



The Twenty-Fifth Annual  
**WILLIAM BYRD FESTIVAL**

Portland, Oregon  
August 3-18, 2024

MARK WILLIAMS  
Artistic Director

BLAKE APPLGATE  
Festival Director

CANTORES IN ECCLESIA

WILLIAM MAHRT  
Festival Lecturer

KERRY MCCARTHY  
Festival Lecturer

ROSS DUFFIN  
Guest Artist

EUGENE PETRUSHANSKY  
Guest Artist



Gentlemen of the  
Chappell.



Detail from a painting of Elizabeth's funeral procession in 1603, showing the Gentlemen of the Chapel Royal. Byrd was the most distinguished member of the Chapel at the time, and he was issued new ceremonial clothing for the funeral. In fact he may be the Gentleman with the purple cope in the place of honor at the end of the procession.

Front Cover: Border of title page of the *Cantiones* published in 1575 by William Byrd and Thomas Tallis.

THE TWENTY-FIFTH ANNUAL  
WILLIAM BYRD FESTIVAL  
August 3-18, 2024  
*'Canticum Novum'*

SCHEDULE OF EVENTS

- Saturday, August 3  
8 PM OPENING CONCERT: *'A New Song – British Masterpieces for Choir & Organ'*, performed by Mark Williams and Cantores in Ecclesia, Blake Applegate, *Director*, at Holy Rosary Church.
- Sunday, August 4  
11 AM DOMINICAN RITE MASS for the Feast of St. Dominic featuring William Byrd's *Mass for Three Voices* sung by Cantores in Ecclesia, Blake Applegate, *Director*, at Holy Rosary Church.
- Sunday, August 4  
8 PM COMPLINE featuring the music of William Byrd sung by Cantores in Ecclesia, Blake Applegate, *Director*, at Holy Rosary Church.
- Wednesday, August 7  
7 PM KEYBOARD RECITAL: *'None Suche Shall Rise – William Byrd and His Legacy in English Keyboard Music'*, given by Eugene Petrushansky at St. Michael & All Angels.\*
- Saturday, August 10  
11 AM PUBLIC LECTURE: *'Byrd's Music at the Turn of the Twentieth Century'*, given by Dr. William Mahrt, at Aquinas Hall, Holy Rosary Church.
- Saturday, August 10  
4 PM CHAMBER CONCERT: *'Philip Sidney & William Byrd – Enchanting Arcadia'*, sung by the Byrd Festival Consort, Dr. Ross Duffin, *Director*, at St. Michael & All Angels.
- Sunday, August 11  
11 AM DOMINICAN RITE MASS for the Twelfth Sunday after Pentecost featuring Byrd's *Mass for Four Voices* sung by Cantores in Ecclesia, Blake Applegate, *Director*, at Holy Rosary Church.
- Sunday, August 11  
5 PM CHORAL EVENSONG for the Eleventh Sunday after Trinity, featuring the *Great Service* by Byrd and anthems by Harris and Walton, sung by Cantores in Ecclesia, Mark Williams, *Director*, at The Church of St. Mark.
- Thursday, August 15  
12 PM DOMINICAN RITE MASS for the Assumption of the Blessed Virgin Mary, featuring music from Byrd's *Gradualia* (1605), sung by the Byrd Festival Consort, Blake Applegate, *Director*, at Holy Rosary Church.
- Saturday, August 17  
11 AM PUBLIC LECTURE: *'Tudor Singers on Tour'*, given by Dr. Kerry McCarthy, at Aquinas Hall, Holy Rosary Church.
- Saturday, August 17  
5:30 PM SOLEMN HIGH MASS (1970 Missal) for the Vigil of the Twentieth Sunday in Ordinary Time, featuring William Byrd's *Mass for Five Voices* sung by Cantores in Ecclesia, Blake Applegate, *Director*, at Holy Rosary Church.
- Sunday, August 18  
3:30 PM PRE-CONCERT LECTURE given by Dr. William Mahrt, at St. Patrick's Church.
- Sunday, August 18  
4 PM FINAL CONCERT: *'Ancient & Modern – A Celebration of the Music of William Byrd, Alongside British Composers of the 20<sup>th</sup> & 21<sup>st</sup> Centuries'*, performed by Cantores in Ecclesia, Mark Williams, *Director*, at St. Patrick's Church.

\* Co-sponsored by the Western Early Keyboard Association.

FESTIVAL LOCATIONS

**Holy Rosary Church**, 375 NE Clackamas Street  
**St. Michael & All Angels**, 1704 NE 43<sup>rd</sup> Avenue  
**The Parish of St. Mark**, 1025 NW 21<sup>st</sup> Avenue  
**The Church of St. Patrick**, 1623 NW 19<sup>th</sup> Avenue





**MARK WILLIAMS, Artistic Director**

**Mark Williams** has been Informator Choristarum, Organist and Tutorial Fellow of Magdalen College, Oxford since January 2017. Magdalen College is the only institution to retain the ancient title of Informator Choristarum for its Director of Music, and holders of the post since the College's foundation in 1458 include the composers John Sheppard, Daniel Purcell and Bernard Rose, and organists Sir John Stainer and Sir William McKie. He studied at Trinity College, Cambridge, and was for six years Assistant Organist of St Paul's Cathedral and Director of Music at St Paul's Cathedral School. Between 2009 and 2016, he held the post of Director of Music, College Lecturer and Fellow at Jesus College, Cambridge. He has appeared as organist, harpsichordist and conductor internationally and on disc with many of the UK's leading ensembles, including the London Philharmonic Orchestra, the English Chamber Orchestra, the City of London Sinfonia, the Royal Philharmonic Orchestra, the Cambridge Singers, the Bournemouth Symphony Orchestra, The King's Consort, The Sixteen, Arcangelo, Retrospect Ensemble, and the Gabrieli Consort and Players. As a conductor he has worked with the Britten Sinfonia, London Mozart Players, Saraband Consort and the City of Prague Philharmonic Orchestra, and he is the Principal Guest Conductor of the City of London Choir.

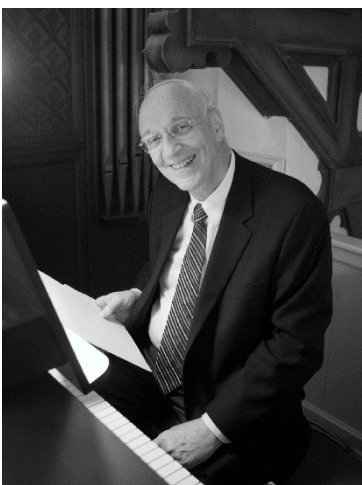
Mark Williams has given solo recitals, judged competitions and led masterclasses in choral training, singing and organ performance in the UK, the USA, Asia and Africa. He appears on over 40 discs and

a number of soundtracks. A Fellow of the Royal College of Organists, he is a Freeman of the City of London, and a trustee of a number of charities focused on music education around the world. He has appeared as a broadcaster on the BBC and visiting speaker and lecturer in the UK and Europe. He has worked with pop groups, crossover artists and appeared as conductor and organist on major Hollywood film scores, and he has acted as musical consultant for various television programmes, including the ITV crime drama, *Endeavour*. He has been visiting Portland for the William Byrd Festival since 2000.



**BLAKE APPLGATE, Festival Director**

**Blake Applegate** currently serves as the Director of Music at Holy Rosary parish, as well as the Director of Cantores in Ecclesia, a choral organization of adult and youth choirs dedicated to the preservation and promotion of Gregorian chant and sacred polyphony in its liturgical context. He has conducted Cantores in Ecclesia at home and abroad, including performances of Poulenc's Mass in G at Notre Dame Cathedral in Paris, and music by Casals, Guerrero, Victoria, and Vivanco throughout Portugal and Spain. He is also a conductor and member of the artistic staff for the annual Portland-based International William Byrd Festival, now in its 25th year. An accomplished tenor, Blake spent a formative year as a choral scholar under Dr. Richard Marlow of Trinity College Cambridge, and is one of Cappella Romana's original singers, having taken part in the ensemble's first concert in 1991. He has performed widely throughout the Pacific Northwest with groups such as Trinity Consort, Portland Baroque Orchestra, and the Oregon Bach Festival. He has also participated in numerous recordings, and was featured as solo cantor on a series of Cantores in Ecclesia's Gregorian chant CDs produced by Oregon Catholic Press. Deeply committed to the musical education of children and young adults, he and his wife, Anna Song, direct the choral program at Young Musicians and Artists Summer Camp at Willamette University in Salem, Oregon.



**FIRST LECTURE: 'Byrd's Music at the Turn of the Twentieth Century'**

*Saturday, August 10, 11:00 AM*

*Aquinas Hall, Holy Rosary Church*

**WILLIAM MAHRT**

**William Mahrt** grew up in Washington state; after attending Gonzaga University and the University of Washington, he completed a doctorate at Stanford University in 1969. He taught at Case Western Reserve University and the Eastman School of Music, and then returned to Stanford in 1972, where he continues to teach early music. Since 1964 he has directed the choir of St. Ann's Chapel in Palo Alto, which sings Mass and Vespers in Gregorian chant on all the Sundays of the year, with masses in the polyphonic music of Renaissance masters for the holy days. He also directs the Stanford Early Music Singers; they have recently completed a cycle of masses of Josquin Dez Prez as well as a series of concerts in the form of historical Vespers services. Dr. Mahrt has published articles on the relation of music and liturgy, and music and poetry. He frequently leads workshops in the singing of Gregorian chant and the sacred music of the Renaissance. He is also president of the Church Music Association of America and editor of the distinguished periodical *Sacred Music*.





**SECOND LECTURE: ‘Tudor Singers on Tour’**

*Saturday, August 17, 11:00 AM*

*Aquinas Hall, Holy Rosary Church*

**KERRY MCCARTHY**

**Kerry McCarthy** is a musician and author known for her work on the English Renaissance. Her new biography of the composer Thomas Tallis, published with Oxford University Press, was given the 2021 AMS award for early music book of the year. Kerry discovered the delights of early music while in high school, joined Cantores in 1994, and has been part of the Byrd Festival since it began. She attended Reed College and Stanford University, and spent eleven years teaching music history at Duke University in North Carolina. She now lives in Portland, where she was born and raised. The 400th Byrd anniversary year in 2023 was a busy one for her, including a five-day guest appearance on BBC Composer of the Week. She is currently working on her fourth book, an exploration of the lives of professional singers in Tudor England.



**KEYBOARD RECITAL: ‘None Suche Shall Rise – William Byrd and His Legacy in English**

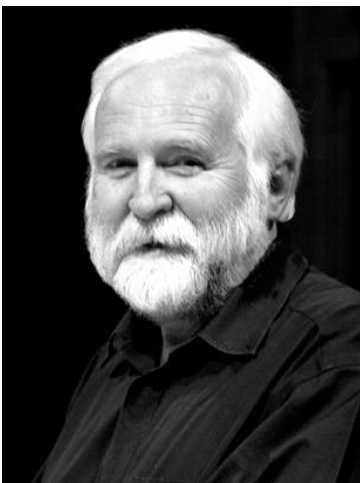
*Keyboard Music’, given by Eugene Petrushansky*

*Wednesday, August 7, 7 PM*

*St. Michael and All Angels*

**EUGENE PETRUSHANSKY**

**Eugene S. Petrushansky** (born in Kazan, Tatarstan, Russia) studied harpsichord at the University of California with Davitt Moroney and Katherine Heater while pursuing a BS degree in Mechanical Engineering, with subsequent instruction in the form of masterclasses and private lessons with Arthur Haas, Alan Curtis, Jacques Ogg, James Johnstone, Bertrand Cuiller, and Ed Parmentier. Residing in Fremont, California, he has appeared around the San Francisco Bay Area in solo recitals and as continuo harpsichordist with professional ensembles. He serves as Organist at St Joseph of Arimathea Chapel in Berkeley and at St Francis of Assisi in Livermore and is a member of the board of directors for MusicSources (which provides early music performances, especially keyboard, to the Bay area). He also maintains an atelier for restoration of historical keyboard instruments. Mr. Petrushansky's recital is co-sponsored by the Western Early Keyboard Association.



**CHAMBER CONCERT: ‘Philip Sidney & William Byrd – Enchanting Arcadia’, preformed by the**

*Byrd Festival Consort & Mark Williams, Dr. Ross Duffin, Director*

*Saturday, August 10, 4:00 PM*

*St. Michael and All Angels*

**ROSS DUFFIN**

**Ross Duffin** is Fynette H. Kulas Professor of Music and Distinguished University Professor Emeritus at Case Western Reserve University in Cleveland. A native of London, Ontario, he received his graduate degrees from Stanford University where, as an advisee of William Mahrt, he specialized in the performance practice of early music. From 1978 to 2018, he directed the nationally recognized historical performance practice program. Among music-lovers of a certain age, Duffin is known as the host and producer of *Micrologus: Exploring the World of Early Music* (NPR, 1980–1998), whose episodes were recently made available online in the American Archive of Public Broadcasting. Among his scholarly publications are an edition of DuFay chansons (*Ogni Sorte*, 1983) which won the Noah Greenberg Award from the American Musicological Society, *A Performer’s Guide to Medieval Music* (Indiana, 2000), and *Shakespeare’s Songbook* (Norton, 2004) which won the inaugural Claude V. Palisca Award from the AMS. Duffin has also won two awards from Early Music America: the Thomas Binkley Award

for outstanding contributions as director of a college early music ensemble, and the Howard Mayer Brown Award, with his wife Beverly Simmons, for lifetime achievement in early music. Duffin’s recent editions of vocal music include the newly published series, *Renaissance Choral Favorites for SATB Singers*, featuring sacred and secular music from five countries, as well as *Shakespeare’s Sonnets as Songs*, reconstructed musical settings of all 154 Shakespeare Sonnets. His book, *How Equal Temperament Ruined Harmony (and why you should care)* (Norton, 2007) continues to make waves in music circles worldwide, and has been translated into Polish, Chinese, and French. Duffin was also founding artistic director of the professional early music ensemble, *Quire Cleveland* (2008–2018), with over 250 videos of early choral repertoire on YouTube.

# BYRD FESTIVAL FOUNDERS



**DEAN APPLGATE** holds degrees from Linfield College, Colgate-Rochester Divinity School and the University of Oxford, with post-graduate studies in Gregorian chant under Dr. Mary Berry, Newnham College, Cambridge, and Sr. Claudia Foltz, SNJM, Marylhurst University. In 1998, he and Dr. Richard Marlow from Trinity College Cambridge formed the William Byrd Festival. He has served as administrator of the festival for the past twenty-three years, and he was director of Cantores in Ecclesia for twenty-seven years before he handed over leadership of the choir to his son Blake in 2010. His life's work has been to advocate the use of Gregorian chant and sacred polyphony in actual liturgical circumstances. He was the Director of Music at Holy Rosary Church from 1981– 2022.

**RICHARD MARLOW (1939–2013)** was one of the leading choral conductors of the twentieth century. Director of Music at Trinity College Cambridge for 37 years, he directed several critically-acclaimed recordings with the Cambridge University Chamber Choir and the Choir of Trinity College in addition to recording as a solo organist and harpsichordist and publishing widely as an editor and composer. His choirs were renowned for their purity of tone, immaculate tuning, dynamic variety, expressive range and musical elegance.

Born in 1939, Richard Marlow was a chorister at Southwark Cathedral, and sang at the coronation of Queen Elizabeth II in 1953. He went on to become Organ Scholar and later Research Fellow at Selwyn College, Cambridge. A student of Thurston Dart, his doctoral studies focused on the 17th-century virginalist Giles Farnaby, whose keyboard works he edited and published as part of the *Musica Britannica* collection. After a brief spell as a lecturer at the University of Southampton, he returned to Cambridge in 1968 succeeding Raymond Leppard as Fellow, Organist and Director of Music at Trinity College and Lecturer in the University Music Faculty.

In 1969, Richard Marlow founded the Cambridge University Chamber Choir which quickly established an international reputation for its stylish performances of music rarely tackled by undergraduate ensembles. Following the admission of women undergraduates to Trinity, he founded the College's mixed choir in 1982; under his direction the group released more than 40 recordings, exploring both familiar and new repertoire with works by composers such as Sweelinck, Schütz, Lassus and Praetorius being recorded for the first time in the early days of the compact disc. Active as an editor, contributing articles and reviews to scholarly journals and books including the *New Grove Dictionary of Music and Musicians* and the *Dictionary of National Biography*, Richard Marlow held posts as a Visiting Professor at universities in Tokyo, Texas, New England and New Zealand. He was Honorary General Editor of the Church Music Society for many years and his influence as a key figure in the musical life of Cambridge and many other cities for over 40 years extended over all those who heard him lecture or who had the privilege of performing under his direction. As a conductor, his gentle, understated manner, coupled with musical discipline and scholarly integrity drew performances from singers of which few had imagined they were capable. His insightful and expressive interpretations of music from Byrd to Stravinsky shone new light on familiar repertoire and opened up works unheard for centuries to choral singers across the world.

He retired as Director of Music at Trinity College in 2006, but continued to work regularly with choirs, particularly in Tokyo, New England and California. He co-founded the annual William Byrd Festival with Dean Applegate in 1997 and was its Artistic Director until he was diagnosed with cancer in 2011. He taught his last undergraduate supervision in February 2013, just four months before he died.



# CANTORES IN ECCLESIA

## SOPRANO

Grace Applegate  
Emma Cowell  
Charlotte Engler  
Laura Greene  
Melissa Hart

Cecilia Nguyen  
Vakare Petroliunaite  
Photini Downie Robinson  
Angela Truby  
Catherine van der Salm

## ALTO

Kristen Buhler  
Be Engler  
Susan Hale  
Kerry McCarthy  
Tuesday Rupp

Caroline Schmierbach  
Beverly Simmons  
Anna Song  
Ann Wetherell

## TENOR

Blake Applegate  
Bennett Bailey  
Ross Duffin  
Chris Engbretson

Jon Garrow  
Michael Hilton  
Andrew Tschirhart  
Tim Wright

## BASS

Roy Engler  
Benjamin España  
Paul Klemme  
William Mahrt

Terry Ross  
Paul Sadilek  
Kellogg Thorsell

## THE BYRD FESTIVAL PLANNING COMMITTEE

Kristen Buhler  
Marian Hill  
Jeffrey Miller, *Treasurer*  
Nancy Pole-Wilhite  
Caroline Schmierbach  
Anna Song  
Kellogg Thorsell, *Publicity & Advertising*

## CANTORES IN ECCLESIA BOARD OF DIRECTORS

Dean Applegate, *President*  
Melanie Fitchner  
Thomas Pierce  
Jeffrey Miller, *Treasurer*  
Kellogg Thorsell, *Officer*  
Walter Van Zuylen

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*Sending pilgrims to their sacred places*

Images by Joseph Soprani

## FESTIVAL NOTES

In cities all across England, people can walk into a building as evening falls and hear an excellent choir sing. They are not required to do, say, pay, or believe anything; they can simply take half an hour out of their busy lives and listen. This happens every week. In many places, it happens every day. It was going on in 1524 and it is still going on in 2024. Given its track record of surviving all possible disruptions and destructions, it will very likely be going on in 2524. The English choral tradition is one of the minor miracles of human culture – or perhaps one of the major miracles. This year’s festival is a celebration of it.

Our opening program on the 3rd of August is quite fittingly called “A New Song” because it is the first of its kind at the Byrd Festival. Everything in it was composed in the twentieth century, for choir and organ together, which in many ways has become the quintessential sound of the whole English tradition. The organ was already a big part of the soundscape of English churches in the Middle Ages and the early Renaissance, but it did not originally *accompany* the singers, any more than bell-ringing accompanied them. That all changed during the Reformation as organists started to chime in on simpler music for the common people. By the time of Purcell, it had become clear that organ pipes and human windpipes were a perfect match. In fact the organ at Holy Rosary was built specifically to mix with voices (in the best twentieth-century style: one major inspiration for the stop list was the Duruflé Requiem) and we are delighted to be able to sing with it and for it.

The two centerpieces of the opening concert are two monumental works by Benjamin Britten (*Rejoice in the Lamb*) and Gerald Finzi (*Lo, the full final sacrifice*). They were both composed in the mid-1940s, a bleak and lean time in England, when food, fuel, clothing, paper, and other necessities were severely rationed. Musical richness was one of the few things that could not be rationed, and these anthems luxuriate in it. The text of *Rejoice in the Lamb* was written by a baroque poet named Christopher Smart who was immersed in the whole scope of creation, from the ridiculous to the sublime, from cats and mice to “the echo of the heavenly harp in sweetness magnificent and mighty”; his contemporaries decided he was mad and threw him into an insane asylum. Britten set these larger-than-life visions to splendid music. (One of Britten’s biographers made the sharp and almost certainly true observation that this was the type of music he wished he had encountered in church while growing up.) Finzi turned to the equally baroque poetry of Crashaw, who reworked old Latin liturgical texts in his own fervent style, and he set them as a kaleidoscope of changing musical colors and textures. The last few pages of *Lo, the full final sacrifice* are one of the great moments of the English choral repertory.

The final concert this year, “Ancient & Modern,” is for unaccompanied voices. It brings together some twentieth-century classics and some pieces by Byrd – including a big motet for eight-part choir, *Quomodo cantabimus*, which is the only thing we know Byrd deliberately sent abroad, as a gift in 1584 to a colleague who was far away in Prague teaching the Emperor’s choirboys. Every modern composer on this final concert has been a real admirer of early music in his or her own way, and it is not hard to find threads of Byrd’s style in the fabric of their music. This is perhaps most true of all for Howells, whose poignant anthem *Take him, earth, for cherishing* was sent as a gift to our own faraway part of the world, composed in memory of John F. Kennedy. Some of the twentieth-century music draws on even older traditions of unaccompanied sacred chant, especially Taverner’s *Song for Athene* and MacMillan’s *Christus Vincit*. Both those pieces were launched to fame in the 1990s in the great churches of London. *Christus Vincit* was written for the vast expanse under the dome of St. Paul’s Cathedral, in honor of Cecilia, patron saint of music, and *Song for Athene* was sung (unforgettably) in Westminster Abbey as the body of Princess Diana was carried out to her burial.

Our service of evensong features yet another memorable choral anthem of the twentieth century. *Bring us, O Lord God, at our last awakening* is a setting of words that the poet John Donne originally spoke in the presence of the singers of the English Chapel Royal, who would have understood him well:

No darkness nor dazzling, but one equal light;  
No noise nor silence, but one equal music...

This year’s evensong also includes works by two guiding lights and great friends of our festival: Richard Marlow, who died in 2013, and David Trendell, who died in 2014, ten years ago now. They loved this music.

- KERRY MCCARTHY



HOLY ROSARY CATHOLIC CHURCH

Portland, Oregon

Saturday, August 3, 8 PM

# *A New Song – British Masterpieces for Choir & Organ*

Performed by Cantores in Ecclesia

Mark Williams, *Organist*

Blake Applegate, *Director*

*A New Song* (Ps. 96:1, 2, 13)

James MacMillan (b. 1959)

O, sing unto the Lord a new song  
Sing unto the Lord all the whole earth

Sing unto the Lord and praise His name  
Be telling of His salvation from day to day

For he cometh to judge the earth  
And with righteousness to judge the world and the people with his truth

*Like as the hart* (Ps. 42:1–3)

Herbert Howells (1892–1983)

Like as the hart desireth the waterbrooks,  
So longeth my soul after thee, O God.

My soul is athirst for God, yea even for the living God.  
When shall I come to appear before the presence of God?

My tears have been my meat day and night,  
While they daily say unto me, 'Where is now thy God?'

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*Light Revealing*  
Mark Williams, *Organ*

Grace Evangeline-Mason  
(b. 1994)

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*Rejoice in the Lamb*

Benjamin Britten (1913–1976)

CHORUS

Rejoice in God, O ye Tongues; give the glory to the Lord, and the Lamb.  
Nations, and languages, and every Creature, in which is the breath of Life.  
Let man and beast appear before him, and magnify his name together.  
Let Nimrod, the mighty hunter, bind a Leopard to the altar, and consecrate his spear to the Lord.  
Let Ishmail dedicate a tyger, and give praise for the liberty in which the Lord has let him at large.  
Let Balaam appear with an ass, and bless the Lord his people and his creatures for a reward eternal.  
Let Daniel come forth with a lion, and praise God with all his might through faith in Christ Jesus.  
Let Ithamar minister with a Chamois, and bless the name of Him, that cloatheth the naked.  
Let Jakim with the satyr bless God in the dance.  
Let David bless with the Bear—The beginning of victory to the Lord—to the Lord the perfection of excellence—Hallelujah from  
the heart of God, and from the hand of the artist inimitable, and from the echo of the heavenly harp in sweetness magnificent  
and mighty.

TREBLE SOLO - *Catherine van der Salm*

For I will consider my Cat Jeoffry.  
For he is the servant of the Living God, duly and daily serving him.  
For at the first glance of the glory of God in the East he worships in his way.  
For this is done by wreathing his body seven times round with elegant quickness.  
For he knows that God is his saviour.  
For God has blessed him in the variety of his movements.  
For there is nothing sweeter than his peace when at rest.  
For I am possessed of a cat, surpassing in beauty, from whom I take occasion to bless Almighty God.

ALTO SOLO - *Kerry McCarthy*

For the Mouse is a creature of great personal valour.  
For—this is a true case—Cat takes female mouse, male mouse will not depart, but stands threat'ning and daring.  
. . . . If you will let her go, I will engage you, as prodigious a creature as you are.  
For the Mouse is a creature of great personal valour.  
For the Mouse is of an hospitable disposition.

TENOR SOLO - *Michael Hilton*

For the flowers are great blessings.  
For the flowers have their angels even the words of God's creation.

For the flower glorifies God and the root parries the adversary.  
For there is a language of flowers.  
For flowers are peculiarly the poetry of Christ.

CHORUS

For I am under the same accusation with my Saviour—  
For they said, he is besides himself.  
For the officers of the peace are at variance with me, and the watchman smites me with his staff.  
For Silly fellow! Silly fellow! is against me and belongeth neither to me nor to my family.  
For I am in twelve HARDSHIPS, but he that was born of a virgin shall deliver me out of all.

RECITATIVE - *Benjamin España*

For H is a spirit and therefore he is God.  
For K is king and therefore he is God.  
For L is love and therefore he is God.  
For M is musick and therefore he is God.

CHORUS

For the instruments are by their rhimes,  
For the Shawm rhimes are lawn fawn moon boon and the like.  
For the harp rhimes are sing ring string and the like.  
For the cymbal rhimes are bell well toll soul and the like.  
For the flute rhimes are tooth youth suit mute and the like.  
For the Bassoon rhimes are pass class and the like.  
For the dulcimer rhimes are grace place beat heat and the like.  
For the Clarinet rhimes are clean seen and the like.  
For the trumpet rhimes are sound bound soar more and the like.  
For the TRUMPET of God is a blessed intelligence and so are all the instruments in HEAVEN.  
For GOD the father Almighty plays upon the HARP of stupendous magnitude and melody.  
For at that time malignity ceases and the devils themselves are at peace.  
For this time is perceptible to man by a remarkable stillness and serenity of soul.

Hallelujah from the heart of God, and from the hand of the artist inimitable,  
and from the echo of the heavenly harp in sweetness magnificent and mighty.

*Jubilate Agno, Christopher Smart (1722–1771)*

*Lo, the full final sacrifice*

Lo, the full, final sacrifice  
On which all figures fix't their eyes.  
The ransomed Isaac, and his ram;  
The Manna, and the Paschal Lamb.  
Jesu Master, just and true!  
Our Food, and faithful Shepherd too!

O let that love which thus makes thee  
Mix with our low Mortality,  
Lift our lean Souls, and set us up  
Convictors of thine own full cup,  
Coheirs of Saints. That so all may  
Drink the same wine; and the same Way.  
Nor change the Pasture, but the Place  
To feed of Thee in thine own Face.

O dear Memorial of that Death  
Which lives still, and allows us breath!  
Rich, Royal food! Bountiful Bread!  
Whose use denies us to the dead!  
Live ever Bread of loves, and be  
My life, my soul, my surer self to me.

Help Lord, my Faith, my Hope increase;  
And fill my portion in thy peace.  
Give love for life; nor let my days  
Grow, but in new powers to thy name and praise.

Gerald Finzi (1901–1956)

Rise, Royal Sion! rise and sing  
Thy soul's kind shepherd, thy heart's King.  
Stretch all thy powers; call if you can  
Harps of heaven to hands of man.  
This sovereign subject sits above  
The best ambition of thy love.

Lo, the Bread of Life, this day's  
Triumphant Text provokes thy praise.  
The living and life-giving bread,  
To the great twelve distributed  
When Life, himself, at point to die  
Of love, was his own Legacy.

O soft self-wounding Pelican!  
Whose breast weeps Balm for wounded man.  
All this way bend thy benign flood  
To a bleeding Heart that gasps for blood.  
That blood, whose least drops sovereign be  
To wash my worlds of sins from me.

Come love! Come Lord! and that long day  
For which I languish, come away.  
When this dry soul those eyes shall see,  
And drink the unseal'd source of thee.  
When Glory's sun faith's shades shall chase,  
And for thy veil give me thy Face. Amen.

*Hymns of St. Thomas Aquinas: Adoro Te and Lauda Sion salvatorem,  
Richard Crashaw (c. 1612–1649)*



*Ave verum corpus*

Ave verum corpus, natum de Maria Virgine,  
Vere passum, immolatum in cruce pro homine.  
Cuius latus perforatum fluxit aqua et sanguine  
Esto nobis praegustatum, mortis in examine.  
O Jesu dulcis, o Jesu pie, o Jesu Fili Mariae.

*Sequence Hymn for Corpus Christi*

Colin Mawby (1936–2019)

Hail, true Body, born of Mary the Virgin;  
truly suffering, sacrificed on the cross for man;  
from Whose pierced side flowed water and blood.  
Be to us a foretaste at death's trial,  
O sweet Jesus, O loving Jesus, O Jesus Son of Mary.

*Antiphon (from Five Mystical Songs)*


Let all the world in every corner sing,  
My God and King!  
The heavens are not too high,  
His praise may thither fly:  
The earth is not too low,  
His praises there may grow.  
Let all the world in every corner sing,  
My God and King!

Ralph Vaughan Williams (1872–1958)

Let all the world in every corner sing,  
My God and King!  
The church with Psalms must shout.  
No door can keep them out:  
But above all, the heart  
Must bear the longest part.  
Let all the world in every corner sing,  
My God and King!

*George Herbert (1593-1633)*

ALL ARE INVITED to a wine and cheese reception in Siena Hall immediately following the concert.



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HOLY ROSARY CHURCH  
Portland, Oregon  
OUR HOLY FATHER ST. DOMINIC  
Sunday, August 4, 11:00 AM  
SOLEMN HIGH MASS  
according to the Dominican Rite

|   |                                      |  |
|---|--------------------------------------|--|
| ASPERGES ME   | Priest and Congregation              | <i>The Parish Book of Chant</i> , p. 22  |
| OFFICIUM  | <i>In medio ecclesiae</i> (Eccl. 15) | Plainsong, Mode VI   |
| In medio Ecclesiae aperuit os eius, et implevit eum Dominus spiritu sapientiae et intellectus: stolam gloriae induit eum. V. Jucunditatem, et exultationem thesaurizavit super eum. Gloria Patri.   |                                      | In the midst of the Church he opened his mouth, and the Lord filled him with a spirit of wisdom and understanding: with the stole of glory he clothed him. V. He heaped upon him a treasure of joy and gladness. Glory.  |
| KYRIE   | <i>Mass for Three Voices</i>         | William Byrd (1540-1623)   |
| GLORIA  | <i>Mass for Three Voices</i>         | William Byrd   |
| COLLECTA  |                                      |  |
| Deus, qui ecclesiam tuam beati Dominici confessoris tui, patris nostri, illuminare dignatus es meritis et doctrinis; concede, ut ejus intercessionem, temporalibus non destituatur auxiliis, et spiritualibus semper proficiat incrementis. Per Dominum.  |                                      | O God, you were pleased to enlighten your Church with the merits and teaching of blessed Dominic, your confessor and our father; grant, at his intercession, that she may not be wanting in temporal help, and may always increase in spiritual growth: through our Lord.  |
| EPISTOLA  |                                      | 2 Timothy 4:1-8  |
| Carissime: Testificor coram Deo, et Jesu Christo, qui judicaturus est vivos, et mortuos, per adventum ipsius, et regnum ejus: praedica verbum: insta opportune, importune: argue, obsecra, increpa in omni patientia, et doctrina. Erit enim tempus, cum sanam doctrinam non sustinebunt; sed ad sua desideria coacervabunt sibi magistros, prurientis auribus, et a veritate quidem auditum avertent, ad fabulas autem convertentur. Tu vero vigila, in omnibus labora, opus fac evangelistae, ministerium tuum imple. Sobrius esto. Ego enim jam delibor; et tempus resolutionis meae instat. Bonum certamen certavi, cursum consummavi, fidem servavi. In reliquo reposita est mihi corona justitiae, quam reddet mihi Dominus in illa die justus iudex; non solum autem mihi, sed et iis, qui diligunt adventum ejus. |                                      | Dearly beloved: I charge you, in the sight of God and Christ Jesus, who will judge the living and the dead by his coming and by his kingdom, preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. For there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth and turn aside rather to fables. But be watchful in all things, bear with tribulation patiently, work as a preacher of the gospel, fulfill your ministry. Be sober. As for me, I am already being poured out in sacrifice, and the time of my deliverance is at hand. I have fought the good fight, I have finished the course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will give to me in that day; yet not to me only, but also to those who love his coming. |
| RESPONSORIUM  | <i>Os justi meditabitur</i> (Ps. 36) | Plainsong, Mode I  |
| Os justi meditabitur sapientiam: et lingua ejus loquetur iudicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.  |                                      | The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. V. The law of his God is in his heart: and his steps shall not be supplanted.  |
| ALLELUIA  | <i>Pie pater Dominice</i> (Ps. 80)   | Plainsong, Mode V  |
| Alleluia. V. Pie pater Dominice, tuorum memor operum: sta coram summo Iudice pro tuo coetu pauperum. Alleluia.  |                                      | Alleluia. V. O loving father Dominic, be mindful of your works: and standing before the supreme Judge, plead for your poor clients. Alleluia.  |
| SEQUENTIA   | <i>In caelesti hierarchia</i>        | Plainsong, Mode VI   |
| In caelesti hierarchia,<br>nova sonet harmonia,<br>novo ducta cantico:<br>Cui concordet in hac via,<br>nostri chori melodia,<br>congaudens Dominico.<br>Ex Aegypto vastitatis,<br>virum suae voluntatis<br>vocat Auctor saeculi,  |                                      | Now new canticles ascending,<br>And new strains harmonious blending,<br>'Mid the hierarchies of heaven:<br>With our earthly choirs according,<br>Join this festival in lauding,<br>To our holy father given.<br>For the welfare of the nations,<br>Called from Egypt's desolations<br>By their God and maker, he   |

In fiscella paupertatis,  
flumen transit vanitatis,  
pro salute populi.

In figura catuli,  
prædicator sæculi  
matri præmonstratur;

Portans ore faculam,  
ad amoris regulam  
populos hortatur.

Hic est novus legislator,  
hic Elias æmulator,  
et detestans crimina.

Vulpes dissipat Samsonis,  
et in tuba Gedeonis,  
hostis fugat agmina.

A defunctis revocatum,  
matri vivum reddit natum,  
vivens adhuc corpore:

Signo crucis imber cedit;  
turba fratrum panem edit,  
missum Dei munere.

Felix, per quem gaudia  
tota jam ecclesia  
sumens exaltatur.

Orbem replet semine,  
in cælorum agmine  
tandem collocatur.

Jacet granum occultatum,  
sidus latet obumbratum:  
sed Plasmator omnium,

Ossa Joseph pullulare,  
sidus jubet radiare,  
in salutem gentium.

O quam probat carnis florem,  
omnem superans odorem,  
tumuli fragrantia!

Ægri currunt, et curantur,  
cæci, claudi reparantur,  
virtutum frequentia.

Laudes ergo Dominico  
personemus mirifico,  
voce plena:

Clama petens suffragia,  
ejus sequens vestigia,  
plebs egena.

Sed tu Pater pie, bone,  
pastor gregis, et patrone,  
prece semper sedula,

Apud curiam summi Regis,  
derelicti vices gregis  
commenda per sæcula.  
Amen. Alleluia.

Was the chosen one and glorious,  
Passing o'er the wave victorious,  
In the ark of poverty.

Ere his birth, the preacher brother  
Is prefigured to his mother  
By a hound with torch of fire;

So her son, his torch-light bearing,  
Midst the nations dark appearing,  
Leads them on with full desire.

He, another Moses, teacheth,  
And Elias-like he preacheth,  
Sin denouncing with his might,

Samson-like his foxes sending,  
And the foe his trumpet rending,  
Gedeon-like he put to flight.

From death's sleep a child he waketh  
Whom alive his mother taketh:  
When the holy sign he makes,

Cease the floods; and bread from heaven  
For his fainting sons is given  
Which into their hands he breaks.

Happy he, whose elevation  
Is our mother's exaltation,  
Is her joy and weal indeed.

To his home by saints attended,  
Hath his soul for aye ascended,  
Having filled the earth with seed.

Like the hidden grain he bideth,  
Like the clouded star he hideth:  
But the Maker of the spheres,

Joseph's dry bones re-adorning,  
Will reveal the star of morning,  
Till earth's darkness disappears.

O surpassing fragrance, telling  
Of the virtues of that dwelling,  
Which within the tomb doth lie!

Thither flock the sick for healing,  
Blind and lame with grace revealing  
That his body lives for aye.

Wherefore now with jubilation,  
Bless and praise him, every nation,  
Cry aloud, and crave his care:

Sing to Dominic the glorious,  
Sing to Dominic victorious,  
Claim his help and promised prayer.

And thou, father, kind and loving,  
Shepherd, patron, unreprieving,  
Kneeling heaven's high throne before,

Lift for us thy voice prevailing,  
To our King with prayers availing,  
Evermore and evermore.  
Amen. Alleluia.

## EVANGELIUM

In illo tempore: Dixit Jesus discipulis suis: Vos estis sal terræ. Quod si sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut mittatur foras, et conculcetur ab hominibus. Vos estis lux mundi. Non potest civitas abscondi supra montem posita. Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus, qui in domo sunt. Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in cælis est. Nolite putare, quoniam veni solvere legem aut prophetas:

Matthew 5:13-19

At that time: Jesus said to his disciples: You are the salt of the earth; but if the salt loses its strength, what shall it be salted with? It is no longer of any use but to be thrown out and trodden underfoot by men. You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under the measure, but upon the lamp-stand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in



non veni solvere, sed adimplere. Amen quippe dico vobis: donec transeat cælum et terra, iota unum, aut unus apex non præteribit a lege, donec omnia fiant. Qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno cælorum: qui autem fecerit et docuerit, hic magnus vocabitur in regno cælorum.

CREDO

*Mass for Three Voices*

William Byrd

OFFERTORIUM

*Desiderium animæ* (Ps. 20)

Plainsong, Mode VI

Desiderium animæ ejus tribuisti ei, Domine, et voluntate laborum ejus non fraudasti eum: posuisti in capite ejus coronam de lapide pretioso.

heaven. Do not think that I have come to destroy the law or the prophets. I have not come to destroy, but to fulfill. For amen I say to you: till heaven and earth pass away, not one jot or tittle shall be lost from the law, till all things have been accomplished. Therefore whoever does away with one of the least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven.

Thou hast given him his heart's desire, O Lord, and hast not withholden from him the will of his lips: thou hast set upon his head a crown of precious stones.

SECRETA

Munera tibi, Domine, dicata sanctifica; ut meritis beati Dominici confessoris tui patris nostri, nobis proficient ad medelam. Per Dominum.

Sanctify, O Lord, the gifts consecrated to you; and by the merits of blessed Dominic, your confessor our father, may they be an aid to our healing: through our Lord.

PRÆFATIO DE S. DOMINICO

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui in tuæ sanctæ ecclesiæ decorem ac tutamen apostolicam vivendi formam per beatissimum patriarcham Dominicum, renovare voluisti. Ipse enim, genitricis Filii tui semper ope suffultus, prædicatione sua compescuit hæreses, fidei pugiles gentium in salutem instituit, et innumeras animas Christo lucrificet. Sapientiam ejus narrant populi, ejusque laudes nuntiat ecclesia. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to you, O holy Lord, Father almighty, eternal God. Who for the honor and defense of your Church wished to revive through the blessed patriarch Dominic the apostolic form of life. For he, supported always by the power of your Son's mother, overcame heresy by his preaching, established an order of champions of the faith for the salvation of the nations, and won innumerable souls for Christ. The nations speak of his wisdom, and the Church declares his praise. And therefore with angels and archangels, with thrones and dominations, and with all the heavenly host, we sing a hymn to your glory, saying:

SANCTUS

*Mass for Three Voices*

William Byrd

CANON ROMANUS

*The Parish Book of Chant*, p. 34

AGNUS DEI

*Mass for Three Voices*

William Byrd

COMMUNIO

*Fidelis servus* (Luke 12)

Plainsong, Mode VII

Fidelis servus et prudens quem constituit dominus super familiam suam: ut det illis in tempore tritici mensuram.

A faithful and prudent steward whom the master has set over his household to give them their measure or wheat in due season.

POSTCOMMUNIO

Concede, quæsumus omnipotens Deus, ut qui peccatorum nostrorum pondere premimur, beati Dominici confessoris tui patris nostri patrocinio sublevemur. Per Dominum.

Grant, we beseech you, almighty God, that we who are bowed down by the weight of our sins may be raised up by the patronage of blessed Dominic, your confessor and our father: through our Lord.

DIMISSIO

*Ite, missa est*

*The Parish Book of Chant*, p. 71

EVANGELIUM S. JOANNIS

*The Parish Book of Chant*, p. 43

Liturgical music for this Feast of St. Dominic was sung by Cantores in Ecclesia, Blake Applegate, *Director*, with Mark Williams, *Organist*.

HOLY ROSARY CHURCH  
Portland, Oregon  
THE OFFICE OF COMPLINE  
Sunday, August 4, 8:00 PM  
The Reverend Paul Raftery, O. P., Hebdomadary

✓. Jube, Domine, benedicere.

✓. Pray, Father, your blessing.

THE BLESSING

Noctem quietam et finem perfectum concedat nobis Dominus omnipotens. R. Amen.

May the Lord almighty grant us a quiet night and a perfect end. R. Amen.

THE SHORT LESSON

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren: Be ye prudent and watch: the devil who is your enemy goes about roaring like a lion to find his prey: but you, well grounded in the faith, resist him. But Thou, O Lord, have mercy on us.

R. Deo gratias.

R. Thanks be to God.

✓. Adjutorium nostrum in nomine Domini.

✓. Our help is in the name of the Lord.

R. Qui fecit cælum et terram.

R. Who made heaven and earth.

Pater noster . . . (*secreto*)

Our Father . . . (*in secret*)

*After the examination of conscience, the hebdomadary says the Confiteor, and the people answer:*

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam. R. Amen.

May almighty God have mercy on you, forgive you your sins, and bring you to everlasting life. R. Amen.

*Then the people say the Confiteor, as follows:*

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater, quia peccavi nimis, cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints and to you, Father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints and you, Father, to pray to the Lord our God for me.

*The hebdomadary then says:*

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam. R. Amen. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life. R. Amen. May the almighty and merciful God grant us pardon, absolution and remission of our sins. R. Amen.

*When the Confiteor and Absolution are over, there is added:*

✓. Convertte nos, Deus, salutaris noster.

✓. Convert us, O God our Savior.

R. Et averte iram tuam a nobis.

R. And turn away thine anger from us.

✓. Deus, in adiutorium meum intende.

✓. O God, come to my assistance.

R. Domine, ad adiuvandum me festina.

R. O Lord, make haste to help me.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen. Alleluia.

THE PSALMS

*Miserere mihi Domine*

Miserere mihi Domine, et exaudi orationem meam.

William Byrd

Have mercy upon me, O Lord, and hearken unto my prayer.

Psalmus 4

Cum invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Psalm 4

Whenever I shall call on thee, O God who hath hallowed me and aided me in sorrow.

Miserere mei, et exaudi orationem meam.

Be merciful to me and grant my petition.

Filii hominum usquequo gravi corde? ut quid diligitis vanitatem et quæritis mendacium?

Ye sons of man, how long will your hearts be hardened? Why do you love mere emptiness and seek after falsehood?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.

Know ye the Lord works wonders for his servant; the Lord, when I call upon him, will give ear to my pleadings.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.  
Sacrificate sacrificium iustitiæ, et sperate in Domino. Multi dicunt: Quis ostendit nobis bona?  
Signatum est super nos lumen vultus tui, Domine.  
Dedisti lætitiã in corde meo.  
A fructu frumenti, vini et olei sui multiplicati sunt.  
In pace in idipsum dormiam et requiescam.  
Quoniam tu Domine singulariter in spe constituisti me.  
Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Psalmus 90

Qui habitat in adiutorio Altissimi, in protectione Dei celi commorabitur.  
Dicet Domino: Susceptor meus es tu et refugium meum: Deus meus sperabo in eum.  
Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.  
Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.  
Scuto circumdabit te veritas ejus: non timebis a timore nocturno.  
A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.  
Cadent a latere tuo mille, et decem milia a dextris tuis: ad te autem non appropinquabit.  
Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.  
Quoniam tu es Domine spes mea: Altissimum posuisti refugium tuum.  
Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.  
Quoniam Angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.  
In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.  
Super aspidem et basilicum ambulabis: et conculcabis leonem et draconem.  
Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.  
Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione: eripiam eum et glorificabo eum.  
Longitudine dierum replebo eum: et ostendam illi salutare meum.  
Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Psalmus 133

Ecce nunc benedicite Dominum, omnes servi Domini.  
Qui statis in domo Domini, in atriis domus Dei nostri.  
In noctibus extollite manus vestras in sancta, et benedicite Domino.  
Benedicat te Dominus ex Sion, qui fecit cælum et terram.  
Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

*Miserere mihi Domine*

Miserere mihi Domine, et exaudi orationem meam.

Be ye fearful and sin not; ponder in your hearts in solitude and silence.  
Offer victims that are holy, and in the Lord be ye hopeful. Many say: Who shall show us good fortune?  
Spread over us, O Lord, the sunlight of thy countenance.  
To my heart thou hast given gladness.  
Yes, greater than when men are rich in the fruits of field and vineyard.  
As soon as I lie down, in peace I slumber. For thou, O Lord, alone dost set me in safety.  
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

Psalm 90

Thou who dwellest in the shelter of the Highest, thou who abidest under the shadow of the Almighty.  
Say to the Lord: Thou art my refuge and my stronghold; in thee, my God, lies my assurance.  
For he himself shall free thee from the snares of the huntsman; from death-dealing pestilence.  
Under his pinions shall he guard thee: under his wings shalt thou flee to safety.  
By night thou shalt fear no terror; by day no winged arrow.  
No plague that stalks in darkness, no ruin that lies low at noontide.  
At thy side may fall a thousand; ten thousand on thy right hand; yet it shall not approach thee.  
Yea, with thine eyes thou shalt witness and see the reward of sinners.  
For the Lord is thy refuge; thou hast set the Almighty as thy protection.  
No evil shall draw near thee; no scourge draw nigh thy homestead.  
For he has charged his angels to guard thee on all thy occasions. In their hands they shall bear thee; lest perchance a stone should make thee stumble.  
Thou shalt trample on the asp and the viper; thou shalt spurn the lion and the dragon.  
Because he hath cleaved to me I will free him; I shall protect him for he hath known my glory.  
He shall cry to me and I shall hear him; I shall be with him in sorrow, rescue him and give him glory.  
With length of days I will endow him; and I will show him that I am his savior.  
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

Psalm 133

Come, hymn the Lord with praises, all ye servants of the Lord. Ye who wait in the house of the Godhead.  
Through the hours of the night time, lift up your hands to worship, and hymn the Lord with praises.  
May the Lord bless thee from Sion: he who made earth and heaven.  
Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

William Byrd

Have mercy upon me, O Lord, and hearken unto my prayer.



THE HYMN

*Christe, qui lux es et dies*

William Byrd

Christe, qui lux es et dies,  
Noctis tenebras detegis;  
Lucisque lumen crederis,  
Lumen beatum prædicans.

Precamur, sancte Domine,  
Defende nos in hac nocte;  
Sit nobis in te requies,  
Quietam noctem tribue.

Ne gravis somnus inruat,  
Nec hostis nos subripiat,  
Nec caro illi consentiens  
Nos tibi reos statuat.

Oculi somnum capiant,  
Cor ad te semper vigilet,  
Dextera tua protegat  
Famulos qui te diligunt.

Defensor noster, aspice,  
Insidiantem reprime;  
Guberna tuos famulos,  
Quos sanguine mercatus es.

Memento nostri, Domine  
In gravi isto corpore;  
Qui es defensor animæ,  
Adesto nobis, Domine. Amen.

O Christ, who art the light and day,  
Thou drivest darksome night away;  
We know Thee as the Light of light,  
Illuminating mortal sight.

All holy Lord, we pray to thee,  
Keep us tonight from danger free;  
Grant us, dear Lord, in thee to rest,  
So be our sleep in quiet blest.

Let not the tempter round us creep,  
With thoughts of evil while we sleep,  
Nor with his wiles the flesh allure,  
And make us in thy sight impure.

And while the eyes soft slumber take,  
Still be the heart to thee awake,  
Be thy right hand upheld above  
Thy servants resting in thy love.

Yea, our defender, be thou nigh  
To bid the powers of darkness fly;  
Keep us from sin, and guide for good  
Thy servants purchased by thy blood.

Remember us, dear Lord, we pray,  
While in this mortal flesh we stay:  
'Tis thou who dost the soul defend,  
Be present with us to the end. Amen.

THE LITTLE CHAPTER

Tu autem in nobis es, Domine, et nomen sanctum tuum  
invocatum est super nos: ne derelinquas nos, Domine Deus  
noster. R. Deo gratias.

But thou, O Lord, art amongst us, and thy holy name is invoked  
upon us: forsake us not, O Lord our God. R. Thanks be to  
God.

THE RESPONSORY

∇. In manus tuas Domine, commendo spiritum meum.

R. In manus tuas . . .

∇. Redemisti nos, Domine, Deus veritatis.

R. Commendo spiritum meum.

∇. Gloria Patri, et Filio, et Spiritui Sancto.

R. In manus tuas, Domine, commendo spiritum meum.

∇. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

∇. Into thy hands, O Lord, I commend my spirit.

R. Into thy hands . . .

∇. For thou hast redeemed us, O Lord God of truth.

R. I commend my spirit.

∇. Glory be to the Father, and to the Son, and to the Holy  
Spirit.

R. Into thy hands, O Lord, I commend my spirit.

∇. Keep us, O Lord, as the apple of thine eye.

R. Protect us beneath the shadow of thy wings.

THE CANTICLE OF SIMEON

*Ant.* Salva nos, Domine, vigilantes, custodi nos dormientes: ut  
vigilemus cum Christo, et requiescamus in pace.

*Ant.* Preserve us, O Lord, while waking, and guard us while  
sleeping. That awake we may be with Christ, and asleep may  
rest in peace.

*Nunc dimittis*

William Byrd

Nunc dimittis servum tuum Domine, secundum verbum tuum  
in pace:

Quia viderunt oculi mei salutare tuum:

Quod parasti ante faciem omnium populorum:

Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Lord, now lettest thou thy servant depart in peace: according  
to thy word.

For my eyes have seen thy salvation, which thou hast prepared  
before the face of all people:

To be a light to lighten the gentiles, and to be the glory of thy  
people Israel.

*Ant.* Salva nos . . .

*Ant.* Salva nos . . .

THE PRAYERS

*Kyrie/Christe/Kyrie*

William Byrd

∇. Kyrie eleison.

R. Christe eleison.

∇. Lord have mercy.

R. Christ have mercy.

Kyrie eleison.

Pater noster . . . (*secreto*)

∇. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

∇. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

∇. Dominus vobiscum.

R. Et cum spiritu tuo.

∇. Benedicamus Domino.

R. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

Lord have mercy.

Our Father . . . (*in secret*)

∇. And lead us not into temptation.

R. But deliver us from evil.

∇. The Lord be with you.

R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all the snares of the enemy; let thy holy angels dwell herein who may keep us in peace, and let thy blessing be always upon us. Through our Lord Jesus Christ thy Son, who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever.

R. Amen.

∇. The Lord be with you.

R. And with thy spirit.

∇. Let us bless the Lord.

R. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Spirit, bless and keep us.

R. Amen.

#### THE ANTIPHON OF THE BLESSED VIRGIN MARY

*Salve Regina (Gradualia, 1605)*

William Byrd

Salve, Regina, mater misericordiæ; vita, dulcedo et spes nostra, salve. Ad te clamamus exsules filii Hevæ. Ad te suspiramus gementes et flentes in hac lacrimarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende. O clemens, O pia, O dulcis Virgo Maria.

Hail, holy Queen, Mother of mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

∇. Ora pro nobis, sancta Dei Genitrix.

∇. Pray for us, holy Mother of God.

R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

#### THE COLLECT

Oremus.

Let us pray.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante præparasti: da, ut cujus commemoratione lætamur, ejus pia intercession ab instantibus malis et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

Almighty, everlasting God, who with the cooperation of the Holy Ghost didst prepare the body and soul of the glorious Virgin Mary, to make it fit to be the worthy dwelling of Thy Son; grant that by the loving intercession of her in whose commemoration we rejoice, we may be delivered from present ills, and from everlasting death. Through the same Christ our Lord.

R. Amen.

R. Amen.

∇. Divinum auxilium maneat semper nobiscum.

∇. May the divine assistance remain always with us.

R. Amen.

R. Amen.

THE HOUR OF COMPLINE was sung this evening by Cantores in Ecclesia, Blake Applegate, *Director*, with Mark Williams, *Organist*.

ST. MICHAEL AND ALL ANGELS EPISCOPAL CHURCH  
Portland, Oregon  
Wednesday, August 7, 7:00 PM

# *None Suche Shall Rise – William Byrd and His Legacy in English Keyboard Music*

Eugene Petrushansky, Harpsichord

|   |   |
|---|---|
| <i>My mind to me a kingdom is</i>                       | William Byrd                            |
| <i>Intabulation attr. to Thomas Weelkes (1576-1623)</i> |   |
| <i>Pavan &amp; Galliard Ph.Tr[egian]</i>                | Byrd                                    |
| <i>Will yow walke the woods soe wylde</i>               | Byrd                                    |
| <i>This sweet and merry month (1590)</i>                | Byrd                                    |
| <i>Felix Namque</i>                                     | Anonymous (GB-Lbl Roy. App. 56, c.1530) |
| <i>Almain</i>   | [John] Roberts (fl 1650-1680)           |
| <i>Corant [with double]</i>                             | Anon [Roberts?]                         |
| <i>Lambert's Fireside</i>                               | Herbert Howells                         |
| <i>Jigg</i>   | John Roberts                            |
| <i>Clarifica me, Pater [à 4]</i>                        | Byrd                                    |
| <i>Sarabande</i>  | Lennox Berkeley (1903-1989)             |
| <i>Qui Passe: for my Lady Nevell</i>                    | Byrd                                    |
| <i>If that a sinner's sighs</i>                         | Byrd                                    |
| <i>Intabulation attr. to Weelkes</i>                    |   |
| <i>Fantazia in foure parts</i>                          | Orlando Gibbons (1583-1625)             |
| <i>Ut re mi fa sol la</i>                               | Byrd                                    |
| <i>La Bounette</i>                                      | Anon (From <i>The Mulliner Book</i> )   |

A contemporary ode to William Byrd reads: “None suche I feare shall rise that may be calde his sonne.” Besides his monumental choral output, William Byrd was also widely renowned in his time for his role in the development of a uniquely English style of keyboard music, one that was abandoned in the decades after his death. Harpsichordist Eugene Petrushansky explores the music of Byrd, his immediate antecedents, his late 17th-century successors, and the 20th-century resurgence of interest in the old repertoire.

This recital is co-sponsored by the Western Early Keyboard Association (WEKA).

See [www.wekaweb.org](http://www.wekaweb.org)

*Double Harpsichord by Owen Daly – English Spinnet by Paul Irvin*



ST. MICHAEL AND ALL ANGELS EPISCOPAL CHURCH

Portland, Oregon

Saturday, August 10, 7:00 PM

*Philip Sidney & William Byrd – Enchanting Arcadia*

*Devised & introduced by Ross W. Duffin*

*with*

Vakare Petroliunaite, Kerry McCarthy, Michael Hilton, Chris Engbretson, Benjamin España,  
and Mark Williams

*O you, that beare this voice*

William Byrd

O you, that heare this voyce,  
O you that see this face,  
say whether of the choice,  
may have the former place.  
Who dare judge this debate,  
that it be void of hate:

Musicke doth witness call,  
the eare his truth doth trye:  
Beautie brings to the hall,  
eye witness of the eye,  
each in his object such,  
as none exceptions touch.

This side doth beautie take,  
for that doth Musick speak,  
fit Orators to make,  
the strongest judgements weak.  
The bar to plead their right,  
is onely true delight.

Then Reason, princesse hie,  
which sits in throne of minde:  
and Musicke can in Skye,  
with hidden beauties finde,  
say whether thou wilt crowne,  
with limit lesse renowne.

*Philip Sidney (1554–1586)*

*Come shepheard weedes become youre Masters mynde*

Michael Hilton with Mark Williams

William Byrd

*set to In Angelles weede I saw a noble Queen*

Come shepheard weedes become youre Masters mynde,  
Yeelde owteward shewe, what Inwarde chaunge hee tries:  
Nor bee abashed, synce suche a guest yow fynde,  
Whose strongest hope in youre weyke comforte lyes.

Come Shepard weedes attend my woofull Cryes,  
Disuse youre selves from sweete Menalcas voyce:  
For others bee those Tunes which sorrowes tyes,  
From those clere notes which freely may rejoyce.

Then powre oute pleynte, and in one worde say this:  
Helpes his pleynte, who spoyles him self of blis.

*Philip Sidney*

*In vayne, myne eyes yow Laboure to amend*

Vakare Petroliunaite with Mark Williams

William Byrd

*set to Oh Lorde howe vaine are all our fraile delights*

In vayne, myne eyes yow Laboure to amend.  
With flowing Teares youre fainte of Hasty sighte?  
Synce to my harte her shape yow so did sende,  
That her I see, though yow did lose youre sighte.

Reason, in vayne, now yow have lost my harte.  
My heade yow seeke, as to youre strongest forte:  
Synce there myne eyes have playde so false a parte.  
That to youre strengthe youre foes have suche resorte?

In vayne my harte, now yow with sighte are burnde  
With sighes yow seeke to coole youre whott desyer;  
Synce sighes into myne inwarde furnace turnde.  
For Bellow es serve to kindell more the fyer.

And since in vayne (I fynde) were all my stryfe.  
To this straunge deathe I vaynely yeelde my lyfe.

*Philip Sidney*

*With twoo straunge fyres of equall heate possrest*

Kerry McCarthy with Mark Williams

William Byrd

*set to What nytes are these*

With twoo straunge fyres of equall heate possrest.  
The one of Love, the other Jelosity,  
Bothe still doo worcke, in neyther fynde I rest:  
For, bothe, alas theyre strengthes together lye.  
The one alofte dothe holde the other hye.  
Love wakes the Jelous eye teste thence yt mooves.  
The Jelous eye, the more yt lookes, yt loves

These fyres increase, in these I dayly burne.  
They feede on mee, and with my wynges do flye.  
My Lyvely Joyes to dolefull ashes turne,  
Theyre flames mount up, my powers prostrate lye:  
They live in force, I quyte consumed dye.  
One wonder yet farr passeth my Concept?  
The fewell smalle, howe bee the fyres so greate?

*Philip Sidney*

*The Merchaunt Man, whom gayne dothe teache*  
set to *All as a sea, the world no other is*

Benjamin España with Mark Williams

William Byrd

The Merchaunt Man, whome gayne dothe teache ye Sea,  
Where Rockes do weyte for them, the wyndes do chase.  
Beaten with waves, no sooner kenns the Bay,  
Where hee was bounde to make his Martyng place.  
But (feare forgott and paynes all overpast)  
Make present ease receyve the better Taste.

The Labourer with cursed earthe up teares.  
With sweaty Browes, some tymes with watery eyes,  
Ofte scorching Sunne ofte cloudy darcknes feares,  
While uppon Chaunge his fruite of Labor lyes.  
But, Harvest come, and Come in fertile store.  
More in his owne hee toylde hee gladdes the more.

Thus in my Pilgrimage of mated mynde.  
Seeking the Sainte, in whome all graces dwell.  
What stormes founde mee, what Torment es I doo fynde.  
Who seekes to knowe acquayntes hym self with Hell,  
But, now. Success hathe gott above anoyes,  
That, Sorowes weichte, dothe ballance up these Joyes.

*Philip Sidney*

*O, stealing tyme, the Subject of Delay*  
set to *Ambitious loue hath forst me to aspire*

Kerry McCarthy with Mark Williams

William Byrd

O, Stealing tyme, the Subject of Delay,  
Delay the rack of unrefraynde Desyer,  
What straunge desyer, haste thow my hopes to stay?  
My hopes whiche doo but to myne owne aspyer.  
Myne owne (O worde) on whose sweete sounde dot he pray.  
My greedy sowle, with grype of Inwarde fyer.  
Thy title great I justly challenge may  
Synce in suche phrase his faythe hee did attyer.

O Tyme become the Charyott of my Joyes?  
As thow drawest on, so lett my Bliss drawe nere,  
Eche Moment lost parte of my happ Destroyes,  
Thow arte the Father of occasyon Deere,  
Joyne with thy Sonne, to ease my Longe Annoyes.  
In speedy help, thancke worthy freendes appeare.

*Philip Sidney*

*The Love which ys imprinted in my soule*  
set to *Whom hatefull harmes or beapes of haynous wronge*

Vakare Petroluinaite with Mark Williams

William Byrd

The Love whiche ys imprinted in my sowle.  
With Bewtyes sealle and vertue fayre disguysde.  
With Inward Cries puttes forthe a bitter Rowle,  
Of huge Complayntes, that nowe yt ys despyde,  
Thus thus, the more I Love, the wronge the more,  
Monstruous appears, Long truthe receyved late.  
Wrong sturres remorced greef, greefes deadly sore,  
Unkyndenes breedes, unkyndenes fostereth hate.

But ah, the more I hate, the more I thincke,  
Whome I doo hate, the more I thinck on hym.  
The more his Matcheles gifies doo deeply sincke.  
Into my Brest, and Loves renewed swym.

What Medicyn then can suche Disease remooove?  
Where Love drawes hate, and hate engendereth Love.

*Philip Sidney*

*A Neighbour myne not longe ago there was*  
set to *Sysanna faire sometime assaulted was*

Chris Engbretson with Mark Williams

William Byrd

A Neighbour myne, not longe agoo there was,  
(But Nameless hee, for Blameless hee shall bee)  
That married had a Trick and Bony Lass,  
As in a Somer day a Man mighte see.  
But hee hym self a fowle unhandsome groome.  
And farr unfitt to holde so good a Rowme,  
With Clumpish Lookes, harde wordes and secrett Nippes,  
Grumbling at her when shee his kyndenes soughte,  
Asking her howe shee tasted Courtyers Lippes,  
Hee forste her thincke, that which shee never thoughte.  
In fyne yt made her gess there was some sweete.  
In that which hee so fearde that shee shoulde meete.

When once this entred was in womans harte.  
And that yt had inflamde a newe desyer.  
There rested then to play a Womans parte,  
Fewell to seeke, and not to quenche the fyer.  
But, for his Jelous eye shee well did fynde,  
Shee studyed Cunning, howe the same to blynde.

Thus may yow see the Jelous wreche was made,  
The Pander of the thinge hee moste did feare.  
Take heede therefore, how yow ensue that trade,  
Least that some Marckes of Jelosity yow beare,  
For, sure, no Jelosity can that prevent,  
Whereto twoo partyes once bee full Content.

*Philip Sidney*

*Farewell O Sunne. Arcadias clearest Lighte*  
set to *Farewell false lone, the oracle of lies*

Benjamin España with Mark Williams

William Byrd

Farewell O Sunne. *Arcadias* clearest Lighte,  
Farewell O Perle the Pore mans plenteous treasure.  
Farewell O golden staff the Weyke mans mighte.  
Farewell O Joy the Woofulles onely pleasure,  
Wisdome, Farewell, the skilles mans direction.  
Farewell with thee, Farewell all oure affection.

For what place now ys lefte for oure affection,  
Now that of purest Lampe ys queynte the Lighte  
Whiche to oure Darckned myndes was best Direction,  
Nowe, that the Mynde ys Lost of all oure Treasure,  
Now Deathe hathe swallowed up oure worldly pleasure.  
Wee Orphantes lefte voyde of all publike mighte,

No; no, for ever gon ys all oure Pleasure,  
For ever wandering from all good direction.  
For ever hlynded of oure Clearest, sighte.  
For ever lamed, of oure surest mighte.  
For ever banisht from well plaste Affection  
For ever robbed of oure Royall Treasure.

*Philip Sidney*

*Since natures worckes bee good and Deathe dothe serve*  
set to *Sith Death at length of all shall have the spoil*

Michael Hilton with Mark Williams

William Byrd

Since Natures worckes bee good and Deathe dothe serve.  
As Natures worckes, why shoulde wee feare e to dye?  
Synce Feare ys vayne, but when yt may preserve?  
Why shoulde wee feare that which wee can not flye?

Oure Owly *Eyes* which dymmd with passions bee,  
And scarce discern the Dawne of Coming *Day*,  
Lett them bee *Clearde*, and nowe begin to *See*,  
Oure *Lyfe* ys butt a Stepp in Dusty *Way*.

*Feare* ys more payne, then ys the *Payne* yt feares.  
Disarming humane myndes of *Native* mighte,  
While eache *Concept*, an ugly *Figure* beares,  
Whiche were not evill well wayed in *Reasons* light.

Then lett us holde the Bliss of peacefull *Mynde*,  
Since this wee feele, great Loss we can not *Fynde*.

*Philip Sidney*

*O deere life when shall it be*

O deere life, when shall it be,  
That mine eyes thine eyes may see?  
And in them thy mind discover,  
Whether absence haue had force  
Thy remembrance to diuorce,  
From the image of the louer.

Chris Engbretson with Mark Williams

O if I my selfe finde not By thine  
absence oft forgot,  
Nor debard from Beauties treasure,  
Let no tongue aspire to tell  
In what high joyes I shall dwell,  
Only thought aimes at the pleasure.

William Byrd

Thought therefore will I send thee  
To take up the place for mee,  
Long I will not after tarric:  
There unseene, thou maist be bold  
Those faire wonders to behold,  
Which in them my hopes doo carrie.

*Philip Sidney*

---

*Sir Philip Sidney's Lamentacion*  
Mark Williams, *Organ*

Anonymous  
(ca. 1587)

*O that most rare brest*

O that most rare brest, christaline sincere,  
through which like gold thy princely heart did shine,  
O sprite heroic, O valiant worthie knight,  
O Sidney, prince of fame & mens good will.

For thee both kings & princesses doe morne,  
thy noble Tombe, three Cities strange desird,  
Foes to the cause thy prowes did defend,  
beewayle the day that crost thy famous race.

The dolefull debt due to thy hearse I pay,  
tears from the soule, that aye thy want shall moane,  
and by my will my life it selfe would yeeld,  
if heathen blame ne might, my faith disdaine:

O heavie time, that my daies draw behind thee,  
thou dead dost live, thy friend here living dieth.

*Philip Sidney*

*English Spinnet by Paul Irvin*

HOLY ROSARY CHURCH  
Portland, Oregon  
THE TWELFTH SUNDAY AFTER PENTECOST  
Sunday, August 11, 11:00 AM  
MISSA CANTATA  
according to the Dominican Rite

ASPERGES ME

*The Parish Book of Chant*, p. 22

OFFICIUM

*Deus in adiutorium* (Ps. 69:2–4)

Plainsong, Mode VII

Deus, in adiutorium meum intende: Domine, ad adjuvandum me festina. Confundantur et vereantur inimici mei; qui quærunt animam meam. V. Avertantur retrorsum, et erubescant: qui cogitant mihi mala. Gloria Patri.

Incline unto my aid, O God: O Lord, make haste to help me. Let my enemies be confounded and ashamed: who seek my soul. V. Let them be turned backward and blush for shame: who desire evils to me. Glory.

KYRIE

*Mass for Four Voices*

William Byrd

GLORIA

*Mass for Four Voices*

William Byrd

COLLECTA

Omnipotens et misericors Deus, de cuius munere venit ut tibi, a fidelibus tuis, digne et laudabiliter serviatur: tribue quæsumus nobis, ut ad promissiones tuas sine offensione curramus. Per Dominum.

O almighty and merciful God, whose gift it is that the faithful yield thee fitting and praiseworthy service: grant unto us we beseech thee, to run without stumbling towards thy promises. Through our Lord.

EPISTOLA

*St. Paul's confidence, and the glory of the New Covenant.*

2 Corinthians 3:4–9

Fratres: Fiduciam talem habemus per Christum ad Deum. Non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis; sed sufficientia nostra ex Deo est. Qui et idoneos nos fecit ministros novi testamenti, non littera, sed spiritu: littera enim occidit, spiritus autem vivificat. Quod si ministratio mortis litteris deformata in lapidibus fuit in gloria, ita ut non possent intendere filii Israel in faciem Moysi, propter gloriam vultus ejus, quæ evacuatur: quomodo non magis ministratio Spiritus erit in gloria? Nam si ministratio damnationis gloria est, multo magis abundat ministerium justitiæ in gloria.

Brethren: Such confidence we have through Christ towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

RESPONSORIUM

*Benedicam Dominum* (Ps. 33:2–3)

Plainsong, Mode VII

Benedicam Dominum in omni tempore: semper laus ejus in ore meo. V. In Domino laudabitur anima mea: audiant mansueti et lætentur.

I will bless the Lord at all times: his praise shall be ever in my mouth. V. In the Lord shall my soul be praised: let the meek hear and rejoice.

ALLELUIA

*Domine, refugium* (Ps. 89)

Plainsong, Mode VII

Alleluia, alleluia. V. Domine, refugium factus es nobis, a generatione et progenie. Alleluia.

Alleluia, alleluia. V. Lord, thou hast been our refuge, from generation to generation. Alleluia.

EVANGELIUM

*Parable of the Good Samaritan.*

Luke 10:23–37

In illo tempore: Dixit Jesus discipulis suis: Beati oculi qui vident quæ vos videtis. Dico enim vobis, quod multi prophetæ, et reges voluerunt videre quæ vos videtis, et non viderunt; et audire quæ auditis, et non audierunt. Et ecce quidam legisperitus surrexit tentans illum, et dicens: Magister, quid faciendo vitam æternam possidebo? At ille dixit ad eum: In lege quid scriptum est? Quomodo legis? Ille respondens dixit: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua; et proximum tuum sicut teipsum. Dixitque illi: Recte respondisti: hoc fac, et vives. Ille autem volens justificare seipsum, dixit ad Jesum: Et quis est meus

At that time: Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? How readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing

proximus? Susciciens autem Jesus, dixit: Homo quidam descendebat ab Jersusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum; et plagis impositis abierunt, semivivo relicto. Accidit autem ut sacerdos quidam descenderet eadem via, et viso illo, præterivit. Similiter et Levita, cum esset secus locum et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum, et videns eum, Misericordia motus est. Et appropians, alligavit vulnera ejus, infundens oleum, et vinum; et imponens illum in jumentum suum, duxit in stabulum, et curam ejus egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe, et quodcumque supererogaveris, ego cum rediero reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

to justify himself, said to Jesus: And who is my neighbor? Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him; and having wounded him, went away leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

## CREDO

William Byrd

## OFFERTORIUM *Precatus est Moyses* (Ex. 32:11, 13, 14)

Plainsong, Mode VIII

Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine irascaris in populo tuo? Parce iræ animæ tuæ; memento Abraham, Isaac, et Jacob, quibus jurasti dare terram fluentem lac et mel: et placatus factus est Dominus de malignitate, quam dixit facere populo suo.

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, is thy indignation enkindled against thy people? Let the anger of thy mind cease; remember Abraham, Isaac, and Jacob, to whom thou didst swear to give a land flowing with milk and honey: and the Lord was appeased from doing the evil which he had spoken of doing against his people.

## SECRETA

Hostias quæsumus Domine, propitius intende, quas sacris altaribus exhibemus, ut nobis indulgentiam largiendo, tuo nomini dent honorem. Per Dominum.

Look kindly, O Lord, we pray thee, on the victims which we offer up on thy holy altars, that in bestowing pardon upon us, they may give honour to thy name. Through our Lord.

## PRÆFATIO DE SANCTISSIMA TRINITATE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis, sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant angeli, atque archangeli, cherubim quoque, ac seraphim, qui non cessant clamare quotidie, una voce dicentes:

It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God. Who with thine only-begotten Son and Holy Ghost art one God and one Lord: not in the oneness of a single person, but in the trinity of one substance. For that which by thy revelation we believe of thy glory, the same we believe of thy Son, and the same of the Holy Ghost, without difference or distinction. So that in confessing the true and everlasting Deity we adore distinction in persons, unity of essence, and equality in majesty. Which the angels and archangels, the cherubim also and the seraphim praise, who cease not daily to cry out with united voice, saying:

## SANCTUS *Mass for Four Voices*

William Byrd

## CANON ROMANUS

*The Parish Book of Chant*, p. 34

## AGNUS DEI *Mass for Four Voices*

William Byrd

## COMMUNIO *De fructu* (Ps. 103:13–15)

Plainsong, Mode VI

De fructu operum tuorum, Domine, satiabitur terra: ut educas panem de terra, et vinum lætificet cor hominis: ut exhilaret faciem in oleo; et ut panis cor hominis confirmet.

The earth shall be filled with the fruit of thy works, O Lord: that thou mayest bring bread out of the earth, and that wine may cheer the heart of man: that he may make the face cheerful with oil; and that bread may strengthen man's heart.



POSTCOMMUNIO

Vivificet nos, quæsumus Domine, hujus participatio sancta mysterii; et pariter nobis expiationem tribuat et munimen. Per Dominum..

Let our holy sharing in this mystery quicken us, O Lord, we pray; and may it become to us both a cleansing and a shield. Through our Lord.

DIMISSIO

*Ite, missa est*

*The Parish Book of Chant, p. 60*

EVANGELIUM S. JOANNIS

*The Parish Book of Chant, p. 43*

Liturgical music for this Missa Cantata was sung by Cantores in Ecclesia, Blake Applegate, *Director*, with Mark Williams, *Organist*.

**In Mulieribus**  
*luminous in song*

**2024-25**  
**Luminous Horizons**

**Lost & Found: Madrigals of Maddalena Casulana**  
October 19, 7:30pm | The Madeleine  
October 20, 4pm | The Madeleine

**O Radiant Dawn**  
December 20, 7:30pm | St. Mary's Cathedral  
December 21, 7:30pm | St. Philip Neri Church

**Among Women**  
March 8, 7:30pm | The Old Madeleine Church

**Surrounded in Darkness | Enfolded in Light**  
April 5, 7:30pm | The Old Madeleine Church  
April 6, 4pm | The Old Madeleine Church

 [inmulieribus.org](http://inmulieribus.org)

SCAN FOR TICKETS



**SVH**

SUNNYSIDE VETERINARY HOSPITAL

THE PARISH OF ST. MARK  
Portland, Oregon  
THE ORDER FOR CHORAL EVENSONG  
FOR THE ELEVENTH SUNDAY AFTER TRINITY  
Sunday, August 11, 5:00 PM  
The Reverend Robert Morrison, *Officiant*

INTROIT *Set me as a seal*

William Walton (1902-1986)

Set me as a seal upon thine heart, as a seal upon thy arm; for love is strong as death.  
Many waters cannot quench love, neither can the floods drown it.

THE PRECES (Precentor & Choir)

*Please stand*

David Trendell (1964-2014)

O Lord, open thou our lips, and our mouth shall shew forth thy praise.  
O God, make speed to save us. O Lord, make haste to help us.  
Glory be to the Father, and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

PSALM 100 *Jubilate deo*

*Please sit*

Grayston Ives (b. 1948)

- 1 O be joyful in the Lord, all ye lands \* serve the Lord with gladness, and come before his presence with a song.
- 2 Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; \*  
we are his people, and the sheep of his pasture.
- 3 O go your way into his gates with thanksgiving, and into his courts with praise; \*  
be thankful unto him, and speak good of his Name.
- 4 For the Lord is gracious, his mercy is everlasting; \* and his truth endureth from generation to generation.

PSALM 101 *Misericordiam et judicium*

Thomas Attwood Walmisley (1814-1856)

- 1 My song shall be of mercy and judgement: \* unto thee, O Lord, will I sing.
- 2 O let me have understanding: \* in the way of godliness.
- 3 When wilt thou come unto me? \* I will walk in my house with a perfect heart.
- 4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: \* there shall no such cleave unto me.
- 5 A froward heart shall depart from me: \* I will not know a wicked person.
- 6 Whoso privily slandereth his neighbour: \* him will I destroy.
- 7 Whoso hath also a proud look and high stomach: \* I will not suffer him.
- 8 Mine eyes look upon such as are faithful in the land: \* that they may dwell with me.
- 9 Whoso leadeth a godly life: \* he shall be my servant.
- 10 There shall no deceitful person dwell in my house: \* he that telleth lies shall not tarry in my sight.
- 11 I shall soon destroy all the ungodly that are in the land: \* that I may root out all wicked doers from the city of the Lord.  
Glory be to the Father, and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE FIRST LESSON

Genesis 24: 1-38, 50-54, 61-end

MAGNIFICAT *The Great Service*

*Please stand*

William Byrd

My soul doth magnify the Lord: and my spirit hath rejoiced in God my saviour. For he hath regarded: the lowliness of his handmaiden. For behold, from henceforth: all generations shall call me blessed. For he that is mighty hath magnified me: and holy is his Name. And his mercy is on them that fear him: throughout all generations. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat: and hath exalted the humble and meek. He hath filled the hungry with good things: and the rich he hath sent empty away. He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

THE SECOND LESSON

Matthew 19:1-9

NUNC DIMITTIS *The Great Service*

*Please stand*

William Byrd

Lord, now lettest thou thy servant depart in peace: according to thy word. For mine eyes have seen thy salvation: which thou hast prepared before the face of all people; To be a light to lighten the gentiles: and to be the glory of thy people Israel. Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE APOSTLES' CREED

Minister & Congregation

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God

the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

*Precentor & Choir sing:*

The Lord be with you. And with thy spirit.

*Please kneel.*

Let us pray. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

#### THE LORD'S PRAYER

Our Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

#### THE RESPONSES

Precentor & Choir

William Byrd

O Lord, shew thy mercy upon us: and grant us thy salvation.

O Lord, save the State: and mercifully hear us when we call upon thee.

Endue thy Ministers with righteousness: and make thy chosen people joyful.

O Lord, save thy people: and bless thine inheritance.

Give peace in our time, O Lord: because there is none other that fighteth for us, but only thou, O God.

O God, make clean our hearts within us: and take not thy Holy Spirit from us.

#### THE COLLECT OF THE DAY

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

#### THE COLLECT FOR PEACE

O God, from whom all holy desires, all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. *Amen.*

#### THE COLLECT FOR AID

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Savior Jesus Christ. *Amen.*

#### ANTHEM *Bring us, O Lord God*

*Please sit during the anthem.*

William Harris (1883–1973)

Bring us, O Lord God, at our last awakening  
into the house and gate of heaven,  
to enter into that gate and dwell in that house,  
where there shall be no darkness nor dazzling,  
but one equal light;

no noise nor silence, but one equal music;  
no fears nor hopes, but one equal possession;  
no ends nor beginnings, but one equal eternity;  
in the habitations of thy glory and dominion,  
world without end. Amen.

*During the anthem, an offering will be received to help defray the cost of the music for this afternoon's service.  
Checks should be made payable to Cantores in Ecclesia.*

#### A PRAYER OF ST. JOHN CHRYSOSTOM

Minister & Congregation

Almighty God, who hast given us grace at this time with one accord to make our common supplication unto thee, and hast promised through thy well-beloved Son that when two or three are gathered together in his Name thou wilt be in the midst of them: Fulfill now, O Lord, the desires and petitions of thy servants as may be best for us; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

#### THE GRACE

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Please stand*

#### FINAL RESPONSES

Precentor & Choir

Richard Marlow

The Lord be with you. And with thy spirit.

Let us bless the Lord. Thanks be to God.

THE MUSIC for today's service was sung by Cantores in Ecclesia, Mark Williams, *Director.*

MANY THANKS to the following persons, who helped with arrangements for this afternoon's service: THE REVEREND ROBERT MORRISON, Albany, Oregon; THE REVEREND CHARLES HART, Rector of the Parish of St. Mark.

HOLY ROSARY CHURCH  
Portland, Oregon  
THE ASSUMPTION OF OUR LADY  
Thursday, August 15, 12:00 PM  
MISSA CANTATA  
according to the Dominican Rite

OFFICIUM

*Gaudeamus omnes* (Ps. 44)

William Byrd

Gaudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ virginis, de cujus assumptione gaudent angeli, et collaudant Filium Dei. *V.* Eructavit cor meum verbum bonum: dico ego opera mea regi. Gloria Patri.

Let us all rejoice in the Lord, celebrating a festal day in honour on the blessed virgin Mary, on whose assumption the angels rejoice and give praise to the Son of God. *V.* My heart hath uttered a good word: I speak my works to the king. Glory.

KYRIE

*The Parish Book of Chant*, p. 55

GLORIA

*The Parish Book of Chant*, p. 55

COLLECTA

Veneranda nobis, Domine, hujus diei festivitas opem conferat salutarem; in qua sancta Dei genitrix mortem subiit temporalem, nec tamen mortis nexibus deprimi potuit, quæ Filium tuum Dominum nostrum de se genuit incarnatum. Qui tecum vivit et regnat.

May this hallowed feast dower us with saving grace, O Lord; since today the mother of God underwent the death of the body yet could not be held in death-bonds, as having brought thine incarnate Son, our Lord. Who liveth and reigneth.

EPISTOLA

*I was exalted like a cedar in Lebanon.*

Ecclesiasticus 24:11-20

In omnibus requiem quæsi, et in hereditate Domini morabor. Tunc præcepit et dixit mihi creator omnium; et qui creavit me, requievit in tabernaculo meo: et dixit mihi: In Jacob inhabita, et in Israël hereditare, et in electis meis mitte radices. Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea: et in Jerusalem potestas mea: et radicavi in populo honorificato, et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea. Quasi cedrus exaltata sum in Libano, et quasi cypressus in monte Sion: quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jericho: quasi oliva speciosa in campis, et quasi platanus exaltata sum juxta aquam in plateis. Sicut cinnamomum, et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem odoris.

In all things I sought rest, and I shall abide in the inheritance of the Lord. Then the creator of all things commanded, and said to me; and he that made me rested in my tabernacle: and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem: and I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion: I was exalted like a palm tree in Cades, and as a rose plant in Jericho: as a fair olive tree in the plains, and as a plane tree by the water in the streets was I exalted. I gave a sweet smell like a cinnamon and aromatic balm: I yield my sweet odour like the best myrrh.

RESPONSORIUM

*Propter veritatem* (Ps. 44)

William Byrd

Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. *V.* Audi filia, et vide, et inclina aurem tuam: quia concupivit rex speciem tuam.

Because of truth, meekness and justice: and thy right hand shall conduct thee wonderfully. *V.* Hearken, daughter, and see, and incline thy ear: for the king hath greatly desired thy beauty.

ALLELUIA

*Assumpta est Maria*

William Byrd

Alleluia, alleluia. *V.* Assumpta est Maria in cælum: gaudet exercitus angelorum. Alleluia.

Alleluia, alleluia. *V.* Mary is taken up into heaven: the angels rejoice, praising and blessing the Lord together. Alleluia.

EVANGELIUM

*Mary and Martha.*

Luke 10:38-42

In illo tempore: Intravit Jesus in quoddam castellum: et mulier quædam Martha nomine, excepit illum in domum suam: et huic erat soror, nomine Maria, quæ etiam sedens secus pedes Domini, audiebat verbum illius. Martha autem satagebat circa frequens ministerium: quæ stetit, et ait: Domine, non est tibi curæ quod soror mea reliquit me solam ministrare? Dic ergo illi, ut me adjuvet. Et respondens, dixit illi Dominus: Martha, Martha, sollicita es, et turbaris erga

At that time: Jesus entered into a certain town; and a certain woman, named Martha received him into her house: and she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving: who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled





HOLY ROSARY CHURCH  
Portland, Oregon  
VIGIL OF THE TWENTIETH SUNDAY OF THE YEAR  
Saturday, August 17, 5:30 PM  
SOLEMN MASS  
Ordinary Form (1970 Missal)

The entire Mass according to the Ordinary Form of the Roman Rite may be found on pages 2-20 of *The Parish Book of Chant*.

|                             |  |  |
|-----------------------------|--|--|
| INTROIT                     | <i>Protector noster</i> (Ps. 84:10-11)<br>Protector noster aspice, Deus, et respice in faciem Christi tui: quia melior est dies una in atriis tuis super millia.<br>V. Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. | Plainsong, Mode I<br>Behold, God our protector, and consider the face of your anointed, for one day in your house is better than a thousand elsewhere. V. How lovely is your tabernacle, O Lord of hosts! My soul longs and pines after the courts of the Lord.  |
| GREETING & PENITENTIAL RITE |  | <i>The Parish Book of Chant</i> , p. 2   |
| KYRIE                       | <i>Mass for Five Voices</i><br><br>Please be seated for the singing of the <i>Gloria</i> .   | William Byrd   |
| GLORIA                      | <i>Mass for Five Voices</i>  | William Byrd   |
| COLLECT                     | Deus, qui diligentibus te bona invisibilia praeparasti, infunde cordibus nostris tui amoris affectum, ut, te in omnibus et super omnia diligentes, promissiones tuas, quae omne desiderium superant, consequamur.  | O God, who have prepared for those who love you good things which no eye can see, fill our hearts, we pray, with the warmth of your love, so that, loving you in all things and above all things, we may attain your promises, which surpass every human desire. |
| READING I                   | <i>Wisdom invites to a banquet.</i>  | Proverbs 9:1-16  |
| GRADUAL                     | <i>Bonum est confidere</i> (Ps. 117)<br>Bonum est confidere in Domino: quam confidere in homine. V. Bonum est sperare in Domino: quam sperare in principibus.  | Plainsong, Mode V<br>It is good to confide in the Lord: rather than to have confidence in man. V. It is good to trust in the Lord: rather than to trust in princes.  |
| READING II                  | <i>Praise the Lord with all your heart.</i>  | Ephesians 5:15-20  |
| ALLELUIA                    | <i>Caro mea</i> (Jn. 6:56-57)<br>Alleluia. V. Caro mea vere est cibus, et sanguis meus vere est potus. Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo. Alleluia.   | Plainsong, Mode VII<br>Alleluia. V. My flesh is the true food, my blood is the true drink; he who eats my flesh and drinks my blood abides in me, and I in him. Alleluia.  |
| HOLY GOSPEL                 | <i>To eat my flesh and drink my blood.</i>   | St. John 6:51-58   |
| CREDO                       | <i>Mass for Five Voices</i>  | William Byrd   |
| OFFERTORY                   | <i>Immittet angelus Domini</i> (Ps. 34:8, 9)<br>Immittet angelus Domini in circuitu timentium eum, et eripiet eos: gustate et videte, quoniam suavis est Dominus.  | Plainsong, Mode V<br>The angel of the Lord encamps around those who fear him, and delivers them; taste and see how good the Lord is.   |
| ORATE, FRATRES              |  | <i>The Parish Book of Chant</i> , p. 10  |
| SUPER OBLATA                | Suscipe, Domine, munera nostra, quibus exercentur commercia gloriosa, ut, offerentes quae dedisti, teipsum mereamur accipere.  | Receive our oblation, O Lord, by which is brought about a glorious exchange, that, by offering what you have given, we may merit to receive you very self.   |
| PREFACE                     | Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine, sancta Pater,   | It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father,   |

omnipotens æterne Deus: Qui omnia mundi elementia fecisti, et vices disposuisti temporum variari; hominem vero formasti ad imaginem tuam, et rerum ei subiecisti universa miracula, ut vicario munere dominaretur omnibus quæ creasti, et in operum tuorum magnalibus iugiter te lauderet, per Christum Dominum nostrum. Unde et nos cum omnibus Angelis te laudamus, iucunda celebratione clamantes:

almighty and eternal God. For you laid the foundation of the world and have arranged the changing of times and seasons; you formed man in your own image and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord. And so, with all the Angels, we praise you, as in joyful celebration we acclaim:

|                       |  |   |
|-----------------------|--|---|
| SANCTUS               | <i>Mass for Five Voices</i>  | William Byrd  |
| EUCCHARISTIC PRAYER I |  | <i>The Parish Book of Chant</i> , p. 12   |
| MEMORIAL ACCLAMATION  |  | <i>The Parish Book of Chant</i> , p. 14   |
| PATER NOSTER          |  | <i>The Parish Book of Chant</i> , p.16  |
| AGNUS DEI             | <i>Mass for Five Voices</i>  | William Byrd  |
| COMMUNION             | <i>Qui manducat</i> (Jn. 6:57)   | Plainsong, Mode VI  |
|                       | Qui manducat carnem meam, et bibit sanguinem meum,<br>in me manet, et ego in eo, dicit Dominus.  | He who eats my flesh and drinks my blood abides in me,<br>and I in him, says the Lord.  |
| POSTCOMMUNION         |  |   |
|                       | Per haec sacramenta, Domine, Christi participes effecti,<br>clementiam tuam humiliter imploramus, ut, eius<br>imagines conformes in terris, et eius consortes in caelis<br>fieri mereamur. | Made partakers of Christ through these Sacraments, we<br>humbly implore your mercy, Lord, that, conformed to<br>his image on earth, we may merit also to be his coheirs<br>in heaven. |
| ITE, MISSA EST        |  | <i>The Parish Book of Chant</i> , p. 60   |



Agnus Dei from Byrd's *Mass for Five Voices*, alto part, printed c. 1594-95.

LITURGICAL MUSIC for this Solemn Mass was sung by Cantores in Ecclesia, Blake Applegate, *Director*, with Mark Williams, *Organist*.

ALL ARE INVITED to a wine and cheese reception in Siena Hall immediately following the Mass.

THE CHURCH OF SAINT PATRICK  
Portland, Oregon  
Sunday, August 18, 4:00 PM  
PRE-CONCERT LECTURE AT 3:30 PM BY DR. WILLIAM MAHRT

*Ancient & Modern – A Celebration of the Music of William Byrd,  
Alongside British Composers of the 20<sup>th</sup> & 21<sup>st</sup> Centuries*

performed by Cantores in Ecclesia  
Mark Williams, *Director*

PLEASE REFRAIN FROM APPLAUSE UNTIL THE END OF EACH SECTION OF THE PROGRAM.

*Sing joyfully* (Ps. 81:1–4)

William Byrd

Sing joyfully unto God our strength.  
Sing loud unto the God of Jacob.  
Take the song and bring forth the timbrel,  
the pleasant harp and the viol.

Blow the trumpet in the new moon,  
even in the time appointed and at our feast day.  
For this is a statute for Israel,  
and a law of the God of Jacob.

*Vertue*

Judith Weir (b. 1954)

Sweet day, so cool, so calm, so bright,  
The bridal of the earth and sky;  
The dew shall weep thy fall to-night,  
For thou must die.

Sweet spring, full of sweet days and roses,  
A box where sweets compacted lie;  
My music shows ye have your closes,  
And all must die.

Sweet rose, whose hue angry and brave  
Bids the rash gazer wipe his eye;  
Thy root is ever in its grave,  
And thou must die.

Only a sweet and virtuous soul,  
Like seasoned timber, never gives;  
But though the whole world turn to coal,  
Then chiefly lives.

*George Herbert*

*Levemus corda* (Lam. 3:41–2)

William Byrd

Levemus corda nostra cum manibus ad Dominum in caelos.  
Nos enim inique egimus, et ad iracundiam provocavimus.  
Sed tu, Domine, miserere nostri.

Let us lift our hearts and hands to the Lord in the heavens.  
For we have acted badly, and we have provoked anger.  
But you, Lord, are merciful towards us.

*Drop, drop, slow tears*

William Walton

Drop, drop, slow tears,  
And bathe those beauteous feet,  
Which brought from heaven  
The news and prince of peace.

Cease not, cease not, wet eyes,  
His mercy to entreat  
To cry for vengeance  
Sin doth never cease.

Drop, drop, slow tears,  
In your deep flood  
Drown all my faults and fears;  
Nor let His eye see sin, but through my tears.

*Phineas Fletcher (1582-1650)*

*Take him earth, for cherishing*

Herbert Howells

Take him, earth, for cherishing;  
To thy tender breast receive him.  
Body of a man I bring thee,  
Noble even in its ruin.

Once was this a spirit's dwelling  
By the breath of God created.  
High the heart that here was beating,  
Christ the prince of all its living.

Guard him well, the dead I give thee,  
Not unmindful of his creature  
Shall he ask it: he who made it  
Symbol of his mystery.

Comes the hour God hath appointed  
To fulfil the hope of men.  
Then must thou, in very fashion,  
What I give, return again.

Not though ancient time decaying  
Wear away these bones to sand,  
Ashes that a man might measure  
In the hollow of his hand:

Not though wandering winds and idle,  
Drifting through the empty sky,  
Scatter dust was nerve and sinew,  
Is it given to man to die.

Once again the shining road  
Leads to ample Paradise;  
Open are the woods again  
That the serpent lost for men.

Take, O take him, mighty leader  
Take again thy servant's soul,  
Grave his name, and pour the fragrant  
Balm upon the icy stone.

*Hymnus circa Exsequias Defuncti, Aurelius Prudentius Clemens (348-after 405)  
translator: Helen Jane Waddell (1889-1965)*

*Let all mortal flesh keep silence*

Edward Cuthbert Bairstow (1874–1946)

Let all mortal flesh keep silence, and stand with fear and trembling, and lift itself above all earthly thought. For the King of kings and Lord of lords, Christ our God, cometh forth to be our oblation, and to be given for food to the faithful. Before Him come the choirs of angels, with every principality and power; the Cherubim with many eyes, and winged Seraphim, who veil their faces as they shout exultingly the hymn: Alleluia.

*The Divine Liturgy of St James  
translator: John Mason Neale (1818-1866)*

*Memento Homo* (Eccl. 17:31, Job 34:15)

Memento homo, quod cinis es, et in cinerem reverteris.

William Byrd

Remember, O Man, that thou art dust, and to dust shalt return.

*Christus vincit*

Christus vincit  
Christus regnat  
Christus imperat.  
Alleluia!

James MacMillan

Christ conquers,  
Christ is King,  
Christ is Lord of all.  
Alleluia!

*Landes Regiae*

*Tribulationes civitatum*

Tribulationes civitatum audivimus  
quas passae sunt, et defecimus.  
Domine, ad te sunt oculi nostri, ne pereamus.  
Timor et hebetudo mentis cecidit  
super nos et super liberos nostros.  
Ipsi montes nolunt recipere fugam nostram.  
Domine, miserere.  
Nos enim pro peccatis nostris haec patimur.  
Aperi oculos tuos, Domine, et vide afflictionem nostram.

William Byrd

We have heard of the tribulations of the peoples,  
which they have suffered, and our hearts fail.  
O Lord, our eyes are fixed on thee, let us not perish.  
Fear and despair of mind have come down  
upon us and upon our children.  
The very mountains refuse to receive us as refugees.  
O Lord, have mercy.  
For we suffer these things because of our sins.  
Open thine eyes, Lord, and see our affliction.

*Seventh Respond at Matins*

*Song for Athene*

John Tavener (1944–2013)

Alleluia.  
May flights of angels sing thee to thy rest.  
Alleluia.  
Remember me, O Lord, when you come  
into your kingdom.  
Alleluia.  
Give rest, O Lord, to your handmaid  
who has fallen asleep.  
Alleluia.  
The Choir of Saints have found the  
well-spring of life and door of paradise.  
Alleluia.  
Life: a shadow and a dream.  
Alleluia.  
Weeping at the grave creates the song:  
Alleluia.  
Come, enjoy rewards and crowns  
I have prepared for you.

*Hamlet, William Shakespeare (1564-1616)*  
*Orthodox Funeral Service, compiled by Mother Thekla*

*Quomodo cantabimus* (Ps. 137)

William Byrd

Quomodo cantabimus canticum Domini  
in terra aliena?  
Si oblitus fuero tui, Jerusalem,  
oblivioni detur dextra mea.  
Adhaereat lingua mea faucibus meis,  
si non meminero tui;  
si non proposuero Jerusalem  
in principio laetitiae meae.  
Memor esto, Domine, filiorum Edom  
in die Jerusalem.

How shall we sing the Lord's song  
in a foreign land?  
If I should forget you, Jerusalem,  
let my right hand fall idle.  
Let my tongue stick in my throat,  
if I do not remember you;  
if I do not keep Jerusalem  
as the greatest of my joys.  
Remember, Lord, what the sons of Edom did  
on that day in Jerusalem.

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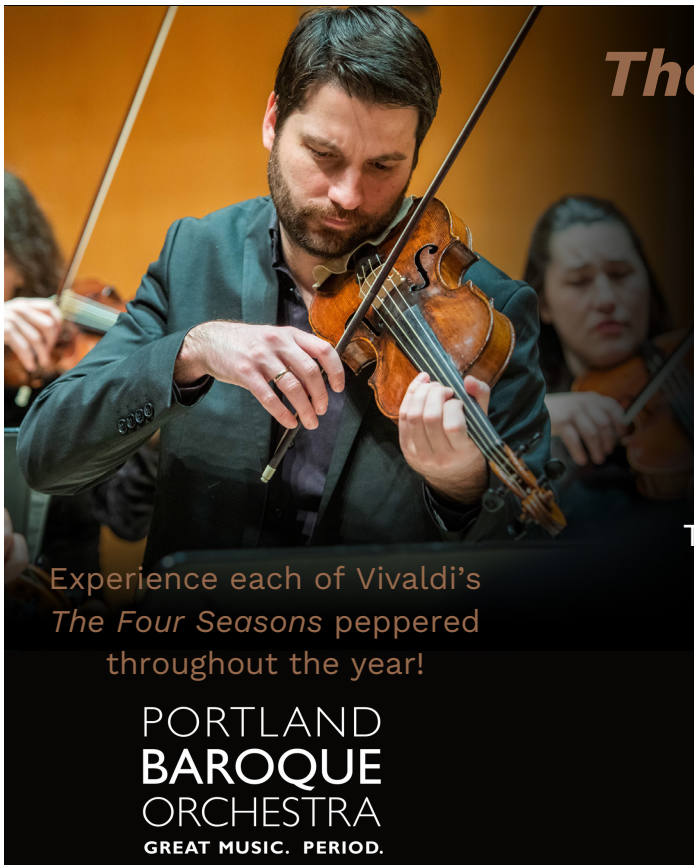
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