

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

THE COMPANION TO
THE EDINGTON
MUSIC FESTIVAL

Sunday 19 August to Sunday 26 August 2001

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Introduction

Peter Barley

Welcome to the Edington Festival of Music within the Liturgy. I hope that you enjoy its uniquely distinguished blend of beautiful music, fine liturgy and stimulating preaching, and leave this tranquil place both physically and spiritually refreshed.

Over the past few festivals, I have tried to achieve a sense of progression from one year to the next, as well as within each festival. Thus the theme of light in 1998 led naturally to our exploration of Advent themes the following year, in preparation for last year's millennial Christ-centred theme. I hope that this has proved effective in enhancing the value of each successive festival week. This year, I was keen to sustain this momentum, and to consider Christ's teaching and ministry: the Beatitudes, succinct yet powerful, seemed the ideal structure and tool for this.

The nine beatitudes at the beginning of the Sermon on the Mount in Matthew's gospel (as this passage was first described in St Augustine's commentary 396 CE) have provoked much discussion. Whilst scholars have debated their origins, the most common view is that three of the first four beatitudes, the blessings on the poor, those that mourn and those that hunger, are in fact derived in at least some form from Jesus. In the words of Warren Carter, "they exemplify Jesus' concerns with the poor and maintain a tension between present experience and future blessing, which many see as reflective of a tension evident throughout Jesus' ministry." The blessing on suffering may also have these direct links. It is likely that the remaining beatitudes were composed by Matthew, based on material available to him.

The concept of the beatitude is rooted in Jewish tradition. These statements are examples of a common form known as a macarism, from the Greek for 'blessed' or 'happy', and in Jewish literature are most common in worship and wisdom traditions. They thus serve both a liturgical and a didactic function, giving us a brief summary of essential doctrine and providing both instruction and assurance. They give clear guidance on ethics and morality.

Although Luke also incorporates a set of beatitudes in his Gospel in the Sermon on the Plain, he only lists four, and it is interesting to compare his with Matthew's. For instance, it is Matthew who adds 'poor in spirit' to the plainer 'Blessed are the poor' in Luke, thus drawing our attention to the humility which is necessary in order to be open to the kingdom of heaven. In essence, each set reinforces the message of the Gospel to which it belongs: "Matthew stresses the integrity of inner dispositions and behaviour" (John Bowker).

Our interpretation of the beatitudes can be open and wide-ranging. On the one hand they can be taken as promises of eschatological rewards for the virtuous, along with exhortations to lead a way of life in tune with God's kingdom, and on the other they proclaim God's reversal of fortune for those in harsh circumstances. But above all, perhaps, the best way to view them is within the context of Matthew's gospel, the earlier beatitudes elaborating on the experience of those who have been healed, the later ones commenting on the preaching of God's kingdom, and delineating further consequences of both present and future blessing.

During the festival, we will focus on one beatitude each day, although there are pairings of beatitudes on Tuesday and the final Sunday. I have undertaken a slight re-ordering of

them, in order to present 'Blessed are they that mourn' on the day of the Requiem, which this year will be sung to plainsong, with the polyphonic choirs singing an eclectic progression of appropriate motets. On this day, we also consider another form of sorrow implied in this beatitude, that of repentance, mourning also then being a spiritual exercise arising from the humility mentioned in the first beatitude. One cannot become poor in spirit whilst pursuing worldly riches — comfort comes from the Messiah, who was anointed specifically 'to preach the gospel to the poor' and 'to heal the broken-hearted'.

This supreme ambition of spiritual rather than material gain is further explored on Tuesday, the meek receiving a rich inheritance, and the hungry and thirsty being satisfied. Of course, the state of being hungry and thirsty implies something that is ongoing and nagging in its demands to be filled, and draws our attention to the precision with which the beatitudes are worded. Note that it is not hungering and thirsting 'to be righteous', but '*after* righteousness' — an internal need to be satisfied by an external, objective quality. This puts us in mind of what the Last Supper signifies: 'An exterior material sign of an interior spiritual reality' (John Metcalfe). Righteousness is at the very centre of the gospel, with all its legal, moral and social connotations. Similarly, the origin of the blessed meekness is spiritual, and concerns one's state before God. The inheritance of the meek is most vividly portrayed by the promise to Abraham, who (in the words of St Paul) received this promise, "not through law but through the righteousness that comes by faith". Note that it is an *inheritance*, thus implying death. Abraham did not live to see his promise, but he did *receive* this promise of the earth. In the familiar sentence from the Magnificat, 'He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.'

'Mercy' can be defined as compassion for people in need, and we consider this on Wednesday. In a lovely phrase taken from John Metcalfe's meditations on the Beatitudes, mercy is, "an ardent religion, the heart of which is love, the medium of which is faith, and the outlook of which is hope." Mercy is directed towards our fellows, not towards God, and is demonstrative and cannot be faked — either you are merciful or you are not. Much of the music on Wednesday expands on this theme, and I am particularly pleased that John Barnard has composed a setting of 'Blessed are the merciful' especially for the BBC broadcast. He and Paul Wigmore have also written a hymn which captures the whole spirit of the week's themes marvellously for our radio listeners as well as ourselves, in their customarily successful collaboration.

The reshaped framework of the beatitudes over the week presented a valuable opportunity to explore two using the format of the sequence of music and readings. On Thursday evening, the sequence is based on 'Blessed are the pure in heart', and ranges from initial penitence and questionings to the kindling of love on the mean altars of our hearts. Purity implies purging or purifying, and is an *internal* purity, not the external appearances of the Pharisees. It would have had a ceremonial significance for the Jews listening to the Sermon. 'If with all your hearts ye truly seek me, ye shall ever surely find me' is a phrase familiar from Mendelssohn's great oratorio *Elijah*, and brings substance to this most spectacular of promises . . . 'for they shall see God'. (The aria of course continues 'O that I knew where I might find Him, that I might even come before His presence.') It is this tension of ecstasy and uncertainty that makes this promise so compelling.

Another great oratorio has the following words on its flyleaf: 'the darkness declares the glory of light'. Sir Michael Tippett's *A Child of Our Time* is a profound and personal response to a sickening incident during the war, and this concept of a journey from darkness to light underlines the progression of Saturday's sequence for 'Blessed are the

peacemakers'. This is, of course, a theme I have explored in previous festivals, and is reflected in my choice of Susi Laurie's Advent piece to be part of the sequence, but the main inspiration behind the structuring of this service is in fact that great peacemaker Dietrich Bonhoeffer. He seems never to have wavered in his Christian antagonism to the Nazi regime, although it meant for him imprisonment, the threat of torture, danger to his own family and, finally, his execution in April 1945 on the direct orders of Heinrich Himmler, in the Flossenbürg concentration camp only a few days before it was liberated. In addition to a reading from his own writings, we will be singing Philip Moore's moving settings of the three Bonhoeffer prayers which act as a backbone for the sequence. There are many other colours to this service: the fact that it is in the evening reminds us of our progression towards the autumnal peace of sleep and death, a journey also reflected in the Moore pieces, and this is musically further enhanced by the contrast of persecution in Purcell's great anthem with blessed rest in Schütz's masterly motet.

This leads most naturally to the last two beatitudes, which deal with persecution. We are fortunate in this country to live at a time when there is relative harmony in Europe and beyond, but of course there are parts of the world where persecution is rife in one form or another. Equally, one could consider the existence led by, say, William Byrd (whose sublime setting of the Beatitudes we are singing on this closing Sunday), who was probably only sheltered from a grisly fate by royal favour. These beatitudes remind us that not all attempts at reconciliation will succeed.

However, there is a wonderful promise. The blessed ones are to be set free from the selfishness and greed that surrounds them, and are to follow in the footsteps of no lesser people than the prophets. Thus persecution becomes a badge of genuineness, and in a phrase taken from John Metcalfe's at times charmingly quirky book 'After all, do you know of any better company?' Those who trust in God implicitly, even when people, states and nations revile them because of their faith, fulfil their calling to faithfulness even through persecution.

The beatitudes, then, represent an ideal — the first four in relation to God, and the second four in relation to our duty towards our fellow human beings. There are both privileges and responsibilities implicit here, but the future tense has the ring of certainty about it to encourage us. In his engaging study of the Sermon on the Mount, John Stott draws our attention back to the emphasis placed on righteousness, an 'inner' righteousness of the heart manifest outwardly in words and deeds. Stott describes the Sermon as a kind of 'new law'. The law "sends us to Christ to be justified, and Christ sends us back to the law to be sanctified." Yet behind any complex theological thoughts that I may have attempted to alert us to, there is a disarming and urgent simplicity.

The essence of Jesus' teaching is the coming of the kingdom of God. Jesus taught in word pictures and stories — the only way to get this otherwise nebulous concept across to a largely peasant audience. The Kingdom of God is the very opposite of all worldly kingdoms — everything is turned on its head. In God's kingdom the blessed will be the very ones who have counted for nothing in our earthly kingdom.

Last year we said goodbye to a very long-standing friend of Edington, David Trendell. David first came to the Festival as a singer, and then succeeded Geoffrey Webber as a relatively youthful but particularly imaginative Director. A perusal of the Companions from this period reveals an incisive, adventurous and rigorous choice of themes. David subsequently enjoyed a highly productive and successful decade as Director of the Nave Choir, displaying these same qualities in the preparation for and execution of that

demanding role. In my farewell speech to him, I mentioned David's great generosity in sharing his very brilliant ideas about a wide range of repertoire with the rest of the musical team. His knowledge of sacred, and other, music seems encyclopaedic, and yet he wears his learning lightly, with modesty and humour. I find this willingness to give of the best of one's knowledge and ability one of the most fascinating and rewarding aspects of the Edington Festival. This is a welcome antidote to the outside world, where good ideas or ingenious projects are often jealously guarded. Equally, at Edington there is a pleasing focus to the week — research, experience and expertise all combine and come to fruition under one roof for the good of all: the very spirit of Edington. I was privileged to be educated in this spirit at an early stage of my involvement with the festival, when organist, by another long-term Edingtonian, Robin Blaze. I well remember listening to a beautifully sung Compline lying outside gazing up at the stars, discussing with Robin the glories of the evensong of Gibbons's music which we had both just taken part in. This epitomises much of what Edington represents to many people on different levels — liturgically, socially, intellectually, musically and spiritually.

I have mentioned the many and various facets of the Festival. All these different aspects come together, combine and mix in quite interesting, different and productive ways in the different festival settings: primarily, naturally, in the worship in the priory church, but also in the social engagement at meal times and in the free time during the week. We all have a chance to catch up on each other's news, views, discoveries, successes and disappointments, and also to catch up with ourselves. The Festival binds church, village, visitors and hosts in one.

The importance of *ritual* is one aspect that underlines much of this: ritual is essential to the liturgy, but it is also articulated in the secular world in many areas. Since last year's festival, I have been fortunate to see Harrison Birtwistle's *The Last Supper* (written for Glyndebourne), music which springs from a fascination with The Last Supper as a moment when human experience is transformed into ritual. Equally, the Rambert Dance Company's evocative production of Stravinsky's *Symphony of Psalms* (to choreography by Jirí Kylian) was mesmerising, and fully justified its description as a "compassionate celebration of human spiritual tenacity". Ritual is all around us.

This year, in addition to the commissioned introit from John Barnard (for Consort), I am thrilled that our new Festival Organist, Matthew Martin, has written a communion motet for the Nave Choir. It is also pleasing to be able to perform in a liturgical context a number of other recent works — by Robert Fokkens and John Sanders, as well as by the aforementioned Laurie and Moore. I am delighted to be continuing the strong tradition of renaissance music at the Festival, notably by using David Trendell's recently published edition of Lobo's *Missa O Rex gloriae*, in addition to a wide ranging continental blend of liturgically apt motets.

My thanks, as ever, are due to all the aforementioned people, and also to Peter Roberts and Clare Dawson our administrators, to choir directors Jeremy Summerly, Andrew Carwood and Robert Quinney, to organists Matthew Martin, James McVinnie and Andrew Macmillan, to Ian Aitkenhead and Nick Flower for their help with the Companion, to Joy and Michael Cooke, Jonathan Arnold and Justin Lowe for their work for the Festival Association, and to David Belcher, Jean Hall, 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 also very grateful to the host families in the village and neighbouring area, and to all who give so much time to ensure the smooth running of successive festivals.

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 put towards the cost of future festivals. The last Sunday collection goes to the Parish. This helps with the costly maintenance of such a large church in a small community of only some 270 households. 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 practise 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, and 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, Wells Cathedral, Westminster Abbey and Westminster 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 The Priory Church, Edington for the use of robes.

Finally, the Festival is grateful for the assistance of the Eastleigh Surgery, Westbury in relation to medical emergencies. For information regarding the services they can provide, please contact Dr H.H. Ronn 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 in Steeple Ashton, approximately three miles north of the Church, towards Trowbridge.

Lavatories: There are facilities available in the Parish car park.

Village Events

Edington Art & Craft Sale: This sale will be held in the Methodist Chapel Hall, Salisbury Hollow, Tinhead, Edington, on Friday 24 and Saturday 25 August between the hours of 10.30am and 12.30pm, and 2.00pm and 5.00pm. 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, the Edington Festival Association was founded in 2000. 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 mailing of the Association Newsletter with articles on all aspects of Church music, commercial recording offers and giving details of forthcoming concerts of interest. The minimum subscription is £10 and forms are held at the door of the Church. Details can also be obtained from the Administrator, Michael Cooke (details below).

The Friends of Cathedral Music

If you have appreciated and valued the music which 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 2002

Sunday, 18 August to Sunday, 25 August 2002

Anyone wishing to receive advance notice of the 2002 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

Assistant Priest

The Reverend Jean Hall

Parish Churchwardens

Gilbert Green

Mike Watts

Church-Festival Liaison

Antonia Southern

Verger

Peter Norfolk-Brown

Clergy

The Reverend Canon Jeremy Davies

The Reverend Carolyn Hammond

The Reverend Peter McGahey

The Reverend Angus Ritchie

The Reverend Canon Paul Rose

The Reverend John Streeting

Amy Watts

Emma Watts

Servers

Anna Pepler

Emily Pepler

James Preston

Organists

Matthew Martin

Andrew Macmillan

James McVinnie

Jeremy Moore

John d'Arcy

John Barnard

Tammy Flower

Emily Robins

Honorary Treasurer

Christine Laslett

Information Secretary

Anthony Hardy

Personnel

Adrian Hutton

Administrative Assistants

Keith Roberts

Accommodation

John Barnard

Readings Supervisor

Jack Nichols

Robes

Thomas Park

Librarian

Oliver Piper

Joel Potts

Schola Cantorum *Director: Andrew Carwood*

Adrian Thomas

John Barnard

Nicholas Flower

Joseph Harper

Myles Langridge

Justin Lowe

Charles Minogue

The Nave Choir Director: Robert Quinney

Trebles: Oliver Campbell-Hill
 Anselm Carr-Jones
 Christopher Coleman
 Dominic Collingwood
 Jonathan Darbourne
 Michael Gormley
 Ed Grocott
 Tristan Hambleton

Altos: Alex Potter
 Gulliver Ralston
 Keith Roberts

Tenors: Jeremy Budd
 Andrew Burden
 Jason Harlow

Basses: Mark Chaundy
 Anthony Hardy
 Nigel Howells

The Consort Director: Jeremy Summerly

Sopranos: Abigail Boreham
 Clare Dawson
 Alice Gribbin
 Rebecca Hickey

Altos: Ian Aitkenhead
 David Bates

Tenors: Bene't Coldstream
 Alex Hickey

Basses: Eamonn Dougan
 Stephen Rice

Samuel Hancock
 John Jones
 George Laing
 Richard Northcott
 Ben Oakley
 Oliver Pash
 Alistair Ward
 Matthew Wilby

Nicolas Stebbing-Allen
 Stephen Taylor

James Park
 Will Unwin

Adrian Hutton
 James Mustard
 Martin Oxenham

Kate Hopkins
 Cecilia Osmond
 Tanya Wicks
 Lisa Wilson

Deborah Mackay

Edwin Simpson
 Andrew Tortise

David Stuart

Orders of Service

The Office of Matins

Responses V. O Lord, let thy mercy lighten upon us. [stand]
 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.

Antiphon refer to daily order

Psalms refer to daily order [sit]

Chapter R. Thanks be to God.

Hymn refer to daily order

Antiphon refer to daily order

Canticle Benedictus Deus Dominus Israel (BCP 46) [stand]

Creed

Prayers Lord, have mercy upon us. Christ, have mercy upon us. [sit]
 Lord, have mercy upon us. Our Father.

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.

[stand]

Antiphon Miserere mihi, Domine

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

Psalms refer to daily order

[sit]

Chapter R. Thanks be to God.

Hymn Te lucis ante terminum

(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.*

Antiphon Salva nos, Domine

Save us, O Lord, waking. Guard us sleeping. That awake we may watch with Christ, and asleep we may rest in peace.

Canticle Nunc dimittis (BCP 59)

[stand]

Prayers Lord, have mercy upon us. Christ, have mercy upon us.

[sit]

Lord, have mercy upon us. Our Father.

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, 19 August

Compline 9.15pm

PRELUDE Te lucis ante terminum

Marcel Dupré
(1886-1971)

RESPONSES Turn us, O God our Saviour

plain song

ANTIPHON Miserere mihi (viii)

plain song

PSALMS 4 & 133

plain song

HYMN Jesu, salvator saeculi

John Sheppard
(c. 1505-1558)

RESPONSORY In pace

Thomas Tallis
(c. 1505-1585)

ANTIPHON Salva nos (iii)

plain song

CANTICLE Nunc dimittis (First Service)

Thomas Tomkins
(1572-1656)

RESPONSES Lord, have mercy upon us

plain song

ANTIPHON Salve regina

Pierre Villette
(1926-1969)

There is no need for us to go abroad to attain the kingdom of heaven, nor to cross the sea in search of virtue: as the Lord has already told us, the kingdom of God is within you.

Antony of Egypt

To want all that God wants, always to want it for all occasions and without reservations, that is the kingdom of God which is all within.

François Fénelon

Our aim is the kingdom of God or the kingdom of heaven. But our point of reference is a clean heart without which it is impossible for anyone to reach our target.

John Cassian

Monday, 20 August

St Bernard of Clairvaux

*Blessed are the poor in spirit: for theirs
is the kingdom of heaven.*

The man who is poor in spirit is the man who has realised that things mean nothing and that God means everything.

William Barclay

Poverty is to have nothing, and desire nothing,
and yet to possess everything in the spirit of liberty.

Jacopone of Todi

Matins 9.00am (Chancel)

ANTIPHON	Ideo iureiurando (viii)	plainsong
PSALM	113	plainsong
HYMN	Bernarde, gemma caelitum (ii)	plainsong
ANTIPHON	Bernardus, doctor mellifluus (i)	plainsong
VOLUNTARY	Preludium in G	<i>Orlando Gibbons</i> (1583-1625)

Solemn Eucharist 11.30am

PRELUDE	A Verse for Double Organ	<i>Richard Portman</i> (d.1655)
INTROIT HYMN	Ye servants of God, your Master proclaim (476)	<i>Paderborn</i>
GLORIA	Missa O quam gloriosum	<i>T.L. da Victoria</i> (1548-1611)
EPISTLE	2 Corinthians 8: 1-9	
ALLELUIA	Spiritus sanctus (viii)	plainsong
GOSPEL	Mark 10: 17-31	
OFFERTORY	Pater peccavi	<i>Clemens non Papa</i> (c.1510-c.1555)
SANCTUS	Miss O quam gloriosum	<i>T.L. da Victoria</i>
AGNUS DEI	Miss O quam gloriosum	<i>T.L. da Victoria</i>
COMMUNION	Quod dico vobis (iv)	plainsong
	Beatus qui intellegit	<i>Orlande de Lassus</i> (1532-1594)
HYMN	All praise to thee, for thou, O King divine (335) (v. 3 upper voices, v. 4 men's voices)	<i>Engelberg</i>
VOLUNTARY	Prelude and Fugue in G (BWV 541)	<i>J.S. Bach</i> (1685-1750)

Solemn Evensong 8.00pm

PRELUDE	Elegy	<i>C.H.H. Parry</i> (1848-1918)
INTROIT	Ubi Caritas et amor (vi)	plainsong
PRECES	O Lord, open thou our lips	<i>William Byrd</i> (1543-1623)
OFFICE HYMN	Immense caeli conditor (i)	plainsong
PSALMS	32 & 34	<i>Parratt; Day</i>
READING	Isaiah 57: 14-21	
ANTIPHON	O Doctor optime (ii)	plainsong
CANTICLE	Magnificat (Collegium regale)	<i>Charles Wood</i> (1886-1926)
READING	2 Corinthians 6: 1-10	
CANTICLE	Nunc dimittis (Collegium regale)	<i>Charles Wood</i>
CREED	Lord, have mercy upon us	<i>William Byrd</i>
RESPONSES	Vo Tsarstvii Tvoyem (The Beatitudes)	<i>Sergei Rachmaninov</i> (1873-1943)
ANTHEM		
PRAYERS	The day thou gavest, Lord, is ended (252)	<i>St Clement</i>
HYMN		
BLESSING		
VOLUNTARY	Prelude and Fugue in d	<i>Felix Mendelssohn</i> (1809-1847)

Compline 9.15pm

PRELUDE	A fancy	<i>William Byrd</i> (1543-1623)
PSALM	41	plainsong
ANTIPHON	Alma redemptoris mater (v)	plainsong

Dust as we are, the immortal spirit grows: like harmony in music.
William Wordsworth

O blessed poverty, who bestows eternal riches on those who love
and embrace her! O holy poverty, to those who possess and
desire you God promises the kingdom of heaven and offers
eternal glory and blessed life!

Clare of Assisi

Tuesday, 21 August

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

If thou have any good things believe better things of others,
that thou may keep thy meekness.

Thomas à Kempis

Seek ye first the kingdom of God, and his righteousness;
and all these things shall be added unto you.

Matthew 6: 33

Matins 9.00am (Chancel)

ANTIPHON	Beati omnes (ii)	plainsong
PSALM	37: 1-20	plainsong
HYMN	Ecce iam noctis (iv)	plainsong
ANTIPHON	Cum sublevasset (i)	plainsong
VOLUNTARY	Kyrie, Gott Vater in Ewigkeit (BWV 672)	J.S. Bach (1685-1750)

Solemn Eucharist 11.30am

The preacher at this service will be The Reverend Canon Neil Heavisides, Canon Precentor of Gloucester Cathedral (Vicar of Edington 1988-1994).

PRELUDE	Contrapunctus V (BWV 1080) (from die Kunst der Fuge)	J.S. Bach (1685-1750)
INTROIT HYMN	As pants the hart for cooling streams (337') Missa O Rex gloriae	Martyrdom Alonso Lobo (c. 1555-1617)
KYRIE		
PISTLE	1 Peter 3: 8-18a	plainsong
ALLELUIA	Propitius esto (i)	
GOSPEL	John 4: 7-15	
OFFERTORY	Like as the hart	Herbert Howells (1892-1983)
SANCTUS	Missa O Rex gloriae	Alonso Lobo
AGNUS DEI	Missa O Rex gloriae	Alonso Lobo
COMMUNION	Tu mandasti (v) Panis angelicus	plainsong João Rebelo (1610-1661)
HYMN	O love divine, how sweet thou art! (424)	Cornwall
VOLUNTARY	Contrapunctus XI (BWV 1080)	J.S. Bach

Solemn Evensong 8.00pm

PRELUDE	Pari intervallo	Arvo Pärt (b.1935)
INTROIT	Justorum animae	Charles Stanford (1852-1924)
PRECES	O Lord, open thou our lips	John Streeting (b.1952)
PSALMS	1 & 103	Smallbone; Turle
READING	Lamentations 3: 22-33	
CANTICLE	Magnificat	Arvo Pärt
READING	Romans 4: 1-25	
CANTICLE	Nunc dimittis (St John's Service)	Michael Tippett (1905-1998)
CREED		
RESPONSES	Lord, have mercy upon us	John Streeting
ANTHEM	Blessed is he whose unrighteousness is forgiven	Henry Purcell (1659-1695)
PRAYERS		
HYMN	Lead us, heavenly Father, lead us (393)	Mannheim
BLESSING		
VOLUNTARY	Chorale Prelude on the Old 104th	C.H.H. Parry (1848-1914)

Compline 9.15pm

PRELUDE	Christe, aller Welt Trost (BWV 673)	J.S. Bach (1685-1750)
PSALM	37: 21-41	plainsong
ANTIPHON	Ave regina caelorum (vi)	plainsong

Selfish men may possess the earth; it is the meek only who inherit it from the heavenly Father, free from all perplexities of unrighteousness.

John Woolman

This must be our ground and anchor-hold, that Christ is our only perfect righteousness.

Martin Luther

Wednesday, 22 August

Blessed are the merciful: for they shall obtain mercy.

Two works of mercy set a man free: forgive and you will be forgiven, and give and you will receive.

St Augustine of Hippo

Who will not mercy unto others show,
how can he mercy ever hope to have?

Edmund Spenser

Matins 9.00am (Chancel)

ANTIPHON	Domine, magnus es (iv)	plainsong
PSALM	15	plainsong
HYMN	Aeterne rerum conditor (i)	plainsong
ANTIPHON	Magister quid faciendo (via)	plainsong
VOLUNTARY	Unter der Linden grüne	<i>Jan Pieterszoon Sweelinck (1562-1621)</i>

Solemn Eucharist 11.30am

PRELUDE	O Welt, ich muss dich lassen	<i>Jobannes Brahms (1833-1897)</i>
INTROIT HYMN	Sing praise to God (omit v. 4) (447)	<i>Palace Green</i>
KYRIE	Mass XIII (Stelliferi conditor orbis) (i)	plainsong
EPISTLE	James 2: 1-13	
GRADUAL	Thou knowest, Lord, the secrets of our hearts	<i>Henry Purcell (1659-1695)</i>
GOSPEL	Luke 10: 25-37	
OFFERTORY	Schaffe in mir, Gott	<i>Jobannes Brahms</i>
SANCTUS	Mass XIII (viii)	plainsong
AGNUS DEI	Mass XIII (i)	plainsong
COMMUNION	Beati quorum via	<i>Charles Stanford (1852-1924)</i>
	Call to remembrance	<i>John Hilton (d.1608)</i>
HYMN	There's a wideness in God's mercy (461)	<i>Corvedale</i>
VOLUNTARY	Carillon de Soissons	<i>Maurice Duruflé (1902-1986)</i>

Choral Evensong 4.00pm

Broadcast live on BBC Radio 3 — doors close 3.55pm

PRELUDE	Chant de Paix	<i>Jean Langlais (1907-1991)</i>
INTROIT	Blessed are the merciful (2001 Festival Commission)	<i>John Barnard (b.1948)</i>
PRECES	O Lord, open thou our lips	plainsong
OFFICE HYMN	Caeli Deus sanctissime (i)	plainsong
PSALM	108	Robinson
READING	2 Samuel: 18: 19-end	plainsong
ANTIPHON	Sancti et justi (viii)	<i>Paul Drayton (b.1944)</i>
CANTICLE	Magnificat (New College Service)	
READING	Acts 28: 1-10	
CANTICLE	Nunc dimittis (St John's Service)	<i>Michael Tippett (1905-1998)</i>
CREED		
RESPONSES	Lord, have mercy upon us	plainsong
MOTET	Schaffe in mir, Gott	<i>Johannes Brahms (1833-1897)</i>
PRAYERS		
MOTET	Jesu dulcis memoria	<i>Robert Fokkens (b.1975)</i>
HYMN	The one who owns his inmost need	Potterne Wick
	(words: Paul Wigmore; music: John Barnard)	
BLESSING		
VOLUNTARY	Ite missa est	<i>Kenneth Leighton (1929-1988)</i>
PRELUDE	Mein Junges Leben hat ein end	<i>Jan Pieterszoon Sweelinck (1562-1621)</i>
PSALM	6	plainsong
ANTIPHON	Regina caeli (vi)	plainsong
	Teach me to feel another's woe, To hide the fault I see; That mercy I to others show, That mercy show to me.	
		<i>Alexander Pope</i>

Thursday, 23 August

Blessed are the pure in heart: for they shall see God.

The 'heart' in the biblical sense is not the inward life, but the whole man in relation to God.

Dietrich Bonhoeffer

With the pure thou wilt show thyself pure.

2 Samuel 22:27

Matins 9.00am (Chancel)

ANTIPHON	In Sanctis eius	plain song
PSALM	24	plain song
HYMN	Ecce iam noctis (iv)	plain song
ANTIPHON	Vestri capilli capitata (v)	plain song
VOLUNTARY	Gelobet seist du Jesu Christ (BWV 722)	J.S. Bach (1685-1750)

Solemn Eucharist 11.30am

PRELUDE	Ricercar II	Johann Froberger (1616-1667)
INTROIT HYMN	Blest are the pure in heart (341)	Franconia
KYRIE	Missa Papae Marcelli	G.P. da Palestrina (1525-1594)
EPISTLE	Hebrews 10: 19-25	plain song
ALLELUIA	Loquebar Domine (ii)	
GOSPEL	Mark 12: 28-34	
OFFERTORY	Beati pauperes spiritu	Jan Pieterszoon Sweelinck (1562-1621)
SANCTUS	Missa Papae Marcelli	G.P. da Palestrina
AGNUS DEI	Missa Papae Marcelli	G.P. da Palestrina
COMMUNION	Beati mundo corde (i)	plain song
	O sacrum convivium	William Byrd (1543-1623)
HYMN	Be thou my vision, O Lord of my heart (339)	Slane
VOLUNTARY	Praeludium, Fuga e Ciacona in C	Dietrich Buxtehude (c. 1637-1707)

Sequence of Music and Readings 8.00pm

PRELUDE	A Double Vers	Henry Purcell (1659-1695)
MOTET	Lord, how long wilt thou be angry?	Henry Purcell
BIDDING		
CHANT	Angelis suis (ii)	plain song
READING	2 Timothy 2: 20-26	
HYMN	O for a heart to praise my God (74) from The Brothers Karamazov	Stockton Fyodor Dostoyevsky (1821-1881)
READING		
MOTET	Ardens est cor meum	T.L. da Victoria (1548-1611)
READING	The Lord will happiness divine	William Cowper (1731-1800)
MOTET	Infelix ego	William Byrd (1543-1623)
PRAYERS		
MOTET	Ardens est cor meum	Richard Dering (c. 1580-1630)
HYMN	O thou who camest from above (431)	Hereford plain song
CHANT	Sicut cervus (viii)	
READING	Hebrews 9: 11-28	
MOTET	Agnus Dei (Mass for five voices)	William Byrd
BLESSING		
VOLUNTARY	Allein Gott in der Höh sei Ehr (BWV 663)	J.S. Bach (1685-1750)
Compline 9.15pm		
PRELUDE	Agnus Dei (from Mass for double choir)	Frank Martin (1890-1974)
PSALM	27	plain song
ANTIPHON	Salve regina (v)	plain song
	A man's poverty before God is judged by the disposition of his heart, not by his coffers.	St Augustine of Hippo
	For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.	
		I Samuel 16: 7
	Unto the pure, all things are pure.	Titus 1:15

Friday, 24 August

St Bartholomew

Blessed are they that mourn: for they shall be comforted.

The Lord God will swallow up death for ever; he will wipe away the tears from every face, and remove the reproach of his people from the whole earth.

Isaiah 25: 8

Choral Matins 11.30am

PRELUDE	Fugue V	<i>Robert Schumann (1810-1856)</i>
INTROIT	Sing, O heavens	<i>John Amner (1579-1641)</i>
PRECES	O Lord, open thou our lips	<i>Thomas Park (b.1983)</i>
INVITATORY	Venite exultemus Domino (The First Service)	<i>Thomas Tomkins (1572-1656)</i>
PSALMS	86 & 91	<i>Turk; Flintoft; Walmisley</i>
READING	Isaiah 25: 6-9	
CANTICLE	Te Deum (First Service)	<i>Thomas Weelkes (c.1575-1623)</i>
READING	Revelation 21: 1-7	
CANTICLE	Jubilate in C	<i>Charles Stanford (1852-1924)</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>Thomas Park</i>
ANTHEM	Blessed are they that mourn	<i>Johannes Brahms (1833-1897)</i>
PRAYERS		
HYMN	Rejoice in God's saints	<i>Hanover</i>
BLESSING		
VOLUNTARY	Fugue II	<i>Robert Schumann</i>

Solemn Requiem Mass 8.00pm

The preacher at this service will be The Venerable Dick Acworth, Archdeacon of Wells.

PRELUDE	Wenn wir in höchsten Nöten sein	<i>J.S. Bach (1685-1750)</i>
PROCESSIONAL INTROIT	Ego sum resurrectio (ii) Requiem aeternam	<i>plainsong John Sanders (b.1933)</i>
KYRIE EPISTLE GRADUAL	Missa pro defunctis 2 Corinthians 1: 3-5 The Lord is my shepherd (Psalm 23)	<i>plainsong Herbert Howells (1892-1983)</i>
GOSPEL OFFERTORY	John 11: 17-27 Media vita	<i>Nicolas Gombert (c.1495-c.1560)</i>
SANCTUS AGNUS DEI COMMUNION	Missa pro defunctis Missa pro defunctis Bring us, O Lord God	<i>plainsong plainsong William Harris (1883-1973)</i>
HYMN	Versa est in luctum	<i>Alonso Lobo (c. 1555-1617)</i>
BLESSING VOLUNTARY	Through all the changing scenes of life (467)	<i>Wiltshire</i>
	Prelude and Fugue in f (BWV 534)	<i>J.S. Bach</i>

Compline 9.30pm (approx.)

PRELUDE	Veni Sancte Spiritus	<i>Peter Philips (c.1561-1628)</i>
PSALM ANTIPHON	116 Ave regina caelorum (solemnis) (vi)	<i>plainsong plainsong</i>

God does not comfort us to make us comfortable, but to make us comforters.

John Henry Jowett

May the supreme comforter, the spirit of truth, possess your heart and comfort you and grant that we may be together in that heavenly Jerusalem for ever, by the gift of our Lord Jesus Christ, who is blessed above all else for ever.

Jordan of Saxony

Saturday, 25 August

Blessed are the peacemakers: for they shall be called the children of God.

Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up into the light where God himself appears.

G.A. Studdert-Kennedy

Peace and love are always alive in us, but we are not always alive to peace and love.

Julian of Norwich

Matins 9.00am (Chancel)

ANTIPHON	Beati pacifici (i)	plainsong
PSALM	29	plainsong
HYMN	Aeterne rerum conditor (i)	plainsong
ANTIPHON	Ubi duo vel tres (iv)	plainsong
VOLUNTARY	Voluntary in C	John Stanley (1712-1786)

Solemn Eucharist 11.30am

PRELUDE	Felix namque	William Shelbye (1541-1584)
INTROIT HYMN	Lord of our life, and God of our salvation (404)	Iste confessor (2)
KYRIE	Mass IV (Cunctipotens genitor Deus) (iv)	plainsong
EPISTLE	James 3: 13-18	
GRADUAL	The Beatitudes	John Joubert (b.1927)
GOSPEL	John 20: 19-23	
OFFERTORY	O pray for the peace of Jerusalem	Herbert Howells (1892-1983)
SANCTUS	Mass IV (iv)	plainsong
AGNUS DEI	Mass IV (iv)	plainsong
COMMUNION	The Beatitudes	William Harris (1883-1973)
HYMN	Domine Jesu Christe (2001 Festival Commission)	Matthew Martin (b.1976)
BLESSING	Forth in the peace of Christ we go (361)	Song 34
VOLUNTARY	Passacaglia in d	Dietrich Buxtehude (c. 1637-1707)

Sequence of Music & Readings 8.00pm

PRELUDE	Le jardin suspendu (from Trois pièces)	Jehan Alain (1911-1940)
PROCESSIONAL BIDDING	Te Deum laudamus (simplex)(iii)	plainsong
MOTET	Morning Prayers (from Three Prayers of Dietrich Bonhoeffer)	Philip Moore (b.1943)
READING	Zechariah 8: 9-19	
HYMN	Eternal ruler of the ceaseless round (355)	Song 1
READING	Romans 12: 9-21	
CHANT	Notus in Judaea (viii)	plainsong
MOTET	Prayers in time of distress	Philip Moore
READING	Of suffering	Dietrich Bonhoeffer
MOTET	(from Letters and Papers from Prison)	(1906-1945)
PRAYERS	Jehova quam multi sunt hostes mei!	Henry Purcell (1659-1695)
MOTET	Hymn of Jesus	Susi Laurie (b.1971)
CHANT	Ad te Domine (ii)	plainsong
READING	Ephesians 2: 11-22	
MOTET	Evening Prayers	Philip Moore
PRAYERS	The duteous day now closeth (253)	Innsbruck
HYMN	Herr, nun lassest du deinen Diener —	Heinrich Schütz
MOTET	Selig sind die Toten (Canticum B Simeonis) (1585-1672)	
BLESSING	Introduction and Variations (from Suite (1930))	Jehan Alain
VOLUNTARY		
PRELUDE	Benedicam Dominum	Peter Philips (c. 1561-1628)
PSALM	85	plainsong
ANTIPHON	Alma redemptoris mater (solemnis) (v)	plainsong
	Eschew evil and do good: seek peace and ensue it.	Psalm 34:14
	O God, make us children of quietness and heirs of peace.	St Clement of Rome

Sunday, 26 August

Blessed are they which have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and utter all kinds of evil against you falsely, for my sake.

We rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.

Romans 5: 3-4

You are deceived if you think that a Christian can live without persecution. The person who suffers the most persecution is the one who lives under none. A storm puts a man on his guard and obliges him to do all he can to avoid shipwreck.

Jerome

Matins 9.00am (Chancel)

ANTIPHON	Qui sequitur me (iii)	plainsong
PSALM	7: 1-10	plainsong
HYMN	Ecce iam noctis (iv)	plainsong
ANTIPHON	Beati estis (i)	plainsong
VOLUNTARY	Voluntary in B flat	William Boyce (1711-1779)

Solemn Eucharist 11.30am

PRELUDE	Benedictus	W. Lloyd-Webber (1914-1982)
INTROIT HYMN	He who would valiant be (372)	Monks Gate
GLORIA	Missa brevis	Zoltán Kodály (1882-1967)
EPISTLE	1 Peter 4: 12-19	plainsong
ALLELUIA	In te Domine speravi (iii)	
GOSPEL	Matthew 5: 38-48	
CREED		
OFFERTORY	O sacrum convivium	Hans Leo Hassler (1562-1612)
SANCTUS	Missa brevis	Zoltán Kodály
AGNUS DEI	Missa brevis	Zoltán Kodály
COMMUNION	Dico autem vobis (viii)	plainsong
	Beati mundo corde	William Byrd (1543-1623)
HYMN	Love Divine, all loves excelling (408i)	Blaenwern
MOTET	Ave Maria	Robert Parsons (c.1530-1570)
BLESSING		
VOLUNTARY	Final (Symphonie V)	Louis Vierne (1870-1937)

Translations

Sunday

Miserere mihi Domine,
et exaudi orationem meam.

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

Jesu salvator saeculi,
Redemptis ope subveni,
Et pia Dei genitrix,
Salutem posce miseris.

*Jesu, Saviour of an age,
come with help to the ransomed,
and Holy Mother of God,
petition for safety of the wretched.*

Coetus omnes angelici,
Patri archarum cunei,
Ac prophetarum merita,
Nobis precentur veniam.

*May the angelic gatherings,
the ranks of the Father's archangels,
and the good deeds of the prophets,
implore pardon for us.*

Baptista Christi praevius,
Et claviger aethereus,
Cum ceteris apostolis,
Nos solvant nexus criminis.

*May the Baptist, forerunner of Christ,
bearer of heaven's keys,
with the rest of the apostles
release us from the grip of sin.*

Chorus sacratus martyrum,
Confessio sacerdotum,
Et virginalis castitas,
Nos a peccatis abluat.

*The holy band of martyrs,
the confession of priests
and maidenly purity —
may each wash us free from sin.*

Clericorum suffragia
Omnesque cives coelici
Annuant votis supplicum
Et vitae poscant praemium.

*The assembly of clerics
and all the citizens of heaven
proclaim their entreaty in prayer
and demand the reward of life.*

Laus, honor, virtus, gloria
Deo Patri et Filio
Sancto simul Paraclyto,
In sempiterna saecula. Amen.

*Praise, honour, virtue, glory
be to God the Father and to the Son
as well as to the Holy Paraclete,
for endless ages. Amen.*

In pace,
in idipsum dormiam et requiescam.
Si dedero somnum oculis meis
et palpebris meis dormitionem,
dormiam et requiescam.
Gloria Patri et Filio
et Spiritui Sancto.
In pace,
in idipsum dormiam et requiescam.

*In peace,
in very peace will I lie down and take my rest.
If I give sleep to my eyes,
and to my eyelids slumber,
I will lie down and take my rest.
Glory be to the Father, and to the Son
and to the Holy Spirit.
In peace,
in very peace will I lie down and take my rest.*

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

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 valle.
Eia ergo, Advocata nostra, illos tuos
misericordes oculos ad nos converte.
Et Jesum benedictum fructum ventris
tui nobis post hoc exsilium ostende.
O clemens, o pia, o dulcis Virgo Maria.

Monday

Ideo iureiurando fecit ilium Dominus
crescere in plebem suam.

Bernarde, gemma caelitum,
Laudes tibi, quas pangimus,
In nostra verte gaudia
Salutis atque munera.

Te Christus ussit intimo
Dilectionis vulnere
Sponsaeque fecit providus
Scutum, columnam, lampada.

Almus dedit te Spiritus
Os veritatis proflum
Et angelorum pabuli
Arcana mella proferens.

Amoris aestu candidi
Te Virgo Mater imbuit,
Quam nemo te facundius
Vel praedicavit altius.

Te quaesierunt arbitrum
Reges, magistri, praesules,
Cultorque solitudinis
Fama replesti saeculum.

Sit Trinitati gloria,
Quae se videndam largiens,
Tecum benigna gaudio
Nos det perenni perfrui. Amen.

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

*Hail, Queen, mother of pity;
our life, our sweetness and hope, all hail.
To thee we cry, the exiled sons of Eve.
To thee we sigh, lamenting and weeping
in this vale of tears.
Therefore, our advocate, turn thy
pitiful eyes upon us.
And show us, after this our exile,
Jesus, the blessed fruit of thy womb.
O merciful, O holy, O sweet Virgin Mary.*

*Therefore by an oath did the Lord make him
to increase among his people.*

*Bernard, jewel of the heavens,
the praises which we offer you
may you turn them into our joys
and the gifts of salvation.*

*Christ burnt you up
with a deep-seated wound of joy
and makes you ready to be for the church his
bride the shield, support and enlightenment.*

*The nourishing Spirit gave to you
a mouth flowing with truth
which offers up the secret honey
which is the food of angels.*

*The Virgin Mother imbued you
with the heat of true love,
such as no one before spoke
more easily or more enthusiastically.*

*You are sought as an arbiter
by kings, law-givers and magistrates,
and your fame as a protector of peace
has filled the ages.*

*To the Trinity be that glory
which gives itself up to be seen,
and which is given to us
to enjoy of many years. Amen.*

Bernardus, doctor mellifluus,
amicus Sponsi,
Virginis Matris praeco mirificus,
in clara vale pastor effulgit clarissimus.

Alleluia. Spiritus Domini super me:
propter quod unxit me,
evangelizare pauperibus misit me,
sanare contritos corde.

Pater peccavi
in caelum et coram te;
iam non sum dignus vocari filius tuus.
Fac me sicut unum ex mercenariis tuis.
Quanti mercenarii in domo patris mei
abundant panibus;
ego autem hie fame pereo.
Surgam et ibo ad patrem meum,
et dicam ei:
Fac me sicut unum ex mercenariis tuis.

Quod dico vobis in tenebris,
dicite in lumine, dicit Dominus:
et quod in aure auditis,
praedicate super tecta.

Beatus qui intellegit
super egenum et pauperem:
in die mala
liberavit eum Dominus.
Dominus conservet eum et vivificet eum,
et beatum faciat eum in terra:
et non tradat eum
in animam inimicorum eius.
Dominus opem ferat illi
super lectum doloris eius:
Universum stratum eius versasti
in infirmitate eius.
Ego dixi: Domine miserere mei:
sana animam meam, quia peccavi tibi.

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

*Bernard, mellifluous doctor of the Church,
friend of the divine Bridegroom and
herald telling of the wonders of the Virgin
Mother, became famous at Clairvaux as a
pastor of souls.*

*Alleluia. The Spirit of the Lord is upon me,
because he has anointed me
to preach the Gospel to the poor,
to heal the contrite of heart.*

*Father I have sinned
against heaven and against you;
now I am not worthy to be called your son.
Use me as one of your labourers.
How many workers on my father's estate
have more than enough bread;
but here I am dying of hunger.
I will rise up and go to my father,
and say to him:
'Use me as one of your labourers.'*

*That which I tell you in the dark,
speak in the light, said the Lord:
and that which you hear with your ears,
preach from the housetops.*

*Blessed is he that considereth
the poor and needy:
in the time of trouble
the Lord shall deliver him.
The Lord preserve him, and keep him alive,
that he may be blessed upon earth.
and deliver him not
into the will of his enemies.
The Lord comfort him
when he lieth upon his bed:
make thou all his bed
in his sickness.
I said: 'Lord, be merciful unto me:
heal my soul, for I have sinned against Thee.'*

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

Simul ergo cum in unum congregamur:
ne nos mente dividiamur caveamus.
Cessent iurgia maligna, cessent lites.
Et in medio nostri sit Christus Deus.
Simul quoque cum beatis videamus,
glorianter vultum tuum, Christe Deus:
gaudium quod est immensum, atque,
probum saecula per infinita saeculorum.
Amen.

Immense caeli Conditor,
Qui mixta ne confunderent,
Aquae fluenta dividens,
Caelum dedisti limitem:

Firmans locum caelestibus,
Simulque terrae rivulis:
Ut unda flamas temperet,
Terrae solum ne dissipent.

Infunde nunc, piissime,
Donum perennis gratiae:
Fraudis novae ne casibus
Nos error atterat vetus.

Lucem fides inveniat:
Sic luminis iubar ferat,
Ut vana cuncta terreat,
Hanc falsa nulla comprimant.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

O Doctor optime, Ecclesiae sanctae
lumen, beate Bernarde, divinae legis
amatore: deprecare pro nobis Filium Dei.

Vo tsarstvii tvoyem pomyani nas,
Gospodi, yegda priidyeshi vo tsartvii
Tvoyem.
Blazheni nishchii dukhom,
yako tyekh yest' tsarstvo nyebyesnoye.
Blazhenii plachushchii,
yako tii utyeshatsya.
Blazheni krotsii,

Therefore, while we are gathered together as one: let us take care lest we become divided in mind. Let malevolent quarrelling cease, let dissent cease. And at the centre let there be Christ, our God. And, together with the saints, let us look proudly on your face, Christ our God: how immense is joy, and how virtuous, for endless ages of ages. Amen.

*O great Creator of the sky,
Who wouldest not the floods on high
with earthly water to confound,
but mad'st the firmament their bound;

The floods above Thou didst ordain;
the floods below Thou didst restrain:
that moisture might attemper heat,
lest the parched earth should ruin meet.*

*Upon our souls, good Lord, bestow
Thy gift of grace in endless flow:
lest some renewed deceit or wile
of former sin should us beguile.*

*Let faith discover heav'nly light;
so shall its rays direct us right:
and let this faith each error chase,
and never give to falsehood place.*

*Grant this, O Father, ever One
with Christ, Thy sole-begotten Son,
and Holy Ghost, whom all adore,
reigning and blest for evermore.
Amen.*

*O best of teachers, light of holy Church,
blessed Bernard, lover of divine law,
pray for us to the Son of God.*

*In your kingdom remember us, O Lord,
when Thou comest in
Thy kingdom.
Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are those who mourn,
for they shall be comforted.
Blessed are the meek,*

yako tii naslyedyat zemlyu.
Blazhenii alchushchii i zhazhdushchii
pravdy, yako tii nasityatsya.
Blazheni milostivii,
yako tii pomilovani budut.
Blazheni chistii syerdtsyem,
yako tii Boga uzryat.
Blazheni mirotvortsy, yako tii
Synovye Bozhii naryekutsya.
Blazheni izgnani pravdy radi,
yako tyekh vest' tsarstvo
nyebyesnoye.
Blazheni yest', yegda ponosiat vam,
i izhdyenut, i ryekut fsyak zol glagol na
vil zhushche Menye radi.
Raduityesy i vyeselityesy,
yakom zda vasham noga na nyebyesyekh.
Slava Otsu, i Synu,
i Svyatomu Dukhu,
nyne i prisno i vo vyeki vyekov. Amin.

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

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

Tuesday

Beati omnes qui timent Dominum.

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

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

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

*for they shall inherit the earth.
Blessed are they that hunger and thirst
for righteousness, for they shall be filled.
Blessed are the merciful,
for they shall obtain mercy.
Blessed are the pure in heart,
for they shall see God.
Blessed are the peacemakers,
for they shall be called the sons of God.
Blessed are those who are persecuted
for the sake of righteousness, for
theirs is the kingdom of heaven.
Blessed are you, when men revile you,
and say all manner of evil against
you falsely for my sake.
Rejoice and be exceedingly glad,
for great is your reward in heaven.
Glory be to the Father, and to the
Son, and to the Holy Spirit, now and ever
and to the ages of ages. Amen.*

*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.*

*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.*

Blessed are all who fear the Lord.

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

*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.*

*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.*

Cum sublevasset oculos Jesus,
et vidisset maximam multitudinem
venientem ad se, dixit ad Philippum:
Unde ememus panes ut manducent hi?
Hoc autem dicebat tentans eum:
ipse enim sciebat quid esset facturus.

Alleluia. Propitius esto,
Domine, peccatis nostris:
nequando dicant gentes:
ubi est Deus eorum?

Tu mandasti
mandata tua custodiri nimis:
utinam dirigantur viae meae,
ad custodiendas iustificationes tuas.

Panis angelicus fit panis hominum.
Dat panis caelicus figuris terminum.
O res mirabilis, manducat Dominum
pauper, servus et humilis.

Justorum animae in manu Dei sunt,
et non tanget illos tormentum malitiae.
Visi sunt oculis insipientium mori,
illi autem sunt in pace.

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.

Wednesday

Domine, magnus es tu,
et praeclarus in virtute tua.

Aeterne rerum conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Ut alleves fastidium,

*When Jesus raises his eyes
and saw a very large crowd
coming towards him, he said to Philip:
Where shall we buy bread for them to eat?
Now he said this to test him:
for he already knew what he was going to do.*

Alleluia. Be favourable,
Lord, on our sins:
lest the people say:
Where is their God?

*You have commanded that your
commandments must be kept most diligently:
O that my ways may be directed
to keep your precepts.*

*The bread of angels becomes the bread of men.
The heavenly bread gives a reality beyond
symbols. O marvellous thing: the poor,
lowly and humble man eats his Lord.*

*The souls of the righteous are in the hand of
God, and there shall no torment touch them.
In the sight of the unwise they seem to die,
but they are at peace.*

*Hail, Queen of Heaven,
hail, mistress of the Angels:
hail, root, hail, gateway,
from whom came light for the world.*

*Rejoice, glorious Virgin,
beautiful above all others.
Farewell, most gracious one,
plead always with Christ for us.*

*Lord, you are great,
and pre-eminent in your virtue.*

*Maker of all, eternal King,
who day and night about dost bring:
who weary mortals to relieve,
dost in their times the seasons give:*

Praeco diei iam sonat,
Noctis profundae pervagil,
Nocturna lux viantibus
A nocte noctem segregans.

Sit, Christe, rex piissime,
Tibi Patrique gloria
Cum Spiritu Paraclito,
In sempiterna saecula.
Amen.

Magister, quid faciendo
vitam aeternam possidebo?

At ille dixit ad eum:
In lege quid scriptum est? Quomodo legis:
Diliges Dominum Deum tuum
ex toto corde tuo. Alleluia.

Schaffe in mir, Gott, ein rein Herz,
und gib mir einen neuen gewissen
Geist. Verwirf mich nicht von deinem
Angesicht, und nimm deinen heiligen
Geist nicht von mir.

Tröste mich wieder mit deiner Hilfe,
und der freudige Geiste erhalte mich.

Beati quorum via integra est:
qui ambulant in lege Domini.

Caeli Deus sanctissime,
Qui lucidum centrum poli
Candore pingis igneo,
Augens decoro lumine.

Quarto die qui flammeam
Solis rotam constituens,
Lunae ministras ordinem,
Vagosque cursus siderum:

Ut noctibus vel lumini
Direptionis terminum,
Primordiis et mensium
Signum dares notissimum;

Illumina cor hominum,
Absterge sordes mentium,
Resolve culpae vinculum,
Everte moles criminum.

*Now the shrill cock proclaims the day,
and calls the sun's awakening ray,
the wandering pilgrim's guiding light,
that marks the watches night by night.*

All laud to God the Father be;
all praise, Eternal Son, to Thee,
all glory, as is ever meet,
to God the Holy Paraclete.
Amen.

*Teacher, by doing what
shall I attain everlasting life?
And he said to him:
What is written in the law? How do you
read it? Love the Lord your God
with all your heart. Alleluia.*

*Make me a clean heart O God:
and renew a right spirit within me.
Cast me not away from thy presence,
and take not thy Holy Spirit
from me.*

*O, give me the comfort of thy help again:
and stablish me with thy free Spirit.*

*Blessed are those whose way is blameless,
who walk in the law of the Lord.*

*O God, whose hand hath spread the sky,
and all its shining hosts on high,
and painting it with fiery light,
made it so beauteous and so bright:*

*Thou, when the fourth day was begun,
didst frame the circle of the sun,
and set the moon for ordered change,
and planets for their wider range:*

*To night and day, by certain line,
their varying bounds Thou didst assign;
and gav'st a signal, known and meet,
for months begun and months complete.*

*Enlighten Thou the hearts of men:
polluted souls make pure again:
unloose the bands of guilt within:
remove the burden of our sin.*

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

Sancti et iusti in Domino gaudete,
alleluia.
Vos elegit Deus in haereditatem sibi,
alleluia.

Schaffe in mir, see Eucharist service.

Jesu dulcis memoria,
Dans vera cordis gaudia,
Sed super mel, et omnia,
Eius dulcis praesentia.

Nil canitur suavius,
Nil auditur iucundius,
Nil cognitatur dulcior,
Quam Jesu Dei Filius.

Jesu spes poenitentibus,
Quam pius es petentibus!
Quam bonus te quaerentibus!
Sed quid invenientibus?

Nee lingua valet dicere,
Nee littera exprimere:
Expertus potest credere,
Quid sit JESUM diligere.

Jesu, nostrum gaudium,
Qui es futurus praemium:
Sit nostra in te gloria,
Per cuncta semper saecula.
Amen.

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

Thursday

In Sanctis eius laudate Deum.

Ecce iam noctis — see Tuesday

*Grant this, O Father, ever One
with Christ, Thy sole-begotten Son,
Whom, with the Spirit we adore,
one God, both now and evermore.
Amen.*

*The holy and the just rejoice in the Lord,
alleluia.
God has chosen you for his inheritance,
alleluia.*

*Jesu! — the very thought is sweet!
In that dear name all heart-joys meet;
But sweeter than the honey far
The glimpses of his presence are.*

*No word is sung more sweet than this:
No name is heard more full of bliss:
No thought brings sweeter comfort nigh,
Than Jesus, Son of God most high.*

*Jesu! the hope of souls forlorn!
How good to them for sin that mourn!
To them that seek thee, O how kind!
But what art thou to them that find?*

*No tongue of mortal can express,
No letters write its blessedness:
Alone who hath thee in his heart
Knows, love of Jesus, what thou art.*

*We follow Jesus now, and raise
The voice of prayer, the hymn of praise,
That he at last may make us meet
With him to gain the heavenly seat.
Amen.*

*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.*

Praise the Lord among his saints.

Vestri capilli capitis omnes
numerati sunt: nolite timere:
multis passeribus meliores estis vos.

Alleluia. Loquebar, Domine,
de testimoniis tuis in conspectu regum,
et non confundebar.

Beati pauperes spiritu,
quoniam ipsorum est regnum caelorum.
Beati mites, quoniam ipsi possidebunt
terram. Beati qui lugent,
quoniam ipsi consolabuntur.
Beati qui esuriunt et sitiunt
iustitiam, quoniam ipsi saturabuntur.
Beati misericordes, quoniam
ipsi misericordiam consequentur.

Beati mundo corde,
quoniam ipsi Deum videbunt.
Beati pacifici,
quoniam filii Dei vocabuntur.
Beati qui persecutionem patiuntur
propter iustitiam,
quoniam ipsorum est regnum caelorum.

O sacrum convivium,
in quo Christus sumitur,
recolitur memoria passionis eius:
mens impletur gratia,
et futurae gloriae nobis pignus datur.
Alleluia.

Angelis suis mandavit de te,
ut custodian te in omnibus vus tuis.
In manibus portabunt te, ne unquam
offendas ad lapidem pedem tuum.

Ardens est cor meum;
desidero videre Dominum meum;
quaero et non invenio ubi posuerunt
eum. Si tu sustulisti eum, dicito mihi,
et ego eum tollam.

*All the hairs on your head have
been counted: do not fear:
you are more valuable than many sparrows.*

*Alleluia. I shall speak, Lord,
of your words in the sight of kings,
and I shall not be confounded.*

*Blessed are the poor in spirit:
for theirs is the kingdom of Heaven.
Blessed are the meek: for they shall inherit
the earth. Blessed are they that mourn:
for they shall be comforted.
Blessed are they that hunger and thirst
after righteousness: for they shall be filled.
Blessed are the merciful:
for they shall obtain mercy.*

*Blessed are the pure in heart:
for they shall see God.
Blessed are the peacemakers:
for they shall be called sons of God.
Blessed are they that have been persecuted
for righteousness' sake:
for theirs is the kingdom of Heaven.*

*O sacred banquet,
in which Christ is received, in which
the memory of his passion is renewed,
in which the soul is filled with grace and
a promise of future glory is given to us.
Alleluia.*

*God has given his angels charge over you,
to keep you in all your ways.
They shall bear you up in their hands,
lest you dash your foot against a stone.*

*My heart is aflame:
I desire to see my Lord; I seek and
cannot find where they have lain him.
If you have taken him, tell me,
and I will take him away.*

Infelix ego omnium auxilio destitutus
qui coelum terramque offendi.
Quo ibo? Quo me vertam? Ad quem
confugiam? Quis mei miserebitur?
Ad coelum levare oculos non audeo
quia ei graviter peccavi.
In terra refugium non invenio
quia ei scandalum fui.

Quid igitur faciam? Desperabo?
Absit: misericors est Deus;
pius est salvator meus.
Solus igitur Deus refugium meum:
ipse non despiciet opus suum
non repellat imaginem suam.

Ad te igitur, piissime Deus,
tristis ac moerens venio:
quoniam tu solus spes mea,
tu solus refugium meum.
Quid autem dicam tibi,
cum oculos levare non audeo?
Verba doloris effundam,
misericordiam tuam implorabo,
et dicam: miserere mei, Deus,
secundum magnam misericordiam tuam.

Sicut cervus desiderat ad fontes
aquarum ita desiderat anima mea ad
te, Deus. Sitivit anima mea ad
Deum vivum: quando veniam
et apparebo ante faciem Dei mei?
Fuerunt mihi lacrimae
panes die ac nocte,
dum dicitur mihi per singulos dies:
ubi est Deus tuus?

Salve Regina — see Sunday 19th

Friday

Media vita in morte sumus.
Quemquaerimus adiutorem
nisi te, Domine,
qui pro peccatis nostris iuste irasceris?
Sancte Deus, Sancte fortis,
Sancte misericors Salvator,
amarae morti ne tradas nos.

*How wretched am I! Help, all is bereft;
I have sinned against heaven and earth.
Where shall I go? Where shall I turn? Or
whither shall I flee? Who can be found to
 pity me? I dare not raise my eyes to heaven,
seeing I have sinned greatly against thee.
I can find no refuge on earth to hide me in,
for in thy sight I am become vile.*

*What shall I do? Shall I despair?
No, for God is merciful
and gracious, he is my saviour.
God is my sole refuge:
he will not despise the work of his own hands:
nor reject man made after his own image.*

*Therefore, supreme Lord,
do I come to thee in sorrow:
seeing that thou only art my hope,
that thou only art my refuge.
What can I say to thee,
for I dare not even raise my eyes to thee?
I will pour forth sorrowful words,
and implore thee for mercy, and say:
have mercy on me, O Lord, according
to thine abundant mercy toward me.*

*Like as the hart desires the waterbrook,
so longs my soul for you, O God.
My soul thirsts for the living God:
when shall I come
and appear before the face of my God?
Tears have been my food
day and night,
for as long as they say to me every day:
where is your God?*

*In the midst of life we are in death.
Of whom can we seek for succour
but of Thee, O Lord,
who for our sins art justly displeased?
Holy God, Holy and strong,
Holy and merciful saviour,
deliver us not unto the bitterness of death.*

Versa est in luctum cithara mea,
et organum in vocem flentium.
Parce mihi Domine, nihil enim sunt
dies mei.

Ave regina caelorum — see Tuesday

Saturday

Beati pacifici,
beati mundo corde:
quoniam ipsi Deum videbunt.

*My harp is turned to mourning and
my organ into the voice of those that weep.
Spare me, O Lord, for my days are nothing.*

*Blessed are the peacemakers,
blessed are the pure of heart,
for they shall see God*

Aeterne rerum conditor — see Wednesday

Ubi duo vel tres congregati fuerint
in nomine meo, in medio eorum sum,
dicit Dominus.

Domine Jesu Christe, qui dixit
a apostolis tuis: pacem relinquo
vobis, pacem da vobis.
Ne respicias sed fidem ecclesiae tuae,
eamque secundum voluntatem tuam
pacificare et coadunare digneris qui
vivis et regnas Deus per omnia saecula
saeculorum.
Amen.

Notus in Judea Deus, in Israel
magnum nomen eius. Et factus est in
pace locus eius, et habitatio eius in
Sion. Ibi confregit potentias arcuum,
scutum, gladium et bellum.

Jehova quam multi sunt hostes mei!
Quam multi insurgunt contra me.
Quam multi dicunt de anima mea,
Non est ulla salus isti in Deo plane.
At tu, Jehova, clypeus es circa me;
Gloria mea, et extollens caput meum.
Voce mea ad Jehovah clamanti,
Respondit mihi e monte
sanctitatis suae maxima. Ego cubui et dormivi; ego expergef ed me;

*Where two or three are gathered together
in my name, I am in the midst of them,
says the Lord.*

*Lord Jesus Christ, you said to your
apostles: I leave my peace, my peace
I give you.
Look not on our sins, but
on the faith of your church, and grant us
the peace and unity of your kingdom
where you live and reign
for ever and ever.
Amen.*

*In Judea is God known, his name is great
in Israel. And he has made his name in
peace and his abode in Sion. There he has
broken the power of the bow, the shield, the
sword and the battle.*

*Lord, how are they increased that trouble me'.
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God.
But thou, O Lord, art a shield for me;
My glory, and the lifter up of my head.
I cried unto the Lord with my voice,
And he heard me
out of his holy hill.
I laid me down and slept; I awaked;*

Quia Jehova sustentat me.
Non timebo a myriadibus populi,
Quas circum disposuerint
metatores contra me.
Surge, surge Jehova; fac salvum me Deus mi;
Qui percussisti
omnes inimicos meos maxillam,
Dentes improborum confregisti.
Jehova est salus: super populum tuum,
Sit benedictio tua maxime.

Ad te Domine levavi animam meam:
Deus meus in te confido non erubescam:
neque irideant me inimici mei: et enim
universi qui te expectant, non
conrundentur.

Herr, nun lässtest du deinen
Diener in Friede fahren, wie du gesagt hast:
Denn meine Augen haben
deinen Heiland gesehen, welchen du
bereitet hast für allen Völkern,
ein Licht, zu erleuchten die Heiden
und zum Preis deines Volks Israel.

Selig sind die Toten,
die in dem Herren sterben,
sie ruhen von ihrer Arbeit,
und ihre Werke folgen ihnen nach.
Sie sind in der Hand des Herren,
und Keine Qual röhret sie.

Alma redemptoris mater — see Monday

Sunday

Qui sequitur me, non ambulat in tenebris: *He that follows me, walks not in darkness*
sed habebit lumen vitae, dicit Dominus. *but shall have the light of life, says the Lord.*

Ecce iam noctis — see Tuesday

Beati estis, Sancti Dei, qui meruistis
consortes fieri caelestium virtutum
et perfrui claritatis gloria. Alleluia.

*For the Lord sustained me.
I will not be afraid of ten thousands of people
That have set themselves
against me round about.
Arise, O Lord; save me, O my God:
For thou hast smitten
all mine enemies upon the cheek-bone;
Thou hast broken the teeth of the ungodly.
Salvation belongeth unto the Lord:
Thy blessing is upon thy people.*

*To you, O Lord, have I lifted up my soul:
my God, in you I trust, let me not be ashamed:
nor let my enemies laugh at me: for all
who hope in you will not be confounded.*

*Lord, now lettest thou thy servant
depart in peace, according to thy word.
For mine eyes have seen
thy salvation, which thou
hast prepared before the face of all people,
to be a light, to lighten the Gentiles
and to be the glory of thy people Israel.*

*Blessed are the dead,
who die in the Lord,
for they rest from their labours,
and their works follow after them.
They are in the Land of the Lord,
and there shall no torment touch them.*

Alleluia. In te Domine speravi,
non confundar in aeternum:
in tua iustitia libera me, et eripe me:
in clinia ad me aurem tuam,
accelera ut eripias me.

O sacrum convivium — see Thursday

Dico autem vobis amicis meis: *But I say to you my friends,
ne terreamini ab his, qui vos persecuntur. be not afraid of those who persecute you.*

Beati mundo corde — see Thursday

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

Alleluia. In you, O Lord, do I trust,
*let me never be confounded:
through your justice set me free and release
me: bow down your ear to me
and make haste to deliver me.*