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The Parish

Book of Chant

A New Collection of Gregorian Chant

including
Order of Sung Mass for both
Ordinary and Extraordinary Forms of the Roman Rite

along with
Chants and Hymns for Occasional and Seasonal Use
with English translations

for use as a
Manual of Gregorian Chant and Liturgical Resource
for Scholas and Congregations

Prepared for the

The Church Music Association of America

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Dedicated to His Holiness, Pope Benedict XVI,
in thanksgiving for his motu proprio, Summorum Pontificum
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FOREWORD

*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

(2 Cor. 5: 17, KJV)

What justifies a *new collection* of Gregorian chant for today’s Church? Based on the interest and activity generated by organizations such as the Church Music Association of America, we are witnessing a true renaissance of traditional music for the Catholic liturgy. Leading the way is Gregorian chant, to which the Second Vatican Council gave “pride of place” among the many forms of liturgical music.

This pride of place belongs to chant by its very nature, having been born of and for the Church’s liturgy, having served her for a millennium or more, having nourished her saints, catechized her people, comforted those who mourn, given voice to those who rejoice.

More than any other form of music, chant fulfills the Council’s vision that sacred music “be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites.” To this end, Gregorian chant is “specially suited to the Roman liturgy.”†

With his *motu proprio*, *Summorum Pontificum*, Pope Benedict XVI has given new impetus for a re-appropriation of chant in the liturgical life of the modern Church. By expanding the use of the traditional form of the Roman Rite (now known as the Extraordinary Form), the Holy Father provides for the mutual coexistence of this form, along with its modern expression (the Ordinary Form). Beyond mere coexistence, however, he envisions that the proximity of the two forms can be “mutually enriching,” the inherent sacrality of the old influencing the reverent celebration of the new. Constitutive of that sacrality has always been the sacred chant.

The present collection is offered, then, as a direct response to the Holy Father’s call for this mutual enrichment. We have included the Order of Mass for both Ordinary and Extraordinary Forms of the Roman Rite, with their musical settings. Rather than reproducing the official English version of the modern Roman Rite, we have instead provided English translations that render the Latin as faithfully and as elegantly as possible. For the Ordinary Form, we have selected Eucharistic Prayer I, the Roman Canon, to show as clearly as possible the concordance between the two Forms of Mass.

Our Order of Mass is necessarily limited to the ordinary (unvarying) texts, and congregations that celebrate Mass in Latin regularly, under either Form, will need to supplement this collection with the texts proper to each celebration (prayers, readings, prefaces, proper chants). Those celebrating the Ordinary Form who choose one of the other Eucharistic Prayers will want to provide a translation of that as well.

Following the Orders of Mass, we include a dozen settings of the Mass Ordinary (Kyrie, Gloria, Sanctus, Agnus Dei), four settings of the Credo, and various other ordinary chants. This is far from a complete Kyriale, but it provides a substantial repertoire for most congregations and beginning scholas. We have given only minimal directions for specific uses of the various Mass Ordinaries. Indeed, congregations are free to choose the settings that best serve their needs, and may even mix and match movements from a variety of Ordinaries.

A collection of about six dozen chants of various styles follows, which are arranged by genre and liturgical season. These chants were collated from a variety of sources, including Liber Cantualis (Solesmes, 1978), Chants of the Church (Gregorian Institute of America, 1953), and several traditional hymnals. We hope the selections are extensive enough to provide for the needs of most congregations, without overwhelming them. Nor have we limited our selections to authentic chant, and have included a few popular Latin hymns (Adeste fideles; O Sanctissima) that work well in the context of sung Latin Mass.

In the course of preparing this collection, it became obvious that differences abound in even the most well-known chants. The editor begs indulgence for the choices he has made.

The occasional and seasonal chants included in this collection are intended for use at Mass as supplementary chants only. They should not impinge on the prerogatives of the Proper chants of the Mass, as found in the Graduale Romanum, and should in no way be allowed to impede the schola’s progress toward realizing a fully chanted Missa cantata, in either Ordinary or Extraordinary Form. That goal remains the ideal.

In the Extraordinary Form, the supplementary chants provide music for congregational singing at Low Mass. They can serve as processional and recessional chants, as well as additional music for the offertory and communion rites for more solemn Masses.

Those intending to use this collection in the context of the Ordinary Form have the luxury, when introducing (or re-introducing) chant into the parish repertoire, of taking a gradualist approach, inserting chants at various points during the Mass as their congregations can absorb them. Occasional and seasonal chants provide a good starting point. Nevertheless, the goal of the liturgical movement has always been, and remains, the full, conscious, and active participation of the faithful in the Mass itself.
That means, first and foremost, singing the parts of the Mass—the responses and chants from the Order of Mass itself—and not relying exclusively on extra-liturgical hymnody (whether in Latin or English) to foster participation. To this end, the priest must lead with his own chant. Never forget that a fully-chanted Mass, as prescribed by the modern *Graduale Romanum*, remains the ideal for the new Mass, no less than for the old.

*Summorum Pontificum* in no way consigns the Church’s treasure of Gregorian chant exclusively to the Extraordinary Form of the Roman Rite, just as it does not sequester the lovers of liturgical tradition, including Latin, to the Extraordinary Form. A collection such as this can serve to encourage mutual enrichment, but only if congregations and liturgical musicians are willing to reevaluate their commitment to the Church’s treasure of sacred chant, and follow Pope Benedict’s admonition, in the words of St. Paul, to “widen your hearts also!” (2 Cor 6:11-13)

*    *    *

In addition to the officers and associates of the Church Music Association of America, I am grateful for the editorial assistance provided by Gregory Bennett, Jane Errera, Dennis Nilsen, Marion Smedburg, and David Sullivan. Thanks also to the Catholic Liturgical Library (www.catholicliturgy.com), whose resources proved invaluable.

—Richard Rice, Editor
ORDER OF SUNG MASS

Ordinary Form of the Roman Rite
Introductory Rite

INTROIT (Entrance Chant), proper to the day

SIGN OF THE CROSS


V. In the name of the Father, and of the Son, and of the Holy Spirit. R. Amen.

GREETING


V. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. R. And with thy spirit.

or

Ómi-nus vo-bíscum. R. Et cum spí-ri-tu tu-o. Pax vo-bis. (If the celebrant is a bishop)

The Lord be with you. [Peace be with you.] R. And with thy spirit.

† The English translations given are literal, and are not intended for liturgical use.
Order of Sung Mass — Ordinary Form of the Roman Rite

3

or

D

Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.

PENITENTIAL RITE

Fratres, agnoscámus peccáta nostra, ut apti simus ad sacra mystéria cele-bránda.

Brethren, let us acknowledge our sins, that we may be properly prepared to celebrate the sacred mysteries.

M

I-se-ré-re nostri, Dómi-ne. R. Qui-a peccá-vimus ti-bi. V. Osténde no-bis Dómi-ne, mi-se-ri-córdi-am tu-am.

R. Et sa-lu-tá-re tu-um da no-bis. V. Mi-se-re-á-tur nostri omní-po-tens De-us et, dimissis peccá-tis nostris, per-

dú-cat nos ad vi-tam æ-térnam. R. Amen.

V. Have mercy upon us, O Lord. R. For we have sinned against Thee.
V. Show us, O Lord, Thy mercy. R. And grant us Thy salvation. V. May Almighty God have mercy upon us, forgive us our sins, and bring us to life everlasting. R. Amen.
Alternatively, the Confiteor is recited by all:

Confíteor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitatióne, verbo, ópere et omis-sióne: [strike breast three times] mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Virginem, omnes Angelos et Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

I confess to Almighty God and to you, brethren, that I have sinned exceedingly, in thought, in word, in action and omission: through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary ever Virgin, all the Angels and Saints, and you, brethren, to pray for me to the Lord our God.

After which, the priest concludes with the absolution:

Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam. R. Amen.

May Almighty God have mercy upon us, forgive us our sins, and bring us to life everlasting. R. Amen.

When the Sprinkling Rite is celebrated, the Penitential Rite is omitted, and the Asperges me (p. 22) or Vidi aquam (p. 23) is sung (with Gloria Patri ad lib.).

**KYRIE †**

Kýrie, eléison. iij. Lord, have mercy. iij.
Christe, eléison. iij. Christ, have mercy. iij.
Kýrie, eléison. iij. Lord, have mercy. iij.

*Chant settings: pp. 46, 49, 52, 55, 58, 61, 64, 67, 70, 71, 72*

**GLORIA**

Glória in excélsis Deo, et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnipotens. Dómine Fili unigé-nite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére Glory be to God on high. And on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. Lord God, heavenly King, God the Father Almighty. Lord Jesus Christ, Only-begotten Son. Lord God, Lamb of God, Son of the Father. Thou Who taketh away the sins of the world, have mercy

† In the Ordinary Form of the Roman Rite, a six-fold form of the Kyrie is usually used. Settings which repeat the same music for each petition are repeated only once (Kyrie eleison, Kyrie eleison; Christe eleison, Christe eleison; Kyrie eleison, Kyrie eleison).


The Word of the Lord. R. Thanks be to God.

The Liturgy of the Word

COLLECT, proper to the day

O - rémus... Per ómni- a sæcu-la sæcu-ló-rum. R. Amen.

Liturgy of the Word

AFTER THE FIRST READING

V Erbum Dómi-ni. R. De- o grá-ti- as.

AFTER THE SECOND READING

V Erbum Dómi-ni. R. De- o grá-ti- as.
ALLELUIA CHANT, proper to the day

or using a simple melody with psalm tone (for other settings, see p. 84):

During Lent, in place of the Alleluia, the TRACT is sung,

which may be replaced by the GOSPEL ACCLAMATION, using a simple melody:

or by the following PSALM AND RESPONSE:

2. Et secúndum multi-túdinem mi-se-ra-ti- ónum tu- á-rum:*
de-le in-iqui-tá-tem me-am. R. Mi-se-ré-re me-i.
And according to the multitude of thy tender mercies blot out my iniquity.

3. Ampli-us lava me ab in-iqui-tá-te me-a: * et a peccá-
to me-o munda me. R. Mi-se-ré-re me-i.
Wash me yet more from my iniquity, and cleanse me from my sin.

4. Quóni-am in-iqui-tá-tem me-am ego cognósco: * et peccá-
tum me-um contra me est semper. R. Mi-se-ré-re me-i.
For I know my iniquity, and my sin is always before me.

**AT THE GOSPEL**

D

Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.

V. *Lécti-o sancti Evangé-li-i secúndum Matthæ-um."†

R. Gló-ri-a ti-bi Dómine. † Marcum Lu-cam Jo-ánнем.
The Lord be with you. R. And with thy spirit. V. * A reading from the Holy Gospel according to N. R. Glory be to Thee, O Lord.
The Parish Book of Chant

D

Omi-nus vobíscum. Ṭ. Et cum spí-ri-tu tu-o.

V. *Lécti-o sancti Evangé-li-i secúndum Matthæ-um.

R. Gló-ri-a ti-bi Dómine. † Marcum Lu-cam Jo-ánnem.

The Lord be with you. Ṭ. And with thy spirit. V. * A reading from the Holy Gospel according to N. Ṭ. Glory be to Thee, O Lord.

AFTER THE GOSPEL

V

Erbum Dómi-ni. Ṭ. Laus ti-bi, Chri-ste.

The Word of the Lord. Ṭ. Praise be to Thee, O Christ.

or

V

Erbum Dómi-ni. Ṭ. Laus ti-bi, Christe.

CREDO


I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made: consubstantial with the Father; by Whom all things were made. Who for us men, and for our salvation, came down from heaven.
Due reverence is here made

**ET INCARNÁTUS EST DE SPÍRITU SANCTO EX MARÍA VÍRGINE: ET HOMO FACTUS EST.**


**AND WAS INCARNATE BY THE HOLY SPIRIT OF THE VIRGIN MARY: AND WAS MADE MAN.**

He was crucified also for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. And He ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead: of Whose kingdom there shall be no end. And in the Holy Spirit, the Lord and Giver of Life: Who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified: Who spoke through the Prophets. And in One, Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

*Chant settings: pp. 75, 77, 80, 82*

**PRAYER OF THE FAITHFUL, response following each petition**

- **K**
  - Lord, have mercy. R. Lord, have mercy.
  - or

- **U**
  - T nos exaudi-re digné-ris.
  - That Thou wouldst deign to hear us. R. We beseech Thee, hear us.
Liturgy of the Eucharist

OFFERTORY CHANT, proper to the day

OFFERTORY PRAYERS

Benedíctus es, Dómine, Deus uni-vérsi, quia de tua largitáte accépi-mus panem, quem tibi offérimus, fructum terræ et óperis mánuum hóminum, ex quo nobis fiet panis vitæ.

Blessed art Thou, O Lord, God of the universe, for from Thy bounty we have received this bread, which we offer unto Thee, the fruit of the earth and the work of human hands, which will become for us the bread of life.

When the Offertory chant is not sung, all respond:

R. Benedíctus Deus in sæ´cula.
Per hujus aquæ et vini mystérium ejus efficiámur divinitátis consór-tes, qui humanitátis nostræ fieri dignátus est párticeps.

Benedíctus es, Dómine, Deus uni-vérsi, quia de tua largitáte accépi-mus vinum, quod tibi offérimus, fructum vitis et óperis mánuum hóminum, ex quo nobis fiet potus spiritális.

Blessed art Thou, O Lord, God of the universe, for from Thy bounty we have received this wine, which we offer unto Thee, the fruit of the vine and the work of human hands, which will become for us the spiritual drink.

R. Benedíctus Deus in sæ´cula.
In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómi-ne; et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Domine Deus.

Lava me, Dómine, ab iniquitáte mea, et a peccáto meo munda me.

Wash me, O Lord, of my iniquity, and cleanse me from my sin.

V. Oráte, fratres, ut meum ac vestrum sacrificium acceptáble fiat apud Deum Patrem omnipoténtem.

Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

R. Suscípiat Dóminus sacrificium de mánnibus tuis ad laudem et glóriam nóminiis sui, ad utilitátem quoque nostram totiúsque Ecclé-siæ suæ sanctæ.

R. May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.
Order of Sung Mass — Ordinary Form of the Roman Rite

**PRAYER OVER THE OFFERINGS, proper to the day, which concludes:**

**P**

Er Christum Dómi-num nostrum. R. Amen.

We ask this (Grant this) through Christ our Lord. R. Amen.

**PREFACE DIALOGUE, SOLEMN TONE (Sundays and Feasts)**

**D**

Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o.

v. Sur-sum corda. R. Habé-mus ad Dómi-num. v. Grá-ti- as

agámus Dómi-no De- o nostro. R. Dignum et justum est.

v. The Lord be with you. R. And with thy spirit. v. Lift up your hearts. R. We have lifted them up to the Lord. v. Let us give thanks to the Lord our God. R. It is right and just.

**PREFACE DIALOGUE, FERIAL TONE (Weekdays)**

**D**

Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o.

v. Sursum corda. R. Habémus ad Dómi-num. v. Grá-ti- as

a-gámus Dómi-no De- o nostro. R. Dignum et justum est.

**PREFACE, proper to the season or occasion**
**SANCTUS**


Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.


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**Eucharistic Prayer**

**EUCHARISTIC PRAYER I (Roman Canon), one of four forms**

Most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, Our Lord, to accept and to bless these gifts, these presents, these holy unspotted Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church: that it may please Thee to grant her peace, to preserve, unite, and govern her throughout the world: as also for Thy servant N. (Benedict), our Pope, and N. our Bishop, and for all orthodox believers, and all who profess the Catholic and Apostolic faith.

Te Igitur, clementíssime Pater, per Jesum Christum, Fílium tuum, Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas et benedícas hæc dona, hæc múnera, hæc sancta sacrificia illíbáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N. (Benedicto) et Antístite nostro N. et ómnibus orthodóxis atque cathólicae fidei cultóribus.

Meménto, Dómine, famulórum famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolunitátis suae: tibique reddunt vota sua ætérno Deo, vivo et vero.

Be mindful, O Lord, of Thy servants and handmaids N. and N. and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all those dear to them: for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the everlasting, living and true God.

In communion with, and honoring the memory in the first place of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ: also of blessed Joseph, her Spouse, and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and of all Thy Saints; grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection. (Through Christ our Lord. Amen.)

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quǽsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi et in electórum tuórum júbeas grege numerári. (Per Christum Dóminum nostrum. Amen.)

O Lord, we beseech Thee, graciously to accept this oblation of our service and that of Thy whole household: order our days in Thy peace, and command that we be rescued from eternal damnation and numbered in the flock of Thine elect. (Through Christ our Lord. Amen.)

Quam oblatiónem tu, Deus, in ómnibus, quǽsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fáceré dignérís: ut nobis Corpus et Sanguis fiat dilectíssimi Filii tui, Dómini nostri Jesu Christi.

Qui, prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipóténtem, tibi grátias agens benédítit, fregit, deditque discípulis suis dicens:

Who, the day before He suffered, took bread into His Holy and venerable hands, and having lifted up His eyes to heaven, to Thee, O God, His Almighty Father, giving thanks to Thee, blessed it, broke it, and gave it to His disciples, saying:
**Accipite et manducate ex hoc omnes: hoc est enim corpus meum, quod pro vobis tradetur.**

Simili modo, postquam cenátum est, accipiens et hunc præclárum Calicem in sanctas ac venerábles manus suas, item tibi grátias agens benedíxit, deditque discípulis suis, dicens:

**Accipite et bibite ex eo omnes: hic est enim calix sanguinis méi, novi et æter-ni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem.**

In like manner, after He had supped, taking also into His holy and venerable hands this goodly Chalice, again giving thanks to Thee, He blessed it, and gave it to His disciples, saying:

**Take and eat of this, all of you: for this is my body which shall be given up for you.**

**Take and drink of this, all of you: for this is the chalice of my blood, of the new and eternal testament, which shall be shed for you and for many unto the remission of sins. Do this in memory of me.**

**Memorial Acclamation, following the consecration**

Mystère-um fidei.

We proclaim Thy death, O Lord, and we confess Thy resurrection, until Thou comest.

Unde et mémemores, Dómine, nos servi tui, sed et plebs tua sancta, ejusdem Christi, Filii tui, Dómini nostri, tam beáæ passionis, necnon et ab ínferis resurrectiónis, sed et in caelos gloriósæ ascensionis: offerimus præclárae majestáti tuae de tuis donis ac datis hóstiam and now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sover-
puram, hóstiam sanctam, hóstiam immaculatam, panem sanctum vitae ætérnæ et cálicem salútis perpétuæ.

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrificium Patriárchæ nostri Abra-hæ, et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculatam hóstiam.

Súpplices te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspécetu divínæ majestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui Corpus et Sánguinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. (Per Christum Dóminum nostrum. Amen.)

Meménto étiam, Dómíne, famulórum famularúmque tui N. et N., qui nos præcessérunt cum signo fidei, et dúrmünt in somno pacis. Ipsi, Dómíne, et ómnibus in Christo quiescántibus, locum refri-gérii, lucis et pacis, ut indúlgeas, deprecámur. (Per Christum Dómini num nostrum. Amen.)


Be mindful, also, O Lord, of Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter,

Deign to look upon them with a favorable and gracious countenance: and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate Victim.

Humbly we beseech Thee, almighty God: to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty; so that those of us who shall receive the most sacred Body and Blood of Thy Son by partaking thereof from this Altar may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)

To us also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter,
citáte, Perpétua, Agatha, Lúcia, Agnête, Cæcilia, Anastásia) et omnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

Per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et præstas nobis.

AFTER THE CANON (the Great Amen)

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis hon- nor et glória:

P


World without end. R. Amen.

Communion Rite

PATER NOSTER

Preceptis salutáribus móniti, et divína institutióné formáti, audémus dícere:

Admonished by Thy saving pre- cepts and following Thy divine instruction, we dare to say:

P

Our Father, Who art in heaven, hallowed be Thy Name, Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

Líbera nos, quǽsumus, Dómine, ab ómnibus malis, da propítius pacem in diébus nostris, ut, ope misericór-diæ tuæ adjúti, et a peccáto simus semper liber et ab omni perturba-tióne secúri: exspectántes beátam spem et advéntum Salvatóris nostri Jesu Christi.

Deliver us, we beseech Thee, O Lord, from all evils, mercifully grant peace in our days, that through the bounteous help of Thy mercy we may be always free from sin, and safe from all disquiet: as we await the blessed hope and coming of our Savior, Jesus Christ.


R. For Thine is the kingdom, and the power, and the glory for all ages.

**AT THE SIGN OF PEACE (before the Agnus Dei)**

Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris.

Lord, Jesus Christ, Who didst say to Thine Apostles: Peace I leave you, My peace I give to you: look not upon our sins, but upon the faith of Thy Church; and deign to give her that peace and unity which is agreeable to Thy will.
 Qui vi-vis et regnas in sæcu-la sæcu-ló-rum. R. Amen. V. Pax

Dómi-ni sit semper vobis-cum. R. Et cum spí-ri-tu tu-o.

Who livest and reignest world without end. R. Amen. V. May the peace of the Lord be always with you. R. And with thy spirit.

Offérite vobis pacem. Offer the peace to one another.

**AGNUS DEI**

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Chant settings: pp. 48, 51, 54, 57, 60, 63, 66, 69, 70, 72, 73

At the elevation:

Ecce Agnus Dei, ecce qui tollit peccáta mundi. Beáti qui ad cenam Agni vocáti sunt.

R. Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo et sanábitur ánima mea.

R. Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

**COMMUNION CHANT, proper to the day**

**PRAYER AFTER COMMUNION, proper to the day, which concludes:**

Er Christum Dómi-num nostrum. R. Amen.

We ask this (Grant this) through Christ our Lord. R. Amen.
Concluding Rite

**FINAL BLESSING**

Om-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.

V. Bene-dí-cat vos omní-po-tens De-us, Pa-ter, et Fí-li-us,


The Lord be with you. R. And with thy spirit. V. May Almighty God bless you, the Father, and the Son, and the Holy Spirit. R. Amen.

or

Om-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.

V. Bene-dí-cat vos omní-po-tens De-us, Pa-ter, et Fí-li-us,


**PONTIFICAL BLESSING**

Om-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.

V. Sit nomen Dómi-ni bene-díctum. R. Ex hoc nunc et usque
May the name of the Lord be blessed. R. From henceforth now and for ever. V. Our help is in the Name of the Lord. R. Who hath made heaven and earth.


DISMISSAL, (Mass XI for Sundays, p. 60)

Go, the Mass is ended. R. Thanks be to God.

Other chant settings: pp. 48, 51, 54, 57, 63, 66

From the Easter Vigil to the Second Sunday of Easter, and on the day of Pentecost:
ORDER OF SUNG MASS

Extraordinary Form of the Roman Rite
Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow. Ps. Have mercy on me, O God, according to Thy great mercy. 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.

Ostende nobis, Domine, misericordiam tuam. (P.T. Alleluia.)


Dominus exaudi orationem meam.

Et clamor meus ad te venit.

Dominus vobiscum.

Et cum spiritu tuo. Orémus...nostrum. Amen.
V.
Show us, O Lord, Thy mercy.  
R.
And grant us Thy salvation.
V.
O Lord, hear my prayer.  
R.
And let my cry come unto Thee.
V.
The Lord be with you.  
R.
And with thy spirit.

V.
Let us pray: Hear us, O holy Lord, Almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place. Through Christ our Lord.
R.
Amen.

VIDI AQUAM (Sundays in Paschal Time)   Ezek 47: 1, 9  v.  Ps 117: 1

VIII

I-di    aquam  * egre-   di- éntem de tem-   plo,

a lá-   te-re dex-   tro, alle-   lú-   ia: et omnes, ad

quos pervé-    nit a-   qua i-sta, sal-   vi fa-   cti sunt,

et di-   cent, alle-lú-   ia, al-   le-   lú-   ia. Ps. Confi-   té-

mí- ni Dómino quó- ni- am bonus: * quó- ni- am in sæcu-     lum


Spi-     rí-   tu- i Sancto.* Sic- ut e-rat in princí-pi- o, et nunc, et


I saw water flowing from the right side of the temple; and all they to whom that water came were saved, and they shall say: alleluia. Ps. Give thanks to the Lord, for He is good, for His mercy endureth forever.

Versicles and Responses as for Asperges me above.
Mass of the Catechumens

Kneel


p. Introíbo ad altáre Dei.

s. Ad Deum qui látíficat juven-tútem meam.

p. Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómíne iníquo, et dolóso érue me.

s. Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum aífligit me inimícus?


s. Et introíbo ad altáre Dei: ad Deum qui látíficat juven-tútem meam.

p. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

s. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.


p. Introíbo ad altáre Dei.

s. Ad Deum qui látíficat juven-tútem meam.

p. Adjutórium nostrum * in nómi-ne Dómini.

s. Qui fecit cælum et terram.


p. I will go in unto the Altar of God.

s. To God, Who giveth joy to my youth.

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

s. For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy affliceth me?

p. Send forth Thy light and Thy truth: they have led me and brought me unto Thy holy hill, and into Thy tabernacles.

s. And I will go in unto the Altar of God: unto God, Who giveth joy to my youth.

p. I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul? and why dost thou disquiet me?

s. Hope thou in God, for I will yet praise Him: Who is the salvation of my countenance, and my God.

p. Glory be to the Father, and to the Son, and to the Holy Spirit.

s. As it was in the beginning, is now, and ever shall be, world without end. Amen.

p. I will go in unto the Altar of God.

s. Unto God, Who giveth joy to my youth.

p. Our help * is in the Name of the Lord.

s. Who hath made heaven and earth.
Confiteor

p. Confiteor Deo omnipotenti, etc.
s. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, per dúcat te ad vitam ætérnam.
p. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, per dúcat vos ad vitam ætérnam.
s. Amen.
s. Amen.
p. Deus, tu convérsus vivificábis nos.
s. Et plebs tua lætábitur in te.
p. Osténde nobis, Dómine, miseri- córdiam tuam.
s. Et salutáre tuum da nobis.
p. Dómine, exáudi oratiónum meam.
s. Et clamor meus ad te véniat.
p. Dóminus vobíscum.
s. Et cum spíritu tuo.
p. I confess to Almighty God, etc.
s. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
s. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you Father, to pray for me to the Lord our God.
p. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
s. Amen.
p. May the Almighty and merciful Lord grant us pardon, * absolu- tion, and remission of our sins.
s. Amen.
p. Thou wilt turn, O God, and bring us to life.
s. And Thy people shall rejoice in Thee.
p. Show us, O Lord, Thy mercy.
s. And grant us Thy salvation.
p. O Lord, hear my prayer.
s. And let my cry come unto Thee.
p. The Lord be with you.
s. And with thy spirit.
p. Orémus.


INTROIT CHANT, proper to the day

KYRIE, P. and S. alternating

Kýrie, eléison. iij.
Christe, eléison. iij.
Kýrie, eléison. iij.

GLORIA


p. Let us pray.
Take away from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.

We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.

Stand (High Mass)

Glory be to God on high. And on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. Lord God, heavenly King, God the Father Almighty. Lord Jesus Christ, Only-begotten Son. Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone art Lord. Thou alone, O Jesus Christ, art most high. With the Holy Spirit, *) in the glory of God the Father. Amen.
COLLECT, proper to the day

Ominus vobíscum. R. Et cum spí-ri-tu tu- o.

Orémus... Per ómni- a sǽcu-la sǽcu-ló-rum. R. Amen.

The Lord be with you. R. And with thy spirit. V. Let us pray... [Through our Lord Jesus Christ, Thy Son, Who livesth and reigneth with Thee in the unity of the Holy Spirit, God.] world without end. R. Amen.

More commonly: R. Amen.

EPISTLE

S. Deo grátias.  
S. Thanks be to God.

GRADUAL AND ALLELUIA, proper to the day

During Lent, in place of the Alleluia, the TRACT is sung
During Easter, in place of the Gradual, a second ALLELUIA is sung

GOSPEL


P. Cleanse my heart and my lips, Almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal: through Thy gracious mercy so purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.
Jube, Dómine, benedícere.


Grant, O Lord, Thy blessing.

May the Lord be in my heart and on my lips that I may worthily and fittingly proclaim His Gospel. Amen.

D

Omi-nus vobíscum. Ṇ. Et cum spí-ri-tu tu-o.


The Lord be with you. Ṇ. And with thy spirit. ṅ. ⁷ The continuation of the Holy Gospel according to N. Ṇ. Glory be to Thee, O Lord.

At the end of the Gospel:

s. Laus tibi, Christe.

⁻ Praise be to Thee, O Christ.

p. Per evangélica dicta, deleántur nostra delícta.

⁻ By the words of the Gospel, may our sins be blotted out.
CREDO

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dóminum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem omnia facta sunt. Qui propter nos hómines et propter nostram salutem descendit de caelis.

ET INCARNATUS EST DE SPÍRITU SANTO EX MARÍA VIRGINE: ET HOMO FACTUS EST.


Sung as for the Collect above

p. Dóminus vobíscum.

s. Et cum spíritu tuo.

p. Orémus.

AND WAS INCARNATE BY THE HOLY SPIRIT OF THE VIRGIN MARY: AND WAS MADE MAN.

Stand

He was crucified also for us: suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. And He ascended into heaven: and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead: of Whose kingdom there shall be no end. And in the Holy Spirit, the Lord and Giver of Life: Who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified: Who spoke through the Prophets. And in One, Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life * of the world to come. Amen.

p. The Lord be with you.

s. And with thy spirit.

p. Let us pray.
**Mass of the Faithful**

**OFFERTORY CHANT, proper to the day**


p. Accept, O Holy father, Almighty and Eternal God, this spotless Host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my numberless sins, offenses, and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation to life everlasting. Amen.

p. O God, * Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew: by the Mystery of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son our Lord: Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God: world without end. Amen.

p. We offer unto Thee, O Lord, the chalice of salvation, entreating Thy mercy that it may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

p. Humbled in spirit and contrite of heart, may we find favor with Thee, O Lord: and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

p. Come Thou, the Sanctifier, Almighty and Everlasting God, and bless * this sacrifice which is prepared for the glory of Thy holy Name.
**Incensation**

*p.* Through the intercession of Blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bless * this incense and to receive it in the odor of sweetness. Through Christ our Lord. Amen.

*p.* Incensum istud a te benedictum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Dirigátur, Dómine, orátio mea, sicut incensum, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

*p.* May this incense which Thou hast blessed, O Lord, ascend to Thee: and may Thy mercy descend upon us.

*p.* Let my prayer, O Lord, come like incense before Thee: the lifting up of my hands, like the evening sacrifice. O Lord, set a watch before my mouth, a guard at the door of my lips. Let not my heart incline to thoughts of evil, to make excuses for sins.


*p.* May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

**Lavabo**

*p.* I will wash my hands among the innocent: and I will encompass Thine Altar, O Lord. That I may hear the voice of praise: and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house: and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood. In whose hands are iniquities: their right hand is filled with gifts.

*p.* But as for me, I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the right way: in the churches I will bless Thee, O Lord.


s. Suscípiat Dóminus sacrificióm de máñibus tuís ad laudém et gloriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclé siae suæ sanctae.


SECRET PRAYER, proper to the day

Er ómni- a sæcu-la sæcu-lórum. R. Amen.

World without end. R. Amen.
**PREFACE DIALOGUE, Solemn Tone (Sundays and Feasts)**

*For the Ferial Tone, see p. 11*  
*Stand (High Mass)*

\[\begin{align*}
\text{V. Dómi-nus vo-bíscum.} & \quad \text{R. Et cum spí-ri-tu tu-o.} & \quad \text{V. Sur-sum} \\
\text{corda.} & \quad \text{R. Habé-mus ad Dómi-num.} & \quad \text{V. Grá-ti-as a-gá-}
\end{align*}\]

\[\text{mus Dómi-no De-o nostro.} \quad \text{R. Dignum et justum est.}\]

\[\text{V. The Lord be with you.} \quad \text{R. And with thy spirit.} \quad \text{V. Lift up your hearts.} \quad \text{R. We have lifted them up to the Lord.} \quad \text{V. Let us give thanks to the Lord, our God.} \quad \text{R. It is fitting and just.}\]

**PREFACE**

*The following Preface of the Most Holy Trinity is said on all Sundays, except during seasons and on Feasts that have a proper Preface.*

\[\begin{align*}
P. \text{Vere dignum et justum est, æ-} & \quad \text{quum et salutáre, nos tibi semper,} \\
& \quad \text{et ubique grátias ágere: Dómine} \\
& \quad \text{sancte, Pater omnipotens, ætérne} \\
& \quad \text{Deus: Qui cum unigénito Filio} \\
& \quad \text{tuo, et Spíritu Sancto, unus es} \\
& \quad \text{Deus, unus es Dóminus: non in} \\
& \quad \text{unius singularitáte persónæ, sed} \\
& \quad \text{in unius Trinitáte substántiæ.} \\
& \quad \text{Quod enim de tua glória, reve-} \\
& \quad \text{lánté te, crédimus, hoc de Filio} \\
& \quad \text{tuo, hoc de Spíritu Sancto, sine} \\
& \quad \text{differéntia discretiónis sentímus.} \\
& \quad \text{Ut in confessióne veræ sempiter-} \\
& \quad \text{næque Deitátis, et in persónis} \\
& \quad \text{propríetas, et in esséntia ùnitas, et} \\
& \quad \text{in majestáte adorétur æquálitas.} \\
& \quad \text{Quam laudant Angeli atque Arch-} \\
& \quad \text{ángeli, Chérubim quoque ac Séra-} \\
& \quad \text{phim: qui non cessant clamáre} \\
& \quad \text{quotídie, una voce dicéntes:} \\
P. \text{It is truly meet and just, right} & \quad \text{for our salvation, that we should} \\
& \quad \text{at all times and in all places, give} \\
& \quad \text{thanks unto Thee: O holy Lord,} \\
& \quad \text{Father almighty, everlasting God:} \\
& \quad \text{Who, together with Thine only-} \\
& \quad \text{begotten Son, and the Holy Spir-} \\
& \quad \text{it, art one God, one Lord: not in} \\
& \quad \text{the oneness of a single Person, but} \\
& \quad \text{in the Trinity of one substance.} \\
& \quad \text{For what we believe by Thy re-} \\
& \quad \text{velation of Thy glory, the same do} \\
& \quad \text{we believe of Thy Son, the same} \\
& \quad \text{of the Holy Spirit, without differ-} \\
& \quad \text{ence or separation. So that in} \\
& \quad \text{confessing the true and everlasting} \\
& \quad \text{Godhead, distinction in persons,} \\
& \quad \text{unity in essence, and equality in} \\
& \quad \text{majesty may be adored. Which} \\
& \quad \text{the Angels and Archangels, the} \\
& \quad \text{Cherubim also and the Seraphim} \\
& \quad \text{do praise: who cease not daily to} \\
& \quad \text{cry out, with one voice saying:} \end{align*}\]
**SANCTUS**


* Benedícit quin venit in nómine Dómini. Hosánna in excélsis.

**CANON OF THE MASS**

Te igitur, clementíssime Pater, per Jesum Christum Filium tuum, Dóminum nostrum, súpplices ro-gámus, ac pétimus, uti accépta hábeas, et benedícás, hæc * dona, hæc * múnera, hæc * sancta sacrificia illi-báta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custódire, adunáre, et régere dignérís toto orbe terrárum: una cum fámulo tuo Papa nostro N. (Benedicto) et Antístite nostro N. et ómnibus orthodoxís, atque cathólicae et apostólicae fídei cultóribus.

Meménto, Dómine, famulórum famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifici-um laudis, pro se, suisque ómnibus: pro redemptíone animárum suárum, pro spe salútis et incolu-mitátis suæ: tibíque redunt vota sua ætérno Deo, vivo et vero.

Communicántes, et memóriam venerántes, in primis glorióse sem-per Virgínis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph ejúsdem Virgínis

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of Thy Glory. Hosanna in the highest.

* Blessed is He Who cometh in the Name of the Lord. Hosanna in the highest.

Most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, Our Lord, to accept and to bless these * gifts, these * presents, these * holy unspotted Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church: that it may please Thee to grant her peace, to preserve, unite, and govern her throughout the world: as also for Thy servant N. (Benedict), our Pope, and N. our Bishop, and for all orthodox believers, and all who profess the Catholic and Apostolic faith.

Be mindful, O Lord, of Thy serv-ants and handmaids N. and N. and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all those dear to them: for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the everlasting, living and true God.

In communion with, and honoring the memory in the first place of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ: also of blessed Joseph, her
Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andrææ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cyriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méri-
tis precíbusque concédas, ut in ómnibus protectionís tuæ muni-
ámur auxílio. Per eúmdem Chri-
stum Dóminum nostrum. Amen.

Prayers at the Consecration

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quǽsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electó-
rum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

O Lord, we beseech Thee, gra-
ciously to accept this oblation of our service and that of Thy whole household. Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered in the flock of Thine elect. Through Christ our Lord. Amen.

Quam oblatiónem tu, Deus, in ómnibus, quǽsumus, bene
dictam, adscríp
tam, ra
tam, rationábi-
lem, acceptabilémque fácere digné-
ris: ut nobis Cor
pus, et San
guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

Humbly we pray Thee, O God, be
pleased to make this same offering wholly blessed *, to consecrate * it and approve * it, making it reasonable and acceptable, so that
it may become for us the Body * and Blood * of Thy dearly beloved Son, our Lord Jesus Christ.

Qui prídie quam paterétur, accé-
pit panem in sanctas ac vene-
rábiles manus suas, et elevátis óculis in cælum ad Deum Patrem suum omnipoténtem, tibi grátias agens, bene
díxit, fregit, dedítque discípulis suis, dicens:
Accípite, et manducáte ex hoc omnes:

Who, the day before He suffered, took bread into His Holy and venerable hands, and having lifted up His eyes to heaven, to Thee, O God, His Almighty Father, giving thanks to Thee, blessed it *, broke it, and gave it to His disciples, saying: Take and eat of this, all of you:
HOC EST ENIM CORPUS MEUM.

Símili modo postquam cœnátum est, accípiens et hunc praéclárum Cálicem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene díxit, deditque discípulis suis, dicens:

Accípite, et bíbite ex eo omnes:

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

Prayers after Consecration

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis nec non et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam * puram, hóstiam * sanctam, hóstiam * immaculátam, Panem * sanctum vitae ætérnæ, et Cálicem * salútis perpétuæ.

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisédech, sanctum sacrificium, immaculátam hóstiam.

FOR THIS IS MY BODY.

In like manner, after He had supped, taking also into His holy and venerable hands this goodly Chalice, again giving thanks to Thee, He blessed it *, and gave it to His disciples, saying:

Take and drink of this, all of you:

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in remembrance of me.

And now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a Victim * which is pure, a Victim * which is holy, a Victim * which is spotless, the holy Bread * of life eternal, and the Chalice * of everlasting Salvation.

Deign to look upon them with a favorable and gracious countenance: and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham: and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate Victim.

Humbly we beseech Thee, allmighty God: to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty: so that those of us who shall receive the most sacred Body and Blood of Thy Son by partaking thereof from this Altar may be filled with every grace and heavenly blessing. Through the same Christ our Lord. Amen.

Meménto étiam, Dómine, famulórum famularúmque tuárum N. et N. qui nos præcessérunt cum signo fídei, et dórmient in somno pacis.


Be mindful, also, O Lord, of Thy servants and handmaids N. and N. who are gone before us with the sign of faith, and who sleep the sleep of peace.

To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.


To us also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints: into their company we beseech Thee admit us, not considering our merits, but freely pardoning our offenses. Through Christ our Lord.

Per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivificas, benedícas, et præstas nobis.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and bestow upon us all these good things.
PER IPSUM, ET CUM IPSO, ET IN IPSO, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor, et gloria. THROUGH HIM *, and with HIM *, and in HIM *, is unto Thee, God the Father * Almighty, in the unity of the Holy * Spirit, all honor and glory.

Er omnium sæcula sæculorum. R. Amen.

World without end. R. Amen.

Holy Communion

PATER NOSTER (music for the entire Pater is on p. 16)

Let us pray.

Admonished by saving precepts, and following divine instruction, we make bold to say:

Our Father, Who art in heaven, hallowed be Thy Name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

Libera nos, quæsumus, Dómine, ab omnibus malis, prætéritis, præséntibus, et futúris: et intercedente beáta et gloriósa semper Virgine Dei Genitríce María, cum

Stand (High Mass)

Let us pray.

Admonished by saving precepts, and following divine instruction, we make bold to say:

Our Father, Who art in heaven, hallowed be Thy Name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come, and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God,

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.
The Parish Book of Chant


p. Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. iij.


p. Quid retríbuam Dómino pro ómnibus quæ retrífuit mihi? Cáli-deign to give her that peace and unity which is agreeable to Thy will: God Who livest and reignest world without end. Amen.

p. O Lord Jesus Christ, Son of the living God, Who, by the will of the Father and the co-operation of the Holy Spirit, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities, and from every evil: make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God the Father, and the Holy Spirit livest and reignest God world without end. Amen.

p. Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy mercy may it be unto me a safeguard and a healing remedy both of soul and body: Who livest and reignest with God the Father in the unity of the Holy Spirit God, world without end. Amen.

p. I will take the Bread of Heaven, and will call upon the name of the Lord.

p. Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my soul shall be healed. iij.


p. What return shall I make to the Lord for all the things that He
cem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dómini, et ab inimícis meis salvus ero.

hath given unto me? I will take the Chalice of salvation, and call upon the Name of the Lord. I will call upon the Lord and give praise, and I shall be saved from mine enemies.


[If the Confiteor (p. 25) is said again:

p. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aeternam.

s. Amen.

p. May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

s. Amen.


s. Amen.]

p. May the Almighty and merciful Lord grant you pardon, * absolution, and remission of your sins.

s. Amen.

p. Ecce Agnus Dei, ecce qui tollit peccáta mundi.

s. Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my soul shall be healed. iiij.

As Communion is distributed:


Prayers After Communion

p. Quod ore súmpsimus, Dómine, pura mente capiámus: et de múneri temporálí fiat nobis remédium sempitérnum.

p. Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind: and that from a temporal gift it may become for us an everlasting remedy.

COMMUNION CHANT, proper to the day

s. Et cum spíritu tuo. s. And with thy spirit.

POSTCOMMUNION PRAYER, proper to the day

p. …per ómnia sæcula sæculórum. p. …world without end.

Stand

s. Et cum spíritu tuo. s. And with thy spirit.

DISMISSAL

I - te, missa est.
R. De- o grá- ti- as.

Go, the Mass is ended. R. Thanks be to God.

or, according to the melody given for each setting of the Mass Ordinary.

From Holy Saturday to Easter Saturday, inclusive:

VIII - te, missa est, alle-lú-ia, alle- lú- ia.
R. De- o gra- ti- as, alle-lú-ia, alle- lú- ia.
**FINAL BLESSING**


*s._ Amen.

**LAST GOSPEL**

_p._ Dóminus vobíscum.

*s._ Et cum spíritu tuo.

_p._ * Inítium sancti Evangélii secúndum Joánnem.

*s._ Glória tibi, Dómine.


Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimoniónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum.

_p._ May the tribute of my homage be pleasing to Thee, O most holy Trinity. Grant that the Sacrifice which I, unworthy as I am, have offered in the presence of Thy Majesty, may be acceptable to Thee. Through Thy mercy may it bring forgiveness to me and to all for whom I have offered it. Through Christ our Lord. Amen.

_p._ May Almighty God bless you, the Father, the Son, * and the Holy Spirit.

*s._ Amen.

**Kneel**

_p._ The Lord be with you.

*s._ And with thy spirit.

_p._ * The beginning of the holy Gospel according to Saint John.

*s._ Glory be to Thee, O Lord.

_p._ In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made: in Him was life, and the life was the Light of men: and the Light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to bear wit- ness of the Light, that all men might believe through Him. He was not the Light, but was to bear witness of the Light. That was the true Light, which enlighteneth every man that cometh into this world.
In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In pròpria venit, et sui eum non recepérunt. Quot-quot autem recepérunt eum, dedit eis potestátem filiós Dei fieri, his qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God, to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**Genuflect**

et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Uni-géniti a Patre, plenum grátiæ et veritátis.

AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

s. Deo grátias.

s. Thanks be to God.

---

**Prayers After Low Mass**

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, Jesus.

r. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. iij.

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 vale of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us. And after this our exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Pray for us, O holy Mother of God.

r. That we may be made worthy of the promises of Christ.

Let us pray: O God, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and by the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, mercifully and graciously hear the prayers which we pour forth for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through the same Christ our Lord. r. Amen.

St. Michael, the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust down to hell Satan and all the evil spirits who roam through the world seeking the ruin of souls. Amen.

Most Sacred Heart of Jesus, r. Have mercy on us. iij.
CHANTS FOR THE
ORDINARY OF THE MASS
MASS I, Lux et origo

in Paschal Time

K

Y-ri-e * e-lé-i-son. iij Christe

Ký-ri-e e-lé-i-son. iij Ký-ri-e *

e-lé-i-son.

G


ti-bi propter magnam gló-ri-am tu-am. Dó-mi-ne De-us,

Rex cae-lé-stis, De-us Pa-ter omni-pot-ens. Dómine Fi-li

uni-géni-te Je-su Chri-ste. Dó-mi-ne De-us, Agnus

Alternative intonation:

Gló- ri- a in excélsis De- o. Et in ter- ra pax.

S

Ho-sánna in ex-cél-sis. Bene-díctus qui ve-nit in nó-
mi-ne Dó-mi-ni. Ho-
sánna in excél-
sis.

Agnus De-i, * qui tollis peccá-ta mun-di: mi-
se-
ré-
re no-
bis. Agnus De-i, * qui tollis peccá-
ta
mun-di: mi-se-ré-
re no-
bis. Agnus De-i, * qui
tollis peccá-
ta mun-di: dona no-
bis pa-
cem.

I - te, mis-
sa est. R. De-
o grá-
ti-
as.

Dismissal for the Octave of Easter

I - te, missa est, alle-lú-ia, alle-
lú-ia.
R. De-o gra-
ti-
as, alle-lú-
IA,
MASS IV, Cunctipotens Genitor Deus

I

K

Y-ri- e * e- lé- i-son. iiJ Chri- ste e- lé- i-son. iiJ Ký-ri- e e-

i

lé- i-son. ii J Ký-ri- e * ** e-

lé- i-son.

IV

G

Ló- ri- a in excélsis De- o. Et in terra pax ho-
Dómi-ne Fi-li unigénite Jesu Chri-ste,

Dómi-ne De-us, Agnus De-i, Fí-li-us Pa-tris. Qui
tol-lis peccá-ta mundi, mi-se-ré-re no-bis. Qui tol-lis pec-
cá-ta mundi, súcipe depreca-tiónem nostram. Qui se-
des ad déxte-ram Patris, mi-se-ré-re no-bis. Quó-ni-am
tu so-lus sanctus. Tu so-lus Dó-mi-nus. Tu so-lus Altíssi-
mus, Je-su Chri-ste. Cum San-ceto Spí-ri-

An-ctus, * Sanctus, San-ctus Dómi-nus De-us
Sábbath. Ple-ni sunt cæli et terra gló-rí-a tu-a.

Ho-sánna in ex-cél-sis. Be-ne-díctus qui ve-nit

in nómi-ne Dó-mi-ni. Ho-sánna in ex-cél-sis.

Agnus De-i, * qui tol-lis peccá-ta mundi: mi-se-

ré-re no-bis. Agnus De-i, * qui tol-lis peccá-ta mun-


I - te, missa est.

R. De-o grá-tí-as.
MASS VIII, De Angelis

KY-ri- e * e- lé- i-son. ii. Christe

e- lé- i-son. ii. KY-ri- e
e- lé- i-son. ii. KY-ri- e

* ** e- lé- i-son.

G

Ló-ri- a in excélsis De- o. Et in terra pax homí-

ni- bus bonæ vo- luntá- tis. Laudá- mus te. Bene- dú- cimús
ti- bi propter magnam gló- ri- am tu- am. Dómi- ne De- us,

Rex cæ- lé- stis, De- us Pa- ter omni- pot- ens. Dómi- ne Fi- li

u- ni- gé- ni- te, Je- su Chri- ste. Dómi- ne De- us, Agnus
De- i, Fí-li- us Pa- tris. Qui tollis peccá-ta mun-di, mi-se-
ré- re no-bis. Qui tollis peccá-ta mundi, súsci-pe depre-
ca-ti- ónem no-stram. Qui sedes ad déxte-ram Pa-tris, mi-
se-ré-re no-bis. Quó-ni- am tu so-lus sanctus. Tu so-lus
Dómi-nus. Tu so-lus Altíssimus, Je-su Chri-ste. Cum San-

An- ctus, * Sanctus, San- ctus Dó- mi-nus
De- us Sá- ba- oth. Ple-ni sunt cæ- li et
Benedictus qui venit in nomine Domini.

Hosanna in excelsis.


Ite, missa est.

Rex Deo gratias.
MASS IX, Cum jubilo

K


* ** e-lé-i-son.

VII

G

Ló-ri-a in excélsis De-o. Et in terra pax ho-
mí-ni-bus bonæ vo-luntá-tis. Laudá-mus te. Bene-
cimus te. Ado-
ti-as á-gimus ti-bi propter magnam gló-
ingmus t

Feasts of the Blessed Virgin
Dómine Deus, Rex cælestis, Deus Pater omnipotens.

Dómine Fili unigé-nite, Je-su Chri-ste. Dómine Deus,

Agnus Dei, Fílius Patris. Qui tollis peccáta mundi,

mise-ré-re nobis. Qui tollis peccá-ta mundi, sús-cipe

depreca-ti-ó-nem nostram. Qui sedes ad déxteram Patris,

mi-se-ré-re nobis. Quóni-am tu so-lus sanctus. Tu so-lus Dó-

minus. Tu so-lus Altíssimus, Je-su Chri-ste. Cum San-

cto Spí-ri-tu, in gló-ri-a De-i Pa-

tris. A-

men.

*Alternative intonation:*

Gló-ri-a in excélsis De-o. Et in ter-ra pax.
V

S

An-ctus, * Sanctus, San-ctus Dómi-nus


V

A

Agnus De-i, * qui tol-lis peccá-ta mun-di:

mi-se-ré-re no-bis. Agnus De-i, * qui tol-lis pec-cá-ta mundi: mi-se-ré-re no-bis. Agnus De-i,

*qui tol-lis peccá-ta mun-di: do-na no-bis pa-cem.

I

I-te, missa est. R. De-o grá-ti-as.
MASS XI, *Orbis factor*

I

*K*

Y-ri- e * e- lé- i-son. iij. Chri-ste


Ký- ri- e * e- lé- i-son.

II

G

Ló-ri- a in excélsis De- o. Et in terra pax

homíni-bus bonæ vo-luntá- tis. Laudámus te. Be-ne-


Grá-ti- as á-gimus ti-bi propter magnam gló- ri- am tu- am.

Dómi-ne De- us, Rex cæ-lé-stis, De- us Pa-ter omni-pot-

ens. Dómi-ne Fi- li u-ni-gé-ni-te Je- su Chri-ste,
Dómi-ne De-us, Agnus De-i, Fí-li-us Pa-tris. Qui
tol-lis peccá-ta mun-di, mi-se-ré-re no-bis. Qui tol-lis
peccá-ta mun-di, súsci-pe depreca-ti-ó-nem nostram. Qui
se-des ad déx-te-ram Pa-tris, mi-se-ré-re no-bis. Quóni-
tu so-lus sanctus. Tu so-lus Dómi-nus. Tu so-lus Altís-
simus, Je-su Chri-ste. Cum Sancto Spí-ri-tu, in gló-
ri-a De-i Pa-tris. A-men.

Alternative intonation:

Gló-ri-a in excélsis De-o. Et in terra pax.

Anctus, * San-ctus, Sanctus Dó-mi-nus De-us
Sábath. Ple-ni sunt cæ-li et ter-ra gló-ri-a
tu-a. Ho-sánna in ex-cél-sis. Be-ne-díctus qui
everit in nó-mi-ne Dó-mi-ni. Ho-sánna

in ex-cél-sis.

Agnus De-i, * qui tol-lis pec-cá-ta mundi: mi-
se-ré-re no-bis. Agnus De-i, * qui tol-lis pec-cá-ta
mun-di: mi-se-ré-re no-bis. Agnus De-i, * qui tol-lis
pec-cá-ta mundi: do-na no-bis pa-cem.

- te, mis-sa est.

R. De-o grá-ti-as.
Chants for the Ordinary of the Mass

**MASS XII, Pater cuncta**

### VIII

*K*  
Y-ri- e * e- lé- i- son. *  
ij. Christe e- lé- i- son.  
*  
iij. Ký-ri- e  
*  
e- lé- i- son.

### IV

*G*  
Ló- ri- a in excélsis De- o.  
Et in terra pax ho- mí- nibus bonæ vo- luntá- tis.  
Laudámus te.  
Benedí- cimus  
te.  
Ado- rámus te.  
Glo- ri- fi- cámus te.  
Grá- ti- as á- gimus  
ti- bi propter magnam gló- ri- am tu- am.  
Dómine De- us,  
Rex cæ- léstis, De- us Pa- ter omní- pot- ens.  
Dómi- ne Fi- li  
u- ni- gé- ni- te,  
Je- su Chri- ste.  
Dómi- ne De- us,  
Agnus

Alternative intonation:

Glória in excelsis Deo. Et in terra pax.

S

Anctus, *Sanctus, Sanctus Dominus Deus

Saba-oth. Ple-ni sunt caeli et terra glória tu-a.

Agnus De- i, * qui tol- lis peccá- ta mundi: mi-
se-ré-re no-bis. Agnus De- i, * qui tollis peccá-ta mun-
di: mi-se-ré-re no-bis. Agnus De- i, * qui tol- lis pcc-
lá- ta mundi: dona no-bis pa-cem.

I - te, mis- sa est.
R. De- o grá- ti- as.
MASS XIII, Stelliferi Conditor orbis

K

Y-ri- e * e- lé- i-son. ii. Christe e-

* ** e- lé- i-son.

G

Ló-ri- a in excélsis De- o. Et in terra pax ho-
mí-nibus bonæ vo-luntá- tis. Laudámus te. Bene-dí-cimus
ti- bi propter magnam gló- ri- am tu- am. Dómine De- us,
Rex cæ- lé-stis, De- us Pa-ter omní-pot-ens. Dómine Fi-li
uni- gé-ni- te Je- su Chri-ste. Dómine De- us, Agnus
De- i, Fí- li- us Patris. Qui tollis peccá-ta mundi, mi-se-
ré- re no-bis. Qui tollis peccá-ta mundi, súscipe de-
preca-ti- ò-nem nostram. Qui sedes ad déxte- ram Pa- tris,
mi-se-ré- re no-bis. Quó-ni- am tu so-lus sanctus. Tu so-lus
Dóminus. Tu so-lus Altíssimus, Je- su Chri-ste. Cum San-

Alternative intonation:

Gló- ri- a in excélsis De- o. Et in terra pax.

VIII

S

Anctus, * Sanctus, Sanctus Dóminus De- us Sába-


Ho-sánna in ex-cél-sis.


qui tollis pec-cá-ta mun-di: dona nobis pacem.

I - te, mis-sa est.
R. De-o grá-ti-as.
**MASS XV, Dominator Deus**

K


G

u-ni-gé-ni-te Je-su Christe. Dómi-ne De-us, Agnus

De-i, Fí-li-us Patris. Qui tollis peccá-ta mundi, mi-se-

ré-re no-bis. Qui tollis peccá-ta mundi, súsci-pe depre-

ca-ti-ónem nostram. Qui sedes ad déxte-ram Patris, mi-

se-ré-re no-bis. Quó-ni-am tu so-lus sanctus. Tu so-lus

Dómi-nus. Tu so-lus Altíssimus, Je-su Chri-ste. Cum


Alternative intonation:

Gló-ri-a in excélsis De-o. Et in terra pax.
S

Anctus, * Sanctus, Sanctus Dómi-nus De-us Sá-

ba-oth. Ple-ni sunt cæ- li et ter-ra gló- ri- a tu-

Ho-
sánna in excél-sis. Be-ne-díctus qui ve-nit in

nómi-ne Dómi-ni. Ho-
sánna in excél-sis.

A

- gnus De-

i, * qui tol-

lis peccá-

ta mundi: mi-

ré-

re no-

bis. Agnus De-

i, * qui tol-

lis peccá-

ta mundi: mi-

se-

re-

re no-

bis. Agnus De-

i, * qui tollis

peccá-ta mundi: dona no-bis pa-

cem.
MASS XVI

Weekdays throughout the Year

III

K


II

S


I

A

mun-di: dona no-bis pa-cem.

IV

I

te, mis-sa est. R. De- o grá- ti- as.

MASS XVII

Sundays of Advent and Lent

VI

K

Y-ri- e * e- lé- i-son. iij. Christe e-

lé- i-son. iij. Ký-ri- e e- lé- i-son. iij. Ký-ri-

e * e- lé- i-son.

V

S

An-ctus, * San-ctus, San-ctus Dómi-nus De- us

Sá- ba- oth. Ple- ni sunt cæ- li et ter- ra gló- ri- a

tu- a. Ho- sánna in excél- sis. Be-ne-díctus qui ve-

nit in nó-mi-ne Dómi-ni. Ho- sánna in excél- sis.

I - te, mis-sa est. R. De-o grá-ti-as.

MASS XVIII, Deus Genitor alme

Weekdays of Advent and Lent


in excélsis. Bene-díctus qui ve-nit in nómi-ne Dómi-ni.

Ho-sánna in excél-sis.

Agnus De- i, * qui tollis peccá-ta mundi: mi-se-

ré-re no-bis. Agnus De- i, * qui tollis peccá-ta mundi:

mi-se-ré-re no-bis. Agnus De- i, * qui tollis peccá-ta

mundi: dona no-bis pa-cem.

Dismissal during Advent and Lent, according to the older custom:

Ene-di-cámus Dómi-no.  R. De- o grá-ti-as.

Enedi-cámus Dómi-no.  R. De- o grá-

ti-as.
AMBROSIAN GLORIA, ad libitum

G

Ló-ri-a in excél-sis De-o. Et in terra pax ho-
mí-ni-bus bonæ vo-luntá-tis. Laudámus te. Benedí-cimus
bi propter magnam gló-ri-am tu-am. Dómi-ne

De-us, Rex cæ-lé-stis, De-us Pa-ter omnípot-ens. Dómi-ne

Fi-li u-ni-gén-i-te, Je-su Christe. Dómi-ne De-us,

Agnus De-i, Fí-li-us Pa-tris. Qui tollis peccá-ta mun-
di, mi-se-ré-re no-bis. Qui tollis peccá-ta mun-
di, sús-ci-pe depre-cá-ti-ónem nostram. Qui se-
des ad déxte-ram Patris, mi-se-ré-re no-bis. Quóni-

am tu
so-lus sanctus. Tu so-lus Dómi-nus. Tu so-lus Altíssimus,

Je-su Christe. Cum Sancto Spí-ri-tu, in gló- ri-

a De- i Patris. Amen.

CREDO I

Redo in unum De- um, Patrem omnipot-éntem, fa-

ctó-rem cæ-li et terræ, vi-si-bí- li- um ómni- um, et in-

vi-si-bí- li- um. Et in unum Dómi-num Je-sum Christum,

Fí-li- um De- i u-ni-gé-ni-tum. Et ex Patre na-tum ante

ómni- a sǽcu- la. De- um de De- o, lumen de lúmi-ne,

De- um ve-rum de De- o ve- ro. Gé-ni-tum, non factum, consub-
stanti-álem Patri: per quem ómnia facta sunt. Qui pro-
pter nos hómini-nes, et propter nostram salútem descéndit de
cae-lis. Et incarná-tus est de Spí-ritu Sancto ex Ma-rí-a
Vírgi-ne: Et homo factus est. Cru-ci-fí-xus ét-i- am pro
no-bis: sub Pónti-o Pi-lá-to passus, et sepúltus est. Et
re-surré-xit térti-a di-e, secúndum Scriptú-ras. Et ascén-
dit in cælum: se-det ad déxte-ram Patris. Et í-te-rum ven-
tú-rus est cum gló-ri-a, ju-di-cá-re vivos et mórtu-os:
cu-jus regni non e-rit fi-nis. Et in Spí-rí-tum Sanctum,
Dómi-num, et vi-vi-fi-cántem: qui ex Patre Fi-li-óque pro-
cé-dit. Qui cum Patre et Fí-li-o simul ad-o-rá-tur, et
conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé-tas. Et u-
nam sanctam cathó-li-cam et a-postó-li-cam Ecclé-si-am.

Confí-te-or unum baptísma in remissi- ó-nem pecca-


CREDO III

Redo in unum De- um, Patrem omnipot-éntem,

factó-rem cæ-li et terræ, vi-si-bí-li- um ó-mni- um, et

invi-si-bí-li- um. Et in unum Dóminum Je-sum Chri-
stum, Fí-li-um De-i uni-géni-tum. Et ex Patre na-tum
ante ómni-a sæ-cu-la. De-um de De-o, lumen de lú-mi-ne, De-um ve-rum de De-o ve-ro. Géni-tum, non factum, consubstanti-á-lem Patri: per quem ómni-a facta
sunt. Qui propter nos hómi-normalves, et propter nostram sa-lú-
tem descéndit de cælis. Et incarná-tus est de Spí-rí-tu
Sancto ex Ma-rí-a Vírgi-ne: Et homo factus est. Cru-ci-fí-xus ét-i-am pro nobis: sub Pónti-o Pi-lá-to pas-
sus, et sepúl-tus est. Et re-surré-xit térti-a di-e, se-cún-
dum Scriptú-ras. Et ascéndit in cæ-lum: se-det ad déxte-
ram Patris. Et ite-rum venturus est cum glori-a, ju-
di-care vivos et mortuos: cu-jus regni non erit fi-
is.

Et in Spiri-tum Sanctum, Dominum, et vi-vifi-cántem:

qui ex Patre Fi-li-óque pro-ce-dit. Qui cum Patre et

Fí-li-o simul adorátur, et con-glo-ri-fi-cá-tur: qui lo-
cú-tus est per Prophé-tas. Et unam sanctam catho-

et a-postó-li-cam Ecclé-si-am. Confi-te-or unum baptí-

smas in remissi-onem pecca-tó-rum. Et exspécto re-sur-

recti-ó-nem mortu-ó-rum. Et vi-tam ventú-ri saécu-

A-

men.
CREDO IV

Redo in unum De-um, Patrem omni-pot-én-tem,

factó-rem cae-li et ter-rae, vi-si-bí-li-um ómni-um, et in-

vi-si-bí-li-um. Et in unum Dóminum Je-sum Chri-stum,

Fí-li-um De- i u-ni-gé-ni-tum. Et ex Patre na-tum ante

ómni-a sǽcu-la. De-um de De-o, lumen de lúmi-ne,

De-um ve-rum de De-o ve-ro. Gé-ni-tum, non factum,

consubstanti-á-lem Pa-tri: per quem ómni-a facta sunt.

Qui propter nos hómi-nes, et propter nostram sa-lú-tem

descéndit de cæ-lis. Et incarná-tus est de Spí-rí-tu San-

ceto ex Ma-rí-a Vírgi-ne: Et homo factus est. Cru-ci-
fí-xus ét-i-am pro no-bis: sub Pónti-o Pi-lá-to passus,
et sepúl-tus est. Et re-surré-xit térti-a di-e, secúndum Scriptú-ras. Et ascéndit in cælum: sedet ad déxte-ram Pa-
tris. Et í-te-rum ventú-rus est cum gló-ri-a, judi-cá-
phé-tas. Et unam sanctam cathó-li-cam et apostó-li-cam
Ecclé-si-am. Confí-te-or unum baptísma in remissi-ó-
nem peccatò-rum. Et exspécto re-surrecti-ónem mortu-
ó-rum. Et vi-tam ventú-ri sǽcu-li. A-

**CREDO VI**

IV

Redo in unum De- um, Patrem omnipot-én-tem,

factó-rem cæ-li et ter-rae, vi-si-bí-li-um ómni-um, et

invi-si-bí-li-um. Et in unum Dóminum Jesum Christum,

Fí-li-um De- i unigéni-tum. Et ex Patre na-tum ante

ómi- a sǽcu-la. De- um de De- o, lumen de lúmine,

De- um ve-rum de De- o ve- ro. Géni-tum, non factum,

consubstanti- á- lem Pa-tri: per quem ómi- a facta sunt.
Qui propter nos hómines, et propter nostram salútem
descéndit de cælis. Et incarnátus est de Spíritu
Sancto ex Ma-rí-a Vírgi-ne: Et homo factus est.
Cru-ci-fí-xus ét-i-am pro no-bis: sub Pónti-o Pi-lá-to pas-
sus, et sepúltus est. Et re-surré-xit térti-a di-e, secúndum
Scriptú-ras. Et ascéndit in cæ-lum: sedet ad déxte-ram
Pa-tris. Et í-terum ventú-rus est cum gló-ri-a, judi-cá-
re vi-vos et mórtu-os: cu-jus regni non e-rit fi-
inis. Et
in Spí-rí-tum Sanctum, Dóminum, et vi-vi-fi-cán-tem:
qui ex Patre Fi-li-óque procé-dit. Qui cum Patre et Fí-li-

**SETTINGS OF THE ALLELUIA with simple Psalm Tones**

**Simple Settings**

**VI**

**A**

L-le-lú-ia, alle-lú-ia, alle-lú-ia.

**VIII**

**A**

L-le-lú-ia, alle-lú-ia, alle-lú-ia.
CHANTS FOR THE TRADITIONAL REQUIEM MASS

VI

K

Y- ri- e * e- lé- i- son. iij. Chrí-ste e- lé-


* e- lé- i- son.

S

Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-


in excélsis. Bene-díctus qui ve-nit in nómi- ne Dómi-ni.

Ho-sánna in excél-sis.

A

- gnus De- i, * qui tollis peccá-ta mundi: dona e-

is réqui- em. Agnus De- i, * qui tollis peccá-ta mundi:

dona e- is réqui- em. Agnus De- i, * qui tollis peccá-ta
mundi: dona e-is réqui-em sempi-térnam.

Lamb of God, Who takest away the sins of the world, grant them rest. Lamb of God, Who takest away the sins of the world, grant them rest. Lamb of God, Who takest away the sins of the world, grant them rest eternal.

At the Final Prayers

Requi-éscat in pa-ce. R. Amen.

May he/she rest in peace. R. Amen. [Requiescant in pace: May they rest in peace.]

Final Commendation

VII

N pa-ra-dí-sum * dedúcant te Ange-li: in tu-o

advéntu suscí-pi-ant te Márty-res, et perdúcant te


May the Angels lead you into paradise: may the martyrs receive you at your coming, and lead you into the holy city, Jerusalem.

VIII

Ho-rus Ange-ló-rum te sus-cí-pi-at, et cum Láza-

ro quondam páupe-re æ-térnam hábe-as réqui-em.

May the choir of Angels receive you, and with Lazarus, who once was poor, may you have everlasting rest.
GENERAL HYMNS
AND CHANTS
1. **ADOREMUS IN ÆTERNUM, post Benediction**

*Ps. 116*

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**

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.

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. **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. **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 memoriále mortis Dómini,
Panis vivus vitam præstans hómini,
Præsta meæ menti de te vívere,
Et te illi semper dulce sápere.

6. Pie pellicáne Jesu Dómine,
Me immúndum munda tuo sánguine,
Cujus una stilla salvum fácere
Totum mundum quit ab omni scélere.

7. Jesu, quem velátum nunc aspicio,
Oro fiat illud quod tam sítio:
Ut te reveláta cernens fácie,
Visu sim beátus tuæ glóriæ.

A-men.

3. ANIMA CHRISTI, Thanksgiving after Mass

VIII

Anima Christi, sanctí- fica me: Corpus Christi,
salva me. 2. Sanguis Christi, inébria 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 vútne-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-
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**

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.

*Cantor:*

Exáu-di, Christe. *ij.*

*All:*

Give ear, O Christ.

*Cantor:*

Ecclé-si-æ sanctæ De-i, supra regnó-rum fi-nes necténti ánimas: 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


All: 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 ádju-va.
O Savior of the word. Grant him assistance.

Cantor: Sancta Ma-rí-a.  All: Tu illum ádju-va.
Holy Mary. Grant him assistance.
Cantor: Sancte Pe-tre.  
All: Tu illum ádju-va.
Holy Peter.  
Grant him assistance.

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

Cantor: Sancte Be-ne-dí-cte.  
All: Tu illum ádju-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.

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

bi comísso 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


To the magistrates and all fellow citizens praying with us: let the effect of their devotions be true rest for the heart.
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
Let all power, praise, and jubilation be to Him alone, through endless ages to ages.

Cantor: Témpo- ra bona hábe- ant!  All: Témpo- ra bona
May they have prosperous times! May they have prosperous times by the redemptive Blood of Christ!


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

Confirma hoc De-us * quod o-pe-rá-tus es in no-bis, a templo sancto tu-o, quod est in Je-rú-sa-lem.


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

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

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.

V. Fiat pax in virtúte tua.

R. 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. V. May peace reign in thy walls. R. And abundance in thy towers.

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

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 im-mo-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-


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. v. Scripture announced it figuratively by Isaac’s sacrifice, by the paschal lamb and by the manna given to our forefathers. v. 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. v. 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 Laudá Sion Salva-torem, the Sequence for the Feast of Corpus Christi. It is included here for vo-
tive 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**

I

Esu 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 cánitur suávius,
   Nil audítur jucúndius,
   Nil cogitátur dúlcius,
   Quam Jesus Dei Fílius.

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

3. Jesu spes pæniténtibus,
   Quam pius es peténtibus!
   Quam bonus te quæréntibus!
   Sed quid inveniéntibus?

3. 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 valet dícere,
   Nec líttera exprímere:
   Expértus potest crédere,
   Quid sit Jesum dilígere.

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

5. Sis Jesu nostrum gáudium,
   Qui es futúrus pr æ ´remium:
   Sit nostra in te glória,
   Per cuncta semper sæcula.

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

V. Sit nomen Dómini benedíctum.
R. Ex hoc nunc, et usque in sæculum.

V. May the Name of the Lord be blessed. R. Both now, and for ever.

11. **O PANIS DULCISSIME, 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 víctimae, Agne mansuetíssime,

Legá-lis oblá-ti-o! 3. Je-su di-lectíssime, Quæ sub pa-nis


cre-a nos grá-ti-æ Septi-fórmis Spí-ri-tus! 5. Suméntem,

cum súme-ris, Qui-a non consúme-ris, Ætérne vi-ví-fi-

cas. 6. Nam re-á-tum scé-le-ris Dono tanti múne-ris Cle-

ménter pu-rí-fi-cas. 7. In te nos ut ú-ni-as, Et virtú-te mú-

ni-as, Da te digne súme-re. 8. Ut carná-les fú-ri-as Pro-

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


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

O Sálu-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. 2. U-ni 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.

O saving Victim, Who openest the gate of heaven, war rages round us; give strength, bring help. 2. 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 supérnum pródiens,**  
   Nec Patris linquens dêxteram,  
   Ad opus suum éxiens,  
   Venit ad vitæ vésperam.  

2. **In mortem a discípulo**  
   Suis tradéndus æ´mulis,  
   Prius in vitæ férculo  
   Se trádidit discípulis.  

3. **Quibus sub bina spécie**  
   Carnem dedit et sánguinem:  
   Ut dúplicis substántiæ  
   Totum cibáret hóminem.  

4. **Se nascens dedit sócium,**  
   Convéscens in edúlium,  
   Se móriens in prétium,  
   Se regnans dat in prǽmium.  

5. **O Salutáris Hostia...**

Another tune:

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O Salutáris Hostia, Quæ cé-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-
térimo glaring Qui vi-tam si-ne término No-bis donet in pá-tri-a. Amen.
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13. OREMUS PRO PONTIFICE, Prayer for the Holy Father the Pope

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. 

V. May Thy hand be upon the man of Thy right hand. 

R. And upon the son of man whom Thou hast confirmed.

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

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. 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 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. 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.

5. 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. 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

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. 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

Sacris solémniis juncta sint gáudia,  
Et ex præcórdiis sonent præcónia:  
Recédant vétera, nova sint ómnia,  
Corda, voces et ópera.

2. Noctis recólitur ceena novíssima,  
Qua Christus créditur agnum et ázyma  
Dedísse frátribus, juxta legítima  
Priscis indúlta pátribus.
3. 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. 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. So He founded this sacrifice, which He committed to priests alone, that they should partake and give to the others.

Another tune:

P

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

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

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 sǽ-


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:

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 sǽcu-

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.
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 fâmulis súbveni, quos pre-ti-
ó-so sângui-ne redemí-sti. Æ-térna fac cum sanctis
tu-is in gló-ri-a nume-rá-ri. Salvum fac pópu-lum tu-

Dómi-ne, et béne-dí-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-

in sâ-ecu-lum, et in sâ-ecu-lum sâécu-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, quemádmodum spe-rá-vi-
mus in te. In te Dómi-ne spe-rá-

in æ-tér-
um.

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

V. Benedicámus Patrem et Fílium cum Sancto Spíritu.
R. Laudémus et superexaltémus eum in sǽcula.
V. Benedíctus es Dómine in firmaménto cæli.
R. Et laudábilis, et gloríosus, et superexaltátus in sǽcula.
V. Dómine exáudi oratiónem meam.
R. Et clámor meus ad te véniat.
V. Dóminus vobíscum. R. Et cum spíritu tuo.

Orémus: Deus, cujus misericórdiæ non est númerus, et bonitátis
infinítus est thésáurus: † piísсимæ majestáti tuæ pro collátis do-
nis grátias ágimus, tuam semper cleméntiam exorántes; * ut qui
peténtibus postuláta concédis, eósdem non déserens, ad pr æ´mia

V. Let us bless the Father and the Son with the Holy Spirit. R. Let us praise
and exalt Him above all for ever. V. Blessed be the Lord in the firmament of
heaven. R. To be praised, and glorified, and exalted above all for ever. V. Lord
hear my prayer. R. And let my cry come unto Thee. V. The Lord be with you.
R. 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 peti-
tions of those who ask, so not forsaking them, Thou wilt prepare them for
rewards to come. Through Christ our Lord. Amen.

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

2. Qui díceres Paráclitus, Altíssimi donum Dei, Fons vivus, ignis, cáritas, Et spiritális únctio.

3. Tu septifórmis múnera, Dígĭtus† patérnæ déxteræ, Tu rite promíssum Patris, Sermóne ditans gúttura.


5. Hostem repéllas lóngius, Pacémque dones prótinus: Ductóre sic te prǽvio Vitémus omne nóxium.

6. Per te sciámus da Patrem, Noscámus atque Fílium, Tequé utriúsque Spíritum Credámus omni témpore.

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† Vowels written in italics are either elided, or given an additional note, or given the second note of a podatus or clivis.
7. **De-o Pa-tri sit gló-ri-a, Et Fí-li-o, qui a mórtu-is**


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

v. **Emítté Spíritum tuum, below**

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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.

v. **Emítté Spíritum tuum, et creabúntur.**

r. **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. v. Send forth Thy Spirit, and they shall be created. r. 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 

Alve Re-gí-na, * ma-ter mi-se-ri-córdi-æ, Vi-ta, dul-cé- do, et spes nostra, salve. Ad te clamámus, éxsu-

les, fí-li- i Hevæ. Ad te suspi-rámus, 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 ostélnde. 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)

Salve,* Regina,* mater misericordiae:


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

1

**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-crum 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**

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)**

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.
cadénti, surgerе qui curat populo: Tu quæ genu-

ísti, natura mirante, tum sanctum Genitórem:

Virgo prius ac posterius, Gabriélis ab ore

sumens illud Ave, * peccatórum misérérе.

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

Ave Regina cælorum, * Ave Dómi-na Angel-

lórum: Salve radix, salve porta, Ex qua mundo lux

est orta: Gaude Virgo gloriosa, Super omnes speci-

ósa: Vale, o valde decóra, Et pro nobis Christum

exórа.
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)**

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

28. **REGINA CÆLI, Votive Antiphon Easter–Pentecost Sunday**

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)

R E-gîna 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.

30. AVE MARIA

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


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

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

semper Virgo, Fe- lix câ- li porta.

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

2. Sumens illud Ave Gabriélis ore,
   Funda nos in pace,
   Mutans Hevæ nomen.

3. Solve vincla reis,
   Profer lumen cæcis:
   Mala nostra pelle,
   Bona cuncta posce.

4. Monstra te esse matrem:
   Sumat per te preces,
   Qui pro nobis natus,
   Tulit esse tuus.

5. Virgo singuláris,
   Inter omnes mitis,
   Nos culpis solútos,
   Mites fac et castos.

6. Vitam præsta puram,
   Iter para tutum:
   Ut vidéntes Jesum,
   Semper collatémur.

7. Sit laus Deo Patri,
   Summo Christo decus,
   Spirítui Sancto,
   Tribus honor unus.

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

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

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

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

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

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

A- men.
32. **INVIOLATA**

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**

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 piíssima,
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;

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 Parish Book of Chant

Pro nobis ora in mortis hora,
Ora, ora pro nobis.

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

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

35. Salve Mater

V

Salve de-cus humá-ni géne-ris, Salve Virgo dígni-or
cé-te-ris, Quæ vírgines omnes transgréde-ris, Et ál-ti- us

R.

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!
2. 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. 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**

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**

Ma-rí- a! Et mácu-la o-ri-gi-ná- lis non est in te!
mácula o-ri-gi-ná-lis non est in te! Tu, gló-ri-a Je-rús-alem! Tu, læ-tí-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-dentíssima! Ma-ter clementís-
sima! O-ra pro no-bis, Intercéde pro no-bis ad Dómi-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 Jeru-salem! 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

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
Hymns and Chants in Honor of the Blessed Virgin Mary

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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. R. Come from Mount Lebanon, come from Mount Lebanon; come, thou shalt be crowned.

2. 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.

2. Tu progréderis ut auróra valde rútilans,
Affers gáudia salútis,
Per te ortus est Christus Deus,
sol justítiæ.
O fúlgida porta lucis. R. Veni.

3. 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.

3. Sicut lílium inter spinas:
inter filias
Sic tu Virgo benedícta.
Tuum refúlget vestiméntum
ut nix cándidum,
Sicut sol fácies tua. R. Veni.

4. 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.

4. In te spes vitæ et virtútis,
omnis grátia
Et viæ et veritátis.
Post te currémus in odórem suavíssimum
Trahéntium unguentórum. R. Veni.

5. 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.

5. Hortus conclúsus, fons signátus,
Dei Génitrix,
Et grátiæ paradísus;
Imber ábiit et recéssit,
hiems tránsiit,
Jam flores apparuérunt. R. Veni.

6. 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.

6. In terra nostra, vox audíta,
vox dulcísima,
Vox túrturis, vox colúmbæ;
Assúme pennas, O colúmba formosíssima!
Surge, própera et veni. R. Veni.
SEASONAL HYMNS AND CHANTS

ADVENT

38. CREATORE ALME SIDERUM †

IV

C

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

Je-su, Redémp-tor ómni-um, Inténde vo-tis súpl-li-cum.

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

2. Qui dæmonis ne fraúdibus
Períret orbis, ímpetu
Amóris actus, lánguidi
Mundi medéla factus es.

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

3. Commúne qui mundi nefas
Ut expiáres, ad crucem
E Vírginis sacrário
Intácta prodis vítimsa.

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

4. Cujus potéstas glóriæ,
Noménque cum primum sonat,
Et cælites et ínferi
Treménte curvántur genu.

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

5. Te deprecámur, últimæ
Magnum diéi Júdicem,
Armis supérnæ grátiæ
Defénde nos ab hóstibus.

5. 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, glória
Deo Patri cum Fílio,
Sancto simul Paráclito,
In sæculórum sæcúla.

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

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

A-men.

130
39. RORATE CAELI DESUPER

Roráte cæ-li dé-super, et nubes plu-ant justum.

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
desérta 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-

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
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.

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.

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

1. 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. Veni, veni, Rex géntium,
Veni, Redemptor omnium:
Ut salvas tuos famulos
Peccati sibi conscios. R.

3. Veni, veni, O Oriens,
Soláre nos ad véniens:
Noctis depélle nébulas,
Dirásque noctis ténebras. R.

4. Veni, Clavis Davídica,
Regna reclude cálica;
Fac iter tutum supérum,
Et claude vias ínferum. R.

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

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

4. Come, Key of David, open the kingdom of heaven; make safe the heavenly way, and shut up the infernal way.
5. Veni, O Jesse Vírgula:
Ex hostis tuos úngula,
De specu tuos tártari
Educ, et antro bárathri. Ṣ.

6. Veni, veni, Adónai,
Qui pópulo in Sínai,
Legem dedísti vértice,
In majestáte glóriæ. Ṣ.

7. Veni, O Sapiéntia,
Quæ hic disponis omnia:
Veni, viam prudéntiæ
Ut doceas et glóriæ. Ṣ.

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:


CHRISTMAS

41. ADESTE FIDELES

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

Ṣ. Veníte adorémus,
Veníte adorémus,
Veníte adorémus Dóminum.

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

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

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

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 natus ex Paréntis 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 sǽcu-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 beátus ortus ille
Virgo cum puérpera
Edidit nostram salútem
Feta sancto Spíritu,
Et puer redémptor orbis
Os sacrátum prótulit:
R. Sæcu-ló-rum sǽcu-lis.

2. 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 altitúdo cæli,
Psallant omnes ángeli,
Quidquid est vírtutis unquam
Psallant in laudem Dei;
Nulla linguárum siléscat
Vox et omnis cónsonet: R.

3. 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 juvénitus,**
Parvúlórum te chorus,
Turba matrum virgínúmque
Símplices puéllæ
Voce concórdes pudícis
Pérsstrepend concéntibus: R.

5. **Tibi, Christe, sit cum Patre**
Hagióque Pnéumate
Hymnus, decus, laus perénnis,
Gratiárum áctio,
Honor, virtus, victória,
Regnum æternáliter: R.

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43. **ECCE NOMEN DOMINI**

V

E

C-ce nomen Dómi-ni Emmá-nu-el, * quod an-
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.

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**

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**

A child is born in Bethlehem; wherefore Jerusalem rejoices.
2. Assúmpsit carnem Fílius, allelúia, Dei Patris altíssimus, allelúia, allelúia. R.

3. Per Gabriélem núntium, allelúia, Virgo concépit Fílium, allelúia, allelúia. R.

4. Tamquam sponsus de thálamo, allelúia, Procéssit Matris útero, allelúia, allelúia. R.

5. Hic jacet in præsépio, allelúia, Qui regnat sine término, allelúia, allelúia. R.

6. Et Angelus pastóribus, allelúia, Revélat quod sit Dóminus, allelúia, allelúia. R.

7. Reges de Saba véniunt, allelúia, Aurum, thus, myrrham ófferunt, allelúia, allelúia. R.

8. Intrántes domum ínvicem, allelúia, Novum salútant príncipem, allelúia, allelúia. R.

9. De Matre natus Vírgine, allelúia: Qui lumen est de lúmine, allelúia, allelúia. R.

10. Sine serpéntis vúlnere, allelúia, De nostro venit sánguine, allelúia, allelúia. R.

11. In carne nobis símilis, allelúia, Peccáto sed dissímilis, allelúia, allelúia. R.

12. Ut rédderet nos hómines, allelúia, Deo et sibi símiles, allelúia, allelúia. R.

13. In hoc natáli gáudio, allelúia, Benedicámus Dómino, allelúia, allelúia. R.

14. Laudétur sancta Trínitas, allelúia, Deo dicámus grátias, allelúia, allelúia. R.

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

3. Through the messenger Gabriel, the Virgin conceived a Son.

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

5. He lies in the manger, Who reigns without end.

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

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

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


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

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

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

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

14. Praised be the Holy Trinity; let us give thanks to God.
46. **Resonet in Laudibus**

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 Vírgi-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. Sion lauda Dóminum,  
Salvatórem ómnium,  
Virgo parit Fílium. r. Appáruit.

3. Púeri concúrrite,  
Nato Regi psállite,  
Voce pia dícite. r. Appáruit.

4. Natus est Emmánuel,  
Quem prædíxit Gábriel  
Testis est Ezéchiel. r. Appáruit.

5. Juda cum cantóribus,  
Grádere de fóribus  
Et dic cum pastóribus. r. Appáruit.

6. Qui regnat in æ ´there,  
Venit ovem quæ- rere,  
Nolens eam pérdere. r. Appáruit.

7. Sancta tibi Trínitas,  
Os ómnium grátiás  
Résonet altíssimas. r. Appáruit.
47. **SALVE VIRGO SINGULARIS**

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.

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CANDLEMAS (Feb. 2)

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

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

49. **ATTENDE DOMINE**

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

1. **Ad te Rex summe, ómni-um red-emptor, ó-cu-los nostros suble-vamus flentes: exáudi, Christe, suppi- 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. **Déxtera Patris, lapis anguláris, via salútis, jánua celéstis, áblue nostri máculas delícti.  r.**

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

3. **Rogámus, Deus, tuam majestátem: áuribus sacris gémitus exáudi: crímina nostra plácidis indúlge.  r.**

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

4. **Tibi fatémur crímina admíssa: contríto corde pándimus occúlta: tua, Redémptor, píetas ignóscat.  r.**

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

5. **Innocens cáptus, nec repúgnans ductus; téstibus falsis pro ímpiis damnátus: quos redemísti, tu consérva, Christe.  r.**

5. 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

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

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

R. Parce Domine.

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 malis offéndimus
Tuam Deus cleméntiam
Effúnde nobis désuper
Remíssor indulgéntiam. R.

2. 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 acceptábile,
Da lacrimárum rívulis
Laváre cordis víctimam,
Quam læta adúrat cáritas. R.

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

4. Audi, benígne Cónditor,
Nostras preces cum flétibus
In hoc sacro jejúnio
Fusas quadragenário. R.

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

5. Scrutátor alme córdium,
Infírma tu scis vírium;
Ad te réversis exhibe
Remissiónis grátiam. R.

5. 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**

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

2. Cujus ánimam geméntem, Contristátam et doléntem Pertransívit gládius.

3. O quam tristis et afflícta Fuit illa benedícta Mater Unigéniti!

4. Quæ mærébat et dolébat, Pia Mater, dum vidébat Nati pœnas ínclyti.

5. Quis est homo qui non fleret, Matrem Christi si vidéret In tanto supplicio?

6. Quis non posset contristári, Christi matrem contemplári Doléntem cum Fílio?

7. Pro peccátis suæ gentis, Vidit Jesum in torméntis, Et flagéllis súbditum.

8. Vidit suum dulcem natum Moriéndo desolátum, Dum emísit spíritum.

9. Eia Mater, fons amóris, Me sentíre vim dolóris Fac, ut tecum lúgeam.

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

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

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

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

6. Who would not mourn with her, seeing Christ’s mother mourning with her Son?

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

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

9. O Mother, fount of love, make me feel the strength of thy sorrow, that I may mourn with thee.
10. Fac ut árdeat cor meum
In amándo Christum Deum,
Ut sibi compláceam.

11. Sancta Mater, istud agas,
Crucifíxi fíge plagas
Cordi meo válide.

12. Tui nati vulneráti,
Tam dignáti pro me pati,
Pœnas mecum dívide.

13. Fac me tecum pie flere,
Crucifíxo condolére,
Donec ego víxero.

14. Juxta crucem tecum stare,
Et me tibi sociáre
In planctu desídero.

15. Virgo vírginum præclára,
Mihi jam non sis amára:
Fac me tecum plángere.

16. Fac ut portem Christi mortem,
Passiónis fac consórtem,
Et plagas recólere.

17. Fac me plagis vulnerári,
Fac me cruce inebriári,
Et cruóre Fílii.

18. Flammis ne urar succénsus,
Per te, Virgo, sim defénsus
In die judícii.

19. Christe, cum sit hinc exíre,
Da per Matrem me veníre
Ad palmam victóriæ.

20. Quando corpus moriétur,
Fac ut ánimæ donétur
Paradísi glória.

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

* Antiphon at the Blessing of Palms

- VII
  - Hosanna * filio David: benedictus qui venit
  - in nomine Domini. Rex Israel: Hosanna in excelsis.

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 HEBRAEORUM, Antiphon at the Distribution of Palms**

* Antiphon at the Distribution of Palms

- I
  - Pu-eri Hebræ-orum, * portantes ramos o- livárum,
  - obviavérunt Domino, clamantes et dicentes:

Ho-sanna 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**

* Hymn during the Palm Sunday Procession

- I
  - Ló-ri-a, laus et honor ti-bi sit, Rex Chri-ste
Red-emptor: Cu-i pu-e-rí-le de-cus prompsit Ho-sán-na pi-um. Repeat: Glória, laus.

R. 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. R. Glória, laus.

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


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


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

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


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

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 cáritas est vera... (Where love is found to be authentic...)
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.

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.

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

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

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**

1. **Pange, lingua, gloriósi**
   Láuream certáminis,
   Et super crucis tropháeo
   Dic triumphum nóbilem:
   Quáliter Redémptor orbis
   Immolátus vícerit.

2. **De paréntis protoplásti**
   Fraude Factor cóndolens,
   Quando pomi noxiális
   In necem morsu ruit:
   Ipse lignum tunc notávit,
   Damna ligni ut sólveret.

3. **Hoc opus nostræ salútis**
   Ordo depopóscerat:
   Multifórmis proditóris
   Ars ut artem fálleret:
   Et medélam ferret inde,
   Hostis unde lǽserat.

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

2. **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. **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 venit ergo sacri
Plenitúdo témporis,
Missus est ab arce Patris
Natus, orbis Cónditor,
Atque ventre virgináli
Carne amíctus pródiit.
* Dulce.

5. Vagit infans inter arcta
Cónditus præsépia:
Membra pannis involúta
Virgo Mater álligat:
Et Dei manus pedésque
Stricta cingit fáscia.
Crux...gérmine.

6. Lustra sex qui jam perégit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni deditus,
Agnus in Crucis levátur
Immolándus stípite.
* Dulce.

7. Felle potus ecce languet:
Spina, clavi, láncea,
Mite corpus perforárunt,
Unda manat et cruor:
Terra, pontus, astra, mundus,
Quo lavántur flúmine!
Crux...gérmine.

8. Flecte ramos, arbor alta,
Tensa laxa víscera,
Et rigor lentéscat ille,
Quem dedit natívitas:
Et supérni membra Regis
Tende miti stípite.
* Dulce.

4. 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. 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. 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. 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. 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. Sola digna tu fuísti
Ferre mundi Víctimam:
Atque protum præparáre
Arca mundo náufrago:
Quam sacer cruor perúnxit,
Fusus Agni córporate.
Crux...gérmine.

9. 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. Sempí-þerna sit be- á- tæ Tri-ni-tá- ti gló-ri- a: Æqua
Patri Fi-li- óque; Par de-cus Pa- rácli- to: Uní- us

* Dulce lignum, 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

1

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 vulneráta láncæ
Mucróne diro, críminum
Ut nos laváret sórdibus,
Manávit unda et sánquie.

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

3. Impléta sunt quæ cóncinit
David fidéli cărmíne,
Dicéndo natíónibus:
Regnávit a ligno Deus.

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

4. Arbor docóra et fúlgida,
Ornáta Regís púrpura,
Elécta digno sópitae
Tam sancta membra tángere.

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

5. Beáta, cujus bráchiis
Prétiwm pepéndit sæ´culi:
Statéra facta córporis,
Tulítque prædam tártari.

5. 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 única,
Hoc Passiónis témpore:
[Sept 14: In hac triumphi gloria:]
Piis adáuge grátiam,
Reísque dele crímina.

6. 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 salú- tis Trí- ni-tas, Colláudet omnis spi-
ri-tus: Qui-bus Cru-cís victó- ri- am Largí- ris, adde
præmi- um. A-men.

7. Thee, holy Trinity, fount of salvation, let every spirit praise. To whom the victory of the Cross thou givest, give also its prize.
60. **LUMEN CHRISTI, at the Easter Vigil (Holy Saturday)**

**Lumen Christi.**

Light of Christ.

**R.**

Thanks be to God.

Repeat a step higher each time.

61. **ALLELUIA, at the Easter Vigil (Holy Saturday)**

**Alleluia.**

Repeat a step higher each time.

62. **CONCORDI LAETITIA, in Honor of the Blessed Virgin Mary**

**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 felíci gaúdio,**
   **Resurgénte Dómino,**
   **Flóruit ut lílium,**
   **Vivum cernens Fílium:**
   **Virgo María!**

   2. Who blooms like the lily, with fruitful joy in the risen Lord, clearly seeing her living Son:

   **O Virgin Mary!**

3. **Quam concéntu párili**
   **Chori láudant cálici,**
   **Et nos cum cáleástibus**
   **Novum melos pángimus:**
   **Virgo María!**

   3. Whom heavenly choirs praise in equal harmony, and we with the heavenly hosts make a new song:

   **O Virgin Mary!**

4. **O Regína vírginum,**
   **Votis fave süpplicum,**
   **Et post mortis stádium,**
   **Vitæ confer præmíum:**
   **Virgo María!**

   4. O Queen of virgins, graciously favor our prayers, and after the contest of death, bring the reward of life:

   **O Virgin Mary!**
5. Gloriósa Tríntitas,  
Indivísa Unitas,  
Ob Maríæ meríta,  
Nos salva per sǽcula:  
Virgo María!

5. O glorious Trinity, undivided Unity, because of the merits of Mary, save us through the ages: O Virgin Mary!

63. EXSULTEMUS ET LÆTEMUR

Exsultémus et lætémur hó-di- e, Di- es iste, di- es est læ-tí- ti- æ:

R. Alle-lú-ia, resurré-xit Dómi- nus.

Let us exalt today and be joyful; This day is a day of joy. R. Alleluia, the Lord is risen.

2. Exsultándi et lætándi  
tempus est:  
Pascha nostrum immolátus  
Agnus est. ṭ. 

2. It is the time to exult and rejoice: the Lamb, our Passover is sacrificed.

3. Timor absit, absit desperátio:  
Jam illúxit Christi resurréctio. ṭ.  

3. Put away fear and despair; Christ’s resurrection has already dawned.

4. Ad sepúlcrum mulíeres véniunt,  
Ab Angelo respónsum recípiunt. ṭ.  

4. The women come to the tomb; they receive the Angel’s message.

5. In sepúlcrro quem doléntes  
quæ´ritis?  
Surrexísse dícite discípulis. ṭ.  

5. Whom do you seek so sadly in the tomb? Tell his disciples that he is risen.

6. Celebrántes hoc Pascha  
sanctíssimum,  
Epulémur veritátes ázymum. ṭ.  

6. As we keep this most holy Passover, let us feast on the unleavened bread of truth.

7. Fermentátum expurgémus  
nóxium:  
Victor surgit, vera vita ómnium. ṭ.  

7. The harmful leaven we must put away; the Conqueror is risen, true life of all.
8. *In hoc ergo vetustátis términdo,*
Servus liber BENEDÍCAT DÓMINO. Ṣ.

9. *Ab ínferis nunc reedit captivitas:*
Omnes DEO referámus GRÁTIAS. Ṣ.

**R.** Alle-lú-ia, resurré-xit Dómi-nus.

### 64. LAPIS REVOLUTUS EST

**v**

L-le-lú- ia, La-pis revo-lútus 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 FILLEÆ**

1. **O filii et filiae**, Rex cælestis, Rex gloriæ,
   Morte surré-xit hó-di-e, allelú-ia.  

---

1. O sons and daughters, the celestial King, the glorious King, from death arose today.

2. Et mane prima sábbati,  
   Ad óstium monuménti  
   Accessérunt discípuli, allelúia.  

2. Early on the first day of the week, unto the door of the tomb, came the disciples.

3. Et María Magdaléne,  
   Et Jacobi et Salóme,  
   Venérunt corpus úngere, allelú-ia.  

3. Mary Magdalene, and Mary of James, and Salome, came to anoint the body.

4. In albis sedens Angelus  
   Praédíxit muliéribus:  
   In Galilæa est Dóminus, allelúia.  

4. A white-robed Angel sitting there, foretold unto the women: The Lord is in Galilee.

5. Et Joánnnes Apóstolus  
   Cucúrrit Petro cítius,  
   Monuménto venit prius, allelúia.  

5. The Apostle John, quickly outran Peter, and came first to the tomb.

6. Discípulis astántibus,  
   In médio stétit Christus,  
   Dicens: Pax vobis ómnibus, allelúia.  

6. As the disciples stood together, in their midst stood Christ, and said: Peace be to all of you.

7. Ut intelléxit Dídymus  
   Quia surréxerat Jesus,  
   Remánsit fere dúbius, allelúia.  

7. When word reached the Twin that Jesus had risen, he persisted in his doubt.

8. Vide, Thoma, vide latus,  
   Vide pedes, vide manus,  
   Noli esse incrédulus, allelúia.  

8. Behold, Thomas, see my side, see my feet, see my hands, be unbelieving no more.
9. Quando Thomas Christi latus, 
Pedes vidit atque manus, 
Dixit: Tu es Deus meus, allelúia. Ṛ.

10. Beáti qui non vidérunt, 
Et firmiter credidérunt, 
Vitam ætérnam habébunt, allelúia. Ṛ.

11. In hoc festo sanctíssimo 
Sit laus et jubilátio, 
BENEDICÁMUS DÓMINO, allelúia. Ṛ.

12. De quibus nos humíllimas 
Devótas atque débitas 
DEO dicámus GRÁTIAS, allelúia. Ṛ.

R. Alle-lú-ia, alle-lú-ia, alle-lú-ia.

66. REGINA CÆLI JUBILA

1. Regína cæli, júbila; 
Gaude, María! 
Jam pulsa cedunt núbila, 
Allelúia! 
Lætáre, O María.

2. Quem digna terris gígnere; 
Gaude, María! 
Vivus resúrgit fúnere, 
Allelúia! 
Lætáre, O María.

3. Sunt fracta mortis spícula; 
Gaude, María! 
Jesu jacet mors súbdita, 
Allelúia! 
Lætáre, O María.

4. Ergo María pláudito; 
Gaude, María! 
Cliéntibus succúrito, 
Allelúia! 
Lætáre, O María.

1. Queen of heaven, rejoice; Be joyful, Mary! Now the clouds yield to sunlight, Alleluia! Rejoice, O Mary.

2. He whom thou wast worthy to bring forth upon earth, has risen to life from the tomb.

3. The pains of death are broken; Jesus has subdued death.

4. Therefore we praise Mary and depend upon her aid.
67. **SALVE FESTA DIES, Processional Hymn**

**IV**

Salve festa dies, toto venerabilis ævo,

Qua Deus infirnum vicit 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 redíssé su-o.  \textit{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 triumphanti post trísti-a tárta-ra Christo
   
   Undique fronde nemus, grámina flore favent.  \textit{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
   

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 ánimas sacra la-vácræ 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 ánimas 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 snowlike flock.

† Additional verses are available in Cantus selecti, Solesmes (Desclée), 1949, p. 59; and in Processionale monasticum, Solesmes, 1983 (reprint), p. 62.
Benedictus Dominus Deus Israel: * qui a sæculo sunt, prophetærum e-jus:

2. And hath raised up an horn of salvation to us, in the house of David his servant:

3. As he spoke by the mouth of his holy prophets, who are from the beginning:

4. Salvation from our enemies, and from the hand of all that hate us:

5. To perform mercy to our fathers, and to remember his holy testament.

6. The oath, which he swore to Abraham our father, that he would grant to us,

7. That being delivered from the hand of our enemies, we may serve him without fear,

8. In holiness and justice before him, all our days.

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 remissiónem 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 visited us:

12. Illumináre his qui in ténebris 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. Glory be to the Father, and to the Son, and to the Holy Spirit.


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 * ánima |me-a Dómi-num.

2. Et exsultávit |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-cór-dia 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: dis-pérsit 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 di-
vi-tes dimí-sit in-án-es. 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 sé-mi-ni e-jus
in sǽcu-la. 11. Gló-ri-a Pa-tri, et Fí-li-o, et Spi-ri-
For simple Tone 8G:

M

Agnífi-cat * ánima me-a Dómi-num.

2. Et exsultá-vit spí-ri-tus | me-us *

in De-o sa-lu-| tá-ri me-o.


4. Qui-a fecit mihi ma-gna qui | pot-ens est: * et sanctum no-men e-jus.

5. Et mi-sericórdia ejus a progé-ni-es * timén-ti-bus e-um.

6. Fe-cit poténtiam in brá-chio | su-o: * dispérsit supérbos mente |cor-dis su-i.


3. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

4. Because he that is mighty, hath done great things to me; and holy is his name.

5. And his mercy is from generation unto generations, to them that fear him.

6. He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

7. He hath put down the mighty from their seat, and hath exalted the humble.

8. He hath filled the hungry with good things; and the rich he hath sent empty away.

9. He hath received Israel his servant, being mindful of his mercy:

10. As he spoke to our fathers, to Abraham and to his seed for ever.


70. NUNC DIMITTIS, at Compline †

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.

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:

3. Quod pa-rá-sti * ante fáciem ómnium | po-pu-ló-rum:


† This is the monastic version; see the Liber usualis for the secular version.


A. Salva nos.

71. **Litany of Saints** †


Lord have mercy. Christ have mercy. Lord have mercy. Christ hear us, Christ graciously hear us.

| V | 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.

Spíritus 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:*

| V | 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:

All holy Angels and Archangels, R. Pray for us.

Final petition:

Omnes Sancti et Sanctæ De- i, R. Intercé-di-te pro no-bis.
All ye Saints of God, R. Intercede for us.

II

Pro-pí- ti- us esto, R. Parce no-bis, Dómi-ne.
Be thou gracious, R. Spare us, O Lord.

Pro-pí- ti- us esto, R. Exáudi nos, Dómi-ne.
Be thou gracious, R. Hear us, O Lord.

Ab omni ma- lo, R. Líbe-ra nos, Dómi-ne.
From all evil, R. Deliver us, O Lord.

Ab o-mni peccáto, R. Líbera nos, Dómine.
In di- e judícii, R. Líbera nos, Dómine.

III

Pec- ca-tó- res, R. Te ro-gámus, audi nos.
We sinners, R. We beseech thee, hear us.
Ut no-bis parcas,

... 

Ut nos exaudíre | dignéris,

That thou wouldst spare us. That thou wouldst deign to hear us.

IV

V. Agnus De-i, qui tollis peccá-ta mundi,  R. Parce no-bis,

Dómi-ne. V. Agnus De-i, qui tollis peccá-ta mundi,

R. Exáudi nos, Dómi-ne. V. Agnus De-i, qui tollis peccá-ta mundi, R. Mi-se-ré-re no-bis.

Lamb of God, who takest away the sins of the world. R. Spare us, O Lord. 
V. Lamb of God, who takest away the sins of the world. R. Hear us, O Lord. 
V. Lamb of God, who takest away the sins of the world. R. Have mercy on us. 

V. Christe, audi nos. R. Christe, ex-áudi nos.

Christ, hear us. R. Christ, graciously hear us.

Though not prescribed, it is customary to conclude:

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.¹

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.² 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 neumes, 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 neumes 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 liquecent, and is used for

¹ For this guide, I have borrowed freely from the work of Dr. Lila Collamore.
² 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 neumes 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 Neumes, p. 177)

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:

- **Do-clef** marks do on the staff
- **Fa-clef** marks fa on the staff

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 semitones, 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:

<table>
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<tr>
<th>Sign</th>
<th>Description</th>
</tr>
</thead>
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<tr>
<td>Flat</td>
<td>Creates te (ti-flat)</td>
</tr>
<tr>
<td></td>
<td>Lasts for word or incise, whichever is smaller</td>
</tr>
<tr>
<td>Custos</td>
<td>Cue to the first pitch of the next line</td>
</tr>
</tbody>
</table>

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 neume:**

   | quilisma | sung as |
   | salicus | 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 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 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.³

The salicus is a special neume; 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) 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.

³ 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:

- **Quarter bar**
- **Half bar**
- **Full bar**
- **Double bar**

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:

If the note following a full or double bar is ictic:

\[
\text{\begin{align*}
\text{1 2 1 2 1 2 1 2} \\
\text{= \hspace{1cm} (downbeat)}
\end{align*}}
\]

If the note following a full or double bar is not ictic:

\[
\text{\begin{align*}
\text{1 2 1 2 1 2 1 2} \\
\text{= \hspace{1cm} (upbeat)}
\end{align*}}
\]

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 46), 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.\(^4\)

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 neumes) 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.

\(^4\) Consult one of the following:


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 neume:

4. by counting backward by twos from next known ictus:

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 neume; the first note of a double note also takes precedence over the first note of a neume; 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
neume, or when it precedes the same note marked with a vertical episema. Some cases of repercussion follow:

1. on a **new ictus**:

![Diagram of new ictus]

2. before a **new neume**:

![Diagram of new neume]

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. 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.

<table>
<thead>
<tr>
<th>Ecclesiastical mode</th>
<th>Greek mode</th>
<th>Final</th>
<th>Dominant</th>
</tr>
</thead>
<tbody>
<tr>
<td>I and II</td>
<td>Dorian</td>
<td>RE</td>
<td>I: LA</td>
</tr>
<tr>
<td>III and IV</td>
<td>Phrygian</td>
<td>MI</td>
<td>III: TI (DO)</td>
</tr>
<tr>
<td>V and VI</td>
<td>Lydian</td>
<td>FA</td>
<td>V: DO</td>
</tr>
<tr>
<td>VII and VIII</td>
<td>Mixolydian</td>
<td>SOL</td>
<td>VII: RE</td>
</tr>
</tbody>
</table>

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

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5 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 Neumes**

The following table lists the most basic notes and groups:

- **punctum**
- **virga**

- **podatus** (pes)
  - bottom note sung first
- **clivis**
  - higher note sung first

- **torculus**
  - all notes are of equal value, sung consecutively
- **porrectus**
  - three notes, the first two at either end of the diagonal

- **climacus**
  - all notes, including the small rhombus, are of equal value, and are sung consecutively

- **bistropha** (distropha)
  - repeated notes sung as a single note of double length
- **tristropha**
  - repeated notes sung as a single note of triple length

- **pressus**
  - repeated notes sung as a single note of double length
- **quilisma**
  - middle note of a three-note group; the note before is expressed

- **scandicus**
  - all notes are of equal value
- **salicus**
  - the last two notes form a podatus; the note marked with the ictus is lengthened when the first interval of the salicus is a 5th, the first two notes form the podatus; the note marked with the ictus is lengthened

- **liquescent notes**
  - pronounce a diphthong (a-u) or voiced consonant (l, m, n, j, etc.) on the small note
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-ēh*  *D-ēh-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-laah-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 (*eece = et-che*)
- **CH** is always hard, like *k*, before all vowels and consonants
Guide to Pronouncing Liturgical Latin

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 (laetitia = 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-rechi-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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Hymn before the Blessing:
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v. Panem de cælo præstitísti eis. (Allelúia.)
R. Omne delectaméntum in se habéntem. (Allelúia.)

Orémus: Deus, qui nobis sub Sacraménto mirábili passiónis tuae
memóriam reliquisti: † tríbue, quǽsumus, ita nos córporis et sángui-
nís tui sacra mystéria venerári; ut redemptiónis tuae fructum in
nobis júgiter sentiámus. Qui vivis et regnas in sæcula sæculórum.
R. Amen.
v. Thou hast given them bread from heaven. R. Containing in itself all sweet-
ness. 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.

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Te decet laus ........................................................................ p. 109
Christus vincit ........................................................................ p. 93
THE CHURCH MUSIC ASSOCIATION OF AMERICA

The Church Music Association of America is an association of Catholic musicians, and those who have a special interest in music and liturgy, with an attachment to Gregorian chant, Renaissance polyphony, and other forms of sacred music, including new composition, for liturgical use in keeping with the norms established by competent ecclesiastical authority.

The CMAA was formed in 1964 as the Second Vatican Council drew to a close, as the coming together of the American Society of St. Cecilia (founded 1874) and the St. Gregory Society (founded 1913). Thus does it inherit the rich history of these organizations. It is the publisher of the quarterly journal *Sacred Music* and the sponsoring organization of the Sacred Music Colloquium.

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