

(Quicunque vult) What man soever

The Whole Booke of Psalms (1621), p. 14-19

John FARMER (? 1570-1605)

0

1

CANTVS

MEDIVS

TENOR
or *Playnsong*

BASSVS

What man so - e - ver he be that sal - va - tion will at - tain:

What man so - e - ver he be that sal - va - tion will at - tain:

What man so - e - ver he be that sal - va - tion will at - tain:

3

S.

A.

T.

B.

The Ca - tho - lic be - lief he must be - fore all things re - tain.

The Ca - tho - lic be - lief he must be - fore all things re - tain.

The Ca - tho - lic be - lief he must be - fore all things re - tain.

The Ca - tho - lic be - lief he must be - fore all things re - tain.

5

S.

A.

T.

B.

Which faith un - less he ho - ly keep, and un - de - fi - led - ly,

Which faith un - less he ho - ly keep, and un - de - fi - led - ly,

Which faith un - less he ho - ly keep, and un - de - fi - led - ly,

Which faith un - less he ho - ly keep, and un - de - fi - led - ly,

7

S.

A.

T.

B.

with - out all doubt e - ter - nal - ly he shall be sure to die.

with - out all doubt e - ter - nal - ly he shall be sure to die.

with - out all doubt e - ter - nal - ly he shall be sure to die.

with - out all doubt e - ter - nal - ly he shall be sure to die.

The Catholic belief is this,
that God we worship one,
In Trinity, and Trinity
in Unity alone.
So as we neither do confound
the persons of the three:
Not yet the substance whole of one
in sunder parted be.

One person of the Father is,
another of the Son
Another person proper of
the holy Ghost alone.
Of Father, Son and holy Ghost,
but one the God-head is:
Like glory, coeternal eke
the majestic likewise.

Such as the Father is, such is
the Son in each degree:
And such, also we do believe
the holy Ghost to be.
Uncreate is the Father, and
uncreate is the Son:
The holy Ghost uncreate, so
uncreate is each one. →

Critical notes:

Although the Cantus part mentions John Farmer as the composer, in the Medius part it is Thomas Ravenscroft...
(The latter is the general 'editor' of "The Whole Booke of Psalms");
Text somewhat modernised.

Incomprehensible Father is,
incomprehensible the Son:
And comprehensible also is
the holy Ghost of none.
The Father is eternal, and
the Son eternal too:
And in likesort eternal is
the holy Ghost also.

↓
And yet though we believe that each
of these eternal be:

Yet there but one eternal is,
and not eternals three.
As ne incomprehensible we,
ne yet uncreate three:
But one incomprehensible, one
uncreate hold to be.

↓
Allmighty so the Father is
the Son allmighty too:
And in likesort allmighty is
the holy Ghost also.
And albeit that every one
of these Allmighty be:
Yet there but one allmighty is,
and not allmighties three.

↓
The Father God is, God the Son,
God holy Ghost also:
Yet there are not three Gods at all,
but one God and no more.
So likewise Lord the Father is,
and Lord also the Son:
And Lord also the holy Ghost, yet are
there not three Lords but one.

↓
For as we are compelled to grant
by Christian veritie:
Each of the persons by himself,
both God and man to be.
So Catholic religion
forbiddeth us alway,
that either Gods be three, or that
there Lords be three today.

↓
Of none the Father is, ne made
ne create, not begot:
The Son is of the Father, not
create, ne made, but got.
The holy Ghost is of them both,
the Father and the Son:
Ne made, ne create, not begot,
but doth proceede alone.

→

↑

So we one Father hold, not three,
one Son, also not three:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinity before
nor after other is:
Ne greater any then the rest,
ne lesser be likewise.

↓
But every one among themselves,
of all the persons three:
Together coeternal all,
and all coequal be.
So Unity in Trinity,
as said it is before:
And Trinity in Unity
in all things we adore.

↓
Therefore what man soever that
salvation will attain:
This faith touching the Trinity
of force he must retain.
And needfull to eternal life
it is that every wight
Of the incarnation of Christ,
our Lord believe aright.

↓
For this the right faith is that we
believe and eke do know,
That Christ our Lord the Son of God
is God and man also.
God of his Fathers substance, got
before the world began
And of his mothers substance born
in world a very man.

↓
Both perfect God and perfect man,
in one, one Jesus Christ:
That doth of reasonable soul
and humane flesh subsist.
Touching his God-head, equal whith
his Father God is he:
Touching his manhood lower then
his Father in degree.

↓
Who though he be both very God,
and very man also:
Yet is he but one Crist alone,
and is not persons two.
One not by turning of God-head
into the flesh of man:
But by taking man-hood to God,
this being one began.

→

↑

All one, not by confounding of
the substance into one:
But only by the unity
that is of one person.
For as the reasonable soul
and flesh but one man is:
So in one person God and man
is but one Christ likewise.

↓
Who suffered for to save us all,
to hell he did descend:
The third day rose again from death,
to heaven he did ascend.
He sits at the right hand of God,
Th' Allmighty Father there:
From thence to judge the quick and dead
again he shall retire.

↓
At whose return all men shall rise
with body new reborn:
And of their own works they shall give
account unto the Lord.
And they into eternal life
shall go that have done well:
Who have done ill shall go into
eternal fire to dwell.

↓
This is the Catholic belief,
who doth not faithfully
believe the same, without all doubt
be saved cannot be.
To Father, Son and holy Ghost
all glory be therefore:
As in beginning was is now,
and shall be evermore.