

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

THE COMPANION TO
THE EDINGTON
MUSIC FESTIVAL

Sunday, 22 August to Sunday, 29 August 1999

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Introduction

Peter Barley

Welcome to the 1999 Edington Festival of Music within the Liturgy.

This year's Festival is structured around the *Advent (Great O) Antiphons* which invoke the coming of the Lord under various Old Testament titles. These are familiar from the well-known Advent hymn *O come, o come Emmanuel*, where each verse is based on one of the antiphons, thus providing a useful overview of the scheme of the week. Similarly, the new hymn that John Barnard and Paul Wigmore have (with their customary liturgical aplomb) written for Thursday's Choral Matins also incorporates a survey of this imagery.

It might at first feel rather peculiar to be exploring the nature of Advent in late August, but perhaps less so if one remembers the origin of Advent as a season not only of preparation for the celebration of Christmas but also of preparation for Christ's coming at the end of time. Our own position at the end of a millennium adds an interesting gloss to this. The first accounts of Advent from Spain and Gaul depict the penitential flavour of the season, with a rising emphasis on judgement. The Synod of Saragossa (AD 380) obliged the faithful to be in church between 17 December and 6 January, which coincided with the pagan celebration of Saturnalia. The beginning of Advent's core (17-24 December) could in this case have been a Christian ascetic practice to counter that ribald event.

The composition of the poetic *O Antiphons* in the seventh century exemplifies the preparation for the solemnity of the nativity. By this stage the commemoration of the feast had taken precedence over the judgement themes found earlier in the Gallican church. Nevertheless, the antiphons incorporate many historical allusions. For instance, the antiphon *O Oriens* reflects the Roman sun festival (*Natalus solus invicti*), re-established in 274 by Emperor Aurelian. The popularity of sun worship (related to the winter solstice) provided fertile ground for a celebration of the unconquered Sun, cementing the already existing understanding of Jesus as the "Sun of Righteousness".

The antiphons also constitute a rich source of devotional imagery, and images of new life (a birth in the depths of winter) and of illumination. Advent itself is replete with strong and resonant themes: Patriarchs, Prophets, the Forerunners (St John the Baptist and the Virgin Mary) and the eschatological themes traditionally summarised as the Four Last Things — Death, Judgement, Heaven and Hell.

Advent is a season of watching and waiting in preparation for the coming of the Lord. Liturgically, it is the curtain-raiser on the whole of the church's year and the full spread of the Incarnation: a clergyman friend of mine compares Advent with the overture to an opera — a helpful image for music lovers! The well-loved hymn *O little town of Bethlehem* speaks of "the hopes and fears of all the years", and it is this mixture of excitement and anxiety which is so critical to Advent, characterised by the Old Testament prophets looking forward to the coming of the promised Messiah. The focus is on redemption and repentance. St John the Baptist prepares the way, "preaching a baptism of repentance for the forgiveness of sins". Christ comes to judge and to save, and (as King of the Nations) to redeem not just mankind but the whole of creation. Christ is second Adam to Mary's second Eve (Queen of Heaven).

The epic story of the deliverance of the children of Israel from slavery in Egypt with which we start the week (*O Adonai* on Monday) foreshadows the universal act of redemption which God has wrought through Jesus Christ. (God sent his Son to deliver a world enslaved by sin, evil and death). This has strong links with antiphons *O Emmanuel* and *O Rex Gentium*, with their supplication for salvation. During the Festival week, we will be considering one antiphon each day, although not always in the order that they would be sung during the Advent season itself, when they form the antiphons to the Magnificat at the Evening Office from 17 to 23 December. The Leader of the House of Israel makes for a dramatic and historically apt point of departure, whilst God appearing to Moses in the burning bush is one of the most striking pictures from the Old Testament. Tom Walker has captured this scene vividly in his image for the Festival literature, and I am very grateful for this and for the privilege of having his work on display in the Priory again this year.

We cover two antiphons on Tuesday, partly because they are closely linked, and partly so as to make room for the extra antiphon *O Virgo virginum* on Wednesday. This is not part of the original set, but its inclusion seemed appropriate, given the dedication of this church, the Virgin's pivotal role in Advent and the wealth of glorious Marian music. This *Spotless Rose* is sprung from the tender root of Jesse, as prophesied in Scripture (*O Radix Jesse*). Tuesday's other antiphon (*O Clavis David*) describes the releasing of prisoners, and this manifestation of the teaching and ministry of Christ and his apostles fits in well with the feast of St Bartholomew, which falls on that day.

The ground for Thursday (*O Emmanuel*) is really first prepared in Tuesday's Sequence, and also flows naturally from Wednesday. The Sequence opens with the world as a desert waiting for God, and creation waiting for Mary. This is the thrust of the great passage from Romans 8, included in the service. "The human task is to reflect God's image into the whole of creation" (Tom Wright): humans co-operating with God, and a young girl Mary is the highest and most profound example of this — bringing God to us. (Emmanuel — God with us.) Thus, humanity is part of a universal "tarrying expectation in hope" (Henry Vaughan). The whole concept of waiting is examined in W.H. Vanstone's spiritual classic *The Stature of Waiting*. Waiting implies dependence on others, and can be fruitful in outcome or frustrating. Equally, "the experience of waiting is the experience of the world as in some sense mattering" (Vanstone).

The Solemn Requiem on Friday evening is sung to Fauré's beautifully serene setting, and ties in with the antiphon *O Oriens*. The Dayspring connects with St John the Baptist, and the song of his father Zechariah (the Benedictus: "And thou, child, shall be called the Prophet of the Highest . . . to give knowledge of salvation unto his people . . . whereby the dayspring from on high hath visited us"). Also the reference to light everlasting reminds us of Christ's teaching while he lived among us about our own death, when we will appear before the judgement seat: our own mortal life is a preparation for the fulfilment of living beyond time ("in heaven it is always autumn, [God's] mercies are ever in their maturity" — Donne).

The selection of *O Sapientia* for the feast day of St Augustine (Saturday) enables us to explore the concept of Wisdom, who was at God's right hand in creation. The readings from Ephesians on Saturday emphasise the linkage between creation, wisdom, redemption

and the glory of Christ's kingship. On Sunday (*O Rex Gentium*) we look to Christ's second coming, at the end of time, when all will be united and perfected in heaven, save what has been lost to hell, encompassing the scope of the Four Last Things, and portraying Christ as King and Judge. The Gospel reading that day (from Mark 13) is known as the Little Apocalypse, and expresses in graphic language the Final Coming and the Consummation of the ages. In her book *The Coming of God*, Maria Boulding portrays this final judgement as "a positive, joyful experience". "We shall be there in our truth, undefended against the healing, affirming love of our Creator."

An overriding consideration both in Advent and in this pre-millennial year is that of Time. T.S. Eliot's famous opening lines from *Burnt Norton* lend an interesting slant to this: "Time present and time past are both perhaps present in time future and time future contained in time past. If all time is eternally present all time is unredeemable. What might have been is an abstraction remaining a perpetual possibility only in a world of speculation." I have always been struck, also, by L.P. Hartley's assertion (in *The Go-Between*) that "the past is a foreign country — they do things differently there". On an individual scale, the past can indeed inhabit that sense of distance and of unreality, although the past can also be comforting, and representative of an equilibrium, whereas progress (the ensign of modern society) can be unsettling. Jürgen Moltmann describes this in *Preparing for the Third Millennium*: "The past is irretrievable reality, the future is open possibility and the present is the interface at which the possibilities of the future are either actualised or missed, and thus at which the future is mediated with the past." There is a balance to be held in our own minds between the ever recurring order of the Cosmos, which God created, and so loved that he sent His only son to save it, and "the element of the new introduced by the future" (Moltmann).

Moving to historical matters of a more local nature, as ever the music list is wide ranging, and commemorates some notable anniversaries. Francis Poulenc (b. 1899) and Kenneth Leighton (b. 1929) made distinguished contributions to the sacred choral repertoire in their lifetimes, and have frequently featured in services here. We also include works by Javier Busto (b. 1949) and John Blow (b. 1649). It is a pleasure to be able to sing several works by Philip Moore, including the commission from 1985, *Salutatio Angelica*, and I am delighted that this year's commission is once again by John Streeting, who is able to be here for the first part of the week. Igor Stravinsky's Mass will be sung on the final Sunday, to mark the fiftieth anniversary of the first performance, and there are also two particularly fine renaissance mass settings by Guerrero (d. 1599) and Rogier. Amongst a wealth of other music of this period are motets from William Byrd's *Cantiones Sacrae* of 1589, which are closely connected with some of the themes explored by the Advent antiphons. On Monday, *Domine tu iurasti* is concerned with deliverance from the hand of Pharaoh, whilst on Tuesday *Domine praestolamur* seeks for deliverance from captivity. On the final Sunday, *Vide Domine* closes the week with the invocation "Come Lord and do not tarry".

I am looking forward to hearing these rarely performed works, and also to Tuesday's mass setting (sung by the Consort) by Machaut. This is Jeremy Summerly's twentieth year at Edington, and we congratulate him and thank him and the other two choir directors Andrew Carwood and David Trendell for all their inspirational commitment over the years. Thanks are also due to Patrick Elwood, Clare Dawson, Peter Roberts, David

Belcher, John Barnard, Robert Quinncy, Julian Thomas, Adrian Hutton, Christine Laslett, Pat Didcock, Gilbert Green, Jeremy Moore, and John d'Arcy for their contribution to the smooth running of the Festival. Our sincere thanks also to the host families in the village and neighbouring area. Once again, Patrick merits a particular mention for the immense amount of hard work he has put into maintaining the highly professional standard of administration of the Festival.

Not only are we poised at the turn of a new millennium but also we have reached the end of the designated decade of evangelism, and it is perhaps a suitable moment to remind ourselves of the strong evangelical power of fine church music sung to the highest standards, and of the lively tradition with which we are blessed at this Festival. At Edington, we have the luxury of focusing intently on the liturgy through glorious music and inspired preaching. It is a well-rehearsed complaint that Advent all too easily gets swallowed up in Christmas, becoming a season of anticipation rather than preparation. During the Festival we have an opportunity to redress the balance, enjoy the rich musical repertoire at leisure, and hopefully return to our own churches a little better prepared for Advent and Christmas, and for the new millennium.

Festival & General Information

Festival Finances

The Festival is financed almost entirely by voluntary donations from visitors and the participants themselves, who pay to come. Any profit made at the Festival is either given to the Parish towards the enormous cost of maintaining such a large church in a small community, or put towards future Festival costs — so 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, for 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; New College, Oxford; Salisbury Cathedral; Southwark Cathedral; Wells Cathedral; Westminster Abbey; Westminster Cathedral; and Winchester Cathedral for allowing boys to take part in the Festival. The Festival is much obliged to Hampstead Parish Church; Lichfield Cathedral; St Peter's Church, Eaton Square, London; St Mary's Church, Warwick; and Edington Priory for the use of robes.

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

Car Parking

Car Parking is provided within the Church car park and on the verge opposite Monastery Gardens, which will be signposted during the week. The Festival regrets that it cannot accept responsibility for the security of parked cars and advises visitors to place possessions in a locked boot.

Village Facilities

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

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

Snacks and light refreshments: Light lunches and refreshments will be available in the marquee located between the Church and Ashlington House — access from the Church car park. Teas will be available on Wednesday afternoon. Local produce will also be on sale.

Lavatories: There is a limited facility available at the Church. Additionally, as usual, various houses have offered the use of their facilities; these include the Pinsons at Ashlington House on Inmead and Colonel Douglas at The Grange also on Inmead. Inmead can be reached by following the path through the churchyard from the West Door. Lavatories available are indicated by a symbol as shown on the notice in the Church porch.

Village Events

Edington Art & Craft Sale: This sale will be held in the Methodist Chapel Hall, Salisbury Hollow, Tinhead, Edington, from Thursday, 26 August to Saturday, 28 August inclusive, 1.00pm-5.00pm daily. All visitors to the Festival are most welcome. Tinhead may be reached by returning to the main B3098 from the Church and driving for a quarter of a mile to the east (signposted Devizes).

The Society of Friends of Edington Priory Church

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

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 2000

Sunday, 20 August to Sunday, 27 August 2000

Anyone wishing to receive advance notice of the 2000 Festival, and who is not already on our mailing list, should complete one of the forms at the church entrance. Further details may be obtained from the Information Secretary, John dArcy, The Old Vicarage, Edington, Westbury, Wiltshire, BA13 4QF.

Festival Participants

Festival Director	Peter Barley
Festival Administrators	Clare Dawson Patrick Elwood Peter Roberts
Vicar of Edington	The Reverend David Belcher
Parish Churchwardens	Gilbert Green Mike Watt
Church-Festival Liaison	Antonia Southern
Verger	Frank Angell
Clergy	The Reverend George Bush The Reverend Canon Jeremy Davies The Reverend Peter McGearey The Reverend Angus Ritchie The Reverend Canon Paul Rose The Reverend Humphrey Southern The Reverend John Streeting
Servers	Roger Drabble Alex Soddy
Organists	Robert Quinney Julian Thomas
Honorary Treasurer	Jeremy Moore
Information Secretary	John d'Arcy
Personnel	John Barnard
Accommodation	Christine Laslett
Readings Supervisor	Anthony Hardy
Robes	Adrian Hutton
Librarians	Dermot Coleman Keith Roberts

Schola Cantorum *Director:* Andrew Carwood

John Barnard	Peter McMullin
Jeremy Budd	Charles Minogue
Nicholas Flower	Joel Potts
Myles Langridge	Adrian Thomas
Justin Lowe	Julian Thomas

The Nave Choir *Director:* David Trendell

<i>Trebles:</i>	Matthew Austen Edward Baker Oliver Brignall Christopher Collinson Jonathan Darbourne David de Winter James Dyer James Ings	Max Jones Richard Jones Simon McPherson Peter Mallinson Benjamin Noble Richard Northcott Richard Ogden Jack Standen
<i>Altos:</i>	Keith Roberts Nicolas Stebbing Allen	Stephen Taylor Ben Toombs
<i>Tenors:</i>	James Brown Andrew Burden Gregory Finch	James Outram James Park Michael Speight
<i>Basses:</i>	Mark Chaundy Anthony Hardy Nigel Howells	Adrian Hutton Cheyney Kent Robert Rice

The Consort *Director:* Jeremy Summerly

<i>Sopranos:</i>	Lisa Beckley Clare Dawson Kate Hopkins	Deborah Mackay Rebecca Parkyns Tanya Wicks
<i>Altos:</i>	Ian Aitkenhead	Robin Blaze
<i>Tenors:</i>	Bene't Coldstream Alex Hickey	Daniel Norman Benjamin Rayfield
<i>Basses:</i>	Chris Adams Francis Brett	Aidan Oliver Stephen Rice

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>
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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.	<i>[stand]</i>
Antiphon	Miserere mihi, Domine <i>Have mercy upon me, O Lord, and hear my prayer.</i>	
Psalms	refer to daily order	<i>[sit]</i>
Chapter	R Thanks be to God.	
Hymn	Te lucis ante terminum <i>(i) Before the ending of the day, Creator of the world, we pray that thou with love wouldst keep thy watch around us while we sleep, (ii) O let no evil dreams be near, nor phantoms of the night appear, our ghostly enemy restrain, lest ought of sin or bodies stain. (iii) Almighty Father, hear our prayer, through Jesus Christ our Lord most high, who with the Holy Ghost and thee, dost live and reign eternally. Amen.</i>	
Antiphon	Salva nos, Domine <i>Save us, O Lord, waking. Guard us sleeping. That awake we may watch with Christ, and asleep we may rest in peace.</i>	
Canticle	Nunc dimittis (BCP 59)	<i>[stand]</i>
Prayers	Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father.	<i>[sit]</i>
Preces		
Collect	R. Amen. V. The Lord be with you. R. And with thy spirit. V. Let us bless the Lord. R. Thanks be to God.	
Antiphon	refer to daily order	

Sunday, 22 August

Compline 9.15pm

PRELUDE	Nun komm, der Heiden Heiland (BuxWV211)	<i>Diderik Buxtehude (1637-1707)</i>
RESPONSES	O Lord, open thou our lips	<i>plainsong</i>
ANTIPHON	Miserere mihi	<i>mode viii</i>
PSALMS	4 and 134	<i>plainsong</i>
HYMN	Ave maris Stella	<i>John Sheppard (c. 1505-1558)</i>
RESPONSORY	In manus tuas	<i>Pedro de Cristo (c.1545-1618)</i>
ANTIPHON	Salva nos	<i>mode iii</i>
CANTICLE	Nunc dimittis (The Short Service)	<i>Orlando Gibbons (1583-1625)</i>
RESPONSES	Lord, have mercy upon us	<i>plainsong</i>
ANTIPHON	Salve regina	<i>Francis Poulenc (1899-1963)</i>

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Jeremiah 23: 5

I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.

Isaiah 42: 6—7

Monday, 23 August

O Adonai

As I live, says the Lord God, I will be king over you.
I will bring you out from the peoples and gather you
out of the countries where you are scattered, with a
mighty hand and an outstretched arm.

Ezekiel 20: 33-4

The Lord is a great God, and a great King above all gods.

Psalm 95: 3

The exodus, with its picture of a God who takes the
side of the oppressed and powerless, has been a
beacon of hope for many in despair.

R.A. Warrior

The bush seen by Moses, which burnt without being
consumed, was a real symbol of Mary's heart.

Thomas of Villanova

Matins 9.00am (Chancel)

PSALM	77	<i>plainsong</i>
HYMN	Ecce iam noctis	<i>mode iv</i>
ANTIPHON	Consolamini	<i>mode ii</i>
VOLUNTARY	Voluntary III in d (i) Siciliana (ii) [Allegro]	<i>William Walond</i> (1725-1770)

Solemn Eucharist 11.30am

PRELUDE	Nun komm, der Heiden Heiland	<i>Nikolaus Bruhns</i> (c. 1665-1697)
INTROIT HYMN	The God of Abraham praise (148) (singing vv. 1,3,4,5,7,8)	<i>Leoni</i>
KYRIE	Missa simile est regnum caelorum	<i>Francisco Guerrero</i> (1528-1599)
EPISTLE	Hebrews 3: 1-6	
ALLELUIA	Excita, Dominum	<i>mode iv</i>
GOSPEL	John 6: 25-35	
OFFERTORY	Domine, tu iurasti	<i>William Byrd</i> (1543-1623)
SANCTUS	Missa simile est regnum caelorum	<i>Francisco Guerrero</i>
AGNUS DEI	Missa simile est regnum caelorum	<i>Francisco Guerrero</i>
COMMUNION	O Adonai O lieber Herre Gott	<i>mode ii</i> <i>Heinrich Schütz</i> (1585-1672)
HYMN	Guide me, O thou great Redeemer (368)	<i>Cwm Rhondda</i>
VOLUNTARY	Veni, redemptor gentium	<i>Samuel Scheidt</i> (1587-1654)

Solemn Evensong 8.00pm

PRELUDE	Psalm-Prelude Set 1 No. 2 (Ps 37: 11)	<i>Herbert Howells</i> (1892-1983)
INTROIT	Bogoróditse Dévo	<i>Sergei Rachmaninov</i> (1873-1943)
PRECES	O Lord, open thou our lips	<i>Bernard Rose</i> (1916-1996)
PSALMS	89: 1 -19 & 13 5	<i>Vann; Goss</i>
READING	Exodus 3: 7-15	
CANTICLE	Magnificat (Collegium regale)	<i>Herbert Howells</i>
READING	Hebrews 11: 17-31	
CANTICLE	Nunc dimittis (Collegium regale)	<i>Herbert Howells</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>Bernard Rose</i>
ANTHEM	Let all mortal flesh keep silence	<i>Edward Bairstow</i> (1874-1946)
PRAYERS		
HYMN	Love divine, all loves excelling (408)	<i>Blaenwern</i>
BLESSING		
VOLUNTARY	Rhapsody I	<i>Herbert Howells</i>

Compline 9.15pm

PRELUDE	Voluntary in C	<i>Anon [?John James (d. 1745)]</i>
	(i) Slow (ii) Andante	
PSALMS	80 & 114	<i>plainsong</i>
ANTIPHON	Alma redemptoris mater	<i>mode v</i>

Tuesday, 24 August

St Bartholomew

Sequence of Music and Readings 8.00pm

O Radix Jesse

O Clavis David

There shall come forth a rod out of the stem of Jesse,
and a branch shall grow out of his roots.

Isaiah 11:1

I will place on his shoulder the key of the house of David;
he shall open, and none shall shut; and he shall shut, and
none shall open.

Isaiah 22: 22

Fear not, for I have redeemed you; I have called you by name,
you are mine. You are precious in my eyes, and honoured, and
I love you. Fear not, for I am with you.

Isaiah 43: 1, 4—5

Matins 9.00am (Chancel)

PSALM	70	plainsong
HYMN	Exultet orbis gaudiis	mode i
ANTIPHON	Vos qui reliquistis	mode i
VOLUNTARY	Voluntary I in e	<i>William Walond</i> (1725-1770)
	(i) Largo	(ii) Allegro

Solemn Eucharist 11.30am

PRELUDE	A Fancy in Gamutt Flatt	<i>Orlando Gibbons</i> (1583-1625)
INTROIT HYMN	All hail the power of Jesu's name (332) (omit vv. 3 and 6)	<i>Miles Lane</i>
GLORIA	Messe de Notre Dame	<i>Guillaume de Machaut</i> (c. 1300-1377)
EPISTLE	Romans 15: 4-13	
ALLELUIA	Ostende nobis	mode viii
GOSPEL	Luke 4: 14-21	
CREED		
OFFERTORY	Domine, praestolamur	<i>William Byrd</i> (1543-1623)
SANCTUS	Messe de Notre Dame	<i>Guillaume de Machaut</i>
AGNUS DEI	Messe de Notre Dame (Agnus Dei I)	
COMMUNION	Messe de Notre Dame (Agnus Dei II)	<i>Guillaume de Machaut</i>
	O clavis David	mode ii
	A Spotless Rose	<i>Herbert Howells</i> (1892-1983)
HYMN	Lord, enthroned in heavenly splendour (296)	<i>St Helen</i>
VOLUNTARY	Fantasia [in C]	<i>William Byrd</i>

PRELUDE	Nun komm, der Heiden Heiland a due bassi (BWV660)	<i>J.S. Bach</i> (1685-1750)
CHANT	Rorate caeli desuper	mode i
BIDDING		
MOTET	Timor et tremor	<i>Francis Poulenc</i> (1899-1963)
READING	Romans 8: 18-25	
HYMN	Thy Kingdom come! on bended knee (500)	<i>Irish</i>
READING	The Darkling Thrush	<i>Thomas Hardy</i>
MOTET	Of a rose is all my song	<i>Kenneth Leighton</i> (1929-1988)
READING	The Annunciation	<i>Edwin Muir</i>
MOTET	Salutatio Angelica	<i>Philip Moore</i> (b. 1943)
PRAYERS		
MOTET	O magnum mysterium	<i>Francis Poulenc</i>
HYMN	Lift up your heads ye mighty gates (8)	<i>Gonfalon Royal</i>
CHANT	O radix Jesse	mode ii
READING	Haggai 2:6-9	
MOTET	God is with us	<i>John Tavener</i> (b. 1944)
BLESSING		
VOLUNTARY	Dieu parmi nous (La Nativité du Seigneur)	<i>Olivier Messiaen</i> (1908-1992)

Compline 9.15pm

PRELUDE	Voluntary in a	<i>Christopher Gibbons</i> (1615-1676)
PSALM	107:1-22	plainsong
ANTIPHON	Ave regina caelorum	mode vi
	To work a wonder, God would have her shown, At once, a bud, and yet a rose full-blown.	<i>Robert Herrick</i>

Wednesday, 25 August

O Virgo virginum

She brought forth a male child, one who is to rule all nations with a rod of iron.

Revelation 12: 5

On the Feast of the Annunciation I saw the heart of the Virgin Mother so bathed by the rivers of grace flowing out of the Blessed Trinity that I understood the privilege Mary has of being the most powerful after God the Father, the most wise after God the Son, and the most kindly after God the Holy Spirit.

Gertrude the Great

Matins 9.00am (Chancel)

PSALM	45	<i>plainsong</i>
HYMN	Ecce iam noctis	<i>mode iv</i>
ANTIPHON	O Virgo virginum	<i>mode ii</i>
VOLUNTARY	A Tempo Ordinario (from Voluntary VI in d)	<i>William Walond</i> (1725-1770)

Solemn Eucharist 11.30am

PRELUDE	Obra de falsas cromáticas de 1° tono	<i>Anon. 17th century</i>
INTROIT HYMN	Let all mortal flesh keep silence (295)	<i>Picardy</i>
KYRIE	Mass XVII (Salve - B)	<i>mode i</i>
EPISTLE	Galatians 3: 26 - 4: 7	
GRADUAL	Ave Maria	<i>Javier Busto</i> (b. 1949)
GOSPEL	Luke 1:26-38	
OFFERTORY	Tota pulchra es, Maria	<i>Francisco Guerrero</i> (1528-1599)
SANCTUS	Mass XVII	<i>mode v</i>
AGNUS DEI	Mass XVII	<i>mode v</i>
COMMUNION	Ave Virgo sanctissima There is no rose (1954)	<i>Francisco Guerrero</i> <i>John Joubert</i> (b. 1927)
HYMN	The advent of our God (14)	<i>St Thomas</i>
VOLUNTARY	Tiento de 1° tono de mano derecha	<i>Pablo Bruna</i> (1611-1679)

Choral Evensong 4.00pm

Broadcast live on BBC Radio 3 — doors close 3.55pm.

PRELUDE	Meine Seele erhebt den Herren (BWV648)	<i>J.S. Bach</i> (1685-1750)
INTROIT	'The Name'	<i>John Streeting</i> (b. 1952)
	(1999 Festival Commission; Words: Paul Wigmore)	
PRECES	O Lord, open thou our lips	<i>plainsong</i>
PSALM	132	<i>Smart</i>
READING	Job 23	
OFFICE HYMN	O viridissima virga	<i>Hildegard of Bingen</i> (1098-1179)
CANTICLE	Magnificat (octavi toni)	<i>Cristobal de Morales</i> (c.1500-1533)
READING	Mark 6: 1-13	
CANTICLE	Nunc dimittis (in B flat)	<i>Charles Wood</i> (1866-1926)
CREED		
RESPONSES	Lord, have mercy upon us	<i>plainsong</i>
ANTHEM	Salutatio Angelica	<i>Philip Moore</i> (b. 1943)
PRAYERS		
ANTIPHON	Salve regina (a 4)	<i>Jacob Obrecht</i> (1457/8-1505)
HYMN	Sing we of the blessed Mother (185)	<i>Abbot's Leigh</i>
BLESSING		
VOLUNTARY	Fugue on the Magnificat (BWV733)	<i>J.S. Bach</i>

Compline 10.00pm

PRELUDE	Verse in g	<i>Anon. [?John Blow (1649-1708)]</i>
PSALM	48	<i>plainsong</i>
ANTIPHON	Regina caeli	<i>mode vi</i>

Thursday, 26 August

O Emmanuel

The best of all this is - God is with us.

John Wesley

God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected with us, that we may have confidence for the day of judgement, because as he is so are we in this world.

1 John 4:16-17

Choral Matins 11.30am

This service is being recorded by BBC Radio 4 and is planned for transmission on Sunday, 29 August. (Doors close 11.25am.)

PRELUDE	Nun komm, der Heiden Heiland Op. 67 No. 29	<i>Max Reger (1873-1916)</i>
INTROIT	Bogoróditse Dévo	<i>Sergei Rachmaninov (1873-1943)</i>
PRECES	O Lord, open thou my lips	<i>William Smith (1603-1645)</i>
INVITATORY	Venite exultemus Domino	<i>Gladstone plainsong</i>
PSALM	146	
READING	Exodus 3:1-6	
HYMN	Ecce iam noctis	<i>mode iv</i>
CANTICLE	Te Deum	<i>Robert Ramsey (c.1590-c.1644)</i>
READING	Romans 12: 9-21	
CANTICLE	Benedictus (Service in C)	<i>Charles Stanford (1852-1924)</i>
RESPONSES	Lord, have mercy upon us	<i>William Smith</i>
CREED		
ANTHEM	Tollite portas	<i>William Byrd (1543-1623)</i>
PRAYERS		
HYMN	Jesus, Name above all names (words: Paul Wigmore; music: John Barnard)	<i>Upton Cheyney</i>
BLESSING		
VOLUNTARY	Postlude in d	<i>Charles Stanford</i>

Solemn Eucharist 8.00pm

PRELUDE	Prelude in A re Voluntary (Fugue) for single organ in d	<i>John Blow (1649-1708)</i>
INTROIT HYMN	The Lord will come and not be slow (15)	<i>St Stephen</i>
KYRIE	Missa ego sum qui sum	<i>Philippe Rogier (c.1561-1596)</i>
EPISTLE	1 Corinthians 1: 26-end	
ALLELUIA	Veni Domine	<i>mode iii</i>
GOSPEL	Matthew 1: 18-23	
OFFERTORY	Salvator mundi	<i>John Blow</i>
SANCTUS	Missa ego sum qui sum	<i>Philippe Rogier</i>
AGNUS DEI	Missa ego sum qui sum	<i>Philippe Rogier</i>
COMMUNION	O Emmanuel Virga Jesse	<i>mode ii Anton Bruckner (1824-1896)</i>
HYMN	Love of the Father, love of God the Son (409) (omit v. 2)	<i>Song 22</i>
BLESSING		
VOLUNTARY	A Double Vers in G	<i>John Blow</i>

Compline 9.30pm (approx.)

PRELUDE	Voluntary in C	<i>John Blow</i>
PSALM	85	<i>plainsong</i>
ANTIPHON	Salve regina	<i>mode v</i>

Since he is the Sun of justice, he fittingly calls his disciples the light of the world. The reason for this is that through them, as through shining rays, he has poured out the light of the knowledge of himself upon the entire world. For by manifesting the light of truth, they have dispelled the darkness of error from the hearts of men.

Chromatins of Aquileia

Friday, 27 August

O Oriens

You are a fire that takes away the coldness, enlightens the mind with its light, and causes me to know your truth. And I know that you are beauty and truth itself, and wisdom itself.

Catherine of Siena

Christ is a sun of righteousness and also of mercy, who stands in the highest part of the firmament, on the right hand of the Father, and from there he shines into the depths of the humble heart.

John of Ruysbroeck

Choral Matins 11.30am

PRELUDE	Christe, redemptor omnium	<i>Hubert Parry</i> (1848-1918)
INTROIT	Ich bin eine rufende Stimme	<i>Heinrich Schütz</i> (1585-1672)
PRECES	O Lord, open thou our lips	<i>Matthew Martin</i> (b. 1976)
INVITATORY	Venite exultemus Domino (The Short Service)	<i>Thomas Weelkes</i> (c. 1575-1623)
PSALMS	96, 98 & 126	<i>Statham; Marsh; Garrett</i>
READING	Wisdom of Solomon 3: 1-9	
ANTIPHON	O Oriens	<i>mode ii</i>
CANTICLE	Te Deum (The Eighth Service)	<i>Thomas Weelkes</i>
READING	Luke 1:76-79	
CANTICLE	Jubilate	<i>William Walton</i> (1902-1983)
CREED		
RESPONSES	Lord, have mercy upon us	<i>Matthew Martin</i>
ANTHEM	Hear my words, ye people	<i>Hubert Parry</i>
PRAYERS		
HYMN	O Come, o come, Emmanuel (11)	<i>Veni Emmanuel</i>
BLESSING		
VOLUNTARY	Prelude and Fugue in C (BWV 547)	<i>J.S. Bach</i> (1685-1750)

Solemn Requiem Mass 8.00pm

PRELUDE	Nun komm, der Heiden Heiland	<i>Marcel Dupré</i> (1886-1971)
PROCESSIONAL INTROIT	Dies irae, dies illa Requiem Mass	<i>mode i</i> <i>Gabriel Fauré</i> (1845-1924)
KYRIE	Requiem Mass	<i>Gabriel Fauré</i>
EPISTLE	Titus 2: 11-14; 3: 3-7	
GRADUAL	Requiem aeternam	<i>mode ii</i>
GOSPEL	John 5: 19-25	
OFFERTORY	Take him, earth, for cherishing (1964)	<i>Herbert Howells</i> (1892-1983)
SANCTUS	Requiem Mass	<i>Gabriel Fauré</i>
AGNUS DEI	Requiem Mass	<i>Gabriel Fauré</i>
COMMUNION	Ego sum resurrectio Pie Jesu Libera me	<i>mode ii</i> <i>Gabriel Fauré</i> <i>Gabriel Fauré</i>
HYMN	All my hope on God is founded (333)	<i>Michael</i>
BLESSING		
VOLUNTARY	In paradisum Adagio (Symphonie III)	<i>Gabriel Fauré</i> <i>Louis Vierne</i> (1870-1937)

Compline 9.30pm (approx.)

PRELUDE	Voluntary in G	<i>Henry Purcell</i> (1659-1695)
PSALM	71	<i>plainsong</i>
ANTIPHON	Alma redemptoris mater (solemn)	<i>mode v</i>
	Our life in heaven will be to know the Eternal Light unveiled, and to rejoice in the splendour of this light.	<i>Columba Marmion</i>

Saturday, 28 August

St Augustine

O Sapientia

All wisdom comes from the Lord and is with him for ever.

Ecclesiasticus 1:1

Wisdom will praise herself, and will glory in the midst of her people: "I came forth from the mouth of the Most High, and covered the earth like a mist".

Ecclesiasticus 24:1, 3

Matins 9.00am (Chancel)

PSALM	25	<i>plainsong</i>
HYMN	Iste Confessor	<i>mode ii</i>
ANTIPHON	O Doctor optime	<i>mode ii</i>
VOLUNTARY	Voluntary IV in D	<i>William Walond</i>
	(i) Slow (ii) Allegro Moderato	<i>(1725-1770)</i>

Solemn Eucharist 11.30am

PRELUDE	Pièce Symphonique (1899)	<i>Charles Tournemire</i> <i>(1870-1939)</i>
INTROIT HYMN	The kingdom of God is justice and joy	<i>Hanover</i>
KYRIE	Mass III (Deus sempiternus)	<i>mode iv</i>
EPISTLE	Ephesians 1: 3-14	
GRADUAL	I will tell you what Wisdom is	<i>Philip Moore</i> <i>(b. 1943)</i>
GOSPEL	John 16: 12-15	
OFFERTORY	O where shall wisdom be found?	<i>William Boyce</i> <i>(1711-1779)</i>
SANCTUS	Mass III	<i>mode iv</i>
AGNUS DEI	Mass III	<i>mode iv</i>
COMMUNION	Almighty God, the fountain of all wisdom	<i>Thomas Tomkins</i> <i>(1572-1656)</i>
	Os justi	<i>Anton Bruckner</i> <i>(1824-1896)</i>
HYMN	Forth in thy name, O Lord, I go (235)	<i>Song 34</i>
BLESSING		
VOLUNTARY	Fantasia and Fugue in G (1913)	<i>Hubert Parry</i> <i>(1848-1918)</i>

Solemn Evensong 8.00pm

PRELUDE	Nun komm, der Heiden Heiland à 2 claviers et pédale (BWV 659)	<i>J.S. Bach</i> <i>(1685-1750)</i>
INTROIT	The Spirit of the Lord	<i>Edward Elgar</i> <i>(1857-1934)</i>
PRECES	O Lord, open thou our lips	<i>Kenneth Leighton</i> <i>(1929-1988)</i>
PSALM	37: 21-11	<i>Ouseley</i>
READING	Proverbs 2: 1-8	
OFFICE HYMN	Creator alme siderum	<i>mode iv</i>
ANTIPHON	O sapientia	<i>mode ii</i>
CANTICLE	Magnificat (Service in g)	<i>Francis Jackson</i> <i>(b. 1917)</i>
READING	Ephesians 1: 15-23	
CANTICLE	Nunc dimittis (Service in g)	<i>Francis Jackson</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>Kenneth Leighton</i>
MOTET	Komm, Jesu, komm	<i>J.S. Bach</i>
PRAYERS		
HYMN	Sing praise to God who reigns above (447) (omit v. 4)	<i>Palace Green</i>
BLESSING		
VOLUNTARY	Fantasia in g (BWV 542) (i)	<i>J.S. Bach</i>

Compline 9.15pm (approx.)

PRELUDE	Voluntary in d (i) Adagio (ii) Vivace	<i>John Reading</i> <i>(1685/6-1764)</i>
PSALM	90	<i>plainsong</i>
ANTIPHON	Ave regina caelorum (solemn)	<i>mode vi</i>
	Understanding is the reward of faith. So do not seek to understand in order that you may believe, but believe, so that you may understand.	

St Augustine of Hippo

Sunday, 29 August

O Rex Gentium

For lo, I come and I will dwell in the midst of you, says the Lord. And many nations shall join themselves to the Lord in that day, and shall be my people.

Zechariah 2:10-11

You also be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, that you may not be judged: behold, the Judge is standing at the doors.

James 5: 8-9

Matins 9.00am (Chancel)

PSALM	72	<i>plainsong</i>
HYMN	Ecce iam noctis	<i>mode iv</i>
ANTIPHON	Expectabo Dominum	<i>mode iv</i>
VOLUNTARY	Voluntary II in G	<i>William Walond</i>
	(i) Adagio (ii) Allegro	<i>(1725-1770)</i>

Solemn Eucharist 11.30am

The preacher and celebrant at this service will be the Right Reverend Peter Hullah, Bishop of Ramsbury.

PRELUDE	Nun komm, der Heiden Heiland <i>in organo pleno</i> (BWV 661)	<i>J.S. Bach</i> <i>(1685-1750)</i>
INTROIT HYMN	Kyrie, Gott, Heiliger Geist (BWV 671)	<i>Truro</i>
GLORIA	Jesus shall reign where'er the sun (388) Mass	<i>Igor Stravinsky</i> <i>(1882-1971)</i>
EPISTLE	2 Timothy 3: 14-4: 5	
ALLELUIA	Crastina die	<i>mode viii</i>
GOSPEL	Mark 13: 5-27	
CREED		
OFFERTORY	Vide, Domine	<i>William Byrd</i> <i>(1543-1623)</i>
SANCTUS	Mass	<i>Igor Stravinsky</i>
AGNUS DEI	Mass	<i>Igor Stravinsky</i>
COMMUNION	O Rex gentium Ecce Dominus veniet	<i>mode ii</i> <i>T.L. da Victoria</i> <i>(1548-1611)</i>
HYMN	Crown him with many crowns (352)	<i>Diademata</i>
MOTET	Ave Maria	<i>Robert Parsons</i> <i>(c.1530-1570)</i>
BLESSING		
VOLUNTARY	Fugue in E flat (BWV 552) (ii)	<i>J.S. Bach</i>

Translations

Sunday

Miserere mihi

Domine, et exaudi orationem meam.

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

Ave maris Stella,

Dei mater alma
Atque semper Virgo,
Felix coeli porta.

*Hail, star of the sea,
mild mother of God,
eternal Virgin,
blessed gate of Heaven.*

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evae nomen.

*You who heard that "Ave"
from the mouth of Gabriel,
preserve us in peace,
changing the name of "Eva".*

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

*Strike off the chains of the guilty,
bring light to the blind;
drive out our evil,
give us all that is good.*

Monstra te esse matrem:

Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

*Show yourself our Mother:
through you may He receive our prayers,
May He who, born for us,
consented to be yours.*

Virgo singularis,
Inter omnes mitis.
Nos culpis solutos,
Mites fac et castos.

*Virgin past compare,
meekest of all women,
make us, purged of our sins,
meek and chaste.*

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

*Grant us a pure life,
prepare a safe journey for us
that, seeing Jesus,
we may rejoice eternally.*

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

*Praise be to God the Father,
and glory to Christ on high,
and to the Holy Spirit,
three in one.
Amen.*

In manus tuas Domine

commendo spiritum meum. Alleluia.
Redemisti nos, Domine Deus veritatis.
Alleluia.
Gloria Patri et Filio et Spiritui Sancto.

*Into your hands, O Lord,
I commend my spirit. Alleluia.
Redeem us, Lord God of truth.
Alleluia.*

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

Custodi nos Domine
ut pupillam oculi, alleluia.
Sub umbra alarum tuarum protege
nos, alleluia.

*Keep us O Lord as the apple of thy eye,
alleluia. Protect us under the shadow of thy
wings, alleluia.*

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

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

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.

*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.*

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 pie, O dulcis Virgo Maria.

*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.*

Monday

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

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

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

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

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

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

Consolamini, consolamini, popule
meus, dicit Deus vester.

*Comfort ye, comfort ye, my people saith
your God.*

Alleluia. Excita, Dominum,
potentiam tuam, et veni, ut salvos
facias nos. Alleluia.

*Alleluia. Stir up thy might, O Lord,
and come, that you may save us.
Alleluia.*

Domine, tu iurasti patribus nostris
datum te semini eorum terram
fluentem lacte et melle; nunc, Domine,

*O Lord, thou didst swear to our fathers that
thou wouldst give to their seed a land
flowing with milk and honey; now, O Lord,*

memor esto testamenti quod posuisti
patribus nostris, et erue nos de manu
Pharaonis regis Aegypti, et ex Servitute
Aegyptiorum.

*remember the covenant which thou hast
made with our fathers, and deliver us from
the hand of Pharaoh, the king of Egypt, and
from bondage under the Egyptians.*

O Adonai, et Dux domus Israel, qui
Moysi in igne flammae rubi apparuisti,
et ei in Sina legem dedisti: veni ad
redimendum nos in brachio extento.

*O Adonai, and leader of the house of Israel,
who did appear to Moses in aflame of fire in
the bush, and in Sinai did give the law: come
to redeem us with a stretched out arm.*

O lieber Herre Gott, wecke uns auf,
daß wir bereit sein
wenn dein Sohn kommt ihn mit Freuden
zu empfangen
und dir mit reinem Herzen zu dienen
durch denselbigen
deinen lieben Sohn Jesum Christum
unsern Herren. Amen.

*O beloved Lord God, awaken us, that we may
be prepared
to receive thy Son with rejoicing when He
doth come,
and to serve thee with a pure heart even
through Him,
thy beloved Son Jesus Christ our Lord.
Amen.*

Bogoróditse Dévo, raduysiá,
Blagodátnaya Mariye, Ghospód s Tobóyu.
Blagoslovénna Ti v zhenáh,
i blagoslovén Plod chréva Tvoyegó,
yáko Spása rodilá yesi dush náshih.

*Rejoice, O Virgin Theotokos,
Mary full of grace, the Lord is with Thee.
Blessed art Thou among women,
and blessed is the Fruit of Thy womb,
for Thou hast borne the Saviour of our souls.*

Alma redemptoris mater, quae pervia
caeli porta manes et Stella maris, succurre
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.

*Gracious mother of the Redeemer, you who
remain the ever-open gate of heaven, and the
star of the seas, succour thy 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.*

Tuesday

Exultet orbis gaudiis,
Caelum resultet laudibus:
Apostolorum gloriam
Tellus et astra concinunt.

*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, saeculorum iudices,
Et vera mundi lumina:
Votis precamur cordium,
Audite voces supplicum.

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

Qui templa caeli clauditis,
Serasque verbo solvitis:
Nos a reatu noxios
Solvi jubete, 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.*

Praecepta quorum protimus
Languor salusque sentiunt:
Sanate mentes languidas,
Augete nos 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 redibit arbiter
In fine Christus saeculi,
Nos sempiterni gaudii
Concedat esse compotes.

*That when thy Son again shall come,
And speak the world's unerring doom,
He may with them pronounce us blest,
And place us in thy endless rest.*

Patri simulque Filio
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Saeclum per omne gloriam. Amen.

*To thee, O Father; Son, to thee;
To thee, blest 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.*

Alleluia. Ostende nobis Domine
misericordiam tuam: et salutare tuum
da nobis. Alleluia.

*Alleluia. Show us, O Lord, thy mercy and
grant us thy salvation. Alleluia.*

Domine, praestolamur adventum tuum,
ut cito venias, et dissolvas jugum
captivitatis nostrae.

*O Lord, we look for thy coming; mayst thou
come quickly, and unloose the yoke of our
captivity!*

Veni, Domine, noli tardare. Relaxa
facinora plebi tuae, et libera populum
tuum.

*Come, O Lord, do not delay! Forgive the
transgressions of thy servants, and deliver
thy people.*

O clavis David, et sceptrum domus
Israel: qui aperis, et nemo claudit, claudis,
et nemo aperit: veni, et educ vinctum
de domo carens, sedentem in tenebris;
et umbra mortis.

*O Key of David, and Sceptre of the house of
Israel: who opens and none can shut, who
shuts and none can open: come, and bring
forth the captive from the prison-house, those
who sit in darkness and the shadow of death.*

Rorate caeli desuper
(see NEH 501)

Timor et tremor venerunt super me,
et caligo cecidit super me.
Miserere mei, Domine, quoniam in te
confidit anima mea.

*Fear and trembling have come upon me
and darkness has seized my soul.
Have mercy on me, O Lord, for in you have I
put my trust.*

Exaudi, Deus, deprecationem meam,
quia refugium meum es tu et adiutor
fortis.
Domine, invocavi te,
non confundar.

*Hear my prayer, O my God,
for you are my refuge, you, O Lord, are my
strength.
I have called upon your name, do not
desert me.*

Salutatio Angelica

Angelus Domini nuntiavit Mariae, et
concepit de Spiritu Sancto. Ave Maria,
gratia plena; Dominus tecum.
Benedicta tu in mulieribus et benedictus
fructus ventris tui Jesus. Ecce ancilla
Domini, fiat mihi secundum verbum tuum.
Et verbum caro factus est et habitavit
in nobis. Ora pro nobis, Sancta Dei
genitrix, ut digni efficiamur
promissionibus. Amen.

*The angel of the Lord declared unto Mary;
and she conceived of the Holy Spirit. Hail
Mary, full of grace, the Lord is with you.
Blessed are you among women, and blessed
is the fruit of your womb, Jesus. Behold the
handmaid of the Lord. Be it unto me
according to your word. And the word was
made flesh and dwelt among us. Pray for us,
Holy Mother of God, that we may be
worthy of the promises of Christ. Amen.*

O magnum mysterium, et admirabile
sacramentum ut animalia viderent
Dominum natum iacentem in praeseptio.
Beata virgo cujus viscera meruerunt
portare Dominum Christum.

*How great a mystery and how wonderful a
sacrament, that beasts should see the new
born Lord lying in their manger. Blessed is
the Virgin whose womb was fit to carry the
Lord Christ.*

O radix Jesse, qui stas in signum
populorum, super quem continebunt
reges os suum, quem gentes
deprecabuntur: veni, ad liberandum
nos, jam noli tardare.

*O Root of Jesse, who stands as an ensign for
the people, for whom kings will shut their
mouths, whom the Gentiles shall implore:
come, and set us free, delay no longer.*

Ave regina caelorum

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

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

Wednesday

Ecce iam noctis

See Monday (page 28)

O Virgo virginum, quomodo fiet istud? *O Virgin of virgins, how shall this be?*

Quia nec primam similem visa es, nec
habere sequentem. Filiae Jerusalem,
quid me admiramini? Divinum est
mysterium, hoc quod cernitis.

*For neither before thee was any like thee, nor
shall there be after. Daughters of Jerusalem,
why marvel ye at me? The thing which ye
behold is a divine mystery.*

Ave Maria, gratia plena,
Dominus tecum,
benedicta tu in mulieribus,
et benedictus fructus ventris tui,
Jesus.
Sancta Maria,
ora pro nobis peccatoribus,
nunc et in hora mortis nostrae.
Amen.

Tota pulchra es, Maria, et macula non
est in te. Veni de Libano, sponsa mea,
veni de Libano, veni, coronaberis.
Vulnerasti cor meum, soror mea, sponsa,
vulnerasti cor meum, in uno oculorum
tuorum et in uno crine colli tui.

Ave Virgo sanctissima, Dei mater
piissima, maris Stella clarissima. Salve,
semper gloriosa, margarita pretiosa,
sicut lilium formosa, nitens,
odens velut rosa.

O viridissima virga, ave,
que in ventoso flabro sciscitationis
sanctorum prodisti.

Cum venit tempus,
quod tu floruisti in ramis tuis,
ave, ave sit tibi,
quia calor solis in te sudavit
sicut odor balsami.

Nam in te floruit pulcher flos,
qui odorem dedit omnibus aromatibus
que arida erant.
Et ilia apparuerunt omnia
in viridate plena.

Unde celi dederunt rorem super gramen,
et omnis terra leta facta est,
quoniam viscera ipsius
frumentum protulerunt,
et quoniam volucres celi nidus
in ipsa habuerunt.

*Hail Mary, full of grace.
The Lord is with Thee,
blessed art Thou among women,
and blessed is the fruit of Thy womb,
Jesus.
Holy Mary, mother of God,
pray for us, sinners,
now and at the hour of our death.
Amen.*

*Thou art all fair, Mary, and there is no spot
in thee. Come from Lebanon, my spouse,
come from Lebanon, come, thou wilt be
crowned. Thou hast ravished my heart, my
sister, spouse. Thou hast ravished my heart
with one of thine eyes and with one hair of
thy neck.*

*Hail, Holy Virgin, most blessed Mother of
God, bright star of the sea.
Hail, ever glorious, precious pearl, beautiful
as the lily, shining and giving perfume like
the rose.*

*Hail greenest stem,
which in the windy breeze of the prayers
of the saints was brought forth.
Since the time has come when you flourished
amongst your fronds,
hail, hail to you,
because the warmth of the sun keeps you
moist like the scent of balsam.*

*For a beautiful flower flourished in you
And gave odour to all scents
which were barren.
And these all appeared
in full flourish.*

*Wherefore the heavens bestowed dew upon the
turf, and the whole earth was made joyful
because its flesh
brought forth corn,
And because the birds of heaven
made their nests in it.*

Deinde facta est esca hominibus
et gaudium magnum epulantium.
Unde, O suavis virgo,
in te non deficit ullum gaudium.
Hec omnia Eva contempsit.
Nunc autem laus sit altissimo.

Salutatio Angelica
see Tuesday (page 31)

Salve regina
see Sunday (page 28)

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

Thursday

Bogoróditse Dévo
see Monday (page 29)

Ecce iam noctis
see Monday (page 28)

Tollite portas principes vestras:
et elevamini portae aeternales et
introibit rex gloriae. Quis ascendet in
montem Domini, aut quis stabit in
loco sancto ejus?
Innocens manibus et mundo corde.
Alleluia.
Ave Maria, gratia plena, Dominus
tecum: benedicta tu in mulieribus,
et benedictus fructus ventris tui. Alleluia.

Alleluia. Veni Domine, et noli tardare:
relaxa facinora plebis tuae. Alleluia.

Salvator mundi salva nos, qui per crucem
et sanguinem redemisti nos: Auxiliare
nobis te deprecamur, Deus noster.

O Emmanuel, Rex et legifer noster,
expectatio gentium, et Salvator earum:
veni, ad salvandum nos Domine
deus noster.

*Then there was made food for man
and great rejoicing at the banquet.
Wherefore, pleasing virgin,
no joy is lacking in you.
Eve despised all these things.
Now again let praise be to the highest.*

*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.*

*Raise up your gates, you captains, and be
lifted up, you everlasting doors and the king
of glory shall come in.
Who shall ascend the mountain of the
Lord, or who shall stand in his holy place?
The one whose hands are clean and heart
pure. Alleluia.
Hail Mary, full of grace, the Lord is with
you: Blessed are you among women, and
blessed is the fruit of your womb. Alleluia.*

*Alleluia. Come, O Lord, and do not delay:
forgive the sins of thy people. Alleluia.*

*O Saviour of the world save us, who by thy
cross and precious blood has redeemed us:
Help us we beseech thee, O Lord our God.*

*O Emmanuel, our King and Lawgiver,
hope of the nations and their Saviour:
come, and save us, O Lord our God.*

Virga Jesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.

The shoot of Jesse has flowered — a virgin has brought forth God made man. God has restored peace bringing together in Himself the lowest and the highest. Alleluia.

Salve regina

See Sunday (page 28)

Friday

Ich bin eine rufende Stimme in der Wüsten: Richtet den Weg des Herren. Ich taufe mit Wasser; aber er ist mitten unter euch getreten, den ihr nicht kennt, der ist's der nach mir kommen wird, welcher vor mir gewesen ist, des ich nicht wert bin, daß ich seine Schuhriemen auflöse.

I am the voice of one crying in the wilderness, make straight the way of the Lord. I baptize with water: but there standeth one among you, whom ye know not; he it is, who cometh after me, whose shoe's latchet I am not worthy to unloose.

O Oriens, splendor lucis aeternae, et sol justitiae: veni, et illumina sedentes in tenebris et umbra mortis.

O dayspring, Splendour of the eternal Light, and sun of justice: come and enlighten them that sit in darkness and the shadow of death.

Dies irae, dies illa — NEH 524

Requiem aeternam dona eis, Domine: et lux perpetua luceat eis. In memoria aeterna erit justus: ab auditione mala non timebit.

Eternal rest give to them, O Lord: and let perpetual light shine upon them. The just shall be kept in everlasting remembrance: they shall not be afraid of any evil report.

Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis, qui vivit et credit in me, non morietur in aeternum.

I am the resurrection and the life: he that believes in me, even though he dies, he shall live: and everyone who lives and believes in me shall not die for ever.

Alma redemptoris mater

See Monday (page 29).

Saturday

Iste Confessor Domini colentes Quem pie laudant populi per orbem, Hac die laetus meruit supremos Laudis honores.

He, whose confession God of old accepted, Whom through the ages all now hold in honour, Gaining his guerdon this day came to enter Heaven's high portal.

Qui pius, prudens, humilis, pudicus, Sobriam duxit sine labe vitam Donec humanos animavit aerae Spiritus artus.

God-fearing, watchful, pure of mind and body, Holy and humble, thus did all men find him; While, through his members, to the life immortal Mortal life called him.

Cujus ob praestans meritum frequenter, Aegra quae passim jacuere membra, Viribus morbi domitis, saluti Restituuntur.

Thus to the weary, from the life enshrined, Potent in virtue, flowed humane compassion; Sick and sore laden, howsoever burdened, There they found healing.

Noster hinc illi chorus obsequentem Concinit laudem celebresque palmas, Ut piis ejus precibus juvemur Omne per aevum.

So now in chorus, giving God the glory, Raise we our anthem gladly to his honour, That in fair kinship we may all be sharers Here and hereafter.

Sit salus illi, decus atque virtus, Qui super caeli solio coruscans, Totius mundi seriem gubernat, Trinus et unus. Amen.

Honour and glory, power and salvation, Be in the highest unto him who reigneth Changeless in heaven over earthly changes, Triune, eternal. Amen.

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

O blest of teachers, light of Holy Church, blessed Augustine, lover of God's law; pray for us to the Son of God.

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. Lux Dei ejus in corde ipsius et non supplantabuntur gressus ejus. Alleluia.

The mouth of the righteous is exercised in wisdom and his tongue shall be talking of judgement, the law of his God is in his heart and his footsteps shall not slide. Alleluia.

Creator alme siderum — NEH 1

O sapientia, quae ex ore Altissimi prodisti, attingens a fine usque ad finem, fortiter suaviter disponensque omnia: veni, ad docendum nos viam prudentiae.

O Wisdom, who has come forth from the mouth of the Most High, reaching from end to end with strength, ordering all things sweetly: come, and teach us the way of prudence.

Komm, Jesu, komm mein Leib ist müde, die Kraft verschwindt je mehr und mehr, ich sehne mich nach deinem Frieden; der saure Weg wird mir zu schwer!

Come, Jesu, come, my flesh is weary, my strength is fading more and more, I long for Thy peace; the bitter path grows too hard for me!

Komm, komm, ich will mich dir ergeben; du bist der rechte Weg, die Wahrheit und das Leben.

Come, come, I would give myself up to Thee; Thou art the right path, the truth and the life.

Chorale

Drum schliess ich mich in deine Hände und sage, Welt, zu guter Nacht! Eilt gleich mein Lebenslauf zu Ende, ist der Geist wohl angebracht. Er soll bei seinem Schöpfer schweben, weil Jesus ist und bleibt der wahre Weg zum Leben.

So I enfold myself in Thy hands and say, world, good night! Though the course of my life is running to its end, the spirit is truly ready. Let it dwell with its creator, since Jesus is and ever shall be the true way to life.

Ave regina caelorum

See Tuesday (page 31).

Sunday

Ecce iam noctis

See Monday (page 28).

Expectabo Dominum Salvatorem meum, et praestolabor eum, dum prope est. Alleluia.

I will look for the Lord my Saviour and will await him, while he is near. Alleluia.

Alleluia. Crastina die delebitur iniquitas terrae: et regnabit super nos Salvator mundi.

Alleluia. Tomorrow the iniquity of the earth shall be done away, and the Saviour of the world shall reign over us.

Vide, Domine, afflictionem nostram, et in tempore maligno ne derelinquas nos. Plusquam Hierusalem facta est desolata, Civitas electa, gaudium cordis nostri conversum est in luctum, et jocunditas nostra in amaritudinem conversa est.

Behold, O Lord, our affliction and forsake its not in a time of adversity. More than Jerusalem, the chosen City, was made desolate, the joy of our heart is turned into grief, and our jollity is turned into bitterness.

Sed veni, Domine, et noli tardare, et revoca dispersos in civitatem tuam. Da nobis, Domine, pacem tuam diu desideratam, Pax sanctissima, et miserere populi tui gementis et flentis, Domine Deus noster.

But come, O Lord, and tarry not, and call back the exiles into thy city. O Lord, O Peace most holy, give us thy long-desired peace, and have mercy upon thy sighing, weeping people, O Lord our God.

O Rex gentium, et desideratus carum, lapisque angularis, qui facis utraque unum: veni, et salva hominem, quem de limo formasti.

O King of the Nations and their desire, the corner-stone, that makes both [Jews and Gentiles] one: come, and save mankind, who has been formed from earth.

Ecce Dominus veniet, et omnes sancti eius cum eo. Alleluia.

Behold the Lord cometh, and all his saints with him. Alleluia.

Et erit in die illa lux magna. Alleluia.

And there shall be in that day a great light. Alleluia.

Ecce apparebit Dominus super nubem candidam, et cum eo sanctorum millia. Alleluia.

Behold, the Lord appeareth above a cloud of dazzling whiteness; and with him a multitude of saints. Alleluia.

Et erit in die illa lux magna. Alleluia.

And there shall be in that day a great light. Alleluia.

Ave Maria

see Wednesday (page 32).