**MUSC 205A Church Music: Hymnody and Liturgics**

Proposed Course Outline: Fall Semester, 2010 Dennis Marzolf

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 This two credit course examines the history of the liturgical practices of the Christian Church and the development of hymnody. Special emphasis on the Lutheran reformation of the liturgy, as well as on the Lutheran chorale. It may be taken for religious studies credit. *It is beneficial for all students to have completed RS 110 and 111.*

The course is offered from 10:30-11:20 on Tuesday and Thursday.

Required Texts:

**A Brief History of Christian Worship**, James F. White,

Abingdon Press, 1993

**Documents of Christian Worship**, James F. White. Westminster John Knox Press, 1992

**Evangelical Lutheran Hymnary**, MorningStar, 1996

**The Story of Christian Music** (edition of 2003)

Andrew Wilson-Dickson; Minneapolis: Fortress Press

**With Hearts United**

CD Recording; Kloria Publishing, 2009

Course Methods: Through readings, hymn study, class lectures and discussions the students will learn to understand and appreciate the practice of liturgy in the Christian Church, and the special role of music within that practice. By the end of the term students will be able to identify the four liturgical blueprints of the western Christian tradition, and they will be able to relate the worship practices of current denominations to those blueprints. They will also be able to discuss the major eras and movements in church history and their impact upon the patterns and content of Christian worship. The reading load is significant; however there will be no writing project in the class beyond an occasional well-crafted sentence in the daily quizzes.

Evaluation: Most sessions will begin with a quiz designed to reinforce the material of the previous sessions and the assigned readings and hymn studies for the day. These quizzes (of ten to twenty points each) will accumulate to form the bulk of the grade; a larger exam will be given at the end of the course. Please keep track of your “record” with each day. A = 90% +; B = 80%-89%; C = 65%-79%; D = 55%-64%; F 54% or less.

Course Etiquette: Daily quizzes will be given promptly at the beginning of each class session. Missed quizzes cannot be “made up”. At the end of the class I will delete two of your low quiz scores for the term. Excused absences for BLC functions will be allowed; all excused absences must be communicated to Prof. Marzolf in writing (dmarzolf@blc.edu) at least 36 hours prior to the beginning of the class.

Students will dress appropriately. Gentlemen: no caps or hats in the building; ladies and gentlemen alike will be subject to the “toe touching” dress code which will be explained on the first day of class. No cell phones or texting. Laptop computers are welcome, as long as their use does not detract from your active participation in the course (I will check) there are times when it will be very helpful to have the computer in class since frequent references are made to various web resources. You are here voluntarily at significant expense and energy. Cheating on the quizzes will not be tolerated; and when and if such accusations can be proven you will face expulsion from the class and possibly the college. These rules of etiquette will help us to pass our time together in happy consideration of one another and will help to make our experience in this class as fruitful as possible.

“Habits of Mind” (<http://www.habits-of-mind.net/>) will be incorporated into the course in the hope that all students will begin to see the role of active and purposeful choice awareness in scholarship and life.

All students will be invited to cultivate the following specific skills, or competencies, in this course:

*+Development of an understanding that music is a gift of God, to be used to reflect His glory and to benefit those who encounter the music.
+Support the worship experience of the campus community by active participation in daily chapel, weekly vespers, and the special liturgical celebrations on the campus.
+Growth in an appreciation of the role of music in the Lutheran church, school and home.*

*+Understanding of the history and development of the liturgy and hymnody of the Western Church, and its framework for the development of musical forms for choir and instruments, especially the organ.
+Understanding of the unique musical heritage of the Lutheran Church, and development of a sense of responsibility towards the further cultivation of that heritage through ongoing study, composition and performance.*

*+Grow in an understanding of Bethany’s unique approach to the Liberal Arts in which every course of study is to be approached at the foundational level, in light of the historical, ethical, theoretical and social aspects of each discipline, along with the Lutheran notion of Christian Vocation which allows students to gain a heightened awareness and practice of cognitive skills which will foster a spirit of lifelong learning.*

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**Proposed Course Outline**

(Reading Sources and abbreviations: **Handout,** **ELH** = Evangelical Lutheran Hymnary, **SCM**=The Story of Christian Music; **BH**=A Brief History of Christian Worship; **DW**=Documents of Christian Worship)

1. Course Intro; Memorizations; dates, lists, hymns; Habits of Mind

Daily Question Assignment; You will prepare 12 questions for each day which will be used as the basis for the daily quiz. Logistics will be explained. Readings assigned for the day should be completed prior to that class period. You will need to bring DW to class each day.

2. Worship Ways: I and II. “To/Of”; “Eternity in a Span”

3. Worship Ways: III Blueprints 1; Mass

4. Worship Ways: III Blueprints 2. Office

5. Worship Ways: III Blueprints 3 and 4; Prone, Private Devotionals

6. Worship Ways: IV The Song of the Church

7. Worship Ways: V Lutheran Hymnody

8. Worship Ways: VI Space and Symbol

9. BH 1. Worship in the Churches of the New Testament Era, p. 13-39

10. BH 2. Worship in the Churches of the Early Chriatian Centuries, p. 40-74

11. BH 3. Worship in the Churches of the Middle Ages, p.75-103

12. BH 4. Worship in the Churches of the Reformation Period, p. 104-141

13. BH 5. Worship in the Churches of Modern Times, p. 142-177

14. Psalms in Temple Worship SCM 20-21

Music in the Synagogue SCM 22

Music in the Early Church SCM 24-28

Spread of Christianity SCM 26

15. Beginning of Western Middle Ages SCM 29-32

Worship in Fifth Century Jersualem SCM 30

The Monastic Tradition SCM 33-37

Antiphons SCM 35

Cantillation SCM 36-37

16. Music of the Spheres: Medieval World View SCM 38-40

Eleventh Century Mass SCM 41

Music for the Liturgy SCM 42-43

Development of Notation, SCM 44

From the Ear to the Page SCM 45-48

17. Rich Church, Poor People SCM 46-48

From Gregorian Chant to Polyphony, SCM 49-54

18. Wycliffe’s Challenge, SCM 55-56

Luther and the Reformation, SCM 58-63

19. Renaissance, SCM 59

Lutheran Song, SCM 62

20. Swiss Reformers; Calvinist Tradition, SCM 64-65

Genevan Psalter, SCM 66

21. Reformation in England SCM 67-71

22. Catholic Reformation, SCM 72-77

Organ Music, SCM 76-77

Power of Music, SCM 81-82

The Development of Oratorio SCM 84-86

23. The Music of the Lutheran Church SCM 87-88

 Herman, Eber, Nicolai, Heerman, Neumeister, Kingo

Christmas in the Nicholaikirche SCM 89

Heinrich Schuetz SCM 90-91

J.S. Bach SCM 94-97

Bach’s Cantatas SCM 95; Bach:

24. Pietism SCM 97-100

Freylinghausen, Brorson; Zinzendorf

Denmark and Norway (Handout, Oxford History of Christian Worship)

Moravian Brethren SCM 98

25. Turmoil in England: Commonwealth and Restoration SCM 101-104

English Congregational Music SCM 110-117

26. The Decline of the Lutheran Hymn SCM 130-132

Restoration and Neo-Confessionalism; Church of England and the Tractarians SCM 133-136

Lutheran Common Service and Lutheran Hymnody in English

27. Christianity Comes to the New World SCM 182-190

Revival SCM 138-140; Camp Meetings SCM 192

Path Divides SCM 141-142; Africans in America SCM 191-195

North and South, White and Black SCM 196-206; The Charismatic Movement SCM 212

28. Vatican II and the Liturgy SCM 223

Memorization:

1. Church Year:

Advent, Christmas, Epiphany

Gesimas (Septua, Sexa, Quinqua)

Lent, Holy Week, Easter

Ascension

Pentecost

Trinity

2. Ordinary of the Mass: Texts in the liturgy which do not change

3. Proper of the Mass: Texts of the liturgy that change with every Sunday and Festival

4. Choral Ordinary of the Mass: *Kids get crabby sitting beside ants.*

Kyrie eleison

Gloria in excelsis Deo/Laudamus te

Credo (Nicene Creed)

Sanctus/Benedictus qui venit

Agnus Dei

5. Daily Office: *Martin Luther prayed to St. Nicholas very courteously.* MLPTSNVC

Matins, Lauds, Prime

Terce, Sext, None

Vespers, Compline

Dates:

70 Destruction of Temple in Jerusalem

150 Justin Martyr describes the Liturgy

311/313 Edicts of Toleration by Galerius and Constantine

374 Ambrose Bishop of Milan

380 Theodosius declares Christianity the official religion of the empire

381 Council of Constantinople; condemns Arianism (Arius)

590-604 Pope Gregory; compilation of church song (Gregorian Chant)

530 Benedict of Nursia, Order

800 Charlemagne crowned “Emperor of the Romans”

1274 Death of Thomas Aquinas

1530 Augsburg Confession

1549 First Book of Common Prayer

1618-1648 Thirty Years War

1789 Beginning of French Revolution

1830’s Oxford Movement, Gueranger, Lutheran Confessional Revival

1888 Common Service (Lutheran Service in English)

1962 Second Vatican Council

The Lutheran Divine Service

The Service of Preparation

1. Hymn

2,3 Invocation, Confession (Confiteor)

4,5. Introit (Entrance) Psalm and Gloria Patri

Antiphon Verse, Psalm, Doxology, Antiphon Verse

6. Kyrie eleison

7. Gloria in Excelsis Deo

8. Salutation

9. Collect for the Day

Address, Petition, Doxology

The Service of the Word

10. The Lesson (this third reading was introduced as a result of the 20th century Liturgical Movement)

11. Gradual (gradus, steps; may refer to architecture of ancient churches,

may also refer to notion of “stepping forward to the Gospel”)

12. Epistle

13. Alleluia, Verse, Alleluia

 In Lent, a “Tract” is sung

 This is where the Sequence hymns arose in the Middle Ages,

growing out of the Alleluia and Verse,

anticipating the theme of the Gospel.

14. Holy Gospel

framed by Gloria tibi, Laus tibi,

15. The Creed

16. Chief Hymn; added at the time of the Reformation;

related to Gospel and Sermon. “De tempore Lied”

17. Sermon (Latin); Homily (Greek). Votum reminds us of the purpose of preaching. In ELS tradition many sermons end with GP Doxology, another reminder that the sermon is like a psalm or great hymn. Interesting.

18. Offertory Verse and Offering. The Offertory verse was a part of the Roman “proper” for the day. In our traditions it has remained more static, and has been removed from the Sacramental portion of the service to a place in the Service of the Word, possibly because of a Lutheran concern to keep sacrifice and sacrament separated.

19. The Prayer of the Church

The Service of Holy Communion

20. The Preface Dialog

21. Proper Preface (for the season or the day; note poetic cadence) and

Sanctus with Benedictus qui venit

22. Exhortation, Lutheran “invention” to replace the Roman Canon of the Mass (a prayer which offered the sacrament to God, this change in ritual direction is at the heart of the Lutheran Reformation). Note, however, that there is still the language of Thanksgiving (eucharist) in many of the texts of the communion liturgy.

23. Lord’s Prayer

24. Words of Institution (verbum)

25. Pax Domini. Peace of the Lord; highlights the ritual direction of the sacrament from God to man.

26. Agnus Dei

27. Distribution, or Communion. In the Roman rite a text of the proper called the “communion” was sung here. Since the Reformation of the 16th century Lutherans have had music here so that even those who were not communing could proclaim the truths of God’s word to one another.

28. Nunc dimittis. This canticle, appropriate at this point in the service, was added to the Lutheran liturgy from the Reformed (Calvinist) communion rite.

29. Collect of Thanksgiving

30. Hymn of Thanks, the favored hymn is Luther’s “O Lord, We Praise Thee, Bless Thee and Adore Thee”. Kingo’s hymn “O Jesus, Blessed Lord, to Thee” was sung in congregations of the Danish-Norwegian tradition.

31-33. Salutation, Benedicamus, Benediction. These three actions remind us again of our unity in Christ, and how he has come to us, as he came to Mary, with words of grace. Note the ritual direction at the conclusion of the service.

34. Doxology or Hymn. Not part of the Roman rite, but an addition in the churches where hymn singing grew after the Reformation, especially in Germany, Denmark and Norway.

**With Hearts United (Tune identification)**

(One point for English title; half points for any additional information such as poet’s name and dates, original title of poem, tune name, composer and dates, “arranger”, meter.)

**Shine in Our Hearts (by session 3)**

1. In Jesus' Name

2. Come, Holy Ghost, God and Lord

3. Come, Holy Ghost, Creator Blest

**Highest Comfort in Every Need (by session 4)**

4. Fear and Love Thy God and Lord

5. These Are the Holy Ten Commands

6. Out of the Depths I Cry to Thee

7. "So Truly As I Live," God Saith

8. Kyrie, God Father in Heaven Above

9. All Glory Be to God Alone

10. All Glory Be to God on High

**Clinging to Our Savior (by session 7)**

11. To Jordan Came Our Lord

12. God's Own Child, I Gladly Say It

13. We Now Implore God the Holy Ghost

**The True Faith, Which We Need the Most (by session 9)**

14. We All Believe in One True God

15. We All Believe in One True God

16. Dear Christians, One and All, Rejoice

**With Heavenly Fire Aglow (by session 10)**

17. Isaiah, Mighty Seer, in Days of Old

18. The Sanctus (Holy, Holy, Holy)

**Of One Mind, in Peace (by session 11)**

19. Our Father, Thou in Heaven Above

20. The Lord's Prayer

**Grace on Us Bestow (by session 15)**

21. The Words of Institution

22. The Agnus Dei (Lamb of God)

23. Lamb of God, Pure and Holy

24. Jesus Christ, Our Blessed Savior

25. Soul, Adorn Thyself with Gladness

26. O Lord, We Praise Thee

**As Homeward We Journey (by session 17)**

27. In Peace and Joy I Now Depart

28. Grant Peace, We Pray, in Mercy, Lord

29. Lord, Keep Us Steadfast in Thy Word

30. May God Bestow on Us His Grace

31. Praise to Thee and Adoration

32. God the Father, Be Our Stay

**The Canon of the Roman Mass**

The Roman Canon is the heart of the “older” Roman Mass, and it is important for us to know it, and at least to

have read it. It follows the singing of the Sanctus and Benedictus qui venit. It is the “holy of holies” in the Mass,

and it is crucial to note that in this prayer Christ’s words of institution are directed to the Father rather than to the

communicants. In Luther’s time, and even up to the Second Vatican council these words were so holy that they

were spoken in a whisper. The article on the Canon in the New Advent Catholic Encyclopedia

http://www.newadvent.org/cathen/03255c.htm, describes in detail the symbolic gesture and the great mystery of

the text of the canon. It is instructive to read that article while going through the Canon. (Just remember that this

description and explanation was written long before the Second Vatican Council.)

The Roman Canon

(kneel)

P. Te igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus ac

petimus uti accepta habeas, et benedicas haec dona, haec munera, haec sancta sacrificia illibata; in primis quae tibi

offerimus pro Ecclesia tua sancta catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum:

una cum famulo tuo Papa nostro N.,et Antistite nostro N. et omnibus orthodoxis, atque catholicae et aostolicae

fidei cultoribus.

P. Therefore, most gracious Father, we humbly beg of You and entreat You through Jesus Christ Your Son, Our

Lord. Hold acceptable and bless +these gifts, these + offerings, these +holy and unspotted oblations which, in the

first place, we offer You for your Holy Catholic Church. Grant her peace and protection, unity and guidance

throughout the worlds, together with Your servant (name), our Pope, and(name), our Bishop; and all Orthodox

believers who cherish the Catholic and Apostolic Faith.

P. Memento, Domine, famulorum, famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides

cognita est, et nota devotio, pro quibus tibi offerimus. vel qui tibi offerunt hoc sacrificium laudis pro se, suisque

omnibus, pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae; tibique reddunt vota sua aeterno

Deo, vivo et vero.

P. Remember, O Lord, Your servants and handmaids, (name) and (name), and all here present, whose faith and

devotion are known to You. On whose behalf we offer to You, or who themselves offer to You this sacrifice of

praise for themselves, families and friends, for the good of their souls, for their hope of salvation and deliverance

from all harm, and who offer their homage to You, eternal, living and true God.

(This next prayer has special beginnings for certain feasts. This is the usual version.)

P. Communicantes, et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini

nostri Jesu Christi: sed et beati Joseph ejusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum,

Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei:

Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et

omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur

auxilio. Per eundem Christum Dominum nostrum. Amen.

P. In the unity of holy fellowship we observe the memory, first of all, of the glorious and ever Virgin Mary,

Mother of our Lord and God Jesus Christ. Next we observe the memory of Blessed Joseph, Spouse of the same

Virgin, and of Your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip,

Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence,

Chrysogonus, John and Paul, Cosmas and Damian, and all Your Saints. By their merits and prayers grant that we

may be always fortified by the help of Your protection. Through Christ our Lord. Amen.

P. Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae quaesumus, Domine, ut placatus accipias,

diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege

numerari. Per Christum Dominum nostrum. Amen.

P. Graciously accept, then, we beseech You, O Lord, this service of our worship and that of all Your household.

Provide that our days be spent in Your peace, save us from everlasting damnation, and cause us to be numbered in

the flock you have chosen. Through Christ our Lord. Amen.

P. Quam oblationem tu, Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem,

acceptabilemque facere digneris,. ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

P. O God, deign to bless + what we offer, and make it approved, + effective,+ right, + and wholly pleasing in

every way, that it may become for our good, the Body + and Blood + of Your dearly beloved Son, our Lord Jesus

Christ.

The Consecration

P. Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum ad te

Deum Patrem suum omnipotentem tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite,et

manducate ex hoc omnes:

P. Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to

heaven to you, God, His Almighty Father, giving thanks to You, He blessed, + it broke it, and gave it to His

disciples, saying: "Take and eat of this, all of you,

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY."

(The Body of Christ is lifted up for worship).

P. Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas

item tibi gratias agens, benedixit, deditque discipulis suis, dicens. Accipite, et bibite ex eo omnes:

P. Similarly, when the supper was ended, taking also this goodly chalice into His holy and venerable hands, again

giving thanks to You, He blessed it, and gave it to His disciples, saying: "Take and drink of this, all of you,

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI:

MYSTERIUM FIDEI:

QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL COVENANT:

THE MYSTERY OF FAITH:

WHICH IS BEING SHED FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS

Haec quotiescumque feceritis, in mei memoriam facietis.

As often as you shall do these actions, do this in memory of Me."

(The Blood of Christ is lifted up for worship).

P. Unde et momores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam

beatae Passionis, nec non et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis. offerimus praeclarae

majestati tuae de tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae

aeternae, et calicem salutis perpetuae.

P. Mindful, therefore, Lord, we, Your ministers, as also Your holy people, of the same Christ, Your Son, our Lord,

remember His blessed passion, and also of His Resurrection from the dead, and finally of His glorious Ascension

into heaven, offer to Your supreme Majesty, of the gifts bestowed upon us, the pure +Victim, the holy + Victim,

the all-perfect+ Victim: the holy + Bread of life eternal and the Chalice + of perpetual salvation.

P. Supra quae propitio ac sereno vultu respicere digneris; et accepta habere, sicuti accepta habere dignatus es munera

pueri tui justi Abel, et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus

Melchisedech, sanctum sacrificium, immaculatam hostiam.

P. Deign to regard with gracious and kindly attention and hold acceptable, as You deigned to accept the offerings of

Abel, Your just servant, and the sacrifice of Abraham our Patriarch, and that which Your chief priest Melchisedech

offered to You, a holy Sacrifice and a spotless victim.

P. Supplices te rogamus, omnipotens Deus, jube haec perferri per manus sancti Angeli tui in sublime altare tuum,

in conspectu dininae majertatis tuae: ut quoquot ex hac altaris participatione, sacrosanctum Filii tui Corpus, et

Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eumdem Christum Dominum

nostrum. Amen.

P. Most humbly we implore You, Almighty God, bid these offerings to be brought by the hands of Your Holy

Angel to Your altar above, before the face of Your Divine Majesty. And may those of us who by sharing in the

Sacrifice of this altar shall receive the Most Sacred +Body and + Blood of Your Son, be filled with every grace and

heavenly blessing, Through Christ our Lord. Amen.

P. Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et

dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut

indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

P. Remember also, Lord, Your servants and handmaids (name) and (name) who have gone before us with the sign

of faith and rest in the sleep of peace. To these, Lord, and to all who rest in Christ, we beg You to grant of Your

goodness a place of comfort, light, and peace. Through Christ our Lord. Amen.

P. Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et

societatem donare digneris, cum tuis sanctis Apostolis et Martyribus, cum Joanne, Stephano, Matthia, Barnaba,

Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus

Sanctis tuis, intra quorum nos consortium, non aestimator meriti sed veniae, quaesumus, largitor admitte. Per

Christum Dominum nostrum.

P. To us sinners also, Your servants, trusting in the greatness of Your mercy, deign to grant some part and

fellowship with Your Holy Apostles and Martyrs with John Stephen, Matthias, Barnabas, Ignatius, Alexander,

Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Your Saints.Into their

company we implore You to admit us, not weighing our merits, but freely granting us pardon. Through Christ our

Lord.

P. Per quem haec omnia Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

P. Through Whom, Lord, You always create, sanctify, + fill with life, + bless +and bestow upon us all good

things.

The minor Elevation

P. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti,

omnis honor et gloria, per omnia saecula saeculorum.

P. Through Him, + and with + Him, and in + Him, is to You, God the Father + Almighty,

in the unity of the + Holy Spirit, all honor and glory, forever and ever.

S. AMEN!

Source: http://www.sacred-texts.com/chr/lmass/ord.htm