

THE OFFICE OF COMPLINE

From Divine Worship Daily Office

Set to Plainsong



Prepared by Ian Williams

October, 2022



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PREFACE

This booklet provides a plainsong setting of Compline, from the Daily Office of the Ordinariates of Our Lady of Walsingham in Great Britain, and Our Lady of the Southern Cross in Australia, approved by Rome and published in 2021.¹

The Ordinariates were founded by Pope Benedict XVI following his 2009 Apostolic Constitution *Anglicanorum Coetibus*, to allow Anglican laity, clergy and religious to enter into the full communion of the Catholic Church, whilst retaining elements of their heritage which are in keeping with the Catholic faith. The Holy Father's generous gift reflected his sense of the organic and familial development of the Roman Rite and its music.

The Ordinariates' Compline is a case in point. It is recognisably based on the Anglican office and its liturgical and musical roots in the Use of Sarum, the form of the Roman Rite most widely known in England before the Reformation. Cranmer's Book of Common Prayer merged the offices of Vespers and Compline into Evensong, but the 19th and 20th centuries saw a gradual Anglican recovery of Compline as a distinct night office, notably in the work of W.H. Frere and G.H. Palmer who, employing the language of Coverdale and Cranmer, set English translations of the texts to Sarum chants. Their work is better known in the revised form published in 1929 as *An Order for Compline*, by the Plainsong and Medieval Music Society.

My aim in compiling this edition is that it should sit in that tradition, singing well for those familiar with Anglican Compline, while acknowledging its specifically Catholic elements and Sarum inheritance.

¹ This is the Compline referenced in the booklet. The Ordinariate of the Chair of St. Peter has its own Daily Office, reflecting the distinctive heritage of Anglican liturgy in North America.

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SINGING COMPLINE

Some brief practical notes follow on how Compline may be sung. Those seeking an introduction to chant notation might look to the late Mary Berry's *Plainchant for Everyone*, a well-written guide that also addresses the use of chant with English. It is available in its latest form as *The RSCM Guide to Plainchant* (RSCM Press, 2008).

Antiphonal Singing Antiphony alternates performance between two parties. It occurs in Compline in the dialogue between Officiant and others, and in the performance of psalms and canticle by two groups of singers. In our first example all respond to the Officiant with "Into Thy hands, O Lord, I commend my spirit".

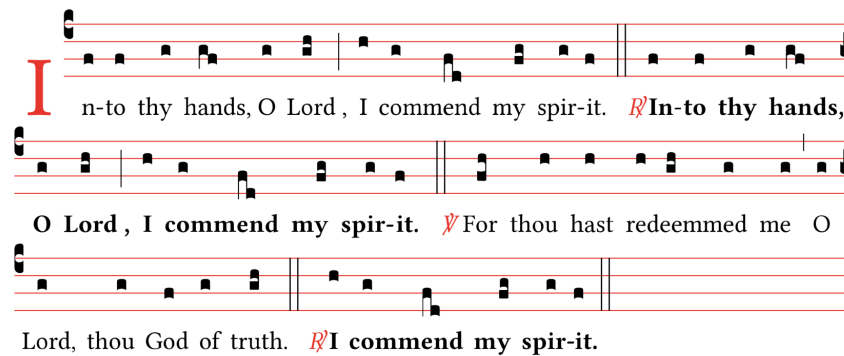
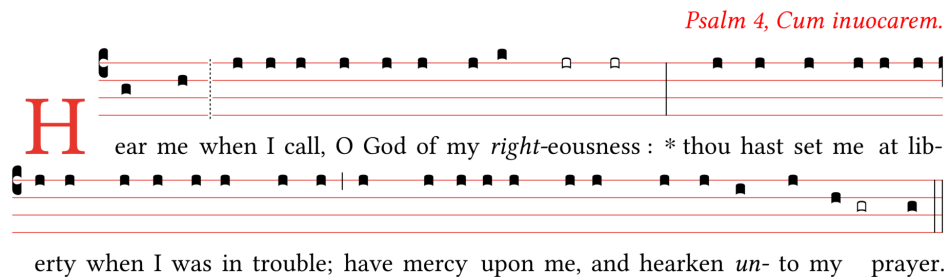


Figure 1: A Responsory



- 2 O ye sons of men, how long will ye blaspheme mine *hon*-our : and have such pleasure in vanity, and seek *af*-ter leasing?
- 3 Know this also, that the Lord hath chosen to himself the man that is *god*-ly : when I call upon the Lord, *he* will hear me.

Figure 2: A Psalm

The second example is from the beginning of Psalm 4. Verses are sung alternately by one group and another. The two traditionally face each other, either side of the quire.² The first half of the opening verse (up to the colon) is often sung by a cantor. If two cantors are available, it is also possible to place each in a different group, and have them sing the first half of all their side's verses.

² The area of a church designed to accommodate clergy and liturgical singers, between nave and altar.

A short silence is observed between each half verse. Its length depends on acoustic, but is typically no more than two seconds. It helps to have someone indicate entry by hand movement, at least until the group has sung together often enough to make that unnecessary. If there are two cantors, each may do this for the other side. Successive verses should begin promptly, though not so as to overlap or sound hurried.

The notes at the beginning of the psalm before the dominant, or main reciting tone, are known as the intonation. They are only sung for the first verse, after which verses begin directly at the dominant. Where (as in Compline) a series of psalms is preceded and followed by an antiphon, the intonation is also omitted for the first verse of the second and subsequent psalms. In wider practice the intonation for canticles is sung for each verse. However, the only canticle in Compline, the *Nunc Dimittis*, is sung with an antiphon like a psalm, and so should follow the pattern described.

Pointing I have used a small number of typographical conventions to indicate who sings what and when. In dialogues such as the first example, the response to the Officiant is emboldened and preceded by a barred R, while second and subsequent sections for the Officiant are preceded by a barred V.

The first half of the verse

intonation dominant mediant

Figure three shows conventions used for psalms in the context of the main structural elements of the psalm-tone. You will see that the setting is given in full for the first verse, and that the point of melodic movement from the dominant to the concluding figure of each half verse (the mediant and termination) is italicised in the underlay. Succeeding verses are given only as text, but the equivalent points of movement are italicised.

You will also observe that the last two notes of the mediant, and the penultimate note of the termination, are transparent. This indicates optionality, to cater for endings with a varying number of syllables. Thus the mediant of *v1* sets "right-eousness", using all three notes; that of *v2*, "hon-our", only needing two; and *v6*, "say", requiring but one.

Where a tilde ("~") is appended to a syllable, it should be sung to two notes (see footnote 6 on page 2 for an example).

A half verse can sometimes be so short as to require omission of the dominant. This is indicated in the text by a dash followed by the italicised first syllable of the mediant or termination (see the second half of Psalm 31, *v5*).

Antiphons Compline includes two antiphons. The first is sung by a cantor before the Psalms, and by all after them. It is also possible to have the cantor intone the first half of the antiphon before the Psalms, and for everyone else to sing the second half. The second antiphon is sung before and after the Nunc Dimittis in the same way.

Options This booklet is self-contained: it provides a setting of the standard texts of Compline, without the need to reference other material. However, the rubrics in Divine Worship make further options available to those with the opportunity to implement them. The instructions for *Te lucis* indicate that "another suitable Hymn" may be substituted. The Supplementary Texts section of the General Introduction includes a number of seasonal Compline hymns, cross-referenced to the *English Hymnal*. Seasonal doxologies are also provided, to substitute for that given at the end of the Office hymn. Hymns from the Sarum tradition may also be found in Frere and Palmer, and in Professor Renwick's *Sarum English Hymnal*.³

The General Introduction concludes by saying that parts of the Office may be sung in a different language, where the text is taken from an approved liturgical book of the Roman Rite (particular mention is made of Latin and Gregorian chant); and that an Office may be preceded by an Anthem.

Tempo, Rhythm and Singing Style English-language settings of Office prayers, responses and psalms benefit from being sung lightly and flexibly, with an unexaggerated respect for speech rhythm and the light and shade of natural emphasis. Dr. Berry puts it well when she writes "If you sing in English, do remember to follow the natural rhythm of the words themselves, and the rhythm of the phrase as a whole ... The important thing is to sing in English as naturally as you would speak it, not as if you were hitting nails on the head with equal force".⁴

³ See the *Sarum Rite* website, under 'More Documents'.

⁴ *Plainchant for Everyone*, 1987, p. 8.

COMPLINE

PREPARATION

The Officiant shall say:



☩ THE Lord Almighty grant us a qui-et night and a perfect end. *R* Amen.

I Peter 5:8-9

Brethren, be sober, be vig-i-lant; Because your adversary the de-vil, as a roaring

li-on, walketh about, seeking whom he may devour: Whom re-sist, steadfast in the

faith. But thou, O Lord, have mercy upon us; *R* Thanks be to God.

O God, make speed to save us. *R* O Lord, make haste to help us.


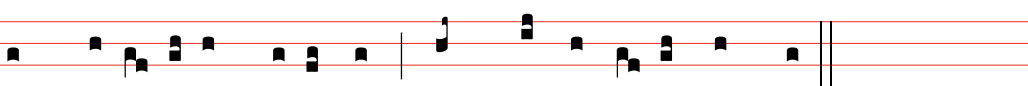
☩ Glor-y be to the Father, and to the Son : and to the Hol-y Ghost; *R* As it was

in the be-gin-ning, is now and ever shall be, world without end. Amen.

☩ Praise ye the Lord *R* The Lord's name be prais-ed.

PSALMODY

The following Psalmody is said.

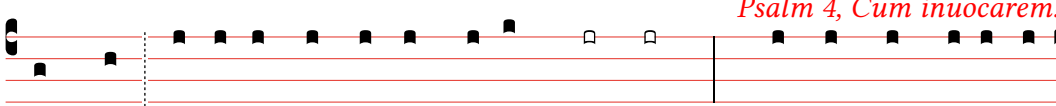
Ant.  

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

Or, from Easter until Trinity Sunday

Ant. 

AL-le-lu-ia, * alle-lu-ia alle-lu-ia, alle-lu-ia.

 *Psalm 4, Cum inuocarem.*

Hear me when I call, O God of my *right-eousness* : * thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken *un-* to my prayer.

- 2 O ye sons of men, how long will ye blaspheme mine *hon-*our : and have such pleasure in vanity, and seek *af-*ter leasing⁵?
- 3 Know this also, that the Lord hath chosen to himself the man that is *god-*ly : when I call upon the Lord, *he* will hear me.
- 4 Stand in awe, and *sin* not : commune with your own heart, and in your *cham-*ber, and be still.
- 5 Offer the sacrifice of *right-eousness* : and put your *trust~*⁶ in the Lord.
- 6 There will be many that *say* : Who will *show* us any good?
- 7 Lord lift Thou *up* : the light of thy counten-*ance* upon us.
- 8 Thou hast put gladness in my *heart* : since the time that their corn and wine and *oil* increas-ed.

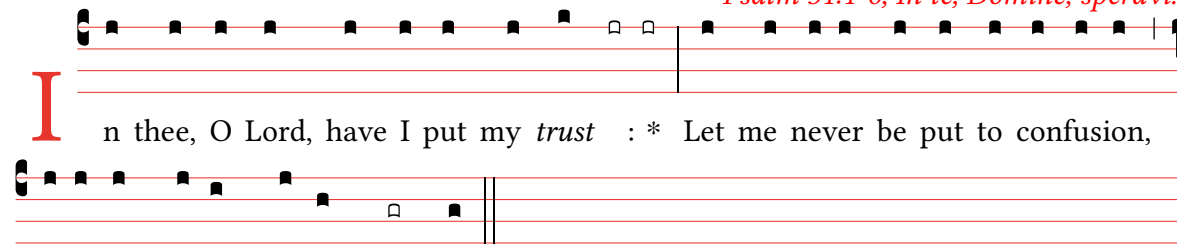
⁵ To seek after the false.



⁶ your *trust~* in the Lord.

- 9 I will lay down in peace, and take my *rest* : for it is thou, Lord, only, that makest me *dwell* in safety.

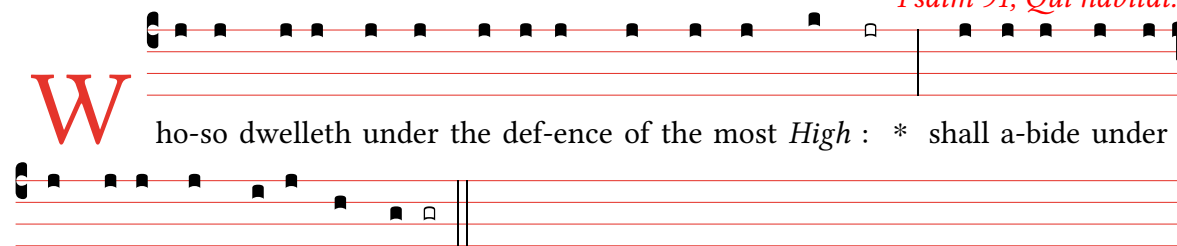
Psalm 31:1-6, In te, Domine, speravi.



In thee, O Lord, have I put my *trust* : * Let me never be put to confusion,
de-liv-er me *in* thy righteousness.

- 2 Bow down thine *ear* to me : make haste *to* deliver me.
3 And be thou my strong rock, and house of de-*fence* : that thou *may*-est save me.
4 For thou art my strong rock, and my *cast*-le : be thou also my guide, and lead me *for* thy Name's sake.
5 Draw me out of the net that they have laid privily *for* me : — *for* thou art my strength.
6 Into thy hands I commend my *spir*-it : for thou hast redeemed me, O *Lord*, thou God of truth.

Psalm 91, Qui habitat.



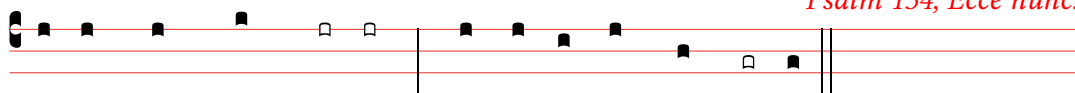
Who-so dwelleth under the def-ence of the most *High* : * shall a-bide under
the shadow of *the* Almighty.

- 2 I will say unto the Lord, Thou art my hope, and my *strong*-hold : my God, in *him* will I trust.
3 For he shall deliver thee from the snare of the *hunt*-er : and from the *noi*-some pestilence.
4 He shall defend thee under his wings, and thou shalt be safe under his *feath*-ers : his faithfulness and truth shall be thy *shield* and buckler.

- 5 Thou shalt not be afraid for any terror by *night* : nor for the arrow that *fli*-eth by day;
- 6 For the pestilence that walketh in *dark*-ness : nor for the sickness that destroyeth in the noon-day.
- 7 A thousand shall fall beside thee, and ten thousand at thy right *hand* : but it shall *not* come nigh thee.
- 8 Yea, with thine eyes shalt thou be-*hold* : and see the reward of *the* ungodly.
- 9 For thou, Lord, art my *hope* : thou hast set thine house of de-*fence*~ very high.
- 10 There shall no evil happen unto *thee* : neither shall any plague come *nigh* thy dwelling.
- 11 For he shall give his angels charge over *thee* : to keep *thee* in all thy ways.
- 12 They shall bear thee in their *hands* : that thou hurt not thy *foot* against a stone.
- 13 Thou shalt go upon the lion and *ad*-der : the young lion and the dragon shalt thou tread *un*-der thy feet.
- 14 Because he hath set his love upon me, therefore will I de-*liv*-er him : I will set him up, because *he* hath known my Name.
- 15 He shall call upon me, and I will *hear* him : yea, I am with him in trouble; I will deliver him, and bring *him* to honour.
- 16 With long life will I satis-*fy* him : and show him *my* salvation.

Psalm 134, Ecce nunc.

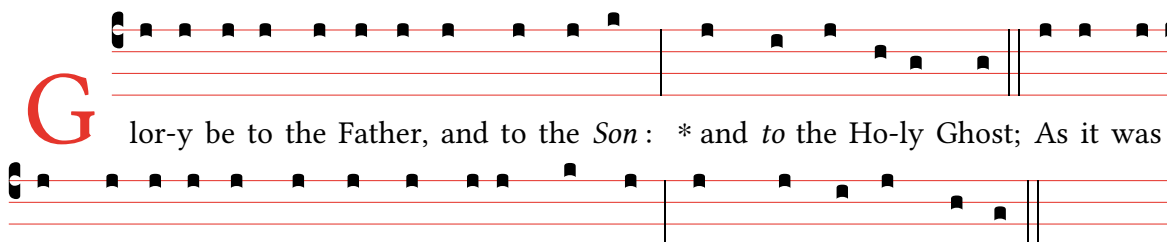
B



e-hold now *praise* the Lord : * all ye *ser*-vants of the Lord;

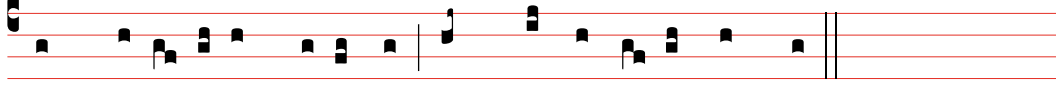
- 2 Ye that by night stand in the house of the *Lord* : even in the courts of the *house* of our God.
- 3 Lift up your hands in the sanc-*tu*-ary : — *and* praise the Lord.
- 4 The Lord that made heaven and *earth* : give thee blessing *out* of Sion.

G

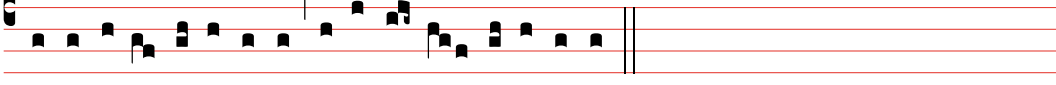


lor-y be to the Father, and to the *Son* : * and *to* the Ho-ly Ghost; As it was

in the be-ginning, is now, and ever *shall* be : world with-*out* end. Amen.

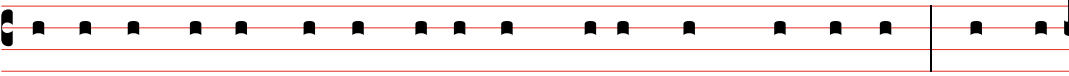

Ant. 
Have mercy upon me O Lord and hearken unto my prayer.

Or

Ant. 
AL-le-lu-ia, alle-lu-ia alle-lu-ia, alle-lu-ia.

THE LESSON

Then the Chapter, taken from one of these portions of scripture, is said.

 *Jeremiah 14:9*
Thou, O Lord, art in the midst of us, and we are called by thy Name; leave us

 not, O Lord, *our* God.

Matthew 11:28-30

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden *is* light.

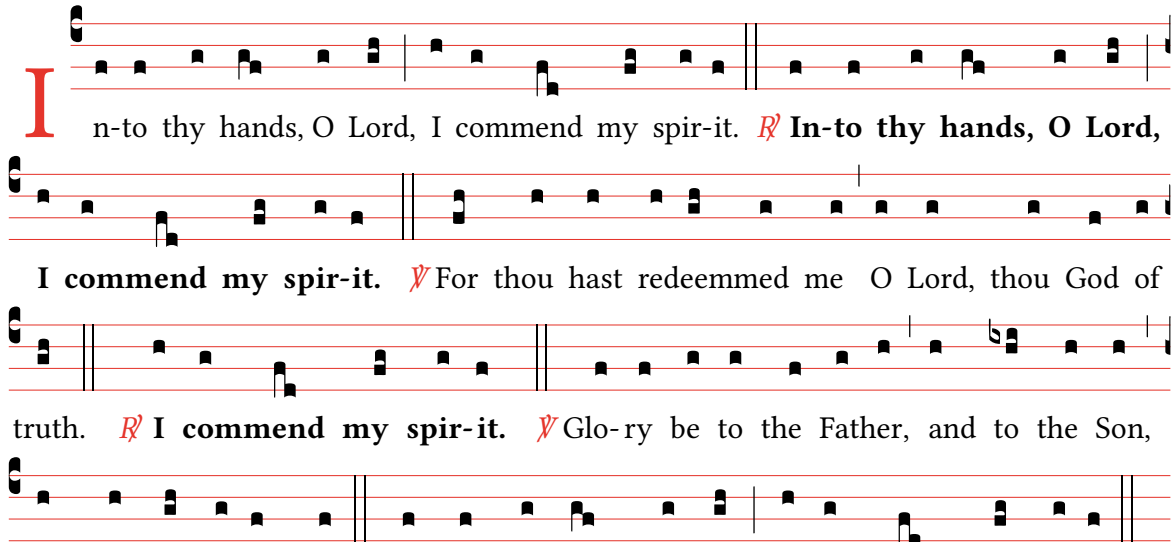
Hebrews 13:20-21

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. A-men.


Thanks be to God.

THE RESPOND

The following Responsory is said:



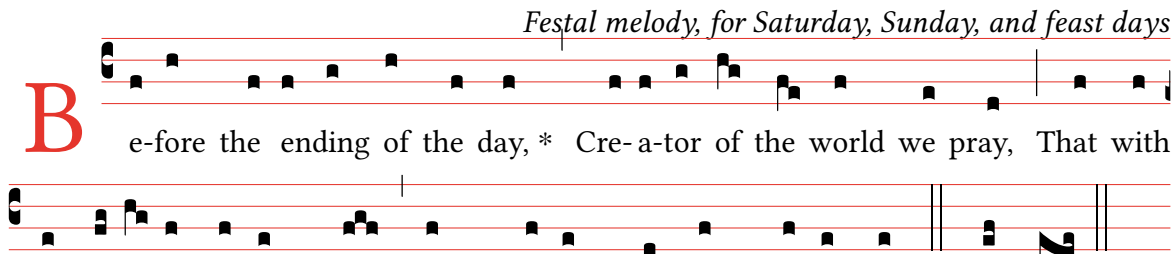
In-to thy hands, O Lord, I commend my spir-it. *R* In-to thy hands, O Lord,
I commend my spir-it. *V* For thou hast redeemed me O Lord, thou God of
truth. *R* I commend my spir-it. *V* Glo-ry be to the Father, and to the Son,
and to the Ho-ly Ghost. *R* In-to thy hands, O Lord, I commend my spir-it.

THE HYMN

The following, or another suitable Hymn, is said:

TE LUCIS

Festal melody, for Saturday, Sunday, and feast days



Be-fore the ending of the day,* Cre-a-tor of the world we pray, That with
thy wont- ed favour thou Wouldst be our guard and keeper now. ... A men.

From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe,
That no pollution we may know.

O Father, that we ask be done,
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

Ferial melody, for ordinary weekdays

B e-fore the ending of the day, * Cre-a-tor of the world we pray, That with
thy wonted favour thou Wouldst be our guard and keeper now. ... A men.

From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe,
That no pollution we may know.

O Father, that we ask be done,
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

K eep me as the apple of an eye. *R* Hide me under the shadow of thy
wings.

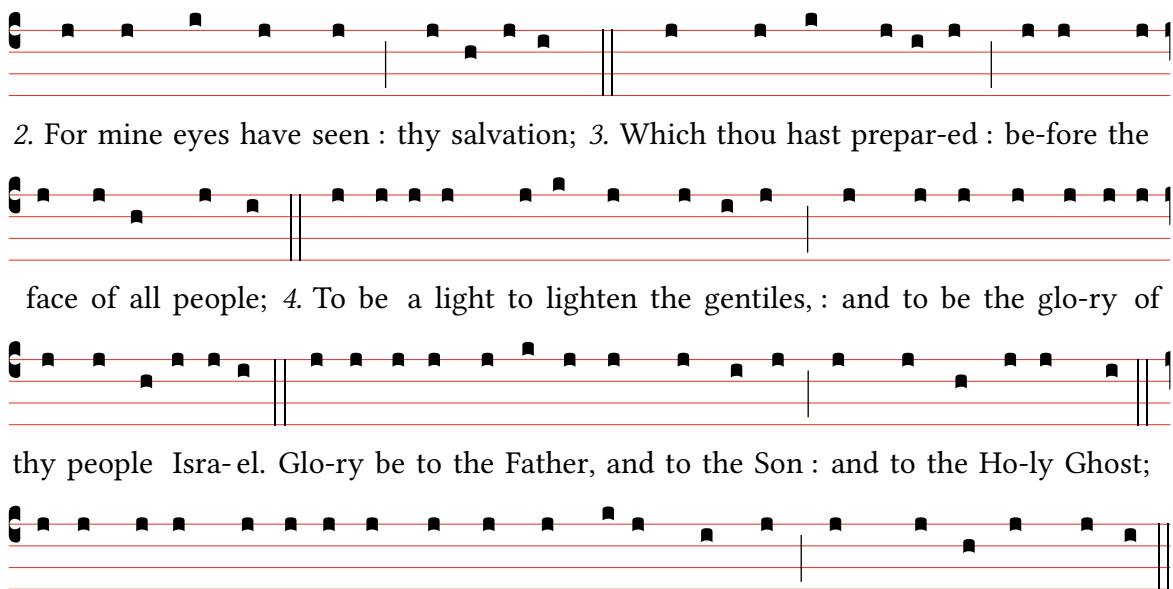
THE CANTICLE

The following Antiphon and Canticle is said, unless Evening Prayer has been recited:

NUNC DIMITTIS

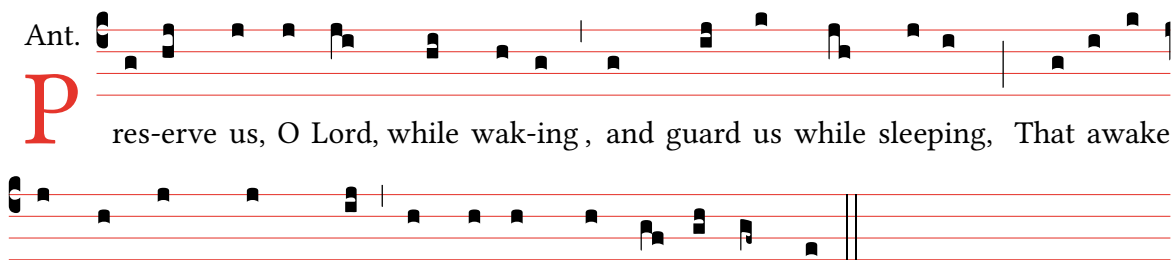
Ant. **P** res-erve us, O Lord, while wak-ing, * and guard us while sleeping, That awake
we may watch with Christ, and asleep we may rest in peace.

L ord, now lettest thou thy servant depart in peace : * according to thy word.



2. For mine eyes have seen : thy salvation; 3. Which thou hast prepar-ed : be-fore the
face of all people; 4. To be a light to lighten the gentiles, : and to be the glo-ry of
thy people Isra-el. Glo-ry be to the Father, and to the Son : and to the Ho-ly Ghost;
As it was in the be-ginning, is now, and ever shall be : world without end. Amen.

Ant.



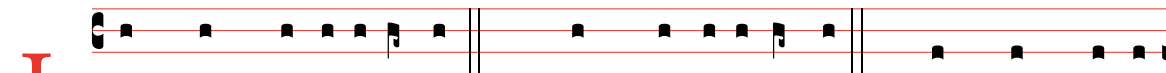
Pres-erve us, O Lord, while wak-ing , and guard us while sleeping, That awake
we may watch with Christ , and asleep we may rest in peace.

THE CREED

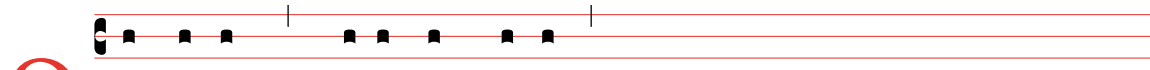

Then the Apostles' Creed shall be said by the Officiant and the People standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

PRAYERS

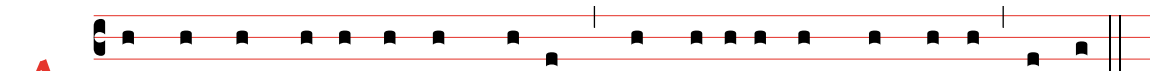


Lord, have mercy upon us. *R* Christ, mercy upon us. *V* Lord, have mercy
upon us.

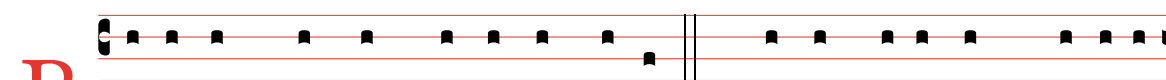


Our Father, * who art in heaven, ...

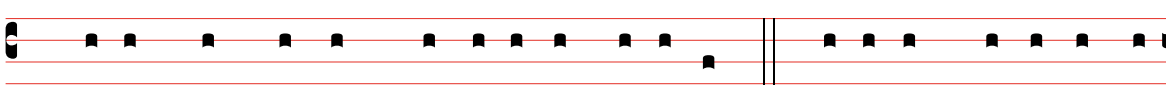

Hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.




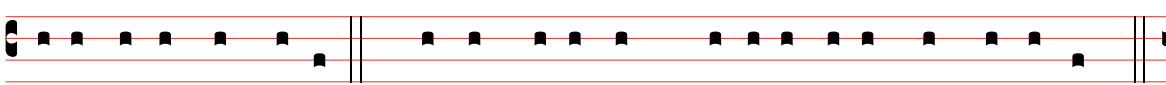
And lead us not into temptation, but deliver us from evil. Amen.



Blesséd art thou, Lord God of our Fathers; *R* To be praised and glor-ified
above all for ev-er. *V* Let us bless the Father, the Son, and the Hol-y Ghost;



R Let us praise him and magni-fy him for ev-er. *V* Blessed art thou, O Lord, in
the firmament of heaven; *R* To be praised and glor-ified above all for ev-er.



V The almighty and most merci-ful Lord guard us and give us his bles-sing. *R* Amen.

Then all shall say together the Confession:

I CONFESS to Almighty God, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed; **[they strike their breasts thrice]** by my fault, by my own most grievous fault. Wherefore I beg Blessed Mary ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Angels and Saints, and you, my brethren, to pray for me to the Lord our God.

May Almighty God have mercy upon us, forgive us our sins, and bring us to everlasting life.

Amen.

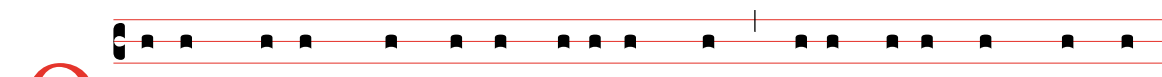
Wilt thou not turn again and quicken us, O God? *R* That thy people may
rejoice in thee. *Ps* O Lord, show thy mercy upon us. *R* And grant us thy
salvation. *Ps* Vouchsafe, O Lord, to keep us this night without sin. *R* O Lord,
have mercy upon us. *Ps* O Lord, hear our prayer. *R* And let our cry come
unto thee. *Ps* Let us pray.

Then shall one or more of the following collects be said.

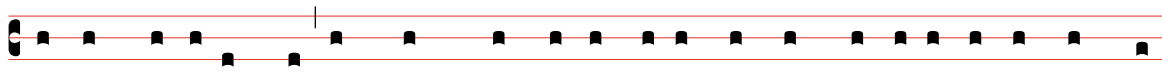
VIS-it, we beseech, O Lord, this place, and drive from it all the snares of the
enemy. Let thy hol-y angels dwell herein to pres-erve us in peace; And may thy



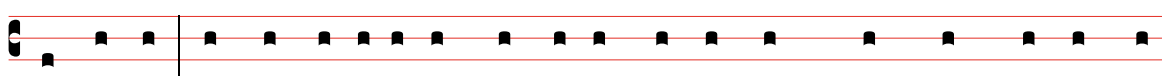
blessing be upon us *ev-er*-more ; through Je-sus Christ *our* Lord. *R* Amen.



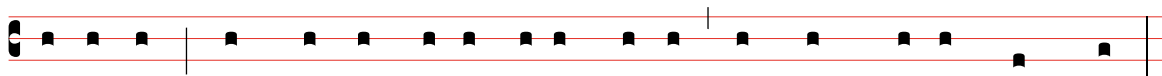
O LORD Jes-us Christ, son of the liv-ing God, who at this evening hour didst



rest in the sépulchre, and didst thereby sancti-fy the grave to be a bed of hope *to*



thy people; make us so to abound in sorrow for our sins, which were the cause of



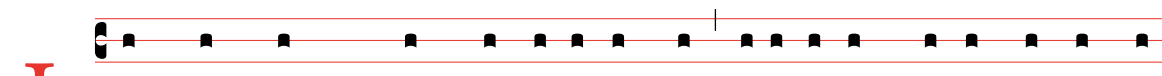
thy passion, that when our bodies lie in the dust, our souls may live *with* thee;



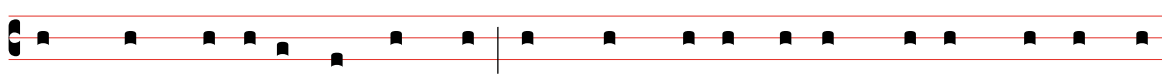
who liv-est and reignest with the Father and the Ho-ly Ghost, one God world *with-out*



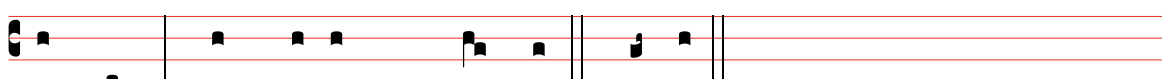
end. *R* Amen.



L OOK down, O Lord, from thy heavenly throne, illumi-nate the darkness of this



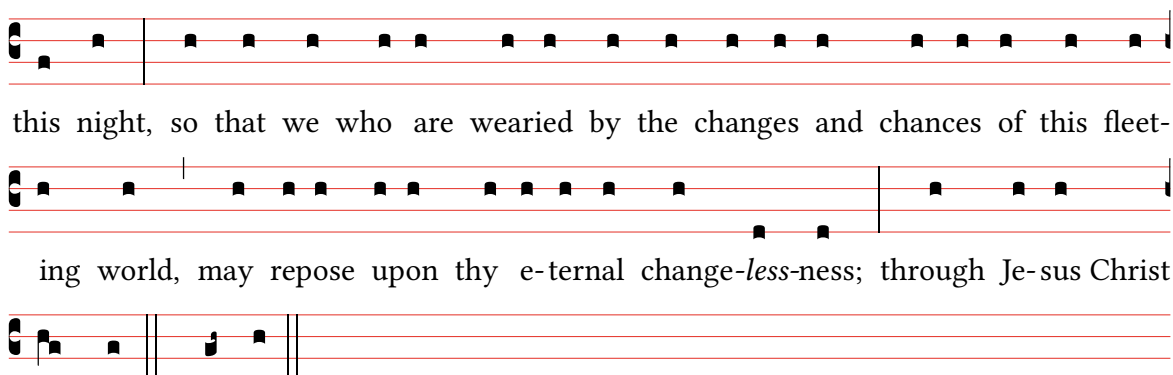
night with thy ce-les-tial brightness, and from the sons of light ban-ish the deeds of



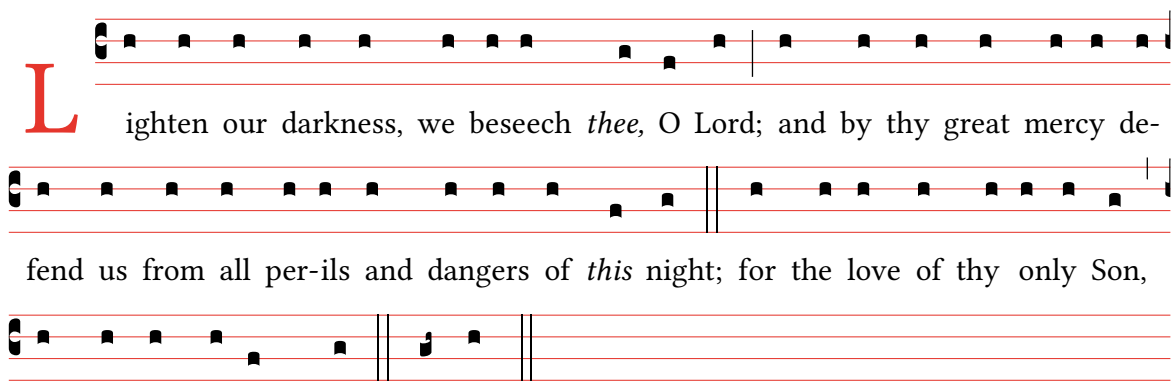
dark-ness; through Je-sus Christ *our* Lord. *R* Amen.



B E pres-ent, O merci-ful God, and pro-tect us through the si-lent hours *of*

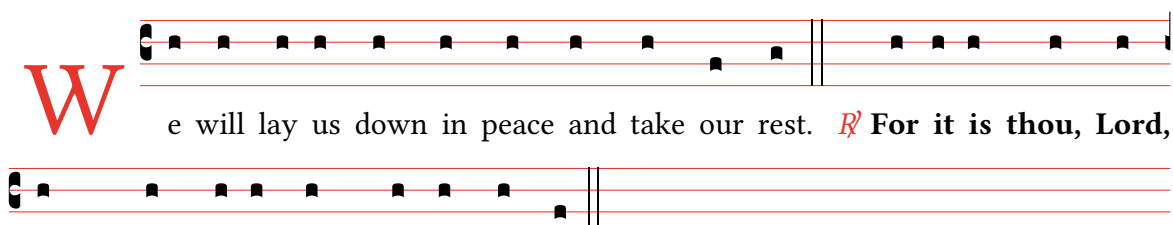


this night, so that we who are wearied by the changes and chances of this fleet-
 ing world, may repose upon thy e-ternal change-less-ness; through Je-sus Christ
 our Lord. *R* Amen.



L ighten our darkness, we beseech *thee*, O Lord; and by thy great mercy de-
 fend us from all per-ils and dangers of *this* night; for the love of thy only Son,
 our Saviour, Je-sus Christ. *R* Amen.

CONCLUSION

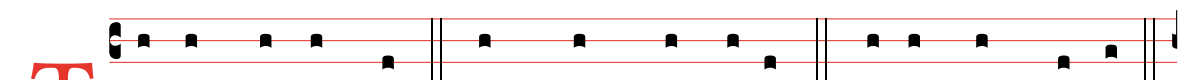


W e will lay us down in peace and take our rest. *R* For it is thou, Lord,
 only that makest us dwell in safety.

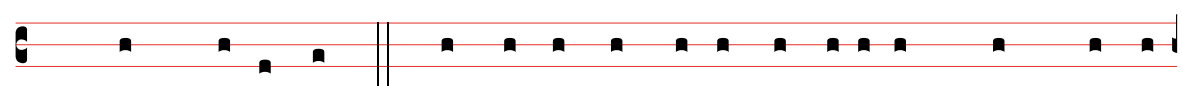
Or:




W e will lay us down in peace and take our rest. *R* For it is thou,
 Lord, only that mak-est us dwell in safe-ty.



The Lord be with you. *R* And with thy spir-it. *ψ* Let us bless the Lord.



R Thanks be to God. *ψ* May the souls of the faithful departed, through the mer-



cy of God, rest in peace. *R* Amen.

Here the Anthem of the Blessed Virgin Mary appointed to the season is said together with its Verse, Response and Collect. At the end is said, May the divine assistance remain with us always. **Amen.**


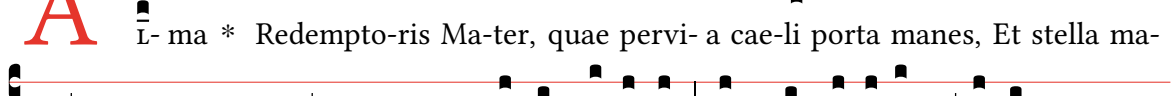
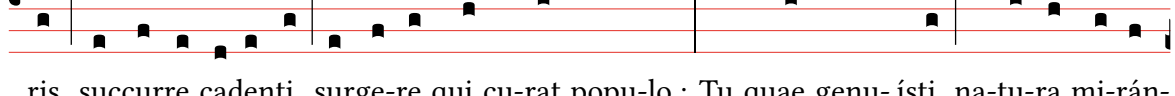
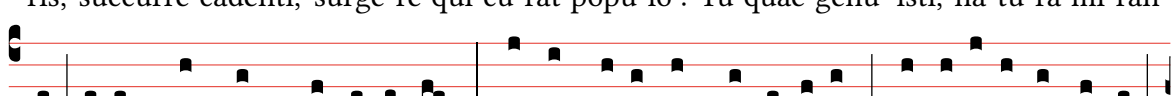
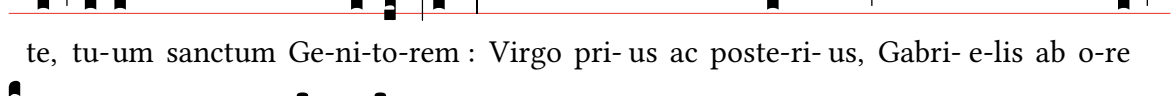

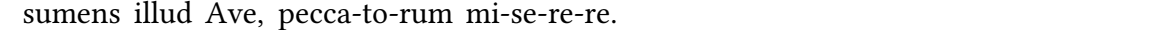
Page numbers of the seasonal anthems:

Alma Redemptoris Mater	14	<i>Advent to Candlemass</i>
Ave Regina Cælorum	16	<i>After Candlemass, to Wednesday in Holy Week</i>
Regina Cæli	17	<i>Holy Saturday to the Saturday in Whitsun Week</i>
Salve Regina	18	<i>Trinity Sunday to the Saturday before Advent</i>

ANTHEMS OF THE BLESSED VIRGIN MARY

Alma Redemptoris Mater

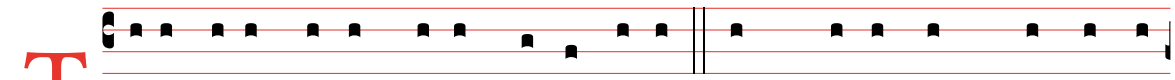

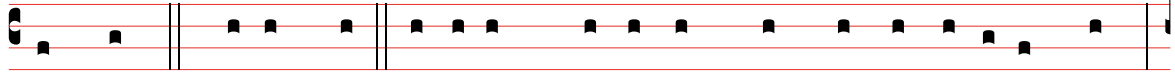
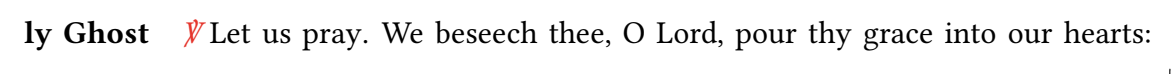

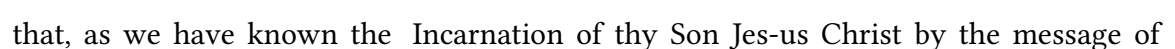
From Evening Prayer on the eve of the first Sunday of Advent, up to and including Compline of Candlemas.

 **A**      

L- ma * Redempto-ris Ma-ter, quae pervi- a cae-li porta manes, Et stella ma-
ris, succurre cadenti, surge-re qui cu-rat popu-lo : Tu quae genu- ísti, na-tu-ra mi-rán-
te, tu-um sanctum Ge-ni-to-rem : Virgo pri- us ac poste-ri- us, Gabri- e-lis ab o-re
sumens illud Ave, pecca-to-rum mi-se-re-re.

Mother of Christ! Hear thou thy people's cry, Star of the deep, and portal of the sky! Mother of him who thee from him nothing made, Sinking we strive, and call to thee for aid; Oh, by that joy that Gabriel brought to thee, Thou virgin first and last, let us thy mercy see.

From Evening Prayer on the eve of the First Sunday of Advent, up to and including None on Christmas Eve, this Versicle, Response and Collect is used:

 **T**     

he Angel of the Lord declared unto Ma-ry: **R** And she conceived by the Ho-
ly Ghost **V** Let us pray. We beseech thee, O Lord, pour thy grace into our hearts:
that, as we have known the Incarnation of thy Son Jes-us Christ by the message of



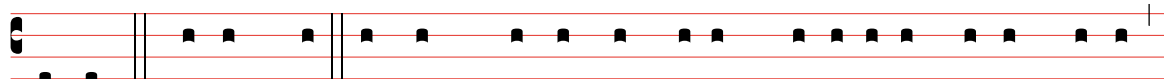
an Angel, so by his Cross and Passion we may be brought to the glo-ry of his



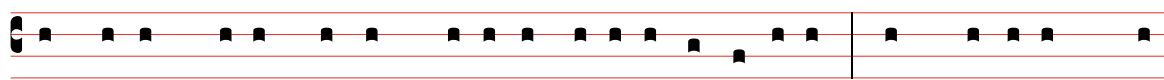
Res-urrection; through the same Christ our Lord. *R* Amen.

From Evening Prayer on Christmas Eve, up to and including Compline of Candlemas, this Verse, Response and Collect is used:

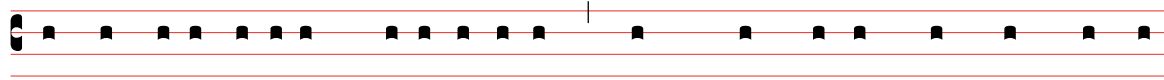
A f-ter childbirth thou didst remain a pure Virgin: *R* Mother of God, pray



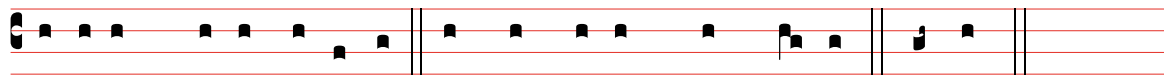
for us *V* Let us pray. O God, who by the fruitful virgin-i-ty of blessed Ma-ry,



hast bestowed upon mankind the reward of et-ernal salvation: grant, we beseech thee,



that we may expe-ri- ence her intercesion, through whom we have been made worthy



to receive the Author of life; our Lord Jes-us Christ, thy Son. *R* Amen.

V May the divine assistance remain with us always. *R* Amen.

Ave Regina Cælorum

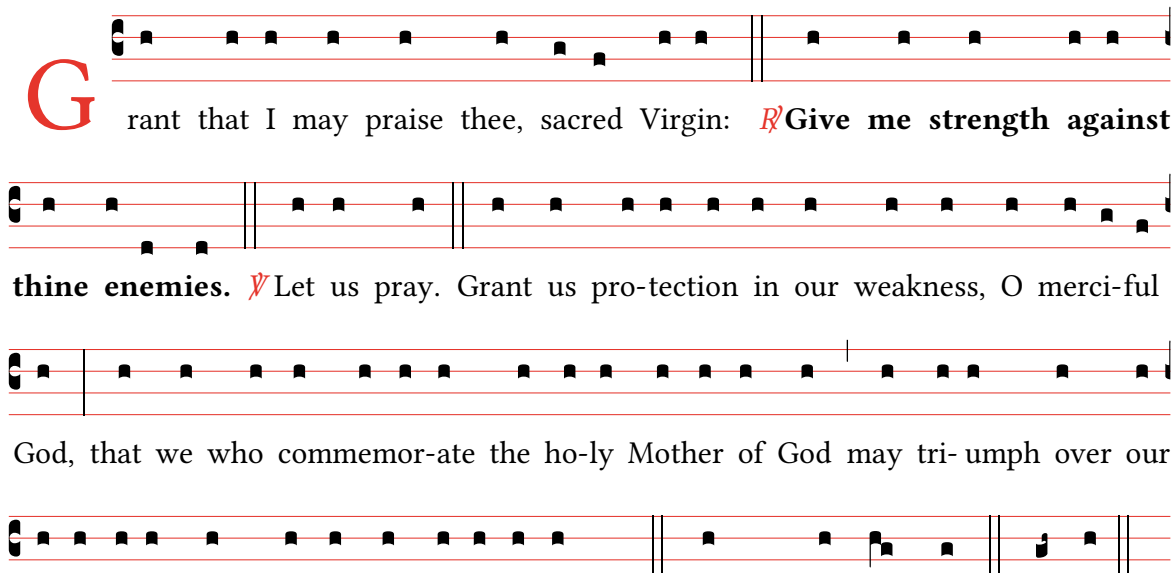
From Morning Prayer on 3 February, up to and including Compline on the Wednesday in Holy Week.

VI



A-ve Re-gi-na caelo-rum, * Ave Domi-na Ange-lo-rum: Salve ra-dix, salve
porta, Ex qua mundo lux est orta. Gaude Virgo glo-ri- o-sa, Su-per omnes spe-ci-
o-sa: Va-le, o valde de-co-ra, Et pro no-bis Christum exo-ra.

Hail, O Queen of Heaven enthroned! Hail, by Angels Mistress owned! Root of Jesse, Gate of Morn, Whence the world's true Light was born. Glorious Virgin, joy to thee, Loveliest whom in heaven they see, Fairest thou, where all are fair! Plead with Christ our sins to spare.



Grant that I may praise thee, sacred Virgin: **R**Give me strength against
thine enemies. **V**Let us pray. Grant us pro-tection in our weakness, O merci-ful
God, that we who commemor-ate the ho-ly Mother of God may tri-umph over our
in-iquities with the help of her intercession, through Christ our Lord. **R**Amen.

V May the divine assistance remain with us always. **R**Amen.

Regina Cæli

From Compline of Holy Saturday, up to and including None of the Saturday in Whitsun Week.

VI




R E-gi-na cae-li * laetá-re, alle-lú-ia: Qui- a quem me-ru- isti portá-re,




alle-lú-ia: Re-surre-xit, sic-ut di-xit, alle-lú-ia: Ora pro no-bis De-um, alle-lú- ia.

Joy to thee, O Queen of heaven; alleluia; He whom thou wast meet to bear, alleluia; As he promised hath arisen, alleluia! Pour for us to God thy prayer, alleluia!

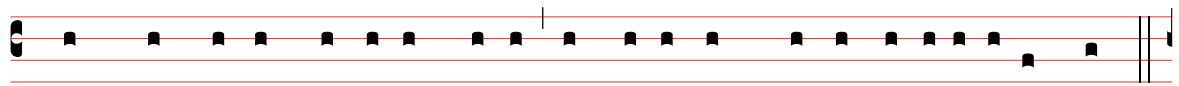
R e-joice and be glad, O virgin Mar-y, alle-lu-ia. *R* For the Lord is ris-en



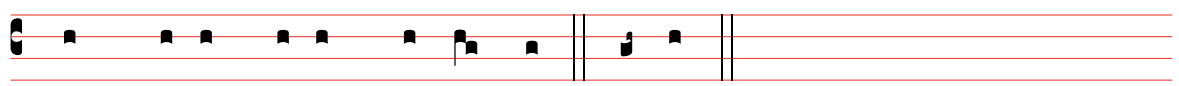
indeed, alle-lu-ia. *P* Let us pray. O God, who by the Res-urrection of thy Son,



our Lord Jes-us Christ, hast brought joy to the world: grant we beseech thee, that,



through his Mother the Virgin Mar-y we may obtain the joys of everlasting life:



through the same Je-sus Christ our Lord. *R* Amen.

P May the divine assistance remain with us always. *R* Amen.

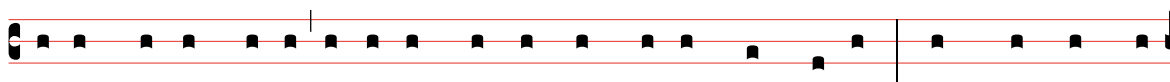
Salve Regina

From Evening Prayer on the eve of Trinity Sunday, up to and including None of the Saturday before Advent.

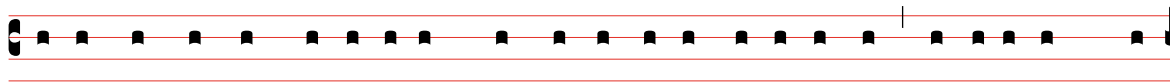
I
S Alve Re-gi-na, * Ma-ter mi-se-ri-cordi-ae: Vi-ta, dulce-do, et spes nostra, sal-
ve. Ad te clamamus, exsu-les, fi-li- i Hevae. Ad te suspi-ramus, gementes et flentes
in hac lacrima-rum valle. E-ia ergo, Advo-ca-ta nostra, il-los tu-os mi-se-ri-cordes
ocu-los ad nos converte. Et Je-sum, bene-dictum fructum ventris tu-i, no-bis post
hoc exsi-li-um ostende. O cle-mens, O pi- a, O dulcis Virgo Ma-ri- a.

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

P ray for us, O hol-y Mother of God. **R** That we may be made worthy of
the promis-es of Christ. **V** Let us pray. Almighty, everlasting God, who by the
co-operation of thy Hol-y Spir-it, didst prepare the body and soul of the glor-i-ous



Virgin Mother Mar-y to be-come a worthy dwel-ling for thy son; grant that we who



re-joice in her commemor-ation may, by her lov-ing intercession, be de-liv-ered from



pres-ent ev-ils and from e-ternal death; through the same Christ our Lord. *R* Amen.

V May the divine assistance remain with us always. *R* Amen.

APPROACH, SOURCES AND ACKNOWLEDGEMENTS

The text is the Office of Compline in:

(2021) *Divine Worship Daily Office (Commonwealth Edition)*. London: The Catholic Truth Society.

My approach to the chant is to place it recognisably in the sound-world of the Anglican compline tradition, extended to meet the particular needs of the Ordinariate's liturgy, and cognizant of its Sarum roots. It is therefore worth noting background, key sources and decisions, together with acknowledgements and mention of some practical matters of production.

Compline as such was unknown in the Church of England until relatively recently, Cramner having merged it with Vespers to make Evensong. The growing resurgence of Catholic Anglicanism in the 19th century encouraged study of the older Offices⁷ and their music, in particular as these were before the Reformation in the Use of Sarum and its fellow English forms of the Roman Rite. This development resulted in the inclusion of a Compline text in the proposed 1928 revision of the Book of Common Prayer. It was based on the work of Bishop Walter Frere CR and the Revd. George Herbert Palmer, published with plainsong as *The Order of Compline Throughout the Year*. While the 1928 Prayer Book was rejected by Parliament, in 1929 the Plainsong and Medieval Music Society published *An Order for Compline*, a version of Frere and Palmer edited by Jack (J.R.) Arnold. In one form or another this has since been widely used in Anglican college chapels and churches. In content, language and music it is the sound most readily associated with Compline in the United Kingdom. A second edition of PMMS was published in 2005, to provide for the traditional-language form of the office included in *Common Worship*, a set of liturgical books newly authorised by the Church of England.

In 2012, Monsignor Andrew Burnham and Fr. Aidan Nichols OP edited *The Customary*, an interim Office Book for the newly-established Ordinariate of Our Lady of Walsingham. It included a Compline whose language was traditionally Anglican. Form was developed to include specifically Catholic elements, and to acknowledge modern Catholic and Anglican revisions of Night Prayer (or Compline). Traditional chant settings of parts of the text were provided by Fr. Daniel Lloyd.

Further research has been undertaken in the 20th and 21st centuries into the liturgy and music of Sarum and its related Uses. William Renwick and the Gregorian Institute of Canada are steadily publishing a series of scholarly and performing editions, in both Latin and English, of text and music for the Sarum Offices, Processional and Missal. Much of this is available online through Professor Renwick's website *The Sarum Rite*, hosted by McMaster University, Canada:

<https://hmcwordpress.humanities.mcmaster.ca/renwick>

The website includes a plainsong setting of the 1928 Compline, prepared by Andrew Dunning. The chant is based on that made familiar through the PMMS editions, with reference

⁷ e.g. Tracts for the Times No. 75, *On the Roman Breviary*

to Professor Renwick's scholarship and the music of the Roman Rite. It also has the virtue of setting more of the text to plainsong than other editions.

Compline in Divine Office is clearly indebted to the 1928 Prayer Book, with the addition of traditional Catholic elements missing from the earlier text. I therefore began with Dr. Dunning's edition and referred to Frere and Palmer, PMMS and the influential Mary Berry, to judge matters of continuity for a British audience.⁸ I also considered the chant provided by Fr. Lloyd, as representative of initial thoughts on how the tradition might be adapted to the needs of the Ordinariate.

I diverged from Dunning where text differs, and where I thought it appropriate to continuity. I have used Frere-Palmer / PMMS treatment of psalm-tone mediants and terminations. The intonation is only used for the opening verse of the first psalm. Following Mary Berry and the 2nd edition of PMMS, I have made explicit the absence of intonation after the first verse of the Cantic, as a case particular to Compline.

Divine Worship does not provide an antiphon for the Compline psalms. I have therefore followed Dunning and PMMS in employing *Have mercy upon me, O Lord*.⁹ I have also included the Sarum antiphon which Dunning gives as an option for Eastertide.

Details of texts referenced here and in the introduction are:

W.H. Frere and G.H. Palmer (1899), *The Order of Compline Throughout the Year*. 2nd edn. Wantage: St Mary's Convent.

J.H. Arnold (1929),¹⁰ *An Order for Compline*. Burnham: Plainsong and Mediaeval Music Society.

Plainsong and Medieval Music Society (2005), *Compline: An Order for Night Prayer in Traditional Language*. Salisbury: Royal School of Church Music.

Andrew Burnham and Aidan Nichols OP (2012), *Night Prayer (Compline)* in *The Customary of Our Lay of Walsingham*. Norwich: Canterbury Press.

William Renwick (2020) *Sarum Compline: BCP English*. 2nd edn. Hamilton Ontario: The Gregorian Institute of Canada.

Andrew Dunning, *Compline, A Late Evening Service (1928)*,
<https://hmcwordpress.humanities.mcmaster.ca/renwick>

Mary Berry (1987), *Plainchant for Everyone*. 2nd edn. The Royal School of Church Music.

William Renwick (2013) *The Sarum English Hymnal*. Draft edn. Hamilton Ontario: The Gregorian Institute of Canada.

The Marian Anthems are based on gabc transcriptions from *Gregobase*, an online database of Gregorian scores:

<http://gregobase.selapa.net>

⁸ By 'audience' I mean both those who sing and listen to Compline.

⁹The traditional English form of *Misere mihi Domine*, from the Roman Compline for Sunday.

¹⁰ Unattributed.

I am deeply grateful to Dr. Dunning, Msgr. Burnham and Professor Renwick for their kind encouragement and words of advice, without in any way suggesting their responsibility for this edition, or agreement with the decisions I have made in compiling it. I also wish to express my thanks to Andrew Hinkley, who made the original gabc transcriptions of the Marian Anthems on which I based those in the booklet.

Mistakes and infelicities are, of course, of my own making.

The picture on the title page is from the website of the Church Music Association of America, which makes freely available a range of material in support of liturgical music programs:

<https://musicasacra.com/recordings/>

I used LaTeX to typeset the booklet, with the Libertinus Serif font and the Gregorio chant-scoring plug-in.

Finally, my thanks go to the members of Spode Music Week, an annual gathering of Catholic musicians, for singing Compline from a draft of the booklet in August 2022. The practical experience and comments made were useful in preparation of a finished edition. The occasion was fitting, as the late Dr. Helene La Rue, sometime member of Professor Renwick's advisory board for publication of *The Sarum Rite*, was also a regular Music Week attendee.

IW, October 2022