

Salvator mundi Domine

Edited by Jason Smart

John Sheppard (d.1558)

v.1 *1 from the higher stalls* *Chorus*

Sal - va - tor — mun - di — Do - mi - ne, Qui nos sal - va - sti — ho - di - e:
In hac — no - cte — nos — pro - te - ge, Et — sal - va o - mni tem - po - re.

Treble v.2

Mean A - de - sto

Countertenor 1 A -

Countertenor 2 A - de - sto nunc pro - pi - ti - -

Tenor [Missing] A - de - sto — nunc pro -

Bass A - de - sto nunc pro - pi -

4

nunc pro - pi - ti - - - - - us,
- de - sto nunc pro - pi - ti - us, Et par - ce sup - pli -
A - de - sto nunc pro - pi - ti - - - us,
- - - - - us, Et
- pi - ti - - - us, Et par - ce sup - pli -
- ti - - - us, Et par - ce sup - pli - can - - - ti -

Et par - ce sup - pli - can - ti - - - -
 - can - ti - bus: _____
 Et par - ce sup - pli - can - ti - bus: _____
 par - ce sup - pli - can - ti - bus: Tu de - le no -
 - - can - - - - ti - - - - bus: Tu de -
 - bus, et par - ce sup - pli - can - ti - - - bus:

- bus: Tu de - le no - stra, tu de - le no - stra cri -
 _____ Tu de - le no - stra
 _____ Tu de - le no - stra cri - mi - - -
 - stra cri - mi - - - - - na, tu de - le
 - - le _____ no - - - - - stra _____ cri - mi - na,
 Tu de - le no - stra cri - mi - na, _____

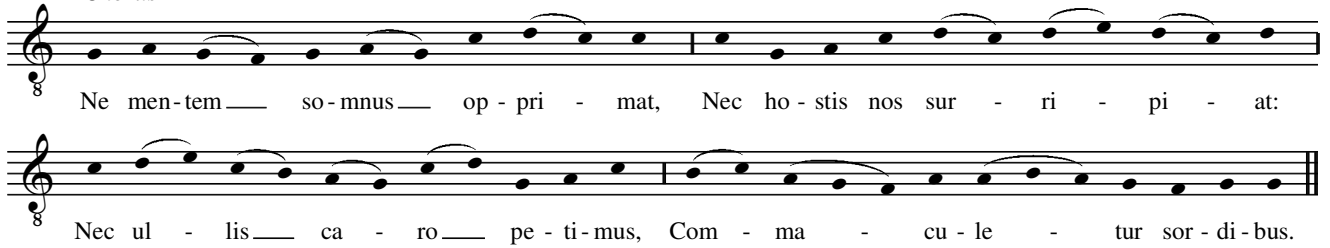
18

mi - na, Tu te - ne-bras il - lu - mi - -
 cri - mi-na, Tu te - ne - bras il - lu - mi - - - na,
 - - na, Tu te - ne - bras il - lu - mi -
 no - - stra cri - mi - - - na, Tu te - ne -
 Tu te - ne - bras il - lu - mi - - - - -

22

na, tu te - ne - bras il - lu - mi - - - - - na.
 il - lu - mi - - - - - na.
 - na, tu te - ne-bras il - lu - mi - na.
 - bras il - lu - mi - - - - - na.
 il - lu - mi - - - - - na.

v.3 Chorus



Ne men-tem — so-mnus — op - pri - mat, Nec ho - stis nos sur - ri - pi - at:
Nec ul - lis — ca - ro — pe - ti - mus, Com - ma - cu - le - tur sor - di - bus.

26 v.4



Te re - for - ma - tor sen - su -
Te re - for - ma - - - - tor sen - su - - - -
Te re - for - ma - - - - tor sen - su - - - -
Te re - for - ma - tor sen - su - - - -
Te re - for - - - ma - tor — sen - su - - - -
Te re - for - ma - tor sen - su - - - - um,

31



- - - - - um, Vo - tis pre - ca - - - -
- - - - - um, Vo - tis pre - ca - mur cor - di - - - -
um, Vo - tis pre - ca - mur cor - di - - - - um,
- - - - - um, Vo - tis pre - ca - mur cor - di - - - -
- um, Vo - tis pre - ca - mur — cor - - - di - - - -
— Vo - tis pre - ca - mur cor - di - - - -

36

- mur cor - di - um: Ut pu - ri ca - stis men - ti -
 vo - tis pre - ca - mur cor - di - um:
 - um: Ut pu - ri ca - stis men - ti - bus, ut pu - ri ca -
 - - um: Ut pu - - ri ca - - stis
 - um, vo - tis pre - ca - mur cor - di - um: Ut

41

- bus, ut pu - ri ca - stis men - ti - bus,
 - um: Ut pu - ri ca - stis men - ti - bus, Sur - ga - mus a cu - bi - li -
 - Ut pu - ri ca - stis men - ti - bus, men - ti - bus, Sur -
 - stis men - ti - bus, Sur - ga - mus a cu - bi - li -
 - men - ti - bus, Sur - ga - mus
 pu - ri ca - stis men - ti - bus, Sur - ga - mus a cu - bi - li -

— Sur - ga - mus a cu - bi - li - - - - bus.

- bus, a cu - bi - li - - - - bus.

8 - ga - mus a cu - bi - li - - - - bus.

8 - bus, sur - ga - mus a cu - bi - li - - - - bus.

a _____ cu - bi - li - - - - bus. _____

- - - - - bus.

On Christmas Eve; from the Octave of the Epiphany to Lent I; on double feasts from Pentecost until Christmas Eve; and on feasts falling during the Octave of Corpus Christi.

v.5a

8 De - o Pa - tri sit _____ glo - ri - a, E - jus - que so - li _____ Fi - li - o, Cum Spi - ri -

8 - tu _____ Pa - ra - cli - to, Et _____ nunc _____ et in _____ per - pe - tu - um. A - men. _____

From Christmas Day until the day after the Purification, except during Epiphany week (see below); also on feasts of the Virgin and during their octaves; and on the feast of Corpus Christi and during its octave.

v.5b

8 Glo - ri - a _____ ti - bi, _____ Do - mi - ne, Qui na - tus est de _____ vir - gi - ne, Cum Pa - tre et _____

8 San - cto _____ Spi - ri - tu, In _____ sem - pi - ter - na sae - cu - la. A - men. _____

On the feast of the Epiphany and during its octave.

v.5c

8 Glo - ri - a _____ ti - bi, _____ Do - mi - ne, Qui ap - pa - ru - i - sti _____ ho - di - e, Cum Pa - tre et _____

8 San - cto _____ Spi - ri - tu, In _____ sem - pi - ter - na sae - cu - la. A - men. _____

Translation

1. O Lord, Saviour of the World, who has saved us this day, protect us during this night and save us at all times.
2. Be with us now in your kindness and spare your suppliants. Purge our sins and illuminate the darkness.
3. Let not sleep oppress the mind, nor the enemy snatch us away: neither let our bodies be stained, we pray, with any foulness.
4. To you, remoulder of the senses, we implore with heart-felt prayers that we may arise from our beds pure and chaste in mind.
5. To God the Father be glory, and to his only Son, with the Holy Spirit, now and for eternity. Amen.

Liturgical Function

In the pre-Reformation Use of Sarum *Salvator mundi Domine* was the Hymn at Compline on many occasions:

Christmas Eve to the Octave of the Epiphany (13 January);

Double feasts between the Octave of the Epiphany and the first Sunday in Lent;

The Eve of Pentecost;

The Thursday, Friday and Saturday during the Octave of Pentecost;

Double feasts from the Octave of Pentecost to Christmas Eve (except on the feast of the Name of Jesus and during its octave);

Daily during the octaves and on the octave days of the Assumption of the Virgin, the Nativity of the Virgin, the Dedication of the Church (where falling outside Lent and Eastertide) and, where the choir was ruled, Corpus Christi.

The doxology for this hymn varied with the season. Three of these are given in the edition. The printed Sarum hymnals give two more: *Gloria tibi Domine, Qui surrexisti a mortuis* (printed without the obligatory preceding verse *Quaesumus auctor omnium*) for use from Easter to the Ascension and *Gloria tibi Domine, Qui scandis supra sidera* (printed without the obligatory preceding verse *Tu esto nostrum*) for use between the Ascension and the eve of Pentecost. These last two are not in the psalter of the printed Sarum antiphonal and it is not clear when they could have been sung, for these two seasons had their own Compline hymns: *Jesu salvator saeculi, verbum Patris* and *Jesu nostra redemptio*.

Editorial Conventions

The nomenclature of the voice-parts follows the Tudor convention.

The original clef, mensuration symbol and first note of each part are shown on the prefatory staves.

Ligatures are denoted by the sign $\overline{\quad}$.

Spelling of the text has been modernised.

Text repetition signs in the underlay have been expanded editorially in italics.

Sources

Polyphony: A Oxford, Christ Church, Mus. 979–83 (c.1575–1581 with later additions).

979	(M)	no.151	at end:	m ^f : shepperde:·
980	(Ct1)	no.151	at end:	m ^f : shepperde:·
981	(Ct2)	no.151	at end:	m ^f : S:·
982	(Tr)	no.151	at end:	m ^f : shepperde:·
983	(B)	no.151	index heading: at end:	m ^f : shepperde: 6: voc: m ^f : S:·

Plainsong: *Hymnorum cum notis opusculum* (Rouen: Jacques Cousin, 1518), ff.5^v, 98.

Notes on the Readings of the Sources

The order within each entry below is: 1) bar number; 2) voice; 3) reading of the source. For extended references subsequent bar numbers are in brackets. Pitches are in capital letters. The symbol \sphericalangle denotes an underlay repetition sign.

Underlay

14 Ct1 *-bus* below B (not in 11) / 15 M *-bus* below E (not in 9) / 18 B *-na* below A (not in 15) / 27 M *-tor* below E (and in 28) / 35 M *cor-* below D, (36) *-di-* below A / 39 M *-um* below A, (40) *cordi-* below DA / 40 B *-um* below A (not in 39) / 42 Ct2 *-bus* \sphericalangle below AE /

Plainsong

The printed Sarum hymnals contain this hymn twice, during Compline for Christmas Eve and later in the book as the hymn for Compline on double feasts. The Amens in the printed editions are a mess. At the end of the Temporale the books change from giving exclusively five-note Amens (as in the edition) to giving mostly, but not invariably, four-note ones (equivalent here to GAGG). Thus the two entries for this hymn are given different Amens. The hymns in the latter part of the hymnal were spread throughout the year and the various ranks of day, so any logic behind the choice of Amen is unfathomable. For any hymn it probably does not matter which form of Amen is chosen.