

In memory of my friend  
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# Missa Moderata

Service for the Holy Communion

(INCLUDING

KYRIE PROPER, BENEDICTUS and AGNUS DEI)

Composed by

**S. ROYLE SHORE.**

THIRD EDITION.

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Price

*Ninepence*

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## PREFACE.

1<sup>Ⓐ</sup> An explanation of the settings of the Kyrie in this service may not be unnecessary. The ancient Kyrie consists of the threefold repetition of

*Kyrie* eleison. (Lord, have mercy upon us.)

*Christe* eleison. (Christ, have mercy upon us.)

*Kyrie* eleison. (Lord, have mercy upon us.)

The reasons for this arrangement are given in an old treatise:— The appeal for mercy is made to each Person of the Holy **Trinity**, because we sin against each; and *thrice* to each, because we offend in *thought, word and deed*.

2<sup>Ⓐ</sup> The above Kyrie in its English form was retained in the First Prayer Book of King Edward VI., and its use is not unknown in the church of England at the present time, through the translation into English of certain Latin Masses. As the 'Benedictus qui venit' and the 'Agnus Dei' have been largely restored among us, it is difficult to understand why the Kyrie proper should be overlooked. A setting of it is contained here (Kyrie I.)

3<sup>Ⓐ</sup> The Responses to the Commandments may be treated in two ways — either as a substitute for the Kyrie proper or as Responses to a Lesson. In the former case, there should be a change in the music after the fourth and seventh commandments. (see Kyrie II<sup>A</sup>). If the Kyrie proper be sung, the Responses to the commandments may be conveniently sung to an adaptation of the plainchant of the Litany (Kyrie II<sup>B</sup>). In any case, the settings Nos I and II<sup>A</sup> should not be used together, for liturgical and perhaps musical reasons.

4 In the Kyrie proper the original Greek words are retained and not translated into English. It seems quite consistent that words, which were retained in their original form when Latin took the place of the more ancient Greek, in the services of the Western Church, should now be retained, although the Latin tongue in our portion of the Western Church, has, in its turn, given way to the English.

5 The words in question are a beautiful link also with all ages of the Christian Church, east and west and are perfectly understood by ordinary churchgoers. Seeing that Christmas Carols with Latin refrains are used with approval in church and entire Latin works, such as settings of the 'Stabat mater' are frequently sung, either as anthems or as independent musical performances, it is hard to see how any valid objection could be urged against the use of these few Greek words.<sup>Ⓐ</sup>

If sung before the Communion Office begins, the Kyrie proper would be nothing more than an Introit. Where the Introit proper is in use, the Kyrie would naturally follow it and one would be just as admissible as the other.

Ⓐ From the preface to Dr Agutter's service "Missa de Sancto Amphibalo." with the composer's kind permission.

Ⓑ The writer is informed that settings of the "Kyrie Eleison" in the original Greek words, are sometimes sung as Anthems in Cathedral churches.

# Missa Moderata.

## I. Kyrie eleison. (No 1)

composed by S. ROYLE SHORE.

Slow.  $\text{♩} = 80.$

1st Trebles.

VOICES  
and  
ORGAN.

2nd Trebles.

*pp* Ky - ri - e e - lei - son, Ky - ri - e e -

*f* lei - son, Ky - ri - e e - lei - son.

*dim.*

*p* Chris - te e - lei - son, Chris -

*cresc.*

*f* te e - lei - son, Chris - te e -

*dim.*

*pp* lei - son, Ky - ri - e e - lei - son, Ky -

*mf* 2nd Trebles.

1st Trebles.  
Ky -

ri - e

*ff* *dim.* - - - *rall.* *pp*

ri - e e - lei - son, Ky - ri - e e - lei - son.

II<sup>A</sup> Kyrie eleison (No 2) or  
Responses to the Commandments.  
after 1. 2. 3 and 7. 8 and 9.

*cresc.* - - -

Lord, have mer - cy up - on us, and in - cline our hearts to keep this law.

after 4. 5 and 6.

*cresc.* - - -

Lord, have mer - cy up - on us, and in - cline our hearts to keep this law.

Melody in the Bass.

after 10.

*cresc.* - - -

Lord, have mer - cy up - on us, and write all. these Thy laws in our hearts,

*f* *p* *pp* *dim. e rall.*

we be - seech Thee, we be - seech Thee, we be - seech Thee.

II<sup>B</sup> Kyrie eleison or Responses to the Commandments.

*p*

Lord, have mercy up-on us, \* and incline our hearts to keep this law.

\* Take breath.

*p* *pp* *rall.*

Lord, have mercy up-on us, \* and write all these Thy \* we be-seech Thee. laws in our hearts,

*pp* *rall.*

III. & IV. Gloria Tibi and Gratias.

Glo-ry be to Thee, O Lord.

Thanks be un-to Thee, O Lord.

V. Credo.

$\text{♩} = 144.$

Priest.

Moderately fast.

I be-lieve in one God, or The Fa-ther Al-mighty Ma-ker of.

Heav'n and earth, And of all things vi-si-ble and in-vi-si-

And in

ble: And in one Lord Je-sus Christ, the on-ly be-got-ten Son of

Org. *ff*

God, Be - got - ten of his Fa - ther be - fore all worlds,

*ff* Org.

God of God, Light of Light, Ve - ry God of

*dim.* *p*

ve - ry God Be - - got - ten not made, Be - ing of one

Org.

*f* *rall.* Org. *mf*

substance with the Fa - ther; by whom all things were made,

Slow. ♩ = 80.

*p*

Who for us men, and for our sal - va - tion came

*rall. e dim.* *p* *Slow.*

*pp*

down from Heav'n, And was in - car - nate by the Ho - ly Ghost of the Vir - gin

*pp*

Ma - ry, and was made man,

Alt.

*p* And was cru - ci - fi - ed

1<sup>st</sup> and 2<sup>nd</sup> Trebles.

al - so for us al - so for us

un - der Pon - tius Pi - late, un - der Pon - tius Pi - late.

for us *pp* cru - ci - fi - ed,



*rall.*

He suff - er - ed and was bur - i - ed,

*rall.*

Quick. ♩ = 160. *mf* *f*

And the third day He rose a - gain ac - cord - ing to the

Quick. *mf accel.* *f*

*ff*

scriptures, And as - - cend - ed in - to heav'n, in - to heav'n, and sittest on the

*ff*

*Rd.*

Org. *And He shall*

right hand of the Fa - - ther. *And He shall come again with*  
*And He shall with*

come a gain *rall.* *Slower. ♩ = 100.* *dim.*

glo - ry, with glo - ry to judge both the Quick and the dead:

Org.

*cresc. -* *ff* *a tempo. ♩ = 144.* *mf*

Whose king-dom shall have no end. And I be-lieve

in the Ho-ly Ghost, The Lord and Giv - er of life, and Giv - er of

life, Who pro - ceed - eth from the Fa - ther and the Son, Who with the Father

*cresc. -* *f*

and the Son to - ge - ther is worshipp'd and glo - ri - fied, Who

*rall.* *Slower. ♩ = 100.* *mf*

spake by the Pro - phets, the Pro - phets. And I be - lieve one

*a tempo*

Ca-tho-lic and A-posto-lic Church. I ac-knowledge one Baptism for the re-

mission of sins, And I look for the Re-sur-rection of the

*cresc.* dead, And the life of the world to come. A - - *ff*  
Ped.

men, A - men, A - - - men.

### VI. Sanctus.

Slow.  $\text{♩} = 72$ .

*pp* Ho - ly, Ho - ly, Ho -

ly, Lord God of Hosts, Lord God of Hosts,

*f*

Heav'n and earth are full of Thy glo - ry: Glo-ry be to Thee, O

*ff*

Lord most High, most High, Lord most High,

*dim.*

Lord most High. A - men, A - men.

*p dim. pp*

### VII. Benedictus.

Slow. ♩ = 88. Decani. Cantoris. Dec. Cant.

*p* Bless - ed is He, bless - ed is He that com-eth in the Name of the Lord, that

Full. rall.

com-eth in the Name of the Lord. Ho - san - na, Ho - san - na in the High - est.

### VIII. Agnus Dei.

Slow.  $\text{♩} = 60.$

*pp*  
O Lamb of God, that tak-est a-way the sins of the world, the sins of the

1st and 2nd time *mf* *dim.* *pp* 3rd time *pp* *rall.*  
world, Have mer-cy up-on us. world, Grant us Thy peace.

### IX. Gloria in Excelsis.

Slow.  $\text{♩} = 60.$

Trebles. *p*  
Priest. And in earth peace, Good will to-wards men.  
or Glo-ry be to God on high. *p*

Quicker.  $\text{♩} = 72.$

*f* We praise Thee, we bless Thee, we wor-ship Thee, we glo-ri-fy Thee, we give

*rall.*  
thanks to Thee for Thy great glo-ry, O Lord God, heavenly King, God the Father Al-migh-

Slow.  $\text{♩} = 120.$

*pp*  
ty. O Lord, the on-ly be-got-ten Son, Je-su Christ;  
O Lord, Tenor. *pp*  
*pp* Lord, *pp*  
2nd Bass.

*mf*  
 O Lord God, — Lamb of God, Son of the Fa-ther, that tak - est a -

Basses and Tenors

*mf*

*pp* way the sins of the world, have mer - cy up - on us. Thou that *p*

*pp*

tak - est a - way the sins of the world, have mer - cy up - on us. Thou that *mf* Tenors

*pp*

tak - est a - way the sins of the world, re - ceive - our prayer.

*pp*

*mf* *f* *Slow. pp* ♩ = 108.

Thou that sit-test at the right hand of God the Fa - ther, have

Voices only *rall. - - -* with organ *a tempo* ♩ = 72.

mer - cy up - on us. For Thou on - ly art Ho - ly; Thou

*mf*

Ped.

*p* *Org.*

on - ly art the Lord; Thou on ly, O Christ,

Ped.

*cresc.* *Org.* *ff*

with the Ho-ly Ghost, art most high in the glo-ry of

*rall. - - -*

God the Fa - ther, the glo-ry of God the Fa - ther. A - men.

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BY  
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