CHANTS OF THE CHURCH
— Selected Gregorian Chants —

Edited and Compiled by the MONKS OF SOLESMES

Interlinear Translations by

RT. REV. MSGR. CHARLES E. SPENCE

MODERN NOTATION EDITION

GREGORIAN INSTITUTE OF AMERICA
2132 Jefferson Ave. — Toledo 2, Ohio

Printed in Belgium
Imprimatur.

Tornaci, die 27 Martii 1953.


All Rights Reserved on the rhythmic signs and the rhythm they represent as well as on the transcription in musical notation and the melodies which are not part of the Vatican Edition but are taken from the publications of Solesmes.

Desclée & Co. Tournai (Belg.)
Notes on the Translation

It is an axiom with authorities on Plain Chant that the words are more important than the melodies; in other words, that the liturgical text takes precedence over the music to which it is sung, and in fact, determines the manner of rendering the music, since the same melody is sometimes found attached to various texts of quite different character.

Unfortunately there are few organists or singers nowadays whose knowledge of Latin is sufficient to enable them to follow easily the meaning of the liturgical texts. So it seemed desirable to the editor of this manual of Plain Chant that a literal and word-for-word rendering of the Latin should be printed immediately below the Latin text in such a way that the sense could be followed as the words are sung.

Accordingly the translator has made it his aim to offer such a word-for-word translation as would make the meaning of the text clear and could be read intelligibly even by itself. The difficulties are of course considerable. The main difference between Latin and most modern languages lies in the word order; for in Latin the endings of the words are changed to indicate their connection with the rest of the sentence whereas in modern languages it is the order of the words which indicates their connection with each other. In consequence the words in the Latin sentence can be arranged to suit the taste and convenience of the writer and so the order often varies greatly from that in English. In our word-for-word translations we have sought to render each Latin word where it stands and yet to make sense in English, thus enabling, we hope, the singer with little or no Latin to follow the meaning in the Latin order. This naturally leads to some rather odd expressions, but not unintelligible; e. g., *Pater noster*: Father of-us; *Deus meus*: God of-mine; that is to say, adjectives commonly follow the noun in Latin. Again the verb may stand before the subject; e. g., *Fiat lux*: Be-made light. In English we say, *Hallowed be Thy name*; *Blessed art thou*, etc. Consequently the reader must be prepared for many such unusual arrangements of words. Where more than
one word in English is required to translate a single Latin word, as is often the case, these words are joined by hyphens; *Fiat lux*: Let-there-be light. Where extra words have been inserted to make the translation clearer these have been enclosed in parentheses. So it is believed that a careful study of these translations will be of considerable value even to those who know some Latin, but wish to obtain greater fluency.

"I will pray in a tongue", says St. Paul, "but I will also pray with the understanding". Surely our singing will give greater glory to God and greater edification to our neighbor and to ourselves if we do it with understanding as well as with artistic propriety. God grant that this little book may contribute something to such a "reasonable service" on the part of those who participate in the Church's liturgy as members of choirs and singing congregations.

Dec. 18, 1952.
Introduction concerning Chant Technique

1) MODERN NOTATION
WITH THE RYTHMIC SIGNS OF SOLESMES

The notes and groups of notes (neums) used in Gregorian chant appear on a five line staff in modern notation. One clef sign is used to indicate the relative pitch of the notes:

The G clef \( \text{\textcopyright} \) shows on what line the note sol is placed.

Three kinds of BAR-LINES are used:

The DOUBLE BAR \( \text{\textcopyright} \) which indicates the end of a piece or a change of choir. The FULL BAR \( \text{\textcopyright} \) which indicates the end of a phrase and a full pause in the singing. The HALF BAR \( \text{\textcopyright} \) indicates divisions known as clauses or members, hence the half bar is also called the member bar. It cuts the two middle lines of the staff. The QUARTER BAR \( \text{\textcopyright} \) indicates divisions known as sections or incises. It cuts only the top line of the staff. The part played by each of these signs has to do with the punctuation of the musical phrase in respect to the greater rhythm of the piece. If BREATH must be taken at either the half bar or the quarter bar, it must be taken off the value of the note before.

The same holds true of the COMMA or VIRGULA. \( \), The only place for a stop or full pause in the singing is at the full bar or the double bar.

When only a single note is to be sung on a syllable of a word, the eighth note \( \text{\textcopyright} \) is used. Its value or duration may be modified by the horizontal episema \( \text{\textcopyright} \), which prolongs the note without necessarily doubling it. The individual note in Gregorian chant
can never be divided or shortened by a fraction of itself as in modern music. In other words, the time-value of all notes is exactly the same unless accompanied by the horizontal episema as mentioned above.

To provide for notes of double length, the quarter note is used. This note functions as it does in modern music, doubling the value of the normal unit, the eighth note.

When more than a single note is to be sung on a syllable of a word, the derived neum is used. The derived neum is, therefore, a group of notes sung over the same syllable. Sometimes more than a single neum is required to indicate all the notes to be sung on the same syllable.

a) Neums of two notes:

- **PODATUS** or **PES** — second note higher than the first. The lower note is sung first.
- **CLIVIS** — second note lower than the first.
- **DISTROPHA** — second note on the same pitch as the first note.
- **BIVIRGA** — doubles the note but with an expression of force firmness, whereas the distropha designates lightness.

b) Neums of three notes:

- **TORCULUS** — second note higher than first and third.
- **PORRECTUS** — second note lower than first and third.
- **CLIMACUS** — each successive note lower than the preceding.
  
  It may have more than three notes:

- **SCANDICUS** — each successive note higher than the preceding.
  
  It may have more than three notes:

- **SALICUS** — each successive note higher than the preceding, with a slight prolongation and the rhythmic support on the second last note.
INTRODUCTION CONCERNING CHANT TECHNIQUE

TRISTROPHA — all three notes on the same pitch.

c) Neums of four notes:

TORCULUS RESUPINUS — torculus with fourth note higher than the third.

PORRECTUS FLEXUS — porrectus with fourth note lower than the third.

CLIMACUS RESUPINUS — climacus with fourth note higher than the third.

SCANDICUS FLEXUS — scandicus with fourth note lower than the third.

PES SUBBIPUNCTIS — podatus followed by descending notes.

d) Special notes and neums:

The QUILISMA is found in ascending passages. The note immediately preceding this jagged note must be distinctly prolonged and emphasized.

The PRESSUS is the meeting of a punctum and a group, and then the punctum is before the neum, or a group and a group on the same pitch.

The ORISCUS is the meeting of a group and a punctum on the same pitch and then the punctum is at the end of the neum.

Liquescent neums are those in which the last note is printed smaller than the note or notes which precede it. This small note has a duration equivalent to that of the other note. Its function is merely to facilitate the pronunciation of words at the juncture of vowels or certain consonants.

2) RHYTHM

Rhythm is the organizing element or factor of music which keeps the melody moving, flowing from one point to another until a certain resting point is reached. Rhythmic effect is produced or caused by establishing a relation of dependence between groups of two or three sounds (notes) to other groups of two or three sounds. Rhythm, therefore, is the welding or synthetic influence in music.
In Gregorian chant the rhythm is free, that is, the fundamental groups are not all of equal size, but the groups of twos and threes are intermingled freely. The ictus gives the rhythmic support to the melody and the elan to the movement. This means that the singer must be able to recognize which notes bear the rhythmic ictus in order to secure the order of movement essential to the very notion of musical rhythm. Practically speaking, the ictus is nothing else than the place where the fundamental groups of twos and threes begin. The following rules are therefore absolutely essential for the placing of the ictus in a chant melody. The *vertical episema* is used to indicate the place of the ictus, but since it is not always printed in the chant melodies, the following simple set of rules must be applied. The three main rules are listed here in the order of their importance and in the order in which they must be used. The count of "one" or ictus belongs to:

1. Notes with the vertical episema marked in the musical text.
2. All notes that are sustained at least two pulses over the same syllable, such as the distropha, bivirga, tristropha, pressus, dotted notes; and the note before the quilisma.
3. Any note which begins a group (simple neum). This third rule holds only when it does not conflict with either of the first two above. In syllabic chant, i.e. passages where there is only one note to a syllable, there are two possibilities. The ictus may be placed on the note over the last syllable of each word, or you may count back by twos from the next known ictus found by the use of the three rules given above. The accent of the dactyl ordinarily attracts the ictus.

It is a common fault to assimilate the ictus to the accent of the words and give it their value. The rhythmical touching-point (ictus) may be relatively strong or weak depending upon its position in the text or melody. The ictus must never be confused with accent. *Ictus* has to do with the rhythm of the melody. *Accent* has to do with proper pronunciation of the text. Chant is beautifully and correctly sung when *both* these different things have been given their full measure of attention, but it is fatal to confuse them.

While the ictus determines the beginnings of groups of two or three notes, the actual rhythm is not achieved until these groups of twos and threes are related to each other on the basis of the arsis and thesis, i.e. the "rise" and "fall" elements of the complete rhythmic wave. The rhythmic wave is pictured by the chironomy. Chironomy is the art of conducting or directing the chant by gestures of the hand. It outlines or pictures the rhythm of the melody for the choir. Rhythm is a synthesis realized by means of successive steps: words, sections, members, phrases; each of these units being formed by a relationship of rise and fall, *elan* and *repos*, tension and release, activity and a coming to rest. The ARSIS or "rise group" designates the elan part of the rhythmic wave. The THESIS or "fall group" shows the relaxation phase of the rhythmic wave. The first and simplest rule of chironomy is that the arsis is used for rising melody and the thesis for descending
melody and cadence. The arsis is frequently used for accents of words when they occur on the ictic note, or even off the ictic note when a thesis is not already in process. In the latter case an undulation is used to lift an accent which occurs after the ictus in a thetic group. Last syllables of words are generally thetic unless the melodic formation over the last syllable distinctly calls for an arsis.

It is essential to note that the arsis or thesis begins in every case on the ictic note. Hence, at every ictus there must be the beginning of either an arsis or a thesis. This is to say that the arsis and thesis bind together the binary and ternary groups throughout the phrase, so that at every ictus you must decide on the use of an arsis or thesis. For example:

1. An arsis because the beginning of a word and rising melody.
2. Another arsis to pick up the accent of the word.
3. A thesis because it is the end of the word.
4. A thesis because of the cadence effect of the quarter note at end of incise.
5. Arsis because of accent and rising melody and new incise.
6. Thesis because of descending melody and penultimate syllable of dactyl.
7. Thesis: descending melody and end of word. Note that this thesis includes the syllable "hys-" of the next word in order to arrive at the next ictic note which is on "so-".
8. Arsis to pick up the accent of the word.
10. Arsis on "et" because it is beginning a new phrase, and the melody lies higher than the preceding.
11. The next group of two suggests a complete rhythmic wave of arsis and thesis.
12. Arsis on the accent of the word.
13. The end, of course, is thetic.

In syllabic chants we often require the use of the undulation in order to pick up a primary (or even a secondary) accent which is in a thesis and not on the ictic note. This happens especially
when you give the words their natural rhythm, i.e. put the ictus on the note over the last syllable. The classic example is the “Dies irae”.

\[
\text{Dies i-rae, di- es il-la,}
\]

\[
\text{Solvet saeculum in fa-vil-la:}
\]

The undulations on i-rae, di-es, il-la and sol-vet are all necessary because these accents occur on the second or third pulse in a thesis. If these accents had occurred on the first pulse of a group of two or three then an arsis would have been used.

Rhythmically all music is divided into ultimate groups of two or three pulses. And locating the ictus in chant is nothing else than locating the place where these fundamental rhythmic groups of twos and threes begin. Thus the simple beats are combined in binary and ternary groupings. Real rhythm begins when these binary and ternary groupings are brought into relation with each other on the basis of arsis and thesis. Now, just at the ictus renders distinct but does not separate the binary and the ternary groupings, so the half-bar and the incise bar serve to indicate the larger groupings or sections of a complete textual and melodic phrase. Thus, in the same way in which arsis and thesis couple up basic binary and ternary groups, the rhythm has various means of coupling up members and incises into an even higher unity or greater rhythm. Without a genuine aesthetic sense on the part of the director, and without the synthetic action of the rhythm, a piece of chant loses its literary, tonal and melodic meaning.

3) THE MODES.

At the beginning of each chant melody will be found a number (from one to eight) which indicates the mode in which the piece is ending. A mode is a fixed arrangement of tones and semitones in a scale. Melodies of the chant use only the material of diatonic scale progressions. In Gregorian chant there are eight modes. A mode is characterized and identified by its tonic, dominant and range. The tonic is the note with which a mode ends or comes to rest: for that reason it is sometimes called the final or fundamental of a mode. The dominant is the note which serves as a centre of attraction round which the melodies tend to revolve.
The range of a mode is the compass or area of notes which it covers in its eight constituent tones. Following is a table of the eight modes. The hollow note in each scale indicates the tonic, and the arrow shows the dominant. The range, of course, is evident from the notes contained in the scale.

Some melodies end with notes other than those regarded as tonics in the regular eight modes. Such melodies can generally be said to be written in a transposed mode.

The distinction between the modes does not consist in their different height or depth of pitch, since any mode may be sung at any pitch depending on the nature of the choir or the occasion. What really constitutes the peculiarity of each mode is the place of the whole tones and semitones in the scale. But even more conclusive than scale structure as such are the melodic formulas for fixing the character of a mode. The distinctive character of different modes is best learned by the repeated singing and comparison of characteristic intervals, introductory formulas, typical melodies and cadences. It is also well to note that a specific chant melody may move within several modes by the usual process of modulation as in modern music.

4) EXPRESSION

The singing of the chant must be characterized by the three virtues of sobriety, simplicity and restraint. This requires on the part of the singer a mind disciplined in the art of prayer as well as in the art of music. But this does by no means imply that the chant is to be sung heavily or slowly. There must never be a sensation of dragging in the rendition of the chant. It must be
sung lightly and it must move. The rhythm, the melody and the text all contribute to this lightness and movement which make the chant by nature so capable of lifting our minds and hearts to God in liturgical prayer.

To sing the chant beautifully and in a manner worthy of its high purpose, more is necessary than a mere understanding of the fundamental theory of the chant. The proper use of the voice is of equal importance. Any choir attempting to sing chant successfully must also give some very definite and disciplined attention to the following: 1) proper breathing; 2) tone production; 3) ear training; 4) voice blending; 5) development of a rhythmic sense; 6) rendering the melodies with a smooth, legato, sustained tone. As to dynamics, there must never be any sudden or exaggerated changes in volume. Regarding the speed or tempo, a good norm is this: the notes should follow each other in the same pace as syllables of the text would follow each other in a sensible reading and phrasing of the words. At all endings the choir should make it a rule to slow down and quiet down. That is to say, cadences should be softened and prepared for by a suitable ritardando. In general, rising melody calls for a crescendo, and descending melody for a decrescendo.

Organ accompaniment to chant melodies must be simple and soft. It must never call attention to itself by being “flashy” or loud. Actually the chant does not require any accompaniment. By its very nature chant is self-sufficient and artistically satisfying when sung a cappella. But if the organ is used it should serve merely as a background or support to the singing, giving the impression that the choir is at all times perfectly sure of itself and not dependent on the organ for pitch, speed or dynamics. The foundation thus offered by the organ must be diatonic and not chromatic, otherwise it will give the wrong harmonic flavor and detract from the modal intervals which are inherent in the tonality of Gregorian chant.

5) LATIN PRONUNCIATION

Being the handmaid of the Liturgy, the chant ought never to obscure but to bring out the sense of the words. There must be good diction. This requires attention to correct pronunciation, accentuation and phrasing of the Latin words in the text. The Latin language of the liturgy uses the five fundamental vowel sounds in their original purity.

There is no mixture or fusion of vowel sounds as in the English language.

Pronounce: A as in father, not as in add.
E as in mellow, not as in obey
I as in radio, not as in miss
O as in for, not as in note
INTRODUCTION CONCERNING CHANT TECHNIQUE

U as in boot, not as in but
AE and OE as simple E above.

Otherwise two consecutive vowels are pronounced separately, e.g. EI, OU, AI, EO, II.

Latin consonants which call for special attention are:

C before e, ae, oe, i is pronounced like ch in church.
C before a, o, u is pronounced like c in cat.
G before a, o, u is pronounced like g in get.
G before e, i is pronounced like g in gentle.
H is silent as in Thomas, except in mihi and nihil where it has the sound of a somewhat softened K.
J (sometimes written as I) gets the sound of the English Y but forms only one sound with the following vowel.
Y in Latin gets the sound of I.
CH is always pronounced K (even before e and i).
GN gets the sound of ny as in the English canyon.
PH is always pronounced F.
TH is always pronounced T.
SC before e and i gets the sound of SH.
CC before e and i gets the sound of T plus CH (e.g. ecce).
TI before any vowel is TSI.
XC before e and i is pronounced like K plus SH (e.g. excelsis).
Z is pronounced with the DZ sound in the English word stands.

Regarding the Latin accent, it should be noted that it is not to be treated with the stress or emphasis given to the accent of a word in English or German. On the contrary, the Latin accent is an uplifting impulse. Nor is the syllable with the accent to be prolonged beyond the length of any other syllable. Every syllable must be distinctly pronounced, evenly and smoothly, with none of the tendency for elision peculiar to English pronunciation. No Latin word has the accent on the last syllable nor further back than the third last syllable. In other words, there are only spondees and dactyls in the Latin language.
INDEX

NOTES ON THE TRANSLATION ........................................ iii
INTRODUCTION CONCERNING CHANT .................................... v

THE ORDINARY CHANTS OF THE MASS

The Asperges ................................................................. 1
The Vidi Aquam ............................................................... 2
  I. In Paschal Time ......................................................... 4
  II. On Solemn Feasts, 1 .................................................. 8
  III. On Solemn Feasts, 2 ................................................. 13
  IV. On Double Feasts, 1 ................................................ 18
  VIII. On Double Feasts, 2 .............................................. 22
  IX. On Feasts of Our Lady, 1 ........................................ 27
  X. On Feasts of Our Lady, 2 ......................................... 32
  XI. On Sundays throughout the Year ................................ 36
  XII. On Semidouble Feasts ............................................. 40
  XV. On Simple Feasts ................................................... 44
  XVI. On Ferias throughout the Year ................................ 48
  XVII. On Sundays in Advent and Lent ............................. 50
  XVIII. On Feasts in Advent and Lent .............................. 53
Ambrosian Gloria .......................................................... 54
Credo I ........................................................................... 56
Credo III .......................................................................... 59
Credo IV .......................................................................... 63

RESPONSES AT MASS ........................................................ 66
  Tones for the Prayers .................................................... 66
  At the Gospel ................................................................ 66
  Solemn tone for Preface ............................................... 67
  Simple tone for Preface ............................................... 67
  At "Pater noster" .......................................................... 68

ON THE DAY OF BURIAL .................................................. 69
  Requiem Mass ............................................................... 70
  Absolution after Mass ................................................... 82
  Psalm 50. Miserere ....................................................... 89
<table>
<thead>
<tr>
<th>SELECTED GREGORIAN CHANTS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Adoremus and Laudate Dominum. I</td>
<td>93</td>
</tr>
<tr>
<td>2. Adoremus and Laudate Dominum. II</td>
<td>94</td>
</tr>
<tr>
<td>3. Adoremus and Laudate Dominum. III</td>
<td>95</td>
</tr>
<tr>
<td>4. Adoro te devote</td>
<td>96</td>
</tr>
<tr>
<td>5. Alma Redemptoris</td>
<td>98</td>
</tr>
<tr>
<td>6. Anima Christi</td>
<td>99</td>
</tr>
<tr>
<td>7. Attende Domine</td>
<td>100</td>
</tr>
<tr>
<td>8. Ave Maria</td>
<td>101</td>
</tr>
<tr>
<td>9. Ave maris stella</td>
<td>102</td>
</tr>
<tr>
<td>10. Ave Regina</td>
<td>103</td>
</tr>
<tr>
<td>11. Ave verum</td>
<td>104</td>
</tr>
<tr>
<td>12. Christus vincit</td>
<td>105</td>
</tr>
<tr>
<td>13. Confirma hoc</td>
<td>109</td>
</tr>
<tr>
<td>14. Cor Jesu</td>
<td>109</td>
</tr>
<tr>
<td>15. Da pacem Domine</td>
<td>110</td>
</tr>
<tr>
<td>16. Ecce nomen Domini</td>
<td>110</td>
</tr>
<tr>
<td>17. Ecce panis Angelorum</td>
<td>111</td>
</tr>
<tr>
<td>18. Ecce sacerdos</td>
<td>112</td>
</tr>
<tr>
<td>19. Hodie Christus</td>
<td>114</td>
</tr>
<tr>
<td>20. Inviolata</td>
<td>114</td>
</tr>
<tr>
<td>21. Jesu dulcis memoria</td>
<td>116</td>
</tr>
<tr>
<td>22. Laetabundus</td>
<td>117</td>
</tr>
<tr>
<td>23. Languentibus in Purgatorio</td>
<td>119</td>
</tr>
<tr>
<td>24. Litany of the Saints</td>
<td>121</td>
</tr>
<tr>
<td>25. Magnificat (Tone 8 G.)</td>
<td>132</td>
</tr>
<tr>
<td>26. Maria Mater gratiae</td>
<td>134</td>
</tr>
<tr>
<td>27. O filii et filiae</td>
<td>134</td>
</tr>
<tr>
<td>28. O gloriosa Virginum</td>
<td>137</td>
</tr>
<tr>
<td>29. O Panis dulcissime</td>
<td>138</td>
</tr>
<tr>
<td>30. Oremus pro Pontifice</td>
<td>139</td>
</tr>
<tr>
<td>31. O salutaris Hostia. I</td>
<td>140</td>
</tr>
<tr>
<td>32. O salutaris Hostia. II</td>
<td>140</td>
</tr>
<tr>
<td>33. O salutaris Hostia. III</td>
<td>141</td>
</tr>
<tr>
<td>34. Pange lingua</td>
<td>142</td>
</tr>
<tr>
<td>35. Panis angelicus</td>
<td>143</td>
</tr>
<tr>
<td>36. Parce Domine</td>
<td>144</td>
</tr>
<tr>
<td>37. Pontifical Blessing</td>
<td>145</td>
</tr>
<tr>
<td>38. Puer natus in Bethlehem</td>
<td>145</td>
</tr>
<tr>
<td>39. Pueri Hebraeorum. I</td>
<td>147</td>
</tr>
<tr>
<td>Index</td>
<td>Page</td>
</tr>
<tr>
<td>-------------</td>
<td>------</td>
</tr>
<tr>
<td>40. Pueri Hebraeorum. II</td>
<td>148</td>
</tr>
<tr>
<td>41. Regina caeli</td>
<td>148</td>
</tr>
<tr>
<td>42. Rorate caeli</td>
<td>149</td>
</tr>
<tr>
<td>43. Rosa vernans</td>
<td>152</td>
</tr>
<tr>
<td>44. Sacerdos et Pontifex</td>
<td>154</td>
</tr>
<tr>
<td>45. Salve Mater</td>
<td>155</td>
</tr>
<tr>
<td>46. Salve Regina</td>
<td>156</td>
</tr>
<tr>
<td>47. Stabat Mater</td>
<td>158</td>
</tr>
<tr>
<td>48. Sub tuum praesidium</td>
<td>161</td>
</tr>
<tr>
<td>49. Tantum ergo. I</td>
<td>162</td>
</tr>
<tr>
<td>50. Tantum ergo. II</td>
<td>163</td>
</tr>
<tr>
<td>51. Tantum ergo. III</td>
<td>164</td>
</tr>
<tr>
<td>52. Te decet laus</td>
<td>165</td>
</tr>
<tr>
<td>53. Te Deum (Simple Tone)</td>
<td>166</td>
</tr>
<tr>
<td>54. Te Joseph celebrent</td>
<td>170</td>
</tr>
<tr>
<td>55. Tota pulchra es</td>
<td>172</td>
</tr>
<tr>
<td>56. Ubi caritas</td>
<td>174</td>
</tr>
<tr>
<td>57. Veni Creator Spiritus</td>
<td>176</td>
</tr>
<tr>
<td>58. Veni Sancte Spiritus</td>
<td>178</td>
</tr>
<tr>
<td>59. Vexilla Regis</td>
<td>180</td>
</tr>
<tr>
<td>60. Victimae paschali laudes</td>
<td>182</td>
</tr>
</tbody>
</table>
The Ordinary Chants of the Mass

The Asperges

Outside Paschal Time

Ant.
vii

Asperges me, * Dómi-ne, hyssó-po,
Thou-wilt-sprinkle me, O-Lord, with-hyssop

et mundá-bor: la-vá-bis me, et su-per
and I-shall-be-cleansed: Thou-shalt-wash me, and more-than

nif-ve-m de-albá-bor. Ps. 50. Mi-se-ré-re mé-i,
snow shall-I-be-made-white. Have-mercy on-me,

Dé-us * se-cún-dum mágnam mi-se-ri-cór-di-am
O-God, according-to (that) great mercy

of-Thine. Glory to-the-Father, and to-the-Son, and
The Vidi Aquam

In Paschal Time

From Easter Sunday till Whitsun inclusive.

Ant. VIII

V I-dí á- quam * egre- di- én- tem de	
I-saw water flowing-out from

tém- plo a lá- te-re déx- tro, al-le-
the-temple, from the-side on-the-right, praise-
lú- ia : et ó- mnes, ad quos per- vé- nit á-
the-Lord: and all to whom there-came the-
qua í- sta, sál- vi fá- cti sunt, et
water there, saved were-they, and

Repeat the Ant. Aspérces me.
THE VIDI AQUAM

they-shall-say, praise-the-Lord, praise-the-Lord.

Ps. 117. Confite-mi-ni Dómi-no quo-ni-am bó-nus:*

Give-thanks to-the-Lord because (He is) good:

quó-ni-am in saé-cu-lum mi-se-ri-cór-di-a é-jus.

because for-ever (is) the-mercy of-Him.


Glory to-the-Father, and to-the-Son, and to-the-Spirit

Sáncto.* Sic-ut é-rat in princi-pi-o, et nunc, et

Holy: Just-as it-was in the-beginning, and (is) now, and


always (shall be), and for ages of-ages. A-men.

Repeat Ant. Vidi áquam.

Responses

V. Os-tén-de nó-bis, Dó-mi-ne, mi-se-ri-cór-di-am tú-am

Show to-us, O Lord, (that) mercy of-Thine.

T. P. Al-le-lú-ia.
Praise-the-Lord.


And the-salvation (that is) Thine, give unto-us.
Praise-the-Lord.
I. In Paschal Time

(Lux et origo)

VII. Dó-mi-ne, ex-áu-di o-ra-ti-ó-nem mé-am.
O-Lord listen to-the-prayer I-make.

R. Et clá-mor mé-us ad te vé-ni-at.
And the-cry I-make to Thee may-it-come.

Orémus... Per Christum Dóminum nostrum.
Let-us pray. Through Christ the-Lord of-us.

R. Amen.
Amen.

VIII


ek

Y-rí-e, * e-lé-i-son. iij. Chri-ste,
Lord, have-mercy. Christ,
e-lé-i-son. iij. Ký-ri-e, e-
have-mercy.

Lord, have-
lé-i-son. iij. Ký-ri-e, e-
have-mercy.

Lord, have-

IV

G

Ló-ri-a in ex-cél-sis Dé-o. Et in
Glory in the-high-places (be) to-God. And on
earth peace to-men of-good will.
I. IN PASCHAL TIME

Laudamus te. Be-ne-di-cimus te. Ado-rawmus

We-praise Thee. We-bless Thee. We-worship

Thee. Glo-ri-fi-ca-mus te. Gra-ti-as a-gimus

Thee. We-glorify Thee. Thanks we-give

ti-bi propter magnum glori-am tu-am. Do-mi-

to-Thee because-of the-great glory (that is) Thine. O-Lord

ne De-us, Rex cae-le-stis, De-us Pa-ter omni-pot-

ens. Do-mi-ne Fi-li u-ni-geni-te Je-su Chri-sti.

O-Lord the-Son only-begotten, Jesus Christ.

Do-mi-ne De-us, A-gnus De-i, Fi-li-us Pa-tris.

O-Lord God, Lamb of-God, Son of-the-Father.

Qui tol-lis pec-ca-ta mundi, mi-se-re-re no-bis.

Who takest-away the-sins of-the-world, have-mercy on-us.

Qui tol-lis pec-ca-ta mundi, susci-pe depre-ca-ti-

Who takest-away the-sins of-the-world, receive (this) prayer
I. IN PASCHAL TIME

nem nostram. Qui sé-des ad dext-eram Pátris,
of-ours. Who sittest at the-right-hand of-the-Father,
mi-se-ré-re nó-bis. Quó-ni-am tu só-lus sánctus.
have-mercy on-us. Since Thou alone (art) holy.
Tu só-lus Dó-mi-nus. Tu só-lus Altíssimus,
Thou alone, the-Lord. Thou alone, the-most-High,
Jé-su Chrí-ste. Cum Sáncto Spíritu, in gló-
Jesus Christ. With the-Holy Spirit, in the-
glory of-God the-Father. A-men.

IV

Anctus, *Sánctus, Sánctus Dómi-nus
Holy, Holy, Holy, Lord

Dé-us Sáb-a-oth. Plé-ni sunt caé-li et tér-ra
God of-hosts. Full are the-heavens and the-earth

1. IN PASCHAL TIME

Benedictus qui venit in nomine Domini.
Blessed (is He) that comes in the-name of-the-Lord.

Hosanna in excelsis.
Hosanna in the-highest.

Agnus Dei, * qui tolles peccata mundi:
Lamb of-God, who takest-away the-sins of-the-world:

misere re nobis. Agnus Dei, *
have-mercy on-us. Lamb of-God,

qui tollis peccata mundi: misere re
who takest-away the-sins of-the-world: have-mercy

nobis. Agnus Dei, * qui tollis peccata
on-us. Lamb of-God, who takest-away the-sins

mundi: dona nobis pacem.
of-the-world: give us peace.

From Holy Saturday till Saturday in Albis inclusively.

Iste, missa est, alleluia, alleluia.
Go, the-Mass is (finished), praise-the-Lord, praise-the-Lord.

Deo gratus, alleluia, alleluia.
To-God (be) the-thanks, praise-the-Lord, praise-the-Lord.
II. ON SOLEMN FEASTS. I

From Saturday in Albis to Trinity exclusively.

I

Go,

Dé- o

To-God (be)

mís- sa est.

the-Mass is (finished).

grá- ti- as.

the-thanks.

II. On Solemn Feasts. 1

(Kyrie fons bonitatis)

III

Y-ri- e,

Lord,

e- lé- i- son.

have-mercy.

son. iij. Chri- ste,

Christ,

e- lé- i- son. iij. Ký- ri- e,

have-mercy.

Lord,

e- lé- i- son. ij. Ký- ri- e,

have-mercy.

Lord,

e- lé- i- son.

have-mercy.

* * *
II. ON SOLEMN FEASTS. I

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.


Dómi-ne Fi-li un-i-gé-ni-te Jé-su Chri-sti. O-Lord the-Son only-begotten, Jesus Christ.

Dómi-ne Dé-us, Agnus Dé-i, Fi-li-us O-Lord God, Lamb of-God, Son.
Pátris. Qui tól- lis peccá-ta múndi, mi-se-
re- re nó-bis. Qui tól- lis peccá-ta múndi,
sús-ci- pe depre-ca-ti- ó- nem nóstram. Qui sé- des ad
déxte- ram Pá- tris, mi-se- ré- re nó- bis. Quó-ni-
the-right-hand of-the-Father, have-mercy on-us. Since
am tu só- lus sánctus. Tu só-lus Dó- mi- nus.
Thou alone (art) holy. Thou alone, the-Lord.

Tu só- lus Al- tí-s-si- mus, Jé- su Chrí- ste. Cum
Thou alone, the-most-High, Jesus Christ. With

the-Holy Spirit, in the-glory of-God the-Father.

A- men.
A- men.
II. ON SOLEMN FEASTS. I

Holy, Holy,

Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Agnus Dei, qui tollis peccata mundi: misere re nobis.
II. ON SOLEMN FEASTS. I

Agnus Dei, qui tollis peccata
us. Lamb of-God, who takest-away the-sins

mundo: misere re nobis.
of-the-world: have-mercy on-us.

Agnus Dei, qui tollis peccata
Lamb of-God, who takest-away the-sins

ta mundo: dona nobis pacem.
of-the-world: give us peace.

III - te.
Go,

Deo
To-God (be)

missa est.
the-Mass is (finished).

gratias.
the-thanks.

Or more usually:

I - te,
Go,

Deo
To-God (be)
III. On Solemn Feasts. 2

(Kyrie Deus sempiterne)

míssae est
the-Mass is (finished).

gratias.
the-thanks.

Enedicamus Dó
Let-us-bless the-Lord.

mi-no.

III. On Solemn Feasts. 2

(Kyrie Deus sempiterne)

Kyrie, * e-lé-i-son.
Lord, have-mercy.

Kýrie, e-lé-i-son. Ký-
Lord, have-mercy. Lord,

ri-e, e-lé-i-son. Chrí-
have-mercy. Christ,
III. ON SOLEMN FEASTS. 2

e-lé-i-son. Chré-ste, have-mercy. Christ,
e-lé-i-son. Chré-ste, have-mercy. Christ,
e-lé-i-son. Ký-ri-e, have-mercy. Lord,
e-lé-i-son. Ký-ri-e, have-mercy. Lord,

Ký-ri-e, Lord,

Ký-ri-e, Lord,

Ký-ri-e, Lord,

Ló-ri-a in excél-sis Dé-o. Et in Glory in the-high-places (be) to-God. And on
térra pax ho-mí-ni-bus bó-nae vo-lun-tátis. earth peace to-men of-good will.
Ill. ON SOLEMN FEASTS. 2


Dómini De-us, Rex cae-léstitis, Dé-us Pá-ter o-mnipot- ens. Dómini Fí-li uni-gé-ni-te Jé-su

III. ON SOLEMN FEASTS. 2

depreca- tionem nostram. Qui se- des ad dexteram

prayer of- ours. Who sittest at the-right-hand

Pá-tris, mi- se- re- re nó- bis. Quó- ni- am tu só- lus

of-the-Father, have- mercy on-us. Since Thou alone (art)

sánctus. Tu só- lus Dómi- nus. Tu só- lus Altís-si- mus,

holy. Thou alone, the-Lord. Thou alone, the-most-High,

Jé- su Chri- ste. Cum Sáncto Spí- ri- tu, in

Jesus Christ. With the-Holy Spirit, in


the-glory of-God the-Father. A- men.

S

An- ctus,* Sán- ctus, Sán- ctus

Holy, Holy, Holy,

Dó- mi- nus Dé- us Sá- ba- oth. Plé- ni sunt cae- li

Lord God of-hosts. Full are the-heavens

et tér- ra gló- ri- a tú- a. Ho- sán-

and the-earth of-the-glory of-Thee. Hosanna
III. ON SOLEMN FEASTS. 2

na in ex-cél-sis. Be-ne-dí-cus qui vé-nit in
ta mún-di: mi-se-ré-re nó-bis.

Agnus Dé-i, * qui tól-lis pec-cá-
ta mún-di: do-na nó-bis pá-cem.

Ite missa est, or Benedictamus Dómino, as in the preceding Mass.

Chants of the Church (M.) — 2
IV. On Double Feasts. 1

(Cunctipotens Genitor Deus)

I

 Kyrie, eleison. iij. Christe, eleison. iij.


 IV

 Glória in excélsis Deo. Et in

 térra pax hominibus bonae voluntatis.

 Lau-dámus te. Be-ne-dícimus te. Ado-rá-

 We-praise Thee. We-bless Thee. We-worship
IV. ON DOUBLE FEASTS. I

mus te.  Glo-ri-fi-cá-mus te.  Grá-ti-as  
Thee. We-glorify  Thee.  Thanks

á-gimus ti-bi propter mágnam gló-ri-am tú-am.  
we-give to-Thee because-of the-great glory  (that is) Thine.

Dómi-ne De-us, Rex cae-lé-stis, Dé-us Pá-
O-Lord God, King of-Heaven, God the-Father

ter omní-pot-ens. Dómi-ne Fí-li un-i-gé-ni-
almighty. O-Lord the-Son only-begotten, 

te Jé-su Chri-ste. Dómi-ne Dé-us, 
Jesus Christ. O-Lord God, 

Agnus Dé-i, Fí-li-us Pá-tris. Qui 
Lamb of-God, Son of-the-Father. Who 

tól-lis peccá-ta múndi, mi-se-ré-re nó-bis. Qui 
takest-away the-sins of-the-world, have-mercy on-us. Who 

tól-lis peccá-ta múndi, sús-cí-pe depre-ca-tí-ó-nem 
takest-away the-sins of-the-world, receive (this) prayer
IV. ON DOUBLE FEASTS. I

nóstram. Qui sé- des ad déxté-rum Pá- tris, mi- se-
of-ours. Who sittest at the-right-hand of-the-Father, have-
re- re nó-bis. Quó-ni- am tu só-lus sánctus. Tu
mercy on-us. Since Thou alone (art) holy. Thou
só- lus Dó- mi- nus. Tu só-lus Altís-si- mus, Jé- su
alone, the-Lord. Thou alone, the-most-High, Jesus
Chrí- ste. Cum Sán- cto Spí- ri- tu, in
Christ. With the-Holy Spirit, in
the-glory of-God the-Father. A- men.

VIII S

An- cius, *Sán- cius, Sán- cius
Holy, Holy, Holy,
Dómi-nus Dé- us Sá- ba- oth. Plé- ni sunt caé- li et
Lord God of-hosts. Full are the-heavens and
térra gló- ri- a tú- a. Ho- sán- na in
the-earth of-the-glory of-Thee. Hosanna in
IV. ON DOUBLE FEASTS. I

ex-cél-sis. Be-ne-díctus qui vé-nit in
the-highest. Blessed (is He) that comes in

nómi-ne Dó-mi-ni. Ho-sán-na
the-name of-the-Lord. Hosanna

in ex-cél-sis.
in the-highest.

(xii) XIII. C.

A-gnus Dé-i, * qui tól-lis peccá-ta mún-
Lamb of-God, who takest-away the-sins of-the-
di: mi-se-ré-re nó-bis. Agnus Dé-i, * qui world: have-mercy on-us. Lamb of-God, who
tól-lis peccá-ta mún-di: mi-se-ré-re nó-bis. takest-away the-sins of-the-world: have-mercy on-us.

Agnus Dé-i, * qui tól-lis peccá-ta mún-di:
Lamb of-God, who takest-away the-sins of-the-world:
dó-na nó-bis pá-cem.
give us peace.
VIII. On Double Feasts. 2

(De Angelis)

V. Y-ri-e, Lord,
le- i-son. iij. Christ,
mercy. Christ,
VIII. ON DOUBLE FEASTS. 2


have-mercy.

have-mercy.

Ló-ri-a in excél-sis Dé-o. Et in térra Glory in the-high-places (be) to-God. And on earth

pax homí-ni-bus bónae vo-luntá-tis. Laudá-mus te. peace to-men of-good will. We-praise Thee.


glo-ri-am tú-am. Dómi-ne Dé-us, Rex cae-lé-stis, glory (that is) Thine. O-Lord God, King of-Heaven,
Deus Pater omnipotens. Domine Fili unigenite, Jesu Christi. Domine Deus, Agnus
begotten, Jesus. Christ. O-Lord God, Lamb

Deus Pater omnipotens. Domine Fili unigenite, Jesu Christi. Domine Deus, Agnus
begotten, Jesus. Christ. O-Lord God, Lamb

Deus Pater omnipotens. Domine Fili unigenite, Jesu Christi. Domine Deus, Agnus
begotten, Jesus. Christ. O-Lord God, Lamb

Dei, Filius Patris. Qui tollis peccata of-God, Son of-the-Father. Who takest-away the-sins
mundi, misere re nobis. Qui tollis peccata of-the-world, have-mercy on-us. Who takest-away the-sins
mundi, susci-pe depreca-tionem nostram. of-the-world, receive (this) prayer of-ours.

Qui sedes ad dexterae Patris, misere re nobis. Who sittest at the-right-hand of-the-Father, have-mercy on-us.

Quoniam tu solus sanctus. Tu solus Dominus. Since Thou alone (art) holy. Thou alone, the-Lord.

Tu solus Altisimus, Jesu Christi. Cum Thou alone, the-most-High, Jesus Christ. With

Since Thou alone (art) holy. Thou alone, the-Lord.
VIII. ON DOUBLE FEASTS. 2

Sanctus, Sanctus, Sanctus
Holy, Holy, Holy;

Dominus Deus Sabaoth.
Lord God of-hosts.

Pleни sunt caeli et terra glorialis
Full are the-heavens and the-earth of-the-glory

tuba. Hosanna in ex-celsis. Bene-
of-Thee. Hosanna in the-highest. Blessed

dicitus qui venit in nomine Dominii.
(is He) that comes in the-name of-the-Lord.

Hosanna in ex-celsis.
Hosanna in the-highest.
VIII. ON DOUBLE FEASTS. 2

Agnus Dé·i,* qui tól-lis peccá-ta
Lamb of-God, who takest-away the-sins
mún-di: mi-se-re-re nó-bis. Agnus Dé-
of-the-world: have-mercy on-us. Lamb of-God,
i,* qui tól-lis peccá-ta mún-di: mi-se-re-re
who takest-away the-sins of-the-world: have-mercy
nó-bis. A-gnus Dé-i,* qui tól-lis peccá-ta
on-us. Lamb, of-God, who takest-away the-sins
mún-di: dó-na nó-bis pá-cem.
of-the-world: give us peace.

Go,
Dé-o
To-God (be)
mís-sa est.
the-Mass is (finished).
grá-ti-as.
the-thanks.
IX. On Feasts of Our Lady. 1

(Cum jubilo)

Lord, have-mercy. Lord, have-mercy. Lord, have-mercy.

Christ, have-mercy. Christ, have-mercy. Lord, have-mercy.

Let-us-bless the-Lord.

Lord, have-mercy. Lord, have-mercy. Lord, have-mercy.

Lord, have-mercy. Lord, have-mercy. Lord, have-mercy.

E-ne-di-cá-mus Dó-

mi-no.
IX. ON FEASTS OF OUR LADY. I

lé-ison. Ký-rie,
have-mercy.
Lord,

**
elé-ison.
have-mercy.

VII

G

Ló-ri-a in ex-cél-sis Dé-o. Et in
Glory in the-high-places (be) to-God. And on
tér-ra pax ho-mi-ni-bus bónae vo-lunta-tis.
earth peace to-men of-good will.

Laudá-mus te. Be-ne-di-cimus te. Ado-
We-praise Thee. We-bless Thee. We-
rá-mus te. Glo-ri-fi-á-mus te. Grá-ti-as á-gimus
worship Thee. We-glorify Thee. Thanks we-give
tí-bi propter mágnam gló-ri-am tú-am. Dómi-
to-Thee because-of the-great glory (that is) Thine. O-Lord

e ne Dé-us, Rex cae-
lé-stis, Dé-us Pá-ter o-
God, King of-Heaven, God the-Father
mni-potent. Dómine Filii unigé-ne-te, Jē-su
almighty. O-Lord the-Son only-begotten, Jesus

Chri-ste. Dó-mine Dé-us, Agnus Dé-i, Fī-li-
Christ. O-Lord God, Lamb of-God, Son

us Pá-tris. Qui tól-lis peccá-ta múndi, mi-se-ré-
of-the-Father. Who takest-away the-sins of-the-world, have-mercy

re nó-bis. Qui tól-lis peccá-ta múndi, su-scien-us. Who takest-away the-sins of-the-world, receive (this)

pe depre-ca-ti-ó-nem nó-stram. Qui sé-des ad déxte-
prayer of-ours. Who sittest at the-right-

ram Pá-tris, mi-se-ré-re nó-bis. Quó-ni-am tu
hand of-the-Father, have-mercy on-us. Since Thou

só-lus sántus. Tu só-lus Dómi-nus. Tu só-lus
alone (art) holy. Thou alone, the-Lord. Thou alone,

Al-tís-simus, Jē-su Chri-ste. Cum Sáncto
the-most-High, Jesus Christ. With the-Holy
IX. ON FEASTS OF OUR LADY. I

Spirit, in the-glory of God the-Father.

A-men.

An-ctus, * Sánctus, Sánctus
Holy, Holy, Holy,

Dómi-nus Dé-us Sá-ba-oth. Plé-ni sunt
Lord God of-hosts. Full are
the-heavens and the-earth of-the-glory of-Thee. Hosanna
in excél-sis. Be-ne-dí-ctus qui vé-nit in
in the-highest. Blessed (is He) that comes in
nó-mi-ne Dó-mi-ni. Ho-
sán-na in ex-cél-sis.
IX. ON FEASTS OF OUR LADY. I

Agnes Dé-i, *qui tól-lis pec-
Lamb of-God, who takest-away the-
cá-ta mún-di : mi-se-ré-re nó-bis. Agnus
sins of-the-world: have-mercy on-us. Lamb
Dé-i, *qui tól-lis peccá-ta mún-di : mi-
of-God, who takest-away the-sins of-the-world: have-
re-ré-re nó-bis. Agnus Dé-i, *qui tól-
mercy on-us. Lamb of-God, who takest-
away the-sins of-the-world: give us peace.

Go, the-Mass is (finished).
To-God (be) the-thanks.

Let-us-bless the-Lord.
X. On Feasts of Our Lady. 2

(Alme Pater)

K


Lord, have-mercy. Lord, have-mercy. Lord, have-mercy. Lord, have-mercy. Lord, have-mercy. Lord, have-mercy. Lord, have-mercy. Lord, have-mercy. Lord, have-mercy. Lord, have-mercy. Lord, have-mercy.


X. ON FEASTS OF OUR LADY. 2

Qui tol·lis peccáta mundi, suscité deprecati·ó-nem nóstram. Who takest-away the-sins of-the-world, receive (this) prayer of-ours.

Qui sé·des ad déxte-ram Pátris, mi-se-ré-re nó-bis. Who sittest at the-right-hand of-the-Father, have-mercy on-us.

Quó-ni-am tu só-lus sánctus. Tu só-lus Dó-mi-nus. Since Thou alone (art) holy. Thou alone, the-Lord.

Tu só-lus Al-tís-simus, Jé-su Chrí-ste. Thou alone, the-most-High, Jesus Christ.

Cum Sáncto Spí-ri-tu, in gló-ri-a Dé·i Pá-tris. With the-Holy Spirit, in the-glory of-God the-

Father A-men.

An·ctus, * Sán·ctus, Sán·ctus Dó-mi-nus Dé·us Holy, Holy, Holy, Lord God
X. ON FEASTS OF OUR LADY. 2

of-hosts. Full are the-heavens and the-earth of-the-glory of-Thee.

Hosán-na in excél-sis. Be-ne-díctus qui vé-nit
Hosanna in the-highest. Blessed (is He) that comes

in nómi-ne Dómi-ni. Ho-sán-na in excél-sis.
in the-name of-the-Lord. Hosanna in the-highest.

A
gnus Dé-i, * qui tól-lis pec-cá-ta múndi:
Lamb of-God, who takest-away the-sins of-the-world:

mi-se-ré-re nó-bis. Agnus Dé-i, * qui tól-lis pec-cá-
have-mercy on-us. Lamb of-God, who takest-away the-sins

ta múndi: mi-se-ré-re nó-bis. Agnus Dé-i, *
of-the-world: have-mercy on-us. Lamb of-God,

who takest-away the-sins of-the-world: give us peace.

Ite misa est, or Benedicámus Dómino, as in the preceding Mass.
XI. On Sundays throughout the Year

(Orbis factor)

K

e-le-i-son. iiij. Ký-ri-e, have-mercy.

G

Ló-ri-a in excél-sis Dé-o. Et in Glory in the-high-places (be) to-God. And on térra pax ho-mí-ni-bus bó-nae vo-luntá-tis. earth peace to-men of-good will.
XI. ON SUNDAYS THROUGHOUT THE YEAR

Laudámus te. Bene-dícimus te. Adorámus
We-praise Thee. We-bless Thee. We-worship

Glori-ficámus te. Gráti-as á-gimus
Thee. We-glory Thee. Thanks we-give

tí-bi propter mágnam gló-ri-am tú-am. Dó-mi-ne
to-Thee because-of the-great glory (that is) Thine. O-Lord

Dé-us, Rex cae-lé-stis, Dé-us Pá-ter omni-pot-ens.
God, King of-Heaven, God the-Father almighty.

Dó-mi-ne Fí-li uni-gé-ni-te, Jé-su Chri-ste.
O-Lord the-Son only-begotten, Jesus Christ.

Dó-mi-ne Dé-us, Agnus Dé-i, Fí-li-us Pá-tris.
O-Lord God, Lamb of-God, Son of-the-Father.

Qui tól-lis pec-cá-ta mún-di, mi-se-ré-re nó-bis.
Who takest-away the-sins of-the-world, have-mercy on-us.

Qui tól-lis pec-cá-ta mún-di, sús-ci-pe depre-ca-
Who takest-away the-sins of-the-world, receive (this) prayer
XI. ON SUNDAYS THROUGHOUT THE YEAR

ti-onem nostram. Qui se-des ad de-te-ram Patris,
of-ours. Who sittest at the-right-hand-of-the-Father,
mi-se-re-re nobis. Quo-niam tu solo-lus sanctus.
have-mercy on-us. Since Thou alone (art) holy.

Tu solo-lus Dominus. Tu solo-lus Altissimus, Jesus
Thou alone, the-Lord. Thou alone, the-most-High, Jesus

Christe. Cum Sancto Spiri-tu, in glori-a De-i
Christ. With the-Holy Spirit, in the-glory of-God

Patris. Amen.
the-Father. Amen.

Sanctus, Sanctus Dominus
Holy, Holy, Holy, Lord

De-us Sabao-th. Pleni sunt cae-li et
God of-hosts. Full are the-heavens and
terra glori-a tua. Hosanna in
the-earth of-the-glory of-Thee. Hosanna in
XI. ON SUNDAYS THROUGHOUT THE YEAR

ex-cél-sis. Be-ne-díctus qui vé-nit in
the-highest. Blessed (is He) that comes in

nó-mi-ne Dó-mi-ni. Ho-sán-na
the-name of-the-Lord. Hosanna

in ex-cél-sis.
in the-highest.

Agnus Dé-i, * qui tól-lis pec-cáz-ta
Lamb of-God, who takest-away the-sins

mún-di: mi-se-ré-re nó-bis. Agnus Dé-i, *
of-the-world: have-mercy on-us. Lamb of-God,

qui tól-lis peccá-ta mún-di: mi-se-ré-re nó-bis.
who takest-away the-sins of-the-world: have-mercy on-us.

Agnus Dé-i, * qui tól-lis pec-cáz-ta mún-di:
Lamb of-God, who takest-away the-sins of-the-world:

dó-na nó-bis pá-cem.
give us peace.
XII. On Semidouble Feasts

(Pater cuncta)

Iste, missa est.
Go, the-Mass is (finished).

Deo gratias.
To-God (be) the-thanks.

Enedicamus Domino.
Let-us-bless the-Lord.

XII. On Semidouble Feasts

(Pater cuncta)

VIII

Kyrie, eleison. iiij. Christ, have-mercy.

Lord, eleison. iiij. Kyrie, have-mercy.

Loria in excelsis Deo.
Glory in the-high-places (be) to-God.

And on
XII. ON SEMIDouble Feasts

terra pax homini-bus bonae voluntatis. Laudamus
earth peace to-men of-good will. We-praise

Thee. We-bless Thee. We-worship Thee.

Glorificamus te. Gratias agimus tibi propter
We-glorify Thee. Thanks we-give to-Thee because-of

magnum glori-am tum-am. Domine Deus, Rex caele-
the-great glory (that is) Thine. O-Lord God. King of-Heaven,
stis, Deus Pater omnipotens. Domine Filii unii-
the-Father almighty. O-Lord the-Son only-
egni-te, Jesu Christe. Domine Deus, Agnus
begotten. Jesus Christ. O-Lord God. Lamb

Dei, Filius Patris. Qui tol-lis peccata mundi,
of-God. Son of-the-Father. Who takest-away the-sins of-the-world,

misere-re re nobis. Qui tol-lis peccata mundi, susci-
have-mercy on-us. Who takest-away the-sins of-the-world, receive
XII. ON SEMIDouble FEASTS

pe depre-ca-ti- ó-nem nostram. Qui sé-des ad déxte-rum
prayer of-ours. Who sittest at the-right-hand

Pá-tris, mi-seré-re nó-bis. Quó-ni-am tu só-lus
of-the-Father, have-mercy on-us. Since Thou alone (art)
sánctus. Tu só-lus Dómi-nus. Tu só-lus Altís-si-mus,
holy, Thou alone, the-Lord. Thou alone, the-most-High,

Jésu Chri-ste. Cum Sáncto Só-ri-tu, in gló-ri-a
Jesus Christ. With the-Holy Spirit, in the-glory

of-God the-Father. A-men.

S

An-ctus, Sán-ctus, Sán-
Holy, Holy, Holy,

Dómi-nus Dé-us Sáb-a- oth. Plé-ni sunt càe-li et
Lord God of-hosts. Full are the-heavens and
tér-ra gló-ri-a túa. Ho-sán-na in ex-cél-
the-earth of-the-glory of-Thee. Hosanna in thehighest.
XII. ON SEMIDoubles FEASTS

Blessed (is He) that comes in the-name of-the-Lord.

Hosanna in the-highest.

Lamb of-God, who takest-away the-sins of-the-world: have-mercy on-us.

Lamb of-God, who takest-away the-sins of-the-world: have-mercy on-us.

Lamb of-God, who takest-away the-sins of-the-world: have-mercy on-us.

Lamb of-God, who takest-away the-sins of-the-world: have-mercy on-us.

Go, the-Mass is (finished).

To-God (be) the-thanks.
XV. On Simple Feasts
(Dominator Deus)

Lord, have-mercy. Lord, have-mercy.

Lord, have-mercy. Christ, have-mercy.

Lord, have-mercy. Lord, have-mercy.

Lord, have-mercy. Lord, have-mercy.

Lord, have-mercy. Lord, have-mercy.

Glory in the-high-places (be) to-God. And on earth
XV. ON SIMPLE FEASTS

pax hominibus bonae voluntatis. Laudamus te.
peace to men of good will. We praise Thee.

Benedicimus te. Adoramus te. Gloria-
camus te. Grati-as agimus tibi propter magnum
We bless Thee. We worship Thee. We glorify
Thee. Thanks we give to Thee because of the great

gloriam tuam. Domine Deus, Rex caelestis, Deus
glory (that is) Thine. O Lord God, King of Heaven, God

Patern omnipotens. Domine Fili unigenite,
the Father almighty. O Lord the Son only begotten,

Jesus Christ. Domine Deus, Agnus Dei, Filius
Jesus Christ. O Lord God, Lamb of God, Son

Patris. Qui tollis peccata mundi, misere-re
of the Father. Who takest away the sins of the world, have mercy

nobis. Qui tollis peccata mundi, susci-pe depre-ca-
on us. Who takest away the sins of the world, receive (this) prayer
ti-ó-nem nostram. Qui sé-des ad déxte-ram Pá-tris, of-ours. Who sittest at the-right-hand of-the-Father,

mi-se-ré-re nó-bis. Quó-ni-am tu só-lus sánctus. Tu have-mercy on-us. Since Thou alone (art) holy. Thou

só-lus Dó-mi-nus. Tu só-lus Altís-simus, Jé-su Chrí-alone, the-Lord. Thou alone, the-most-High, Jesus Christ.

ste. Cum Sáncto Spí-ri-tu, in gló-ri-a Dé-i
With the-Holy Spirit, in the-glory of-God


II

S

Áncius, * Sánctus, Sánctus Dó-mi-nus Dé-us Holy, Holy, Holy, Lord God


tú-a. Ho-sán-na in ex-cél-sis. Be-
of-Thee. Hosanna in the-highest.
XV. ON SIMPLE FEASTS

---

\[
\text{ne-díctus qui vénit in nómi-ne Dó-mi-ni.}
\]

Blessed (is He) that comes in the-name of-the-Lord.

---

\[
\text{Hosán-na in ex-cél-sis.}
\]

Hosanna in the-highest.

---

\[
\text{Agnus Dé-i, * qui tól-lis peccá-ta múndi:}
\]

Lamb of-God, who takest-away the-sins of-the-world:

---

\[
\text{mi-se-ré-re nó-bis. Agnus Dé-i, * qui tól-lis}
\]

have-mercy on-us.

---

\[
\text{pec-cá-ta múndi: mi-se-ré-re nó-}
\]

the-sins of-the-world: have-mercy on-

---

\[
\text{bis. Agnus Dé-i, * qui tól-lis peccá-ta múndi:}
\]

us.

---

\[
\text{dó-na nó-bis pácem.}
\]

give us peace.

---

\[
\text{Dé-o grá-tí-las.}
\]

To-God (be) the-thanks.

---

\[
\text{De-o grá-ti-las.}
\]

To-God (be) the-thanks.
XVI. On Ferias throughout the Year

Lord, have-mercy. Christ, have-mercy.

Lord, have-mercy. Lord, have-mercy.

Holy, Holy, Holy, Lord God of-hosts. Full are the-heavens and the-earth of-the-glory of-Thee.

Hosanna in the-highest. Blessed (is He) that comes in the-name of-the-Lord. Hosanna in the-highest.
XVI. ON FERIAS THROUGHOUT THE YEAR

who takest-away the-sins of-the-world: have-mercy on-us. Lamb of-God,
qui tól-lis peccá-ta mun-di: mi-se-ré-re nó-bis.
who takest-away the-sins of-the-world: have-mercy on-us.

dó-na nó-bis pácem.
give us peace.

B E-ne-di-cá-mus Dó-mi-no.
Let-us-bless the-Lord.

R. Dé-o grá-ti-as.
To-God (be) the-thanks.

Chants of the Church (M.) — 3
XVII. On Sundays in Advent and Lent

Or, where customary:

Christe, eleison. Iij. Kyrie, have-mercy.

Lord, have-mercy.
XVII. ON SUNDAYS IN ADVENT AND LENT

XII. C.

An-ctus, *Sán-ctus, Sán-ctus Dómi-nus Dé-
Holy, Holy, Holy, Lord God
us Sá-ba-oth. Plé-ni sunt caé-li et tér-ra
of-hosts. Full are the-heavens and the-earth
gló-ri-a tú-a. Ho-sán-na in ex-
of-the-glory of-Thee. Hosanna in the-
cél-sis. Be-ne-di-ctus qui vé-nit in nó-mi-ne
highest. Blessed (is He) that comes in the-name

A-
-gnus Dé-i,*qui tól-lis pec-cá-ta món-di:
Lamb of-God, who takest-away the-sins of-the-world:
mi-se-re-re nó-bis. Agnus Dé-i, * qui tól-lis have-mercy on-us. Lamb of-God, who takest-away pec-ca-ta múndi: mi-se-re-re nó-bis. Agnus the-sins of-the-world: have-mercy on-us. Lamb Dé-i, * qui tól-lis pec-ca-ta múndi: dó-na nó-
of-God, who takest-away the-sins of-the-world: give us bis pá-cem,
peace.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>E-ne-di-cá-mus Dó-mi-no. Let-us-bless the-Lord.</td>
<td></td>
</tr>
<tr>
<td>no. R. Dé-o grá-ti-as. To-God (be) the-thanks.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>VI</td>
<td>B E-ne-di-cá-mus Dó-mi-no. Let-us-bless the-Lord.</td>
<td></td>
</tr>
<tr>
<td>R. Dé-o grá-ti-as. To-God (be) the-thanks.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
XVIII. On Feasts in Advent and Lent

On Vigils, Ember Days and Rogation Days

(Deus Genitor alme)

[Music notation]

K

Lord, have-mercy. Christ, have-mercy.

Lord, have-mercy. Lord, have-mercy.

S

Holy, Holy, Holy, Lord God

Full are the-heavens and the-earth of-the-glory of-Thee.

Hosanna in the-highest. Blessed (is He) that comes in the-name

Dómi-ni. Hosánna in excél-sis.
A

Agnus Dei, qui tollis peccata mundi:
Lamb of God, who takest away the sins of the world:
mi-se-re-re nobis. Agnus Dei, qui tollis peccata mundi: misere-re nobis. Agnus Dei, qui tollis peccata mundi: dona nobis pacem. who takest away the sins of the world: have mercy on us. Lamb of God, who takest away the sins of the world: give us peace.

B

Ene-dicamus Domino. Let us bless the Lord.

R. Deo gratias. To God (be) the thanks.

Gloria

(Ambrosian)

Loca in excelsi Deo. Et in terra
Glory in the high-places (be) to God. And on earth
pax homini-bus bonaevoluntatis. Laudamus te.

We-praiseThee.


We-blessThee. We-worshipThee. We-glorifyThee.

Gratias agimus tibi propter magnam

Thanks we-give to-Thee because-of the-great

glory (that is) Thine. O-Lord God, King of-Heaven, God

Pater omnipotens. Domine Deus, Rex caelestis, Deus

the-Father almighty. O-Lord the-Son only-begotten, Jesus

Christe. Domine Deus, Agnus Dei, Christ.

Filius Patris. Qui tollis peccata mundi, Son of-the-Father. Who takest-away the-sins of-the-world,

mi-se-re-re nobis. Qui tollis peccata mundi, have-mercy on-us. Who takest-away the-sins of-the-

di, sussi-pe depreca-ti- onem nostram. world, receive (this) prayer of-ours.
**CREDO I**

 Qui sé-des ad déxté-ram Pá-tris, mi-se-ré-re nó-bis.

 Who sittest at the-right-hand of-the-Father, have-mercy on-us.

 Quó-ni-am tu só-lus sánctus. Tu só-lus Dómi-nus.

 Since Thou alone (art) holy. Thou alone, the-Lord.

 Tu só-lus Altís-simus, Jé-su Chríste.

 Thou alone, the-most-High, Jesus Christ.


 With the-Holy Spirit, in the-glory of-God the-Father.

 Amen.

 A-men.

---

**Credo**

**I**

 Ré-dó in ú-nim Dé-um, Pá-trem omni-

 I-believe in one God. The-Father almighty,

 pot-éntem, fa-ctó-rem caé-li et térrae, vi-si-blí-

 maker of-Heaven and earth, of-visible-things,
CREDO I

Credo in unum Deum, et in unum Dominum Iesum Christum, Filium Dei
uni-geni-tum. Et ex Patre natum ante omni-num, Deum de Deo, lumen de lumi-ne,
Deum verum de Deo vero. Genitum, non factum, consubstantiale Patri: per quem omnia facta
sunt. Qui propter nos homines, et propter nostram sa-lu-tatem descendit de caeli-
num omnium, et invisibilium. Et in unum

Lord Jesus Christ, the-Son of-God,
only-begotten. And of the-Father born before all
ages. God of God, light of light,
God (the) true of (God) (the) true. Begotten, not made,
of-the-same-substance (as the) Father: through whom all-things made
have-been. Who for us men, and for our salvation
came-down from the-heavens. And incarnate was by the-Spirit
tu Sancto ex Maria Virgini: Et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilate become. He was crucified also for us: under Pontius Pilate to passus, et sepultus est. Et resurrexit tertius: He suffered, and buried was. And He arose the third a die, secundum Scripturas. Et ascendit in die, according to the Scriptures. And ascended into caelum: sedet ad dexterram Patris. Et tertium venit in caelum: He sits at the right-hand of the Father. And again to turus est cum gloria, judicaret vivos et mortuos: come is He with glory, to judge the living and the tuos: cujus regni non erit finis. Et in dead: of Whose kingdom never will there be an end. And in Spiritalum Sanctum, Dominum, et vivificantem: the Spirit (that is) Holy, the Lord, and Giver of life
CREDO III

qui ex Pátre Fi-li-óque pro-ce-dit. Qui cum Pátre et
who from the-Father and-the-Son does-proceed. Who with the-Father and
Fi-li-o simul ad-o-rá-tur, et conglo-ri-fi-cá-tur: qui
the-Son together is-adored and glorified: who
lo-cú-tus est per Prophé-tas. Et ú-num sánctam ca-
spoken has through the-Prophets. And (in) one, holy,
thó-li-cam et a-postó-li-cam Ecclé-si-
catholic and apostolic Church. I-profess
am. Con-fí-te-
or ú-num baptism a in remis-si-
o one baptism for the-remission of-sins.
Ó-nem pecca-tó-rum.

Et exspécto re-surrecti-
And I-look-for the-resurrection of-the-dead. And
ónem mortu-

Et

vi-tam ventú-

vita


III

xvii. c.

Re-do in únum Dé-
l-believe in one God. The-Father almighty,
tem, factó-rem caéli et terrae, visi-bi-li-um ó-mni-
maker of-Heaven and earth, of-visible-things, all (of them),
um, et invi-si-bi-li-um. Et in únum Dómi-num
and of-invisible-things. And in one Lord.
Jé-sum Chrístum, Fé-li-um Dél-i uni-gé-ni-tum.
Jesus Christ, the-Son of-God, only-begotten.
Et ex Pátre ná-tum ante ómni-a saé-cu-la.
And of the-Father born before all ages.
Dél-um de Dé-o, lúmen de lúmi-ne, Dél-um vé-rum
God of God, light of light, God (the) true
de Dé-o vé-ro. Gé-ni-tum, non fát-ctum, consubstan-
of God (the) true. Begotten, not made, of-the-same-
ti-á-lem Pá-tri: per quem ómni-a fácta sunt.
substance (as the) Father: through whom all-things made have-been.
Qui propter nos hómi-nes, et propter nóstram sa-lú-tem
Who for us men, and for our salvation
descéndit de caéli.
came-down from the-heavens.
Et incarna-tus est de Spí-ri-tu
And incarnate was by the-Spirit
Sáncto ex Ma-rí-a Virgi-ne: Et hómo fáctus est. Holy of Mary the-Virgin: And man did-He become.

Cru-ci-fí-xus ét-i-am pro nó-bis: sub Pónti-o
He-was-crucified also for us: under Pontius

Pi-lá-to pássus, et se-pút-tus est. Et re-surre-xit
Pilate He-suffered, and buried was. And He-arose

térti-a dí-e, se-cúndum Scriptú-ras. Et ascén-dit
the-third day, according-to the-Scriptures. And ascended

in caé-lum: sé-det ad dexte-ram Pá-tris. Et
into heaven: He-sits at the-right-hand of-the-Father. And

i-te-rum ventú-rus est cum gló-ri-a, ju-di-cá-re vi-vos
again to-come is-he with glory, to-judge the-living

et mórtu-os: cú-jus régni non é-rit fí-nis. Et in
and the-dead: of-Whose kingdom never will-there-be an-end. And in

Spí-ri-tum Sánctum, Dómi-num, et vi-vi-fi-cántem: qui
the-Spirit (that is) Holy, the-Lord, and Giver-of-life: who
ex Pátre Fíli-oque pro-ce-dit. Qui cum Pátre et
from the-Father and-the-Son does-proceed. Who with the-Father and
Fíli-o simul ad-o-rá-tur, et conglo-ri-fi-cá-tur: qui
the-Son together is-adored and glorified: who
lo-cút-us est per Pro-phé-tas. Et ú-nam sánctam ca-
spoken has through the-Prophets. And (in) one, holy,
thó-li-cam et a-postó-li-cam Ecclé-si-am. Confi-te-
catholic and apostolic Church. I profess
únum ba-ptísma in remis-si-ó-nem pecca-tó-rum. Et
one baptism for the-remission of-sins. And
ex-spécto re-surrecti-ó-nem mortu-ó-rum. Et vi-
I-look-for the-resurrection of-the-dead. And the-life
ventú-ri saécu-li. A-
of-the-coming age. A-
men. men.
IV

Crédo IV

IV

I believe in one God, the-Father almighty,

maker of Heaven and earth, of-visible-things, all (of them),

and of-invisible-things. And in one Lord Jesus

Christ, the-Son of-God, only-begotten. And of

the-Father born before all ages. God of

God, light of light, God (the) true of God (the)

true. Begotten, not made, of-the-same-substance (as the)
Pá-tri: per quem ómni-a fácta sunt. Qui propter nos
Father: through whom all-things made have-been. Who for us
hómi-nes, et propter nóstram sa-lú-tem descéndit de
men, and for our salvation came-down from
cae-lis. Et incarna-tus est de Spí-ri-tu Sáncto ex
the-heavens. And incarnate was by the-Spirit Holy of
Ma-ri-a Vírgi-ne: Et hómo fá-ctus est. Cru-ci-fi-xus
Mary the-Virgin: And man did-He become. He-was-crucified
é-ti-am pro nó-bis: sub Pónti-o Pi-lá-to pás-sus,
also for us: under Pontius Pilate He-suffered,
et se-púl-tus est. Et re-surre-xit térti-a diá-e,
and buried was. And He-arose the-third day,
se-cúndum Scriptú-ras. Et ascéndit in caé-lum:
according-to the-Scriptures. And ascended into heaven:
tré-det ad déxte-ram Pá-tris. Et í-te-rum ventú-rus
He-sits at the-right-hand of-the-Father. And again to-come
et cum glória, judicáre vivos et mortuos:
is-he with glory, to-judge the-living and the-dead:
cujus regni non erit finis. Et in Spiritum
of-Whose kingdom never will-there-be an-end. And in the-Spirit (that is)
Sánctum, Dómini-num, et vi-fi-cántem: qui ex Pátre
Holy, the-Lord, and Giver-of-life: who from the-Father
Filioque procedit. Qui cum Pátre et Filio
and-the-Son does-proceed. Who with the-Father and the-Son
simul adoratur, et congríficátor: qui locútus
together is-adored and glori-fied: who spoken
est per Prophe-tas. Et únam sanctam cathólicam
has through the-Prophets. And (in) one, holy, catholic
et apostólicam Ecclesi- am. Confite-or únum baptís-
and apostolic Church. I profess one baptism
ma in remissió-nem peccató-rum. Et exspecto
for the-remission of-sins. And I look-for
re-surrecti- ó-nem mortu- ó- rum. Et ví- tam ventú- ri
the-resurrection of-the-dead. And the-life of-the-coming

RESPONSES AT MASS

Tones for the Prayers

D

Omi-nus vo- bís-cum. R. Et cum spí- ri- tu tú- o.
The-Lord (be) with-you. And with the-spirit of-thee.

O-rémus... per ómi- a saécu- la saecu- ló- rum. R. Amen.
Let-us-pray... through all the-ages of-ages. Amen.

At the Gospel

V. Sequén- ti- a sáncti E- vangé- li- i se- cúndum
The-continuation of-the-holy Gospel according to

Matthae- um. R. Gló- ri- a tí- bi Démi- ne.
Matthew.

[or Lú- cam].
(Luke)
Solemn tone for the Preface

\[ P \]

Through all the-ages of-ages. Amen.

The-Lord (be) with-you. And with the-spirit of-thee.

(Lift) up (your) hearts. We-have (them-lifted-up) to the-Lord.

V. Grá-ti-as a-gá-mus Dómi-no Dó-o nó-stro.
Thanks let-us-give to-the-Lord the-God of-us.

R̄. Dí-gnum et jú-stum est.
Fitting and just it-is.

Simple tone for the Preface

\[ P \]

Through all the-ages of-ages. Amen.

The-Lord (be) with-you. And with the-spirit of-thee.
RESPONSES AT MASS

P

Through all the-ages of-ages. Amen.

P

Et ne nos indu-cas in tenta-ti-ó-nem. R. Sed lí-be-ra
And (do) not us lead into temptation. But deliver
nos a má-lo.
us from evil.

P

Pax † Dó-mi-ni sit † semper vo-bís- † cum.
The-peace of-the-Lord be always with-you.

R. Et cum spí-ri-tu tú-o.
And with the-spirit of-thee.
ON THE DAY OF BURIAL

Ubve-ni-te, * Sancti Dei,
Assist-Him (ye) Saints of-God,

occu-rri-te, Angel-i Domi-ni:
run-to-meet-him, Angels of-the-Lord:

* Susci-pi-entes a-nimam e-jus: ♩ Offe-rentes
Receiving (the) soul of-him:

* Susci-pi-at te Christus, qui voca-
May-He-receive thee, (even) Christ, who called

vit te: et in si-num A-brahae Ange-li
thee: and into (the) bosom of-Abraham (may) Angels

de-du-cant te. * Susci-pi-entes a-nimam
conduct thee: Receiving (the) soul
Réquiem Mass

Intr. vi

Équi- em * ae- té- rnam dó- na

Rest eternal grant

e- is, Dómi- ne: et lux perpé- tu- a
to-them O-Lord: and light perpetual
Ps. Te dé­-cet hýmnus, shine upon-them. To-Thee is-due (a) hymn

De­us, in Sí­on, et tí-bí reddé-tur vó-tum in Je-rú-sa-lém : and to-Thee shall-be-paid (a) vow in Jerusalem :

* exáu-di o-ra­ti­ó-nem mé-am, ad te ómnis hear (this) prayer of-mine, to Thee all
cá­ro vé-ni­et. Ré­quiem.
flesh shall-come. Rest.

Repeat Réquiem, as far as the Psalm.

Lord, have-mercy. Christ,

Lord, have-mercy.

Lord, have-mercy.

Rest eternal grant
na é- is, Dó- mi- ne:

et lux perpé- tu- a

and light perpetual

lú- ce- at é- is.

shine upon-them.

Y. In me- 

mó- ri- a ae- tér-

memory everlasting

na é- rit jú-

shall-be (the) just-

stus: ab audi- ti- ó-

man: at (the) rumor (that is)

ne má- 

evil
* non ti-mé-bit.

never shall-he-fear.

Tract.

VIII

A

B-sól-ve, * Dó-mine, án-

Absolve, O-Lord, (the) souls

mas ómni-um fí-dé-li-um de-functó-rum

of-all (the) faithful departed:

ab ómni vínculo de-líctó-rum.

from every bond of-sin.

Et grá-ti-a tú-a íl-lís succur-

And with-grace of-Thine (giving) them assistance,

rénte, me-re-ántur e-vá-de-

may-they-deserve to-escape (the)

re ju-dí-ci-um ulti-

judgment of-vengeance.

V. Et lú-cis ae-tér-

And of-light everlasting (the) blessedness

nae be-a-ti-
túdine * pérfrui.
to-enjoy.

I

D

Ies í-rae, dúes ílla, Sól-vet saé-clum
(The) day of wrath, (the) day renowned, Shall-destroy (the) earth

in fa-víla: Tèste Dávid cum Sí-býl-la. Quántus
in ashes: (So) testified David with (the) Sibyl. What

trémor est fu-tú-rus, Quando ju-dex est ventú-rus,
trembling (there) is going-to-be, When (the) Judge is about-to-come,

Cúntcta strie-te discussú-rus! Tú-ba, mí-rum spár-gens
All-things strictly to-examine! (The) trumpet wondrously, spreading (its)
só-num Per se-púlcræ re-gi-ó-num, Có-get ó-mnes
sound, Through (the) tombs, of-earth Shall-gather all

ante thró-num. Mors stu-pé-bit, et na-tú-ra, Cum
before (the) throne, Death will-be-stunned and nature (too), When
re-súrget cre-a-tú-ra, Ju-di-cán-ti responsú-ra.
arises (all) creation, To-the-Judge to-make-answer.

Lí-ber scrip-tus pro-fe-ré-tur, In quo tó-tum
(The) book written (by Him) will-be-brought-forth, In which everything

con-ti-né-tur, Unde múndus ju-di-cé-tur. Jú-dex
is-contained, By-which (the) world is-to-be-judged. (The) Judge

ergo cum se-dé-bit. Quí-dquid lá-tet, appa-ré-bit:
therefore when He-is-seated, Whatever is-hidden shall-make-clear:

Nil in-últum re-ma-né-bit. Quid sum mí-ser tunc
Nothing unpunished shall-remain. What shall-I, poor-wretch, then

dictú-rus? Quem pa-tró-num ro-ga-tú-rus? Cum vix
be-pleading? Whom (as) patron shall-I-seek? When hardly

jústus sit se-cú-rus. Rex treméndae ma-jestá-tis, Qui
(the) just shall-be-secure. King of-tremendous majesty, Who

sal-ván-dos sálvas grá-tis, Sálva me, fons pi-e-tá-tis.
the-saved dost-save freely, Save-Thou me, fount of-pity.
Requerens me, \[\text{Seeking me,}\]
viæ: Ne me pér-das il-la dî-e. Quaérens me, \[\text{life-on-earth: Let-not me be-lost (on) that day. Seeking me,}\]
se-dî-sti lássus: Red-e-mí-sti Crú-cem pás-sus: \[\text{Thou-didst-sit all-weary; Thou-redeem (me), (the) Cross enduring:}\]
Tántus lá-bor non sit cássus. Júste jú-dex ul-tió-nis, Dó-num fac remis-si-ó-nis \[\text{Such-great labor (should) not be in-vain. O-just Judge of-reckoning, (A) gift make-Thou of-forgiveness,}\]
Ante dí-em ra-ti-ó-nis. Inge-mísco, tamquam ré-us: Cúl-pa \[\text{Before (the) day of-reckoning. I-am-groaning, as (one) guilty: With-shame}\]
rú-bet vúltus mé-us: Suppli-cánti pár-ce, Dé-us. \[\text{blushes (the) face of-me: To-a-suppliant be-merciful O-God.}\]
Qui Ma-rí-am absolví-sti, Et la-tró-nem exaudí-sti, \[\text{(Thou) who Mary didst-absolve; And (the) thief didst-hear,}\]
Mí-hi quoque spem de-di-sti. Pré-ces mé-ae non sunt
dígnæ: Sed tu bó-nus fac be-nígne, Ne per-énni
To-me also hope didst-give. Prayers of-mine by-no-means are
worthy: But do-Thou in-goodness deal mercifully: Lest forever

cremer ígne. Inter ó-ves ló-cum praésta,
I-should-burn in-fire. Among (Thy) sheep (a) place provide,

Et ab haé-dis me sequestra, Stá-tu-ens in párte
And from (the) goats (set) me apart, Placing (me) on (the) side
déxtra. Confu-tá-tis ma-le-díctis, Flámmis ácri-bus
at-the-right. Having-confounded (the) accursed, To-flames all-piercing

addíctis: Vó-ca me cum be-ne-díctis. O-ro
condemned, Do-Thou-call me with (the) blessed. I-pray

súpplex et acclí-nis, Cor contrí-tum qua-si cú-nis:
suppliantly and bending-low, (My) heart contrite as ashes:

Gé-re cú-ram mé-i fí-nis. Lacrimó-sa dí-es
Take care of-my (last) end. Full-of-tears (that) day
Qua re-surget ex fa-vil-la Ju-dic-andus
(so) dread, When there-shall-arise from ashes To-the-judgment

hó-mo ré-us : Hú-ic ergo pár-ce, Dé-us. Píe
man (the) guilty : Him therefore spare O-God. Tender

Jesus (Our) Lord, grant to-them (Thy) rest. A-men.

Offert.

Om-i-ne Jé-su Chri-ste, * Rex gló-
O-Lord Jesus Christ, King of-glory,

ri-ae, lí-be-ra á-nimas ómni-um fi-
deliver (the) souls of-all (the)

de-li-um de-functó-rum de paé-nis infér-
faithful departed from (the) pains of-Hell,

ni, et de pro-fúndo lá-cu : lí-be-ra é-as de ó-re
and from (the) deep abyss : deliver them from (the) jaws

le-ó-nis, ne absorbe-at é-as tár-ta-rus, ne
of-the-lion, lest they-be-swallowed-up in-the-pit, lest
REQUIEM MASS

ca-dant in obscu-rum: sed si-gni-fer sanctus
they-fall into darkness: but (let Thy) standard-bearer, Saint

Michael, bring them into light

san-ctam: Quam o-lim Abra-hae promi-sisti,
all-holy: Which of-old to-Abraham Thou-didst-promise,

et se-mi-ni ejus.
and to-the-seed of-him.

Y. Hosti-as et pre-ces ti-bi, Dómi-ne, lau-
Sacrifices and prayers to-Thee, O-Lord, of-

dis of-fe-ri-mus: tu sus-ci-pe pro a-nima-
praise we-offer: (do) thou accept (them) for (the) souls

bus il-lis, quá-rum hó-di-e memó-ri-am fá-ci-
(of) those, for-whom today commemoration we-are-
mus: fac é-as, Dómi-ne, de mó-ter trans-
making: grant (that) they, O-Lord, from death may-pass
Anctus, * Sánctus, Sánctus Dómi-nus Dé-us
Anctus, * Sánctus, Sánctus Dómi-nus Dé-us
Holy, Holy, Holy Lord God
Holy, Holy, Holy Lord God
of-hosts. Full are (the) heavens and (the) earth (with) glory of-Thine.
Hosánna in excélsis. Be-ne-díctus qui vé-nit in nómi-
Hosanna in (the) highest. Blessed (is) He-who comes in (the) name
ne Dómi-ni. Ho-sán-na in excél-sis.
of-the-Lord. Hosanna in (the) highest.
A
Agnus Dé-i, *qui tól-lis peccá-ta múndi:
Lamb of-God, who takest-away (the) sins of-the-world:
dó-na é-is réqui-em. Agnus Dé-i, *qui tól-lis
grant them rest. Lamb of-God, who takest-away
peccá-ta múndi: dóna é-is réqui-em. Agnus Dé-i,*
(the) sins of-the-world: grant them rest. Lamb of-God,
qui tól-lis peccá-ta múndi: dó-na é-is réqui-em
who takest-away (the) sins of-the-world, grant them rest

** sempi- tér-nam.
everlasting.

Comm.

UX ae-té-rna * lú-ce-at é-is, Dómi-ne:
Light everlasting shine upon-them, O-Lord:

* Cum Sánctis tú-is in ae-térnun, qui-a pí-us es.
With Saints of-Thine for (all) eternity, because loving art-Thou.

V. Réqui-em ae-térnam dó-na é-is, Dómi-ne, et lux
Rest eternal grant to-them O Lord, and light

perpé-tu-a lú-ce-at é-is. * Cum Sánctis tú-is in
perpetual shine upon-them. With Saints of-Thine for

ae-térnun, qui-a pí-us es.
(all) eternity, because loving art-Thou.

R
Equi-éscant in pá-ce. R. Amen.
May-they-rest in peace. Amen.
ABSOLUTION AFTER MASS

Resp. I

L

I-be-ra me, Dó-mi-ne, * de mór-
Deliver me, O-Lord, from death
tea eterna, in die illa tremenda:
everlasting, in (that) day of-doom (and) terror:

*Quando caeli movendi sunt et terna:
When (the) heavens shaken shall-be and (likewise) earth:

† Dum veneris judicata:
While Thou-comest to-judge

re saeculum per ignem.
(the) world by fire.

V. Trémens factus sum ego, et tímemeo, dum
Trembling am I, and fearful, until
discussio véne-rít, atque ventúra íra.
(the) judgment comes, and (Thy) sure anger.
ABSOLUTION AFTER MASS

*Quándo caéli movéndi sunt et tér-ra.

When (the) heavens shaken shall-be and (the) earth.


Day of-doom, day of-anger, of-calamity and of-misery, day momentous and bitter exceedingly.

† Dum vé-ne-ris ju-di-cá-re

While Thou-comest to-judge

saé-cu-lum per i-gnem. V. Réqui-em (the) world by fire.

Rest aetérnam dóna é-is, Dó-mi-ne: et lux perpé-tu-a eternal grant to-them O-Lord: and light perpetual

lú-ce-at é-is.

shine upon-them.

Repeat Libera me up to V. Trémens,
When the Response is finished, the Cantor sings with the First Choir:

Kyri-e, eleison.
Lord, have-mercy.

Second Choir:

Christe, eleison.
Christ, have-mercy.

All together:

Kyri-e, eleison.
Lord, have-mercy.

The Celebrant:

Pater noster (in silence)
Father of-us.

 Amen.
V. Dó-mi-ne, ex-áu-di o-ra-ti-ó-nem mé-am.
O-Lord hear (this) prayer of-mine.

R. Et clá-mor mé-us ad te vé-ni-at:
And (this) cry of-mine to Thee let-it-come.

V. Dó-mi-nus vo-bís-cum.
(The) Lord (be) with-you.

R. Et cum spí-ri-tu tú-o.
And with (the) spirit of-thee.

When the corpse is carried out for burial, the Choir sings:

N para-dí-sum * de-dú-cant te An-gé-li:
Into paradise conducted-be thou (by) Angels:

in tú-o advén-tu sus-ci-pi-ant te Mártý-res, et
upon thy arrival received-be thou (by the) Martyrs and

may-they lead thee into (that) city (most) holy Jerusalem.

Chó-rus An-gé-lo-rum te sus-ci-pi-at, et cum
(By the) choir of-Angels (be) thou received, and with

Lá-za-ro quondam páu-pe-re ae-tér-nam
Lazarus of-old, (the) poor-man eternally

há-be-as réqui-em.
mayest-thou-have rest.
This Antiphon may be repeated on the way to the cemetery; the Gradual psalms or Psalms from the Office of the Dead may also be sung.

The Priest next sprinkles the body and the grave with holy water and incenses them. He then intones the following Antiphon:

E
- go sum.
I am.

Canticle of Zachary

Luke 1, 68-79

1. Be-ne-díctus Dómi-nus Dé-us Is-ra-el: * quí- a vi-si-
Blessed (be) the-Lord God of-Israel: for He-has-
tá-vit, et fé-cit red-empti-ó-nem plé-bis su-ae.
visited and accomplished (the) redemption of-the-people of-Him.

All the verses have the same intonation as the first, with the exception of the last two verses Réquiem and Et lux perpetua which, being so short, begin on the dominant.

2. Et e-re-xit cór-nu sa-lú-tis nóbis, * in dó-mo
And He-has raised-up (a) horn of-salvation for-us: in (the) house
Dá-vid púeri sú-i.
of-David (that) servant of-His.

3. Sic-ut locútus est per os sanctórum, * qui a
Even-as speak did-He by (the) mouth of-His-Saints, Who from
saé-cu-lo sunt prophetárum é-jus:
ancient-times have-been, prophets of-His:

4. Salútém ex inimícis nóstris, * et de má-nu ómnium qui
Salvation from enemies of-ours: and from the-hand of-all who
odérunt nos:
hate us:

5. Ad faciéndam misericórdiam cum pátribus nóstris: * et
In-order to-show mercy to (the) fathers of-us: and
memorári testámentí sui sán-cti.
to-remember (His) covenant, His sacred-one.
6. Jusjurándum, quod ju-rá-vit ad Abraham pártem nóstrum, *
(The) oath; which He-swore to Abraham, father of-us,
datúrum se nó-bis:
(this) gift He (would-give) to-us:

7. Ut si-ne timóre, de má-nu inimicórum nostrórum
That without fear, from (the) hand of-enemies of-ours
li-be-rá-ti, * ser-vi-á-mus illi:
(being) delivered, we-might-serve him:

In holiness and justice before Him: all (the) days (that are) ours.

9. Et tu pú-er, prophéta Al-tís-si-mi vo-ca-be-ris: * praec-i-
And thou O-child, prophet of-the-Most-High shalt-thou-be-called (for) thou-
bis enim ante fá-ci-em Dó-mi-ni, pa-rá-re vi-as é-jus:
shall-go indeed before (the) face of-the-Lord, to-prepare (the) ways for-Him.

10. Ad dán-dam scienti-áms sa-lú-tis plé-bi é-jus, * in re-mis-
To give knowledge of-salvation to-the-people of-Him, unto the-for-
siónem peccató-rum éorurn:
giveness of-the-sins of-them:

11. Per vísc-er-a misericórdiae Déi nó-strí: * in quíbus
Through (the) heart of-mercy of-God (who is) ours: in which
vi-si-tá-vit nos, ó-ri-ens ex ál-to:
He-has-visited us, (the) Dayspring from on-high.

12. Illumináre his qui in ténébris et in úmbra mórtis sé-
To-enlighten those who in darkness and in (the) shadow of-death are-
dent: * ad dirigéndos pédes nóstros in ví-am pá-cis.
sitting: to direct (the) feet of-us into (the) way of-peace.

Rest eternal grant to-him O-Lord.

14. Et lux perpé-tua * lúceat é-i.
And light perpetual shine upon-him.

The Antiphon is repeated.
in me, even if dead were-he, shall-live: and everyone
qui vî vit et cré-di t in me, non mo-ri- é tur in ae- té-rnum.
who lives and believes in me, (shall) not die for ever.

The Priest sings:
The Choir sings:

Ky- ri- e, e-le- i- son. Christe, e-le- i- son. Ky- ri- e,
Lord, have-mercy. Christ, have-mercy. Lord,

e-le- i- son. Pá- ter nóster.
have-mercy. Father of-us.

He sprinkles the corpse with holy water.

V. Et ne nos in-dú-cas in ten-ta-ti-ó-nem.
And (do) not us lead into temptation.

R. Sed lí-be-ra nos a má-lo.
But deliver us from evil.

V. A pór-ta In-fe-ri.
From (the) gate of-Hell.

R. E-ru-e, Dó-mi-ne, á-ni-mam é-jus.
Rescue, O-Lord, (the) soul of-him.

May-he-rest in peace. Amen.

V. Dó-mi-ne, ex-áu-di o-ra-ti-ó-nem mé-am.
Lord, hear (this) prayer of-mine.

R. Et clá-mor mé-us ad te vé-ni-at.
And (this) cry of-mine to Thee let it-come.
Psalm 50. Miserere

V. Dó-mi-nus vo-bís-cum. R. Et cum spí-ri-tu tú-o.
(The) Lord (be) with-you. And with (the) spirit of-thee.

Oremus...
Let-us-pray.

V. Ré-qui-em ae-tér-nam dó-na é-i, Dó-mi-ne.
Rest eternal grant to-him, O-Lord.

R. Et lux per-pé-tu-a lú-ce-at é-i.
And light perpetual shine upon-him.

The Cantors: The Priest:

V. Requi-éscat in pá-ce. R. Amen. V. A-nima é-jus et May-he-rest in peace. Amen. (May the) soul of-him and
á-nimae ómni-um fi-dé-li-um de-functó-rum, per mi-se-
(the) souls of-all (the) faithful departed through (the) mercy
of-God rest in peace. Amen.

Psalm 50. Miserere

Ant. I. f.

E

X-sul-tá-bunt Dómi-no.
Exultant in-the-Lord.

The Cantors; intone:

I. Mi-se-ré-re mé-i, Dé-us, *
Have-mercy on-me O-God,

The Clergy in 2 Choirs, continue:

secúndum mágnam mi-se-rí-cór-dí-am tú-am.
according-to the-great mercy (that is) Thine.
2. Et se-cún-dum multitúdoinem misera-tiónum tuárum, * délè
And according-to (the) multitude of-tender-mercies of-Thine, blot-out
iniquitétem méam.
(this) iniquity of-mine.

3. Amplius láva me ab iniquitáte méa : * et a peccátó
More-fully wash me from (this) iniquity of-mine : and from (this) sin
méum múnda me.
of-mine cleanse me.

4. Quóniam iniquitétem méam égo cognósco : * et peccátum
Because (this) iniquity of-mine I acknowledge : and (this) sin
méum contra me est sémper.
of-mine before me it-is-present always.

5. Tibi sóli peccávi, et márnum coram te fécì : * ut
To-Thee only have-I-sinned, and evil before Thee have-I-done: that
justificér ìs in sermónibus túis, et víncas cum ju-
Thou-mayest-be-justified in words of-Thine, and mayest-win when Thou-
dicáris.
art-judged.

6. Ecce enim in iniquitáribus concéptus sum : * et in peccátis
Behold indeed in iniquities conceived was-I : and in sins
concépit me máter méa.
she-conceived me, (that) mother of-mine.

7. Ecce enim veritátem dilexísti * incérta et occúlta
Behold indeed truth Thou-hast-loved : the-uncertain and hidden-things
sapiéntiae túae manifestásti míhi.
of-wisdom of-Thine Thou-hast-shown me.

8. Aspérages me hyssópo, et mundábor : * lavábís
Thou-shalt-sprinkle me, with hyssop, and I-shall-be-clean: Thou-shalt-wash
me, et super nivem dealbábor.
me, and above snow shall-I-be-made-white.

9. Audítui méo dábis gáudium et laetítiam : * et
To-the-hearing of-me Thou-wilt-give joy and gladness : and
exsultábunt óssa humiliáta.
exultant (will be) the-bones (that are) broken.

10. Avérte fáciem túam a peccátiis méis : * et ómnes iniqui-
Turn-away the-face of-Thee from sins of-mine : and all iniqui-
tátes méas délè.
ties of-mine blot-out.
11. Cor mundum créa in me, Déus: * et spíritum réctum
A-heart (that is) clean create in me O-God: and a-spirit (that is) upright
innova in viscéribus méis.
increase in the-heart of-me.

12. Ne projícias me a fácie túa: * et spíritum sánctum
Do-not drive me from the-presence of-Thee: and the-spirit holy
túum ne àuferas a me.
of-Thee do-not take-away from me.

13. Réddde míhi laetitiam salutáris túi: * et spíritu
Restore to-me joy in-salvation from-Thee: and with-a-spirit
principáli confirmáma me.
(that is) noble strengthen me.

I-will-teach the-unjust ways of-Thine: and the-godless to Thee shall-turn.

15. Libera me de sanguinibus, Déus, Déus salútis méae: * et
Deliver me from blood-guiltiness O-God, God of-salvation for-me: and
exsultábit língua méa justitiam túam.
exalted (by) tongue of-mine (shall be) the-justice of-Thee.

16. Dómine, lábia méa, apéries: * et os méum annun-
O-Lord lips of-mine do-Thou-open: and the-mouth of-mine shall-
tiábit láudem túam.
declare the-praise of-Thee.

17. Quóniam si volússes sacrificium, dedíssem utique: *
Because if Thou-hast-wished sacrifice, I-would-have-given (it) surely
holocaustis non delectáberis.
with-burnt-offerings never art-Thou-delighted.

18. Sacrificium Déo spíritus contribulátus: * cor contritum
A-sacrifice to-God (is a) spirit contrite: a-heart contrite
et humiliátum, Déus, non despícies.
and broken O-God never wilt-Thou-despise.

19. Benígne fac, Dómine, in bona voluntáte túa Sión:
Kindly deal O-Lord in good pleasure of-Thine with-Sion: that
aedificéntur múri Jerúsalem.
built-may-be the-walls of-Jerusalem.

20. Tunc acceptábis sacrificium justítiae, oblatiónes et holo-
Then thou-wilt-accept a-sacrifice of-justice, offerings and holo-
cáusta: * tunc impónte super altáre túum vitulos.
causts: then they-shall-place upon the-altar of-Thee young-calves.
   - Rest eternal grant him (or her) O-Lord.

22. Et lux * perpétua lúceat éi.
   - And (let) light perpetual shine-upon him (or her).

Antiphon.

Exsul-tá-bunt Dómi-no ós-sa hu-mi-
   Exultant in-the-Lord (shall-be) the-bones (that are)

li-a-ta.
   broken.
Selected Gregorian Chants

1. Adoremus and Laudate Dominum. I

---

Let-us-adore for ever: (the) most-holy Sacrament.

Praise (the) Lord all (ye) nations: praise

Him all (ye) peoples. Because firmly-fixed is-it over

us, (that) mercy of-His: and (the) truth of-the-Lord remains

in ae-térnum. Let-us-adore Glory to-Father and to-Son:

---

Just-as it-was in (the) beginning,
and (is) now, and always, and unto (the) ages of-ages. Amen.

Ado-rémus.
Let-us-ador-e.

2. Adoremus and Laudate Dominum. II

D-o-ré-mus in aé-ter-num sanctís-si-num
Let-us-ado-re for ever : (the) most-holy

Sacra-mentum. Ps. Laudá-te Dómi-num ómnes géntes : *
Praise (the) Lord all (ye) nations :

laudá-te é-um ómnes pó-pu-li. Quó-ni-am confirmá-ta
praise Him all (ye) peoples. Because firmly-fixed

est su-per nos mi-se-ri-córdi-a é-jus : * et vé-rí-tas
is-it over us, (that) mercy of-His : and (the) truth

Dómi-ni má-net in ae-ternum. Ad-o-ré-mus. Gló-ri-a
of-the-Lord remains for ever. Let-us-ador-e. Glory

to-Father and to-Son: and to-Spirit Holy: Just-as it-was
3. Adoremus and Laudate Dominum. III

Let-us-adore in aeternum sanctissimum Sacrament. Praise (the) Lord all (ye) nations: praise Him all (ye) peoples. Because firmly-fixed is-it super nos misericordia ejus: * et veritas Domini over us, (that) mercy of-His: and (the) truth of-the-Lord manet in aeternum. Adoremus. Gloria a Patre, et remains for ever. Let-us-adore. Glory to-Father and Filio, * et Spiritu Sancto. Sic ut erat in principio, to-Son: and to Spirit Holy: Just-as it was in (the) beginning,
and (is) now, and always, and unto (the) ages of-ages. Amen.


Adoramus.
Let us adore.

4. Adoro te devote

Doro te devote, latens Deitas,
I-adore Thee devoutly, hidden Deity,

Quae sub his figuris vere latitas: Tibi se cor,
Who beneath these forms truly art-hidden: To-Thee itself (the) heart

Memum to-tum subjicit, Quia a te contemplans,
of-me wholly submits, Because (while) Thee beholding

totum deficit. 2. Visus, tactus, gustus
(it) wholly faints-away.

2. Visus, tactus, gustus in te fallituri,
Sight, touch, taste in Thee are-deceived,

Sed audi tu solo tuto creditur:
But (by) hearing only safely we-believe:

Credo quidquid dixit Dei Filiius:
I-believe whatever was-said (by) God's Son:

Nil hoc verbo veritatis verius.
Nothing (than) this word of-truth (can be) more-true.
3. In crúce la-té-bat sóla Dé-i-tas,
On the-cross was-hidden only (the) Divinity,
At hic lá-tet simul et humánitas :
But here is-hidden at-once also (the) humanity :
Ambo tamen crédens atque cónfitens,
Both however believing and confessing,
Péto quod petívit lá-tro paé-ni-tens.
I-ask what he-asked, (that) thief who-was-penitent.

4. Plágas, sicut Thómas, non intúeor :
Thy-wounds, as Thomas (saw), I-do-not see :
Déum tamen méum te confíteor :
God, however, of-mine Thee do-I-confess :
Fac me tíbi semper magis crédere,
Make me in-Thee always more-firmly to-believe,
In te spem habére, te diligere.
In Thee (my) hope to-place, Thee to-love.

5. O memoriále mórtis Dómini,
O memorial of-the-death of-the-Lord,
Pánis vívus, vítam praéstans hómini,
Bread of-life, life bestowing on-man,
Praésta méae ménti de te vivere,
Grant my heart on Thee to-live,
Et te illi semper dúlce sapere.
And do-Thou to-it ever sweetly taste.

6. Pie pellicáne, Jésu Dómine,
Loving pelican, Jesus Lord,
Me immúndum múnda tuó sanguine,
Me unclean cleanse-Thou in-Thy Blood,
Cújus una stilla sálvum fácere
Of-which (a) single drop to save
Tótum múndum quit ab ómni scélere.
(The) whole world is-able from all (its) guilt.
7. Jésu, quem ve-lá-tum nunc aspício,
Jesus, Whom under-a-veil (I) now behold,
Oro, fiat illud quod tam sótio:
I-pray, be-done that which so-much I-thirst-for:
Ut, te reveláta cérnens fácie,
That, Thee unveiled perceiving face-to-face,
Visu sim beátus túae glóriae. Amen.
By-the-vision I-may-be blessed, (see-ing) Thy glory. Amen.

5. Alma Redemptoris

Dear-Lady, (the) Redeemer's Mother, who (the) open heavenly portal dost-remain, And (the) star of-the-sea, assist in-their-fall (those)
súrge-re qui câ-rat pó-pu-lo: Tu quae ge-nu-í-sti,
to-rise who care among-thy-people: Thou who didst-bear, (while)
na-tú-ra mi-ránte, tú-um sántum Ge-ni-tó-rem:
nature wondered, thy holy Maker:

Virgo pri-us ac posté-ri-us, Gabri-é-lis ab ó-re
A-Virgin before and after, (from) Gabriel, from (his) lips,
súmens íl-lud Ave, pecca-tó-rum mi-se-ré-re.
receiving that Ave, on-sinners have-pity.

6. Anima Christi

VIII

Anima Chrí-sti, sanctí-fi-ca me: Córpus Chrí-sti,
Soul of-Christ, sanctify me: Body of-Christ

sálva me. 2. Sánguis Chrí-sti, in-ébri-a me: aqua
save me. Blood of-Christ, inebriate me: water

lá-te-ris Chrí-sti, lá-va me. 3. Pássi-o Chrí-sti, con-
of-the-side of-Christ, wash me. Passion of-Christ,

fórtá me: O bó-ne Jé-su, exáudi me. 4. Intra tú-a
comfort me: O good Jesus, hear me. Within Thy

vúlne-ra abscónde me: ne permit-tas me se-pa-rá-ri
wounds hide me: (do) not permit me to-be-separated

a te. 5. Ab hóste ma-língno de-fénde me: in hó-ra
from Thee. From (the) foe malign defend me: in (the) hour

7. Attend Domine


Attend O-Lord, and have-mercy, because we-have-sinned (before) Thee.

R. Atténde.


To Thee O-King most-high, of-all-men (the) Redeemer, (these) eyes of-ours we-raise (while) weeping: hear, O-Christ, (Thy) suppliant's prayers. Attend.
2. Déx-te-ra Pátris, lápis anguláris,
    Right-hand of-the-Father, stone of-the-corner,
Via salútis, jánua cæléstis,
    Way of-salvation, gate of-heaven,
Ablue nóstri máculas delícti. R¡. Atténde.
    Wash-away for-us (the) stains of-sin. Attend.

3. Rogámus, Déus, túam majestátem :
    We-beseech, O-God, Thy majesty :
    Auribus sácris gé-mi-tus exáu-di :
    (with Thine) ears divine our-groanings hear-Thou :
    Crimina nóstra plácidus indúlge. R¡. Atténde.
    To-sins of-ours graciously be-indulgent. Attend.

4. Ti-bi fa-té-mur crímina admíssa :
    To-Thee we-confess (the) sins (by us) committed :
    Contrito córde pándimus oc-cúl-ta :
    With-contrite heart we-uncover (our) hidden-faults :
    Túa, Redémptor, pietas ignóscat. R¡. Atténde.
    (Let) thy redeeming kindness pardon-us. Attend.

5. Innocens cáptus, nec repúgnans dúctus,
    In-innocence taken and-not resisting led-away,
    Téstibus fálsis pro impíis damnátus :
    By-witnesses false for wicked-men condemned :
    Quos re-de-mi-sti, tu consérva, Chrísté. R¡. Atténde.
    (those) whom Thou-hast-redeemed (do) Thou preserve, O Christ. Attend.

8. Ave Maria

Ave Ma-rí- a, grá- ti- a plé- na, Dómi-nus
Hail Mary, with-grace replete, (the) Lord
té-cum, be-ne-dícta tu in mu-li-é-ri-bus, et be-ne-dí-
(is) with-Thee : blessed (art) thou among women, and blessed
ctus frúctus véntris tú-i, Jé-sus. Sáncta Ma-ri-a,
(is-the) fruit of-the-womb of-thee, Jesus. Holy Mary,

Má-ter Dé-i, ó-ra pro nó-bis pecca-tó-ri-bus,
Mother of-God, pray for us sinners,
now and in (the) hour of-the-death of-us. Amen.

9. Ave maris stella

Ave má-ris stél-la, Dé-i Má-ter ál-
Hail ocean's star, God's Mother dear,

ma, Atque semper Vírgo, Fé-lix caé-li pórta.
Likewise ever (a) Virgin, Blест heavenly gate.

2.
Súmens illud Ave
Receiving that Ave
Gabriélis óre,
(from) Gabriel's lips,
Fúnda nos in pácé,
Settle us in peace,
Mútans Hévae nómen.
Reversing Eva's name.

3.
Sólve vincla réis,
Loose (their) chains (for the) guilty,
Prófer lúmen caécis,
Bring-forth light for-the-blind:
Mála nóstra pélle,
Woes of-ours dispel,
Bóna cúncta pósce.
Good (in) all-things ask (for us).
4.
Mónstra te éesse mätrem,
Show thyself to-be (a) mother:

Sú-mat per te préces,
May-He-receivethroughthee(our)prayers,

Qui pro nóbis nátus
Who for us (was) born

Tú-lit éesse tús.
(and) Deigned to-be Thy (Son).

5.
Virgo singuláris,
Virgin all-excelling,

Inter ómnes mítis,
Among all (most) meek,

Nos cúlpis solútos,
Us from-sin set-free,

Mites fac et cástos.
Meek make-thou and chaste.

6.
Vitam praeста púram,
Life (on us) bestow (that is) pure,

Iter para tútum,
(A) way prepare (that is) safe:

Ut vidéntes Jésus,
In-order-that seeing Jesus,

Semper collaetémur.
Always we-may-rejoice.

7.
Sit laus Dé-o Pá-tri,
Be praise to-God (the) Father,

Súmmo Christo décus,
To-Most-High Christ (be) praise,

Spiritui Sáncto,
(And) to-the-Spirit Holy,

Trí-bus hónor únus. Amen.
To-the-Three (be) honor equally. Amen.

10. Ave Regina

Hail Queen of-the-heavens
Hail (our) Lady

Ange-ló-rum : Sálve, rá-dix, sál-ve, pórta,
Hail root (of Jesse), Hail portal,

mundo lux est órta : Gáude, Vírgo glo-ri-ó-sa, Su-per
on-earth light is risen. Rejoice O-Virgin glorious, Above
omnes speci-ó-sa: Vá-le, o valde dé-co-ra,
all (creatures) beautiful: Prevail, O (thou) most lovely,

Et pro nó-bis Chrístum ex-ó-ra.
And for us (to) Christ pray-thou.

∇. Dígná-re me lau-dá-re te, Vír-go sa-crá-ta.
Worthy-make me to-praise thee O-Virgin most-sacred.

R. Da mí-hi vir-tú-tem con-tra hó-stes tú-os.
Give me strength against the-enemies of-thee.

11. Ave verum

Hail true Body born of Mary

Vír-gi-ne: Ve-re pássum, immo-látum in crú-ce
(the) Virgin: Truly suffering, sacrificed on (the) Cross

pro hó-mi-ne: Cú-jus lá-tus perfo-rá-tum flú-xit
for man. Whose side (when) pierced flowed (with)

água et sán-guine: Esto nó-bis praegustá-tum
water and blood: Be to-us a-foretaste
mörtis in ex-á-mi-ne. O Jé-su dú-licis!
(in) death's agony. O Jesus sweet!

O Jé-su pi-e! O Jé-su fí-li Ma-rí-ae.
O Jesus loving! O Jesus son of-Mary!

12. Christus vincit

Christus vincit, Christus régnat, Christus ímpe-rat.
Christ conquers! Christ reigns! Christ commands!

X-áu-di, Chráste. Exáu-di, Chráste.
Hear, O Christ, Hear, O Christ.

Ccelé-si-ae sánctae Dé-i, sálus perpé-tu-a!
Of-the-Church holy of-God salvation perpetual.

Red-émpotr múndi. Tu fí-lam ádju-va.
Redeemer of-the-world. Thou (give) her assistance.

Sáncta Ma-rí-a. Tu fí-lam ádju-va.
Holy Mary, Do-thou (give) her assistance.

Sáncte Jó-seph. Tu fí-lam ádju-va.
Holy Joseph. Do-thou (give) her assistance.
SELECTED GREGORIAN CHANTS

Sancte Michael. Tu il-lam adju-va.
Holy Michael. Do-thou her assist.

Repeat Christus vincit as above.

King of-Kings! King of-us! Hope of-us!

Gló-ri-a nöstra.
Glory of-us!

Xáu-di, Chríste. Exáu-di, Chríste.
Hear, O Christ. Hear, O Christ.

I-O Súmmo Pontí-fi-ci et u-ni-versá-li
To-Pius Supreme Pontiff and universal

Pápae ví-ta et sá-lus perpé-tu-a.
Pope (be) life! and health perpetual.

Salvá-tor mundi. Tu il-lum adju-va.
Saviour of-the-world Do-thou him assist.
SELECTED GREGORIAN CHANTS

Schola

Sáncte Pé·tre. Tu íl-lum ádju-va.
Holy Peter. Do-thou him assist.
Sáncte Páu-le. Tu íl-lum ádju-va.
Holy Paul. Do-thou him assist.

Repeat Christus vínct as above.

Schola

A

Help of-ours! Strength of-ours!

Schola and Choir

Arma nóstrá invi-ctí-s-sima. Mú-rus nóster in-expu-
Weapon of-ours invincible! Rampart of-ours impregnable!

Schola

gná-bi-lis. Lux, ví-a et ví-ta nó-strá.
Light, way, and life of-us!

Schola

III

E

X-áu-di, Chríst-e. Exáu-di, Chríst-e.
Hear, O Christ, Hear, O Christ,

Schola

N

... (archi-) e-píscó-po et ómni clé-ro
To N. (our) (Arch-) Bishop and to-all clergy

sí-bi comíssó pax et vírútus, plú-rima mérces.
to him entrusted, (be) peace and strength, (a) great reward.
Sáncte N.... Tu fil- lum ádju-va.
Holy N... Do-thou him assist.
Sáncte N.... Tu fil- lum ádju-va.
Holy N... Do-thou him assist.

Repeat Christus vincit as above.

P-si só-li impé-ri-um, laus et ju- bi- lá-ti-
To-Him alone (be) power, praise and jubilation,

Empo-ra bó-na vé-ni-ant. Témpo-ra
(May) times (that are) good come! (May) times
bó-na vé-ni-ant red-émptis sán- guin-e Chri-sti!
(that are) good come! To-those-redeemed in-the-blood of-Christ:

May-all-go-well! May-all-go-well! May-all-go-well!

AX Christi vé-ni-at! Régnum Chri-sti
(May) the-peace of-Christ come. (May) the-kingdom of-Christ
13. Confirma hoc

Establish this O-God which accomplished hast-Thou amongst us, from (that) temple sanctuary of-Thine, which is in Je-rú-sa-lem. V. Gló-ri-a Pá-tri, et Fí-li-o, et
in Jerusalem. Glory to-Father, and to-Son, and Spi-rí-tu-i Sáncto. R. Sic-ut é-rat in princi-pi-o, et
to-Spirit Holy. Just-as it-was in (the) beginning and (is)
now, and always, and unto ages of-ages. Amen.

Repeat the Ant. Confirma hoc.

14. Cor Jesu

Heart of-Jesus most-sacred, have-mercy on-us.
15. Da pacem Domine

Give peace O-Lord in (these) days of-ours:
for (there does) not exist another who would-fight for us,
except Thee O-God of-us.

16. Ecce nomen Domini

Behold (the) name of-the-Lord Emmanuel, which declared has-been by Gabriel, today has-appeared in Israel: through Mary (the) Virgin is born (the) King.
Eia! (the) Virgin (is) God's parent, as Divinity has-willed
Ecclesiasticus 57:1-5

Clementi-a. In Béthle-hem ná-tus est, et in Je-rús-a-le-m
in-mercy: In Bethle-hem born is-He, and in Jeru-sa-
lim

ví-sus est, et in ómnem térram ho-no-ri-fi-cá-tus est
seen is-He: and in (the) whole earth honored is (the)

Rex Isra-el.
King of-Israel.

17. Ecce panis Angelorum

Behold (the) Bread of-Angels, (is) become (the) food

of-wayfarers: Truly (the) bread of-the-children (is) not to-be-thrown

cá-ni-bus. In fi-gú-ris prae-signá-tur, Cum I-sa-

to-the-dogs. In figures He-is-foretold, When Isaac

immo-lá-tur, Agnus Paschae de-

is-offered, (The) Lamb of-Passover is-appointed, Given-is

mánna pátri-bus. Bó-ne Pástor, pá-nis vé- re, Jé-su,

manna to-the-fathers. Good Shepherd, bread indeed, Jesus,
nōstri mi-se-rē-re: Tu nos pāsce, nos tu-ē-re, Tu nos
on-us have-mercy: (Do) Thou us feed, us protect, (Do) Thou us
bō-na fac vi-dē-re In térra vi-vénti-um. Tu qui
good-things make to-see In (the) land of-the-living. Thou who
cúnta scis et vá-lés, Qui nos pāscis hic mortā-les:
all-things knowest and canst (do), Who us feedest here (as) mortals:
Tū-os i-bi commensā-les, Cohae-rē-des et so-dá-les
Of-Thee there table-companions, Joint-heirs and fellows

18. Ecce sacerdos

C-ce * sa-cér-dos mágnus, qui in
Behold (a) Priest (most) high, who in
di-ē-bus sū-is plā-cu-it Dé-
(the) days of-him pleased God:

Therefore swearing-an-oath He-made
illum Dominus cresce-re
him, (i. e.) (the) Lord, to-increase

in ple-bem su-am. T. P. Al-le-
among the-people of-Him. Alleluia.

lú-ia. V. Be-ne-di-cti-ó-nem ómni-
(a) Blessing (to) all

um gén-ti-um dé-dit il-li, et te-staméntum
nations has-He-made him, and (the) covenant

sú-um confirma-vit su-per cá-put é-
with-Himself He-confirmed above (the) head

jus. * Id-e-o. Gló-ri-a Pa-
of-him. Therefore. Glory to-

tri, et Fi-li-o, et Spi-ri-tu-i Father, and to-Son, and to-Spirit

Sán-
cto. * Id-e-o.
Holy. Therefore.

Chants of the Church (M.) — 5
19. Hodie Christus

O-die-e Christus natus est: hodie-
Today Christ born is: today

e Salvator apparu-it: hodie in terra
(the) Saviour has appeared: today on earth

canunt Angeli, laetatur Archangeli: hodie-
singing (the) Angels, rejoice (the) Archangels: today

Exsultant justi, dicentes: Gloria
exsultant-are (the) just, saying: Glory

in excelsis Deo, alleluia.
in the-heights to-God, alleluia.

20. Inviolata

Nviolata, integra et casta es Maria:
Inviolate, untouched, and chaste art-thou Mary!

Quae es effecta, fulgida caeli porta. O Mater
Who hast been-made (the) shining heavenly portal. O Mother (and).
alma Christi carís-sima:
Súsci-pe pláudum
nurse of Christ, most-dear:
Receive (our) loving praises (and)

praecó-nía. Te nunc flá-gi-tant de-vó-ta córda et
hymns. To-thee now are-praying devoted hearts and

lips. In-us may pure hearts be and (pure) bodies.

Tú-a per pre-cá-ta dulcí-so-na: Nóbis concé-das
(Do) Thou by prayers sweet-sounding: To-us grant

vé-ni-am per saécu-la. O be-nígna! O Re-gí-na!
pardon through (the) ages. O kind-Lady! O Queen!

O Ma-ri-a! Quae só-la invi-o-lá-ta per-
O Mary! Who alone inviolate hast-

man-sí-sti.
remained.
21. Jesu dulcis memoria

E-su, dúlcis memó-ri-a, Dans vé-ra córdis
Of-Jesus sweet (is-the) remembrance, Giving true heart
gáudi-a : Sed su-per mel et ómni-a, E-jus dúlcis
joys : But above honey and everything (is) His sweet
praesénti-a.

presence.

2. Nil cánitur suávius,
Nothing is-sung more-sweet,
Nil auditur jucúndius,
Nothing is-heard more-pleasant,
Nil cogitátur dúlcius,
Nothing is-thought more-dear,
Quam Jésus Déi Filius.
Than Jesus God's Son.

4. Nec língua váet dícere,
Nor tongue can say,
Nec lítera exprímere:
Nor writing express:
Expértus potést crédere,
(Only) experience can-believe,
Quid sit Jésus diligere.
What it-is Jesus to-love.

3. Jésus, spes paeniténtibus,
Jesus, hope for-penitents,
Quam plús es peténtibus!
How tender art-Thu to-seekers!
Quam bónus te quaeréntibus!
How good (when) Thou art-asked-for!
Sed quid inveniéntibus!
But what to-those-who-find (Thee)!

5. Sis, Jésu, nóstrum gáudium,
Be-Thou, Jesus, our joy,
 Qui es futúrus praémium:
(Thou) Who art-to-be (our) reward:
Sit nós-tra in te glória,
May-there-be for-us in Thee (great) glory,
Per cüncta semper saécula. Amen.
Through all (the) everlasting ages. Amen.

V. Sit nó-men Dó-mi-ni be-ne-dí-ctum. Al-le-lú-ia.
Be (the) name of-the-Lord blessed. Alleluia.
From this present and even to eternity. Alleluia.
22. Laetabundus

AE-tabun-dus Exsultet fide-lis cho-rus,
Filled-with-gladness Leap-for-joy, faithful choir,

Alle-lu-ia: 2. Régem régum Intactae profú-dit
Alleluia: (The) King of-kings of-a-virgin is-born (in the)

thó-rus, Res mi-rán-da. 3. An-gelus con-sí-li-
manger, Cause for-wonder. (The) Angel of-counsel

Ná-tus est de Virgi-ne, Sol de stél-la: 4. Sol
Born is of (the) Virgin, Sun from star.

oc-cá-sum nés-ci-
ens, Stél-la semper rú-ti-
ans, to-set unable, Star ever glowing,

Semper clá-ra. 5. Sic-ut sí-dus rá-di-
um Pró-fert
Ever bright. Just-as (a) star (its) ray, (So) brings-forth

Virgo Fí-li-
um, Pá-ri fórma. 6. Neque sí-dus
(by its) beam, (the) Virgin (her) Son, Of-equal beauty. Neither (the) star

rá-di-o, Neque Má-ter Fí-li-o Fit cor-
rúpta.
7. Cédrus álta Lí-ba-ni Conformá-tur hýs-so-po  
(The) cedar tall of-Libanus, Is-made-like hyssop

Vál-le nóstra. 8. Vérbum ens Altís-si-mi, Corpo-rá-
(In this) vale of-ours. Word is-He of-Highest-God, To-be-mad-

ri pás-sum est, Cárne sümpta. 9. Is-a-í-as  
man He-condescended, (Our) flesh assumed. Isaias

cé-ci-nit, Sy-na-gó-ga mémi-nit, Numquam tamén  
sang-of-it, The-synagogue remembers, At-no-time however

dé-si-nit Esse caéca. 10. Si non su-is vá-tí-bus,  
does-it-cease To-be blind. If not (in) its-own prophets,

Cré-dat vel gentí-li-bus Si-byl-li-nis vér-sí-bus  
Let-it-believe (that) even (in) the-pagan Sibylline verses

Haec prae-dícta. 11. Infé-lix pró-pe-ra, Cré-de vel  
These-things were-foretold. Unhappy-one hasten, Trust at-least

vé-te-ra: Cur damná-be-ris, Gens mí-se-ra?  
the-ancients: Why wilt-thou-be-damned, Race (most) wretched?
12. Quem dó-cet lit-te-ra Ná-tum consi-de-ra: Ipsum

Who is-taught in-Scripture, Him-now-born consider: The-very-One

gé-nu-it Pu-érpe-ra. Alle-lú-ia.

born of-a-mother. Alleluia.

23. Languentibus in Purgatorio

Anguénti-bus in Pur-ga-tó-ri-o, Qui purgán-

The-suffering-souls in Purgatóry, Who are-being-
tur ardó-re ními-o, Et torquentur grá-vi supplí-ci-o,
purged in-heat excessive, And are-tortured (by) severe punishment,

Subvé-ni-at tú-a compássi-o: O Ma-rí-a!

Assist (them) in-thy compassion: O Mary!

2. Fons es pá-tens qui cúl-pas á-blu-is,

Fount art-thou open-wide who the-faults (of men) dost-wash-away.

Omnes júvas et núllum réspuis:

All thou-helpest and none rejectest:

Mánum túam exténde mórtuis,

Hand of-thine extend to-the-dead,

Qui sub poénis lánquent continús: O María!

Who in pain languish continually: O Mary!
120 SELECTED GREGORIAN CHANTS

3. **Ad te pie suspírant mórtui**,  
   To Thee lovingly sigh the-dead,  
   Cupiéntes de poénis éruí,  
   Desiring from pain to-be-rescued,  
   Et aësse tuo conspécctui,  
   And to-stand (in) thy sight,  
   Æternísque gáudiis pérfrui : O María!  
   (And) eternal joys to-possess : O Mary!

4. **Geméntibus Máter accélera**,  
   As-they-groan, Mother, hasten,  
   Pietátis osténde víscera :  
   In-mercy show-them thy-heart :  
   Illos Jésu per súa vúlnera  
   Them (may) Jesus through His wounds  
   Ut sanáre dignétur ímpetra : O María!  
   To heal be-pleased, ask-this : O Mary!

5. **Tu véra spes ad te clamantium :**  
   Thou (art) true hope (when) on thee they-call :  
   Ad te clámat túrba sodáliun,  
   To Thee doth-cry the-throng of-sodalists,  
   Pro frátribus ut pláces Fílium,  
   For (their) brethren do-thou appease thy-Son,  
   Et cæléste dét éis praémiun : O María!  
   And in-heaven may-He-give them (their) reward : O Mary!

6. **Fac lácrimae quas bóna réspicis,**  
   Grant (that) the-tears which kindly thou-regardest,  
   Quas fundimus ad pédes Júdícis,  
   Which we-shed at (the) feet of-the-Judge,  
   Mox exstlinguant vim flámmae víndicis,  
   (May) soon extinguish the-force of-the-flame avenging,  
   Ut jungántur chóris angélicis : O María!  
   That they-may-join the-choirs of-angels : O Mary!

7. **Et cum fiet strícta discússio,**  
   And when takes-place (the) strict accounting,  
   In treméndo Déi judício,  
   In (the) awful Divine judgment,  
   Judicánti süpplica Fílio,  
   As-He-Judges supplicate Thy-Son,  
   Ut cum Sánctis sit nóbis pórtio : O María! Amen.  
   That with (the) Saints may-be our portion : O Mary! Amen.
24. Litany of the Saints
(For Holy Saturday, Forty Hours, Rogation Days)

Lord, have-mercy. Christ, have-mercy. Lord,
have-mercy. Christ, hear us. Christ, (graciously) hear us.

Pá-ter de caé-lis, Dé-us, mi-se-ré-re nóbis.
Father of Heaven, God, have-mercy on-us.
Fí-li, Red-émptor múndi, Dé-us, mi-se-ré-re nóbis.
Son, Redeemer of-the-world, God, have-mercy on-us.
Spí-ri-tus Sántce, Dé-us, mi-se-ré-re nóbis.
Spirit Holy, God, have-mercy on us.
Sántca Trí-nitas, únus Dé-us, mi-se-ré-re nóbis.
Holy Trinity, one God, have-mercy on-us.

Sántca Ma-rí-a, ó-ra pro nóbis.
Holy Mary, pray for us.

Here all rise and the Procession begins without any interruption in the chant of the Litany.

Sántca Dé-i Gé-ni-trix, ó-ra pro nóbis.
Holy (Mary) God's Mother, pray for us.
Sántca Virgo virgi-num, ó-ra pro nóbis.
Holy Virgin of-virgins, pray for us.

NOTE: The Litany is "doubled" on Holy Saturday, i.e., each invocation is repeated by the Choir.
Sancte Michael, ó-ra pro nó-bis.
Holy Michael, pray for us.

Sancte Gabrie-l, ó-ra pro nó-bis.
Holy Gabriel, pray for us.

Sancte Raphael, ó-ra pro nó-bis.
Holy Raphael, pray for us.

Sancte Gabriel, ó-ra pro nó-bis.
Holy Michael, pray for us.

Sancte Raphael, ó-ra pro nó-bis.
Holy Raphael, pray for us.

Sancte Joseph, ó-ra pro nó-bis.
Holy Joseph, pray for us.

Sancte John Baptist, ó-ra pro nó-bis.
Holy John Baptist, pray for us.

Sancte Joseph, ó-ra pro nó-bis.
Holy Joseph, pray for us.

Sancte Peter, ó-ra pro nó-bis.
Holy Peter, pray for us.
Sáncte Páule, óra pro nóbis.
Holy Paul, pray for us.

Sáncte Andréa, óra.
Holy Andrew, pray.

* Sáncte Jacóbe, óra.
Holy James, pray.

Sáncte Joánnes, óra.
Holy John, pray.

* Sáncte Thóma, óra.
Holy Thomas, pray.

* Sáncte Jacóbe, óra.
Holy James, pray.

* Sáncte Philippe, óra.
Holy Philip, pray.

* Sáncte Bartholomææ, óra.
Holy Bartholomew, pray.

* Sáncte Matthææ, óra.
Holy Matthew, pray.

* Sáncte Simón, óra.
Holy Simon, pray.

* Sáncte Thaddææ, óra.
Holy Thaddeus, pray.

* Sáncte Mathia, óra.
Holy Mathias, pray.

* Sáncte Bárnaba, óra.
Holy Barnabas, pray.

* Sáncte Luca, óra.

* Sáncte Márcæ, óra.
Holy Mark, pray.

Omnès sáncti Apóstoli
All (ye) holy Apostles
et Evangelistæ, oráte.
and Evangelists, pray.

Omnès sáncti Discípuli
All (ye) holy Disciples
Dómini, oráte.
of-the-Lord, pray.

* Omnes sáncti Inno-
All (ye) holy Inno-
centæ, oráte pro nóbis.
cents, pray.

* Sáncte Stéphane,
Holy Stephen, pray.

Sáncte Laurenci,
Holy Laurence, pray.

Sáncte Vincénti,
Holy Vincent, pray.

* Sáncti Fabian et Seba-
tian, oráte.
Holy Fabian and Sebastian, pray.

* Sáncti Joánnæ et Páule, oráte.
Holy John and Paul, pray.

* Sáncti Cosmas et Da-
mian, oráte.
Holy Cosmas and Damian, pray.

* Sáncti Gervasi et Pro-
tasî, oráte.
Holy Gervase and Protase, pray.

Omnès sáncti Mártýres, oráte.
All (ye) holy Martyrs, pray.

Sáncte Silvæster,
Holy Sylvester, pray.

Sáncte Gregóri,
Holy Gregory, pray.

* Sáncte Ambrosi,
Holy Ambrose, pray.

Sáncte Augustîne,
Holy Augustine, pray.

* Sáncte Hierónymæ,
Holy Jerome, pray.

* Sáncte Martíne,
Holy Martin, pray.

* Omit on Holy Saturday.
* Sáncte Nicoláe, óra pro nóbis.
Holy Nicholas, pray.

Omnès sáncti Pontífices
All (ye) holy Bishops
et Confessóres, oráte.
and Confessors, pray.

Omnès sáncti Doctóres, oráte.
All (ye) holy Doctors, pray.

Sáncte Antóni,
Holy Anthony,

Sáncte Benedícte,
Holy Benedict,

* Sáncte Bernárde,
Holy Bernard,

Sáncte Domínice,
Holy Dominic,

Sáncte Francisci,
Holy Francis,

Omnès sáncti Sacerdótes
All (ye) holy Priests
et Levítææ, oráte.
and Levites, pray.

Omnès sáncti Mónachi
All (ye) holy Monks

et Eremítææ, oráte pro nóbis.
and Hermits, pray.

§ Sáncta Maria Magdaléna, óra.
Holy Mary Magdalene, pray.

Sáncta Agatha,
Holy Agatha, pray.

* Sáncta Lúcia,
Holy Lucy, pray.

Sáncta Agnes,
Holy Agnes, pray.

Sáncta Caecília,
Holy Cecilia, pray.

§ On Holy Saturday:
Sáncta María Magdaléna, óra.
Holy Mary Magdalene, pray.

Sáncta Agatha,
Holy Agatha, pray.

Sáncta Anastásia,
Holy Anastasia, pray.

Omnès sánctæ Virgines
All (ye) holy Virgins
et Víduææ, oráte.
and Widows, pray.

Omnès Sáncti et Sán-
All (ye) holy-men and holy-
ctæ Déi, intercéde pro nóbis.
women of-God, intercede for us.

---

Pro-pí-ti-us és-to, párce nó-bis, Dómi-ne.
Gracious be-Thou, spare us, O-Lord.

Pro-pí-ti-us és-to, ex-áu-di nos, Dómi-ne.
Gracious be-Thou, listen-to us O-Lord.

Ab ómni má-lo, lí-be-ra nos, Dómi-ne.
From al. evil, deliver us O-Lord.
Ab ómni peccáto, From all sin, libera nos, Dómine. deliver us, O-Lord.

* Ab ira tú-a, From anger of-Thine, libera nos, Dómine. deliver us, O-Lord.

At Forty Hours' Adoration:
Ab imminéntibus perículis, From imminent dangers, libera nos, Dómine. deliver us, O-Lord.

* A subítanea et improvisa mórtæ, From sudden and unprovided death, libera nos, Dómine. deliver us, O-Lord.

* Ab insidiis diáboli, From snares of-the-devil, libera nos, Dómine. deliver us, O-Lord.

* Ab í-ra, et ódio, et ómni mála voluntáte, From anger, and hatred, and all ill will, deliver us, O-Lord.

* A spíritu fornicatiónis, From (the) spirit of-fornication, libera nos, Dómine. deliver us, O-Lord.

* A fúlgure et tempestatáte, From lightening and tempest, libera nos, Dómine. deliver us, O-Lord.

* A flagélló terramóttus, From (the) scourge of-earthquakes, libera nos, Dómine. deliver us, O-Lord.

* A pé-ste, famine, et béllo, From pestilence, famine, and war, deliver us, O-Lord.

A mórtæ perpé tua, From death everlasting, libera nos, Dómine. deliver us, O-Lord.

Per mystéríum sáctae Incarnatiónis túaæ, Through (the) mystery of-the-holy Incarnation of-Thee, deliver us, O-Lord.

Per Adventum túum, Through (the) Advent of-Thee, libera nos, Dómine. deliver us, O-Lord.

Per Nativítatem túam, Through (the) Nativity of-Thee, libera nos, Dómine. deliver us, O-Lord.

Per Baptismum et sánctum Jejunium túum, Through (the) Baptism and holy Fasting of-Thee, deliver us, O-Lord.

Per Crúcem et Passiónem túam, Through (the) Cross and Passion of-Thee, libera nos, Dómine. deliver us, O-Lord.

Per Mórtem et Sepultúram túam, Through (the) Death and Burial of-Thee, libera nos, Dómine. deliver us, O-Lord.
Per sanctam Resurrectionem tuam, libera nos, Domine.
Through (the) holy Resurrection of-Thee, deliver us, O-Lord.

Per admirabilem Ascensionem tuam, libera nos, Domine.
Through (the) admirable Ascension of-Thee, deliver us, O-Lord.

Per adventum Spiritus Sancti Paracleti, libera nos, Domine.
Through (the) coming of-the-Spirit, the-holy Paraclete, deliver us, O-Lord.

In die judicij, libera nos, Domine.
In (the) day of-judgment, deliver us, O-Lord.

Pecca-tóres, te rogámus, audi nos.
Sinners, Thee we-beseech, hear us.

Ut nóbris párca,
That us Thou-wouldst-spare,

* Ut nóbris indúlgeas,
That us Thou-wouldst-forgive,

* Ut ad véram paenitentiam nos perdúcere
That to true repentance us to-lead
dignéris,
Thou-wouldst-deign,

Ut Ecclesiam tuam sánctam régere et
That (the) Church, thy holy (one), to-rule and
conserváre dignéris,
to-preserve Thou-wouldst-deign,

Ut Dómnnum Apostólicum et ómnes eccles-
That (our) Lord Apostolic and all eccles-
siásticos órdines in sáncta religióne
siastical orders in holy religion
conserváre dignéris,
to-preserve Thou-wouldst-deign,

Ut inimícos sánctae Ecclésiae humiliáre
That (the) enemies of-holy Church to-humiliate
dignéris,
Thou-wouldst-deign,

Ut régibus et princípibus christiánis pácem
That to-kings and to-princes (who are) Christians peace
et véram concórdiam dónare dignéris, te rogámus, áudi nos.
and true concord to-grant Thou-wouldst-deign, Thee we-beseech, hear us.
* Ut cúncto púpulo christianó pácem et
That on-the-whole people of-Christendom peace and
unitátem largíri dignérís,
unity to-bestow Thou-wouldst-deign,
te rogámus, áudi nos.
Thée we-beseech, hear us.

* Ut ómnes errántes ad unitátem Ecclésiae
That all who-are-in-error to (the) unity of-the-Church
revocáre, et infidéles uníversos ad
to-recall and unbelievers everywhere to
Evangélii lúmen perdúcere dignérís,
(the) Gospel's light to-lead Thou-wouldst-deign,
te rogámus, áudi nos.
Thée we-beseech, hear us.

Ut nos metípsos in túdo sáncto servitio
That us-ourselves in Thy holy service
confortáre et conserváre dignérís,
to-strengthen and preserve Thou-wouldst-deign,
te rogámus, áudi nos.
Thée we-beseech, hear us.

* Ut méntes nóstras ad caeléstia desidériá
That (the) minds of-us to heavenly desires
érigas,
Thou-wouldst-raise,
te rogámus, áudi nos.
Thée we-beseech, hear us.

Ut ómnibus benefactóribus nóstris sempi-
That to-all (the) benefactors of-us ever-
térna bóna retríbusas,
lastíng goods Thou-wouldst-impart,
te rogámus, áudi nos.
Thée we-beseech, hear us.

* Ut ánimas nóstras frátrum, propinquó-
That (the) souls of-us, of-our-brethren, relations,
rum et benefactórum nostrórum ab
and benefactors of-ours from
aeclérrna damnationé erípiás,
eternal damnation Thou-wouldst-save,
te rogámus, áudi nos.
Thée we-beseech, hear us.

Ut frúctus térrae dáre et conserváre
That (the) fruits of-the-earth to-grant and to-preserve
dignérís,
Thou-wouldst-deign,
te rogámus, áudi nos.
Thée we-beseech, hear us.

Ut ómnibus fidélibus defünctís réquiem
That to-all (the) faithful departed rest
aetérrnam donáre dignérís,
everlasting to-give Thou-wouldst-deign,
te rogámus, áudi nos.
Thée we-beseech, hear us.

Ut nos exaudíre dignérís,
That us to-hear Thou-wouldst-deign,
te rogámus, áudi nos.
Thée we-beseech, hear us.

* Fili Déi,
Son of-God,
Agnus Dei, qui tollis peccata mundi, parce nobis, Dómine. Agnus Dei, qui tollis peccata mundi,
Ký-ri-e, e-lé-i-son.
Pá-ter nóster. in silence. V. Et ne nos inducas in tenta-ti-ó-nem. R. Sed lí-be-ra nos a má-lo.
Father of-us. And (do) not us lead into temptation. But deliver us from evil.
Psalm 69

D

E-us, in adju-tó-ri-um mé-um intén-de:

O-God to-(the) assistance of-me make-haste:

Dómi-ne, ad adju-vándum me festí-na. Flex : vi-vi-fi-

O-Lord to help me make-speed. give-life

cet é-um, †
to-him.

2. Con-fun-dán-tur et revercántur, * qui quaérent ániam

Let-them-be-confounded and put-to-shame: who seek-after (the) life
méam.
of-me.

3. A-ver-tán-tur retrórsum, et erubéscant, * qui volunt míhi

Let-them-be-turned backward and blush: who wish for-me
mála.
evil-things.

4. A-ver-tán-tur statim erubescentes, * qui dícunt míhi:

Let-them-be-turned-away at-once blushing: who say to-me:
Euge, éuge.

Good, good.

5. Ex-sul-tent et laeténtur in te ómnes qui quaérunt te: * et

Let-them-exult and be-joyful in Thee all who seek Thee: and
dí-cant semper: Magnificetur Dóminus: qui dilígunt salutáre
let-them-say always: Magnified-be the-Lord: (those) who love the-salvation
tíum.
of-thee.

6. Ego vero egéneus et páuper sum: * Déus, ádujuva me.

I however needy and poor am: O-God help me.


Helper of-me, and deliverer of-me art Thou: O-Lord, (do) not delay.


Glory to-Father and to-Son, and to-Spirit Holy.
9. Sicut érat in princípio, et nunc, et sémper, * et in
Even-as it-was in (the) beginning, and (is) now, and for-ever, and to
saécula saeculórum. Amen.
ages of-ages. Amen.

℣. Sálvos fac sérvos túos.
Save (Thou) (these) servants of-Thine.

℟. Déus méus, sperántes in te.
O-God of-me, who-hope in Thee.

℣. Esto nóbis, Dómíne, túrris fortitúdo
Be to-us O-Lord (a) tower of-strength.

℟. A facie inimíci.
From (the) face of-our-enemy.

℣. Nihil proficiat inimicus in nóbis.
In-nothing victorious-be (the) enemy over us.

℟. Et fílius iniquitátis non appónat nocére nóbis.
And (the) son of-iniquity (let-him) not approach to-harm us.

℣. Dómíne, non secúndum peccáta nóstra fácias nóbis.
O-Lord, not according-to sins of-ours do-Thou-deal with-us.

℟. Neque secúndum iniquitátes nóstras retríbua Nóbios.
Neither according-to iniquities of-ours do-thou-reward us.

℣. Orémus pro Pontífice nóstro N.
Let-us-pray for (the) Pontiff of-us. N.

℟. Dóminus consérvet éum, et vivificet éum, † et beátum fáciat
(The) Lord preserve him and give-life to-him, and blessed make
éum in térra, * et non trádat éum in ánimam inimicórum éjus.
him on earth, and not betray him to (the) will of-the-enemies of-him.

℣. Orémus pro benefactóribus nóstris.
Let-us-pray for benefactors of-ours.

℟. Retribuere dignáre, Dómíne, † omnibus nóbis bóna faciént-
To-reward be-ple~sed O-Lord, all (who) unto-us good-things do for-
the-sake-of (the) name of-Thee, life everlasting. Amen.

℣. Orémus pro fidélibus defúunctis.
Let-us-pray for (the) faithful departed.

℟. Réquiem aetérnam dóna' éis, Dómíne, * et lux perpétua
Rest everlasting grant to-them O-Lord, and (let) light perpetual
lúceat éis.
shine upon-them.
The Orations are recited here, and at their conclusion the following responses are chanted:

\[ \text{v. Requie\'scant in p\'ace. R\textdegree. Amen.} \]
May-they-rest in peace. Amen.

\[ \text{v. Pro fr\'atibus n\'ostris ab-s\'en-ti-bus.} \]
For brethren of-ours (who-are) absent.

\[ \text{R\textdegree. S\'alvos fac s\'er-vos t\'u-os, *D\'eus m\'e\'us, spe-r\'an-tes in te.} \]
Safety give to-the-servants of-Thine, O-God of-mine, to-those-hoping in Thee.

\[ \text{v. M\'itte \'e\'is, D\'omine, auxilium de s\'an-cto.} \]
Send them O-Lord help from (Thy) Sanctuary.

\[ \text{R\textdegree. Et de Sion tu\'ere \'eos.} \]
And from Sion protect them.

\[ \text{v. D\'omine, ex\'audi orationem me\'am.} \]
O-Lord hear (this) prayer of-mine.

\[ \text{R\textdegree. Et cl\'a-mor m\'e\'us ad te v\'e-ni-at.} \]
And (this) cry from-me to Thee may-it-come.

\[ \text{v. D\'ominius vob\'iscum.} \]
The-Lord (be) with-you.

\[ \text{R\textdegree. Et cum sp\'iritu t\'u-o.} \]
And with (the) spirit of-thee.

\[ \text{O\'remus... per \'omnia sa\'ecula saecul\'orum. R\textdegree. Amen.} \]
Let-us-pray... Through all (the) ages of-ages. Amen.

The Orations are recited here, and at their conclusion the following responses are chanted:

\[ \text{v. D\'ominius vob\'iscum.} \]
The-Lord (be) with-you.

\[ \text{R\textdegree. Et cum sp\'iritu t\'u-o.} \]
And with (the) spirit of-thee.

\[ \text{v. Ex\'audiat nos omnipotens et misericors D\'ominius.} \]
May-He-hear us, (the) almighty and merciful Lord.

\[ \text{R\textdegree. Amen.} \]
Amen.

\[ \text{v. Et fi-de-li-um \'animae per miseric\'ordiam D\'ei requie\'scant in p\'ace. R\textdegree. Amen.} \]
And (the) faithfuls' souls through (the) mercy of-God may-they-rest in peace. Amen.

At Forty Hours the prayers are varied, and at their conclusion is sung:

\[ \text{v. D\'omine, ex\'audi orationem meam.} \]
O-Lord hear (this) prayer of-mine.

\[ \text{R\textdegree. Et cl\'a-mor m\'e\'us ad te v\'e-ni-at.} \]
And (this) cry from-me to Thee may-it-come.
Y. Exáu-di-at nos omnipotens et miséricors Dóminus.
May-He-hear us, (the) almighty and merciful Lord.

And keep us always. Amen.

---

25. Magnificat

1. Magnificat *
Magnifieth

2. Et exsultavit spiritus mé-us *
And exsultant-is (the) spirit of-me

3. Quia respexit humilitatem an-cil-lae su-ae :
For He-has-regarded (the) humility of-this-handmaid of-His:

4. Quia fecit mihi má-gna qui pót-ens est :
Because He-has-done to-me great-things (he) who mighty is:

5. Et misericordia ejus a progénie in pro-génies :
And (the) mercy of-Him (is) from generation to generations:

6. Fecit po-tén-ti-am in bráchio sú-o :
He-has-done a-mighty-deed with (the) arm of-Him:

7. De-pó-su-it poténtes de sé-de, *
He-has-put-down (the) mighty from (this) seat, (he)

8. E-su-rí-entes implévit bó-nis :
(The) hungry He-has-filled with-good-things:

9. Sus-ce-pit Israel pú-e-rum sú-um, *
He-has-helped Israel (the) servant of-Him,

10. Sic-ut lo-cútus est ad pátres nó- stros :
Even-as spoken has-He to (the) fathers of-us

Glory to-Father and to-Son,

Even-as it-was in (the) beginning, and (is) now, and always,
Et fidelium animae per misericordiam Dei requiescant
And (the) faithfuls' souls through (the) mercy of-God may-they-rest
in peace. Amen.

Tone 8. G

1. ánima
   (the) soul
   mé- a Dó- mi- num.
   of-me (the) Lord.

2. in Déo salu-
   in God
   tá- ri mé- o.
   the-Saviour
   of-me.

3. ec-ce enim ex hoc beátam me
   behold indeed from now-on blessed (shall) I
   di-cent ómnes gene-
   be-called (by) all
   ra- ti- ó- nes.
   generations.

4. et sánctum
   and holy (the)
   nò- men é-
   name of-Him.

5. timén-
   to-those-fearing
   ti- bus é-
   um.

   
6. dispérsit supérbos ménte
   He-has-scattered (the) proud
   cór-dis sú- i.
   in-the-conceit of-the-heart of-them,

7. et exal-
   and
   tá- vit hú- mi- les.
   the-humble.

8. et divites dimi-
   and (the) rich
   sit in-
   á- nes.
   empty.

9. recordátus misericór-
   remembering (the) mercy
   di- ae sú- ae.
   of-Him.

10. Abraham et sémini é-
    to-Abraham and to-the-seed
    jus in saé- cu- la.
    for ever.

11. et Spíri-
    and
    tu- i Sán- cto.
    Holy.

12. et in saécula sae-
    and unto ages
    ló- rum. A-
    men.
    of-ages. Amen.
26. Maria Mater gratiae

A-rí- a Má- ter grá- ti- ae, Dúl- cis Pá- ren- s cle- 
Mary Mother of-grace, Sweet Parent of-
mén- ti- ae, Tu nos ab hóste pró- te- ge, Et mórtis 
mercy, (Do) thou us from (the) enemy protect, And (at) death’s 
hó- ra sú- sci- pe. 2. Jé- su, tí- bi sit gló- ri- a, Qui 
hour receive (us), Jesus to-Thee be glory, Who 
ná- tus es de Vír- gi- ne, Cum Pátre et álmo Spí- 
born hast-been of (a) Virgin, With Father and (with) loving Spirit, 
Unto everlasting ages. Amen.

27. O filii et filiae

L- le- lí- ia, al- le- lí- ia, al- le- lí- ia. 
Alleluia, alleluia, alleluia. 

The Choir repeats: Allelúia.

1. O fí- li- i et fí- li- ae, Rex cae- lé- stis, Rex 
O sons and daughters, (the) King celestial, (the) King
2. Et máne príma sábbati,
And early (the) first-day of-the-week,
Ad óstium monuménti
To (the) door of-the-tomb
Accessérunt discípuli, allelúia.
Came (the) disciples, alleluia.

3. Et María Magdaléne,
And Mary Magdalene,
Et Jacóbi, et Salóme,
And (Mary) of-James and Salome,
Venérunt córpus úngere, allelúia.
Came (the) body to-anoint, alleluia.

4. In ál-bis sédens Angelus
In white-robes sitting (the) Angel
Prædíxit muliéribus:
Foretold to-the-women:
In Galilaéa est Dóminus, allelúia.
In Galilee is (the) Lord, alleluia.

5. Et Joánnes Apóstolus
And John (the) Apostle
Cucúrrit Pétró cítius,
Outran Peter speedily,
Monuménto vénit prius, allelúia.
To-the-tomb he-came first, alleluia.

6. Discípulis adstántibus,
The-disciples standing-by,
In médio stétit Christus,
In the-midst stood Christ,
Saying: Peace (be) to-you all, alleluia.

The Choir repeats: Allelúia.
7. Ut in-tel-lé-xit Didymus,
When word-came (to) Didymus,
Quia surrérexerat Jésus,
That risen-was Jesus,
He-remained somewhat doubtful, alleluia. Alleluia.

8. Vide, Thóma, vide lá-tus,
See, Thomas, see (my) side,
Vide pédes, vide má-nus,
See (my) feet see (my) hands,
Do-not be unbelieving, alleluia. Alleluia.

9. Quando Thómas Chri-sti lá-tus,
When Thomas (saw) Christ's side,
Pé-des vidit atque má-nus,
(When) the-feet he-saw and the-hands,
He-said: Thou art God of-me, alleluia. Alleluia.

10. Be-á-ti qui non vidé-runt,
Blessed (they) who have-not seen,
Et fir-mi-ter credi dé-runt.
Yet (have) firmly believed,
Life eternal shall-they-have, alleluia. Alleluia.

11. In hoc fésto sanctís-simo
On this feast most-holy
Sit laus et jubilátio,
Be-there praise and jubilation,
BENEDICÁMUS Dómi-no, alleluí a. Rży. Allelúia.
Bless-we (the) Lord, alleluia. Alleluia.

12. Ex qui-bus nos humíllimas
For which-things let-us most-humbly
Devótas atque débitas
Devoutly and dutifully
To-God give thanks, alleluia. Alleluia.
28. O gloriosa Virginum

V

O (thou) Glorious among-virgins, Sublime amid the stars: (Him) who (was) thy Creator, (now) a-tiny-Child, With-milk thou-feedest at-thy-breast.

2. Quod Héva trístis ábstulit,
What Eve unhappily lost,
Tu réd-dis ál-mo gérmíne:
Thou restorest in-thy-dear offspring:
In-trent ut ástra flé-bi-les,
To-give-entrance into the-skies to-the-sorrowful,
Caé-li re-clú-dis cárdínes.
Of-Heaven thou-openest the-gates.

3. Tu Ré-gis ál-ti já-nu-a,
Thou of-the-King most-high (art the) gate,
Et áu-la lú-cís fúl-gi-da:
And (the) hall of-light (all) gleaming;
Vitam dátam per Virgínum,
Life given through (the) Virgin,
Géntes redémptae, pláudite.
Ye-nations redeemed acclaim!

4. Jésu, tíbi sit glória,
Jesus to-Thee be glory,
Qui nátus es de Virgíne,
Who born hast-been of (a) Virgin,
Cum Pátre et álmo Spíritu,
With Father and (with) loving Spirit,
In sempitérna saécula. Amen.
Unto everlasting ages. Amen.
29. O Panis dulcissime

O Bread most-sweet, O (thou the) faithful soul's

Life-giving refreshment! O Paschal victim, Lamb

Lawful oblation! In Thee us do-Thou

and mightily protect, Grant (us) Thee worthily to-receive.

That, fleshly madness repelling, to-us Thou-grant

With-Thee holily to-live. Amen.
30. Oremus pro Pontifice

Let us pray for (this) Pontiff of ours Pius.

May the Lord preserve him, and give life to his.

(May the) Lord preserve him, and make him blessed on earth,

and not betray him to (the) will of enemies of his.

Be (the) hand of Thee over (the) man at-the-right-hand of Thee;

And over (the) son of man whom thou hast confirmed for Thyself.
31. O salutaris Hostia. I

Vatican.


32. O salutaris Hostia. II

Vatican.

O salutáris Hóstia, Quae caélí pandis ósti-um, Bél-la prémunt hostí-li-a, Da ró-bur, the-gate, Wars oppress (us), hostile (wars), Give (us) strength,
fer auxílium. 2. Uni trínóque Dómi-no Sit bring (us) help. To-the-One and-Trine Lord Be

semi-térna gló-ri-a: Qui ví-tam si-ne térmi-no everlasting glory: Who life without end


33. O salutaris Hostia. III

O sa-lu-tá-ris Hó-sti-a, Quae caé-li pán-dis Salvation's Victim, Who of-heaven dost-open

ó-sti-um, Bél-la prémunt hos-tí-li-a, Da ró-bur, the-gate, Wars oppress (us), hostile (wars), Give (us) strength,

fer au-xíli-um. 2. Uni trínóque Dó-mi-no bring (us) help. To-the-One and-Trine Lord

no, Sit semi-tér-na gló-ri-a, Qui ví-tam si-ne Be everlasting glory, Who life without
34. Pange lingua

Nóbis dátus, nóbis nátus
To-us given, for-us born
Ex in-tá-cta Virgine,
Of a spotless Virgin,
Et in múndo conversátus,
And in the-world dwelling,
Spár-so vér-bi sémíne,
Scattering the-word's seed,
Suí móras in-co-lá-tus
His course of-life-on-earth
Mí-ro cláu-sit ór-di-ne.
Wondrously He-closed in-its-order.

In suprémæ nó-cte coénæ
On the night of His Last Supper
Recúmbens cum frá-tri-bus,
Reclining with (His) brethren,
Observáta lé-ge plene
Observing (the) Law fully
Ci-bis in le-gá-li-bus,
With-food in law-prescribed,
Ci-bum tür-bae du-o-dé-nae
(As) food to-the-company of-twelve
Se dat sú-is má-ni-bus.
Himself He-gives by-His-own-hands.
4.
Vér-bum cá-ro, pánem vérum
(The) Word made-flesh, bread truly
Vér-bo cár-nem ef-fi-cit;
By-his-word to-His-flesh He-changes:
Fit-que sán-guis Christi mérum;
And-turned to-blood of-Christ (is) wine,
Et si sén-sus dé-fi-cit,
And if (our) sense fails (us)
Ad fírmánum cor sincérum
To confirm (the) heart sincere,
Sóla fídes súfficit.
Alone, faith suffices.

5.
Tántum er-go Sa-crá-mén-tum
So-great, therefore, (this) Sacrament,
Venerémur cé-rnu-i:
Let-us-adore (it) bending-low:
Et an-ti-quum do-cúméntum
And (the) ancient covenant
Prá-ce-stet fí-des suppleméntum
Provide (a) supplement
Sén-su-um déféc-tui.
For-our-senses' deficiency.

6.
Ge-ni-tó-ri, Ge-ni-tó-que
To (the) Father and to (the) Son
Laus et jubilátio,
Praise and jubilation,
Sá-lus, hónor, vír-tus quoque
Salvation, honor, virtue also
Sit et benédíctio:
Be, and benediction:
Pro-ce-dén-ti ab utróque
To-Him-proceeding from both
Equal be (our) praising. Amen.

35. Panis angelicus

(P) Anís angé-li-cus fit pánis hó-mi-
(The) Bread of-angels becomes the-bread of-men;
num; Dat pánis cé-lí-cus fi-gú-ris tér-mi-num:
Given-is (by the) Bread of-heaven to-types (an) ending:
O res mi-rá-bi-lis! mandú-cat Dómi-num
O theme for-wonder! (these) eat (their) Lord:
Páuper, sér-vus et húmi-lis. 2. Te, trí-na Dé-i-
tas ú-na-que, pó-scimus: Sic nos tu ví-si-ta,
as Thee we-worship: Through Thy paths lead us
quó-téndi-mus, Ad lú-cem, quam in-há-bi-tas.
whither we-are-striving, To (the) light which Thou-dost-inhabit.

A- men.
Amen.

36. Parce Domine

Arce, Dómi-ne, párcé pó-pu-lo tú-o:
Spare, O-Lord, spare (the) people of-Thee,
ne in aetérnum i-rascá-ris nó-bis.
lest for ever wilt-Thou-be-angry with-us.
37. Pontifical Blessing

*S*  
IT nōmen Dōmini be-ne-dīctum.  
Be (the) name of-the-Lord blessed.

*R.*  
Ex hoc nunc et usque in saeculum.  
From this present and even for ever.

*V.*  
Adju-tō-ri-um nostrum in nōmi-ne Dōmini.  
Assistance for-us (is) in-the-name of-the-Lord.

*R.*  
Qui fecit caelum et terram.  
Who hath-made heaven and earth.

*V.*  
Be-ne-dī-cat vos omni-pot-ens Dē-us : Pā-ter, et  
Blessing-be upon-you (from) Almighty God, Father, and

Son, and Spirit Holy.

*R.*  
Amen.

38. Puer natus in Bethlehem

*I.*  
U-er nā-tus in Bethle-hem, al-le- lú-ia:  
A Child (is) born in Bethlehem, alleluia:

Chants of the Church (M.) — 6
Unde gaudet Jerusalem, alleluia, alleluia.

R. In cordis jubilo Christum natum adoremus,

Cum novo canti-co.

With (a) new song.

2. Assumpsit carnem Filius, alleluia,

Assumed is flesh (by the) Son, alleluia,

Dei Pater altissimus, alleluia, alleluia. R. In cordis.

3. Per Gabriel nuntium, alleluia,

Through Gabriel (as) messenger, alleluia,

Virgo concepit Filium, alleluia, alleluia. R. In cordis.

(T)he Virgin conceived (a) Son, alleluia, alleluia. In heartfelt.

4. Tamquam sponsus de thalamo, alleluia,

Like (a) bridegroom from (his) chamber, alleluia:

Processit Matris utero, alleluia, alleluia. R. In cordis.

5. Hic jacet in praesepio, alleluia,

Here lies-He in (the) manger, alleluia,

Qui regnat sine termino, alleluia, alleluia. R. In cordis.

Who reigns without end, alleluia, alleluia. In heartfelt.

6. Et Angelus pastoribus, alleluia,

And (the) Angel to-the-shepherds, alleluia,

Revelat quod sit Dominus, alleluia, alleluia. R. In cordis.

Reveals that (He) is (the) Lord, alleluia, alleluia. In heartfelt.

7. Reges de Saba veniunt, alleluia,

Kings from Saba are-coming, alleluia,

Aurum, thus, myrrham offerunt, alleluia, alleluia. R. In cordis.

Gold, incense, myrrh they-offer, alleluia, alleluia. In heartfelt.
8. Intrántes domum invicem, alleluia,
    Entering the house, in-turn, alleluia,
    Nób-um sa-lú-tant Príncipem, alleluia, alleluia. R. In córdis.
    (the) newly-born they-greet (as) Prince, alleluia, alleluia. In heartfelt.

9. De Mátre nátus Vir-gí-ne, alleluia,
    Of Mother born (and) Virgin, alleluia,
    Qui lú-men est de lúmine, alleluia, alleluia. R. In córdis.
    (He) who Light is of Light, alleluia, alleluia. In heartfelt.

10. Si-ne ser-pén-tis vúlnere, alleluia,
    Without (the) serpent’s wound, alleluia,
    De nostro vé-nit sán-gui-ne, alleluia, alleluia. R. In córdis.
    (One) of us He-came of-our-blood, alleluia, alleluia. In heartfelt.

11. In cárne nóbis sí-mi-lis, alleluia,
    In flesh unto-us (was He) like, alleluia,
    Peccáto sed dis-símilis, alleluia, alleluia. R. In córdis.
    As-to-sin however unlike (us), alleluia, alleluia. In heartfelt.

12. Ut réd-de-ret nos hómines, alleluia,
    In-order to-make us men, alleluia,
    Dé-o et sí-bi símiles, alleluia, alleluia. R. In córdis.
    Of-God and Hímself the-images, alleluia, alleluia. In heartfelt.

13. In hoc natáli gáudio, alleluia,
    In this birthday rejoicing, alleluia,
    Benedícámus Dómino, alleluia, alleluia. R. In córdis.
    Let-us-bless (the) Lord, alleluia, alleluia. In heartfelt.

14. Laudé-tur sáncta Trí-nitas, alleluia,
    Praised-be (the) holy Trinity, alleluia,
    Déo di-cá-mus grátias, alleluia, alleluia. R. In córdis.
    To-God let-us-give thanks, alleluia, alleluia. In heartfelt.

39. Pueri Hebraeorum. I

(The) children of-the-Hebrews, carrying branches of-
va-rum, obvi-a-vé-runt Dómi-no, clamán-tes, et di-
olives, met (the) Lord, crying-out, and
cén-tes : Ho-sán-na in excél-sis.
saying : Hosanna in (the) heights.

40. Pueri Hebraeorum. II

(U-e-ri Hebrae-ó-rum * vestimén-ta prosterné-
(The) children of-the-Hebrews garments did-strew
bant in ví-a, et clamá-bant di-cén-tes : Ho-sánna
on (the) road, and cried-out saying : Hosanna
fi-li-o Dá-vid : be-ne-di-ctus qui vé-nit in nómi-
to-the-Son of-David : blessed (is he) that comes in (the) name
ne Dómi-ni.
of-the-Lord.

41. Regina caeli

E-gí-na caé-li * lae-tá-re, al-le-lú-ia : Qui-a
Queen of-Heaven rejoice, alleluia : For
SELECTED GREGORIAN CHANTS

149

1. Quem meruisti portare, alleluia: Resurrexit, sic-ut
(He) whom thou-didst-merit to-bear, alleluia: Hath-risen, as

dixit, alleluia: O-ra pro nobis Deum, alleluia.
He-said, alleluia: Pray for us to-God, alleluia.

V. Gaudete et laetare, Virgo Maria, alleluia.
Rejoice and be-glad (O) Virgin Mary, alleluia.

R. Quia sur-re-xit Domi-nus vere, alleluia.
Because risen-is (the) Lord truly, alleluia.

42. Rorate caeli

O-rá-te, caéli, dé-su-per, et nú-bes
Drop-dew, (ye) heavens, from-above, and (let the) clouds

plú-ant jú-stum. The Choir repeats: Rorate.

Rain-down (the) Just-One.

1. Ne irascaris, Domine, ne ultra memi-ne-ris in-
Be-not angry Lord, no longer remember (our)

iqui-tá-tis: ecce ci-vi-tas Sancti facta est desértata:
iniquity: behold (the) city of the-Holy-One has become (a) desert:

Sion desértata facta est: Je-rú-sa-lém desol-ata
Sion (a) desert has become: Jerusalem desolate
1. **Est**: dōmus sanctificatiónis túæ et glóriæ

is: (a) house hallowed by-Thee and glorious

túæ, ubi lauda-vérent te pátres nóstri. R. Rorate.

for-Thee where praise-was-given Thee (by) fathers of-us.

2. **Pecca-vimus**, et fácti súmus tamquam immun-dus

We-have-sinned and have become like the-unclean,

nos, et ce-ci-dimus quas-si fóli-um uni-vérsi: et (even) we: and we-have-fallen like (a) leaf, all (of us) and

iniquités nostrae quas-si vén-tus abstulé-runt nos: iniquities of-ours like (the) wind have-carried us (away):

abscon-dísti faciem tú-am a nób-is, et ali-

Thou-hast-hidden (the) face of-Thee from us, and crushed

si-sti nos in mánu iniquitá-tis nostrae. R. Rorate.

us by reason of-wickedness of-ours.

3. **Vi-de**, Domi-ne, afflictiónem pó-pu-li tú-i,

See, Lord, (the) affliction of-the-people (that are) Thine,
et mítte quem missurus es: emitte Agnum do-
and send (Him) whom Thou-wilt-send: send-forth (the) Lamb, (the)

mi-natōrem tér-rae, de Pétra desérti ad móntem
ruler of-earth from Petra in-the-desert to (the) mount

filiae Sion: ut aú ferat ipse júgum
of-the-daughter of-Sion: that He-may-remove, Himself, (the) yoke

captivi-tatis nóstrae. R. Rorate.
of-this-captivity of-ours.

4. Consolámi-ni, consolámi-ni, pó-pu-le mé-us: ci-to
Be-comforted, be-comforted, people of-mine, quickly

véni et sálus tú-a: qua-re moeró-re consú-me-ris,
shall-come salvation for-thee: why with-grief art-thou-consumed,

qui a inno-vá-vit te dó-lor? Salvá-bo te, nó-li
because fresh-hold-on thee (hath) sorrow? I-will-save thee, do-not

timé-re, é-go e-nim sum Dómi-nus Dé-us
fear, I indeed am (the) Lord: God
of-thee, (the) Holy-one of-Israel, Redeemer of-thee.

43. Rosa vernans

1. V. Ró-sa vér-nans ca-
Rose in-bloom
2. V. Gém-ma lú-cens pu-
Gem all-bright
3. V. Cú-jus pár-tus sin-
Whose child-bearing

rít-tis, lí-li-um vir-gi-ní-tá-tis,
of-charity, lily of-virginity,
rít-tis, lú-mi-ne di-ví-ní-
tá-tis,
of-purity in-the-light of-Divinity,
gu-lá-ris, vín-cu-la mor-ta-li-
tá-tis
unique the-bonds (of our) mortality,
During the Year:

Pray for us, holy God Bearer.

R/. Ut dí-gni e-ffi-ci-a-mur pro-mis-si-ó-ni-bus Chrí-sti.
That worthy we-may-be of-the-promises of-Christ.
During Advent:

\( \text{V. An-ge-lus Dó-mi-ni nun-ti-á-vit Ma-rí-ae.} \)

(The) Angel of-the-Lord declared to-Mary.

\( \text{R. Et con-cé-pit de Spí-ri-tu Sán-cto.} \)

And she-conceived from (the) Spirit Holy.

At Christmastide:

\( \text{V. Post pár-tum, Vír-go, in-vi-o-lá-ta per-man-sí-sti.} \)

After child-birth, O-Virgin, inviolate didst-thou-remain.

\( \text{R. Dé-i Gé-ni-trix, in-ter-cé-de pro nó-bis.} \)

God's Mother, intercede for us.

In Paschal Time:

\( \text{V. Gáu-de et lae-tá-re, Vír-go Ma-rí-a, al-le-lú-ia.} \)

Rejoice and be-glad, O-Virgin Mary, alleluia.

\( \text{R. Qui-a sur-ré-xit Dó-mi-nus vé-re, al-le-lú-ia.} \)

Because risen-is (our) Lord truly, alleluia.

44. Sacerdos et Pontifex

Priest and pontiff and of-mighty-deeds

\( \text{ó-pi-fex, pástor bó-ne in pó-pu-lo, sic pla-} \)

(thee) doer, shepherd kind among thy-people, thus hast-

\( \text{cu-í-sti Dó-mi-no. T. P. Alle-lú-ia.} \)

thou-pleased (the) Lord. Alleluia.
Salve Mater

Alve má-ter mi-se-ri-córdi-ae, Má-ter Dé-i, et
Hail mother of-mercy, Mother of-God, and
má-ter vé-ni-ae, Má-ter spé-i, et má-ter grá-ti-ae,
mother of-pardon, Mother of-hope, and Mother of-grace,
Má-ter plé-na sánctae laet-ti-ae, O Ma-rí-a!
Mother filled (with) holy gladness, O Mary!

Repeat: Sálve máter.
Hail mother.

1. Sálve fé-líx Virgo pu-érpe-ra: Nam qui sé-det in
Hail blest VirgIn child-bearing: For (He) who sits at (the)
Pátris dexte-ra, Caé-lum ré-gens, térram et ae-the-ra,
Father's right-hand (Of) Heaven the-ruler, (of) earth and sky,
Intra tú-a se cláusit visce-ra, O Ma-rí-a!
Within thee Himself did-hide, (in thy) womb, O Mary!

Sálve máter.
Hail mother.
2. Esto, Má-ter, nóstrum so- lá-ti- um; Nóstrum é-Be-thou, O-Mother, our solace: For-us be
sto, tu Vírgo, gáudi-um; Et nos tándem post hoc exsi-li-
thou O-Virgin, source-of-joy: And us at-las after this exile,
um, Laétos júnge chó-ris cae- lésti-um, O Ma-rí-a!
rejoicing unite (to the) choirs of-angels, O Mary!
Sálve móter.
Hail mother.

46. Salve Regina

Salve, Regí-na, * má-ter mi-se-ri-cór-di-ae : Vi-ta,
Háil Queen, mother of-mercy: Life,
dulce-do, et spes nóstra, sál-ve. Ad te clamámus,
sweetness, and hope of-ours, hail. To-thee we-cry,
ésu-les, fi-li-i Hévae. Ad te suspi-rá-mus, geméntes
exiles, children of-Eve. To thee we-sigh, groaning
et fléntes in hac lacrimá-rum vál-le. E-ia ergo, Ad-
and weeping in this tearful valley. Ah then,
vo-cá-ta nós-tra, íl-los tú-os mi-se-ri-córdes ócu-los
Advocate of-ours, those thy merciful eyes

ad nos con-vé-rte. Et Jé-sum, be-ne-díctum frúctum
towards us turn-thou. And Jesus, blessed fruit

vé-ntris tú-i, nó-bis post hoc exsi-li-um osténd-e.
of-the-womb of-thee, to-us after this exile show-thou.

O clé-mens : O pí- a : O dú-libis
O clement : O tender : O sweet

Vírgo Ma-ri-a.
Virgin Mary.

Pray for us, holy God Bearer.

R. Ut diá-gni ef-fi-ci-á-mur pro-mis-si-ó-ni-bus Chrí-sti.
That worthy we-may-be of-the-promises of-Christ.

Orémus...
Let-us-pray.

V. Di-ví-num au-xí-li-um má-ne-at sem-per no-bís-cum.
(May) the-di-vine assistance remain al-ways with-us.

R. A-men.
Amen.
47. Stabat Mater

There-stood (the) Mother sorrowful, 
Beside (the) cross incrimó-sa, 
While hanging (on it) was-her-Son.

2. Cújus ánima geméntem,
Whose soul sighing,
Contristátam et doléntem,
Saddened and grieving,
Pertransívit gládios.
Was-pierced (by the) sword.

3. O quam tristis et afflicta
O how sad and afflicted
Fúit illa benedicta
Was that blessed
Máter Unígeniti!
Mothe, of-the-only-begotten.

4. Quae maerébat et dolébat,
She was-mourning and grieving,
Pía Máter, dum vidébat
(The) tender Mother, while she-saw
Náti poénas inclyti.
Her-Son's pains, (her) noble (Son).

5. Quis est hó-mo qui non fléret,
Who is (the) man who would-not weep,
Má-trem Christí si vidéret
(The) Mother of-Christ if he-saw
In tánto supplício?
In such suffering?
6. Quis non pòsset contristári,
Who (would) not be-able to-grieve-with-her,
Christi Mátre m contemplári
Christ's mother to-contemplate
Doléntem cum Filio?
(As she was) grieving with her-Son?

7. Pro peccátis súaé géntis
For (th) the sins of-His-own nation
Vidit Jésum in tormentis,
She-saw Jesus in torments,
Et flagéllis subditum.
And by-scor-uges beat-en-down.

8. Vi-dit su-um dulcém nátum
She-saw her-own dear Child
Moriéndo desolátum,
Dying (and) forsaken,
Dum emísit spirítum.
While He-breathed-forth (His) Spirit.

9. Eia Máter, fons amóris,
Ah! (dear) Mother, fount of-love,
Me sentíre vim dolóris
(Let) me feel (the) weight of-sorrow
Fac, ut técum lúgeam.
Grant that with-Thee I-may-weep.

10. Fac, ut árdeat cor méum
Grant that fervent-be (the) heart of-me
In amándo Christum Dém, 
In loving Christ (my) God
Ut sibi compláceam.
That to-Him I-may-be-pleasing.

11. Sáncta Máter, istud ágas,
Holy Mother this do (for me),
Crucifixi fíge plágas
Of-the-Crucified fix-deep (the) wounds
Cór-di méo válide.
In-the-heart of-me indelibly.
12. Tú-i ná-ti vulneráti,
   Of-thy-Son (so) wounded,
   Tam dignáti pro me páti,
   So gracious (as) for me to-suffer,
   Poé-nas mécum dí-vi-de.
   His-pains with-me do-thou-divide.

13. Fac me té-cum pi-e flé-re,
   Make me with-thee lovingly to-weep,
   Cru-ci-fi-xo condolére,
   With-the-Crucified to-sympathize,
   Donec égo víxero.
   As-long-as I shall-live.

14. Juxta Crúcem té-cum stá-re,
   Beside the-cross with-thee to-stand,
   Et me tibi sociáre
   And myself with-thee to-join
   In plánctu desídero.
   In sorrow I-desire.

15. Virgo virginum praecílla,
   Virgin of-virgins, noble-Lady,
   Méhi jam non sis ámara:
   To-me now (do) not be bitter:
   Fac me té-cum plángere.
   Make me with-thee to-mourn.

16. Fac, ut pór-tem Christi mórtém,
   Grant that I-may-bear Christ's death,
   Passionis fac consórtém,
   Of-His-passion make (me) sharer,
   Et plágas re-có-le-re.
   And of-His-wounds (a) worshipper.

17. Fac me plágis vulnerári,
   Make me with-His-wounds to-be-wounded
   Fac me Crú-ce in-e-bri-á-ri,
   Make me of-His-cross to-be-enamored,
   Et cru-ó-re Fi-li-i.
   And of-the-blood of-thy-Son.
18. Flámis ne ú-rar succénsus,
With-flames lest I-burn consumed,
Per te, Vir-go, sim defénsus
By thee O-Virgin may-I-be defended
In die ju-di-ci-i.
In (the) day of-judgment.

19. Christe, cum sit hinc ex-i-re,
Christ, when it-is-time hence to-depart,
Da per Mátre-m me veníre
Grant (that) through (Thy) Mother I may-come
Ad pálmam victóriæ.
To (the) palm of-victory.

20. Quando córpus moriétur,
When (my) body shall-die,
Fac, ut ánimae donétur
Grant that to-my-soul be-given
of-Paradise (the) glory. Amen.

48. Sub tuum praesidium

VII
UB tú-um praesí-di-um confú-gimus,* sáncta Beneath thy protection do-we-fly O-holy (Virgin)

Dé-i Gé-ni-trix: nós-tras depre-ca-ti-ó-nes ne des-pí-ci-
God's Mother: our petitions (do) not despise

as in ne-cessi-tá-ti-bus : sed a pe-rí-cu-lis cúncetis in (our) times-of-need: but from dangers all
162 SELECTED GREGORIAN CHANTS

libera nos semper, Virgo gloriosa et deliver us always, O Virgin glorious and be-ne-dícta.

blessed.

49. Tantum ergo. I

T

Antum ergo Sacraméntum Vene-rémur So-great, therefore, (this) Sacrament, Let-us-adore (it)
cérnu-i: Et antíquum do-çuméntum Nó-vo cé-dat ri-tub-
bending-low: And (the) ancient covenant To-the-New shall-yield, to-this-
i: Praéstet fi-des supplemén-tum Sen-su-
rite: Provide-may faith, (a) supplement For-our-
um de-féctu-i.
senses’ deficiency.

2. Ge-ni-tó-ri, Ge-ni-tó-que Laus et ju-bi-lá-ti-
To (the) Father and to (the) Son Praise and jubilation,
o: Sá-lus, hónor, virtus quoque Sit et be-ne-dícti-
Salvation, honor, virtue also Be, and benediction:
50. Tantum ergo. II

Antum ergo Sacramentum Ven-erémur
So-great, therefore, (this) Sacrament, Let-us-adore (it)

cérnu-i: Et antiquum do-cumén-tum Nó-vo cé-dat
bending-low: And (the) ancient covenant To-the-New shall-yield,

rí-tu-i: Praestet fí-des suppleméntum Sén-su-um de-
to-this-rite: Provide-may faith (a) supplement For-our-senses'

defec-tu-i.

deficiency.

2. Ge-ni-tó-ri, Ge-ni-tóque Laus et ju-bi-lá-ti-o:
To (the) Father and to (the) Son Praise and jubilation,
Salvation, honor, virtue also
Be, and benediction:

Proceeding from both EQUAL be (our) praising.

Amen.

51. Tantum ergo. III

So-great, therefore, (this) Sacrament, Let-us-adore (it)

bending-low: And (the) ancient covenant To-the-New

shall-yield, to-this-rite: Provide-may faith (a) supplement

For-our-senses' deficiency.
2. Ge-ni-tó- ri, Ge-ni-tó-que Laus et ju-bi-lá-ti-o:

To (the) Father and to (the) Son Praise and jubilation,

Sá-lus, hó-nor, v ír t ús quo-que Sit et be-ne-dí-cti-o:

Salvation, honor, virtue also Be, and benediction:

Pro-cédénti ab u-tró-que Cómp ar sit laudá-ti-o.

To-Him-proceeding from both Equal be (our) praising.

A- men.

Amen,

52. Te decet laus

É dé-cet laus, * te dé-cet hýmnus,

Thee becometh praise, Thee becometh (a) hymn,

tí-bi gló-ri-a Dé-o Pátri et Fí-li-o, cum Sán-

to-Thee (be) glory God (the) Father, and (the) Son with (the) Holy


Ghost, unto ages of-ages.

A- men.

A- men.
53. Te Deum

(Simple Tone)

E Dé-um lau-dá-mus: * te Dómi-num
Thee God we-praise: Thee (the) Lord

confi-témur. Te ae-térum Pá-trem ómnis térра ve-ne-
we-confess. Thee (the) everlasting Father all (the) earth worships.

rá-tur. Ti-bi ómnès Ange-li, ti-bi Caé-li et uni-
To-Thee all (the) Angels, to-Thee (the) Heavens and all

vérsae Po-testátes: Ti-bi Ché-rub-im et Sé-raphim
(the) Powers: To-Thee Cherubim and Seraphim

incessá-bi-li vo-ce proclamant: Sán-
with-unceasing voice do-cry: Holy:

ctus: Sán-
ctus:
ctus Dómi-nus Dé-us Sá-ba-oth.
Holy: Lord God of-Hosts.

Plé-ni sunt caé-li et tér-ra ma-jestá-tis gló-ri-ae tú-
Filled are heaven and earth (with-the) majesty of-the-glory of-Thee.

ae tū-

Te glo-ri-ó-sus Aposto-ló-rum chó-rus: Te Prophe-
Thee (the) glorious Apostolic choir: Thee (the) Prophets,
SELECTED GREGORIAN CHANTS 167

tārum laudā-bilis nūme-rus : Te Mārtýr-rum candi-
a praiseworthy company : Thee (the) Martyrs in-white-

In-laudat exérci-tus. Te per órbem terrā-rum robes praise, (a goodly) army. Thee through (the) extent of-the-earth

sáncta confi-té-tur Ecclé-si-a : Pá-trem imménsae in-holiness doth-confess (the) Church : Father (of) endless

ma-jestá-tis : Ve-ne-rándum tú-um vé-rum et ú-ni-cum Majesty : (That) adorable (One) Thy true and only

Fí-li-um : Sánctum quoque Pa-rácli-tum Spí-rí-tum. Son : (The) holy (One) likewise the Paraclete, the Spirit.

Tu Rex gló-ri-ae, Chrí-ste. Tu Pátris sempi-té-rnus Thou (art) King of-glory, O-Christ. Thou of-the-Father everlastingly

es Fí-li-us. Tu ad li-be-rándum susceptú-rus hó-mi-

art (the) Son. Thou, the deliverance undertaking of-man,

nem, non horru-f-sti Vírgi-nis ú-te-rum. Tu de-vícto (didst) not abhor (the) Virgin's womb. Thou, having-overcome
mörtis acúleo, a-pe-rísti cre-dénti-bus régna
death's sting, didst-open to-believers (the) kingdom
cae-ló-rum. Tu ad déxte-ram Dé-i sé-des, in
of-Heaven. Thou at (the) right-hand of-God dost-sit, in
(the) glory of-the-Father. (As) judge Thou-art-believed to-be coming.

All kneel while this verse is sung.

Te ergo quaésumus, tú-is fámulu-s súb-ve-ni, quos pre-
Thee therefore we-beseech, Thy servants to-assist whom by-Thy-
ti-ó-so sán-gui-ne red-emí-sti. Aé-ter-na fac cum
precious blood Thou-hast-redeemed. Eternally make (them) with
Sántis tú-is in gló-ri-a nume-rá-rí, Salvum fac
Saints of-Thine in glory to-be-numbered. Salvation grant
pó-pu-lum tú-um, Domí-ne, et bé-ne-dic haere-dí-tá-
(to) people of-Thine, O-Lord, and bless (the) inheritance

Et ré-ge é-os, et ex-tól-le fl-los
And rule-over them and exalt them
usque in aeternum. Per singul-os dies, bene-
even to eternity. Through every-single day we-
dicimus te. Et laudamus nomen tum in saecu-

lum, bless Thee. And we-praise the name of-Thee for ever


et in saeculum saeculi. Dignare, Domine, die
and for ever (and) ever. Be-pleased, O-Lord, today,


isto, sine peccato nos custodie re. Misere re
this-very-day, without sin us to-preserve. Have-mercy


nostri, Domine, misere re nostri. Fiat misere ricor-
on-us, O Lord, have-mercy on us. Let mercy


dia tua, Domine, super nos, quemadmodum spe-ravi-
of-Thine O-Lord (be) upon us, even-as we-have-
vimus in te. In te, Domine, spe-ravi: non
hoped in Thee. In Thee O-Lord I-have-hoped: (let me) not


con-fundar in aeternum.
be-put-to-shame for ever.
V. Be-ne-di-cá-mus Pá-trem et Fí-li-um cum Sán-cto
Let-us-bless (the) Father and (the) Son and (the) Holy
Spí-ri-tu.
Spirit.
Let-us-praise and superexalt Him for ever.
V. Be-ne-di-ctus es, Do-mi-ne, in fir-ma-men-to caé-li.
Blessed art-Thou O-Lord in the-firmament of-heaven.
R. Et lau-dá-bi-lis, et glo-ri-ó-sus, et su-per-ex-al-tá-tus
And praise-worthy and glorious and exalted-over-all
in saé-cu-la.
unto (the) ages.
V. Dó-mi-ne, ex-au-di o-ra-ti-ó-nem mé-am.
O-Lord, hear (the) prayer from-me.
R. Et clá-mor mé-us ad te vé-ni-at.
And (this) cry of-mine to Thee let-it-come.
V. Dó-mi-nus vo-bis-cum. R. Et cum spí-ri-tu tú-o.
(The) Lord (be) with-you. And with (the) spirit of-thee.
Oré-mus... Amen.
Let-us-pray... Amen.

54. Te Joseph celebrent

E, Jó-seph, cé-lebrent ágmi-na caé-li-tum: Te
Thee, Joseph, let the hosts of Heaven celebrate, Thee

cúncti ré-so-nent chri-stí-a-dum chó-ri, Qui clá-rus
let all the choirs of Christendom resound, Who, famed
méritis, júncctus es íncly-tae Cásto foé-de-re Vírgi-
ni.

for merits, wast united to the glorious Virgin in chaste wedlock.

2. Almo cum túmeram gérmine cónjugem
When, thy spouse being great with precious seed,
Admirans, dúbio tángeris ánxius,
Wonder and doubt have made thee anxious,
Afflátu súperi Fláminiis Angelus
'Tis by the divine Spirit's breath, the Angel
Concéptum púerum dócet.
Tells thee, her son has been conceived.

3. Tu nátum Dóminum stríngis, ad éxteras
Thou dost embrace thy new-born Lord, to uttermost
Ægýpti prófugum tu séqueris plágas :
Egyptian coasts thou followest Him in His exile:
Amíssum Sólýmis quaéris, et invenis,
When He is lost in Jerusalem, thou seekest and findest Him,
Míscens gáudia flétibus.
Mingling joy with tears.

4. Post mórtem réliquos sors pía cónsecrat,
After death the rest of men are blest by a loving destiny,
Palmámque eméritos glória súsccipit :
And, when they have won the palm, they are received into glory :
Tu vívens, Súperis par, frúmeris Déo,
Thou, in thy lifetime, like the Saints-above, enjoyest God,
Míra sórte béátor.
More blest by this wondrous lot.

5. Nóbis, súmma Trías, párce precántibus :
O Trinity most high, spare us as we pray,
Da Jóseph méritis sídera scándere
Grant us through Joseph's merits to rise to Heaven :
Ut tándem lícet nos tíbi pérpetim
So that at last we may perpetually to Thee
Grátum prómere cánticum. Amen.
Utter our grateful canticle. Amen:
55. Tota pulchra es

O-ta púlchra es, O Ma-rí-a, tó-ta púlchra
All fair art-thou, O Mary, all fair!

es, Et má-cu-la non est in te. Quam spe-ci-ó-sa,
art-thou, And stain (does) not exist in thee. How lovely,

quam su-á-vis in de-li-ci-is, Concepti-o il-li-bá-
how sweet in (its) delights, Thy-Conception unstained.

ta! * Vé-ni, vé-ni de Li-ba-no, vé-ni, ve-ni de Li-ba-
* Come, come from Libanus, come, come from Libanus,

no, vé-ni, vé-ni co-ro-ná-be-ris.
come, come thou-shalt-be-crowned.

2. Tu progré-de-ris ut au-ró-ra válde rú-ti-lans,
Thou goest-forth like (the) dawn exceedingly rose-colored,

Affers gáudi-a sa-lú-tis, Per te órtus est Christus
Thou-bringest (the) joys of-salvation, Through thee risen is Christ
Deus, sol justitiæ. O fulgi-da pórtæ lucis.
(our) God, (the) sun of-justice. O gleaming portal of-light.

Veni. *Come.

3. Sic-ut lì-li-um inter spí-nas: inter fí-li-as
Like (a) lily amidst brambles; among (the) daughters

Sic tu Vírgo be-ne-dícta. Tú-um re-fúlget vestí-
So (art) Thou O-Virgin blest. Thy shining raiment

like snow (is) white, Even-as (the) sun (is) the-face of-thee.

Veni. *Come.

4. In te spes vítae et vir-tú-tis, ómnis grá-ti-a
In thee (is) hope of-life and virtue, all (the) grace

Et ví-ae et ve-ri-tátis. Post te currémus in o-dó-
both of-our-way and of-the-truth. After thee we-shall-run unto (the) fra-

grance most-sweet (of thy) attractive ointments. *Come.
5. Hórtus conclúsus, fons si-gná-tus, Dé-i Gé-ni-trix,
A-garden enclosed, a-fountain sealed, God's Mother:

Et grá-ti-ae pa-ra-dí-sus; Imber áb-i-it et re-cés-
And of-grace a-paradise: (The) rain is-over and gone,
sit, hi-emstránsi-it, Jam flóres appa-ru-é-runt.* Véni.
winter is-past, Now flowers have-appeared. * Come.

6. In térra nóstra, vox au-dí-ta, vox dul-císsima,
In (this) land of-ours, a-voice (is) heard, (a) voice most-sweet,

Vox turtu-ris, vox co-lúmbae; Assúme pénnas, o co-
(the) Voice of-the-turtle, (the) voice of-the-dove; Assume (thy) pinions, O

lúmba formo-síssima! Súrge, pró-pe-ra et vé-ni.* Véni.
dove most-fair! Arise, hasten, and come. * Come.

56. Ubi caritas

- bi cá-ri-tas et á-mor, Dé-us i-bi est.
Where charity and love (are), God there is-found.
V. Congregavit nos in unum Christi amor. V. Exsultetemus, et in ipso ju-cundemur. V. Timeamus, exult, and in Him be-joyful. Let-us-fear et amemus Deum vivum. V. Et ex corde di-li-
gamus nos sin-cero.

Ant. Ubi caritas et amor, Deus ibi est. Where charity and love (are), God there is-found.

V. Simul ergo cum in unum congre-gamur: Together, then, when as one we-are-gathered:

V. Ne nos mén-te di-vi-dá-mur, ca-ve-amus. Lest we (be) in-mind divided, let-us-beware.

V. Céssent júrgi-a ma-li-gna, céssent lítes. V. Et in Ended-be quarrels malicious, ended-be strife. And in (the)
176 SELECTED GREGORIAN CHANTS

mé-di-o nostro sit Christus Deus.
midst of-us be Christ (our) God.

Ant. Ubi caritas et amor, Deus ibi est.
Where charity and love (are), God there is-found.

V. Simul quoque cum beatis videamus.
Together also with (the) blessed may-we-see.

V. Glorianter vultum tuum, Christe Deus: V. Gau-
Exultantly (the) face of-Thee, O-Christ (our) God: (A)
dium, quod est immensus, atque probum: V. Saecula
joy that is boundless and right: Ages
per infinita saeculorum. Amen.
through infinite ages. Amen.

57. Veni, Creator Spiritus

VIII 

Veni, Creator Spiritus, Mentes tuorum
Come Creator Spirit, (The) hearts of-Thy (faithful)
2. Qui dícérís Paráclitus,
Thou art-called Paraclete,
Al-tís-si-mí dónum Déí,
Of-the-Most-High gift divine,
Fons vívus, ígnis, cárítas,
Fountain of-life, fire, charity,
Et spíritális ûncíto.
And spiritual anointing.

3. Tu septífórmis múnera,
Thou sevenfold in-gifts,
Digitus pa-té-r-nae dèxterae,
Finger of-the-Father's right-hand,
Tu rite promíssum Pátris,
Thou duly promised by-the-Father,
Sermónë ditans güttura.
With-speech enriching (our) lips.

4. Accénde lúmen sènsibus,
Kindle light in-our-senses,
Infúnde amórem cór-di-bus,
Infuse love in-our-hearts,
Infírma nóstri córporis
The-weakness of-our bodies
Vir-tù-te fírmans pérteti.
With-power confirming perpetually.

5. Hóstem repéllas lóngius,
(The) enemy repel a-far,
Pacémque dónes prótinus :
And-peace give-us at-once :
Du-ctó-re sic te praévio,
(Thou our) leader, thus, Thou before (us)
Vi-té-mus, ómne nóxíum.
We-shall-avoid everything harmful.
6. Per te sciá-mus da Pátre,
Through Thee may-we-know, O-grant-it, (the) Father,
Noscámus atque Fí-li-um,
May-we-know likewise (the) Son,
Téque utriúsque Spiritum
And Thee-of-both (the) Spirit
Credámus ómni témpore.
May-we-believe at-all times.

7. Dé-o Pátri sit glória,
To-God (the) Father be glory,
Et Filio, quí a mórtuis
And to-the-Son who from (the) dead
Surréxit, ac Pa-rá-cli-to,
Has-risen and to-the-Paraclete,
In saeculórum saécula. Amen.
For ever (and) ever. Amen.

V. Re-plé-ti sunt ó-mnes Spí-ri-tu San-cto, al-le-lú-ia.
Filled were (they) all (with the) Spirit Holy, alleluia.

R. Et coe-pé-runt ló-qui, al-le-lú-ia.
And they-began to-speak, alleluia.

58. Veni, Sancte Spiritus

Eni, Sancte Spi-ri-tus, Et emit-te caé-li-tus
Come, Holy Spirit And send-out from-heaven,
Lú-cis tú-ae rá-di-um. 2. Vé-ni, pá-ter pâu-pe-rum,
Of-light of-Thine a-ray. Come Father of-the-poor,
Vé-ni, dá-tor mú-ne-rum, Vé-ni, lúmen córdi-um.
Come giver of-gifts, Come light of-hearts.


6. Si-ne tú-o nú-mi-ne, Ni-hil est in faithful. Without thy divine-power, Nothing is in hómi-ne, Ni-hil est inno-xi-um.

7. Lá-va quod est man, Nothing is harmless. Wash what is sór-di-dum, Rí-ga quod est á-ri-dum, Sá-na quod est unclean, Water what is dry, Heal what is sáuci-um.

8. Flécte quod est ri-gi-dum, Fó-ve quod est hurt. Bend what is stiff, Warm what is
180 SELECTED GREGORIAN CHANTS

frigidum, Ré-ge quod est dé-vi-um. 9. Da tú-is fi-
cold, Straighten what is
dé-li-bus, In te con-fi-dénti-bus, Sácrum septe-ná-
faithful (who) In Thee are-trusting (the) Sacred seven-gifts.
um. 10. Da virtú-tis mé-ri-tum, Da salú-tis ex-i-tum,
Give (us) virtue's reward, Give salvation's goal,
Da per-énne gáudi-um. A-men. Ál-le-lú-ia.

59. Vexilla Regis

E-xíl-la Ré-gis pród-e-unt : Fúlget
(The) banners of-the-King go-forward : Glowing-is
Crú-cis mysté-
ri-um, Qua ví-ta mó-rem pér-
tu-lit,
the-Cross's mystery, On-which Life (did) death endure,
Et mó-re té vi-tam pró-
tu-lit.
And by-His-death (did) life procure.
2. Quae vulnerata lanceae
Who wounded by-the-lance's
Mucrone dío, críminum
Point (most) cruel, of-our-sins
Ut nos la-vá-ret sór-dí-bus,
That us He-might-wash from-the-filth,
Manávit únda et sánquine.
Flowed (with) water and (with) blood.

3. Impléta sunt quae cóncinit
Fulfilled is what was-sung
(Dávid) fídéli cármínem,
(By) David's faithful hymn,
Dicéndo naciónibus:
Saying to-the-nations:
Regnávit a lígno Déus.
(There) reigns upon the-tree (a) God.

4. Arbor decóra et fúlgida,
(A) tree, comely and bright,
Ornáta Ré-gis púrpura,
Adorned (with) royal purple,
Elécta digno stipite
Chosen (from) a worthy trunk
Tam sáncta mémbrá tángere.
Such sacred limbs to-touch.

5. Beáta, cújus bráchiis
Blessed (tree) on-whose branches
Pré-ti-um pepéndit saéculi:
(The) ransom hung for-the-world:
Statéra fácta córporis,
(A) balance it-became of-His-body,
Tulltíque praeádam tárta-ri.
And-carried-off the-booty of-Hell.

6. O Crux áve, spés única,
O . Cross hail, (our) hope alone,
Hoc Passiónis témpore:
In-this Passion tide:
Pís adáuge grátiam,
For-the-good increase (their) grace,
Reíisque déle crímina.
And-for-the-guilty blot-out (their) crimes.

7. Te, fons salútis Trinitas,
To-Thee, font of-salvation, O-Trinity,
Colláudet ómns spíritus:
Praise-be GIVEN by-every soul:
Quíbus Crucís victóriam
To-Whom (the) Cross's victory
Largíris, áddé praémiun. Amen.
Thou-givest, add (the) reward. Amen.

V. E-ri-pe me, Dó-mi-ne, ab hó-mi-ne má-lo.
Deliver me, O-Lord, from (the) man of-evil.

Rv. A ví-ro i-ní-quo é-ri-pe me.
From (the) man unjust deliver me.
60. Victimaæ paschali laudes

I

I-ctimaæ paschá-li láudes * immo-lent

To-the-Victim of-Easter praises be-offered (by)

Chri-sti-á-ni. 2. Agnus red-é-mit ó-ves : Christus

Christians. The Lamb hath-redeemed the-sheep : Christ (the)

ínno-cens Pátri re-conci-li-á-vit peccató-res. 3. Mors et

innocent to-the-Father hath-reconciled sinners. Death and

ví-ta du-él-lo con-fi-xé-re mi-rándo : dux ví-tae mórtu-

life in-a-duel have-contended wondrously : the-leader of-life (tho') dead

ús, régnat ví-vus. 4. Dic nó-bis, Ma-rí-a, quid vi-

reigns alive. Tell us Mary, what thou-


sawest in (the) way? (The) tomb of-Christ living, and

gló-ri-am ví-di re-surgén-tis : 6. Ange-li-cos téstes,

the-glory I-saw of- His-arising : The-angelic witnesses,
7. Surrexit Christus spes mea: the towel, and the linen cloths. Risen is Christ hope of:

8. Scimus Christi mine: He will go before His own into Galilee. We know (that)

stum surrexisse a mortuis verum: tu nobis, victor

Christ hath risen from (the) dead truly: do Thou on us, O victor


King, have mercy. Amen. Alleluia.