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A. 50 KYR 1905 greg ENG

1905 :: KYRIALE :: ** Gregorian notation **

Preface in English

APPROBATIO

Præsens exemplar rhythmicis signis a Solesimensibus monachis ornatum typicae Vaticanae editioni de coetero plane conforme repertum est. In fidem, etc.

Ex Secretaria Sacrorum Rituum Congregationis, die 16 Novembris 1905.

† D. PANICI, Archiep. Laodicen.
S. R. C. Secret.

Revisione rite peracta a censoribus in cantu gregoriano peritis, praesens editio *rhythmicis signis a Solesimensibus monachis ornata* typicae Vaticanae plane conformis reperta est. Quod testamur.

IMPRIMATUR.

Tornaci, die 30 Octobris 1905.

† C. G. Epus Tornacen.

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THE KYRIALE
OR
ORDINARY OF THE MASS

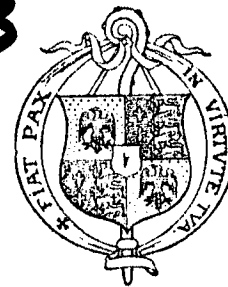
WITH GREGORIAN CHANT

ACCORDING TO THE VATICAN EDITION

WITH
RHYTHMICAL SIGNS

BY THE
MONKS OF SOLESMES

#643



8401

SOCIETY OF SAINT JOHN THE EVANGELIST
DESCLÉE, LEFEBVRE & Co.,
Publishers to the Holy See & Printers to the S. Congr. of Rites.
ROME. — TOURNAI (Belgium).
1905.

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DECRETUM

Post Apostolicas litteras SS. D. N. Pii divina Providentia Pp. X, Motu Proprio datas die XXV Aprilis MCMIV, quibus decernitur nova committenda typis Vaticanis editio librorum, cantum gregorianum S. R. Ecclesiae proprium continentium, prout ab ipsomet Pontifice restitutus fuit, Commissio Pontificia, mandata et desideria eiusdem Pontificis adimplens, ipsam editionem summo studio ac diligentia paravit, atque perfecit.

Haec vero S. Rituum Congregatio, hanc ipsam editionem uti typicam ab omnibus habendam esse declarat atque decernit; ita ut in posterum melodiae gregorianae, in futuris huiusmodi librorum editionibus contentae, praedictae typicae editioni, nihil prorsus addito, decepto vel mutato, admissum sint conformandae, etiam si agatur de excerptis ex libris iisdem.

Nulli tamen fas erit librorum cantus gregoriani sic restituti, in totum vel ex parte editionem suscipere aut evulgare, nisi prius a S. Sede facultatem obtinuerit, normis servatis et instructionibus, quae in Decreto S. R. C. diei XI Augusti MCMV continentur.

Denique haec eadem S. Rituum Congregatio de mandato SSmi declarat vivissimum esse eiusdem Sanctitatis Suae desiderium, quod ubique locorum Ordinarii curent, ut quilibet libri hucusque editi cantum liturgicum referentes, etiam si quocumque pontificio privilegio muniti, aut quavis adprobatione commendati, sensim sine sensu, quamprimum tamen, ab ecclesiis, etiam Regularium, romanum ritum sectantibus amoveantur, ita ut libri liturgici gregorianos concentus continentes si tantummodo adhibeantur, qui, iuxta normas supradictas compositi, huic typicae editioni plane fuerint conformes.

Contrariis non obstantibus quibuscumque. Die 14 Augusti 1905.

A. CARD. TRIPEPI, S. R. C. Pro-Praefectus.

L. † S.

† D. PANICI, ARCHIEP. LAODICEN., Secretarius.

PREFACE.

The Gregorian melodies are published in *two* kinds of notation :

1. The old square four-line (Gregorian).
2. The modern five-line (musical).







In what follows, both the old and the modern notations are given, in each case with *special rhythmical signs*.


I

The Names, Forms and Values of the Notes and chief Neums.

A. — SIMPLE NOTES.

The old notation shows eight forms of single or simple notes :

- | | | |
|--|---|--|
| 1. <i>Punctum or square note</i> : | ■ | } These five are represented in modern notation by one sign : <i>i. e.</i> a quaver :  |
| 2. <i>Punctum or diamond note</i> : | ◆ | |
| 3. <i>Virga</i> : | ┆ | |
| 4. <i>Apostropha</i> : | ∩ | |
| 5. <i>Oriscus</i> : | ∪ | |
| 6. <i>Square note with episema or ictus of subdivision</i> : | ■ | } are shown by a marked quaver thus :  or  |
| 7. <i>Diamond note with episema</i> : | ◆ | |
| 8. <i>Quilisua</i> : | • | } is indicated by  along with a quaver :  or  |

NOTE. — The dot following a Gregorian note (• • •), indicates a *mora vocis*, and nearly doubles the length of the note. Thus a note with a dot after it is shown by a crotchet : 

B. — NEUMS OF TWO NOTES.

<i>Pes or Podatus</i>		<i>Clivis</i>	
<i>Pes Ritard.</i>		<i>Clivis ritard.</i>	
<i>Pes with one dot</i>		<i>Clivis with one dot</i>	
<i>Pes with two dots</i>		<i>Clivis with two dots</i>	

C. — NEUMS OF THREE NOTES.

<i>Porrectus</i>		<i>Torculus</i>	
<i>Porrectus with a dot</i>		<i>Torculus with a dot</i>	
<i>Porrectus with episema on the last note</i>		<i>Torculus with episema on the last note</i>	
<i>Scandicus</i>		<i>Climacus</i>	
<i>Scandicus with a dot</i>		<i>Climacus with a dot</i>	
<i>Scandicus with episema on the last note</i>		<i>Climacus with episema on the last note</i>	

Salicus

NOTE. — Observe the difference in the old notation between the *Salicus* and the *Scandicus*. The first note of the *Salicus* is separated from the next note, which means that the *ictus* is on the second note, not on the first, as in the *Scandicus*.

D. — NEUMS OF MORE THAN THREE NOTES.

<i>Porrectus flexus</i>	
<i>Scandicus flexus</i>	
<i>Salicus flexus</i>	
<i>Torculus resupinus</i>	
<i>Climacus resupinus</i>	
<i>Pes subbipunctis</i>	
<i>Scandicus subbipunctis</i>	

E. — LIQUESCENT NEUMS.

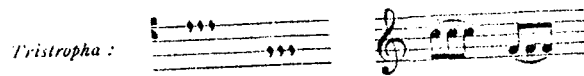
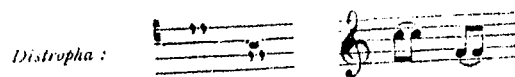
<i>Epiphonus or liquescent Podatus</i>		<i>Liquescent Torculus</i>	
<i>Cephalicus or liquescent Clivis</i>		<i>Ancus or liquescent Climacus</i>	

II

Notes on the preceding Tables.

1. — The *Punctum*, whether *square* or *diamond*, shows a note, which is relatively lower. The *diamond*-note is never used by itself : it is always part of a group including a *virga* (see : *climacus*) or a preceding neum (see : *pes Subbipunctis*).
2. — The *virga* shows a note which is relatively higher. It is often doubled, and is then called *bivirga*. It is represented by two quavers united by a slur or by a crotchet.

3. — The *apostropha* is never found alone, and may be repeated twice (*distropha*), or three times (*tristropha*), or even more.



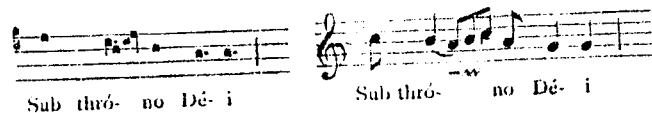
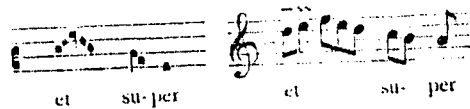
Although the distinction of the notes in the *distropha* and *tristropha* is retained in the modern notation, as in the old, the stars above or beneath the notes show they must be slurred in practice. This at any rate is our interpretation. Possibly these notes were formerly distinguished by a slight impulse or inflection in the voice. In practice we advise choirs to join the notes. According to circumstances, they may be sung lightly *crescendo* or *decrecendo*.

4. — *Oriscus*. This is a kind of *apostropha* which is found at the end of a group, most frequently between two *torculi*.



The *oriscus* and preceding note have the same execution as the *distropha*, but must be sung very lightly.

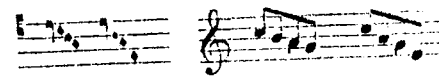
5. — *Quilisma*. This indented and lightly sung note is always preceded and followed by one or more notes. Its duration is the same as that of other notes, but it has a retrospective effect: its execution is always prepared for by a slight *ritardando* of the note or group which precedes it. In modern notation this is indicated by the little line placed above such notes. When a group precedes the *quilisma*, it is the first note of the group which is the more lengthened and emphasised: thus the first note of a *podatus* or *clivis* may be looked upon as doubled, e. g. *sub thrōno Dei* below:



6. — *Podatus*. The *lower* note of this neum is sung first.

7. — *Porrectus*. A three-note group, in which the first two notes are at the beginning and end of the thick oblique line. The third leaves no room for doubt.

8. — *Scandicus, climacus*. Groups of at least three, and sometimes of more notes, as shown below:



The little line, or added mark (or *episema*), indicates a secondary rhythmic *itus*, and marks the point of a rhythmical subdivision.

9. — *Sallicus*. Not to be confounded with a *Scandicus* (see note at foot of Table C).

10. — *Flexus*. Means "bent", and is added to neums which have an acute ending, to show that the pitch afterwards descends, or is bent in a downward direction, (see, first three groups of Table D).

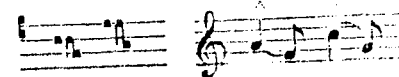
Resupinus. Means "rising again", because a neum, ending with a fall, is followed by a note rising to a higher pitch (see the third and fourth groups of Table D).

Subpunctis. Applied to a neum ending with a *virga*, but prolonged by two or more diamond-notes, called *subpunctis* or *subtripunctis* etc. (see last two groups in Table D).

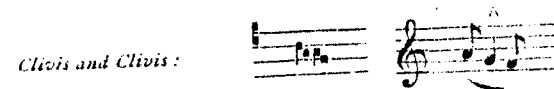
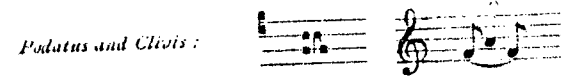
11. — *Liquescents*. These notes are smaller than others (see Table E). They occur in conjunction with certain combinations of vowels, as *AVENI*, *EQUS*; or of consonants, as *OMNIS*.

12. — *Pressus*. This is when two notes meet on the same pitch, which may occur thus:

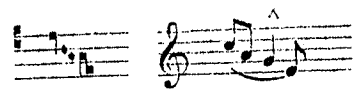
a) when a *punctum* precedes the first note of a *clivis*:



b) when two neums meet, the last note of the first corresponding with the first note of the second.



Climacus and Clivis :



Scandicus and Climacus :



The two notes in juxtaposition in the old notation combine in practice, only making one, of double length, with a strong *ictus*. The *sforzato* \wedge over a crotchet clearly indicates the proper execution in modern notation.

III.

Pauses, *Morae vocis*, Breathing.

Since all single notes, whatever their position in a group, are represented in modern notation by a quaver, double notes of the old notation, *distropha*, *oriscus* and preceding note, *pressus*, are the same as crotchets, or two joined quavers, and triple notes (*tristropha*) are either dotted crotchets, or three joined quavers. In reality, the syllabic chant has every note of a length and stress corresponding to the syllable to which it belongs : but the average value of a syllable may be reckoned as a quaver.

Nevertheless, this reckoning of notes and syllables is often modified by their position in the textual or musical phrase, specially at the end of passages, phrases, *incisa**, and all rhythmical divisions in general. These divisions are marked by a lengthening of the final note or notes (*morae vocis* as they were formerly called), and pauses proportioned to the importance of the rhythmical divisions.

A truly practical notation has to mark plainly every *incisum*, every phrase, every passage or period, and to indicate with exactness where the *mora vocis* should come. This is very important, because the rhythm largely depends on the attention paid to these divisions. The value of each rhythmical division must be shown by a sign specially fitted to indicate its worth.

The signs used to indicate the *morae vocis*, and the various pauses are the following :

The *crotchet*, or note with a dot after it.

The crotchet or dot is intended not only to help those who are unacquainted with Latin, but to determine the execution of some passages, where even Latinists may feel some hesitation. Although often, especially in the smaller *incisa*, the *mora* is quite undetermined, and the singer, in singing alone, may choose as he pleases : nevertheless, for choirs, it is necessary to fix the execution by means of the notation.

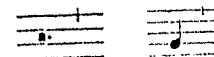
The crotchet or dot, then, is used, at the end of any division, to indicate the *mora vocis*.

* *Incisum* = a part or section of a phrase.

But it must be clearly understood that the length of the *mora vocis* varies in proportion to the importance of the rhythmical divisions, which are indicated as follows.

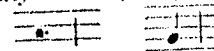
a. — Simple *morae vocis*, or unimportant short *incisa*, which do not, or scarcely, allow time for a breathing, are adequately marked by a crotchet or dot at the end of such a section.

b. — More considerable *incisa*, which are really small phrases, are indicated by a crotchet or dot followed by a *quarter bar*.



This sign is often only the mark of a rhythmical division which does not admit of a breathing, especially in short antiphons.

c. — Phrases, properly so-called, composed of one or two parts, are indicated by a *half bar*.



Here breathing is generally necessary : and the time required may be taken from the length of the preceding note.

d. — Passages or Periods are closed by a *full bar*,



where a breath must be taken, or by a *double bar* at the end of a piece. There the *morae vocis* are longer : and they are indicated by a half-rest : ♯ before or after the bar.

e. — The *comma* is only the sign of a breathing taken from the length of the preceding note.

Of course there is no attempt to mark all the breathings which may be taken in a passage of music : the interpreter must be allowed, according to his powers, such freedom as does not in any way mar the melody or the rhythm, provided that such breathings are taken rapidly (quarter breaths). The study of the melody and its parts shows where these must be taken.

In the same way, breathings marked by *commas*, especially after quavers, are not always obligatory.

f. — The *little line* above or below a note shows that it must be slightly lengthened. This *little line* may extend over a whole *clivis* or *podatus*. Then both the notes in the *numm* will be slightly lengthened. These shadings give much suppleness and grace to the melody. They are not our invention. We merely borrow them from the Romanian notation which is so supremely valuable.

g. — The close of the intonation and the commencement by the choir are henceforward indicated in the text by an *asterisk*. The double bar is replaced by the rhythmical punctuation suited to the circumstances. Sometimes no sign is necessary, as the melody requires no break.

IV.

Marks of Gregorian Rhythm.

Although the Pauses, *morae vocis*, and Breathings, indicate the *phrasing* of the Gregorian melodies, something more is needed to mark the *Rhythm*. Since there is no fixed time in Plainchant, time-bars are excluded, and in their stead are used signs, which are purely rhythmical.

Rhythm is made up of several constituents — such a stress, length, pitch, *timbre* — but by far the most important element is *movement*. The rhythmical marks, therefore, must above all else indicate the *movement*.

When a series of sounds is sung, a careful observer will note that the voice appears in its passage to impart a peculiar *touch* to every second or third sound, using such notes as carrier-beats or supports, gathering from such scarcely perceptible and fleeting pauses or resting-places (*repos*) an impetus for its continued flight, until the end of its course is reached. These touch-points in the vocal movement are like a flying bird's wing-beats, which appear momentarily to stay its onward course but really help to impart an impulse for continued flight, until it alights. It is the feeling of ordered contrast between such foot-falls of the rhythmic stride and the intervening sounds which complete it, which creates the sense of movement.*

Now, when no other indication is possible, the Rhythmical Signs, *Episemata*, or marked notes are used to show the *place*, but *not the manner*, of the correspondent fall, slackening, or fleeting and apparent pause, (*repos*), after each contrasting rise, flight, or impulse (*claus*). Thus they mark the place of the *Rhythmic touch*.

But they do not give any indication of the *amount* of stress, which is irregularly distributed among the rhythmic touches: some being strong, some weak, others very weak, others showing their distinctive function as supports or stepping-stones by some element of contrast totally devoid of stress, which can only be gathered from a proper feeling of what is due to both text and melody taken as a whole: hence the amount of stress of each rhythmic touch will be determined by the syllable which corresponds to it, or by the position it occupies in a group of notes. It would be a *grave error* to regard the Rhythmical Signs as requiring anything like the stress of the strong beat after the modern time-bar.

The following notes are rhythmical supports, and receive the rhythmic touch:

1. — All marked notes (the square, or diamond note with an *episemata* ♠ or ♦, not to be confused with a *virga* ♯, or the marked quaver ♯)

Beware of lengthening the marked notes

2. — All first notes of groups:

a) whether the group be set to a syllable:

Asper- ges me As- per- ges me

* See "Gregorian Rhythm, a Theoretical and Practical Course," in *Church Music* (Philadelphia, U. S. A.)

b) or whether several groups belong to the same syllable:

Alle- lu- ia. Al- le- lu- ia.

Unless the group contain a *Pressus* (see 3 below), or be a *Saltem* (see Note, Table C), or be immediately preceded or followed by a marked note (see the examples below).

Preceded: é- is.

é- is.

Followed: All. Dies sanctificatus illuxit no- bis...

For two rhythmical supports or touches cannot come together without any interval.

3. — All first notes of *pressus* without exception: hence in a *Pressus* formed of a *Podatus* or *Clivis* and following *neum*, the rhythmic touch leaves the first note of the *Podatus* or *Clivis* to affect the first note of the *Pressus*, which is always strongly accented.

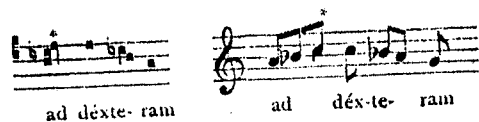
Ky- ri- e Ky- ri- e

4. — All culminant *virgas*:

a) whether in the middle of a group:

et su- per et su- per

b) or at the end of a group :



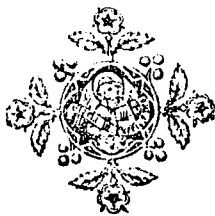
5. — All square notes followed with a dot and all crotchets.

* * *

N. B. — Blank spaces in this edition never indicate *mora vocis*, but only the separation of groups, except the space after the first note of a *Salicus*, whereby it is distinguished from the *Scandicus* (see Note, Table C.)

ANDRÉ MOCQUEREAU, O. S. B.
Prior of Solesmes.

December, 1905.



THE ORDINARY OF THE MASS.

THE ASPERGES.

On Sundays, at the sprinkling with Holy Water.

OUT OF PASCHAL TIME. ANT. 7.

ASPERGES me, * Dómi-ne, hyssópo, et
mundá-bor : lavá-bis me, et super nívem de- al-
bá-bor. *Ps. 50.* Mi- serére mé-i, Dé- us, secúndum má-
gnam mí-seri-córdi-am tú- am. Gló- ri- a Pátri, et Fí-
li-o, et Spi- rí- tu- i Sáncto : * Sic- ut é- rat in princi-
pi- o, et nunc, et semper, et in saécu- la saecu- lórum.

A-men. *Repeat the Antiphon.* Asperges me.

¶ *On Passion Sunday and Palm Sunday, Glória Patri is not said, but the Antiphon Asperges me follows the Psalm Misérere immediately.*

KYRIALE. N^o 643. — I

IN PASCHAL TIME

From Easter Sunday to Whitsunday inclusively.

Ant. 8.

V Idi áquam * egre-di- éntem de témplo,
 a lá- tere dex- tro, alle- lú- ia : et ómnes, ad
 quos pervénit á- qua ísta, sál- vi fá- cti sunt,
 et dí- cent, alle-lú- ia, al- le- lú- ia. *Ps. 117.* Con-
 fi- témni Dómino quóni- am bónus : * quóni- am in
 saécu- lum mi- se- ri- cór- di- a é- jus. Gló- ri- a Pátri, et Fí-
 li- o, et Spi- rí- tu- i Sáncto. * Sic- ut érat in princí-
 pi- o, et nunc, et semper, et in saécula saecu- lórum.

Amen. Repeat the Antiphon. Vidi áquam.

V. Osténde nobis, Dómine, misericórdiam túam. (*In Paschal Time adit Allelúia*)R. Et salutáre túum da nobis. (*In Paschal Time Allelúia.*)

V. Dómine exáudi oratióem méam.

R. Et clamor méus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio.

EXáudi nos, Dómine sancte, Pater omnipotens, aetérne Deus :
 et mittere dignéris sanctum Angelum tuum de caelis; qui
 custódiat, fóveat, prótegit, visitet, atque deféndat omnes habitántes
 in hoc habitáculo. Per Christum Dóminum nostrum. R. Amen.

OTHER CHANTS, *ad libitum.*

I.

Ant. 7.

A -spérges me, * Dómine, hyssópo, et mundábor :
 lavábis me, et super nívem de- albá- bor.

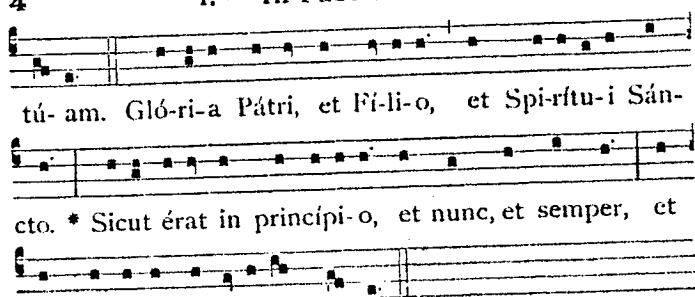
Ps. Miserére, as above.

II.

Ant. 4.

A -spérges me, * Dómine, hyssópo, et mundábor :
 lavá- bis me, et super nívem de- albábor. *Ps. 50.* Mi se-
 rére mé- i Dé- us, * secúndum mágnam mise- ricórdi- am

I. — In Paschal Time.



tú-am. Gló-ri-a Pátri, et Fi-li-o, et Spi-rítu-i Sán-
cto. * Sicut érat in princípi-o, et nunc, et semper, et
in saécu-la saeculórum. Amen.

I. — In Paschal Time.

(Lux et origo)

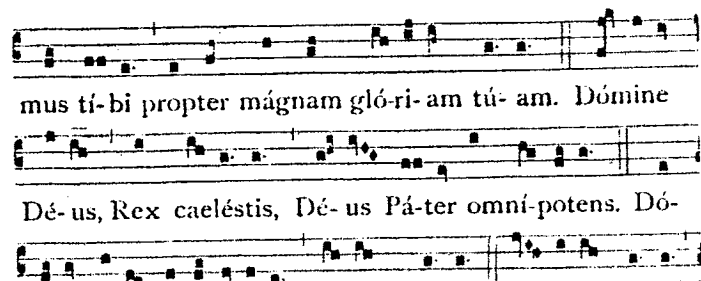


8. **K** Y-ri-e * e- lé-ison. *ij.* Chrí-ste e-
lé-ison. *ij.* Ký-ri-e e- lé-ison. *ij.* Ký-ri-e *
e- lé-ison.

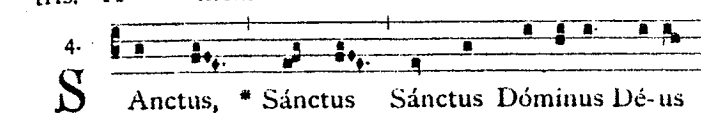


4. **G** Lóri-a in excél-sis Dé-o. Et in tér-ra pax ho-
mínibus bónae voluntá-tis. Laudámus te. Benedí-ci-mus
te. Adorámus te. Glori-ficá-mus te. Grá-ti-as ági-

I. — In Paschal Time.

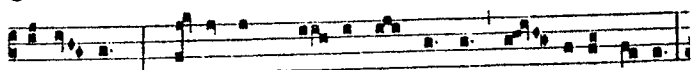


mus tí-bi propter mágnam gló-ri-am tú-am. Dómine
Dé-us, Rex caeléstis, Dé-us Pá-ter omní-potens. Dó-
mine Fí-li unigéni-te Jé-su Chrí-ste. Dó-mine Dé-us,
Agnus Dé-i, Fí-li-us Pátris. Qui tóllis peccá-ta
múndi, mi-serére nó-bis. Qui tóllis peccáta múndi,
súscipe depreca-ti-ónem nó-stram. Qui sédes ad dexte-
ram Pátris, mi-seré-re nó-bis. Quóni-am tu sólus sán-
ctus. Tu sólus Dó-minus. Tu sólus Altíssimus, Jé-su
Chrí-ste. Cum Sáncto Spí-ri-tu in glóri-a Dé-i Pá-
tris. A- men.

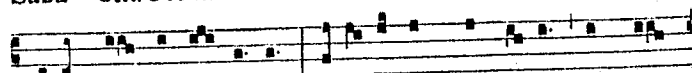


4. **S** Anctus, * Sánctus Sánctus Dóminus Dé-us

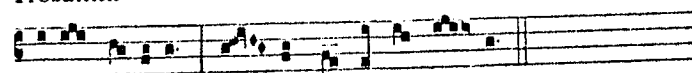
I. — In Paschal Time.



Sába- oth. Plé-ni sunt caé-li et térra gló- ri-a tú-a.

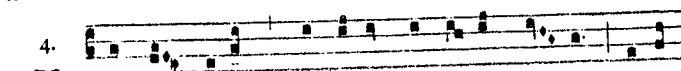


Hosánna in excélsis. Benedíctus qui vé-nit in nó-

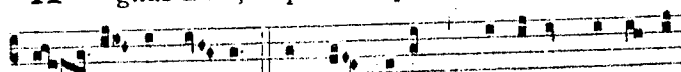


mine Dómini. Ho- sánna in excél- sis.

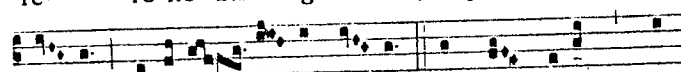
4.



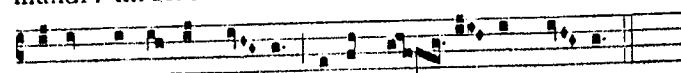
A - gnus Dé-i, * qui tóllis peccá-ta mún-di : mi-se-



ré- re nó- bis. Agnus Dé-i, * qui tóllis peccá-ta



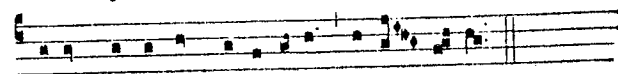
mún-di : mi-seré- re nó- bis. Agnus Dé-i, * qui



tóllis peccá-ta mún-di : dóna nó- bis pá- cem.

From Holy Saturday to Easter Saturday, inclusively.

8.



I - te, mísica est, alle-lú-ia, alle- lú-ia.

Dé-o grá-ti- as, alle-lú-ia, alle- lú-ia.

From Low Sunday to the Eve of Whitsunday, inclusively.

7.



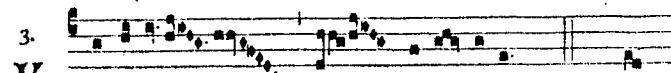
I - te, mísica est.

Dé-o grá- ti- as.

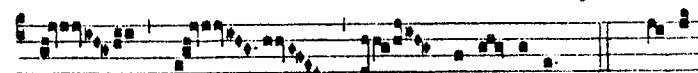
II. — For Solemn Feasts, 1

(Kyrie fons bonitatis)

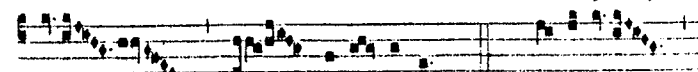
3.



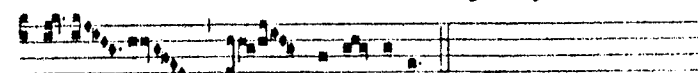
K Yri- e e-lé- ison. *ij.* Chri-



ste e-lé- ison. *ij.* Ký-ri-

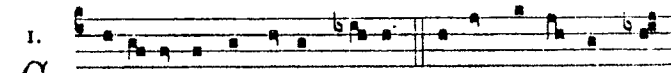


e e-lé- ison. *ij.* Ký-ri- e

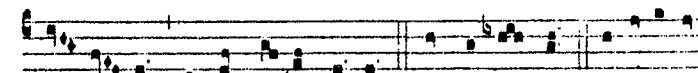


e-lé- ison.

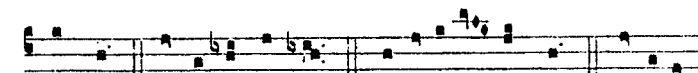
1.



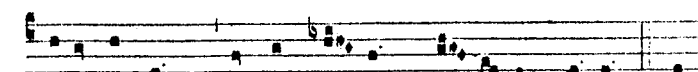
G Ló-ri- a in excélsis Dé-o. Et in térra pax ho-



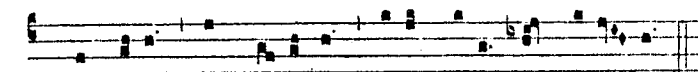
mí- ni- bus bónae vo-luntá-tis. Laudámus te. Benedí-ci-



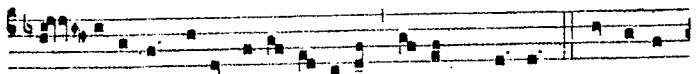
mus te. Ado-rámus te. Glo-ri- ficá-mus te. Grá-ti- as



ágimus tí-bi propter mágnam gló- ri- am tú- am. Dó-

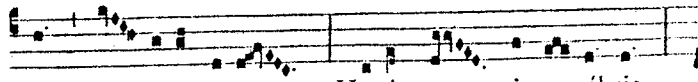


mine Dé-us, Rex caeléstis, Dé-us Páter omnípo- tens.



Dó- mine Fí-li uni-gé-ni-te Jé-su Chri-ste. Dómine
 Dé-us, Agnus Dé-i, Fí- li- us Pá-tris. Qui tól- lis pec-
 cáta mún-di, mi-se-ré-re nó-bis. Qui tól- lis peccáta
 mún-di, sú-scipe depre-ca-ti- ónem nó-stram. Qui sédes
 ad dέxte-ram Pá-tris, mi-se-ré-re nó-bis. Quóni-am tu
 só- lus sán-ctus. Tu só-lus Dó-minus. Tu só-lus Al-tíssi-
 mus, Jé- su Chri-ste. Cum Sán-cto Spí-ri-tu in gló-
 ri-a Dé-i Pá-tris. A- men.

1. **S** An- ctus, * Sán- ctus, Sán- ctus
 Dóminus Dé- us Sába-oth. Pléni sunt caéli et tér-



ra gló- ri-a tú-a. Hosánna in excél-sis.
 Benedíctus qui vé- nit in nó-mine Dómini.
 Hosánna in excél-sis.
 1. **A** -gnus Dé- i, * qui tól- lis peccáta
 mún-di : mi-seré- re nó- bis. Agnus Dé- i, *
 qui tóllis peccáta mún- di : mi-seré- re nó- bis.
 Agnus Dé- i, * qui tól- lis peccá-ta mún-di :
 dóna nó- bis pá- cem.

3. **I** - te, mís- sa est.
 Dé- o grá- ti- as.

Or for ordinary use.

5. **I** - te, mís- sa est.
 Dé- o grá- ti- as.

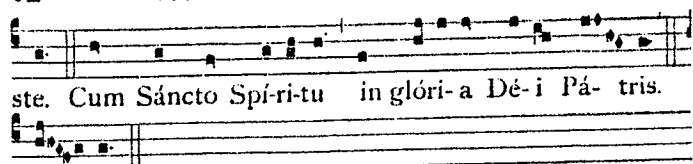
5.
B Ene-dicá-mus Dó-mi-no.

III. — For Solemn Feasts. 2.

(Kyrie Deus sempiternae)

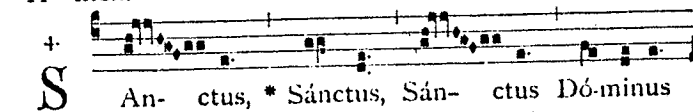
4.
K Y-ri-e * e-lé-ison. Ký-ri-e
 e-lé-i-son. Ky-ri-e e-lé-i-son.
 Chri-ste e-lé-i-son. Chri-ste
 e-lé-i-son. Chri-ste e-lé-i-son. Ký-ri-
 e e-lé-i-son. Ký-ri-e
 e-lé-i-son. Ký-ri-e *
 ** e-lé-i-son.
 8.
G Ló-ri-a in excé-l-sis Dé-o. Et in térra pax

homínibus bó-nae vo-luntá-tis. Laudá-mus te. Benedí-
 ci-mus te. Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as
 ágim-us tí-bi pro-pter má-gnam gló-ri-am tú-am. Dó-mi-
 ne Dé-us, Rex caeléstis, Dé-us Pá-ter om-ní-potens. Dó-
 mine Fí-li uni-gé-ni-te Jé-su Chri-ste. Dó-mine Dé-us,
 Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis pec-cá-ta mún-
 di, mise-ré-re nó-bis. Qui tóllis pec-cá-ta mún-di, sú-sci-
 pe de-pre-ca-ti-ónem nó-stram. Qui sé-des ad dexte-ram
 Pá-tris, mi-se-ré-re nó-bis. Quóni-am tu só-lus sán-ctus.
 Tu só-lus Dó-mi-nus. Tu só-lus Altí-ssimus, Jé-su Chri-

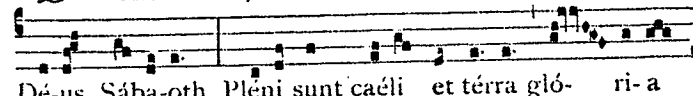


ste. Cum Sánc-to Spí-ri-tu in glóri-a Dé-i Pá- tris.

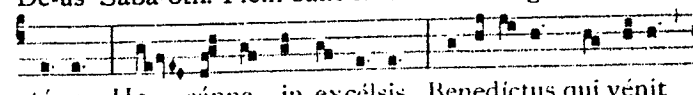
A- men.



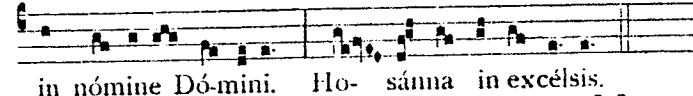
S An- ctus, * Sánc-tus, Sán- ctus Dó-minus



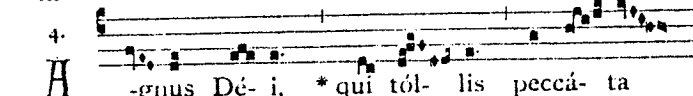
Dé-us Sába-oth. Pléni sunt caéli et térra gló- ri-a



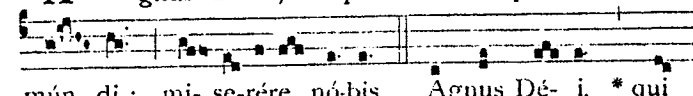
tú-a. Ho- sánna in excélsis. Benedíctus qui vénit



in nómine Dó-mini. Ho- sánna in excélsis.



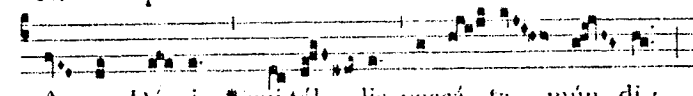
A -gnus Dé- i, * qui tól- lis peccá- ta



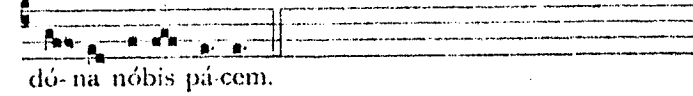
mún- di : mi- se-rére nó-bis. Ágnus Dé- i, * qui



tól- lis peccá- ta mún- di : mi- se-rére nó-bis.



Ágnus Dé- i, * qui tól- lis peccá- ta mún- di :

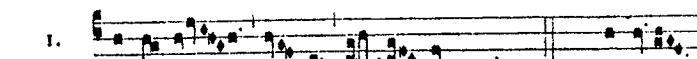


dó-na nóbis pá-cem.

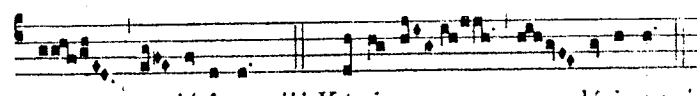
Ite, missa est, or Benedicámus Dómino, as at the end of the last Mass, for ordinary use.

IV. — For Doubles. 1.

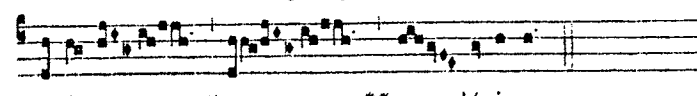
(Cunctipotens Genitor Deus)



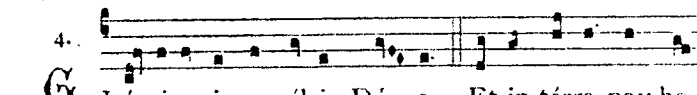
K Y-ri- e * e- lé-i-son. *ij.* Chríste



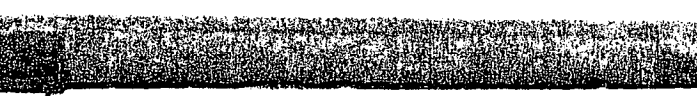
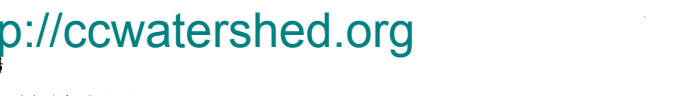
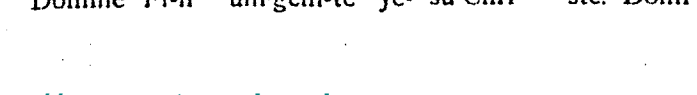
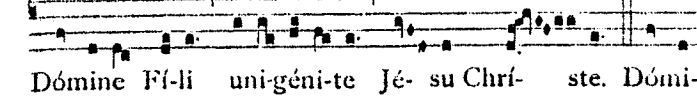
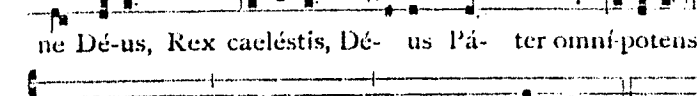
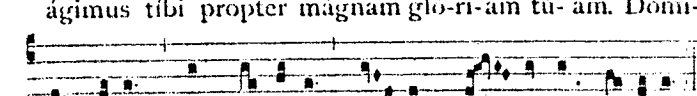
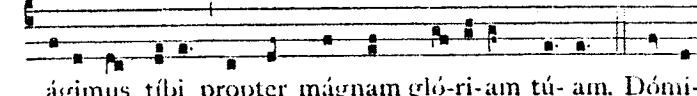
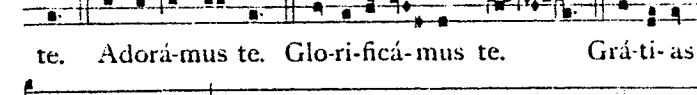
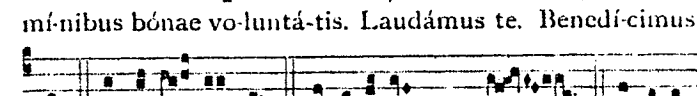
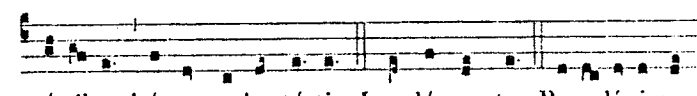
e- lé-i-son. *ij.* Ký-ri- e e- lé-i-son. *ij.*



Ký-ri- e * ** e- lé-i-son.



G Ló-ri-a in excélsis Dé- o. Et in térra pax ho-



ne Dé-us, Agnus Dé-i, Fí-li-us Pá-tris. Qui tól-lis peccá-ta mún-di, mi-se-rére nó-bis. Qui tóllis peccá-ta mún-di, sú-scipe depre-ca-ti-ónem nó-stram. Qui sé-des ad délix-teram Pá-tris, mi-se-rére nó-bis. Quóni-am tu só-lus sán-ctus. Tu só-lus Dó-minus. Tu só-lus Altí-ssimus, Jé-su Chri-ste. Cum Sán-cto Spí-ri-tu, in glóri-a Dé-i Pá-tris. A-men.

8. **S** An-ctus, * Sán-ctus, Sán-ctus Dó-minus Dé-us

Sá-ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Ho-sánna in ex-cél-sis. Benedíctus qui vé-nit in

nómine Dó-mini. Ho-sánna in ex-cél-sis.

6. **A** -gnus Dé-i, * qui tóllis peccáta mún-di: mi-se-

ré-re nó-bis. Agnus Dé-i, * qui tóllis peccáta mún-di: mi-se-rére nó-bis. Agnus Dé-i, * qui tóllis pec-cáta mún-di: dó-na nó-bis pá-cem.

1. **I** - te, míssa est. Dé-o grá-ti-as.

1. **B** E-nedi-cá-mus Dó-mino.

V. — For doubles. 2.

(Kyrie magnae Deus potentiae)

8. **K** Yri-e * e-lé-i-son. *ijj.* Chri-

ste e- lé-i-son. *ij.* Kýri-e * e-

lé-i-son. *ij.*

8. **G** Ló-ri- a in excélsis Dé- o. Et in térra pax
 ho- míni- bus bónae voluntá- tis. Laudá- mus te. Bene-
 dí- cimus te. Adorá- mus te. Glo- ri- fi- cá- mus te.
 Grá- ti- as á- gimus tí- bi propter mágnam gló- ri- am
 tú- am. Dó- mi- ne Dé- us, Rex caeléstis, Dé- us Pá- ter
 o- mní- po- tens. Dó- mi- ne Fí- li unigéni- te Jé- su
 Chrí- ste. Dó- mi- ne Dé- us, A- gnus Dé- i, Fí- li- us
 Pá- tris. Qui tól- lis peccá- ta múndi, mi- se- ré- re
 nó- bis. Qui tól- lis pec- cá- ta múndi, sú- scipe depre- ca-

ti- ónem nó- stram. Qui sédes ad délixeram Pá- tris,
 mi- se- ré- re nó- bis. Quó- ni- am tu só- lus sán- ctus.
 Tu só- lus Dó- minus. Tu só- lus Al- tíssi- mus, Jé- su
 Chrí- ste. Cum Sán- cto Spí- ri- tu in gló- ri- a Dé- i
 Pá- tris. A- men.

4. **S** An- ctus, * Sán- ctus, Sán- ctus Dó- minus Dé- us
 Sá- ba- oth. Pléni sunt caéli et tér- ra gló- ri- a
 tú- a. Ho- sánna in excél- sis. Benedíctus qui
 vé- nit in nó- mine Dó- mi- ni. Ho- sánna in excél- sis.

4. **A** - gnus Dé- i, * qui tól- lis pec- cá- ta
 KYRIALE. N° 643. — 2

mún-di : mise-ré- re nó- bis. A- gnus Dé- i, *
 qui tól- lis pec-cá- ta mún-di : miseré- re nó-
 bis. A- gnus Dé- i, * qui tól- lis pec-cá- ta
 mún-di : dóna nó- bis pá- cem.

8.
 I -te, míssa est.
 Dé-o grá-ti- as.

VI. — For Doubles. 3.

(Kyrie Rex Genitor)

7.
 K Yri-e * e- lé- i-son. Ký-ri- e e-
 lé-ison. Ký-ri- e e- lé-ison. Chri-ste
 e- lé-ison. Chri-ste e- lé-ison. Chri-ste
 e- lé-ison. Ký-ri- e e- lé-ison. Ký-

ri- e e- lé-ison. Ký-ri- e
 ** e- lé-ison.

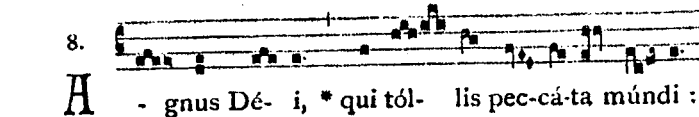
8.
 G Ló-ri-a in excélsis Dé- o. Et in tér-ra pax ho-
 mí-nibus bónae voluntá- tis. Laudámus te. Benedí- cimus
 te. Adorámus te. Glo-ri- fi- cámus te. Grá- ti- as
 ágimus tibi propter mágnam gló- ri- am tú- am. Dó-
 mí- ne Dé- us Rex caelé- stis, Dé- us Pá- ter omní- po-
 tens. Dómi- ne Fí- li unigéni- te Jé- su Chri- ste. Dómi-
 ne Dé- us, Agnus Dé- i, Fí- li- us Pá- tris. Qui tól- lis
 pec- cáta mún- di, mise- ré- re nó- bis. Qui tól- lis peccá-
 ta mún- di, sús- cipe depreca- ti- ónem nó- stram. Qui sé-



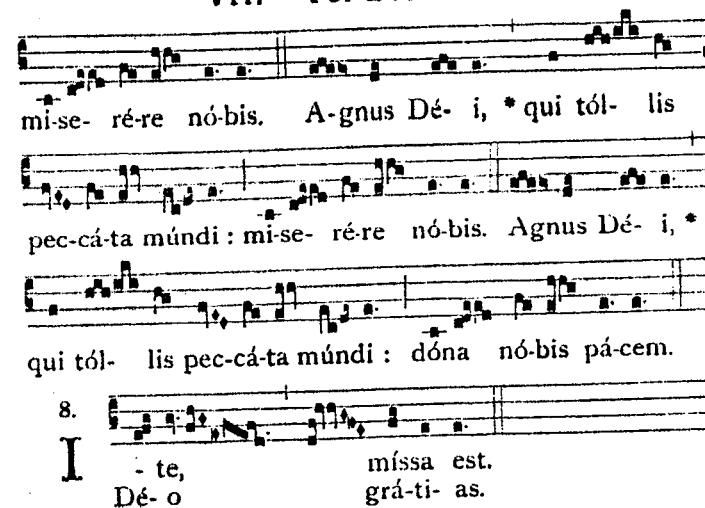
des ad dexte-ram Pa-tris, mi-se-ré-re nó-bis. Quóni-am
tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssi-
mus, Jé-su Chri-ste. Cum Sáncto Spí-ri-tu, in gló-
ri-a Dé-i Pa-tris. A-men.



3. **S**anctus, * Sánctus, Sánctus Dóminus Dé-us
Sába-oth. Pléni sunt caé-li et térra gló-ri-a tú-a.
Ho-sánna in excé-l-sis. Bene-díctus qui vé-nit
in nó-mine Dómini. Ho-sánna in ex-
cél-sis.



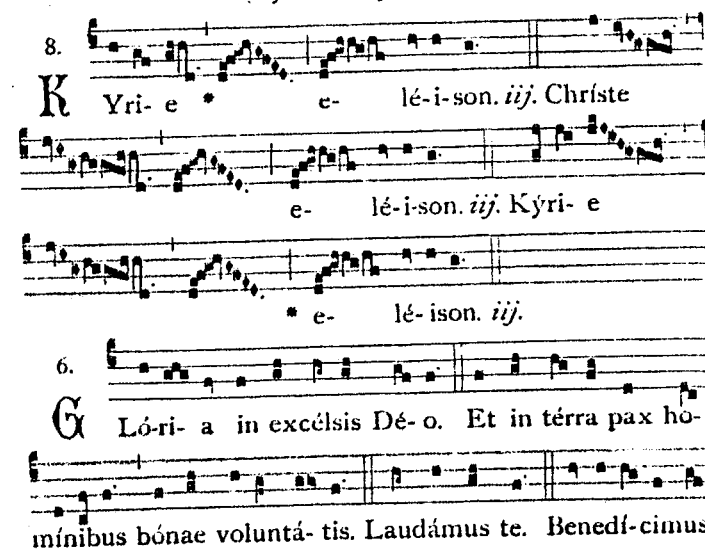
8. **A**-gnus Dé-i, * qui tól-lis pec-cá-ta mún-di :



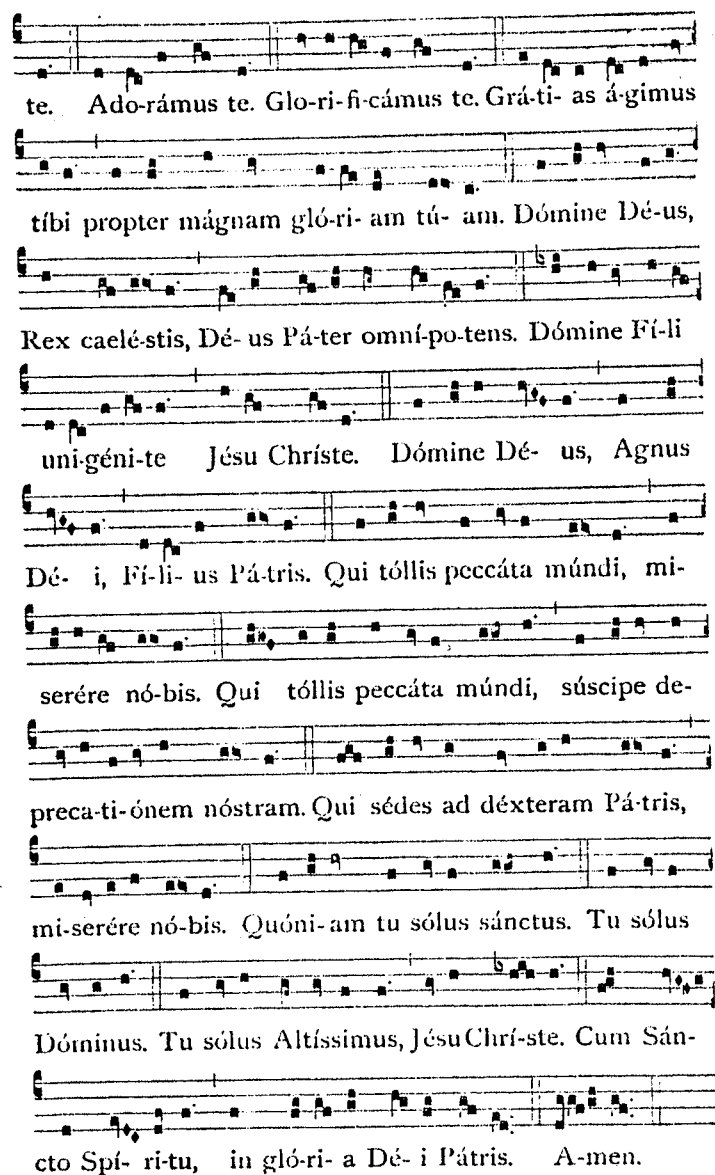
mi-se-ré-re nó-bis. A-gnus Dé-i, * qui tól-lis
pec-cá-ta mún-di : mi-se-ré-re nó-bis. Agnus Dé-i, *
qui tól-lis pec-cá-ta mún-di : dó-na nó-bis pá-cem.
8. **I**-te, mí-ssa est.
Dé-o grá-ti-as.

VII. — For Doubles. 4.

(Kyrie Rex splendens)



8. **K**Yrie * e-lé-ison. *ij.* Chri-ste
e-lé-ison. *ij.* Kyrie
* e-lé-ison. *ij.*
6. **G**Ló-ri-a in excé-l-sis Dé-o. Et in térra pax ho-
mínibus bó-nae volun-tá-tis. Laudá-mus te. Benedí-cimus



te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus
tí-bi propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us,
Rex caelé-stis, Dé-us Pá-ter omní-po-tens. Dó-mine Fí-li
uni-gé-ni-te Jé-su Chrí-ste. Dó-mine Dé-us, Agnus
Dé-i, Fí-li-us Pá-tris. Qui tóllis peccá-ta mún-di, mi-
serére nó-bis. Qui tóllis peccá-ta mún-di, sú-scipe de-
pre-ca-ti-ónem nó-stram. Qui sé-des ad dé-x-ter-am Pá-tris,
mi-serére nó-bis. Quóni-am tu só-lus sán-ctus. Tu só-lus
Dó-minus. Tu só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sán-
cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.



8. S Anctus, * Sán-ctus, Sán-ctus Dó-minus
Dé-us Sá-ba-oth. Pléni sunt caéli et tér-ra,
gló-ri-a tú-a. Ho-sánna in excél-sis. Be-
nedí-ctus qui vé-nit in nó-mine Dó-mi-ni. Ho-
sánna in excél-sis.
8. A -gnus Dé-i, * qui tól-lis peccá-ta mún-di: mi-
se-ré-re nó-bis. Agnus Dé-i, * qui tól-lis pec-
cá-ta mún-di: miséré-re nó-bis. Agnus Dé-i, *
qui tóllis peccá-ta mún-di: dó-na nó-bis pá-cem.
8. I -te, Dé-o mí-ssa est. grá-ti-as.

VIII. — For Doubles. 5.

(De Angelis)

5. **K** Y-ri-e * e- lé-ison. *ij.* Christe
e- lé-ison. *ij.* Kýri-e e-
lé-ison. *ij.* Kýri-e * ** e- lé-ison.

5. **G** Lóri-a in excélsis Dé-o. Et in térra pax homí-
nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-ci-
mus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as
á-gimus tí-bi propter mágnam glóri-am tú-am.
Dómine Dé-us, Rex caelé-stis, Dé-us Pá-ter omní-
po-tens. Dómine Fí-li unigé-ni-te Jé-su Christe.
Dómine Dé-us, Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis

peccáta mún-di, mise-ré-re nó-bis. Qui tóllis peccá-ta
mún-di, sú-scipe depre-ca-ti-ónem nó-stram. Qui sé-des ad
déter-am Pá-tris, mise-ré-re nó-bis. Quóni-am tu só-lus
sán-ctus. Tu só-lus Dó-mi-nus. Tu só-lus Altí-ssi-mus,
Jé-su Christe. Cum Sán-cto Spí-ri-tu, in glóri-a
Dé-i Pá-tris. A- men.

6. **S** An-ctus, * Sán-ctus, Sán-ctus Dó-mi-nus
Dé-us Sá-ba-oth. Pléni sunt caé-li et
tér-ra glóri-a tú-a. Hosán-na in excél-sis.
Benedí-ctus qui vé-nit in nó-mine Dó-mi-ni.
Ho-sán-na in excél-sis.

26 IX. — For Feasts of the Blessed Virgin Mary. 1.

6. **A** - gnus Dé- i, * qui tóllis peccá-ta múndi :
 mi-seré-re nó-bis. Agnus Dé- i, * qui tól-lis peccáta
 múndi : mi-seré-re nó-bis. Agnus Dé- i, * qui tóllis
 peccáta múndi : dóna nó-bis pá-cem.

5. **I** - te, míssa est.
 Dé- o grá-ti- as.

5. **B** Ene-dicámus Dó- mi-no.

IX. — For Feasts of the Blessed Virgin Mary. 1.

(Cum iubilo)

1. **K** Y-ri- e * elé-i-son. Ký-ri- e elé-i-son.
 Ký-ri- e elé-i-son. Chrí-ste e-lé-i-son. Chrí-
 ste elé-i-son. Chrí-ste e-lé-i-son. Ký-ri- e

IX. — For Feasts of the Blessed Virgin Mary. 1. 27

e-lé-i-son. Ký-ri- e elé-i-son. Ký-ri- e
 * ** elé-i-son.

7. **G** Ló-ri-a in excélsis Dé- o. Et in térra pax

homí-ni-bus bónae voluntá-tis. Laudá-mus te.

Bene-dí-cimus te. Ado-rá-mus te. Glori-ficá-

mus te. Grá-ti- as ágimus tí-bi propter mágnam gló-

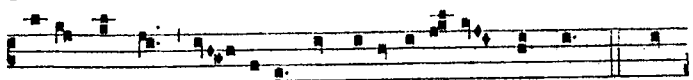
ri- am tú- am. Dó-mine Dé- us, Rex cae- léstis, Dé- us

Pá-ter omní-po-tens. Dó-mine Fí-li unigé-nite Jé-su

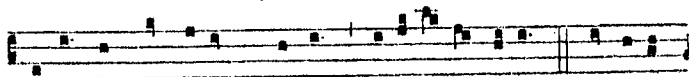
Chrí-ste. Dó-mine Dé- us, Agnus Dé- i, Fí-li- us Pá-tris.

Qui tóllis peccáta múndi, mise-ré-re nó-bis. Qui tóllis pec-

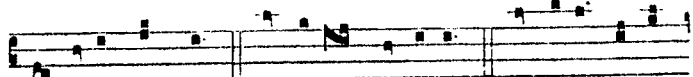
28 IX. — For Feasts of the Blessed Virgin Mary. 1.



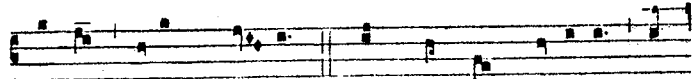
cáta mún-di, sús- cipe depreca-ti- ónem nó-stram. Qui



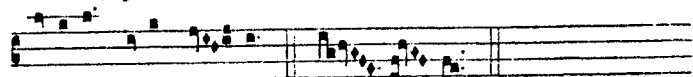
sédes ad délixteram Pá-tris, mise-ré-re nó-bis. Quóni-am



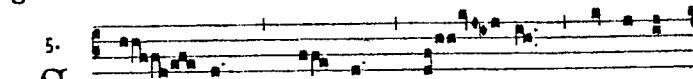
tu só-lus sán-ctus. Tu só-lus Dó-mi-nus. Tu só-lus Altís-



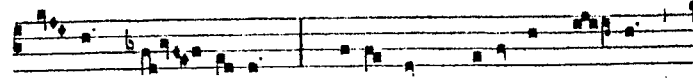
si-mus, Jé-su Chrí-ste. Cum Sán-cto Spí-ri-tu, in



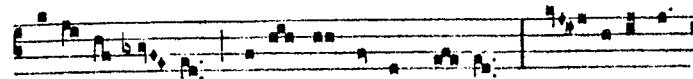
glóri-a Dé-i Pá-tris. A- men.



S An-ctus, * Sán-ctus, Sán-ctus Dó-mi-nus



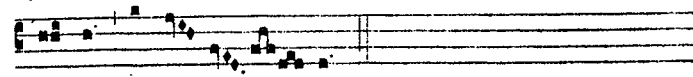
Dé-us Sá-ba-oth. Pléni sunt caéli et tér-ra



glóri-a tú-a. Hosánna in excél-sis. Be-nedictus

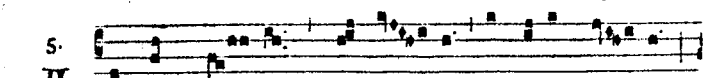


qui vé-nit in nó-mi-ne Dó-mi-ni. Ho-

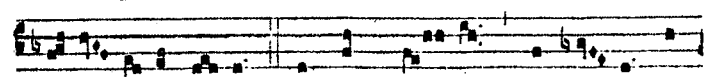


sánna in excél-sis.

X. — For Feasts of the Blessed Virgin Mary. 2. 29



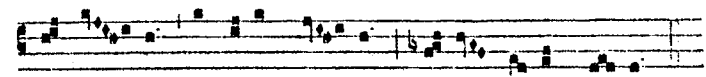
A -gnus Dé- i, * qui tól- lis peccáta mún-di :



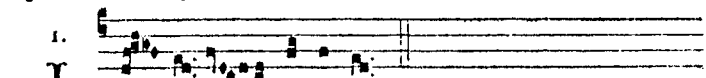
mi-se- ré-re nó-bis. Agnus Dé- i, * qui tól- lis pec-



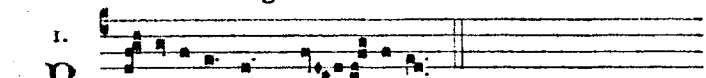
cá-ta mún-di : mi-se- ré-re nó-bis. Agnus Dé- i, *



qui tól- lis peccáta mún-di : dó-na nó-bis pá-cem.



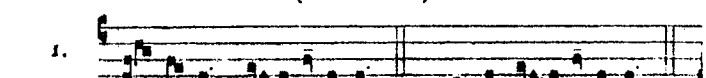
I - te, míssa est.
Dé- o grá-ti- as.



B enedicá-mus Dó- mino.

X. — For Feasts of the Blessed Virgin Mary. 2.

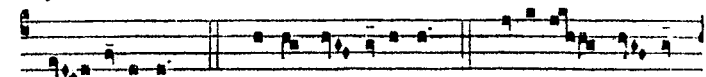
(Alme Pater)



K Y- ri- e * e- lé-i-son. Ký-ri- e e- lé-i-son.



Ký- ri- e e- lé-i-son. Chrí-ste e- lé-i-son. Chrí- ste



e- lé-i-son. Chrí-ste e- lé-i-son. Ký-ri- e e- lé-

30 X. — For Feasts of the Blessed Virgin Mary. 2.

i-son. Ky-ri-e e- lé-i-son. Kyri-e *

8.

** e- lé-i-son.

G Ló-ri- a in excélsis Dé-o. Et in térra pax
 homínibus bónae voluntá-tis. Laudámus te. Benedí-
 cimus te. Adorámus te. Glo-ri-fi-cámus te. Grá-ti- as
 ágimus tí-bi propter mágnam gló-ri- am tú- am.
 Dómi-ne Dé-us, Rex caeléstis, Dé-us Páter omní-potens.
 Dómine Fí-li unigéni-te Jé-su Chrí-ste. Dómi-ne Dé-us,
 Agnus Dé- i, Fí-li- us Pátris. Qui tóllis peccáta mún-
 di, mi-se-ré-re nó-bis. Qui tóllis peccáta mún-
 di, sús-ci-pe

X. — For Feasts of the Blessed Virgin Mary. 2. 31

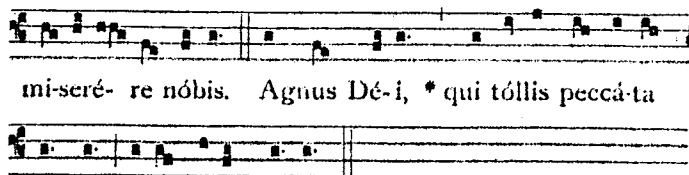
depreca-ti-ónem nó-stram. Qui sédes ad délixteram Pátris,
 mi-serére nó-bis. Quóni- am tu só-lus sánctus. Tu só-lus
 Dómi-nus. Tu só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sán-
 cto Spí-ri-tu, in gló- ri- a Dé-i Pátris. A- men.

4. **S** Anctus, * Sánctus, Sánctus Dómi-nus Dé-us
 Sá-ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a.

Hosánna in excél-sis. Benedíctus qui vé-nit in nó-
 mine Dómi-ni. Hosánna in excél-sis.

4. **A** -gnus Dé-i, * qui tóllis peccáta mún-
 di: mi-se-
 ré-re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta mún-
 di:

32 XI. — For Sundays throughout the year.



mi-seré- re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta
múndi : dóna nó-bis pá-cem.

Ite, missa est, or Benedicámus Dómino, as in the last Mass.

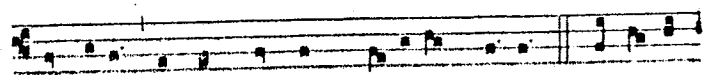
XI. — For Sundays throughout the year.

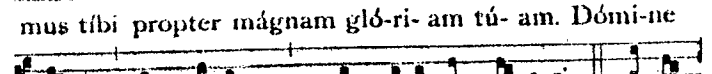
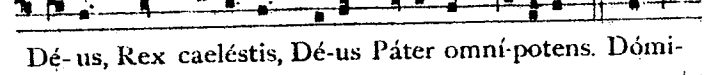
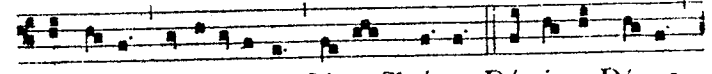
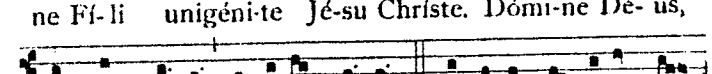
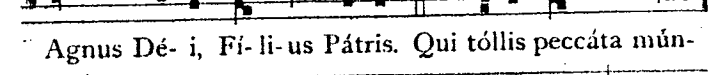
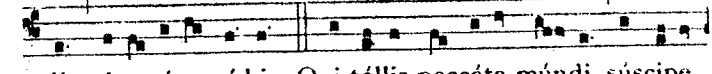
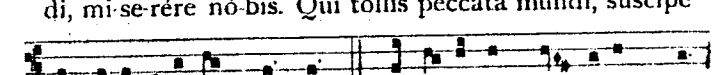
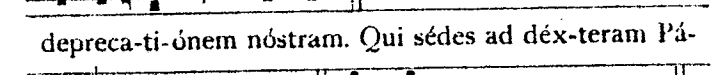
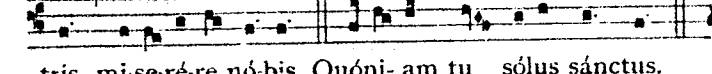
(Orbis factor)

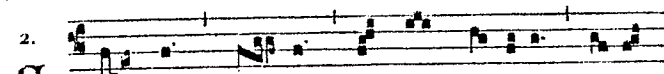
1.  **K** Yri- e e- lé-i-son. *ij.* Christe
 c- lé-i-son. *ij.* Ký-ri- e e- lé-i-son. *ij.* Ký-
 ri- e * e- lé-i-son.

2.  **G** Ló-ri- a in excélsis Dé- o. Et in térra pax ho-
 míni-bus bónae voluntá-tis. Laudámus te. Benedí-cimus
 te. Adorámus te. Glo-ri- ficámus te. Grá-ti- as ági-

XI. — For Sundays throughout the year. 33



mus tibi propter mágnam gló-ri- am tú- am. Dómi- ne
 Dé- us, Rex caeléstis, Dé- us Páter omní- potens. Dómi-
 ne Fí- li unigéni- te Jé- su Chrí- ste. Dómi- ne Dé- us,
 Agnus Dé- i, Fí- li- us Pátris. Qui tóllis peccáta mún-
 di, mi- se- rére nó- bis. Qui tóllis peccáta múndi, súscipe
 depre- ca- ti- ónem nó- stram. Qui sédes ad dex- teram Pá-
 tris, mi- se- rére nó- bis. Quóni- am tu sólus sánctus.
 Tu sólus Dóminus. Tu só- lus Altí-ssimus, Jé- su Chrí-
 ste. Cum Sáncto Spí- ri- tu in gló- ri- a Dé- i Pá-
 tris. Amen.

2.  **S** Anctus, * Sánctus, Sánctus Dóminus Dé- us

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34 XI. — For Sundays throughout the year.

Sá-ba-oth. Plé-ni sunt caé-li et tér-ra gló-ri-a
 tú-a. Hosánna in ex-célsis. Benedíctus qui
 vé-nit in nó-mine Dómini. Hosánna in
 ex-célsis.

1. **A** - gnus Dé-i, * qui tóllis peccá-ta mún-di :
 mise-ré-re nó-bis. Agnus Dé-i, * qui tól-lis peccá-ta
 mún-di : mise-ré-re nó-bis. Agnus Dé-i, * qui tóllis
 pec-cá-ta mún-di : dó-na nó-bis pá-cem.

1. **I** - te, mís-sa est.
 Dé-o grá-ti-as.

1. **B** enedicámus Dó- mino.

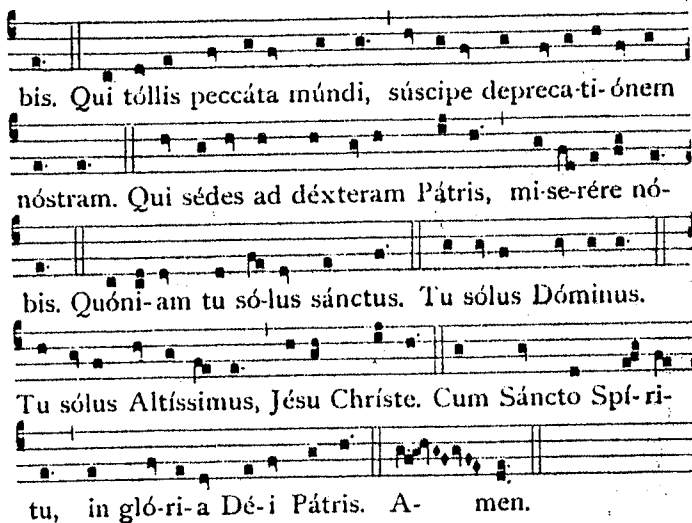
XII. — For Semidoubles. 1.

XII. — For Semidoubles. 1.

(Pater cuncta)

8. **K** Yri-e * e-lé- izon. *ij.* Christe elé-
 izon. *ij.* Kýri-e e-lé- izon. *ij.* Kýri-e
 elé- izon.

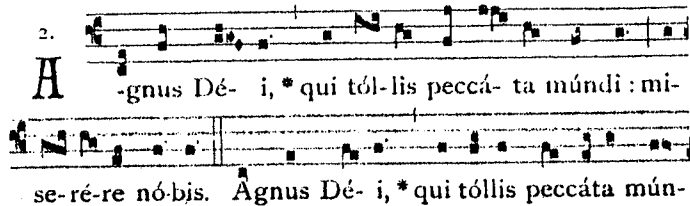
4. **G** Lóri-a in excélsis Dé-o. Et in térra pax ho-
 mínibus bó-nae voluntá-tis. Laudámus te. Benedícimus
 te. Adorámus te. Glo-ri-ficámus te. Grá-ti-as ágimus
 tí-bi propter má-gnam gló-ri-am tú-am. Dómine Dé-us,
 Rex caeléstis, Dé-us Pá-ter omní-po-tens. Dómine Fí-li
 unigéni-te Jé-su Chrí-ste. Dómine Dé-us, Agnus Dé-i,
 Fí-li-us Pá-tris. Qui tóllis peccá-ta mún-di, mi-serére nó-



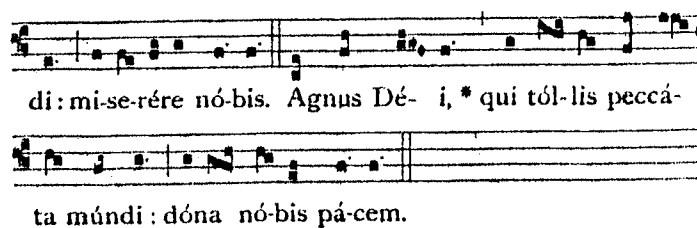
bis. Qui tollis peccata mundi, suscipe deprecati-
 onem nostram. Qui sedes ad dexteram Patris, mi-se-re-re no-
 bis. Quoni-am tu so-lus san-ctus. Tu so-lus Do-mi-nus.
 Tu so-lus Altis-si-mus, Jé-su Chri-ste. Cum San-cto Spi-ri-
 tu, in glo-ri-a Dé-i Pa-tris. A- men.



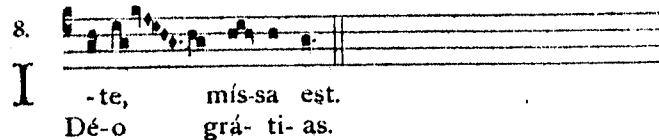
2.
S An-ctus, * San-ctus, San-ctus Do-mi-nus Dé-us
 Sába-oth. Pleni sunt caeli et terra glo-ri-a tú-a.
 Hosánna in excél-sis. Benedíctus qui vé-nit in
 nó-mine Do-mi-ni. Hosánna in excél-sis.



2.
A -gnus Dé-i, * qui tollis peccá-ta mún-di: mi-
 se-re-re nó-bis. Ágnus Dé-i, * qui tollis peccá-ta mún-




di: mi-se-re-re nó-bis. Ágnus Dé-i, * qui tollis peccá-
 ta mún-di: dó-na nó-bis pá-cem.

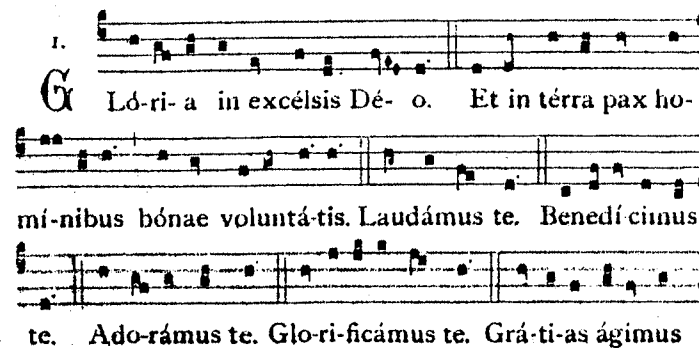


8.
I -te, mís-sa est.
 Dé-o grá-ti-as.

XIII. — For Semidoubles. 2.



1.
K Y-ri-e * e-lé-ison. *ij.* Chri-ste
 e-lé-ison. *ij.* Ký-ri-e e-lé-ison. *ij.* Ký-ri-
 e * ** e-lé-ison.



1.
G Ló-ri-a in excélsis Dé-o. Et in terra pax ho-
 mí-nibus bó-nae volun-tá-tis. Laudá-mus te. Benedí-cimus
 te. Ado-rá-mus te. Glo-ri-ficá-mus te. Grá-ti-as á-gimus

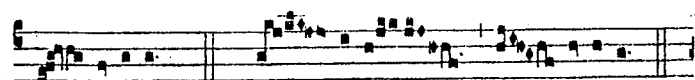
tí-bi propter mágnam gló-ri-am tú-am. Dómine. Dé-us,
 Rex caelé-stis, Dé-us Páter omní-potens. Dómine Fí-li
 uni-géni-te Jé-su Chríste. Dómine Dé-us, Agnus
 Dé-i, Fí-li-us Pátris. Qui tóllis peccáta mún-di, mi-
 seré-re nó-bis. Qui tóllis peccáta mún-di, súscipe
 depre-ca-ti-ónem nó-stram. Qui sédes ad déxte-ram Pá-
 tris, mise-ré-re nó-bis. Quóni-am tu sólus sánctus.
 Tu sólus Dóminus. Tu sólus Altíssimus, Jé-su Chríste.
 Cum Sáncto Spl-ritu, in glóri-a Dé-i Pátris. A-men.
 8. **S** anctus, * Sánctus, Sánctus Dóminus Dé-us
 Sába-oth. Pléni sunt caéli et térra glóri-a tú-a. Ho-

sánna in excélsis. Benedíctus qui vé-nit in nómine
 Dómini. Hosánna in excélsis.
 1. **A** -gnus Dé-i, * qui tóllis peccáta mún-di :
 mi-serére nó-bis. Agnus Dé-i, * qui tól-lis
 peccáta mún-di : mi-seré-re nó-bis. Agnus
 Dé-i, * qui tóllis peccáta mún-di : dóna nó-bis pácem.
 1. **I** -te, mís-sa est.
 Dé-o grá-ti-as.
 1. **B** enedí-cámus Dó-mino.

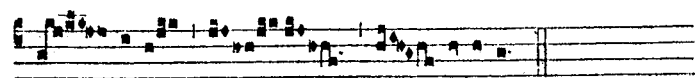
XIV. — During Octaves,

except those of the Blessed Virgin Mary.
 (Jesu Redemptor)

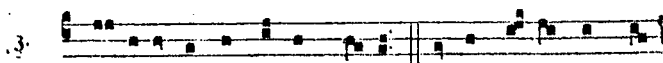
8. **K** Y-ri-e * e-lé-ison. *ij.* Chrí-ste



e- lé-ison. *ij.* Ky- ri-e e- lé-ison. *ij.*



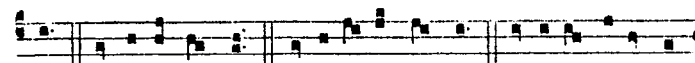
Ky- ri-e * e- lé-ison.



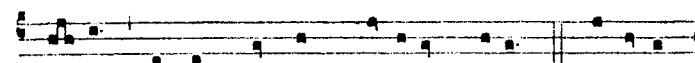
G Ló-ri-a in excélsis Dé- o. Et in térra pax ho-



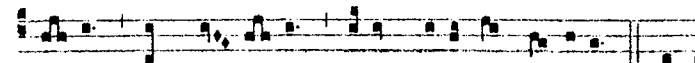
mínibus bónae voluntá-tis. Laudámus te. Benedí-cimus



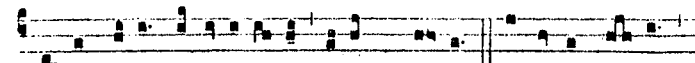
te. Adorámus te. Glo-ri-fi-cámus te. Grá-ti-as ágimus



tí-bi propter mágnam gló-ri-am tú-am. Dómine



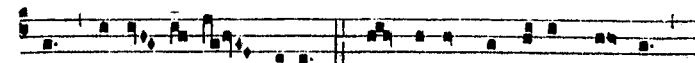
Dé- us, Rex cae- lé-stis, Dé- us Pá-ter omní-potens. Dó-



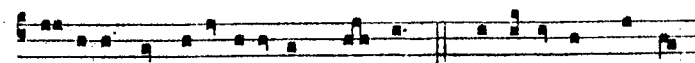
mi-ne Fí-li unigéni-te Jé-su Chrí-ste. Dómine Dé- us,



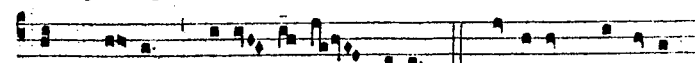
Agnus Dé- i, Fí-li-us Pá-tris. Qui tóllis peccáta mún-



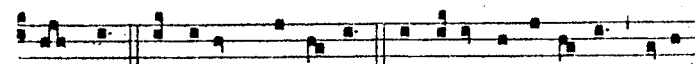
di, mi-se- ré-re nó-bis. Qui tóllis peccáta mún-di,



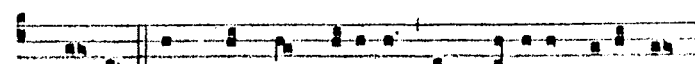
súscipe depreca-ti-ónem nó-stram. Qui sédes ad dexte-



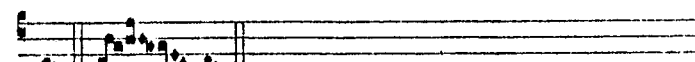
ram Pá-tris, mise- ré-re nó-bis. Quóni-am tu só-lus



sánctus. Tu só-lus Dó-mi-nus. Tu só-lus Altí-ssimus, Jé-su

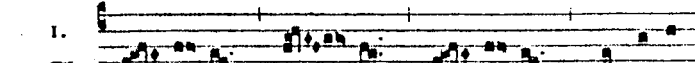


Chrí-ste. Cum Sáncto Spl-ri-tu, in gló-ri-a Dé-i Pá-

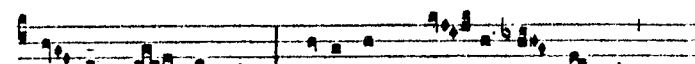


tris. A- men.

1.



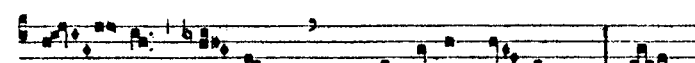
S An- ctus, * Sán- ctus, Sán- ctus Dó-mi-nus



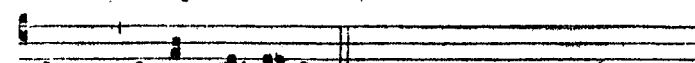
Dé- us Sá- ba- oth. Pléni sunt cae- li et térra gló-



ri-a tú- a. Ho- sánna in excé- lsis. Be- ne-



dí- ctus qui vé- nit in nó-mine Dó- mi- ni. Ho-



sánna in excé- lsis.

8. **A** -gnus Dé- i, * qui tól-lis peccá- ta mún-di : mi-
seré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta mún-
di : mi-seré-re nó-bis. Agnus Dé- i, * qui tól-lis pec-
cá- ta mún-di : dóna nó-bis pá-cem.

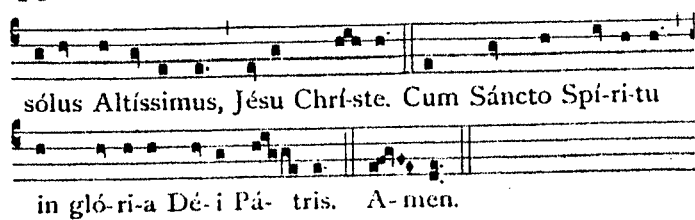
8. **I** - te, mís- sa est.
Dé- o grá- ti- as.

XV. — For Simple.

(Dominator Deus)

4. **K** Yri- e * e- lé- i-son. Ký-ri- e e- lé- i-son. Ký-ri- e
e- lé- i-son. Chríste e- lé- i-son. Chrí- ste e- lé- i-
son. Chríste e- lé- i-son. Ký-ri- e e- lé- i-son.
Ký-ri- e e- lé- i-son. Ký-ri- e * e- lé- i-son.

4. **G** Ló-ri- a in excélsis Dé-o. Et in térra pax ho-
mínibus bónae voluntá-tis. Laudá-mus te. Benedí- cimus
te. Adorá-mus te. Glo-ri- ficá-mus te. Grá- ti- as ágimus
tíbi propter mágnam gló-ri- am tú-am. Dómine Dé-us,
Rex caeléstis, Dé-us Páter omnípotens. Dómine Fí- li
unigéni- te Jé- su Chríste. Dómine Dé-us, Agnus Dé- i,
Fí- li- us Pátris. Qui tóllis peccáta mún-di, mi- seré- re nó-
bis. Qui tóllis peccáta mún-di, súscipe depreca- ti- ónem
nóstram: Qui sédes ad dexteram Pátris, mi- seré- re nó-
bis. Quóni- am tu sólus sánctus. Tu sólus Dóminus. Tu



sólus Altíssimus, Jésu Chrí-ste. Cum Sáncto Spí-ri-tu
in gló-ri-a Dé-i Pá- tris. A- men.

2.




S Anctus, * Sánctus, Sánctus Dóminus Dé-us
Sába-oth. Pléni sunt caé-li et térra gló-ri- a tú- a.
Ho- sánna in excélsis. Benedíctus qui vé-nit in
nómine Dómini. Ho- sánna in excélsis.

1.



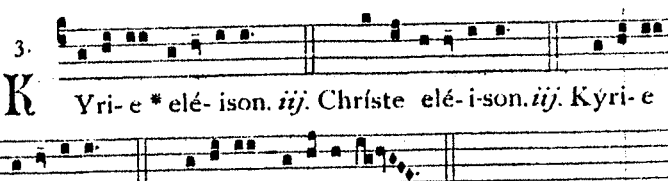
A -gnus Dé- i, * qui tóllis peccáta mún-di :
mi-se-ré-re nó- bis. Agnus Dé- i, * qui tól- lis peccá- ta
mún-di : mi-seré- re nó- bis. Agnus Dé- i, *
qui tóllis peccáta mún-di : dóna nó-bis pá- cem.

4.



I - te, míssa est.
Dé-o grá-ti- as.

XVI. — For Ordinary Ferias.



3. **K** Yri- e * elé- ison. ij. Chríste elé- i-son. ij. Kýri- e

elé- ison. ij. Kýri- e * elé- i-son.

2.



S Anctus, * Sánctus, Sánctus Dóminus Dé- us
Sába-oth. Pléni sunt caéli et térra glóri- a tú- a.
Hosánna in excélsis. Benedíctus qui vé-nit in
nómi- ne Dómini. Hosánna in excélsis.

1.



A -gnus Dé- i, * qui tóllis peccáta mún-di :
mi-se-ré-re nó- bis. Agnus Dé- i, * qui tóllis peccáta
mún-di : mi-se-ré-re nó- bis. Agnus Dé- i, * qui tóllis
peccáta mún-di : dóna nó-bis pá- cem.

46 XVII. — For Sundays in Advent and Lent.

B Ene-dicá-mus Dó-mi-no. *R.* Dé-o grá-ti-as.

XVII. — For Sundays in Advent and Lent.

1. **K** Yri-e * e- lé-ison. *ij.* Chri-ste e-
lé-ison. *ij.* Ký-ri-e e- lé-ison. *ij.* Ký-ri-
e * e- lé-ison.

Or, another use :

6. **K** Yri-e * e- lé-ison. *ij.* Chri-ste e-
lé-ison. *ij.* Ký-ri-e e- lé-ison. *ij.* Ký-ri-
e * e- lé-ison.

5. **S** Anctus, * Sánctus, Sánctus Dó-mi-nus Dé-us
Sá-ba-oth. Plé-ni sunt caé-li et tér-ra gló-ri-a tú-a.

XVII. — For Sundays in Advent and Lent. 47

Ho-sánna in excél-sis. Bene-díctus qui vénit
in nó-mi-ne Dó-mi-ni. Ho-sánna in excél-sis.

5. **A** -gnus Dé-i, * qui tól-lis peccá-ta mún-di : mi-
serére nó-bis. Á-gnus Dé-i, * qui tól-lis peccá-ta mún-
di : mi-serére nó-bis. Á-gnus Dé-i, * qui tól-lis peccá-
ta mún-di, dó-na nó-bis pá-cem.

1. **B** Ene-dicá-mus Dó-mi-no. *R.* Dé-o
grá-ti-as.

6. **B** Ene-dicá-mus Dó-mi-no. *R.* Dé-o grá-
ti-as.

48 XVIII. — For Férias in Advent and Lent.

XVIII. — For Férias in Advent and Lent.

For Vigils, Férias of Ember Seasons
and Rogation Days

K Y-ri-e * e-lé-i-son. *ij.* Chríste e-lé-i-son. *ij.*

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

S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-

ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Hosánna
in excélsis. Benedíctus qui vénit in nómine Dómini.

Hosánna in excélsis.

A -gnus Dé-i, * qui tóllis peccáta mún-di : mi-seré-

re nó-bis. Agnus Dé-i, * qui tóllis peccáta mún-di : mi-

serére nó-bis. Agnus Dé-i, * qui tóllis peccáta mún-di :
dóna nóbis pá-cem.

B Ene-dí-cá-mus Dó-mi-no. R. Dé-o grá-ti-as.

Credo.

I.

C Ré-do in ú-num Dé-um, Pá-trem om-ni-po-tén-tem,

factórem caéli et térrae, vi-sí-bí-li-um ó-mni-um et

in-vi-sí-bí-li-um. Et in ú-num Dó-minum Jé-sum Chrí-

stum, Fí-li-um Dé-i unigé-ni-tum. Et ex Pá-tre ná-tum

ante ó-mni-a saé-cu-la. Dé-um de Dé-o, lú-men de

lú-mine, Dé-um vé-rum de Dé-o vé-ro. Gé-ni-tum, non

factum, consubstanti-álem Pá-tri : per quem ó-mni-a

fá-cta sunt. Qui propter nos hó-mi-nes, et propter nó-

stram salutem descendit de caelis. Et incarnatus est
de Spiritu Sancto ex Maria Virgine: Et homo
factus est. Crucifixus etiam pro nobis: sub Pontio
Pilato passus, et sepultus est. Et resurrexit terti-
die, secundum Scripturas. Et ascendit in caelum:
sedet ad dexteram Patris. Et iterum venturus est cum
gloria iudicare vivos, et mortuos: cuius regni non
erit finis. Et in Spiritum Sanctum, Dominum, et
vivificantem: qui ex Patre, Filioque procedit. Qui
cum Patre, et Filio simul adoratur, et conglori-
ficatur: qui locutus est per Prophetas. Et unam san-

ctam catholicam et apostolicam Ecclesiam. Confi-
teor unum baptisma in remissionem peccatorum.
Et expecto resurrectionem mortuorum. Et vitam
venturi saeculi. Amen.

¶ In place of the foregoing original chant, the following may be used.

II.

4. **C**redo in unum Deum, Patrem omnipotentem,
factorem caeli et terrae, visibilem omnium, et
invisibilem. Et in unum Dominum Jesum Chri-
stum, Filium Dei unigenitum. Et ex Patre natum
ante omnia saecula. Deum de Deo, lumen de

lúmine, Dé- um vérum de Dé-o véro. Géni-tum, non
 fáctum, consubstanti-álem Pátri : per quem ómni-a
 fácta sunt. Qui propter nos hómines et propter nó-
 stram salútem descendit de caé-lis. Et incarnátus est
 de Spi-ri-tu Sáncto ex Ma-ri-a Vírgine : Et hómo
 fáctus est. Cruci-fíxus é-ti-am pro nóbis : sub Pónti-o
 Pi-láto pássus et sepúltus est. Et resurréxit térti-a
 dí-e secúndum Scriptúras. Et ascéndit in caelum :
 sédet ad dexteram Pátris. Et í-terum ventúrus est cum
 gló-ri-a iudicáre vívos, et mórtu-os : cújus régni non
 é-rit fínis. Et in Spi-ri-tum Sánctum, Dóminum et

vi-vi-ficántem : qui ex Pátre, Fi-li-óque procé-dit. Qui
 cum Pátre, et Fi-li-o simul adorátur et conglori-fi-
 cátur : qui locútus est per Prophé-tas. Et únám sán-
 ctam cathó-licam et apostó-licam Ecclé-si-am. Confi-
 te-or únúm baptísma in remissi-ónem peccatórum.
 Et exspécto resurrecti-ónem mortu-órum. Et vi-tam
 ventú-ri saécu-li. A- men.

III.

5. **C** Rédo in únúm Dé- um, Pátre-m omnipoténtem,
 factó-rem caéli et térrae, vi-sibí-li-um ómni-um, et

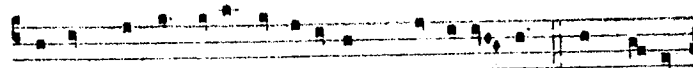
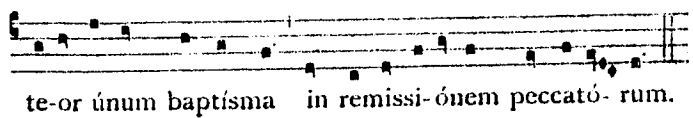
invi-si-bi-li-um. Et in únum Dóminum Jé-sum Chrí-
 stum, Fi-li-um Dé-i unigéni-tum. Et ex Pátre ná-tum
 ante ómni-a saé-cu-la. Dé-um de Dé-o, lúmen de
 lúmine, Dé-um vérum de Dé-o véro. Géni-tum, non
 fá-ctum, consubstanti-álem Pátri : per quem ómni-a
 fá-cta sunt. Qui propter nos hómines, et propter nó-
 stram sa-lútem descendit de caé-lis. Et incarnátus est
 de Spi-ri-tu Sáncto ex Ma-rí-a Virgine : Et hómo
 fáctus est. Cru-ci-fi-xus é-ti-am pro nóbis : sub Pón-
 ti-o Pi-lá-to pássus et sepúl-tus est. Et resurrexit
 térti-a dí-e, secúndum Scriptú-ras. Et ascendit in

caé-lum : sédet ad dexte-ram Pá-tris. Et í-terum ven-
 túrus est cum gló-ri-a iudicáre vivos, et mórtu-os :
 cúius régni non é-rit fí-nis. Et in Spi-ri-tum Sánctum,
 Dóminum, et vivi-ficántem : qui ex Pátre, Fi-li-ó-que
 procedit. Qui cum Pátre, et Fi-li-o simul adorátur
 et conglo-ri-ficátur : qui locú-tus est per Prophé-tas.
 Et únam sánctam cathó-licam et apostó-licam Ecclé-
 si-am. Confi-te-or únum baptisma in remissi-ónem
 peccató-rum. Et exspécto resurrecti-ónem mortu-órum.
 Et ví-tam ventú-ri saé-cu-li. A- men.

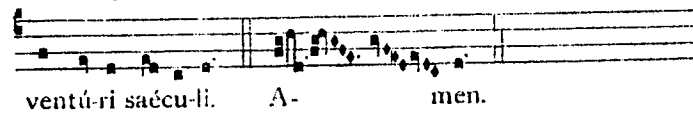
IV.

Credo in unum Deum, Patrem omnipotentem,
factorem caeli et terrae, visibilibus omnium, et
invisibilibus. Et in unum Dominum Jesum Christum,
Filium Dei unigenitum. Et ex Patre natum
ante omnia saecula. Deum de Deo, lumen de
lumine, Deum verum de Deo vero. Genitum, non
factum, consubstantialem Patri: per quem omnia
facta sunt. Qui propter nos homines, et propter
nostram salutem descendit de caelis. Et incarnatus est
de Spiritu Sancto ex Maria Virgine: Et homo

factus est, Crucifixus etiam pro nobis: sub Pontio
Pilato passus et sepultus est. Et resurrexit tertia
die, secundum Scripturas. Et ascendit in caelum:
sedet ad dexteram Patris. Et iterum venturus est cum
gloria iudicare vivos, et mortuos: cuius regni non
erit finis. Et in Spiritum Sanctum, Dominum, et
vivificantem: qui ex Patre, Filioque procedit. Qui
cum Patre, et Filio simul adoratur et conglorifi-
catur: qui locutus est per Prophetas. Et unam san-
ctam catholicam et apostolicam Ecclesiam. Confi-



Et exspécto resurrecti-ónem mortu-ó- rum. Et ví-tam



Any chant in this Ordinary may be transferred from one Mass to another; and also, according to the rank or solemnity of the Mass, any of the following chants may be used.



VARIOUS CHANTS

Kyrie.

I.

(Clemens Rector)

1. **K** Y-ri-e * e- lé-ison. Ký-ri-

e e- lé-ison. Ký-ri-e e-

lé-ison. Chrí-ste e- lé-ison. Chrí-

ste e- lé-ison. Chrí- ste

e- lé-ison. Ký- ri-e

e- lé-ison. Ký- ri-e e- lé-ison.

Ký- ri-e * * *

e- lé-ison.

II.

(Summe Deus)

1. **K** Yri-e * e- lé-ison. Ký-ri-e
 e- lé-ison. Ký-ri-e e- lé-ison. Chríste
 e- lé-ison. Chríste e- lé-ison. Chríste
 e- lé-ison. Ký-ri-e e- lé-ison. Ký-ri-
 e e- lé-ison. Ký-ri-e * **
 e- lé-ison.

III.

(Rector cosmi pie)

2. **K** Y-ri-e * e- lé-ison. Ký-ri-e e- lé-
 ison. Ký-ri-e e- lé-ison. Chríste

e- lé-ison. Chríste e- lé-ison. Chríste
 e- lé-ison. Ký-ri-e e- lé-ison. Ký-ri-e
 e- lé-ison. Ký-ri-e *
 e- lé-ison.

IV.

(Kyrie altissime)

5. **K** Yri-e * e- lé-ison. Ký-ri-e
 e- lé-ison. Ký-ri-e e- lé-ison.
 Chrí-ste e- lé-ison. Chrí-ste
 e- lé-ison. Chríste e- lé-ison.
 Ký-ri-e e- lé-ison. Ký-ri-e

e- lé-ison. Ký-ri-e *

** e- lé-ison.

V.

(Conditor Kyrie omnium)

7. **K** Y-ri-e * e- lé-ison. Ký-ri-e

e- lé-ison. Ký-ri-e e- lé-ison. Chrí-

ste e- lé-ison. Chríste e- lé-ison.

Chrí-ste e- lé-ison. Ký-ri-e e- lé-

ison. Ký-ri-e e- lé-ison. Ký-ri-e

* ** e- lé-ison.

VI.

(Te Christe Rex supplices)

8. **K** Y-ri-e * e- lé-ison. Ký-ri-

e- lé-ison. Ký-ri-e

e- lé-ison. Chrí-ste e- lé-ison. Chrí-

ste e- lé-ison. Chrí-ste e- lé-ison.

Ký-ri-e e- lé-ison. Ký-ri-e e- lé-ison.

Ký-ri-e * ** e- lé-ison.

VII.

(Splendor aeterne)

9. **K** Yri-e * e- lé-ison. *ij.* Chríste

e- lé-ison. *ij.* Ký-ri-e e- lé-ison. *ij.*

Ký-ri- e *
e- lé- izon.

VIII.

(Firmator sancte)

6. **K** Yri- e * e- lé- izon. *ij.* Chrí- ste e-
lé- izon. *ij.* Ký-ri- e e- lé- izon. *ij.* Ký-ri-
e * e- lé- izon.

IX.

(O Pater excelse)

8. **K** Yri- e * e- lé- izon. *ij.* Chrí- ste
e- lé- izon. *ij.* Ký-ri- e * e-
lé- izon. *ij.*

X.

(For Ordinary Sundays.)

(Urbis factor)

1. **K** Yri- e * e- lé- izon. *ij.* Chrí- ste e-
lé- izon. *ij.* Ký-ri- e e- lé- izon. *ij.* Ký-ri- e
e- lé- izon.

XI.

(For Sundays in Advent and Lent.)

(Kyrie Salve)

1. **K** Yri- e * e- lé- izon. *ij.* Chrí- ste e-
lé- izon. *ij.* Ký-ri- e e- lé- izon. *ij.* Ký-ri-
e * e- lé- izon.

Gloria.

I.

8. **G** Ló-ri- a in excél- sis Dé- o. Et in térra pax
KYRIALE. N° 643. — 5

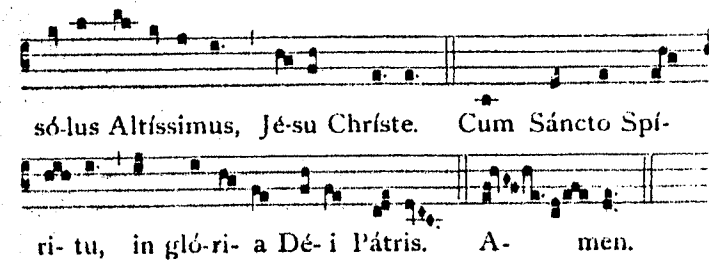


homi-ni-bus bónae vo-luntá-tis. Laudá-mus te. Bene-dí-ci-mus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te.

Grá-ti-as á-gi-mus tí-bi pro-pter má-gnam gló-ri-am tú-am. Dó-mine Dé-us, Rex caeléstis, Dé-us Pá-ter om-ní-po-tens. Dó-mine Fí-li unigé-ni-te Jé-su Chri-ste.

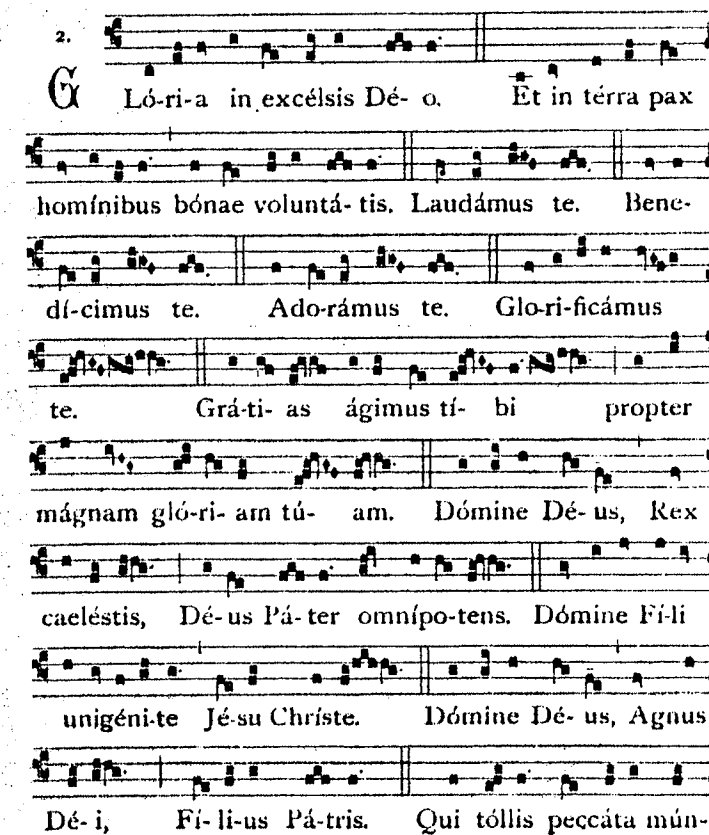
Dó-mine Dé-us, Ag-nus Dé-i, Fí-li-us Pá-tris. Qui tóllis pec-cá-ta mún-di, mi-se-ré-re nó-bis. Qui tóllis pec-cá-ta mún-di, sú-scipe de-pre-ca-ti-ónem nó-stram.

Qui sé-des ad déx-teram Pá-tris, mi-se-ré-re nó-bis. Quóni-am tu só-lus sán-ctus. Tu só-lus Dó-mi-nus. Tu




só-lus Altí-s-si-mus, Jé-su Chri-ste. Cum Sán-cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

II.



2. G Ló-ri-a in excé-l-sis Dé-o. Et in terra pax homí-ni-bus bó-nae vo-luntá-tis. Laudá-mus te. Bene-dí-ci-mus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gi-mus tí-bi pro-pter má-gnam gló-ri-am tú-am. Dó-mine Dé-us, Rex caeléstis, Dé-us Pá-ter om-ní-po-tens. Dó-mine Fí-li unigé-ni-te Jé-su Chri-ste. Dó-mine Dé-us, Ag-nus Dé-i, Fí-li-us Pá-tris. Qui tóllis pec-cá-ta mún-di



di, mi-se-rere nó-bis. Qui tól-lis peccáta mún-di,
 súscipe depre-ca-ti-ónem nó-stram. Qui sédes ad
 dexteram Pá-tris, mi-se-rere nó-bis. Quóni-am tu só-lus
 sánctus. Tu só-lus Dó-minus. Tu só-lus Altí-ssimus,
 Jé-su Chri-ste. Cum Sáncto Spí-ri-tu, in gó-
 ri-a Dé-i Pá-tris. A-men.

III.



2.
 G Ló-ri-a in excél-sis Dé-o. Et in térra pax
 homí-ni-bus bó-nae vo-luntá-tis. Laudá-mus
 te. Benedí-cimus te. Ado-
 rá-mus te. Glo-ri-fi-cá-mus te.



Grá-ti-as á-gimus tibi propter má-gnam gló-ri-am
 tú-am. Dó-mi-ne Dé-us, Rex cae-léstis, Dé-us
 Pá-ter omní-potens. Dó-mine Fí-li
 unigé-ni-te Jé-su Chri-ste. Dó-mine Dé-us,
 Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis peccá-ta
 mún-di, mi-se-rere nó-bis. Qui tóllis peccá-ta
 mún-di, súscipe depre-ca-ti-ónem nó-stram. Qui
 sé-des ad dex-te-ram Pá-tris, mi-se-rere nó-bis.
 Quóni-am tu só-lus sánctus. Tu só-lus Dó-minus. Tu
 só-lus Altí-simus, Jé-su Chri-ste. Cum Sán-cto



Spí-ri-tu in gló-ri-a Dé-i Pá-
tris. A-men.

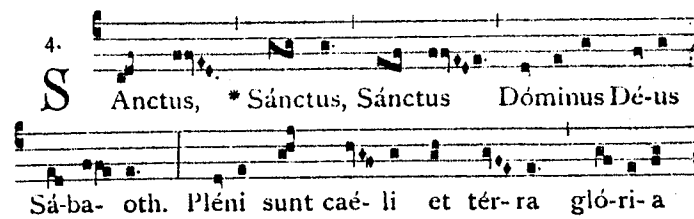
Sanctus.

I.

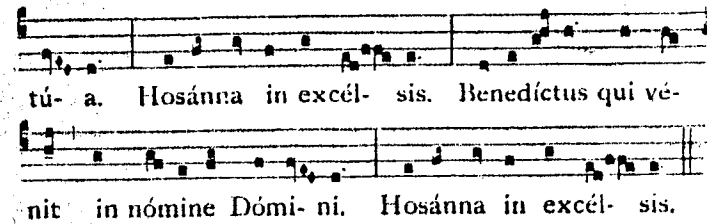


1. **S**anctus, * Sanctus, Sanctus Dóminus Dé-us Sá-
ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a.
Hosánna in excél-sis. Benedíctus qui vénit in nó-
mine Dómini. Hosánna in excél-sis.

II.

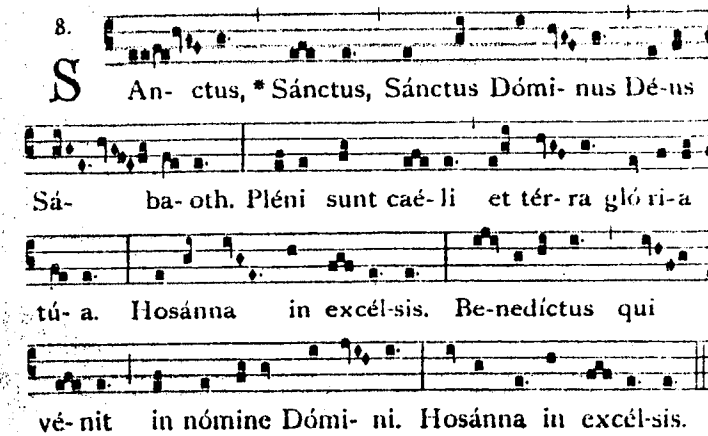


4. **S**anctus, * Sanctus, Sanctus Dóminus Dé-us
Sá-ba-oth. Pléni sunt caé-li et térra gló-ri-a



tú-a. Hosánna in excél-sis. Benedíctus qui vé-
nit in nómine Dómi-ni. Hosánna in excél-sis.

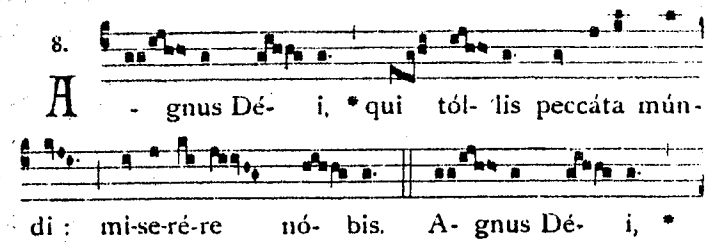
III.



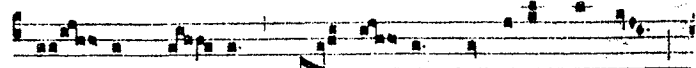
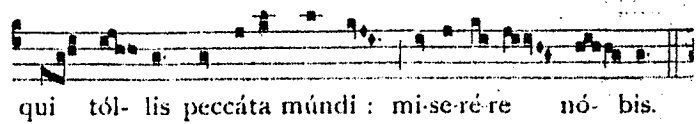
8. **S**anctus, * Sanctus, Sanctus Dómi-nus Dé-us
Sá-ba-oth. Pléni sunt caé-li et térra gló-ri-a
tú-a. Hosánna in excél-sis. Be-nedíctus qui
vé-nit in nómine Dómi-ni. Hosánna in excél-sis.

Agnus.

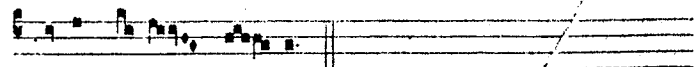
I.



8. **A**gnus Dé-i, * qui tól-lis peccáta mún-
di: mi-se-ré-re nó-bis. A-gnus Dé-i, *

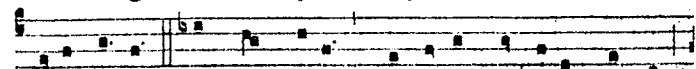
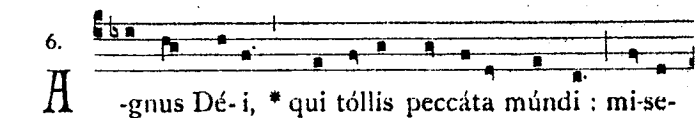


A- gnus Dé- i, * qui tól- lis peccáta mún- di :

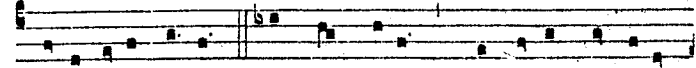


dóna nó-bis pá- cem.

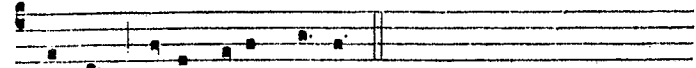
II.



rére nó-bis. Agnus Dé-i, * qui tóllis peccáta mún- di :



mi-se-rére nó-bis. Agnus Dé-i, * qui tóllis peccáta



mún- di : dóna nóbis pá-cem.

Please, make no markings.

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Please, make no markings.