

The Priory Church of Saint Mary, Saint Katharine and All Saints,
Edington, near Westbury, Wiltshire

THE COMPANION TO
THE EDINGTON
MUSIC FESTIVAL

Sunday, 20 August to Sunday, 27 August 2000

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Introduction

Peter Barley

Welcome to the Edington Festival of Music within the Liturgy for the year 2000. Whatever one's views on where the millennium really comes, and whether this is really a great birthday for the Church, it is clearly a momentous milestone, and not least for Edington — the forty-fifth festival and the year that sees the launch of the Festival Association.

*O worship the Lord in the beauty of holiness!
Bow down before him, his glory proclaim.*

I find these words from the well-known 19th century Epiphany hymn by J.S.B. Monsell (and also familiar from Psalm 96 and settings by Elgar and Wesley) particularly poetic and meaningful when it comes to considering worship at Edington. The *beauty of holiness* has a special resonance for all those of us lucky enough to be worshippers at this unique Festival, where we are able to rejoice in, celebrate and relish the quality of our liturgy and worship — its beauty and holiness.

The word 'liturgy' is derived from two Greek words (*leitōs* and *ergos*) which translate as 'public action'. Thus we have acts of public worship, made up of praise, penitence, prayer and thanksgiving. Canon Neil Heavisides spoke eloquently and movingly about the life and work of Ralph Dudley on Friends' Day at last year's Festival, and alluded to Dudley's clear vision of liturgy as 'the people's work', where not just music and the spoken word but also deportment was an art. 'Worship' is a word that can be traced back to the Anglo-Saxon *worþshīp*: an honouring of God, when earth and heaven are linked, and we offer back to God the gifts He has so richly bestowed on us (the fruits of creation, the word, music and the other arts). In the words of the Bishop of London, "Human beings are liturgical animals. It is of the profoundest significance to discern who or what we are worshipping." Once we have been afforded a glimpse of beauty and holiness, we are continually striving to see it again.

In his excellent article for our first Festival Association newsletter, Jonathan Arnold discusses in detail a theological, historical and liturgical understanding of the person of Christ and the interdependence of worship and faith. This year's theme traces different aspects of Christ (child, teacher, healer, friend of sinners, suffering servant, king and cornerstone) under the tide 'What think ye of Christ?' In choosing this title I wanted to reflect on the progression of Christ from Child to King and the paradox that he is both at each stage: 'born a Child and yet a King'. Two words in particular come to the fore in parallel with this life cycle: Christ's *authority* as God's agent and his status as *servant*. His own identity in both depends on his own interior development as a disciple himself, such as his experience of the Temple. Thus the fundamental question 'What think ye of Christ?' makes most sense when linking our way of discipleship to the pattern of it he interpreted himself. One also thinks of the Gospel of the Invitation to his disciples at Caesarea Philippi — "who do men say that I am?" — when, after various false starts and a rephrasing of the question, Peter impetuously blurts out the reply, "The Christ of God". Christ is identified not just as the Son of God, but as the Son of Man. In his fascinating book *Jesus in his lifetime*, John Marsh alerts us to the difference between the Christ of the Church's faith ('Son of God', 'Lord') and the nature of Jesus in his lifetime, where the title which he is reported to have used of himself ('Son of Man') "bears none of the

characteristics of deity that the Church has ascribed to him in its doctrine". In a recent sermon in St Paul's Cathedral, the Bishop of London suggested to the congregation that there is a distinction between today's obsession with *image* as against what marks out Jesus — his *character*, giving depth and meaning to existence.

After a journey through Christ's life during the week, we conclude on Sunday with the Cornerstone. I was keen to finish with this ascription as it emphasises a vision of our own call to discipleship, and sends us away from Edington with this challenge ringing in our ears and with our own sense of commissioning. I have vivid memories of Andrew Carwood achieving a similar symmetry but in a different context with his theme based on George Herbert. As ever, if you want a concise and thought-provoking survey of this year's theme, you will find it in Paul Wigmore's beautiful hymn that he has written for this year's Festival, with a lovely tune by John Barnard. Their contribution to the spiritual and liturgical thrust of successive Festivals is uniquely valuable, and we thank them for this. I am also glad that we will have an opportunity to use their hymn from 1998, *New light has dawned*, and also to sing one of John's most celebrated tunes *Guiting Power* — a fitting tribute to John during his thirtieth Festival.

Amongst other things, the last few years have signalled a change in our lectionary with the winding-down of the use of the Alternative Service Book themes and a wider choice of themed and non-themed readings in the Revised Common Lectionary. I must confess that I became rather fond of the ASB themes, and they were often a considerable help in choosing music, although maybe I would have thought differently were I pastor or preacher! Of course, we at Edington have known about the value and inspiration of themes for longer than the ASB has been around, in that they lend focus, definition and a sense of purpose and quality to our worship. This spirit has informed my construction of the progression of this year's theme. It will be interesting to see how the RCL fares by comparison.

Monsell's Epiphany hymn continues:

*Truth in its beauty, and love in its tenderness,
These are the offerings to lay on his shrine.*

I mentioned earlier the questionable nature of the millennium/year 2000. The vast majority of organisations have, nevertheless, seen it as an occasion for a veritable outpouring of celebration, and there have been two highly significant and well publicised artistic events this year that I would like to consider. The first was the very successful, hugely well attended and much talked about exhibition at the National Gallery, *Seeing Salvation*. Visual art has been for centuries a means of exploring the universal themes of love, suffering, hope and death in humanity's never ending quest for truth ('truth in its beauty . . .'). The figure of Christ, as interpreted by different artists, was depicted in numerous guises in this exhibition, although it was intriguing to perceive the strong focus on suffering redeemer — rather less on the triumphant Christ (and one is perhaps aware of this same dominance in our liturgy). Christ is King of all creation and of the whole process, and not just of the Righteous — and unrighteous — in judgment, and will take forward the Kingdom to the whole cosmos.

In the Passion narrative, at the height of the interrogation scene, Pilate asks, "What is truth?" The second major artistic project I would like briefly to mention is the staging of J.S. Bach's *St John Passion* by English National Opera earlier this year. This production, commemorating the 250th anniversary of the death of J.S. Bach, as well as the

millennium, gave one much to think about afresh. For me, it was particularly a re-evaluation of the Evangelist's role, and a feeling that you as an audience were so closely involved in the unfolding drama — a greatly increased sense of personal responsibility and (on a grand scale) the concept of liturgy (and the passion) as drama. Deborah Warner's direction was for me at its best when it was at its most subtle. Thus the continual presence of the Evangelist, as storyteller, commentator or sympathiser gave the sense of him being our representative, in amongst the events of Holy Week, and lent his role a particular and moving poetry.

On the Wednesday of the Festival, we have our own celebration of J.S. Bach, with the broadcast of his motet *Der Geist hilft*, amongst other Germanic church repertoire; his organ music also features regularly during the week. Our music list also contains a healthy representation of Continental renaissance music and a pleasing selection of modern English music, along with well-established church music from these shores from Gibbons to Stanford. Picking up on the inspirational liturgical and musical planning of my predecessors, I have attempted to allow other musical themes to form during the week, such as the sequence built around predominantly sixteenth-century English music, and, after the success last year of the 1589 motets, the inclusion this year of a couple of motets from Byrd's *Cantiones Sacrae* of 1591. Finally in this regard, I am delighted to be able to continue our policy of commissioning new music with the first performance of two settings by Andrew Johnstone of lyrics from the *Red Book of Ossory*. I am also grateful to Tom Walker for the wonderfully inspiring artwork which he has once again provided for the Festival literature.

Having explored a number of artistic angles to this year's Festival, one has to acknowledge that such artistic endeavours are impossible without a huge amount of administrative support. In a history of the Festival written in 1980, former director John Harper refers to the Festival's "considerable musical prestige and administrative complexity". As time goes by, of course, matters become ever more complex, and this year has seen the launch of the Festival Association, with added work involved there. I am indebted to Michael and Joy Cooke and to Jonathan Arnold for all their help in bringing these plans to fruition. Equally, I am thrilled by the effortless way that Peter Roberts has assumed full responsibility this year as Festival Administrator. Last year was the end of an administrative era, when we bade farewell to Dermot Coleman, Janet McMullin and Patrick Elwood, who had all done so much over the years, and really put themselves out on the Festival's behalf. That the transition to the reign of Peter Roberts and Clare Dawson has been so smooth is in part due to the fact that they had both been pretty hard at work already during the hand-over period, and in part to Patrick's amazing efficiency, knowledge of and care for the Festival's administration. We are lucky that he is keeping in touch by acting as the Treasurer of the Festival Association. We thank him, Dermot and Janet and we wish Clare and Peter well for this and successive Festivals. Thanks are also due to our superb choir directors Jeremy Summerly (his twenty-first Festival), David Trendell and Andrew Carwood, to organists Robert Quinney, Julian Thomas and Matthew Martin, and to David Belcher, John Barnard, Adrian Hutton, Christine Laslett, Antonia Southern, Pat Didcock, Gilbert Green, John d'Arcy and Jeremy Moore, who all do so much to ensure the Festival's success and to keep the Director calm. We are as ever very grateful to the host families in the village and surrounding area. All this effort, generosity and goodwill creates an atmosphere that is indeed unique and precious, and is perhaps a fulfilling of liturgy both within the Priory and outside it — 'the people's work'.

Festival & General Information

Festival Finances

The Festival is financed almost entirely by voluntary donations from visitors and the participants themselves, who pay to come. Any profit made at the Festival is either given to the Parish, towards the enormous cost of maintaining such a large church in a small community, or put towards the cost of future Festivals. Please be as generous as you can in the collections.

Clergy

The Festival clergy will be delighted to make time for individual conversations with members of the congregation. Please contact them after any of the services.

Voluntaries & Rehearsals

If you have to leave during a voluntary, please do so quietly as they are intended to be part of the service.

Choirs practice in the church prior to services. If you are taking a seat whilst the practice is going on, we would be obliged if you could do so quietly, as noise levels produced can be extremely distracting to the choristers, organists and conductors.

Acknowledgements

The Festival extends its thanks to David Belcher, Gilbert Green and Antonia Southern, the Festival-Church liaison in Edington, to all the people of Edington, especially those who have provided accommodation for Festival participants. Acknowledgement is also due to the parents and to the Organists of Durham Cathedral; St Paul's Cathedral, London; Salisbury Cathedral; Southwark Cathedral; The Temple Church; and Wells Cathedral for allowing boys to take part in the Festival. The Festival is also obliged to Christ Church Cathedral, Oxford; Hampstead Parish Church; Lichfield Cathedral; St Peter's Church, Eaton Square, London; and Edington Priory for the use of robes.

Finally, the Festival has available the services of Dr H.H. Ronn who acts as Festival doctor. Dr Ronn can be contacted at Parsonage Farm, Edington, telephone (01380) 830846. The Festival is grateful to Dr Ronn for his assistance.

Seating

You are reminded that there is no system of reserved seating for any of the services, and consequently the practice of leaving items on seats prior to services is discouraged.

Car Parking

Car parking during the Festival is provided on the verge opposite Monastery Gardens, and will be signposted. The Church car park will be reserved for members of the clergy, administrative team and the disabled and infirm, whose parking needs will be given priority. The Festival would be grateful for advance warning of any such parking requirements to Mrs A. Southern, telephone (01380) 830200. The Festival regrets that it cannot accept responsibility for the security of parked cars and advises visitors to place possessions in a locked boot.

Village Facilities

Edington has one public house, which is located at the Tinhead end of the village, the Lamb Inn. Full meals are served there daily, and a special menu is in place during Festival

week. Meals are also available at The Duke Inn at Bratton, which is one mile to the west, towards Westbury, and at the Longs Arms at Steeple Ashton, approximately three miles north of the Church, towards Trowbridge.

Snacks and refreshments: Light lunches and refreshments will be available in the marquee located between the Church and Ashlington House. Access is via the Church car park. Teas will be available on Wednesday afternoon. Local produce will also be available. A lunch will be hosted on Saturday for the Society of Friends of Edington Priory Church. Please ask for further details during the Festival.

Lavatories: There are facilities available in the Parish car park. In addition, the Pinsons continue to offer facilities at Ashlington House on Inmead. This can be reached by following the signed path through the churchyard from the West Door.

Village Events

Edington Art & Craft Sale: This sale will be held in the Methodist Chapel Hall, Salisbury Hollow, Tinhead, Edington, from Thursday 24th to Saturday 26th August inclusive, 1.00 pm - 5.00 pm. All visitors to the Festival are most welcome. Tinhead can be reached by returning to the B3098 from the Church and driving for a quarter of a mile to the east (signposted Devizes). There is a 50p entrance fee which includes refreshments and a programme. Parking is available.

The Society of Friends of Edington Priory Church

Those who have valued the worship of the Festival may wish to support the Vicar and the Parochial Church Council in maintaining the Priory Church. The Society of Friends exists for this purpose and always welcomes new members. Further information can be obtained from the Honorary Secretary, Mrs Mary Cridge, 10 Greater Lane, Edington, Westbury, Wiltshire, BA13 4QA.

The Festival Association

In response to the worry of ensuring that the Festival is able to cover the costs of administering the Festival, this year saw the launch of the Edington Festival Association. It is hoped that the Association will afford the Festival a more assured financial footing, whilst giving supporters an opportunity to become more involved in its future. Members of the Festival Association will receive regular mailings of the Association Newsletter with articles on all aspects of Church music, commercial recording offers and details of forthcoming concerts of interest. The minimum subscription is £10 and forms are held at the door of the Church. Further information can be obtained from Michael Cooke, details below.

The Friends of Cathedral Music

If you have appreciated and valued the music that is such a vital part of the Festival please support The Friends of Cathedral Music (FCM), founded in 1956, to assist cathedrals in maintaining their daily choral heritage. Membership leaflets are available on the bookstall at the back of the Church and further information can be obtained from the FCM Secretary, Michael Cooke, Aeron House, Llangeitho, Tregaron, Ceredigion, Wales, SY25 6SU. Telephone/Fax (01974) 821614.

Edington Music Festival 2001

Sunday, 19 August to Sunday, 26 August 2001

Anyone wishing to receive advance notice of the 2001 Festival who is not already on our mailing list should complete one of the forms at the Church entrance. Further details can be obtained from the Information Secretary, John d'Arcy, The Old Vicarage, Edington, Westbury, Wiltshire, BA13 4QF.

Festival Participants

Festival Director	Peter Barley
Festival Administrators	Clare Dawson Peter Roberts
Vicar of Edington	The Reverend David Belcher
Parish Churchwardens	Gilbert Green Mike Watts
Church-Festival Liaison	Antonia Southern
Verger	Frank Angell
Clergy	The Reverend George Bush The Reverend Canon Jeremy Davies The Reverend Cally Hammond The Reverend Peter McGeary The Reverend Angus Ritchie The Reverend Canon Paul Rose The Reverend Humphrey Southern The Reverend John Streeting
Servers	Joseph Harper James Preston Anna Pepler Amy Watts Emily Pepler Emma Watts
Organists	Robert Quinney Julian Thomas Matthew Martin
Honorary Treasurer	Jeremy Moore
Information Secretary	John d'Arcy
Personnel	John Barnard
Administrative Assistants	Tammy Flower Emily Robins
Accommodation	Christine Laslett
Readings Supervisor	Anthony Hardy
Robes	Adrian Hutton
Librarian	Keith Roberts

Schola Cantorum *Director: Andrew Carwood*

John Barnard	Thomas Park
Nicholas Flower	Oliver Piper
Myles Langridge	Joel Potts
Justin Lowe	Alex Soddy
Charles Minogue	Adrian Thomas
Jack Nichols	Julian Thomas

The Nave Choir *Director: David Trendell*

<i>Trebles:</i>	Patrick Allies Robert Bourke-Trotham Dominic Collingwood Tom Cross Jonathan Darbourne Tristan Hambleton Edward Lloyd	Alex Morley Richard Northcott Daniel Purcell Thomas Robinson-Woledge Frederic Smallbone Henry Taylor Brian Walker
<i>Altos:</i>	Keith Roberts Matthew Rogers Nicolas Stebbing-Allen	Stephen Taylor Tom Williams
<i>Tenors:</i>	James Brown Jeremy Budd Andrew Burden	Jason Harlow James Park
<i>Bass:</i>	Peter Garner-Winship Anthony Hardy Nigel Howells	Adrian Hutton Cheyney Kent Robert Rice

The Consort *Director: Jeremy Summerly*

<i>Sopranos:</i>	Lisa Beckley Emily Benson Abigail Boreham Clare Dawson	Alice Gribbin Rebecca Hickey Deborah Mackay Tanya Wicks
<i>Altos:</i>	David Bates	Robin Blaze
<i>Tenors:</i>	Bene't Coldstream Mark Dobell	Alex Hickey Ben Rayfield
<i>Basses:</i>	Chris Adams Timothy Brookes Mark Chaundy	Stephen Rice David Soar

Orders of Service

The Office of Matins

Responses	V. O Lord, let thy mercy lighten upon us. R. As our trust is in Thee. V. O God, make speed to save us. R. O Lord, make haste to help us. V. Glory be to the Father, and to the Son, and to the Holy Ghost. R. As it was in the beginning, is now and ever shall be, world without end. Amen. Alleluia.	<i>[stand]</i>
Psalms	refer to daily order	<i>[sit]</i>
Chapter	R. Thanks be to God.	
Hymn	refer to daily order	
Antiphon	refer to daily order	
Canticle	Benedictus Deus Dominus Israel (BCP 46)	<i>[stand]</i>
Creed		
Prayers	Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father.	<i>[sit]</i>
Preces		
Collect	R. Amen V. The Lord be with you. R. And with thy spirit. V. Let us bless the Lord. R. Thanks be to God.	
Voluntary	refer to daily order	

The Office of Compline

Prelude	refer to daily order	
Responses	V. Turn us, O God our Saviour. R. And let thine anger cease from us. V. O God, make speed to save us. R. O Lord, make haste to help us. V. Glory be to the Father, and to the Son, and to the Holy Ghost. R. As it was in the beginning, is now and ever shall be, world without end. Amen. Alleluia.	<i>[stand]</i>
Antiphon	Miserere mihi, Domine <i>Have mercy upon me, O Lord, and hear my prayer.</i>	
Psalms	refer to daily order	<i>[sit]</i>
Chapter	R. Thanks be to God.	
Hymn	Te lucis ante terminum <i>(i) Before the ending of the day, Creator of the world, we pray that thou with love wouldst keep thy watch around us while we sleep, (ii) O let no evil dreams be near, nor phantoms of the night appear, our ghostly enemy restrain, lest ought of sin or bodies stain. (iii) Almighty Father, hear our prayer, through Jesus Christ our Lord most high, who with the Holy Ghost and thee, dost live and reign eternally. Amen.</i>	
Antiphon	Salva nos, Domine <i>Save us, O Lord, waking. Guard us sleeping. That awake we may watch with Christ, and asleep we may rest in peace.</i>	
Canticle	Nunc dimittis (BCP 59)	<i>[stand]</i>
Prayers	Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father.	<i>[sit]</i>
Preces		
Collect	R. Amen. V. The Lord be with you. R. And with thy spirit. V. Let us bless the Lord. R. Thanks be to God.	
Antiphon	refer to daily order	

Sunday, 20 August

Compline 9.15pm

PRELUDE	Allein Gott in der Höh sei Ehr (BWV 662)	<i>J.S. Bach</i> (1685-1750)
RESPONSES	Turn us, O God our Saviour	<i>plainsong</i>
ANTIPHON	Miserere mihi (viii)	<i>plainsong</i>
PSALMS	4 & 134	<i>plainsong</i>
HYMN	Te lucis ante terminum	<i>Thomas Tallis</i> (c. 1505-1585)
RESPONSORY	In manus tuas	<i>Thomas Tallis</i>
ANTIPHON	Salva nos (iii)	<i>plainsong</i>
CANTICLE	Nunc dimittis (Third Service)	<i>William Byrd</i> (1543-1623)
RESPONSES	Lord, have mercy upon us	<i>plainsong</i>
ANTIPHON	Ave regina caelorum	<i>Guillaume Dufay</i> (1397-1474)

When we speak about wisdom, we are speaking of Christ.
 When we speak about virtue, we are speaking of Christ.
 When we speak about justice, we are speaking of Christ.
 When we speak about peace, we are speaking of Christ.
 When we speak about truth and life and redemption,
 we are speaking of Christ.

Ambrose

Out of love for us the Word of God, born once for all in the
 flesh, wills continually to be born in a spiritual way in those who
 desire him. Becoming a little child, he fashions himself by their
 virtues and gives them as much knowledge of himself as he
 knows them to be capable of receiving.

Maximus the Confessor

Monday, 21 August

Christ the Child

I tell you the truth, anyone who will not receive the
 Kingdom of God like a little child will never enter it.

Mark 10:15

Remember that God loves your soul, not in some aloof,
 impersonal way, but passionately, with the adoring,
 cherishing love of a parent for a child.

Henri de Tourville

Matins 9.00am (Chancel)

PSALM	45	<i>plainsong</i>
HYMN	Ecce iam noctis (iv)	<i>plainsong</i>
ANTIPHON	Post triduum (viii)	<i>plainsong</i>
VOLUNTARY	Voluntary in D minor (Op. 5, no. 2)	<i>John Stanley</i> (1713-1786)

Solemn Eucharist 11.30am

PRELUDE	Canonic Variations IV (Canone alle settima) and V (Canone per augmentatione) ont 'Vom Himmel hoch da komm ich her' (BWV 769)	<i>J.S. Bach</i> (1685-1750)
INTROIT HYMN	O worship the Lord in the beauty of holiness (52)	<i>Was lebet</i>
KYRIE	Missa O magnum mysterium	<i>T.L. da Victoria</i> (1548-1611)
EPISTLE	Romans 8: 11-17	
ALLELUIA	Vere tu es (viii)	<i>plainsong</i>
GOSPEL	Luke 2: 41-end	
OFFERTORY	A Hymn of the Nativity	<i>Kenneth Leighton</i> (1929-1988)
SANCTUS	Missa O magnum mysterium	<i>TL. da Victoria</i>
AGNUS DEI	Missa O magnum mysterium	<i>TL. da Victoria</i>
COMMUNION	Lux de luce (viii)	<i>plainsong</i>
	Wellcome, all Wonders in One Sight!	<i>Jonathan Dove</i> (b.1959)
HYMN	O love, how deep, how broad, how high!	(425) <i>Eisenach</i>
VOLUNTARY	Canonic Variation III (Canto firmo in canone)	<i>J.S. Bach</i>

Solemn Evensong 8.00pm

PRELUDE	Nun komm, der Heiden Heiland (BWV 599) Gottes Sohn ist kommen (BWV 600)	<i>J.S. Bach</i> (1685-1750)
INTROIT	I sing of a maiden	<i>Lennox Berkeley</i> (1903-1989)
PRECES	O Lord, open thou our lips	<i>Bernard Rose</i> (1916-1996)
PSALMS	72 & 92	<i>Crotch; Parry</i>
READING	Isaiah 9: 2, 6, 7	
CANTICLE	Magnificat (Collegium Magdalenae Oxoniense)	<i>Kenneth Leighton</i> (1929-1988)
READING	1 Corinthians 1: 26-end	
CANTICLE	Nunc dimittis (Collegium Magdalenae Oxoniense)	<i>Kenneth Leighton</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>Bernard Rose</i>
ANTHEM	Say, where is He born? There shall a star (from <i>Christus</i>)	<i>Felix Mendelssohn</i> (1809-1847)
PRAYERS		
HYMN	New light has dawned (words: Paul Wigmore; music: John Barnard)	<i>West Ashton</i>
BLESSING		
VOLUNTARY	Paeon	<i>Kenneth Leighton</i>

Compline 9.15pm

PRELUDE	Voluntary in A minor	<i>Maurice Greene</i> (1694-1755)
PSALM	145	<i>plainsong</i>
ANTIPHON	Alma redemptoris mater (v)	<i>plainsong</i>
	Christ is born: glorify him. Christ comes from heaven: go out to meet him. Christ descends to earth: let us be raised on high.	<i>Gregory of Nazianzus</i>
	The child Jesus grew and became strong, filled with wisdom; and the favour of God was upon him.	<i>Luke 2: 40</i>

Tuesday, 22 August

Christ the Teacher

The people were astounded at the teachings of Jesus: for he taught them with authority.
Matthew 7: 28, 29

The Lord has taught us that no one can know God unless he is taught by God.

Irenaeus

His love, at once, and dread, instruct our thought. As man he suffered, and as God he taught.

Edmund Waller

Matins 9.00am (Chancel)

PSALM	19	<i>plainsong</i>
HYMN	Ecce iam noctis (iv)	<i>plainsong</i>
ANTIPHON	Vobis datum est (vi)	<i>plainsong</i>
VOLUNTARY	Voluntary in E minor (Op. 5, no. 4)	<i>John Stanley</i> (1713-1786)

Solemn Eucharist 11.30am

PRELUDE	Dies sind die heiligen zehen Gebot (BWV 678)	<i>J.S. Bach</i> (1685-1750)
INTROIT HYMN	Teach me, my God and King (456)	<i>Sandys</i>
KYRIE	Missa de la batalla escoutez	<i>Francisco Guerrero</i> (1528-1599)
EPISTLE	1 Corinthians 2: 1-10	
GRADUAL	Venite filii (v)	<i>plainsong</i>
GOSPEL	Luke 8:4b-15	
OFFERTORY	Locutus sum in lingua mea	<i>Philippe Rogier</i> (c. 1561-1596)
SANCTUS	Missa de la batalla escoutez	<i>Francisco Guerrero</i>
AGNUS DEI	Missa de la batalla escoutez	<i>Francisco Guerrero</i>
COMMUNION	Gustate et videte (iii) Fac cum servo tuo	<i>plainsong</i> <i>William Byrd</i> (1543-1623)
HYMN	O changeless Christ, for ever new	<i>Wiltshire</i>
VOLUNTARY	Tiento de batalla de octavo tono	<i>Juan Cabanilles</i> (1644-1712)

Solemn Evensong 8.00pm

PRELUDE	Vater unser im Himmelreich (BWV 682)	<i>J.S. Bach</i> (1685-1750)
INTROIT	Salve turba duodena (i)	<i>plainsong</i>
PRECES	O Lord, open thou our lips	<i>Thomas Tomkins</i> (1572-1656)
OFFICE HYMN	Lucis creator op time (i)	<i>plainsong</i>
PSALMS	32 & 34	<i>Purcell; Jackson; Gladstone</i>
READING	Proverbs 3: 1-8	
ANTIPHON	Non in solo pane (v)	<i>plainsong</i>
CANTICLE	Magnificat quinti toni	<i>Hieronymus Praetorius</i> (1560-1629)
READING	John 7: 14-24	
CANTICLE	Nunc dimittis	<i>Heinrich Schütz</i> (1585-1672)
CREED		
RESPONSES	Lord, have mercy upon us	<i>Thomas Tomkins</i>
ANTHEM	Teach me, O Lord	<i>John Hilton</i> (1599-1657)
PRAYERS		
HYMN	Praise to God whose word was spoken (438)	<i>St Helen</i>
BLESSING		
VOLUNTARY	Variations sur 'Lucis creator'	<i>Jehan Alain</i> (1911-1940)

Compline 9.15pm

PRELUDE	Toccata in C	<i>Jan Pieterszoon Sweelinck</i> (1562-1621)
PSALM	25	<i>plainsong</i>
ANTIPHON	Ave regina caelorum (vi)	<i>plainsong</i>
	We know the truth, not only by the reason, but also by the heart.	<i>Pascal</i>

Wednesday, 23 August

Christ the Healer

The Spirit of the Lord is upon me: because he hath anointed me to bring the gospel to the poor, and to heal the broken-hearted.

Isaiah 61:1

The sacrifice of God is a broken spirit:
a broken and contrite heart he will not despise.

Psalms 51:17

Matins 9.00am (Chancel)

PSALM	103	<i>plainsong</i>
HYMN	Ecce iam noctis (iv)	<i>plainsong</i>
ANTIPHON	Tulit ergo paralyticus (iv)	<i>plainsong</i>
VOLUNTARY	Voluntary in G minor	<i>John Stanley</i> (1713-1786)

Solemn Eucharist 11.30am

PRELUDE	Christ, unser Herr, zum Jordan kam (manualiter) (BWV 685)	<i>J.S. Bach</i> (1685-1750)
INTROIT HYMN	O for a thousand tongues to sing (415) (omit verse 3)	<i>Richmond</i>
KYRIE	Mass XI (Orbis factor) (i)	<i>plainsong</i>
EPISTLE	James 5: 13-16a	
GRADUAL	Domine, salva nos	<i>William Byrd</i> (1543-1623)
GOSPEL	Mark 2: 1-12	
OFFERTORY	Der Geist hilft	<i>J.S. Bach</i>
SANCTUS	Mass XI (ii)	<i>plainsong</i>
AGNUS DEI	Mass XI (i)	<i>plainsong</i>
COMMUNION	Thou wilt keep him	<i>S.S. Wesley</i> (1810-1876)
	Transeunte Domino	<i>Giaches de Wert</i> (1535-1596)
HYMN	Soul of my Saviour, sanctify my breast (305)	<i>Anima Christi</i>
VOLUNTARY	Joie et Clarté des Corps glorieux	<i>Olivier Messiaen</i> (1908-1992)

Choral Evensong 4.00pm

Broadcast live on BBC Radio 3 — doors close 3.55pm

PRELUDE	Komm, heiliger Geist, Herre Gott	<i>Dietrich Buxtehude</i> (c. 1637-1707)
INTROIT	Salve turba duodena (i)	<i>plainsong</i>
PRECES	O Lord, open thou our lips	<i>plainsong</i>
PSALMS	114 & 115	<i>Vann</i>
READING	2 Samuel 5: 1-10, 17-25	
ANTIPHON	Ecce iam venit (v)	<i>plainsong</i>
CANTICLE	Magnificat quinti toni	<i>Hieronymus Praetorius</i> (1560-1629)
READING	Luke 23:44-56a	
CANTICLE	Nunc dimittis	<i>Heinrich Schütz</i> (1585-1672)
CREED		
RESPONSES	Lord, have mercy upon us	<i>plainsong</i>
MOTET	Der Geist hilft	<i>J. S. Bach</i> (1685-1750)
PRAYERS		
MOTET	Warum ist das Licht gegeben	<i>Johannes Brahms</i> (1833-1897)
HYMN	Down to the lords of earth (words: Paul Wigmore; music: John Barnard)	<i>Bishops Cannings</i>
BLESSING		
VOLUNTARY	Komm, Gott, Schöpfer, Heiliger Geist (BWV 667)	<i>J.S.Bach</i>

Compline 10.00pm

PRELUDE	Chorale Prelude 'Nun danket alle Gott'	<i>Georg Friedrich Kauffman</i> (1679-1735)
PSALM	91	<i>plainsong</i>
ANTIPHON	Regina caeli (vi)	<i>plainsong</i>
	Heal the sick and tell them, 'The kingdom of God is near you'.	<i>Luke 10: 9</i>
	The Lord has done all things well: he makes the deaf to hear and the dumb to speak.	<i>Mark 7: 37</i>

Thursday, 24 August

St Bartholomew

Christ the Friend of Sinners

The Lord is gracious and merciful:
and his compassion is over all that he has made.

Psalms 145: 8, 9

I take no pleasure in anyone's death,
says the Lord: Repent and live.

Ezekiel 18: 32

Matins 9.00am (Chancel)

PSALM	116	<i>plainsong</i>
HYMN	Exultet orbis gaudiis (i)	<i>plainsong</i>
ANTIPHON	Vos qui reliquistis omnia (i)	<i>plainsong</i>
VOLUNTARY	Voluntary in G minor (Op. 5, no. 9)	<i>John Stanley</i> (1713-1786)

Solemn Eucharist 11.30am

PRELUDE	Durch Adam's Fall ist ganz verderbt (BWV 637)	<i>J.S. Bach</i>
	Wenn wir in höchsten Nöten sein (BWV 641)	<i>(1685-1750)</i>
INTROIT HYMN	Be thou my guardian and my guide (64)	<i>Abridge</i>
GLORIA	Missa L'homme armé sexti toni	<i>Josquin des Près</i> (c. 1460-1521)
EPISTLE	Colossians 1: 18-23	
ALLELUIA	Qui timent (i)	<i>plainsong</i>
GOSPEL	Mark 2: 13-17	
CREED		
OFFERTORY	Vinea mea electa	<i>Francis Poulenc</i> (1899-1963)
SANCTUS	Missa L'homme armé sexti toni	<i>Josquin des Près</i>
AGNUS DEI	Missa L'homme armé sexti toni (Agnus Dei I & II)	<i>Josquin des Près</i>
COMMUNION	Missa L'homme armé sexti toni (Agnus Dei III)	<i>Josquin des Près</i>
	Ubi Caritas	<i>Maurice Duruflé</i> (1902-1986)
	Dico vobis (v)	<i>plainsong</i>
HYMN	Alleluya, sing to Jesus (271)	<i>Hyfrydol</i>
VOLUNTARY	Toccata in F (BWV 540i)	<i>J.S. Bach</i>

Sequence of Music and Readings 8.00pm

PRELUDE	Voluntary in A minor for Double Organ	<i>Christopher Gibbons</i> (1615-1676)
MOTET	O Lord, in thy wrath	<i>Orlando Gibbons</i> (1583-1625)
BIDDING CHANT	Circumdederunt me (ii)	<i>plainsong</i>
READING	On False and Genuine Humility	<i>François de Salignac Fénelon</i> (1651-1715)
MOTET	Miserere nostri	<i>Thomas Talus</i> (c. 1505-1585)
HYMN READING	Dear Lord and Father of mankind (353)	<i>Repton</i> (based on Ps. 106)
MOTET	We have sinned like our fathers Peccavimus cum patribus	<i>Christopher Tye</i> (c.1505-c.1572)
READING CHANT	John 8: 2-11 Aleph: Ego vir paupertatem	<i>plainsong</i>
HYMN	Caligaverunt oculi mei (v)	<i>plainsong</i>
MOTET	I bind unto myself today (159)	<i>St Patrick's Breastplate</i>
	(omit w. 3 & 4)	
MOTET	Gloria in excelsis Deo	<i>Thomas Weelkes</i> (1576-1623)
PRAYERS CHANT	O filii et filiae	<i>plainsong</i>
READING	Hosea 14: 1-7	
MOTET	O sing unto the Lord	<i>Thomas Tomkins</i> (1572-1656)
BLESSING VOLUNTARY	Fantasia in G	<i>Orlando Gibbons</i>

Compline 9.15pm

PRELUDE	Toccatà in A minor	<i>Jan Pieterszoon Sweelinck</i> (1562-1621)
PSALM ANTIPHON	119: 65-72 Salve regina (v)	<i>plainsong</i> <i>plainsong</i>
	All have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.	<i>Romans 3: 23-24</i>
	God demonstrates his own love for us in this: While we were still sinners, Christ died for us.	<i>Romans 5: 8</i>

Friday, 25 August

Christ the Suffering Servant

The Son of Man did not come to be served, but to serve:
and to give his life as a ransom for many.

Matthew 20: 28

May I never boast except in the cross of our Lord Jesus Christ,
through which the world has been crucified to me, and I to
the world.

Galatians 6: 14

Choral Matins 11.30am

PRELUDE	Jesus Christus, unser Heiland, der von uns den Zorn Gottes wandt (BWV 689)	<i>J.S. Bach</i> (1685-1750)
INTROIT	Crucifixus etiam pro nobis	<i>Antonio Totti</i> (c.1667-1740)
PRECES	O Lord, open thou our lips	<i>Humphrey Clucas</i> (b.1941)
INVITATORY	Venite exultemus Domino (The Great Service)	<i>Robert Parsons</i> (c. 1530-1570)
PSALM READING CANTICLE	102 Isaiah 50: 4-9a Te Deum	<i>S.S. Wesley; Vann</i> <i>Hjálmar Ragnarsson</i> (b.1952)
READING CANTICLE	Mark 10: 32-45 Jubilate (in B flat)	<i>Charles Stanford</i> (1852-1924)
CREED RESPONSES ANTHEM	Lord, have mercy upon us Behold all flesh is as the grass	<i>Humphrey Clucas</i> <i>Johannes Brahms</i> (1833-1897)
PRAYERS HYMN	My song is love unknown (86) (omit vv. 4 & 6)	<i>Love Unknown</i>
BLESSING VOLUNTARY	Prelude and Fugue in C minor (BWV 546)	<i>J.S. Bach</i>

Solemn Eucharist 8.00pm

PRELUDE	Aus tiefer Not schrei ich zu dir	<i>Max Reger</i> (1873-1916)
INTROIT HYMN	Take up thy cross, the Saviour said (76)	<i>Breslau</i>
KYRIE	Cantus Missae	<i>Josef Rheinberger</i> (1839-1901)
EPISTLE	Philippians 2: 5-11	
GRADUAL	Christus factus est (v)	<i>plainsong</i>
GOSPEL	John 12: 20-32	
OFFERTORY	O bone Jesu	<i>Philippe de Monte</i> (1521-1603)
SANCTUS	Cantus Missae	<i>Josef Rheinberger</i>
AGNUS DEI	Cantus Missae	<i>Josef Rheinberger</i>
COMMUNION	Hoc corpus (viii) Tristis est anima mea	<i>plainsong</i> <i>Alonso Lobo</i> (c.1555-1617)
HYMN	Christ triumphant, ever reigning	<i>Guiting Power</i>
VOLUNTARY	Fugue: Halleluja! Gott zu loben, bleibe meine Seelenfreud	<i>Max Reger</i>

Compline 9.30pm (approx.)

PRELUDE	Fantasia of four Parts	<i>Orlando Gibbons</i> (1583-1625)
PSALM	22: 1-19	<i>plainsong</i>
ANTIPHON	Ave regina caelorum (solemnis) (vi)	<i>plainsong</i>
	Jesus said, Father, if this cup may not pass from me, but I must drink it, your will be done.	<i>Matthew 26: 42</i>

Saturday, 26 August

Christ the King

The Father has brought us into the Kingdom of the Son he loves, in whom we have redemption, through his blood, the forgiveness of sins.

Colossians 1:13-14

Matins 9.00am (Chancel)

PSALM	97	<i>plainsong</i>
HYMN	Aeterna imago Altissimi (iv)	<i>plainsong</i>
ANTIPHON	Fecit nos Deo (v)	<i>plainsong</i>
VOLUNTARY	Voluntary in A minor (Op. 5, no. 10)	<i>John Stanley</i> (1713-1786)

Solemn Eucharist 11.30am

PRELUDE	Prelude in C (BWV 547i)	<i>J. S. Bach</i> (1685-1750)
INTROIT HYMN	Rejoice, the Lord is King (443)	<i>Gopsal</i>
KYRIE	Mass VI (Rex genitor) (vii)	<i>plainsong</i>
EPISTLE	1 Corinthians 3: 10-17	
GRADUAL	Viri Galilaei	<i>Jan Pieterszoon Sweelinck</i> (1562-1621)
GOSPEL	Matthew 25: 31-46	
OFFERTORY	Crucem tuam adoramus, Domine	<i>Pawel Lukaszewski</i> (b.1968)
SANCTUS	Mass VI (iii)	<i>plainsong</i>
AGNUS DEI	Mass VI (viii)	<i>plainsong</i>
COMMUNION	O Rex gloriae	<i>G.P. da Palestrina</i> (1525-1594)
	Look up, all eyes	<i>George Jeffreys</i> (c. 1610-1685)
HYMN	Sweet sacrament divine (307)	<i>Divine Mysteries</i>
VOLUNTARY	Transports de joie d'une âme devant la gloire du Christ est la sienne	<i>Olivier Messiaen</i> (1908-1992)

Solemn Evensong 8.00pm

PRELUDE	Fugue in C (BWV 547ii)	<i>J.S. Bach</i> (1685-1750)
INTROIT	En Christi fit memoria	<i>Andrew Johnstone</i> (b.1967)
PRECES	O Lord, open thou our lips	<i>Francis Pott</i> (b.1957)
OFFICE HYMN	Te saeculorum Principem (i)	<i>plainsong</i>
PSALMS	24 & 99	<i>Barnby; Atkins</i>
READING	Daniel 7: 9-10, 10-14	
ANTIPHON	Dabit illi (i)	<i>plainsong</i>
CANTICLE	Magnificat (in B flat)	<i>Charles Stanford</i> (1852-1924)
READING	Revelation 1: 4b-8	
CANTICLE	Nunc dimittis (in B flat)	<i>Charles Stanford</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>Francis Pott</i>
ANTHEM	God is gone up	<i>Gerald Finzi</i> (1901-1956)
PRAYERS		
MOTET	Scandenti supra sidera	<i>Andrew Johnstone</i>
HYMN	King of glory, King of peace (.391)	<i>Redland</i>
BLESSING		
VOLUNTARY	Carillon de Westminster	<i>Louis Vierne</i> (1870-1937)

Compline 9.15pm (approx.)

PRELUDE	Allegro (from Concerto in C)	<i>Thomas Arne</i> (1710-1778)
PSALM	93	<i>plainsong</i>
ANTIPHON	Salve regina (solemnis) (i)	<i>plainsong</i>
	He that ruleth over men must be just, ruling in the fear of God.	<i>2 Samuel 23: 3</i>
	Christ is the image of the unseen God, the first-born of all creation. The Church is his body, he is its head.	<i>Colossians 1:15, 18</i>

Sunday, 27 August

Christ the Cornerstone

As you come to him, the living stone — rejected by men but chosen by God and precious to him — you also, like living stones, are being built into a living house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame."

1 Peter 2: 4-6

When Christ is revealed, we shall be like him: for we shall see him as he is.

1 John 3: 2

No one can lay any foundation other than the one already laid, which is Jesus Christ.

1 Corinthians 3:11

Matins 9.00am (Chancel)

PSALM	84	<i>plainsong</i>
HYMN	Ecce iam noctis (iv)	<i>plainsong</i>
ANTIPHON	Et ineipiens (i)	<i>plainsong</i>
VOLUNTARY	Voluntary in G (Op. 5, no. 3)	<i>John Stanley</i> (1713-1786)

Solemn Eucharist 11.30am

PRELUDE	Fantasia in G (BK 63)	<i>William Byrd</i> (1543-1623)
INTROIT HYMN	Christ is our cornerstone (206)	<i>Harewood</i>
GLORIA	Missa Bel' amfitrit' altera	<i>Orlande de Lassus</i> (1532-1594)
EPISTLE	Ephesians 2: 11-22	
ALLELUIA	Dominus regnavit (viii)	<i>plainsong</i>
GOSPEL	Matthew 21: 33-46	
CREED		
OFFERTORY	Sancte Deus	<i>Thomas Tallis</i> (c. 1505-1585)
SANCTUS	Missa Bel' amfitrit' altera	<i>Orlande de Lassus</i>
AGNUS DEI	Missa Bel' amfitrit' altera	<i>Orlande de Lassus</i>
COMMUNION	Christus semel oblatus (viii)	<i>plainsong</i>
	O bone Jesu	<i>G.P. da Palestrina</i> (1525-1594)
HYMN	Christ is made the sure foundation (205)	<i>Westminster Abbey</i>
MOTET	Ave Maria	<i>Robert Parsons</i> (c. 1530-1570)
VOLUNTARY	Prelude and Fugue in G (BWV 541)	<i>J.S. Bach</i> (1685-1750)

Translations

Sunday

Miserere mihi

Domine, et exaudi orationem meam.

Have mercy upon me, O Lord, and hear my prayer.

Te lucis ante terminum,

Rerum creator, poscimus,
Ut solita clementia
Sis praesul ad custodiam.

*Before the ending of the day,
creator of the world, we pray
that with thy wonted favour thou
wouldst be our Guard and Keeper now.*

Procul recedant somnia
Et noctium phantasmata
Hostemque nostrum comprime
Ne polluantur corpora.

*From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread underfoot our ghostly foe,
That no pollution we may know.*

Praesta, Pater omnipotens
Per Jesum Christum Dominum;
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.
Amen.

*O Father, that we ask be done,
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally.
Amen.*

In manus tuas Domine
commendo spiritum meum:
redemisti me, Domine Deus veritatis.

*Into your hands, O Lord,
I commend my spirit:
redeem me, Lord God of truth.*

Salva nos, Domine, vigilantes, custodi
nos dormientes: ut vigilemus cum
Christo, et requiescamus in pace.

*Save us, O Lord, whilst awake, guard us
whilst asleep that awake we may watch with
Christ and asleep we may rest in peace.*

Ave regina caelorum,

Ave domina angelorum.
Miserere tui labentis Dufay,
Ne peccatorum ruat in ignem fervorum.

*Hail, Queen of Heaven,
Hail, mistress of the Angels.
Have mercy on Dufay, slipping from you,
Lest he rush headlong into the fire of the
passions of sinners.*

Salve radix, salve sancta,
Ex qua mundo lux est orta.
Miserere genitrix Domini,
Ut patear porta coeli debili.

*Hail, holy root,
From whom came the light for the world.
Have mercy, mother of the Lord,
So that the gate of heaven might stand
open for a miserable man.*

Gaude Virgo gloriosa,
Super omnes speciosa.
Miserere supplicanti Dufay sitque
In conspectu tuo mors eius speciosa.

*Rejoice, glorious virgin,
Beautiful above all others.
Have mercy on Dufay, a suppliant and
May his death be glorious in your sight.*

Vale O valde decora et
Pro nobis semper Christum exora.
In excelsis ne damnemur
Miserere nobis et iuva ut in mortis
Hora nostra sint corda decora.

*Hail and Farewell, most gracious one,
Plead always with Christ for us.
From on high have mercy on us
Lest we be damned, and help our hearts
To be ready at the hour of our death.*

Monday

Ecce iam noctis tenuatur umbra,
Lucis aurora rutilans coruscat;
Nisibus totis rogemus omnes
Cunctipotentem.

*Behold, already night's shadow is
diminished, the rosy dawn of light gleams
out; let us wholeheartedly beseech the
Almighty.*

Ut Deus, nostri miseratus, omnem
Pellat angorem, tribuat salutem
Donet et nobis pietate Patris
Regna polorum.

*That God may have mercy upon us,
do away all our pain, bestow on us salvation,
and, with a Father's mercy, grant us the
kingdom of heaven.*

Praestet hoc nobis Deitas beata
Patris ac Nati, pariterque Sancti
Spiritus, cuius resonat per omnem
Gloria mundum. Amen.

*May the blessed Godhead grant us this
favour — the Father, the Son, and the Holy
Ghost together, whose Glory echoes
throughout all the world. Amen.*

Post triduum, invenerunt Jesum in
templo, sedentem in medio
doctorum, audientem illos et
interrogantem eos.

*After three days they found Jesus in the
temple sitting in the middle of the
doctors, listening to them and
asking them questions.*

Alleluia. Vere tu es Rex absconditus
Deus Israel Salvator.

*Alleluia. Truly, you are a hidden king,
the God of Israel, the Saviour.*

Lux de luce apparuisti Christe,
cui Magi munera offerunt.
Alleluia. Alleluia.

*Light from Light, you, O Christ, have
appeared, to whom the Magi offer gifts.
Alleluia. Alleluia.*

Alma redemptoris mater,
quae pervia caeli porta manes et
Stella maris, succurre cadenti,
surgere qui curat populo.

*Gracious mother of the Redeemer, you
who remain the ever-open gate of heaven,
and the star of the sea, succour your
people, who fall but strive to rise again.*

Tu quae genuisti, nature mirante, tuum
sanctum Genitorem: Virgo prius ac
posterius, Gabrielis ab ore sumens
illud Ave, peccatorum miserere.

*You who gave birth, while Nature
 marvelled, to your Holy Creator, a virgin
before and after, who heard that 'Ave' from
the mouth of Gabriel, have mercy on sinners.*

Tuesday

Ecce iam noctis

See Monday (page 27)

Vobis datum est nosse mysterium regni Dei, ceteris autem in parabolis, dixit Jesus discipulis suis.

To you it is given to know the mystery of the kingdom of God, but to the remainder, in parables, said Jesus to his disciples.

Venite filii, audite me: timorem Domini docebo vos. Accedite ad eum, et illuminamini: et fades vestrae non confundetur.

Come, children, hearken to me, I will teach you the fear of the Lord. Come to him and receive enlightenment, and you will not be confounded.

Locutus sum in lingua mea:

Notum fac mihi, Domine, finem meum, et numerum dierum meorum quis est ut sciam quid desit mihi.

I spake with my tongue: Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live.

Gustate et videte quoniam suavis est Dominus: beatus vir qui sperat in eo.

Taste and see how sweet is the Lord, blessed is the man who hopes in him.

Fac cum servo tuo secundum misericordiam tuam, et justificationes tuas doce me. Servus tuus ego sum: da mihi intellectum, ut sciam testimonia tua.

Deal with thy servant according to thy mercy, and teach me thy statutes. I am thy servant: give me understanding, that I may know thy testimonies.

Salve turba duodena

Christi fratrum, Deo plena, Fundatrix Ecclesiae.

Greetings, twelvefold crowd of Christ's brothers, filled with God, the foundation of the Church.

Salve sacer o senatus, Cuius omnis mundi status Subditur sententiae.

Greetings, holy council, to whose judgment the condition of the whole world is bound.

Non iam servi, sed amici: Quae non debent servis did, Christi nostis abdita.

Not now servants, but companions: for the concerns of Christ hidden from us should not be called the concerns of servants.

Vos elegit ut iretis, Et cum fructu rediretis, Pace mundo tradita.

He chose you so that you might be changed, and so that you might return to joy, once the earth was given over to peace.

Seminastis cum dolore: Fruges amplas cum majore Messuistis gaudio.

You were born in misery: you have harvested ample crops with greater joy.

Fidi Christo permansistis: Eius causa pertulistis Esse cunctis odio.

You have remained faithful to Christ: because of this you have endured being hated by others.

Mundi viles et despecti, Iam sedetis praelecti Nationum iudices.

Despised and cheapened in the world, you now sit as the chosen ones, the judges of nations.

Ergo sursum aggregati, Et honore coronati, Nos audite supplices.

Therefore, congregated on high and crowned with honour, hear our prayers.

Grandis via nobis restat, Dirus hostis nos infestat, Grave manet proelium.

A steep road lies before us, a mighty enemy harasses us, a harsh battle remains.

Per vos recte gradiamur, Ut victores assequamur Juge caeli praemium. Amen.

Through you we will walk correctly and as victors attain the everlasting reward of heaven. Amen.

Lucis creator optime

(See NEH 150)

Non in solo pane vivit homo, sed in omni verbo quod procedit de oro Dei.

Man does not live by bread alone, but by every word which proceeds from the mouth of God.

Ave regina caelorum

Ave, Domina angelorum: Salve radix, salve porta, Ex qua mundo lux est orta: Gaude Virgo gloriosa, Super omnes speciosa: Vale, O valde decora, Et pro nobis Christum exora.

Hail, Queen of Heaven, Hail, mistress of the Angels. Hail, holy root From whom came light for the world. Rejoice, glorious virgin, Beautiful above all others. Hail and farewell, most gracious one, Plead always with Christ for us.

Wednesday

Ecce iam noctis

See Monday (page 27)

Tulit ergo paralyticus lectum suum *Therefore the man sick of the palsy took up in quo iacebat, magnificans Deum: et his bed on which he lay, glorifying God: and omnes plebs ut vidit dedit laudem Deo. all the people who saw it gave praise to God.*

Domine, salva nos, perimus: impera et fac, Deus, tranquillitatem.

Save us, O Lord, for we perish: command and create peace, O God.

Der Geist hilft unsrer Schwachheit auf, denn wir wissen nicht, was wir beten sollen, wie sich gebühret; sondern der Geist selbst vertritt uns auf beste mit unaussprechlichem Seufzen.

The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Der aber die Herzen forschet, der weiss, was uns des Geistes Sinn sei; denn er vertritt die Heiligen nach dem, das Gott gefällt.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Du heilige Brunst, süsser Trost,

Thou sacred flame, sweet consolation,

nun hilf uns fröhlich und getrost
in deinem Dienst beständig bleiben,
die Trübsal uns nicht abtreiben.
O Herr, durch dein Kraft uns bereit
und stärk des Fleisches Blödigkeit,
dass wir hier ritterlich ringen,
durch Tod und Leben zu dir dringen.
Halleluja!

Transeunte Domino clamabat

coecus ad eum,
et qui praeibant
increpabant eum.
Ipse vero multo magis
clamabat, Miserere mei
fili David.

Et ait illi Jesus:
Quid vis ut faciam tibi?
Domine ut videam.
Et Jesus ait illi:
Respice, fides tua te
salvum fecit.
Et confestim vidit
et sequebatur illum
magnificans Deum.

Salve turba duodena

See Tuesday (page 28)

Ecce iam venit plenitudo temporis, in
quo misit Deus Filium suum in terras.

Warum? Warum ist das Licht gegeben

dem Mühseligen, und
das Leben den Betrübten Herzen?
Warum? Die das Todes warten
und kommt nicht, und grüben
ihn wohl aus dem Verborgenen;
die sich fast freuen und sind
fröhlich, dass sie das Grab
bekommen. Warum?
Und dem Manne, dess Weg
verborgen ist, und Gott vor
ihm denselben bedekket.
Warum?

Lasset uns unser Herz samt
den Händen aufheben,
zu Gott im Himmel.

*now help us with joy and confidence
to remain constant in Thy service
and not shun troubles.
O Lord, prepare us with Thy power
and strengthen the foolishness of the flesh
that we may struggle valiantly
through death and life to Thee.
Allelujah!*

*As the Lord crossed over,
a blind man shouted out to him,
and those who were with Jesus
protested at the man.
But he shouted out all the more,
"Have mercy on me,
Son of David."*

*And Jesus said to him:
"What would you have me do for you?"
"Lord, make me see."
And Jesus said to him:
"See again, your faith has
made you whole. "
And at once the man could see,
and he followed Jesus
praising God.*

*Behold, now came the fulfilment of time,
when God sent his Son to earth.*

*Why? Why then has the light been
given for such misery, and this life
to afflicted spirits?
Why then? For they wait for death
that comes not, and dig for it as
they dig for hidden things;
and they rejoice and are contented,
when they can find the grave.
Why then?
Why is light given
to a man whose way is hid,
and whom God has hedged in?
Why then?*

*Let us all lift our
hearts and our hands
to God in heaven.*

Siehe, wir preisen selig,
die erduldet haben.
Die Geduld Hiob habt ihr gehöret,
und das Ende des Herrn habt ihr
gesehen; denn der Herr ist
barmherzig und ein Erbarmer.

Mit Fried und Freud ich fahr dahin,
in Gottes Willen, getrost ist mir
mein Herz und Sinn,
sanft und stille.
Wie Gott mir verheissen hat,
der Tod ist mir Schlaf worden.

Regina caeli, laetare, alleluia.
Quia quem meruisti portare, alleluia.
Resurrexit, sicut dixit, alleluia.
Ora pro nobis Deum, alleluia.

Thursday

Exultet orbis gaudiis

(See **NEH 214**)

Vos qui reliquistis omnia, et secuti
estis me, centuplum accipietis,
et vitam aeternam possidebitis.

Alleluia. Qui timent Dominum,
sperent in eo: adiutor et protector
eorum est.

Vinea mea electa, ego te plantavi;
Quomodo conversa es in amaritudinem,
ut me crucifigeres et
Barrabam dimitteres.
Sepivi te et lapides elegi ex te
et aedificavi turrim.

Ubi Caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsultemus et in ipso jucundemur.
Timeamus et amemus
Deum vivum.
Et ex corde diligamus nos sincero.
Ubi Caritas et amor, Deus ibi est.
Amen.

Dico vobis, gaudium est Angelis Dei
super uno peccatore paenitentiam agente.

*Truly we call them happy, that
have endured steadfast. Job and
his patience you have all heard of,
and the purpose of the Lord by this
was shown you; for the Lord has
compassion and plenteous mercy.*

*In peace and joy I go my way,
according to God's will.
My spirit is comforted, calm
and still; He maintains it.
As God has made known to me,
Death for me is turned to Sleep.*

*Queen of Heaven, rejoice, alleluia.
For He whom you were worthy to bear,
alleluia, Has risen as He said, alleluia.
Pray for us to God, alleluia.*

*You who have abandoned everything and
followed me will receive an hundredfold,
and will possess eternal life.*

*Alleluia. They that fear the Lord, let them
hope in him: he is their helper and
defender.*

*You are my chosen vine and by my hand
you were planted; how then have you
become bitter? You crucified me and set
Barrabas free. I guarded you with a hedge,
I removed the stones from around you,
I built a tower to watch over you.*

*Where charity and love are, there is God.
The love of Christ has brought us together
into one flock. Let us rejoice and
let us be glad in that love itself.
Let us fear and love the living God
and let us love from a pure heart.
Where charity and love are, there is God.
Amen.*

*I say to you, the Angels of God are
joyful over one sinner doing penance.*

Circumdederunt me viri mendaces, sine causa flagellis ceciderunt me: sed Domine defensor vindica me. Quondam tribulatio proxima est, et non est qui adjuvet.

Miserere nostri, Domine

Peccavimus cum patribus nostris, injuste egimus iniquitatem fecimus. Tuae tamen clementiae spe animati ad te supplices confugimus, benignissime Jesu. Qui ut omnia potes, ita omnibus te invocantibus vere praesto es. Respice itaque in nos infelices peccatores, bonitas immensa. Respice in nos ingrattissimos miseros salutis et misericordiae publicae, nam despecti ad omnipotentem venimus vulnerati. Ad medicum currimus deprecantes ut non secundum peccata nostra facias, neque secundum iniquitates nostras retribuas nobis. Quin potius misericordiae tuae antiquae memor pristinam clementiam serva, ac mansuetudini adhibe incrementum qui tam longanimiter suspendisti ultionis gladium. Ablue innumeritatem criminum qui delectaris multitudine misericordiae. Ingere cordibus nostris tui sanctissimum amorem, peccati odium ac caelestis patriae ardens desiderium, quod magis ac magis crescere faciat tua omnipotens bonitas. Amen.

Aleph. Ego vir videns paupertatem

meam In virga indignationis ejus.

Aleph. Me minavit, et adduxit in tenebras, Et non in lucem.

Aleph. Tantum in me vertit et convertit Manum suam tota die.

Beth. Vetustatem fecit pellem meam et carnem meam, Contrivit ossa mea.

Beth. Aedificavit in gyro meo, et circumdedit me Felle et labore.

Beth. In tenebris collocavit me, Quasi mortuos sempiternos.

Ghimel. Circumaedificavit adversum me, ut non egrediar; Aggravavit compedem meum.

Lying men surrounded me, without cause they set about me with whips; but you, Lord and defender, are my justification. For trouble is close by, and there is no man who can help.

Have mercy on us, O Lord.

We have sinned like our fathers, we have acted perversely and done wrong. But hoping for your mercy we hurry to you in supplication, most kind Jesus. Because you can do all things, you are thus able to be near to those who pray to you. Therefore look down on us unlucky sinners, in your great goodness. Look down on us mercifully though we are wretched and ungrateful, for we come downcast into your almighty presence. We run wounded to you for help praying that you will neither deal with us according to our sins, nor wreak vengeance for our wickedness. Remember us according to your love of old and deal with us commensurately, and be mindful of the fact that for so long you have kept sheathed the sword of vengeance and therefore spare us again. Wash away our countless sins as you so delight in being merciful. Fill our hearts with a holy love of you, so that with a hatred for sin we may earnestly revere your heavenly kingdom, and with your great goodness make our love for you grow continually. Amen.

Aleph. I am the man familiar with misery under the rod of his anger.

Aleph. I am the one he has driven and forced to walk in darkness, and without any light.

Aleph. Against me alone he turns his hand, again and again, all day long.

Beth. He has wasted my flesh and skin away. He has broken my bones.

Beth. He has made a yoke for me, has encircled my head with weariness.

Beth. He has forced me to dwell in darkness, with the dead of long ago.

Ghimel. He has walled me in, I cannot escape; he has made my chains heavy.

Ghimel. But when I call and shout,

Ghimel. Sed et cum clamavero, et rogavero, Exclusit orationem meam. *Ghimel.* Conclusit vias meas lapidibus quadris, Semitas meas subvertit. Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Caligaverunt oculi mei a fletu meo: quia elongatus est a me, qui consolabatur me. Videte, omnes populi, si est dolor similis, sicut dolor meus. O vos omnes qui transitis per viam, attendite et videte. Si est dolor similis sicut dolor meus.

O filii et filiae,

Rex caelestis, Rex gloriae, Morte surrexit hodie. Alleluia.

Et Maria Magdalene, Et Jacobi, et Salome, Venerunt corpus ungeri. Alleluia.

In albis sedens Angelus Praedixit mulieribus: In Galiliaea est Dominus. Alleluia.

Discipulis adstantibus, In medio stetit Christus, Dicens: Pax vobis omnibus. Alleluia.

In hoc festo sanctissimo Sit laus et jubilatio, Benedicamus Domino. Alleluia.

Ex quibus nos humillimas Devotas atque debitas Deo dicamus gratias. Alleluia.

Salve regina, mater misericordiae: vita, dulcedo et spes nostra, salve. Ad te clamamus, exsules filii Hevae. Ad te suspiramus, gementes et flentes in hac lacrimarum vale. Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende. O clemens. O pia. O dulcis Virgo Maria.

Friday

Crucifixus etiam pro nobis, Sub Pontio Pilato: Passus, et sepultus est.

he shuts out my prayer. Ghimel. He has blocked my way with cut stones, he has obstructed my paths. Jerusalem, Jerusalem, return to the Lord your God.

My eyes became dim with my weeping: for he is far from me that consoled me. See, all ye people, if there be sorrow like my sorrow. O all ye that pass by this way, attend and see if there be sorrow like my sorrow.

O sons and daughters The celestial King, the King of glory, Arose from death today. Alleluia. And Mary Magdalen, And [Mary] of James, and [Mary] of Salome, Came to anoint the body. Alleluia.

The Angel, sitting in white robes, Foretold to the women: The Lord is in Galilee. Alleluia. The disciples standing by, In the middle stood Christ, Saying: Peace be to you all. Alleluia.

In this most holy feast Let there be praise and rejoicing, Let us bless the Lord. Alleluia. For which things let us humbly, Devoutly and dutifully Give thanks to God. Alleluia.

Hail, O Queen, mother of mercy, our life, our sweetness and our hope, hail. We cry to you, poor banished children of Eve. To you we sigh, mourning and weeping in this vale of tears. Therefore, our advocate, turn your eyes of mercy towards us, And after this our exile, show us Jesus, the blessed fruit of your womb. O clement, O loving, O sweet Virgin Mary.

He was crucified also For us under Pontius Pilate. He suffered and was buried.

Christus factus est pro nobis obediens *For us, Christ was made obedient even unto usque ad mortem, mortem autem death, even death on the Cross. Wherefore crucis. Proper quod et Deus exaltavit God has also exalted Him and given him illum, et dedit illi nomen, quod est a name which is above every other name. super omne nomen.*

O bone Jesu,

O piissime Jesu,
O dulcissime Jesu,
O Jesu fili Mariae Virginis,
plene misericordia et pietate,
O dulcis Jesu, secundum magnam
misericordiam tuam, miserere mei;
O clementissime Jesu te
deprecor per illum sanguinem pretiosum,
quem pro nobis peccatoribus effundere
voluisti, ut abluas omnes iniquitates meas,
et in me respicias miserum et indignum,
humiliter veniam petentem, et hoc
nomen sanctum Jesu invocantem,
O nomen Jesu, nomen dulce, nomen
delectabile, nomen confortans, quid
est enim Jesus nisi Salvator?

Ergo Jesu, propter nomen sanctum
tuum esto mihi Jesus et salva me,
non permittas me damnari,
quem tu de nihilo creasti;
O bone Jesu, ne perdat me
iniquitas mea, quem fecit
omnipotens bonitas tua.
O dulcis Jesu, recognosce quod tuum est,
et absterge quod alienum est.
O benignissime Jesu, miserere mei
dum tempus est miserendi,
ne damnas me in tempore judicandi.
Quae utilitas in sanguine meo
dum descendero in aeternam
corruptionem. Non mortui laudabunt
te Domine Jesu, neque omnes qui
descendunt in infernum.

O amantissime Jesu,
O mitissime Jesu,
dimitte me intrare in
numerus electorum tuorum.
O Jesu, salus in te credentium,
O Jesu solatium ad te confugientium,
O Jesu, dulcis remissio
omnium peccatorum,
O Jesu, fili Mariae Virginis,

*O good Jesus,
O most kind and loving Jesus,
O most sweet Jesus,
O Jesus son of the Virgin Mary,
full of mercy and pity,
O sweet Jesus, according to Thy great
loving-kindness have pity on me:
O most merciful Jesus, I pray Thee that
by that precious blood which Thou willingly
shed for our sins,
Thou wilt wash away all my offences and
look upon me, a miserable and unworthy
sinner, as I humbly come to seek Thee and
call upon the holy name of Jesus.
O name of Jesus, sweet name, beloved
name, reassuring name, comforting name.
For what is Jesus but a saviour?*

*Therefore Jesus, for the sake of Thy holy name,
save me and let me not be damned,
me who Thou hast made out of nothing;
O good Jesus, let not my sin ruin me,
whom Thou madest in Thy omnipotent
goodness. O sweet Jesus, recognise in
me what is Thine and what is not.
O most kind Jesus, have pity on me
when it is time for mercy,
and do not condemn me in the time
for judgment.
Of what value is my blood
when I descend into eternal corruption?
The dead will not praise Thee, Lord Jesus,
nor all those that descend into hell.*

*O most loving Jesus,
O most gracious Jesus,
send me forth to enter
the number of Thy chosen ones,
O Jesus, my health and strength, in Thee
I believe; O Jesus, my comfort, in Thee I
seek refuge; O sweet Jesus, redeemer of
my sins;
O Jesus, son of the Virgin Mary,*

infunde in me gratiam, sapientiam,
caritatem, castitatem et humilitatem,
ut possim te perfecte diligere,
te laudare, te perfrui,
tibi servire et in te gloriari, et
omnes qui invocant nomen tuum,
quod est Jesus.

Hoc corpus quod pro vobis
tradetur: hic calix novi testamenti
est in meo sanguine, dicit Dominus:
hoc facite, quotiescumque sumitis
in meam commemorationem.

Tristis est anima mea usque ad
mortem: sustinete hic et vigilate
mecum: Pater mi, si possibile est,
transeat a me calix iste.

Ave regina caelorum

See Tuesday (page 29)

Saturday

Aeterna imago Altissimi,
Lumen, Deus, de Lumine,
Tibi, Redemptor, gloria,
Honor, potestas regia.

Tu solus ante saecula
Spes atque centrum temporum;
Tibi volentes subdimur,
Qui iure eunetis imperas.

Tu flos pudicae Virginis,
Nostrae caput propaginis,
Lapis caducus vertice
Ac mole terras occupans.

Diro tyranno subdita,
Damnata stirps mortalium
Per te refregit vincula
Sibique caelum vindicat.

Doctor, sacerdos, legifer,
Praefers notatum sanguine
In veste: Princeps principium
Regumque rex altissimus.

Patri, tibi, Paraclito sit,
Christe, perpes gloria,
Qui nos redemptos sanguine
Ad regna caeli pertrahis. Amen.

*pour into me grace, wisdom, charity,
chastity and humility, that I may
perfectly love Thee,
praise Thee, value Thee
serve Thee and glory in Thee;
and all who call upon Thy name,
which is Jesus.*

*This is my body which shall be given up for
you: this is the chalice of the new Testament
in my blood, says the Lord: do this, as
often as you receive it, in
commemoration of me.*

*My spirit is laden with sorrow and would die;
remain here awhile and keep watch with me.
My Father, if it is possible,
let this cup pass from me.*

*Eternal image of the Most High,
God, light from light,
to you, Redeemer, be glory
honour, royal power.*

*You alone, before all time,
are the hope and pivot of the years;
we willingly submit to you
who rule all things in equity.*

*You, the flower of a chaste virgin,
the head of our race,
the stone falling from on high,
and occupying the earth with might.*

*Once harsh tyranny has been overcome,
new growth through you shatters
the accursed bonds of the dead and
restores the heavens to their rightful place.*

*Teacher, priest, lawgiver,
supporting the marked man through
your own blood: prince of princes
and highest king among kings.*

*To Father, to you, to Paraclete,
Christ, be perpetual glory,
you who draw us, redeemed by blood,
to the gates of heaven. Amen.*

Fecit nos Deo et Patri suo regnum,
primogenitus mortuorum, et Princeps
regum terrae. Alleluia.

Viri Galilaei,
quid statis aspicientes in coelum?
Hic Jesus, qui assumptus est
a vobis in coelum,
sic veniet, quem admodum
vidistis eum, euntem in coelum.
Alleluia.

Crucem tuam adoramus, Domine
et sanctam resurrectionem tuam,
laudamus et glorificamus,
ecce enim propter lignum venit,
gaudium in universo mundi.

O Rex gloriae Domine virtutum
qui triumphator hodie super
omnes coelos ascendisti,
ne derelinquas nos orphanos
sed mitte promiscum patris in nos,
spiritum veritatis.
Alleluia.

En Christi fit memoria,
qua florent reflorient florida,
da vera cordis gaudia.

Cuius forti potentia,
en Christi fit memoria,
cuncta flectuntur genua,
natu fatentur subdita.

En Christi fit memoria,
qua florent reflorient florida,
da vera cordis gaudia.

Tu dele nostra facinora,
en Christi fit memoria,
hostis pulsa nequitia,
confirma cordis intima.

En Christi fit memoria,
qua florent reflorient florida,
da vera cordis gaudia.

*He made us as a kingdom for God and his
Father, the first born from the dead, and
the Prince of kingdoms of earth. Alleluia.*

*Men of Galilee,
why do you stand gazing up into the sky?
This Jesus, who has been taken up
from you into heaven,
will come in the same way as you have seen
him go into heaven.
Alleluia.*

*We worship your cross, Lord,
and your sanctified resurrection,
we praise and glorify you;
behold, he came on account of the cross,
a joy for the whole world.*

*O King of glory, Lord of truth,
who in triumph on this day
has ascended beyond all skies,
turn not away us helpless ones,
but send the Father's promise to us,
the spirit of truth.
Alleluia.*

*See, Christ is commemorated,
causing beautiful things to flower and
reflower; give us the heart's true joys.*

*To His mighty power
(see, Christ is commemorated);
all bend their knees
and bow their heads in submission.*

*See, Christ is commemorated,
causing beautiful things to flower and
reflower; give us the heart's true joys.*

*Do you efface our misdeeds
(see, Christ is commemorated);
having banished the enemy's iniquity,
strengthen the inner recesses of our hearts.*

*See, Christ is commemorated,
causing beautiful things to flower and
reflower; give us the heart's true joys.*

Pacis propina pocula,
en Christi fit memoria,
dissolve litis vinculas,
prebens eterna premia.

En Christi fit memoria,
qua florent reflorient florida,
da vera cordis gaudia.
Amen.

Te saeculorum Principem,
Te, Christe, Regem Gentium,
Te mentium, Te cordium
Unum fatemur arbitrum.

Scelesti turba clamitat:
Regnare Christum nolumus:
Te nos ovantes omnium
Regem supremum dicimus.

O Christe, Princeps Pacifer,
mentes rebelles subjice:
Tuoque amore devios,
Ovile in unum congrega.

Ad hoc cruenta ab arbore,
Pendes apertis brachiis:
Diraque fossus cupside
Corigne flagrans exhibes.

Ad hoc in aris abderis
Vini dapisque imagine,
Fundens salutem filiis
Transverberato peccatore.

Te nationum Praesides
Honore tollant publico,
Colant magistri, iudices
Leges et artes expriment.

Submissa regum fulgeant
Tibi dicata insignia:
Mitique sceptro patriam
Domusque subde civium.

Jesu, tibi sit gloria,
Qui sceptrum mundi temperas,
Cum Patre, et almo Spiritu,
In sempiterna saecula.
Amen.

*Give out the goblets of peace
(see, Christ is commemorated);
loose the bonds of strife,
offering eternal rewards.*

*See, Christ is commemorated,
causing beautiful things to flower and
reflower; give us the heart's true joys.
Amen.*

*To Christ the Lord of worlds, we sing,
The nations' universal King.
Hail, conquering Christ, whose reign alone
Over our hearts and souls we own.*

*The wicked crowd shouts out in vain:
"We do not want the Christ to reign."
Now in prayer to you we call,
King Supreme and Lord of all.*

*Christ, who art known the prince of peace,
Bid all rebellious tumults cease;
Call home thy straying sheep, and hold
For ever in one faithful fold.*

*For this, thine arms on Calvary
Were stretched across th' empurpled tree,
And the sharp spear that through thee ran
Laid bare the heart that burned for man.*

*For this, informs of bread and wine
Lies hid the plenitude divine,
And from thy wounded body runs
The stream of life to all thy sons.*

*May those who rule o'er men below
Thee for their greater Sovereign know,
And human wisdom, arts, and laws
In thee repose as in their cause.*

*Let kingly signs of pomp and state
Unto thy name be dedicate,
City and hearth and household be
Under thy gentle sceptre free.*

*Fraise be to Christ, whose name and throne
O'er every throne and name we own;
And equal praises still repeat
The Father and the Paraclete.
Amen.*

Dabit illi Dominus Deus sedem David, patris ejus: et regnabit in domo Jacob in aeternum, et regni ejus non erit finis. Alleluia.

Scendenti supra sidera, locato Patris dextera, laus, honor sit, et gloria.

Vincenti tanta prelia, scendenti supra sidera, celestia, terrestria nutu fatenur subdita.

Scendenti supra sidera, locato Patris dextera, laus, honor sit, et gloria.

Comestione previa, scendenti supra sidera, pandit iter per aethera ne caro fiat dubia.

Scendenti supra sidera, locato Patris dextera, laus, honor sit, et gloria.

Videntes hec magnalia, scendenti supra sidera, tollunt ad celos lumina que cepit nubes fulgida.

Scendenti supra sidera, locato Patris dextera, laus, honor sit, et gloria.

Testatur vox angelica, scendenti supra sidera, iudicaturum omnia venturum hunc per aera.

Scendenti supra sidera, locato Patris dextera, laus, honor sit, et gloria.

Tenens libram et pondera, scendenti supra sidera, nobis remittat scelera, secum ducens ad supera. Amen.

The Lord God shall give unto him the throne of David, his father, and he shall reign in the house of Jacob for ever and of his kingdom there shall be no end. Alleluia.

To Him who rises above the stars, in his place at the Father's right hand, be praise, honour and glory.

To Him who wins so many battles (to Him who rises above the stars) heavenly and earthly creatures bow their heads in submission.

To Him who rises above the stars, in His place at the Father's right hand, be praise, honour and glory.

After preparatory eating (to Him who rises above the stars) He opens wide the way through the upper air lest the flesh become irresolute.

To Him who rises above the stars, in His place at the Father's right hand, be praise, honour and glory.

Those who see these wonders (to Him who rises above the stars) raise their eyes, hitherto occupied by a bright cloud, to the heavens.

To Him who rises above the stars, in His place at the Father's right hand, be praise, honour and glory.

An angel voice declares (to Him who rises above the stars) that He will judge all things and come through the lower atmosphere.

To Him who rises above the stars, in His place at the Father's right hand, be praise, honour and glory.

Bearing scales and weights (to Him who rises above the stars) may He pardon our sins and lead us to higher things. Amen.

Salve regina

See Thursday (page 33)

Sunday

Ecce iam noctis

See Monday (page 27)

Et incipiens a Moyse et omnibus prophetis, interpretabatur illis Scripturas quae de ipso erant. Alleluia.

Alleluia. Dominus regnavit, exsultet terra: laetentur insulae multae.

Sancte Deus, Sancte fortis, Sancte et immortalis: Miserere nobis.

Nunc, Christe, te pete petimus, Miserere quaesumus.

Qui venisti redimere perditos Noli damnare redemptos; Quia per crucem tuam Redimisti mundum. Amen.

Christus semel oblatus est ad multorum exhaurienda peccata: secundo sine peccato apparebit expectantibus se in salutem.

O bone Jesu, exaudi me, et ne permittas me separari a te, ab hoste maligno defende me, in hora mortis meae voca me, et pone me juxta te, ut cum Angelis et Sanctis tuis laudem te Dominum salvatorem meum, in saecula saeculorum. Amen.

Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui. Amen.

And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself. Alleluia.

Alleluia. The Lord reigns, the earth rejoices: many islands are glad.

Holy God, Holy and strong, Holy and immortal, have mercy on us.

Now, Christ, we beseech you, have mercy upon us.

Tou came to save the lost, do not condemn the saved; since by your cross

you have redeemed the world. Amen. Christ was offered once to take away the sins of the many: the second time he shall appear without sin to those who are waiting for salvation.

O good Jesus, hear me and do not let me be parted from Thee, protect me from the evil enemy, in the hour of my death, call me and place me at Thy side so that, with your Angels and Saints, I may praise the Lord my Saviour, world without end. Amen.

Hail Mary, full of grace. The Lord is with Thee, blessed art Thou among women, and blessed is the fruit of Thy womb. Amen.