

1. Beāti quorum remissæ sunt iniquitātes: et quorum tecta sunt peccāta.

1. Blessed are they whose iniquities are forgiven, and whose sins are covered.

CO. V  *Lc. 15, 10*

Dico vobis, * gaudi- um est an-ge-lis De- i super uno pec- ca- tō- re pa- eni- tēti- am agē- te.

Ps. 31*, 1. 2. 3. 4. 5 ab. 7. 8. 10. 11

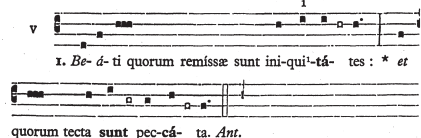
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COMMUNION (Year C)
Dico vobis: Gaudium *Lk 15: 10*

I say unto you: there is joy among the Angels of God for one sin- gle sinner who repents.

Psalm 32 (31)

1. Blessed is he whose transgression is *for*given,* whose sin is *remitted*.
Blessed the man to whom the LORD imputes *no* guilt,* in whose spirit is *no* guile.
2. I kept it secret and my frame *was* wasted.* I groaned *all day* long.

AD COMMUNIONEM *Ps. 31, 1-5, 7-8, 10-11*

V  *1. Be- d- ti quorum remissæ sunt ini- qui- tā- tes : * et*

quorum tecta sunt pec- cá- ta. *Ant.*

2. *Be- d- tus* vir, cui non imputāvit Dóminus pec- cá- tum, * *nec* est in spí-ri- tu e- ius do- lus.
3. *Quó- ni- am* tácu- i, inveterāverunt os- sa- i *me- a*, * *dum* clamārem tó- ta di- c- e.
4. *Quó- ni- am* die ac nocte graváta est super me ma- nus- i tu- a : * *con- vērsus* sum in erú- rna mea, dum con- f- f- gitor spí- na.
5. *De- li- ctum* meum cón- gni- tum ti- bi- i fe- ci : * *et* iniustitiam meam non abs- cón- di- i.
6. *Di- xi* : Confitebor advérsus me iniustitiam me- am- i Dó- mino : * *et* tu remisisti impietatem pec- cá- ti me- i.
7. *Tu es* refúgium meum a tribulatióne, | quæ circúm- de- i- dit me : * *ex- sultatio* mea, | érue me a circúm- dā- ti- bus me.
8. *In- tel- lēctum* tibi dabo, | et instruum te in via hac qua gra- di- t- é- ris : * *fir- mábo* super te ó- culos me- os.
9. *Mul- ta* flagella pec- ca- i- tó- ris, * *spe- rāntem* autem in Dómino misericórdi- a cir- cūm- dā- bit.
10. *Re- d- d- mini* in Dómino et exsul- omnes re- cti cor- de. * *et* gloriāmini,

Ad libitum, Psalmus 33, v. 16.



3rd Sunday after Pentecost (5th mode).


Psalm 16.

In persecution, the righteous man appeals to God.

1. Exáudi, Dómine, justitiam meam : * intēde deprecatió- nem meam.
2. Auribus pērcipe oratió- nem meam * non in lábiis dolósis.
3. De vultu tuo iudicium meum pródeat : * óculi tui videant aequitātes.
4. Probásti cor meum, et visitásti nocte : * et non est in- vēnta in me iniquitas.
5. Ut non loquátur os meum ópera hóminum : * propter vērba labi- orum tuórum ego custodivi vias dúras.
6. Pērfice grēssus meos in sémitis tuis : * ut non moveán- tur vestigia mea.
7. Ego clamávi quóniam exaudísti me, Dēus : * inclina áurem tuam mihi, et exáudi vērba mea.
8. Mirifica misericórdias tuas, * qui sálvos facis spē- rāntes in te.

1. Hear, O Lord, my justice : attend to my supplication.
2. Give ear unto my prayer, which proceedeth not from deceitful lips.
3. Let me from thy cc behold the t
4. Thou h visited it b me b̄ fire been found i
5. That n the works o the words o hard ways.
6. Perfect paths : tha moved.
7. I have O God, hast ear unto me
8. Shew f cies; thou trust in the

54 *Communio*



7 Qui- a e- rumpent in de- sértō aquæ, et torrentes in so- li- tūdi- ne. Dicite.

8 Et terra á-rida e-rit in stagnum, et sí- ti- ens in fon- tes aquá- rum. Dicite.

Say to those whose hearts are frightened: Be strong, fear not! Here is our God, he comes to save us. 1. The desert and the parched land will exult; the steppe will rejoice and bloom. 2. The glory of Lebanon will be given to them, the splendor of Carmel and Sharon. 3. They will see the glory of the Lord, the splendor of our God. 4. Strengthen the hands that are feeble, make firm the knees that are weak. 5. Then will the eyes of the blind be opened, the ears of the deaf be cleared. 6. Then will the lame leap like a stag, then the tongue of the dumb will sing. 7. Streams will burst forth in the desert, and rivers in the steppe. 8. The burning sands will become pools, and the thirsty ground, springs of water.

Lk 15: 10 *v. Ps 31: 1-5, 7, 8, 10, 11*

V 

Dico vobis, * gaudi- um est an-ge-lis De- i super uno pec- ca- tō- re pa- eni- tēti- am agē- te.

1. Be- d- tus, cu- i remissa est in- qui- tas, et obtēctum

Codex 121 of Einsiedeln has a broad virga and “t” over *est*, where- by a *ritardando* is indicated, with evident good effect.

Communio 55



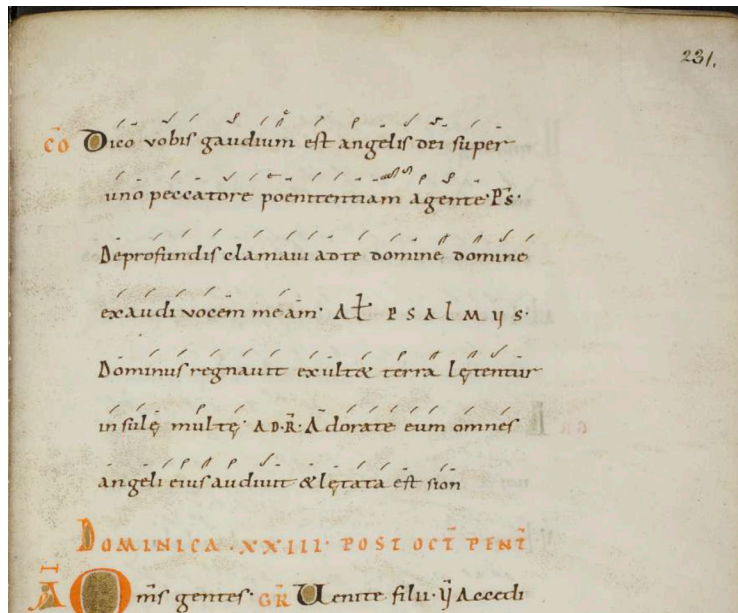
est peccá- tum. Dico.

2. Be- d- tus vir, cu- i non impu- tā- vit Dómi- nus de- líctum, nec est in spí- ri- tu e- ius do- lus. Dico.

3. Quó- ni- am tácu- i, inve- te- ravē- runt ossa me- a, dum ru- gi- rem to- ta di- c- e. Dico.

4. Quó- ni- am di- e ac nocte gravá- ta est super me manus tu- a, immu- tá- tus est vi- gor me- us in ardó- ri- bus æ- stá- tis. Dico.

5. Peccá- tum me- um cogni- tum ti- bi fe- ci, et de- líctum me- um non abs- cón- di. Dico.



Psalm 129

De profundis clamavi ad te domine domine exaudi vocem meam

Psalm 96

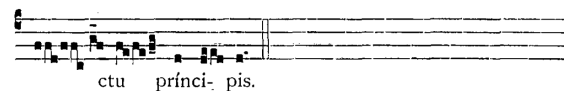
Dominus regnavit exsultet terra laetentur insulae multae

Psalm 96 cf. 7-8

7 Confundantur omnes qui adorant sculptilia, et qui gloriantur in simulacris suis.

Adorate eum omnes angeli ejus.

8 Audivit, et lætata est Sion, et exsultaverunt filiae Judæ propter judicia tua,
Domine.



ctu princi. pis.

Secret.

DA, miséricors Deus : ut haec salutáris oblátio, et a própriis nos reátibus indesinenter expédíat, et ab ómnibus tuéatur advérsis. Per Dóminum.

Grant unto us, O merciful God, that this saving oblation may utterly free us from the evils we ourselves have wrought, and in all adversity be our shield. Through Jesus...

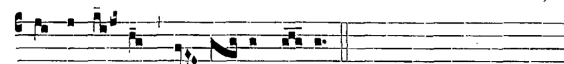
2. Exáudi nos. p. 434. — 3. At the priest's choice.

Comm. VIII **E** I have cried, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words. Ps. 16, 6.

-go clamá- vi, * quó-



ni-am exáudi-sti me Dé-us : inclína áurem tú- am,



et exáu-di vér- ba mé- a.

From what I can tell, DIOC VOBIS was sometimes used on the 22nd Sunday after Pentecost

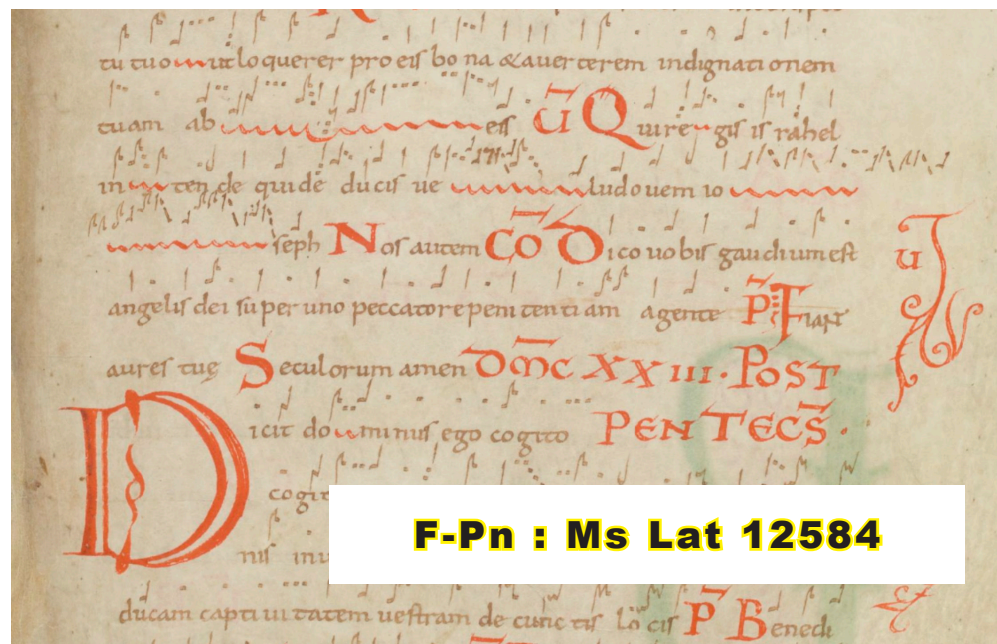
cf. verse 7 of Psalm 16

At St. Gall's, at Einsiedeln, and in some other places this Sunday's Communion was sung on the twenty-second Sunday after Pentecost, today's being replaced by *Ego clamávi*. This Communion, however, fits well to the Gospel of the Sunday, and at the same time acts as an admonition to those faithful to whom the liturgy of the Mass has not yet brought reconciliation with God and true interior peace.

If the text is clearly enunciated, it will be seen how well the simple melody brings the word *gáudium* into prominence.

There is joy in heaven, and peace in the heart of him who has again found his way back to God. The Father of the prodigal son crowns His kindness by preparing the most sumptuous banquet for him in Holy Communion.

* * * *



F-Pn : Ms Lat 12584

Psalm 129

2 Domine, exaudi vocem meam. Fiant aures tuæ intendentes in vocem deprecationis meæ.



Quam supra nonaginta novem
justos qui

3rd quarter of the 11th century -1st quarter of the 13th century, This composite manuscript is formed of two parts that were produced separately in Southern France. The first part (ff. 1-118) was produced in the last quarter of the 12th or 3rd quarter of the 13th century and contains the sermons for Sundays attributed to John Halgren of Abbeville (d. 1237), French scholastic philosopher, papal legate, Archbishop of Besançon, and Bishop of Sabina. The second part (ff. 119-301) is a Roman Gradual produced in the last quarter of the 11th century for the cathedral of Saint-Etienne in Toulouse. Its tonary (a collection of chant melodies) has been decorated with human figures playing and dancing to music. It is one of a group of Aquitanian manuscripts that preserve the earliest and most comprehensive collections of processional Antiphons. Contents: ff. 1r-118v: John Halgren of Abbeville, Se (Sunday Sermons). ff. 119r-301v: A Roman Gradual with neume Harley MS 4951, ff. 1-118 and ff. 119-301.

Luc. 15. 7.

Math. 9. 13.

Synodus

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dicitis, interrogo vos quid Dominus in Evangelio esse voluerit quod ait: *Gaudio super uno peccatore penitente, quam supra nonaginta novem justos qui non indigent penitentia.* Et alibi: *Non veni vocare justos, sed peccatores in penitentiam.* Satis certè superque abundant exempla peenitentiar, per quæ revelante Scriptura multos de tumulo vitiorum & morte animæ resuscitados cognovimus, de quibus multos ante elationem in malitia sua