

A DORATION

at Ephesus



BENEDICTINES OF MARY, QUEEN OF APOSTLES

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Total Playing Time 53:30

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1. AVE VERUM ❀ By Pope Innocent VI (+1362). This hymn was chanted immediately after the Consecration in Medieval Italy, Germany and France. The tender devotion to Our Lady is beautifully expressed in the melody.

Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine cuius latus perforatum fluxit aqua et sanguine: Esto nobis prægustatum in mortis examine. O Iesu dulcis, O Iesu pie, O Iesu, fili Mariæ.

Hail, true Body, born of the Virgin Mary, Who having truly suffered, was sacrificed on the cross for mankind, Whose pierced side flowed with water and blood: Be for us a foretaste [of Heaven] in the trial of death. O sweet Jesus, O holy Jesus, O Jesus, Son of Mary!

2. O SALUTARIS ❀ Attributed to Dieudonné Duguet (+1849) teacher of César Franck. Lyrics from the last two verses of St. Thomas Aquinas' Lauds hymn for the feast of Corpus Christi, "Verbum Supernum." Arranged by the Benedictines of Mary.

*O salutaris Hostia,
Quæ cæli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.*

O Saving Victim,
Who opens the door of heaven,
Hostile wars press upon us,
Give us strength; bestow Your assistance.

*Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.*

To the Triune Lord
May there be everlasting glory;
That He may give us life without end
In our homeland. Amen.

3. JESUS, MY LORD, MY GOD, MY ALL ❀ Köln Hymnal 1852. Lyrics by Father Frederick Faber. Arranged by the Benedictines of Mary.

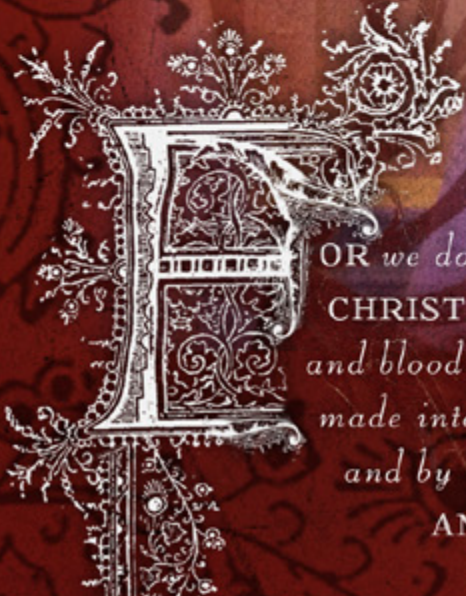
*Jesus, my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?*

*Sweet Sacrament, we Thee adore!
Oh, make us love Thee more and more.
Oh, make us love Thee more and more.*

*Had I but Mary's sinless heart
To love Thee with, my dearest King!
Oh, with what bursts of fervent praise,
Thy goodness, Jesus, would I sing!*

Oh, see upon the altar placed,
The Victim of divinest love!
Let all the earth below adore,
And join the choirs of heaven above.

Jesus, dear Pastor of the flock,
We crowd in love about Thy feet.
Our voices yearn to praise Thee Lord
And joyfully Thy presence greet.



FOR we do not receive these as common bread and common drink; but just as JESUS CHRIST our Savior was made Incarnate by the word of God, and had both flesh and blood for OUR SALVATION, so too we have been taught the food which has been made into the Eucharist by the Eucharistic prayer WHICH COMES FROM HIM, and by which are blood and flesh are nourished through a change, is the FLESH AND BLOOD of the same Incarnate JESUS. -St. Justin Martyr, 155 AD

4. **TANTUM ERGO** ✠ *Mode II Chant. Owing to the frequency of the "Tantum Ergo," a required hymn before Benediction of the Blessed Sacrament, it often borrows melodies from other chants and hymns. This particular tune is shared with "O Quot Undis Lacrymarum," a chant in honor of Our Lady of Sorrows. Lyrics from the final verses of the great processional hymn and Vespers hymn for the feast of Corpus Christi "Pange Lingua" by St. Thomas Aquinas.*

*Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.*

Thus let us venerate so great a
Sacrament with heads bowed
And let the old practice [of sacrifice]
Give way to a new rite;
Let faith provide a supplement
For the failure of the senses.

*Genitori, Genitoque
Laus et iubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.*

To the Begetter and the Begotten
Be praise and jubilation,
Hail, honor, and virtue
And also blessing:
To the One proceeding from Both
Let there be equal praise. Amen.

5. **VERBUM CARO** ✠ *By Orlando di Lasso (+1594) Flemish composer. Lyrics from the fourth verse of St. Thomas Aquinas' "Pange Lingua."*

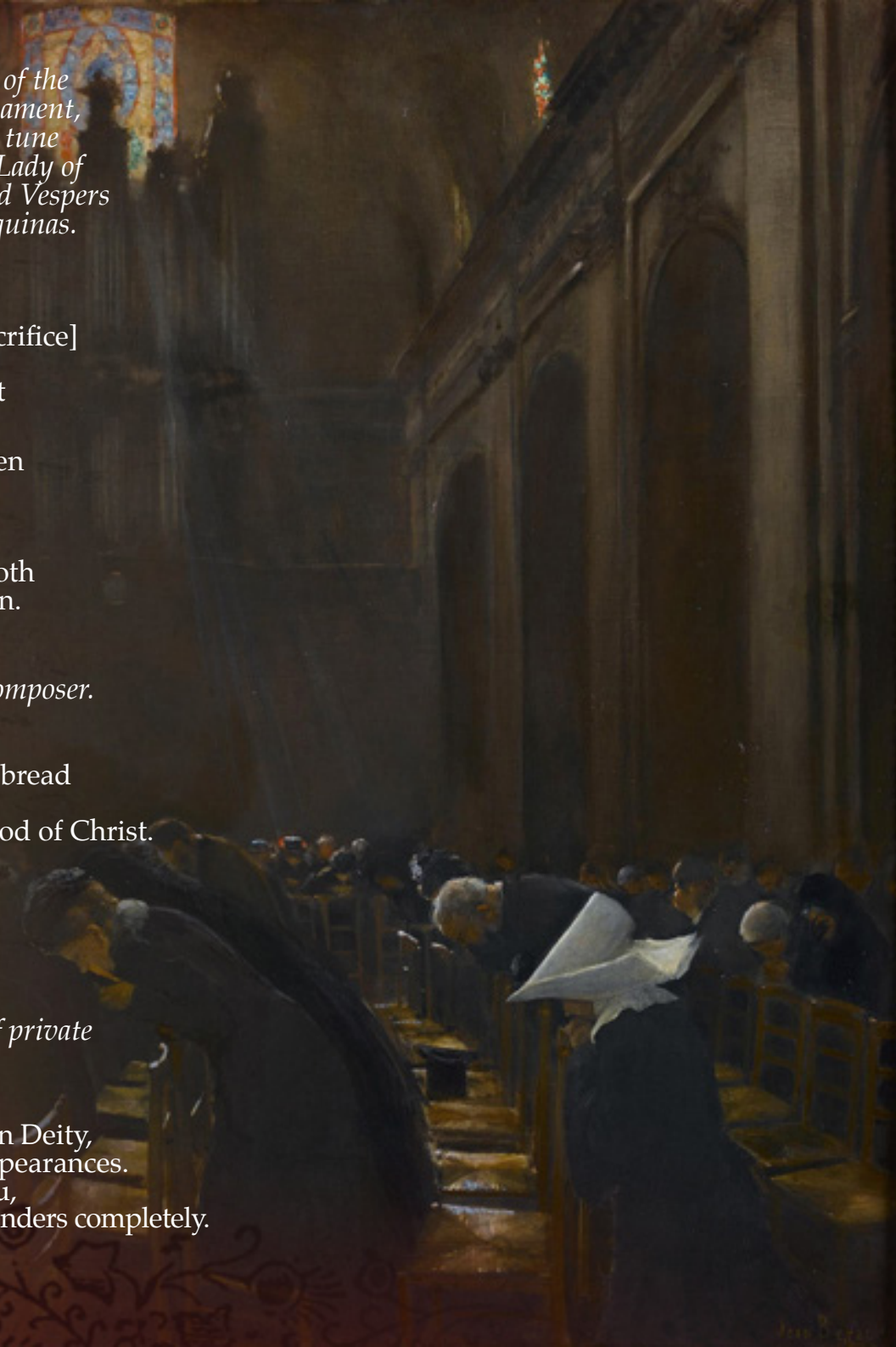
*Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.*

The Word as Flesh makes true bread
Into flesh by a word
And the wine becomes the Blood of Christ.
And if sense is deficient
To strengthen a sincere heart
Faith alone suffices.

6. **ADORO TE** ✠ *Mode V 17th Century chant. Lyrics: a hymn of private devotion written by St. Thomas Aquinas.*

*Adoro te devote, latens Deitas,
Quæ sub his figuris vere latitas;
Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.*

I devoutly adore You, O hidden Deity,
Truly hidden beneath these appearances.
My whole heart submits to You,
For contemplating You, it surrenders completely.



*Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius;
Nil hoc verbo veritatis verius.*

*In cruce latebat sola Deitas,
At hic latet simul et humanitas,
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.*

*Plagas, sicut Thomas, non intueor:
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.*

*O memoriale mortis Domini!
Panis vivus, vitam præstans homini!
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.*

*Pie Pelicane, Jesu Domine,
Me immundum munda tuo sanguine:
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.*

*Jesu, quem velatum nunc aspicio,
Oro, fiat illud quod tam sitio:
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ. Amen.*

Sight, touch, taste are all deceived in their judgment,
But hearing suffices firmly to believe.
I believe all that the Son of God has spoken;
There is nothing truer than this word of truth.

On the cross only the Divinity was hidden,
But here the humanity is also hidden.
I believe and confess both,
And ask for what the repentant thief asked.

I do not see the wounds as Thomas did,
But I confess that You are my God.
Make me believe more and more in You,
Hope in You, and love You.

O memorial of our Lord's death!
Living bread that gives life to man,
Grant my soul to live on You,
And always to savor Your sweetness.

Lord Jesus, Good Pelican,
Wash my filthiness and cleanse me with Your blood,
One drop of which can free
The entire world of all its sins.

Jesus, whom now I see hidden,
I ask You to fulfill what I so desire:
That the sight of Your face being unveiled
I may have the happiness of seeing Your glory. Amen.

7. ECCE PANIS ❧ *Traditional Portuguese. Lyrics from the last four verses of "Lauda Sion" by St. Thomas Aquinas (Please see track 18). Arranged by the Benedictines of Mary.*

8. JESU NOSTRA REFECTIO ❧ *Mode II Chant, from the Ambrosian Hymn "Veni Redemptor Gentium," also used for the Hymns of the "Little Hours" of the Divine Office and Compline during Nativitytide.*

*Jesu, nostra refectio, panis, potus fidelium;
Mel, melos, jubilatio cordis, oris, et aurium.
Quæ te vicit clementia, ut nos in hac miseria
Carne cibares propria, imis jungens cælestia. Amen.*

Jesus, our refreshment, Bread, drink of the faithful;
Honey, melody, jubilation of the heart, the mouth, and the ear.
What clemency conquered You, so that to us in bitter misery,
You feed Your own flesh, uniting heavenly things to the lowest. Amen.



9. O LORD I AM NOT WORTHY ❀ *Traditional. Lyrics based on Matthew 8:8. Arranged by the Benedictines of Mary.*

O Lord, I am not worthy that Thou should'st come to me,
But speak the words of comfort, my spirit healed shall be.

And humbly I receive Thee, the Bridegroom of my soul,

No more by sin to grieve Thee, nor fly Thy sweet control.

O Sacrament most holy, O Sacrament divine!

All praise and all thanksgiving be ev'ry moment Thine.

10. TANTUM ERGO ❀ *The earliest known version of this is in the 1751 Stonyhurst Manuscript compiled by English Catholic John Francis Wade. It is also the earliest known source of "Adeste Fidelis." (Please see track 4 for lyrics.) Arranged by the Benedictines of Mary.*

11. HOMO QUIDAM ❀ *Mode VI Ambrosian Chant, a troped responsory for the feast of Corpus Christi, and the Benedictus Antiphon for the following Sunday. Lyrics: Mt. 22:4-5.*

*Homo quidam fecit coenam magnam Et misit servum
suum hora coenae Dicere invitatis, ut venirent:
Quia parata sunt omnia.*

*Venite comedite panem meum et Bibite vinum quod
miscui vobis.*

Gloria Patri et Filio, et Spiritui Sancto.

A certain Man made a great feast

And sent his servant at the hour of the meal

To tell the invited ones, that they might come:

Because everything was prepared.

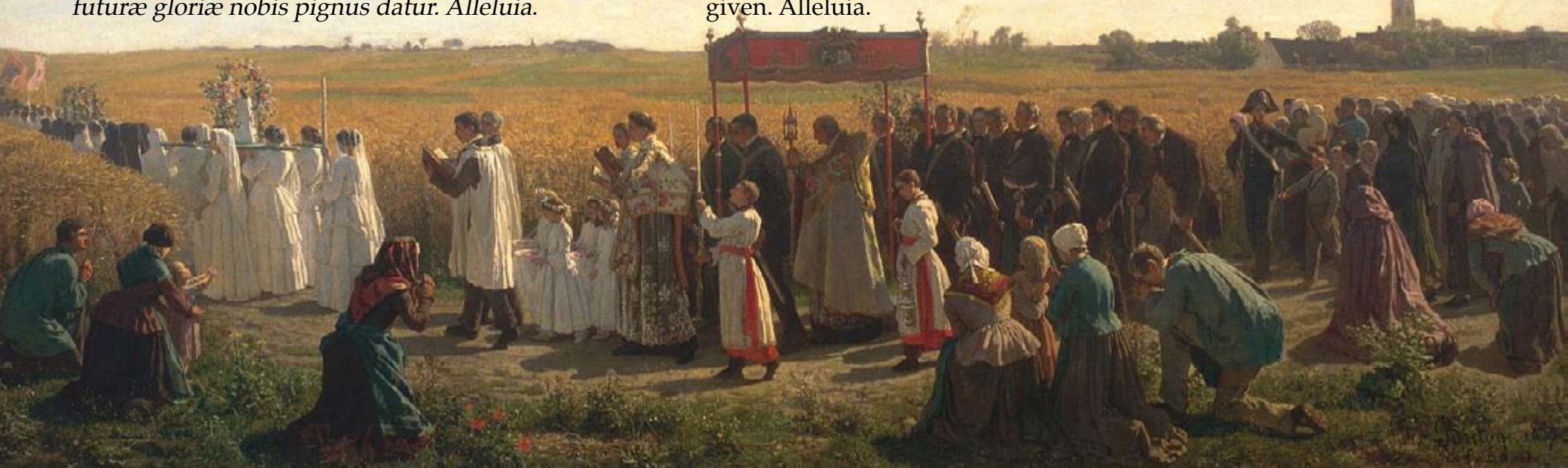
Come, eat My bread and drink the wine I Have mixed for you.

Glory be to the Father And to the Son and to the Holy Ghost.

12. O SACRUM CONVIVIUM ❀ *By Roberto Remondi (+1923) Milanese organist. Lyrics by St. Thomas Aquinas as the Magnificat Antiphon for the feast of Corpus Christi.*

*O sacrum convivium in quo Christus sumitur: recolitur
memoria passionis eius: mens impletur gratia: et
futuræ gloriæ nobis pignus datur. Alleluia.*

O sacred banquet in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory to us is given. Alleluia.





LOVE KEEPS ME HERE

-The Eucharistic Jesus to St. Faustina



13. MISERICORDIAS DOMINI ❀ *Mode V Chant. Lyrics: Psalm 88:1.*

*Misericordias Domini in æternum can-
tabo: in generationem et generationem,
annuntiabo veritatem tuam in ore meo.*

Forever I will sing the mercies of the Lord: with my mouth will I ever
announce Your truth from one generation to another.

14. DOMINE NON SUM DIGNUS ❀ *By Fr. Tomás Luis Victoria (+1611). Lyrics: Lk. 7:6-7.*

*Domine, non sum dignus
Ut intres sub tectum meum,
Sed tantum dic verbum,
Et sanabitur anima mea.*

Lord, I am not worthy that You should enter under my roof:
But speak the word only, And my soul shall be healed.

15. TANTUM ERGO ❀ *Since this tune, "Irby," by London organist Henry John Gauntlett (+1876) is more commonly associated with the Christmas Carol "Once in Royal David's City," it has become a favorite "Tantum Ergo" for Christmastide. (Please see lyrics at Track 4.) Arranged by the Benedictines of Mary.*

16. SOUL OF MY SAVIOR ❀ *By Lorenzo Dobici. Lyrics from the 14th C. thanksgiving prayer, "Anima Christi," made popular by St. Ignatius. Arranged by the Benedictines of Mary.*

*Soul of my Savior sanctify my breast,
Body of Christ, be Thou my saving Guest,
Blood of my Savior, bathe me in Thy tide,
Wash me ye waters gushing from His side.*

*Strength and protection may His passion be,
O blessed Jesus, hear and answer me;*

Deep in Thy wounds, Lord, hide and shelter me,
So shall I never, never part from Thee.

Guard and defend me from the foe malign,
In death's drear moments make me only Thine;
Call me and bid me come to Thee on high
Where I may praise Thee with Thy saints for aye.

17. ADORAMUS TE ❀ *Traditional Melody, harmonized by P. J. Van Damme.*

*Adoramus te, panem cœlitum,
Cibum vitæ desursum præstitum.
Ave, ave, ave, cœli panis vive.
Laudetur in æternum
Sanctissimum Sacramentum.*

We adore You, O heavenly bread,
Living Food Most precious to us.
Hail, heavenly bread of life!
May the most Blessed Sacrament
Be praised forever!

18. LAUDA SION ❀ Music based on chant by Adam of St. Victor (+1146) Both St. Thomas Aquinas and St. Bonaventure were asked to compose the Mass and Office for the feast of Corpus Christi by Pope Urban IV in 1264. When St. Thomas Aquinas knelt and read his manuscript first, St. Bonaventure quietly tore up his own, saying that Aquinas' was the only one worthy of the feast. It is used to this day, "Lauda Sion" being the Sequence.

Lauda Sion Salvatorem
Lauda ducem et pastorem
In hymnis et canticis.

Quantum potes, tantum aude:
Quia major omni laude,
Nec laudare sufficis.

Laudis thema specialis,
Panis vivus et vitalis,
Hodie proponitur.

Quem in sacræ mensa cœnæ,
Turbæ fratrum duodénæ
Datum non ambígitur.

Sit laus plena, sit sonora,
Sit jucúnda, sit decora
Mentis jubilatio.

Dies enim solémnis agitur,
In qua mensæ prima recolitur
Hujus institutio.

In hac mensa novi Regis,
Novum Pascha novæ legis,
Phase vetus términat.

Vetustatem novitas,
Umbram fugat véritas,
Noctem lux elíminat.

Quod in cœna Christus gessit,
Faciéndum hoc expréssit
In sui memoriam.

Docti sacris institutis,
Panem, vinum, in salutis
Consecramus hostiam.

Dogma datur Christianis,
Quod in carnem transit panis,
Ét vinum in sanguinem.

Quod non capis, quod non vides
Animosa firmat fides,
Præter rerum ordinem.

Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximix.

Praise, O Sion, the Savior,
Praise your Leader and your Shepherd
In hymns and canticles.

As mightily as you can, so you must dare
For He is above all praise,
Nor can you praise Him enough.

A special theme of praise:
The Bread both living and life-giving,
Is placed before us today.

Which, at the altar of the Holy Supper,
Was given to the band of twelve brethren,
It is not to be doubted.

Let our praise be full and sounding;
Let them be joyous and beautiful;
The jubilations of the soul.

That solemn day is now being celebrated,
Calling to mind that first altar on which
This [Sacrament] was instituted.

At this altar of the new King,
The new Pasch of the New Law
Puts an end to the ancient Pasch.

The new supplants the old,
Truth puts the shadow to flight,
Day banishes night.

What Christ did at that Supper,
The same He commanded
To be done in remembrance of Him.

Taught by His sacred precepts,
We consecrate bread and wine
Into the Host of salvation.

This is the dogma given to Christians,
That bread is changed into Flesh
And wine into Blood.

What you cannot understand, what you
Do not see, a lively faith confirms
According to a higher order.

Under different species which are
Signified only, as they are actually nought,
Wondrous substances lie hidden.



*Caro cibus sanguis potus:
Manet tamen Christus totus,
Sub utraque specie.*

*A sumente non concisus,
Non confractus, non divisus:
Integer accipitur.*

*Sumit unus, sumunt mille:
Quantum isti, tantum ille:
Nec sumptus consumitur.*

*Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ vel interitus.*

*Mors est malis, vita bonis:
Vide paris sumptionis
Quam sit dispar exitus.*

*Fracto demum Sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.*

*Nulla rei fit scissura:
Signi tantum fit fractura:
Qua nec status nec statura
Signati minuitur.*

*Ecce panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.*

*In figuris præsignatur,
Cum Isaac immolatur:
Agnus paschæ deputatur
Datur manna patribus.*

*Bone pastor, panis vere,
Jesu, nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.*

*Tu, qui cuncta scis et vales:
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes et sodales,
Fac sanctorum civium.
Amen. Alleluia.*

Flesh is food and Blood is drink:
Christ remains total
Under each species.

To the recipient He is neither cut,
Nor broken, nor divided.
The whole [Christ] is received;

One receives Him; a thousand receive Him:
As much as the thousand so much does one receive;
Though eaten He is not diminished.

The good receive Him, the bad receive Him,
But with what unequal consequences:
Life or destruction.

It is death to the unworthy, life to the worthy:
Behold then though a similar reception,
How dissimilar may be the result!"

When the Sacrament is broken,
Doubt not, but remember,
That there is just as much hidden in a fragment,
As there is in the whole.

There is no division of the substance,
Only a breaking of the species takes place,
By which neither the state nor stature of the sub-
stance signified is diminished.

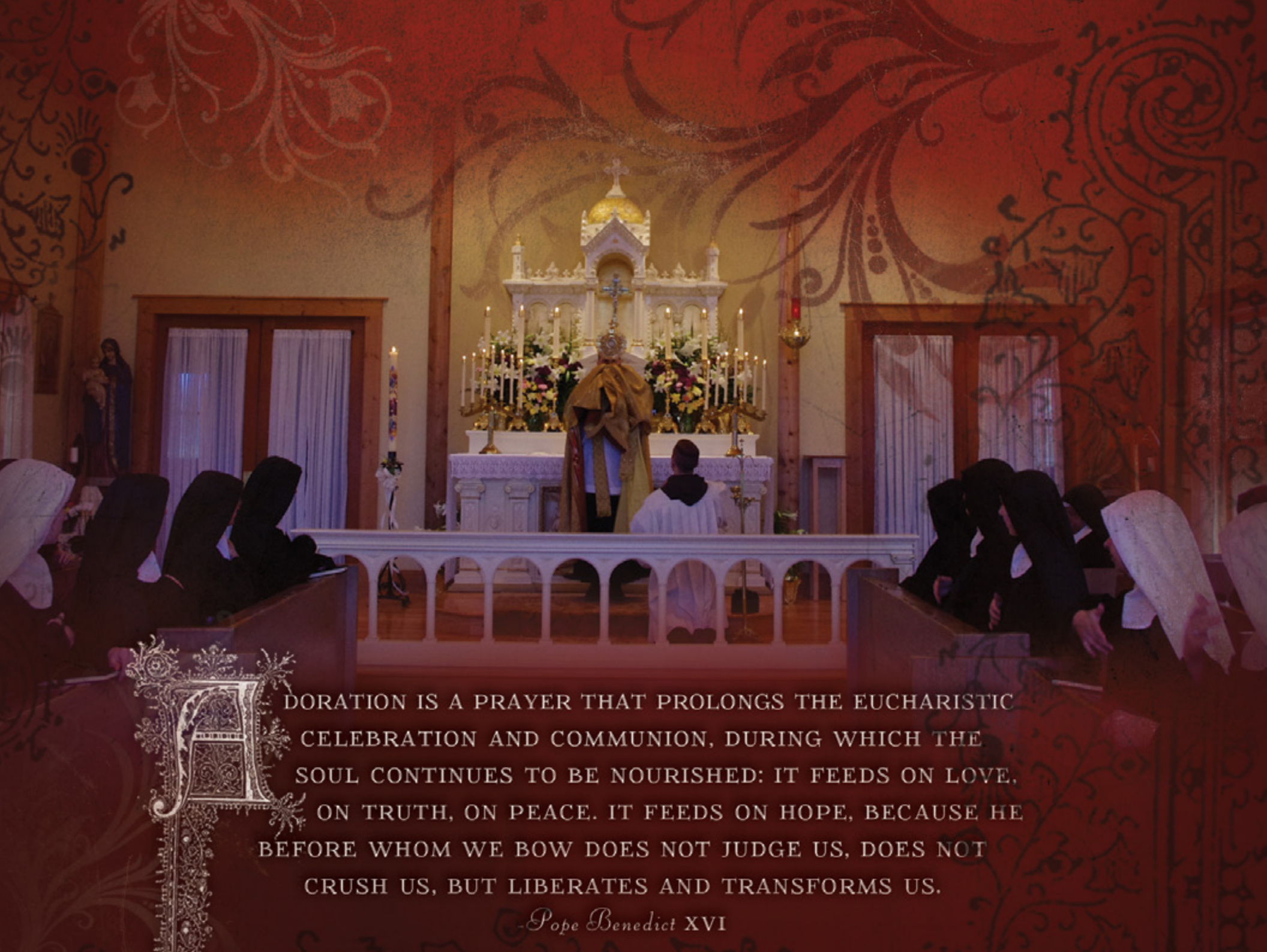
Lo, the Bread of Angels
Is made the food of earthly pilgrims:
Truly it is the Bread of children,
Let it not be cast to dogs.

It was prefigured in types:
When Isaac was immolated,
When the Paschal Lamb was sacrificed,
When Manna was given to the fathers.

O Good Shepherd, True Bread,
O Jesus, have mercy on us:
Feed us and protect us:
Make us see good things in the land of the living.

You Who knows all things and can do all things,
Who here feeds us mortals,
Make us there [in heaven] be Your guests,
The co-heirs, and companions
Of the holy citizens.
Amen. Alleluia.





ADORATION IS A PRAYER THAT PROLONGS THE EUCHARISTIC CELEBRATION AND COMMUNION, DURING WHICH THE SOUL CONTINUES TO BE NOURISHED: IT FEEDS ON LOVE, ON TRUTH, ON PEACE. IT FEEDS ON HOPE, BECAUSE HE BEFORE WHOM WE BOW DOES NOT JUDGE US, DOES NOT CRUSH US, BUT LIBERATES AND TRANSFORMS US.

-Pope Benedict XVI

19. O ESCA VIATORUM ❀ *Johann Michael Haydn (+1806). Lyrics by a 17th Century German Jesuit. Arranged by the Benedictines of Mary.*

*O esca viatorum, O panis angelorum,
O manna coelitum! Esurientes ciba
Dulcedinem non priva corda quaerentium.*

*O lympa fons amoris, qui puro salvatoris
E corde profluis te sitientes pota
Haec sola nostra vota his una sufficis.*

*O Jesu tuum vultum quem colimus occultum
Sub panis specie. Fac ut, remoto velo,
Post libera in caelo cernamus facie. Amen.*

O food of the wayfarer, O bread of angels!
O heavenly Manna! Feed the hungry,
Do not deprive Your sweetness from seeking hearts.

O clear font of love that flows from the pure heart of the
Savior, give drink to those thirsting for You!
This alone we wish, the one that is sufficient.

O Jesus, Whose face is hidden from our eyes, we adore You
Under The form of bread. Grant when the veil is removed,
We, being freed, may see Your face in heaven, Amen.

20. ADOREMUS IN AETERNUM ❀ *Mode V Chant. Verse lyrics: Psalm 116.*

*Adoremus in aeternum sanctissi-
mum Sacramentum.*

*Laudate Dominum omnes gentes:
Laudate eum omnes populi.
Quoniam confirmata est super nos
Misericordia ejus: et veritas
Domini Manet in aeternum.*

*Gloria Patri, Filio, et Spiritui
Sancto:
Sicut erat in principio,
Et nunc et semper,
Et in saecula saeculorum. Amen.*

Let us adore forever the most holy
Sacrament.

Praise the Lord, all ye nations:
Praise Him all ye peoples.
Because His mercy is confirmed upon us:
And the truth of the Lord
Remains forever.

Glory be to the Father, and to the Son,
And to the Holy Ghost:
As it was in the beginning, is now,
And ever shall be, world without end. Amen.

21. PANIS ANGELICUS ❀ *Fr. Louis Lambilotte, SJ (+1855). Lyrics from the end of St. Thomas Aquinas' Matins hymn, "Sacris Solemniis." Arranged by the Benedictines of Mary.*

*Panis angelicus fit panis hominum;
Dat panis coelicus figuris terminum:
O res mirabilis! Manducat Dominum
Pauper, servus et humilis.*

*Te trina Deitas unaque poscimus:
Sic nos tu visita, sicut te colimus;
Per tuas semitas duc nos quo tendimus,
Ad lucem quam inhabitas. Amen.*

The Bread of Angels becomes bread of men;
The Bread of Heaven ends all foreshadowings;
Oh, marvelous deed! The Lord is consumed
By a poor and humble servant.

To You, Triune God yet One, we beseech;
That You visit us, as we worship You.
Lead us in Your ways whither we tend,
To the light wherein You dwell. Amen.

22. EGO SUM PANIS ❀ *Mode I Benedictus Antiphon for the feast of Corpus Christi. Lyrics: Jn. 6:51-52.*

Ego sum panis vivus, qui de cælo descendi. Si quis manducaverit ex hoc pane, vivet in æternum: et panis quem ego dabo, caro mea est pro mundi vita. Alleluia.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Alleluia.

23. TE LAUDAMUS ❀ *Mode VII 5th Century Ambrosian Rite Hymn.*

*Te laudamus Domine omnipotens,
Qui sedes super Cherubim et Seraphim.
Quem benedicunt Angeli, Archangeli;
Et laudant Prophetæ et Apostoli.*

We praise You, Almighty Lord
Who sits above the Cherubim and Seraphim.
Whom the Angels and Archangels bless,
And the Prophets and Apostles praise.

*Te laudamus Domine orando,
Qui venisti peccata solvendo.*

We praise You, Lord, praying to You,
Who came absolving our sins.

*Te deprecamur magnum Redemptorem,
Quem Pater misit ovium pastorem.*

We beseech You, great Redeemer
Whom the Father sent as Shepherd of the sheep.

*Tu es Christus Dominus Salvator,
Qui de Maria Virgine es natus.*

You are the Christ, The Lord and Savior
Who was born of the Virgin Mary.

24. HOLY GOD, WE PRAISE THY NAME ❀ *The Polish-born Father Ignaz Franz (+1790) wrote this hymn "Großer Gott, wir loben dich" in 1771 while serving as Rector of a Breslau seminary. It is a paraphrase of the great hymn of thanksgiving "Te Deum," translated to English by C.A. Walworth. Arranged by the Benedictines of Mary.*

Holy God, we praise Thy Name;
Lord of all, we bow before Thee!
All on earth Thy scepter claim,
All in Heaven above adore Thee;
Infinite Thy vast domain,
Everlasting is Thy reign.

In unceasing chorus praising;
Fill the heavens with sweet accord:
Holy, holy, holy, Lord.

Hark! The loud celestial hymn
Angel choirs above are raising,
Cherubim and seraphim,

Holy Father, Holy Son,
Holy Spirit, Three we name Thee;
While in essence only One,
Undivided God we claim Thee;
And adoring bend the knee,
While we own the mystery.

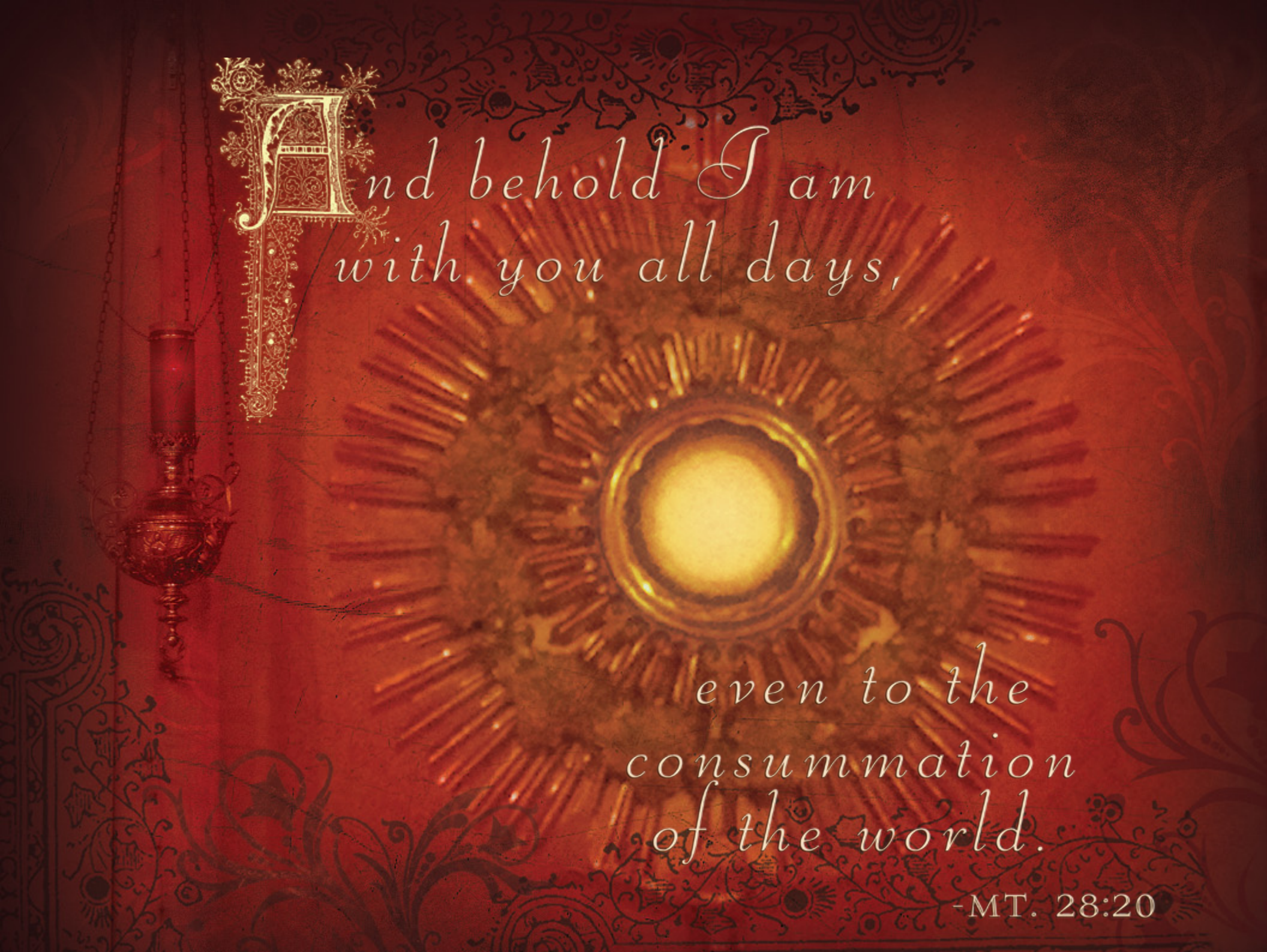
The Benedictines of Mary, Queen of Apostles are a monastic institute of the Diocese of Kansas City-St. Joseph under the authority of the Pontifical Commission *Ecclesia Dei*. Consecrated to the Queen of Apostles, their lives are dedicated to contemplative prayer, especially for priests. They support themselves primarily by making priestly vestments and tending a small farm. Professing obedience to the Church's teaching, the community upholds a loving commitment to preserving the liturgical heritage of the Church in the Extraordinary Form of the Mass and traditional monastic Office.



All proceeds from this CD will be directed to the building projects of the Benedictines of Mary, Queen of Apostles
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And behold I am
with you all days,

even to the
consummation
of the world.

-MT. 28:20