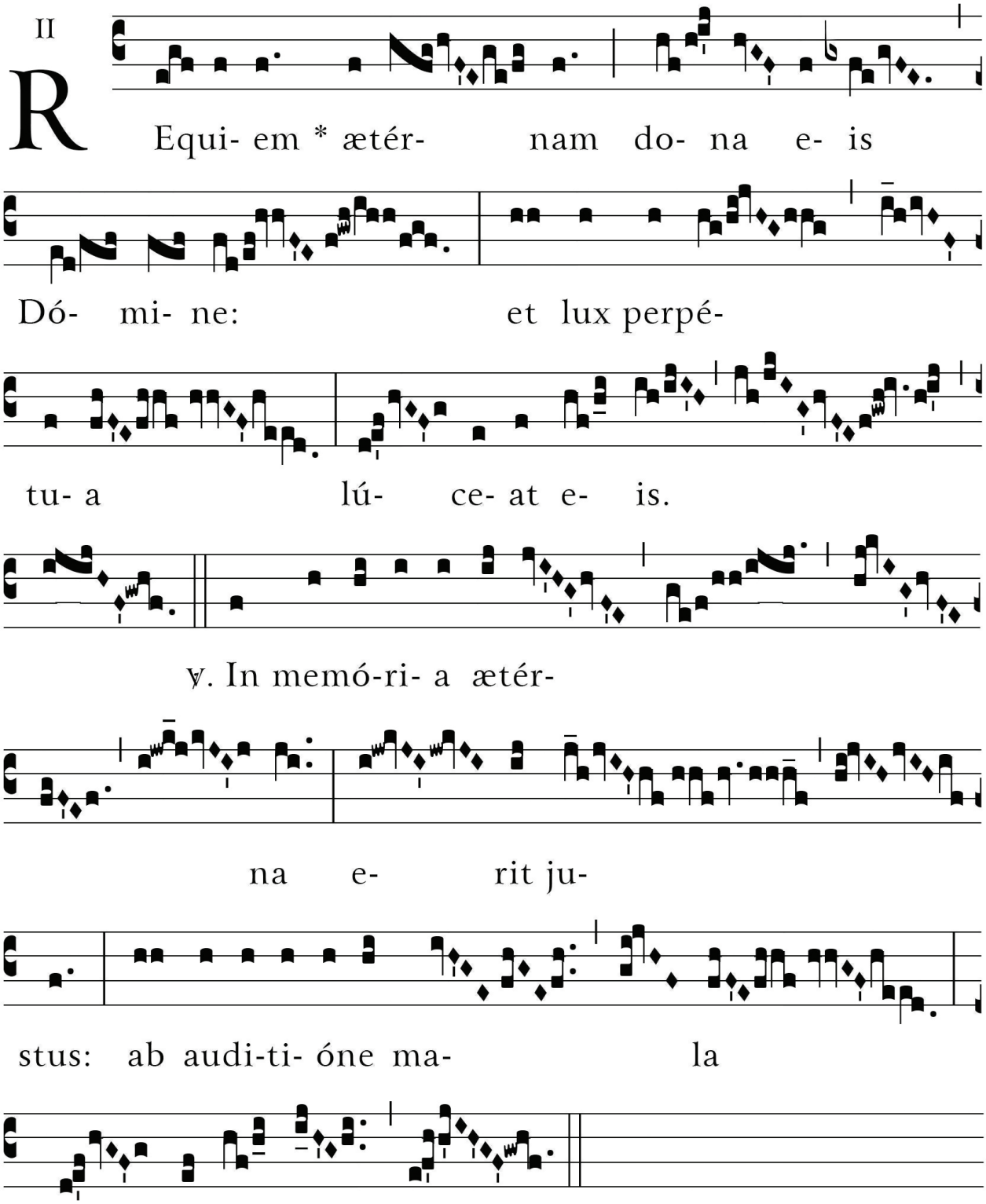


* changed to "eleison" in 1900 version.


K
84
pp
e - le - i - son,
88
e - le - i - son.

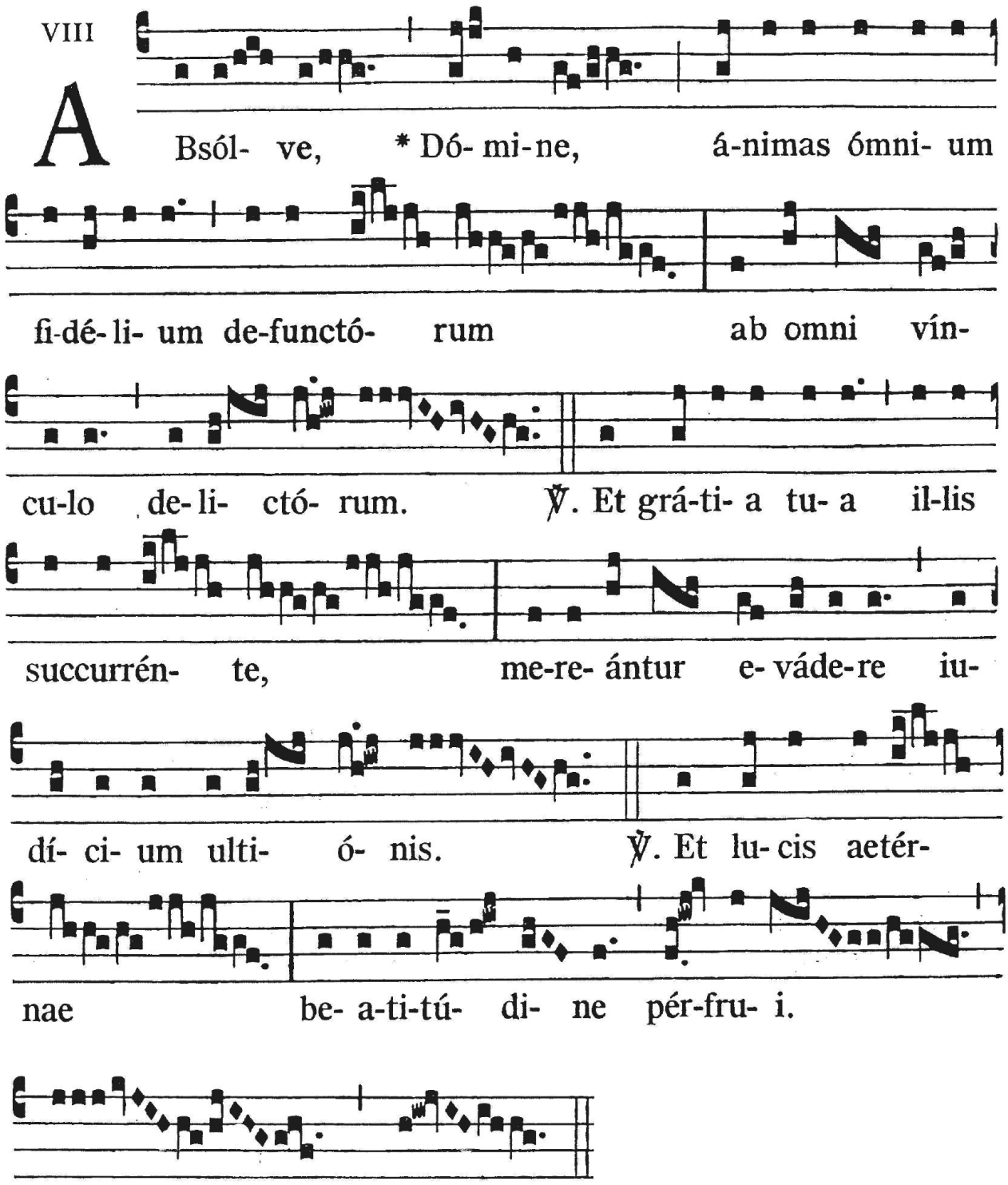
Gradual *IV Esdr 2: 34, 35 ℣. Ps 111: 7*

II
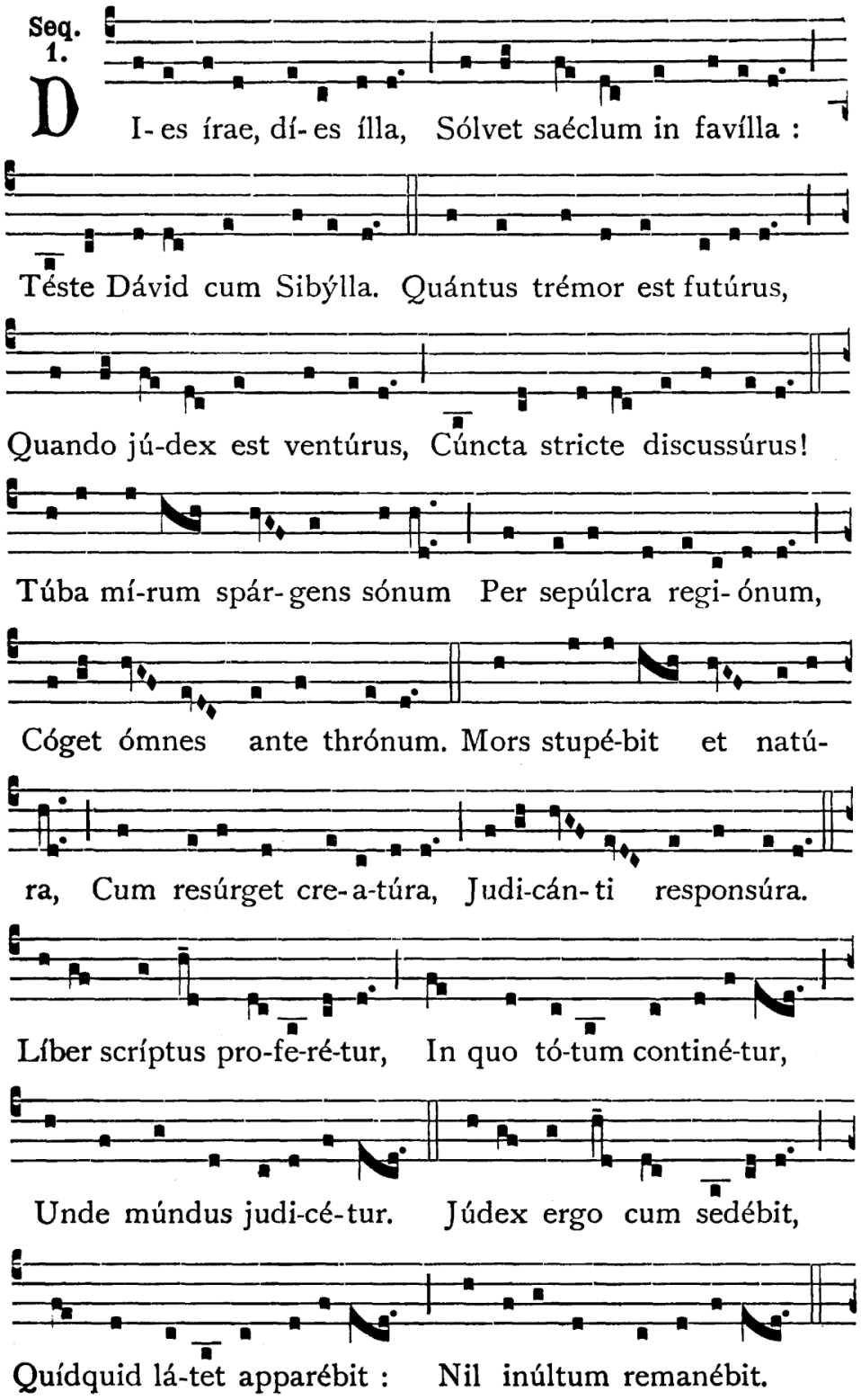


Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.
℣. The just shall be in everlasting remembrance; he shall not fear the evil hearing.
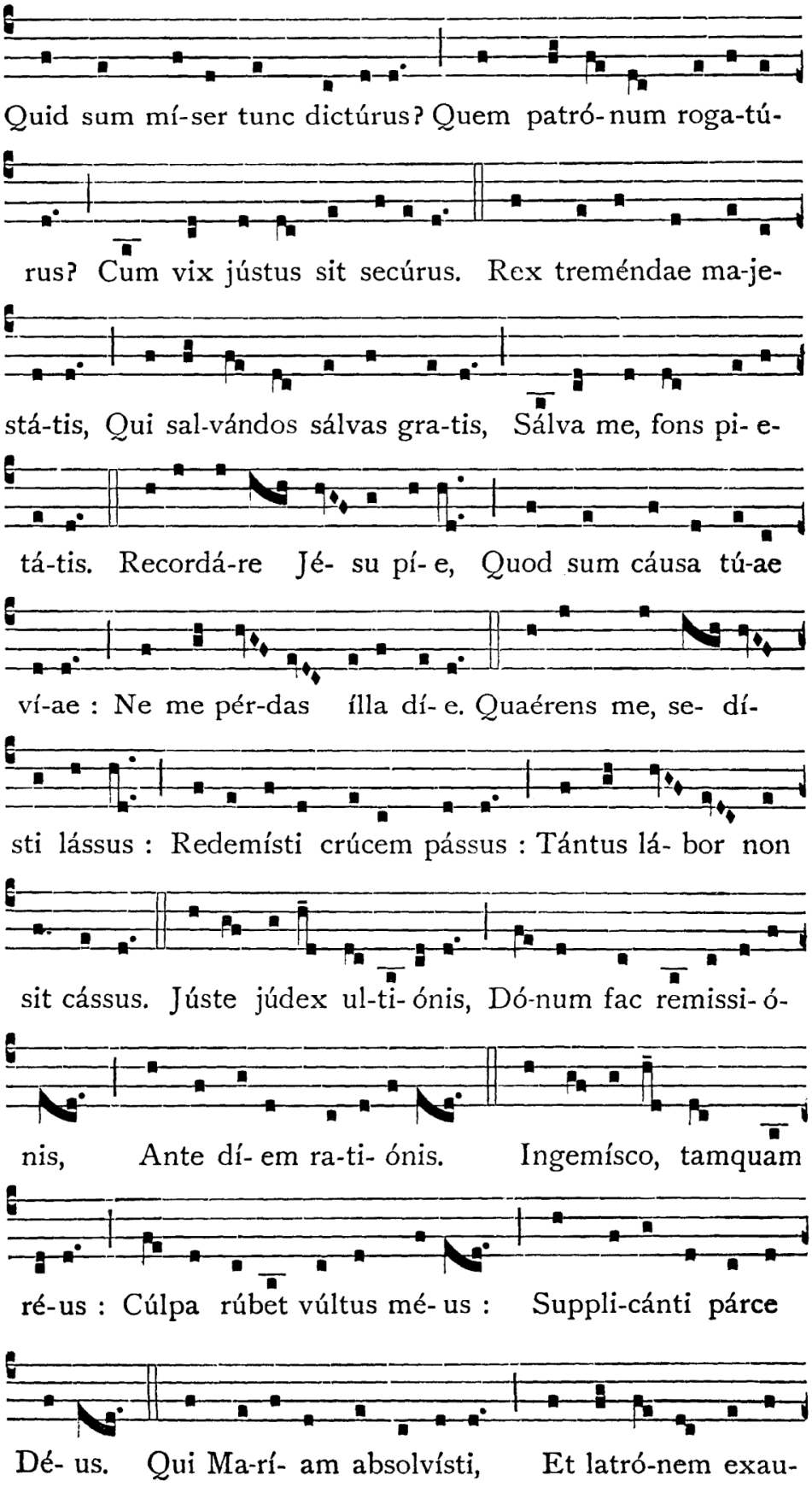
Tractus
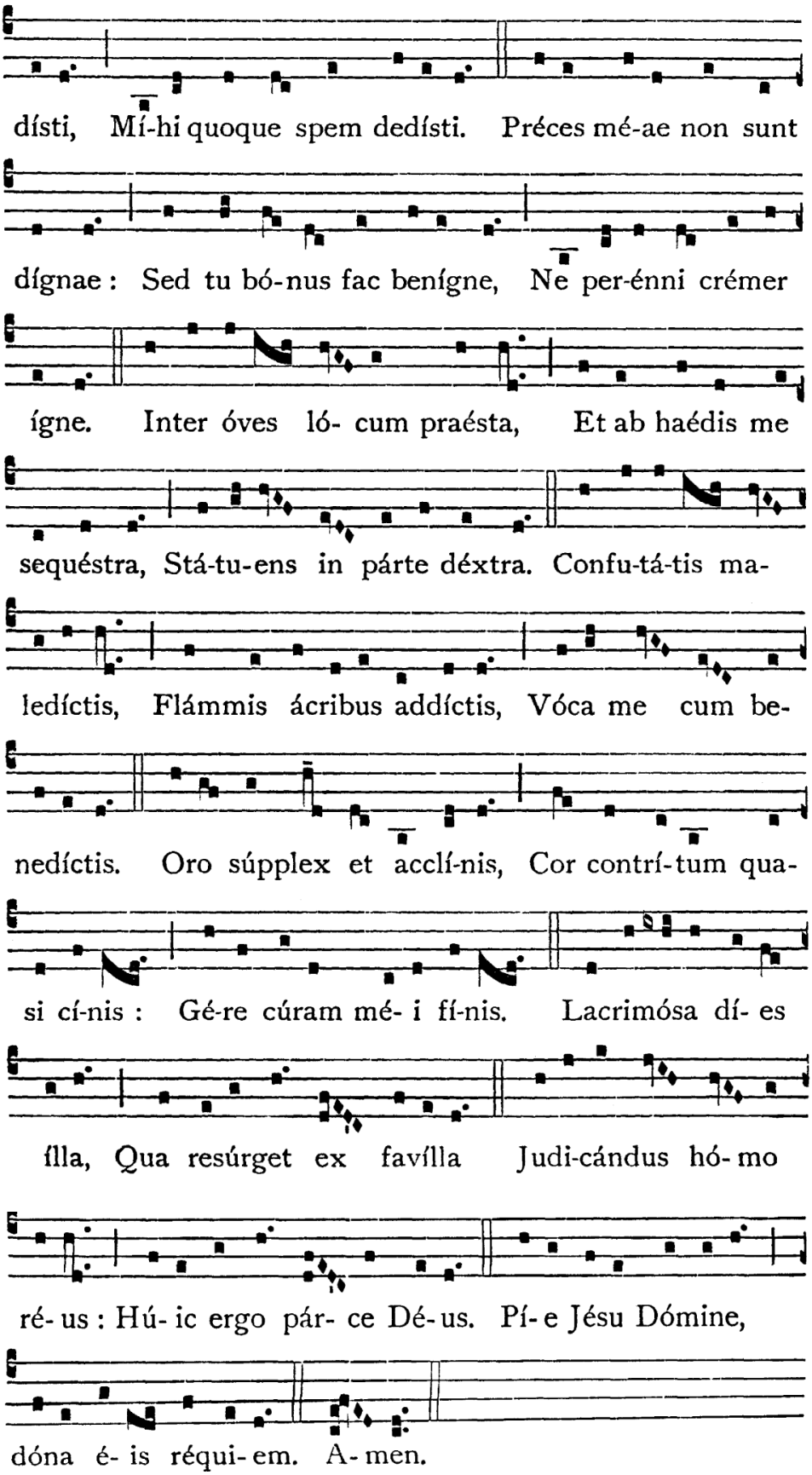


Deliver, O Lord, the souls of all the departed faithful from all bondage of their sins. ℣. And by your sustaining grace, may they be worthy of escaping the chastisement of judgment. ℣. And partake in the happiness of eternal light.
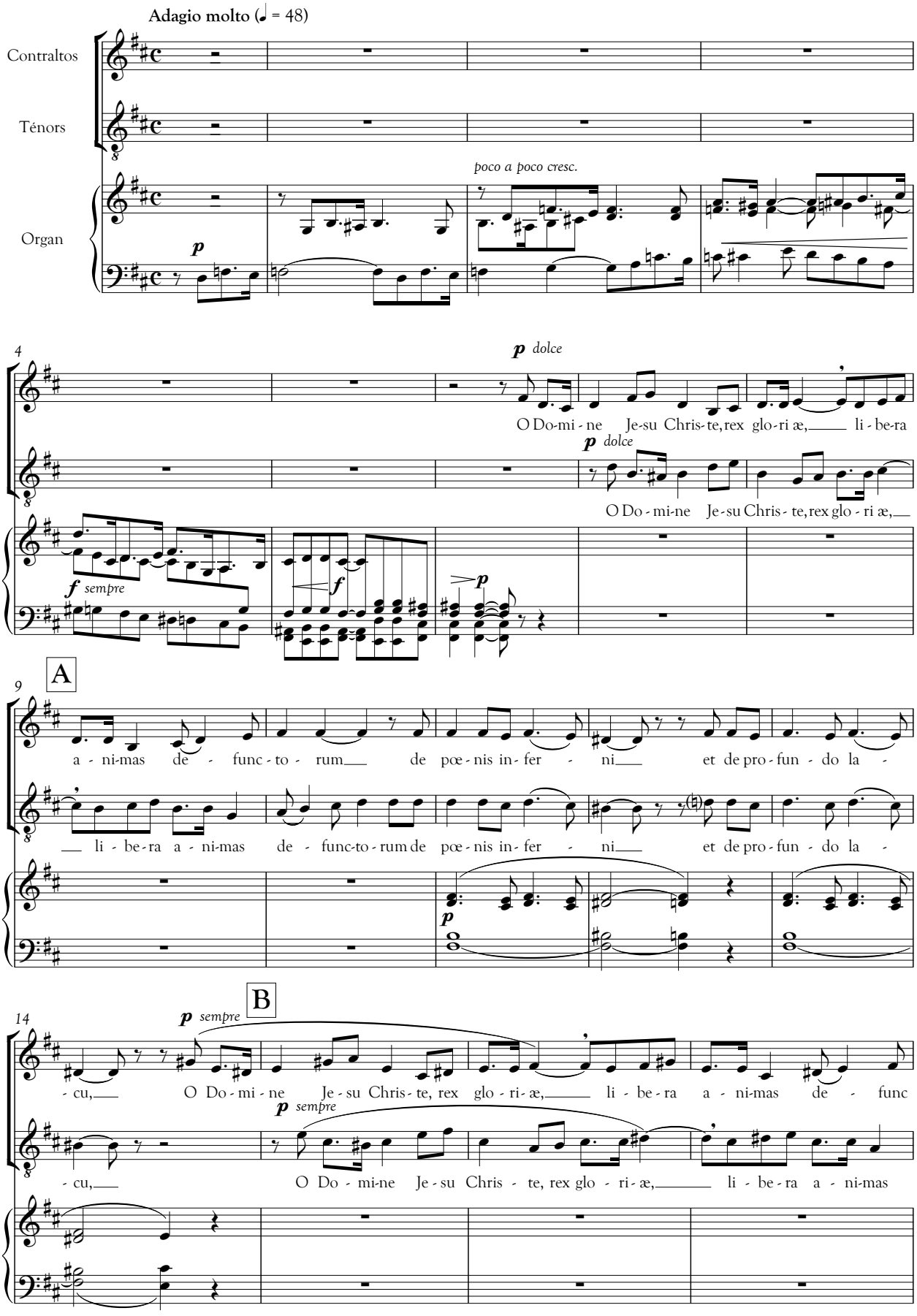
ALTERNATIM; MEN BEGIN AT SOLVET SAECULUM; ALL SING THE AMEN
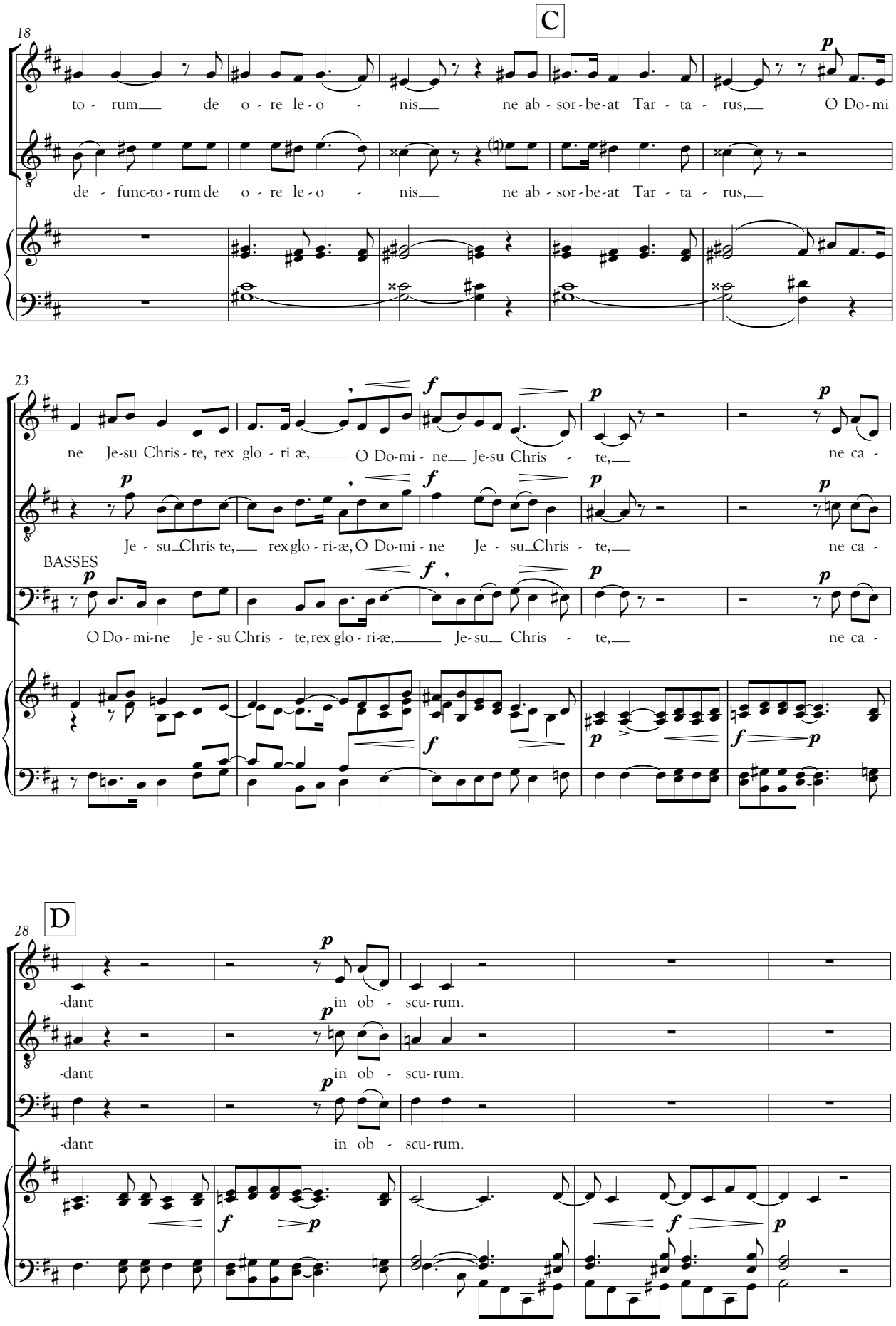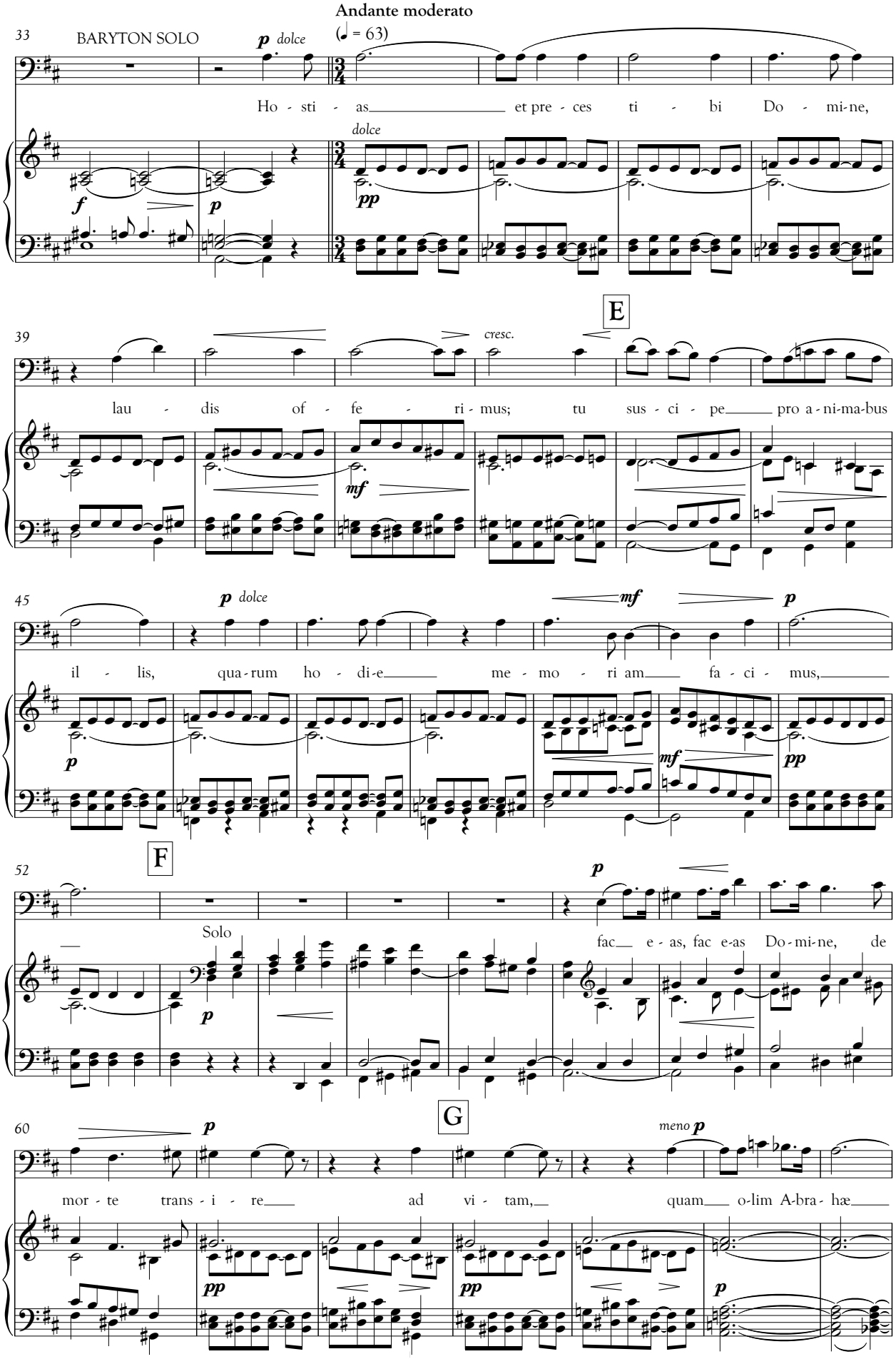



Quid sum mí-ser tunc dictúrus? Quem patró-num roga-tú-
rus? Cum vix jústus sit secúrus. Rex treméndae ma-je-
stá-tis, Qui sal-vándos sálvas gra-tis, Sálva me, fons pi- e-
tá-tis. Recordá-re Jé- su pí- e, Quod sum cáusa tú-ae
ví-ae : Ne me pér-das ílla dí- e. Quaérens me, se- dí-
sti lássus : Redemísti crúcem pássus : Tántus lá- bor non
sit cássus. Júste júdex ul-ti- ónis, Dó-num fac remissi- ó-
nis, Ante dí- em ra-ti- ónis. Ingemísco, tamquam
ré-us : Cúlpa rúbet vúltus mé- us : Suppli-cánti párce
Dé- us. Qui Ma-rí- am absolvísti, Et latró-nem exau-
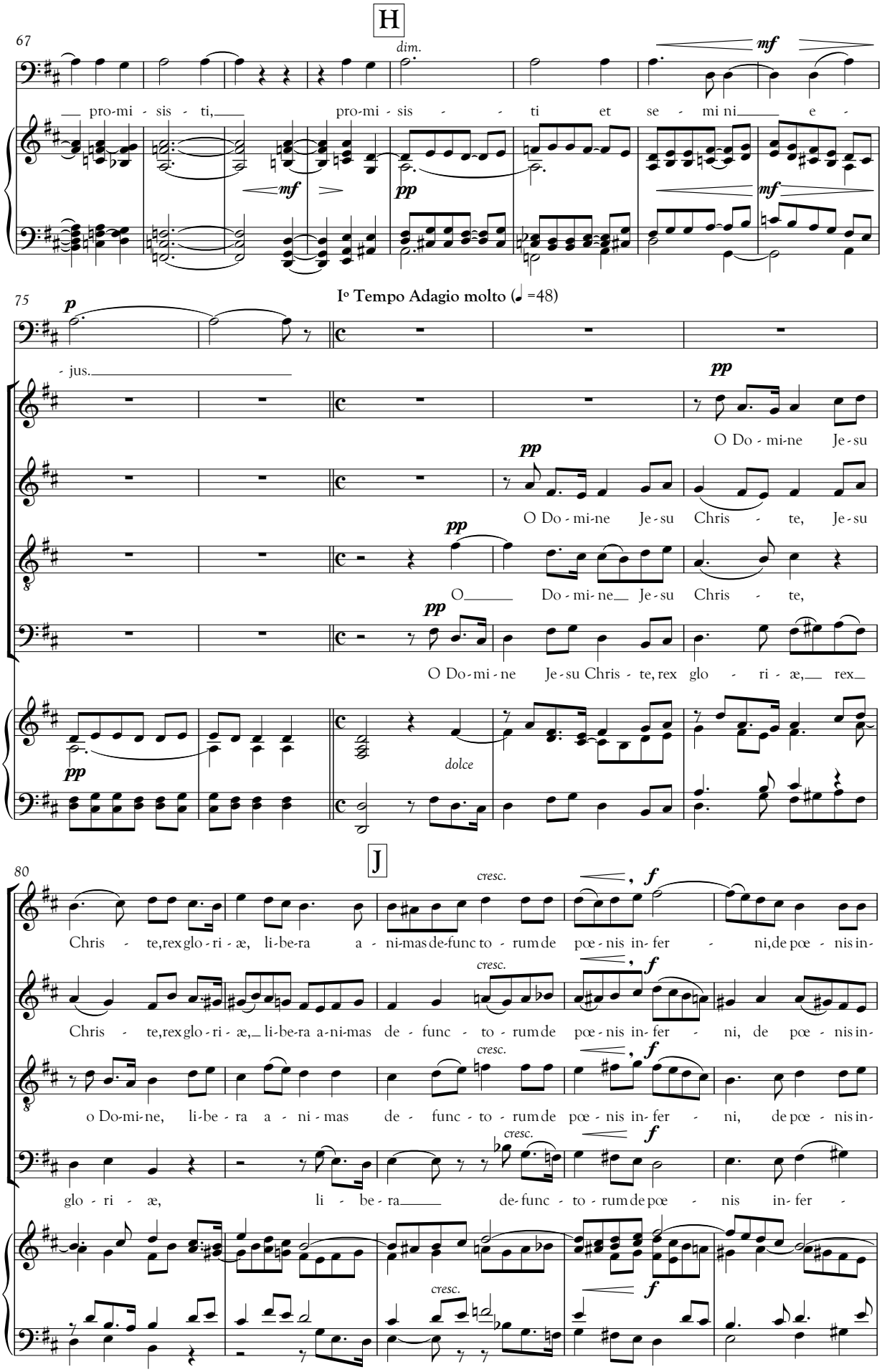

dísti, Mí-hi quoque spem dedísti. Préces mé-ae non sunt
dígnae : Sed tu bó-nus fac benígne, Ne per-énni crémer
ígne. Inter óves ló- cum praésta, Et ab haédis me
sequéstra, Stá-tu-ens in párte déxtra. Confu-tá-tis ma-
ledíctis, Flámmis ácribus addíctis, Vóca me cum be-
nedíctis. Oro súpplex et acclí-nis, Cor contrí-tum qua-
si cí-nis : Gé-re cúram mé- i fí-nis. Lacrimósa dí- es
ílla, Qua resúrget ex favílla Judi-cándus hó- mo
ré- us : Hú- ic ergo pár- ce Dé- us. Pí- e Jésu Dómine,
dóna é- is réqui- em. A- men.
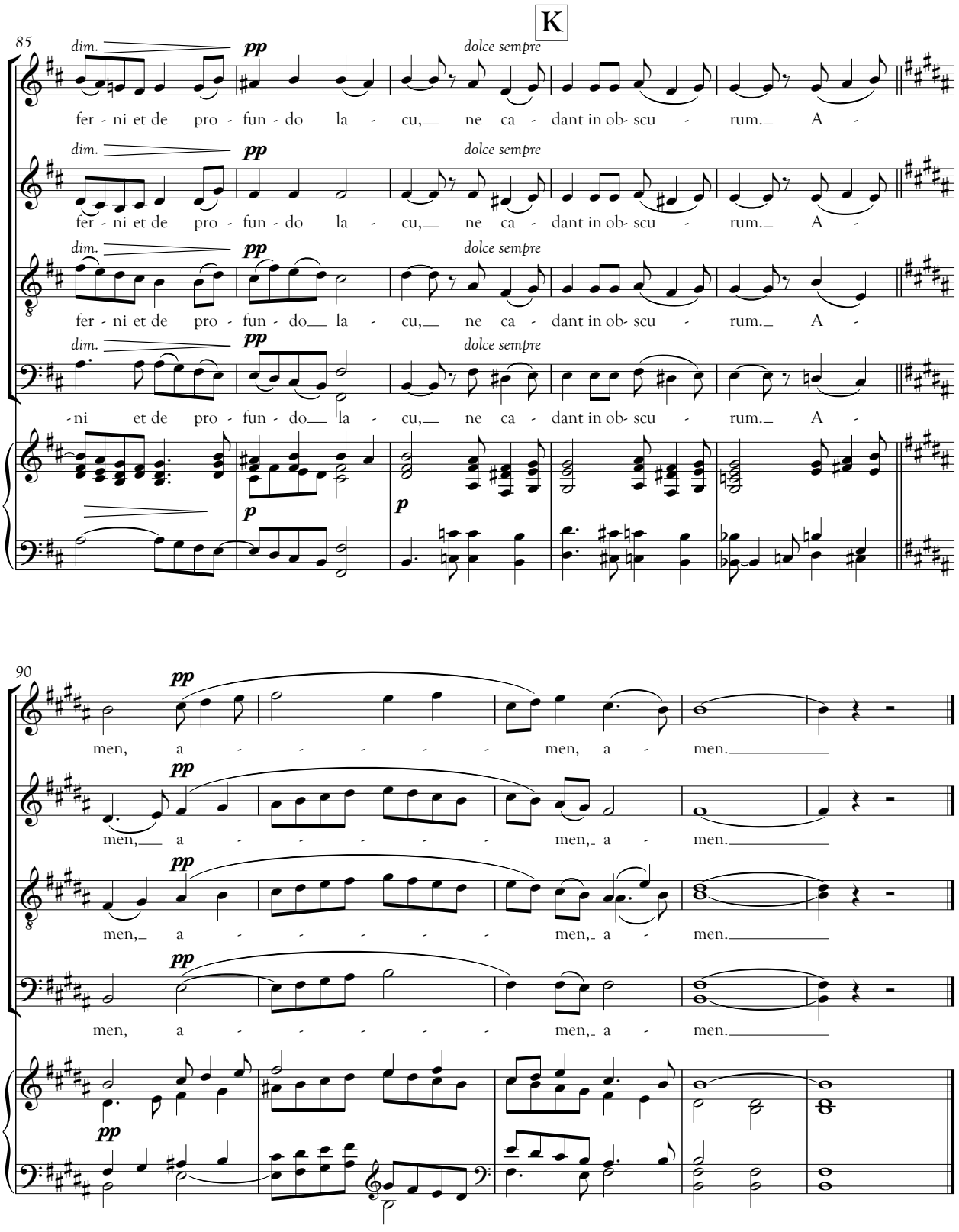
II. OFFERTOIRE
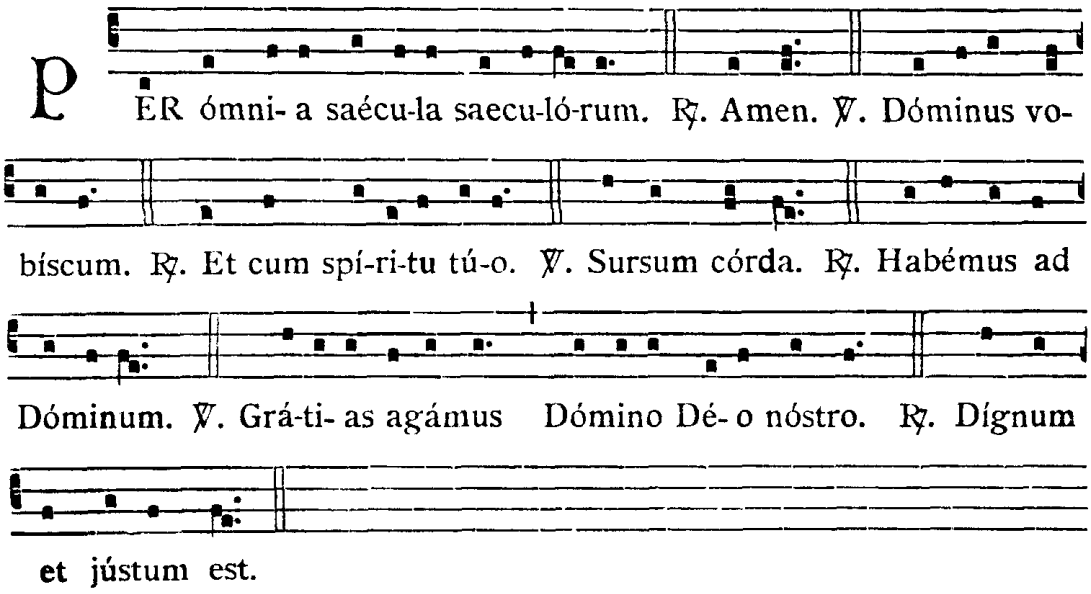



C
18
to - rum de o - re le - o - nis ne ab - sor - be - at Tar - ta - rus, O Do - mi
de - func - to - rum de o - re le - o - nis ne ab - sor - be - at Tar - ta - rus,
23
ne Je - su Chris - te, rex glo - ri æ, O Do - mi - ne Je - su Chris - te, ne ca -
Je - su Chris te, rex glo - ri - æ, O Do - mi - ne Je - su Chris - te, ne ca -
BASSES
O Do - mi - ne Je - su Chris - te, rex glo - ri - æ, Je - su Chris - te, ne ca -
D
28
-dant in ob - scu - rum.
-dant in ob - scu - rum.
-dant in ob - scu - rum.
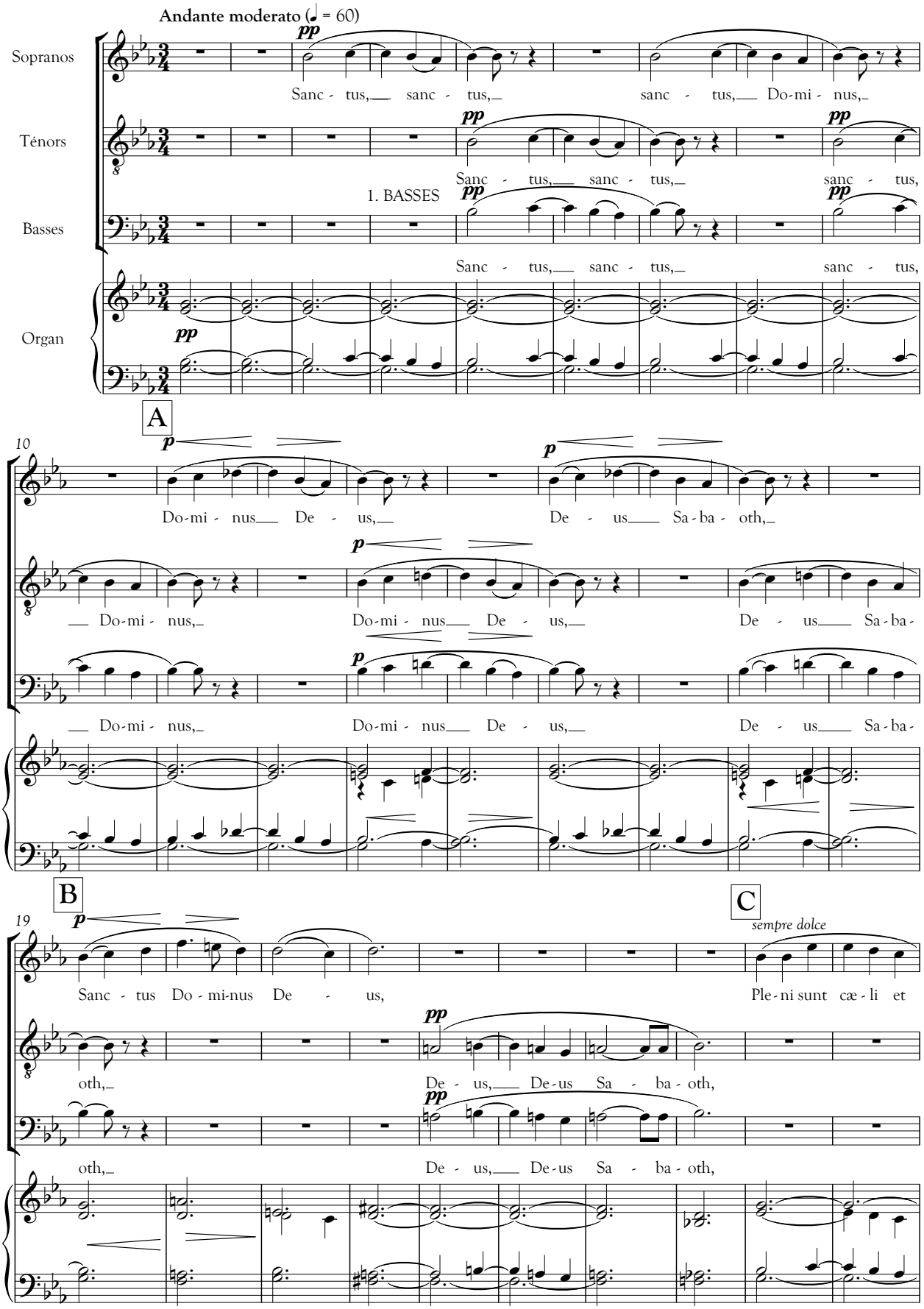

Andante moderato
(♩ = 63)
33
BARYTON SOLO
p dolce
Ho - sti - as et pre - ces ti - bi Do - mi-ne,
dolce
f
p
pp
E
39
cresc.
lau - dis of - fe - ri - mus; tu sus - ci - pe pro a - ni-ma-bus
mf
45
p dolce
mf
p
il - lis, qua-rum ho - di-e me - mo - ri am fa - ci - mus,
p
mf
pp
F
52
p
Solo
fac e - as, fac e-as Do-mi-ne, de
p
G
60
p
meno p
mor - te trans - i - re ad vi - tam, quam o-lim A-bra - hæ
pp
pp
p
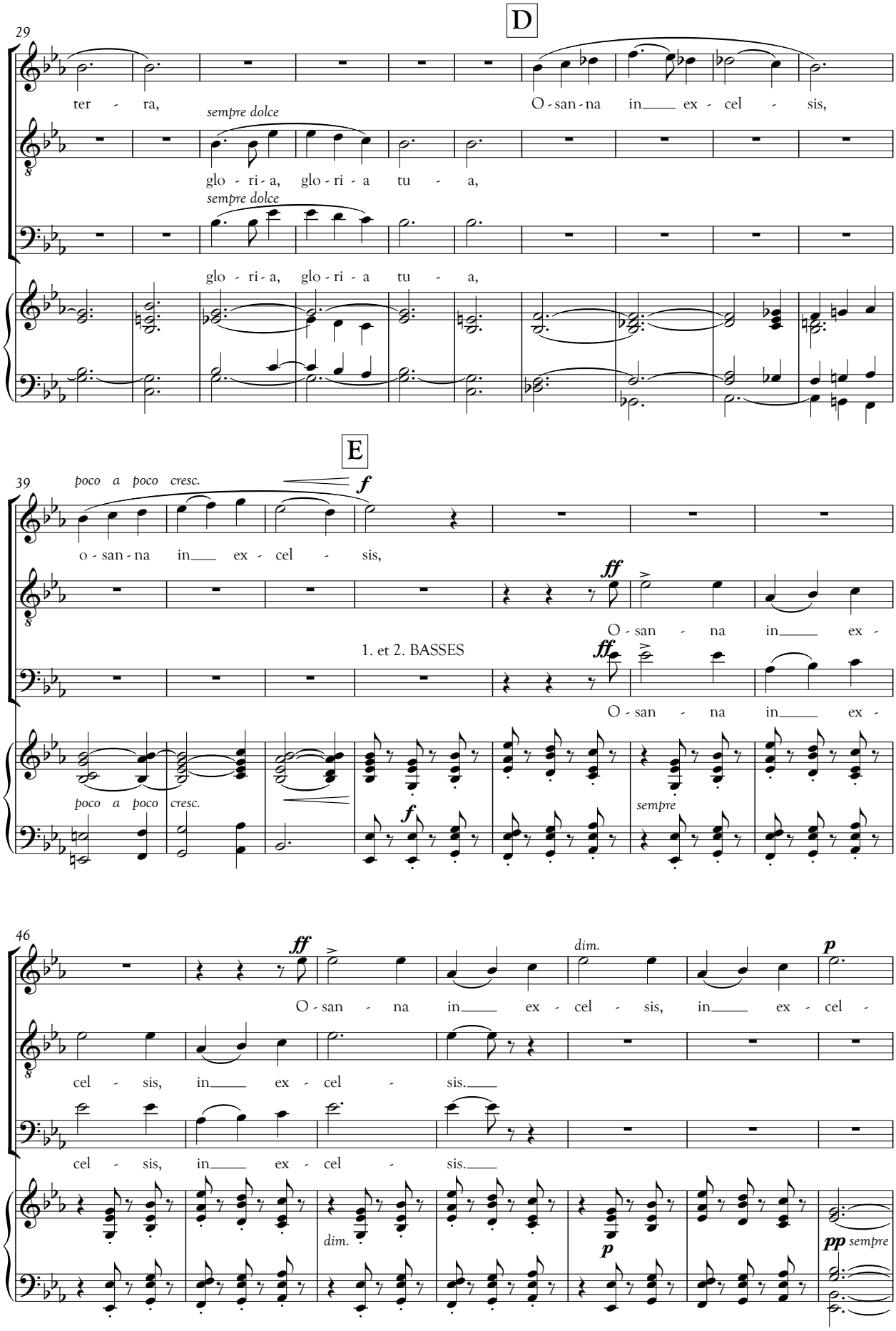

H
67
dim.
mf
pro-mi - sis - ti,
pro-mi - sis - ti et se - mi ni e -
mf
pp
mf
Io Tempo Adagio molto (♩ =48)
75
p
- jus.
pp
O Do - mi-ne Je - su
pp
O Do - mi-ne Je - su Chris - te, Je - su
pp
O Do - mi - ne Je - su
pp
O Do - mi - ne Je - su Chris - te, rex glo - ri - æ, rex
pp
dolce
J
80
cresc.
f
Chris - te, rex glo - ri - æ, li - be - ra a - ni - mas de - func - to - rum de pœ - nis in - fer - ni, de pœ - nis in -
cresc.
f
Chris - te, rex glo - ri - æ, li - be - ra a - ni - mas de - func - to - rum de pœ - nis in - fer - ni, de pœ - nis in -
cresc.
f
o Do - mi - ne, li - be - ra a - ni - mas de - func - to - rum de pœ - nis in - fer - ni, de pœ - nis in -
cresc.
f
glo - ri - æ, li - be - ra de - func - to - rum de pœ - nis in - fer -
cresc.
f

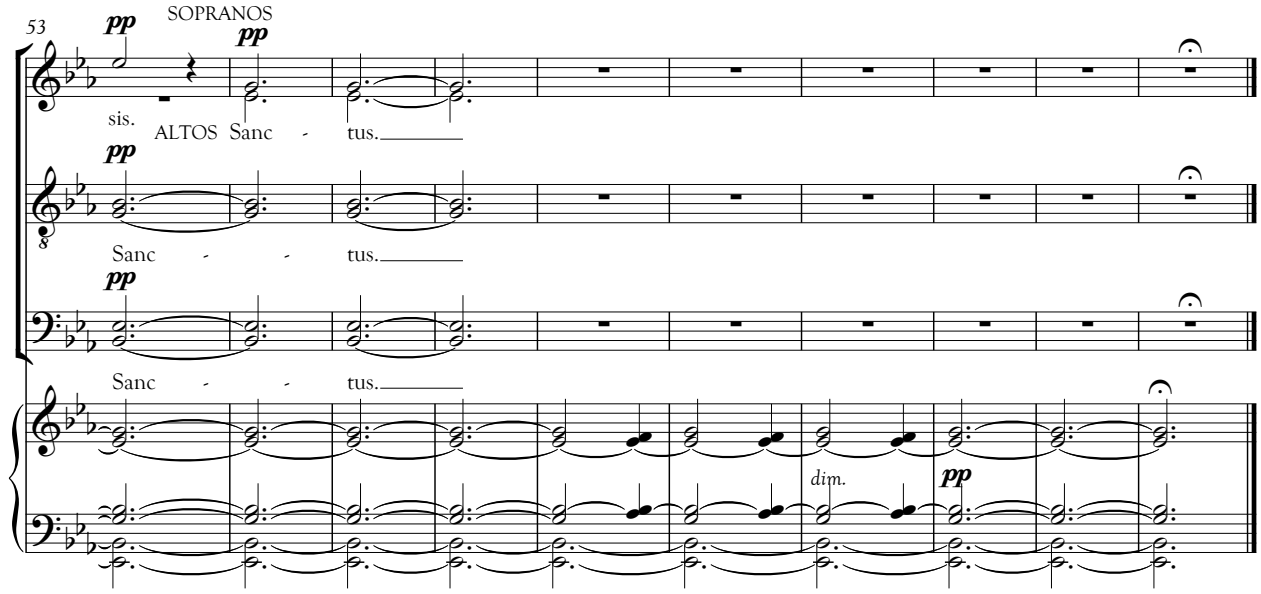

K
85
dim.
pp
dolce sempre
fer - ni et de pro - fun - do la - cu, ne ca - dant in ob- scu - rum. A -
fer - ni et de pro - fun - do la - cu, ne ca - dant in ob- scu - rum. A -
fer - ni et de pro - fun - do la - cu, ne ca - dant in ob- scu - rum. A -
-ni et de pro - fun - do la - cu, ne ca - dant in ob- scu - rum. A -
p
90
men, a - - - - men, a - men.
men, a - - - - men, a - men.
men, a - - - - men, a - men.
men, a - - - - men, a - men.


PER ómni- a saécu-la saecu-ló-rum. ℟. Amen. ℣. Dóminus vo-
bíscum. ℟. Et cum spí-ri-tu tú-o. ℣. Sursum córda. ℟. Habémus ad
Dóminum. ℣. Grá-ti- as agámus Dómino Dé- o nóstro. ℟. Dígnum
et jústum est.
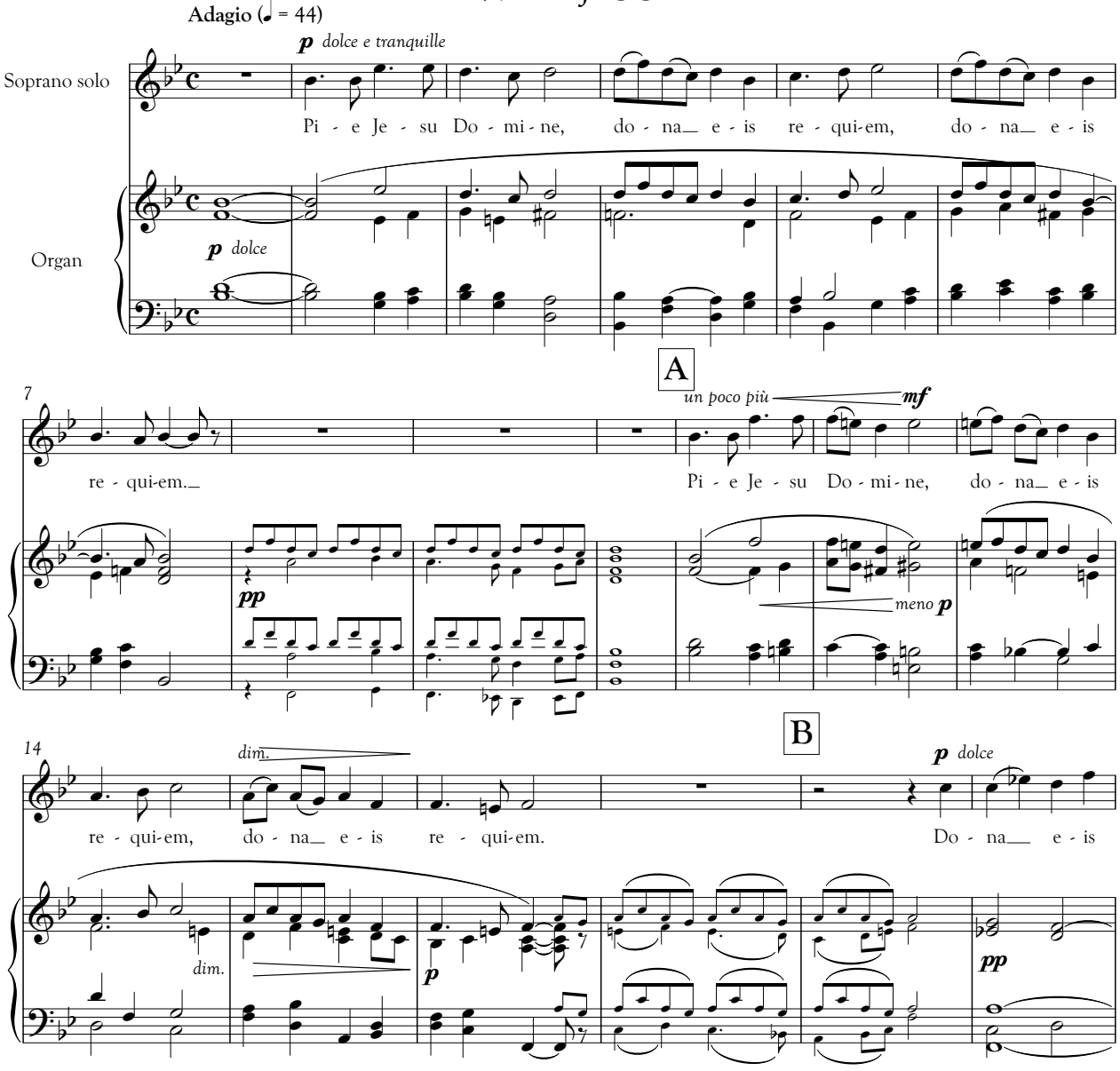
III. SANCTUS
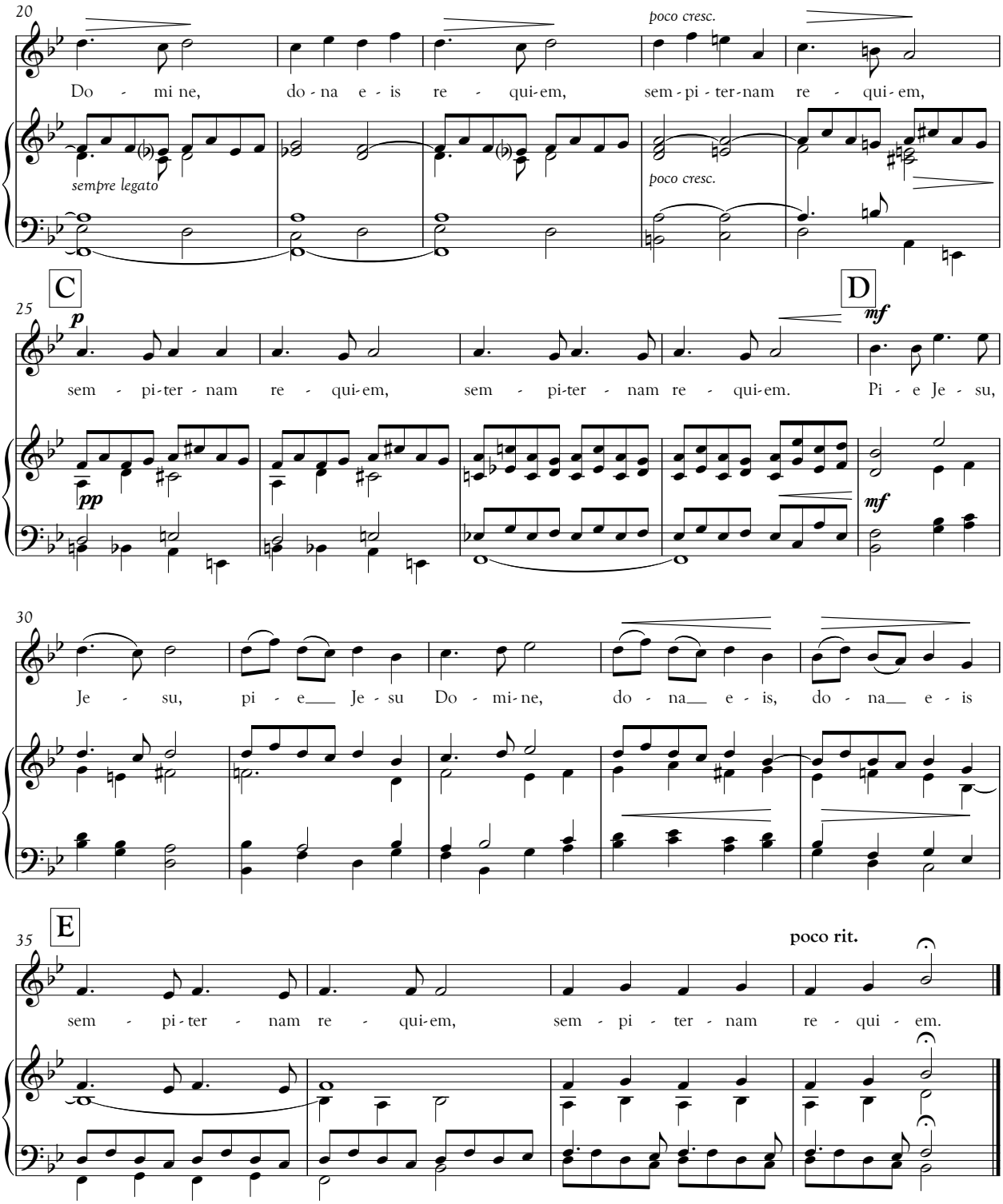

Andante moderato (♩ = 60)
Sopranos
Ténors
Basses
Organ
1. BASSES
Sanc - tus, sanc - tus, sanc - tus, Do-mi - nus,
Sanc - tus, sanc - tus, sanc - tus,
Sanc - tus, sanc - tus, sanc - tus,
A
10
Do-mi - nus De - us, De - us Sa-ba - oth,
Do-mi - nus, Do-mi - nus De - us, De - us Sa-ba-
B
19
Sanc - tus Do - mi-nus De - us,
C
sempre dolce
Ple-ni sunt cæ - li et
oth, De - us, De-us Sa - ba - oth,


D
29
ter - ra,
O - san - na in ex - cel - sis,
sempre dolce
glo - ri - a, glo - ri - a tu - a,
sempre dolce
glo - ri - a, glo - ri - a tu - a,
E
39
poco a poco cresc.
f
o - san - na in ex - cel - sis,
ff
O - san - na in ex -
1. et 2. BASSES
ff
O - san - na in ex -
poco a poco cresc.
f
sempre
46
ff
O - san - na in ex - cel - sis, in ex - cel -
dim.
p
cel - sis, in ex - cel - sis.
cel - sis, in ex - cel - sis.
dim.
p
pp sempre
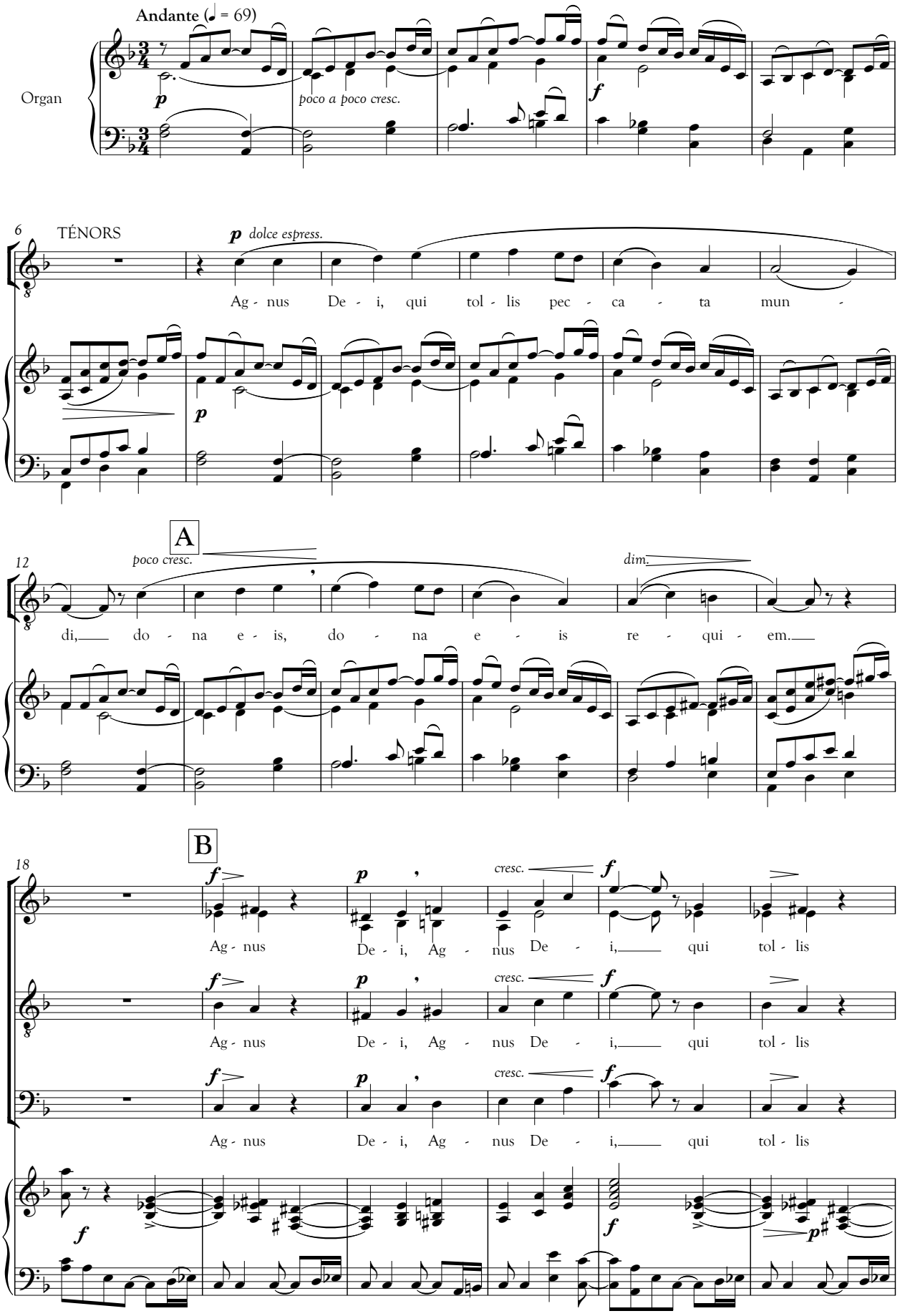

53
SOPRANOS
pp
pp
sis.
ALTOS Sanc - tus.
pp
8
Sanc - - tus.
pp
Sanc - - tus.
dim.
pp
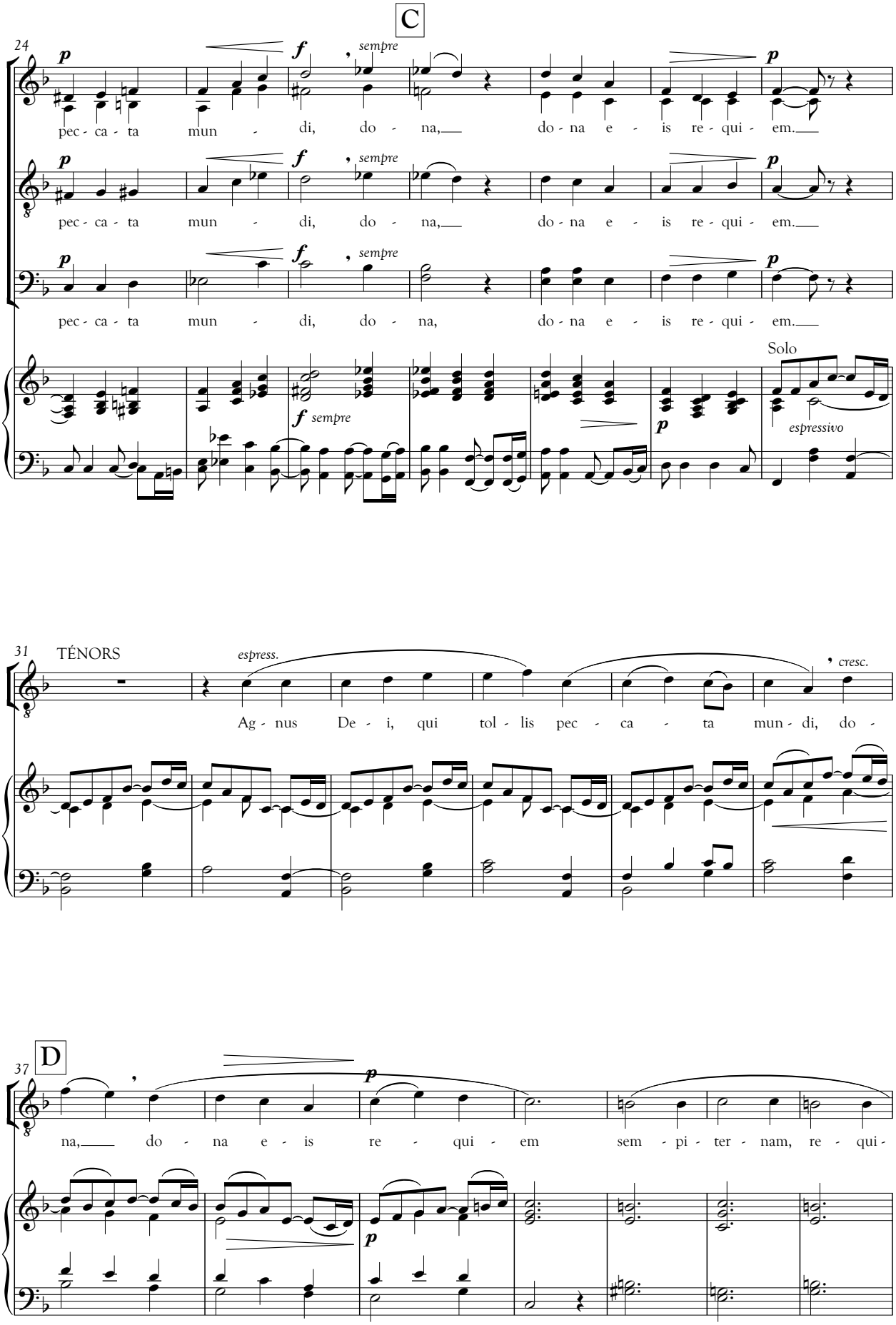
IV. PIE JESU
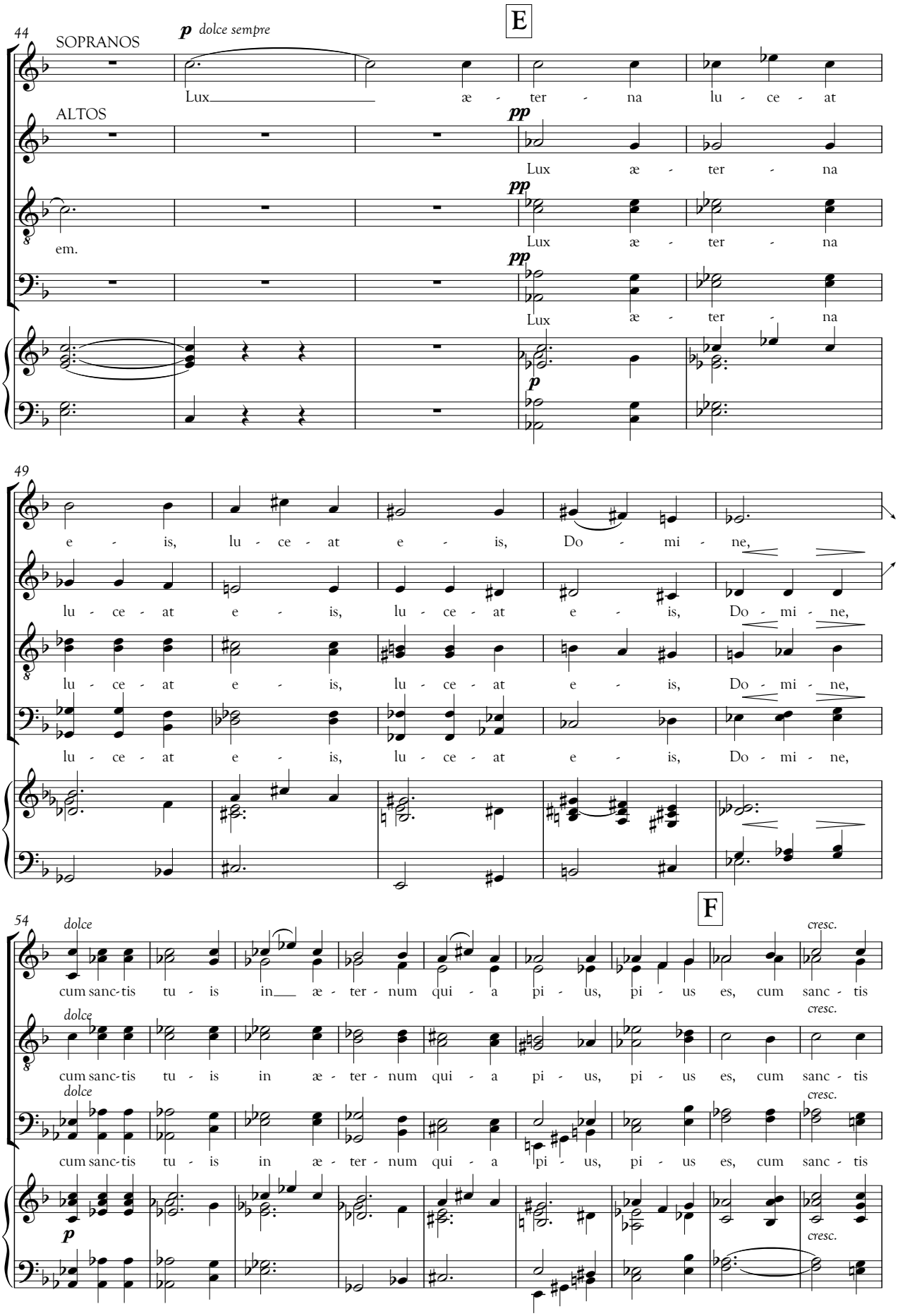

Adagio (♩ = 44)
p dolce e tranquille
Soprano solo
Pi - e Je - su Do - mi - ne, do - na_ e - is re - qui-em, do - na_ e - is
Organ
p dolce
A
7
un poco più
mf
re - qui-em._
Pi - e Je - su Do - mi - ne, do - na_ e - is
pp
meno p
B
14
dim.
p dolce
re - qui-em, do - na_ e - is re - qui-em.
Do - na_ e - is
dim.
p
pp


20
poco cresc.
Do - mi ne, do - na e - is re - qui-em, sem - pi - ter-nam re - qui - em,
sempre legato
poco cresc.
C
D
25
p
mf
sem - pi-ter - nam re - qui-em, sem - pi-ter - nam re - qui-em. Pi - e Je - su,
pp
mf
30
Je - su, pi - e Je - su Do - mi-ne, do - na e - is, do - na e - is
E
35
poco rit.
sem - pi-ter - nam re - qui-em, sem - pi - ter - nam re - qui - em.
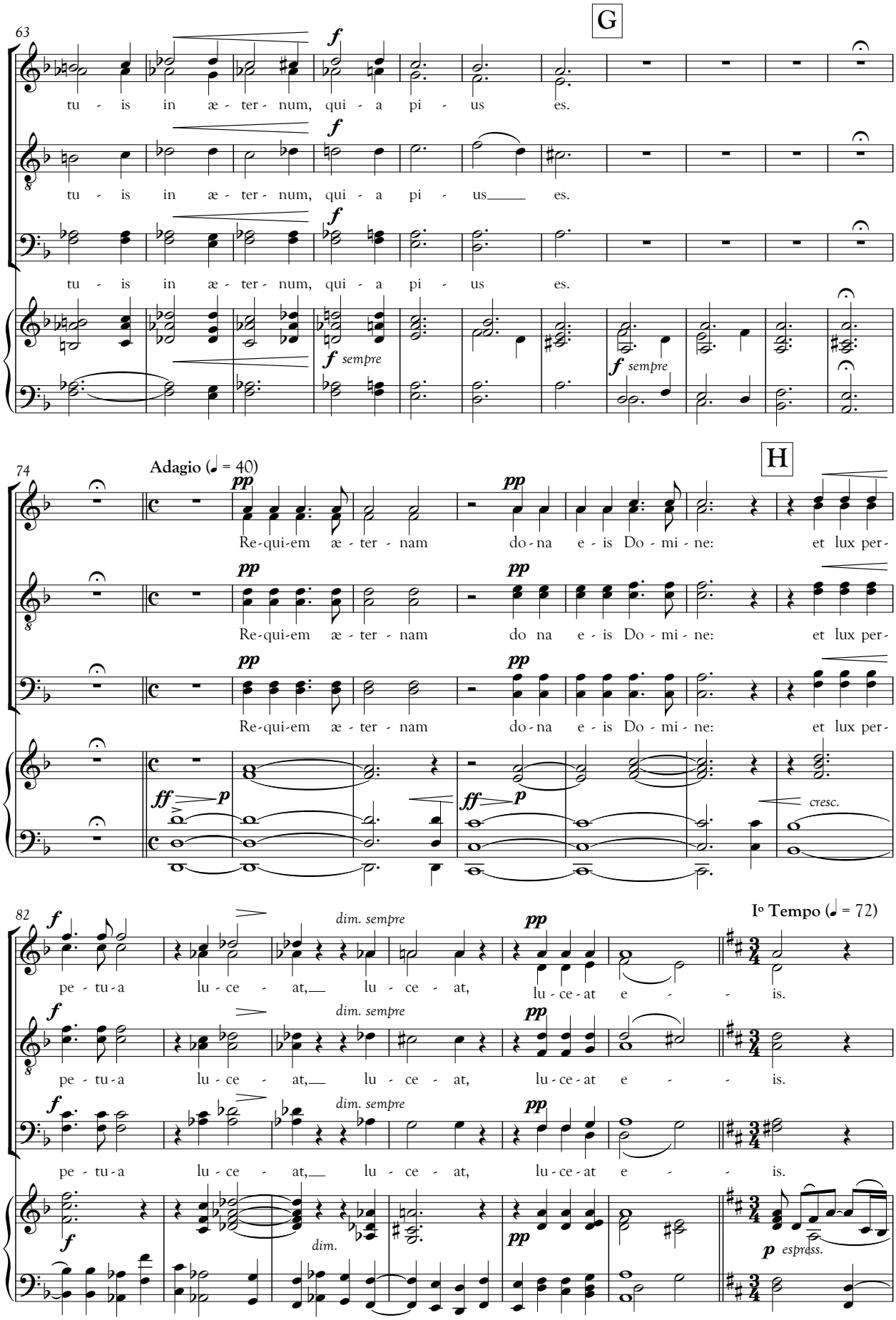
V. AGNUS DEI
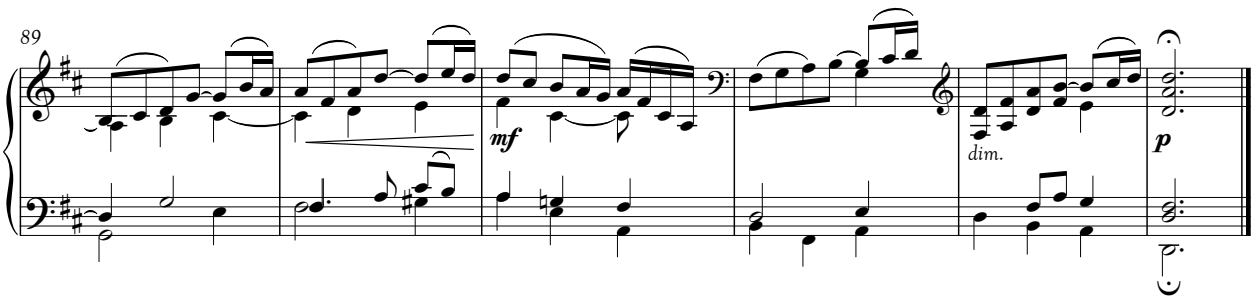

Andante (♩ = 69)
Organ
p
poco a poco cresc.
f
6
TÉNORS
p dolce espress.
Ag - nus De - i, qui tol - lis pec - ca - ta mun -
p
A
12
poco cresc.
dim.
di, do - na e - is, do - na e - is re - qui - em.
B
18
f
p
cresc.
f
Ag - nus De - i, Ag - nus De - i, qui tol - lis
Ag - nus De - i, Ag - nus De - i, qui tol - lis
Ag - nus De - i, Ag - nus De - i, qui tol - lis
f
f
p


C
24
p
f
sempre
pec - ca - ta mun - di, do - na, do - na e - is re - qui - em.
Solo
espressivo
31
TÉNORS
espress.
cresc.
Ag - nus De - i, qui tol - lis pec - ca - ta mun - di, do -
D
37
na, do - na e - is re - qui - em sem - pi - ter - nam, re - qui -
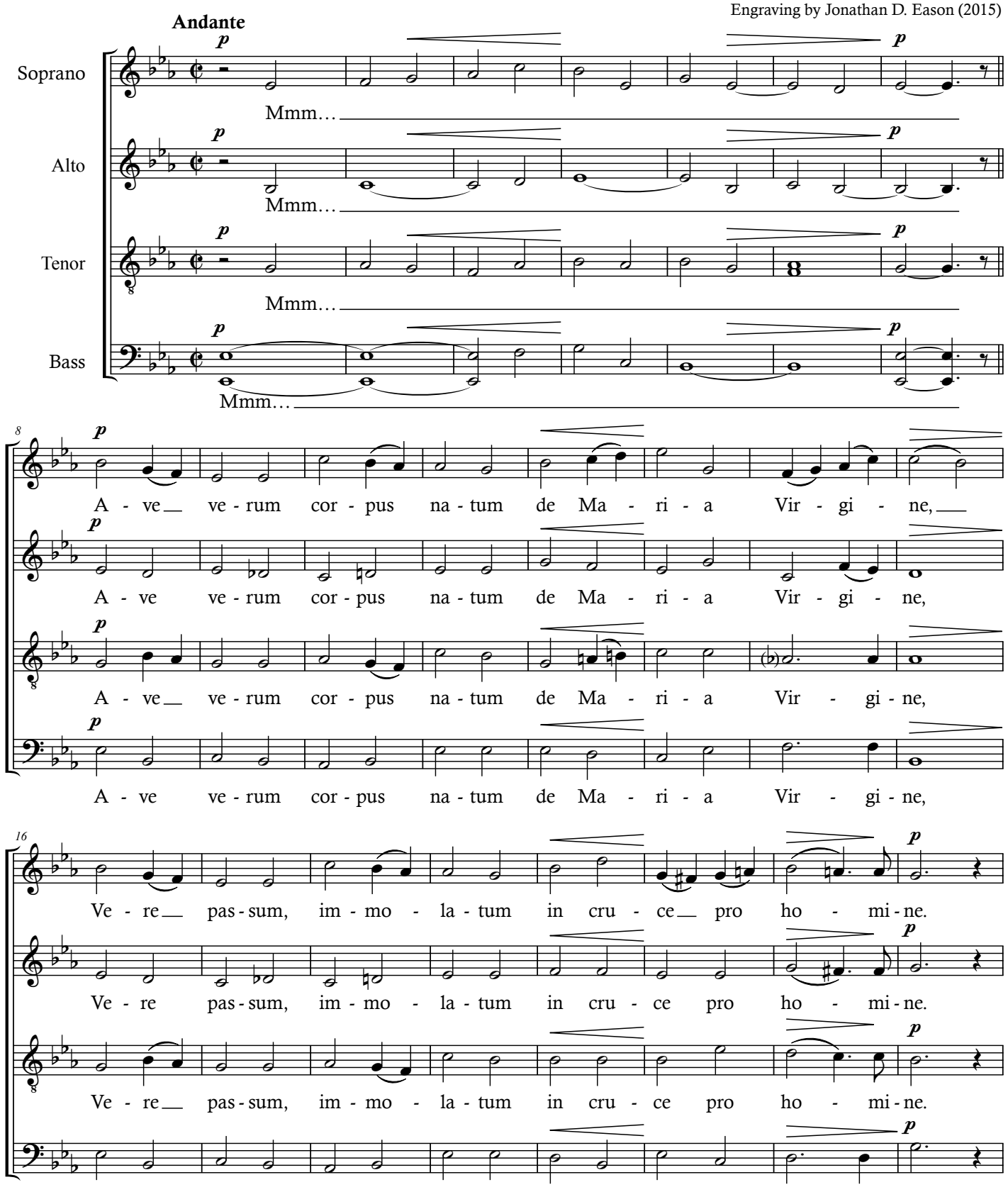


* *Fauré notated some of the notes in this passage in their enharmonic equivalents; these have been changed here without comment.*
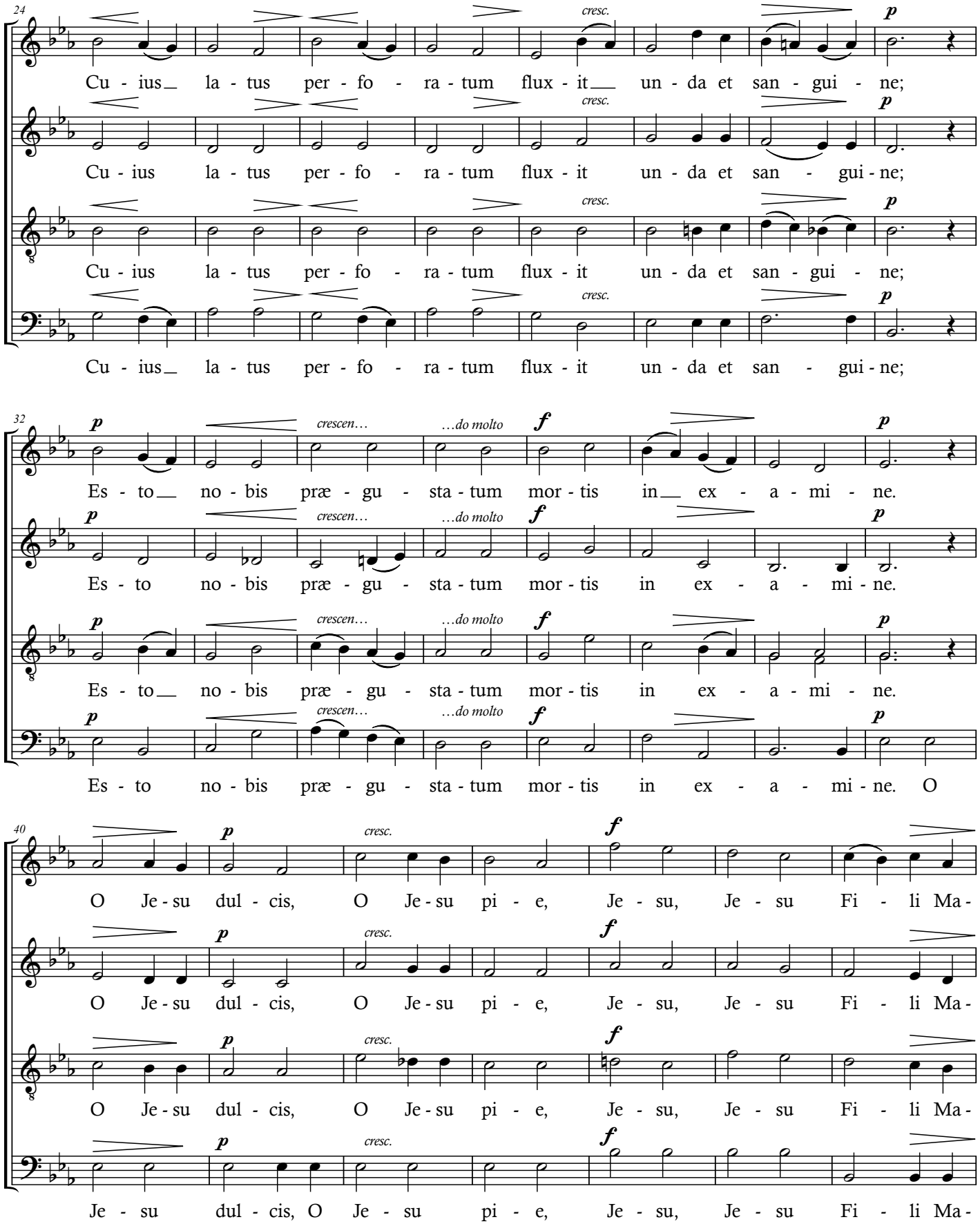

G
63
f
tu - is in æ - ter - num, qui - a pi - us es.
f sempre
H
74
Adagio (♩ = 40)
pp
Re-qui-em æ - ter - nam do - na e - is Do - mi - ne: et lux per-
ff
p
cresc.
82
dim. sempre
pe - tu - a lu - ce - at, lu - ce - at, lu - ce - at e - is.
dim.
Iº Tempo (♩ = 72)
p espress.
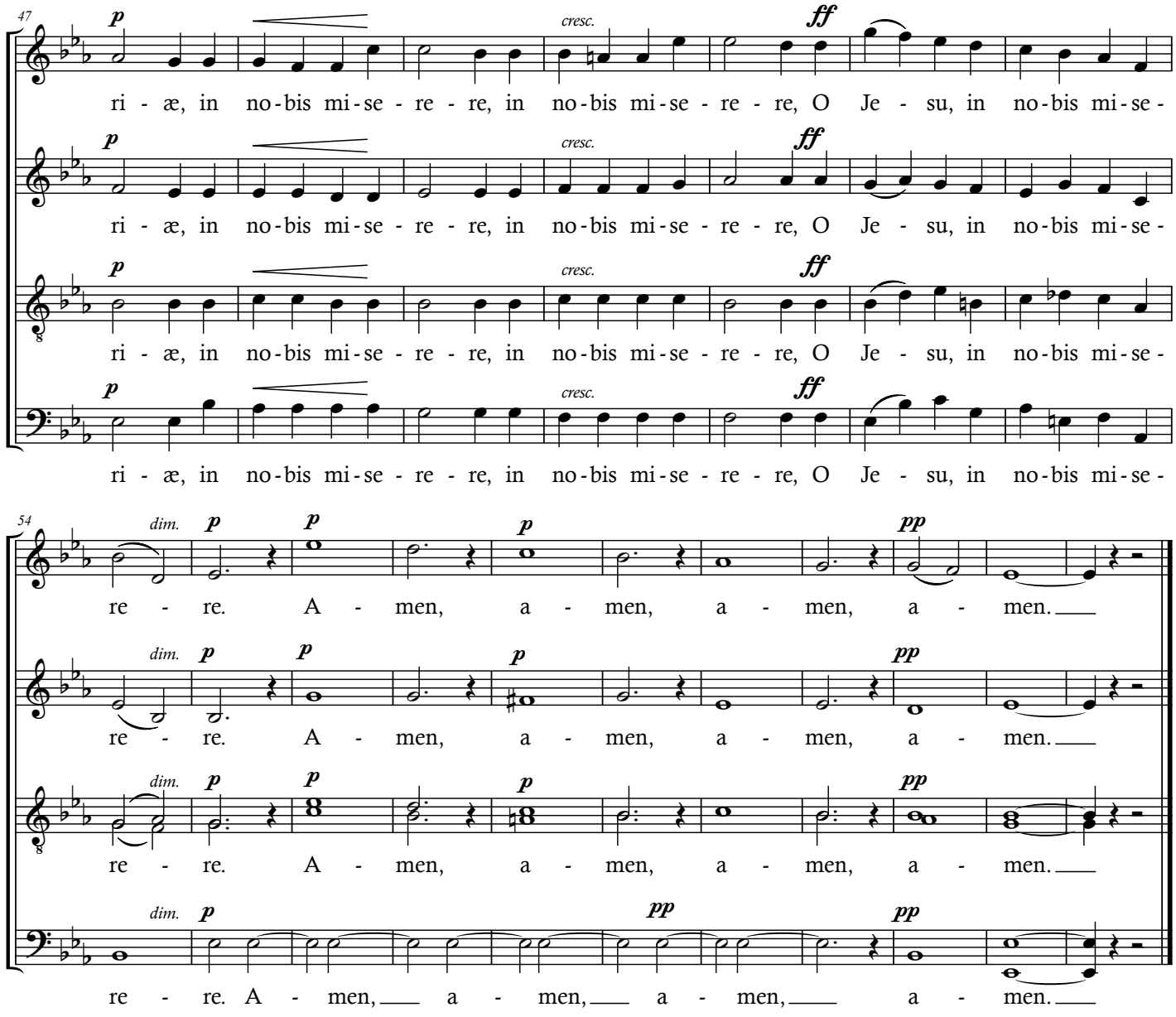

89
mf
dim.
p

Ave Verum Corpus

Charles Gounod (1818-1893)
Engraving by Jonathan D. Eason (2015)

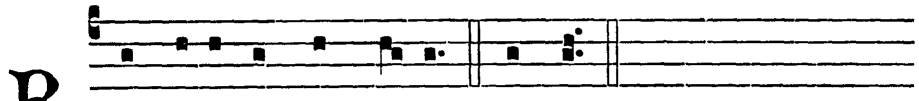



24
cresc.
p
Cu - ius la - tus per - fo - ra - tum flux - it un - da et san - gui - ne;
Cu - ius la - tus per - fo - ra - tum flux - it un - da et san - gui - ne;
Cu - ius la - tus per - fo - ra - tum flux - it un - da et san - gui - ne;
Cu - ius la - tus per - fo - ra - tum flux - it un - da et san - gui - ne;
32
p
crescen…
…do molto
f
Es - to no - bis præ - gu - sta - tum mor - tis in ex - a - mi - ne.
Es - to no - bis præ - gu - sta - tum mor - tis in ex - a - mi - ne.
Es - to no - bis præ - gu - sta - tum mor - tis in ex - a - mi - ne.
Es - to no - bis præ - gu - sta - tum mor - tis in ex - a - mi - ne. O
40
p
cresc.
f
O Je - su dul - cis, O Je - su pi - e, Je - su, Je - su Fi - li Ma-
O Je - su dul - cis, O Je - su pi - e, Je - su, Je - su Fi - li Ma-
O Je - su dul - cis, O Je - su pi - e, Je - su, Je - su Fi - li Ma-
Je - su dul - cis, O Je - su pi - e, Je - su, Je - su Fi - li Ma-
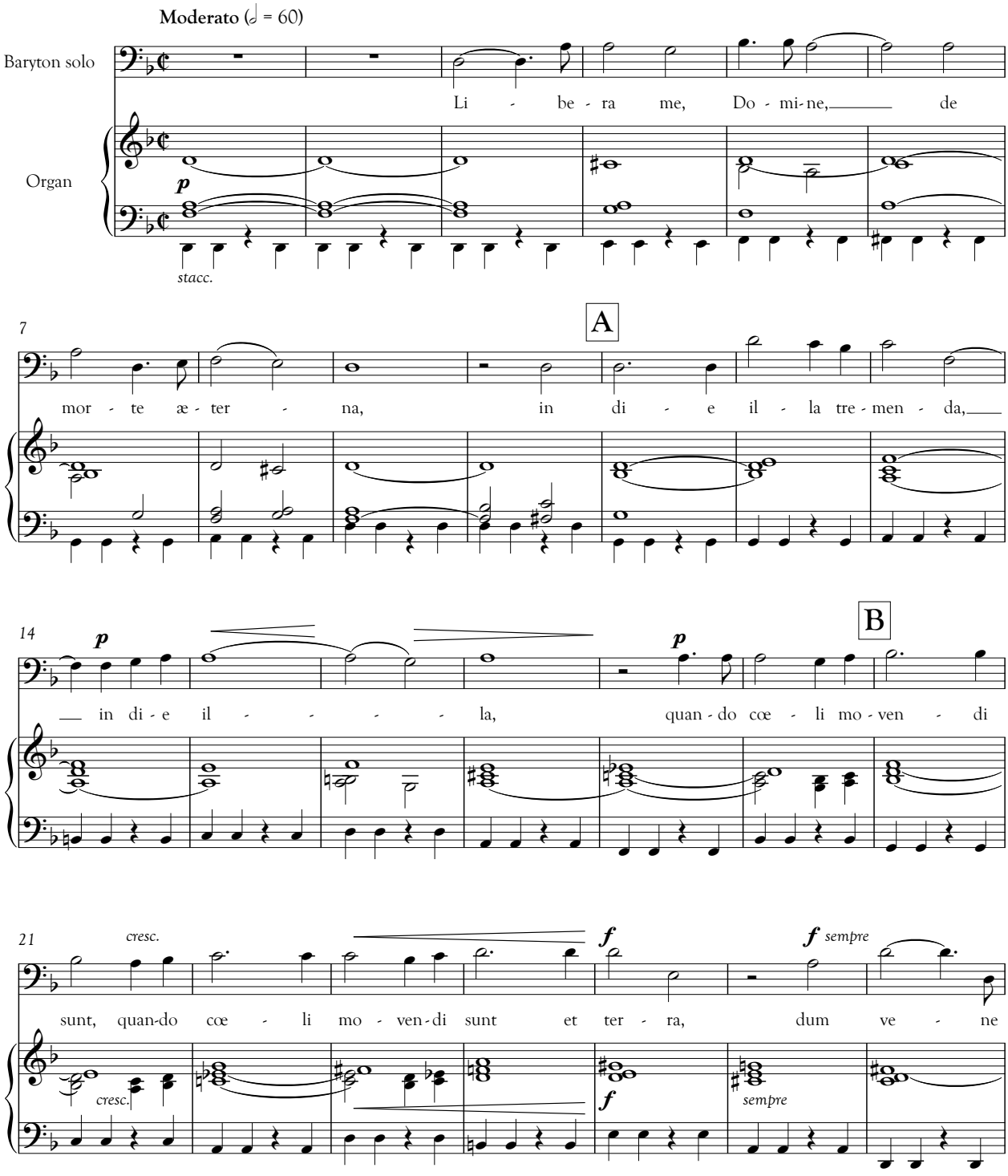


Postcommunion.
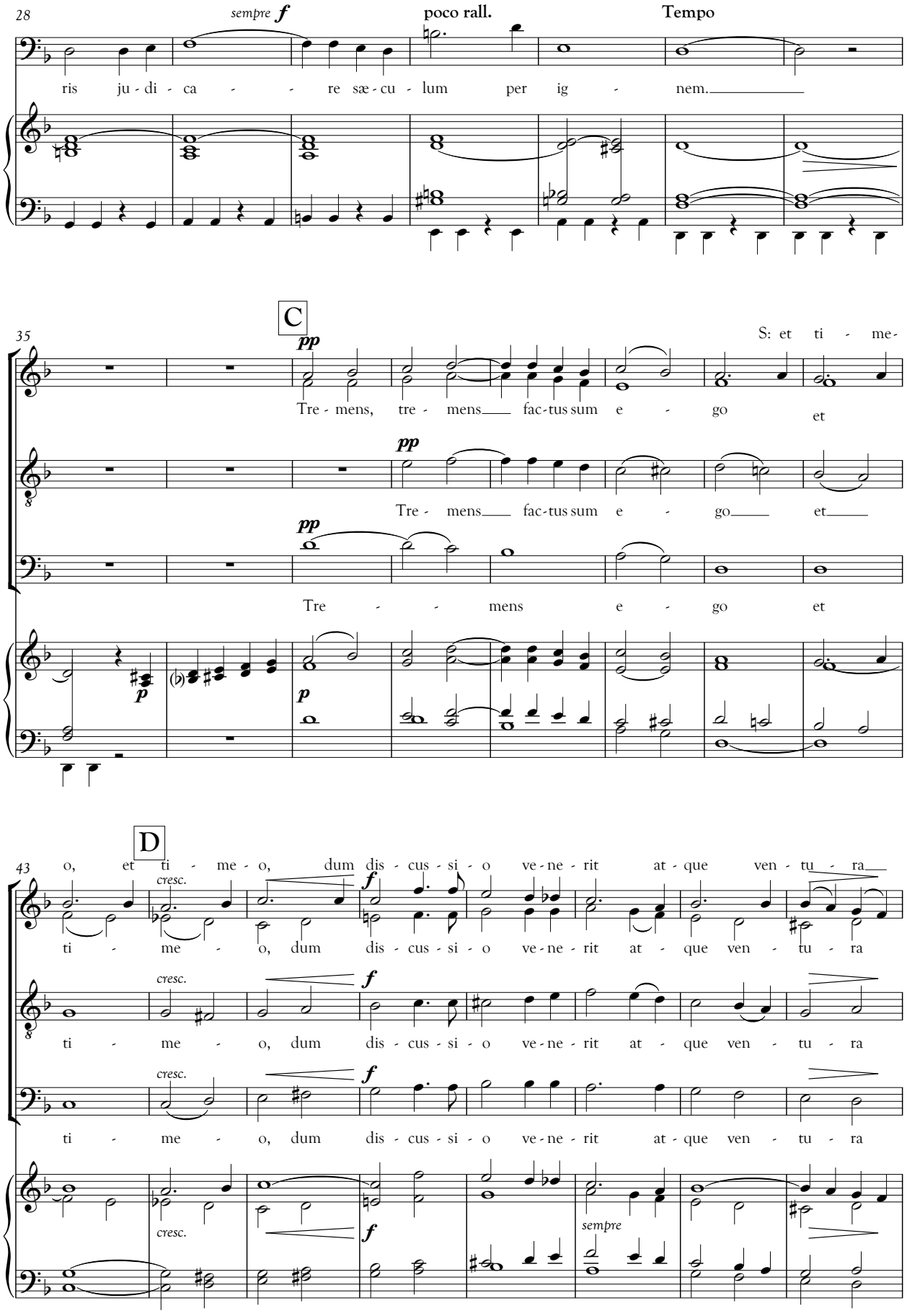
PRaesta, quaésumus omnípotens Deus : ut ánima fámuli tui *N.* (fámulae tuae *N.*), quae hódie de hoc saéculo migrávit, his sacrifíciis purgáta, et a peccátis expedíta, indulgéntiam páriter et réquiem cápiat sempitérnam. Per Dóminum nostrum.
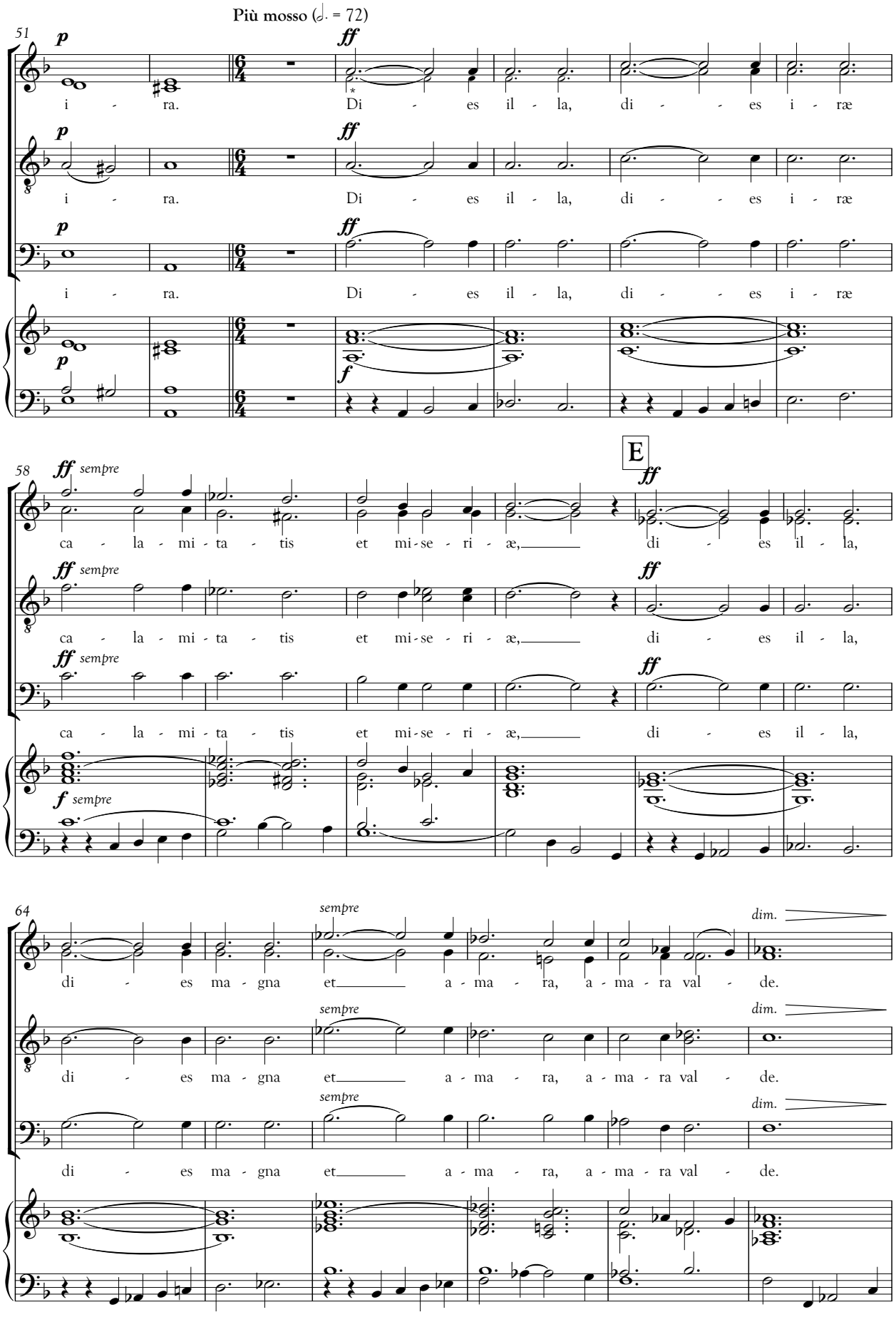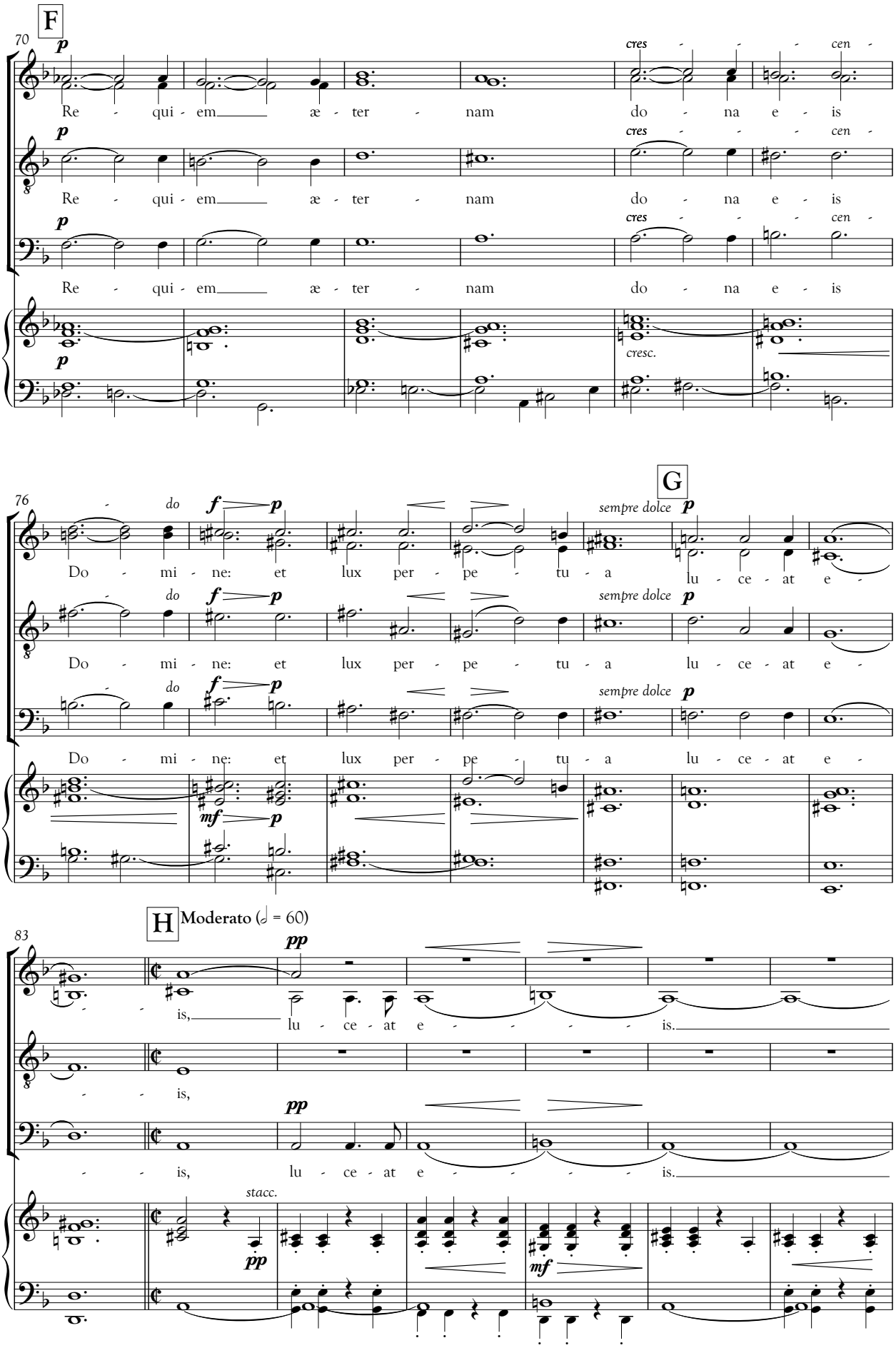


℟. Equi-éscant in pá-ce. ℣. Amen.
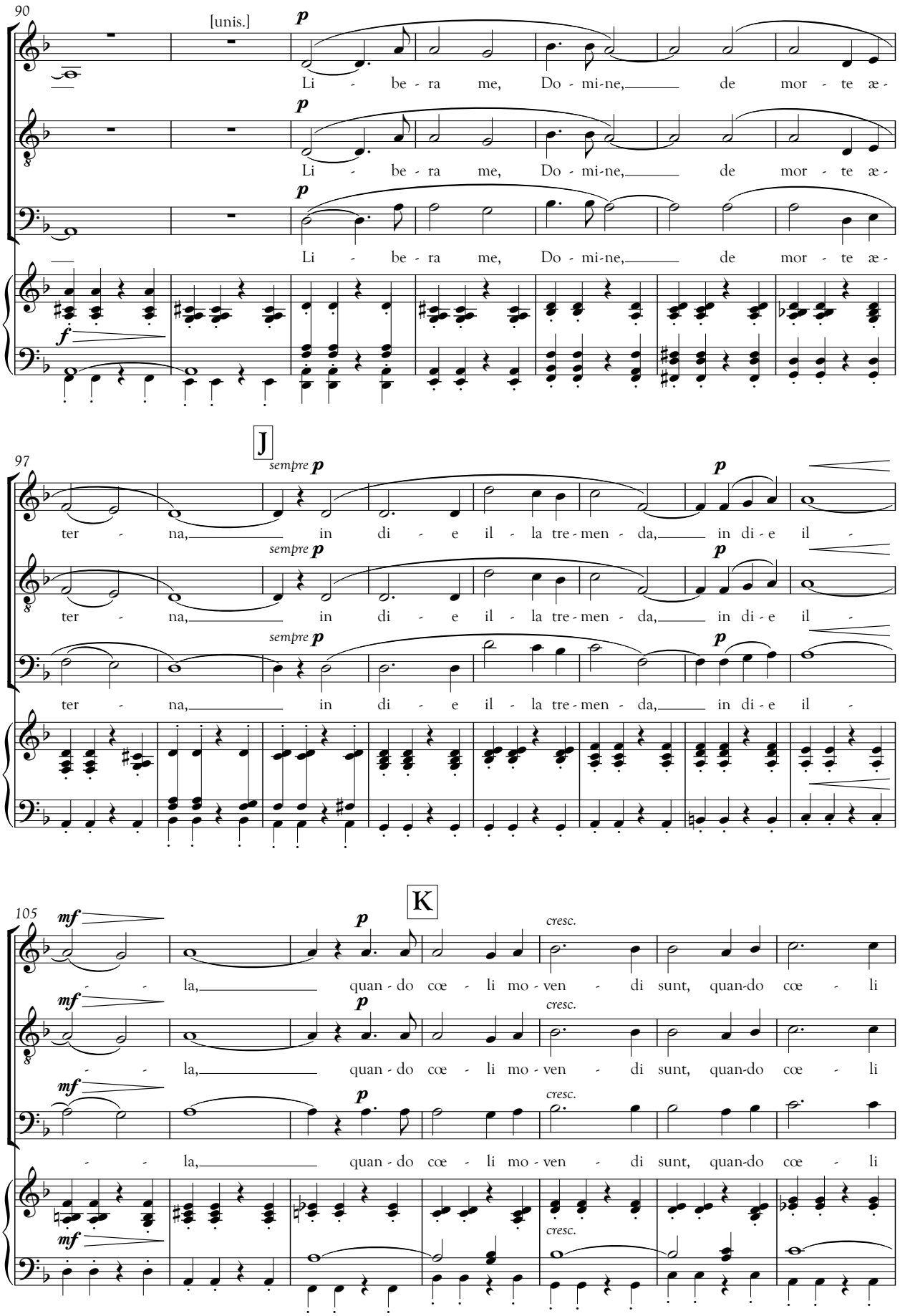
VI. LIBERA ME
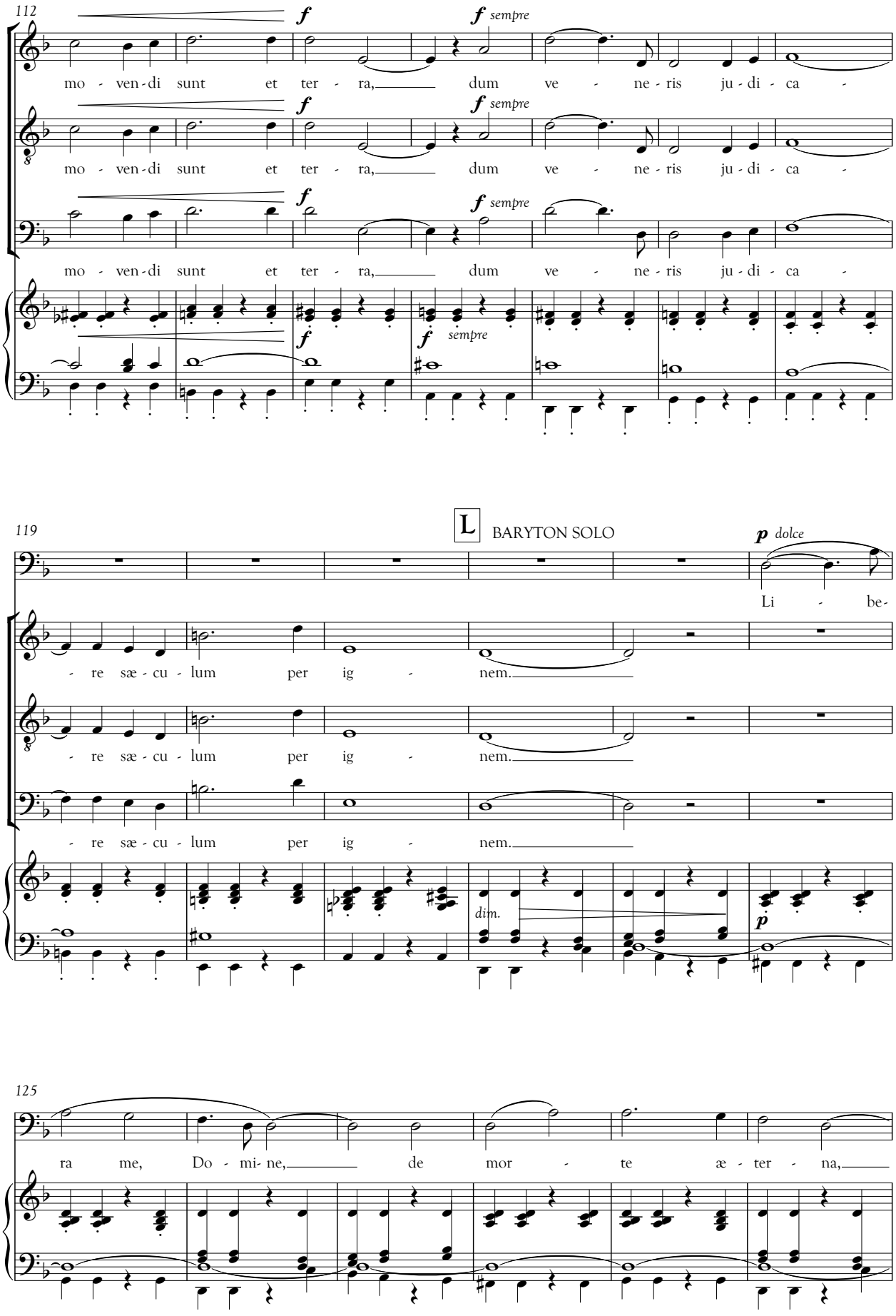

Moderato (𝅗𝅥 = 60)
Baryton solo
Li - be - ra me, Do - mi - ne, de
Organ
p
stacc.
7
A
mor - te æ - ter - na, in di - e il - la tre - men - da,
14
p
in di - e il - la, quan - do cœ - li mo - ven - di
B
p
21
cresc.
f
f sempre
sunt, quan-do cœ - li mo - ven - di sunt et ter - ra, dum ve - ne
cresc.
f
sempre
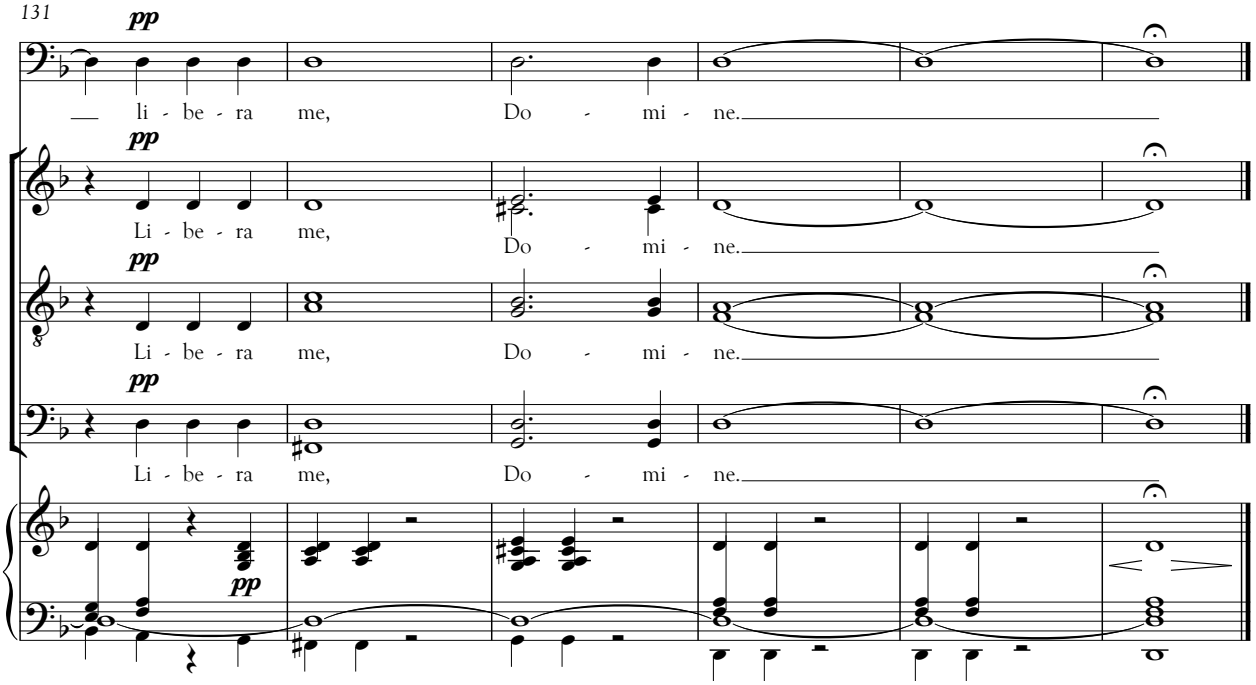

28
sempre f
poco rall.
Tempo
ris ju - di - ca - - re sæ - cu - lum per ig - nem.
C
35
pp
S: et ti - me-
Tre - mens, tre - mens fac - tus sum e - go et
pp
Tre - mens fac - tus sum e - go et
pp
Tre - - mens e - go et
p
p
D
43
o, et ti - me - o, dum dis - cus - si - o ve - ne - rit at - que ven - tu - ra
cresc.
f
ti - me - o, dum dis - cus - si - o ve - ne - rit at - que ven - tu - ra
cresc.
f
ti - me - o, dum dis - cus - si - o ve - ne - rit at - que ven - tu - ra
cresc.
f
cresc.
f
sempre


Più mosso (𝅗𝅥. = 72)
51
p
ff
i - ra. Di - es il - la, di - - es i - ræ
f
58
ff sempre
E
ca - la - mi - ta - tis et mi-se - ri - æ, di - es il - la,
f sempre
64
sempre
dim.
di - es ma - gna et a - ma - ra, a - ma - ra val - de.
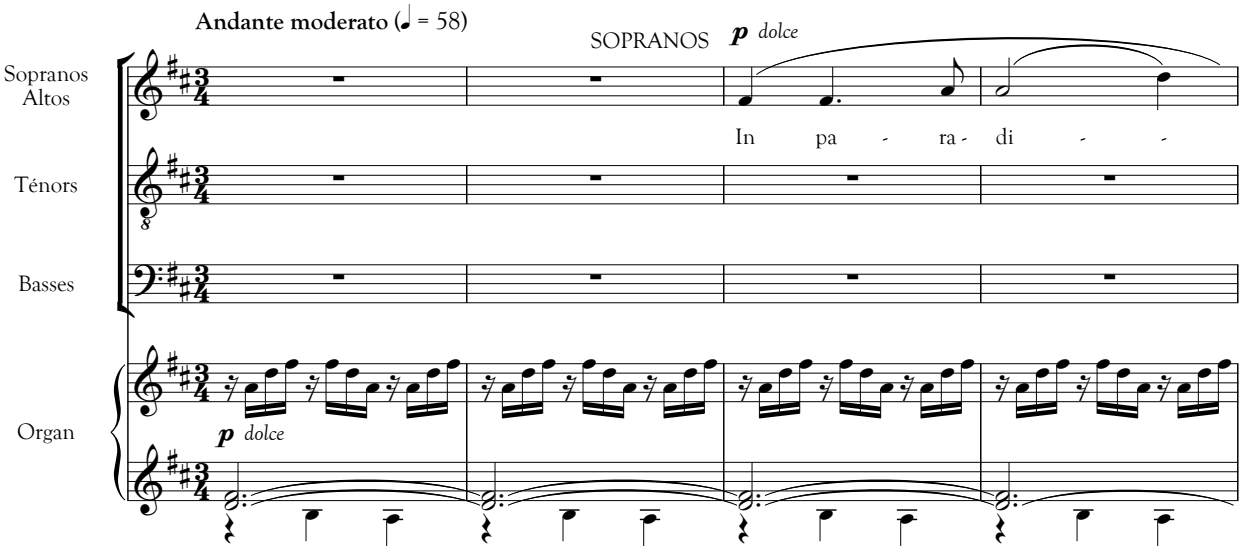

F
70
p
cres - - - - cen -
Re - qui - em æ - ter - nam do - na e - is
cresc.
G
76
do
f p
sempre dolce p
Do - mi - ne: et lux per - pe - tu - a lu - ce - at e -
mf p
H
Moderato (𝅗𝅥 = 60)
83
pp
is, lu - ce - at e - - - - - is.
stacc.
mf

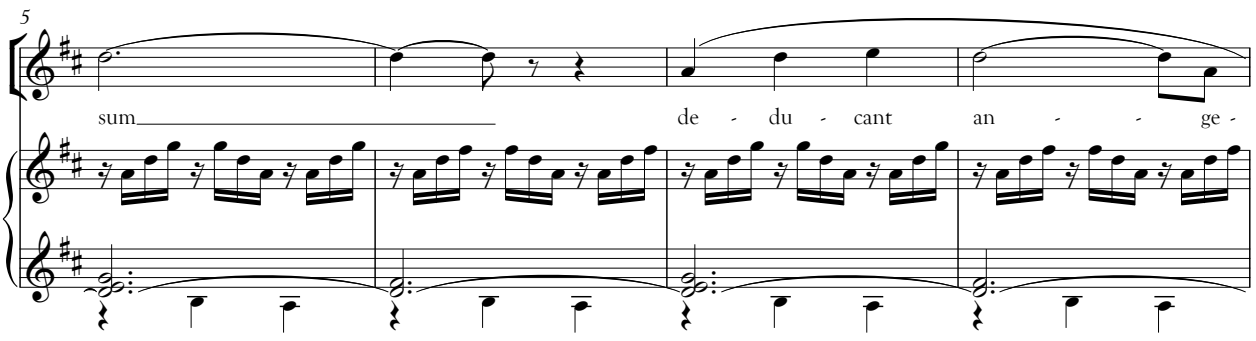

90
[unis.]
p
Li - be - ra me, Do - mi-ne, de mor - te æ -
f
J
97
sempre p
ter - na, in di - e il - la tre-men - da, in di - e il -
K
105
mf
la, quan - do cœ - li mo - ven - di sunt, quan-do cœ - li
cresc.
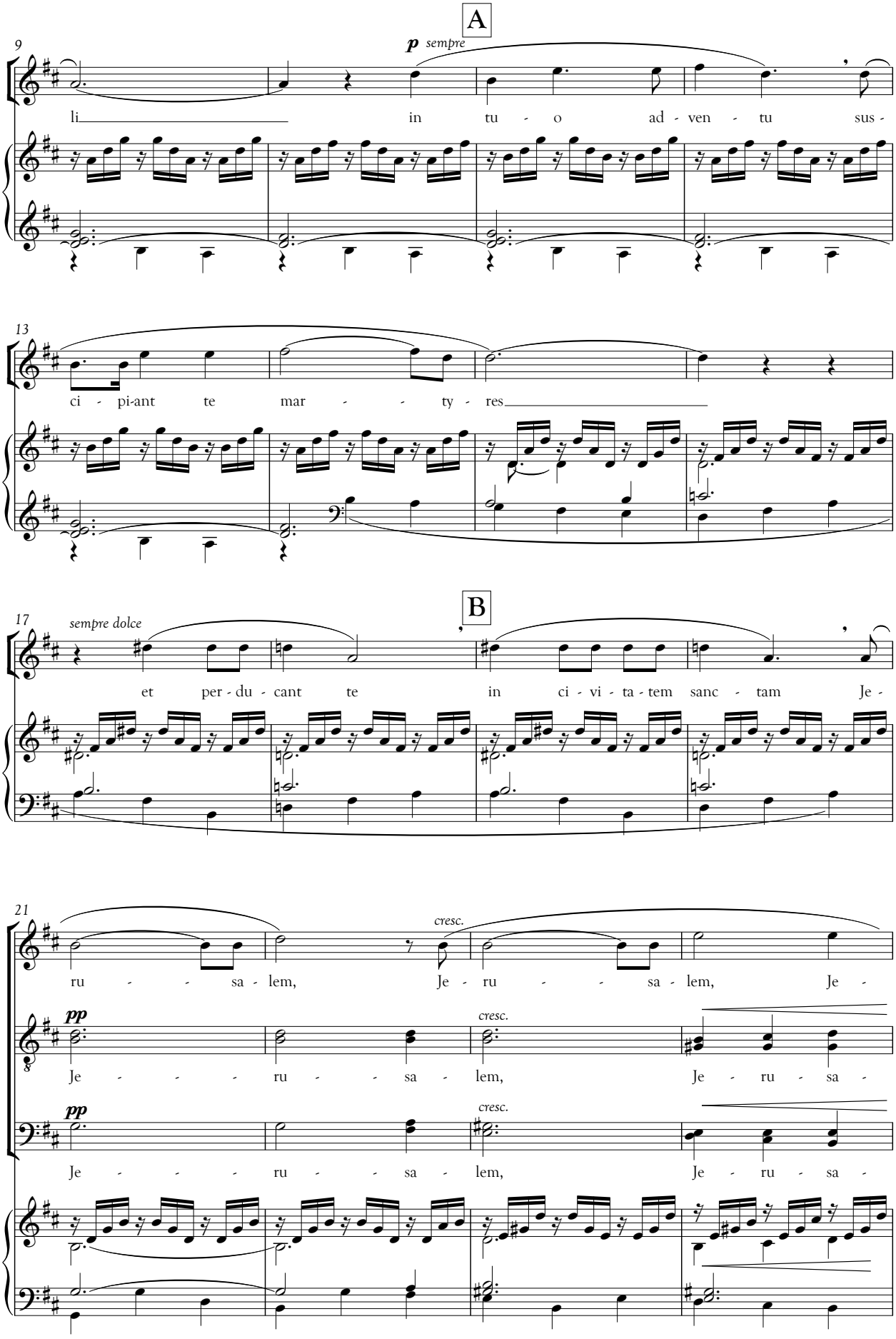

112
f
f sempre
mo - ven - di sunt et ter - ra, dum ve - ne - ris ju - di - ca -
mo - ven - di sunt et ter - ra, dum ve - ne - ris ju - di - ca -
mo - ven - di sunt et ter - ra, dum ve - ne - ris ju - di - ca -
f sempre
119
L
BARYTON SOLO
p dolce
Li - be -
- re sæ - cu - lum per ig - nem.
- re sæ - cu - lum per ig - nem.
- re sæ - cu - lum per ig - nem.
dim.
p
125
ra me, Do - mi - ne, de mor - te æ - ter - na,
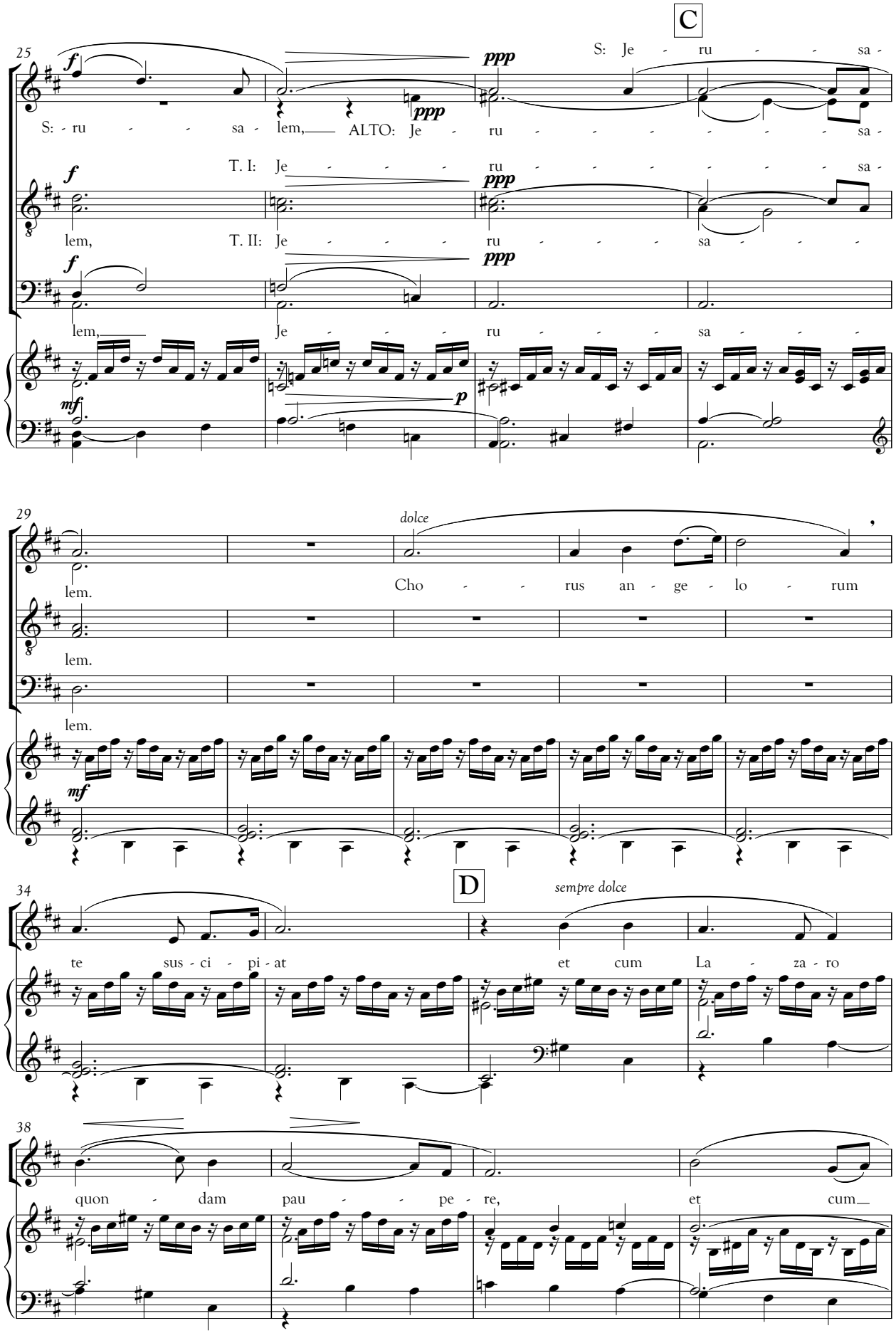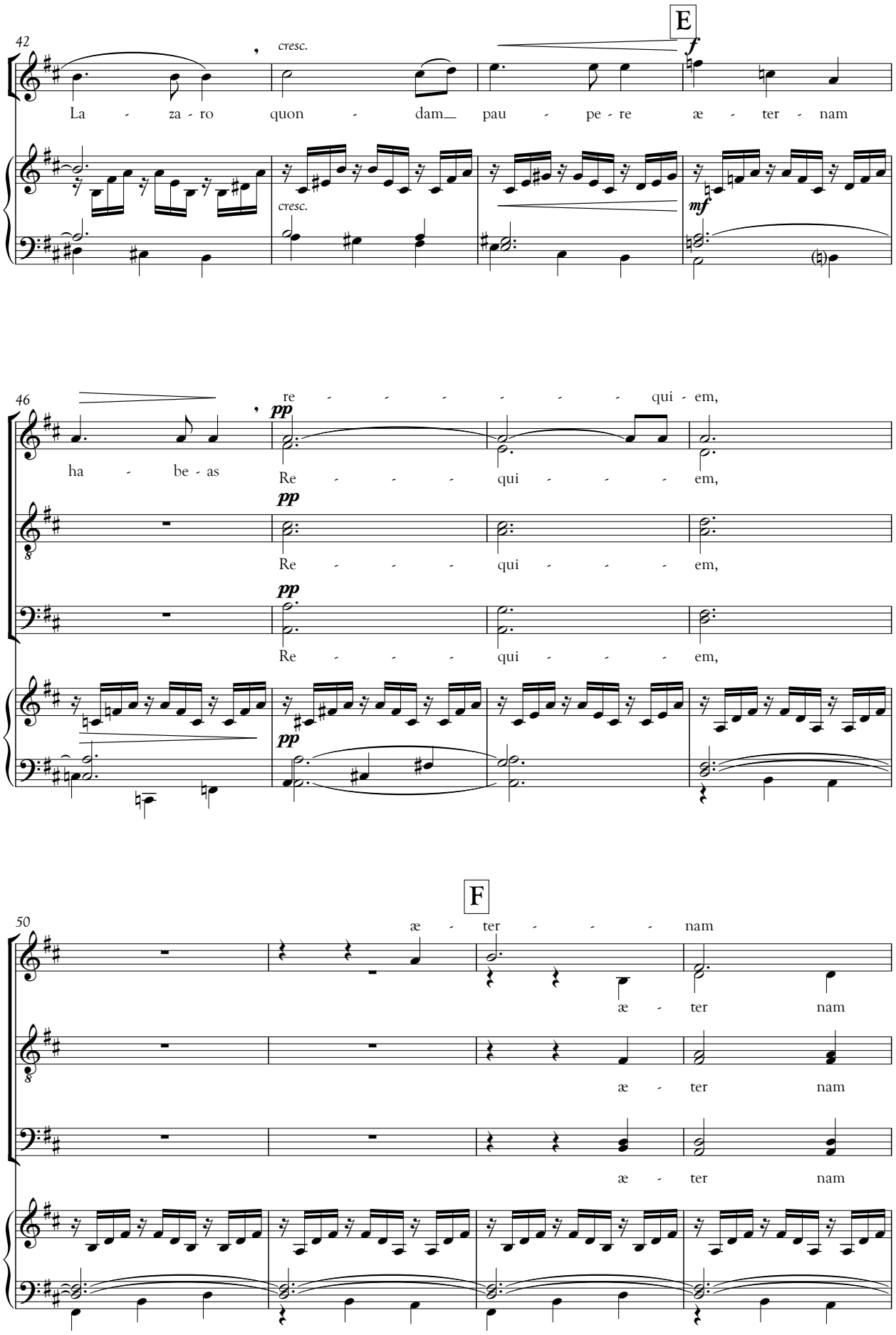


VII. IN PARADISUM
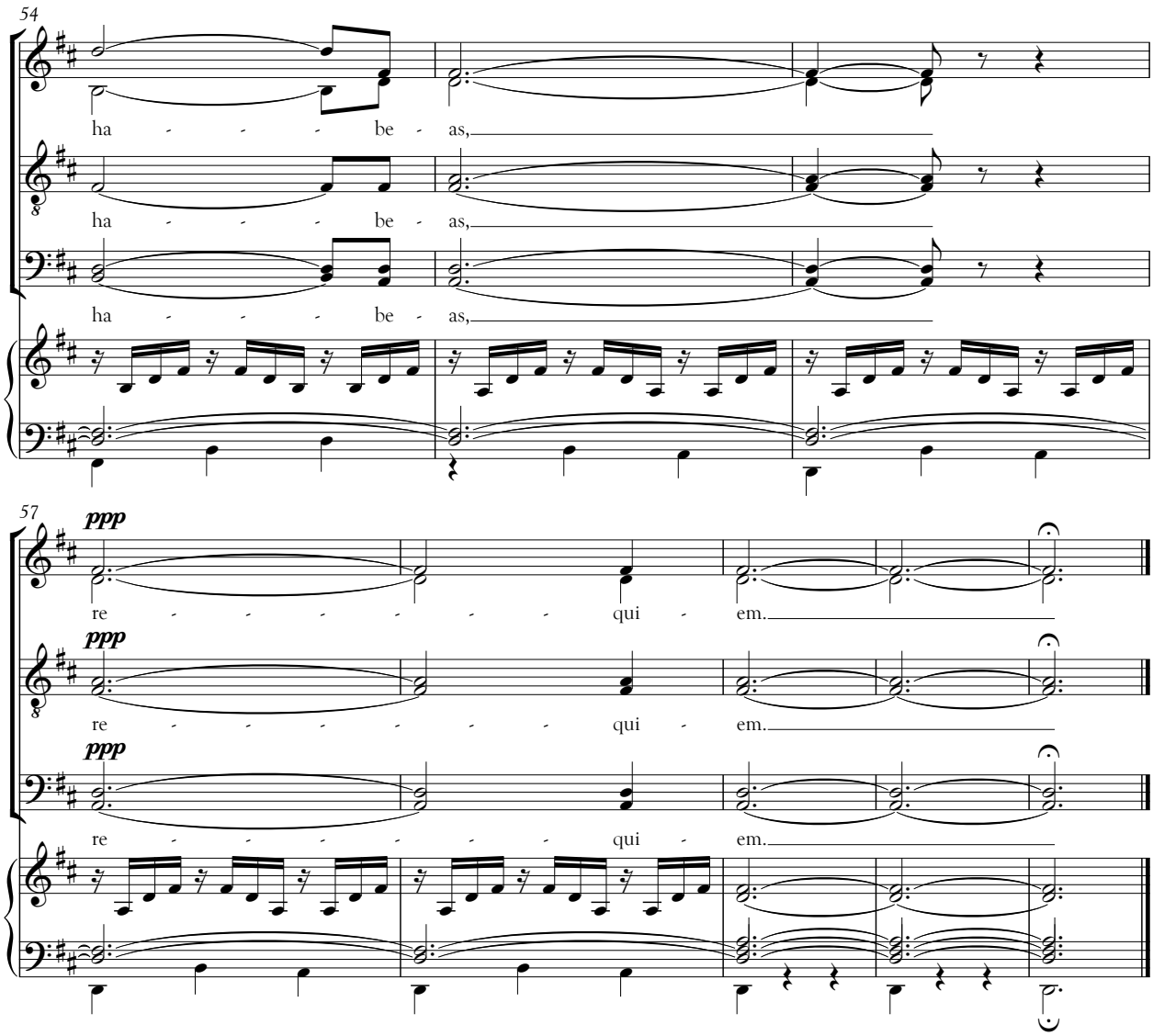





A
9
p sempre
li in tu - o ad - ven - tu sus -
13
ci - pi-ant te mar - - ty - res
B
17
sempre dolce
et per - du - cant te in ci - vi - ta - tem sanc - tam Je -
21
cresc.
ru - - sa - lem, Je - ru - - sa - lem, Je -
pp
cresc.
Je - - - - ru - - sa - lem, Je - ru - sa -
pp
cresc.
Je - - - - ru - - sa - lem, Je - ru - sa -


C
25
S: Je - ru - - - sa -
S: - ru - - - sa - lem, ALTO: Je - ru - - - - - - - - sa -
T. I: Je - - - - ru - - - - - - - - sa -
lem, T. II: Je - - - - ru - - - - sa - - -
lem, Je - - - - ru - - - - sa - - -
dolce
Cho - - rus an - ge - lo - rum
lem.
lem.
lem.
D
sempre dolce
34
te sus - ci - pi - at et cum La - za - ro
38
quon - dam pau - - pe - re, et cum


42
E
cresc.
f
La - za - ro quon - dam pau - pe - re æ - ter - nam
cresc.
mf
46
re - - - - - - - qui - em,
pp
ha - be - as
Re - - - - qui - - - - em,
pp
Re - - - - qui - - - - em,
pp
Re - - - - qui - - - - em,
pp
50
F
æ - ter - - - - nam
æ - ter nam
æ - ter nam
æ - ter nam


54
ha - - - - be - as,
ha - - - - be - as,
ha - - - - be - as,
57
ppp
re - - - - - - - - qui - em.
ppp
re - - - - - - - - qui - em.
ppp
re - - - - - - - - qui - em.

Saturday

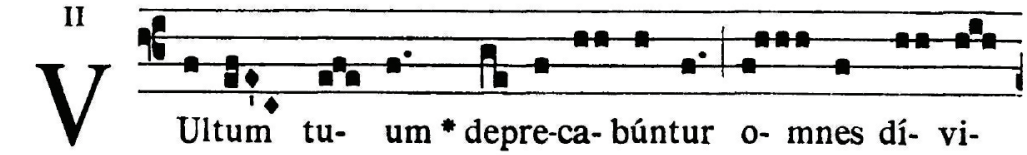


11:30 a.m. July 4
Chapel of the Holy Spirit

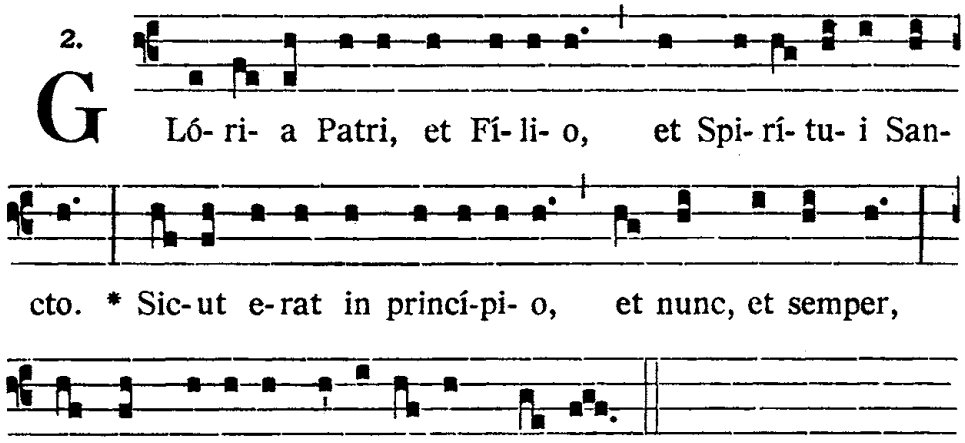
Votive Mass of the Blessed Virgin Mary
Ordinary Form

Introit *Ps 44: 13, 15, 16 and 2*

II



2.
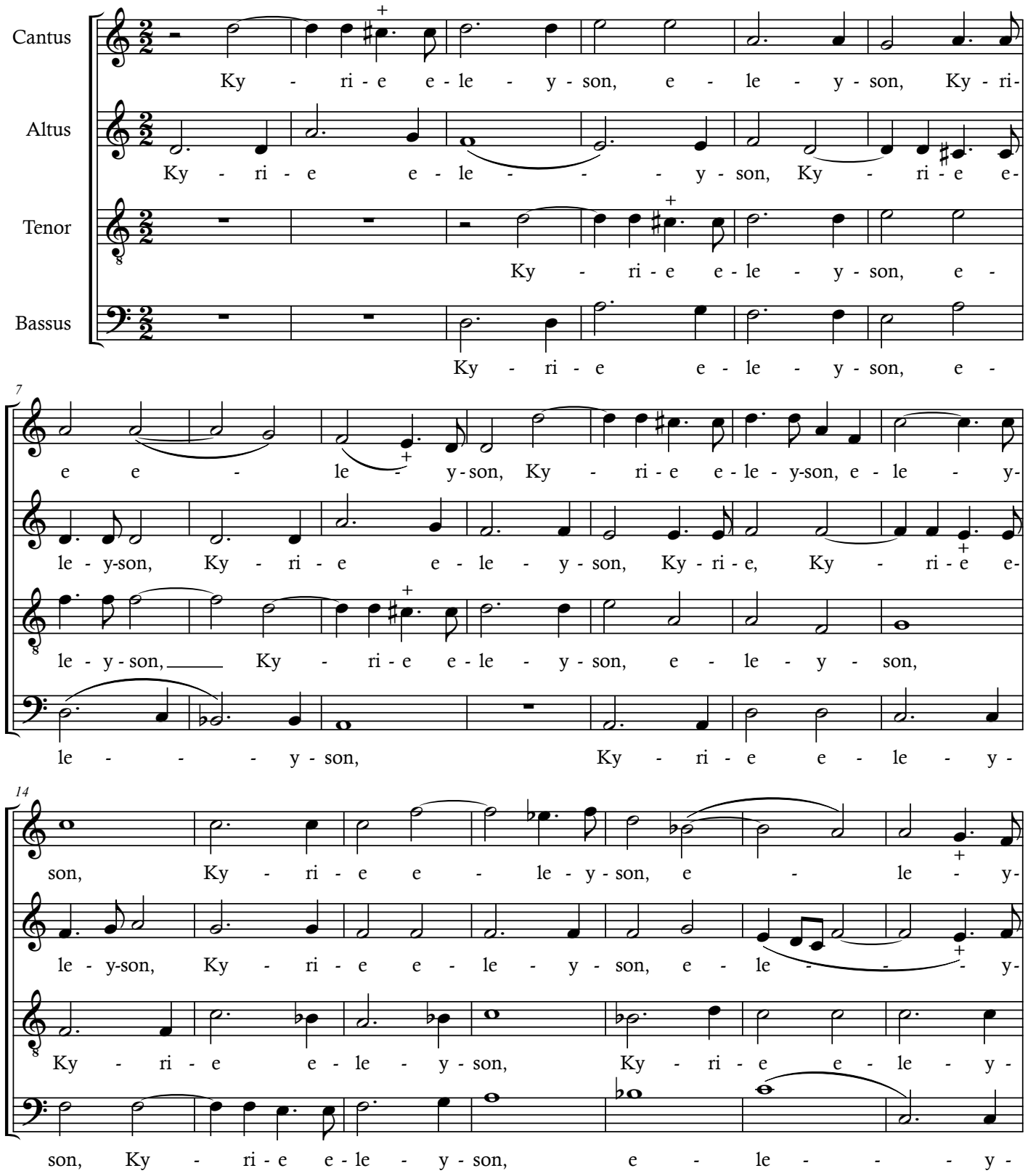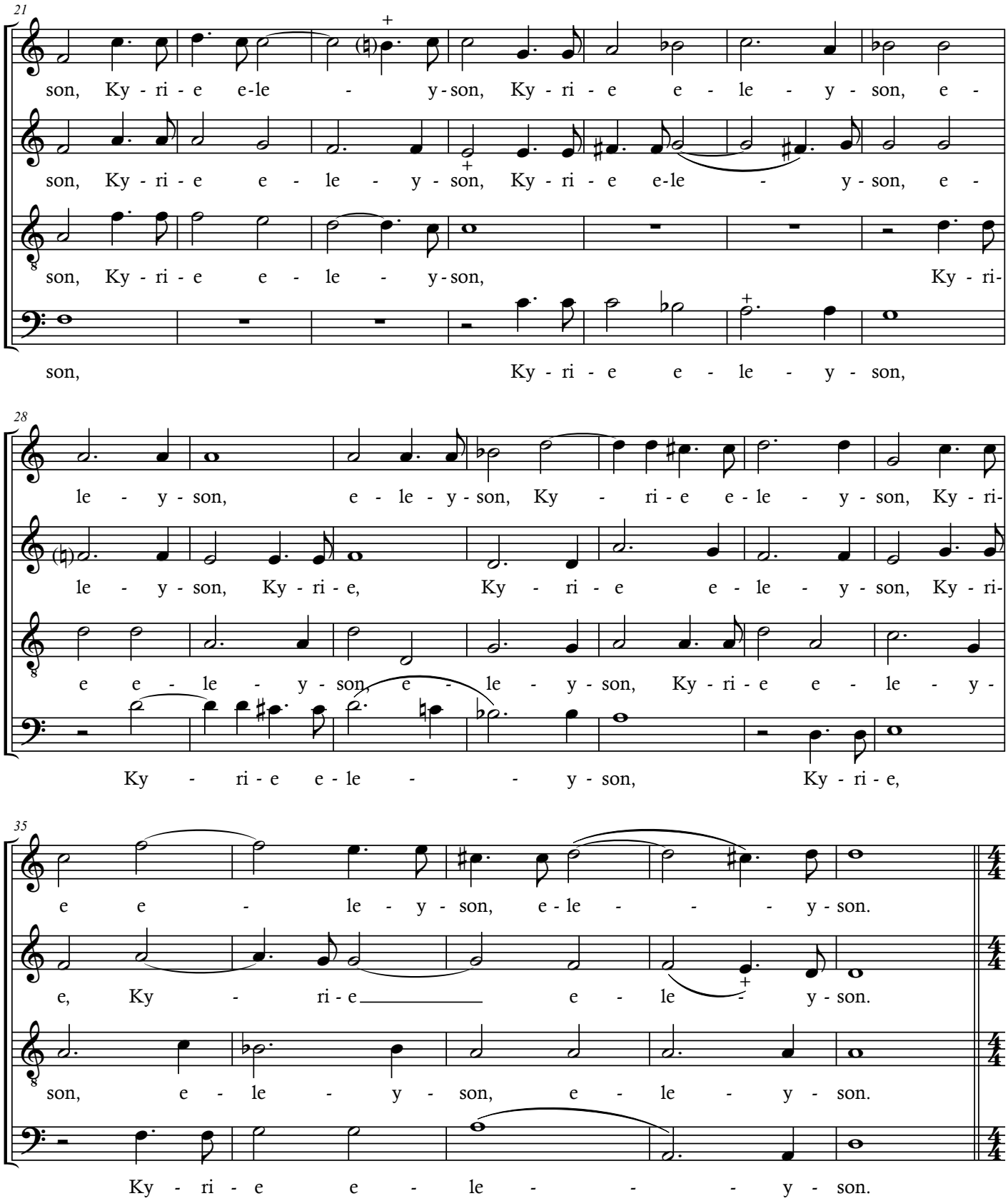


All the rich among the people will implore your countenance. Virgins will be brought to the king in her retinue; her companions will be taken to you in gladness and rejoicing. ℣. My heart overflows with a goodly theme; I address my works to the king.
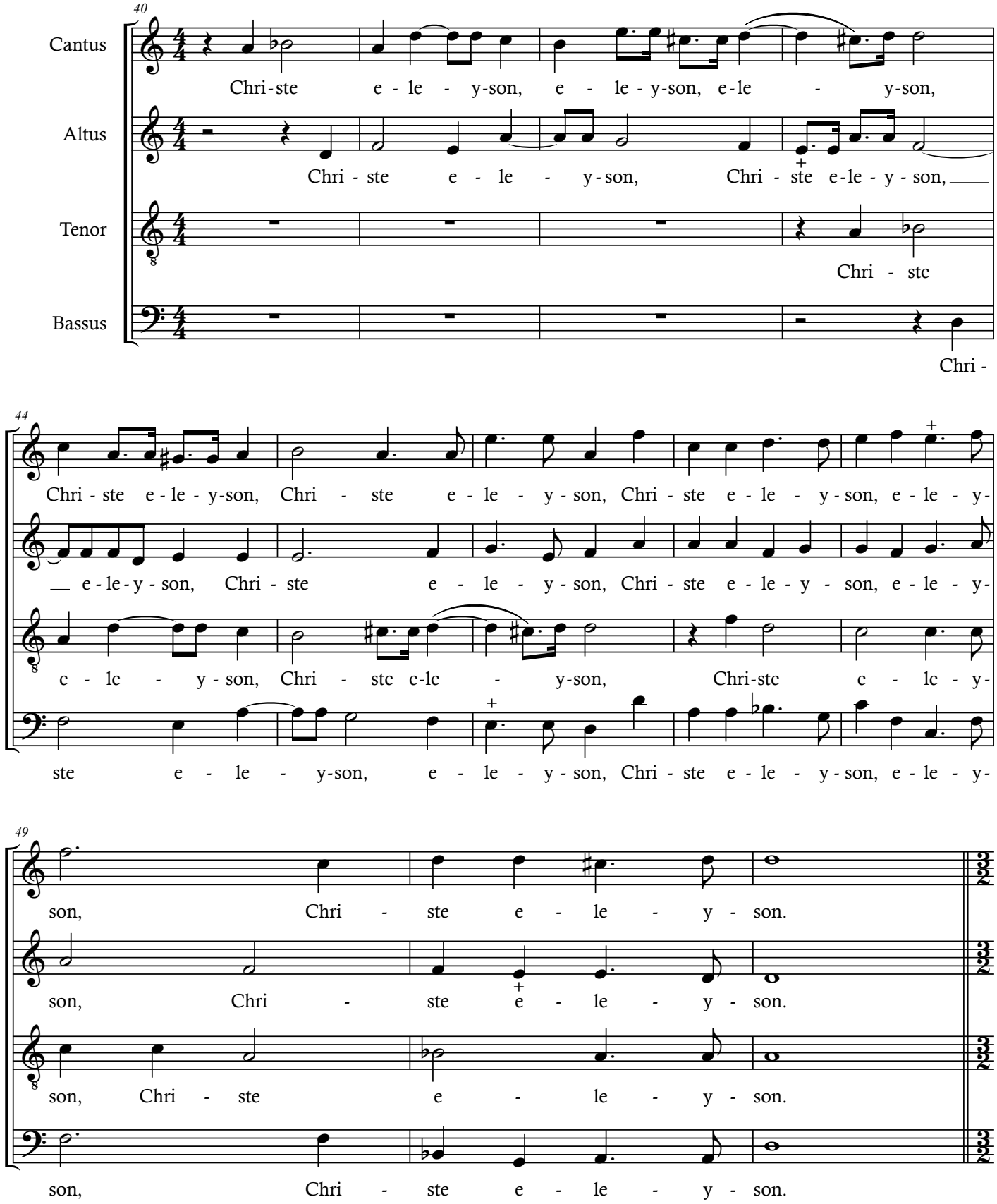
No. 1. Kyrie
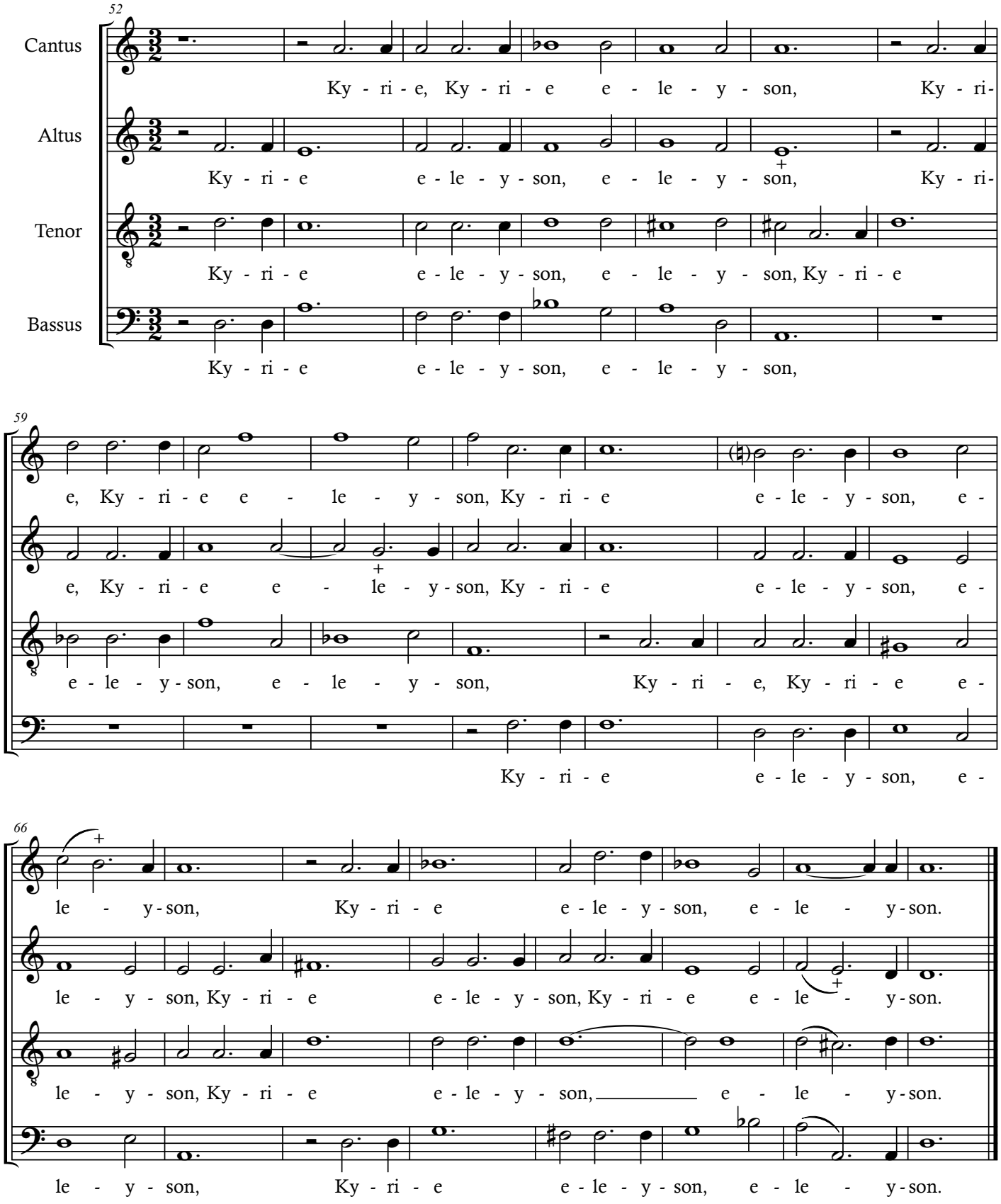
Missa ad maiorem Dei gloriam

André Campra (1660-1744)
Engraving by Jonathan D. Eason (2015)




21
son, Ky - ri - e e-le - y-son, Ky - ri - e e - le - y - son, e -
son, Ky - ri - e e - le - y - son, Ky - ri - e e-le - y - son, e -
son, Ky - ri - e e - le - y-son, Ky - ri-
son, Ky - ri - e e - le - y - son,
28
le - y - son, e - le - y-son, Ky - ri - e e-le - y - son, Ky - ri-
le - y - son, Ky - ri - e, Ky - ri - e e - le - y - son, Ky - ri-
e e - le - y - son, e - le - y - son, Ky - ri - e e - le - y -
Ky - ri - e e-le - - y - son, Ky - ri - e,
35
e e - le - y - son, e-le - - - y - son.
e, Ky - ri - e e - le - y - son.
son, e - le - y - son, e - le - y - son.
Ky - ri - e e - le - - - y - son.
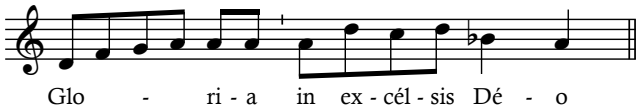

40
Cantus
Altus
Tenor
Bassus
Chri-ste e - le - y-son, e - le - y-son, e-le - y-son,
Chri - ste e - le - y - son, Chri - ste e-le - y - son,
Chri - ste
Chri -
44
Chri - ste e - le - y-son, Chri - ste e - le - y - son, Chri - ste e - le - y - son, e - le - y-
e-le-y - son, Chri - ste e - le - y - son, Chri - ste e - le - y - son, e - le - y-
e - le - y - son, Chri - ste e-le - y-son, Chri-ste e - le - y-
ste e - le - y-son, e - le - y - son, Chri - ste e - le - y - son, e - le - y-
49
son, Chri - ste e - le - y - son.
son, Chri - ste e - le - y - son.
son, Chri - ste e - le - y - son.
son, Chri - ste e - le - y - son.

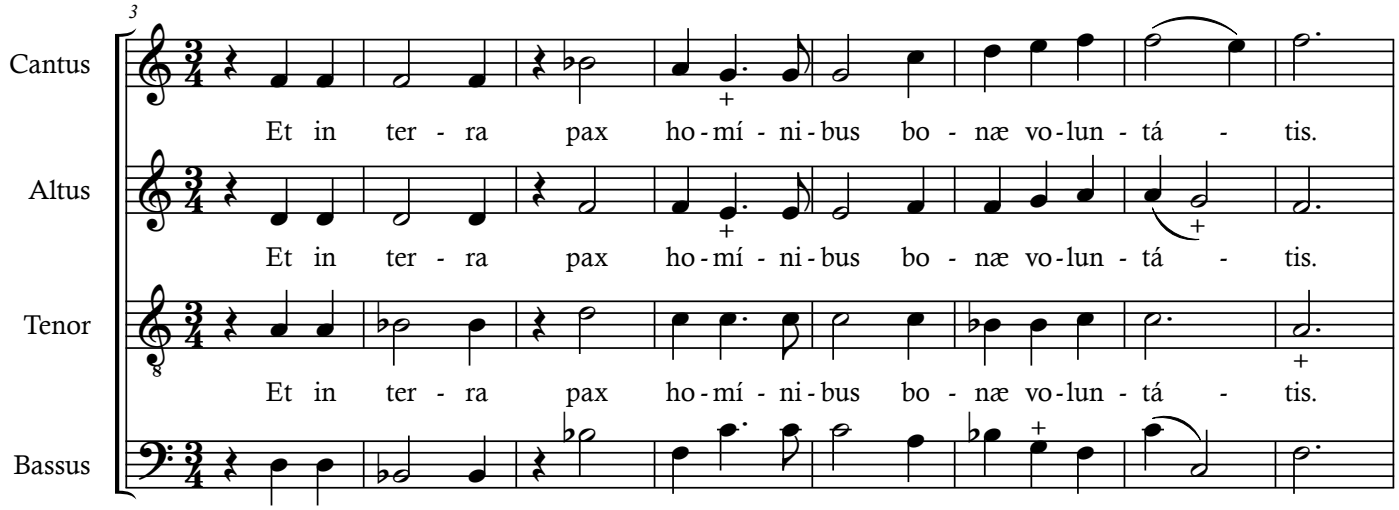

52
Cantus
Altus
Tenor
Bassus
Ky - ri - e, Ky - ri - e e - le - y - son, Ky - ri-
Ky - ri - e e - le - y - son, e - le - y - son, Ky - ri-
Ky - ri - e e - le - y - son, e - le - y - son, Ky - ri - e
Ky - ri - e e - le - y - son, e - le - y - son,
59
e, Ky - ri - e e - le - y - son, Ky - ri - e e - le - y - son, e -
e, Ky - ri - e e - le - y - son, Ky - ri - e e - le - y - son, e -
e - le - y - son, e - le - y - son, Ky - ri - e, Ky - ri - e e -
Ky - ri - e e - le - y - son, e -
66
le - y - son, Ky - ri - e e - le - y - son, e - le - y - son.
le - y - son, Ky - ri - e e - le - y - son, Ky - ri - e e - le - y - son.
le - y - son, Ky - ri - e e - le - y - son, e - le - y - son.
le - y - son, Ky - ri - e e - le - y - son, e - le - y - son.

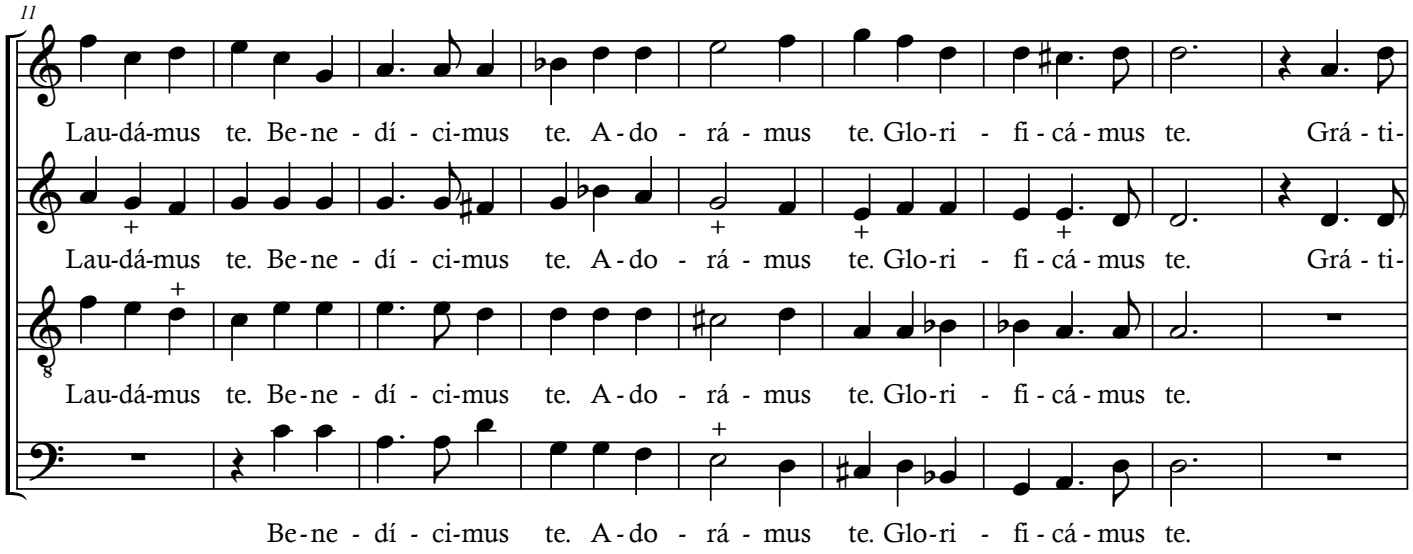
No. 2. Gloria
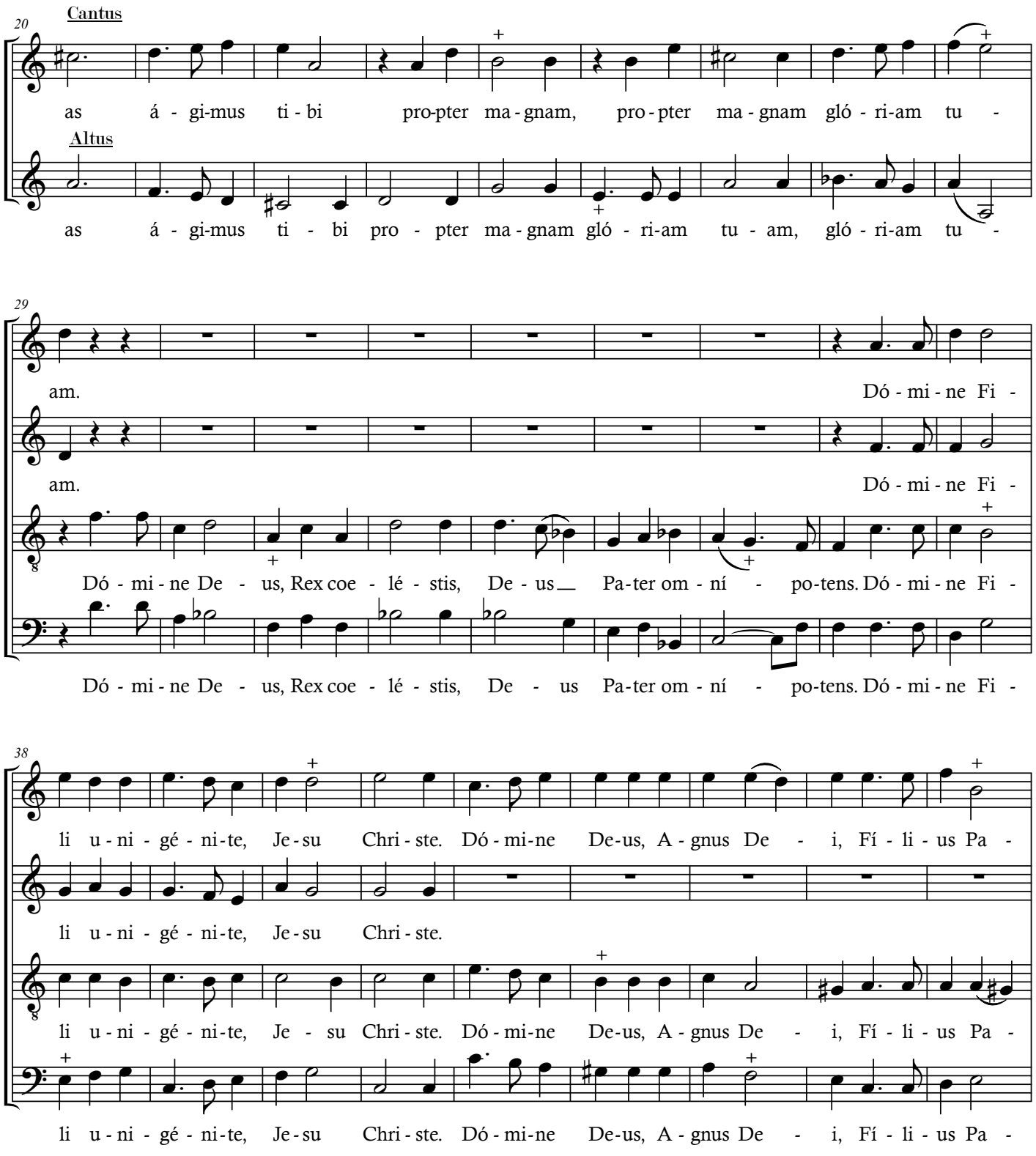
Missa ad maiorem Dei gloriam
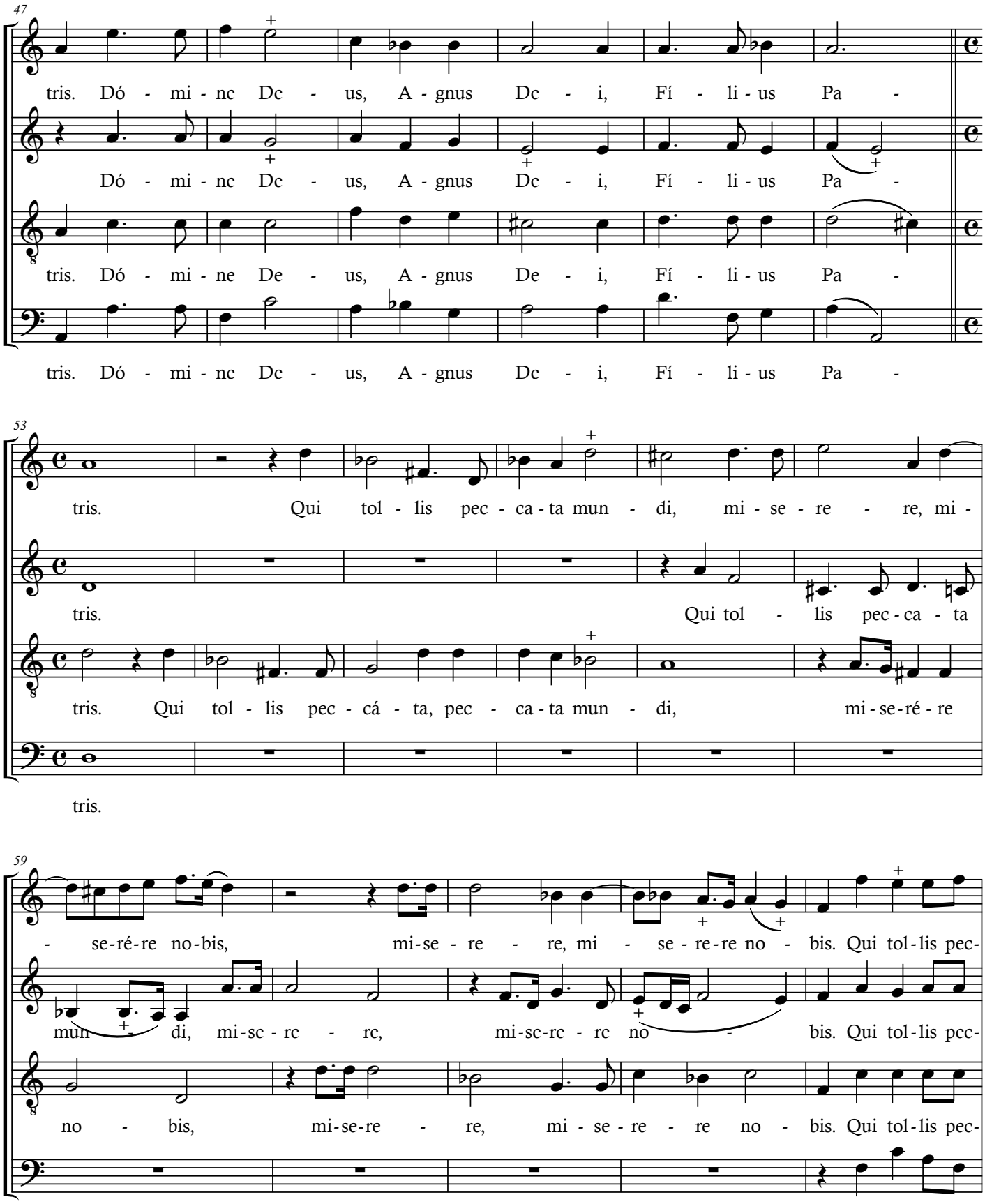
André Campra (1660-1744)
Engraving by Jonathan D. Eason (2015)
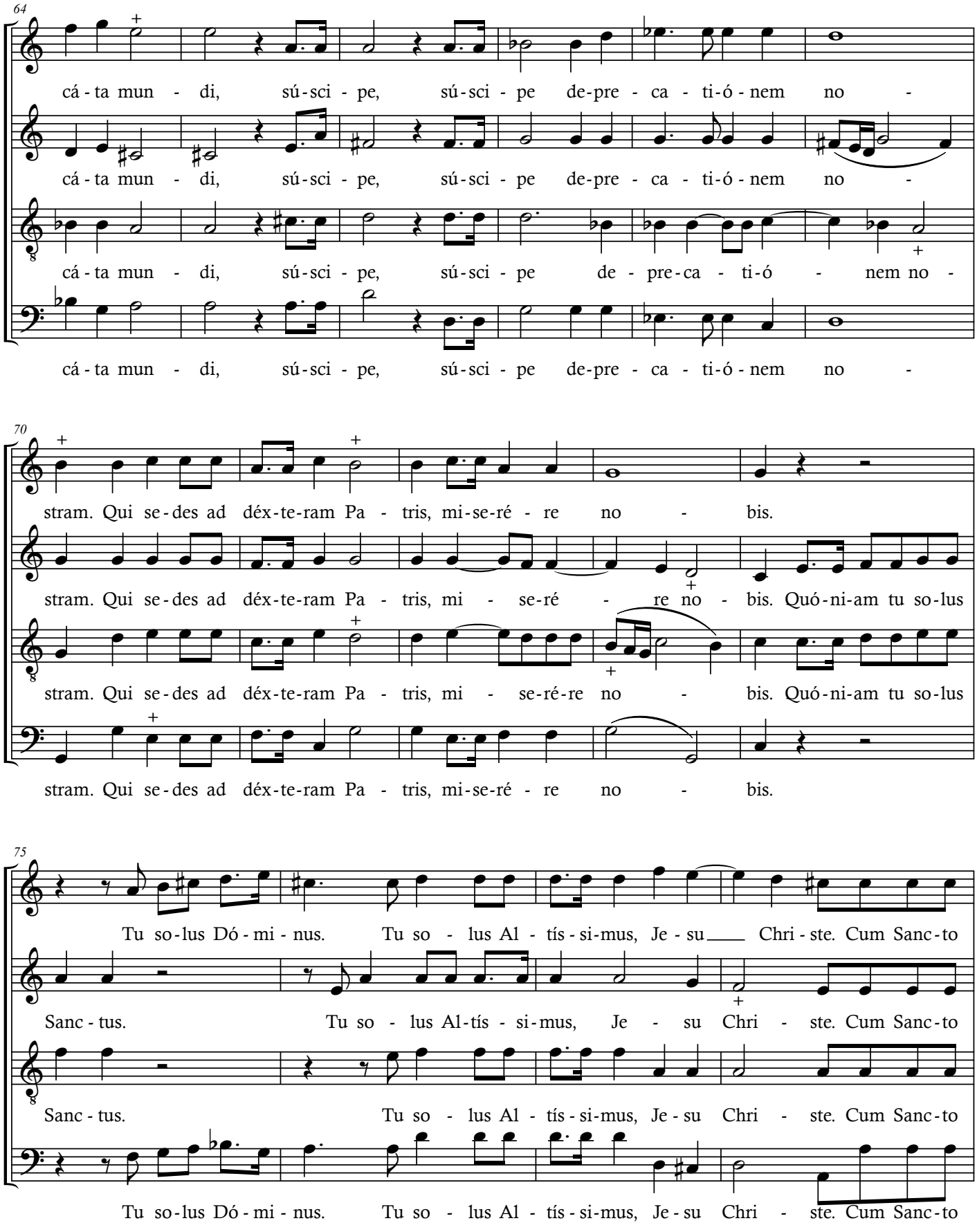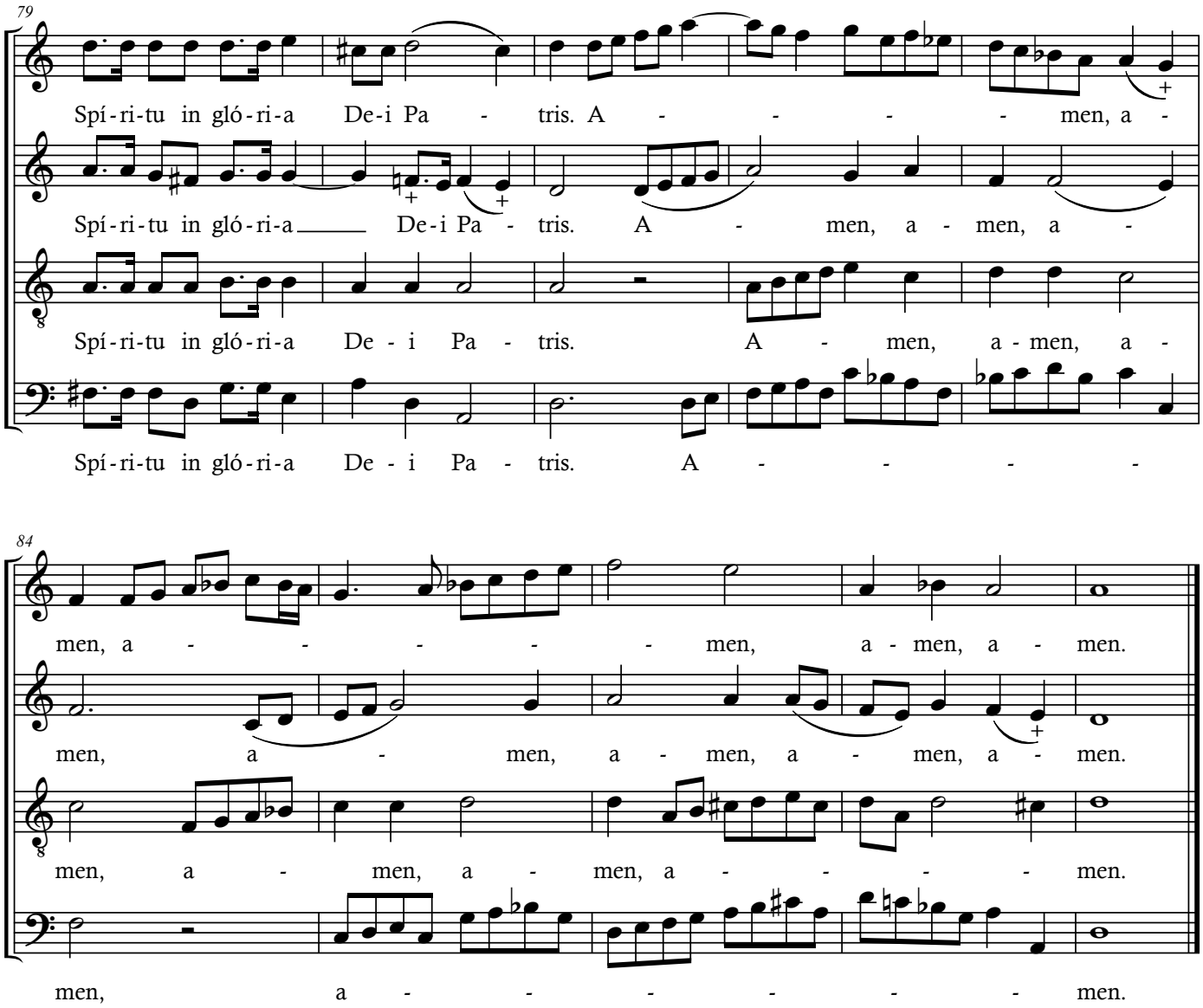







20
Cantus
as á - gi-mus ti - bi pro-pter ma - gnam, pro - pter ma - gnam gló - ri-am tu -
Altus
as á - gi-mus ti - bi pro - pter ma - gnam gló - ri-am tu - am, gló - ri-am tu -
29
am. Dó - mi - ne Fi -
am. Dó - mi - ne Fi -
Dó - mi - ne De - us, Rex coe - lé - stis, De - us Pa-ter om - ní - po-tens. Dó - mi - ne Fi -
Dó - mi - ne De - us, Rex coe - lé - stis, De - us Pa-ter om - ní - po-tens. Dó - mi - ne Fi -
38
li u - ni - gé - ni-te, Je-su Chri - ste. Dó - mi-ne De-us, A - gnus De - i, Fí - li - us Pa -
li u - ni - gé - ni-te, Je - su Chri - ste.
li u - ni - gé - ni-te, Je - su Chri - ste. Dó - mi-ne De-us, A - gnus De - i, Fí - li - us Pa -
li u - ni - gé - ni-te, Je-su Chri - ste. Dó - mi-ne De-us, A - gnus De - i, Fí - li - us Pa -


47
tris. Dó - mi - ne De - us, A - gnus De - i, Fí - li - us Pa -
Dó - mi - ne De - us, A - gnus De - i, Fí - li - us Pa -
tris. Dó - mi - ne De - us, A - gnus De - i, Fí - li - us Pa -
tris. Dó - mi - ne De - us, A - gnus De - i, Fí - li - us Pa -
53
tris. Qui tol - lis pec - ca - ta mun - di, mi - se - re - re, mi -
tris. Qui tol - lis pec - ca - ta
tris. Qui tol - lis pec - cá - ta, pec - ca - ta mun - di, mi - se - ré - re
tris.
59
- se-ré-re no-bis, mi-se - re - re, mi - se - re-re no - bis. Qui tol-lis pec-
mun - di, mi-se - re - re, mi-se-re - re no - bis. Qui tol-lis pec-
no - bis, mi-se-re - re, mi - se - re - re no - bis. Qui tol-lis pec-
Qui tol-lis pec-

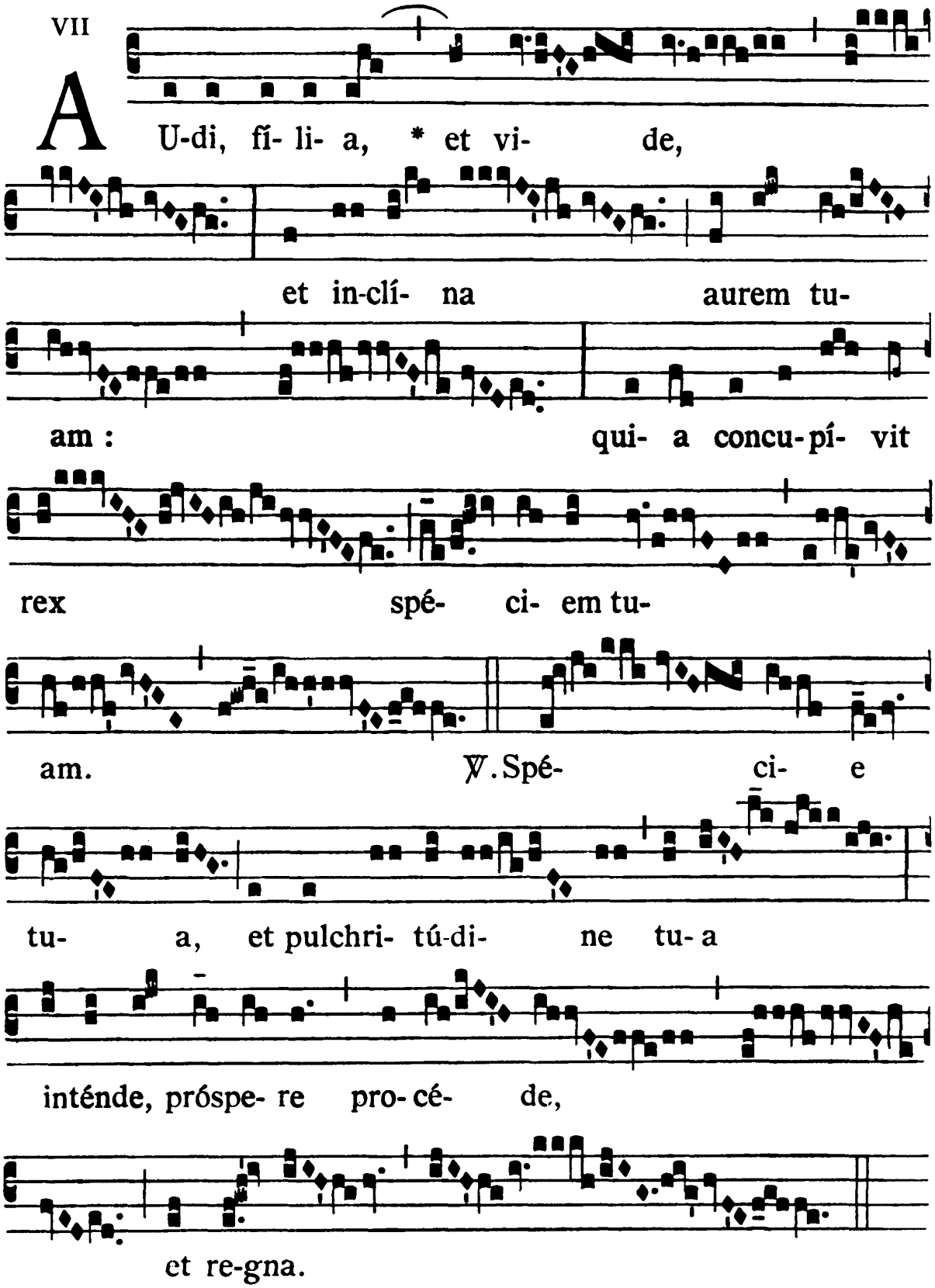

64
cá - ta mun - di, sú - sci - pe, sú - sci - pe de - pre - ca - ti - ó - nem no -
cá - ta mun - di, sú - sci - pe, sú - sci - pe de - pre - ca - ti - ó - nem no -
cá - ta mun - di, sú - sci - pe, sú - sci - pe de - pre - ca - ti - ó - nem no -
cá - ta mun - di, sú - sci - pe, sú - sci - pe de - pre - ca - ti - ó - nem no -
70
stram. Qui se - des ad dex - te - ram Pa - tris, mi - se - ré - re no - bis.
stram. Qui se - des ad dex - te - ram Pa - tris, mi - se - ré - re no - bis. Quó - ni - am tu so - lus
stram. Qui se - des ad dex - te - ram Pa - tris, mi - se - ré - re no - bis. Quó - ni - am tu so - lus
stram. Qui se - des ad dex - te - ram Pa - tris, mi - se - ré - re no - bis.
75
Tu so - lus Dó - mi - nus. Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum Sanc - to
Sanc - tus. Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum Sanc - to
Sanc - tus. Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum Sanc - to
Tu so - lus Dó - mi - nus. Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum Sanc - to


79
Spí-ri-tu in gló-ri-a De-i Pa - tris. A - - - - men, a -
Spí-ri-tu in gló-ri-a De-i Pa - tris. A - men, a - men, a -
Spí-ri-tu in gló-ri-a De - i Pa - tris. A - men, a - men, a -
Spí-ri-tu in gló-ri-a De - i Pa - tris. A - - - -
84
men, a - - - - - men, a - men, a - men.
men, a - men, a - men, a - men, a - men.
men, a - men, a - men, a - - - - men.
men, a - - - - - - men.

Gradual

Ps 44: 11, 12, ℣. 5

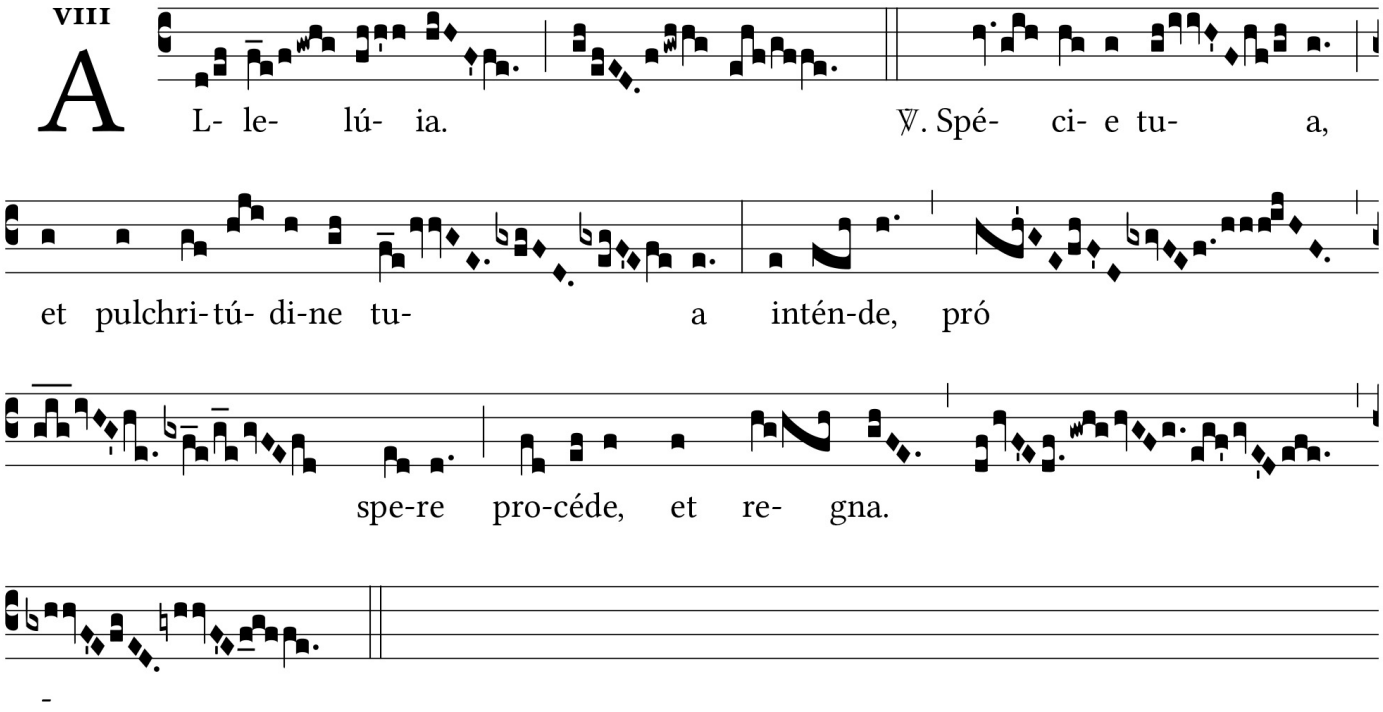
VII



Hearken, O daughter and see, incline your ear; for the king greatly desires your beauty. ℣. With your comeliness and your beauty, set out, proceed victoriously and reign.

Spécie tua

Ps. 44, 5
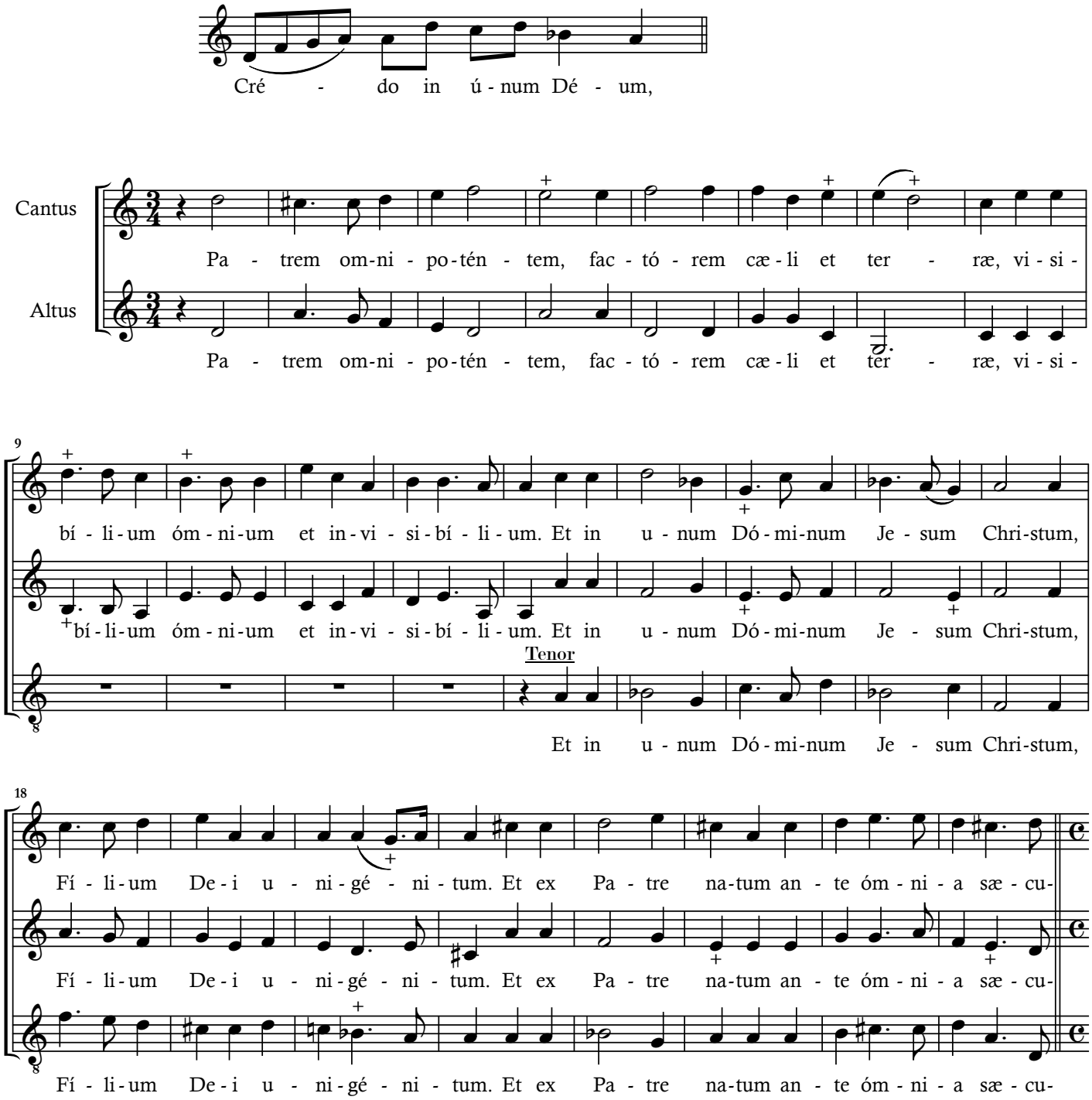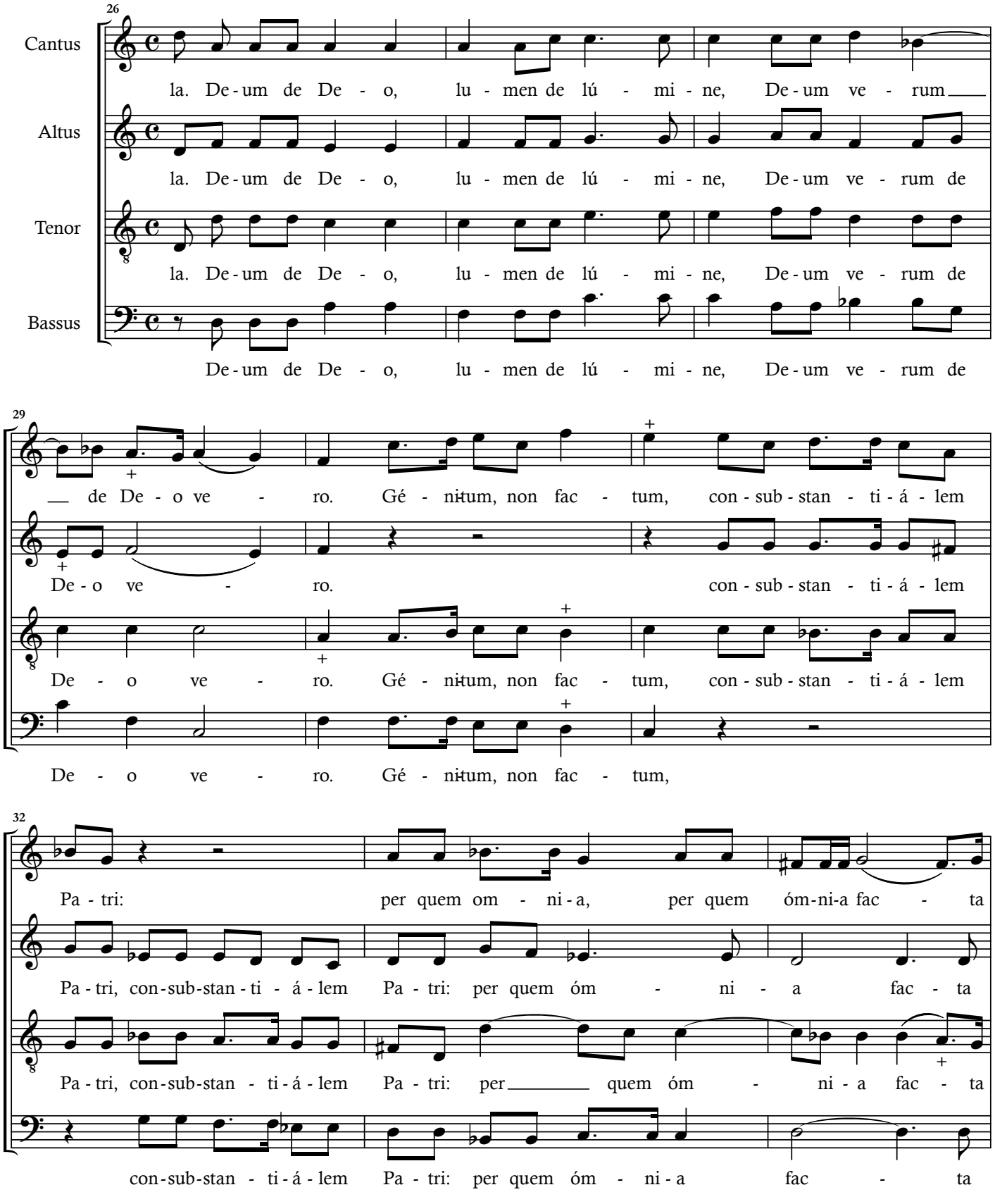


Alleluia. With thy comeliness and thy beauty, set out, proceed prosperously and reign. Alleluia.
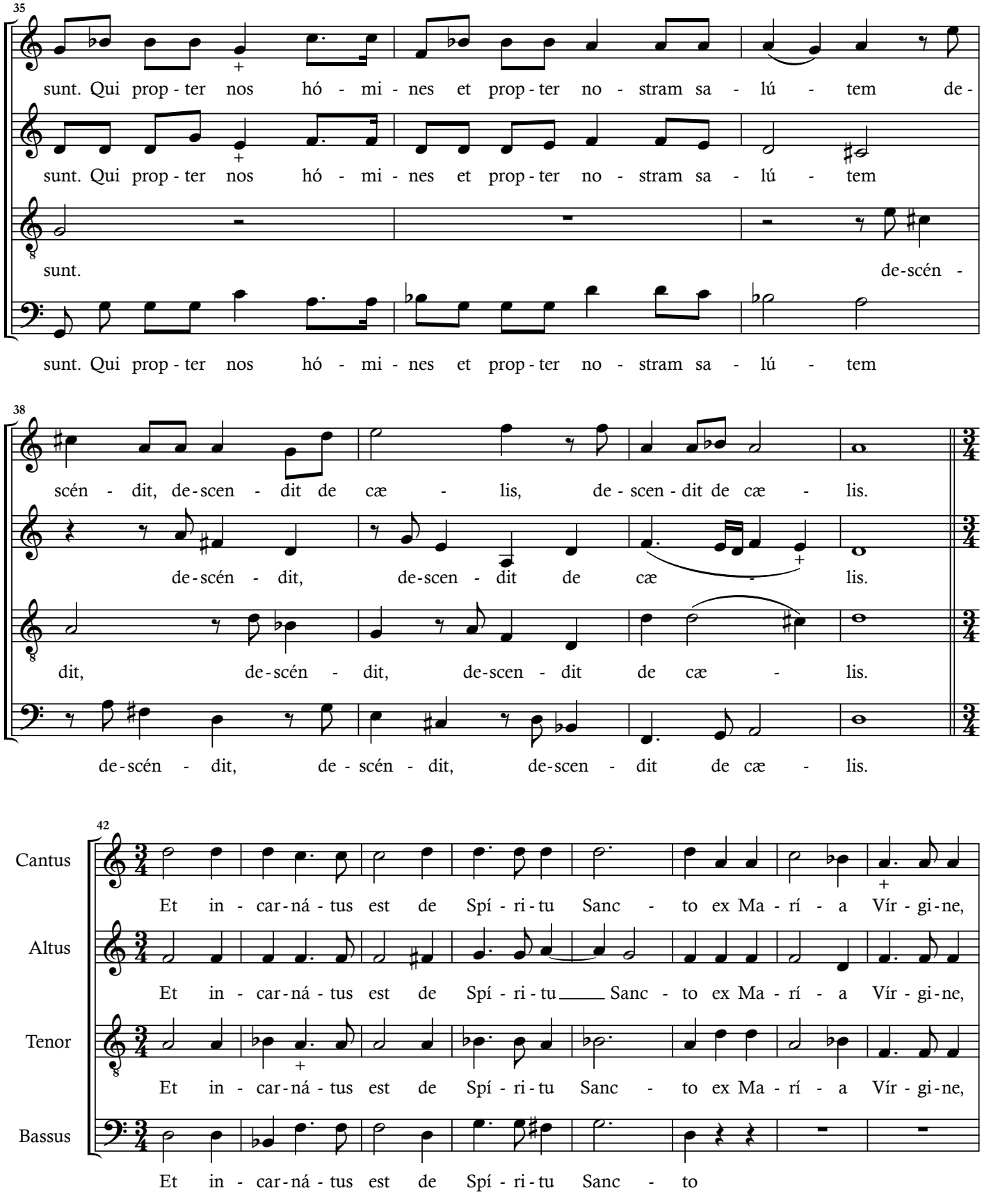
No. 3. Credo
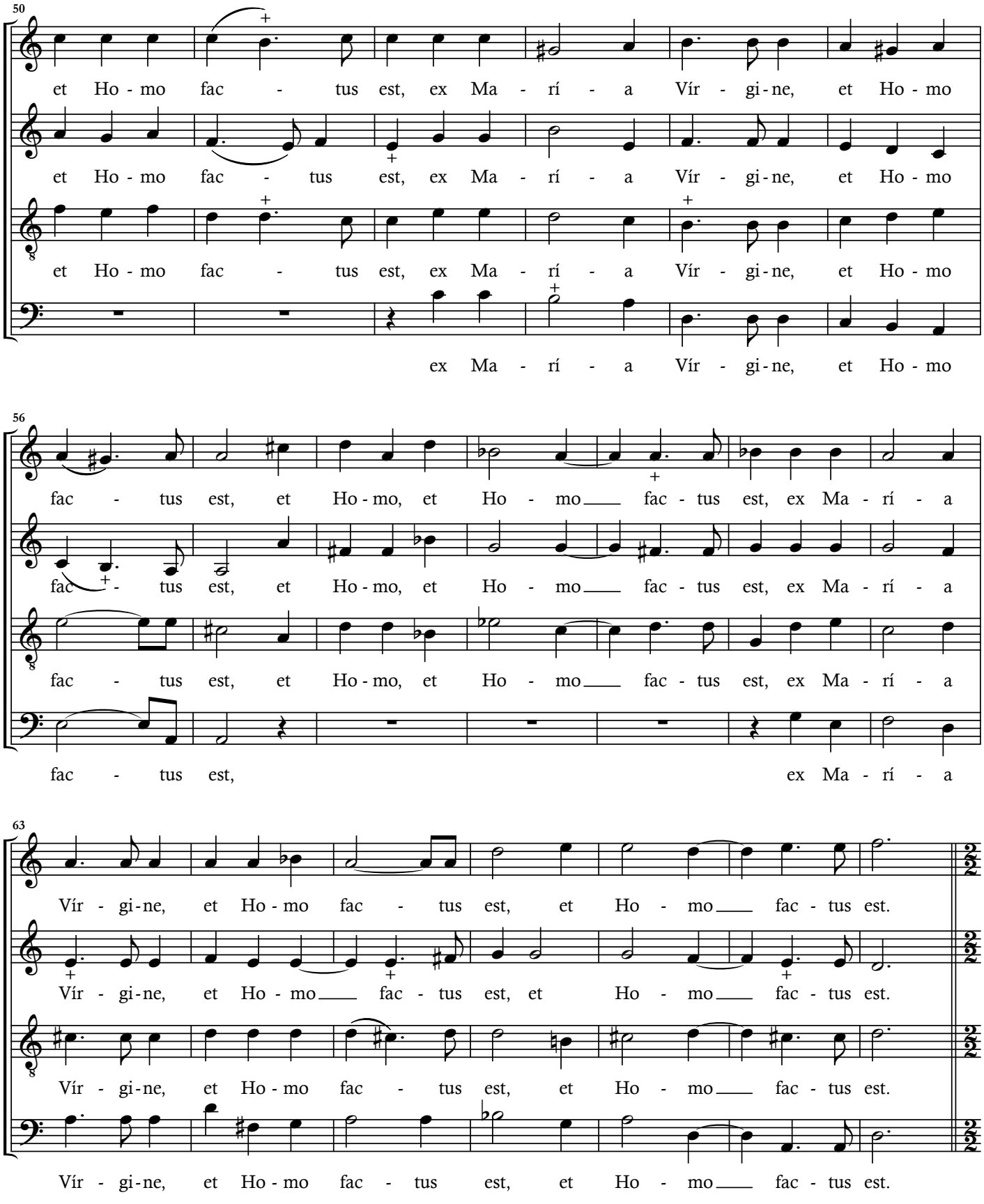
Missa ad maiorem Dei gloriam
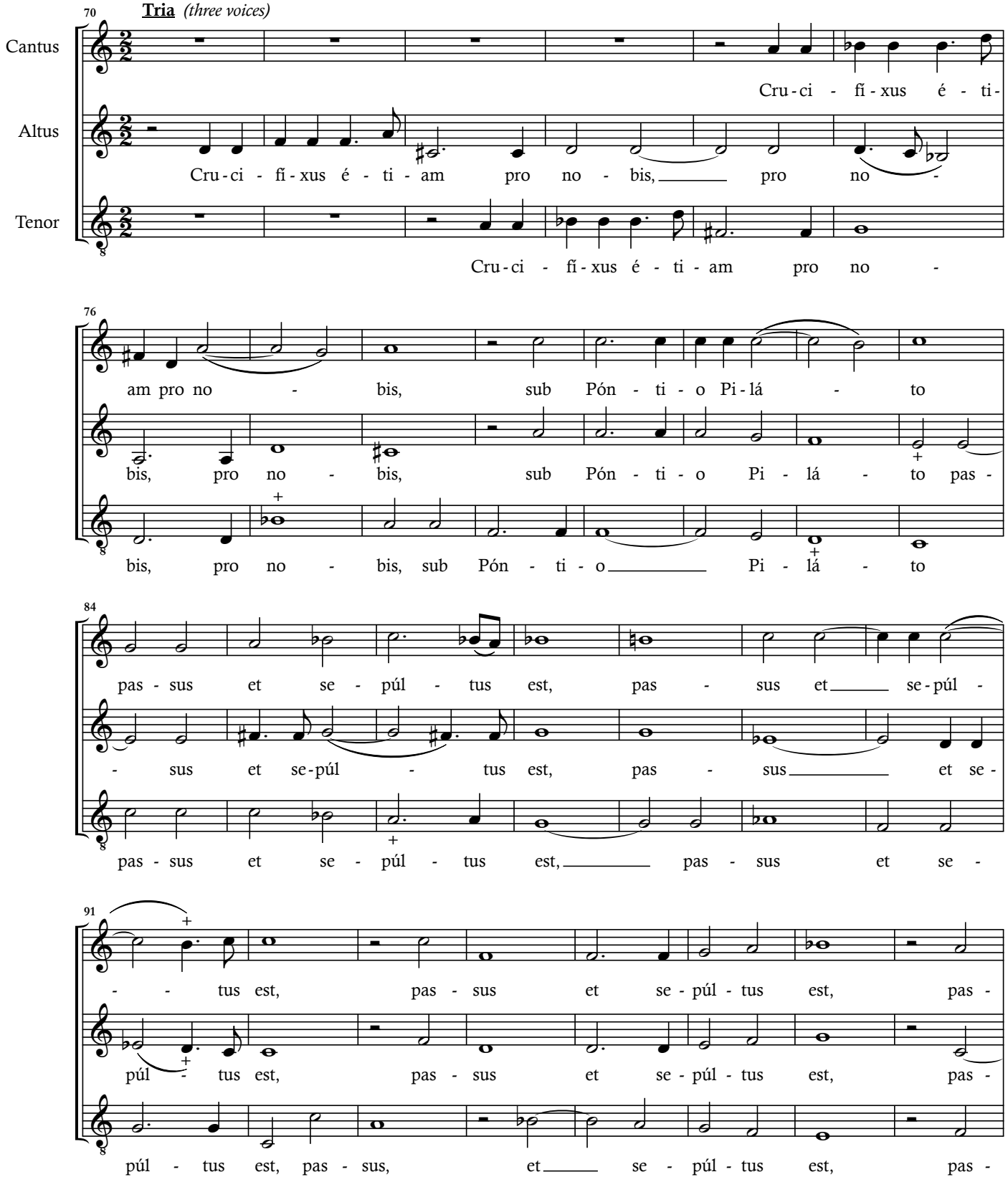
André Campra (1660-1744)
Engraving by Jonathan D. Eason (2015)

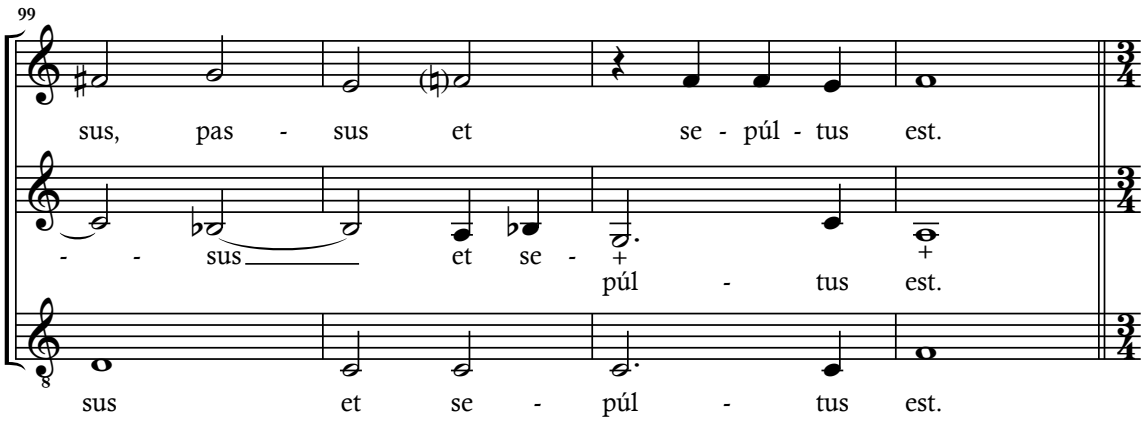



26
Cantus
la. De - um de De - o, lu - men de lú - mi - ne, De - um ve - rum
Altus
la. De - um de De - o, lu - men de lú - mi - ne, De - um ve - rum de
Tenor
la. De - um de De - o, lu - men de lú - mi - ne, De - um ve - rum de
Bassus
De - um de De - o, lu - men de lú - mi - ne, De - um ve - rum de
29
de De - o ve - ro. Gé - ni-tum, non fac - tum, con - sub - stan - ti - á - lem
De - o ve - ro. con - sub - stan - ti - á - lem
De - o ve - ro. Gé - ni-tum, non fac - tum, con - sub - stan - ti - á - lem
De - o ve - ro. Gé - ni-tum, non fac - tum,
32
Pa - tri: per quem om - ni - a, per quem óm-ni-a fac - ta
Pa - tri, con - sub - stan - ti - á - lem Pa - tri: per quem óm - ni - a fac - ta
Pa - tri, con - sub - stan - ti - á - lem Pa - tri: per quem óm - ni - a fac - ta
con - sub - stan - ti - á - lem Pa - tri: per quem óm - ni - a fac - ta

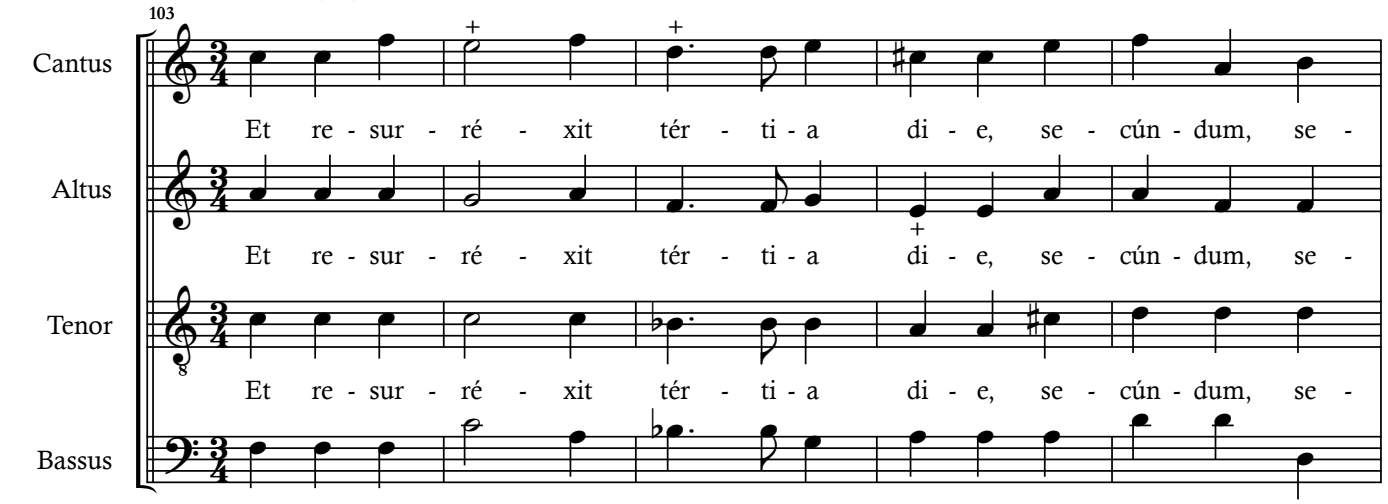

35
sunt. Qui prop - ter nos hó - mi - nes et prop - ter no - stram sa - lú - tem de -
sunt. Qui prop - ter nos hó - mi - nes et prop - ter no - stram sa - lú - tem
sunt. de-scén -
sunt. Qui prop - ter nos hó - mi - nes et prop - ter no - stram sa - lú - tem
38
scén - dit, de-scen - dit de cæ - lis, de - scen - dit de cæ - lis.
de-scén - dit, de-scen - dit de cæ - lis.
dit, de-scén - dit, de-scen - dit de cæ - lis.
de-scén - dit, de - scén - dit, de-scen - dit de cæ - lis.
42
Cantus
Et in - car-ná - tus est de Spí - ri - tu Sanc - to ex Ma - rí - a Vír - gi-ne,
Altus
Et in - car-ná - tus est de Spí - ri - tu Sanc - to ex Ma - rí - a Vír - gi-ne,
Tenor
Et in - car-ná - tus est de Spí - ri - tu Sanc - to ex Ma - rí - a Vír - gi-ne,
Bassus
Et in - car-ná - tus est de Spí - ri - tu Sanc - to

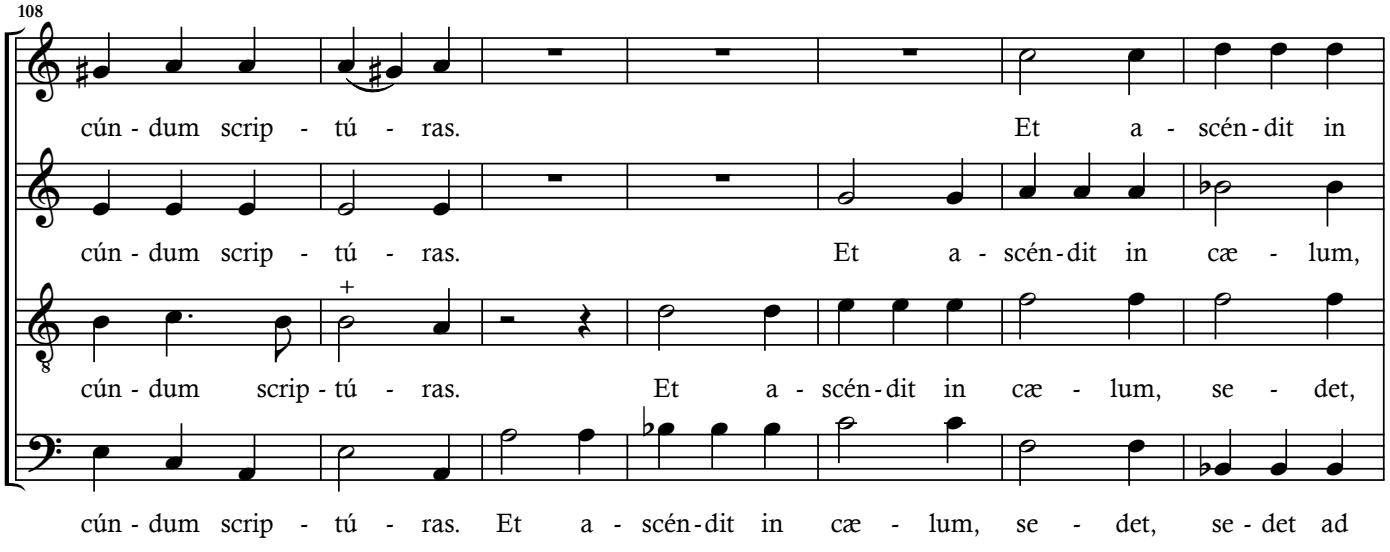

50
et Ho - mo fac - tus est, ex Ma - rí - a Vír - gi - ne, et Ho - mo
et Ho - mo fac - tus est, ex Ma - rí - a Vír - gi - ne, et Ho - mo
et Ho - mo fac - tus est, ex Ma - rí - a Vír - gi - ne, et Ho - mo
ex Ma - rí - a Vír - gi - ne, et Ho - mo
56
fac - tus est, et Ho - mo, et Ho - mo fac - tus est, ex Ma - rí - a
fac - tus est, et Ho - mo, et Ho - mo fac - tus est, ex Ma - rí - a
fac - tus est, et Ho - mo, et Ho - mo fac - tus est, ex Ma - rí - a
fac - tus est, ex Ma - rí - a
63
Vír - gi - ne, et Ho - mo fac - tus est, et Ho - mo fac - tus est.
Vír - gi - ne, et Ho - mo fac - tus est, et Ho - mo fac - tus est.
Vír - gi - ne, et Ho - mo fac - tus est, et Ho - mo fac - tus est.
Vír - gi - ne, et Ho - mo fac - tus est, et Ho - mo fac - tus est.
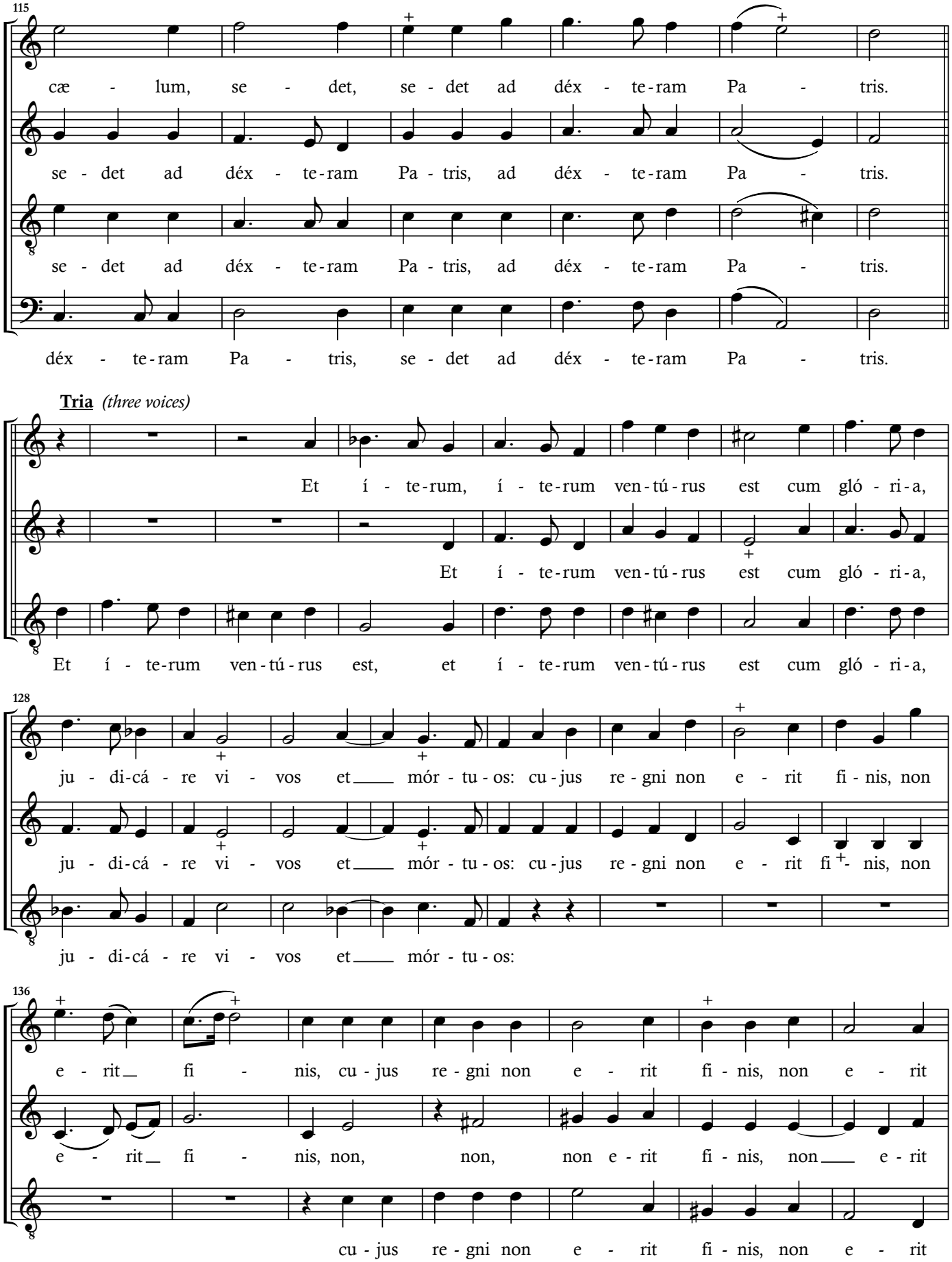

70
Tria (three voices)
Cantus
Altus
Tenor
Cru - ci - fí - xus é - ti -
Cru - ci - fí - xus é - ti - am pro no - bis, pro no -
Cru - ci - fí - xus é - ti - am pro no -
76
am pro no - bis, sub Pón - ti - o Pi - lá - to
bis, pro no - bis, sub Pón - ti - o Pi - lá - to pas -
bis, pro no - bis, sub Pón - ti - o Pi - lá - to
84
pas - sus et se - púl - tus est, pas - sus et se - púl -
- sus et se - púl - tus est, pas - sus et se -
pas - sus et se - púl - tus est, pas - sus et se -
91
- - tus est, pas - sus et se - púl - tus est, pas -
púl - tus est, pas - sus et se - púl - tus est, pas -
púl - tus est, pas - sus, et se - púl - tus est, pas -
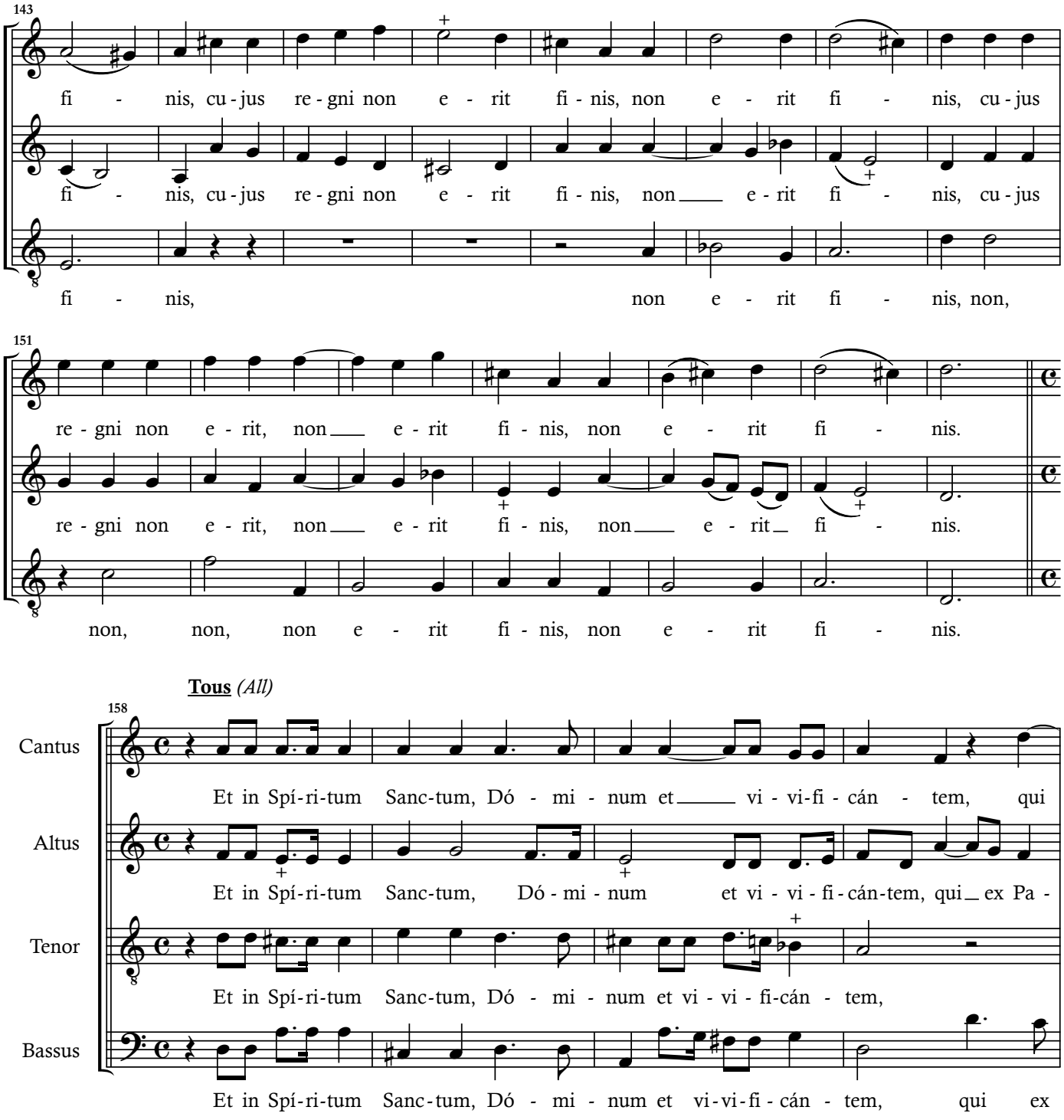

99
sus, pas - sus et se - púl - tus est.
- - sus et se - púl - tus est.
sus et se - púl - tus est.

Tous *(All)*


103
Cantus
Et re - sur - ré - xit tér - ti - a di - e, se - cún - dum, se -
Altus
Et re - sur - ré - xit tér - ti - a di - e, se - cún - dum, se -
Tenor
Et re - sur - ré - xit tér - ti - a di - e, se - cún - dum, se -
Bassus
Et re - sur - ré - xit tér - ti - a di - e, se - cún - dum, se -
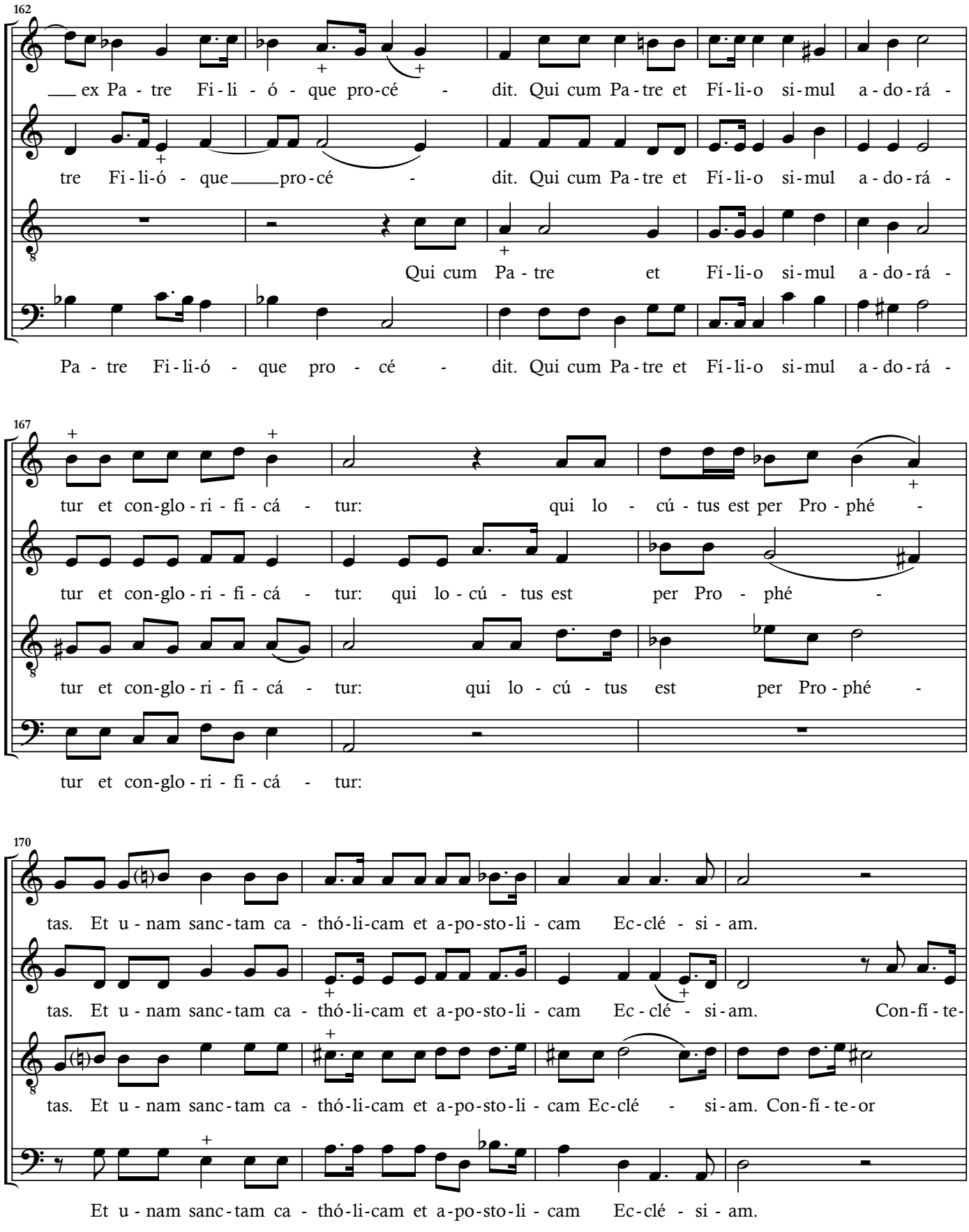

108
cún - dum scrip - tú - ras. Et a - scén - dit in
cún - dum scrip - tú - ras. Et a - scén - dit in cæ - lum,
cún - dum scrip - tú - ras. Et a - scén - dit in cæ - lum, se - det,
cún - dum scrip - tú - ras. Et a - scén - dit in cæ - lum, se - det, se - det ad
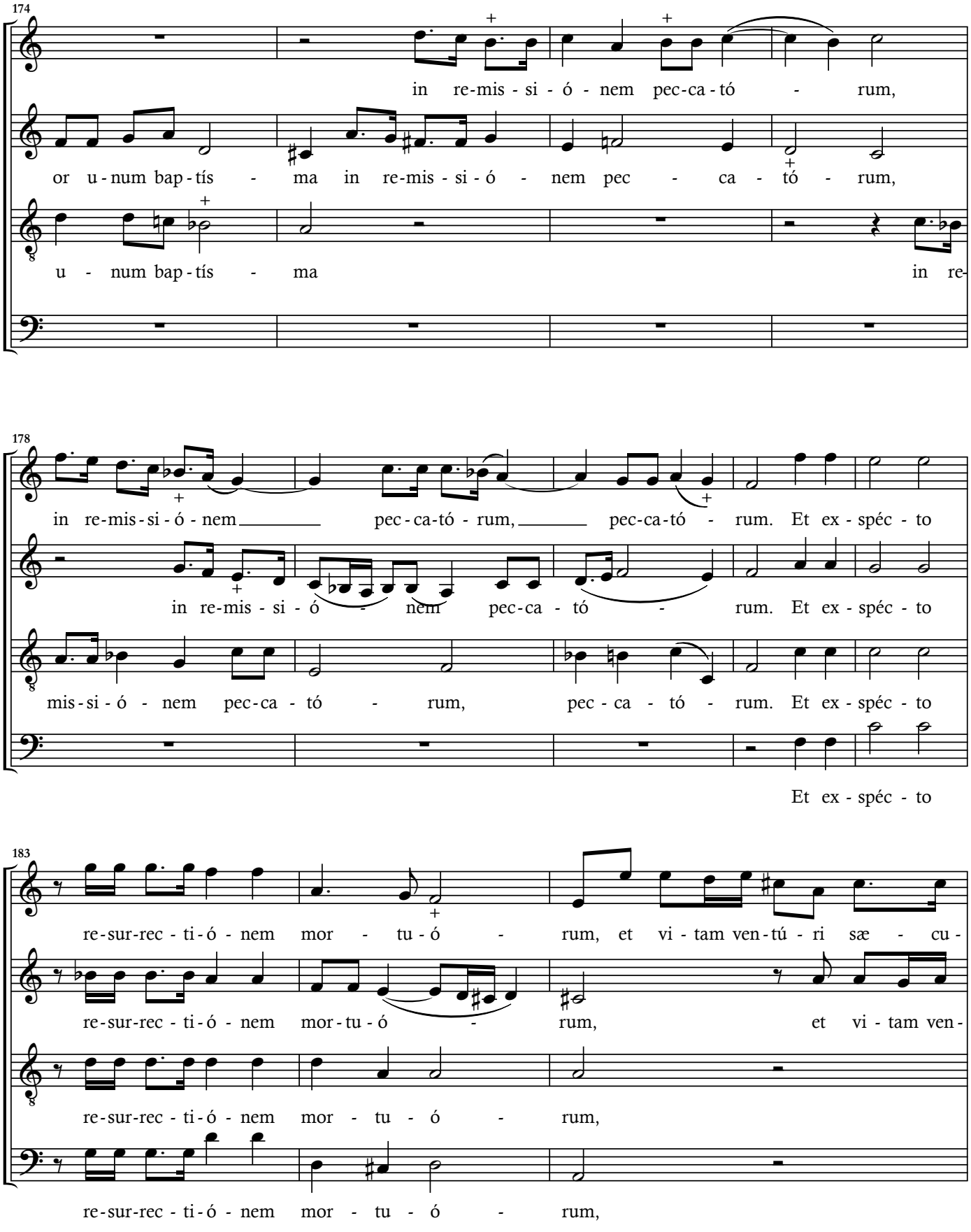

115
cæ - lum, se - det, se - det ad déx - te - ram Pa - tris.
se - det ad déx - te - ram Pa - tris, ad déx - te - ram Pa - tris.
se - det ad déx - te - ram Pa - tris, ad déx - te - ram Pa - tris.
déx - te - ram Pa - tris, se - det ad déx - te - ram Pa - tris.
Tria (three voices)
Et í - te - rum, í - te - rum ven - tú - rus est cum gló - ri - a,
Et í - te - rum ven - tú - rus est cum gló - ri - a,
Et í - te - rum ven - tú - rus est, et í - te - rum ven - tú - rus est cum gló - ri - a,
128
ju - di - cá - re vi - vos et mór - tu - os: cu - jus re - gni non e - rit fi - nis, non
ju - di - cá - re vi - vos et mór - tu - os: cu - jus re - gni non e - rit fi - nis, non
ju - di - cá - re vi - vos et mór - tu - os:
136
e - rit fi - nis, cu - jus re - gni non e - rit fi - nis, non e - rit
e - rit fi - nis, non, non, non e - rit fi - nis, non e - rit
cu - jus re - gni non e - rit fi - nis, non e - rit
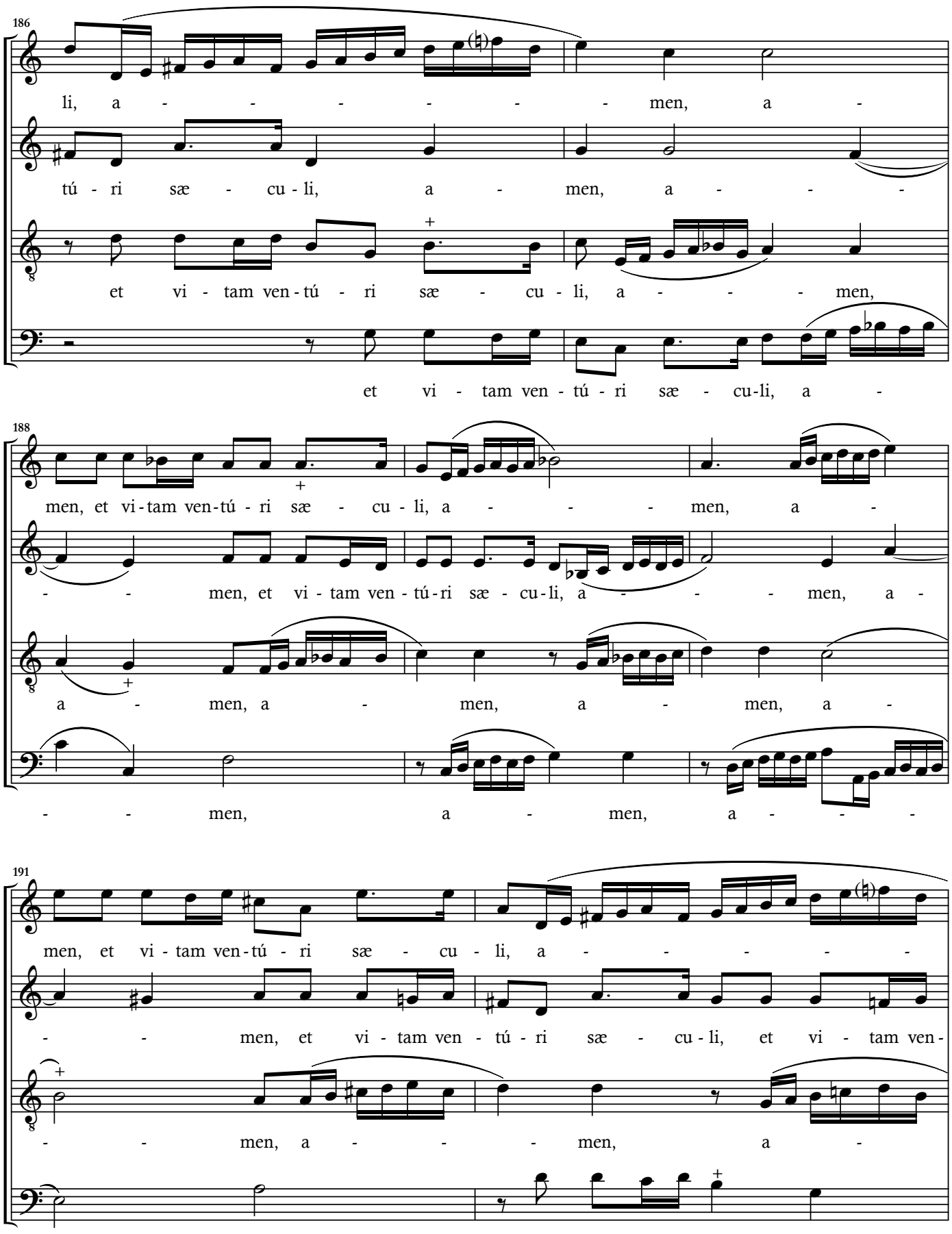

143
fi - nis, cu - jus re - gni non e - rit fi - nis, non e - rit fi - nis, cu - jus
fi - nis, cu - jus re - gni non e - rit fi - nis, non e - rit fi - nis, cu - jus
fi - nis, non e - rit fi - nis, non,
151
re - gni non e - rit, non e - rit fi - nis, non e - rit fi - nis.
re - gni non e - rit, non e - rit fi - nis, non e - rit fi - nis.
non, non, non e - rit fi - nis, non e - rit fi - nis.
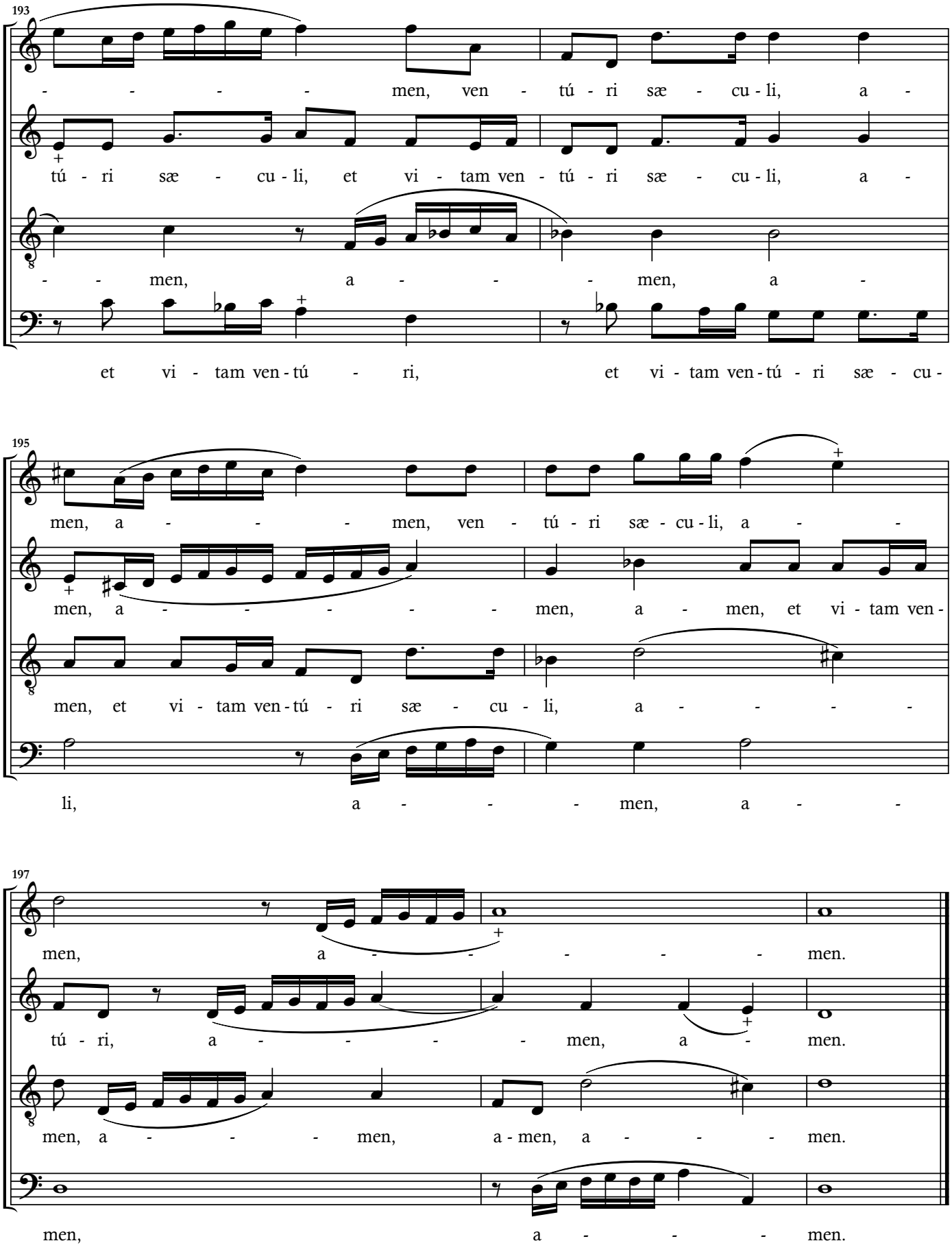
Tous *(All)*

158
Cantus
Et in Spí-ri-tum Sanc-tum, Dó - mi - num et vi - vi-fi - cán - tem, qui
Altus
Et in Spí-ri-tum Sanc-tum, Dó - mi - num et vi - vi - fi - cán-tem, qui ex Pa -
Tenor
Et in Spí-ri-tum Sanc-tum, Dó - mi - num et vi - vi - fi-cán - tem,
Bassus
Et in Spí-ri-tum Sanc-tum, Dó - mi - num et vi-vi-fi - cán - tem, qui ex


162
ex Pa - tre Fi - li - ó - que pro-cé - dit. Qui cum Pa-tre et Fí-li-o si-mul a-do-rá -
tre Fi-li-ó - que pro-cé - dit. Qui cum Pa-tre et Fí-li-o si-mul a-do-rá -
Qui cum Pa - tre et Fí-li-o si-mul a-do-rá -
Pa - tre Fi-li-ó - que pro - cé - dit. Qui cum Pa-tre et Fí-li-o si-mul a-do-rá -
167
tur et con-glo-ri-fi-cá - tur: qui lo - cú - tus est per Pro - phé -
tur et con-glo-ri-fi-cá - tur: qui lo-cú - tus est per Pro - phé -
tur et con-glo-ri-fi-cá - tur: qui lo - cú - tus est per Pro-phé -
tur et con-glo-ri-fi-cá - tur:
170
tas. Et u - nam sanc-tam ca - thó-li-cam et a-po-sto-li - cam Ec-clé - si - am.
tas. Et u - nam sanc-tam ca - thó-li-cam et a-po-sto-li - cam Ec - clé - si-am. Con-fí - te-
tas. Et u - nam sanc-tam ca - thó-li-cam et a-po-sto-li - cam Ec-clé - si-am. Con-fí-te-or
Et u - nam sanc-tam ca - thó-li-cam et a-po-sto-li - cam Ec-clé - si - am.

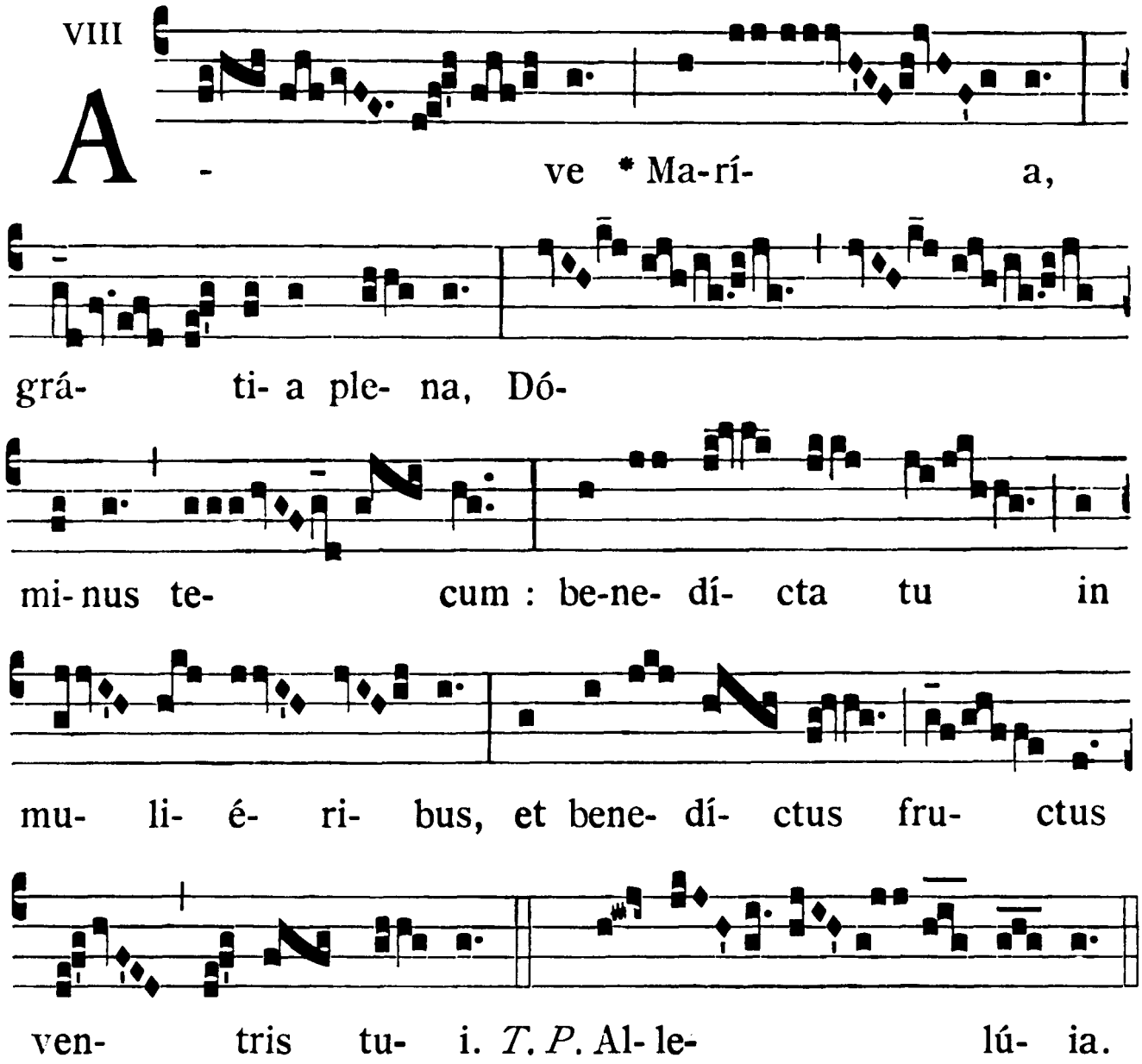

174
in re-mis - si - ó - nem pec-ca-tó - rum,
or u-num bap-tís - ma in re-mis - si - ó - nem pec - ca - tó - rum,
u - num bap-tís - ma in re-
178
in re-mis-si-ó-nem pec-ca-tó-rum, pec-ca-tó - rum. Et ex-spéc-to
in re-mis - si - ó - nem pec-ca - tó - rum. Et ex-spéc-to
mis-si-ó - nem pec-ca - tó - rum, pec - ca - tó - rum. Et ex-spéc-to
Et ex-spéc-to
183
re-sur-rec - ti-ó - nem mor - tu-ó - rum, et vi - tam ven-tú - ri sæ - cu-
re-sur-rec - ti-ó - nem mor-tu-ó - rum, et vi - tam ven-
re-sur-rec - ti-ó - nem mor - tu - ó - rum,
re-sur-rec - ti-ó - nem mor - tu - ó - rum,


186
li, a - - - - - - men, a -
tú - ri sæ - cu - li, a - men, a - - -
et vi - tam ven - tú - ri sæ - cu - li, a - - - men,
et vi - tam ven - tú - ri sæ - cu-li, a -
188
men, et vi-tam ven-tú - ri sæ - cu - li, a - - - men, a -
- - men, et vi - tam ven - tú-ri sæ - cu-li, a - - - men, a -
a - men, a - men, a - men, a -
- - men, a - men, a - - -
191
men, et vi - tam ven-tú - ri sæ - cu - li, a - - - - - -
- - men, et vi - tam ven - tú - ri sæ - cu - li, et vi - tam ven -
- - men, a - - - men, a -
- - men, et vi - tam ven - tú - ri,


193
- - - - men, ven - tú - ri sæ - cu - li, a -
tú - ri sæ - cu - li, et vi - tam ven - tú - ri sæ - cu - li, a -
- - men, a - - - men, a -
et vi - tam ven - tú - ri, et vi - tam ven - tú - ri sæ - cu -
195
men, a - - - men, ven - tú - ri sæ - cu - li, a - -
men, a - - - - - men, a - men, et vi - tam ven -
men, et vi - tam ven - tú - ri sæ - cu - li, a - - - - -
li, a - - - men, a - -
197
men, a - - - - - men.
tú - ri, a - - - - men, a - men.
men, a - - - men, a - men, a - - - men.
men, a - - - men.

Offertory
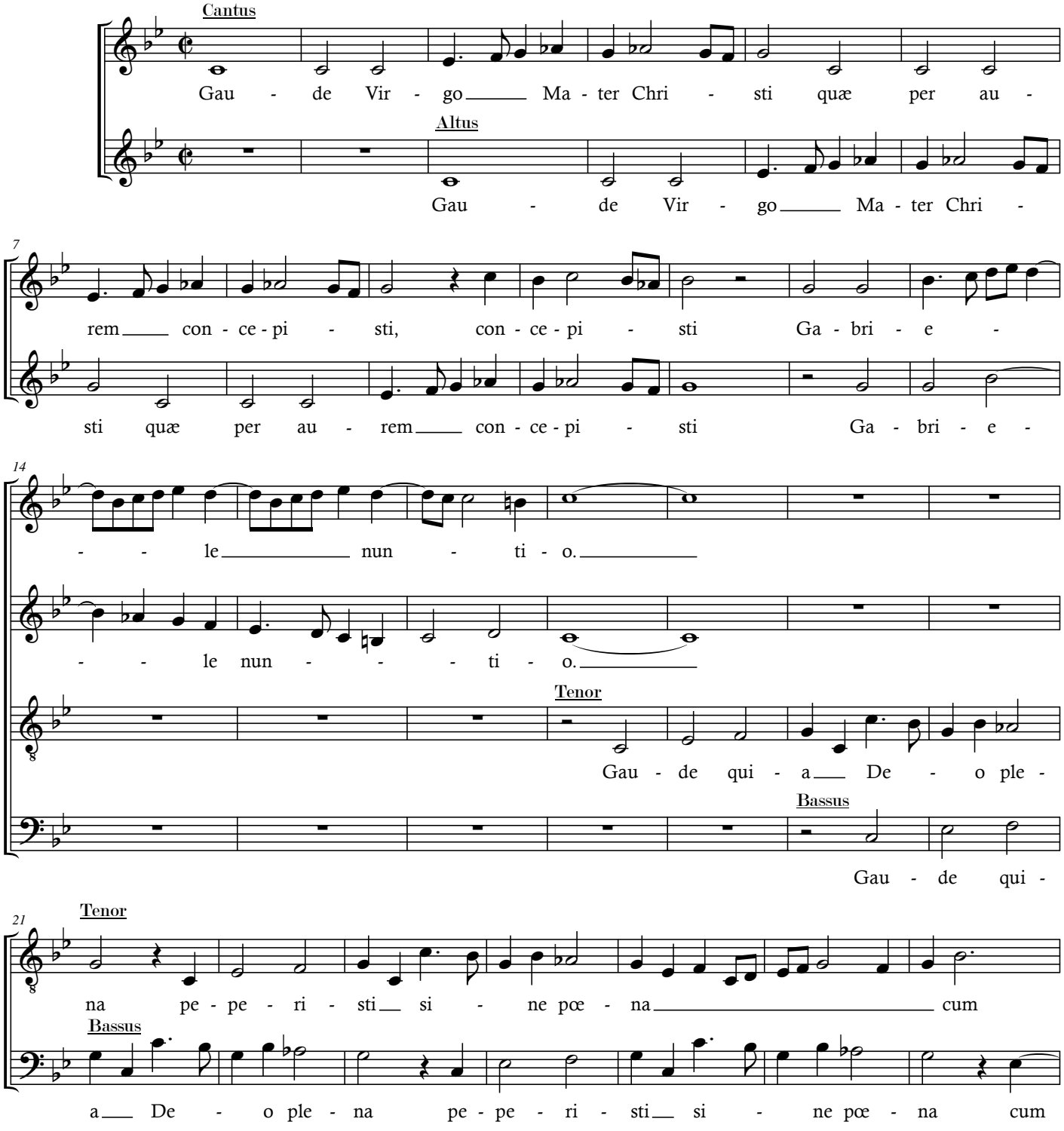
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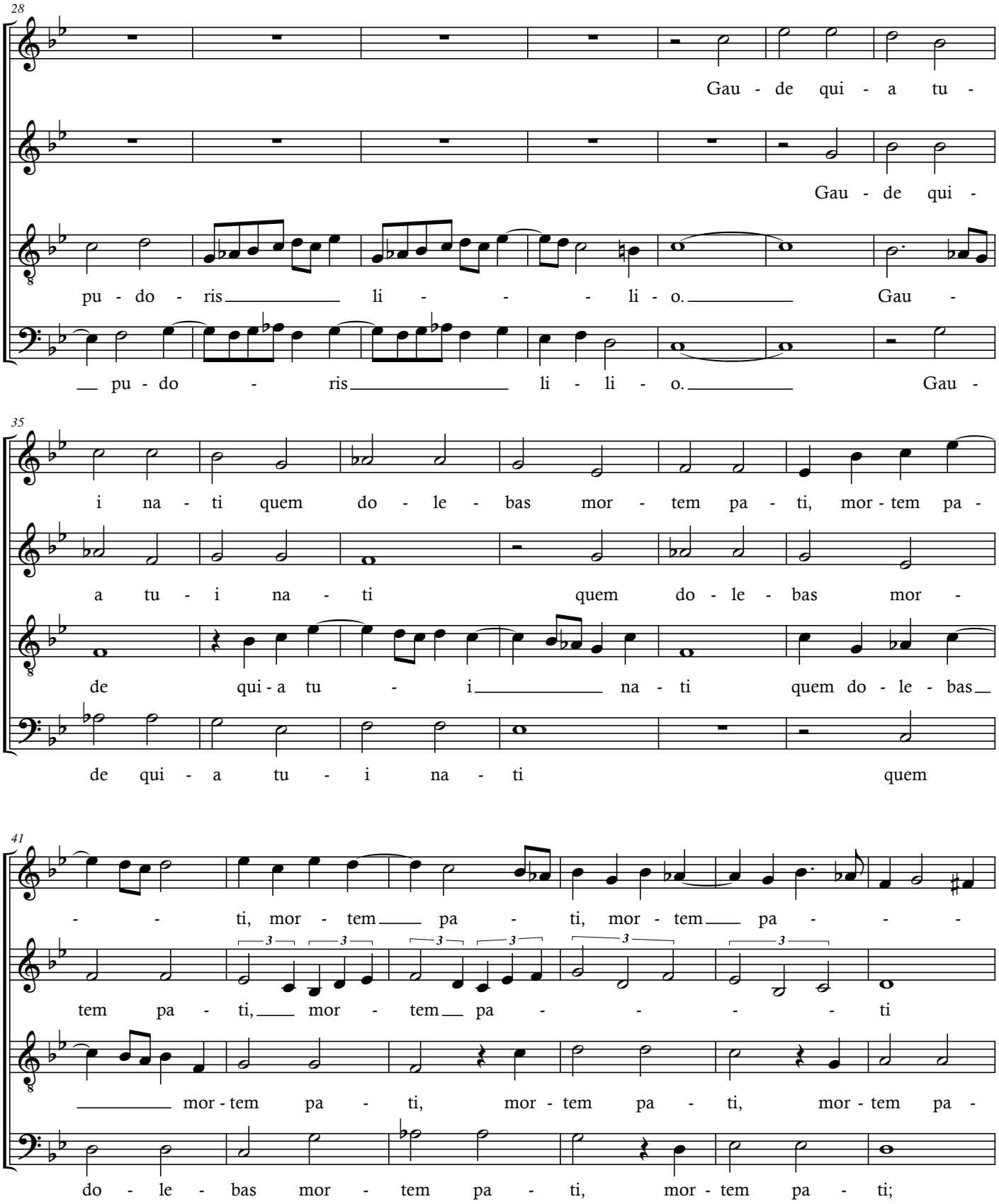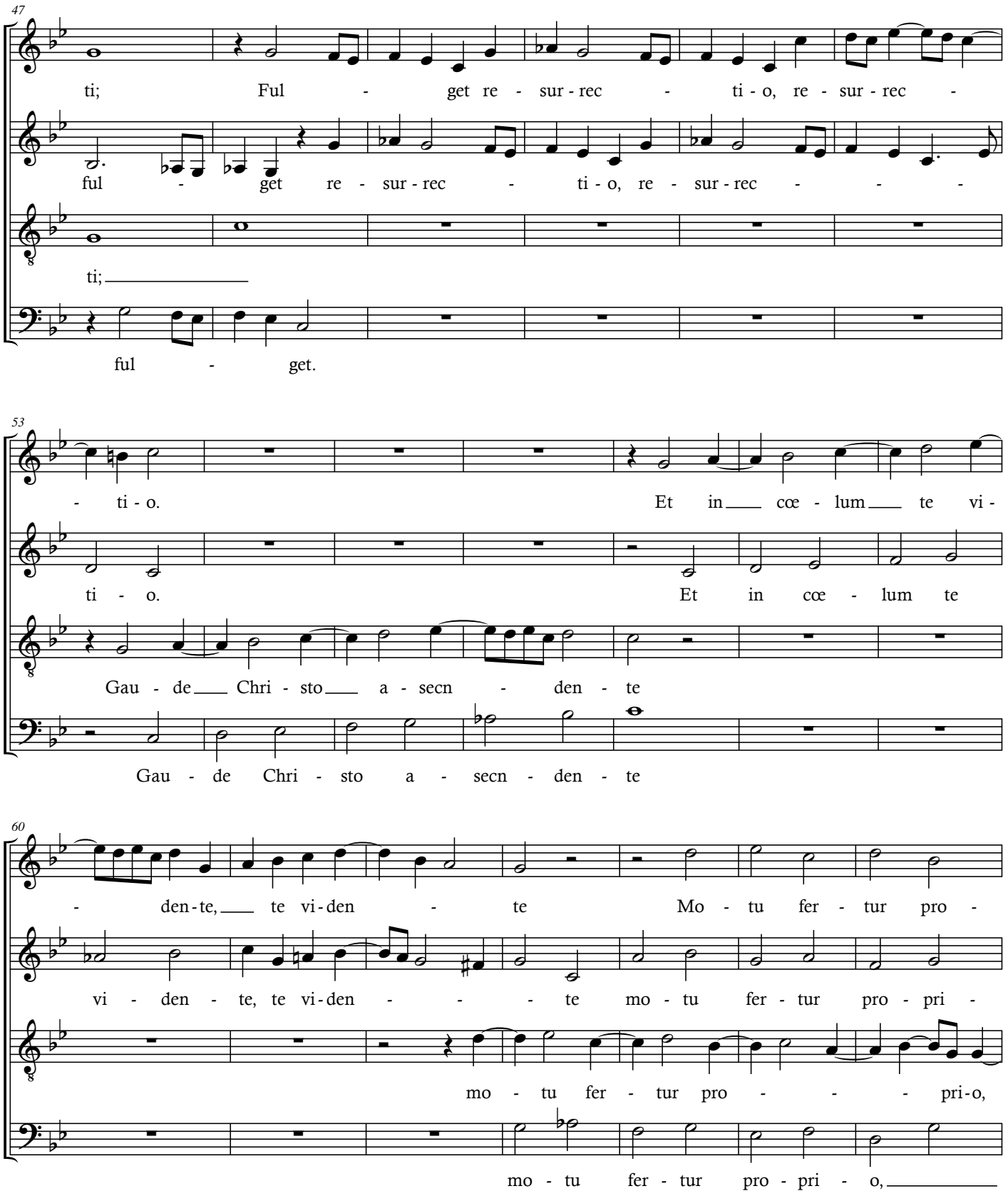


Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb.
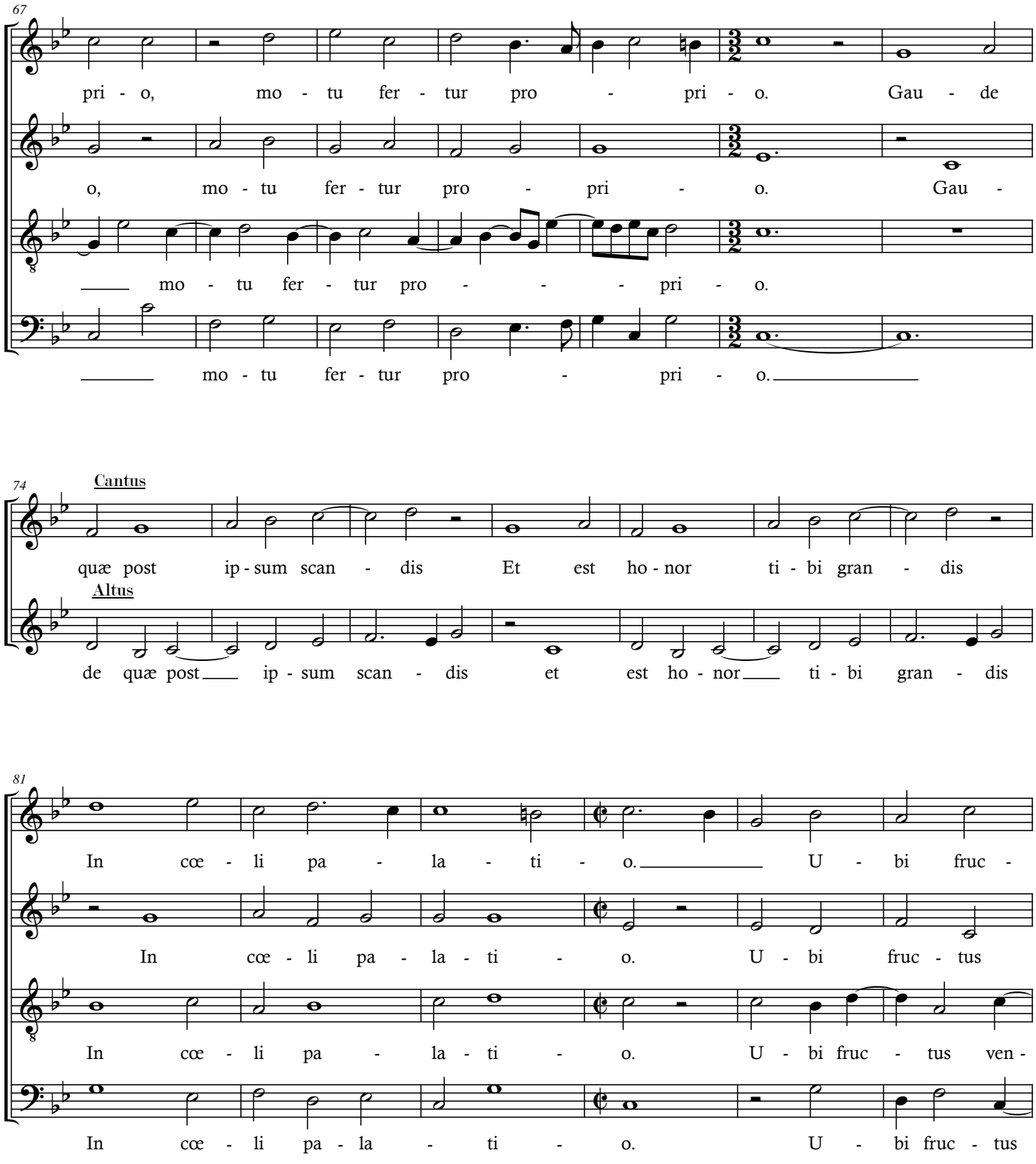
Gaude Virgo Mater Christi
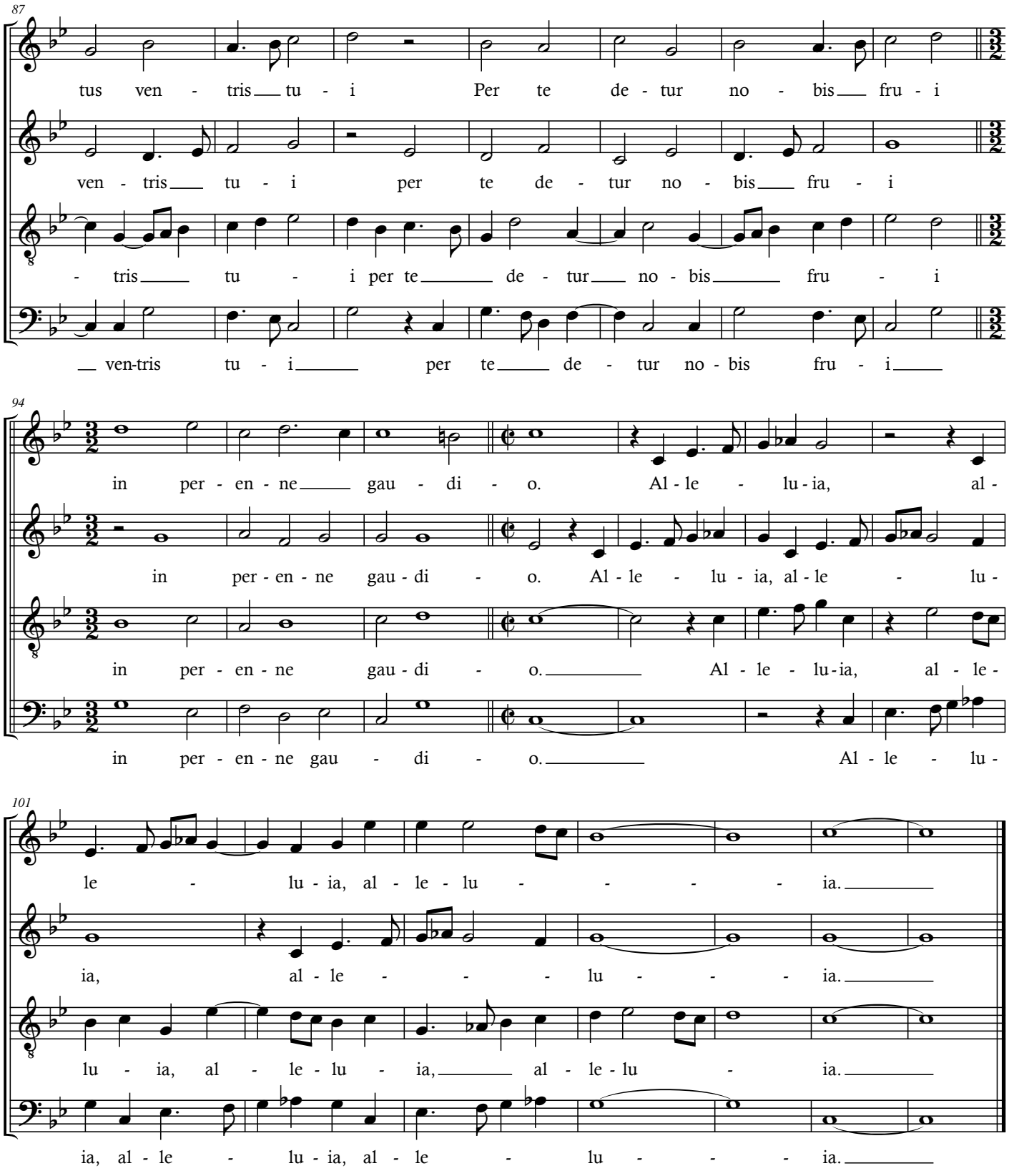
Josquin des Prez
(ca. 1440-1521)
Engraving by Jonathan D. Eason (2015)




28
Gau - de qui - a tu -
Gau - de qui -
pu - do - ris li - - - li - o. Gau -
pu - do - ris li - li - o. Gau -
35
i na - ti quem do - le - bas mor - tem pa - ti, mor - tem pa -
a tu - i na - ti quem do - le - bas mor -
de qui - a tu - i na - ti quem do - le - bas
de qui - a tu - i na - ti quem
41
- - ti, mor - tem pa - ti, mor - tem pa - - -
tem pa - ti, mor - tem pa - - - - ti
mor - tem pa - ti, mor - tem pa - ti, mor - tem pa -
do - le - bas mor - tem pa - ti, mor - tem pa - ti;


47
ti; Ful - get re - sur - rec - ti - o, re - sur - rec -
ful - get re - sur - rec - ti - o, re - sur - rec - - -
ti;
ful - get.
53
- ti - o. Et in cœ - lum te vi -
ti - o. Et in cœ - lum te
Gau - de Chri - sto a - secn - den - te
Gau - de Chri - sto a - secn - den - te
60
- den - te, te vi - den - te Mo - tu fer - tur pro -
vi - den - te, te vi - den - - - te mo - tu fer - tur pro - pri -
mo - tu fer - tur pro - - - pri - o,
mo - tu fer - tur pro - pri - o,
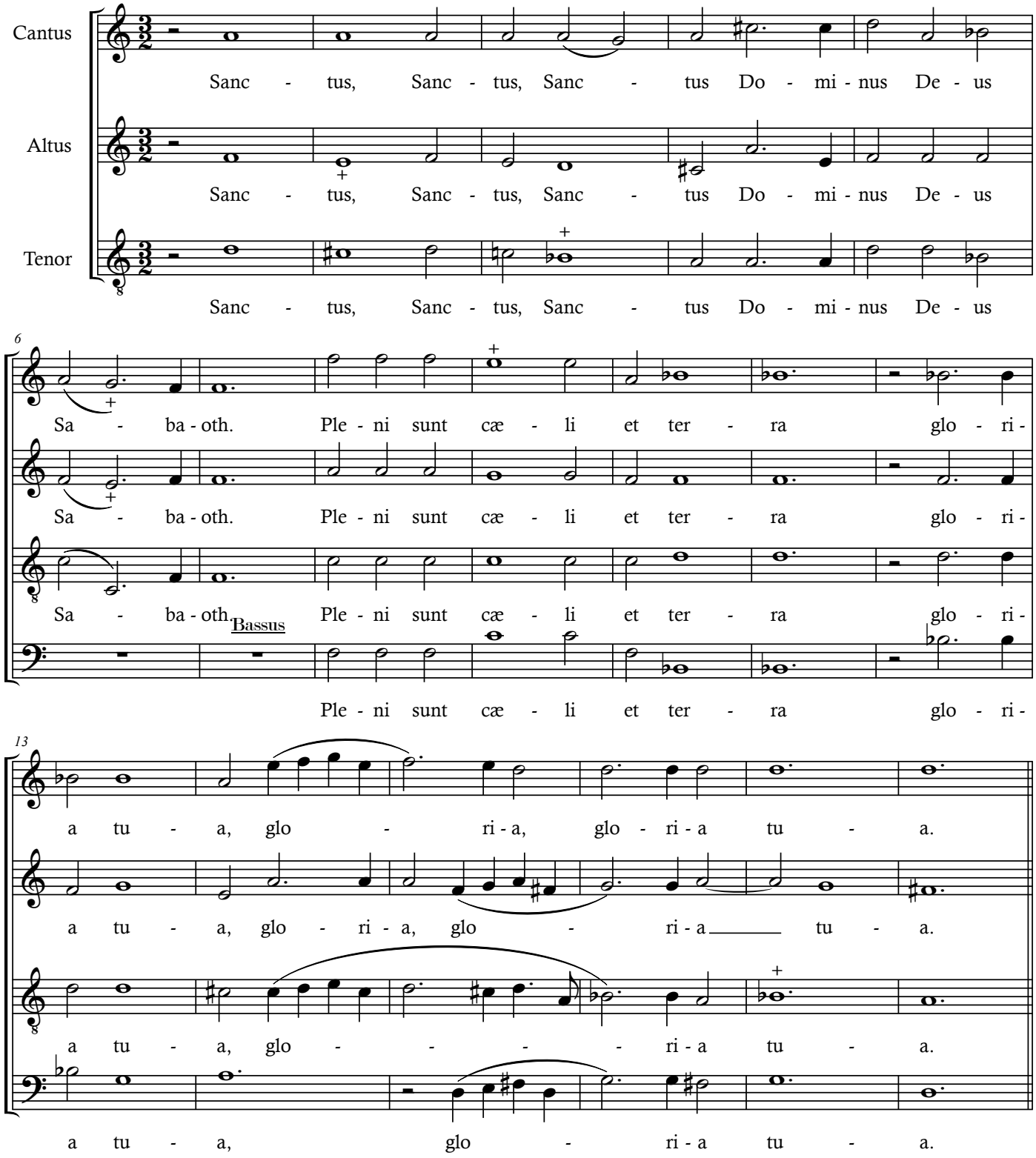

67
pri - o, mo - tu fer - tur pro - pri - o. Gau - de
o, mo - tu fer - tur pro - pri - o. Gau -
mo - tu fer - tur pro - - - pri - o.
mo - tu fer - tur pro - pri - o.
74
Cantus
quæ post ip - sum scan - dis Et est ho - nor ti - bi gran - dis
Altus
de quæ post ip - sum scan - dis et est ho - nor ti - bi gran - dis
81
In cœ - li pa - la - ti - o. U - bi fruc -
In cœ - li pa - la - ti - o. U - bi fruc - tus
In cœ - li pa - la - ti - o. U - bi fruc - tus ven -
In cœ - li pa - la - ti - o. U - bi fruc - tus
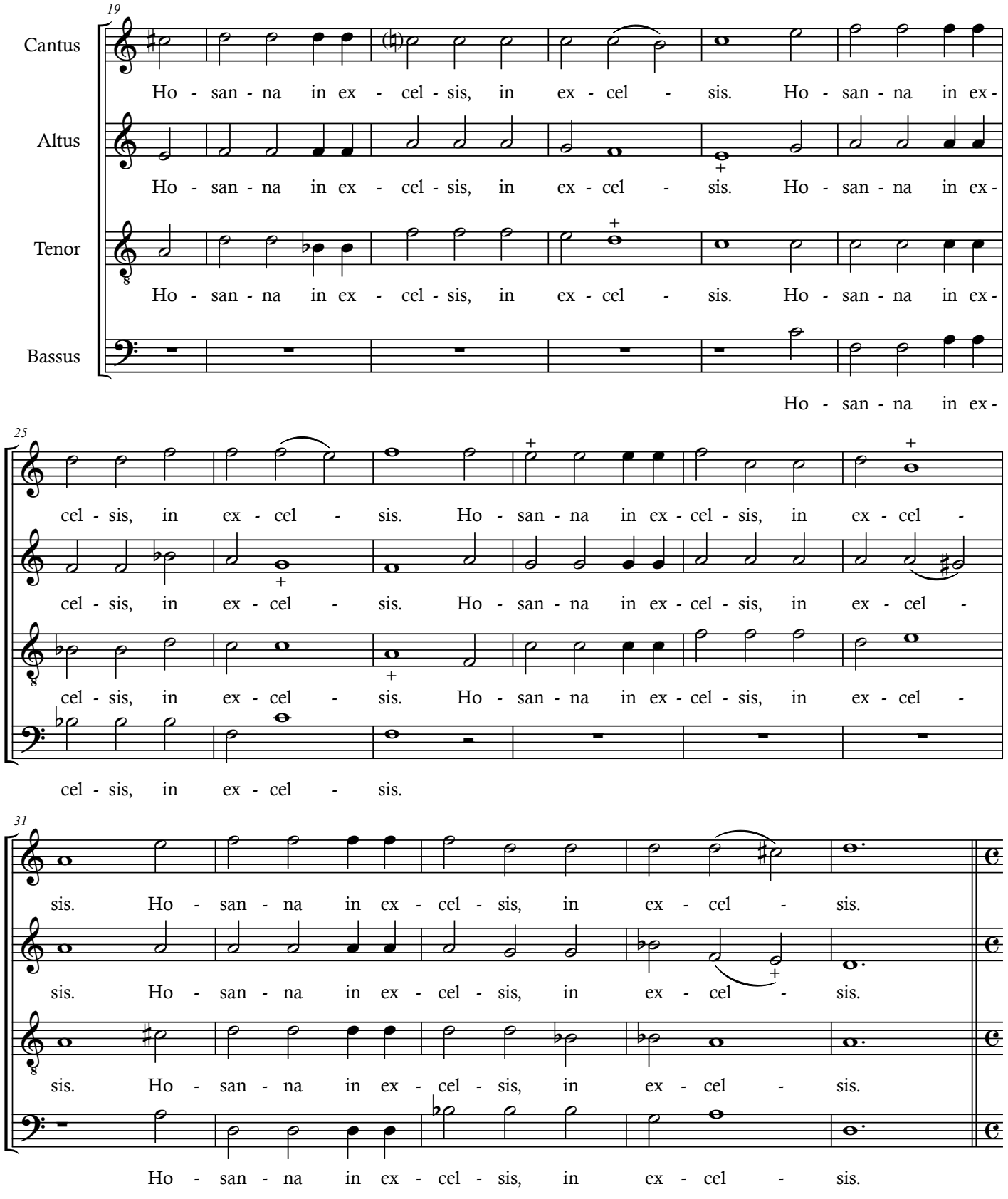

87
tus ven - tris tu - i Per te de - tur no - bis fru - i
ven - tris tu - i per te de - tur no - bis fru - i
- tris tu - i per te de - tur no - bis fru - i
ven-tris tu - i per te de - tur no - bis fru - i
94
in per - en - ne gau - di - o. Al - le - lu - ia, al -
in per - en - ne gau - di - o. Al - le - lu - ia, al - le - lu -
in per - en - ne gau - di - o. Al - le - lu-ia, al - le -
in per - en - ne gau - di - o. Al - le - lu -
101
le - lu - ia, al - le - lu - ia.
ia, al - le - ia.
lu - ia, al - le - lu - ia, al - le - lu - ia.
ia, al - le - lu - ia, al - le - lu - ia.
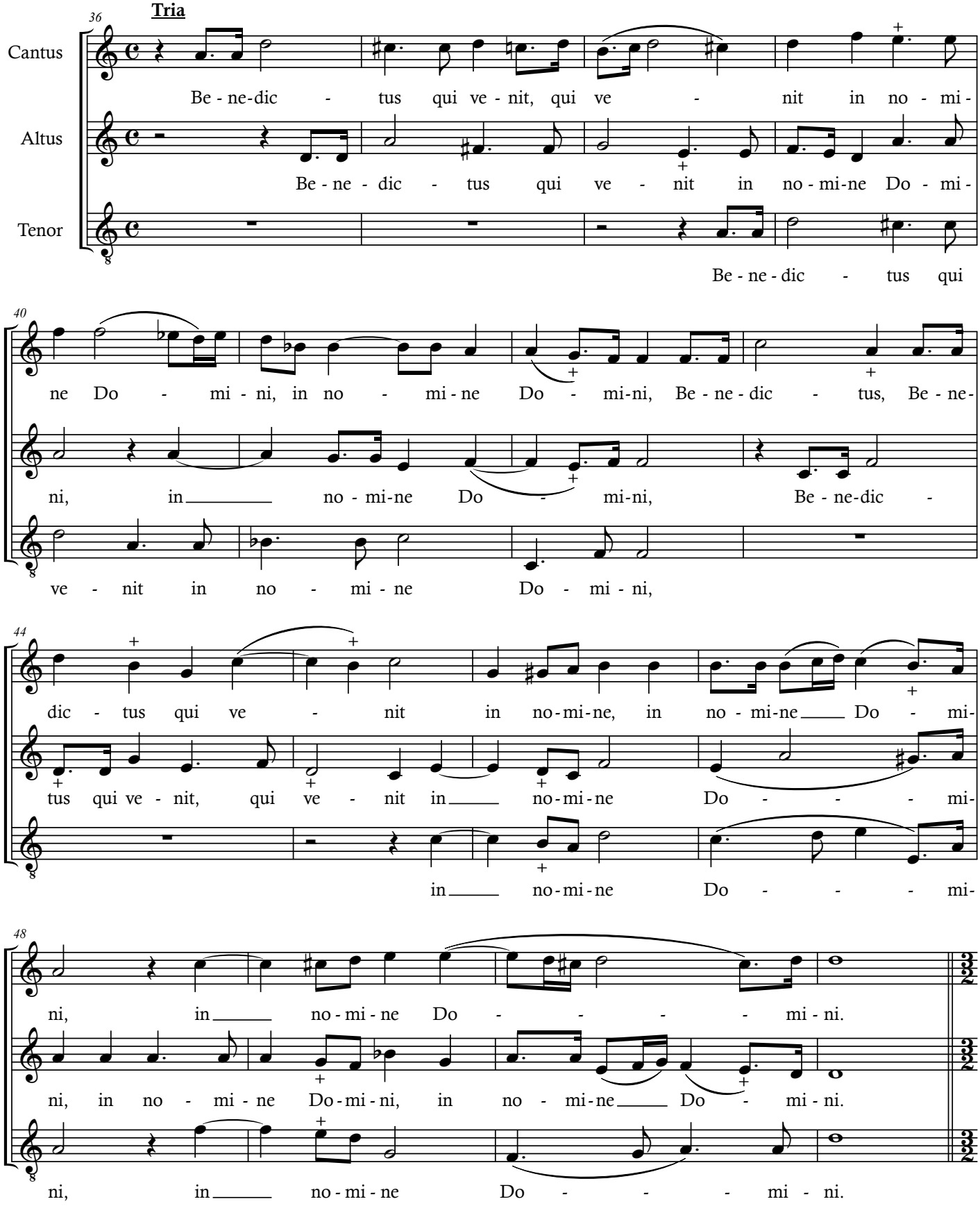
No. 4. Sanctus
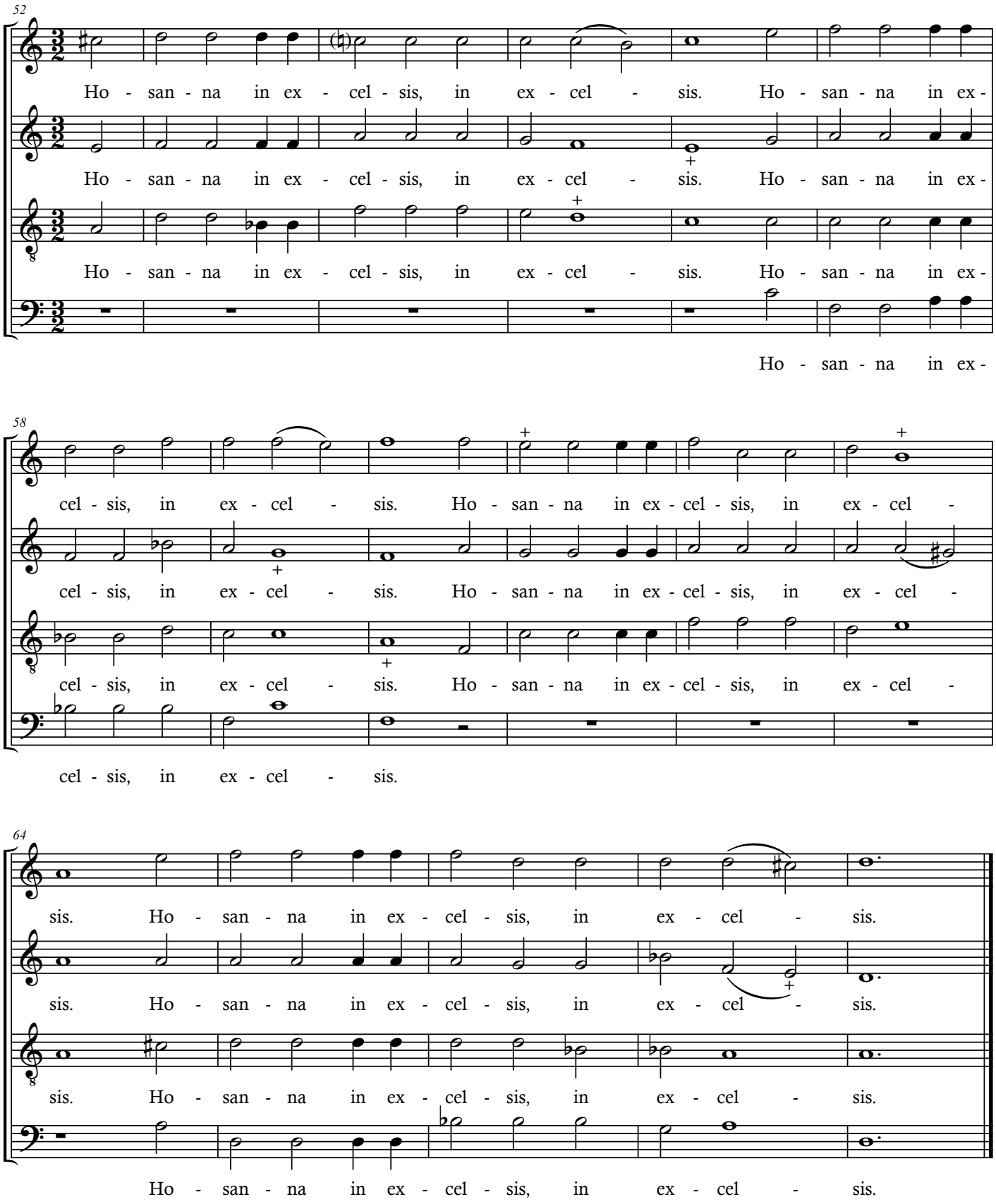
Missa ad maiorem Dei gloriam

André Campra (1660-1744)
Engraving by Jonathan D. Eason (2015)




19
Cantus
Altus
Tenor
Bassus
Ho - san - na in ex - cel - sis, in ex - cel - sis. Ho - san - na in ex-
Ho - san - na in ex - cel - sis, in ex - cel - sis. Ho - san - na in ex-
Ho - san - na in ex - cel - sis, in ex - cel - sis. Ho - san - na in ex-
Ho - san - na in ex-
25
cel - sis, in ex - cel - sis. Ho - san - na in ex - cel - sis, in ex - cel -
cel - sis, in ex - cel - sis. Ho - san - na in ex - cel - sis, in ex - cel -
cel - sis, in ex - cel - sis. Ho - san - na in ex - cel - sis, in ex - cel -
cel - sis, in ex - cel - sis.
31
sis. Ho - san - na in ex - cel - sis, in ex - cel - sis.
sis. Ho - san - na in ex - cel - sis, in ex - cel - sis.
sis. Ho - san - na in ex - cel - sis, in ex - cel - sis.
Ho - san - na in ex - cel - sis, in ex - cel - sis.
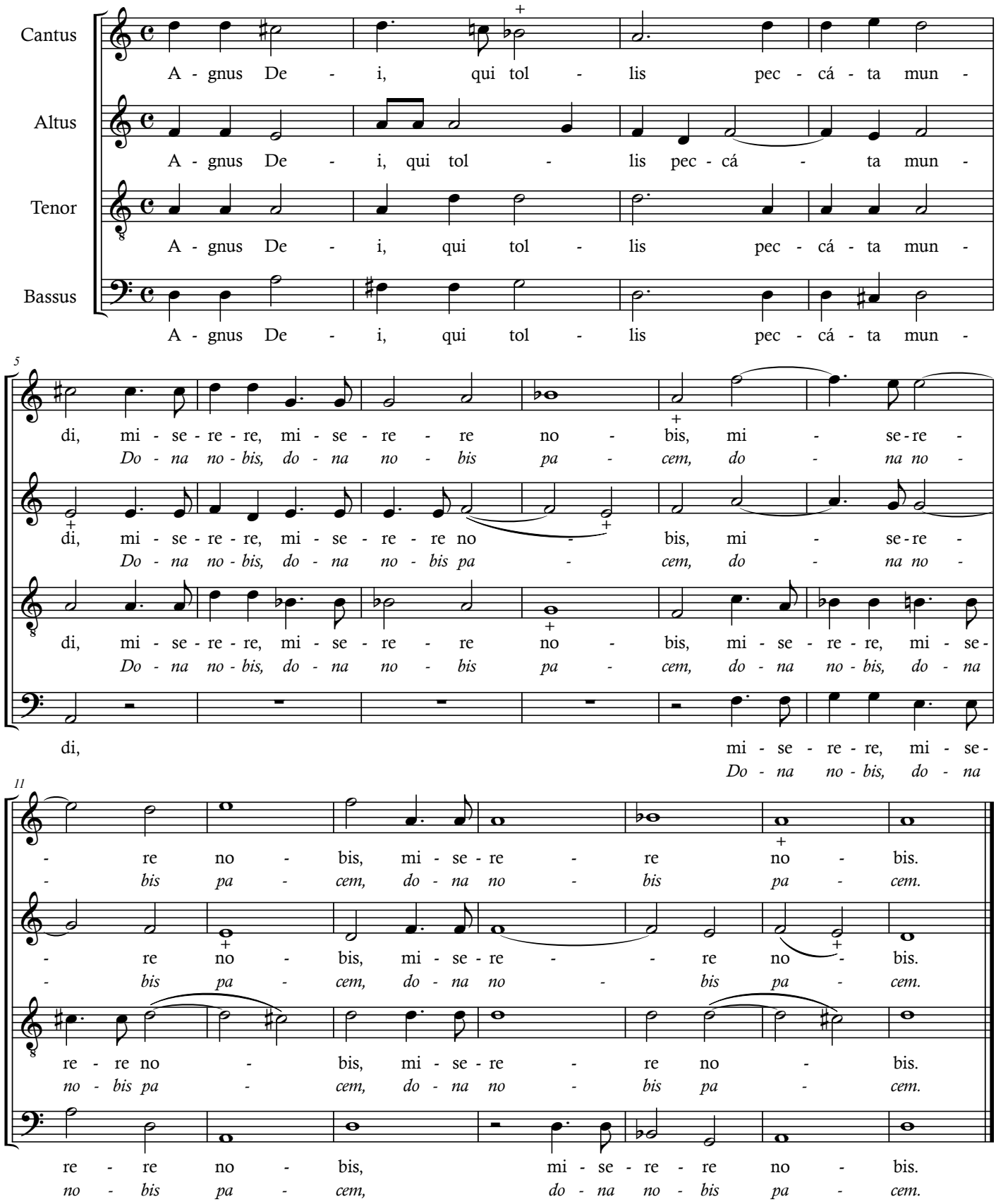

Tria
36
Cantus
Altus
Tenor
Be - ne-dic - tus qui ve - nit, qui ve - nit in no - mi-
Be - ne - dic - tus qui ve - nit in no - mi-ne Do - mi-
Be - ne - dic - tus qui
40
ne Do - mi - ni, in no - mi - ne Do - mi-ni, Be - ne - dic - tus, Be - ne-
ni, in no - mi-ne Do - mi-ni, Be - ne-dic -
ve - nit in no - mi - ne Do - mi - ni,
44
dic - tus qui ve - nit in no-mi-ne, in no - mi-ne Do - mi-
tus qui ve - nit, qui ve - nit in no-mi-ne Do - - - mi-
in no-mi-ne Do - - - mi-
48
ni, in no-mi-ne Do - - - - mi - ni.
ni, in no - mi - ne Do-mi - ni, in no - mi-ne Do - mi - ni.
ni, in no - mi - ne Do - - - mi - ni.


52
Ho - san - na in ex - cel - sis, in ex - cel - sis. Ho - san - na in ex -
Ho - san - na in ex - cel - sis, in ex - cel - sis. Ho - san - na in ex -
Ho - san - na in ex - cel - sis, in ex - cel - sis. Ho - san - na in ex -
Ho - san - na in ex -
58
cel - sis, in ex - cel - sis. Ho - san - na in ex - cel - sis, in ex - cel -
cel - sis, in ex - cel - sis. Ho - san - na in ex - cel - sis, in ex - cel -
cel - sis, in ex - cel - sis. Ho - san - na in ex - cel - sis, in ex - cel -
cel - sis, in ex - cel - sis.
64
sis. Ho - san - na in ex - cel - sis, in ex - cel - sis.
sis. Ho - san - na in ex - cel - sis, in ex - cel - sis.
sis. Ho - san - na in ex - cel - sis, in ex - cel - sis.
Ho - san - na in ex - cel - sis, in ex - cel - sis.

No. 5. Agnus

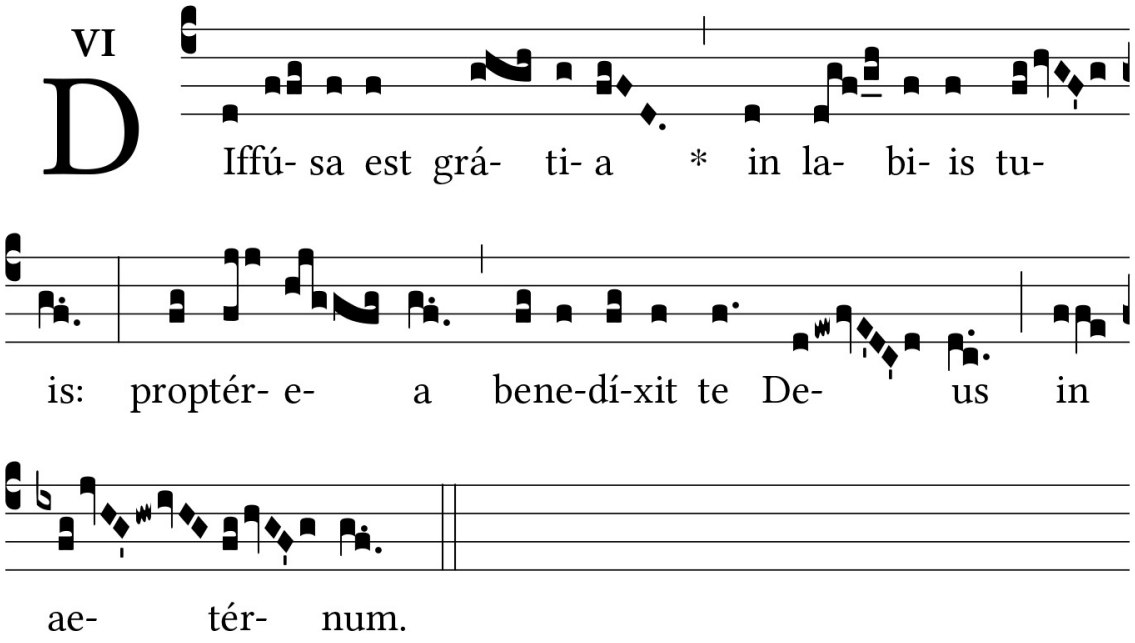
Missa ad maiorem Dei gloriam

André Campra (1660-1744)
Engraving by Jonathan D. Eason (2015)



Diffúsa est grátia
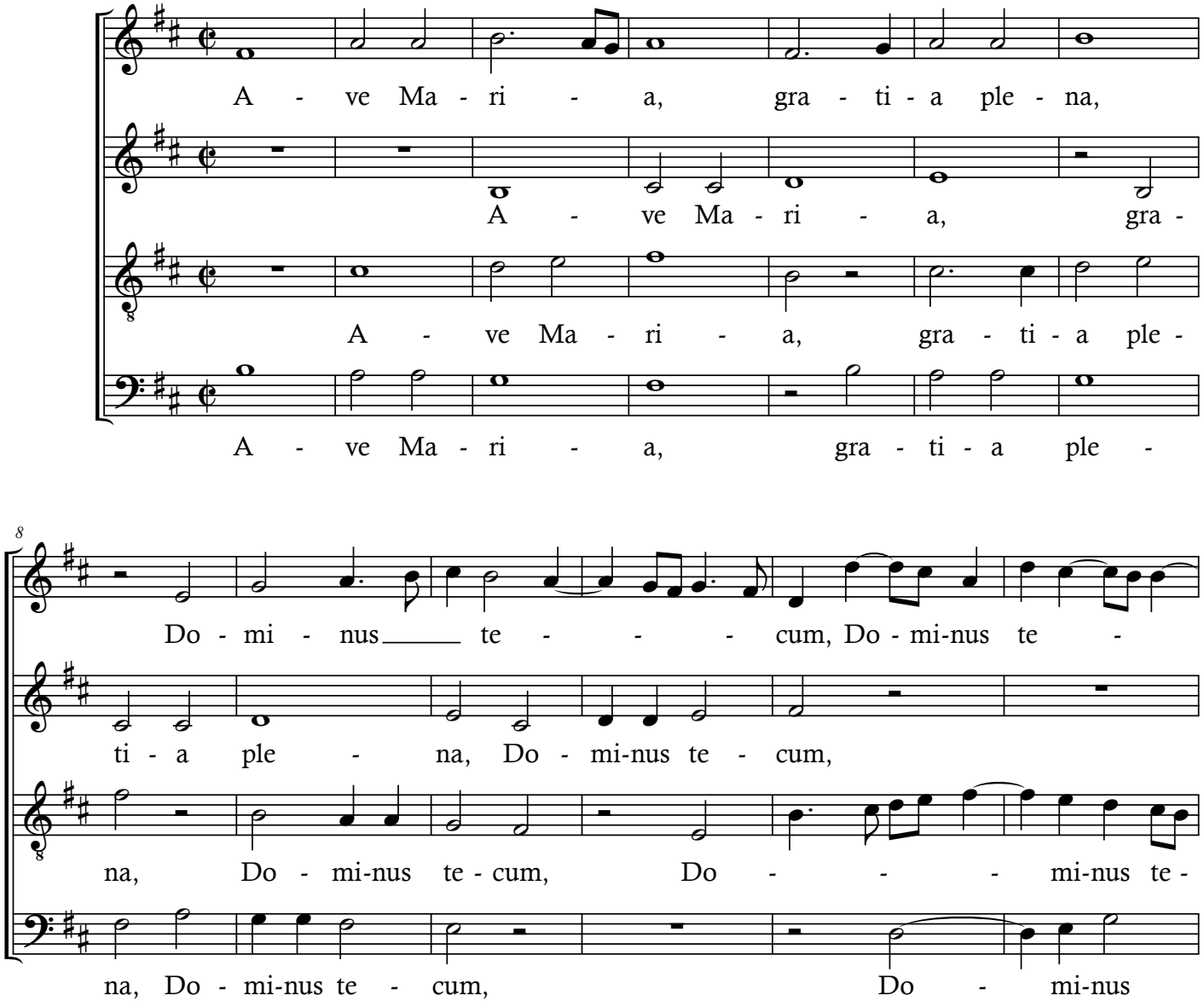
Ps. 44,3
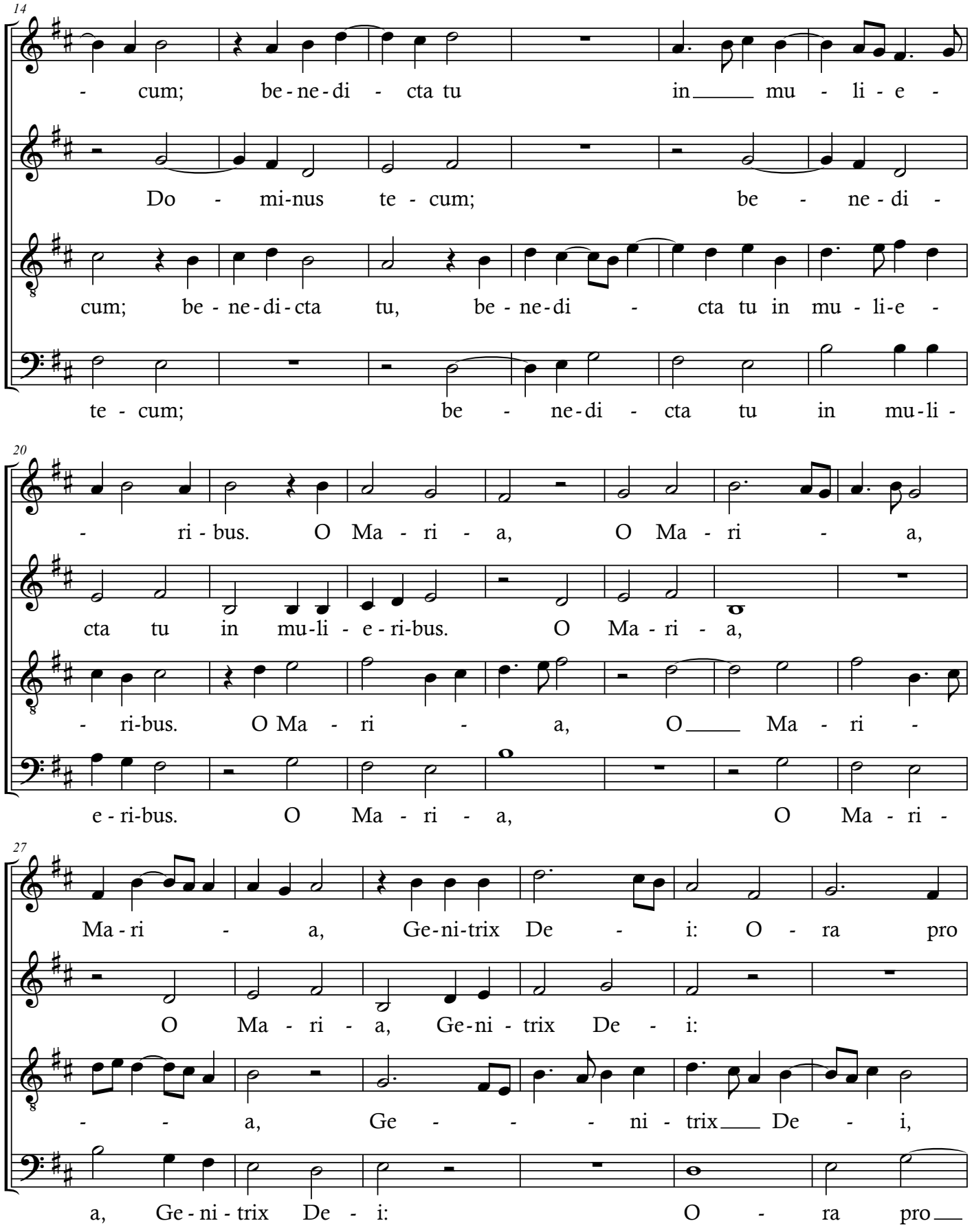


Grace is poured abroad in thy lips; therefore hath God blessed thee for ever.
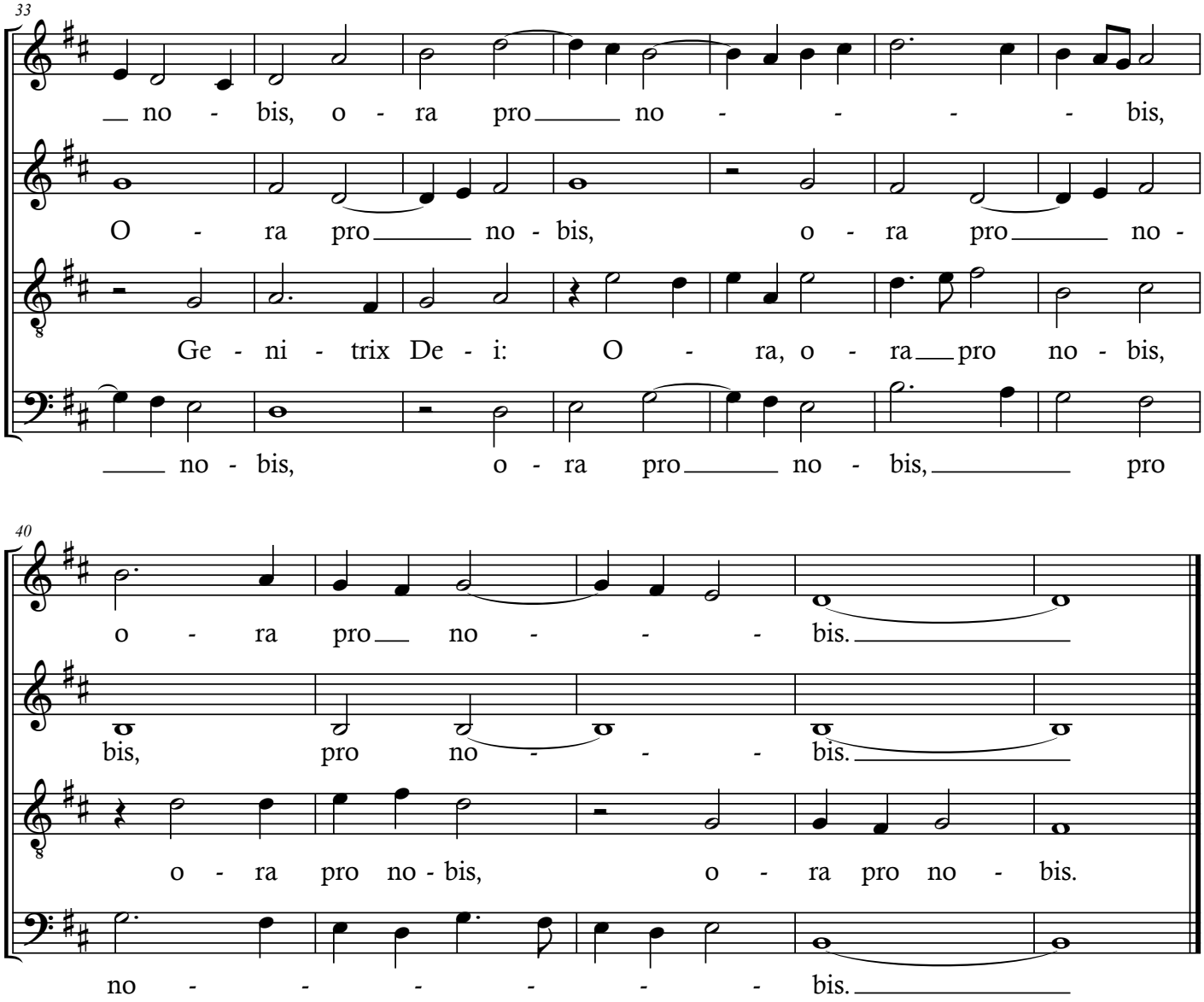
AVE MARIA

Jean Mouton (1459-1522)
Engraving by Jonathan D. Eason (2015)



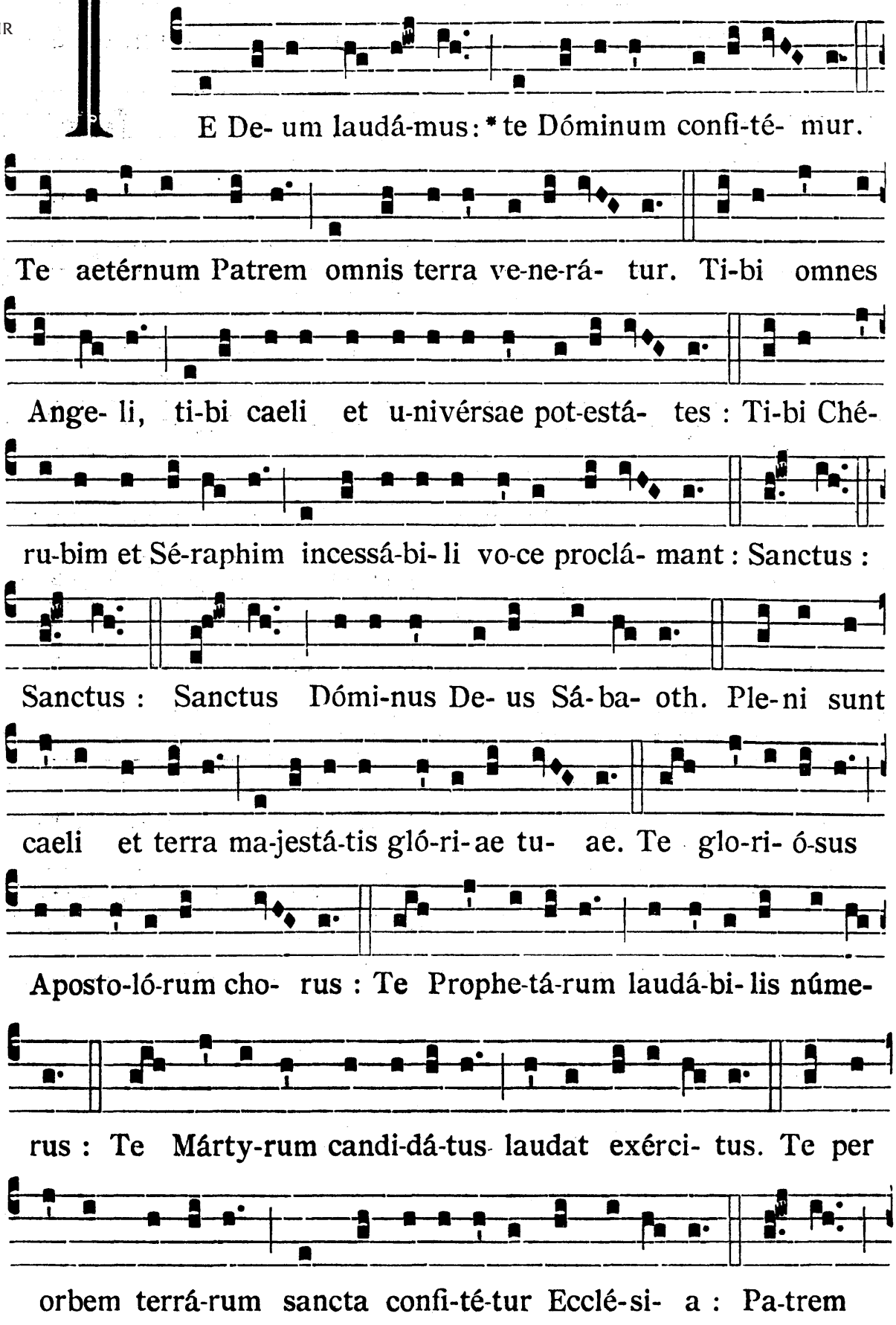
This engraving is given into the Public Domain
as a thank-offering for Sacred Music.

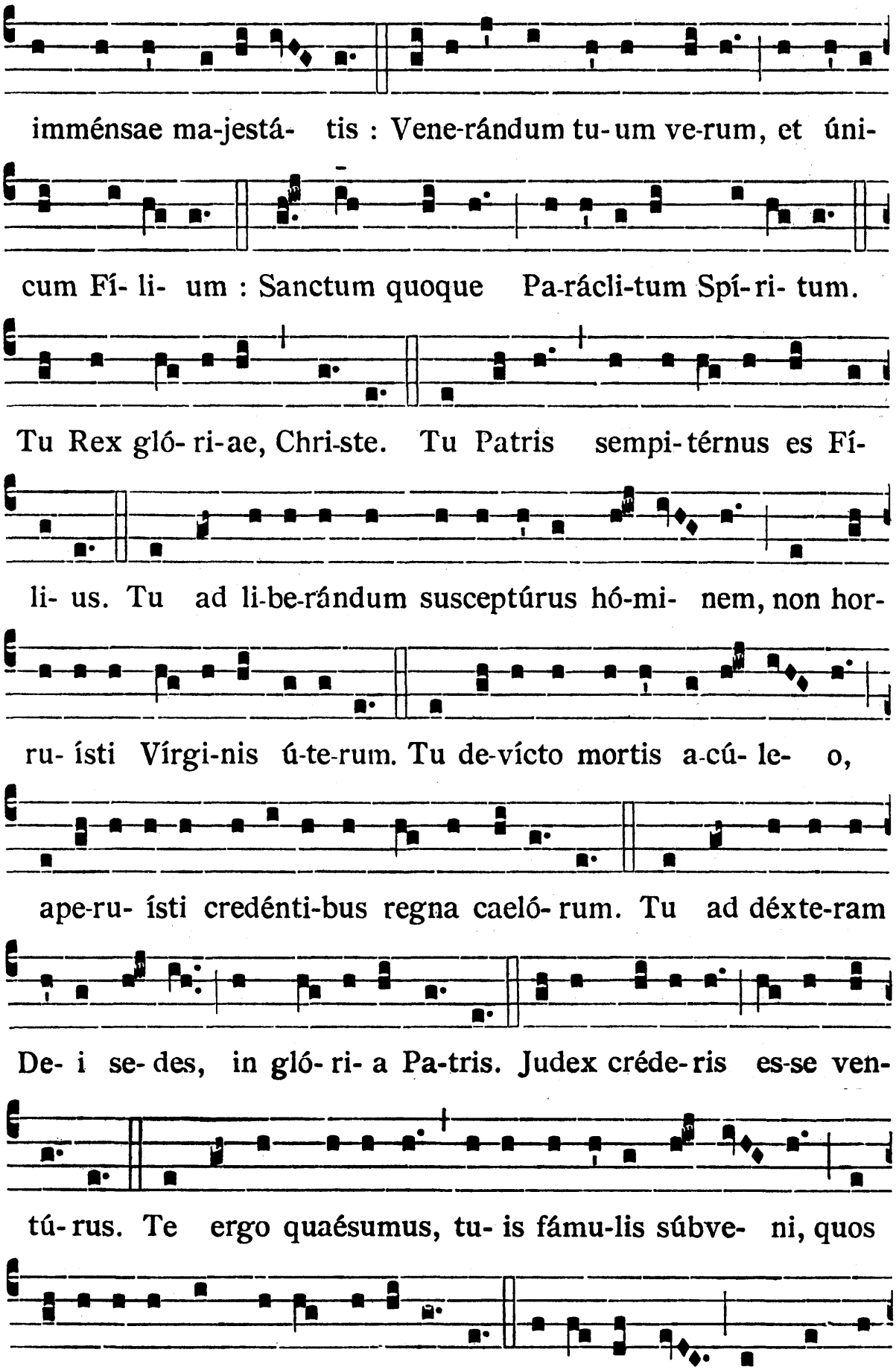

14
- cum; be - ne - di - cta tu in mu - li - e -
Do - mi-nus te - cum; be - ne - di -
cum; be - ne - di - cta tu, be - ne - di - cta tu in mu - li - e -
te - cum; be - ne - di - cta tu in mu - li -
20
- ri - bus. O Ma - ri - a, O Ma - ri - a,
cta tu in mu - li - e - ri - bus. O Ma - ri - a,
- ri - bus. O Ma - ri - a, O Ma - ri -
e - ri - bus. O Ma - ri - a, O Ma - ri -
27
Ma - ri - a, Ge - ni - trix De - i: O - ra pro
O Ma - ri - a, Ge - ni - trix De - i:
- - a, Ge - - - ni - trix De - i,
a, Ge - ni - trix De - i: O - ra pro
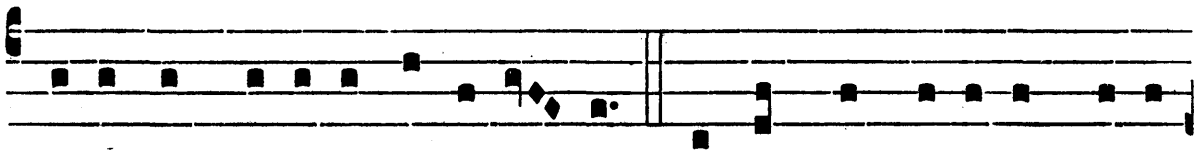

33
no - bis, o - ra pro no - - - - bis,
O - ra pro no - bis, o - ra pro no -
Ge - ni - trix De - i: O - ra, o - ra pro no - bis,
no - bis, o - ra pro no - bis, pro
40
o - ra pro no - - - bis.
bis, pro no - - - bis.
o - ra pro no - bis, o - ra pro no - bis.
no - - - - - - bis.

ALTERNATIM; MEN BEGIN AT TE DOMINUM CONFITEMUR
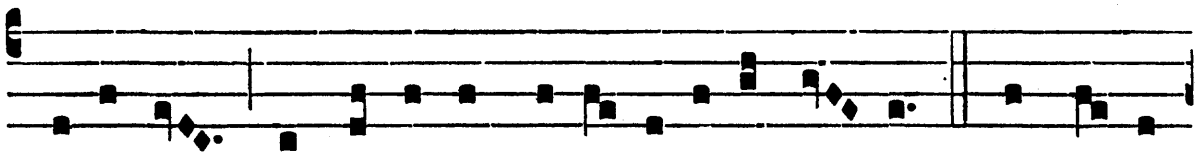
Hymnus. 3. (Tonus solemnis.)



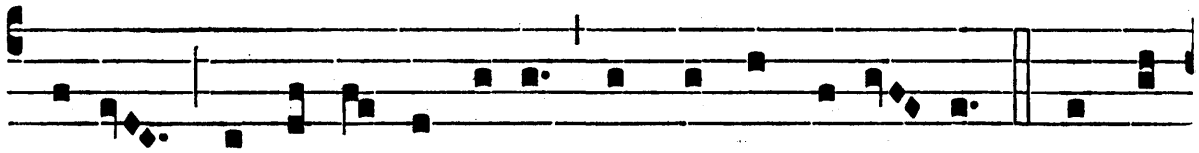

imménsae ma-jestá- tis : Vene-rándum tu-um ve-rum, et úni-
cum Fí- li- um : Sanctum quoque Pa-rácli-tum Spí-ri- tum.
Tu Rex gló- ri-ae, Chri-ste. Tu Patris sempi-térnus es Fí-
li- us. Tu ad li-be-rándum susceptúrus hó-mi- nem, non hor-
ru- ísti Vírgi-nis ú-te-rum. Tu de-vícto mortis a-cú- le- o,
ape-ru- ísti credénti-bus regna caeló- rum. Tu ad déxte-ram
De- i se- des, in gló- ri- a Pa-tris. Judex créde-ris es-se ven-
tú- rus. Te ergo quaésumus, tu- is fámu-lis súbve- ni, quos
pre-ti- ó-so sángui-ne redemí- sti. Ætérna fac cum sanctis



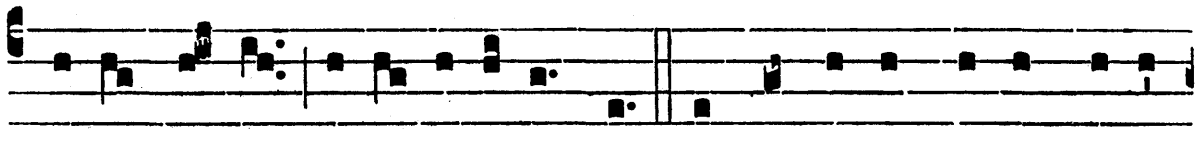
tu- is in gló-ri- a nume-rá- ri. Salvum fac pópu-lum tu- um



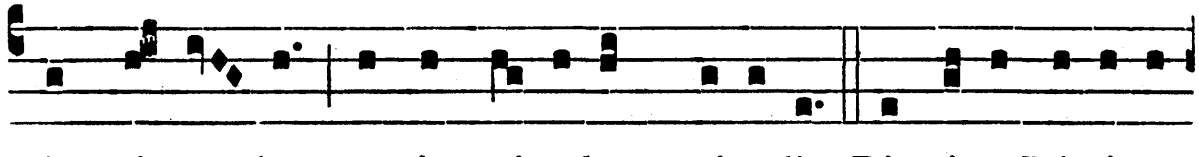
Dómi-ne, et bé-ne-dic he-re- di-tá-ti tu- ae. Et re-ge



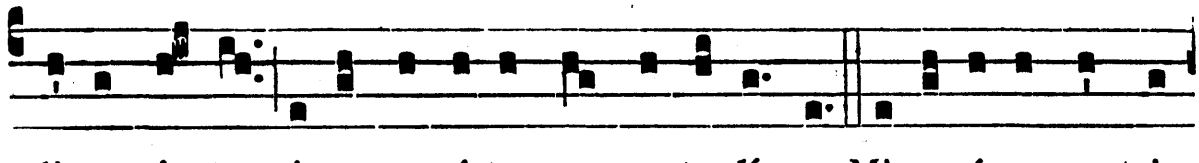
e- os, et extól- le il-los usque in aetér- num. Per sín-



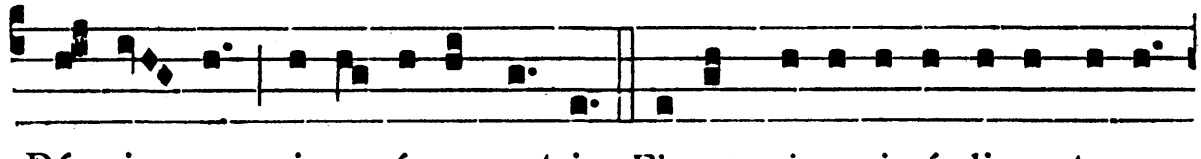
gu-los di- es, be-ne-dí-cimus te. Et laudámus nomen tu- um



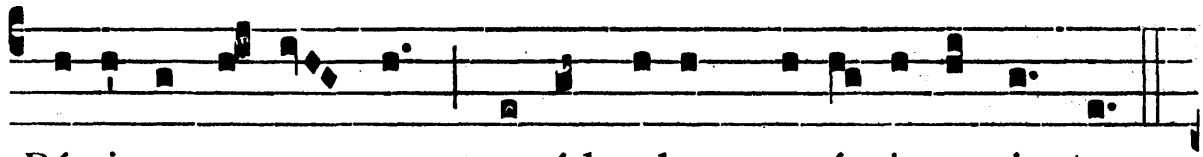
in saé-cu- lum, et in saécu-lum saécu-li. Digná-re Dómi-ne



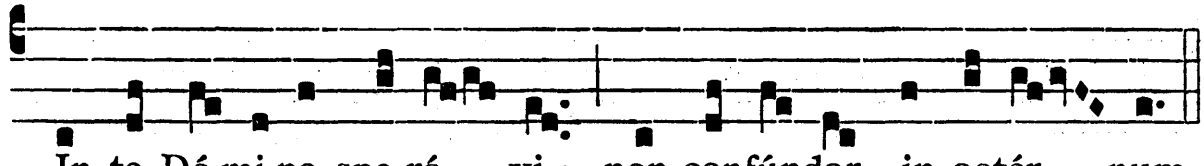
di- e i- sto si-ne peccá-to nos custo-dí- re. Mi-se-ré-re nostri



Dó-mi- ne, mi-se- ré-re nostri. Fi- at mi-se-ri-córdi- a tu- a



Dómi-ne su-per nos, quemádmodum spe-rá-vi-mus in te.



In te Dó-mi-ne spe-rá- vi : non confúndar in aetér- num.

We praise thee, O God: we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud: the Heavens and all the Powers therein.
To thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Hosts;
Heaven and earth are full of the Majesty of thy glory.
The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all the world doth acknowledge thee;
The Father of an infinite Majesty;
Thine honourable, true, and only Son;
Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the glory of the Father.
We believe that thou shalt come to be our Judge.
We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints in glory everlasting.
O Lord, save thy people and bless thine heritage.
Govern them and lift them up for ever.
Day by day we magnify thee;
And we worship thy Name, ever world without end.
Vouchsafe, O Lord to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let thy mercy lighten upon us, as our trust is in thee.
O Lord, in thee have I trusted: let me never be confounded.

Appendix

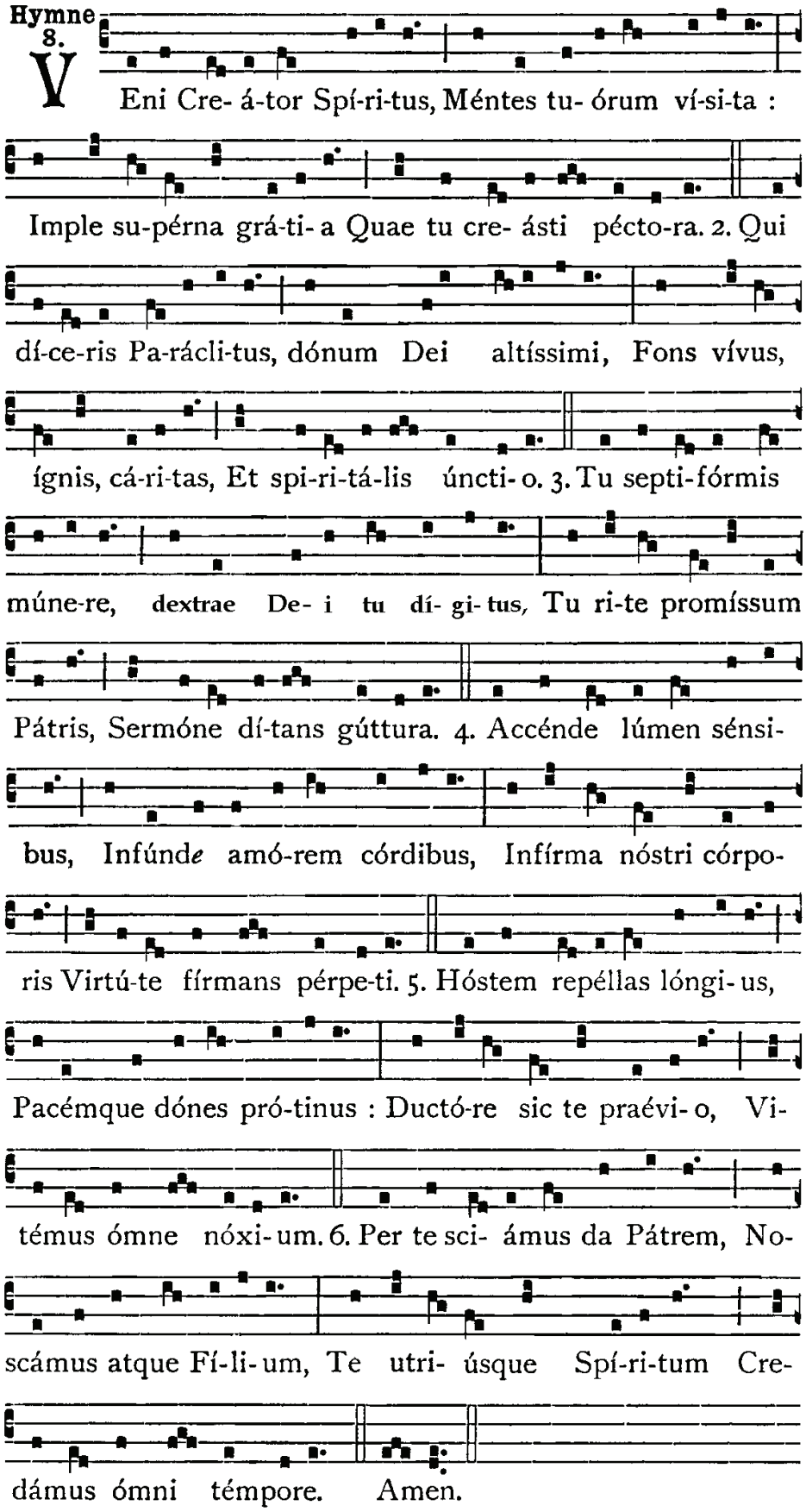


Veni Creator Spiritus

Grace before meals

Proper texts for Mass, Tuesday, Wednesday, Thursday, Friday, and Saturday

Veni Creator Spiritus



John Dryden's translation of *Veni Creator* from 1693

Creator Spirit, by Whose aid
The world's foundations first were laid,
Come, visit every pious mind;
Come, pour Thy joys on human kind;
From sin, and sorrow set us free;
And make Thy temples worthy Thee.

O Source of uncreated Light,
The Father's promised Paraclete!
Thrice holy Fount, thrice holy Fire,
Our hearts with heav'nly love inspire;
Come, and Thy sacred unction bring
To sanctify us, while we sing!

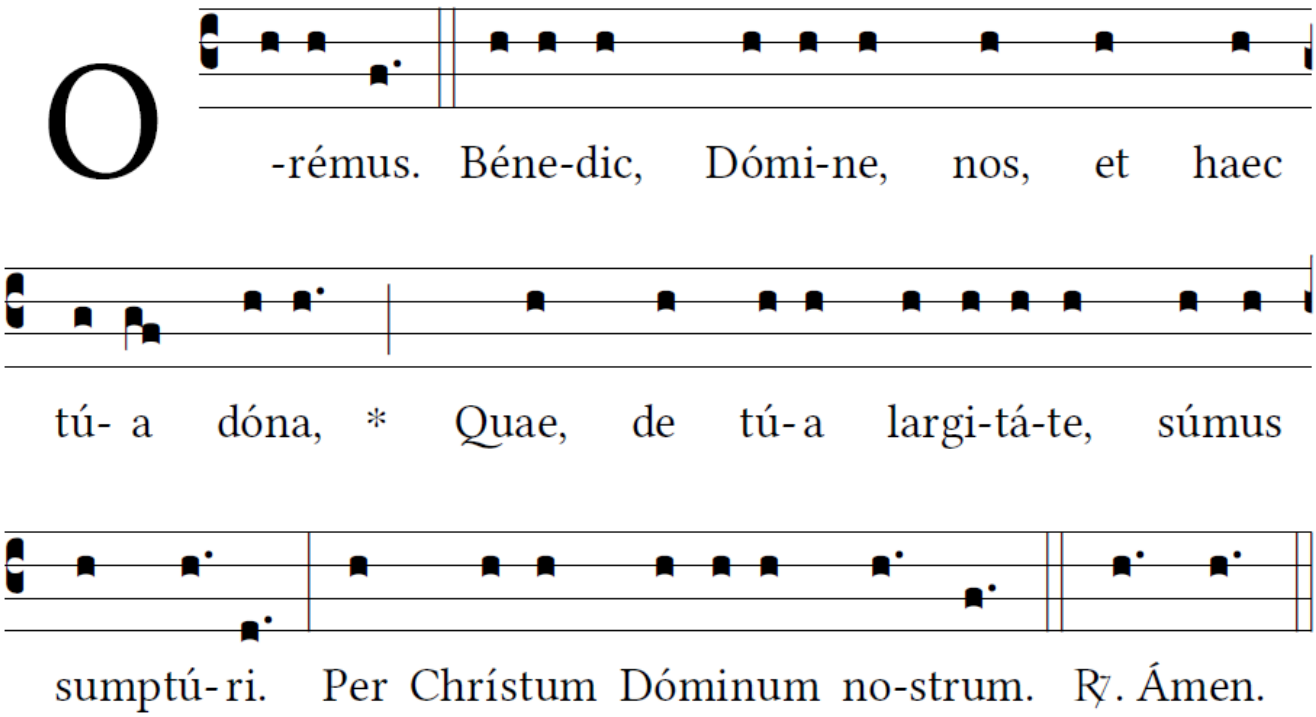
Plenteous of grace, descend from high,
Thou strength of His almighty hand,
Whose pow'r does Heav'n and earth command:
Proceeding Spirit, our Defense,
Who dost the gift of tongues dispense,
And crown'st Thy gift with eloquence!

Refine and purge our earthly parts;
But, oh, inflame and fire our hearts!
Our frailties help, our vice control;
Submit the senses to the soul;
And when rebellious they are grown,
Then, lay Thy hand, and hold them down.

Create all new; our wills control,
Subdue the rebel in our soul;
Make us eternal truths receive,
And practice all that we believe;
Give us Thyself, that we may see
The Father and the Son by Thee.

Immortal honor, endless fame,
Attend th'almighty Father's Name:
The Savior Son be glorified,
Who for lost man's redemption died:
And equal adoration be,
Eternal Paraclete, to Thee.

Grace before meals



Let us pray.
Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ Our Lord. ℟. Amen.

Mass propers

Tuesday, June 30, ordinary form

Tuesday of the Thirteenth Week in Ordinary Time

READING 1
Genesis 19:15-29
As dawn was breaking, the angels urged Lot on, saying, "On your way! Take with you your wife and your two daughters who are here, or you will be swept away in the punishment of Sodom."

When he hesitated, the men, by the LORD's mercy, seized his hand and the hands of his wife and his two daughters and led them to safety outside the city.

As soon as they had been brought outside, he was told: "Flee for your life! Don't look back or stop anywhere on the Plain. Get off to the hills at once, or you will be swept away."

"Oh, no, my lord!" Lot replied, "You have already thought enough of your servant to do me the great kindness of intervening to save my life. But I cannot flee to the hills to keep the disaster from overtaking me, and so I shall die.

"Look, this town ahead is near enough to escape to. It's only a small place. Let me flee there—it's a small place, is it not?—that my life may be saved."

"Well, then," he replied, "I will also grant you the favor you now ask. I will not overthrow the town you speak of. Hurry, escape there! I cannot do anything until you arrive there."

That is why the town is called Zoar.

The sun was just rising over the earth as Lot arrived in Zoar; at the same time the LORD rained down sulphurous fire upon Sodom and Gomorrah from the LORD out of heaven.

He overthrew those cities and the whole Plain, together with the inhabitants of the cities and the produce of the soil.

But Lot's wife looked back, and she was turned into a pillar of salt.

Early the next morning Abraham went to the place where he had stood in the LORD's presence. As he looked down toward Sodom and Gomorrah and the whole region of the Plain, he saw dense smoke over the land rising like fumes from a furnace.

Thus it came to pass: when God destroyed the Cities of the Plain, he was mindful of Abraham by sending Lot away from the upheaval by which God overthrew the cities where Lot had been living.

RESPONSORIAL PSALM
Psalm 26:2-3, 9-10, 11-12
R. (3a) O Lord, your mercy is before my eyes.
Search me, O LORD, and try me;
test my soul and my heart.
For your mercy is before my eyes,
and I walk in your truth.

R. O Lord, your mercy is before my eyes.
Gather not my soul with those of sinners,
nor with men of blood my life.
On their hands are crimes,
and their right hands are full of bribes.

R. O Lord, your mercy is before my eyes.
But I walk in integrity;
redeem me, and have mercy on me.
My foot stands on level ground;
in the assemblies I will bless the LORD.

R. O Lord, your mercy is before my eyes.

ALLELUIA
Psalm 130:5
R. Alleluia, alleluia.
I trust in the LORD; my soul trusts in his word.
R. Alleluia, alleluia.

GOSPEL
Matthew 8:23-27
As Jesus got into a boat, his disciples followed him. Suddenly a violent storm came up on the sea, so that the boat was being swamped by waves; but he was asleep.

They came and woke him, saying, "Lord, save us! We are perishing!"

He said to them, "Why are you terrified, O you of little faith?"

Then he got up, rebuked the winds and the sea, and there was great calm.

The men were amazed and said, "What sort of man is this, whom even the winds and the sea obey?"

Wednesday, July 1, extraordinary form

Most Precious Blood

INTROIT
Apocalypse 5:9-10
You have redeemed us, O Lord, with Thy Blood, out of every tribe and tongue and people and nation, and have made us for our God a kingdom.
Ps. 88:2. The mercies of the Lord I will sing forever; my mouth shall proclaim Your truth through all generations.
V. Glory be . . .

COLLECT
O Almighty and Eternal God, You willed that the world should be redeemed and the sins of man atoned for by the shedding of the Blood of Your Only-Begotten Son. May we on this solemn feast pay fitting honor to the Precious Blood that was the price of our salvation; may that Blood defend us against the evils of our present life so that we may enjoy its everlasting fruit in heaven. Through our Lord . . .

EPISTLE
Hebrews 9:11-15
Brethren: But Christ, being come an high Priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, that is, not of this creation: Neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament: that by means of his death for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

GRADUAL
I John 5:5, 7-8
This is He who came in water and in blood, Jesus Christ: not in the water only, but in the water and in the blood.

V. There are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these Three are One. And there are three that bear witness on earth: the Spirit, and the water, and the Blood; and these three are one.

ALLELUIA
Alleluia, alleluia!
V. John 5:9
If we receive the testimony of men, the testimony of God is greater. Alleluia!

GOSPEL
John 19:30-35
At that time, Jesus therefore, when he had taken the vinegar, said: "It is consummated." And bowing his head, he gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him.

But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side: and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe.

OFFERTORY
I Corinthians 10:16
The cup of blessing that we bless, is it not the sharing of the Blood of Christ? And the bread that we break, is it not the partaking of the Body of the Lord?

SECRET
May these divine mysteries draw us closer to Jesus, the Mediator of the new covenant. We renew upon Your altar, O Lord of Hosts, the sprinkling of the Blood of Christ which is far more efficacious than the sacrifice offered by Abel. Through the same Jesus Christ, our Lord . . .

COMMUNION
Hebrews 9:28
Christ was offered once to take away the sins of many; the second time with no part in sin. He will appear unto the salvation of those who await Him.

POSTCOMMUNION
We have been admitted to Your sacred banquet, O Lord, and have joyously refreshed ourselves with the waters from the fountain of our Saviour. May His Blood spring up within us as a saving water for eternal life; who lives and rules with You . . .

Thursday, July 2, extraordinary form

Holy Eucharist

INTROIT
Cibavit eos ex adipe frumenti, alleluia et de petra melle saturavit eos, alleluia, alleluia, alleluia.
Ps. Exultate Deo adiutori nostro: iubilate Deo Jacob.

He fed them with the finest of wheat, alleluia; And with honey from the rock he satisfied them, alleluia, alleluia, alleluia. Rejoice in honor of God our helper; shout for joy to the God of Jacob

COLLECT
Deus, qui nobis sub sacramento mirabili passionis tua memoriam reliquisti, tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tua fructum in nobis iugiter sentiamus. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

O God, who in this wonderful Sacrament have left us a memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign…

SUPER OBLATA
Ecclesia tua, quæsumus, Domine, unitatis et pacis propitius dona concede, qua sub oblatis muneribus mystice designantur. Per Christum.

Grant your Church, O Lord, we pray, the gifts of unity and peace, whose signs are to be seen in mystery in the offerings we here present. Through Christ our Lord.

PRAEFATIO I DE SS.MA EUCHARISTIA
V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Sursum corda.
R. Habemus ad Dominum.
V. Gratias agamus Domino Deo nostro.
R. Dignum et iustum est.
Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: per Christum Dominum nostrum. Qui, verus aeternusque Sacerdos, formam sacrificii perennis instituens, hostiam tibi se primus obtulit salutarem, et nos, in sui memoriam, praecepit offerre. Cuius carnem pro nobis immolatam dum sumimus, roboramur, et fusum pro nobis sanguinem dum potamus, abluimur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia calestis exercitus, hymnum gloria tua canimus, sine fine dicentes: Sanctus, Sanctus, Sanctus

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving

Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean. And so, with Angels and Archangels, with Thrones and Dominions, and with the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

Ant. ad communionem Io 6, 57
Qui manducat meam carnem et bibit meum sanguinem, in me manet et ego in eo, dicit Dominus.

He who eats my flesh and drinks my blood, abides in me, And I in him, says the Lord.

POST COMMUNIONEM
Fac nos, quæsumus, Domine, divinitatis tua sempiterna fruitione repleri, quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfigurat. Qui vivis et regnas in sæcula sæculorum.

Grant, O Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign forever and ever.

Friday, July 3, extraordinary form

Requiem Mass: In Missis Quotidianis Defunctorum

INTROIT
Requiem aeternam dona eis, Domine: et lux perpetua luceat eis. Ps 64: 2-3. Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem: exaudi orationem meam, ad te omnis caro veniet. Requiem aeternam dona eis, Domine: et lux perpetua luceat eis.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them. Ps. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: hear my prayer; all flesh shall come to Thee. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

COLLECT
Oremus/Let us pray.

Deus, cui proprium est misereri semper et parcere: propitiare animabus famulorum famularumque tuarum, et omnia eorum peccata dimitte; ut, mortalitatis vinculis absolutae, transire mereantur ad vitam. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. R. Amen

O God, whose property is ever to have mercy and to spare; have mercy on the souls of Thy servants and handmaids, and grant them the remission of all their sins; that being delivered from the bonds of mortality, they may be found worthy to enter into life. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God world without end. R. Amen.

EPISTLE
Apocalypse 14:13
Lectio libri Apocalypsis beati Joannis Apostoli.
In diebus illis: Audivi vocem de caelo, dicentem mihi: Scribe: Beati mortui, qui in Domino moriuntur. Amodo jam dicit Spiritus, ut requiescant a laboribus suis: opera enim illorum sequuntur illos.

R: Deo gratias.

A lesson from the book of Apocalypse of Blessed John the Apostle

In those days: I heard a voice from Heaven, saying to me: Write, blessed are the dead who die in the Lord, from henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

R: Thanks be to God.

GRADUAL
4 Esdras 2:34-35
Requiem aeternam dona eis, Domine: et lux perpetua luceat eis. Ps 111: 7. In memoria aeterna erit justus; ab auditione mala non timebit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. Ps. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT
Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum: V. Et gratia tua illis succurrente, mereantur evadere judicium ultionis: V. Et lucis aeternae beatitudine perfrui.

Absolve, O Lord, the souls of all the faithful departed from every bond of sin. V. And by the help of Thy grace may they be enabled to escape the avenging judgement. V. And enjoy the bliss of everlasting light.

SEQUENCE
Dies irae, dies illa, solvet saeclum in favilla, teste David cum Sibylla.
Quando tremor est futurus, quando judex est venturus, cuncta stricte discussurus.
Tuba mirum spargens sonum per sepulcra regionum, coget omnes ante thronum.
Mors stupebit, et natura, cum resurget creatura, judicanti responsura.
Liber scriptus proferetur, in quo totum continetur, unde mundus judicetur.
Judex ergo cum sedebit, quidquid latet, apparebit; nil inultum remanebit.
Quid sum miser tunc dicturus? Quem patronum rogaturus, cum vix justus sit securus?
Rex tremendae majestatis, qui salvandos salvas gratis, salva me, fons pietatis.
Recordare, Jesu pie, quod sum causa tuae viae; ne me perdas illa die.
Quaerens me, sedisti lassus; redemisti crucem passus; tantus labor non sit casus.
Juste judex ultionis, donum fac remissionis ante diem rationis.
Ingemisco tamquam reus; culpa rubet vultus meus; supplicanti parce, Deus.
Qui Mariam absolvisti, et latronem exaudisti, mihi quoque spem dedisti.
Preces meae non sunt dignae; sed tu bonus fac benigne, ne perenni cremer igne.
Inter oves locum praesta, et ab haedis me sequestra, statuens in parte dextra.
Confutatis maledictis, flammis acribus addictis, voca me cum benedictis.
Oro supplex et acclinis, cor contritum quasi cinis. gere curam mei finis.
Lacrimosa dies illa, qua resurget ex favilla judicandus homo reus.
Huic ergo parce, Deus; pie Jesu Domine, dona eis requiem. Amen.

The day of wrath, that dreadful day, shall all the world in ashes lay, as David and the Sibyl say?
What tremor shall the soul affright, when comes that judge whose searching light brings thought and word and deed to light?
The last loud trumpet's spreading tone shall through the place of tombs be blown, to summon all before the throne.
Death is struck, and nature quaking, all creation is awaking to its judge an answer making.
The written book shall be outspread, and all that it contains be read, to try the living and the dead.
Then shall the judge His throne attain, and every secret sin arraign, till nothing unavenged remain.
What shall my guilty conscience plead, and who for me will intercede, when even saints forgiveness need?

King of tremendous majesty! Who savest whom Thou savest, free, Thou fount of pity, save Thou me.
Remember, Jesus Lord, I pray, for me Thou walked'st on life's way; confound me not on this last day.
T'was me Thy weary footsteps sought, my ransom on the Cross was bought, let not such labour come to naught.
Just judge of recompense, I pray, cancel my debt, too great to pay, before the last accounting day.
My groans a culprit's heart declare, my cheeks shame's burning livery wear, spare me, O God, Thy suppliant spare!
As Thou didst Mary's sin efface, and take the thief to Thine embrace, so dost Thou give me hope of grace.
Though all unworthy be my cry, give grace, O gracious Lord, or I shall burn in fires that never die.
Grant me among Thy sheep to stand; from outcast goats my soul disband, and raise me to Thine own right hand.
When cursed foes are put to shame, and given o'er to biting flame, Ah! with Thy blessed call my name.
Prostrate, my contrite heart I rend; My God, my Father, and my friend, do not forsake me in the end.
O day of weeping, day of woe, when rising from his pyre below, the sinner to his judge shall cry, "Spare me, Thou mighty God on high!"
Ah, gentle Jesu, Saviour blest, grant to them all eternal rest! Amen.

GOSPEL
John 6:51-55
+ Sequentia sancti Evangelii secundum Joannem.

R: Gloria tibi, Domine.

In illo tempore: Dixit Jesus turbis Judaeorum: Ego sum panis vivus, qui de caelo descendi.
Si quis manducaverit ex hoc pane, vivet in aeternum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigabant ergo Judaei ad invicem, dicentes: Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Jesus: Amen, amen dico vobis: nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam: et ego resuscitabo eum in novissimo die.

+ The continuation of the holy Gospel according to Saint John.

R: Glory be to Thee, O Lord.

At that time: Jesus said to the multitudes of the Jews: I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is My flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us His flesh to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day.
After the Gospel the priest neither kisses the book nor says the "Per evangelica dicta." The server says nothing.

OFFERTORY
Oremus/Let us pray.

Domine Jesu Christe, Rex gloriae, libera animas omnium fidelium defunctorum de poenis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael repraesentet eas in lucem sanctam: Quam olim Abrahae promisisti et semini ejus. V. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam. Quam olim Abrahae promisisti et semini ejus.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit: deliver them from the lion's mouth, that hell swallow them not up, that they fall not into darkness, but let the standard-bearer holy Michael lead them into that holy light; which Thou didst promise of old to Abraham and to his seed.
V. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them on behalf of those souls of whom we make memorial this day. Grant them, O Lord, to pass from death to that life; which Thou didst promise of old to Abraham and to his seed.

THE SECRET PRAYER
Annue nobis, quaesumus, Domine, ut animabus famulorum famularumque tuarum haec prosit oblation: quam immolando, totius mundi tribuisti relaxari delicta. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. R. Amen

Hear us, O Lord, we beseech Thee, and let the souls of Thy servants and handmaids profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God world without end. R. Amen.

COMMUNION
Lux aeterna luceat eis, Domine: Cum Sanctis tuis in aeternum: quia pius es. V. Requiem aeternam dona eis, Domine: et lux perpetua luceat eis. Cum Sanctis tuis in aeternum: quia pius es.

May light eternal shine upon them, O Lord, with Thy Saints for evermore, for Thou art gracious.
V. Eternal rest give to them, O Lord; and let perpetual light shine upon them: With Thy Saints for evermore, for Thou art gracious.

POST COMMUNION
Deus, cui soli competit medicinam praestare post mortem: praesta, quaesumus; ut animae famulorum famularumque tuarum, terrenis exutae contagiis, in tuae redemptionis parte numerentur. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. R. Amen.

O God, who alone canst give a remedy after death; grant, we beseech Thee, that the souls of Thy servants and handmaids may be rid of earthly contagion and be counted amongst Thy redeemed. Thou who liveth and reigneth with God the Father, in the unity of the Holy Ghost, God, forever and ever. R. Amen.

THE LAST GOSPEL

In principio erat Verbum et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio In Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo cui nomen erat Joannes. Hic cenit in testimonium, et testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine eius, qui non ex sanquinibus, neque ex voluntate viri, sed ex deo nati sunt. (Genuflectit dicens) ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus gloriam quasi Unigenti a Patre, plenum gratiae et veritatis.

R. Deo gratias.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not. But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Genuflect while saying) AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw His glory, the glory as of the Only begotten of the Father, full of grace and truth.

R. Thanks be to God.

THE RITE OF ABSOLUTION WHEN THE BODY IS NOT PRESENT

The Absolution begins with the following responsory:

R.: Libera nos, Domine, de morte aeterna, in die illa tremenda: * Quando coeli movendi sunt et terra: * Dum veneris judicare saeculum per ignem.	R.: Deliver me, O Lord, from death eternal in that awful day. * When the heavens and the earth shall be moved: * When Thou shalt come to judge the world by fire.
V.: Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira.	V.: Dread and trembling have laid hold on me, and I fear exceedingly because of the judgment and of the wrath to come.
R.: Quando coeli . . .	R.: When the heavens . . .
V.: Dies illa, dies irae calamitatis et miseriae: dies magna et amara valde.	V.: O that day, that day of wrath, of sore distress and of all wretchedness, that great day and exceeding bitter.
R.: Dum veneris . . .	R.: When Thou shalt . . .
V.: Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.	V.: Eternal rest grant unto him (her or them), O Lord, and let perpetual light shine upon him (her or them).
R.: Libera me . . .	R.: Deliver me . . .
Kyrie, eleison . . .	Lord, have mercy.
Christe, eleison . . .	Christ, have mercy.
Kyrie, eleison . . .	Lord, have mercy.
Pater noster . . . (secreto)	Our Father . . . (silently)

The priest then walks twice round the bier, first sprinkling it with holy water and then incensing it. He proceeds:

V.: Et ne nos inducas in tentationem.	V.: And lead us not into temptation.
R.: Sed libera nos a malo.	R.: But deliver us from evil.
V.: A porta inferi.	V.: From the gate of hell.
R.: Erue, Domine, animam ejus.	R.: Deliver his soul, O Lord.
V.: Requiescat in pace.	V.: May he rest in peace.
R.: Amen.	R.: Amen.
V.: Domine, exaudi orationem meam.	V.: O Lord, hear my prayer.
R.: Et clamor meus ad te veniat.	R.: And let my cry come before Thee.
V.: Dominus vobiscum.	V.: The Lord be with you.
R.: Et cum spiritu tuo.	R.: And with thy spirit.

PRAYER

Absolve, quaesumus, Domine animas famulorum famularumque tuarum ab omni vincula delictorum: ut, in resurrectionis gloria, inter Sanctos et electos tuos resuscitasti respirent. Per Christum Dominum nostrum. Amen.

Absolve, we beseech Thee, O Lord, the soul of Thy servants and handmaids, that he they who are dead to the world, may live unto Thee: and wipe away by Thy most merciful forgiveness whatever sins they may have committed in life through human frailty. Through Christ our Lord. R.: Amen.

V.: Requiem † aeternam dona ei (eis), Domine.	V.: Eternal rest grant † unto him (her or them), O Lord.
R.: Et lux perpetua luceat ei (eis).	R.: And let perpetual light shine upon him (her or them).
V.: Requiescat (requiescant) in pace.	V.: May he (she or they) rest in peace.
R.: Amen.	R.: Amen.
V.: Anima ejus (animae eorum) et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace.	V.: May his (her or their) soul and the souls of all the faithful departed through the mercy of God rest in peace.
R.: Amen.	R.: Amen.

While the body is being carried to the grave, the following anthem is sung:

In paradisium * deducant te Angeli: in tuo adventu suscipiant te Martyres et perducant te in civitatem sanctam Jerusalem. Chorus Angelorum te suscipiat, et cum Lazaro quondem paupere aeternam habeas requiem.	May the Angels lead thee into paradise: may the Martyrs receive thee at thy coming, and lead thee unto the holy city of Jerusalem. May the choir of Angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.

Saturday, July 4, ordinary form, Latin

Votive of the Blessed Virgin Mary

COLLECT
Concéde nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére, et, gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, Per omnia sæcula sæculorum. Amen.

Grant, Lord God, that we, your servants, may rejoice in unfailing health of mind and body, and through the glorious intercession of Blessed Mary ever-Virgin, may we be set free from present sorrow and come to enjoy eternal happiness. Through our Lord Jesus Christ . . .

READING I
Romans 5:12, 17-19
Brothers and sisters: Through one man sin entered the world, and through sin, death, and thus death came to all men, inasmuch as all sinned. For if, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so, through the obedience of the one, the many will be made righteous.

GOSPEL
John 19: 25-27
Standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved, he said to his mother, "Woman, behold your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

SUPER OBLATA
Súscipe, quaesumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum, ut, intercedénte beáta María, Fílii tui Genetríce, nullíus sit írritum votum, nullíus sit vácua postulátio. Per Chris- tum Dominum nostrum. Amen.

Receive, O Lord, we ask, the prayers of your people with the sacrificial offerings, that, through the intercession of Blessed Mary, the Mother of your Son, no petition may go unanswered, no request be made in vain. Through Christ our Lord.

PRAEFATIO II DE BEATA MARIA VIRGINE
Ecclesia, verbis Maria, laudes Deo persolvit
63. Sequens praefatio dicitur in Missis de beata Maria Virgine.
V. Dominus vobiscum.

R. Et cum spiritu tuo.
V. Sursum corda.
R. Habemus ad Dominum.
V. Gratias agamus Domino Deo nostro.
R. Dignum et iustum est.
Vere dignum et iustum est, aquum et salutare, in omnium Sanctorum provectu te mirabilem confiteri, et potissimum, beata Virginis Maria memoriam recolentes, clementiam tuam ipsius grato magnificare praconio. Vere namque in omnes terra fines magna fecisti, ac tuam in sæcula prorogasti misericordia largitatem, cum, ancilla tua humilitatem aspiciens, per eam dedisti humana salutis auctorem, Filium tuum, Iesum Christum, Dominum nostrum. Per quem maiestatem tuam adorat exercitus Angelorum, ante conspectum tuum in aternitate latantium. Cum quibus et nostras voces ut admitti iubeas, deprecamur, socia exsultatione dicentes:
Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cali et terra gloria tua.

It is truly right and just, our duty and our salvation, to praise your mighty deeds in the exaltation of all the Saints, and especially, as we celebrate the memory of the Blessed Virgin Mary, to proclaim your kindness as we echo her thankful hymn of praise.

For truly even to earth's ends you have done great things and extended your abundant mercy from age to age: when you looked on the lowliness of your handmaid, you gave us through her the author of our salvation, your Son, Jesus Christ, our Lord.

Through Him the Host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim

POST COMMUNION
Suméntes, Dómine, caeléstia sacraménta, quaesumus cleméntiam tuam, ut, qui de beátae Vírginis Mariae commemoratióne laetámur, eiúsdem Vírginis imitatióne, redemptiónis nostrae mystério digne valeámus famulári. Per Christum Dominum nostrum. Amen.

As we receive this heavenly Sacrament, we beseech, O Lord, your mercy, that we, who rejoice in commemorating the Blessed Virgin Mary, may by imitating her serve worthily the mystery of our redemption. Through Christ our Lord.