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MUSICA ANTIQUATA

BEING

ESSAYS IN MODAL COMPOSITION

PART I

BY

H. ELLIS WOOLDRIDGE

Antiquare. In modum pristinum reducere.—*Festus*

HENRY FROWDE
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THE CHORAL PORTIONS

OF THE ORDER OF THE

HOLY COMMUNION.

FOR FOUR VOICES,

THE TREBLE SINGING THE PLAIN SONG OF MERBECKE,
WITH THE NECESSARY ADDITIONS.

BY

H. ELLIS WOOLDRIDGE.

PREFACE.

THE music here offered for the choral part of the Order of Holy Communion consists, almost entirely, of a simple modal setting of the plainsong contained in Merbecke's "Book of Common Prayer Noted."

That work, however, which issued from the press of Richard Grafton, the King's printer, in 1550, was based upon the first Prayer Book of Edward the Sixth, and is in consequence, in several important respects, unsuitable to the modern use. Certain alterations and additions therefore have been made, in preparing the present work, in order to bring the music of Merbecke's composition into proper correspondence with the words of our modern Prayer Book service. The nature and extent of these variations, and the necessity for them, will appear from the following short account.

Kyrie eleison. Merbecke's Kyrie consists only of the three short ejaculations —*Lord have mercy upon us; Christ have mercy upon us; Lord have mercy upon us*—as in the old unreformed service. The music given for the first of these has been adopted in this work for the opening clause of the Responses to the Commandments; the remaining clauses of the Responses, for which no music exists in Merbecke, have been composed upon the words of the later Prayer Books.

The Creed. The order of the clauses, *And he shall come again*, &c., and *Whose kingdom*, &c., is in Merbecke the reverse of ours. This has, of course, been corrected here.

Sanctus and Benedictus. At the request of musicians familiar with the modern choral practice, I have included in the present work a setting of the *Benedictus*, the plainsong of which is placed by Merbecke, continuing the old use, immediately after the *Sanctus*.[1] Merbecke's final clause of the *Sanctus* is *Osanna in the highest.* This, of course, is in accordance with the unreformed use, but contrary to the later Prayer Book version, which gives *Glory be to thee*, &c. This latter clause is found, in Merbecke, concluding the *Benedictus.* In this work the *Benedictus* receives its proper ending, *Osanna*, &c., and the Sanctus is made to end as in our Prayer Book, with *Glory be to thee*, &c.

Paternoster. The Lord's Prayer, in Merbecke's time, was sung by the priest alone as far as the word *temptation*, the people responding, *But deliver us from evil.* The Doxology, *For thine is the kingdom*, &c., was apparently not sung, since music for it is wanting in Merbecke; this has now been composed to accompany the words

[1] In the same request was included the *Agnus Dei*, which also appears in Merbecke's book at the end of the service, immediately before the Post Communions.

of the Prayer Book. It may also be mentioned that in Merbecke's original the music of the *Paternoster* appears in notes of only half-value, as compared with the rest of the book[1]; this has been corrected in the present work, and the notation is thus made consistent throughout.

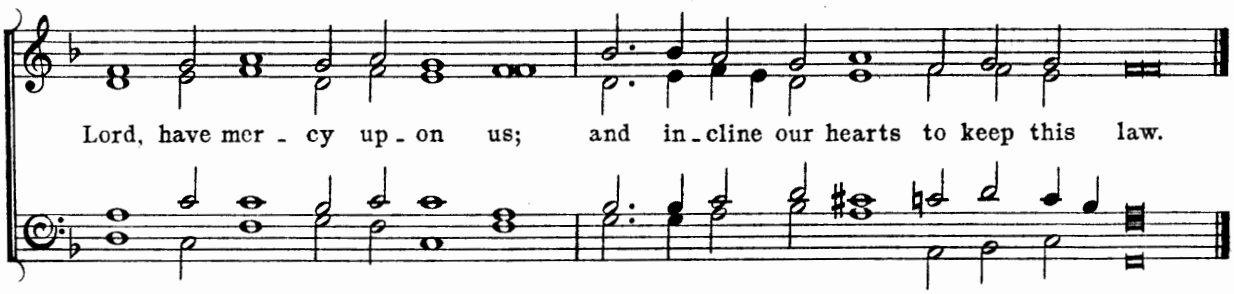
Gloria. In the *Gloria*, as given here, one of the clauses, *Thou that takest away, &c.*, appears within brackets. This clause is not to be found either in Merbecke's version or in Edward's first Prayer Book, in accordance with which that version was composed. It occurs for the first time in Edward's second Prayer Book, 1552. The music given for it in our setting is a mere repetition of that composed by Merbecke for the clauses in the first Prayer Book.

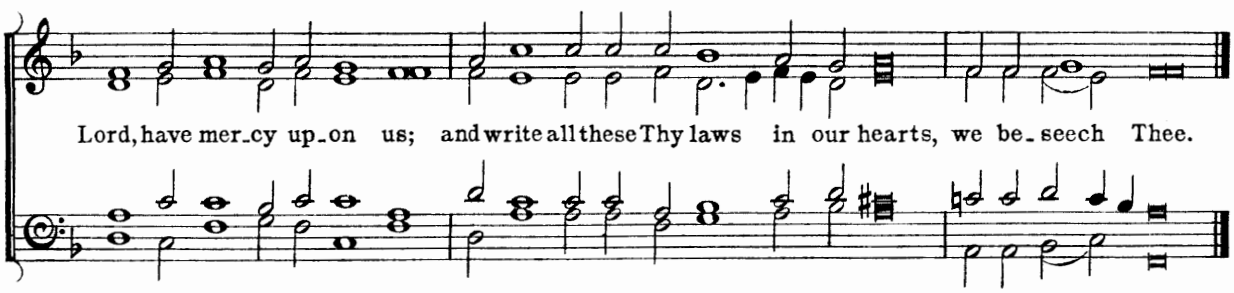
Finally, attention may be drawn to two alterations of notes given in Merbecke. In the *Creed* the opening note of the priest's intonation is in the modern use erroneously sung as C; Merbecke's note is D. In the *Paternoster*, the note which, six times repeated, opens Merbecke's composition is given as B; this, however, must be a mistake, since B is quite inadmissible as an initial in Mode VIII., while C, which is given in Dr. Rimbault's edition (1845), from a copy in his possession, is the most usual one, and has been adopted here.

H. E. W.

[1] The shortness of the notes was perhaps intended to express the greater rapidity of the single voice in melody.

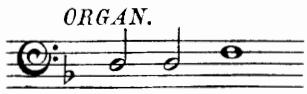
KYRIE ELEISON.

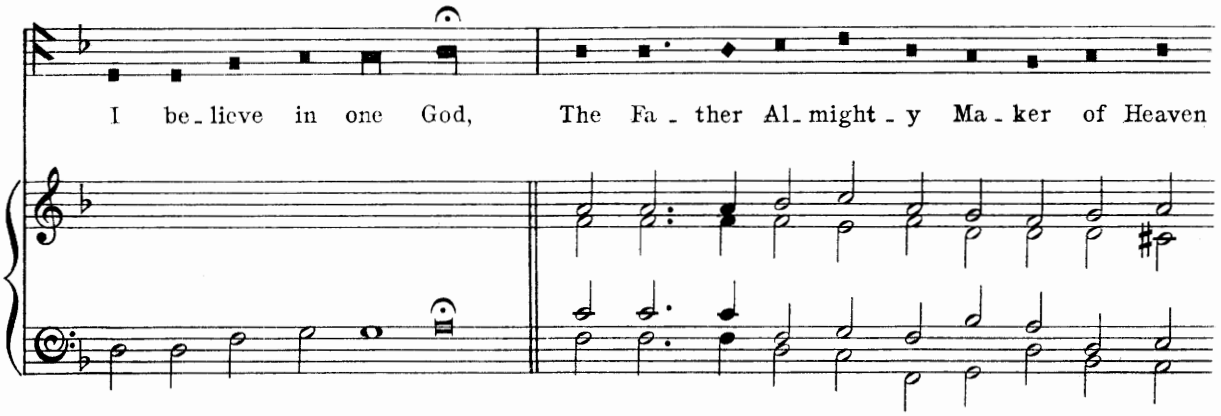


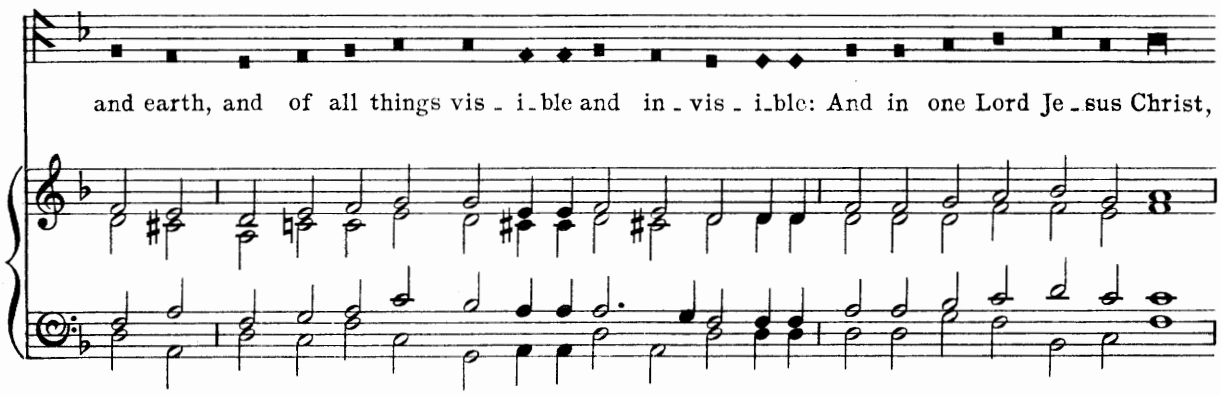


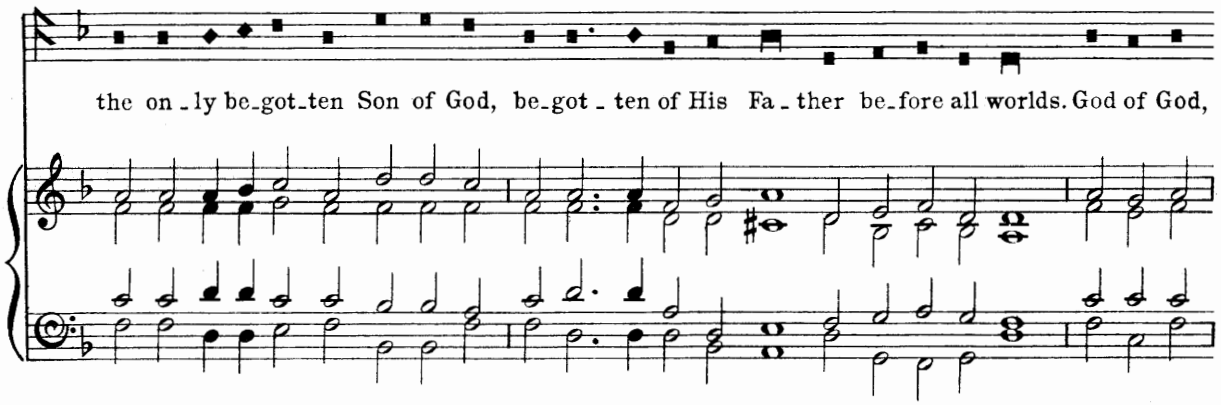
THE CREED.

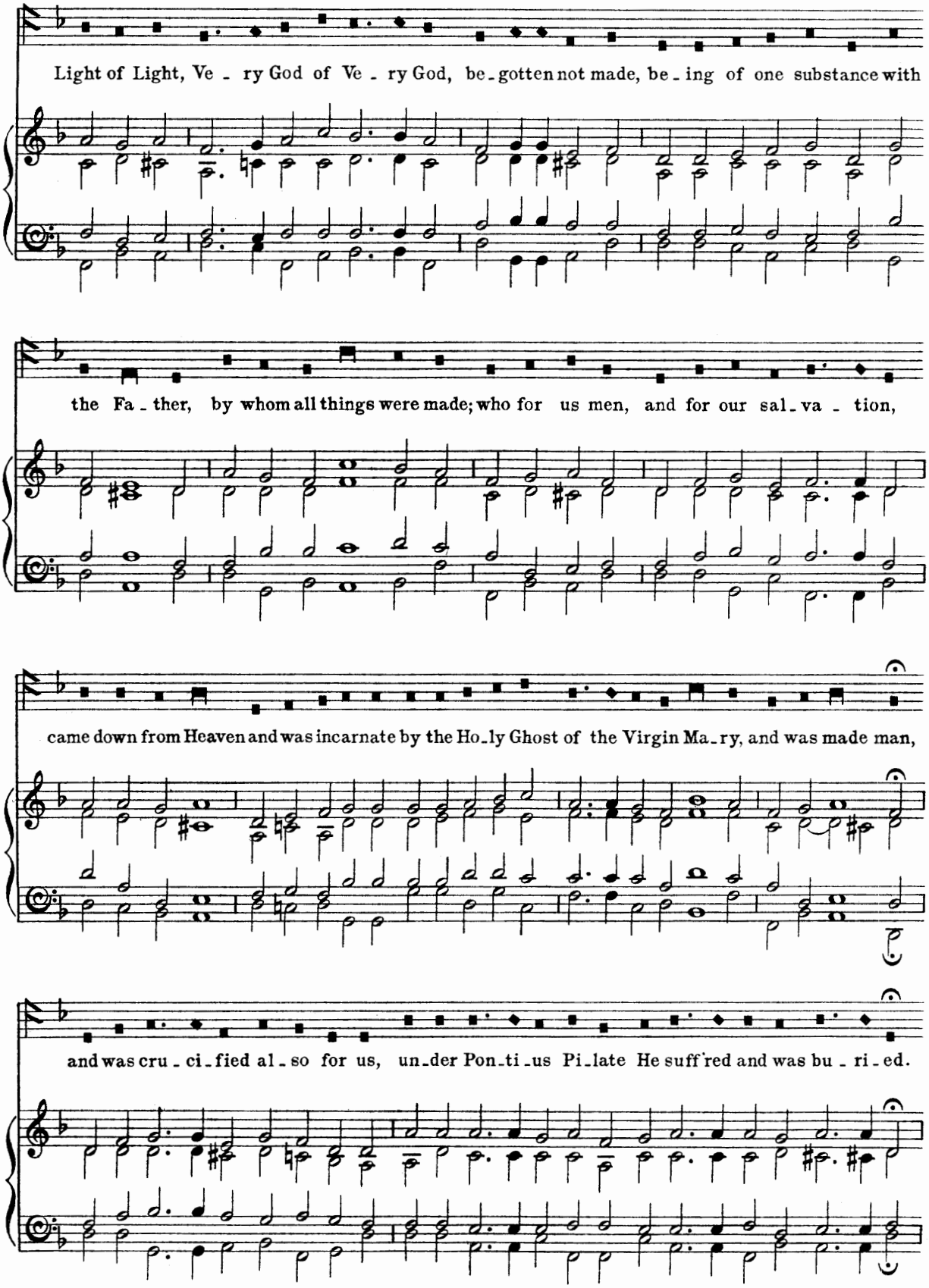
Mode IX, transposed.

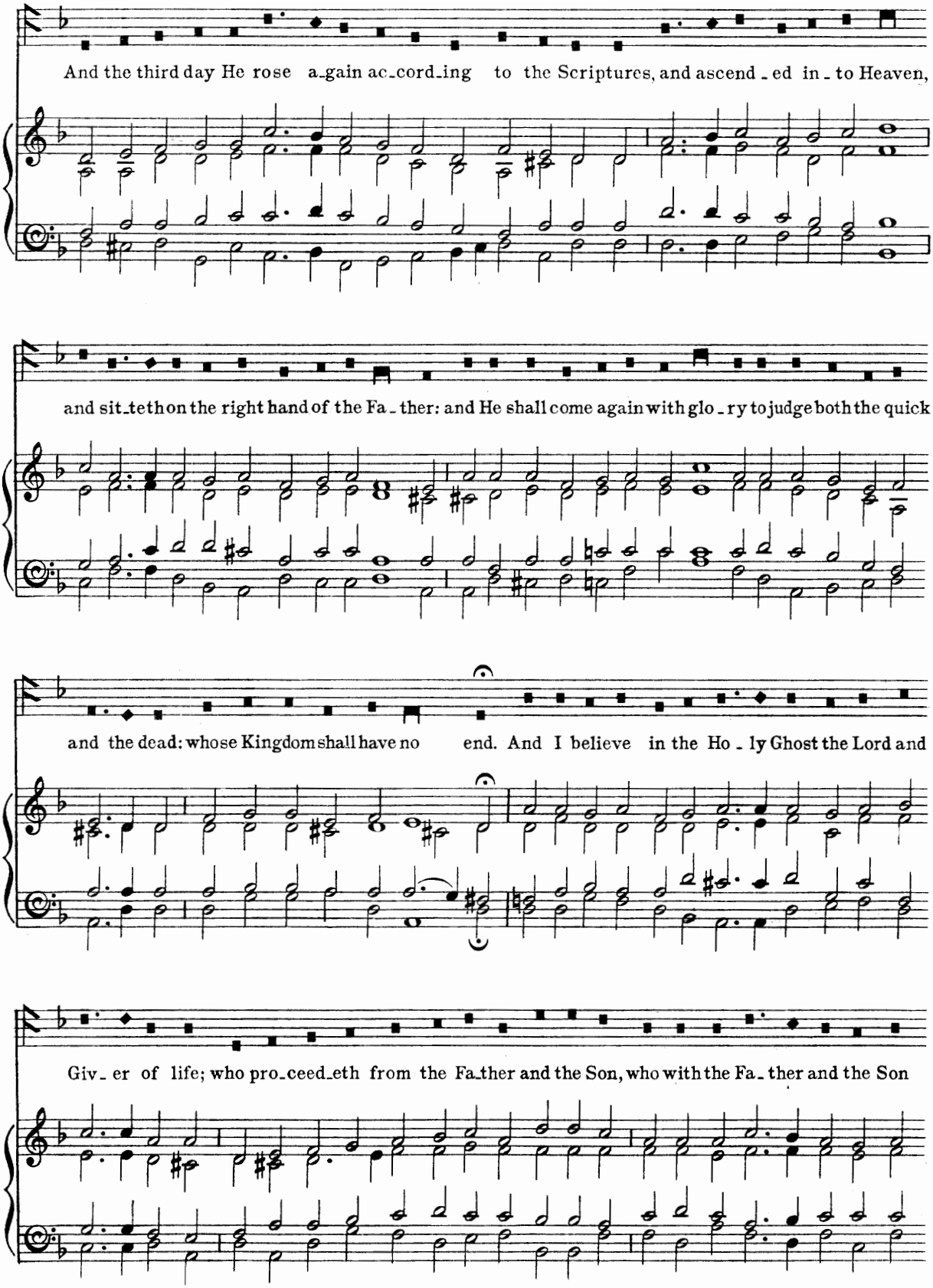


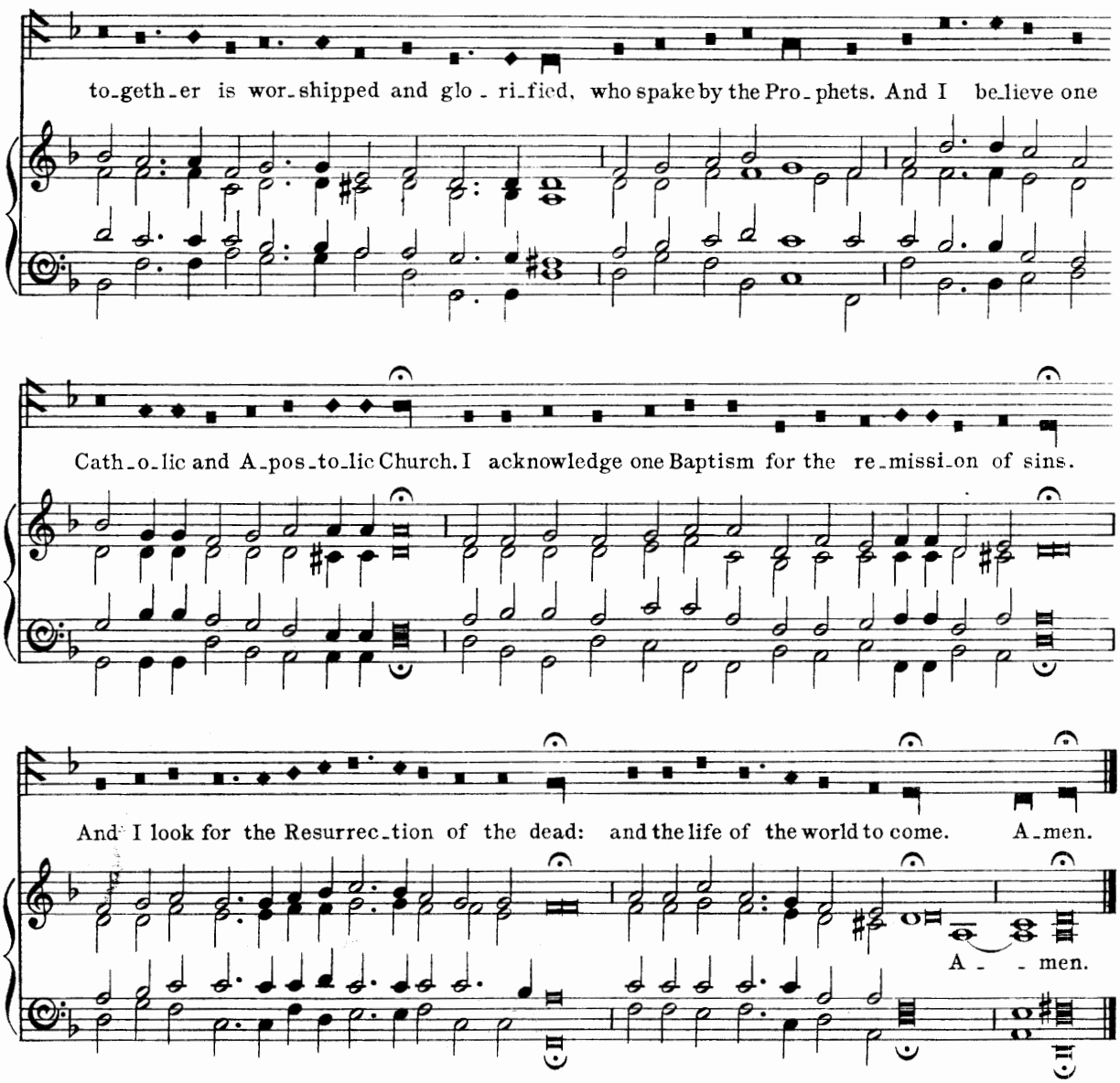







Light of Light, Ve - ry God of Ve - ry God, be-gotten not made, be-ing of one substance with
the Fa - ther, by whom all things were made; who for us men, and for our sal-va - tion,
came down from Heaven and was incarnate by the Ho-ly Ghost of the Virgin Ma-ry, and was made man,
and was cru - ci-fied al-so for us, un-der Pon-ti-us Pi-late He suff'red and was bu - ri-ed.

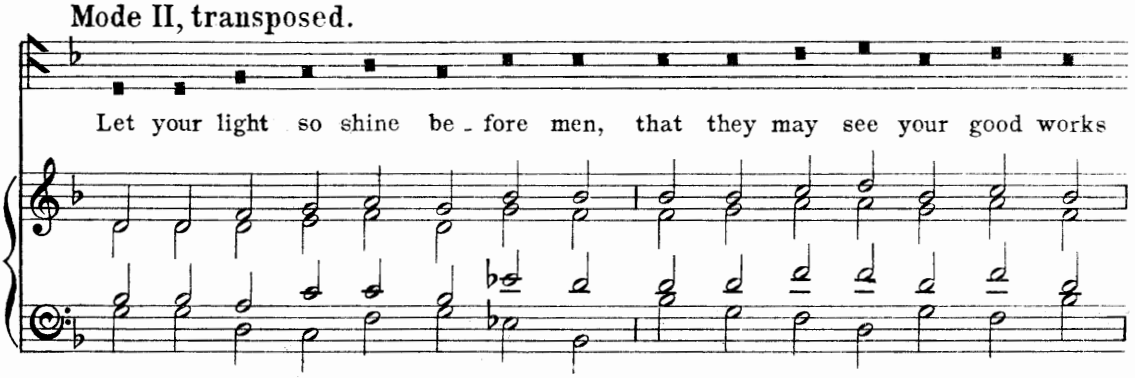

And the third day He rose a-gain ac-cord-ing to the Scriptures, and ascend-ed in-to Heaven,
and sit-teth on the right hand of the Fa-ther: and He shall come again with glo-ry to judge both the quick
and the dead: whose Kingdom shall have no end. And I believe in the Ho-ly Ghost the Lord and
Giv-er of life; who pro-ceed-eth from the Fa-ther and the Son, who with the Fa-ther and the Son

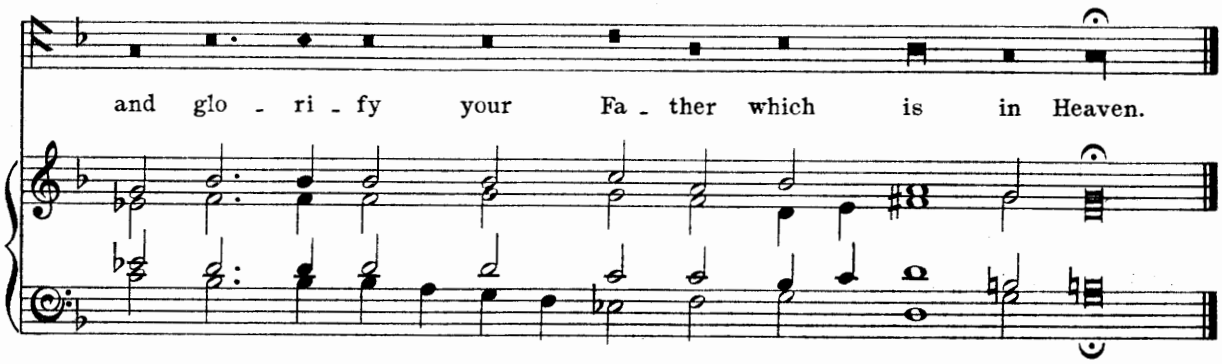


THE OFFERTORIES.

I.

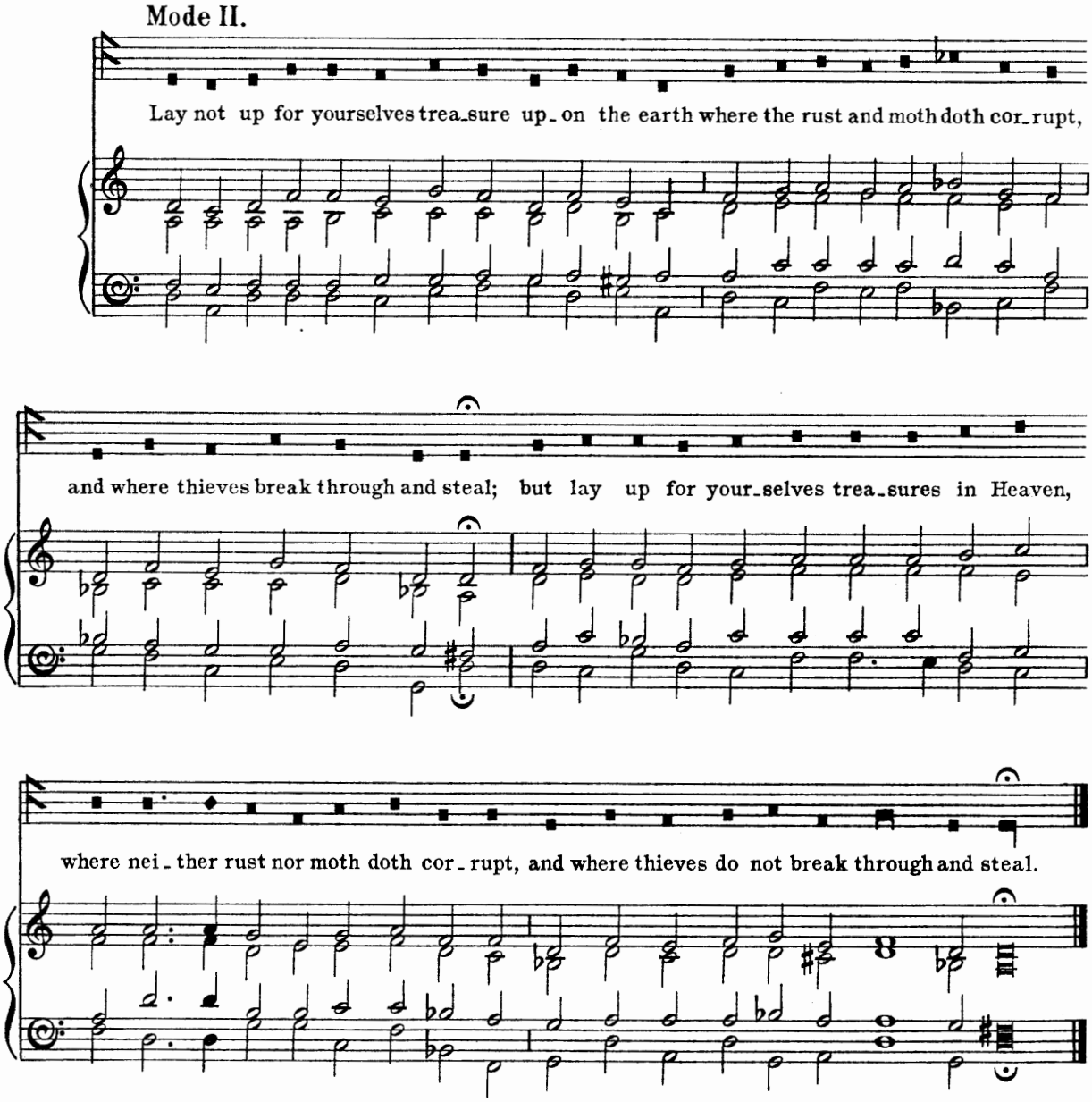
Mode II, transposed.




and glo - ri - fy your Fa - ther which is in Heaven.

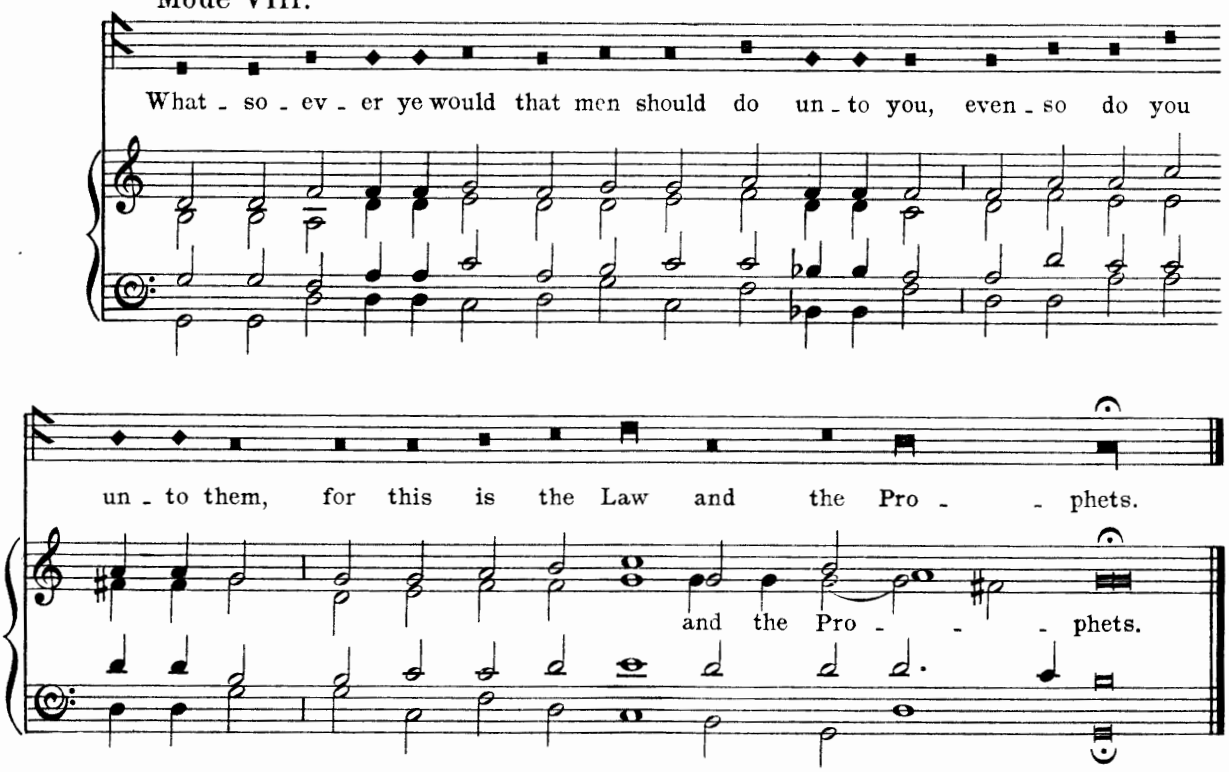
II.

Mode II.


Lay not up for yourselves trea-sure up-on the earth where the rust and moth doth cor-rupt,
and where thieves break through and steal; but lay up for your-selves trea-sures in Heaven,
where nei-ther rust nor moth doth cor-rupt, and where thieves do not break through and steal.

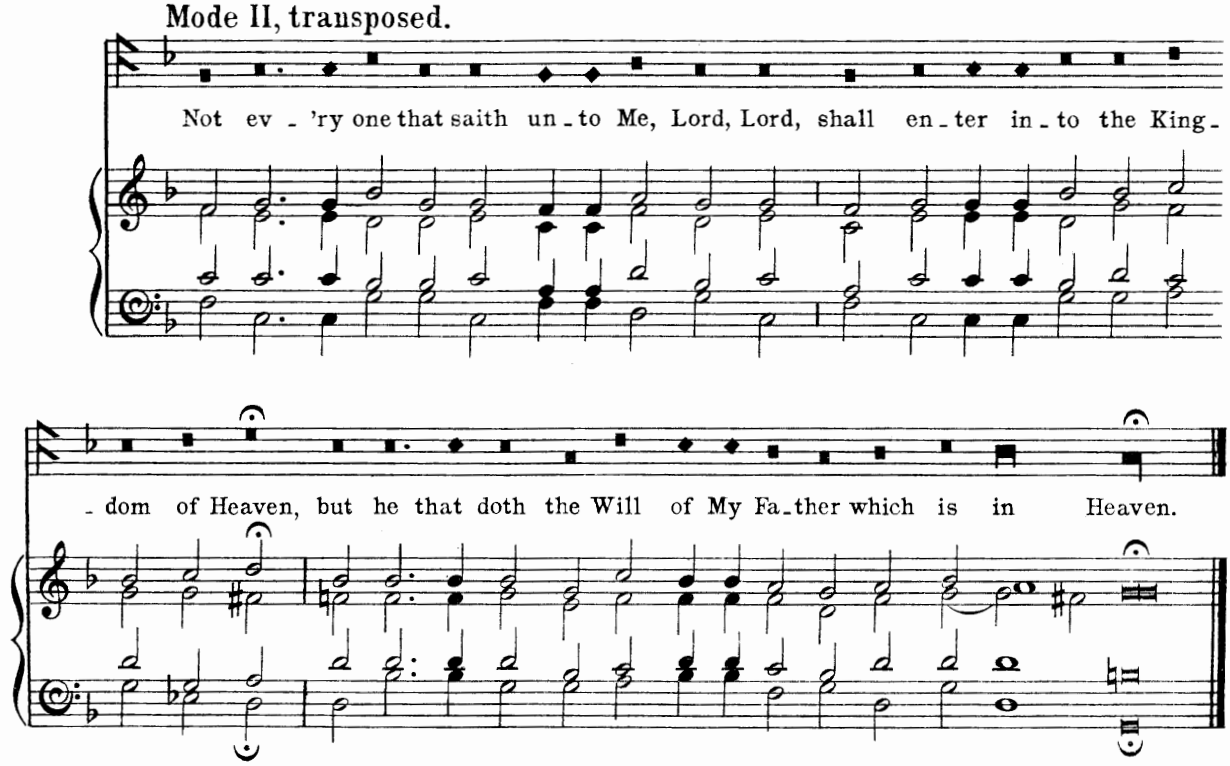
III.

Mode VIII.



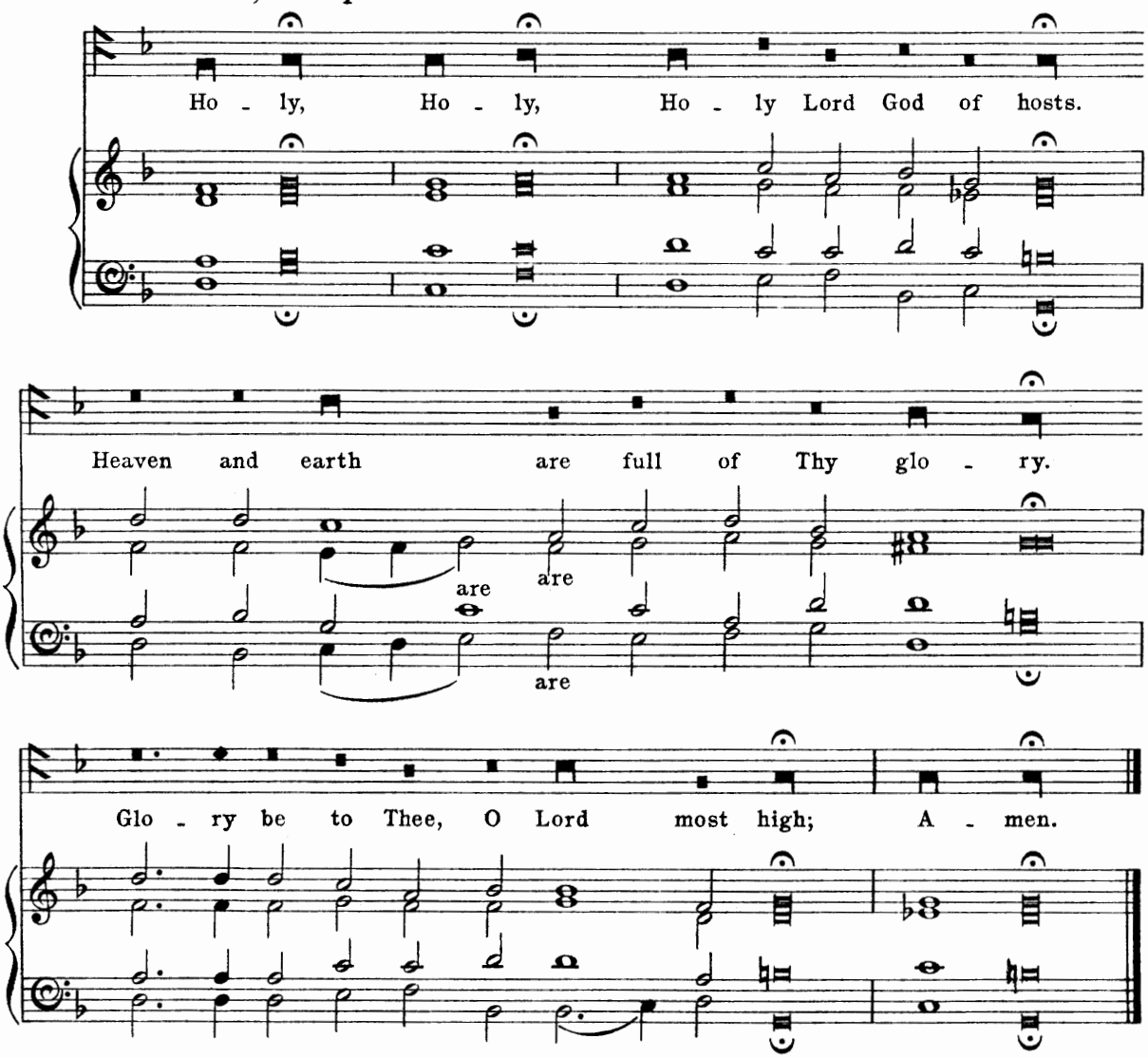
IV.

Mode II, transposed.



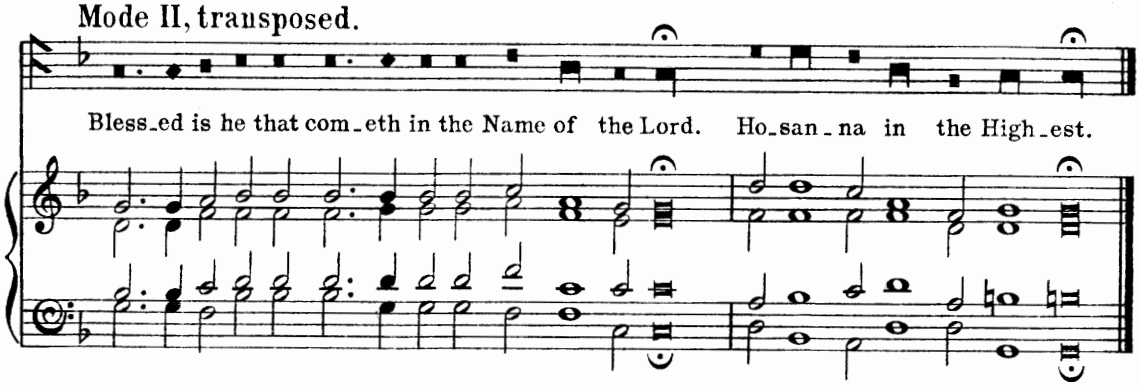
SANCTUS.

Mode II, transposed.

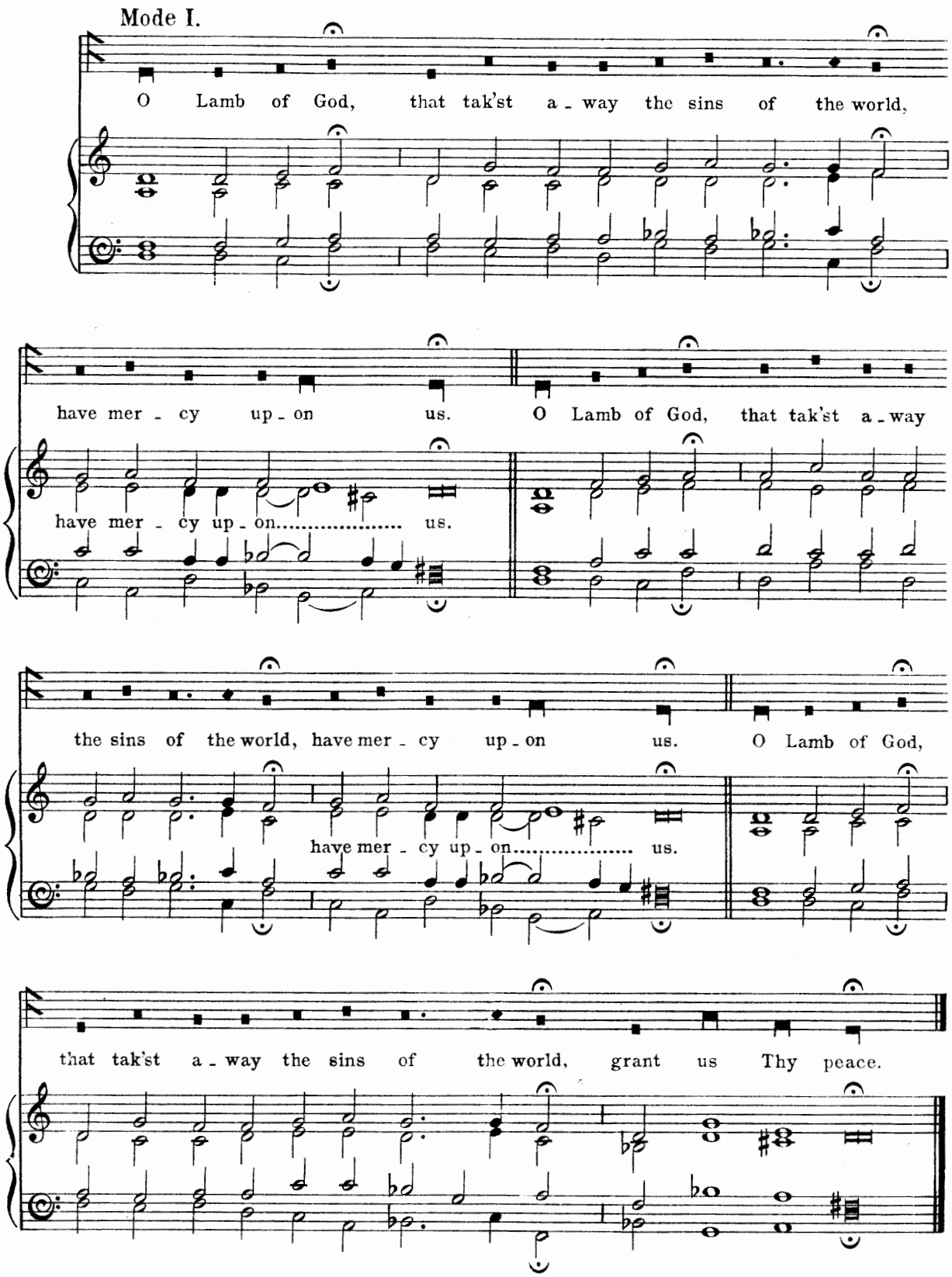


BENEDICTUS.

Mode II, transposed.

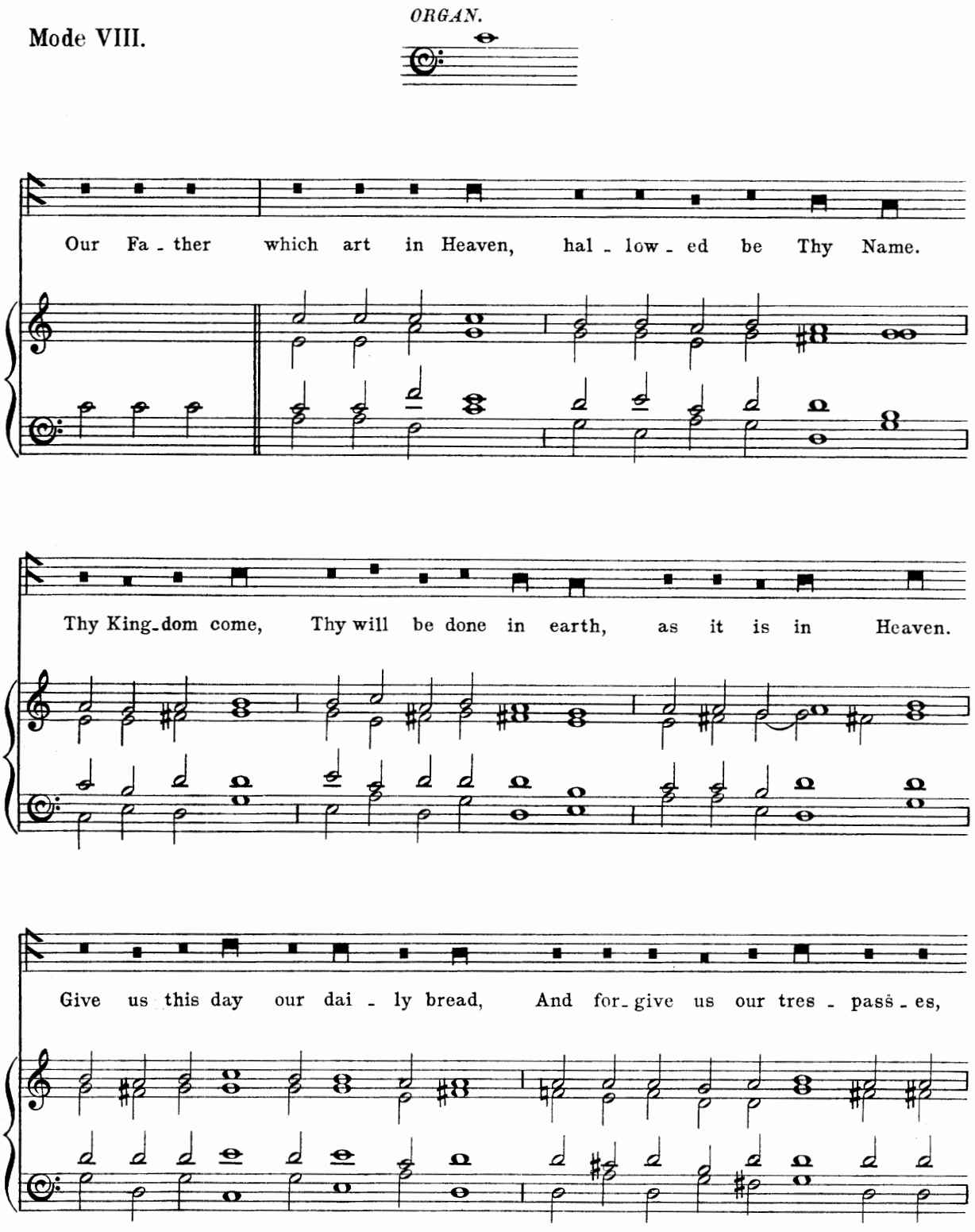


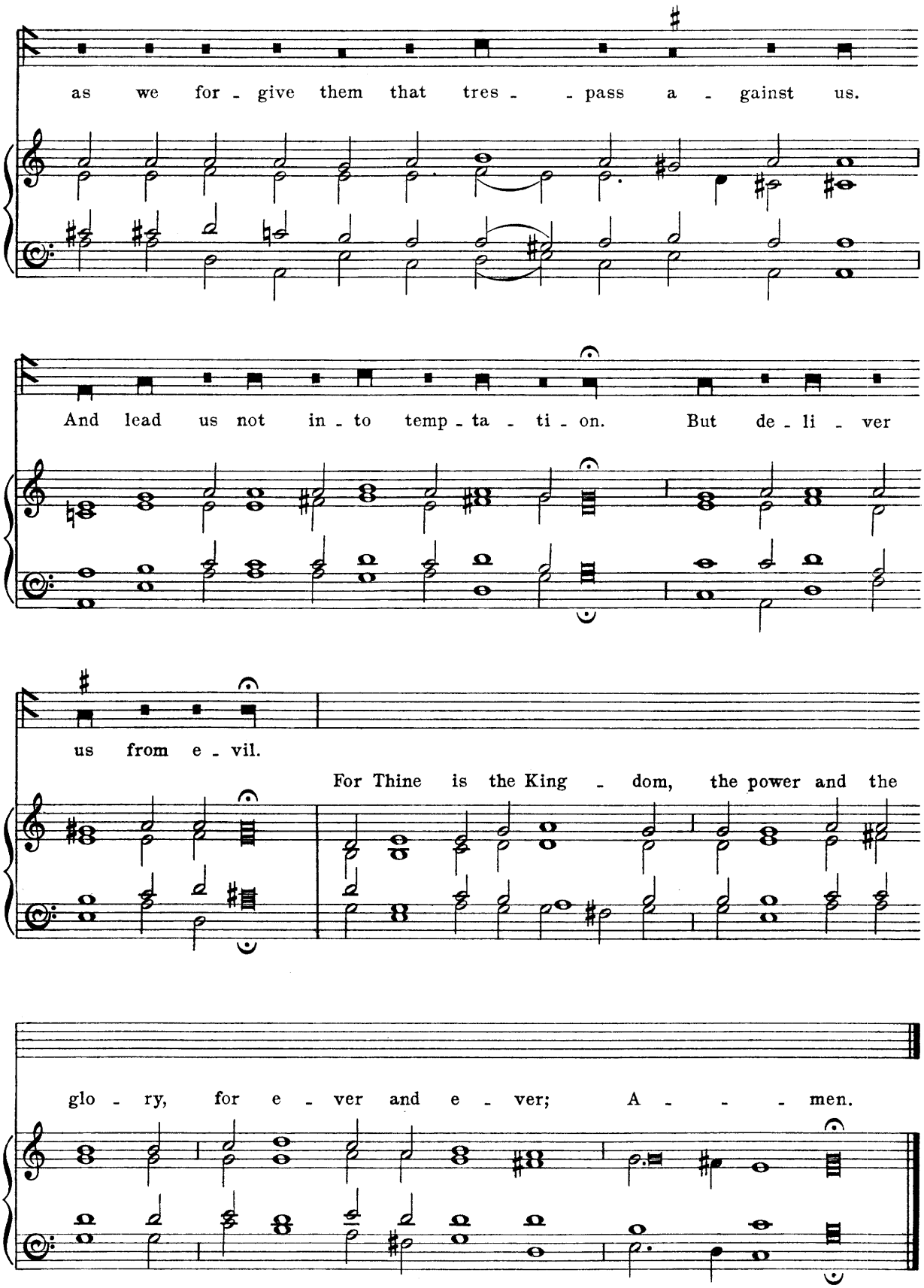
AGNUS DEI.


Mode I.
O Lamb of God, that tak'st a - way the sins of the world,
have mer - cy up - on us.
O Lamb of God, that tak'st a - way
have mer - cy up - on..... us.
the sins of the world, have mer - cy up - on us.
O Lamb of God,
have mer - cy up - on..... us.
that tak'st a - way the sins of the world, grant us Thy peace.

PATER NOSTER.

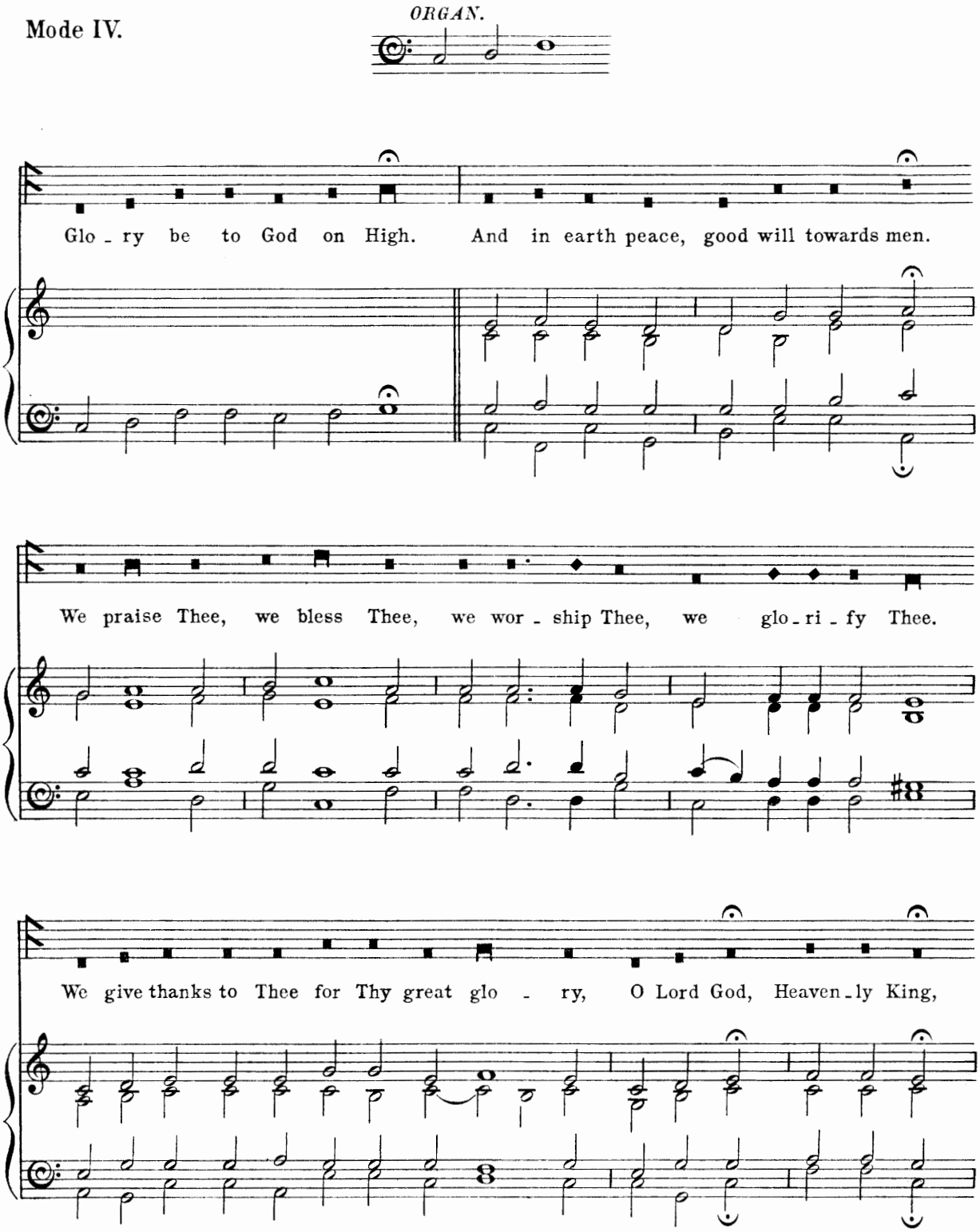
Mode VIII.

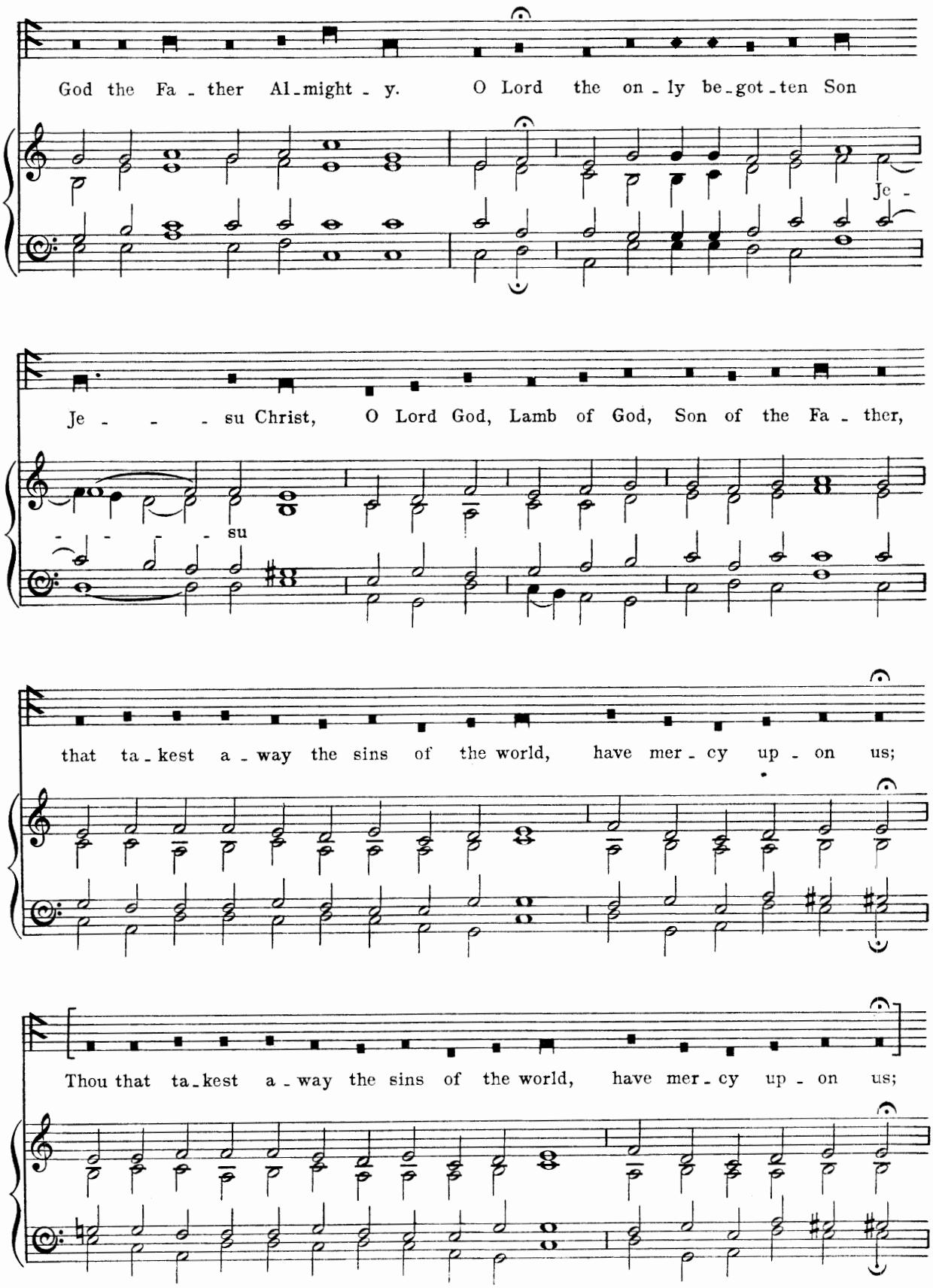


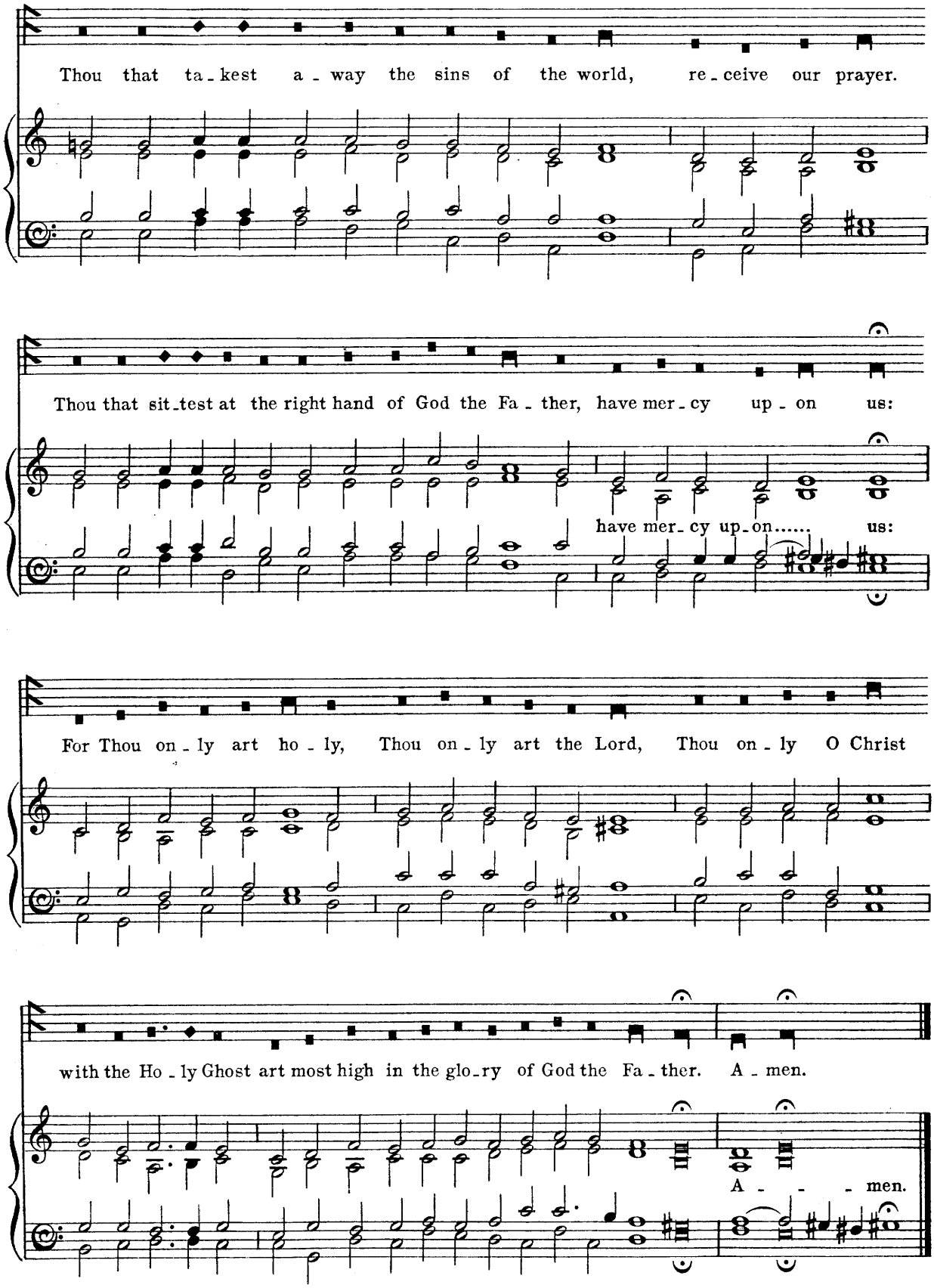

as we for - give them that tres - - pass a - gainst us.
And lead us not in - to temp - ta - ti - on. But de - li - ver
us from e - vil.
For Thine is the King - dom, the power and the
glo - ry, for e - ver and e - ver; A - - - men.

GLORIA IN EXCELSIS.

Mode IV.




God the Fa - ther Al-might - y. O Lord the on - ly be-got-ten Son
Je -
Je - - - su Christ, O Lord God, Lamb of God, Son of the Fa - ther,
- - - - su
that ta-kest a - way the sins of the world, have mer - cy up - on us;
Thou that ta-kest a - way the sins of the world, have mer - cy up - on us;

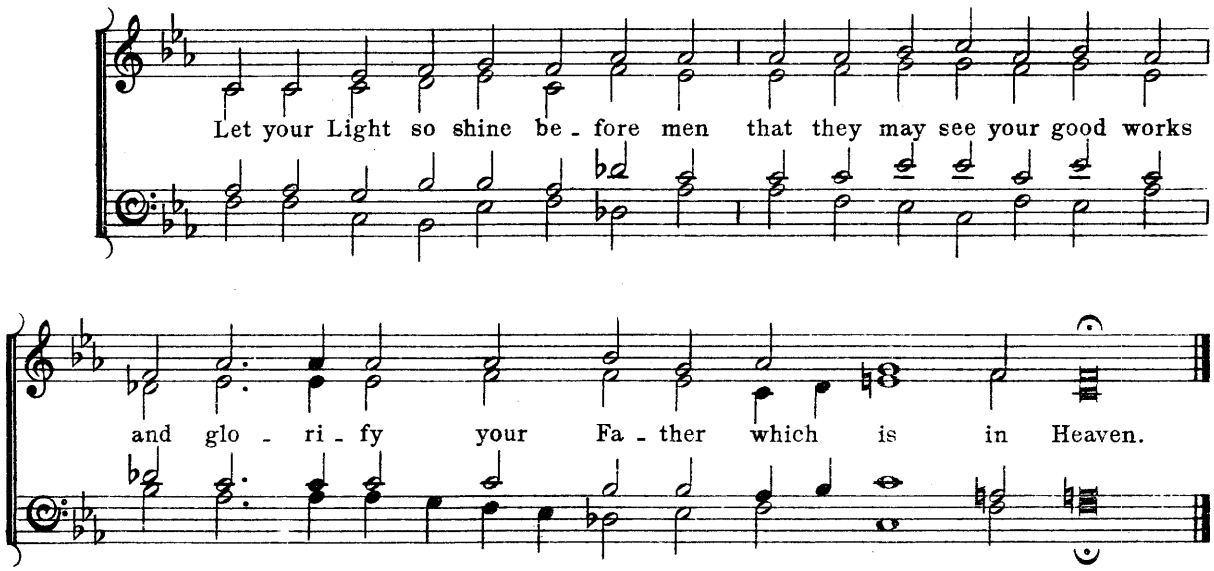

Thou that ta-kest a-way the sins of the world, re-ceive our prayer.
Thou that sit-test at the right hand of God the Fa-ther, have mer-cy up-on us:
have mer-cy up-on..... us:
For Thou on-ly art ho-ly, Thou on-ly art the Lord, Thou on-ly O Christ
with the Ho-ly Ghost art most high in the glo-ry of God the Fa-ther. A-men.
A - - - men.

APPENDIX.

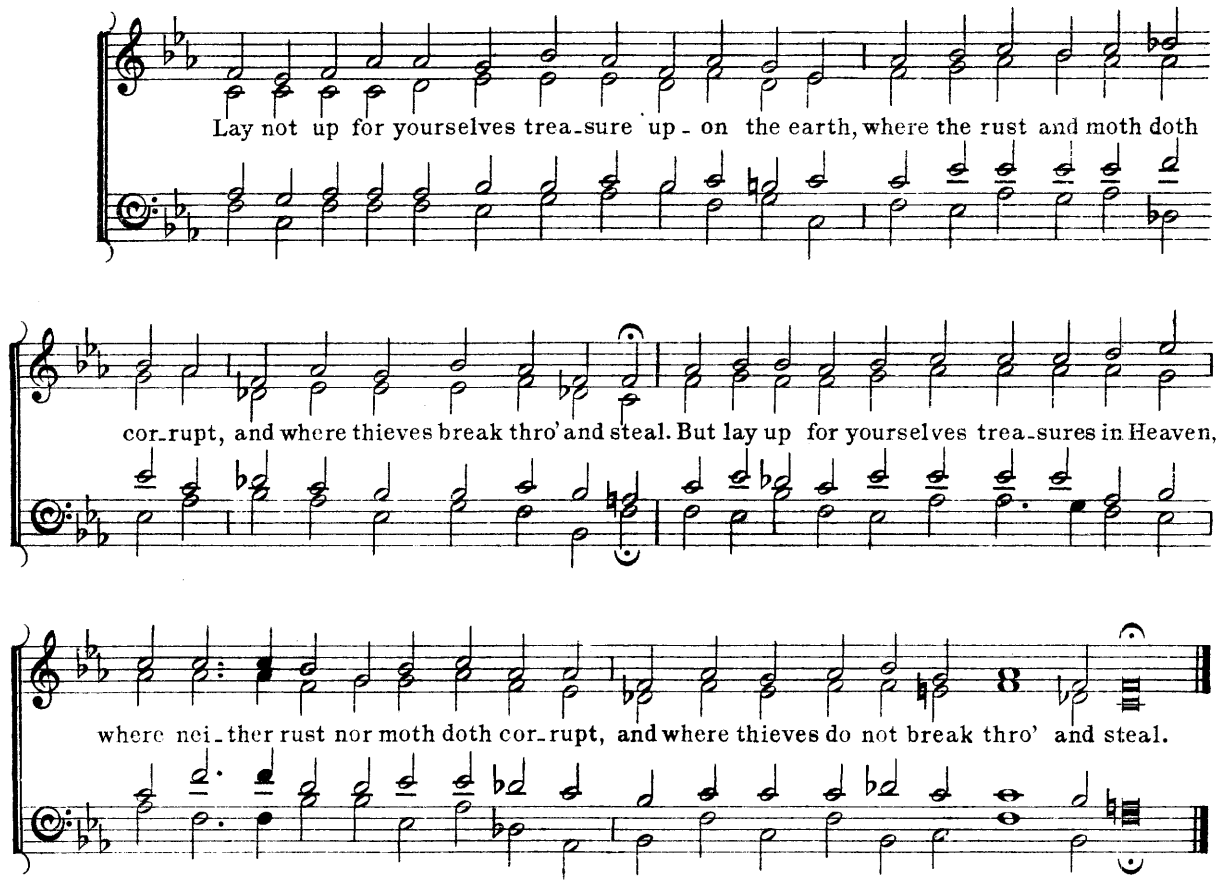
TRANSPOSITIONS.

OFFERTORIES.

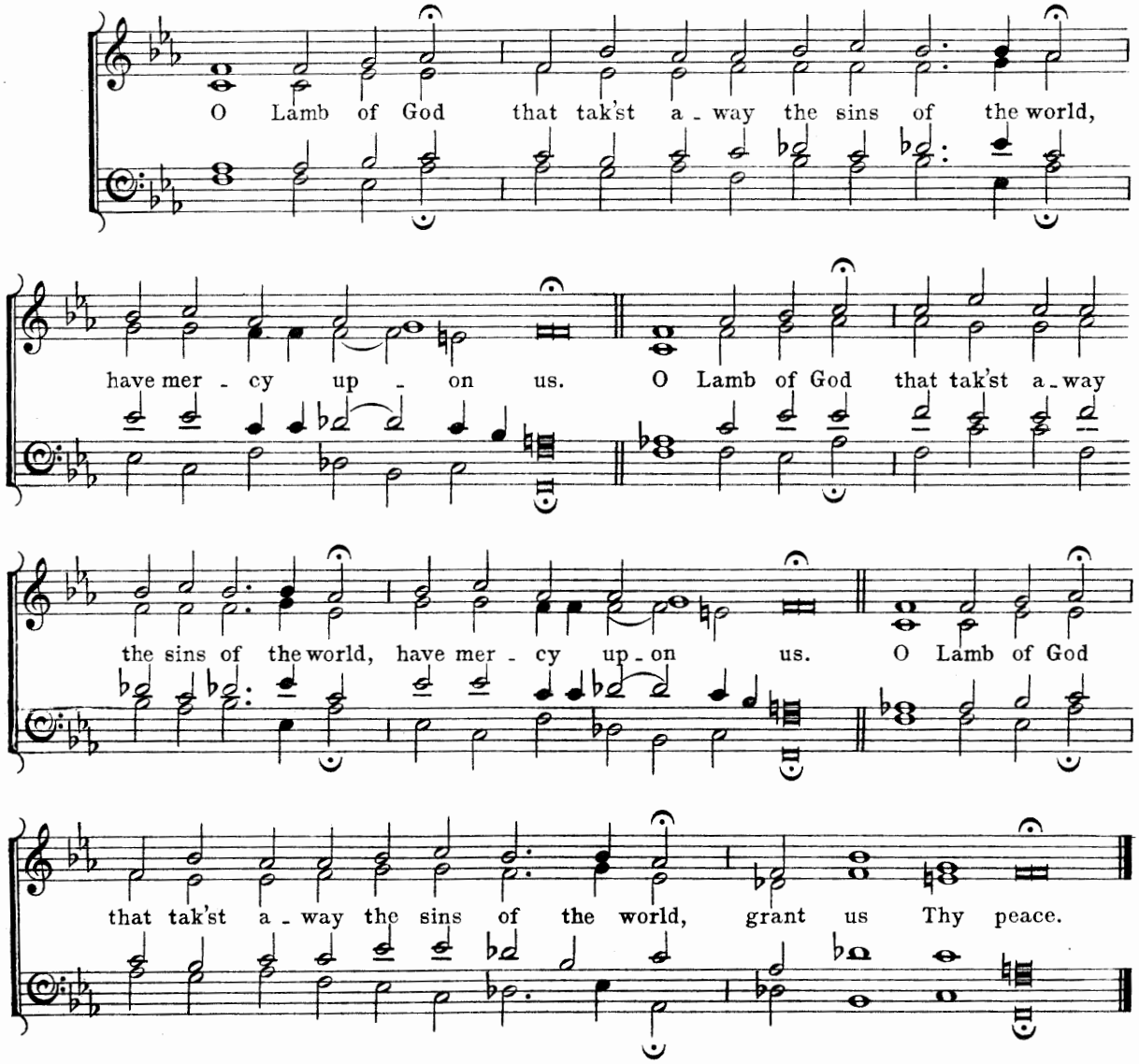
I.



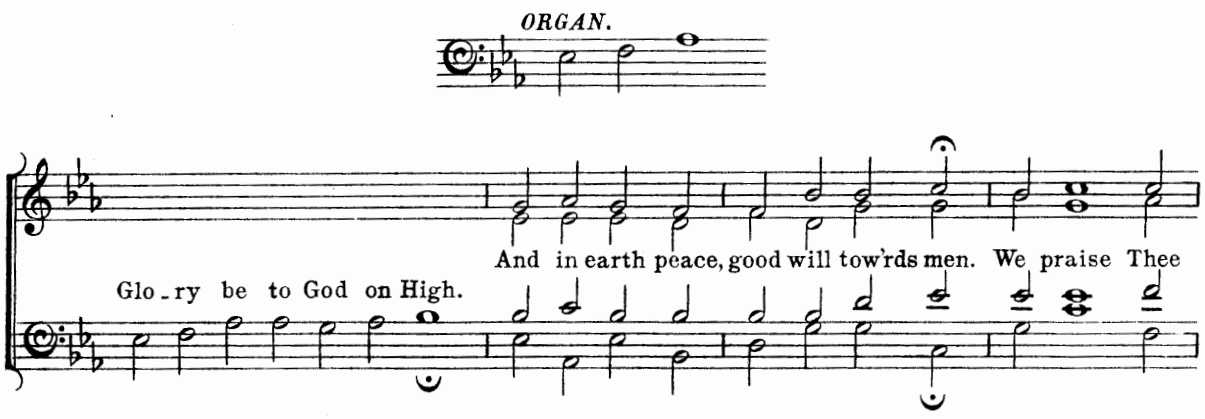
II.

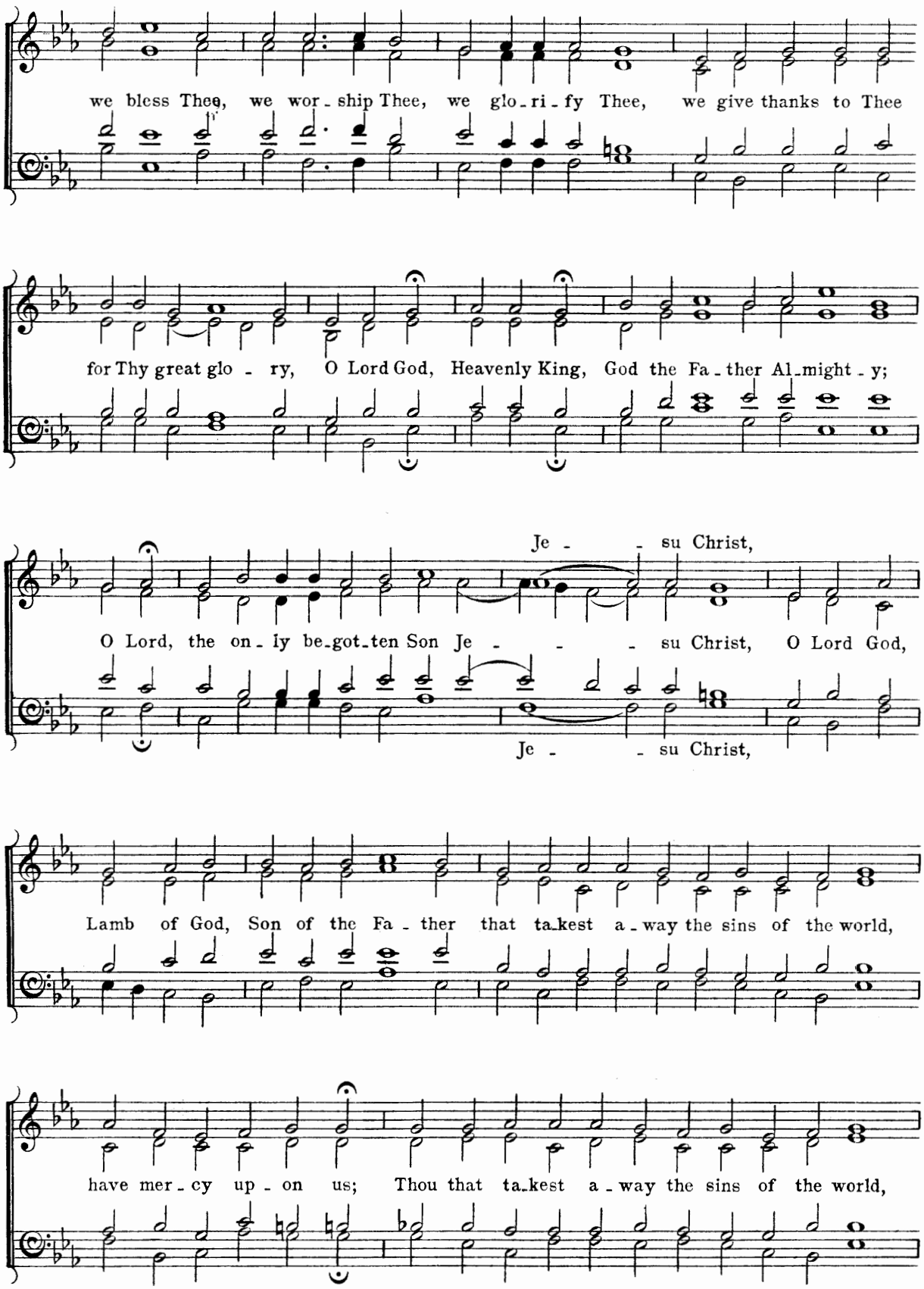


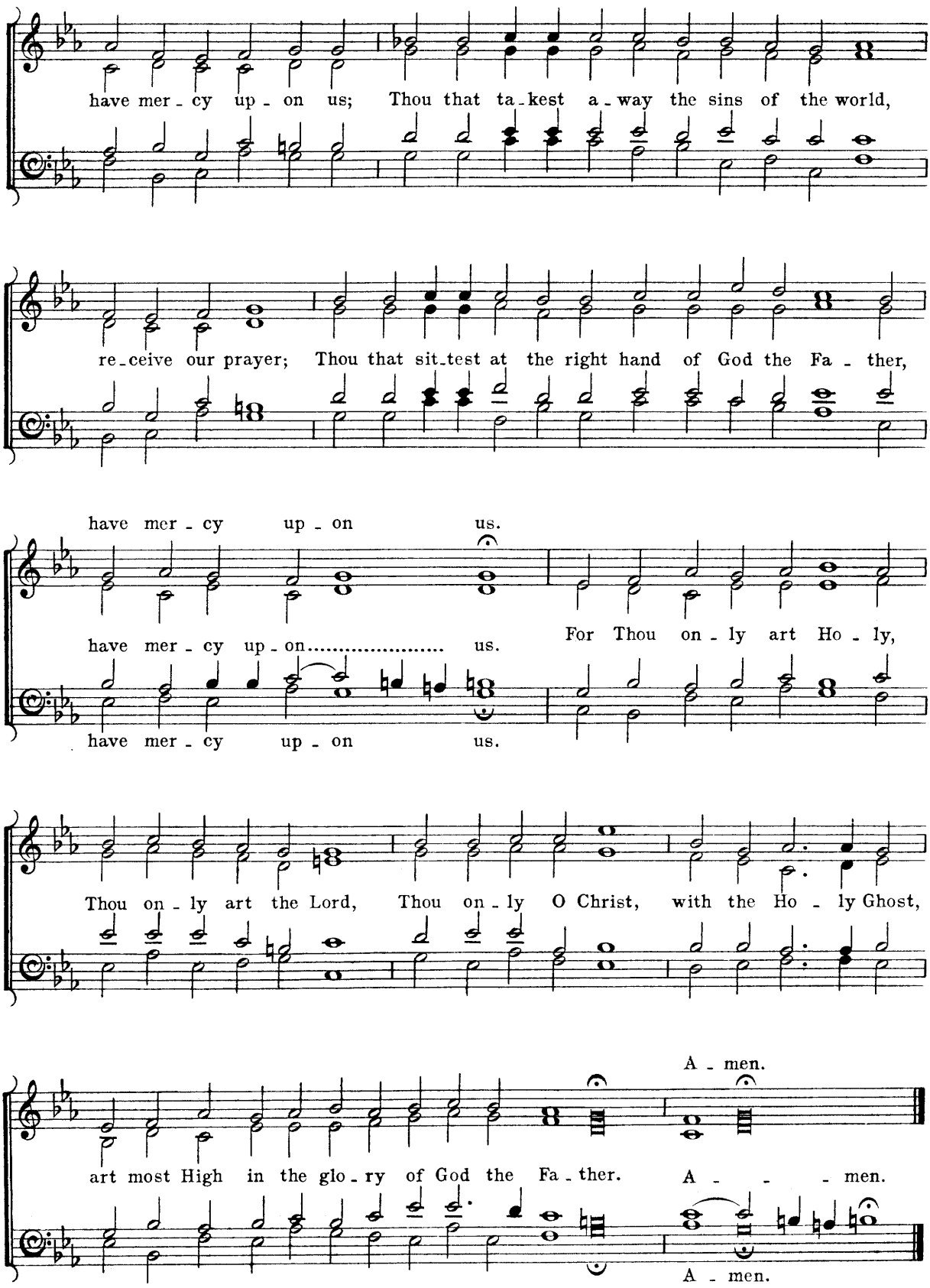
AGNUS DEI.



GLORIA IN EXCELSIS.




we bless Thee, we wor - ship Thee, we glo - ri - fy Thee, we give thanks to Thee
for Thy great glo - ry, O Lord God, Heavenly King, God the Fa - ther Al - might - y;
Je - - su Christ,
O Lord, the on - ly be - got - ten Son Je - - - su Christ, O Lord God,
Je - - su Christ,
Lamb of God, Son of the Fa - ther that ta - kest a - way the sins of the world,
have mer - cy up - on us; Thou that ta - kest a - way the sins of the world,


have mer - cy up - on us; Thou that ta - kest a - way the sins of the world,
re - ceive our prayer; Thou that sit - test at the right hand of God the Fa - ther,
have mer - cy up - on us.
have mer - cy up - on..... us.
have mer - cy up - on us.
For Thou on - ly art Ho - ly,
Thou on - ly art the Lord, Thou on - ly O Christ, with the Ho - ly Ghost,
art most High in the glo - ry of God the Fa - ther.
A - men.
A - - - men.
A - men.

THE COLLECT

FOR THE SUNDAY AFTER ASCENSION DAY.

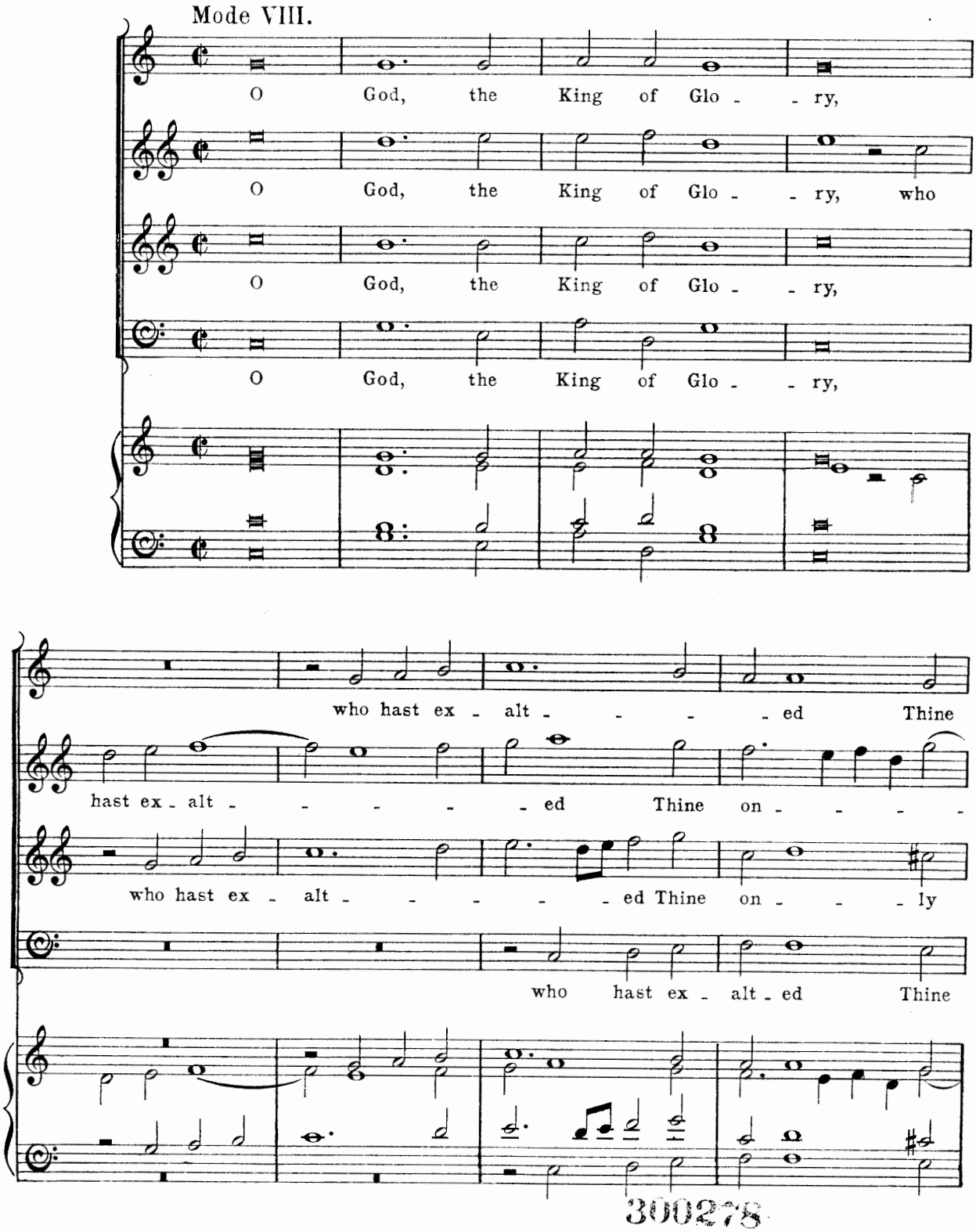
"O GOD, THE KING OF GLORY."

FOR FOUR VOICES.

BY

H. E. WOOLDRIDGE.

COLLECT FOR THE SUNDAY AFTER ASCENSION DAY.



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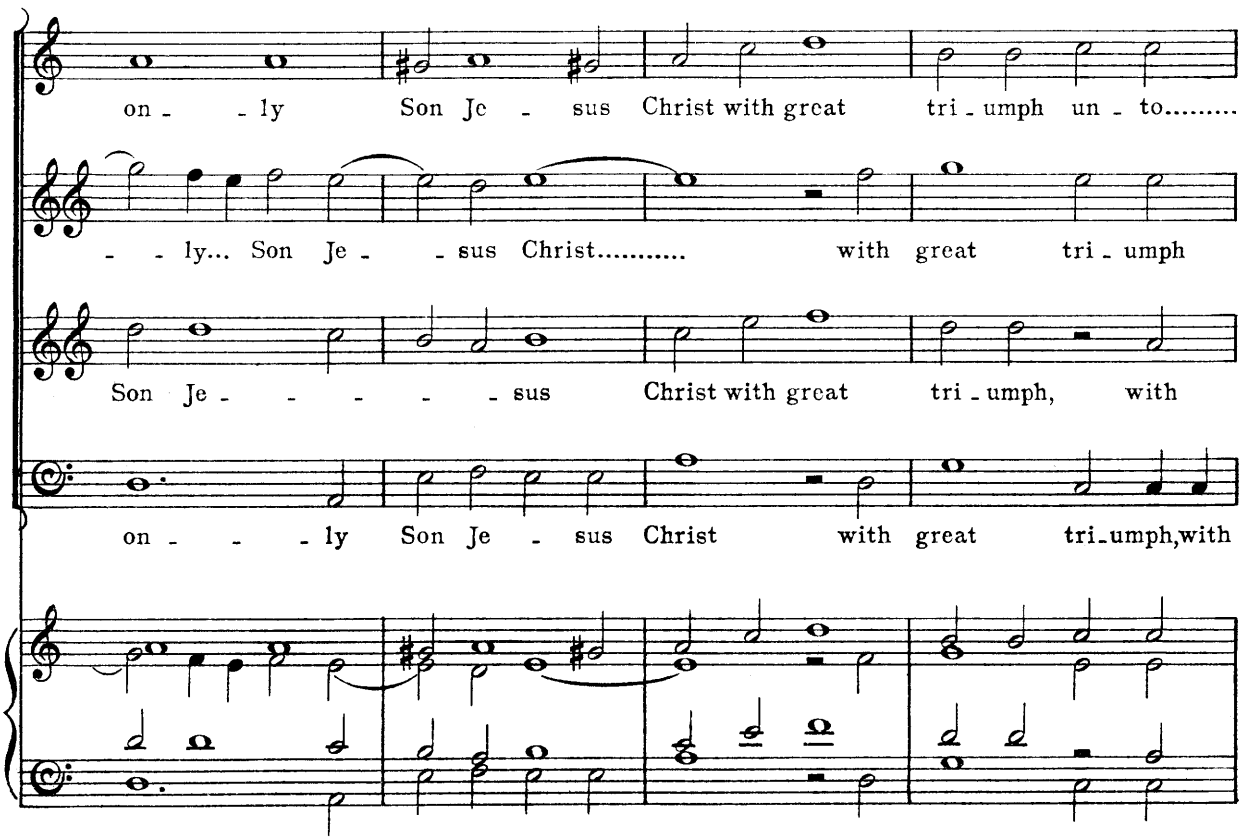
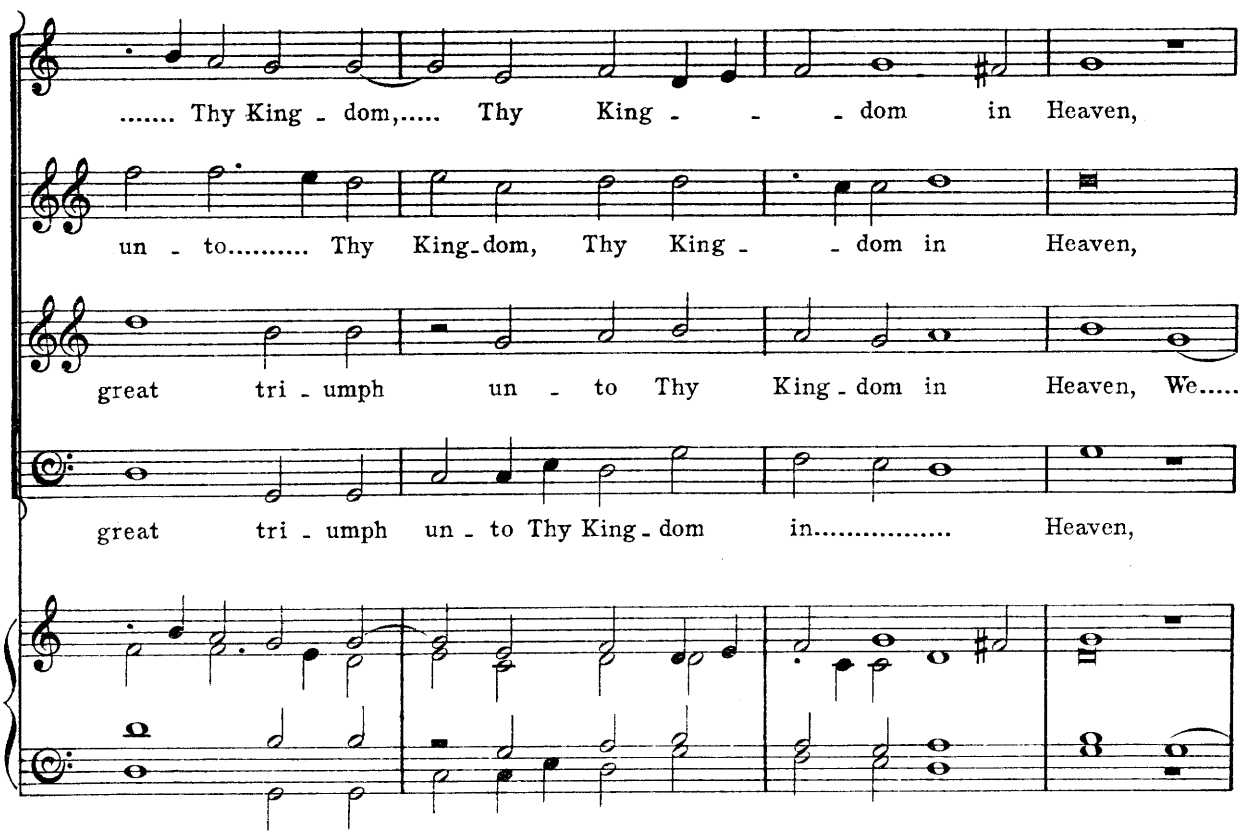
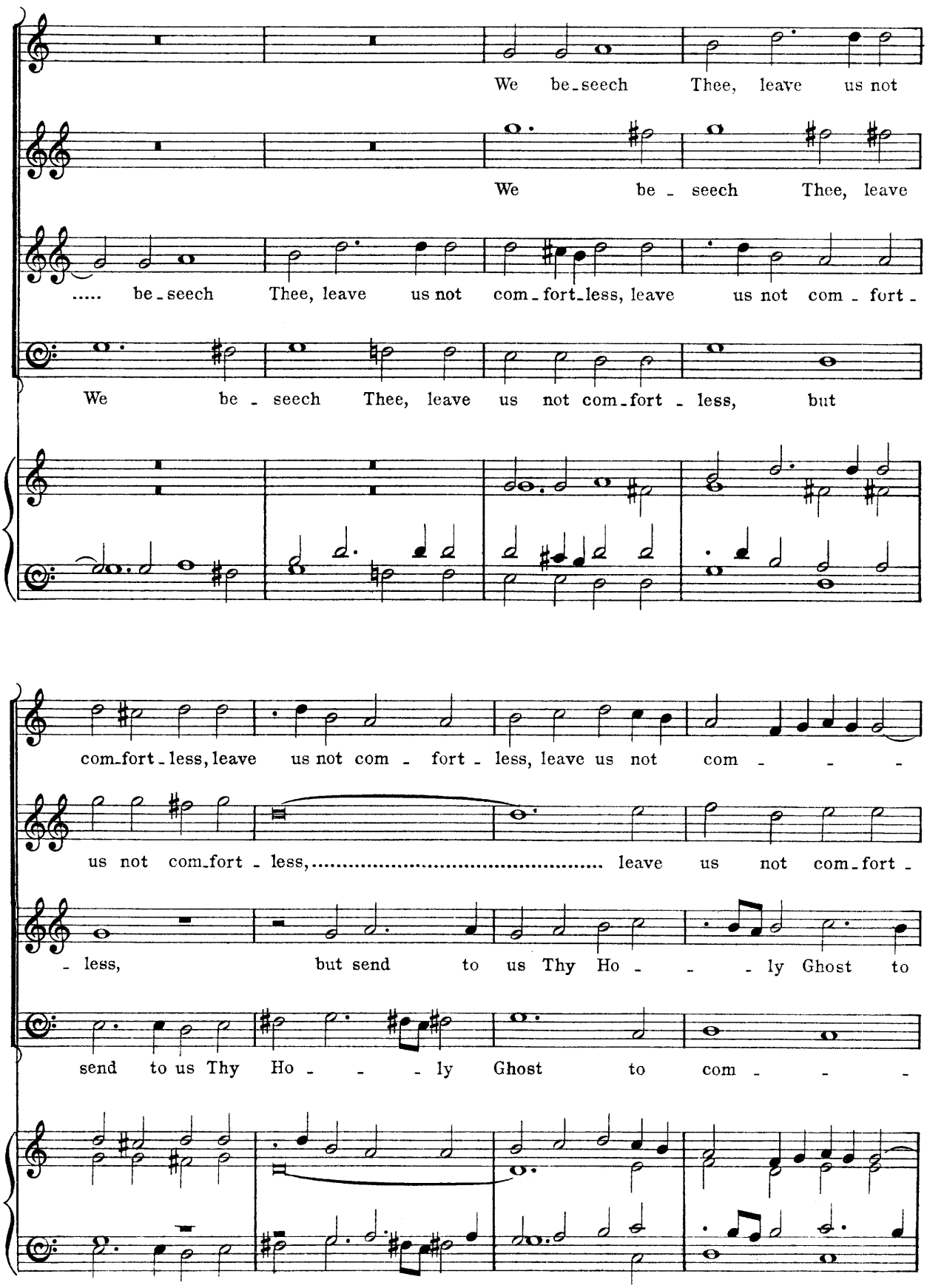
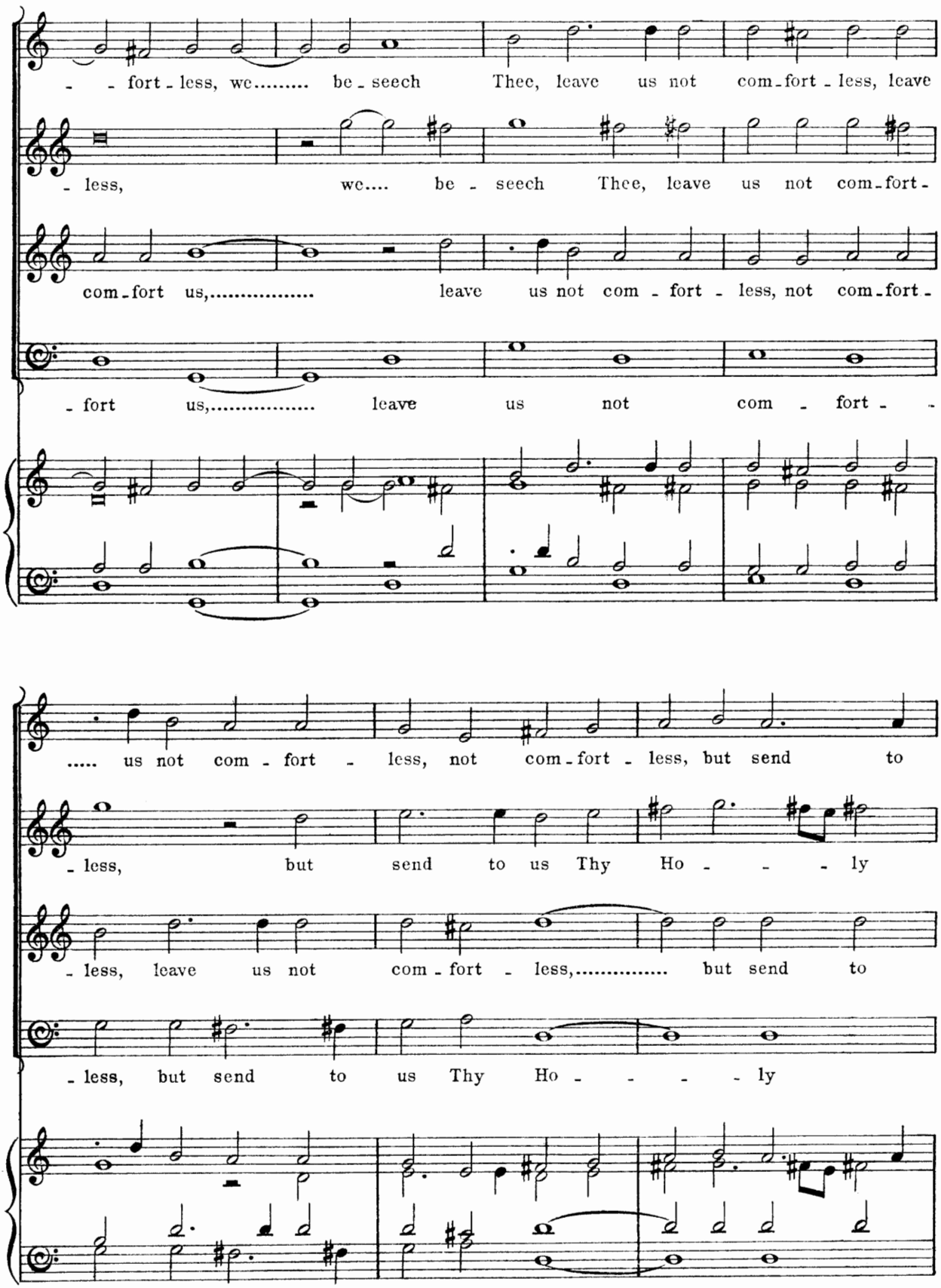
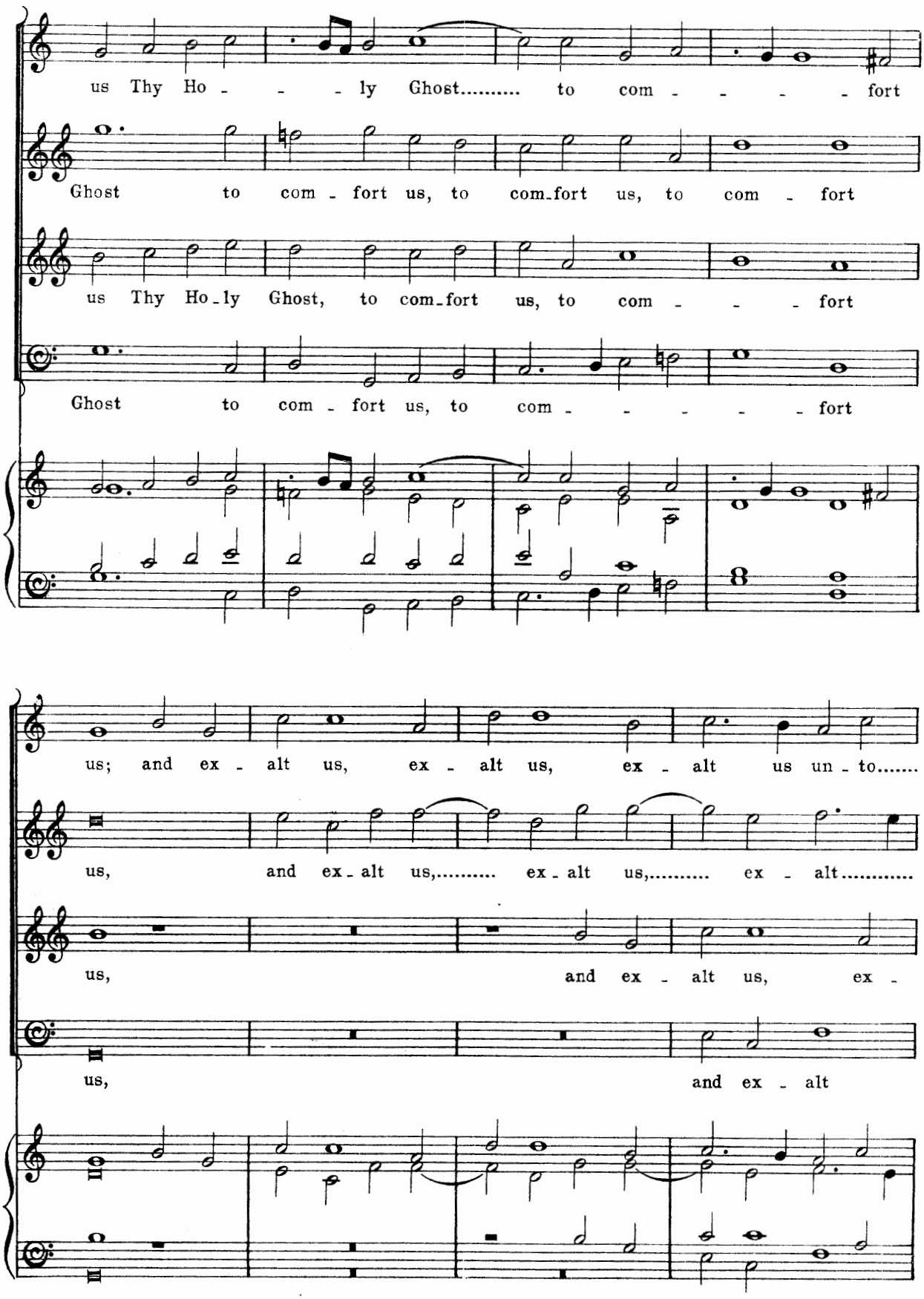
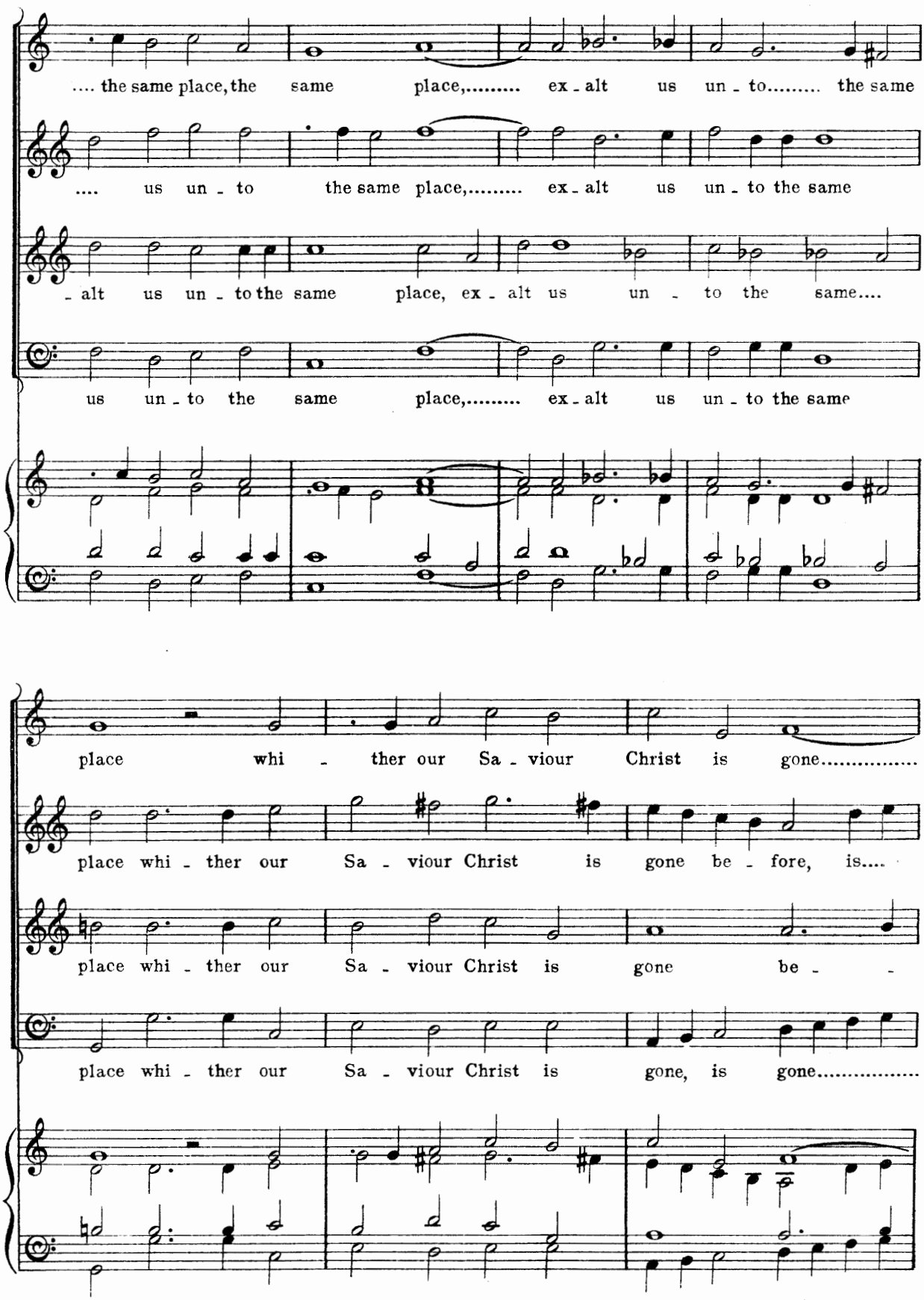

on - - ly Son Je - sus Christ with great tri - umph un - to.....
- - ly... Son Je - - sus Christ..... with great tri - umph
Son Je - - - - - - sus Christ with great tri - umph, with
on - - - ly Son Je - sus Christ with great tri-umph,with

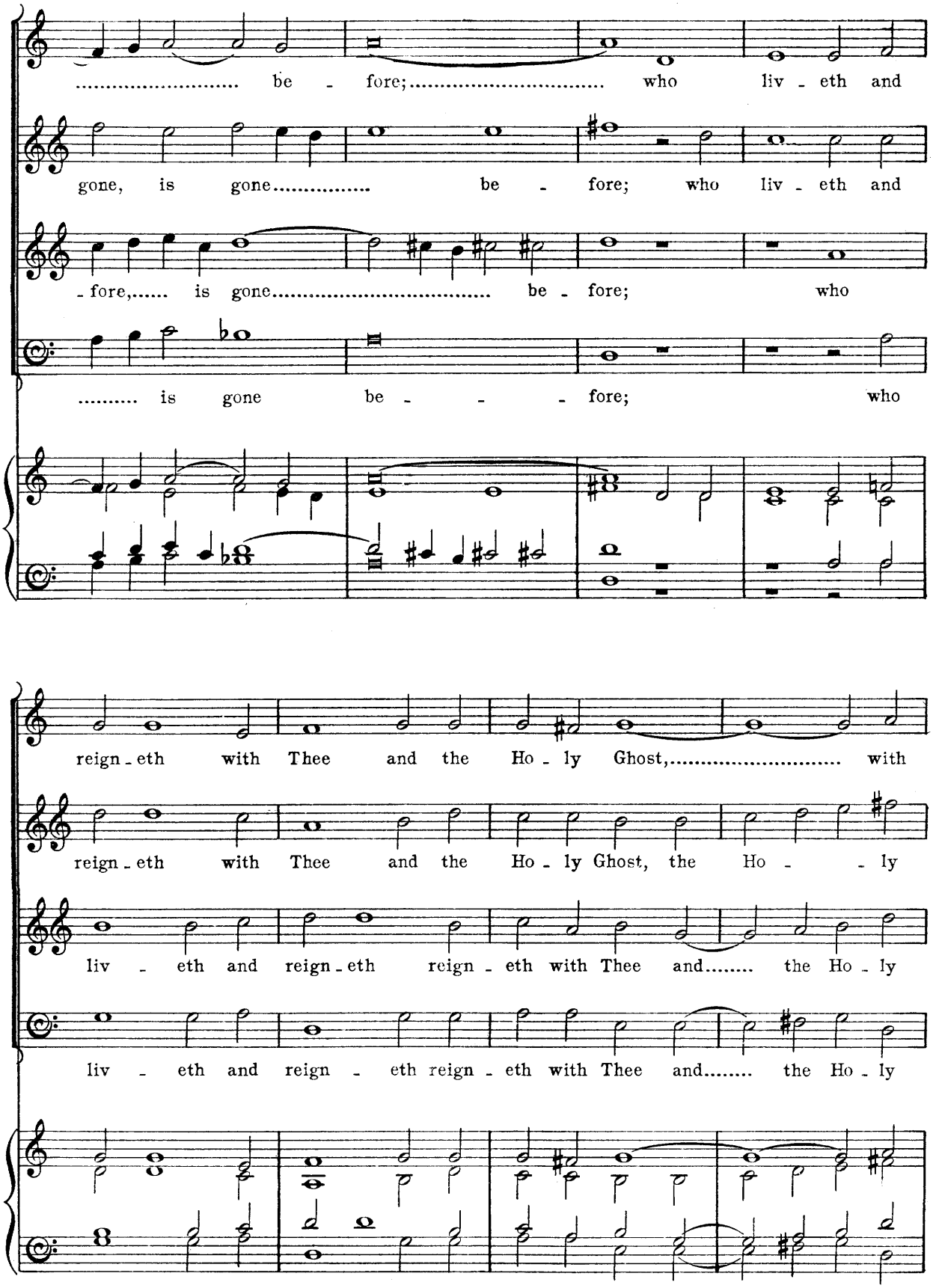

..... Thy King - dom,..... Thy King - - - dom in Heaven,
un - to..... Thy King-dom, Thy King - - dom in Heaven,
great tri - umph un - to Thy King - dom in Heaven, We.....
great tri - umph un - to Thy King - dom in..... Heaven,

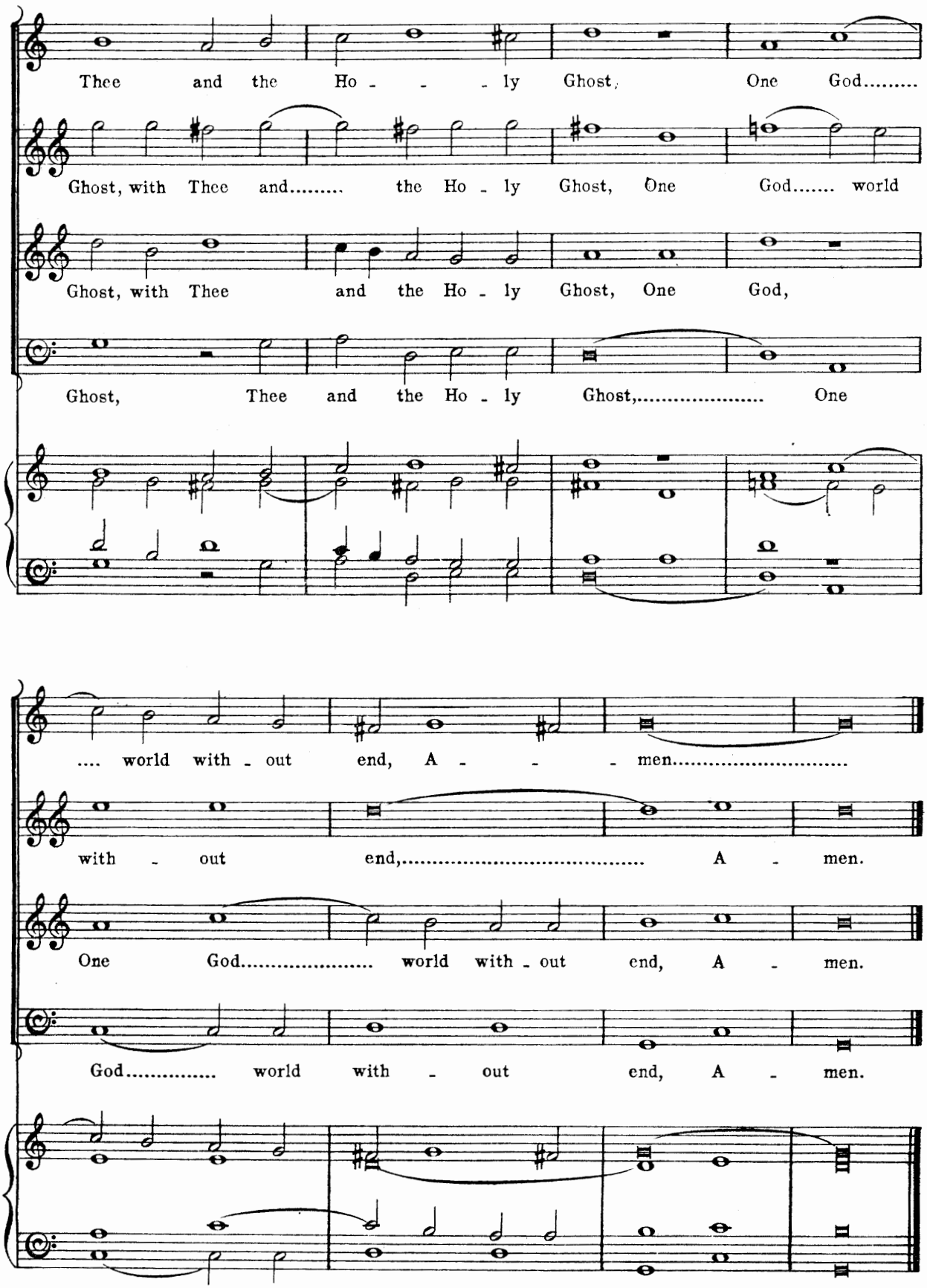

We be-seech Thee, leave us not
We be - seech Thee, leave
..... be-seech Thee, leave us not com-fort-less, leave us not com - fort -
We be - seech Thee, leave us not com-fort - less, but
com-fort-less, leave us not com - fort - less, leave us not com - - -
us not com-fort - less, ... leave us not com-fort -
- less, but send to us Thy Ho - - - ly Ghost to
send to us Thy Ho - - - ly Ghost to com - - -


- - fort - less, we..... be - seech Thee, leave us not com - fort - less, leave
- less, we.... be - seech Thee, leave us not com - fort -
com - fort us,..... leave us not com - fort - less, not com - fort -
- fort us,..... leave us not com - fort - -
..... us not com - fort - less, not com - fort - less, but send to
- less, but send to us Thy Ho - - - ly
- less, leave us not com - fort - less,..... but send to
- less, but send to us Thy Ho - - - ly


us Thy Ho - - - ly Ghost..... to com - - - - fort
Ghost to com - fort us, to com-fort us, to com - fort
us Thy Ho-ly Ghost, to com-fort us, to com - - - fort
Ghost to com - fort us, to com - - - - - fort
us; and ex - alt us, ex - alt us, ex - alt us un - to.....
us, and ex - alt us,..... ex - alt us,..... ex - alt.....
us, and ex - alt us, ex -
us, and ex - alt


.... the same place, the same place,..... ex - alt us un - to..... the same
.... us un - to the same place,..... ex - alt us un - to the same
- alt us un - to the same place, ex - alt us un - to the same....
us un - to the same place,..... ex - alt us un - to the same
place whi - ther our Sa - viour Christ is gone.....
place whi - ther our Sa - viour Christ is gone be - fore, is....
place whi - ther our Sa - viour Christ is gone be - -
place whi - ther our Sa - viour Christ is gone, is gone.....


be - fore; who liv - eth and
gone, is gone be - fore; who liv - eth and
- fore, is gone be - fore; who
is gone be - - - fore; who
reign - eth with Thee and the Ho - ly Ghost, with
reign - eth with Thee and the Ho - ly Ghost, the Ho - - ly
liv - eth and reign - eth reign - eth with Thee and the Ho - ly
liv - eth and reign - eth reign - eth with Thee and the Ho - ly


Thee and the Ho - - - ly Ghost, One God.....
Ghost, with Thee and..... the Ho - ly Ghost, One God..... world
Ghost, with Thee and the Ho - ly Ghost, One God,
Ghost, Thee and the Ho - ly Ghost,..... One
.... world with - out end, A - - - men.....
with - out end,..... A - men.
One God..... world with - out end, A - men.
God..... world with - out end, A - men.