

Missa "Vultum Tuum"
in honorem Beatae Mariae Virginis

servitium plenum in choro
secundum usum insignis et praeclarae
Sarisburyensis ecclesiae

die xvii Ianuarii MCMXI
Ecclesia Christi
Broncciviculo, Novo Eboraco



Missa "Vultum Tuum"
in honor of the Blessed Virgin Mary

full service in choir
according to the use of the distinguished
and renowned Church of Salisbury

January 17, 2011
Christ Church
Bronxville, New York

INTRODUCTION TO THE LADY MASS

Celebration of Mass in honour of the Blessed Virgin Mary on Saturday dates back to the time of Alcuin (c.735–804). In due course Saturday became ‘Mary’s day’, with a special Lady Mass and Office taking the place of the main calendar observance unless a particular feast took precedence. This Saturday custom was widely observed in both monasteries and secular cathedrals in Britain as part of wider veneration of St Mary. The Saturday celebration was soon supplemented with daily Lady Mass, celebrated separately from the main round of observance at an appropriate altar or chapel. This generally involved a separate team of clerics, sometimes supported by a specific endowment. At Salisbury Cathedral itself, daily Lady Mass was instituted by Bishop Richard Poore in 1225. It was celebrated at the altar of the Blessed Virgin in the newly completed eastern Trinity Chapel. Four clerks and an unspecified number of choristers undertook this duty. Other institutions followed a similar pattern, sometimes with a separately funded Lady Chapel staff (as at Hereford Cathedral and in cathedral monasteries like Winchester).

The weekly and daily forms of the Mass of Our Lady drew on very similar liturgical content. In Sarum Use the Saturday version in Quire ranked as a ‘full service’ (*plenum servitium*), and was the principal Mass of the day. It was therefore marked by particular ceremonial (equivalent to a feast of nine lessons), and involved most of the clerical community from boys up to canons. Seasonal versions of the Mass (for Advent, Christmastide and the long period termed *per annum*, observed from Candlemas to Advent Sunday – with special variants for Eastertide) were also formalized and adopted in both Lady Chapel and Quire. Some of the Proper items were borrowed from the annual Marian feasts within the Sanctorale (such as the Assumption and Annunciation), but many items are specific to the weekly cycle of the Lady Mass. These include special Alleluia and Sequence texts, and designated melodies for Kyrie, Sanctus and Agnus specific to each weekday. On occasion the Gloria was also sung with a special Marian ‘trope’ (involving inserted text and melody).

The Sarum Lady Mass this evening follows the order that would normally have been celebrated in the Quire of Salisbury Cathedral as the principal Mass on Saturday during Christmastide (i.e. from Christmas Day up to Candlemas). The texts, music and ritual involved were all established by at least the early thirteenth century, but there were variations, especially in the later thirteenth century when the canons and other clergy were fully settled in the new cathedral. Many of the Proper texts have direct associations with the Nativity of Christ, and the Gospel reading (Luke 2: 15–20) tells of the visitation of the shepherds.

As on other days there were precise conventions at the cathedral specifying which side of the choir was on duty, and from which row of stalls those with specific duties were to be chosen. At the Saturday Lady Mass most of the chants were begun by two choir ‘rulers’, chosen from the middle row (or ‘second form’ where junior canons and deacons sat). They ‘ruled’ from the middle of the Quire, at the western end. With pitch and chant set by the precentor for them, they in turn set the pitch for the whole choral body. Aside from the rulers, different soloists sang substantial parts of the Gradual and Alleluia chants. In this case the Sarum Customary specifies that the soloists in the Gradual were to be boy choristers, who came out from their places on the front row (‘first form’) to sing from a lectern at the Quire step (at the east end of the stalls) facing east. This was not the only instance where different parts of the building were used: at the Saturday Mass of Our Lady, the Epistle, Alleluia and Gospel were intoned from on high from the pulpitum (the gallery on the stone screen dividing the Quire from the nave).

One of the main difficulties in trying to assemble any medieval liturgical observance in complete form is working out how the various elements within the liturgy were interwoven. Often, several ‘events’ in Presbytery and Quire happened simultaneously. For example, as the choir sings the Introit and Kyrie from their places, the celebrant, deacon and subdeacon vest and say preliminary prayers in the sacristy, enter, recite confession and absolution, share the kiss of peace, and cense the altar. Only when these actions are complete do they recite the Introit and Kyrie texts themselves in private, and only at the beginning of the Gloria do ministers and singers first coincide. Indeed, there are relatively few points in the Mass where ministers and choir come together with exactly the same material, and in some instances the ministers themselves evidently retired to the sedilia to wait for the choir to finish singing an item (particularly on those occasions when the Mass was decorated with polyphonic settings of the chant). The ceremonial instructions in the Sarum Customary also call for an acolyte, thurifer and two candlebearers, although it is not always clear where they are to stand or sit, nor at exactly what point they should perform their specified duties (such as bringing in the chalice from the sacristy). Medieval liturgical books often give very little information on such matters: they focus on exceptions to the norm, rather than the commonplace. Parish churches that followed Sarum Use (the majority of those in the Canterbury province) also needed to adapt a liturgy devised for a great cathedral building to their own communities – some of them very tiny.

There are significant portions of the priest's texts which are not voiced publicly, including the greater part of the Canon of the Mass (i.e. Eucharistic prayer). This can seem strange. However, it reflects a different attitude to text than those adopted after the Reformation. Some texts and actions were so sacred that they belonged only to the priest. Furthermore, those people gathered outside the chancel and sanctuary could only hear some things, and at Salisbury they would not even see the raising of the Host at the Elevation (hence the need for bells to sound). It is perhaps helpful to regard the medieval Mass as a 'polyphony' of prayer and devotion offered simultaneously but in different ways by the ministers in the sanctuary, the singers in the choir, and by the people in the nave. In many respects this places greater responsibility for the people to sustain their own prayer within the larger framework of the familiar shape of the Mass (and Lady Mass would have been far better known than the daily and Sunday Masses, since so many of the audible texts were unchanging).

The sources chosen to reconstruct the Mass celebrated tonight are early printed editions dating from the later fifteenth or early sixteenth centuries. However, it should not be thought that these printed editions represent a later, 'less pure' form of what was already circulating four centuries earlier. In general there is a very high level of consistency of texts, chants and rubrics in early and late Sarum sources, with only minor ritual distinctions and the addition of more seasonal options in the later books.

The chant melodies have all been transcribed from the Sarum Gradual of 1532, which uses quadratic notation on a four-line staff. This edition was printed in Paris by Nicholas Prevost and Francis Regnault, and sold in both Paris and London (by Robert Redman). Some half dozen copies survive, although not all are complete. Here can be found the sung choral Propers for the Lady Mass cycles (Introit, Gradual, Alleluia, Sequence, Offertory, Communion), arranged in accordance with season, and also the Ordinary melodies (Kyrie, Gloria, Credo, Sanctus, Agnus Dei, Ite Missa est). The other Proper texts (including Collect, Epistle and Gospel) are found in the Missal, the celebrant's own book. Missals were printed in great quantity; that used here is based on the edition of 1526, again printed by Regnault. Like other Missals, it also contains the Canon of the Mass as a separate section and substantial ceremonial instructions. Other ritual directions have been collated from other sources, including the New Customary prepared specifically for the new cathedral at Salisbury.

What we hear this evening inevitably does not follow medieval Sarum Use to the letter – insofar as there ever was such a rigid Use even in the cathedral, let alone the thousands of churches of different configuration, size and resource. The chants will be sung by mixed adult voices, and we are adapting the rite to a building with a small chancel and no pulpitum. The part played by the laity is also considerably enhanced in tonight's celebration. In the present celebration, however, provision is made for all to confess and receive, and this occurs as a deliberate insertion immediately after the celebrant's own communion. The medieval order resumes with the ablutions. In the Middle Ages the people normally received the consecrated bread only once each year, on Easter Day, and they prepared for this in Holy Week by attending Confession. One version of the Sarum Customary states that this Easter communion occurred after the Mass, with each parishioner making a financial offering for the priest at the same time. On ordinary Sundays in parish churches, the people would have shared in the Peace, by kissing the board held by the parish clerk, one by one in strict order of social status and seniority. They would also have had opportunity to receive blessed bread, distributed after Mass, again in order of social standing, in one or both aisles from a parish clerk.

Sally Harper

NOTE:

To facilitate a more effective reading of the service, the characters C, D, SD and S (corresponding to Celebrant, Deacon, Subdeacon and Server) have been inserted at certain points both in the Latin and English text.

ORDO MISSAE

[PREPARATIO ANTE MISSAM]

In the vestry, the celebrant, deacon and subdeacon recite the hymn Veni Creator Spiritus while vesting.

Veni, Creátor Spíritus,
Mentes tuórum vísita,
Imple supérna grátia,
Que tu creásti péctora.

Qui Paráclitus díceris
Donum Dei altíssimi
Fons vivus, ignis, cáritas,
Et spiritális únctio.

Tu septifórmis múnere,
Dextre Dei tu dígitus
Tu rite promíssum Patris,
Sermóne ditans gúttura.

Accénde lumen sénsibus;
Infúnde amórem córdibus,
Infirma nostri córporis
Virtúte firmans pérpeti.

Hostem repéllas lóngius,
Pacémque duces prótinus;
Ductóre sic te prévio,
Vitémus omni nóxium.

Per te sciámus da Patrem
Noscámus atque Fílium
Te utriúsque Spíritum
Credámus omni tempore.

Sit laus Patri cum Fílio
Sancto simul Paráclito
Nobísque mittat Fílius
Charísma Sancti Spíritus. Amen.

Ÿ. Emitte Spiritum tuum et creabuntur.

℞. Et renovabis faciem terre.

Deus, cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum, purifica per infusionem Sancti Spiritus cogitationes cordis nostri, ut te perfecte diligere et digne laudare mereamur. Per Dominum nostrum Iesum Christum, qui tecum vivit et regnat, in unitate eiusdem spiritus sancti, per omnia secula seculorum.

℞. Amen.

As they begin to make their way to the altar, the sacred ministers recite the Antiphon and Psalm 43 (42)

Antiphon: Introibo ad altare Dei.

Ÿ. Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

℞. Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

ORDER OF MASS

PREPARATION BEFORE MASS

In the vestry, the celebrant, deacon and subdeacon recite the hymn Veni Creator Spiritus while vesting.

Come, Holy Ghost, Creator, come:
Visit our minds; make them your home.
Come with Thy grace and heav'nly aid,
To fill the hearts which Thou hast made.

To thee, the Comforter, we cry,
To thee, the Gift of God most high,
The Fount of life, the Fire of love,
The soul's anointing from above.

O Finger of the hand divine,
The sevenfold gifts of grace are thine;
True promise of the Father thou,
Who dost the tongue with power endow.

Thy light to every sense impart,
And shed thy love in every heart;
Thine own unfailing might supply
To strengthen our infirmity.

Far from us drive the foe we dread,
And grant us Thy peace instead;
So shall we not, with Thee for guide,
Turn from the path of life aside.

Make Thou to us the Father known,
Teach us the eternal Son to own,
And Thee, whose name we ever bless,
Of both the Spirit, to confess.

Glory and praise, Father and Son
And Holy Paraclete, with them One!
And may the Son on us bestow
All gifts that from the Spirit flow. Amen.

Text: Attributed to Rabanus Maurus (c. 776-856)

Translation: Composite (Richard Mant, 1837, Edward Caswall, 1849 and Robert Campbell, 1850)

✠ Send out your Spirit and they shall be created:

✠ And you will renew the face of the earth.

O God, to whom every heart is opened and every desire is spoken, and from whom no secret is hidden: by the outpouring of your Holy Spirit purify the thoughts of our hearts, that we may merit to love you perfectly, and praise you worthily; through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God through all ages of the ages. Amen.

As they begin to make their way to the altar, the sacred ministers recite the Antiphon and Psalm 43 (42)

Antiphon: I will go up to the altar of God.

✠ Give judgment for me, O God, and distinguish my cause from an unholy people: save me from unclean and cunning people.

✠ For you are God my strength: why have you pushed me away, and why do I go sorrowfully, while the enemy afflicts me?

✠ Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.
℣ Et introibo ad altare Dei: ad Deum, qui letificat iuventutem meam.
✠ Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?
℣ Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.
✠ Gloria Patri, et Filio et Spiritui Sancto:
℣ Sicut erat in principio, et nunc, et semper: et in secula seculorum. Amen.
✠ Introibo ad altare Dei:
℣ Ad Deum qui letificat iuventutem meam.

Arriving at the chancel grade, the sacred ministers recite in alternation:

✠ Kyrie eleison.
℣ Christe eleison.
✠ Kyrie eleison.
Pater noster, qui es in celis, Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, Sicut in celo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, Sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem;
℣ Sed libera nos a malo.
✠ Ave Maria gratia plena:
℣ Dominus tecum. Benedicta tu in mulieribus et benedictus fructus ventris tui Iesus.
✠ Et ne nos inducas in tentationem.
℣ Sed libera nos a malo.
✠ Confitemini Domino quoniam bonus:
℣ Quoniam in seculum misericordia eius.

[CONFESSIO ET ABSOLUTIO MINISTRORUM]

[C]: Confiteor Deo, Beate Marie, omnibus sanctis, et vobis; quia peccavi nimis, cogitatione, locutione, et opere: mea culpa: precor Sanctam Mariam, omnes sanctos Dei, et vos, orare pro me.

[D, SD]: Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra; liberet vos ab omni malo; conservet et confirmet in bono; et ad vitam perducatur eternam.

[C]: Amen.

[D, SD]: Confiteor Deo, Beate Marie, omnibus sanctis, et vobis; quia peccavi nimis, cogitatione, locutione, et opere: mea culpa: precor Sanctam Mariam, omnes sanctos Dei, et vos, orare pro me.

[C]: Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra; liberet vos ab omni malo; conservet et confirmet in bono; et ad vitam perducatur eternam.

[D, SD]: Amen.

[C]: Absolutionem et remissionem omnium peccatorum vestrorum, spatium vere penitentiae et emendationem vite, gratiam et consolationem Sancti Spiritus, tribuat vobis omnipotens et misericors Dominus.

[D, SD]: Amen.

✠ Adjutorium nostrum in nomine domini.
℣ Qui fecit celum et terram.
✠ Sit nomen domini benedictum.
℣ Ex hoc nunc et usque in seculum.

✠ Send your light and your truth: these have led me, and brought me to your holy mountain and to your tabernacles.
R/ And I will go up to the altar of God: to God who makes joyful my youth.
✠ I will give thanks to you on the harp, O God, my God: why are you sorrowful my soul, and why do you dismay me?
R/ Hope in God, for I will yet give him thanks: the salvation of my face, and my God.
✠ Glory to the Father, and to the Son, and to the Holy Spirit:
R/ as it was in the beginning, is now, and will be always, and in the ages of the ages. Amen.
✠ I will go up to the altar of God:
R/ To God who makes joyful my youth.

Arriving at the chancel grade, the sacred ministers recite in alternation:

✠ Lord have mercy.
R/ Christ have mercy.
✠ Lord have mercy.
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 those who trespass against us. And lead us not into temptation:
R/ But deliver us from evil.
✠ Hail Mary, full of Grace:
R/ The Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, Jesus.
✠ And lead us not into temptation.
R/ But deliver us from evil.
✠ Give thanks to the Lord for he is good.
R/ For his mercy is forever.

CONFESSION AND ABSOLUTION OF THE MINISTERS

[C]: I confess to God, to blessed Mary, to all the saints, and to you, because I have sinned greatly in thought, word, and action, by my fault: I beg holy Mary, all the saints of God, and you, to pray for me.

[D, SD]: Almighty God have mercy on you and forgive you all your sins; free you from all evil; keep and confirm you in goodness; and lead you to everlasting life.

[C]: Amen.

[D, SD]: I confess to God, to blessed Mary, to all the saints, and to you, because I have sinned greatly in thought, word, and action, by my fault: I beg holy Mary, all the saints of God, and you, to pray for me.

[C]: Almighty God have mercy on you and forgive you all your sins; free you from all evil; keep and confirm you in goodness; and lead you to everlasting life.

[D, SD]: Amen.

[C]: The Almighty and merciful God grant you absolution and remission of all your sins, face for true repentance and emendation of life and the grace and consolation of the Holy Spirit.

[D, SD]: Amen.

✠ Our help is in the name of the Lord.
R/ Who made heaven and earth.
✠ Blessed be the name of the Lord.
R/ From now until forever.

[OSCULUM PACIS]

The celebrant exchanges the kiss of peace with the deacon and subdeacon.

[C]: Oremus.

Habete osculum pacis et dilectionis, ut apti sitis sacrosancto altari, ad perficiendum officia divina.

[INGRESSUS AD ALTARE]

The celebrant goes up to the altar and prays.

Oremus.

Aufer a nobis, quesumus, Domine, cunctas iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus introire; Per Christum Dominum nostrum qui tecum vivit et regnat, in unitate eiusdem Spiritus Sancti, per omnia secula seculorum.

R/ Amen.

The celebrant kisses the altar and says:

In Nomine Patris, et Filii, et Spiritus Sancti. Amen.

[BENEDICTIO THURIS ET INCENSATIO ALTARIS]

[D]: Benedicite ..

[C]: ... Dominus. Ab ipso benedicatur hoc incensum in cuius honore cremabitur. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

[OFFICIUM (INTROIT)]

Meanwhile the choir sings:

R/ Vultum tuum deprecabuntur omnes divites plebis: adducentur regi virgines post eam : proxime eius adducentur tibi in leticia et exultatione.

V/ Eructavit cor meum verbum bonum: dico ego opera mea regi.

R/ Vultum tuum. . .

V/ Gloria Patri, et Filio et Spiritui Sancto:

R/ Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

[KYRIE ELEISON]

V/ Kyrie eleison.

R/ Kyrie eleison.

V/ Kyrie eleison.

R/ Christe eleison.

V/ Christe eleison.

R/ Christe eleison.

V/ Kyrie eleison.

R/ Kyrie eleison.

V/ Kyrie eleison.

[CANTICUM: GLORIA IN EXCELSIS DEO]

[C]: Gloria in excelsis Deo:

Et in terra pax hominibus bone voluntatis. Laudamus te. Benedicimus te. Adoramus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex Coelestis, Deus, Pater omnipotens.

Domine Fili unigenite, Iesu Christe, Domine Deus, Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostrum. Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Iesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.

[COLLECTA]

V/ Dominus vobiscum.

R/ Et cum spiritu tuo.

KISS OF PEACE

The celebrant exchanges the kiss of peace with the deacon and subdeacon.

[C]: Let us pray.

Have you both the kiss of peace and love: that you may be fit for the most holy altar to the performance of divine offices.

ASCENT TO THE ALTAR

The celebrant goes up to the altar and prays. The congregation stands.

Let us pray.

Take away from us all our iniquities, we pray you, O Lord, that with pure minds we may be worthy to enter into the holy of holies; through Jesus Christ our Lord who lives and reigns with you, in the unity of the Holy Spirit, God through all ages of the ages.

R/ Amen.

The celebrant kisses the altar and says:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

BLESSING OF THE INCENSE AND CENSING OF THE ALTAR

[D]: Let us bless --

[C]: -- the Lord. May this incense be blessed by him in whose honor it is burned: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

ENTRANCE ANTIPHON

Meanwhile the choir sings:

R/ All the rich of the people will intercede of your face: virgins will be led after her to the King: her neighbors will be led to you in gladness and exaltation. — Ps. 45 (44):13b, 15-16

Ÿ My heart has uttered a good word: I speak my works to the King.

R/ All the rich. . .

Ÿ Glory to the Father, etc.

R/ All the rich. . .

KYRIE ELEISON

Ÿ Lord have mercy.

R/ Lord have mercy.

Ÿ Lord have mercy.

R/ Christ have mercy.

Ÿ Christ have mercy.

R/ Christ have mercy.

Ÿ Lord have mercy.

R/ Lord have mercy.

Ÿ Lord have mercy.

GLORIA IN EXCELSIS DEO

Missa Sancti Wilhelmi

John Taverner (1490 - 1545)

[C]: Glory to God in the highest:

And on earth, peace to people of good will. We praise you. We bless you. We adore you. We give thanks to you on account of your great glory, O Lord God, heavenly king, God, Father almighty.

O Lord, only-begotten Son Jesus Christ; Lord God, Lamb of God, Son of the Father, who takes away the sins of the world: have mercy on us. Who takes away the sins of the world: receive our prayer. Who are seated at the right hand of the Father: have mercy on us.

For you alone are holy, you alone are the Lord; you alone are most high: Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

COLLECT OF THE DAY

Ÿ The Lord be with you.

Ÿ Oremus.

Deus, qui salutis eterne Beate Marie virginitate fecunda humano generi premia prestitisti; tribue, quesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vite suscipere, Dominum nostrum Iesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia secula seculorum.

R/ Amen.

Note: In the Sarum Use, during solemn liturgies, the preparation of the altar began during the singing of the lessons. The Blessing of the Water, below, is part of that action.

[EPISTULA]

Lectio Epistole beati Pauli Apostoli: ad Titum.

Carissime, apparuit benignitas et humanitas salvatoris nostri Dei. Non ex operibus iustitie; que fecimus nos, sed secundum suam misericordiam salvos nos fecit. Per lavacrum regenerationis et renovationis Spiritus Sancti quem effudit in nos abunde, per Iesum Christum salvatorem nostrum. Ut justificati gratia ipsius, heredes simus secundum spem vite eterne, in Christo Iesu domino nostro.

R/ Deo gratias.

[GRADUALE]

R/ Speciosus forma pre filiis hominum diffusa est gratia in labiis tuis.

Ÿ Eructavit cor meum verbum bonum dico ego opera mea regi: lingua mea calamus scribe velociter scribentis.

R/ Speciosus forma. . .

[BENEDICTIO AQUAE AD PREPARATIONEM ALTARIS]

[S]: Benedicite . . .

[C]: . . . Dominus. Ab eo sit benedicta de cuius latere exivit sanguis et aqua. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

[ALLELUYA]

R/ Alleluia.

Ÿ Post partum virgo inviolata permansisti: dei genitrix, intercede pro nobis, alleluia.

[SEQUENTIA]

Letabundus exultet fidelis chorus alleluia.

Regem Regum intacte profudit thorus res miranda.

Angelus Concilii natus est de Virgine, Sol de stella.

Sol occasum nesciens stella semper rutilans semper clara.

Sicut sydus radium profert Virgo Filium pari forma.

Neque sydus radio neque Mater Filio fit corrupta.

Cedrus alta libani conformatur ysopo valle nostra.

Verbum ens Altissimi corporari passum est carne sumpta.

[Esayas cecinit Synagoga meminit nunquam tamen desinit esse ceca.

Si non suis vatibus credat vel gentilibus Sibylinis versibus hec predicta.

Infelix propera.

Crede vel vetera.

Cur damnaberis gens misera.]

Quem docet litera.

Natum considera.

Ipsium genuit puerpera.

R/ And with your spirit.

V/ Let us pray.

O God, who have extended the rewards of eternal salvation to the human race by the fruitful virginity of blessed Mary: grant, we pray, that we may know her to intercede for us, through whom we have merited to receive the author of life, our Lord Jesus Christ your Son; who lives and reigns with you, in the unity of the Holy Spirit, God through all ages of the ages.

R/ Amen.

Note: In the Sarum Use, during solemn liturgies, the preparation of the altar began during the singing of the lessons. The Blessing of the Water, below, is part of that action.

EPISTLE, *the congregation is seated*

Titus 3:4–7

A reading from the letter of Blessed Paul the Apostle to Titus:

Dearly beloved, when the goodness and kindness of God our Savior appeared, not by the works of justice, which we have done, but according to his mercy, he saved us by the laver of regeneration, and renewal of the Holy Spirit, whom he poured out on us abundantly, through Jesus Christ our Savior; that, being justified by his grace, we might be heirs, according to hope, of life everlasting, in Christ Jesus our Lord.

R/ Thanks be to God.

GRADUAL

Psalms 44(45):3, 1

R/ You are beautiful before all human children; grace is poured out on your lips.

V/ My heart has uttered a good word: I speak my works to the King; my tongue is the pen of a scribe writing swiftly.

R/ You are beautiful. . .

BLESSING OF WATER AT THE PREPARATION OF THE ALTAR

[S]: Bless. . .

[C]: . . . the Lord. May it be blessed by him from whose side flowed water and blood: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

ALLELUIA

R/ Alleluia.

V/ After birth you remained a pure virgin: O Mother of God, intercede for us, alleluia.

SEQUENCE

Laetabundus

Let the choir of the faithful exult, greatly rejoicing, Alleluia.

The King of Kings came forth from the untouched womb, a wondrous thing.

The Angel of Counsel is born of the Virgin; the sun [is born] from a star.

The sun knows no setting; the star is always glowing, always bright.

As a star gives forth its ray, the Virgin bears her Son.

Neither the star by its ray, nor the Mother by her Son, undergoes corruption.

The high cedar of Lebanon is made like small hyssop in our valley.

The Word, being most high, suffers a body: he assumes flesh.

[Isaiah foretold it; the Synagogue memorized it, but never ceased to be blind.

If they will not believe their own prophets, will they believe the gentile sibyl, who predicted this:

Unfortunate people, delay no more.

Or, at least, believe the ancients!

Why be damned, O miserable people?]

This is he, foretold in the books:

Contemplate his birth

Who is born of a virgin.

The bracketed text above is part of a long and sad history of anti-semitic sentiment expressed in Christian liturgy. In a pastoral setting, as opposed to this historical reconstruction, the text would go unsung and

[BENEDICTIO ANTE EVANGELIUM DIACONI]

Meanwhile the deacon says

[D]: Iube, domine, benedicere.

[C]: Dominus sit in corde et in ore tuo ad pronuntiandum sanctum evangelium Dei: In nomine

When the procession moves through the choir the congregation stands.

[EVANGELIUM]

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. ✠ Sequentia sancti Evangelii secundum Lucam.

℟. Gloria tibi, Domine.

In illo tempore, pastores loquebantur ad invicem; transeamus usque Bethleem, et videamus hoc verbum quod factum est, quod fecit Dominus et ostendit nobis. Et venerunt festinantes: et invenerunt Mariam et Ioseph et infantem positum in presepio. Videntes autem, cognoverunt de verbo, quod dictum erat illis de puero hoc. Et omnes qui audierant mirati sunt, et de his quae dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba hec, conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes Deum, in omnibus quae audierant et viderant: sicut dictum est ad illos.

[D]: Beati qui audiunt verbum Dei, et custodiunt illud.

[CREDO]

The celebrant intones the creed, then takes the Gospel Book from the deacon in his right hand and kisses it. During the creed the Gospel Book is similarly venerated by the choir.

Credo in unum Deum, Patrem omnipotentem, factorem celi et terre, visibilium omnium, et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia secula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de celis.

Et incarnatus est de Spiritu Sancto ex Maria Virgine: Et homo factus est. Crucifixus etiam pro nobis: sub pontio pilato passus, et sepultus est. Et resurrexit tertia die, secundum scripturas. Et ascendit in celum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos: cuius regni non erit finis.

Et in Spiritum Sanctum, Dominum et Vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi seculi. Amen.

[DIALOGUS]

℣. Dominus vobiscum

℟. Et cum spiritu tuo.

℣. Oremus.

[OFFERTORIUM]

Offerentur regi virgines post eam proxime eius offerentur tibi.

[ORATIO AD OFFERTORIUM "SUSCIPE"]

[C]: Suscipe, Sancta Trinitas, hanc oblationem quam ego indignus peccator offero in honore tuo Beate Marie et omnium sanctorum tuorum, pro peccatis et offensionibus meis et pro salute vivorum et requie omnium fidelium defunctorum. In nomine Patris, et Filii, et Spiritus Sancti acceptum sit omnipotenti Deo hoc sacrificium novum.

unprinted out of a more conscious sensitivity to our Jewish heritage and our call to love our neighbors.

BLESSING OF THE DEACON BEFORE THE GOSPEL

Meanwhile the deacon says

[D]: Pray, master, to bless.

[C]: May the Lord be in your heart and on your lips for the proclamation of the Holy Gospel of God. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

When the procession moves through the choir the congregation stands.

GOSPEL

Luke 2:15b-20

℣. The Lord be with you.

℟. And with your Spirit.

℣. ✠ The continuation of the Holy Gospel according to Luke.

℟. Glory to you, Lord.

At that time, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that has come to pass, which the Lord has done and shown to us. And they came hurrying; and they found Mary and Joseph, and the infant lying in the manger. But seeing, they understood about the word that had been spoken to them concerning this child. And all who heard marveled, and concerning those things that were told to them by the shepherds. But Mary kept all these words, pondering in her heart. And the shepherds returned glorifying and praising God, for all that they had heard and seen, just as it was told to them.

[D]: Blessed are they that hear the word of God and keep it.

CREED

The celebrant intones the creed, then takes the Gospel Book from the deacon in his right hand and kisses it. During the creed the Gospel Book is similarly venerated by the choir.

I believe in one God, the Father almighty, maker of heaven and earth, [and] all that is visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, born of God before all ages: God from God, light from light, true God from true God. Begotten, not made, of one substance with the Father: through whom everything was made. Who on account of us people, and for the sake of our salvation, came down from heaven.

And was incarnate by the Holy Spirit from the Virgin Mary: and was made human. And also was crucified for us: he suffered under Pontius Pilate and was buried. And he arose on the third day, according to the scriptures. And he ascended into heaven, and was seated at the right hand of the Father. And from there he will come with glory to judge the living and the dead, whose reign will not end.

And in the Holy Spirit, the Lord and life-giver: who proceeds from the Father and the Son. Who with the Father and the Son is likewise adored, and with them glorified; who has spoken through the prophets. And one holy, catholic and apostolic church. I confess one baptism in remission of sins. And I look forward to the resurrection of the dead and the life of the world to come. Amen.

DIALOGUE

℣. The Lord be with you.

℟. And with your spirit.

℣. Let us pray.

OFFERTORY ANTIPHON

Virgins will be offered after her to the king; her neighbors will be offered to you.

Psalm 44(45):15b

OFFERTORY PRAYER

[C]: Receive, O Holy Trinity, this oblation that I, unworthy sinner, offer in your honor, and of Blessed Mary, and of all your saints; for [the remission of] my sins and offences, for the salvation of the living and the rest of all the faithful departed; in the name of the Father, and of the Son, and of the Holy Spirit may this new

[INCENSATIO ALTARIS OBLATIONISQUE]

[C]: Dirigatur, Domine, ad te oratio mea, sicut incensum in conspectu maiestatis tue.

[MANUUM LAVANS “MUNDA ME” (LAVABO)]

[C]: Munda me, Domine, ab omni inquinamento cordis et corporis mei ut possim mundus implere opus sanctum Domini.

[ORATIO “IN SPIRITU HUMILITATIS”]

[C]: In spiritu humilitatis et in animo contrito suscipamur Domine a te: et sic fiat sacrificum nostrum in conspectu tuo ut a te suscipiatur hodie et placeat tibi, Domine Deus. In nomine Patris et Filii et Spiritus Sancti. Amen.

[DIALOGUS “ORATE FRATRES ET SORORES”]

℣. Orate fratres et sorores pro me ut meum pariterque vestrum acceptum sit Domino Deo nostro sacrificum.
℟. Spiritus sancti gratia illuminet cor tuum et labia tua et accipiat Dominus digne hoc sacrificum laudis de manibus tuis pro peccatis et offensionibus nostris.

[ORATIO SUPER OBLATA]

Oremus.

Oblatis, Domine, muneribus, suppliciter deprecamur, ut qui veram Verbi tui incarnationem fideliter veneramus, veram eiusdem substantiam carnis ac sanguinis quam per Spiritum Sanctum Virgo Mater edidit, in hoc presenti mysterio salubriter percipiamus. Per eundem Dominum nostrum Iesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia secula seculorum. Amen.

CANON MISSAE

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, equum et salutare, nos tibi semper et ubique gratias agere Domine sancte, Pater omnipotens, eterne Deus: Quia per incarnati Verbi mysterium nova mentis nostre oculis lux tue claritatis infulsit: ut dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur. Et ideo cum angelis et archangelis cum thronis et dominationibus cumque omni militia celestis exercitus, hymnum glorie tue canimus, sine fine dicentes:

[SANCTUS]

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Te igitur, clementissime Pater, per Iesum Christum Filium tuum, Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hec ✠ dona, hec ✠ munera, hec ✠ sancta sacrificia illibata, in primis que tibi offerimus pro ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum una cum famulo tuo papa nostro Benedicto, et antistite nostro Marco, et praesedente nostro Barracco, et omnibus orthodoxis atque catholice et apostolice fidei cultoribus.

sacrifice be accepted by almighty God.

CENSING THE ALTAR AND OBLATIONS

[C]: May my prayers be directed to you, O Lord, as incense in the sight of your majesty.

WASHING OF HANDS (LAVABO)

[C]: Cleanse me, Lord, from all impurity of mind and body: that being cleansed I may be able to do the holy work of the Lord.

PRAYER OF SELF-OBLATION

[C]: In a spirit of humility and with contrite heart may we be received by you, O Lord: and so may our sacrifice be in your sight, that it may be accepted by you today, and be pleasing to you, O Lord God. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

OFFERTORY DIALOGUE "ORATE FRATRES ET SORORES"

℣. Pray, brothers and sisters, for me: that this sacrifice, which is mine and yours alike, may be acceptable to the Lord God.

℟. May the grace of the Holy Spirit illumine your heart and your lips, and may the Lord see fit to accept this sacrifice of praise from your hands, for our sins and offences.

PRAYER OVER THE OBLATIONS

Let us pray.

With these offered gifts, O Lord, we humbly pray: that we who faithfully venerate the truth of the incarnation of your word, may gain to our benefit in this present mystery the same substantial truth of your flesh and blood which the virgin Mother put forth through the Holy Spirit; Through the same Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, God through all ages of the ages. Amen.

CANON OF THE MASS

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift your hearts.

℟. We have them to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, equitable and salutary, that always and everywhere we should give thanks to you, holy Lord, almighty Father, eternal God: for through the mystery of the incarnation of the word, the new light of your glory has shone on the eyes of our mind: that while we acknowledge the visible God, we may through him be drawn to love the invisible. And therefore with Angels and Archangels, with Throne and Dominations, and with all the hosts of the heavenly army, we sing the hymn of your glory, saying without end:

SANCTUS

Missa Sancti Wilhelmi

John Taverner (1490 - 1545)

Holy, holy, holy, Lord God of hosts.

Heaven and earth are full of your glory:

Hosanna in the highest.

Blessed is he who comes in the name of the Lord:

Hosanna in the highest.

To you, therefore, most clement Father, we humbly pray and petition through Jesus Christ our Lord, that you would consider acceptable and so bless these ✠ gifts, these ✠ offerings, these ✠ holy and unblemished sacrifices, which we offer to you in the first place for your holy catholic church: that you would see fit to pacify, guard, unite and govern it throughout the whole circle of lands, one with your servant Benedict our pope, and Mark our bishop, and Barak our president; and all true believers and promoters of the catholic and

Memento, Domine, famulorum famularumque tuarum [N. et N.] et omnium circumstantium quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum: pro spe salutis et incolumitatis sue, tibi que reddunt vota sua eterno Deo vivo et vero.

Communicantes et diem sacratissimum celebrantes, quo beate marie intemerata virginitas huic mundo edidit salvatorem. Sed et memoriam venerantes, in primis eiusdem gloriose semper Virginis Marie Genetricis ejusdem Dei et Domini nostri Jesu Christi. Sed et beatorum apostolorum ac martyrum tuorum, Petri, Pauli, Andree, Iacobi, Iohannis, Thome, Iacobi, Philippi, Bartholomei, Matthei, Simonis et Thadei, Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Chrysogoni, Iohannis et Pauli, Cosme et Damiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tue muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Hanc igitur oblationem servitutis nostre, sed et cuncte familie tue, quesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab eterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

At this point the people kneel.

Quam oblationem tu, Deus omnipotens, in omnibus, quesumus, benedictam, ascriptam, ratam, rationabilem acceptabilemque facere digneris ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Iesu Christi;

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in celum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

Simili modo postquam cenatum est, accipiens et hunc preclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes:

HIC EST ENIM CALIX SANGUINIS MEI,

NOVI ET ETERNI TESTAMENTI:

MYSTERIUM FIDEI:

QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR

IN REMISSIONEM PECCATORUM.

Hec quotiescumque feceritis, in mei memoriam facietis.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi, filii tui, Domini Dei nostri, tam beate passionis, necnon et ab inferis resurrectionis; sed et in celos gloriose ascensionis: offerimus preclare maiestati tue de tuis donis ac datis hostiam puram, hostiam sanctam, hostiam et immaculatam, pacem sanctam vite eterne, et calicem salutis perpetue.

Supra que propicio ac sereno vultu respicere digneris: et accepta habere, sicut accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium patriarchae nostri Abrahe, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, iube hec perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divine maiestatis tue; ut quotquot ex hac altaris participatione sacrosanctum filii tui corpus et sanguinem sumpserimus, omni benedictione celesti et gratia repleamur. Per Christum Dominum nostrum. Amen.

The congregation stands.

Memento etiam, Domine, animarum famulorum famularumque tuarum [N. et N.], qui nos precesserunt cum signo fidei et dormiunt in somno pacis. Ipsis, domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per Christum Dominum nostrum. Amen.

apostolic faith.

Remember, O Lord, your servant men and women, [N. and N.,] and all here standing about, whose faith and devotion are known to you; for whom we offer, or who themselves offer, this sacrifice of praise, for themselves and all their own, for the redemption of their souls: for the hope of salvation and for their safety; and paying their devotion to you, the eternal God, living and true.

United in one communion, and celebrating that most holy day in which Mary, without loss of her virginity, brought forth the Savior of the world, we venerate above all others the memory of the same glorious and ever-virgin Mary, mother of our Lord and God, Jesus Christ; but also your blessed apostles and martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all your saints: Grant that, by their merits and prayers, we may be defended in all things with the help of your protection. Through the same Christ our Lord. Amen.

We pray then, O Lord, that you would be pleased graciously to accept this oblation of our service, as well as the offering of your whole family, and order our days in your peace, deliver us from eternal damnation, and command us to be numbered in the fold of your elect. Through Christ our Lord. Amen.

At this point the people kneel.

Which offering, O God almighty, we pray you to be pleased in all things to make blessed, reckoned, established, rational and acceptable, that it may become for us the Body and Blood of your dearly beloved Son, our Lord Jesus Christ;

Who, the day before he suffered, took bread in his holy and venerable hands: and having raised his eyes to heaven—to you, O God, his Father—he gave you thanks; he blessed it, broke it, and gave it to his disciples, saying, Take and eat of this, all of you:

FOR THIS IS MY BODY.

In the same way, after having eaten, he took this estimable cup in his holy and venerable hands, again he gave thanks to you; he blessed it, and gave it to his disciples saying: Take and drink of this, all of you:

FOR THIS IS THE CUP OF MY BLOOD,

OF THE NEW AND ETERNAL COVENANT:

THE MYSTERY OF FAITH:

THAT WILL BE Poured OUT FOR YOU AND FOR MANY

FOR THE REMISSION OF SINS.

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

Wherefore also, O Lord, we your servants, but also with your holy people, remembering the blessed passion of the same Christ, your Son our Lord, and also his resurrection from the dead and glorious ascension into heaven, we offer to your renowned Majesty, from the gifts of your own giving, a pure victim, a holy victim and a spotless victim: the holy bread of life eternal, and the cup of everlasting salvation.

Over which [offerings], be pleased to look upon them with a favorable and gracious gaze, and to accept them as you accepted the offerings of your just servant Abel, and the sacrifice of our Patriarch Abraham, and that which your high priest Melchizedek offered to you, a holy sacrifice, an immaculate victim.

We humbly pray you, O almighty God, to command that these our offerings be carried by the hands of your holy angel to your altar on high, in the sight of your divine Majesty, that those of us who will receive the most sacred body and blood of your Son by partaking from this Altar, may be filled with every heavenly blessing and grace. Through Christ our Lord. Amen.

The congregation stands.

Remember also, O Lord, the souls of your servant men and women [N. and N.], who have gone forth from us with the sign of faith and sleep in the sleep of peace. To these, O Lord, and all who rest in Christ, we pray

Nobis quoque peccatoribus, famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Iohanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cecilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non estimator meriti, sed venie, quesumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hec omnia, domine, semper bona creas, santiꝫficas, viviꝫficas, beneꝫdicas, et prestas nobis.

Per ipꝫsum, et cum ipꝫso, et in ipꝫso, est tibi Deo Patri omnipoꝫtenti, in unitate Spiritus ꝫ Sancti, omnis honor et gloria.

Ÿ Per omnia secula seculorum.

Ꝛ Amen

[PATER NOSTER]

Oremus. Preceptis salutaribus moniti, et divina institutione formati: audemus dicere:

Pater noster qui es in celis: Sanctificetur nomen tuum. Adueniat regnum tuum.

Fiat voluntas tua sicut in celo et in terra. Panem nostrum quotidianum da nobis hodie.

Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris;

et ne nos inducas in temptationem.

Ꝛ Sed libera nos a malo.

[FRACTIO PANIS]

Libera nos quesumus Domine ab omnibus malis: preteritis presentibus et futuris, et intercedente beata et gloriosa semper virgine Dei genitrice Maria et beatis apostolis tuis Petro et Paulo atque Andrea cum omnibus sanctis:

Here the celebrant takes the paten from the deacon, touches it to his left and right eyes, and then makes the sign of the cross with it over himself, meanwhile continuing to pray:

da propicius pacem in diebus nostris ut ope misericordie tue adiuti, et a peccato simus semper liberi : et ab omni perturbatione securi.

Now the celebrant bows slightly and holding the Host over the chalice, breaks it into three portions, holding two fragments between his left thumb and forefinger, and the third between his right. All the while, he finishes the prayer

Per eundem Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus

Ÿ Per omnia secula seculorum.

Ꝛ Amen

Using the third part of the host, the celebrant makes signs the cross three times inside the chalice, singing:

Ÿ Pax doꝫmini sit semꝫper voꝫbiscum.

Ꝛ Et cum spiritu tuo.

[AGNUS DEI]

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Hoc sacroꝫsancta commixtio corporis et sanguinis Domini nostril Iesu Christi, fiat mihi omnibusque sumentibus salus mentis et corporis: et ad vitam eternam promerendam et capescendam preparation salutaris, per eundem Christum Dominum nostrum. Amen.

Domine, sancte Pater omnipotens, eterne Deus, da mihi hoc sacrosanctum corpus et sanguinem filii tui Domini nostri Iesu Christi ita digne sumere: ut merear per hoc remissionem omnium peccatorum meorum accipere, et tuo Sancto Spiritu repleri; et pacem tuam habere; quia tu es Deus solus et preter te non est alius, cuius regnum et imperium gloriosum sine fine permanet in secula seculorum. Amen.

that you would grant a place of refreshment, light and peace. Through Christ our Lord. Amen.

To us sinners also, your servants, hoping in the multitude of your mercies, be pleased also to give some part and fellowship with your holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all your saints, into whose company we pray you admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord.

Through whom, O Lord, you are always creating these good things, sanctifying, vivifying, blessing and bestowing them on us.

By him, and with him, and in him, is to you O God, Father almighty, in the unity of the Holy Spirit, all honor and glory:

✠ through all ages of the ages.

℟ Amen.

THE LORD'S PRAYER

Let us pray. Admonished by saving precepts, and formed by divine instruction, we are bold 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 those who trespass against us. And lead us not into temptation:

℟ But deliver us from evil.

BREAKING OF THE BREAD

Deliver us, we pray you Lord, from all evils, past, present and future: and by the intercession of the blessed and glorious and ever-virgin Mother of God, Mary, and of your blessed Apostles Peter and Paul, also Andrew, with all the saints. . .

Here the celebrant takes the paten from the deacon, touches it to his left and right eyes, and then makes the sign of the cross with it over himself, meanwhile continuing to pray:

. . . give gracious peace in our days: that being assisted by the help of your mercy, we may be both forever free from sin and secure from all disturbances.

Now the celebrant bows slightly and holding the Host over the chalice, breaks it into three portions, holding two fragments between his left thumb and forefinger, and the third between his right. All the while, he finishes the prayer

Through the same, Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, God

✠ through all ages of the ages.

℟ Amen.

Using the third part of the host, the celebrant makes signs the cross three times inside the chalice, singing:

✠ The peace of the Lord be always with you.

℟ And with your spirit.

AGNUS DEI

Missa Sancti Wilhelmi

John Taverner (1490 - 1545)

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, grant us peace.

May the commixture of the most holy body and blood of our Lord Jesus Christ be to me and all who receive them, health in mind and body: and a saving preparation for meriting to attain to everlasting life; through the same Christ our Lord. Amen.

O Lord, holy Father, almighty eternal God, grant me so worthily to receive this most holy body and blood of your Son our Lord Jesus Christ: that I may merit through it to receive the remission of all my sins and to be filled with your Holy Spirit; and to have your peace; for you alone are God and there is none other beside

[OSCULUM PACIS]

The celebrant now kisses the spread corporal to the right of the host and kisses the rim of the chalice. Then he gives the pax to the deacon, saying.

✠ Pax tibi et ecclesie dei.

✠ Et cum spiritu tuo.

The congregation is seated.

[COMMUNIO SACERDOTIS]

The celebrant prays privately:

Deus Pater, fons et origo totius bonitatis, qui ductus misericordia Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti, quam ego indignus hic in manibus meis teneo:

He bows to the host:

Te adoro, te glorifico, te tota cordis intentione laudo: Et precor ut nos famulos tuos non deseras, sed peccata nostra dimittas, quatenus tibi soli vivo ac vero deo, puro corde et casto corpore servire valeamus; Per eundem Christum Dominum nostrum. Amen.

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: Libera me, queso, per hoc sacrosanctum corpus et hanc sanguinem tuum a cunctis iniquitatibus meis et ab universis malis: Et fac me tuis semper obedire mandatis: Et a te nunquam in perpetuum separari permittas, Salvator Mundi; Qui cum Deo Patre et eodem Spiritu Sancto vivis et regnas Deus, per omnia secula seculorum. Amen.

Corporis et sanguinis tui, Domine Iesu Christe, sacramentum, quod licet indignus accipio, non sit mihi iudicio et condemnationi; sed tua prosit pietate corporis mei et anime salutem. Amen.

Addressing the host humbly, before receiving it:

Ave in eternum, sanctissima caro Christi, mihi ante omnia et super omnia summa dulcedo. Corpus Domini nostri Iesu Christi sit mihi peccatori via et vita. Amen.

He now receives the host, first making the sign of the cross with it before his mouth.

In nomine Patris et Filii et Spiritus Sancti. Amen.

He now addresses the blood with great devotion:

Ave in eternum celestis potus, mihi ante omnia et super omnia summa dulcedo. Corpus et sanguis Domini nostri Iesu Christi prosint mihi peccatori ad remedium sempiternum in vitam eternam. Amen.

He now receives the blood, first making the sign of the cross.

In nomine Patris et Filii et Spiritus Sancti. Amen.

The celebrant now bows and says devoutly:

Gratias tibi ago, Domine, Sancte Pater, omnipotens eterne Deus, qui me refecisti de sacratissimo corpore et sanguine filii tui domini nostri Iesu Christi: Et precor ut hoc sacramentum salutis nostre, quod sumpsi indignus peccator, non veniat mihi ad iudicium neque ad condemnationem pro meritis meis; sed ad profectum corporis mei et anime salutem in vitam eternam. Amen.

[COMMUNIO FIDELIUM]

After the communion of the priest, the deacon and subdeacon, bowing, make the confession on behalf of the people:

[D, SD]: Confiteor Deo, Beate Marie, omnibus sanctis, et vobis; quia peccavi nimis, cogitatione, locutione, et opere: mea culpa: precor Sanctam Mariam, omnes sanctos Dei, et vos, orare pro me.

[C]: Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra; liberet vos ab omni malo; conservet et confirmet in bono; et ad vitam perducat eternam.

[D, SD]: Amen.

you, whose kingdom and glorious reign remain without end, in the ages of the ages. Amen.

KISS OF PEACE

The celebrant now kisses the spread corporal to the right of the host and kisses the rim of the chalice. Then he gives the pax to the deacon, saying.

✠ Peace be to you and to the church of God.

✠ And with your spirit.

The congregation is seated.

COMMUNION OF THE PRIEST

The celebrant prays privately:

O God the Father, source and origin of all goodness, who led by mercy willed your Only-Begotten to descend to this infirm world for us and to take flesh, which I, unworthy, hold here in my hands:

He bows to the host:

I adore you, I glorify you, I praise you with the whole intention of my heart: And I beg that you would not forsake us, your servants, but forgive our sins, so that we may be able to serve you alone, the living and true God, with a pure heart and chaste body; through the same Christ our Lord. Amen.

O Lord Jesus Christ, Son of the living God, who from the will of the father, and cooperating with the Holy Spirit, gave life to the world by your death: free me, I ask, through this, your most holy body and blood, from all my sins and from every evil: and make me always to obey your commandments and do not permit me to be parted from you for ever, O Savior of the World; who with God the Father and the same Holy Spirit live and reign, God through all ages of the ages. Amen.

May the sacrament of your body and blood, O Lord Jesus Christ, which it is allowed for me unworthily to receive, not be to be judgment and condemnation; but by your mercy profit my salvation in both body and soul. Amen

Addressing the host humbly, before receiving it:

Hail for ever, most holy flesh of Christ, before all and above all the greatest sweetness to me. May the body of our Lord Jesus Christ be to me, a sinner, the way and the life.

He now receives the host, first making the sign of the cross with it before his mouth:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

He now addresses the blood with great devotion:

Hail for ever, celestial drink, before all and above all the greatest sweetness to me. May the body and blood of our Lord Jesus Christ profit me, a sinner, as an everlasting remedy for eternal life. Amen.

He now receives the blood, first making the sign of the cross:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The celebrant now bows and says devoutly:

I give thanks to you, O Lord, holy Father, almighty eternal God, who have refreshed me from the most holy body and blood of your Son, our Lord Jesus Christ: and I pray that this sacrament of our salvation, which I, unworthy sinner, have received, may not come to me as judgment or condemnation by my merits; but as protection of my body and salvation of my soul in life everlasting. Amen.

COMMUNION OF THE FAITHFUL

After the communion of the priest, the deacon and subdeacon, bowing, make the confession on behalf of the people:

[D, SD]: I confess to God, to blessed Mary, to all the saints, and to you, because I have sinned greatly in thought, word, and action, by my fault: I beg holy Mary, all the saints of God, and you, to pray for me.

[C]: Almighty God have mercy on you and forgive you all your sins; free you from all evil; keep and confirm you in goodness; and lead you to everlasting life.

[C]: Absolutionem et remissionem omnium peccatorum vestrorum, spatium vere penitentiae et emendationem vite, gratiam et consolationem Sancti Spiritus, tribuat vobis omnipotens et misericors Dominus.

[D, SD]: Amen.

The deacon and subdeacon stand upright from the confession, and then kneel. The celebrant turns back to the altar, and taking the host over the ciborium, turns to the people and says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

[D, SD]: Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

The deacon and subdeacon accompany the celebrant to the nave for the distribution of communion, according to the following formula:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam eternam. Amen.

Meanwhile the choir sings:

[COMMUNIO]

R/ Diffusa est gratia in labiis tuis: propterea benedixit te Deus in eternum.

V/ Eructavit cor meum verbum bonum, dico ego opera mea regi.

R/ Diffusa est. . .

V/ Audi, filia, et vide et inclina auream tuam et obliviscere populum tuum et domum patris tui.

R/ Diffusa est. . .

V/ Et concupiscet rex speciem tuam. Quoniam ipse est dominus tuus, et adora eum.

R/ Diffusa est. . .

V/ Filia Tyri cum muneribus; vultum tuum deprecabuntur divites plebis.

R/ Diffusa est. . .

V/ Gloriosa nimis filia regis intrinsecus, texturis aureis circumamicta.

R/ Diffusa est. . .

V/ In vestibus variegatis adducetur regi; virgines post eam, proxime eius, afferuntur tibi.

R/ Diffusa est. . .

V/ Afferuntur in letitia et exultatione, adducuntur in domum regis.

R/ Diffusa est. . .

V/ Gloria Patri, et Filio, et Spiritui Sancto: sicut erat in principio, et nunc, et semper, et in secula seculorum.
Amen.

R/ Diffusa est. . .

[ABLUTIONES]

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Hec nos communio, Domine, purget a crimine, et celestis remedii faciat esse consortes.

Adoramus crucis signaculum per quod salutis sumpsimus sacramentum.

[ORATIO POST COMMUNIONEM]

V/ Dominus vobiscum.

R/ Et cum spiritu tuo.

Da, quesumus, misericors Deus, eius nos continua intercessione vegetari, cuius integra virginitate suscepimus auctorem nostre salutis Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia secula seculorum.

R/ Amen.

[D, SD]: Amen.

[C]: The Almighty and merciful God grant you absolution and remission of all your sins, face for true repentance and emendation of life and the grace and consolation of the Holy Spirit.

[D, SD]: Amen.

The deacon and subdeacon stand upright from the confession, and then kneel. The celebrant turns back to the altar, and taking the host over the ciborium, turns to the people and says:

Behold the Lamb of God: behold him who takes away the sins of the world.

[D, SD]: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed.

The deacon and subdeacon accompany the celebrant to the nave for the distribution of communion, according to the following formula:

The body of our Lord Jesus Christ keep your soul in everlasting life. Amen.

The Episcopal Church welcomes all baptized persons to receive Holy Communion, which today will be distributed under the species of the bread only. Those desiring communion are invited to come forward to the station, kneel, place their hands under the housling cloth held by the acolytes, respond “Amen” and open their mouths to receive.

Meanwhile the choir sings:

COMMUNION ANTIPHON

Psalm 45(44):3; 2ab, 11, 12, 13, 14, 15, 16

R/ Grace is poured out on your lips: because of this God has blessed you for ever.

V/ My heart has uttered a good word: I speak my works to the King.

R/ Grace is poured out. . .

V/ Hear, daughter, and see, and incline your ear and forget your people and the house of your father.

R/ Grace is poured out. . .

V/ And the king will desire your beauty: For he is your Lord, and they will adore him.

R/ Grace is poured out. . .

V/ The daughters of Tyre with gifts and the rich of the people will intercede of your face.

R/ Grace is poured out. . .

V/ The daughter of the king is gloriously clothed, with robes embroidered with gold.

R/ Grace is poured out. . .

V/ She will be led to the king in parti-colored vestments; virgins after her, and her neighbors will be led to you.

R/ Grace is poured out. . .

V/ They will be led to you in gladness and exaltation, and brought to the house of the king.

R/ Grace is poured out. . .

V/ Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and is ever, and in ages of the ages. Amen.

R/ Grace is poured out. . .

ABLUTIONS

What we have received by the mouth, O Lord, may we obtain with a pure mind: and from a temporal gift may it become for us an eternal remedy.

May this communion, O Lord, purge us from sin, and make us to be partakers of a heavenly remedy.

Let us adore the sign of the cross, by which we have received the sacrament of salvation.

POSTCOMMUNION

V/ The Lord be with you.

R/ And with your spirit.

Merciful God, grant us to be invigorated by the continued intercession of her by whose undefiled virginity we have received the author of our salvation, our Lord Jesus Christ your Son, who lives and reigns with you, in the unity of the Holy Spirit, God through all ages of the ages.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

The deacon says:

℣. Ite missa est.

℟. Deo gratias.

Before leaving the altar the celebrant says the following prayer, privately, and makes the sign of the cross.

Placeat tibi, Sancta Trinitas, obsequium servitutis meae: Et praesta ut hoc sacrificium, quod oculis tue Majestatis indignus obtuli, sit, te miserante, propitiabile; Qui vivis et regnas Deus per omnia secula seculorum. Amen.

In nomine Patris et Filii et Spiritus Sancti. Amen.

[EVANGELIUM TERMINALIS]

As the ministers leave the chancel, the celebrant recites the first fourteen verses of the Gospel according to St. John.

✠ Initium sancti Evangelii secundum Ioannem.

In principio erat Verbum et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebre eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Johannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera que illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt; quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine eius, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et verbum caro factum est, et habitavit in nobis: et vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratie et veritatis.

R/ Amen.

V/ The Lord be with you.

R/ And with your spirit.

The deacon says:

V/ Go, it is sent.

R/ Thanks be to God.

Before leaving the altar the celebrant says the following prayer, privately, and makes the sign of the cross.
May it please you, this obedient service of mine: and grant that this sacrifice, which I, unworthy, have offered in the sight of your majesty, may be acceptable; who live and reign, God through all ages of the ages. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

LAST GOSPEL

As the ministers leave the chancel, the celebrant recites the first fourteen verses of the Gospel according to St. John.

✠The beginning of the Holy Gospel according to John.

In the beginning was the Word, and the Word was with God, and the Word was God. This one was in the beginning with God. All was made through him, and without him was made nothing that was made. In him was life, and life was the light of people, and the light shined in the darkness, and the darkness did not comprehend it.

There was a man sent by God, whose name was John. This one came in testimony, that he might give testimony regarding the light, that all might believe through him. He himself was not that light, but that he might give testimony regarding the light. The true light that illuminates all people was coming into this world. He was in the world, and the world was made through him, and the world did not know him. He came into his own, and his own did not receive him; but as many as did receive him, he gave them power to become children of God: to those who believe in his name, who are not born from blood nor from the will of the flesh, nor from the will of men, but who are born of God. And the word was made flesh, and dwelled among us: and we saw his glory, the glory (as it were) of the Only-begotten from the Father, full of grace and truth.

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The Rev. Cody C. Unterseher for his translation of the entire text of the liturgy. Translation copyright © 2011 by Christ Church Press. All rights reserved.

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MINISTERS OF THE LITURGY

Celebrant	The Rev. Canon Jeremy Davies
Deacon	The Rev. James Mustard
Subdeacon	The Rev. Dr. Allan Doig
Clerk	Mr. Jadon Hartsuff
Torchbearers	Mr. Todd Hoover Mr. David Sibley
Thurifer	Mr. Hershell George
Masters of Ceremonies	Dr. John Harper The Rev. Cody C. Unterseher
Choir	Robert W. Lehman Michele Kennedy Sharla Nafziger Nacole Palmer Kirsten Sollek Virginia Warnken Juliette Wells Thomas Brand Karl Benjamin Geertz Matthew Hensrud Timothy Hodges Raymond Bailey John Brooks Thomas McCargar Rodney Yoder



The Association of
Anglican Musicians



Christ Church
Bronxville