

# HYMNS AND CHANTS

DRAFT No. 2011

## COMMUNION CHANTS AD LIBITUM

Suitable for any occasion  
when the Proper chant is not sung

*EGO SUM VITIS VERA*

*Jo 15: 5 ꝛ Ps 79*

VIII



**E** - go sum \* vi- tis ve- ra et vos pálmí- tes,



qui ma- net in me, et ego in e- o, hic fert fru-



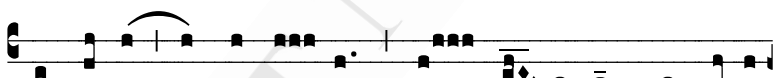
ctum mul- tum, alle- lú- ia, alle- lú- ia.

I am the vine, and you the branches; he that abideth in me, and I in him, the same beareth much fruit.

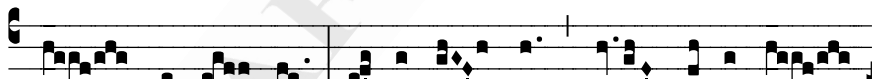
*GUSTATE ET VIDETE*

*Ps 33: 9 ꝛ Ps 33:*

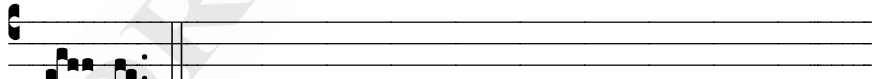
III



**G** Ustá- te et vi- dé- te, \* quó- ni- am su- á- vis



est Dómi- nus: be- á- tus vir, qui spe- rat in




e- o.

O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

*HOC CORPUS*

*1 Cor 11: 24, 25 ꝛ Ps 22*

VIII



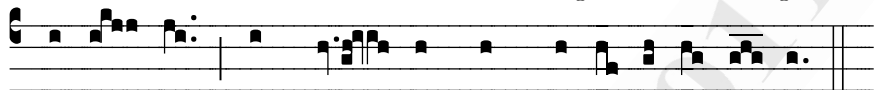
**H** OC cor- pus, \* quod pro vo- bis tra- dé- tur:



hic ca-lix no-vi testaménti est in me- o sánqui-



ne, di- cit Dómi- nus: hoc fá- ci-te, quo-ti- escúmque

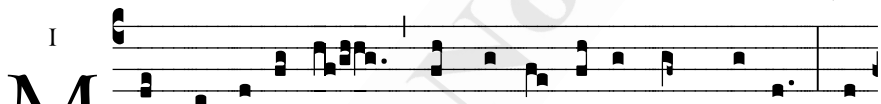


súmi- tis, in me- am commemo-ra-ti- ó- nem.

This is my body, which shall be delivered for you: this chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.

*MANDUCAVERUNT*

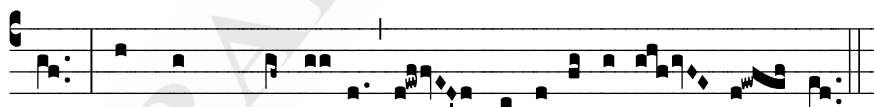
*Ps 77: 29, 30*



**M** Andu-cavé-runt, \* et sa-tu-rá-ti sunt nimis, et



de- si-dé-ri- um e- ó- rum áttu-lit e- is Dómi-



nus: non sunt fraudá- ti a de-sidé-ri- o su- o.

They did eat, and were filled exceedingly, and he gave them their desire: they were not defrauded of that which they craved.

*PANEM DE CÆLO*

*Sap 16: 20 y. Ps 77*



**P** A-nem de cæ- lo \* de-dísti no- bis, Dó- mi-



ne, habéntem omne de- le-cta- mén- tum, et omnem



sa-pó- rem su- a- vi- tá- tis.

Thou didst feed us with the food of angels, O Lord, having in it all that is delicious and the sweetness of every taste.

*PANIS QUEM EGO DEDERO*

*Jn 6: 52 y. Ps 110*

I



**P** A- nis, \* quem e- go dé- de-ro, ca-ro



me- a est pro sæ- cu- li vi-



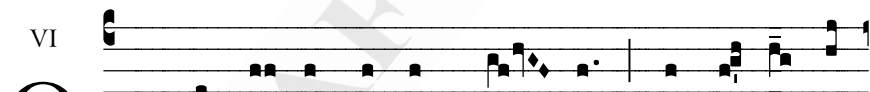
ta.

The bread that I will give is my flesh for the life of the world.


*QUI MANDUCAT CARNEM MEAM*

*Jo 6: 57 y. Ps 118*


VI



**Q** UI mandú- cat carnem me- am, \* et bi- bit sán-



gui-nem me- um, in me ma- net, et e- go in



e- o, di- cit Dómi- nus.

He that eateth my flesh and drinketh my blood abideth in me: and I in him, saith the Lord.

## GENERAL HYMNS AND CHANTS

I. *ADOREMUS IN ÆTERNUM, post Benediction*

*γ. Ps 116*

V

**A** D-o-ré-mus in æ-térnum sanctí-ssimum Sacra-  
 méntum. *Ps.* Laudá-te Dómi-num omnes gentes: \* laudá-te  
 e-um omnes pópu-li. Quó-ni-am confirmá-ta est super  
 nos mi-se-ri-córdi-a e-jus: \* et vé-ri-tas Dómi-ni manet  
 in æ-térnum. Adorémus.  
 Gló-ri-a Patri et Fí-li-o, \* et Spi-rí-tu-i Sancto.  
 Sic-ut e-rat in princí-pi-o, et nunc, et semper: \* et in  
 sæ-cu-la sæ-cu-ló-rum. Amen. Adorémus.

Let us worship forever the most holy Sacrament. *Ps.* O praise the Lord, all ye nations: praise Him, all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever. Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen.

2. *ADORO TE DEVOTE*, Hymn of St. Thomas Aquinas

V  
**A** -dó-ro te devó-te, la-tens Dé-i-tas, Quæ sub his  
 fi-gú-ris ve-re lá-ti-tas: Ti-bi se cor me-um to-tum  
 súb-ji-cit Qui-a te contémp-lans to-tum dé-fi-cit.

Humbly I adore Thee, hidden Godhead, veiled truly under these figures. All my heart I give to Thee, for it all fails in contemplating Thee.

2. Vi-sus, tactus, gustus in te fál-li-tur, Sed audí-tu so-  
 lo tu-to cré-di-tur: Credo quidquid di-xit De-i Fí-li-  
 us: Nil hoc verbo ver-i-tá-tis vé-ri-us.

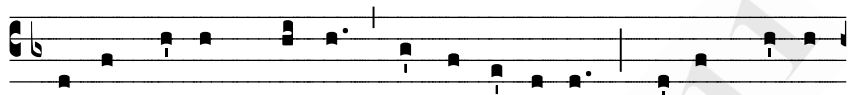
Sight, touch and taste tell me nothing of Thy presence; yet safely I trust what I hear. I believe whatever the Son of God has said; nothing can be more true than the word of Truth itself.

3. In cru-ce la-tébat so-la Dé-i-tas, At hic la-tet simul  
 et hú-má-ni-tas: Ambo tamen cre-dens atque cón-fi-



tens, Pe-to quod pe-tí- vit latro pæni-tens.

On the cross Thy Godhead was hidden; here is hidden Thy manhood too. Yet I believe and confess both, praying as prayed the good thief.



4. Pla-gas, sic-ut Thomas, non intú- e- or De- um tamen



me- um te confí-te- or: Fac me ti-bi semper ma-gis cré-



de-re, In te spem habé-re, te di-lí-ge-re.

I do not see Thy wounds like Thomas; yet I confess Thee my God. Grant that I may ever more and more believe in Thee, hope in Thee, love Thee.



5. O memo-ri- á-le mortis Dómi-ni, Pa-nis vi-vus vi-tam

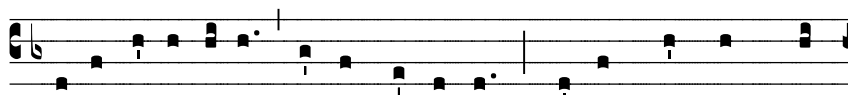


præstans hómi-ni, Præsta me-æ menti de te ví-ve-re,



Et te il-li semper dulce sápe-re.

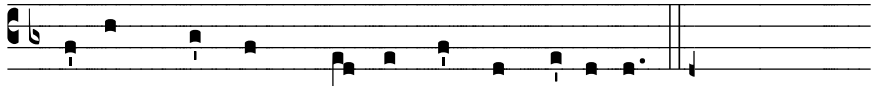
O memory of the death of the Lord, living Bread giving life to man, let me ever live of Thee, ever sweetly taste Thee.



6. Pi- e pelli-cáne Je-su Dómi-ne, Me immúndum mun-



da tu- o sán-gui-ne, Cu-jus una stil-la sal- vum fá-ce-re



To-tum mundum quit ab omni scé-le-re.

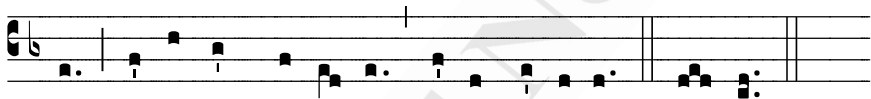
Pelican of mercy, Jesus Lord, cleanse me, unclean, by Thy Blood, of which one drop is enough to wash the world of all sin.



7. Je-su, quem ve-lá-tum nunc aspi-ci-o, O-ro fi-at il-



lud quod tam sí-ti-o: Ut te re-ve-lá-ta cernens fá-ci-



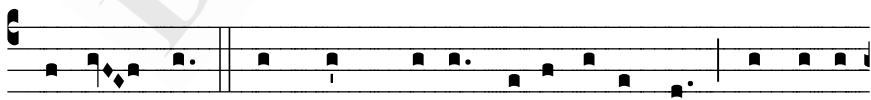
e, Vi-su sim be-á-tus tu-æ gló-ri-æ. A-men.

Jesus, Whom now I see veiled, I pray that this may come for which I long so much: that at last, seeing Thee face to face, I may be blessed by the sight of Thy glory.

### 3. ANIMA CHRISTI, Thanksgiving after Mass



**A** - nima Christi, sanctí- fica me: Corpus Christi,

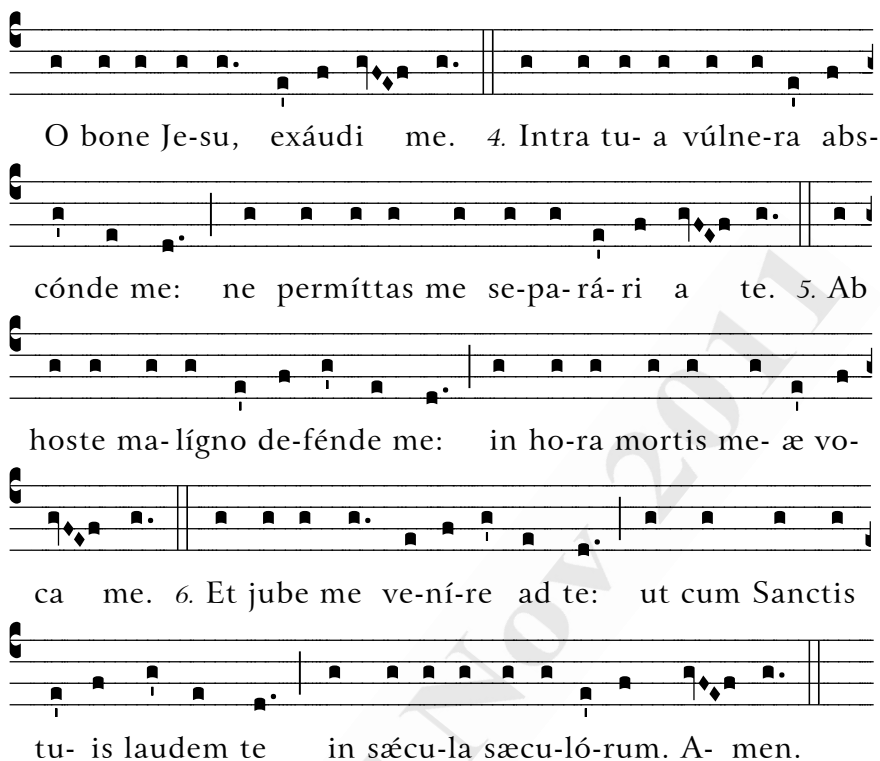


salva me. 2. Sanguis Christi, iné-bri- a me: aqua lá-



te-ris Christi, la-va me. 3. Pássi- o Christi, confórta me:

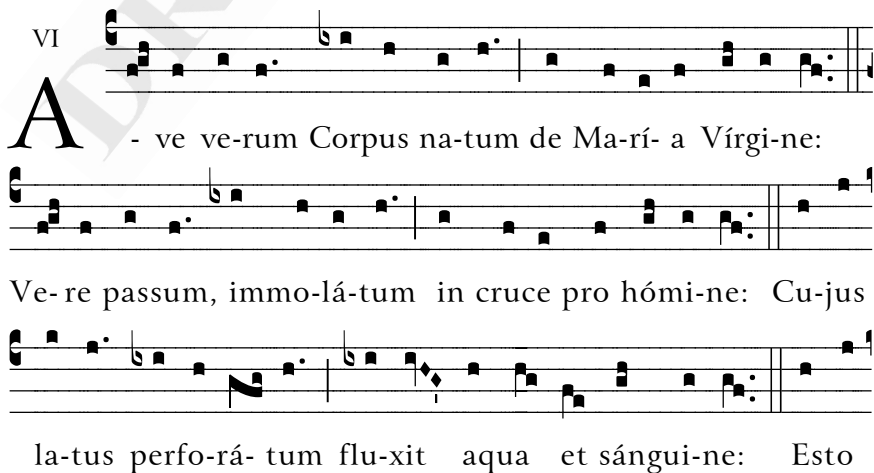




O bone Je-su, exáudi me. 4. Intra tu- a vúlne-ra abs-  
 cónde me: ne permíttas me se-pa-rá-ri a te. 5. Ab  
 hoste ma-lígno de-fénde me: in ho-ra mortis me- æ vo-  
 ca me. 6. Et jube me ve-ní-re ad te: ut cum Sanctis  
 tu- is laudem te in sæcu-la sæcu-ló-rum. A- men.

Soul of Christ, sanctify me: Body of Christ, save me. 2. Blood of Christ, inebriate me: water from the side of Christ, wash me. 3. Passion of Christ, comfort me: O good Jesus, hear me. 4. Within Thy wounds hide me: nor permit me to be separated from Thee. 5. From the foe malign defend me: in the hour of my death call me. 6. And bid me come to Thee: that with Thy Saints I may praise Thee world without end. Amen.

4. AVE VERUM CORPUS, in Honor of the Blessed Sacrament



VI  
**A** - ve ve-rum Corpus na-tum de Ma-rí- a Vírgi-ne:  
 Ve-re passum, immo-lá-tum in cruce pro hómi-ne: Cu-jus  
 la-tus perfo-rá- tum flu-xit aqua et sán-gui-ne: Esto



no-bis prægustá- tum mortis in ex-ámi-ne. O Je- su



dul- cis! O Je- su pi- e! O Je- su fi-li Ma-rí- æ.

Hail, true Body, born of Mary the Virgin; truly suffering, sacrificed on the cross for man; from Whose pierced side flowed water and blood. Be to us a foretaste at death's trial, O sweet Jesus, O loving Jesus, O Jesus Son of Mary.

5. *CHRISTUS VINCIT, in Honor of Christ the King*



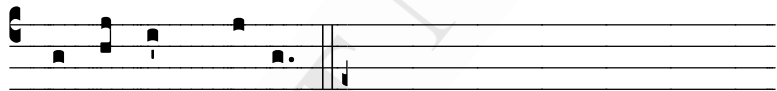
*Cantor:*

Christus vincit, Christus regnat, Christus ímpe-rat. *ij.*

*All:*

Christ conquers, Christ reigns, Christ commands.

I



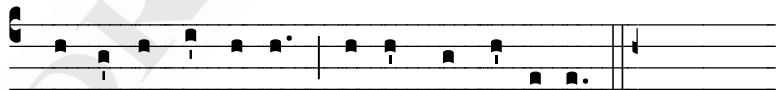
*Cantor:*

Exáu-di, Christe. *ij.* Give ear, O Christ.

*All:*

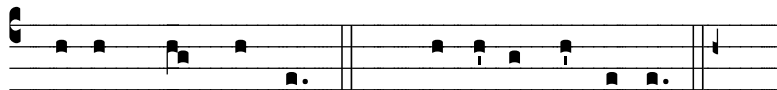


*Cantor:* Ecclé-si- æ sanctæ De- i, supra regnó-rum fi-nes



necténti á-nimas: sa-lus perpé-tu- a!

To the holy Church of God, uniting the Faithful beyond the limits of kingdoms: may she have everlasting weal!



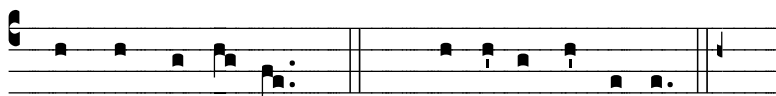
*Cantor:*

Redémptor mundi.

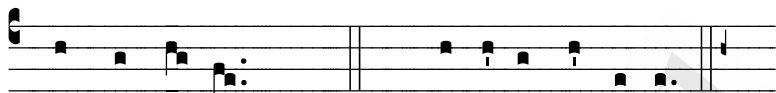
*All:* Tu illam ádju-va.

Redeemer of the world.

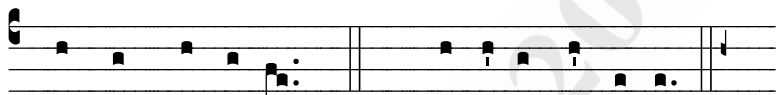
Grant her assistance.



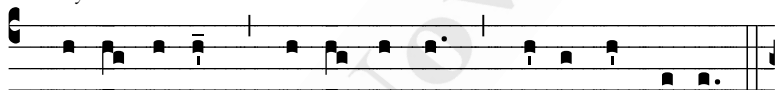
*Cantor:* Sancta Ma-rí- a. *All:* Tu illam ádju-va.  
Holy Mary. Grant her assistance.



*Cantor:* Sancte Jo- seph. *All:* Tu illam ádju-va.  
Holy Joseph. Grant her assistance.

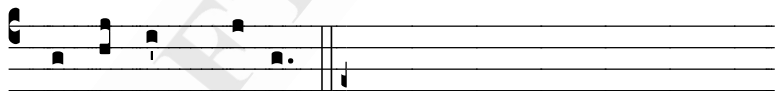


*Cantor:* Sancte Mícha- el. *All:* Tu illam ádju-va.  
Holy Michael. Grant her assistance.

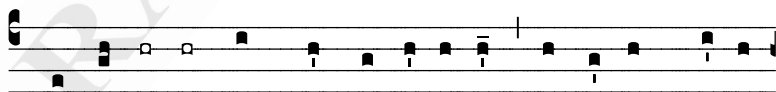


*All:* Christus vincit, Christus regnat, Christus ímpe-rat.  
Christ conquers, Christ reigns, Christ commands.

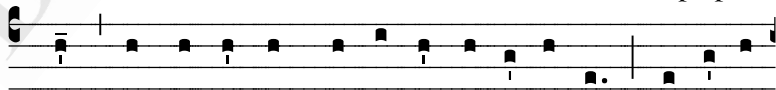
## II



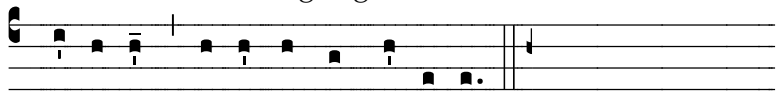
*Cantor:* Exáu-di, Christe. *ij.* Give ear, O Christ.  
*All:*



*Cantor:* Be-ne-dícto Summo Pontí-fi-ci, in unum pópu-

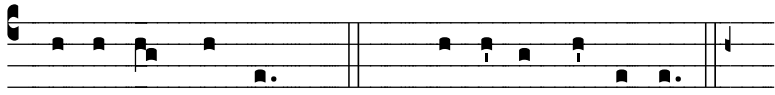


los doctrí-na congre-gánti, ca-ri-tá-te: Pastó-ri

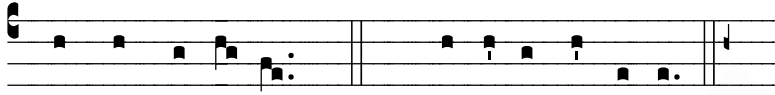


grá-ti-a, gre-gi obsequénti-a.

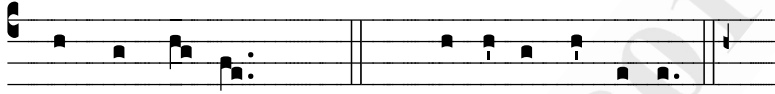
To the Supreme Pontiff [Benedict], who gathereth into one all peoples through doctrine, in charity: let there be dignity for our Shepherd, and obedience for his flock.



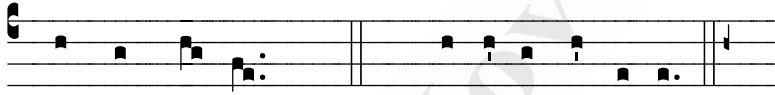
*Cantor:* Salvá-tor mundi. *All:* Tu illum ádjū-va.  
O Savior of the word. Grant him assistance.



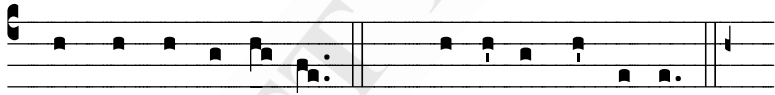
*Cantor:* Sancta Ma-rí- a. *All:* Tu illum ádjū-va.  
Holy Mary. Grant him assistance.



*Cantor:* Sancte Pe-tre. *All:* Tu illum ádjū-va.  
Holy Peter. Grant him assistance.



*Cantor:* Sancte Pau-le. *All:* Tu illum ádjū-va.  
Holy Paul. Grant him assistance.

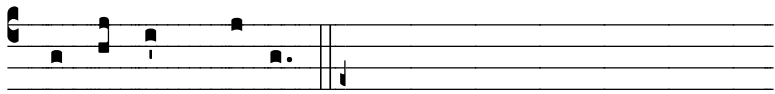


*Cantor:* Sancte Be-ne-dí-cte. *All:* Tu illum ádjū-va.  
Holy Benedict. Grant him assistance.

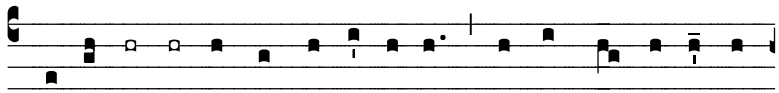


*All:* Christus vincit, Christus regnat, Christus ímpe-rat.  
Christ conquers, Christ reigns, Christ commands,

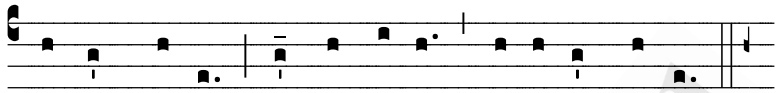
### III



*Cantor:* Exáu-di, Christe. *ij.* Give ear, O Christ.  
*All:*

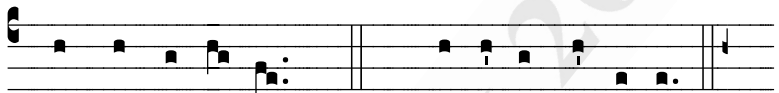


*Cantor:* N. (archi-) e-píscopo et omni cle-ro si-



bi commísso pax et virtus, plú-rima merces.

To *N.* our (Arch)bishop and to every cleric committed to him: let there be peace and strength, and a great bounty of good.



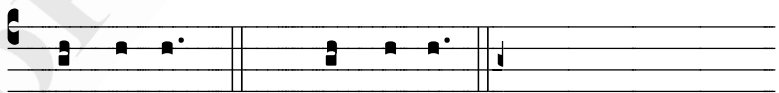
*Cantor:* Sancte [Jo- ánnes.] *All:* Tu illum ádju-va.  
Holy *N.* Grant him assistance.



*Cantor:* Sancte [Mathé- æ.] *All:* Tu illum ádju-va.  
Holy *N.* Grant him assistance.



*All:* Christus vincit, Christus regnat, Christus ímpe-rat.  
Christ conquers, Christ reigns, Christ commands.

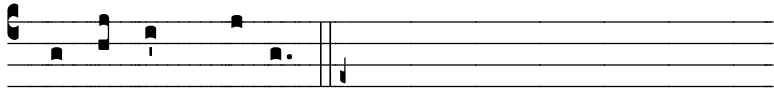


*Cantor:* Rex re-gum. *All:* Rex noster.  
King of kings. Our King.

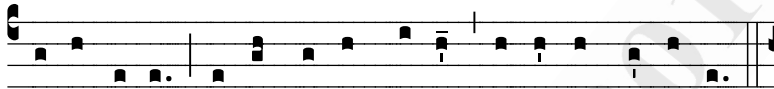


*Cantor:* Spes nostra. *All:* Gló-ri- a nostra.  
Our Hope. Our Glory.

## IV

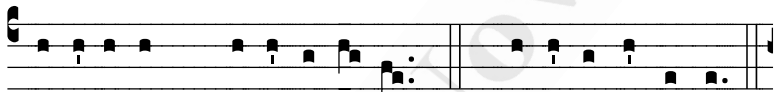
*Cantor:*Exáu-di, Christe. *ij.* Give ear, O Christ.*All:**Cantor:*

Ma-gistrá-tibus et ómni-bus concí-vi-bus no-bíscum



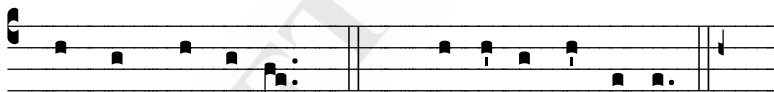
o-rántibus: cordis ve-ra qui-es, vo-tó-rum efféctus.

To the magistrates and all fellow citizens praying with us: let the effect of their devotions be true rest for the heart.

*Cantor:*Auxí-li-um christi- anó-rum. *All:* Tu illos ádju-va.

O Help of Christians:

Grant them assistance.

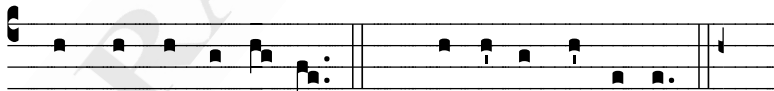
*Cantor:*

Sancte Mícha-el.

*All:* Tu illos ádju-va.

Holy Michael.

Grant them assistance.

*Cantor:*

Sancte Be-ne-dí-cte.

*All:* Tu illos ádju-va.

Holy Benedict.

Grant them assistance.

*All:* Christus vincit, Christus regnat, Christus ímpe-rat.

Christ conquers, Christ reigns, Christ commands.



*Cantor:* Ipsi so-li impé-ri-um, laus et jubi- lá-ti-o, per

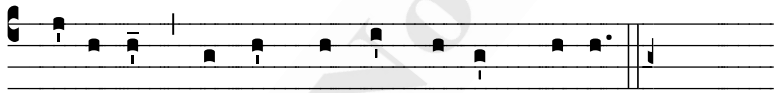


infí-ni-ta sæcu-la sæcu-ló-rum. *All:* Amen.

Let all power, praise, and jubilation be to Him alone, through endless ages to ages.

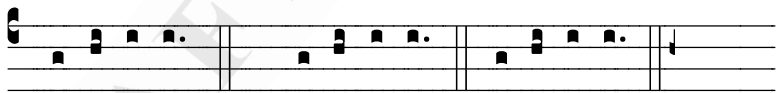


*Cantor:* Tém-po-ra bona hábe-ant! *All:* Tém-po-ra bona



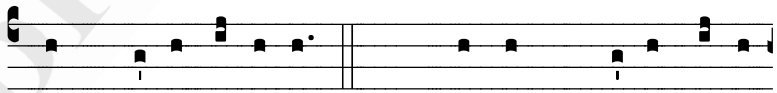
hábe-ant red-émpti sán-gui-ne Christi!

May they have prosperous times! May they have prosperous times by the redemptive Blood of Christ!



*Cantor:* Fe-lí-ci-ter! *All:* Fe-lí-ci-ter! Fe-lí-ci-ter!

Joyously!



*Cantor:* Pax Christi vé-ni-at! *All:* Regnum Christi vé-ni-

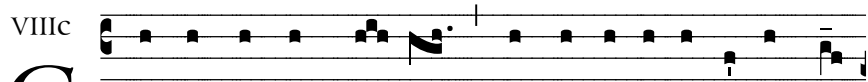


at! De-o grá-ti-as. A-men.

Let the Peace of Christ come! Let the reign of Christ come! Thanks be to God. Amen.

## 6. CONFIRMA HOC, Antiphon for Confirmation Ps 67: 29, 30

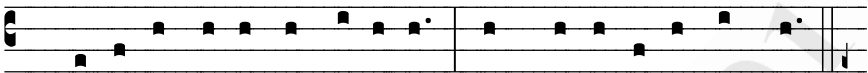
VIIIc



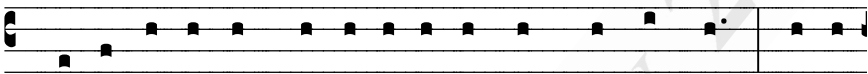
**C** onfírma hoc De- us \* quod o-pe-rá-tus es in no-



bis, a templo sancto tu- o, quod est in Je-rú-sa-lem.



ꝝ. Gló-ri- a Patri, et Fí-li- o, et Spi-rí-tu- i Sancto.



Ꝟ. Sic-ut e-rat in princí-pi- o, et nunc, et semper, et in

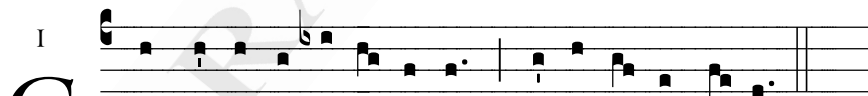


sæcu-la sæcu-ló-rum. Amen. Confírma.

Confirm, O God, what Thou hast wrought in us, from Thy holy temple, which is in Jerusalem. Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen.

## 7. COR JESU SACRATISSIMUM, post Benediction

I



**C** Or Je-su sacra-tís-simum, mi-se-ré- re no-bis.

Most sacred Heart of Jesus, have mercy on us.

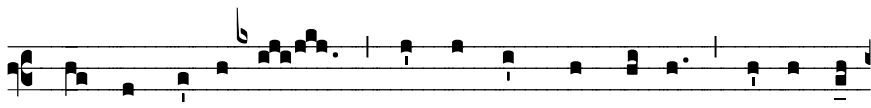
## 8. DA PACEM DOMINE, Antiphon to Beg for Peace

II

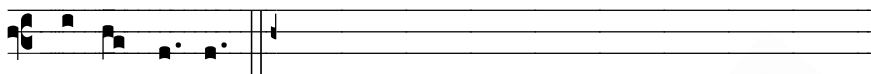


**D** A pacem Dómi-ne in di-ébus nostris: qui- a





non est á-li- us qui pugnet pro no-bis, ni-si tu



De- us noster.

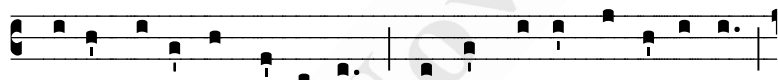
∪. Fiat pax in virtúte tua.

℞. Et abundántia in túrribus tuis.

Grant us, O Lord, peace in our day: for there is none other who fights for us but Thee, our God. ∪. May peace reign in thy walls. ℞. And abundance in thy towers.

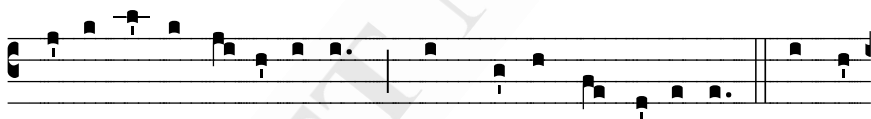
9. *ECCE PANIS ANGELORUM, in Honor of the Blessed Sacrament*

VII

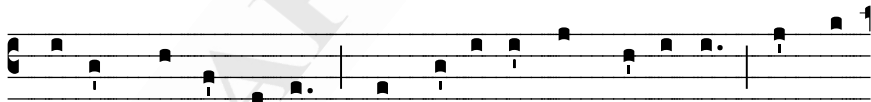


**E**

Cce panis Ange-ló-rum, Factus cibus vi- a-tó-rum:



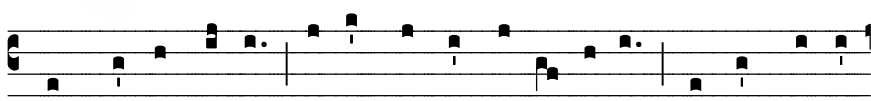
Ve-re pa-nis fi- li- ó-rum, Non mitténdus cáni-bus. In fi-



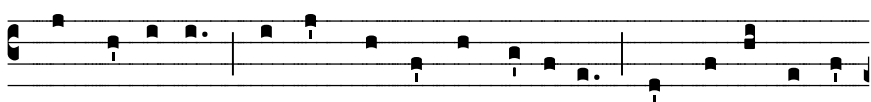
gú-ris præ-signá-tur, Cum I-sa- ac immo-lá-tur, Agnus



Paschæ de-pu-tá-tur, Da-tur manna pátri-bus. Bone pa-



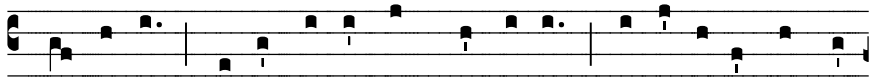
stor, pa-nis ve-re, Je-su, nostri mi-se- ré-re: Tu nos pasce,



nos tu- é-re, Tu nos bo-na fac vidé-re In terra vi-vén-



ti- um. Tu qui cuncta scis et va-les, Qui nos pascis hic



mor-tá-les: Tu- os i-bi commensá-les, Cohe-rédes et so-

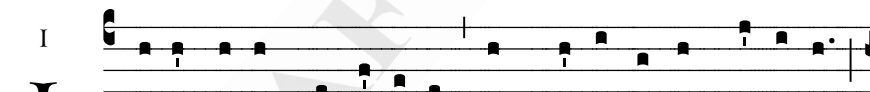


dá-les Fac sanctó-rum cí-vi- um. A-men.

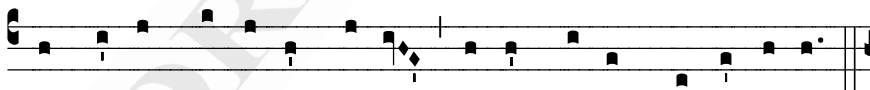
Behold this Bread of Angels which hath become food for us on our pilgrimage; it is truly the bread of God's children, let it never be thrown to dogs. √. Scripture announced it figuratively by Isaac's sacrifice, by the paschal lamb and by the manna given to our forefathers. √. O Good Shepherd and most true Bread of life, Lord Jesus, have mercy on us; feed us and protect us, bring us to the vision of eternal riches in the land of the living. √. Thou Who knowest and canst accomplish all things, Who dost feed us in this mortal life, make us Thy chosen guests, the co-heirs and companions of Thy saints in the heavenly city. Amen.

[NB: *Ecce panis angelorum* is taken from the last four verses of *Lauda Sion Salvatorem*, the Sequence for the Feast of Corpus Christi. It is included here for votive use at the adoration of the Blessed Sacrament, and is not intended as an abbreviated substitute for the complete liturgical Sequence.]

#### 10. JESU DULCIS MEMORIA, in Honor of the Name of Jesus

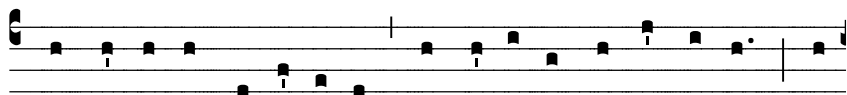


Jesu dulcis memó-ri- a, Dans ve-ra cordis gáudi- a:

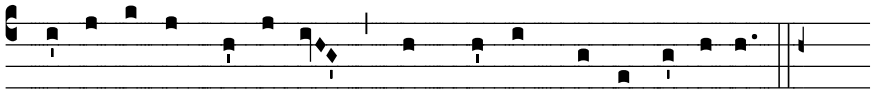


Sed super mel et ómni- a, E- jus dulcis præ-sénti- a.

How sweet the memory of Jesus, giving joy to true hearts; but beyond honey and all else, is the sweetness of His presence.



2. Nil cá-ni-tur su- á-vi- us, Nil audí-tur ju-cúndi- us, Nil



co-gi-tá-tur dúlci- us, Quam Je-sus De- i Fí-li- us.

Nothing is sung more sweetly, nothing heard with more delight, nothing thought more dear, than Jesus, God's Son.

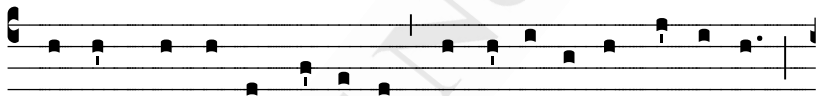


3. Je-su spes pæni-ténti-bus, Quam pi- us es pe-ténti-bus!

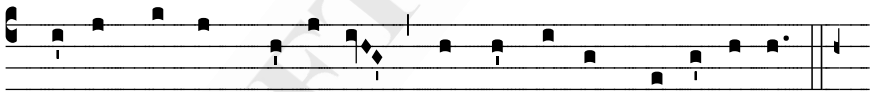


Quam bonus te quæ-réntibus! Sed quid inveni- éntibus?

Jesus, hope of penitents, how kind to those who beg, how good to those who seek: but what art Thou to those who find Thee!

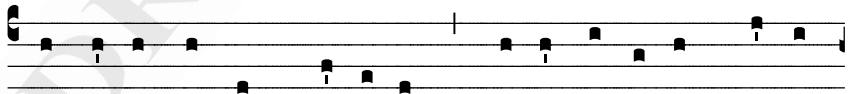


4. Nec lingua va-let dí-ce-re, Nec lítte-ra expríme-re: Ex-

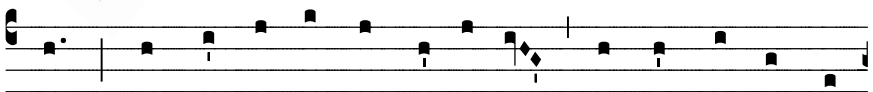


pértus pot-est créde-re, Quid sit Je-sum di- lí-ge-re.

Tongue cannot speak, pen cannot write; experience alone can believe, what it is to love Jesus.



5. Sis Je-su nostrum gáudi- um, Qui es fu-tú-rus præmi-



um: Sit nostra in te gló- ri- a, Per cuncta semper



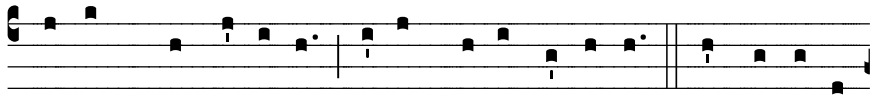
sæcu-la. A- men.

Be thou, O Jesus, our joy, Who shall be our reward: in Thee, may there be for us great glory, through everlasting ages.

## 11. O PANIS DULCIS-SIME, Sequence in Honor of the Blessed Sacrament

I

O pa-nis dulcíssime, O fidé-lis á-nimæ Vi-tá-lis  
 refécti- o! 2. O Paschá-lis víctimæ, Agne mansuetíssime,  
 Legá-lis oblá-ti- o! 3. Je-su di-lectíssime, Quæ sub pa-nis  
 spé-ci- e Ve-lá-ris di-ví-ni-tus! 4. Victu multi-fá-ri- e Ré-  
 cre- a nos grá-ti- æ Septi-fórmis Spí-ri-tus! 5. Suméntem,  
 cum súde-ri-s, Qui- a non consúde-ri-s, Ætérne vi-ví-fi-  
 cas. 6. Nam re- á-tum scé-le-ri-s Dono tanti mú-ne-ri-s Cle-  
 ménter pu-rí- fi- cas. 7. In te nos ut ú-ni- as, Et virtú-te mú-  
 ni- as, Da te digne súde-re. 8. Ut carná-les fú-ri- as Pro-



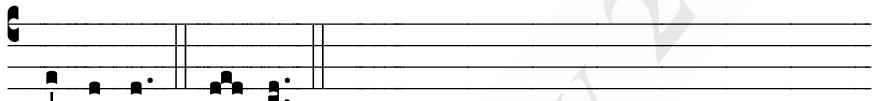
péllens, nos fá-ci- as Tecum pi- e ví-ve-re. 9. Sic re-fécti



pó-cu- lis Sángui-nis, et é-pu- lis Tu-æ carnis óptimis.



10. Sæcu-ló-rum sæcu- lis, Epu-lémur sé-du- lis Invi-tá-ti

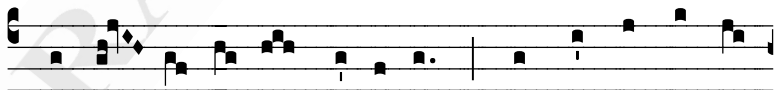


á-zymis. A-men.

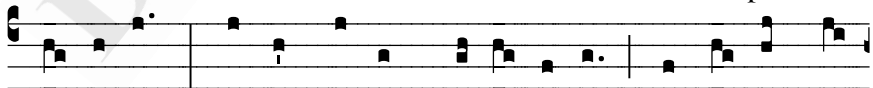
O most sweet Bread, O faithful and soul-nourishing food. 2. O paschal Victim, O most gentle Lamb, lawful Sacrifice. 3. Immortal Flesh veiled by God under the form of bread. 4. Strengthen us in every way by the food of grace sevenfold from the Holy Spirit. 5. When Thou art received, not consumed, Thou dost give life eternal to him who receives Thee. 6. For by so great a gift Thou dost mercifully cleanse those accused of sin. 7. To unite us to Thee, to strengthen us in good, grant us to receive Thee worthily. 8. Driving away temptation, make us live in holiness with Thee. 9. So, comforted by the cup of Thy Blood, by the holy banquet of Thy Flesh. 10. For ever and ever we may rejoice, called to the high feast of Thy eternal Pasch. Amen.

12. *O SALUTARIS HOSTIA, in Honor of the Blessed Sacrament*

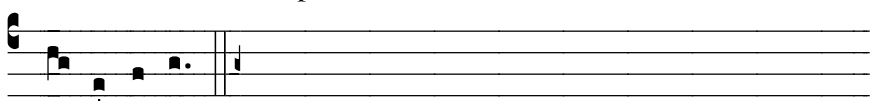
VIII



**O** Sa- lu- tá- ris Hósti- a, Quæ cæ- li pandis

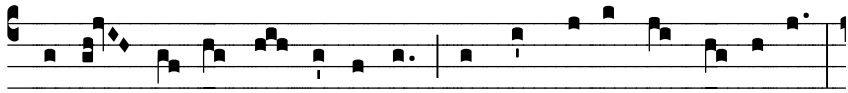


ó-sti- um, Bel-la premunt hostí- li- a, Da ro-bur, fer



au-xí- li- um.

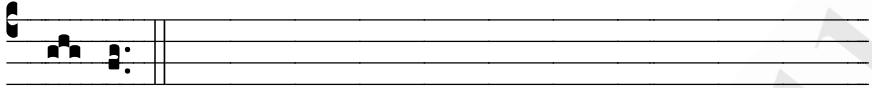
O saving Victim, Who openest the gate of heaven, war rages round us; give strength, bring help.



2. Uni tri-nóque Dómi-no Sit sempi-térna gló-ri-a,



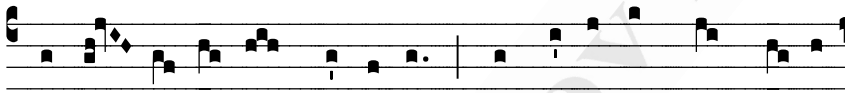
Qui vi-tam si-ne térmi-no No-bis donet in pátri-a.



A-men.

To the Lord three and one be glory for ever, Who gives us life without end in our home above. Amen.

*Additional verses: VERBUM SUPERNUM, Hymn for Corpus Christi*

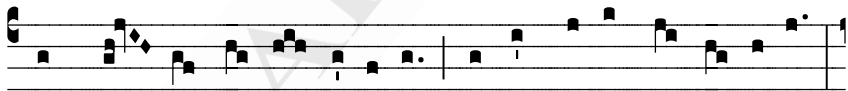


1. Verbum su-pérnum pró-di-ens, Nec Patris linquens déxte-



ram, Ad opus su-um é-xi-ens, Ven-it ad vi-tæ véspe-ram.

The Word most high coming forth, yet not leaving the Father's right hand, having done His work, comes to the evening of His life.

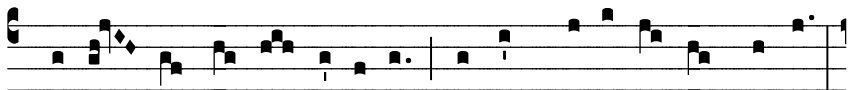


2. In mor-tem a di-scípu-lo Su-is tradéndus ámu-lis,



Pri-us in vi-tæ fércu-lo Se trá-di-dit di-scípu-lis.

When the disciple was about to give Him over to His enemies for death, first He gave Himself as food of life to His disciples.

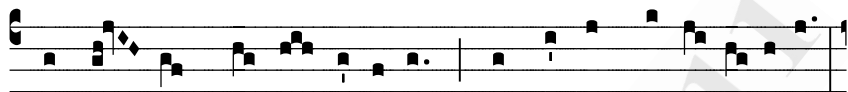


3. Quibus sub bi-na spé-ci-e Carnem dedit et sánqui-nem:

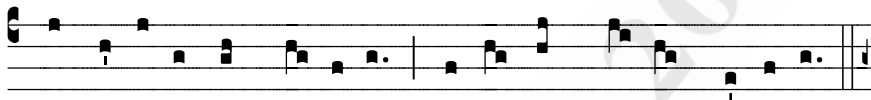


Ut dúpli-cis substánti-æ To-tum ci-bá-ret hóminem.

To whom under two kinds He gave his Flesh and Blood, that He should feed man's twofold nature.



4. Se na- scens de- dit só-ci- um, Convéscens in e-dú- li- um,

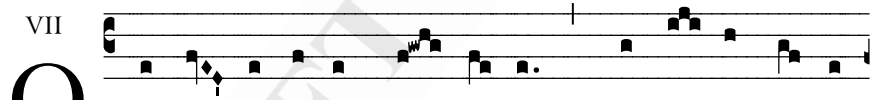


Se mó-ri- ens in pré- ti- um, Se regnans dat in præmi- um.

When He was born He came to be our friend, at supper He gave Himself to be our food, dying He is our ransom, reigning He shall be our reward.

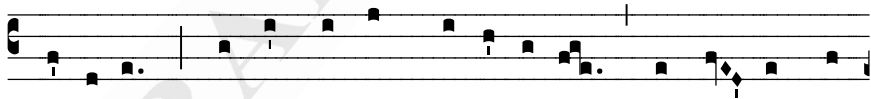
5. O Salutáris Hostia... p. 171

Another tune:

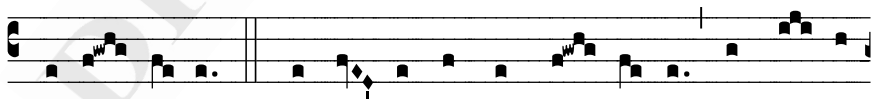


**O**

Sa- lu-tá-ris Hó- sti- a, Quæ cæ- li pandis



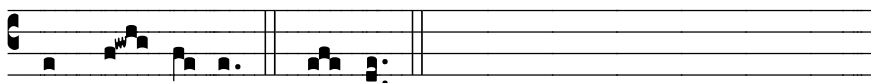
ósti- um, Bel-la premunt hostí- li- a, Da ro- bur, fer



auxí- li- um. 2. U- ni tri- nóque Dó- mi- no Sit sempi-



térna gló- ri- a, Qui vi- tam si- ne término No- bis donet



in pá- tri- a. A- men.

13. OREMUS PRO PONTIFICE, *Prayer for the Holy Father the Pope*

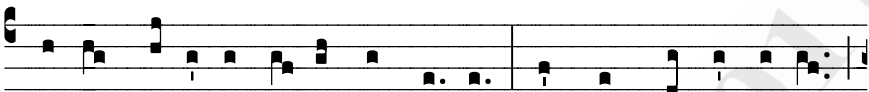
I



O - rémus pro Pontí-fi-ce nostro Bene-dícto.



℞. Dómi-nus consérvet e- um, et vi-ví-fi-cet e- um, et be-



á-tum fá-ci- at e- um in ter-ra, et non tra-dat e- um



in á-nimam in-imi-có- rum e-jus.

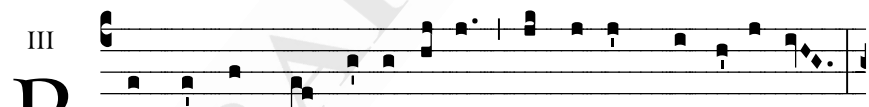
∪. Fiat manus tua super virum dexteræ tuæ.

℞. Et super fílium hóminis quem confirmásti tibi.

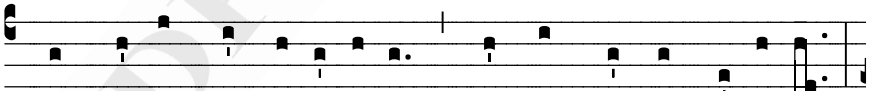
Let us pray for [Benedict] our Pope, that the Lord may preserve him, give him life, make him blessed upon the earth, and hand not his soul over to his enemies. ∪. May Thy hand be upon the man of Thy right hand. ℞. And upon the son of man whom Thou hast confirmed.

14. PANGE LINGUA/TANTUM ERGO, *at the Eucharistic Procession*

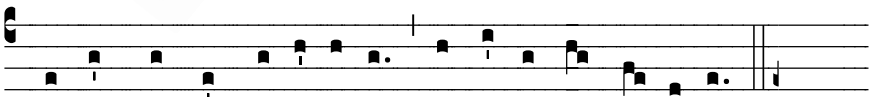
III



P Ange lingua glo-ri- ó-si Córpo-ris mysté-ri- um,



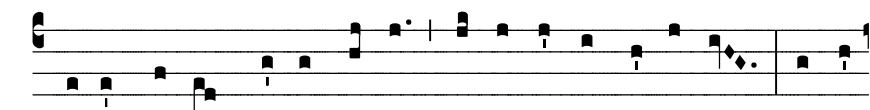
Sangi-nísque pre-ti- ó-si, Quem in mundi pré-ti- um



Fructus ventris gene-ró-si Rex effú-dit génti- um.

Sing, my tongue, the mystery of the glorious Body and of the precious Blood, which, fruit of the blessed womb, He the King of nations gave to ransom the world.

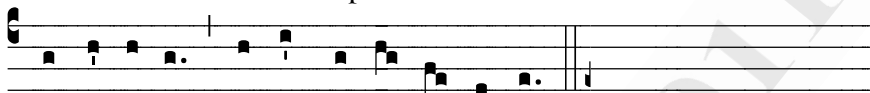




2. Nobis da-tus, nobis na-tus Ex intácta Vírgi-ne, Et in

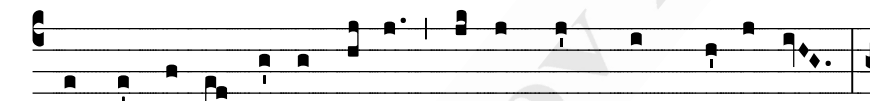


mundo conversá-tus, Sparso verbi sémi-ne, Su- i mo-ras



inco-lá-tus Mi-ro clausit ór-di-ne.

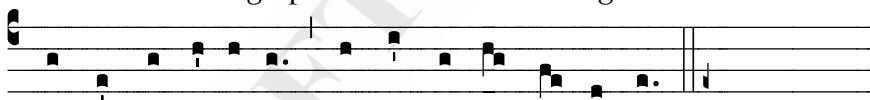
Given to us, born for us of a spotless virgin, He dwelt on earth, sowing the seed of His word, till with a wonderful rite He closed his life.



3. In supré-mæ nocte cœ-næ Re-cúmbens cum frá-tri-bus,

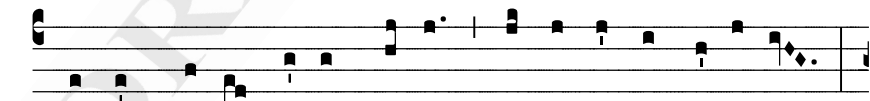


Observá-ta le-ge ple-ne Ci-bis in le-gá-libus, Ci-bum



turbæ du- odénæ Se dat su- is má-ni-bus.

In the night of the last supper, seated with the brethren, having fulfilled all the law required, to the twelve with His own hands as food He gives Himself.



4. Verbum ca-ro, panem ve-rum Verbo car-nem éffi-cit:



Fitque sangui-s Christi me-rum, Et si sensus dé-fi-cit, Ad



firmándum cor sincé-rum So-la fi-des súffi-cit.

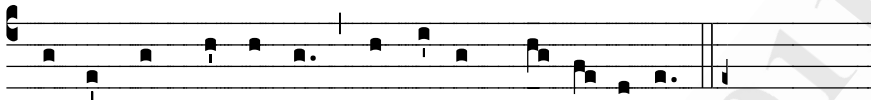
Word made flesh, by his word He changes bread into his Body and wine becomes the Blood of Christ. If our senses fail us, faith alone will make a true heart firm.

*Hymn before Benediction*

5. TANTUM ERGO Sacraméntum Vene-rémur cérnu- i:

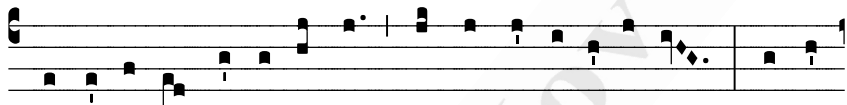


Et antíquum do-cuméntum Novo cedat rí-tu- i: Præstet

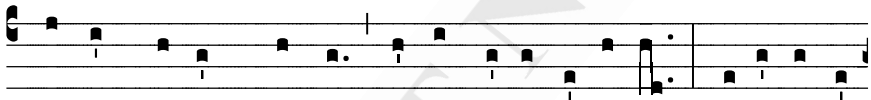


fi-des suppleméntum Sensu- um de- féctu- i.

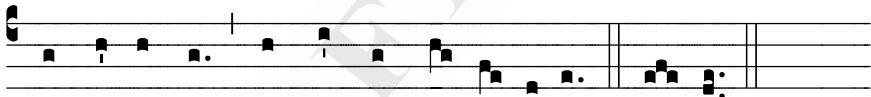
Bowing low then let us worship so great a Sacrament. The old law gives place to a new rite, faith supplies the lack of sight.



6. Ge-ni-tó-ri, Ge-ni-tó-que Laus et ju-bi-lá-ti- o, Sa-lus,



ho-nor, virtus quoque Sit et bene-dícti- o: Procedénti



ab utróque Compar sit lau-dá- ti- o. A-men.

To the Father and to the Son be praise and glory, salvation, honor, power and blessing; to Him Who from both proceeds be the same worship.

15. *PANIS ANGELICUS, in Honor of the Blessed Sacrament*



IV  
**P** A-nis angé- li- cus fit pa-nis hómi-num; Dat pa-

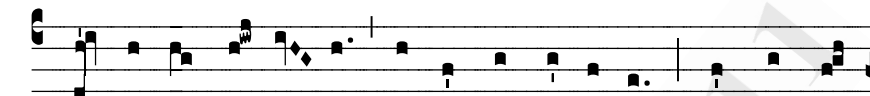


nis cæ-li-cus fi-gú-ris térmi-num: O res mi- rá-bi-lis!

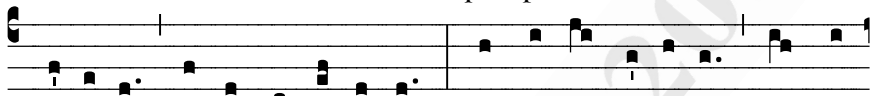


mandú-cat Dómi-num Pau-per, servus, et húmi-lis.

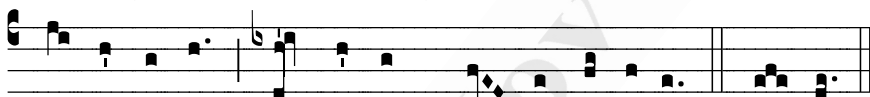
The bread of angels becomes the bread of men; the heavenly food makes an end of symbols. O wonderful thing! a poor and lowly servant eats the body of the Lord.



2. Te tri-na Dé- i- tas ú-naque póscimus: Sic nos tu



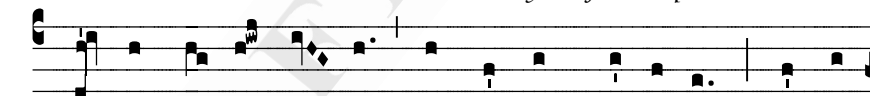
ví-si-ta, sic-ut te có-limus; Per tu- as sémi-tas duc nos



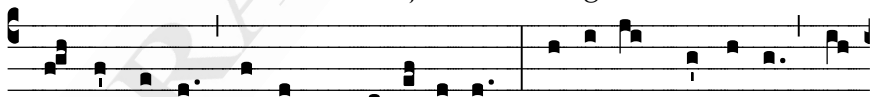
quo téndimus, Ad lu-cem quam inhá-bi-tas. A-men.

We pray Thee, Godhead Three and One, come to us as we worship Thee; lead us by Thy path to the goal for which we hope, to the light in which Thou dwellest.

*Additional verses: SACRIS SOLEMNIIS, Hymn for Corpus Christi*



1. Sa-cris so-lémni- is juncta sint gáudi- a, Et ex

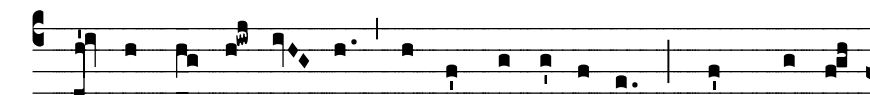


præ-córdi- is sonent præcóni- a: Recédant vé-te-ra, no-



va sint ómni- a, Cor-da, voces et ópe-ra.

To the sacred feast let joy be joined; praise shall sound from our hearts; let the old things depart and all be made new, our hearts, words and deeds.



2. No-ctis re-có- li- tur cœ-na no-víssima, Qua Christus




cré-di-tur agnum et ázyma De-dísse frátri-bus, ju-xta

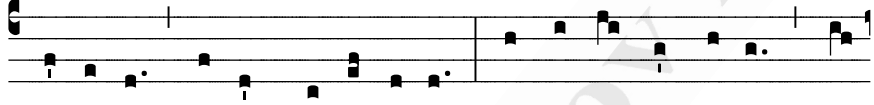


le-gí-tima Pri-scis indúl-ta pátri-bus.


Now we remember the supper of that last evening, in which we know that Christ gave the paschal lamb and the unleavened bread to the brethren, according to the law of the ancient fathers.



3. Post agnum tý-pi-cum, explé-tis épu-lis, Corpus Do-




mí-ni-cum da-tum discí-pu-lis, Sic to-tum ómnibus, quod

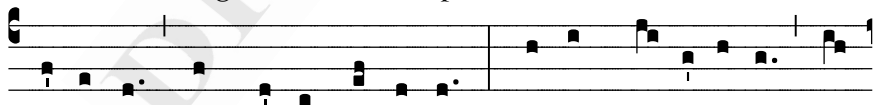


to-tum síngu-lis, E-jus fa-té-mur má-ni-bus.

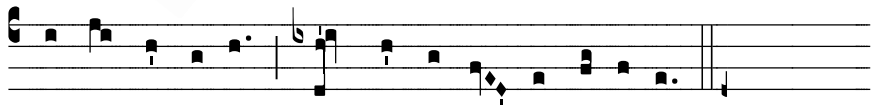
After the symbol of the lamb, supper being over, we believe that the Body of the Lord was given to the disciples by His own hands, whole to all and whole to each one.



4. De-dit fra-gí-li-bus córpo-ris fércu-lum, De-dit et



trísti-bus sán-gui-nis pó-cu-lum, Di-cens: Accí-pi-te quod



tra-do váscu-lum, Omnes ex e-o bí-bi-te.

To the weak He gave his strengthening Body, to the sad the cup of His Blood, saying: Receive what I give you, drink ye all of it.



5. Sic sacri- fí- ci- um istud instí-tu- it, Cu- jus of- fí- ci-



um commít- ti vó- lu- it So- lis presbý- te- ris, qui- bus sic



cóngru- it. Ut sumant, et dent cé- te- ris.

So He founded this sacrifice, which He committed to priests alone, that they should partake and give to the others.

6. Panis angélicus... p. 176

Another tune:



**P** Anis angé- li- cus fit pa- nis hó- minum; Dat panis



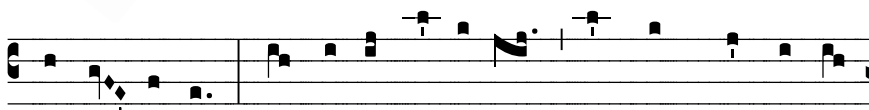
cé- li- cus figú- ris tér- minum: O res mi- rá- bi- lis! mandú-



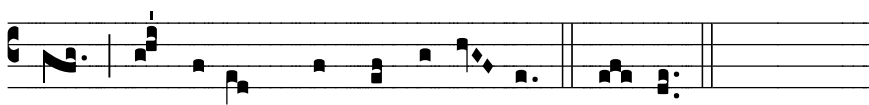
cat Dómi- num Pauper, servus, et húmi- lis. 2. Te tri- na



Dé- i- tas únaque pó- scimus: Sic nos tu ví- si- ta, sic- ut



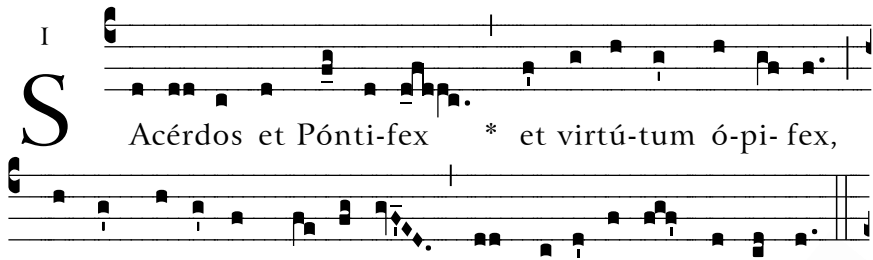
te có- limus; Per tu- as sémi- tas duc nos quo téndi-



mus, Ad lucem quam inhábi- tas. A- men.

## 16. SACERDOS ET PONTIFEX, Antiphon at the reception of a bishop

I



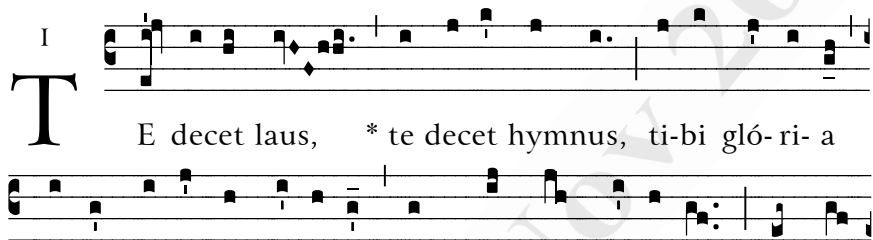
**S** Acérdos et Pónti-fex \* et virtú-tum ó-pi-fex,

pastor bone in pó-pu-lo, sic placu-ísti Dómi-no.

O priest and bishop, thou worker of all virtues, good shepherd of thy people, thou hast pleased the Lord.

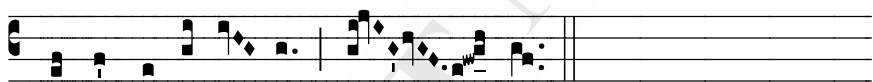
## 17. TE DECET LAUS, post Benediction

I



**T** E decet laus, \* te decet hymnus, ti-bi gló-ri-a

De-o Patri et Fí-li-o, cum Sancto Spí-ri-tu, in sæ-

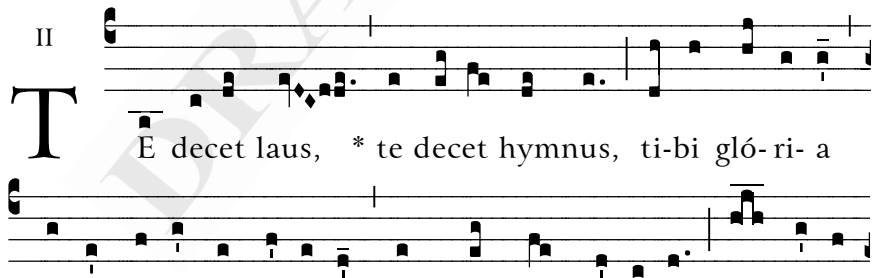


cu-la sæcu-ló-rum. A-men.

Praise becometh Thee, a hymn becometh Thee, to Thee be glory, God the Father and the Son, with the Holy Spirit, world without end. Amen.

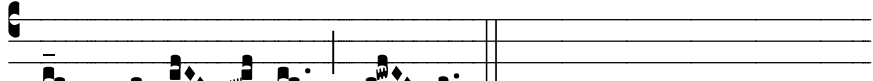
Another tune:

II



**T** E decet laus, \* te decet hymnus, ti-bi gló-ri-a

De-o Patri et Fí-li-o, cum Sancto Spí-ri-tu, in sæcu-



la sæcu-ló-rum. A-men.

18. *TE DEUM LAUDAMUS, Hymn of Thanksgiving (Solemn Tone)*

III

**T** E De- um laudá-mus: \* te Dómi-num confi-té-

mur. Te ætérnum Patrem omnis terra vene-rá- tur. Ti-bi

omnes Ange- li, ti-bi Cæ-li et univérsæ Potestá- tes:

Ti-bi Ché-ru-bim et Sé-raphim incessá-bi-li vo-ce proclá-

mant: Sanctus: Sanctus: Sanctus Dóminus De- us Sá-

ba- oth. Ple-ni sunt cæ-li et terra ma-jestá-tis gló-ri-æ

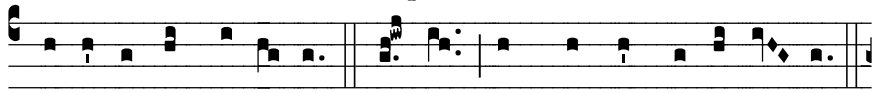
tu- æ. Te glo-ri- ó-sus Apo-sto-ló-rum cho- rus: Te Pro-

phe-tá-rum laudá-bi-lis nú-me- rus: Te Márty-rum candidá-

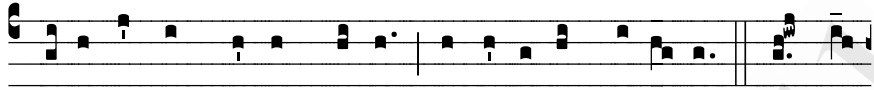
We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting. To Thee all angels cry aloud, the heavens and all the powers therein. To Thee cherubim and seraphim continually do cry: Holy, holy, holy, Lord God of hosts. Heaven and earth are full of the majesty of Thy glory. The glorious choir of the apostles praise Thee. The admirable company of the prophets praise Thee. The white-robed army of martyrs praise Thee.



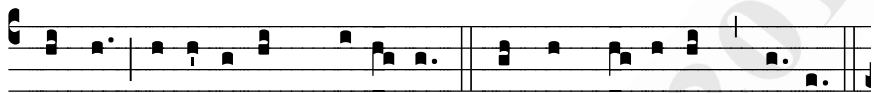
tus laudat exérci-tus. Te per orbem terrá-rum sancta con-



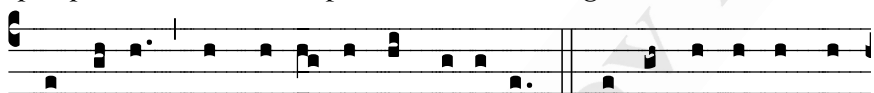
fi-té-tur Ecclé-si- a: Pa-trem imménsæ ma-jestá- tis:



Vene-rándum tu-um ve-rum, et ú-nicum Fí-li- um: Sanctum



quoque Pa-rácli-tum Spí-ri- tum. Tu Rex gló- ri- æ, Christe.



Tu Patris sempi-térnus es Fí-li- us. Tu ad li-be-rándum



susceptú-rus hó-mi- nem, non horru- ísti Ví-r-gi- nis ú-te-



rum. Tu devícto mortis a-cú- le- o, ape-ru- ísti credén-



ti-bus regna cæ-ló-rum. Tu ad déxte-ram De- i se-des,

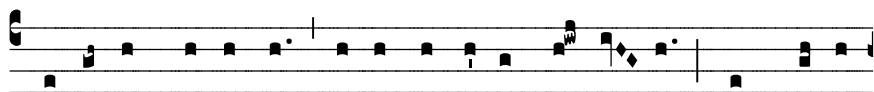


in gló- ri- a Pa-tris. Judex créde-ris esse ventú- rus.

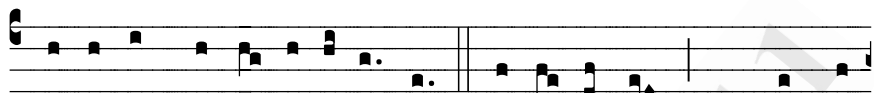
The holy Church throughout all the world doth acknowledge Thee, the Father of infinite majesty, Thy adorable, true, and only Son. And the Holy Spirit, the Comforter. Thou art the King of glory, O Christ. Thou art the everlasting Son of the Father. Thou, having taken upon thee to deliver man, didst not disdain the Virgin's womb. When Thou hadst overcome the sting of death, Thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that Thou shalt come to be our Judge.



*All kneel during the singing of this verse*



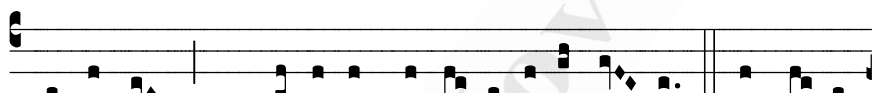
Te ergo quæsumus, tu- is fámu-lis súbve- ni, quos pre-ti-



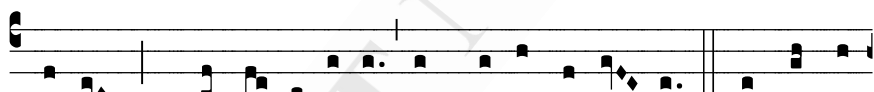
ó-so sán-gui-ne redemí-sti. Æ-térna fac cum sanctis



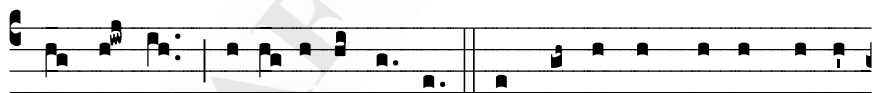
tu- is in gló-ri- a nume-rá- ri. Salvum fac pópu-lum tu- um



Dómi-ne, et béne-dic he-re-di-tá-ti tu- æ. Et re-ge



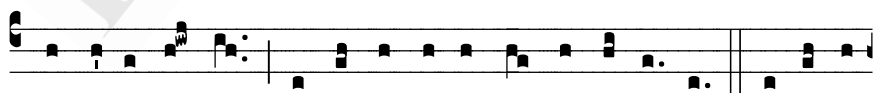
e- os, et extól-le illos usque in ætér-num. Per síngu-



los di- es, bene-dí-cimus te. Et laudámus nomen tu- um

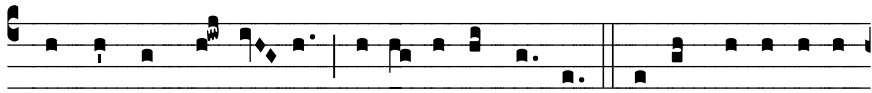


in sæ-cu- lum, et in sæ-cu-lum sæcu-li. Digná-re Dómi-



ne di- e i-sto si-ne peccá-to nos custo-dí- re. Mi-se-ré-

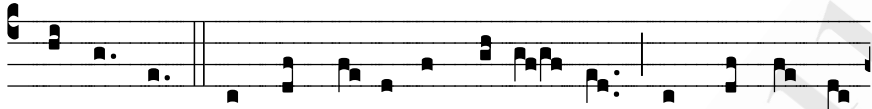
We pray Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy precious blood. Make them to be numbered with Thy saints in glory everlasting. O Lord, save Thy people, and bless Thine inheritance. Govern them and lift them up for ever. Day by day we bless Thee. And we praise Thy Name for ever, yea for ever and ever. Vouchsafe, O Lord, this day to keep us without sin. O Lord, have mercy upon us, have mercy upon us. O Lord, let Thy mercy be



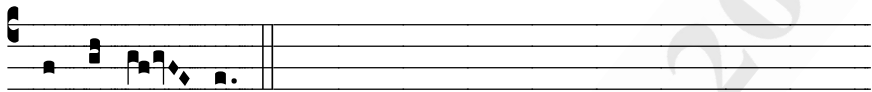
re nostri Dómi- ne, mi-se-ré-re nostri. Fi- at mi-se-ri-cór-



di- a tu- a Dómi-ne su-per nos, quemádmódu[m] spe-rá-vi-



mus in te. In te Dómi-ne spe-rá- vi: non confúndar



in æ-tér- num.

upon us, as we have hoped in Thee. O Lord, in Thee have I hoped, let me not be confounded for ever.

∿. Benedicámus Patrem et Fílium cum Sancto Spírítu.

℞. Laudémus et superexaltémus eum in sæcula.

∿. Benedíctus es Dómine in firmaménto cæli.

℞. Et laudábilis, et gloriósus, et superexaltátus in sæcula.

∿. Dómine exáudi oratió[n]em meam.

℞. Et clamor meus ad te véniat.

∿. Dóminus vobíscum. ℞. Et cum spírítu tuo.


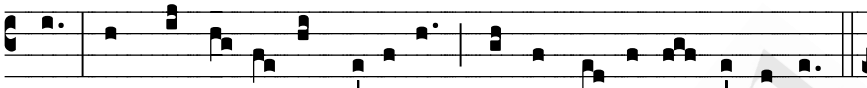
*Orémus:* Deus, cujus misericórdiæ non est númerus, et bonitátis infínítus est thesáurus: † piíssimæ majestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; \* ut qui peténtibus postuláta concédis, eósdem non déserens, ad præmia futúra dispónas. Per Christum Dóminum nostrum. ℞. Amen.

∿. Let us bless the Father and the Son with the Holy Spirit. ℞. Let us praise and exalt Him above all for ever. ∿. Blessed be the Lord in the firmament of heaven. ℞. To be praised, and glorified, and exalted above all for ever. ∿. Lord hear my prayer. ℞. And let my cry come unto Thee. ∿. The Lord be with you. ℞. And with thy spirit.

Let us pray: O God, whose mercies are numberless and the treasure of whose goodness has no end, we give thanks to Thy most gracious Majesty for the gifts Thou hast bestowed, beseeching Thy mercy, that as Thou grantest the petitions of those who ask, so not forsaking them, Thou wilt prepare them for rewards to come. Through Christ our Lord. Amen.

## 19. VENI CREATOR SPIRITUS, in Honor of the Holy Spirit

VIII  
**V** E-ni Cre- á-tor Spí-ri-tus, Mentés tu- ó-rum ví-si-

ta: Imple su-pérna grá-ti-a Quæ tu cre- ásti pécto-ra.

Come Creator Spirit, visit the souls of Thy people, fill with grace from on high the hearts which Thou hast created.

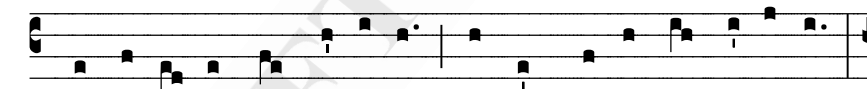


2. Qui dí-ce- ris Pa- rácli-tus, Altíssimi do-num De- i,



Fons vi-vus, i-gnis, cá-ri-tas, Et spí-ri- tá-lis úncti- o.

Thou Who art called the Comforter, gift of the most high God, living fountain, fire, love and unction of souls.




3. Tu septi-fórmis múne-re, Dígitus pa-térnæ déxte-ræ,



Tu ri-te pro-míssum Patris, Sermóne di-tans gúttu-ra.

Sevenfold in Thy gifts, finger of the Father's right hand, Thou promised truly by the Father, giving speech to tongues.

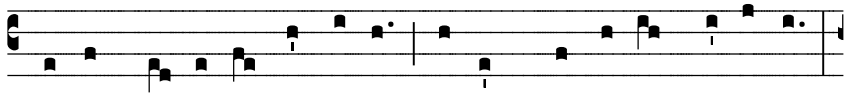


4. Accénde lumen sénsibus, Infúnde amó-rem córdibus,



Infírma nostri córpo-ris Virtú-te firmans pérpe-ti.

Inflame our senses with Thy light, pour Thy love into our hearts, strengthen our weak bodies with lasting power.



5. Hostem re-péllas lóngi- us, Pa-cémque dones pró-ti-nus:



Ductó-re sic te præ-vi- o Vi-témus omne nó-xi- um.

Drive far away the enemy, grant peace at all times: so under Thy guidance may we avoid all evil.



6. Per te sci- ámus da Patrem, Noscámus atque Fí-li- um,

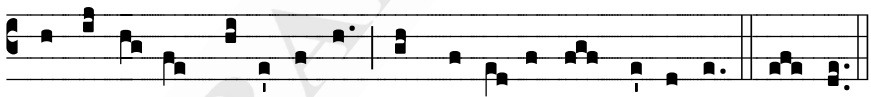


Teque utri- úsque Spí-ri-tum Credámus omni témpo-re.

Grant us by Thee to know the Father and to know the Son, and Thee, Spirit of both, may we always believe.



7. De- o Pa-tri sit gló-ri- a, Et Fí-li- o, qui a mórtu- is



Surré-xit, ac Pa-rácli-to, In sæcu-ló-rum sæcu-la. A-men.

To God the Father be glory, to the Son Who rose from the dead and to the Comforter, for all ages. Amen.

*Versicle, ad libitum*

∇. Emítte Spíritum tuum, et creabúntur.

℞. Et renovábis fáciem terræ.

Send forth Thy Spirit, and they shall be created. ℞. And Thou shalt renew the face of the earth.

20. VENI SANCTE SPIRITUS, *Invocation of the Holy Spirit*

VIII



V

E-ni Sancte Spí- ri-tus, \* reple tu-ó-rum corda fi-



dé-li- um, et tu- i amó-ris in e- is ignem ac-cénde:



qui per di-versi-tá- tem linguá-rum cunctá-rum, gentes in



u-ni-tá-te fí-de- i congre-gá-sti.

γ. Emítte Spíritum tuum, et creabúntur.

℞. Et renovábis fáciem terræ.

Come Holy Spirit, fill the hearts of Thy faithful, enkindle in them the fire of Thy love, that from a diversity of tongues all people may be gathered into unity of faith. γ. Send forth Thy Spirit, and they shall be created. ℞. And Thou shalt renew the face of the earth.

## HYMNS AND CHANTS IN HONOR OF THE BLESSED VIRGIN MARY

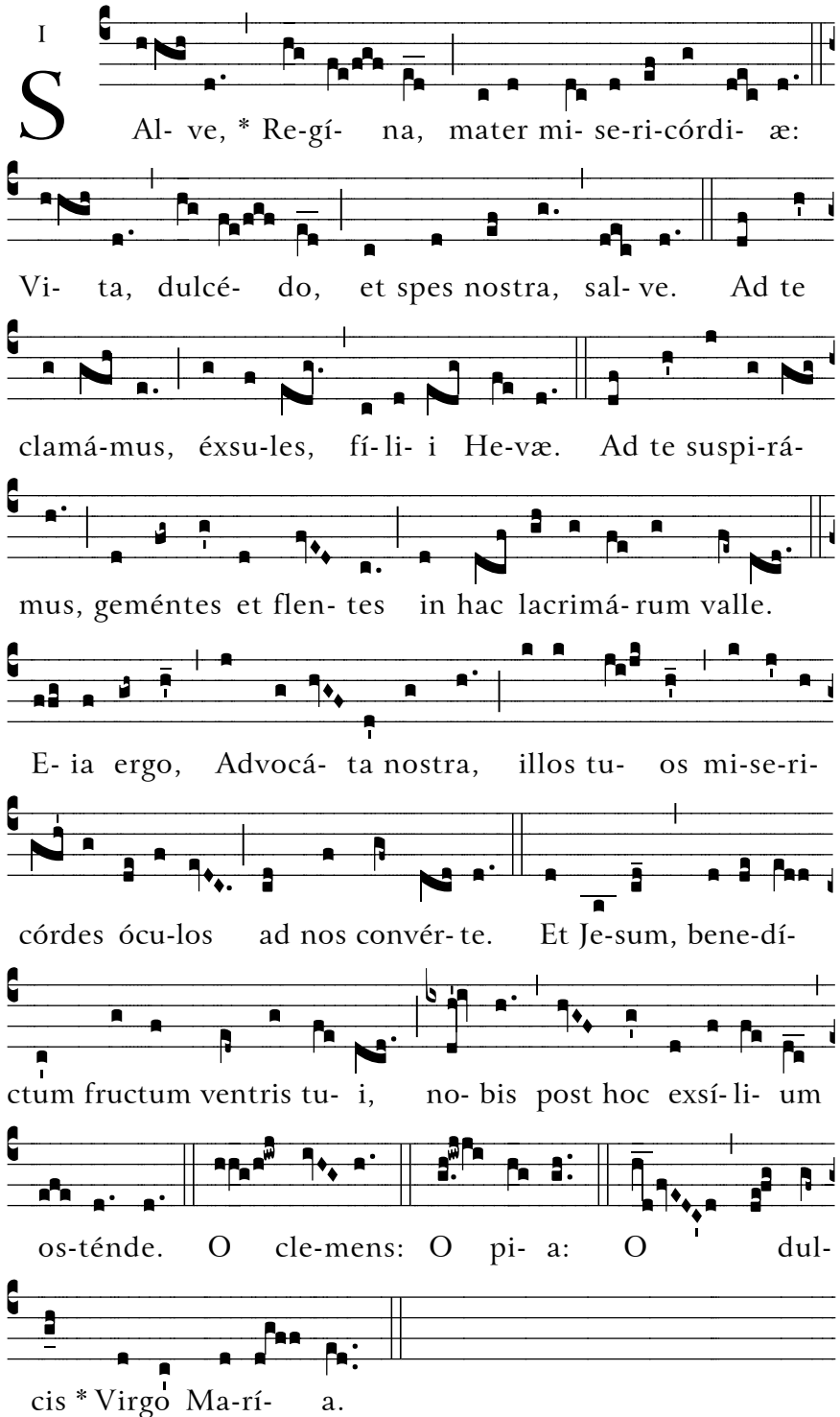
### 21. SALVE REGINA (Simple Tone), Votive Antiphon post Pentecost

V

S Alve Re-gí-na, \* ma-ter mi-se-ri-córdi-æ, Vi-ta, dul-  
cé-do, et spes nostra, salve. Ad te clamá-mus, éxsu-  
les, fí-li-i Hevæ. Ad te suspi-rá-mus, geméntes et flen-  
tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta  
nostra, illos tu-os mi-se-ri-córdes ó-cu-los ad nos con-  
vér-te. Et Je-sum, be-ne-díctum fructum ventris tu-i,  
no-bis post hoc exsí-li-um osténde. O cle-mens:  
O pi-a: O dulcis Virgo Ma-rí-a.

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, O most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

## 22. SALVE REGINA (Solemn Tone)


  
**S** Al- ve, \* Re-gí- na, mater mi-se-ri-córdi- æ:

Vi- ta, dulcé- do, et spes nostra, sal- ve. Ad te

clamá- mus, éxsu- les, fí- li- i He- væ. Ad te suspi- rá-

mus, geméntes et flen- tes in hac lacrimá- rum valle.

E- ia ergo, Advocá- ta nostra, illos tu- os mi-se-ri-

córdes ócu- los ad nos convér- te. Et Je- sum, bene- dí-

ctum fructum ventris tu- i, no- bis post hoc exsí- li- um

os- ténde. O cle- mens: O pi- a: O dul-

cis \* Virgò Ma- rí- a.

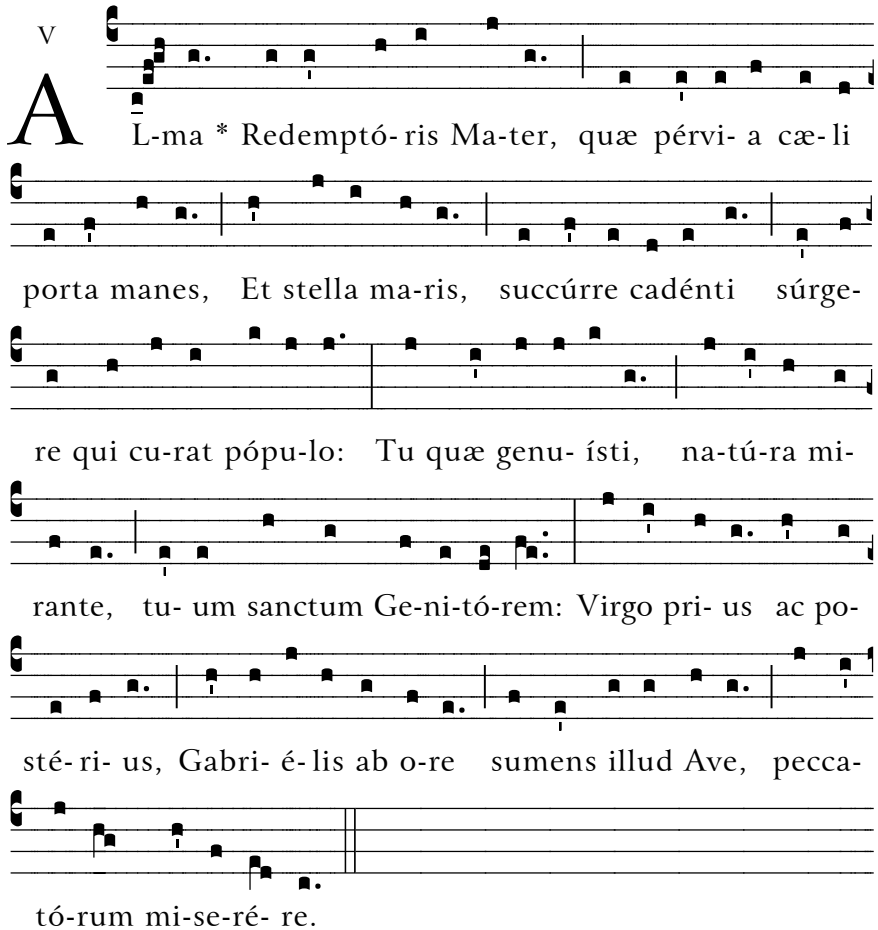
## 23. SALVE REGINA (Solemn Tone, Monastic Use)

**S** Al-ve, \*Re-gí- na, ma-ter mi-se-ri-córdi- æ:  
 Vi- ta, dulcé- do, et spes nostra, sal- ve. Ad te  
 clamá-mus, éxsu-les, fí-li- i He-væ. Ad te suspi-rá-  
 mus, geméntes et flentes in hac lacrimá-rum val-le.  
 E- ia ergo, Advo-cá- ta nostra, il-los tu- os mi-se-  
 ri-cór-des ócu-los ad nos convér- te. Et Je-sum, be-  
 ne-dí- ctum fructum ventris tu- i, no- bis post hoc exsí-  
 li- um osténde: O cle-mens: O pi- a: O  
 dulcis \* Virgo Ma- rí- a.



24. ALMA REDEMPTORIS MATER, Votive Antiphon Advent-Feb. 2

V

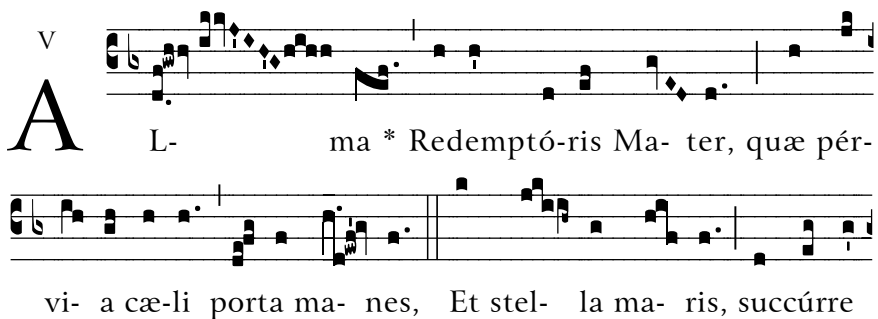


**A** L-ma \* Redemptó-ris Ma-ter, quæ pérv-ia cæ-li  
 porta manes, Et stella ma-ris, succúrre cadénti súrge-  
 re qui cu-rat pópu-lo: Tu quæ genu-ísti, na-tú-ra mi-  
 rante, tu-um sanctum Ge-ni-tó-rem: Virgo pri-us ac po-  
 sté-ri-us, Gabri-é-lis ab o-re sumens illud Ave, pecca-  
 tó-rum mi-se-ré-re.

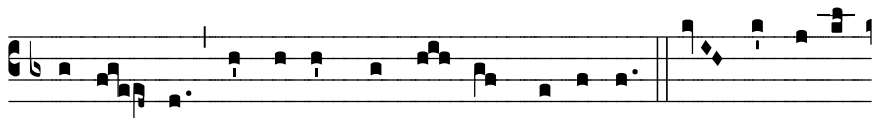
Holy Mother of our Redeemer, thou gate leading to heaven and star of the sea; help the falling people who seek to rise, thou who, all nature wondering, didst give birth to thy holy Creator. Virgin always, hearing that *Ave* from Gabriel's lips, take pity on us sinners.

25. ALMA REDEMPTORIS MATER (Solemn Tone)

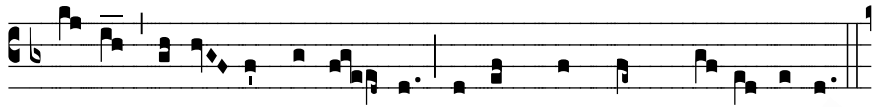
V



**A** L- ma \* Redemptó-ris Ma-ter, quæ pérv-  
 vi- a cæ-li porta ma-nes, Et stel- la ma- ris, succúrre



cadén- ti, súrge-re qui cu- rat pópu-lo: Tu quæ genu-



í-sti, natú- ra mi-ran- te, tu- um sanctum Ge-ni- tó-rem:



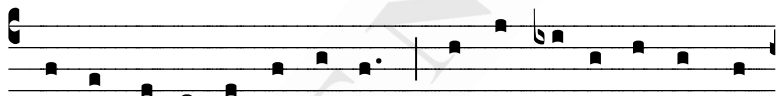
Vir- go pri- us ac posté- ri- us, Gabri- é- lis ab o-



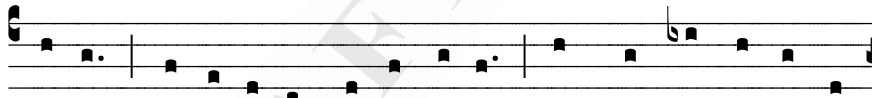
re sumens illud Ave, \* pecca-tó-rum mi-se-ré- re.

26. AVE REGINA CÆLORUM, Votive Antiphon Feb. 3–Holy Week

VI



**A** - ve Re-gí-na cæ-ló-rum, \* A-ve Dómi-na Ange-



ló-rum: Salve ra-dix, salve porta, Ex qua mundo lux est



orta: Gaude Virgo glo-ri- ó-sa, Super omnes spe-ci- ó-sa:



Va-le, o valde decó- ra, Et pro no-bis Christum ex-ó- ra.

Hail, Queen of heaven, hail Lady of the angels. Hail root and gate from which the Light of the world was born. Rejoice glorious Virgin, fairest of all. Fare thee well, most beautiful, and pray for us to Christ.

27. AVE REGINA CÆLORUM (Solemn Tone)

VI

**A** - ve \* Re-gí-na cæ-ló-rum, A- ve Dómi-  
na Ange-ló-rum: Sal- ve ra-dix, salve porta, Ex qua  
mun-do lux est or- ta: Gaude Virgo glo-ri- ó- sa, Su-per  
o- mnes spe- ci- ó- sa: Va- le o valde de- có- ra,  
Et pro no- bis Chri- stum exó- ra.

The musical notation consists of five staves of music. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written on a single line. The lyrics are placed below the notes, with some words like 'Ave' and 'Re-gí-na' starting on a higher note than the rest of the line. There are bar lines and repeat signs throughout the piece.

28. REGINA CÆLI, Votive Antiphon Easter–Pentecost Sunday

VI

**R** E-gí-na cæ-li \* lætá-re, alle-lú-ia: Qui- a quem me-  
ru- ísti portá-re, alle-lú-ia: Re-surré-xit, sic-ut di-xit,  
alle-lú-ia: O- ra pro no- bis De- um, alle-lú- ia.

The musical notation consists of three staves of music. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written on a single line. The lyrics are placed below the notes, with 'R' being a large initial. There are bar lines and repeat signs throughout the piece.

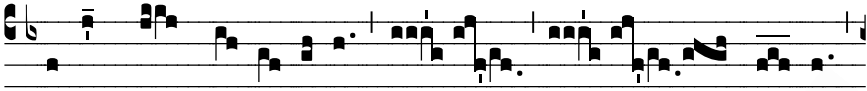
Queen of heaven, rejoice; for he whom thou wast made worthy to bear; has risen as he said; pray for us to God.

## 29. REGINA CÆLI (Solemn Tone)

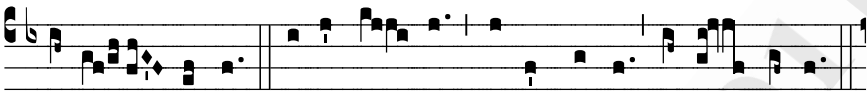
VI



**R** E-gína cæ-li \* lætá- re, alle-lú-ia:



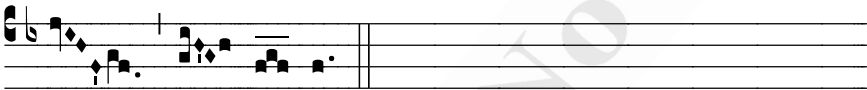
Qui- a quem me-ru- ísti por- tá- re,



alle- lú-ia: Resurré- xit, sic-ut di-xit, alle- lú-ia:



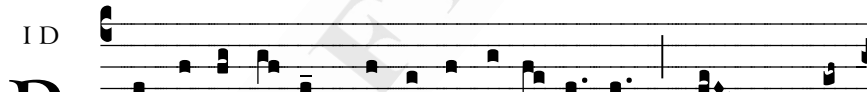
O- ra pro no-bis De- um, alle- \*



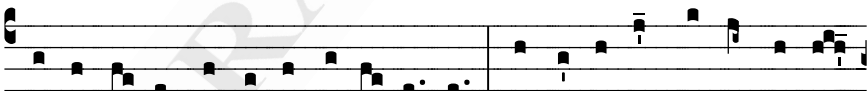
\*\* lú- ia.

29a. REGINA CÆLI, *ad lib.* (from the Office of the Blessed Virgin Mary on Saturdays in Paschal Time, Benedictus and Magnificat antiphon)

ID



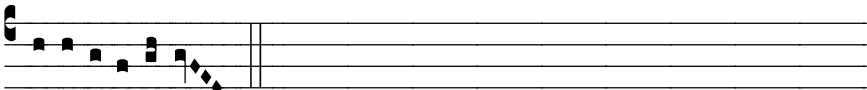
**R** E- gína cæ-li \* læ-tá-re, alle-lú-ia: Qui- a quem



me-ru- í-sti portá-re, alle- lú- ia: Re-surré-xit, sic-ut di-xit,



alle-lú-ia: O- ra pro no- bis De- um, alle- lú- ia.



E u o u a e.

30. AVE MARIA

I



**A** - ve Ma- rí- a, \* grá-ti- a ple-na, Dómi-nus te-cum,



bene-dícta tu in mu-li- é-ri-bus, et bene-díctus fructus ven-



tris tu- i, Je- sus. Sancta Ma- rí- a, Ma- ter De- i, o- ra pro



nobis pecca- tó-ribus, nunc et in ho- ra mortis nostræ. Amen.

Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

31. AVE MARIS STELLA

I

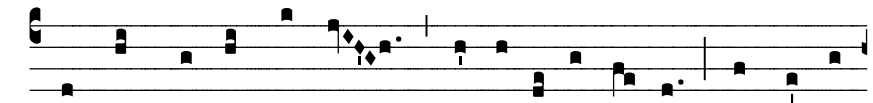


**A** - ve ma- ris stel- la, De- i Ma- ter alma, Atque

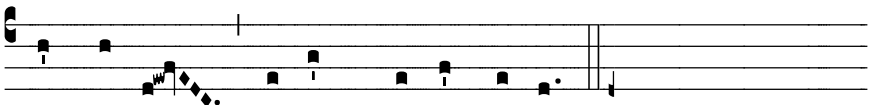


semper Virgo, Fe- lix cæ- li porta.

Hail, star of the sea, blessed Mother of God and ever Virgin, happy gate of heaven.



2. Su- mens il- lud A- ve Gabri- é- lis o- re, Funda nos

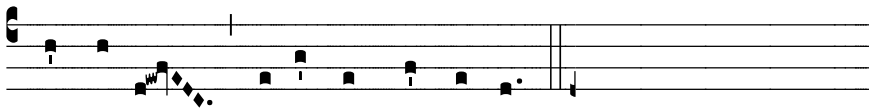


in pa- ce, Mu- tans He- væ no- men.

Receiving that Ave from the mouth of Gabriel, establish us in peace, changing the name of Eve.



3. Sol-ve vincla re- is, Pro-fer lumen cæ-cis: Ma-la no-

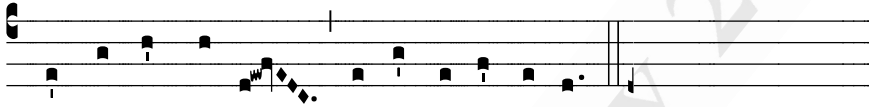


stra pelle, Bona cuncta posce.

Loosen the chains of sinners, give light to the blind, drive away our ills, obtain for us all good things.

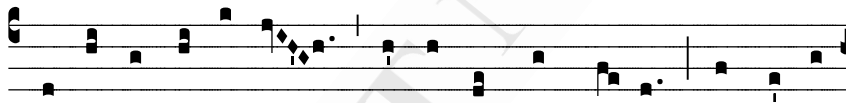


4. Monstra te esse matrem: Sumat per te pre-ces, Qui



pro no-bis na-tus, Tu-lit esse tu-us.

Show thyself a mother: may he hear thy prayers Who, born for us, was willing to be thy Son.



5. Virgo singu-lá-ris, Inter omnes mi-tis, Nos culpis

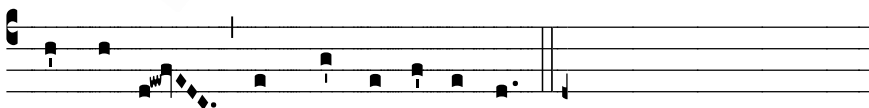


so-lú-tos, Mi-tes fac et castos.

Virgin above all others, meeker than all, make us free from sin, meek and pure.



6. Vi-tam præsta pu-ram, I-ter pa-ra tu-tum: Ut vidén-



tes Je-sum, Semper collæ-témur.

Obtain for us a pure life, make safe our path, that seeing Jesus we may ever rejoice with thee.



7. Sit laus De- o Patri, Summo Christo de- cus, Spi- rí-



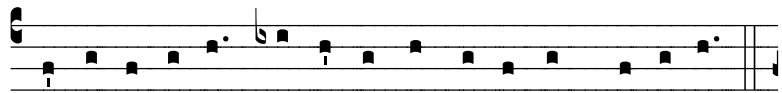
tu- i Sancto, Tri- bus honor unus. A- men.

To God the Father be praise, glory to Christ on high, honor to the Holy Spirit, one in three.

32. INVIO-LATA

VI

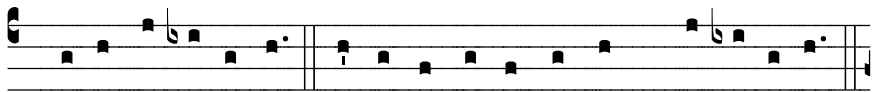
**I**



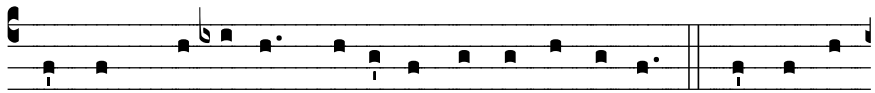
N- vi- o- lá- ta, \* ín- te- gra, et casta es Ma- rí- a:



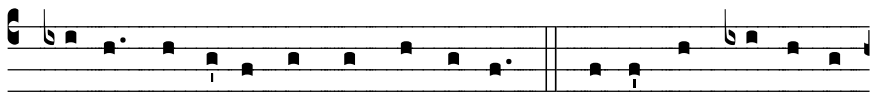
Quæ es effé- cta fúl- gi- da cæ- li porta. O Ma- ter alma



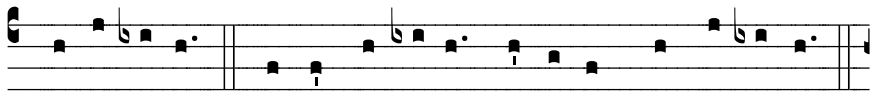
Christi ca- rí- ssi- ma: Sú- sci- pe pi- a laudum præ- cóni- a.



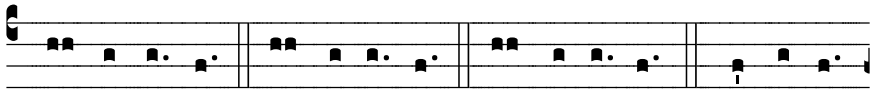
Te nunc flá- gi- tant devó- ta corda et o- ra: Nostra ut



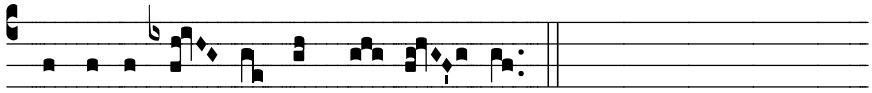
pu- ra pé- cto- ra sint et córpo- ra. Tu- a per pre- cá- ta



dulcí- sona: No- bis con- cedas vé- ni- am per sæ- cu- la.



O be-nígna! O Re-gí-na! O Ma-rí-a! Quæ so-la



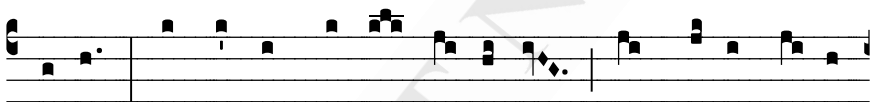
invi-o-lá-ta perman-sí-sti.

Inviolate, spotless and pure art thou, O Mary, who wast made the radiant gate of the King. Holy Mother of Christ most dear, receive our devout hymn and praise. Our hearts and tongues now ask of thee that our souls and bodies may be pure. By thy holy prayers obtain for us forgiveness for ever. O gracious Lady! O thou Queen! O Mary! who alone among women art inviolate.

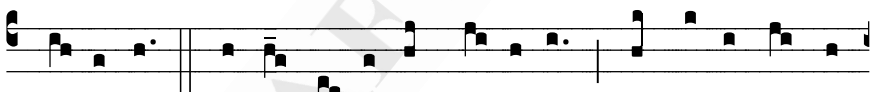
### 33. *MARIA MATER GRATIÆ*



**M**A-rí-a Ma-ter grá-ti-æ, Dulcis Pa-rens clemén-



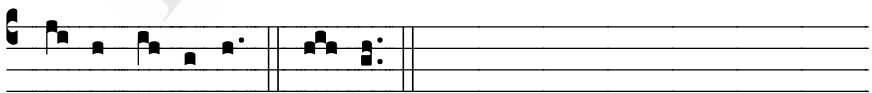
ti-æ, Tu nos ab hoste pró-te-ge, Et mortis ho-ra



suscí-pe. 2. Je-su ti-bi sit gló-ri-a, Qui na-tus es de



Vír-gi-ne, Cum Patre et almo Spí-ri-tu, In semp-



térna sæ-cu-la. A-men.

Mary, mother of grace, sweet mother of mercy, protect us from the enemy, and receive us at the hour of death. 2. Jesus to Thee be glory, Who was born of the Virgin, with the Father and the loving Spirit, unto everlasting ages. Amen.



34. O SANCTISSIMA

1. O sanctíssima, O píssima,  
Dulcis Virgo María!  
Mater amáta, intemeráta,  
Ora, ora pro nobis!

2. Tu, solátium et refúgium,  
Virgo Mater María!  
Quidquid optámus, per te sperámus;  
Ora, ora pro nobis!

3. Tota pulchra es, O María, et  
Mácula non est in te;  
Mater amáta, intemeráta,  
Ora, ora pro nobis.

4. In miséria, in angústia,  
Ora, Virgo, pro nobis;  
Pro nobis ora in mortis hora,  
Ora, ora pro nobis.

5. Ecce débiles, perquam flébiles,  
Salva nos, O María!  
Tolle languóres, sana dolóres,  
Ora, ora pro nobis!

6. Virgo, réspice, Mater, áspice,  
Audi nos, O María!  
Tu, medicínam, portas divínam,  
Ora, ora pro nobis!

1. O most holy, O most loving,  
O sweet Virgin Mary! Mother  
best beloved, undefiled: Pray,  
O pray for us!

2. Thou art our comfort, and  
our refuge, Virgin Mother Mary!  
All that we long for, through  
thee we hope for: Pray, O pray  
for us!

3. Thou art all fair, O Mary,  
and no stain of sin is in thee;  
Mother best beloved, unde-  
filed: Pray, O pray for us.

4. In misery, in anguish, pray  
for us, O Virgin; pray for us in  
the hour of death: Pray, O pray  
for us.

5. See how weak we are, lost in  
tears; save us, O Mary! Lighten  
our anguish; soothe our sor-  
rows: Pray, O pray for us!

6. Virgin, turn and look; Mother  
behold us; hear us, O Mary!  
Thou art the bearer of health  
divine: Pray, O pray for us!


35. SALVE MATER

V

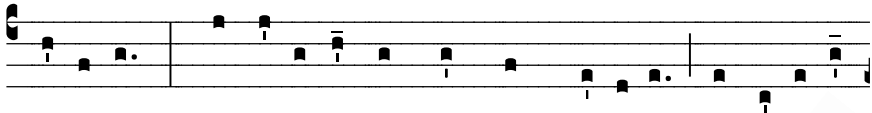
S Alve ma-ter mi-se-ri-córdi-æ, Ma-ter De- i, et  
ma-ter vé-ni-æ, Ma-ter spe- i, et ma-ter grá-ti-æ, Ma-ter

plena sanctæ lætí-ti-æ, O Ma-rí- a! *Repeat:* Salve mater.


℞. Hail, Mother of mercy, Mother of God, and Mother of pardon, Mother of hope, and Mother of grace, Mother full of holy joy, O Mary!



1. Salve de-cus humá-ni gé-ne-ris, Salve Virgo dígni-or



cé-te-ris, Quæ vírgines omnes transgréde-ris, Et álti-us



sedes in súde-ris, O Ma-rí-a! R. Salve, mater.

Hail, honor of mankind; hail, Virgin worthier than others, who surpass all virgins and in heaven occupy the highest seat of honor. O Mary!



2. Salve fe-lix Virgo pu-érpe-ra: Nam qui sedet in Pa-




tris déxte-ra, Cæ-lum regens, terram et æthe-ra, Intra

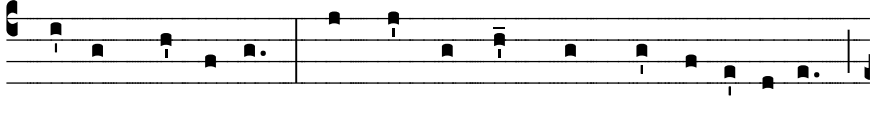


tu-a se clau-sit vísce-ra, O Ma-rí-a! R. Salve, mater.

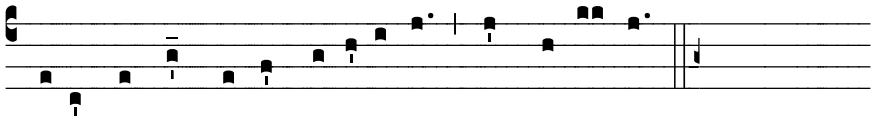
Hail, happy Virgin Mother, for He Who sits at the right hand of the Father, Ruler of heaven, earth and sky, didst hide himself within thy womb, O Mary!



3. Esto, Ma-ter, nostrum so-lá-ti-um; Nostrum esto, tu



Virgo, gáu-di-um; Et nos tandem post hoc exsí-li-um,



Lætus junge cho-ris cælésti- um, O Ma-rí- a! R. Salve, mater.  
 O Mother, be our solace; thou Virgin, be our joy; at last, after this exile, join us, rejoicing, to the heavenly choirs, O Mary!

36. *SUB TUUM PRÆSIDIUM*

VII

**S**

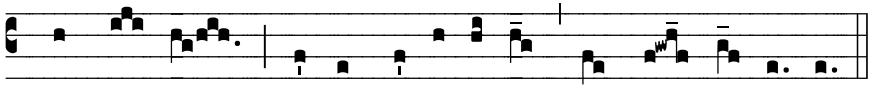
Ub tu- um præ-sí-di- um confú-gimus, \* sancta



De- i Gé-nitrix: nostras depre-ca-ti- ónes ne despí- ci- as



in neccessi-tá-tibus: sed a per-í-cu-lis cunctis lí-be-ra



nos semper, Virgo glo-ri- ó-sa et be- ne- dí-cta.

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

37. *TOTA PULCHRA ES*

I

**T**

O-ta pulchra es, Ma-rí- a! To-ta pulchra es,



Ma-rí- a! Et mácu-la o-ri-gi-ná-lis non est in te! Et



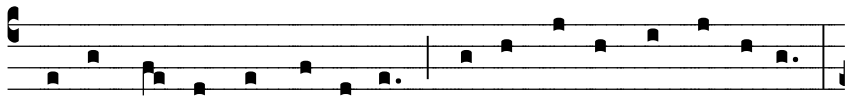
mácu-la o-ri-gi-ná-lis non est in te! Tu, gló-ri- a Je-rú-

sa-lem! Tu, læ-ti-ti-a Isra-el! Tu, hono-ri-fi-cénti-a pó-  
 pu-li nostri! Tu, advocá-ta pecca-tó-rum! O Ma-rí-a!  
 O Ma-rí-a! Virgo pru-dentí-ssima! Ma-ter clementís-  
 sima! O-ra pro no-bis, Intercé-de pro no-bis ad  
 Dó-mi-num Je-sum Chri-stum.

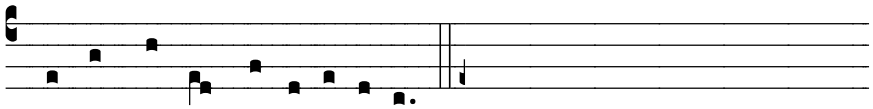
Thou art all fair, O Mary! Thou art all fair, O Mary! And the original stain is not in thee! And the original stain is not in thee! Thou art the glory of Jerusalem! Thou, the joy of Israel! Thou art the honor of our people! Thou art the advocate of sinners! O Mary! O Mary! Virgin most prudent! Mother most tender! Pray for us, intercede for us with our Lord Jesus Christ.

*Another version (Dom Pothier)*

V  
**T** O-ta pulchra es, O Ma-rí-a, to-ta pulchra es,  
 Et má-cu-la non est in te. Quam spe-ci-ó-sa, quam  
 su-á-vis in de-lí-ci-is Concépti-o il-libá-ta.



℞. Ve-ni, ve- ni de Lí-bano, ve-ni, ve-ni de Lí-bano,

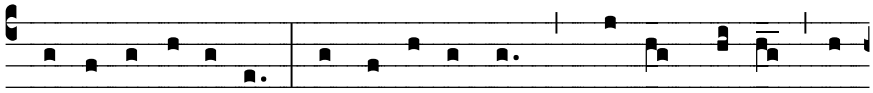


ve-ni, ve-ni co-ronábe-ris.

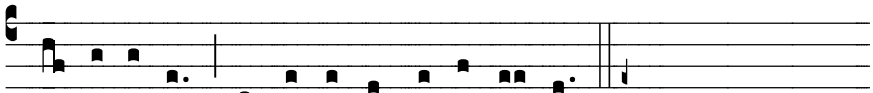
Thou art all fair, O Mary, thou art all fair, and no stain is in thee. How lovely, how sweet in its delights, thy Conception unstained. ℞. Come from Mount Lebanon, come from Mount Lebanon; come, thou shalt be crowned.



2. Tu progréde-ris ut au-ró-ra valde rú-ti-lans, Affers



gáudi- a sa-lú-tis, Per te ortus est Christus De- us, sol



ju-stí-ti-æ. O fúlgi-da porta lu- cis. ℞. Veni.

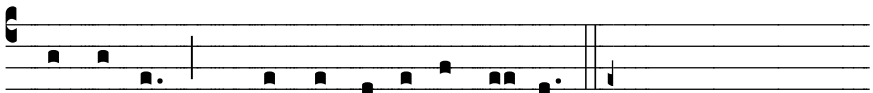
Thou goest forth like the rose-tinted dawn; Thou bringest the joys of salvation; Through thee Christ is risen, our God, the sun of justice. O gleaming portal of light.



3. Sic-ut lí-li- um inter spi-nas: inter fí-li- as Sic tu



Virgo benedícta. Tu- um re-fúlget vestiméntum ut nix

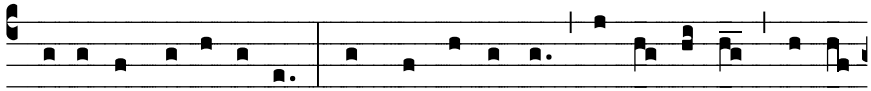


cándi-dum, Sic-ut sol fá-ci- es tu- a. ℞. Veni.

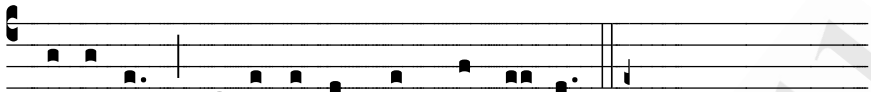
Like a lily among thorns, so art thou blest among the daughters, O Virgin. Thy shining raiment white as snow, thy face like the sun.



4. In te spes vi-tæ et vir-tú-tis, omnis grá-ti-a Et



vi-æ et ve-ri-tá-tis. Post te currémus in o-dó-rem su-a-

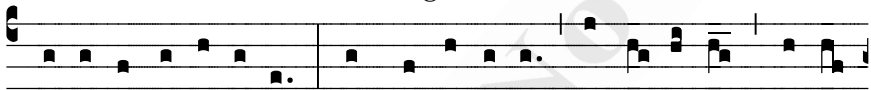


víssimum Trahénti-um unguentó-rum. R. Veni.

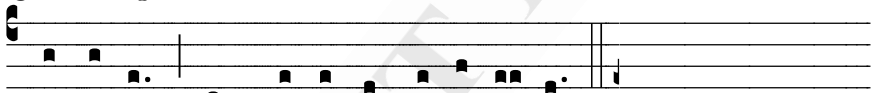
In thee is hope of life and virtue, all grace of the way and the truth. After thee we shall run, toward the sweet fragrance of thy delightful ointments.



5. Hortus conclú-sus, fons signá-tus, De-i Gé-ni-trix, Et

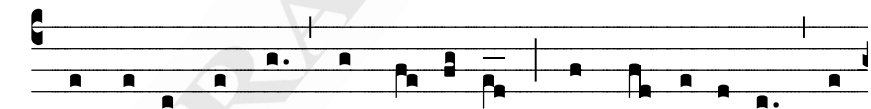


grá-ti-æ pa-radí-sus; Imber á-bi-it et re-céssit, hi-ems

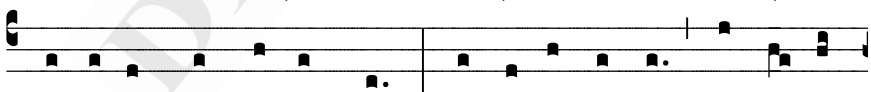


tránsi-it, Jam flo-res appa-ru-é-runt. R. Veni.

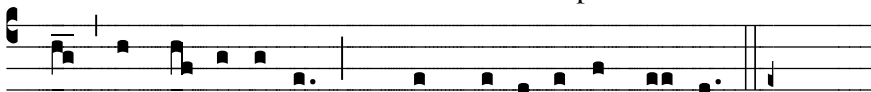
A garden enclosed, a fountain sealed, God's Mother; a paradise of grace. The rain is over and gone, the winter is past, now the flowers have appeared.



6. In terra nostra, vox au-dí-ta, vox dul-císsima, Vox



túrtu-ris, vox co-lúmbæ; Assúme pennas, O co-lúm-



ba formo-síssima! Surge, pró-pe-ra et ve-ni. R. Veni.

A voice is heard in our land, a voice most sweet, the voice of the dove and the turtledove: take wing, O dove most fair! Arise, hasten, and come.

# SEASONAL HYMNS AND CHANTS

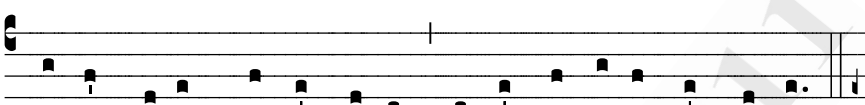
## ADVENT

### 38. CREATOR ALME SIDERUM †

IV

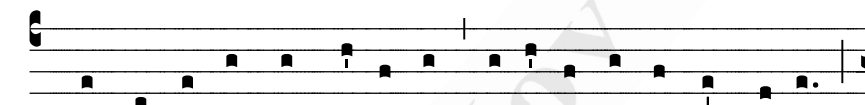


**C** Re-á-tor alme síde-rum, Ætérna lux credénti-um,




Je-su, Redémptor ómni-um, Inténde vo-tis súpli-cum.

Blessed Creator of the stars, eternal light of the faithful, Jesus, redeemer of all, hear the prayers of thy servants.

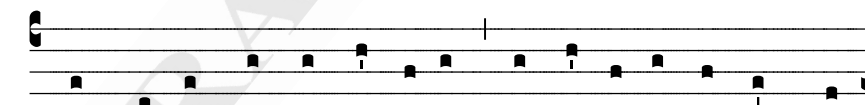


2. Qui dæmo-nis ne fraúdi-bus Per-í-ret orbis, ímpe-tu




Amó-ris actus, lángui-di Mundi medé-la factus es.

Who, lest through frauds of the devil all perish, moved by love becamest the healer of the sick world.



3. Commú-ne qui mundi ne-fas Ut expi-á-res, ad cru-



cem E Vírgi-nis sacrá-ri-o Intácta pro-dis víctima.

To atone for the sin of the world thou camest from the Virgin's womb, a spotless victim, to the cross.

† We retain the traditional text, which is usually replaced in modern collections by the Advent hymn from the Divine Office, *Conditor alme siderum*.

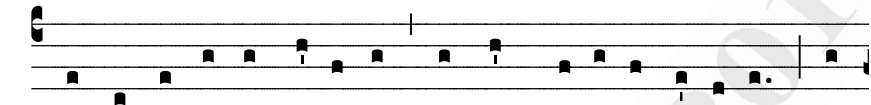


4. Cu-jus po-téstas gló-ri-æ, Noménque cum primum sonat,



Et cæ-li-tes et ífe-ri Treménte curvántur genu.

Thy glorious power and name when heard make angels and men trembling bend the knee.



5. Te depre-cámur, últimæ Magnum di-é-i Júdi-cem, Ar-



mis supérnæ grá-ti-æ De-fénde nos ab hósti-bus.

We pray thee, great judge of the last day, to defend us from our enemies with arms of grace from above.



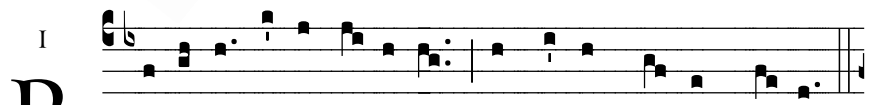
6. Virtus, honor, laus, gló-ri-a De-o Patri cum Fí-li-o,



Sancto simul Pa-rácli-to, In sæcu-ló-rum sæcu-la. A-men.

Power, honor, praise, and glory to God the Father, with the Son and the Holy Comforter, for ever and ever.

### 39. RORATE CÆLI DESUPER

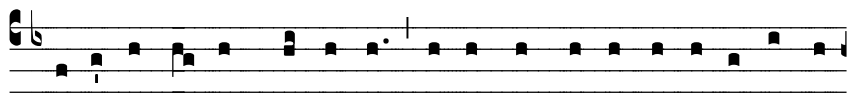


**R** Orá-te cæ-li dé-super, et nubes plu-ant justum.

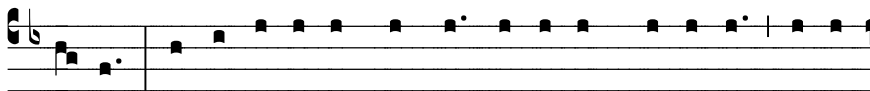
*Repeat: Roráte.*

Drop down dew, ye heavens, from above, and let the clouds rain down the Just One.

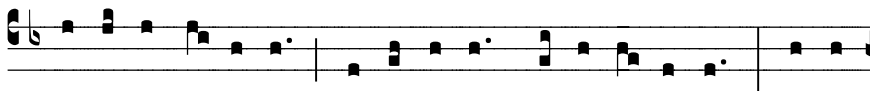




1. Ne i-rascá- ris Dómi-ne, ne ultra memí-ne-ris in-iqui-



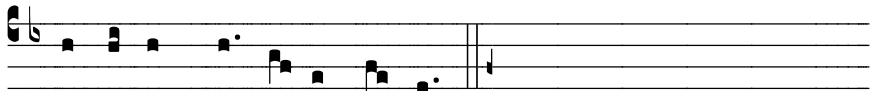
tá-tis: ecce cí-vi-tas Sancti facta est de-sérta: Si- on



de-sérta facta est: Je-rú-sa-lem de-so-lá- ta est: domus



sancti-fi-ca-ti- ó-nis tu-æ et gló-ri-æ tu-æ, u-bi lau-



da-vé-runt te patres nostri. R. Rorate.

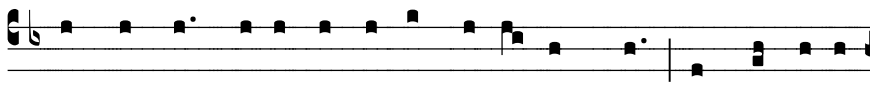
Be not angry, O Lord, and remember no longer our iniquity: behold the city of the Holy One is become a desert: Sion is become a desert: Jerusalem is desolate: the house of thy sanctification and of thy glory, where our fathers praised thee.



2. Peccá-vimus, et facti sumus tamquam immúndus nos,



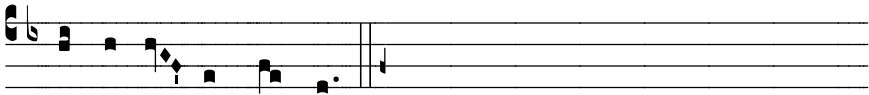
et ce-cí-dimus qua-si fó-li- um uni-vér-si: et in-iqui-tá-



tes nostræ qua-si ventus abstu-lé- runt nos: abscondísti

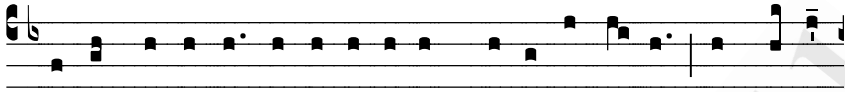


fá-ci- em tu- am a nobis, et alli-sísti nos in manu in-

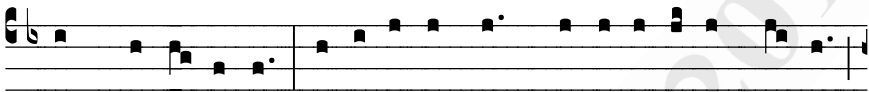


iqui-tá- tis nostræ. R. Rorate.

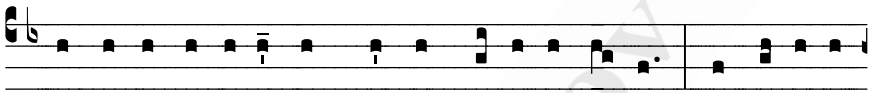
We have sinned and are become as one that is unclean: and we have all fallen as a leaf, and our iniquities like the wind have carried us away: thou hast hidden thy face from us, and hast crushed us in the hold of our iniquity.



3. Vi-de Domi-ne afflicti- ónem pópu- li tu- i, et mitte



quem missú-rus es: emítte Agnum domina-tó-rem terræ,

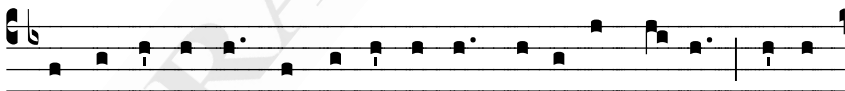


de Petra de-sérti ad montem fí- li- æ Si- on: ut áufe-rat

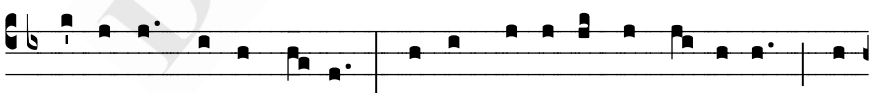


ipse jugum capti-vi-tá- tis nostræ. R. Rorate.

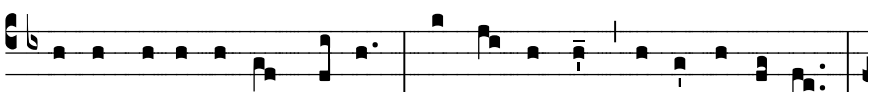
Behold, O Lord, the affliction of thy people, and send forth Him Who is to come: send forth the Lamb, the ruler of the earth, from the Rock of the desert, to the mount of the daughter of Sion: that he may take away the yoke of our captivity.



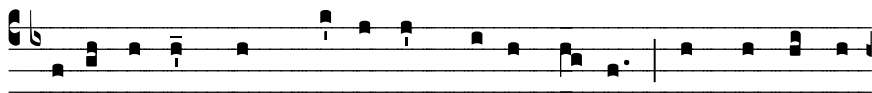
4. Conso-lámi-ni, conso-lámi-ni, pópu-le me- us: ci-to



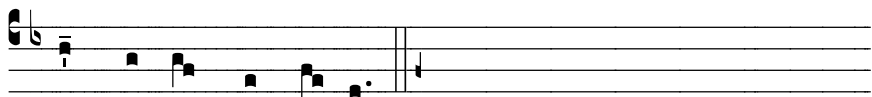
vé-ni- et sa-lus tu- a: qua-re mæró-re consu-me-ris, qui-



a innová-vitte do-lor? Salvá-bo te, no-li timé-re,



ego e-nim sum Dómi-nus De- us tu- us, Sanctus Is-ra-



el, Red-émptor tu- us. *R.* Rorate.

Be comforted, be comforted, my people: thy salvation cometh quickly: why art thou consumed with grief: for sorrow hath estranged thee: I will save thee: fear not, for I am the Lord thy God, the Holy One of Israel, thy Redeemer.

40. *VENI, VENI EMMANUEL*



Eni, veni, Emmá-nu- el, Captívum solve Is- ra- el,



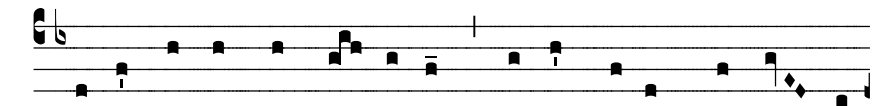
Qui gemit in exsí- li- o Pri- vá- tus De- i Fí- li- o.



*R.* Gaude, gaude, Emmá- nu- el Nascé- tur pro te, Is- ra- el.

Come, O come, Emmanuel, release captive Israel, who mourns in exile deprived of God's Son.

*R.* Rejoice, rejoice! Emmanuel shall be born for you, O Israel.



2. Ve- ni, ve- ni, Rex gén- ti- um, Ve- ni, Redemptor o- mni-



um: Ut salvas tu- os famu- los Pecca- ti si- bi consci- os.

*R.* Gaude.

Come, O come, King of the nations, come, Redeemer of all: that Thou mayst save Thy family from the guilt of their sins.



3. Ve-ni, ve-ni, O O- ri- ens, So-lá-re nos ad-vé- ni- ens:



Noctis depélle né- bu- las, Di- rásque noctis té- nebras. *R.*

Come, O come, O Dawn, our Sun at its coming: dispel the shadow of night, and destroy our darkness.

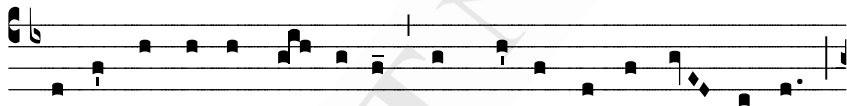


4. Ve-ni, Cla- vis Da- ví di- ca, Regna reclude cáe- li- ca;

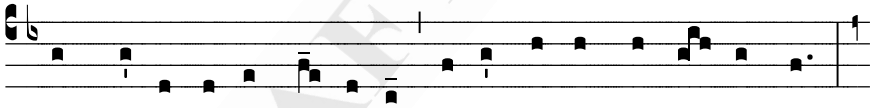


Fac i- ter tu- tum su- pé- rum, Et claude vi- as ín- fe- rum. *R.*

Come, Key of David, open the kingdom of heaven; make safe the heavenly way, and shut up the infernal way.



5. Ve-ni, O Jesse Vír- gu- la: Ex hostis tu- os ún- gu- la,

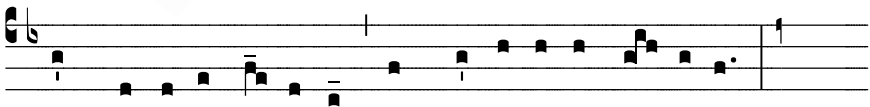


De spe- cu tu- os tár- ta- ri Educ, et antro bá- rathri. *R.*

Come, O Rod of Jesse: from the clutches of the enemy, from the snares of hell, and from the depths of the netherworld lead forth thine own.

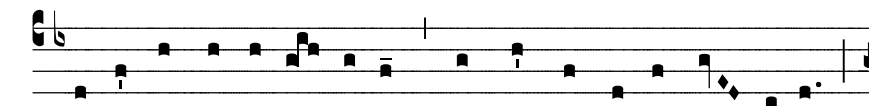


6. Ve-ni, ve-ni, Adó- na- i, Qui pópu- lo in Sí- na- i, Le-



gem de- dísti vér- ti- ce, In ma- jestá- te gló- ri- æ. *R. Gaude.*

Come, O come, O Adonai [Lord], Who to thy people on Sinai's summit didst give the law in glorious majesty.



7. Ve-ni, O Sa-pi-én-ti-a, Quæ hic dispo-nis o-mni-a:



Ve-ni, vi-am prudénti-æ Ut do-ce-as et gló-ri-æ. R.

Come, O Wisdom, Who arranges all things: come, that thou mayst teach us the glorious path of wisdom.

NB: The verses of *Veni, veni Emmanuel* are poetic adaptations of the *O Antiphons*, sung at Vespers during the week preceding Christmas. The hymn verses are in reverse chronological order; a true liturgical order would be:

Dec. 17: Verse 7    Dec. 18: Verse 6    Dec. 19: Verse 5    Dec. 20: Verse 4  
Dec. 21: Verse 3    Dec. 22: Verse 2    Dec. 23: Verse 1

## CHRISTMAS

### 41. ADESTE FIDELES

1. Adéste, fidéles,  
Læti triumphántes;  
Veníte, veníte in Béthlehem:  
Natum vidéte  
Regem angelórum:

R. Veníte adorémus,  
Veníte adorémus,  
Veníte adorémus Dóminum.

2. Deum de Deo,  
Lumen de lúmine,  
Gestant puéllæ víscera;  
Deum verum,  
Génitum, non factum: R.

3. Cantet nunc Io!  
Chorus angelórum:  
Cantet nunc aula cæléstium:  
Glória, glória,  
In excélsis Deo! R.

4. Ergo qui natus  
Die hodiérna,  
Jesu tibi sit glória:  
Patris æténi  
Verbum caro factum! R.

1. O come, all ye faithful, Joyful and triumphant, O come ye, O come ye to Bethlehem; Come and behold Him, Born the King of angels:

O come, let us adore Him, O come, let us adore Him, O come, let us adore Him, Christ the Lord.


2. God of God, Light of Light, Lo! He abhors not the Virgin's womb; Very God, Begotten, not created; O come...

3. Sing, choirs of angels, Sing in exultation, Sing, all ye citizens of heav'n above: Glory to God in the highest: O come...


4. Yea, Lord, we greet Thee, Born this happy morning; Jesus, to Thee be glory giv'n; Word of the Father, Now in flesh appearing; O come...

## 42. CORDE NATUS EX PARENTIS


V



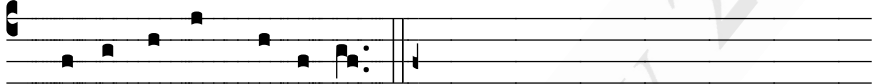
C Orde na-tus ex Pa-réntis Ante mundi ex-ór-di-um



Alpha et O cogno-mi-ná-tus Ipse fons et cláusu-la



Ómni-um quæ sunt, fu- é- runt Quæque post fu-tú-ra sunt:



R. Sæcu-ló-rum sæcu-lis.

Begotten of the Father's love before the world was made, called Alpha and Omega, he the source and end of all things that are, that were, that shall be; for ever and ever.



2. O be-á-tus ortus il-le Virgo cum pu-ér-pe-ra E-di-



dit nostram sa-lú-tem Fe-ta sancto Spí-ri-tu, Et pu-er

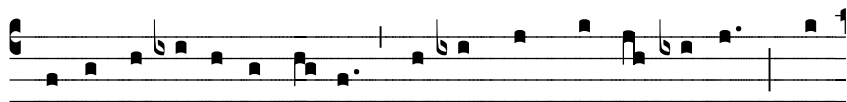


redémptor or-bis Os sacrá-tum pró-tu-lit:

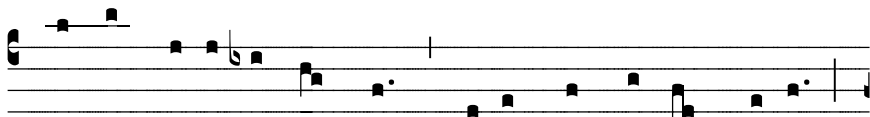


R. Sæcu-ló-rum sæcu-lis.

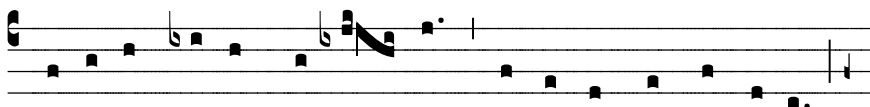
O blessed birth, when the Virgin conceiving of the Holy Spirit brought forth our salvation, when the Child, redeemer of the world, lifted his sacred head: for ever and ever.



3. Psallat al-ti-túdo cæ-li, Psal-lant omnes án-ge-li, Quid-



quid est vîrtu-tis unquam Psallant in laudem De-i;

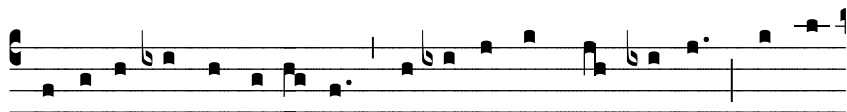


Nulla linguá-rum si-lé-scat Vox et omnis cónsonet:



R. Sæcu-ló-rum sæcu-lis.

Let the height of heaven sing; sing all angels; whatever has life, sing and praise God. No tongue shall be silent; sing, every voice: for ever and ever.



4. Te senes et te juvéntus, Parvu-ló-rum te cho-rus, Turba



matrum virgi-númque Símplici-ces pu-él-lu-læ Vo-ce con-

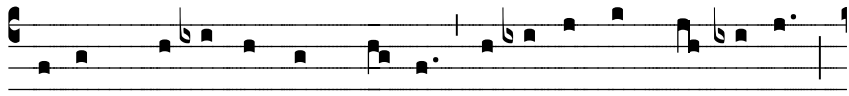


córdes pu-dí-cis Pérstrepent concénti-bus:



R. Sæcu-ló-rum sæcu-lis.

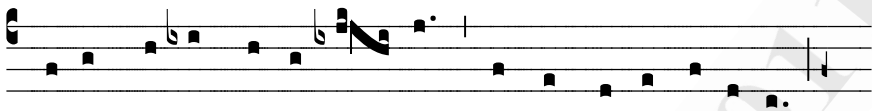
Thee old men and young proclaim; choirs of boys, matrons, maidens, children, joining their voices, sing hymns to thee: for ever and ever.



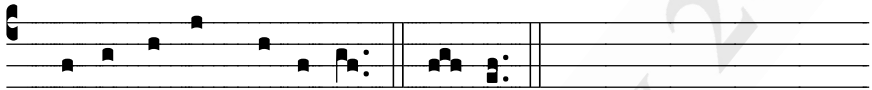
5. Ti-bi, Christe, sit cum Pa-tre Ha-gi- óque Pnéuma-te



Hymnus, de-cus, laus pe-rénnis, Gra-ti- á-rum á-cti- o,



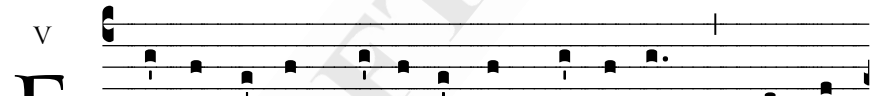
Honor, virtus, victó- ri- a, Regnum æ-terná-li-ter:



℞. Sæcu-ló-rum sæcu-lis. A-men.

To thee, O Christ, with the Father and the Holy Spirit, be hymns, glory, perennial praise, giving of thanks, honor, virtue, victory, and eternal kingship: for ever and ever.

43. *ECCE NOMEN DOMINI*



nunti- á-tum est per Gábri- el, hó-di- e appá-ru- it in



Isra- el: per Ma-rí- am Vírgi-nem est na-tus Rex. †E- ia!



Virgo De- um génu- it, ut di-ví-na vó-lu- it cleménti- a.



In Béthle-hem na-tus est, et in Je-rú-sa-lem vi-sus est,

et in omnem terram hono-ri-fi-cá-tus est Rex Isra-el.

† E-ia! (*ad lib.*)

Behold, the name of the Lord Emmanuel, which was announced by Gabriel, today has appeared in Israel: of the Virgin Mary was born the King. O joy! A Virgin has brought forth God, as the divine clemency has willed. Born in Bethlehem, seen in Jerusalem, and in all the earth the King of Israel is honored.

#### 44. HODIE CHRISTUS NATUS EST

I

**H** O-di-e \* Chri-stus na-tus est: hó-di-e Salvá-tor

appá-ru-it: hó-di-e in terra canunt Ange-li, læ-

tán-tur Archánge-li: hó-di-e exsúl-tant justi, di-

céntes: Gló-ri-a in excélsis De-o, alle-lú-ia.

Today Christ is born; today the Savior appears; today on earth the angels sing, archangels rejoice; today the just exult, saying: Glory to God in the highest, alleluia.

45. *PUER NATUS IN BETHLEHEM*

I  
**P** U- er na-tus in Bétlehem, al-le-lú-ia: Unde gau-

det Je-rú-sa-lem, al-le-lú-ia, al-le-lú-ia.

℞. In cordis jú-bi-lo Christum na-tum a-do-rémus,

Cum no-vo cánti-co.

A child is born in Bethlehem; wherefore Jerusalem rejoices.

℞. In jubilation of heart, let us adore the newborn Christ with a new song.

2. Assúmptis carnem Fí-li-us, al-le-lú-ia, De-i Patris al-

tíssimus, al-le-lú-ia, al-le-lú-ia. ℞. In cordis.

The Son hath assumed flesh, the Most High of God the Father.

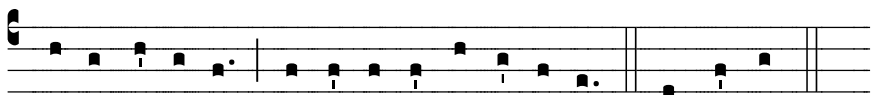
3. Per Gabri-é-lem núnti-um, al-le-lú-ia, Virgo concé-pit

Fí-li-um, al-le-lú-ia, al-le-lú-ia. ℞. In cordis.

Through the messenger Gabriel, the Virgin conceived a Son.



4. Tamquam sponsus de thá-lamo, al-le-lú-ia, Pro-céssit

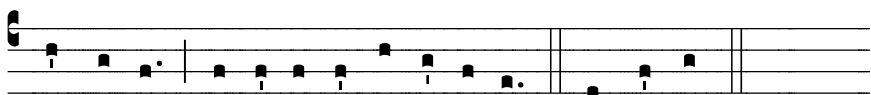


Matris ú-te-ro, al-le-lú-ia, al-le-lú-ia. R̄. In cordis.

Like a bridegroom from his chamber, he came forth from his Mother's womb.



5. Hic jacet in præ-sé-pi-o, al-le-lú-ia, Qui regnat si-ne



térmi-no, al-le-lú-ia, al-le-lú-ia. R̄. In cordis.

He lies in the manger, Who reigns without end.



6. Et Ange-lus pastó-ribus, al-le-lú-ia, Re-vé-lat quod sit

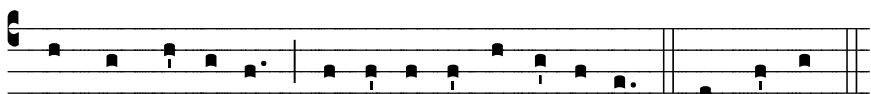


Dómi-nus, al-le-lú-ia, al-le-lú-ia. R̄. In cordis.

And the Angel reveals to the shepherds that this is the Lord.



7. Re-ges de Sa-ba vé-ni-unt, al-le-lú-ia, Au-rum, thus,

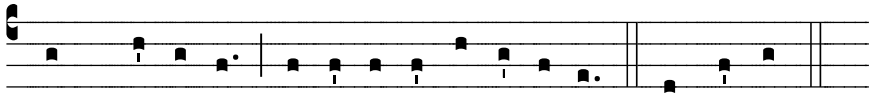


myrrham óffe-runt, al-le-lú-ia, al-le-lú-ia. R̄. In cordis.

Kings from Saba come, offering gold, incense, and myrrh.



8. Intrántes domum ínvi-cem, al-le-lú-ia, No-vum sa-lú-



tant prínci-pem, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

Entering the house, in turn they greet the newborn Prince.

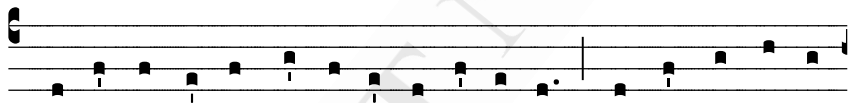


9. De Matre na-tus Vírgi-ne, al-le-lú-ia: Qui lumen est de



lúmi-ne, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

Born of a virgin mother, Who is Light of Light.



10. Si-ne serpéntis vúlne-re, al-le-lú-ia, De nostro ve-nit

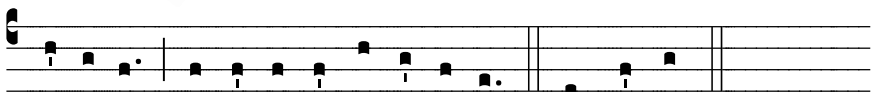


sángui-ne, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

Without the serpent's wound, he came of our blood.



11. In carne no-bis sími-lis, al-le-lú-ia, Peccá-to sed dis-

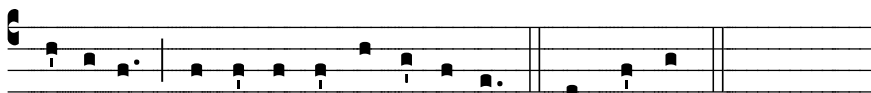


sími-lis, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

Like unto us in flesh, yet unlike us as to sin.

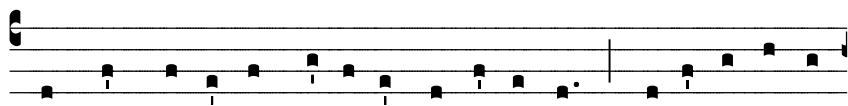


12. Ut rédde-ret nos hómi-nes, al-le-lú-ia, De-o et si-bi

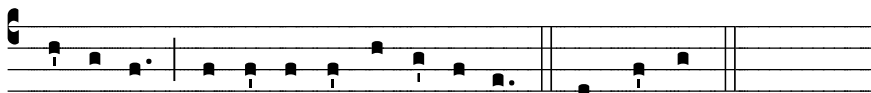


simi-les, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

In order to render us men like unto God and Himself.



13. In hoc na-tá-li gáudi-o, al-le-lú-ia, Bene-di-cá-mus



Dómi-no, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

On this joyous natal day, let us bless the Lord.



14. Laudé-tur sancta Trí-ni-tas, al-le-lú-ia, De-o di-cá-



mus grá-ti-as, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

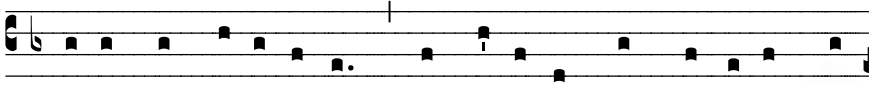
Praised be the Holy Trinity; let us give thanks to God.

## 46. RESONET IN LAUDIBUS

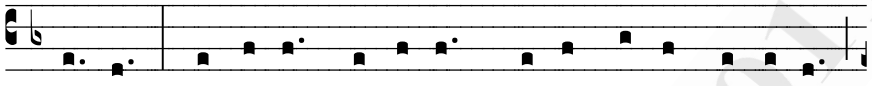


R

Esonet in láudi-bus Cum ju-cúndis pláusi-bus,



Si- on cum fidé- li-bus: R. Appá-ru- it quem gé-nu- it Ma-



rí- a. Gaudé-te, gaudé-te, Christus na-tus hó-di- e!



Gaudé-te, gaudé-te, ex Ma-rí- a Vír-gi-ne.

Let Zion resound in praises with the joyful acclaim of the faithful:

R. He whom Mary bore has appeared. Rejoice, rejoice, Christ is born today! Rejoice, rejoice, born of the Virgin Mary.

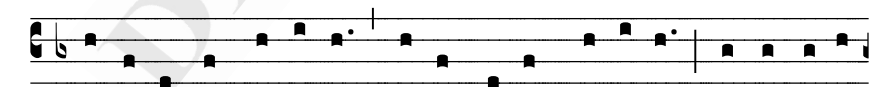


2. Si- on lauda Dómi-num, Salva-tó-rem ómni- um, Virgo

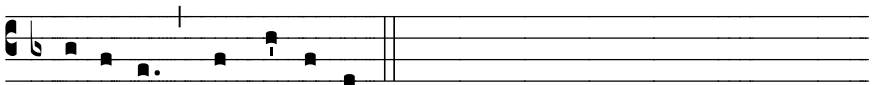


pa- rit Fí- li- um. R. Appá-ru- it.

Zion, laud your Lord, Savior of all, Son born of the Virgin.



3. Pú- e-ri concúrri-te, Na-to Re-gi psállite, Vo-ce pi- a



dí-ci-te. R. Appá-ru- it.

Gather round, ye children; sing to the newborn King with a voice of piety.

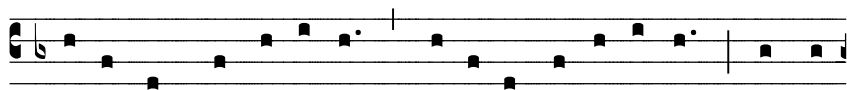


4. Na-tus est Emmánu- el, Quem præ-dí- xit Gábri- el

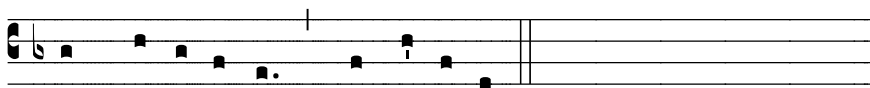


Testis est Ezéchi- el. R. Appá-ru- it.

Emmanuel is born, whom Gabriel prophesied and Ezekiel testified.

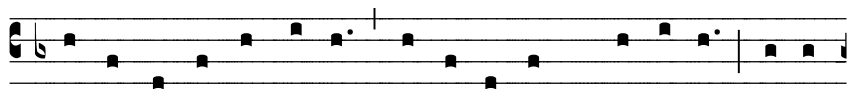


5. Juda cum cantó-ri-bus, Gráde-re de fó-ri-bus Et dic

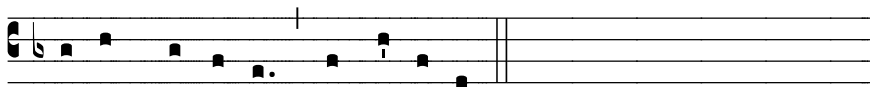


cum pastó-ri-bus. R. Appá-ru- it.

O Juda, with the singers go out the gate and sing with the shepherds.

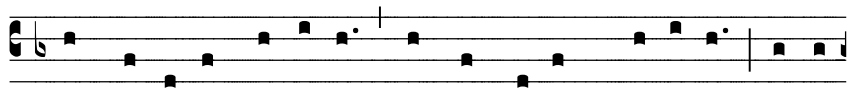


6. Qui regnat in æthe-re, Ve-nit o-vem quæ-re-re, No-lens



e- am pérde-re. R. Appá-ru- it.

Who reigns in heaven, has come to seek the sheep, not wishing their ruin.



7. Sancta ti-bi Trí-ni-tas, Os ómni- um grá-ti- as Ré-so-



net altíssimas. R. Appá-ru- it.

To Thee, Holy Trinity, may high thanksgivings ring out from all lips.

## 47. SALVE VIRGO SINGULARIS

VI




**S** Alve Virgo singu-lá-ris: Virgo manens De-um



pa-ris, Ante sæcla gene-rá-tum Corde Patris: Ado-ré-



mus nunc cre-á-tum Carne Matris. 2. Nos Ma-rí-a tu-a



prece A peccá-ti purga fœce: Nostri cursum inco-lá-tus



Sic dispóne, Ut det su-a fru-i Na-tus vi-si-óne.

Hail, singular Virgin: Virgin abiding together with God, of the Father's Heart before all creation: let us adore Him Who received His flesh from His Mother. 2. Mary, may thy prayer purge the impurity of our sins: that the course we run may be so arranged, so as to see the vision of the Son thou didst bear.

## CANDLEMAS (Feb. 2)

## 48. LUMEN AD REVELATIONEM, at the Blessing of Candles

VIII



**L** Umen \* ad reve-la-ti-ónem génti-um: et gló-ri-am



ple-bis tu-æ Isra-el. *Cant.* Nunc dimittis, p. 259 (to Tone 8G above)

A light of revelation to the Gentiles, and the glory of Thy people Israel.

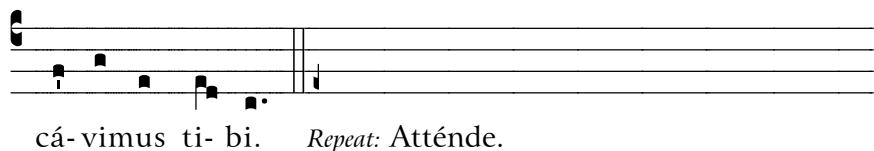


## LENT

## 49. ATTENDE DOMINE



**A** T-ténde Dómi-ne, et mi-se-ré-re, qui-a pec-

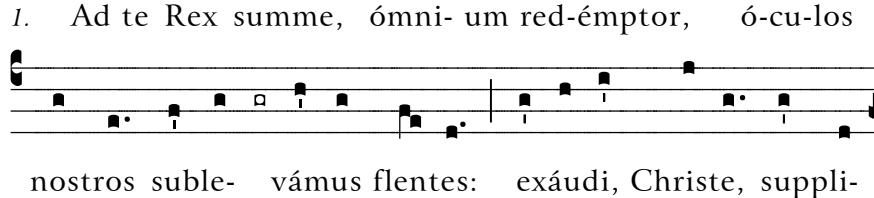


cá-vimus ti-bi. *Repeat: Atténde.*

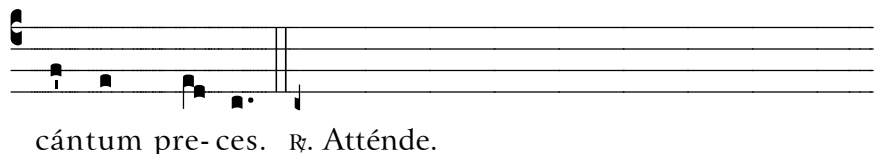
Look down, O Lord, and have mercy, for we have sinned against thee.



1. Ad te Rex summe, ómni-um red-émptor, ó-cu-los



nostros suble-vámus flentes: exáudi, Christe, suppli-

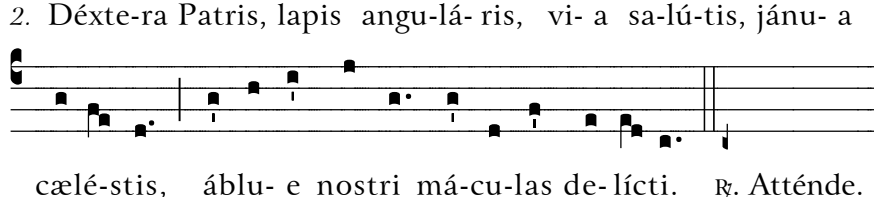


cántum pre-ces. *R.* Atténde.

To thee, high King, Redeemer of all, weeping we lift our eyes; hear, Christ, the prayers of thy servants.

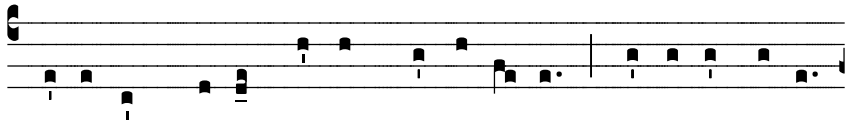


2. Déxte-ra Patris, lapis angu-lá-ris, vi-a sa-lú-tis, jánu-a

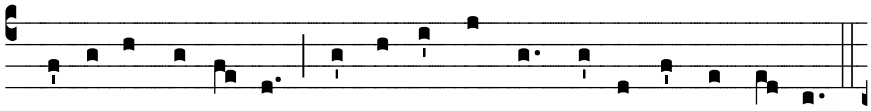


cælé-stis, áblu-e nostri má-cu-las de-lícti. *R.* Atténde.

Right hand of the Father, cornerstone, path of salvation and gate of heaven, cleanse the stain of our sins.



3. Rogámus, De- us, tu- am ma-jestá-tem: áu-ribus sacris



gémi-tus exáu-di: crí-mi-na nostra plá-ci-dus indúlge.

℞. Atténde.

O God, we pray thy majesty, lend thy holy ears to our sighs, mercifully forgive our offenses.



4. Ti-bi fa-témur crí-mi-na admís-sa: contrí-to corde pán-



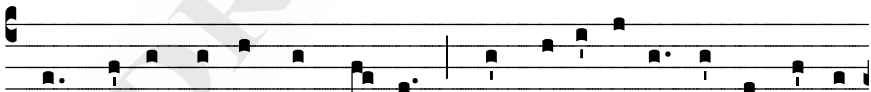
dimus occúl-ta: tu- a, Redémptor, pí- e- tas ignóscat.

℞. Atténde.

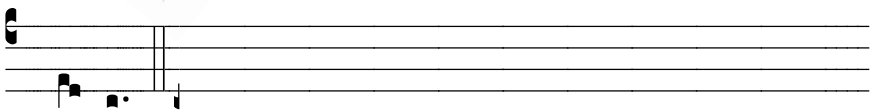
To thee we confess committed sin, with contrite heart we unveil hidden faults; may thy mercy, Redeemer, forgive.



5. Inno-cens cáptus, nec repúgnans ductus; tésti-bus fal-



sis pro ímpi- is damná- tus: quos redemísti, tu consérva,



Chri-ste. ℞. Atténde.

Seized though innocent, led away unresisting, condemned by false witness in place of the guilty, Christ keep those whom thou hast saved.

## 50. PARCE DOMINE

I  
**P** Arce Dómi-ne, \* parce póp-u-lo tu-o: ne in

æ-térnum i-rascá-ris no-bis.

*Repeat:* Parce Dómine.

Spare, O Lord, spare Thy people, lest Thou be angry with us forever.

1. Flectámus i-ram víndi-cem, Plo-rémus ante Jú-di-cem;

Clamémus o-re súppli-ci, Di-cámus omnes cérnu-i:

*R.* Parce Dómine.

Let us bow down before the avenging wrath; let us weep before the Judge; let us cry forth in prayer of supplication, and all fall prostrate in prayer.

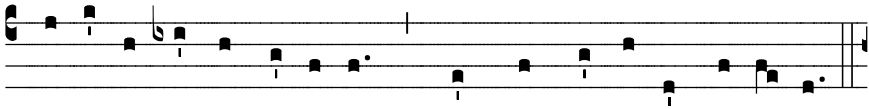
2. Nostris ma-lis offéndimus Tu-am De-us cleménti-am

Effúnde nobis dé-super Remíssor indulgénti-am.

*R.* Parce Dómine.

By our sins we have offended thy clemency, O God; pour out on us thy pardon from on high, Thou Who dost forgive.

3. Dans tempus acceptábi-le, Da lacrimá-rum rí-vu-lis



La-vá-re cordis víctimam, Quam læta a-dú-rat cá-ri- tas.

℞. Parce Dómine.

Offering an acceptable time, give streams of tears to wash the sacrifice of our heart, which joyful charity enkindles.



4. Audi, be-nígne Cóndi- tor, Nostras preces cum flé-tibus



In hoc sacro je-jú-ni- o Fu-sas quadra-ge-ná-ri- o.

℞. Parce Dómine.

Hear, thou merciful Creator, the tearful prayers poured forth during this holy fast of forty days.



5. Scru-tá-tor alme córdi- um, Infírma tu scis ví-ri- um;



Ad te re-vérsis éxhi-be Remissi- ó-nis grá-ti- am.

℞. Parce Dómine.

Beloved searcher of hearts, thou knowest the infirmities of men; show pardoning grace to those who return to thee.

51. STABAT MATER, at the Stations of the Cross

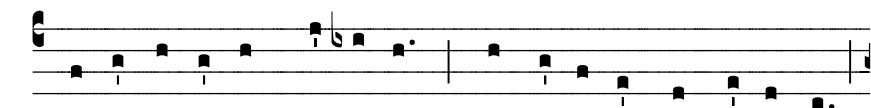
VI



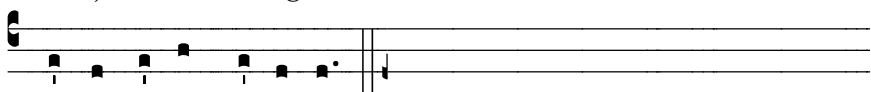
S Ta-bat Ma-ter do-lo- ró-sa Juxta cru- cem lacri-

mó-sa, Dum pendé-bat Fí- li- us.

Sorrowful, weeping stood the Mother by the cross on which hung her Son.



2. Cu- jus á-nimam geméntem, Con- tristá- tam et do- léntem

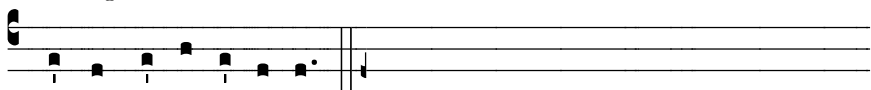


Per- transí- vit glá- di- us.

Whose soul, mournful, sad, lamenting, was pierced by a sword.

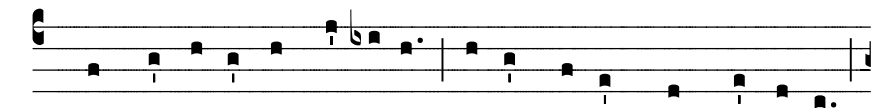


3. O quam tristis et af- flícta Fu- it illa bene- dícta

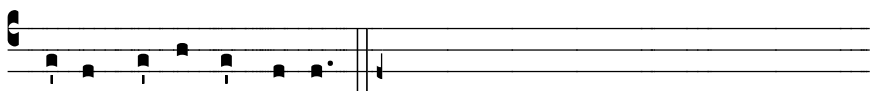


Ma- ter Uni- gé- ni- ti!

Oh how sad, how afflicted was that blessed Mother of the Only-begotten.

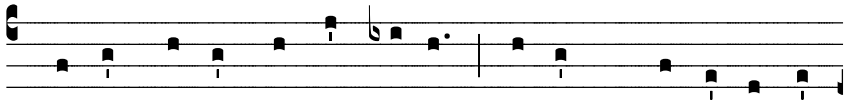


4. Quæ mæ- rébat et do- lébat, Pi- a Ma- ter, dum vi- débat

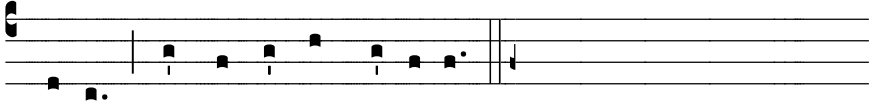


Na- ti pœnas ín- cly- ti.

How did she mourn and lament, loving Mother, while she saw the torment of her divine Son.



5. Quis est homo qui non fle-ret, Matrem Chri-sti si vi-



dé-ret In tanto supplí-ci-o?

What man would not weep if he saw the mother of Christ in such sorrow?

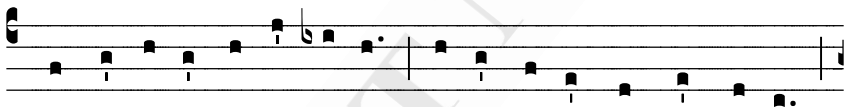


6. Quis non posset contristá-ri, Christi matrem contemplá-



ri Do-léntem cum Fí-li-o?

Who would not mourn with her, seeing Christ's mother mourning with her Son?

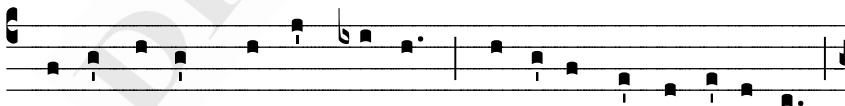


7. Pro peccá-tis su-æ gentis, Vi-dit Je-sum in torméntis,



Et fla-gél-lis súbdi-tum.

For the sins of his race she sees Jesus scourged and in torment.

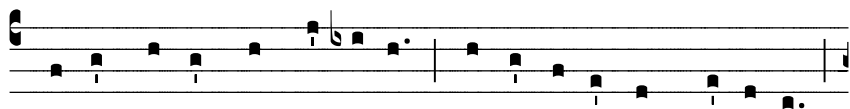


8. Vi-dit su-um dulcem na-tum Mo-ri-éndo de-so-lá-tum,

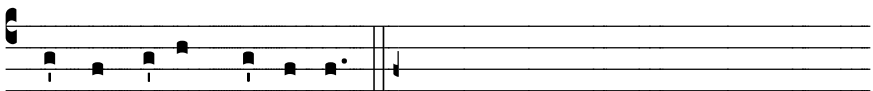


Dum emí-sit spí-ri-tum.

She sees her dear Son dying in anguish, as he gives up the ghost.



9. E-ia Ma-ter, fons amó-ris, Me sentí-re vim do-ló-ris

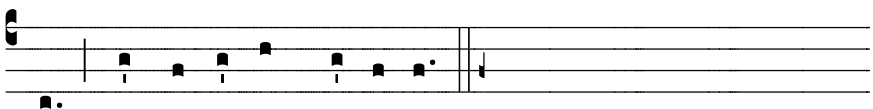


Fac, ut tecum lú-ge- am.

O Mother, fount of love, make me feel the strength of thy sorrow, that I may mourn with thee.



10. Fac ut árde- at cor me- um In amándo Christum De-

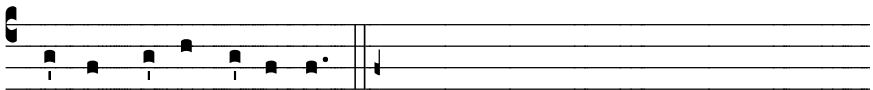


um, Ut si-bi complá-ce- am.

Make my heart burn with love for Christ my God, that I may please him.

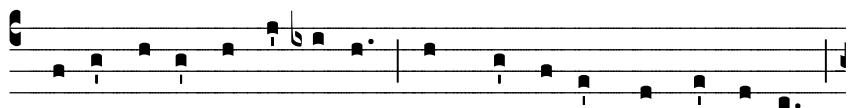


11. Sancta Ma-ter, istud a-gas, Cru-ci- fí-xi fi-ge pla-gas



Cordi me- o vá-li-de.

Holy Mother, do this: fix the wounds of the Crucified firmly in my heart.



12. Tu- i na-ti vulne-rá-ti, Tam digná-ti pro me pa-ti,

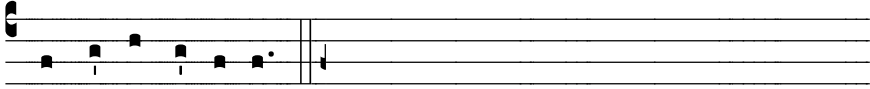


Pœnas me-cum dí-vi-de.

Share with me the pain of thy wounded Son, Who deigns to bear so much for me.



13. Fac me tecum pi-e fle-re, Cruci-fí-xo condo-lé-re, Do-



nec e-go ví-xe-ro.

While I live let me mourn with thee, suffering with Him Who bore the cross.

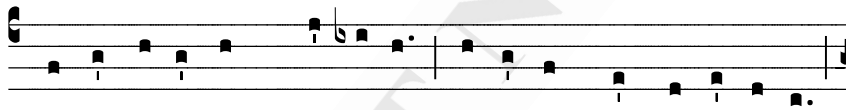


14. Juxta crucem te-cum sta-re, Et me ti-bi so-ci-á-re



In planctu de-sí-de-ro.

I wish to stand with thee by the cross and to share thy woe.



15. Virgo vírgi-num præ-clá-ra, Mi-hi jam non sis amá-ra:



Fac me te-cum plánge-re.

Blessed Virgin of all virgins, be not hard to me, let me weep with thee.



16. Fac ut portem Chri-sti mortem, Passi-ó-nis fac consór-



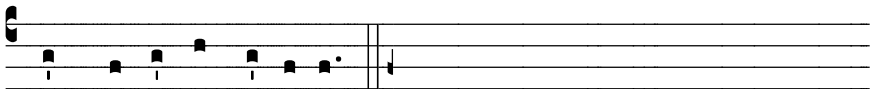
tem, Et pla-gas re-có-le-re.

Let me remember the death of Christ, give me a share in his passion, thinking of his pain.





17. Fac me pla-gis vulne- rá-ri, Fac me cruce in-ebri- á-ri,

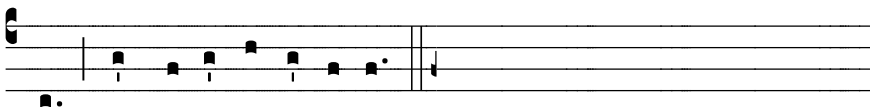


Et cru- ó-re Fí-li- i.

Let me be wounded with his wounds, be filled with the cross and precious blood of thy Son.



18. Flammis ne u-rar succénsus, Per te, Virgo, sim de-fén-

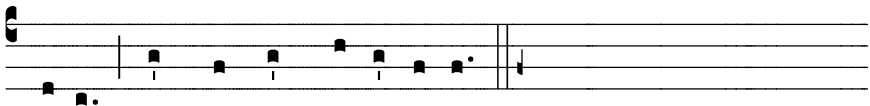


sus In di- e ju-dí-ci- i.

That I may not burn in flames, may I be protected by thee, holy Virgin, at the day of judgment.



19. Christe, cum sit hinc ex- í-re, Da per Matrem me ve-

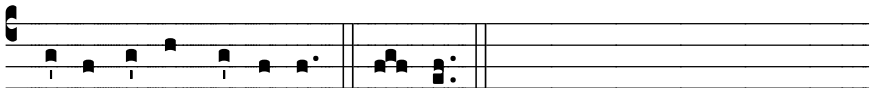


ní-re Ad palmam victó-ri-æ.

Christ, when I come to death, grant that through Thy Mother, I may gain the palm of victory.



20. Quando corpus mo-ri- é-tur, Fac ut á-nimæ doné-tur



Pa-ra-dí-si gló-ri- a. A-men.

When the body dies, grant that my soul may enter the glory of paradise.

## PALM SUNDAY

52. *HOSANNA FILIO DAVID, Antiphon at the Blessing of Palms*

VII

**H** O-sánna \* fí-li- o Da-vid: benedí-ctus qui ve-nit  
 in no-mi-ne Dómi-ni. Rex Is- ra- el: Ho-sánna in  
 excél-sis.

Hosanna to the Son of David! Blessed is He Who comes in the name of the Lord. O King of Israel: Hosanna in the highest.

53. *PUERI HEBRÆORUM, Antiphon at the Distribution of Palms*

I

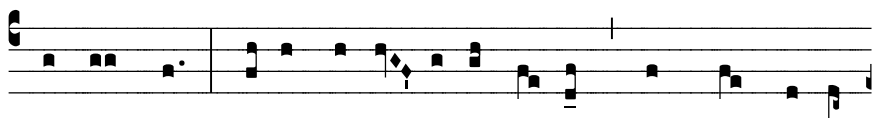
**P** U-e-ri Hebræ-ó-rum, \* portántes ramos o- livá-rum,  
 obvi- a-vé-runt Dómi- no, clamán- tes et di-cén- tes:  
 Ho-sánna in excél-sis.

The Hebrew children, bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest. *v. Ps 23*

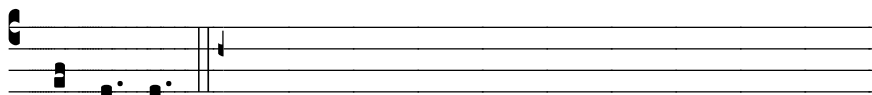
54. *GLORIA LAUS, Hymn during the Palm Sunday Procession*

I

**G** Ló-ri- a, laus et honor ti-bi sit, Rex Chri-ste

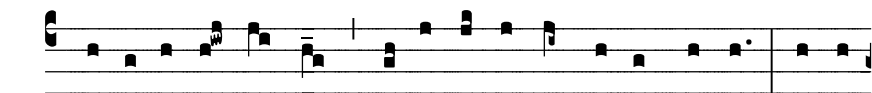


Red-émptor: Cu- i pu- e- rí- le de- cus prompsit Ho- sán-

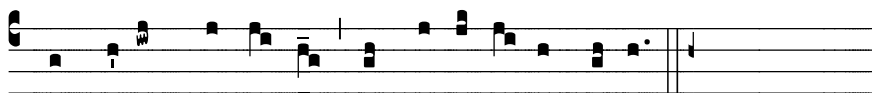


na pi- um. *Repeat:* Glória, laus.

℞. Glory, praise and honor to Thee, O Christ, our King and Redeemer: to Whom children sang their glad and sweet hosannas.

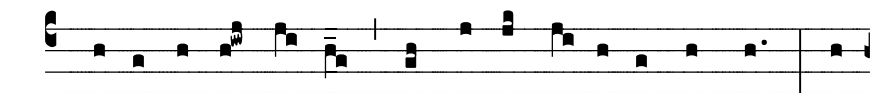


1. Isra- el es tu Rex, Da- ví- dis et íncli- ta pro- les: Nómi-

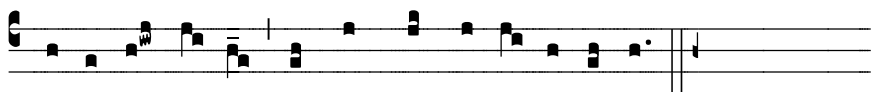


ne qui in Dómi- ni, Rex bene- dícte, ve- nis. ℞. Glória, laus.

Hail, King of Israel! David's Son of royal fame! Thou who come in the name of the Lord, O blessed King.

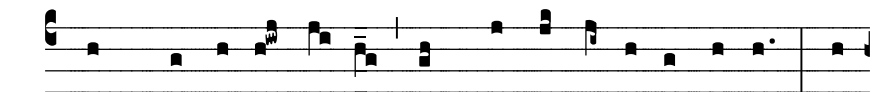


2. Cœtus in ex- cël- sis te láudat cæ- li- cus omnis, Et

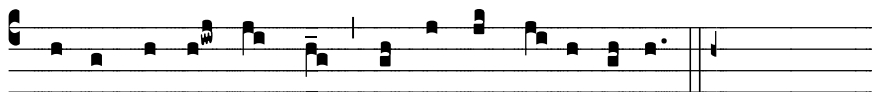


mortá- lis homo, et cuncta cre- á- ta simul. ℞. Glória, laus.

The angel host praise thee on high, on earth mankind as well, with all created things.



3. Plebs Hebræ- a ti- bi cum palmis óbvi- a ve- nit: Cum

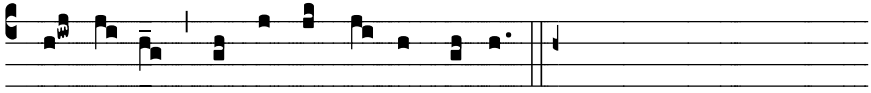


pre- ce, vo- to, hymnis, ádsumus ecce ti- bi. Glória, laus.

With palms the Hebrew people went forth to meet thee. We greet thee now with prayers, vows, and hymns.



4. Hi ti-bi passú-ro solvébant mú-ni-a láudis: Nos ti-bi

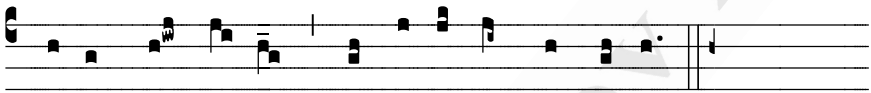


regnánti pángimus ecce me-los. R. Glória, laus.

As thou didst go forth to die, they crowned thee with praise; now we raise our song unto thee, O King on high.



5. Hi placu-é-re ti-bi, plá-ce-at de-vó-ti-o nostra: Rex



bone, Rex clemens, cui bona cuncta pla-cent. R. Glória, laus.

Their poor homage pleased thee, O gracious King! O clement King, accept ours too, the best that we can offer.

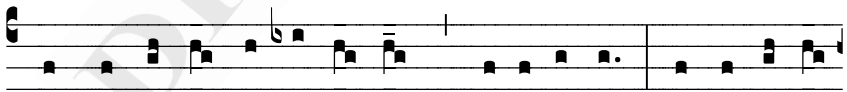
#### HOLY THURSDAY

55. *UBI CARITAS ET AMOR, Hymn for Holy Thursday*



**U** - bi cá-ri-tas et a-mor, De-us i-bi est. †

Where charity and love are found, God is there.



1. Congre-gá-vit nos in u-num Christi amor. Exsultémus,



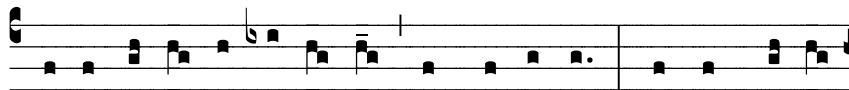
et in ipso jucundémur. Time-ámus, et amé-mus De-um

† Modern sources have: Ubi caritas est vera... (Where love is found to be authentic...)

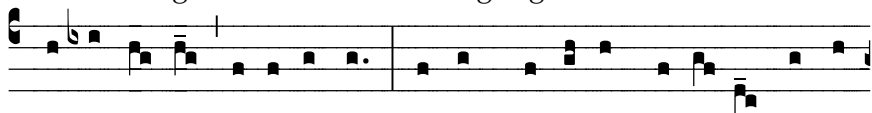


vi-vum. Et ex corde di-li-gámus nos sin-cé- ro. R. Ubi cáritas.

The love of Christ has gathered us together into one. Let us rejoice and be glad in Him. Let us fear and love the living God, and love each other from the depths of our heart.



2. Simul ergo cum in u-num congre-gámur: Ne nos mente



di-vi-dámur cave- ámus. Cessent júrgi- a ma-lígna, cessent



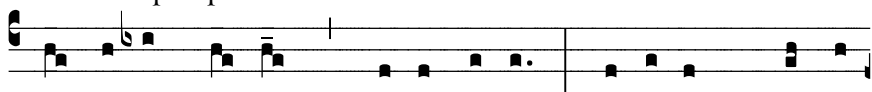
li-tes. Et in mé-di- o nostri sit Christus De- us.

R. Ubi cáritas.

Therefore when we are together, let us take heed not to be divided in mind. Let there be an end to bitterness and quarrels, an end to strife, and in our midst be Christ our God.



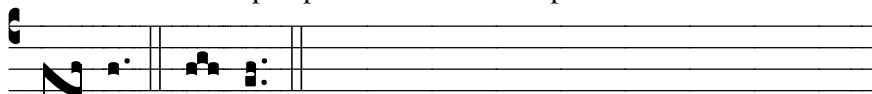
3. Simul quoque cum be- á- tis vi-de- ámus Glo-ri- án-



ter vultum tu- um, Christe De- us: Gáudi- um, quod est



imménsum, atque probum, Sæcu-la per infi-ní- ta sæcu-



ló- rum. A-men.

And, in company with the blessed, may we see thy face in glory, O Christ our God: pure and unbounded joy for infinite ages of ages.

## GOOD FRIDAY

56. *ECCE LIGNUM, Procession at the Adoration of the Cross*

VI

**E** Cce li-gnum Cru- cis, in quo sa-lus mun-di

pe-pén- dit. R. Ve- ní- te, ad- o-ré- mus. *ijj.*

Behold the wood of the Cross, on which hung the Savior of the world. R. Come, let us adore.

57. *CRUCEM TUAM, Antiphon in Honor of the Holy Cross*

IV

**C** Ru-cem tu- am \* ado-rá-mus, Dó-mine: et sanctam

re-surrecti- ó-nem tu- am laudá-mus et glo-ri- fi-cá-mus:

ecce e-nim propter lignum ve- nit gáudi- um in u-ni-

vérso mundo. *Ps.* De- us mi-se-re- á-tur nostri, et bene-

dí-cat nobis: \* illú-mi-net vultum su- um super nos, et

mi-se-re- á-tur nostri. *Crucem.*

We adore thy Cross, O Lord, and we praise and glorify thy holy Resurrection, for behold by that wood joy came into the whole world.

*Ps.* May God have mercy on us and bless us; may he let his face shine upon us, and have mercy on us.

## 58. CRUX FIDELIS, Hymn for Good Friday



I  
C Rux fi-dé-lis, inter omnes Arbor una nó-bi-lis:



Nulla silva ta-lem pro-fert, Fronde, flo-re, gé-rmi-ne:



\* Dulce lignum, dulces clavos, Dulce pondus sústi-net.

R. O faithful Cross, incomparable Tree, the noblest of all; no forest hath ere put forth the likes of thine own leaves, thy flowers, thy fruits;

\* Gentle wood with a gentle nail, to support so gentle a burden!



1. Pange, lingua, glo-ri-ó-si Láure-am certámi-nis, Et



su-per cru-cis trophæ-o Dic tri-umphum nó-bi-lem:



Quá-li-ter Re-démptor orbis Immo-lá-tus ví-ce-rit.

*Crux...gérmine.*

Sing, O my tongue, of the battle, of the glorious struggle; and over the trophy of the Cross, proclaim the noble triumph; tell how the Redeemer of the world won victory through his sacrifice.



2. De pa-réntis pro-toplá-sti Fraude Factor cóndo-lens,



Quando pomi no-xi- á-lis In necem morsu ru- it:



Ipse lignum tunc no-tá-vit, Damna ligni ut sólve-ret.

*\* Dulce.*

The Creator looked on sadly as the first man, our forefather, was deceived, and as he fell into the snare of death, taking a bite of a lethal fruit; it was then that God chose this blessed piece of wood to destroy the other tree's curse.



3. Hoc o-pus nostræ sa-lú- tis Ordo de-po-pósce- rat:



Multi- fórmis prodi- tó-ris Ars ut ar-tem fálle- ret: Et



me- dé-lam ferret inde, Hostis unde læ-se- rat.

*Crux...gérmine.*

Such was the act called for by the economy of our salvation: to outwit the resourceful craftiness of the Traitor and to obtain our remedy from the very weapon with which our enemy struck.

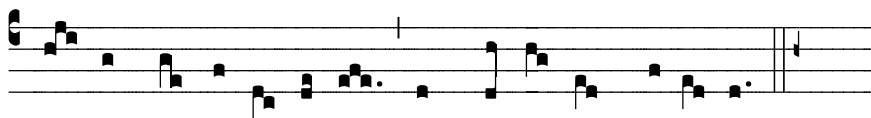


4. Quando ve-nit ergo sa-cri Ple-ni-tú-do témpo- ris,



Missus est ab arce Patris Na-tus, orbis Cóndi- tor, At-





que ventre virgi-ná-li Carne amí-ctus pródi- it.

\* *Dulce.*

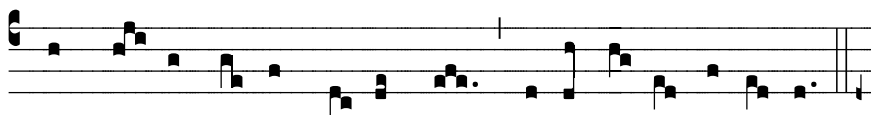
And so, when the fullness of that blessed time had come, the Son, the Creator of the world, was sent from the throne of the Father, and having become flesh, he came forth from the womb of a virgin.



5. Va-git infans inter arcta Cón-di-tus præ-sé-pi- a:



Membra pannis invo-lú-ta Virgo Ma-ter ál-li-gat:



Et De- i ma-nus pe-désque Stricta cingit fásci- a.

*Crux...gérmine.*

The infant cried as he was placed in the narrow manger; his Virgin Mother wrapped his limbs in swaddling clothes, encircling God's hands and feet with tight bands.



6. Lustra sex qui jam pe-ré- git, Tempus implens córpo-



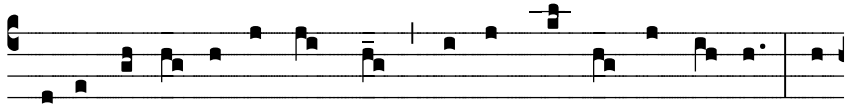
ris, Sponte lí-be- ra Re-démptor Passi- ó- ni dé-di- tus,



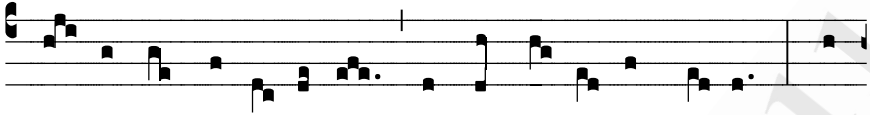
Agnus in Cru-cis le-vá-tur Immo-lándus stí-pi- te.

\* *Dulce.*

When more than thirty years had past, at the end of his earthly life, he willingly gave himself up to the Passion; it was for this that he was born. The Lamb was lifted up onto a Cross, offered in sacrifice on wood.



7. Felle po-tus ecce languet: Spi-na, cla-vi, lánce- a, Mi-



te corpus perfo-rá-runt, Unda ma-nat et cru- or: Ter-



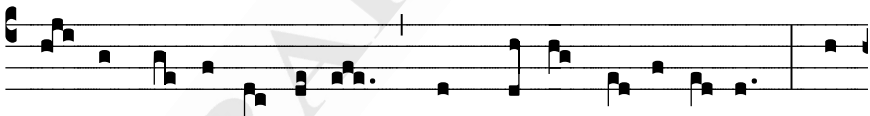
ra, pontus, astra, mundus, Quo la-vántur flúmi-ne!

*Crux...gérmine.*

Behold the vinegar, the gall, the reed, the spittle, the nails and spear! His precious body is torn open, water and blood rush forth. This great and mighty river washes land, sea, stars—the entire world!



8. Flecte ramos, arbor al-ta, Tensa la-xa vísce- ra, Et



ri- gor lentéscat ille, Quem de-dit na-tí-vi- tas: Et



su- péni membra Re-gis Tende mi- ti stí- pi- te.

*\* Dulce.*

Bend thy branches, tallest of trees, relax thy hold on his tightly stretched body; soften up the hardness which nature hath given thee, and present to the body of the Heavenly King a more bearable support.



9. So-la digna tu fu- í-sti Ferre mundi Vícti-mam: At-



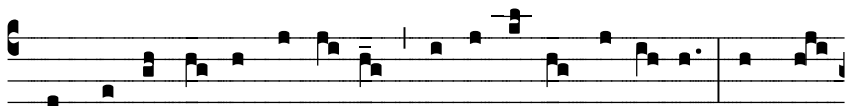
que pro-tum præpa- rá-re Arca mundo náufra-go: Quam



sa- cer cru- or per-únxit, Fusus Agni córpo- re.

*Crux...gérmine.*

Thou alone hast been worthy to carry the ransom of the world; mankind's ship had gone down beneath the waves, but thou openest the way to our port of rescue. For thou art anointed with the sacred blood which sprung forth from the body of the Lamb.



10. Sempi-térna sit be- á-tæ Tri-ni-tá-ti gló-ri- a: Æqua



Patri Fi-li- óque; Par de-cus Pa- rácli- to: Uní- us



Tri-níque nomen Laudet u- ni-vér-si- tas. A-men.



\* Dulce lígnum, dulces clavos, Dulce pondus sústi- net.

Equal and eternal glory to the Father and to the Son and to the Illustrious Paraclete, the Blessed Trinity whose divine grace redeems and conserves us always. Amen. \* Gentle wood with a gentle nail, to support so gentle a burden!

## 59. VEXILLA REGIS, Hymn in Honor of the Holy Cross

I  
**V** E-xíl-la Re- gis pród- e- unt: Fulget Cru- cis my-  
 sté- ri- um, Qua vi- ta mortem pér- tu- lit, Et mor- te  
 vi- tam pró- tu- lit.

The banners of the King go forth, the mystery of the Cross shines, by which our life bore death and by death gave us life.

2. Quæ vulne- rá- ta lán- ce- æ Mucróné di- ro, crími- num  
 Ut nos lavá- ret sór- dibus, Maná- vit unda et sán- gui- ne.

Which was pierced by the sharp point of the lance, from the stain of sin to wash us, shedding water and blood.

3. Implé- ta sunt quæ cón- ci- nit Da- vid fi- dé- li cármi- ne,  
 Di- céndo na- ti- ó- nibus: Regná- vit a ligno De- us.

Now is fulfilled what was foretold by David in his faithful hymn, saying to the nations: God has reigned from a tree.

4. Arbor decó- ra et fúl- gi- da, Orná- ta Re- gis púrpu- ra,

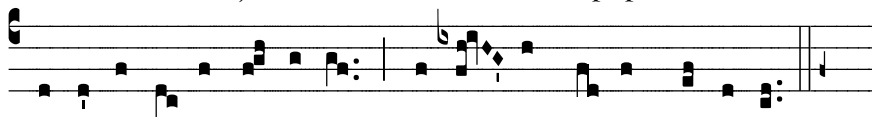


E-lécta digno stí-pi-te Tam san-cta membra tánge-re.

O tree, fair and radiant, with royal purple adorned, chosen with thy worthy boughs to touch such sacred limbs.



5. Be- á-ta, cu- jus brá-chi- is Préti-um pepéndit sæcu-li:



Sta-té-ra facta córpo-ris, Tu- lítque prædam tárta-ri.

O blessed tree, from whose branches hung the redemption of the world; thou, from whom his body hangs, dost snatch from hell its prey.



6. O CRUX AVE, spes ú- ni-ca, Hoc Pas- si- ó- nis témpo-re:

*Sept 14:* In hac tri- umphi glo- ri- a:



Pi- is adáu-ge grá- ti- am, Re- ísque de- le crími-na.

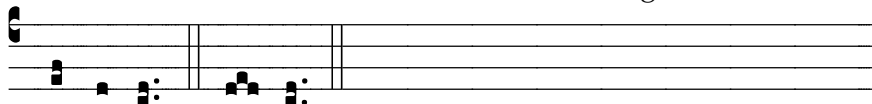
Hail, O Cross, our only hope! At this Passiontide, [In this thy triumphant glory,] increase grace to the just and blot out the sin of the wicked.



7. Te, fons sa-lú- tis Trí- ni-tas, Colláudet omnis spí-



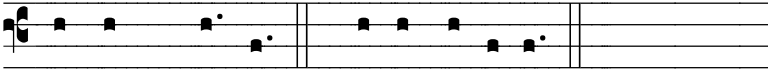
ri-tus: Qui-bus Cru- cis victó- ri- am Largí- ris, adde



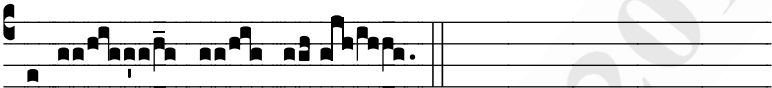
præmi- um. A-men.

Thee, holy Trinity, fount of salvation, let every spirit praise. To whom the victory of the Cross thou givest, give also its prize.

## EASTER

60. *LUMEN CHRISTI, at the Easter Vigil (Holy Saturday)*


**L** Umen Chri- sti. R̄. De- o grá-ti- as. iij.  
Light of Christ. R̄. Thanks be to God. *Repeat a step higher each time*


61. *ALLELUIA, at the Easter Vigil (Holy Saturday)*


VIII  
**A** lle- lú- ia. iij. *Repeat a step higher each time*

62. *CONCORDI LÆTITIA, in Honor of the Blessed Virgin Mary*


VI  
**C** oncórdi læ-tí-ti- a, Propúl- sa mæstí-ti- a, Ma-rí- æ  
præcóni- a Réco-lat Ecclé-si- a: Virgo Ma-rí- a!

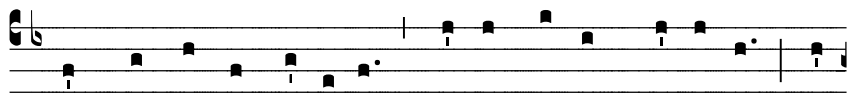
Sounds of joy have put to flight all the sadness of the night: now a maid beyond compare hears her praises fill the air: O Virgin Mary!



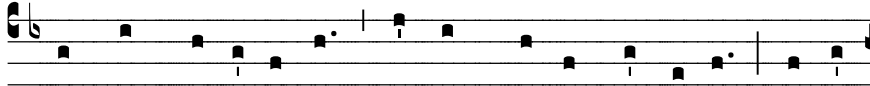
2. Quæ fe-lí-ci gaúdi- o, Re-surgénte Dómi-no, Fló-ru- it ut

lí-li- um, Vi-vum cernens Fí-li- um: Virgo Ma-rí- a!

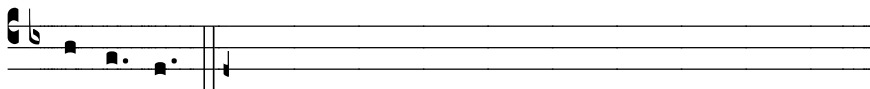
Who blooms like the lily, with fruitful joy in the risen Lord, clearly seeing her living Son: O Virgin Mary!



3. Quam concéntu pá-ri-li Cho-ri láudant cæ-li-ci, Et

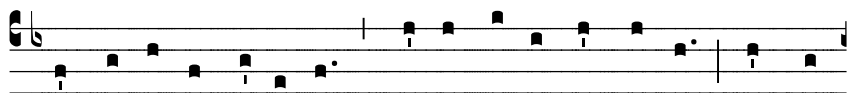


nos cum cæ-lésti-bus No-vum me-los pángimus: Virgo

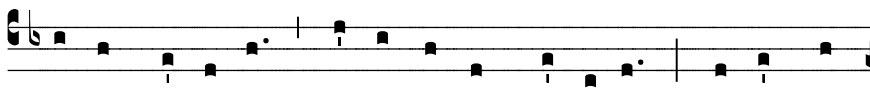


Ma-rí- a!

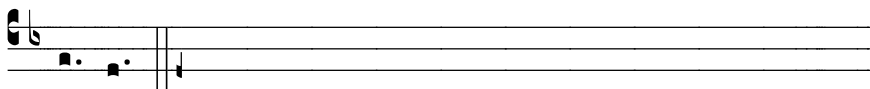
Whom heavenly choirs praise in equal harmony, and we with the heavenly hosts make a new song: O Virgin Mary!



4. O Re-gí-na vírgi-num, Vo-tis fa-ve súpli-cum, Et post

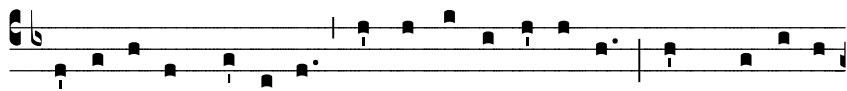


mortis stá-di- um, Vi-tæ confer præmi- um: Virgo Ma-

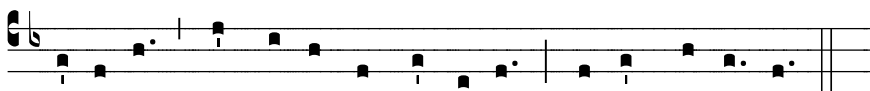


rí- a!

O Queen of virgins, graciously favor our prayers, and after the contest of death, bring the reward of life: O Virgin Mary!



5. Glo-ri- ó-sa Trí-ni-tas, Indi-ví-sa Uni-tas, Ob Ma-rí-æ



me-rí-ta, Nos salva per sæ-cu-la: Virgo Ma-rí- a!

O glorious Trinity, undivided Unity, because of the merits of Mary, save us through the ages: O Virgin Mary!

63. *EXSULTEMUS ET LÆTEMUR*

III  
**E** X-sultémus et lætémur hó-di-e, Di-es iste, di-es

est læ-tí-ti-æ: *R.* Alle-lú-ia, re-surré-xit Dómi-nus.

Let us exalt today and be joyful; This day is a day of joy.

*R.* Alleluia, the Lord is risen.

2. *Exsultánda et læ-tánda tempus est: Pascha nostrum im-*

It is the time to exult and rejoice: the Lamb, our Passover is sacrificed.

mo-lá-tus Agnus est. *R.* Allelúia.

3. *Timor absit, absit despe-rá-ti-o: Jam illú-xit Christi*

Put away fear and despair; Christ's resurrection has already dawned.

re-surrécti-o. *R.* Allelúia.

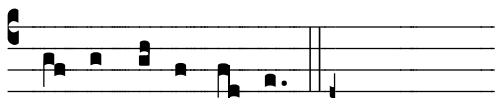
4. *Ad sepúlcrum mu-lí-e-res vé-ni-unt, Ab Ange-lo re-*

The women come to the tomb; they receive the Angel's message.

spónsum re-cí-pi-unt. *R.* Allelúia.

5. *In sepúlcro quem do-léntes quæ-ri-tis? Surre-xisse dí-*





Whom do you seek so sadly  
in the tomb? Tell his  
disciples that he is risen.

ci- te discí-pu- lis. R. Allelúia.

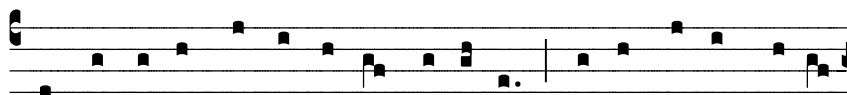


6. Ce-lebrántes hoc Pascha sanctíssimum, Epu-lémur ve-



As we keep this most holy  
Passover, let us feast on the  
unleavened bread of truth.

ri- tá-tis á-zymum. R. Allelúia.

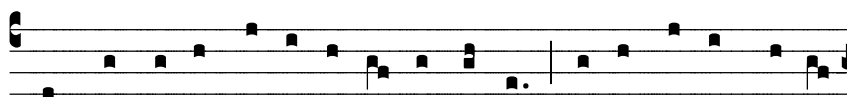


7. Fermentá-tum expurgémus nó-xi- um: Victor surgit, ve-ra



The harmful leaven we must  
put away; the Conqueror is  
risen, true life of all.

vi-ta ómni- um. R. Allelúia.

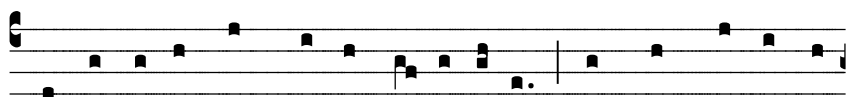


8. In hoc ergo ve-tustá-tis térmi-no, Servus li-ber BENE-

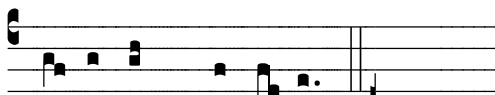


Therefore, now old things  
pass away, let the slave set  
free bless the Lord.

DÍCAT DÓMI-NO. R. Allelúia.

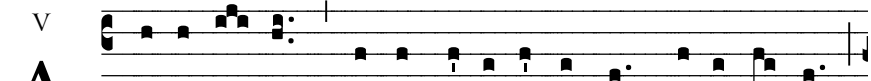


9. Ab ínfe-ris nunc re-dit captí-vi-tas: Omnes DE- O re-



The prisoners have returned  
from the pit; let us all return  
thanks to God.

fe- rámus GRÁ-TI- AS. R. Allelúia.

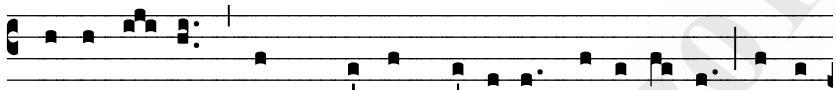
64. *LAPIS REVOLUTUS EST*

**A** L-le-lú- ia, La-pis revo-lú-tus est, alle-lú- ia,



ab ósti- o monuménti, alle-lú- ia, alle- lú- ia.

The stone is rolled away from the mouth of the tomb.

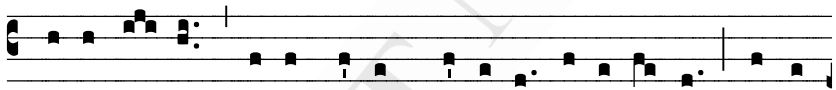


2. Alle-lú- ia, Quem quæ-ris mú-li- er? alle-lú- ia, vi-vén-



tem cum mórtu- is, alle-lú- ia, alle- lú- ia.

Whom do you seek, O woman? The living among dead?

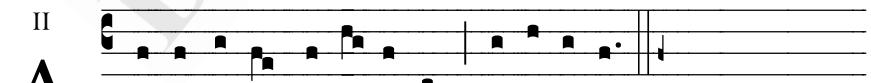


3. Alle-lú- ia, No-li fle-re, Ma-rí- a, alle-lú- ia: re-sur-



ré-xit Dómi-nus, alle-lú- ia, alle- lú- ia.

Do not weep, Mary: the Lord is risen.

65. *O FILII ET FILIÆ*

**A** L-le-lú-ia, alle-lú-ia, alle-lú-ia. *Repeat: Allelúia.*



1. O fí-li- i et fí- li- æ, Rex cæ-léstis, Rex gló- ri- æ,



Morte surré-xit hó-di-e, alle-lú-ia. R. Allelúia.

O sons and daughters, the celestial King, the glorious King, from death arose today.



2. Et mane pri-ma sá-bba-ti, Ad ósti-um monuménti

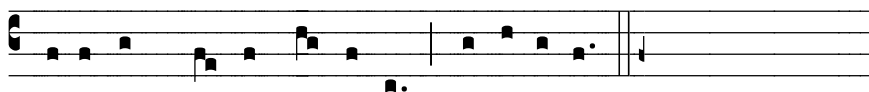


Accessé-runt discí-pu-li, alle-lú-ia. R. Allelúia.

Early on the first day of the week, unto the door of the tomb, came the disciples.

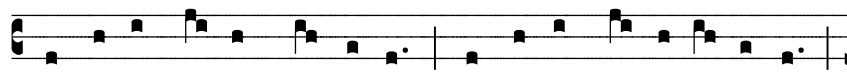


3. Et Ma-rí-a Magda-léne, Et Ja-co-bi et Sa-lóme,

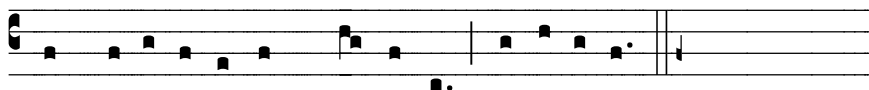


Vené-runt corpus únge-re, alle-lú-ia. R. Allelúia.

Mary Magdalene, and Mary of James, and Salome, came to anoint the body.

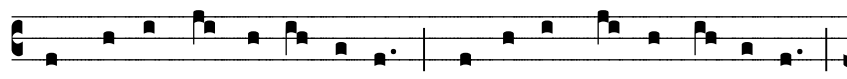


4. In albis se-dens Ange-lus Præ-dí-xit mu-li-é-ri-bus:



In Ga-li-læ-a est Dó-mi-nus, alle-lú-ia. R. Allelúia.

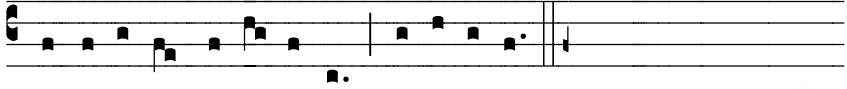
A white-robed Angel sitting there, foretold unto the women: The Lord is in Galilee.



5. Et Jo-á-nnes Apó-sto-lus Cu-cúrrit Pe-tro cí-ti-us,

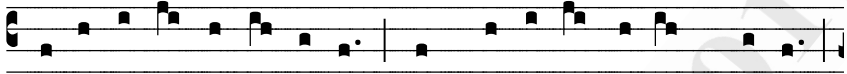


Monuménto ve-nit pri- us, alle-lú-ia. R.



R. Alle-lú-ia, alle-lú-ia, alle-lú-ia.

The Apostle John, quickly outran Peter, and came first to the tomb.



6. Discí-pu-lis astán-tibus, In mé-di-o sté-tit Christus,

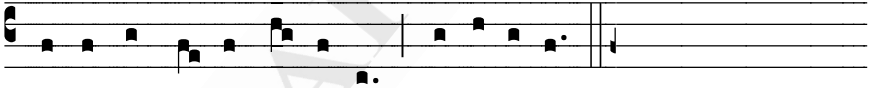


Di-cens: Pax vo-bis ómni-bus, alle-lú-ia. R. Allelúia.

As the disciples stood together, in their midst stood Christ, and said: Peace be to all of you.

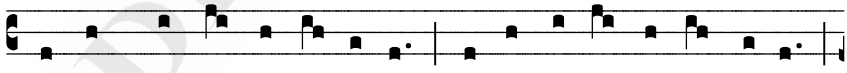


7. Ut intellé- xit Dí-dymus Qui- a surré- xe-rat Je-sus,



Remánsit fe- re dú-bi- us, alle-lú-ia. R. Allelúia.

When word reached the Twin that Jesus had risen, he persisted in his doubt.

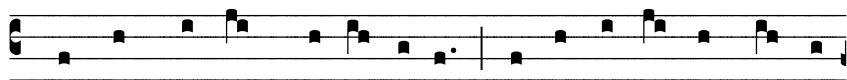


8. Vi-de, Thoma, vi-de la-tus, Vi-de pedes, vi-de manus,

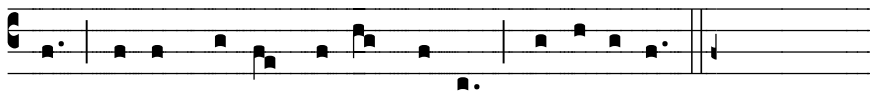


No-li esse incré-du-lus, alle-lú-ia. R. Allelúia.

Behold, Thomas, see my side, see my feet, see my hands, be unbelieving no more.

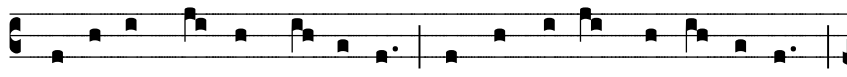


9. Quando Thomas Christi la-tus, Pe-des vi-dit atque ma-



nus, Di-xit: Tu es De-us me-us, alle-lú-ia. R. Allelúia.

When Thomas Christ's side, his feet, his hands beheld, he proclaimed: Thou art my God.



10. Be-á-ti qui non vi-dé-runt, Et fírmi-ter cre-di-dé-runt,



Vi-tam æ-térnam ha-bébunt, alle-lú-ia. R. Allelúia.

Blessed are they who have not seen, yet firmly believed; they shall have life eternal.



11. In hoc festo sanctís-simo Sit laus et ju-bi-lá-ti-o,

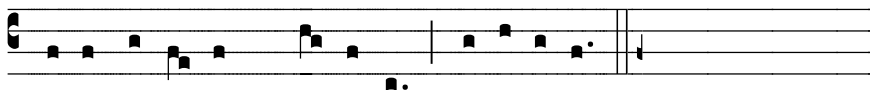


BENE-DI-CÁMUS DÓ-MINO, alle-lú-ia. R. Allelúia.

On this most holy feast, let there be praise and jubilation, and let us bless the Lord.



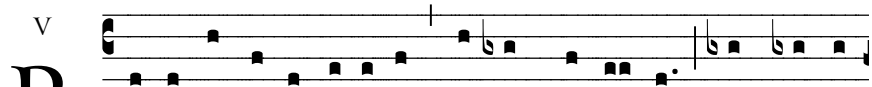
12. De qui-bus nos humíl-limas De-vó-tas atque dé-bi-tas



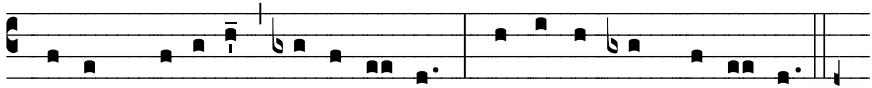
DE-O di-cámus GRÁ-TI-AS, alle-lú-ia. R. Allelúia.

For these things, let us most humbly, devoutly and dutifully, render our *Deo gratias*.

## 66. REGINA CÆLI JUBILA

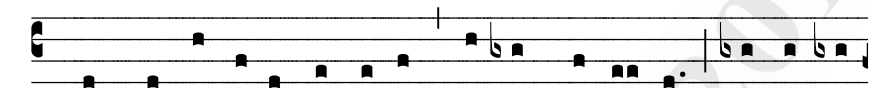


**R** E-gí-na cæ-li, júbi-la; Gaude, Ma-rí- a! Jam pulsa

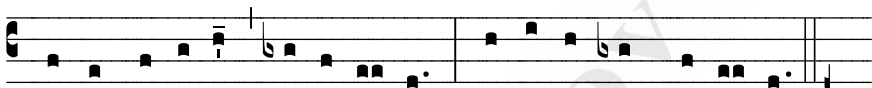


cedunt núbi-la, Alle-lú- ia! Læ-tá-re, O Ma-rí- a.

Queen of heaven, rejoice; Be joyful, Mary! Now the clouds yield to sunlight, Alleluia! Rejoice, O Mary.



2. Quem digna terris gígne-re; Gaude, Ma-rí- a! Vi-vus re-

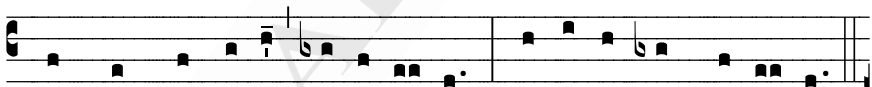


súrgit fúne-re, Alle-lú- ia! Læ-tá-re, O Ma-rí- a.

He whom thou wast worthy to bring forth upon earth, has risen to life from the tomb.

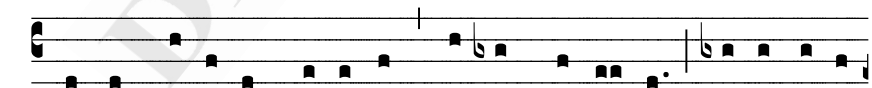


3. Sunt fracta mortis spícu-la; Gaude, Ma-rí- a! Je-su ja-



cet mors súbdi-ta, Alle-lú- ia! Læ-tá-re, O Ma-rí- a.

The pains of death are broken; Jesus has subdued death.



4. Ergo Ma-rí- a pláudi-to; Gaude, Ma-rí- a! Cli- éntibus



succú-ri-to, Alle-lú- ia! Læ-tá-re, O Ma-rí- a.

Therefore we praise Mary and depend upon her aid.

## 67. SALVE FESTA DIES, Processional Hymn

IV



**S** Al-ve festa di- es, to-to ve-ne-rá-bi-lis æ-vo,



Qua De- us inférnum vi- cit et astra te- net.

Hail, thou festive, ever venerable day, whereon hell is conquered, and heaven is won by Christ.

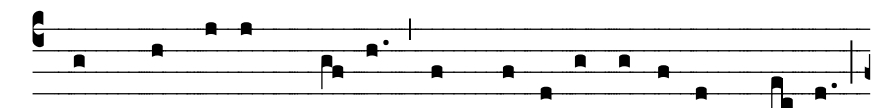


1. Ecce renascéntis testá-tur grá-ti- a mundi Omni- a



cum Dómi- no dona redísse su- o. R. Salve.

Lo! our earth is in her spring, bearing thus her witness that, with her Lord, she has all her gifts restored.



2. Namque tri- umphánti post trísti- a tárta- ra Christo

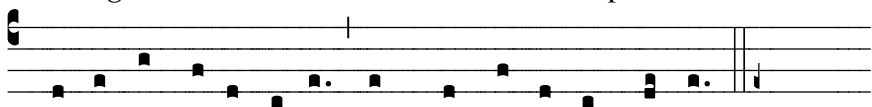


Undique fronde nemus, grámina flore favent. R. Salve.

For now the woods with their leaves and the meadows with their flowers, pay homage to Jesus' triumph over the gloomy tomb.



3. Qui genus humá- num cernes mersísse pro- fúndo, Ut



hómi- nem e- rí- pe- res, es quoque factus homo. R. Salve.

Seeing the human race was sunk in misery deep, thou wast made Man, that thou mightest rescue man.

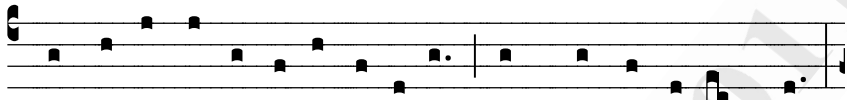


4. Redde tu- am fá-ci- em, ví-de- ant ut sæcu- la lumen.



Redde di- em qui nos, te mo- ri- énte, fu- git. R. Salve.

Show us once more thy face, that all ages may see the light! Bring back the day which fled when thou didst die.

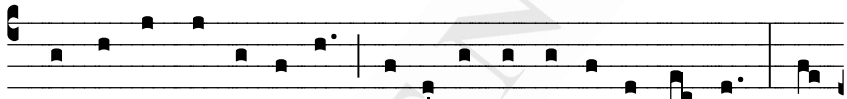


5. Rex sa- cer, ecce tu- i rá-di- at pars magna tri- úmphi,

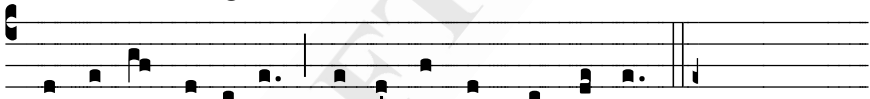


Cum pu- ras á- nimas sacra la- vá- cra be- ant. R. Salve.

O King divine! lo! here a bright ray of thy triumph, the souls made pure by the holy font.

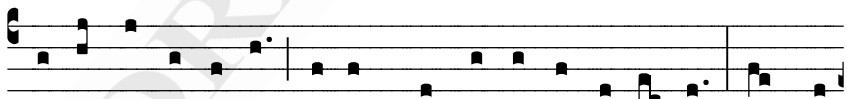


6. Cándi- dus egré- di- tur ní- ti- dis ex- érci- tus undis, At-

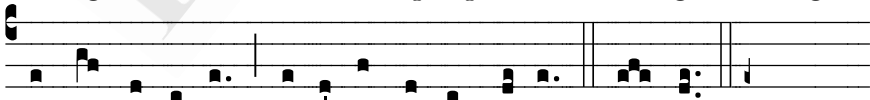


que ve- tus ví- ti- um pergat in amne no- vo. R. Salve.

The white robed troop comes from the limpid waters; and the old iniquity is cleansed in the new stream.



7. Fulgéntes á- nimas vestis quoque cándi- da signat, Et gre-



ge de ní- ve- o gáudi- a pastor habet. A- men. R. Salve. †

The white garments symbolize unspotted souls, and the Shepherd rejoices in his snow-like flock.

† Additional verses are available in *Cantus selecti*, Solesmes (Desclée), 1949, p. 59; and in *Processionale monasticum*, Solesmes, 1983 (reprint), p. 62.



## GOSPEL CANTICLES AND LITANY OF SAINTS

68. *BENEDICTUS, at Lauds*

*Luke 1:68–79*

II

**B** Ene-díctus Dómi-nus De- us | *Isra-* el: \* qui- a

vi-si-tá-vit, et fe-cit redempti- ónem ple- | bis **su-** æ.

Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people:

2. Et eréxit cornu salútis  
| **no-** bis, \* in domo David  
púe- | ri **su-** i:

2. And hath raised up an horn of salvation to us, in the house of David his servant:

3. Sicut locútus est per os  
san- | **cto-** rum, \* qui a sæculo  
sunt, prophetá- | rum **e-** jus:

3. As he spoke by the mouth of his holy prophets, who are from the beginning:

4. Salútem ex inimícis  
| **no-** stris, \* et de manu  
ómnium qui | o- **de-** runt nos:

4. Salvation from our enemies, and from the hand of all that hate us:

5. Ad faciéndam misericórdiam  
cum pátribus | **no-** stris: \*  
et memorári testaménti su- | i  
**san-** cti.

5. To perform mercy to our fathers, and to remember his holy testament.

6. Jusjurándum, quod jurávit ad  
Abraham patrem | **no-** strum, \*  
datúrum | se **no-** bis:

6. The oath, which he swore to Abraham our father, that he would grant to us,

7. Ut sine timóre, de manu  
inimicórum nostrórum  
libe- | **ra-** ti, \* serviá- | mus **il-** li:

7. That being delivered from the hand of our enemies, we may serve him without fear,

8. In sanctitáte et justítia  
coram | **i-** pso, \* ómnibus  
dié- | bus **no-** stris.

8. In holiness and justice before him, all our days.

9. Et tu puer, prophéta Altíssimi  
vo- | **ca-** be- ris: \* præíbis enim  
ante fáciem Dómini paráre  
vi- | as **e-** jus:

9. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

10. Ad dandam sciéntiam  
salútis plebi |e-jus, \*  
in remissionem peccatórum  
|e-o-rum:

10. To give knowledge of salvation  
to his people, unto the remission  
of their sins:

11. Per víscera misericórdiæ Dei  
|no-stri: \* in quibus visitávit  
nos, óriens |ex al-to:

11. Through the bowels of the  
mercy of our God, in which the  
Dawn from on high hath visited  
us:

12. Illumináre his qui in  
ténébris et in umbra mortis  
|se-dent: \* ad dirigéndos pedes  
nostros in vi-|am pa-cis.

12. To enlighten them that sit in  
darkness, and in the shadow of  
death: to direct our feet into the  
way of peace.

13. Glória Patri, et |Fí-li-o, \*  
et Spirítu-|i San-cto.

13. Glory be to the Father, and to  
the Son, and to the Holy Spirit.

14. Sicut erat in princípío, et  
nunc, et |sem-per, \* et in  
sæcula sæculó-|rum. A-men.

14. As it was in the beginning, is  
now, and ever shall be, world  
without end. Amen.

69. *MAGNIFICAT (Solemn Tone), at Vespers*

*Luke 1: 46–55*

VIII  
M Agní- fi- cat \* á-nima |me- a Dómi-num.

2. Et exsultá-vit |spí- ri-tus me- us \* in De- o sa-lu-|tá-ri

me- o. 3. Qui- a respé-xit humi-li-tá-tem |ancíllæ su- æ:

ecce e-nim ex hoc be- á-tam me di-cent omnes gene-|ra-

ti- ónes. 4. Qui- a fe-cit mi-hi |magna qui pot-ens est: et

sanctum |nomen e- jus. 5. Et mi- se-ri-córdi- a e- jus a pro-  
gé-ni-|e in progé-ni- es timén-ti-bus e- um. 6. Fe- cit po-  
ténti- am in |bráchi- o su- o: dispérsit supérbos mente  
|cordis su- i. 7. Depó- su- it po-|téntes de se- de, et exal-  
|tá- vit húmi- les. 8. E- su- ri- éntes |implé- vit bo- nis et dí-  
vi- tes dimí-|sit in- ánes. 9. Suscé- pit Isra- el |pú- e- rum  
su- um, recordá- tus mi- se- ri- cór-|di- æ su- æ. 10. Sic- ut lo-  
cú- tus est |ad patres nostros, Abra- ham et sémi- ni e- |jus  
in sǎcu- la. 11. Gló- ri- a |Pa- tri, et Fí- li- o, et Spi- rí-  
|tu- i Sancto. 12. Sic- ut e- rat in princí- pi- o, |et nunc, et  
semper, et in sǎcu- la sǎcu- |ló- rum. Amen.

For simple Tone 8G:

VIII

**M** Agní- fi- cat \* á- nima me- a Dómi- num.

2. Et exsultá- vit spí- ri- tus me- us \*

in De- o sa- lu- | tá- ri me- o.

3. Qui- a respéxit humilitátem ancíllæ | **su- æ**: \* Ecce enim ex hoc beátam me dicent omnes gene- | ra- ti- **ó**- nes.

3. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

4. Qui- a fecit mihi | ma- gna qui **pot- ens** est: \* et sanctum | no- men e- jus.

4. Because he that is mighty, hath done great things to me; and holy is his name.

5. Et mi- sericórdia ejus a progénie in pro- | **gé- ni- es** \* timén- | ti- bus e- um.

5. And his mercy is from generation unto generations, to them that fear him.

6. Fe- cit poténtiam in bráchio | **su- o**: \* dispérsit supérbos mente | cor- dis **su- i**.

6. He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

7. De- pó- suit potén- tes de | **se- de**, \* et exal- | tá- vit **hú- mi- les**.

7. He hath put down the mighty from their seat, and hath exalted the humble.

8. E- su- riéntes implévit | **bo- nis**: \* et dívites dimí- | sit in- **á- nes**.

8. He hath filled the hungry with good things; and the rich he hath sent empty away.

9. Su- scé- pit Israel púerum | **su- um**, \* recordátus misericór- | di- æ **su- æ**.

9. He hath received Israel his servant, being mindful of his mercy:

10. Sic- ut locú- tus est ad patres | **no- stros**: \* Abraham et sémini e- | jus in **sæ- cu- la**.

10. As he spoke to our fathers, to Abraham and to his seed for ever.

11. Gló-ri-a Patri, et | **Fí-li-o**, \*  
et Spirí-|tu-i **San-cto**.

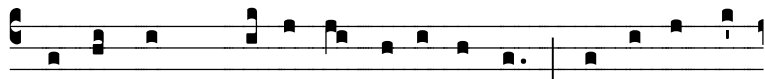
11. Glory be to the Father, and to  
the Son, and to the Holy Spirit.

12. Sic-ut erat in princípí-o,  
et nunc, et | **sem-per**, \* et in  
sæcula sæcu-|lò-rum. **A-men**.

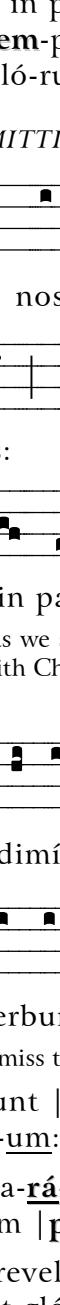
12. As it was in the beginning, is  
now, and ever shall be, world  
without end. Amen.

70. *NUNC DIMITTIS*, at Compline †

Luke 2: 29-32

Ant. III 

**S** Alva nos, \* Dómi-ne, vi-gi-lántes, custó-di nos

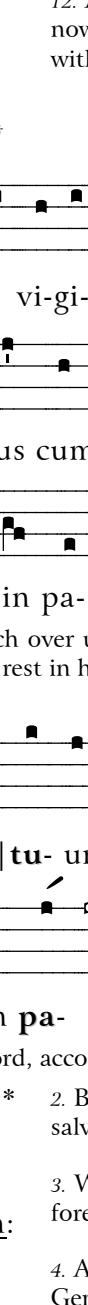


dormi- éntes: ut vi-gi-lémus cum Christo et requi-

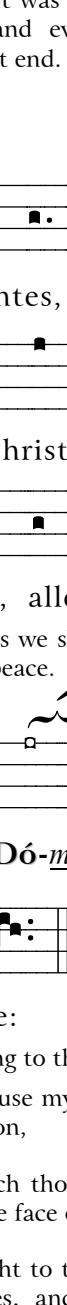


escá-mus † in pa- ce. *T.P.* † in pa- ce, alle- lú- ia.

Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we  
may keep watch with Christ, and asleep, rest in his peace.

III 

**N**unc dimíttis servum | **tu- um Dó-mi- ne**, \*



secúndum verbum | **tu- um in pa- ce**:

Now thou dost dismiss thy servant, O Lord, according to thy word in peace:

2. Qui-a vidérunt | **ó-cu-li me-i** \*  
salu-|**tá-re tu-um**:

2. Because my eyes have seen thy  
salvation,

3. — | **Quod pa-rá-sti** \* ante  
fáciem ómnium | **po-pu-ló-rum**:

3. Which thou hast prepared be-  
fore the face of all peoples:

4. Lu-men ad revelati-|**ó-nem**  
**gén-ti-um**, \* et glóriam plebis  
| **tu-æ Is-ra-el**.

4. A light to the revelation of the  
Gentiles, and the glory of thy  
people Israel.

† This is the monastic version; see the *Liber usualis* for the secular version.

5. Gló-ri-a | Pa-tri, et Fí-li-o, \*  
et Spi-ri-tu-i San-cto.

5. Glory be to the Father, and to  
the Son, and to the Holy Spirit.

6. Sic-ut erat in princípío,  
et | nunc, et sem-per, \* et in  
sæcula sæcu- | lô-rum. A-men.

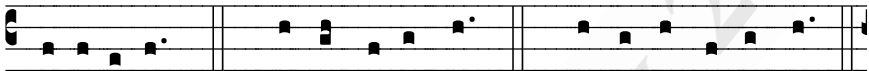
6. As it was in the beginning, is  
now, and ever shall be, world  
without end. Amen.

A. Salva nos.

71. LITANY OF SAINTS †

I

**K**  Y-ri- e, e-lé- i-son. *ij.* Christe, e-lé- i-son. *ij.* Ký-ri- e,



e-lé- i-son. *ij.* Christe, audi nos. *ij.* Christe, ex-áudi nos. *ij.*

Lord have mercy. Christ have mercy. Lord have mercy. Christ hear us, Christ graciously hear us.



ÿ. Pa-ter de cæ-lis, De- us, R. Mi-se-ré-re no-bis.

God, the Father of heaven, R. Have mercy on us.

Fili Redémptor mundi, | De-us, R. Miserére nobis.

Spiritus Sancte, | De-us, R. Miserére nobis.

Sancta Trínitas, unus | De-us, R. Miserére nobis.

God, the Son, Redeemer of the world. God, the Holy Spirit. Holy Trinity, one God.

*For individual saints and blessed:*

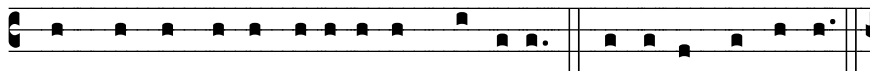


ÿ. Sancta Ma-rí- a, R. O-ra pro no-bis.

Holy Mary, R. Pray for us.

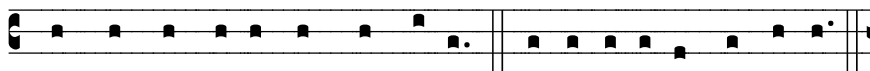
† This Litany follows the outline for Easter Vigil under the Extraordinary Form of the Roman Rite, but the responses are used for the Ordinary Form as well. The full order and complete list of petitions can be found in modern missals and hymnals.

*For multiple saints and blessed:*



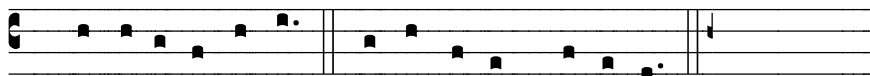
Ÿ. Omnes sancti Ange-li et Archánge-li, R̄. O-ra-te pro no-bis.  
All holy Angels and Archangels, R̄. Pray for us.

*Final petition:*

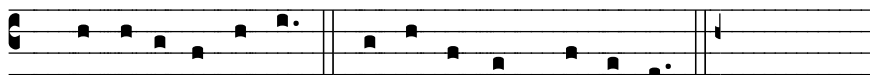


Ÿ. Omnes Sancti et Sanctæ De- i, R̄. Intercé-di-te pro no-bis.  
All ye Saints of God, R̄. Intercede for us.

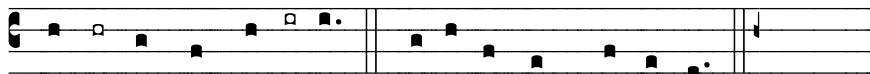
## II



Ÿ. Pro-pí-ti-us esto, R̄. Parce no-bis, Dómi-ne.  
Be thou gracious, R̄. Spare us, O Lord.



Ÿ. Pro-pí-ti-us esto, R̄. Exáudi nos, Dómi-ne.  
Be thou gracious, R̄. Hear us, O Lord.



Ÿ. Ab omni ma- lo, R̄. Líbe-ra nos, Dómi-ne.  
From all evil, R̄. Deliver us, O Lord.

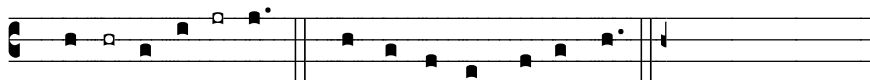
Ab o-|mni peccáto, R̄. Líbera nos, Dómine.

...

In di-|e judícii, R̄. Líbera nos, Dómine.

From all sin. In the day of judgment.

## III



Ÿ. Pec- ca-tó- res, R̄. Te ro-gámus, audi nos.  
We sinners, R̄. We beseech thee, hear us.

Ut no-|bis parcas,                      R̄. Te rogámus, audi nos.

...

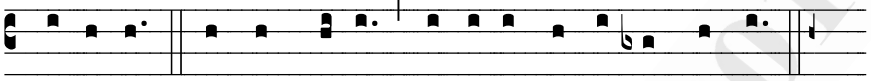
Ut nos exaudíre | dignéris,    R̄. Te rogámus, audi nos.

That thou wouldst spare us. That thou wouldst deign to hear us.

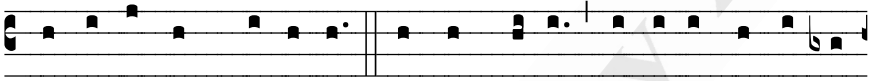
#### IV



ψ. Agnus De- i, qui tollis peccá- ta mundi,    R̄. Parce no-bis,



Dómi-ne.    ψ. Agnus De- i, qui tollis peccá- ta mundi,



R̄. Exáudi nos, Dómi-ne.    ψ. Agnus De- i, qui tollis peccá- ta



mundi,    R̄. Mi-se-ré-re no-bis.

Lamb of God, who takest away the sins of the world.    R̄. Spare us, O Lord.

ψ. Lamb of God, who takest away the sins of the world.    R̄. Hear us, O Lord.

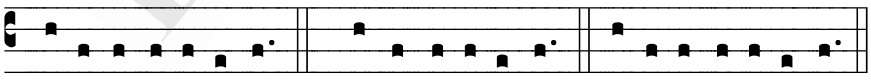
ψ. Lamb of God, who takest away the sins of the world.    R̄. Have mercy on us.



ψ. Christe, audi nos.    R̄. Christe, ex-áudi nos.

Christ, hear us.    R̄. Christ, graciously hear us.

*Though not prescribed, it is customary to conclude:*



Ky-ri- e, e-lé- i-son. Christe, e-lé- i-son. Ký-ri- e, e-lé- i-son.



## GUIDE TO SINGING CHANT

This collection uses the traditional square notation, and includes the rhythmic markings of the classic Solesmes editions. For a detailed explanation, consult the introduction to the *Liber usualis* or any one of several chant textbooks. The following guide, which follows the classic Solesmes interpretation, is necessarily brief.<sup>1</sup>

### *Notes and Groups of Notes*

Traditional chant notation uses various types of individual notes and groups of notes. Each note, either alone or in a group, receives a single, *equal pulse*, regardless of its shape. The classic Solesmes method does not recognize different *proportionate note values* (half-notes, sixteenth-notes, etc.) among the different shapes.<sup>2</sup> The basic individual pulse can be considered the equivalent of an eighth note in modern music. It may be stretched by the use of various *rhythmic markings* (see below).

Of the individual notes, the most basic are the *punctum* ■ and *virga* †. These are combined to form groups of notes, called *neums*, which are sung in consecutive order. For the *clivis* †■, the first and higher note is sung first, followed by the second, lower note. For the *podatus* †, the bottom note is sung first, followed by the top note. These two-note groups may describe an interval of a second, third, fourth, or fifth.

The three-note groups include the *torculus* ■■■, for which the three notes are sung consecutively, the middle note always being the highest. For the *porrectus* ■■, the extended diagonal element represents the progression of two descending pitches from one end to the other, while the higher single note at the end is sung third in the series. The *climacus* †◆, uses a series of smaller notes. Each *rhombus* receives the same standard pulse, and the shape merely indicates the downward progression of the notes. For groups of three or more notes, any of the constitutive intervals may describe a second, third, or fourth (rarely larger).

Repeated single notes in proximity are customarily rendered as a single note of proportionate value: two punctums ■■ (*bistropha*) equal a note two pulses in length; three punctums ■■■ (*tristropha*) equal three pulses. The same applies to neums that contain repeated notes, like the *pressus* †■. Though repeated notes are treated as a single composite tone, the passage of the individual notes may be marked by a slight swelling of the voice (*crescendo*).

The final note in a two- or three-note group may sometimes appear smaller than normal †. This small note is a *liquescent*, and is used for

<sup>1</sup> For this guide, I have borrowed freely from the work of Dr. Lila Collamore.

<sup>2</sup> This method follows the classic Solesmes interpretation, which is equalist. Some theorists do recognize proportionate values in the manuscript notation.

Latin syllables whose final consonant is voiced (*l, m, n, j*, etc.) or whose vowels are treated as a diphthong (*au*). It is rendered by singing the regular notes of the group on the vowel (*a*, in the case of *au*), and closing to the voiced consonant or auxiliary vowel on the liquescent note. Some conductors advocate closing to the auxiliary for the entire value of the liquescent note, and an unusually warm acoustic might call for this. Others may find it excessive, and will prefer to wait until roughly halfway through the note before closing to the auxiliary. When the liquescent takes the consonant *t*, it is best to treat it as a normal note. The liquescent note receives the same rhythmic pulse as any other note.



Additional neums with special rhythmic properties appear below. Beginning singers need not be overwhelmed by the terminology, but they should learn to recognize the basic shapes and how to sing them. (See the *Table of Neums*, p. 271)

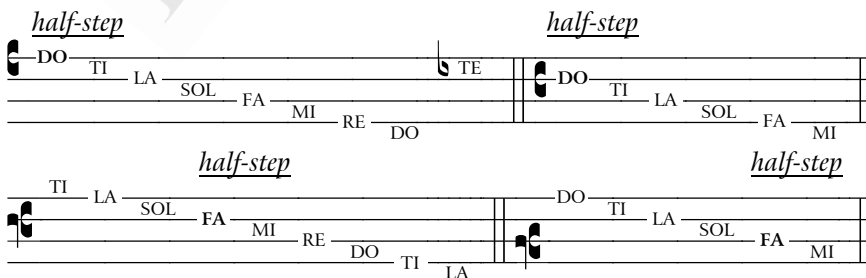
### Staff and Clef Signs

Chant is notated on a *four-line staff*. Notes fall on lines and spaces, as they do on the modern five-line staff, and moving from a line to a space represents the movement of one degree in the scale, at the interval of either a whole step or a half step. The staff can be extended by the use of *ledger lines*.

The chant staff accommodates melodies of varying range by using two types of moveable *clefs*:



*Clef signs* are placed first on every line of chant. They mark the position of either *do*  or *fa*,  on the staff (and thus the position of the semi-tones, or half-steps, in a diatonic scale), and from these the singer determines the relative positions of all the other degrees in the scale. In longer pieces, the range might shift part way through the piece, and may require a *clef change*. The new clef appears following a double bar, and *do* is repositioned accordingly. The various placements of the different clefs can be confusing, but they are necessary to keep the majority of notes for a given melody on the staff. In time, with consistent use of *solfeggio* (*do-re-mi*), finding the relative position of notes on the different clefs will become second nature.



Other notational signs include the *flat*, *natural*, and *custos*:



**flat sign**

creates *te* (*ti*-flat)  
lasts for word or incise,  
whichever is smaller

**natural sign**



cancels



**custos**

cue to the first pitch of  
the next line

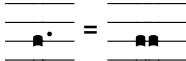
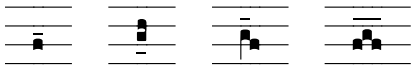
The only *accidental* in chant is the one flat on *ti*, which lowers that tone a half step (to *te*). The flat remains in effect until the end of the word or until the next barline, whichever comes first. The natural sign is used to cancel the flat, if necessary.





The *custos* (or *guide*) appears at the end of every line of chant. It is not a note, but a visual cue for the first pitch on the next line.

*Rhythmic Markings and Expressed Notes*

Most characteristic of the classic Solesmes method is its use of special *rhythmic markings*. These markings are not present in the chant manuscripts (though they are sometimes inferred), but are added as an aid to singers in order to achieve an artful and coherent rendering of the chant melodies.

As we have said, individual notes receive the same rhythmic value, irrespective of their shape. However, notes can be *expressed* in several different ways, which may affect their relative *length*:

1. by the addition of a *dot*:  *i.e.* two pulses
2. by the addition of a *horizontal episema*: 
3. in the context of a *special neum*:  

<i>quilisma</i>		sung as	
<i>salicus</i>		sung as	

The most fundamental rhythmic marking is the *dot*, which doubles the length of the note it follows (whether punctum, virga, or rhombus), giving it two pulses instead of one. Dotted notes often precede a barline, in which case they receive a slight relaxation (*ritardando* and *diminuendo*). Those that appear in the middle of the phrase may mark the end of a sub-phrase, and also may receive a slight relaxation of the tone; however, this is followed by a re-energizing of the tone on the dot, to propel the voice into the rest of the phrase.

The *horizontal episema*  $\bar{\text{m}}$  affects the sound of the note by adding *expression*. Such expression is best understood as a slight pressure and lengthening (as in the description of the *quilisma* and *salicus* below). It is *not* an accent, as understood in modern music. It is *not* a doubling of the note value. It is much more nuanced and subtle, and should never affect the overall rhythmic flow of the melody. Often, beginning singers adopt too rigorous an interpretation that does, in effect, double all the notes marked with a horizontal episema. It might be more fruitful for beginners to wait to include episemas until the melody itself, in its rhythmic integrity, has been well absorbed.

The amount of expression given by the horizontal episema depends on its context. It chiefly affects the note it is over (in the case of a *podatus*, the first note of the group). However, as with the *quilisma* and *salicus*, the horizontal episema should never be rendered rigorously or mechanically. Expressed notes of all types may need to be prepared by a slight anticipation, and their effect may need to linger by a slight reluctance to return to tempo. The musical and textual context, the shape of the phrase, and rules of good taste will, with practice, guide their ultimate interpretation.

Longer episemas extending over two or more notes affect all the notes, but with decreasing strength. The first note receives the most obvious expression, and each subsequent note less expression. Long episemas at the ends of phrases are most marked; those in the middle of the phrase less so, and in this case, the final note of the group generally should return to the regular tempo.

The *quilisma*  $\text{w}$  is a special note; as customarily rendered, it gives expression to the note preceding it (a slight pressure and lengthening). Otherwise, the *quilisma* itself is sung like any other note. Despite appearances, it is *not* treated as a vocal trill.<sup>3</sup>

The *salicus*  $\text{m}$  is a special neum; it can be recognized by the vertical stroke that marks the middle note of the group (the same as an *ictus mark*, described below, but in this context, it is called a *vertical episema*). Like the *quilisma*, the *salicus* is rhythmically modified, with expression given to the note marked with the vertical episema.

Except as part of a *salicus*, the *vertical episema* (*ictus mark*)  $\text{m}$  does not affect the rendering of the notes to which it is attached, either through length or stress. As discussed below, it is added purely as a guide to ensure proper grouping of musical pulses into two- and three-note rhythms.

<sup>3</sup> The *Liber usualis*, in its guide to interpretation, hints at the possibility of a trill, but recommends this more practical rendering “if one has not learnt how to execute these *tremolo* or shaken notes, or, knowing how to render them, has nevertheless to sing with others.” Most conductors consider this very good advice.

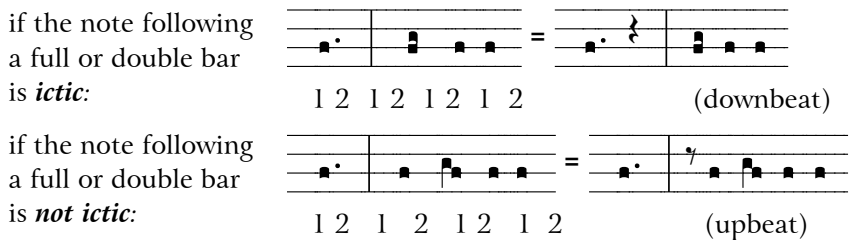
*Barlines*

Chant is not measured; its notes fall into unequal groups of twos and threes. *Barlines* in chant mark the ends of various types of phrases:



Full and double bars mark the end of a significant phrase. They are treated as full stops and preceded by a slight *ritardando*. Half bars mark less significant sections; breath may be taken, but the rhythm should not be significantly interrupted. Quarter bars mark shorter musical phrases. The rhythm should not be interrupted, and breathing, if needed, should steal time from the note preceding the barline.

Full barlines also serve as musical *rests*. Following the barline, time is added using rests that are equal in value to either a single or double pulse (where the punctum receives a single pulse, equivalent to an eighth note). The value of the rest depends on the rhythm of the phrase following the barline. If the first note of the next phrase receives an ictus, it is treated as a *downbeat*, and is prepared by two pulses (quarter rest). If the first note of the next phrase does not receive an ictus, it is treated as an *upbeat*, and is prepared by one pulse (eighth rest). This affects counting as follows:



In a psalm recitation, the next known ictus following the full or double bar may be many notes away. *Counting back* (described below) may yield a result that seems especially counterintuitive, or that contradicts the textual rhythm in a particularly unnatural way. In this case, the conductor is free to add the value of rest that seems most natural.

It is important that the note before a full or double bar (invariably a dotted note) be given its full value. Singers can enhance the sense of cadence at these points by singing into the barline, placing any final consonant on it, or even slightly after it.

The *asterisk* \* is generally used to signal the end of an *intonation* (the opening phrase of a piece, usually sung by a cantor) and the entrance of all the singers. Some conductors treat the asterisk as a full or double bar, always adding a rest after it. However, in cases where the note

before the asterisk is not dotted or lengthened in some other way (e.g., the first *Kyrie* from *Mass I*, page 54), it may be better not to add time, but to keep the rhythm flowing, and have the singers enter as if they had already been singing. Experience will judge whether this is practical.

### *Plainsong Rhythm*

Nothing is more characteristic of the classic Solesmes method, nor has been the source of more scholarly controversy, than the topic of *plainsong rhythm*. Even a cursory discussion is beyond the scope of this guide, but a thorough understanding of the Solesmes rhythmic method is essential for the proper and artful singing of chant.<sup>4</sup>

Of basic consideration is the proper arrangement of notes into two- and three-note groups, which form the basic pattern of “beats” in chant rhythm. The beginning of each group receives the rhythmic *ictus*, or touching point. Of itself, the *ictus* is purely *organizational*, and indicates *no qualitative change* in the rendering of the note—not emphasis, not lengthening. The basic rhythmic groups of twos and threes are further combined to form larger groups that either tend to rise (*arsis*) or fall (*thesis*). It is up to the conductor to express this pattern of rise and fall. See a more detailed method for a complete discussion of chant conducting (*chironomy*).

The *musical ictus* may or may not correspond to a *textual ictus*, the strong syllable of the word. This subtle interweaving of the musical and textual *ictus* is the defining characteristic of classic Solesmes rhythm, and once grasped, it is the key that unlocks the magic of plainsong.

As a practical matter, the proper marking of the rhythmic *ictus* is invaluable for keeping a schola together and moving forward at a steady, deliberate pace. Within this firm, ictic framework, the rhythmic markings (horizontal episemas and special neums) provide subtle, supple points of relaxation and expression to the melody. Conductors and singers both need to know the exact placement of the *ictus* and how to find it, when it is not marked.

<sup>4</sup> Consult one of the following:

Gajard, Joseph. *The Rhythm of Plainsong According to the Solesmes School*. New York: J. Fischer and Bro., 1945; reprint ed., Richmond, VA: Church Music Association of America, 2007.

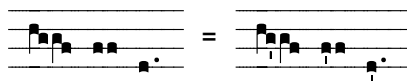
Mocquereau, Dom Andre. *A Study of Gregorian Musical Rhythm (Le Nombre Musical Gregorien)*. Volume 1. Solesmes, trans. Aileen Tone, 1989; reprint ed., Church Music Association of America, 2007.

There are four ways to *find the musical ictus*, which are presented in order of precedence:

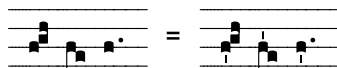
1. as indicated by the *ictus mark*:



2. as it falls at the *beginning of a long or doubled note*:



3. as it falls on the *first note of a neum*:



4. by counting *backward by twos* from next known ictus:

written:

A-ve verum Corpus na-tum de Ma-rí- a Vírgine:

known, using rules 1-3:

A-ve verum Corpus na-tum de Ma-rí- a Vírgine:

added, counting back by twos:

A-ve verum Corpus na-tum de Ma-rí- a Vírgine:

Conductors may need to modify this rule for the sake of musical sense, or to preserve a good ensemble. They must also determine how much of this information they want to provide to their schola, or how much they want to rely on conducting alone to communicate the rhythm.

*Order of precedence* means, for instance, that a note marked with an ictus takes precedence over the first note of a neum; the first note of a double note also takes precedence over the first note of a neum; etc.

Marking all the ictuses helps the conductor and singers see the groups of twos and threes that form the basis of chant rhythm. This is further reinforced by *counting out* the resulting patterns, beginning with *one* on the ictus, followed by *two* and, as necessary, *three* on the non-ictic notes. Just as *solfeggio* reinforces the relative pitches of a melody, counting instills a clear sense of its underlying rhythm.

### Repercussions

For groups of repeated notes that appear consecutively and slightly separated, the second group receives a fresh impetus, called a *repercussion*, which should mark, but not interrupt, the flow of the sound. The same effect applies when a group of repeated notes precedes a

neum, or when it precedes the same note marked with a vertical episema. Some cases of repercussion follow:

1. on a new ictus:



2. before a new neum:



The *repercussion* is best rendered subtly. Should the effect prove too strong when sung by the whole group, the conductor might want to assign the task of rendering the repercussions to only a few singers.

### Modal melodies

Chant melodies are *modal*, and each is given a modal classification (which appears as a Roman numeral on the first line of each chant), based on one of the eight ecclesiastical modes.<sup>5</sup> These eight modes correspond to the first four modes in the ancient Greek system, with each of the four appearing in two forms, either *authentic* or *plagal*, depending on the range of the melody (higher or lower, respectively) and the prevailing *dominant* (or *tenor*) of the scale. The *final* (or *tonic*) of the mode is usually the last note of the chant, and gives the mode its tonality.

Ecclesiastical mode	Greek mode	Final	Dominant	
I and II	Dorian	RE	I: LA	II: FA
III and IV	Phrygian	MI	III: TI (DO)	IV: LA
V and VI	Lydian	FA	V: DO	VI: LA
VII and VIII	Mixolydian	SOL	VII: RE	VIII: DO

Modes are most easily understood as they correspond to scales played on the white keys of a piano, starting on D (Dorian), E (Phrygian), F (Lydian), and G (Mixolydian). This exercise shows how modal scales are characterized by their arrangement of whole steps and half steps, which fall in different places depending on the starting note, but it is only for demonstration. In practice, modal scales can be sung starting on any pitch. Chant does not have key signatures like those of modern music. The modal classification, and the pattern of whole and half steps it implies, is the only tonal information given. Chant notation represents *relative* pitch only, not *absolute* pitch.

For this reason, it is essential that beginning students of chant use the classic *solfeggio* system (*do-re-mi*) when learning a new melody, always remembering that *do* is *moveable*, and corresponds to whatever pitch is chosen. It is up to the conductor to choose the absolute pitch for *do* (or

<sup>5</sup> The corpus of Gregorian chant employs additional modes, but they do not appear in this collection.


















for the *final* of the mode), based on the melodic range of the piece, and how it falls within the vocal range of the singers.

Although the eight ecclesiastical modes do not correspond to the major and minor scales of modern music, each features either a major or minor third, and can be described as *major* (V–VIII) or *minor* (I–IV). With practice, singers can begin to recognize the special *character* of each of the modes, including certain characteristic melodic gestures.

*Table of Neums*

The following table lists the most basic notes and groups:

	<b>punctum</b>		<b>virga</b>
	<b>podatus (pes)</b> bottom note sung first		<b>clivis</b> higher note sung first
	<b>torculus</b> all notes are of equal value, sung consecutively		<b>porrectus</b> three notes, the first two at either end of the diagonal
	<b>climacus</b> all notes, including the small <i>rhombus</i> , are of equal value, and are sung consecutively		
	<b>bistropa (distropa)</b> repeated notes sung as a single note of double length		<b>tristropa</b> repeated notes sung as a single note of triple length
	<b>pressus</b> repeated notes sung as a single note of double length		<b>quilisma</b> middle note of a three-note group; the note before is expressed
	<b>scandicus</b> all notes are of equal value		<b>salicus</b> the last <i>two</i> notes form a podatus; the note marked with the ictus is lengthened when the first interval of the <i>salicus</i> is a 5th, the <i>first</i> two notes form the podatus; the note marked with the ictus is lengthened
	<b>liquescent notes</b> pronounce a diphthong (a-u) or voiced consonant (l, m, n, j, etc.) on the small note		

## GUIDE TO PRONOUNCING LITURGICAL LATIN

Successful singing of plainsong requires attention to the proper pronunciation of traditional liturgical Latin, which differs from that of classical Latin in several ways. In the first place, **vowels** follow the Italianate model, and are sung as purely as possible (within the bounds of vocal taste), with no hint of *diphthong*—the elision of vowel sounds common in vernacular languages. The following table gives equivalents, which hold true no matter the position of the vowel in the word:

- A** as in *father* (never as in *add*)
- E** as in *mellow*, with no elision to the *i*, as in *obey*; singers who chronically make diphthongs of *e*'s are encouraged to add an *h* (Domin-*eh* D-*eh*-us)
- I** as in *pizza*; it is always sung with a long *e* sound, as in *feet*; this holds true even when it is followed by a voiced consonant (*in* = *een*; *dimittimus* = *dee-meet-tee-mus*)
- [Obviously, this can be overdone, and should be modified for grateful singing, especially on high notes.]
- Note: In this edition, **I** is always used as a vowel; in some editions, **I** is used as a consonant in place of **J**, following classical usage, and is equivalent in sound to the English consonant *y* (*iubilate* = *jubilate* = *yoo-bee-lah-teh*)
- O** as in *motion* or *for*, with never a hint of diphthong to *u* (as in *mowing*); adding an *h* might help (n-*oh*-mine D-*oh*-mini)
- U** as in *truth*; it is always sung like a long *oo* sound (as in *boot*, not as in *foot*), and is never shortened (*but* or *put*); it should never be preceded by a diphthong (as in *cute*)
- Y** is always treated as a vowel, equivalent to **I** above
- Æ** and **Œ**, in sung Latin, are treated as **E** above; they are often written as separate letters (*ae*, *oe*), but are always treated as a single vowel sound
- AU** is a true diphthong, with **A** receiving the majority of the pitch, and **U** added just before the next syllable; especially in melismatic passages where the syllable with *au* receives several notes, singers should strive to maintain a pure *ah* sound for as long as possible (*ca--usam*, *la--udate*)
- Otherwise, consecutive vowels are pronounced separately and more or less equally (*De- i*, *me- us*, *tu- um*, *tu- o*, *Evangeli- i*)

Pay special attention to words that look like English words, but which nevertheless are sung using pure Latin vowels:

*Immaculati* = *ee-mah-coo-lah-tee*

In liturgical Latin, certain **consonants** receive special pronunciation:

- C** is hard, like *k* before hard vowels (a, o, u); but is soft, like *ch* before soft vowels (e, i, æ, œ, y)
- CC** becomes *t-ch* before soft vowels (*ecce* = *et-che*)
- CH** is always hard, like *k*, before all vowels and consonants

- G** is hard, as in *got*, before hard vowels (a, o, u); but is soft, as in *gentle*, before soft vowels (e, i, æ, œ, y)
- GN** is pronounced as in Italian (*signor*), it sounds like *n-(i)*, with a soft diphthong before the vowel (*Agnus = an-(i)us*)
- H** is always silent, never aspirant; when sung at the beginning of a word, it may modify the vowel slightly to prevent a glottal
- J** sounds like the English consonant *y*; in some editions, it is replaced by **I** (see note above)
- R** is a troublesome consonant generally, as sung by Americans, and can be excruciating when applied to Latin; great pains must be taken to see that it is never significantly voiced (even when it falls on a *liquescent*); it should receive a quick flip with the tip of the tongue, nothing more; it should never modify or interrupt the vowel it follows; beginning singers may need to draw a line through all problematic *r*'s
- PH** is always pronounced like **F**
- S** is always hard, as in *pass* (never soft or *z*-like, as in *was*); however, when it falls between two vowels, it may be softened somewhat (*miserere*)
- SC** becomes *sh* before soft vowels (e, i, æ, œ, y) (*ascendit = a-shen-dit*); before hard vowels (a, o, u), it is *sk* (*scandalum, sculptus*)
- TH** is always hard, as in *Thomas*
- TI** becomes *tsi* when followed by any vowel (*latitia = leh-tee-tsee-ah*); the rule does not apply when it is preceded by **S**, **X**, or **T** (*hostiam*)
- X** is always hard, like *ks*; however, when it falls between two vowels, it may be softened somewhat (*exercitus = ek-ze-rchi-tus*)
- XC** becomes *k-sh* before a soft vowel (e, i, y) (*excelsis = ek-shel-sis*), but not before a hard vowel (a, o, u) (*excubo = eks-ku-bo*)
- Z** is softened and dental, like *dz* (*azymus = a-dzy-mus*)

Finally, in order to achieve the sort of rhythmic “fluidity within solidity” demanded by plainsong, care must be taken when executing the *Latin accent*. For two-syllable words, the accent always falls on the first syllable; for longer words, the accent is marked (*Laudáte Dóminum*). Unlike vernacular languages, Latin employs a “quality” accent, rather than one of quantity, either of weight or volume. Because this quality mostly involves lifting the pitch, it is difficult to apply to a text that has a fixed melody. However—and especially in cases of recitation, such as in Psalm verses and other passages with a single repeated note on several syllables—the sense of a lifted accent can be achieved through a slight *heightening* of the voice, both in strength and, to a lesser degree, duration. But this can never sound mechanical, and is best achieved when *thought*, more than sung.

Plainsong, following the classic Solesmes model, respects the rhythmic impulse of the *music* in equal degree to that of the *text*; the seamless integration of these two rhythmic elements is the ultimate goal in singing the chant, even in cases where the two may seem at odds. A gently flowing, steady musical rhythm need not be disrupted in an effort to convey the Latin accent; but neither should the music obscure the meaning of the text, which is, after all, the essence of the prayer it seeks to enliven.

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## BENEDICTION OF THE BLESSED SACRAMENT

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Ave verum Corpus ..... p. 159

Ecce panis Angelorum ..... p. 167

O panis dulcissime..... p. 170

Panis angelicus..... p. 176

### *Hymn before the Blessing:*

Tantum ergo ..... p. 176

∇. Panem de cælo præstitísti eis. (Allelúia.)

℞. Omne delectaméntum in se habéntem. (Allelúia.)

*Orémus:* Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquísti: † tríbue, quæsumus, ita nos córporis et sánguini tui sacra mystéria venerári; ut redemptiónis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas in sæcula sæculórum. ℞. Amen.

∇. Thou hast given them bread from heaven. ℞. Containing in itself all sweetness. Let us pray: O God, under a marvelous sacrament Thou hast left us the memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever perceive within us the fruit of Thy redemption. Who liveth and reigneth, world without end. Amen.

### *The Divine Praises*

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God  
and true Man.

Blessed be the Name of Jesus.

Blessed be his most Sacred Heart.

Blessed be his most Precious  
Blood.

Blessed be Jesus in the most holy  
Sacrament of the Altar.

Blessed be the Holy Spirit, the  
Paraclete.

Blessed be the great Mother  
of God, Mary most holy.

Blessed be her holy and  
Immaculate Conception.

Blessed be her glorious  
Assumption.

Blessed be the name of  
Mary, Virgin and Mother.

Blessed be St. Joseph, her  
most chaste spouse.

Blessed be God in his Angels  
and in his Saints.

### *Hymns after the Blessing:*

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