

Viva Voce

Liturgical Learning

Carol McClure, Editor



Viva Voce

Liturgical Learning

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Liturgics

The Seasons and Colors of the Church Year

| | |
|--|-----------------------|
| Season of Advent | Purple or Blue |
| Christmas/Season of Christmas | White or Gold |
| [Epiphany (Jan. 6) | White or Gold] |
| Season of/after Epiphany | Green |
| [Ash Wednesday | Purple] |
| Season of Lent | Purple |
| [Good Friday | Black] |
| [Easter | White or Gold] |
| Season of Easter | White or Gold |
| Pentecost Sunday | Red |
| [Trinity Sunday | White or Gold] |
| Season of Trinity/Ordinary Time | Green |
| [All Saints Day | White or Gold or Red] |
| [Christ the King Sunday | White or Gold] |

Teaching Suggestions

1. Learn the teaching song *The Church Year*, focusing on the common themes by color of Advent and Lent (preparation), Christmastide and Eastertide (celebration), and seasons after Epiphany and Trinity/ Pentecost seasons/ Ordinary time (ministry and mission). Remember to use the colors *your* church body uses as you learn the song lyrics.
2. Make flash cards of each of the church year seasons and festival days. Ask the choristers can define the purpose of the celebration and its color.
3. Optional: If your church observes these Holy/Feast Days, teach the choristers the following poem, *Festival Day Colors*.

Christmas Day finds the Church dressed in **gold or white**.

Celebrating Christ's birth, the world's true Light.

Epiphany's color is **white or gold**,

As we hear of the wise men's story told.

Ash Wednesday is clothed in **purple** tint,

Beginning the forty days of Lent.

Good Friday's color of sorrow and loss

Is **black** for the day Christ died on the cross.

On **Easter**, the Church in its fine **white** array,

Shouts, "Christ is now risen!" this glad Easter Day.

The Church meets on **Pentecost** in bright **red** attire,

In praise of the Spirit, celestial fire.

The Church wears **white** garments as we celebrate

The lives of past Christians, the feast of **All Saints**.

On **Christ the King** Sunday, in **white** all adorned,

The Church honors the reign of Christ Jesus our Lord.

The Church Year

Carol McClure (BMI)

Carol McClure (BMI)

$\text{♩} = 100$

Choir

$\text{♩} = 100$

Piano

Sing a

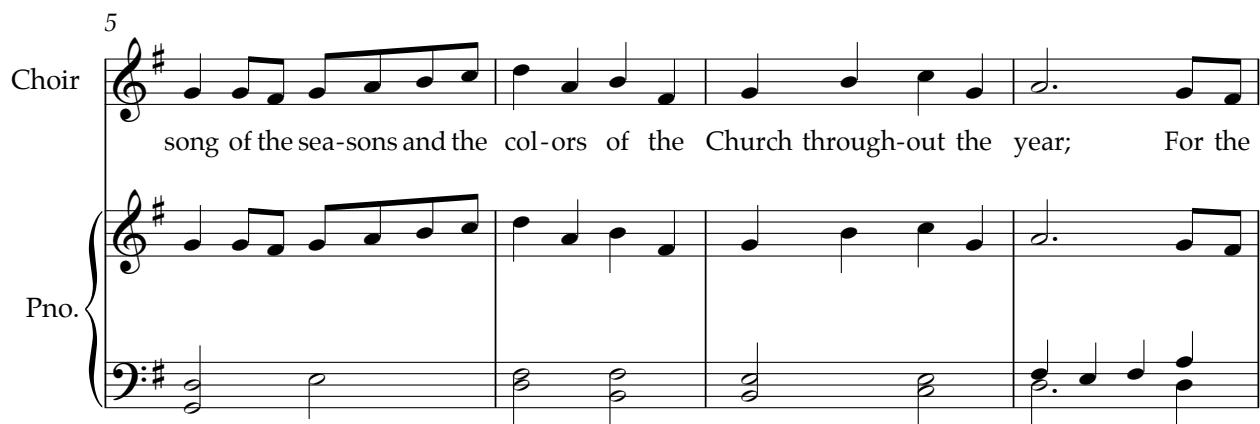


5

Choir

song of the sea-sons and the col-ors of the Church through-out the year; For the

Pno.

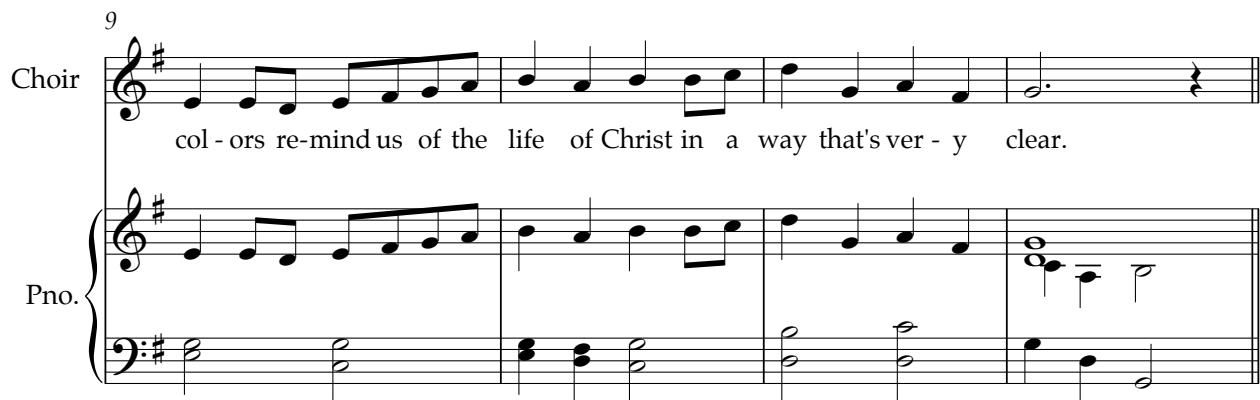


9

Choir

col - ors re-mind us of the life of Christ in a way that's ver - y clear.

Pno.



13

Choir

1. Pur - ple is the col - or of prep - a - ra - tion, in Ad-vent and Lent we pre-

Pno.

16

Choir

pare and wait; White is the col - or of cel - e - bra - tion, at

Pno.

19

Choir

Christ-mas and Eas - ter we cel - e - brate! Sing a

Pno.

22

Choir

song of the sea-sons and the col - ors of the Church through-out the

Pno.

25

Choir

year; For the col - ors re-mind us of the life of Christ in a

Pno.

28

Choir

way that's ver - y clear.

Pno.

30

Choir

2.Green is the col - or of the sea-son of E - piph - a - ny, fo - cus-ing - on Christ's

Pno.

33

Choir

min-is - try on earth; Green is the col - or of the sea-son of Trin - i - ty,

Pno.

36

Choir

fo - cus-ing on the mis-sion of the Church. Sing a

Pno.

39

Choir

song of the sea-sons and the col - ors of the Church throughout the year; For the

Pno.

43

Choir

col - ors re-mind us of the life of Christ, in a way that's ver - y

Pno.

46

Choir

clear.

Pno.

rit..

Liturgies: The Church Year Color Game
(Grades 3-6)

Fill in the blanks with one or two of the colors listed at the bottom of the page.

Season of Advent _____ or _____

Christmas Day _____ or _____

Season of Christmas _____ or _____

Day of Epiphany _____ or _____

Season of/after Epiphany _____ or _____

Ash Wednesday _____

Season of Lent _____

Good Friday _____

Easter Day _____ or _____

Season of Easter _____ or _____

Pentecost Sunday _____

Trinity Sunday _____ or _____

Season of Trinity/Ordinary _____

All Saints Day _____

Christ the King Sunday _____

PURPLE

WHITE

GOLD

GREEN

BLUE

BLACK

RED

Colors of the Church Year Activity Sheet
(K-2)

Follow instructions by drawing pictures in the correct colors of the Church Year.

Your color choices are purple, gold, green or white.

Draw a picture of an angel in the color for Advent.

Draw a picture of a star in the color for Christmas.

Draw a picture of a cross in the color for Lent.

Draw a picture of a lily in the color for Easter.

Draw a picture of flames in the color for Pentecost.

Draw a picture of a crown in the color for Christ the King Sunday.

Liturgics: The Doxology

Background

The word **doxology** is short verse **praising God** and beginning, as a rule, with the Greek word **doxa**, which means “glory”. The custom of concluding a hymn with this verse comes from **synagogue worship**. **St. Paul used doxologies** numerous times in his **epistles**. Examples can be found in Romans 11:36; Galatians 1:5; Ephesians 3:21. The **doxology** in the form we know it has been used since about the **seventh century**.

Text

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heav'nly host,
Praise Father, Son, and Holy Ghost.

Hymn Tune

The hymn tune most frequently paired with the Doxology text is **Old Hundredth**, attributed to **Louis Bourgeois**, 1554. It first appeared in the **Genevan Psalter** as a setting for Psalm 134.

Doxology

Louis Bourgeois

4 Praise God from whom all blessings flow,
7 Praise Him all creatures here below,
Praise Him above ye heav'nly host
10 Praise Father, Son, and Holy Ghost.

Liturgics
Teaching Suggestions – The Doxology

1. Include the *Liturgics: the Doxology* information sheet in the choristers' folders.
2. Have the choristers sing through the *Doxology* at each rehearsal this month. The choristers should be familiar with the text. If not, review the text.
3. Discuss the background of the text with the choristers.
4. Discuss the background of the hymn tune with the choristers.
5. Have the choristers play the *Liturgics Matching Game: the Doxology*.

Liturgics Matching Game
The Doxology

Fill in each blank with one of the words from the column on the right.

1. The word *doxology* is a verse which means _____. *doxa*
2. The word *doxology* comes from the Greek word _____, which means _____. *synagogue*
3. The custom of concluding a hymn with this verse comes from Jewish _____ worship. *Old Hundredth*
4. _____ used *doxologies* numerous times in his writings known as _____. *Genevan Psalter*
5. The *doxology* in the form we know it has been in use since about the _____ century. *Louis Bourgeois*
6. The hymn tune most frequently associated with the *doxology* is _____, attributed to _____. *glory*
7. The hymn tune first was first published in the _____. *praising God*
8. The hymn tune first was first published in the _____. *St. Paul*
9. The hymn tune first was first published in the _____. *seventh*

Liturgics: The Lord's Prayer

Background

The Lord's Prayer appears in the Gospel of St. Matthew in the context of the Sermon on the Mount (Matthew 5-7). It has been called the "model prayer" by some. Christians around the world include this prayer in their worship every Sunday.

Text

Our Father, who art in heaven,
Hallowed be thy Name.
Thy kingdom come.
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our *trespasses (debts)*,
As we forgive *those who trespass against us (our debtors)*.
And lead us not into temptation,
But deliver us from evil.
[For thine is the kingdom,
and the power, and the glory,
for ever and ever.]
Amen.

Source Matthew 6: 9-13; Luke 11:2-4

Discussion Questions

1. Read The Lord's Prayer from Matthew 6:9-13 and Luke 11:2-4. What are the differences in the two texts?
2. What does the phrase, "Hallowed be thy Name" mean? What are some synonyms for "hallowed"?
3. What does the statement, "Thy kingdom come" mean?
4. What do you think is the purpose of including the statement, "Thy will be done, on earth as it is in heaven" in this prayer?
5. What is "our daily bread"?
6. What are synonyms for debts and trespasses?
7. What does it mean not to be lead into temptation and to be delivered from evil?
8. When do we recite The Lord's Prayer in our worship?

Liturgics

Teaching Suggestions - The Lord's Prayer

1. Include the *Liturgics: The Lord's Prayer* information sheet in the choristers' folders.
2. Have the choristers recite *The Lord's Prayer* at each rehearsal this month. Make sure they have it memorized.
3. Use a few of the *Discussion Questions* at each rehearsal.
4. Listen to the recording of *The Lord's Prayer* (paraphrase text) set by David McKay.
5. For an additional activity, have the choristers write their own paraphrase of the text of *The Lord's Prayer*.

Liturgies: The Season of Lent (Grades 3-6)

Q: What is Lent?

A: Lent is the forty day period before Easter, not including Sundays, beginning on Ash Wednesday and ending on Holy Saturday (the day before Easter Sunday).

Q: Why are Sundays not included in Lent?

A: Sunday is the day we celebrate Christ's resurrection.

Q: Why are the forty days called Lent?

A: They are called Lent because that is the Old English word for spring, the season of the year during which they fall. Lent is also known as *Quadragesima*, the Latin word for "the forty days."

Q: Why is Lent forty days long?

A: Forty days is a traditional number of days of preparation in the Bible. Moses stayed on the Mountain of God forty days (Exodus 24:18 and 34:28), Elijah traveled forty days before he reached the cave where he had his vision (1 Kings 19:8), Nineveh was given forty days to repent (Jonah 3:4), and, prior to beginning his ministry, Jesus spent forty days in wilderness fasting and praying. (Matthew 4:2).

Q: When does Lent begin?

A: Lent begins on Ash Wednesday. Many Christians have their foreheads signed with ashes in the form of a Cross as they worship on Ash Wednesday.

Liturgics
Gloria Patri

Gloria Patri is a doxology, a short hymn of praise to God.

Gloria Patri is known as the *Minor Doxology* or *Lesser Doxology*, in contrast to the *Greater Doxology*, the *Gloria in excelsis Deo*.

The translation of the original Greek text is as follows:

*Glory to the Father, and to the Son, and to the Holy Spirit,
Both now and always, and unto the ages of ages. Amen.*

The Latin version (translation below) was ordered to be used following the Second Synod of Vasio in 529.

*Gloria Patri, et Filio, et Spiritui Sancto,
Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum. Amen.*

*Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, both now and always,
and unto the ages of ages. Amen.*

The *Gloria Patri* in its current form has been in use in the Western Church since about the seventh century.

The *Gloria Patri* in Roman Catholic and Anglican Churches is best known in this translation:

*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 translations of *semper* as 'ever shall be', and *in saecula saeculorum* as 'world without end' appear in Cranmer's *Book of Common Prayer*.

In Anglican churches, the *Gloria Patri* is used primarily to conclude the singing or recitation of psalms and canticles at the Daily Offices of Morning and Evening Prayer.

Psalm 23 (KJV)

- The LORD is my shepherd; I shall not want.
- He maketh me to lie down in green pastures: he leadeth me beside the still waters.
- He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
- Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
- Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
- Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalm 23 (METRICAL)

The Lord's my Shepherd, I'll not want.
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.

My soul He doth restore again;
And me to walk doth make
Within the paths of righteousness,
E'en for His own Name's sake.

Yea, though I walk in death's dark vale,
Yet will I fear no ill;
For Thou art with me; and Thy rod
And staff me comfort still.

My table Thou hast furnished
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house forevermore
My dwelling place shall be.

Week 1: Read aloud Psalm 23.

Week 2: Sing the metrical version of Psalm 23 set to CRIMOND.

Week 3: Listen to the John Rutter setting of Psalm 23 from *Requiem*.

Week 4: Sing the metrical version of Psalm 23 set to CRIMOND.

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Psalm 100

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
 come before his presence with singing
Know ye 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.
Enter into his gates with thanksgiving,
 and into his courts with praise:
 be thankful unto him, and bless his name.
For the LORD is good;
 his mercy is everlasting;
 and his truth endureth to all generations.

Week 1: Read aloud Psalm 100, beginning to work on memorization.
Week 2: Read aloud Psalm 100. Sing stanzas 1-4 of William Kethe's paraphrase of Psalm 100, *All People That on Earth Do Dwell*.
Week 3: Read aloud Psalm 100. Sing the five stanzas of Isaac Watts' paraphrase of Psalm 100, *Before the Lord's Eternal Throne*.
Week 4: Recite Psalm 100 from memory. Write your own paraphrase of Psalm 100.

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November Liturgics **Psalm 150**

- ¹ Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.
- ² Praise him for his mighty acts: praise him according to his excellent greatness.
- ³ Praise him with the sound of the trumpet: praise him with the psaltery and harp.
- ⁴ Praise him with the timbrel and dance: praise him with stringed instruments and organs.
- ⁵ Praise him upon the loud cymbals: praise him upon the high sounding cymbals.
- ⁶ Let every thing that hath breath praise the LORD. Praise ye the LORD.

Week 1: Read aloud Psalm 150, beginning to work on memorization.

Week 2: Read aloud Psalm 150. Sing stanzas 1-4 of *O Praise Ye the Lord* (Text by William Baker, Tune LAUDATE DOMINUM by C.H.H. Parry).

Week 3: Read aloud Psalm 150. Listen to a recording of Franck's setting of Psalm 150.

Week 4: Recite Psalm 150 from memory. Write your own paraphrase of Psalm 150.

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The Prayer of St. Francis

Background

The Prayer of Saint Francis is a Christian prayer attributed to the 13th-century Saint Francis of Assisi. The prayer in the form we know it can only be traced back to 1912, when it was printed in French, in a devotional magazine called *La Clochette* (The Little Bell), as an anonymous prayer. St. Francis was born at Assisi in 1182. As a young adult, he gave up his inherited wealth and committed his life to serving God. He lived a very simple life of poverty. He gained a reputation of being the friend of animals. He established the order known today as the Franciscans. He died in 1226.

Text

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.
O Divine Master, grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

Learning Activities

- Week 1: Read aloud *The Prayer of St. Francis*, beginning to work on memorization.
Discuss the background and the meaning of the text.
- Week 2: Read aloud *The Prayer of St. Francis*. Listen to an anthem setting of *The Prayer of St. Francis*.
- Week 3: Read aloud *The Prayer of St. Francis*. Discuss the line, "For it is in giving that we receive."
- Week 4: Recite *The Prayer of St. Francis* from memory. Write your own paraphrase of the text.

Viva Voce

Psalm 121

Text

- 1** I will lift up mine eyes unto the hills, from whence cometh my help.
- 2** My help cometh from the LORD, which made heaven and earth.
- 3** He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
- 4** Behold, he that keepeth Israel shall neither slumber nor sleep.
- 5** The LORD is thy keeper: the LORD is thy shade upon thy right hand.
- 6** The sun shall not smite thee by day, nor the moon by night.
- 7** The LORD shall preserve thee from all evil: he shall preserve thy soul.
- 8** The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Learning Activities

- Week 1: Read aloud *Psalm 121*, beginning to work on memorization. Discuss the meaning of the text.
- Week 2: Read aloud *Psalm 121*. Listen to an anthem setting of *Psalm 121*.
- Week 3: Read aloud *Psalm 121*. Discuss the line, "The Lord shall preserve thy going out and thy coming in".
- Week 4: Recite *Psalm 121* from memory. Write your own paraphrase of the text.

Week 1

This year, we will be learning about the parts of the Mass because there are so many significant musical settings of different portions of this liturgy in use by churches of many denominations. The word **Mass** comes from the ecclesiastical (**church**) **Latin word** *missa*, derived from the **final words spoken at the end of the service**, “*Ite, missa est*”.

The **parts of the Mass that do not vary from day to day** are called the **Ordinary** of the Mass. These are *Kyrie, Sanctus, Gloria, Sanctus, Benedictus, Agnus Dei* (easily remembered in order by the mnemonic sentence, King George Can't Stand Boring Altos). Our September Liturgics topic is the ***Kyrie***.

Kyrie, from the **Greek word** “**Lord**”, is the common name of ***Kýrie eléison*** “**Lord, have mercy**”. In Rome, the **Mass was first celebrated in Greek**. Mass was later celebrated in Latin when Latin became the predominant language; but the familiar Greek prayer ***Kýrie eléison*** was retained. Since 1549 Anglicans have normally sung or said the ***Kyrie*** in English. The words are, ***Kyrie eleison, Christe eleison, Kyrie eleison***. The English translation is, “**Lord, have mercy; Christ, have mercy; Lord, have mercy.**”

Week 2

Listening: *Kyrie* from Mass, *O quam gloriosam* by Victoria
Memory: Recite the text of the *Kyrie* in English and in Greek

Week 3

Listening: *Kyrie* from *Mass in B minor* by Johann Sebastian Bach
Memory: Recite the text of the *Kyrie* in English and in Greek

Week 4

Listening: *Kyrie* from *Great Mass in C minor*, KV 427(417a), by Mozart
Memory: Recite the text of the *Kyrie* in English and in Greek

Liturgics

Week 1 – Review and Introduction of the *Gloria*

This year, we will be learning about the parts of the Mass because there are so many significant musical settings of different portions of this liturgy in use by churches of many denominations. The word **Mass** comes from the ecclesiastical (**church**) **Latin word missa**, derived from the **final words spoken at the end of the service**, “*Ite, missa est*”.

The **parts of the Mass that do not vary from day to day** are called the **Ordinary** of the Mass. These are *Kyrie, Gloria, Credo, Sanctus, Benedictus, Agnus Dei* (easily memorized in order by the mnemonic sentence, King George Can't Stand Boring Altos). Our October Liturgics topic is the *Gloria*.

Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex caelestis [coelestis], Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.

Glory to God in the highest, and on earth peace to men of good will. We praise You, we bless You, we adore You, we glorify You, we give thanks to You for Your great glory, Lord God, heavenly King, almighty God the Father. Lord Jesus Christ, only begotten Son, Lord God, Lamb of God, Son of the Father, who taketh away the sins of the world, Have mercy on us; You who take away the sins of the world, hear our prayers. Who sits at the right hand of the Father, have mercy upon us. For You are the only Holy One, the only Lord, the only Most High, Jesus Christ, with the Holy Spirit in the glory of God the Father, Amen.

Week 2-4

Recite the text of the *Gloria* in English or in Latin.

Week 1 – Review and Introduction of the *Credo*

Recite the names of the sections of the Ordinary of the Mass. (Remember the mnemonic device – King George Can't Stand Boring Altos.)
*M{ tlg.'I mtk.'Etgf q.'Ucpewu.'Dgpgf lewu.'Ci pwu'F gkf"

This month's Mass text is the *Credo*, which means, "I believe"; it is the Latin presentation of the **Nicene Creed**. You may recite it in either Latin or in English.

*Credo in unum Deum,
Patrem omnipoténtem,
Factórem cæli et terræ,
Visibilium ómnium et invisibilium.
Et in unum Dóminum Iesum Christum,
Fílium Dei Unigénitum,
Et ex Patre natum ante ómnia sæcula.
Deum de Deo, lumen de lúmine, Deum verum de Deo vero,
Génitum, non factum, consubstantiálem Patri:
Per quem ómnia facta sunt.
Qui propter nos hómines et propter nostram salútem
Descéndit de cælis.
Et incarnátus est de Spíritu Sancto
Ex María Vírgine, et homo factus est.
Crucifixus étiam pro nobis sub Póntio Piláto;
Passus, et sepúltus est,
Et resurréxit tértia die, secúndum Scriptúras,
Et ascéndit in cælum, sedet ad dexteram Patris.
Et íterum ventúrus est cum glória,
Iudicáre vivos et mórtuos,
Cuius regni non erit finis.
Et in Spíritum Sanctum, Dóminum et vivificántem:
Qui ex Patre Filióque procédit.
Qui cum Patre et Fílio simul adorátur et conglorificátur:
Qui locútus est per prophétas.
Et unam, sanctam, cathólicam et apostólicam Ecclésiam.
Confiteor unum baptísma in remissiónem peccatorum.
Et expecto resurrectionem mortuorum,
Et vitam ventúri sæculi. Amen.*

Liturgics

Week 1

This month's Mass text is the *Sanctus*, which means, "Holy". It is sung or said as the final set of words before the consecration or presentation of the bread and wine. The text is as follows.

*Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.
Benedictus qui venit in nomine Domini.
Hosanna in excelsis.*

The English translation is as follows.

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

You may recite it in either Latin or in English.

Week 2

Listening: *Sanctus* from *Requiem* by Gabriel Fauré
Memory: Recite the text of the *Sanctus* in English and in Latin

Week 3

Listening: *Sanctus* from *St. Cecilia Mass* by Charles Gounod
Memory: Recite the text of the *Kyrie* in English and in Latin

Week 4

Listening: *Sanctus* from *Requiem* by W. A. Mozart
Memory: Recite the text of the *Sanctus* in English and in Latin

Liturgics

Week 1

This month's Mass text is the ***Benedictus***, which means, "Blessed". It is often considered a continuation of the ***Sanctus***, which we discussed last month. The text ***Hosanna in excelsis*** is repeated after the ***Benedictus***. The text is as follows.

*Benedictus qui venit in nomine Domini.
(Hosanna in excelsis.)*

The English translation is as follows.

Blessed is he who comes in the name of the Lord.
(Hosanna in the highest.)

You may recite it in either Latin or in English.

Week 2

Listening: *Benedictus* from *Missa Solemnis* by Ludwig van Beethoven
Memory: Recite the text of the *Benedictus* in English and in Latin.

Week 3

Listening: *Benedictus* from *Messe in C*, Kv 259, by W. A. Mozart
Memory: Recite the text of the *Benedictus* in English and in Latin.

Week 4

Listening: *Benedictus* from *Mass in G* by Franz Schubert
Memory: Recite the text of the *Benedictus* in English and in Latin.

Week 5

Review all the parts of the Mass texts you have learned.

Liturgics

Week 1

This month's Mass text is the *Agnus Dei*, which means, "Lamb of God". It is traditionally the invocation to the Lamb of God offered during the breaking (fraction) of the bread (Host) in the Mass. The text is as follows.

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

The English translation is as follows.

Lamb of God, who takes away the sins of the world,
Have mercy on us.
Lamb of God, who takes away the sins of the world,
Have mercy on us.
Lamb of God, who takes away the sins of the world,
Grant us your peace..

You may recite the text in either Latin or in English.

Week 2

Listening: *Agnus Dei* from *Requiem* by John Rutter
Memory: Recite the text of the *Agnus Dei* in English and in Latin.

Week 3

Listening: *Agnus Dei* from *Messe in C*, Kv 258, by W. A. Mozart
Memory: Recite the text of the *Agnus Dei* in English and in Latin.

Week 4

Listening: *Agnus Dei* from *Missa Brevis in D, Op. 63* by Benjamin Britten
Memory: Recite the text of the *Agnus Dei* in English and in Latin.