Nova Organi Harmonia ad Graduale

JUXTA EDITIONEM VATICANAM
A RECTORE
UNA CUM PROFESSORIBUS

Mechliniensis Interdioecesani Instituti Musicae Sacrae
composita ac aptata

EDITIO TERTIA

PARS V

KYRIALE
ET
MISSA PRO DEFUNCTUS

Auctorum nomina in fine uniuscujusque Missae inscribuntur.

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ALII CANTUS AD LIBITUM.

novissime approbati.

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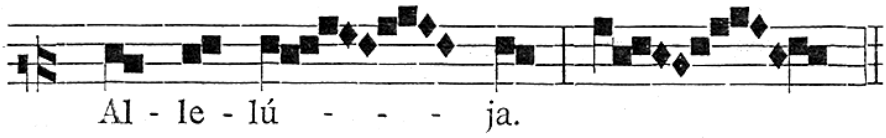
The Rhythm of the Vatican Edition

"In the Vatican edition, the *morae vocis* shall be indicated by a blank space of equal and unchanging width, and four sorts of bars shall be used . . . ."

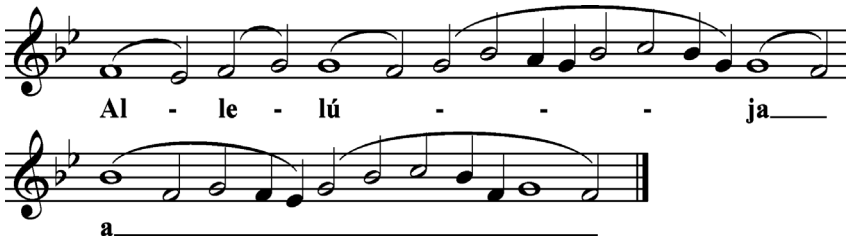
—Resolution no. 8, noted in the minutes of the Commission for the Vatican Edition (29 June, 1904)
Combe, *The Restoration of Gregorian Chant: Solesmes and the Vatican Edition*, 272.

In spite of the confusion that has existed since its introduction more than a century ago, it must be understood that the Vatican Edition of Gregorian chant is truly a rhythmic edition. With one exception, the "pure" Vatican Edition notates the rhythm by the same means that Dom Joseph Pothier's *Liber Gradualis* employed. This is quite natural because (1) Dom Pothier was in charge of creating the Vatican Edition; (2) his publications were in wide use at the time; and, most importantly, (3) it was ultimately decided to use Pothier's *Liber Gradualis* and *Antiphonale* as the basis for the Vatican Edition. Furthermore, large sections of the Preface to Pothier's *Liber Gradualis*[1] were adopted verbatim for the Preface to the Vatican Edition.[2]

The Vatican Edition presupposes an *equalist* interpretation. Since the late Renaissance, the *mensuralist* interpretation (which assigned different time values to chant notes with different shapes) had been accepted as the correct rhythmic interpretation of chant, and this was a great obstacle to Pothier's work of Gregorian restoration. Today, one can easily see the way the melodies were sung during the nineteenth century by comparing the chant notation of the "corrupt" Gregorian editions to the corresponding organ accompaniment books (written in modern notation).[3] Here is an example:



HABERL/PUSTET 1884 Graduale : Page [52] : Mass II for a Virgin/Martyr



SCHILDKNECHT 1892 Page [50] : Mass II for a Virgin/Martyr

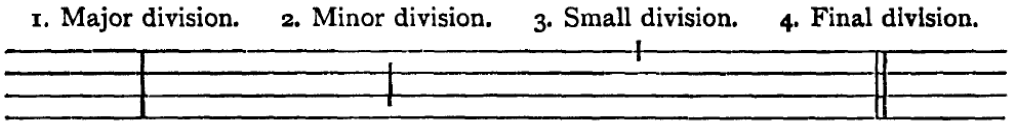
Having studied the Medieval manuscripts, Pothier became convinced that the notes were shaped differently in the Medieval manuscripts to make them easier to sing, not because they were intended to be sung with the rhythm of the "measured" music of Renaissance polyphony (with *longa*, *brevis*, *semi-brevis*, etc.). A surprisingly explicit reminder of Pothier's view was published in the Vatican Preface:

> **7. In themselves the descending diamond notes, which in certain neums follow the culminating note, have no *special* time-value ¶♦♦.**

1 Both the 1883 and 1895 editions.
2 The now legendary Preface to the Vatican Edition will be referred to as the "Vatican Preface." This article focuses on the second part of the Vatican Preface, which gives the "Rules for Interpretation."
3 Thousands of pages of chant accompaniments were published in the nineteenth century, especially by Friedrich Pustet.

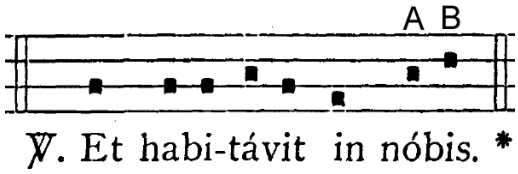
I. The Rhythmic Notation

The rhythm of the Vatican Edition is not notated by means of dots, lines, dashes, or differently shaped neums. The rhythmic notation is more subtle, and sometimes leaves room for interpretation by the choir director. The first rhythmic sign used in the Vatican Edition is the bar:



Before 1. and 4., a *ritardando* is often taken. Pothier himself seemed to favor a pronounced *ritardando* before the final division (as evidenced by the few precious recordings we have of him conducting chant). Before 2. and 3., a smaller break is required.

The duration of the *ritardando* is not specified, and this has led to various interpretations. One of the major differences among the different schools is what to do with a spondee coming before a bar (whereas all are in agreement when it comes to a dactyl in the same place).[4] There are literally thousands of examples like this one in the *Kyriale*, *Graduale*, and *Antiphonale*:



Some schools will always double the length of both notes on "nóbis" (A & B). Other schools tend to lengthen only the final note (B). Some schools treat each individual case differently. Some schools claim to give a slight emphasis to the tonic accent of "nóbis" (A) and a longer length to the final note (B), but this is difficult in practice.

In conclusion, Dom Pothier seems to have left it up to individual choir directors to decide the length of each *ritardando* before the different bars.

II. The Melismatic *Mora Vocis*

If one knows that about the *ritardando* required before the various bars, one can sing through almost the entire *Kyriale* and *Antiphonale* without a single problem. However, the *Graduale* is quite different, because of its numerous melismas.

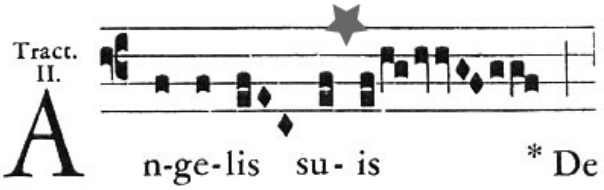
As the Vatican Preface explains, the "blank" space of a notehead or more in the Vatican Edition indicates that one must insert a *mora vocis* (that is, a *ritardando* and/or pause). To distinguish this type of *mora vocis* from the *ritardando* that is required before a bar, the term "melismatic *mora vocis*" will be used henceforth.[5]

---

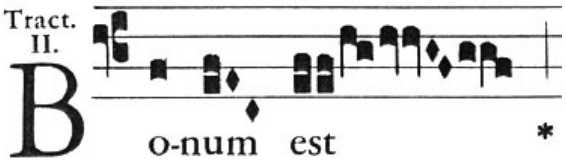
4 A spondaic word has the accent on the penultimate syllable (e.g. Páter). A dactylic word has the accent on the antepenult (e.g. Fílius).

5 What is remarkable is that the Vatican Preface was not issued with the Vatican Edition *Kyriale* (1905), but with the Vatican Edition *Graduale* (1908). This is akin to publishing a vehicle's operating instructions three years after issuing the vehicle itself. The thought may have been that singers would know to apply the same rules they had been applying to the Pothier books. Still, this approach seems open to criticism: why not clearly state the rules of rhythmic interpretation when the Vatican Edition *Kyriale* was first published? It is unanimously accepted that the Vatican Preface rules for interpretation

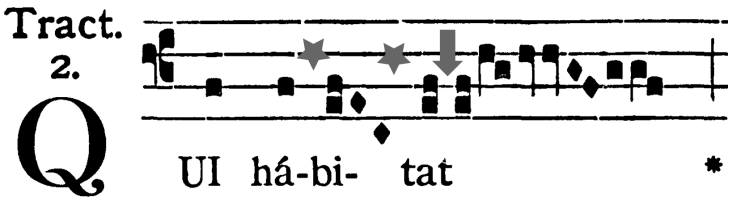
For example, the following example has no melismatic *mora vocis*, since there are no melismas with the space of a notehead or more (remember that the syllables change at the star, so it is not a melisma):



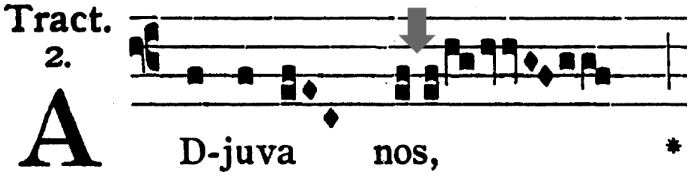
This example is also devoid of any melismatic *morae*:



However, the following example would have a *mora vocis* at the arrow (because it has a blank space of a notehead or more). However, that is the only melismatic *mora vocis* present. There is not a melismatic *mora vocis* at either of the places below a star, because those instances have a change of syllables, and there can be no melisma where syllables change.



This example has a melismatic *mora vocis* on the neum above the word "nos" (because there is the blank space of a notehead or more at the arrow):



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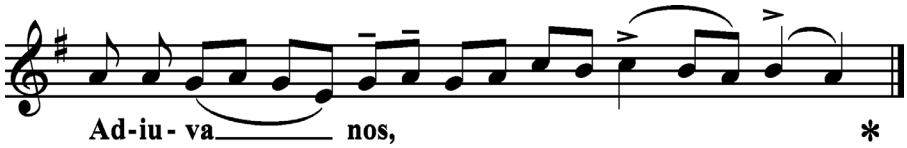
apply "retroactively" to the Vatican Edition *Kyriale* (and, as mentioned above, there are very few melismatic *morae* in the *Kyriale* anyway). It seems probable that the Preface was not issued in 1905 (with the *Kyriale*) due to internal disagreements among members of the Pontifical Commission (of which Pothier was the president). However, this fascinating history will not be treated here, since it is the subject of several books. In this author's view, the most valuable sources (available in English) treating this history are:

Combe, Pierre. *The Restoration of the Gregorian Chant: Solesmes and the Vatican Edition*. Trans., Theodore Marier. The Catholic University of America Press: Washington D.C., 1969.

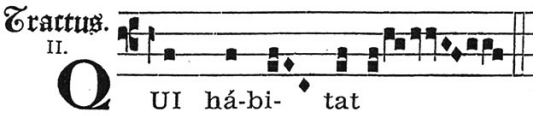
Wagner, Peter. *Der Kampf gegen die Editio Vaticana Pamphlet*. Graz: Styria, 1907. Published in English as "The Attack on the Vatican Edition: A Rejoinder." *Caecilia* 87 (1906): 10-44.

The following example shows the way an editor who put the Vatican Edition into modern notation (there were many such editors!) chose to notate that melismatic *mora vocis*:

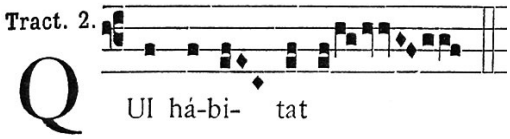


DR. F. X. MATHIAS 1911 *Graduale*

For the sake of curiosity, we include Pothier's editions:

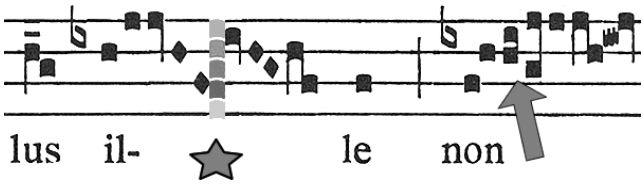


Dom Pothier's *Liber Gradualis* (1883)

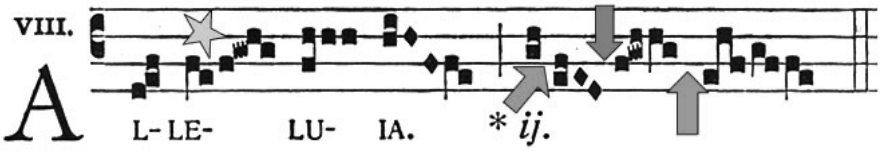


Dom Pothier's *Liber Gradualis* (1895)

When singing, it can be difficult to instantly know where a melismatic *mora vocis* is indicated. For example, there is a melismatic *mora* at the star but not at the arrow in the following example. Above the star, "imaginary" noteheads are added for the reader to verify that there truly is at least one notehead of blank space:



In the following example, there are three melismatic *morae* (indicated by arrows). However, there is not a melismatic *mora* at the star, because there is not the space of a notehead or more.



III. Different Schools and Interpretations

The student who carefully studies the various editions of the Vatican Edition will notice several things:

(1) Because the rhythm of the chant depended on the spacing, no publisher was allowed to change the official text in any way. In a note from the Vatican publisher,[6] publishers were reminded that they must adhere strictly to the spacing of the official Vatican Edition when it comes to melismas. They were also reminded that the space is measured against the "custos" at the end of the line when the melisma is interrupted and must continue on the next line.[7] Still, instances can be found where publishers got

6 This note is provided at the end of this document, courtesy of Monsignor Hayburn.
7 Most publishers did not want to bother doing that, so they almost always end a melismatic line with some kind of bar.

"sloppy," and, in spite of the injuction from the Vatican, altered the spacing between the notes in melismas. In such an instance (i.e. where different editions have different spacing), one must have recourse to the Vatican Press edition to find out whether a melismatic *mora* was intended.

(2) Most of the editors felt that Vatican Edition was not practical when it came to the notation of the melismatic *mora vocis*, so many invented their own system of notation, which was then superimposed on top of the Vatican Edition. This is understandable, since (as eluded to above) it often happens that the only way a singer can tell if a melismatic *mora vocis* was intended is to place the book by one's nose and gaze outward. Doing this makes it possible to see whether there really is the space of a notehead.

(3) The idea of "space" indicating the *mora vocis* is foreign to modern musicians, but makes more sense when one considers this excerpt from the Preface to the Vatican Edition:

> **The reason which demands the joining together of the notes of the same neum, both in the musical text and in the singing of it, also requires that the neums should be marked off from one another alike for the eye and for the ear : and this is done in various ways according to various contexts.**

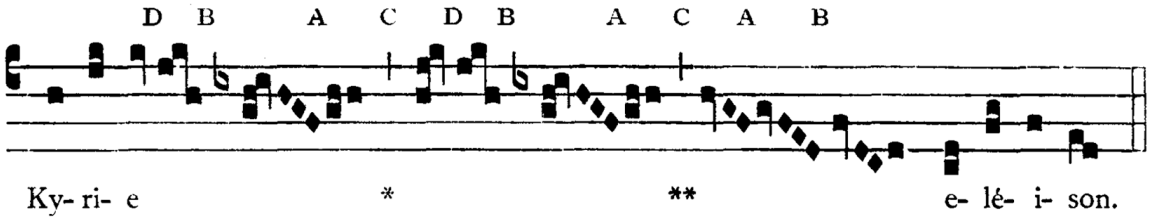
In other words, the sections of the melisma are apparent to the ears when one hears *morae*, while the same sections are apparent to the eyes when one sees spacing. Dom Pothier dwells on this idea at length in the Preface to his *Liber Gradualis*.

(4) There are often discrepancies between the various editions. Incidentally, out of all the editions, the Solesmes editions published by Dom Mocquereau are the least faithful when it comes to adherence to the Vatican rhythm.[8]

IV. Additions and Subtractions from Pothier's Rhythmic Notation

In Pothier's original Preface to his *Liber Gradualis*, he said that if more space is given for a melismatic *mora vocis*, the pause should be longer and vice versa. This seems to have been abandoned with the publication of the Vatican Edition (and could possibly be explained in principle[9] by the quote given at the start of this document).

However, there is one thing that did not appear in Pothier's Preface, but was added in the Vatican Preface, namely example (D):



Observe that a tailed note, (D), immediately followed by a neum which it commands does not indicate a breathing but a rather longer pause.

8 The explanation for this is that Dom Mocquereau was trying to match the St. Gall rhythmic markings, rather than adhere to the Vatican Edition. Solesmes published several pamphlets clearly stating this fact (cf. *Plainchant and Solesmes*, by Paul Cagin and André Mocquereau, published in 1905).

9 N.B. the words "equal and unchanging."

With regard to example (D) and the explanation for it, it must be understood that this was a very poorly phrased section of the Vatican Preface and has led to serious consequences. As a matter of fact, the Latin wording employed could be translated as either "preceded by" or "followed by" a neum subordinate to it.[10] Some editors translate it as "preceded by" while others translate it as "followed by," with obvious (conflicting) results. Furthermore, in example (D) Dom Pothier left the required notehead of space, but the explanation does not require that space. Suffice it to say that each and every edition treats instances of example (D) differently, and many are internally inconsistent. Furthermore, one cannot have recourse to the earlier Pothier editions for clarification because (as stated) this rhythmic rule was mysteriously invented for the Vatican Edition.

When the student finds different interpretations for melismatic *morae* in the different editions, one need not necessarily infer sloppiness or ill intentions. Sometimes, the editor was doubtless trying to be rhythmically consistent (when the same melodic passage occurs in more than one Proper, for example). It is also possible that some editors were trying to correct what they perceived to be typos in the Vatican Edition, and having recourse to the earlier "tradition" of the Pothier books in use for decades. The fact that the Vatican Edition contains errors cannot be denied, and typos are entirely understandable, considering how quickly these massive volumes were published. In his book, Joseph Gogniat[11] has pointed out some indisputable Vatican Edition typos; for example, the inconsistent application of *liquescents*.

Finally, with regard to the rhythm of the *quilisma*, it could be noted that the Vatican Preface seems to allow for the possibility of lengthening the first note (as has become traditional) when it says:

> **5. There is another kind of *tremolo* note, i. e., the *Quilisma,* which appears in the chant like a "melodic blossom". It is called "*nota volubilis*" and "*gradata*", a note with a trill and gradually ascending. If one has not learnt how to execute these *tremolo* or shaken notes, or, knowing how to render them, has nevertheless to sing with others, he should merely strike the preceding note with a sharper impulse so as to refine the sound of the *Quilisma* rather than quicken it.**

V. Who Produced the Vatican Edition?

Much confusion exists with regard to whether the Catholic Church officially adopted the "Solesmes Edition" of the chant for the Vatican Edition. To understand the true state of things, one must realize that Dom Joseph Pothier entered the Solesmes congregation in 1859 and published his *Liber Gradualis* in 1883 along with several other important works on chant. In 1893 Dom Pothier was appointed Prior of Ligugé, a Solesmes daughterhouse. Then, in 1895, he became Abbot of St. Wandrille, another Solesmes daughterhouse. When Dom Pothier left Solesmes, his student Dom Mocquereau took over where he left off, and quickly started experimenting with different methods of publishing chant as well as modifying many of Pothier's ideas. It is enlightening to study these early Mocquereau editions and note the evolution of his notation, sometimes changing from month to month. As stated above, Dom Pothier used his editions as the basis for the Vatican Edition (especially the *Graduale* and *Antiphonale*). In this sense, one can say that the Vatican Edition was the "Solesmes chant," because Pothier published his seminal works while at Solesmes.

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10 The writer owes this linguistic point, along with so much of his knowledge and interest in this subject, to a humble servant of Christ who will be rewarded "in secret." (Matthew 6:6)

11 *Little Grammar of Gregorian Chant: to Propagate the Principles Contained in the Vatican Edition*. Fribourg: Switzerland, 1939.

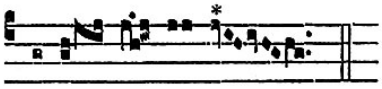
To give just one example of the ways Dom Mocquereau departed from his teacher, this excerpt from Mocquereau's 1903 *Manuale* should suffice:

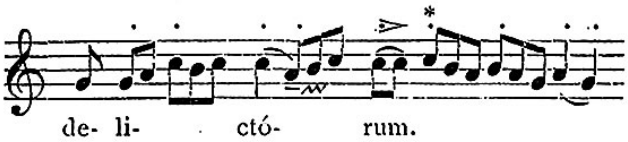
5. — All dotted notes.

— In the former editions of the Solesmes books, the *mora vocis* or long notes at the end of groups were marked by blank spaces. Now these spaces are used in two cases only :

1) in the *Salicus*, between the first and second notes.

2) in some passages where two notes on the same degree must be uttered separately, v. g.





In this case there is an *ictus* on the note marked thus *.

But in neither case does the blank space mark a lengthening of the preceding note.

VI. Looking Back at the Vatican Edition a Century Later

To Dom Mocquereau belongs the credit for advancing the scientific studies of Medieval chant manuscripts in an unparalleled way, and his scholarship in this area remains totally supreme even to this day. This seems to have been acknowledged to some extent even his own time, and one example would be the eyewitness account given by Father Alexander Grospellier describing the visit of the Vatican Commission to the Solesmes paleographical workshop in September, 1904:

> Although some entered the scriptorium with some residual caution and defiance, they left with confidence in their souls and with praise on their lips for Dom Mocquereau and his worthy team.[12]

However, when it comes to the assimilation of all available manuscripts, the scholarly impetus and rationale for the equalist interpretation of rhythm and "restored" melodic text from the Middle ages, the artful combination and musical adaptation of (literally) the whole Gregorian repertoire into a consistent whole accepted by the musical community, and the conquest over every form of political and ecclesiastical opposition to produce the Vatican Edition, the credit here belongs to Dom Pothier. Pothier's editions of chant, officially adopted by the Church, have been sung, studied, and loved by hundreds of millions of Catholics.[13] Now that our Holy Father, Benedict XVI, has called for a renewal of the liturgy, interpreters of the Vatican Edition may consider singing the chant according to the rhythm that Abbot Pothier originally envisioned. Indeed, on 30 September, 2008, when the Church Music Association of America generously released the preliminary version of the 1908 *Graduale* for free download on its centennial, the traffic was so overwhelming that the server actually crashed. In his wildest dreams, while painstakingly hand-copying manuscripts of Gregorian chant, could Dom Pothier ever have imagined that?

12 Combe, *The Restoration of Gregorian Chant*, 291.
13 Many more Catholics than have ever sung any other edition of chant throughout history.

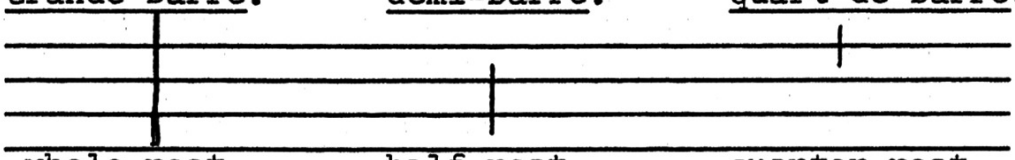
The second letter from the Manager of the Vatican Press deals with the spacing of the notes; the date is September 6, 1906.

Notice to Publishers.

Some explanation has been requested concerning the spaces which separate the notes, in the Vatican Edition of Gregorian Chant, in order to mark the phrasing of the chant.

First of all, there are the bars which divide the staff completely or partly; namely:

Grande Barre. demi-barre. quart de barre.



whole rest. half-rest. quarter-rest.

These must be reproduced exactly by the publishers. In the same way, account must be taken of the diverse spaces which must be left between notes or groups of notes over the one syllable.

These spaces correspond to those designated in typography by the terms 1/4, 1/2, 1.

1/4 equals the half of the width of a note.
1/2 equals the entire width of a note.
1 equals the width of two notes.*

These spaces are of obligation only in the case in question, that is to say, only between the groups which succeed one another on one and the same syllable.

They are left to the discretion of the compositor, for the rectification of his lines, 1) at the end of a group preceding a syllable, and 2) before or after a bar.

GIO. PASQ. SCOTTI,
Manager of the Vatican Press.

Rome, September 6th, 1906.

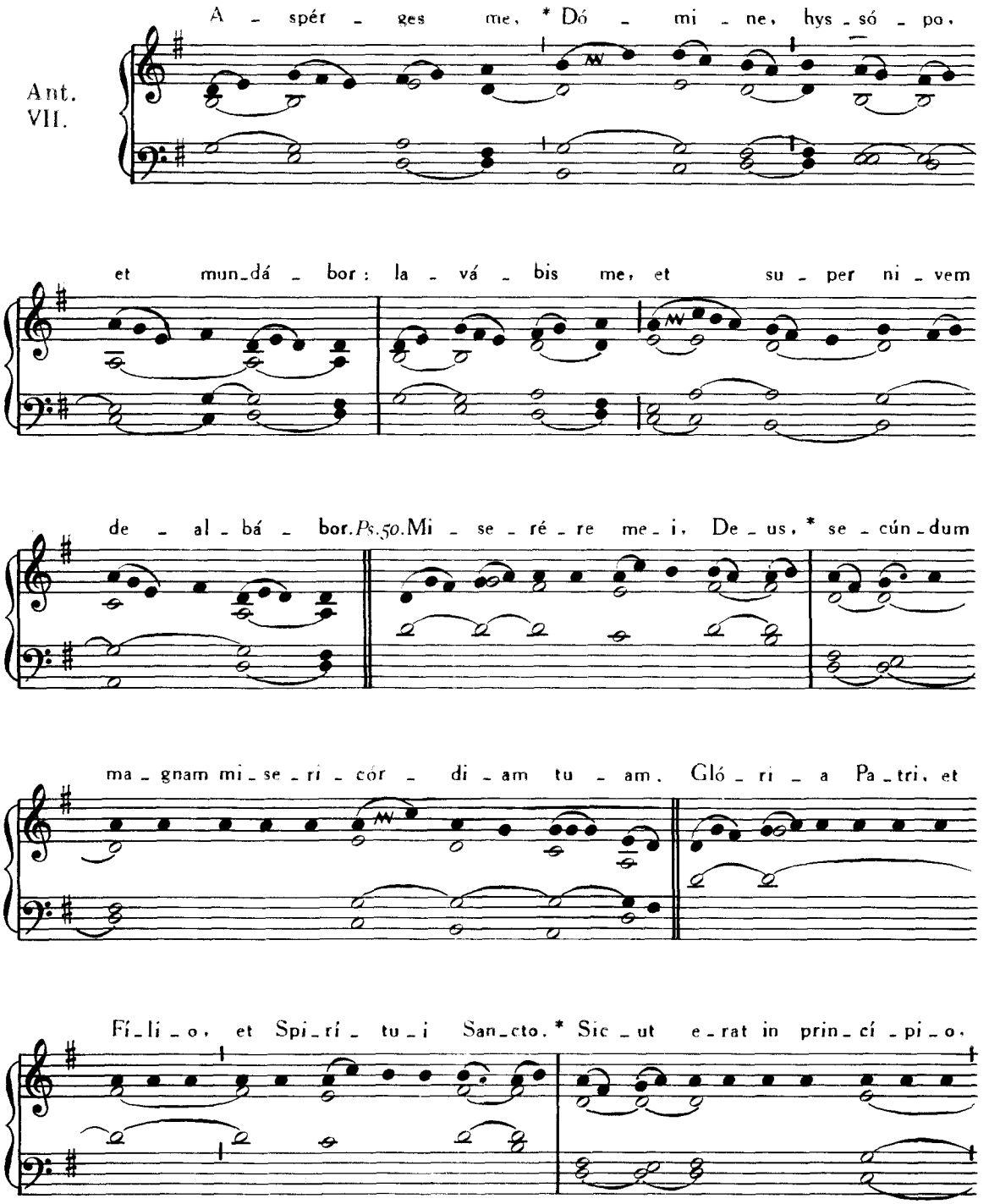
*In order to estimate the space to be left between two groups, the latter of which is to be carried over to the next line, one must reckon the space between the former group and the guide.[1]

ORDINARIUM MISSÆ

PARS V

IN DOMINICIS AD ASPERSIONEM AQUÆ BENEDICTÆ

EXTRA TEMPUS PASCHALE.



et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.

Repetitur Ant. Aspérges me.

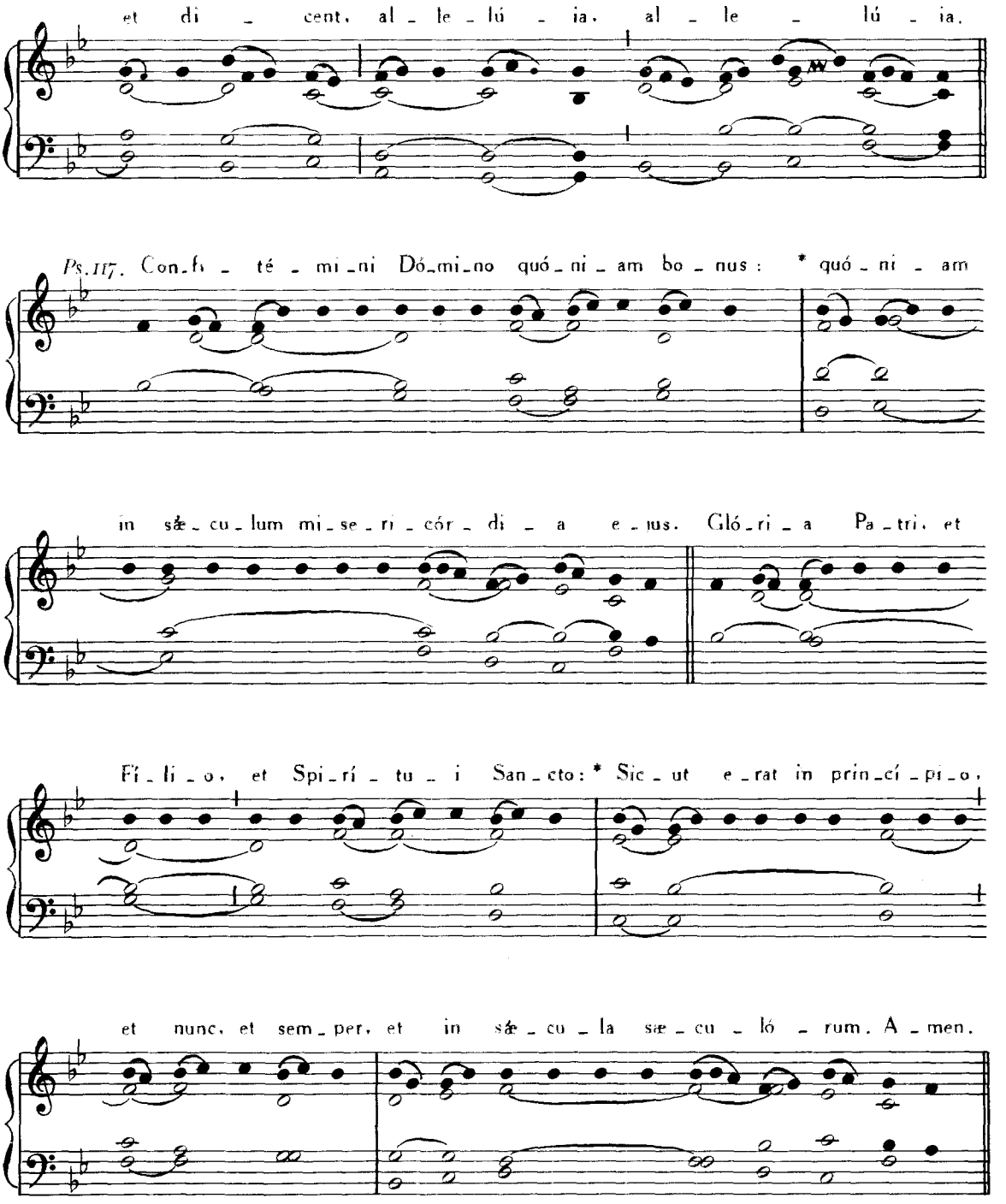
In Dominica de Passione et in Dominica Palmarum non dicitur Glória Patri, *sed post Psalmum* Miserére *repetitur immediate Antiphona* Aspérges me.

TEMPORE PASCHALI.

Scilicet a Dominica Paschæ usque ad Pentecosten inclusive.

Ant. VIII.

Vi - di a - quam * e - gre - di - én - tem de tem - - - plo, a lá - te - re dex - tro, al - le - - lú - ia: et o - mnes, ad quos per - vé - nit a - - qua i - sta, sal - vi fa - cti sunt,



Repetitur Antiphona Vidi aquam.

℣. Osténde nobis, Dómine, misericórdiam tuam. *(Tempore Paschali, additur :* Allelúia.)

℟. Et salutáre tuum da nobis. *(Tempore Paschali* Allelúia.)

℣. Dómine, exáudi oratiónem meam.

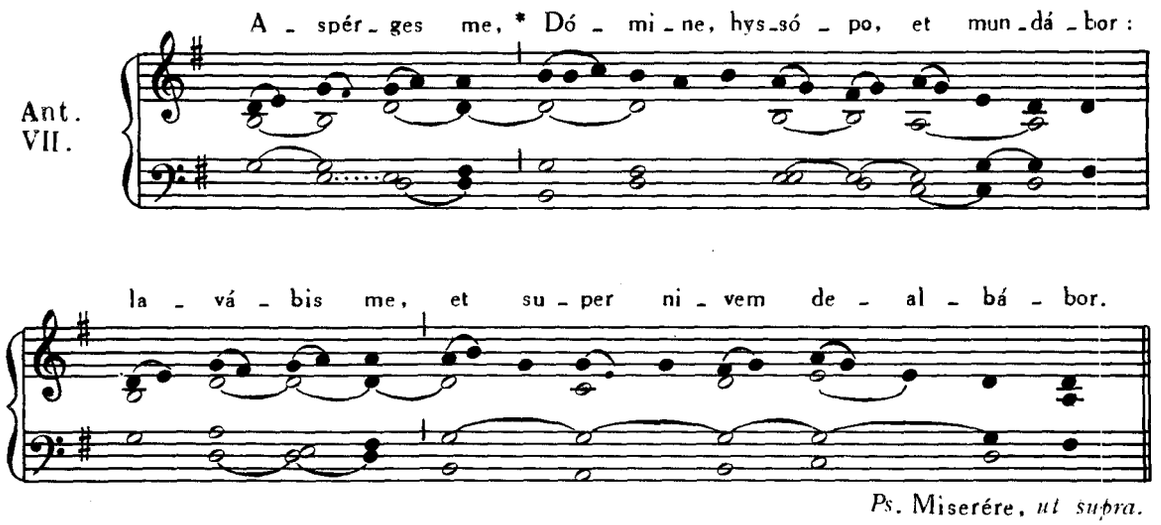
℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

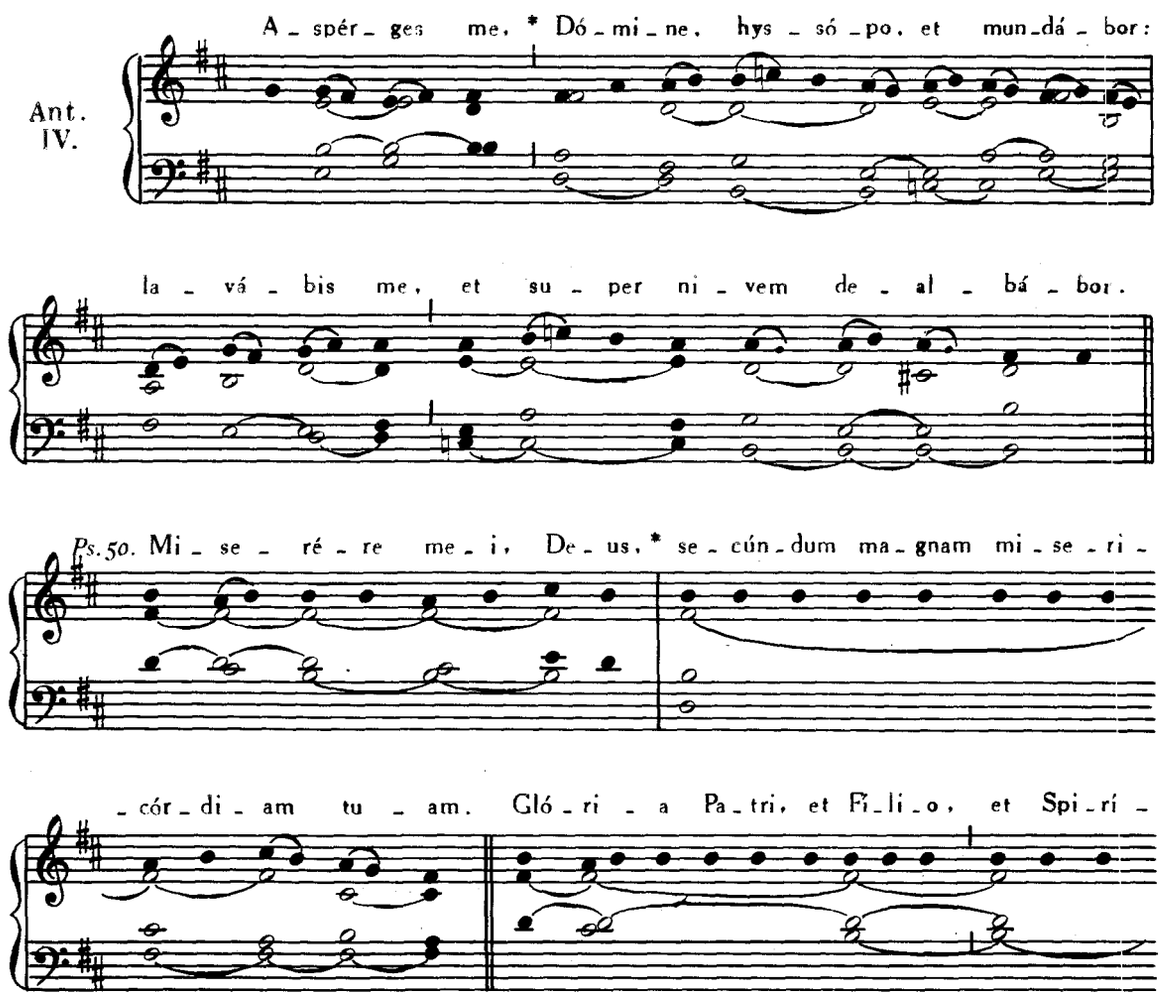
℟. Et cum spíritu tuo.

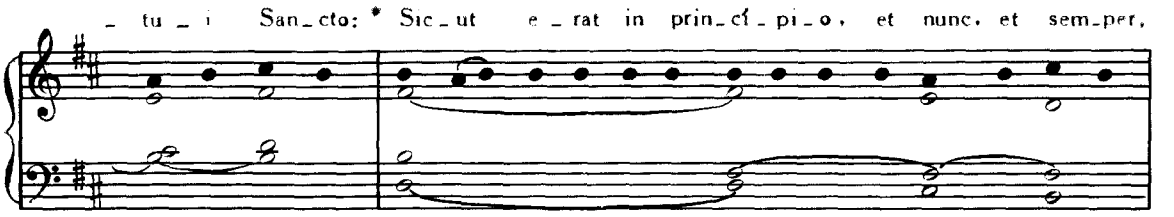
Orémus. ℟. Amen.

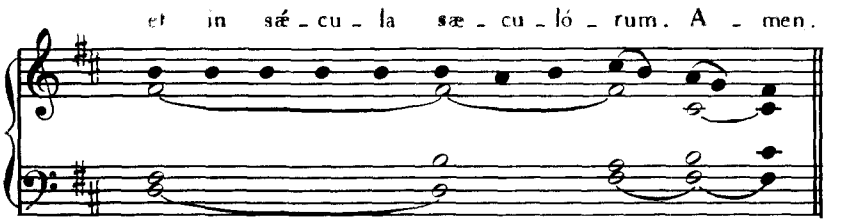
ALII CANTUS *ad libitum.*



Ps. Miserére, *ut supra.*



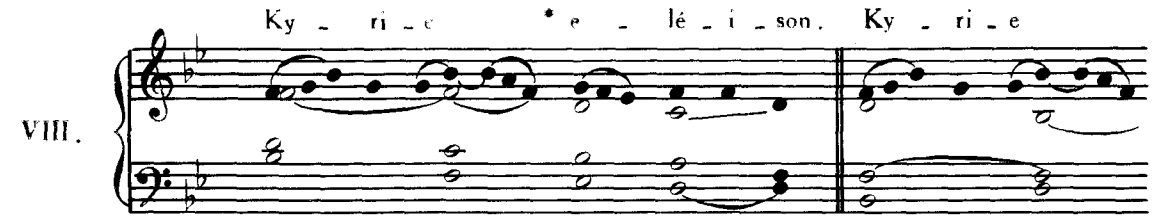


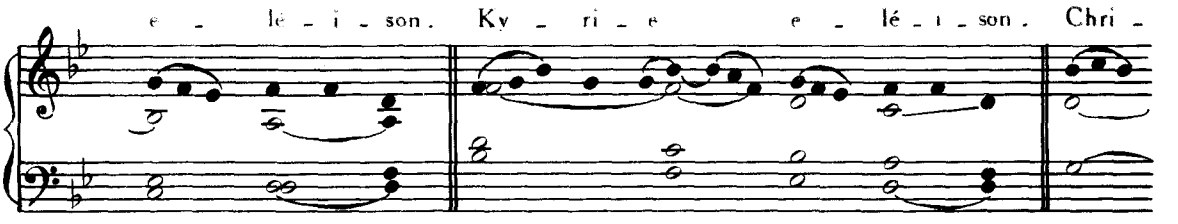


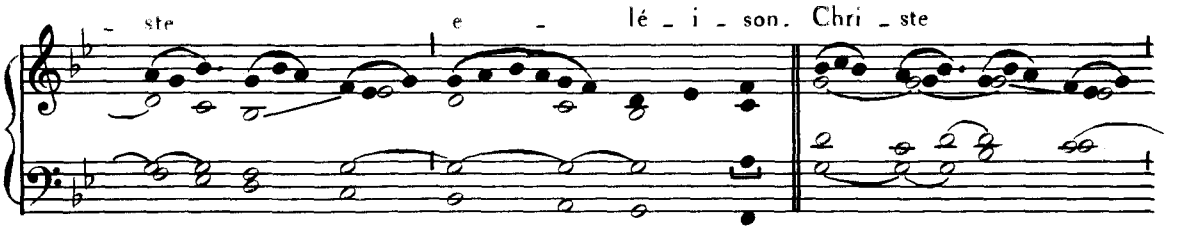
J. V. N.

I. TEMPORE PASCHALI.

(Lux et origo)







e - lé - i - son. Chri - ste e - lé - i - son.

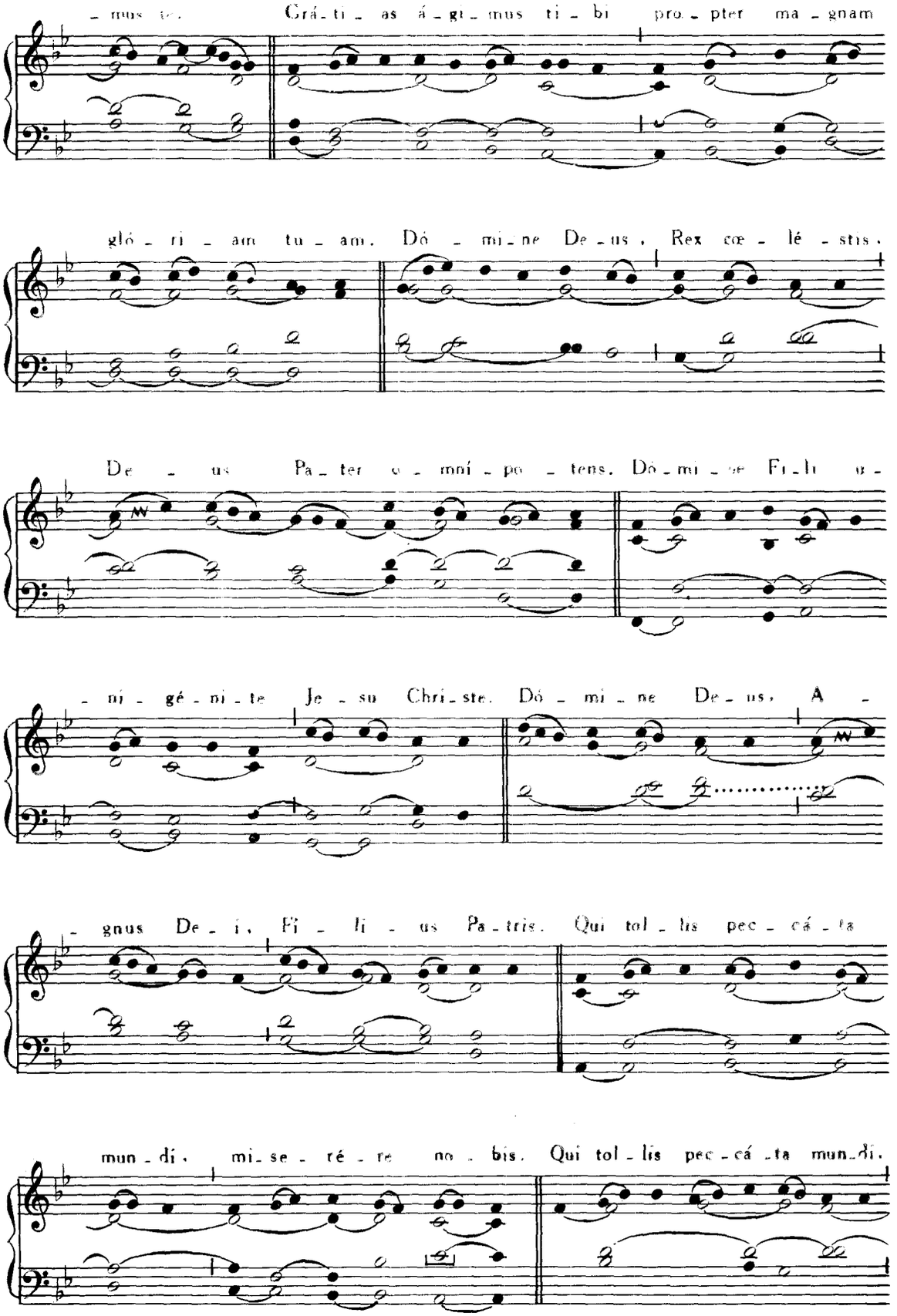
Ky - ri - e e - lé - i - son. Ky - ri - e

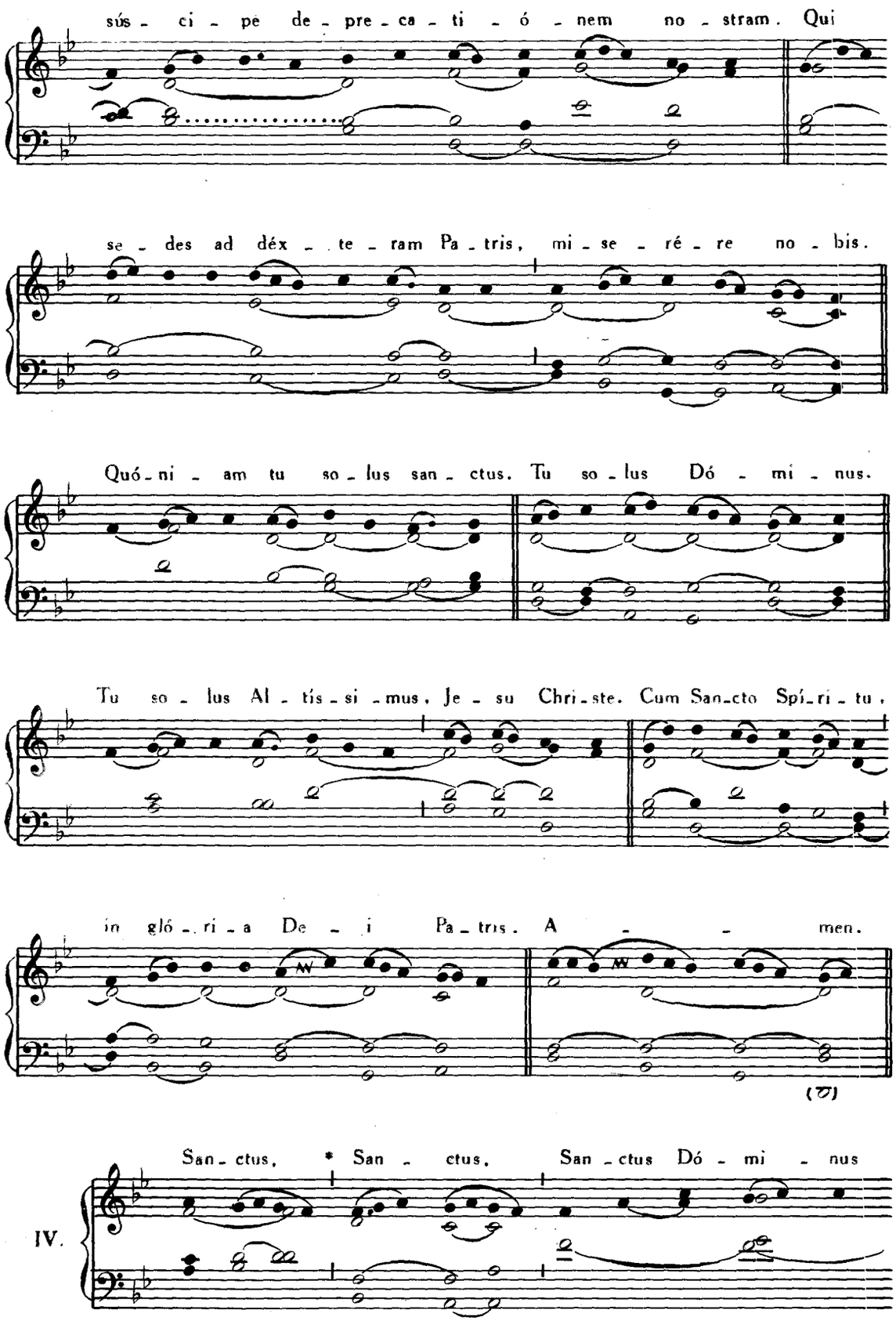
e - lé - i - son. Ky - ri - e * e - lé - ison.

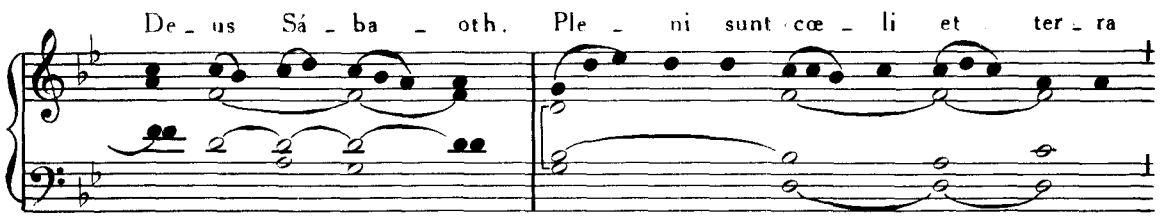
IV. Gló - ri - a in ex - cél - sis De - o. Et in ter - ra

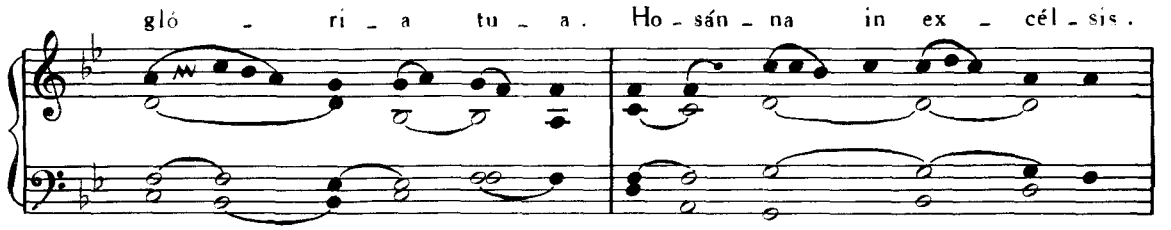
pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.

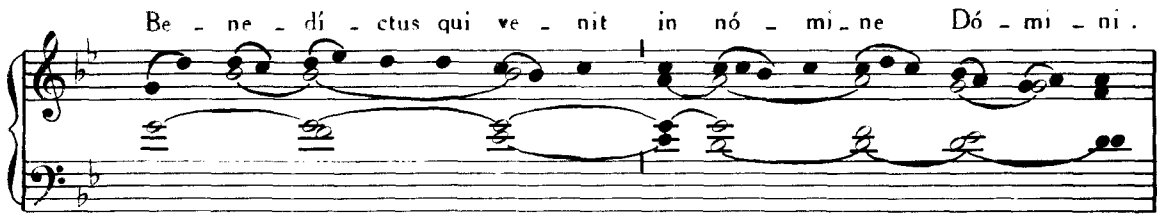
Be - ne - di - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi - cá -

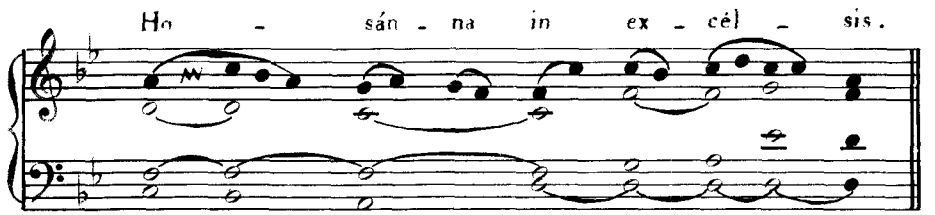

mus te. Grá-ti-as á-gi-mus ti-bi pro-pter ma-gnam
gló-ri-am tu-am. Dó-mi-ne De-us, Rex cœ-lé-stis,
De-us Pa-ter o-mni-po-tens. Dó-mi-ne Fi-li u-
ni-gé-ni-te Je-su Chri-ste. Dó-mi-ne De-us, A-
gnus De-i, Fi-li-us Pa-tris. Qui tol-lis pec-cá-ta
mun-di, mi-se-ré-re no-bis. Qui tol-lis pec-cá-ta mun-di,

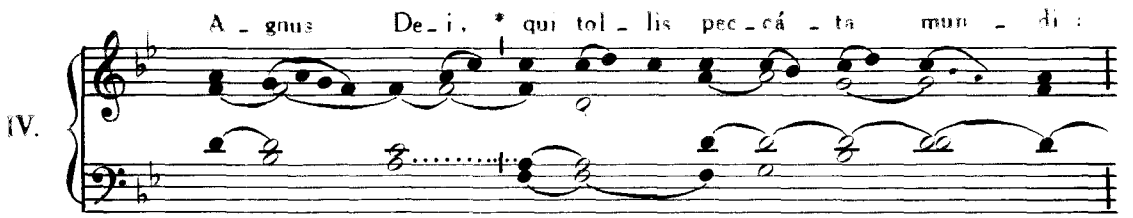

súsci pe de pre ca ti ó nem no stram. Qui
se des ad déx te ram Pa tris, mi se ré re no bis.
Quó ni am tu so lus san ctus. Tu so lus Dó mi nus.
Tu so lus Al tís si mus, Je su Chri ste. Cum San cto Spí ri tu,
in gló ri a De i Pa tris. A men.
San ctus, * San ctus, San ctus Dó mi nus
IV.

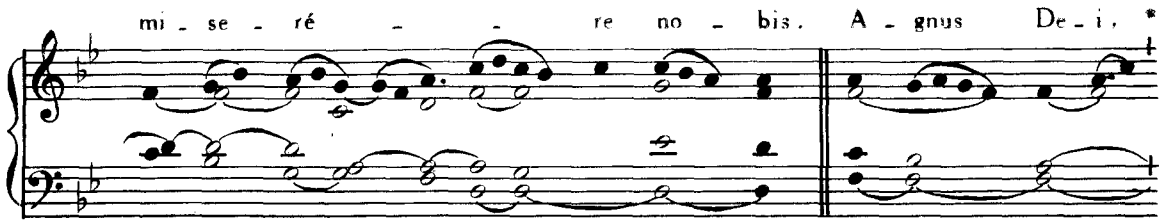

De - us Sá - ba - oth. Ple - ni sunt cœ - li et ter - ra

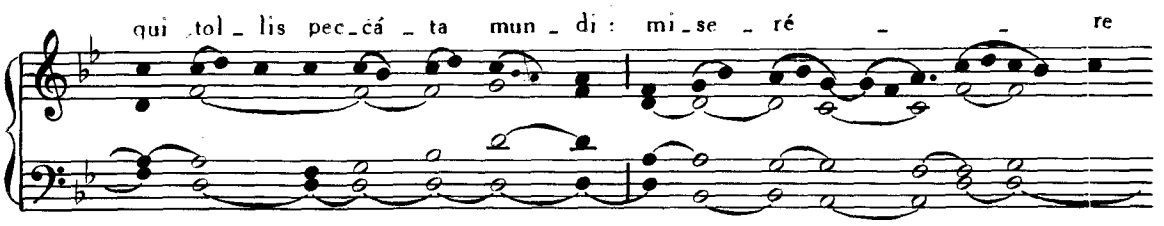

gló - ri - a tu - a. Ho - sán - na in ex - cél - sis.

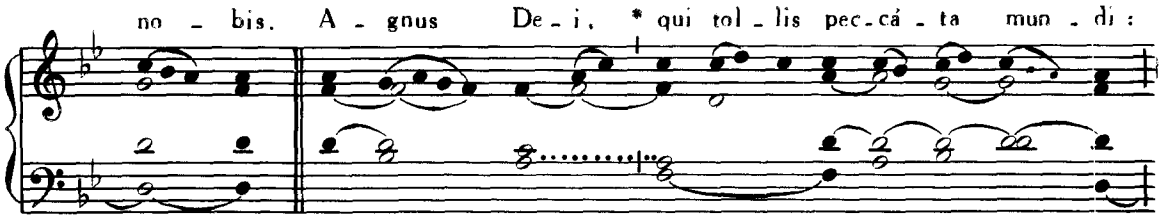

Be - ne - dí - ctus qui ve - nit in nó - mi - ne Dó - mi - ni.

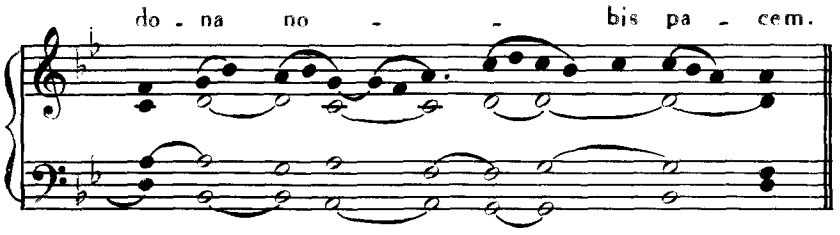

Ho - sán - na in ex - cél - sis.


IV.
A - gnus De - i, * qui tol - lis pec - cá - ta mun - di:

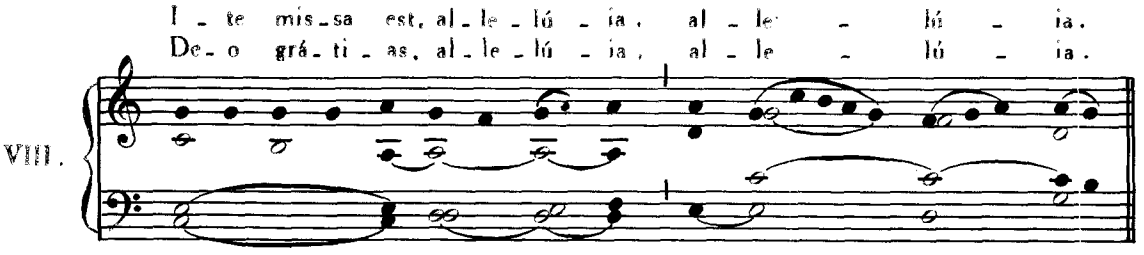

mi - se - ré - re no - bis. A - gnus De - i, *



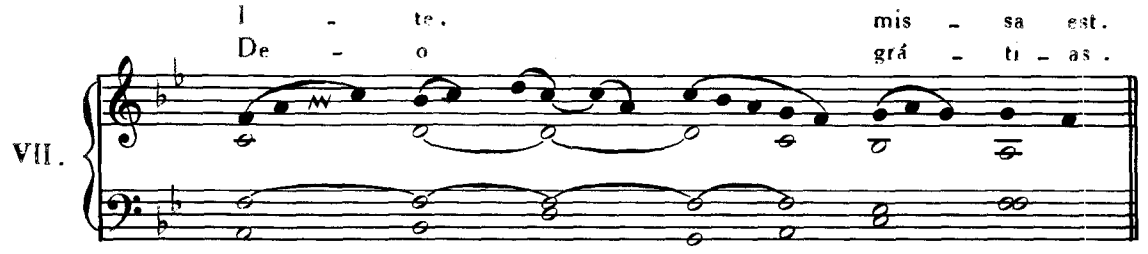




A Missa Sabbati Sancti usque ad Sabbatum in Albis inclusive.



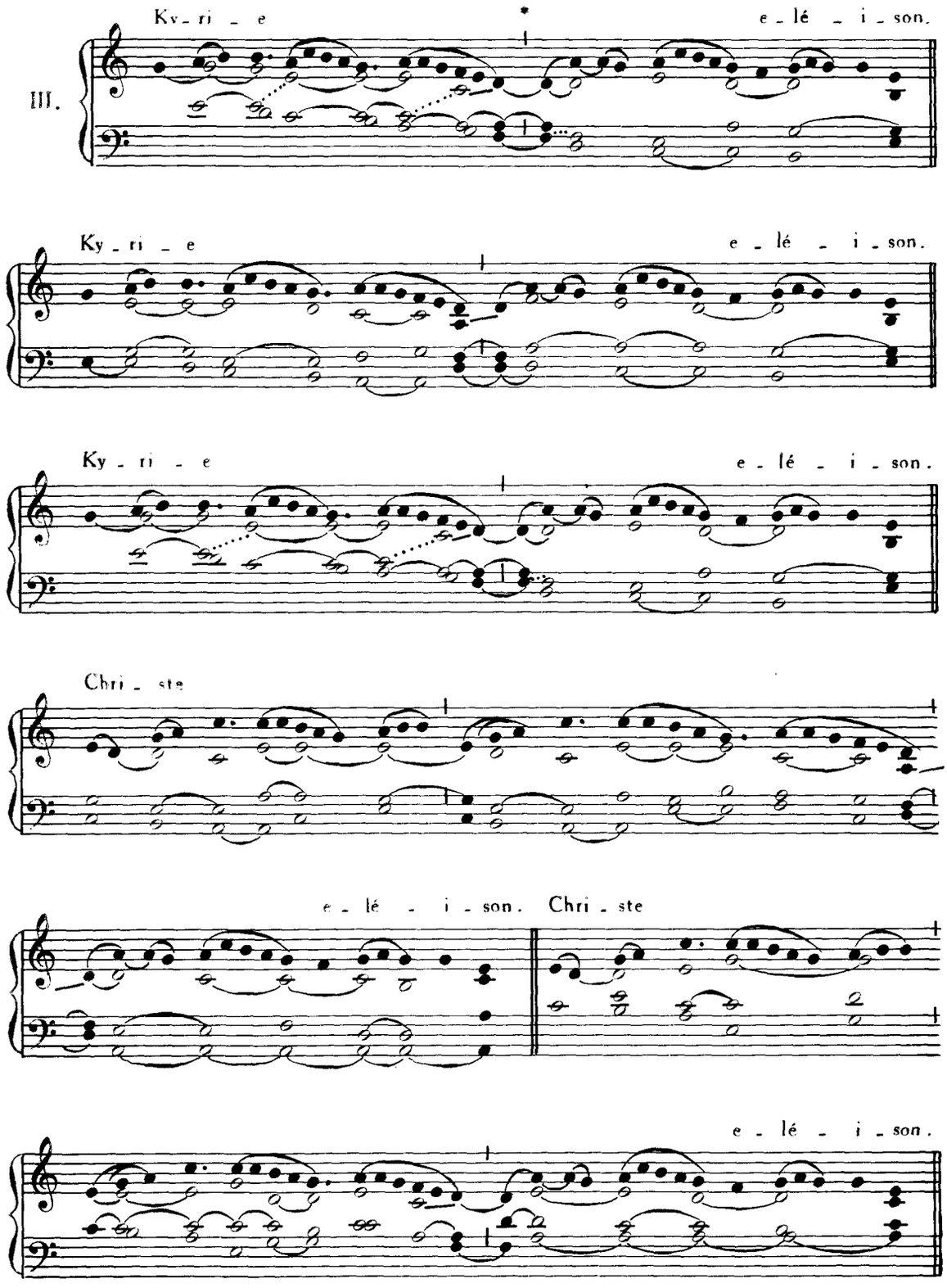
Ab Octava Paschæ ad Sabbatum IV. Temporum Pentecostes inclusive.

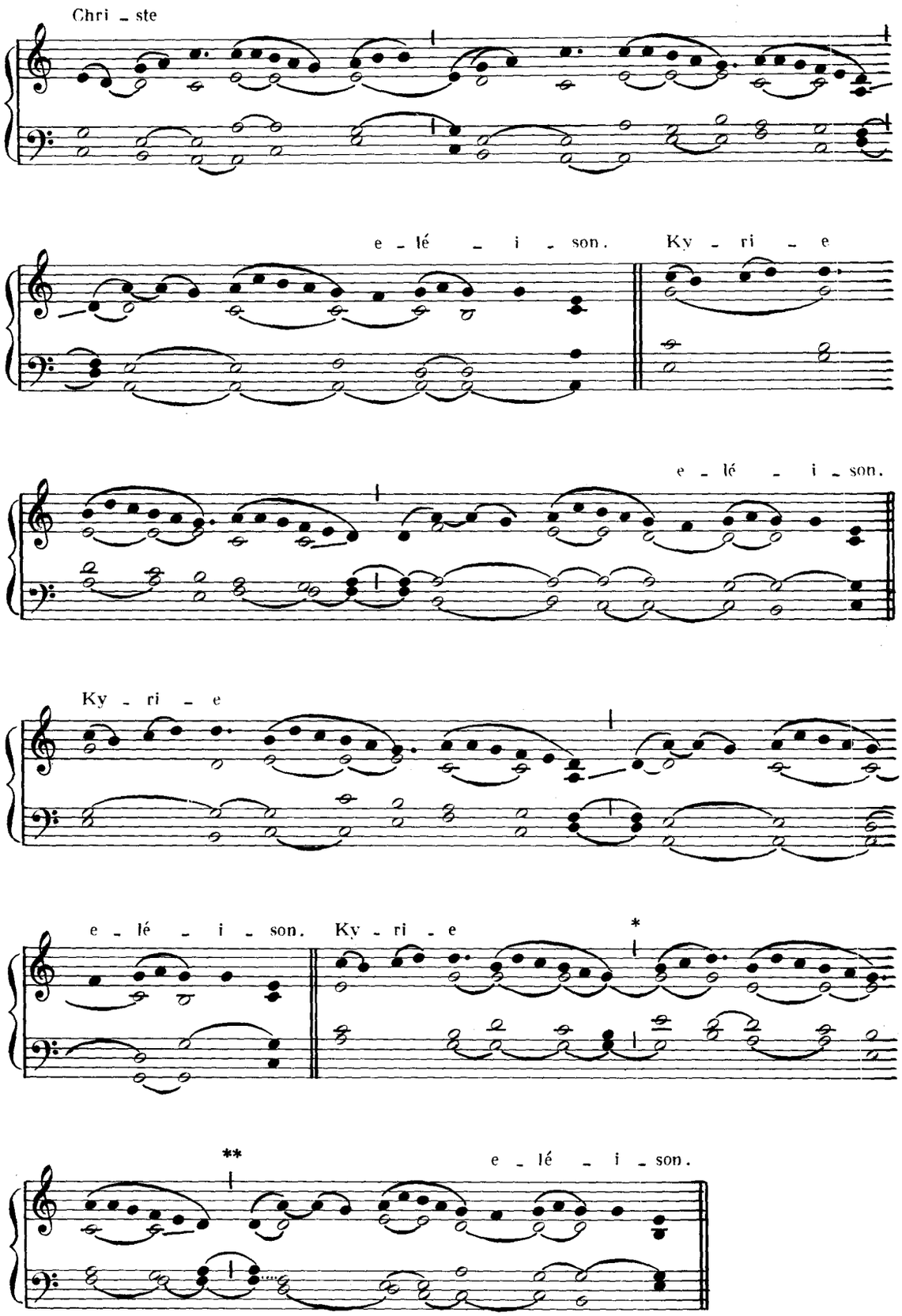


J. V. N.

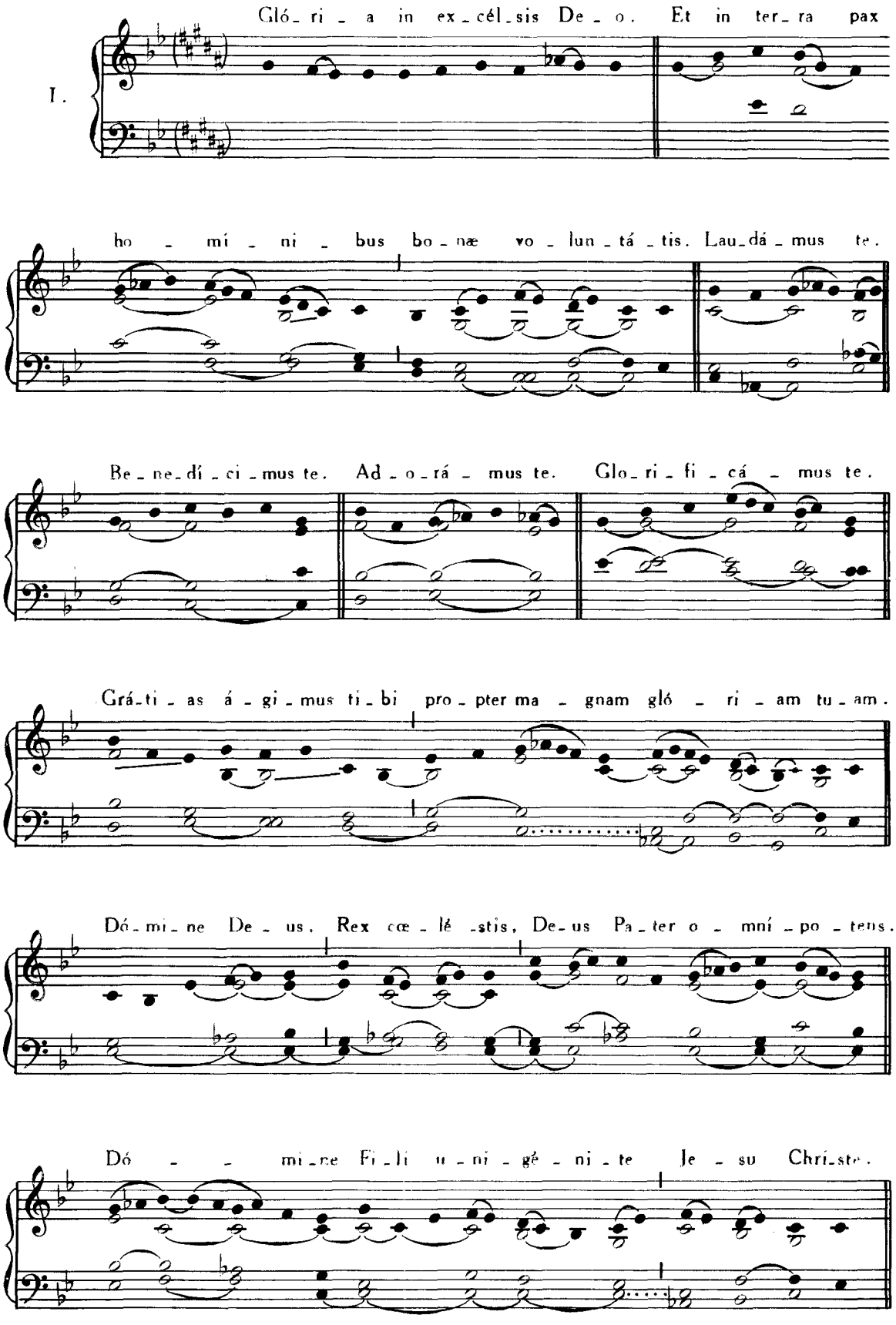
II. IN FESTIS SOLEMNIBUS. 1.

(Kyrie fons bonitatis)

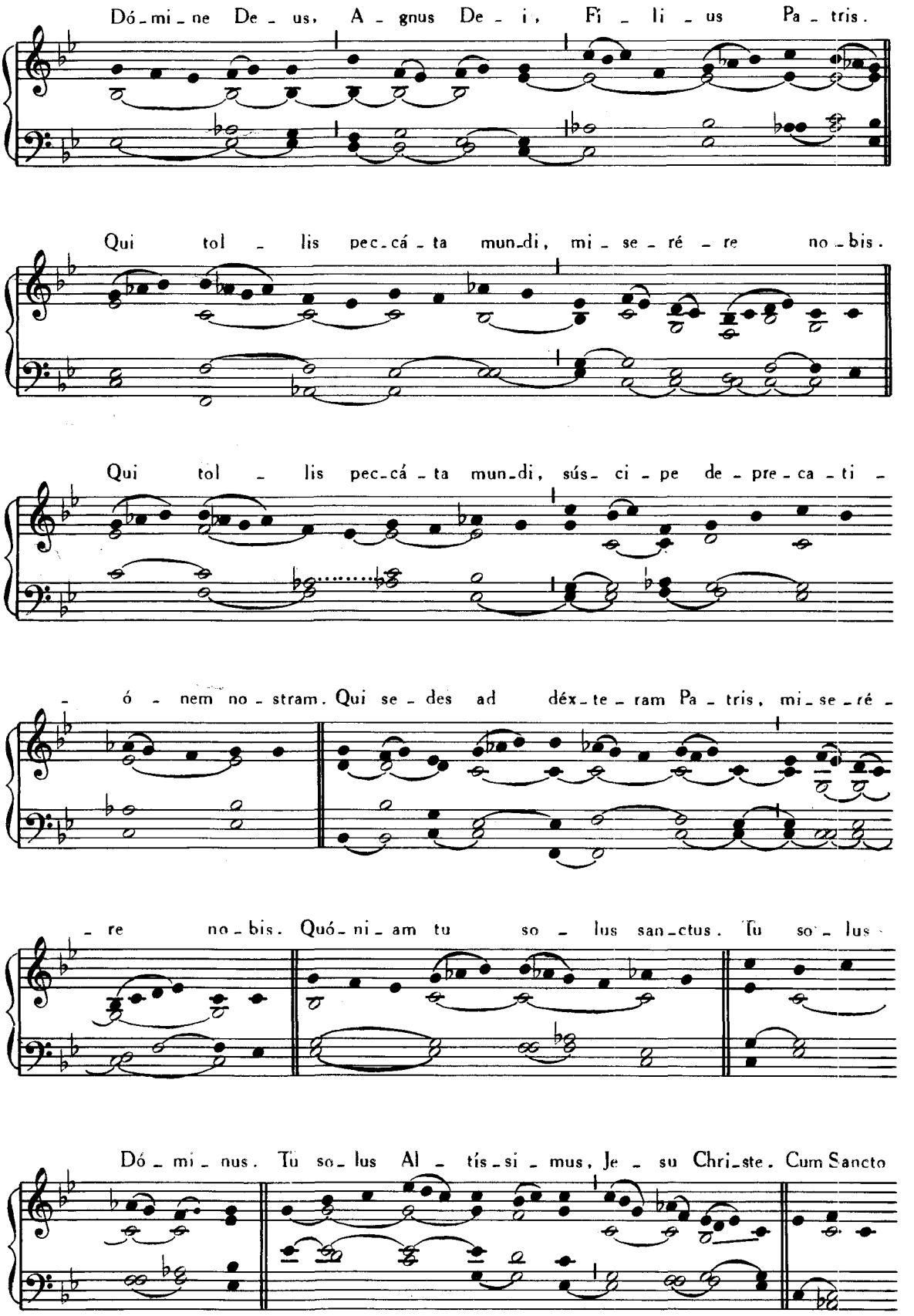


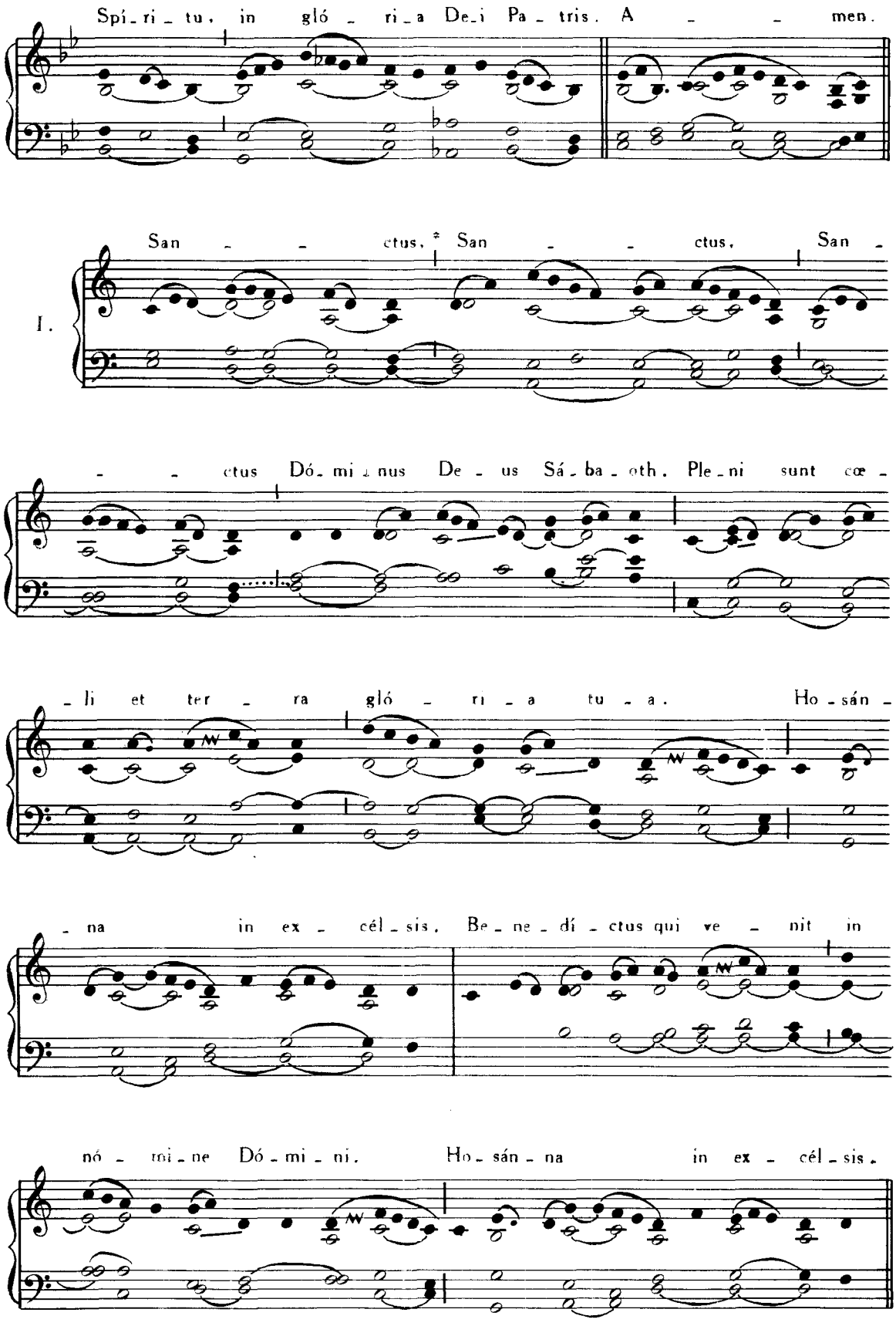

Chri - ste
e - lé - i - son. Ky - ri - e
e - lé - i - son.
Ky - ri - e
e - lé - i - son. Ky - ri - e
*
**
e - lé - i - son.

II. IN FESTIS SOLEMNIBUS 1

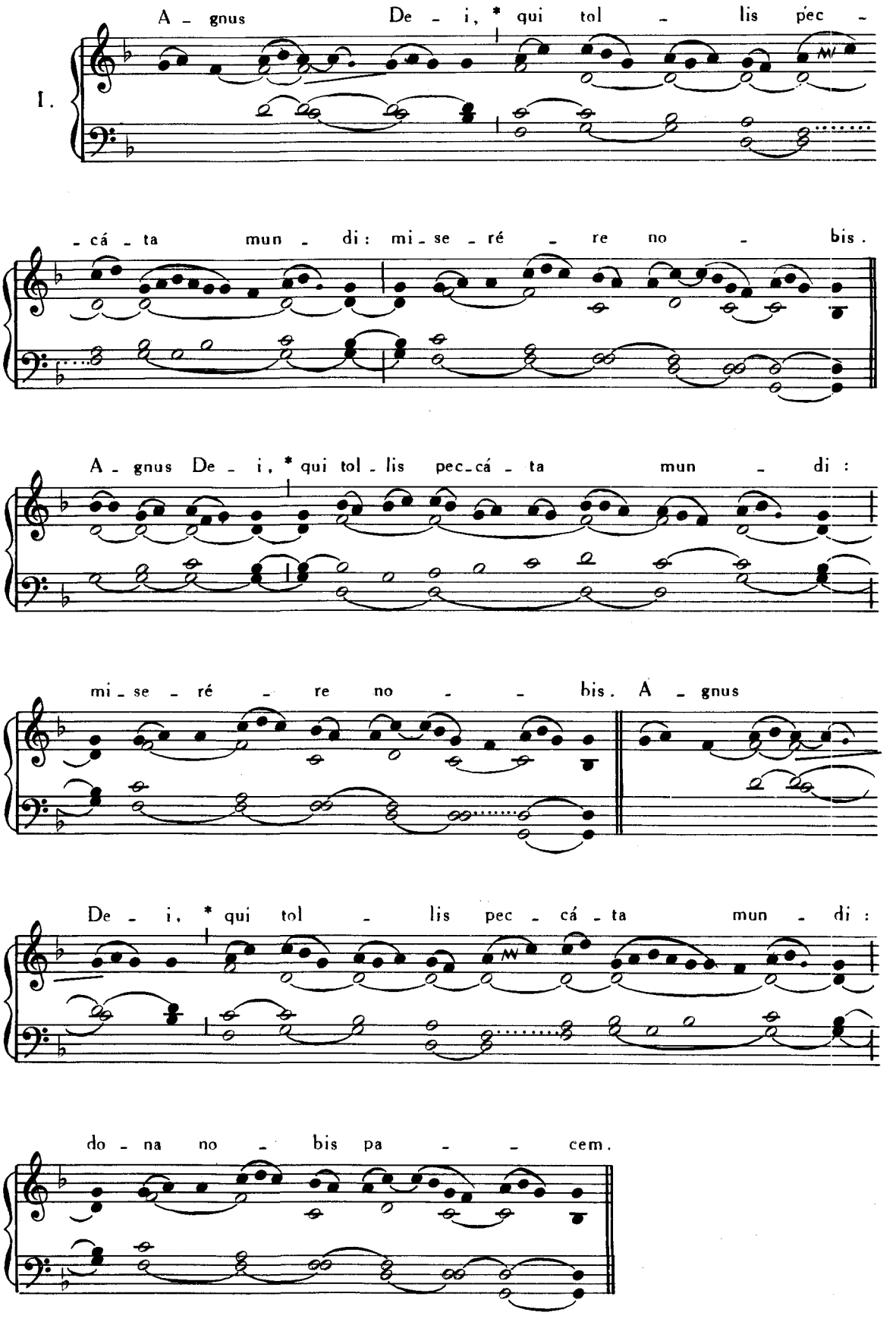


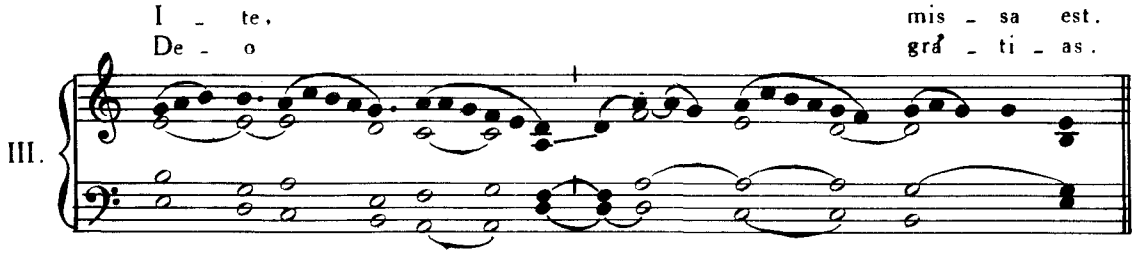
II. IN FESTIS SOLEMNIBUS 1



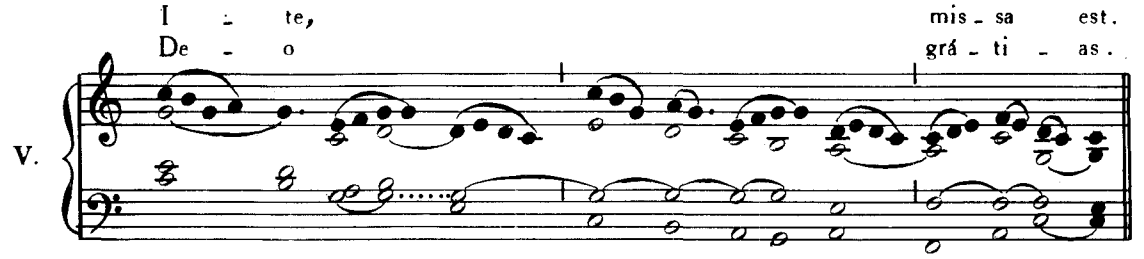

Spí_ri_tu, in gló_ri_a Dei Pa_tris. A_men.
San_ctus, * San_ctus, San_
I.
_ctus Dó_mi_nus De_us Sá_ba_oth. Ple_ni sunt cœ_
_li et ter_ra gló_ri_a tu_a. Ho_sán_
_na in ex_cél_sis. Be_ne_dí_ctus qui ve_nit in
nó_mi_ne Dó_mi_ni. Ho_sán_na in ex_cél_sis.

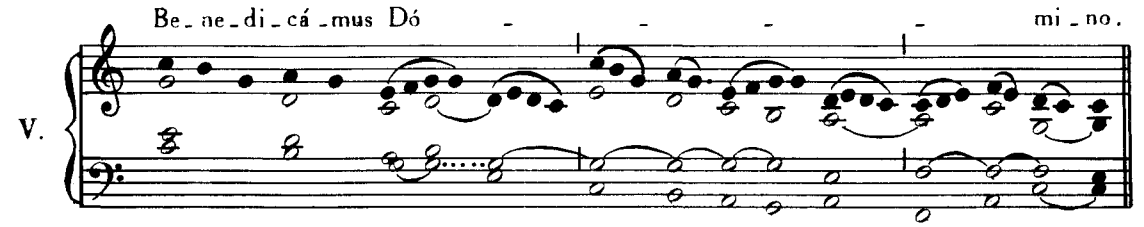
II. IN FESTIS SOLEMNIBUS 1





Vel secundum communiorem usum.

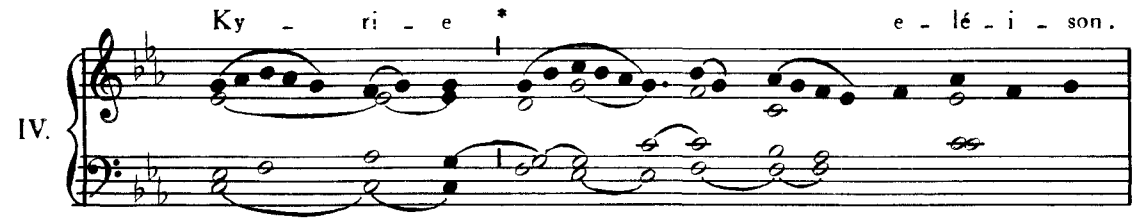


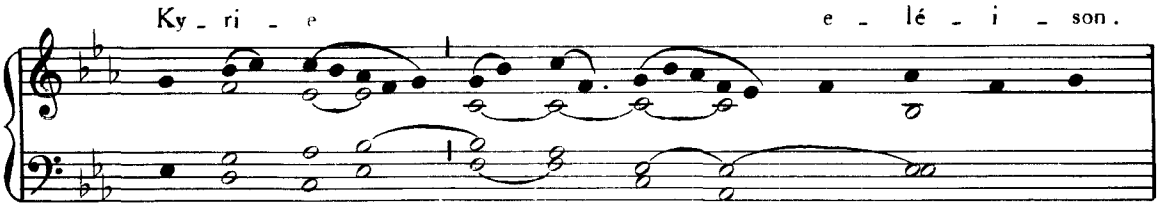


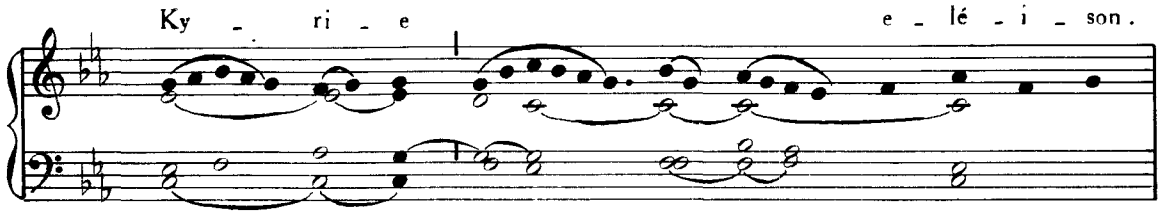
M. d. J.

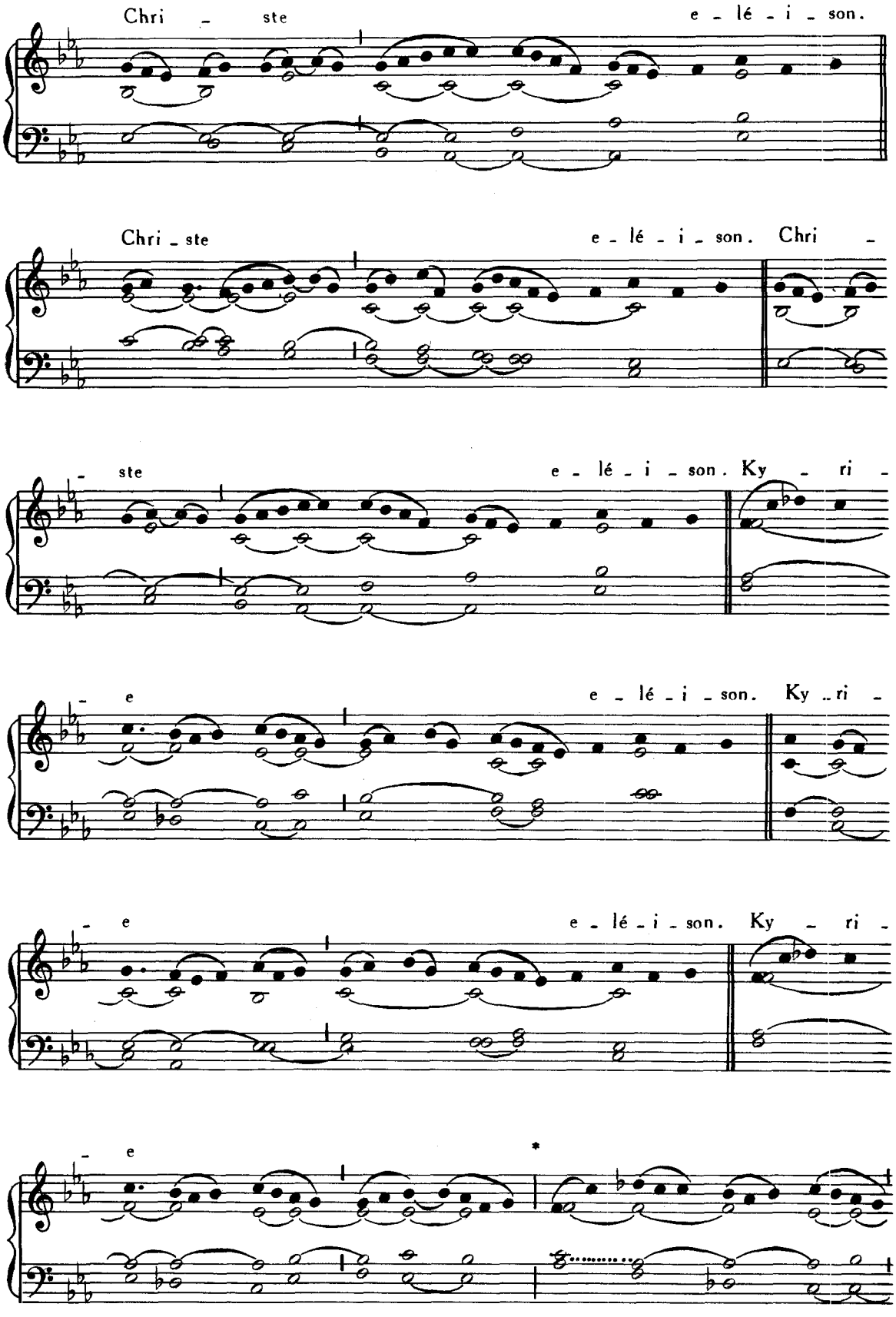
III. IN FESTIS SOLEMNIBUS. 2.

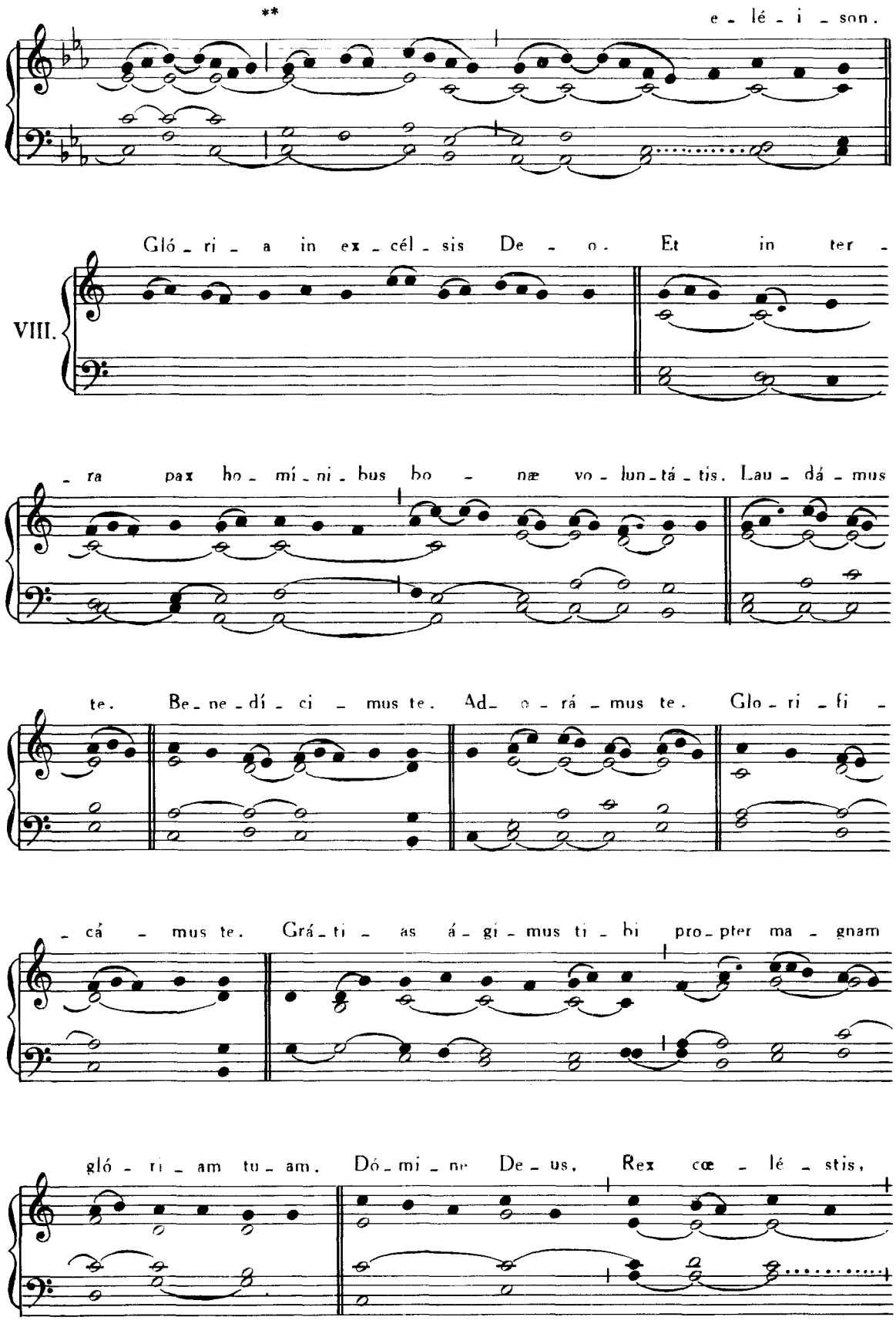
(Kyrie Deus sempiterne)

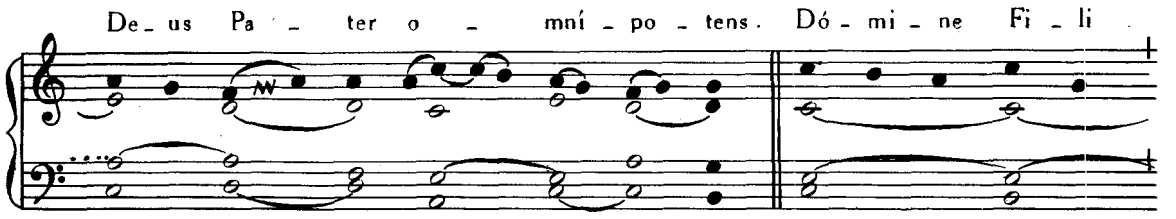


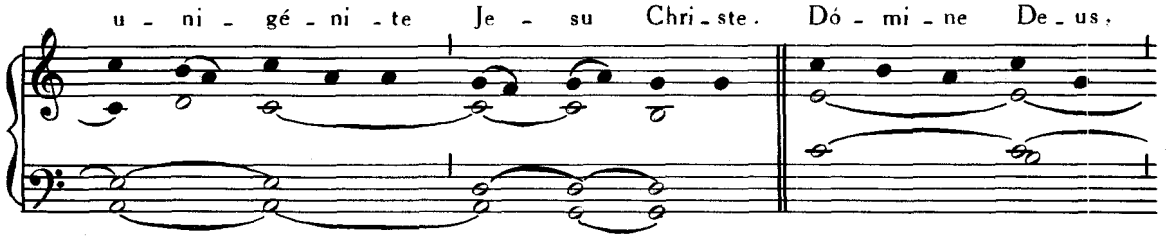


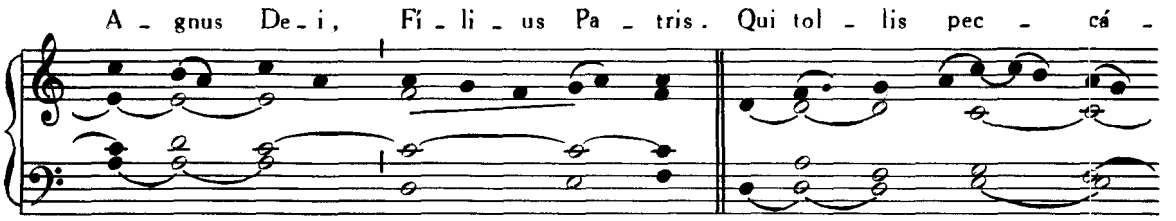


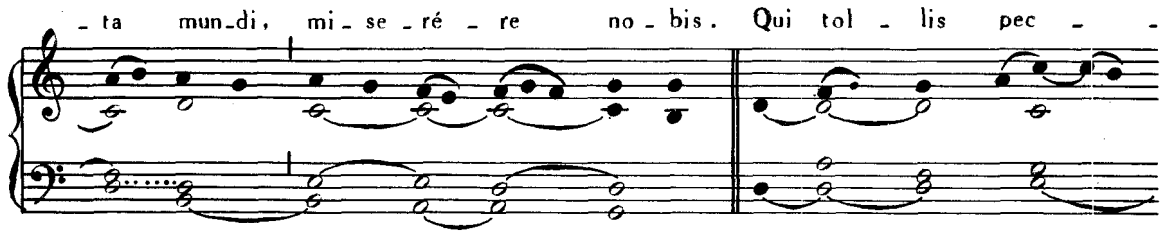

Chri - ste e - lé - i - son.
Chri - ste e - lé - i - son. Chri -
- ste e - lé - i - son. Ky - ri -
- e e - lé - i - son. Ky - ri -
- e e - lé - i - son. Ky - ri -
- e *

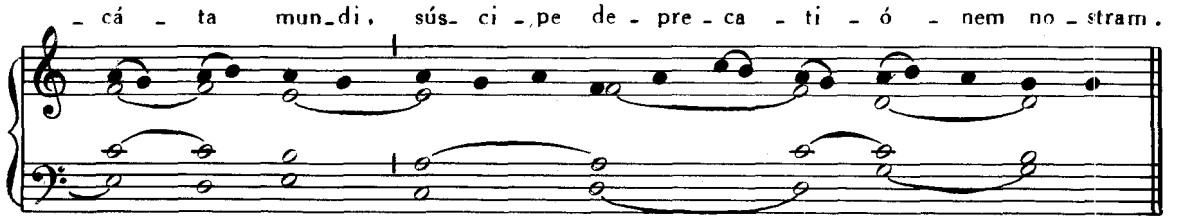

**
e - lé - i - son.
Gló - ri - a in ex - cél - sis De - o. Et in ter -
VIII.
- ra pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus
te. Be - ne - dí - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi -
- cá - mus te. Grá - ti - as á - gi - mus ti - bi pro - pter ma - gnam
gló - ri - am tu - am. Dó - mi - ne De - us, Rex cœ - lé - stis,

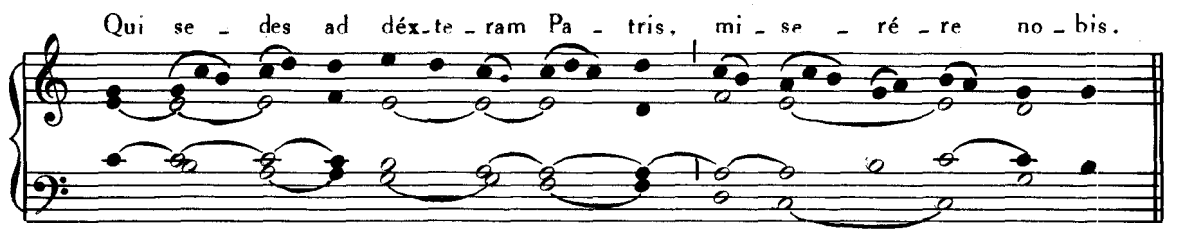

De_us Pa_ter o_mní_po_tens. Dó_mi_ne Fi_li

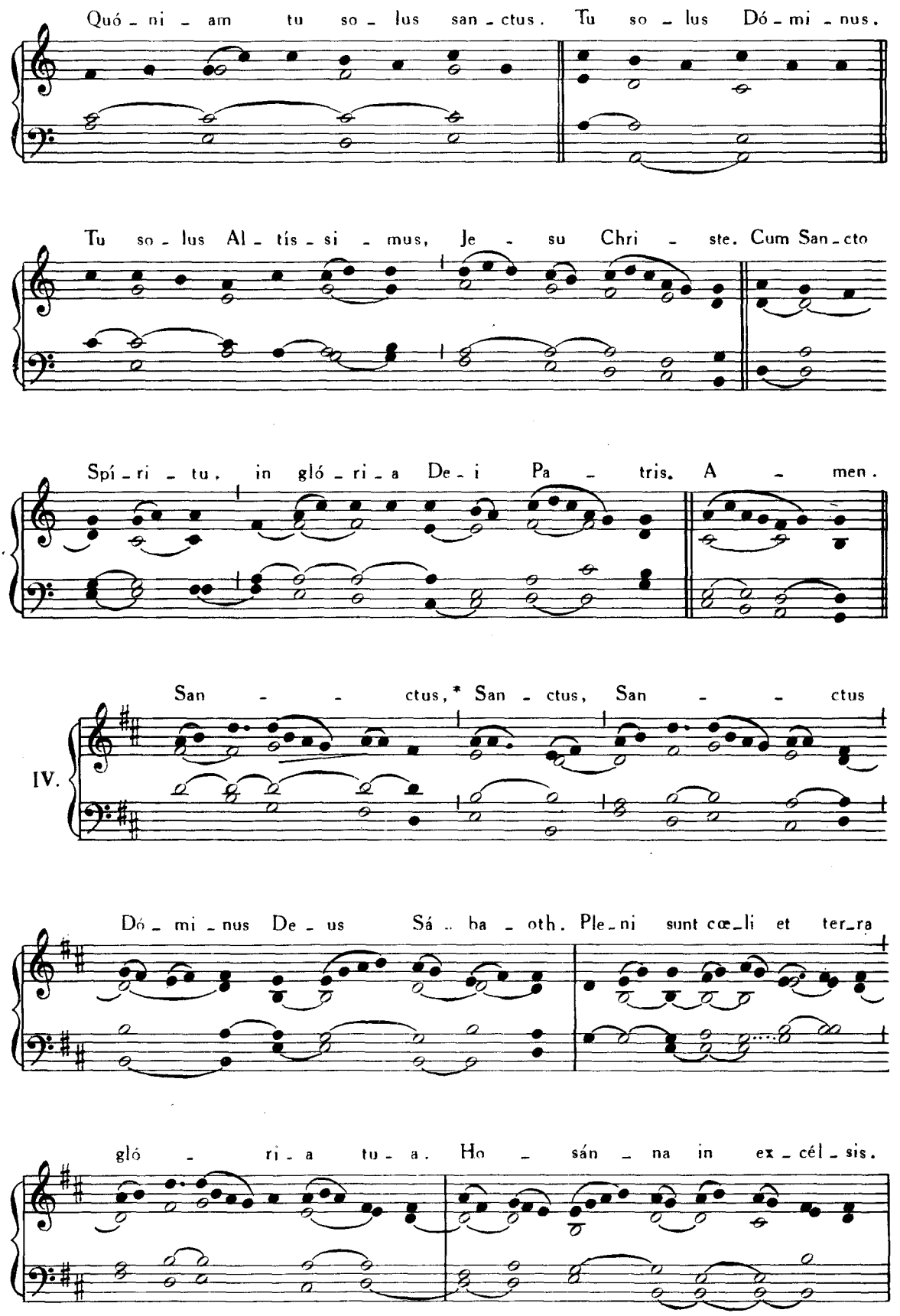

u_ni_gé_ni_te Je_su Chri_ste. Dó_mi_ne De_us,


A_gnus De_i, Fí_li_us Pa_tris. Qui tol_lis pec_cá_

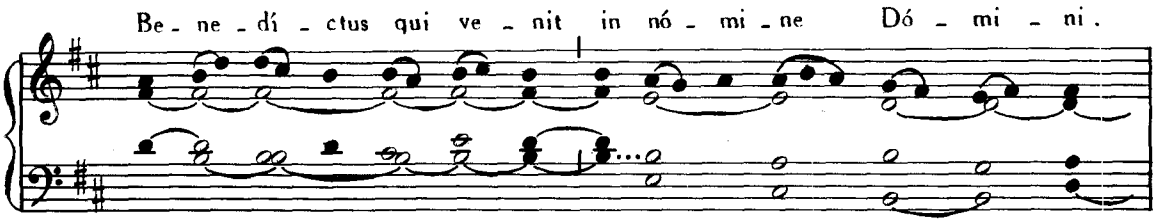

_ta mun_di, mi_se_ré_re no_bis. Qui tol_lis pec_

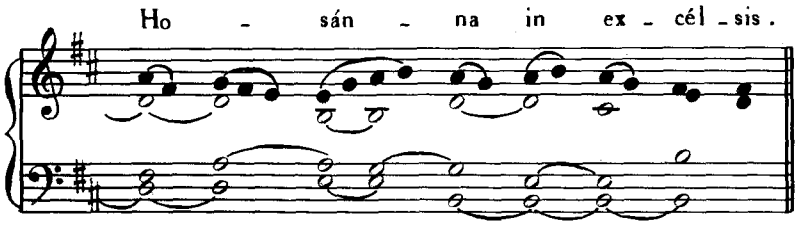

_cá_ta mun_di, súsci_pe de_pre_ca_ti_ó_nem no_stram.

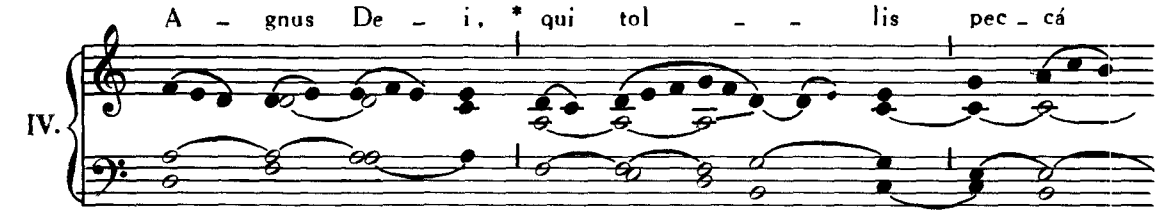

Qui se_des ad déx_te_ram Pa_tris, mi_se_ré_re no_bis.

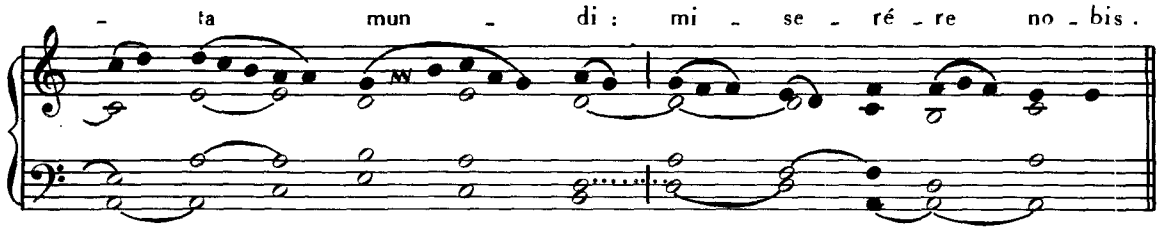

Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus.
Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum San - cto
Spí - ri - tu, in gló - ri - a De - i Pa - tris. A - men.
IV.
San - - ctus,* San - ctus, San - - ctus
Dó - mi - nus De - us Sá - ba - oth. Ple - ni sunt cœ - li et ter - ra
gló - ri - a tu - a. Ho - sán - na in ex - cél - sis.

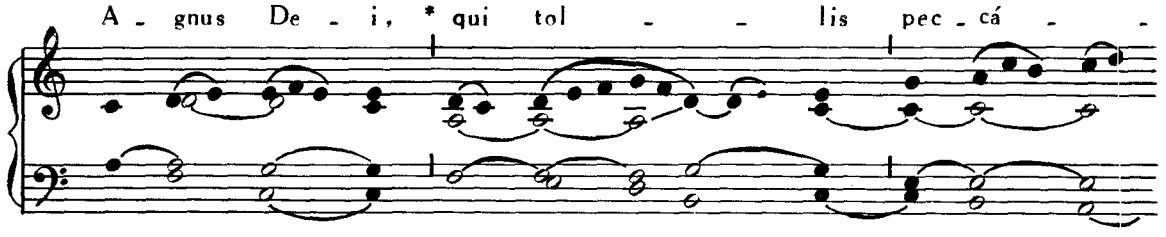
III. IN FESTIS SOLEMNIBUS 2

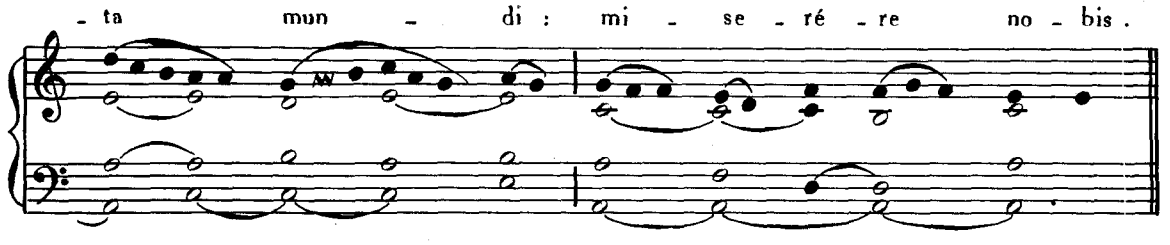


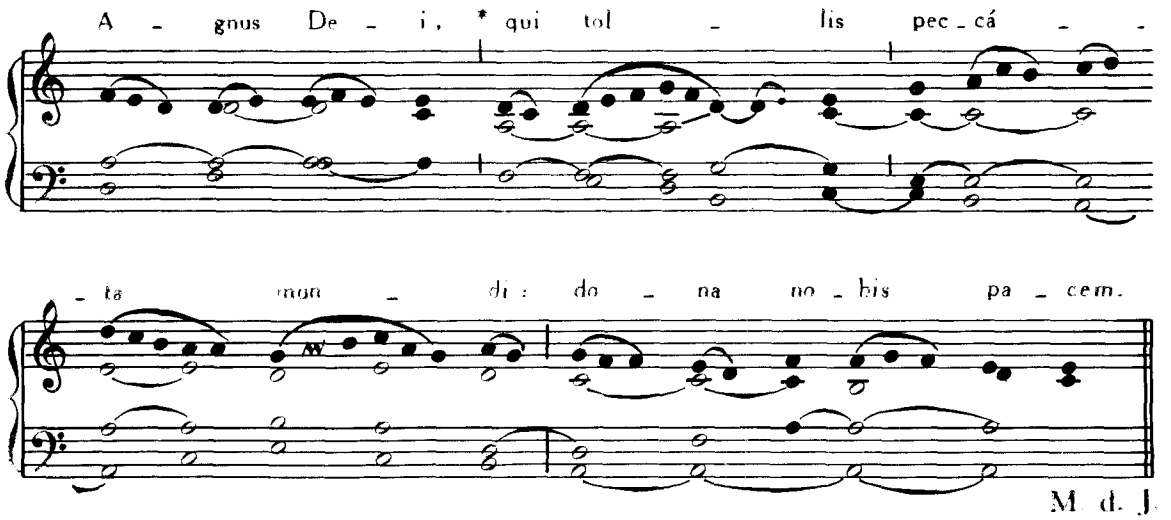








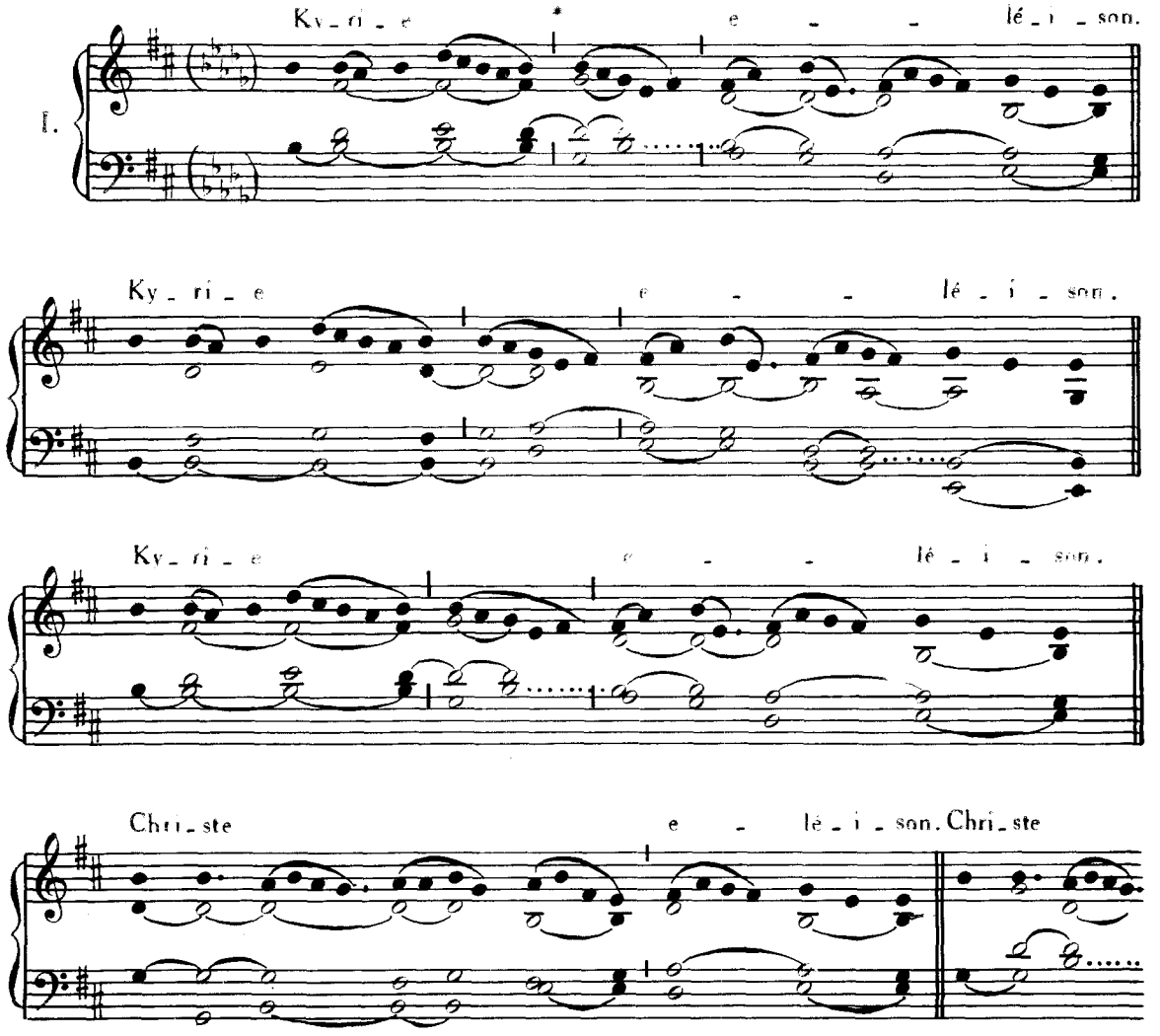


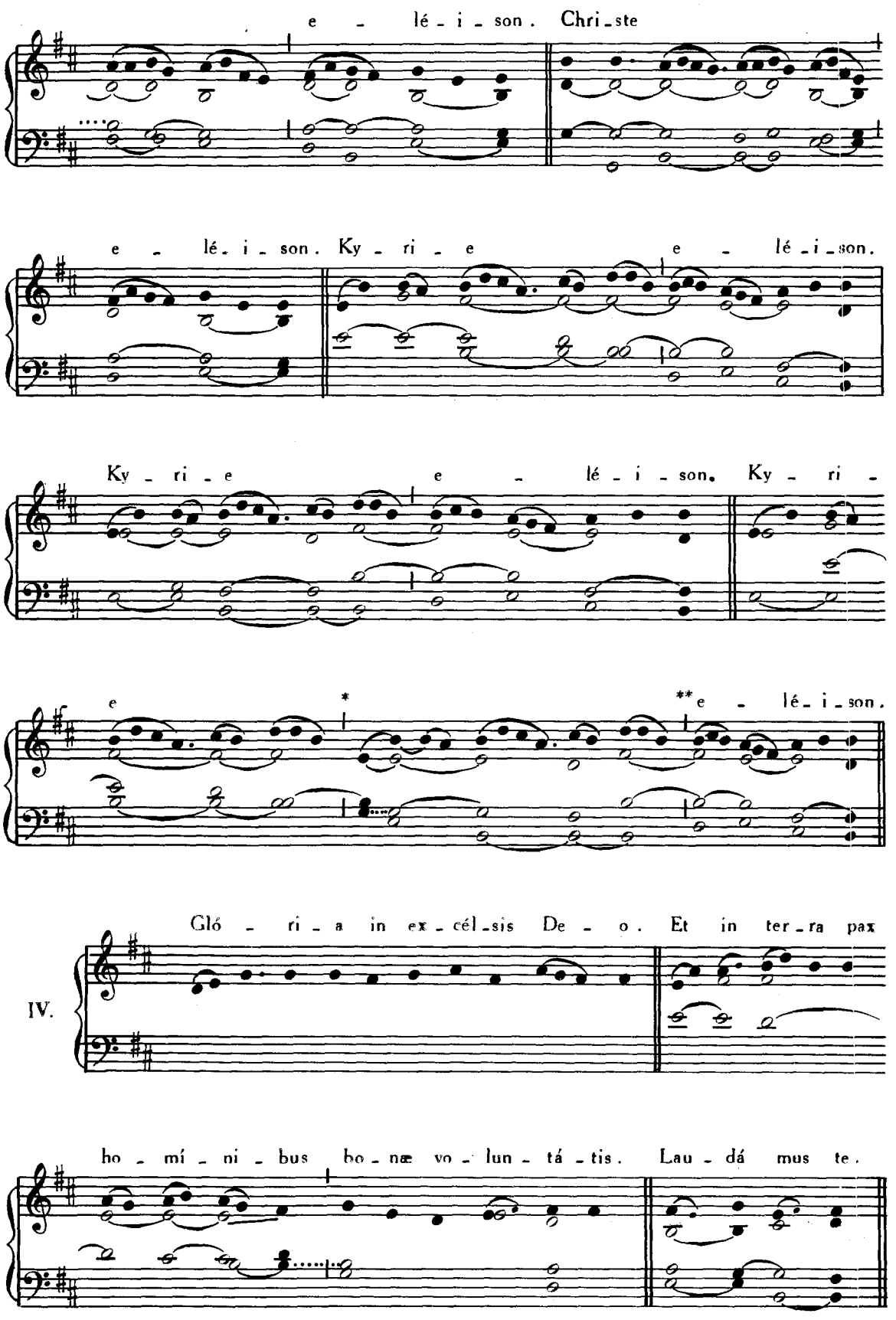


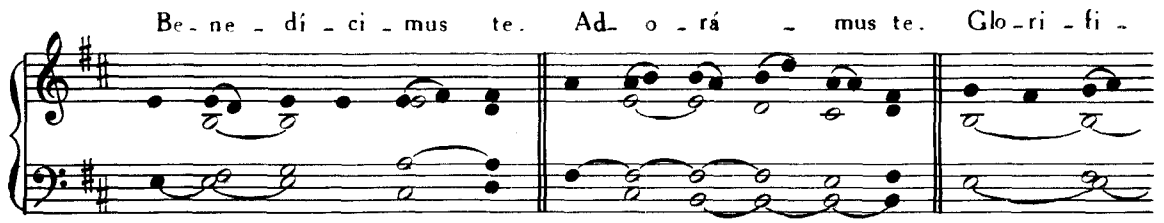
Ite missa est, *vel* Benedicámus Dómino, *ut in fine Missæ præcedentis, secundum communiorem usum.*

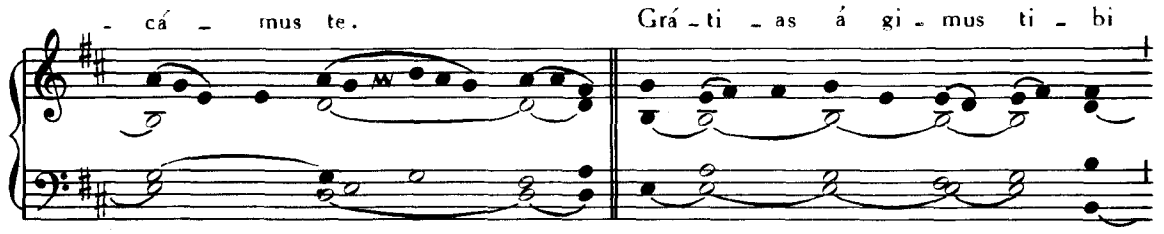
IV. IN FESTIS DUPLICIBUS. I.

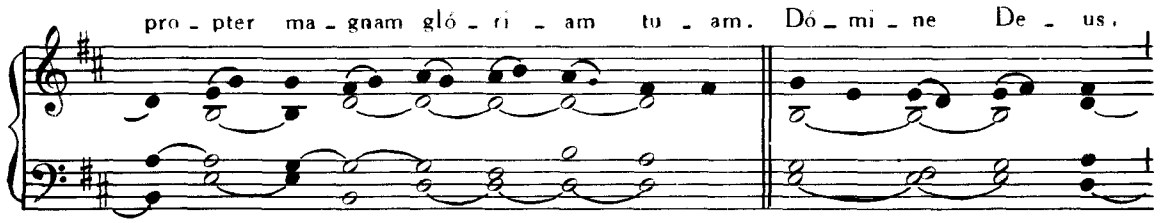
(Cunctipotens Genitor Deus)

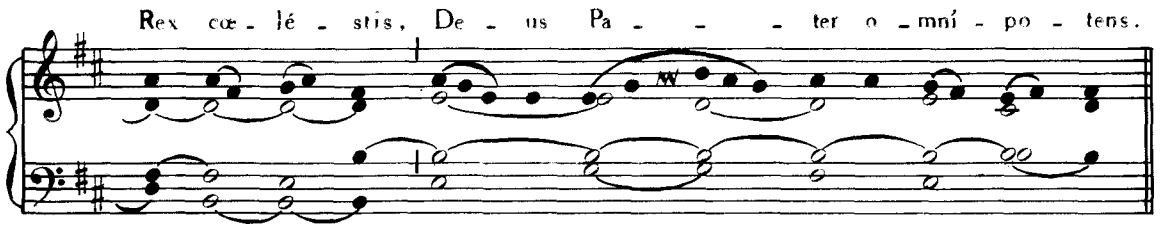


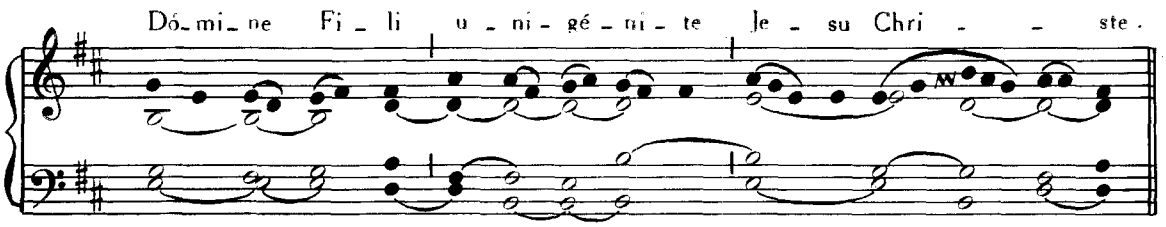

e - lé - i - son. Chri - ste
e - lé - i - son. Ky - ri - e e - lé - i - son.
Ky - ri - e e - lé - i - son. Ky - ri -
e * ** e - lé - i - son.
IV.
Gló - ri - a in ex - cél - sis De - o. Et in ter - ra pax
ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá mus te.

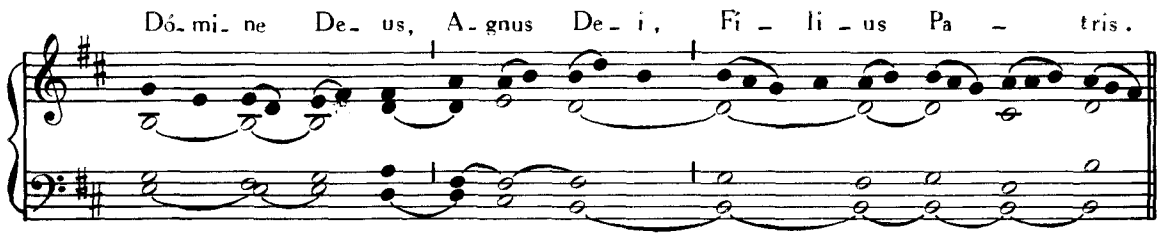

Be - ne - dí - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi -

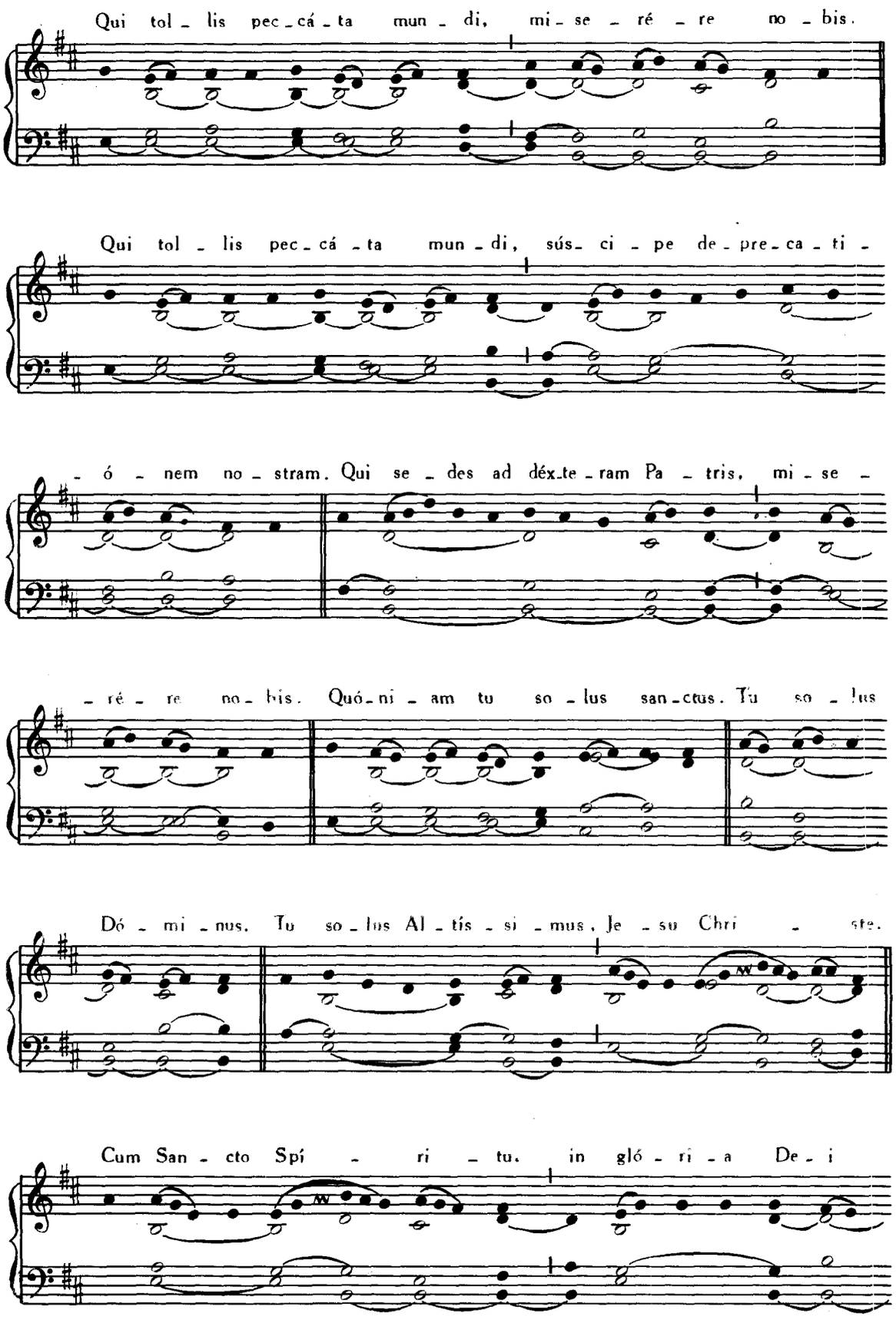

- cá - mus te. Grá - ti - as á gi - mus ti - bi

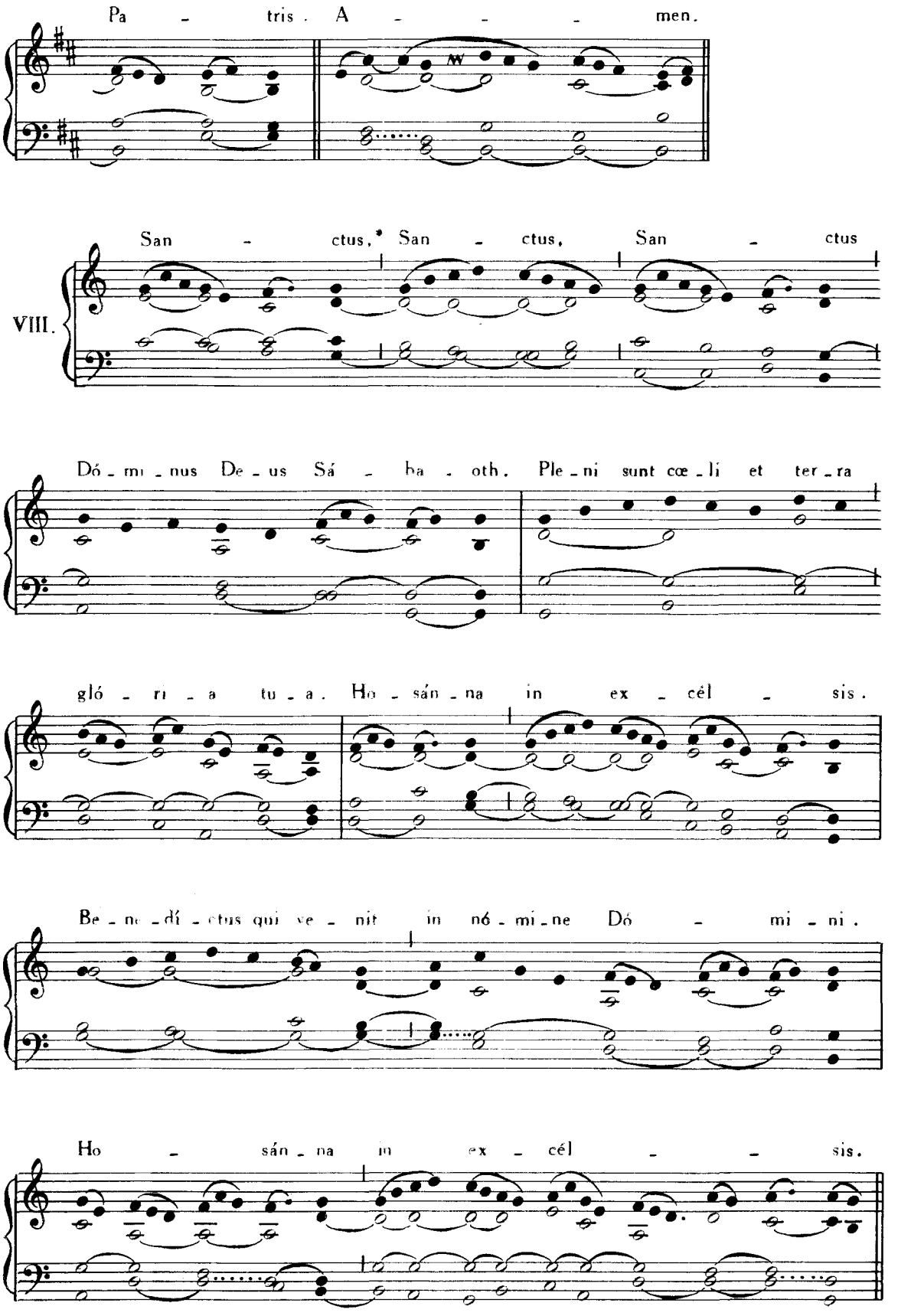

pro - pter ma - gnam gló - ri - am tu - am. Dó - mi - ne De - us,


Rex cœ - lé - stis, De - us Pa - - - ter o - mní - po - tens.


Dó - mi - ne Fi - li u - ni - gé - ni - te Je - su Chri - - ste.


Dó - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris.


Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis.
Qui tol - lis pec - cá - ta mun - di, súsci - pe de - pre - ca - ti -
- ó - nem no - stram. Qui se - des ad déx - te - ram Pa - tris, mi - se -
- ré - re no - bis. Quó - ni - am tu so - lus san - ctus. Tu so - lus
Dó - mi - nus. Tu so - lus Al - tís - si - mus, Je - su Chri - ste.
Cum San - cto Spí - ri - tu, in gló - ri - a De - i


Pa - tris. A - - - men.
San - ctus,* San - ctus, San - ctus
VIII.
Dó - mi - nus De - us Sá - ba - oth. Ple - ni sunt cœ - li et ter - ra
gló - ri - a tu - a. Ho - sán - na in ex - cél - sis.
Be - ne - dí - ctus qui ve - nit in nó - mi - ne Dó - mi - ni.
Ho - sán - na in ex - cél - - sis.

IV. IN FESTIS DUPLICIBUS I

VI.

A - gnus De - i, * qui tol - lis pec - cá - ta mun - di:

mi - se - ré - re no - bis. A - gnus De - i, * qui tol - lis pec - cá -

- ta mun - di: mi - se - ré - re no - bis. A - gnus De - i, *

qui tol - lis pec - cá - ta mun - di: do - na no - bis pa - cem.

I.

I - te, mis - sa est.
De - o grá - ti - as.

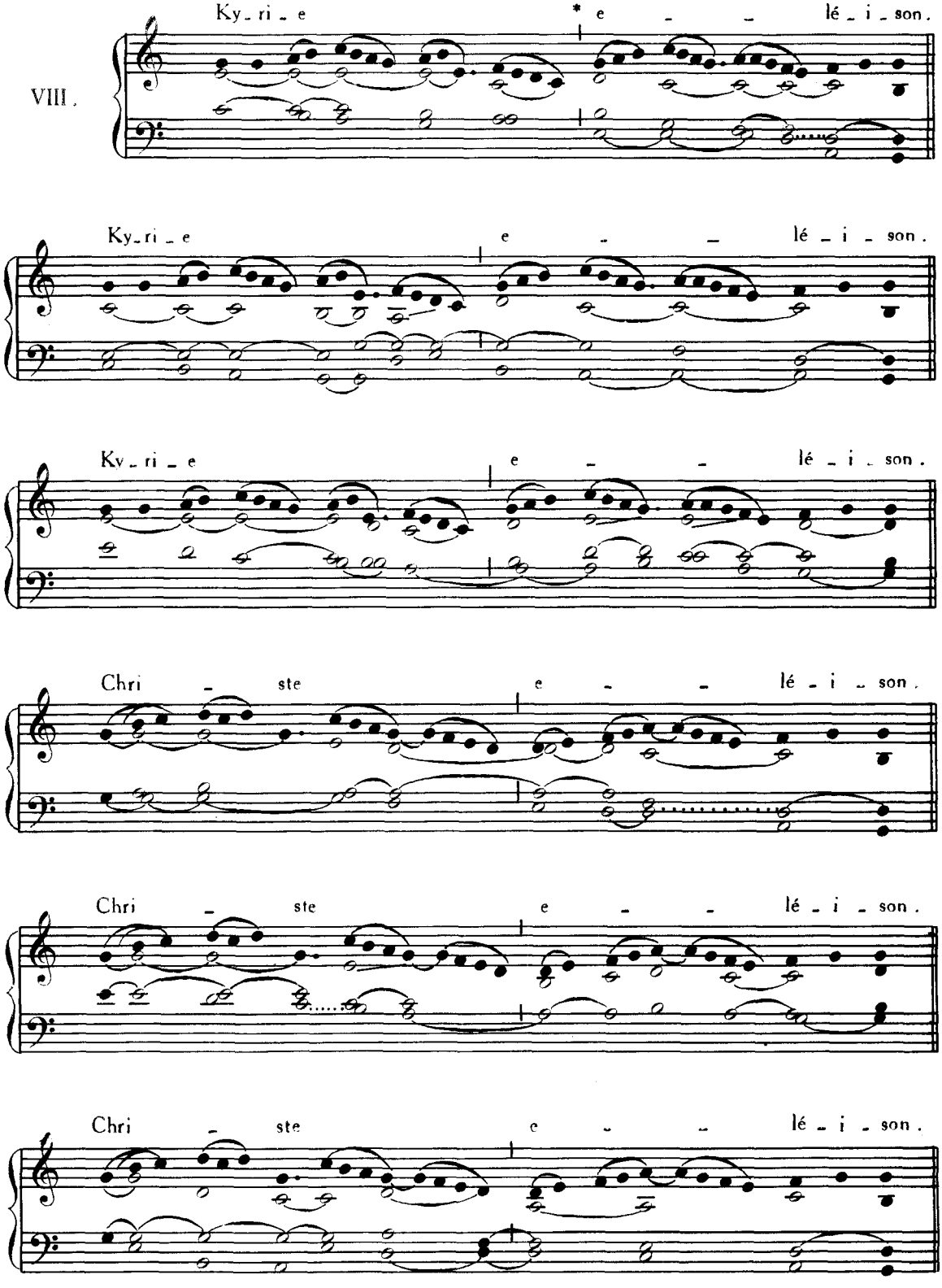
I.

Be - ne - di - cá - mus Dó - - - - mi - no.

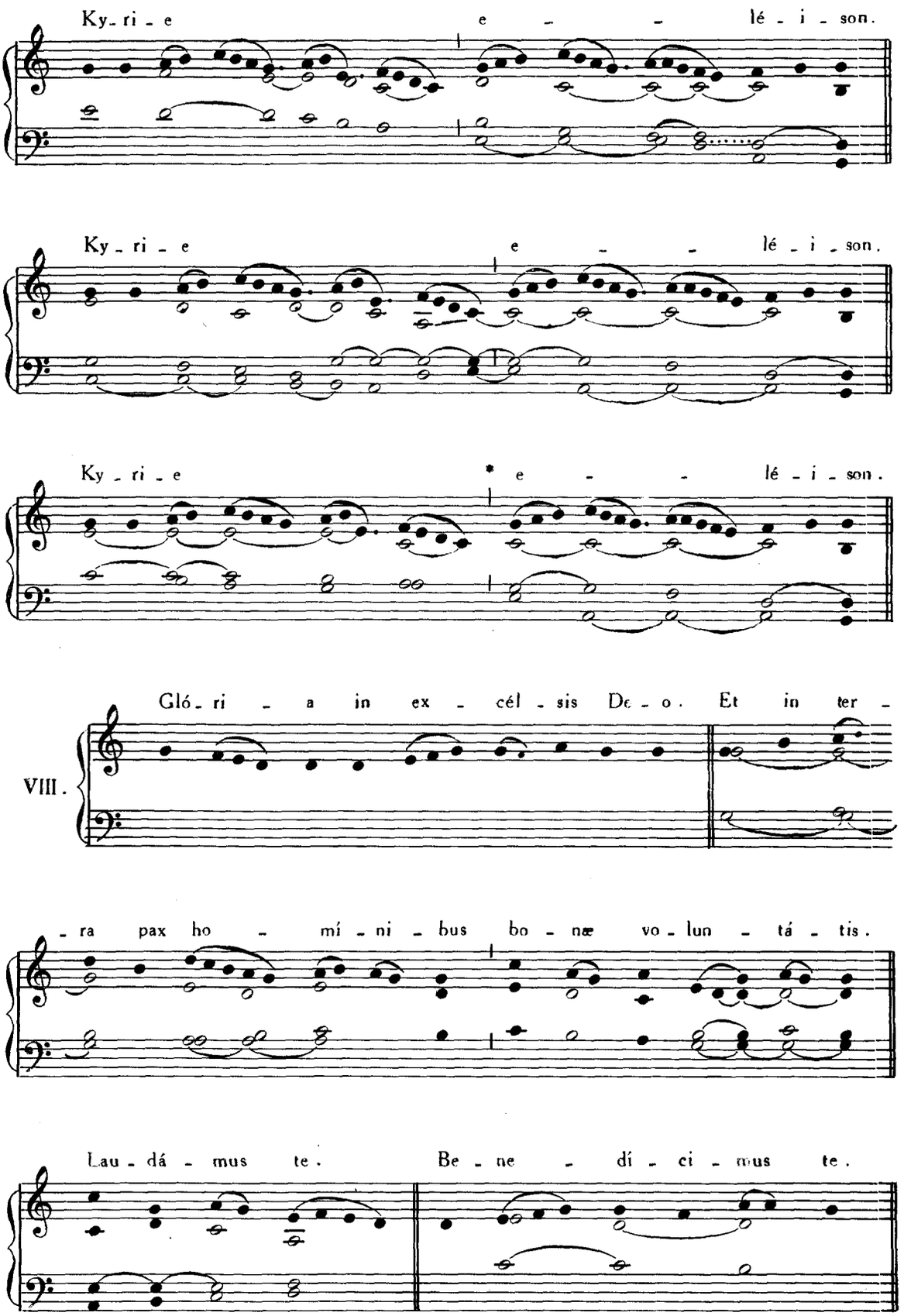
M. d. J.

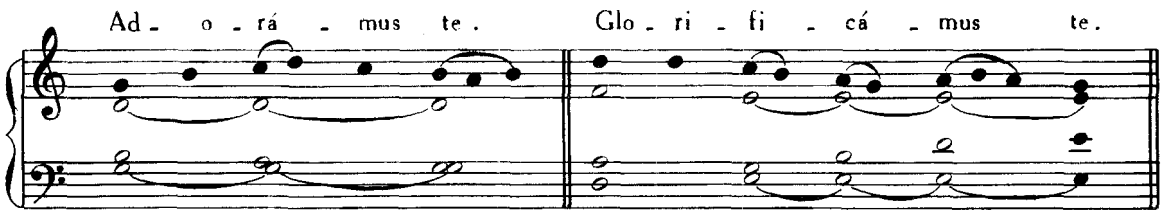
V. IN FESTIS DUPLICIBUS. 2.

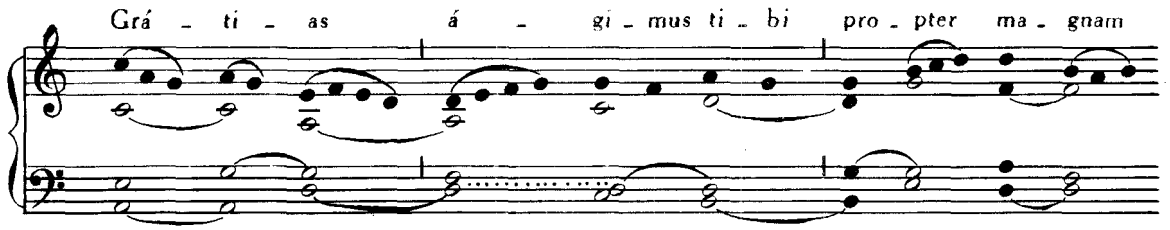
(Kyrie magnæ Deus potentiæ)

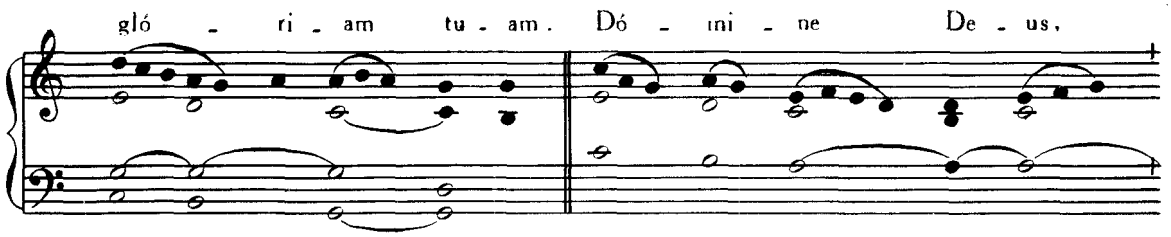


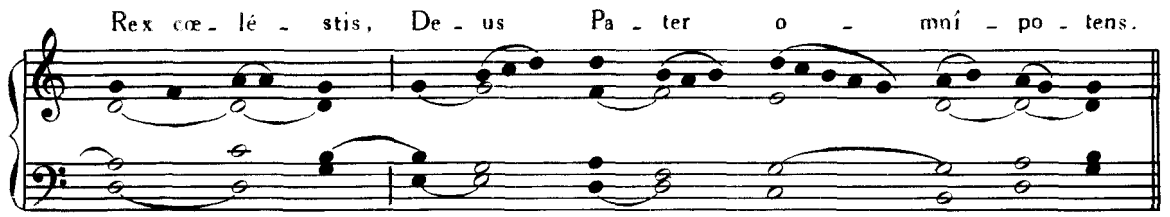
V. IN FESTIS DUPLICIBUS 2

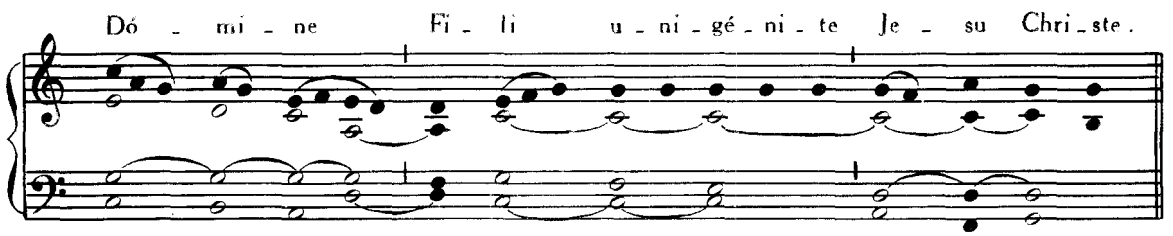


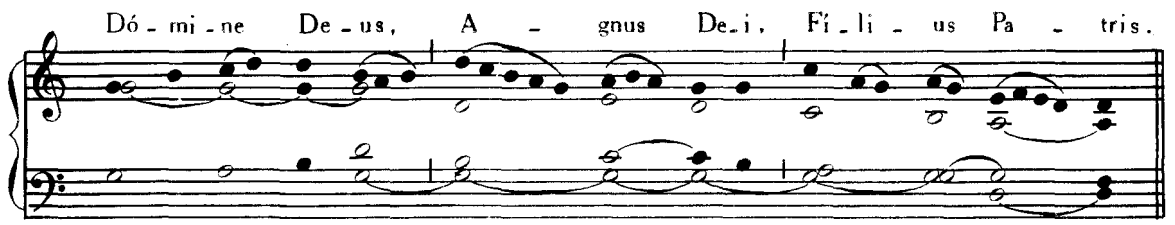

Ad - o - rá - mus te. Glo - ri - fi - cá - mus te.

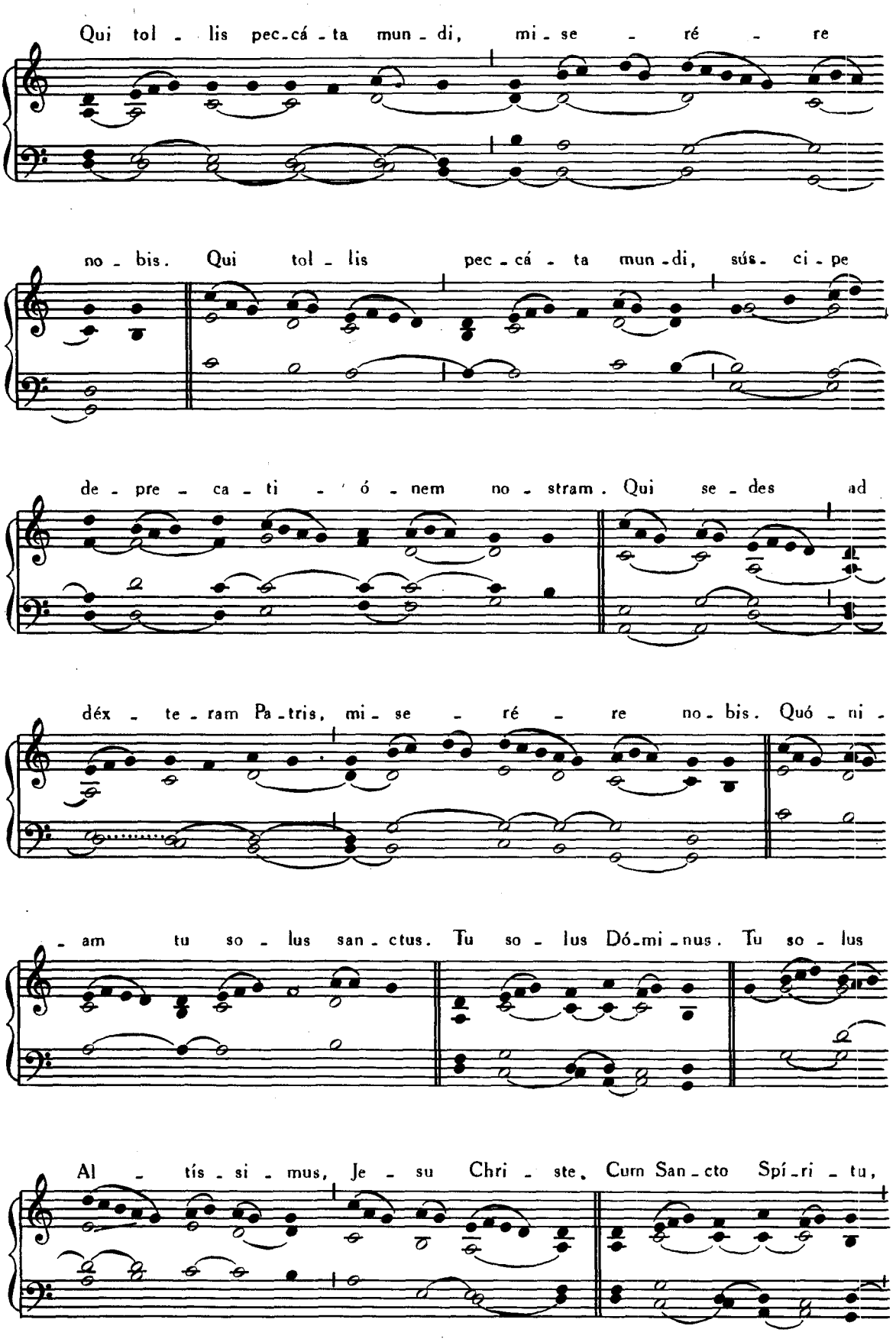

Grá - ti - as á - gi - mus ti - bi pro - pter ma - gnam

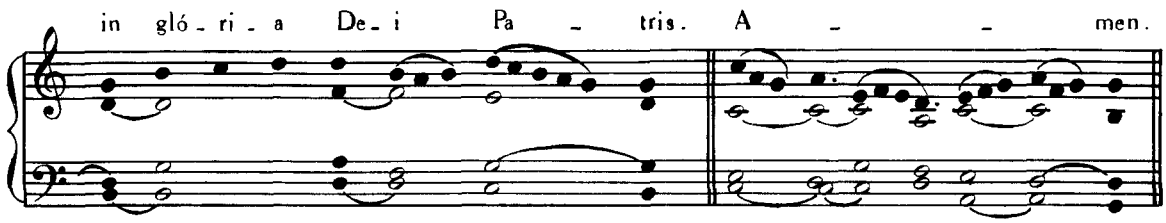

gló - ri - am tu - am. Dó - mi - ne De - us,

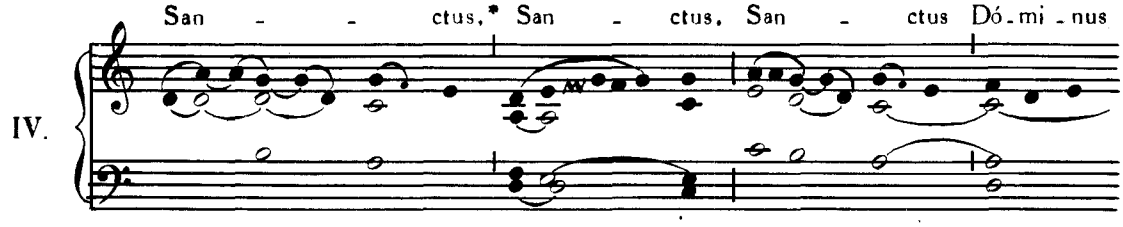

Rex cœ - lé - stis, De - us Pa - ter o - mní - po - tens.

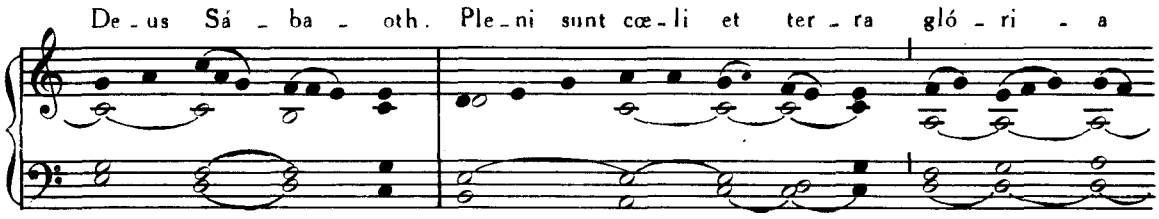

Dó - mi - ne Fi - li u - ni - gé - ni - te Je - su Chri - ste.

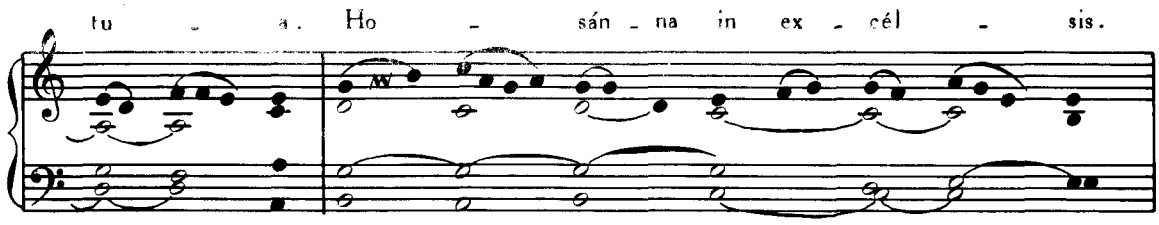

Dó - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris.

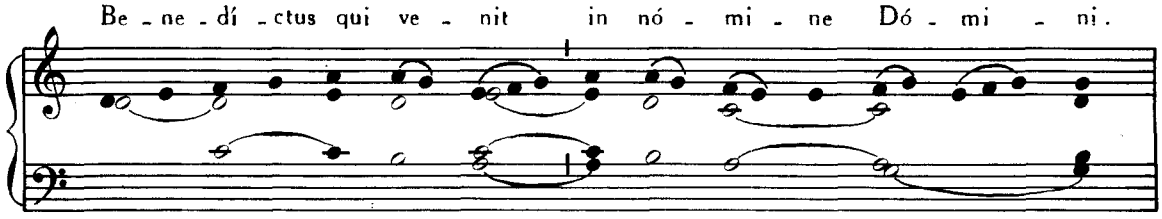

Qui tol - lis pec-cá - ta mun - di, mi - se - ré - re
no - bis. Qui tol - lis pec - cá - ta mun - di, sús - ci - pe
de - pre - ca - ti - ó - nem no - stram. Qui se - des ad
déx - te - ram Pa - tris, mi - se - ré - re no - bis. Quó - ni -
- am tu so - lus san - ctus. Tu so - lus Dó - mi - nus. Tu so - lus
Al - tís - si - mus, Je - su Chri - ste, Cum San - cto Spí - ri - tu,

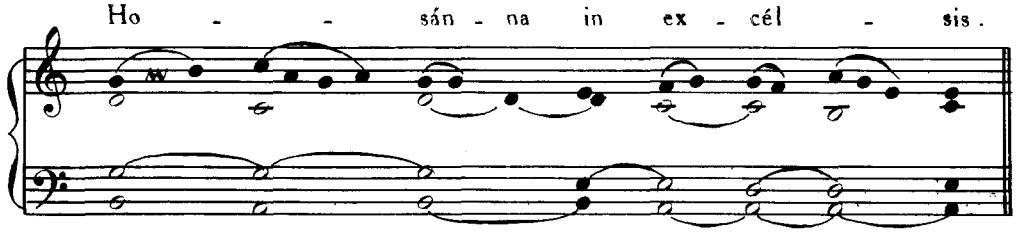

in gló - ri - a De - i Pa - tris. A - - men.

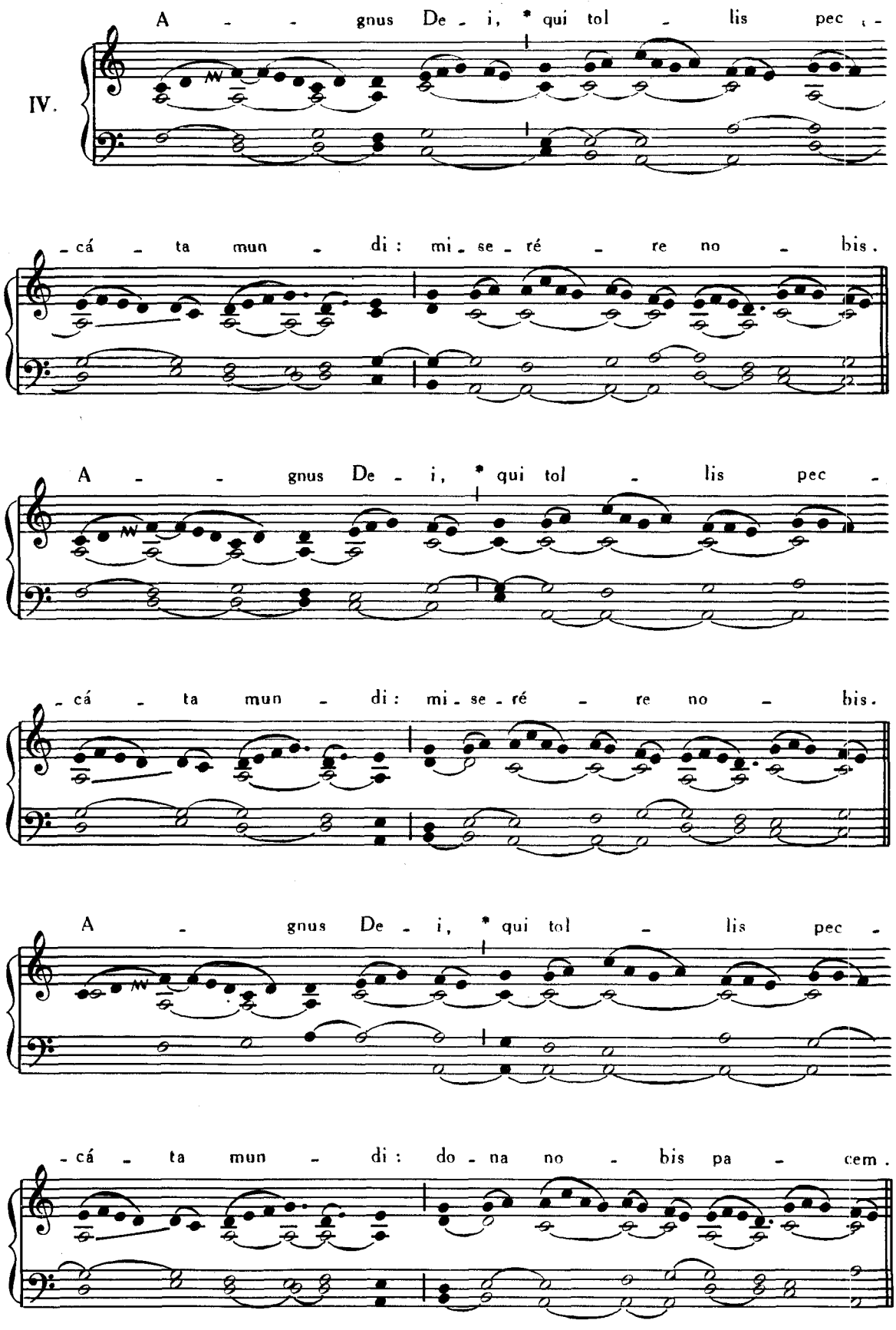

IV.
San - - ctus,* San - ctus, San - ctus Dó - mi - nus

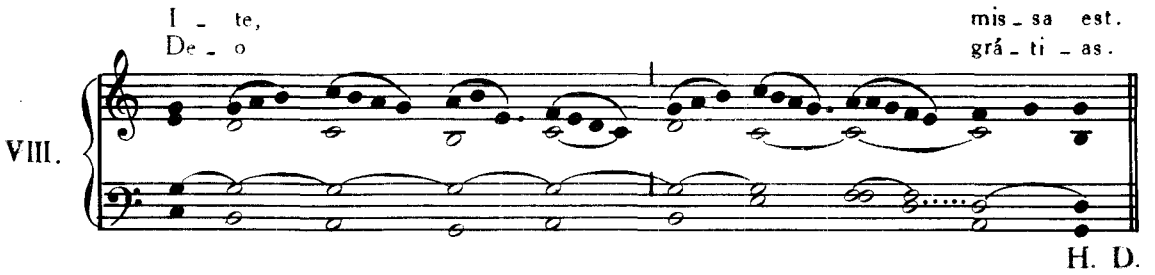

De - us Sá - ba - oth. Ple - ni sunt cœ - li et ter - ra gló - ri - a


tu - a. Ho - sán - na in ex - cél - sis.


Be - ne - dí - ctus qui ve - nit in nó - mi - ne Dó - mi - ni.

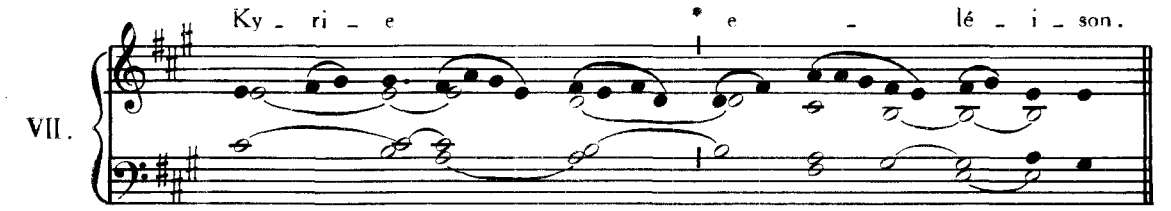

Ho - - sán - na in ex - cél - sis.

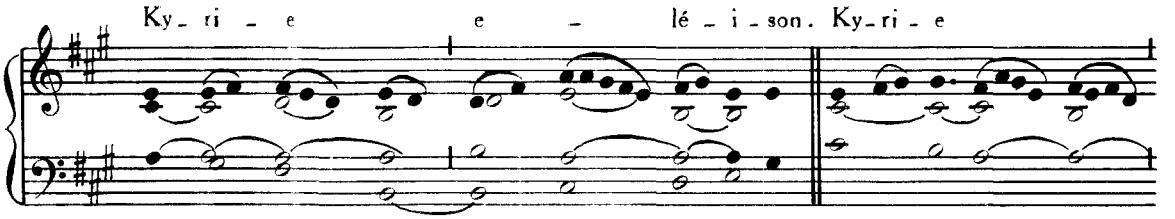

IV.
A - - gnus De - i, * qui tol - lis pec -
- cá - ta mun - di: mi - se - ré - re no - bis.
A - - gnus De - i, * qui tol - lis pec -
- cá - ta mun - di: mi - se - ré - re no - bis.
A - gnus De - i, * qui tol - lis pec -
- cá - ta mun - di: do - na no - bis pa - cem.

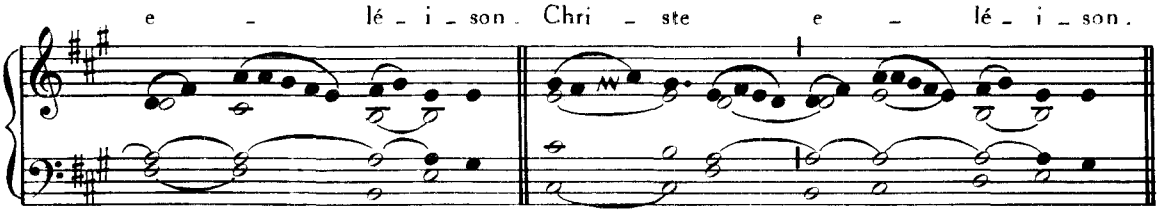


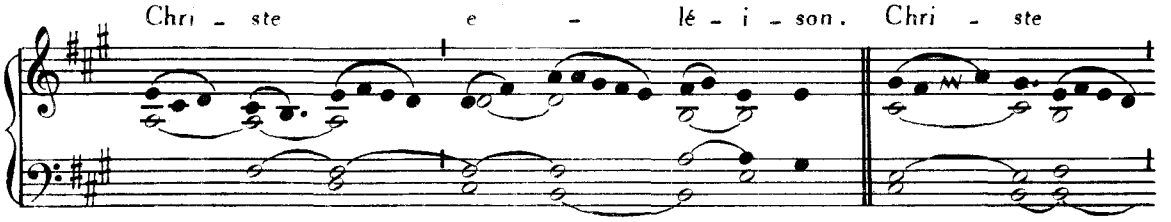
VI. IN FESTIS DUPLICIBUS. 3.

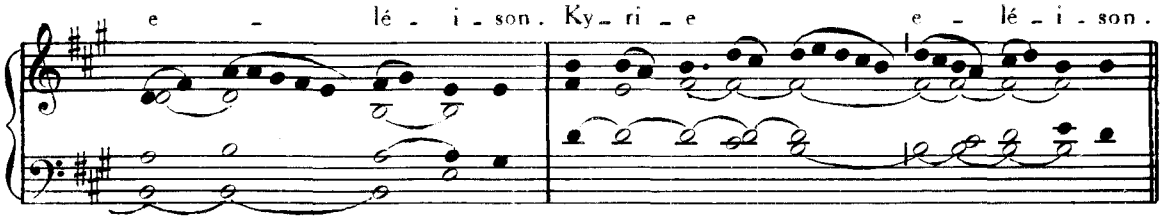
(Kyrie Rex Genitor)



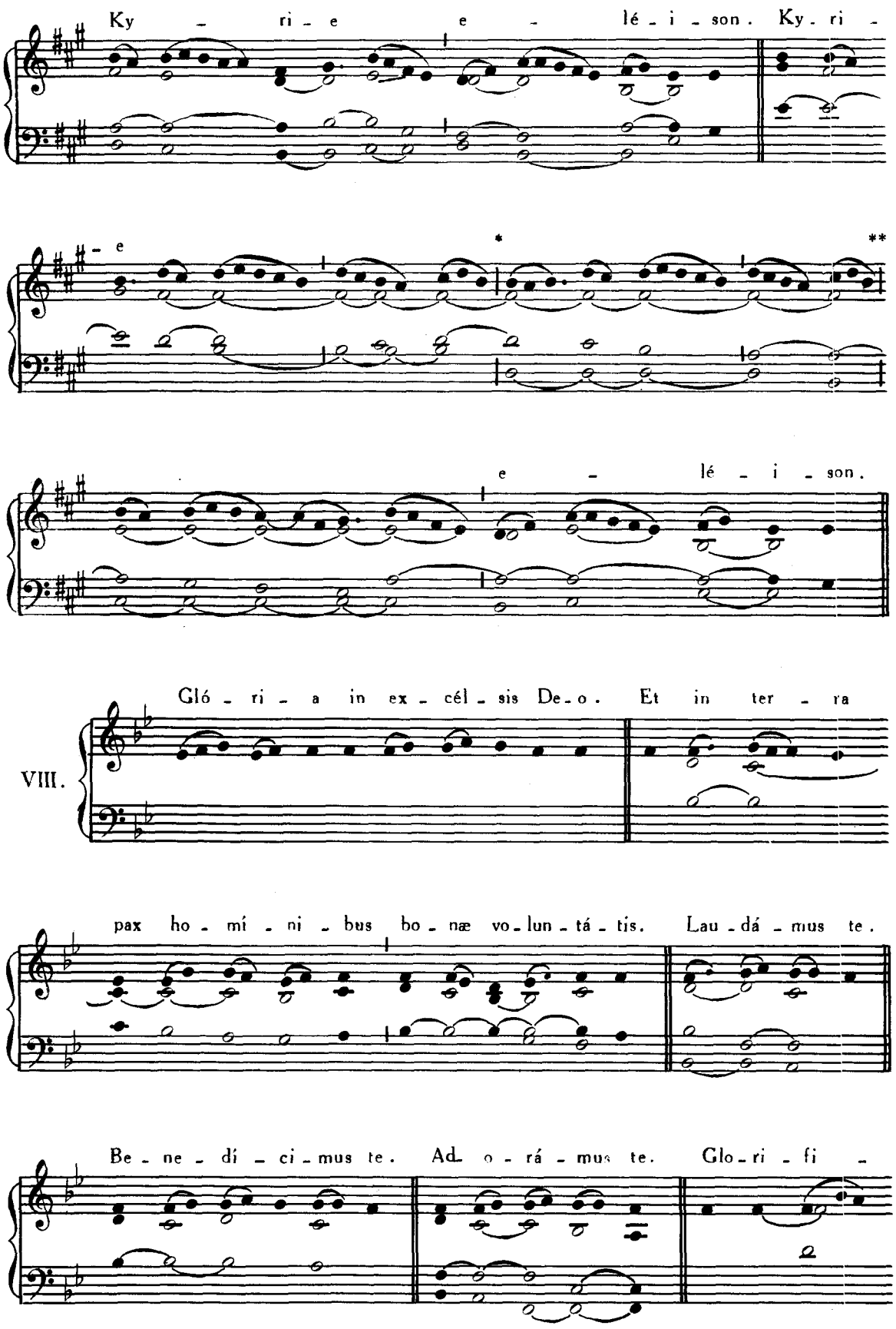


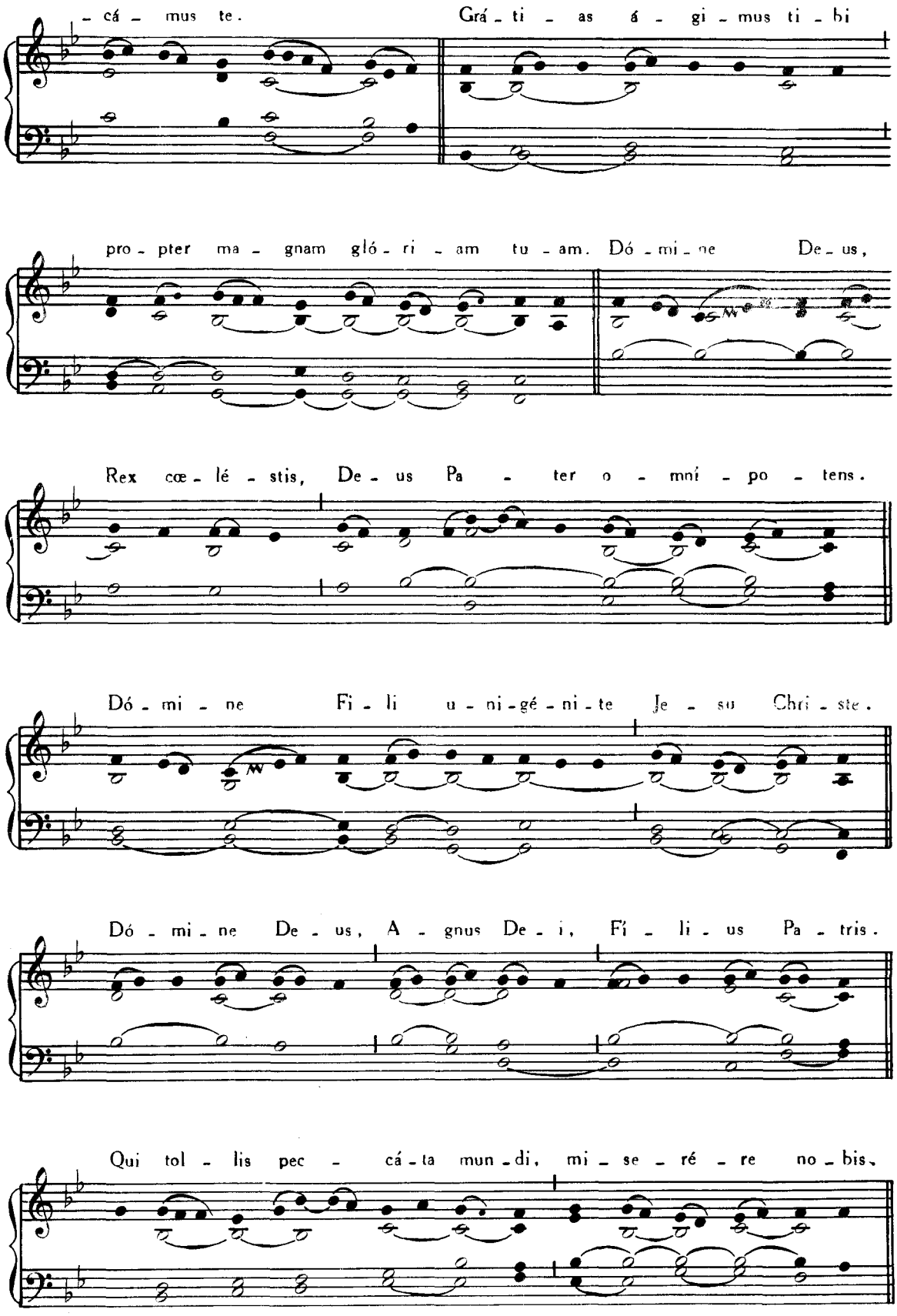


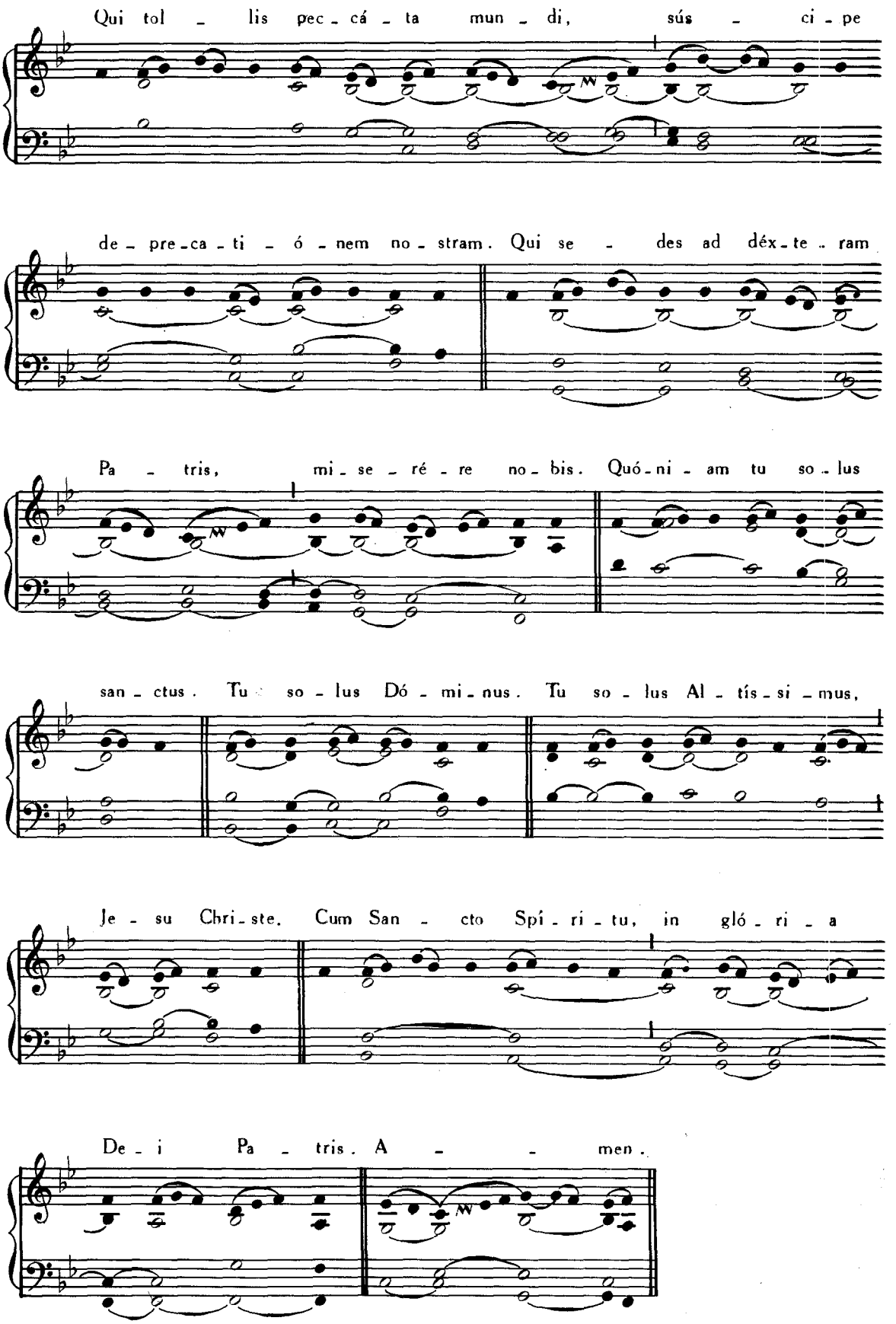


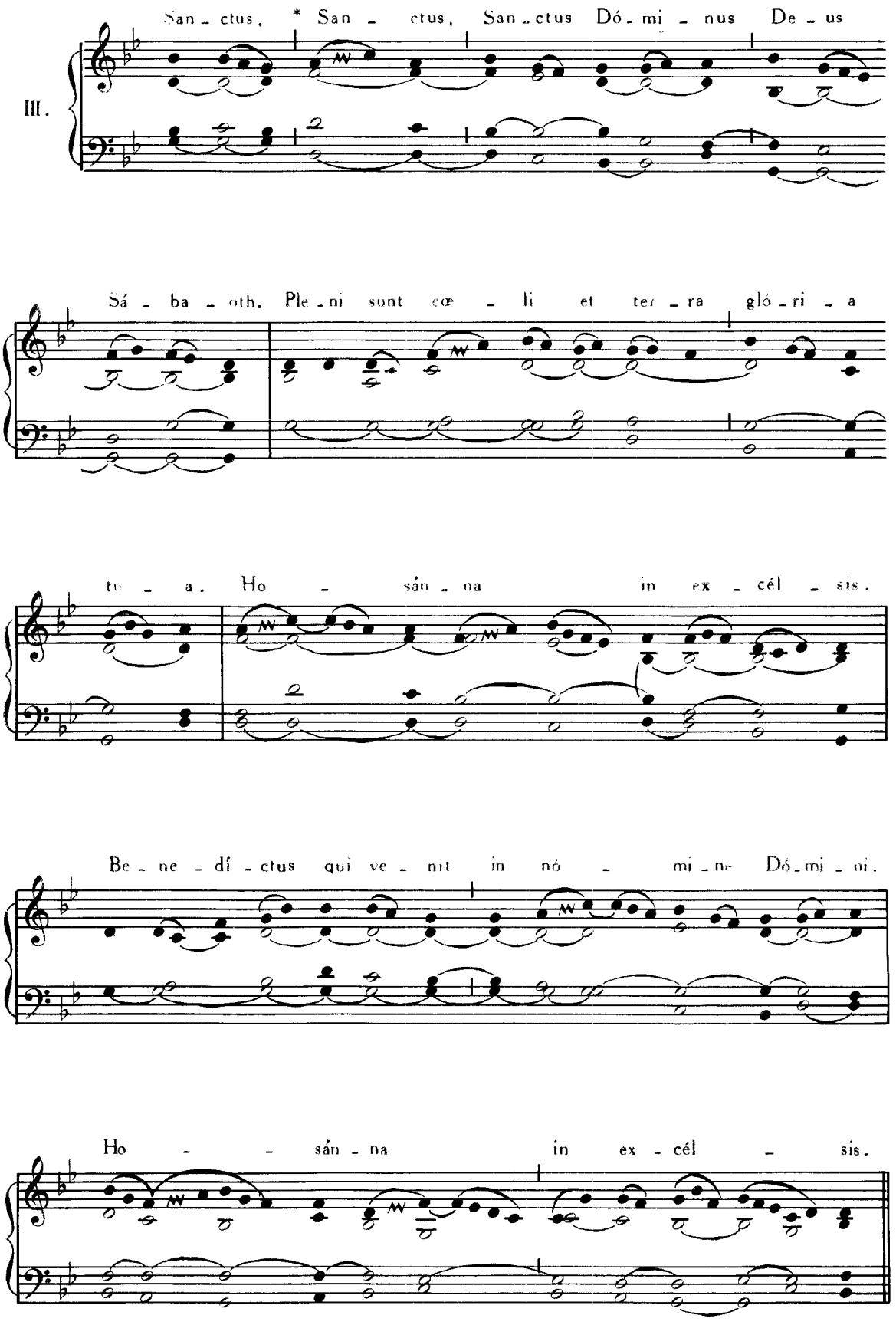


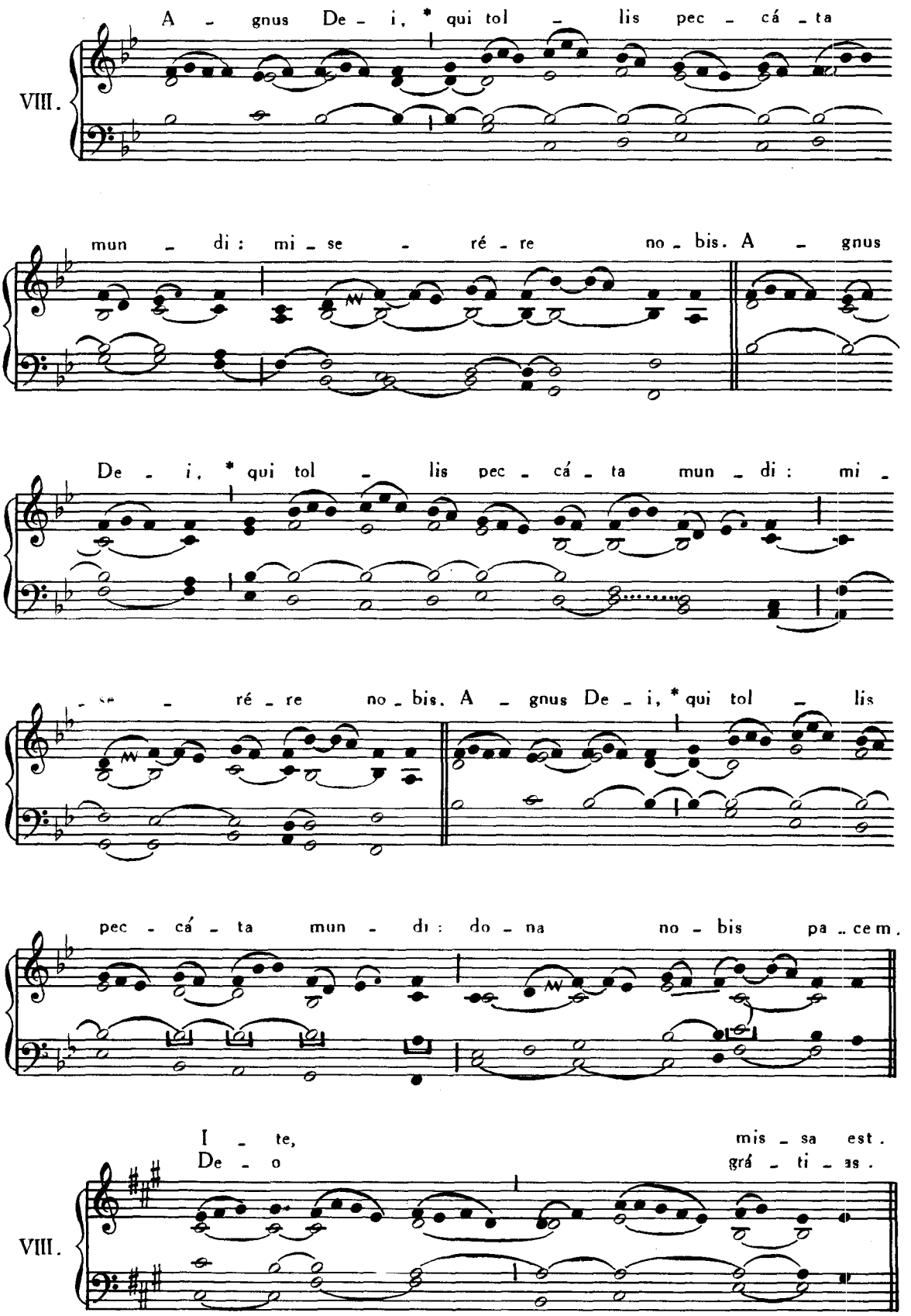
VI. IN FESTIS DUPLICIBUS 3




- cá - mus te. Grá - ti - as á - gi - mus ti - bi
pro - pter ma - gnam gló - ri - am tu - am. Dó - mi - ne De - us,
Rex cœ - lé - stis, De - us Pa - ter o - mní - po - tens.
Dó - mi - ne Fi - li u - ni - gé - ni - te Je - su Chri - ste.
Dó - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris.
Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis.


Qui tol - lis pec - cá - ta mun - di, sús - ci - pe
de - pre - ca - ti - ó - nem no - stram. Qui se - des ad déx - te - ram
Pa - tris, mi - se - ré - re no - bis. Quó - ni - am tu so - lus
san - ctus. Tu so - lus Dó - mi - nus. Tu so - lus Al - tís - si - mus,
Je - su Chri - ste. Cum San - cto Spí - ri - tu, in gló - ri - a
De - i Pa - tris. A - - men.

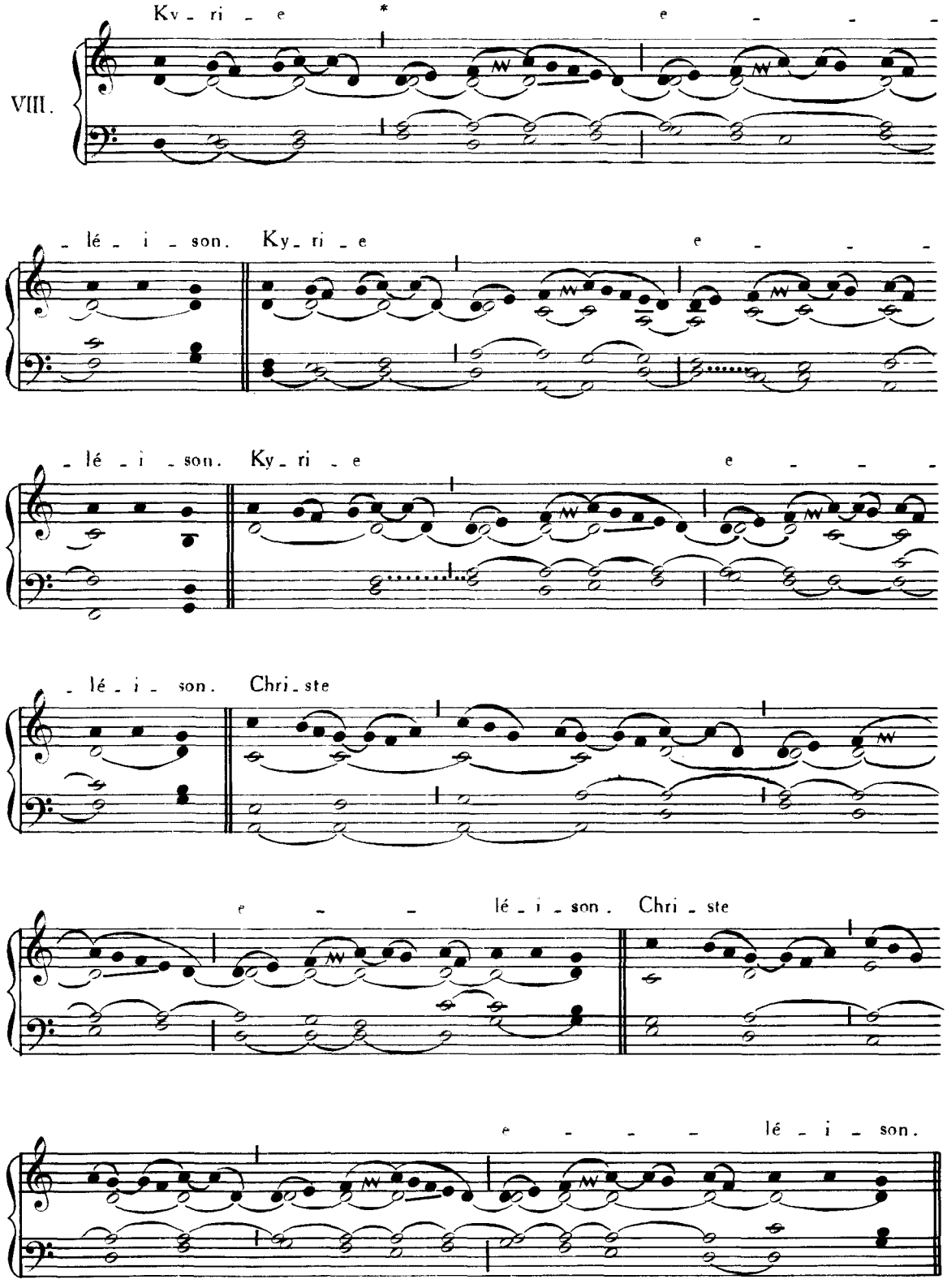

III.
San - ctus, * San - ctus, San - ctus Dó - mi - nus De - us
Sá - ba - oth. Ple - ni sunt cœ - li et ter - ra gló - ri - a
tu - a. Ho - sán - na in ex - cél - sis.
Be - ne - dí - ctus qui ve - nit in nó - mi - ne Dó - mi - ni.
Ho - sán - na in ex - cél - sis.

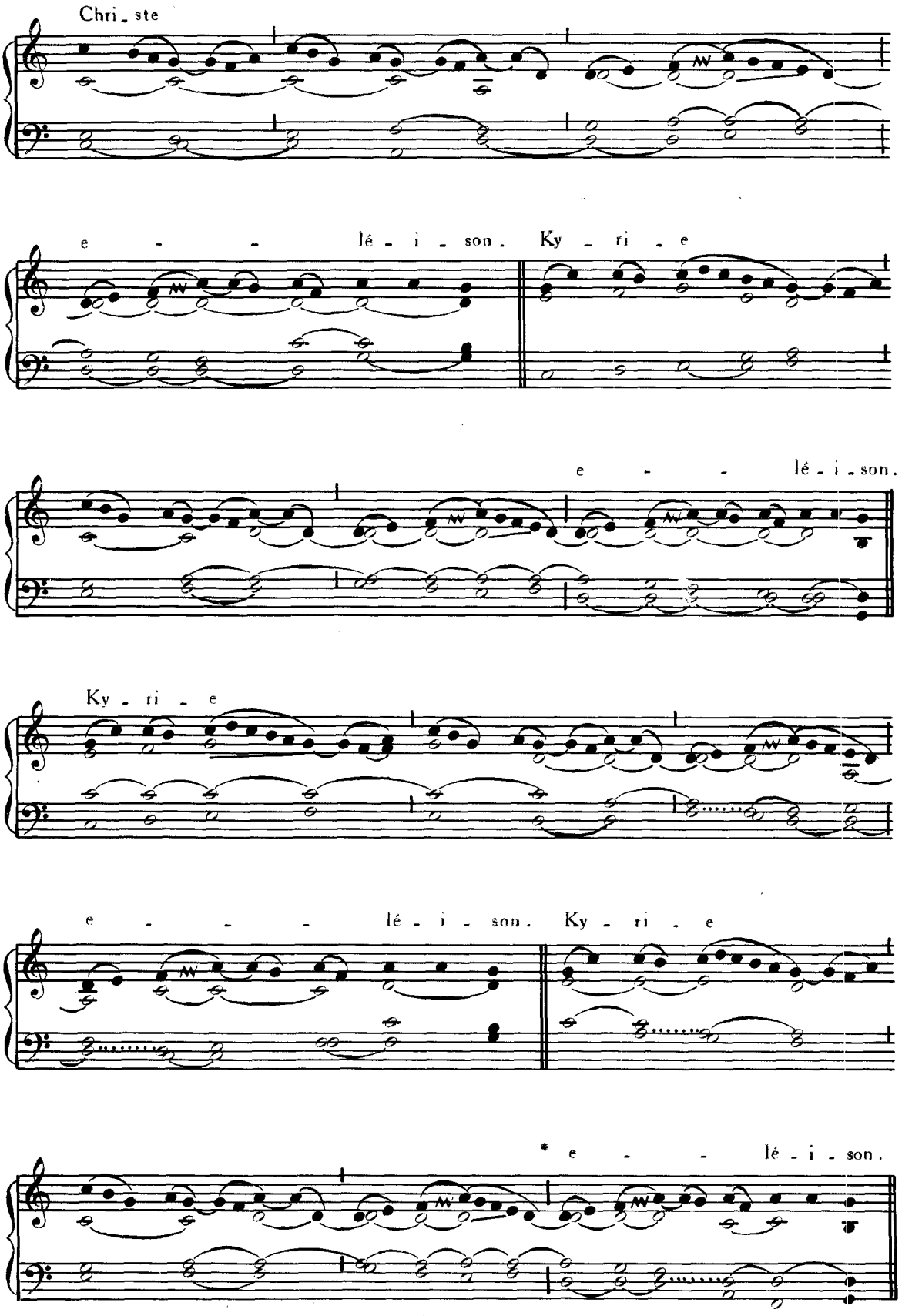

A - gnus De - i, * qui tol - lis pec - cá - ta
VIII.
mun - di: mi - se - ré - re no - bis. A - gnus
De - i, * qui tol - lis pec - cá - ta mun - di: mi -
- se - ré - re no - bis. A - gnus De - i, * qui tol - lis
pec - cá - ta mun - di: do - na no - bis pa - cem.
I - te, mis - sa est.
De - o grá - ti - as.
VIII.

H. D.

VII. IN FESTIS DUPLICIBUS. 4.

(Kyrie Rex splendens)




Chri - ste
e - - lé - i - son. Ky - ri - e
e - - lé - i - son.
Ky - ri - e
e - - - lé - i - son. Ky - ri - e
* e - - lé - i - son.

VI.

Gló-ri - a in ex - cél - sis De - o. Et in ter - ra pax ho - mí -

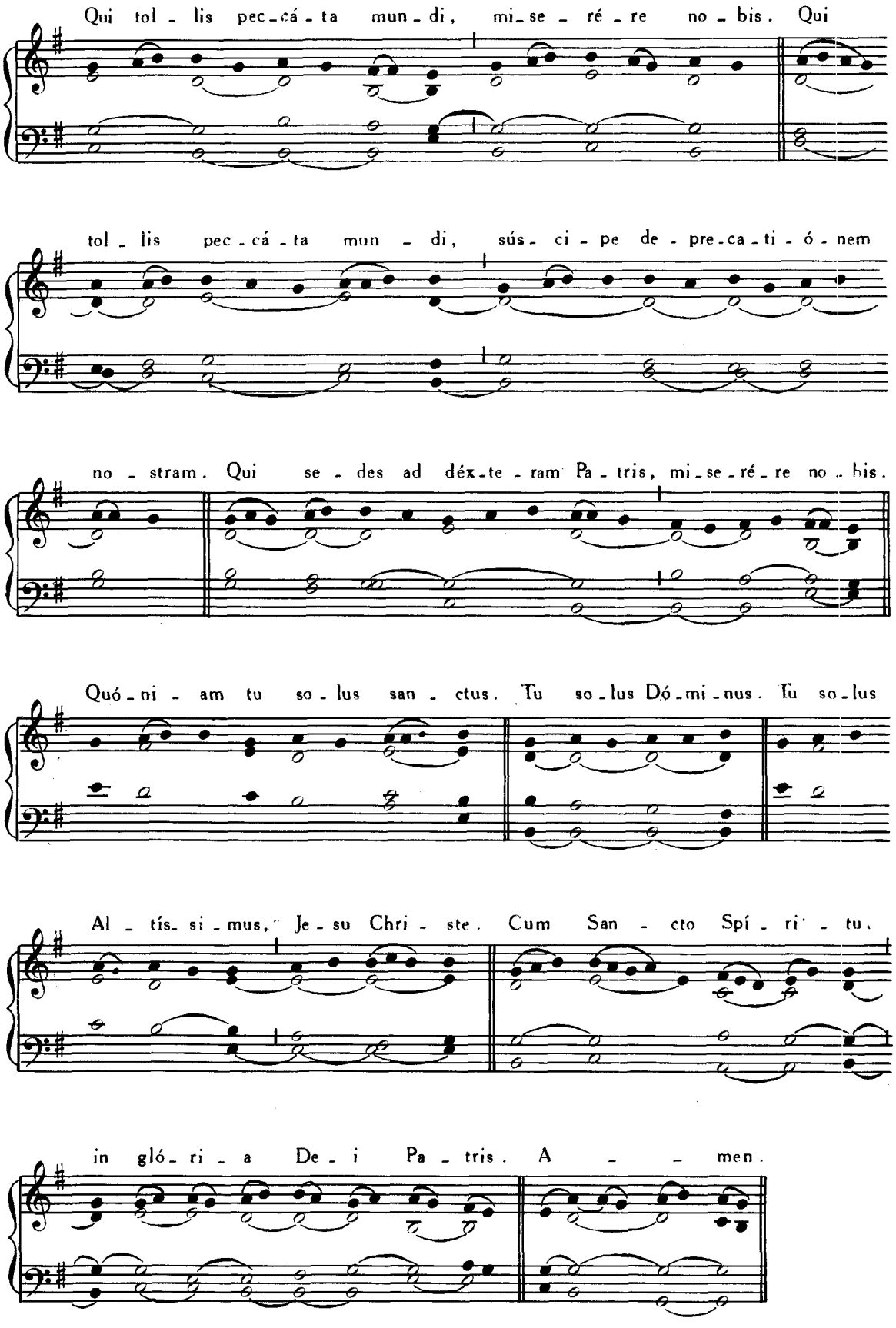
- ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te. Be - ne - dí - ci - mus te.

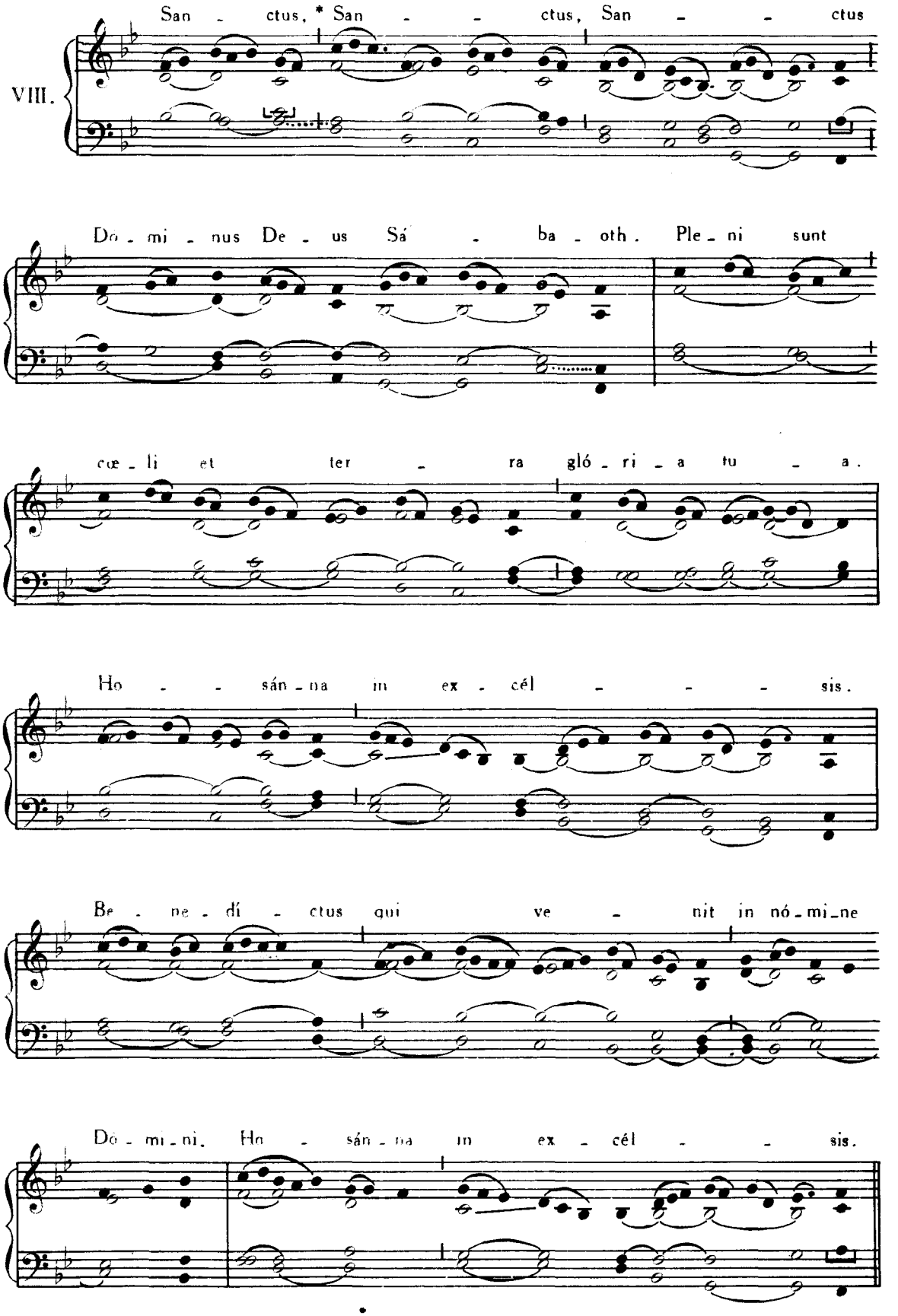
Ad - o - rá - mus te. Glo - ri - fi - cá - mus te. Grá - ti - as á - gi - mus ti - bi

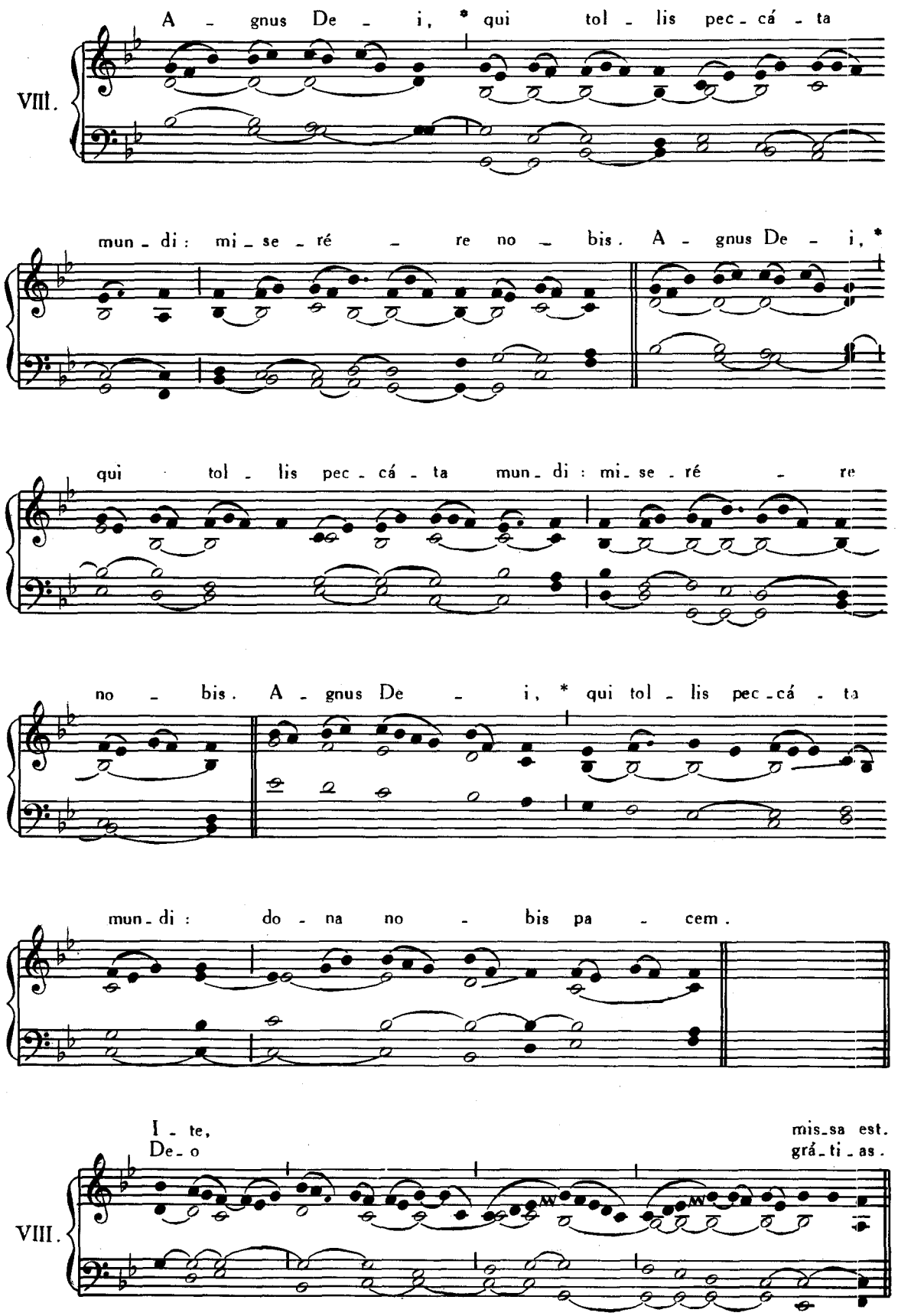
pro - pter ma - gnam gló - ri - am tu - am. Dó - mi - ne De - us, Rex cœ - lé - stis,

De - us Pa - ter o - mní - po - tens. Dó - mi - ne Fi - li u - ni - gé - ni - te

Je - su Chri - ste. Dó - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris.


Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis. Qui
tol - lis pec - cá - ta mun - di, sús - ci - pe de - pre - ca - ti - ó - nem
no - stram. Qui se - des ad déx - te - ram Pa - tris, mi - se - ré - re no - bis.
Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus. Tu so - lus
Al - tís - si - mus, Je - su Chri - ste. Cum San - cto Spí - ri - tu,
in gló - ri - a De - i Pa - tris. A - - men.

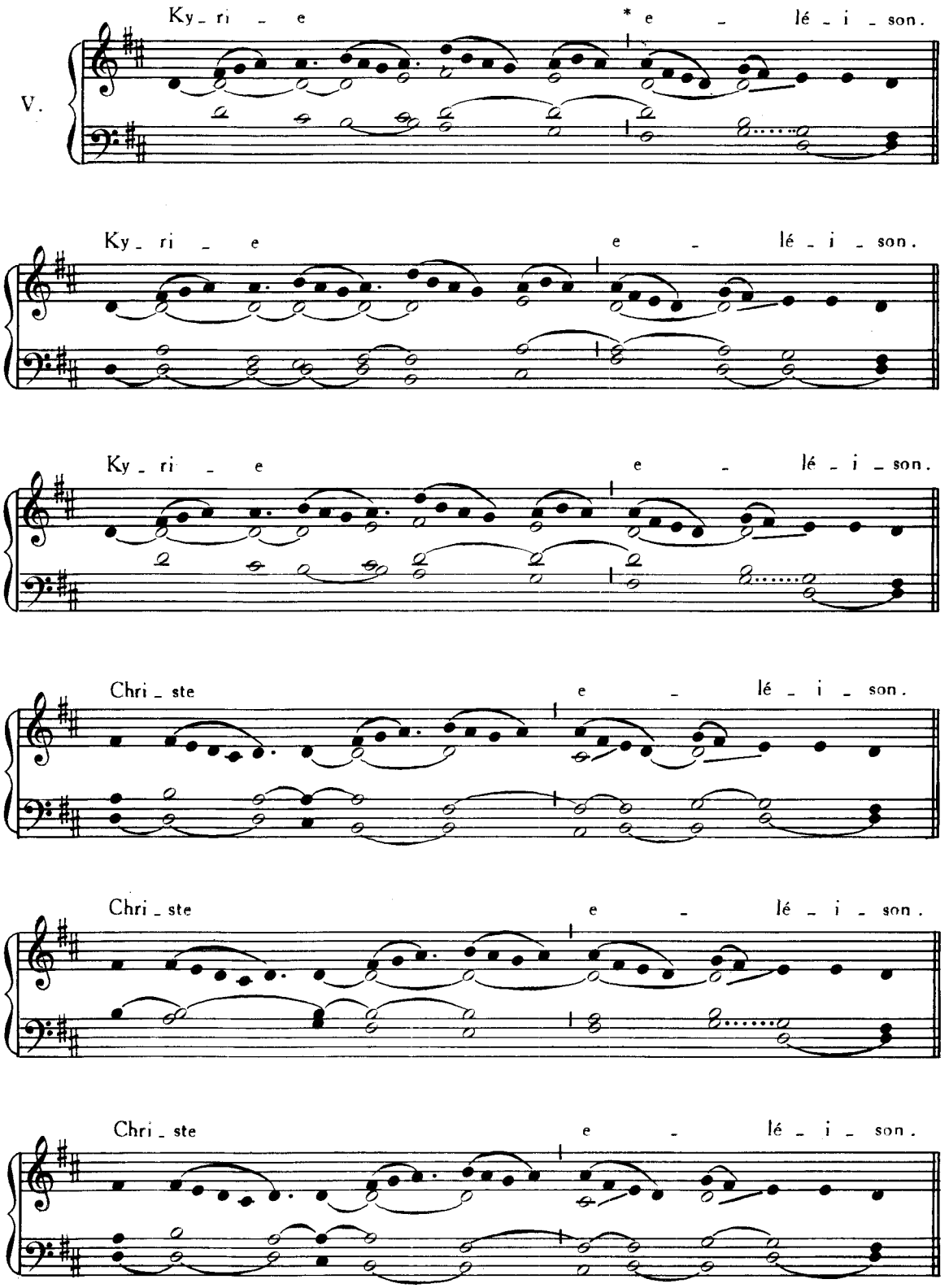

VIII.
San - ctus, * San - - ctus, San - - ctus
Do - mi - nus De - us Sá - ba - oth. Ple - ni sunt
cœ - li et ter - ra gló - ri - a tu - a.
Ho - - sán - na in ex - cél - - - sis.
Be - ne - dí - ctus qui ve - nit in nó - mi - ne
Do - mi - ni. Ho - sán - na in ex - cél - - sis.

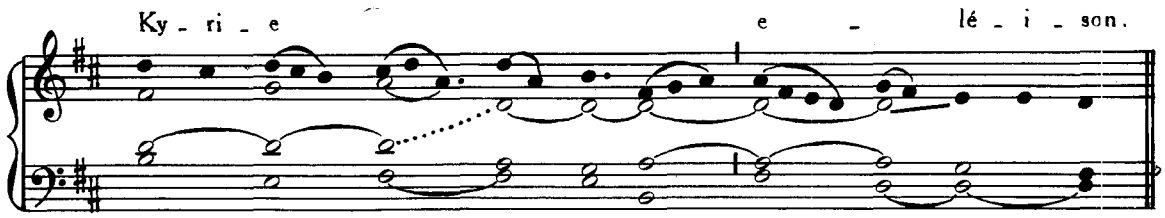

VIII.
A - gnus De - i, * qui tol - lis pec - cá - ta
mun - di : mi - se - ré - re no - bis. A - gnus De - i, *
qui tol - lis pec - cá - ta mun - di : mi - se - ré - re
no - bis. A - gnus De - i, * qui tol - lis pec - cá - ta
mun - di : do - na no - bis pa - cem.
I - te, mis - sa est.
De - o grá - ti - as.
VIII.

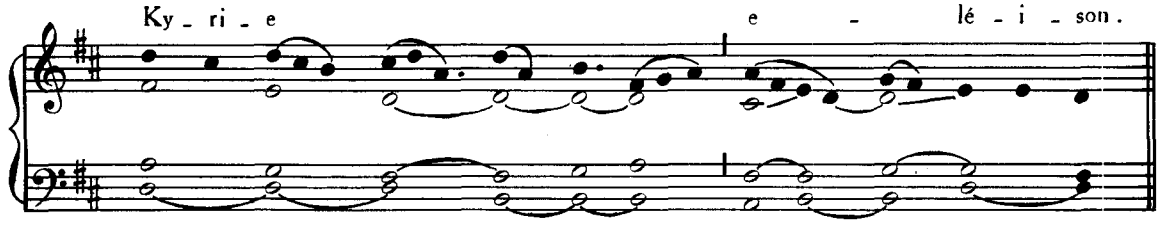
H. D.

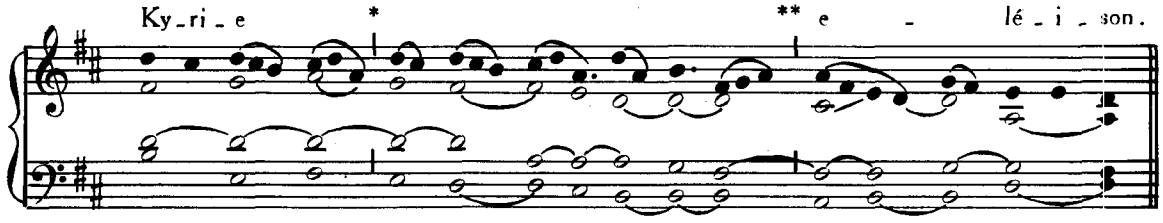
VIII. IN FESTIS DUPLICIBUS. 5.

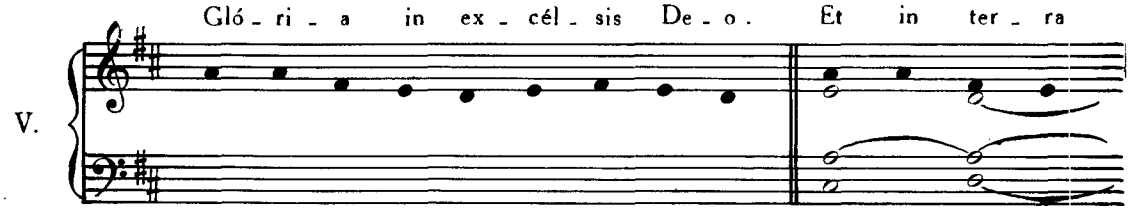
(De Angelis)

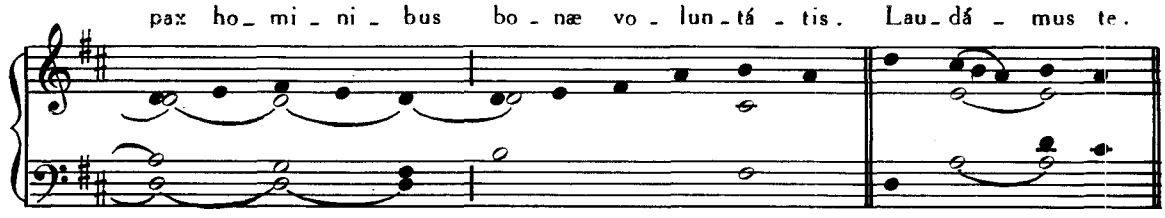


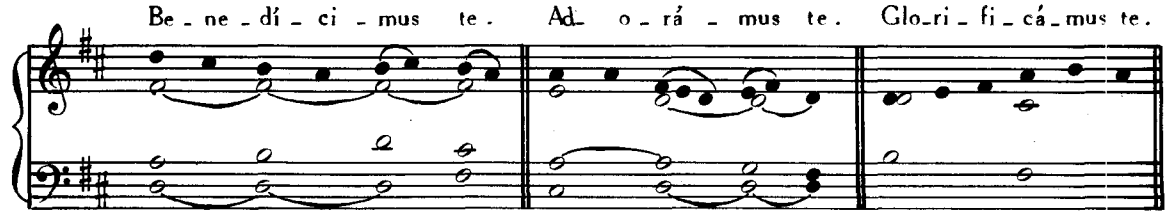

Ky - ri - e e - lé - i - son.

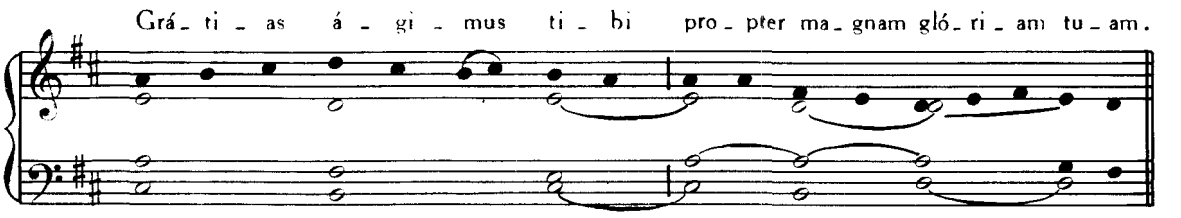

Ky - ri - e e - lé - i - son.

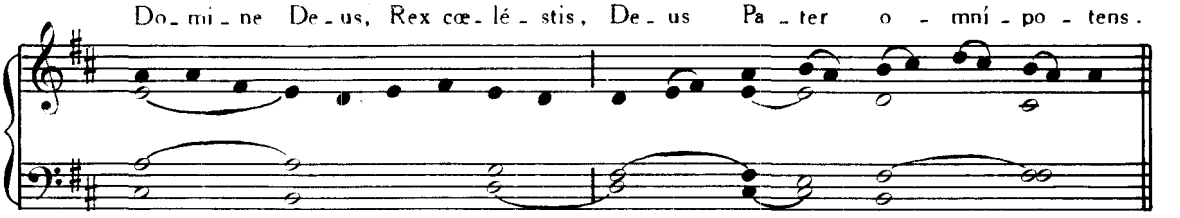

Ky - ri - e * ** e - lé - i - son.

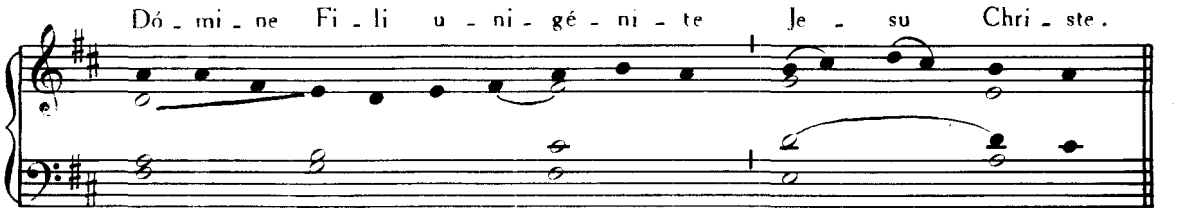

V.
Gló - ri - a in ex - cél - sis De - o. Et in ter - ra

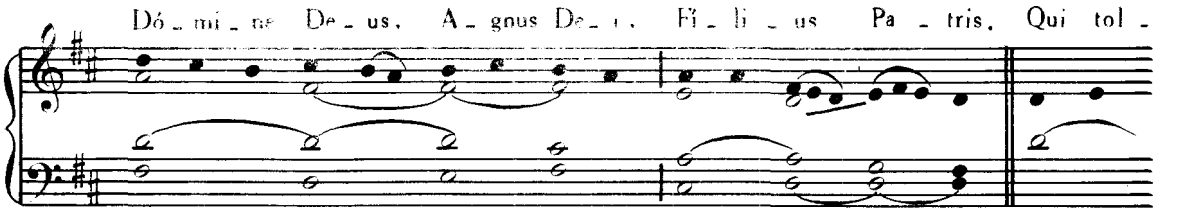

pax ho - mi - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.

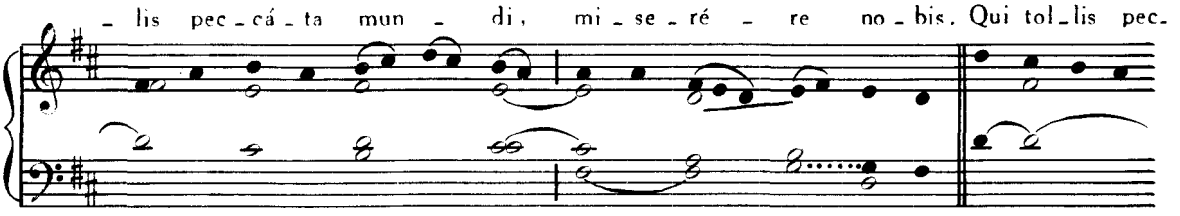

Be - ne - dí - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi - cá - mus te.

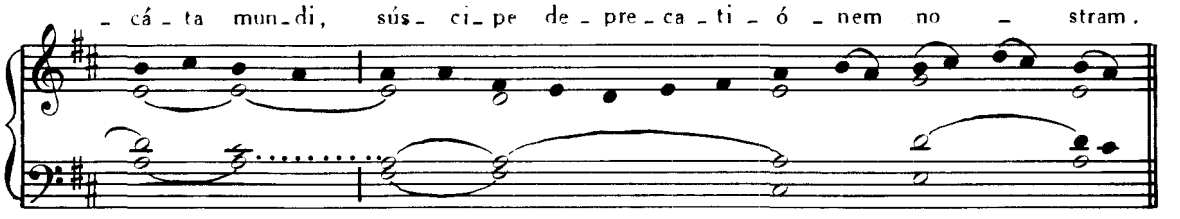

Grá_ ti _ as á _ gi _ mus ti _ bi pro _ pter ma _ gnam gló _ ri _ am tu _ am.

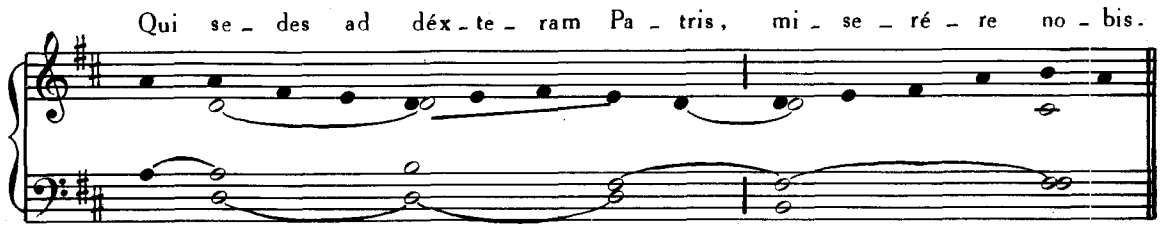

Do _ mi _ ne De _ us, Rex cœ _ lé _ stis, De _ us Pa _ ter o _ mní _ po _ tens.

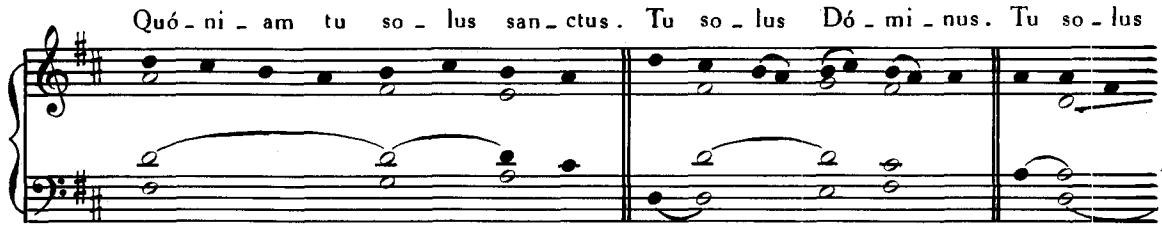

Dó _ mi _ ne Fi _ li u _ ni _ gé _ ni _ te Je _ su Chri _ ste.

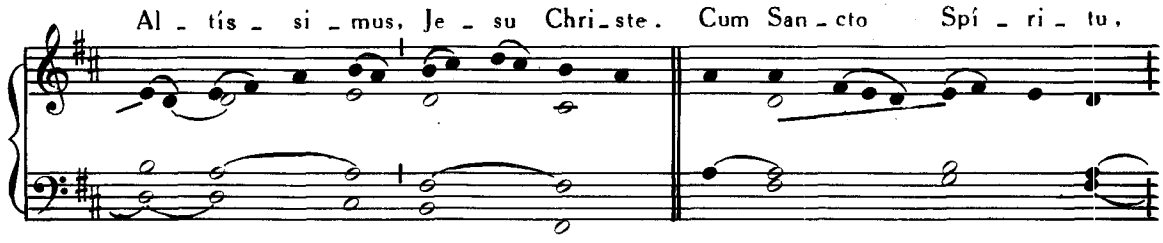

Dó _ mi _ ne De _ us, A _ gnus De _ i, Fi _ li _ us Pa _ tris, Qui tol _

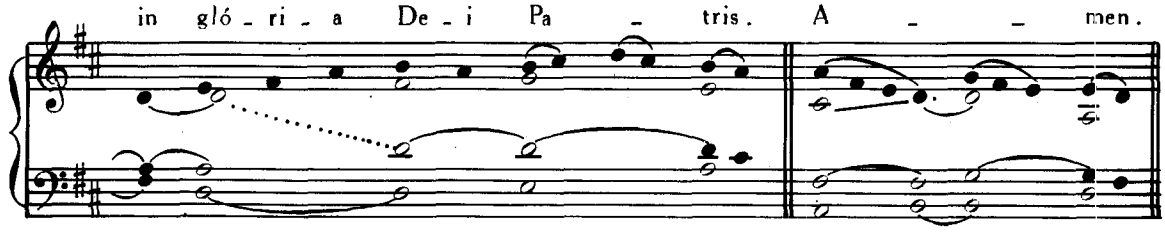

_ lis pec _ cá _ ta mun _ di, mi _ se _ ré _ re no _ bis. Qui tol _ lis pec _

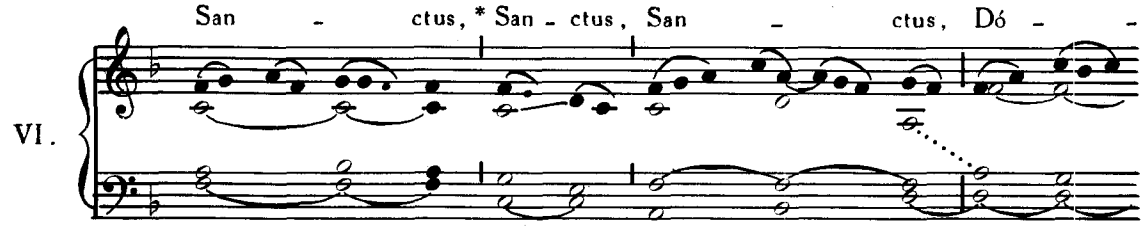

_ cá _ ta mun _ di, súsci _ pe de _ pre _ ca _ ti _ ó _ nem no _ stram.


Qui se - des ad déx - te - ram Pa - tris, mi - se - ré - re no - bis.

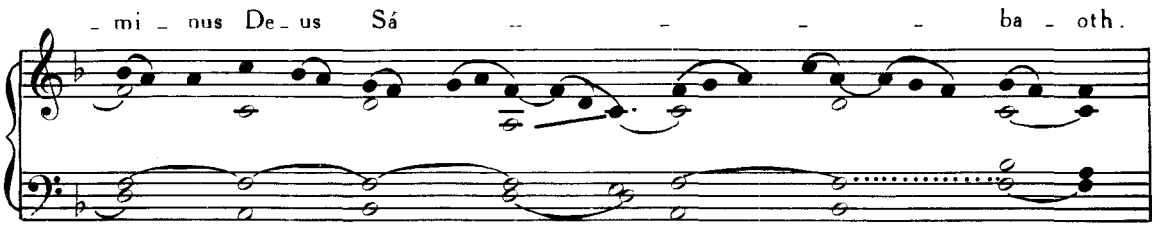

Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus. Tu so - lus

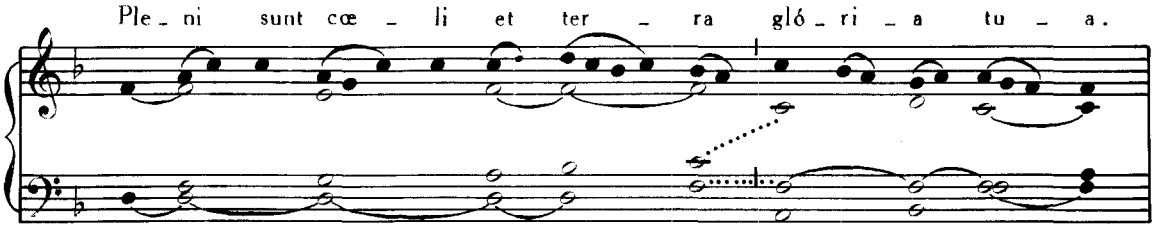

Al - tís - si - mus, Je - su Chri - ste. Cum San - cto Spí - ri - tu,

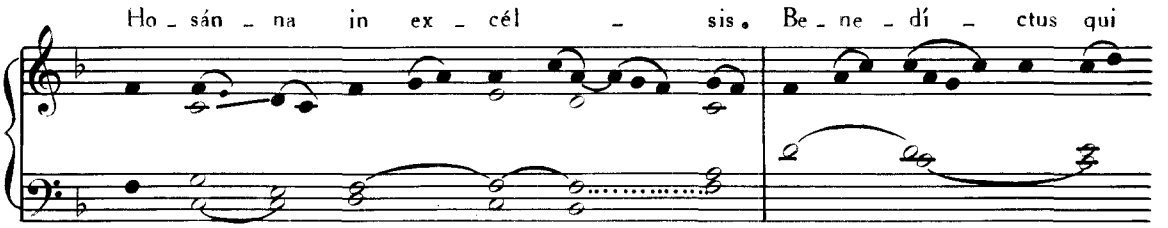

in gló - ri - a De - i Pa - tris. A - - men.

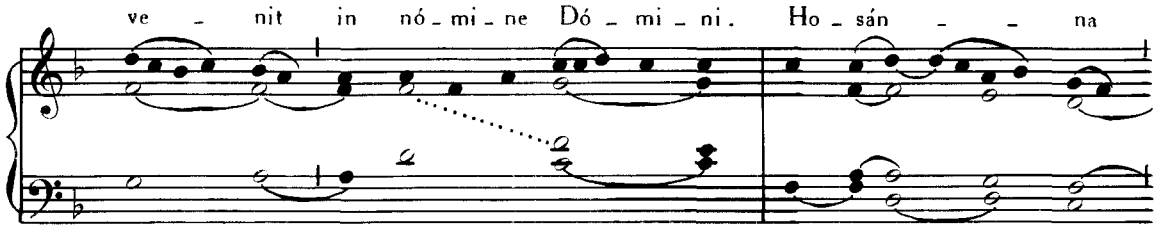

VI.
San - ctus, * San - ctus, San - ctus, Dó - -

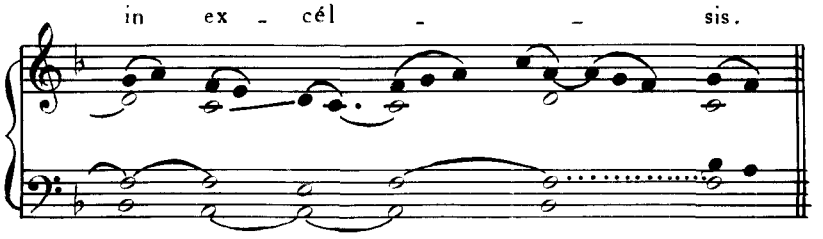
VIII. IN FESTIS DUPLICIBUS 5

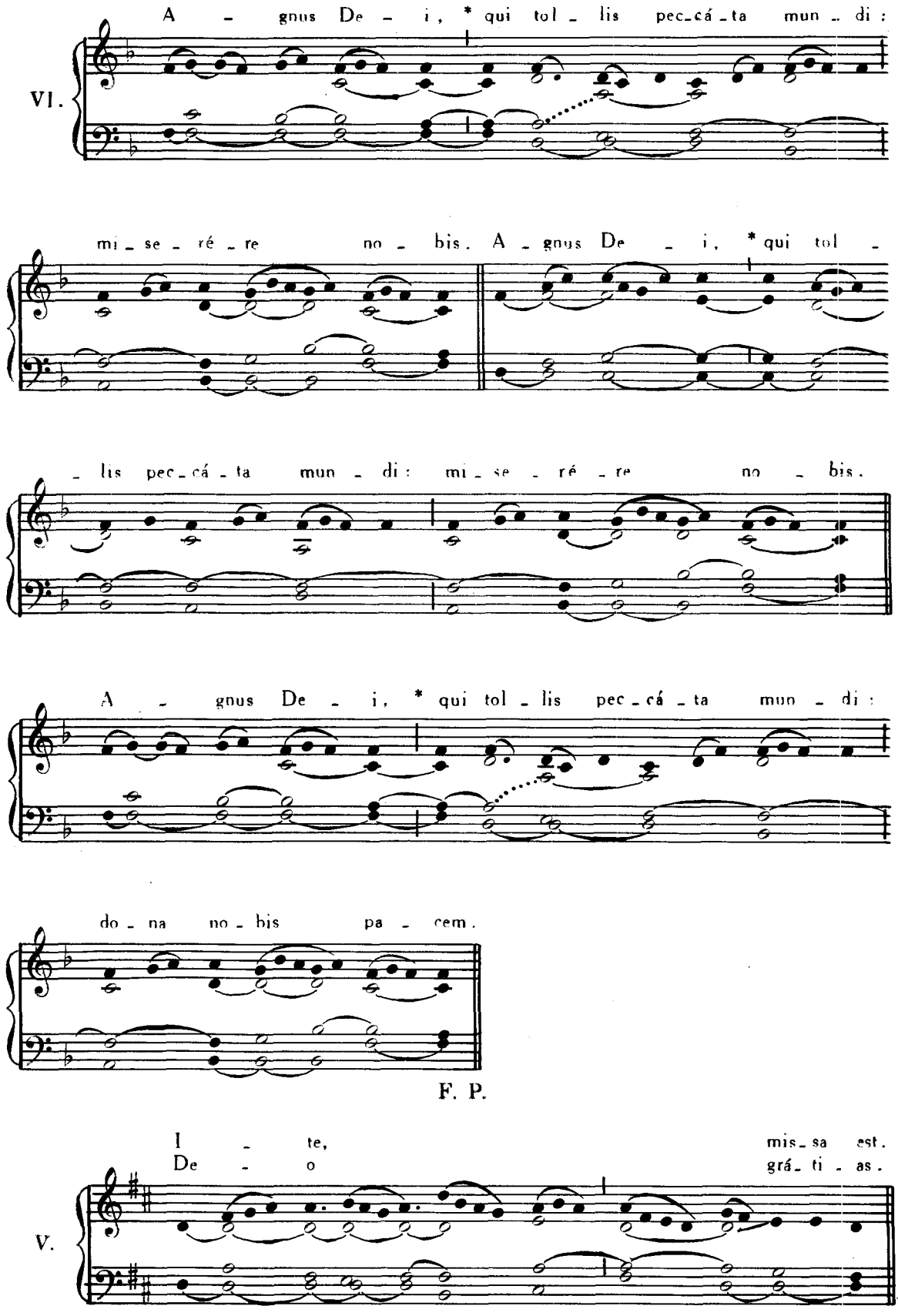






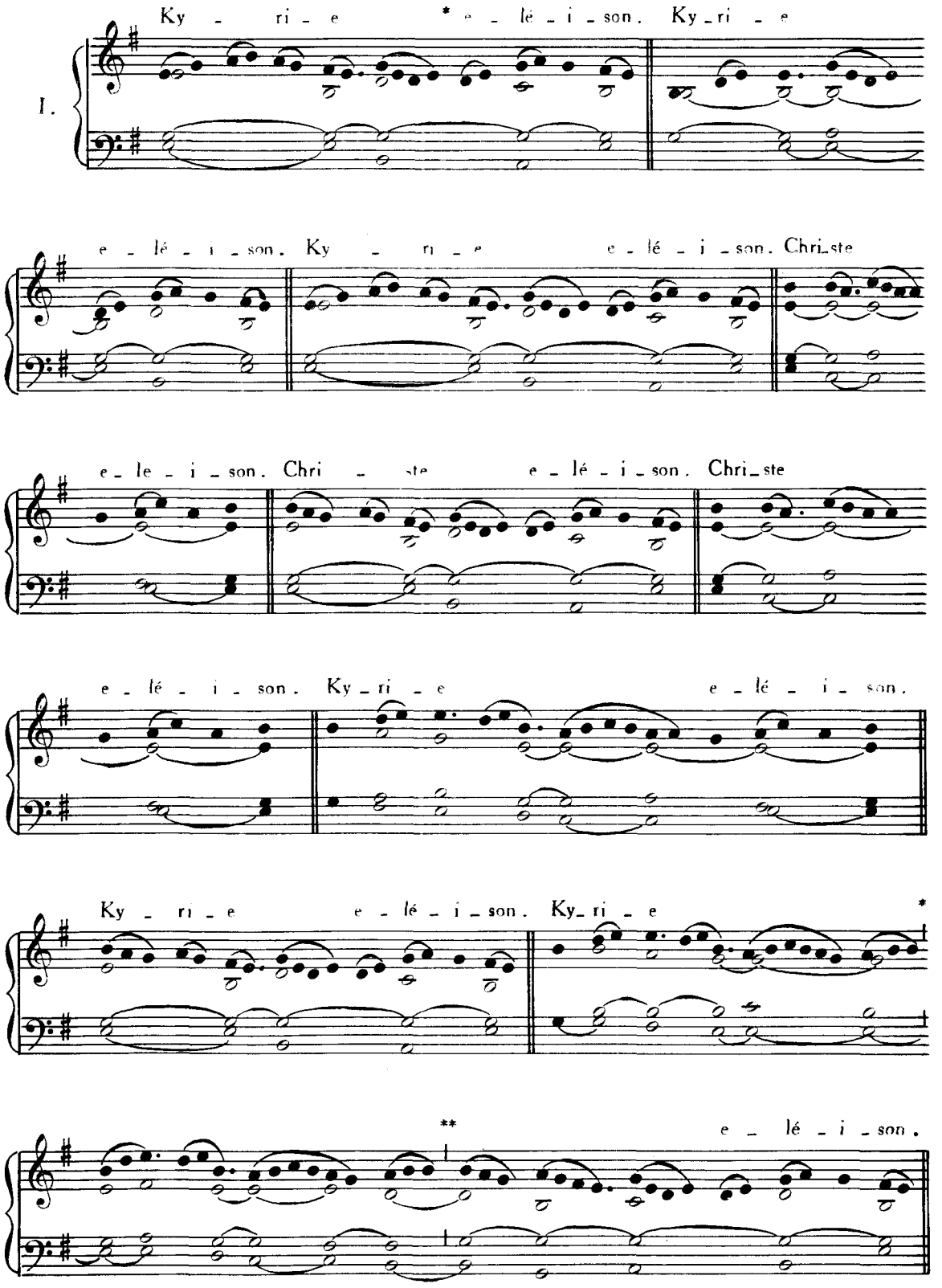


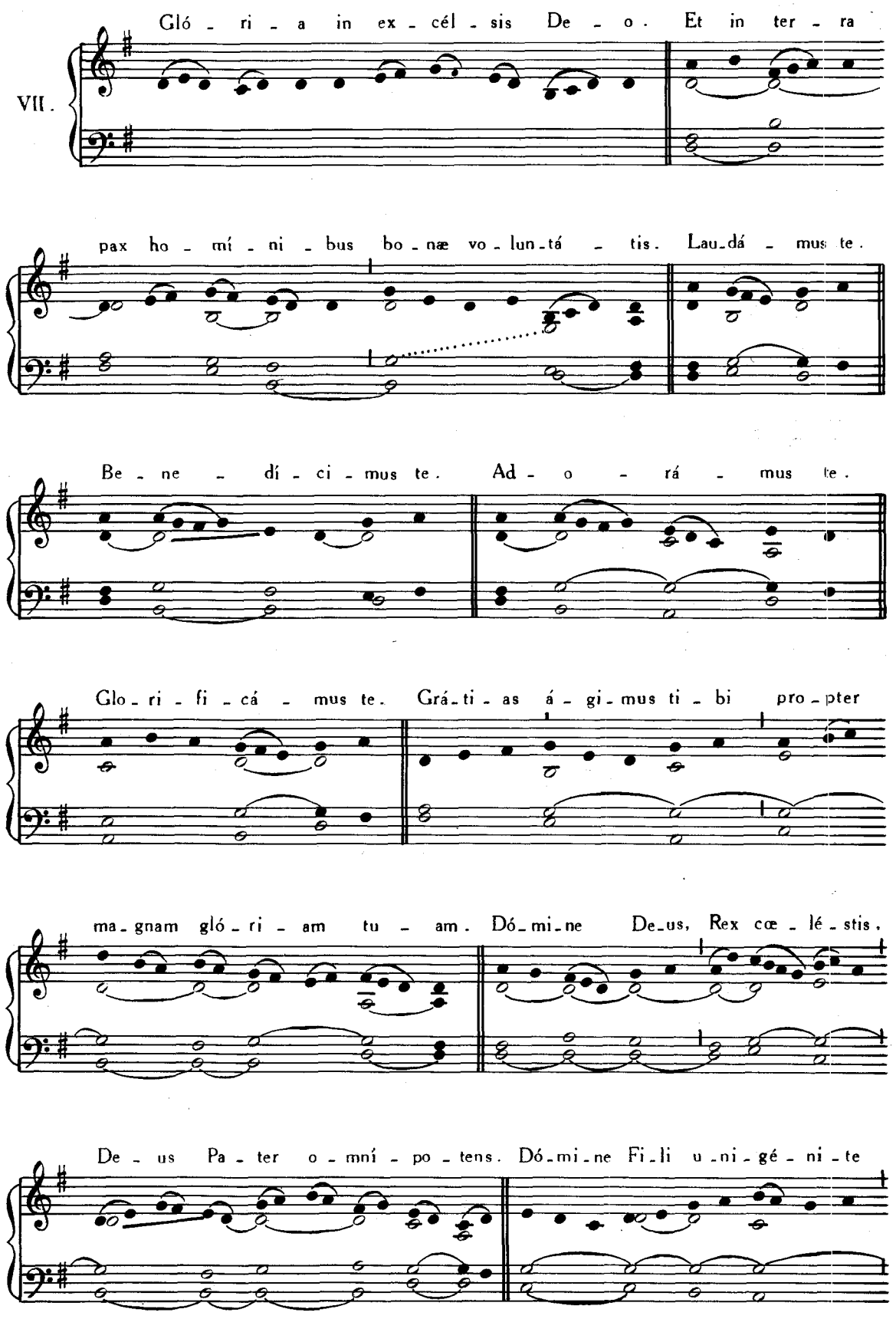


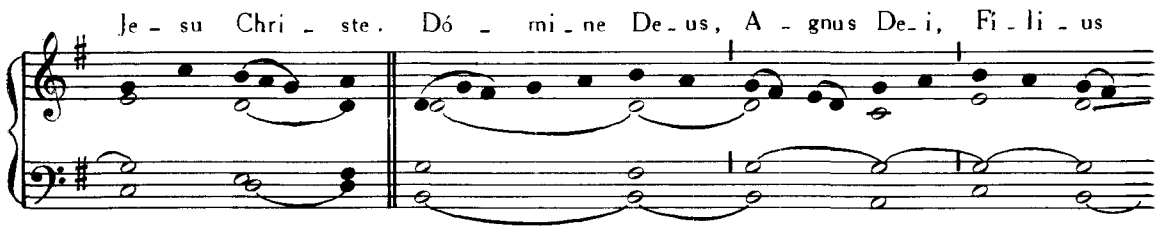

VI.
A - gnus De - i, * qui tol - lis pec-cá-ta mun - di:
mi - se - ré - re no - bis. A - gnus De - i, * qui tol -
- lis pec-cá-ta mun - di: mi - se - ré - re no - bis.
A - gnus De - i, * qui tol - lis pec-cá-ta mun - di:
do - na no - bis pa - cem.
F. P.
I - te, mis-sa est.
De - o grá-ti - as.
V.

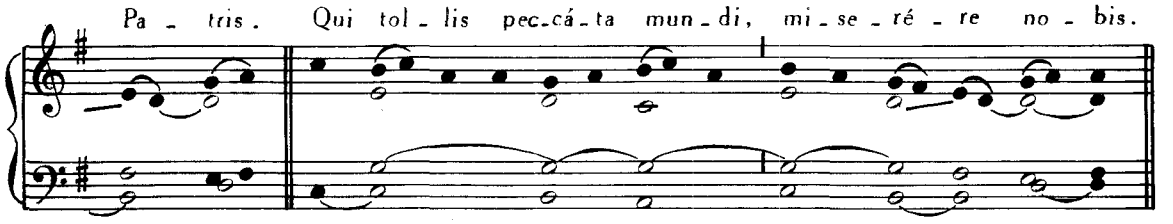
IX. IN FESTIS B. MARIÆ V. 1.

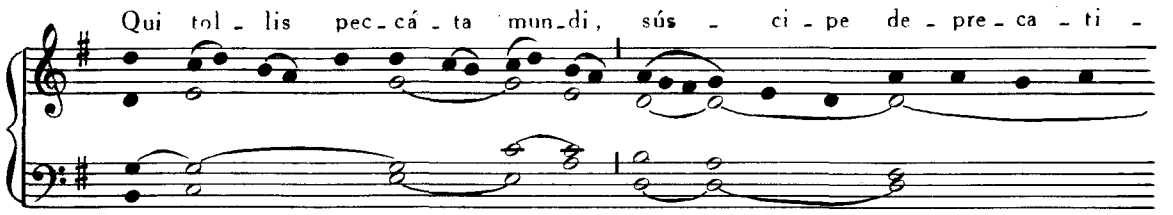
(Cum jubilo)

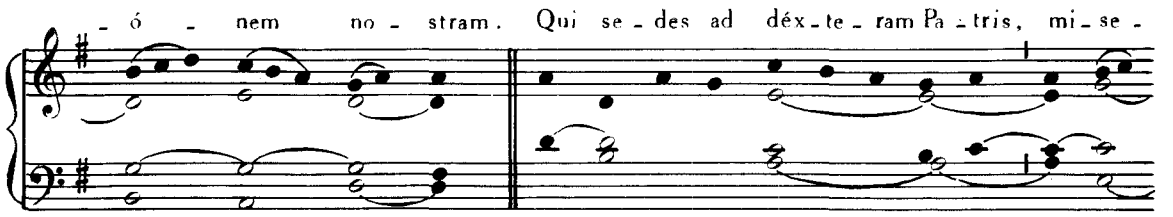


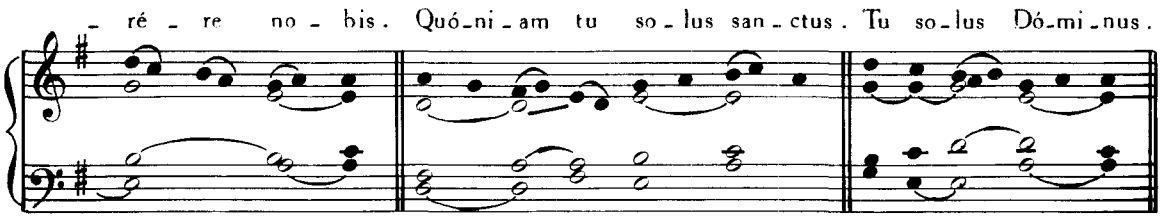

VII.
Gló - ri - a in ex - cél - sis De - o. Et in ter - ra
pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.
Be - ne - dí - ci - mus te. Ad - o - rá - mus te.
Glo - ri - fi - cá - mus te. Grá - ti - as á - gi - mus ti - bi pro - pter
ma - gnam gló - ri - am tu - am. Dó - mi - ne De - us, Rex cœ - lé - stis,
De - us Pa - ter o - mní - po - tens. Dó - mi - ne Fi - li u - ni - gé - ni - te

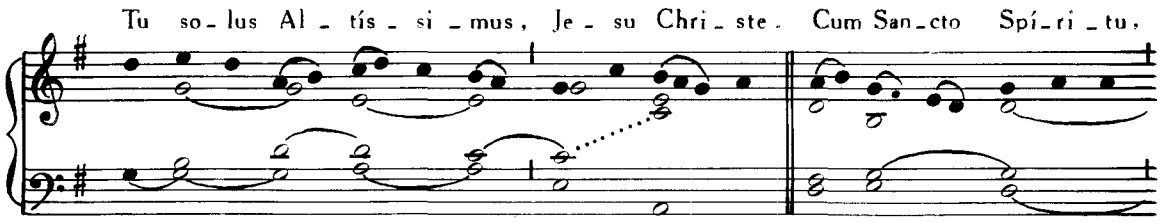

Je - su Chri - ste. Dó - mi - ne De - us, A - gnus De - i, Fi - li - us


Pa - tris. Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis.


Qui tol - lis pec - cá - ta mun - di, súsci - pe de - pre - ca - ti -


- ó - nem no - stram. Qui se - des ad déx - te - ram Pa - tris, mi - se -


- ré - re no - bis. Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus.


Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum San - cto Spí - ri - tu,

in gló-ri-a De-i Pa - tris. A - - men.

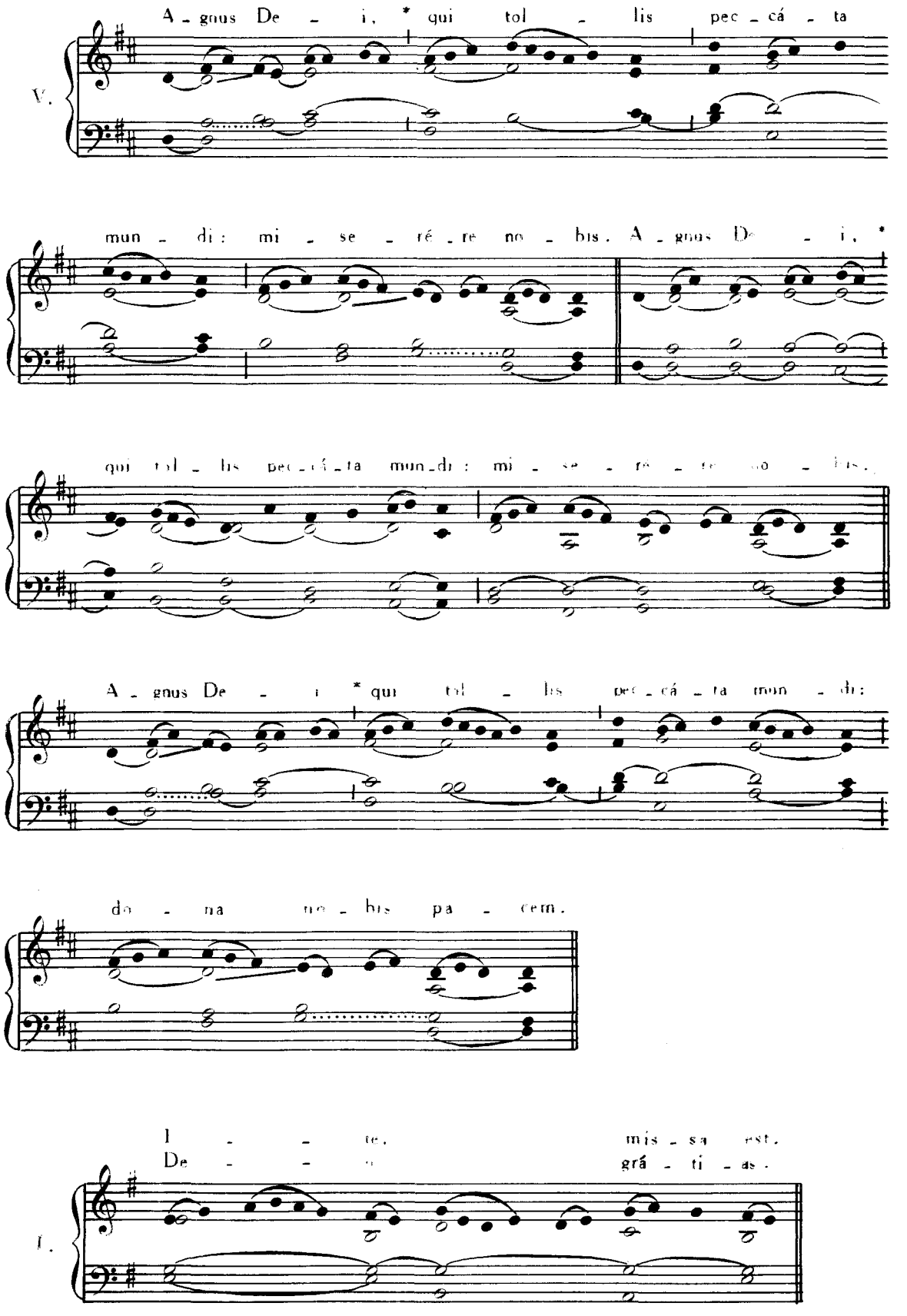
V. San - ctus,* San - ctus, San - ctus

Do-mi-nus De - us Sá - ba - oth. Ple-ni sunt cœ-li et

ter - ra gló-ri - a tu - a. Ho-sán - na in ex-cél - sis.

Be - ne-dí-ctus qui ve - nit in nó - mi-ne Dó - -

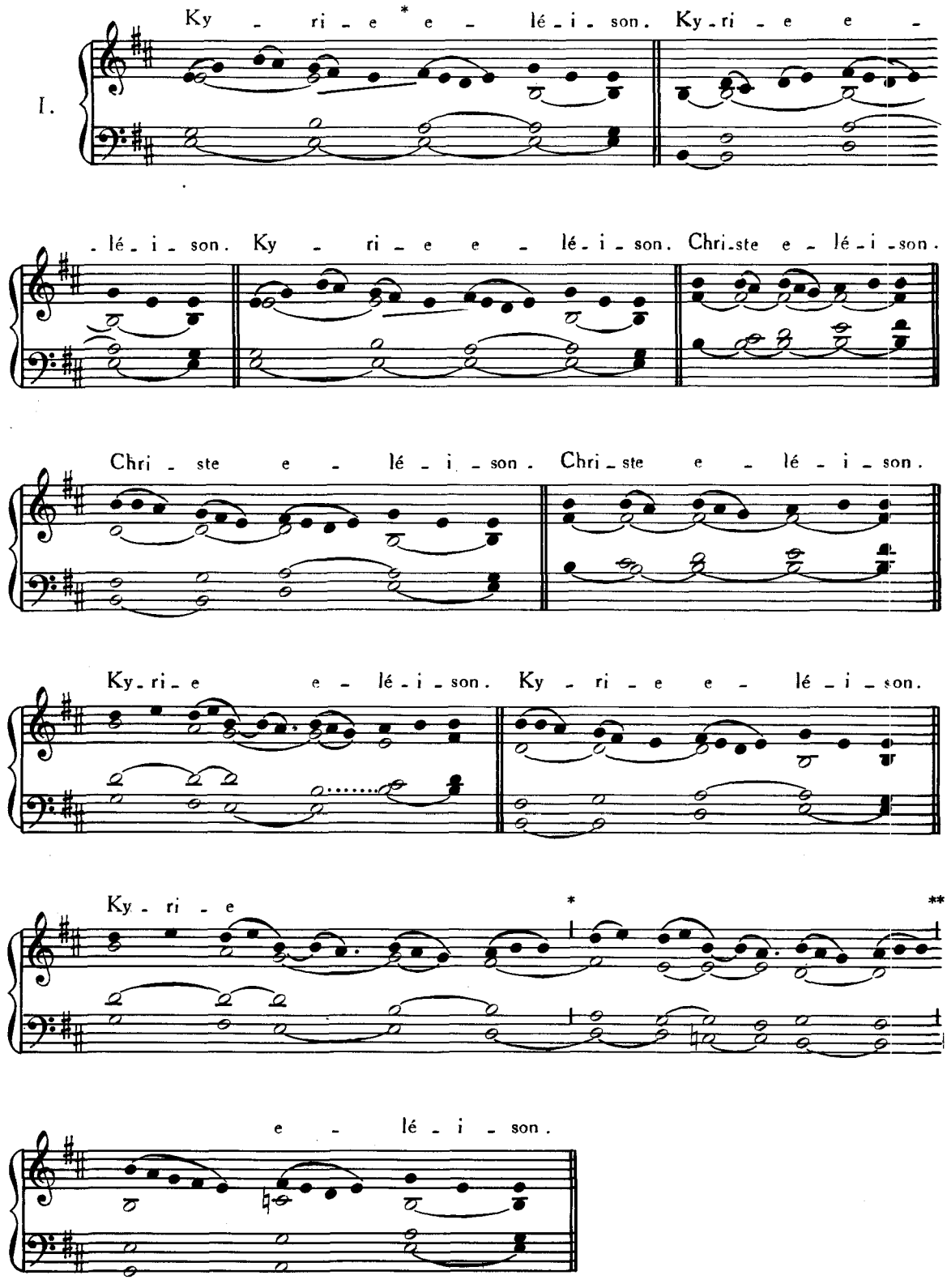
- mi-ni. Ho - - sán - na in ex-cél - sis.

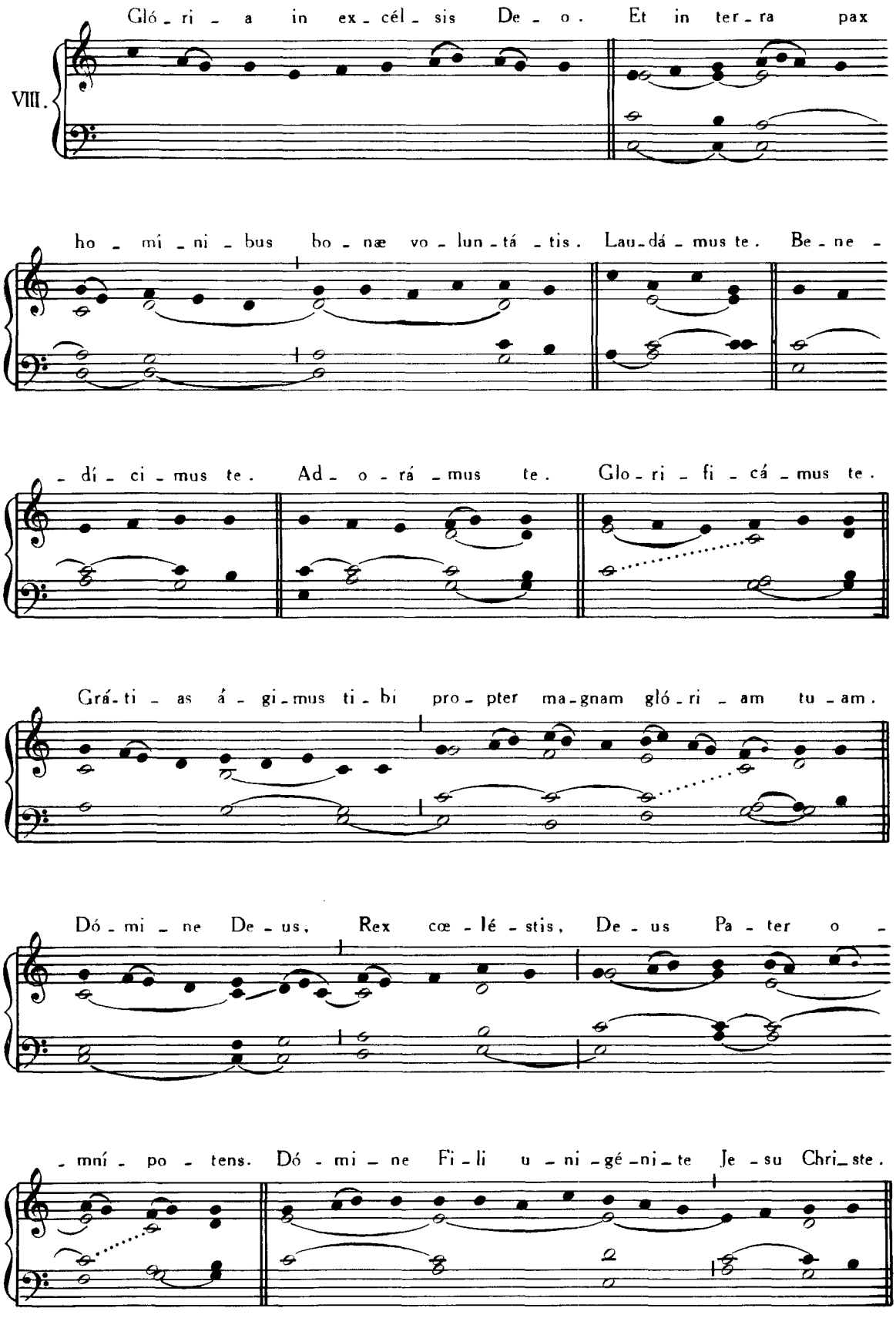

V.
A - gnus De - i, * qui tol - lis pec - cá - ta
mun - di: mi - se - ré - re no - bis. A - gnus De - i, *
qui tol - lis pec - cá - ta mun - di: mi - se - ré - re no - bis.
A - gnus De - i * qui tol - lis pec - cá - ta mun - di:
do - na no - bis pa - cem.
I - te, mis - sa est.
De - o grá - ti - as.
I.

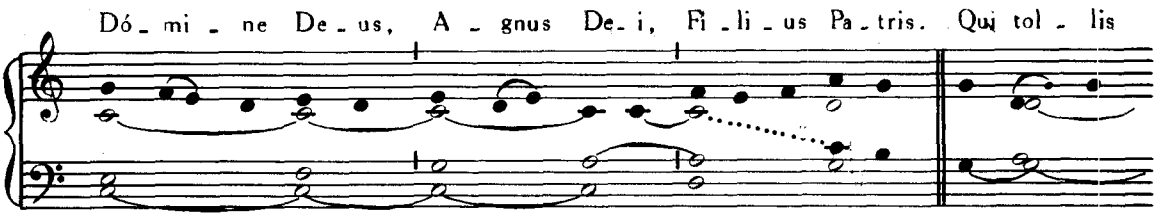
F. P.

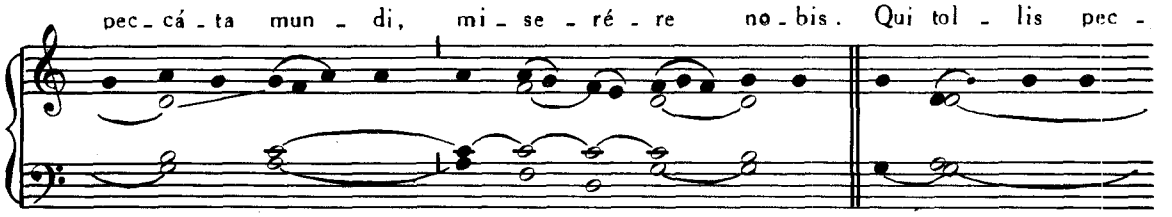
X. IN FESTIS B. MARIÆ V. 2.

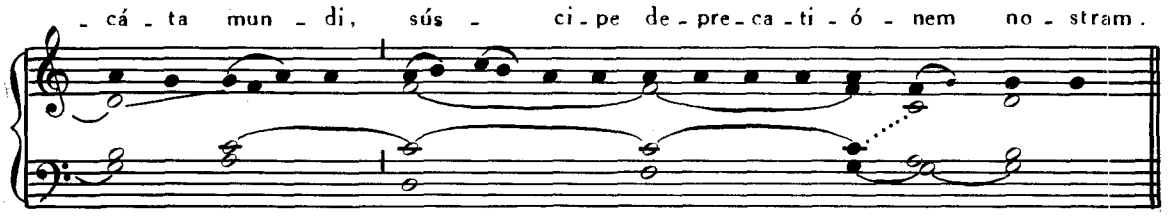
(Alme Pater)

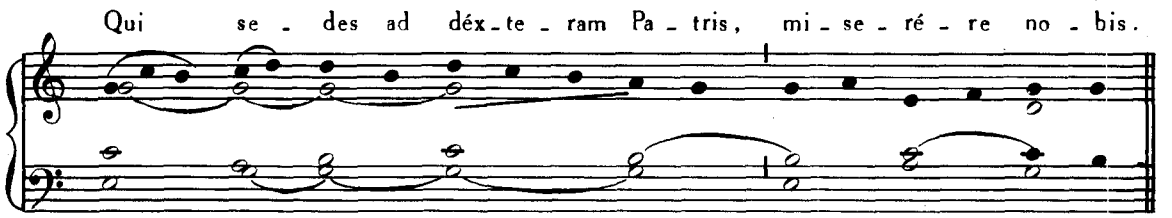


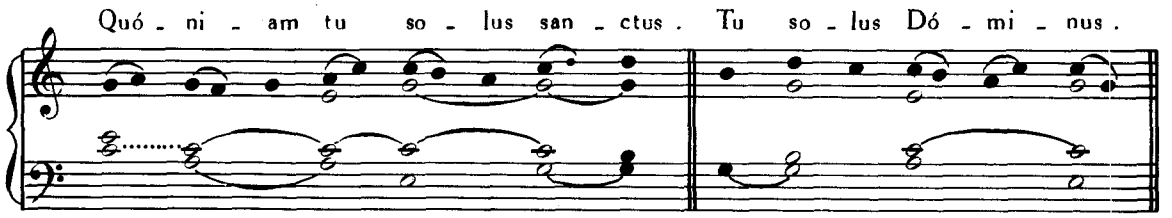

VIII.
Gló - ri - a in ex - cél - sis De - o. Et in ter - ra pax
ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te. Be - ne -
- dí - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi - cá - mus te.
Grá - ti - as á - gi - mus ti - bi pro - pter ma - gnam gló - ri - am tu - am.
Dó - mi - ne De - us, Rex cœ - lé - stis, De - us Pa - ter o -
- mní - po - tens. Dó - mi - ne Fi - li u - ni - gé - ni - te Je - su Chri - ste.

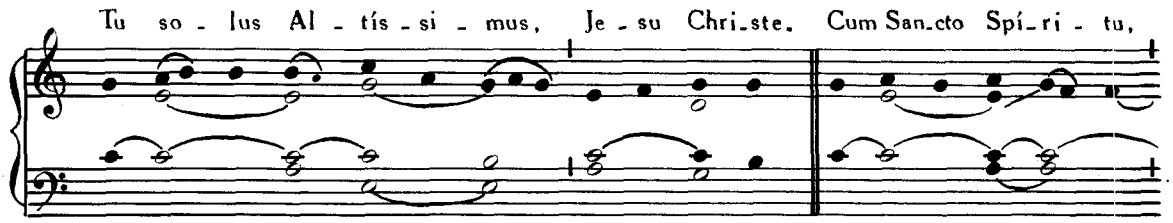

Dó - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris. Qui tol - lis


pec - cá - ta mun - di, mi - se - ré - re no - bis. Qui tol - lis pec -


- cá - ta mun - di, súsci - pe de - pre - ca - ti - ó - nem no - stram.


Qui se - des ad déx - te - ram Pa - tris, mi - se - ré - re no - bis.


Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus.


Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum San - cto Spí - ri - tu,

in gló - ri - a De - i Pa - tris. A - - - men.

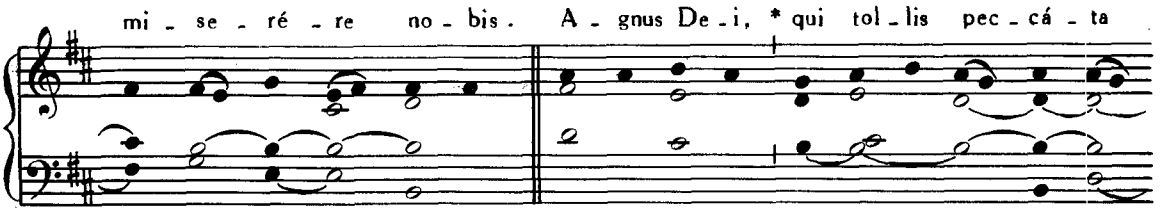
IV. San - ctus. * San - ctus, San - ctus Dó - mi - nus De - us

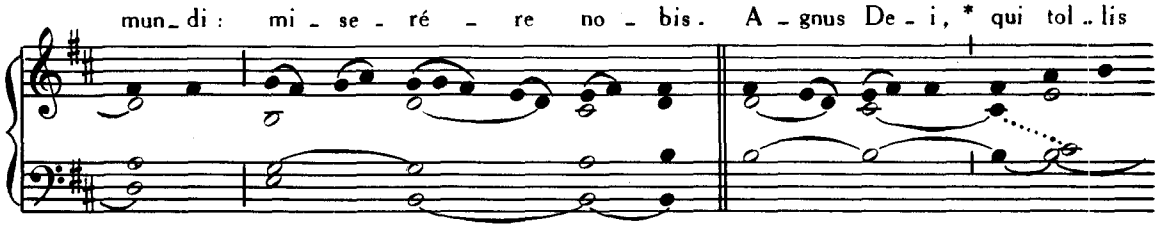
Sá - ba - oth. Ple - ni sunt cœ - li et ter - ra gló - ri - a tu - a.

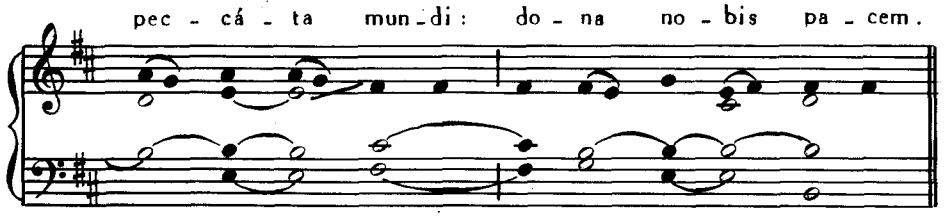
Ho - sán - na in ex - cél - sis. Be - ne - dí - ctus qui ve - nit

in nó - mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis.

IV. A - gnus De - i, * qui tol - lis pec - cá - ta mun - di:





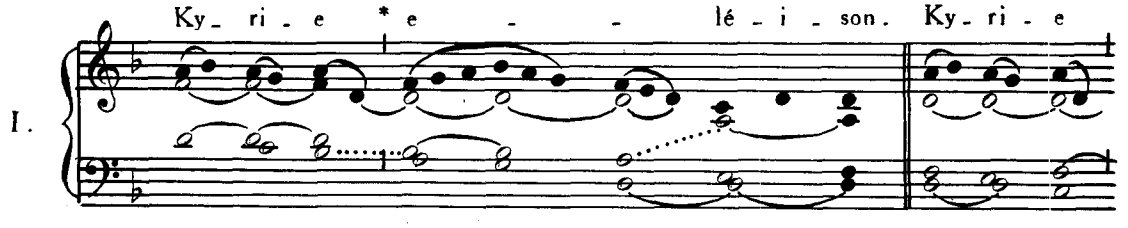


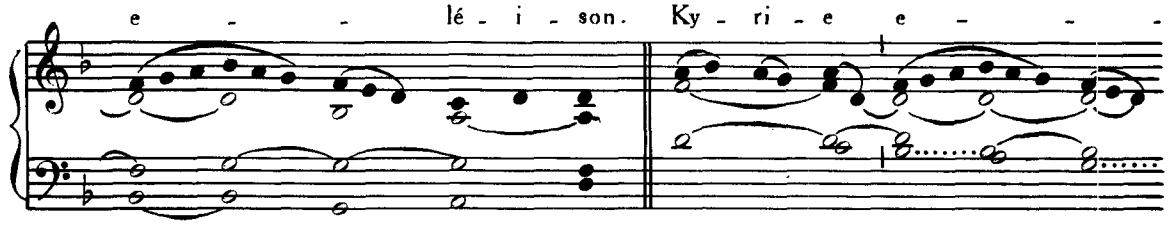
F. P.

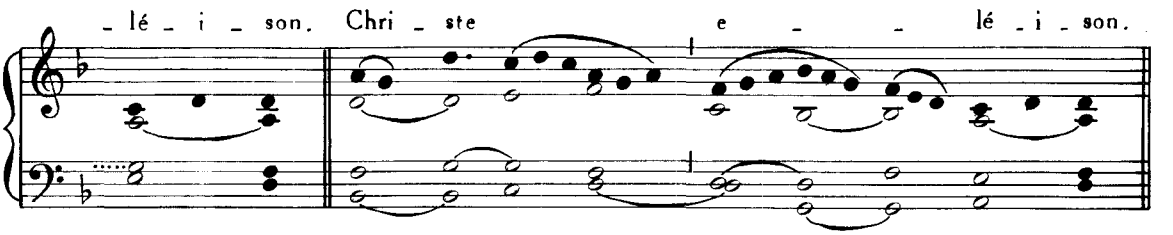
Ite Missa est, *vel* Benedicâmus Dômino, *ut in Missa præcedenti.*

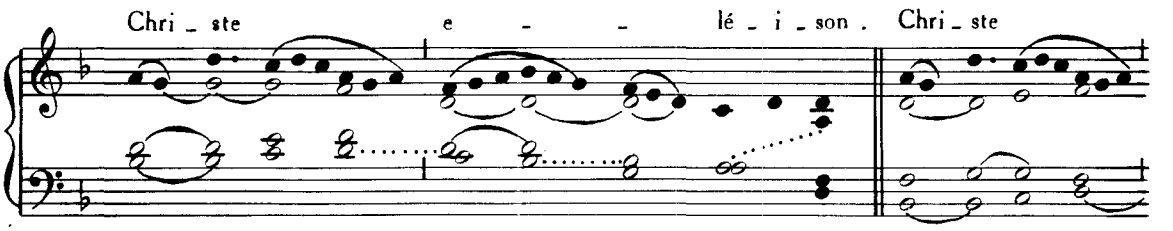
XI. IN DOMINICIS INFRA ANNUM.

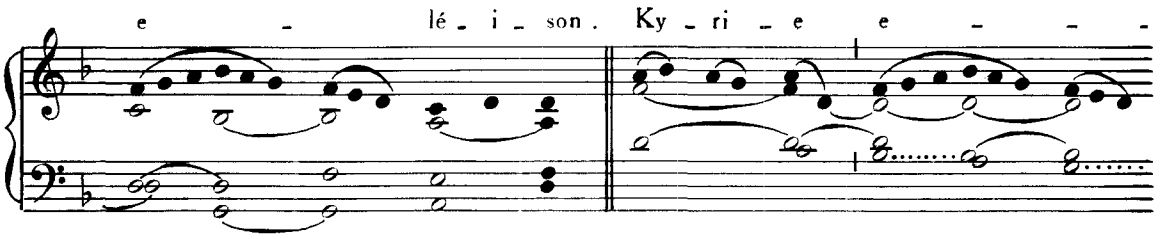
(Orbis factor)

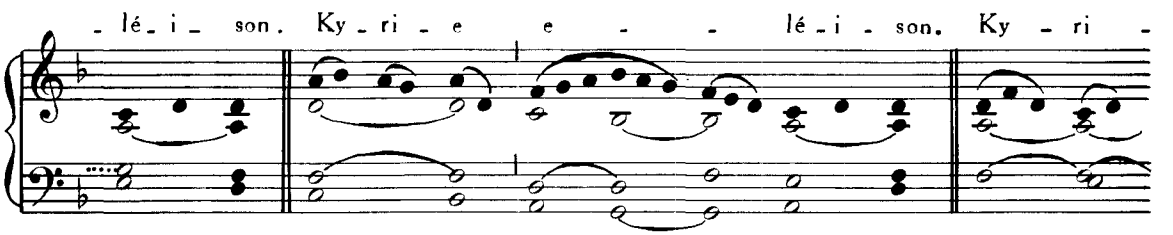


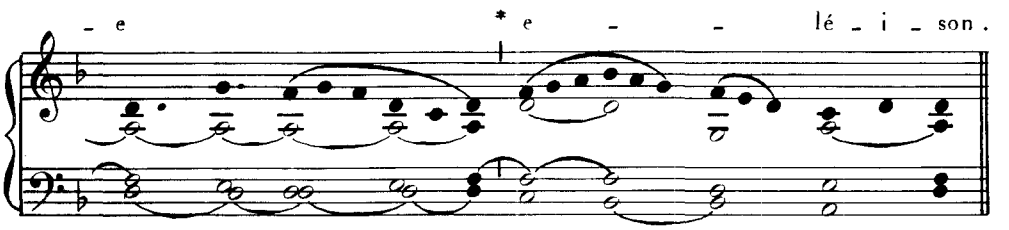


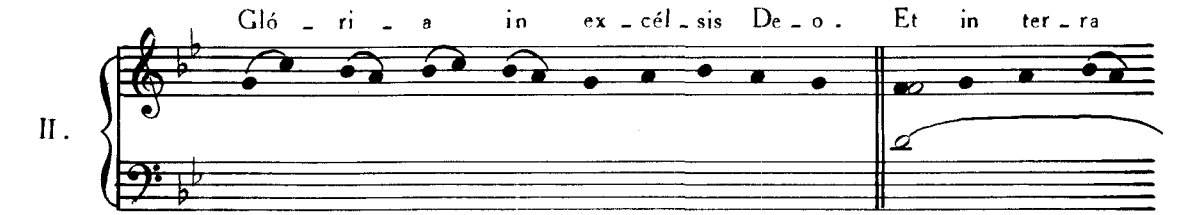

- lé - i - son. Chri - ste e - - lé - i - son.

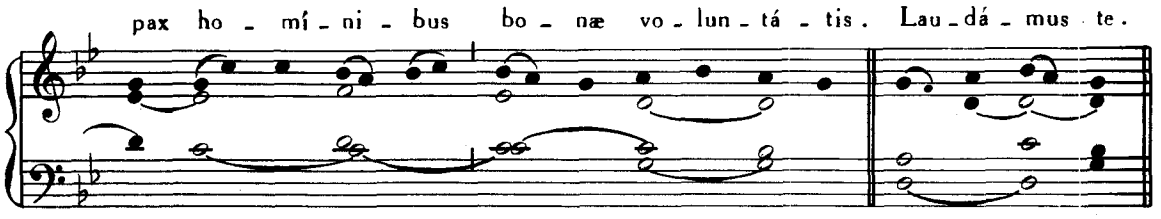

Chri - ste e - - lé - i - son. Chri - ste

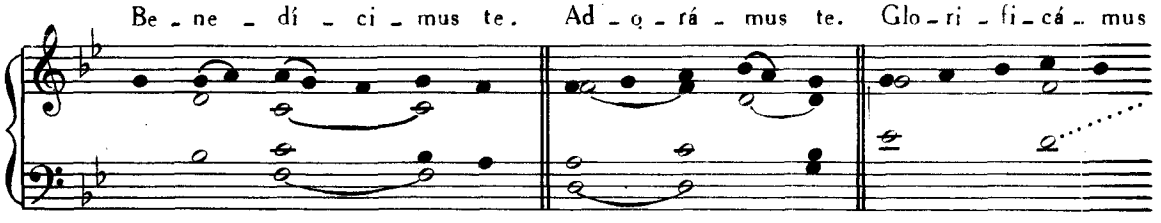

e - lé - i - son. Ky - ri - e e - - -

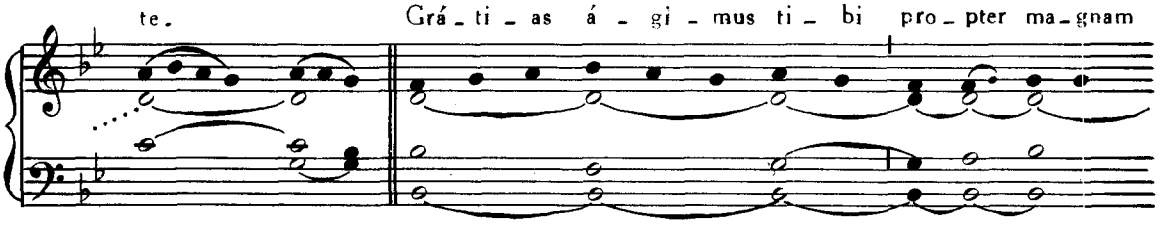

- lé - i - son. Ky - ri - e e - - lé - i - son. Ky - ri -

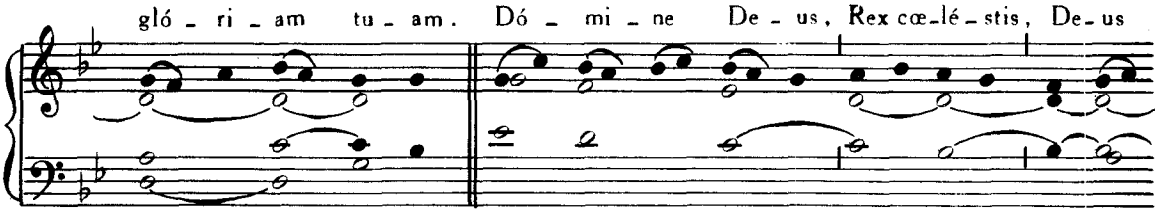

- e * e - - lé - i - son.

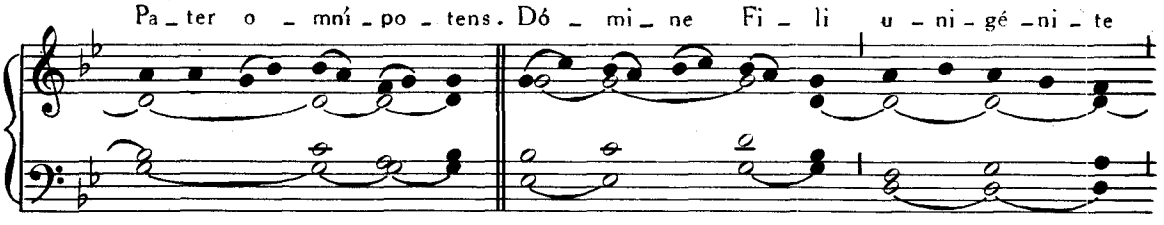

II.
Gló - ri - a in ex - cél - sis De - o. Et in ter - ra

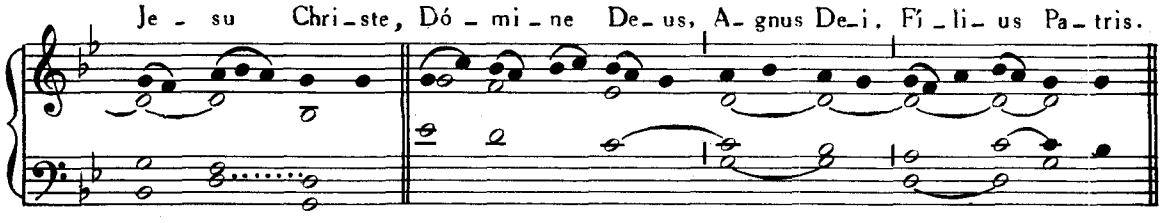

pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.

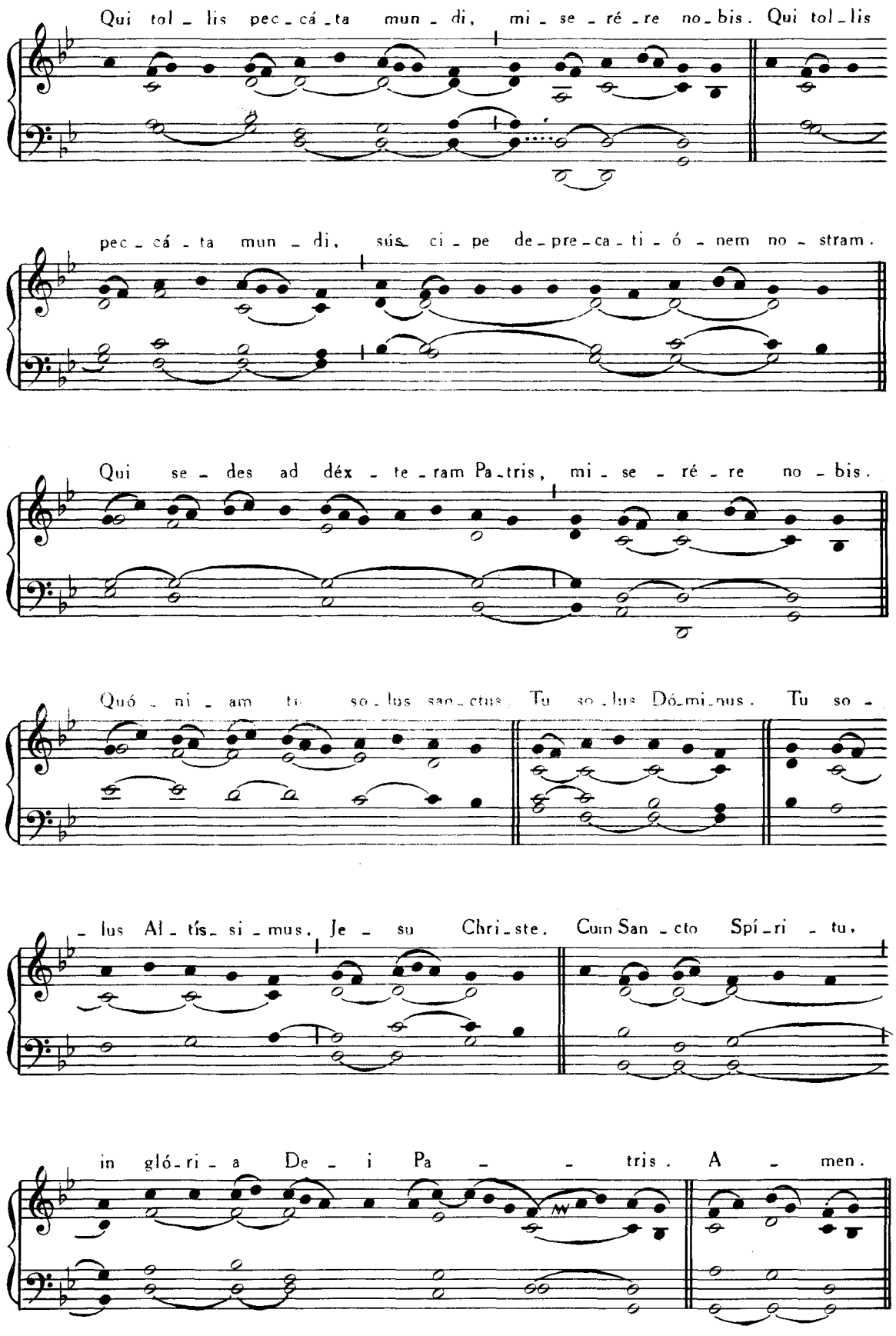

Be - ne - dí - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi - cá - mus

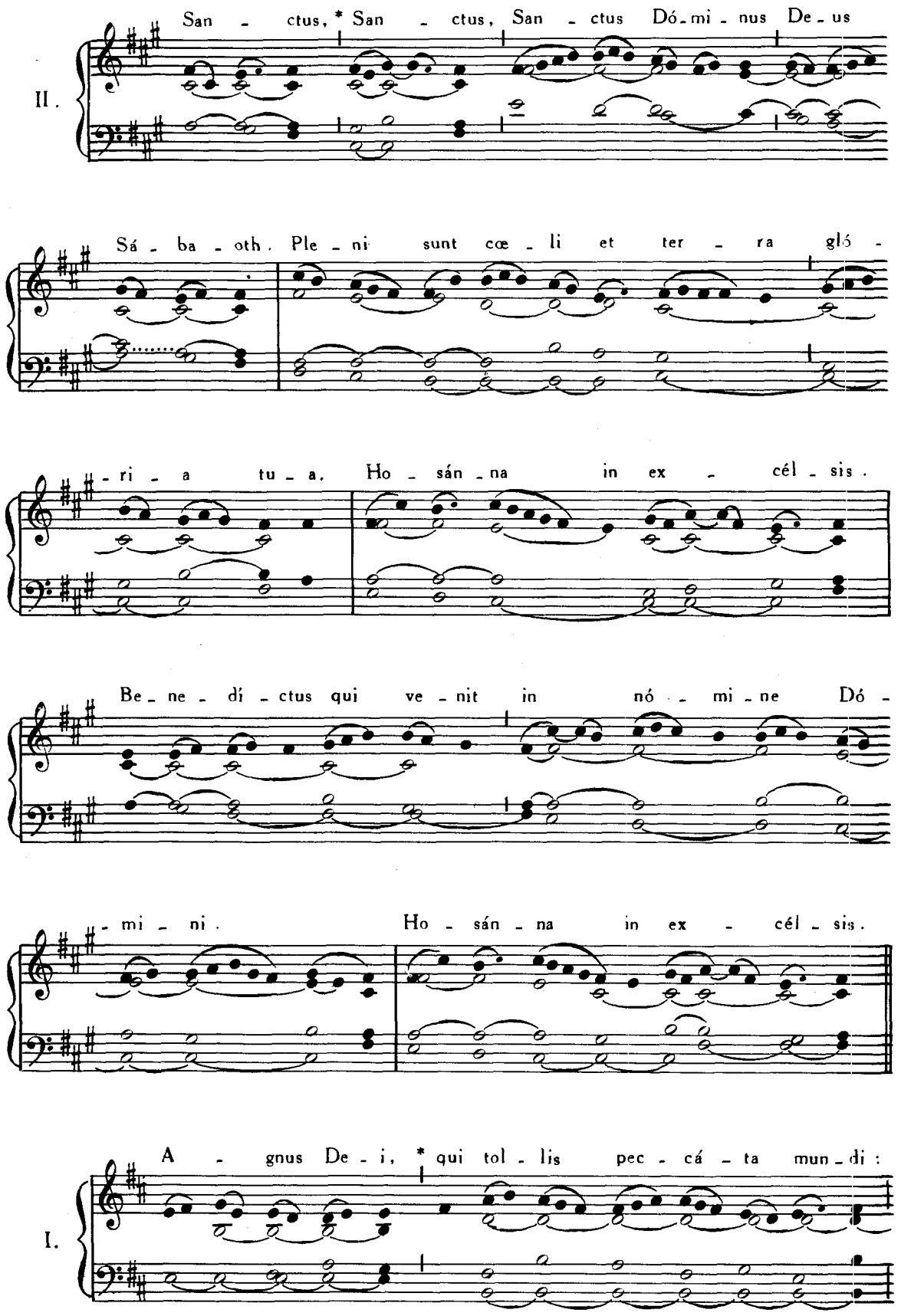

te. Grá - ti - as á - gi - mus ti - bi pro - pter ma - gnam

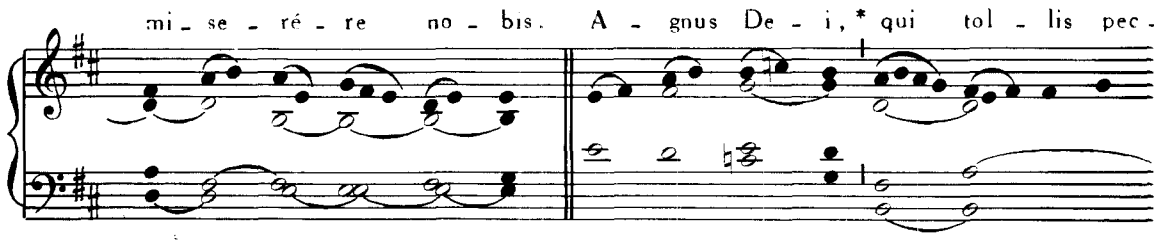

gló - ri - am tu - am. Dó - mi - ne De - us, Rex cœ - lé - stis, De - us

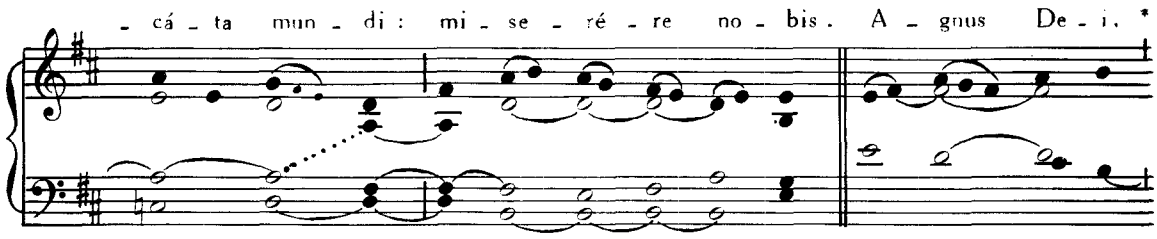

Pa - ter o - mní - po - tens. Dó - mi - ne Fi - li u - ni - gé - ni - te

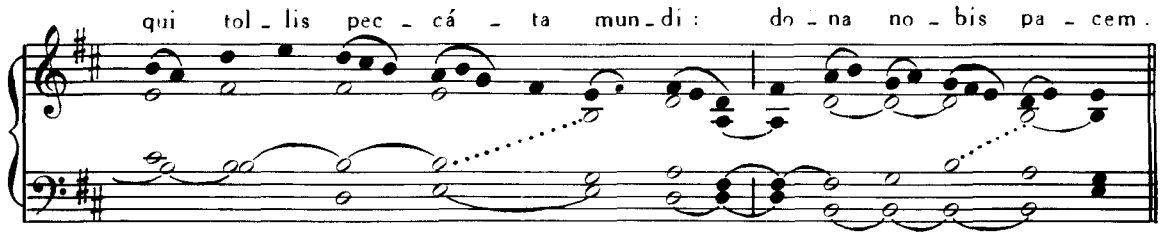

Je - su Chri - ste, Dó - mi - ne De - us, A - gnus De - i, Fí - li - us Pa - tris.

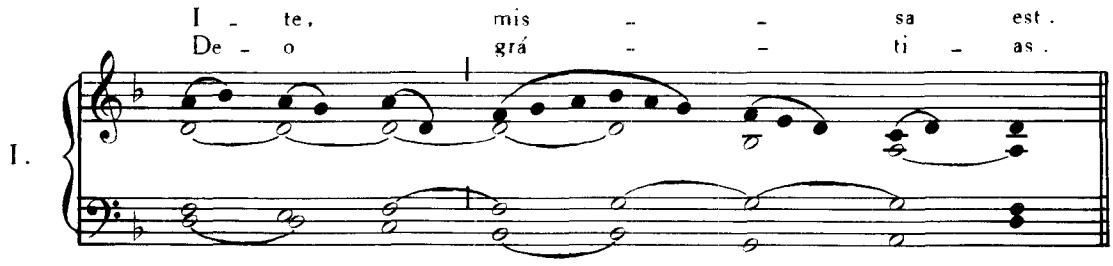

Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis. Qui tol - lis
pec - cá - ta mun - di, súsci - pe de - pre - ca - ti - ó - nem no - stram.
Qui se - des ad déx - te - ram Pa - tris, mi - se - ré - re no - bis.
Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus. Tu so -
- lus Al - tís - si - mus, Je - su Chri - ste. Cum San - cto Spí - ri - tu,
in gló - ri - a De - i Pa - - tris. A - men.

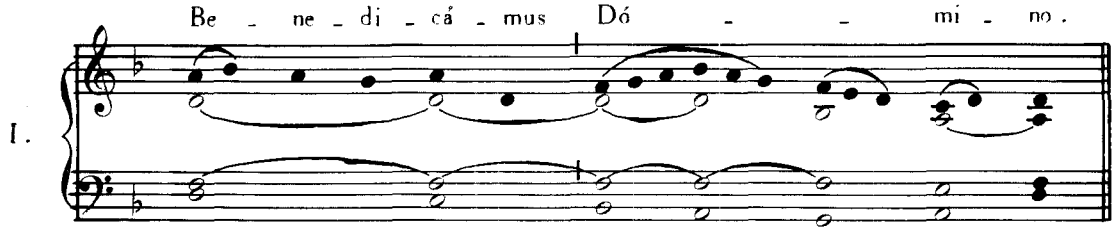

II.
San - ctus, * San - ctus, San - ctus Dó - mi - nus De - us
Sá - ba - oth. Ple - ni sunt cœ - li et ter - ra gló -
- ri - a tu - a. Ho - sán - na in ex - cél - sis.
Be - ne - di - ctus qui ve - nit in nó - mi - ne Dó -
- mi - ni. Ho - sán - na in ex - cél - sis.
I.
A - gnus De - i, * qui tol - lis pec - cá - ta mun - di:


mi - se - ré - re no - bis. A - gnus De - i, * qui tol - lis pec -


- cá - ta mun - di: mi - se - ré - re no - bis. A - gnus De - i, *


qui tol - lis pec - cá - ta mun - di: do - na no - bis pa - cem.

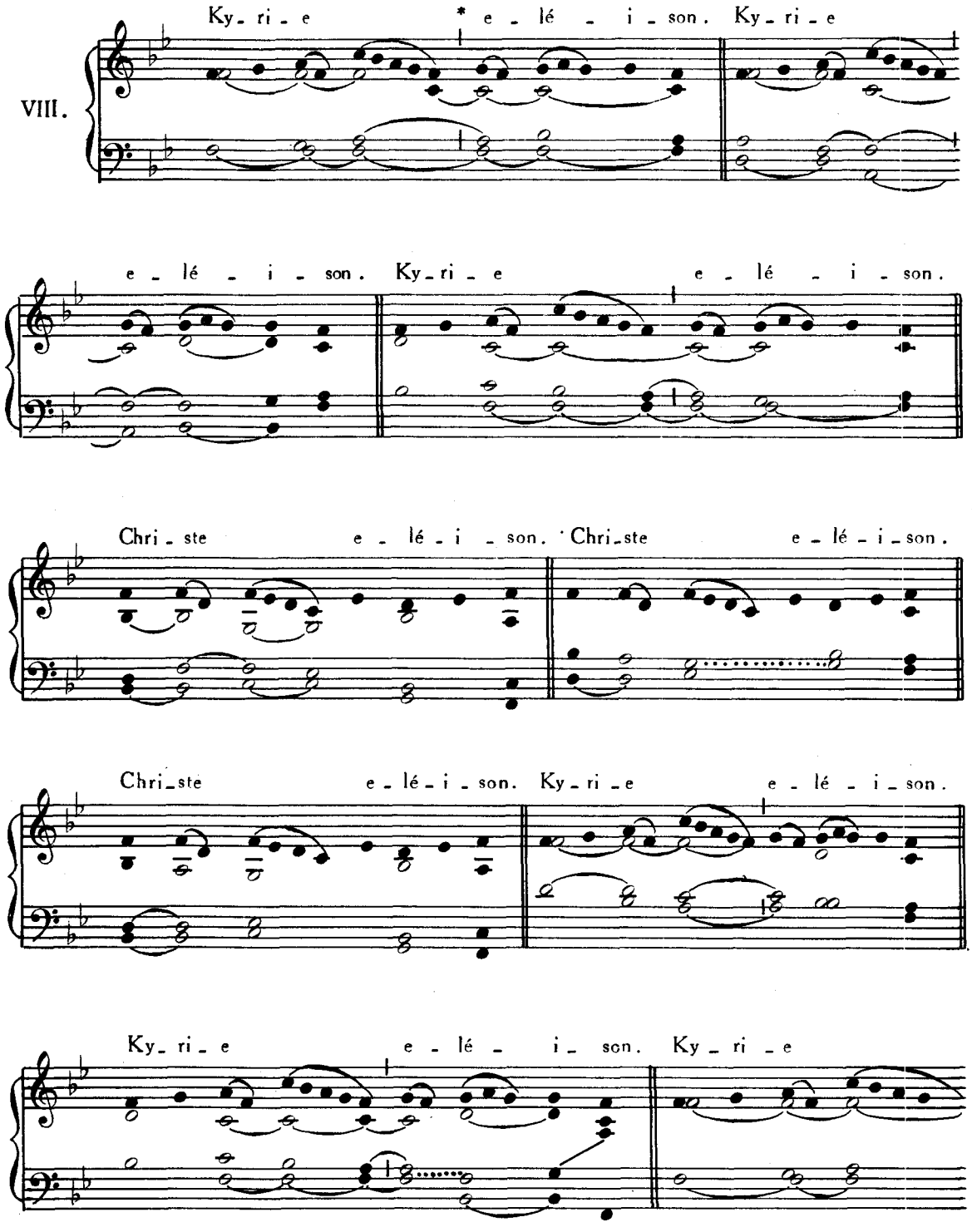

I - te, mis - - sa est.
De - o grá - - ti - as.
I.

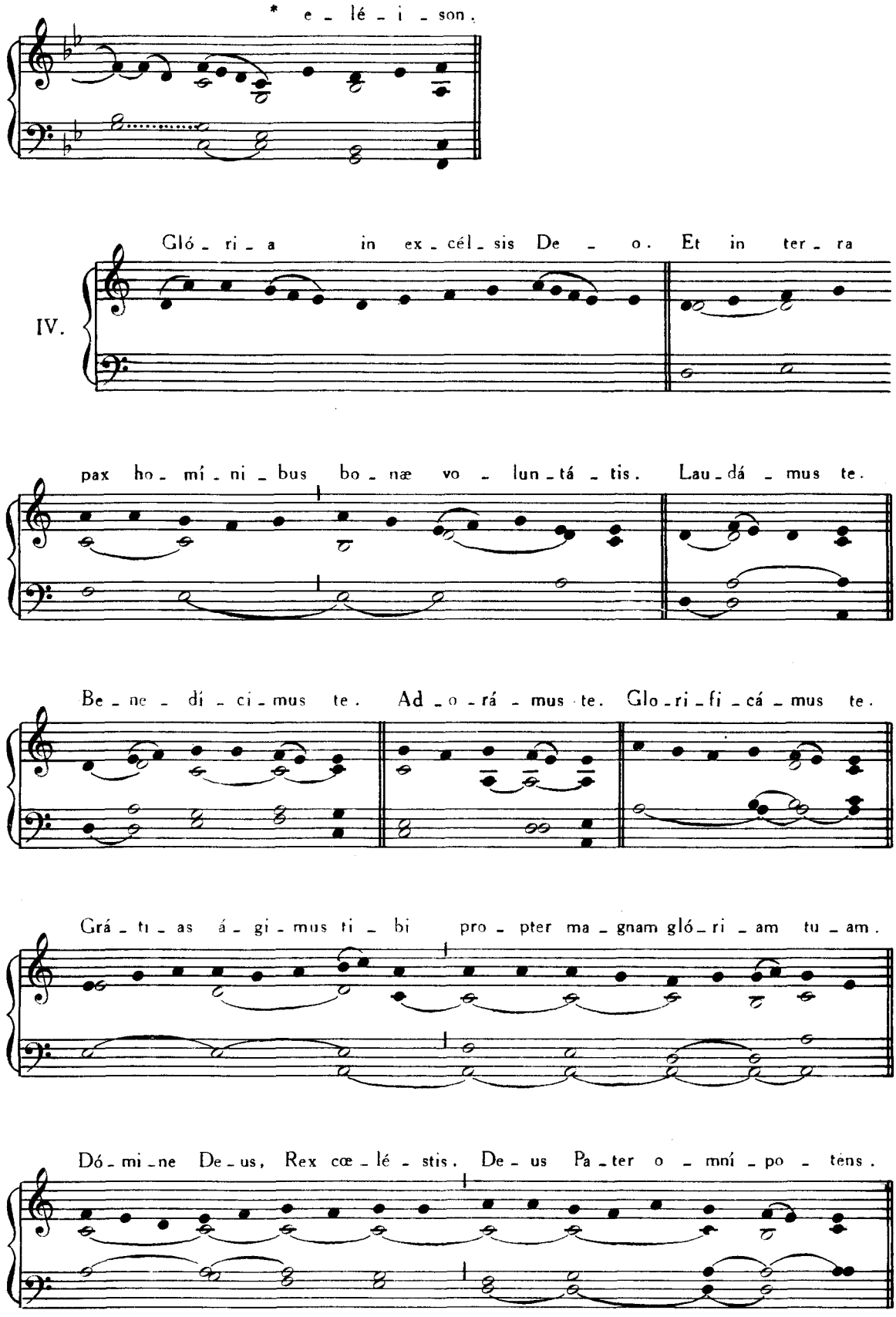

Be - ne - di - cá - mus Dó - - mi - no.
I.

G. N.

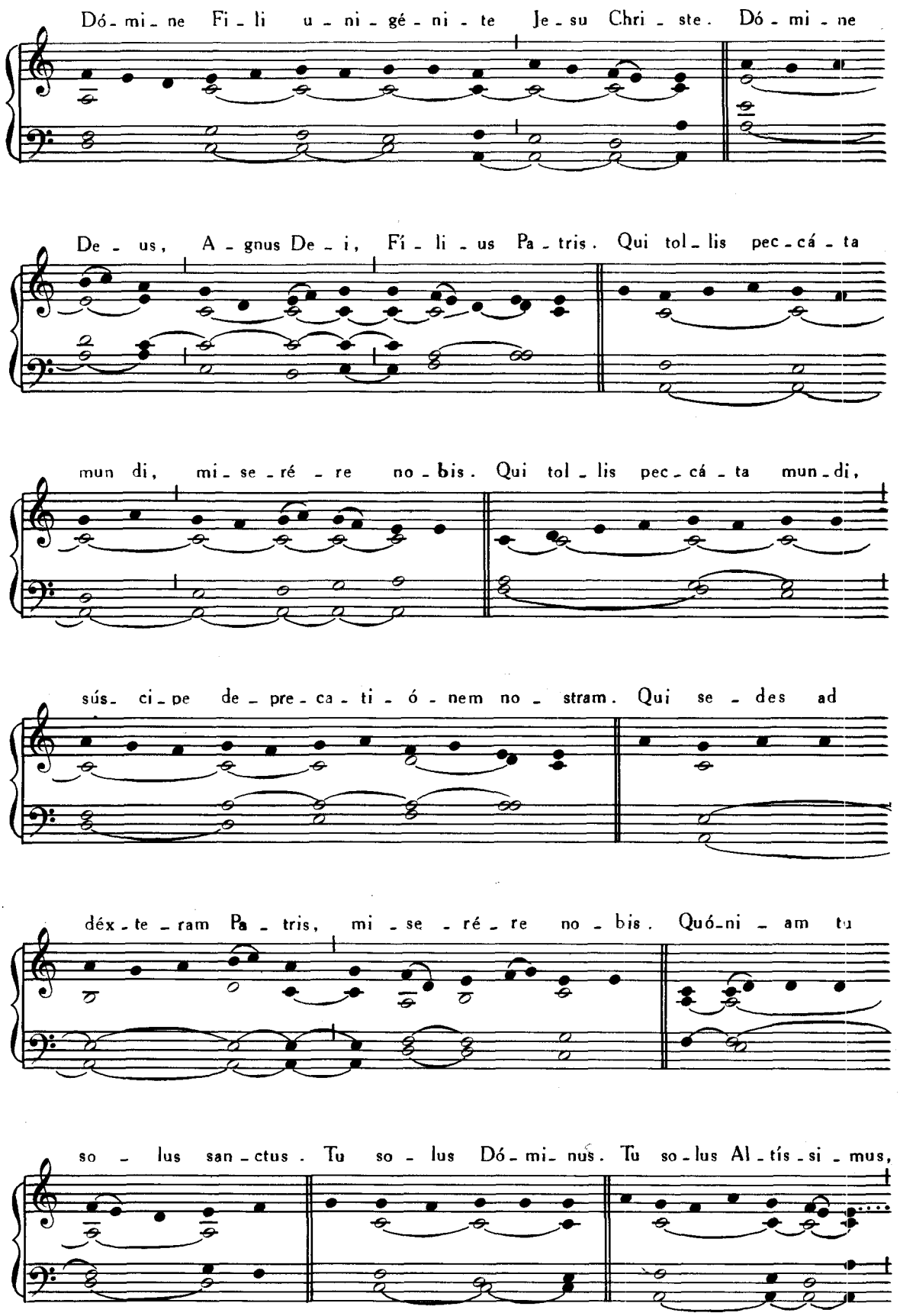
XII. IN FESTIS SEMIDUPLICIBUS. 1.

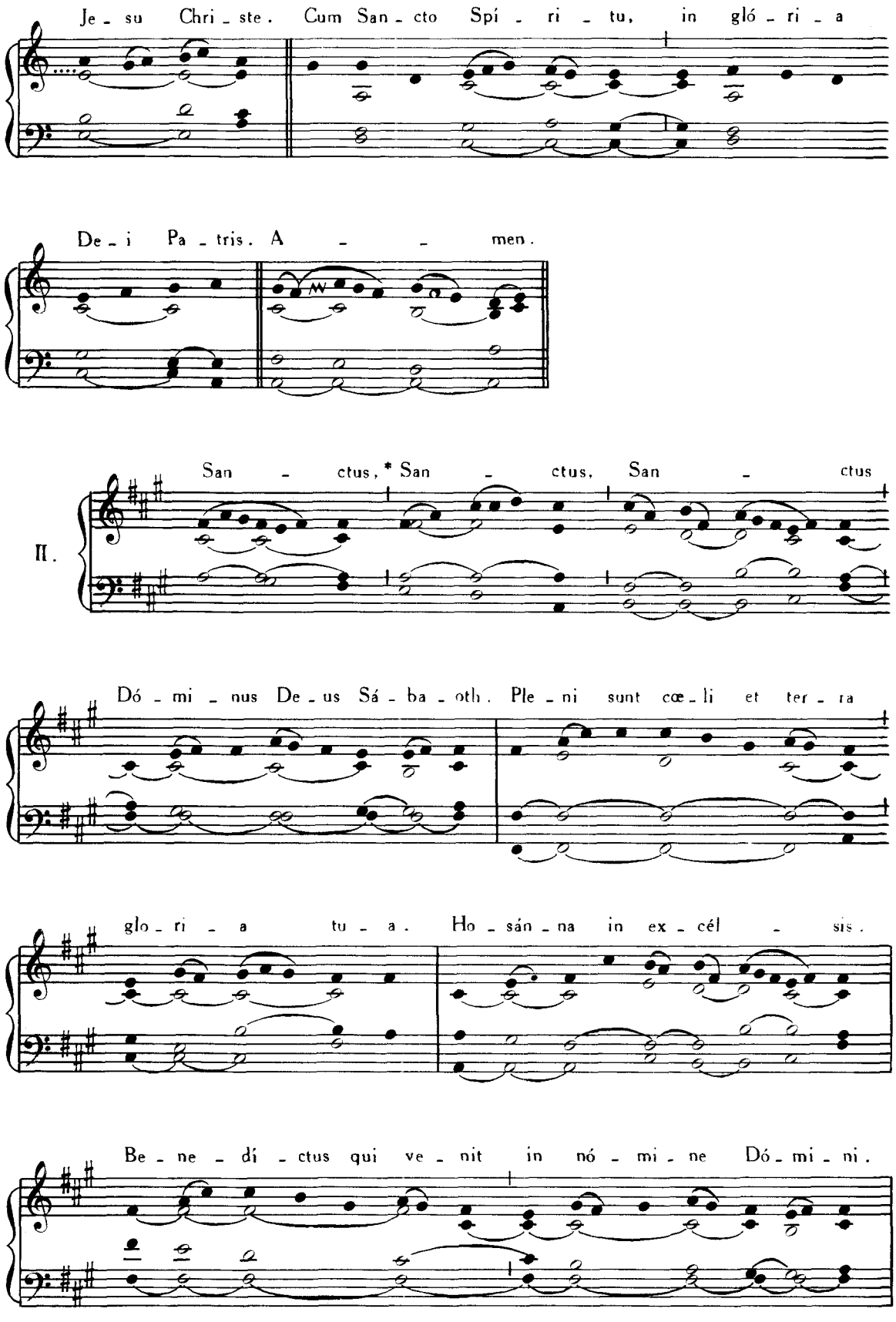
(Pater cuncta)

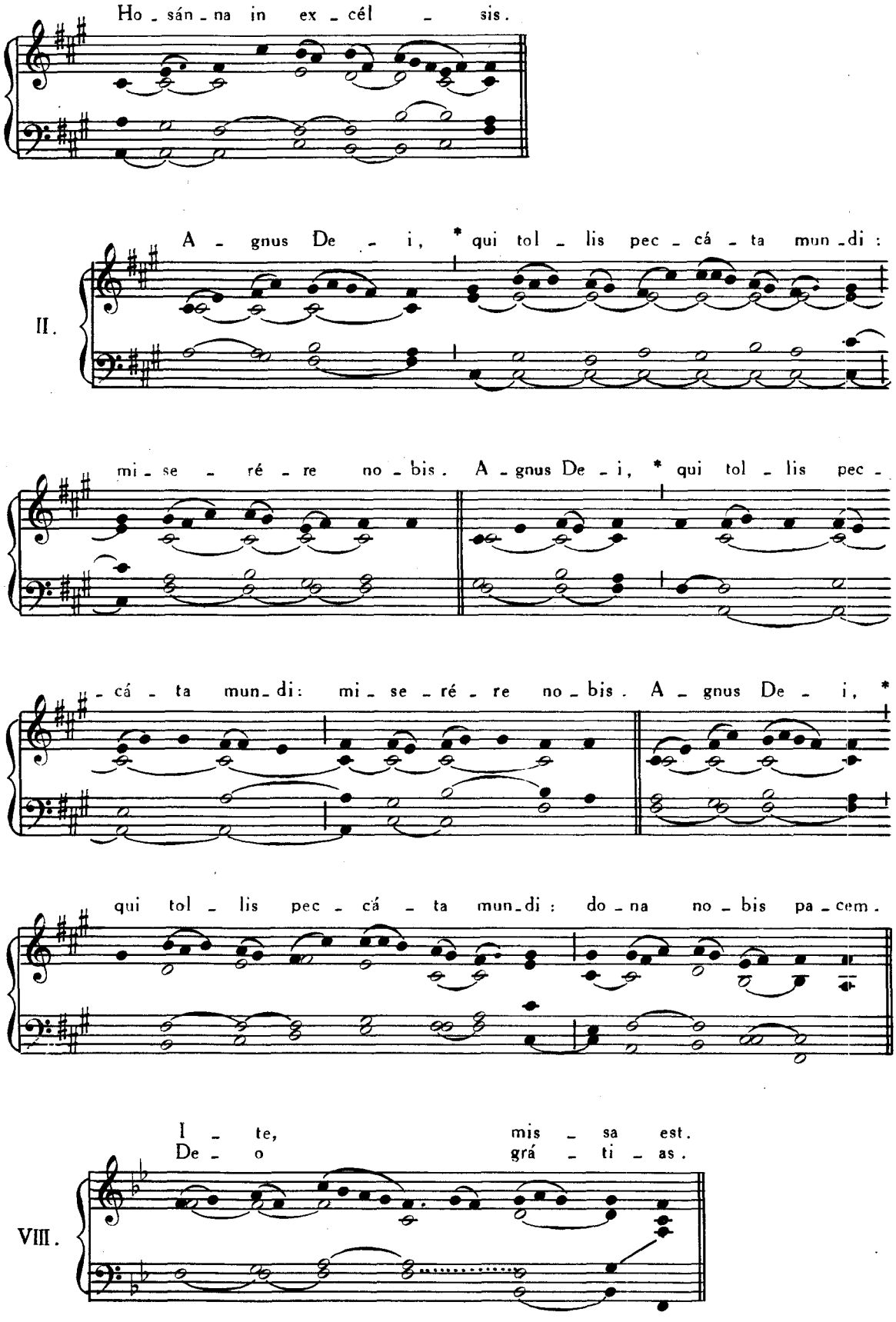



* e - lé - i - son.
IV.
Gló - ri - a in ex - cél - sis De - o. Et in ter - ra
pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.
Be - ne - dí - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi - cá - mus te.
Grá - ti - as á - gi - mus ti - bi pro - pter ma - gnam gló - ri - am tu - am.
Dó - mi - ne De - us, Rex cœ - lé - stis. De - us Pa - ter o - mní - po - tens.

XII. IN FESTIS SEMIDUPLICIBUS 1



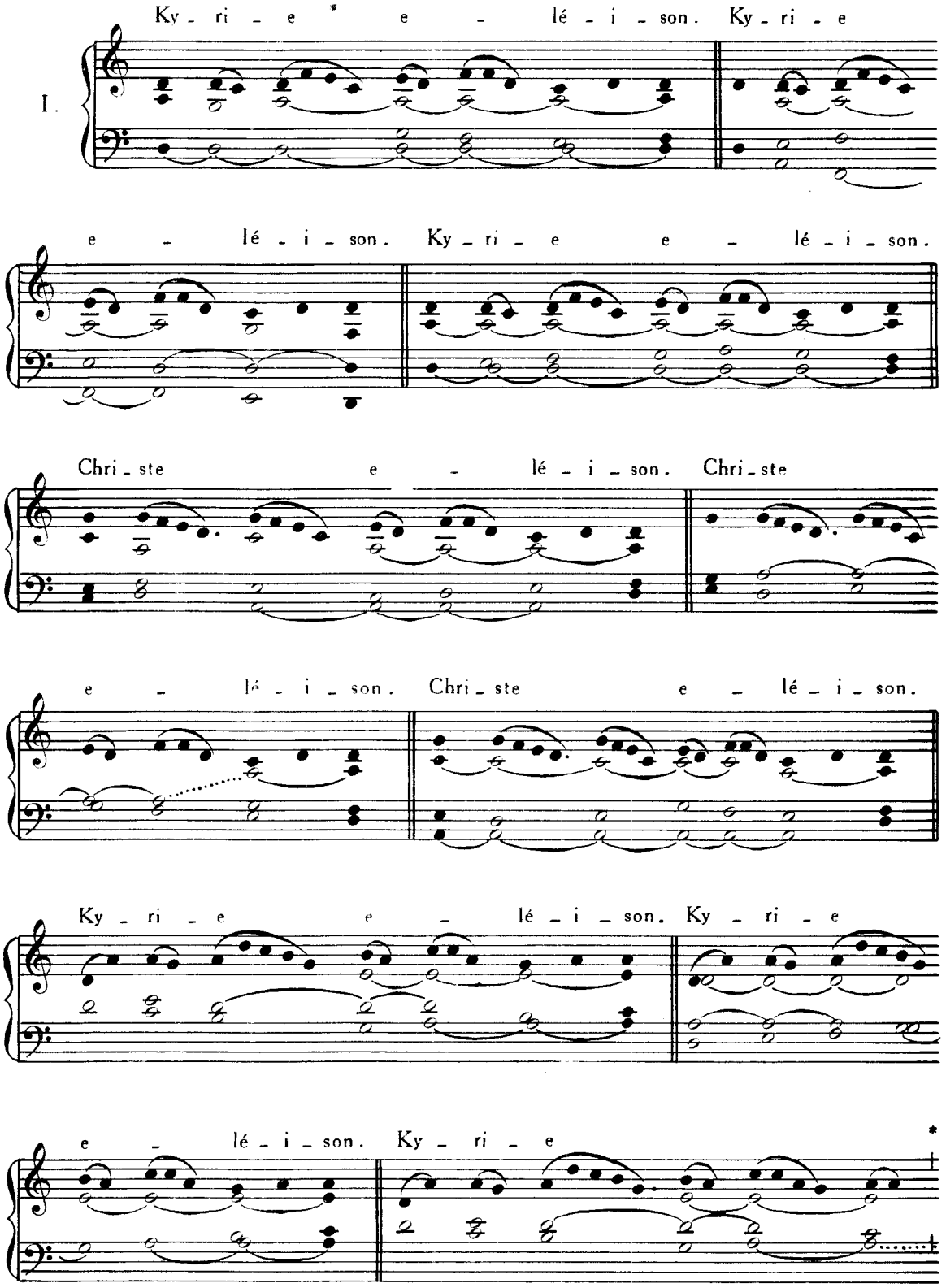

Je - su Chri - ste. Cum San - cto Spí - ri - tu, in gló - ri - a
De - i Pa - tris. A - - men.
II.
San - ctus, * San - ctus, San - ctus
Dó - mi - nus De - us Sá - ba - oth. Ple - ni sunt cœ - li et ter - ra
glo - ri - a tu - a. Ho - sán - na in ex - cél - sis.
Be - ne - dí - ctus qui ve - nit in nó - mi - ne Dó - mi - ni.

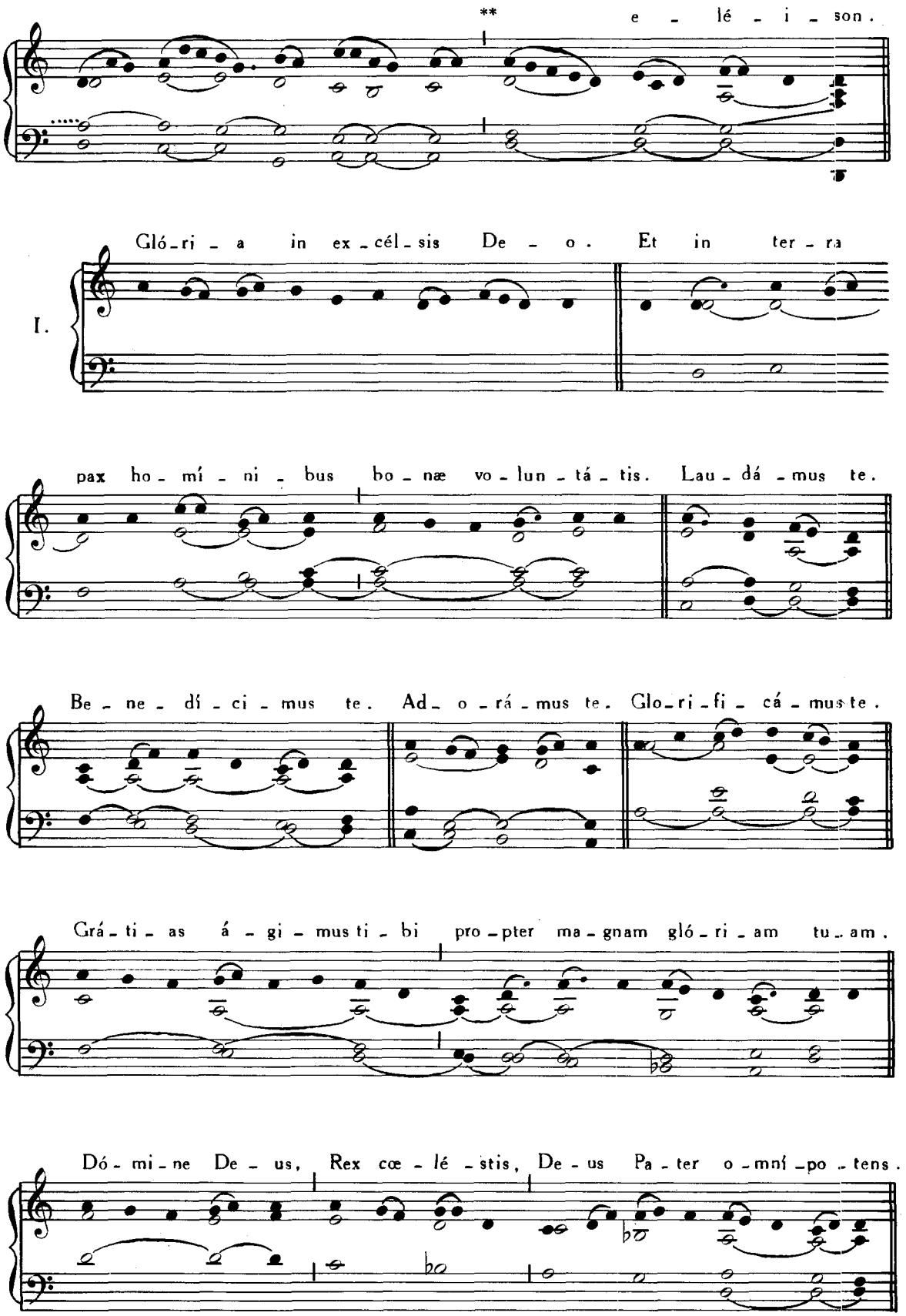

Ho - sán - na in ex - cél - sis.
II.
A - gnus De - i, * qui tol - lis pec - cá - ta mun - di:
mi - se - ré - re no - bis. A - gnus De - i, * qui tol - lis pec -
- cá - ta mun - di: mi - se - ré - re no - bis. A - gnus De - i, *
qui tol - lis pec - cá - ta mun - di: do - na no - bis pa - cem.
I - te, mis - sa est.
De - o grá - ti - as.
VIII.

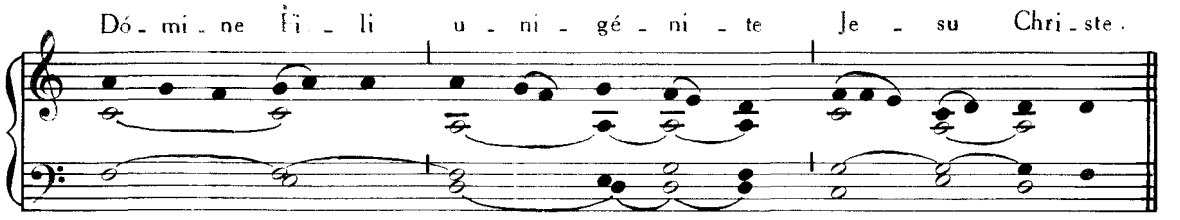
G. N.

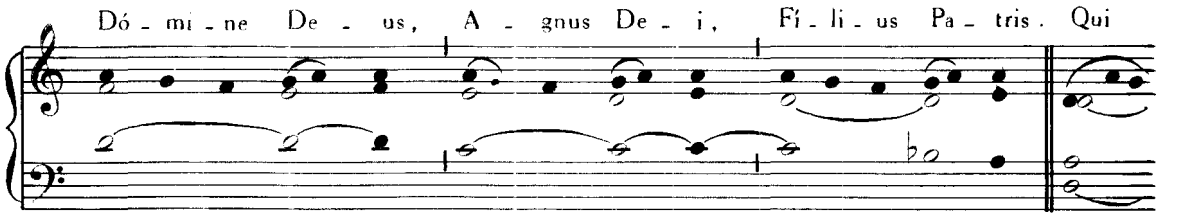
XIII. IN FESTIS SEMIDUPLICIBUS. 2.

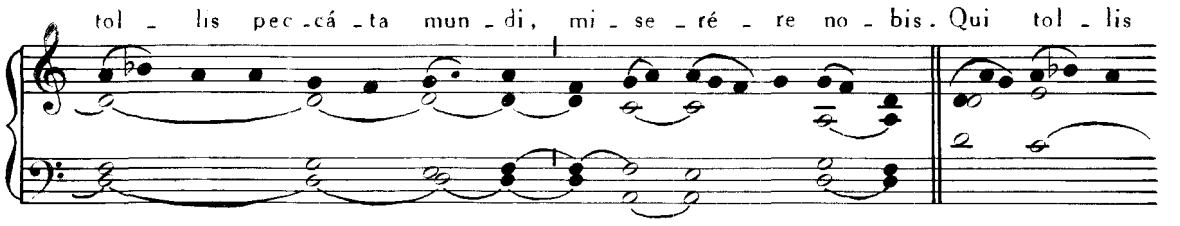
(Stelliferi Conditor orbis)

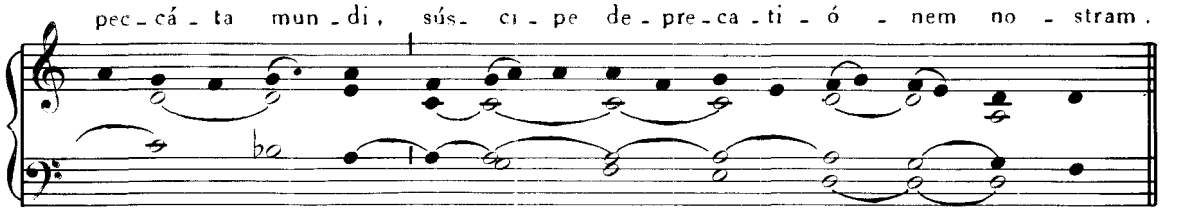


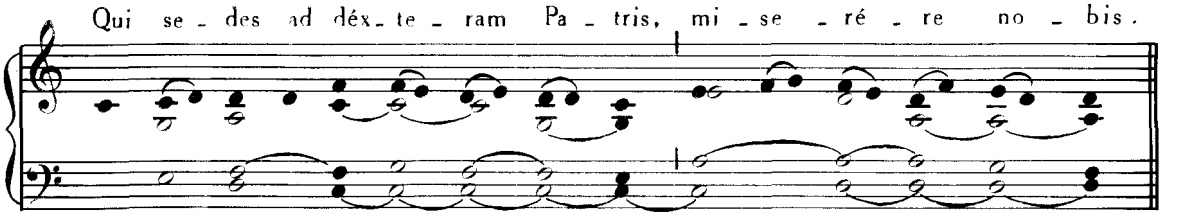

** e - lé - i - son.
Gló-ri - a in ex-cél-sis De - o. Et in ter - ra
I.
pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.
Be - ne - dí - ci - mus te. Ad - o - rá - mus te. Glo-ri-fi - cá - mus te.
Grá - ti - as á - gi - mus ti - bi pro - pter ma - gnam gló - ri - am tu - am.
Dó - mi - ne De - us, Rex cœ - lé - stis, De - us Pa - ter o - mní - po - tens.

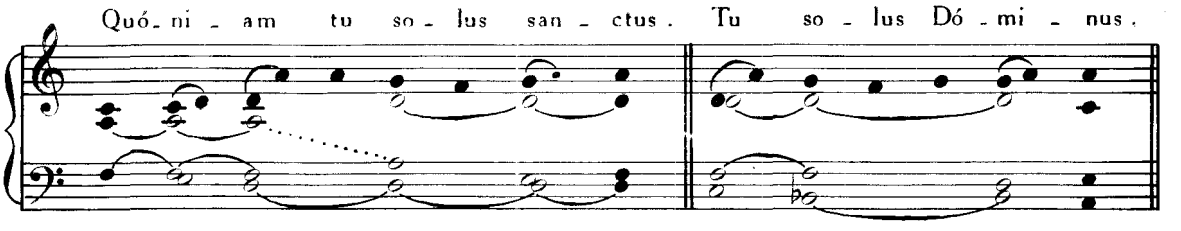

Dó - mi - ne Fi - li u - ni - gé - ni - te Je - su Chri - ste.

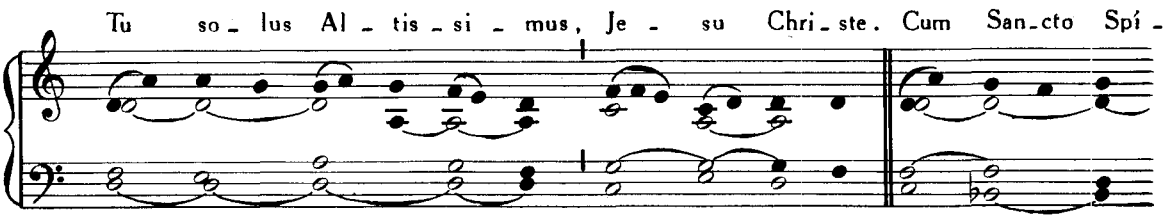

Dó - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris. Qui

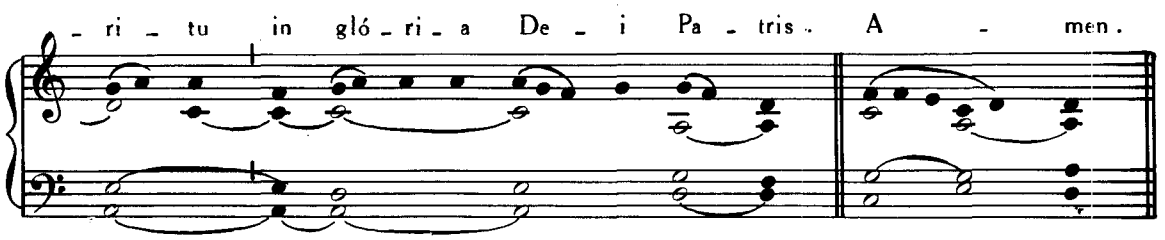

tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis. Qui tol - lis

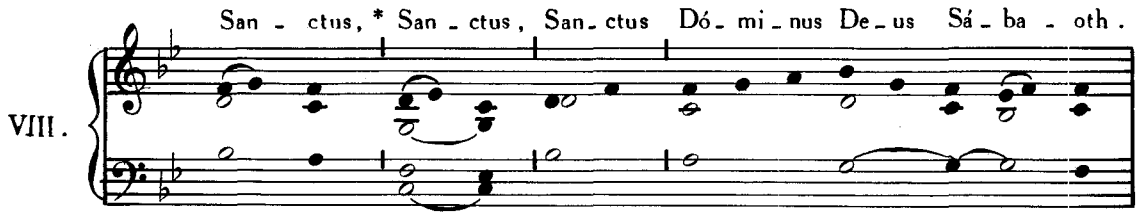

pec - cá - ta mun - di, súsci - pe de - pre - ca - ti - ó - nem no - stram.

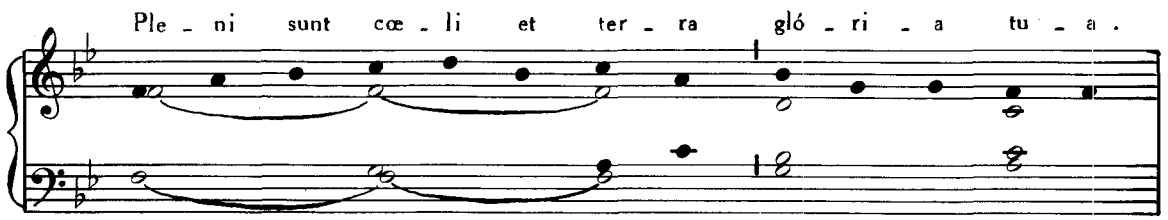

Qui se - des ad déx - te - ram Pa - tris, mi - se - ré - re no - bis.

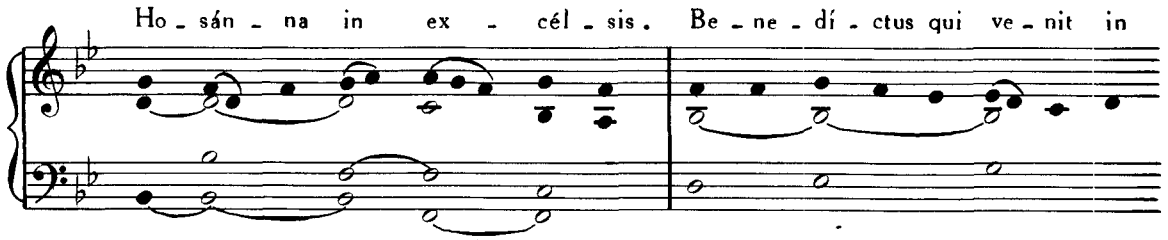

Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus.

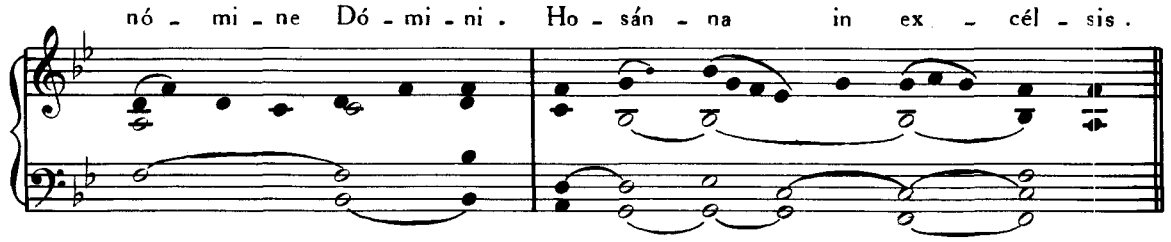

Tu so - lus Al - tis - si - mus, Je - su Chri - ste. Cum San - cto Spí -

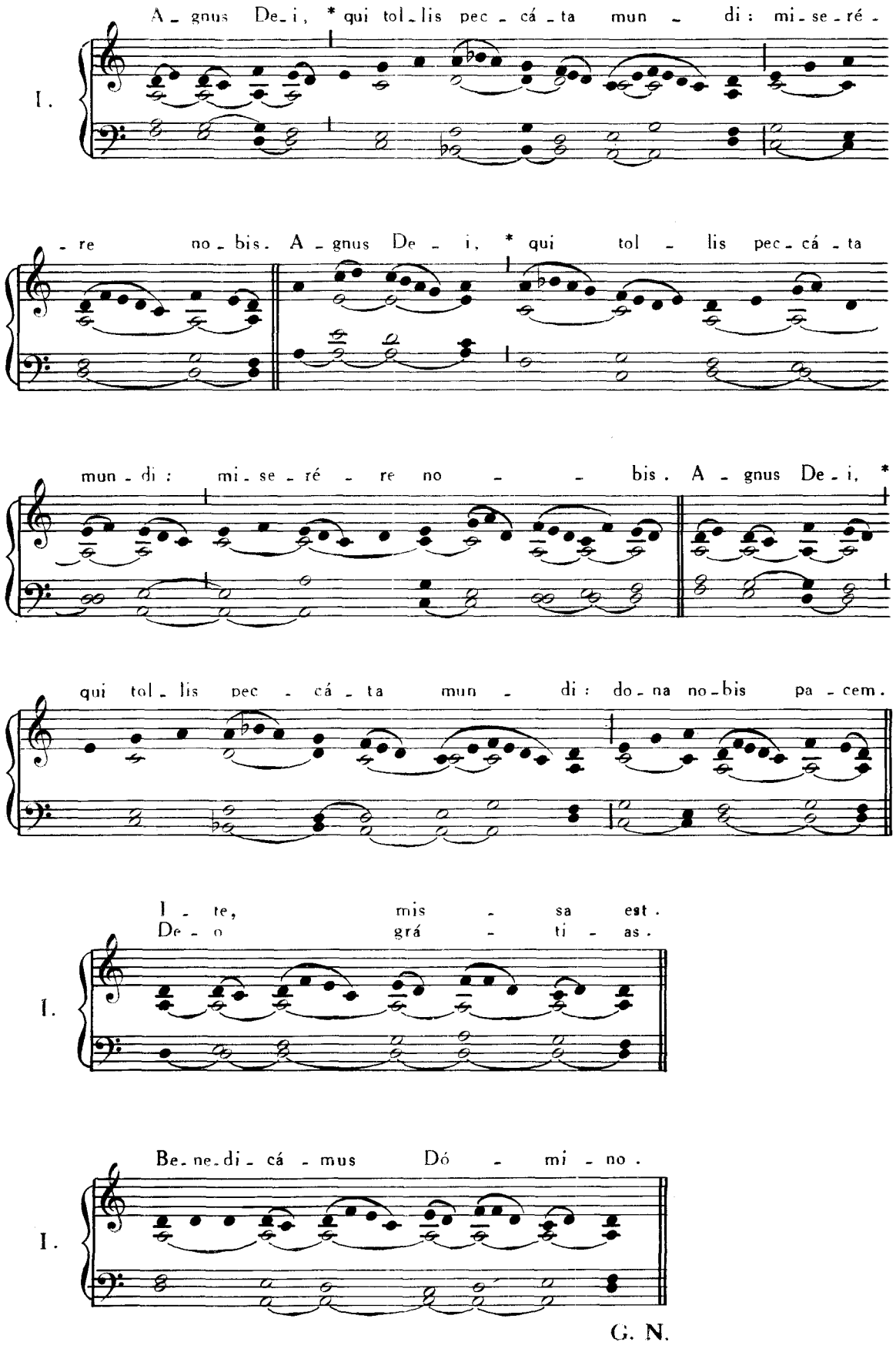

- ri - tu in gló - ri - a De - i Pa - tris. A - men.


VIII.
San - ctus, * San - ctus, San - ctus Dó - mi - nus De - us Sá - ba - oth.


Ple - ni sunt cœ - li et ter - ra gló - ri - a tu - a.


Ho - sán - na in ex - cél - sis. Be - ne - dí - ctus qui ve - nit in


nó - mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis.

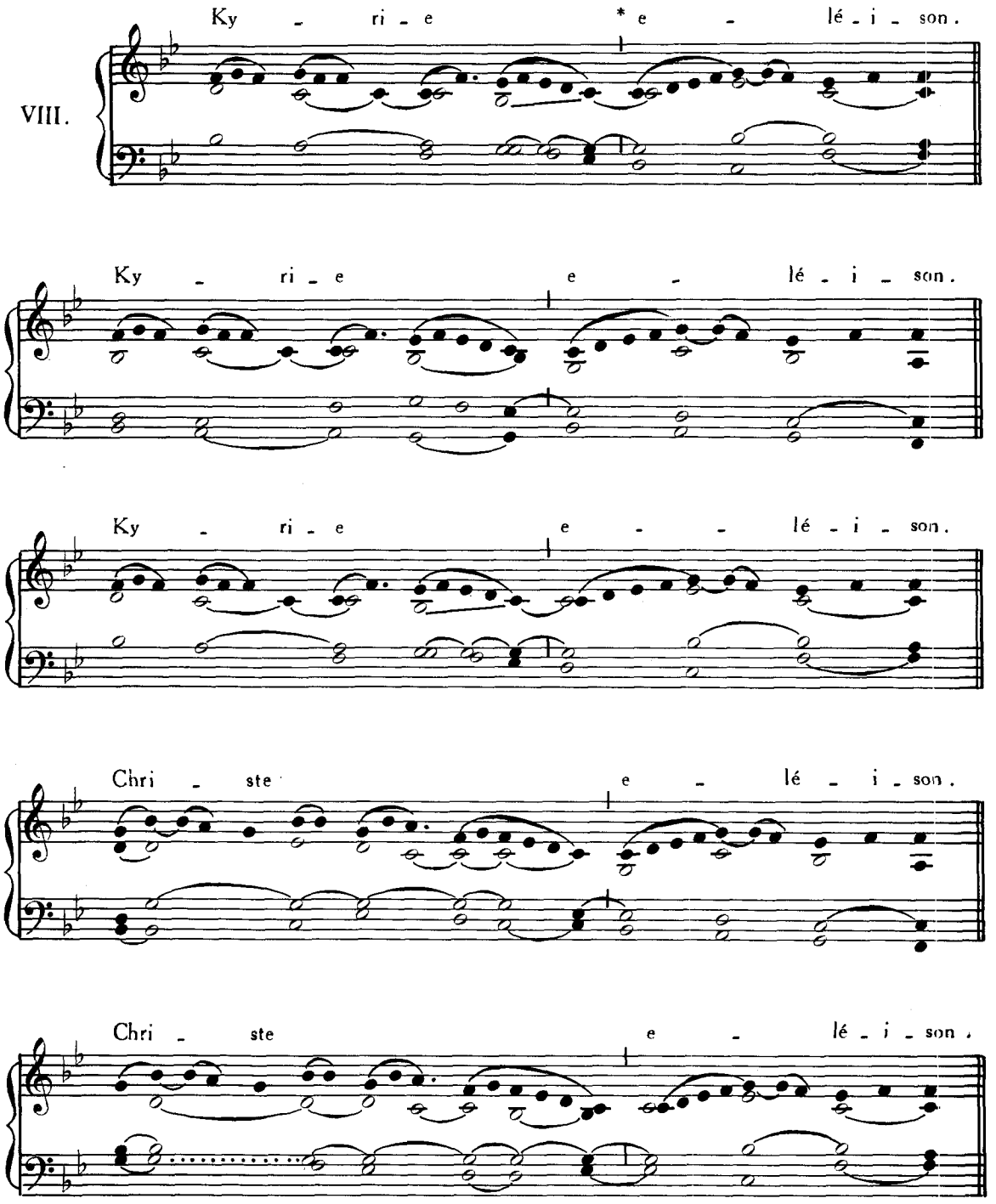

A - gnus De - i, * qui tol - lis pec - cá - ta mun - di: mi - se - ré -
I.
- re no - bis. A - gnus De - i, * qui tol - lis pec - cá - ta
mun - di: mi - se - ré - re no - - bis. A - gnus De - i, *
qui tol - lis pec - cá - ta mun - di: do - na no - bis pa - cem.
I - te, mis - sa est.
De - o grá - ti - as.
I.
Be - ne - di - cá - mus Dó - mi - no.
I.

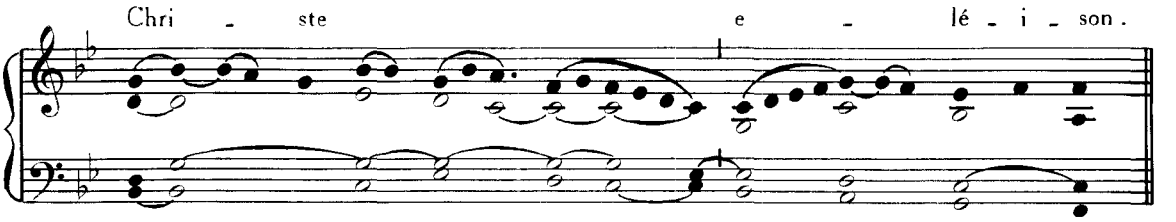
G. N.

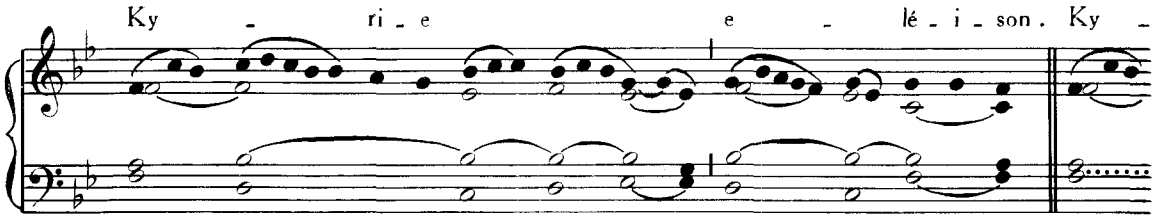
XIV. INFRA OCTAVAS.

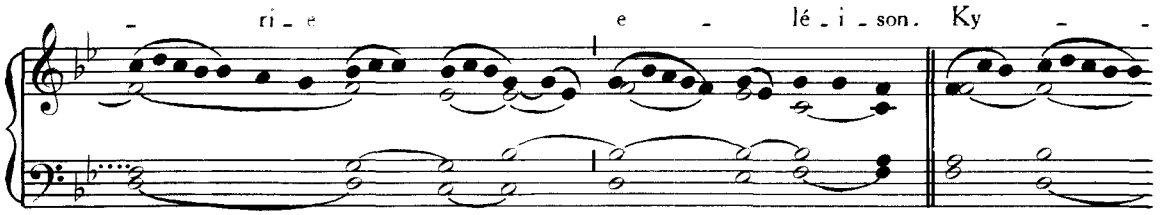
QUÆ NON SUNT DE BEATA MARIA VIRGINIE.

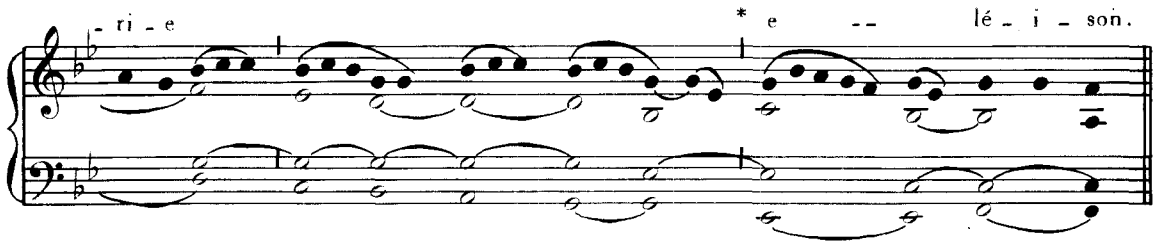
(Jesu Redemptor)

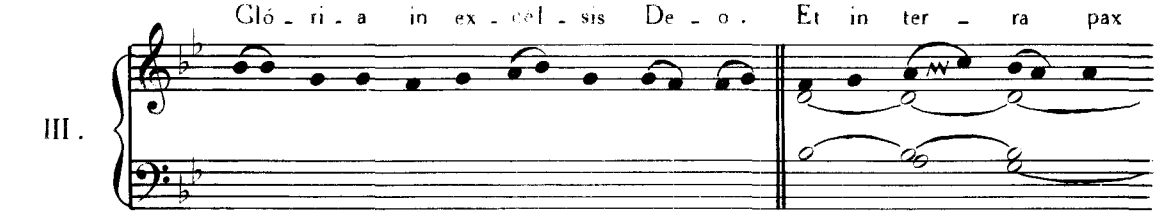


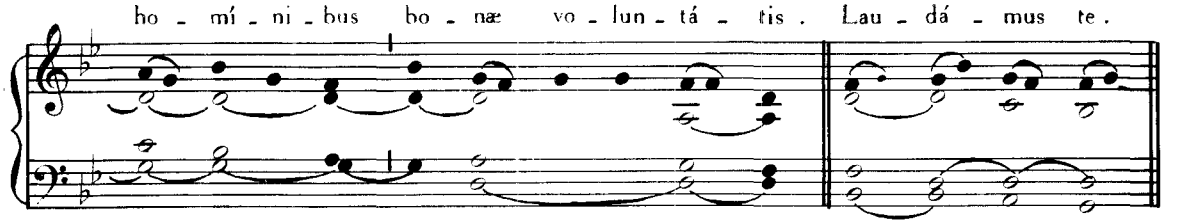

Chri - ste e - lé - i - son.


Ky - ri - e e - lé - i - son. Ky -

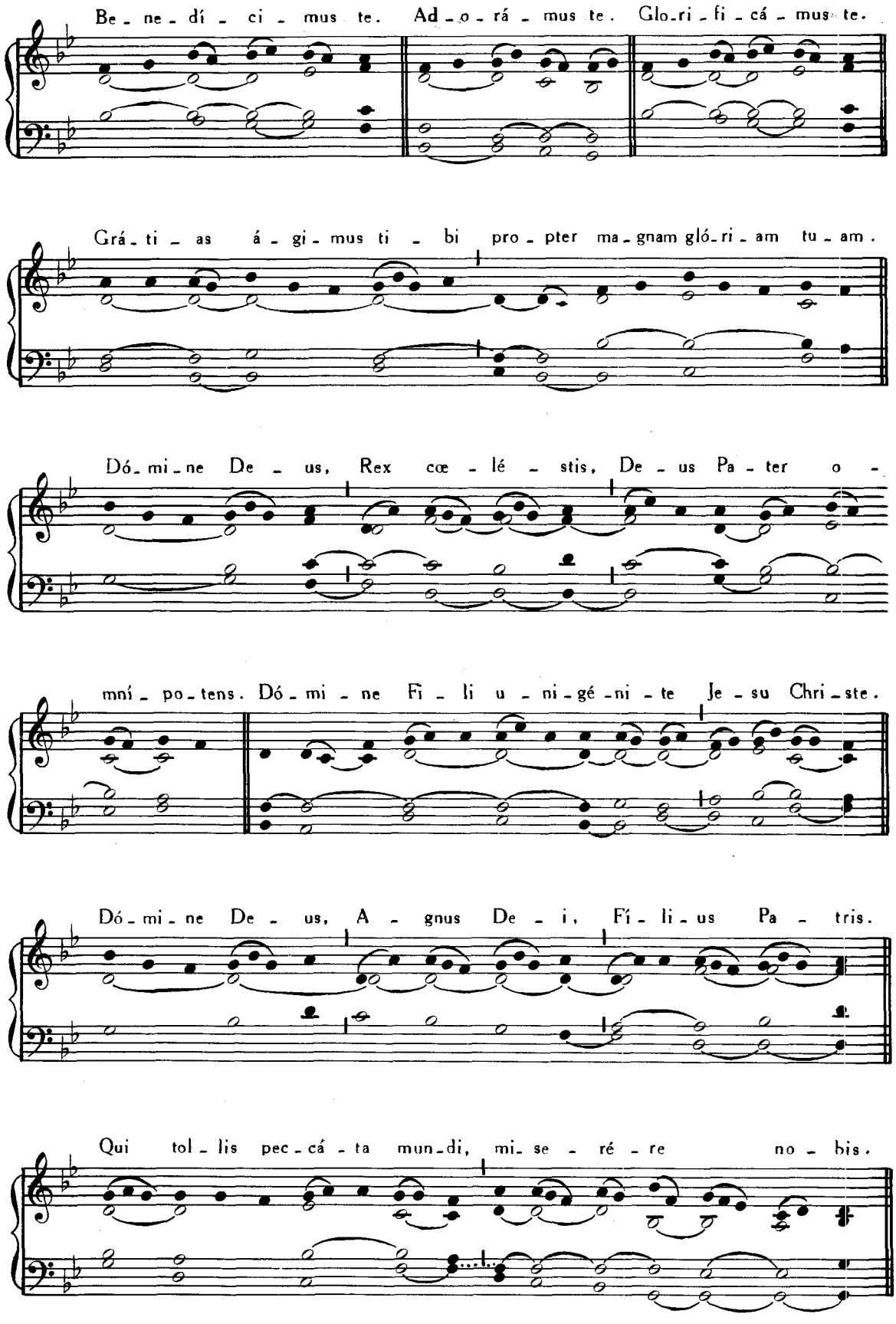

- ri - e e - lé - i - son. Ky - -

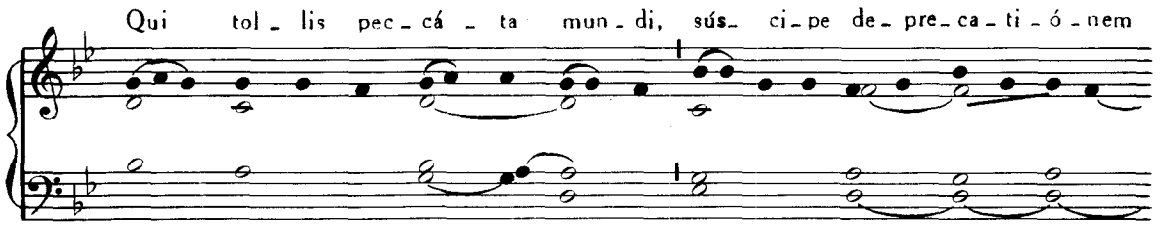

- ri - e * e -- lé - i - son.

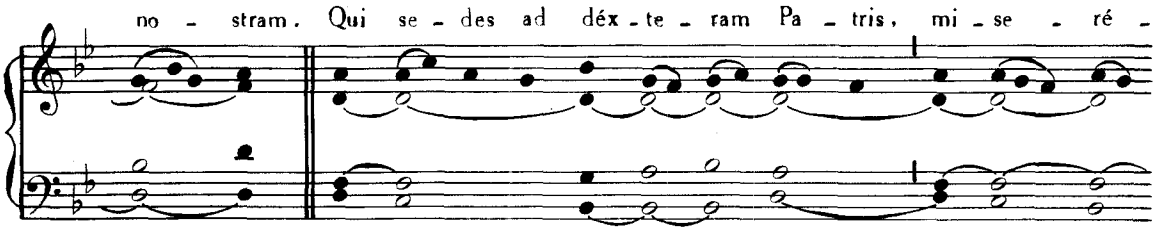

III.
Gló - ri - a in ex - cel - sis De - o. Et in ter - ra pax

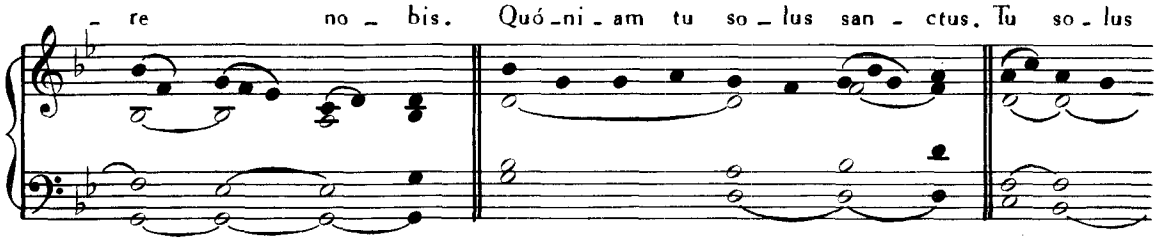

ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.

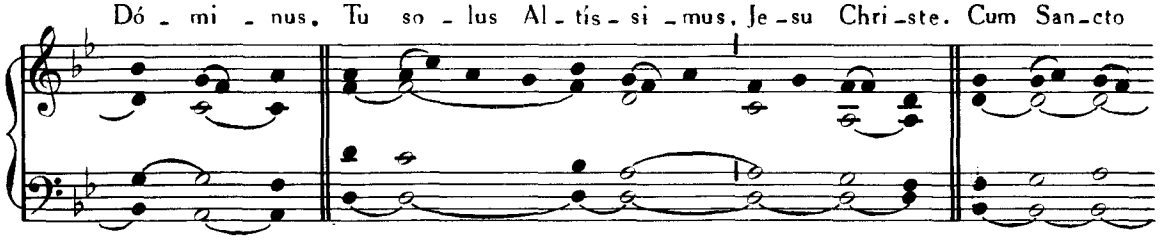
XIV. INFRA OCTAVAS

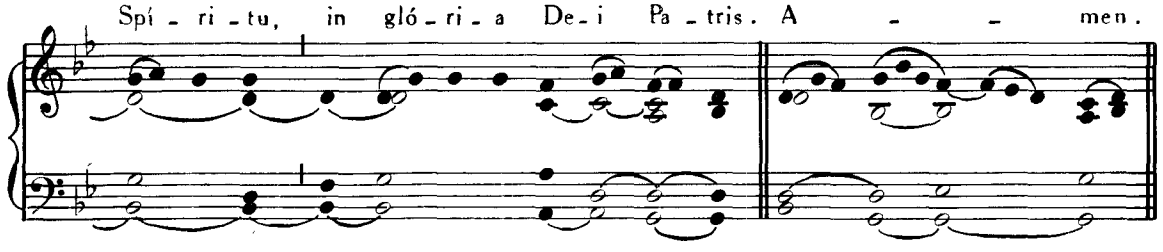



Qui tol - lis pec - cá - ta mun - di, súsci - pe de - pre - ca - ti - ó - nem

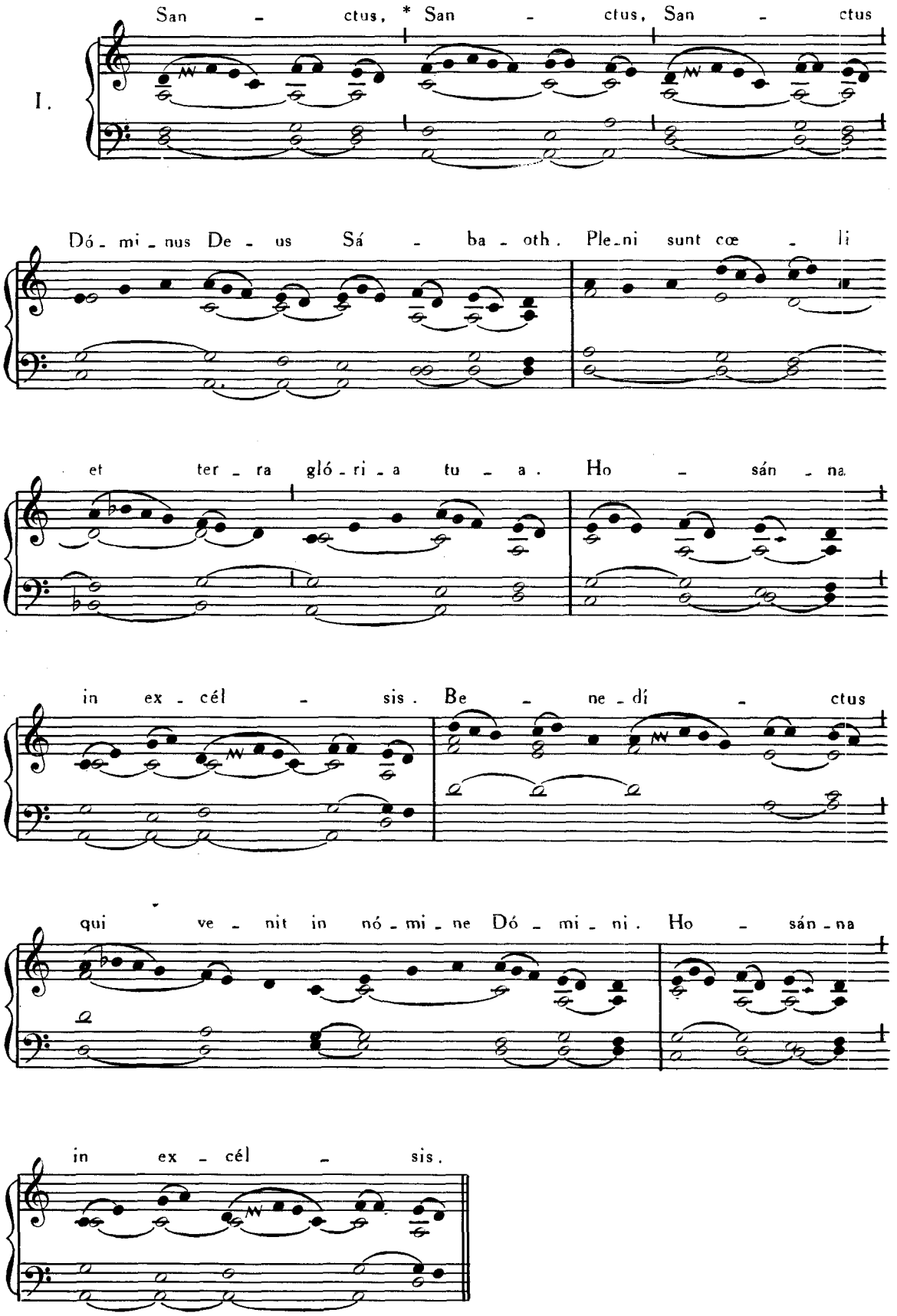

no - stram. Qui se - des ad déx - te - ram Pa - tris, mi - se - ré -

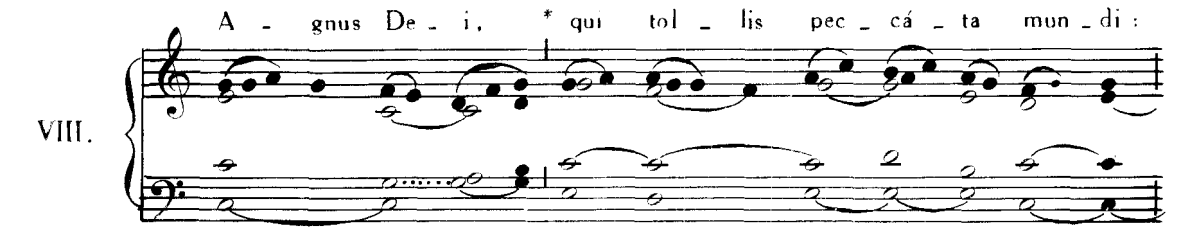

- re no - bis. Quó - ni - am tu so - lus san - ctus. Tu so - lus

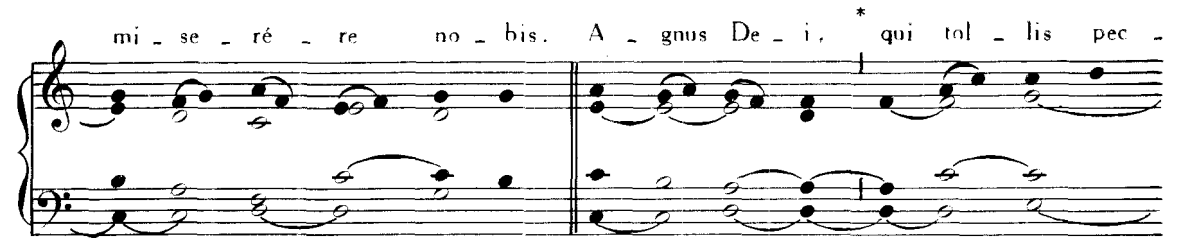

Dó - mi - nus. Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum San - cto

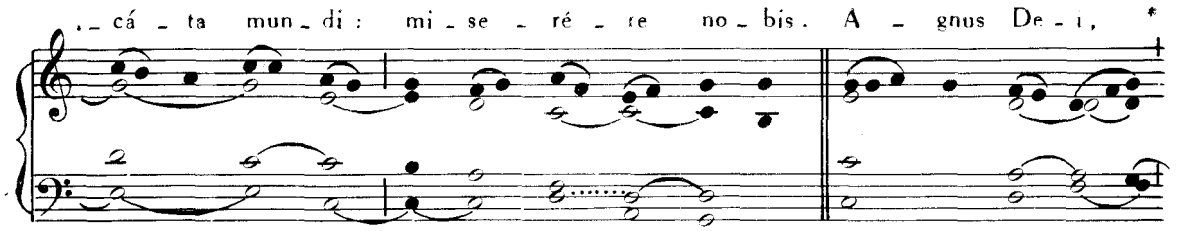

Spí - ri - tu, in gló - ri - a De - i Pa - tris. A - - men.

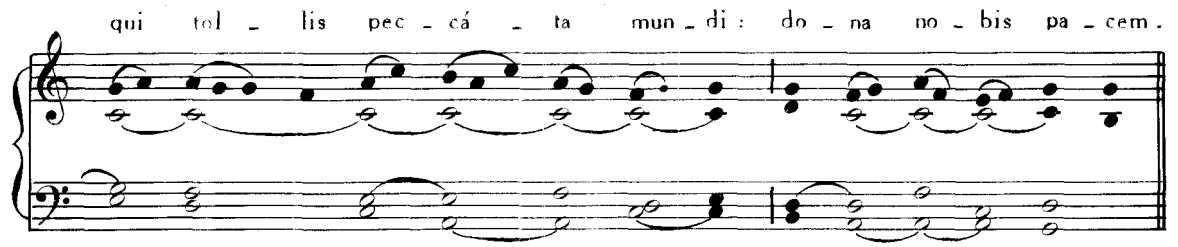
XIV. INFRA OCTAVAS

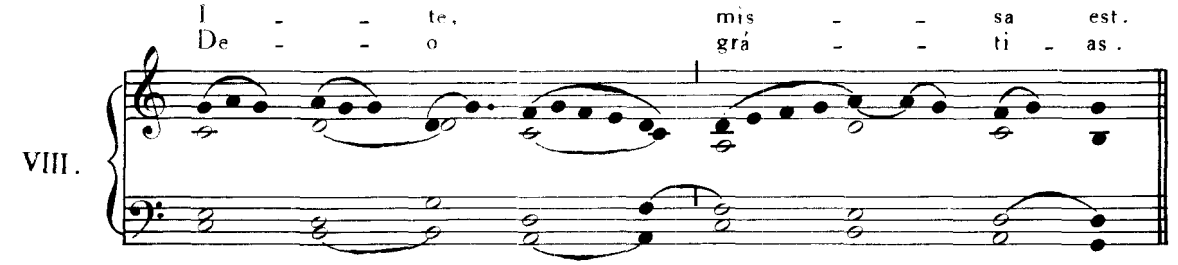



A - gnus De - i, * qui tol - lis pec - cá - ta mun - di :
VIII.


mi - se - ré - re no - bis. A - gnus De - i, * qui tol - lis pec -


- cá - ta mun - di : mi - se - ré - re no - bis. A - gnus De - i, *

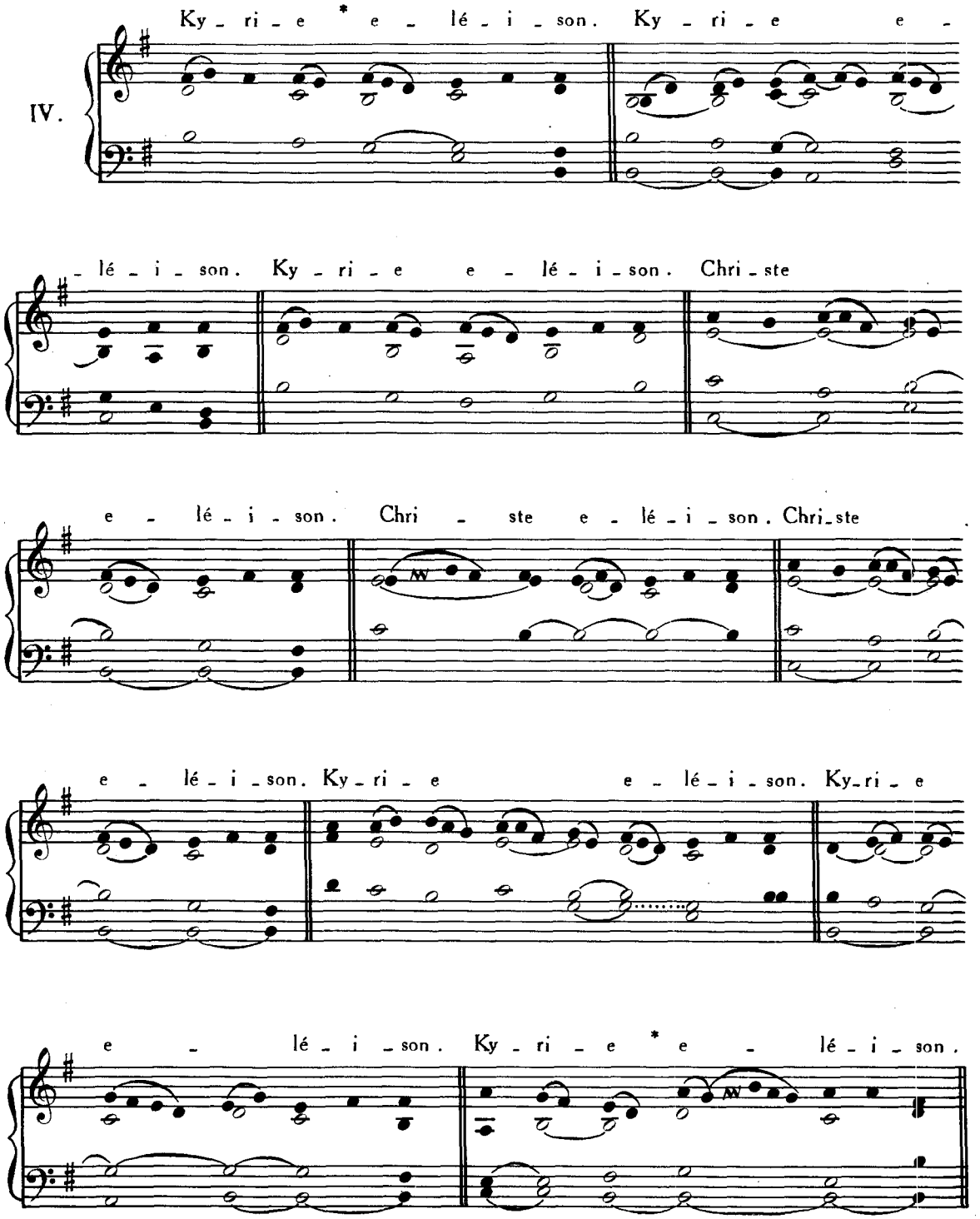

qui tol - lis pec - cá - ta mun - di : do - na no - bis pa - cem.

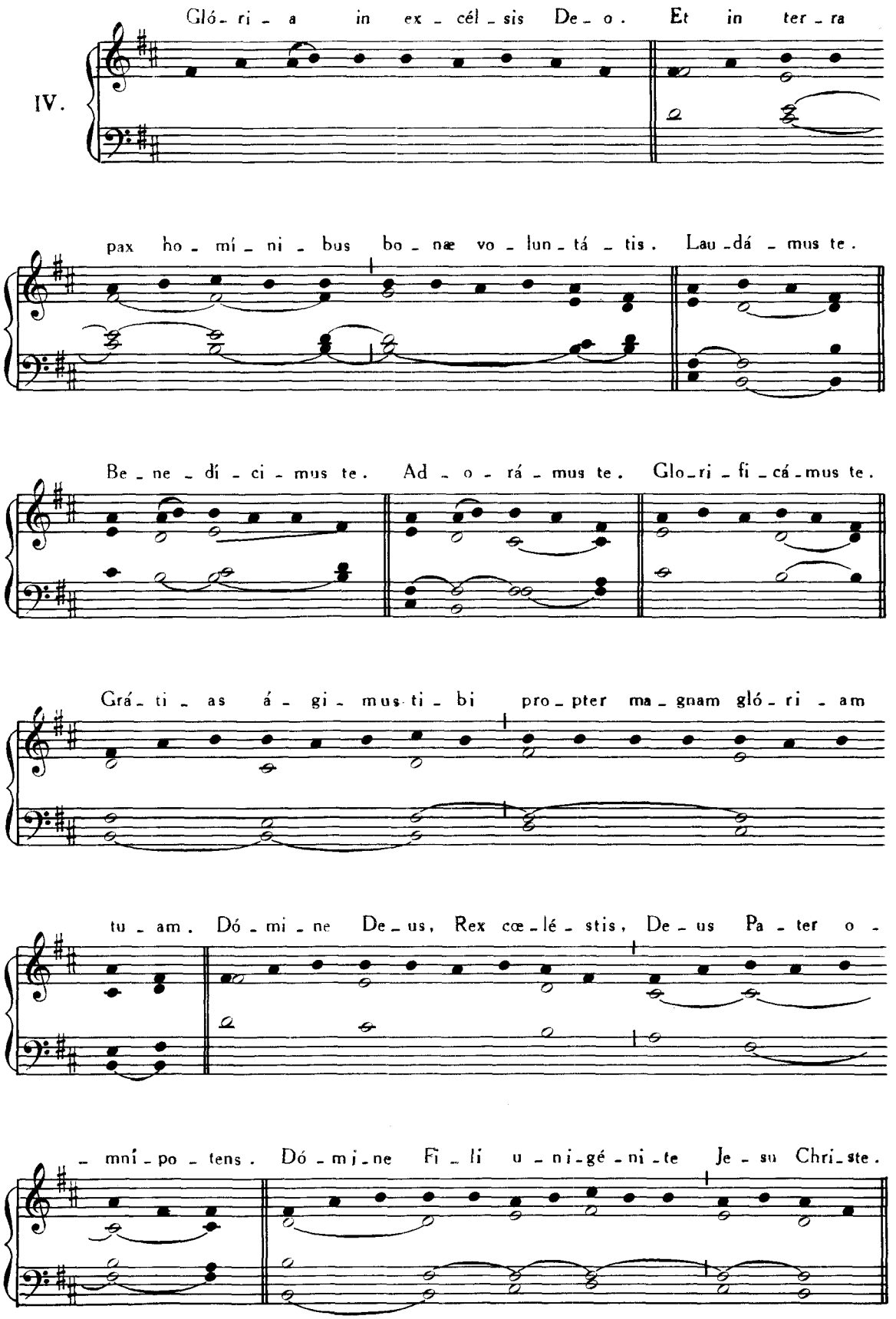

I - - te, mis - - sa est.
De - - o grá - - ti - as.
VIII.

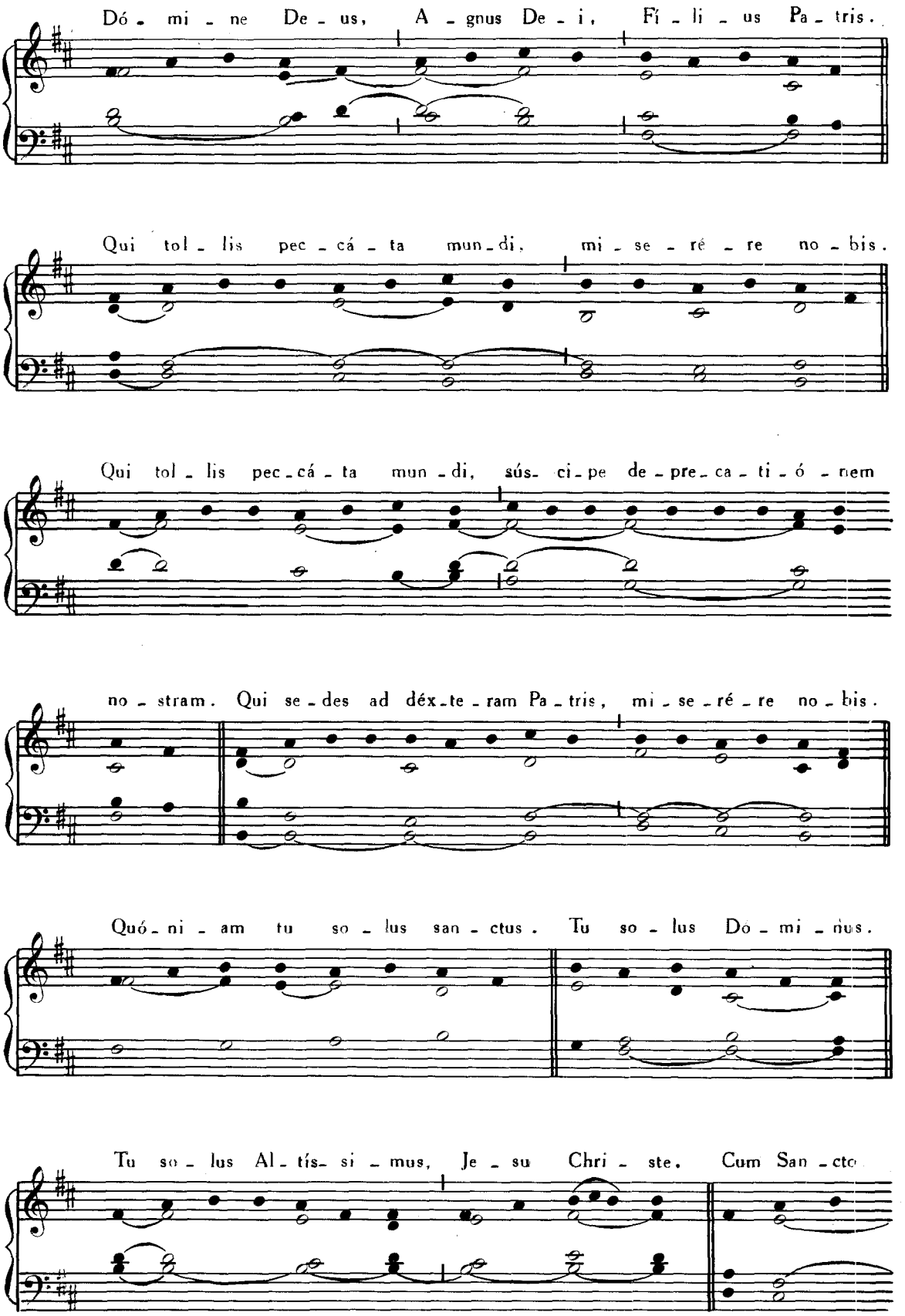
J. V.

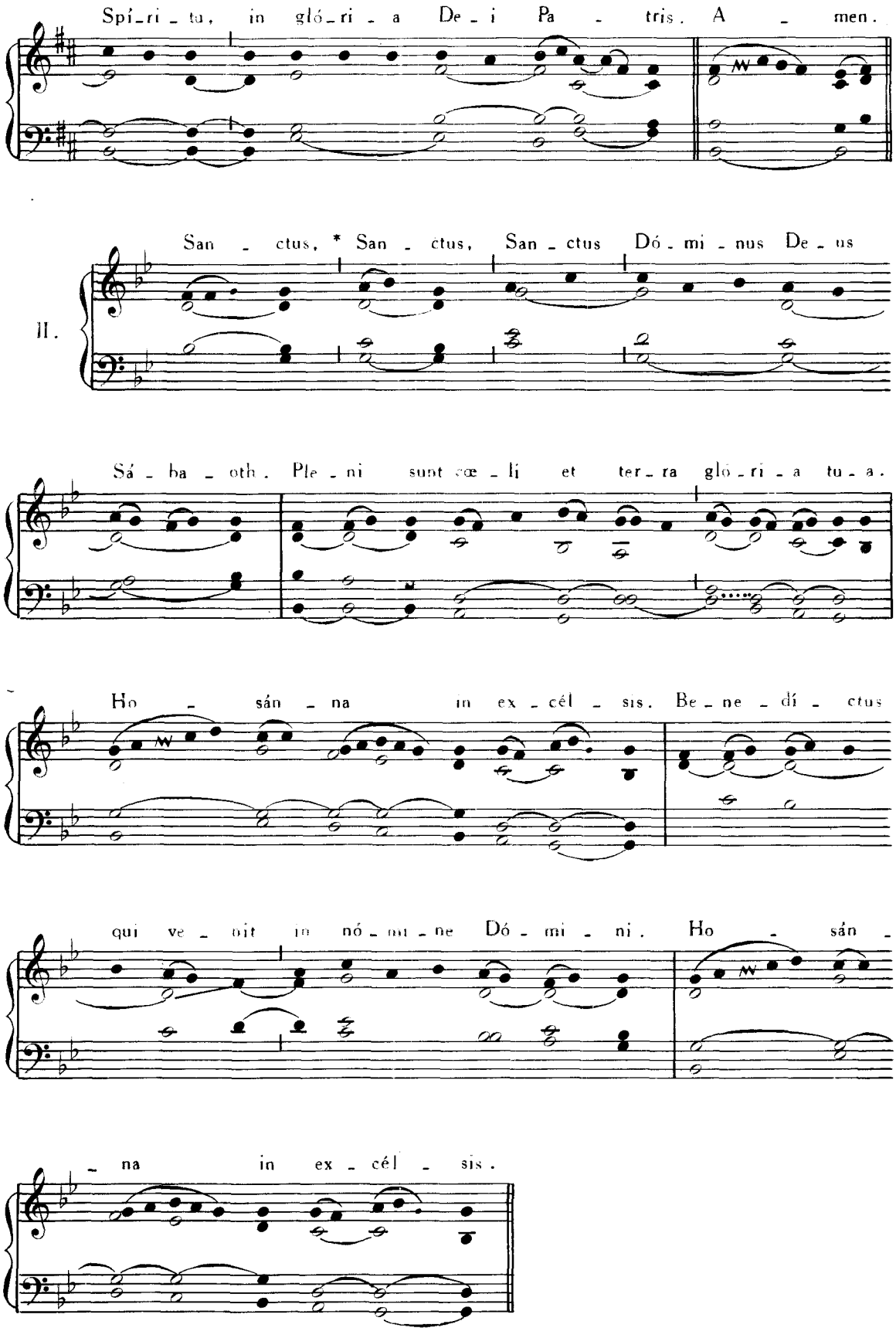
XV. IN FESTIS SIMPLICIBUS.

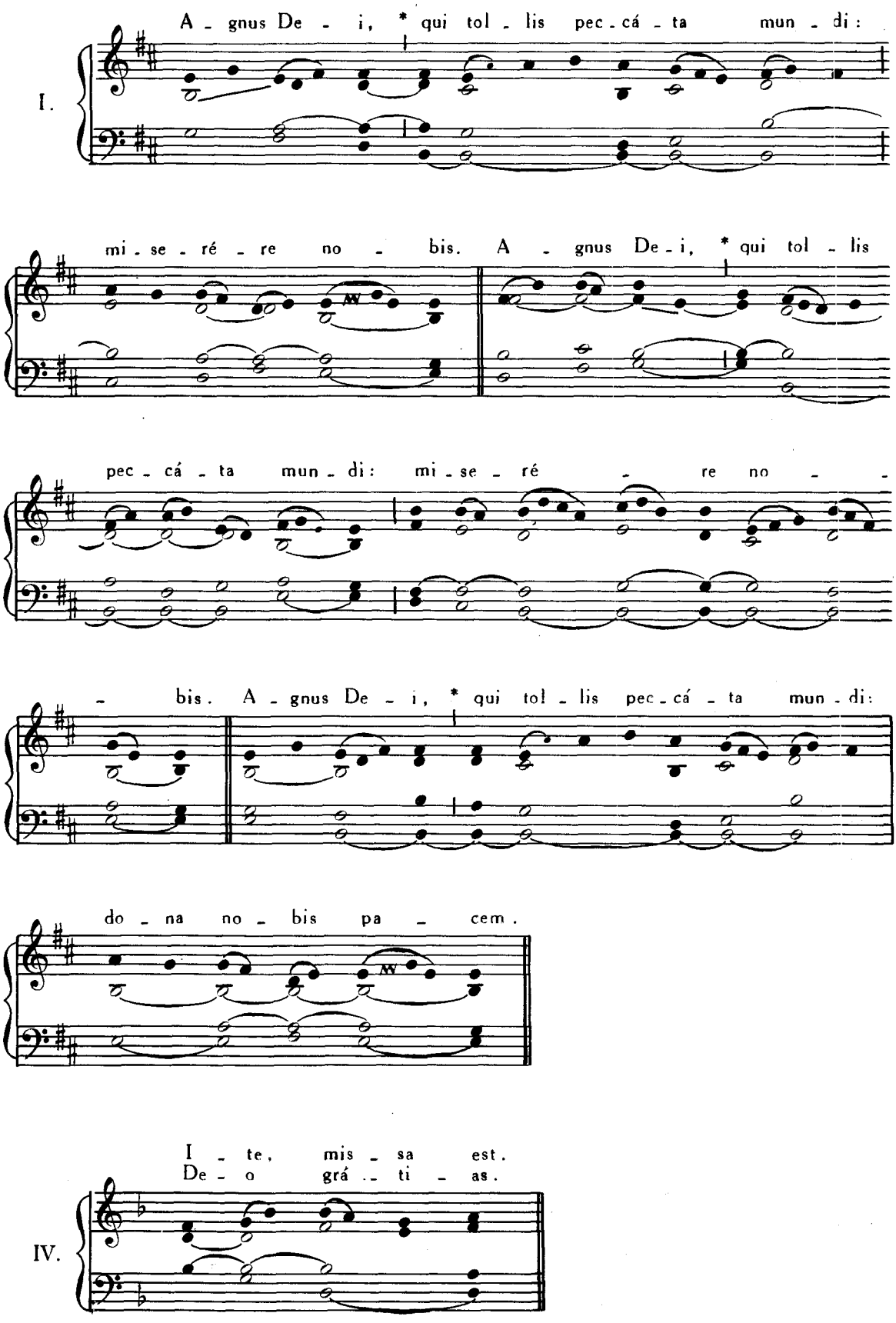
(Dominator Deus)




IV.
Gló - ri - a in ex - cél - sis De - o. Et in ter - ra
pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.
Be - ne - dí - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi - cá - mus te.
Grá - ti - as á - gi - mus ti - bi pro - pter ma - gnam gló - ri - am
tu - am. Dó - mi - ne De - us, Rex cœ - lé - stis, De - us Pa - ter o -
- mni - po - tens. Dó - mi - ne Fi - li u - ni - gé - ni - te Je - su Chri - ste.

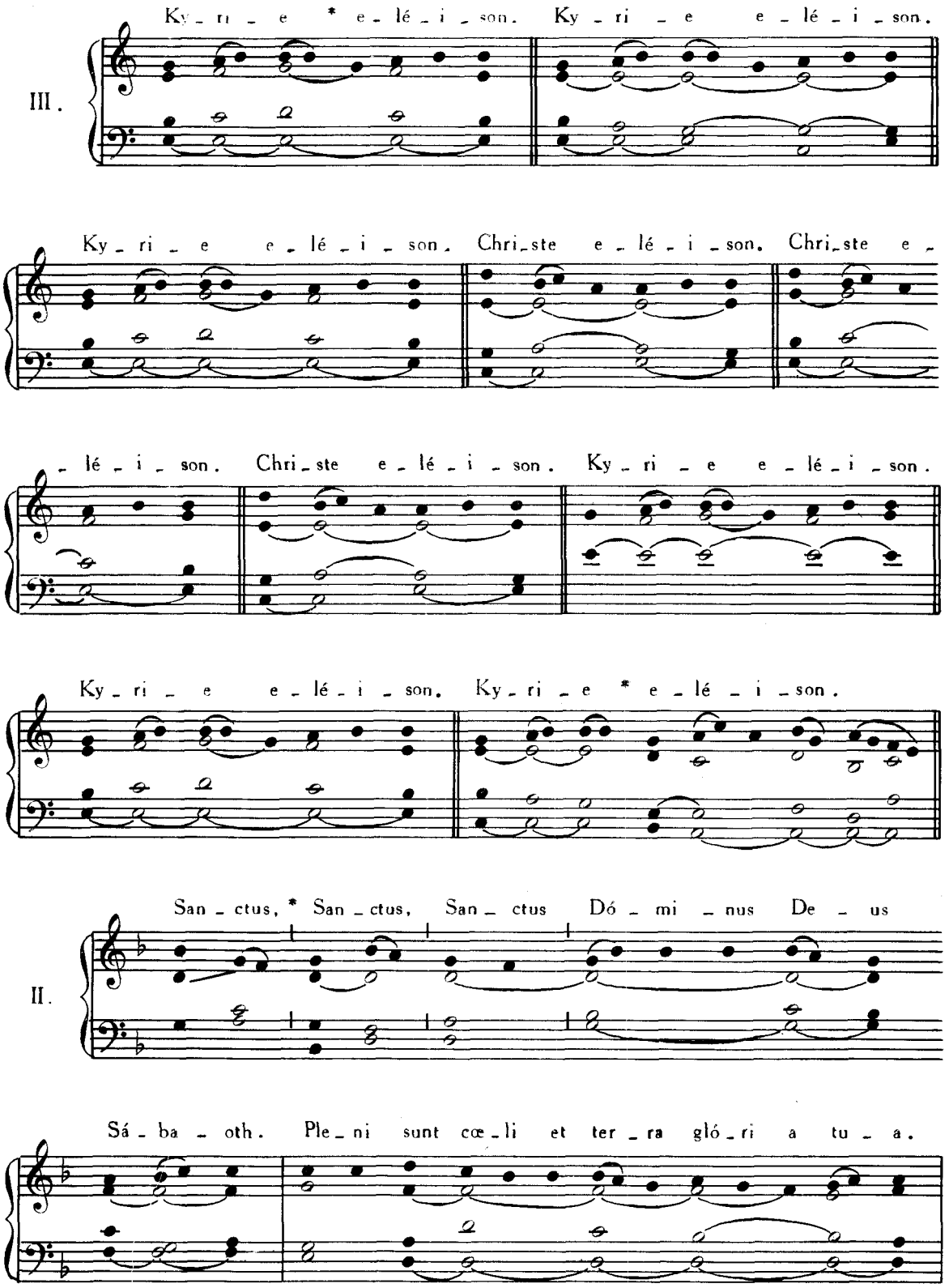

Dó - mi - ne De - us, A - gnus De - i, Fí - li - us Pa - tris.
Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis.
Qui tol - lis pec - cá - ta mun - di, súsci - pe de - pre - ca - ti - ó - nem
no - stram. Qui se - des ad déx - te - ram Pa - tris, mi - se - ré - re no - bis.
Quó - ni - am tu so - lus san - ctus. Tu so - lus Do - mi - nus.
Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum San - cto

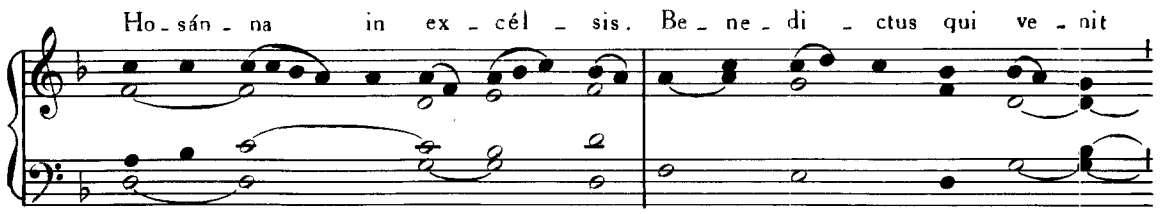

Spí_ri_tu, in gló_ri_a De_i Pa_tris. A_men.
San_ctus, * San_ctus, San_ctus Dó_mi_nus De_us
II.
Sá_ba_oth. Ple_ni sunt cœ_li et ter_ra glo_ri_a tu_a.
Ho_sán_na in ex_cél_sis. Be_ne_dí_ctus
qui ve_nit in nó_mi_ne Dó_mi_ni. Ho_sán_
_na in ex_cél_sis.

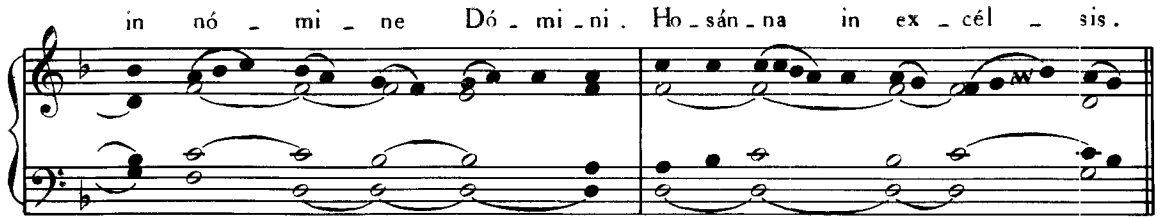

I.
A - gnus De - i, * qui tol - lis pec - cá - ta mun - di:
mi - se - ré - re no - bis. A - gnus De - i, * qui tol - lis
pec - cá - ta mun - di: mi - se - ré - re no -
- bis. A - gnus De - i, * qui tol - lis pec - cá - ta mun - di:
do - na no - bis pa - cem.
I - te, mis - sa est.
De - o grá - ti - as.
IV.

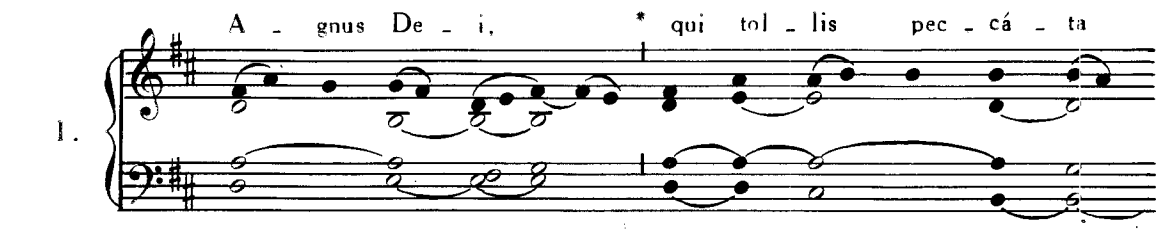
J. V.

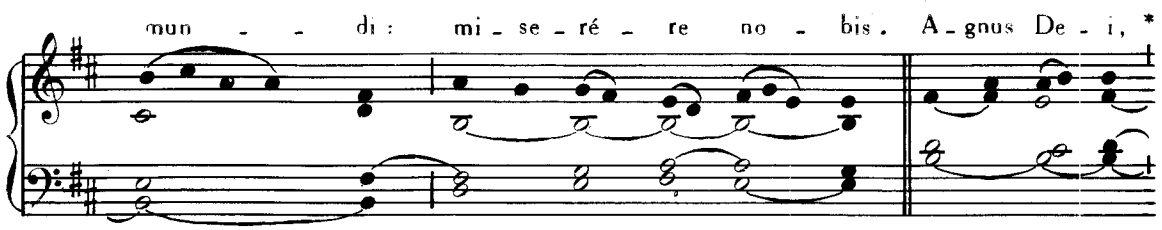
XVI. IN FERIIS PER ANNUM.

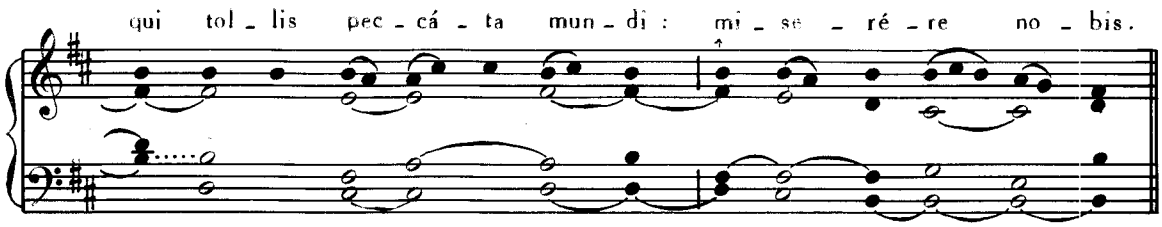


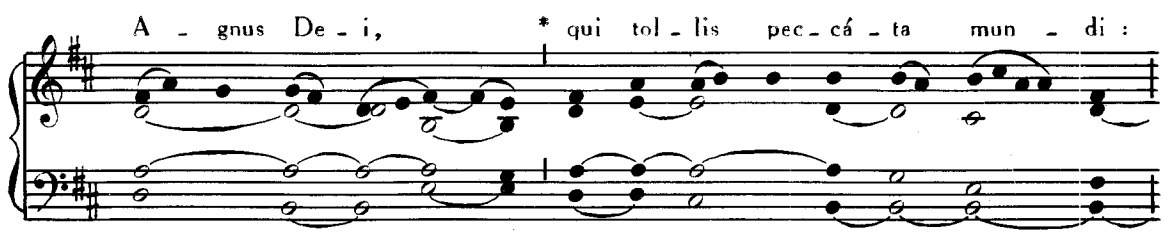

Ho - sán - na in ex - cél - sis. Be - ne - di - ctus qui ve - nit

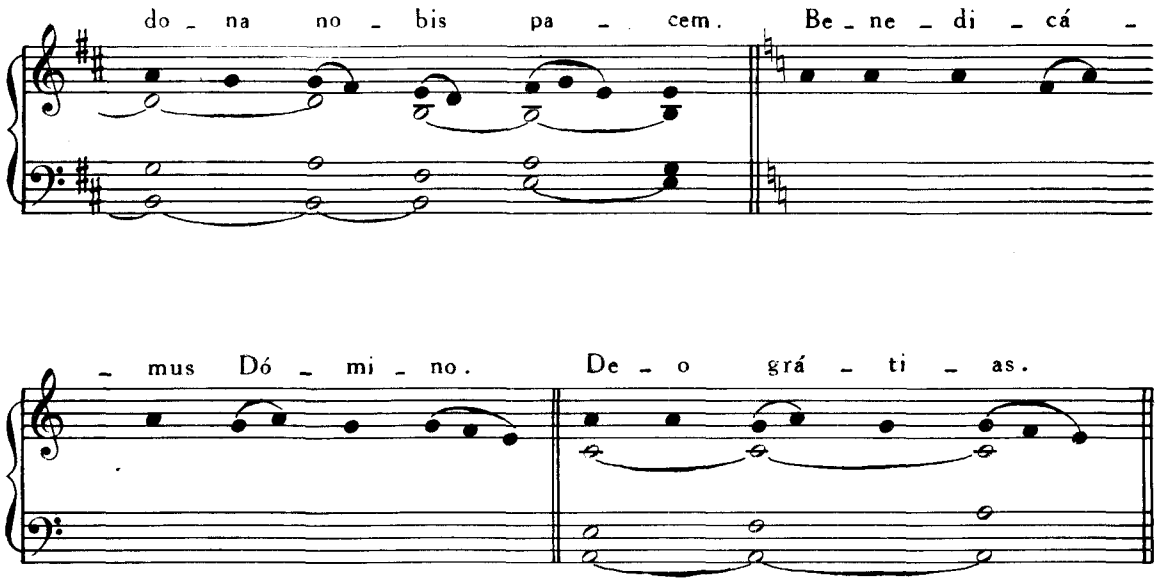

in nó - mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis.


1.
A - gnus De - i, * qui tol - lis pec - cá - ta


mun - - di: mi - se - ré - re no - bis. A - gnus De - i, *

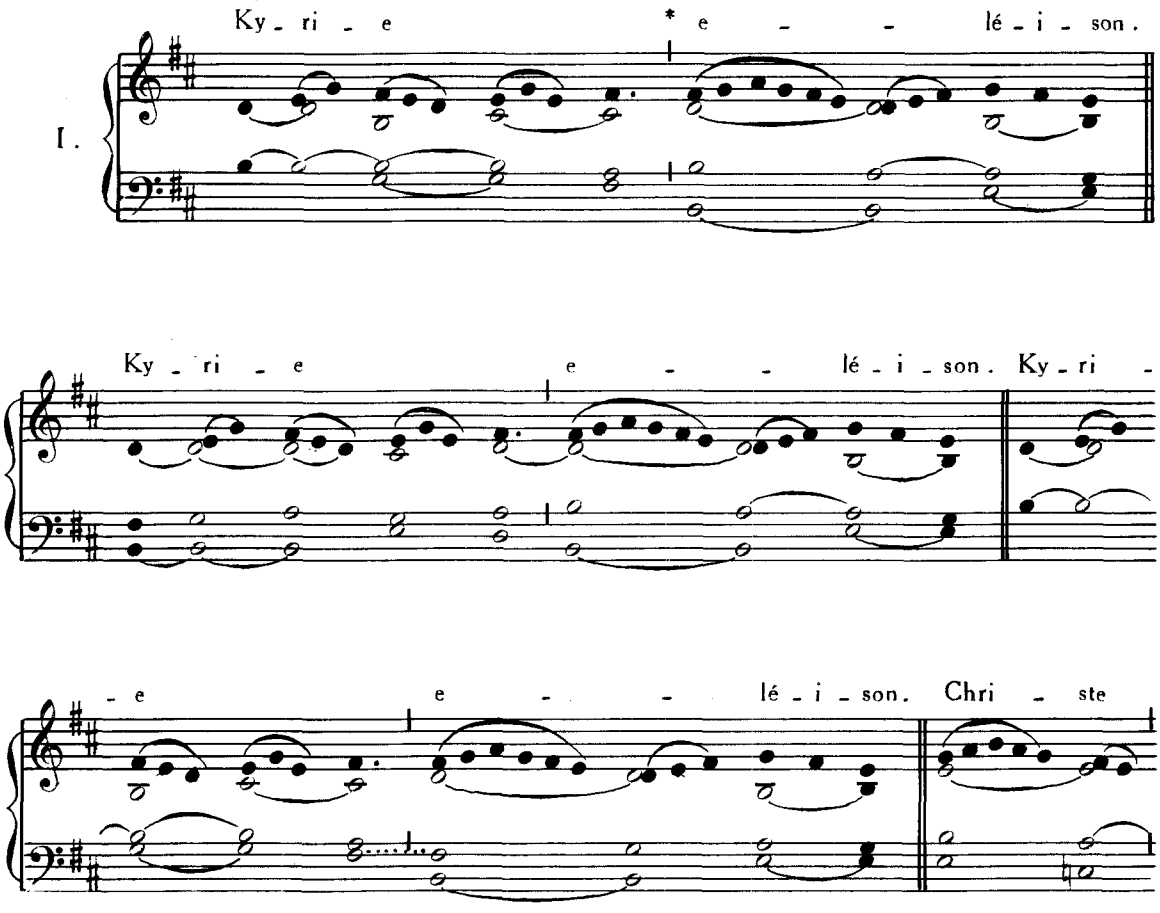

qui tol - lis pec - cá - ta mun - di: mi - se - ré - re no - bis.


A - gnus De - i, * qui tol - lis pec - cá - ta mun - di:



J. V.

XVII. IN DOMINICIS ADVENTUS
ET QUADRAGESIMÆ.



e - - lé - i - son. Chri - ste e - -

- lé - i - son. Chri - ste e - - lé - i - son.

Ky - ri - e e - lé - i - son. Ky - ri - e

e - lé - i - son. Ky - ri - e *

** e - - lé - i - son.

Vel, ubi moris est.

IV. Ky - ri - e * e - - lé - i - son. Ky - ri - e

e - lé - i - son. Ky - ri - e e - lé - i - son

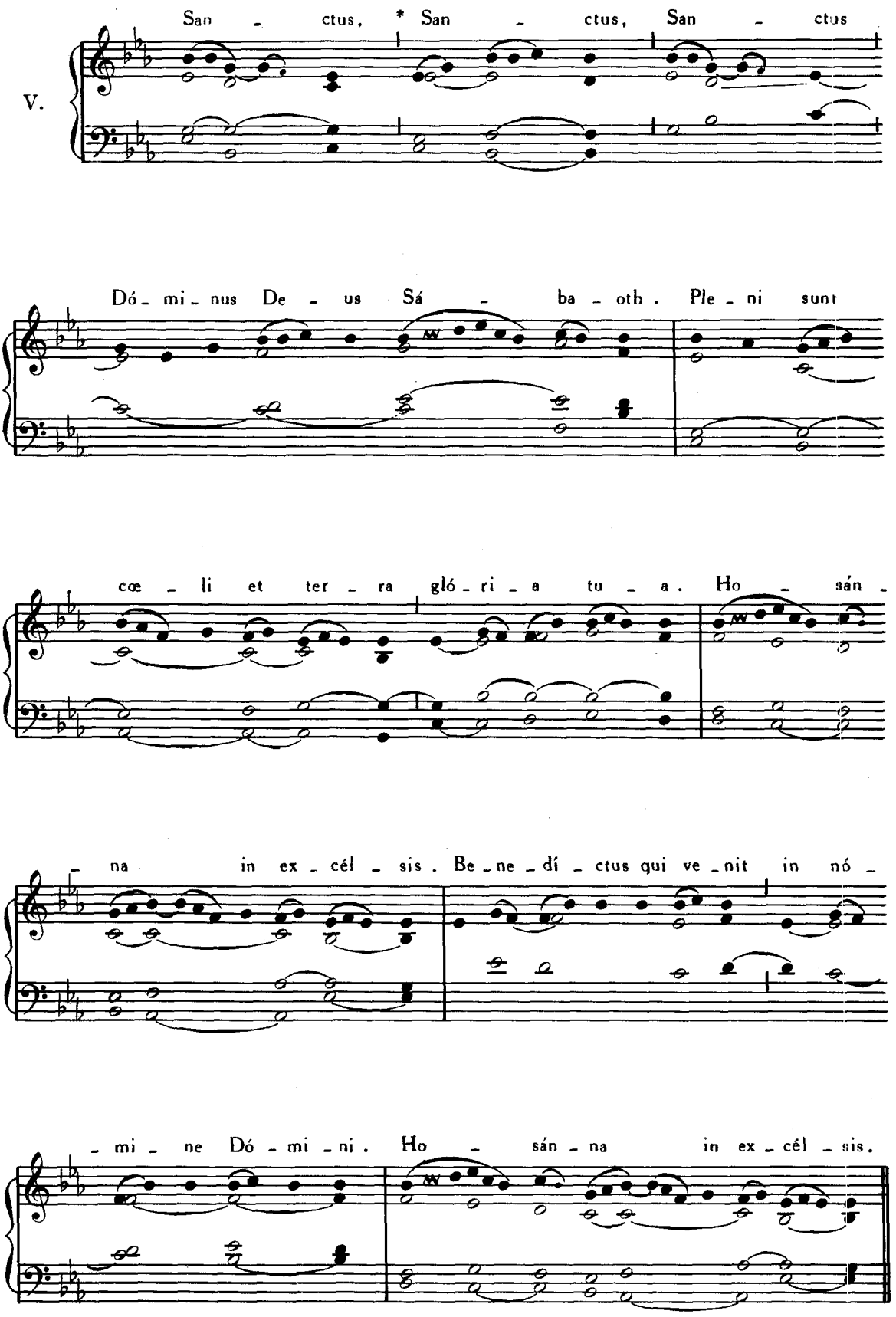
Chri - ste e - - lé - i - son. Chri - ste e -

- lé - i - son. Chri - ste e - - lé - i - son.

Ky - ri - e e - lé - i - son. Ky - ri - e

e - lé - i - son. Ky - ri - e *

e - - lé - i - son.


V.
San - ctus, * San - ctus, San - ctus
Dó - mi - nus De - us Sá - ba - oth. Ple - ni sunt
cœ - li et ter - ra gló - ri - a tu - a. Ho - sán -
- na in ex - cél - sis. Be - ne - dí - ctus qui ve - nit in nó -
- mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis.

V.

A - gnus De - i, * qui tol - lis pec - cá - ta - mun - di :

mi - se - ré - re no - bis. A - gnus De - i, * qui tol - lis

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

qui tol - lis pec - cá - ta mun - di : do - na no - bis pa - cem.

I.

De - o grá - - - ti - as.

VI.

De - o grá - - ti - as.

J. V.

XVIII. IN FERIIS ADVENTUS
ET QUADRAGESIMÆ,
IN VIGILIIS, FERIIS IV TEMPORUM ET IN MISSA ROGATIONUM.

IV.

Ky - ri - e * e - lé - i - son. Ky - ri - e e - lé - i - son.

Ky - ri - e e - lé - i - son. Chri - ste e - lé - i - son.

Chri - ste e - lé - i - son. Chri - ste e - lé - i - son. Ky - ri - e

e - lé - i - son. Ky - ri - e e - lé - i - son. Ky - ri - e

* e - lé - i - son.

San - ctus, * San - ctus, San - ctus Dó - mi - nus De - us Sá - ba - oth.

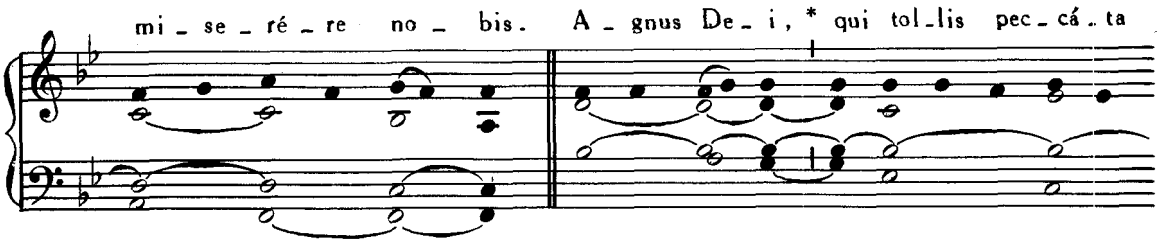
Ple - ni sunt cœ - li et ter - ra gló - ri - a tu - a. Ho - sán - na

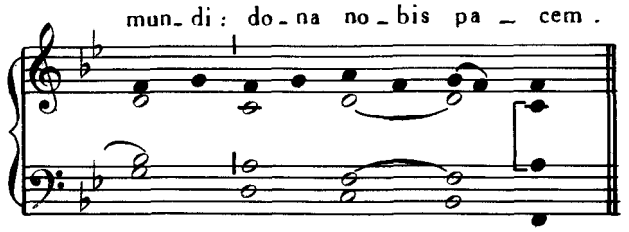
in ex - cél - sis. Be - ne - di - ctus qui ve - nit in nó - mi - ne

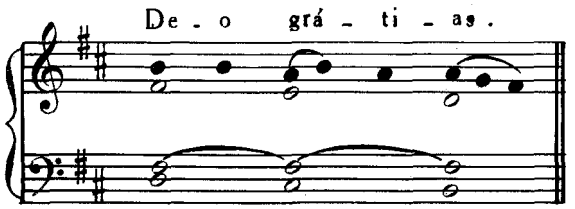
Dó - mi - ni. Ho - sán - na in ex - cél - sis.

A - gnus De - i, * qui tol - lis pec - cá - ta mun - di: mi - se -

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


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


mun - di: do - na no - bis pa - cem.

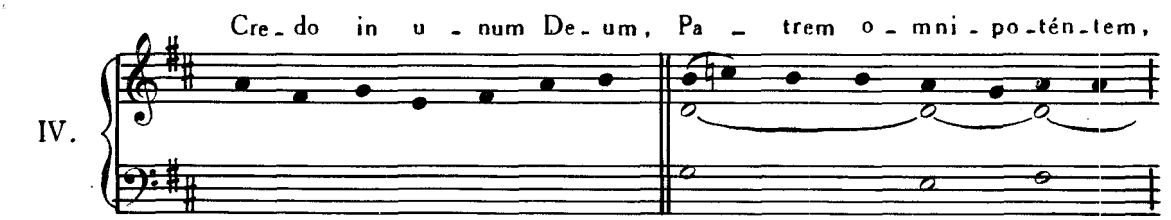

De - o grá - ti - as.

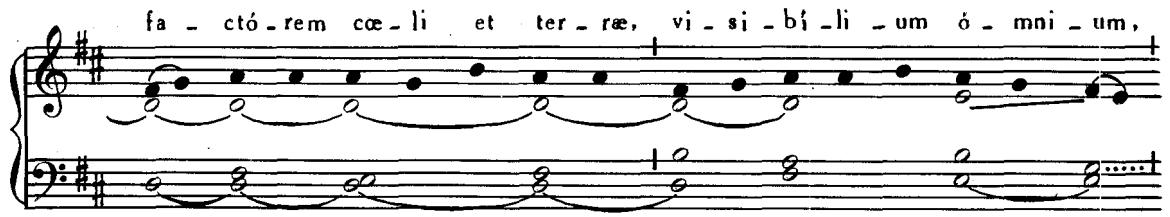
J. V.

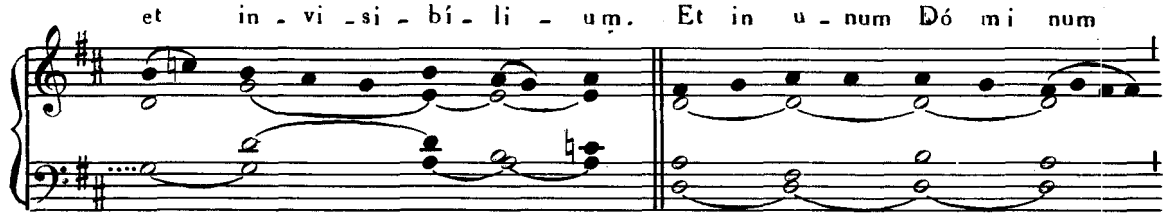
CREDO.

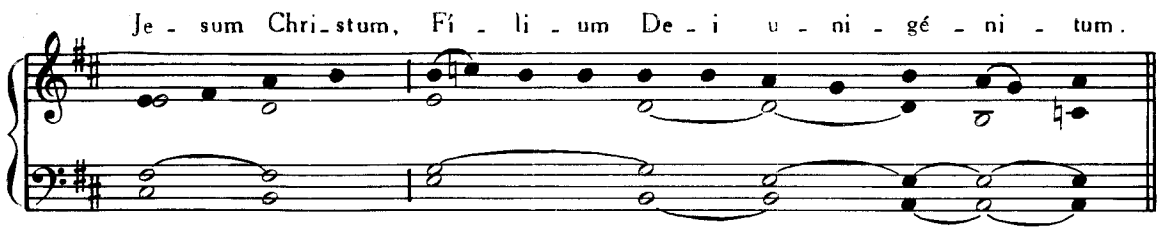
I.

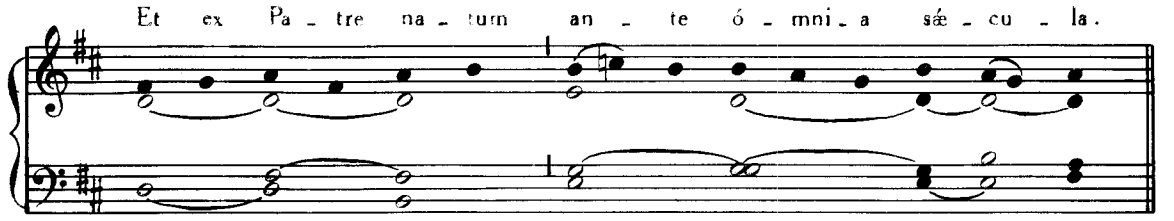
IV.

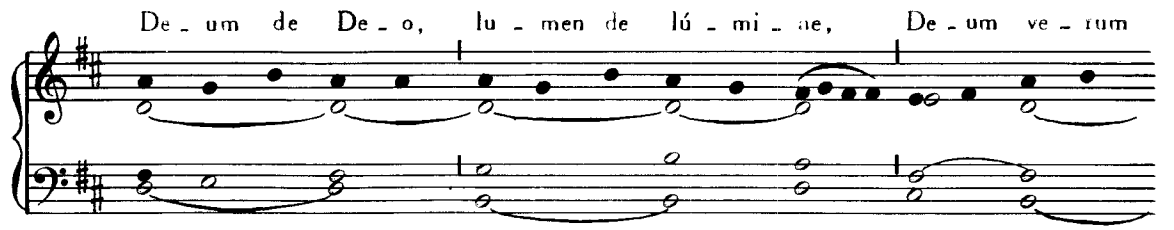

Cre - do in u - num De - um, Pa - trem o - mni - po - tén - tem,

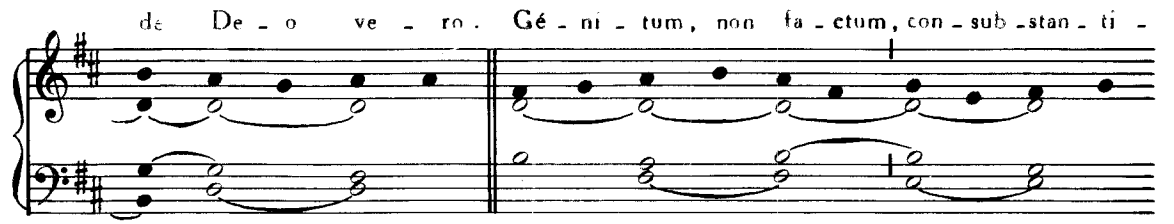

fa - ctó - rem cœ - li et ter - ræ, vi - si - bí - li - um ó - mni - um,

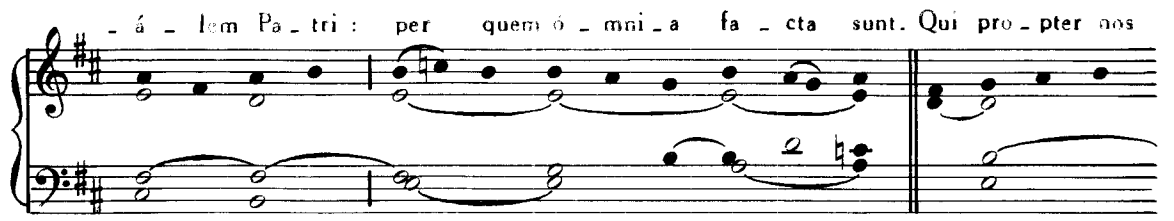

et in - vi - si - bí - li - um. Et in u - num Dó mi num

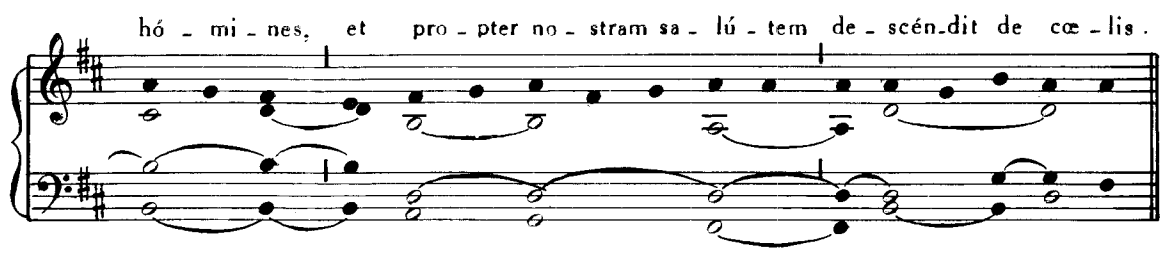

Je - sum Chri - stum, Fí - li - um De - i u - ni - gé - ni - tum.


Et ex Pa - tre na - tum an - te ó - mni - a sæ - cu - la.

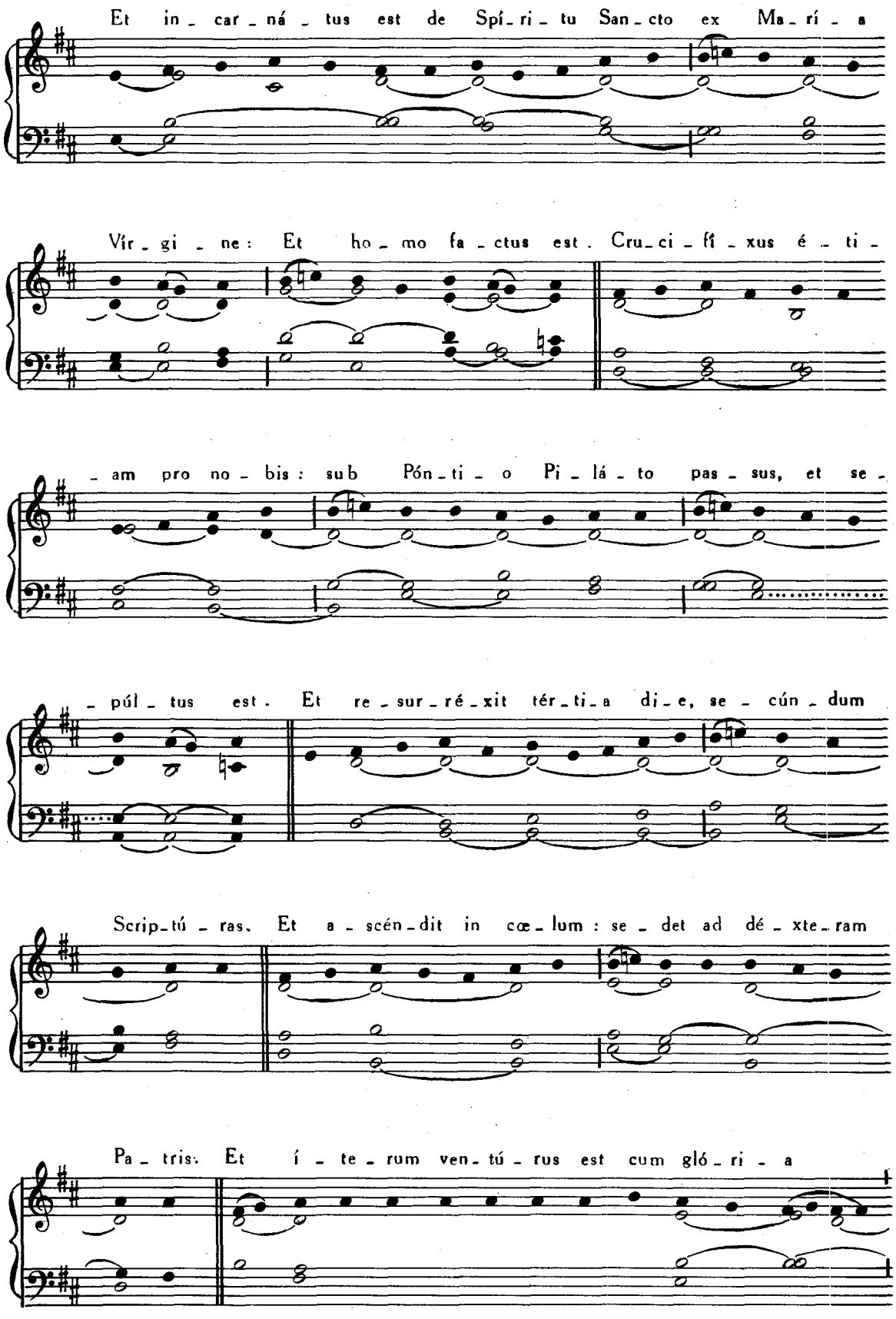

De - um de De - o, lu - men de lú - mi - ne, De - um ve - rum

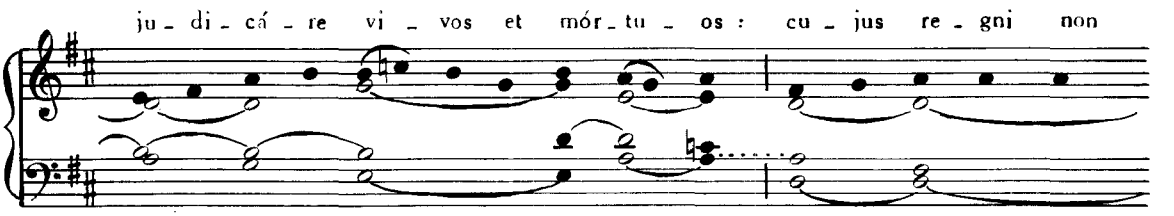

de De - o ve - ro. Gé - ni - tum, non fa - ctum, con - sub - stan - ti -

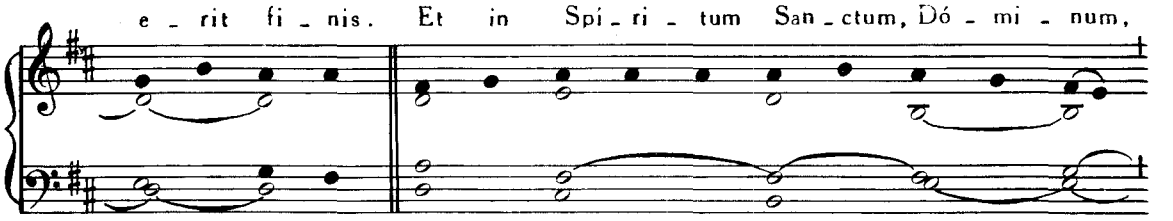

- á - lem Pa - tri: per quem ó - mni - a fa - cta sunt. Qui pro - pter nos

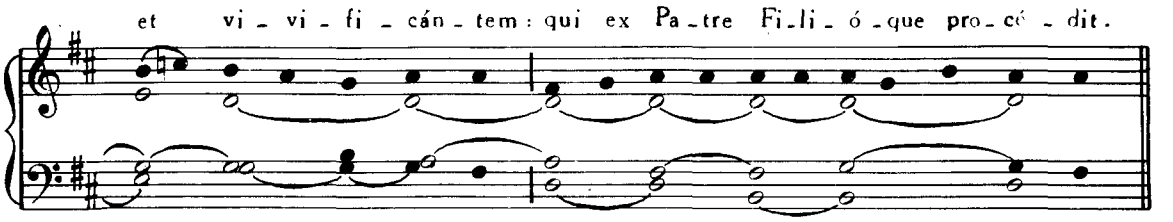

hó - mi - nes, et pro - pter no - stram sa - lú - tem de - scén - dit de cœ - lis.

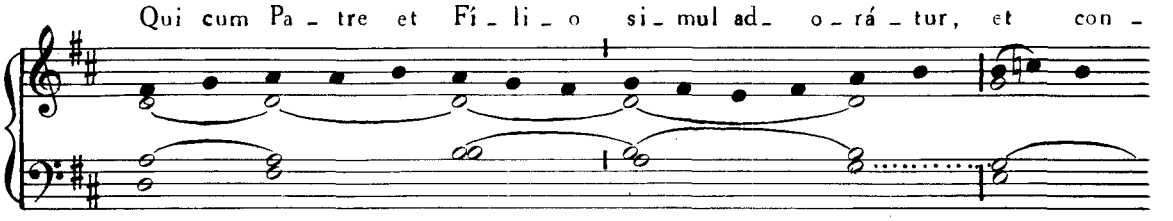
CREDO I.

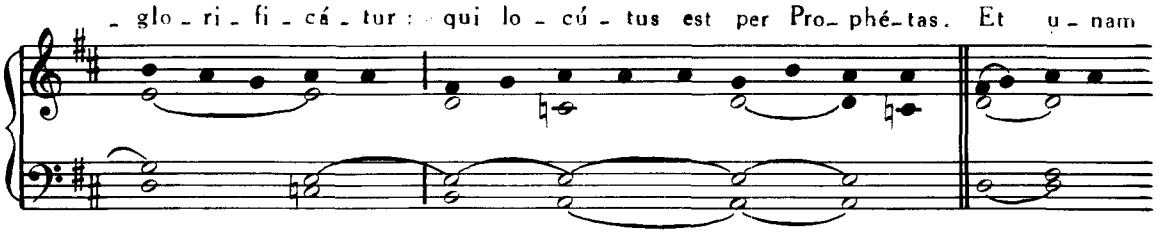

Et in - car - ná - tus est de Spí - ri - tu San - cto ex Ma - rí - a
Vír - gi - ne: Et ho - mo fa - ctus est. Cru - ci - fí - xus é - ti -
- am pro no - bis: sub Pón - ti - o Pi - lá - to pas - sus, et se -
- púl - tus est. Et re - sur - ré - xit tér - ti - a di - e, se - cún - dum
Scrip - tú - ras. Et a - scén - dit in cœ - lum: se - det ad dé - xte - ram
Pa - tris. Et í - te - rum ven - tú - rus est cum gló - ri - a

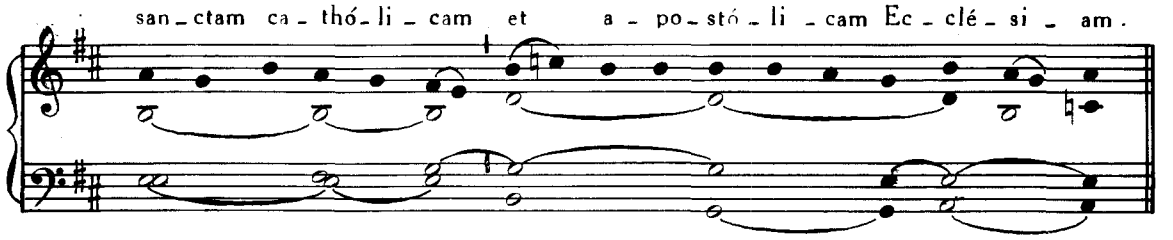

ju - di - cá - re vi - vos et mór - tu - os : cu - jus re - gni non

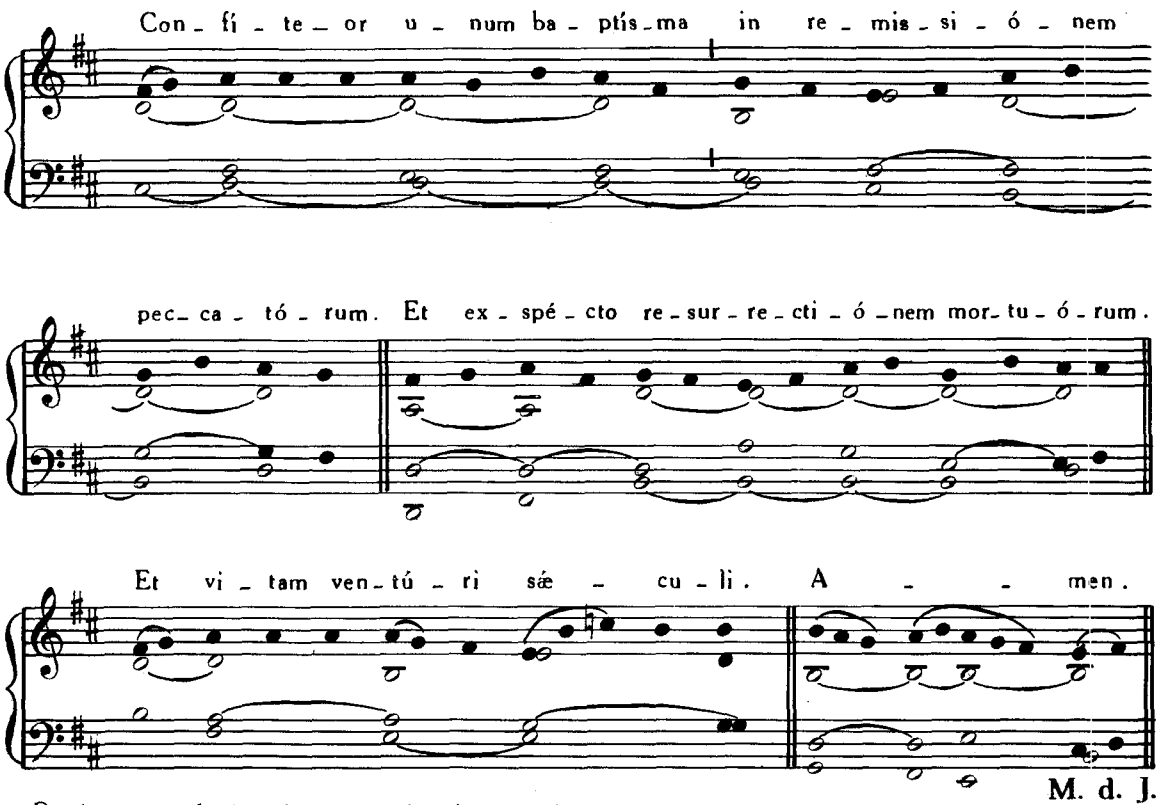

e - rit fi - nis. Et in Spi - ri - tum San - ctum, Dó - mi - num,


et vi - vi - fi - cán - tem : qui ex Pa - tre Fi - li - ó - que pro - cé - dit.


Qui cum Pa - tre et Fi - li - o si - mul ad - o - rá - tur, et con -


- glo - ri - fi - cá - tur : qui lo - cú - tus est per Pro - phé - tas. Et u - nam

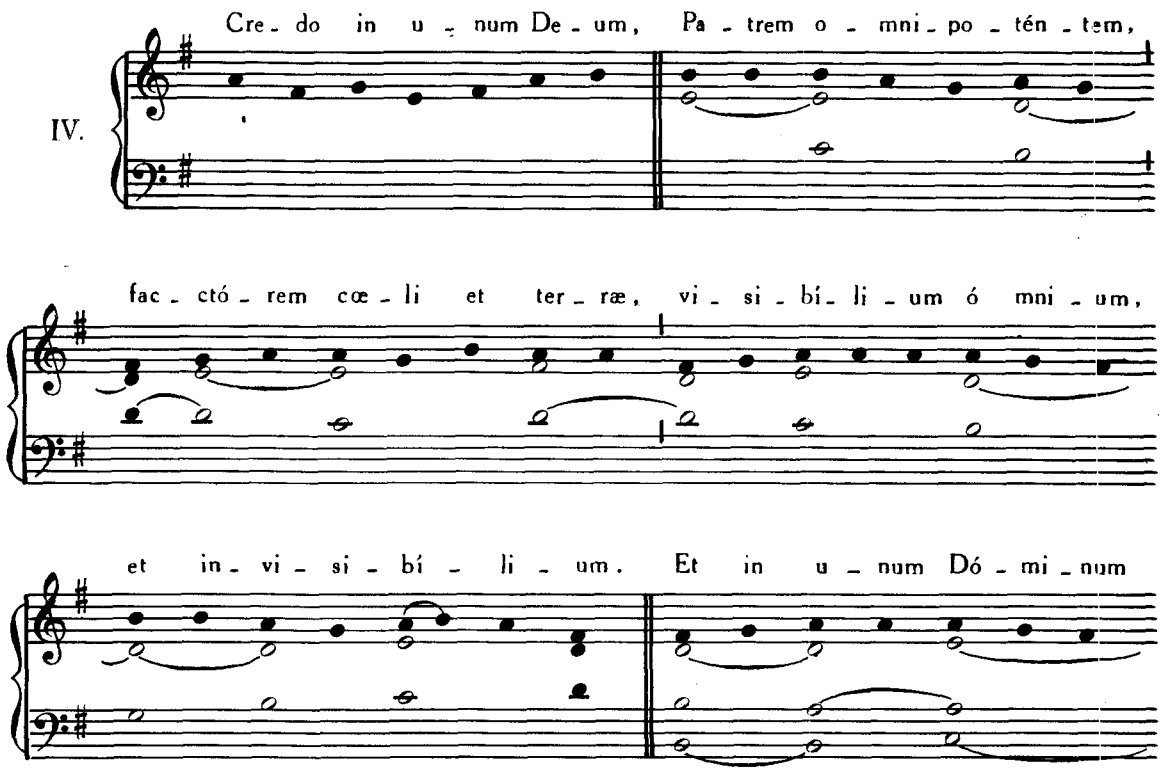

san - ctam ca - thó - li - cam et a - po - stó - li - cam Ec - clé - si - am.

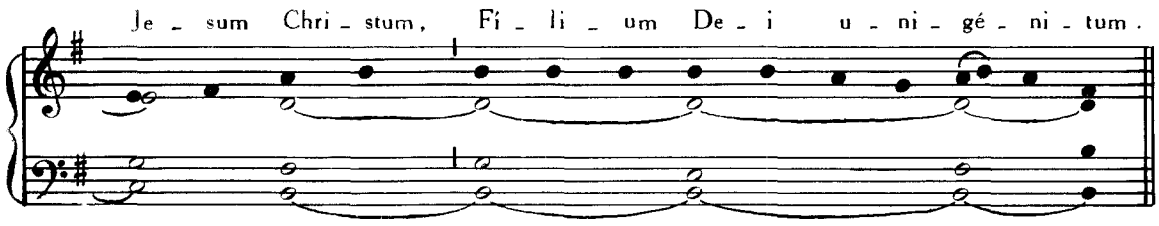


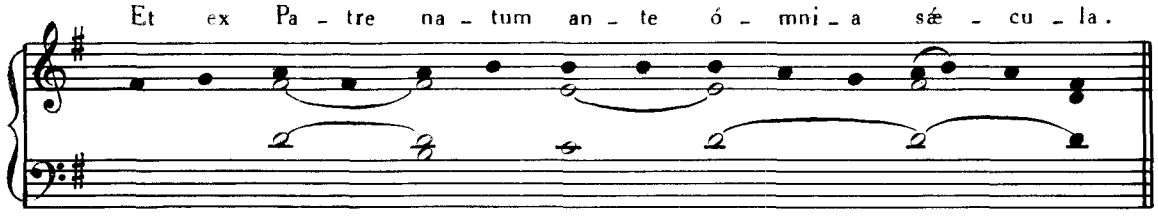
Præter præcedentem tonum authenticum, alii subsequentes usu jam recepti assumi possunt.

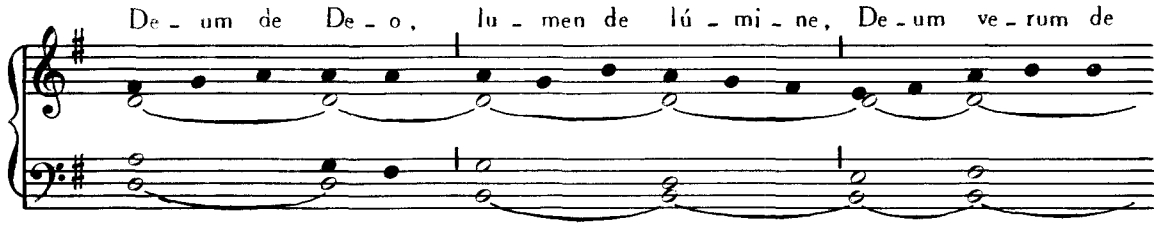
CREDO.

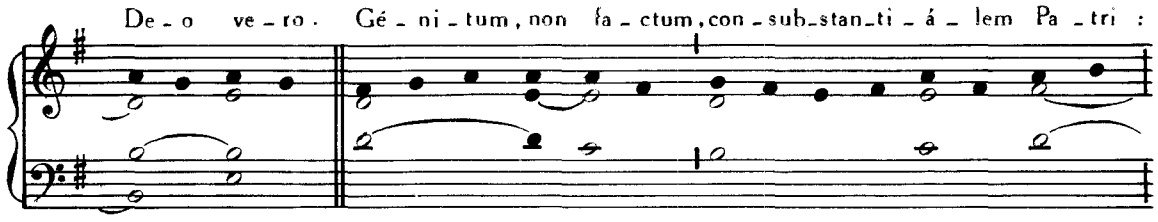
II.

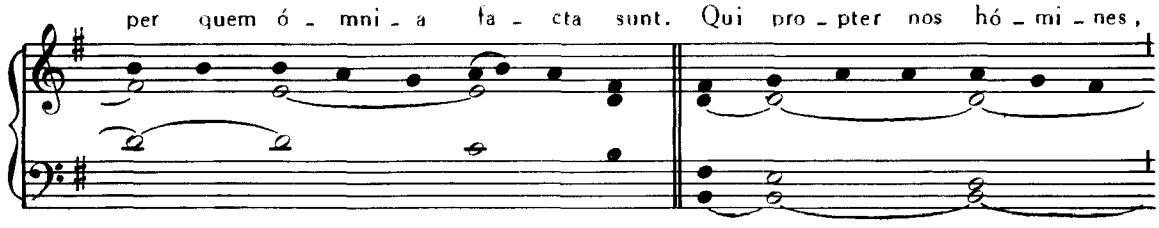


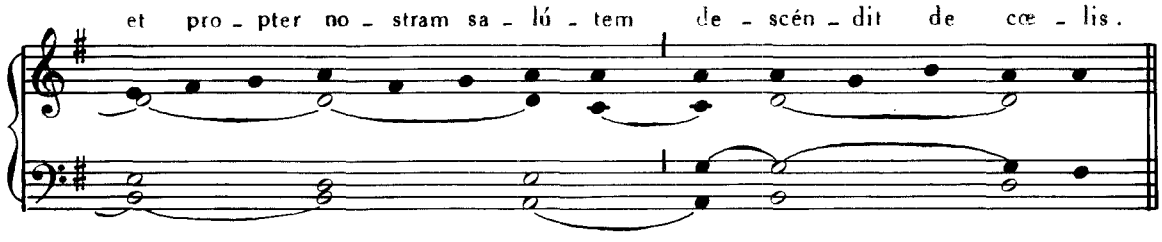

Je - sum Chri - stum, Fí - li - um De - i u - ni - gé - ni - tum.


Et ex Pa - tre na - tum an - te ó - mni - a sæ - cu - la.

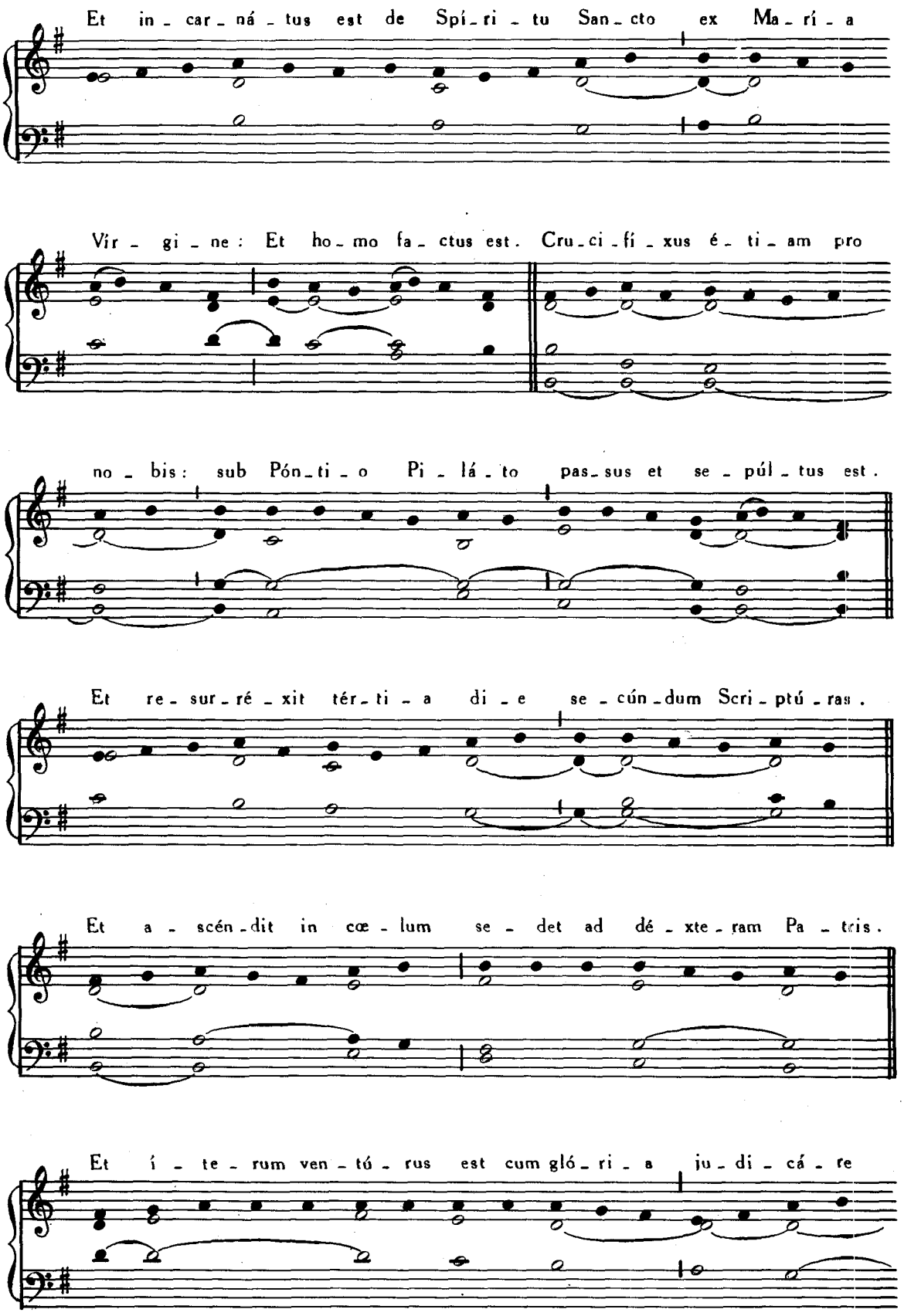

De - um de De - o, lu - men de lú - mi - ne, De - um ve - rum de

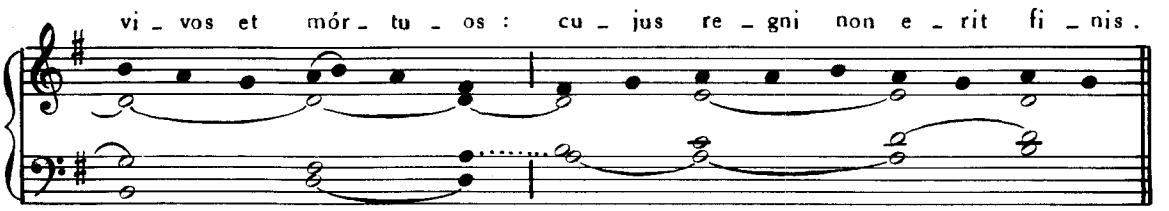

De - o ve - ro. Gé - ni - tum, non fa - ctum, con - sub - stan - ti - á - lem Pa - tri :

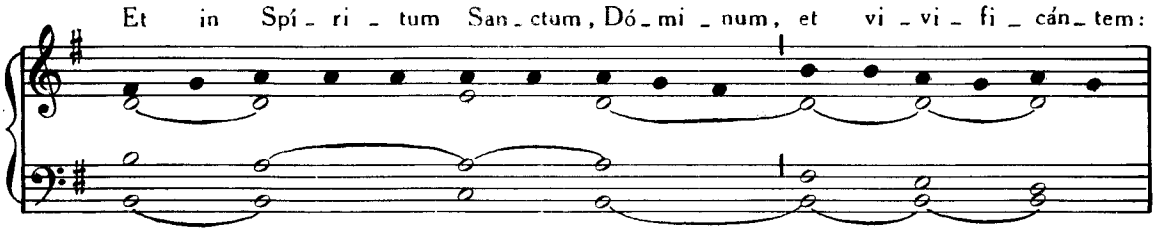

per quem ó - mni - a fa - cta sunt. Qui pro - pter nos hó - mi - nes,

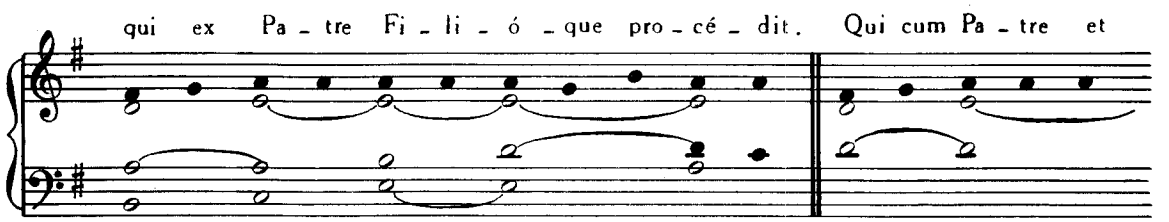

et pro - pter no - stram sa - lú - tem de - scén - dit de cœ - lis.

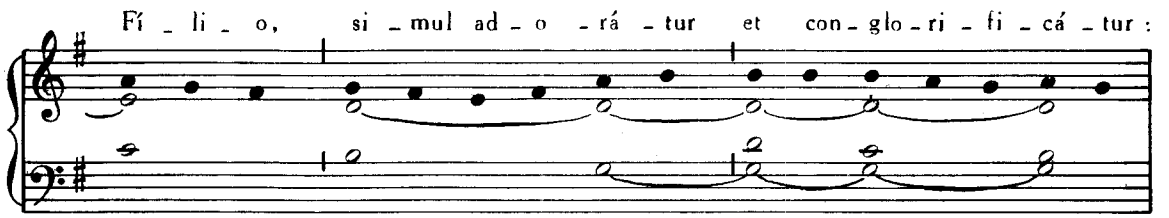
CREDO II.

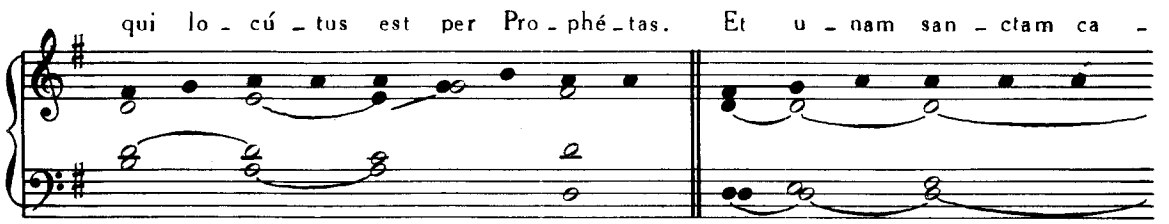

Et in - car - ná - tus est de Spí - ri - tu San - cto ex Ma - rí - a
Vír - gi - ne: Et ho - mo fa - ctus est. Cru - ci - fí - xus é - ti - am pro
no - bis: sub Pón - ti - o Pi - lá - to pas - sus et se - púl - tus est.
Et re - sur - ré - xit tér - ti - a di - e se - cún - dum Scri - ptú - ras.
Et a - scén - dit in cœ - 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

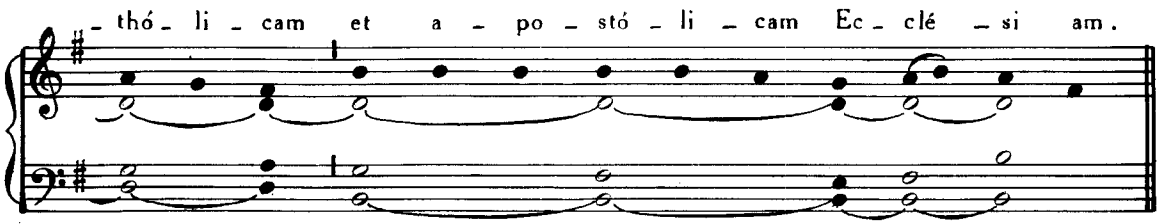

vi - vos et mór - tu - os : cu - jus re - gni non e - rit fi - nis.

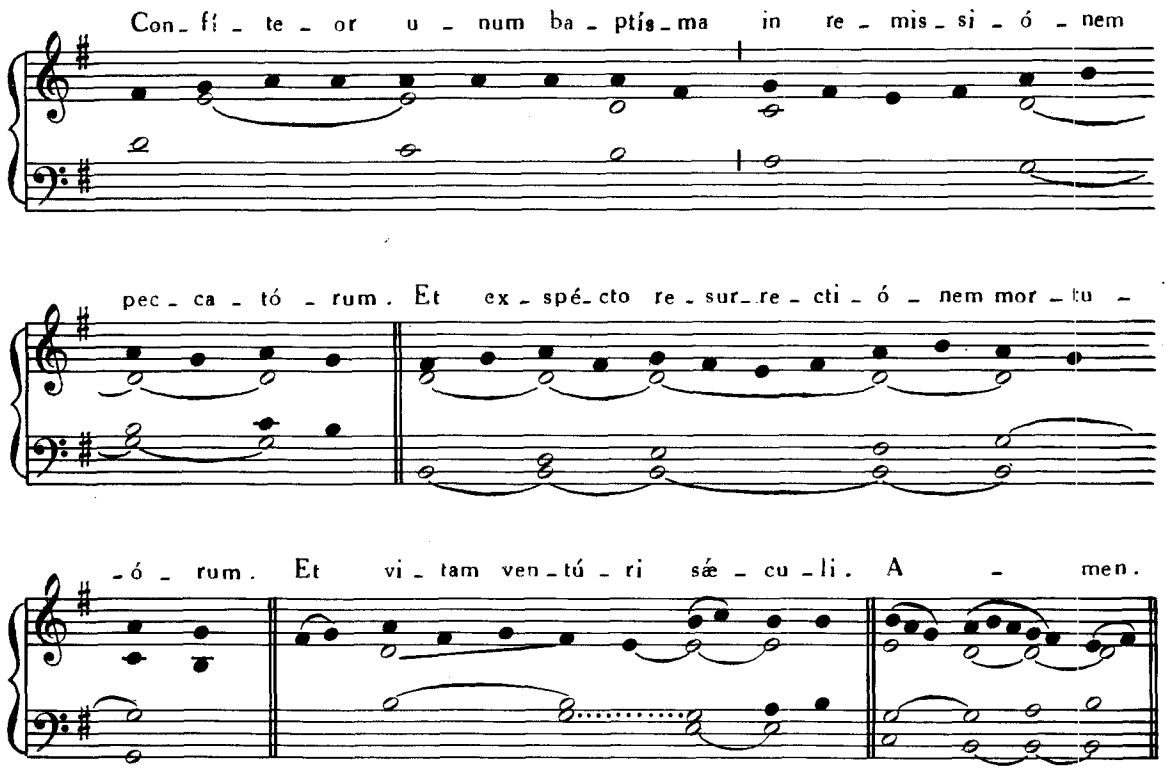

Et in Spí - ri - tum San - ctum, Dó - mi - num, et vi - vi - fi - cán - tem:


qui ex Pa - tre Fi - li - ó - que pro - cé - dit. Qui cum Pa - tre et


Fí - li - o, si - mul ad - o - rá - tur et con - glo - ri - fi - cá - tur:

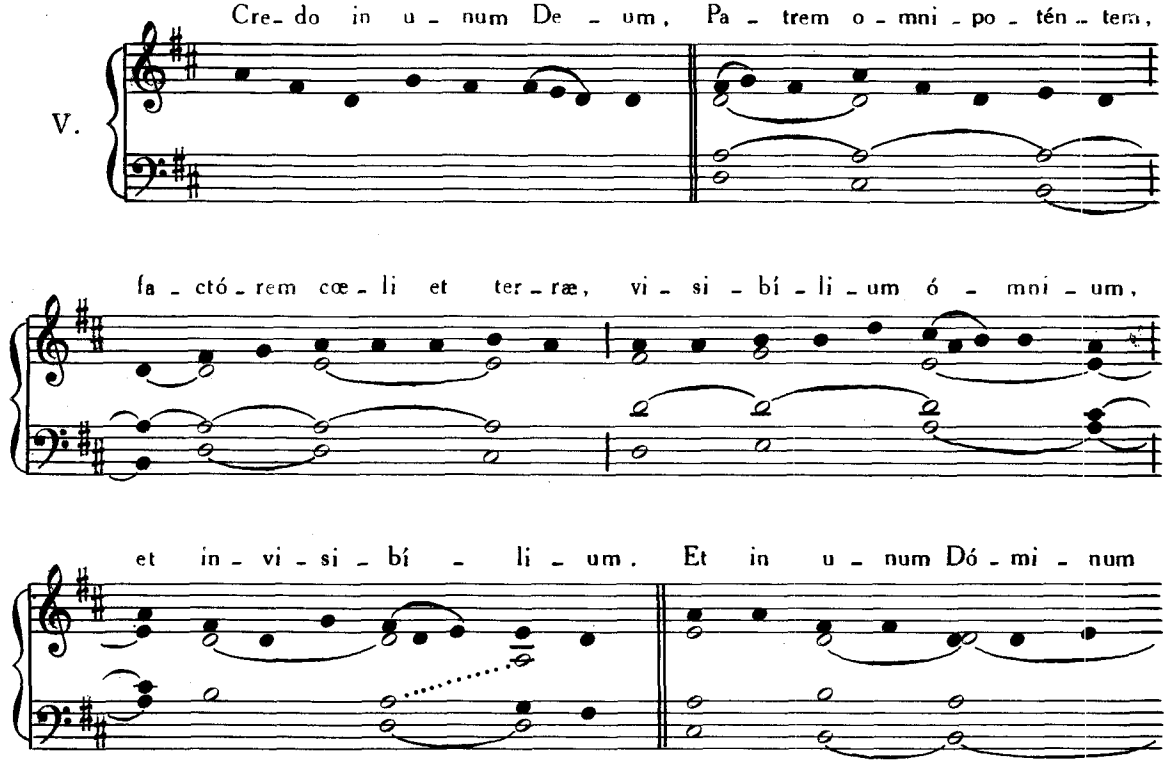

qui lo - cú - tus est per Pro - phé - tas. Et u - nam san - ctam ca -

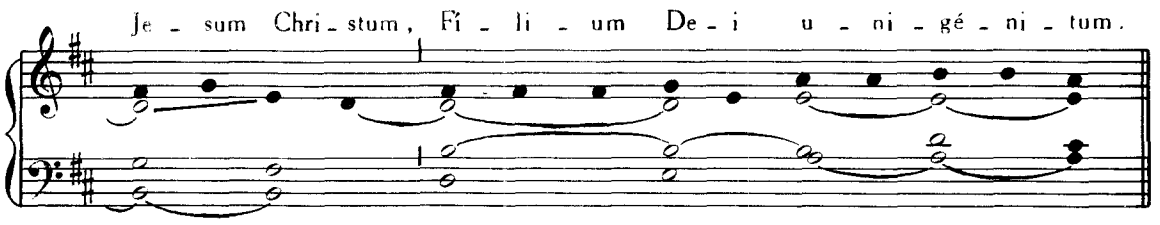

- thó - li - cam et a - po - stó - li - cam Ec - clé - si am.

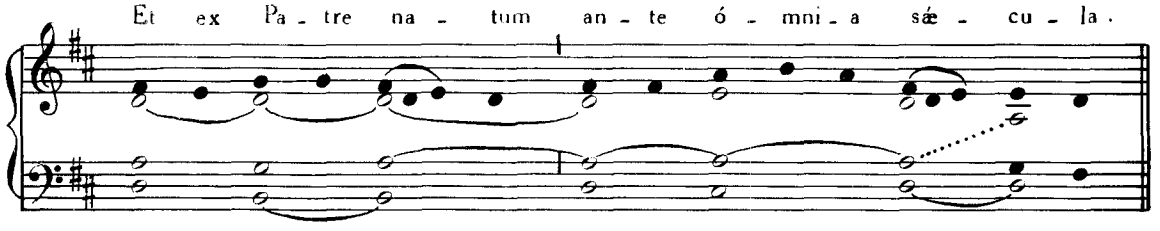

Con_fi_te_or u_num ba_ptís_ma in re_mis_si_ó_nem
pec_ca_tó_rum. Et ex_spé_cto re_sur_re_cti_ó_nem mor_tu_
_ó_rum. Et vi_tam ven_tú_ri sæ_cu_li. A_men.

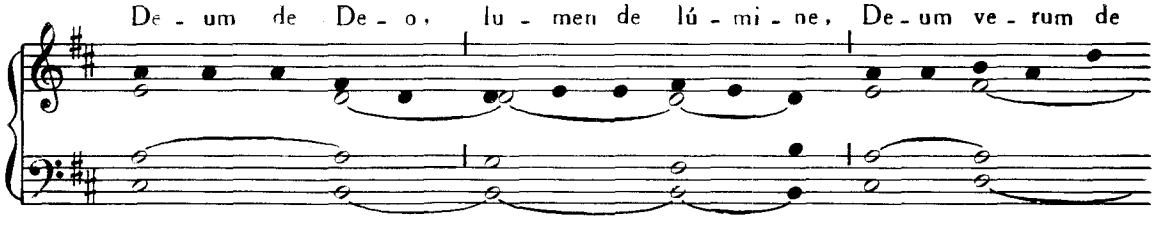
H. D.

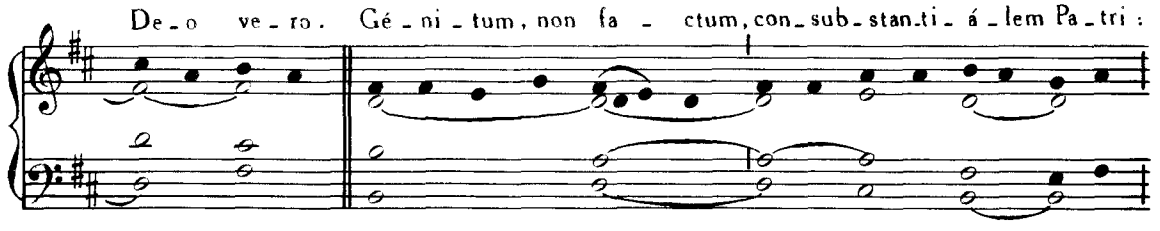
CREDO.
III.

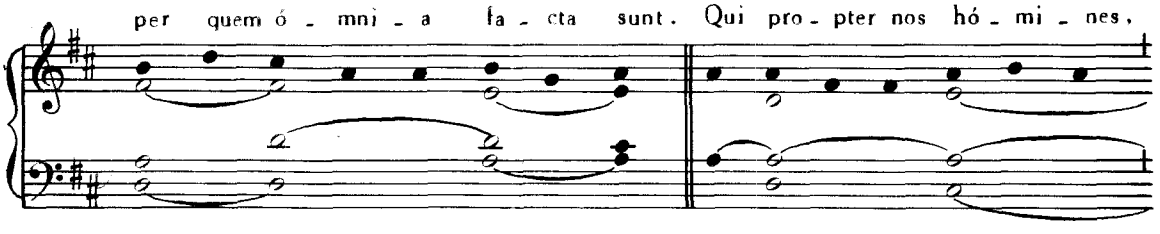

V.
Cre_do in u_num De_um, Pa_trem o_mni_po_tén_tem,
fa_ctó_rem cœ_li et ter_ræ, vi_si_bí_li_um ó_mni_um,
et in_vi_si_bí_li_um. Et in u_num Dó_mi_num

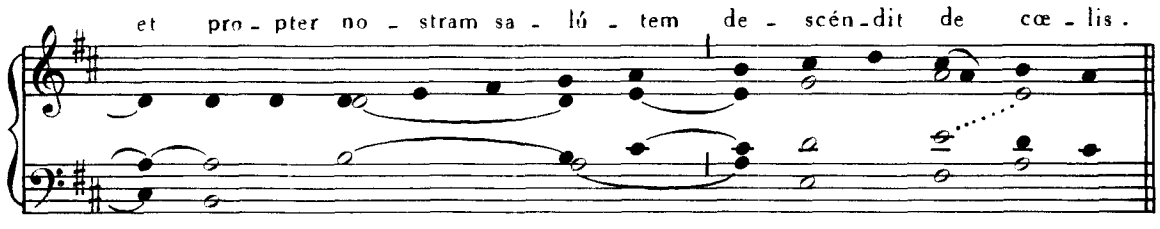

Je - sum Chri - stum, Fi - li - um De - i u - ni - gé - ni - tum.

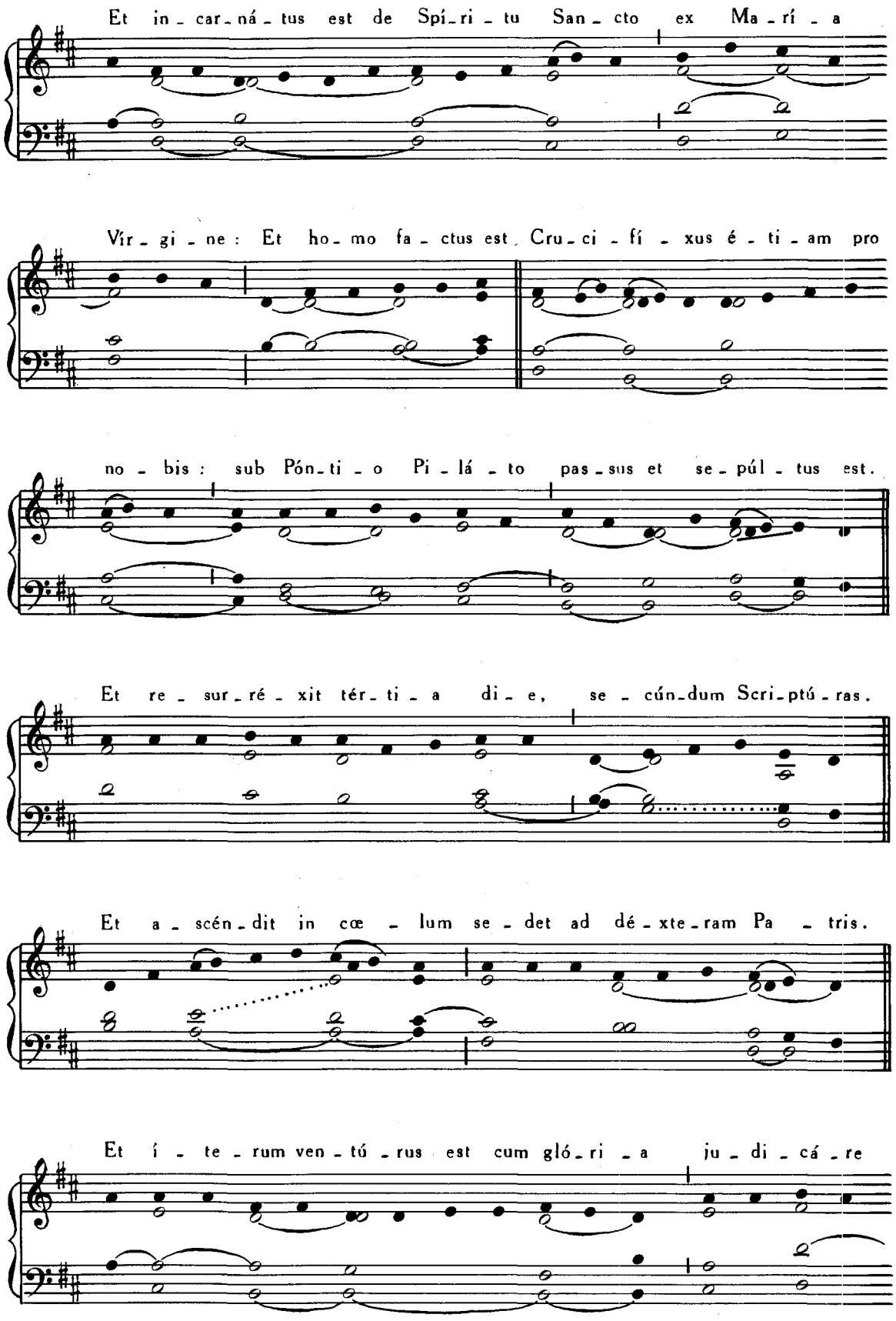

Et ex Pa - tre na - tum an - te ó - mni - a sæ - cu - la.

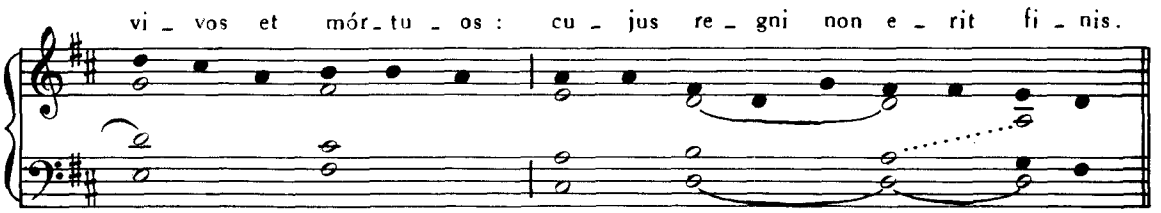

De - um de De - o, lu - men de lú - mi - ne, De - um ve - rum de

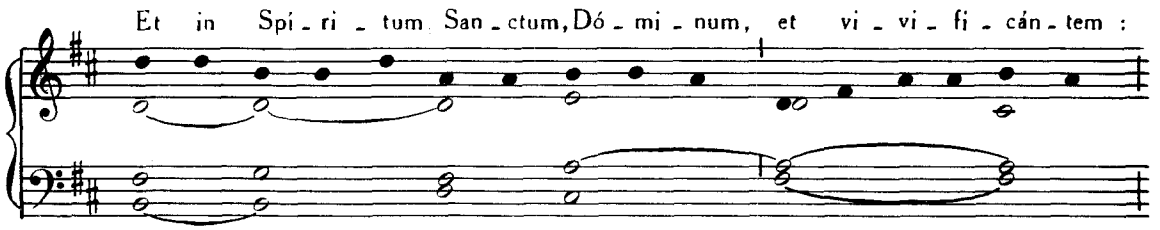

De - o ve - ro. Gé - ni - tum, non fa - ctum, con - sub - stan - ti - á - lem Pa - tri:

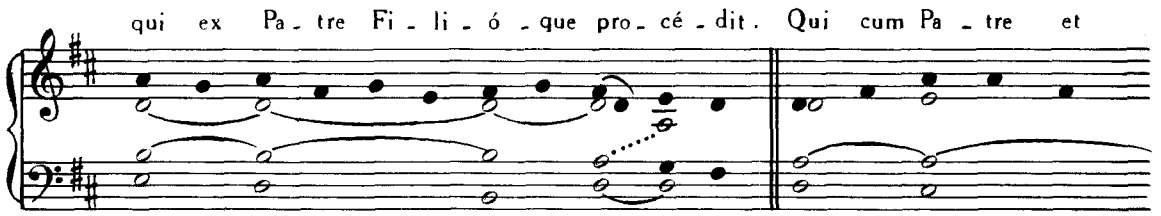

per quem ó - mni - a fa - cta sunt. Qui pro - pter nos hó - mi - nes,

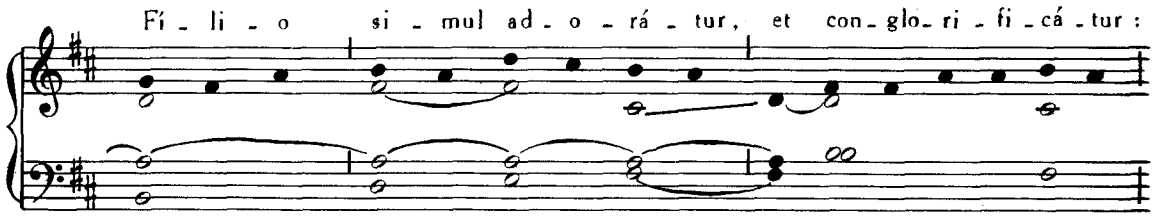

et pro - pter no - stram sa - lú - tem de - scén - dit de cœ - lis.

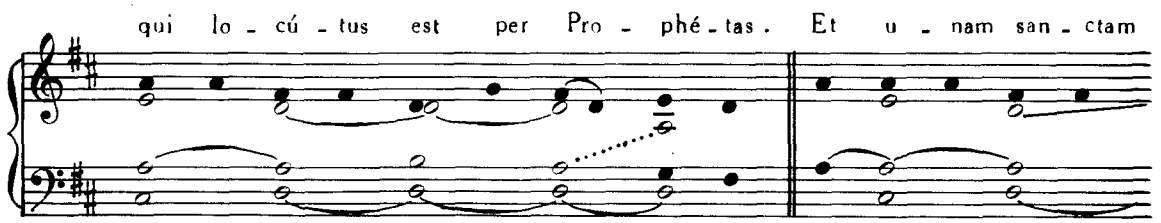

Et in - car - ná - tus est de Spí - ri - tu San - cto ex Ma - rí - a
Vír - gi - ne : Et ho - mo fa - ctus est. Cru - ci - fí - xus é - ti - am pro
no - bis : sub Pón - ti - o Pi - lá - to pas - sus et se - púl - tus est.
Et re - sur - ré - xit tér - ti - a di - e, se - cún - dum Scri - ptú - ras.
Et a - scén - dit in cœ - 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

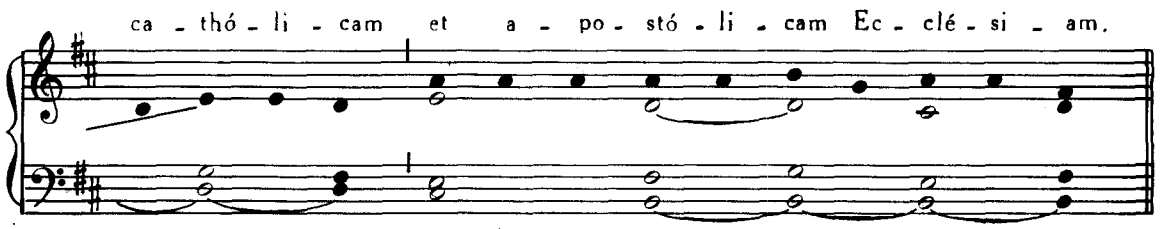

vi - vos et mór - tu - os : cu - jus re - gni non e - rit fi - nis.

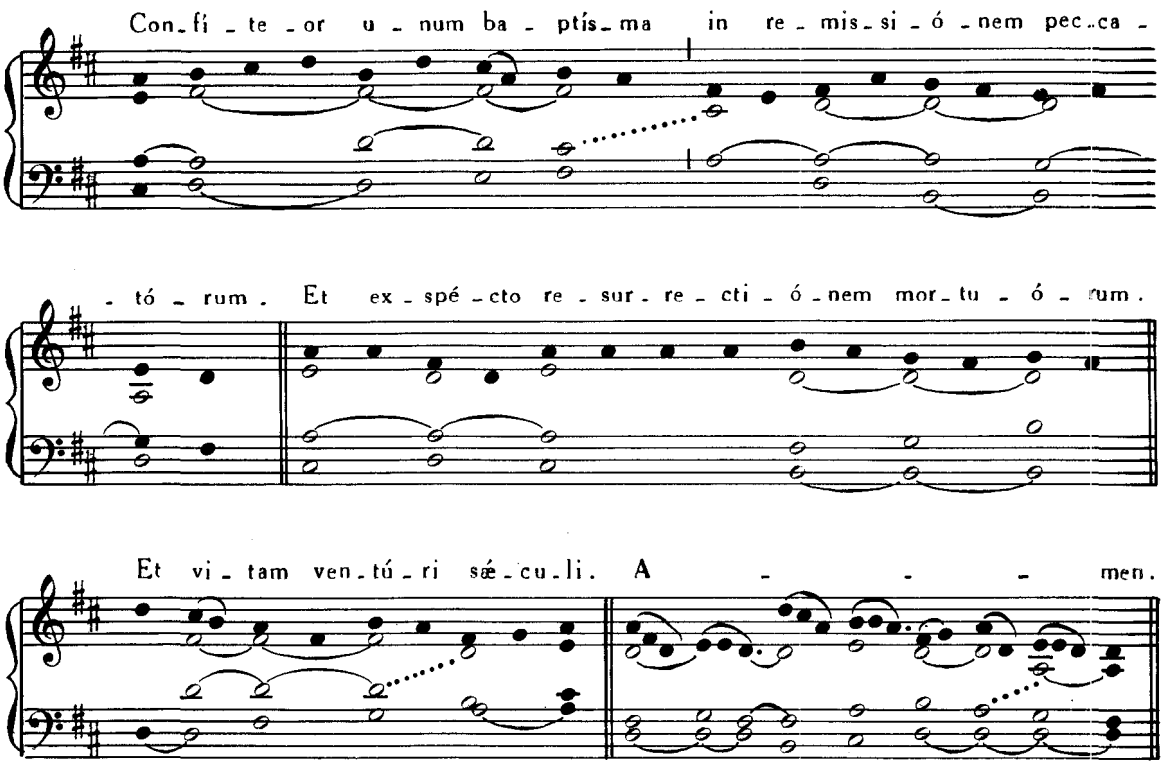

Et in Spí - ri - tum San - ctum, Dó - mi - num, et vi - vi - fi - cán - tem :


qui ex Pa - tre Fi - li - ó - que pro - cé - dit. Qui cum Pa - tre et


Fí - li - o si - mul ad - o - rá - tur, et con - glo - ri - fi - cá - tur :

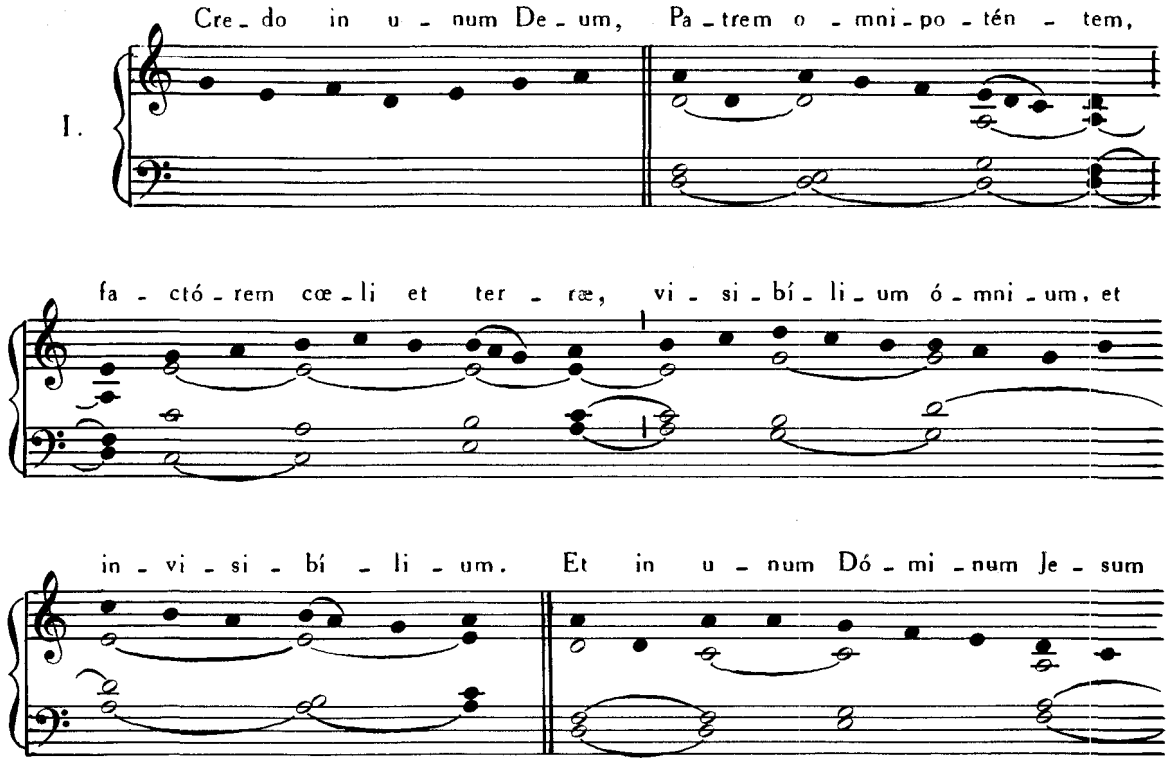

qui lo - cú - tus est per Pro - phé - tas. Et u - nam san - ctam

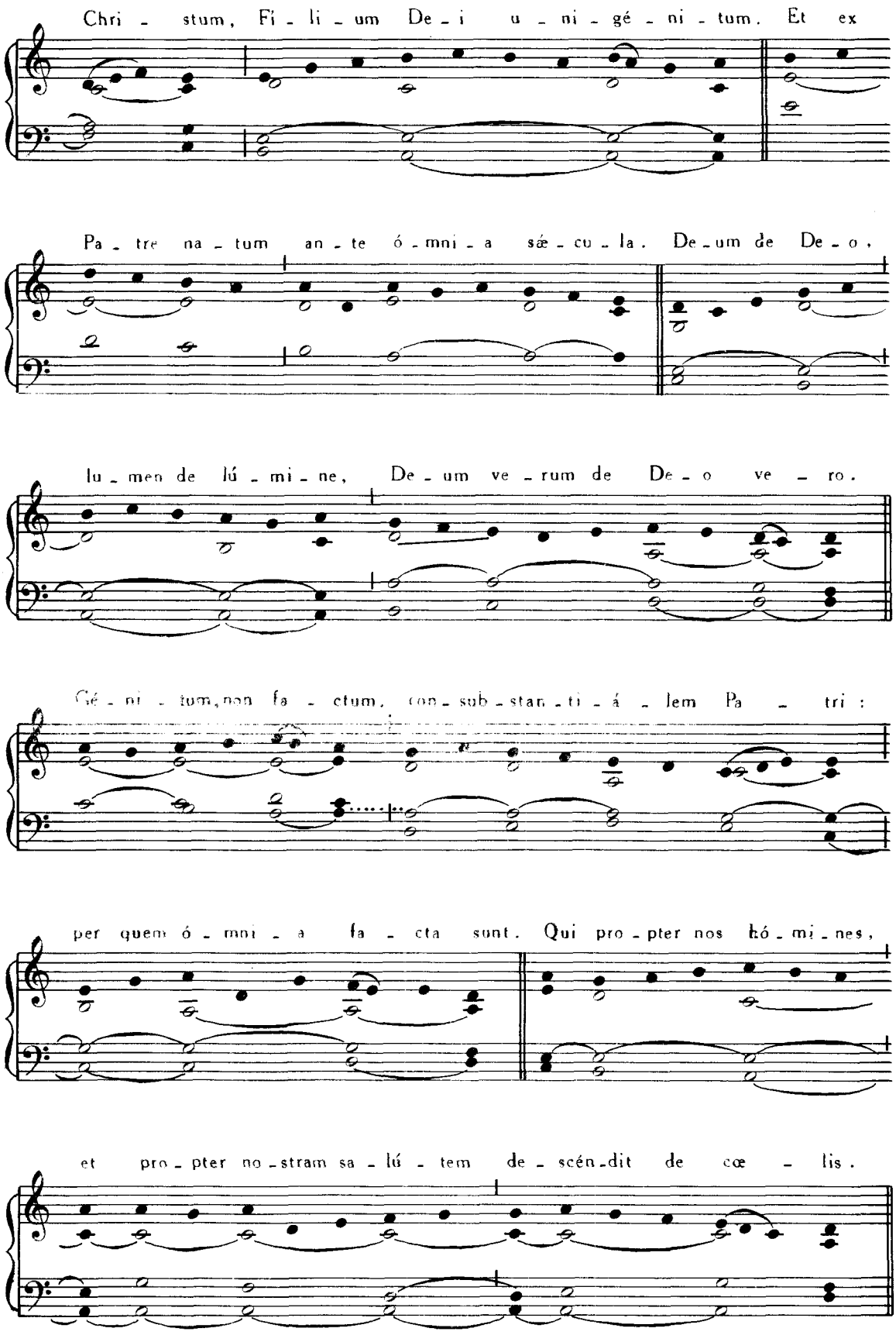

ca - thó - li - cam et a - po - stó - li - cam Ec - clé - si - am.


Con-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 mor-tu-ó-rum.
Et vi-tam ven-tú-ri sæ-cu-li. A-men.

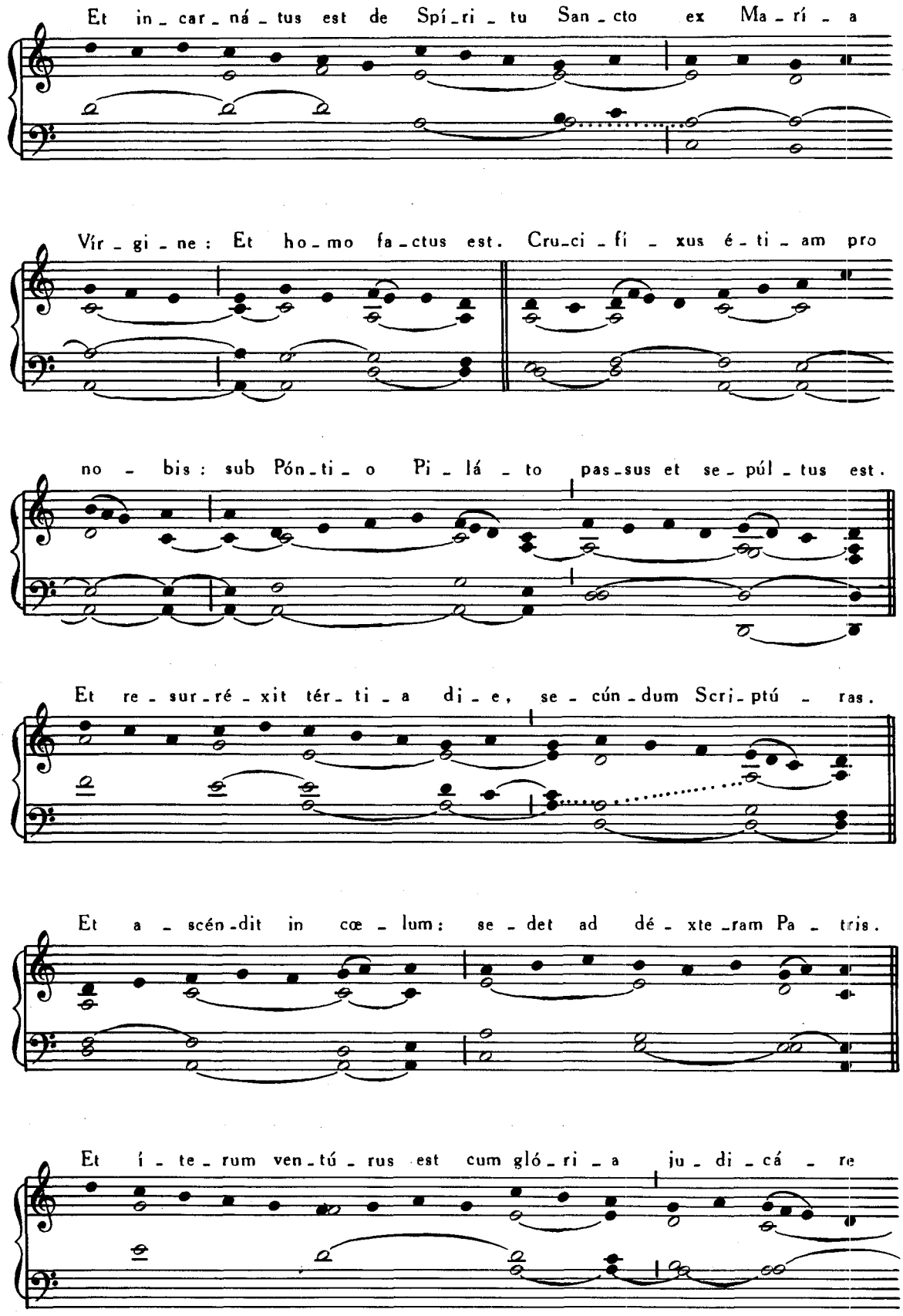
F. P.

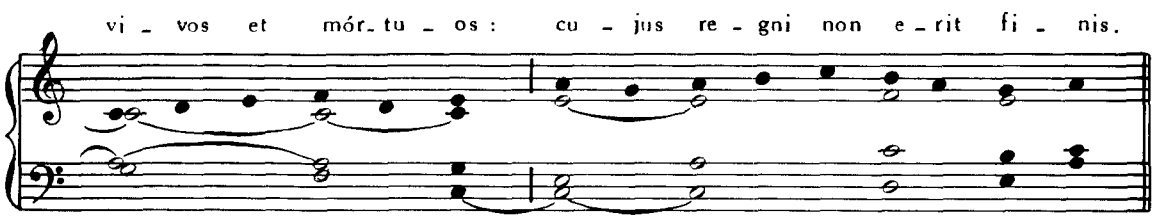
CREDO.
IV.

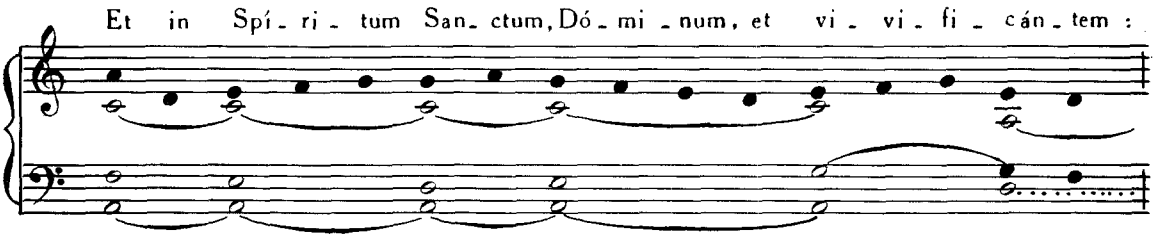

I.
Cre-do in u-num De-um, Pa-trem o-mni-po-tén-tem,
fa-ctó-rem cœ-li et ter-ræ, vi-si-bí-li-um ó-mni-um, et
in-vi-si-bí-li-um. Et in u-num Dó-mi-num Je-sum

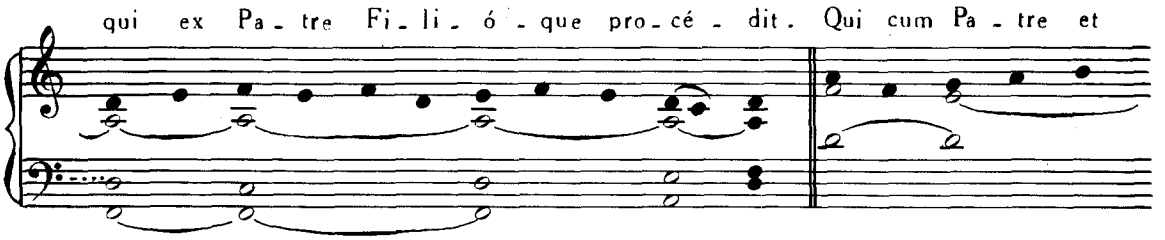

Chri - stum, Fi - li - um De - i u - ni - gé - ni - tum. Et ex
Pa - tre na - tum an - te ó - mni - a sæ - cu - la. De - um de De - o,
lu - men de lú - mi - ne, De - um ve - rum de De - o ve - ro.
Gé - ni - tum, non fa - ctum, con - sub - stan - ti - á - lem Pa - tri:
per quem ó - mni - a fa - cta sunt. Qui pro - pter nos hó - mi - nes,
et pro - pter no - stram sa - lú - tem de - scén - dit de cœ - lis.

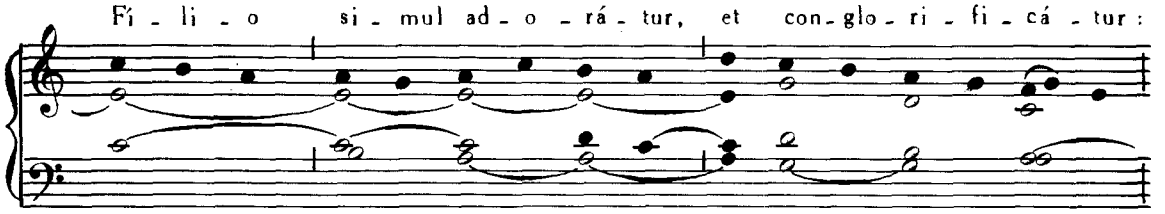
CREDO IV.

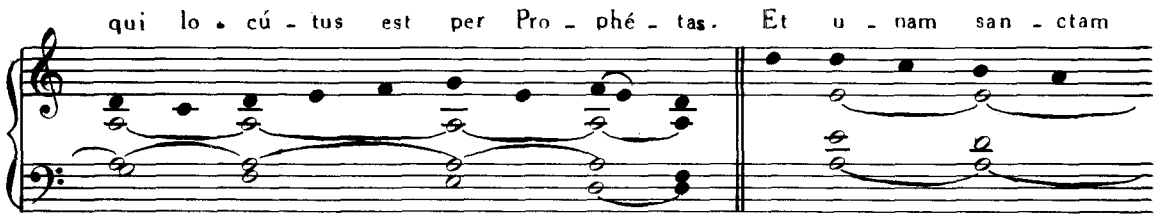

Et in_car_ná_tus est de Spí_ri_tu San_cto ex Ma_rí_a
Vír_gi_ne: Et ho_mo fa_ctus est. Cru_ci_fí_xus é_ti_am pro
no_bis: sub Pón_ti_o Pi_lá_to pas_sus et se_púl_tus est.
Et re_sur_ré_xit tér_ti_a di_e, se_cún_dum Scri_ptú_ras.
Et a_scén_dit in cœ_lum: se_det ad dé_xte_ram Pa_tris.
Et í_te_rum ven_tú_rus est cum gló_ri_a ju_di_cá_re

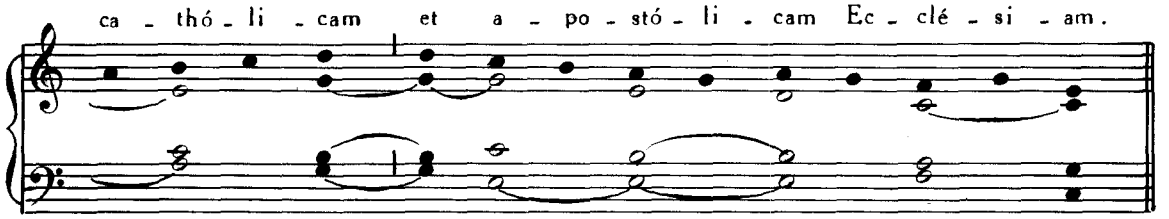

vi - vos et mór - tu - os : cu - jus re - gni non e - rit fi - nis.

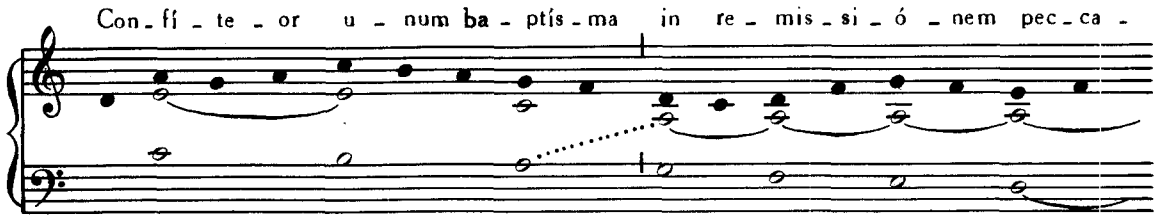

Et in Spí - ri - tum San - ctum, Dó - mi - num, et vi - vi - fi - cán - tem :

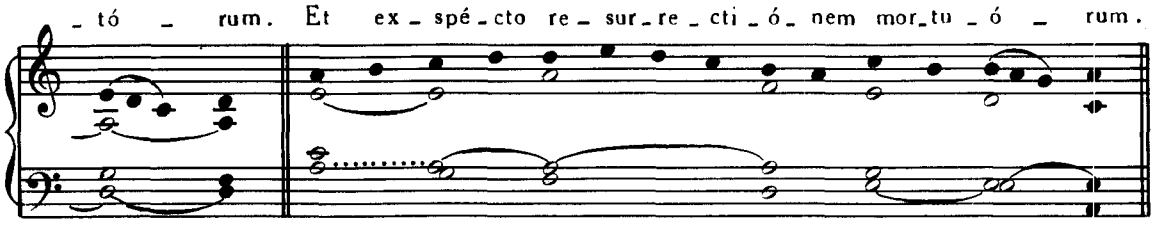

qui ex Pa - tre Fi - li - ó - que pro - cé - dit. Qui cum Pa - tre et

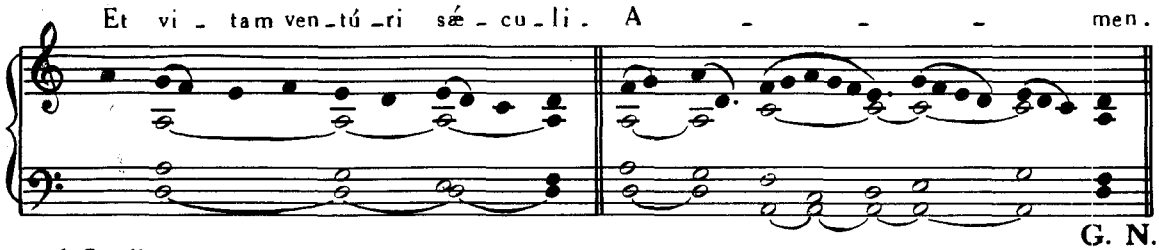

Fí - li - o si - mul ad - o - rá - tur, et con - glo - ri - fi - cá - tur :


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.





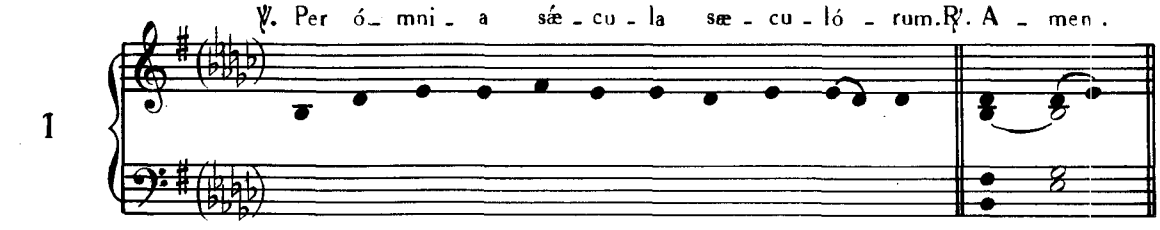


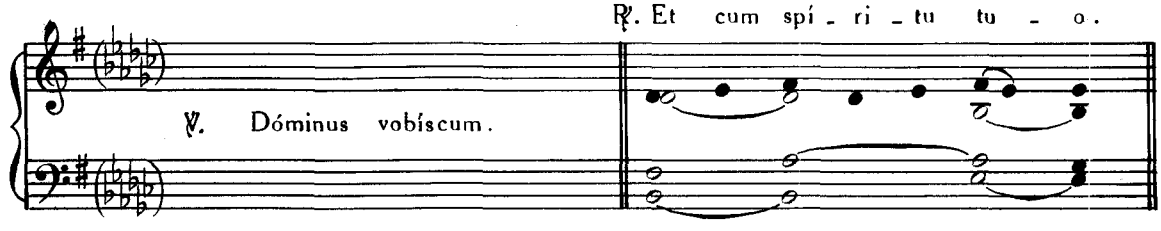
G. N.

¶ *Qualislibet cantus hujus Ordinarii superius in una Missa positus adhiberi potest etiam in alia, Feriis tamen exceptis ; itemque, pro qualitate Missæ, aut gradu solemnitatis, aliquis potest assumi ex iis qui subsequuntur.*

TONI PRÆFATIONUM.

1. Tonus solemnis.





℟. Ha - bé - mus ad Dó - mi - num.

℣. Sursum corda.

℟. Di - gnum et ju - stum est.

℣. Grátias agámus Dómino Deo nostro.

2.

℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.

℟. Et cum spí - ri - tu tu - o.

℣. Dóminus vobíscum.

℟. Ha - bé - mus ad Dó - mi - num.

℣. Sursum corda.

℟. Di - gnum et ju - stum est.

℣. Grátias agámus Dómino Deo nostro.

3.

℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.

℟. Et cum spí - ri - tu tu - o.

℣. Dóminus vobíscum.

℟. Ha - bé - mus ad Dó - mi - num.

℣. Sursum corda

℟. Di - gnum et ju - stum est.

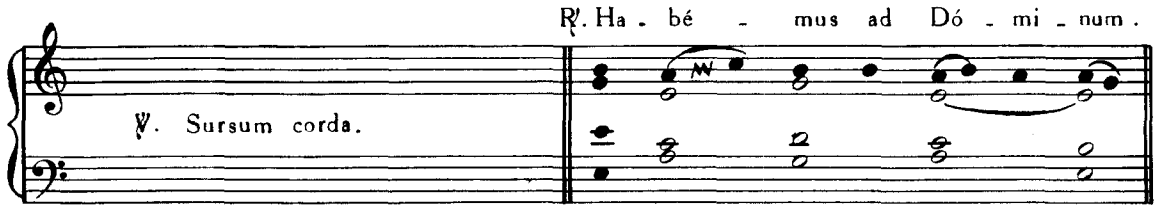
℣. Grátias agámus
Dómino Deo nostro.

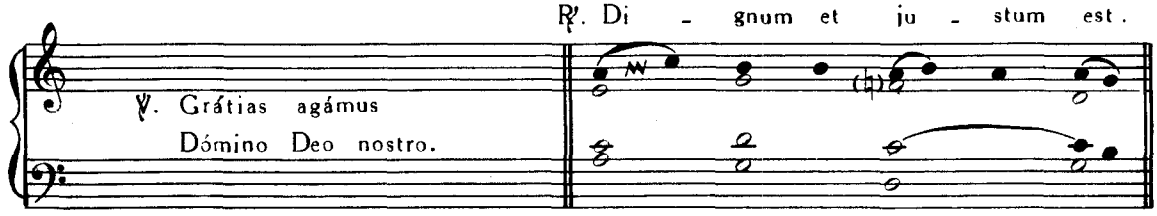
4.

℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.

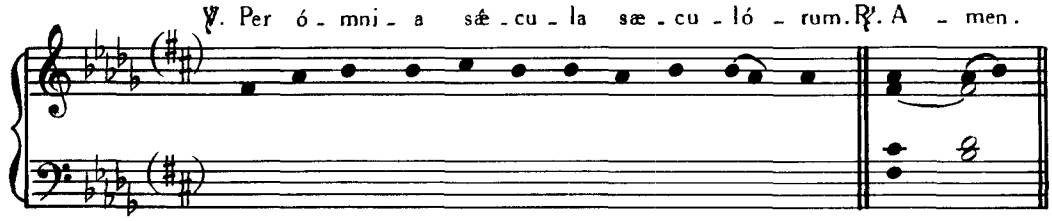
℟. Et cum spí - ri - tu tu - o.

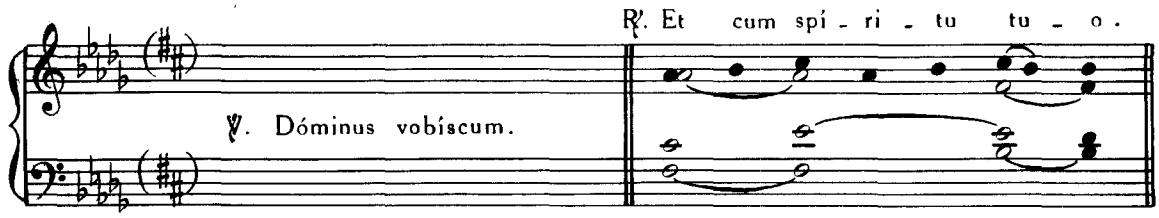
℣. Dóminus vobíscum.

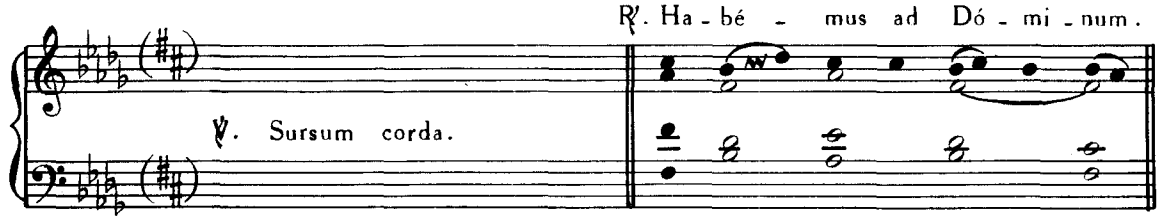

℟. Ha - bé - mus ad Dó - mi - num.
℣. Sursum corda.

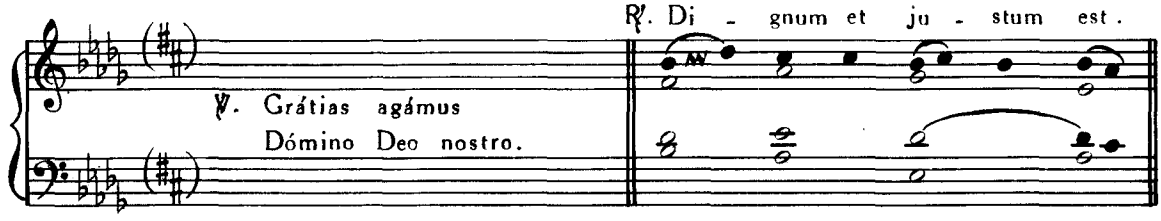

℟. Di - gnum et ju - stum est.
℣. Grátias agámus
Dómino Deo nostro.

5.

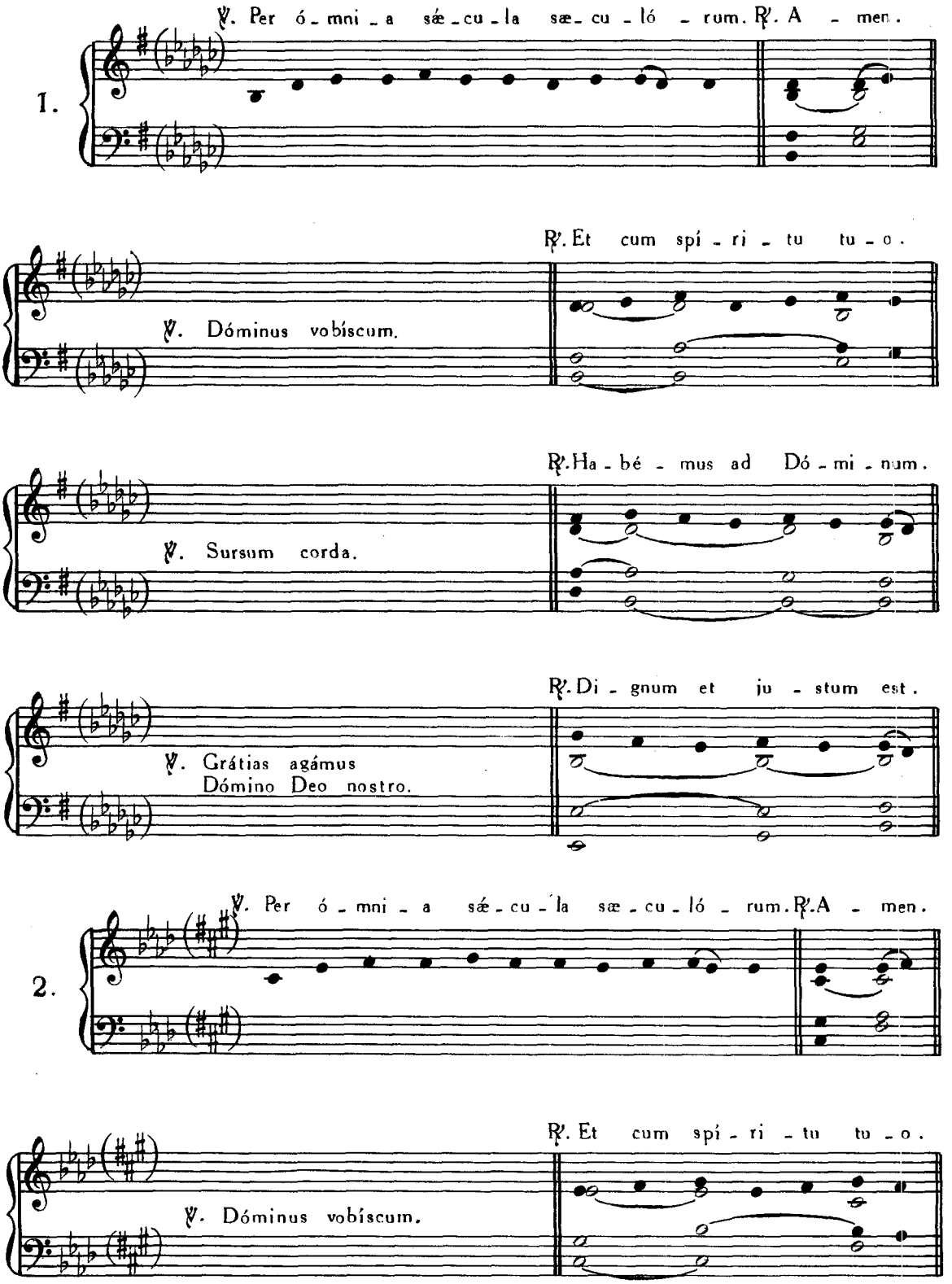

℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.


℟. Et cum spí - ri - tu tu - o.
℣. Dóminus vobíscum.


℟. Ha - bé - mus ad Dó - mi - num.
℣. Sursum corda.


℟. Di - gnum et ju - stum est.
℣. Grátias agámus
Dómino Deo nostro.

2. Tonus ferialis.



℟. Ha - bé - mus ad Dó - mi - num.

℣. Sursum corda.

℟. Di - gnum et ju - stum est.

℣. Grátias agámus
Dómino Deo nostro.

3.

℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.

℟. Et cum spí - ri - tu tu - o.

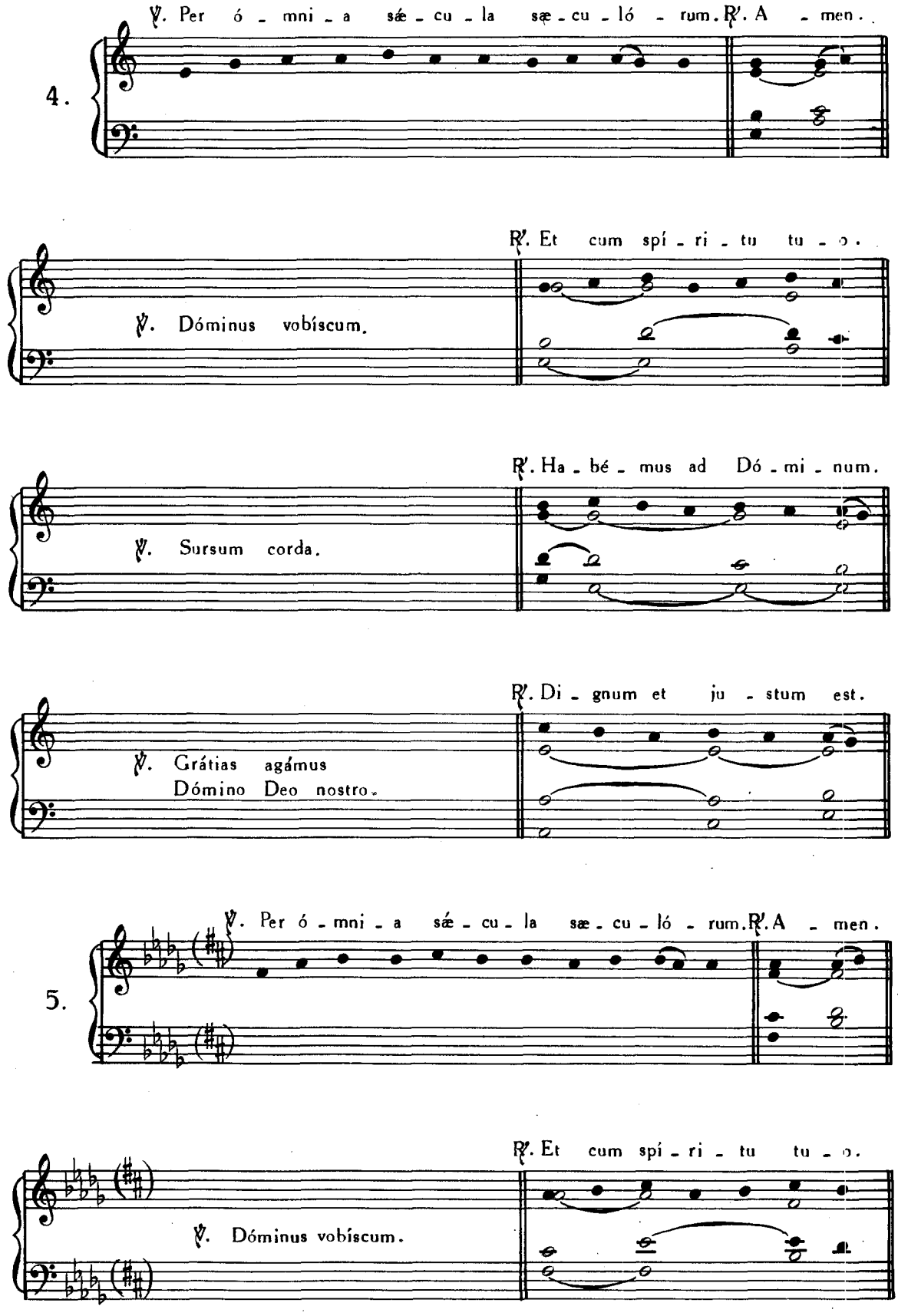
℣. Dóminus vobíscum.

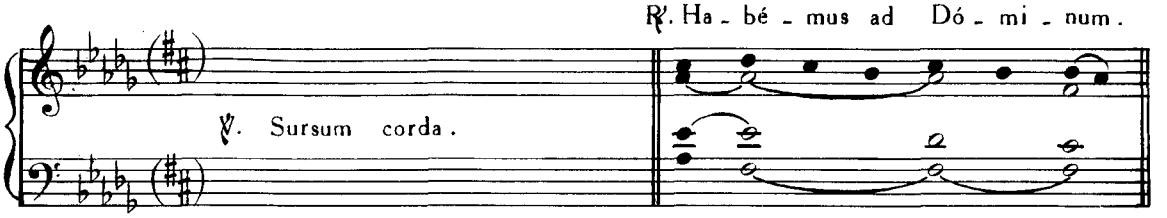
℟. Ha - bé - mus ad Dó - mi - num.

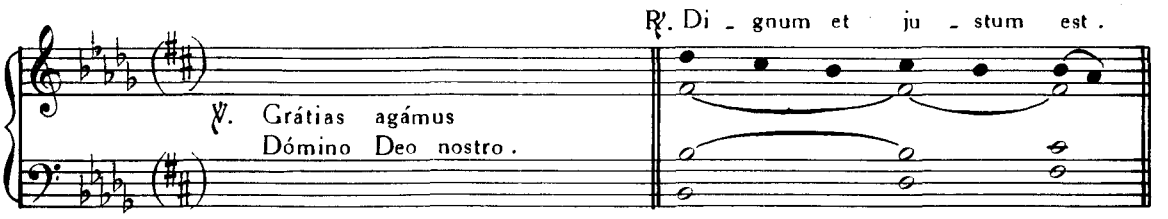
℣. Sursum corda.

℟. Di - gnum et ju - stum est.

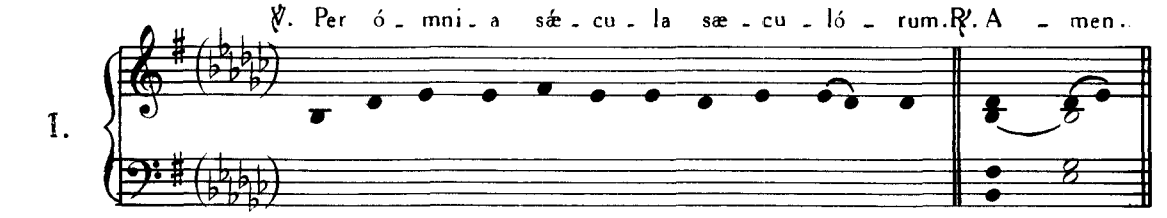
℣. Grátias agámus
Dómino Deo nostro.

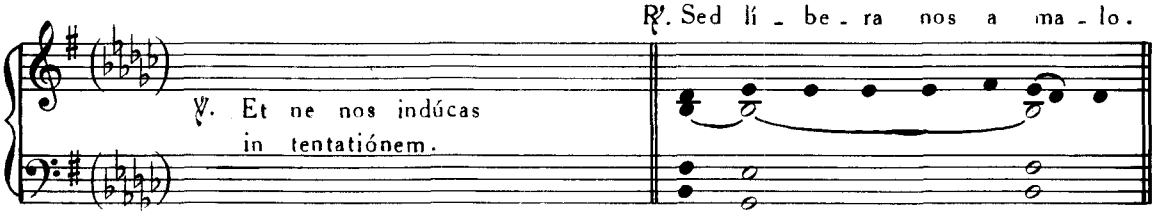

4.
℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.
℟. Et cum spí - ri - tu tu - o.
℣. Dóminus vobíscum.
℟. Ha - bé - mus ad Dó - mi - num.
℣. Sursum corda.
℟. Di - gnum et ju - stum est.
℣. Grátias agámus
Dómino Deo nostro.
5.
℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.
℟. Et cum spí - ri - tu tu - o.
℣. Dóminus vobíscum.

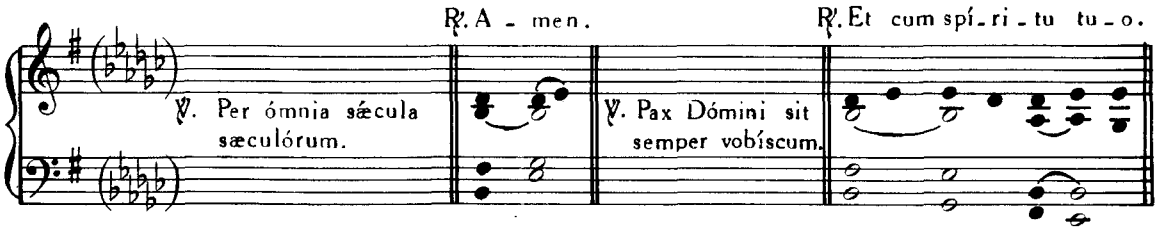


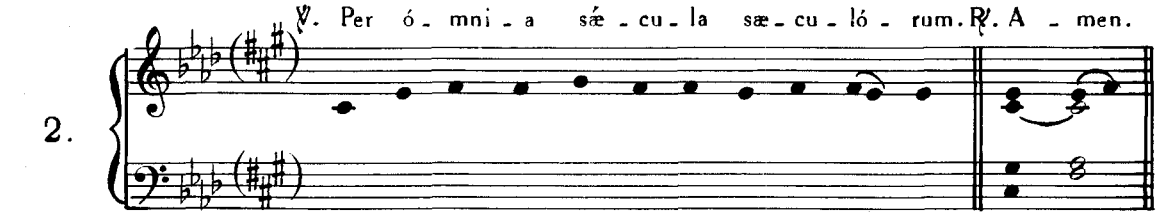


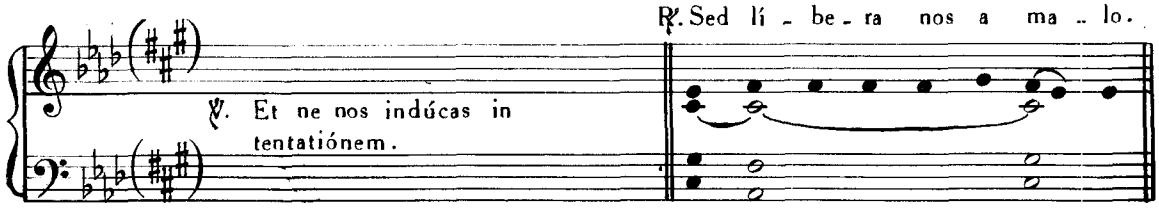
AD PATER NOSTER.

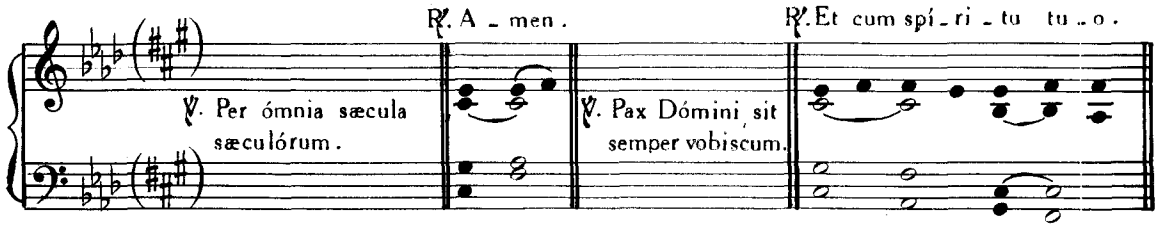




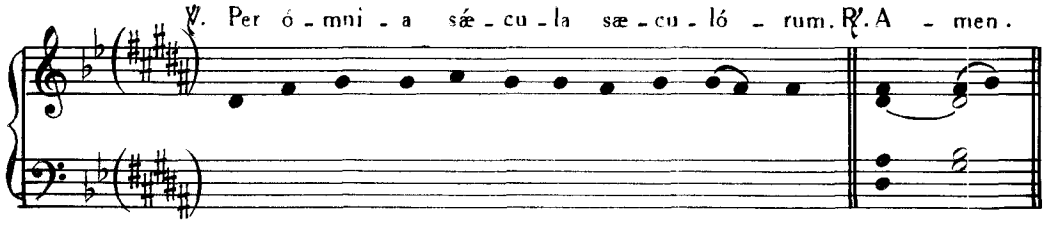


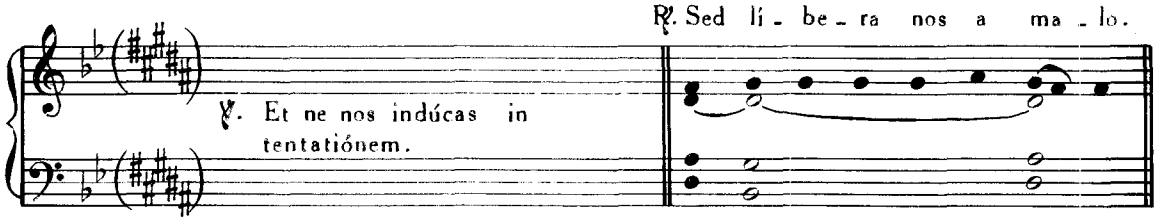


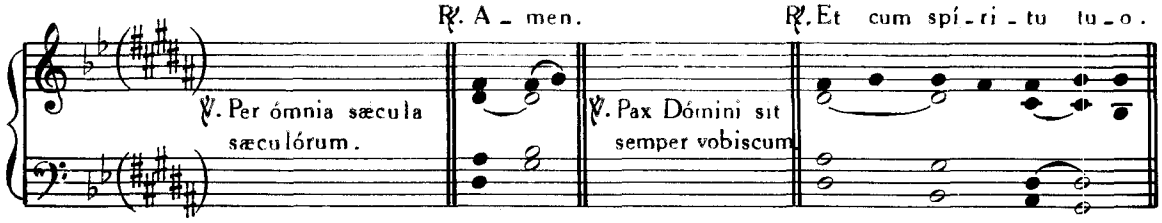

℟. Sed lí - be - ra nos a ma - lo.
℣. Et ne nos indúcas in tentatiónem.


℟. A - men.
℟. Et cum spí - ri - tu tu - o.
℣. Per ómnia sæcula sæculórum.
℣. Pax Dómini sit semper vobiscum.

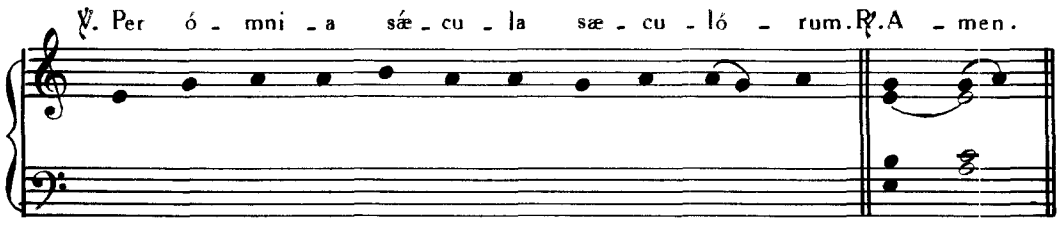
3.


℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.


℟. Sed lí - be - ra nos a ma - lo.
℣. Et ne nos indúcas in tentatiónem.


℟. A - men.
℟. Et cum spí - ri - tu tu - o.
℣. Per ómnia sæcula sæculórum.
℣. Pax Dómini sit semper vobiscum.

4.


℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.

℟. Sed lí - be - ra nos a ma - lo.

℣. Et ne nos indúcas in tentatiónem.

℟. A - men.

℣. Per ómnia sæcula sæculórum.

℟. Et cum spí - ri - tu tu - o.

℣. Pax Dómini sit semper vóbiscum.

5.

℣. Per ó - mni - a sæ - cu - la sæ - cu - ló - rum. ℟. A - men.

℟. Sed lí - be - ra nos a ma - lo.

℣. Et ne nos indúcas in tentationem.

℟. A - men.

℣. Per ómnia sæcula sæculórum.

℟. Et cum spí - ri - tu tu - o.

℣. Pax Dómini sit semper vobíscum.

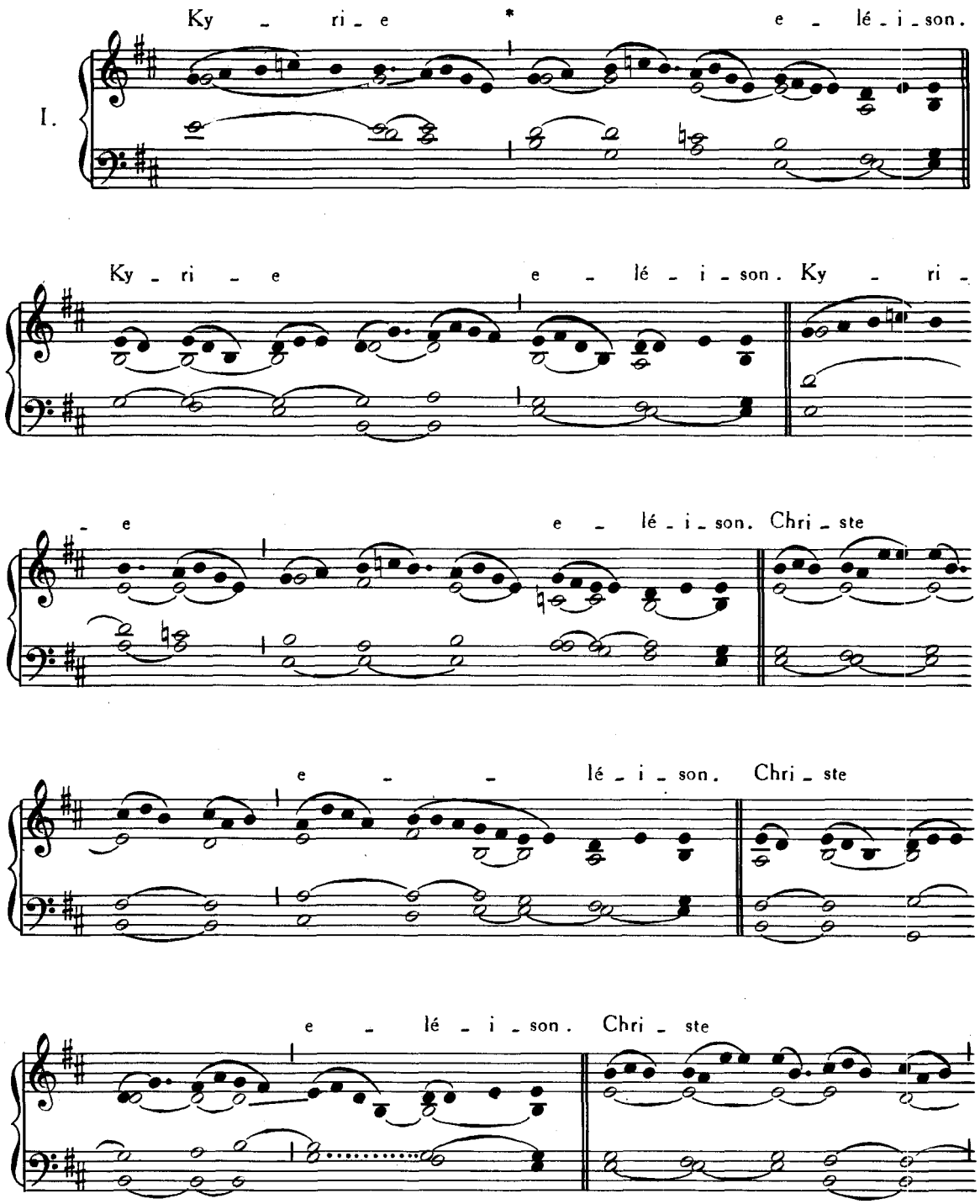
J. V.

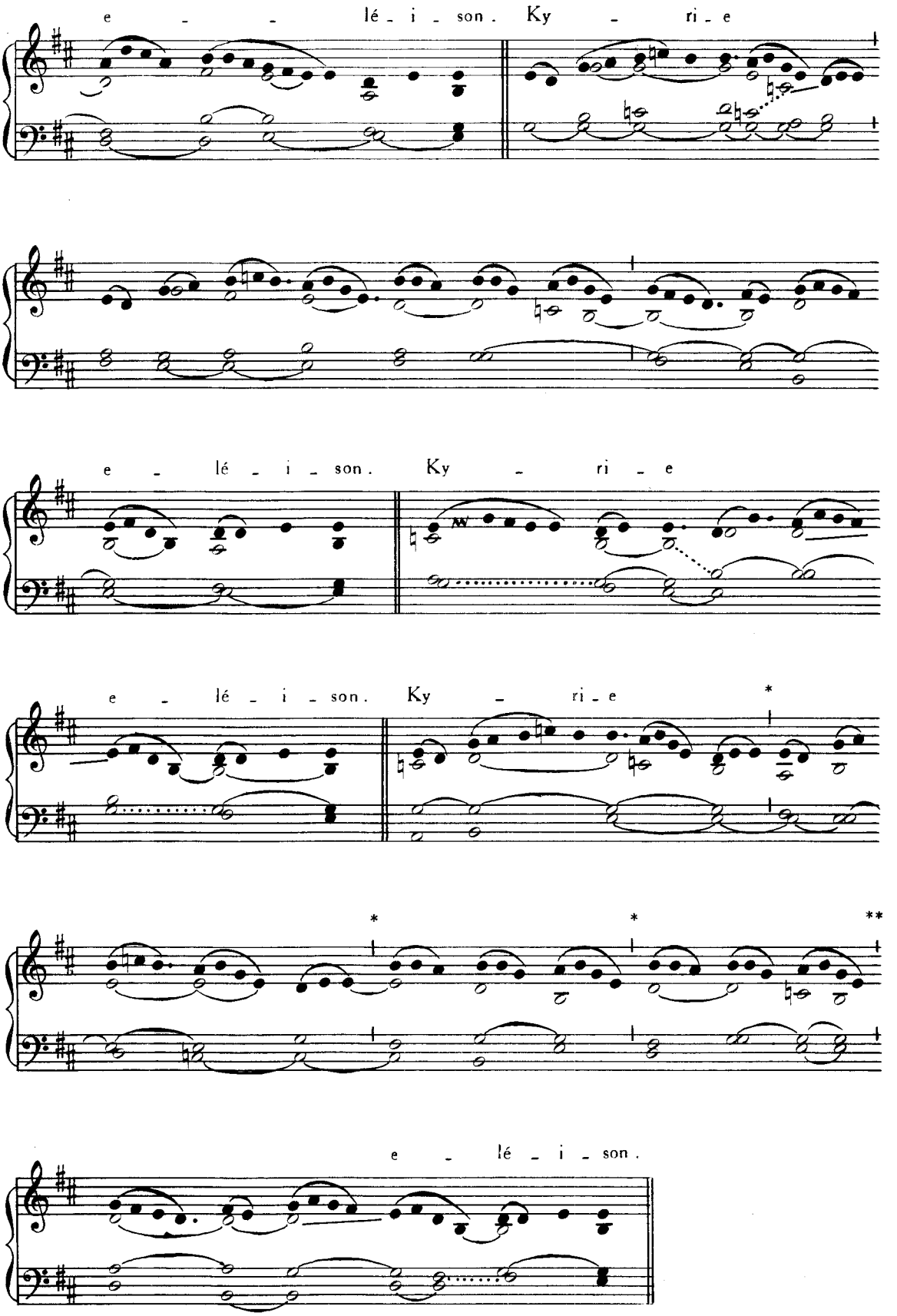
CANTUS AD LIBITUM

KYRIE.

I.

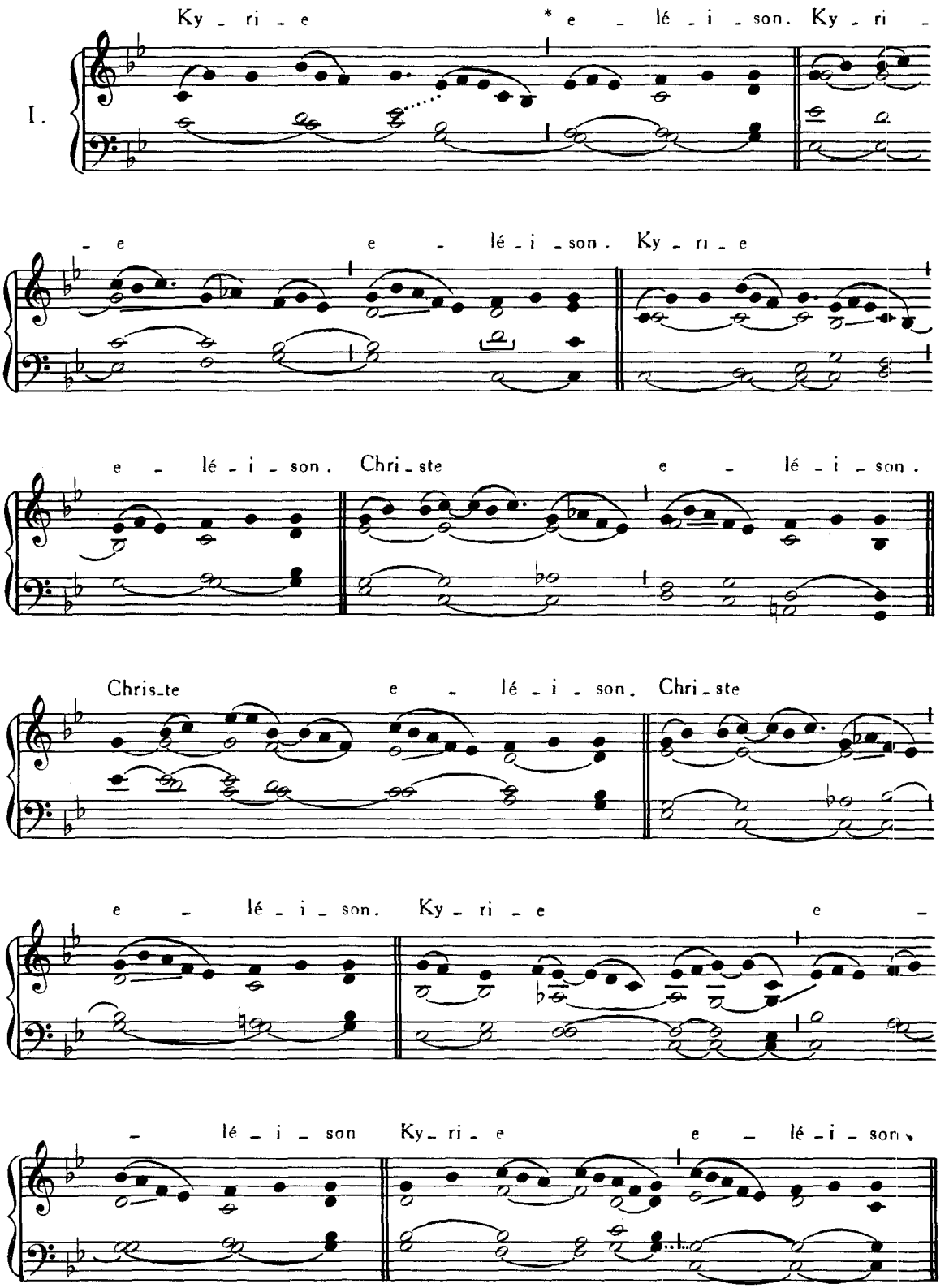
(Clemens Rector)

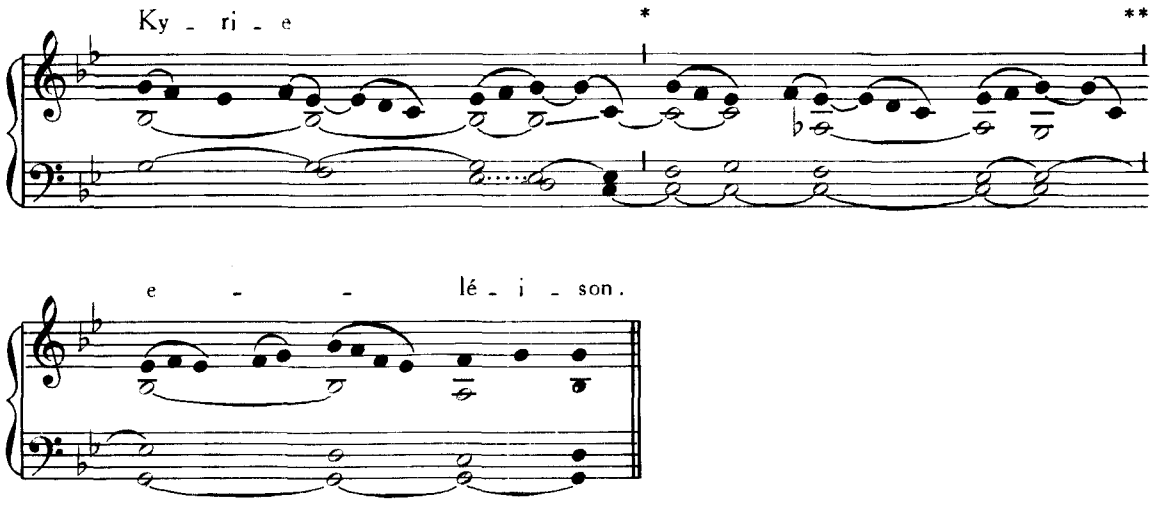



e - - lé - i - son. Ky - ri - e
e - lé - i - son. Ky - ri - e
e - lé - i - son. Ky - ri - e
*
*
*
**
e - lé - i - son.

II.

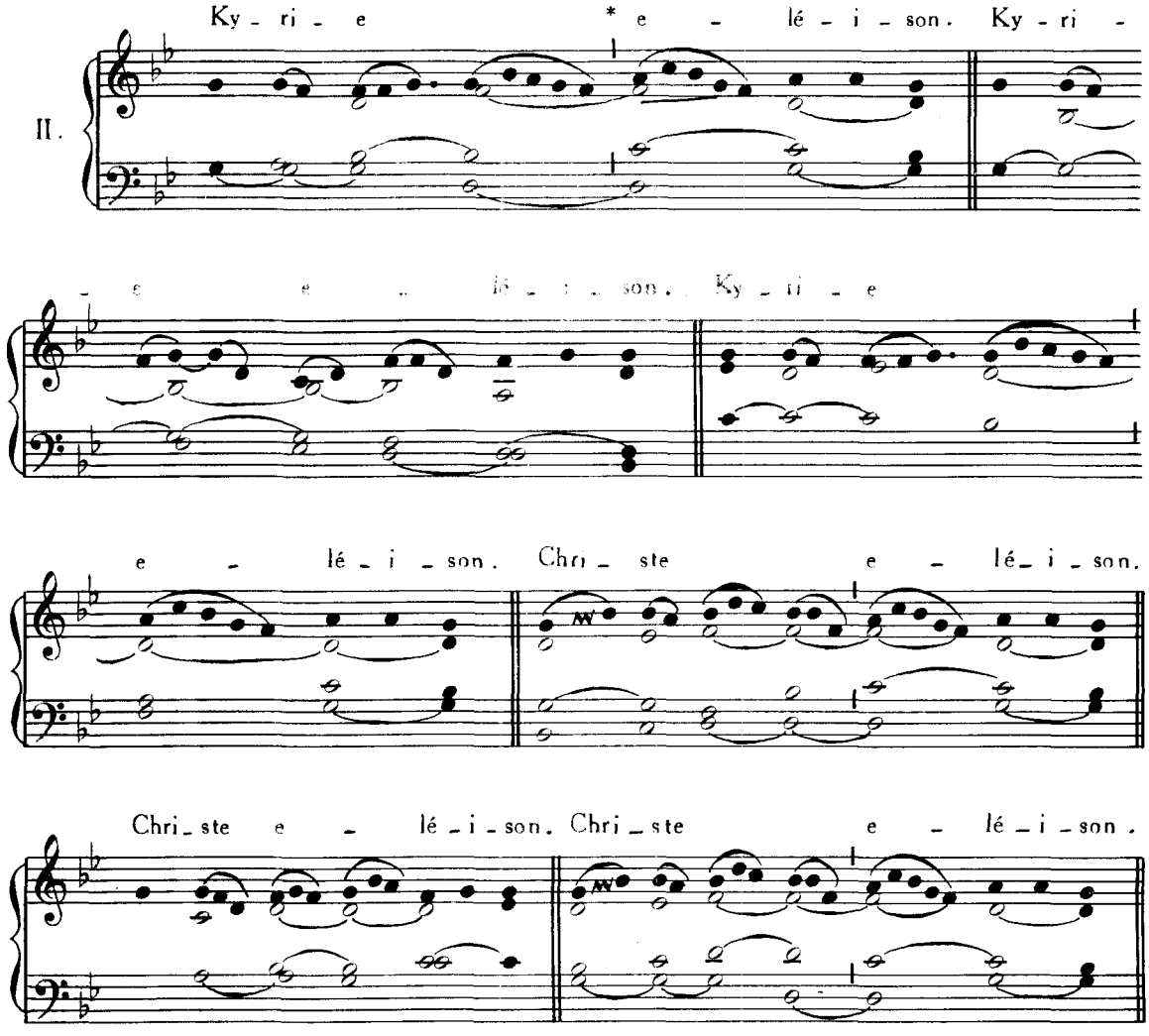
(Summe Deus)

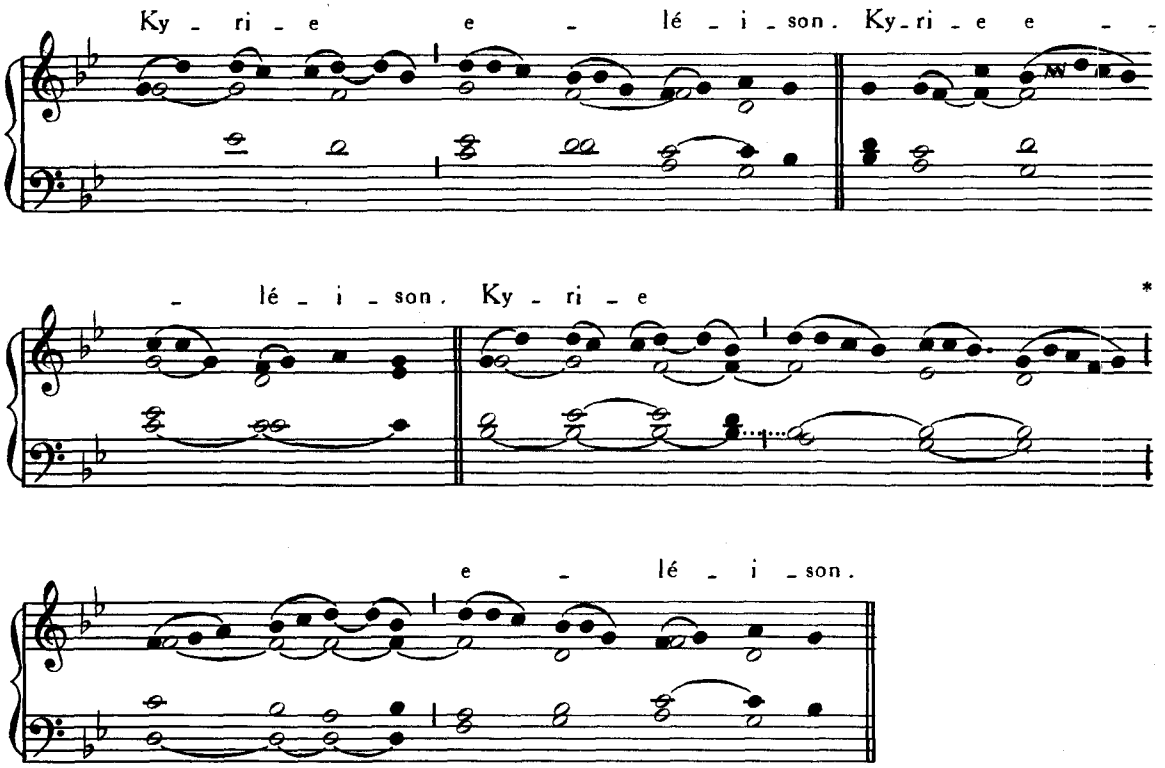




III.

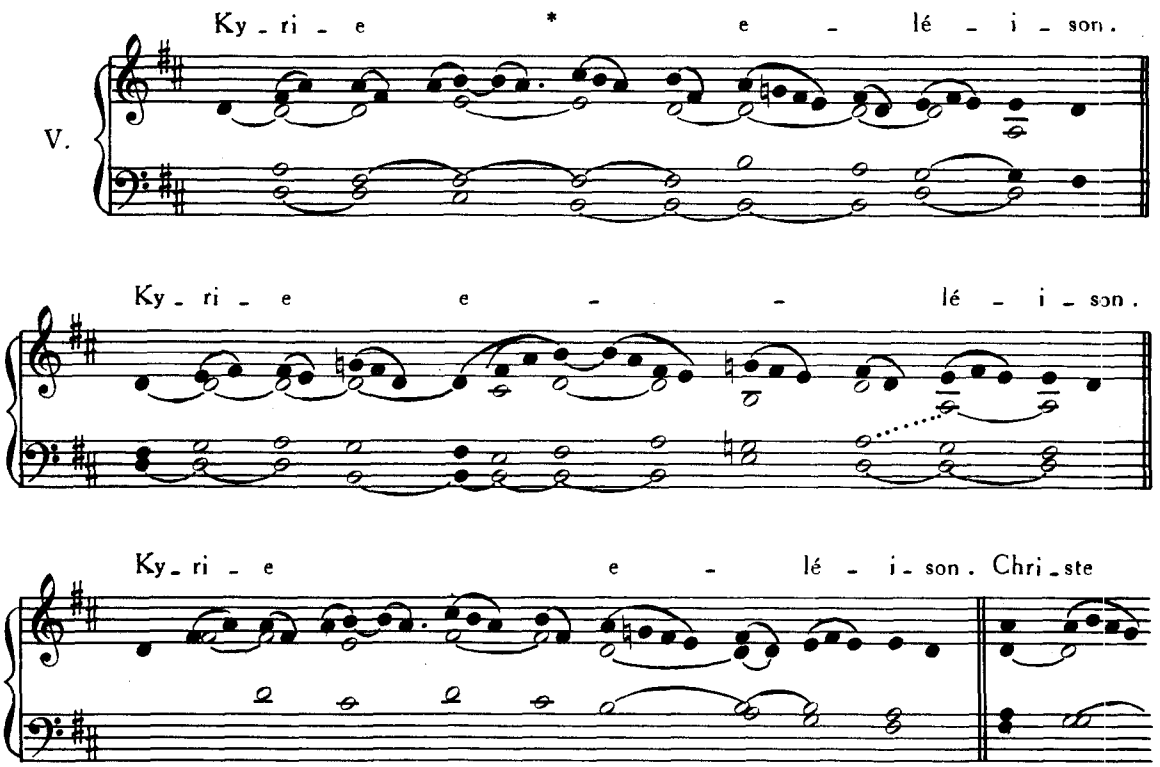
(Rector cosmi pie)





IV.

(Kyrie altissime)



e - lé - i - son. Chri - ste

e - - - lé - i - son. Chri - ste

e - lé - i - son. Ky - ri - e

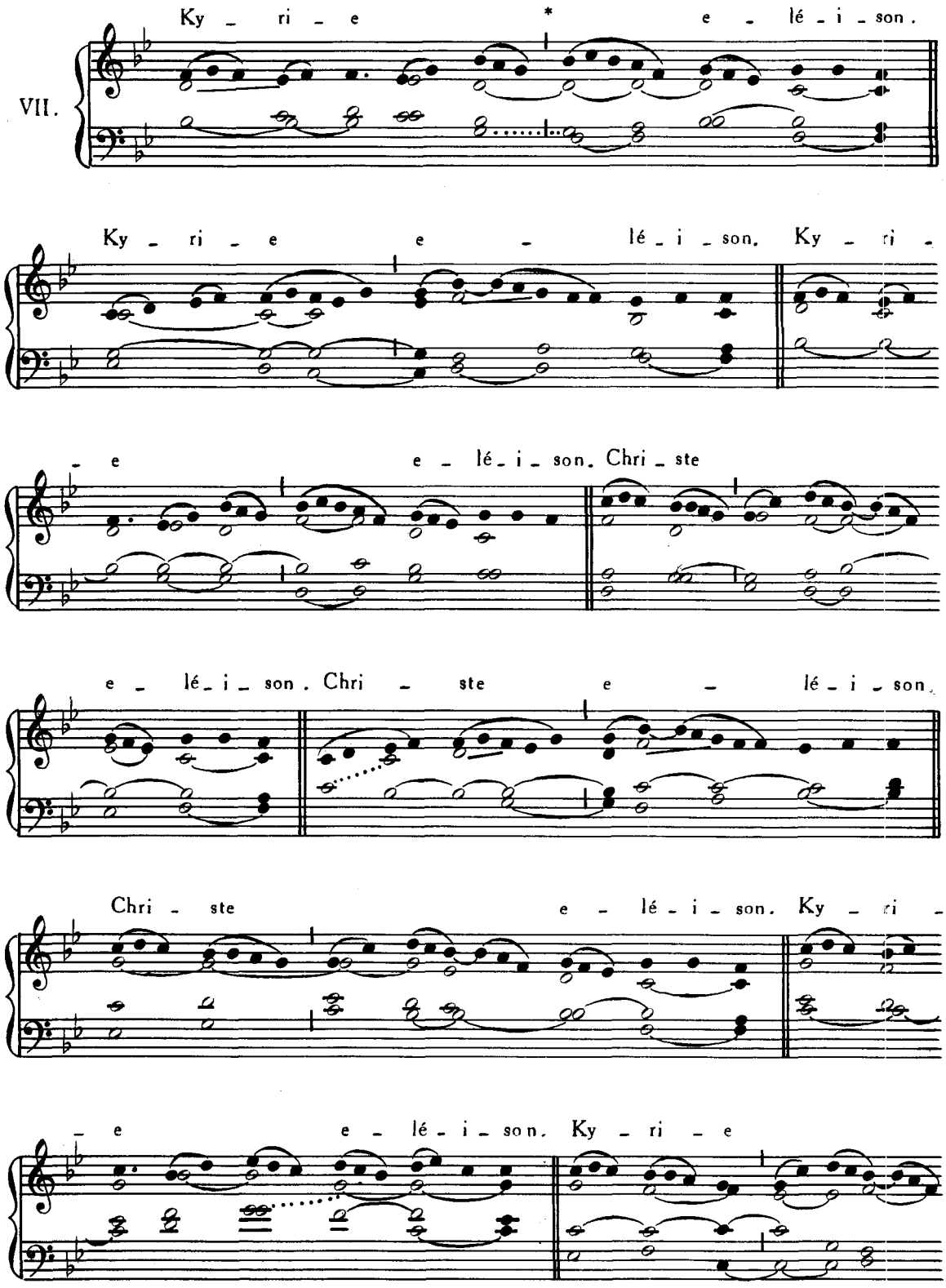
e - - lé - i - son. Ky - ri - e

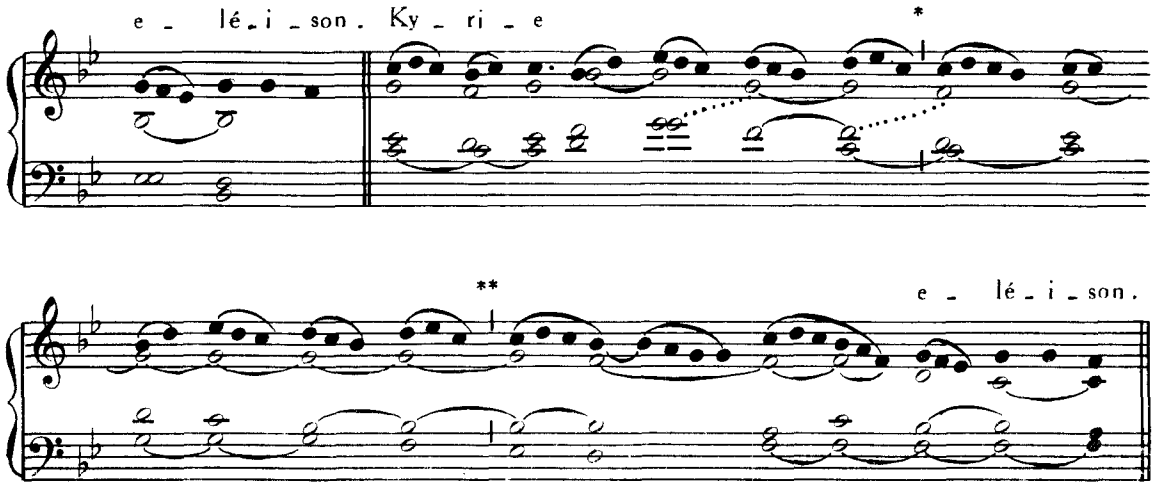
e - - lé - i - son. Ky - ri - e

* ** e - lé - i - son.

V.

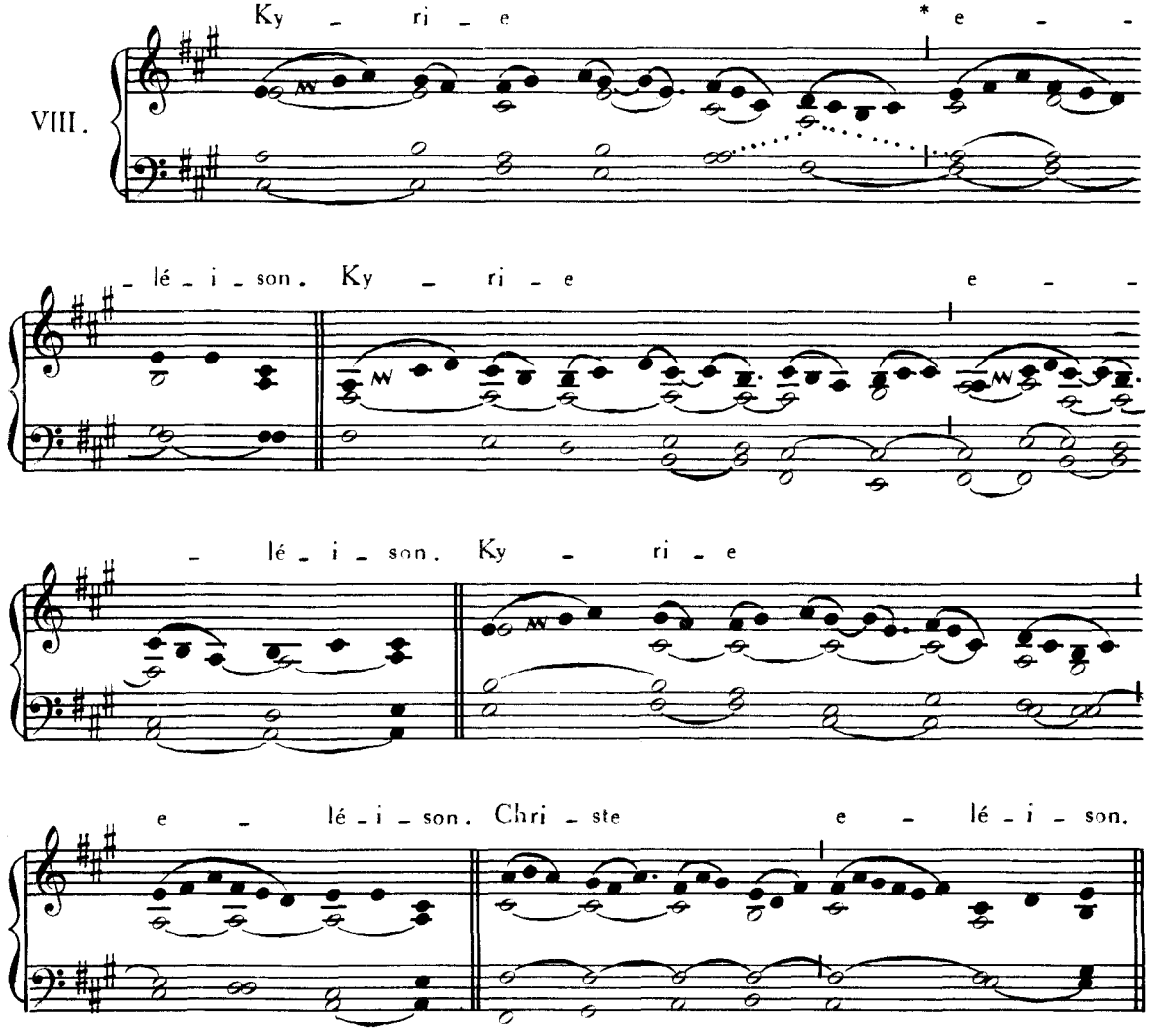
(Conditor Kyrie omnium)





VI.

(Te Christe Rex supplices)



Chri - ste e - lé - i - son. Chri - ste

e - lé - i - son. Ky - ri - e e -

- lé - i - son. Ky - ri - e e - lé - i - son. Ky - ri -

- e * **

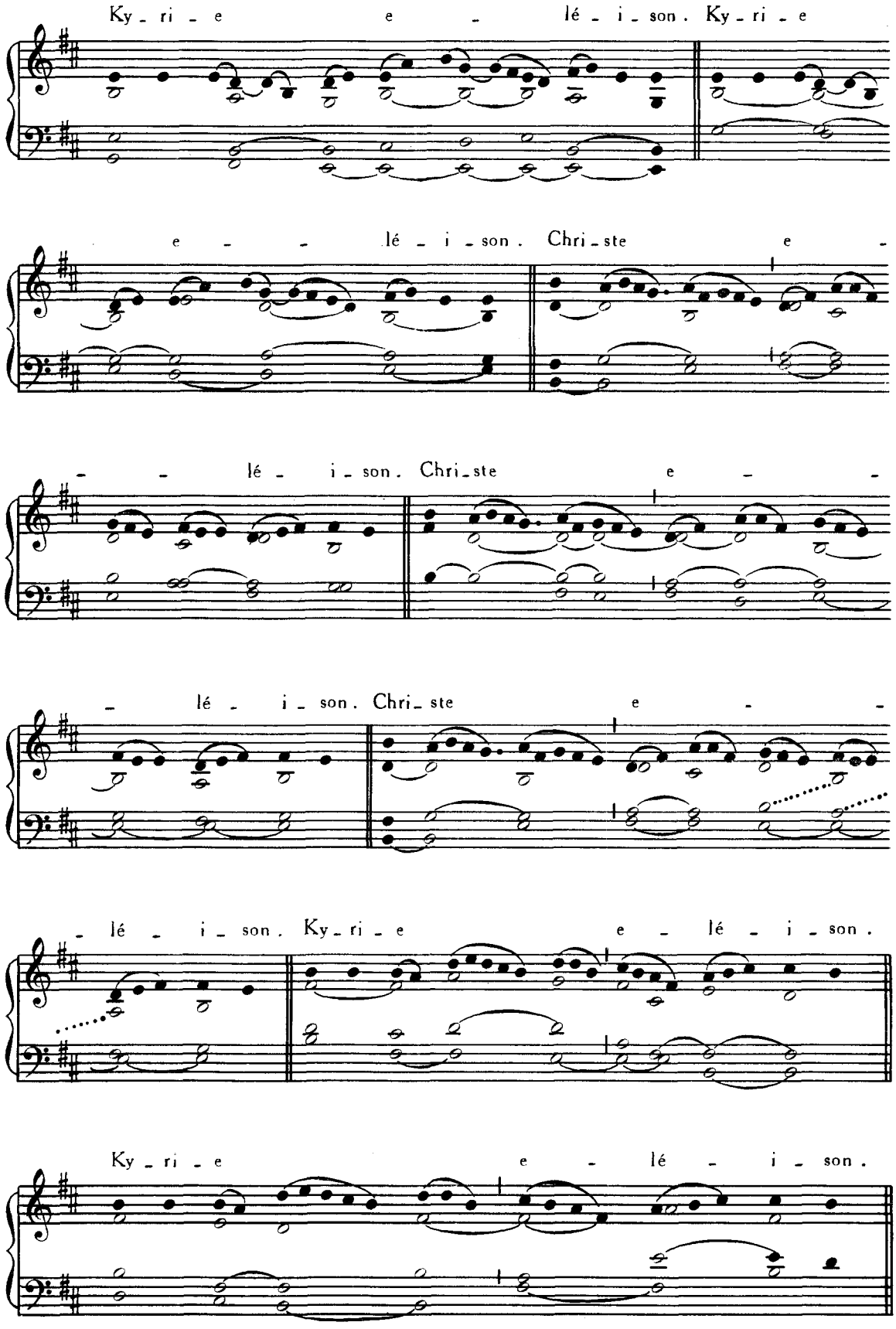
e - lé - i - son.

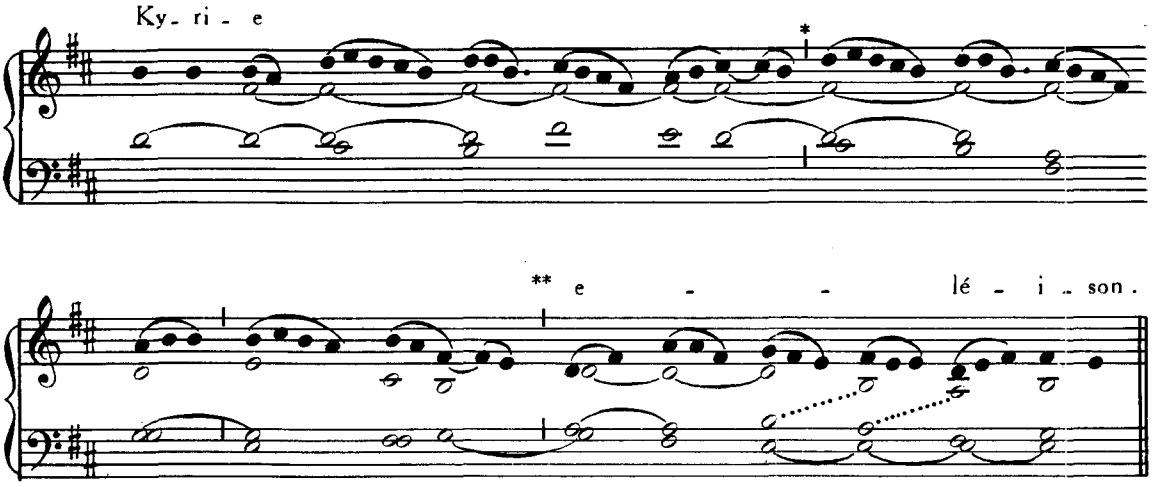
VII.

(Splendor æterne)

Ky - ri - e * e - - lé - i - son.

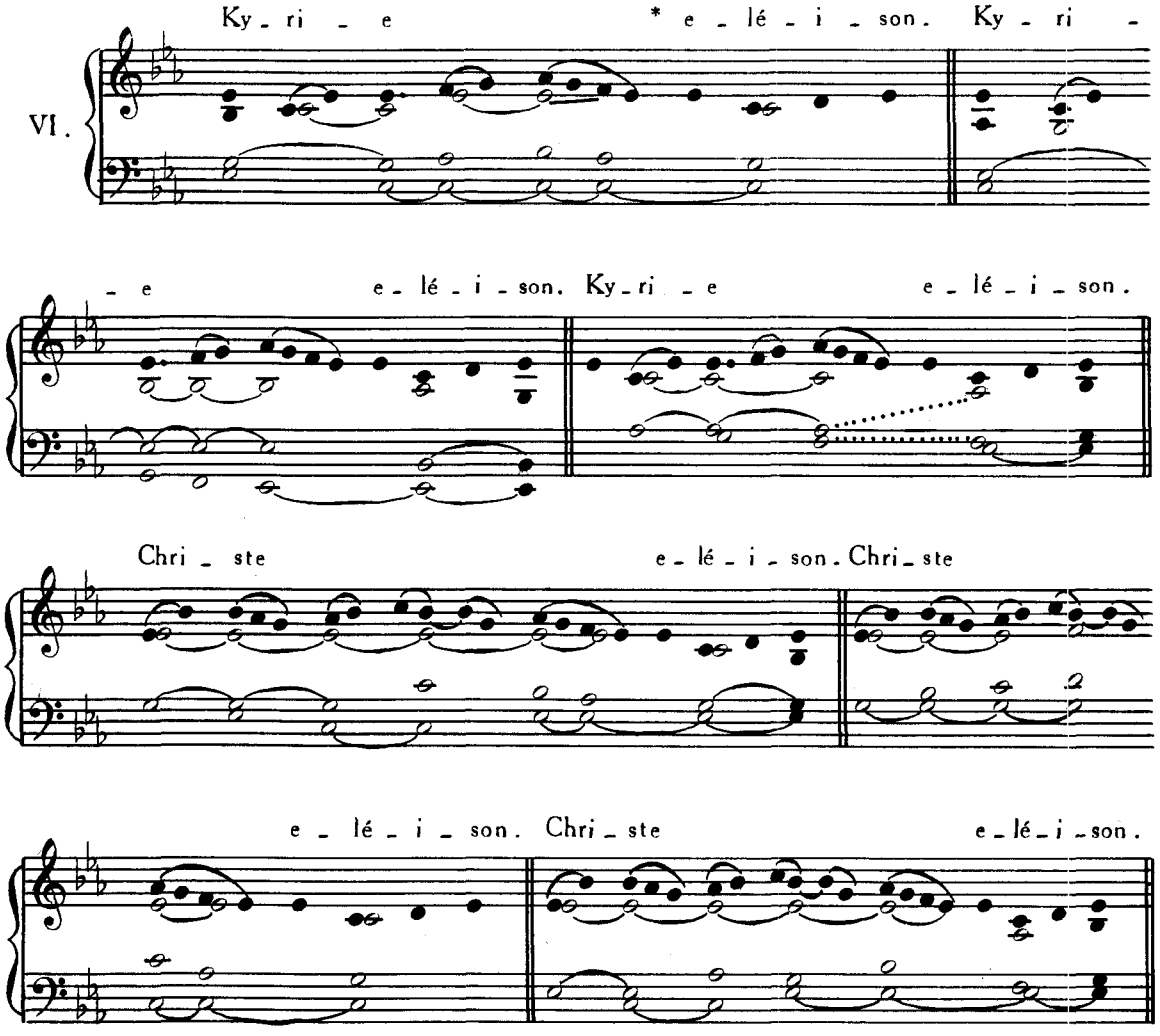
I.

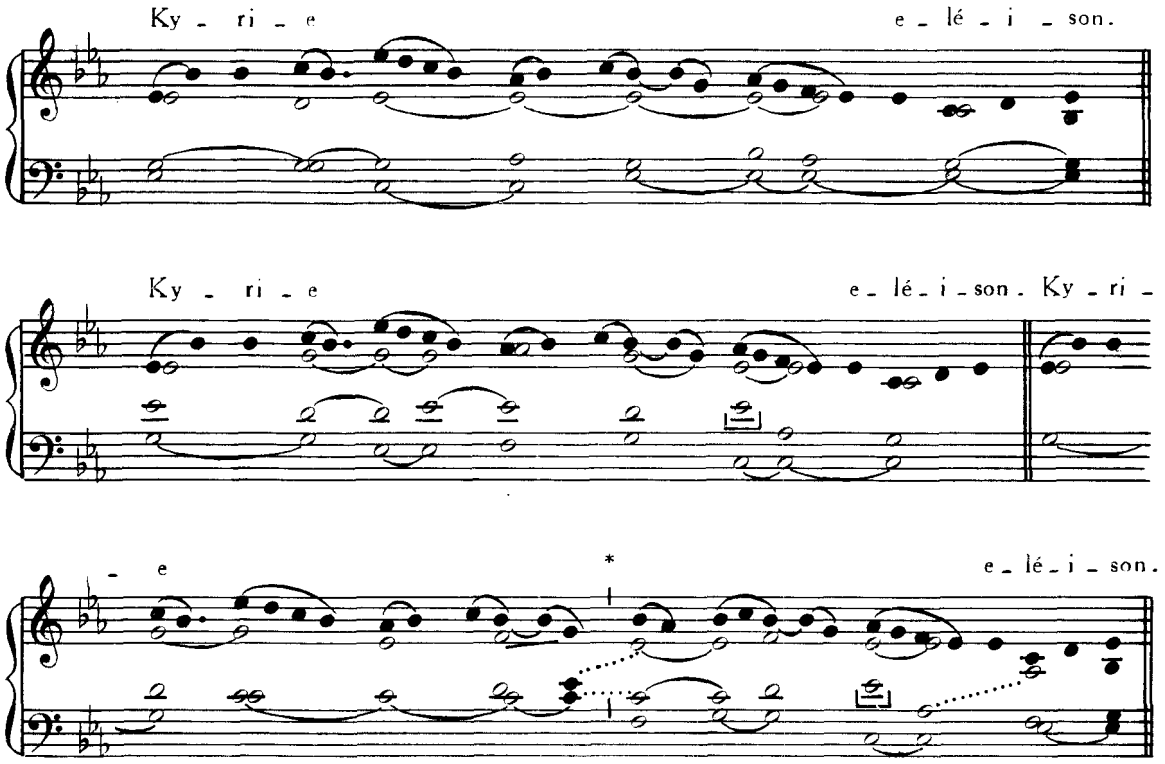

Ky - ri - e e - lé - i - son. Ky - ri - e
e - - lé - i - son. Chri - ste e -
- - lé - i - son. Chri - ste e - -
- lé - i - son. Chri - ste e - -
- lé - i - son. Ky - ri - e e - lé - i - son.
Ky - ri - e e - lé - i - son.



VIII.

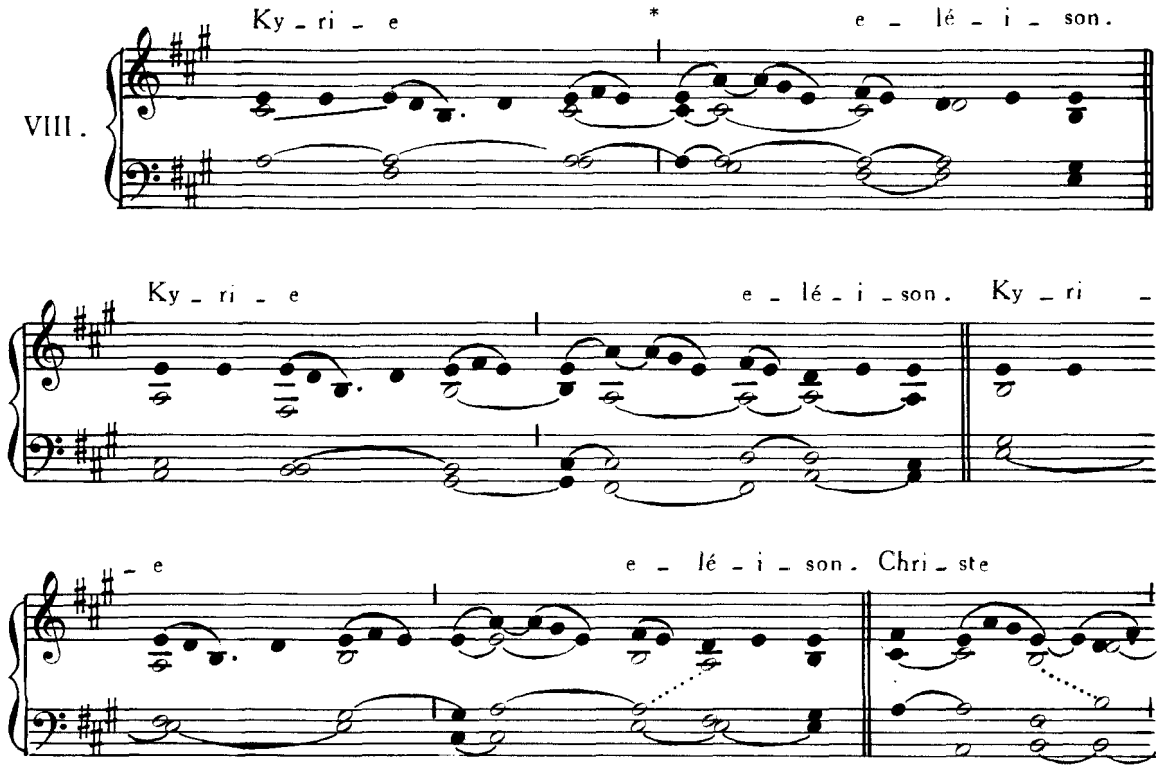
(Firmator sancte)

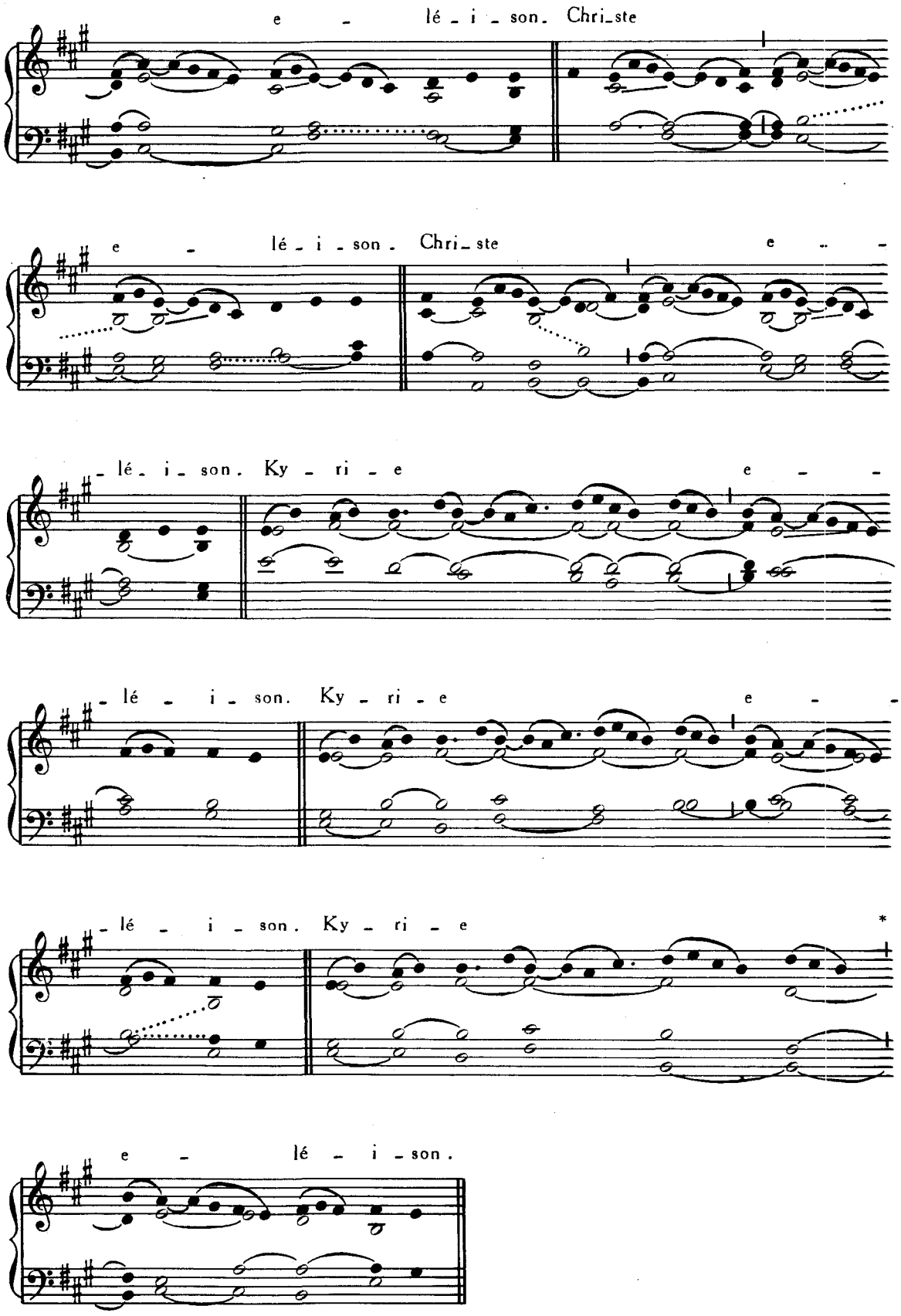




IX.

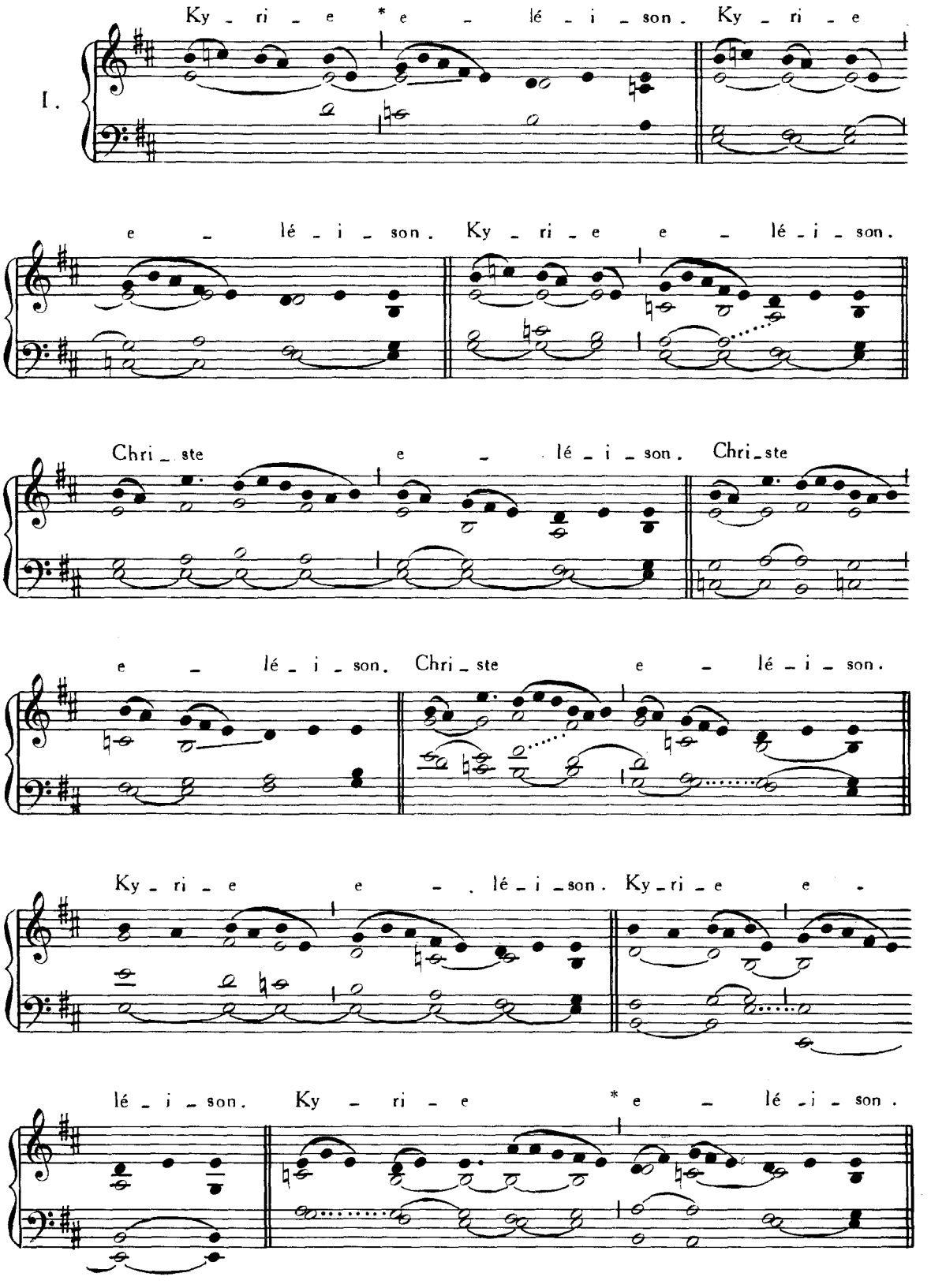
(O Pater excelse)




e - lé - i - son. Chri-ste
e - lé - i - son. Chri-ste e - -
- lé - i - son. Ky - ri - e e - -
- lé - i - son. Ky - ri - e e - -
- lé - i - son. Ky - ri - e *
e - lé - i - son.

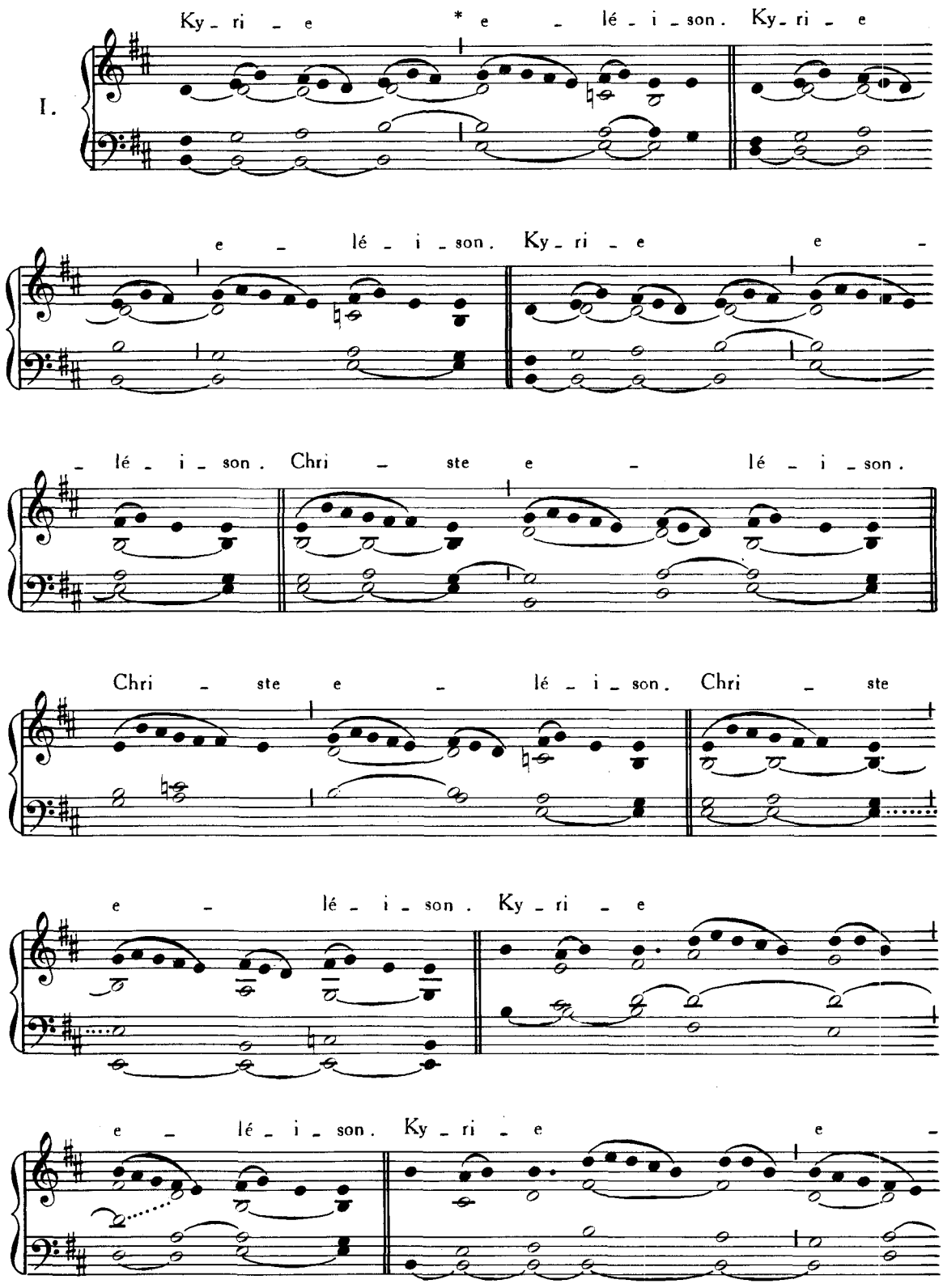
X.

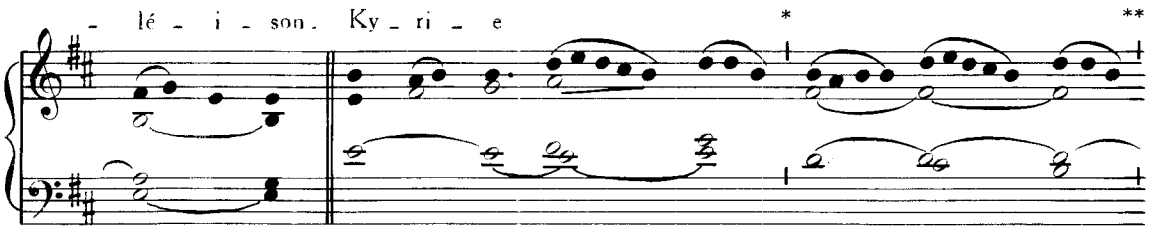
(In Dominicis per annum)

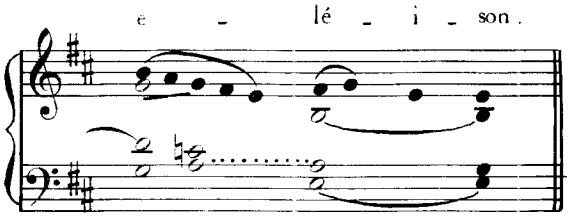


XI.

(In Dominicis Adventus et Quadragesimæ)

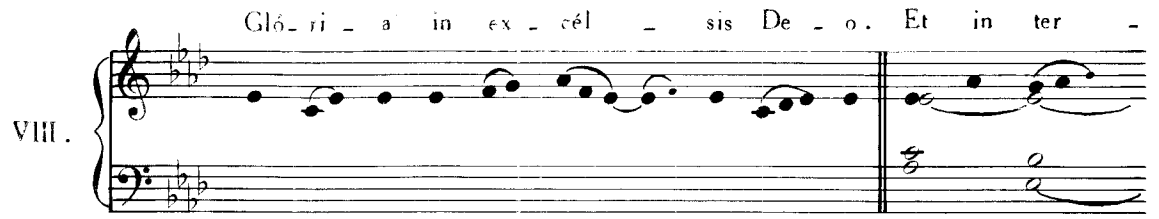


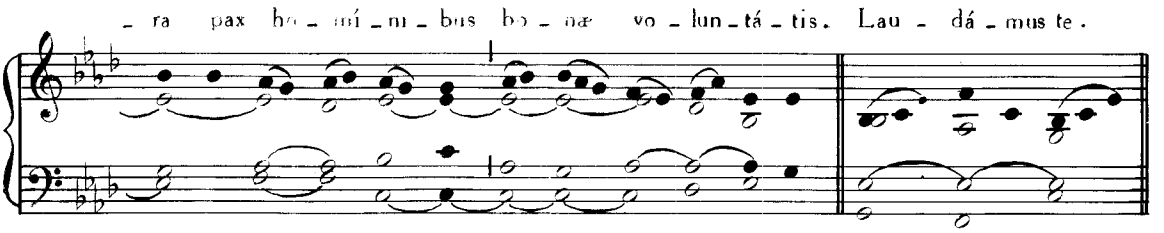

- lé - i - son. Ky - ri - e
*
**

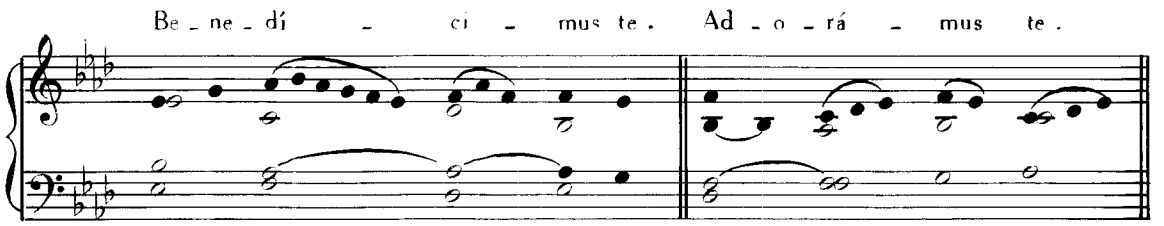

e - lé - i - son.

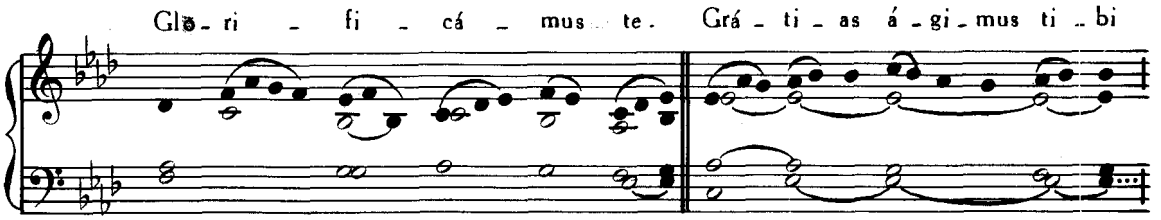
GLORIA.

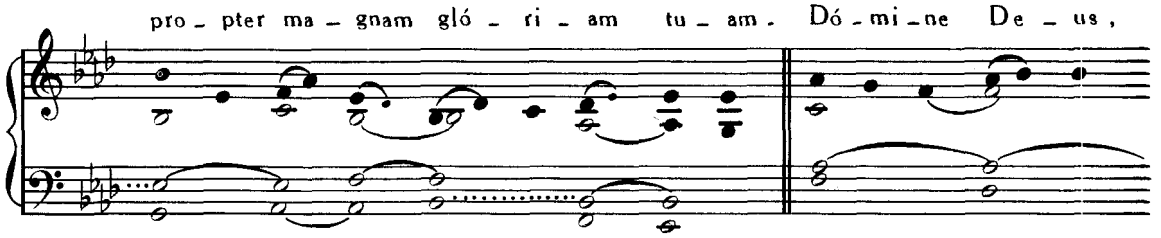
I.

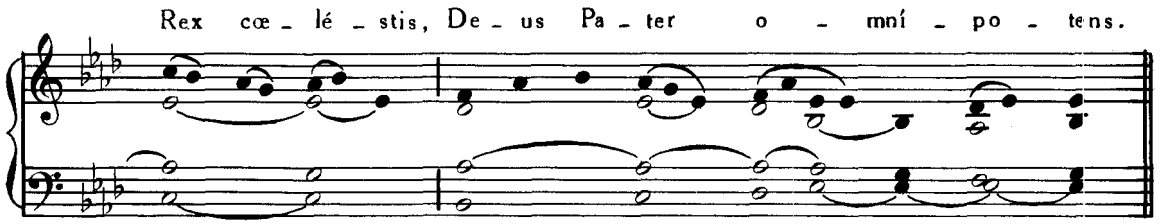

VIII.
Glo - ri - a in ex - cél - sis De - o. Et in ter -

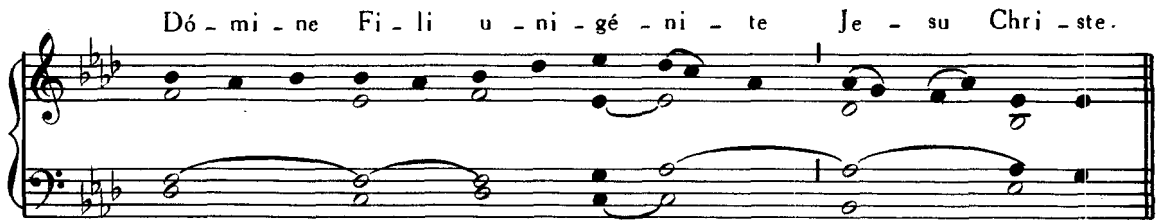

- ra pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.

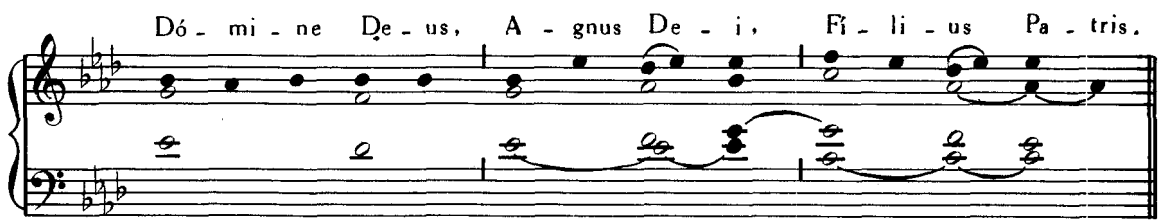

Be - ne - dí - ci - mus te. Ad - o - rá - mus te.

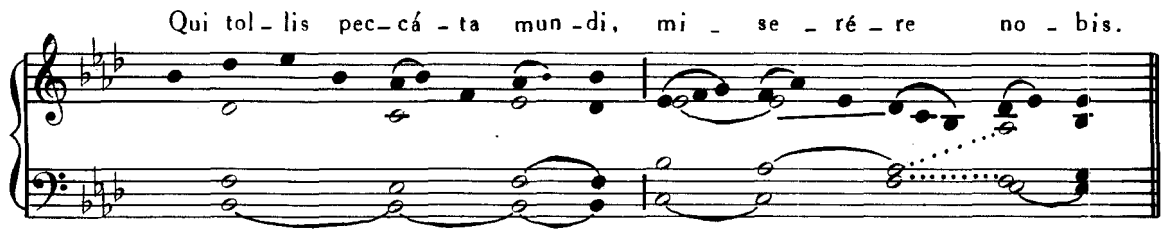

Glo - ri - fi - cá - mus te. Grá - ti - as á - gi - mus ti - bi

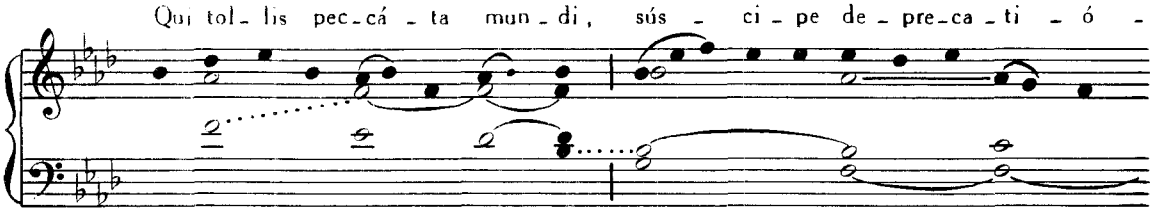

pro - pter ma - gnam gló - ri - am tu - am. Dó - mi - ne De - us,

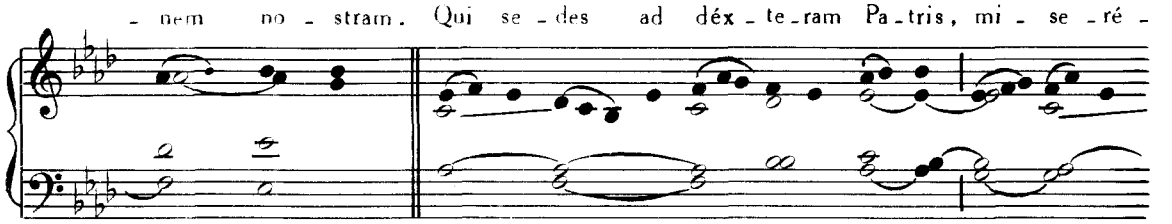

Rex cœ - lé - stis, De - us Pa - ter o - mní - po - tens.

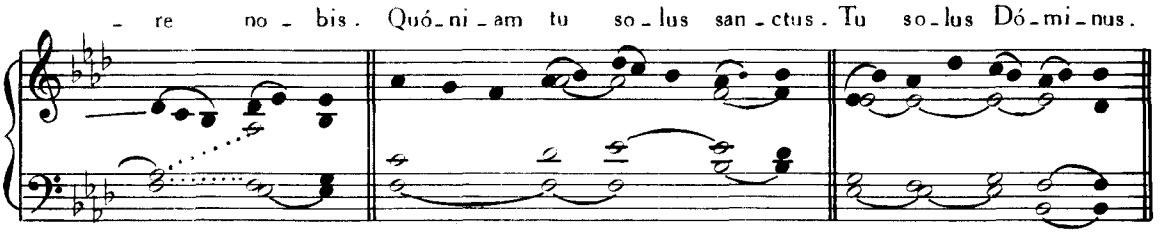

Dó - mi - ne Fi - li u - ni - gé - ni - te Je - su Chri - ste.

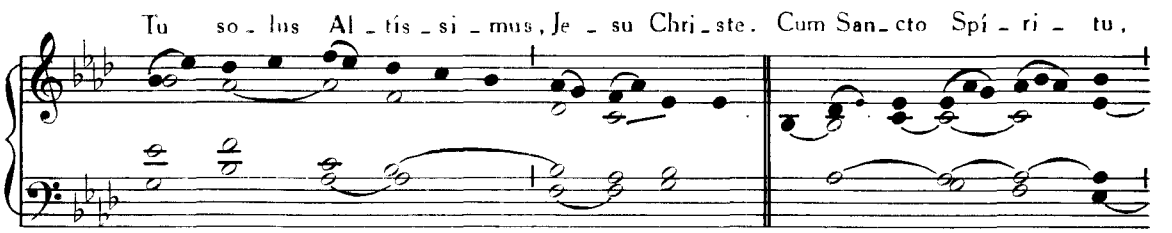

Dó - mi - ne De - us, A - gnus De - i, Fi - li - us Pa - tris.

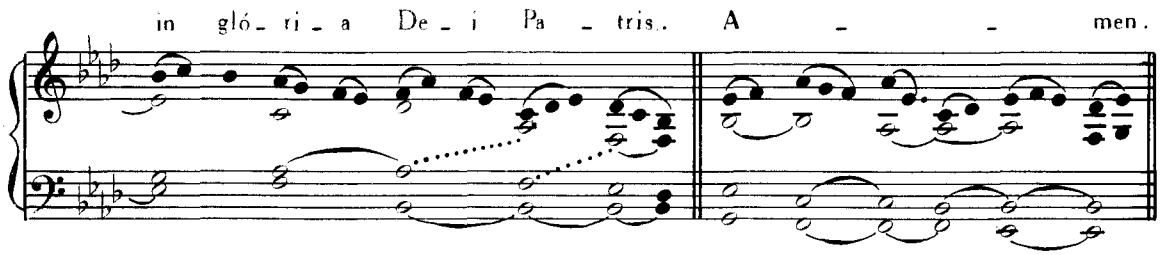

Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis.


Qui tol - lis pec - cá - ta mun - di, sús - ci - pe de - pre - ca - ti - ó -

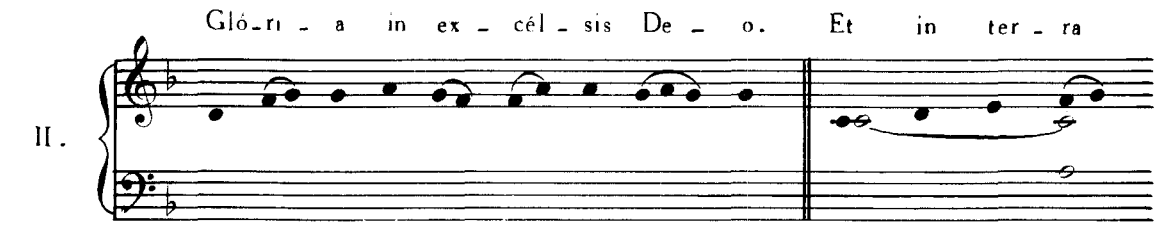

- nem no - stram. Qui se - des ad déx - te - ram Pa - tris, mi - se - ré -

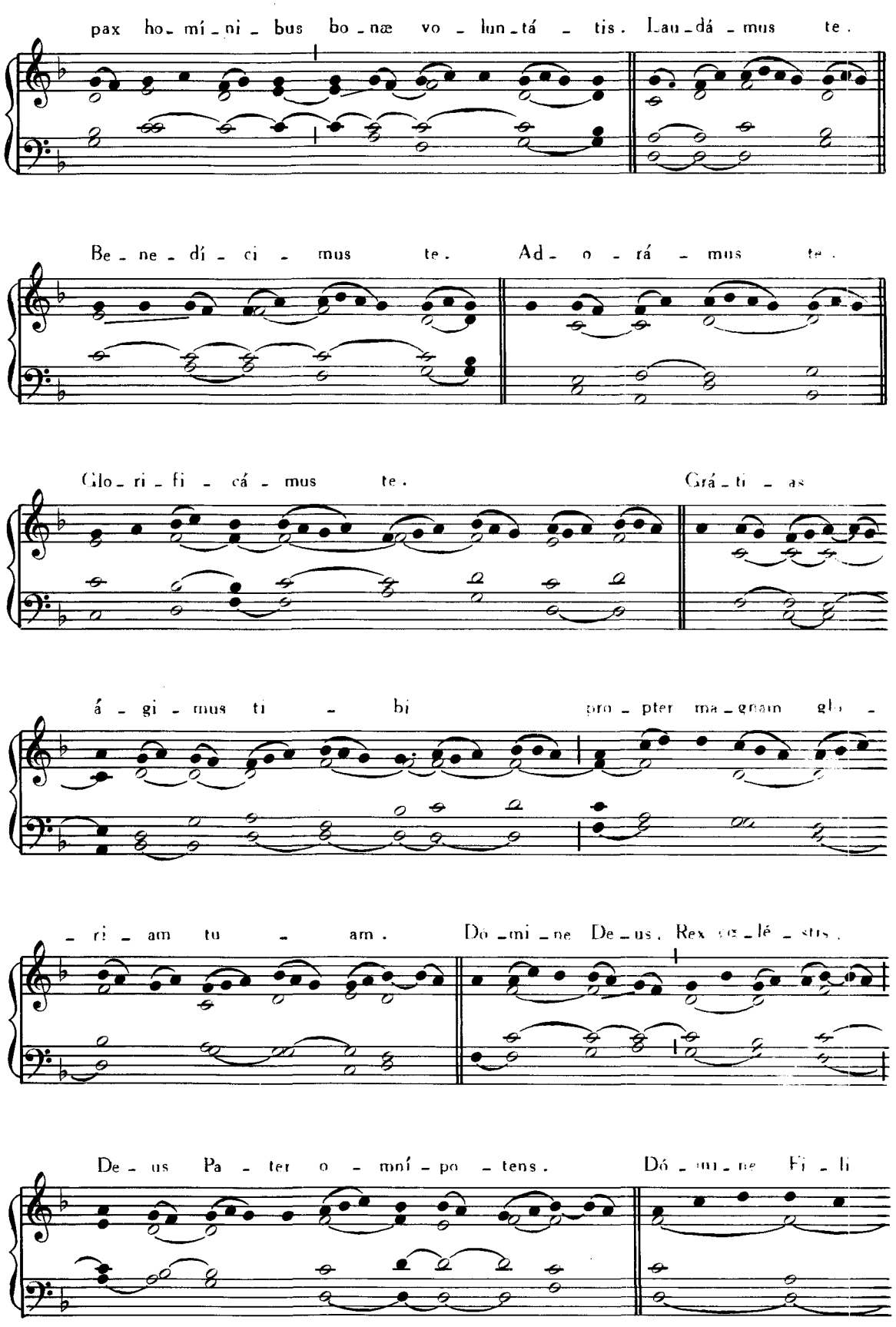

- re no - bis. Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus.

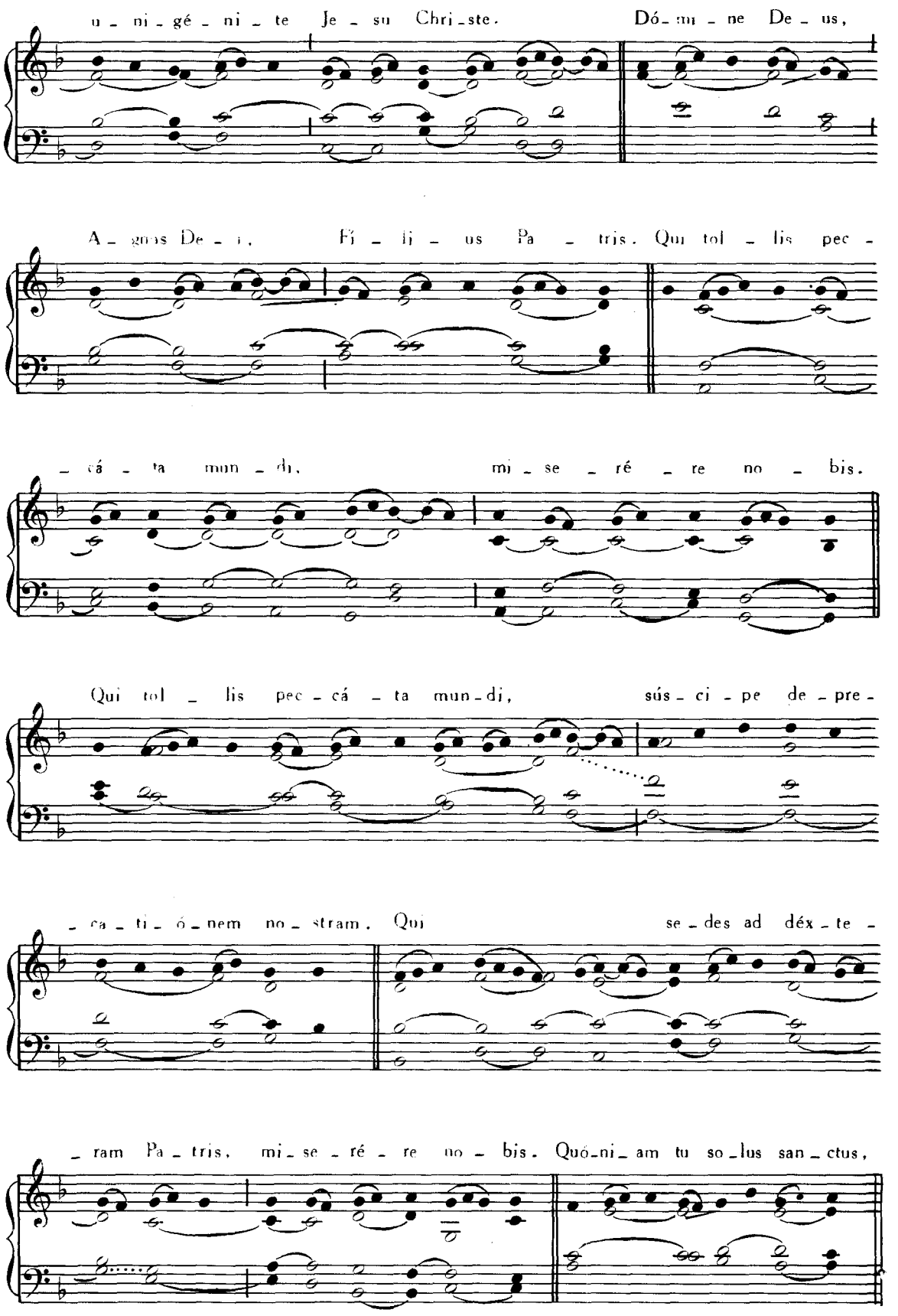

Tu so - lus Al - tís - si - mus, Je - su Chri - ste. Cum San - cto Spí - ri - tu,

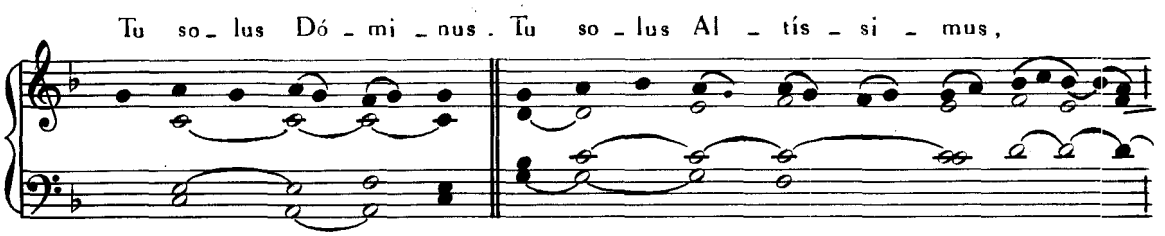

in gló - ri - a De - i Pa - tris. A - - men.

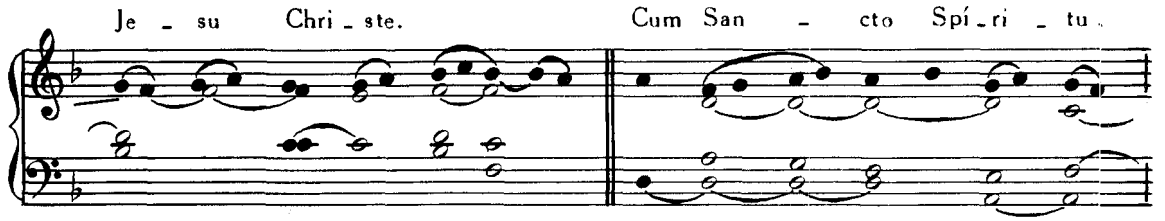
II.

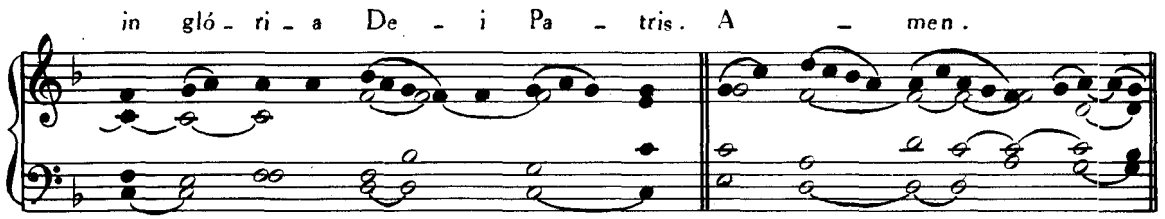

Gló - ri - a in ex - cél - sis De - o. Et in ter - ra
II.


pax ho_mí_ni_bus bo_næ vo_lun_tá_tis. Lau_dá_mus te.
Be_ne_dí_ci_mus te. Ad_o_rá_mus te.
Glo_ri_fi_cá_mus te. Grá_ti_as
á_gi_mus ti_bi pro_pter ma_gnam glo_
_ri_am tu_am. Do_mi_ne De_us, Rex cœ_lés_tis,
De_us Pa_ter o_mní_po_tens. Dó_mi_ne Fi_li

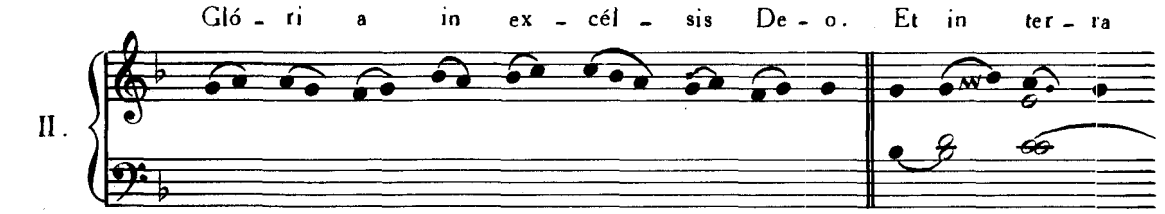

u - ni - gé - ni - te Je - su Chri - ste. Dó - mi - ne De - us,
A - gnus De - i, Fi - li - us Pa - tris. Qui tol - lis pec -
- cá - ta mun - di, mi - se - ré - re no - bis.
Qui tol - lis pec - cá - ta mun - di, súsci - pe de - pre -
- ca - ti - ó - nem no - stram. Qui se - des ad déx - te -
- ram Pa - tris, mi - se - ré - re no - bis. Quó - ni - am tu so - lus san - ctus,

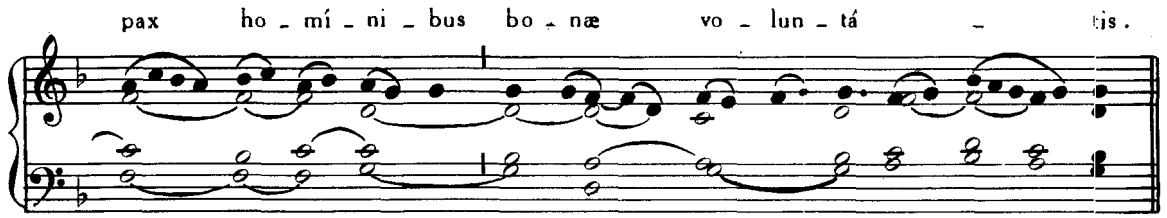

Tu so_ lus Dó _ mi _ nus . Tu so _ lus Al _ tís _ si _ mus,

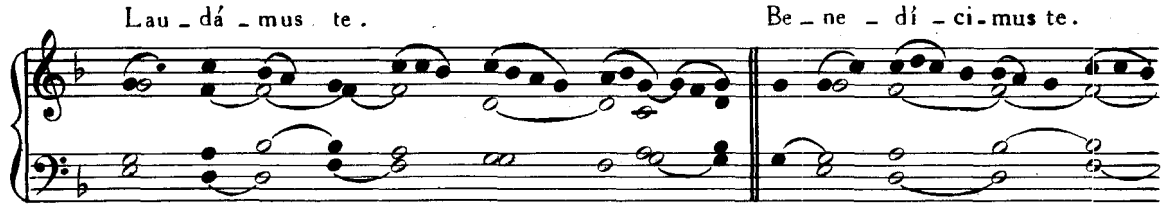

Je _ su Chri _ ste. Cum San _ cto Spí _ ri _ tu.

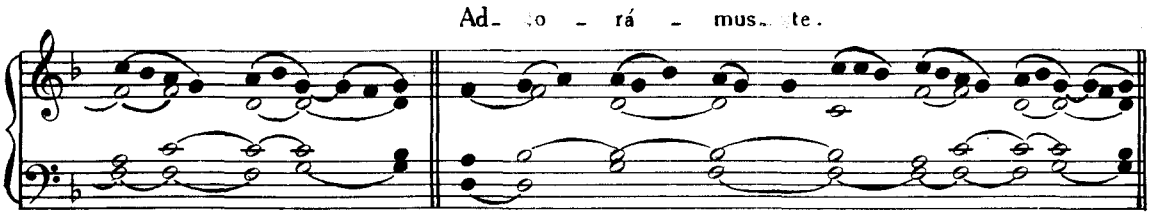

in gló _ ri _ a De _ i Pa _ tris. A _ men.

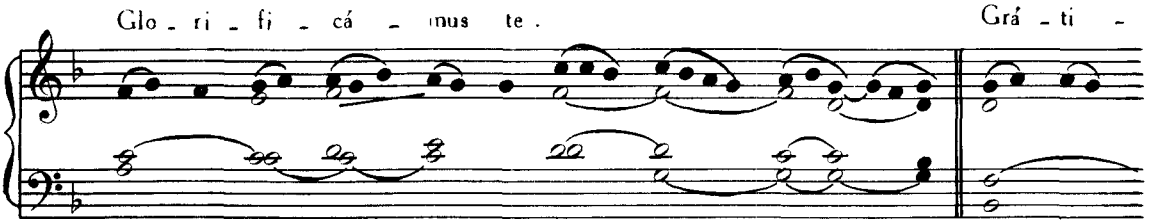
III.

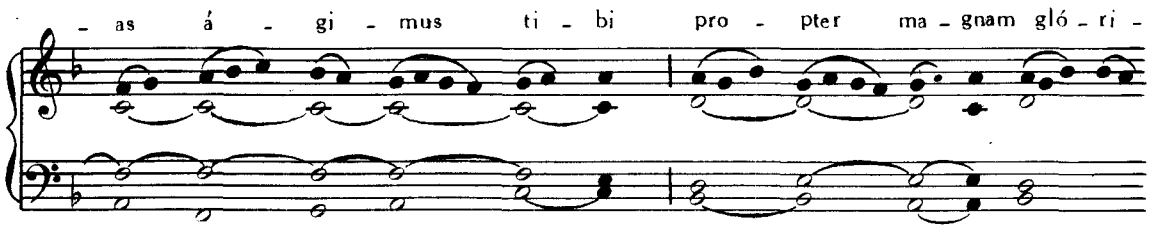

Gló _ ri a in ex _ cél _ sis De _ o. Et in ter _ ra
II.

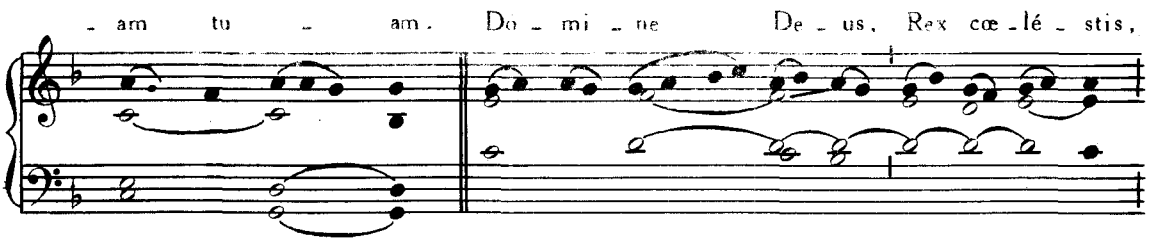

pax ho _ mí _ ni _ bus bo _ næ vo _ lun _ tá _ tis.

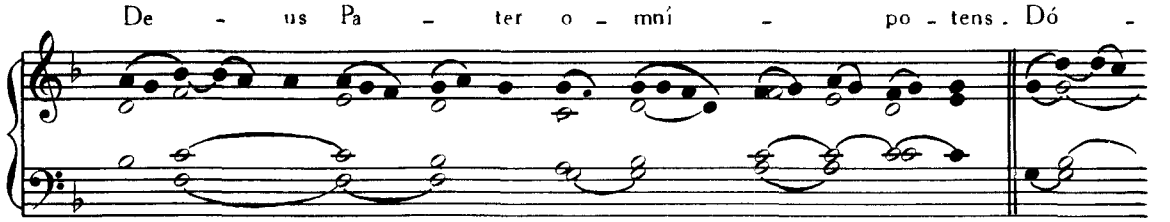

Lau _ dá _ mus te. Be _ ne _ dí _ ci _ mus te.

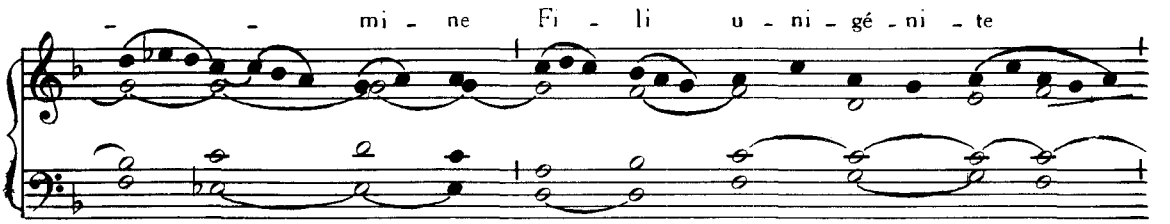

Ad- o - rá - mus te.

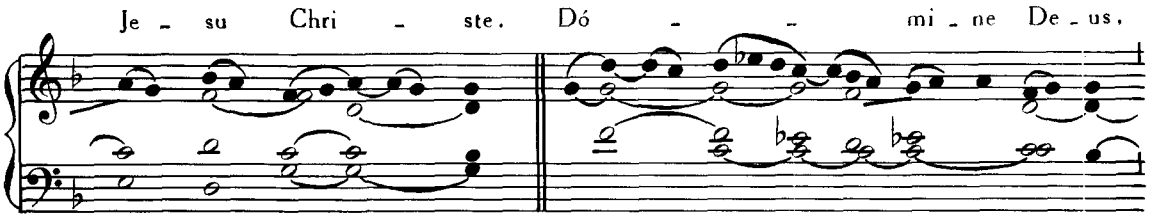

Glo - ri - fi - cá - mus te. Grá - ti -

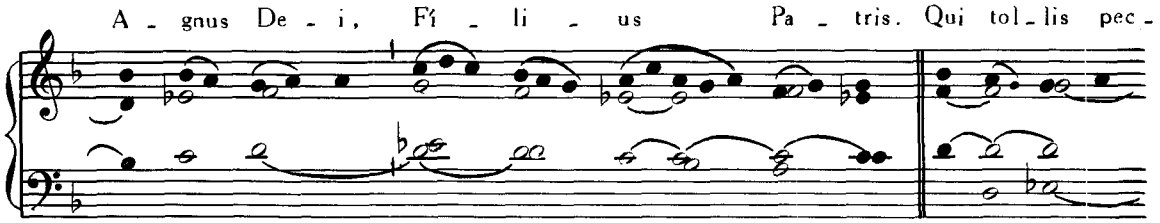

- as á - gi - mus ti - bi pro - pter ma - gnam gló - ri -

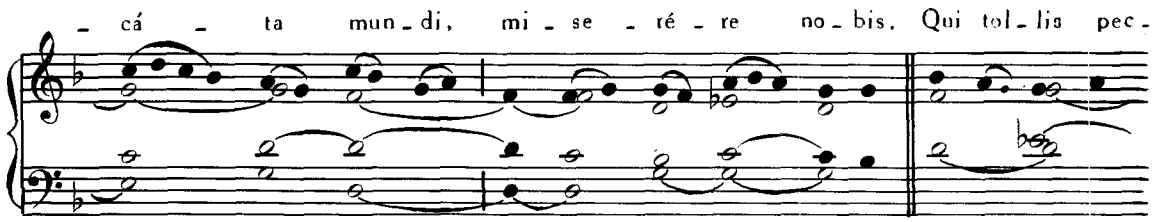

- am tu - am. Do - mi - ne De - us, Rex cœ - lé - stis,

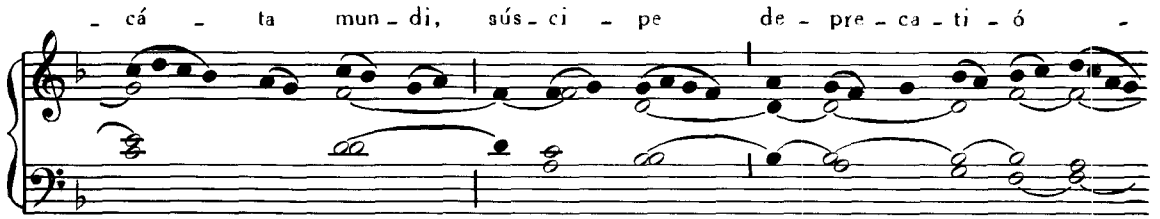

De - us Pa - ter o - mní - po - tens. Dó -

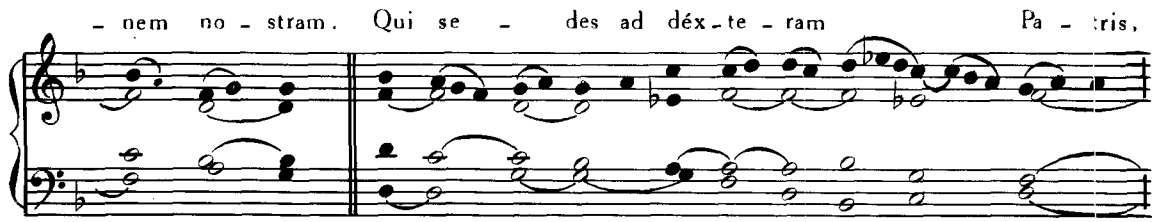

- - mi - ne Fi - li u - ni - gé - ni - te

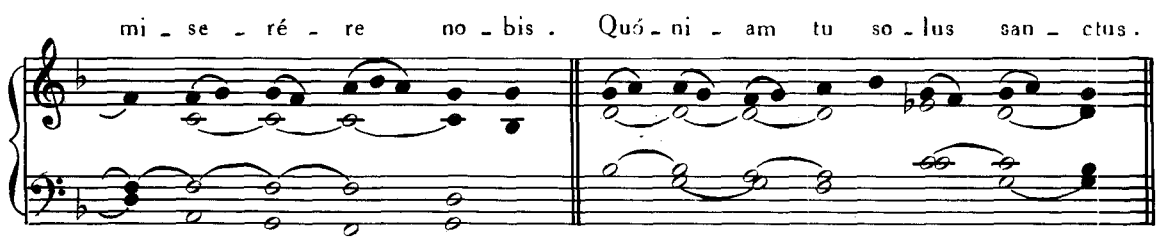

Je - su Chri - ste. Dó - - mi - ne De - us,

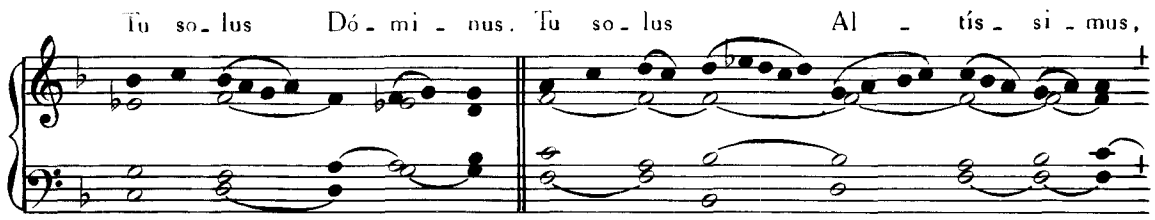

A - gnus De - i, Fí - li - us Pa - tris. Qui tol - lis pec -

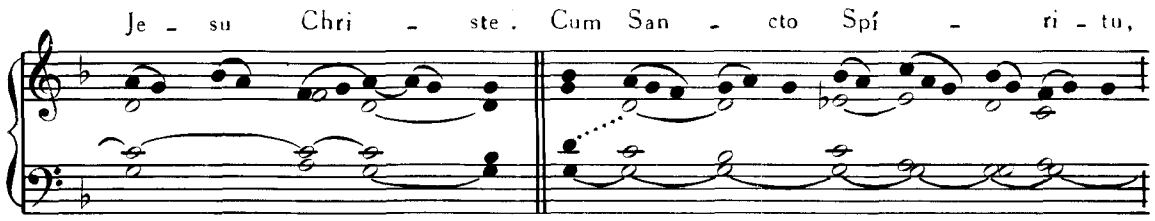

- cá - ta mun - di, mi - se - ré - re no - bis. Qui tol - lis pec -

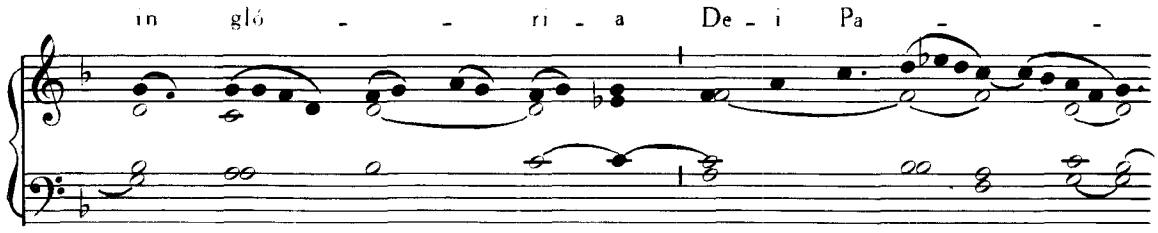

- cá - ta mun - di, súsci - pe de - pre - ca - ti - ó -

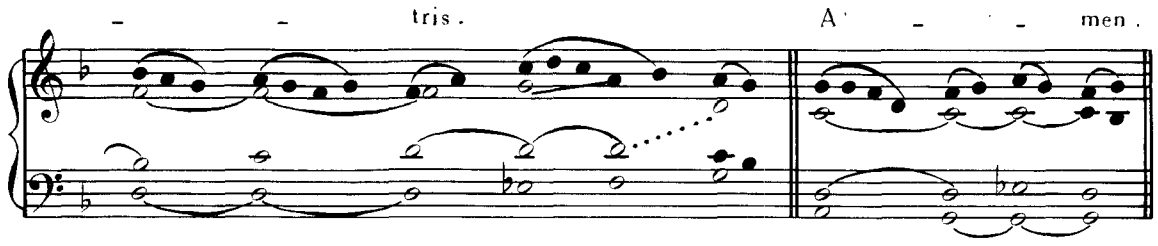

- nem no - stram. Qui se - des ad déx - te - ram Pa - tris,


mi - se - ré - re no - bis. Quó - ni - am tu so - lus san - ctus.


Tu so_lus Dó_mi_nus. Tu so_lus Al_tís_si_mus,

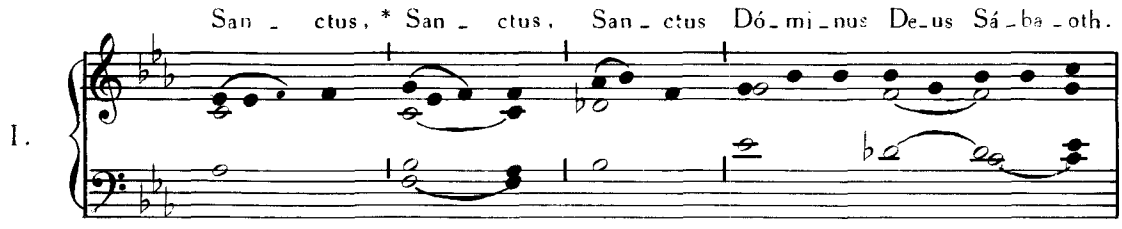

Je_su Chri_ste. Cum San_cto Spí_ri_tu,

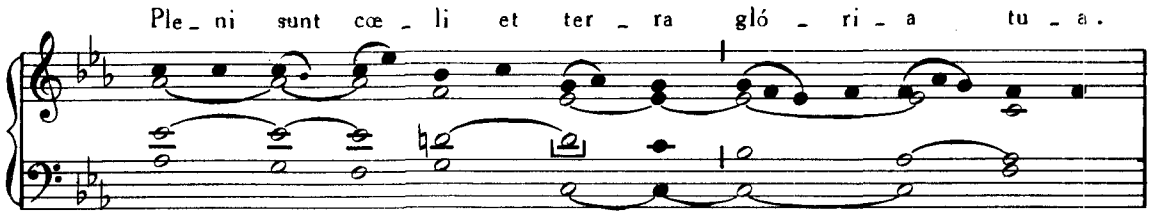

in gló_ri_a De_i Pa_

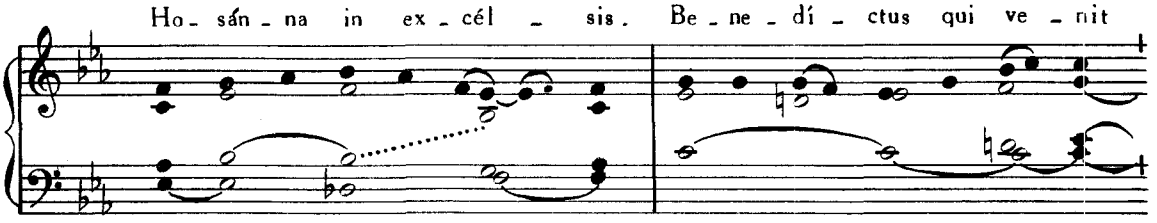

_tris. A_men.

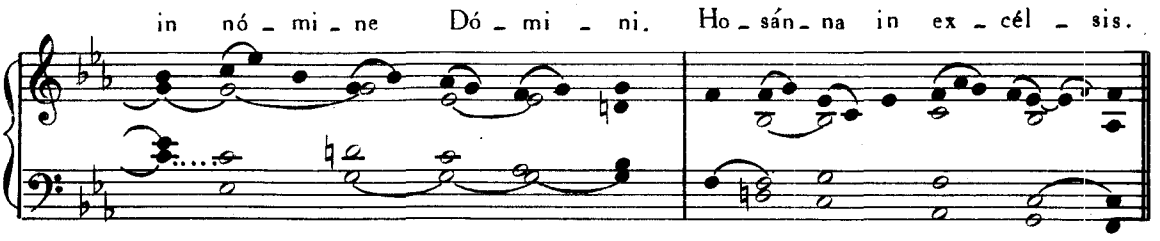
SANCTUS.

I.


San_ctus, * San_ctus, San_ctus Dó_mi_nus De_us Sá_ba_oth.
I.

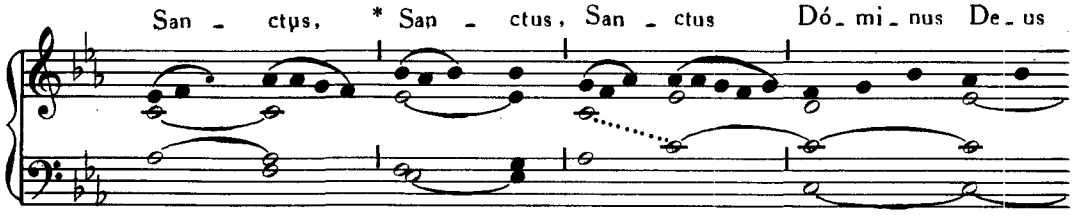

Ple_ni sunt cœ_li et ter_ra gló_ri_a tu_a.

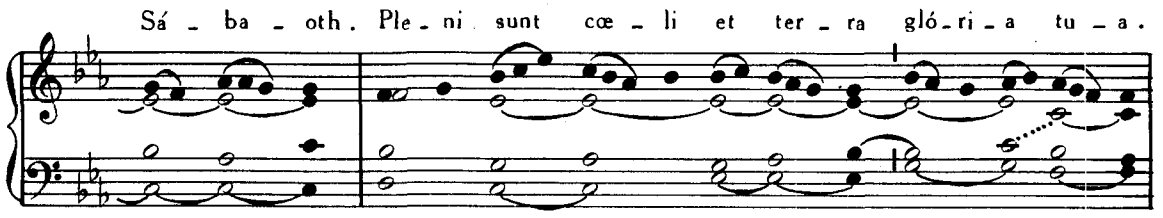

Ho_sán_na in ex_cél_sis. Be_ne_dí_ctus qui ve_nit

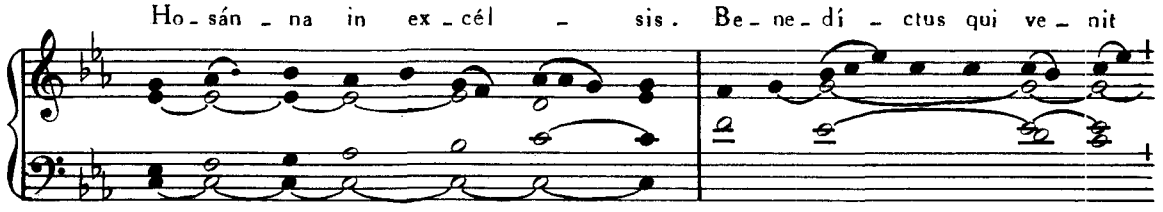

in nó_mi_ne Dó_mi_ni. Ho_sán_na in ex_cél_sis.

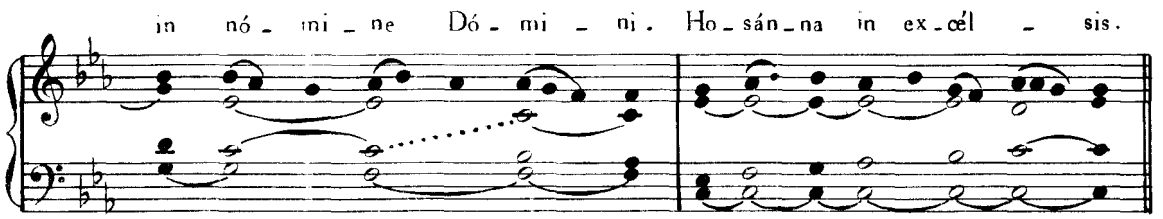
II.

IV.

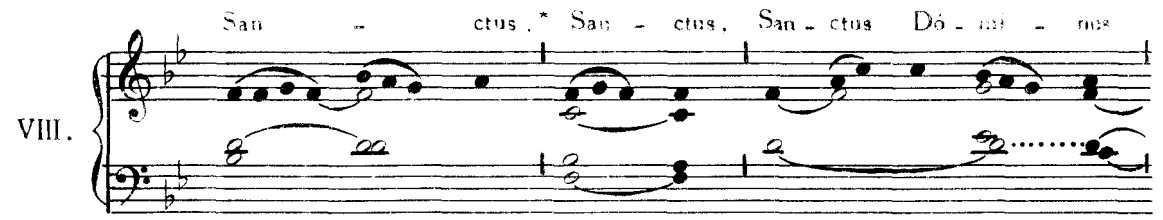

San_ctus, * San_ctus, San_ctus Dó_mi_nus De_us

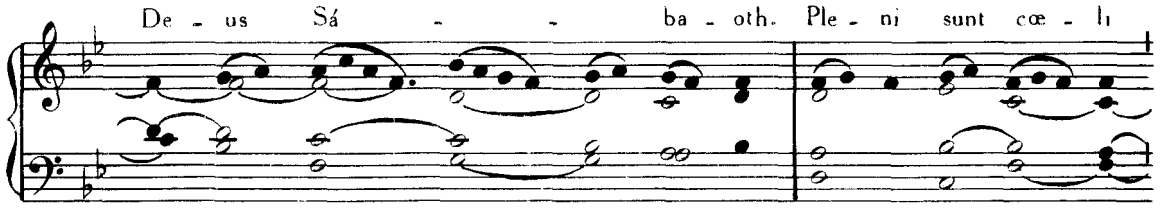

Sá_ba_oth. Ple_ni sunt cœ_li et ter_ra gló_ri_a tu_a.

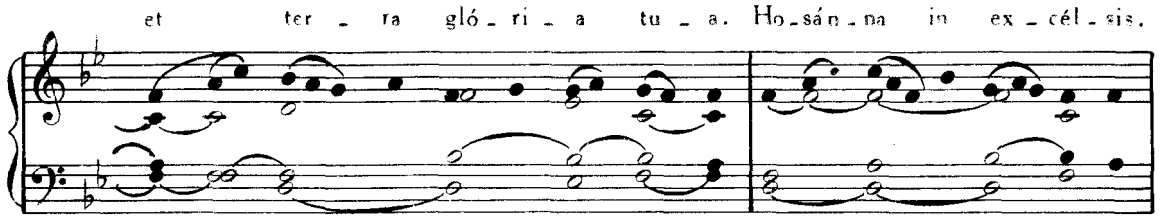

Ho_sán_na in ex_cél_sis. Be_ne_dí_ctus qui ve_nit

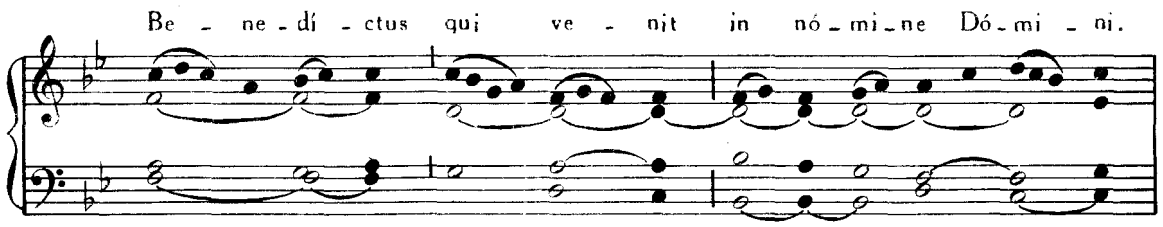

in nó - mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis.

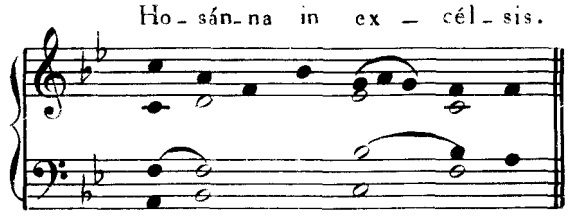
III.


San - ctus.* San - ctus, San - ctus Dó - mi - nus
VIII.


De - us Sá - - ba - oth. Ple - ni sunt cœ - li

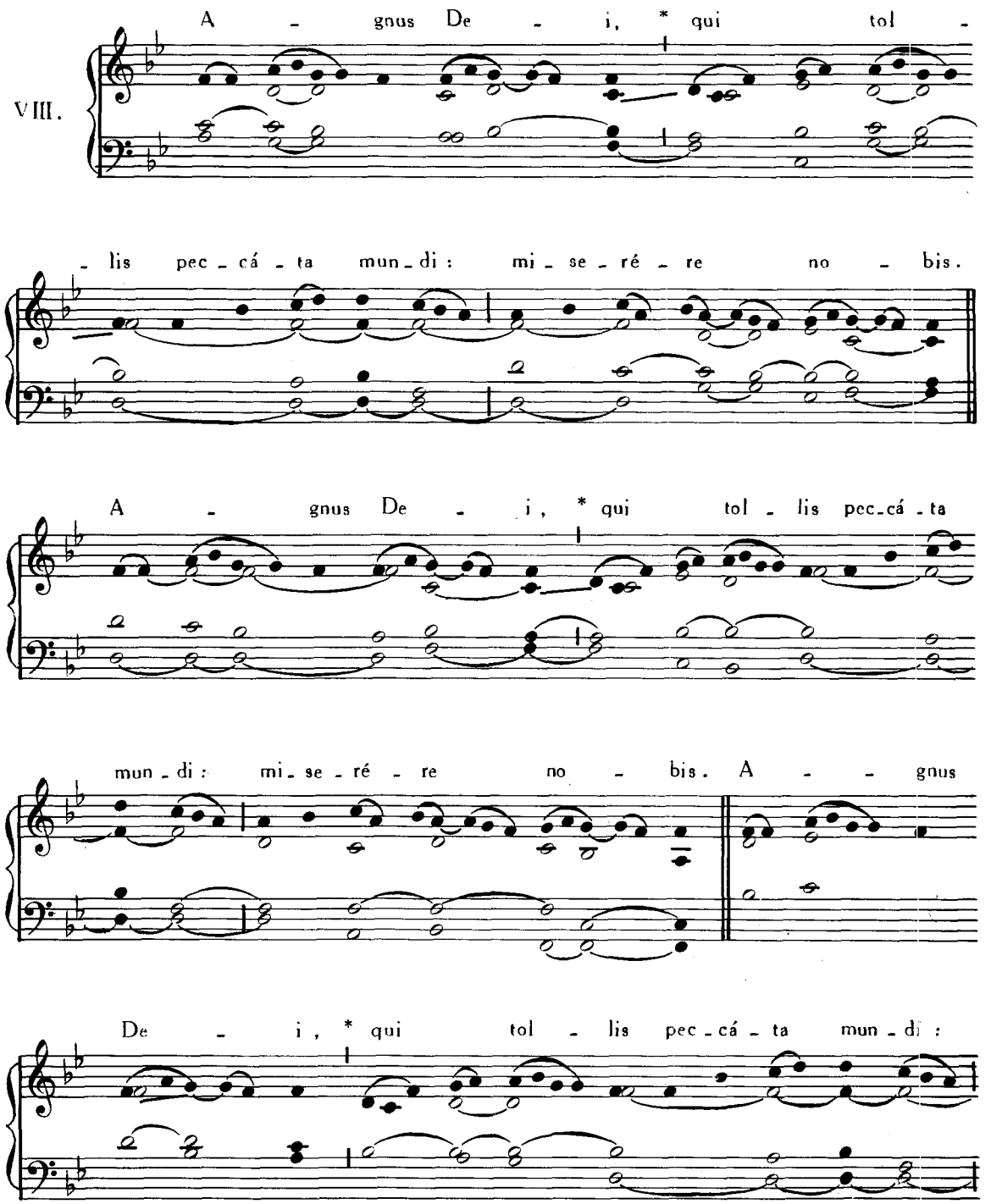

et ter - ra gló - ri - a tu - a. Ho - sán - na in ex - cél - sis.

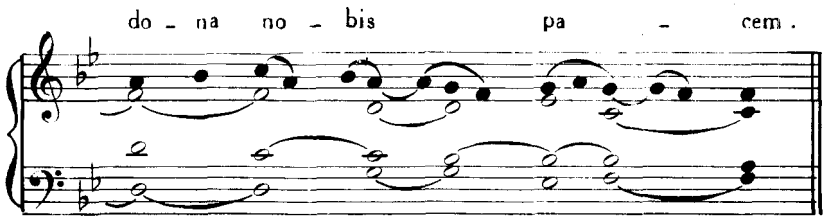

Be - ne - dí - ctus qui ve - nit in nó - mi - ne Dó - mi - ni.


Ho - sán - na in ex - cél - sis.

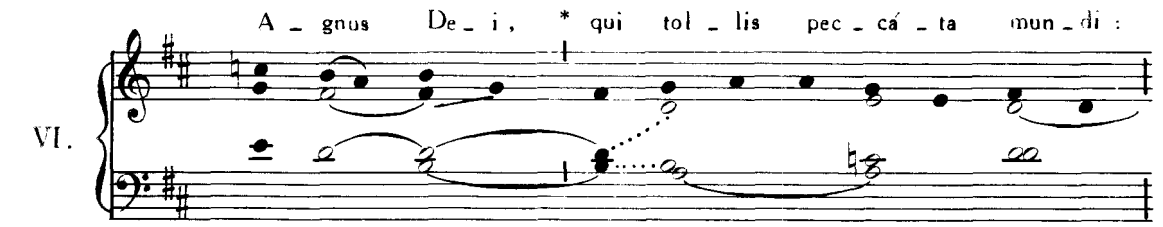
AGNUS.

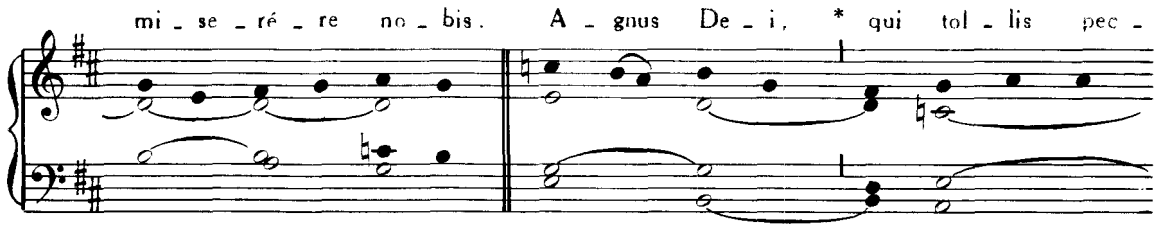
I.

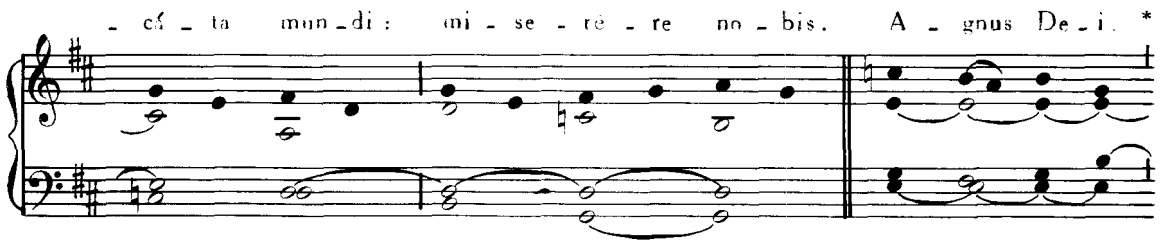

VIII.
A - gnus De - i, * qui tol -
- lis pec - cá - ta mun - di : mi - se - ré - re no - bis.
A - gnus De - i, * qui tol - lis pec - cá - ta
mun - di : mi - se - ré - re no - bis. A - - gnus
De - i, * qui tol - lis pec - cá - ta mun - di :

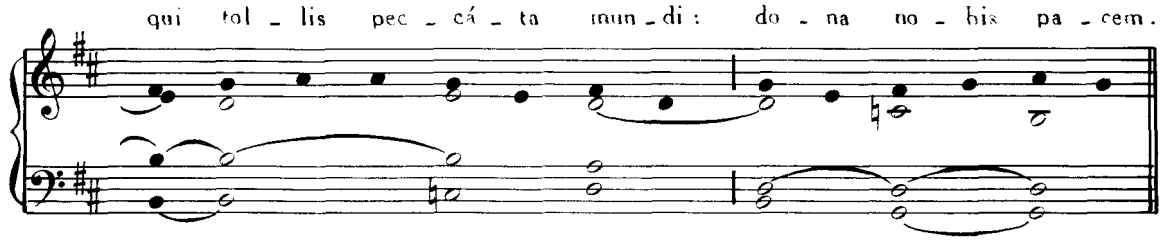

do - na no - bis pa - cem.

II.


VI.
A - gnus De - i, * qui tol - lis pec - cá - ta mun - di :


mi - se - ré - re no - bis. A - gnus De - i, * qui tol - lis pec -


- cá - ta mun - di : mi - se - ré - re no - bis. A - gnus De - i. *


qui tol - lis pec - cá - ta mun - di : do - na no - bis pa - cem.

E. D. L.

ALII CANTUS AD LIBITUM

NOVISSIME APPROBATI.

GLORIA IN EXCELSIS.

More Ambrosiano.

IV.

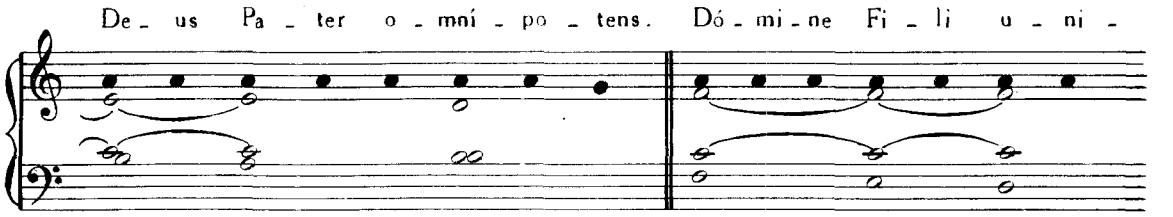
Gló - ri - a in ex - cél - sis De - o. Et in ter - ra

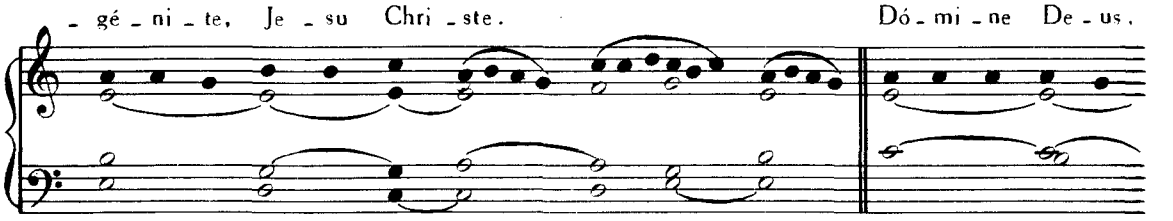
pax ho - mí - ni - bus bo - næ vo - lun - tá - tis. Lau - dá - mus te.

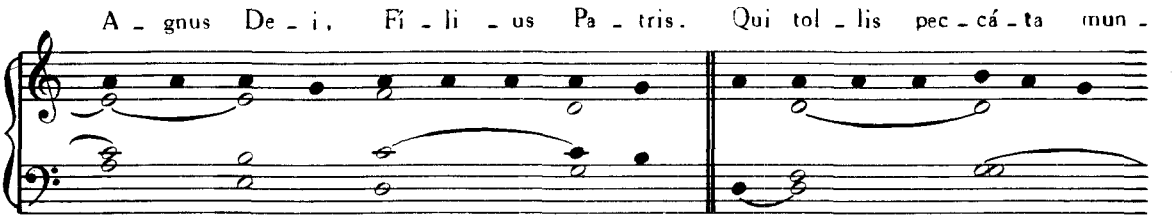
Be - ne - dí - ci - mus te. Ad - o - rá - mus te. Glo - ri - fi - cá - mus te.

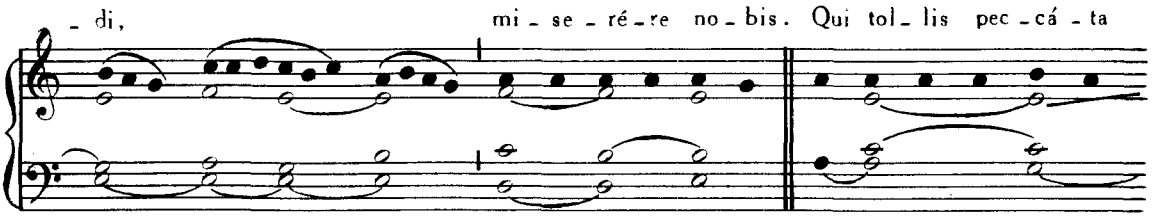
Grá - ti - as á - gi - mus ti - bi pro - pter

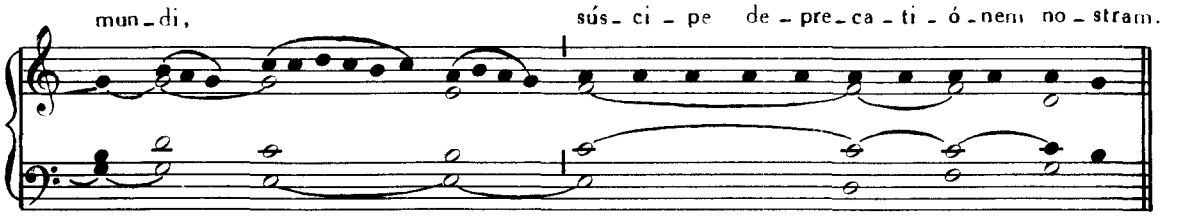
ma - gnam gló - ri - am tu - am. Dó - mi - ne De - us, Rex cœ - lé - stis,

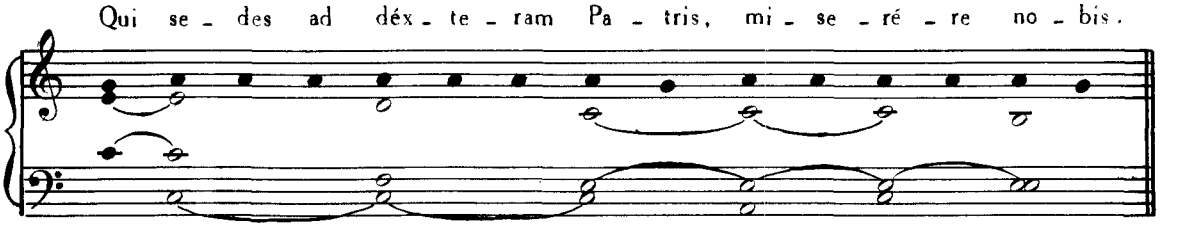

De - us Pa - ter o - mní - po - tens. Dó - mi - ne Fi - li u - ni -

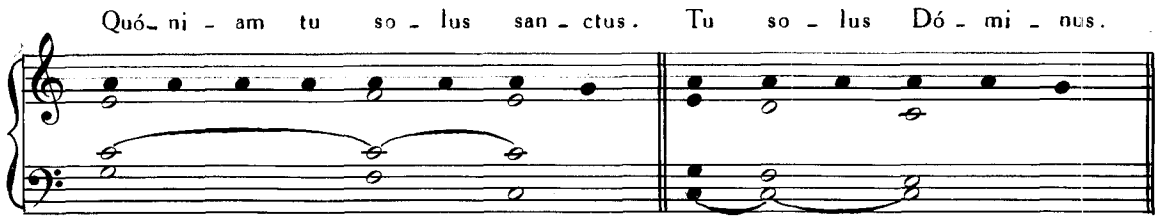

- gé - ni - te, Je - su Chri - ste. Dó - mi - ne De - us,

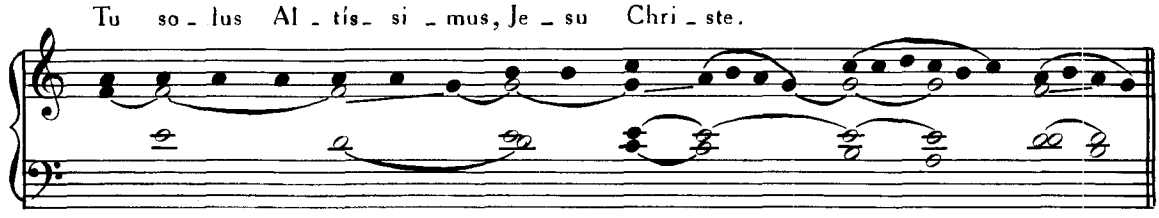

A - gnus De - i, Fi - li - us Pa - tris. Qui tol - lis pec - cá - ta mun -

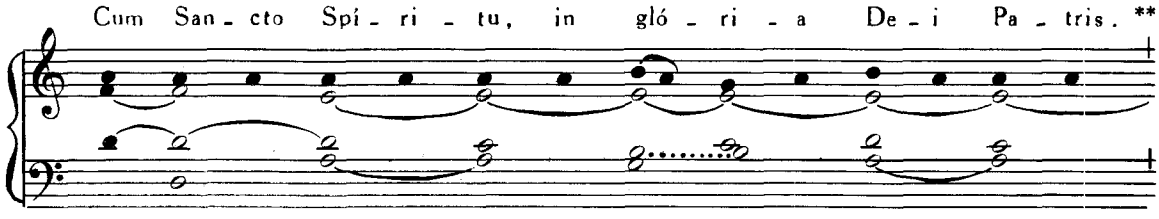

- di, mi - se - ré - re no - bis. Qui tol - lis pec - cá - ta

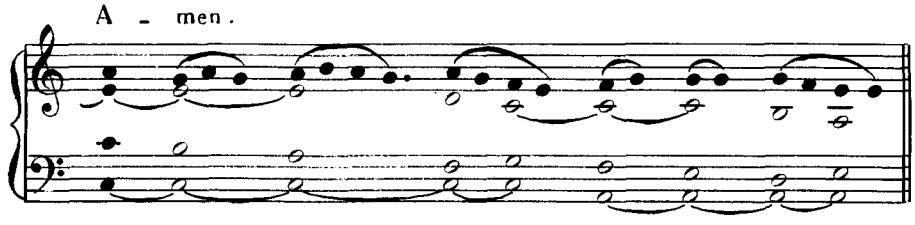

mun - di, súsci - pe de - pre - ca - ti - ó - nem no - stram.


Qui se - des ad déx - te - ram Pa - tris, mi - se - ré - re no - bis.


Quó- ni - am tu so - lus san - ctus. Tu so - lus Dó - mi - nus.

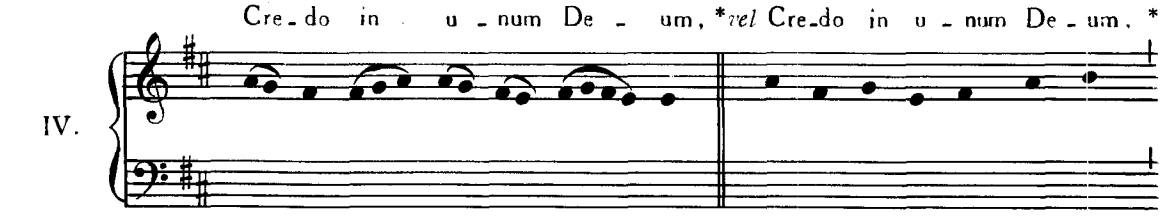

Tu so - lus Al - tís - si - mus, Je - su Chri - ste.

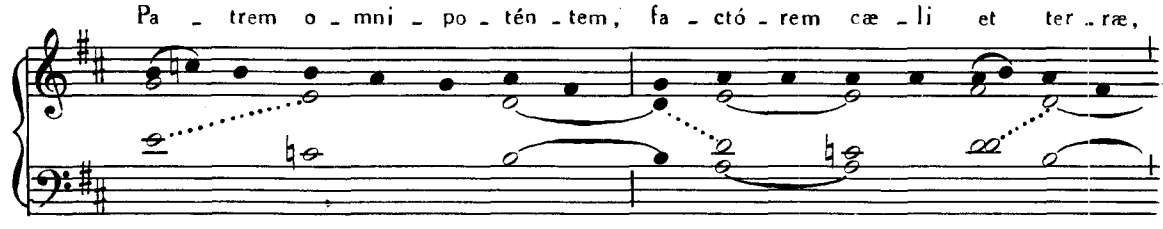

Cum San - cto Spí - ri - tu, in gló - ri - a De - i Pa - tris. **

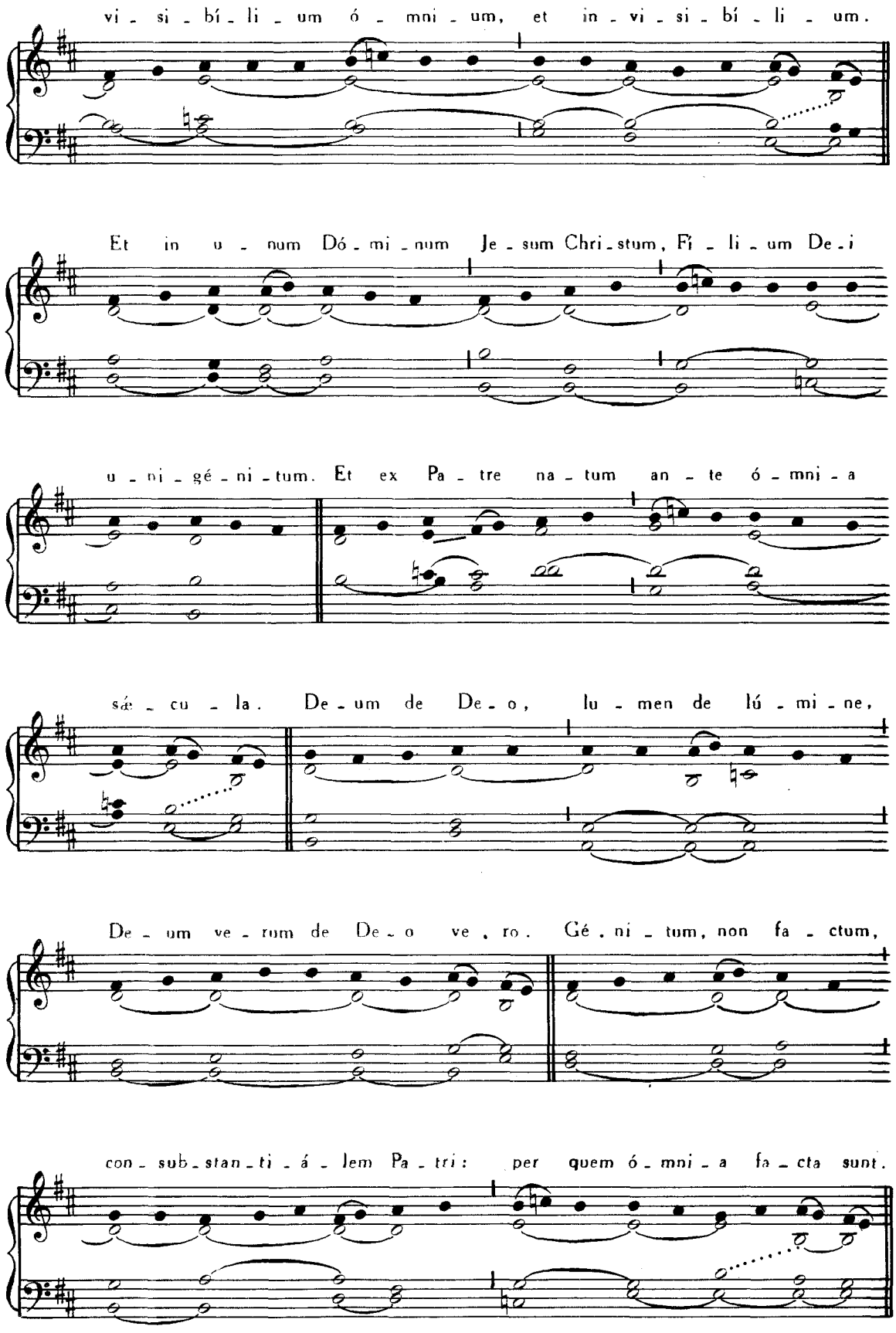

A - men.

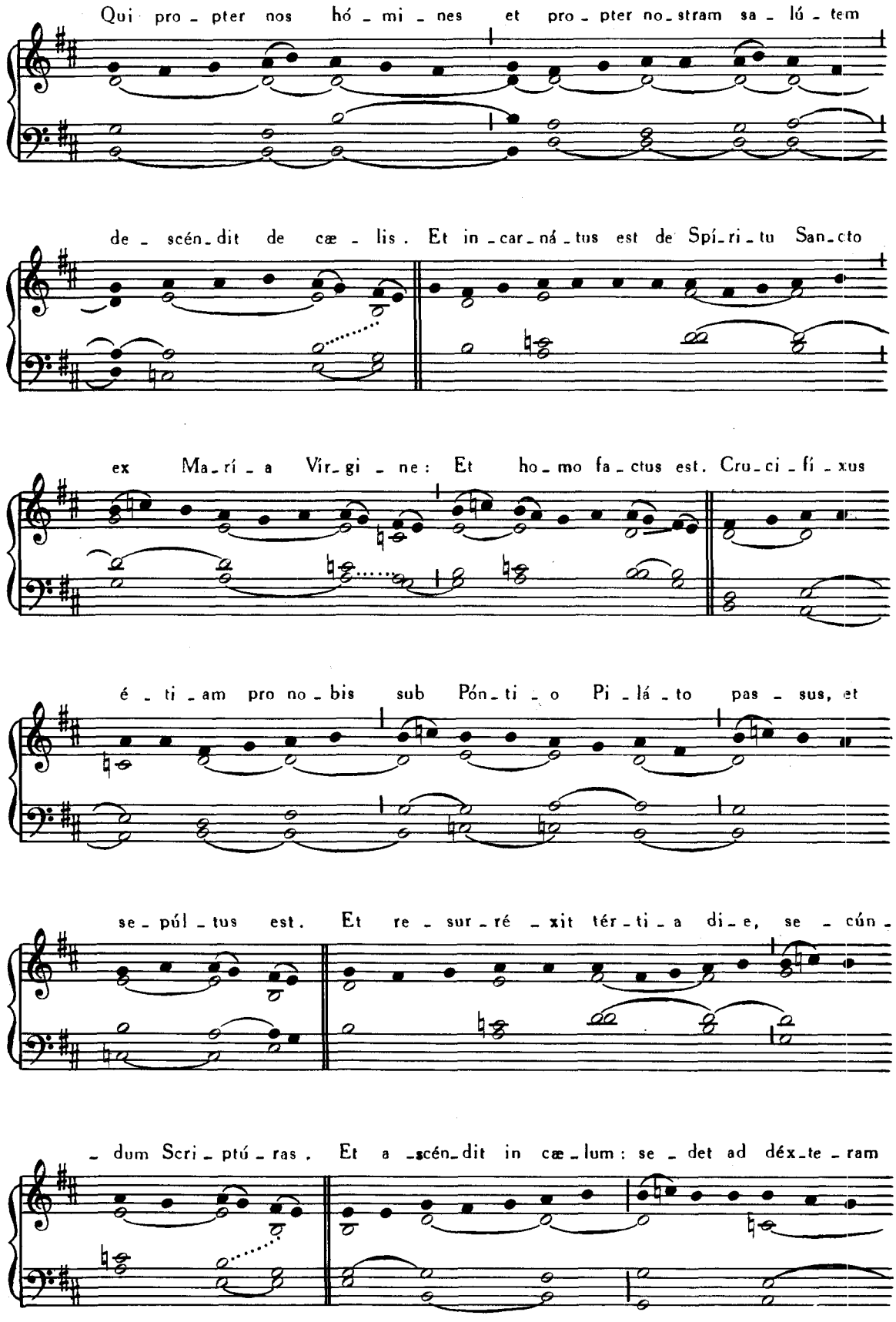
CREDO.

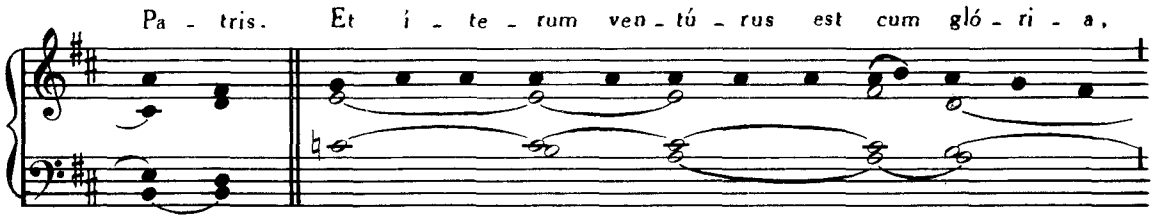
V.

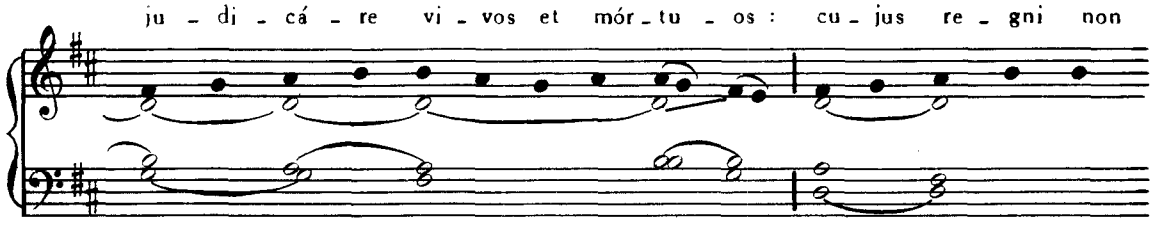

IV.
Cre - do in u - num De - um, *vel Cre - do in u - num De - um. *

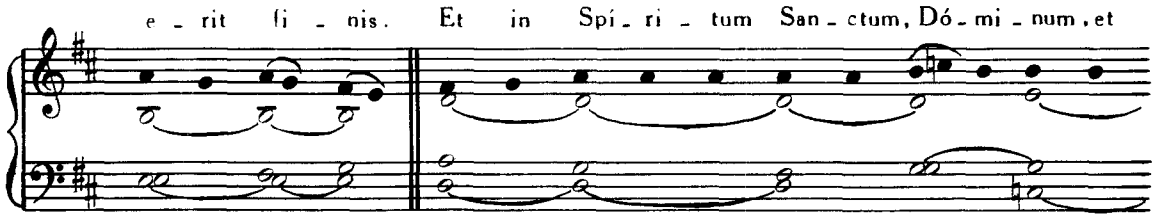

Pa - trem o - mni - po - tén - tem, fa - ctó - rem cæ - li et ter - ræ,

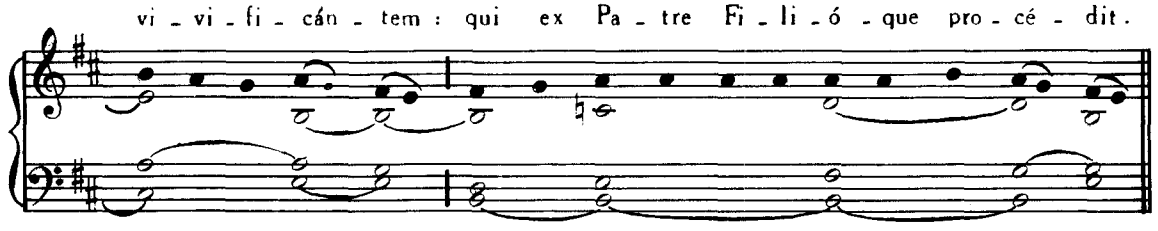

vi - si - bí - li - um ó - mni - um, et in - vi - si - bí - li - um.
Et in u - num Dó - mi - num Je - sum Chri - stum, Fi - li - um De - i
u - ni - gé - ni - tum. Et ex Pa - tre na - tum an - te ó - mni - a
sæ - cu - la. De - um de De - o, lu - men de lú - mi - ne,
De - um ve - rum de De - o ve - ro. Gé - ni - tum, non fa - ctum,
con - sub - stan - ti - á - lem Pa - tri: per quem ó - mni - a fa - cta sunt.

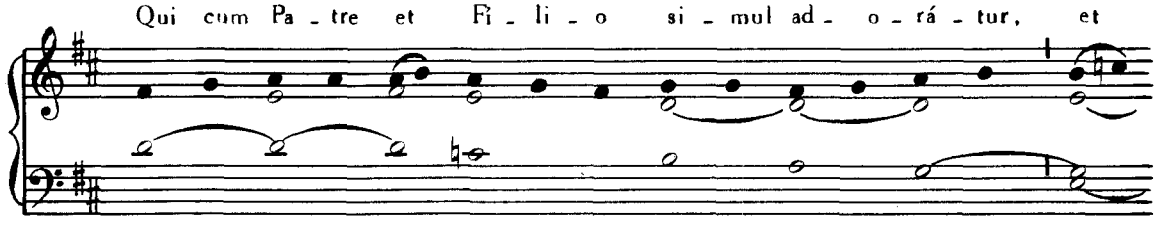

Qui pro - pter nos hó - mi - nes et pro - pter no - stram sa - lú - tem
de - scén - dit de cæ - lis. Et in - car - ná - tus est de Spí - ri - tu San - cto
ex Ma - rí - a Vír - gi - ne: Et ho - mo fa - ctus est. Cru - ci - fí - xus
é - ti - am pro no - bis sub Pón - ti - o Pi - lá - to pas - sus, et
se - 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: se - det ad déx - te - ram

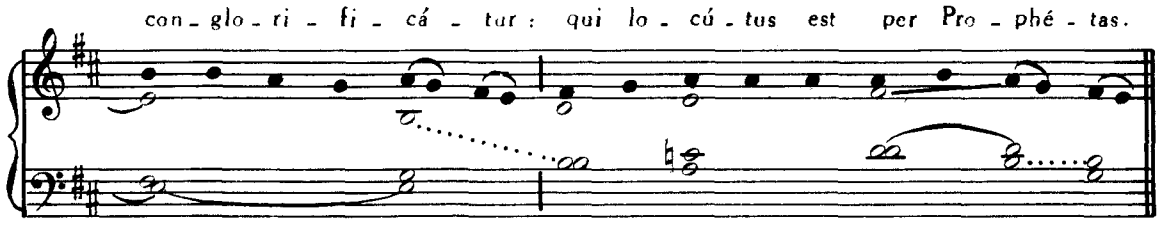

Pa - tris. Et í - te - rum ven - tú - rus est cum gló - ri - a,

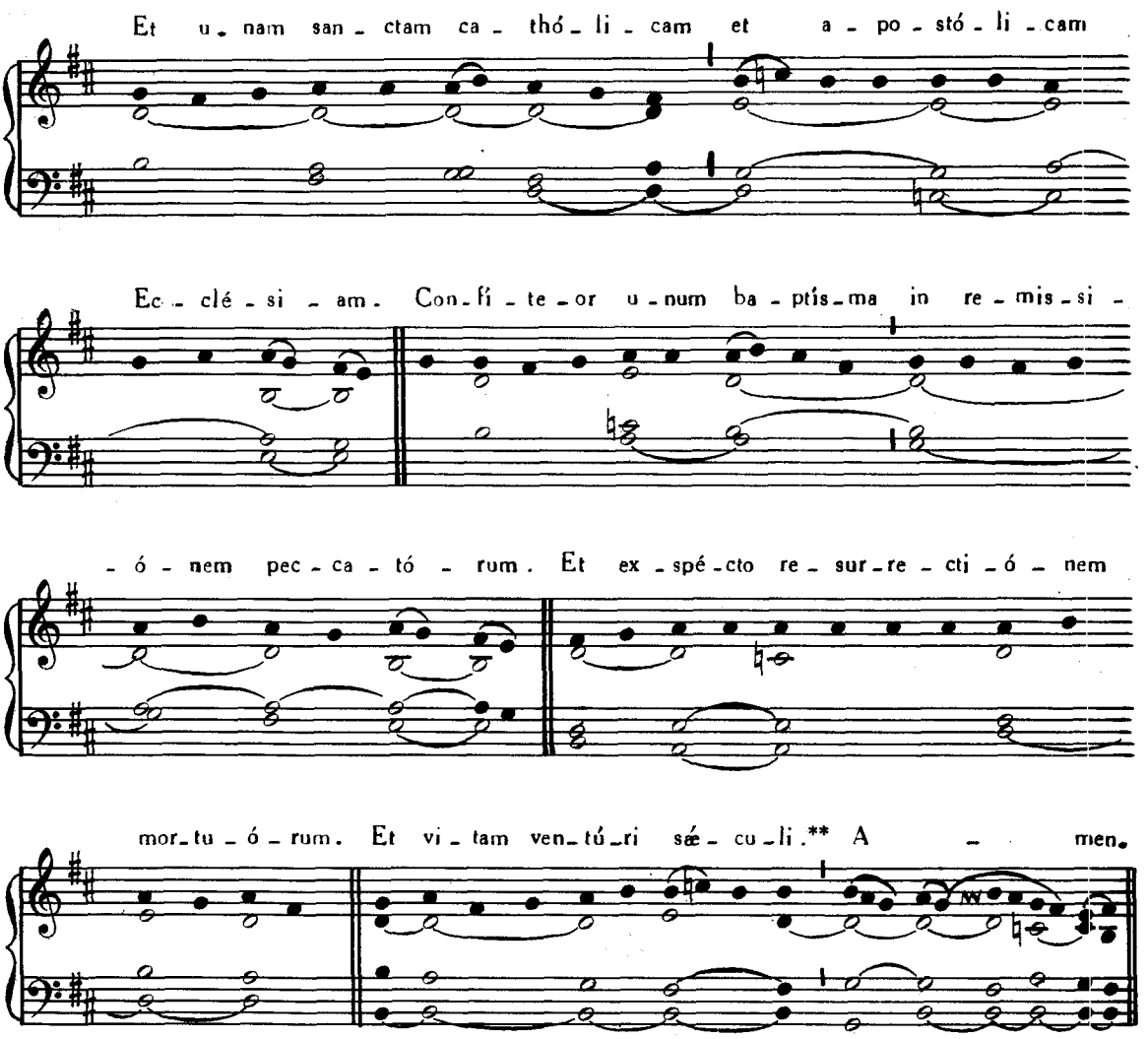

ju - di - cá - re vi - vos et mór - tu - os: cu - jus re - gni non


e - rit fi - nis. 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.

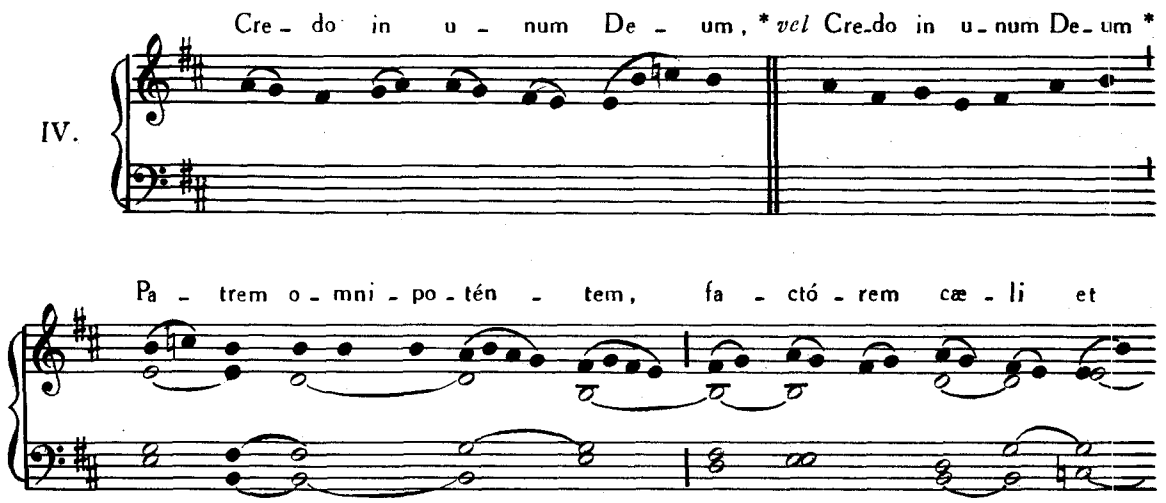

Qui cum Pa - tre et Fi - li - o si - mul ad - o - rá - tur, et

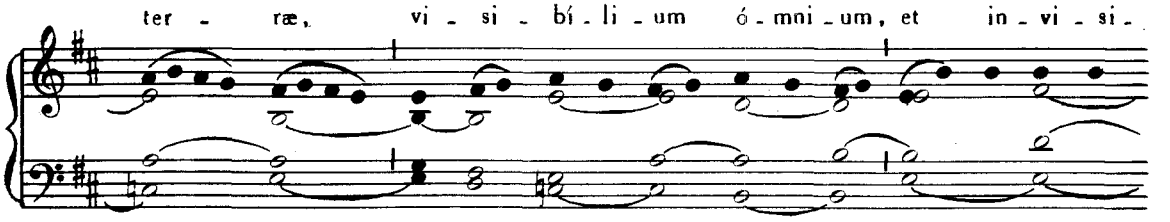

con - glo - ri - fi - cá - tur: qui lo - cú - tus est per Pro - phé - tas.

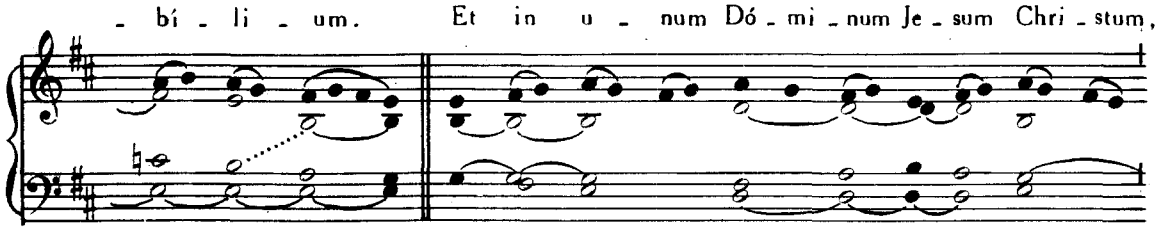

Et u - nam san - ctam ca - thó - li - cam et a - po - stó - li - cam
Ec - clé - si - am. Con - fi - te - or u - num ba - ptís - ma in re - mis - si -
- ó - nem pec - ca - tó - rum. Et ex - spé - cto re - sur - re - cti - ó - nem
mor - tu - ó - rum. Et vi - tam ven - tú - ri sæ - cu - li.** A - men.

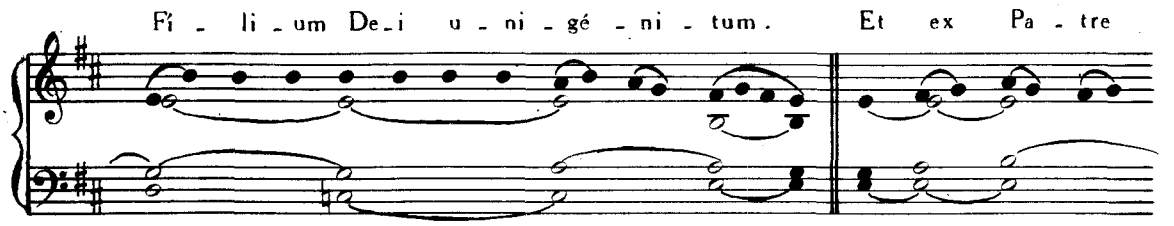
CREDO.

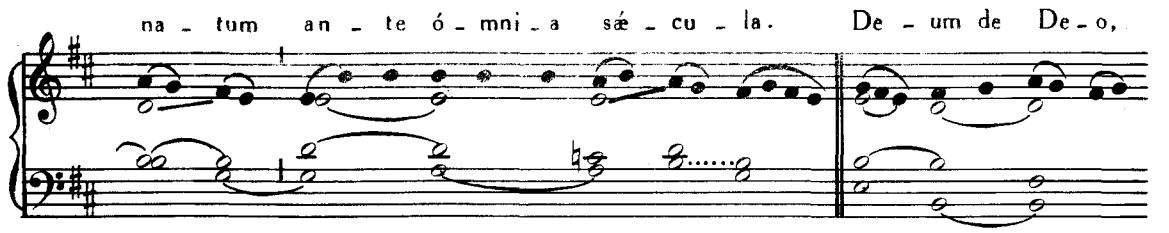
VI.

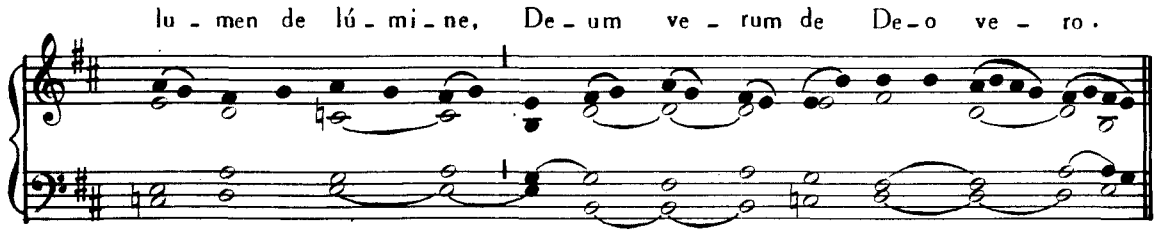

Cre - do in u - num De - um, * *vel* Cre - do in u - num De - um *
IV.
Pa - trem o - mni - po - tén - tem, fa - ctó - rem cæ - li et

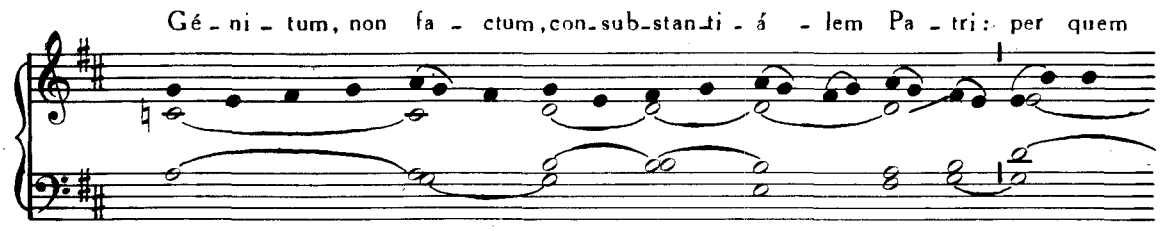

ter - ræ, vi - si - bí - li - um ó - mni - um, et in - vi - si -

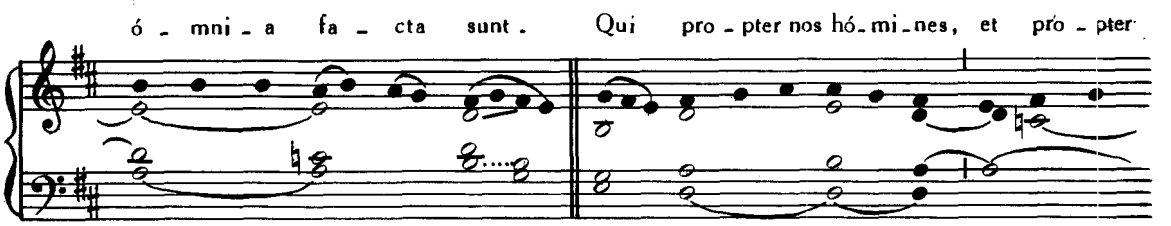

- bí - li - um. Et in u - num Dó - mi - num Je - sum Chri - stum,

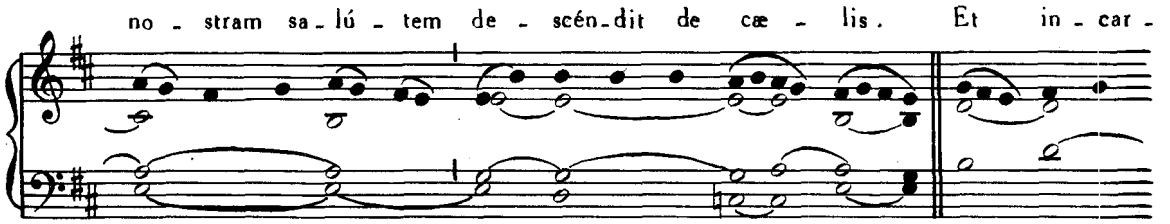

Fi - li - um De - i u - ni - gé - ni - tum. Et ex Pa - tre

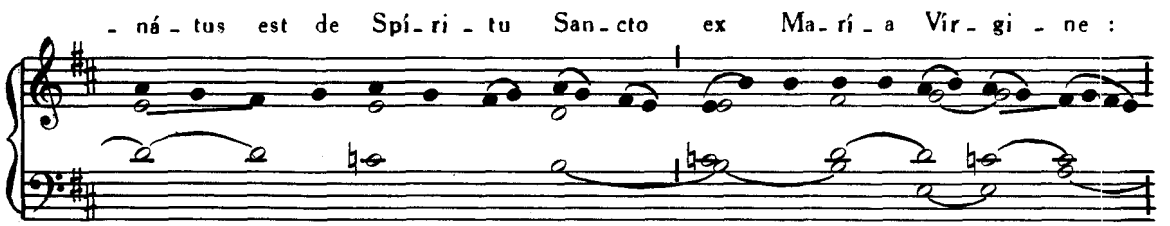

na - tum an - te ó - mni - a sæ - cu - la. De - um de De - o,

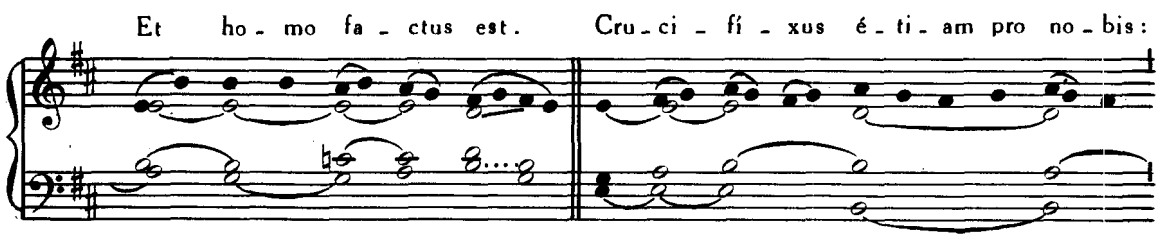

lu - men de lú - mi - ne, De - um ve - rum de De - o ve - ro.

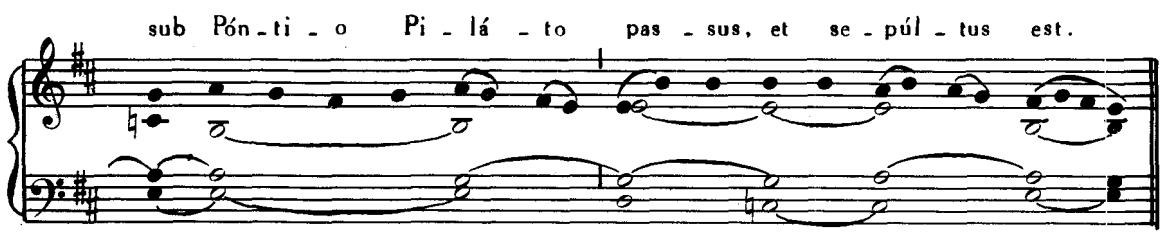

Gé - ni - tum, non fa - ctum, con - sub - stan - ti - á - lem Pa - tri: per quem

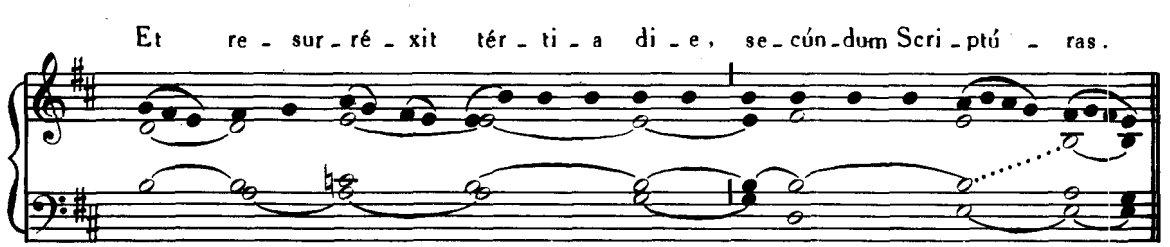

ó - mni - a fa - cta sunt. Qui pro - pter nos hó - mi - nes, et pró - pter

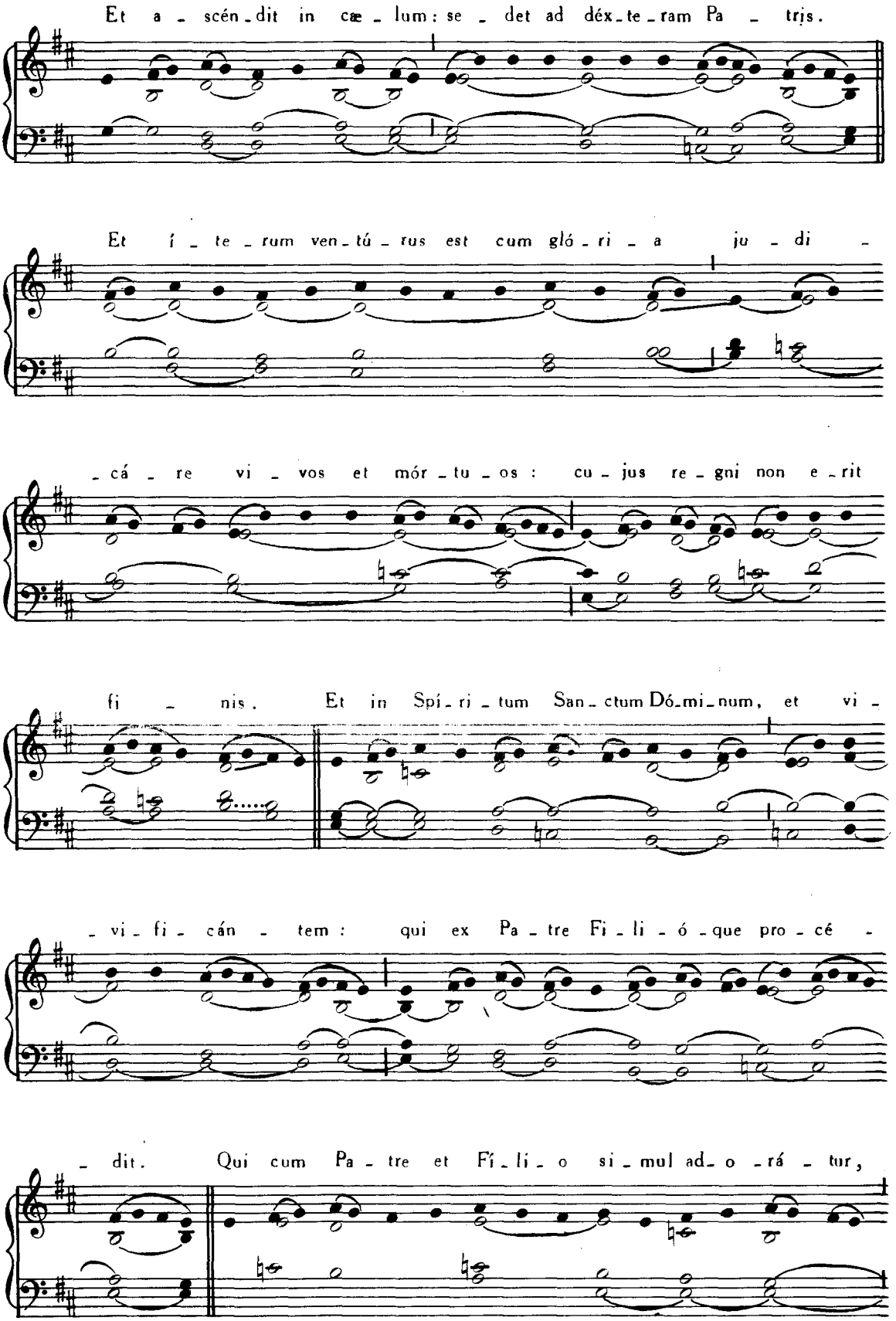

no - stram sa - lú - tem de - scén - dit de cæ - lis. Et in - car -


- ná - tus est de Spí - ri - tu San - cto ex Ma - rí - a Vír - gi - ne :


Et ho - mo fa - ctus est. Cru - ci - fí - xus 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: se - det ad déx - te - ram Pa - tris.
Et í - te - rum ven - tú - rus est cum gló - ri - a ju - di -
- cá - re vi - vos et mór - tu - os: cu - jus re - gni non e - rit
fi - nis. 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. Qui cum Pa - tre et Fí - li - o si - mul ad - o - 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 - fí - te - or u -

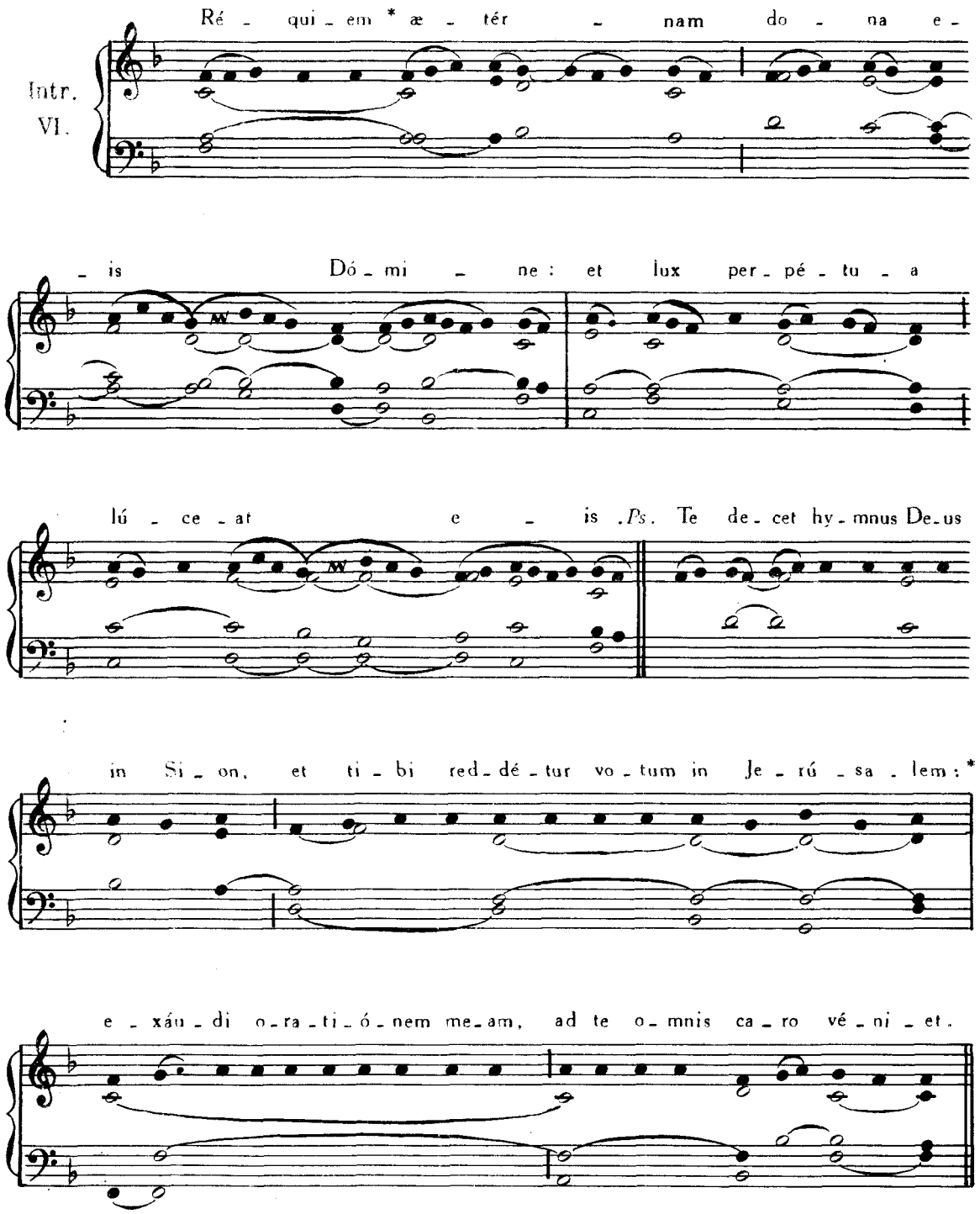
- num ba - ptís - ma in re - mis - si - ó - nem pec - ca - tó - rum.

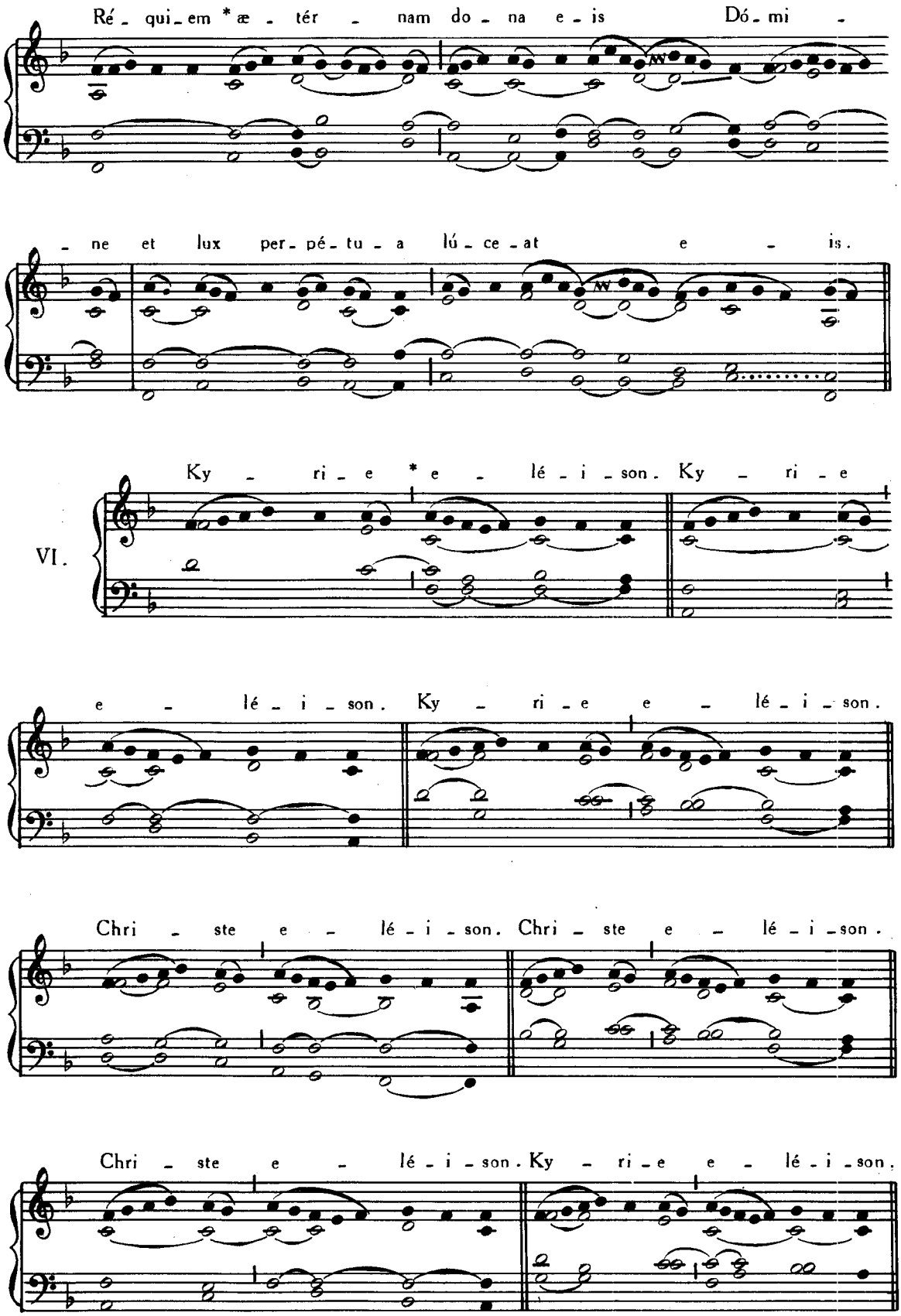
Et ex - spé - cto re - sur - re - cti - ó - nem mor - tu - ó - rum.

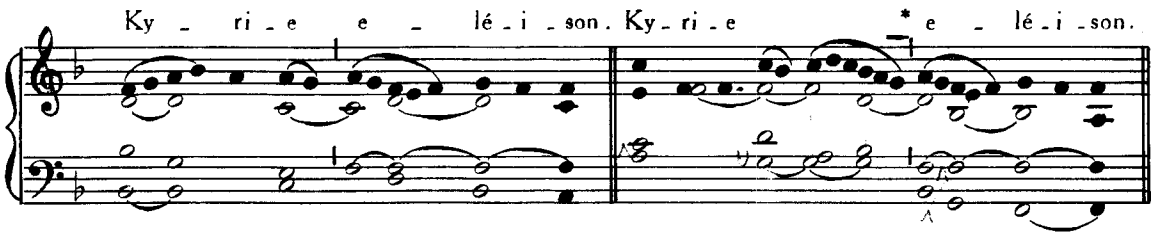
Et vi - tam ven - tú - ri sæ - cu - li. **A - men.

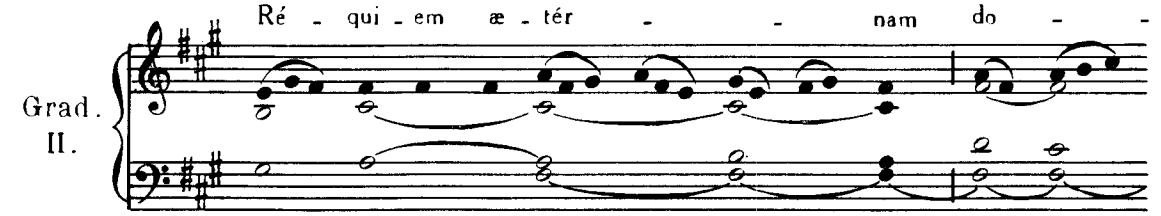
E. D. L.

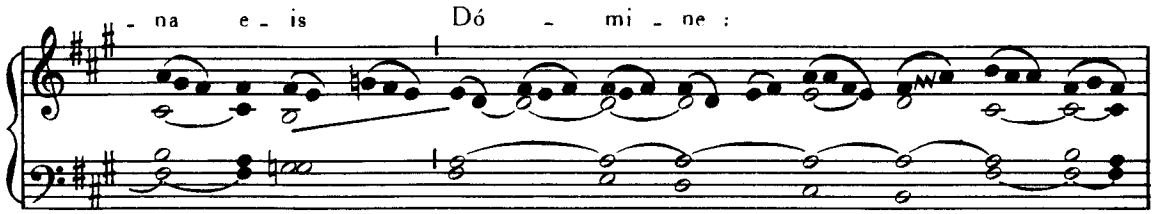
MISSA PRO DEFUNCTIS.

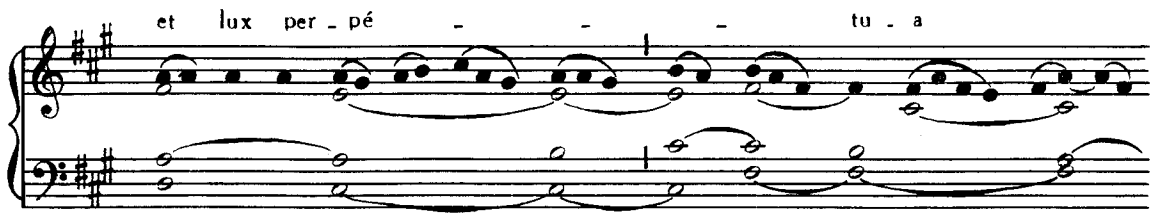


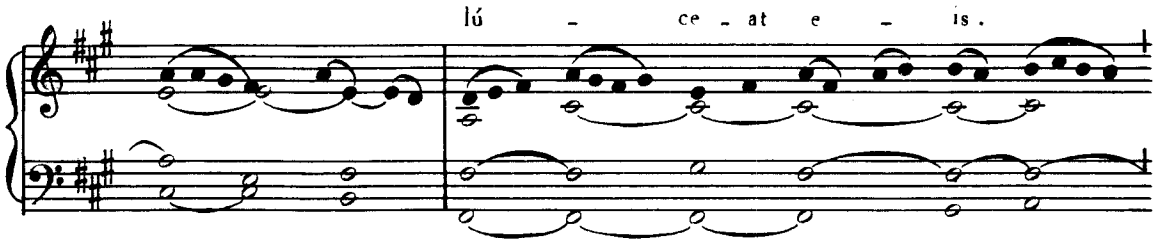

Ré - qui - em * æ - tér - nam do - na e - is Dó - mi -
- ne et lux per - pé - tu - a lú - ce - at e - is.
VI.
Ky - ri - e * e - lé - i - son. Ky - ri - e
e - lé - i - son. Ky - ri - e e - lé - i - son.
Chri - ste e - lé - i - son. Chri - ste e - lé - i - son.
Chri - ste e - lé - i - son. Ky - ri - e e - lé - i - son.

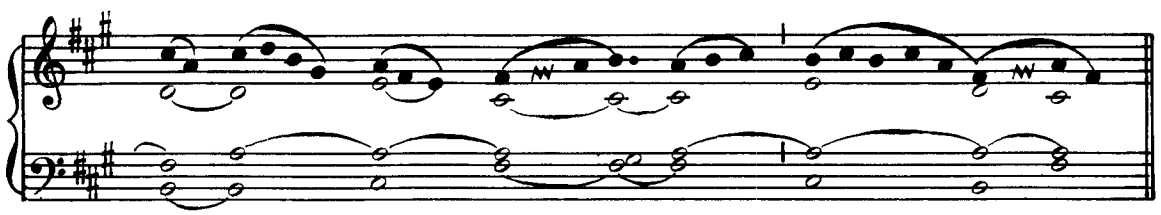

Ky - ri - e e - lé - i - son. Ky - ri - e * e - lé - i - son.


Grad.
II.
Ré - qui - em æ - tér - - nam do -


- na e - is Dó - mi - ne :


et lux per - pé - - - tu - a

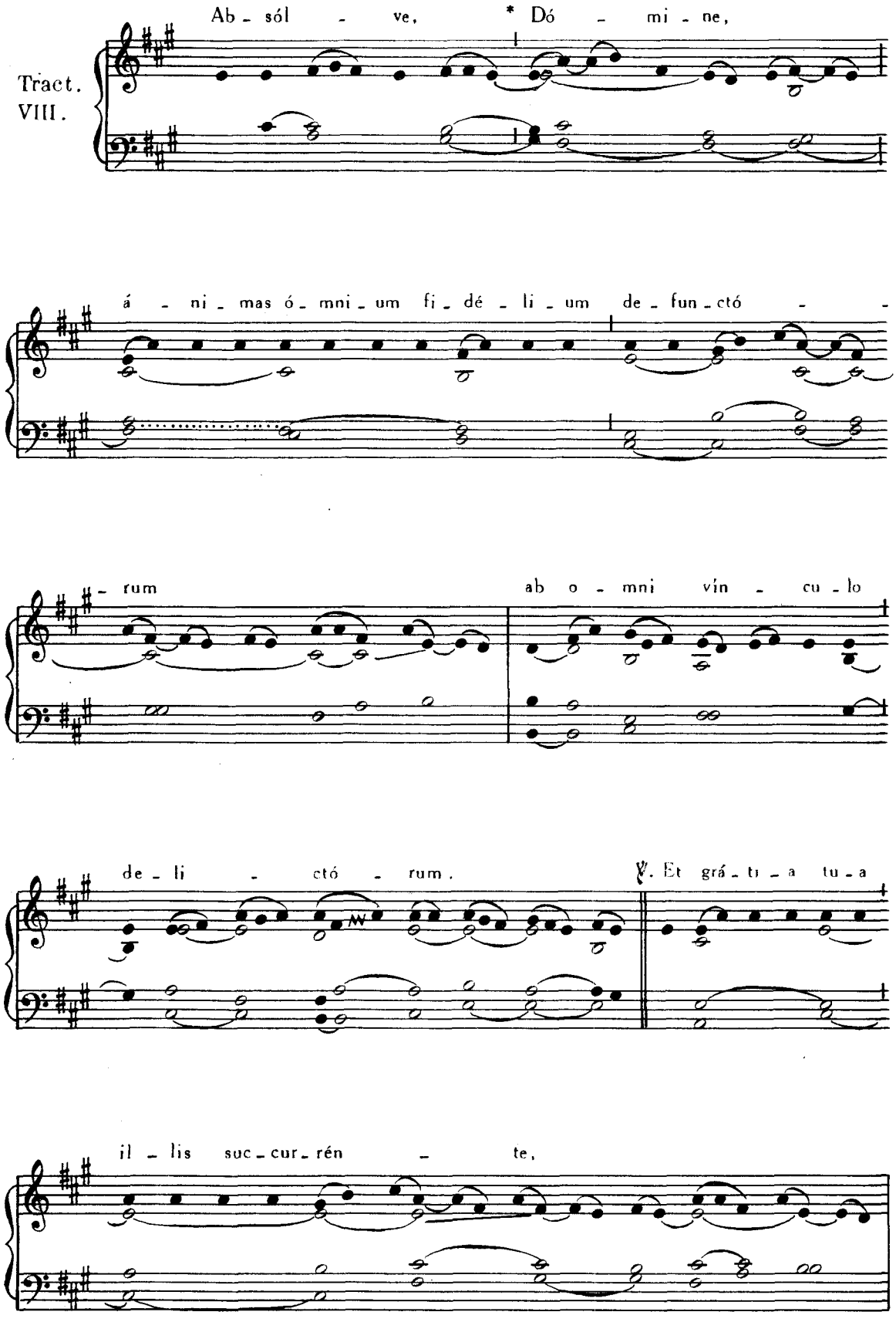

lú - ce - at e - is.



℣. In me-mó-ri-a æ-tér-na-e-rit ju-stus:

ab au-di-ti-ó-ne ma-la

*non ti-mé-bit.

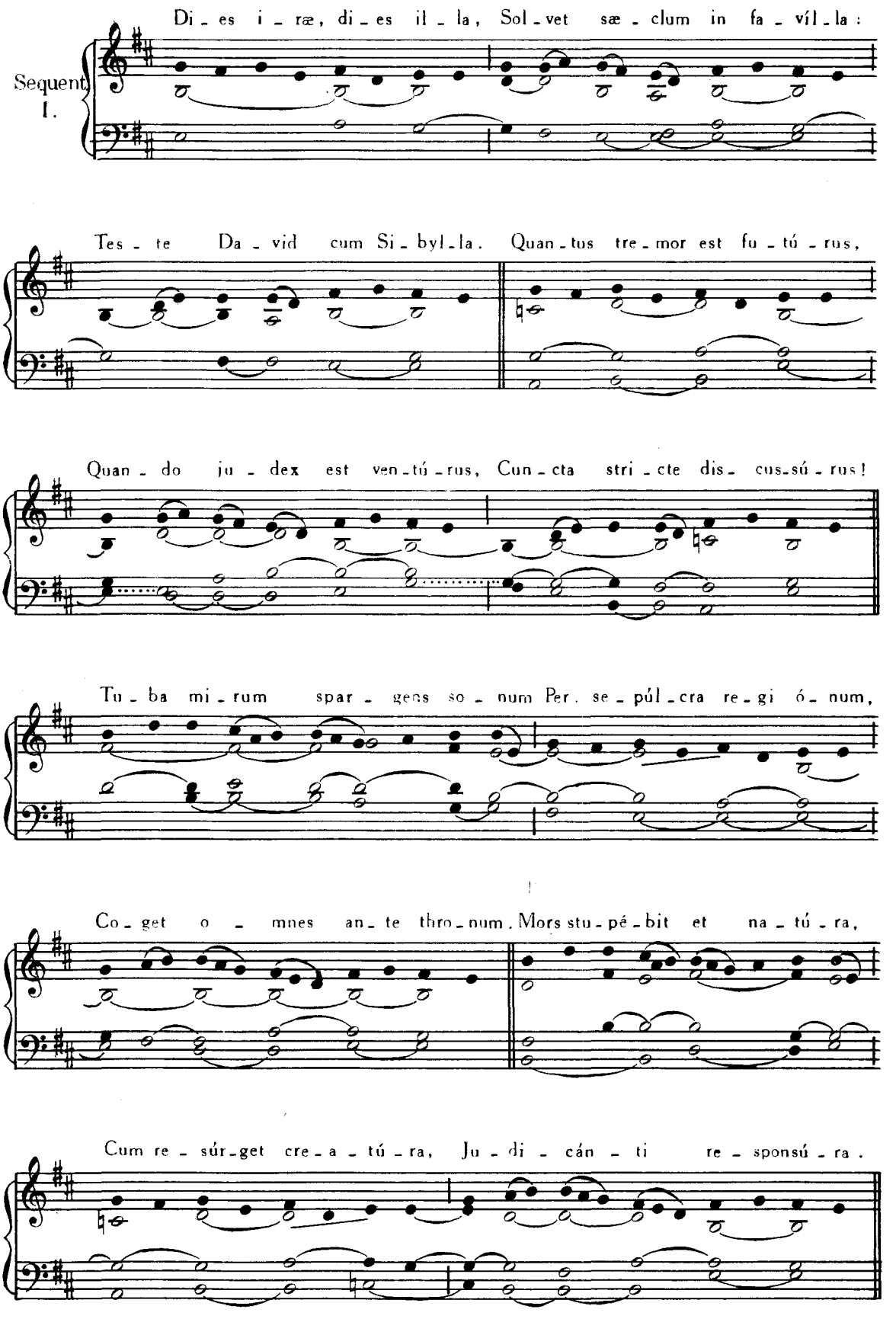

Tract. VIII.
Ab - sól - ve, * Dó - mi - ne,
á - ni - mas ó - mni - um fi - dé - li - um de - fun - ctó - -
- rum ab o - mni vín - cu - lo
de - li - ctó - rum. ℣. Et grá - ti - a tu - a
il - lis suc - cur - rén - te,

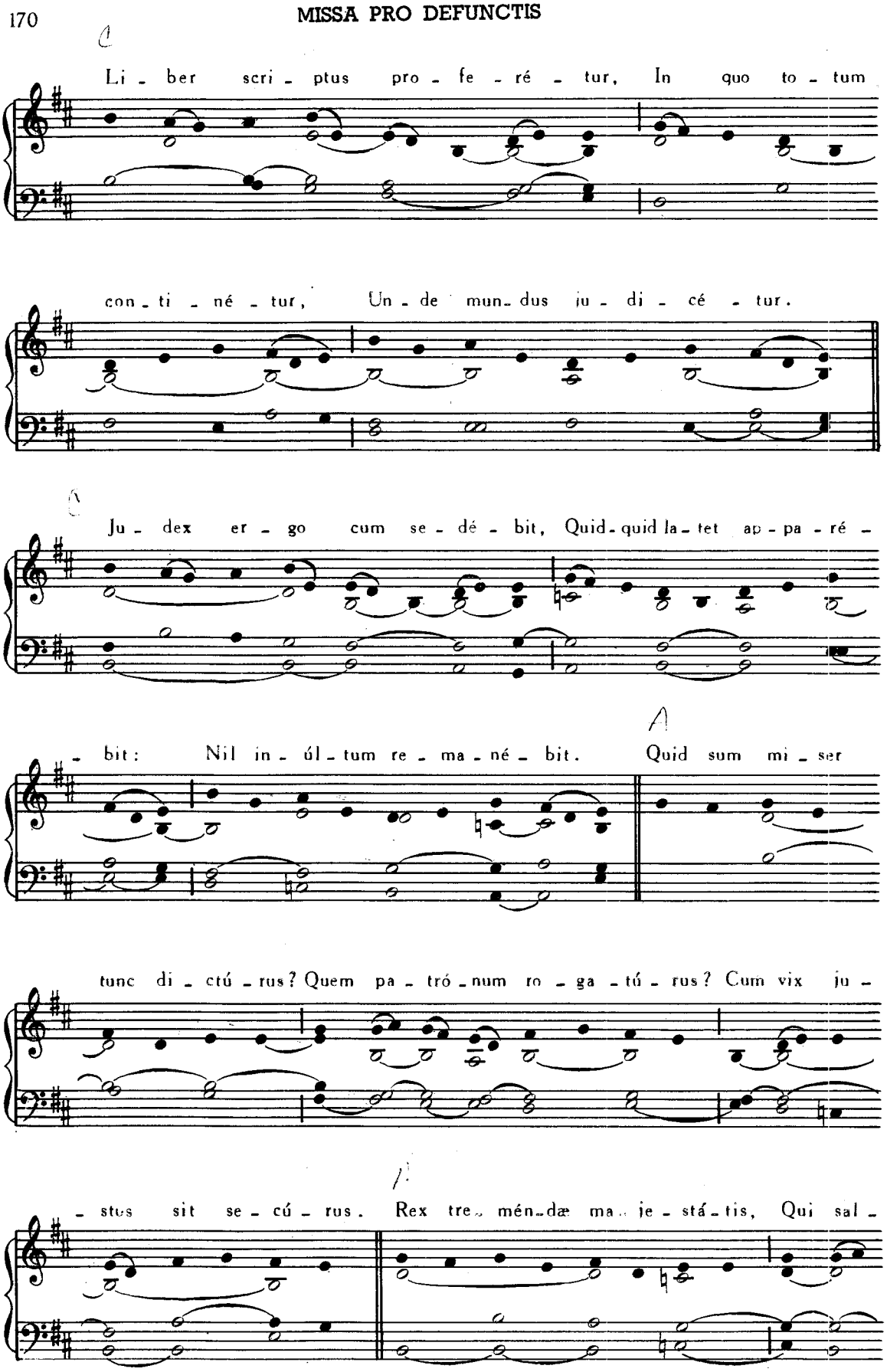
me - re - án - tur e - vá - de - re ju - dí - ci - um ul - ti - - -

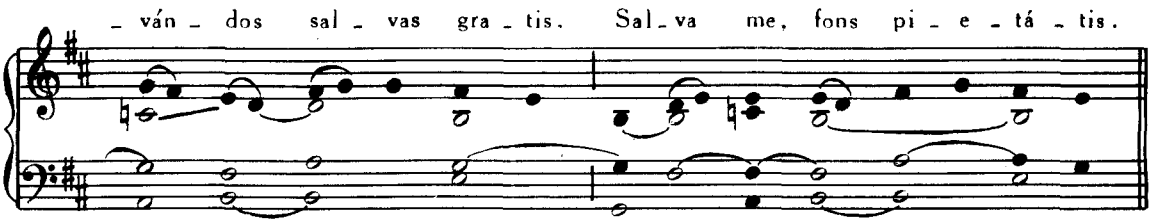
- ó - - nis. ℣. Et lu - cis æ - tér - - -

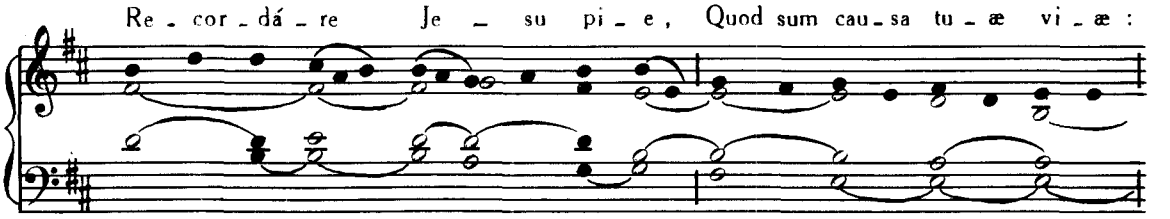
- næ be - a - ti - tú - di - ne *

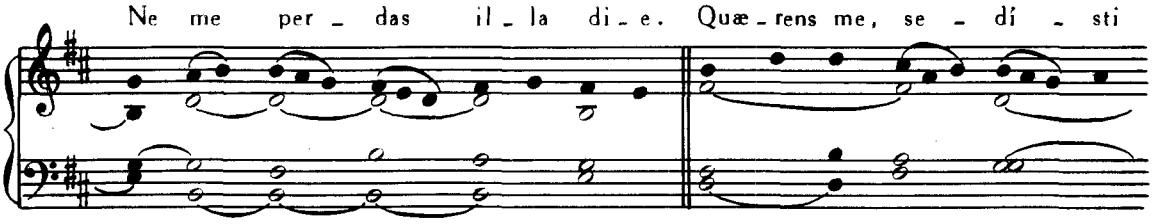
pér - - fru - i.

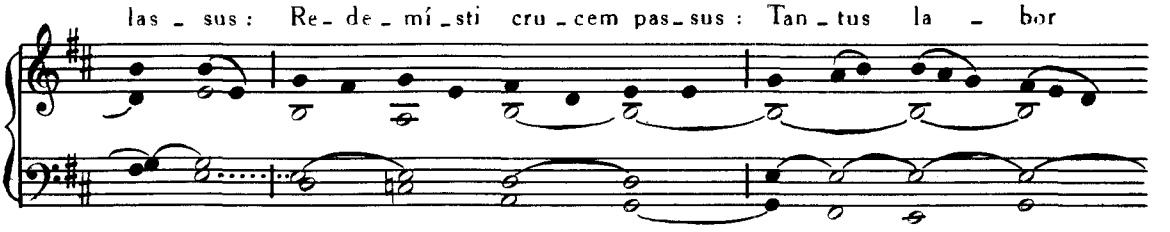

Sequent. I.
Di - es i - ræ, di - es il - la, Sol - vet sæ - clum in fa - víl - la:
Tes - te Da - vid cum Si - byl - la. Quan - tus tre - mor est fu - tú - rus,
Quan - do ju - dex est ven - tú - rus, Cun - cta stri - cte dis - cus - sú - rus!
Tu - ba mi - rum spar - gens so - num Per se - púl - cra re - gi ó - num,
Co - get o - mnes an - te thro - num. Mors stu - pé - bit et na - tú - ra,
Cum re - súr - get cre - a - tú - ra, Ju - di - cán - ti re - sponsú - ra.

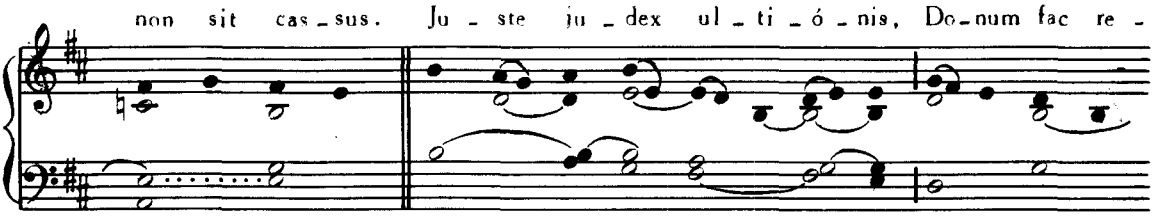

Li - ber scri - ptus pro - fe - ré - tur, In quo to - tum
con - ti - né - tur, Un - de mun - dus ju - di - cé - tur.
Ju - dex er - go cum se - dé - bit, Quid - quid la - tet ap - pa - ré -
- bit: Nil in - úl - tum re - ma - né - bit. Quid sum mi - ser
tunc di - ctú - rus? Quem pa - tró - num ro - ga - tú - rus? Cum vix ju -
- stus sit se - cú - rus. Rex tre - mén - dæ ma - je - stá - tis, Qui sal -

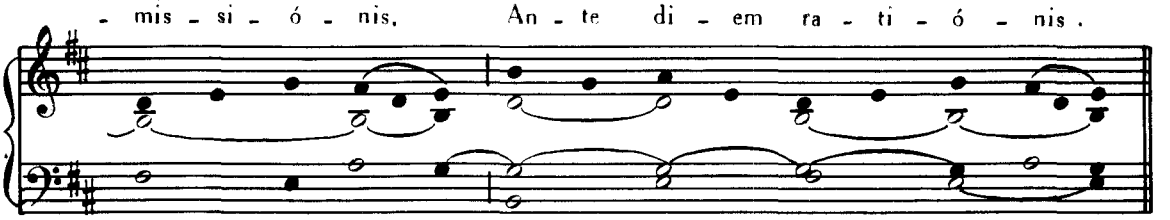

_ ván _ dos sal _ vas gra _ tis. Sal _ va me, fons pi _ e _ tá _ tis.

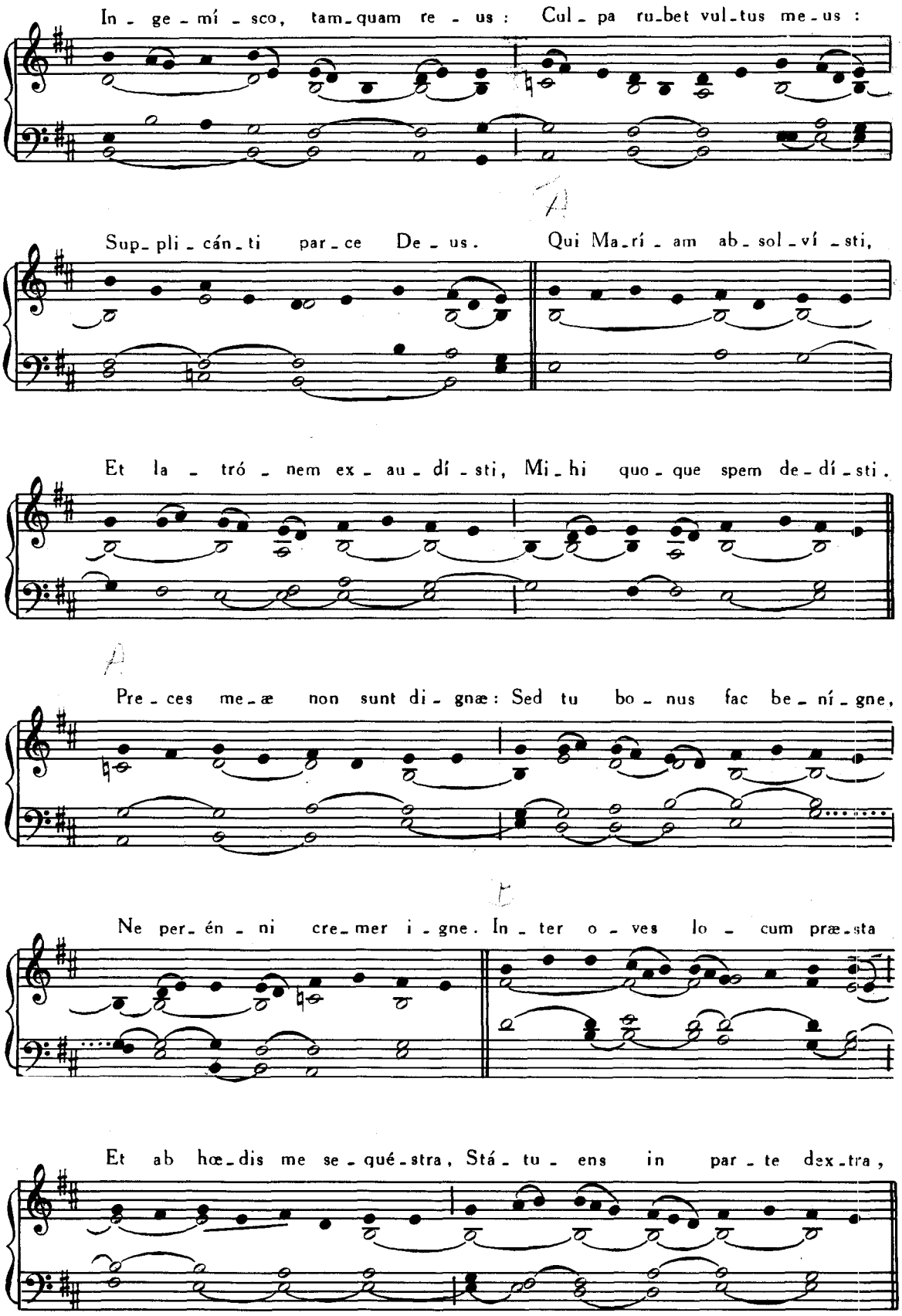

Re _ cor _ dá _ re Je _ su pi _ e, Quod sum cau _ sa tu _ æ vi _ æ :

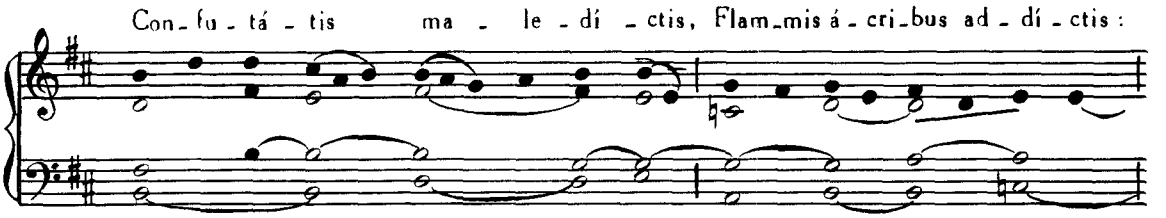

Ne me per _ das il _ la di _ e. Quæ _ rens me, se _ dí _ sti

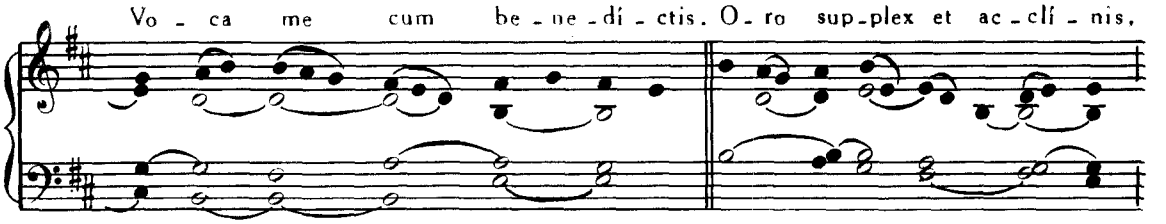

las _ sus : Re _ de _ mí _ sti cru _ cem pas _ sus : Tan _ tus la _ bor

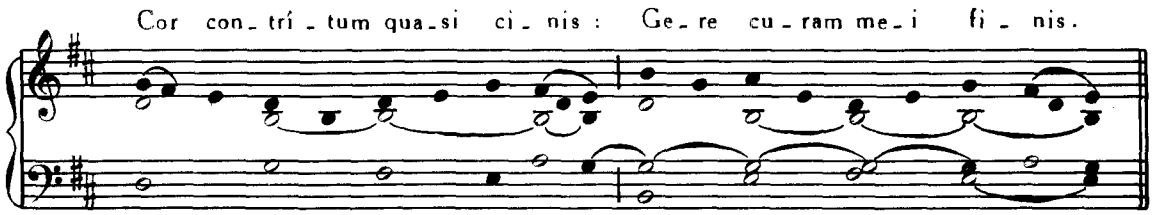

non sit cas _ sus. Ju _ ste ju _ dex ul _ ti _ ó _ nis, Do _ num fac re _

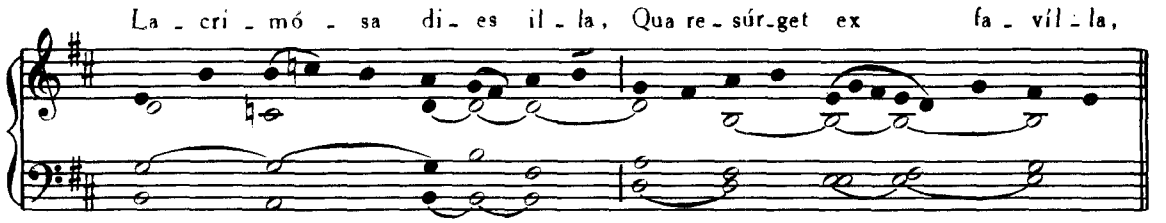

_ mis _ si _ ó _ nis, An _ te di _ em ra _ ti _ ó _ nis.

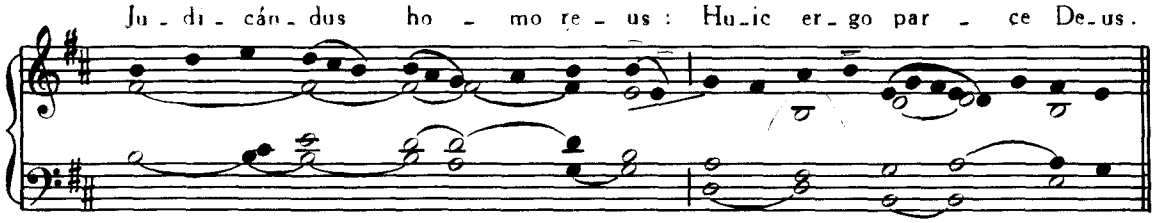

In - ge - mí - sco, tam - quam re - us : Cul - pa ru - bet vul - tus me - us :
Sup - pli - cán - ti par - ce De - us. Qui Ma - rí - am ab - sol - ví - sti,
Et la - tró - nem ex - au - dí - sti, Mi - hi quo - que spem de - dí - sti.
Pre - ces me - æ non sunt di - gnæ: Sed tu bo - nus fac be - ní - gne,
Ne per - én - ni cre - mer i - gne. In - ter o - ves lo - cum præ - sta
Et ab hœ - dis me se - qué - stra, Stá - tu - ens in par - te dex - tra,

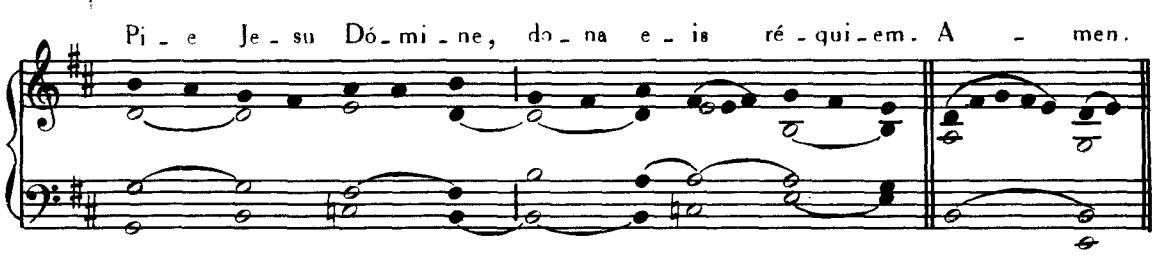

Con_fu_tá_tis ma_le_dí_ctis, Flam_mis á_cri_bus ad_dí_ctis:

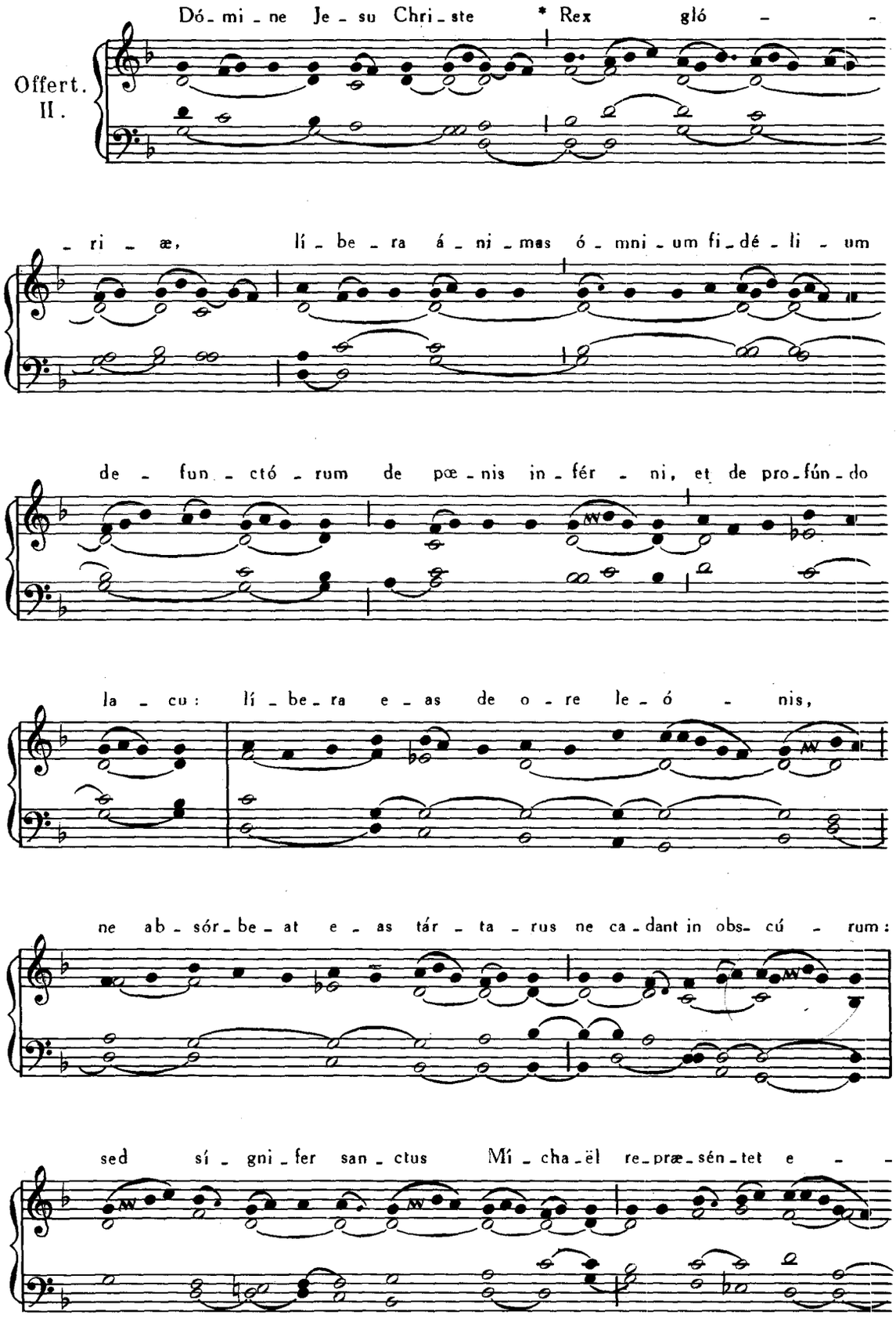

Vo_ca me cum be_ne_dí_ctis. O_ro sup_plex et ac_clí_nis,

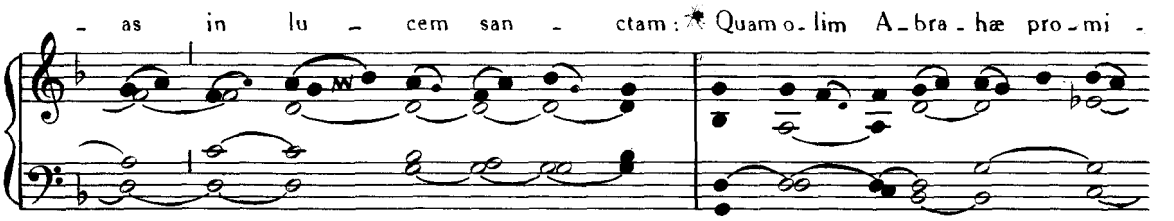

Cor con_trí_tum qua_si cì_nis: Ge_re cu_ram me_i fi_nis.

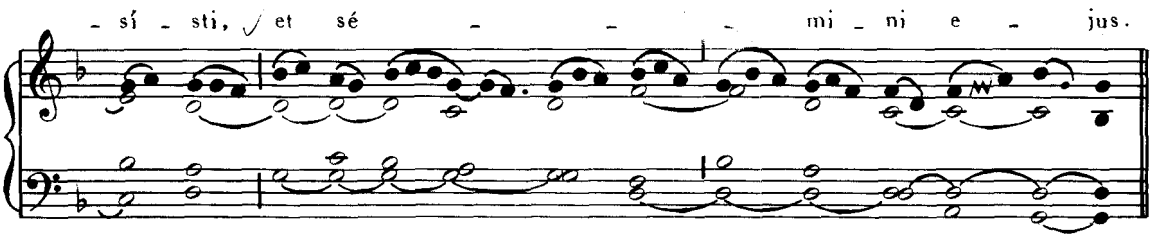

La_cri_mó_sa di_es il_la, Qua re_súr_get ex fa_víl_la,

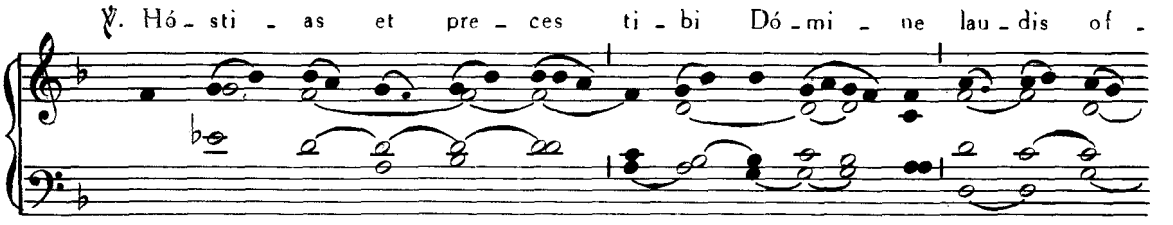

Ju_di_cán_dus ho_mo re_us: Hu_ic er_go par_ce De_us.

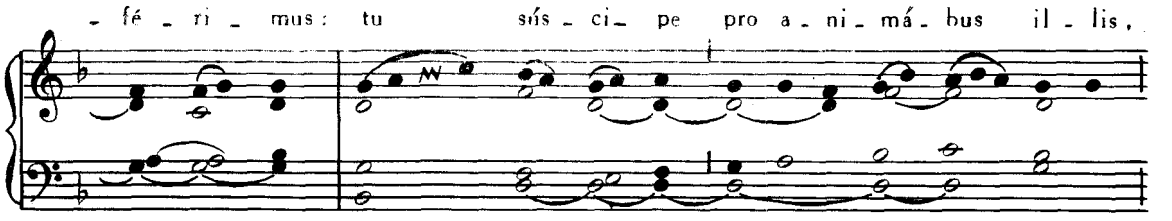

Pi_e Je_su Dó_mi_ne, do_na e_is ré_qui_em. A_men.

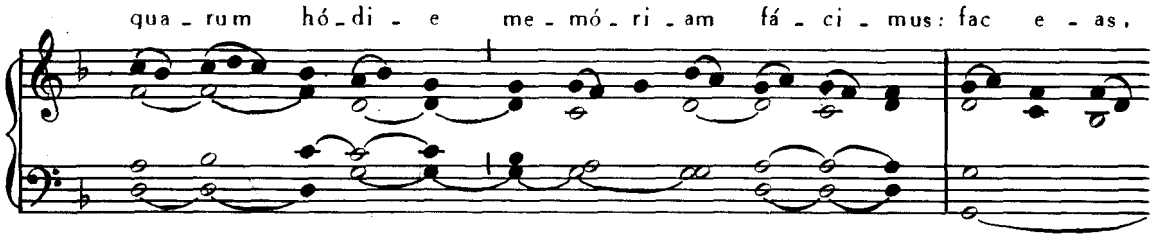

Offert. II.
Dó - mi - ne Je - su Chri - ste * Rex gló - - ri - æ, lí - be - ra á - ni - mas ó - mni - um fi - dé - li - um de - fun - ctó - rum de pœ - nis in - fér - ni, et de pro - fún - do la - cu: lí - be - ra e - as de o - re le - ó - nis, ne ab - sór - be - at e - as tár - ta - rus ne ca - dant in obs - cú - rum: sed sí - gni - fer san - ctus Mí - cha - ël re - præ - sén - tet e - -

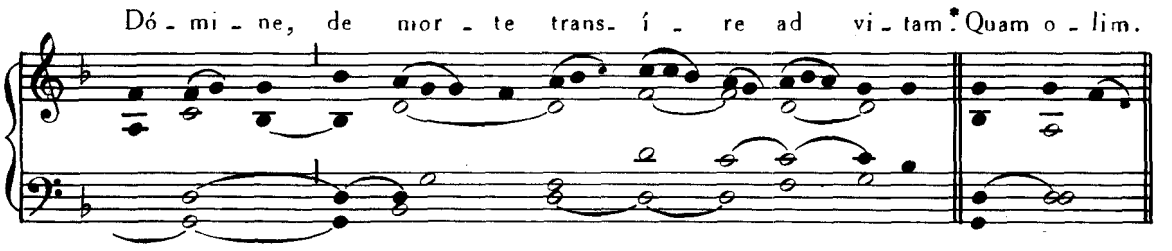

- as in lu - cem san - ctam: * Quam o - lim A - bra - hæ pro - mi -


- sí - sti, ✓ et sé - - - mi - ni e - jus.


℣. Hó - sti - as et pre - ces ti - bi Dó - mi - ne lau - dis of -


- fé - ri - mus: tu súsci - pe pro a - ni - má - bus il - lis,


qua - rum hó - di - e me - mó - ri - am fá - ci - mus: fac e - as,


Dó - mi - ne, de mor - te trans - í - re ad vi - tam. * Quam o - lim.

San - ctus, * San - ctus, San - ctus Dó - mi - nus De - us Sá - ba - oth.

Ple - ni sunt cœ - li et ter - ra gló - ri - a tu - a. Ho - sán - na

in ex - cél - sis. Be - ne - dí - ctus qui ve - nit in nó - mi - ne

Dó - mi - ni. Ho - sán - na in ex - cél - sis.

A - gnus De - i, * qui tol - lis pec - cá - ta mun - di : do - na

e - is ré - qui - em. A - gnus De - i, * qui tol - lis pec - cá - ta mun - di :

do - na e - is ré - qui - em. A - gnus De - i, * qui tol - lis pec -

- cá - ta mun - di : do - na e - is ré - qui - em **sem - pi - tér - nam.

Comm. VIII.

Lux æ - tér - na * lú - ce - at e - is, Dó - mi - ne : *

Cum san - ctis tu - is in æ - tér - num, qui - a pi - us es. ℣. Ré - qui - em

æ - tér - nam do - na e - is, Dó - mi - ne, et lux per - pé - tu - a lú - ce - at

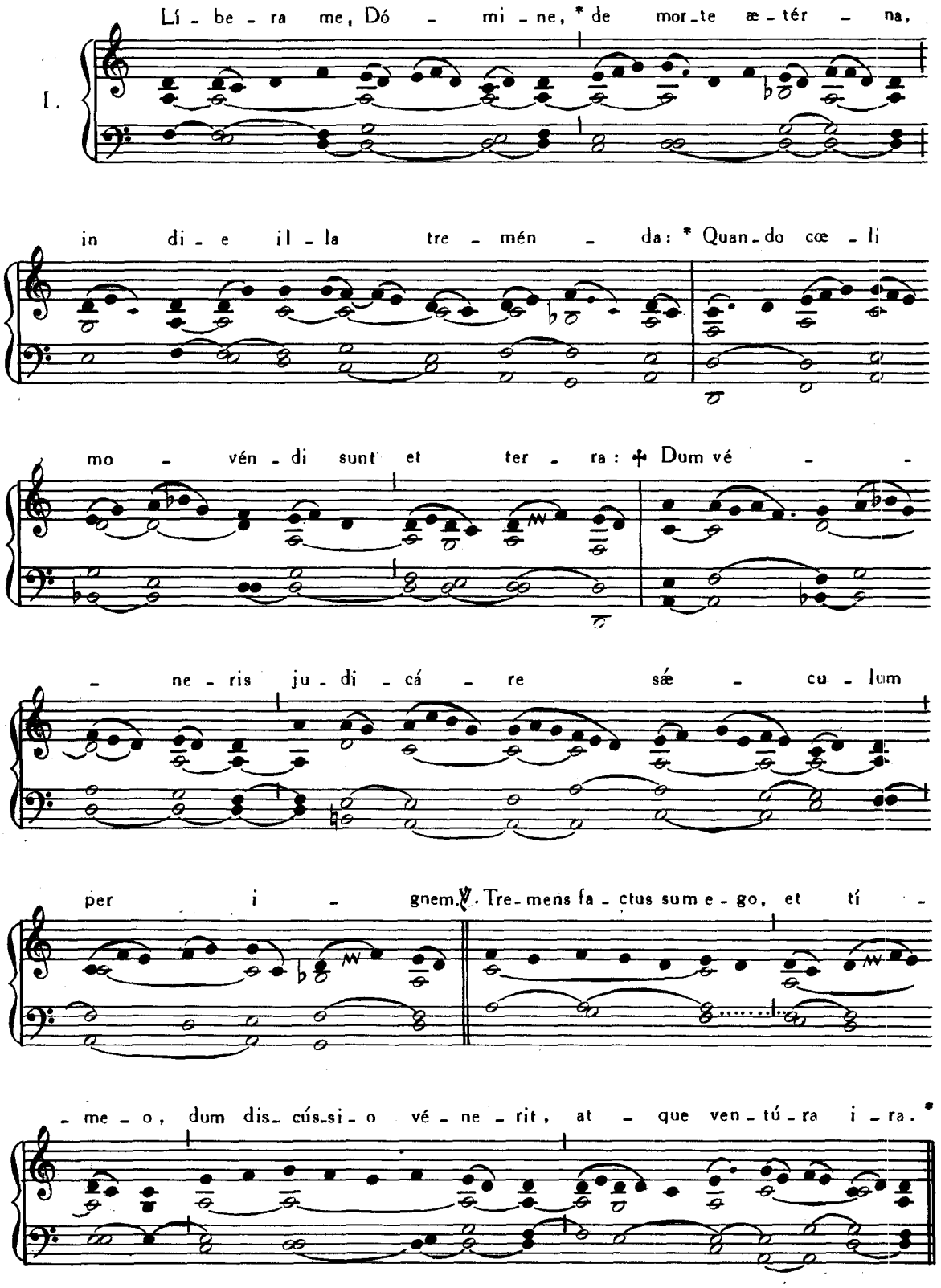
e is. * Cum san - ctis tu - is in æ - tér - num, qui - a pi - us es.

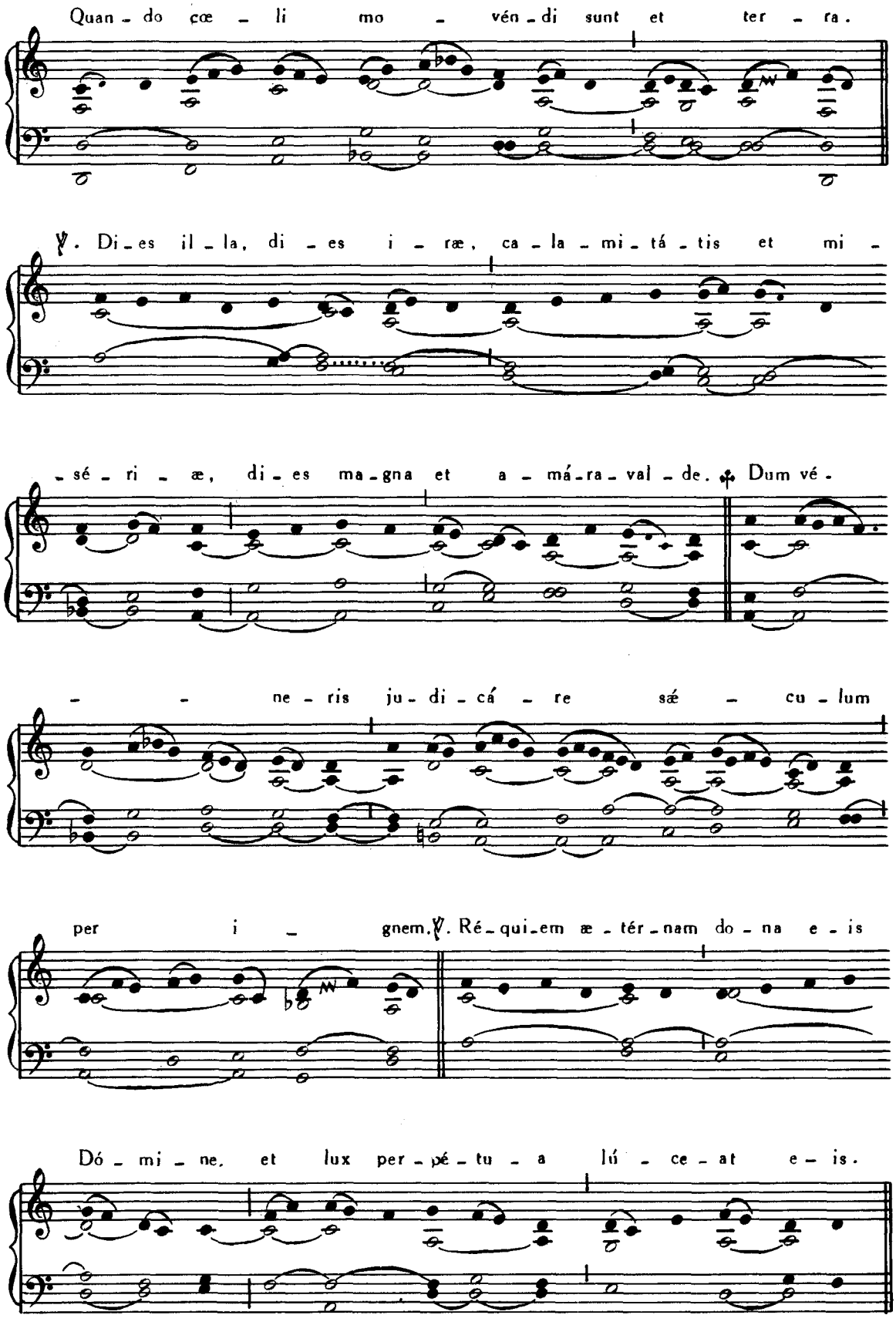
J. V. N.

ABSOLUTIO PRO DEFUNCTIS.

Libera.

Finita Missa pro Defunctis, si facienda est Absolutio, Cantore incipiente, Clerus circumstans cantat sequens Responsorium.





Repetitur Libera me *usque ad* ℣. Tremens.

Finito Responsorio,
Cantor cum 1° Choro :

2us Chorus :

Ky - ri - e e - lé - i - son. Chri - ste e - lé - i - son.

Omnes simul :

Ky - ri - e e - lé - i - son.

IN EXSEQUIIS DEFUNCTORUM.

Subvenite.

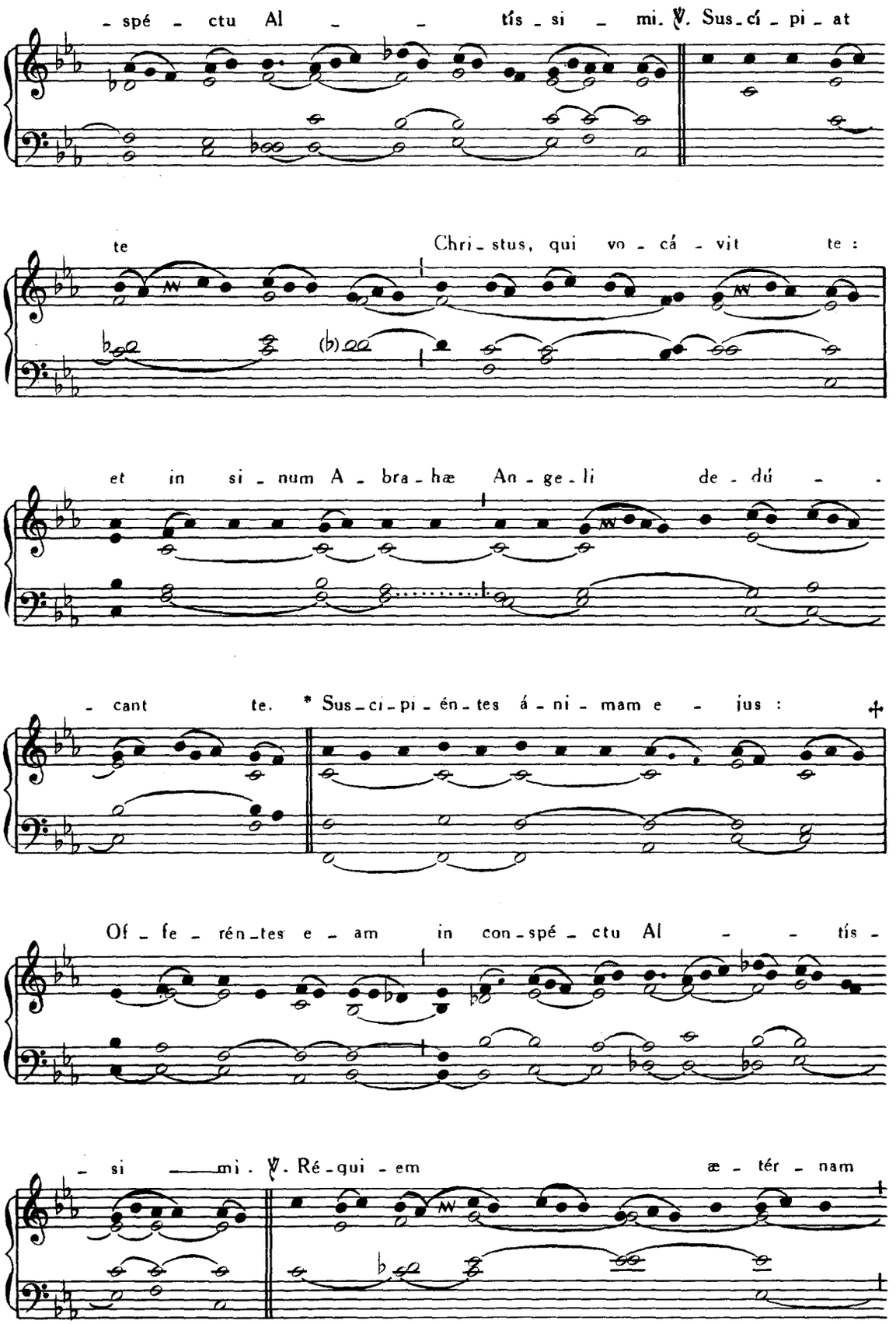
In Exsequiis Defunctorum, *ecclesiam ingressi, cantant Responsorium, Cantore incipiente, et Clero alternatim respondente, videlicet :*

IV.

Sub - ve - ní - te * San - cti De - i, oc - cúr - ri - te

An - ge - li Dó - mi - ni : * Sus - ci - pi - én - tes

á - ni - mam e - jus : ✠ Of - fe - rén - tes e - am in con -


- spé - ctu Al - - tís - si - mi. ℣. Sus - cí - pi - at
te Chri - stus, qui vo - cá - vit te :
et in si - num A - bra - hæ An - ge - li de - dú - -
- cant te. * Sus - ci - pi - én - tes á - ni - mam e - jus :
Of - fe - rén - tes e - am in con - spé - ctu Al - - tís -
- si - mi. ℣. Ré - qui - em æ - tér - nam

do - na e - i Dó - mi - ne : et lux per - pé - tu - a lú - ce -

- at e - i. ✠ Of - fe - rén - tes e - am in con -

- spé - ctu Al - - tís - si - mi.

Finita Missa, in Exsequiis præsente corpore defuncti, Sacerdos absolute dicit Orationem Non intres. *Deinde cantore incipiente, Clerus circumstans cantat.* ℟. Líbera me, *ut supra. Deinde* Kyrie eléison etc.

In Paradisum.

Finita Oratione, dum corpus defertur ad sepulcrum, Clerici cantant Antiphonam :

VII.

In pa - ra - dí - sum * de - dú - cant te An - ge - li :

in tu - o ad - vén - tu sus - cí - pi - ant te Már - ty - res,

et per_dú_cant te in ci_vi_tá_tem san_ctam Je_rú_sa_lem.

Cho_rus An_ge_ló_rum te sus_cí_pi_at, et cum Lá_za_ro

quon_dam páu_pe_re æ_tér_nam há_be_as ré_qui_em.

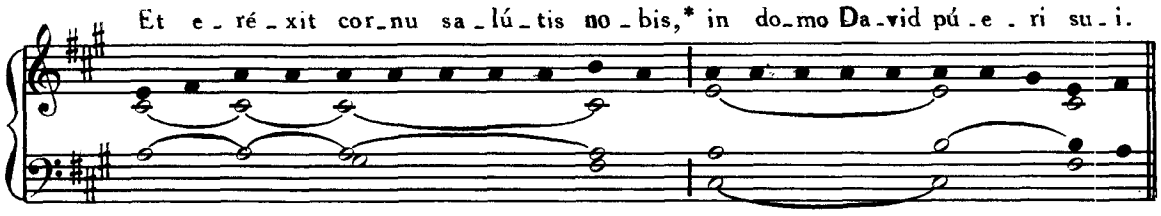
Canticum Zachariæ.

Quod si corpus tunc ad sepulturam non deferatur, omissa Antiphona In paradisum, *etc., Sacerdos prosequatur Officium, ut infra, quod nunquam omittitur ; et intonet Antiphonam :*

II

E_go sum. Be_ne_dí_ctus Dó_mi_nus De_us Is_ra_ël : *

qui_a vi_si_tá_vit et fe_cit re_dem_pti_ó_nem ple_bis su_æ.



Sicut locútus est per os sanctórum, * qui a sæculo sunt, prophetárum ejus :

Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos :

Ad faciéndam misericórdiam cum pátribus nostris : * et memorári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrum se nobis :

Ut sine timóre, de manu inimicórum nostrórum liberati, * serviámus illi :

In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

Et tu puer, prophéta Altíssimi vocáberis : * præíbis enim ante fáciem Dómini, paráre vias ejus :

Ad dandam sciéntiam salútis plebi ejus, * in remissiónem peccatórum eórum :

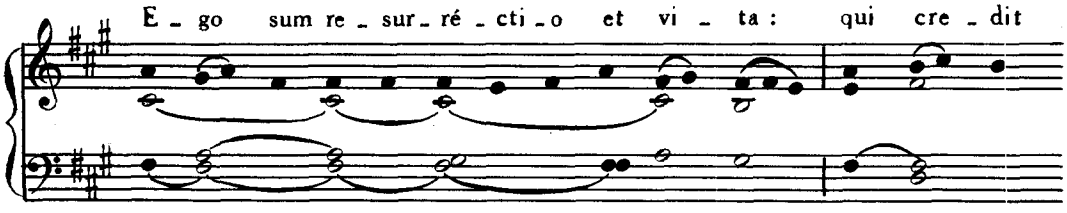
Per víscera misericórdiæ Dei nostri : * in quibus visitávit nos, óriens ex alto :

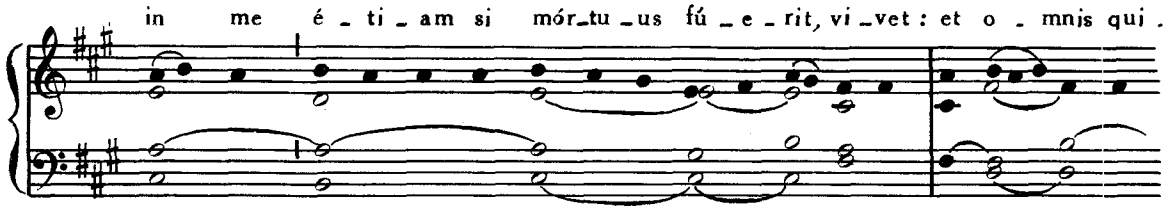
Illumináre his qui in ténebris et in umbra mortis sedent : * ad dirigéndos pedes nostros in viam pacis.

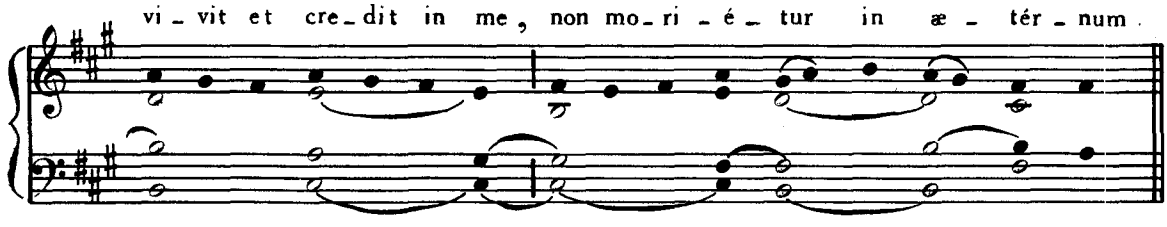
Réquiem ætérnam * dona ei (eis), Dómine.

Et lux perpétua * lúceat ei (eis).

Et repetitur Antiphona :







J. V. N.

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Imprimé en Belgique.

MECHLINIÆ, H. DESSAIN.