

EDITOR'S NOTES FOR OFICIO DE DIFUNTOS

The “Office for the Dead” is a prayer cycle of the Canonical Hours in the Catholic Church, Anglican Church and Lutheran Church, said for the repose of the soul of a decedent. It is the traditional reading for All Souls' Day (normally November 2), and can be used at other times when said for a particular decedent. The work is composed of different psalms, scripture, prayers and other parts. This work would have been used in its entirety for Matins (night services).

I have divided this work into two parts to allow for more convenient handling and electronic storage purposes. Part 1 is based on Psalm 94, and Part 2 includes two readings/lessons from the Book of Job and the prayer “Liberame Domine”.

This piece was recently performed (most likely using the same source publication as this transcription), and the recording can be found at <https://www.youtube.com/watch?v=hMn4K5onLWY> (Part 1 begins 17.5 minutes into the recording, and Part 2 at 43:20).

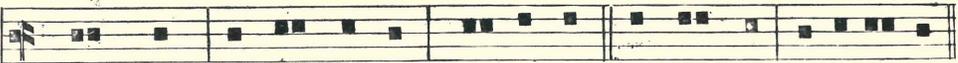
Part 1 (Psalm 94)

Part 1 is divided into 7 sections, which I have identified with their incipit text in my transcription. Each section is concluded with one of two plainchant responses. Part 1 concludes with a repetition of its first section, as indicated in my transcription.

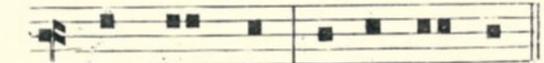
The original score did not indicate any solo parts. However, based on other works of similar nature by Eslava, I conclude this was likely an omission by the original publisher, and have clearly marked the passages where Eslava probably intended to use solo voices. The conductor and/or choral director should exercise discretion with regard to these passages, and may even wish to assign additional solos that I did not indicate as such.

The source material, likely published toward the end of the 19th century, utilized 5-line staves for the plainchant responses. Since medieval musical typically utilizes 4-line staves, I believe the 5-line staves were probably printing errors, and have provided these passages in more standard 4-line staves in my transcription. In the event I erred in so doing, actual images of the responses are provided below for reference purposes.



CORO. 
Re - gem cui om - ni - a vi - vunt ve - ni - te a - do - re - mus.



CORO. 
Ve - ni - te a - do - re - mus.

Regem, cui omnia vivunt,

Venite adoremus.

Regem, cui omnia vivunt,

Venite adoremus.

Venite exultemus Domino,
jubilemus Deo salutari nostro:

praeoccupemus faciem ejus in confessione:

et in psalmis jubilemus ei.

Regem, cui omnia vivunt,

Venite adoremus.

Quoniam Deus magnus Dominus,
et rex magnus super omnes deos:
quoniam non repellet Dominus plebem suam:
quia in manu ejus sunt omnes fines terrae:
et altitudines montium ipse conspicit.

Venite adoremus.

Quoniam ipsius est mare, et ipse fecit illud:
et aridam fundaverunt manus ejus:
venite adoremus, et procidamus ante Deum:
ploremus coram Domino, qui fecit nos:
quia ipse est Dominus Deus
noster: nos autem populus ejus, et oves pascuae ejus.

Regem, cui omnia vivunt,

Venite adoremus.

Hodie si vocem ejus audieritis,
nolite obdurare corda vestra,
sicut in exacerbatione secundum diem tentationis in
deserto:
ubi tentaverunt me patres vestri:
probaverunt, et viderunt opera mea.

Venite adoremus.

Quadraginta annis proximus fui generationi huic:
et dixi, semper hi errant corde:
ipsi vero non cognoverunt vias meas:
quibus juravi in ira mea,
si introibunt in requiem meam.

Regem, cui omnia vivunt,

Venite adoremus.

The King, unto whom all things do live,
come let us adore.

The King, unto whom all things do live,
come let us adore.

Come let us rejoice unto our Lord,
let us make joy to God our saviour:
let us approach to his presence in confession, and
in Psalms let us make joy unto him.

The king, unto whom all things do live,
come let us adore.

For God is a great Lord,
and a great King above all Gods:
because our Lord repelleth not his people:
for that in his hand are all the bounds of the earth,
and he beholdeth the heights of the mountains.

Come let us adore.

For the sea is his, and he made it:
and his hands founded the dry land:
come let us adore, and fall down before God:
let us weep before our Lord, that made us:
because he is the Lord our God:
we are his people, and the sheep of his pasture.

The King, unto whom all things do live,
come let us adore.

Today if ye shall hear his voice,
harden not your hearts,
as in the provocation according to the day of
temptation in the wilderness:
where your fathers tempted me:
proved, and saw my works.

Come let us adore.

Forty years was I nigh unto this generation:
and said, they always err in heart:
and they have not known my ways,
to whom I swear in my wrath,
if they shall enter into my rest.

The King, unto whom all things do live,
come let us adore.

Requiem aeternam dona eis Domine:
et lux perpetua luceat eis.
Venite adoremus.

Eternal rest give unto them O Lord:
and let perpetual light shine unto them.
Come let us adore.

Part 2

Part 2 includes 3 movements as follows:

- Parce Mihi, Domine (Spare Me, Lord), based on Job 7:16-21;
- Taedet Animam Meam (My Soul is Weary of Life), based on Job 10:1-7; and
- Libera Me Domine (Deliver Me Lord)

While the first two movements are lavishly orchestrated, Libera Me Domine has only a sparse bass accompaniment delivered by violoncello and contrabass, thus showcasing an exceptionally beautiful double choir arrangement of this beautiful prayer. Interestingly, this movement is nearly identical to “Ne Recorderis”, which I obtained in the form of a manuscript from the archives of the Real Colegio Seminario de Corpus Christi in Valencia, Spain. See <https://musescore.com/user/29381772/scores/7023616> or https://hilarioneslava.org/wp-content/uploads/2021/12/Ne_recorderis.pdf

The lyrics are different (most of the time), but otherwise there is little discernible difference. I could not say which version was written first.

The original score did not indicate any solo parts. However, as in Part 1, there may be passages herein where Eslava intended to use solo voices. The conductor and/or choral director may wish to assign solo parts that I did not indicate.

Job 7:

16 Parce mihi, nihil enim sunt dies mei.

17 Quid est homo, quia magnificas eum? aut quid apponis erga eum cor tuum?

18 Visitas eum diluculo, et subito probas illum:

19 Usquequo non parcis mihi, nec dimittis me ut glutiam salivam meam?

20 Peccavi, quid faciam tibi o custos hominum? quare posuisti me contrarium tibi, et factus sum mihimetipsi gravis?

21 Cur non tollis peccatum meum, et quare non aufers iniquitatem meam? ecce, nunc in

Job 7:

16 Spare me, Lord, for my days are as nothing.

17 What is man that you should esteem him, or that you should set your heart toward him?

18 You visit him at daybreak, and at once you test him.

19 How long will you not spare me, nor give me leave to swallow my own spittle?

20 I have sinned. What shall I do for you, O protector of mankind? Why have you set me against you, and why have I become so heavy within myself?

<p>pulvere dormiam: et si mane me quæsieris, non subsistam.</p>	<p>21 Why do you not remove my sin and take away my iniquity? Behold, now shall I sleep in the dust, and if tomorrow you should seek me, I would not stand.</p>
<p>Job 10:</p> <p>1 Tædet animam meam vitæ meæ, dimittam adversum me eloquium meum, loquar in amaritudine animæ meæ.</p> <p>2 Dicam Deo: Noli me condemnare: indica mihi cur me ita iudices.</p> <p>3 Numquid bonum tibi videtur, si calumniaris me, et opprimas me opus manuum tuarum, et consilium impiorum adjuves?</p> <p>4 Numquid oculi carnei tibi sunt: aut sicut videt homo, et tu videbis?</p> <p>5 Numquid sicut dies hominis dies tui, et anni tui sicut humana sunt tempora,</p> <p>6 Ut quæras iniquitatem meam, et peccatum meum scruteris?</p> <p>7 Et scias quia nihil impium fecerim, cum sit nemo qui de manu tua possit eruere.</p>	<p>Job 10:</p> <p>1 My soul is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul.</p> <p>2 I will say to God: Do not condemn me: tell me why thou judgest me so?</p> <p>3 Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?</p> <p>4 Hast thou eyes of flesh: or, shalt thou see as man seeth?</p> <p>5 Are thy days as the days of man, and are thy years as the times of men:</p> <p>6 That thou shouldst inquire after my iniquity, and search after my sin?</p> <p>7 And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand?</p>
<p>Libera me, Domine, de morte aeterna, in die illa tremenda Quando cœli movendi sunt et terra Dum veneris iudicare saeculum per ignem.</p> <p>Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira Quando cœli movendi sunt et terra.</p> <p>Dies illa, dies irae, calamitatis et miserïæ, dies magna et amara valde Dum veneris iudicare saeculum per ignem.</p> <p>Requiem aeternam dona eis, Domine: et lux perpetua luceat eis.[</p>	<p>Deliver me, O Lord, from death eternal on that fearful day, When the heavens and the earth shall be moved, When thou shalt come to judge the world by fire.</p> <p>I am made to tremble, and I fear, till the judgment be upon us, and the coming wrath, When the heavens and the earth shall be moved.</p> <p>That day, day of wrath, calamity and misery, day of great and exceeding bitterness, When thou shalt come to judge the world by fire.</p> <p>Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.</p>