

**Corrections and Amplifications to Robin A. Leaver’s Inventory of *Catholisches Gesang-Buch*, Leipzig, 1724.**

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The following preliminary notes are in reference to the inventories in Robin A. Leaver, “A Catholic Hymnal for Use in Lutheran Leipzig: *Catholisches Gesang-Buch* (Leipzig, 1724),” in: *Bach and the Counterpoint of Religion*, pp. 36–62 at 55–9. Bach Perspectives 12. Urbana and Chicago: University of Illinois Press, 2018.

Page numbers in brackets refer to Leaver’s text; other page numbers refer to the hymnal itself. Corrections and additions are underlined. Most of the corrections give the standard English names of Feasts. Observations regarding liturgical practice are based on the text of the hymnal, which evidently reflects the ideals for Sundays and Feasts (of the rank of a Double); the actual practice of the Catholic chapel at Leipzig may have differed from what is indicated in the hymnal.

Apart from technical liturgical corrections, important topics not addressed by Leaver are:

- Catholics’ use of, and congregational participation in, vernacular hymnody *and* Latin chant
- liturgies of Eucharistic Exposition and Benediction
- the Office (incl. Vespers of All Souls’; Marian antiphons at Compline; and the use of the *Te Deum*)

[p. 57]

## Zu unser Lieben Frauen

- Correction: Hymn [72] *O ihr Freund' Gottes allzugleich* is listed under the heading “Zu allen Heiligen Gottes [All Saints],” not “Zu unser Lieben Frauen [Our Lady].”

## Sonntags-Messe

- Full entry: Sonn- und Fest-Tags-Messe [Mass for Sundays and Feasts], pp. 155–161.
- Observation: The rubric “Was bey der Heiligen Meß Sonn- und Fest-Tags zu Latein pflegt gesungen zu werden” implies that the congregation sang, or at least followed, the Latin liturgical chants. In addition to Catholics’ use of vernacular hymnody, to which Leaver is right to call attention [p. 42], it is also important to recall that the congregation sang the Mass dialogues (“V. Dominum vobiscum. R. Et cum spiritu tuo.”) and the ordinaries in Latin. This section of the hymnal gives the texts for *Asperges me*, *Vidi aquam*, *Kyrie*, *Gloria*, *Credo*, the dialogue at the Preface, *Sanctus* and *Agnus dei* (cf. [pp. 59]). Given the presence of the Preface dialogue, with explicit rubrics indicating the sung participation of the congregation (“*Sac./Pop.*” = Priest/People), we may assume that the dialogue “V. Dominum vobiscum.” etc. was also sung by the congregation at the various other places it occurs in the Mass. In addition, texts of the following hymn verses and versicles are given, ostensibly to be sung:

- Nach der Epistel. *Da pacem Domine in diebus nostris, quia non est alius, qui pugnet pro nobis, nisi tu Deus noster.*
- Bey der *Elevation* des Heiligen Sacraments. *O Salutaris hostia, Quæ cœli pandis ostium, Bella premunt hostilia, Da robur, fer auxilium.*
- Nach der *Communion*, für dem [sic] König: *Domine, salvum fac Regem; Et exaudi nos in die, qua invocaverimus te. Gloria Patri &c.*

Evidently, the hymn verse *Da pacem, Domine* and versicle *Domine, salvum fac Regem* substituted for the proper gradual and communion antiphon, respectively, or were sung by the congregation after those chants had been sung by the choir. The presence of the hymn verse *O salutaris hostia* for the Elevation implies that the Benedictus was not separated from the Sanctus.

Although a choir led the singing, there is no reason to suppose that the congregation did not also sing [cf. Leaver, pp. 42–43]. Congregational singing in the vernacular in the absence of the choir appears to be what is meant by a report of hymn singing on the Feast of Exaltation of the Holy Cross, 1710: “Since the principal singers were absent, the Mass was not sung after the sermon, but read, and the Italian priests sang a German hymn with the rest [of the congregation]. (Cum abfuerint musici praecipui non fuit Cantata Missa post concionem, sed lecta et Domini Itali cecinerunt cum aliis cantum Germanicum)” [p. 43 fn. 27].

## Seel-Messen

- Clarification: The texts of the following proper chants for the Requiem Mass are also given (“Was bey einer Seel-Messen absonderlich gesungen wird”):
  - Introitus. *Requiem æternam...*
  - Nach der Epistel. *Dies iræ.*
  - Vor der Communion. *Agnus dei... dona eis.*
  - Nach der Communion. *Lux æterna.*

## Vesperae

- Observation: the Vespers section is in three parts: Commons (pp. 165–204), Proper of the Time [= moveable feasts] (pp. 205–222), and Proper of the Saints [= fixed feasts] (pp. 223–246). The moveable and fixed feasts are partially intercalated. This follows an idiosyncrasy of the Roman missal, whereby the fixed feasts between Christmas and Epiphany are grouped with the temporale.
- Correction: Kirchweyhe [Dedication of a Church]. There are different texts (not given) for the anniversary of a dedication, although it is reasonable to assume that the given texts might have been used for anniversary celebrations.
- Correction: Heil. Bischoff und Beichtiger [For a Bishop and Confessor]; there are different texts (not given) for multiple Bishops and Confessors commemorated together.
- Missing entry: H. Beichtiger, der nicht ein Bischoff gewesen [For a Confessor not a Bishop], pp. 199–201.

## [p. 58]

- Clarification: Neu-Jahr (p. 211) is the Feast of the Circumcision and the Octave of Christmas. There is no liturgical observance of New Year as such. The use of this vernacular term is perhaps a Lutheran influence.
- Missing entry: Dominica passionis [Passion (Palm) Sunday], pp. 213–214.
- Clarification: The heading “Festa duplicia” [Double feasts] applies to all the feasts of the sanctoral cycle listed on pp. 223–246, from The Most Holy Name of Jesus (14 Jan.) to the Immaculate Conception B.V.M. (8 Dec.). All the feasts given are of the rank of a Double.
- Missing entry: Allerheiligsten Namen Jesu [The Most Holy Name of Jesus, 14 Jan.], pp. 223–224.

- Correction: Cathedrae S. Petri Romanae [Chair of St. Peter at Rome, 18 Jan.], pp. 224–225.
- Correction: Cathedra[e] S. Petri Antiochena [Chair of St. Peter at Antioch, 22 Feb.], pp. 226.
  - Leaver renders these as feasts “St. Peter’s, Rome” and “St. Peter’s Cathedral, Antioch,” respectively; there are no such feasts. The two feasts “cathedrae S. Petri” are those of the Chair of St. Peter; they use the same liturgical texts. These feasts celebrate the Petrine ministry, the “chair” symbolizing the episcopal office, not an actual relic of an episcopal chair (*cathedra*) nor the dedication of a cathedral. These feasts should not be confused with the feast of the Dedication of the Basilicas of Sts. Peter and Paul (18 Nov.) which is the combined commemoration of the consecration of St. Peter’s, Rome and St. Paul’s-Outside-the-Walls, Rome. Excepting isolated confusions and conflation, neither feast pertains to the relic of the Chair of St. Peter at the Vatican, given to Pope John VIII by Charles the Bald in 875. Both feasts of the Chair of St. Peter predate this donation by many centuries.
- Observation: Desponsatio B.V.M. [Espousals of the B.V.M.] is not a universal feast of the Roman church, although by the eighteenth century it was celebrated almost everywhere. It was granted to the dominions of the Holy Roman Emperor in 1680; it therefore appears in the Leipzig hymnal because the Saxon royal chapel fell under the jurisdiction of the Jesuit province of Bohemia.
- Clarification: Creutz-Erfindung (= *Inventio S. Crucis*) [Invention of the Holy Cross, 3 May] (only rarely “Finding”).
- Correction: Erscheinung S. Michaelis [Apparition of St. Michael, 8 May] (not “Appearance”).
- Observation: The Feast of the Holy Guardian Angels was introduced as a local feast in the sixteenth century. Originally, it was intended to complement to the Feast of the Dedication of St. Michael (29 Sept.). It was established for 27 Sept., 1608 as an optional Double feast. Pope Clement X established the feast as an obligatory Double feast for the universal Church on 2 Oct., 1680. Why it is located on the first Sunday in September in this hymnal is therefore a mystery. Perhaps it has to do with the fact that it was obligatory in the Holy Roman Empire, and therefore in the Jesuit province of Bohemia, before it was obligatory for the universal Church.
- Correction: Creutz-Erhöhung (= *Exaltatio S. Crucis*) [Exaltation of the Holy Cross, 14 Sept.] (not “Elevation”).
- Full entry: S. Michaelis des Erz-Engels Kirchweyhe [Dedication of St. Michael the Archangel (and All Angels), 29 Sept.], pp. 239–240.

## [p. 59]

- Clarification: S. Theresiä [St. Theresa of Ávila, 15 Oct.], pp 240–241. This was a relatively new feast in the eighteenth century: Theresa of Ávila (1515–1582), also called Theresa of Jesus, was canonized in 1622 by Pope Gregory XV.
- Correction: Aller Heiligen [All Saints, 1 Nov.], pp. 241–242. The “Vesperæ defunctorum” pertains to the subsequent feast.
- Missing entry: Vesperæ defunctorum [All Souls, 2 Nov.], pp. 242–245. The Office for All Souls is identical to the Office of the Dead.

## Complet

- Clarification: “Complet” = the invariable Office of Compline, said on every (or any) day of the year. Its full text is given.
- Clarification: “Antiphonæ” does not constitute a separate section, but gives the four seasonal Marian antiphons with their versicles, which are said daily after Compline: *Alma redemptoris mater* (pp. 253–254), *Ave regina cælorum* (p. 254), *Regina cæli* (p. 255), *Salve regina* (pp. 255–256). Entries for these items should be added to Appendix 2 [pp. 60–62].

## Litanies

- Clarification: “Litanej zu unsern Herrn Jesum Christum wie sie in einem Pariser-Gesang-Buch gefunden wird” = Litany of the Most Holy Name of Jesus, pp. 256–258. Although it was widely used by the mid-seventeenth century, requests for formal papal approval were rejected in 1640, 1642, and 1662. It was not approved for universal use until the nineteenth century by Pope Leo XIII.
- Clarification: “Laurentianische Litanej von Unser Lieben Frauen” = Litany of the B.V.M. (called the “Litany of Loreto”), pp. 259–261.

## [Exposition and Benediction]

- Missing entry: [Eucharistic versicles], pp. 261–262. After the Litanies, a series of versicles beginning with “V. Panem de cælo præstitisti eis. Alleluja. R. Omne delectamentum in se habentem. Alleluja.” They are intended for use during the Exposition of the Blessed Sacrament, preceding Benediction.
- Missing entry: Benediction, p. 263. The hymn *Tantum ergo* is cross-referenced (p. 222) and the alternate hymn *Ecce panis Angelorum* is given.

## Te Deum laudamus

- Observation: The location of the Matins canticle *Te Deum laudamus* at the end of the hymnal, together with the litanies and prayers for Exposition and Benediction, suggests that it is intended for devotional rather than liturgical use. In addition to its liturgical use in the Office, the *Te Deum* was more commonly used by the laity at Benediction or “*pro gratiarum actione*”—public, extraliturgical devotions of thanksgiving for the elections of popes, installations of bishops, coronations, royal birthdays, etc. As such, it is somewhat misleading to list it under “Office Canticles” in Appendix 2 [p. 60].