32*nd* Sunday in Ordinary Time (Year A)

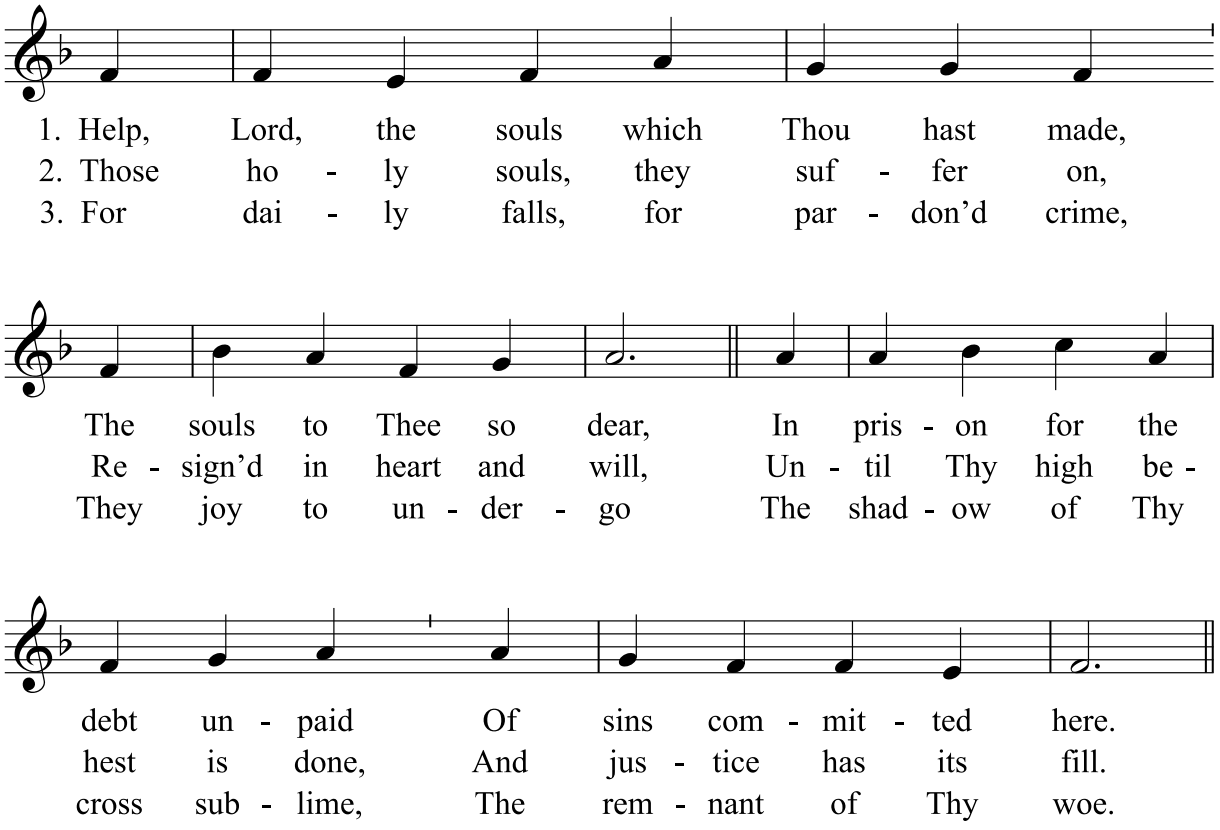


Number 798 in the Father Brébeuf Hymnal • *Used with permission.*

The hymnal itself contains many more verses.

798 For The Dead

Bl. John Henry Cardinal Newman, Oratorian (d. 1890)

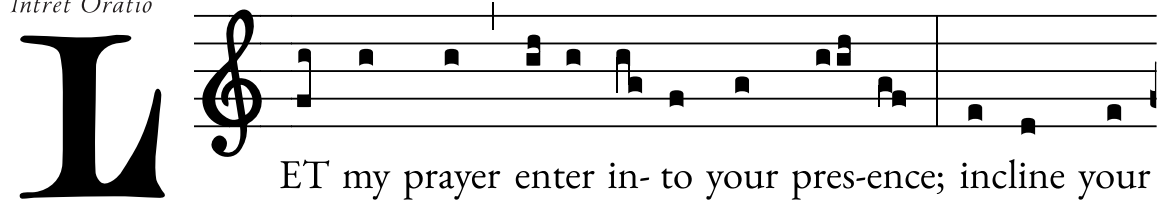


Entrance Chant • 32nd Sunday in Ordinary Time • Years ABC

Approved for liturgical use by the Committee on Divine Worship (USCCB).
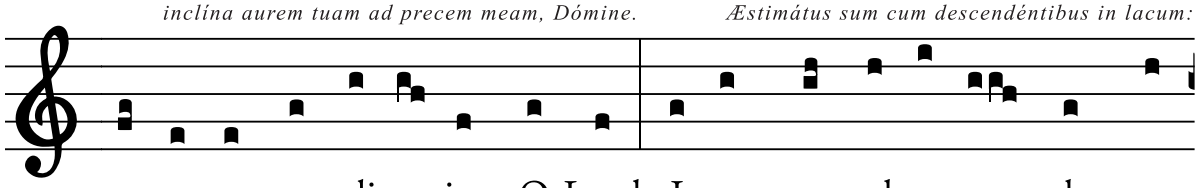
Intret Oratio

Intret orátio mea in conspéctu tuo:



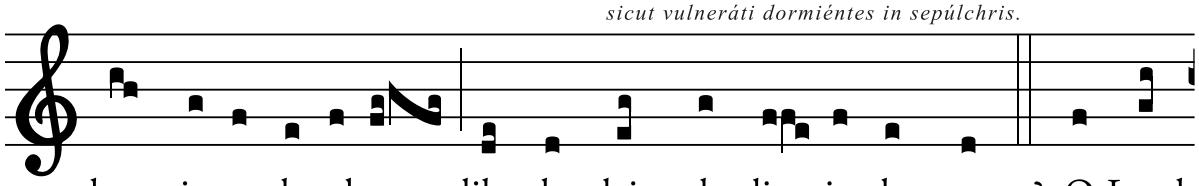
LET my prayer enter in- to your pres-ence; incline your

inclína aurem tuam ad precem meam, Dómine. *Æstimátus sum cum descendéntibus in lacum:*



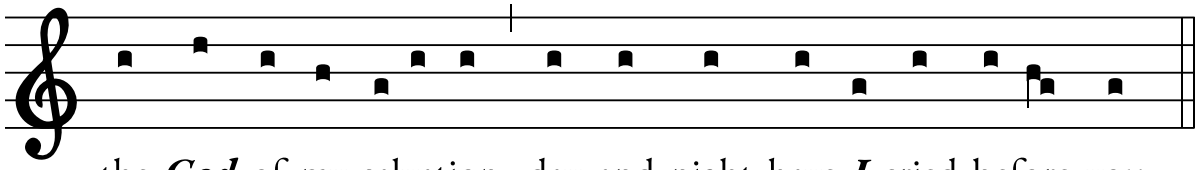
ear to my sup-pli-ca-tion, O Lord. I am counted as one who goes

sicut vulneráti dormiéntes in sepúlchris.
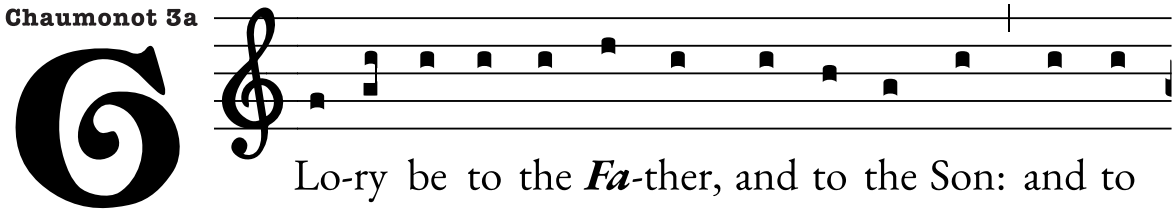


down in-to the abyss: like the slain who lie in the grave. ℣. O Lord,

Vs. Dómine, Deus salútis meæ: in die clamávi, et nocte coram te.
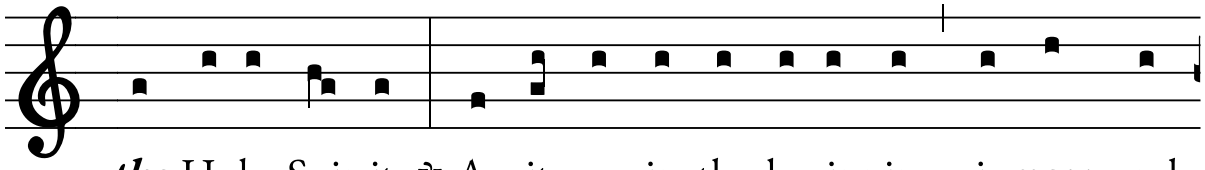


the ***God*** of my salvation, day and night have ***I*** cried before you.
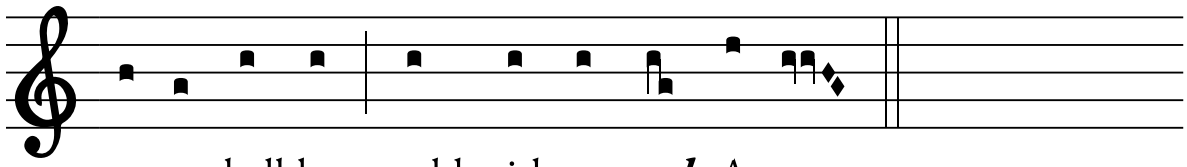
Chaumonot 3a



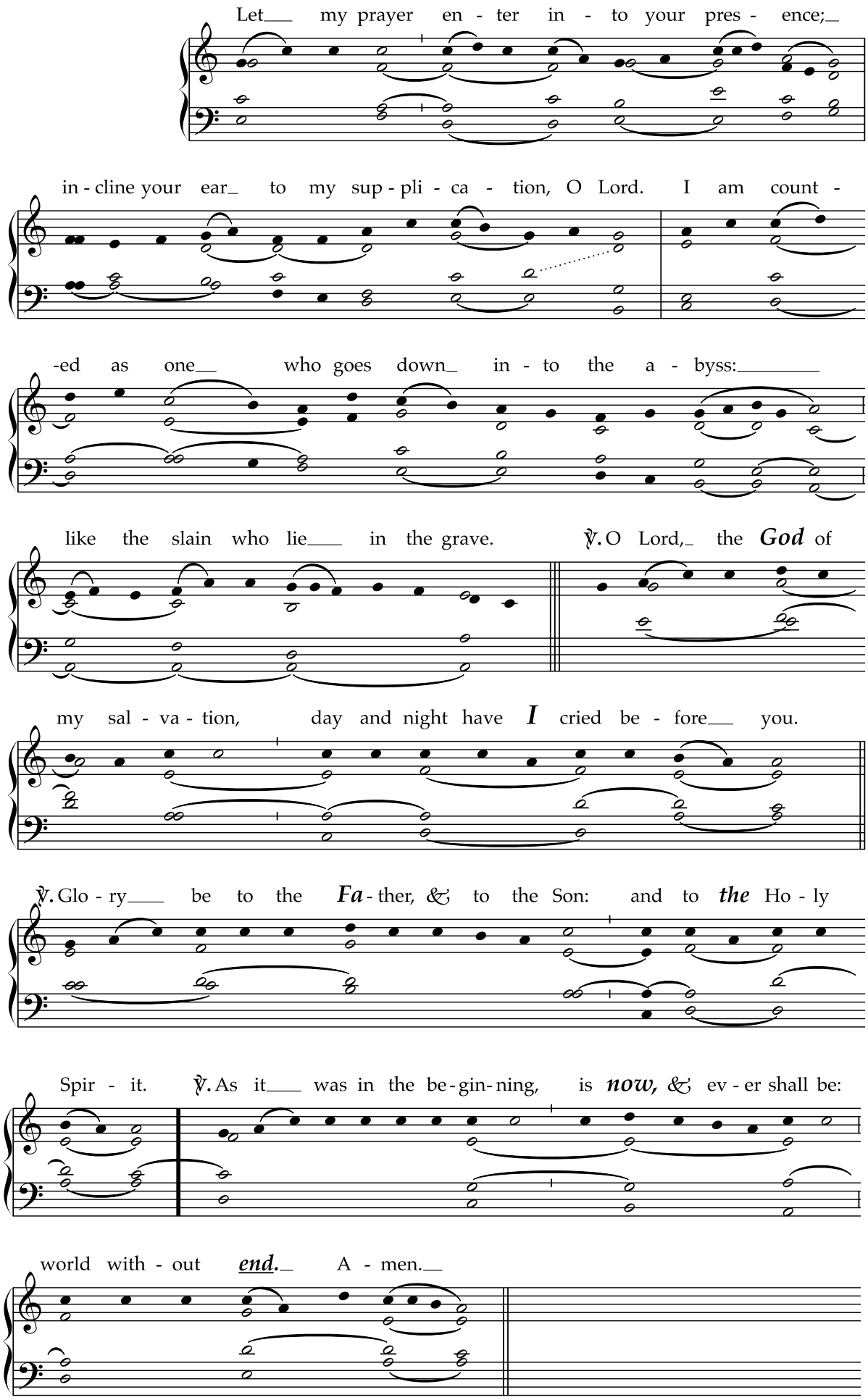
GLO-ry be to the ***Fa***-ther, and to the Son: and to



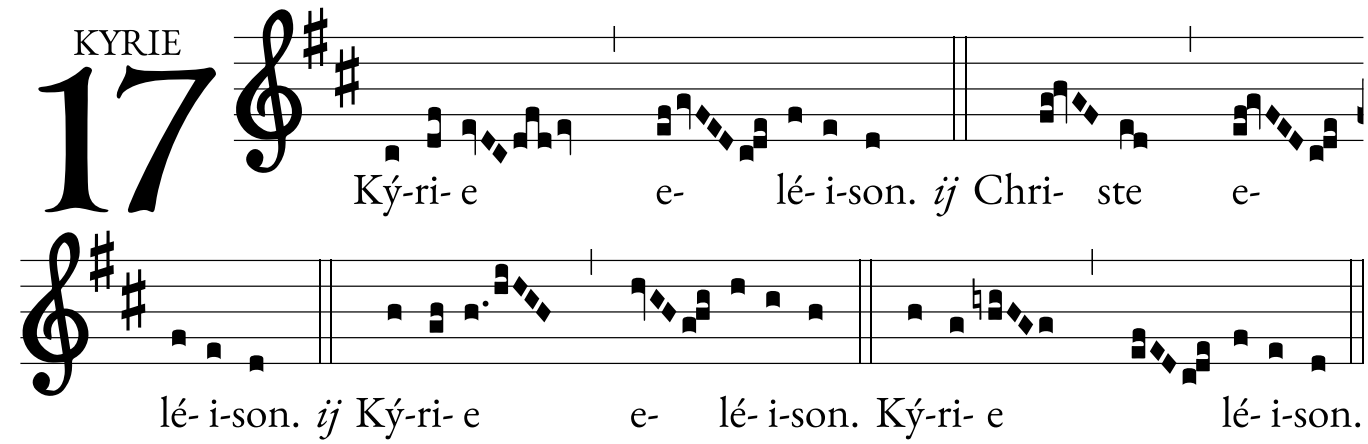
the Holy Spir-it. ℣. As it was in the beginning, is ***now,*** and
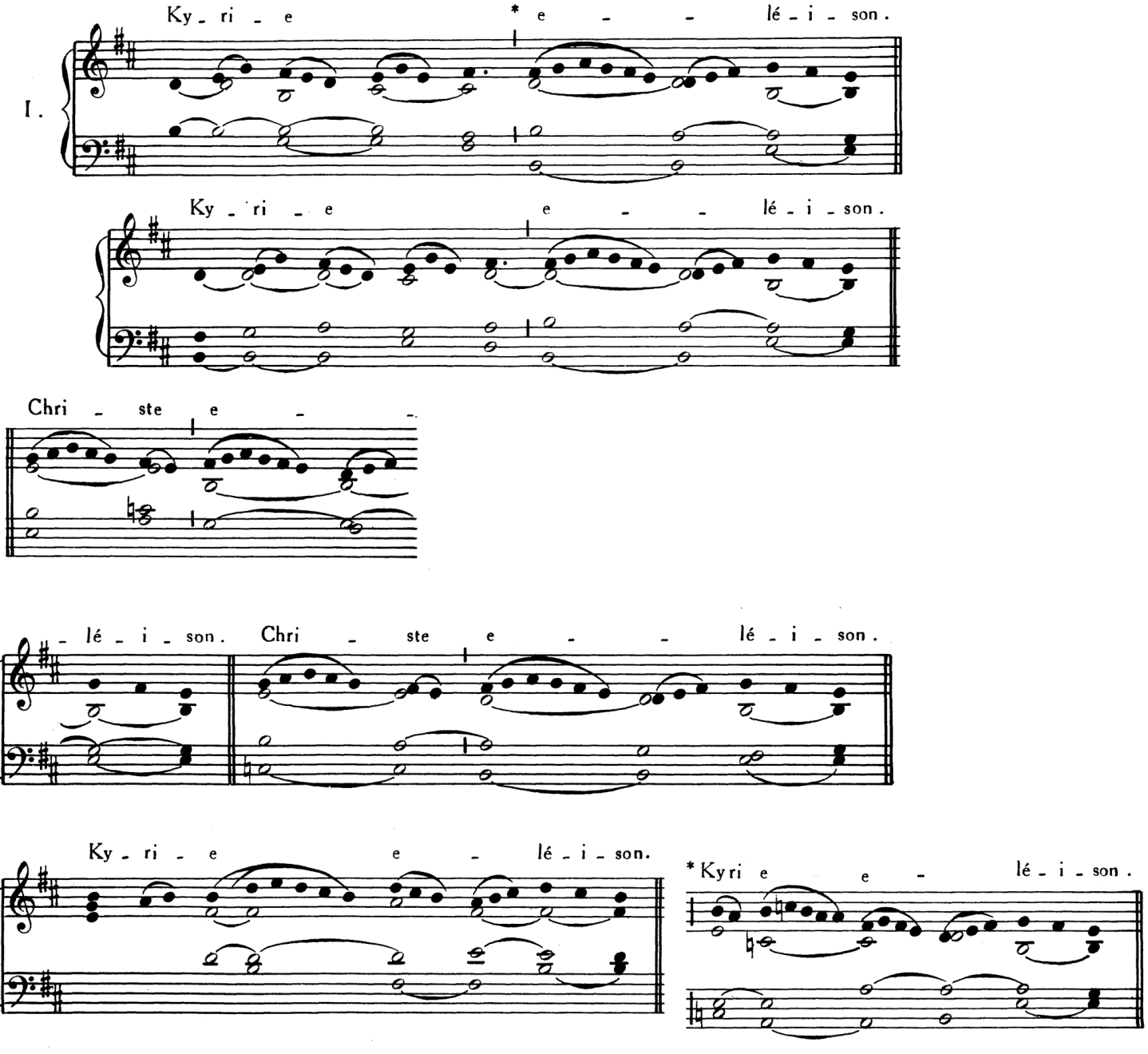


ev- er shall be: world without ***end.*** A-men.


Let my prayer en - ter in - to your pres - ence;
in - cline your ear to my sup - pli - ca - tion, O Lord. I am count -
-ed as one who goes down in - to the a - byss:
like the slain who lie in the grave. ℣. O Lord, the God of
my sal - va - tion, day and night have I cried be - fore you.
℣. Glo - ry be to the Fa - ther, & to the Son: and to the Ho - ly
Spir - it. ℣. As it was in the be - gin - ning, is now, & ev - er shall be:
world with - out end. A - men.
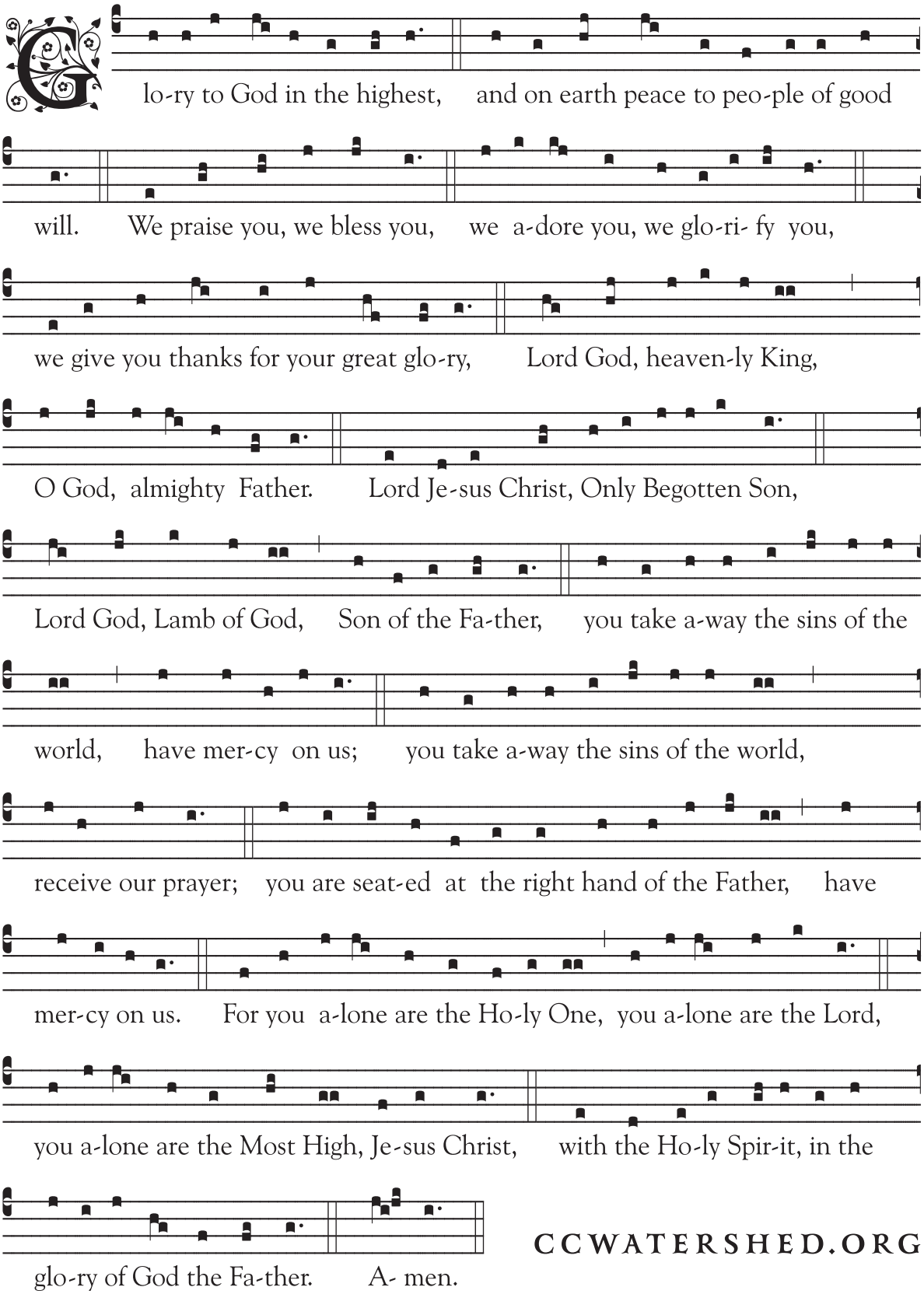
Kyrie 17


KYRIE
17
Ký-ri- e e- lé- i-son. *ij* Chri- ste e-
lé- i-son. *ij* Ký-ri- e e- lé- i-son. Ký-ri- e lé- i-son.


I.
Ky - ri - e * e - - lé - i - son.
Ky - ri - e e - - lé - i - son.
Chri - ste e - -
- lé - i - son. Chri - ste e - - lé - i - son.
Ky - ri - e e - lé - i - son.
* Kyri e e - lé - i - son.
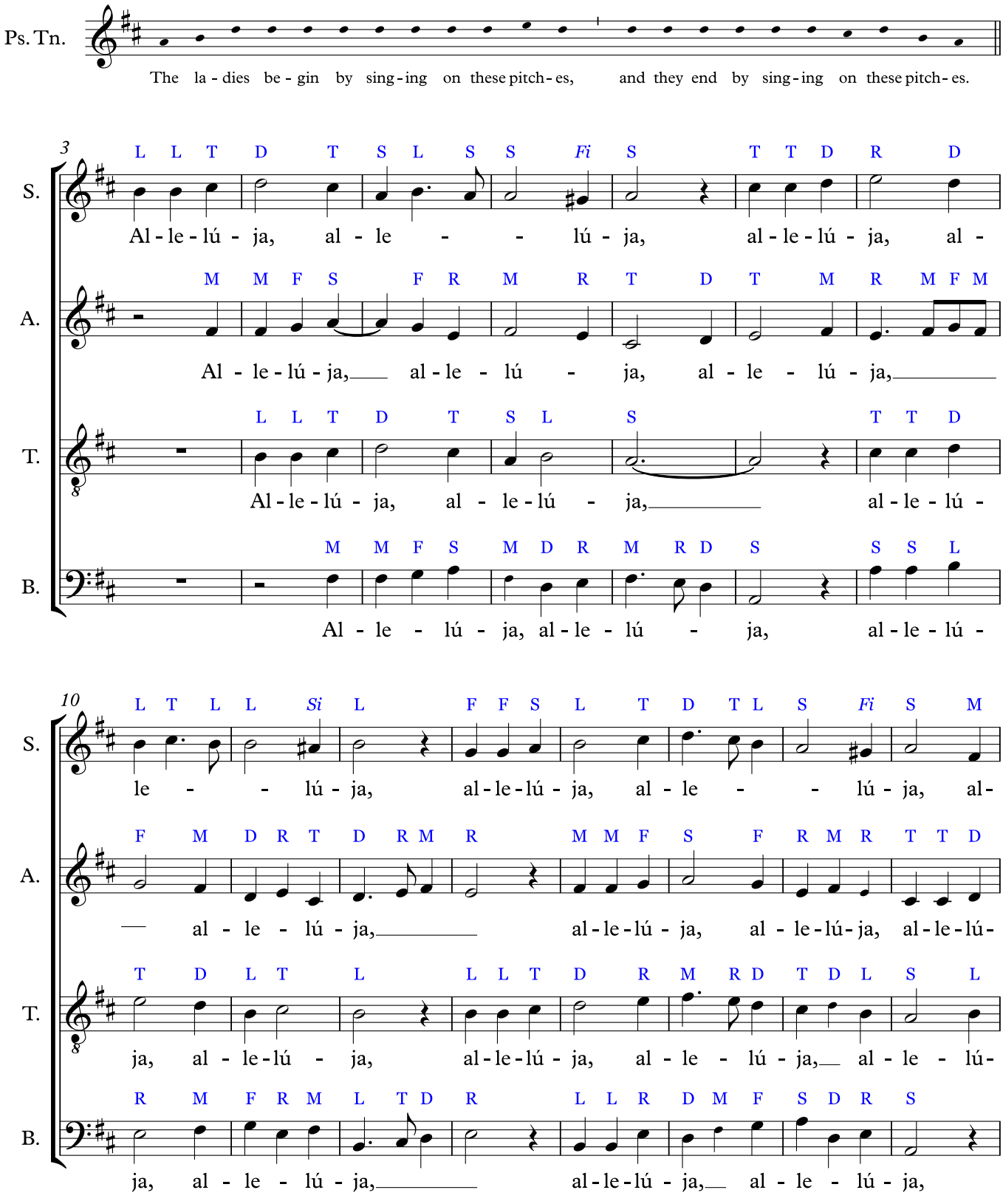
ORGAN ACCOMPANIMENT:
https://archive.ccwatershed.org/pdfs/32068-saint-ralph-sherwin-gloria-organ-accompaniment-cf2o/download/
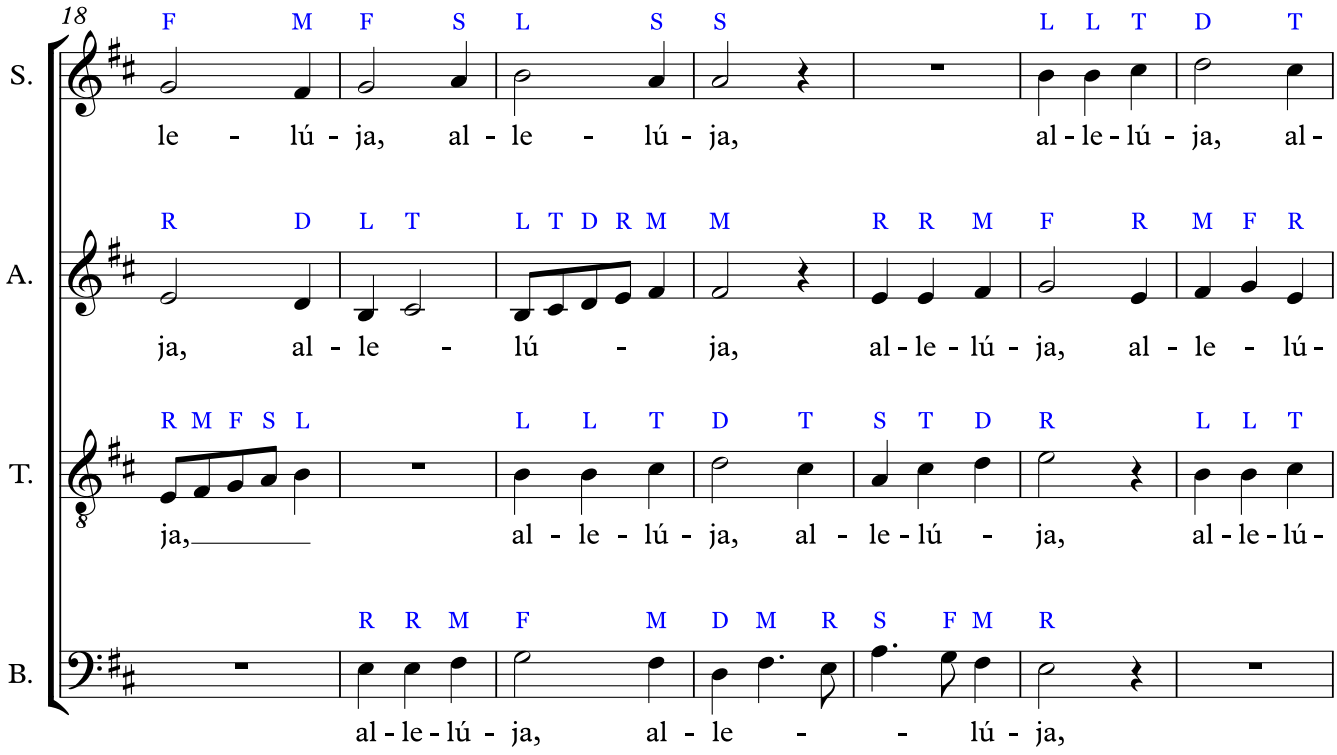
Gloria ("Glory to God") in honor of Saint Ralph Sherwin
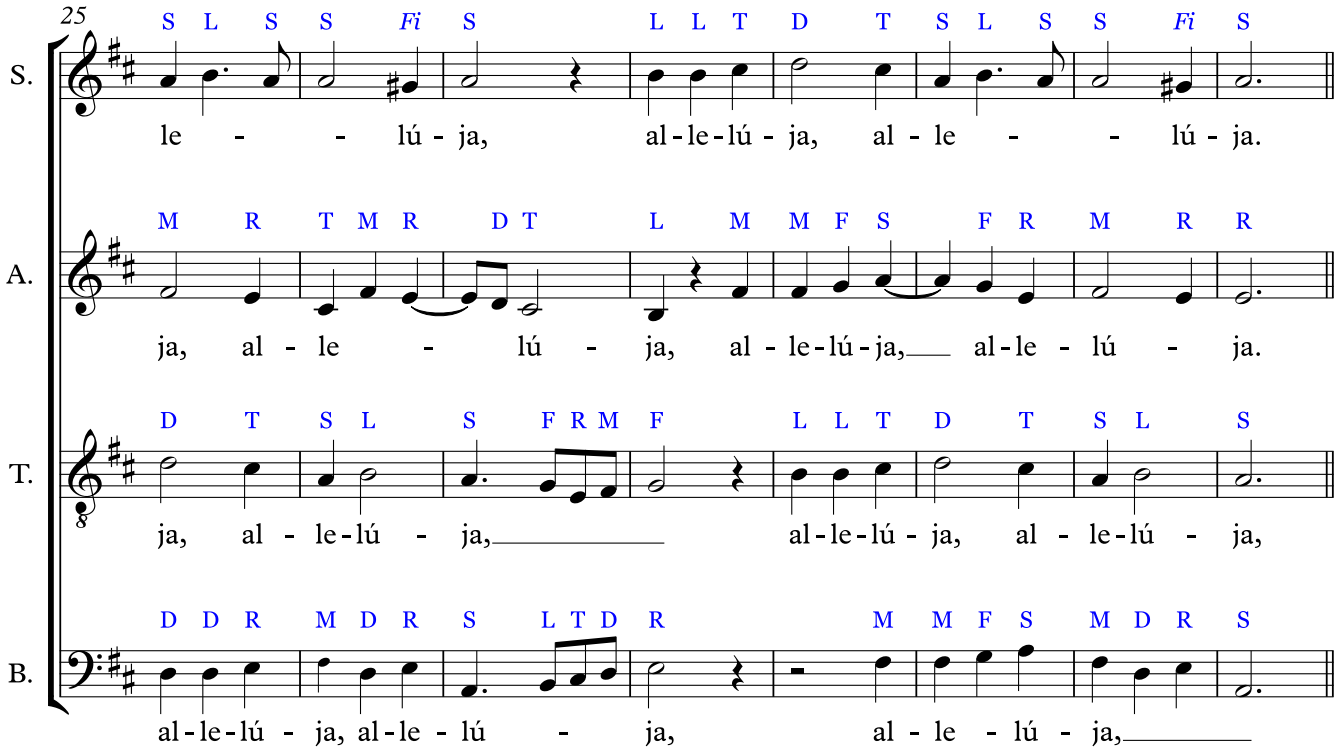


POLYPHONIC ALLEL.

Taken from *Missa Benedicta es Caelorum Regina*, by Fr. Cristóbal de Morales (d. 1553). The Mass is based on a Motet by Fr. Jean Mouton (d. 1522), friend of Glareanus and choirmaster at Amiens Cathedral, the tallest in all of France. The Mass was first published in Rome (1544), though Fr. Morales was Spanish. —For Rehearsal videos, cf. 3982.
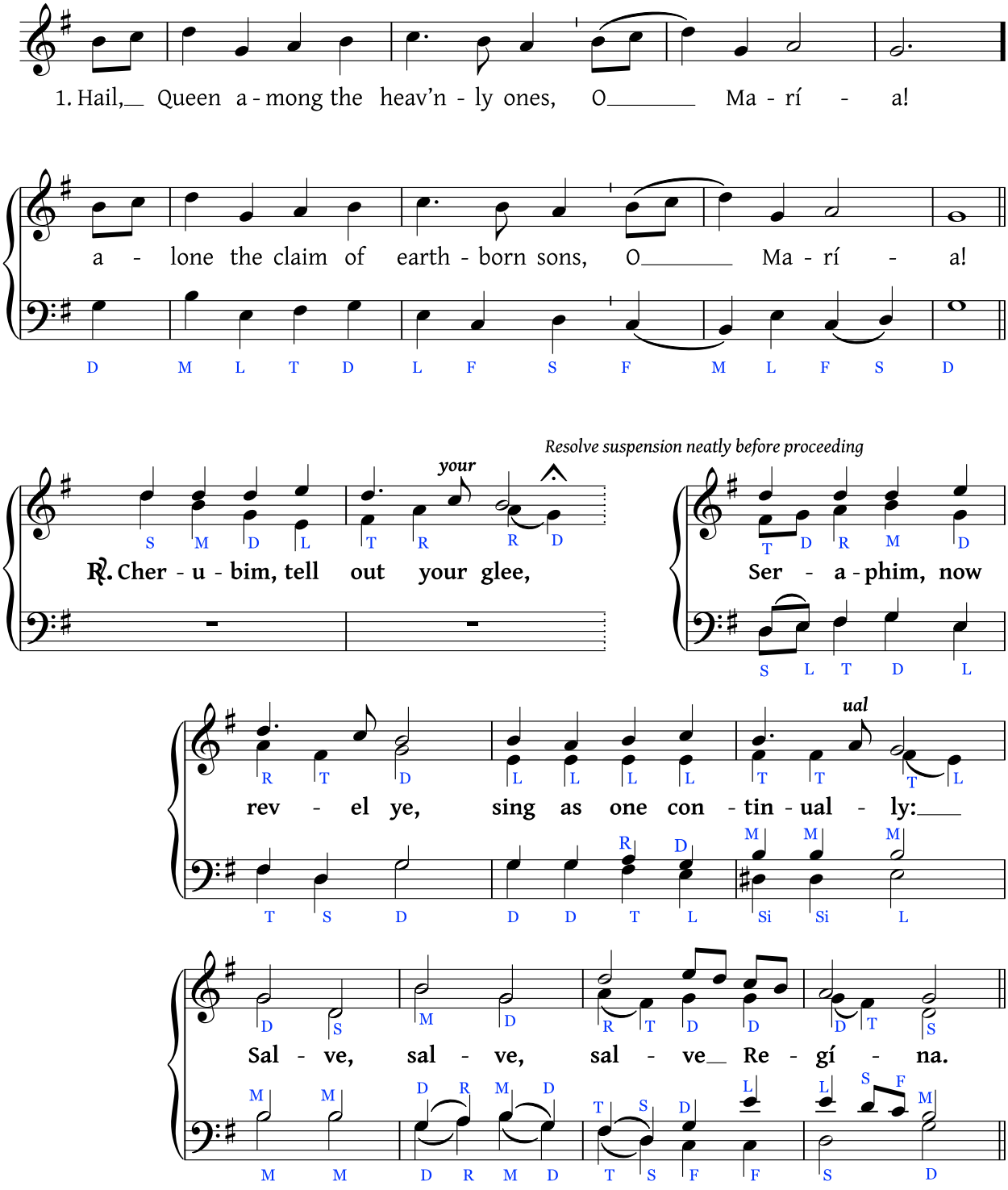




CCWATERSHED.ORG/POLYPHONY • *Free polyphonic rehearsal videos.*
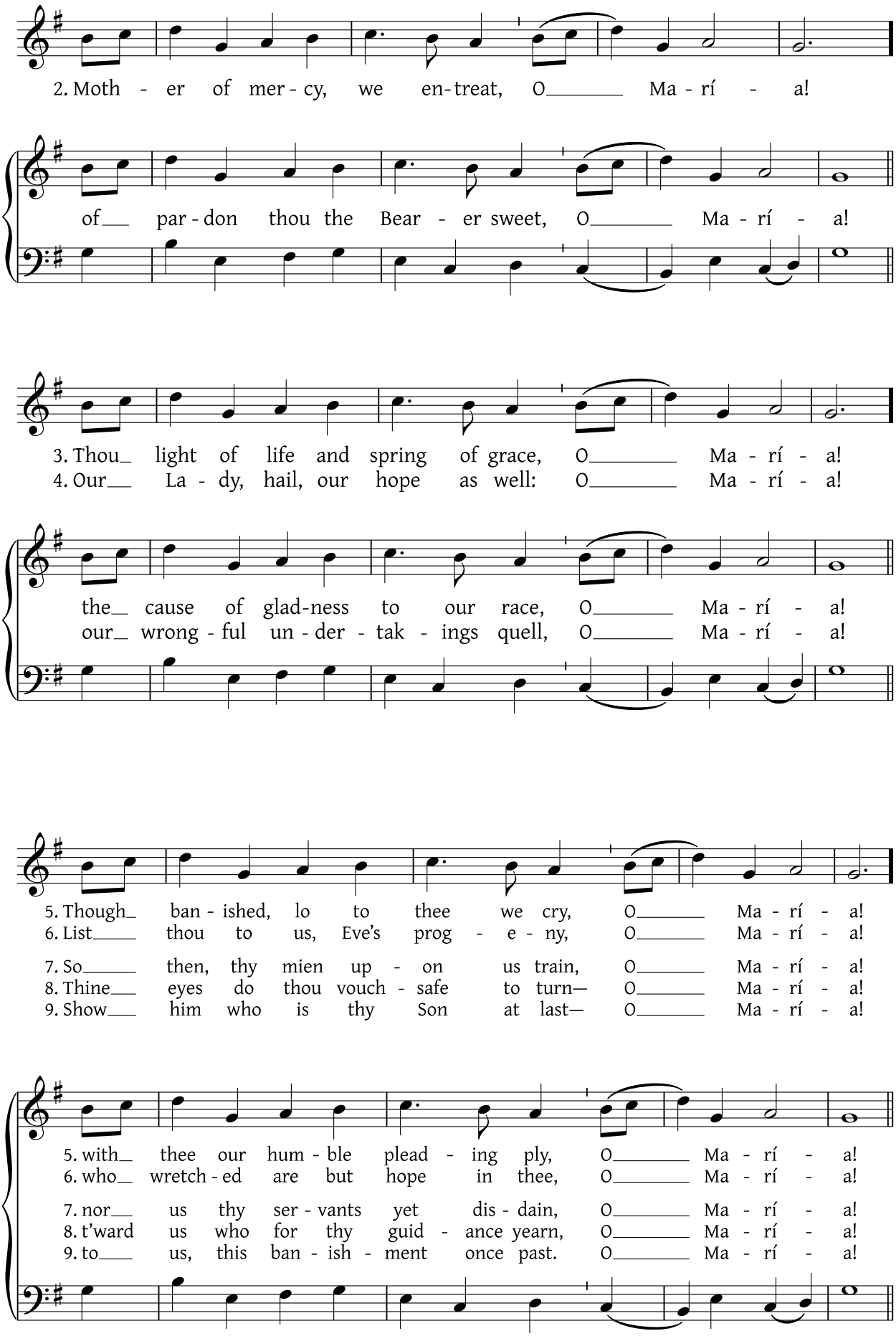


Page 782 in the *Father Brébeuf Hymnal*

SALVE, REGINA CAELITUM (19th century 'recast' of *Salve Regína*)

M. Source: Pater Guido Dreves, S.J., *O Christ hie merk! Ein Gesangbüchlein geistlicher Lieder, Ausgabe mit Gebets-Anhang* (Freiburg im Breisgau: Herdersche Verlagshandlung, 1885), 121.
Text in German: "Gegrüßt seist du, Königin!" English Text: *Brébeuf Hymnal* (2018).
Simple arrangement by Pater Simon Mönch (d. 1973)




2. Moth - er of mer - cy, we en-treat, O Ma - rí - a!
of par - don thou the Bear - er sweet, O Ma - rí - a!
3. Thou light of life and spring of grace, O Ma - rí - a!
4. Our La - dy, hail, our hope as well: O Ma - rí - a!
the cause of glad-ness to our race, O Ma - rí - a!
our wrong - ful un - der - tak - ings quell, O Ma - rí - a!
5. Though ban - ished, lo to thee we cry, O Ma - rí - a!
6. List thou to us, Eve's prog - e - ny, O Ma - rí - a!
7. So then, thy mien up - on us train, O Ma - rí - a!
8. Thine eyes do thou vouch - safe to turn— O Ma - rí - a!
9. Show him who is thy Son at last— O Ma - rí - a!
5. with thee our hum - ble plead - ing ply, O Ma - rí - a!
6. who wretch - ed are but hope in thee, O Ma - rí - a!
7. nor us thy ser - vants yet dis - dain, O Ma - rí - a!
8. t'ward us who for thy guid - ance yearn, O Ma - rí - a!
9. to us, this ban - ish - ment once past. O Ma - rí - a!

We are in the process of learning this.

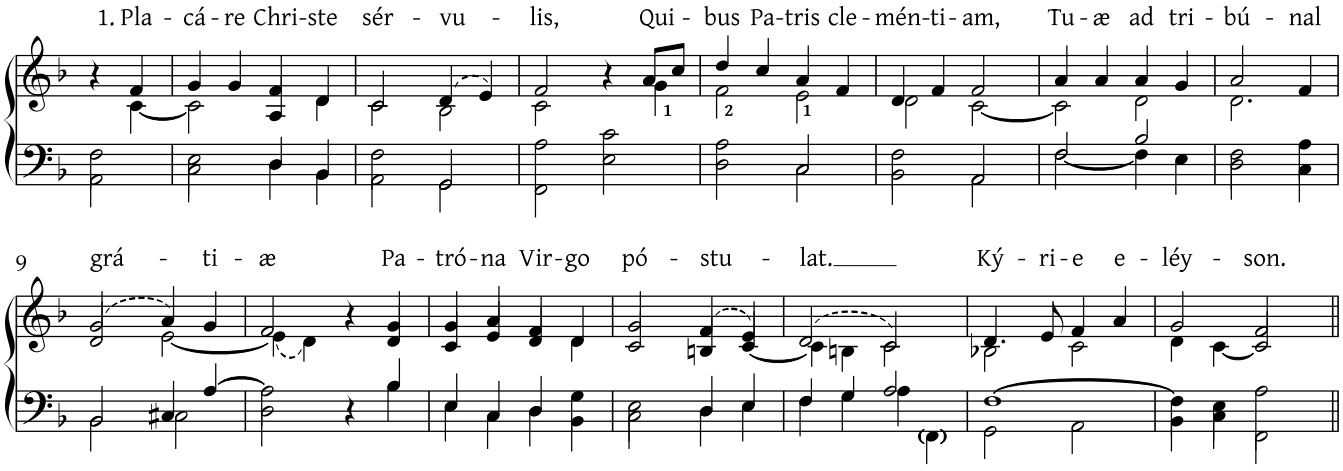
PLACARE CHRISTE SERVULIS

A setting of the ancient hymn for the feast of all saints (in the 1632AD revision by Pope Urban VIII) based on a work by Msgr. Max Tremmel (d. 1980) **ccwatershed.org**

1. Placáre Christe sérvulis,
Quibus Patris cleméntiam,
Tuæ ad Tribúnal grátiæ,
Patróna Virgo póstulat.

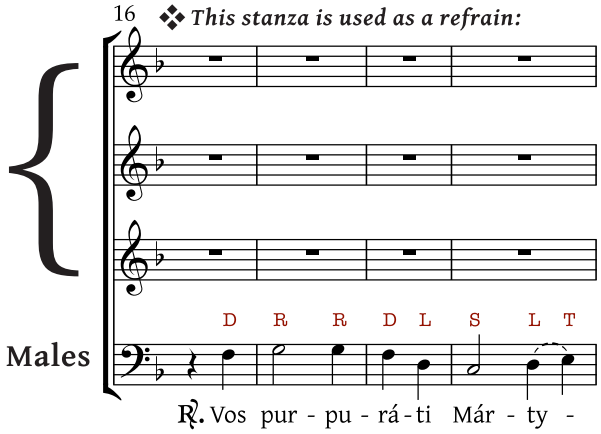
"Be gracious, O Christ, to those for whom the Virgin, as protectress, asks the Father's mercy at the throne of your grace."
—*Transl. by Dr. Adalbert Schulte*

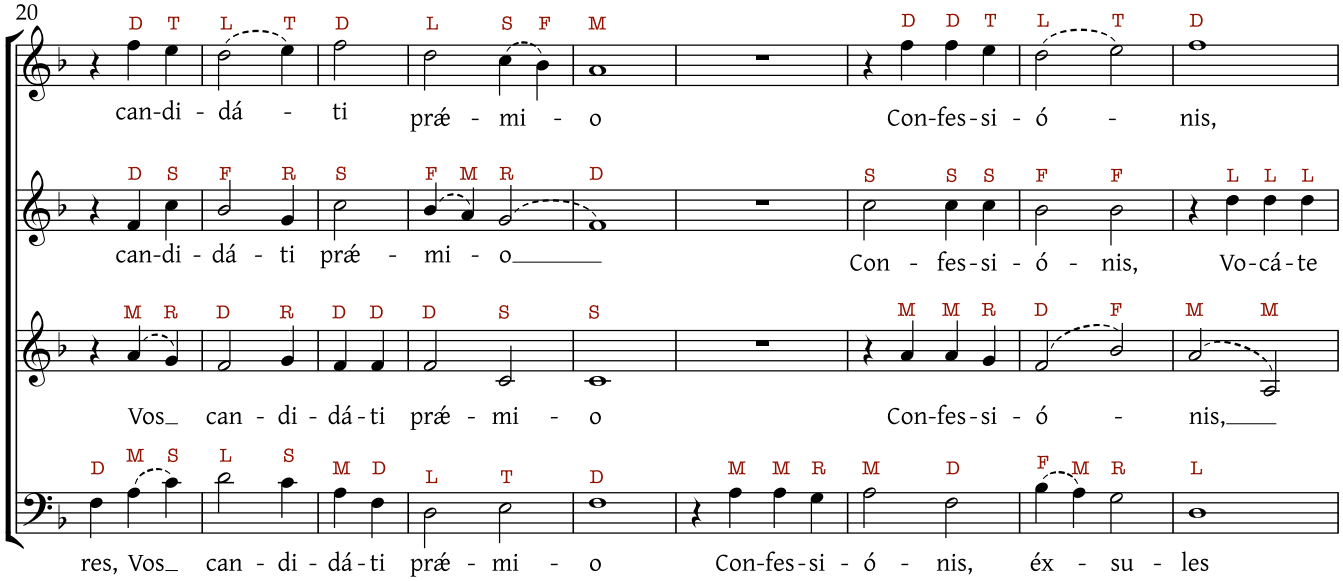
❖ *The verses are sung by all trebles:*

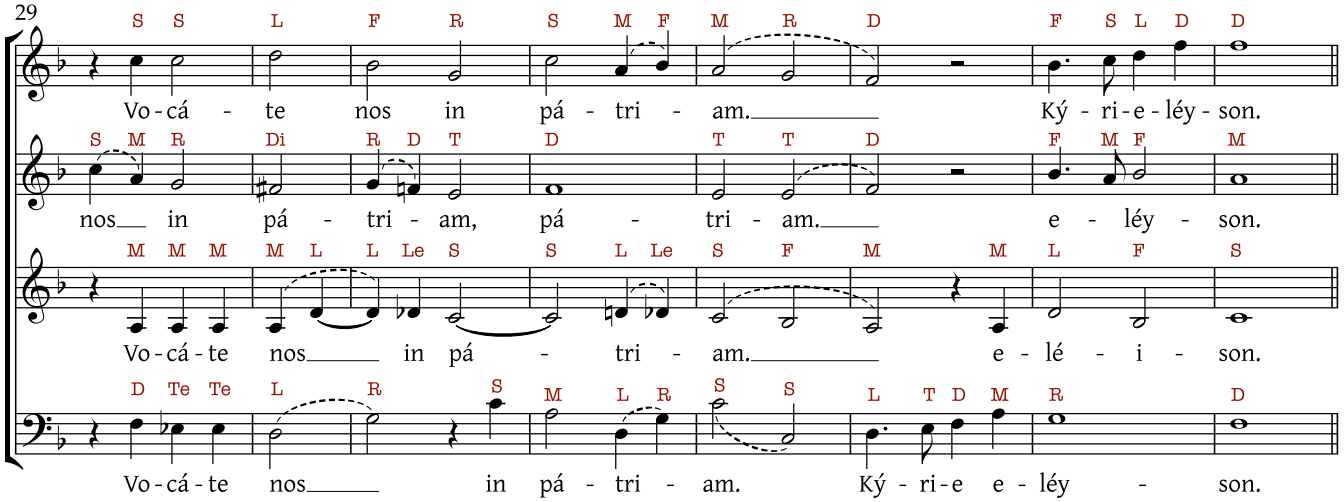


℟. **Vos purpuráti Mártyres,**
Vos candidáti prǽmio
Confessiónis, éxsules
Vocáte nos in pátriam.

"You martyrs reddened with blood, you white-clad ones with the reward for your confession, call us exiles into the fatherland."







2. Et vos beáta per novem
Distincta gyros ágmina,
Antíqua cum præséntibus,
Futúra damna péllite.
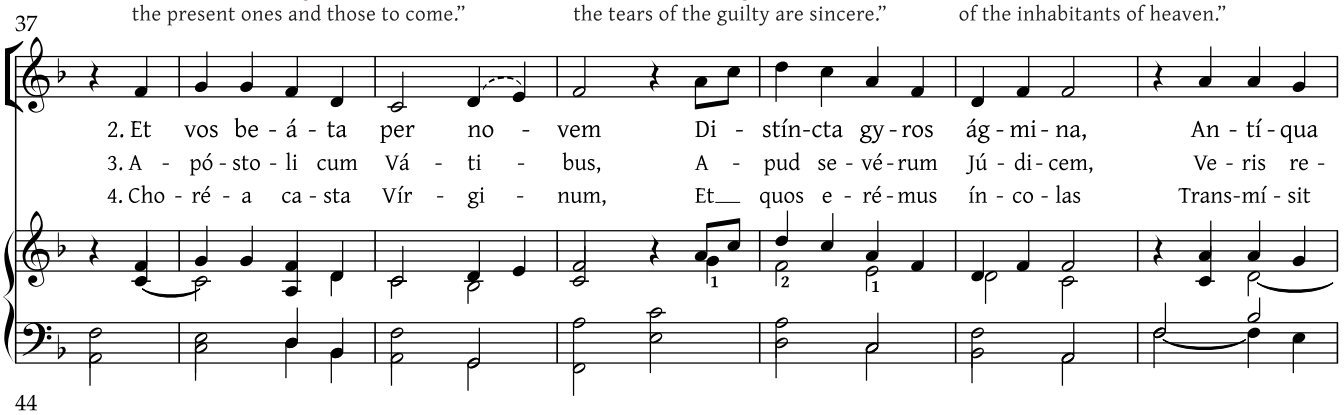
"And you, blessed throngs, distinguished into nine choirs, drive away the former evils together with the present ones and those to come."
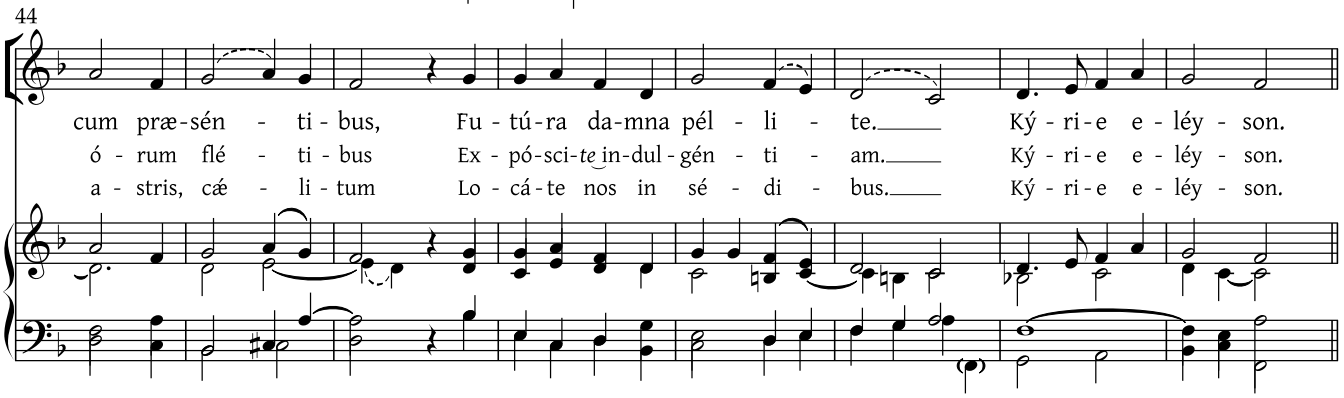
3. Apóstoli cum Vátibus,
Apud sevérum Júdicem,
Veris reórum flétibus
Expóscite indulgéntiam.

"You Apostles together with the Prophets, obtain pardon from the stern Judge, since the tears of the guilty are sincere."

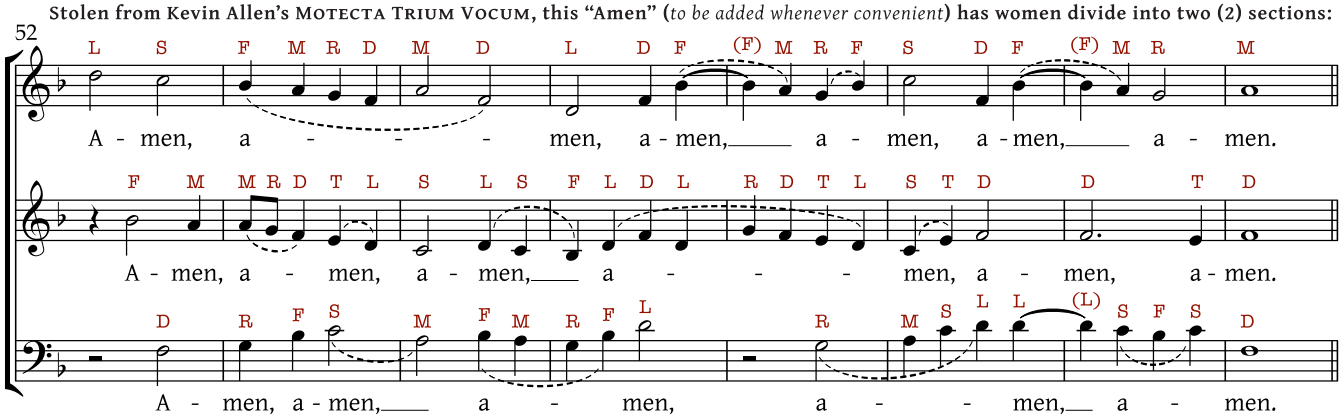
4. Choréa casta Vírginum,
Et quos erémus íncolas
Transmísit astris, cælitum
Locáte nos in sédibus.

"You chaste throng of virgins, and you whom the desert has sent as dwellers to the stars, transfer us into the realms of the inhabitants of heaven."
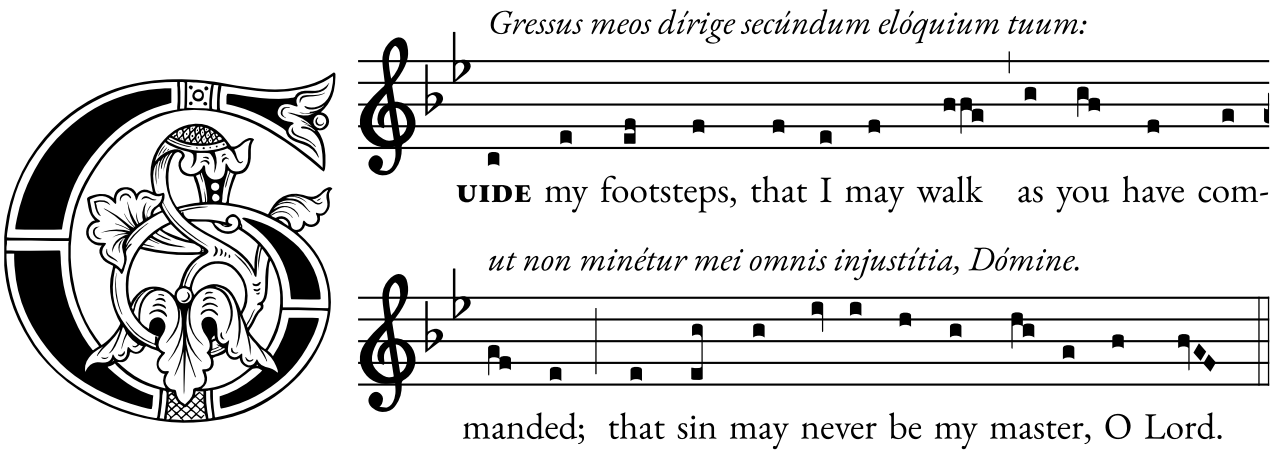




Stolen from Kevin Allen's MOTECTA TRIUM VOCUM, this "Amen" (*to be added whenever convenient*) has women divide into two (2) sections:



"Offertory" (from *Graduale Romanum*)
it was **displaced** to avoid a page turn.

Music & text appoved by the *Committee on Divine Worship* (USCCB) for liturgical use in the United States.
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Offertory • 32nd Sunday in Ordinary Time (Years ABC)



Offertorium Ps. 118. 133

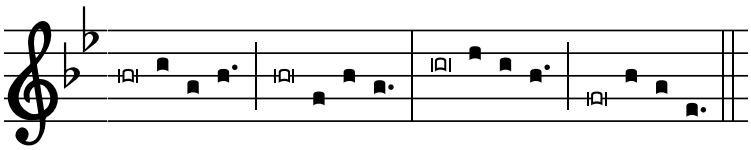
GRESSUS meos dírige secúndum elóquium tuũ: ut non dominétur mei omnis injustítia, Dómine.

Offertory Ps. 118. 133

RULE thou my path in accordance with thy decrees: never be wrong-doing my master, Lord.

This Offertory comes from Psalm 118, an **alphabetical acrostic** in the Hebrew. Monsignor Ronald Knox preserves this in his English translation (considered by Fulton J. Sheen the greatest translation of the Bible ever made).

As does the antiphon itself, these optional verses come from Psalm 118 (*traditional numbering*):



a. Beáti immaculáti in via,
qui ámbulant in lege Dómini.
Beáti qui scrutántur testimónia ejus;
in toto corde exquírunt eum.
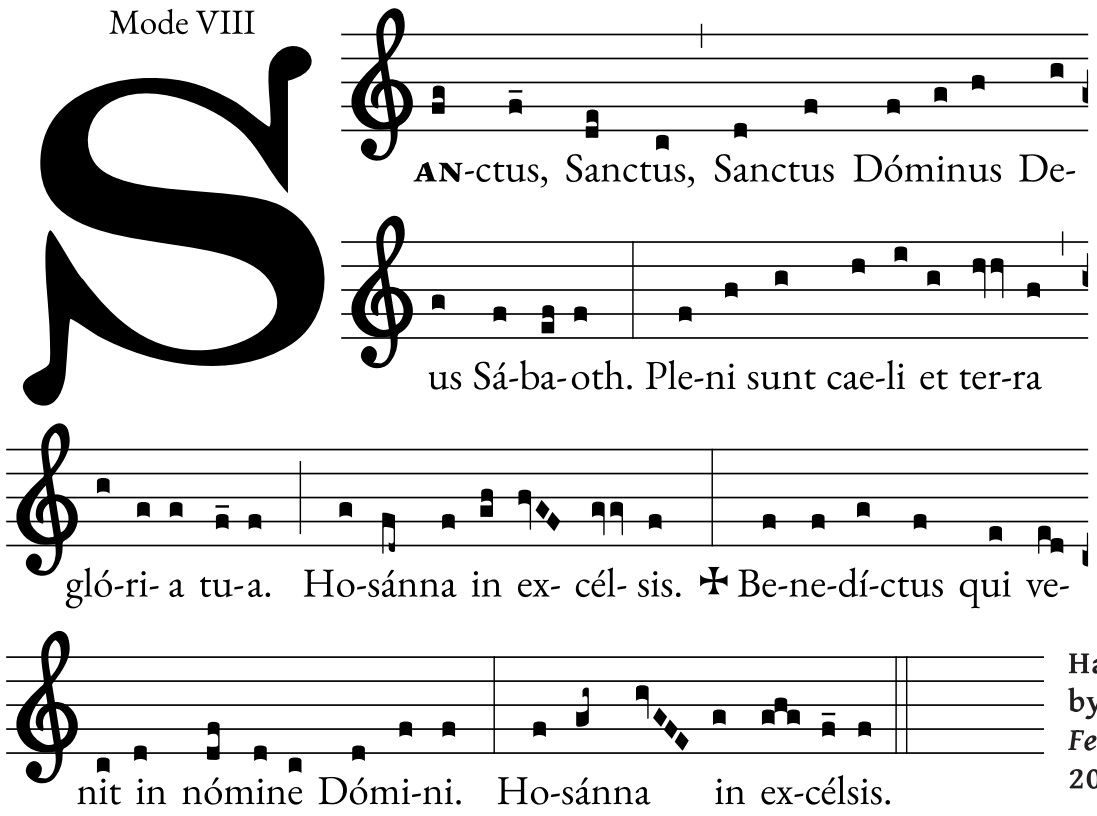
a. Blessèd are those whose ***way*** is blameless,
who walk in the law ***of*** the Lord.
Blessèd are those who keep ***his*** decrees.
With all their ***hearts*** they seek him.

c. Glory be to the Father, and ***to*** the Son,
and to the ***Ho***-ly Spirit:
as it was in the begin-***ning,*** is now,
and will be for ev-***er.*** Amen.

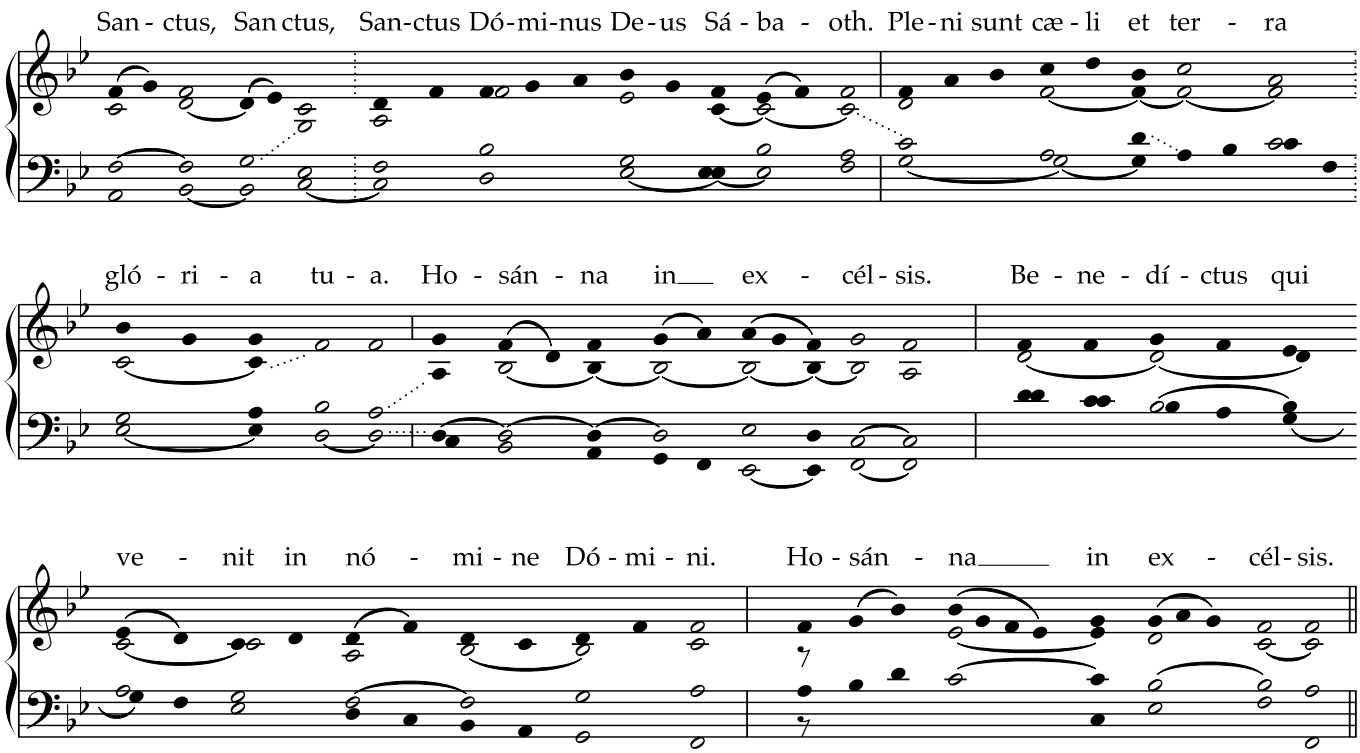
SANCTUS XIII ✠ Melody from the *Editio Vaticana*

It was the "ardent desire" of **Pope Saint Pius X** [cf. Vatican decree, 14 August 1905] that all churches following the Roman rite use the *Editio Vaticana* exclusively—nothing whatsoever being added, removed, or changed—removing all other editions "as soon as possible."

Mode VIII



Harmonization by Jeff Ostrowski: *Feast of All Saints* 2026, Michigan.

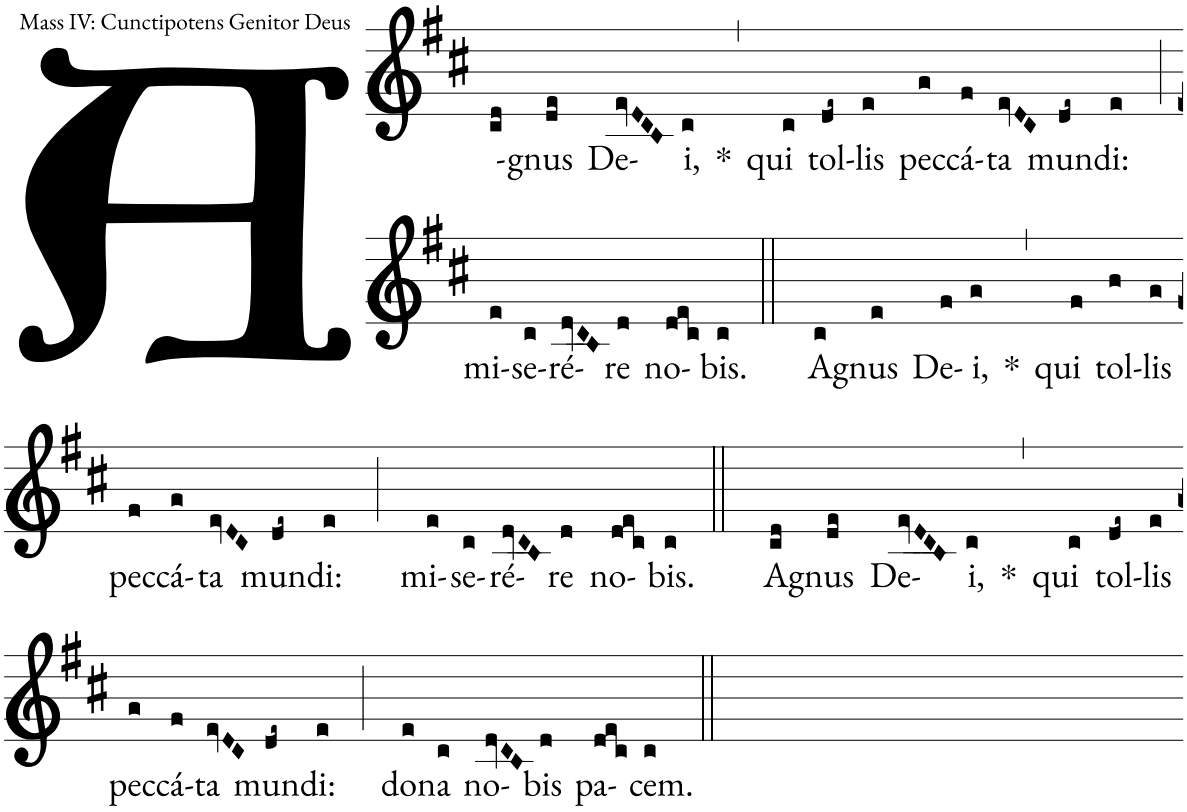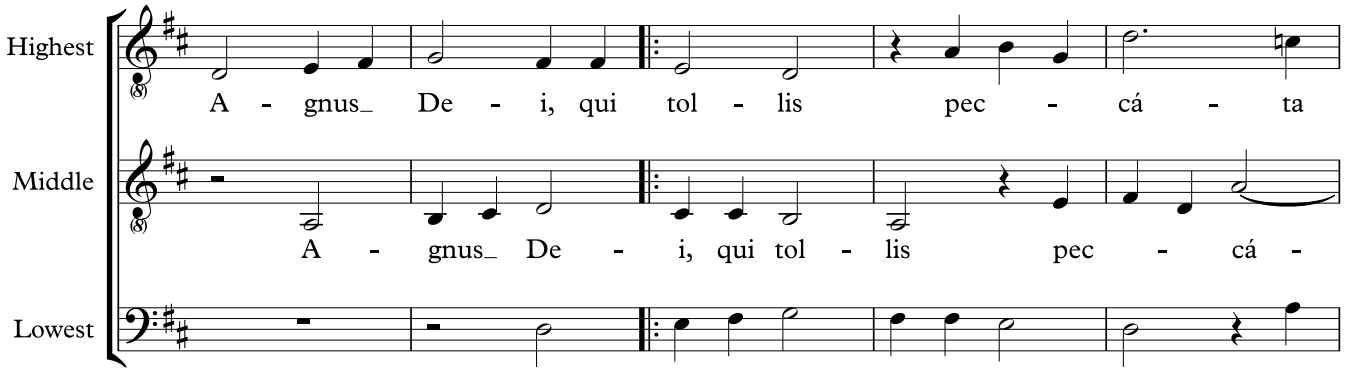


Its editors left no stone unturned in their quest for the best versions of these ancient Catholic hymns, combing through centuries of English translations from the sixteenth century to the present day. In the process, they have revealed much little-known material, and some that is published in a hymnal for the first time. [They] navigate this difficult terrain with assurance; indeed, the editors' explanation of the Urbanite reform and its impact on English translators is a model of clarity, and contains information this reviewer has not encountered elsewhere.

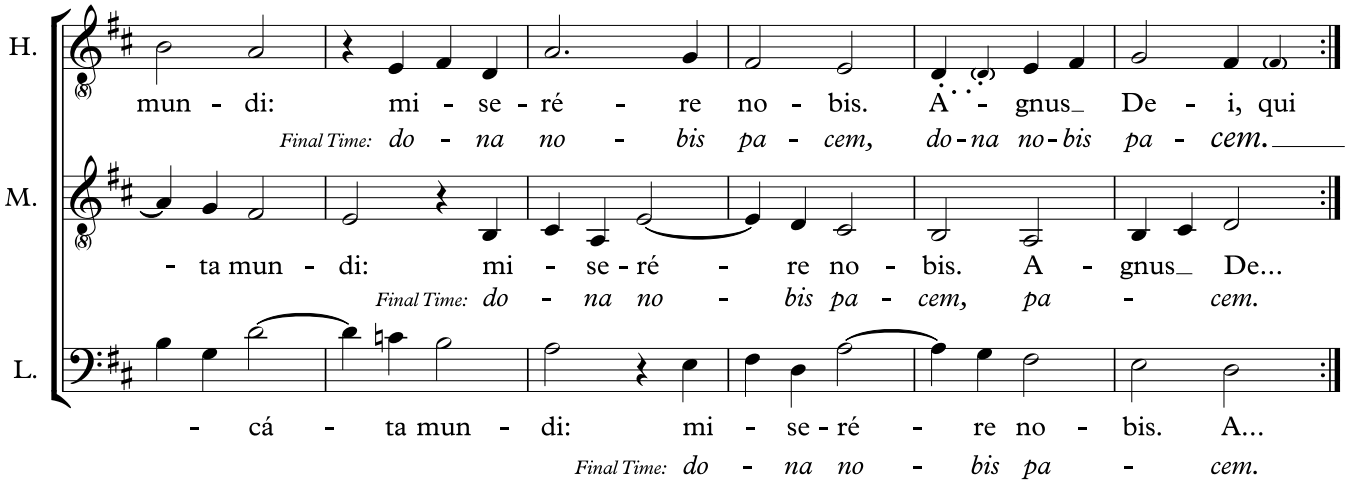
— Dr. Aaron James: 2019 review of the *Brébeuf Catholic Hymnal* in the Journal of the *Society for Catholic Liturgy* • https://ccwatershed.org/hymn/

Agnus Dei IV with Byrd Canon

Mass IV: Cunctipotens Genitor Deus
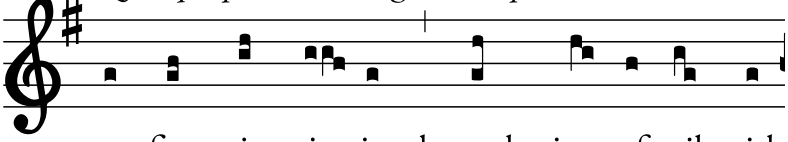






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Communion • 32nd Sunday in Ordinary Time (Year A *only*)

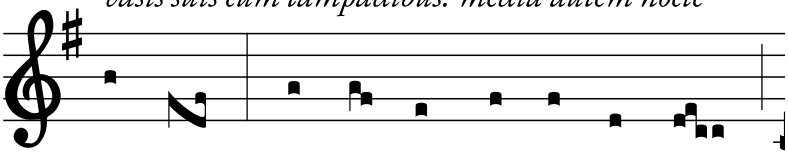


Quinque prudéntes vírgines accepérunt óleum in
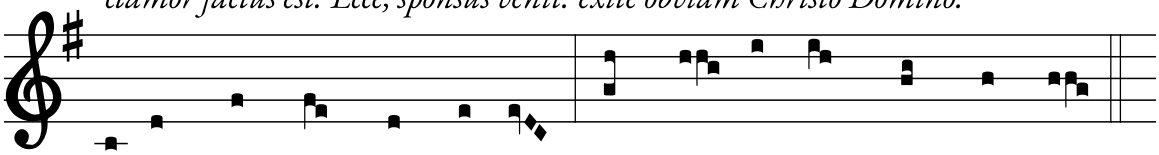


HE five wise vir-gins brought jars of oil with

vasis suis cum lampádibus: média autem nocte



their lamps. At midnight the cry was raised:

clamor factus est: Ecce, sponsus venit: exíte óbviam Christo Dómino.



"Be-hold, the bridegroom is here; come out to meet Christ the Lord."

Turn the page for Fauxbourdon settings.

a. Beáti immaculáti in via:
qui ámbulant in lege Dómini.
Beáti, qui scrutántur testimónia ejus:
in toto corde exquírunt eum.

b. Confitébor tibi in directióne cordis:
in eo quod dídici judícia justítiæ tuæ.
Justificatiónes tuas custódiam:
non me derelínquas usquequáque.

c. In quo córrigit adolescéntior viã suã?
In custodiéndo sermónes tuos.
In toto corde meo exquisívi te:
ne repéllas me a mandátis tuis.

d. In corde meo abscóndi elóquia tua:
ut non peccem tibi.
Benedíctus es, Dómine:
doce me justificatiónes tuas.

e. Nam et testimónia tua meditátio mea est: et consíliũ meũ justificatiónes tuæ. Étenim sedérunt príncipes, et advérsũ me loquebántur: servus autem tuus exercebátur in justificatiónibus tuis.

f. Glória Patri, et Fílio,
et Spirítui Sancto. | Sicut erat
in princípio, et nunc, et semper,
et in saécula saeculórum. Amen.

a. Blessèd are they whose ***way*** is blameless,
who walk in the law of ***the*** Lord.
Blessèd are they who respect ***his*** decrees,
who seek after him with ***all*** their heart.

b. A true heart's worship ***shall*** you have,
prompted by your just ***a***-wards.
All shall be done as your ***laws*** demand,
so you will not for-***sake*** me utterly.
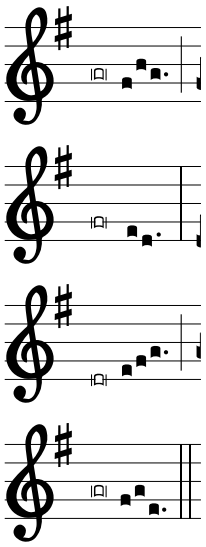
c. How can a youth ***re***-main pure?
By observing ***your*** word.
May you be the whole quest ***of*** my heart;
let me not stray from ***your*** commandments.

d. Buried deep ***in*** my heart,
your warnings shall keep me clear ***of*** sin.
Blessèd are ***you,*** O Lord,
O teach me to ***know*** your will.

e. Though princes meet and ***plot*** against me,
your servant thinks only of ***your*** statutes.
Your decrees are ***my*** delight,
and your statutes ***are*** my counselors.

f. Glory be to the Father, and ***to*** the Son,
and to the Ho-***ly*** Spirit.
As it was in the begin-***ning,*** is now,
and will be for ev-***er.*** Amen.

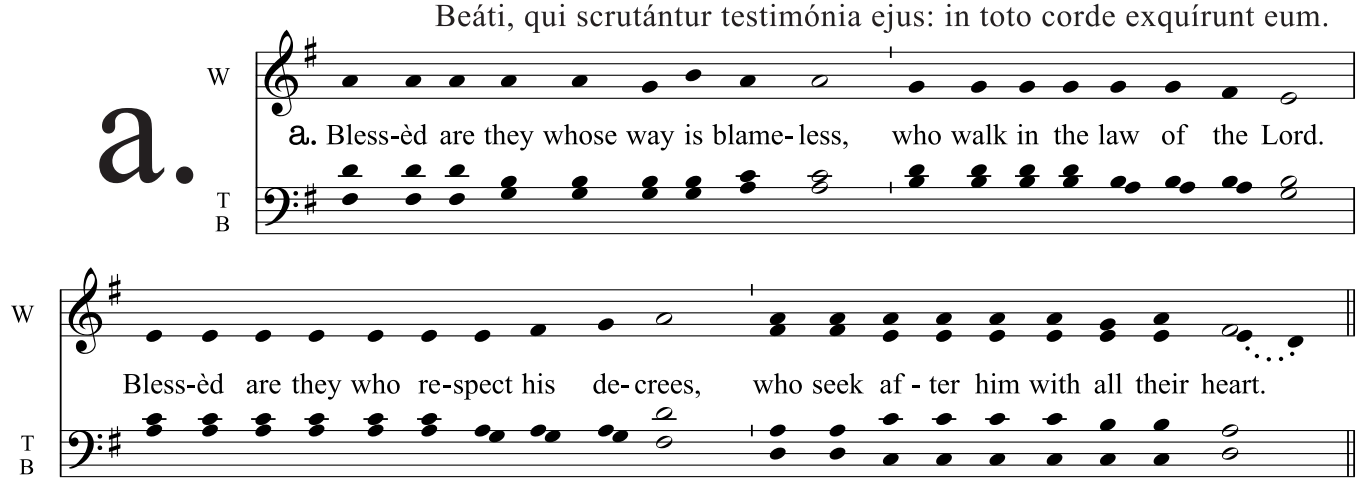
Chabanel Tone
in honor of
William Couture:



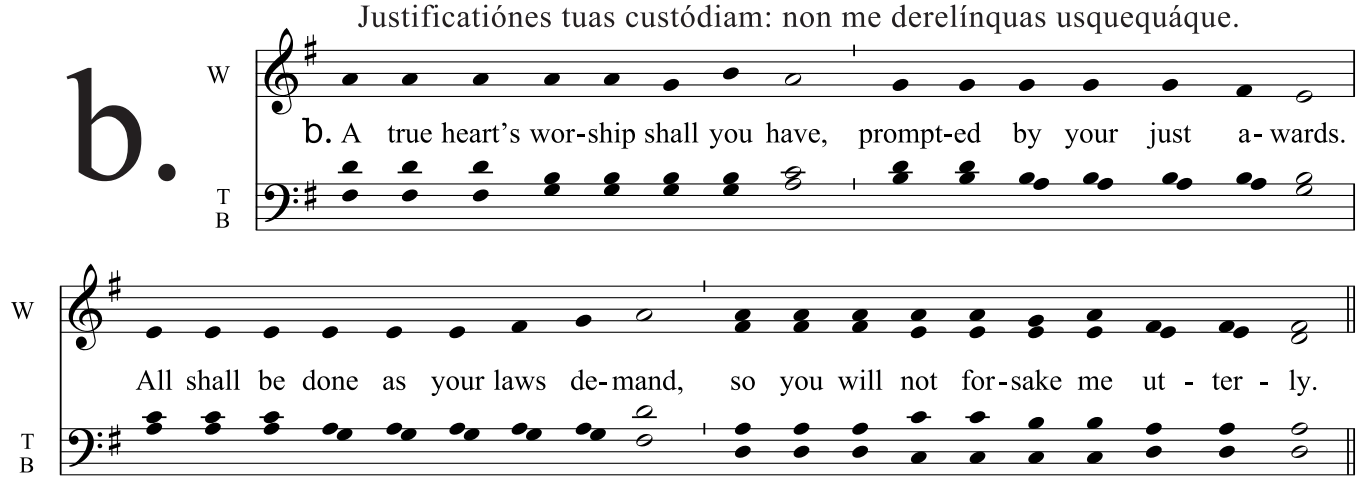
The antiphon is from the New Testament; as a result, there's no "assigned" psalm. Historically, different psalms were paired in such cases, depending on each locality. For more on this, cf. the Saint Edmund Campion Missal, 3rd edition.

Optional verses • *Chabanel Tone in honor of William Couture*

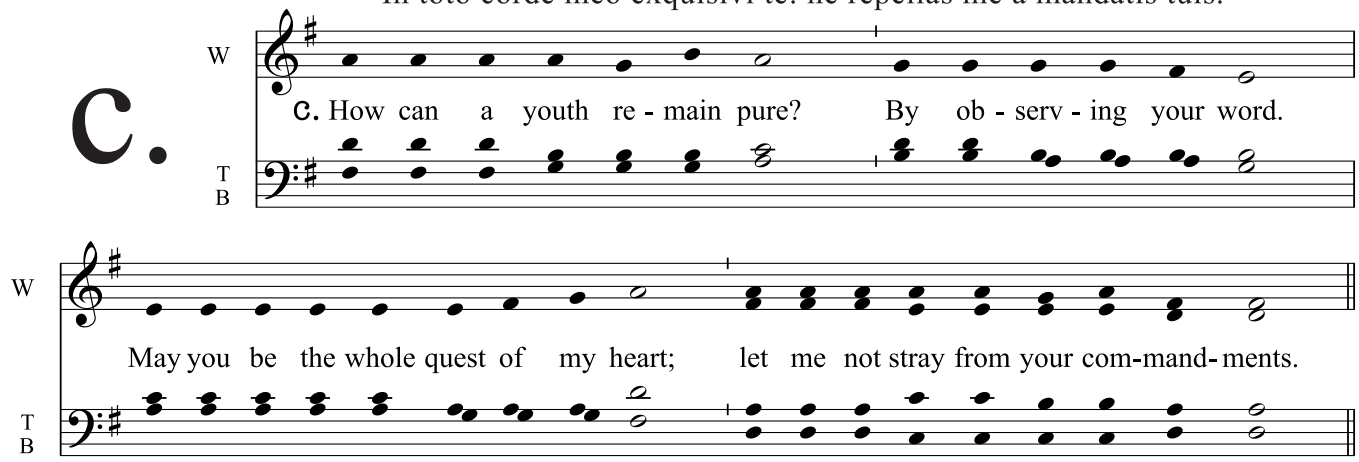
a. Beáti immaculáti in via: qui ámbulant in lege Dómini.
Beáti, qui scrutántur testimónia ejus: in toto corde exquírunt eum.



b. Confitébor tibi in directióne cordis: in eo quod dídici judícia justítiæ tuæ.
Justificatiónes tuas custódiam: non me derelínquas usquequáque.

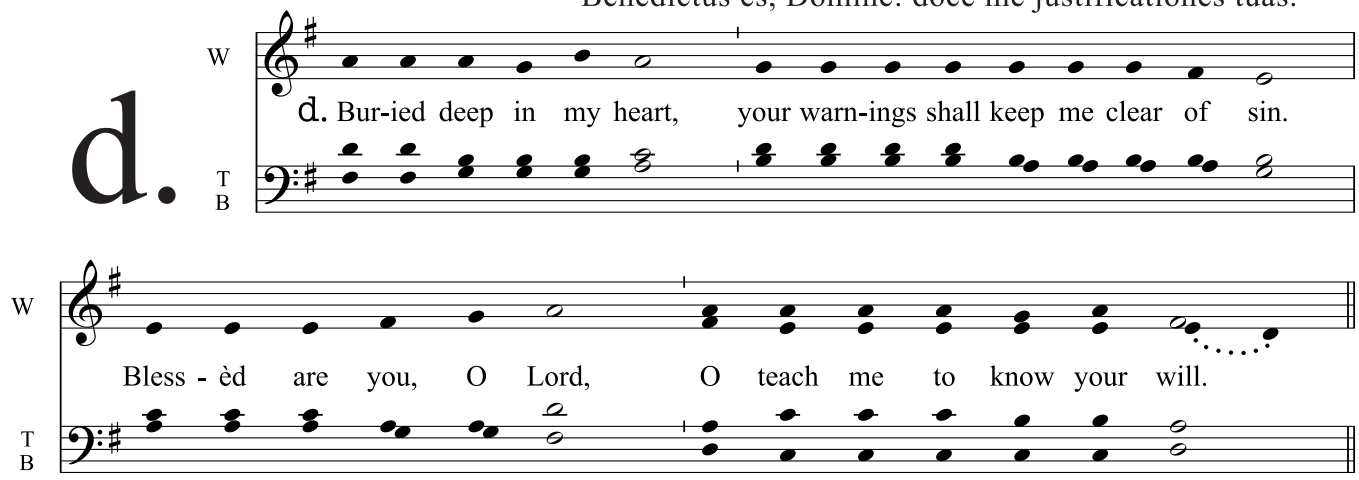


c. In quo córrigit adolescéntior viam suam? In custodiéndo sermónes tuos.
In toto corde meo exquisívi te: ne repéllas me a mandátis tuis.

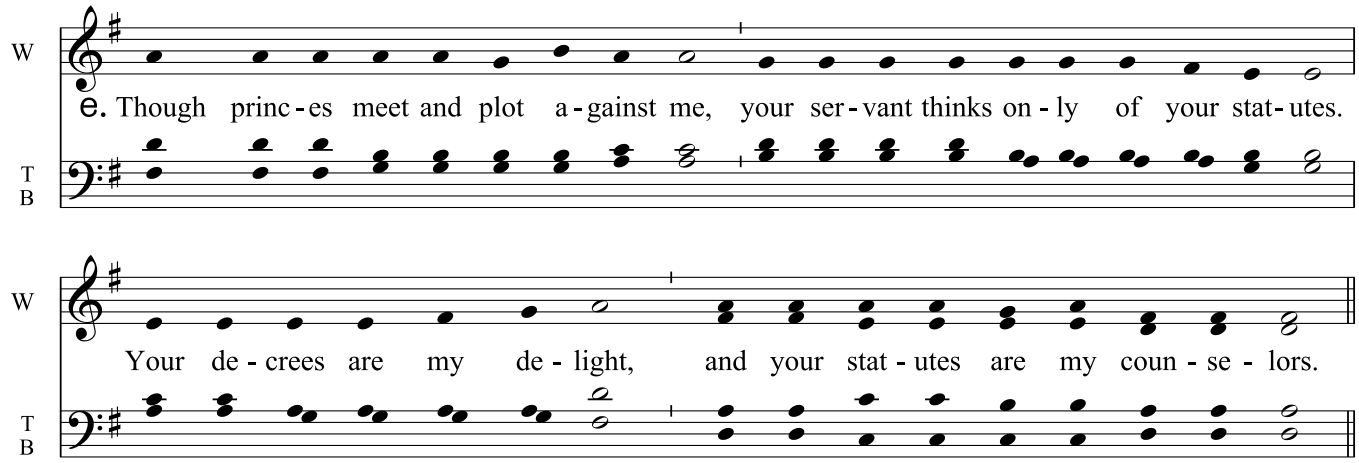


Now is not the time for weak theology in a hymnal. Nor is it time to bring back off-Broadway, undignified, mawkish tunes from the 1970s. Let's bravely proclaim our Catholic Faith! The **Father Brébeuf Hymnal** is based upon the authentic treasury of Catholic hymnody: *Ad Cenam Agni; Summi Largitor Praemii; Adoro Te Devote; O Esca Viatorum; Te Deum Laudamus; Auctor Beate Saeculi; Audi Benigne Conditor; Ave Maris Stella; Christe Redemptor; Consors Paterni; Corde Natus; Creator Alme Siderum; Ave Vivens Hostia; Mundus Effusis Redemptus; O Gloriosa Femina; O Salutaris Hostia; Surrexit Christus Hodie; Tantum Ergo; Veni Redemptor Gentium; Veni Veni Emmanuel; Vexilla Regis Prodeunt;* and hundreds more! — **https://ccwatershed.org/hymn**

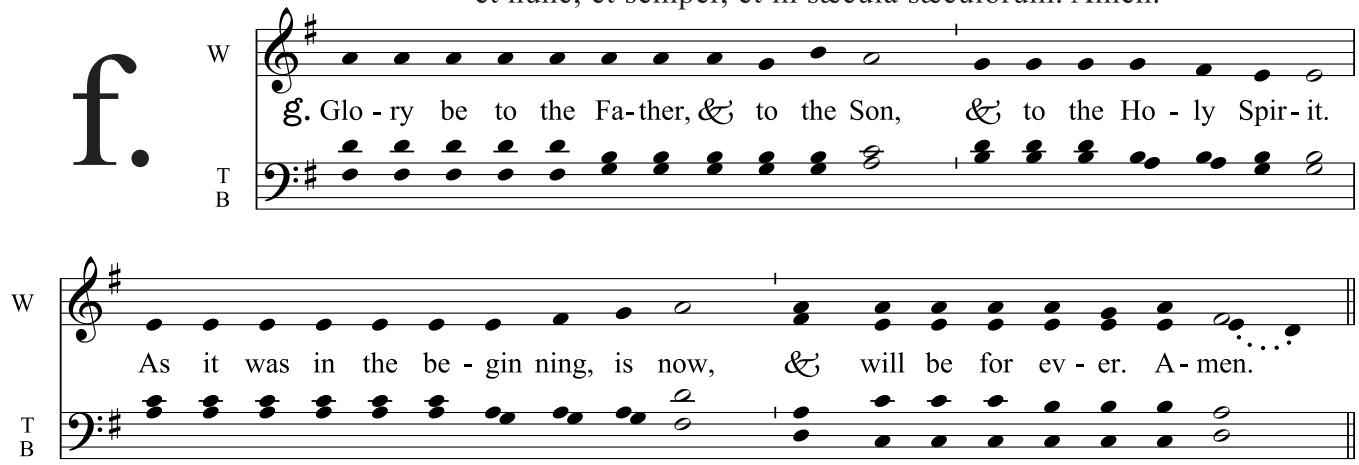
d. In corde meo abscóndi elóquia tua: ut non peccem tibi.
Benedíctus es, Dómine: doce me justificatiónes tuas.



e. Nam et testimónia tua meditátio mea est: et consílium meum justificatiónes tuæ. Étenim sedérunt príncipes, et advérsum me loquebántur: servus autem tuus exercebátur in justificatiónibus tuis.
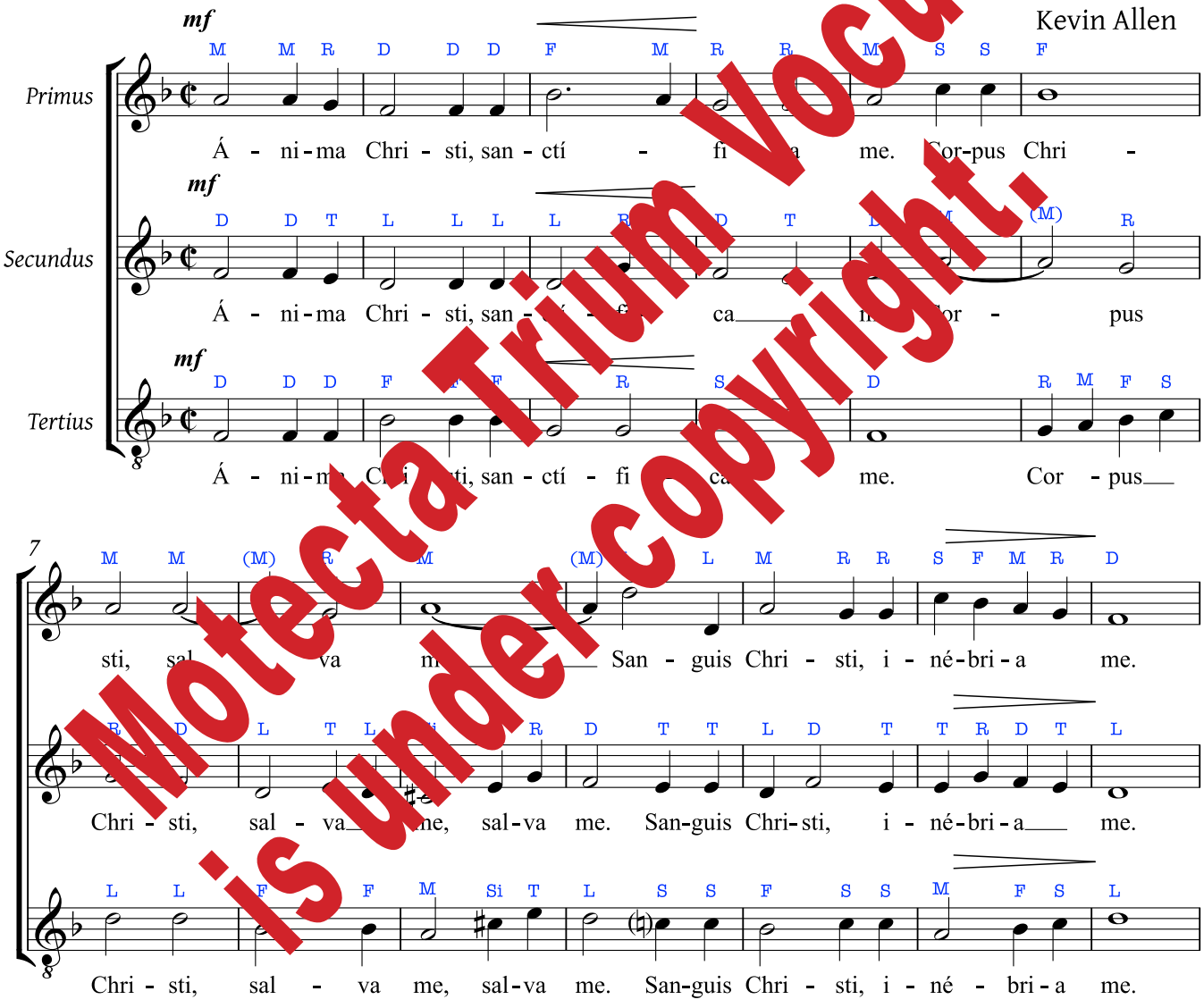


f. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.
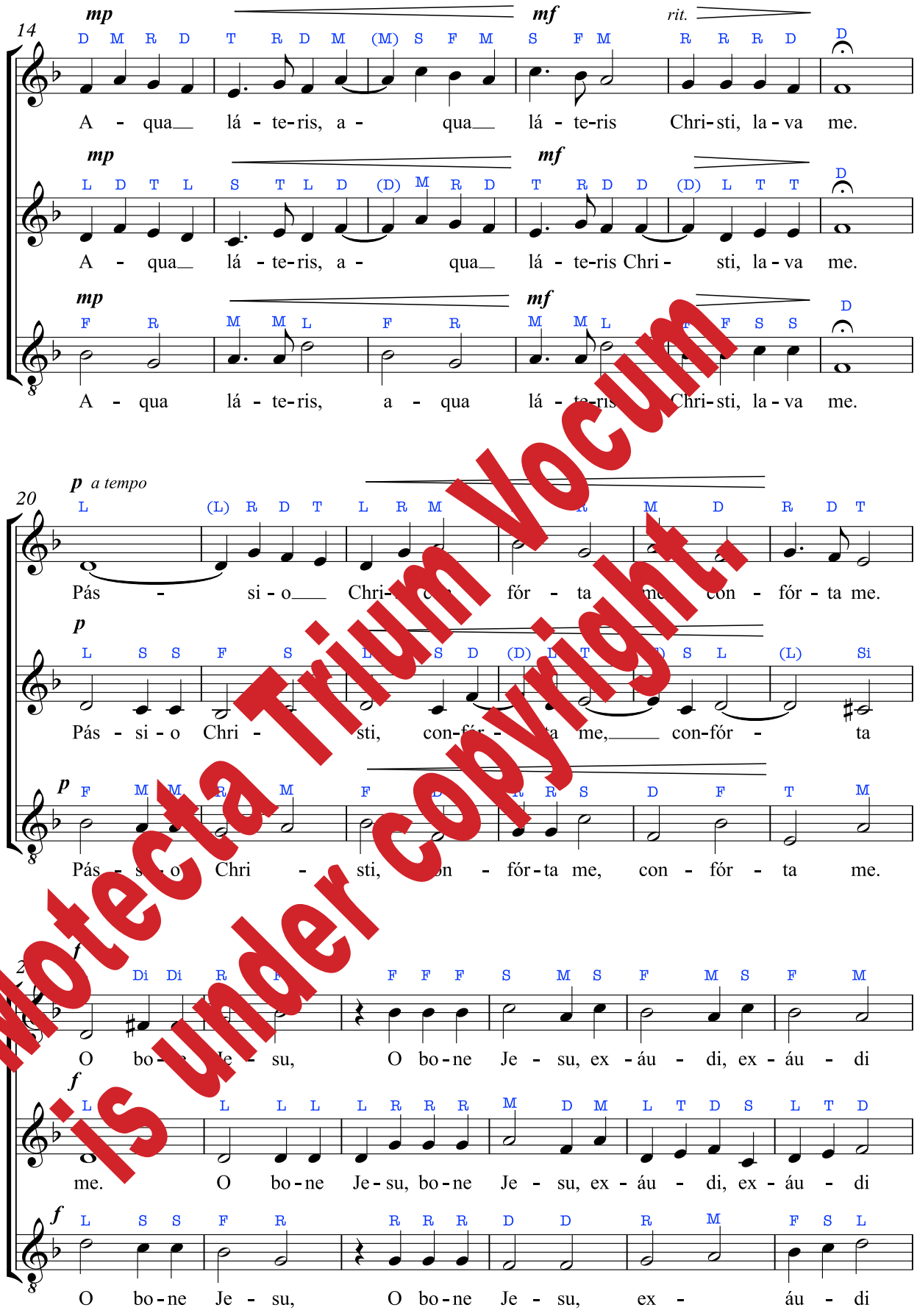


THIS SPLENDID hymnal contains hundreds of hymns set to simple-yet-gorgeous melodies. Most of the translations are by Roman Catholic priests & bishops. We're unaware of any other book that includes such rich history; indeed, the *Saint Jean de Brébeuf Hymnal* includes English texts (!) stretching all the way back to 1599AD. — **https://ccwatershed.org/hymn**

ANIMA CHRISTI

ANIMA Christi, sanctífica me.	*Soul of Christ, sanctify me.*
Corpus Christi, salva me.	*Body of Christ, save me.*
Sanguis Christi, inébria me.	*Blood of Christ, inebriate me.*
Aqua láteris Christi, lava me.	*Water from the side of Christ, wash me.*
Pássio Christi, confórta me.	*Passion of Christ, strengthen me.*
O bone Jesu, exáudi me.	*O good Jesus, hear me.*
Intra tua vúlnera abscónde me.	*Within Thy wounds hide me.*
Ne permíttas me separári a te.	*Do not permit me to be separated from Thee.*
Ab hoste malígno defénde me.	*From the wicked foe defend me.*
In hora mortis meae voca me.	*At the hour of my death call me.*
Et jube me veníre ad te.	*And bid me come to Thee*
Ut cum sanctis tuis laudem te.	*That with Thy saints I may praise Thee*
In saécula saeculórum. Amen.	*For ever and ever. Amen.*
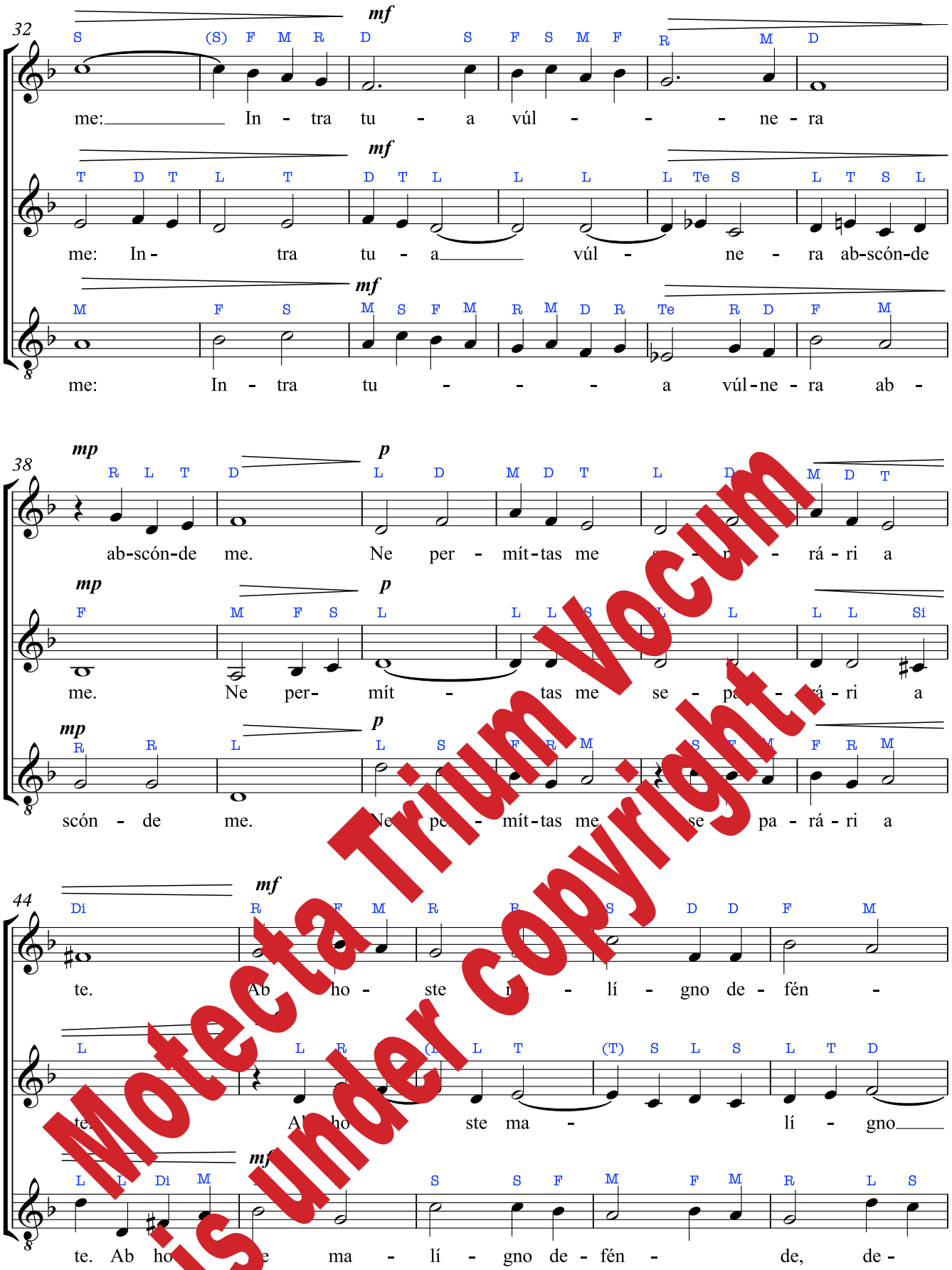


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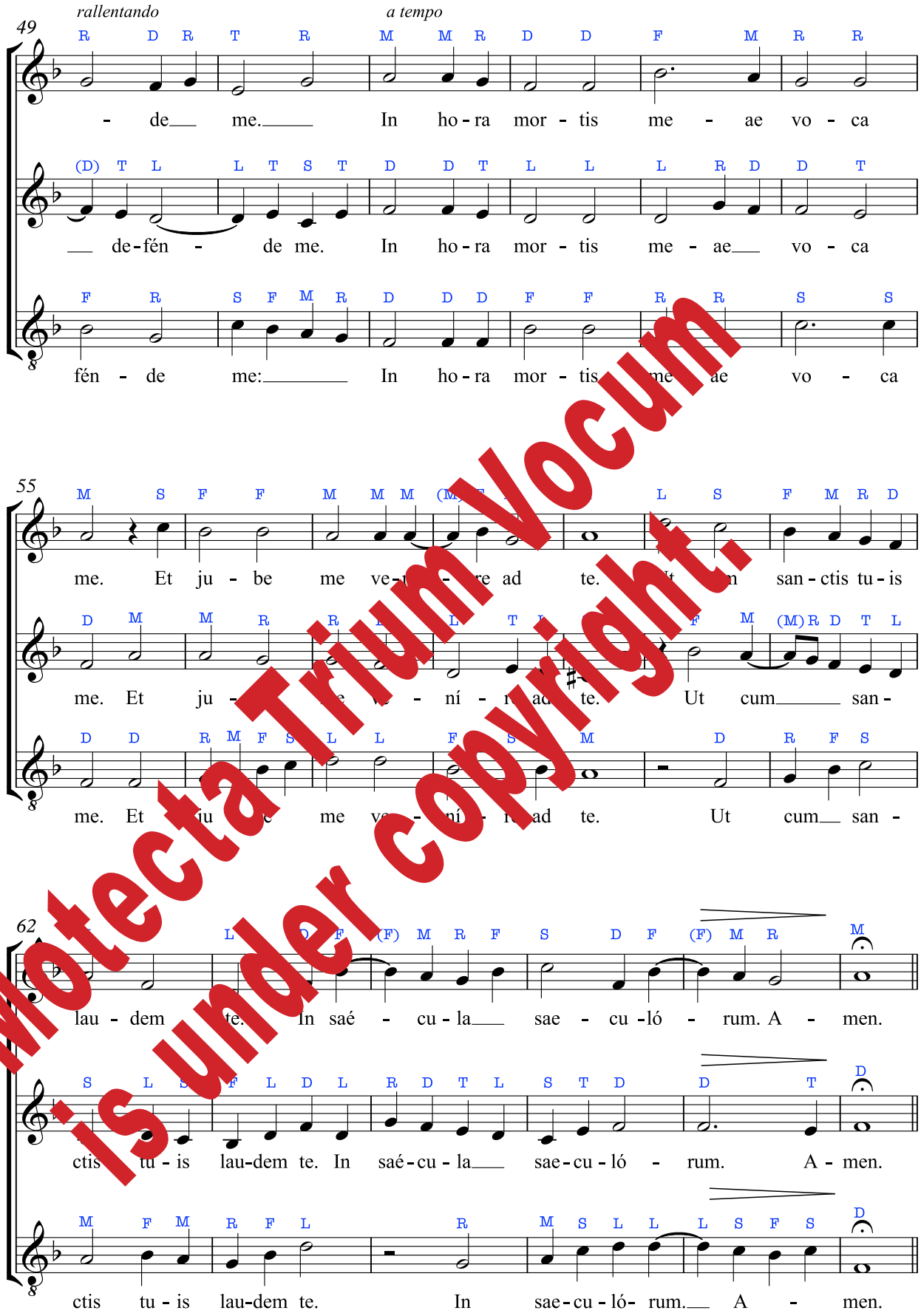


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MANY HAVE called it "the most elegant yet accessible hand-missal ever published." The 3rd edition of the *St. Edmund Campion Missal* includes dual ORDO MISSAE sections—one for use at the **High Mass** (with full-color images, music, and ancient manuscripts), and one for the **Low Mass** (simple and streamlined). Including a breathtaking English translation by Monsignor Ronald Knox, it is the 'definitive guide' to both versions of Holy Week: 1950 vs. 1962. ✠ Learn more: **https://www.ccwatershed.org/campion/**



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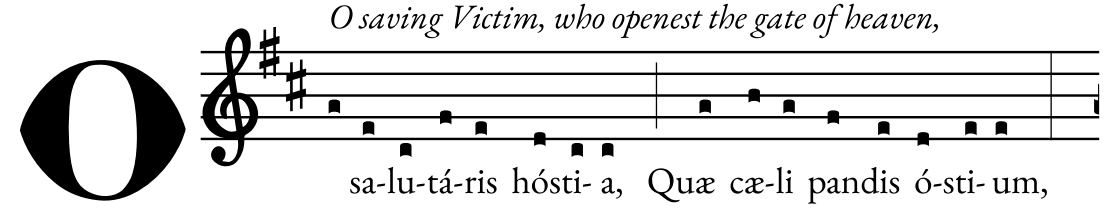
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O Salutaris Hostia
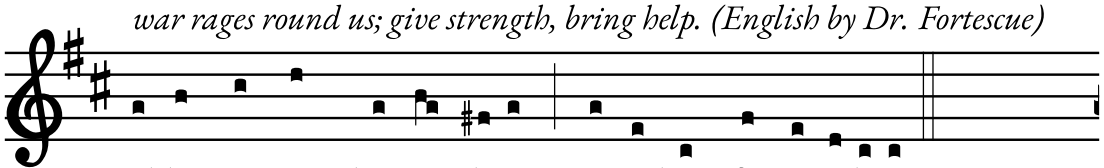
Melody from ***Chants des Saluts et des Processions*** (1927) • Reproduced in Monsignor Aloysius Knauff's "CHRIST THE KING HYMNAL" (1954). [Knauff was pastor of *Christ the King Parish* in Saskatchewan.] Harmonization created by Jeff Ostrowski on 3 September 2026.

O saving Victim, who openest the gate of heaven,
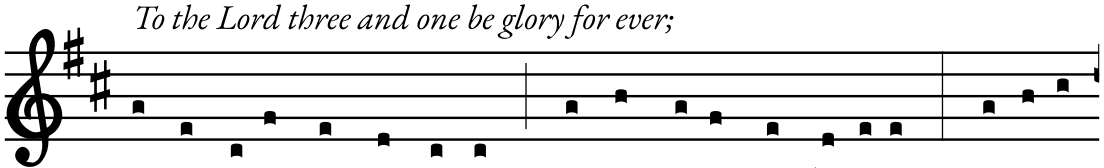


O sa-lu-tá-ris hósti- a, Quæ cæ-li pandis ó-sti- um,

war rages round us; give strength, bring help. (English by Dr. Fortescue)



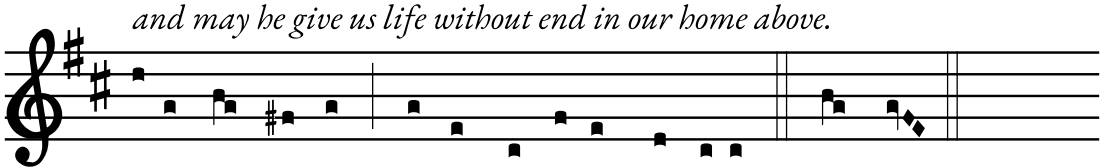
Bel-la pre-munt ho-stí- li- a; Da ro-bur, fer auxí-li- um.

To the Lord three and one be glory for ever;



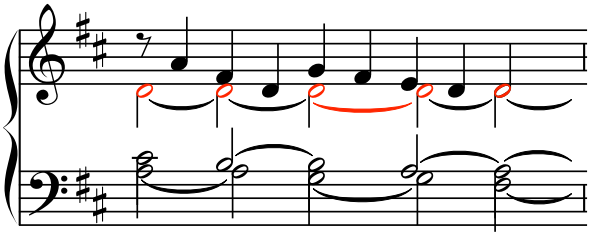
2. U-ni trinóque Dó-mi-no, Sit sempi-tér-na gló-ri- a: Qui vi-tam

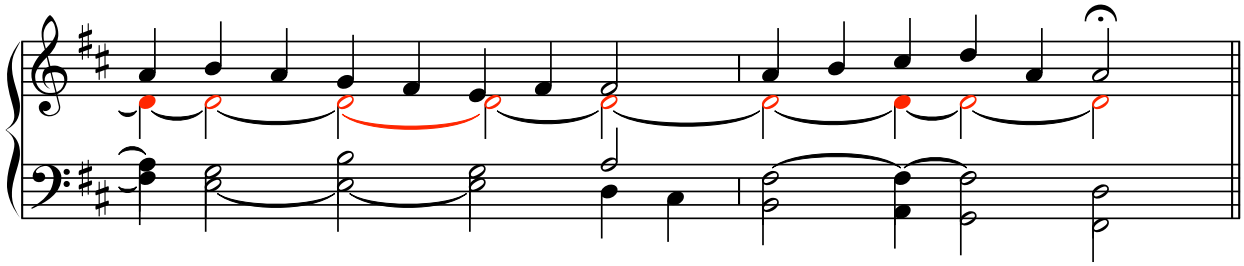
and may he give us life without end in our home above.
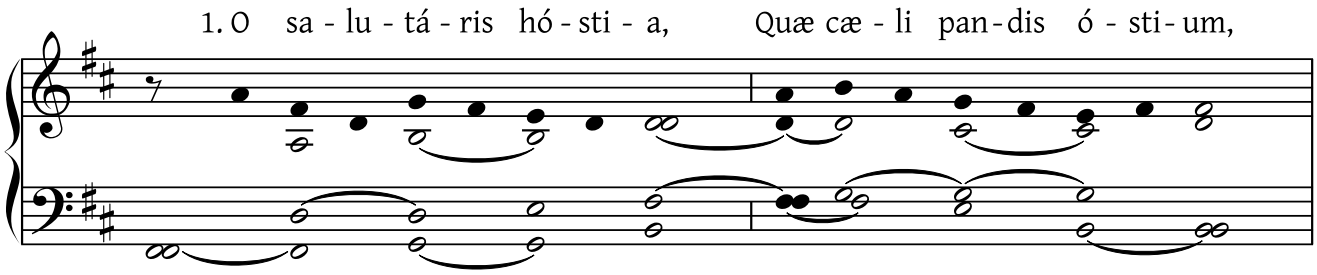


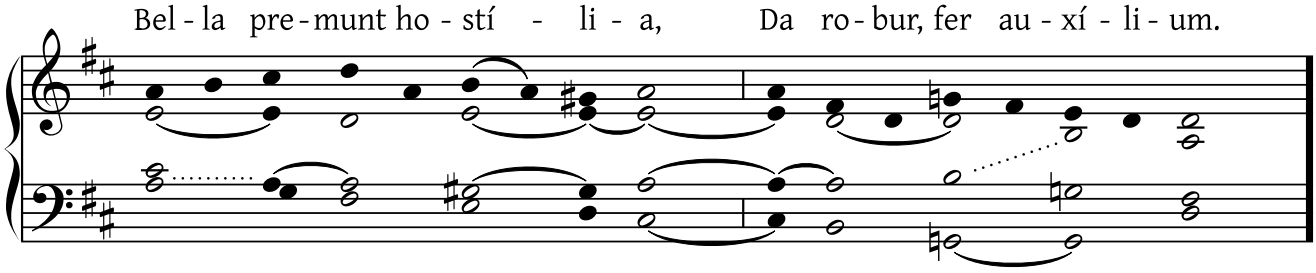
sine tér-mi-no No-bis do-net in pá-tri- a. A-men.

The idea behind the following VORSPIEL ('prelude') is to have a pedal tone in the alto voice:
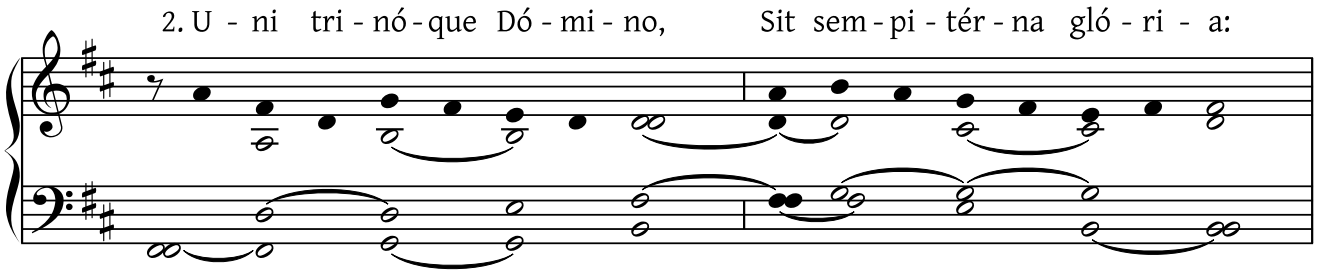


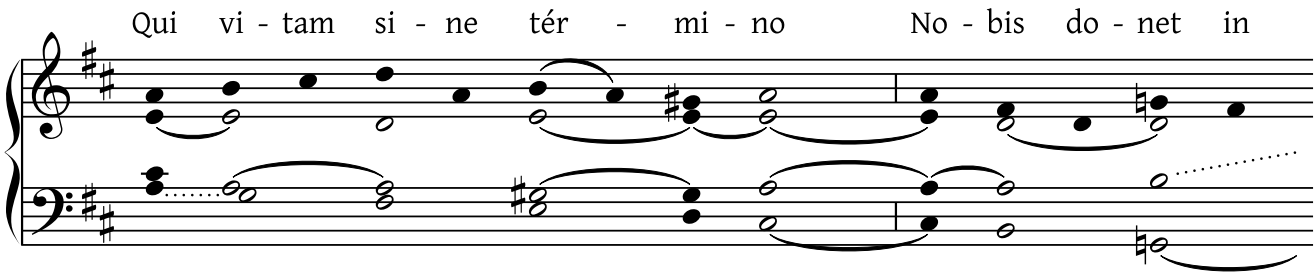


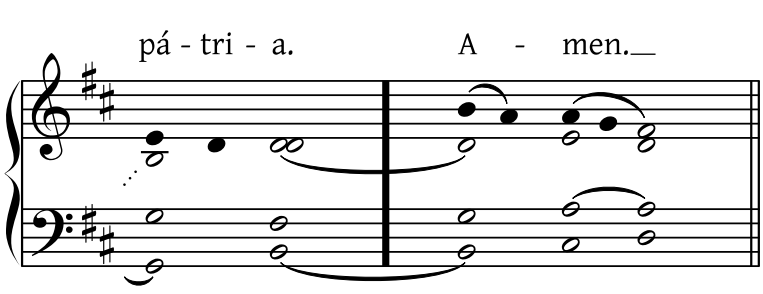


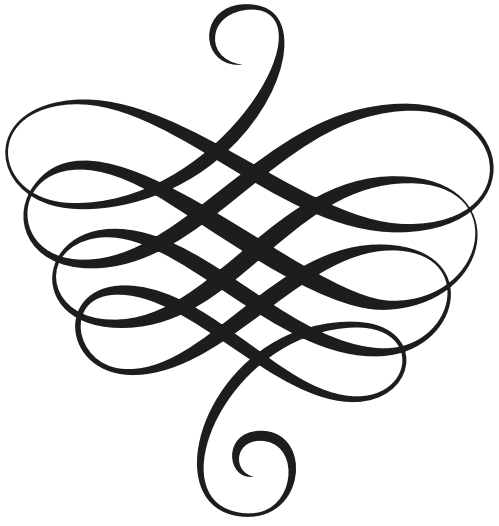


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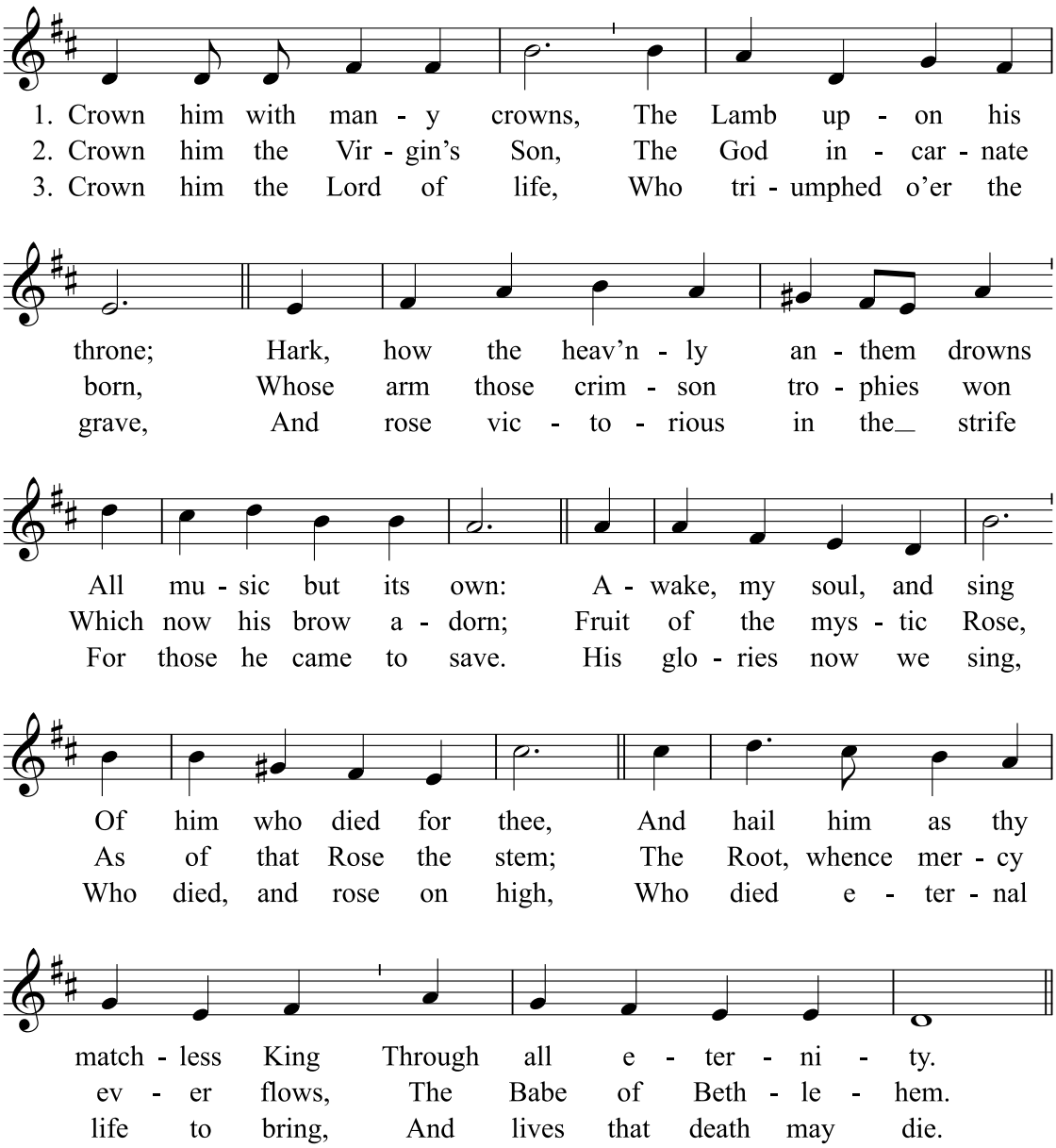








752 Crown Him With Many Crowns

Matthew Bridges (d. 1894), a disciple of Cardinal Newman



4. Crown him the Lord of love,
Behold his hands and side,
Those wounds yet visible above
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.

5. Crown him the Lord of heav'n,
Enthroned in worlds above;
Crown him the King, to whom is giv'n
The wondrous name of Love;
Crown him with many crowns,
As thrones before him fall.
Crown him, ye kings, with many crowns,
For he is King of all.

S. M. D.

Tune:
DIADEMATA

T. Source: *New Saint Basil Hymnal* (1958) p. 83.
Melody: George J. Elvey (d. 1893), organist at St George's Chapel at Windsor Castle.
M. Source: *Hymns, Psalms, and Spiritual Canticles* (Massachusetts: Theodore Marier, 1983) p. 232.