A HELPFUL CHART

* Sunday Night Mass

[2nd Sunday after Pentecost]

1. Organ Processional

2. Asperges Me

3. Introit ("Factus est Dominus")
—*Psalm Tone*

4. **Kyrie** "Beata Mater" (Guerrero)

5. **Gloria** (Mercier)

6. **Alleluia** (Guerrero)
—w/ verses for Sunday Night

7. Credo IV • *Female Cantor vs. Tutti*

8. Offertory Antiphon
—*Psalm Tone* ("Domine convertere")

9. Offertory Piece
—Organ Music by Dr. King

10. Sanctus ("Adoremus")
—*Contrafactum* Split

11. Agnus Dei ("Adoremus")
—*Contrafactum*

Full choir goes downstairs immediately after the Agnus Dei and receives Holy Communion before anyone else

12. Organist plays

Choir comes back to loft & prays silently until organist goes to receive Communion

13. Comm. Antiphon ("Cantabo Domino")
—*Chosen Cantors, with soloists for verses*

14. Hymn to the Sacred Trinity (Plainsong)
—*Chant verses only, accompanied by organ*

15. Recessional
—"Hail Holy Queen" (w/ descant)

16. Organ Postlude

* Mass on Tuesday Afternoon

[31 May, Our Lady's Queenship]

1. Organ Processional

2. Asperges Me … is omitted

3. Introit ("Gaudeamus")
—*Authentic Version*

4. **Kyrie** "Beata Mater" (Guerrero)

5. **Gloria** (Mercier)

6. **Alleluia** (Guerrero)
—with verses for Queenship of Mary

7. Credo IV • *With Men's Counter-Melody*

8. Offertory Antiphon
—*Authentic Version* ("Regali ex progenie")

9. Offertory Piece
—Lhoumeau "Ave Maris Stella"

10. **Sanctus & Benedictus**
—"Beata Mater" (Guerrero) Split

11. **Agnus Dei** (5-voice)
—"Beata Mater" (Guerrero)

Organist leaves after Agnus Dei to receive Communion while choir sings Guerrero "Hymn to the Sacred Trinity"

12. **Hymn to the Sacred Trinity**
—No organ, with various polyphonic verses

The choir receives Holy Communion after they have sung the "Hymn to the Sacred Trinity"

13. Organist plays

14. Comm. Antiphon ("Regina Mundi")
—*Additional verses sung by women*

15. Recessional
— "Rustington Hymn" (2-voices)

16. Organ Postlude

REHEARSAL SCHEDULE :

Sunday (29 May) • 10:15am—12:30pm • **Rehearsal** (no organist)
Dr. Alfred Calabrese | Location: Ramada Hotel

Possible focus: Guerrero Kyrie; Guerrero Alleluia with verse,

Sunday (29 May) • 1:45pm—4:00pm • **Rehearsal**
Dr. Alfred Calabrese | Location: Saint Victor Choir Loft

Possible focus: Mercier Gloria; Contrafactum Sanctus and Agnus

Sunday (29 May) • 5:45pm • **Rehearsal** "Pre-Mass"
Dr. Alfred Calabrese | Location: Ramada Hotel

We will "tie up loose ends" for Mass, like Asperges, Introit, Communion, etc.

Sunday (29 May) • 7:00pm • Mass in the Extraordinary Form
Some (but not all) of the repertoire will be sung.

Major pieces: Kyrie; Gloria; Alleluia;

Pieces for this Mass only: "Contrafactum" Sanctus & Agnus

Pieces that will not be sung: Lhoumeau Ave Maris; Guerrero Trinity Hymn;

Monday (30 May) • 9:00am—11:00am • **Rehearsal**
Dr. Alfred Calabrese | Location: Saint Victor Choir Loft

Possible focus: Guerrero Trinity Hymn (5-voice); Hymns for Benediction

Monday (30 May) • 11:15am—12:00pm • **Chant Rehearsal**
women — Dr. Alfred Calabrese | Location: Ramada Hotel
men — Jeff Ostrowski | Location: Fr. Fryar's Private Chapel

These will focus on the Gregorian chant pieces.

Monday (30 May) • 1:30pm—4:30pm • **Rehearsal**

Dr. Alfred Calabrese | Location: Saint Victor Choir Loft

Possible focus: Veni Creator Fauxbourdon; Confirma Hoc; Ostrowski versicles

Monday (30 May) • 6:45pm—8:00pm • **Rehearsal**

Dr. Horst Buchholz | Location: Ramada Hotel

Possible focus: Guerrero Sanctus + Benedictus + Hosanna

Tuesday (31 May) • 9:00am—11:45am • **Rehearsal**

Dr. Horst Buchholz | Location: Saint Victor Choir Loft

Possible focus: Guerrero Agnus (5-voice); Credo IV

Tuesday (31 May) • 1:00pm—3:00pm • **Rehearsal**

Buchholz & Calabrese | Location: Saint Victor Choir Loft

Possible focus: Full dress rehearsal (w/ audio recording) and "loose ends"

Tuesday (31 May) • 3:30pm • Solemn Mass w/ FSSP District Superior

Immediately afterward is the Gala dinner underneath Church

Singers must be in the choir loft NO LATER THAN 6:45pm.

Tuesday (31 May) • 7:00pm — Confirmation & Benediction w/ Archbishop Gomez

SOLEMN MASS

3:30pm • Tuesday
(31 May 2016)

With FSSP District Superior :

Very Rev. Gerard Saguto

SUNDAY NIGHT ONLY

THOU SHALT SPRINKLE ME, Lord, with hyssop and I shall be cleansed: thou shalt wash me and I shall be whiter than snow. (Ps 50: 3) Have mercy on me, O God, for thou art ever rich in mercy.—*Transl.* FULTON J. SHEEN MISSAL (1961)

ASPÉRGES ME, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor. (Ps 50: 3) Miserére mei, Deus, secúndum magnam misericórdiam tuam.

VII

Repeat the Antiphon "Aspérges me."

SUNDAY NIGHT ONLY

ASPERGES ME • *Polyphony for the Repeat*

based on Caesare de Zachariis (†1594)

CCWATERSHED.ORG/REPEAT

♩ = 140

CANTUS

R R R R R R F M R M M F F

Dó - mi-ne, hys - só - po, et mun - dá - bor: la - vá - bis

ALTUS

T T T T L L L L L S L L L L

Dó - mi-ne, hys - só - po, et mun-dá - bor: la - vá - bis

TENOR

S S S S F F F R Di R Di Di R R

Dó - mi-ne, hys - só - po, et mun - dá - bor: la - vá - bis

BASSUS

S S S S R R R L Te L L R R

Dó - mi-ne, hys - só - po, et mun - dá - bor: la - vá - bis

Rehearsal only

F F F F R R M R D Te L

me, et su - per ni - vem de - al - bá - bor.

L L D D Te Te L S F S L S F M

me, et su - per ni - vem de - - al - - bá - bor.

D D L L S R D R M F M R R Di

me, et su - per ni - vem de - al - - - - bá - bor.

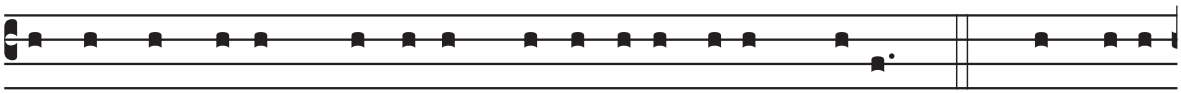
F F F F S S L Te F S R R L

me, et su - per ni - vem de - - al - - bá - bor.

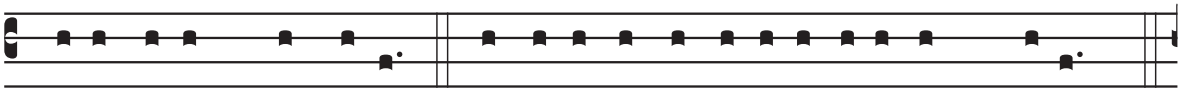
Organ Accompaniment
for the ASPERGES ME
Based on Msgr. Jules Van
Nuffel's version in the NOH
CCWATERSHED.ORG/CAMPION

SUNDAY NIGHT ONLY

Prayers following the Asperges Me
"Simple Tone" • Page 101, *Liber Usualis* ©1961

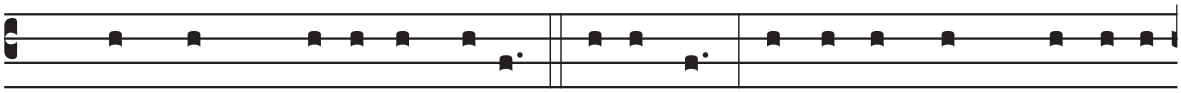


Osténde nobis, Dómine, mi-se-ricórdi-am tu-am. ℣. Et salu-

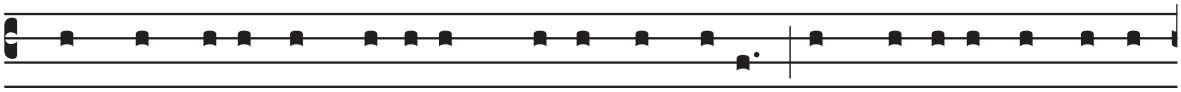


táre tu-um da nobis. Dómine, exáudi ora-ti-ónem me-am.

℣. Et clamor me-us ad te véni-at. Dóminus vobíscum.



℣. Et cum spí-ri-tu tu-o. Orémus. Exáudi nos, Dómine



sancte, Pater omnípotens, aetérne De-us, et míttere digné-ris

sanctum Ánge-lum tu-um de coelis, qui custódi-at, fóve-at,

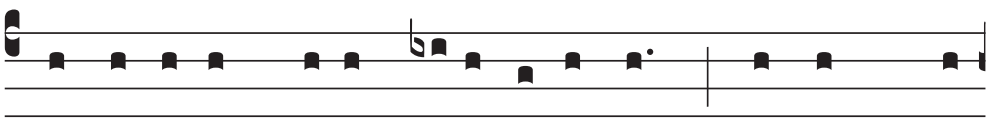
prótegat, ví-si-tet, atque deféndat omnes habi-tántes in hoc

habi-táculo. Per Christum Dóminum nostrum. ℣. Amen.

INTROIT • 2nd Sunday after Pentecost, EF (Ps 17: 19b-20) The Lord became my protector and led me out into a broad place; he saved me because he wanted me. (Ps 17: 2-3) I will love thee, Lord, my strength; the Lord is my rock, my refuge and my deliverer. *The following is from page 105 of "Versus Psalmorum et Canticorum" [Solesmes, 1962]* (Ps 17: 4) Vs. Praising I will call upon the Lord: and I shall be saved from my enemies. *Possible Starting Pitch = F*

Bass & Tenor Sections: Mode I

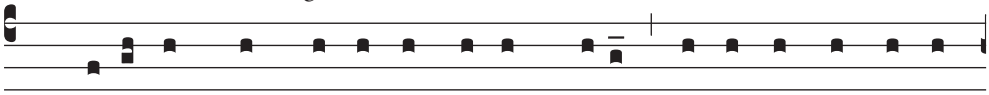
Actus est Dómi-nus protéctor me-us,



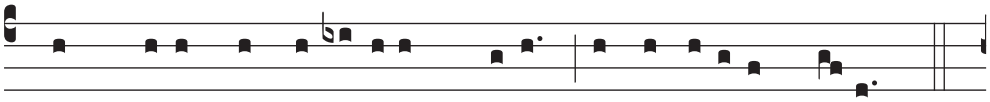
et edúxit me in lati-túdi-nem: salvum me

fecit, quóni-am vólu- it me.

***Soprano Section** sings:*



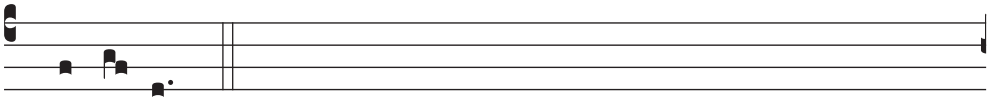
Vs. Díli-gam te, Dómi-ne, virtus me-a: Dómi-nus firmamén-



tum me-um et re-fúgi-um me-um et li-berátor me-us.

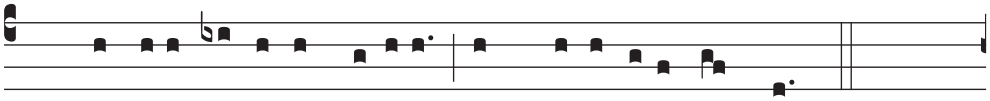
***Bass Section** sings:*

Vs. Laudans invo-cábo Dómi-num: et ab in-i-mí-cis me-is sal-



vus e-ro.

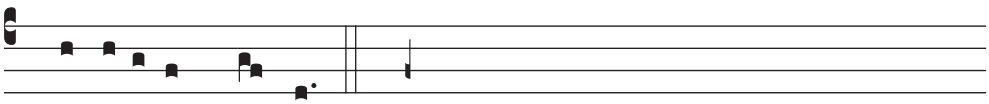
***Alto Section** sings:*



Vs. Glóri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto,

***Tenor Section** sings:*

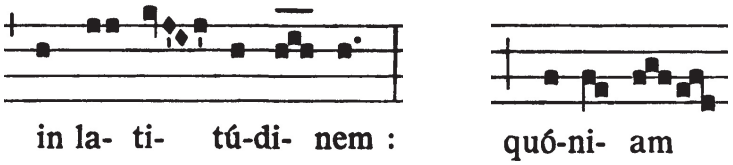
Vs. Sicut erat in princí-pi-o, et nunc, et semper, et in saécula



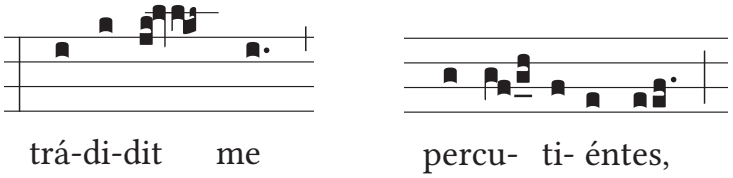
saeculórum. Amen. Factus.

GREGORIAN COMPOSERS often (but not always) avoided emphasizing the Tonic Accent. Their method of composition frequently considered the text as a whole, rather than each individual word—a very sophisticated technique, which can initially sound "wrong" to modern ears. Their approach has little to do with the method favored by Baroque composers, where the Tonic Accent is almost always emphasized. Distinguished Gregorianists such as Fr. André Mocquereau (d. 1930) remind us that plainsong is first and foremost *music*. Some examples will help illustrate this point:

The words **"latitúdinem"** and **"quóniam"** in the Introit ("Factus est Dominus") from the 2nd Sunday after Pentecost:

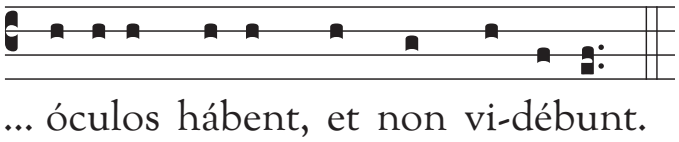


The words **"trádidit"** and **"percutiéntes"** in the Responsory ("Omnes amici mei") from Good Friday Matins:



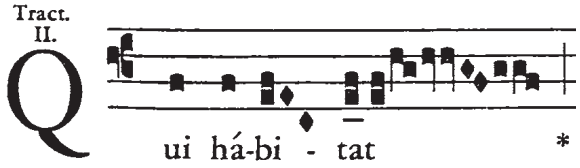
The word **"quámdiu"** in the Offertory ("Lauda anima mea") from the Third Sunday after Easter:

A word like **"vidébunt"** in Psalm Tone (8G*) in the Eighth Mode:



The word **"étenim"** in the Tract ("De necessitatibus") in the Second Mode:

The word **"hábitat"** in the Tract ("Qui habitat") for the First Sunday of Lent:



vouac. Alleluia.

℣. Illo hero

des speculatio re pcepit ampura

ri capiur Joha

off Desiderium. In festo N.A

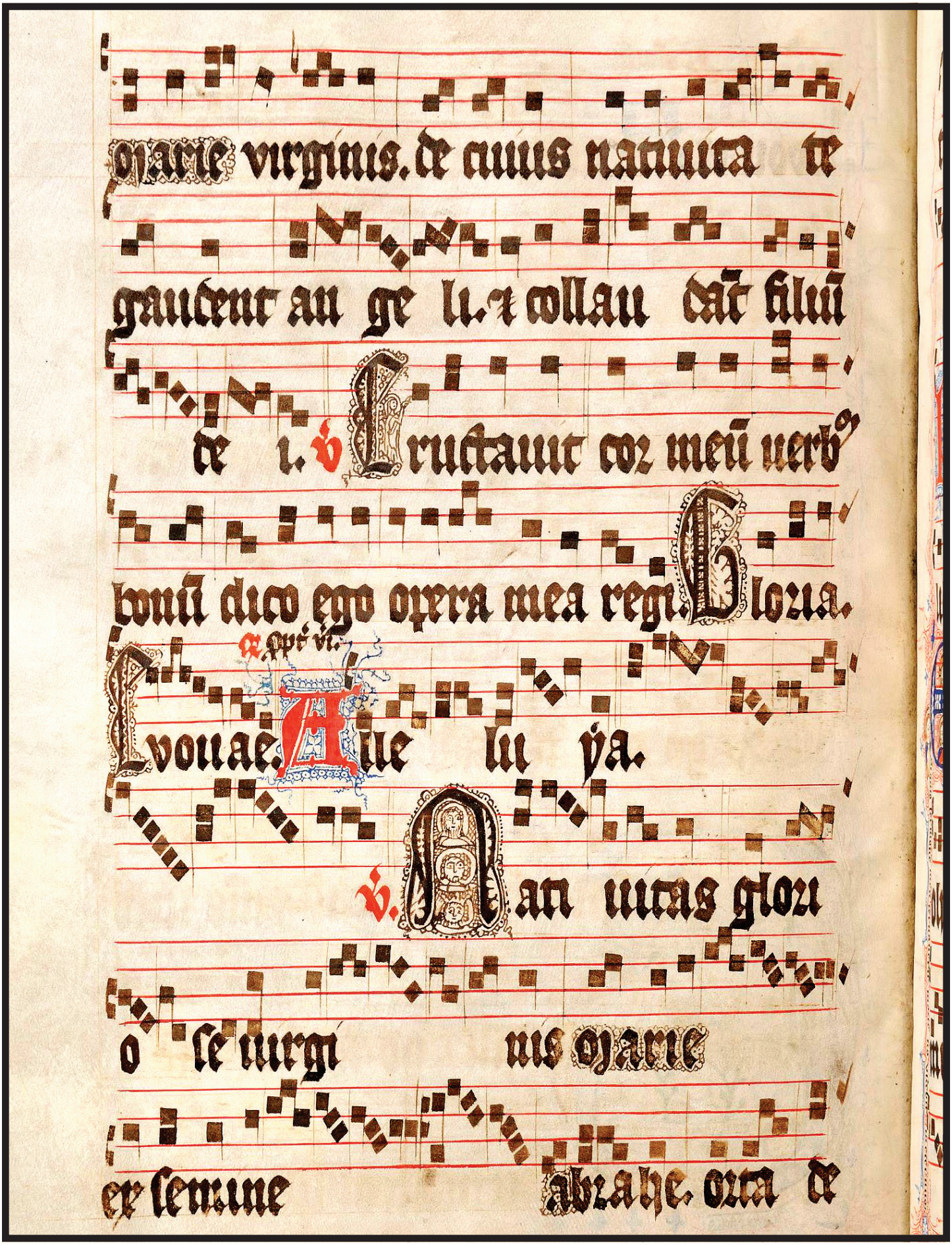
con sua gloria et tuitatis Marie offm.

nis in carcere.

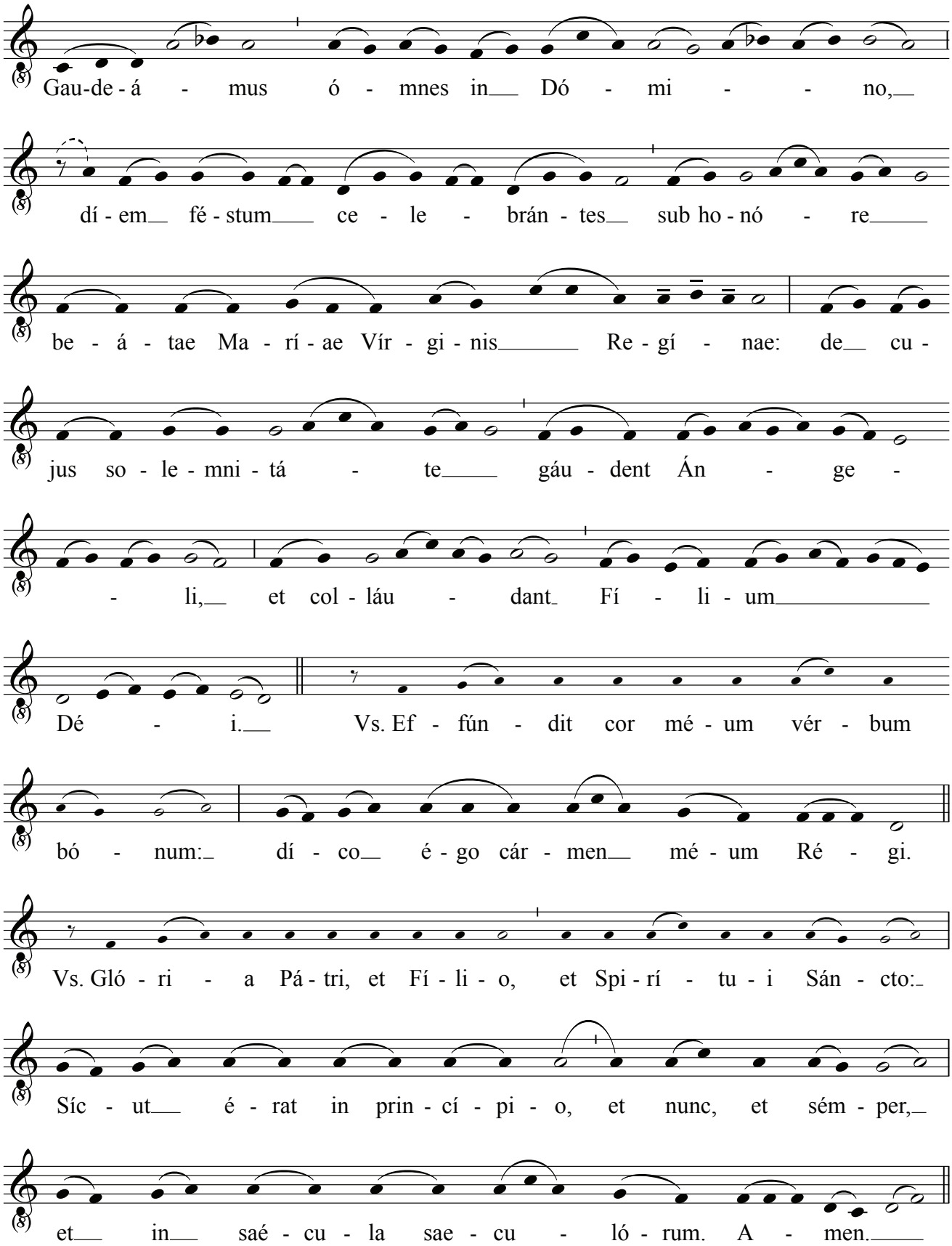
gaudeamus oms in do

mi no diem festu ce

lebrates sub honore


ogame virginis. de cuius natuita te
gaudent an ge li. t ollau cat filiu
de i. v Eructauit cor meu uerbo
bonu dico ego opera mea regi. Gloria.
℟. qui vi.
Ave vir
go mat. Hec hu ya.
v. Ma ria uirgo glo
rio se iurgi nis ogame
ex semine abrahe. ora de

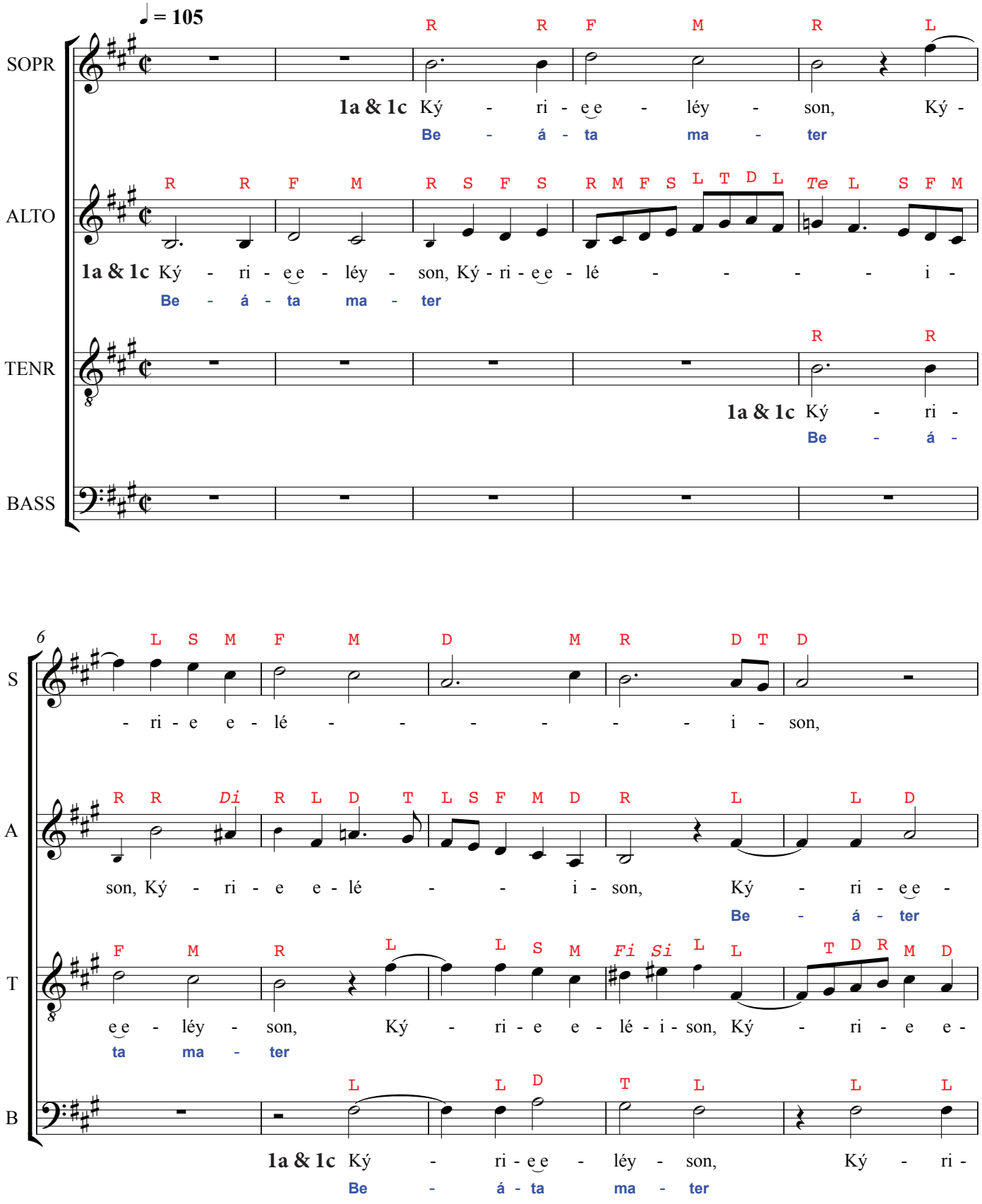
Dom Joseph Gajard: "One does not compose in order to set every word to music, but in order to translate into music a single idea expressed in a number of words. In a musical phrase, each element is a part of the whole and must take its own place in that whole. The melodic line must be given first place, according to the ancient adage: *Musica non subjacet regulis Donati.*"



INTROIT • 31 May "Queenship of the Blessed Virgin Mary" (Trad.) Let us all rejoice in the Lord, as we keep this day in honor of all the Saints; the angels rejoice in their festival and join in praising God's Son. (Ps 32: 1) Vs. Let the just rejoice in the Lord; praise becometh the righteous. *Begin on C#*

Mode I

Kyrie Eleison "Missa Beata Mater" • *Francisco Guerrero* (d. 1599)



11
S
A
T
B
Ký - ri - e e - léy - son, Ký - ri - e e - lé -
Be - á - ta ma - ter
léy - son, Ký - ri - e e - lé - i - son, Ký-
ma - ter Be -
lé - i - son, Ký - ri - e e - lé - - - i - son,
e e - lé - i - son, Ký - ri - e e - léy - son, Ký-
Be - á - ta ma - ter
16
i - son, Ký - ri - e e - - - léy - son.
- ri - e e - léy - son, e - - - léy - son.
- á - ta ma - ter
Ký - ri - e e - lé - - - i - son.
ri - e e - léy - son, Ký - ri - e e - léy - son.
Be - á - ta ma - - ter
Now "Kyrie" is sung in plainsong, then comes 1c.
Ký-ri - e e - - lé - i - son.

SOPR
ALTO
TENR
BASS
2a & 2c Chri - ste e - lé - - - - - - - i - son, Chri - ste e -
2a & 2c Chri - ste e - lé - - - -
2a & 2c Chri - ste e - lé - - - - - - - i - son,
2a & 2c Chri - ste e - lé -
7
S
A
T
B
- lé - i - son, Chri - ste e - lé - - i - son, Chri - ste
- - i - son, e - lé - - i - son, e - lé - - i -
Chri - ste e - - léy - son,
- - - i - son, Chri - ste e - - léy -
13
e - - lé - i - son, Chri - ste e - - léy son.
son, Chri - ste e - lé - - i - son.
Chri - ste e - lé - - - - i - son.
son, Chri - ste e - léy - son, Chri - ste e - - léy - son.
Now "Christe" is sung in plainsong, then comes 2c.
Chri - ste e - lé - i - son.

SOPR
ALTO
TENR
BASS
3a & 3c Ký - ri - e e - léy - son, Ký - ri - e e -
3a & 3c Ký - ri - e e - lé - - - i - son, Ký - ri - e__ e - léy- son____
3a & 3c Ký - ri - e e - lé - i - son, Ký - ri - e e - lé - i - son, Ký -
3a & 3c Ký - ri - e e - lé - i - son, Ký - ri -
7
S
A
T
B
- lé - i - son, Ký - ri - e_____ e - - -
_____ Ký - ri - e__ e - léy- son, Ký - ri - e_____ e - lé -
ri - e e - lé - i - son, Ký - ri - e_____ e - léy -
e e - lé - i - son,_____ Ký - ri - e_____ e -
13
- lé - i - son, Ký - ri - e e - - - - - - lé - i - son.
i - son,_____ Ký - ri - e_____ e - - - léy - son.
- son, Ký - ri - e_____ e - lé - - - - i - son.
-lé - i - son, Ký - ri - e_____ e - léy - - - - - son.
Now "Kyrie" is sung in plainsong, then comes 3c.
Ký - ri - e_____ e - - - lé - i - son.

Gloria III

by Raphaël Mercier (d. 1953)

Canonic sections indicated by italics—where two parts combine—should not be heavy, but should resemble how Gloria III *is sung in plainsong. Smaller noteheads indicate a softer sound; usually phrase endings (e.g. 34) or when parts combine (e.g. 93).*

Rehearsal videos: **CCWATERSHED.ORG/CANONIC**

Rehearsal videos: CCWATERSHED.ORG/CANONIC

Rehearsal videos: **CCWATERSHED.ORG/CANONIC**

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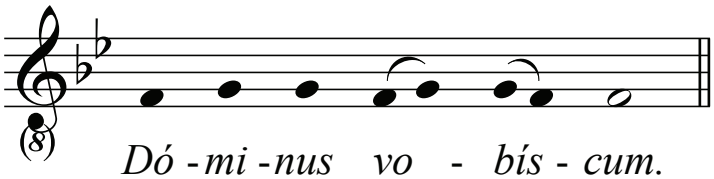
Rehearsal videos: **CCWATERSHED.ORG/CANONIC**



Sunday Night Only :

COLLECT.

Sancti nóminis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum: quia numquam tua gubernatióne destítuis, quos in soliditáte tuæ dilectiónis instítuis. Per Dóminum.

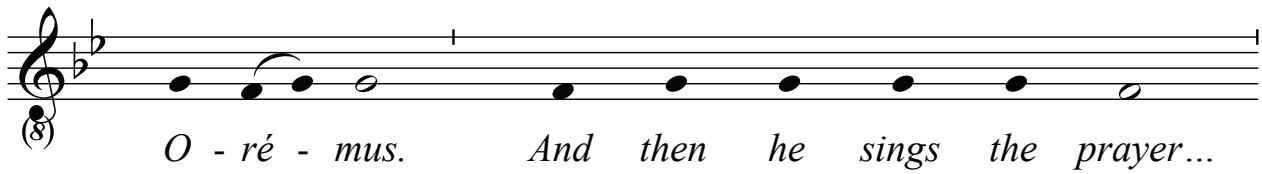
Grant us, O Lord, an abiding fear and love of Thy holy name, for Thou never failest to govern those whom Thou dost firmly establish in Thy love. Through our Lord.

31 May Collect :

CONCÉDE nobis, quæsumus, Dómine: ut, qui solemnitátem beátæ Maríæ Vírginis Regínæ nostræ celebrámus; ejus múniti præsídio, pacem in præsénti et glóriam in futuro consequi mereámur. Per Dóminum.

COLLECT

Grant us, we implore Thee, Lord, that we who keep the festival of the Blessed Virgin Mary our Queen, may, by her assistance, obtain peace in this life and glory in the next. Through our Lord.



Epistle for Sunday night:

EPISTLE. *I John 3: 13-18*

Léctio Epístolæ beáti Joánnis Apóstoli.

Caríssimi: Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam dilígimus fratres. Qui non díligit, manet in morte: omnis, qui odit fratrem suum, homicída est. Et scitis, quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui habúerit substántiam hujus mundi, et víderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo: quómodo cáritas Dei manet in eo? Filíoli mei, non diligámus verbo neque lingua, sed ópere et veritáte.

Lesson from the Epistle of blessed John the Apostle.

Dearly beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

Epistle for 31 May :

Léctio libri Sapiéntiæ.
Eccli. 24, 5 et 7, 9-11, 30-31

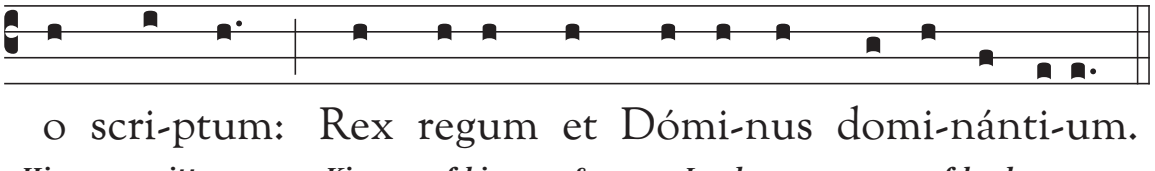
Ego ex ore Altíssimi prodívi, primogénita ante omnem creatúram; ego in altíssimis habitávi, et thronus meus in colúmna nubis. In omni terra steti; et in omni pópulo, et in omni gente primátum hábui, et ómnium excelléntium et humílium corda virtúte calcávi. Qui audit me, non confundétur, et qui operántur in me, non peccábunt; qui elúcidant me, vitam ætérnam habébunt.

EPISTLE • I came out of the mouth of the Most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud. I have stood in all the earth, and in every people, and in every nation I have had the chief rule; and by my power I have trodden under my feet the hearts of all the high and low. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin: they that explain me shall have life everlasting.

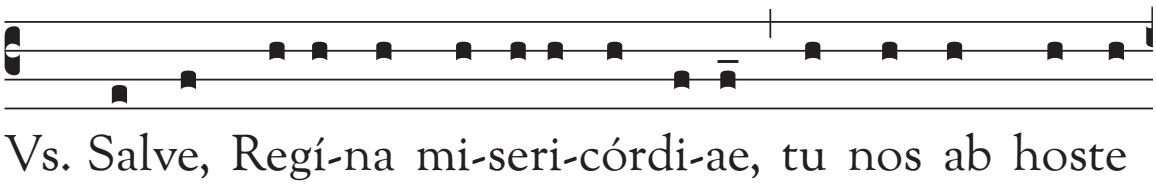
Gradual • *Mary's royal rank follows from that of Jesus* (Apoc 19: 16) And this title is written on his cloak, over his thigh, "The King of kings, and the Lord of lords." Vs. (Ps 44: 10) At thy right hand stands the queen, in Ophir gold arrayed.
Alleluia Verse • Alleluia, alleluia. (Trad.) Hail, Mother of mercy. Protect us from the enemy and receive us in the hour of death. Alleluia.

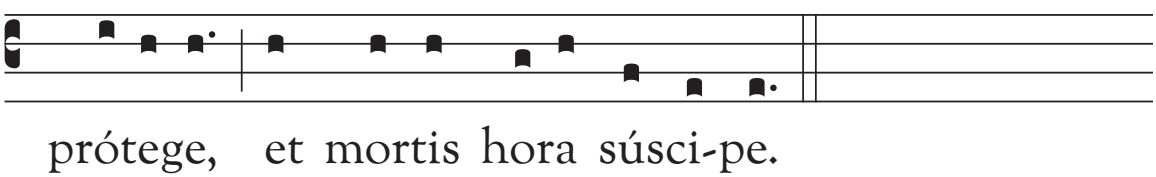
THIS IS THE VERSE FOR 31 MAY

VIII



* *The "Alleluia" is sung before and after this verse:*





ALLELUIA • *Combined with Psalm Toned Verses from the Propria*

CCWATERSHED.ORG/145

Verses: *The So-pran-os & Al-tos are the ones who sing the vers-es.*

Contrafactum: Missa de Beata Virgine II
by Francisco Guerrero (1528-1599)

♩ = 155

3

S. Al-le - lú - ia, al - le - lú - ia, al-le-lú -

A. Al-le-lú - ia, al - le-lú - ia, al-le - lú - ia, al - le -

T. Al-le - lú - ia, al - le - lú - ia, al-le-lú -

B. Al - le - lú - ia, al-le -

13

S. -ia, al-le-lú - ia, al - le - lú - ia, al-

A. - lú - ia, al-le - lú - ia, al - le - lú - ia, al-le - lú -

T. -ia, al - le - lú - ia, al - le-lú - ia, al-le-lú - ia, al - le - lú-

B. lú - ia, al - le - lú - ia, al-le - lú - ia,

23

S. le - lú - ia, al - le - lú - ia, al - le - lú - ia.

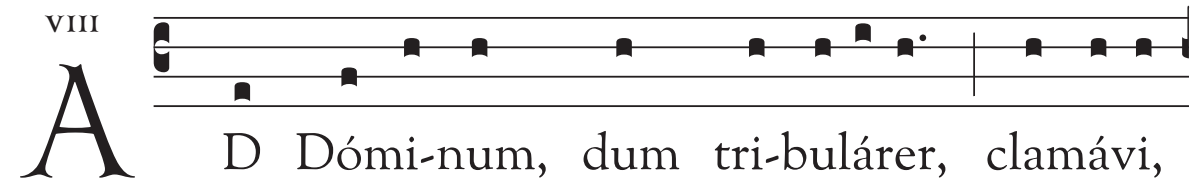
A. -ia, al - le - lú - ia, al - le - lú - ia, al - le - lú - ia, al - le-lú - ia.

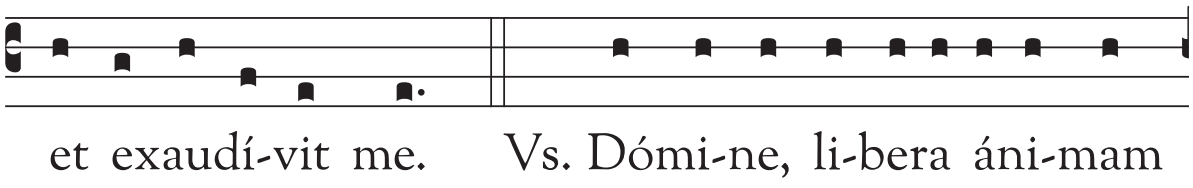
T. ia, al - le - lú - ia, al-le - lú - ia, al-le-lú - ia,

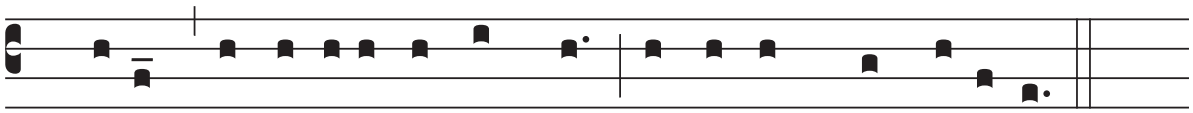
B. al - le - lú - ia, al - le - lú - ia, al-le-lú - ia, al-le-lú - ia,

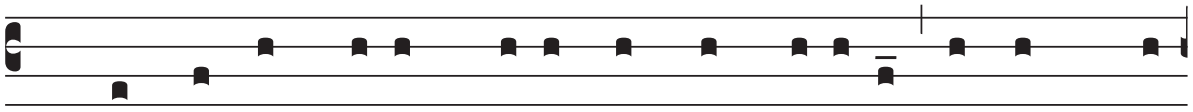
SUNDAY NIGHT ONLY

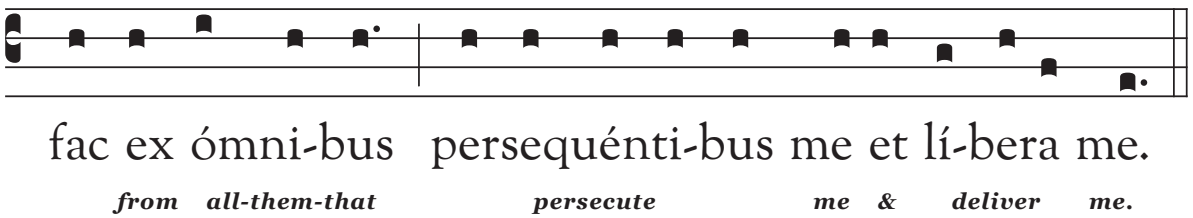
GRADUAL & ALLELUIA • 2nd Sunday after Pentecost, EF (Ps 119: 1-2) I cried to the Lord in my distress and he heard me. Vs. Deliver, Lord, my soul from wicked words and a crafty tongue. Alleluia, alleluia. (Ps 7: 2) Vs. In thee, Lord my God, I have hoped; save me from all who pursue me, and set me free. Alleluia. *Possible Starting Pitch = F*









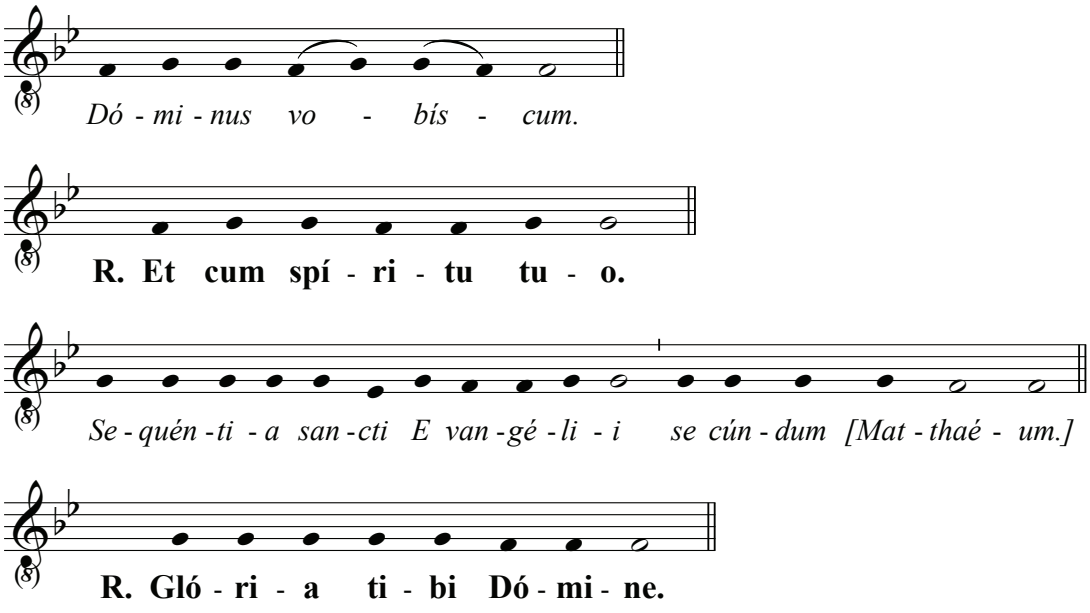


The Alleluia is repeated again, straight through.

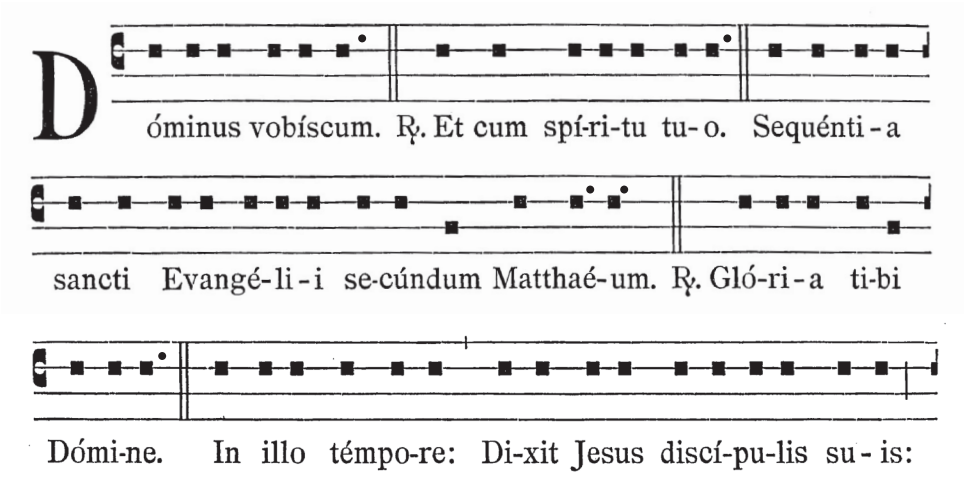
147. Organ Improvisation

This will follow the Alleluia, unless the Deacon is already waiting
Organist: Dr. Buchholz

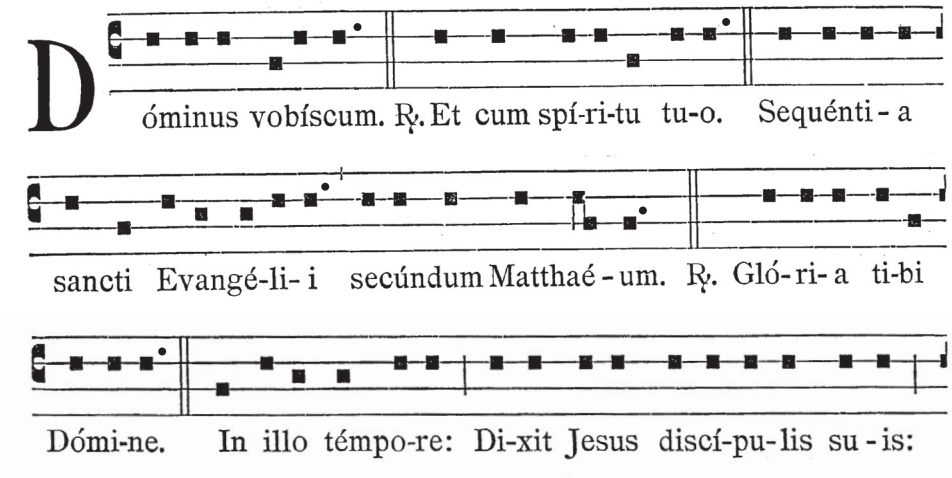
Here is the most commonly chosen tone :



A 2nd tone can also be chosen :



A 3rd tone can also be chosen :



SUNDAY NIGHT ONLY

GOSPEL. *Luke 14: 16-24*

✠ *Sequéntia sancti Evangélii secúndum Lucam.*

In illo témpore: Dixit Jesus pharisæis parábolam hanc: Homo quidam fecit cenam magnam, et vocávit multos. Et misit servum suum hora cenæ dícere invitátis, ut venírent, quia jam paráta sunt ómnia. Et cœpérunt simul omnes excusáre. Primus dixit ei: Villam emi, et necésse hábeo exíre et vidére illam: rogo te, habe me excusátum. Et alter dixit: Juga boum emi quinque et eo probáre illa: rogo te, habe me excusátum. Et álius dixit: Uxórem duxi, et ídeo non possum veníre. Et revérsus servus nuntiávit hæc dómino suo. Tunc irátus paterfamílias, dixit servo suo: Exi cito in pláteas et vicos civitátis: et páuperes ac débiles et cæcos et claudos íntroduc huc. Et ait servus: Dómine, factum est, ut imperásti, et adhuc locus est. Et ait dóminus servo: Exi in vias et sepes: et compélle intráre, ut impleátur domus mea. Dico autem vobis, quod nemo virórum illórum, qui vocáti sunt, gustábit cenam meam.

✠ *Continuation of the Holy Gospel according to St. Luke.*

At that time, Jesus spoke to the pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it; I pray thee to hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble and the blind, and the lame. And the servant said, Lord, it is done as Thou hast commanded, and yet there is room. And the lord said to the servant go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.

✠Sequéntia sancti Evangélii secúndum Lucam. Luc. 1, 26-33

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galiláeæ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne eius: et cogitábat, qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnábit in domo Iacob in ætérnum, et regni eius non erit finis.

Credo.

Gospel for 31 May: At that time, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace. The Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of His kingdom there shall be no end.

150. Organ Improvisation

As Fr. Saguto removes his maniple and walks to the pulpit

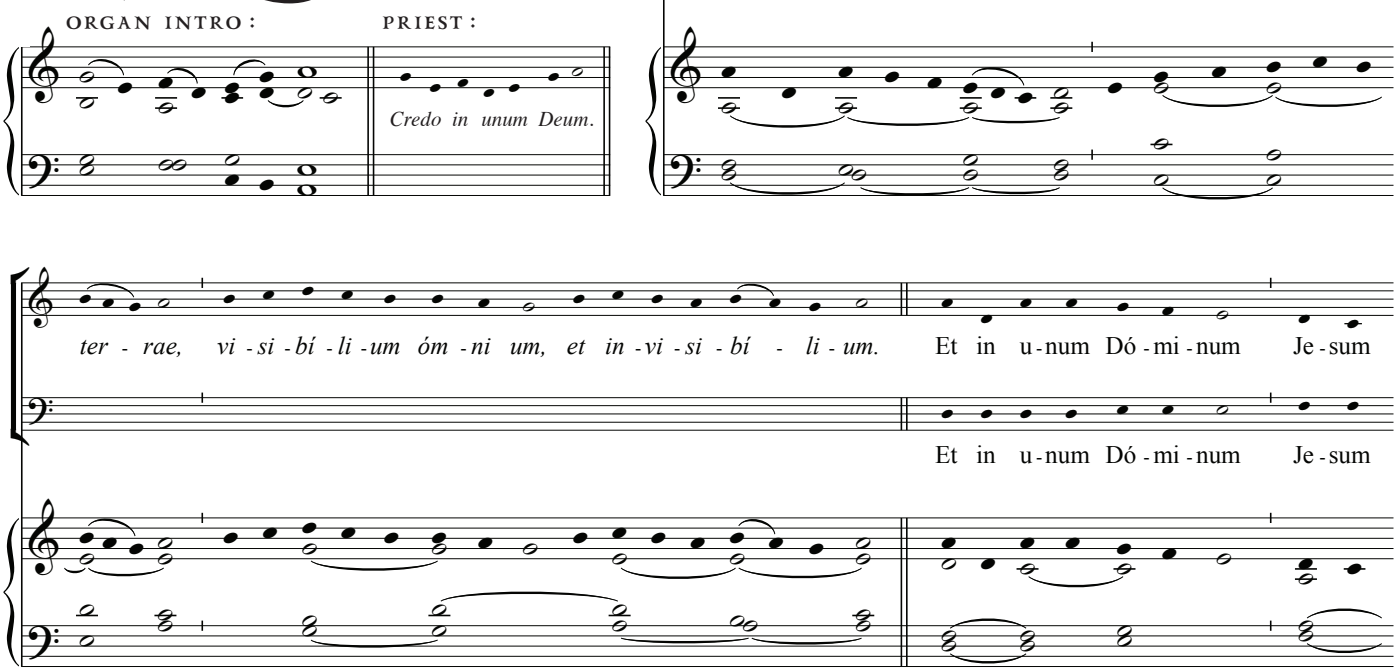
Organist: Dr. Buchholz

GREGORIAN CREDO IV

for Two Voices

Gustaaf Nees (d. 1965)

*** This arrangement cannot be sung a cappella.**



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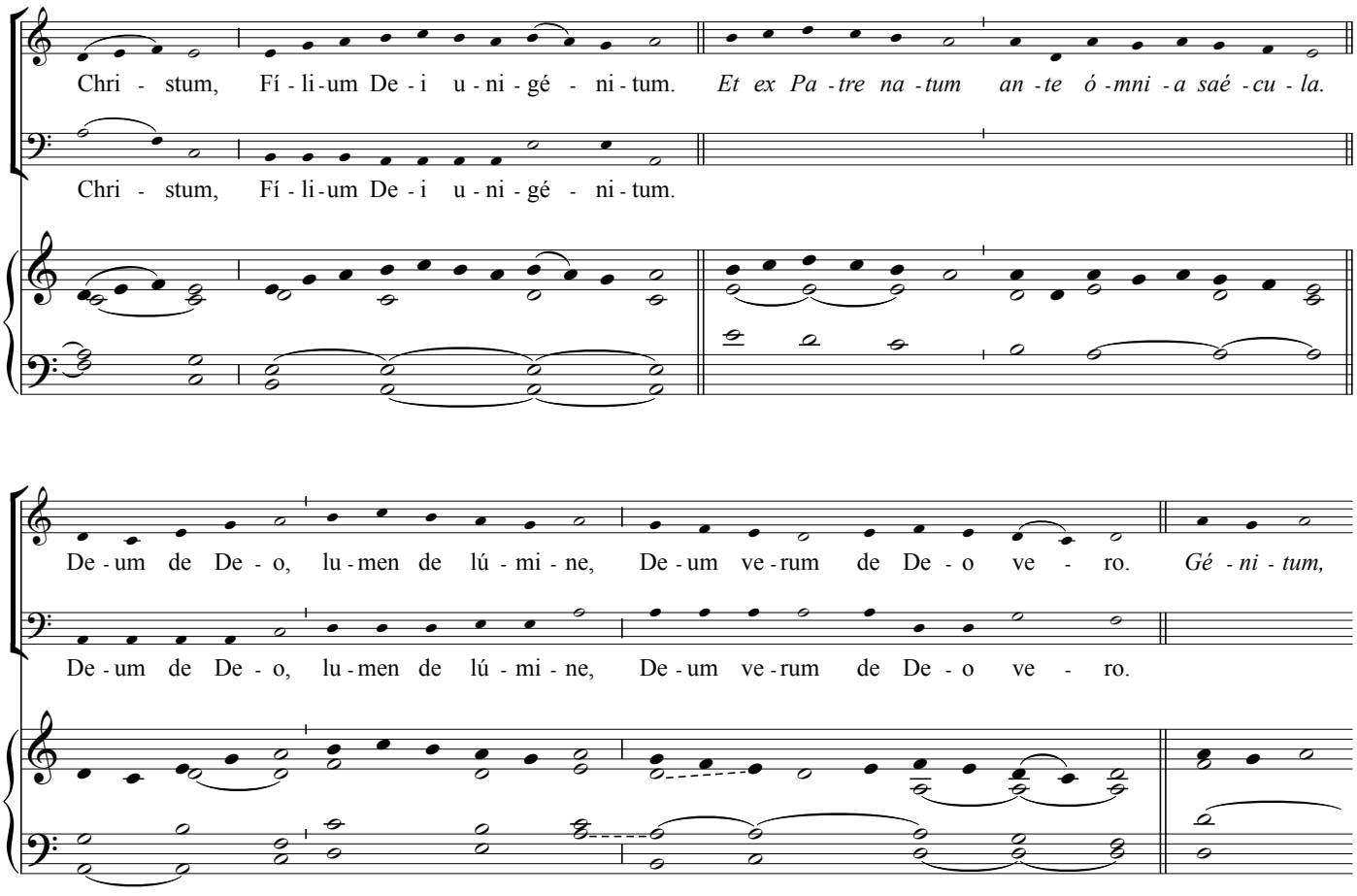
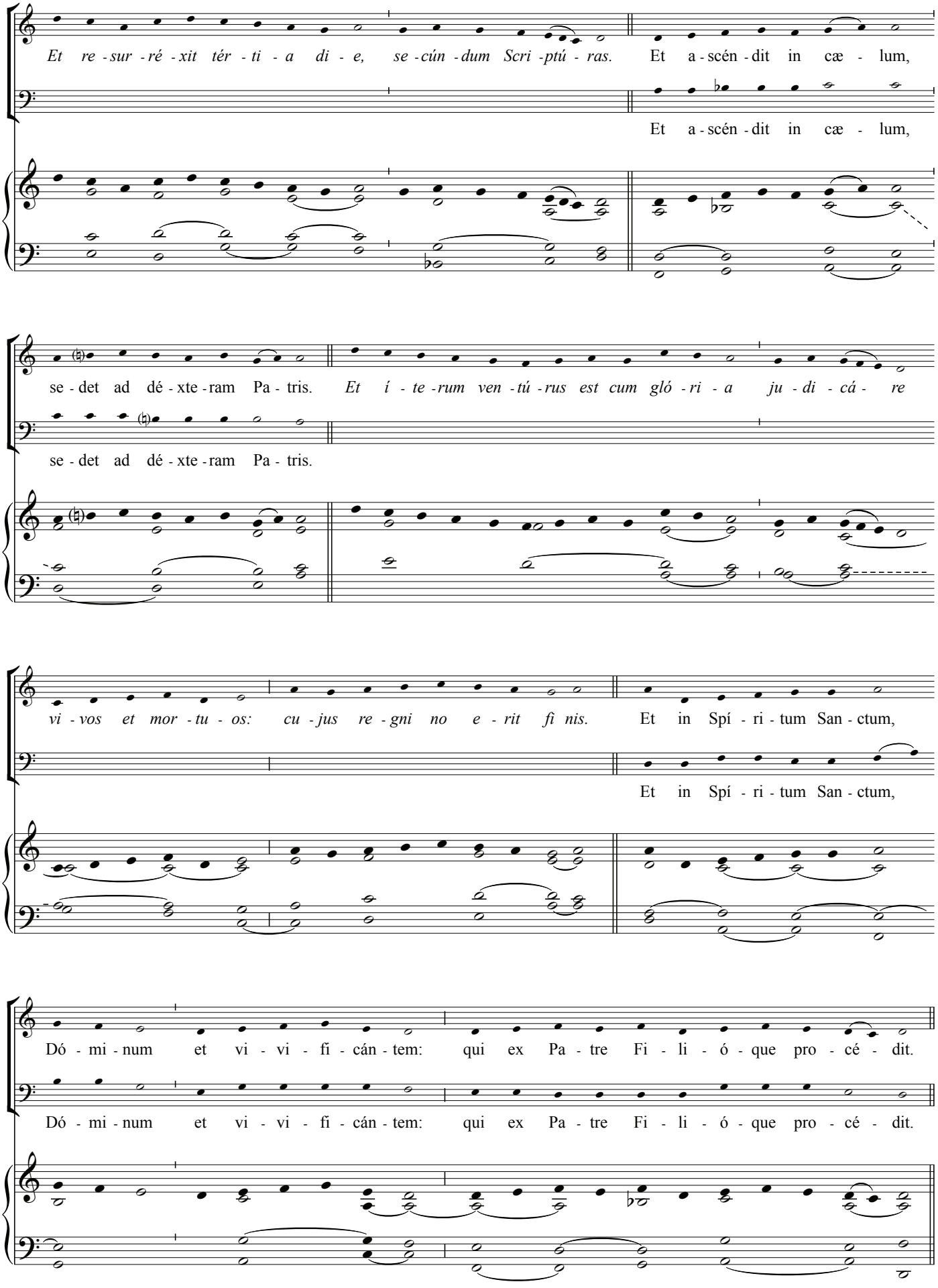
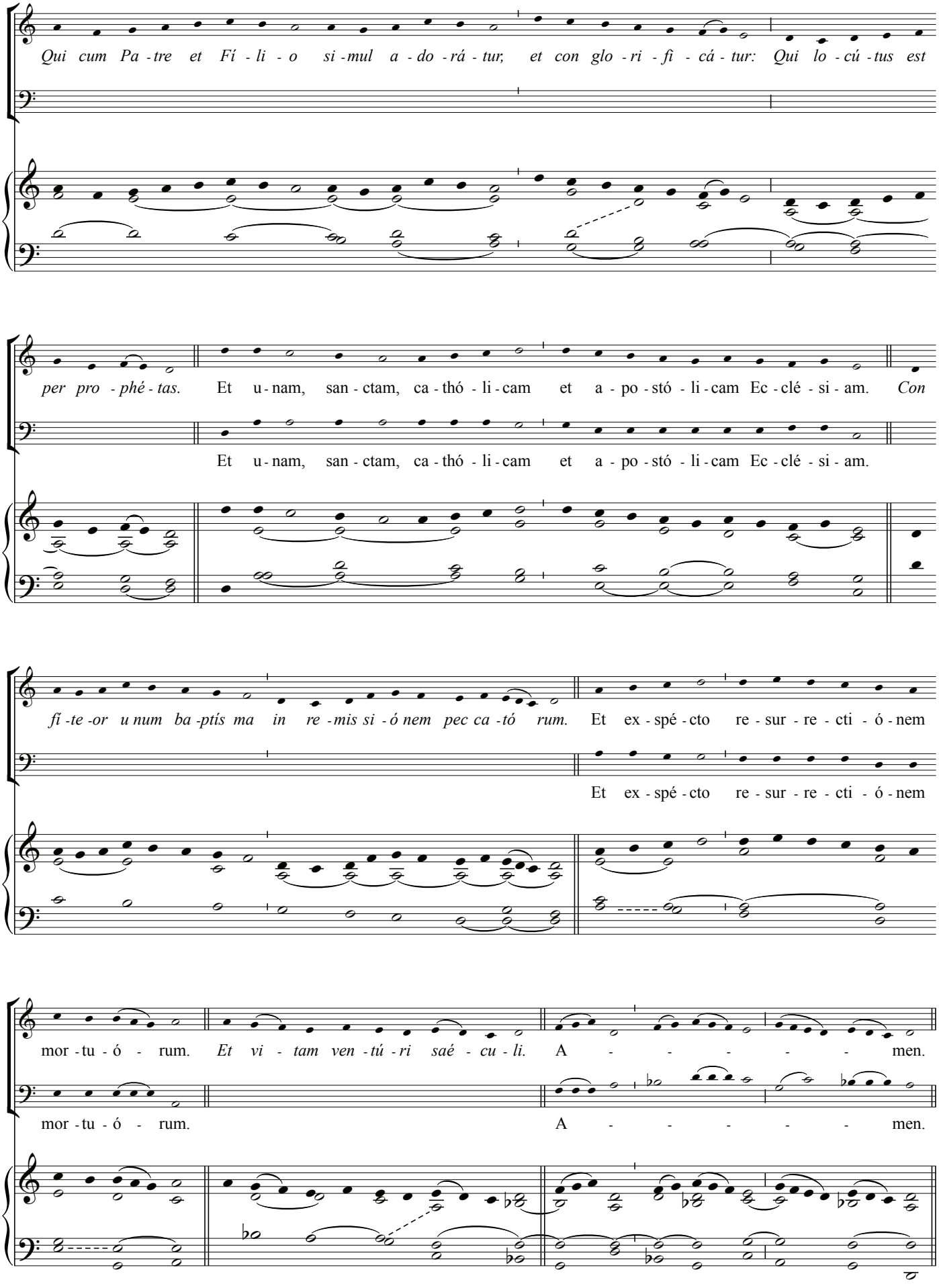


non fac - tum, con - sub - stan - ti - a - lem Pa - tri: per Quem ó - mni - a fac - ta sunt. Qui pro - pter nos
Qui pro - pter* nos
* Some editions have an "A" here.
hó - mi - nes et pro - pter no - stram sa - lú - tem de - scén - dit de cæ - lis. Et in - car - ná - tus est
hó - mi - nes et pro - pter no - stram sa - lú - tem de - scén - dit de cæ - lis.
de Spí - ri - tu San cto ex Ma - rí - a Vír - gi - ne: et ho - mo fa - ctus est. Cru - ci - fí - xus
Cru - ci - fí - xus
é - ti - am pro no - bis sub Pón - ti - o Pi - lá - to; pas - sus et se - púl - tus est.
é - ti - am pro no - bis sub Pón - ti - o Pi - lá - to; pas - sus et se - púl - tus est.


Et re - sur - ré - xit tér - ti - a di - e, se - cún - dum Scri - ptú - ras. Et a - scén - dit in cæ - lum,
Et a - scén - dit in cæ - lum,
se - det ad dé - xte - ram Pa - tris. Et í - te - rum ven - tú - rus est cum gló - ri - a ju - di - cá - re
se - det ad dé - xte - ram Pa - tris.
vi - vos et mor - tu - os: cu - jus re - gni no e - rit fi nis. Et in Spí - ri - tum San - ctum,
Et in Spí - ri - tum San - ctum,
Dó - mi - num et vi - vi - fi - cán - tem: qui ex Pa - tre Fi - li - ó - que pro - cé - dit.
Dó - mi - num et vi - vi - fi - cán - tem: qui ex Pa - tre Fi - li - ó - que pro - cé - dit.

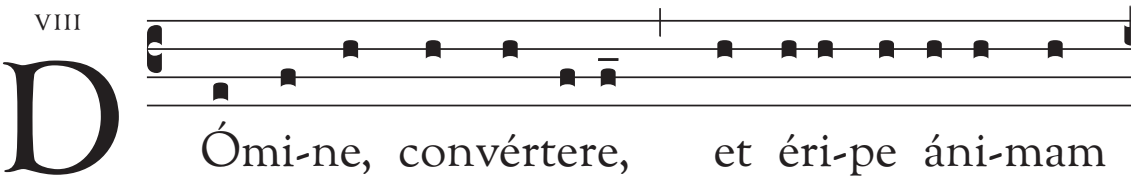

Qui cum Pa - tre et Fí - li - o si - mul a - do - rá - tur, et con glo - ri - fi - cá - tur: Qui lo - cú - tus est
per pro - phé - tas. Et u - nam, san - ctam, ca - thó - li - cam et a - po - stó - li - cam Ec - clé - si - am. Con
Et u - nam, san - ctam, ca - thó - li - cam et a - po - stó - li - cam Ec - clé - si - am.
fi - te - or u num ba - ptís ma in re - mis si - ó nem pec ca - tó rum. Et ex - spé - cto re - sur - re - cti - ó - nem
Et ex - spé - cto re - sur - re - cti - ó - nem
mor - tu - ó - rum. Et vi - tam ven - tú - ri saé - cu - li. A - - - - - - men.
mor - tu - ó - rum. A - - - - - - men.

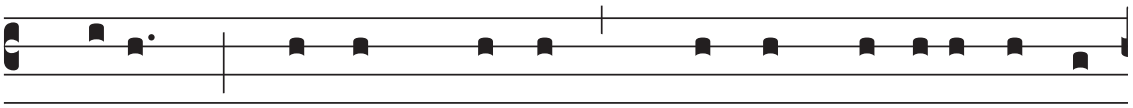
SUNDAY NIGHT ONLY

OFFERTORY • 2nd Sunday after Pentecost, EF (Ps 6: 5) Turn to me, Lord, and save my life: save me for thy mercy's sake. *FSSP in Los Angeles • http://fssp.la*

The men sing:

VIII

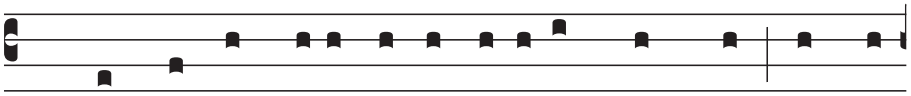




When the following verse is used, the full Antiphon ("Dómine convértere") can be repeated, or one may begin at "Salvum me fac."

The ladies sing:

(Ps 6: 2) Vs. O Lord, rebuke me not in Thy indignation, nor chastise me in Thy wrath.



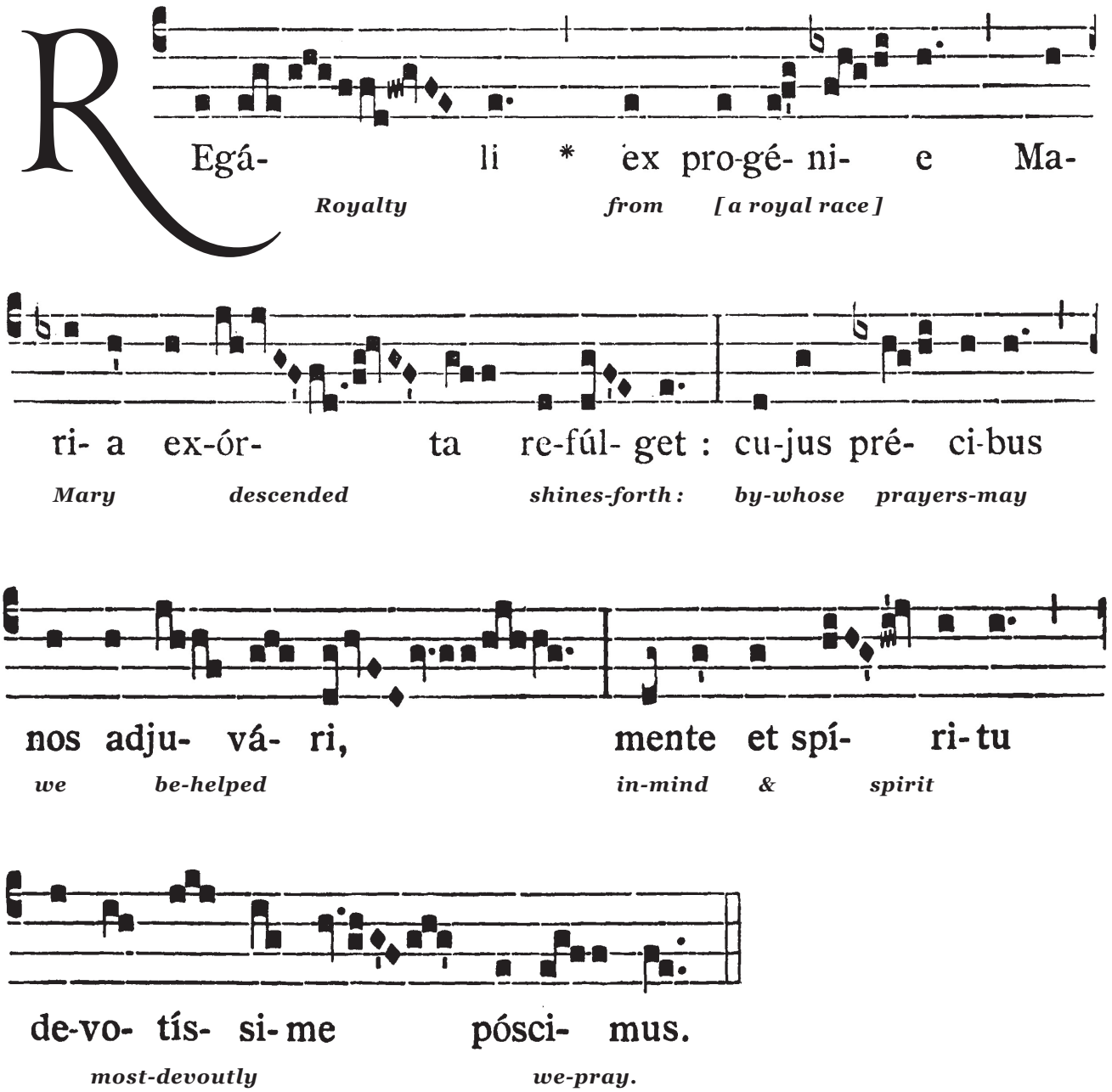
The men repeat the Antiphon.

"Regali ex progenie" is for Tuesday Afternoon (31 May) —sung by the ladies—

OFFERTORY ANTIPHON • 31 May, *Queenship of the Blessed Virgin Mary* (Trad.) Sprung from a royal race Mary shines with glory. Devoutly in hearts and minds we plead for the help of her prayers.

FSSP in Los Angeles • http://fssp.la Possible Starting Pitch = F

Mode IV



AVE MARIS STELLA • Refrain by Fr. Antonin Lhoumeau (d. 1920) with chant verses sung according to a manuscript circa 1400AD • English translation by Fr. Adrian Fortescue (d. 1923)

REFRAIN : *Hail, star of the sea, | blessed mother of God | and ever virgin, | happy gate of heaven.*

♩ = 120

A - ve ma - ris Stel - la, De - i Ma - ter

A - ve ma - ris Stel - la, De - i Ma - ter

A - ve ma - ris Stel - la, De - i Ma - ter

A - ve ma - ris Stel - la De - i Ma - ter

al - ma, At - que sem - per Vir - go, Fe - lix cae - li por - ta.

al - ma, At - que sem - per Vir - go, Fe - lix cae - li por - ta.

al - ma, At - que sem - per Vir - go Fe - lix cae - li por - ta.

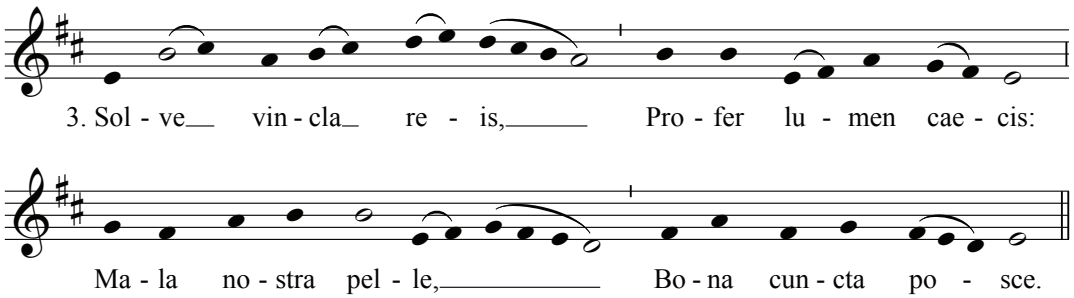
al - ma, At - que sem - per Vir - go, Fe - lix cae - li por - ta.

2. Receiving that AVE from the mouth of Gabriel,
establish us in peace, changing the name of «EVE» (EVA).

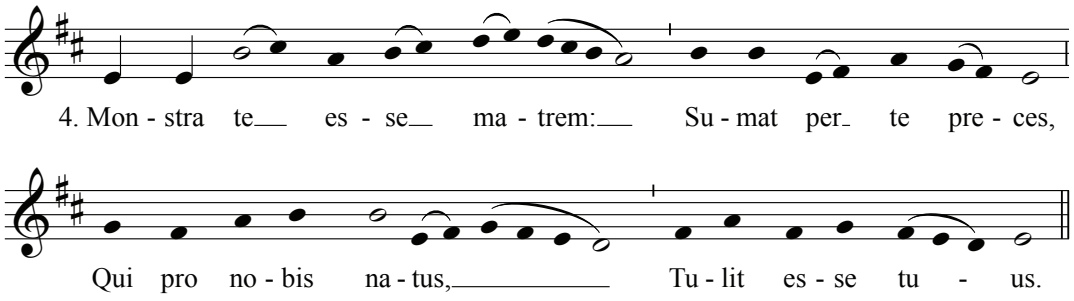
2. Su - mens il - lud A - ve Ga - bri - é - lis o - re,

Fun - da nos in pa - ce, Mu - tans He - vae no - men.

3. Loosen the chains of sinners, | give light to the blind,
drive away our ills, obtain for us all good things.



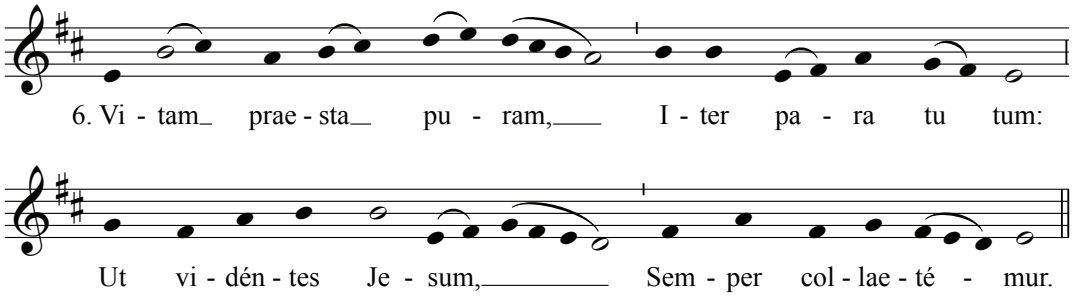
4. Show thyself a mother: | may he hear thy prayers
who, born for us, | was willing to be thy Son.



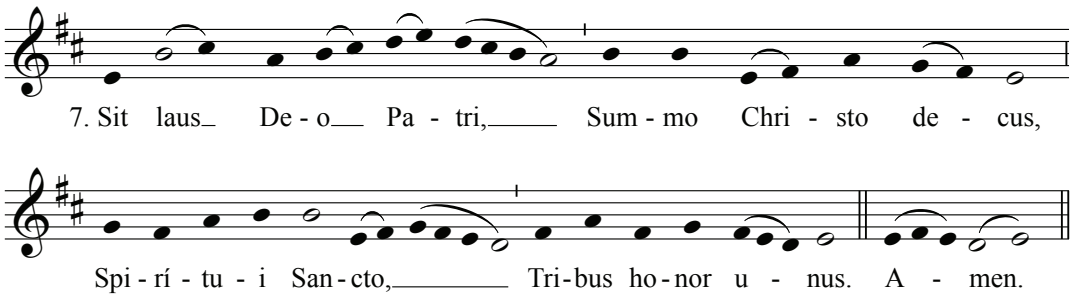
CCWATERSHED.ORG/AVE • *Rehearsal Videos to help your choir*

5. Virgin above all others, | meeker than all,
make us free from sin, | meek and pure.

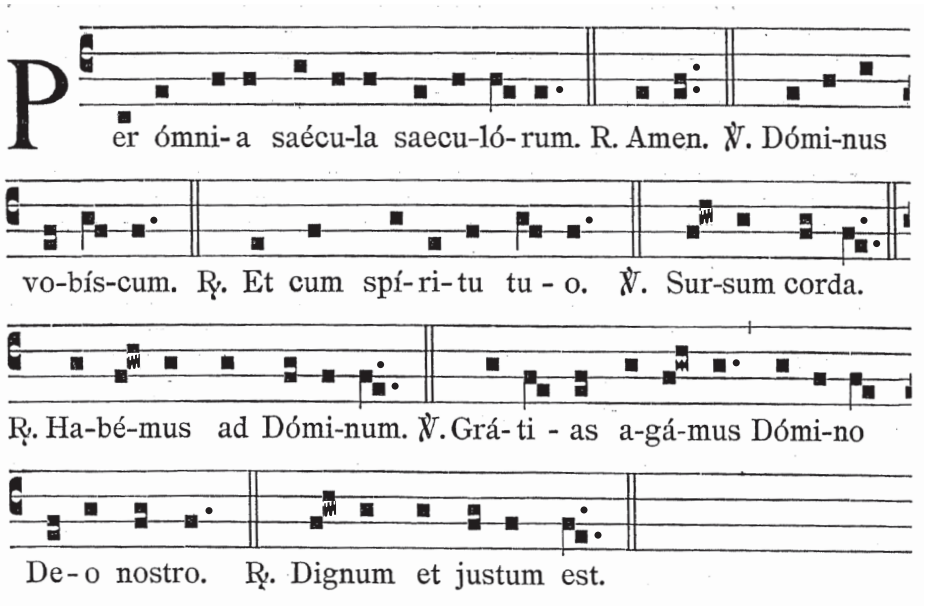
6. Obtain for us a pure life, | make safe our path,
that seeing Jesus | we may ever rejoice with thee.



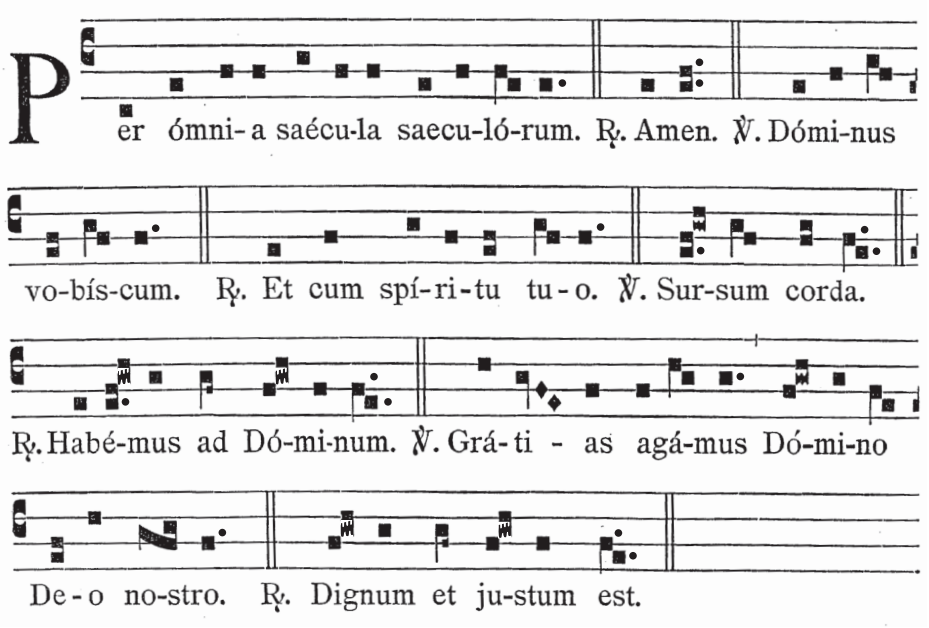
7. To God the Father be praise, | glory to Christ on high,
honor to the Holy Ghost, | one in three.



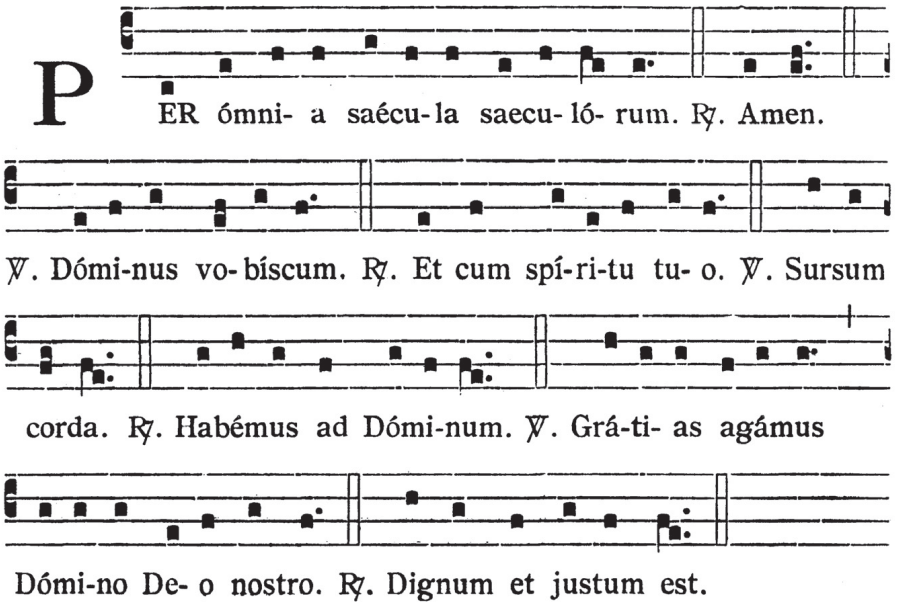
Tonus Solemnis



Tonus Solemnior



Tonus Ferialis



Sanctus & Hosanna

CCWATERSHED.ORG/170

MISSA "Beata Mater"—

Francisco Guerrero (1528-1599)

♩ = 100

21
S.
in - ter - cé - - de pro no -
Ple - ni sunt cae - li et
A.
Ple-ni sunt cae - li et ter ra gló-ri - a tu - a,
T.
ter-ra, ple-ni sunt cae-li et ter - ra gló-ri - a tu - a, gló - ri - a
B.
li et ter - ra, et ter - ra gló - ri - a tu -
28
S.
bis ad Dó - mi - num, pro no-bis ad Dó - mi - num.
ter - ra gló - ri - a tu - - - - - a.
A.
gló-ri - a tu - a, gló-ri - a tu - - - - - - - a.
T.
tu - - - a, gló-ri - a tu - - - - - - - a.
B.
- a, gló - ri - a tu - a, gló - ri - a tu - - - - - a.
♩ = 150
35
S.
Ho-sán - na in ex - cél - - - - - sis, Ho - sán - na in ex - cél -
A.
Be - á - ta ma - ter.
Ho - sán - na in ex - cél - sis,
T.
Ho-sán - na in ex - cél - sis, Ho-sán - na in ex -
B.
Ho-sán - na in ex - cél-sis, Ho - sán-na in ex - cél - sis, in ex -

43
S.
A.
T.
B.
- sis, Ho-sán-na in ex - cél - - - - sis, Ho -
Be - á - ta ma - ter.
Ho - sán - na in ex - cél - sis,
- cél - sis, Ho-sán - na in ex - cél - - sis, Ho-sán-na in ex - cél
cél - sis, Ho-sán-na in ex - cél - sis, Ho - sán - na
51
sán - na in ex - cél - sis, Ho-sán - na in ex - cél - sis, Ho-sán - na in ex - cél -
Be - á - ta ma - ter.
Ho - sán - na in ex - cél - sis,
- - - sis, Ho-sán - na in ex - cél - sis, Ho - sán - na in ex -
in ex - cél - sis, Ho-sán - na in ex - cél - sis, Ho-sán - na in ex -
59
- sis, Ho-sán - na in ex - cél - - - - - sis.
Be - á - ta ma - ter.
Ho - sán - na in ex - cél - sis.
cél - sis, Ho-sán - na in ex - cél - sis, Ho - sán - na in ex - cél - sis.
cél - sis, in ex - cél - sis, Ho-sán - na in ex - cél - - - sis.

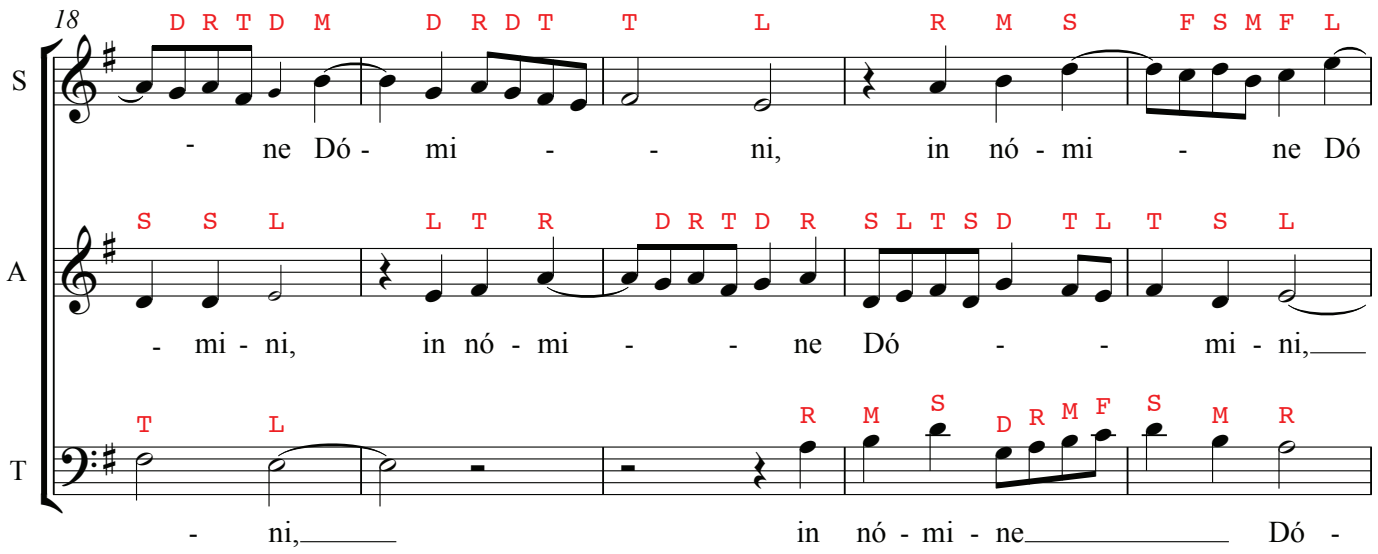
BENEDICTUS

Sung after the Consecration

MISSA "Beata Mater" –

Francisco Guerrero (1528-1599)

Depending upon the conductor's choice, this composition may be sung by soloists or a smaller group. The Hosanna, however, should be sung by the full ensemble.



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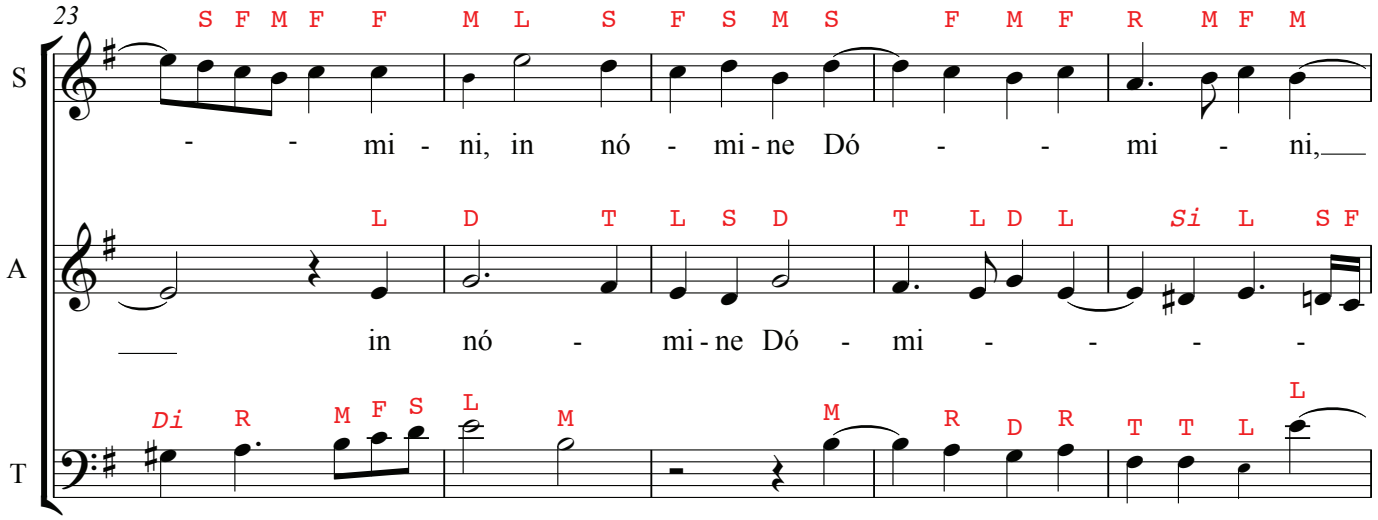
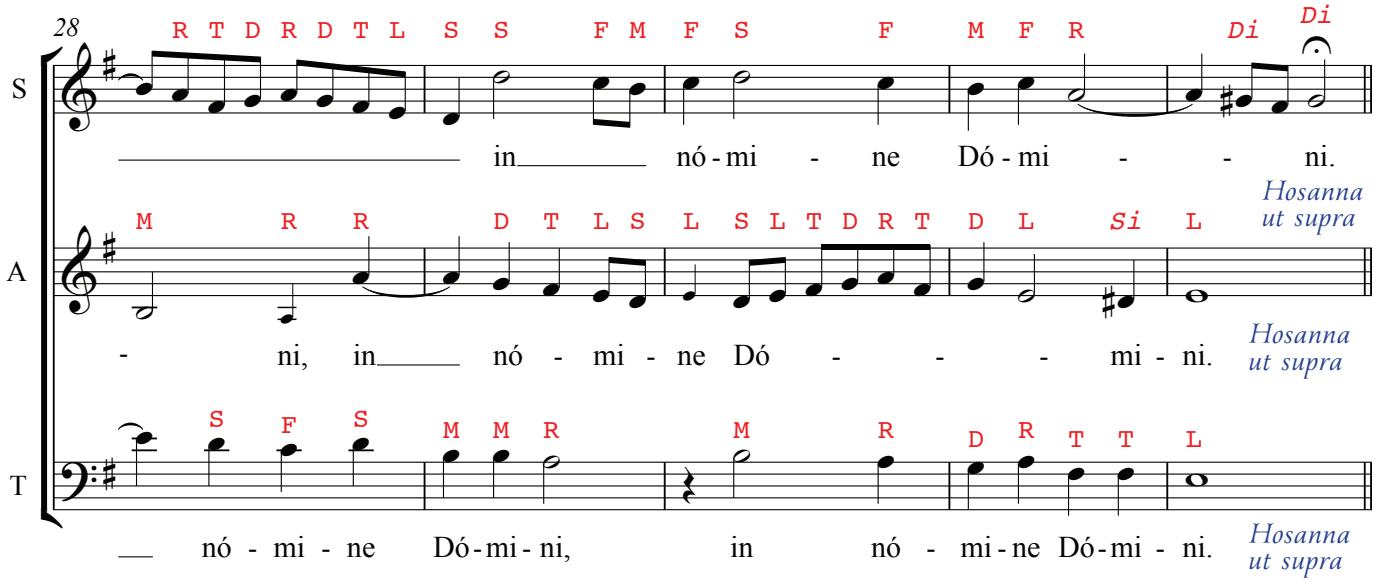


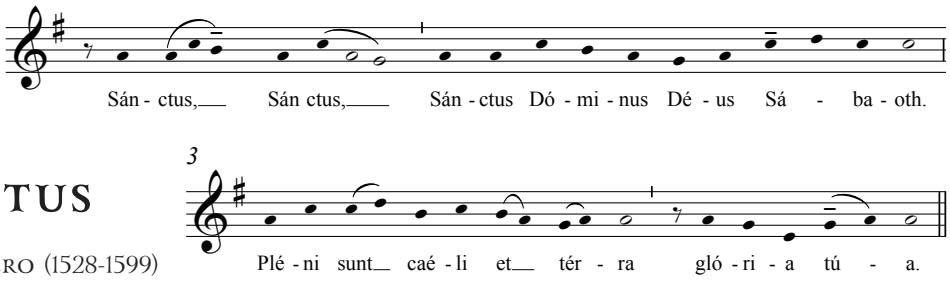


SUNDAY NIGHT ONLY

Contrafactum from "Missa Beata Mater"

SANCTUS & BENEDICTUS

FRANCISCO GUERRERO (1528-1599)



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After the Consecration, the "Benedictus" is sung, followed by the "Hosanna in excelsis."

THE CANON OF THE MASS

TE ígitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas haec dona, haec múnera, haec sancta sacrifícia illibáta, in primis, quae tibi offérimus pro Ecclésia tua sancta cathólica : quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum : una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodóxis, atque cathólicae et apostólicae fídei cultóribus.

WHerefore, we humbly beg and beseech thee, most merciful Father, through Jesus Christ, thy Son, our Lord, to receive and to bless these gifts, these oblations, these holy and spotless sacrifices which we offer up unto thee for, in the first place, thy Holy Catholic Church. Do thou vouchsafe in all the earth to bestow upon her thy peace, to keep her, to gather her together, and to guide her; as likewise, thy servant *N.*, our Pope, *N.*, our Bishop, and all men who are orthodox in belief and who profess the Catholic and Apostolic Faith.

The Commemoration of the Living:

Meménto, Dómine, famulórum famularúmque tuárum, *N.* et *N.*; et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus : vel qui tibi ófferunt hoc sacrifícium laudis, pro se, suísque ómnibus : pro redemptióne animárum suárum, pro spe salútis, et incolumitátis suae : tibíque reddunt vota sua aetérno Deo, vivo et vero.

Be mindful, O Lord, of thy servants and of thine handmaidens, *N.* and *N.*; and of all here present, the faith of each one of whom is known to thee, nor is his devotion hidden from thee. For them we offer up to thee this sacrifice of praise; as they too, for themselves, for their households and all dear to them, for the salvation of their own souls, for the health and welfare they hope for, offer it up, and pay their vows to thee, God everlasting, living and true.

¶ Communicántes, et memóriam veneránte, in primis gloriósae semper Vírginis Maríae, Genitrícis Dei * et Dómini nostri Jesu Christi : sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomaéi, Matthaéi, Simónis et Thaddaéi : Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium sanctórum tuórum; quorum méritis, precibúsque concédas, ut in ómnibus protectiónis tuae muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

¶ Having communion with and venerating the memory in the first place of the glorious Mary ever a Virgin, Mother of Jesus Christ * our God and our Lord; but also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all thy Saints : for the sake of whose merits and prayers do thou grant us to be in all things safeguarded by thy sure defence. Through the same Christ, our Lord. Amen.

With his hands spread over the offerings, the Priest continues the prayer :

Hanc ígitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae, ¶ quaésumus Dómine, ut placátus accípias : diésque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Wherefore, we beseech thee, O Lord, to be appeased by this oblation which we, thy servants, and with us thy whole family, offer up to thee, ¶ and graciously receive it : do thou establish our days in thy peace, nor suffer that we be condemned, but rather command that we be numbered in the flock of thine elect. Through Christ, our Lord. Amen.

The Priest once again blesses the offerings :

Quam oblatiónem tu, Deus, in ómnibus, quaésumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris : ut nobis Corpus et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

And moreover, do thou, O God, in all ways vouchsafe to bless this same oblation, to take it for thy very own, to approve it, to perfect it, and to render it well-pleasing to thyself, so that, on our behalf, it may become the Body and Blood of Jesus Christ, thy most dear Son, our Lord.

Consecration of the Bread.

QUI prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in caelum, ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discípulis suis, dicens : Accípite, et manducáte ex hoc omnes :

HOC EST ENIM CORPUS MEUM.

WHO the day before he suffered, took bread into his holy and venerable hands, and having lifted up his eyes to heaven to thee, God, his almighty Father, giving thanks to thee, blessed it, broke it, and gave it to his disciples, saying : Take ye, and eat ye all of this;

FOR THIS IS MY BODY.

The Priest adores and elevates the Body of Christ to show it to the people.

Consecration of the Wine.

SImili modo postquam coenátum est, accipiens et hunc praeclárum Cálicem in sanctas ac venerábiles manus suas : item tibi grátias agens, benedíxit, dedítque discípulis suis, dicens : Accípite et bíbite ex eo omnes :

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI : MYSTERIUM FIDEI : QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Haec quotiescúmque fecéritis, in mei memóriam faciétis.

IN like manner, after they had supped, taking also into his holy and venerable hands this goodly chalice, again giving thanks to thee, he blessed it, and gave it to his disciples, saying : Take ye, and drink ye all of this;

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH FOR YOU AND FOR MANY SHALL BE SHED UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in memory of me.

The Priest adores and elevates the Precious Blood of Christ. Then he goes on:

UNde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátae passiónis, nec non et ab ínferis resurrectiónis, sed et in caelos gloriósae ascensiónis : offérimus praeclárae majestáti tuae de tuis donis, ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitae aetérnae, et Cálicem salútis perpétuae.

WHerefore, O Lord, bearing in mind the blessed Passion of the same Jesus Christ, thy Son, our Lord, his Resurrection likewise from the grave, and his glorious Ascension into heaven, we too, thy servants, as also thy holy people, offer up to thine excellent majesty from among the things thou hast given to us and bestowed upon us, a Victim which is pure, a Victim which is holy, a Victim which is stainless, the holy Bread of life everlasting and the Cup of eternal salvation.

Supra quae propítio ac seréno vultu respícere dignéris : et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrifícium Patriárchae nostri Abrahae : et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrifícium, immaculátam hóstiam.

Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as thou wast pleased to accept the offerings of righteous Abel, thy servant, the sacrifice of Abraham, our Patriarch, and that which Melchisedech, thy high priest, offered up to thee, a holy sacrifice, a victim without blemish.

The Priest bows low.

Súpplices te rogámus, omnípotens Deus : jube haec perférri per manus sancti Angeli tui in sublíme altáre tuum in conspéctu divínae majestátis tuae : ut quotquot, ex hac altáris participatióne, sacrosánctum Fílii tui Corpus, et Sánguinem sumpsérimus, omni benedictióne caelésti et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.

Humbly we beseech thee, Almighty God, to command that by the hands of thy holy Angel, this our Sacrifice be uplifted to thine altar on high, into the very presence of thy divine majesty; and to grant that as many of us as, by partaking thereof from this altar, shall have received the adorable Body and Blood of thy Son, may from heaven be filled with all blessings and graces. Through the same Christ our Lord. Amen.

Memory of the Departed.

Meménto étiam, Dómine, famulórum, famularúmque tuárum *N.* et *N.*, qui nos praecessérunt cum signo fídei, et dórmiunt in somno pacis.

Be mindful also, O Lord, of thy servants, and of thine handmaidens, *N.* and *N.*, who have gone before us with the sign of faith and who sleep the sleep of peace.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúmdem Christum Dóminum nostrum. Amen.

For them, O Lord, and for all who rest in Christ, do thou, we beseech thee, appoint a place of solace, of light, and of peace. Through the same Christ our Lord. Amen.

The Priest strikes his breast.

Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus : cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexán-

On ourselves too, who are sinners, but yet thy servants, and who put our trust in the multitude of thy tender mercies, vouchsafe to bestow some lot and fellowship with thy holy Apostles and Martyrs : with Stephen, John, Matthias, Barnabas, Ignatius, Alexander, Marcellinus,

dro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Caecília, Anastásia, et ómnibus Sanctis tuis : intra quorum nos consórtium, non aestimátor mériti, sed véniae, quaésumus, largítor admítte. Per Christum Dóminum nostrum.

Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastasia, and with all thy Saints. Into their company do thou, we beseech thee, admit us, *not weighing our merits, but freely* pardoning us our sins. Through Christ our Lord.

Conclusion of the Canon.

Per quem haec ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et praestas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória.

By whom, O Lord, thou dost, at all times, create, hallow, quicken, bless, and bestow upon us all these good things.

Through him, and with him, and in him, is to thee, who art God, the Father almighty, in the unity of the Holy Ghost, all honour and all glory.

The Priest sings the final words in order that the people may share and ratify by their Amen *all that he has said in silence.*

PER ómni-a saécula saeculó-rum. ℟. Amen.

World without end. ℟. Amen.

Communion in the Sacrifice.

The priest begins the preparation for the Communion by singing the Our Father.

Orémus.

Praecéptis salutáribus móniti, et divína institutióne formáti, audémus dícere :

PAter nóster, qui es in caélis : Sanctificétur nómen túum : Advéniat régnum túum : Fíat volúntas túa, sicut in caélo, et in térra. Pánem nóstrum quotidiánum da nóbis hódie : et dimítte nóbis débita nóstra, sicut et nos dimíttimus debitóribus nóstris.

Let us pray.

Thereto admonished by wholesome precepts, and in words taught us by God himself, we presume to say :

OUR Father, who art in heaven : hallowed be thy name : thy kingdom come : thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. ℟. But deliver us from evil.

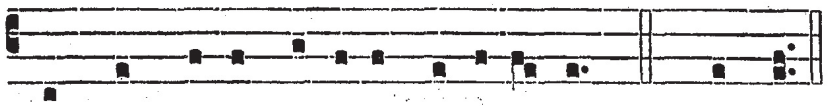
℣. Et ne nos indúcas in tenta-ti-ónem. ℟. Sed líbera nos a má-lo.

The Priest answers Amen *in a low voice, and then goes on:*

Líbera nos, quaésumus, Dómine, ab ómnibus malis, praetéritis, praeséntibus, et futúris : et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris : ut ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

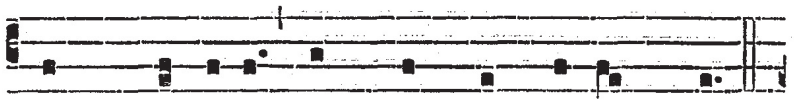
Deliver us, we beseech thee, O Lord, from all evils, past, present and to come, and by the intercession of the blessed and glorious Mary, ever a Virgin, Mother of God, of thy holy Apostles Peter and Paul, of Andrew, and of all thy Saints, of thy loving-kindness grant peace in our time; so that in the help thy mercy shall afford us, we may all the days of our life find both freedom from sin and assured safety in every trouble. Through the same Jesus Christ, thy Son, our Lord, who lives and reigns with thee in the unity of the Holy Ghost, God.

During this prayer the Priest breaks the Host. Then he sings:



P ER ómni- a saécula saeculó-rum. ℟. Amen.

World without end. ℟. Amen.



℣. Pax † Dómini sit † semper vobís- † cum.

The peace of the Lord be ever with you. ℟. And with thy spirit.

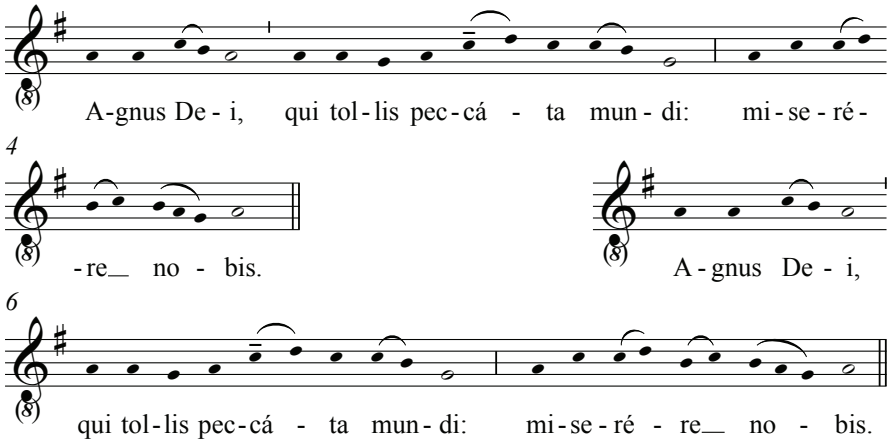
℟. Et cum spí-ri-tu tú-o.

Haec commíxtio et consecrátio Córporis et Sánguinis Dómini nostri Jesu Christi fiat accipiéntibus nobis in vitam aetérnam. Amen.

May this commingling and consecrating of the Body and Blood of our Lord Jesus Christ be to us who shall receive it, unto life everlasting. Amen.

The AGNUS DEI is now sung.

During the singing of the "Agnus Dei," the priest says three prayers in preparation for Holy Communion.



AGNUS DEI

CCWATERSHED.ORG/180

Missa "Beata Mater"—

Francisco Guerrero (1528-1599)

13
Canon in diapason
Alto I
Alto II
Resolutio
Bass
Di R F S F
- - - - - - - lis
- nú - pta vir - - - go
S F S L Te L S L R M F S M F S L Te L S F
pec - cá - ta, qui tol - lis
M R L S M L S F M R R
- lis pec - cá - ta mun - di, qui
R R Di R F
qui tol - - - - -
et in - nú - pta vir - -
R R F M R R R
A - gnus De - - i, qui tol -
17
Canon in diapason
Alto I
Alto II
Resolutio
Bass
F S L S F M R D
pec - cá - - ta mun - di:
glo - ri - ósa re - gí - na mun - di
M F S L R F M F R R M F M
pec - cá - ta mun - di, qui tol - lis pec - cá -
D L R D R D Te L S F S L
tol - lis pec - cá - ta mun - di:
S F F S L S
- lis pec - cá - - ta
- go glo - ri - ósa re -
Te D R L Te D F F M R D Te L F D
lis pec - cá - ta mun - di, qui tol - lis pec - cá - ta

22
Canon in diapason
Alto I
Alto II
Resolutio
Bass
do - na no - bis,
in - ter - cé - - - de
ta mun - di: do - na no - bis pa - cem,
do - na no - bis, do - na no - bis pa - cem, do - na
mun - di: do - na no -
gí - na mun - di in - ter - cé -
mun - di: do - na no - bis
27
Canon in diapason
Alto I
Alto II
Resolutio
Bass
do - na no - bis pa -
pro no - bis ad Dómi -
do - na no - bis pa - cem, do - na
no - bis pa - cem, do - na no - bis pa - -
- - bis, do - na no -
- - de pro no - bis
pa - cem, do - na no - bis pa - cem, do - na

32
Canon in diapason
Alto I
Alto II
Resolutio
Bass
cem, do - na no - bis
num, pro no - bis ad
no - - bis pa - cem, do - na no - bis pa - cem, do - na
- cem, do - na no - bis pa - cem,
bis pa - cem, do -
ad Dómi - num, pro
no - bis pa - cem, do - na
37
pa - cem, do - na no - bis pa - cem.
Dómi - num.
no-bis pa - cem, do - na no - bis pa - cem.
do - na no - bis pa - cem.
na no - bis pa - cem.
no - bis ad Dómi - num.
no-bis pa - cem, do - na no - bis pa - cem.

SUNDAY NIGHT ONLY

AGNUS DEI

FRANCISCO GUERRERO (1528-1599)

Contrafactum from "Missa Beata Mater"

A-gnus De - i, qui tol-lis pec-cá - ta mun - di: mi-se-ré - re no - bis.

5

A-gnus De - i, qui tol-lis pec-cá - ta mun - di: mi-se-ré - re no - bis.

♩ = 125

Canon in diapason

A - gnus De - i,
Be - á - ta ma - ter,

Resolutio

A - gnus De -
Be - á - ta ma -

Tenor

A - gnus De - i, qui

Bass

A - gnus De - i,

14

Canon in diapason

qui tol - lis pec - cá - ta,
et in - nú - pta vir - - - go

Resolutio

- i, qui tol - lis pec - cá -
ter, et in - nú - pta vir - - -

Tenor

tol - lis pec - cá - ta mun - di, pec -

Bass

qui tol - lis pec - cá - ta mun -

CCWATERSHED.ORG/345

DOmine Jesu Christe, qui dixísti Apóstolis tuis : Pacem relínquo vobis, pacem meam do vobis : ne respícias peccáta mea, sed fidem Ecclésiae tuae : eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris : qui vivis et regnas Deus per ómnia saécula saeculórum. Amen.

O Lord Jesus Christ, who didst say to thine Apostles: Peace I leave you, my peace I give unto you; look not upon my sins but upon the faith of thy Church: do thou, for such is thy will, ensure to her peace, and the gathering together of all her children. Who livest and reignest, God, world without end. Amen.

At Solemn Mass, the Kiss of Peace is now exchanged by the clergy.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti : líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis : et fac me tuis semper inhaerére mandátis, et a te numquam separári permíttas : qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in saécula saeculórum. Amen.

O Lord Jesus Christ, Son of the living God, who fulfilling the Father's will, with the cooperation of the Holy Ghost, by thy death hast given life to the world: for the sake of this thy sacred Body and Blood, free me from all my wickedness and from every evil. Make me to cleave to thy commandments, and suffer not that at any time I be separated from thee; Who with the same God the Father and the Holy Ghost livest and reignest, God, world without end. Amen.

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere praesúmo, non mihi provéniat in judícium et condemnatiónem : sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam : qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. Amen.

Let not the partaking of thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but, do thou, in thy loving-kindness, make it to avail me to my healing and safe keeping in body and soul. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

Striking his breast three times, he says quietly:

Panem caeléstem accípiam, et nomen Dómini invocábo.

I will take the bread of heaven and will call upon the name of the Lord.

Dómine, non sum dignus ut intres sub tectum meum : sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy that thou shouldst enter under my roof: but say only the word and my soul shall be healed.

He receives the Host.

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

He remains in recollection for a few moments, and then says:

Quid retríbuam Dómino pro ómnibus quae retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

What shall I render unto the Lord for all the things he has rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from mine enemies.

He receives the Precious Blood.

Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

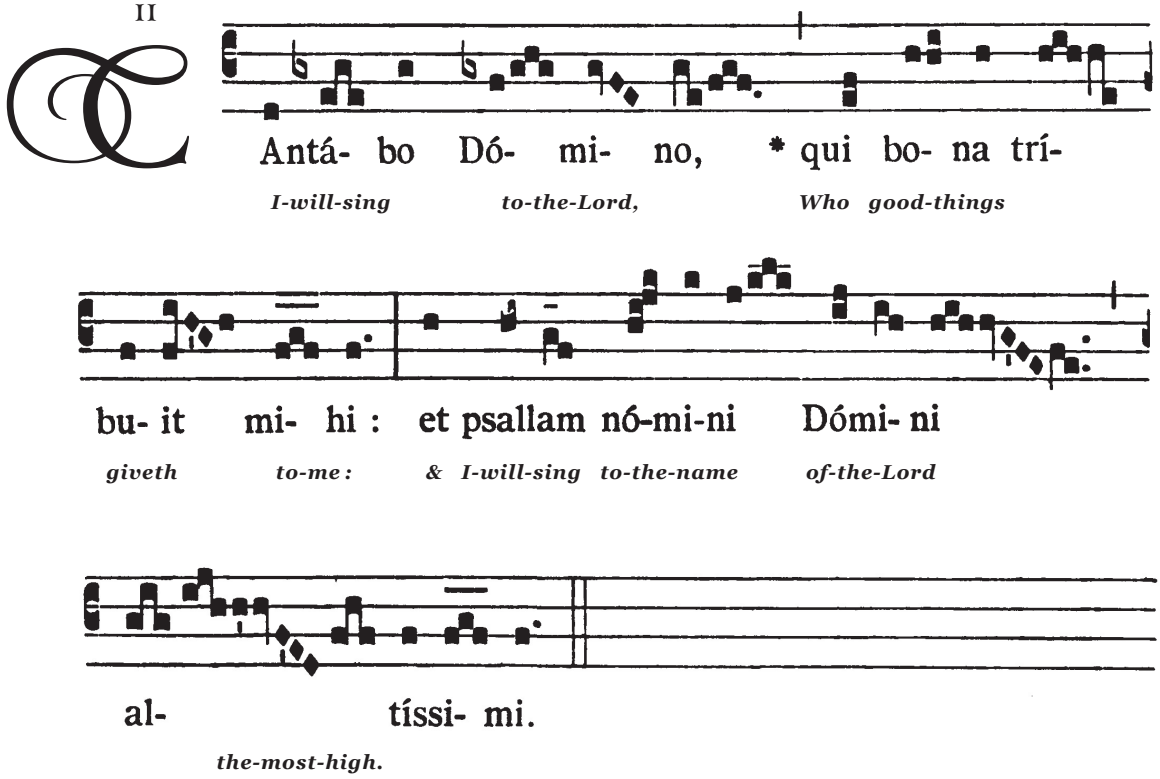
The Communion of the people now takes place. The Confiteor is recited; and then, holding up the Host, the Priest says: Behold the Lamb of God; behold him who takes away the sins of the world. *He then repeats three times:* Dómine, non sum dignus...; *and gives Holy Communion, saying:* May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

SUNDAY NIGHT ONLY

COMMUNION • 2nd Sunday after Pentecost, EF (Ps 12: 6) I will sing to the Lord, who has given me good things; I will hymn the name of the Lord most high.

FSSP in Los Angeles • http://fssp.la Possible Starting Pitch = C

II



(Ps 12: 6) But I have trusted in Thy mercy. My heart shall rejoice in Thy salvation.

Antiphon Text : Cantábo Dómino, qui bona tríbuit mihi: et psallam nómini Dómini altíssimi.

CCWATERSHED.ORG/CAMPION • *The only congregational hymnal for the Latin Mass.*

II Transp.

HYMN TO THE SACRED TRINITY

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Francisco Guerrero (d. 1599)

The hymn text "Adésto Pater" is found in several Franciscan manuscripts and other breviaries beginning in the thirteenth century. It is a variant of a famous Vesper hymn ("O Lux Beata Trinitas") by St. Ambrose, who died in 397AD. The plainsong melody was used for the FEAST OF THE MOST HOLY TRINITY in Guerrero's time, as well as for Christmas, Epiphany, the Feast of All Saints (November 1st), and several other feasts. The Refrain is also by St. Ambrose:

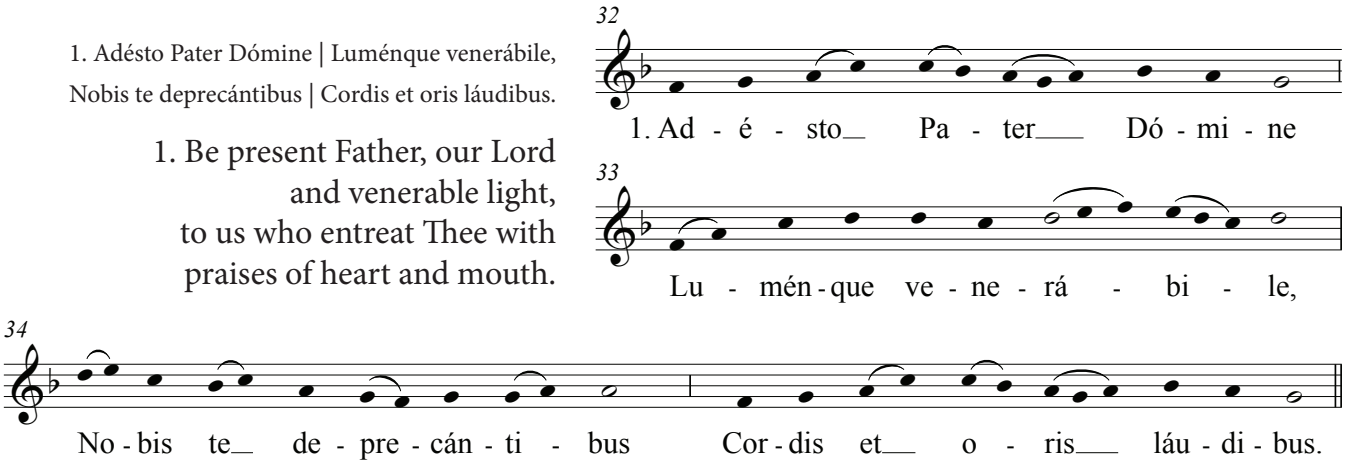
Te mane laudum cármine, | Te deprecémur véspere;
Te nostra supplex glória | Per cuncta laudet saécula.

"We entreated Thee in the morning with our song of praise: | let us entreat Thee in the evening; | may it be our suppliant glory | to praise Thee throughout all ages."

14
S
vé - spe - re; Te no - stra
A
cé-mur vé - spe-re; Te no-stra sup-plex gló - ri - a, Te no -
T
Te de-pre - cé-mur vé-spe - re; Te no-stra sup - plex
B
de-pre-cé - mur vé - spe-re; Te no-stra sup - plex gló-ri - a,
20
S
sup - plex gló - - - ri - a Per cun -
A
stra sup - plex gló - ri - a Per cun-cta lau-det saé - cu - la, Per
T
gló - ri - a, Te no - stra sup-plex gló - ri - a Per cun-cta
B
Te no - stra sup - plex gló - ri - a Per cun-cta lau-det saé - cu-la,
26
S
- cta lau - det saé - - - - cu - la.
A
cun-cta lau-det saé - cu-la, Per cun - cta lau - det saé - cu - la.
T
lau-det saé - cu - la. Per cun-cta lau - det saé - cu - la.
B
Per cun-cta lau - det saé - cu-la, Per cun-cta lau-det saé - cu - la.

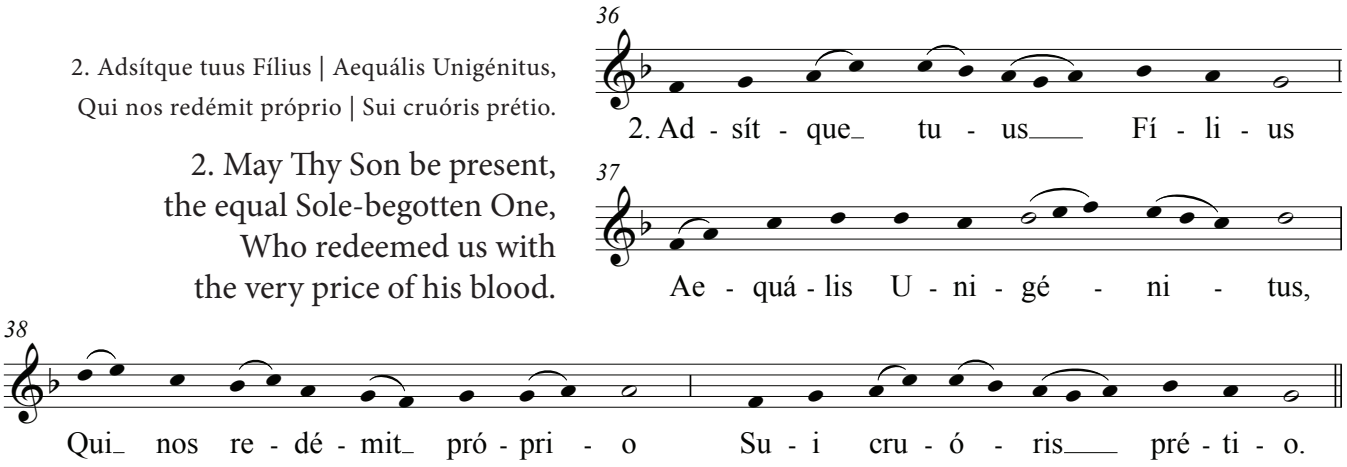
1. Adésto Pater Dómine | Luménque venerábile,
Nobis te deprecántibus | Cordis et oris láudibus.

1. Be present Father, our Lord
and venerable light,
to us who entreat Thee with
praises of heart and mouth.



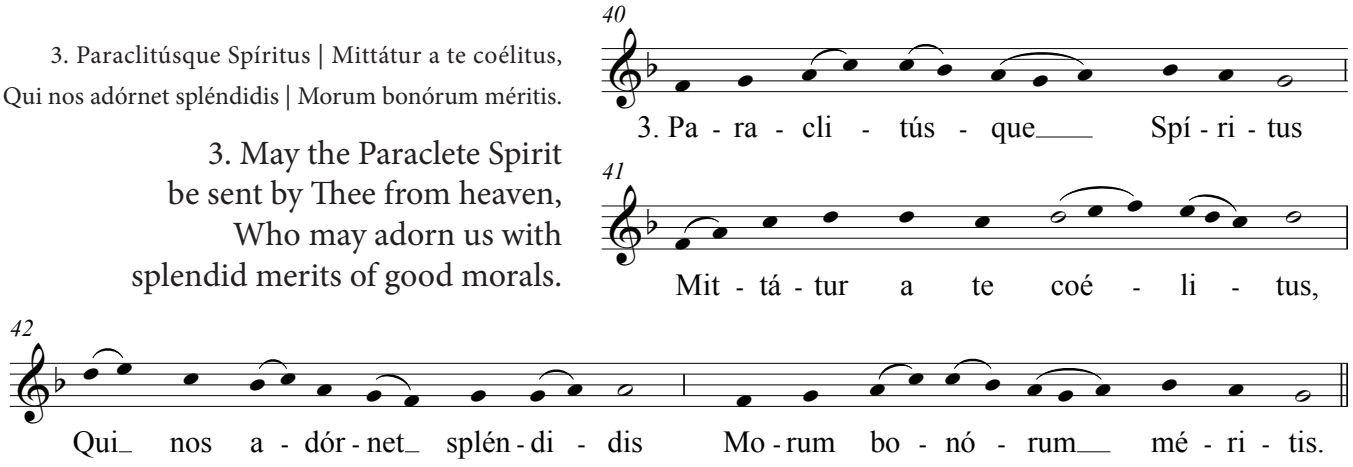
2. Adsítque tuus Fílius | Aequális Unigénitus,
Qui nos redémit próprio | Sui cruóris prétio.

2. May Thy Son be present,
the equal Sole-begotten One,
Who redeemed us with
the very price of his blood.



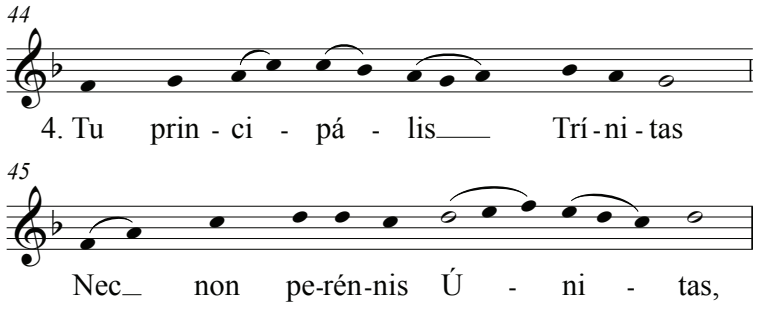
3. Paraclitúsque Spíritus | Mittátur a te coélitus,
Qui nos adórnet spléndidis | Morum bonórum méritis.

3. May the Paraclete Spirit
be sent by Thee from heaven,
Who may adorn us with
splendid merits of good morals.



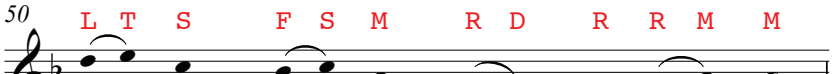
4. Tu principális Trínitas | Nec non perénnis Únitas,
Adsíste votis súpplicum | Et terge sordes críminum.

4. May Thou—Who art the sovereign
Trinity and also the eternal Unity—
be present to the prayers of suppliants
and wash away the filth of our sins.



5. Christum rogámus et Patrem,
Christi Patrísque Spíritum;
unum potens per ómnia,
fove precántes, Trínitas.

5. Christ and the Father we implore, the Spirit of Christ and the Father, one power that pervades all things, as we pray, aid us, O Trinity.



61
S
et Pa - trem, Chri - sti Pa - trí - sque
A
et Pa - trem, Chri - sti Pa - trí - sque Spí - ri -
T
- stum ro - gá - mus et Pa - trem, Chri - sti Pa - trí - sque Spí - ri -
Q
mus et Pa - trem, Chri - sti Pa -
B
et Pa - trem, Chri - sti Pa - trí - sque Spí - ri - tum, Chri - sti

66
S
Spí - - - ri - tum; u - - - num pot-
A
tum, Chri - sti Pa - trí-sque Spí - ri - tum; u - num pot - ens per
T
tum; u - num pot - ens per ó - mni - a, ó - mni
Q
trí - sque Spí - - - ri - tum; u - -
B
Pa - - trí - sque Spí - ri - tum; u - num pot-ens per ó-mni-a,

72
S
A
T
Q
B
ens per ó - mni - a, fo - ve pre -
ó - mni - a, fo - ve pre -
a, u - num pot - ens per ó - mni - a, fo - ve
-num pot - ens per ó - mni - a, fo -
u - num pot - ens per ó - mni - a, ó - mni - a,

78
S
A
T
Q
B
- cán - tes, Trí - - ni - tas.
cán - tes, Trí - ni - tas, fo - ve pre - cán - tes, Trí - ni - tas.
fo - ve pre - cán - - - tes, Trí - ni - tas.
ve pre - cán - tes, Trí - - ni - tas.
ó - mni - a, fo - ve pre - cán - - tes, Trí - ni - tas.

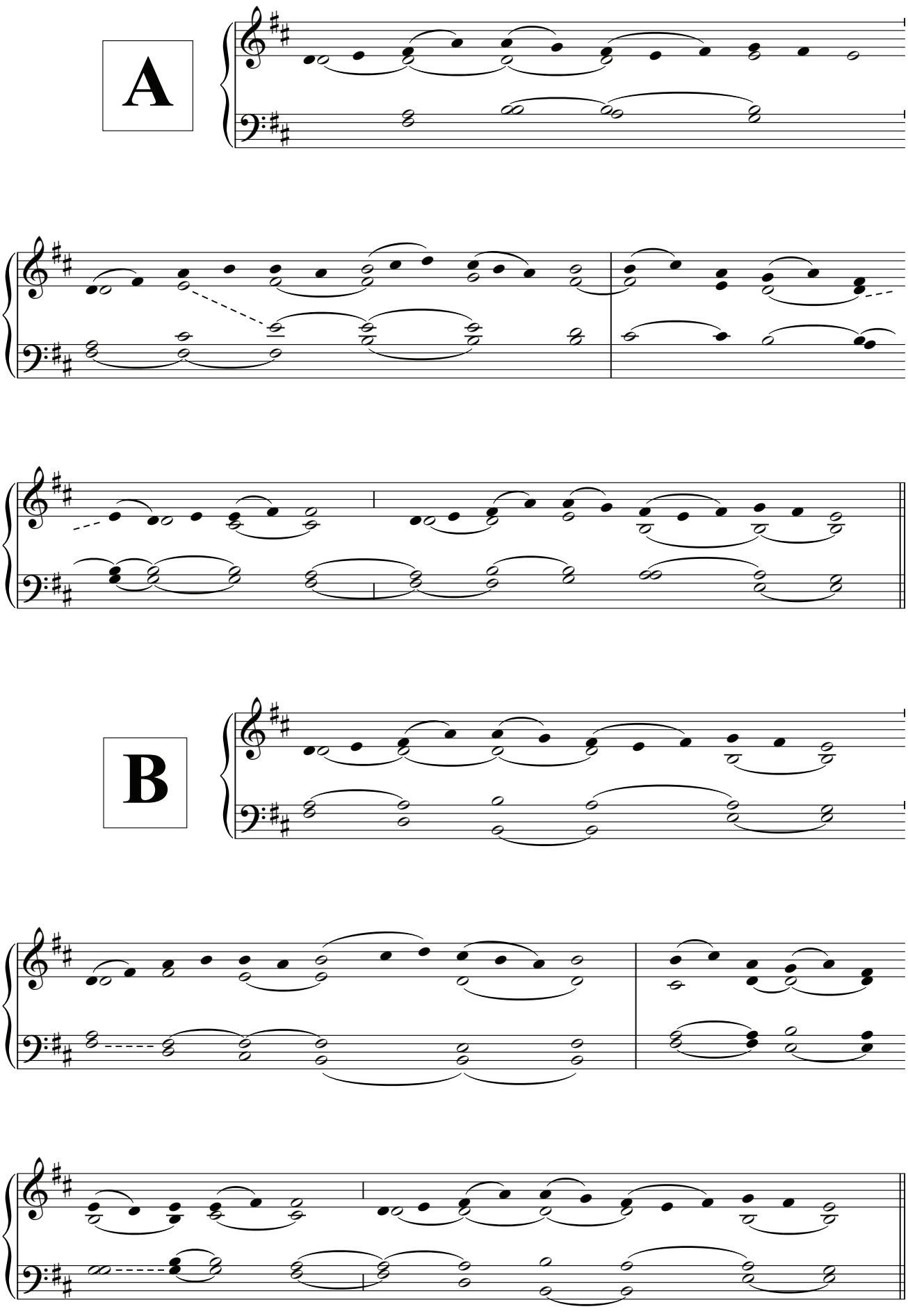
GUERRERO'S Hymn to the Sacred Trinity might be called a "layered" composition. That means it can be introduced incrementally. To start, one can sing only the plainsong verses with a full ensemble, using the organ accompaniment on the following page. (This accompaniment will be used on Sunday night only.) As time goes on, begin to alternate between groups—soloists, women/men, etc.

When your choir has learned the chant tune very well, introduce the SATB refrain "Te mane laudum carmine." After that, introduce the 5-voice section (verse 5b) which employs the chant melody as a Canon between Soprano & Quintus. There's even an additional verse you can add: Verse 3b (found in the appendix), which uses the chant melody as a Cantus Firmus in Soprano II.

Whenever possible—*if some or most of your members are amateur singers*—look for pieces that are layered; it's called "setting yourself up for success." If not many singers show up on a particular Sunday, simply omit the more challenging sections (such as the 5-voice ones). Moreover, because it's **strophic**, you can match the liturgical action perfectly—whenever the priest is done, cut to the final verse.

On Tuesday, the organist will receive Holy Communion as the Guerrero "Hymn to the Sacred Trinity" is being sung (she goes downstairs after the Agnus Dei). Then she will provide organ music until the end of Communion, when "Regina Mundi" will be sung.

200. Communion Organ Music
Organist: Dr. King

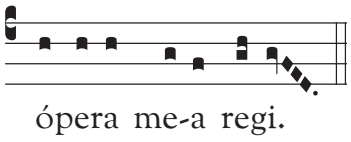

A
B

COMMUNION ANTIPHON • (Trad.) O Virgin Mary, thou whom, because of thy worth, God has set up as queen over the whole world, pray for our peace and for our salvation; for thou didst bring forth Christ the Lord, the Savior of us all. *Possible Starting Pitch = E*

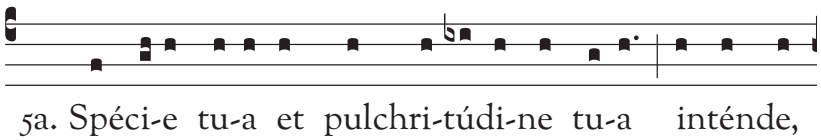
THIS IS THE ANTIPHON FOR 31 MAY

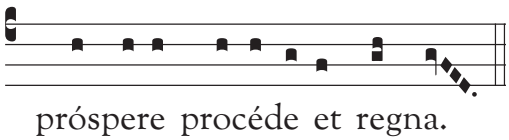
Men only sing the Antiphon:

Ladies sing the verses:



(Ps 44: 2a) Vs. My heart hath uttered a good word I speak my works to the king.





(Ps 44: 5a) Vs. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

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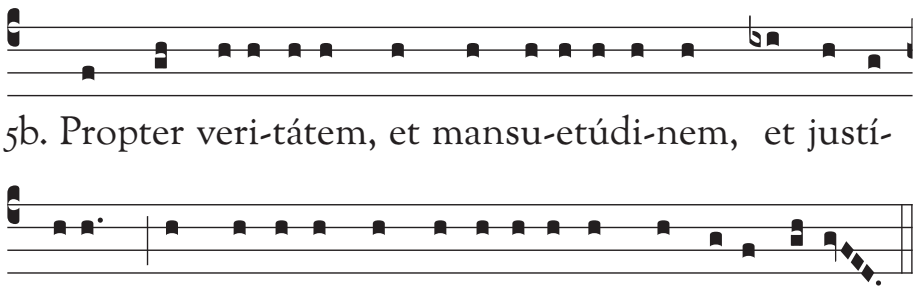
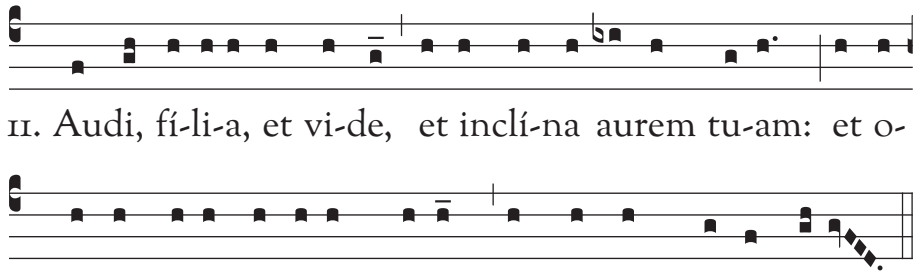
(Ps 44: 5b)
Vs. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

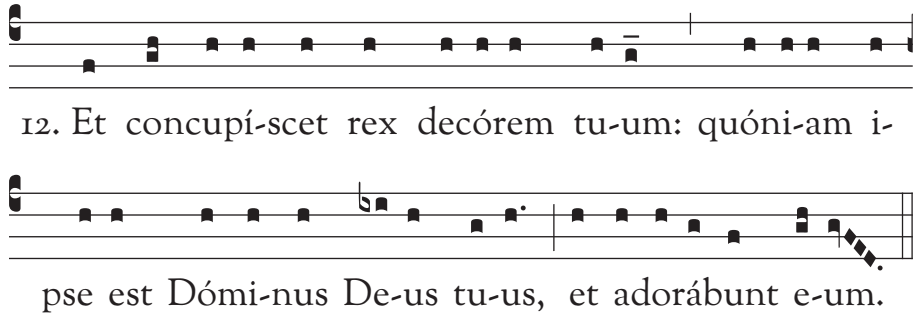


(Ps 44: 10bc)
Vs. The queen stood on thy right hand, in gilded clothing; surrounded with variety.

(Ps 44: 11)
Vs. Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.



(Ps 44: 12)
Vs. And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore.

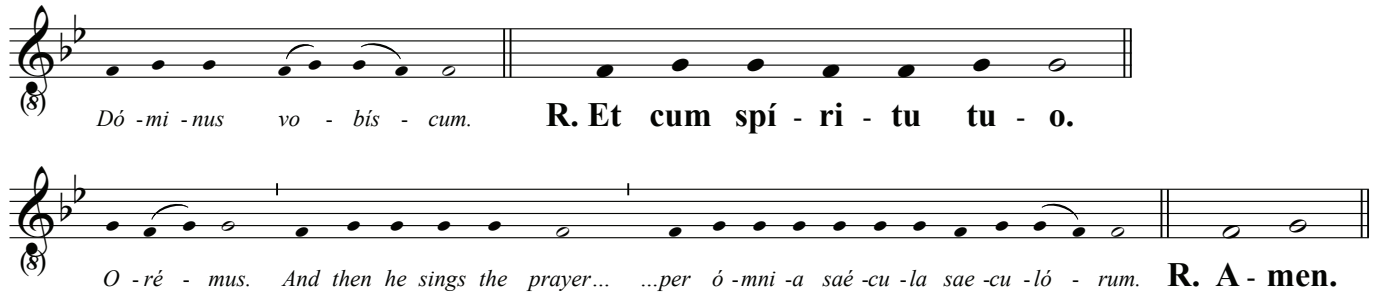


(Ps 44: 16)
Vs. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

Plainsong can be sung *a cappella*, but some people (e.g. Flor Peeters) have created beautiful organ accompaniments worth investigating.

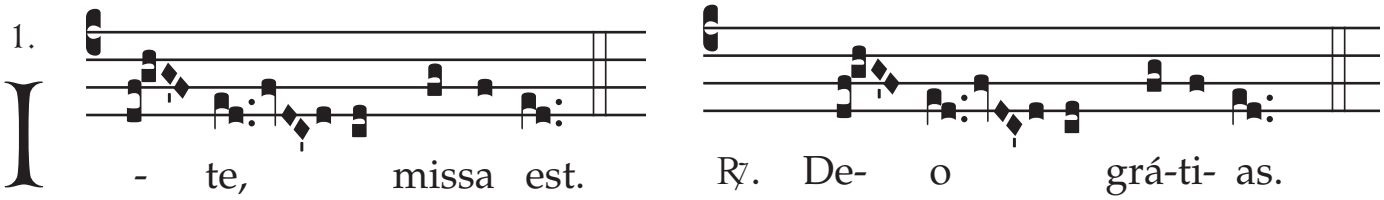
tú - di - nem, ET ju - stí - ti - am; et de - dú - cet te mi - ra - bí - li - ter déx - TE - ra tu -
- a.
10bc) Á - sti - tit re - gí - na a dex - tris tu - is in ve - stí - tu DE - au -
rá - to, cir - cúm - da - ta va - RI - e - tá - te.
11) Au - di, fí - li - a, et vi - de,
et in - clí - na AU - rem tu - am: et o - bli - ví - sce - re pó - pu - lum tu - um, et do - mum PA - tris
tu - i.
12) Et con - cu - pí - scet rex de - có - rem tu - UM: quó - ni - am i - pse est
Dó - mi - nus DE - us tu - us, et a - do - RÁ - bunt e - um.
16) Af - FE - rén - tur
in lae - tí - ti - a et ex - sul - TA - ti - ó - ne: ad - du - cén - tur in tem - plum RE - gis.

Then comes the Post-Communion prayer :

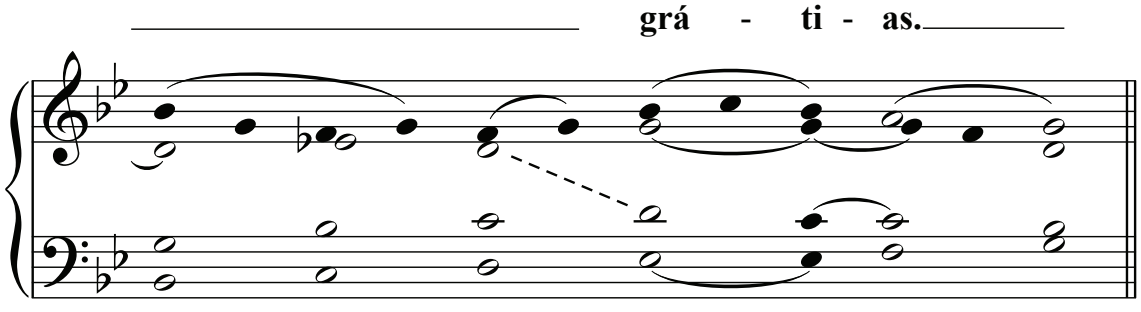


Sunday Night • Having received Thy sacred gifts, we pray, O Lord, that, as we now frequently assist at this mystery so may it cause to increase the grace of our salvation. Through our Lord.

31 May • The rites are observed, O Lord, whereby we have kept the feast of holy Mary our Queen; we pray that what has been joyfully fulfilled in her honor, may promote our welfare by her intercession. Through Jesus Christ our Lord.



Senza Pedale



Pedale

Last Gospel is prayed silently; meanwhile, the organist plays the Recessional tune softly.

Last Gospel.

Finally the Priest reads the beginning of the Gospel according to St John.

Dóminus vobíscum.
℟. Et cum spíritu túo.
✠ Inítium sancti Evangélii secúndum Joánnem.
℟. Glória tíbi, Dómine.

IN princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt : et sine ipso factum est nihil, quod factum est : in ipso vita erat, et vita erat lux hóminum : et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quae illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri, his qui credunt in nómine ejus : qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitávit in nobis : et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis. ℟. Deo grátias.

The Lord be with you,
℟. And with thy spirit.
✠ The beginning of the holy Gospel according to St. John.
℟. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him : and without him was made nothing that was made. In him was life, and the life was the light of men : and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father), full of grace and truth.

℟. Thanks be to God.

916 Prayer to the Mother of Christ

The following setting shows that it is possible to add hymn harmonies when sufficient voices for a full SATB setting are lacking. The hymn tune is "Rustington." The fascinating history of the Latin text ("Omni Die Dic Mariae") is treated here: CCWATERSHED.ORG/CASIMIR along with information regarding who produced the various English translations.

1a. *Per te mundus laetabundus, Novo fulget lumine, Antiquarum tenebrarum Exutus caligine.*
1a. Through you the world, full of joy, shines with new light, Divested of the dark mist of ancient shadows.
1b. *Nunc potentes sunt egentes, Sicut olim dixeras: Et egeni fiunt pleni, Ut tu prophetaveras:*
1b. Now the needy are powerful, as long ago you had said, And they have become full, as you had prophesied.

2a. *Per te morum nunc pravorum Relinquuntur devia: Doctrinarum perversarum Pulsa sunt ludibria.*
2a. Now through you the deviations of depraved morals are abandoned; The mockeries of perverse doctrines have been struck down.
2b. *Mentis cursum tendi sursum, Pietatis studio, Corpus angi, motus frangi, Pro coelesti praemio.*
2b. How the thoughts of the mind are to be lifted by zeal for piety, The body to be bound, its impulses broken, for the sake of heavenly reward.

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9
W.
1b. God in thee hath show-ered plen - ty On the hun - gry and the weak;
M.
1b. God in thee hath show-ered plen - ty On the hun - gry and the weak;
13
W.
Send - ing back the might - y emp - ty, Set - ting up on high the meek.
M.
Send - ing back the might - y emp - ty, Set - ting up on high the meek.
17
W.
2a. Thine the prov - ince to de - liv - er Souls that deep in bond - age lie
M.
2a. Thine the prov - ince to de - liv - er Souls that deep in bond - age lie

21
W.
Thine to crush, and crush for ev - er, Life - de - stroy - ing her - e - sy.
M.
Thine to crush, and crush for ev - er, Life - de - stroy - ing her - e - sy.
25
W.
2b. Thine to show that earth - ly pleas - ures, All the world's en - chant - ing bloom,
M.
2b. Thine to show that earth - ly pleas - ures, All the world's en - chant - ing bloom,
29
W.
Are out - ri - vall'd by the treas - ures Of the glo - rious world to come.
M.
Are out - ri - vall'd by the treas - ures Of the glo - rious world to come.

(3a) *Mundi luxus atque fluxus Docuisti spernere: Deum quaeri, carnem teri, Vitiis resistere.*
(3b) *Tu portasti, inter casti Ventris claustra, Dominum Redemptorem, qui honorem Nobis reddit pristinum.*
(3a) You have taught how to spurn the lusts and changes of the world, How God is to be sought and the flesh mortified, and how to resist vices,
(3b) You have carried, within the cloisters of your chaste womb, The Lord and Redeemer who restores pristine honor to us.

The harmonization for the fifth verse is based on a work by Noel Rawsthorne, and can only be played by those who own a copy of "400 Last Verses." If you don't own a copy, purchase it immediately on Amazon.com

Immediately after the recessional,
Dr. King launches into an organ Postlude :

215. ORGAN POSTLUDE
Organist: Dr. King

Then follows a Gala dinner underneath the Church—with professional catering—before the Confirmations & Benediction with Archbishop Gomez.

CONFIRMATION & BENEDICTION

with

His Excellency

Archbishop José H. Gomez

COME, HOLY GHOST

#883 in the *Campion Hymnal*

Text: *Veni Creator Spiritus*

Tune: LAMBILLOTTE (LM R)

Rhyming English Translation:
Fr. Edward Caswall (†1878),
Priest of the Oratory of St. Philip Neri

Melody: *Fr. Louis Lambillote* (†1855)

1. Come, Holy Ghost, Creator blest,
and in our hearts take up Thy rest;
come with Thy grace and heav'nly aid,
to fill the hearts which Thou hast made,
to fill the hearts which Thou hast made.

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2

2. O Comforter, to Thee we cry,
Thou heav'nly gift of God most high,
Thou Font of life and Fire of love,
and sweet anointing from above,
and sweet anointing from above.

3

3. O Holy Ghost, through Thee alone,
know we the Father and the Son;
be this our firm unchanging creed,
that Thou dost from them both proceed,
that Thou dost from them both proceed.

The organist may improvise before Verse 4 begins.

4

4. Praise we the Lord, Father and Son,
and Holy Spirit, with them one;
and may the Son on us bestow
all gifts that from the Spirit flow,
all gifts that from the Spirit flow.

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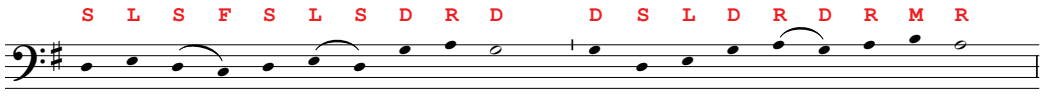
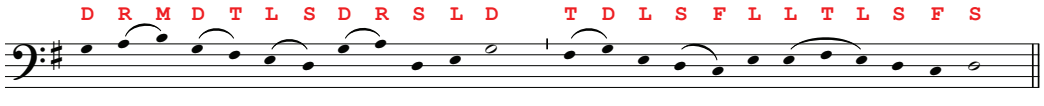
The procession is formed. At the door of the church the Archbishop is presented with the aspergillium of Holy Water, he sprinkles himself and the ministers. All process to the sanctuary while "Come Holy Ghost" is sung. The Archbishop loses the crozier and miter, all reverence the altar with a genuflection, and then all kneel for the VENI CREATOR :

1. Véni, Creátor Spíritus,
Méntes tuórum vísita:
Ímple supérna grátia
Quae tu creásti péctora.



1. Come Creator Spirit,
visit the souls of thy
people, fill with grace
from on high the hearts
which thou hast created.



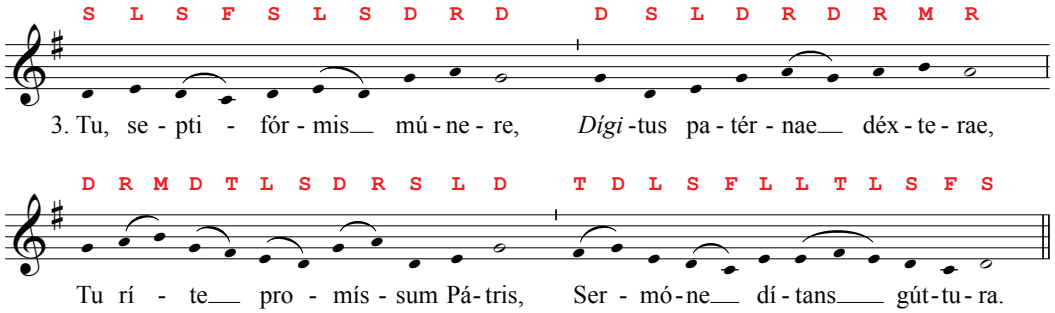
* *The bishop may intone this piece.*

2. Qui díceris Paráclitus,
Altíssimi dónum Déi,
Fons vívus, ígnis, cáritas,
Et spiritális únctio.

2. Thou who art called the Comforter, gift of the most high God, living fount, fire, love and unction of souls.

3. Tu, septifórmis múnere,
Dígitus patérnae déxterae,
Tu ríte promíssum Pátris,
Sermóne dítans gúttura.

3. Sevenfold in thy gifts,
finger of the Father'sright
hand, thou promised
truly by the Father,
giving speech to tongues.



4. Accénde lúmen sénsibus,
Infúnde amórem córdibus,
Infírma nóstri córporis
Virtúte fírmans pérpeti.

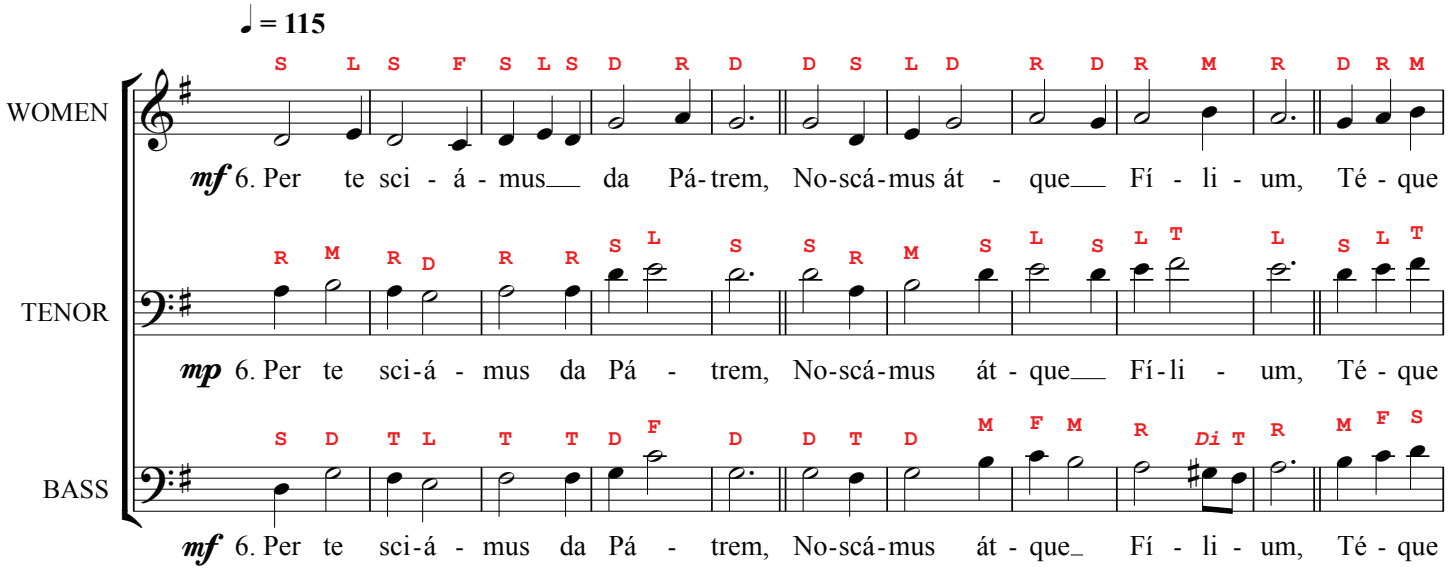
4. Inflame our senses with thy
light, pour thy love into our
hearts, strengthen our weak
bodies with lasting power.

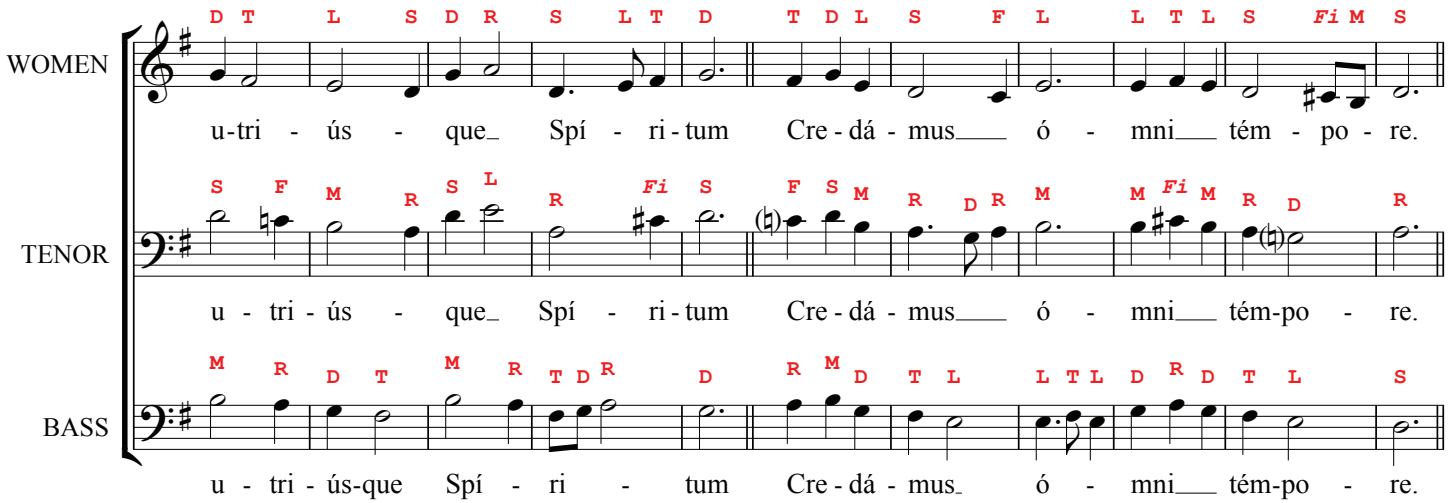
5. Hóstem repéllas lóngius,
Pacémque dónes prótinus:
Ductóre sic te praévio,
Vitémus ómne nóxium.

5. Drive far away the enemy, grant peace at all times; so under thy guidance may we avoid all evil.

6. Per te sciámus da Pátrem,
Noscámus átque Fílium,
Téque utriúsque Spíritum
Credámus ómni témpore.

6. Grant us by thee to know the Father and to know the Son; and thee, Spirit of both, may we always believe.





7. Déo Pátri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito,
In saeculórum saécula.
Amen.

7. To God the Father be
glory, to the Son who rose
from the dead and to the
Comforter, for all ages.
Amen.

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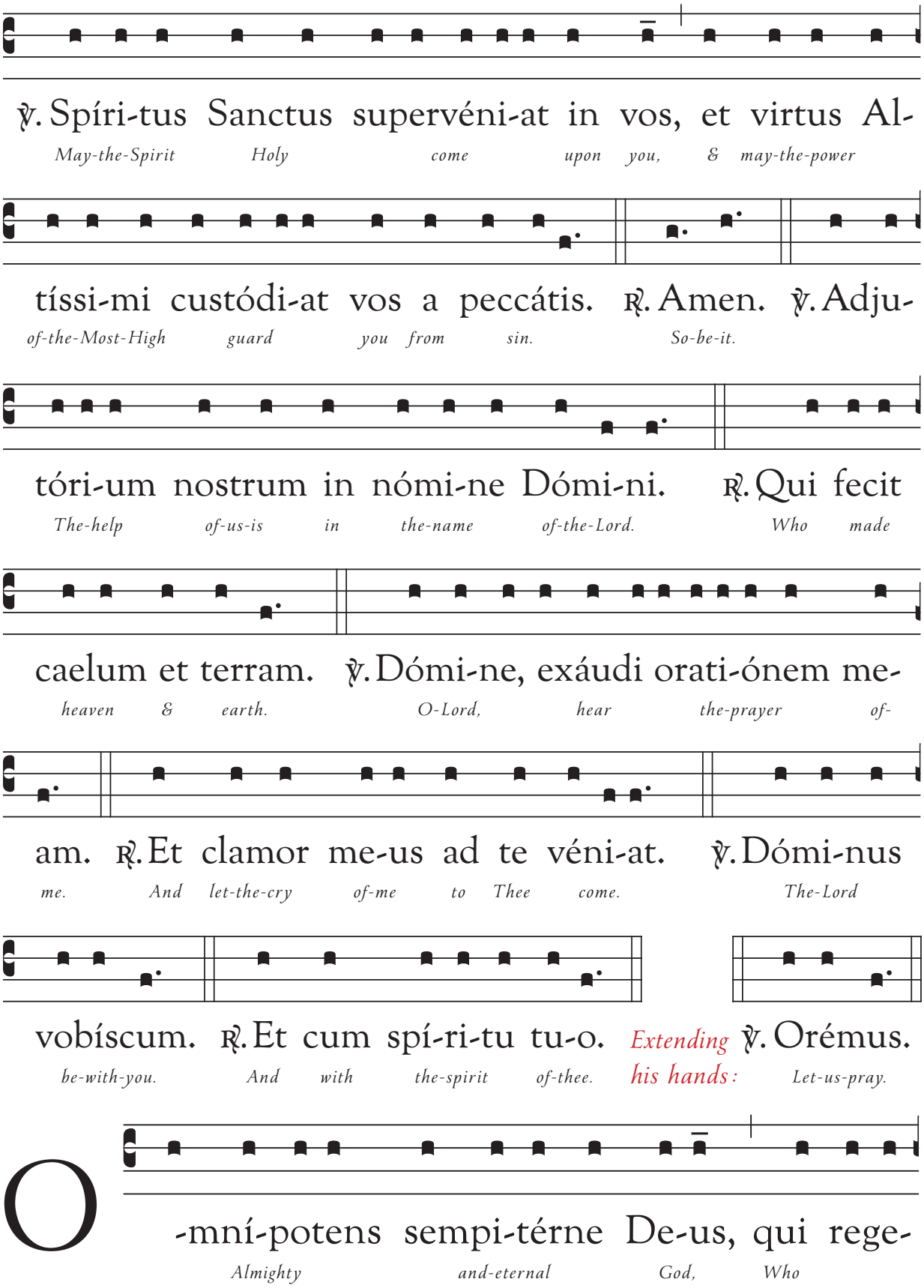
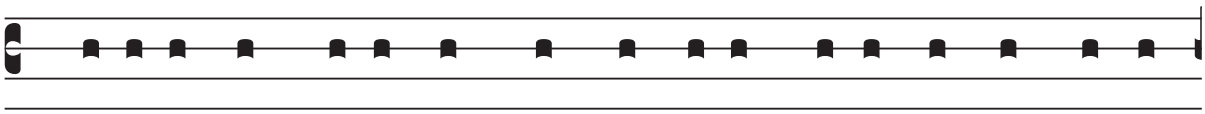
After the VENI CREATOR all rise.

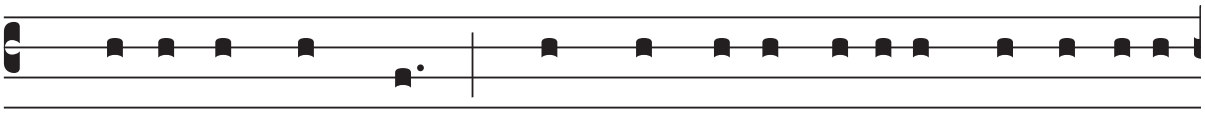
The Archbishop receives the miter and crozier and gives the sermon from the pulpit, or he may also do so seated on the faldstool. After the sermon the Archbishop loses the crozier but retains the miter, sits on the faldstool, and the acolytes approach to wash his hands. The Archbishop loses the miter, stands facing the CONFIRMANDI (who are kneeling) and with folded hands says or sings:


℣. Spíri-tus Sanctus supervéni-at in vos, et virtus Al-
May-the-Spirit Holy come upon you, & may-the-power
tíssi-mi custódi-at vos a peccátis. ℟. Amen. ℣. Adju-
of-the-Most-High guard you from sin. So-be-it.
tóri-um nostrum in nómi-ne Dómi-ni. ℟. Qui fecit
The-help of-us-is in the-name of-the-Lord. Who made
caelum et terram. ℣. Dómi-ne, exáudi orati-ónem me-
heaven & earth. O-Lord, hear the-prayer of-
am. ℟. Et clamor me-us ad te véni-at. ℣. Dómi-nus
me. And let-the-cry of-me to Thee come. The-Lord
vobíscum. ℟. Et cum spí-ri-tu tu-o. Extending his hands: ℣. Orémus.
be-with-you. And with the-spirit of-thee. Let-us-pray.
O -mní-potens sempi-térne De-us, qui rege-
Almighty and-eternal God, Who



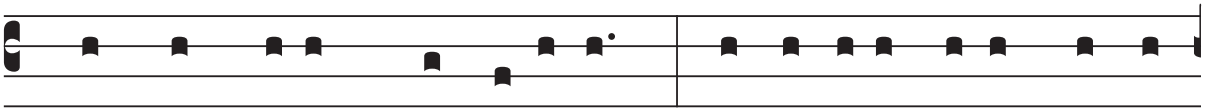
neráre di-gnátus es hos fámulos tu-os ex aqua, et

to-regenerate vouchsafed hast to-these the-servants of-Thee with water and



Spí-ri-tu Sancto; qui-que dedí-sti e-is remissi-ó-

the-Spirit Holy, and-Who hast-given them the-remission

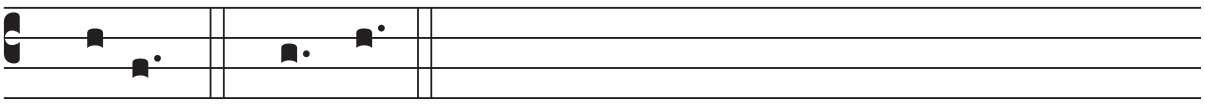


nem ómni-um peccatórum; emítte in e-os septi-

of-all their-sins, send upon them

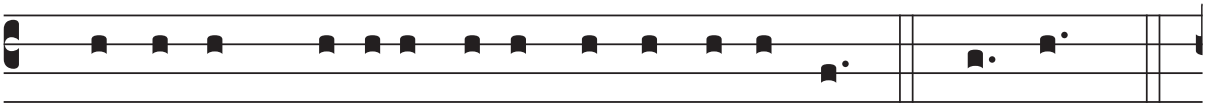
fórmem Spí-ri-tum tu-um Sanctum Parácli-tum de

the-sevenfold Spirit of-Thee, the-Holy Paraclete from



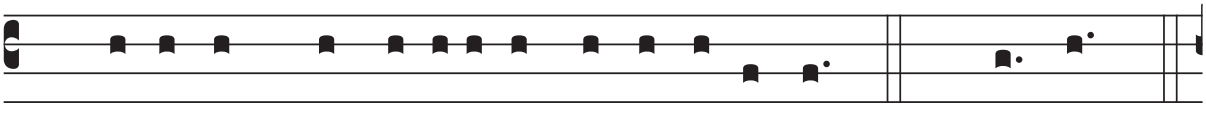
caelis. ℟. Amen.

heaven. So-be-it.



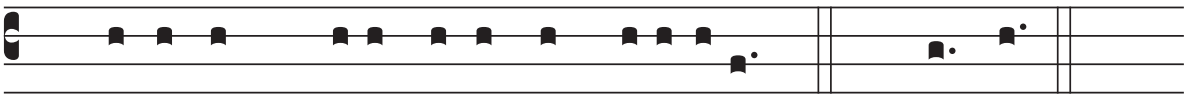
℣. Spíri-tum sapi-énti-ae, et intelléctus. ℟. Amen.

The-Spirit of-wisdom and understanding. So-be-it.



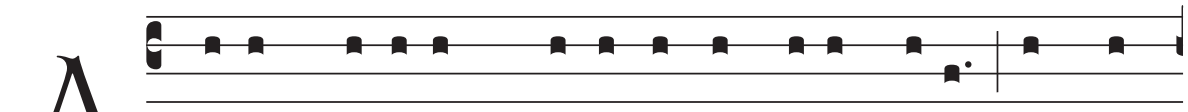
℣. Spí-ri-tum consí-li-i, et forti-túdi-nis. ℟. Amen.

The-Spirit of-counsel and courage. So-be-it.



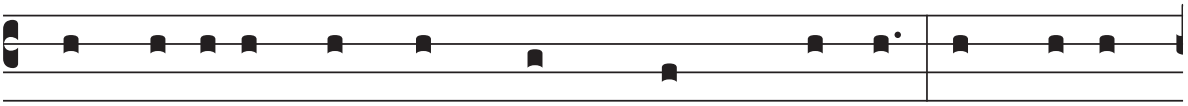
℣. Spí-ri-tum sci-énti-ae, et pi-etátis. ℟. Amen.

The-Spirit of-knowledge and piety. So-be-it.



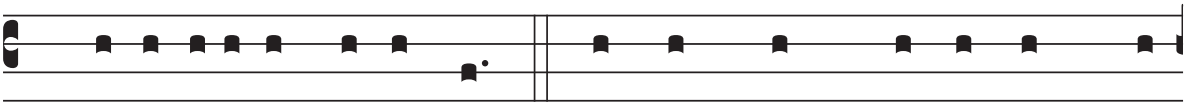
A D-ímple e-os Spí-ri-tu ti-móris tu-i, et con-

Fill them with-the-spirit of-the-fear of-Thee, and



sí-gna e-os si-gno Cru ✠ cis Chri-sti, in vi-tam

sign them with-the-sign of-the-Cross of-Christ, unto life

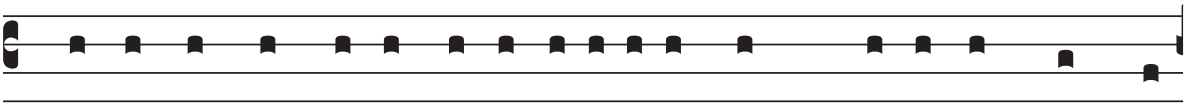


propi-ti-átus aetérnam. Per eúmdem Dómi-num no-

in-mercy eternal. Through the-same Lord

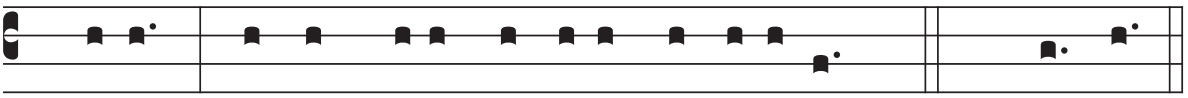
strum Jesum Chri-stum Fí-li-um tu-um, qui tecum

of-us, Jesus Christ, the-Son of-Thee, Who with-Thee



vi-vit, et regnat in uni-táte ejúsdem Spí-ri-tus Sancti

lives and reigns in the-unity of-the-same Spirit Holy,



De-us, per ómni-a saécula saeculórum. ℟. Amen.

God, through all the-ages of-ages. So-be-it.

THE ARCHBISHOP then sits, and receives the miter and the crozier. The assistant priests (AP) place the gremial over the Archbishop's lap. The candidates come and kneel before him one by one, with their sponsor standing behind. AP1 will present a card with the confirmation name of the candidate, acolytes hold the chrism.

While the candidates are being confirmed, the Guerrero Motet "Hymn to the Sacred Trinity" (see above)

Once all the verses of this Motet have been sung, Dr. Buchholz may improvise on the organ while the final candidates are being confirmed.

After all the candidates have been confirmed, the Archbishop loses the crozier, the AP1 receives the Archbishop's ring, places it on a tray, and the acolytes present the Archbishop with a tray of lemons and bread pieces to cleanse his hands, followed by the hand washing with the ewer and basin.

While the hand washing is taking place, the choir is singing :

Antiphon: (Ps 67 : 29b-30a) Confírma hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem.

Translation by Msgr. Ronald Knox: Perfect Thine own achievement for us; to honour thy temple at Jerusalem.

Possible Starting Pitch = Bb

Mode VIII

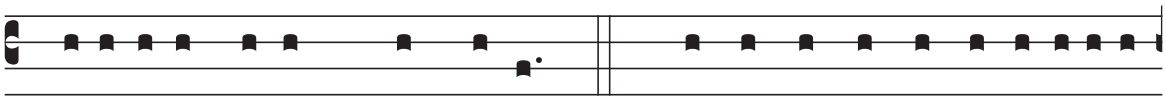
The Antiphon "Confirma Hoc" is repeated, all the way until the "Gloria Patri."

Having completed the hand washing, the assistant priest returns the ring, the gremial is removed, the miter is removed. The Archbishop stands, turns to face the altar and recites or sings the following with folded hands :

Facing the Altar, the Prelate sings or recites the following versicles and orations. If these are chanted, the choir responds with singing. –Cf. New St. Basil Hymnal *(Imprimatur 14 June 1958) page 279. The orations are sung to "Ferial Tone B" according to page 358 of Fr. Adrian Fortescue's liturgy book. However, the following tone ("Simple Tone") is also lawful:*

℣. Osténde nobis, Dómi-ne, mi-seri-córdi-am tu-am. ℟. Et

Show us, O-Lord, the-mercy of-Thee. And



salutáre tu-um da nobis. ℣. Dómi-ne, exáudi orati-ó-

salvation of-Thee give to-us. O-Lord, hear the-prayer

nem me-am. ℟. Et clamor me-us ad te véni-at. ℣. Dó

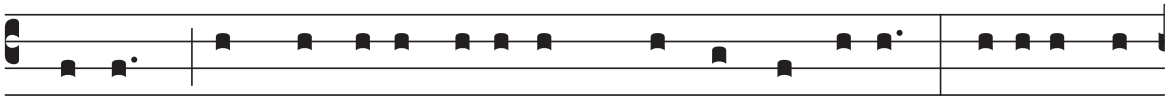
of-me. And let-the-cry of-me unto Thee come.

mi-nus vobíscum. ℟. Et cum spí-ri-tu tu-o. ℣. Orémus.

The-Lord be-with-you. And with the-spirit of-thee. Let-us-pray.

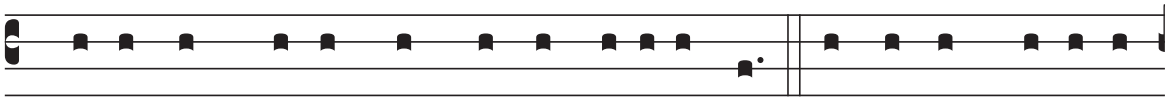
D E-us, qui Apóstolis tu-is Sanctum dedí-sti Spí-

O-God, Who to-the-Apostles of-Thee [hast given the Holy Ghost]



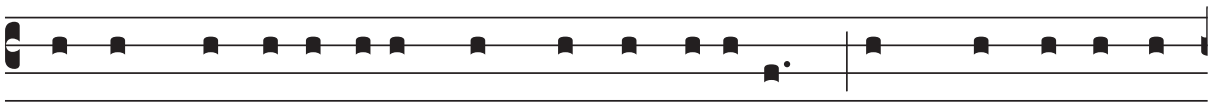
ri-tum, et per e-os e-orúmque successóres, céteris fi-

and through them and-their successors, to-the-other



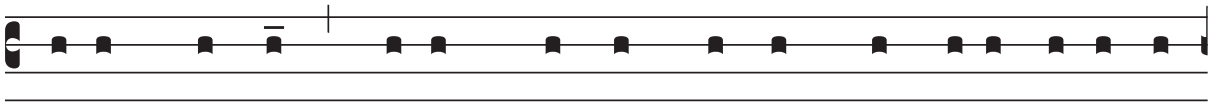
dé-li-bus tradéndum esse volu-í-sti; réspi-ce propí-ti-

faithful [Thou hast willed that this same gift should be given] look graciously



us ad humi-li-tátis nostrae famulátum, et praesta; ut e-

upon the-lowliness of-our service; and grant that

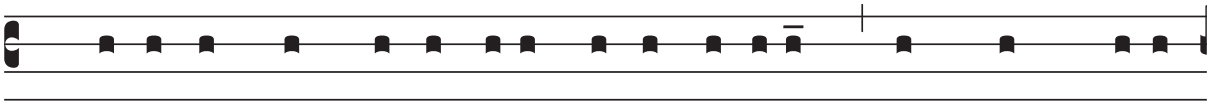


órum corda, quorum frontem sacro chrísmate de-li-ní-

[with regard to their hearts] they-whose foreheads with-holy chrism we-have-

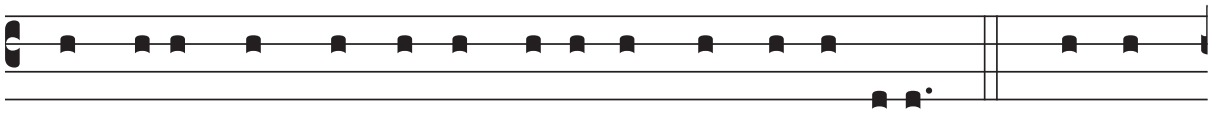
vi-mus, et si-gno sanctae Crucis si-gnávi-mus, i-dem

annointed, and with-the-sign of-the-holy Cross we-have-marked, that-selfsame



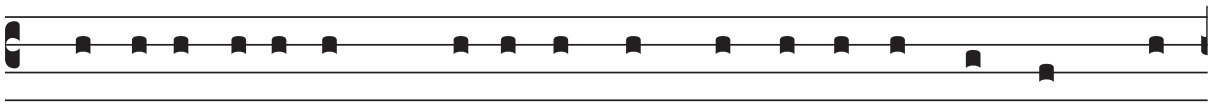
Spí-ri-tus Sanctus in e-is supervéni-ens, templum glóri-

Spirit Holy upon them will-descend, a-temple-of the-glory



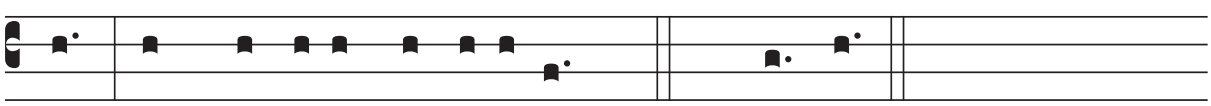
ae suae di-gnánter inhabi-tándo perfí-ci-at. Qui cum

of-Him by-His-gracious indwelling making [cf. "corda" above] Who with



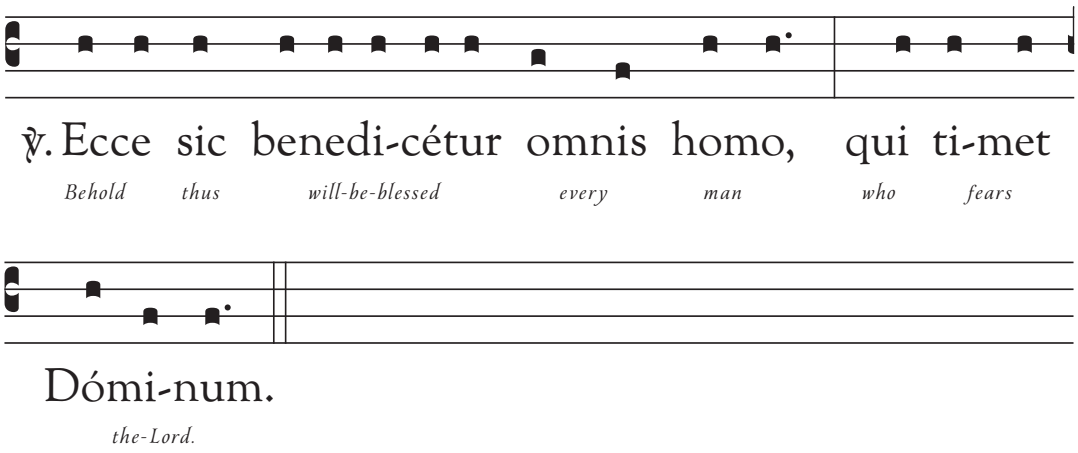
Patre et e-ódem Spí-ri-tu Sancto vi-vis et regnas, De-

the-Father and the-same Spirit Holy livest and reignest, God,

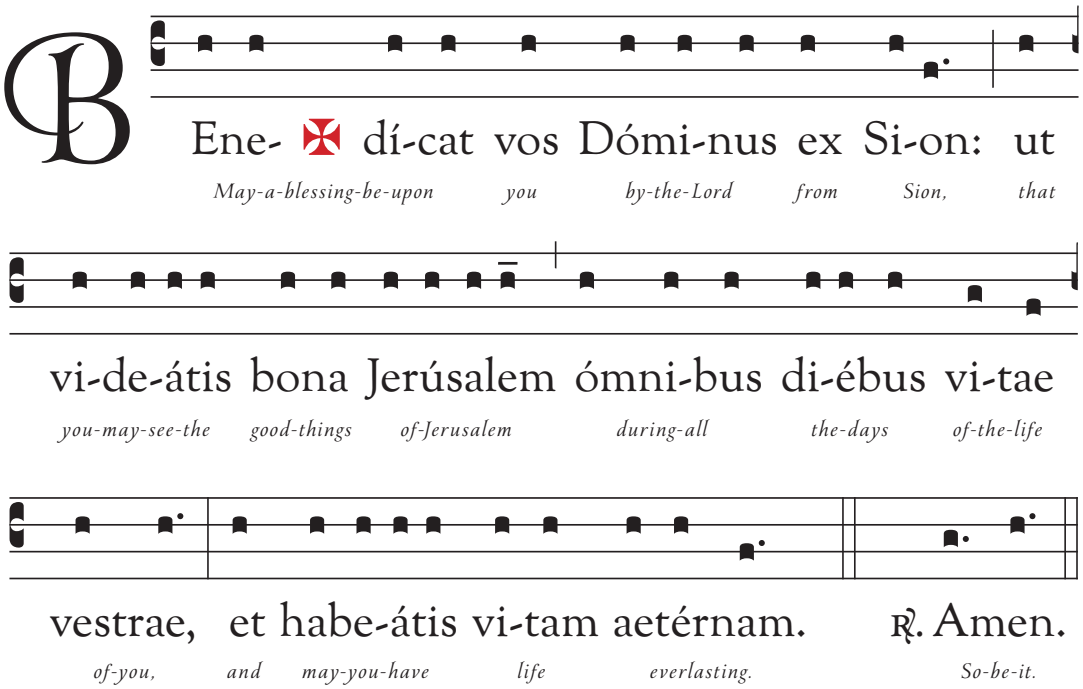


us, in saécula saeculórum. ℟. Amen.

unto ages of-ages. So-be-it.



Facing those newly confirmed, and having received the crozier, the bishop makes the Sign of the Cross one time over them while reciting or singing:



The Archbishop then sits and receives the miter. The Pontificale here suggests that the Archbishop say a few words of exhortation to the sponsors of the confirmati, and then he recites the Creed, the Our Father and the Hail Mary (in English) with the confirmati. (This is optional) The Archbishop stands, receives the crozier, and accompanied by the assistant priests, MC1 and the bearers, retires to the throne. Altar servers prepare the altar for benediction.

320. Organ Improvisation • Dr. Buchholz

Length is between 30 seconds and 4 minutes.

The Archbishop and ministers proceed to the foot of the altar. The Archbishop loses crozier and miter, all reverence the altar with a genuflection. The assistant priest takes the Blessed Sacrament out of the tabernacle and places the host in the monstrance. All kneel when the tabernacle door is opened, and the MC removes the Archbishop's skull cap, giving it to the miter bearer.

The choir intones the "O Salutaris Hostia" :

O SALUTÁRIS HÓSTIA,
Quae caéli pándis óstium:
Bélla prémunt hostília,
Da róbur, fer auxílium.

O SAVING Victim,
who openest the gate of heaven,
war rages round us;
give strength, bring help

Literal English Translation by
Fr. Fortescue. Tune: "DUGUET"

CCWATERSHED.ORG/325

ÚNI trinóque Dómino
Sit sempitérna glória,
Qui vítam síne término
Nóbis dónet in pátria.

TO THE LORD three and
one be glory for ever; and
may he give us life without
end in our home above.

THE ARCHBISHOP incenses the Sanctissimum with three double swings while the "O Salutaris" is being sung, and when that has ended, the choir sings :

330. Ave Maris Stella (Lhoumeau)
see above

After the hymn, Archbishop will lead the **Litany of the Holy Ghost** in English.

Following the Litany is two minutes of silence.

Then the choir intones and sings the Tantum Ergo :

℣. Panem de cælo præstitísti eis. [T.P. Allelúja]
℟. Omne delectaméntum in se habéntem. [T.P.A.]

Orémus: *[w/ Engl. Transl. by Fr. Philip Caraman]*

DEUS, qui nobis sub sacraménto mirábili, passiónis tuæ memóriam reliquísti: tríbue, quæsumus, ita nos córporis et sánguinis tui sacra mystéria venerári; ut redemptiónis tuæ fructum in nobis iúgiter sentiámus. Qui vivis et regnas in sæcula sæculórum. ℟. AMEN.

℣. Thou didst give them bread from heaven. [T.P.A.]
℟. Containing in itself all sweetness. [T.P.A.]

Let us pray. O God, who in this wondrous sacrament hast left us a memorial of thy Passion, give us, we beg thee, such devotion to these sacred mysteries of thy Body and Blood, that we never cease to feel the effects of thy redemption, who art God, living and reigning with God the Father in the unity of the Holy Ghost, for ever and ever. ℟. AMEN.

ACCOMPANIMENT : 1958 New Saint Basil Hymnal (*Imprimatur*, 14 June 1958) alt.

ACCOMPANIMENT : 1905 Arundel Hymn Book (Approved by Pope Leo XIII, 8 June 1898) alt.

DURING the singing of the "Tantum Ergo," incense is imposed like the first time, and the Blessed Sacrament is incensed. The Archbishop chants the concluding prayer—which always follows the "Tantum Ergo"—**see score above.**

The Archbishop then kneels and receives the humeral veil. He stands and the assistant priest accompanies him to the footpace of the altar and hands the monstrance to the Archbishop. The Archbishop blesses the congregation with three signs of the cross, beginning with the far left, then center, then right. He returns the monstrance to the assistant priest who places the monstrance on the altar, all genuflect and return to the kneeler at the altar step. The Archbishop loses the humeral veil.

Archbishop recites the Divine Praises in English.

After the Divine Praises, the assistant priest reposes the Blessed Sacrament into the tabernacle while the choir sings the contrafactum* "Adoremus" *as follows :

ADOREMUS IN AETERNUM

FRANCISCO GUERRERO (1528-1599)

Contrafactum from "Missa Beata Mater"

Adorémus in aetérnum sanctíssimum Sacraméntum.

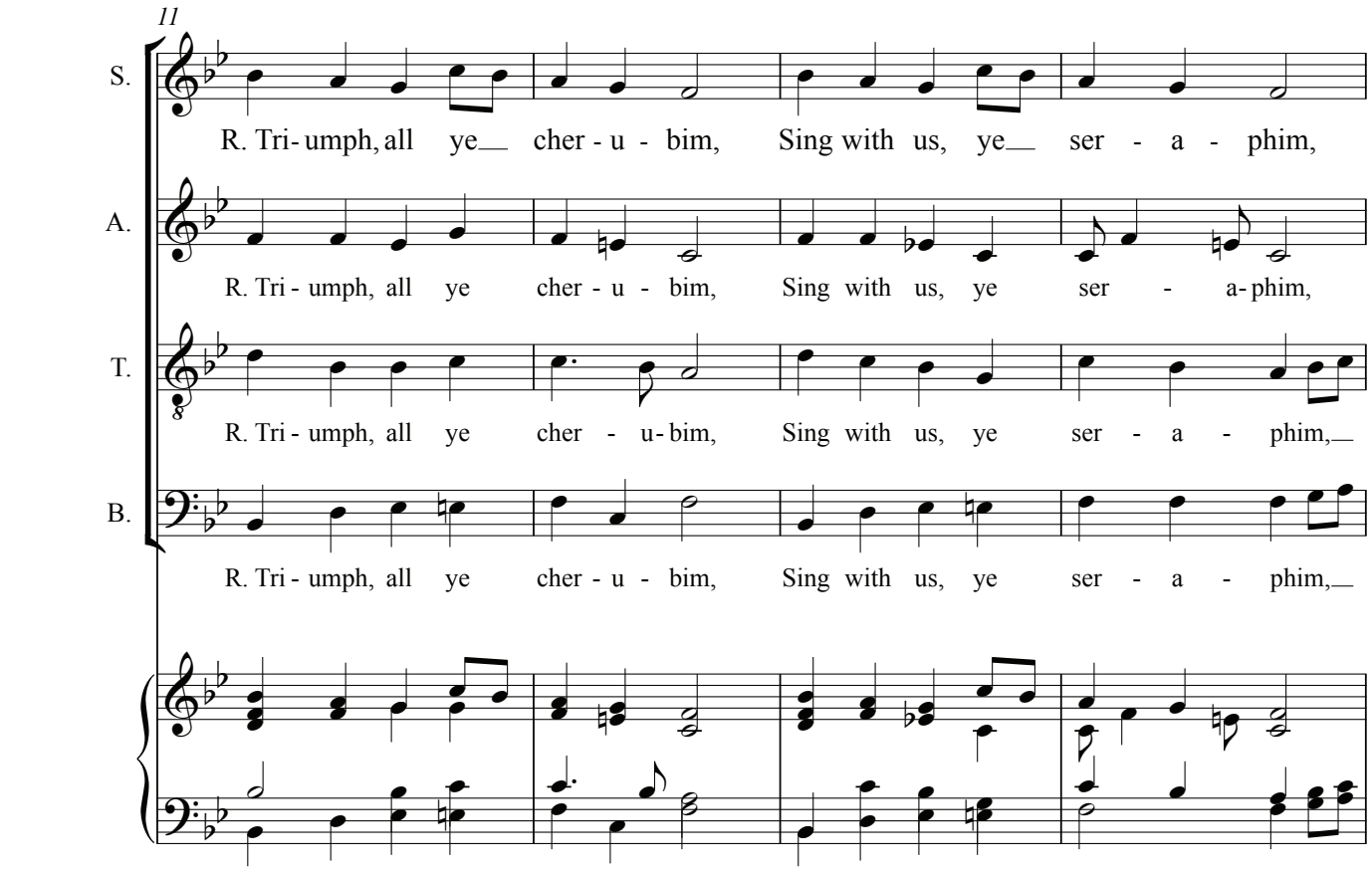
"Let us worship for ever the most holy Sacrament."

When the tabernacle door is closed, all stand, and the MC returns the skull cap to the Archbishop. While all process back to the sacristy, the **Recessional** is sung :

HAIL, HOLY QUEEN ENTHRONED ABOVE

Harmonization & Descant: Jacques de Nouë (d. 1967)

Source: SAINT EDMUND CAMPION HYMNAL, No. 908



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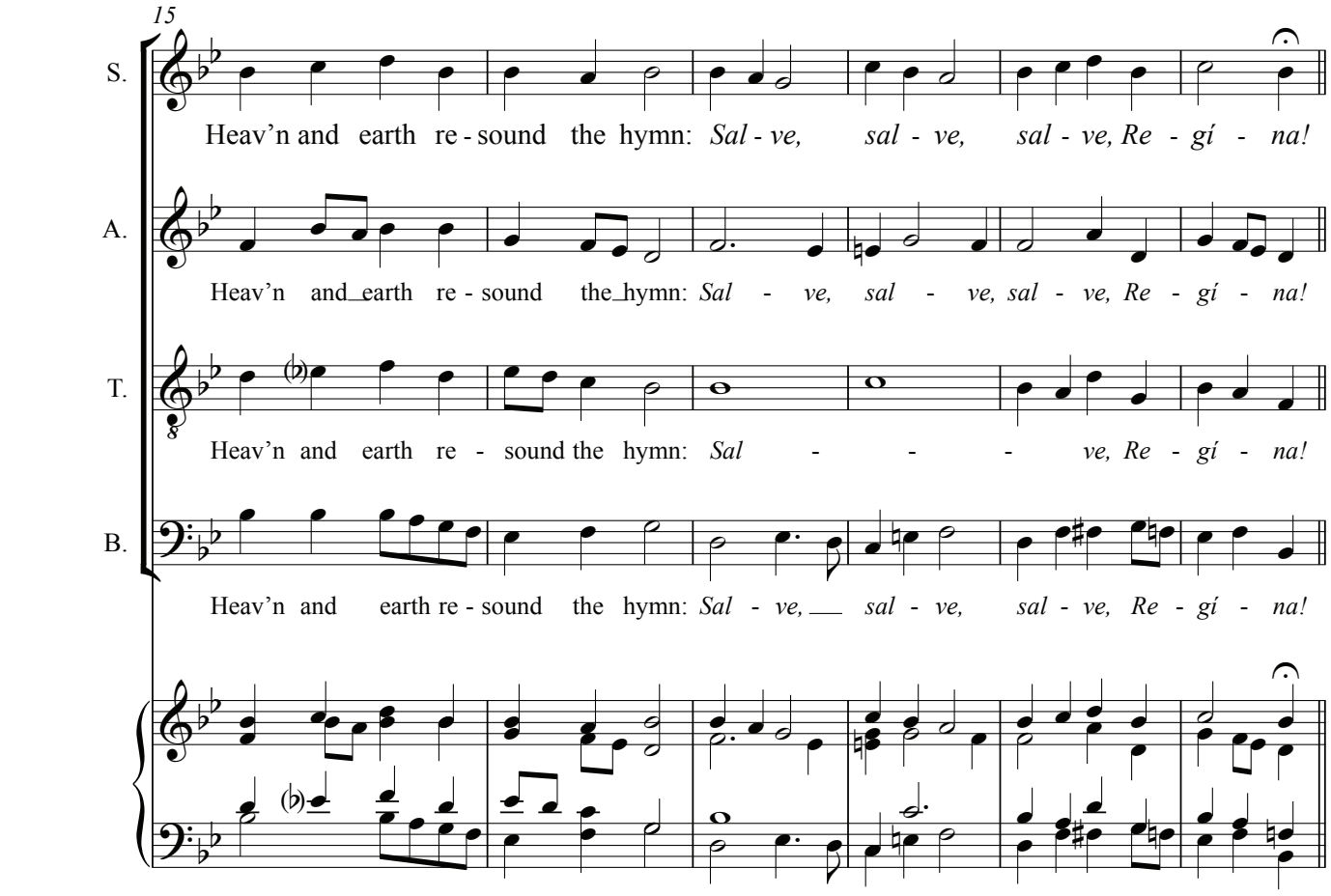
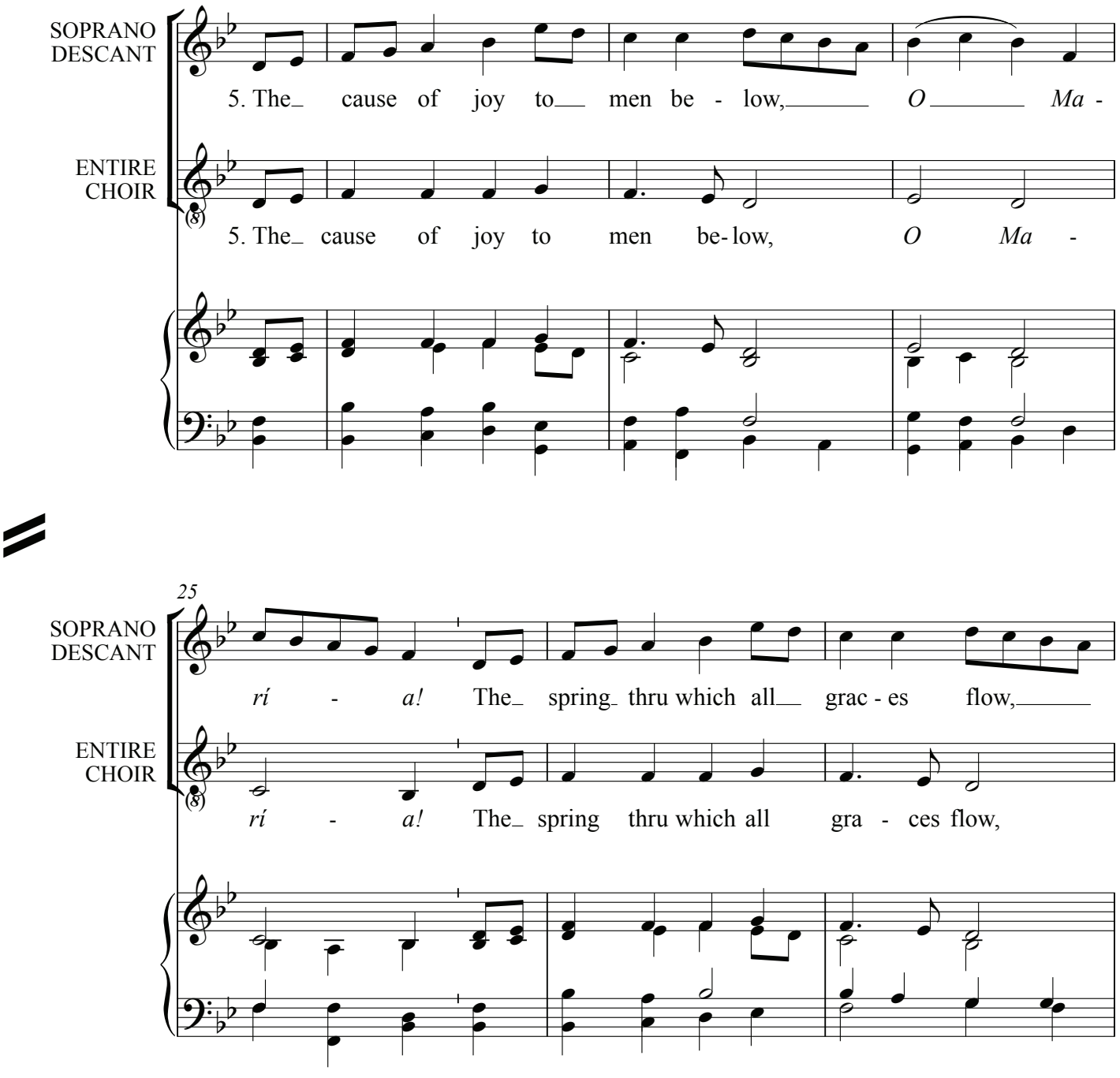


The organist will improvise.

Then comes the verse with descant:



29
SOPRANO DESCANT
O Ma - rí - a! An - gels, all your prais - es bring,
ENTIRE CHOIR
O Ma - rí - a! An - gels, all your prais - es bring,
33
SOPRANO DESCANT
Earth & heav - en with us sing, All cre - a - tion:
ENTIRE CHOIR
Earth & heav - en with us sing, All cre - a - tion ech - o - ing:
37
SOPRANO DESCANT
Sal - - - - ve, Re - gí - na!
ENTIRE CHOIR
Sal - ve, sal - ve, sal - ve, Re - gí - na!

405. Immediately after the descant verse, Dr. Buchholz will launch into an **Organ Postlude**.

THE FOLLOWING TEXT by Tomás Luis de Victoria would have a special significance in the context of Eucharistic adoration. The Transfiguration gave a glimpse, as it were, of the divine glory (Theologians speculate exactly what that means).

St. Thomas Aquinas wrote (in Adoro Te Devote):

> "On the cross his godhead alone lay hidden, but here equally his manhood lies hidden, too" (*In cruce latebat sola deitas, at hic latet simul et humanitas*).

St Francis of Assisi likewise wrote (in his 1st Admoniton):

> "Now he shows himself to us in the sacred bread as he did to the holy Apostles in the true flesh; and as they saw but his flesh with the regard of their flesh, yet believed that he was God as they considered him with their spiritual eyes, so as we see the bread and wine with our bodily eyes, let us also see and believe steadfastly that they are his most holy body and true living blood" (*Sicut sanctis Apostolis in vera carne, ita et modo se nobis ostendit in sacro pane; et sicut ipsi intuitu carnis sue tantum ejus carnem videbant, sed ipsum Deum esse credebant oculis spiritualibus contemplantes, sic et nos, videntes panem et vinum oculis corporeis, videamus et credamus firmiter ejus sanctissimum corpus et sanguinem vivum esse et verum*).

The divinity of Christ was usually hidden during his earthly life: in his sacramental life his humanity is hidden as well. If we recall the Transfiguration—one of those moments when his disciples beheld his glory—in the context of Eucharistic adoration, it reminds us that Christ's human and divine nature both remain veiled under the sacramental species, even when the Sanctissimum is exposed; yet faith affords a kind of "transfiguration" by which the believer perceives that the God-man is present (truly, really and substantially, body, blood, soul and divinity) with the glory of the Only-begotten of the Father, full of grace and truth. —D. P.

Motet for Benediction

Also suitable for use on 6 August (Transfiguration)

Tomás Luis de Victoria (1548-1611)

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(Matthew 17: 2-3) His face did shine as the sun, and his garments became white as snow. And behold, there appeared to them Moses and Elias talking with Jesus. Alleluia.

*Canons are often employed for this text because the previous verse says: "Jesus took Peter and James and his brother John with him, **and led them** to a high mountain…"*

13
C
sol, ve - sti - mén-ta au-tem e - jus fa - cta sunt al - ba sic
R
- ci-es e-jus sic-ut sol, ve - sti - mén-ta au-tem e - jus fa-
A
sol, sic-ut sol, ve - sti - mén-ta au-tem e - jus fa - cta sunt al - ba sic - ut
T
sic - ut sol, ve - sti-mén-ta au-tem e-jus fa-cta sunt al-
B
sol, sic-ut sol, sic - ut sol, ve - sti-mén-ta au-tem e - jus fa-

19
C
- ut nix, fa - cta sunt al - ba sic - ut nix, sic - ut nix.
R
- cta sunt al - ba sic - ut nix, fa - cta sunt al - ba sic - ut
A
nix, fa - cta sunt al - ba sic - ut nix, fa - cta sunt al - ba sic - ut nix,
T
ba sic - ut nix, sic - ut nix, sic - ut nix,
B
- cta sunt al - ba sic - ut nix, sic - ut nix,

24
C
Et EC - CE ap - pa - ru - é - runt il - - lis
R
nix, sic - ut nix. Et EC - CE ap - pa - ru - é - runt il -
A
sic - - ut nix. Et EC - CE ap - pa-ru - é - runt il - - lis
T
sic - ut nix. Et EC - CE ap-pa-ru - é - runt il - - lis
B
sic - ut nix. Et EC - CE ap-pa - ru - é - runt il - - - lis

30
C
Mó - y - ses et E - lí - as, lo-quén -
R
- - lis Mó - y - ses et E - lí - as,
A
Mó - y - ses et E - lí - as, lo-quén - tes cum Je -
T
Mó - y - ses, Mó - y - ses et E - lí - as, lo-quén - tes cum Je - su,
B
Mó - y - ses, Mó - y - ses et E - lí - as, lo-quén -

36
C
tes cum Je - su, al - le - lú - ja, al - le - lú - ja, al - le - lú -
R
lo - quén - tes cum Je - su, al - le - lú - ja, al - le - lú -
A
su, lo-quén-tes cum Je - su, cum Je - su, al - le - lú - ja, al - le - lú -
T
lo - quén-tes cum Je - - - su, al - le - lú -
B
tes cum Je - su, al - le - lú - ja,
42
C
ja, al - le - lú - ja, al - le - lú - ja, al - le - lú - ja.
R
ja, al - le - lú - ja, al - le - lú - - - ja.
A
ja, al - le - lú - ja, al - le - lú - ja, al - le - lú - ja.
T
ja, al - le - lú - ja.
B
al - le - lú - ja, al - le - lú - ja.

CANON AD VNISONVM
Esplen duit fa cies eius si cut
sol Resplenduit fa cies eius sicut sol vestimenta
autem eius facta sunt alba sicut niꝫ, facta sunt alba si cut niꝫ sicut niꝫ, et
ecce appa ruerunt il lis Moyses, et E lias loquen
tes cum Je su, al le luia, .ij. alle luia, .ii.
alle luia. .ij.
TENOR
Esplenduit facies eius sicut sol, sicut sol ve stimenta
autem eius facta sunt alba sicut niꝫ, sicut niꝫ, sicut niꝫ, si cut niꝫ et ecce
appa ruerunt il lis Moyses, Mo yses et Eli as, loquentes cum Jesu,
loquẽtes cum Je su, alle luia, .ij.

R
Esplen duit fa cies eius si cut sol sicut
sol Resplenduit fa cies eius sicut sol sicut sol vestimenta
autem eius facta sunt al ba sicut niz, facta sunt alba sicut niz, fa
cta sunt al ba sicut niz, si cut niz, et ecce appa ruerunt illis Mdoy
ses, et Elias loquentes cum Jesu, loquẽtes cum Jesu cũ Jesu alleluia, .ij.
alle luia, .ii. alle lu ia.
BASSVS
R
Esplenduit facies eius si cut sol, sicut sol
sicut sol vestimenta autem eius facta sunt alba si cut niz, si
cut niz, sicut niz, et ecce appa ruerunt il lis Mdoyses, Mdoy
ses et Eli as, loquentes cũ Je su, alle luia, .ij. .ij.
L iiij

Verse 3b (with two Soprano parts) from "Hymn to the Sacred Trinity" by Francisco Guerrero (d. 1599)

3b. *Paraclitúsque Spíritus* | *Mittátur a te coélitus,*
Qui nos adórnet spléndidis | *Morum bonórum méritis.*

3b. May the Paraclete Spirit be sent by Thee from heaven,
Who may adorn us with splendid merits of good morals.

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11
Cantus I
coé - - - - - - li - - - tus,
Cantus Firmus
tur a te coé - - -
Altus
Mit - tá - tur a te coé - li - - tus, a
Tenor
tur, Mit - tá - tur a te coé -
Bassus
te coé - - li - tus, coé -
15
Cantus I
Qui nos
Cantus Firmus
- - li - tus, Qui
Altus
te coé - li - tus, Qui nos a - dór - net splén
Tenor
- li - tus, Qui nos a - dór - net, Qui
Bassus
- li - tus, Qui nos a - dór - net,

20
Cantus I
Cantus Firmus
Altus
Tenor
Bassus
a - dór - net splén-di - dis Qui nos a - dór -
nos a - dór - - net
- di - dis, Qui nos a - dór - net splén-di - dis,
nos a - dór - net splén - - - di -
Qui nos a - dór - net
25
Cantus I
Cantus Firmus
Altus
Tenor
Bassus
net splén - di - dis Mo - rum bo - nó -
splén - di - dis Mo -
a - dór - net splén - di - dis Mo
- dis, Qui nos a - dór - - - net, nos a -
splén - di - dis, Qui nos a - dór - net splén - di - dis

30
Cantus I
- - - rum mé - ri - tis, Mo -
Cantus Firmus
rum bo - - nó - - rum
Altus
- rum bo - - - nó - - rum, Mo-rum bo -
Tenor
dór - net splén - di - dis Mo - rum bo - nó - rum mé - ri -
Bassus
Mo-rum bo - nó - - rum mé - ri - tis, Mo-rum

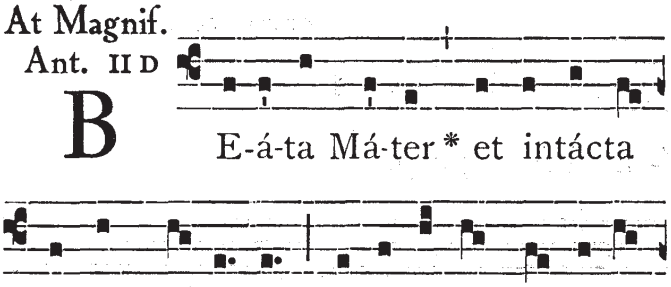
34
Cantus I
rum bo - nó - - rum mé - - ri - tis.
Cantus Firmus
mé - - - - ri - - - - tis.
Altus
- nó - rum mé - - - - ri - tis.
Tenor
tis, Mo - rum bo - nó - rum mé - ri - tis.
Bassus
bo - nó - rum mé - - ri - - tis.

Guerrero's "Missa Beata Mater" was chosen because of the music, not the text. However, months after the Mass had been chosen, the following was discovered in a book from 1958 (for 31 May) :

℣. María Vírgo caélos ascéndit. (*P. T.* Allelúia).
℟. Cum Chrísto régnat in aetérnum. (*P. T.* Allelúia).

℣. The Virgin Mary has gone up to heaven.
℟. With Christ she reigns for ever.

At Magnif.
Ant. II D



O happy Mother, O ever-stainless Virgin, thou art the glorious Queen of the world : intercede on our behalf with him who is the Lord of all.

Dóminum. 2. Et exsultávit... *or* Et exsultávit...

Cant. Magníficat II D. *p.* 213 *or* 219.

Prayer. Concéde nobis. *p.* 2.

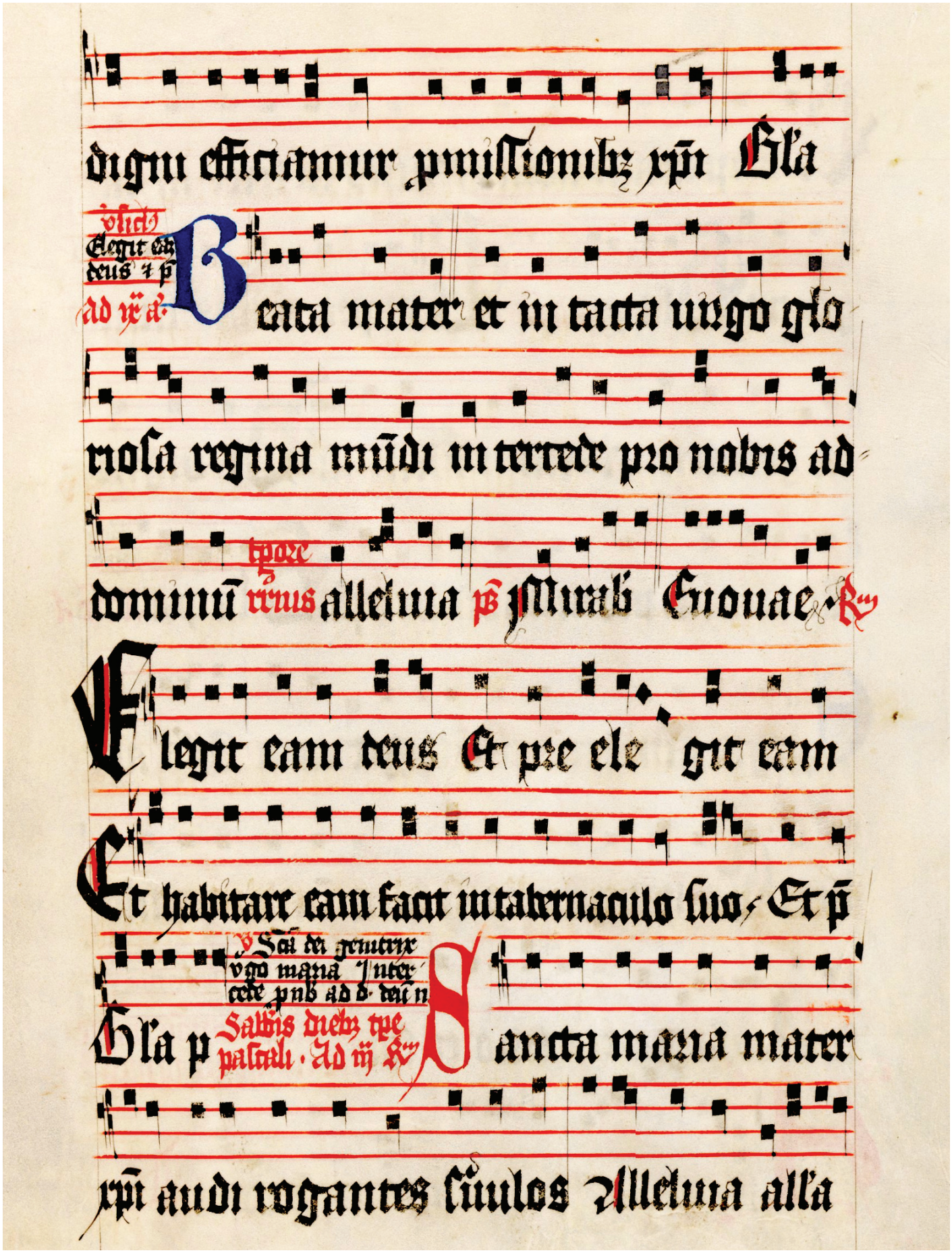
When May 31 is a Sunday, the Ant. at Magníficat *of that Sunday is added.*
℣. Dirigátur.

At Compline *(of Sunday), melody and doxology of the Hymn are of our Lady, p.* 247, *if Vespers was of this feast.*

IMPRIMATUR.

Tornaci, die 30 Martii 1956.

✠ JULIUS LECOUVET, Vic. Gen.


digni efficiamur pmissionibz xpi Gla
Elegit eā deus ⁊ p
ad vē d.
Beata mater et in tacta uirgo glo
riosa regina mūdi intercede pro nobis ad
dominū
Ipse
Tenus alleluia ps Mirab Suouae
Elegit eam deus Et prae ele git eam
Et habitare eam fecit in tabernaculo suo. Et p
V Sai dei genitrix
virgo maria Inter
cede pnb ad d. deū n.
Gla p
Salbis diebz tpe
paschali. Ad mj
Sancta maria mater
xpi audi rogantes cūctos Alleluia alla

Full information about Francisco Guerrero's life can be downloaded online: **"Spanish Cathedral Music in the Golden Age"** (Robert Stevenson, 1961) but here is a synopsis:

GUERRERO STUDIED MUSIC with his elder brother Pedro in Seville and, about 1545, with Morales, perhaps in Toledo. He taught himself the vihuela, harp, cornett and organ. On 3 April 1542 he was engaged as a contralto by Seville Cathedral at an annual salary of 12,000 maravedís. He remained there until 1546, when, at the age of only 17, he was invited, on the recommendation of Morales, to become *maestro de capilla* of Jaén Cathedral. He was awarded half the revenues of a prebend there on 12 April of that year, and after some delay he arrived to take up his duties in July. He was entrusted with the boarding, lodging and instruction of the six choirboys, but he neglected this duty and was sentenced on 30 August 1548 to be dismissed; he was, however, absolved and was reinstated on 3 November. On 27 June 1549 he was granted ten days' leave to visit Baeza, the home town of Ramis de Pareia, and was again excused on 26 August so that he could visit Seville; he accepted a prebend as a singer from the cathedral there and did not return to Jaén. In September 1551 and again in February 1554 the Málaga Cathedral chapter offered him the post of *maestro de capilla*. To retain his services, the Seville chapter on 11 September 1551 appointed him associate to the aging *maestro de capilla*, Pedro Fernández. On 1 June 1554 the chapter also obtained a papal brief that granted Guerrero tenure and gave him the right to succeed Fernández. During this period he acquired a widespread reputation as a composer, and he published collections of his music at Seville, Venice, Paris and Leuven. In 1557 or 1558 he presented an anthology of his motets to Charles V at Yuste, and the friars there sang one of his masses for the emperor. In August 1561, he travelled to Toledo with two ornate manuscripts as gifts; one of these, a book of Magnificat settings, is Codex 4 at Toledo Cathedral. On 2 January 1566 the Seville Cathedral authorities granted him leave of absence for 50 days so that he could present a copy of his newly published Liber primus missarum to the young King Sebastián of Portugal. He spent some time at Córdoba in April 1567 serving on a jury for the selection of the cathedral's *maestro de capilla*, and between 15 May 1570 and January 1571 he toured Spain in the royal retinue that welcomed Princess Anna, daughter of the Emperor Maximilian II, at Santander and escorted her to Segovia, where she became the fourth and last wife of King Felipe II.

After nearly 23 years as Fernández's assistant, Guerrero at last became *maestro de capilla* of Seville Cathedral on 9 March 1574. He continued to travel, and on 7 January 1579 the cathedral chapter granted him a year's leave of absence to visit Rome. He eventually set out in April 1581, having spent the intervening period preparing two large collections of his music, which were published in Rome in 1582 and 1584. He arrived in Rome in October 1581 and did not leave for home until 31 October 1582. The Seville chapter, seeking a worthy associate for him, on 14 August 1587 invited Sebastián de Vivanco, *maestro de capilla* at Segovia Cathedral, to visit Seville; on 29 February 1588 the choirboys were entrusted to his care, but he left less than a month later.

In 1588 Guerrero resumed his travels. He accompanied the cardinal of Seville, Archbishop Rodrigo de Castro, to the royal court, where he kissed Felipe II's hand. The party then went on to Italy. Guerrero remained in Venice for a week, then embarked for the Holy Land on 14 August; after visiting the island of Zante (now Zákinthos), Jaffa, Jerusalem, Bethlehem and Damascus, he returned to Venice on 9 January 1589. He remained there for six weeks preparing for publication of his second book of motets and his Canciones y villanescas espirituales, both of which appeared there later that year. He then sailed for Marseilles via Genoa. His ship was twice boarded by pirates, who threatened his life and exacted a ransom; on his return to Spain he visited the shrine at Montserrat. He resumed his duties at Seville Cathedral shortly before 9 August 1589. The cost of publishing his music and the depredations of the pirates placed him in serious financial difficulties, and his attempts to extricate himself were unsuccessful. He again assumed responsibility for the care of the choirboys on 7 December 1590, but at the age of 62 he was unable to cope with the housekeeping problems involved. On 21 August 1591 he was committed to a debtors' prison. The cathedral chapter secured his release on 2 September by agreeing to pay his creditors 280 ducats; they also engaged Alonso Lobo to look after the choirboys. In 1590 he published what proved to be a popular book about his journey to the Holy Land, and in the prologue he wrote that each year, when composing Christmas chanzonetas and villancicos for the cathedral services, he longed to return there. On 11 January 1599 he obtained another year's leave in order to do so. His delay in starting out proved fatal, for he died from the plague that struck Seville in the late summer. His portrait and biography were published by Pacheco (who was Velasquez's father-in-law): he was the only Spanish composer to be so honored. The image of Guerrero on the cover of this book is based on this image by Pacheco.