

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

THE COMPANION TO
THE EDINGTON
MUSIC FESTIVAL

Sunday 18 August to Sunday 25 August 2002

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Introduction

Peter Barley

Welcome to this year's Edington Festival of Music within the Liturgy. However long or brief your visit, I hope you will be touched by this very special place and the inspiring worship and music making.

After the focus of last year's Festival on Christ's teaching and ministry, by way of the Beatitudes, I wanted to explore next the concept of discipleship. In many ways, the life of St Peter is the ideal vehicle for this. He discovers both the joys and costs of discipleship, and has both his moments of revelation and his flawed moments of dismal inadequacy and failure. In that sense, he is perhaps the most human and certainly the most easily related to of the disciples. He has an intriguing, almost charming, balance of faith and foolishness, exaggerated by his impetuosity.

He is also one of the closest followers of Jesus: he is present at the defining moments of Christ's ministry and our Lord clearly attaches huge significance to Peter's discipleship. He is the rock on which Christ will build his church, to whom the keys of heaven are entrusted, and when he is reinstated after the Resurrection, he is instructed to feed Christ's flock.

We trace his discipleship and his presence during Christ's ministry as we move through the week. On Monday, we mark the beginning of Peter's discipleship: his calling to be a "fisher of men" and to follow Christ. This calling is linked with the very significant giving of a new name to Peter - he who was Simon, son of John, is now renamed "Cephas", that is Peter, the rock. This change of name is of particular interest because in the Old Testament a change of name often denoted a change in someone's relationship with God. Thus, in Genesis, Abram became Abraham and Jacob became Israel. These new names reflect new lives, as if beginning all over again. In the gospel passage from John which we will hear on Monday evening, we are also told that Jesus looked at Simon Peter when he renamed him. This was not some superficial glance, this was a look right at what this man was to become. Jesus looked at Simon, a rather rough and ready Galilean fisherman, and saw Peter, the rock on which his church down the centuries would be built.

This calling has a further meaning, in that Peter is to be God's agent in restoring people to life, and will (like Isaiah in the Old Testament reading) be the mouthpiece of the truth he has just learnt in experience. Peter's response mirrors Isaiah's, recognising in the events a revelation of Israel's God. In a fascinating essay in the *Literary Guide to the Bible*, Edmund Leech alerts us to the biblical resonances of Peter's ministry as fisher of men. This is in relation to the parable of the net (Matthew 13, verses 47-50) where the process of being caught in the net is considered in parallel with judgement and the weighing of souls. Thus, as Leech puts it, "the mytho-logic of the apostolic fishermen troupe is that the fish in the lake are the souls of men crossing over from this world to the other . . . those who are caught in the net are the elect, who are saved; those who are not caught are damned". Leech goes on to suggest that the name "Cephas" for Peter (Rock) is in fact a reference to the rock in the Wilderness from which flowed the water of life teeming with fish. This proposed metaphor is speculative, though entirely convincing despite the lack of scriptural corroboration.

It is interesting that Edmund Leech should mention Matthew's Gospel, as this contains a number of blocks of unique material about Peter such as his sinking whilst walking out to Christ (see Tuesday evening) and his entrustment with the keys of heaven (see Sunday morning).

Peter's calling is followed on Tuesday by his confession of Christ, the eagerness of which is balanced by his failure to grasp Jesus' prophecy of His own suffering and death. Christ turns at this point and delivers a stinging rebuke to Peter, chastising him for having in mind not the things of God but of men. This exemplifies Peter's impetuous faith and foolishness, as does the gospel passage on Tuesday evening, when Jesus calms the storm. Peter springs out of the boat full of faith to greet his Lord, but when he sees the strength of the winds his faith fails, and he succumbs to the waves. Once again he is weighed down by the weight of human life, and begins to sink in its troubled waters.

This passage closes with the disciples' collective recognition of Jesus as the Son of God, and the Transfiguration is this glory put into action, the Word going out to all people. Peter is privileged to be up on the mountain to see all that is revealed, to witness God's blessing on Jesus' Passion and Crucifixion, and to receive this confirmation of the message of the prophets.

It seems entirely appropriate on Thursday and Friday to mirror Peter's involvement in Maundy Thursday and Good Friday. Jesus' exposition of service to one another, symbolised by the washing of feet, prompts Peter towards a deeper understanding of what is happening. Peter's subsequent threefold denial of Jesus, followed by the cock crowing and the Lord turning and looking at him, is surely one of the most poignant moments in the gospel narrative. The rashness of Peter's recent promise to go with Jesus to "prison and death" is exposed, and Peter's very human weakness of spirit laid bare.

Yet the Lord still sees the rock in Peter, and reinstates him after the Resurrection, pressing him three times with a simple, honest question, mirroring the threefold denial. This passage on Saturday also reflects back to Peter's calling, and this final chapter of John's Gospel is full of echoes: echoes back to the earthly ministry of Jesus and forward to the life of the Church after the Ascension. Peter has travelled far since those days: he has learnt the true cost of discipleship, and now takes up the charge that Jesus gives him without illusions and aware of die responsibility. He truly has become the "rock" on which the Church is to be built and will become a mighty apostle.

In concluding the Festival week with this image, we are presented with an opportunity to consider our own calling to discipleship, and our own faith - where it stands firm and where it wavers. We are fortunate here at Edington to be surrounded, in word, music, architecture, countryside and people, by so much to remind us of God's grace and grandeur. In this way we are reminded of the Church being both a building and a people. This brings to mind those familiar words from the First Letter of Peter: "you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His marvellous light". Worshippers at Edington hardly need reminding about the glories of its Priory Church. Not surprisingly, it featured in Simon Jenkins' by now well known and widely read book of England's thousand finest churches. This book itself throws up some interesting questions of relevance to our theme this week, and indeed to the Edington Festival. Churches can, and do, appeal to a wide and varied cross-section of people, and at Edington few can fail to be moved by this building's noble architecture, its picture-perfect setting and its glorious interior. This truly is a house of God, and is so much more than a museum (a word which Jenkins uses of churches). It is a living building, inspiring us and our worship afresh every time we enter it.

Yet Simon Jenkins is right to suggest that "each person approaches a church with different emotions". It can take a lot of courage to cross the threshold of a church, and to many a church may seem to be merely "a symbol of antiquity and conservation, seldom entered and constantly in need of repair". But to even the most casual observer, these great

buildings must speak of a history of devotion and faith, of offering the very best of our skill in craftsmanship, art and music back to God, so that this past is brought to life and informs our future. We embrace the past to herald the future.

It is this very fact that a church can speak to people in different ways that makes them such powerful places: to T.S. Eliot a church was a place of intense holiness "tongued with fire beyond the language of the living", whilst for John Betjeman its quality was "to bring us to our knees in prayer". To an historian, such as Alec Clifton Taylor, a good church is as much a work of nature and art as a glory to God.

Churches are also about people: within their walls are reminders and the spirits of faith. In Jenkins' words "they hold the hopes, prayers, agonies and joys of ordinary people". One should reassert that the Church *is* a people, and not just a building, and at Edington we have many reminders of this both in the local community and amongst Festival goers. My thanks as ever are due to all those who enrich the life of the Festival by giving so freely of their time and skill: to Peter Roberts and Clare Dawson our administrators, to choir directors Jeremy Summerly, Andrew Carwood and Robert Quinney, to organists Matthew Martin, Julian Thomas and Andrew Macmillan, to Ian Aitkenhead and Nick Flower for their work on the Companion, to the librarian Oliver Piper, to Joy and Michael Cooke, Jonathan Arnold, Andrew Carwood 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 continuing success and to support the Director. We are also very grateful to the host families in the village and neighbouring area.

The past year has been one of remarkable stability amongst the directorate and administration, after a few years of changes, but it was with great sorrow that we all heard of the tragically premature death of Peter McCrystal, one of the Festival's most distinguished, loyal and long-serving participants. Friday evening's Requiem Mass is sung to plainchant in his memory, and the service has a strong focus on plainchant as befits the man who inspired, ran and shaped the Schola for so many years.

The Schola is central to the musical, liturgical and spiritual ethos of the Festival, and Peter's skill, care and devotion set this in place. Andrew Carwood, Peter's successor as Director of the Schola Cantorum (and my eminent predecessor as Festival Director) has kindly written an appreciation of Peter and his work.

The music for the week is as ever wide-ranging. I am particularly delighted that, with the financial support of the recently formed Festival Association, we have been able to commission a new anthem from Oxford-based composer Simon Whalley. It is based on the theme of St Peter, entitled *Petrus*, and is going to be sung by the Consort during the Wednesday afternoon BBC broadcast. Last Christmas Simon wrote a highly successful piece for The Cardinal's Musick and Andrew Carwood, and we eagerly look forward to Edington's latest commission.

The Thursday evening Sequence is always rather a special service, and this year the Consort will be singing two rarely heard masterworks by Lassus and Marc-Antoine Charpentier. Orlande de Lassus' *Lagrime di San Pietro* is a collection of twenty-one sacred madrigals, widely considered to be particularly sublime, whilst Charpentier's *Le Reniement de Saint Pierre* is a sacred oratorio, and as such is a dramatic setting of Peter's denial of Christ. The musical setting of the denial is especially effective, with the crowing of the cock, and Peter's awful realisation of what he has done, followed by a telling silence as this realisation sinks in. The characterisation of the individual figures in the story is also skilfully crafted.

Music for the rest of the week includes the wonderful Renaissance mass settings based on the Peter theme by Palestrina and Alonso Lobo, as well as a contemporary setting by Jonathan Harvey. We celebrate the centenary of the birth of William Walton with some of his distinctive church music, including the *Missa brevis*, and also mark anniversaries of C.V. Stanford (b. 1852) and Maurice Duruflé (b. 1902). Stanford of course now has an increasingly special resonance for me, with his Irish connections. It is a mark of the strength of the Festival that as well as commissioning new works it has a long list of previous commissions, one such being the responses written for the Festival by Philip Radcliffe and now widely used in the country's cathedrals and universities: these will form part of Friday's Choral Matins thirty years after their first performance.

I close with some words of Jordan of Saxony (d. 1237), a Dominican friar:

"So long as we are in this place of pilgrimage, we need to be encouraged and stirred up, so that brother may be helped by brother, and the eagerness of heavenly love rekindle the flame in our spirit which our daily carelessness and lukewarmness tend to put out."

In memoriam Peter McCrystal

It was with great sadness that we learned of the passing of Peter McCrystal earlier this year.

Having been cantor and director of the chant at St Chad's Cathedral in Birmingham in the early 1970s, Peter was a natural choice for John Harper to invite to Edington to give substance and character to a number of singers who in past years had simply been referred to as "the Group". Often they were former choristers whose voices had not settled, or those who did not feel quite comfortable working in the other two choirs. It was in 1974 that Peter first directed chant at the Festival and set about giving the "Group", or the Schola as they were soon to become, a reason for existence.

In the 1960s and early 1970s, Compline had been sung by whoever was present (1963 was the first year to use candlelight) and it had not always been a success. By 1978, just four years after taking over, Peter felt confident enough to have the Schola alone sing at Matins and Compline, a tribute to his painstaking work with the singers. The atmosphere and pacing of these two services, now so highly valued during the week, owes much to his love of the Gregorian repertory and to his sense of style and decorum. Not only did he require high musical standards but also close attention to the detail of the liturgy, to processions, to well-choreographed standing and sitting and to the correct wearing of vestments. A tug on a surplice could easily be a complaint about an ill-fitting necktie or a cassock awry.

With this fastidiousness came his indefatigable character, his razor sharp wit and his risqué humour. Woe betide the presumptuous comic or critic who thought to take on McCrystal. His quick replies were often shockingly funny and occasionally cut those on the receiving end to the quick. Unfailingly kind and supportive to the people in his charge, he was often seen at his best when holding court in The Lamb after Compline, where his booming voice, cavernous laugh and limitless generosity were as important to the life of the Festival as his work in the Priory. It was this vastness of character, this humour and tenaciousness, coupled with his deep love of the chant that made him so special.

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace.

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. Details of the celebrants and preachers can be obtained from the Vicar, and during the week a list will be displayed in the Porch.

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 Patrick's Cathedral, Dublin, 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, St Peter's Church, Eaton Square, London and Edington Priory for the use of robes.

Finally, the Festival is grateful for the assistance of the Eastleigh Surgery, Westbury in relation to medical emergencies.

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 strongly 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.

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 £10.00 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 2003

Sunday 17 August to Sunday 24 August 2003

Anyone wishing to receive advance notice of the 2003 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 Cally Hammond The Reverend Angus Ritchie The Reverend Canon Paul Rose The Reverend John Streeting
Servers	Dominic Collingwood Tristan Hambleton Emily Pepler Emma Watts Jonathan Darbourne Anna Pepler Amy Watts
Organists	Matthew Martin Andrew Macmillan Julian Thomas
Honorary Treasurer	Jeremy Moore
Information Secretary	John d'Arcy
Personnel	John Barnard
Administrative Assistant	Emily Roberts
Accommodation	Christine Laslett
Readings Supervisor	Anthony Hardy
Robes	Adrian Hutton
Librarian	Oliver Piper

Schola Cantorum *Director:* Andrew Carwood

John Barnard	Jack Nichols
Nick Flower	Thomas Park
Joseph Harper	Oliver Piper
Myles Langridge	James Preston
Justin Lowe	Alex Soddy
Charles Minogue	Julian Thomas

The Nave Choir *Director:* Robert Quinney

<i>Trebles:</i>	Lawrence Best Ruauri Bowen Geoffrey Clapham Killian Collopy Edward Davison Quintus Dickinson Jeffrey Flynn Michael Gormley	Charles Hughes John Jones Thomas Kent Felix Lewis Arthur Malins James Warne George White Keiran White
<i>Altos:</i>	Alex Potter Alex Pridgin	Dana Marsh Stephen Taylor
<i>Tenors:</i>	James Atherton Andrew Burden	Stuart Kinsella Will Unwin
<i>Bass:</i>	Anthony Hardy Nigel Howells Paul de Thierry	Adrian Hutton James Mustard

The Consort *Director:* Jeremy Summerly

<i>Sopranos:</i>	Abigail Boreham Clare Dawson Rebecca Hickey	Kate Hopkins Deborah Mackay Lisa Wilson
<i>Altos:</i>	David Bates Caitriona Ni Dhubhghaill	Timothy Kenworthy-Brown James Laing
<i>Tenors:</i>	Jeremy Budd Alex Hickey	David Knight
<i>Basses:</i>	Richard Collins Manus O'Donnell	Stephen Rice David Stuart

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>
Antiphon	refer to daily order	
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.	[stand]
Antiphon	Miserere mihi, Domine <i>Have mercy upon me, O Lord, and hear my prayer.</i>	
Psalms	refer to daily order	[sit]
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 our 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)	[stand]
Prayers	Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father.	[sit]
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, 18 August

Compline 9.15pm

PRELUDE	Prélude au Kyrie	Jean Langlais (1907-1991)
RESPONSES	Turn us, O God our Saviour	
ANTIPHON	Miserere mihi (viii)	plainsong
PSALMS	4 & 134	plainsong
HYMN	Heyr, himna smiður	Thorkell Sigurbjörnsson (b.1938)
ANTIPHON	Salva nos (iii)	plainsong
CANTICLE	Nunc dimittis (in A)	Charles Stanford (1852-1924)
RESPONSES	Lord, have mercy upon us	plainsong
ANTIPHON	Ave maris Stella	Edvard Grieg (1843-1907)

Here in this world He bids us come, there in the next He shall bid us welcome.

John Donne

Jesus chose the Apostles to be with him that they might observe the life he lived and then live it themselves.

W. E. Sangster

See the Gospel Church secure
And founded on a Rock!
All her promises are sure;
Her bulwarks who can shock?

Charles Wesley

Monday, 19 August

Calling

Who is it that wants to live, and desires to see good days? What can be more agreeable than the voice of the Lord inviting us! See! In his loving kindness he shows us the way of life.

St Benedict

When Christ calls a man he bids him come and die.

Dietrich Bonhoeffer

Matins 9.00am (Chancel)

ANTIPHON	Qui vult venire post me (i)	<i>plainsong</i>
PSALM	34	<i>plainsong</i>
HYMN	Ecce iam noctis (iv)	<i>plainsong</i>
ANTIPHON	Sancti et iusti (viii)	<i>plainsong</i>
VOLUNTARY	Andante (from Voluntary in A minor)	<i>Maurice Greene (1694-1755)</i>

Solemn Eucharist 11.30am

PRELUDE	Aus tiefer Not (BWV 687)	<i>J.S. Bach (1685-1750)</i>
INTROIT HYMN	King of glory, King of peace (391)	<i>Redland</i>
KYRIE	Missa Petre ego pro te rogavi	<i>Alonso Lobo (1555-c.1617)</i>
EPISTLE	1 Peter 2: 1-10	
ALLELUIA	Tu es Petrus (ii)	<i>plainsong</i>
GOSPEL	Luke 5:1-11	
OFFERTORY	Petre ego pro te rogavi	<i>Francisco Guerrero (1527-1599)</i>
SANCTUS	Missa Petre ego pro te rogavi	<i>Alonso Lobo</i>
AGNUS DEI	Missa Petre ego pro te rogavi	<i>Alonso Lobo</i>
COMMUNION	Vos qui secuti (i) Ascendente Iesu in naviculam	<i>plainsong</i> <i>Giaches de Wert (1535-1596)</i>
HYMN	O thou who earnest from above (431)	<i>Hereford</i>
VOLUNTARY	Aus tiefer Not (BWV 686)	<i>J. S. Bach</i>

Solemn Evensong 8.00pm

PRELUDE	Pavan	<i>William Byrd (c.1540-1623)</i>
INTROIT	Litany of the Saints	<i>plainsong</i>
PRECES	O Lord, open thou our lips	<i>William Byrd</i>
OFFICE HYMN	Lucis Creator optime (i)	<i>plainsong</i>
PSALMS	65 & 66	<i>Smart; Atkins</i>
READING	Isaiah 6: 1-13	
ANTIPHON	Tu es Petrus (vii)	<i>plainsong</i>
CANTICLE	Magnificat (Gloucester Service)	<i>Herbert Howells (1892-1983)</i>
READING	John 1:29-42	
CANTICLE	Nunc dimittis (Gloucester Service)	<i>Herbert Howells</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>William Byrd</i>
ANTHEM	They that go down to the sea in ships	<i>Herbert Sumsion (1899-1995)</i>
PRAYERS		
HYMN	Church of God, elect and glorious	<i>Lux Eoi</i>
BLESSING		
VOLUNTARY	Processional	<i>Herbert Sumsion</i>

Compline 9.15pm

PRELUDE	Largo in F	<i>John Keeble (1711-1786)</i>
PSALM	40	<i>plainsong</i>
ANTIPHON	Ave regina caelorum (vi)	<i>plainsong</i>
	Jesus calls us; o'er the tumult Of our life's tempestuous sea, Day by day his sweet voice soundeth, Saying, "Christian, follow me".	<i>C. F. Alexander</i>

Tuesday, 20 August

St Bernard of Clairvaux

Solemn Evensong 8.00pm

Confession

O God, we praise you,
as Lord we confess you,
Eternal Father, all the earth reveres you.

Niceta of Remesiana

Our life is grounded in faith, with hope and love besides.

Mother Julian of Norwich

That which you confess today, you will perceive tomorrow.

Coventry Patmore

All things are possible to one who believes.

St Bernard of Clairvaux

Matins 9.00am (Chancel)

ANTIPHON Ecce sacerdos magnus (vii)

plainsong

PSALM 113

plainsong

HYMN Lacte quondam profluentes (ii)

ANTIPHON Bernardus doctor mellifluus (i)

plainsong

VOLUNTARY Allegro (from Voluntary in C)

*John Stanley
(1713-1786)*

Solemn Eucharist 11.30am

PRELUDE Voluntary in G

*Henry Purcell
(1659-1695)*

INTROIT HYMN Glory to thee, O God

Love Unknown

GLORIA Missa Tu es Petrus

*G. P. da Palestrina
(1525-1594)*

EPISTLE 1 Peter 4: 12-19

ALLELUIA Iustus ut palma florebit (i)

GOSPEL Mark 8:27-end;9: 1

OFFERTORY Tu es Petrus

G. P. da Palestrina

SANCTUS Missa Tu es Petrus

G. P. da Palestrina

AGNUS DEI Missa Tu es Petrus: Agnus Dei (I)

G. P. da Palestrina

COMMUNION Missa Tu es Petrus: Agnus Dei (II)

G. P. da Palestrina

Gustate et videte (iii)

plainsong

HYMN We have a gospel to proclaim (486)

Fulda

VOLUNTARY Toccata in F

*Dietrich Buxtehude
(1637-1707)*

PRELUDE Prelude on a theme of Orlando Gibbons *Charles Stanford
(1852-1924)*

INTROIT Beati quorum via *Charles Stanford*
PRECES O Lord, open thou our lips *John Streeting
(b.1952)*

PSALM 15 *Turle*

READING 2 Chronicles 7: 1-6
CANTICLE Magnificat (in A flat) *Edmund Rubbra
(1901-1986)*

READING Matthew 14: 22-36
CANTICLE Nunc dimittis (in A flat) *Edmund Rubbra*

CREED Lord, have mercy upon us *John Streeting*
RESPONSES Almighty God, who by thy Son *Orlando Gibbons
(1583-1625)*

PRAYERS
HYMN To the name that brings salvation (470) *Oriel
(vv. 1-4 & 6)*

BLESSING
VOLUNTARY Prelude and Fugue on a *Benjamin Britten
theme of Vittoria (1913-1976)*

Compline 9.15pm

PRELUDE Air in G *John Reading
(1685-1764)*

PSALM 146 *plainsong*

ANTIPHON Salve regina (i) *plainsong*

Naught but the name of Jesus can restrain the impulse of anger,
repress the swelling of pride, cure the wound of envy,
bridle the onslaught of luxury, extinguish the flame of
carnal desire — can temper avarice, and put to flight
impure and ignoble thoughts.

St Bernard of Clairvaux

Wednesday, 21 August

Transfiguration

We have not, in us, a body which takes its nourishment independently of the soul. Everything that the body has admitted and has begun to transform must be transfigured by the soul in its turn.

Pierre Teilhard de Chardin

Matins 9.00am (Chancel)

ANTIPHON	Fulgebunt iusti (ii)	<i>plainsong</i>
PSALM	27	<i>plainsong</i>
HYMN	Ecce iam noctis (iv)	<i>plainsong</i>
ANTIPHON	Et ecce vox de nube (vii)	<i>plainsong</i>
VOLUNTARY	Andante (from Voluntary in C)	<i>Anon</i> (18th century)

Solemn Eucharist 11.30am

PRELUDE	Kyrie, Gott Vater in Ewigkeit (BWV 669)	<i>J. S. Bach</i> (1685-1750)
INTROIT HYMN	Christ, whose glory fills the skies (234)	<i>Ratisbon</i>
KYRIE	Mass XIV (Iesu redemptor) (viii)	<i>plainsong</i>
EPISTLE	2 Peter 1: 5-19	
GRADUAL	O nata lux	<i>Thomas Tallis</i> (c.1505-1585)
GOSPEL	Luke 9:28-36	
OFFERTORY	In splendenti nube	<i>Peter Philips</i> (c.1561-1628)
SANCTUS	Mass XIV (i)	<i>plainsong</i>
AGNUS DEI	Mass XIV (viii)	<i>plainsong</i>
COMMUNION	O quam suavis Respondit fades eius	<i>Peter Philips</i> <i>T. L. de Victoria</i> (1548-1611)
HYMN	Love divine, all loves excelling (408)	<i>Blaenwern</i>
VOLUNTARY	Kyrie, Gott heiliger Geist (BWV 671)	<i>J. S. Bach</i>

Choral Evensong 4.00pm

Broadcast live on BBC Radio 3 — doors close 3.55pm

PRELUDE	Preludio <i>Sine nomine</i>	<i>Herbert Howells</i> (1892-1983)
INTROIT	Ubi Caritas (vi)	<i>plainsong</i>
PRECES	O Lord, open thou our lips	<i>John Streeting</i> (b.1952)
OFFICE HYMN	Petrus beatus (iv)	<i>plainsong</i>
PSALM	106	<i>Parry; Purcell;</i> <i>Tomkins; Barnby</i>
READING	2 Chronicles 3	
CANTICLE	Magnificat (in A flat)	<i>Edmund Rubbra</i> (1901-1986)
READING	1 Corinthians 11: 17-34	
CANTICLE	Nunc dimittis (in A flat)	<i>Edmund Rubbra</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>John Streeting</i>
ANTHEM	Petrus (2002 Festival Commission)	<i>Simon Whalley</i> (b.1968)
PRAYERS		
HYMN	May we, O Holy Spirit, bear your fruit	<i>Lavendon</i>
BLESSING		
ANTIPHON	Salve regina (i)	<i>plainsong</i>
VOLUNTARY	Première fantaisie	<i>Jehan Alain</i> (1911-1940)

Compline 10.00pm

PRELUDE	Siciliana (from Voluntary in D minor)	<i>William Walond</i> (1725-1770)
PSALM	67	
ANTIPHON	Regina caeli (vi)	<i>plainsong</i>
	Wholeness does not consist in removing a present source of travail: it demands a complete transformation of the person's attitude to life, which in turn is an outward sign of a transfigured personality.	<i>Martin Israel</i>

Thursday, 22 August

Service

Inwardness, mildness and self-renouncement do make for man's happiness.

Matthew Arnold

Lord of all being, I give you my all;
If e'er I disown you I stumble and fall.

But, sworn in glad service your word to obey,
I walk in your freedom to the end of the way.

Jack Window

Matins 9.00am (Chancel)

ANTIPHON	In hoc cognoscat omnes (vii)	<i>plainsong</i>
PSALM	119: 17-32	<i>plainsong</i>
HYMN	Ecce iam noctis (iv)	<i>plainsong</i>
ANTIPHON	Si ego Dominus (iv)	<i>plainsong</i>
VOLUNTARY	Voluntary in A	<i>John Stanley</i> (1713-1786)

Solemn Eucharist 11.30am

PRELUDE	Chant donné	<i>Maurice Duruflé</i> (1902-1986)
INTROIT HYMN	Ye servants of God your Master proclaim (476)	<i>Paderborn</i>
KYRIE	Missa brevis	<i>Jonathan Harvey</i> (b.1939)
EPISTLE	1 Peter 4: 1-11	
ALLELUIA	Vere tu es (viii)	<i>plainsong</i>
GOSPEL	John 13: 1-17	
OFFERTORY	Jubilate Deo	<i>William Walton</i> (1902-1983)
SANCTUS	Missa brevis	<i>Jonathan Harvey</i>
AGNUS DEI	Missa brevis	<i>Jonathan Harvey</i>
COMMUNION	Domine tu mihi lavas pedes (v)	<i>plainsong</i>
	Ubi Caritas	<i>Maurice Duruflé</i>
HYMN	Forth in the peace of Christ we go (361)	<i>Duke Street</i>
BLESSING		
VOLUNTARY	Toccata	<i>Marins Monnikendam</i> (1896-1977)

Sequence of Music and Readings 8.00pm

PRELUDE	Felix namque	<i>William Shelbye</i> (1541-1584)
MOTET	Lagrimae di San Pietro (i) Il magnanimo Pietro	<i>Orlande de Lassus</i> (1532-1594)
BIDDING		
HYMN	Forgive our sins as we forgive (66)	<i>Bangor</i>
READING	The Divine Image	<i>William Blake</i> (1757-1827)
CHANT	Vexilla regis prodeunt (i)	<i>plainsong</i>
READING	John 13: 18-30	
MOTET	Lagrimae di San Pietro (iv) Qual a l'incontro	<i>Orlande de Lassus</i>
READING	John 13: 31-38	
MOTET	Le Reniement de Saint Pierre	<i>Marc-Antoine Charpentier</i> (1643-1704)
PRAYERS		
MOTET	Lagrimae di San Pietro (x) Come falda di neve	<i>Chdande de Lassus</i>
HYMN	Peter, strong and swift to run	<i>Rowde</i>
CHANT	Miserere mei (iv)	<i>plainsong</i>
READING	Denial	<i>George Herbert</i> (1593-1633)
MOTET	Lagrimae di San Pietro (xxi) Vide homo	<i>Orlande de Lassus</i>
PRAYERS		
HYMN	All for Jesus (272)	<i>All for Jesus</i>
BLESSING		
VOLUNTARY	Prelude in C (BWV 547)	<i>J.S. Bach</i> (1685-1750)

Compline 9.15pm

PRELUDE	Felix namque	<i>Thomas Preston</i> (d. after 1559)
PSALM	119: 33-50	
ANTIPHON	Alma redemptoris mater (v)	<i>plainsong</i>
	The most satisfactory thing in life is to have been able to give a large part of oneself to others.	<i>Pierre Teilhard de Chardin</i>

Friday, 23 August

Denial

Peter was first given the keys, but then he was allowed to fall into the sin of denying Christ; and so his pride was humbled by his fall.

John of Carpathos

Give unto all, lest he whom thou deny'st may chance to be no other man but Christ.

Robert Herrick

Choral Matins 11.30am

PRELUDE	Petit Prelude	<i>Joseph Jongen (1873-1953)</i>
INTROIT	Turn unto the Lord	<i>Thomas Tomkins (1572-1656)</i>
PRECES	O Lord, open thou our lips	<i>Philip Radcliffe (1905-1986)</i>
INVITATORY	Venite exultemus Domino (The Short Service)	<i>Thomas Weelkes (c.1575-1623)</i>
PSALMS	53 & 137	<i>Goss; Lloyd</i>
READING	Joshua 24: 14-28	
CANTICLE	Te Deum (in B flat)	<i>Charles Stanford (1852-1924)</i>
READING	Luke 22: 47-62	
CANTICLE	Jubilate (in B flat)	<i>Charles Stanford</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>Philip Radcliffe</i>
ANTHEM	For lo, I raise up	<i>Charles Stanford</i>
PRAYERS		
HYMN	God is love (364)	<i>Abbots Leigh</i>
BLESSING		
VOLUNTARY	March Triomphale in A	<i>Alexandre Guilmant (1837-1911)</i>

Solemn Requiem Mass 8.00pm

In memoriam Peter McCrystal (Director of the Schola Cantorum 1974-1997)

The preacher at this service will be the Very Reverend Robert Willis, Dean of Canterbury.

PRELUDE	Pange Lingua	<i>Michael Ferguson (b.1958)</i>
INTROIT	Requiem aeternam (vi)	<i>plainsong</i>
KYRIE	Missa pro defunctis	<i>plainsong</i>
EPISTLE	2 Corinthians 1: 3-5	
GRADUAL	A litany	<i>William Walton (1902-1983)</i>
GOSPEL	John 14: 1-6	
OFFERTORY	Versa est in luctum	<i>Alonso Lobo (1555-c.1617)</i>
SANCTUS	Missa pro defunctis	<i>plainsong</i>
AGNUS DEI	Missa pro defunctis	<i>plainsong</i>
COMMUNION	Tantum ergo	<i>Maurice Duruflé (1902-1986)</i>
	Ave verum corpus (vi)	<i>plainsong</i>
	Tristis est anima mea	<i>Francis Poulenc (1899-1963)</i>
HYMN	Thee we adore (308)	<i>Adoro te</i>
BLESSING		
VOLUNTARY	Te lucis ante terminum	<i>Marcel Dupré (1886-1971)</i>

Compline 9.30pm (approx.)

PRELUDE	Psalm-Prelude (set 1 number 2)	<i>Herbert Howells (1892-1983)</i>
PSALM	23	<i>plainsong</i>
ANTIPHON	Salve regina (i)	<i>plainsong</i>
	Music, the greatest good that mortals know And all of heaven we have below. Music religious hearts inspires; It wakes the soul, and lifts it high, And wings it with sublime desires, And fits it to bespeak the Deity.	

Joseph Addison

Saturday, 24 August

St Bartholomew

Solemn Evensong 7.30pm

Restoration

The purpose of revelation is restoration, the renewal in us of that likeness to God which man lost by sin.

Stephen Neill

Hope is hearing the melody of the future.
Faith is to dance it.

Rubem Alves

Jesus' resurrection makes it impossible for man's story to end in chaos — it has to move inexorably towards light, towards life, towards love.

Carlo Carretto

PRELUDE	Interlude	<i>Harold Darke</i> (1888-1976)
INTROIT	O gladsome light	<i>Harold Darke</i>
PRECES	O Lord, open thou our lips	<i>Thomas Tomkins</i> (1572-1656)
OFFICE HYMN	I am bone pastor Petre (iv)	<i>plainsong</i>
PSALM	107:1-22	<i>Bairstow</i>
READING	Isaiah 57: 11-21	
ANTIPHON	Quodcumque ligaveris (viii)	<i>plainsong</i>
CANTICLE	Magnificat octavi toni	<i>Sebastián de Vivanco</i> (c.1551-1622)
READING	Acts 10: 30-48	
CANTICLE	Nunc dimittis	<i>G. P. da Palestrina</i> (1525-1594)
CREED		
RESPONSES	Lord, have mercy upon us	<i>Thomas Tomkins</i>
ANTHEM	Blessed city, heavenly Salem	<i>Edward Bairstow</i> (1874-1946)
PRAYERS		
HYMN	Ye that know the Lord is gracious (477)	<i>Hyfrydol</i>
BLESSING		
VOLUNTARY	Toccata <i>Pange Lingua</i>	<i>Edward Bairstow</i>

Matins 9.00am (Chancel)

ANTIPHON	Iuravit Dominus (viii)	<i>plainsong</i>
PSALM	31	<i>plainsong</i>
HYMN	Exultet caelum laudibus (i)	<i>plainsong</i>
ANTIPHON	Vos qui reliquistis omnia (i)	<i>plainsong</i>
VOLUNTARY	Schmücke dich, meine Seele	<i>J. S. Bach</i> (1685-1750)

Solemn Eucharist 11.30am

PRELUDE	Praeludium in E flat	<i>J. G. Albrechtsberger</i> (1736-1809)
INTROIT HYMN	For all thy saints, O Lord (224)	<i>St Thomas</i>
KYRIE	Mass II (Fons bonitatis) (iii)	<i>plainsong</i>
GLORIA	Mass II (i)	<i>plainsong</i>
EPISTLE	1 Corinthians 15: 1-11	
GRADUAL	Tu es Petrus	<i>Maurice Duruflé</i> (1902-1986)
GOSPEL	John 21: 1-19	
CREED		
OFFERTORY	Christus resurgens	<i>Jean Richauffort</i> (c. 1480-1547)
SANCTUS	Mass II (i)	<i>plainsong</i>
AGNUS DEI	Mass II (i)	<i>plainsong</i>
COMMUNION	Also hat Gott die Welt geliebt	<i>Heinrich Schütz</i> (1585-1672)
	Surrexit pastor bonus	<i>Jean Lhéritier</i> (c.1480-c.1552)
HYMN	We sing for all the unsung saints	<i>Kingsfold</i>
BLESSING		
VOLUNTARY	Praeludium pro organo pleno (BWV 552(i))	<i>J. S. Bach</i> (1685-1750)

Compline 8.45pm (approx.)

PRELUDE	Alle Menschen müssen sterben	<i>J. S. Bach</i> (1685-1750)
PSALM	30	<i>plainsong</i>
CHORALE	Komm, süßer Tod	<i>J. S. Bach</i>
	I am the good shepherd. The good shepherd lays down his life for the sheep. I know my sheep and my sheep know me.	<i>John 10: 11, 14</i>
	Love remains the vocation of all who are baptised, and love is a sign of God to the whole community. Yet love hurts. Here it is that some of us make our most cosy mistakes. Here it is, also, that we come to know God not only as our Creator but as our Redeemer.	
		<i>Angela Tilby</i>

Sunday, 25 August

The Church

For all in common she prays, for all in common she works, in the temptations of all she is tried.

St Ambrose

Always seek communion. It is the most precious thing men possess. In this respect, the symbol of the religious is indeed full of majesty. Where there is communion there is something that is more than human, there is surely something divine.

Georges Duhamel

He cannot have God for his father who has not the Church for his mother.

St Cyprian

Matins 9.00am (Chancel)

ANTIPHON	Hoc est praeceptum meum (viii)	<i>plainsong</i>
PSALM	48	<i>plainsong</i>
HYMN	Ecce iam noctis (iv)	
ANTIPHON	Tu es pastor ovium (i)	<i>plainsong</i>
VOLUNTARY	Voluntary in D minor	<i>William Boyce</i> (1710-1779)

Solemn Eucharist 11.30am

PRELUDE	Scherzo (op.2)	<i>Maurice Duruflé</i> (1902-1986)
INTROIT HYMN	You, living Christ (487)	<i>Palace Green</i>
GLORIA	Missa brevis	<i>William Walton</i> (1902-1983)
EPISTLE	Hebrews 10: 19-25	
ALLELUIA	Rogavi pro te Petre (i)	<i>plainsong</i>
GOSPEL	Matthew 16: 13-20	
CREED		
OFFERTORY	Alleluia	<i>Randall Thompson</i> (1899-1984)
SANCTUS	Missa brevis	<i>William Walton</i>
AGNUS DEI	Missa brevis	<i>William Walton</i>
COMMUNION	Simon Ioannis (vi) O sacrum convivium	<i>plainsong</i> <i>Oliver Messiaen</i> (1908-1992)
HYMN	Ye holy angels bright (475)	<i>Darwall's 148th</i>
MOTET	Ave Maria	<i>Robert Parsons</i> (c. 1530-1570)
BLESSING		
VOLUNTARY	Joie et Clarté des Corps glorieux	<i>Olivier Messiaen</i>

Translations

Sunday

Miserere mihi Domine,
et exaudi orationem meam.

Heyr, himna smíður,
hvers skáldið biður,
komi mjúk til min
miskunnin þín.
því heit eg á þig,
þú hefur skaptan mig,
eg er praellinn þinn,
þú ert Drottinn minn.

Guð, heit eg á þig,
að græðir mig,
mínnst, mildingur, mín,
mest þú þín.
Ryð þú, röðla gramur,
ríklyndur og framur,
hólðs hverri sorg
úr hjartaborg.

Gæt, mildingur, mín,
mest þú þín
helst hverja stund
á hölda grund.
Set, meýjar mögur,
máls efni fögur,
öll er hjálp af þér,
í hjarta mér.

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

Ave maris Stella,
Dei Mater alma,
Atque semper virgo,
Felix caeli porta.

Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle,
Bona cuncta posce.

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

*Hear, heaven's maker,
what the poet bids.
Bring softly to me
your mercy, I beg of you.
For you created me:
I am your servant;
You are my Lord.*

*God, I beg of you,
heal me.
Remember how great is
our need of you.
Almighty God, heaven's king,
wipe away human sorrow,
take it from our hearts.*

*May your grace protect me
in my sore need,
every moment on this earth.
Sweet Jesus, Mary's son,
put in my heart
beautiful thoughts,
for all help comes from you.*

*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 star of the sea
God's cherishing mother,
And, though still a virgin,
The blessed entrance-way of heaven.*

*Bound by Satan's fetters
Health and vision needing,
God will aid and light us
At thy gentle pleading.*

Vitam praesta puram,
Iter para tutum,
Ut, videntes Iesum,
Semper collaetemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto;
Tribus honor unus. Amen.

Monday

Qui vult venire post me, abneget
semetipsum et tollat crucem suam et
sequatur me.

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

Sancti et iusti in Domino gaudete,
alleluia: vos elegit Deus in hereditatem
sibi, alleluia.

Petre, ego pro te rogavi
ut non deficiat fides tua
et tu aliquando conversus
confirma fratres tuos.

Alleluia. Tu es Petrus et super hanc
petram aedificabo ecclesiam meam.

Vos qui secuti estis me, sedebitis super
sedes, iudicantes duodecim tribus Israel.

*So, as now we journey,
Aid our weak endeavour,
Till we gaze on Jesus,
And rejoice for ever.*

*Father, Son and Spirit,
Three in one confessing,
Give us equal glory,
Equal praise and blessing. Amen.*

*Whoever would come after me, let him deny
himself and take up his cross and follow me.*

*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.*

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

*I have prayed for you, Peter,
that your faith may not fail,
and when you have turned back,
strengthen your brothers.*

*Alleluia. You are Peter and on this rock
I will build my church.*

*You who have followed me will sit on seats,
judging the twelve tribes of Israel.*

Ascendente Iesu in naviculam,
Secuti sunt eum discipuli eius.
Et ecce motus magnus factus est in mari,
ita ut navicula operiretur fluctibus;
ipse vero dormiebat. Et accesserunt
ad eum discipuli eius, et suscitaverunt
eum, dicentes:
Domine, salva nos, perimus. Et dicit eis
Iesus: Quid timidi estis, modicae fidei?
Tunc surgens imperavit ventis et mari,
et facta est tranquillitatis magna.

Lucis Creator optime
Lucem dierum proferens,
Primordiis lucis novae
Mundi parans originem.

Qui mane iunctum vesperi
Diem vocari praecipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitae sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Caeleste pulset ostium,
Vitale tollat praemium:
Vitemus omne noxium,
Purgemus omne pessimum.

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

Tu es Petrus et super hanc petram
aedificabo ecclesiam meam.

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.

*And Jesus going up into the ship,
his disciples followed him.
And behold a great tempest arose in the sea,
insomuch that the ship was covered with the
waves: but he was asleep. And his
disciples came to him and awoke
him saying:
Lord, save us, we perish. And Jesus said to them:
Why are you fearful, you of little faith?
Then arising, he rebuked the wind and
the sea, and there was a great calm.*

*O blest Creator of the light
Who makes the day with radiance bright
And o'er the forming world didst call
The light from chaos first of all.*

*Whose wisdom joined in meet array
The morn and eve, and named them Day;
Night comes with all its darkling fears,
Regard thy people's prayers and tears.*

*Lest, sunk in sin, and whelm'd with strife,
They lose the gift of endless life
While thinking but the thoughts of time,
They weave new chains of woe and crime.*

*But grant them grace that they may strain
The heavenly gate and prize to gain:
Each harmful lure aside to cast,
And purge away each error past.*

*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.*

*You are Peter and on this rock
I will build my church.*

*Hail, Queen of Heaven,
Hail, mistress of the Angels.
Hail, holy root, hail gateway,
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.*

Tuesday

Ecce sacerdos magnus qui in diebus suis placuit Deo, et inventus est iustus.

Here is a great priest who in his days was pleasing to God, and was found to be just.

Lacte quondam profluentes,
Ite montes vos procul:
Ite colles fusa quondam
Unde mollis flumina;
Israel, iactare late
Manna priscum desine.

*Ye mountains, once flowing with milk,
depart to a distance;
depart ye hills that once poured forth
streams of honey:
Israel, cease to boast freely
of your ancient manna.*

Ecce cuius corde sudant,
Cuius ore profluunt
Dulciores lacte fontes
Mellis amnes aemuli:
Ore tanto, corde tanto
Manna nullum dulcius.

*Behold one from whose heart ebb forth:
and from whose mouth flow out
sweeter fountains of milk and rival
rivers of honey:
than such a mouth: than such a heart
no manna could be sweeter.*

Lactis imbres Virgo fudit
Caelitus puerpera:
Mellis amnes os leonis
Excitavit mortui:
Manna silvae, caeliturque
Solitudo proxima.

*The showers of milk the Virgin Mother
shed on him from heaven:
the mouth of the dead lion was
the source of the honeyed rivers:
the woods and the solitude so nigh
the heavens produced the manna.*

Doctor o Bernarde, tantis
Aucte caeli dotibus,
Lactis huius, mellis huius,
Funde rores desuper;
Funde stillas, pleniore
Iam potitus gurgite.

*O Bernard, O Doctor, enriched
with such gifts of heaven,
shed down upon us the dews
of this milk and of this honey;
give us the drops, now that thou
possessest the full sea*

Summa summo laus Parenti,
Summa laus et Filio:
Par tibi sit sancta manans
Ex utroque Spiritus;
Ut fuit, nunc et per aevum
Compar semper gloria. Amen.

*Highest praise be to the Sovereign Father,
and highest praise to the Son:
and be like to Thee, O Holy Spirit,
proceeding from them both,
as it was, now is, and ever will be,
equal glory eternally. Amen.*

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

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

Alleluia. Iustus ut palma florebit,
et sicut cedrus multiplicabitur.

*Alleluia. The righteous will flourish like a palm
tree and multiply like a cedar.*

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 trusts in him.*

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

*Blessed are those that are undefiled in the way:
and walk in the law of the Lord.*

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 Iesum, benedictum fructum ventris
tui, nobis post hoc exsilium ostende.
O clemens. O pia. O dulcis Virgo Maria.

*Hail, O Queen, mother of mercy, our life, our
sweetness and our hope, hail.
We cry to you, 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.*

Wednesday

Fulgerebunt iusti sicut sol in conspectu
Dei, alleluia.

*The just will shine as the sun in the sight
of God, alleluia.*

Ecce iam noctis
See Monday (page 28)

Et ecce vox de nube dicens: Hic est
Filius meus dilectus, in quo mihi
complacui: ipsum audite, alleluia.

*And behold, there was a voice from the cloud,
saying: This is my beloved Son, in whom I am
pleased: listen to him, alleluia.*

O nata lux de lumine
Iesu redemptor saeculi,
Dignare clemens supplicum
Laudes precesque sumere.
Qui carne quondam contegi
Dignatus es pro perditis.
Nos membra confer effici,
Tui beati corporis.

*You are light born from light,
Jesus the Redeemer of ages.
Mercifully hear the praises
And prayers of your worshippers.
Long ago you lowered your dignity
By assuming flesh for us sinners.
Gather us together now,
As parts of your blessed body.*

In splendenti nube Spiritus Sanctus visus
est, paterna vox audita est: Hic est Filius
meus dilectus, in quo mihi bene complacui,
ipsum audite. Apparuit nubes obumbrans
et vox Patris intonuit: Hic est Filius meus
dilectus, in quo mihi bene complacui,
ipsum audite.

*In the shining cloud the Holy Spirit was seen, the
voice of the Father was heard: This is my beloved
Son, in whom I am well pleased, hear him.
An overshadowing cloud appeared and the
Father's voice rang forth: This is my beloved Son,
in whom I am well pleased,
hear him.*

O quam suavis est, Domine, Spiritus
tuus qui ut dulcedinem tuam in filios
demonstrares, pane suavissimo de
coelo praestito, esurientes reple bonis
fastidiosos divites dimittens inanes.

*O how gentle is your Spirit, Lord, who to show
your kindness to your children has given the most
delicate sweet bread of heaven, and filled the
hungry with good things and sent the rich
away empty.*

Resplenduit facies eius sicut sol vestimenta autem eius facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Elias loquentes Iesu. Alleluia.

His face shone like the sun and his garments were as white as snow. And behold, there appeared to them Moses and Elias speaking to Jesus. Alleluia.

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.

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 in unum congregamur: Ne nos mente dividiamur, caveamus. Cessent iurgia maligna, cessent lites. Et in medio nostri sit Christus Deus.

Therefore, while we are gathered together as one: let us take care lest we become divided in mind. Let malevolent quarrelling and dissent cease. And at the centre let there be Christ, our God.

Simul quoque cum beatus videamus Glorianter vultum tuum, Christe Deus. Gaudium quod est immensum, atque probum Saecula per infinita saeculorum. Amen.

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.

Petrus beatus catenarum laqueos Christo iubente rupit mirabiliter; Custos ovilis, et doctor Ecclesiae, Pastorque gregis, conservator ovium Arcet luporum truculentam rabiem.

Blessed Peter on Christ's orders wondrously broke the bonds of his chains; keeper of the sheep and doctor of the Church, shepherd of the flock, guardian of the sheep, he wards off the savage fury of the wolves.

Quodcumque vinclis super terram strinxerit, Erit in astris religatum fortiter, Et quod resolvit in terris arbitrio, Erit solutum super caeli radium; In fine mundi iudex erit saeculi.

Whatever you bind with chains on earth, will be firmly tied in heaven, and whatever you loose on earth with judgement, upon the heaven's foundation will be freed: at the end of the world you will be the judge of time.

Gloria Patri per immensa saecula, Sit tibi, Nate, decus et imperium, Honor, potestas, Sanctoque Spiritui; Sit Trinitati salus individua Per infinita saeculorum saecula. Amen.

Glory be to God through endless ages, and to you, O Son, be honour and power, majesty and dominion, and to the Holy Spirit; to the Trinity be existence inseparable, through endless ages. Amen.

Salve regina

See Tuesday (page 31)

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

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.

Thursday

In hoc cognoscent omnes, quia mei estis discipuli, si dilectionem habueritis ad invicem.

By this all will know that you are my disciples, if you have love for one another.

Ecce iam noctis

See Monday (page 28)

Si ego Dominus et Magister vester lavi vobis pedes: quanto magis vos debetis alter alterius lavare pedes?

If I, being your Lord and Master, have washed your feet: how much more ought you to wash one another's feet?

Alleluia. Vere tu es Rex absconditus, Deus Israel Salvator.

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

Domine tu mihi lavas pedes? Respondit Iesus et dixit ei: Si non laveri tibi pedes, non habebis partem mecum. Venit ergo ad Simonem Petrum, et dixit ei Petrus. Domine, tu mihi lavas pedes? Respondit Iesus et dixit ei: Si non laveri tibi pedes, non habebis partem mecum. Quod ego facio, tu nescis modo: scies autem postea. Domine tu mihi lavas pedes? Respondit Iesus et dixit ei: Si non laveri tibi pedes, non habebis partem mecum.

Lord, do you wash my feet? Jesus answered and said to him: If I do not wash your feet, you will not have a share with me. He came to Simon Peter, and Peter said to him: Lord, do you wash my feet? Jesus answered and said to him: If I do not wash your feet, you will not have a share with me. What I do, you do not now understand: but you will know hereafter. Lord, do you wash my feet? Jesus answered and said to him: If I do not wash our feet, you will not have a share with me.

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. Amen.

Where there are charity and love, God is there. Christ's love gathers us into one. Let us rejoice, and delight in him. Let us fear, and love the living God. And let us love from a sincere heart. Amen.

Il magnanimo Pietro, che giurato Havea tra mille lance e mille spade Al suo caro Signor, morir a lato, Poiché s'accorse, vinto da viltade, Nel gran bisogno haver di fé mancato, Il dolor, la vergogna e la pietade Del proprio fallo e de l'altrui martiro Di mille punte il petto gli feriro.

Great-hearted Peter, who had sworn to die at his dear Lord's side amid a thousand lances and a thousand swords, since, overcome by cowardice, he realised he had been lacking in faith in the hour of need, he felt grief, shame and pity at his own sin and the martyrdom of another piercing his breast with a thousand stab-wounds.

Vexilla regis prodeunt, Fulget crucis mysterium, Quo came carnis conditor Suspensus est patibulo;

Abroad the Regal Banners fly, Now shines the Cross's mystery; Upon it Life did death endure, And yet by death did life procure.

Quo vulneratus insuper
Mucrone diro lanceae,
Ut nos lavaret crimine,
Manavit unde et sanguine.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere!

O crux ave spes unice!
In passiones tempore
Piis audage gratiam
Reisque dele crimina.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus:
Quos per cruces mysterium
Salvas, fove per saecula. Amen.

Qual a l'incontro di quegli occhi santi
Il già caduto Pietro rimanesse,
Non sia chi di narrarlo hoggi si vanti,
Che lingua non saria ch'al ver giungesse.
Parea che'l buon Signor, cintor di tanti
Nemici, e de'suoi privo, dir volesse:
«Ecco, che quel ch'io dissi egli è pur vero,
Amico disleal, discepol fiero.»

Le Reniement de St Pierre

Cum caenasset Iesus et dedisset
discipulis suis corpus suum ad
manducandum et sanguinem suum ad
bibendum, exierunt simul in montem
Oliveti. Tunc dixit illis Iesus:

IESUS: Omnes vos scandalum
patiemi in me, in ista nocte. Scriptum
est enim: Percutiam pastorem, et
dispergentur oves gregis.

Respondens autem Petrus, ait illi:

PETRUS: Et si omnes scandalizati
fuerint in te, nunquam ego
scandalizabor.

*Who, wounded with a direful spear,
Did, purposely to wash us clear
From stain of sin, pour out a flood
Of precious Water mixed with Blood.*

*O lovely and refulgent Tree,
Adorned with purpled majesty;
Culled from a worthy stock, to bear
Those Limbs which sanctified were.*

*Hail, Cross, of hopes the most sublime!
Now in this mournful Passion time,
Improve religious souls in grace,
The sins of criminals efface.*

*Blest Trinity, salvation's spring,
May every soul Thy praises sing;
To those Thou grantest conquest by
The holy Cross, rewards apply. Amen*

*What effect that holy gaze
had on wretched Peter
no one today would dare to tell,
for no words could match the truth.
It was as if the good Lord, surrounded
by so many enemies, and deprived of his friends,
wished to say, "Behold, what I said is only too
true, false friend, proud disciple."*

The denial of St Peter

*At supper Jesus gave his disciples his body
to eat and his blood to drink. Then they
went out together into the mount of Olives.
Then saith Jesus unto them:*

JESUS: *All ye shall be offended because of
me this night: for it is written, I will smite
the shepherd, and the sheep of the flock
shall be scattered abroad.*

Peter answered and said to him:

PETER: *Though all men shall be offended
because of thee, yet will I never be
offended.*

I: Amen dico tibi, Petre, quia in hac
nocte antequam gallus cantet, tu me
negabis.

P: Ah, Domine! Etiam si oportuerit me
mori tecum, non te negabo.

Similiter et omnes discipuli dixerunt:
Non te negabimus. Etiam si oportuerit
nos mori tecum, non te negabimus.

Ecce Iudas unus de duodecim venit, et
cum eo turba multa cum gladiis et
fustibus. Irruerunt in Iesum et
tenuerunt, quod videntes discipuli eius
fugerunt. Et Petrus extendens manum,
exemit gladium suum, et percutiens
servum Pontificis auriculam eius
amputavit. Cui dixit Iesus:

I: Converte, Petre, couverte gladium
tuum in locum suum. Calicem, quem
dedit mihi Pater, non vis ut bibam illum?

Ministri ergo Iudaeorum
comprehenderunt et ligaverunt Iesum,
et cum duceretur ad principem
sacerdotum, sequebatur eum Petrus a
longe, usque in atrium Pontificis.
Quem cum vidisset ostaria dixit ei:

OSTARIA: Numquid et tu ex
discipulis hominis istius es?

P: O mulier, non sum, non novi
hominem.

Et introductus est Petrus in domum,
cumque sederet ad ignem cum servis et
ministris, ut calefaceret se, alia serva sic
ait illi:

ANCILLA: Et tu cum Iesu Nazareno
eras?

P: O mulier, non eram, non novi
hominem.
Tunc interrogavit eum cognatus eius
cuius abscidit auriculam, dicens:

*J: Verily I say unto thee, Peter, that this
night, before the cock crow, thou shalt
deny me.*

*P: Ah Lord, though I should die with
thee, yet will I not deny thee.*

*Likewise also said all the disciples, We
shall not deny thee, though we should die
with thee, yet will we not deny thee.*

*Lo Judas, one of the twelve, came, and
with him a great multitude with swords
and staves. Then they laid hands on Jesus
and took him. Then all the disciples
forsook him and fled. And Peter stretched
out his hand, and drew his sword, and
struck a servant of the high priest's, and
smote off his ear. And Jesus said unto him:*

*J: Put up again thy sword, Peter, into its
place. Wouldst thou not that I drink this
cup, which my father has given me?*

*Then the band and the captain and
officers of the Jews took Jesus, and bound
him, and led him away to the high priest.
But Peter followed him afar off unto the
high priest's palace. She who kept the door
saw him and said unto him:*

DOORKEEPER: *Art thou not also one
of this man's disciples?*

*P: Oh woman, I am not, I do not know
the man.*

*They took Peter into the house, and he sat
with the servants and the soldiers by the
fire and warmed himself. Another maid
said unto him:*

MAID: *Thou also wast with Jesus of
Nazareth.*

*P: Oh woman, I was not, I do not know
the man.
Then a kinsman of him whose ear Peter
cut off saith:*

O & A: Nonne tu Galileus es? Nonne te vidi in horto cum eo? Vere tu es, tu eras. Nam et loquela tua manifestum te facit. Tu ex discipulis hominis istius es.

COGNATUS MALCHI: Nonne te vidi in horto cum eo? Nonne tu percussisti Malchum? Vere tu eras, tu eras; nonne tu Galileus es? Nam et loquela tua manifestum te facit. Tu ex discipulis hominis istius es.

P: Non, non sum, vere non eram. Nescio quid dicitis; non novi hominem.

Et continuo gallus cantavit. Tunc respexit Iesus Petrum. Et recordatus est Petrus verbi Iesu, et egressus foras, flevit amare.

Come falda di neve che agghiacciata Il verno in chiusa valle ascosa giacque, A primavera poi dal sol scaldata Tutti si sface e si discioglie in acque, Così la tema ch'entro al cor gelata Era di Pietro alhor che'l vero tacque, Quando Christo ver lui gli occhi rivolse, Tutta si sface e in pianto si risolse.

Miserere mei Deus: secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper. Tibi soli peccavi et malum coram te feci: ut iustificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea. Ecce enim veritatem dilexisti: incerta et occulta sapientiae tuae manifestasti mihi. Asperges me hyssopo et mundabor: lavabis me et super nivem dealabor.

Auditui me dabis gaudium et laetitiam:

D & M: Art thou not a Galilean? Did not I see thee in the garden with him? Yes, thou art, and it was thee. Thy speech betrayeth thee. Verily, thou art one of this man's disciples.

KINSMAN OF MALCHUS: Did not I see thee in the garden with him? Wert thou not he who smote Malchus? Verily, it was thee. Art thou not a Galilean? Thy speech betrayeth thee. Verily, thou art one of this man's disciples.

P: No, I am not, and I was not. I know not what thou sayest, I do not know the man.

And immediately the cock crew. Then Jesus looked at Peter. And Peter remembered the words of Jesus. And he went out and wept bitterly.

Like a snowflake which in winter lay frozen and hidden in a secluded valley, and then in spring, warmed by the sun melts and turns to water, so the fear which had frozen in Peter's heart when he suppressed the truth, as Christ turned his eyes on him, broke entirely and dissolved in tears.

Have mercy upon me, O God: according to your great mercy.

And according to the multitude of your mercies: do away my sins.

Wash me completely from my iniquity: and cleanse me from my sin.

For I acknowledge my iniquities: and my sin is always before me.

Against you alone have I sinned and done this evil: thus your words are justified and you are clear with your judgements.

Behold, I was conceived in iniquity: and in sin did my mother conceive me. Behold,

you desire truth: in both the inward and the hidden parts you will make wisdom known to me.

Purge me with hyssop and I will be clean: wash me and I will be whiter than snow.

Make me to hear of joy and gladness: and let my

et exultabunt ossa humiliata. Miserere mei Deus: miserere mei.

Vide homo quae pro te patior Ad te clamo qui pro te morior Vide poenas quibus afficio Vide clavos quibus confodio Non est dolor sicut quo crucior Et cum sit tantus dolor exterior Intus tamen dolor est gravior Tam ingratum cum te experior.

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

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

Friday

Requiem aeternam dona eis Domine: et lux perpetua luceat eis.

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

Tantum ergo Sacramentum Veneremur cernui; Et antiquum documentum Novo cedat ritui: Praestet fides supplementum Sensuum defectui.

Genitori Genitoque Laus et jubilatio, Salus, honor, virtus quoque Sit et benedictio: Procedenti ab utroque Compar sit laudatio. Amen.

Ave verum corpus natum De Maria Virgine Vere passum immolatum In cruce pro homine. Cuius latus perforatum Fluxit aqua et sanguine:

broken bones rejoice. Have mercy on me, O God: have mercy on me.

Human, see what I suffer for your sake. Dying for you, I cry out to you. See the punishment I endure; see the nails that pierce me. There is no pain like that which I am suffering. But though my outer affliction is great, inwardly I suffer even more when I feel your ingratitude.

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 doat "Ave" from the mouth of Gabriel, have mercy on sinners.

Eternal rest grant to them, O Lord: and let light perpetual shine on them.

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.

Therefore we before him bending This great Sacrament revere; Types and shadows have their ending For the newer right is here; Faith, our outward sense befriending, Makes the inward vision clear.

Glory let us give and blessing To the Father and the Son; Honour, might and praise addressing While eternal ages raise; Ever too his love confessing, who, From both, with both is one. Amen.

Hail, true body, bom of the Virgin Mary, Truly killed, sacrificed, on the cross for man: Whose pierced side flowed with water and blood

Esto nobis praegustatum
Mortis in examine.
O Iesu dulcis. O Iesu pie.
O Iesu fili Mariae.

*The one first put to the test for us,
in the trial of death.
O sweet Jesus, O gentle Jesus,
O Jesus, son of Mary.*

Tristis est anima mea usque ad mortem:
sustinete hic, et vigilate mecum: nunc
videbitis turbam, quae circumdabit me. Vos
fugam capietis, et ego vadam immolari
pro vobis. Ecce appropinquat hora et Filius
hominis tradetur in manus peccatorum.

*My soul is sorrowful to the point of death. Wait
here, and watch with me. Soon you will see the
crowd which will surround me. You will run
away, while I shall go to sacrifice myself for you.
The hour is near when the Son of man is to be
betrayed into the hands of sinners.*

Salve regina

See Tuesday (page 31)

Saturday

Iuravit Dominus et non poenitebit eum:
tu es sacerdos in aeternum.

*The Lord has sworn and he will not repent:
you are a priest for ever.*

Exultet caelum laudibus
Resultet terra gaudiis:
Apostolorum gloriam
Sacra canunt solemniter.

*Let the round world with songs rejoice;
let heaven return the joyful voice;
all mindful of the Apostles' fame,
let heaven and earth their praise proclaim.*

Vos, saeculi iusti iudices
Et vera mundi lumina,
Votis precamur cordium,
Audite preces supplicum.

*Ye servants who once bore the light
of Gospel truth o'er heathen night,
still may your work that light impart,
to glad our eyes and cheer our heart.*

Qui caelum verbo clauditis
Serasque eius solvitis,
Nos a peccatis omnibus
Solvite iussu, quaesumus.

*O God, by whom to them was given
the key that shuts and opens heaven,
our chains unbind, our loss repair,
and grant us grace to enter there;*

Quorum praecepto subditur
Salus et languor omnium,
Sanate aegros moribus
Nos reddentes virtutibus.

*for at thy will they preached the word
which cured disease, which health conferred:
O may that healing power once more
our souls to grace and health restore:*

Ut, cum iudex advenerit
Christus in fine saeculi,
Nos sempiterni gaudii
Faciatis esse compotes.

*that when thy Son again shall come,
and speak the world's unerring doom,
he may with them pronounce us blessed,
and place us in thy endless rest.*

Deo sint laudes gloriae
Qui dat nos evangelicis
Per vos doctrinis instrui
Et prosequi caelestia. Amen.

*To thee, O Father; Son, to thee;
to thee, blessed Spirit, glory be!
So was it ay for ages past,
so shall through endless ages last. Amen.*

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

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

Tu es Petrus

See Monday (page 29)

Christus resurgens ex mortuis iam
non moritur; mors illi ultra non
dominabitur. Quod enim mortuus est,
peccato mortuus est semel: quod autem
vivit, vivit Deo. Mortuus est semel
propter delicta nostra, et resurrexit
propter iustificationem nostram.
Quod autem vivit, vivit Deo. Alleluia.

*Christ having been raised from the
dead will never die again. Death has
no power over him any more. When he
died, he died, once for all, to sin,
so his life now is life with God.
He died once for our sins and rose
for our justification. In that
he lives, he lives to God. Alleluia.*

Also hat Gott die Welt geliebt, dass er
seinen eingeboren Sohn gab, auf dass alle,
die an ihn glauben, nicht verloren werden,
sondern das ewige Leben haben.

*God so loved the world that he gave his only Son,
that whosoever believeth in him should not
perish, but have everlasting life.*

Surrexit pastor bonus, qui animam suam
posuit pro ovibus suis, et pro grege suo mori
dignatus est. Alleluia.

*The good Shepherd has arisen, who laid down his
life for his sheep, and deigned to die for his flock.
Alleluia.*

Iam, bone pastor, Petre, clemens accipe
Vota precantum et peccati vincula
Resolve, tibi potestate tradita,
Qua cunctis caelum verbo claudis, aperies.

*Peter, blest Shepherd! hearken to our cry,
And with a word unloose our guilty chain;
Thou who hast power to open the gates on high
To men below, and power to shut them fast again.*

Sit Trinitati sempiterna gloria,
Honor, potestas atque iubilatio,
In unitate, cui manet imperium
Ex tunc et modo per aeterna saecula.
Amen.

*Praise, blessing, majesty, through endless days,
Be to the Trinity immortal given;
Who in pure unity profoundly sways
Eternally alike all things in earth; in heaven.
Amen.*

Quodcumque ligaveris super terram,
erit ligatum et in caelis: et quodcumque
solveris super terram, erit solutum et in
caelis: dicit Dominus Simoni Petri.

*Whatever you bind on earth, will also
be bound in heaven: and whatever is
forgiven on earth will be forgiven
in heaven: said the Lord to Simon Peter.*

Komm, süßer Tod,

Komm sel'ge Ruh!
Komm führe mich in Friede
weil ich der Welt bin müde.
Ach! komm ich wart auf dich,
Komm bald in führe mich
Drück mir die Augen zu.
Komm sel'ge Ruh.

*Come, sweet death,
come, blessed rest!
Come, lead me to peace
because I am tired of the world.
Ah! Come, I am waiting for you,
come, lead me soon,
turn your eyes back to me.
Come, blessed rest.*

Komm, süßer Tod,
Komm, sel'ge Ruh!
Ich will nun Jesum sehen
Und bei den Engeln stehen.
Es ist ja nun vollbracht;
Welt darum gute Nacht;
mein Augen schließ ich zu.
Komm sel'ge Ruh.

*Come, sweet death,
come, blessed rest!
I want to see Jesus now,
and to stand with the angels.
All is now concluded;
world —good night;
I will shut my eyes
Come, blessed rest.*

Sunday

Hoc est praeceptum meum, ut diligatis
invicem, sicut dilexi vos.

*This is my commandment, that you love one
another, as I have loved you.*

Ecce iam noctis

See Monday (page 28)

Tu es pastor ovium, Princeps Apostolorum:
tibi traditae sunt claves regni caelorum.

*You are the shepherd of the sheep, the Prince of
the Apostles: to you were delivered the keys of the
kingdom of heaven.*

Alleluia. Rogavi pro te, Petre, ut non
deficiat fides tua: et tu aliquando conversus,
confirma fratres tuos.

*Alleluia. I have prayed for you, Peter, that your
faith may not fail: and you, having been
strengthened, confirm your brothers.*

Simon Ioannis, diliges me plus his?
Domine, tu omnia nosti: tu scis, Domine,
quia amo te.

*Simon, son of John, do you love me more than these?
Lord, you know all things: you know, Lord,
that I love you.*

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

*O sacred banquet in which Christ is consumed;
the memory of his passion is contemplated; the
mind is filled with grace; and a pledge of future
glory is given to us! Alleluia.*

Ave Maria, gratia plena,
Dominus tecum,
Benedicta tu in mulieribus,
Et benedictus fructus ventris tui. 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.*