

# Wonder and Woe: Mysteries of Christmastide

**Praeter rerum seriem** 13th-century sequence

**Praeter rerum seriem** Josquin des Prez (c. 1450-1455 – 1521)

**Magnificat** John Dunstaple (c. 1390 – 1453)

**O magnum mysterium** Jacob Gallus (Handl) (1550 – 1591)

**Virgo Rosa** Gilles Binchois (c. 1400 – 1460)

**A solis ortus cardine** Giovanni Pierluigi da Palestrina (c. 1525 – 1594)

**O magnum mysterium** Giovanni Gabrieli (c. 1556 – 1612)

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*INTERMISSION*

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**Interfectio Puerorum** Anonymous, Fleury Playbook (c. 1200)

**A solis ortus cardine** Binchois

## PROGRAM NOTES

Thank you for joining us for this celebration of the glorious Christmas story. We present seven Renaissance pieces illuminating the famous narrative, as well as a medieval mystery play that relates a relatively unfamiliar part of the Christmas story: the rescue of Jesus from the jealous and murderous King Herod.

Our opening piece, *Praeter rerum seriem*, originated in the 13th century. This joyous, rhythmically lilting song was sung at Christmastime and for feasts of the Virgin Mary: it was well known to generations of musicians before Josquin. We follow this song with Josquin's motet, which is a florid polyphonic setting of the song, in 6-part polyphony. In the first part, each note of the song is stretched to four times its original length, so the *cantus firmus* (the tune from the song) essentially is heard in slow motion, lending an air of mystery. In the 2nd part, the pace of the *cantus* speeds up to just double the value, and at the end, the pace picks up again, and the song is finally heard in its original, dancing character, now set polyphonically. This composition was widely recognized in Josquin's own generation as a masterpiece, and subsequent generations of Renaissance composers embraced it as a model.

The *Magnificat* is Mary's response to the angel's announcement that she will bear a son. The text reflects Mary's praise to God and her willingness to be God's servant. The setting of this traditional text is by John Dunstaple, an early English composer. Characterized by interesting rhythms and harmonies, this performance showcases smaller groups of singers within the chorus.

The short and intimate *Virgo rosa*, by Gilles Binchois, is a hymn to Mary, likening the virgin to a rose. Binchois was one of the three most famous composers of the early fifteenth century (with Dunstaple and Guillaume Dufay).

The hushed awe of the shepherds as they find the infant Jesus and his mother among animals in a stable finds musical expression in *O magnum mysterium* in double-chorus settings by Jacob Gallus (also known as Handl) and Giovanni Gabrieli, contemporaries in the late sixteenth century in central Europe and in Italy.

Palestrina's *A solis ortus cardine* is a setting of a chant hymn for Christmas morning. Palestrina follows a common practice of his time by setting only odd-numbered stanzas (four of them) as polyphony, with the understanding that the even-numbered stanzas would be chanted. The hymn text, by Caelius Sedulius (5th century) begins each stanza with successive letters of the alphabet: *A, Beatus, Castae, Domus, Enixa, Foeno, Gaudet, Jesu*: an acrostic scheme commonly found in the psalms and other Hebrew poetry.

*Interfectio puerorum* ("The Massacre of the Innocents") is found in the Fleury Playbook, a medieval collection of Latin biblical dramas dating from the end of the twelfth century, kept at the library of Abbaye Saint Benoît de Fleury, a Benedictine monastery. Sung in chant and enacted with simple staging, this play would have been performed on December 28 for parishioners who could neither read nor understand the Latin liturgy. It continues the Christmas story after Christ's nativity, weaving together stories of joy and sorrow from the Old and New Testaments. While the image of Rachel weeping for her children is prophesied in Genesis and Jeremiah, the story of the massacre of the infant boys of Bethlehem is recounted in the gospel of St. Matthew. *Interfectio Puerorum* is horrific in its depiction of Herod's attempt to eliminate the infant king, yet triumphant in depicting the angel Gabriel's rescue of Jesus from Herod and Jesus' rescue of the souls of the innocent children from death.

We close with a gentle setting by Binchois of the first verse of the *A solis ortus cardine* (the chant is used in its entirety in the Palestrina setting.)

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The members of Musica Spei are Jeanne Beddoe, Jim Blake, Lynette Blake, Tyler Cassidy-Heacock, Mary Cowden, Juli Elliot, Joe Finetti, Christopher Gold, Jeff Harp, Carrie Haymond, Lisa Jadwin, Eric Lobenstine, Mary Mowers, Howard Spindler, Brian Story, and Jeffrey Tabor.

For nearly twenty years, the **Saint Anne** community has supported Musica Spei with rehearsal space and the opportunity to perform in the acoustically magnificent sanctuary, as a member of the "Choir in Residence" program. We are especially grateful to **Father Gary Tyman**, the leader of the Our Lady of Lourdes / Saint Anne Cluster of Communities of the Roman Catholic Diocese of Rochester, and the entire staff and parish, for their ongoing support and encouragement.

## TEXTS AND TRANSLATIONS

### *Praeter rerum seriem*

Text is for the song as well as the setting by Josquin des Prez (c. 1450-1455 – 1521)

<p>Praeter rerum seriem          Parit deum hominem          Virgo mater.          Nec vir tangit virginem          Nec prolis originem          Novit pater.          Virtus sancti spiritus          Opus illud celitus          Operatur.          Initus et exitus          Partus tui penitus          Quis scrutatur?          Dei providentia          Que disponit omnia          Tam suave.          Tua puerperia          Transfert in mysteria,          Mater ave.</p>	<p>This is no normal scheme of things:          God and man is born          of a virgin mother.          She has known no man;          the child's origin is unknown          to the father.          By the Holy Spirit's power          this heavenly work has been          brought about.          The beginning and end          of your giving birth          who can really know?          By God's grace,          which orders all things          so smoothly,          your childbearing          confronts us with a mystery.          Hail, Mother.</p>
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### *Magnificat*

John Dunstaple (c. 1390 – 1453)

<p>Magnificat anima mea Dominum,          et exultavit spiritus meus in Deo salvatore          meo,          Quia respexit humilitatem ancillae suae:          ecce enim ex hoc beatam me dicent omnes          generationes.          Quia fecit mihi magna, qui potens est:          et sanctum nomen ejus.          Et misericordia eius a progenie in progenies          timentibus eum.          Fecit potentiam in brachio suo:          dispersit superbos mente cordis sui.           Deposuit potentes de sede          et exaltavit humiles.          Esurientes implevit bonis          et divites dimisit inanes.          Suscepit Israel puerum suum,          recordatus misericordie sue.          Sicut locutus est ad patres nostros,          Abraham, et semini ejus in secula.          Gloria Patri et Filio, et spiritui sancto.          Sicut erat in principio, et nunc et semper,          et in secula seculorum. Amen.</p>	<p>My soul magnifies the Lord          and my spirit rejoices in God my Savior.           For he has looked on the humble estate of his servant.          For behold, from now on all generations will call me          blessed.          For he that is mighty has done great things for me:          and holy is his name.          And his mercy is for those who fear him from          generation to generation.          He has shown strength with his arm:          he has scattered the proud in the thoughts of their          hearts.          He has brought down the mighty from their thrones          and has exalted those of humble estate.          He has filled the hungry with good things          and the rich he has sent away empty.          He has helped his servant Israel          in remembrance of his mercy,          As he spoke to our fathers,          to Abraham and his offspring forever.          Glory be to the Father and the Son and the Holy Spirit.          As it was in the beginning, is now, and ever shall be,          and forever. Amen.</p>
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*O magnum mysterium*

Jacob Gallus (Handl) (1550 – 1591)

O magnum mysterium et admirabile sacramentum, ut animalia viderent Dominum natum jacentem in praesepio. Noe!	O great mystery and wonderful sacrament, that animals should see the new-born Lord lying in a manger! Noel!
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*Virgo rosa*

Gilles Binchois (c. 1400 – 1460)

Virgo rosa venustatis, quae producta fiorem tene decus castitatis et in partu sanctiore exulta previle giis.  Salve virgo virginem, Salve vena vere, O puritatis terminum, Virgo gratia peperisti Dominum celestem. Amen.	Virgin, rose of loveliness with even greater blossom, hold the honor of your chastity and rejoice in the privilege of a holier childbearing.  Hail, virgin of virgins; hail, true virgin, ultimate in purity; virgin full of grace, you have borne the heavenly Lord. Amen.
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*A solis ortus cardine*

Giovanni Pierluigi da Palestrina (c. 1525 – 1594)

A solis ortus cardine Ad usque terrae limitem Christum canamus Principem, natum Maria Virgine.  Beatus auctor saeculi Servile corpus induit, Ut carne carnem liberans, Non perderet quod condidit.  Castae parentis viscera caelestis intrat gratia; venter puellae bajulat secreta, quae non noverat.  Domus pudici pectoris Templum repente fit Dei; Intacta nesciens virum Concepit alvo Filium.  Enixa est puerpera quem Gabriel praedixerat, quem matris alvo gestiens clausus Joannes senserat.	From the rising of the sun to the ends of the earth, let us sing of Christ the Prince, born of the Virgin Mary.  The blessed creator of the world put on a servant's body, so that, liberating the flesh through taking flesh, he would not lose what he had made.  The virgin mother's belly is filled with heavenly grace; the girl's womb carries secrets which she has not known.  The modest dwelling of her body becomes God's new temple; untouched, not knowing a man, at a word she conceived the Son in her womb.  By her birth pangs she brought forth the one whom Gabriel had foretold, and whom the Baptist, leaping within the womb, had recognized as Lord.
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<p>Foeno jacere pertulit, Praesepe non abhorruit, Et lacte modico pastus est, Per quem nec ales esurit.</p> <p>Gaudet chorus caelestium et Angeli canunt Deo, palamque fit pastoribus pastor, creator omnium.</p> <p>Iesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre et almo Spiritu, In sempiterna saecula. Amen.</p>	<p>He consented to lie in the hay; he did not shrink from the manger; and with little milk he was fed, who does not allow even the birds to hunger.</p> <p>The heavenly chorus rejoices, and the angels sing God's praise, and to the shepherds is now made known the Shepherd who is the creator of all.</p> <p>Jesus, to you be glory, who are born of a virgin, with the Father and the loving Spirit, for eternal ages. Amen.</p>
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*O magnum mysterium*

Giovanni Gabrieli (c. 1556 – 1612)

<p>O magnum mysterium et admirabile sacramentum, ut animalia viderent Dominum natum jacentem in praesepe. O beata Virgo, cujus viscera meruerunt portare Dominum Christum. Alleluia!</p>	<p>O great mystery and wonderful sacrament, that animals should see the new-born Lord lying in a manger! O blessed is the Virgin, whose womb was worthy to bear Christ the Lord. Alleluia!</p>
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## INTERMISSION

*Interfectio Puerorum (The Massacre of the Innocents)*

From the Fleury Playbook (late 12<sup>th</sup> century)

<p><i>Ad interfectionem puerorum induantur Innocentes stolis albis, et gaudentes per monasterium orent Deum dicentes:</i> <i>Innocentes:</i> O quam gloriosum est regnum In quo cum Christo gaudent omnes sancti; Amicti stolis albis sequuntur Agnum quocumque ierit.</p> <p><i>Tunc Agnus ex improviso veniens portans crucem, antecedit eos huc et illuc, et illi sequentes cantent:</i></p> <p><i>Innocentes:</i> Emitte agnum, Domine, Dominatorem terre de petra deserti ad montem filie Sion.</p>	<p><i>For the slaughter of the children let the Innocents be clothed in white robes, and rejoicing through the church let them pray to God, saying:</i> <i>Innocents:</i> O how glorious is the kingdom in which all the saints rejoice with Christ; Clothed in white robes they follow the Lamb Wheresoever he may go.</p> <p><i>Then let the Lamb, arriving unexpectedly and carrying a cross, go before them hither and thither, and as they follow let them sing:</i></p> <p><i>Innocents:</i> Send forth, Lord, the lamb, the subduer of the land from the rock of the desert To the mountain of the daughter of Sion.</p>
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*Interim Armiger quidam offerat Herodi sedenti  
sceptrum suum dicens:*

Super solium David  
et super regnum eius  
Sedebit in eternum, alleluia.

*Interea Angelus super presepe apparens  
moneat Joseph fugere in Egimtum cum Maria.  
Angelus dicat tribus vicibus Joseph:*  
Joseph, Joseph, Joseph, fili David!

*Postea dicat hec:*  
Tolle puerum et matrem eius et vade in  
Egiptum,  
et esto ibi usque dum dicam tibi.  
Futurum est enim ut Herodes  
querat puerum ad perdendum eum.

*Joseph abiens, non vidente Herode, cum Maria  
portante Puerum, dicens:*  
Joseph:  
Egipte, noli flere,  
quia dominator tuus veniet tibi,  
Ante cuius conspectum movebuntur abissi,  
liberare populum suum de manu potencie.

*Interim Armiger, nuncios Magos per aliam  
viam redisse, salutatur prius Regem, postea dicat:*

Rex in eternum vive!  
Delusus es domine;  
Magi viam redierunt aliam.

*Tunc Herodes, quasi corruptus, arrepto gladio,  
paret seipsum occidere; sed prohibeatur  
tandem a suis et pacificetur, dicens:*  
Herodes:  
Incendium meum ruina restinguam.

*Interea Innocentes, adhuc gradientes post  
Agnum, decantent:*  
Agnus sacratus pro nobis mortificato,  
Splendorem patris splendorem virginitatis,  
Offerimus Christo sub signo luminis isto,  
Multis ira modis ut quos inquit Herodis  
Agnus salvemur; cum Christo conmoriemur.

*Armiger suggerat Herodi dicens:*  
Discerne, domine, vindicare iram tuam,  
et stricto mucrone iube occidi pueros;  
forte inter occisos occidetur et Christus.

*Meanwhile let a Man-at-Arms offer the seated Herod his  
scepter, saying:*

Over the throne of David,  
and over his kingdom  
he will sit forever, alleluia.

*Meanwhile let the Angel, appearing at the manger,  
warn Joseph to flee to Egypt with Mary.  
Let the angel say Joseph three times:  
Joseph, Joseph, Joseph, son of David!*

*Then let the angel say this:*  
Take the Boy and his mother, and go to Egypt,  
and stay there until I tell you.  
For it will happen that Herod  
seeks the Boy to destroy him.

*Joseph, going away, unseen by Herod, with Mary  
carrying the Boy, saying:*  
Joseph:  
Egypt, do not weep,  
because your ruler will come to you,  
before whose glance abysses will open up,  
to save his people from the hand of power.

*Meanwhile a Man-at-Arms, announcing that the Magi  
have returned by a different route, first greets the King:  
then let him say:*

King, live forever!  
You have been deceived, my Lord;  
the Magi have returned by another route.

*Then Herod, as if devastated, should snatch up a sword  
and make as if to kill himself; but let him at length be  
prevented and calmed by his attendants, saying:*  
Herod:  
I shall extinguish my fire by destruction.

*Meanwhile the Innocents, until now walking behind the  
Lamb, should continue singing:*  
To the consecrated Lamb, done to death for our sake,  
to Christ we offer the glory of the Father,  
the glory of virginity, beneath that banner of light.  
So that those whom Herod's anger seeks in many ways  
may be saved by the Lamb, we shall die with Christ.

*Let the Man-at-Arms prompt Herod, saying:*  
Lord, resolve to vent your anger,  
And with drawn blade order the children to be killed;  
possibly among the dead Christ too will be killed.

*Herodes tradens et gladium dicens:*

Armiger eximie,  
Pueros fac ense perire.

*Interim, occisoribus venientibus, subtrahetur  
Agnus clam, quem abeuntem salutant*

*Innocentes:*

*Innocentes:*

Salve, Agnus Dei!

Salve, qui tollit peccata mundi,  
alleluia.

*Tunc Matres occidentes orient occisos:*

Oremus, tenere natorum parcite vite.

*Postea, iacentibus Infantibus, Angelus ab  
excelso ut moneat eos, dicens:*

Vos qui in pulvere estis,  
expergiscimini et clamate.

*Infantes iacentes:*

Quare non defendis sanguinem nostrum,  
Deus noster?

*Angelus:*

Adhuc sustinete modicum tempus  
donec impleatur numerus fratrum vestrorum.

*Tunc inducatur Rachel et Consolatrices; et  
stans super Pueros plangat, cadens aliquando,  
dicens:*

Heu! teneri partus laceros quos cernimus  
artus!

Heu! dulces nati, sola rabie iugulati!

Heu! quem nec pietas nec vestra coercuit etas!

Heu! matres misere que cogimur ista videre!

Heu! quid nunc agimus? cur non hec facta  
subimus?

Heu! quia memores nostrosque levare  
dolores,

Gaudia non possunt nam dulcia pignora  
desunt!

*Consolatrices excipientes eam cadentem  
dicentes:*

*Herod, handing him his sword, saying:*

Exceptional man-at-arms,  
make the children perish on the blade.

*Meanwhile, as the murderers arrive, let the Lamb be  
quietly drawn away, and let the Innocents hail him as he  
goes:*

*Innocents:*

Hail, Lamb of God!

Hail to him who takes away the sins of the world,  
alleluia.

*Then let the Mothers appeal to the killers for the slain:*

We beseech, spare the tender life of the children.

*Then, as the Infants are lying, let the Angel from on high  
instruct them, saying:*

You who are in the dust,  
wake up and shout.

*The Infants, as they lie:*

Why do you not defend our life-blood,  
our God?

*The Angel:*

Wait for a brief time,  
until the number of your brothers is made complete.

*Then let Rachel and Comforters be led on; and standing  
over the Children let her weep, falling from time to time,  
saying:*

Alas! tender offspring, what mangled limbs we see!

Alas! sweet children, with throats cut in a single act of  
madness!

Alas! for the one whom neither proper respect nor  
your age could restrain!

Alas! miserable mothers, we who are forced to witness  
these acts!

Alas! what are we now doing, why do we not submit to  
these deeds?

Alas! because we remember, and no joys can lighten  
our griefs,

because our sweet children are no more.

*The Comforters should catch her as she falls, saying:*

*Consolatrices:*

Noli virgo Rachel, noli dulcissima mater,  
Pro nece parvorum fletus retinere dolorum.

Si que tristaris exulta que lacrimaris,

Namque tui nati vivunt super astra beati.

*Item Rachel dolens:*

Heu! Heu! Heu!

Quomodo gaudebo dum mortua membra  
videbo,

Dum sic commota fuero per viscera tota?

Me facient vere pueri sine fine dolere.

O dolor!

O patrum mutataque gaudia matrum!

Ad lugubres luctus lacrimarum fundite fluctus

Iudee florem patrie lacrimando dolorem.

*Tunc Consolatrices esupinantes Infantes  
dicentes:*

*Consolatrices:*

Numquid flendus est iste,  
qui regnum possidet celeste,  
quique prece frequenti miseris fratribus  
apud Deum auxilietur?

*Item Rachel cadens super Pueros:*

Anxiatus est in me spiritus meus;  
in me turbatum est cor meum.

*Tunc Consolatrices abducant Rachel, et Angelus  
interim de supernis dicat antiphonam que  
sequitur:*

*Angelus:*

Sinete parvulos venire ad me;  
talium est enim regnum celorum.

*Ad vocem Angeli surgentes Pueri intrent  
chorum dicentes:*

*Pueri:*

O Christe, quantum patri exercitum iuvenis,  
doctus ad bella maxima populis predicans  
colligis,  
umbras suggens cum tantum miseris.

*Interim Angelus ammonet Joseph in Egiptum,  
quo prius secessit, dicens:*

*The Comforters:*

Do not, maidenly Rachel, do not, sweetest mother,  
restrain your weeping in anguish  
for the slaughter of the little ones.

If you are lamenting something, rejoice in what you  
are weeping for.

For your sons are living in blessed happiness beyond  
the stars.

*Again Rachel, grieving:*

Alas, alas, alas!

How shall I rejoice, when I see the dead limbs;

when I have been so distressed through the whole  
core of my being?

Truly the Children will make me grieve unendingly.

O grief!

O altered joys of fathers and mothers!

Pour out floods of tears in anguished mourning by  
weeping

your sorrow for the flower of the land of Judea.

*Then the Comforters, laying out the Infants on their  
backs, saying:*

*Comforters:*

Should that child be wept over  
who possesses the heavenly kingdom,  
and so with constant prayers can intercede  
with God for his brothers?

*Again Rachel, falling on the Children:*

My spirit is in turmoil within me;  
within me is my heart troubled.

*Then let the Comforters lead Rachel away, and  
meanwhile the Angel on high should declaim the  
antiphon that follows:*

*Angel:*

Suffer the little children to come to me,  
for such is the Kingdom of God.

*Rising in response to the voice of the Angel, let the  
Children enter the choir, saying:*

*The Children:*

O Christ, a young man trained for the greatest wars,  
how huge an army you are gathering for the Father,  
preaching to the people, raising the shades so much  
with the sufferers.

*Meanwhile let the Angel advise Joseph in Egiptum, where  
he went before, saying:*



*Angelus:*

Joseph, Joseph, Joseph, fili David!  
Revertere in terram Iudam;  
defuncti sunt enim qui querebant animam  
pueri.

*Tunc Joseph revertatur cum Maria et Puero,  
secedens in parte Galilee, dicens:*

*Joseph:*

Gaude, gaude, gaude, Maria virgo;  
cunctas hereses sola interemisti  
in universo mundo.

*Cantor incipit:*

Te Deum laudamus:.

*Chorus:*

Te Dominum confitemur.  
Te eternum Patrem omnis terra veneratur.  
Tibi omnes angeli, tibi celi et universe  
potestates:  
Tibi cherubim et seraphim  
incessabili voce proclamant:  
Sanctus: Sanctus: Sanctus Dominus Deus  
Sabaoth.  
Pleni sunt celi et terra maiestatis glorie tue.  
Te gloriosus: apostolorum chorus:  
Te prophetarum laudabilis numerus:  
Te martirum candidatus laudat exercitus.  
Te per orbem terrarum sancta confitetur  
Ecclesia:  
Patrem immense maiestatis.  
Venerandum tuum verum, et unicum Filium:  
Sanctum quoque Paraclitum Spiritum.  
Tu rex glorie, Christe.  
Tu Patris sempiternus es Filius.  
Tu ad liberandum suscepturus hominem,  
non horuisti Virginis uterum.  
Tu devicto mortis aculeo,  
aperuisti credentibus regna celorum.  
Tu ad dexteram Dei sedes, in gloria Patris.  
  
Iudex crederis esse venturus.  
Te ergo quesumus, tuis famulis subveni,  
quos pretioso sanguine redemisti.  
Eterna fac cum sanctis tuis in gloria numerari.  
  
Salvum fac populum tuum Domine,  
et benedic hereditati tue.  
Et rege eos, et extolle illus usque in eternum.  
Per singulos dies, benedicimus te.

*The Angel:*

Joseph, Joseph, Joseph, son of David!  
Return to the land of Judaea,  
for they are dead who were seeking the life of the Boy.

*The let Joseph return with Mary and the Boy,  
withdrawing to the area of Galilee, saying:*

*Joseph:*

Rejoice, rejoice, rejoice, Virgin Mary;  
you alone have banished all heresies  
in the whole world.

*The Cantor begins:*

O God we praise thee;

*The Choir:*

we acknowledge Thee to be the Lord.  
Everlasting Father, all the earth doth worship Thee.  
To Thee all the Angels, the Heavens and all the Powers,  
all the Cherubim and Seraphim,  
unceasingly proclaim:  
Holy, Holy, Holy, Lord God of Hosts!  
  
Heaven and earth are full of the Majesty of Thy glory.  
The glorious choir of the Apostles,  
the wonderful company of Prophets,  
the white-robed army of Martyrs, praise Thee.  
Holy Church throughout the world doth acknowledge  
Thee:  
the Father of infinite Majesty;  
Thy adorable, true and only Son;  
and the Holy Spirit, the Comforter.  
O Christ, Thou art the King of glory!  
Thou art the everlasting Son of the Father.  
Thou, having taken it upon Thyself to deliver man,  
didst not disdain the Virgin's womb.  
Thou overcame the sting of death  
and hast opened to believers the Kingdom of Heaven.  
Thou sittest at the right hand of God, in the glory of the  
Father.  
We believe that Thou shalt come to be our Judge.  
We beseech Thee, therefore, to help Thy servants  
whom Thou hast redeemed with Thy Precious Blood.  
Make them to be numbered with Thy Saints in  
everlasting glory.  
Save Thy people, O Lord,  
and bless Thine inheritance!  
Govern them, and raise them up forever.  
Every day we thank Thee.

Et laudamus nomen tuum in seculum,  
et in seculum seculi.  
Dignare Domine die isto  
sine peccato nos custodire.  
Miserere nostri Domine, miserere nostri.  
Fiat misericordia tua Domine super nos,  
quemadmodum speravimus in te.  
In te Domine speravi:  
Non confundar in eternum.

*Sic finit.*

And we praise Thy Name forever,  
yea, forever and ever.  
O Lord, deign to keep us from sin this day.

Have mercy on us, O Lord, have mercy on us.  
Let Thy mercy, O Lord, be upon us,  
for we have hoped in Thee.  
O Lord, in Thee I have hoped;  
let me never be confounded.

*Thus it ends.*

*A solis ortus cardine*  
Binchois

A solis ortus cardine  
Ad usque terrae limitem  
Christum canamus Principem,  
natum Maria Virgine.

From the rising of the sun  
to the ends of the earth,  
let us sing of Christ the Prince,  
born of the Virgin Mary.



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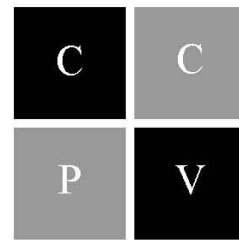
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