

Jubilate Deo

April 14, 1974

Congregation for Divine Worship

The Vatican

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**Letter to the Bishops on the Minimum Repertoire of Plain Chant
"Voluntati Obsequens"
Sacred Congregation for Divine Worship April 14, 1974**

The following is a translation of a letter that was sent to all bishops and heads of religious orders, together with a book of chants, "Jubilate Deo". The letter was published in Latin in the April 1974 issue of Notitiae, (pages 123-126) and in French in "La Documentation Catholique" June 2, 1974.

Eminence, Excellency,

Our congregation has prepared a booklet entitled, "*Jubilate Deo*", which contains a minimum selection of sacred chants. This was done in response to a desire which the Holy Father had frequently expressed, that all the faithful should know at least some Latin Gregorian chants, such as, for example, the "*Gloria*", the "*Credo*", the "*Sanctus*", and the "*Agnus Dei*".[1]

It gives me great pleasure to send you a copy of it, as a personal gift from His Holiness, Pope Paul VI. May I take this opportunity of recommending to your pastoral solicitude this new initiative, whose purpose is to facilitate the observance of the recommendation of the Second Vatican Council "...steps must be taken to ensure that the faithful are able to chant together in Latin those parts of the ordinary of the Mass which pertain to them.[2]

In effect, when the faithful gather together for prayer they manifest at once the diversity of a people drawn "from every tribe, language and nation (Ap. 5:9) and its unity in faith and charity. Their diversity is manifested in the present multiplicity of liturgical languages and in the vernacular chants which, in the context of one shared faith, give expression to each people's religious sentiment in music drawn from its culture and traditions. On the other hand, their unity finds particularly apt and even sensible expression through the use of Latin Gregorian chant.

Down the centuries, Gregorian chant has accompanied liturgical celebrations in the Roman rite, has nourished men's faith and has fostered their piety, while in the process achieving an artistic perfection which the Church rightly considers a patrimony of inestimable value and which the Council recognized as "the chant especially suited to the Roman liturgy."[3]

One of the objectives of the liturgical reform is to promote community singing in assemblies of the faithful, so that they might the better express the festive, communal and fraternal character of liturgical celebrations. In effect, "the liturgical action becomes more dignified when it is accompanied by chant, when each minister fulfills his own role and the faithful also take part.[4]

Those who are charged with responsibility for the liturgical reform are particularly anxious to achieve this difficult objective. To that end, the Sacred Congregation for Divine Worship appeals once again, as they have often done in the past, for the proper development of singing by the faithful.

Vernacular Singing

When vernacular singing is concerned, the liturgical reform offers "a challenge to the creativity and the pastoral zeal of every local church." [5] Poets and musicians are therefore to be encouraged to put their talents at the service of such a cause, so that a popular chant may emerge which is truly artistic, is worthy of the praise of God, of the liturgical action of which it forms part and of the faith which it expresses. The liturgical reform has opened up new perspectives for sacred music and for chant. "One hopes for a new flowering of the art of religious music in our time. Since the vernacular is admitted to worship in every country it ought not to be denied the beauty and the power of expression of religious music and appropriate chant.[6]

Gregorian Chant

At the same time, the liturgical reform does not and indeed cannot deny the past. Rather does it "preserve and foster it with the greatest care." [7] It cultivates and transmits all that is in it of high religious, cultural and artistic worth and especially those elements which can express even externally the unity of believers.

This minimum repertoire of Gregorian chant has been prepared with that purpose in mind: to make it easier for Christians to achieve unity and spiritual harmony with their brothers and with the living traditions of the past. Hence it is that those who are trying to improve the quality of congregational singing cannot refuse to Gregorian chant the place which is due to it. And this becomes all the more imperative as we approach the Holy Year of 1975, during which the faithful of different languages, nations and origins, will find themselves side by side for the common celebration of the Lord.

Those who because of their special vocation in the Church need to have a deeper knowledge of sacred music ought to be particularly careful to observe a proper balance between popular chant and Gregorian chant. For this reason the Holy Father recommended that "Gregorian chant be preserved and be sung in monasteries, other religious houses and seminaries, as a special form of chanted prayer and as something of high cultural and pedagogic value." [8]

Further, the study and the performance of Gregorian chant remain "because of its special characteristics, a very useful foundation for the cultivation of sacred music." [9]

In presenting the Holy Father's gift to you, may I at the same time remind you of the desire which he has often expressed that the Conciliar constitution on the liturgy be increasingly better implemented. Would you therefore, in collaboration with the competent diocesan and national agencies for the liturgy, sacred music and catechetics, decide on the best ways of teaching the faithful the Latin chants of "*Jubilate Deo*" and of having them sing them, and also of promoting the preservation and execution of Gregorian chant in the communities mentioned above. You will thus be performing a new service for the Church in the domain of liturgical renewal.

The contents of this booklet may be reproduced free of charge. To help people understand these texts, one may add the normal vernacular translation.

Endnotes

1. See the Address of Pope Paul VI at general audience, August 22, 1973. Address of Pope Paul VI to the "*Consociatio Internationalis Musicae Sacrae*," October 12, 1973; Letter of Cardinal Jean Villot to the National Assembly of the Italian Association of Saint Cecilia, September 30, 1973.
2. [Constitution on the Liturgy](#), no. 54.
3. *Ibid.*, no. 116.
4. Instruction [Musicam Sacram](#) no. 5.
5. *Ibid.*, no. 54; Address of Pope Paul VI to members of the Italian Association of Saint Cecilia, 23 September, 1972.
6. Address of Pope Paul VI to the "*Consociatio Internationalis Musicae Sacrae*," October 12, 1973.
7. Constitution on the Liturgy, no. 114.
8. Letter of Cardinal Jean Villot to the National Assembly of the Italian Association of Saint Cecilia, 30 September, 1973.
9. Instruction [Musicam Sacram](#) no. 52.

Note to readers:

This version has been subjected to two editorial reviews, hence the 1.02 version. We nonetheless feel certain that there will still be a number of errors. Please let us know when you discover them so that we might fix them before the damage spreads!

This version of the *Jubilate Deo* booklet varies from the original in several ways:

- It has been reset using contemporary fonts faces for ease of reading, updating, and reproducing.
- It takes advantage of the modern American standard of 8½” x 11” paper.
- Staffs are generally wider.
- It has been repaginated in places to minimize page turns while singing the longer chants.

We hope that you find it useful.

Please feel free to send your philosophical comments and editorial comments to:

JD (at) CCXIII [dot] COM

(Yes, that’s 213 in Roman numerals)

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I: Missa

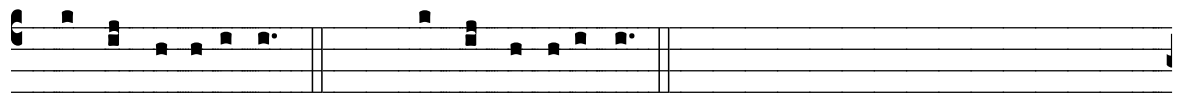
AD Ritus Initiales

Kyrie (ed. Vat. XVI)



K

Y-ri-e e-le-i-son. **℞** Ky-ri-e e-le-i-son.



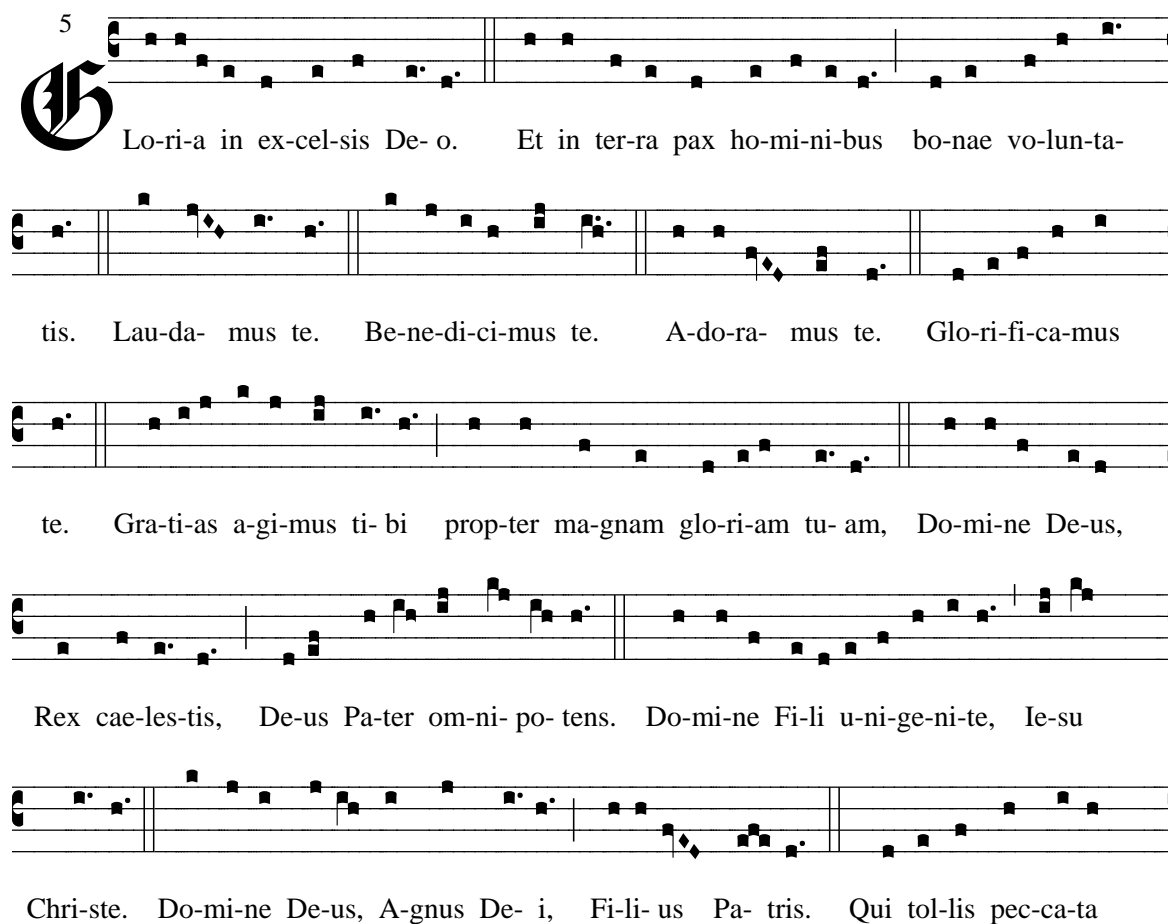
Chri-ste e-le-i-son. **℞** Chri-ste e-le-i-son.



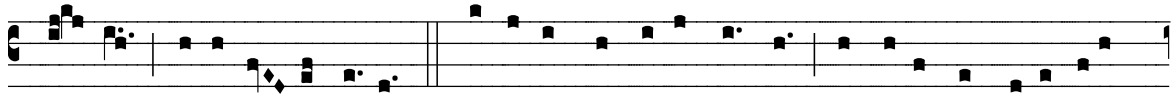
Ky-ri-e e-le-i-son. **℞** Ky-ri-e e-le-i-son.

Gloria (ed. Vat. VIII)

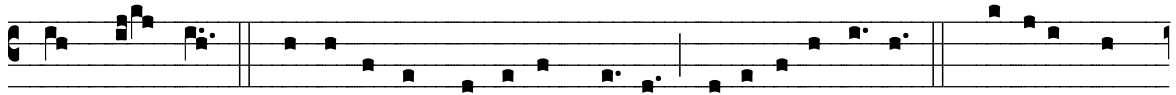
5



Lo-ri-a in ex-cel-sis De-o. Et in ter-ra pax ho-mi-ni-bus bo-nae vo-lun-ta-
tis. Lau-da-mus te. Be-ne-di-ci-mus te. A-do-ra-mus te. Glo-ri-fi-ca-mus
te. Gra-ti-as a-gi-mus ti-bi prop-ter ma-gnam glo-ri-am tu-am, Do-mi-ne De-us,
Rex cae-les-tis, De-us Pa-ter om-ni-po-tens. Do-mi-ne Fi-li u-ni-ge-ni-te, Ie-su
Chri-ste. Do-mi-ne De-us, A-gnus De-i, Fi-li-us Pa-tris. Qui tol-lis pec-ca-ta



mun-di, mi-se-re - re no-bis. Qui tol-lis pec-ca-ta mun-di, su-sci-pe de-pre-ca-ti-o-



nem no- stram. Qui se-des ad dex-te-ram Pa-tris, mi-se-re-re no-bis. Quo-ni-am tu



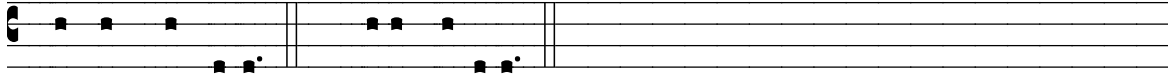
so-lus Sanc-tus. Tu so-lus Do-mi-nus. Tu so-lus Al-ti-ssi-mus, Ie-su Chri-ste.



Cum Sanc-to Spi-ri-tu, in glo-ri-a De-i Pa- tris. A - - - men.

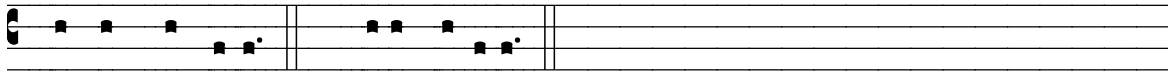
Ad Liturgiam Verbi

POST LECTIONEM I :



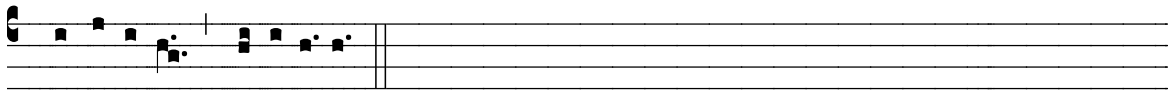
Ver-bum Do-mi-ni. ℞ De-o Gra-ti- as.

POST LECTIONEM II VEL UNICAM ANTE EVANGELIUM :



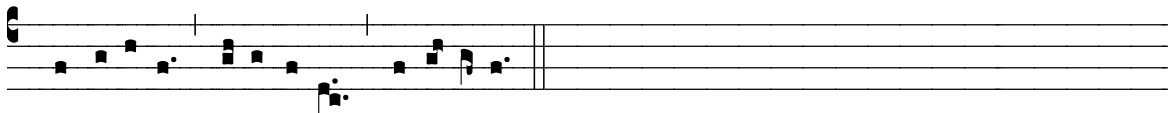
Ver-bum Do-mi-ni. ℞ De-o Gra-ti- as.

ALLELUIA:



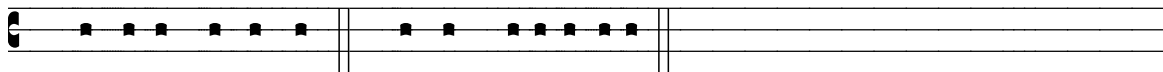
℞ A-lle-lu-ia, a-lle-lu-ia.

VEL :

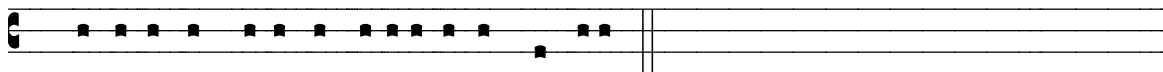


℞ A-lle-lu-ia, a-lle-lu-ia, a-lle-lu-ia.

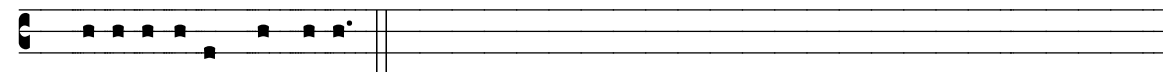
ANTE EVANGELIUM :



℣. Do-mi-nus vo-bis-cum. ℟. Et cum spi-ri-tu tu-o.

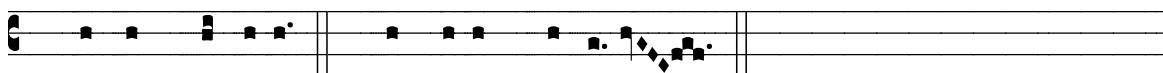


℣. Lec-ti-o sanc-ti E-van-ge-li-i se-cun-dum N...



℟. Glo-ri- a ti-bi, Do-mi-ne.


POST EVANGELIUM :



℣. Ver-bum Do-mi-ni. ℟. Laus ti-bi, Chri-ste.

Credo (ed. Vat. III)

5



re-do in u-num De - um, Pa-trem om-ni-po-tén-tem, fac-tó-rem cæ-li et

ter-ræ, vi-si-bí-li-um óm- ni-um et in-vi- si-bí - li-um. Et in u-num Do-mi-num

Ie-sum Chris-tum, Fí-li-um De-i u-ni-gé-ni-tum. Et ex Patre na- tum an-te om-ni-a

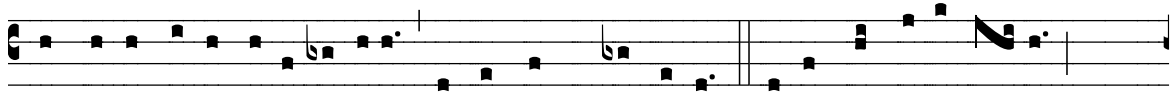
sæ- cu-la. De-um de De-o, lu-men de lú-mi-ne, De-um ve-rum de De-o ve-ro.

Gé-ni-tum. non fac- tum, con-sub-stan-ti- á-lem Pa- tri: per quem óm-ni-a fac-ta sunt.

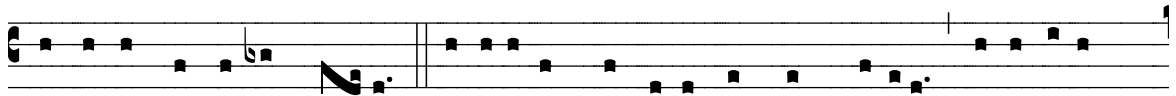
Qui prop-ter nos hó-mi-nes et prop-ter nos-tram sa-lú-tem de-scén-dit de cæ-lis.

Et in-car-ná-tus est de Spí-ri-tu Sanc-to ex Ma-rí-a Vír-gi-ne et ho-mo fac-tus est.

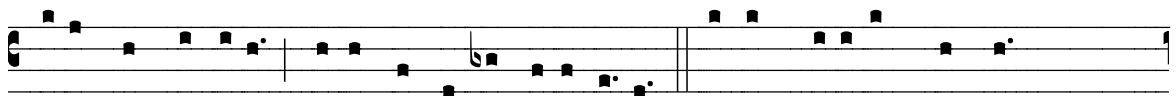
Cru-ci-fí- xus é-ti- am pro no-bis sub Pón-ti-o Pi-lá-to, pas-sus et se-púl - tus est.



Et re-sur-réx-it tér-ti - a di-e, se-cún-dum Scrip-tú-ras. Et a-scén-dit in cæ- lum,



se-det ad déx-te-ram Pa- tris. Et í-te-rum ven-tú-rus est cum gló-ri-a, iu-di-cá-re



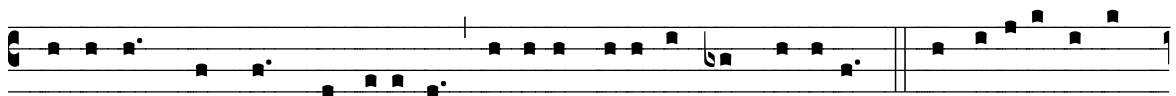
vi-vos et mór-tu-os, cu-ius re-gni non e-rit fi-nis. Et in Spí-ri-tum Sanc-tum,



Dó-mi-num et vi-vi-fi-cán-tem: qui ex Pa-tre Fi-li-o-que pro-cé-dit. Qui cum Pa-tre



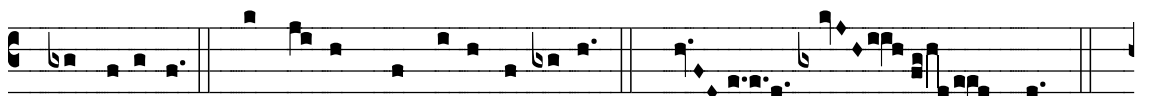
et Fí-li-o si-mul a-do-rá-tur et con-glo-ri-fi-cá-tur: qui lo-cú-tus est per pro-phe-tas.



Et u-nam, sanc-tam, ca-thó-li-cam et a-po-stó-li-cam E-cclé-si-am. Con-fí-te-or u-num

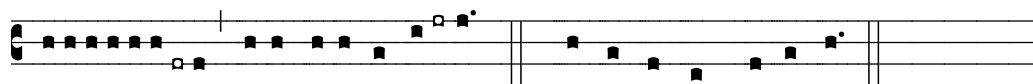


bap-tís-ma in re-mi-ssi- ó-nem pec-ca-to-rum. Et ex-spec-to re-sur-rec-ti- o-nem



mor-tu-o-rum. Et vi- tam ven-tú-ri sæ-cul-i. A - men.

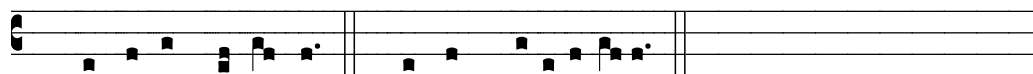
AD ORATIONEM UNIVERSALEM, POST UNAMQUAMQUE INTENTIONEM:



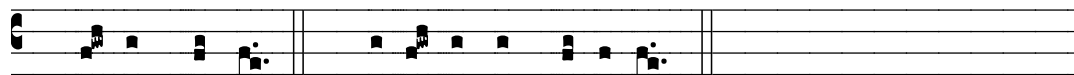
...exaudi-re digne- ris. **R.** Te ro-ga-mus, au-di nos.

Ad Precem Eucharisticam

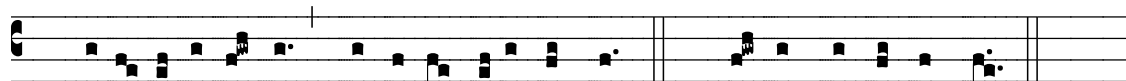
ANTE PRAEFATIONEM:



V. Do-mi-nus vo-bis-cum. **R.** Et cum spi-ri-tu tu- o.

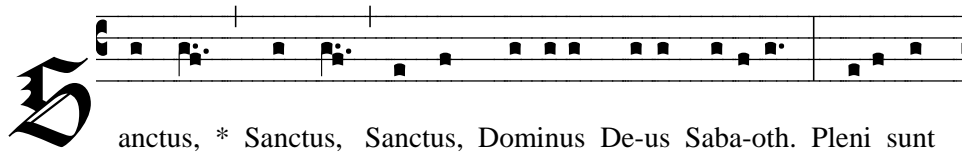


V. Sur-sum cor-da. **R.** Ha-be-mus ad Do-mi-num.

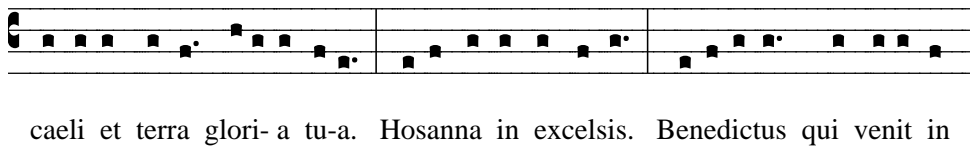


V. Gra-ti- as a-ga-mus Do-mi-no De-o nos-tro. **R.** Di-gnum et ius-tum est.

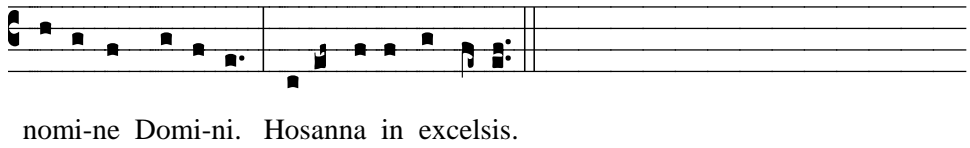
Sanctus (ed. Vat. XVIII)



Sanctus, * Sanctus, Sanctus, Dominus De-us Saba-oth. Pleni sunt



caeli et terra glori-a tu-a. Hosanna in excelsis. Benedictus qui venit in



nomi-ne Domi-ni. Hosanna in excelsis.

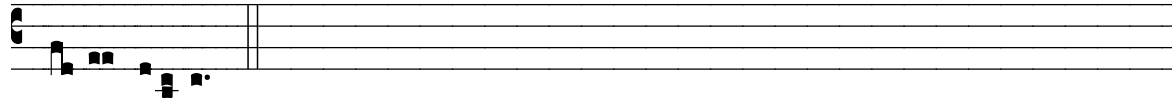
ACCLAMATIO POST CONSECRATIONEM:



∩ Myste-ri- um fide- i. *vel* Myste-ri- um fi - de-i.

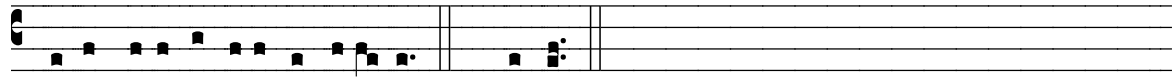


⊗ Mortem tu-am annunti- amus, Do-mine, et tu-am resurrecti- onem confitemur



do-nec veni- as.

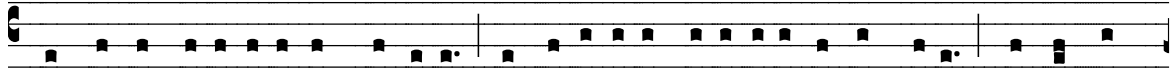
POST DOXOLOGIAM:



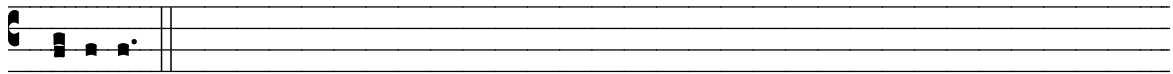
...per omni- a saecula saeculo- rum. ⊗ Amen

Ad Ritus Communionis

ORATIO DOMINICA



Prae-cep-tis sa-lu-ta-ri-bus mo-ni-ti, et di-vi-na in-sti-tu-ti-o-ne for-ma-ti, au-de-mus

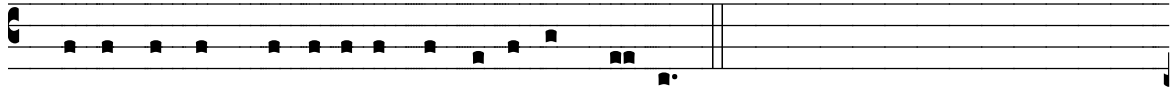


di-ce-re:

Pater Noster

Pa-ter noster, qui es in cae-lis: sanc-ti-fi-ce-tur no-men tu-um; ad-ve-ni-at
re-gnum tu-um. Fi-at vo-lun-tas tu-a, si-cut in cae-lo et in ter-ra. Pa-nem no-strum
co-ti-di-a-num da no-bis ho-di-e, et di-mit-te no-bis de-bi-ta no-stra, si-cut et nos
di-mit-ti-mus de-bi-to-ri-bus nos-tris; et ne nos in-du-cas in ten-ta-ti-o-nem: sed
li-be-ra nos a ma-lo.

ACCLAMATIO POST LIBERA NOS:

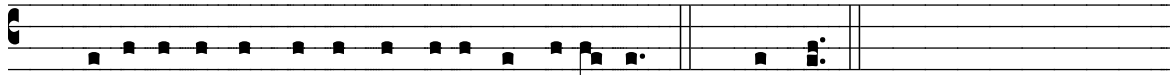


... et ad-ven-tum Sal-va-to-ris nos-tri Ie-su Chri-sti.

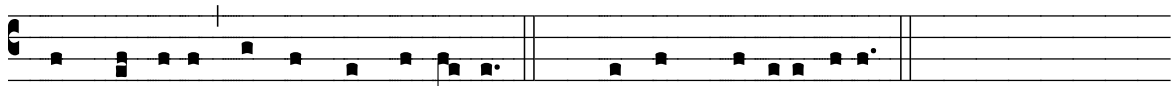


℟ Qui-a tu-um est re-gnum, et po-tes-tas, et glo-ri-a in sae-cu-la.

AD PACEM:

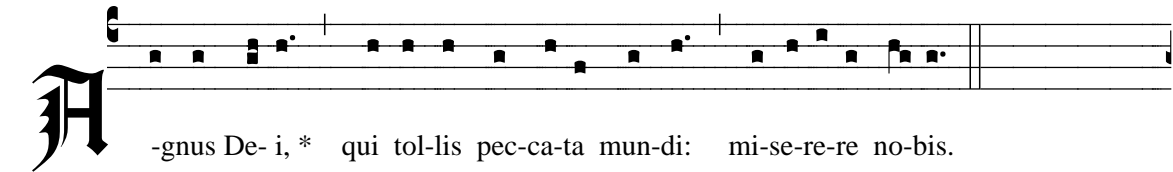


...Qui vi-vis et re-gnas in sae-cu-la sae-cu-lo-rum. ℟ A-men

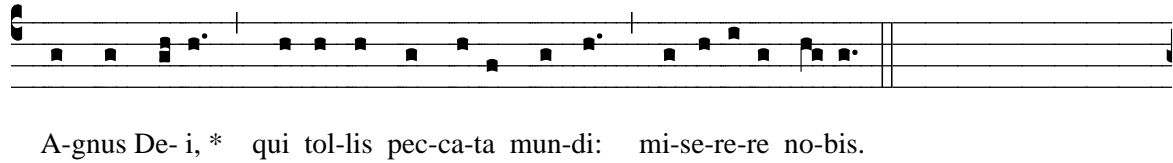


Pax Do-mi-ni sit sem-per vo-bis-cum. ℟ Et cum spi-ri-tu tu-o.

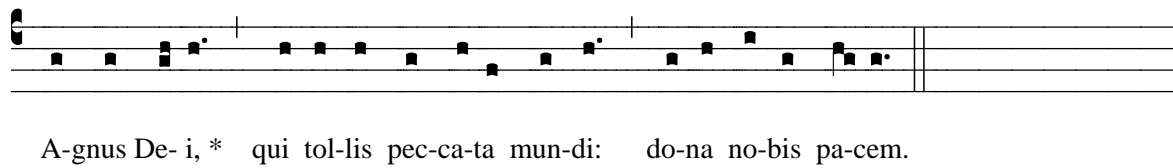
Agnus Dei (ed. Vat. XVIII)



A musical staff with a treble clef and a common time signature. The melody is written in square notes. A large, ornate initial 'A' is placed at the beginning of the staff, with the first note of the melody starting on the second line. The lyrics are: -gnus De- i, * qui tol-lis pec-ca-ta mun-di: mi-se-re-re no-bis.



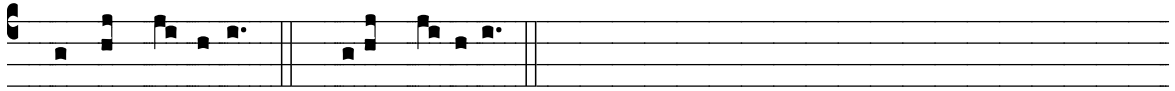
A musical staff with a treble clef and a common time signature. The melody is written in square notes. The lyrics are: A-gnus De- i, * qui tol-lis pec-ca-ta mun-di: mi-se-re-re no-bis.



A musical staff with a treble clef and a common time signature. The melody is written in square notes. The lyrics are: A-gnus De- i, * qui tol-lis pec-ca-ta mun-di: do-na no-bis pa-cem.

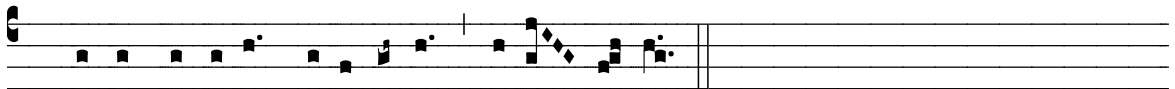
Ad Ritus Conclusionis

AD DIMITTENDUM POPULUM POST BENEDICTIONEM :



℣ I- te, mis-sa est. ℟ De-o gra- ti- as.

DOMINICA RESURRECTIONIS, INFRA OCTAVAM PASCHAE NECNON DOMINICA PENTECOSTES:



℣ I- te, mis-sa est, al-le- lu- ia, al-le - lu- ia.
℟ De- o gra- ti-as, al-le- lu- ia, al-le - lu- ia.

2: Cantus Varii

Adoro Te

A-do-ro te de-vo-te, la-tens De-i-tas, * quae sub his fi-gu-ris ve-re la-ti-tas :

ti-bi se cor me-um to-tum sub-i-cit, qui-a te con-tem-plans to-tum de-fi-cit.

Nulla fit pausa in quarto versu stropharum 2 et 6/

- | | |
|---|---|
| <p>2. Visus, tactus, gustus, in te fallitur;
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius :
nil hoc verbo veritatis verius.</p> | <p>5. O memoriale mortis Domini,
Panis vivus vitam praestans homini,
praesta meae menti de te vivere,
et te illi semper dulce sapere.</p> |
| <p>3. In cruce latebat sola Deitas;
at hic latet simul et humanitas.
Ambo tamen credens atque confitens
peto quod petivit latro paenitens.</p> | <p>6. Pie pelicane, Iesu Domine,
me immundum munda tuo sanguine,
cuius una stilla salvum facere
totum mundum quit ab omni scelere.</p> |
| <p>4. Plagas, sicut Thomas, non intueor;
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
in te spem habere, te diligere.</p> | <p>7. Iesu, quem velatum nunc aspicio,
oro fiat illud quod tam sitio :
ut, te revelata cernens facie,
visu sim beatus tuae gloriae. Amen.</p> |

Salutaris Hostia

D Sa - lu - ta - ris ho - sti - a, * Quae cae - li pan - dis o - sti - um, Bel - la pre - munt
 ho - sti - li - a : Da ro - bur, fer aux - i - li - um. Un - i tri - no - que Do - mi - no Sit sem - pi -
 ter - na glo - ri - a, Qui vi - tam si - ne ter - mi - no No - bis do - net in pa - tri - a. A - men.

Laudate – Psalmus 116

L⁶ au - da - te Do - mi - num, om - nes **gen -** tes, * col - lau - da - te e - um, om - nes **po - pu - li**.

☩ Quoniam confirmata est super nos misericordia eius, * et veritas Domini manet *in aeternum*.

☩ Gloria Patri, *et Filio*, * et Spiritui Sancto,

☩ Sicut erat in principio, et nunc *et semper*, * Et in saecula saeculorum. Amen.

Tantum Ergo

3
T

- an-tum er-go sac-ra-men-tum * ve-ne-re-mur cer-nu-i; et an-ti-quum do-
cu-men-tum no-vo ce-dat ri-tu-i: prae-stet fi-des sup-ple-men-tum sen-su um
de-fec-tu-i. Ge-ni-to-ri, Ge-ni-to-que laus et iu-bi-la-ti-o, sa-lus, ho-nor, vir-tus
quo-que sit et be-ne-dic-ti-o: pro-ce-den-ti ab u-tro-que com-par sit lau-da-ti-o.

A- men.

Parce Domine

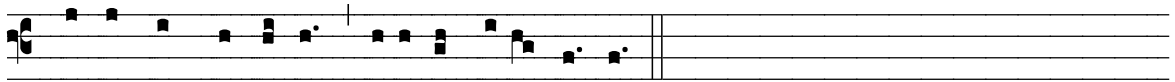
1

Par-ce, Do-mi-ne, * par-ce po-pu-lo tu-o, ne in ae-ter-num i-ras-ca-ris no-bis.

Da Pacem

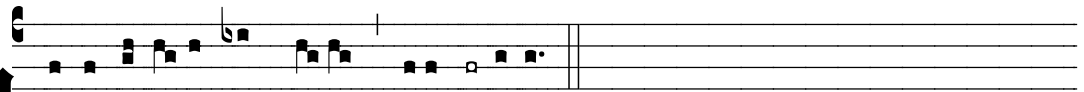


a pa-cem, Do-mi-ne, * in di-e-bus no-stris, qui-a non est a-li- us



qui pu-gnet pro no-bis, ni-si tu De-us no-ster.

Ubi Caritas



- bi ca-ri- tas est ve-ra, De-us i-bi est.

- V. Congregavit nos in unum Christi amor.
- V. Exsultemus et in ipso iucundemur.
- V. Timeamus et amemus Deum vivum.
- V. Et ex corde diligamus nos sincero.

Ant. Ubi caritas est vera, Deus ibi est.

- V. Simul ergo cum in unum congregamur :
- V. Ne nos mente dividamur, caveamus.
- V. Cessent iurgia maligna, cessent lites.
- V. Et in medio nostri sit Christus Deus.

Ant. Ubi caritas est vera, Deus ibi est.

- V. Simul quoque cum beatis videamus.
- V. Glorianter vultum tuum, Christe Deus :
- V. Gaudium, quod est immensum atque probum,
- V. Saecula per infinita saeculorum.

Ant. Ubi caritas est vera. Deus ibi est.

Deni Creator

8



e-ni, cre- a-tor spi-ri-tus, * men-tes tu-o-rum vi-si-ta,



im-ple su-per-na gra-ti-a, quae tu cre- a-sti, pec-to-ra.

2. Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, caritas
Et spiritalis unctio.

5. Hostem repellas longius
pacemque dones protinus;
ductore sic te praevio
vitemus omne noxium.

3. Tu septiformis munere,
Digitus paternae dexteræ,
Tu rite promissum Patris
Sermone ditans guttura.

6. Per te sciamus da Patrem
noscamus atque Filium,
teque utriusque Spiritum
credamus omni tempore.

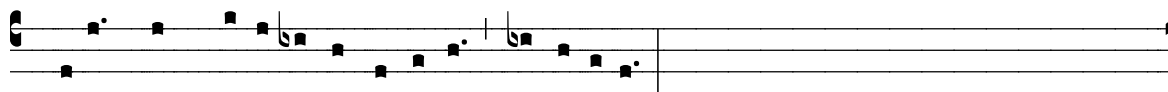
Amen.

4. Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

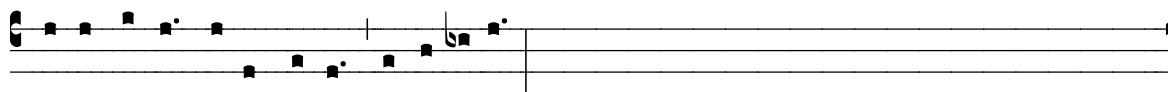
Regina Coeli



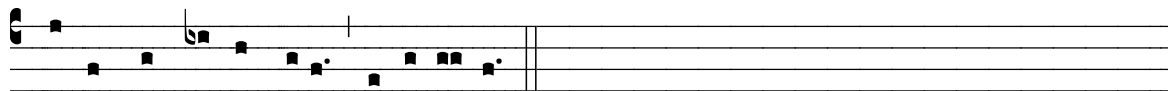
E-gi-na coe-li, * lae-ta-re, a-lle-lu-ia.



Qui-a, quem me-ru - i-sti por-ta-re, a-lle-lu-ia.



Re-sur-re-xit, si-cut di-xit, a-lle-lu-ia.



O-ra pro no-bis de-um, a-lle-lu - ia.

Salve Regina



Al-ve, Re-gi-na, * ma-ter mi-se-ri-cor-di-ae; vi-ta, dul-ce-do et spes no-stra,



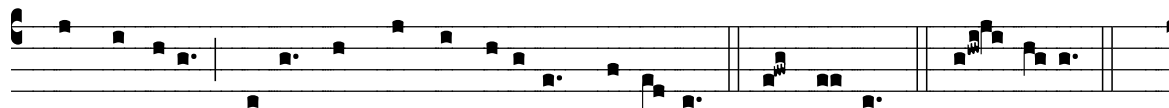
sal-ve. Ad te cla-ma-mus, ex-su-les fi-li-i E-vae. Ad te su-spi-re-mus, ge-men-tes



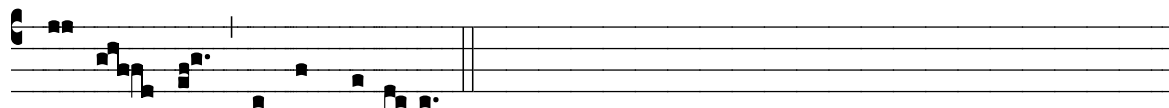
et flen-tes in hac la-cri-ma-rum val-le. Ei-a er-go, ad-vo-ca-ta no-stra, il-los



tu-os mi-se-ri-cor-des o-cu-los ad nos con-ver-te. Et Ie-sum, be-ne-dic-tum fruc-tum




Ven-tris tu-i, no-bis post hoc ex-si-li-um o-sten-de. O cle-mens, O pi-a,

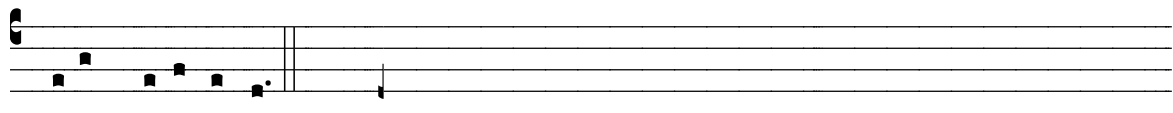


O dul-cis Vir-go Ma-ri-a.

Ave Maris Stella



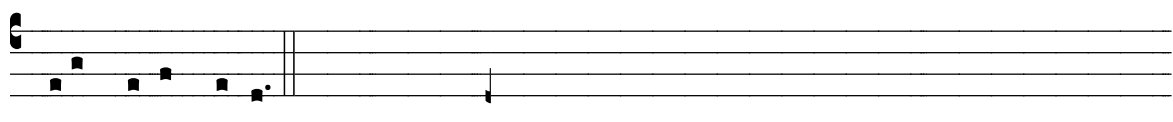
A - ve, ma-ris stel-la, * Dé-i ma-ter al-ma, at-que sem-per vir-go




fé-lix cae-li por-ta.



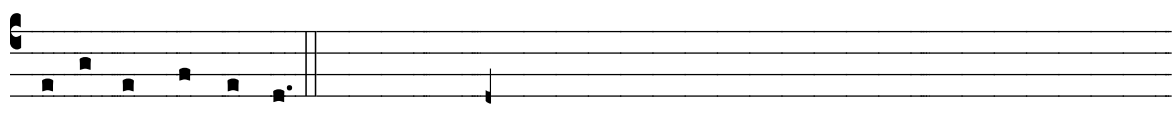
2. Su-mens il-lud A-ve Ga-bri-él-is o-re, fun-da nos in pa-ce,




mu-tans E-vae no-men.



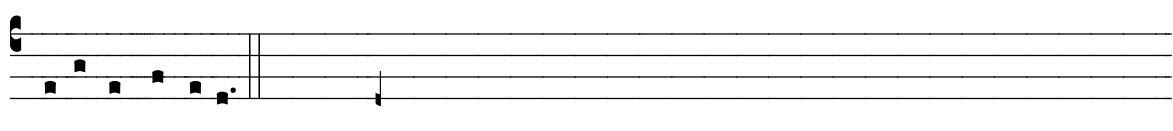
3. Sol-ve vin-cla re-is, pro-fer lu-men cae-cis, ma-la no-stra pel-le,



bo-na cunc-ta po-sce.



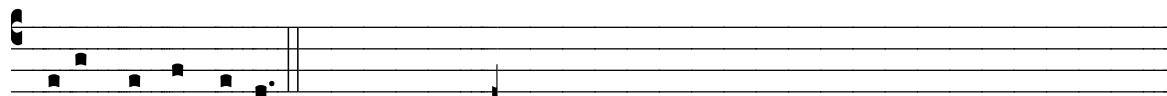
4. Mon-stra te es-se ma-trem, su-mat per te pre-ces qui pro no-bis na-tus



tu-lit es-se tu-us.



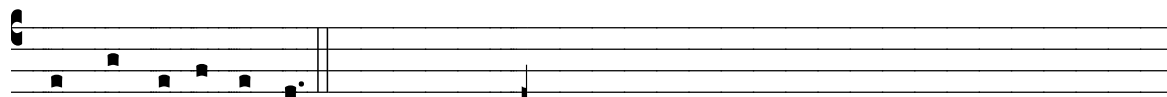
5. Vir-go sin-gu-lár-is, in-ter om-nes mi-tis, nos cul-pis so-lú-tos



mi-tes fac et cas-tos.



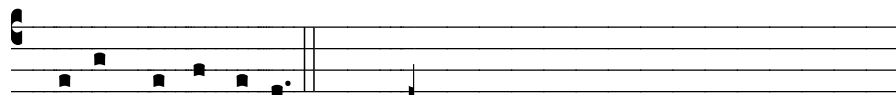
6. Vi-tam prae-sta pu-ram, i-ter pa-ra tu-tum, ut vi-dén-tes Ie-sum



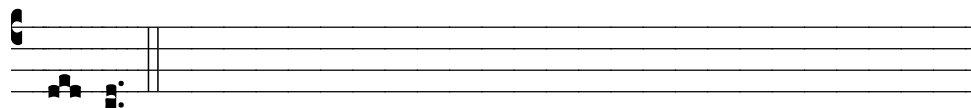
sem-per col-lae-té-mur.



7. Sit laus De-o Pa-tri, sum-mo Chris-to de-cus, Spi-rí-tu-i Sanc-to

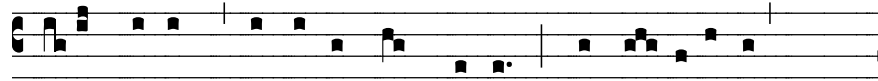


tri-bus, ho-nor u-nus.



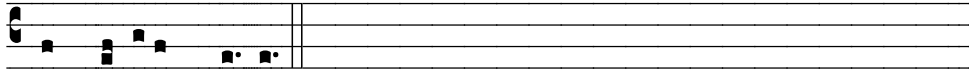
A-men.

Tu Es Petrus



T

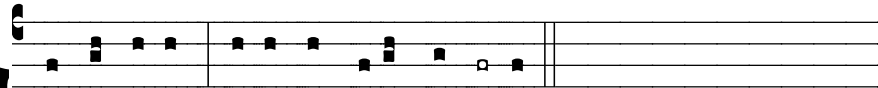
u es Pe-trus, * et su-per hanc pe-tram ae-di - fi-ca-bo



E-ccle-si-am me- am.

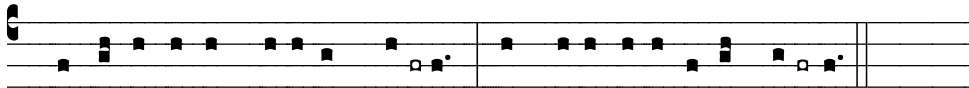
Magnificat

6



M

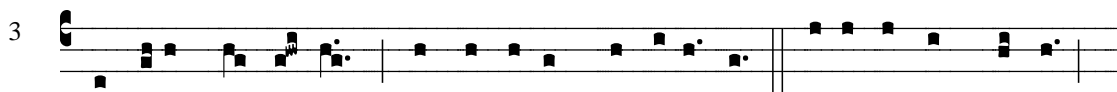
Agni- fi-cat * a-ni-ma me-a Do-mi-num.



2. Et ex-ul-ta-vit spi-ri-tus **me** - us * in De-o sa-lu-ta-ri **me** - o.

3. Quia respexit humilitatem ancillae **suae**, *
ecce enim ex hoc beatam me dicent omnes *generationes*.
4. Quia fecit mihi magna *qui* **potens** est, * et sanctum *nomen eius*.
5. Et misericordia eius a progenie in *progenies* * *timentibus eum*.
6. Fecit potentiam in brachio **suo**, * dispersit superbos mente *cordis sui*.
7. Deposuit potentes *de sede*, * et exaltavit **humiles**.
8. Esurientes implevit **bonis**, * et divites dimisit *inanes*.
9. Suscepit Israel puerum **suum**, * recordatus *misericae suae*.
10. Sicut locutus est ad *patres nostros*, * Abraham et semini *eius in saecula*.
11. Gloria Patri, *et* **Filio**, * et Spiritui **Sancto**,
12. Sicut erat in principio, et nunc, *et* **semper**, * et in saecula *saeculorum*. Amen.

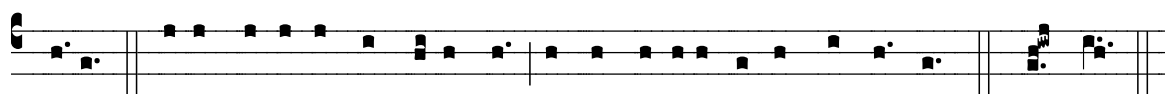
Hymnus Te Deum



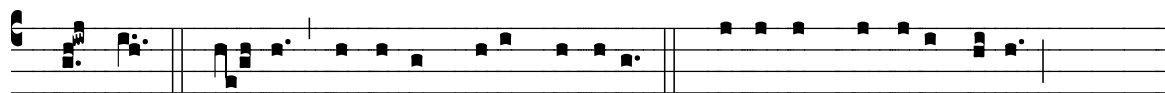
e De-um lau-da-mus : * te Do-mi-num con-fi-te-mur. Te ae-ter-num Pa-trem,



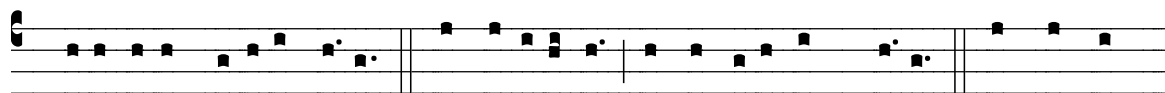
om-nis ter-ra ve-ne-ra-tur. Ti-bi om-ne an-ge-li, ti-bi cae-li et u-ni-ver-sae po-tes-



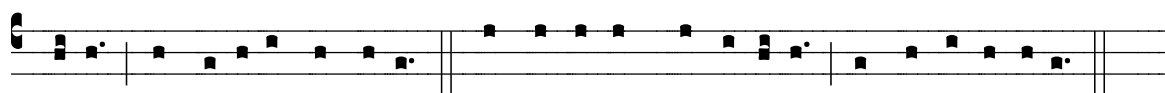
ta-tes : Ti-bi che-ru-bim et se-ra-phim in-ces-sa-bi-li vo-ce pro-cla-mant : Sanc-tus :



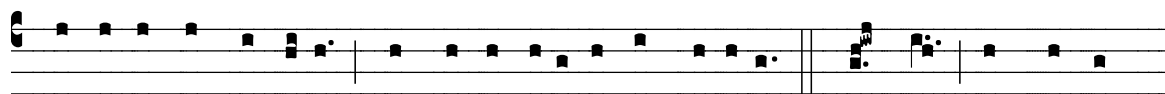
Sanc-tus : Sanc-tus Do-mi-nus De-us Sa-ba-oth. Ple-ni sunt cae-li et ter-ra



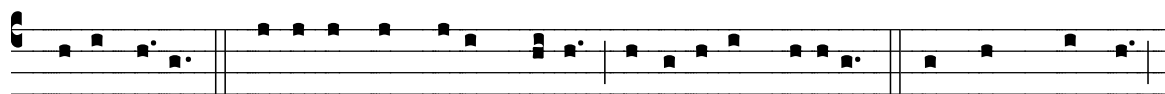
mai-es-ta-tis glo-ri-ae tu-ae. Te glo-ri-o-sus A-pos-to-lo-rum cho-rus. Te pro-phe-



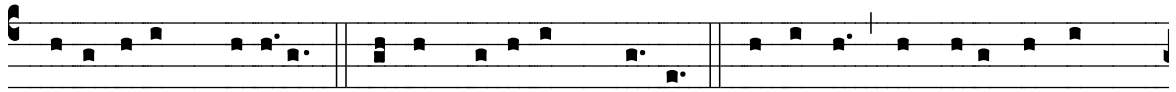
ta-rum lau-da-bi-lis nu-me-rus. Te mar-ty-rum can-di-da-tus lau-dat ex-er-ci-tus.



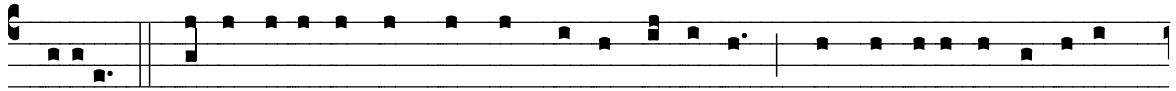
Te per or-bem ter-ra-rum sanc-ta con-fi-te-tur Ec-cle-si-a : Pa-trem im-men-sae



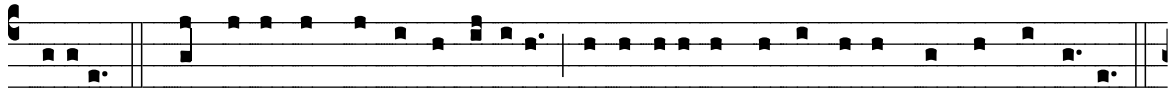
ma-ies-ta-tis; Ve-ne-ran-dum tu-um ve-rum et u-ni-cum Fi-li-um; Sanc-tum quo-que



Pa-ra-eli-tum Spi-ri-tum. Tu rex glo-ri-ae, Chri-ste. Tu pa-tris sem-pi-ter-nus es



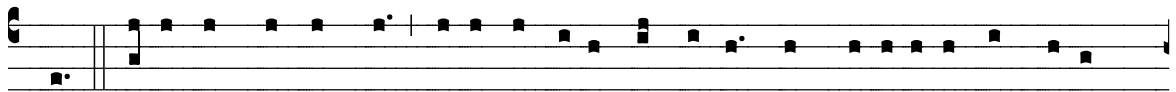
Fi-li-us. Tu, ad li-be-ran-dum su-scep-tu-rus ho-mi-nem, non hor-ru-is-ti Vir-gi-nis



u-te-rum. Tu, de-vic-to mor-tis a-cu-le-o a-pe-ru-i-sti cre-den-ti-bus re-gna cae-lo-rum.



Tu ad dex-te-ram De-i se-des in glo-ri-a Pa-tris. Iu-dex cre-de-ris es-se ven-tu-



rus. Te er-go quae-su-mus, tu-is fa-mu-lis sub-ve-ni, quos pre-ti-o-so san-gui-ne



re-de-mi-sti. Ae-ter-na fac cum sanc-tis tu-is in glo-ri-a nu-me-ra-ri.

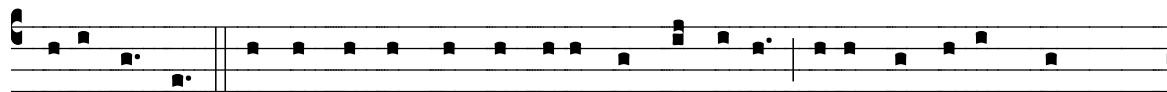
HAEC ULTIMA PARS HYMNI AD LIBITUM OMITTI POTEST :



Sal-vum fac po-pu-lum tu-um, Do-mi-ne, et be-ne-dic he-re-di-ta-ti tu-ae. Et



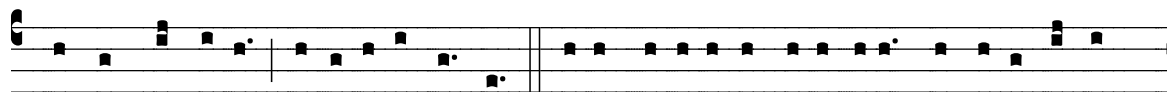
re-ge e-os, et ex-tol-le il-lus us-que in ae-ter-num. Per sin-gu-los di-es be-ne-



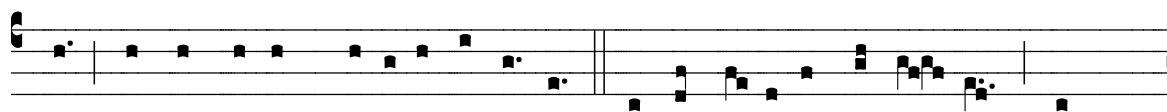
di-ci-mus te; Et lau-da-mus no-men tu-um in sae-cu-lum, et in sae-cu-lum sae-



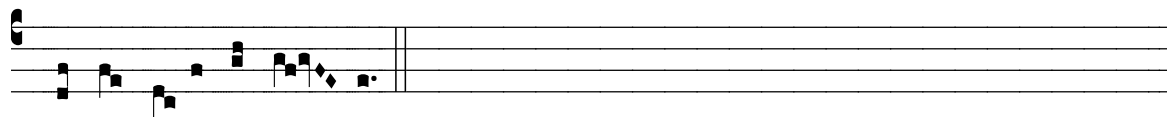
cu-li. Di-gna-re, Do-mi-ne, di-e is-to si-ne pec-ca-to nos cus-to-di-re. Mi-se-re-re



no-stri, Do-mi-ne, mi-se-re-re no-stri. Fi-at mi-se-ri-cor-di-a tu-a, Do-mi-ne, su-per



nos que-mad-mo-dum spe-ra-vi-mus in te. In te, Do-mi-ne, spe-ra - vi : non



con-fun-dar in ae-ter - num.

