

The Parish
Book of Chant

THE CHURCH MUSIC ASSOCIATION OF AMERICA

The Parish
Book of Chant

Expanded Second Edition

The Parish

Book of Chant

Expanded Second Edition

A Manual of Gregorian Chant
and a Liturgical Resource
for Scholas and Congregations

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

with a complete *Kyriale*, along with
Chants and Hymns for Occasional and Seasonal Use
and their literal English translations

Prepared for the
The Church Music Association of America

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

*and to Msgr. Andrew Wadsworth,
Executive Director, ICEL Secretariat, Washington, D.C.*

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FOREWORD TO THE SECOND EDITION

As a composer, I have learned over the years that, as exciting as premiere performances may be, what really matters is a *second* performance. And while the vast majority of my favorite works await that validating experience, I am no less gratified to see *The Parish Book of Chant* enter its next phase.

This expanded edition is the result of much user feedback (which points to many actual users—gratifying in itself). But it also comes out of personal indulgence, the opportunity not only to correct first-run omissions, but to make the book better. It is, in fact, the book we should have published in 2008 (which seems an age ago now). I only hope that ratty bindings and dog-eared pages, the result of frequent use, may sufficiently justify replacement copies a mere four years later.

Principally, this edition includes all hymn verses fully notated. It includes the Sequences, and all four Eucharistic Prayers for the Ordinary Form. It provides a complete *Kyriale*, including all 18 chant Masses, all six Credo, and all the *ad libitum* Ordinary chants. To acknowledge growing interest in the Mass Propers, it includes the *ad libitum* Communion chants listed in the *Graduale Romanum*. For the Extraordinary Form, it includes the complete *Requiem* Mass, as well as the Litany of Saints for the Easter Vigil in both Forms. All of which makes the book twice as big, and hopefully several times more useful.

The other significant change was compelled by events, and by yet another significant development in the greater world of liturgy. The promulgation of the Third Edition of the *Roman Missal* in English may not be as obvious an impetus as *Summorum Pontificum* was to the original *PBC*. Nevertheless, like all Catholic hymnographers in the English speaking world, I can hardly ignore the event. It was with utter joy that I replaced our literal-but-not-for-liturgical-use translation of the Ordinary Form of the Roman Rite with ICEL's new English translation, which comes so much closer to giving us the Latin verbatim. It is a great aesthetic improvement, for sure. But I would suggest it also goes a long way toward vindicating the Latin itself, in the ears of the leery, who never quite believed the chant represented *their* Roman Rite. As they absorb the new translation, they will begin to see in the Latin of the chant a real and ready reference, and realize that the Church's liturgy, like her faith, comes from somewhere far beyond any one language, culture, or personality.

With that in mind, I dedicate the Second Edition of *The Parish Book of Chant* to Msgr. Andrew Wadsworth, Executive Director of the ICEL Secretariat in Washington, D.C., and a leading architect of the new English translation of the Roman Missal.

* * *

For this second edition, I am especially indebted to Professor Peter Kwasniewski, Wyoming Catholic College, who provided several much-improved translations and other helpful editorial suggestions. His proficiency in both the music and language of the Latin liturgy never ceases to amaze and inspire me. Thanks also to Greg Bennett, with his eye for detail, and Kathy Pluth, always ready with a pertinent comment.

— Richard Rice, Editor
www.RiceScores.com

FOREWORD TO THE FIRST EDITION

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

(2 Cor. 5: 17, KJV)

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

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

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

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

The present collection is offered, then, as a direct response to the Holy Father's call for this mutual enrichment. We have included the Order of Mass for both Ordinary and Extraordinary Forms of the Roman Rite, with their musical settings. Rather than reproducing the official English version of the modern Roman Rite, we have instead provided English translations that render the Latin as faithfully and as elegantly as possible. [This new edition uses the recently published English translation of the Roman Missal, Third Edition.] For the Ordinary Form, we have selected Eucharistic Prayer I, the Roman Canon, to

[†] cf. Constitution on the Sacred Liturgy § 112, 116.

show as clearly as possible the concordance between the two Forms of Mass. [All four EPs are included in the new edition.]

Our Order of Mass is necessarily limited to the ordinary (unvarying) texts, and congregations that celebrate Mass in Latin regularly, under either Form, will need to supplement this collection with the texts proper to each celebration (prayers, readings, prefaces, proper chants).

Following the Orders of Mass, we include a dozen settings of the Mass Ordinary (Kyrie, Gloria, Sanctus, Agnus Dei), four settings of the Credo, and various other ordinary chants. [The complete *Kyriale* is included in the new edition.] We have given only minimal directions for specific uses of the various Mass Ordinaries. Indeed, congregations are free to choose the settings that best serve their needs, and may even mix and match movements from a variety of Ordinaries.

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

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

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

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

Those intending to use this collection in the context of the Ordinary Form have the luxury, when introducing (or *re*-introducing) chant into the parish repertoire, of taking a gradualist approach, inserting chants at various points during the Mass as their congregations can absorb them. Occasional and seasonal chants provide a good starting point. Nevertheless, the goal of the liturgical movement has always been, and remains, the full, conscious, and active participation of the faithful *in the Mass itself*.

That means, first and foremost, singing the parts of the Mass—the responses and chants from the Order of Mass itself—and not relying exclusively on extra-liturgical hymnody (whether in Latin or English) to foster participation. To this end, the priest must lead with his own chant. Never forget that a fully-chanted Mass, as prescribed by the modern *Graduale Romanum*, remains the ideal for the new Mass, no less than for the old.

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

* * *

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

—Richard Rice, Editor

ORDER OF SUNG MASS


Ordinary Form of the Roman Rite

with Missa Jubilate Deo

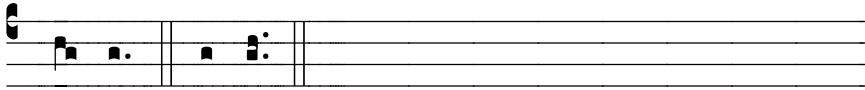
Introductory Rite

INTROIT (*Entrance Chant*), proper to the day

SIGN OF THE CROSS



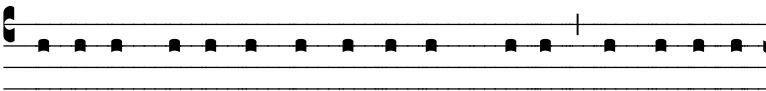
I N nó-mi-ne Patris, et Fí-li-i, et Spí-ri-tus



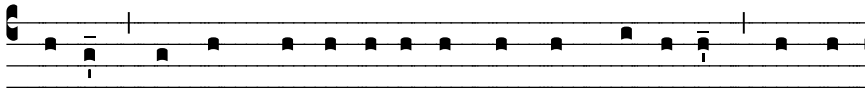
Sancti. R. Amen.

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

GREETING



G Rá-ti-a Dó-mi-ni nostri Je-su Christi, et cá-ri-tas



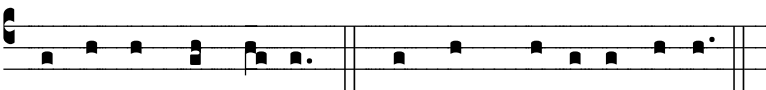
De-i, et commu-ni-cá-ti-o Sancti Spí-ri-tus sit cum



ómni-bus vo-bis. R. Et cum spí-ri-tu tu-o.

∿ The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. R. And with your spirit.

or:



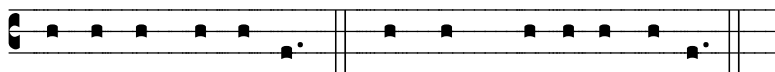
D Ó-mi-nus vo-bíscum. R. Et cum spí-ri-tu tu-o.
Pax vo-bis. (*If the celebrant is a bishop*)

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

† Translations of liturgical texts are taken from the English translation of *The Roman Missal*, Third Edition © 2011, International Committee on English in the Liturgy, Inc. All rights reserved.

or:

D



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

PENITENTIAL ACT †

The priest invites the faithful, saying:

Fratres, agnoscámus peccáta nostra, ut apti simus ad sacra mystéria celebránda.

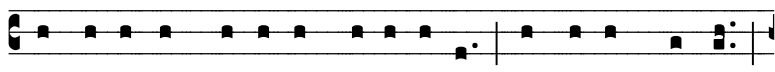
Brethren, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

*1. The Confiteor is recited by all:*Confíteor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitátione, verbo, ópere et omissióne: [*strike breast three times*] mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, omnes Angelos et Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

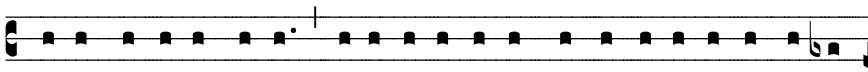
I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

and may be sung:

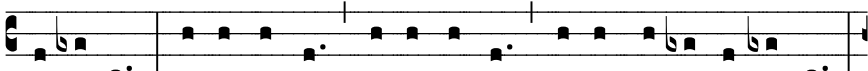
C



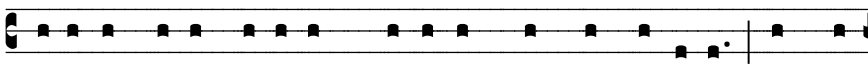
Onfí-te- or De- o omnipoténti et vobis, fratres,



qui- a peccávi nimis cogi-ta-ti- óne, verbo, ópe-re et omis-

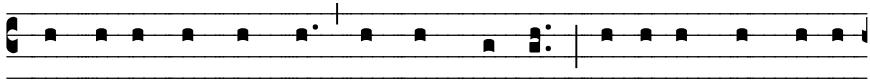


si- óne: me- a culpa, me- a culpa, me- a má-xima culpa.

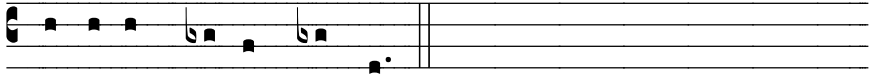


Ide- o precor be- átam Ma-rí- am semper Vírginem, omnes

† Three forms are given in the *Missale Romanum*. When the Sprinkling Rite is celebrated, the Penitential Act is omitted, and the *Asperges me* (p. 34) is sung (with *Gloria Patri* ad lib.).



Ange-los et Sanctos, et vos, fratres, o-rá-re pro me ad



Dóminum De- um nostrum.

After which, the priest concludes with the Absolution:

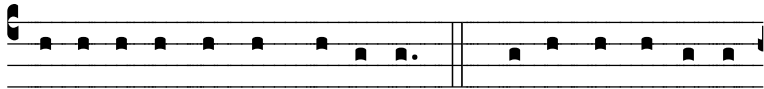
Misereátur nostri omnipotens Deus May almighty God have mercy on
et, dimíssis peccátis nostris, perdú- us, forgive us our sins, and bring
cat nos ad vitam ætérnam. us to everlasting life.

R. Amen.

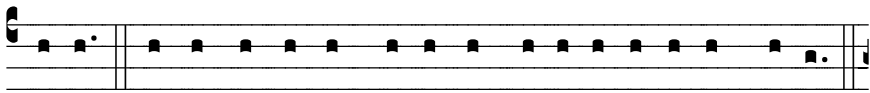
R. Amen.

2. *Alternatively, this dialogue may be sung in place of the Confiteor:*

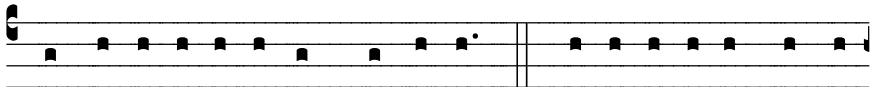
2



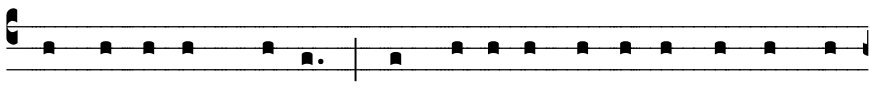
MI-se-ré-re nostri, Dómi-ne. R. Qui- a peccá-vimus



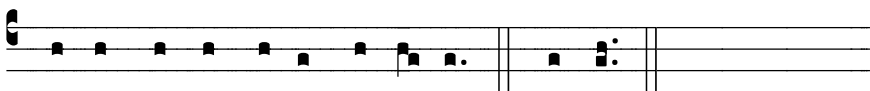
ti-bi. √. Osténde no-bis Dómi-ne, mi-se-ri-córdi- am tu- am.



R. Et sa-lu-tá-re tu- um da no-bis. √. Mi-se-re- á-tur nostri



omní-po-tens De- us et, dimissis peccá- tis nostris, per-

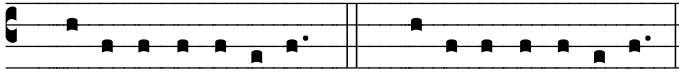


dú-cat nos ad vi-tam æ-térnam. R. Amen.

√. Have mercy on us, O Lord. R. For we have sinned against you.
√. Show us, O Lord, your mercy. R. And grant us your salvation.
√. May almighty God have mercy on us, forgive us our sins, and bring
us to everlasting life. R. Amen.

3. Or, these petitions and responses may be said or sung:

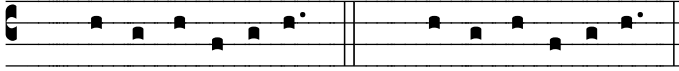
Qui missus es sanare contritos You were sent to heal the con-
corde: trite of heart:



3

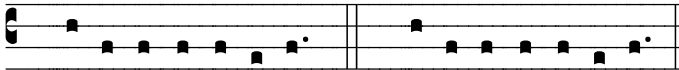
☩. Ký-ri- e e-lé- i-son. ☩. Ký-ri- e e-lé- i-son.
Lord, have mercy.

Qui peccatores vocare venisti: You came to call sinners:



☩. Christe e-lé- i-son. ☩. Christe e-lé- i-son.
Christ, have mercy.

Qui ad dexteram Patris sedes, ad in- You are seated at the right hand
terpellandum pro nobis: of the Father to intercede for us:

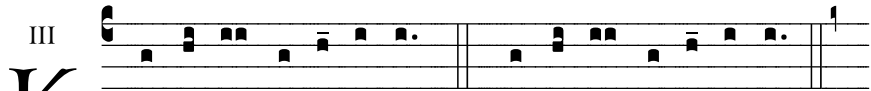


☩. Ký-ri- e e-lé- i-son. ☩. Ký-ri- e e-lé- i-son.
Lord, have mercy.

Absolution, as above.

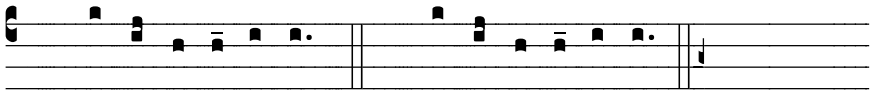
KYRIE †

Missa XVI



4

Y-ri- e e-lé- i-son. ☩. Ký-ri- e e-lé- i-son.



☩. Christe e-lé- i-son. ☩. Christe e-lé- i-son.



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

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

Other settings, pp. 60, 63, 66, 69, 72, 75, 79, 82, 85, 88, 91, 94, 97, 100, 103, 107, 108, 125 ff.

† The Kyrie follows the first and second option for the Penitential Act, but is omitted if the third option is used. In the Ordinary Form of the Roman Rite, the six-fold Kyrie is sung. Settings that use the same music for each petition (traditionally marked *iii.*) are repeated only once. When using a through-composed setting, the triple invocation may be sung.

GLORIA

Missa VIII

5

V

G Ló-ri-a in excélsis De-o. Et in terra pax homí-
 ni-bus bonæ vo-luntá-tis. Laudá-mus te. Bene-dí-cimus
 te. Ado-rá-mus te. Glo-ri-fi-cámus te. Grá-ti-as á-gimus
 ti-bi propter magnam gló-ri-am tu-am. Dómi-ne De-us,
 Rex cæ-lé-stis, De-us Pa-ter omní-pot-ens. Dómi-ne Fi-li
 u-ni-gé-ni-te, Je-su Chri-ste. Dómi-ne De-us, Agnus
 De-i, Fí-li-us Pa-tris. Qui tollis peccá-ta mun-di, mi-se-
 ré-re no-bis. Qui tollis peccá-ta mundi, súsci-pe depre-
 ca-ti-ónem no-stram. Qui sedes ad déxte-ram Pa-tris, mi-
 se-ré-re no-bis. Quó-ni-am tu so-lus sanctus. Tu so-lus



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

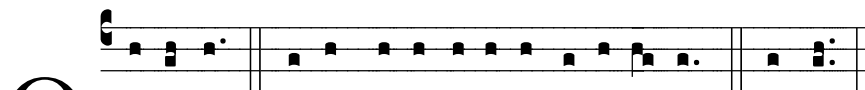


cto Spí-ri-tu, in gló-ri-a De-i Pa-tris. A-men.

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

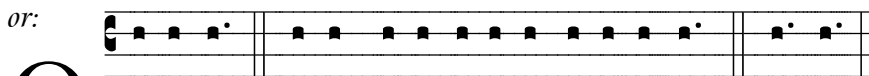
Other settings, pp. 60, 63, 67, 70, 73, 76, 79, 85, 88, 91, 94, 97, 100, 103, 124, 131 ff.

COLLECT (Opening Prayer), proper to the day



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

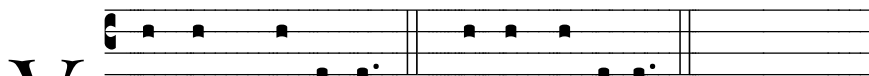
Let us pray... [Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God,] for ever and ever. R. Amen.



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

Liturgy of the Word

AFTER THE FIRST READING

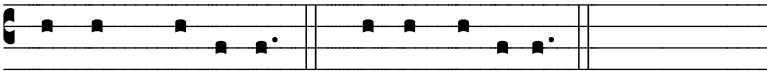


V Erbum Dómi-ni. R. De- o grá-ti- as.

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

GRADUAL CHANT (or Responsorial Psalm), proper to the day


AFTER THE SECOND READING

V 


Erbum Dómi-ni. *℞.* De- o grá- ti- as.

ALLELUIA CHANT, proper to the day

or using a simple melody with psalm tone (for other settings, see p. 141):


6 *VI* 

A L-le-lú-ia, alle-lú-ia, alle-lú-ia.




On Easter, Pentecost, and Corpus Christi, the SEQUENCE precedes the Alleluia (see p. 142 ff.)

During Lent, in place of the Alleluia, the TRACT is sung, which may be replaced by the GOSPEL ACCLAMATION, using a simple melody:

7 *Ia* 

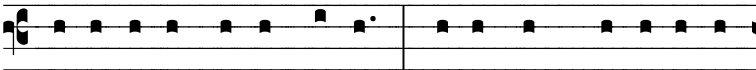
L Aus ti- bi, Christe, Rex æ-térnæ gló- ri- æ.

Praise to you, [Lord Jesus] Christ, King of endless glory.

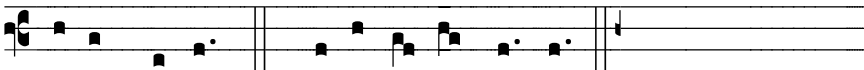


or by the following PSALM AND RESPONSE

Ps (50)51: 1-4

8 

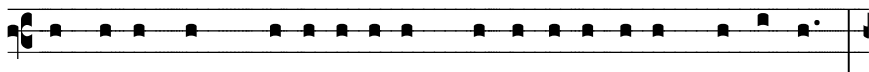
M I-se-ré-re me- i De- us: * secúndum mi-se-ri-cór-



di- am tu- am. *℞.* Mi-se-ré- re me- i.

v. Have mercy on me, O God, according to your great mercy.

℞. Have mercy on me.

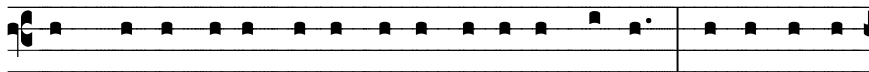


2. Et secúndum multi-túdinem mi-se-ra-ti- ónum tu- á-rum:*

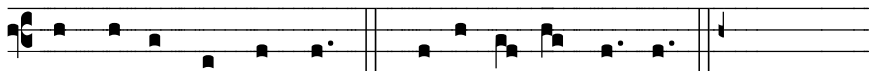


de-le in-iqui-tá-tem me- am. *R.* Mi-se-ré- re me- i.

And according to the multitude of your mercies blot out my iniquity.

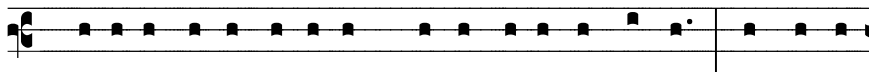


3. Ampli- us lava me ab in-iqui-tá-te me- a: * et a peccá-

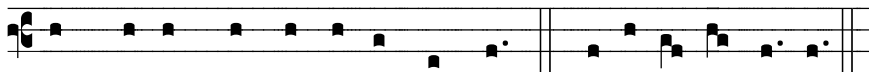


to me- o munda me. *R.* Mi-se-ré- re me- i.

Wash me yet more from my iniquity, and cleanse me from my sin.



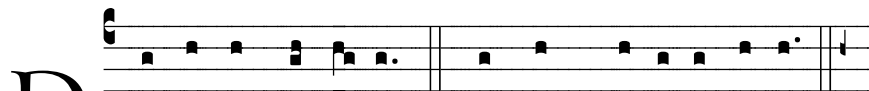
4. Quóni- am in-iqui-tá-tem me- am ego cognóscó: * et peccá-



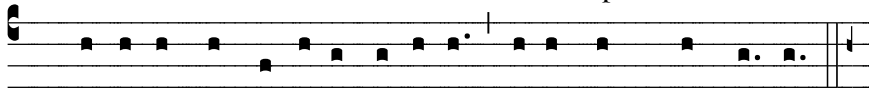
tum me- um contra me est semper. *R.* Mi-se-ré- re me- i.

For I know my iniquity, and my sin is always before me.

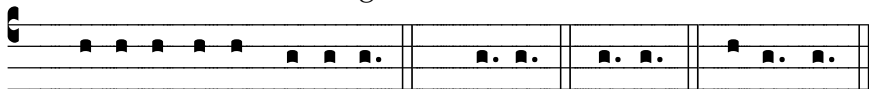
AT THE GOSPEL



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



γ. ✠ Lécti- o sancti Evangé-li- i secúndum Matthæ- um.†

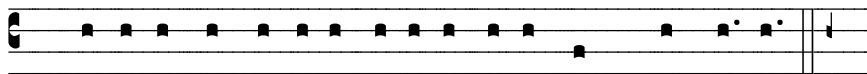


R. Gló-ri- a ti-bi Dómine. † Marcum Lu- cam Jo- ánnem.

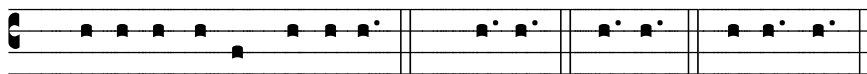
The Lord be with you. *R.* And with your spirit. γ. ✠ A reading from the holy Gospel according to *N.* *R.* Glory to you, O Lord.

*or:***D**

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



y. ✠ Lécti- o sancti Evangé-li- i secúndum Matthæ- um. †



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

*AFTER THE GOSPEL***V**

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

The Gospel of the Lord. R. Praise to you, Lord Jesus Christ.

*or:***V**

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

*CREDO (Credo III, p. 114)**Stand*

Credo in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómínes et propter nostram salútem descéndit de cælis.

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven,

Here all bow

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

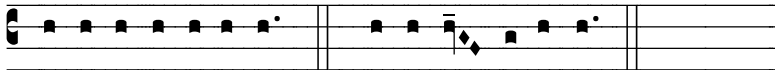
Crucifíxus étiam pro nobis: sub
Póntio Piláto passus, et sepúltus
est. Et resurréxit tértia die, secún-
dum Scriptúras. Et ascéndit in cæ-
lum: sedet ad déxteram Patris. Et
íterum ventúrus est cum glória ju-
dicáre vivos et mórtuos: cujus
regni non erit finis. Et in Spíritum
Sanctum, Dóminum et vivificán-
tem: qui ex Patre, Filióque pro-
cédit. Qui cum Patre, et Fílio
simul adorátur, et conglorificatur:
qui locútus est per Prophétas. Et
unam, sanctam, cathólicam et
apostólicam Ecclésiám. Confíteor
unum baptísma in remisiónem
peccatorum. Et expecto resurrecti-
ónem mortuorum. Et vitam ven-
túri sæculi. Amen.

AND BY THE HOLY SPIRIT WAS
INCARNATE OF THE VIRGIN MARY,
AND BECAME MAN.


For our sake he was crucified
under Pontius Pilate, he suffered
death and was buried, and rose
again on the third day in accord-
ance with the Scriptures. He
ascended into heaven and is seat-
ed at the right hand of the Father.
He will come again in glory to
judge the living and the dead and
his kingdom will have no end. I
believe in the Holy Spirit, the
Lord, the giver of life, who pro-
ceeds from the Father and the Son,
who with the Father and the Son
is adored and glorified, who has
spoken through the prophets. I
believe in one, holy, catholic and
apostolic Church. I confess one
Baptism for the forgiveness of sins
and I look forward to the resurrec-
tion of the dead and the life of the
world to come. Amen.

Other settings, pp. 110, 112, 117, 119, 121

*PRAYER OF THE FAITHFUL, to which a response may be sung following
each petition, using these or other formulas*

 9

K Y-ri- e e-lé- i-son. R. Ký-ri- e e-lé- i-son.
Lord, have mercy.

or:  10

U T nos exaudí-re digné-ris. R. Te rogámus, audi nos.
That you would deign to hear us. R. We beseech you, hear us.

Liturgy of the Eucharist

OFFERTORY CHANT, proper to the day

OFFERTORY PRAYERS

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

Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

When the Offertory chant is not sung, the prayers are audible, and all respond:

℣. Benedíctus Deus in sæcula.

℣. Blessed be God for ever.

Per hujus aquæ et vini mystérium ejus efficiámur divinitátis consórtes, qui humanitátis nostræ fieri dignátus est párticeps.

By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

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

Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

℣. Benedíctus Deus in sæcula.

℣. Blessed be God for ever.

In spírítu humilitátis et in ánimo contríto suscipiámur a te, Dómine; et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Domine Deus.

With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

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

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

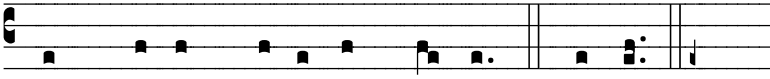
∿. Oráte, fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

∿. Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

℣. Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram totiúsque Ecclésiæ suæ sanctæ.

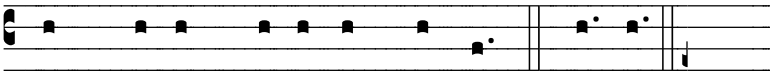
℣. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

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

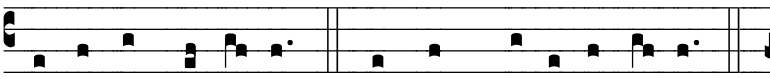
P  Er Christum Dómi-num nostrum. R. Amen.

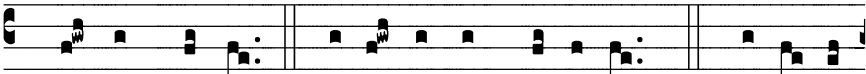
We ask this (Grant this) through Christ our Lord. R. Amen.

or:

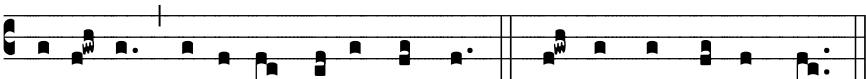
P  Er Christum Dómi-num nostrum. R. Amen.

PREFACE DIALOGUE, SOLEMN TONE (Sundays and Feasts)

D  Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o. 11



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



agámus Dómino De- o nostro. R. Dignum et justum est.

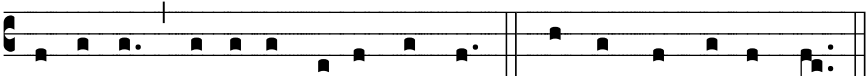
Ÿ. The Lord be with you. R. And with your spirit. Ÿ. Lift up your hearts.
R. We lift them up to the Lord. Ÿ. Let us give thanks to the Lord our
God. R. It is right and just.

PREFACE DIALOGUE, FERIAL TONE (Weekdays)

D  Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o. 12



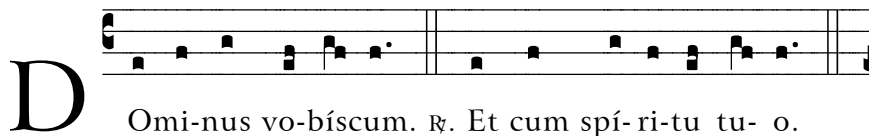
Ÿ. Sursum corda. R. Habémus ad Dóminum. Ÿ. Grá-ti- as



a-gámus Dómino De- o nostro. R. Dignum et justum est.

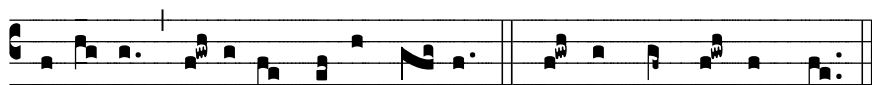
PREFACE DIALOGUE, MOST SOLEMN TONE (*Solemnities*)

13

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



γ. Sursum corda. R. Habé-mus ad Dómi-num. γ. Grá-ti- as



agá-mus Dómi-no De- o nostro. R. Dignum et ju- stum est.

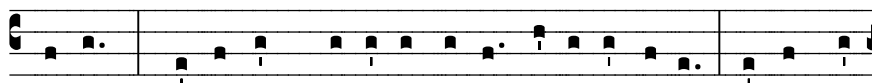
PREFACE, proper to the season or occasion

SANCTUS

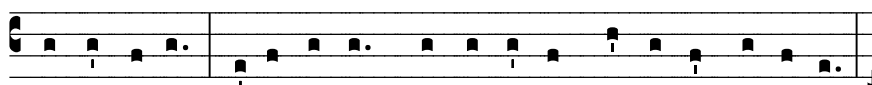
Missa XVIII

14

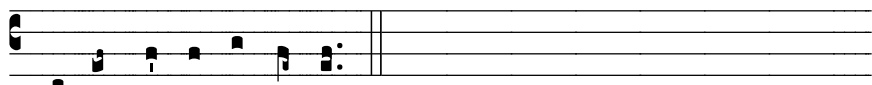
S  Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-



ba- oth. Ple-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna



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



Ho-sánna in excél-sis.

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Other settings, pp. 61, 65, 68, 71, 74, 77, 80, 83, 87, 92, 95, 98, 102, 105, 106, 107, 136 ff.

Eucharistic Prayer

EUCCHARISTIC PRAYER I, Roman Canon (II p. 19; III p. 21; IV p. 23)

TE IGITUR, clementíssime Pater, per Jesum Christum, Fílium tuum, Dóminum nostrum, súpplīces rogá-mus ac pétimus, uti accépta hábeas et benedícas hæc dona, hæc múne-ra, hæc sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* [Benedícto] et Antístite nostro *N.* et ómnibus orthodóxis atque cathólicæ et apostólicæ fidei cultó-ribus.

Meménto, Dómine, famulórum famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cógnita est et nota devó-tio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium lau-dis, pro se suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibi-que reddunt vota sua ætérno Deo, vivo et vero.

The beginning of the following prayer varies on major feast days:

Communicántes, et memóriam ve-nerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph, ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, (Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Mat-thæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Jo-

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblem-ished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant *N.* our Pope and *N.* our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Remember, Lord, your servants *N.* and *N.* and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemp-tion of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Mat-thew, Simon and Jude; Linus, Cle-tus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus,

ánnis et Pauli, Cosmæ et Damiáni) et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniamur auxílio. (Per Christum Dóminum nostrum. Amen.)

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

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris: ut nobis Corpus et Sanguis fiat dilectíssimi Fílii tui, Dómini nostri Jesu Christi.

Qui, prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens benedíxit, fregit, dedítque discíplis suis dicens:

ACCÍPITE ET MANDUCÁTE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADÉTUR.

Símili modo, postquam cenátum est, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas, item tibi grátias agens benedíxit, dedítque discíplis suis, dicens:

John and Paul, Cosmas and Damian) and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. (Through Christ our Lord. Amen.)

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. (Through Christ our Lord. Amen.)

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

ACCÍPITE ET BÍBITE EX EO
OMNES: HIC EST ENIM CALIX
SÁNGUINIS MEI, NOVI ET ÆTÉR-
NI TESTAMÉNTI, QUI PRO VOBIS
ET PRO MULTIS EFFUNDÉTUR
IN REMISSIÓNEM PECCATÓRUM.
HOC FÁCITE IN MEAM COMMEM-
ORATIÓNEM.

TAKE THIS, ALL OF YOU, AND
DRINK FROM IT, FOR THIS IS
THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT, WHICH
WILL BE Poured OUT FOR YOU
AND FOR MANY FOR THE FOR-
GIVENESS OF SINS. DO THIS IN
MEMORY OF ME.

MEMORIAL ACCLAMATION, following the consecration

15

M Ysté-ri- um fí- de- i. *or:* Mysté-ri- um fí-de- i.

℞. Mortem tu- am annunti- ámus, Dó- mi- ne, et tu- am

re- surrecti- ónem confi- témur, do- nec vé- ni- as.

The mystery of faith. ℞. We proclaim your Death, O Lord, and profess your Resurrection until you come again.

or: Quotiescúmque manducámus panem hunc et cálicem bíbimus, mortem tuam annuntiámus, Dómine, donec vénias.

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

or: Salvátor mundi, salva nos, qui per crucem et resurrectionem tuam liberásti nos.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi, Fílii tui, Dómini nostri, tam beátæ passiónis, necnon et ab ínferis resurrectionis, sed et in cælos gloriósæ ascensiónis: of- féri- mus præcláræ majestáti tuæ de tuis donis ac datis hóstiám puram,

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the

hóstiam sanctam, hóstiam immaculátam, panem sanctum vitæ ætérnæ et cálicem salútis perpétuæ.

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

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

Meménto étiam, Dómine, famulórum famularúmque tuárum *N.* et *N.*, qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indúlgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

Nobis quoque peccatóribus fámulis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphanó, Mat-

gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)

Remember also, Lord, your servants *N.* and *N.*, who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. (Through Christ our Lord. Amen.)

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Ste-

thía, Bárnaba, (Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia) et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

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

AFTER THE CANON (the Great Amen)

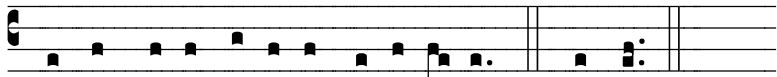
Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória

phen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours,

P



Er ómni- a sæcu- la sæcu- ló- rum. R. Amen.

For ever and ever. R. Amen.

Communion Rite: p. 26

EUCCHARISTIC PRAYER II

Vere Sanctus es, Dómine, fons omnis sanctitátis.

Hæc ergo dona, quæsumus, Spíritus tui rore sanctifica, ut nobis Corpus et Sanguis fiant Dómini nostri Jesu Christi.

Qui cum Passióni voluntárie tradératur, accépit panem et grátias agens fregit, dedítque discíplis suis, dicens:

You are indeed Holy, O Lord, the fount of all holiness.

Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dew-fall, so that they may become for us the Body and Blood of our Lord Jesus Christ.

At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:

ACCÍPITE ET MANDUCÁTE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADÉTUR.

Símili modo, postquam cenátum est, accípiens et cálicem, íterum grátias agens dedit discíplis suis, dicens:

ACCÍPITE ET BÍBITE EX EO OMNES: HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET ÆTÉRNI TESTAMÉNTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM. HOC FÁCITE IN MEAM COMMÉMORATIÓNEM.

Mystérium fidei... (*p. 17*)

Mémores ígitur mortis et resurrecciónis ejus, tibi, Dómine, panem vitæ et cálicem salutis offérimus, grátias ágentes qui nos dignos habuísti astáre coram te et tibi ministráre.

Et súpplīces deprecámur ut Córporis et Sánguīnis Christi partícipes a Spírītu Sancto congregémur in unum.

Recordáre, Dómine, Ecclésiæ tuæ toto orbe diffúsæ, ut eam in caritáte perfícias una cum Papa nostro *N.* [Benedícto] et Epíscopo nostro *N.* et unívērso clero.

Meménto étiam fratrum nostrórum, qui in spe resurrecciónis dormiérunt, omniúmque in tua miseratióne defunctórum, et eos in lumen vultus tui admítte. Omnium nostrum, quæsumus, miserére, ut cum beáta Dei Genetríce Vírgine María, beátis Apóstolis et ómnibus Sanctis, qui tibi a sæculo placuérunt, ætér-

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith...

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.

Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with *N.* our Pope and *N.* our Bishop and all the clergy.

Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with the blessed Apostles, and all

næ vitæ mereámur esse consórtes,
et te laudémus et glorificémus, per
Fílium tuum Jesum Christum.

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti, in
unitáte Spíritus Sancti, omnis honor
et glória per ómnia sæcula sæculó-
rum. Amen.

Communion Rite: p. 26

EUCCHARISTIC PRAYER III

Vere Sanctus es, Dómine, et mérito
te laudat omnis a te cóndita crea-
túra, quia per Fílium tuum, Dómi-
num nostrum Jesum Christum, Spí-
ritus Sancti operánte virtúte, vivífi-
cas et sanctíficas univérsa, et pópu-
lum tibi congregáre non désinis, ut
a solis ortu usque ad occásum oblá-
tio munda offerátur nómini tuo.

Súpplices ergo te, Dómine, depre-
cámur, ut hæc múnera, quæ tibi
sacránda detúlimus, eódem Spíritu
sanctificáre dignéris, ut Corpus et
Sanguis fiant Fílii tui Dómini no-
stri Jesu Christi, cujus mandáto hæc
mystéria celebrámus.

Ipsé enim in qua nocte tradebátur
accépit panem et tibi grátias agens
benedíxit, fregit, dedítque discípulis
suis, dicens:

ACCÍPITE ET MANDUCÁTE EX
HOC OMNES: HOC EST ENIM
CORPUS MEUM, QUOD PRO
VOBIS TRADÉTUR.

the Saints who have pleased you
throughout the ages, we may
merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

Through him, and with him, and
in him, O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours, for
ever and ever. Amen.

You are indeed Holy, O Lord,
and all you have created rightly
gives you praise, for through
your Son our Lord Jesus Christ,
by the power and working of the
Holy Spirit, you give life to all
things and make them holy, and
you never cease to gather a peo-
ple to yourself, so that from the
rising of the sun to its setting a
pure sacrifice may be offered to
your name.

Therefore, O Lord, we humbly
implore you: by the same Spirit
graciously make holy these gifts
we have brought to you for con-
secration, that they may become
the Body and Blood of your Son
our Lord Jesus Christ, at whose
command we celebrate these
mysteries.

For on the night he was betrayed
he himself took bread, and, giving
you thanks, he said the blessing,
broke the bread and gave it to
his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT
OF IT, FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR
YOU.

Símili modo, postquam cenátum est, accípiens cálicem, et tibi grátias agens benedíxit, dedítque discíplulis suis, dicens:

ACCÍPITE ET BÍBITE EX EO OMNES: HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET ÆTÉRNI TESTAMÉNTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM. HOC FÁCITE IN MEAM COMMÉMORATIÓNEM.

Mysterium fidei... (*p. 17*)

Mémores ígitur, Dómine, ejúsdem Fílii tui salutíferæ passiónis necnon mirábilis resurrectiónis et ascensiónis in cælum, sed et præstolántes álterum ejus advéntum, offérimus tibi, grátias referéntes, hoc sacrificium vivum et sanctum.

Réspice, quæsumus, in oblatiónem Ecclésiæ tuæ et, agnóscens Hóstiam, cujus voluísti immolatióne placári, concéde, ut qui Córpo et Sáanguine Fílii tui refícimur, Spírítu ejus Sancto repléti, unum corpus et unus spírítus inveniámur in Christo.

Ipse nos tibi perficiat munus ætérnum, ut cum eléctis tuis hereditátem cónsequi valeámus, in primis cum beatíssima Vírgine, Dei Genetríce, María, cum beátis Apóstolis tuis et gloriósis Martýribus (cum Sancto *N.*) et ómnibus Sanctis, quorum intercessióne perpétuo apud te confidimus adjuvári.

In a similar way, when supper was ended, he took the chalice, and, giving you thanks, he said the blessing, and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith...

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with your blessed Apostles and glorious Martyrs (with Saint *N.*) and with all the Saints, on whose constant intercession in your presence we rely for unailing help.

Hæc Hóstia nostræ reconciliatiónis profíciat, quæsumus, Dómine, ad totíus mundi pacem atque salútem. Ecclésiám tuam, peregrinántem in terra, in fide et caritaté firmáre dignéris cum fámulo tuo Papa nostro *N.* [Benedícto], et Epíscopo nostro *N.*, cum episcopáli órđine et univérso clero et omni pópulo adquisitiónis tuæ.

Votis hujus famíliæ, quam tibi astáre voluísti, adésto propítius. Omnes fílios tuos ubíque dispérsos tibi, clemens Pater, miserátus conjúnge.

Fratres nostros defúnctos et omnes qui, tibi placéntes, ex hoc sæculo transiérunt, in regnum tuum benígnus admítte, ubi fore sperámus, ut simul glória tua perénniter satiémur, per Christum Dóminum nostrum, per quem mundo bona cuncta largíris.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória per ómnia sæcula sæculórum. Amen.

Communion Rite: p. 26

EUCCHARISTIC PRAYER IV

Confitémur tibi, Pater sancte, quia magnus es et ómnia opera tua in sapiéntia et caritaté fecísti. Hóminem ad tuam imáginem condidísti, eíque commisísti mundi curam univérsi, ut, tibi soli Creatóri sérvians, creatúris ómnibus imperáret. Et cum amicitíam tuam, non obœdiens, amisisset, non eum dereliquísti in mortis império. Omnibus enim misericórditer subvenísti, ut te quæréntes invenírent. Sed et foédera

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant *N.* our Pope and *N.* our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.

To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory through Christ our Lord, through whom you bestow on the world all that is good.

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. Amen.

We give you praise, Father most holy, for you are great and you have fashioned all your works in wisdom and in love. You formed man in your own image and entrusted the whole world to his care, so that in serving you alone, the Creator, he might have dominion over all creatures. And when through disobedience he had lost your friendship, you did not abandon him to the domain of death.

pluries homínibus obtulísti eósque per prophétas erudísti in exspectatióne salutís.

Et sic, Pater sancte, mundum dilexísti, ut compléta plenitúdine témporum, Unigénitum tuum nobis mitteres Salvatórem. Qui, incarnátus de Spírítu Sancto et natus ex María Vírgine, in nostra condiciónis forma est conversátus per ómnia absque peccáto; salutem evangelizávit paupéribus, redemptiónem captívís, mæstis corde lætítiam. Ut tuam vero dispensatiónem impléret, in mortem trádidit semetípsum ac, resúrgens a mórtuis, mortem destrúxit vitámque renovávit.

Et, ut non ámplius nobismetípsis viverémus, sed sibi qui pro nobis mórtuus est atque surréxit, a te, Pater, misit Spírítum Sanctum primitías credéntibus, qui, opus suum in mundo perfíciens, omnem sanctificatiónem compléret.

Quæsumus ígitur, Dómine, ut idem Spírítus Sanctus hæc múnera sanctificáre dignétur, ut Corpus et Sanguis fiant Dómini nostri Jesu Christi ad hoc magnum mystérium celebrándum, quod ipse nobis relíquit in fœdus ætérnum.

Ipse enim, cum hora venísset ut glorificarétur a te, Pater Sancte, ac dilexísset suos qui erant in mundo, in finem diléxit eos: et cenántibus illis accépit panem, benedíxit ac fregit, dedítque discíplis suis, dicens:

For you came in mercy to the aid of all, so that those who seek might find you. Time and again you offered them covenants and through the prophets taught them to look forward to salvation.

And you so loved the world, Father most holy, that in the fullness of time you sent your Only Begotten Son to be our Savior. Made incarnate by the Holy Spirit and born of the Virgin Mary, he shared our human nature in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to the sorrowful of heart, joy. To accomplish your plan, he gave himself up to death, and, rising from the dead, he destroyed death and restored life.

And that we might live no longer for ourselves but for him who died and rose again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing to perfection his work in the world, he might sanctify creation to the full.

Therefore, O Lord, we pray: may this same Holy Spirit graciously sanctify these offerings, that they may become the Body and Blood of our Lord Jesus Christ for the celebration of this great mystery, which he himself left us as an eternal covenant.

For when the hour had come for him to be glorified by you, Father most holy, having loved his own who were in the world, he loved them to the end: and while they were at supper, he took bread, blessed and broke it, and gave it to his disciples, saying,

ACCÍPITE ET MANDUCÁTE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADÉTUR.

Símili modo, accípiens cálicem, ex genímine vitis replétum, grátias egit, dedítque discíplis suis, dicens:

ACCÍPITE ET BÍBITE EX EO OMNES: HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET ÆTÉRNI TESTAMÉNTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM. HOC FÁCITE IN MEAM COMMEMORATIÓNEM.

Mysterium fidei... (*p. 17*)

Unde et nos, Dómine, redemptiónis nostræ memoriále nunc celebrántes, mortem Christi ejúsque descensum ad íferos recólimus, ejus resurrectiónem et ascensiónem ad tuam dexteram profitémur, et, exspectántes ipsíus advéntum in glória, offérimus tibi ejus Corpus et Sanguinem, sacrificium tibi acceptábile et toti mundo salutáre.

Réspice, Dómine, in Hóstiam, quam Ecclésiæ tuæ ipse parásti, et concede benígnus ómnibus qui ex hoc uno pane participábunt et cálice, ut, in unum corpus a Sancto Spírítu congregáti, in Christo hóstia viva perficiántur, ad laudem glóriæ tuæ.

Nunc ergo, Dómine, ómnium recordáre, pro quibus tibi hanc oblatiónem offérimus: in primis fámuli tui, Papæ nostri *N.* [Benedícti], Epísco-pi nostri *N.* et Episcopórum órdis

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, taking the chalice filled with the fruit of the vine, he gave thanks, and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith...

Therefore, O Lord, as we now celebrate the memorial of our redemption, we remember Christ's Death and his descent to the realm of the dead, we proclaim his Resurrection and his Ascension to your right hand, and, as we await his coming in glory, we offer you his Body and Blood, the sacrifice acceptable to you which brings salvation to the whole world.

Look, O Lord, upon the Sacrifice which you yourself have provided for your Church, and grant in your loving kindness to all who partake of this one Bread and one Chalice that, gathered into one body by the Holy Spirit, they may truly become a living sacrifice in Christ to the praise of your glory.

Therefore, Lord, remember now all for whom we offer this sacrifice: especially your servant *N.* our Pope, *N.* our Bishop, and the whole Order of Bishops, all the

univérsi, sed et tótius cleri, et offeréntium, et circumstántium, et cuncti pópuli tui, et ómnium, qui te quærunt corde sincéro.

Meménto étiam illórum, qui obiérunt in pace Christi tui, et ómnium defunctorum, quorum fidem tu solus cognovisti.

Nobis ómnibus, filiis tuis, clemens Pater, concéde, ut cæléstem hereditátem cónsequi valeámus cum beáta Vírgine, Dei Genetríce, María, cum Apóstolis et Sanctis tuis in regno tuo, ubi cum univérsa creatúra, a corruptióne peccáti et mortis liberáta, te glorificémus per Christum Dóminum nostrum, per quem mundo bona cuncta largíris.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória per ómnia sæcula sæculórum. Amen.

clergy, those who take part in this offering, those gathered here before you, your entire people, and all who seek you with a sincere heart.

Remember also those who have died in the peace of your Christ and all the dead, whose faith you alone have known.

To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the Blessed Virgin Mary, Mother of God, and with your Apostles and Saints in your kingdom. There, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord, through whom you bestow on the world all that is good.

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. Amen.

Communion Rite

PATER NOSTER

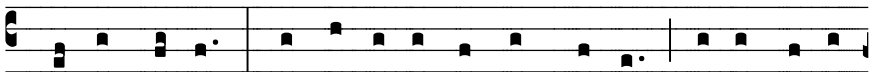
Præceptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

At the Savior's command and formed by divine teaching, we dare to say:

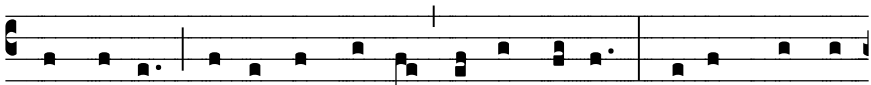
16



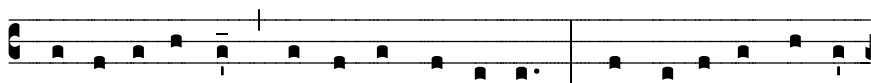
A-ter noster, qui es in cæ-lis: sancti-fi-cé-tur



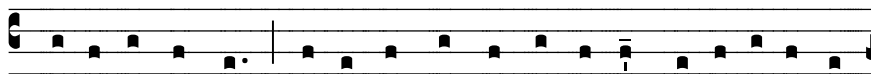
nomen tu- um; advé-ni- at regnum tu- um; fi- at vo-lún-



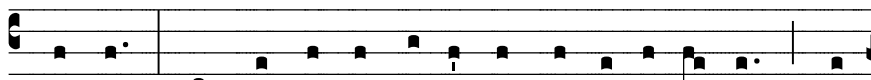
tas tu- a, sic-ut in cæ-lo, et in terra. Panem nostrum



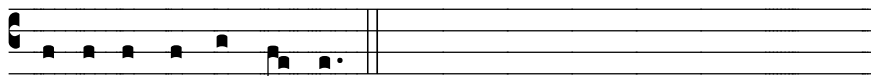
† co-ti-di- á-num da no-bis hó-di- e; et dimítte no-bis



dé-bi-ta nostra, sic-ut et nos di-mít-timus de-bi-tó-ri-bus



nostris; et ne nos indú-cas in tenta-ti- ó-nem; sed



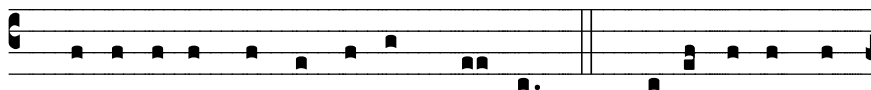
lí-be-ra nos a ma- lo.

Other settings, pp. 138, 139

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

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

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.



...Salva-tó-ris nostri Je-su Chri- sti. R. Qui- a tu- um est



regnum, et po-téstas, et gló-ri- a in sæcu- la.

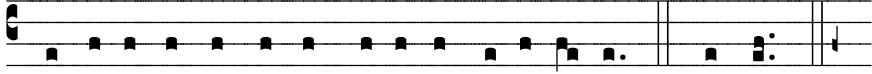
R. For the kingdom, the power and the glory are yours now and for ever.

† In the EF, the traditional “quotidianum” is used.

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

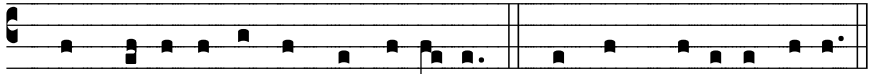
Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris.

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you; look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.



Qui vi-vis et regnas in sǣcu-la sǣcu-ló-rum. R̄. Amen.

Who live and reign for ever and ever. R̄. Amen.



ʏ. Pax Dómi-ni sit semper vobíscum. R̄. Et cum spí-ri-tu tu-o.

The peace of the Lord be with you always. R̄. And with your spirit.

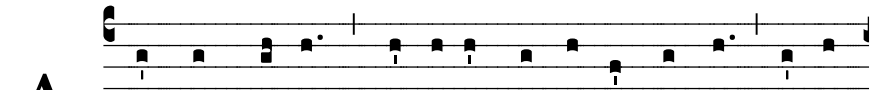
Offérte vobis pacem.

Let us offer each other the sign of peace.

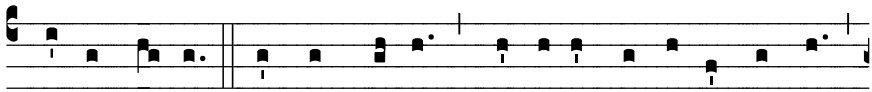
AGNUS DEI

Missa XVIII

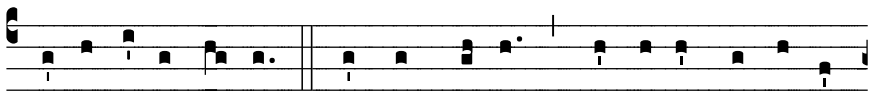
17



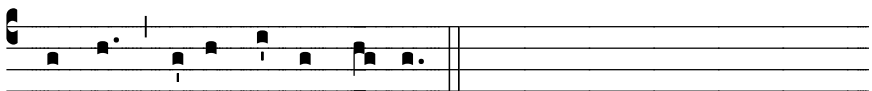
A - gnus De- i, * qui tollis peccá-ta mundi: mi-se-



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



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



mundi: dona no-bis pa-cem.

Lamb of God, you take away the sins of the world, have mercy on us.
 Lamb of God, you take away the sins of the world, have mercy on us.
 Lamb of God, you take away the sins of the world, grant us peace.

Other settings, pp. 62, 65, 68, 72, 75, 78, 81, 84, 87, 90, 93, 96, 99, 102, 105, 106, 108, 137 ff.

At the elevation:

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

∿. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

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

℞. Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION CHANT, proper to the day

(for Communion Chants ad libitum, see p. 170)

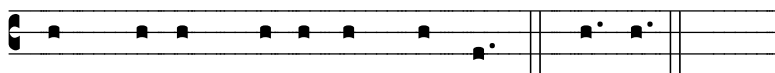
PRAYER AFTER COMMUNION, proper to the day, which concludes:



P Er Christum Dómi-num nostrum. ℞. Amen.

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

or:



P Er Christum Dómi-num nostrum. ℞. Amen.

Concluding Rite

FINAL BLESSING

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

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

et Spí-ri-tus Sanctus. R̄. Amen.

The Lord be with you. R̄. And with your spirit. γ. May almighty God bless you, the Father, and the Son, and the Holy Spirit. R̄. Amen.

or:

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

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

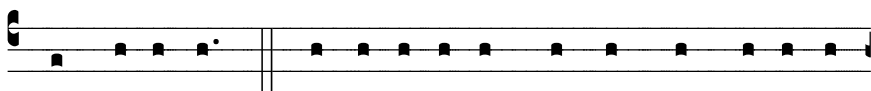
et Spí-ri-tus Sanctus. R̄. Amen.

PONTIFICAL BLESSING

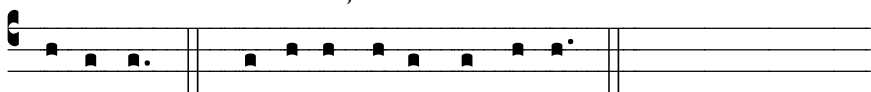
18

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

γ. Sit nomen Dómi-ni bene-díctum. R̄. Ex hoc nunc et usque



in sæcu-lum. ʒ. Adju-tó-ri-um nostrum in nómi-ne

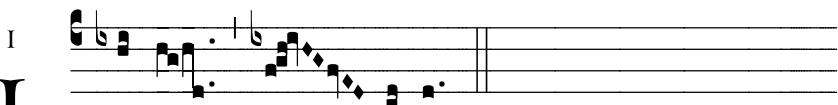


Dómi-ni. ʒ. Qui fe-cit cælum et terram.

Blessed be the name of the Lord. ʒ. Now and for ever. ʒ. Our help is in the name of the Lord. ʒ. Who made heaven and earth.

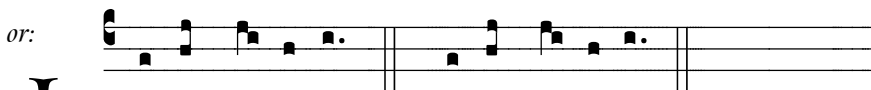
Benedicat vos, as above

DISMISSAL (Mass XI for Sundays)



19

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



20

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

Go forth, the Mass is ended. ʒ. Thanks be to God.

Other settings, pp. 62, 72, 84, 87, 96, 99

or: Ite, ad Evangélium Dómini an- nuntiándum. Go and announce the Gospel of the Lord.

or: Ite in pace, glorificándo vita Go in peace, glorifying the Lord vestra Dóminum. by your life.

or: Ite in pace. Go in peace.

From the Easter Vigil to the Second Sunday of Easter, and on the day of Pentecost:



21

- te, missa est, alle-lú-ia, alle- lú- ia.
ʒ. De- o gra- ti- as, alle-lú-ia, alle- lú- ia.

ORDER OF SUNG MASS

Extraordinary Form of the Roman Rite

ASPERGES ME, Principal Sunday Mass, outside Paschal Time *γ. Ps 50: 1*

22

VII
A -sper- ges me, * Dó-mi- ne, hyssó-po, et mundá-

bor: lavá- bis me, et su- per ni- vem de- albá- bor.

Ps. Mi- se- ré- re me- i, De- us, * se- cúndum magnam mi-

se- ri- córdi- am tu- am. Gló- ri- a Patri, et Fí- li- o, et

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

et semper, et in sæcu- la sæcu- ló- rum. A- men. † Asperges.

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow. *Ps.* Have mercy on me, O God, according to Thy great mercy. Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Versicles, Responses, and Prayer following the Asperges

γ. Osténde nobis, Dómine, misericórdiam tuam. (*P.T.* Allelúia.)

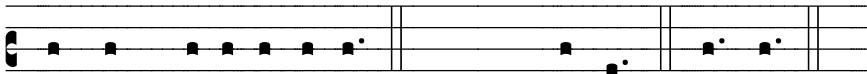
℞. Et sa- lu- tá- re tu- um da no- | bis. *P.T.* da no- bis. Alle- lú- ia.

γ. Dómine exáudi oratióem meam.

℞. Et clamor me- us ad te vé- | ni- at.

† On Passion Sunday and Palm Sunday, the *Gloria Patri* is not said, but the antiphon *Asperges me* is repeated immediately after the Psalm.

∿. Dóminus vobíscum.



℞. Et cum spí-ri-tu tu- o. ∿. Orémus...nostrum. ℞. A-men.

∿. Show us, O Lord, Thy mercy. ℞. And grant us Thy salvation. ∿. O Lord, hear my prayer. ℞. And let my cry come unto Thee. ∿. The Lord be with you. ℞. And with thy spirit. ∿. Let us pray: Hear us, O holy Lord, Almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place. Through Christ our Lord. ℞. Amen.

Another tune: *ad libitum* I (see also p. 140)

VII
A -sperges me, * Dó-mine, hyssó-po, et mundá-bor:

23

lavá-bis me, et super ni-vem de- albá-bor. ∿. Miserére.

as above

VIDI AQUAM, *Sundays in Paschal Time*

(Easter Sunday through Pentecost Sunday) Ezek 47: 1, 9 ∿. Ps 117: 1

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

24

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

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

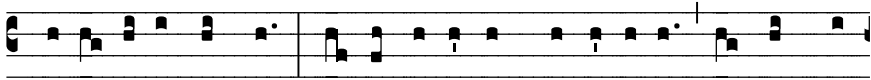
et di- cent, alle-lú- ia, al- le- lú- ia. Ps. Confi- té-



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



mi-se-ri-cór-di- a e-jus. Gló-ri- a Patri, et Fí-li- o, et



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



semper, et in sæcu-la sæcu- ló-rum. Amen. Vidi aquam.

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

Versicles and Responses as for Asperges me above, with alleluias.

Mass of the Catechumens

Kneel

p. In nómine Patris, ✠ et Fílii, et Spíritus Sancti. Amen.

p. In the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

p. Introíbo ad altáre Dei.

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

s. Ad Deum qui lætíficat juventú-tem meam.

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

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

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

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

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

p. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

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

s. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

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

s. Spera in Deo, quóniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

p. Glória Patri, et Fílio, et Spirítui Sancto.

s. Sicut erat in princípio et nunc, et semper, et in sæcula sæculórum. Amen.

p. Introibo ad altare Dei.

s. Ad Deum qui lætificat juventutem meam.

p. Adjutórium nostrum ✠ in nómine Dómini.

s. Qui fecit cælum et terram.

Confiteor

p. Confiteor Deo omnipoténti, etc.

s. Misereatur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.

p. Amen.

s. Confiteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joanni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, pater: quia peccávi nimis cogitatióne, verbo et ópere: [*strike breast three times*] mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apó-

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

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

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

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

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

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

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

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

s. Who hath made heaven and earth.

p. I confess to Almighty God, etc.

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

p. Amen.

s. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, father, that I have sinned exceedingly, in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel,

stolos Petrum et Paulum, omnes Sanctos, et te, pater, oráre pro me ad Dóminum Deum nostrum.

p. Misereátur vestri omnipotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

s. Amen.

p. Indulgéntiam, ✠ absolutiónem, et remissionem peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus.

s. Amen.

p. Deus, tu convérsus vivificábis nos.

s. Et plebs tua lætábitur in te.

p. Osténde nobis, Dómine, misericórdiam tuam.

s. Et salutáre tuum da nobis.

p. Dómine, exáudi oratióne meam.

s. Et clamor meus ad te véniat.

p. Dóminus vobíscum.

s. Et cum spírítu tuo.

p. Orémus.

Aufer a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Orámus te, Dómine, per mérita Sanctorum tuórum, quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you father, to pray for me to the Lord our God.

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

s. Amen.

p. May the Almighty and merciful Lord grant us pardon, ✠ absolutión, and remission of our sins.

s. Amen.

p. Thou wilt turn, O God, and bring us to life.

s. And Thy people shall rejoice in Thee.

p. Show us, O Lord, Thy mercy.

s. And grant us Thy salvation.

p. O Lord, hear my prayer.

s. And let my cry come unto Thee.

p. The Lord be with you.

s. And with thy spirit.

p. Let us pray.

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

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

*KYRIE, priest and server alternating*Kýrie, eléison. *ijj.*

Lord, have mercy.

Christe, eléison. *ijj.*

Christ, have mercy.

Kýrie, eléison. *ijj.*

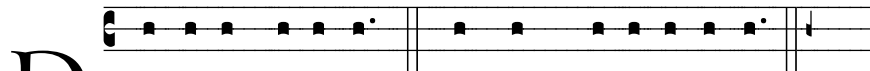
Lord, have mercy.

Mass Ordinary settings: I p. 60, II p. 63, III p. 66, IV p. 69, V p. 72, VI p. 75, VII p. 79, VIII p. 82, IX p. 85, X p. 88, XI p. 91, XII p. 94, XIII p. 97, XIV p. 100, XV p. 103, XVI p. 106, XVII p. 107, XVIII p. 108, *ad lib.* pp.125 ff.

*GLORIA**Stand (High Mass)*

Glória in excélsis Deo, et in terra
pax homínibus bonæ voluntátis.
Laudámus te. Benedícimus te.
Adorámus te. Glorificámus te.
Grátias ágimus tibi propter
magnam glóriam tuam. Dómine
Deus, Rex cæléstis, Deus Pater
omnípotens. Dómine Fili unigé-
nite, Jesu Christe. Dómine Deus,
Agnus Dei, Fílius Patris. Qui tol-
lis peccáta mundi, miserére nobis.
Qui tollis peccáta mundi, súscipe
deprecatióem nostram. Qui se-
des ad dexteram Patris, miserére
nobis. Quóniam tu solus Sanctus.
Tu solus Dóminus. Tu solus Altís-
simus, Jesu Christe. Cum Sancto
Spíritu, ✠ in glória Dei Patris.
Amen.

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

COLLECT, proper to the day


Dominus vobíscum. *R.* Et cum spí-ri-tu tu- o.




v. Orémus... Per ómni- a sæcu-la sæcu-ló-rum. *R.* Amen.

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

or:



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



v. Orémus... Per ómni- a sæcu- la sæcu- ló- rum. R. Amen.

EPISTLE

Sit (High Mass)

s. Deo grátias.

s. Thanks be to God.

GRADUAL AND ALLELUIA, *proper to the day*

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

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

On Easter, Pentecost, and Corpus Christi, and at the Mass for the Dead, the SEQUENCE follows the Alleluia.

GOSPEL

Stand

p. Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ Prophétæ cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangé- lium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

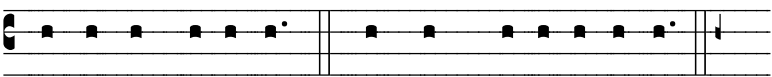
p. Cleanse my heart and my lips, Almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal: through Thy gracious mercy so purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Jube, Dómine, benedícere.

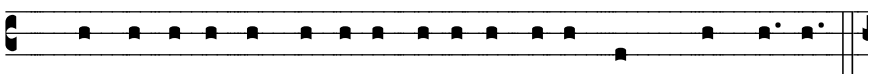
Grant, O Lord, Thy blessing.

Dóminus sit in corde meo, et in lábiis meis: ut digne et competén- ter annúntiem Evangélium suum. Amen.

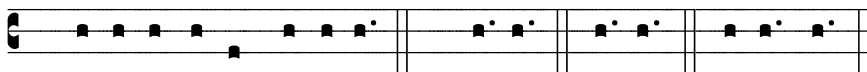
May the Lord be in my heart and on my lips that I may worthily and fittingly proclaim His Gospel. Amen.



Domi-nus vobíscum. R. Et cum spí-ri-tu tu- o.



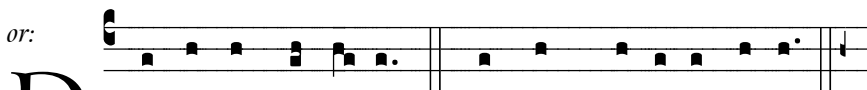
v. ✠ Sequénti- a sancti Evangé- li- i secúndum Matthæ- um. †



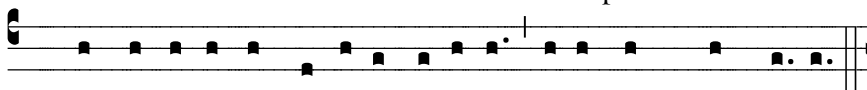
℞. Gló-ri- a ti-bi Dómine. † Marcum Lu-cam Jo- ánnem.

The Lord be with you. ℞. And with thy spirit. √. ✠ The continuation of the Holy Gospel according to *N.* ℞. Glory be to Thee, O Lord.

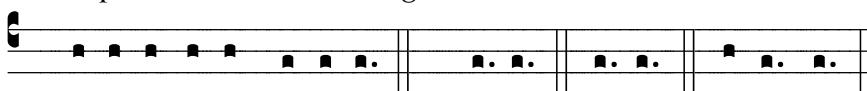
or:



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



√. ✠ Sequé-nti- a sancti Evangé-li- i secúndum Matthæ- um. †



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

At the end of the Gospel:

s. Laus tibi, Christe.

s. Praise be to Thee, O Christ.

p. Per evangélica dicta, deleántur nostra delícta.

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

CREDO (*chant settings begin on p. 110*)

Stand

Credo in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salútem descéndit de cælis.

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

Kneel

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

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

Stand

Crucifixus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum: sedet ad déxteram Patris. Et íterum ventúrus est cum glória iudicáre vivos et mórtuos: cujus regni non erit finis.

He was crucified also for us: suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. And He ascended into heaven: and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead: of Whose kingdom there shall be no end.

Et in Spíritum Sanctum, Dóminum et vivificántem: qui ex Patre, Filióque procedit. Qui cum Patre, et Fílio simul adorátur, et conglorificatur: qui locútus est per Prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatorum. Et expécto resurrectionem mortuórum. Et vitam ✠ ventúri sæculi. Amen.

And in the Holy Spirit, the Lord and Giver of Life: Who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified: Who spoke through the Prophets. And in One, Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life ✠ of the world to come. Amen.

Sung as for the Collect, p. 39

p. Dóminus vobíscum.

p. The Lord be with you.

s. Et cum spíritu tuo.

s. And with thy spirit.

p. Orémus.

p. Let us pray.

Mass of the Faithful

OFFERTORY CHANT, proper to the day

Sit

p. Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiám, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offénsionibus, et negligétiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúntis: ut mihi et illis proficiat ad salútem in vitam ætérnam. Amen.

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

Deus, ✠ qui humánæ substántiæ dignitátem mirábiliter condidisti

O God, ✠ Who in creating man didst exalt his nature very won-

et mirabílius reformásti: da nobis, per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. Amen.

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat. Amen.

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Veni, Sanctificátor omnípotens ætérne Deus: et bénedic ✠ hoc sacrificium, tuo sancto nómini præparátum.

Incensation

Per intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene✠dicere, et in odórem suavitátis accíperere. Per Christum Dóminum nostrum. Amen.

Incénsum istud a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Dirigátur, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sacrifi-

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

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

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

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

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

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

Let my prayer, O Lord, come like incense before Thee: the lifting up of my hands, like the evening

cium vespertinum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

Accéndat in nobis Dóminus ignem sui amóris, et flámmam ætérnæ caritátis. Amen.

Lavabo

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabília tua. Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus: ánimam meam, et cum viris sánguinum vitam meam. In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Súscipe, Sancta Trínitas, hanc oblatiόnem, quam tibi offérimus ob memóriam passiόnis, resurrectiόnis, et ascensiόnis Jesu Christi, Dómini nostri, et in honórem beátæ Mariæ semper Vírginis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis

sacrifice. O Lord, set a watch before my mouth, a guard at the door of my lips. Let not my heart incline to thoughts of evil, to make excuses for sins.

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

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

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

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Receive, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of Blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints. To them let it bring honor, and to us salvation: and may they whom we are commem-

intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

p. Oráte fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

s. Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

p. Amen.

orating here on earth deign to plead for us in heaven. Through the same Christ our Lord. Amen.

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

s. May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.

p. Amen.

SECRET PRAYER, proper to the day

P Er ómni- a sæcu- la sæcu- ló- rum. R. Amen.

World without end. R. Amen.

PREFACE DIALOGUE, Solemn Tone (Sundays and Feasts; for Ferial and Most Solemn Tones, see p. 13–14)

Stand (High Mass)

y. Dómi- nus vo- bíscum. R. Et cum spí- ri- tu tu- o. y. Sur- sum

corda. R. Habé- mus ad Dómi- num. y. Grá- ti- as a- gá-

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

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

PREFACE

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

p. Vere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnípotens, ætérne Deus: Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamäre quotidie, una voce dicéntes:

p. It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God; who with Thine only begotten Son and the Holy Ghost art one God, one Lord: not in the unity of a single person, but in the Trinity of a single nature. For that which we believe on Thy revelation concerning Thy glory, that same we believe of Thy Son, that same of the Holy Ghost, without difference or discrimination. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty. This the angels and archangels, the cherubim too, and the seraphim do praise; day by day they cease not to cry out, saying as with one voice:

The following Common Preface is said on all weekdays that do not have a proper Preface:

p. Vere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplíci confessióne dicéntes.

p. It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God, through Christ our Lord. Through whom the angels praise Thy majesty, the dominations adore, the powers are in awe, the virtues of highest heaven and the blessed seraphim unite in blissful exultation. With them we praise Thee; grant that our voices too may blend, saying in adoring praise:

SANCTUS

Kneel

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis.

✠ Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

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

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

CANON OF THE MASS

p. TE IGITUR, clementíssime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámullo tuo Papa nostro *N.* (Benedícto) et Antístite nostro *N.* et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

Meménto, Dómine, famulórum famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph ejúsdem Vírginis

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

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

In communion with, and honoring the memory in the first place of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ: also of blessed Joseph, her

Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. Per eúmdem Christum Dóminum nostrum. Amen.

Prayers at the Consecration

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

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, bene✠díctam, adscríp✠tam, ra✠tam, ratió-nábilem, acceptabilémque fácere dignéris: ut nobis Cor✠pus, et San✠guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

Qui prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, bene✠díxit, fregit, dedítque discíplis suis, dicens: Accípíte, et manducáte ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

Spouse, and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all Thy Saints; grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection. Through the same Christ our Lord. Amen.

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

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

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

FOR THIS IS MY BODY.

Símili modo postquam cœnátum est, accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene✠díxit, dedítque discíplis suis, dicens:

Accípite, et bíbite ex eo omnes:

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

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

Prayers after the Consecration

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis nec non et ab ínferis resurrectiόνis, sed et in cælos gloriósæ ascensiόνis: offérimus præcláre majestáti tuæ de tuis donis, ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ æternæ, et Cálícem ✠ salútis perpétuæ.

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

Súpplices te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublíme altáre

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

Take and drink of this, all of you:

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

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

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

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

Humbly we beseech Thee, almighty God: to command that these our offerings be carried by the hands

tuum, in conspéctu divínæ majestatis tuæ: ut quotquot ex hac altaris participatióne sacrosánctum Fílii tui, Corꝛpus, et SánꝒuinem sumpsérimus, omni benedictiÓne cælésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

Meménto étiam, Dómine, famulórum famularúmque tuárum *N.* et *N.* qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

Nobis quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

Per quem hæc ómnia, Dómine, semper bona creas, sanctíꝒficas, vivíꝒficas, beneꝒdicas, et præstas nobis.

PER IPꝒSUM, ET CUM IPꝒSO, ET IN IPꝒSO, est tibi Deo Patri Ꝓ omnipoténti, in unitáte Spíritus Ꝓ Sancti, omnis honor, et glória.

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

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

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

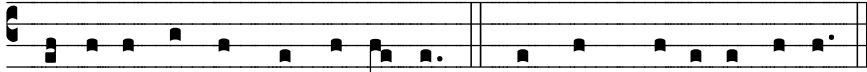
To us also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia,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

By whom, O Lord, Thou dost always create, sanctify Ꝓ, quicken Ꝓ, bless Ꝓ, and bestow upon us all these good things.

THROUGH HIM Ꝓ, AND WITH HIM Ꝓ, AND IN HIM Ꝓ, is unto Thee, God the Father Ꝓ Almighty, in the unity of the Holy Ꝓ Spirit, all honor and glory.

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

Through the same Jesus Christ,
Thy Son our Lord, Who liveth
and reigneth with Thee in the
unity of the Holy Spirit, God.



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

World without end. R. Amen. May the peace ✠ of the Lord be ✠ always
✠ with you. R. And with thy spirit.

Kneel

p. Hæc commíxtio et consecrátio
Córporis et Sánguinis Dómini no-
stri Jesu Christi, fiat accipiéntibus
nobis in vitam ætérnam. Amen.

p. May this mingling and hallow-
ing of the Body and Blood of our
Lord Jesus Christ, be for us who
receive it a source of eternal life.
Amen.

AGNUS DEI

Agnus Dei, qui tollis peccáta
mundi: miserére nobis.

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

Agnus Dei, qui tollis peccáta
mundi: miserére nobis.

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

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

Lamb of God, Who takest away
the sins of the world: grant us
peace.

p. Dómine Jesu Christe, qui dixísti
Apóstolis tuis: Pacem relínquo
vobis, pacem meam do vobis: ne
respicias peccáta mea, sed fidem
Ecclésiæ tuæ; eámque secúndum
voluntátem tuam pacificáre et co-
adunáre dignéris: Qui vivis et re-
gnas Deus per ómnia sæcula sæcu-
lórum. Amen.

p. O Lord, Jesus Christ, Who didst
say to Thine Apostles: Peace I
leave you, My peace I give to you:
look not upon my sins, but upon
the faith of Thy Church; and
deign to give her that peace and
unity which is agreeable to Thy
will: God Who livest and reignest
world without end. Amen.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosáncrum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhærere mandátis, et a te nunquam separári permittas: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indignus súmere præsumo, non mihi provéniat in júdicium et condemnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

Panem cæléstem accípiam, et nomen Dómini invocábo.

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

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Quid retríbuiam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

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

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

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

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

May the Body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

What return shall I make to the Lord for all the things that He hath given unto me? I will take the Chalice of salvation, and call upon the Name of the Lord. I will call upon the Lord and give praise, and I shall be saved from mine enemies.

Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

May the Blood of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

If the Confiteor (p. 37) is said again:

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

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

s. Amen.

s. Amen.

p. Indulgéntiam, ✠ absolutiónem et remissionem peccatórum vestrorum tríbuat vobis omnípotens, et miséricors Dóminus.

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

s. Amen.

s. Amen.

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

p. Behold the Lamb of God, behold Him Who taketh away the sins of the world.

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

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

As Communion is distributed:

p. Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.

p. May the Body of Our Lord Jesus Christ preserve your soul unto life everlasting. Amen.

Prayers After Communion

p. Quod ore sumpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

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

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood, which I have drunk, cleave to my inmost parts: and grant that no stain of sin remain in me, whom these pure and holy Sacraments have refreshed: Who livest and reignest world without end. Amen.

COMMUNION CHANT, proper to the day

p. Dóminus vobíscum. *p.* The Lord be with you.
s. Et cum spírítu tuo. *s.* And with thy spirit.
p. Orémus. *p.* Let us pray.

POSTCOMMUNION PRAYER, proper to the day

(sung as for the Collect, p. 39)

p. ...per ómnia sæcula sæculórum. *p.* ...world without end.
s. Amen. *s.* Amen.

Stand

p. Dóminus vobíscum. *p.* The Lord be with you.
s. Et cum spírítu tuo. *s.* And with thy spirit.

DISMISSAL (Mass XI for Sundays)

I



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


26

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

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

From Holy Saturday to Easter Saturday, inclusive:

VIII



- te, missa est, alle-lú-ia, alle- lú- ia.
 R. De- o gra- ti- as, alle-lú-ia, alle- lú- ia.

27

FINAL BLESSING

Kneel

p. Pláceat tibi, sancta Trínitas, ob- *p.* May the tribute of my homage
 séquium servitútis meæ: et præsta; be pleasing to Thee, O most holy
 ut sacrificium, quod óculis tuæ Trinity. Grant that the Sacrifice
 majestátis indignus óbtuli, tibi sit which I, unworthy as I am, have
 acceptábile, mihíque, et ómnibus, offered in the presence of Thy
 pro quibus illud óbtuli, sit, te Majesty, may be acceptable to
 miseránte, propitiábile. Per Christum Thee. Through Thy mercy may it
 Dóminum nostrum. Amen. bring forgiveness to me and to all
 for whom I have offered it.
 Through Christ our Lord. Amen.

p. Benedícat vos omnípotens Deus, *p.* May Almighty God bless you,
 Pater, et Fílius, ✠ et Spírítus San- the Father, the Son, ✠ and the
 ctus. Holy Spirit.

s. Amen. *s.* Amen.

*LAST GOSPEL**Stand**p.* Dóminus vobíscum.*p.* The Lord be with you.*s.* Et cum spírítu tuo.*s.* And with thy spirit.*p.* ✠ Inítium sancti Evangéllii secúndum Joánnem.*p.* ✠ The beginning of the holy Gospel according to Saint John.*s.* Glória tibi, Dómine.*s.* Glory be to Thee, O Lord.

p. In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt.

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

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

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all men might believe through Him. He was not the Light, but was to bear witness of the Light. That was the true Light, which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

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

Genuflect

ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátia et veritátis.

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

s. Deo grátias.*s.* Thanks be to God.

Prayers After Low Mass

Customarily recited in English, but some congregations may prefer Latin

p. Ave María, grátia plena, Dóminus tecum, benedícta tu in muli-éribus, et benedíctus fructis ventris tui, Jesus.

℟. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen. *iiij.*

Salve Regína, mater misericórdiæ, vita, dulcédo, et spes nostra, salve. Ad te clamámus, éxsules filii Hevæ. Ad te suspirámus, geméntes et flentes in hac lacrimárum valle. Eia ergo, Advocáta nostra, illos tuos misericórdes óculos ad nos converte. Et Jesum, benedíctum fructum ventris tui, nobis post hoc exílium osténde. O clemens: o pia: o dulcis Virgo María.

p. Ora pro nobis, sancta Dei Génitrix.

℟. Ut digni efficiámur promissionibus Christi.

p. Orémus. Deus, refúgium nostrum et virtus, pópulum ad te clamántem propítius réspice; et intercedénte gloriósa, et immaculáta Vírgine Dei Genitríce María, cum beáto Joseph, ejus Sponso, ac beáteis Apóstolis tuis Petro et Paulo, et ómnibus Sanctis, quas pro conversióne peccatórum, pro libertáte et exaltatióne sanctæ Matris Ecclésiæ, preces effúndimus, miséricors et benígnus exáudi. Per eúndum Christum Dóminum nostrum.

℟. Amen.

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

℟. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. *iiij.*

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

p. Pray for us, O holy Mother of God.

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

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

℟. Amen.

P. Sancte Míchael Archángele:

R. Defénde nos in próelio; contra nequítiam et insídias diáboli esto præsídiúm. Imperet illi Deus, súplices deprecámur: tuque, Princeps milítiaë Cæléstis, sátanam aliósque spíritus málgnos, qui ad perditiónem animárum pervagántur in mundo, divína virtúte in inférnum detrúde. Amen.

P. Cor Jesu sacratíssimum.

R. Miserére nobis. *ijj.*

P. Saint Michael, the Archangel:

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

P. Most Sacred Heart of Jesus.

R. Have mercy on us. *ijj.*

CHANTS FOR THE
ORDINARY OF THE MASS

MASS I, *Lux et origo*

in Paschal Time †

28

VIII

K Y-ri-e * e-lé-i-son. *ij.* Chri-ste e-

lé-i-son. *ij.* Ký-ri-e e-lé-i-son. *ij.* Ký-ri-e *

e-lé-i-son. ‡

29

IV

G Ló-ri-a in excélsis De-o. Et in ter-ra pax ho-

mí-nibus bonæ vo-luntá-tis. Laudá-mus te. Benedí-ci-mus

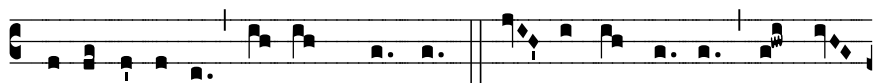
te. Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus

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

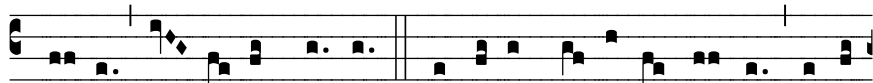
Rex cæ-lé-stis, De-us Pa-ter omní-pot-ens. Dó-mi-ne Fi-li

† The traditional designations are suggestive, not prescriptive. Mass settings, and even individual movements, may be used throughout the year. One should bear in mind the relative solemnity of a given Mass and choose accordingly.

‡ Phrases (marked by double bars) may be sung *alternatim* between two halves of the choir. An asterisk (*) in the last phrase indicates where the full choir joins the half choir (see also note p. 63).



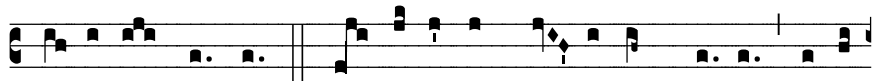
uni-géni-te Je-su Chri-ste. Dó-mi-ne De-us, Agnus



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



ré-re no-bis. Qui tollis peccá-ta mundi, súscipe depreca-



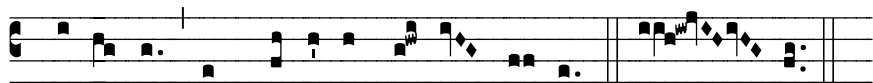
ti-ónem nostram. Qui sedes ad déx-te-ram Pa-tris, mi-se-



ré-re no-bis. Quóni-am tu so-lus sanctus. Tu so-lus Dó-

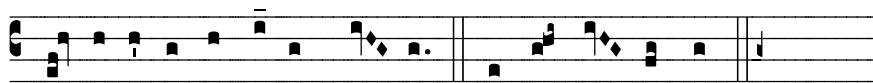


minus. Tu so-lus Altíssimus, Je-su Chri-ste. Cum Sancto



Spí-ri-tu, in gló-ri-a De-i Pa-tris. A-men.

Alternate intonation



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

IV

S



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



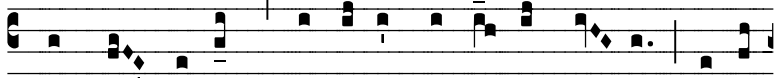
ba- oth. Ple- ni sunt cæ- li et ter- ra gló- ri- a tu- a.



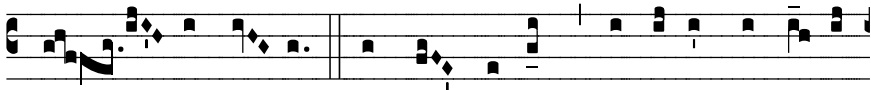
Ho- sánna in ex- cél- sis. Bene- díctus qui ve- nit in nó-



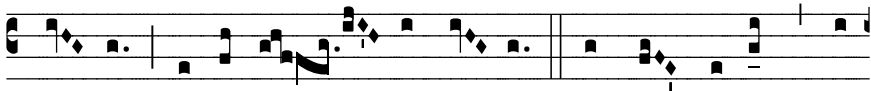
mi- ne Dó- mi- ni. Ho- sánna in excél- sis.

31 IV 

A - gnus De- i, * qui tollis peccá- ta mun- di: mi- se-



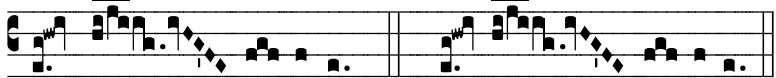
ré- re no- bis. Agnus De- i, * qui tollis peccá- ta



mun- di: mi- se- ré- re no- bis. Agnus De- i, * qui



tollis peccá- ta mun- di: dona no- bis pa- cem.

32 VII 

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

Dismissal for the Octave of Easter (EF: through Easter Saturday)

33 VIII 

I - te, missa est, alle- lú- ia, alle- lú- ia.

R. De- o gra- ti- as, alle- lú- ia, alle- lú- ia.

MASS II, *Kyrie fons bonitatis*

for Solemn Feasts

III **K** Y-ri- e * e-lé- i-son. *ij.* Chri- 34

ste e-lé- i-son. *ij.* Ký- ri-

e e-lé- i-son. *ij.* Ký- ri- e *

** e-lé- i-son.†

I **G** Ló-ri- a in excélsis De- o. Et in terra pax ho- 35

mí- ni- bus bonæ vo- luntá- tis. Laudá- mus te. Benedí- ci-

mus te. Ado- rá- mus te. Glo- ri- fi- cá- mus te. Grá- ti- as

ágimus ti- bi propter magnam gló- ri- am tu- am. Dó-

mine De- us, Rex cæ- léstis, De- us Pater omnípot- ens.

† Here, the single asterisk in the last phrase indicates where the half choirs alternate; the double asterisk (**) indicates where the full choir joins the half choir.



Dó- mine Fi- li uni- gé- ni- te Je- su Chri- ste. Dómine



De- us, Agnus De- i, Fí- li- us Pa- tris. Qui tol- lis pec-



cáta mundi, mi- se- ré- re no- bis. Qui tol- lis peccáta



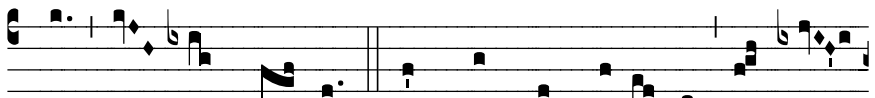
mundi, súscipe depre- ca- ti- ónem nostram. Qui sedes



ad déxte- ram Pa- tris, mi- se- ré- re no- bis. Quóni- am tu



so- lus sanctus. Tu so- lus Dóminus. Tu solus Al- tíssi-

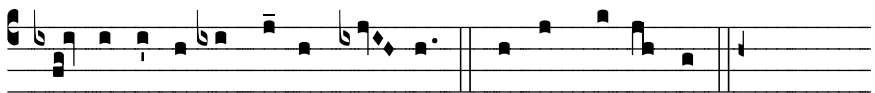


mus, Je- su Chri- ste. Cum Sancto Spí- ri- tu, in gló-



ri- a De- i Pa- tris. A- men.

Alternate intonation



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

I
S An- ctus, * San- ctus, San- ctus Dó-
 minus De- us Sába- oth. Pleni sunt cæ- li et ter- ra
 gló- ri- a tu- a. Hosánna in excél- sis. Bene- díctus
 qui ve- nit in nó- mine Dómi- ni. Hosánna in
 ex- cé- l- sis.

36

I
A -gnus De- i, * qui tol- lis peccá- ta
 mun- di: mi- se- ré- re no- bis. Agnus De- i, *
 qui tol- lis peccá- ta mun- di: mi- se- ré- re no- bis.
 Agnus De- i, * qui tol- lis peccá- ta mun- di:
 dona no- bis pa- cem.

37

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

Or, more usually:

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

MASS III, Kyrie Deus sempiternus

for Feasts

40 IV
K Y- ri- e * e-lé- i- son. Ký- ri- e
 e-lé- i- son. Ký- ri- e e-lé- i-
 son. Chri- ste e-lé- i- son. Christe
 e-lé- i- son. Chri- ste e-lé- i-
 son. Ký- ri- e e-lé- i- son. Ký- ri-
 e e-lé- i- son. Ký- ri- e
 * ** e-lé- i- son.

VIII

G Ló-ri- a in excél- sis De- o. Et in terra pax

homí-ni-bus bo- næ vo-luntá- tis. Lau-dámus te. Bene-

dí- ci- mus te. Ado- rá- mus te. Glo- ri- fi- cá- mus te.

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

Dómi- ne De- us, Rex cæ- léstis, De- us Pa- ter omní- pot- ens.

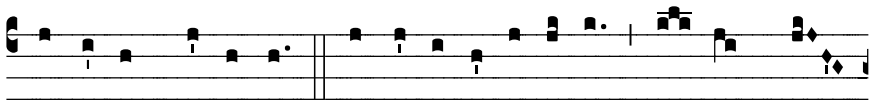
Dómi- ne Fi- li u- ni- gé- ni- te Je- su Chri- ste. Dómi- ne

De- us, Agnus De- i, Fí- li- us Patris. Qui tol- lis pec- cá- ta

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

súsci- pe depre- ca- ti- ó- nem nostram. Qui se- des ad déxte- ram

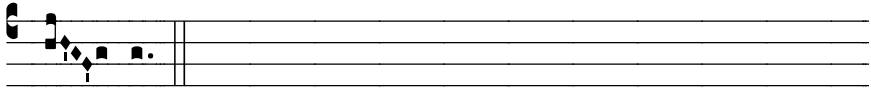
Pa- tris, mi- se- ré- re no- bis. Quó- ni- am tu so- lus sanctus.



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

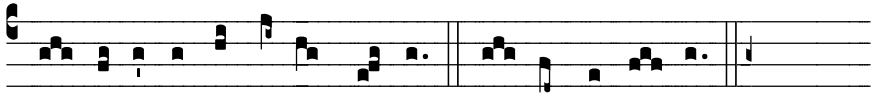


ste. Cum Sancto Spí-ri-tu, in gló-ri-a De- i Pa- tris.



A- men.

Alternate intonation



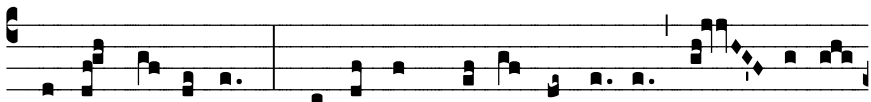
Gló- ri- a in excélsis De- o. Et in terra pax.

42

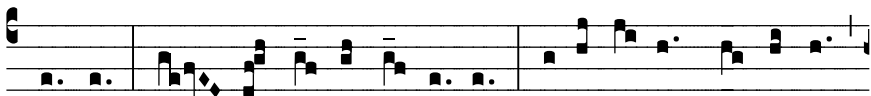
IV



S An- ctus, * Sanctus, San- ctus Dó-mi-nus



De- us Sá-ba- oth. Ple-ni sunt cæ-li et terra gló- ri- a



tu- a. Ho- sánna in excél-sis. Bene-díctus qui ve-nit



in nó-mi-ne Dó-mi-ni. Ho- sánna in excél-sis.

43

IV



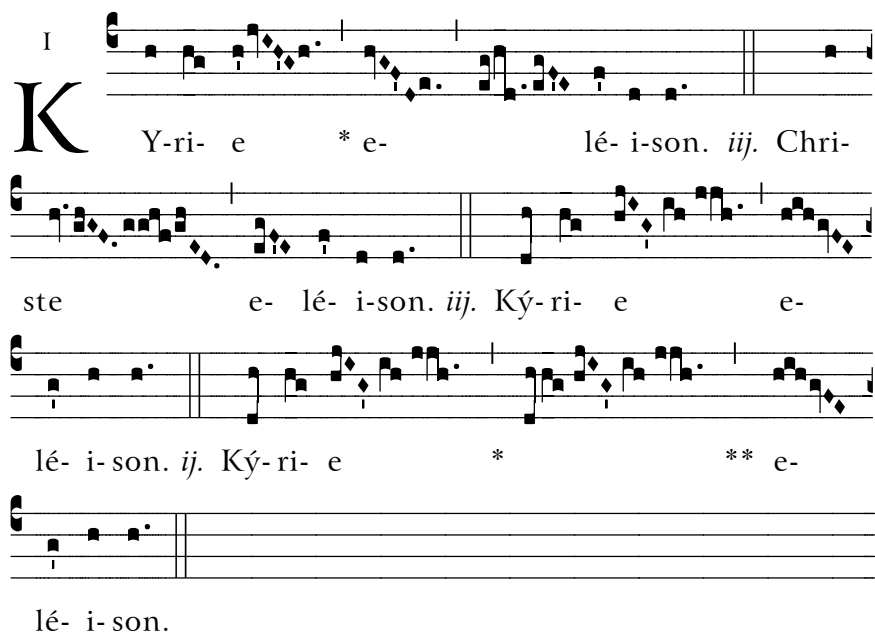
A - gnus De- i, * qui tol- lis peccá- ta



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

Ite Missa est: see Mass II, p.66

MASS IV, Cunctipotens Genitor Deus



K Y-ri- e * e- lé- i-son. *ijj.* Chri-
 ste e- lé- i-son. *ijj.* Ký-ri- e e-
 lé- i-son. *ij.* Ký-ri- e * ** e-
 lé- i-son.

45

IV

G Ló-ri-a in excélsis De- o. Et in terra pax ho-
 míni-bus bonæ vo-luntá- tis. Laudámus te. Bene-dí-cimus
 te. Ado-rá- mus te. Glo-ri-fi-cá- mus te. Grá-ti- as
 á-gimus ti-bi propter magnam gló- ri- am tu- am. Dómi-ne
 De- us, Rex cæ- léstis, De- us Pa- ter omní- pot-ens.
 Dómi-ne Fi- li u-ni- gé-ni- te Je- su Chri- ste.
 Dómi-ne De- us, Agnus De- i, Fí- li- us Pa- tris. Qui
 tollis peccá- ta mundi, mi- se- ré- re no- bis. Qui tollis pec-
 cá- ta mundi, súscipe depreca- ti- ónem nostram. Qui se-

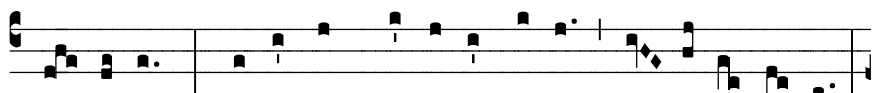


des ad dexte-ram Patris, mi-se-ré-re no-bis. Quó-ni-am
tu so-lus sanctus. Tu so-lus Dó-mi-nus. Tu so-lus Altíssi-
mus, Je-su Chri-ste. Cum San-cto Spí-ri-tu,
in gló-ri-a De-i Pa-tris. A-men.

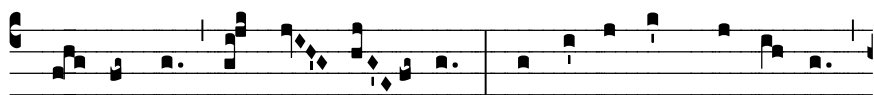
VIII


S

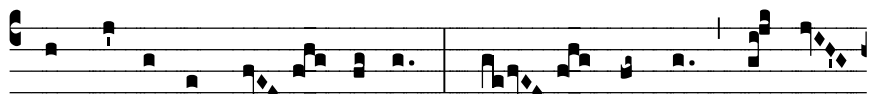
An-ctus,* Sanctus, San-ctus Dó-mi-nus De-us



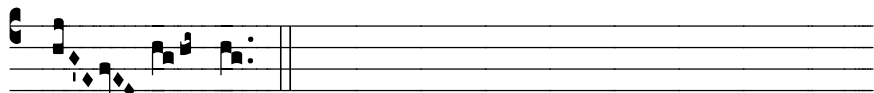
Sá-ba-oth. Ple-ni sunt cæ-li et terra gló-ri-a tu-a.



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



in nó-mi-ne Dó-mi-ni. Ho-sánna in ex-

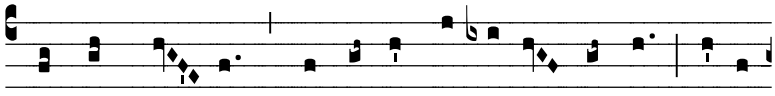


cél-sis.

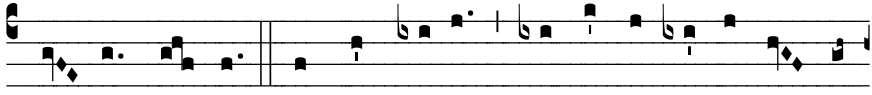
46

47

VI



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



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



di: mi-se-ré- re no- bis. Agnus De- i, * qui tol-lis



peccá-ta mundi: dona no- bis pa- cem.

48

I



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

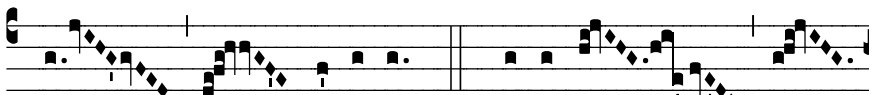
MASS V, Kyrie magnæ Deus potentia

49

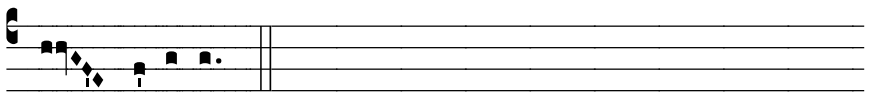
VIII



K Y-ri- e * e- lé- i-son. *ijj.* Chri-



ste e- lé- i-son. *ijj.* Ký-ri- e * e-



lé- i-son. *ijj.*

VIII

G Ló-ri- a in excél-sis De- o. Et in terra pax

ho- mí-ni- bus bonæ vo-lun- tá- tis. Laudámus te.

Be-ne- dí- cimus te. Ado- rá- mus te. Glo- ri- fi- cá- mus

te. Grá- ti- as á- gi- mus ti- bi propter magnam

gló- ri- am tu- am. Dó- mi- ne De- us Rex cæ- lé-

stis, De- us Pa- ter o- mní- pot- ens. Dó- mi- ne Fi- li

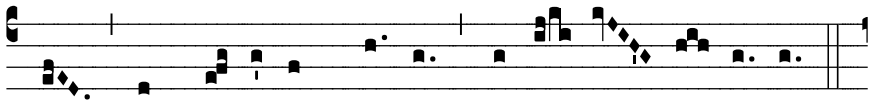
u- ni- gé- ni- te Je- su Chri- ste. Dómi- ne De- us A-

gnus De- i, Fí- li- us Pa- tris. Qui tol- lis peccá- ta mun-

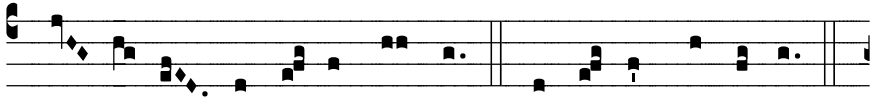
di, mi- se- ré- re no- bis. Qui tol- lis peccá- ta

mundi, súsci- pe depre- ca- ti- ó- nem no- stram. Qui se-

The musical notation consists of ten staves of music, each with a treble clef and a common time signature (C). The notes are represented by black squares on a five-line staff. The music is written in a medieval style, with square notes and a simple melodic line. The lyrics are written below the staves, with some words in all caps and some in lowercase. The text is in Latin and is a portion of the Gloria in excelsis Deo. The page number 50 is in the top right corner, and the number VIII is in the top left corner. The page number 73 is in the top right corner, above the page number 50.



des ad dēxte-ram Pa-tris, mi-se- ré- re no- bis.



Quó- ni- am tu so- lus sanctus. Tu so- lus Dómi- nus.

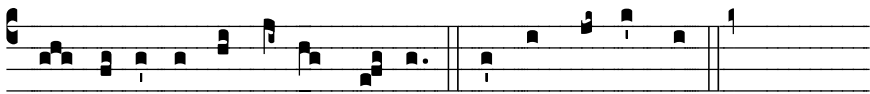


Tu so- lus Al- tíssi- mus, Je- su Chri- ste. Cum Sancto



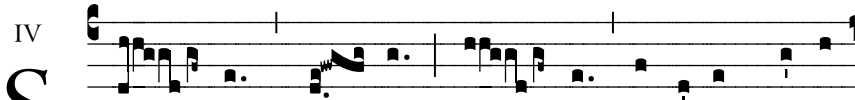
Spí- ri- tu, in gló- ri- a De- i Pa- tris. A- men.

Alternate intonation

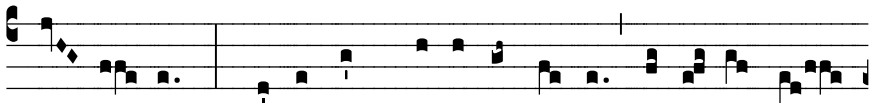


Gló- ri- a in excélsis De- o. Et in terra pax.

51



S^{IV} An- ctus,* San- ctus, San- ctus Dóminus De- us



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



a. Ho- sánna in excél- sis. Bene- díctus qui ve- nit



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

IV

A - gnus De- i, *qui tol- lis pec- cá- ta mun-
 di: mi-se-ré- re no- bis. A- gnus De- i, * qui
 tol- lis pec- cá- ta mun- di: mi-se-ré- re no- bis.
 A- gnus De- i, * qui tol- lis pec- cá- ta mun- di:
 dona no- bis pa- cem.

52

VII

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

53

MASS VI, Kyrie Rex Genitor

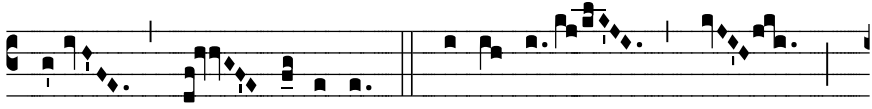
VII

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

54



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



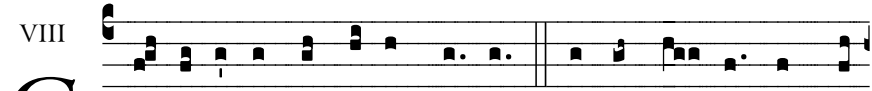
e e- lé- i-son. Ký-ri- e *



** e- lé- i-son.

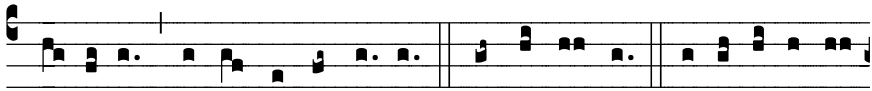
55

VIII



G

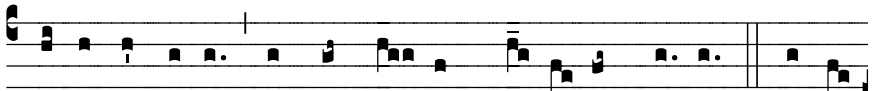
Ló-ri-a in excélsis De- o. Et in ter- ra pax ho-



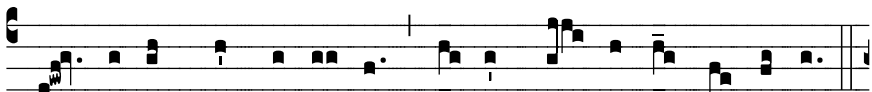
mí-nibus bonæ vo-luntá-tis. Laudámus te. Bene-dí-cimus



te. Ado-rámus te. Glo-ri- fi- cámus te. Grá-ti- as



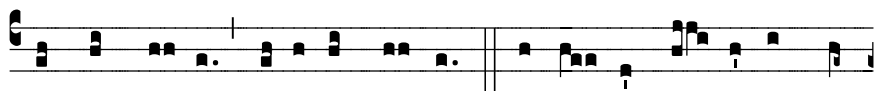
á-gimus ti-bi propter magnam gló-ri- am tu- am. Dómi-



ne De- us, Rex cæ-lé-stis, De- us Pa- ter omní-pot-ens.



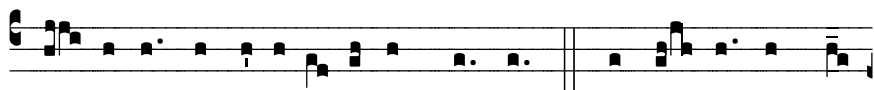
Dómi-ne Fi-li uni-géni-te Je- su Christe. Dómine De- us,



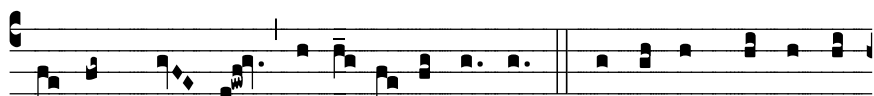
Agnus De- i, Fí-li- us Pa- tris. Qui tol- lis pec- cá-ta mun-



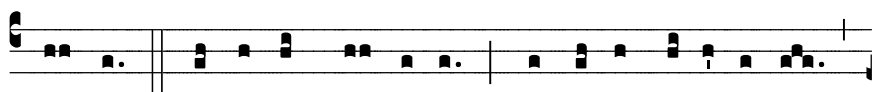
di, mi-se- ré- re no- bis. Qui tol- lis peccá- ta mun-di,



sús- ci- pe depreca- ti- ónem nostram. Qui se- des ad dé-



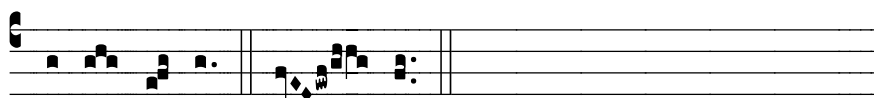
xte- ram Pa- tris, mi-se- ré- re no- bis. Quó- ni- am tu so- lus



sanctus. Tu so- lus Dó- minus. Tu so- lus Altíssimus,

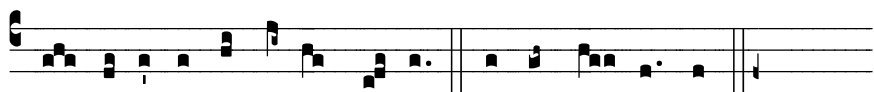


Je- su Chri- ste. Cum San- cto Spí- ri- tu, in gló- ri- a



De- i Pa- tris. A- men.

Alternate intonation



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

III



S

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



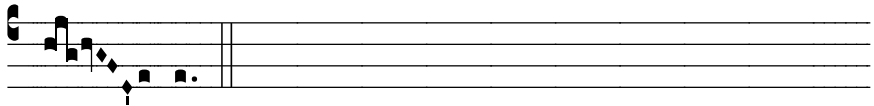
ba- oth. Ple-ni sunt cæ- li et ter- ra gló- ri- a tu- a.



Ho- sánna in ex- cël- sis. Bene- díctus qui ve- nit



in nó- mi- ne Dómi- ni. Ho- sánna in ex-



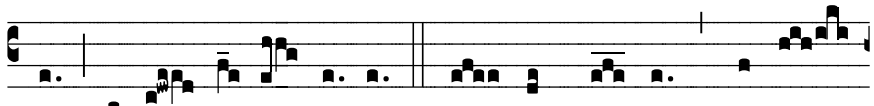
cël- sis.

57

VIII



A - gnus De- i, * qui tol- lis pec- cá- ta mun-



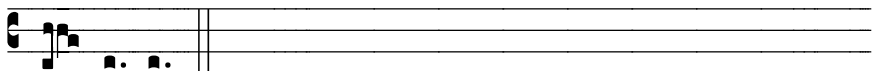
di: mi- se- ré- re no- bis. A- gnus De- i, * qui tol-



lis pec- cá- ta mun- di: mi- se- ré- re no- bis. A- gnus



De- i, * qui tol- lis pec- cá- ta mun- di: do- na no-




bis pa- cem.


VII  58

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

MASS VII, Kyrie Rex splendens

VIII  59

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

VI  60

G Ló-ri- a in excélsis De- o. Et in terra pax homí-
nibus bonæ vo-luntá- tis. Laudámus te. Benedí- cimus
te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as á-gimus
ti-bi propter magnam gló-ri- am tu- am. Dómine De- us
Rex cæ-lé-stis, De- us Pa- ter omní-pot-ens. Dómine Fi- li



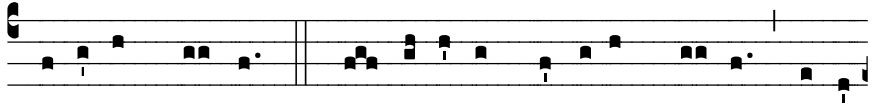
uni-gé-ni-te Je-su Chri-ste. Dómine De- us, Agnus



De- i, Fí-li- us Pa-tris. Qui tol-lis peccáta mundi, mi-se-



ré-re nobis. Qui tollis peccáta mundi, súsci-pe depreca-



ti- ónem nostram. Qui sedes ad délixteram Pa-tris, mi-se-



ré-re no-bis. Quóni- am tu so-lus sanctus. Tu so-lus Dómi-

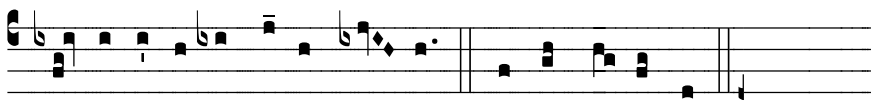


nus. Tu so-lus Altíssimus, Je-su Chri- ste. Cum San-cto



Spí- ri-tu, in gló-ri- a De- i Pa-tris. A- men.

Alternate intonation



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

61

VIII

S



An-ctus, * San- ctus, San- ctus Dóminus



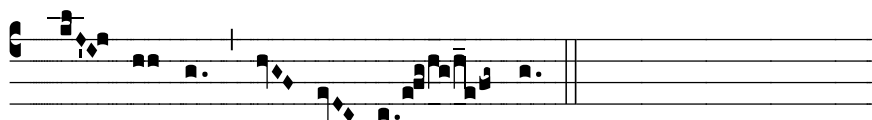
De- us Sá- ba- oth. Ple- ni sunt cæ- li et ter-



ra gló- ri- a tu- a. Ho- sánna in ex- cél- sis.



Be- ne- dí- ctus qui ve- nit in nó- mi- ne Dó- mi- ni.



Ho- sánna in ex- cél- sis.

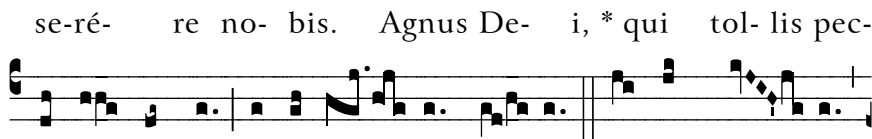
VIII



62



A - gnus De- i, * qui tol- lis peccá- ta mundi: mi-



se- ré- re no- bis. Agnus De- i, * qui tol- lis pec-



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

qui tol- lis peccá- ta mundi: dona no- bis pa- cem.

VIII



63

I - te,
R. De- o

missa est.
grá- ti- as.

MASS VIII, De Angelis

64

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

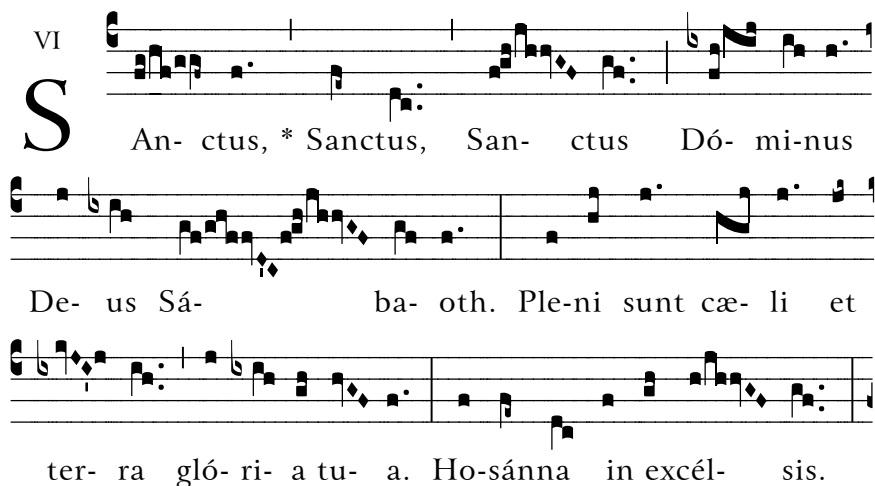
65

V
G Ló-ri- a in excélsis De- o. Et in terra pax homí-
 ni-bus bonæ vo-luntá- tis. Laudá- mus te. Bene-dí- cimus
 te. Ado- rá- mus te. Glo- ri- fi- cá- mus te. Grá- ti- as á- gi- mus
 ti- bi propter magnam gló- ri- am tu- am. Dómi- ne De- us,
 Rex cæ- lé- stis, De- us Pa- ter omní- pot- ens. Dómi- ne Fi- li
 u- ni- gé- ni- te, Je- su Chri- ste. Dómi- ne De- us, Agnus



De- i, Fí-li- us Pa- tris. Qui tollis peccá-ta mun-di, mi-se-
 ré- re no- bis. Qui tollis peccá-ta mundi, súsci-pe depre-
 ca-ti- ónem no-stram. Qui sedes ad déxte-ram Pa-tris, mi-
 se-ré-re no-bis. Quó-ni- am tu so-lus sanctus. Tu so-lus
 Dómi-nus. Tu so-lus Altíssimus, Je-su Chri-ste. Cum San-
 cto Spí-ri-tu, in gló-ri- a De- i Pa- tris. A- men.

VI 66



S An- ctus, * Sanctus, San- ctus Dó- mi-nus
 De- us Sá- ba- oth. Ple-ni sunt cæ- li et
 ter- ra gló- ri- a tu- a. Ho-sánna in excél- sis.



Bene-dí- ctus qui ve- nit in nó-mi-ne Dó-mi-ni.



Ho-sán- na in excél- sis.

67

VI



A - gnus De- i, * qui tol- lis peccá- ta mun- di: mi- se-



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



mun- di: mi- se- ré- re no- bis. Agnus De- i, * qui tol- lis



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

68

V



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

MASS IX, *Cum jubilo**Feasts of the Blessed Virgin Mary*

69

I

K Y-ri- e * e-lé- i-son. Ký-ri- e e-lé- i-son.

Ký-ri- e e-lé- i-son. Christe e- lé- i-son. Chri-

ste e-lé- i-son. Christe e- lé- i-son. Ký-ri- e

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

* ** e-lé- i-son.

VII

G Ló- ri- a in excélsis De- o. Et in ter- ra pax ho-

mí- ni- bus bonæ vo- luntá- tis. Laudá- mus te. Bene- dí-

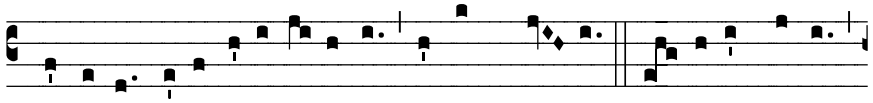
cimus te. Ado- rá- mus te. Glo- ri- fi- cá- mus te. Grá-

ti- as á- gi- mus ti- bi propter magnam gló- ri- am tu- am.

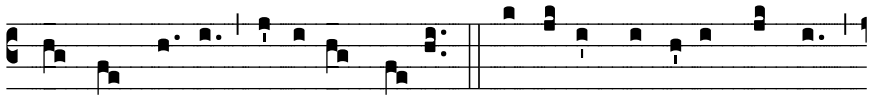
70



Dómine De- us, Rex cæ- léstis, De- us Pa-ter omnípot- ens.



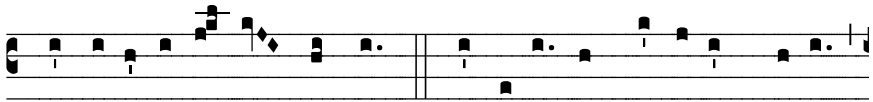
Dómine Fi- li unigé- ni- te, Je- su Chri- ste. Dó- mine De- us,



Agnus De- i, Fí- li- us Patris. Qui tollis peccáta mundi,



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



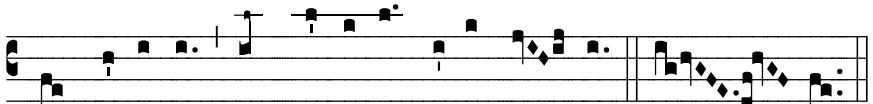
depreca- ti- ó- nem nostram. Qui sedes ad délixteram Patris,



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

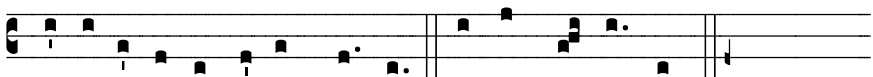


minus. Tu so- lus Altíssimus, Je- su Chri- ste. Cum San-



cto Spí- ri- tu, in gló- ri- a De- i Pa- tris. A- men.

Alternate intonation



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

V **S** An-ctus, * Sanctus, San-ctus Dómi-nus
 De-us Sá-ba-oth. Ple-ni sunt cæ-li et ter-ra gló-
 ri-a tu-a. Ho-sánna in excél-sis. Be-ne-díctus
 qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-
 sánna in ex-cél-sis.

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

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

MASS X, *Alme Pater**Feasts of the Blessed Virgin Mary*

74

I

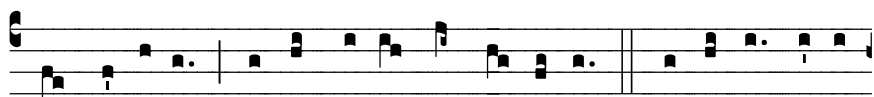
K Y- ri- e * e- lé- i-son. Ký-ri- e e- lé- i-son.

Ký- ri- e e- lé- i-son. Christe e- lé- i-son. Chri-
ste e- lé- i-son. Christe e- lé- i-son. Ký-ri- e
e- lé- i-son. Ký- ri- e e- lé- i-son. Ký-ri- e *
** e- lé- i-son.

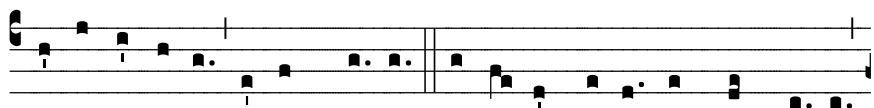
75

VIII

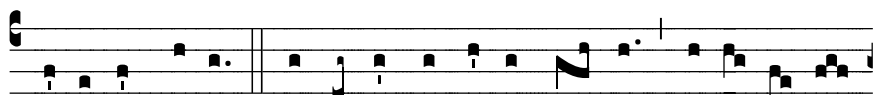
G Ló-ri- a in excélsis De- o. Et in terra pax ho-
mí-ni-bus bonæ vo-luntá- tis. Laudámus te. Bene-dí-cimus
te. Ado-rá-mus te. Glo-ri- fi-cá-mus te. Grá-ti- as á-gi-mus
ti- bi propter magnam gló-ri- am tu- am. Dó-mi- ne De- us,



Rex cæ-léstis, De- us Pa-ter omní- pot-ens. Dómi-ne Fi- li



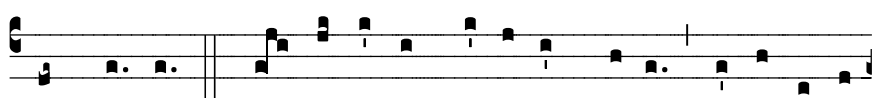
u-ni-gé-ni-te Je-su Chri-ste. Dómi-ne De- us, Agnus De- i,



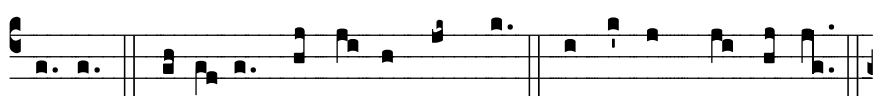
Fí- li- us Patris. Qui tol- lis peccá- ta mun- di, mi- se- ré- re



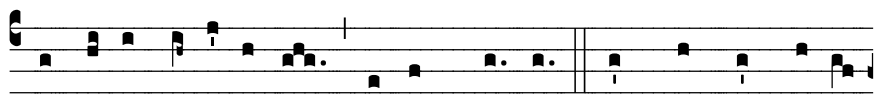
no- bis. Qui tol- lis peccá- ta mun- di, sú- ci- pe depre- ca- ti- ó-



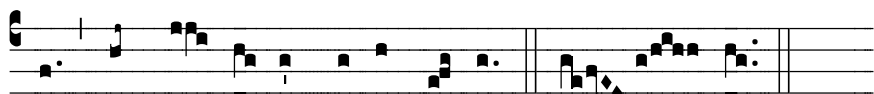
nem nostram. Qui se- des ad déxte- ram Patris, mi- se- ré- re



no- bis. Quóni- am tu so- lus sanctus. Tu so- lus Dó- mi- nus.

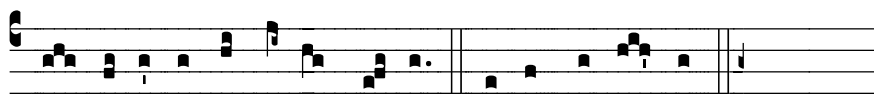


Tu so- lus Altí-ssimus, Je- su Chri- ste. Cum Sancto Spí- ri-



tu, in gló- ri- a De- i Pa- tris. A- men.

Alternate intonation



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

76 IV

S Anctus, * San-ctus, Sanctus Dómi-nus De- us Sá-
 ba- oth. Ple-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sán-
 na in excél- sis. Be-ne-díctus qui ve- nit in nómi-ne Dó-
 mi- ni. Ho-sánna in excél- sis.

77 IV

A -gnus De- i, * qui tol-lis peccá-ta mundi: mi-se-
 ré-re no-bis. Agnus De- i, * qui tol-lis peccá-ta mundi:
 mi-se-ré- re no-bis. Agnus De- i, * qui tol-lis peccá-ta
 mundi: do-na no-bis pa-cem.

Ite Missa est: see Mass IX, p. 87

MASS XI, *Orbis factor*

I **K** Y-ri- e * e- lé- i-son. *ij.* Chri-ste 78

e- lé- i-son. *ij.* Ký-ri- e e- lé- i-son. *ij.*

Ký- ri- e * e- lé- i-son.

II **G** Ló-ri- a in excélsis De- o. Et in terra pax 79

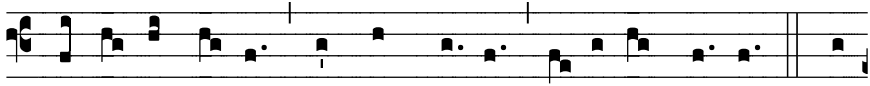
homí-ni-bus bonæ vo-luntá-tis. Laudá-mus te. Be-ne-

dí-cimus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te.

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

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

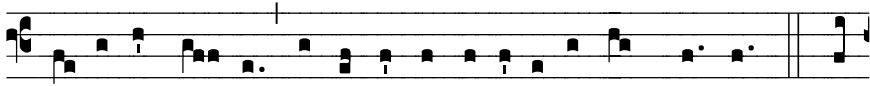
ens. Dómi-ne Fi- li u-ni-gé-ni-te Je- su Chri-ste.



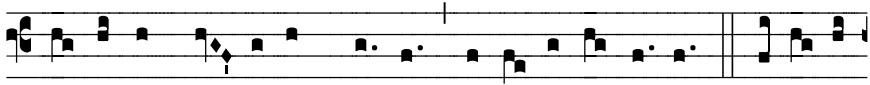
Dómi-ne De- us, Agnus De- i, Fí- li- us Pa- tris. Qui



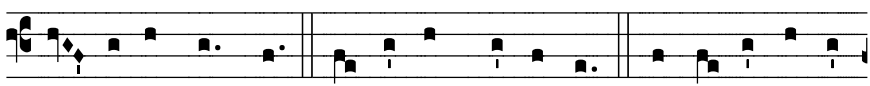
tol- lis peccá- ta mun- di, mi- se- ré- re no- bis. Qui tol- lis



peccá- ta mun- di, súsci- pe depreca- ti- ó- nem no- stram. Qui



se- des ad déx- te- ram Pa- tris, mi- se- ré- re no- bis. Quóni- am



tu so- lus sanctus. Tu so- lus Dómi- nus. Tu so- lus Altís-

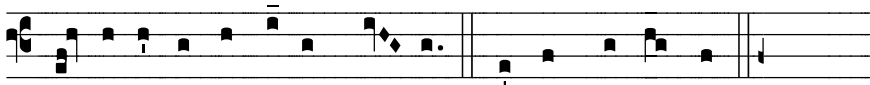


simus, Je- su Chri- ste. Cum Sancto Spí- ri- tu, in gló-

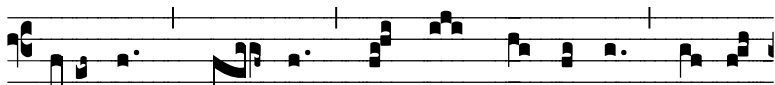


ri- a De- i Pa- tris. A- men.

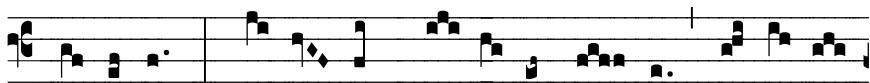
Alternate intonation



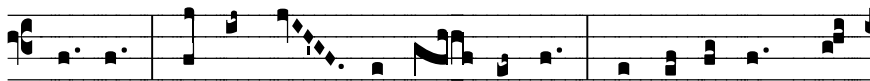
Gló- ri- a in excélsis De- o. Et in terra pax.



Anctus, * San-ctus, Sanctus Dó-mi-nus De- us



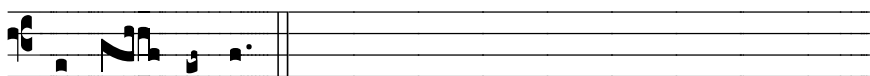
Sá-ba- oth. Ple- ni sunt cæ- li et ter- ra gló- ri- a



tu- a. Ho- sánna in ex- cél- sis. Be- ne- díctus qui



ve- nit in nó- mi- ne Dó- mi- ni. Ho- sánna



in ex- cél- sis.



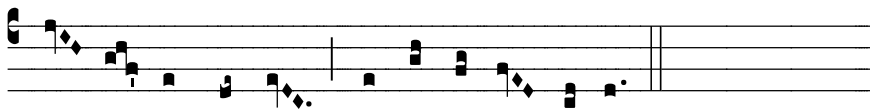
A - gnus De- i, * qui tol- lis pec- cá- ta mundi: mi-



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



mun- di: mi- se- ré- re no- bis. Agnus De- i, * qui tol- lis



pec- cá- ta mundi: do- na no- bis pa- cem.



K - te, mis- sa est.

R. De- o grá- ti- as.

81

82

MASS XII, *Pater cuncta*

83

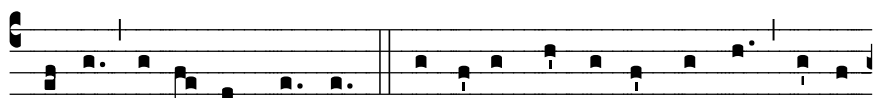
VIII

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

84

IV

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



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



ré- re no- bis. Qui tollis peccá- ta mundi, sú- sci- pe depreca-



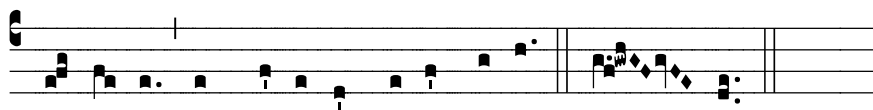
ti- ónem nostram. Qui sedes ad dέxte- ram Patris, mi- se-



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



mi- nus. Tu so- lus Altí- ssimus, Je- su Chris- te. Cum Sancto



Spí- ri- tu in gló- ri- a De- i Patris. A- men.

Alternate intonation



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



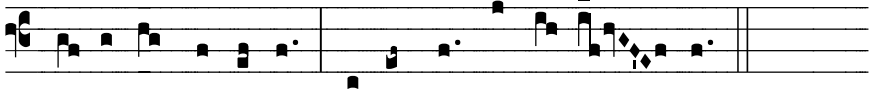
II
S An- ctus, * Sanctus, San- ctus Dómi- nus De- us



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



Ho-sánna in excé- sis. Bene-díctus qui ve-nit in



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

86

II



A -gnus De- i, * qui tol- lis peccá- ta mundi: mi-



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



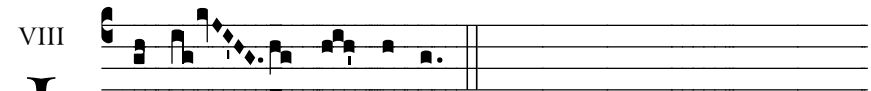
di: mi-se-ré-re no-bis. Agnus De- i, * qui tol- lis pec-



cá- ta mundi: dona no-bis pa-cem.

87

VIII



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

MASS XIII, *Stelliferi Conditor orbis*

I

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

88

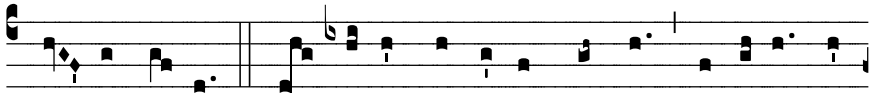
I

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

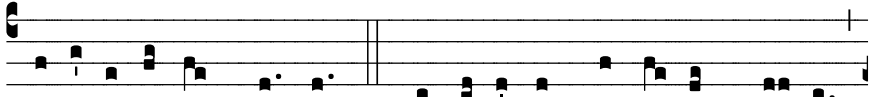
89



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



ré-re no-bis. Qui tollis peccá-ta mundi, súscipe de-



pre-ca-ti ó-nem nostram. Qui sedes ad déxte-ram Pa-tris,



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



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



cto Spí-ri-tu, in gló-ri-a De-i Pa-tris. A-men.

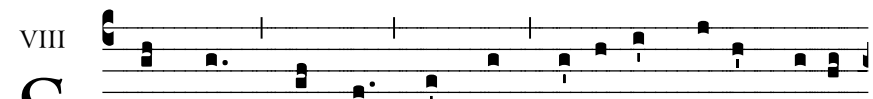
Alternate intonation



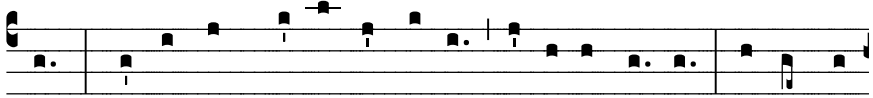
Gló-ri-a in excélsis De-o. Et in terra pax.

90

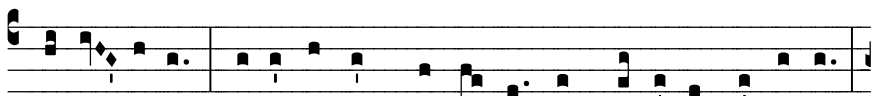
VIII



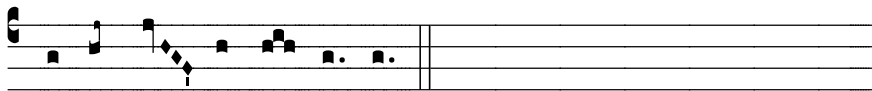
Sanctus, * Sanctus, Sanctus Dóminus De-us Sába-



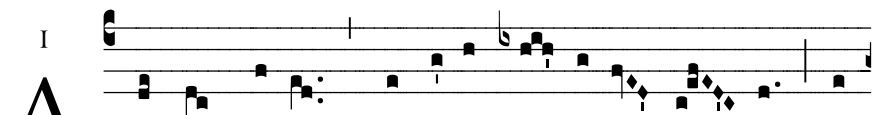
oth. Ple-ni sunt cæ-li et terra gló-ri-a tu-a. Ho-sánna



in ex-célsis. Bene-díctus qui ve-nit in nómine Dómi-ni.



Ho-sánna in ex-cél-sis.



A -gnus De-i, * qui tollis pec-cá-ta mun-di: mi-



se-ré-re nobis. Agnus De-i, * qui tol-lis peccá-



ta mundi: mi-se-ré-re no-bis. Agnus De-i, *



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



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

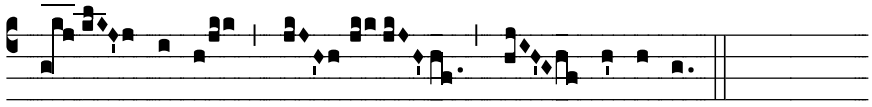
91

92

MASS XIV, *Jesu Redemptor*

93

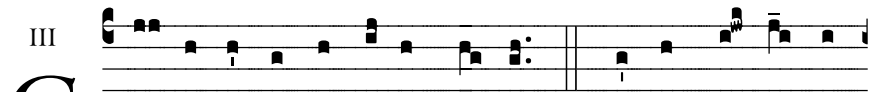
VIII

**K**Y- ri- e * e- lé- i-son. *ijj.* Chri- stee- lé- i-son. *ijj.* Ký- ri- e e- lé- i-son. *ij.*

Ký- ri- e * e- lé- i-son.

94

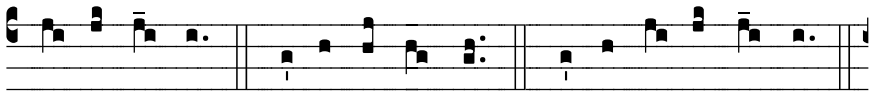
III

**G**

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



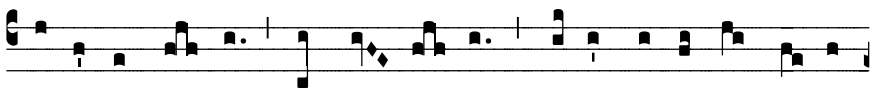
ho- mí- ni- bus bonæ vo- luntá- tis. Laudá- mus te. Bene-



dí- ci- mus te. Ado- rá- mus te. Glo- ri- fi- cá- mus te.



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



Dó- mi- ne De- us, Rex cæ- lé- stis, De- us Pa- ter omní- pot-



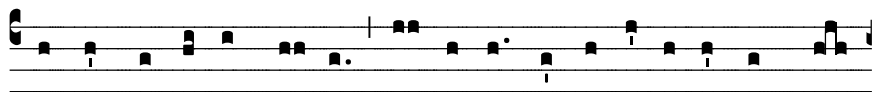
ens. Dó- mi- ne Fi- li u- ni- gé- ni- te Je- su Chri- ste. Dó-



mi-ne De- us, Agnus De- i, Fí- li- us Pa- tris. Qui



tol- lis peccá- ta mundi, mi- se- ré- re no- bis. Qui



tol- lis peccá- ta mundi, sú- ci- pe depre- ca- ti- ó- nem no-



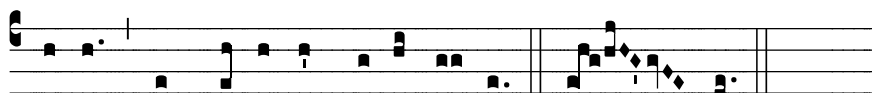
stram. Qui se- des ad déxte- ram Pa- tris, mi- se- ré- re



no- bis. Quóni- am tu so- lus sanctus. Tu so- lus Dómi- nus.

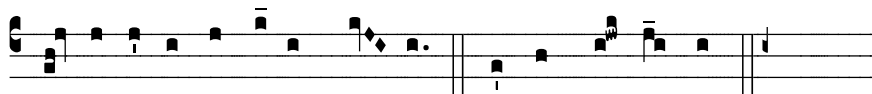


Tu so- lus Altíssi- mus, Je- su Chri- ste. Cum Sancto Spí-



ri- tu, in gló- ri- a De- i Pa- tris. A- men.

Alternate intonation



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

95

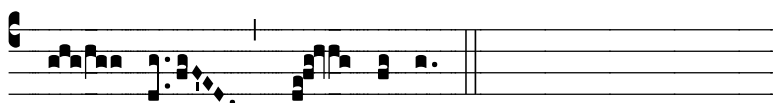
I

S An- ctus, * San- ctus, San- ctus Dómi-
 nus De- us Sá- ba- oth. Ple- ni sunt cæ- li et ter-
 ra gló- ri- a tu- a. Ho- sánna in excél- sis.
 Be- ne- dí- ctus qui ve- nit in nómi- ne Dó-
 mi- ni. Ho- sánna in excél- sis.

96

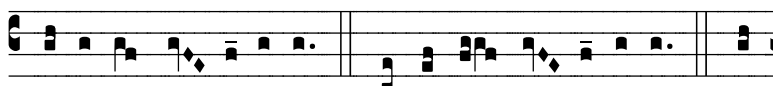
VIII


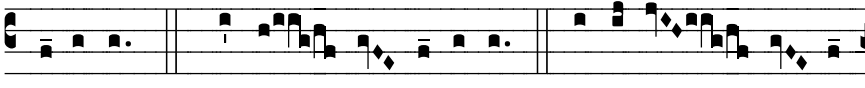
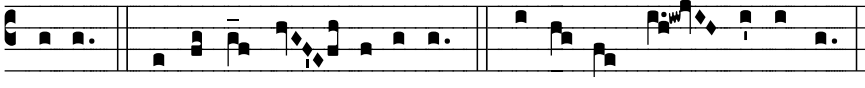
A - gnus De- i, * qui tol- lis peccá- ta mundi: mi-
 se- ré- re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun-
 di: mi- se- ré- re no- bis. Agnus De- i, * qui tol- lis pec-
 cá- ta mundi: do- na no- bis pa- cem.

VIII  97

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

MASS XV, Dominator Deus

IV  98

K Y-ri- e * e- lé- i-son. Ký-ri- e e- lé- i-son. Ký-

ri- e e- lé- i-son. Christe e- lé- i-son. Chri- ste e-

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

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

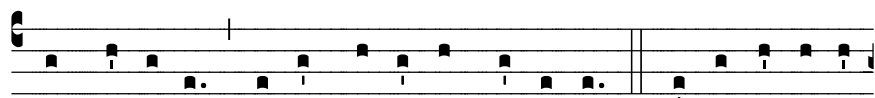
IV  99

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

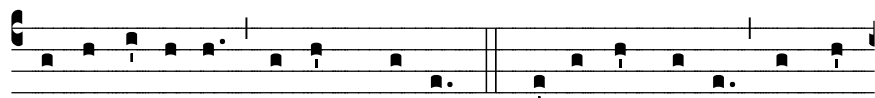
nibus bonæ vo-luntá-tis. Laudámus te. Bene-dí-cimus

te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as á-gimus

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



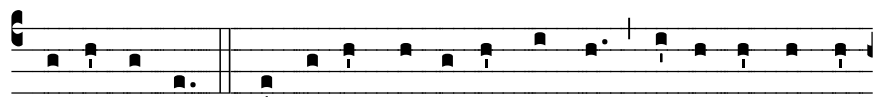
Rex cæ-léstis, De- us Pa-ter omní-pot-ens. Dómi-ne Fi- li



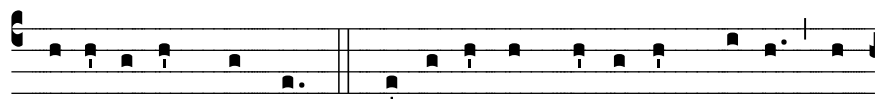
u-ni-gé-ni-te Je-su Christe. Dómi-ne De- us, Agnus



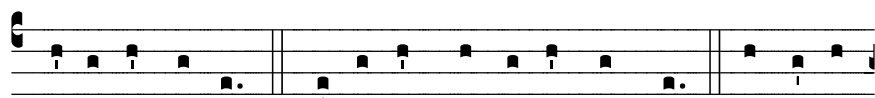
De- i, Fí-li- us Patris. Qui tollis peccá-ta mundi, mi-se-



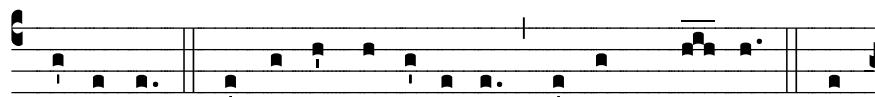
ré-re no-bis. Qui tollis peccá-ta mundi, súsci-pe depre-



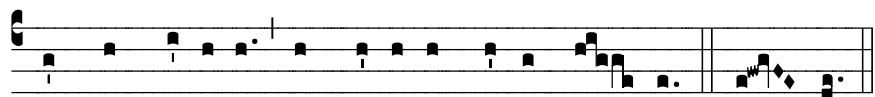
ca-ti- ónem nostram. Qui sedes ad déxte-ram Patris, mi-



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

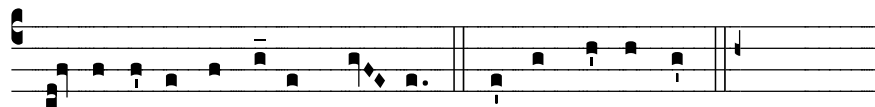


Dómi-nus. Tu so-lus Altíssimus, Je-su Chri- ste. Cum



Sancto Spí-ri-tu, in gló-ri- a De- i Pa- tris. A- men.

Alternate intonation




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

II **S**  100

Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-
 ba- oth. Ple-ni sunt cæ- li et ter-ra gló- ri- a tu- a.
 Ho- sánna in excél- sis. Be- ne- díctus qui ve- nit in
 nómi- ne Dómi- ni. Ho- sánna in excél- sis.

I **A**  101

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

IV **I**  102

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

MASS XVI

Weekdays throughout the Year

103 III

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

104 II

S Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-
ba- oth. Ple-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sán-
na in excél-sis. Benedíctus qui ve-nit in nó-mi-ne
Dómi-ni. Ho-sánna in excél- sis.

105 I

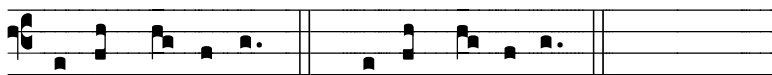
A -gnus De- i, * qui tollis peccá-ta mun-di: mi-se-
ré-re no- bis. Agnus De- i, * qui tollis peccá-ta mundi:
mi-se-ré-re no-bis. Agnus De- i, * qui tollis peccá-ta



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

IV

I



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

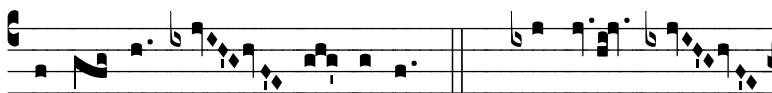
106

MASS XVII

Sundays of Advent and Lent

VI

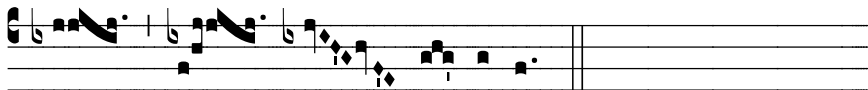
K



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



lé- i-son. *ijj.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri-



e * e- lé- i-son.

107

V

S



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



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



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



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

108

109 V



A -gnus De- i, * qui tol- lis peccá- ta mundi: mi-
se-ré-re no- bis. Agnus De- i, * qui tol- lis peccá- ta
mundi: mi-se-ré-re no- bis. Agnus De- i, * qui tol-lis
peccá- ta mundi: do-na no-bis pa- cem.

110 IV




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

MASS XVIII, *Deus Genitor alme*

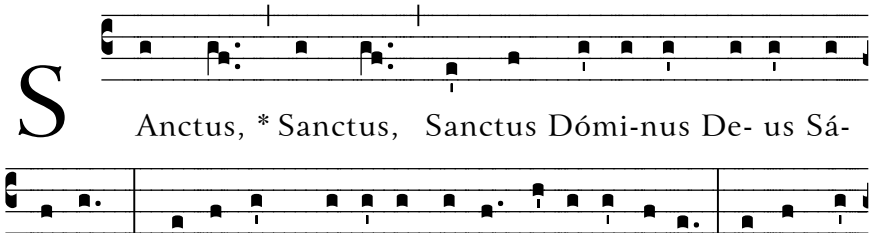
Weekdays of Advent and Lent

111 IV

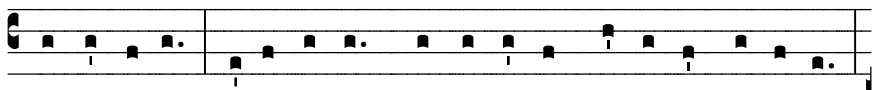


K Y- ri- e * e-lé- i-son. *ijj.* Chríste e-lé- i-son. *ijj.*
Ký- ri- e e-lé- i-son. *ij.* Ký- ri- e * e- lé- i-son.

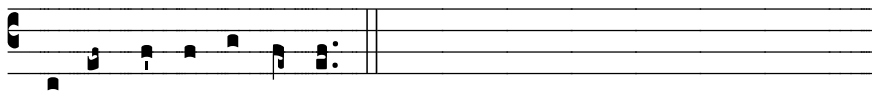
112



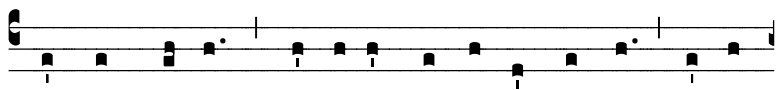
S anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-
ba- oth. Ple-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna



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



Ho-sánna in excél-sis.

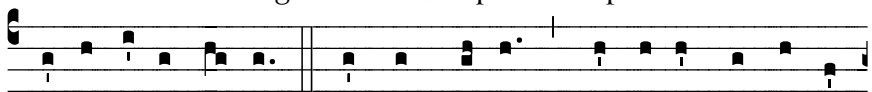


113

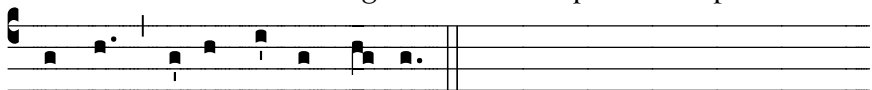
A - gnus De- i, * qui tollis peccá-ta mundi: mi-se-



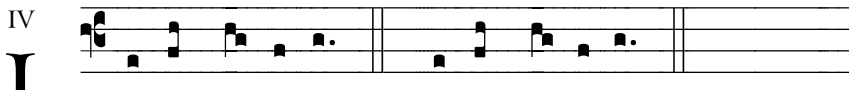
ré-re no-bis. Agnus De- i, * qui tollis peccá-ta mundi:



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



mundi: dona no-bis pa-cem.



114

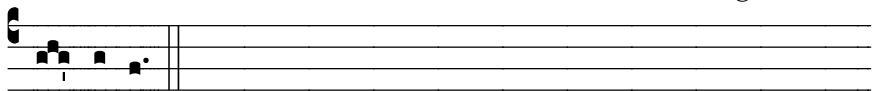
I - te, mis-sa est. R̄. De- o grá- ti- as.

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



115

B Ene-di-cámus Dó- mi-no. R̄. De- o grá-



ti- as.



116

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

Settings of the Credo

CREDO I

117

IV

C Redo in unum De-um, Patrem omnipot-entem, fa-
 ctó-rem cæ-li et terræ, vi-si-bí-li-um ómni-um, et in-
 vi-si-bí-li-um. Et in unum Dómi-num Je-sum Christum,
 Fí-li-um De-i u-ni-gé-ni-tum. Et ex Patre na-tum ante
 ómni-a sæcu-la. De-um de De-o, lumen de lúmi-ne,
 De-um ve-rum de De-o ve-ro. Gé-ni-tum, non factum, consub-
 stanti-á-lem Patri: per quem ómni-a facta sunt. Qui pro-
 pter nos hómi-nes, et propter nostram sa-lú-tem descéndit de
 cæ-lis. Et incarná-tus est de Spí-ri-tu Sancto ex Ma-rí-a



Virgi-ne: Et homo factus est. Cru-ci-fi-xus ét-i- am pro



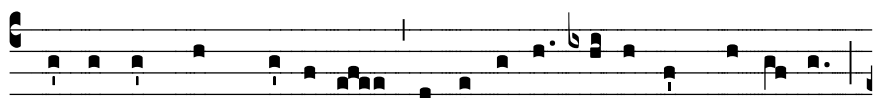
no-bis: sub Pónti- o Pi-lá-to passus, et sepúltus est. Et



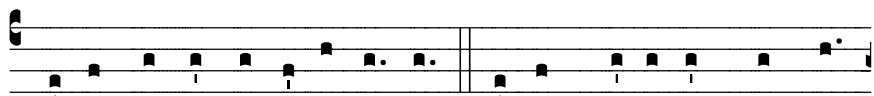
re-surré-xit térti- a di- e, secúndum Scriptú-ras. Et ascén-



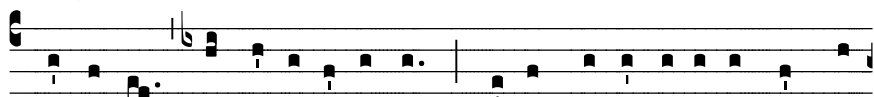
dit in cælum: se-det ad dèxte-ram Patris. Et í-te-rum ven-



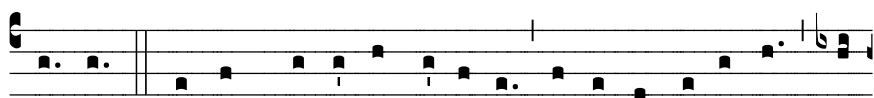
tú-rus est cum gló-ri- a, ju-di-cá-re vivos et mórtu- os:



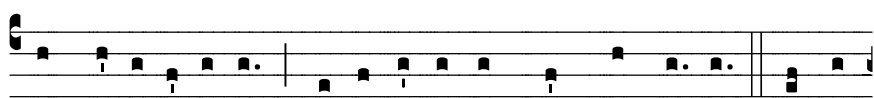
cu-jus regni non e-rit fi- nis. Et in Spí-ri-tum Sanctum,



Dómi-num, et vi-vi-fi-cántem: qui ex Patre Fi-li- óque pro-



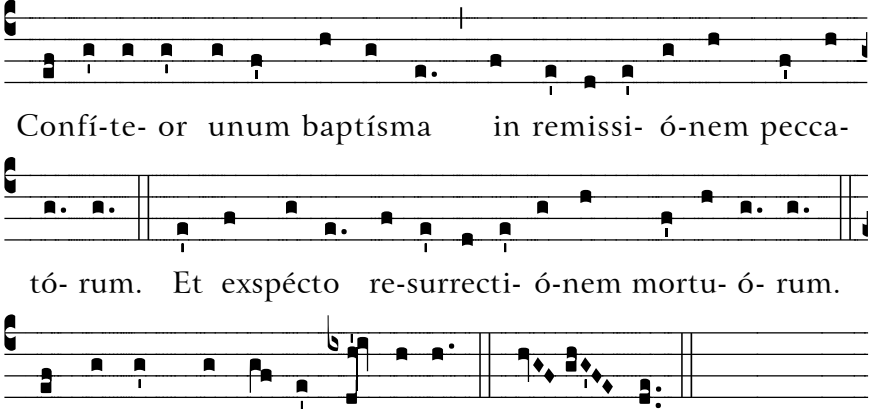
cé- dit. Qui cum Patre et Fí-li- o simul ad-o-rá-tur, et



conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé- tas. Et u-



nam sanctam cathó-li-cam et a-postó-li-cam Ecclé-si- am.

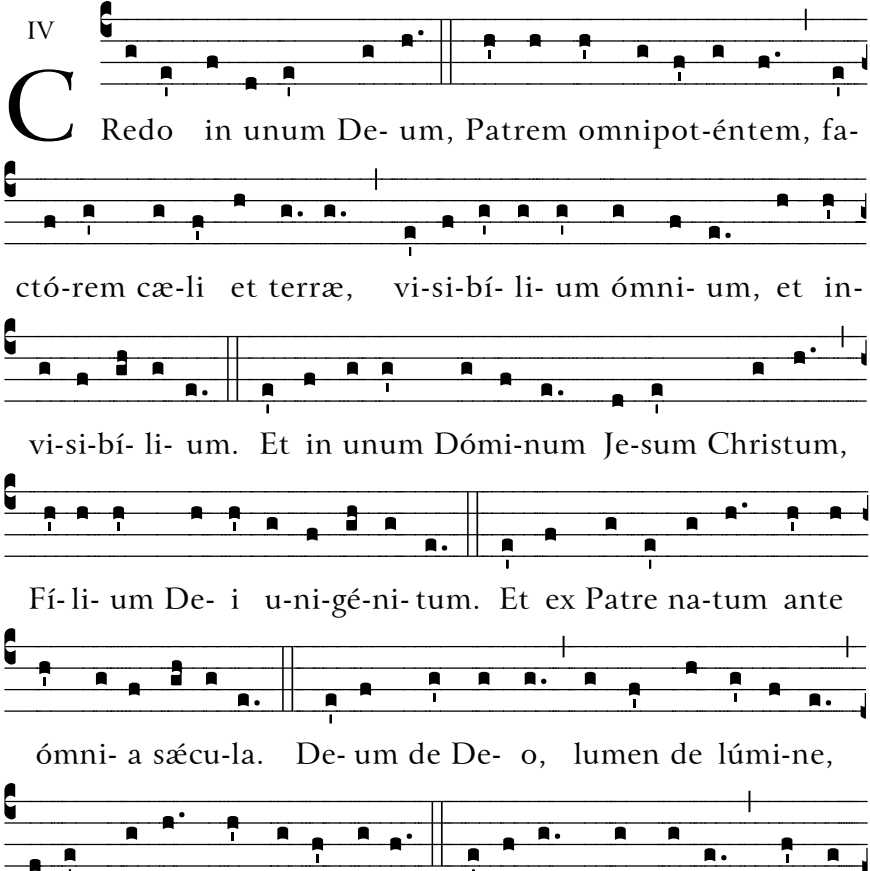


Confí-te or unum baptísma in remissi- ó-nem pecca-
 tó-rum. Et expécto re-surrecti- ó-nem mortu- ó-rum.
 Et vi-tam ventú-ri sæ-cu-li. A- men.

CREDO II

118

IV



Credo in unum De-um, Patrem omnipot-éntem, fa-
 ctó-rem cæ-li et terræ, vi-si-bí-li-um ómni-um, et in-
 vi-si-bí-li-um. Et in unum Dómi-num Je-sum Christum,
 Fí-li-um De-i u-ni-gé-ni-tum. Et ex Patre na-tum ante
 ómni-a sæ-cu-la. De-um de De-o, lumen de lúmi-ne,
 De-um ve-rum de De-o ve-ro. Gé-ni-tum, non factum, consub-



stanti- á-lem Patri: per quem ómni- a facta sunt. Qui pro-

pter nos hómi-nes, et propter nostram sa-lú-tem descéndit de

cæ- lis. Et incarná-tus est de Spí-ri-tu Sancto ex Ma-rí- a

Vír-gi-ne: Et homo factus est. Cru-ci- fí-xus ét- i- am pro

no-bis: sub Pónti- o Pi- lá-to passus, et sepúltus est. Et

re-surré-xit térti- a di- e, secúndum Scriptú-ras. Et ascén-

dit in cælum: sedet ad déxte-ram Patris. Et í-te-rum ven-

tú-rus est cum gló-ri- a, ju-di-cá-re vi-vos et mórtu- os:

cu-jus regni non e-rit fi-nis. Et in Spí-ri-tum Sanctum,

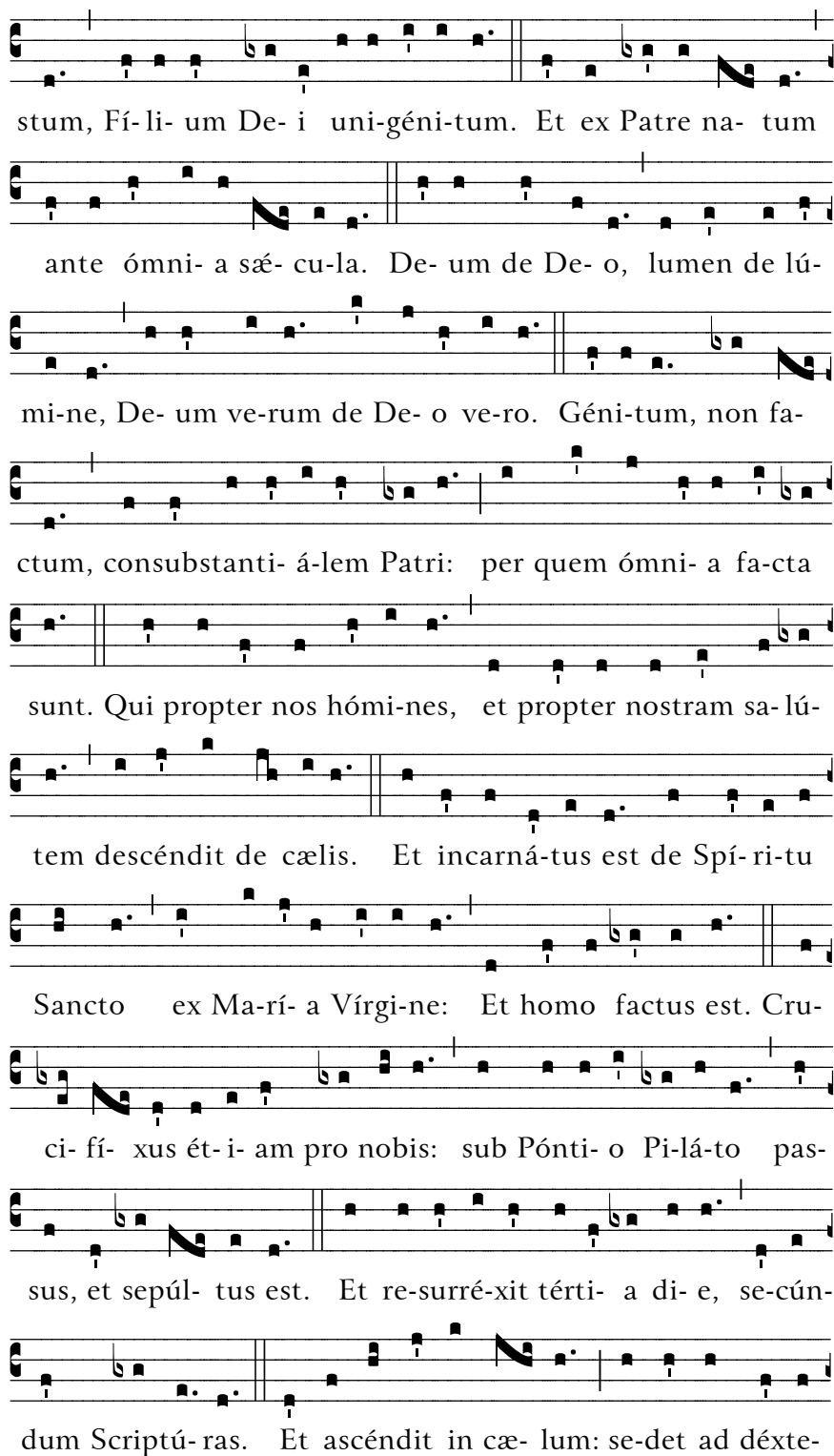
Dómi-num, et vi-vi- fi-cántem: qui ex Patre Fi- li- ó-que pro-

cé- dit. Qui cum Patre et Fí-li- o simul ad-o-rá-tur, et
 conglo-ri- fi-cá-tur: qui lo-cú-tus est per Prophé- tas. Et u-
 nam sanctam cathó- li- cam et a- postó- li- cam Ecclé- si- am.
 Confí- te- or unum baptísma in remissi- ó- nem pecca-
 tó- rum. Et expécto re- surrecti- ó- nem mortu- ó- rum. Et
 vi- tam ventú- ri sæcu- li. A- men.

CREDO III

119

Credo in unum De- um, Patrem omnipot-éntem,
 factó- rem cæ- li et terræ, vi- si- bí- li- um ó- mni- um, et
 invi- si- bí- li- um. Et in unum Dóminum Je- sum Chri-



stum, Fí-li- um De- i uni-géni-tum. Et ex Patre na- tum
 ante ómni- a sæ- cu- la. De- um de De- o, lumen de lú-
 mi- ne, De- um ve- rum de De- o ve- ro. Géni- tum, non fa-
 ctum, consubstanti- á- lem Patri: per quem ómni- a fa- cta
 sunt. Qui propter nos hómi- nes, et propter nostram sa- lú-
 tem descéndit de cælis. Et incarná- tus est de Spí- ri- tu
 Sancto ex Ma- rí- a Vírgi- ne: Et homo factus est. Cru-
 ci- fí- xus ét- i- am pro nobis: sub Pónti- o Pi- lá- to pas-
 sus, et sepúl- tus est. Et re- surré- xit térti- a di- e, se- cún-
 dum Scriptú- ras. Et ascéndit in cæ- lum: se- det ad déxte-

CREDO IV

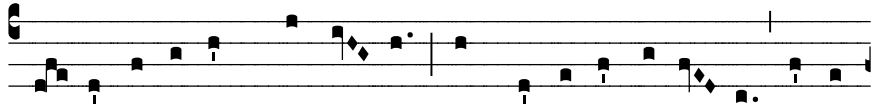
120

I

Credo in unum De-um, Patrem omni-pot-én-tem,
 factó-rem cæ-li et ter-ræ, vi-si-bí-li-um ómni-um, et in-
 vi-si-bí-li-um. Et in unum Dóminum Je-sum Chri-stum,
 Fí-li-um De-i u-ni-gé-ni-tum. Et ex Patre na-tum ante
 ómni-a sæcu-la. De-um de De-o, lumen de lúmi-ne,
 De-um ve-rum de De-o ve-ro. Gé-ni-tum, non factum,
 consubstanti-á-lem Pa-tri: per quem ómni-a facta sunt.
 Qui propter nos hómi-nes, et propter nostram sa-lú-tem
 descéndit de cæ-lis. Et incarná-tus est de Spí-ri-tu San-



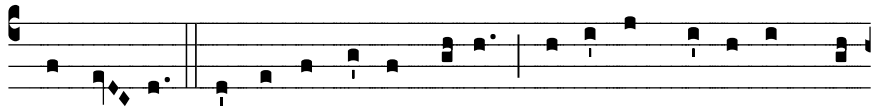
cto ex Ma-rí-a Vírgi-ne: Et homo factus est. Cru-ci-



fí-xus ét-i-am pro no-bis: sub Pónti-o Pi-lá-to passus,



et sepúl-tus est. Et re-surré-xit térti-a di-e, secúndum



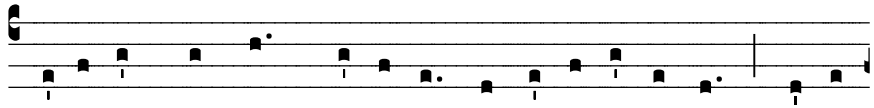
Scriptú-ras. Et ascéndit in cælum: sedet ad déxte-ram Pa-



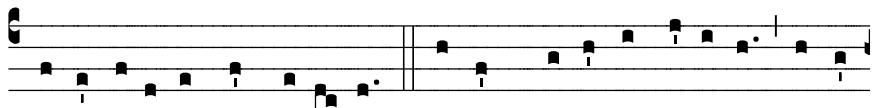
tris. Et í-te-rum ventú-rus est cum gló-ri-a, judi-cá-re



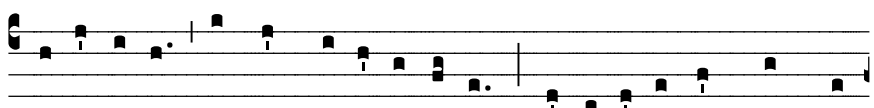
vi-vos et mórtu-os: cu-jus regni non e-rit fi-nis. Et in



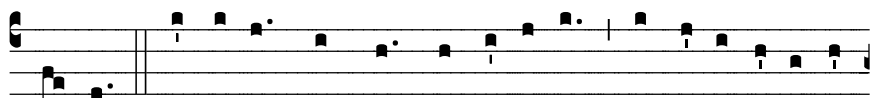
Spí-ri-tum Sanctum, Dómi-num, et vi-vi-fi-cántem: qui ex



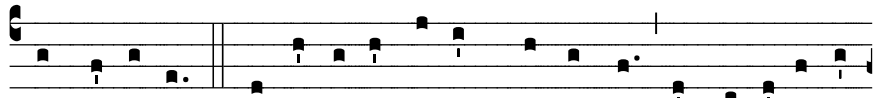
Patre Fi-li-óque procé-dit. Qui cum Patre et Fí-li-o simul



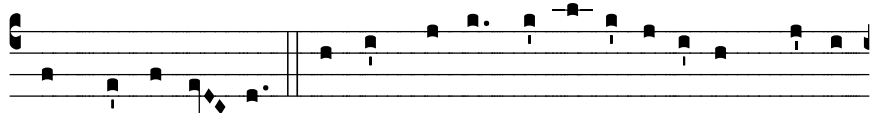
ado-rá-tur, et conglo-ri-fi-cá-tur: qui locú-tus est per Pro-



phé- tas. Et unam sanctam cathó-li- cam et apostó-li- cam



Ecclé-si- am. Confí- te- or unum baptísma in remissi- ó-



nem pecca-tó- rum. Et expécto re-surrecti- ónem mortu-



ó- rum. Et vi- tam ventú-ri sæcu- li. A- men.

CREDO V

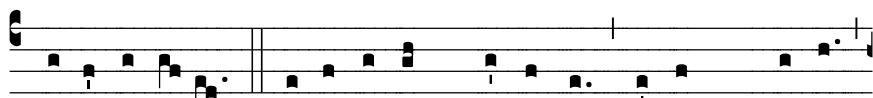
IV



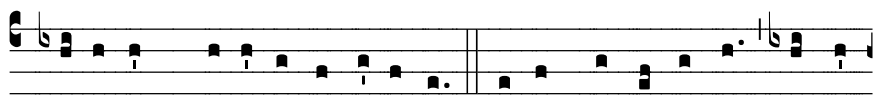
Credo in unum De- um, Patrem omnipot-éntem, fa-



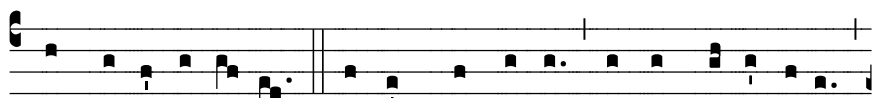
ctó-rem cæ-li et terræ, vi- si- bí- li- um ómni- um, et in-



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



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



ó- mni- a sæcu- la. De- um de De- o, lumen de lúmine,

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

stanti- á-lem Patri: per quem ómni- a facta sunt. Qui pro-

pter nos hómi-nes, et propter nostram sa-lú- tem descéndit de

cæ- lis. Et incarnátus est de Spí-ri-tu Sancto ex Marí- a

Vír- gi- ne: Et homo factus est. Cru-ci- fí- xus ét- i- am pro

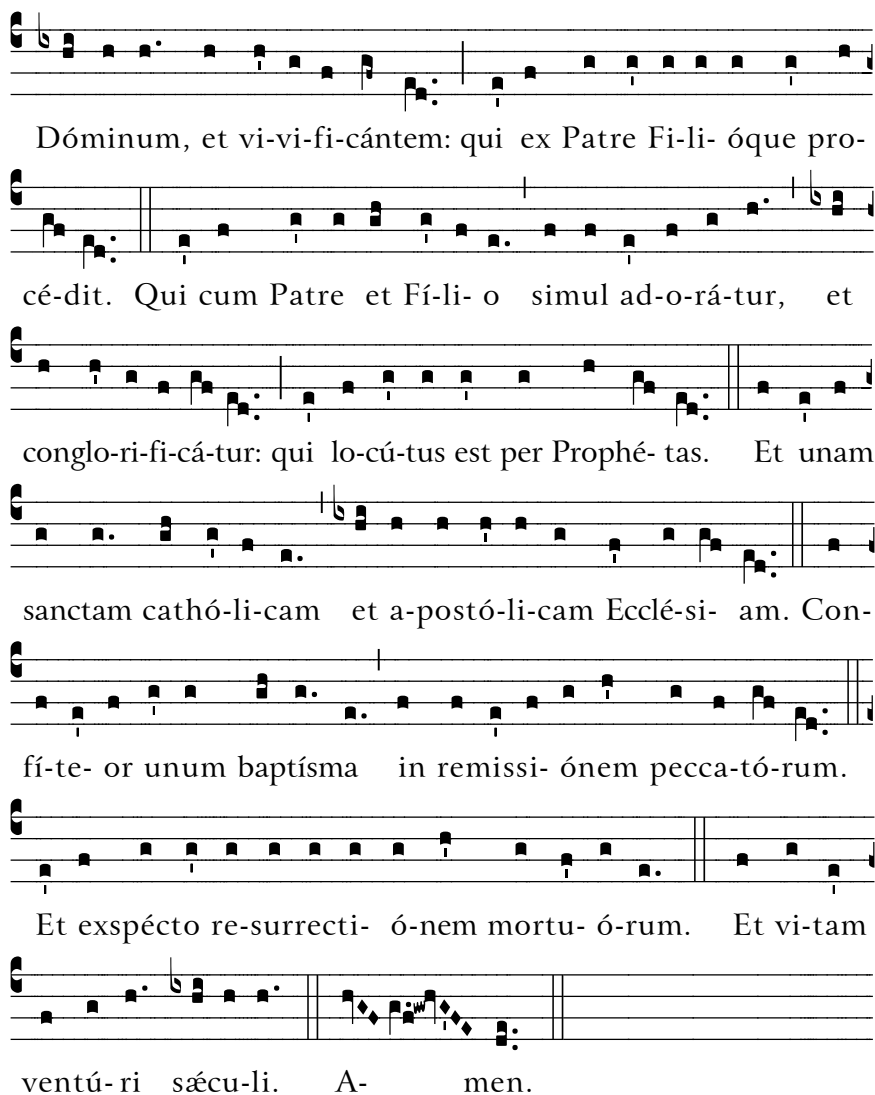
no- bis: sub Pónti- o Pi- lá- to passus, et sepúl- tus est. Et

re- surréxít térti- a di- e, se- cúndum Scriptú- ras. Et ascén-

dit in cæ- lum: se- det ad dèxte- ram Patris. Et í- te- rum ven-

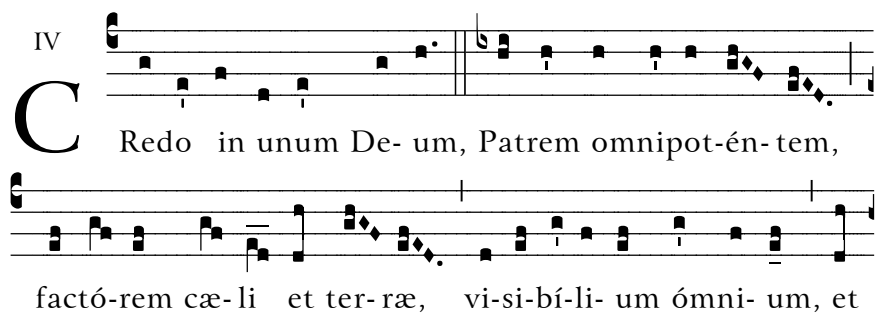
tú- rus est cum gló- ri- a, ju- di- cá- re vivos et mórtu- os:

cu- jus regni non e- rit fi- nis. Et in Spí- ri- tum Sanctum,

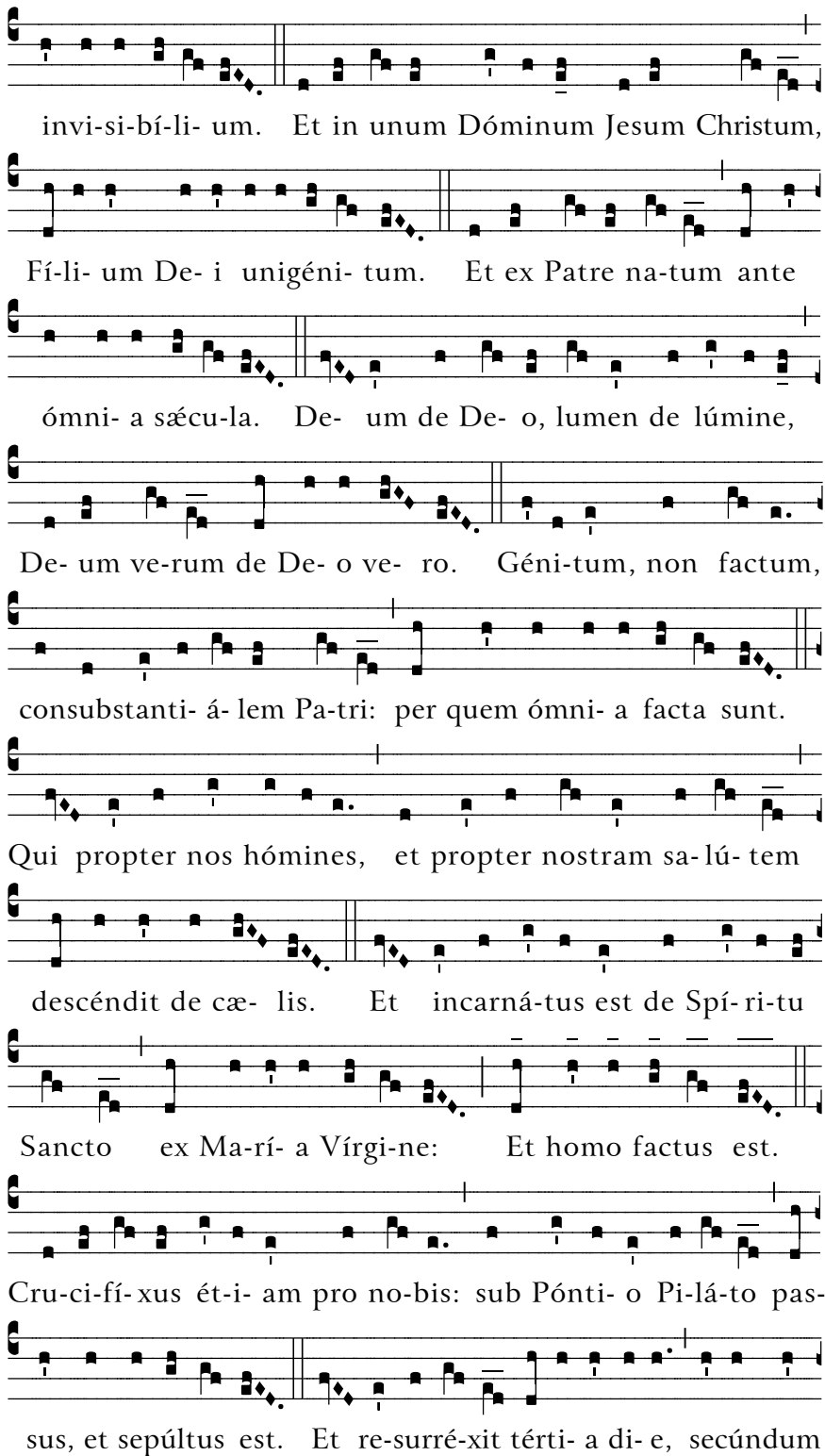


Dóminum, et vi-vi-fi-cántem: qui ex Patre Fi-li- óque pro-
cé-dit. Qui cum Patre et Fí-li- o simul ad-o-rá-tur, et
conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé- tas. Et unam
sanctam cathó-li-cam et a-postó-li-cam Ecclé-si- am. Con-
fí-te- or unum baptísma in remissi- ónem pecca-tó-rum.
Et expécto re-surrecti- ó-nem mortu- ó-rum. Et vi-tam
ventú-ri sáecu-li. A- men.

CREDO VI



IV
C Redo in unum De- um, Patrem omnipot-én-tem,
factó-rem cæ-li et ter-ræ, vi-si-bí-li- um ómni- um, et



invi-si-bí-li- um. Et in unum Dóminum Jesum Christum,
 Fí-li- um De- i unigéni- tum. Et ex Patre na- tum ante
 ómni- a sæcu- la. De- um de De- o, lumen de lúmine,
 De- um ve- rum de De- o ve- ro. Géni- tum, non factum,
 consubstanti- á- lem Pa- tri: per quem ómni- a facta sunt.
 Qui propter nos hómines, et propter nostram sa- lú- tem
 descéndit de cæ- lis. Et incarná- tus est de Spí- ri- tu
 Sancto ex Ma- rí- a Vírgi- ne: Et homo factus est.
 Cru- ci- fí- xus ét- i- am pro no- bis: sub Pónti- o Pi- lá- to pas-
 sus, et sepúltus est. Et re- surré- xit térti- a di- e, secúndum



Scriptú- ras. Et ascéndit in cæ-lum: sedet ad dèxte-ram



Pa- tris. Et í-terum ventú-rus est cum gló-ri- a, judi-cá-



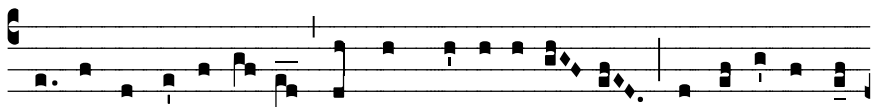
re vi-vos et mórtu- os: cu-jus regni non e-rit fi- nis. Et



in Spí-ri-tum Sanctum, Dóminum, et vi-vi-fi-cán-tem:



qui ex Patre Fi-li- óque procé- dit. Qui cum Patre et Fí-li-



o simul ado-rá-tur, et conglo-ri-fi-cá- tur: qui locú-tus est



per Prophé- tas. Et u-nam sanctam cathó-li-cam et a-



postó-li-cam Ecclé-si- am. Confí-te- or u-num baptísma in



remissi- ó-nem pecca-tó- rum. Et exspécto re-surrecti- ó-nem



mortu- ó- rum. Et vi-tam ventú-ri sæcu-li. Amen.

Ordinary Chants ad libitum

AMBROSIAN GLORIA

123

IV

G Ló-ri- a in excél-sis De- o. Et in terra pax ho-
 mí-ni-bus bonæ vo-luntá- tis. Laudá-mus te. Benedí-cimus
 te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti- as á-gimus ti-
 bi propter magnam gló-ri- am tu- am. Dómi-ne
 De- us, Rex cæ-léstis, De- us Pa-ter omní-pot-ens. Dómi-ne
 Fi-li u-ni-géni-te, Je-su Christe. Dómi-ne De- us,
 Agnus De- i, Fí- li- us Pa-tris. Qui tollis peccá-ta mun-
 di, mi-se-ré-re no-bis. Qui tollis peccá-ta mun-
 di, súsci-pe depre-ca-ti- ónem nostram. Qui se-
 des ad déxte-ram Patris, mi-se-ré-re no-bis. Quóni- am tu

so-lus sanctus. Tu so-lus Dómi-nus. Tu so-lus Altíssimus,
 Je-su Christe. Cum Sancto Spí-ri-tu, in gló-ri-
 a De- i Patris. Amen.

KYRIE I, Clemens Rector

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

e * * * **

e- lé- i-son.

KYRIE II, Summe Deus

125

I

K Y-ri- e * e- lé- i-son. Ký-ri- e

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

e- lé- i-son. Christe e- lé- i-son. Christe

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

e e- lé- i-son. Ký-ri- e * **

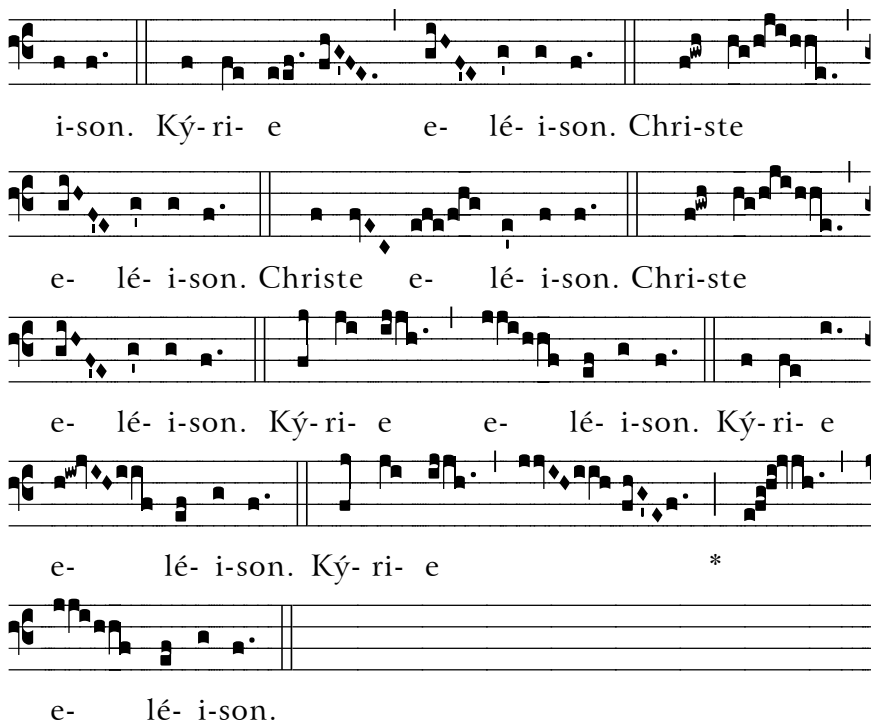
e- lé- i-son.

KYRIE III, Rector cosmi pie

126

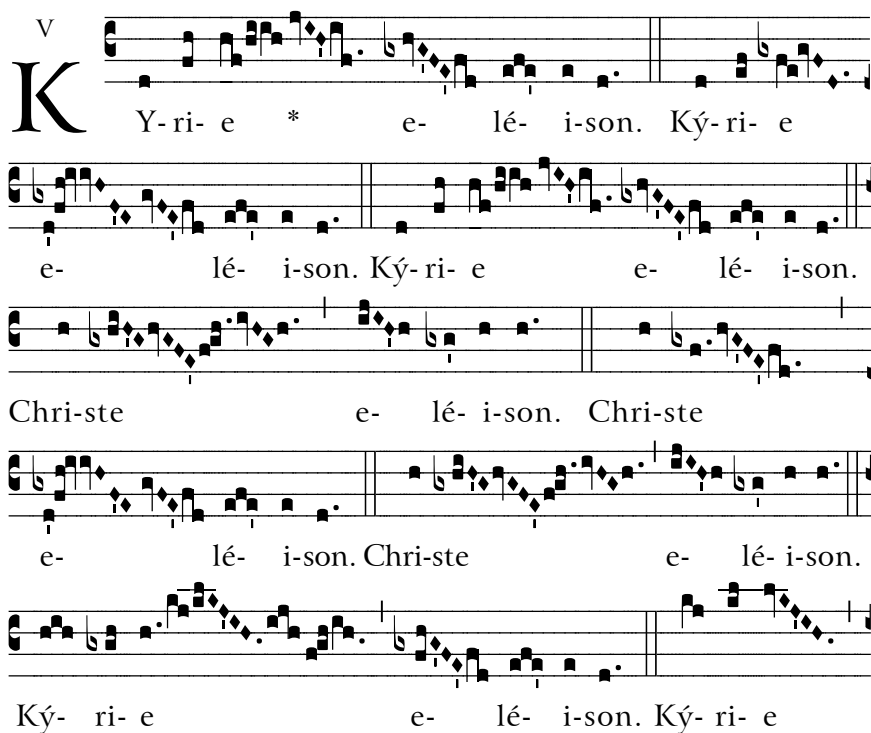
II

K Y-ri- e * e- lé- i-son. Ký-ri- e e- lé-

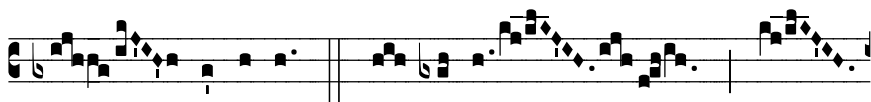


i-son. Ký-ri- e e- lé- i-son. Chri-ste
 e- lé- i-son. Chri-ste e- lé- i-son. Chri-ste
 e- lé- i-son. Ký-ri- e e- lé- i-son. Ký-ri- e
 e- lé- i-son. Ký-ri- e *

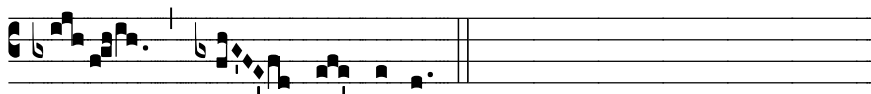
e- lé- i-son.

KYRIE IV, *Kyrie altissime*


^V
K Y-ri- e * e- lé- i-son. Ký-ri- e
 e- lé- i-son. Ký-ri- e e- lé- i-son.
 Chri-ste e- lé- i-son. Chri-ste
 e- lé- i-son. Chri-ste e- lé- i-son.
 Ký- ri- e e- lé- i-son. Ký- ri- e



e- lé- i-son. Ký- ri- e *



** e- lé- i-son.

KYRIE V, Conditor Kyrie omnium

128

VII



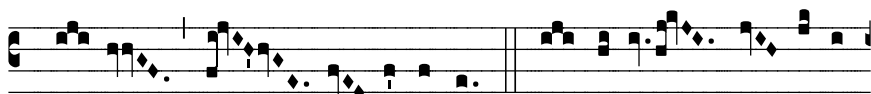
K Y- ri- e * e- lé- i-son. Ký- ri- e



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



ste e- lé- i-son. Chri-ste e- lé- i-son.



Chri-ste e- lé- i-son. Ký- ri- e e- lé- i-



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



** e- lé- i-son.

KYRIE VI, Te Christe Rex supplices

129

VIII



K Y- ri- e * e- lé- i-son. Ký- ri-

e- e- lé- i-son. Ký- ri- e

e- lé- i-son. Chri- ste e- lé- i-son. Chri-

ste e- lé- i-son. Chri- ste e- lé- i-son.

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

Ký- ri- e * ** e- lé- i-son.

KYRIE VII, *Splendor aeternae*

I Ký-ri- e * e- lé- i-son. iij. Christe

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

Ký-ri- e * **

e- lé- i-son.

KYRIE VIII, *Firmator sancte*

131

VI

K Y-ri- e * e-lé- i-son. *ij.* Chri-ste e-

lé- i-son. *ij.* Ký-ri- e e-lé- i-son. *ij.* Ký-ri-

e * e-lé- i-son.

KYRIE IX, *O Pater excelsus*

132

VIII

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

e- lé- i-son. *ij.* Ký-ri- e * e-

lé- i-son. *ij.*

KYRIE X, [*Orbis factor, alt.*]*Sundays*

133

I

K Y-ri- e * e- lé- i-son. *ij.* Chri-ste e-

lé- i-son. *ij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri- e *

e- lé- i- son.

KYRIE XI, [Kyrie Salve]

Sundays of Advent and Lent

I

K Y-ri- e * e- lé- i-son. *ij.* Chri- ste e-

lé- i-son. *ij.* Ký- ri- e e- lé- i-son. *ij.* Ký- ri-

e * ** e- lé- i-son.

134

GLORIA I

VIII

G Ló-ri- a in excél- sis De- o. Et in terra pax ho-

mí-ni-bus bonæ vo-luntá-tis. Laudámus te. Bene-dí-

ci- mus te. Ado-rámus te. Glo-ri- fi- cámus te. Grá-

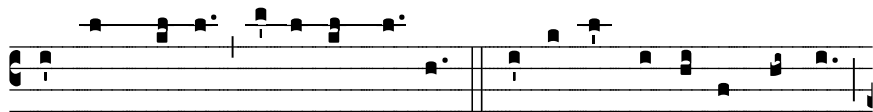
ti- as á-gimus ti-bi propter magnam gló-ri- am tu- am.

Dómine De- us, Rex cæ-léstis, De- us Pa-ter o-mnípot-ens.

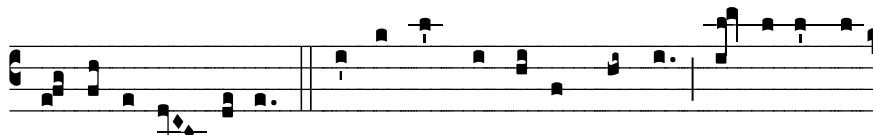
135



Dómine Fi-li u-ni-gé-ni-te Je-su Christe. Dómine De-us,



Agnus De-i, Fí-li-us Pa-tris. Qui tollis peccá-ta mundi,



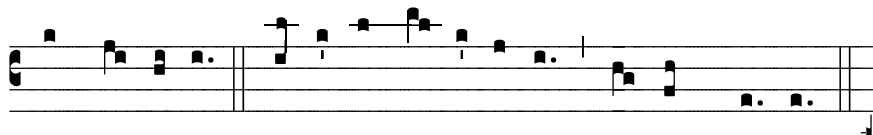
mi-se-ré-re nobis. Qui tol-lis peccá-ta mundi, súsci-pe de-



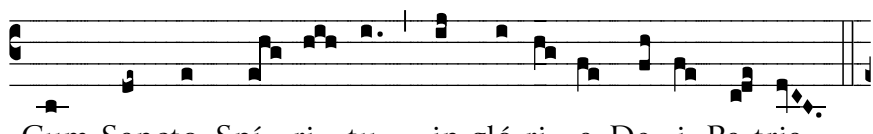
pre-ca-ti-ónem nostram. Qui sedes ad dé-xte-ram Patris,



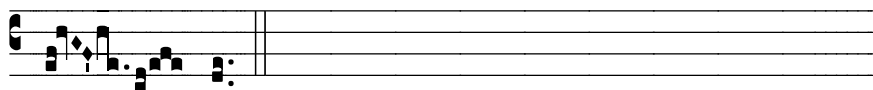
mi-se-ré-re nobis. Quóni-am tu so-lus sanctus. Tu so-



lus Dómi-nus. Tu so-lus Al-tíssimus, Je-su Chri-ste.

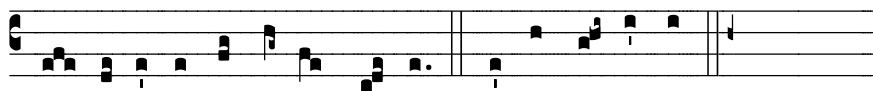


Cum Sancto Spí-ri-tu, in gló-ri-a De-i Pa-tris.



A-men.

Alternate intonation



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

GLORIA II

II

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

mí-nibus bonæ vo-luntá- tis. Laudámus te. Bene-dí-ci-

mus te. Ado-rámus te. Glo-ri-fi-cámus te.

Grá-ti- as á-gimus ti- bi propter magnam gló-

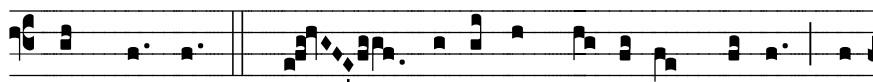
ri- am tu- am. Dómine De- us, Rex cæ-léstis, De- us

Pa- ter omnípot-ens. Dómine Fi- li u-ni-gé-ni-te Je- su

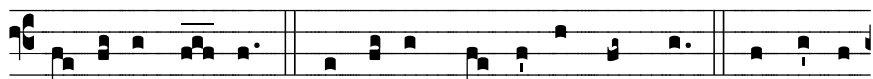
Christe. Dómine De- us, Agnus De- i, Fí- li- us

Pa- tris. Qui tol-lis peccá-ta mundi, mi-se-ré-re no-

bis. Qui tol-lis peccá-ta mundi, súsci-pe depreca-ti- ó-



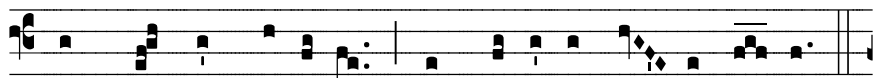
nem nostram. Qui sedes ad dextera[m] Patris, mi-



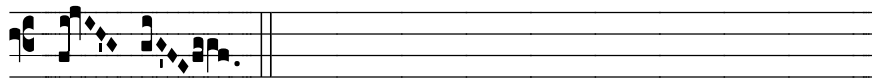
se-re-re no-bis. Quó-ni-am tu so-lus sanctus. Tu so-lus



Dó-mi-nus. Tu so-lus Altís-simus, Je-su Christe.



Cum Sancto Spí-ri-tu, in gló-ri-a De-i Pa-tris.



A-men.

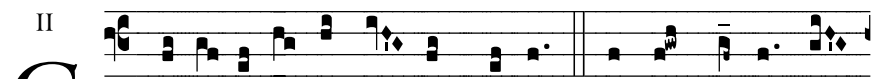
Alternate intonation



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

GLORIA III

137



G Ló-ri-a in excé-l-sis De-o. Et in terra pax



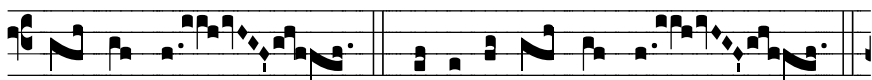
homí-ni-bus bonæ vo-luntá-tis. Laudá-mus



te.

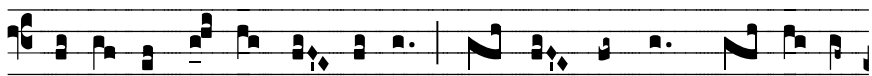
Bene-dí-cimus te.

Ado-



rá-mus te.

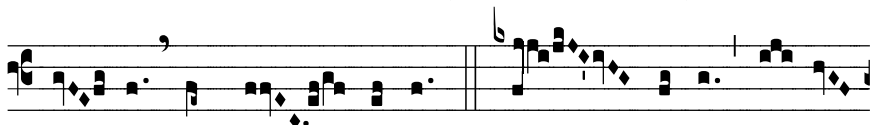
Glo-ri-fi-cá-mus te.



Grá-ti-as á-gi-mus ti-bi pro-pter magnam gló-ri-am



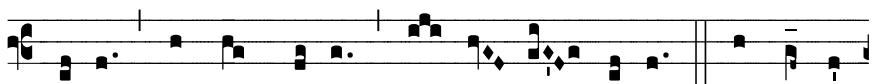
tu-am. Dó-mi-ne De-us, Rex cæ-léstis, De-us



Pa-ter omní-pot-ens. Dó-mi-ne Fi-li



u-ni-gé-ni-te Je-su Chri-ste. Dó-mi-ne



De-us, Agnus De-i, Fí-li-us Patris. Qui tol-lis



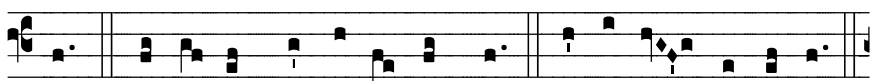
peccá-ta mundi, mi-se-ré-re no-bis. Qui tol-lis peccá-



ta mundi, sú-sci-pe de-pre-ca-ti-ó-nem nostram.



Qui se-des ad déxte-ram Patris, mi-se-ré-re no-



bis. Quó-ni-am tu so-lus sanctus. Tu so-lus Dó-mi-nus.

Tu so-lus Al-tís-simus, Je-su Chri-ste. Cum
San-cto Spí-ri-tu, in gló-ri-a De-i
Pa-tris. A-men.

Alternate intonation

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

SANCTUS I

138

I
S Anctus, * Sanctus, Sanctus Dóminus De-us Sá-
ba-oth. Ple-ni sunt cæ-li et terra gló-ri-a tu-a.
Ho-sánna in excél-sis. Bene-díctus qui ve-nit in nó-
mi-ne Dómi-ni. Ho-sánna in ex-cél-sis.

SANCTUS II

139

IV
S Anctus, * Sanctus, Sanctus Dómi-nus De-us



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



Ho-sánna in excél- sis. Bene-díctus qui ve- nit in nó-



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

SANCTUS III

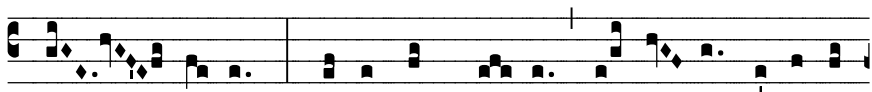
VIII



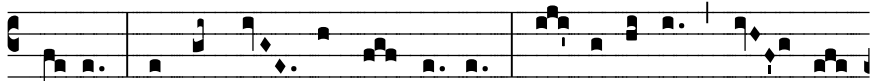
140

S

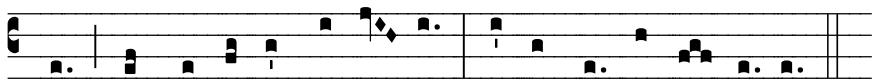
An- ctus, * Sanctus, Sanctus Dómi- nus De- us



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



tu- a. Ho-sánna in ex- cél- sis. Be- nedíctus qui ve-



nit in nómi- ne Dómi- ni. Ho-sánna in ex- cél- sis.

AGNUS DEI I

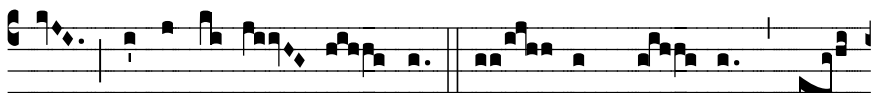
VIII



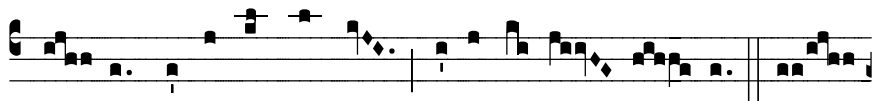
141

A

- gnus De- i, * qui tol- lis peccá- ta mun-



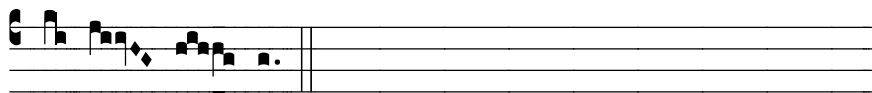
di: mi- se- ré- re no- bis. A- gnus De- i, * qui



tol- lis peccá-ta mundi: mi-se-ré-re no- bis. A-



gnus De- i, * qui tol- lis peccá-ta mundi: dona

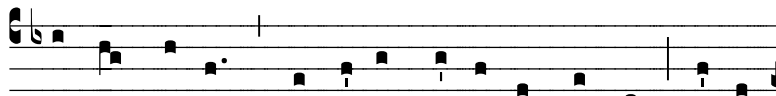


no- bis pa- cem.

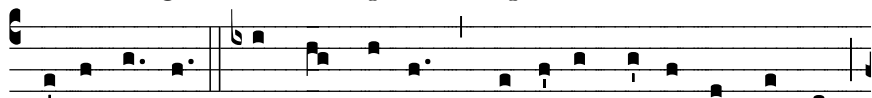
AGNUS DEI II

142

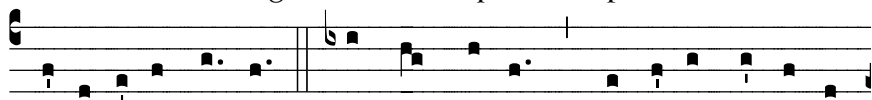
VI



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



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



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



mundi: dona nobis pa- cem.

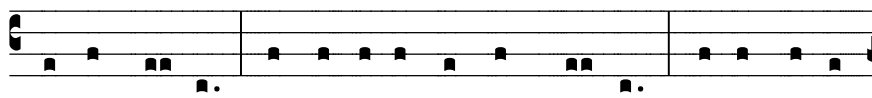
PATER NOSTER, B

143

P



A-ter noster, qui es in cæ- lis: sancti-fi-cé-tur

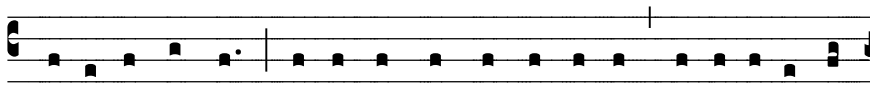


nomen tu- um; advé-ni- at regnum tu- um; fi- at vo-lún-

tas tu- a, sic-ut in cæ-lo, et in ter-ra. Panem nostrum
 co-ti-di- á-num da no-bis hó-di- e; et dimítte no-bis
 dé-bi-ta nostra, sic-ut et nos di-mít-timus de-bi-tó-ri-bus
 nostris; et ne nos indú-cas in tenta-ti- ó-nem; sed
 lí-be-ra nos a ma-lo.

PATER NOSTER, C

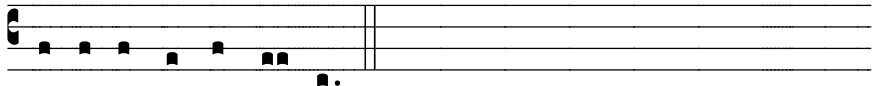
P A-ter noster, qui es in cæ-lis: sancti-fi-cé-tur
 no-men tu- um; advé-ni- at regnum tu- um; fi- at vo-lún-
 tas tu- a, sic-ut in cæ-lo, et in ter- ra. Panem nostrum
 co-ti-di- á-num da no-bis hó-di- e; et dimítte no-bis



dé-bi-ta nostra, sic-ut et nos di-mít-timus de-bi-tó-ri-bus



no-stris; et ne nos indú-cas in tenta-ti-ó-nem; sed



lí-be-ra nos a ma-lo.

ASPERGES ME, ad libitum, II

145

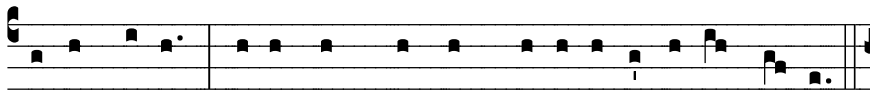
IV



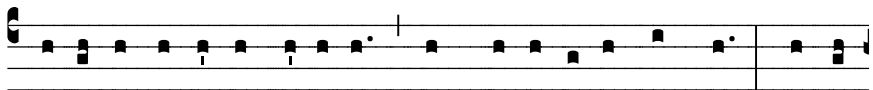
A-sperges me, * Dómi-ne, hyssó-po, et mundá-bor:



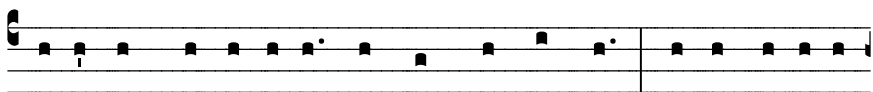
lavá-bis me, et super ni-vem de- albá-bor. *Ps.* Mi-se-ré-re



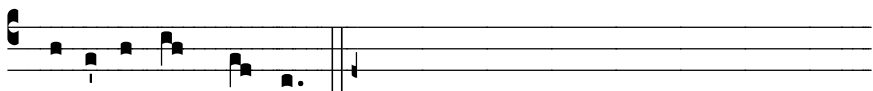
me- i, De- us, * secúndum magnam mi-se-ri-córdi- am tu- am.



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



e-rat in princí-pi- o, et nunc, et semper, et in sáecu-la



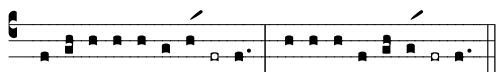
sáecu-ló-rum. Amen. Asperges me.

SETTINGS OF THE ALLELUIA with simple Psalm Tones

Simple Settings

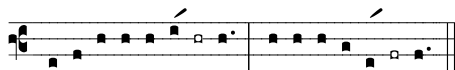
VI  146

A L-le-lú-ia, alle-lú-ia, alle-lú-ia.



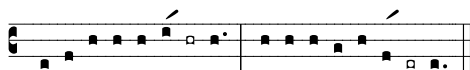
II  147

A L-le-lu-ia, al-le-lu-ia, al-le-lu-ia.



VIII  148

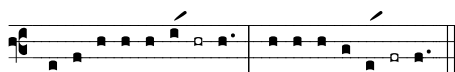
A L-le-lú-ia, alle-lú-ia, alle-lú-ia.



Common Melismatic Settings

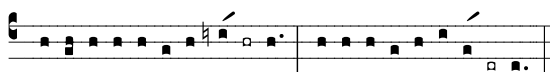
II  149

A L-le-lú-ia.



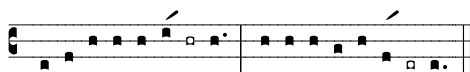
IV  150

A L-le-lú-ia.



VIII  151

A L-le-lú-ia.




SEQUENCES †

VICTIMÆ PASCHALI LAUDES, *Easter*

152

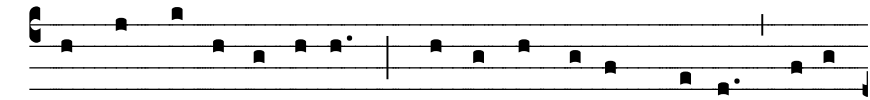
I



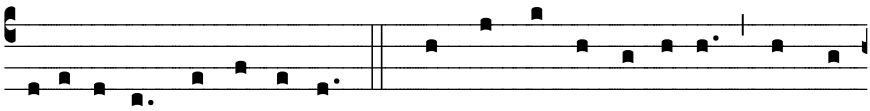
V

Ictimæ paschá-li laudes * ímmo-lent Christi- áni.

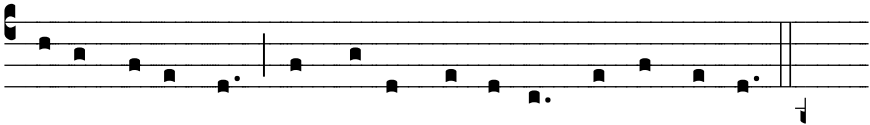
To the Paschal Victim, Christians, offer a sacrifice of praise.



2. Agnus re-démit oves: Chrístus ínnocens Patri recon-



ci-li- á-vit pecca-tó-res. 3. Mors et vi- ta du- éllo confli-

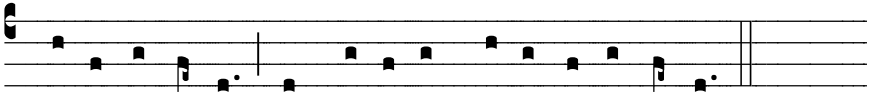


xé-re mi-rándo: dux vi-tæ mórtu- us, regnat vi-vus.

The Lamb has ransomed his sheep; the innocent Christ has reconciled sinners with the Father. Death and life confronted each other in a prodigious battle; the Prince of life who died, now reigns living.



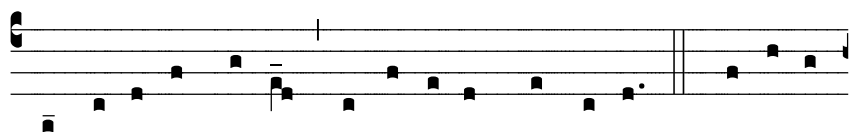
4. Dic no-bis Ma-rí- a, quid vi-dísti in vi- a? 5. Sepúlcrum



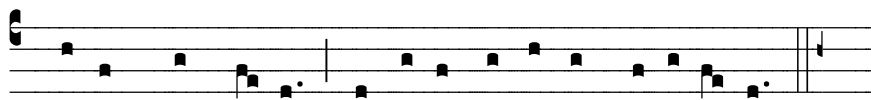
Christi vi-véntis, et gló-ri- am vi-di re-surgéntis:

Tell us, Mary, what did you see upon the way? I saw the sepulcher of the living Christ; I saw the glory of the Risen One.

† In the Ordinary Form, the Sequence precedes, rather than follows, the Alleluia chant, in which case the “Amen. Alleluia.” at the end of the Sequence is omitted. The translations given are literal, and are not intended for liturgical use.

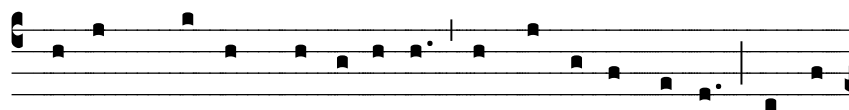


6. Angé-li-cos testes, su-dá-ri-um, et vestes. 7. Surré-xit

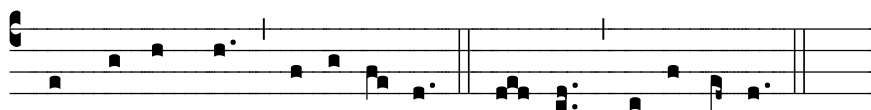


Christus spes me- a: præ-cédet su- os in Ga-li-læ- am.

I saw the angels, his witnesses, the shroud and the garments. Christ, my Hope, is risen; he will go before his own into Galilee.



8. Scimus Christum surre-xísse a mórtu- is ve-re: tu no-



bis, victor Rex, mi-se-ré- re. A-men. Alle-lú-ia.

We know that Christ is truly risen from the dead; O Victorious King, have mercy on us.

VENI SANCTE SPIRITUS, Pentecost



E-ni Sancte Spí- ri-tus, Et emít-te cæ- li-tus



Lu-cis tu-æ rá- di- um. 2. Ve-ni pa-ter páupe-rum, Ve-ni



da-tor mú- ne-rum, Ve-ni lumen cór- di- um.

Come, Holy Spirit, and send forth from heaven the rays of thy light. 2. Come, Father of the poor; come, giver of gifts; come, light of hearts.



3. Conso-lá-tor óptime, Dulcis hospes á-nimæ, Dulce re-



fri-gé-ri-um. 4. In labó-re réqui-es, In æstu tempé-ri-



es, In fle-tu so-lá-ti-um.

O best Comforter, sweet guest of the soul, sweet refreshment. 4. Rest amidst labor; temperateness amidst heat; solace amidst tears.



5. O lux be-a-tís-sima, Reple cordis íntima Tu-ó-rum

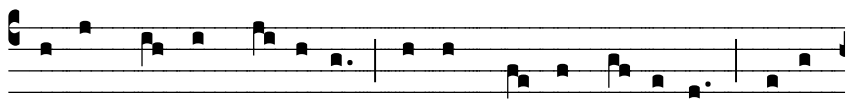


fi-dé-li-um. 6. Si-ne tu-o númi-ne, Ni-hil est in hó-



mi-ne, Ni-hil est innó-xi-um.

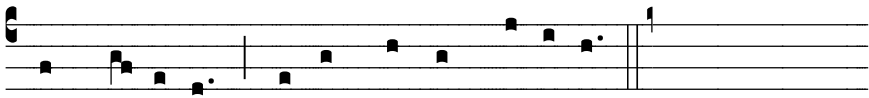
O most blessed Light, fill the inmost heart of thy faithful. 6. Without thy divinity, there is nothing in man, nothing is harmless.



7. La-va quod est sórdidum, Ri-ga quod est á-ridum, Sana



quod est sáuci-um. 8. Flecte quod est rí-gidum, Fove quod

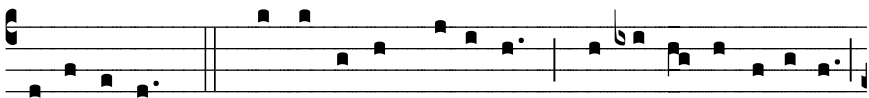


est frí-gidum, Re-ge quod est dé-vi-um.

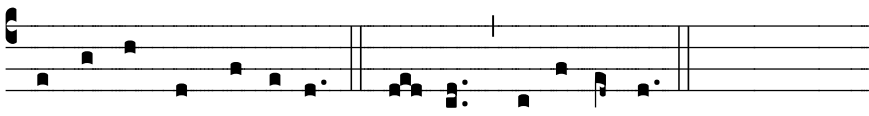
Wash what is filthy, water what is dry, heal what is wounded. 8. Bend what is rigid, warm what is cold, direct what is deviant.



9. Da tu- is fi-dé-li-bus, In te confi-déntibus, Sacrum sep-



tená-ri-um. 10. Da virtú-tis mé-ri-tum, Da sa-lú-tis é-xi-tum,



da pe-rénne gáudi-um. A-men. Alle-lú-ia.

Give to thy faithful, who trust in thee, the sacred sevenfold [gift]. 10. Grant [us] the merit of virtue, grant [us] salvation at our going forth, grant [us] perpetual joy.

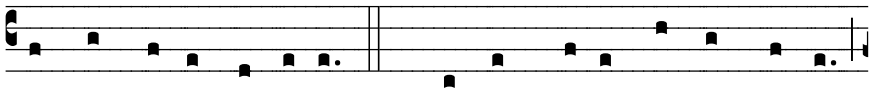
LAUDA SION, Corpus Christi (Body and Blood of Christ)

154

VII



Lauda Si-on Salvatórem, Lauda ducem et pastórem,

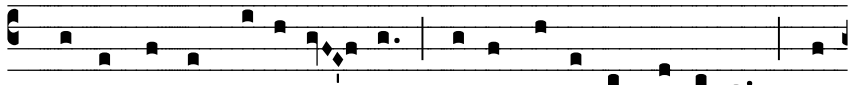


In hymnis et cánti-cis. 2. Quantum potes, tantum aude:

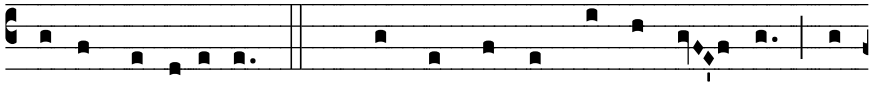


Qui- a major omni laude, Nec laudáre súffi-cis.

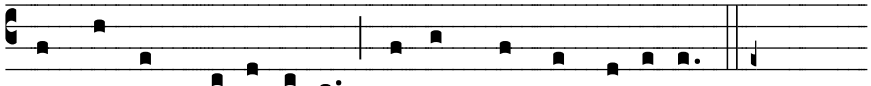
Sion, praise the Savior, praise the leader and the shepherd, in hymns and songs. 2. Dare as much as you can: because He is greater than any praise, nor can you praise [Him] enough.



3. Laudis thema speci- á- lis, Panis vivus et vi-tá-lis Hó-

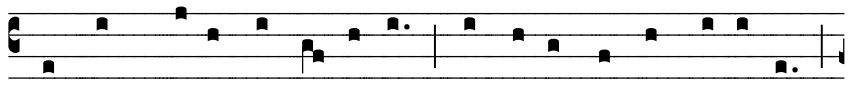


di- e propó-ni-tur. 4. Quem in sacræ mensa cœ- næ, Tur-

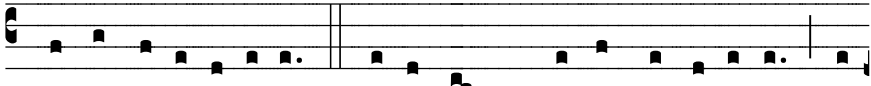


bæ fratrum du- odénæ Da-tum non ambí-gi-tur.

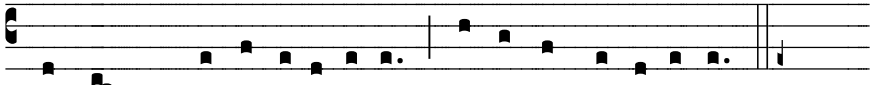
A theme of special praise, living and life-giving bread is proposed today. 4. That this was given at table of the sacred dinner, to the group of the twelve brothers, there is no doubt.



5. Sit laus plena, sit so-no-ra, Sit jucúnda, sit decó-ra



Mentis jubi-lá-ti- o. 6. Di- es e- nim so-lémnis á-gi-tur, In

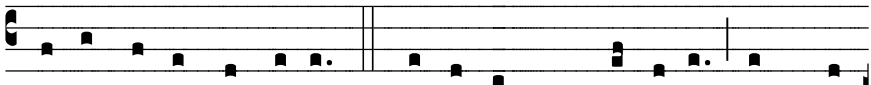


qua mensæ prima recó-li-tur Hu-jus insti-tú-ti- o.

Let praise be full, let it be sonorous, let it be a joyful, let it be a fitting jubilation of the mind. 6. For a solemn day is celebrated, in which the first institution of this meal is recalled.



7. In hac mensa no-vi Re-gis, Novum Pascha novæ le-gis,

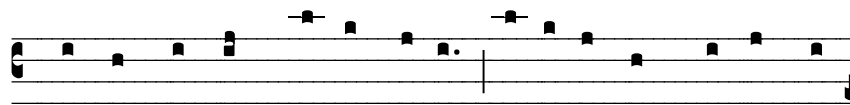


Pha-se ve-tus términat. 8. Ve-tustá- tem nó-vi-tas, Umbram

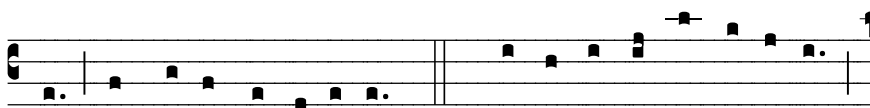


fu-gat vé-ri-tas, Noctem lux e-líminat.

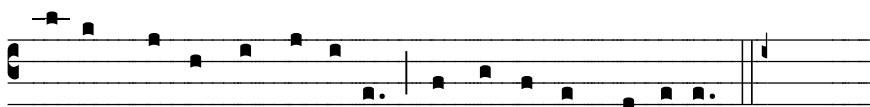
At this meal of the new King, the new Pasch of the new law ends the old Pass-over. 8. Newness chases old age away, truth [chases] shadow [away], daylight eliminates night.



9. Quod in cœ-na Christus gessit, Fa-ci-éndum hoc exprés-

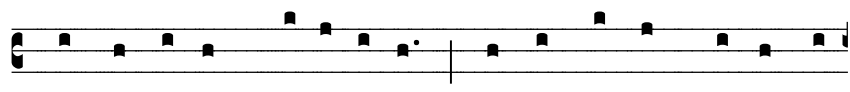


sit In su-i memó-ri-am. 10. Docti sacris insti-tú-tis,

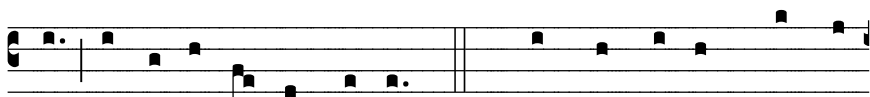


Panem, vi-num in sa-lú-tis Consecrámus hósti-am.

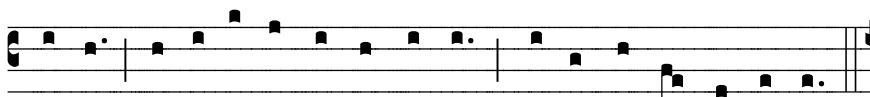
What Christ performed at the supper, He urged that it be done in His memory. 10. Instructed by the sacred precepts, we consecrate the bread, the wine into the victim of salvation.



11. Dogma da-tur christi-á-nis, Quod in carnem transit pa-



nis, Et vinum in sángui-nem. 12. Quod non ca-pis, quod non



vi-des, Animó-sa firmat fi-des, Præter re-rum ór-di-nem.

A dogma is given to Christians: that bread passes into flesh, and wine into blood. 12. What you do not grasp, what you do not see, courageous faith confirms, beyond the order of things.



13. Sub di-vérsis spe-ci- ébus, Signis tantum, et non rebus,

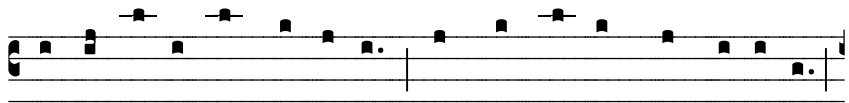


La-tent res ex-ími- æ. 14. Ca-ro ci-bus, sanguis po-tus:



Manet tamen Christus to-tus Sub utrâque spé-ci- e.

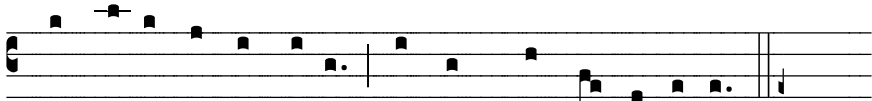
Under the different species, signs only, and not things themselves, extraordinary things lie hidden. 14. Flesh is food, blood is drink: however, Christ entire remains under either species.



15. A suménte non concí-sus, Non confráctus, non di-ví-sus:



Inte-ger accí-pi-tur. 16. Sumit unus, sumunt mille: Quan-



tum isti, tantum ille: Nec sumptus consúmi-tur.

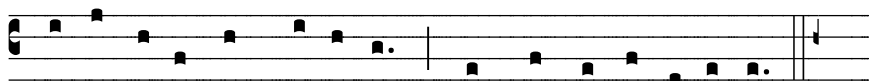
[Christ] is not severed by the partaker, nor broken, nor divided: He is received entire. 16. One partakes [of Him], a thousand partake: these as much as that one: nor, when partaken of, is He consumed.



17. Sumunt boni, sumunt ma- li: Sorte tamen inæquá-li,

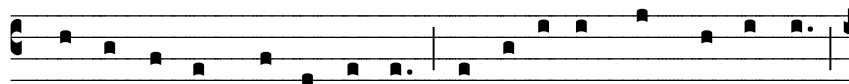


Vi-tæ vel inté-r-i-tus. 18. Mors est ma-lis, vi-ta bo- nis:

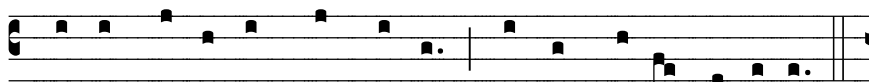


Vi-de pa-ris sumpti- ó-nis Quam sit dispar é-xi-tus.

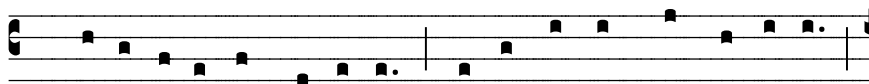
The good partake, the bad partake: with, however, an unequal share of life and death. 18. It is death to the bad, life to the good: behold how unlike is the result of like partaking.



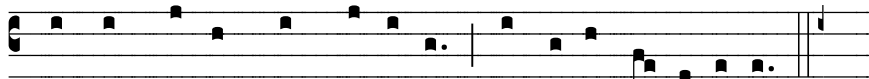
19. Fracto demum sacraménto, Ne va-cílles, sed meménto



Tantum esse sub fragméto, Quantum to-to té-gi-tur.

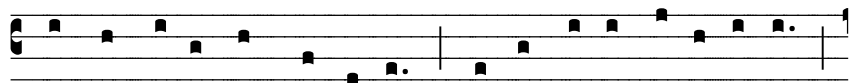


20. Nulla re- i fit scissú-ra: Signi tantum fit fractú-ra,

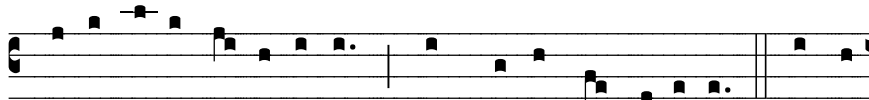


Qua nec sta-tus, nec sta-tú-ra Signá-ti mi-nú- i-tur.

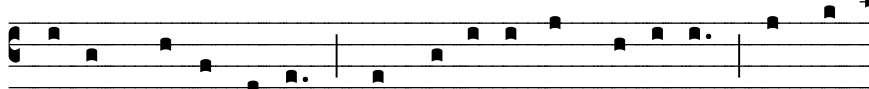
Finally the sacrament having been broken, you should not waver, but remember that under the fragment there is as much as there is covered by the whole. 20. There is no rending of the thing: there is only a breaking of the sign, through which neither the status nor the stature of the signified is diminished.



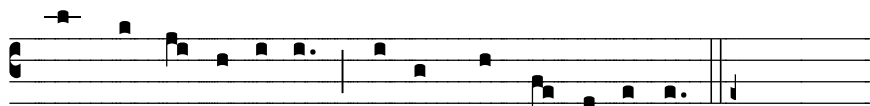
21. ECCE PANIS ANGE-LÓRUM, Factus cibus vi- a-tó-rum:



Ve-re panis fi- li- ó-rum, Non mitténdus cánibus. 22. In fi-



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

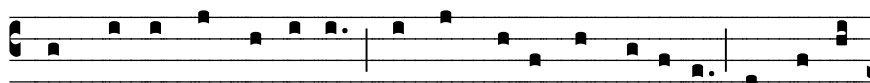


Paschæ de-pu-tá-tur, Da-tur manna pátri-bus.

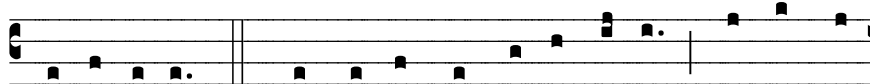
Behold the Bread of Angels, become the food of the pilgrims: truly the bread of the sons, which cannot be thrown to the dogs. 22. It is pre-signified in types, when Isaac is brought to be sacrificed, the Paschal lamb is chosen, manna is given to the fathers.



23. Bone pastor, pa-nis ve-re, Jesu, nostri mi-se-ré-re: Tu



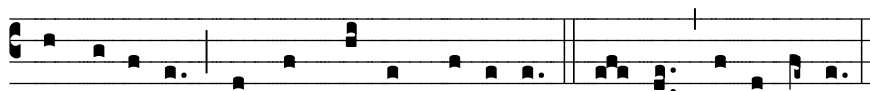
nos pasce, nos tu- é-re, Tu nos bona fac vidé-re In terra



vi-vénti- um. 24. Tu qui cuncta scis et va-les, Qui nos pa-



scis his mor-tá-les: Tu- os i-bi commensá-les, Cohe-rédes



et sodá-les Fac sanctó-rum cí-vi- um. A-men. Alle-lú-ia.

Good shepherd, true bread, Jesus, have mercy on us: feed us, protect us, make us see good things in the land of the living. 24. You Who know and can do all things, You who feed us mortals here, make us there your table companions, coheirs and comrades of the holy citizens.

STABAT MATER

Feast of the Seven Dolors of the BVM (Passiontide hymn, ad lib.), p. 254

Simple Tone for the Stations of the Cross, p. 257


DIES IRÆ, Mass for the Dead, p. 156

MISSA PRO DEFUNCTIS



Chants for the Traditional Requiem Mass †

Responsory on entering the church (see also the Antiphons on p. 167)


IV



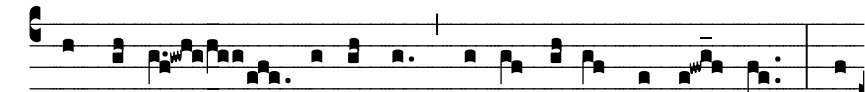
S Ubve-ní-te * Sancti De- i, occúr- ri-te An-
ge- li Dómi- ni: * Susci-pi- éntes á-nimam e- jus:
† Offe-réntes e- am in conspé- ctu Al- tíssi- mi.


γ. Suscí-pi- at te Christus, qui vo- cá- vit te: et
in si- num Abrahæ Ange- li de- dú- cant te.



** Suscipiéntes. † Offeréntes.*



γ. Réqui- em ætérnam dona e- i Dómi- ne: et
lux perpé- tu- a lú- ce- at e- i. † Offeréntes.



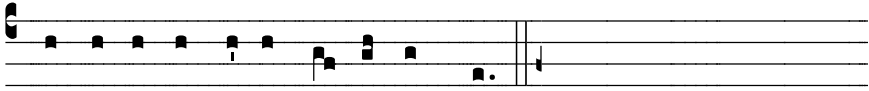
Come to his (her) assistance, ye Saints of God; meet him (her), ye Angels of the Lord, receive his (her) soul, † offering it in the sight of the Most High. γ. May Christ, Who has called you, receive you, and may the Angels conduct you into Abraham's bosom. † Receive his (her) soul... γ. Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her). † Offering it...

† For the Extraordinary Form; however, the Introit (with caveat noted), Gradual, Tract, Offertory, and Communion chants may be used in the Ordinary Form as well.

Simplified verses



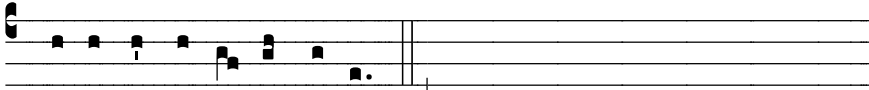
y. Suscí-pi- at te Christus, qui vocá-vit te: et in si-num



Abrahæ Ange-li de-dú-cant te: * *Suscipiéntes.* † *Offeréntes.*



y. Réqui- em ætérnam dona e- i Dómi-ne: et lux per-

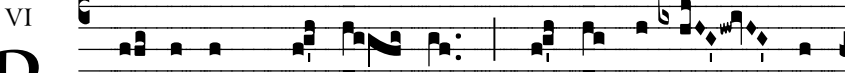


pé-tu- a lú-ce- at e- i. † *Offeréntes.*

Introit

4 Esd 2: 34, 35 y. Ps 64: 2, 3

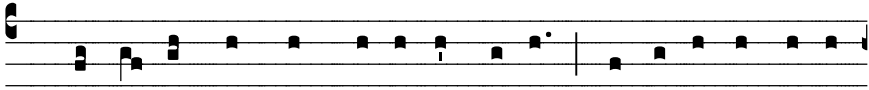
156



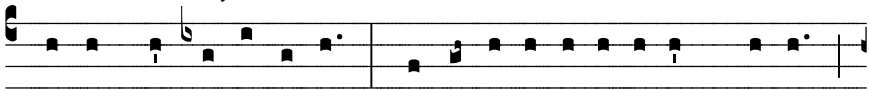
VI
R Equi- em * æ- tér- nam do- na e- is Dó-



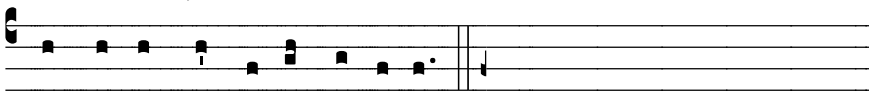
mi- ne: et lux perpé-tu- a lú-ce- at e- is.



Ps. Te de- cet hymnus De- us in Si- on, et ti- bi reddé- tur



vo- tum in Je- rú- sa- lem: * exáudi o- ra- ti- ónem me- am,



ad te omnis ca- ro vé- ni- et. † *Réquiem.*

Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.
Ps. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: hear my prayer; all flesh shall come to Thee.

† In the Ordinary Form, a different tone is used for multiple verses.

VI

K Y- ri- e * e- lé- i-son. *ijj.* Chrí-ste e- lé-

i-son. *ijj.* Ký- ri- e e- lé- i-son. *ij.* Ký- ri- e

* e- lé- i-son. †

157

Collect

O God, whose property is ever to have mercy and to spare, we humbly entreat Thee on behalf of the soul of Thy servant *N.*, whom Thou hast bidden this day to pass out of this world: that Thou wouldst not deliver him/her into the hands of the enemy nor forget him/her for ever, but command him/her to be taken up by the holy Angels, and to be borne to our home in paradise, that as he/she had put his/her faith and hope in Thee he/she may not undergo the pains of hell but may possess everlasting joys. Through our Lord Jesus Christ...

Gradual

IV Esdr 2: 34, 35 ꝛ. Ps 111: 7

II

R Equi- em * ætér- nam do- na e- is

Dó- mi- ne: et lux perpé-

tu- a lú- ce- at e- is.

ꝛ. In memó-ri- a ætér-

158

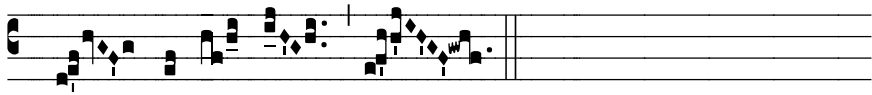
† In the Ordinary Form, the Kyrie, along with the rest of the Penitential Act, is omitted when the body is present.



na e- rit ju-



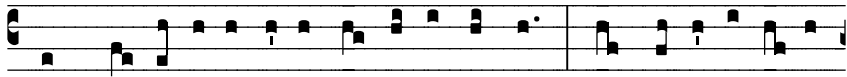
stus: ab audi-ti- óne ma- la



* non timé- bit.

Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.
 γ. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Simplified verse



γ. In memó-ri- a ætérna e-rit justus: ab audi-ti- ó-ne



ma- la * non timé- bit.

Tract

159

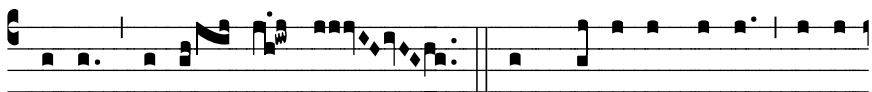
VIII



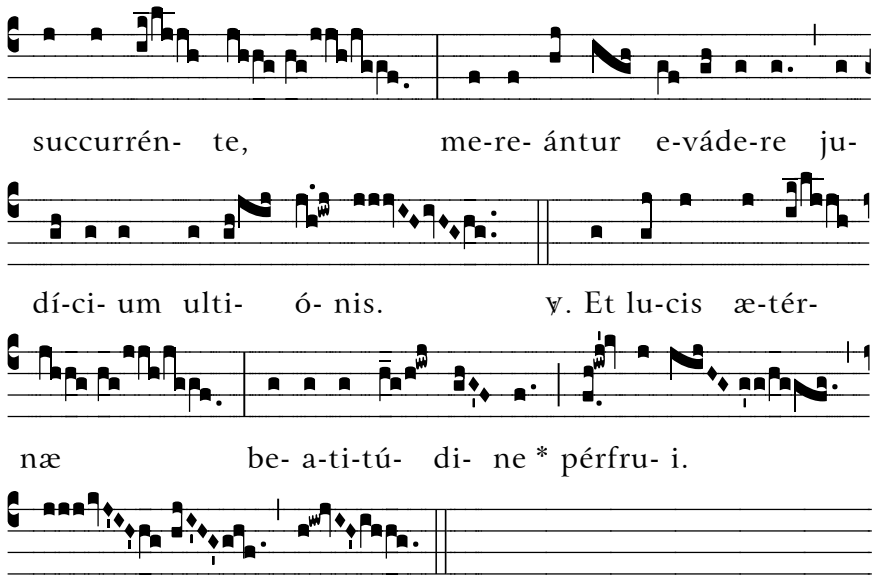
A Bsól- ve, * Dó-mi-ne, á-nimas ómni- um



fi-dé-li- um de-functó- rum ab omni vín-



cu- lo de- li- ctó- rum. γ. Et grá- ti- a tu- a il- lis




succurrén- te, me-re- ántur e-váde-re ju-
 dí-ci- um ulti- ó- nis. √. Et lu- cis æ-tér-
 næ be- a-ti-tú- di- ne * pérfru- i.

Absolve, O Lord, the souls of the faithful departed from every bond of sin. √. And by the help of Thy grace may they be enabled to escape the avenging judgment. √. And enjoy the bliss of everlasting light.

Simplified verses

VIII



A Bsólve, Dómine, ánimas ómni- um fidé-li- um de-
 functórum * ab omni víncu- lo de- lictórum. √. Et grá- ti-
 a tu- a il- lis succurrén- te, * me- re- ántur eváde- re judíci-
 um ulti- ónis. √. Et lu- cis æ-térnæ * be- a- ti- túdi- ne
 pérfru- i.

Sequence, *DIES IRÆ*

160



D I- es i-ræ, di- es illa, Solvet sæclum in favilla:



Teste David cum Sibýlla. 2. Quántus tremor est futúrus,



Quando ju-dex est ventúrus, Cuncta stricte discussúrus!


The day of wrath, that awful day, shall reduce the world to ashes, as David and the Sibyl prophesied. 2. How great will be the terror, when the Judge shall come to examine all things rigorously!



3. Tuba mi-rum spar-gens sonum Per sepúlcrâ re-gi- ónum,



Coget omnes ante thronum. 4. Mors stupé-bit et natú-



ra, Cum resúrget cre- a-túra, Judi-cán-ti responsúra.

The trumpet, with astounding blast, echoing over the sepulchres of the whole world, shall compel all before the throne. 4. Death and nature will stand aghast, when the creature shall rise again, to answer before his Judge.



5. Liber scriptus pro-fe-ré-tur, In quo to-tum continé-tur,



Unde mundus judi-cé-tur. 6. Judex ergo cum sedébit,

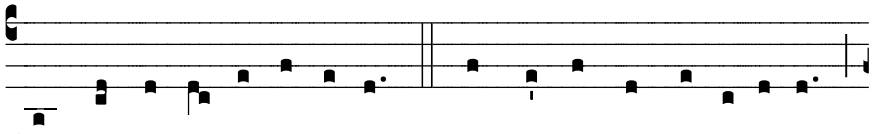


Quídquid la-tet appa-rébit: Nil in-últum remané-bit.

The written book shall be brought forth, containing all for which the world must be judged. 6. When, therefore, the Judge shall be seated, whatsoever is hidden shall be brought to light, naught shall remain unpunished.



7. Quid sum mi-ser tunc dictúrus? Quem patró-num roga-tú-rus?



Cum vix justus sit se-cú-rus. 8. Rex treméndæ ma-jestá-tis,

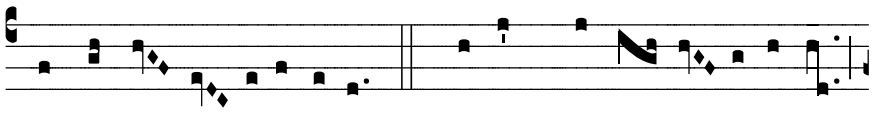


Qui salvándos salvas gra-tis, Salva me, fons pi-e-tá-tis.

What then shall I, unhappy man, allege? Whom shall I invoke as protector? When even the just shall hardly be secure. 8. O King of awful majesty, who of thy free gift savest them that are to be saved, save me, O fount of mercy!



9. Recordá-re Je-su pi-e, Quod sum causa tu-æ vi-æ:



Ne me per-das illa di-e. 10. Quæ-rens me, se-dí-sti lassus:



Redemísti crucem passus: Tantus la-bor non sit cassus.

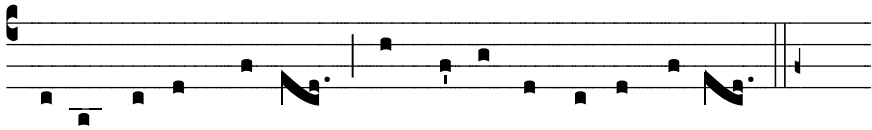
Remember, O loving Jesus, 'twas for my sake thou camest on earth, let me not then be lost on that day. 10. Seeking me thou didst sit weary, thou didst redeem me by dying on the cross, let not such suffering be all in vain.



11. Juste judex ul-ti- ónis, Do-num fac remissi- ónis, Ante

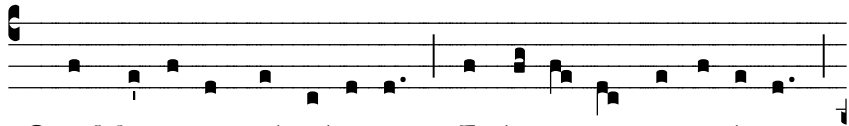


di- em ra-ti- ónis. 12. Ingemísco, tamquam re- us: Cul-pa



rubet vultus me- us: Suppli-cánti parce De- us.

O righteous Awarder of retribution, grant me the gift of pardon before the day of reckoning. 12. I groan as one guilty, while my countenance blushes for my fault: O spare thy supplicant, O God!



13. Qui Ma-rí- am absolvísti, Et latró-nem exaudísti,



Mi- hi quoque spem dedísti. 14. Preces me- æ non sunt dignæ:

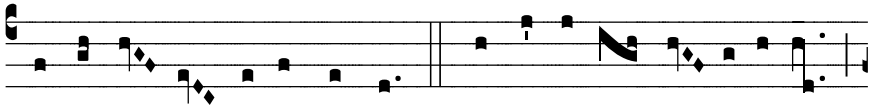


Sed tu bo-nus fac benígne, Ne per-énni cremer igne.

Thou who didst absolve Mary [Magdalene], and didst hear the prayer of the thief, to me also thou hast given hope. 14. My prayers are not worthy, but thou who art good, grant in thy kindness that I may not burn in the everlasting fire.



15. Inter oves lo- cum præsta, Et ab hædis me sequéstra,



Stá-tu- ens in parte dextra. 16. Confu-tá-tis ma- ledíctis,



Flammis ácri-bus addíctis, Voca me cum benedíctis.

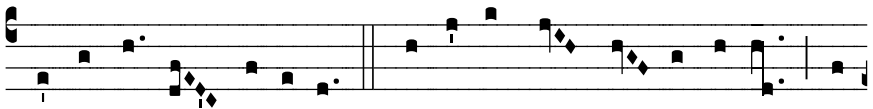
Give me a place among thy sheep and separate me from the goats, setting me on thy right side. 16. When the reprobate, covered with confusion, shall have been sentenced to the cruel flames, call me with the blessed.



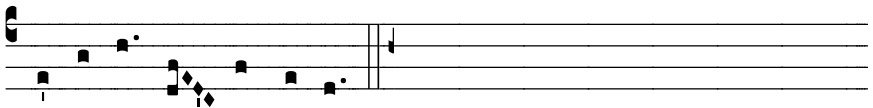
17. O-ro supplex et acclí-nis, Cor contrí-tum qua-si ci-nis:



Ge-re cu-ram me- i fi-nis. 18. Lacrimósa di- es illa, Qua



re-súrget ex fa-vílla, 19. Ju-di-cándus ho-mo re- us: Hu-



ic ergo par- ce De- us.

Prostrate in supplication I implore thee, with a heart contrite as though crushed to ashes, O have a care of my last hour! 18. A mournful day that day shall be, when from the dust shall arise 19. guilty man, that he may be judged; therefore, spare him, O God!



20. Pi- e Je-su Dómine, dona e- is réqui- em. A- men.

O tender Lord Jesus, grant them eternal rest.

Offertory

161

II

D Omi-ne Je-su Christe, * Rex gló- ri-æ,

lí-be-ra á-nimas ómni-um fi-dé- li- um de- functó-

rum de pœnis infér- ni, et de pro-fúndo la- cu: lí-be-

ra e- as de o-re le- ó- nis, ne absórbe- at e- as tár-

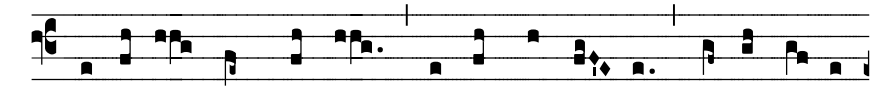
ta-rus, ne cadant in obscú- rum: sed sígni-fer san-

ctus Mí-cha- el repræ-séntet e- as in lu- cem san-

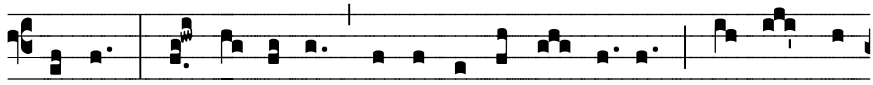
ctam: † Quam o- lim Abrahæ promi- sísti, et sé-

mi- ni e- jus. √. *Hostias.*

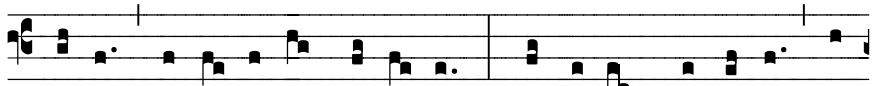
O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit: deliver them from the lion's mouth, that hell swallow them not up, that they fall not into darkness, but let the standard-bearer, holy Michael, lead them into that holy light; † which Thou didst promise of old to Abraham and to his seed.



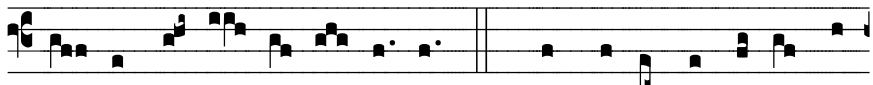
γ. Hósti- as et pre-ces ti-bi Dómi- ne laudis offé-



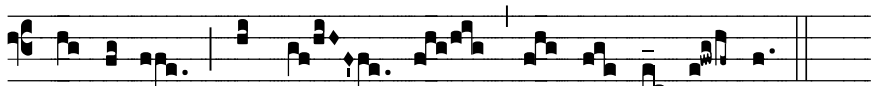
rimus: tu súsci-pe pro a-nimá-bus il-lis, qua-rum hó-



di- e memó-ri- am fá-cimus: fac e- as, Dómi-ne, de



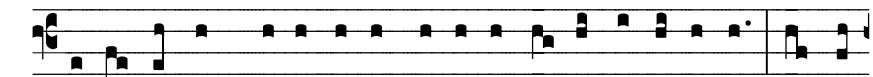
mor- te transí- re ad vi- tam. † Quam o- lim Abrahæ pro-



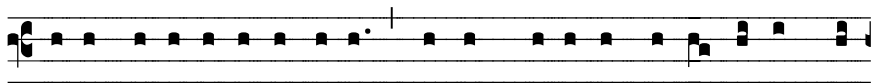
mi- sísti, et sé- mi- ni e- jus.

γ. We offer to Thee, O Lord, sacrifices and prayers of praise: do Thou receive them in behalf of those souls of whom we make memorial this day. Grant them, O Lord, to pass from death to that life † which Thou didst promise of old to Abraham and to his seed.

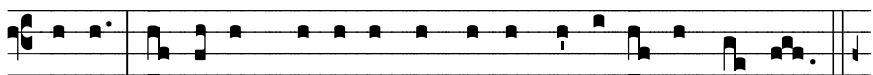
Simplified verse



γ. Hósti- as et preces ti-bi Dómine laudis offé-rimus: tu sú-



scipe pro animábus illis, qua-rum hódi- e memó- ri- am fá-



cimus: fac e- as, Dómine, de morte transí-re ad vi- tam.

† *Quam olim Abrahæ.*

Secret

Be merciful, we beseech Thee, O Lord, to the soul of Thy servant *N.*, for whom we offer to Thee the sacrifice of praise, humbly entreating Thy Majesty: that by this service of pious atonement, he/she may deserve to attain to eternal rest. Through our Lord Jesus Christ...

Preface (Preface Dialogue, Ferial Tone, p. 13)

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord. In whom the hope of a blessed resurrection hath shone forth unto us; so that those who are saddened by the certain lot of dying, may be consoled by the promise of a future deathless life. For to Thy faithful people, O Lord, life is changed, not taken away: and when the home of this earthly sojourn is dissolved, an eternal dwelling place is being prepared in the heavens. And therefore with Angels and Archangels...

Sanctus, Mass XVIII, p. 108

162

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

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

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

mundi: dona e- is réqui- em ** sempi-térnam. †

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

† In the Ordinary Form, the standard Agnus Dei is sung (Mass XVIII, p. 109).

Communion

4 Esd 2: 35, 34

VIII

L UX æ-térna * lú-ce- at e- is, Dómi-ne: Cum san-
 ctis tu- is in æ-térnum, qui- a pi- us es. √. Réqui- em ætér-
 nam dona e- is, Dómine, et lux perpé-tu- a lú-ce- at

e- is. * Cum sanctis tu- is in æ-térnum, qui- a pi- us es.

May eternal light shine upon them, O Lord: With Thy Saints for evermore, for Thou art gracious. √. Eternal rest grant unto them, O Lord; and let perpetual light shine upon them * with Thy Saints for evermore, for Thou art gracious.

Postcommunion

Grant, we beseech Thee, almighty God, that the soul of Thy servant N., who this day has departed out of this world, being purified by this sacrifice, and delivered from his/her sins, may receive both pardon and everlasting rest. Through our Lord Jesus Christ...

R Equi- éscat in pa- ce. R̄. Amen.

May he (she) rest in peace. R̄. Amen. [*Requiescant in pace*: May they rest in peace.]

Absolution

Enter not into judgment with Thy servant, O Lord; for, save Thou grant him forgiveness of all his sins, no man shall be justified in Thy sight. Wherefore suffer not, we beseech Thee, the sentence Thou pronounce in judgment upon one whom the faithful prayer of Christian people commends to Thee, to be a doom which shall crush him utterly. Rather succor him by Thy gracious favor, that he may escape Thine avenging justice who, in his lifetime, was signed with the seal of the holy Trinity. Who livest and reignest world without end.

Responsory

164

I



L I-be-ra me, Dó- mi-ne, * de morte ætér- na,



in di- e illa tremén- da: † Quando cæ- li mo- véndi




sunt et ter-ra: ‡ Dum vé- ne- ris ju-di-cá- re




sæ- cu-lum per i- gnem.

Deliver me, O Lord, from eternal death in that awful day. † When the heavens and the earth shall be moved: ‡ When Thou shalt come to judge the world by fire.




y. Tremens factus sum ego, et tí- me- o, dum discússi- o




véne- rit, at-que ventú- ra i- ra. † *Quando...terra.*

y. Dread and trembling have laid hold on me, and I fear exceedingly because of the judgment and of the wrath to come. † When the heavens...



y. Di- es illa, di- es i-ræ, ca-lami-tá-tis et mi-sé-ri- æ,



di- es magna et amá-ra val-de. ‡ *Dum véneris...ignem.*

y. O that day, that day of wrath, of sore distress and of all wretchedness, that great day and exceeding bitter. ‡ When Thou shalt...



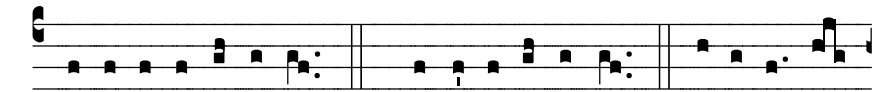
ŷ. Réqui- em æ-térnam dona e- is Dó-mi-ne: et lux per-



pé-tu- a lú-ce- at e- is. * *Libera me...per ignem.*

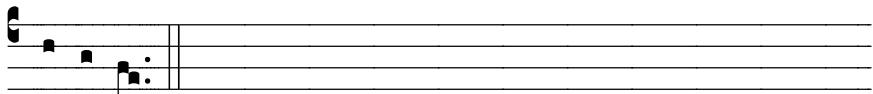
ŷ. Eternal rest grant unto him (her or them), O Lord, and let perpetual light shine upon him (her or them). † Deliver me, O Lord...

The Kyrie is sung by the schola alone; otherwise, it is recited in alternation by the priest and server



165

Ký-ri- e e-lé- i-son. * Christe e-lé- i-son. Ký-ri- e e-



lé- i-son.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Pater noster... (*recited silently*)

Our Father...

ŷ. Et ne nos indúcas in tentatiónem.

And lead us not into temptation.

℞. Sed líbera nos a malo.

But deliver us from evil.

ŷ. A porta ínferi.

From the gates of hell.

℞. Erue, Dómine, ánimam ejus
(ánimas eórum).

Deliver his (her) soul (their souls),
O Lord.

ŷ. Requiésca(n)t in pace.

May he (she, they) rest in peace.

℞. Amen.

Amen.

ŷ. Dómine, exáudi oratiónem meam.

O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

And let my cry come unto Thee.

ŷ. Dóminus vobíscum.

The Lord be with you.

℞. Et cum spírítu tuo.

And with thy spirit.

Final Prayer, when the body is present

O God, whose property is ever to have mercy and to spare, we humbly entreat Thee on behalf of the soul of Thy servant *N.*, whom Thou hast bidden this day to pass out of this world: that Thou wouldst not deliver him/her into the hands of the enemy nor forget him/her for ever, but command him/her to be taken up by the holy Angels, and to be borne to our home in paradise, that as he/she had put his/her faith and hope in Thee he/she may not undergo the pains of hell but may possess everlasting joys. Through Christ our Lord. R. Amen.


Final Commendation (or at the Burial)

166 VII 

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



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



in ci-vi-tá-tem sanctam Je-rú-sa-lem.

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

167 VIII 

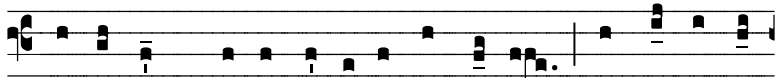
C Ho-rus Ange-ló-rum te sus- cí-pi- at, et cum Láza-



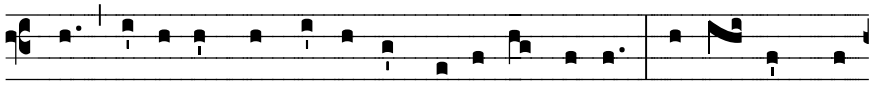
ro quondam páupe-re æ-térnam hábe- as réqui- em.

May the choir of Angels receive you, and with Lazarus, who once was poor, may you have everlasting rest.

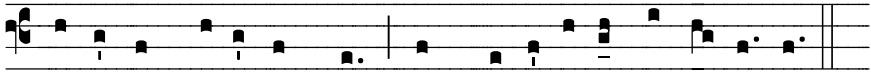
Antiphon and Canticle at Graveside

168 II 

E - go sum * re-surrécti- o et vi-ta: qui cre-dit in



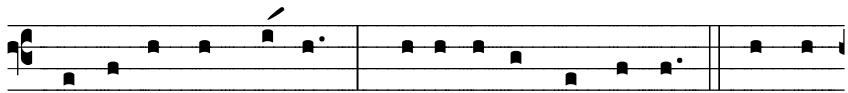
me, ét-i- am si mórtu- us fú- e-rit, vi-vet: et ómnis qui



vi-vit et credit in me, non mo-ri- é-tur in æ-térnum.

I am the resurrection and the life; he who believes in Me, even if he die, shall live; and whoever lives and believes in Me, shall never die.

Canticle: Benedictus, p. 289; in place of the Gloria Patri:



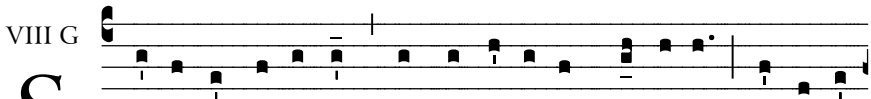
13. Réqui- em æ-|ternam * dona e-|is Dó-mi-ne. 14. Et lux



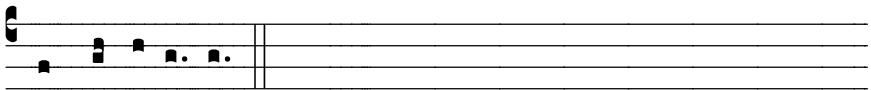
per-|pé-tu- a * lúce-|at e- is. *Æ. Ego sum.*

Antiphon at the Meeting of the Body before Mass

Ps 129, De profundis



VIII G
S I in-i-qui-tá-tes * observáve-ris Dómine: Dómine,



quis sustiné-bit?

If Thou, O Lord, wilt mark iniquities, Lord, who shall endure it?

Antiphon while Entering the Church

Ps 50, Miserere



If
E Xsultábunt Dómino ossa humi-li- á-ta.

They shall rejoice in the Lord, the bones that have been humbled.

HYMNS AND CHANTS

COMMUNION CHANTS AD LIBITUM

Suitable for any occasion
when the Proper chant is not sung

EGO SUM VITIS VERA

Jo 15: 5 v. Ps (79)80

171

VIII

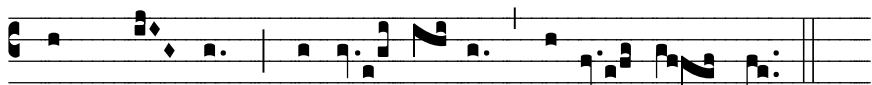
E



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



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



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

I am the vine, and you the branches; he that abideth in me, and I in him, the same beareth much fruit. (*Not suitable for Lent*)

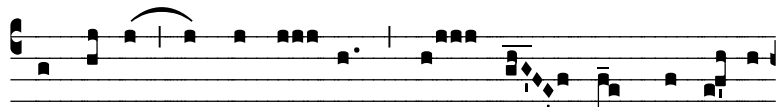
GUSTATE ET VIDETE

Ps (33)34: 9 v. Ps (33)34

172

III

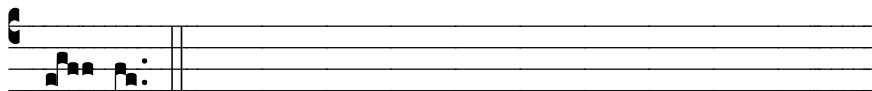
G



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



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



e- o.

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

HOC CORPUS

I Cor 11: 24, 25 v. Ps (22)23

173

VIII

H



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

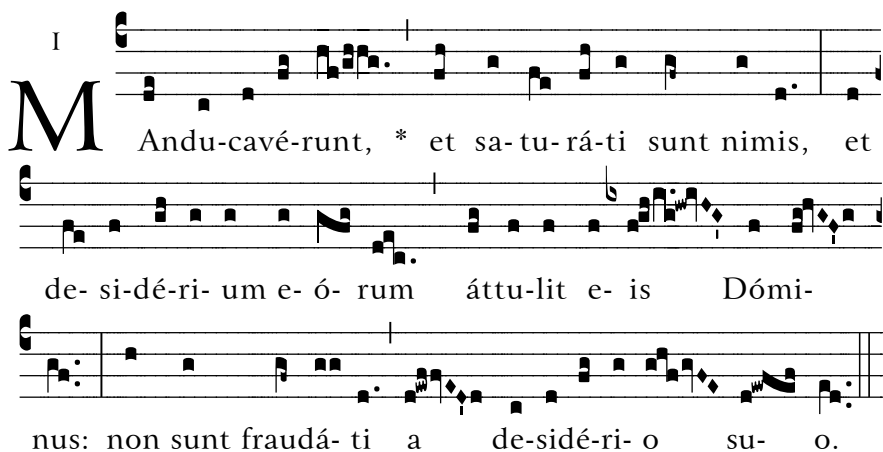


hic ca-lix no-vi testamé-nti est in me-o sán-gui-
ne, di-cit Dó-mi-nus: hoc fá-ci-te, quo-ti-escúm-que
sú-mi-tis, in me-am commemo-ra-ti-ó-nem.

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

MANDUCAVERUNT

Ps (77)78: 29, 30 v. Ps (77)78



I
M Andu-cavé-runt, * et sa-tu-rá-ti sunt nimis, et
de-si-dé-ri-um e-ó-rum á-ttu-lit e-is Dó-mi-
nus: non sunt fraudá-ti a de-sidé-ri-o su-o.

174

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

PANEM DE CÆLO

Sap 16: 20 v. Ps (77)78



V
P A-nem de cæ-lo * de-dísti no-bis, Dó-mi-
ne, habéntem omne de-le-cta-mén-tum, et omnem

175

sa-pó- rem su- a- vi- tá- tis.

Thou hast bestowed on us bread from heaven, O Lord, having in it all that is delicious and the sweetness of every taste.

PANIS QUEM EGO DEDERO

Jo 6: 52 v. Ps (110)111

176

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

me- a est pro sæ- cu- li vi-

ta.

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

QUI MANDUCAT CARNEM MEAM

Jo 6: 57 v. Ps (118)119

177

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

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

e- o, di- cit Dómi- nus.

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

GENERAL HYMNS AND CHANTS

ADOREMUS IN ÆTERNUM, post Benediction

v. Ps (116)117

178

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

The musical notation consists of ten staves of music, each with a treble clef and a common time signature (C). The notes are represented by square black symbols on a five-line staff. The music is arranged in pairs of staves, with the first staff of each pair containing the melody and the second staff containing a lower line of notes, possibly for a second voice or organ accompaniment. There are several double bar lines and repeat signs throughout the score, indicating the structure of the hymn.

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

ADORO TE DEVOTE, Hymn of St. Thomas Aquinas

179

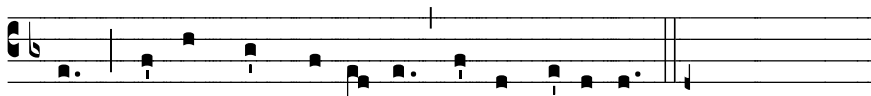
V
A - dó-ro te devó-te, la-tens Dé- i-tas, Quæ sub his
 fi-gú-ris ve-re lá-ti-tas: Ti-bi se cor me- um to-tum
 súb-ji-cit Qui- a te contémp-lans to-tum dé-fi-cit.

Devoutly I adore thee, hidden Godhead, who truly stayest hidden under these forms: to thee doth my whole heart subject itself, because, in contemplating thee, everything [else] is found lacking.

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

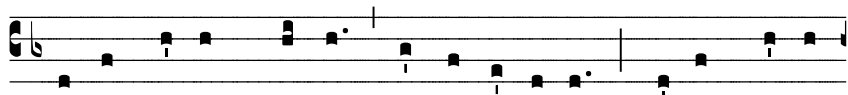
Sight, touch, taste fail with regard to thee, but only by hearing does one believe surely; I believe whatever God's Son said: nothing is truer than the word of Truth.

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



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

On the Cross the Godhead alone was hidden, but here, hidden too is the humanity. However, believing and confessing both, I ask what the penitent thief asked.



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



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



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

I do not immediately gaze on wounds, as Thomas did; yet nonetheless I confess thee my God. Make me believe in thee more and more, [make me] put my hope in thee, love thee.



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

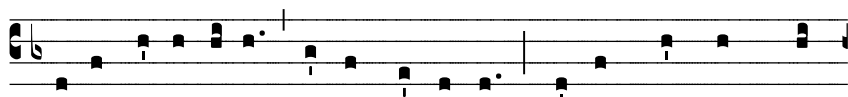


præstans hómi-ni, Præsta me-æ menti de te ví-ve-re,

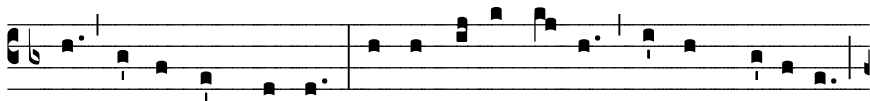


Et te il-li semper dulce sápe-re.

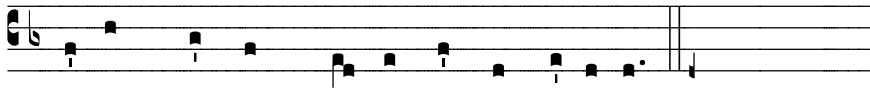
O memorial of the Lord's death! Living bread, granting life to man! Grant to me always to live from thee and that thou mayest always taste sweet to me.



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

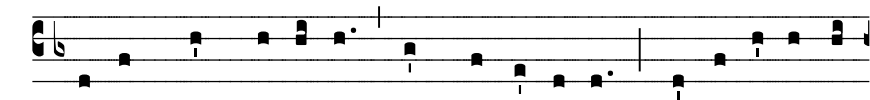


da tu- o sán-gui-ne, Cu-jus una stil-la sal- vum fá-ce-re

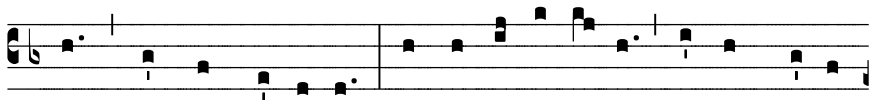


To-tum mundum quit ab omni scé-le-re.

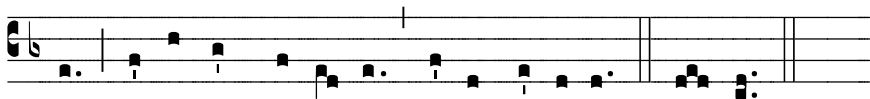
Kindly pelican, Lord Jesus, cleanse me, the unclean one, in thy blood, of which [just] one drop can save the entire world of all crime.



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



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



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

Jesus, whom now I behold under a veil, I pray that that for which I so thirst may come to pass: that, looking intently upon thy unveiled face, I may be blessed with the sight of thy glory.

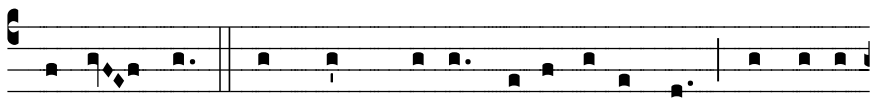
ANIMA CHRISTI, Thanksgiving after Mass

180

VIII



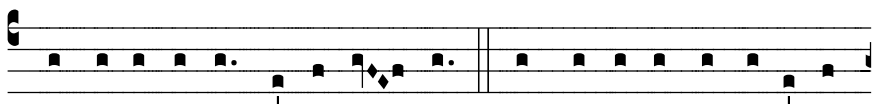
A - nima Christi, sanctí- fica me: Corpus Christi,



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



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



O bone Je-su, exáudi me. 4. Intra tu- a vúlne-ra abs-



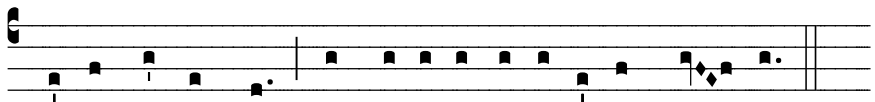
cónde me: ne permíttas me se-pa-rá-ri a te. 5. Ab



hoste ma-lígno de-fénde me: in ho-ra mortis me-æ vo-



ca me. 6. Et jube me ve-ní-re ad te: ut cum Sanctis



tu- is laudem te in sæcu-la sæcu-ló-rum. A- men.

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

Another tune:



A - nima Christi, sanctí- fi-ca me. Corpus Christi,



salva me. Sanguis Christi, inébri- a me. Aqua lá-te-



ris Christi, la- va me. Pássi- o Christi, confórta me.




O bone Je-su, exáudi me. Intra tu- a vúlne-ra abscón-
de me. Ne permíttas me sepa-rá-ri a te. Ab ho-ste
ma-líno de-fénde me. In ho-ra mortis me-æ vo-ca
me. Et ju-be me ve-ní-re ad te, ut cum Sanctis tu- is
lau- dem te in sæcu-la sæcu-ló- rum. Amen.

AVE VERUM CORPUS, in Honor of the Blessed Sacrament

182

VI



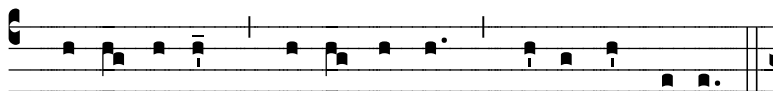
A - ve ve-rum Corpus na-tum de Ma-rí- a Vírgi-ne:
Ve-re passum, immo-lá-tum in cruce pro hómi-ne: Cu-jus
la-tus perfo-rá- tum flu-xit aqua et sánguine: Esto
no-bis prægustá- tum mortis in ex-ámi-ne. O Je-su



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

Hail, true Body, born of the Virgin Mary: truly having suffered, immolated on the cross for man: from whose pierced side flowed water and blood, be unto us a foretaste [of glory] in the trial of death. O sweet Jesus, O loving Jesus, O Jesus, Son of Mary.

CHRISTUS VINCIT, in Honor of Christ the King



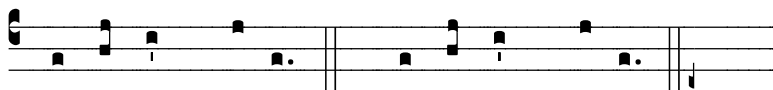
Cantor:

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

All:

Christ conquers, Christ reigns, Christ commands.

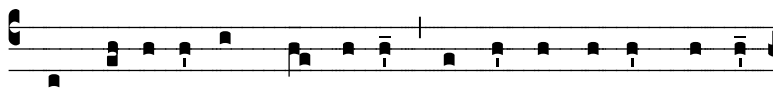
I



Cantor:

Exáu-di, Christe. *All:* Exáu-di, Christe.

Give ear, O Christ.



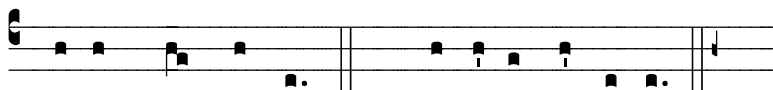
Cantor:

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



necténti á-nimas: sa-lus perpé-tu- a!

For the holy Church of God, uniting the faithful beyond the limits of kingdoms, may there be everlasting weal!



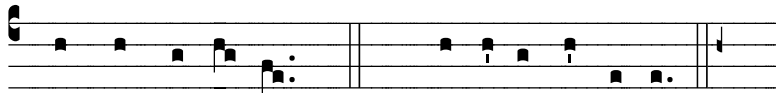
Cantor:

Redémptor mundi.

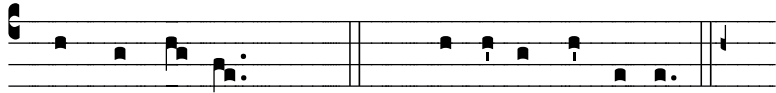
All: Tu illam ádju-va.

Redeemer of the world.

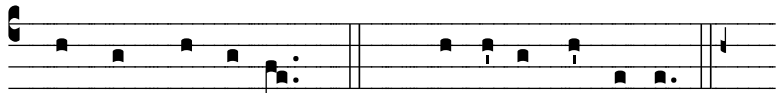
Grant her assistance.



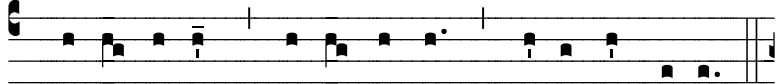
Cantor: Sancta Ma-rí- a. *All:* Tu illam ádju-va.
Holy Mary. Grant her assistance.



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

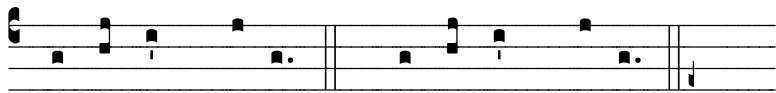


Cantor: Sancte Mícha- el. *All:* Tu illam ádju-va.
Holy Michael. Grant her assistance.

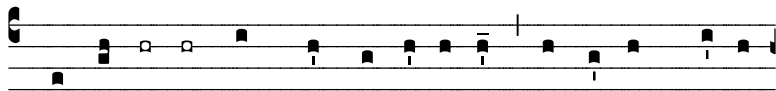


All: Christus vincit, Christus regnat, Christus ímpe-rat.
Christ conquers, Christ reigns, Christ commands.

II



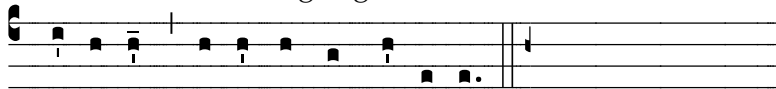
Cantor: Exáu-di, Christe. *All:* Exáu-di, Christe.
Give ear, O Christ.



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

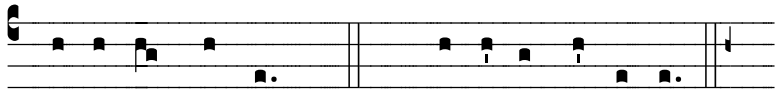


los doctrí-na cong-re-gánti, ca-ri-tá-te: Pastó-ri

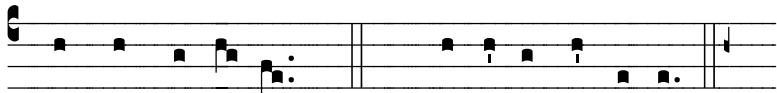


grá-ti-a, gre-gi obsequénti-a.

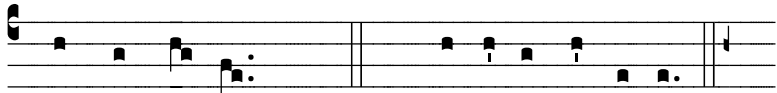
For the Supreme Pontiff [Benedict], who gathereth into one all peoples by [his] teaching, in charity: let there be dignity for the Shepherd, and obedience from the flock.



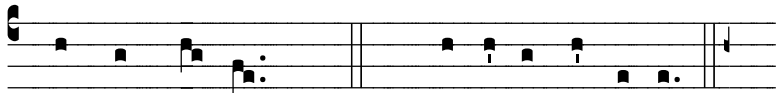
Cantor: Salvá-tor mundi. *All:* Tu illum ádju-va.
 O Savior of the word. Grant him assistance.



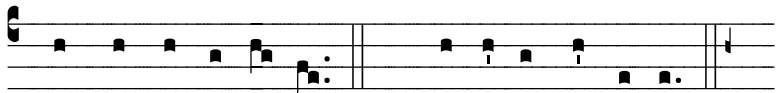
Cantor: Sancta Ma-rí- a. *All:* Tu illum ádju-va.
 Holy Mary. Grant him assistance.



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



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

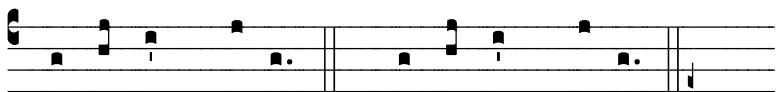


Cantor: Sancte Be-ne-dí-cte. *All:* Tu illum ádju-va.
 Holy Benedict. Grant him assistance.

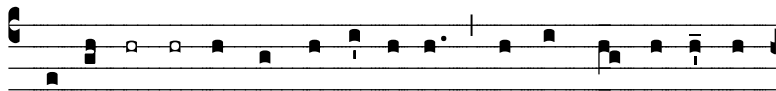


All: Christus vincit, Christus regnat, Christus ímpe-rat.
 Christ conquers, Christ reigns, Christ commands,

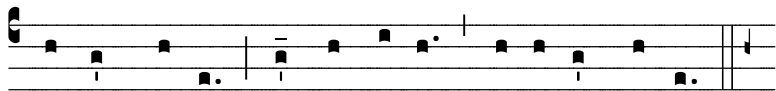
III



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

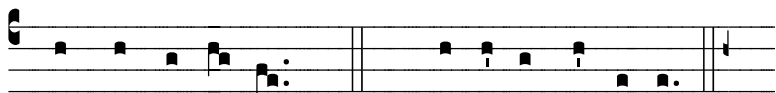


Cantor: N. (archi-) e-píscopo et omni cle-ro si-

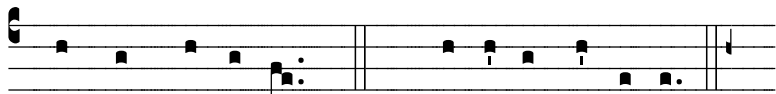


bi commísso pax et virtus, plú-rima merces.

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



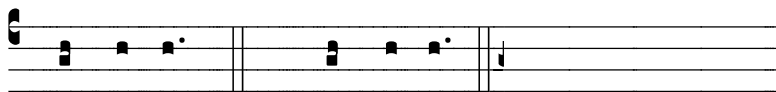
Cantor: Sancte [Jo- ánnes.] *All:* Tu illum ádjú-va.
Holy *N.* Grant him assistance.



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



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

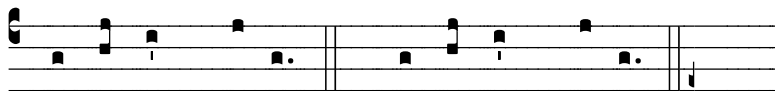


Cantor: Rex re-gum. *All:* Rex noster.
King of kings. Our King.

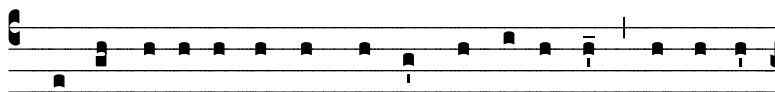


Cantor: Spes nostra. *All:* Gló-ri- a nostra.
Our Hope. Our Glory.

IV



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



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

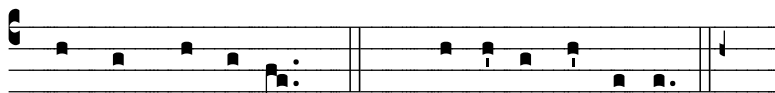


o-rántibus: cordis ve-ra qui- es, vo-tó-rum efféctus.

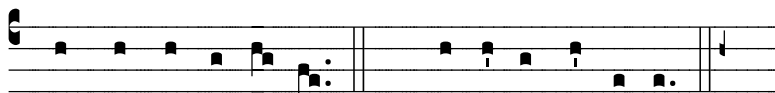
To the magistrates and all fellow citizens praying with us: let the effect of their devotions be true rest for the heart.



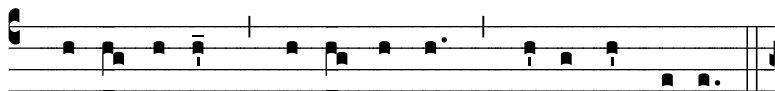
Cantor: Auxí-li- um christi- anó-rum. *All:* Tu illos ádju-va.
O Help of Christians: Grant them assistance.



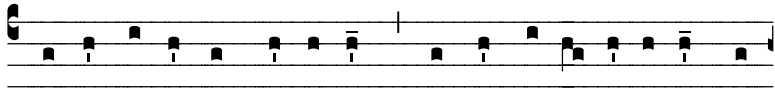
Cantor: Sancte Mícha- el. *All:* Tu illos ádju-va.
Holy Michael. Grant them assistance.



Cantor: Sancte Be-ne-dí-cte. *All:* Tu illos ádju-va.
Holy Benedict. Grant them assistance.



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



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

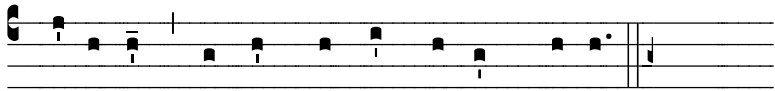


infí-ni-ta sæcu-la sæcu-ló-rum. *All:* Amen.

To Him alone be empire, praise, and jubilation for endless ages of ages.

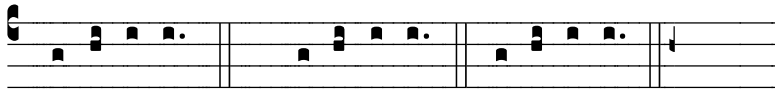


Cantor: Tém-po-ra bona hábe-ant! *All:* Tém-po-ra bona



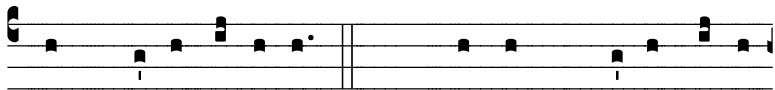
hábe-ant red-é-empti sán-gui-ne Christi!

May they have prosperous times! May they, redeemed by the blood of Christ, have prosperous times!



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

Joyously!



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



at! De-o grá-ti-as. A-men.

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

CONFIRMA HOC, Antiphon for Confirmation

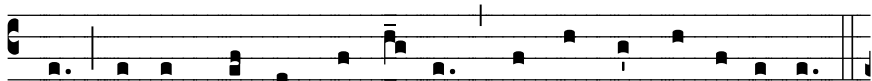
Ps (67)68: 29, 30

VIIIc

184



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



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



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



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



sæcu-la sæcu-ló-rum. Amen. Confírma.

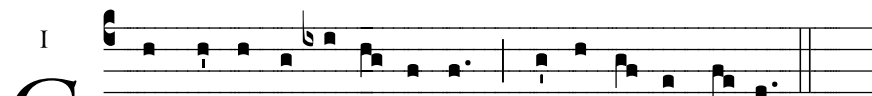
Confirm, O God, what Thou hast wrought in us, from Thy holy temple, which is in Jerusalem. Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen.

COR JESU AMANTISSIMUM: p. 287

COR JESU SACRATISSIMUM, post Benediction

I

185



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

Most sacred Heart of Jesus, have mercy on us.

Another tune:

IV

186




C Or Je-su sacra-tíssi- mum, mi-se-ré-re no-bis.

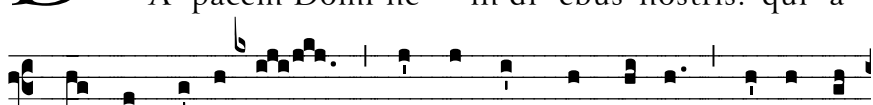
DA PACEM DOMINE, Antiphon to Beg for Peace

187

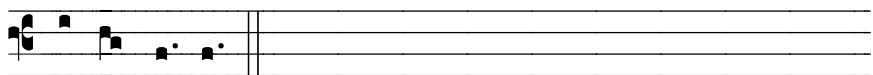
II



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



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



De- us noster.

∿. Fiat pax in virtúte tua.

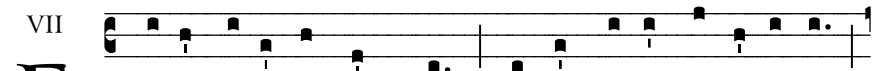
℞. Et abundántia in túrribus tuis.

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

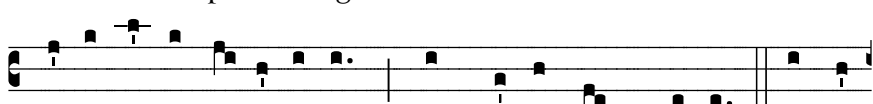
ECCE PANIS ANGELORUM, in Honor of the Blessed Sacrament †

188


VII



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



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



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



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

† *Ecce panis angelorum* is taken from the last four verses of *Lauda Sion Salvatorem*, the Sequence for the Feast of Corpus Christi (p. 145). It is included here for votive use at the adoration of the Blessed Sacrament, and is not intended as an abbreviated substitute for the Sequence.

stor, pa-nis ve-re, Je-su, nostri mi-se-ré-re: Tu nos pasce,
 nos tu-é-re, Tu nos bo-na fac vidé-re In terra vi-vén-
 ti-um. Tu qui cuncta scis et va-les, Qui nos pascis hic
 mor-tá-les: Tu- os i-bi commensá-les, Cohe-rédes et so-
 dá-les Fac sanctó-rum cí-vi- um. A-men.

Behold the Bread of Angels, become the food of the pilgrims: truly the bread of the sons, which cannot be thrown to the dogs. ψ . It is pre-signified in types, when Isaac is brought to be sacrificed, the Paschal lamb is chosen, manna is given to the fathers. ψ . Good shepherd, true bread, Jesus, have mercy on us: feed us, protect us, make us see good things in the land of the living. ψ . You Who know and can do all things, You who feed us mortals here, make us there your table companions, coheirs and comrades of the holy citizens.

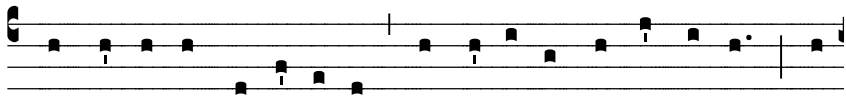
JESU DULCIS MEMORIA, in Honor of the Holy Name of Jesus

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

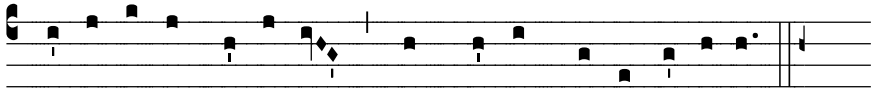
189

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

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



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



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

Nothing is sung more agreeably, nothing heard more delightfully, nothing thought more sweetly, than Jesus the Son of God.

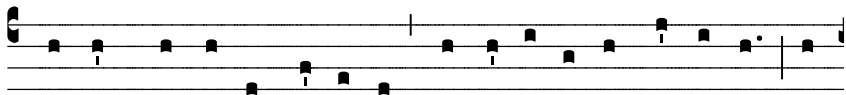


3. Je-su spes pæni-ténti-bus, Quam pi-us es pe-ténti-bus!



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

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

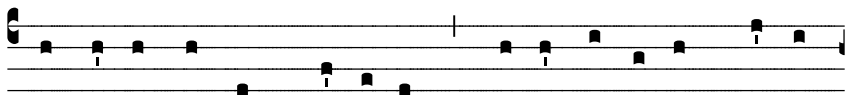


4. Nec lingua va-let dí-ce-re, Nec lítte-ra exprí-me-re: Ex-

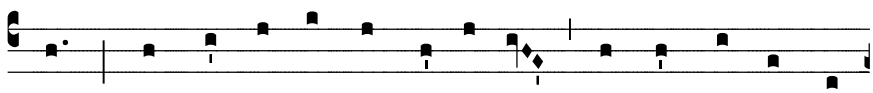


pértus pot-est cré-de-re, Quid sit Je-sum di-lí-ge-re.

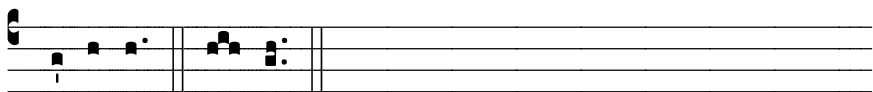
Tongue cannot speak, pen cannot write; experience alone can believe, what it is to love Jesus.



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



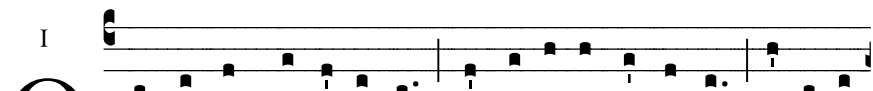
um: Sit nostra in te gló-ri-a, Per cuncta semper



sæcu-la. A-men.

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

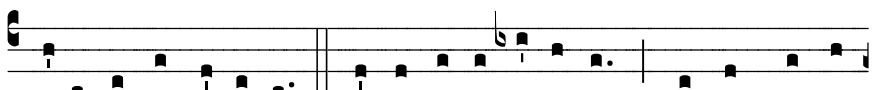
O PANIS DULCISSIME, Sequence in Honor of the Blessed Sacrament



O pa-nis dulcíssime, O fidé-lis á-nimæ Vi-tá-lis



refécti-o! 2. O Paschá-lis víctimæ, Agne mansuétíssime,



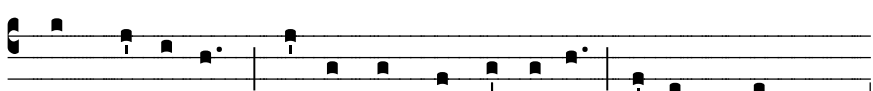
Legá-lis oblá-ti-o! 3. Je-su di-lectíssime, Quæ sub pa-nis



spé-ci-e Ve-lá-ris di-ví-ni-tus! 4. Victu multi-fá-ri-e Ré-



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



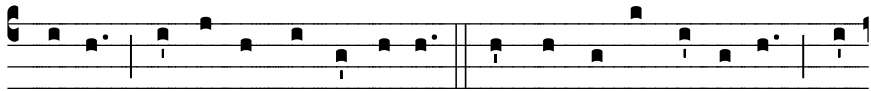
cum súde-ri-s, Qui-a non consu-me-ri-s, Ætérne vi-ví-fi-



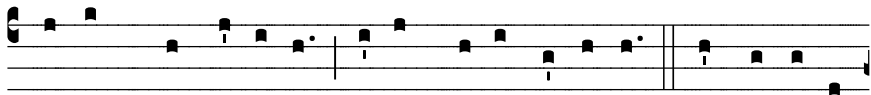
cas. 6. Nam re- á-tum scé-le-ris Dono tanti múne-ris Cle-



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



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



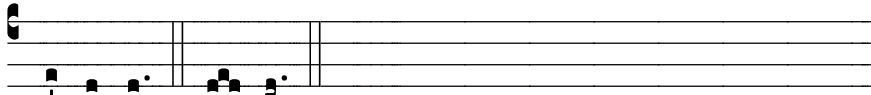
péllens, nos fá-ci- as Tecum pi- e ví-ve-re. 9. Sic re-fécti



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



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



á-zymis. A-men.

O sweetest Bread, O life-giving food of the faithful soul! 2. O paschal Victim, meekest Lamb, lawful oblation! 3. O Jesus, most loved, you are divinely concealed under the appearance of bread! 4. Create us anew in every way by the nourishment of the sevenfold grace of the Holy Spirit! 5. Because Thou art not consumed when Thou art received, Thou dost eternally vivify the receiver. 6. For by so great a gift Thou dost mercifully cleanse the guilty one of crime. 7. In order to unite us in Thee and fortify us in good, grant us to receive Thee worthily, 8. that driving away fleshly frenzy, you may make us live in holiness with Thee. 9. Thus restored by the cup of Thy Blood, by the noble banquet of Thy flesh, 10. let us, who are invited to the Pasch, feast for ever and ever.

O SALUTARIS HOSTIA, in Honor of the Blessed Sacrament

VIII

191

O Sa- lu- tá- ris Hósti- a, Quæ cæ- li pandis
 ó-sti- um, Bel- la premunt hostí- li- a, Da ro- bur, fer
 au- xí- li- um.

O saving victim Who open the gate of heaven, hostile wars are pressing; give strength, grant help.

2. Uni tri- nóque Dómi- no Sit sempi- térna gló- ri- a,
 Qui vi- tam si- ne térmi- no No- bis donet in pátri- a.
 A- men.

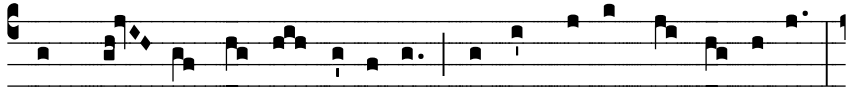
To the One and Triune Lord may there be eternal glory: may He give us in the fatherland life without end.

Additional verses: VERBUM SUPERNUM, Hymn for Corpus Christi

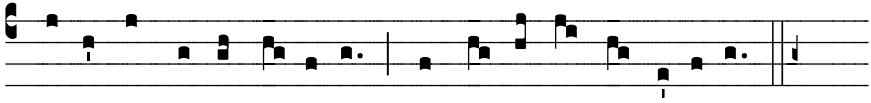
1. Verbum su- pèrnum pró- di- ens, Nec Patris linquens déxte-
 ram, Ad opus su- um é- xi- ens, Ven- it ad vi- tæ véspe- ram.

The celestial Word going out, but not relinquishing the right hand of the Father, leaving for His work, came to the evening of life.

192



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

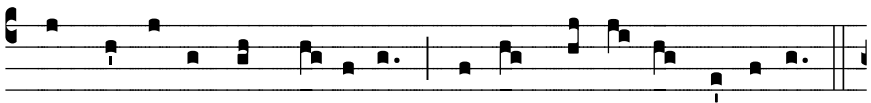


Pri- us in vi-tæ fércu-lo Se trá-di-dit di-scípu-lis.

He who, unto death, by the disciple was going to be given to his enemies, First as a dish of life gave Himself to the disciples.

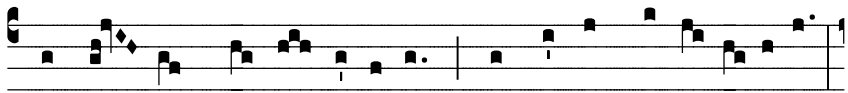


3. Quibus sub bi-na spé-ci-e Carnem dedit et sángui-nem:

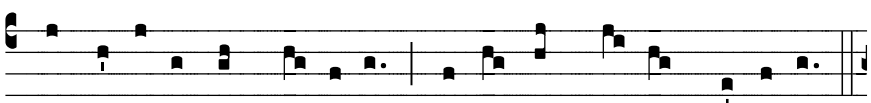


Ut dúpli-cis substánti-æ To-tum ci-bá-ret hóminem.

To whom under the two species gave He flesh and blood; so that from the double substance He would nourish the whole man.



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



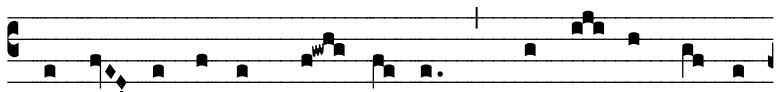
Se mó-ri-ens in pré-ti-um, Se regnans dat in præmi-um.

Being born, He gave Himself as a companion; sharing a meal, as food; dying, Himself as price; reigning, He gives Himself as reward.

5. O Salutáris Hostia... *p. 191*

Another tune:

O



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

ósti- um, Bel-la premunt hostí- li- a, Da ro- bur, fer
 auxí- li- um. 2. U- ni tri- nóque Dó- mi- no Sit sempi-
 térna gló- ri- a, Qui vi- tam si- ne térmíno No- bis donet
 in pá- tri- a. A- men.

OREMUS PRO PONTIFICE, Prayer for the Holy Father the Pope

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

R. Dómi- nus consérvet e- um, et vi- ví- fi- cet e- um, et be-
 á- tum fá- ci- at e- um in ter- ra, et non tra- dat e- um
 in á- nimam in- imi- có- rum e- jus.

y. Fiat manus tua super virum d́exteræ tuæ.
 R. Et super f́ilium hóminis quem confirmásti tibi.

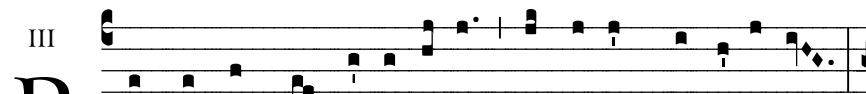
194

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

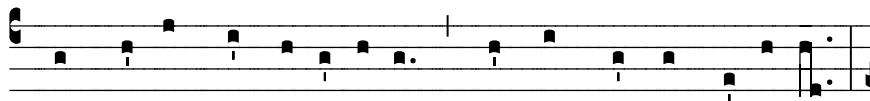
PANGE LINGUA / TANTUM ERGO, at the Eucharistic Procession

195

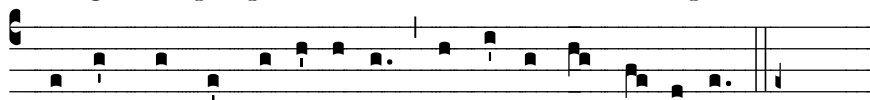
III



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

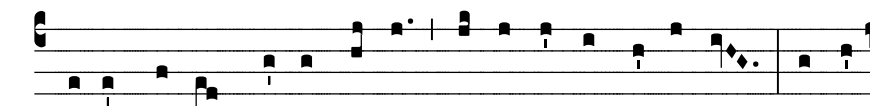


Sangi-nísque pre-ti- ó-si, Quem in mundi pré-ti- um



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

O tongue, sing the mystery of the glorious body, and of the precious blood, which, as price for the world, the Fruit of the generous womb, the King of the peoples shed.



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

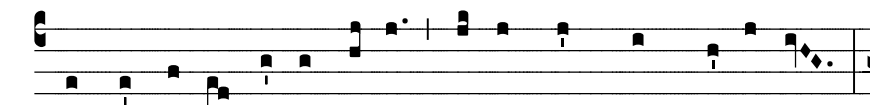


mundo conversá-tus, Sparso verbi sémi-ne, Su- i mo-ras



inco-lá-tus Mi-ro clausit ór-di-ne.

The One given to us, born to us from the untouched Virgin, and Who lived in the world, the seed of the word having been spread, the time of his dwelling He closed in an admirable order.



3. In suprémæ nocte cœnæ Re-cúmbens cum frátri-bus,

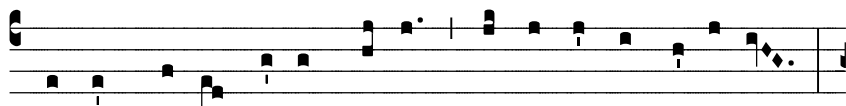


Observá-ta le-ge ple-ne Ci-bis in le-gá-libus, Ci-bum



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

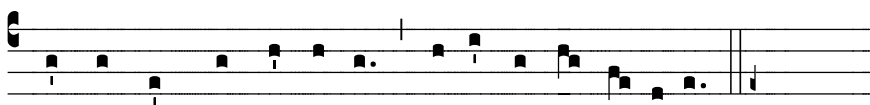
In the final night at the supper, reclining with [His] brethren, with the law having been fully observed in foods according to the law, He gave himself as food to the group of Twelve with his own hands.



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



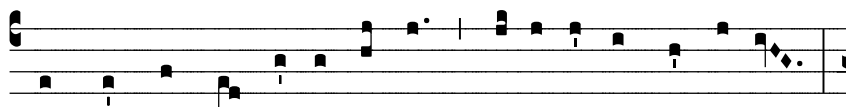
Fitque sanguis Christi me-rum, Et si sensus dé-fi-cit, Ad



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

The Word-made-flesh makes, by a word, true bread flesh: and the [pure] wine becomes the blood of Christ; and if perception falls short, for the strengthening of the sincere heart faith alone suffices.

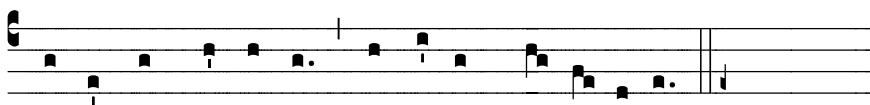
Hymn before Benediction



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




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



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

Therefore such a great Sacrament let us venerate with bowed heads: and let the ancient teaching give way to the new rite: let faith supplement the incapacity of the senses.

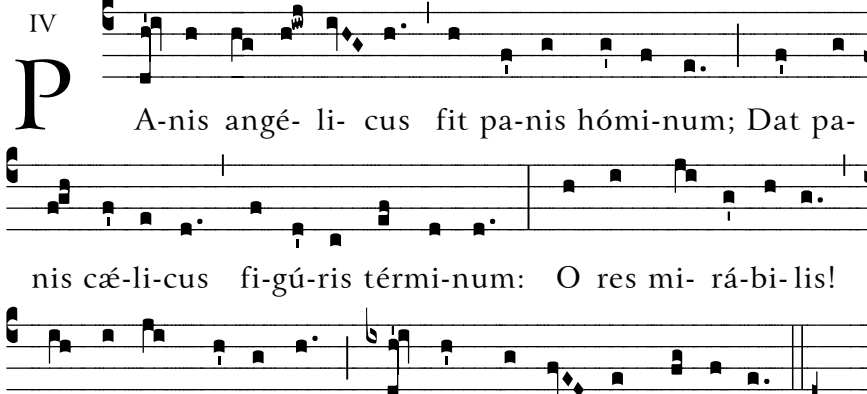


6. Ge-ni-tó-ri, Ge-ni-tó-que Laus et ju-bi-lá-ti-o, Sa-lus,
 ho-nor, virtus quoque Sit et bene-dícti-o: Procedénti
 ab utróque Compar sit lau-dá-ti-o. A-men.

To the Begetter and to the Begotten praise and jubilation, salvation, honor, and virtue and also benediction let there be; to the One proceeding from both let there be an equal praising.


PANIS ANGELICUS, in Honor of the Blessed Sacrament

197 IV



P A-nis angé-li-cus fit pa-nis hó-mi-num; Dat pa-
 nis cæ-li-cus fi-gú-ris tér-mi-num: O res mi-rá-bi-lis!
 mandú-cat Dó-mi-num Pau-per, servus, et hú-mi-lis.

The angelic bread becomes the bread of men; the celestial bread puts an end to figures; O wondrous thing! The poor, the slave and the humble one eats the Lord.



2. Te tri-na Dé-i-tas ú-na-que póscimus: Sic nos tu
 ví-si-ta, sic-ut te có-limus; Per tu-as sé-mi-tas duc nos



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

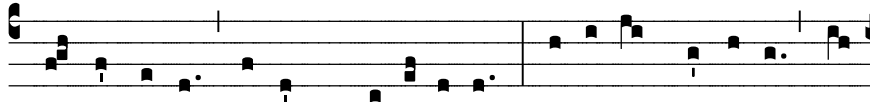
You, Deity triune and one, we urgently ask: thus [please] visit us, as we worship you; along your paths lead us to where we long [to be], to the light which you inhabit.

Additional verses: SACRIS SOLEMNIIS, Hymn for Corpus Christi



198

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

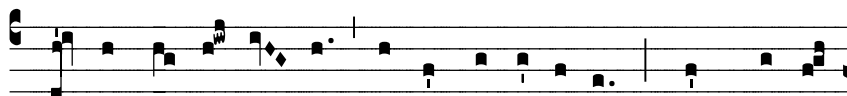


præ-córdi- is sonent præcóni- a: Recédant vé-te-ra, no-



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

May joys be joined to sacred solemnities, and may praises resound from the bottom of hearts; let old things step back, let all things be new, hearts, voices, and deeds.



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

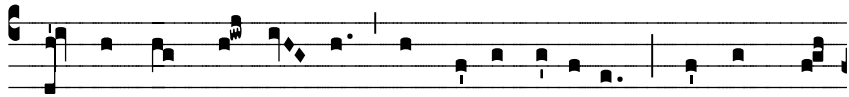


cré-di-tur agnum et ázyma De-dísse frátri-bus, ju-xta



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

That night's Last Supper is recalled, when Christ is believed to have given the lamb and unleavened bread to the brethren according to the laws granted to the ancient fathers.



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

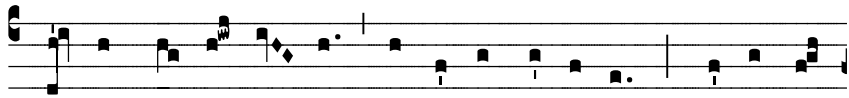


mí-ni-cum da-tum discí-pu-lis, Sic to-tum ómnibus, quod



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

After the typological lamb, the banquet having been fulfilled, we confess that the Body of the Lord was given to the disciples, thus entire to all as entire to each one, from His hands.



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

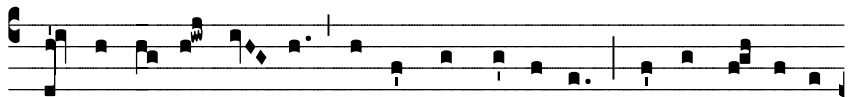


trísti-bus sánqui-nis pó-cu-lum, Di-cens: Accí-pi-te quod



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

He gave to the weak the dish [or course] of his body, He also gave to the sad the cup of blood, saying: "Take the vessel I hand over; all drink from it."



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



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



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

That sacrifice thus He instituted, the responsibility for which He wanted to be committed to priests alone, to whom it is thus fitting that they partake and [then] give to others.

6. Panis angélicus... p. 196

Another tune:

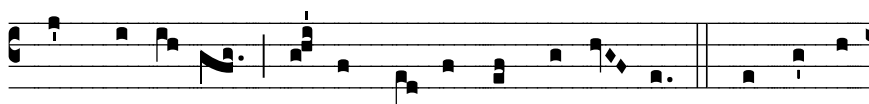


199

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



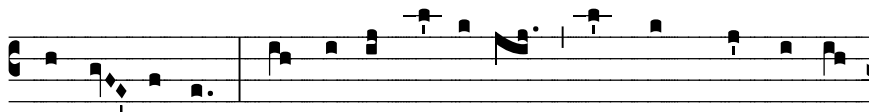
cé-li-cus figú-ris tér-minum: O res mi-rá-bi-lis! mandú-



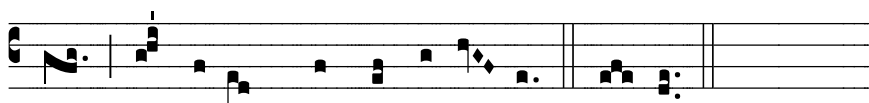
cat Dómi-num Pauper, servus, et húmi- lis. 2. Te tri-na



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



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

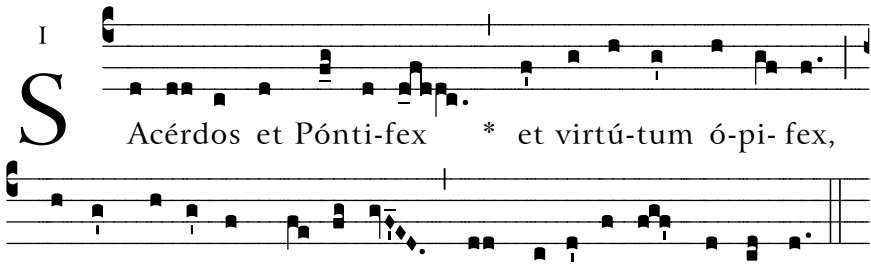


mus, Ad lucem quam inhá-bi-tas. A-men.

SACERDOS ET PONTIFEX, Antiphon at the reception of a bishop

200

I



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

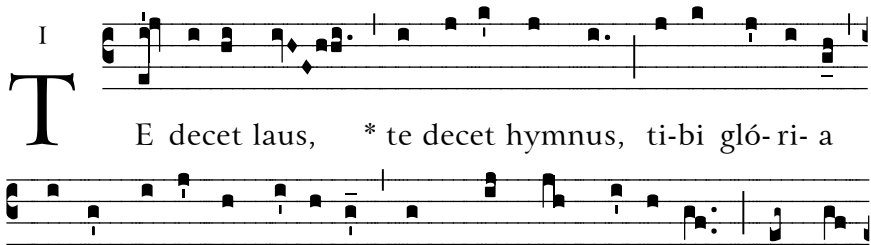
pastor bone in pó-pu-lo, sic placu-ísti Dómi-no.

Priest and bishop, and worker of virtues, good shepherd among the people, thus hast thou pleased the Lord.

TE DECET LAUS, post Benediction

201

I



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

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



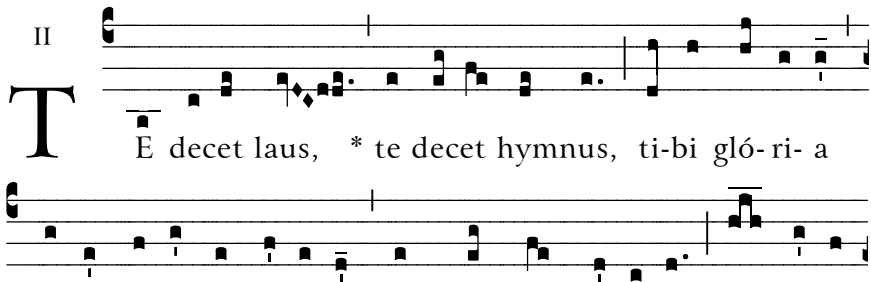
cu-la sæcu-ló-rum. A-men.

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

Another tune:

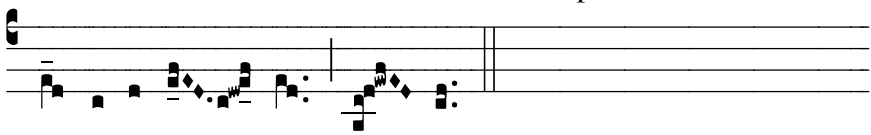
202

II



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

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



la sæcu-ló-rum. A-men.

TE DEUM LAUDAMUS, Hymn of Thanksgiving (Solemn Tone)

III

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

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

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

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

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

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

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

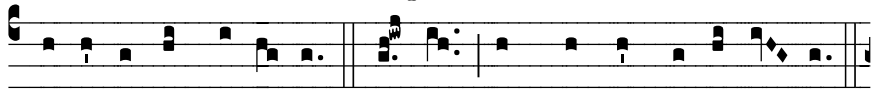
phe-tá-rum laudá-bi-lis nú-me- rus: Te Márty-rum candidá-

203

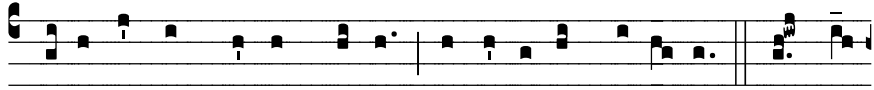
We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting. To Thee all angels cry aloud, the heavens and all the powers therein. To Thee cherubim and seraphim continually do cry: Holy, holy, holy, Lord God of hosts. Heaven and earth are full of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



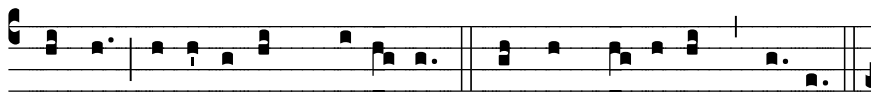
tus laudat exérci-tus. Te per orbem terrá-rum sancta con-



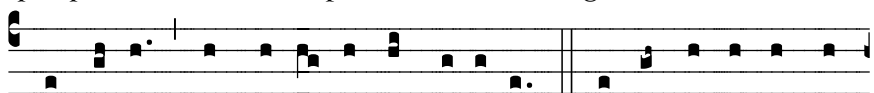
fi-té-tur Ecclé-si- a: Pa-trem imménsæ ma-jestá- tis:



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



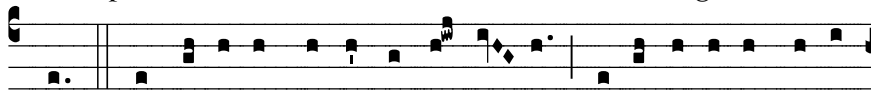
quoque Pa-rácli-tum Spí-ri- tum. Tu Rex gló- ri- æ, Christe.



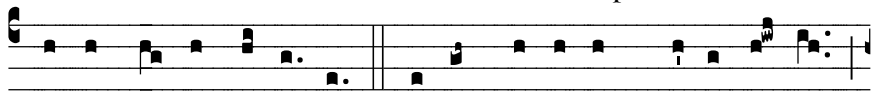
Tu Patris sempi-térnus es Fí-li- us. Tu ad li-be-rándum



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



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



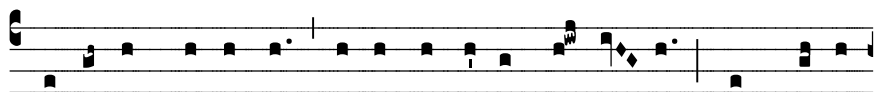
ti-bus regna cæ-ló-rum. Tu ad déxte-ram De- i se-des,



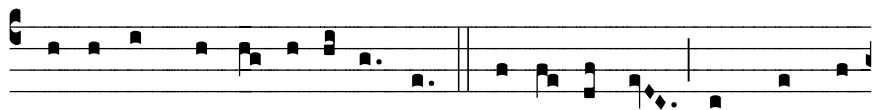
in gló- ri- a Pa-tris. Judex créde-ris esse ventú- rus.

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

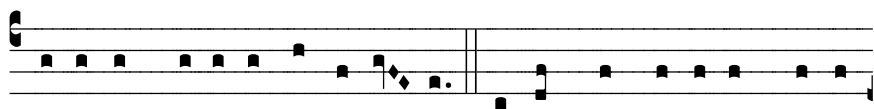
All kneel during the singing of this verse



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



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



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



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



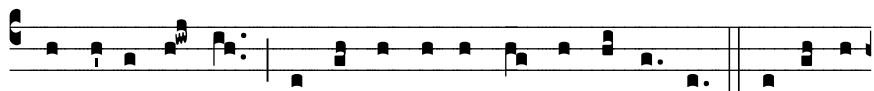
e- os, et extól-le illos usque in ætér-num. Per síngu-



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

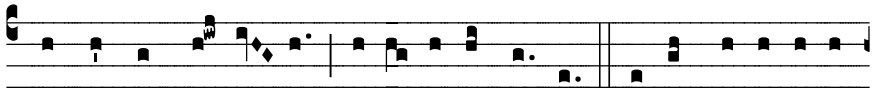


in sæ-cu- lum, et in sæ-cu-lum sæcu-li. Digná-re Dómi-

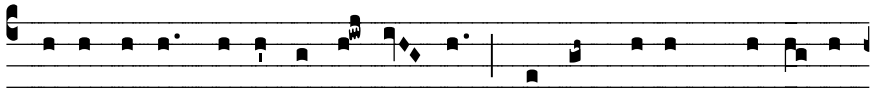


ne di- e i-sto si-ne peccá-to nos custo-dí- re. Mi-se-ré-

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



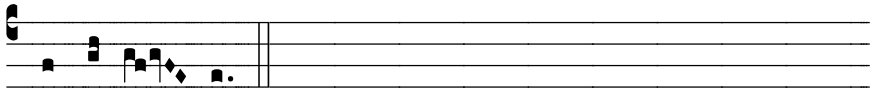
re nostri Dómi- ne, mi-se-ré-re nostri. Fi- at mi-se-ri-cór-



di- a tu- a Dómi-ne su-per nos, quemádmodum spe-rá-vi-



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



in æ-tér- num.

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

Versicles, Responses, and Prayer, ad lib.

∿. Benedicámus Patrem et Fílium cum Sancto Spíritu.

∿. Let us bless the Father and the Son with the Holy Spirit.

℞. Laudémus et superexaltémus eum in sæcula.

℞. Let us praise and exalt Him above all for ever.

∿. Benedíctus es Dómine in firmaménto cæli.

∿. Blessed be the Lord in the firmament of heaven.

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

℞. To be praised, and glorified, and exalted above all for ever.

∿. Dómine exáudi oratiónem meam.

∿. Lord hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto Thee.

∿. Dóminus vobíscum.

∿. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with thy spirit.

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

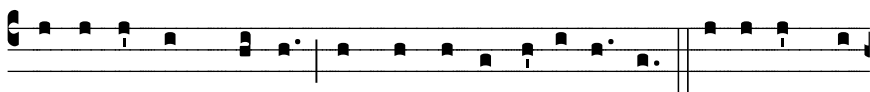
Let us pray: O God, whose mercies are numberless and the treasure of whose goodness has no end, we give thanks to Thy most gracious Majesty for the gifts Thou hast bestowed, beseeching Thy mercy, that as Thou grantest the petitions of those who ask, so not forsaking them, Thou wilt prepare them for rewards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

TE DEUM LAUDAMUS, Hymn of Thanksgiving (Simple Tone)

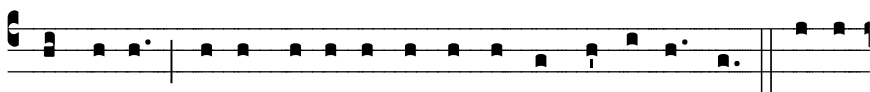
III
T E De- um laudá-mus: * te Dómi-num confi-té-mur.



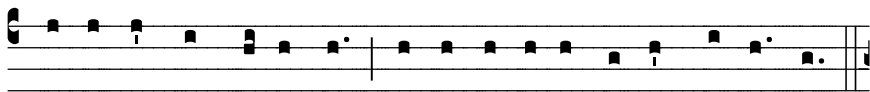
204



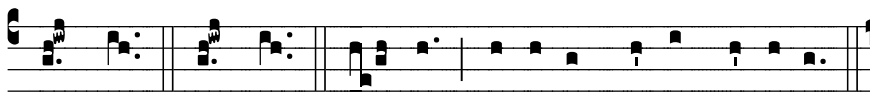
Te æ-térnum Patrem omnis terra vene-rá- tur. Ti-bi omnes



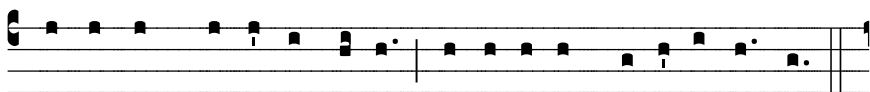
Ange-li, ti-bi Cæ-li et u-ni-vérsæ Pot-está- tes: Ti-bi



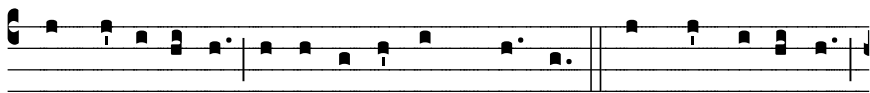
Ché-ru-bim et Sé-raphim incessá-bi-li vo-ce proclá-mant:



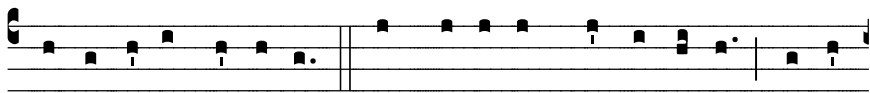
Sanctus: Sanctus: San-ctus Dóminus De- us Sába- oth.



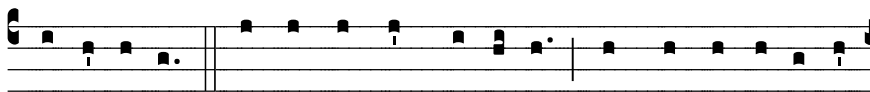
Ple-ni sunt cæ-li et terra ma-jestá-tis gló-ri-æ tu- æ.



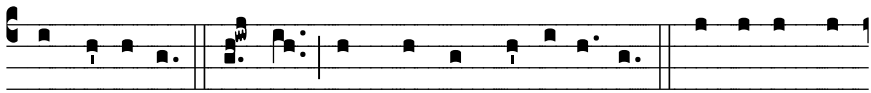
Te glo-ri- ó-sus Aposto-ló-rum cho- rus: Te Prophe-tá-rum



laudá-bi-lis nú-me-rus: Te Márty-rum candi-dá-tus laudat



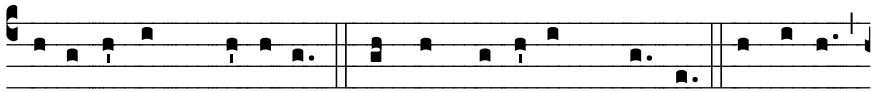
ex-érci-tus. Te per orbem terrá-rum sancta confi-té-tur



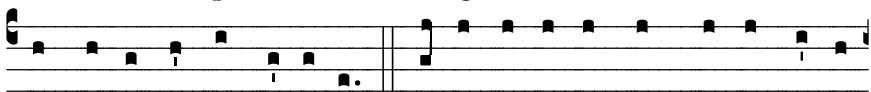
Ecclé-si- a: Pa-trem imménsæ ma-jestá- tis: Ve-ne-rándum



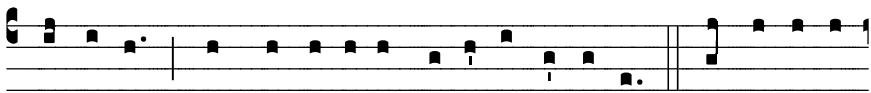
tu- um ve-rum, et ú-ni-cum Fí-li- um: Sanctum quoque



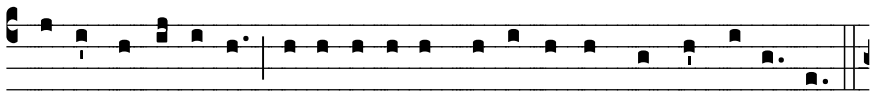
Pa-rácli-tum Spí-ri-tum. Tu Rex gló-ri-æ, Chri-ste. Tu Patris



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



hómi-nem, non horru- ísti Vírgi-nis ú-te-rum. Tu de-vícto

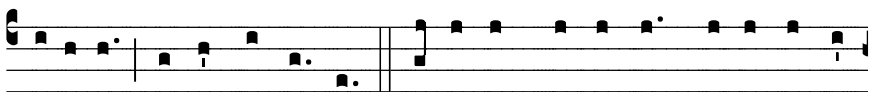


mortis a-cú-le- o, ape-ru- ísti credé-nti-bus regna cæ-ló-rum.

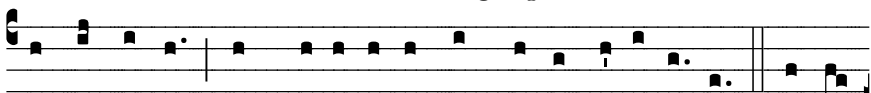


Tu ad déxte-ram De- i se-des, in gló-ri- a Pa-tris. Judex

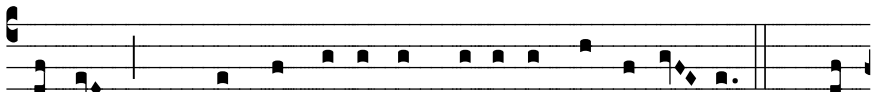
All kneel during the singing of this verse



créde-ris esse ventú- rus. Te ergo quæ- sumus, tu- is fámu-



lis súbve-ni, quos pre-ti- ó-so sán-gui-ne redemí-sti. Æ-tér-



na fac cum sanctis tu- is in gló-ri- a nume-rá- ri. Salvum



fac pópu-lum tu- um Dómi-ne, et béne-dic he-re-di-tá-ti
 tu- æ. Et re-ge e- os, et extól-le illos usque in
 ætér-num. Per síngu-los di- es, bene-dí-cimus te. Et lau-
 dámus nomen tu- um in sæcu-lum, et in sæcu-lum sæcu-li.
 Digná-re Dómine di- e isto si-ne peccá-to nos custo-
 dí-re. Mi-se-ré-re nostri Dómi-ne, mi-se-ré-re nostri.
 Fi-at mi-se-ri-córdi- a tu- a Dómi-ne super nos, quemádm-
 dum spe-rá-vimus in te. In te Dó-mi-ne spe-rá- vi:
 non confúndar in æ-tér- num.

Translation begins on p. 201. For versicles and prayer, see p. 204.

VENI CREATOR SPIRITUS, in Honor of the Holy Spirit

205

VIII

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

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

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

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

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

Thou Who art called the Comforter, gift of the most high God, living fountain, fire, charity, and spiritual anointing.

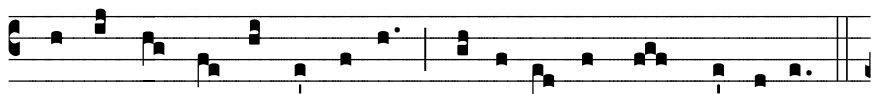
3. Tu septi-fórmis múne-re, Dígitus pa-térnæ déxte-ræ, †

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

Thou sevenfold gift, finger of the Father's right hand, Thou promised truly of the Father, giving speech to tongues.

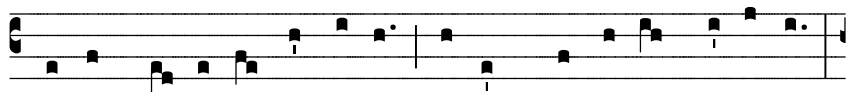
4. Accénde lumen sénsibus, Infúndē amó-rem córdibus,

† Here and elsewhere, italicized text indicates vowels that may be elided. I have avoided the practice of adding extra notes, but have occasionally split a neum.

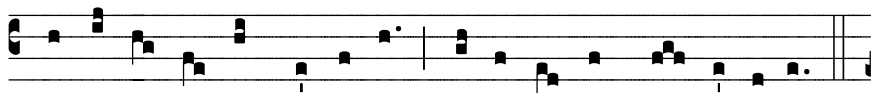


Infirma nostri corpō-ris Virtū-te firmans pērpe-ti.

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



5. Hostem re-pēllas lōngi- us, Pa-cēmque dones pró-ti-nus:



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

You drive the enemy far away and grant peace at once: thus with Thee as leader going before, may we shun every harmful thing.



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



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

Give us to know the Father through Thee, and also to come to know the Son, and Thee, Spirit of both, may we believe at all times.



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



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

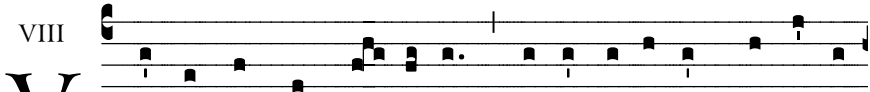
To God the Father be glory, and to the Son Who rose from the dead, and to the Comforter, for ever and ever.

Versicle and Response, ad libitum, see Veni sancte Spiritus, p. 210.

VENI SANCTE SPIRITUS, *Invocation of the Holy Spirit*

206

VIII



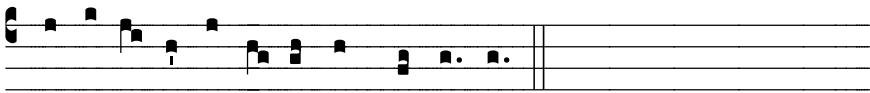
E - ni San - cte Spi - ri - tus, * re - ple tu - ó - rum cor - da fi -



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



qui per di - versí - tá - tem lin - guá - rum cun - ctá - rum, gen - tes in



u - ni - tá - te fí - de - i con - gre - gá - sti.

Versicle and Response, ad libitum

∇. Emítte Spíritum tuum, et creabúntur.

℞. Et renovábis fáciem terræ.

Come Holy Spirit, fill the hearts of Thy faithful, and enkindle in them the fire of Thy love, Who, through a diversity of all the tongues, hast gathered together the nations in the unity of faith. ∇. Send forth Thy Spirit, and they shall be created. ℞. And Thou shalt renew the face of the earth.

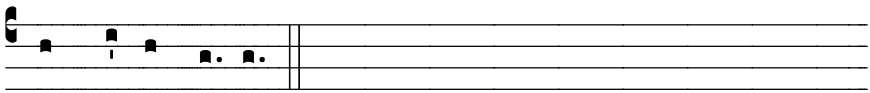
VENITE ADOREMUS, *post Benediction**Ps (94)95*

207

VIII



Ení - te * ado - ré - mus e - um: qui - a ipse est Dómi -



nus De - us noster.

Come let us adore him: for he is the Lord our God.

HYMNS AND CHANTS IN HONOR OF THE BLESSED VIRGIN MARY

SALVE REGINA, Solemn Tone

Votive Antiphon post Pentecost (OF: Ordinary Time)

208

The musical score is written on ten staves. Each staff begins with a treble clef and a common time signature (C). The melody is written on the upper line of each staff, with lyrics printed below. The lyrics are: **S** Al- ve, * Re-gí- na, mater mi-se-ri-córdi- æ: Vi- ta, dulcé- do, et spes nostra, sal- ve. Ad te clamá-mus, éxsu-les, fí-li- i He-væ. Ad te suspi-rá-mus, geméntes et flen- tes in hac lacrimá-rum valle. E- ia ergo, Advocá- ta nostra, illos tu- os mi-se-ri- córdes ócu-los ad nos convér- te. Et Je-sum, bene-dí- ctum fructum ventris tu- i, no- bis post hoc exsí- li- um os- ténde. O cle- mens: O pi- a: O



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

Versicle, Response, and Prayer, ad lib.

∿. Ora pro nobis sáncta Dēi Génitrix.

∿. Pray for us, O holy Mother of God.

℞. Ut dígni efficiámur promissiónibus Chrísti.

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

Orémus. Omnípotens sempitérne Deus, qui gloriósæ Vírginis Matris Mariæ corpus et ánimam, ut dignum Filii tui habitáculum éffici mererétur, Spírítu Sancto cooperánte præparásti: † da, ut cujus commemoratióne lætámur, * ejus pia intercessióne ab instántibus malis et a morte perpétua liberémur. Per eúndem Christum Dóminum nostrum. ℞. Amen.

Let us pray. Almighty and everlasting God, who by the cooperation of the Holy Spirit didst make ready the body and soul of the glorious Virgin and Mother Mary to be a fit dwelling for thy Son, grant that we, who rejoice in her memory, may be freed from present ills and from eternal death by her prayers. Through the same Christ our Lord. ℞. Amen.

SALVE REGINA, Simple Tone

209

v
S Alve Re-gí-na, * ma-ter mi-se-ri-córdi- æ, Vi-ta, dul-
cé- do, et spes nostra, salve. Ad te clamámus, éxsu-
les, fí-li- i Hevæ. Ad te suspi-rámus, geméntes et flen-



tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta
 nostra, illos tu-os mi-se-ri-córdes ó-cu-los ad nos con-
 vér-te. Et Je-sum, be-ne-díctum fructum ventris tu-i,
 no-bis post hoc exsí-li-um osténde. O cle-mens:
 O pi-a: O dulcis Virgo Ma-rí-a.

SALVE REGINA, Solemn Tone, Monastic Use


S Al-ve, *Re-gí-na, ma-ter mi-se-ri-córdi-æ:
 Vi-ta, dulcé-do, et spes nostra, sal-ve. Ad te
 clamá-mus, éxsu-les, fí-li-i He-væ. Ad te suspi-rá-
 mus, geméntes et flentes in hac lacrimá-rum val-le.

E-ia ergo, Advo-cá- ta nostra, il-los tu- os mi-se-
 ri-cór-des ócu-los ad nos convér- te. Et Je-sum, be-
 ne-dí- ctum fructum ventris tu- i, no- bis post hoc exsí-
 li- um osténde: O cle- mens: O pi- a: O
 dulcis * Virgo Ma- rí- a.

ALMA REDEMPTORIS MATER, Solemn Tone
Votive Antiphon Advent – Feb. 2 (OF: Advent and Christmas)

211

A L- ma * Redemptó- ris Ma- ter, quæ pér-
 vi- a cæ- li porta ma- nes, Et stel- la ma- ris, succúrre
 cadén- ti, súrge- re qui cu- rat pópu- lo: Tu quæ genu-



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



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



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

Kind mother of the Redeemer, who remain the open gate of heaven and the star of the sea: help your falling people who want to rise, you who bore your holy Parent, while nature marveled: a Virgin before and after, receiving that 'Ave' from Gabriel's mouth, have mercy on [us] sinners.

Versicle, Response, and Prayer, ad lib., During Advent:

ŷ. Angelus Dómini nuntiávit Ma-
ríæ.

ŷ. The angel of the Lord declared
unto Mary.

℞. Et concépit de Spíritu Sáncto.

℞. And she conceived of the Holy
Spirit.

Orémus. Grátiam tuam, quæsumus
Dómine, méntibus nostris infúnde:
† ut qui, Angelo nuntiánte, Christi
Fílii tui incarnatiónem cognóvi-
mus, * per passiónem ejus et cru-
cem ad resurrectiόνis glóriam per-
ducámur. Per eúmdem Christum
Dóminum nostrum. ℞. Amen.

Let us pray. Pour forth, we beseech
thee, O Lord, thy grace into our
hearts, that we to whom the in-
carnation of Christ thy Son was
made known by the message of an
angel, may be his passion and cross
be brought to the glory of his
resurrection. Through the same
Christ our Lord. ℞. Amen.

From 1st Vespers of Christmas to 2nd Vespers of the Purification:

ŷ. Post pártum Vírgo invioláta per-
mansísti.

ŷ. After childbirth thou didst re-
main a pure virgin.

℞. Déi Génitrix intercède pro nóbis.

℞. Mother of God, pray for us.

Orémus. Deus, qui salútis æternæ,
beátæ Maríæ virginitáte fœcúnda,
humáno géneri præmia præstitísti:
† tríbue, quæsumus; ut ipsam pro
nobis intercédere sentiámus, * per
quam merúimus auctórem vitæ sus-
cípere, Dóminum nostrum Jesum
Christum Fílium tuum. ℞. Amen.

Let us pray. O God, who by the fruit-
ful virginity of blessed Mary hast
given to mankind the rewards of
eternal salvation; grant, we beseech
the, that we may experience her in-
tercession for us, through whom we
received the author of life, our Lord
Jesus Christ, thy Son. ℞. Amen.

ALMA REDEMPTORIS MATER, Simple Tone

212

V



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

AVE REGINA CÆLORUM, Solemn Tone

Votive Antiphon Feb. 3 – Holy Week (OF: Lent)

213

VI



A - ve * Re-gí-na cæ- ló- rum, A- ve Dómi-
 na Ange-ló- rum: Sal- ve ra-dix, salve porta, Ex qua

mun-do lux est or- ta: Gaude Virgo glo-ri- ó- sa, Su-per
 o- mnes spe- ci- ó- sa: Va- le o valde de- có- ra,
 Et pro nó- bis Chrí- stum * exó- ra.

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

Versicle, Response, and Prayer, ad lib.

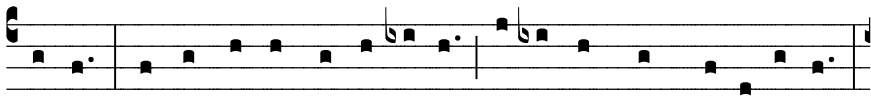
γ. Dignáre me laudáre te Vírgo sa- cráta. γ. Grant that I may praise thee, O holy Virgin.

℞. Da míhi virtútem contra hóstes túos. ℞. Give me strength against thine enemies.

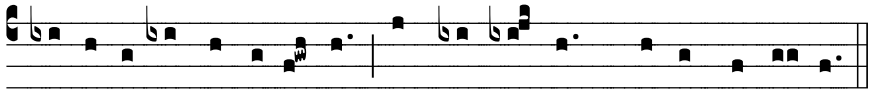
Orémus. Concéde, miséricors De- us, fragilitáte nostræ præsidium: † ut qui sanctæ Dei Genetrícis me- móriam ágimus, * intercessiónis ejus auxilió a nostris iniquitátibus resurgámus. Per eúndem Christum Dóminum nostrum. ℞. Amen. *Let us pray.* Grant, O merciful God, help to our weakness, that we who commemorate the holy Mother of God, may by the help of her inter- cession rise from our sins. Through the same Christ our Lord. ℞. Amen.

AVE REGINA CÆLORUM, Simple Tone

VI
A - ve Re- gí- na cæ- ló- rum, * A- ve Dómi- na Ange-
 ló- rum: Salve ra- dix, salve porta, Ex qua mundo lux est



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



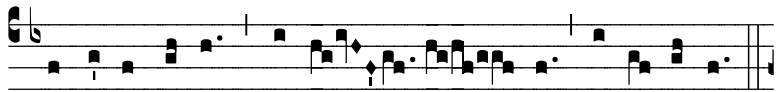
Va-le, o valde decó- ra, Et pro no-bis Christum ex-ó- ra.

REGINA CÆLI, Solemn Tone

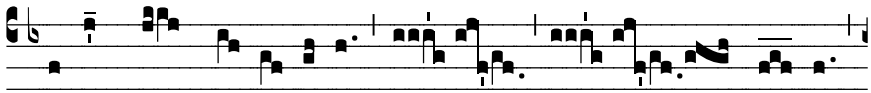
Votive Antiphon Easter – Pentecost Sunday

215

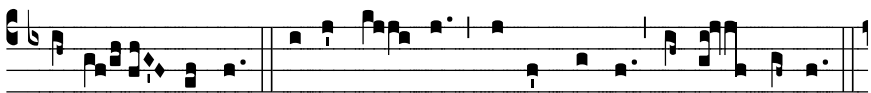
VI



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



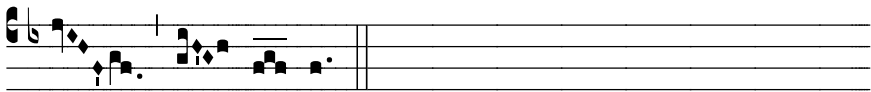
Qui- a quem me-ru- ísti por- tá- re,



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



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



** lú- ia.

Queen of heaven, rejoice, for He whom thou didst merit to bear, hath risen, even as He said: pray God for us.

Versicle, Response, and Prayer, ad lib.

∇. Gáude et lætáre Vírgo María, allelúia.

∇. Rejoice and be glad, O Virgin Mary, alleluia.

℞. Quia surréxit Dóminus vere, allelúia.

℞. For the Lord hath risen indeed, alleluia.

Orémus. Deus, qui per resurrectionem Filii tui Dómini nostri Jesu Christi mundum lætificáre dignátus es: † præsta, quæsumus; ut per ejus Genitricem Vírginem Mariám * perpétuæ capiámus gáudia vitæ. Per eúndem Christum Dóminum nostrum. R. Amen.

Let us pray. O God, who didst vouchsafe to give joy to the world through the resurrection of thy Son our Lord Jesus Christ; grant, we beseech thee, that, through his mother the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. R. Amen.

REGINA CÆLI, Simple Tone

VI  216

R E-gína cæ-li * lætá-re, alle-lú-ia: Qui- a quem me-



 ru- ísti portá-re, alle-lú-ia: Re-surré-xit, sic-ut di-xit,


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

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

ID  217

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


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


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

AVE MARIA

218

I

A - ve Ma- rí- a, * grá-ti- a ple-na, Dómi-nus te-cum,
 benedícta tu in mu-li- é-ribus, et bene-díctus fructus
 ventris tu- i, Je-sus. Sancta Ma-rí- a, Ma-ter De- i, o-ra
 pro no-bis pecca- tó-ribus, nunc et in ho- ra mortis nostræ.

Amen.

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

AVE MARIS STELLA

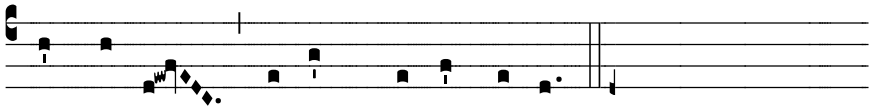
219

I

A - ve ma-ris stel-la, De- i Ma-ter alma, Atque
 semper Virgo, Fe-lix cæ-li porta.

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

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

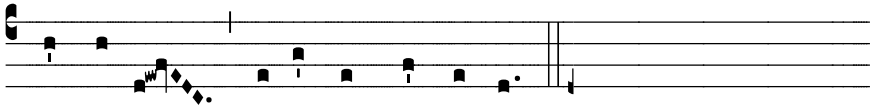


in pa-ce, Mu-tans He-væ nomen.

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



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

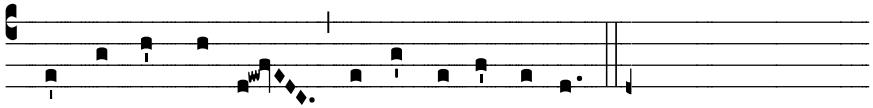


stra pelle, Bona cuncta posce.

Loosen the chains of the guilty, bring light to the blind, dispel our evils, obtain for us all good things.

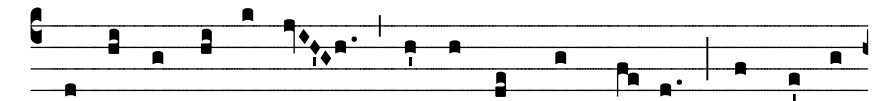


4. Monstra te esse matrem: Sumat per te pre-ces, Qui



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

Show thyself a Mother: may he who, being born for us, was willing to be thine, receive [our] prayers through thee.

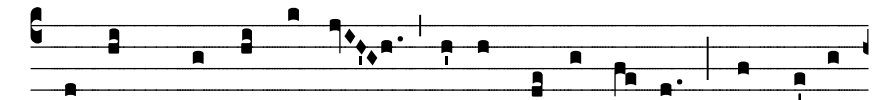


5. Virgo singu-lá-ris, Inter omnes mi-tis, Nos culpis

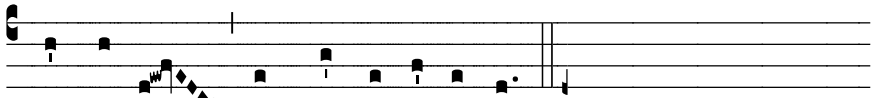


so-lú-tos, Mi-tes fac et castos.

O singular Virgin, meek above all others, make us free from fault, meek and chaste.



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



tes Je-sum, Semper collæ-témur.

Bestow a pure life, prepare a safe path, that seeing Jesus we may rejoice for ever.



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

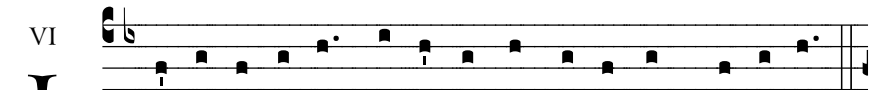


tu- i Sancto, Tri-bus honor unus. A-men.

Be praise to God the Father, glory to the Most High Christ [and] to the Holy Spirit, one honor to the Three.

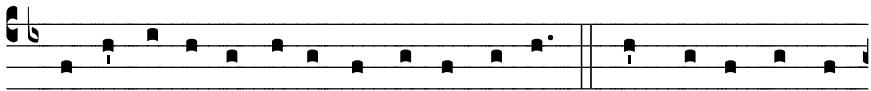
INVIOLATA

VI

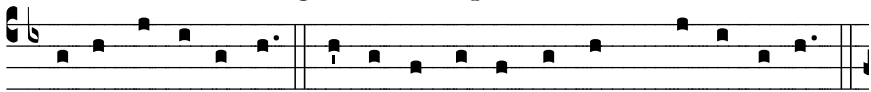


I

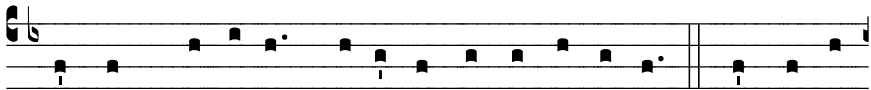
N-vi- o-lá-ta, * íntegra, et casta es Ma-rí- a:




Quæ es effécta fúlgi-da cæ-li porta. O Ma-ter alma



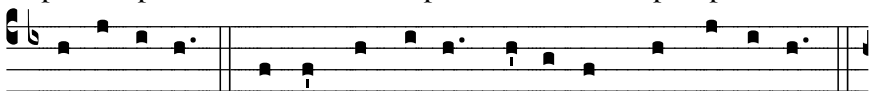
Christi ca-ríssima: Súsci-pe pi- a laudum præcó-ni- a.



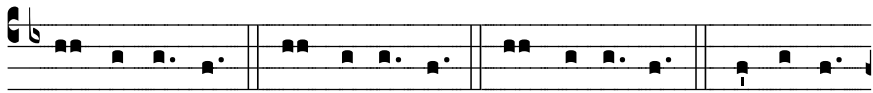
Te nunc flá-gi-tant devó-ta corda et o-ra: Nostra ut



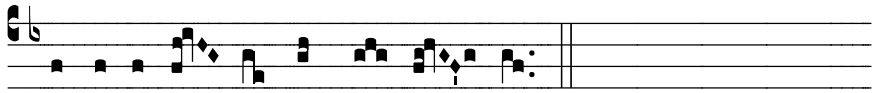
pu-ra pécto-ra sint et córpo-ra. Tu- a per præ-cá-ta



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



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



invi- o-lá- ta perman-sí- sti.

Inviolata, whole, and chaste are thou, Mary, who wast made the radiant gate of heaven. O kind Mother of Christ most precious, receive the dutiful proclamation of [our] praises. Our devoted hearts and speech now entreat thee that our souls and bodies may be pure. By thy sweet-sounding prayers, allow us pardon forever. O gracious one! O Queen! O Mary! Thou alone remainest inviolate.

MARIA MATER GRATIÆ

II



221

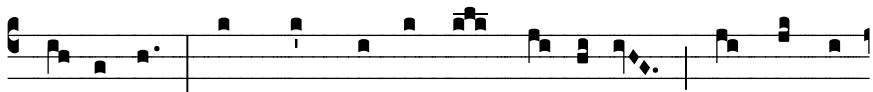
MA-rí- a Ma-ter grá- ti-æ, Dulcis Pa-rens clemén-



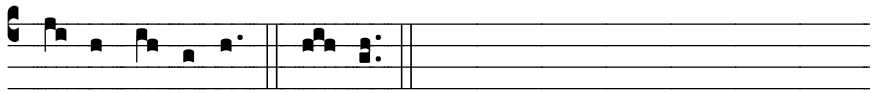
ti-æ, Tu nos ab hoste pró-te-ge, Et mortis ho-ra



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



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



térna sæ-cu-la. A-men.

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

O SANCTISSIMA

222

O sanctíssima, O piíssima,
Dulcis Virgo María!
Mater amáta, intemeráta,
Ora, ora pro nobis!

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

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

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

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

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

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

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

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

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

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

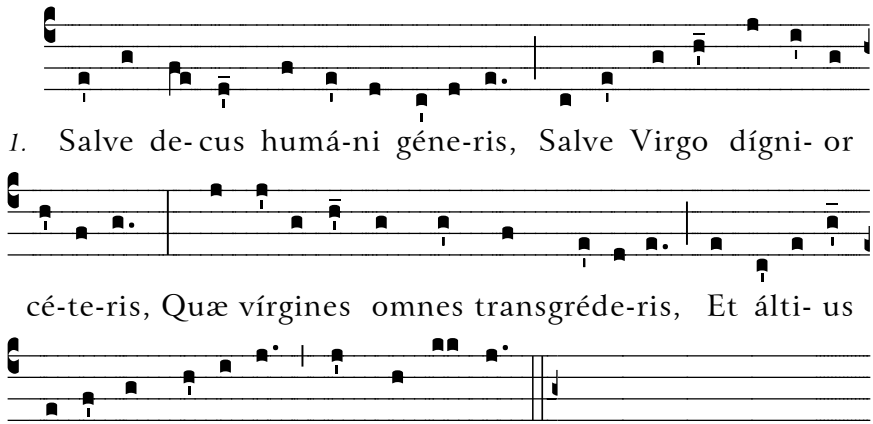
6. Virgin, turn and look; Mother
behold us; hear us, O Mary!
Thou art the bearer of health
divine: Pray, O pray for us!

SALVE MATER MISERICORDIÆ

223

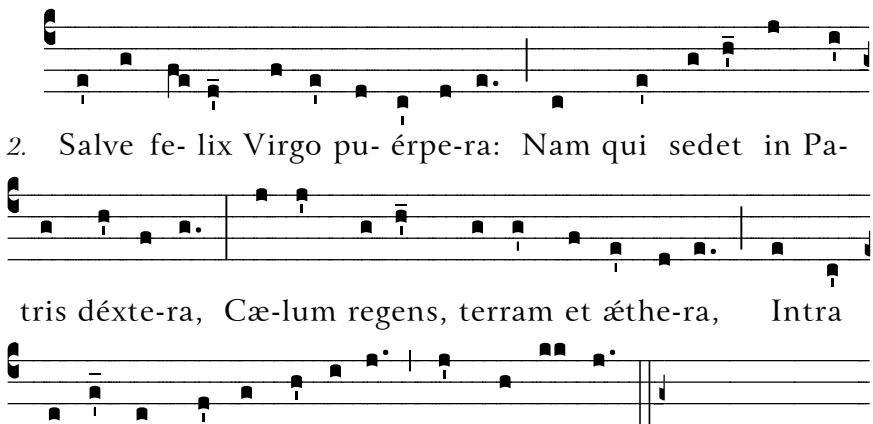
V
S Alve ma-ter mi-se-ri-córdi-æ, Ma-ter De- i, et
ma-ter vé-ni-æ, Ma-ter spe- i, et ma-ter grá-ti-æ, Ma-ter
plena sanctæ lætí-ti-æ, O Ma-rí- a! *Repeat:* Salve mater.

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



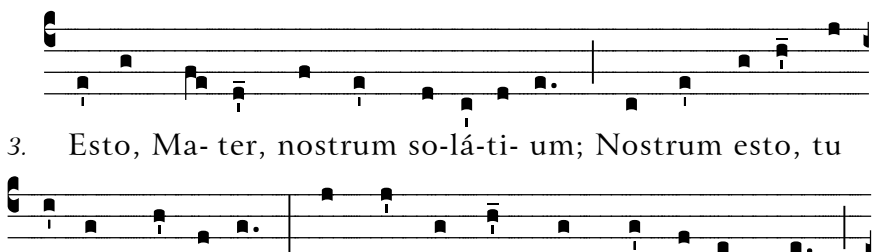
1. Salve de-cus humá-ni gé-ne-ris, Salve Virgo dí-gni-or
 cé-te-ris, Quæ vír-gines omnes transgré-de-ris, Et ál-ti-us
 sedes in sú-pe-ris, O Ma-rí-a! R̄. Salve, mater.

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

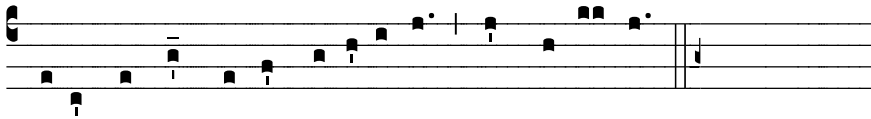


2. Salve fe-lix Virgo pu-ér-pe-ra: Nam qui sedet in Pa-
 tris dé-xte-ra, Cæ-lum regens, terram et æt-he-ra, Intra
 tu-a se clau-sit ví-sce-ra, O Ma-rí-a! R̄. Salve, mater.

Hail, happy child-bearing Mother, for He Who sits at the right hand of the Father, ruling heaven, earth, and sky, didst enclose Himself within Thy womb, O Mary!



3. Esto, Ma-ter, nostrum so-lá-ti-um; Nostrum esto, tu
 Virgo, gáu-di-um; Et nos tandem post hoc exsí-li-um,



Lætos junge cho-ris cælésti- um, O Ma-rí- a! R. Salve, mater.

O Mother, be our solace; thou Virgin, be our joy; at last, after this exile, join us, rejoicing, to the heavenly choirs, O Mary!

SUB TUUM PRÆSIDIUM

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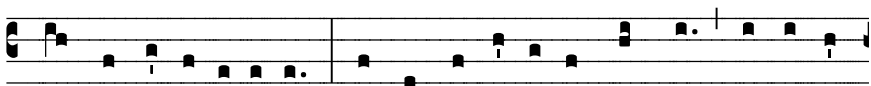
VII



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



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



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



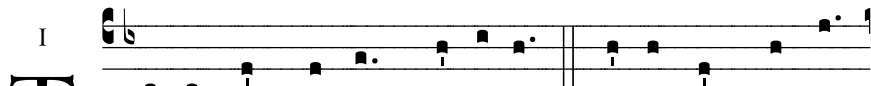
nos semper, Virgo glo-ri- ó-sa et be- ne- dí-cta.

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

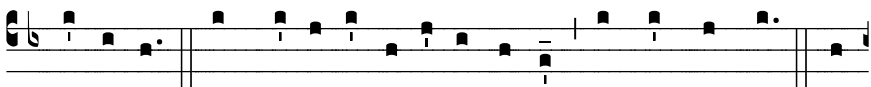
TOTA PULCHRA ES

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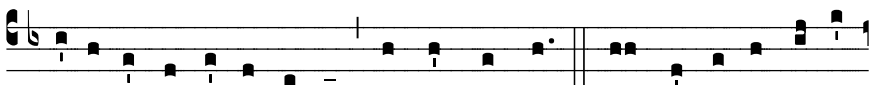
I



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



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




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



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

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

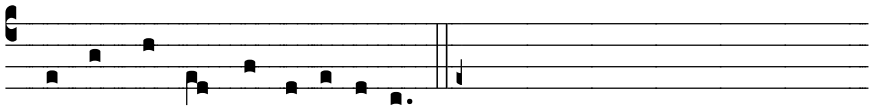
TOTA PULCHRA ES, Another version (Dom Pothier)



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



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



ve-ni, ve-ni co-roná-be-ris.

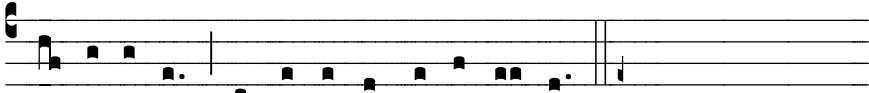
Thou art all fair, O Mary, thou art all fair, and no stain is in thee. How lovely, how sweet in its delights, thy Conception unstained. ℞. Come from Mount Lebanon, come from Mount Lebanon; come, thou shalt be crowned.



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



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



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

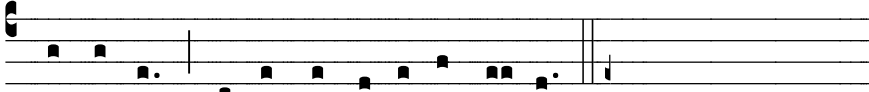
Thou goest forth like the rose-tinted dawn; Thou bringest the joys of salvation; Through thee is risen Christ God, the sun of justice. O gleaming portal of light.



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



Virgo benedícta. Tu-um re-fúl-get vestiméntum ut nix



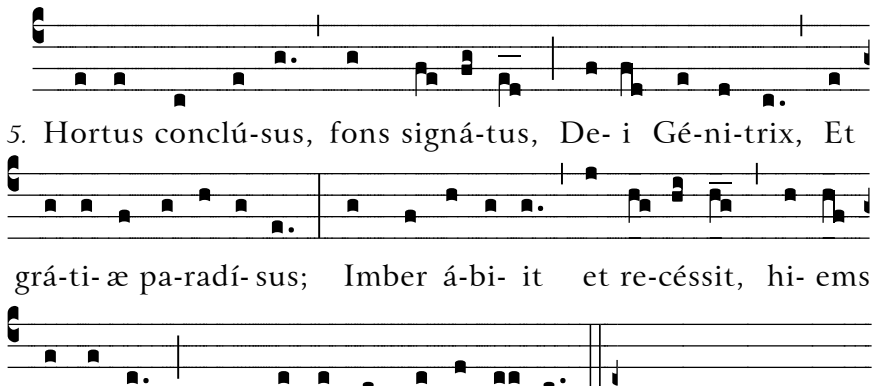
cá-ndi-dum, Sic-ut sol fá-ci-es tu- a. ℞. Veni.

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



4. In te spes vi-tæ et vir-tú-tis, omnis grá-ti-a Et
vi-æ et ve-ri-tá-tis. Post te currémus in o-dó-rem su-a-
víssimum Trahénti-um unguentó-rum. R. Veni.

In thee is the hope of life and of virtue, every grace of the way and of the truth. We shall run behind thee in the sweetest odor of enticing ointments.



5. Hortus conclú-sus, fons signá-tus, De-i Gé-ni-trix, Et
grá-ti-æ pa-radí-sus; Imber á-bi-it et re-céssit, hi-ems
tránsi-it, Jam flo-res appa-ru-é-runt. R. Veni.

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



6. In terra nostra, vox au-dí-ta, vox dul-císsima, Vox
túr-tu-ris, vox co-lúmbæ; Assúme pennas, O co-lúm-
ba formo-síssima! Surge, pró-pe-ra et ve-ni. R. Veni.

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

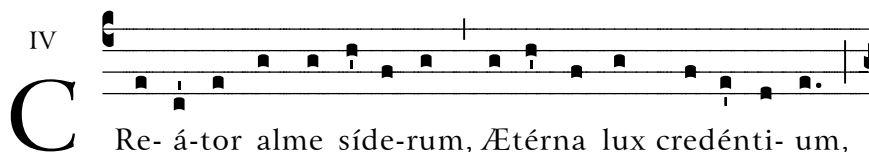
SEASONAL HYMNS AND CHANTS

ADVENT

CREATOR ALME SIDERUM

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IV



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



Je-su, Re-démptor ómni- um, Inténde vo-tis súppli-cum.

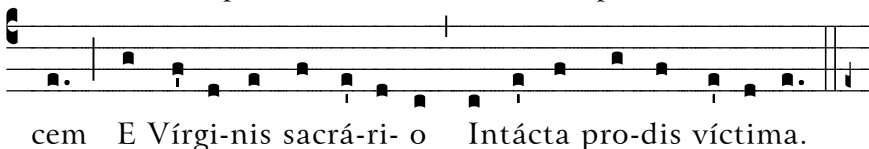
2. Qui dáemo-nis ne fraúdi-bus Per-í-ret orbis, ímpe-tu



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

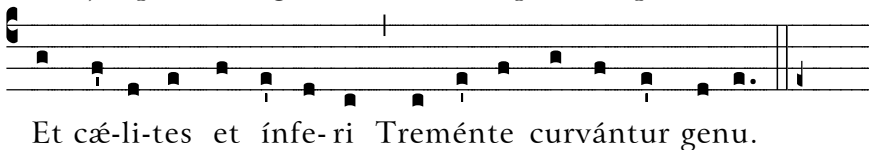
Propitious Creator of the stars, eternal light of believers, Jesus, Redeemer of all, hearken to the prayers of suppliants. 2. Who, lest the world should perish through deceits of demons, urged by the vigor of love, becamest the healing of a sickly world.

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



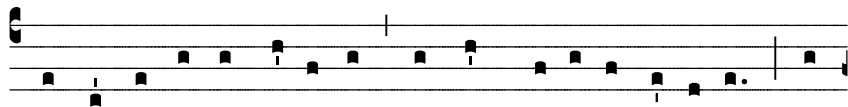
cem E Vírgi-nis sacrá-ri-o Intácta pro-dis víctima.

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

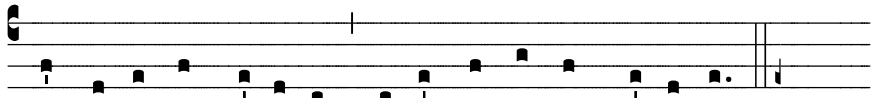


Et cá-li-tes et ínfe-ri Treménte curvántur genu.

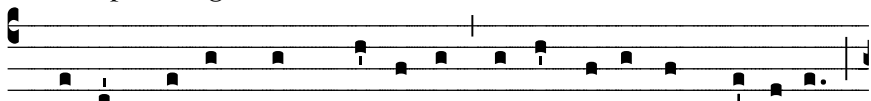
Who, to expiate the common sin of the world, camest forth a spotless victim from the sanctuary of the Virgin. 4. When the power of whose glory and whose name is first sounded, the inhabitants both of heaven and hell are bent on trembling knee.



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



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



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



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

We beseech thee, Great Judge of the last day, defend us from our enemies with arms of grace from above. 6. Power, honor, praise, glory to God the Father with the Son, together with the Holy Paraclete, unto ages of ages.

CONDITOR ALME SIDERUM, Alternate text to the same tune

Cónditor alme síderum,
ÆtéRNA lux credéntium,
Christe, redémpTOR ómnium,
Exáudi preces súpplícum.

Loving Creator of the stars, eternal light of believers; Christ, redeemer of all, hear the prayers of Thy suppliants.

2. Qui cóndolens intéritu
Mortis períre sæculum,
Salvásti mundum lánguidum,
Donans reis remédium.

2. Thou who, grieving that creation was perishing through the destructive power of death, didst save the suffering world, and didst bestow a cure on sinners.

3. Vergénte mundi vésperé,
Uti sponsus de thálamó,
Egréssus honestíssima
Víriginis matris cláusula.

3. In the world's eventide, like a bridegroom from the bridal chamber, thou didst come forth from the most noble cloister of the Virgin Mother's womb.

4. Cujus forti poténtiæ
Genu curvántur ómnia:
Cæléstia, terréstria
Nutu faténtur súbdicta.

4. Before whose mighty power, all creation bends the knee, all things heavenly and earthly confess themselves subject to thy nod [of command].

cont.

5. Te, Sancte, fide quæsumus,
Ventúre iudex sæculi,
Consérva nos in témpore
Hostis a telo pérfidí.

5. In faith we pray Thee, Holy One,
Who shalt come as creation's judge:
guard us in this life from the dart of
the perfidious enemy.

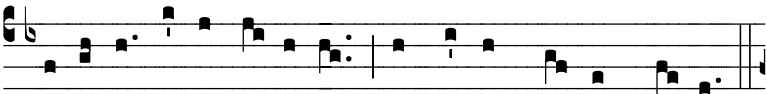
6. Sit, Christe, rex piíssime,
Tibi Patríque glória
Cum Spírítu Paráclito,
In sempitérna sæcula.

6. To thee, O Christ, most gracious
King, and to the Father be glory, with
the Holy Paraclete, for ages unending.

RORATE CÆLI DESUPER

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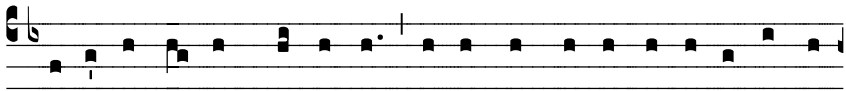
I



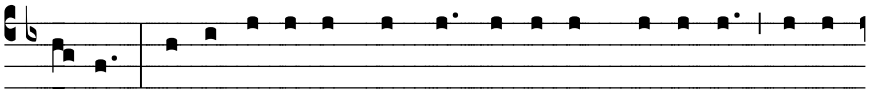
R Orá-te cæ-li dé-super, et nubes plu- ant justum.

Repeat: Rorate.

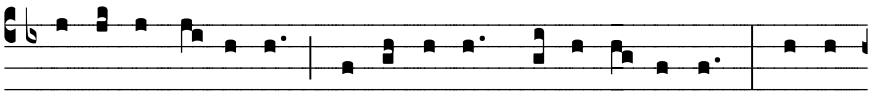
Drop down dew, ye heavens, from above, and let the clouds rain down the Just One.



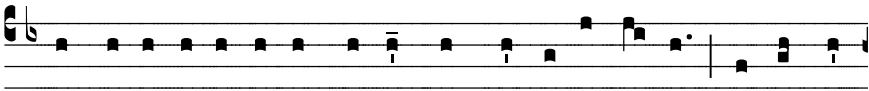
1. Ne i-rascá- ris Dómi-ne, ne ultra memí-ne-ris in-iqui-



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



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

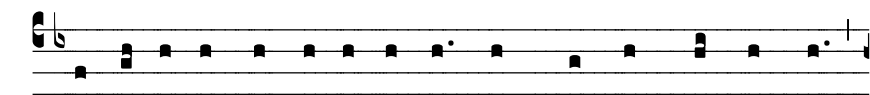


sancti-fi-ca-ti- ó-nis tu-æ et gló-ri-æ tu-æ, u-bi lau-

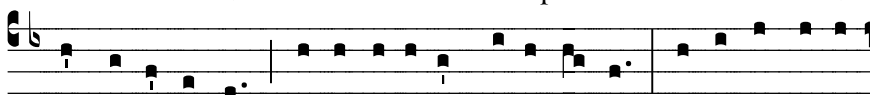


da-vé-runt te patres nostri. R. Rorate.

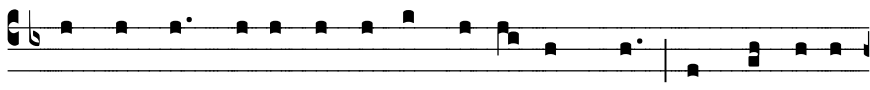
Be not angry, O Lord, and remember no longer our iniquity: behold the city of the Holy One is become a desert: Sion is become a desert: Jerusalem is desolate: the house of thy sanctification and of thy glory, where our fathers praised thee.



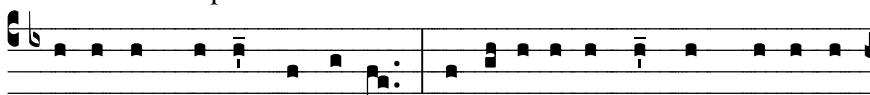
2. Peccá-vimus, et facti sumus tamquam immúndus nos,



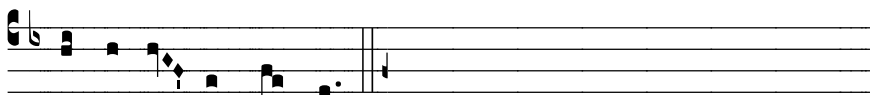
et ce-cí-dimus qua-si fó-li- um uni-vér-si: et in-iqui-tá-



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

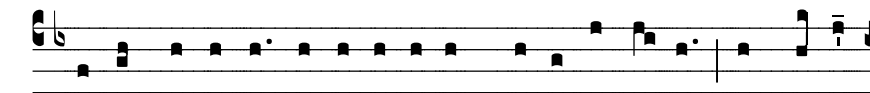


fá-ci- em tu- am a nobis, et alli-sísti nos in manu in-

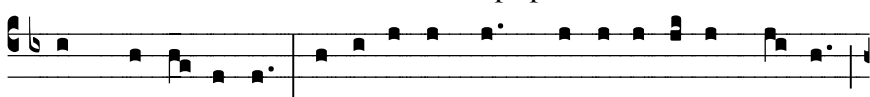


iqui-tá- tis nostræ. *R.* Rorate.

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



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



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

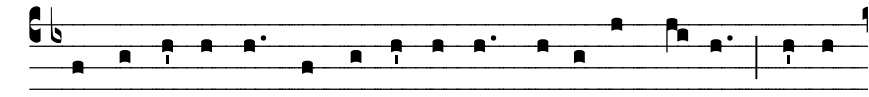


de Petra de-sérti ad montem fí- li- æ Si- on: ut áufe-rat



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

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



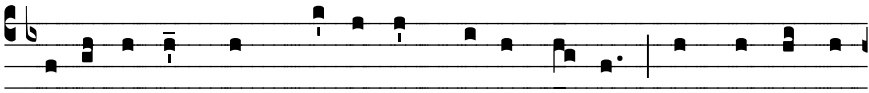
4. Conso-lámi-ni, conso-lámi-ni, pópu-le me- us: ci-to



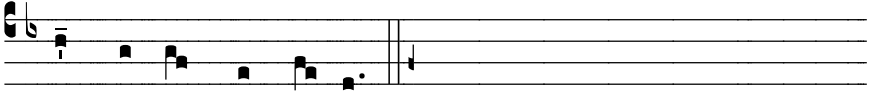
vé-ni- et sa-lus tu- a: qua-re mæró-re consúme-ris, qui-



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



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



el, Red-émptor tu- us. *R.* Rorate.

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

VENI, VENI EMMANUEL

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

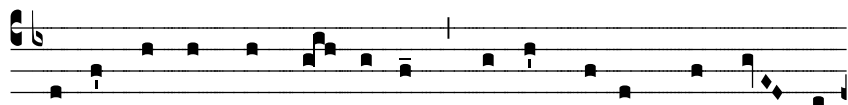


Qui gemit in exsí- li- o Pri-vá-tus De- i Fí- li- o.



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

Come, O come, Emmanuel, release captive Israel, who mourns in exile deprived of God's Son. *R.* Rejoice, rejoice! Emmanuel shall be born for you, O Israel.



2. Ve-ni, ve-ni, Rex gén-ti- um, Ve-ni, Redémptor ó-mni-



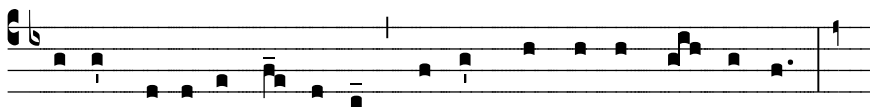
um: Ut salvas tu- os fámu-los Peccá-ti si-bi cónsci- os.

℞. Gaude.

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



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



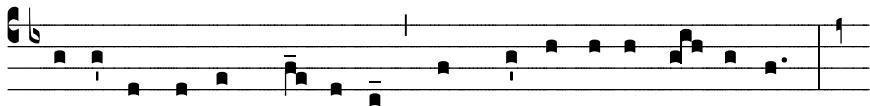
Noctis depélle né- bu- las, Di-rásque noctis té- nebras.

℞. Gaude.

Come, O come, rising star, comfort us as you come, dispel the clouds of night and the horrible shadow of death.



4. Ve-ni, Cla-vis Da-ví- di-ca, Regna reclúde cæ- li-ca;



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

℞. Gaude.

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



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



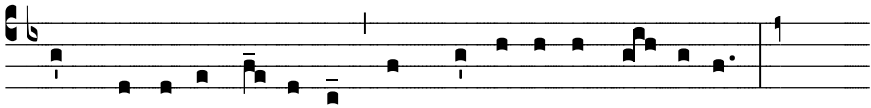
De spe-cu tu- os tár-ta-ri Educ, et antro bá- rathri.

℞. Gaude.

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



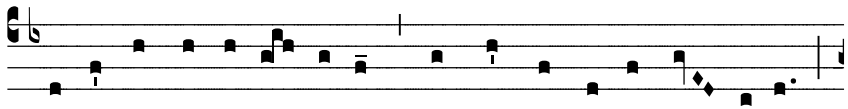
6. Ve-ni, ve-ni, Adó- na- i, Qui pópu-lo in Sí- na- i, Le-



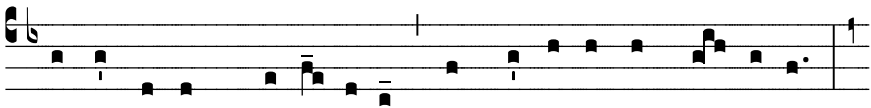
gem de-dísti vér-ti-ce, In ma-jestá-te gló- ri-æ.

℞. Gaude.

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



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



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



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

Come, O Wisdom, Who arrangest all things: come, that thou mayest teach us the way of prudence and of glory. ℞. Rejoice, rejoice! Emmanuel shall be born for you, O Israel.

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

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

CHRISTMAS

ADESTE FIDELES †

Adéste, fidéles, læti triumphántes;

*Veníte, veníte in **Béthlehem:***

Natum vidéte Regem angelórum:

R. Veníte adorémus,

Veníte adorémus,

*Veníte adorémus **Dóminum.***

2. *Deum de Deo, **lumen** de **lúmine,***

Gestant puél-læ víscera;

*Deum verum, génitum, non **factum:** R.*

3. *En grege relicto, húmiles ad cunas,*

*Vocáti pastóres **appróperant.***

*Et nos ovánti gradu **festinémus:** R.*

4. *Stella duce, Magi, Christum adorántes,*

*Aurum, thus, et **myrrham** dant **múnera.***

Jesu infánti corda præbe-ámus: R.

5. *Pro nobis egénium et fœno cubántem,*

*Pi-is fove-ámus **amplexibus.***

*Sic nos amántem quis non **redamáret?** R.*

6. *Cantet nunc I-o! Chorus angelórum:*

*Cantet nunc **aula** cæléstium:*

*Glória, glória, in excélsis **Deo!** R.*

7. *Ergo qui natus Die hodiérna,*

***Jesu tibi** sit glória:*

*Patris ætérni Verbum caro **factum!** R.*

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

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

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

3. See how the shepherds, summoned to His cradle, leaving their flocks, draw nigh to gaze. We too will thither bend our joyful footsteps:

4. Lo! Star-led chieftains, Magi, Christ adoring, offer Him incense, gold and myrrh. We to the Christ-child, bring our hearts oblations:

5. Child, for us sinners, poor and in the manger, fair we embrace thee, with awe and love; Who would not love Thee, loving us so dearly?

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

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

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CORDE NATUS EX PARENTIS



232

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



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

† The rhythm of the Latin is somewhat irregular. Syllables that receive two notes are bold; those that require an extra note are italicized.



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

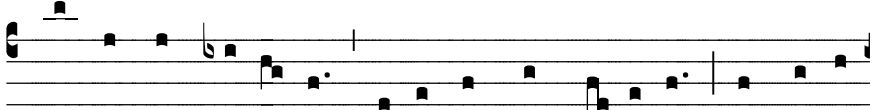


R. Sæcu-ló-rum sæcu-lis.

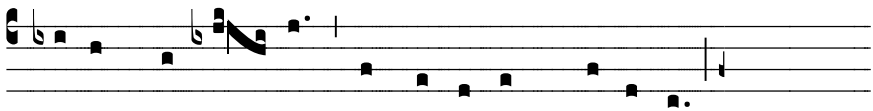
Begotten of the Father's love before the world was made, called Alpha and Omega, he the source and end of all things that are, that were, and that shall be: for ever and ever.



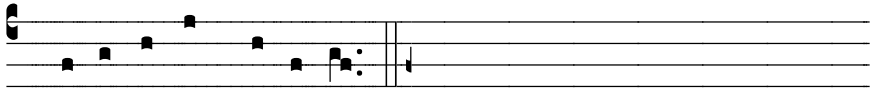
2. O be- á- tus ortus il- le Virgo cum pu- ér-pe- ra E- di-



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

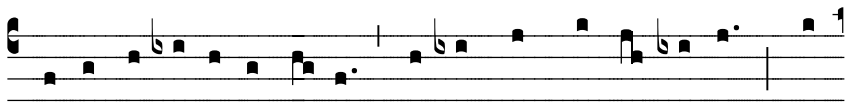


redémptor or- bis Os sacrá- tum pró- tu- lit:

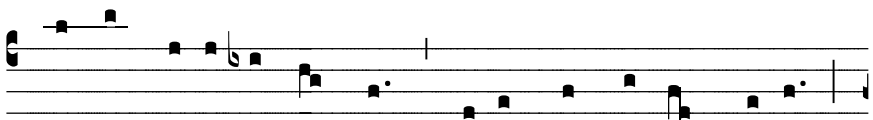


R. Sæcu-ló-rum sæcu-lis.

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



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



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



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



R̄. Sæcu-ló-rum sæcu-lis.

Let the height of heaven sing; sing, all ye angels; whatever has any power, sing unto the praise of God. Let no tongue fall silent, and let every voice sound forth: for ever and ever.



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



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

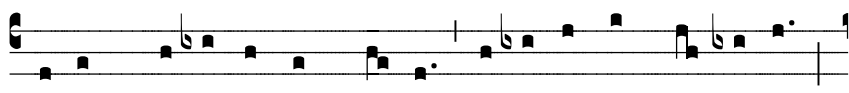


córdes pu-dí- cis Pérstrepent concénti-bus:



R̄. Sæcu-ló-rum sæcu-lis.

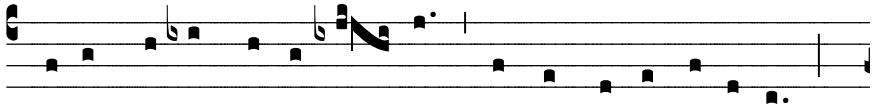
Harmonious in voice, old men and young men, a choir of children, the throng of mothers and virgins, simple lasses resound in modest concerts: for ever and ever.



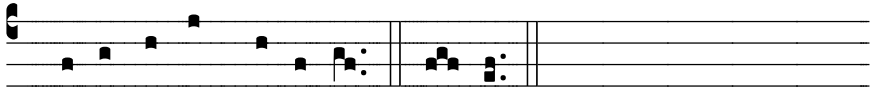
5. Ti-bi, Christe, sit cum Pa-tre Ha-gi-óque Pnéuma-te



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



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



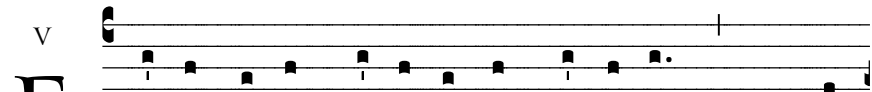
Ꝛ. Sæcu-ló-rum sæcu-lis. A-men.

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

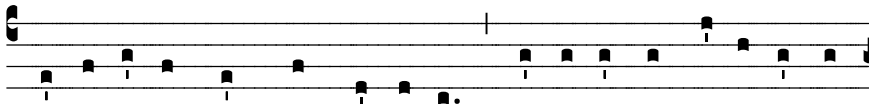
ECCE NOMEN DOMINI

233

V



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



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



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



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



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



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

† E-ia! (*ad lib.*)

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

HODIE CHRISTUS NATUS EST

I  234

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



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




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



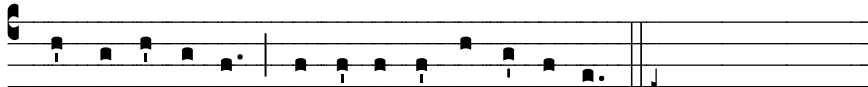
céntes: Gló-ri- a in excélsis De- o, alle- lú- ia.

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

PUER NATUS IN BETHLEHEM

I  235

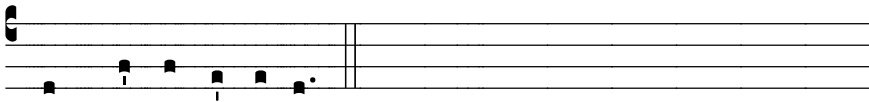
P U- er na-tus in Béthlehem, al-le- lú- ia: Unde gau-



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



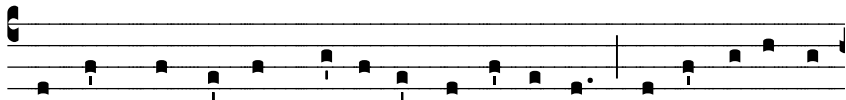
℞. In cordis jú-bi-lo Christum na-tum a-do-rémus,



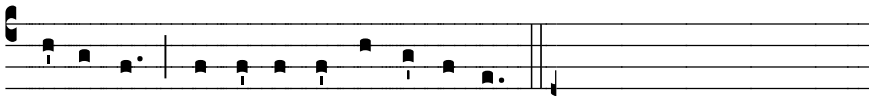
Cum no-vo cánti-co.

A child is born in Bethlehem; wherefore Jerusalem rejoices.

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



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

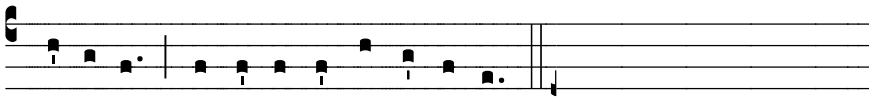


tíssimus, al-le-lú-ia, al-le-lú-ia. ℞. In cordis.

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

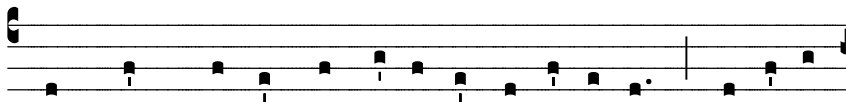


3. Per Gabri-é-lem núnti-um, al-le-lú-ia, Virgo concé-pit

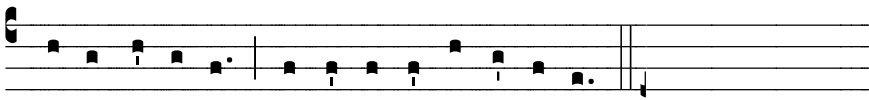


Fí-li-um, al-le-lú-ia, al-le-lú-ia. ℞. In cordis.

Through the messenger Gabriel, the Virgin conceived a Son.



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



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

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



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



térmi-no, al-le-lú-ia, al-le-lú-ia. *℞*. In cordis.

He lies in the manger, Who reigns without end.

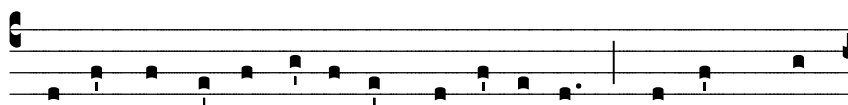


6. Et Ange-lus pastó-ribus, al-le-lú-ia, Re-vé-lat quod sit

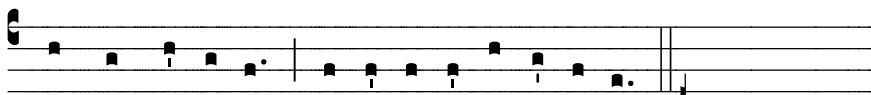


Dómi-nus, al-le-lú-ia, al-le-lú-ia. *℞*. In cordis.

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

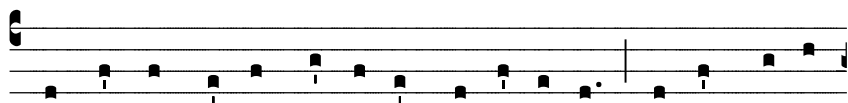


7. Re-ges de Sa-ba vé-ni-unt, al-le-lú-ia, Au-rum, thus,

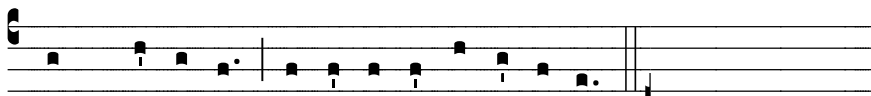


myrrham óffe-runt, al-le-lú-ia, al-le-lú-ia. *℞*. In cordis.

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



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



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

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



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



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

Of a Virgin Mother born, [Him] Who is Light of Light.



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

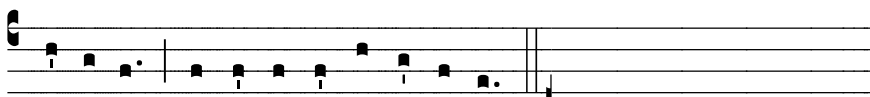


sángui-ne, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

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



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

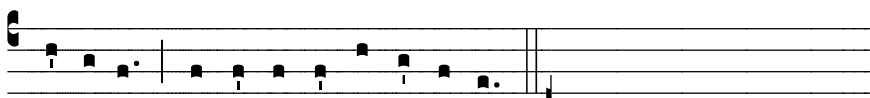


sími-lis, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

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



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

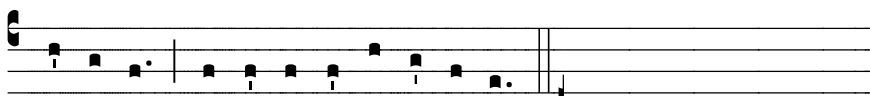


sími-les, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

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



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

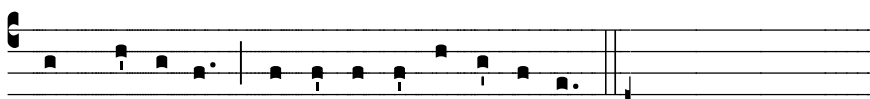


Dómi-no, al-le-lú-ia, al-le-lú-ia. *R.* In cordis.

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



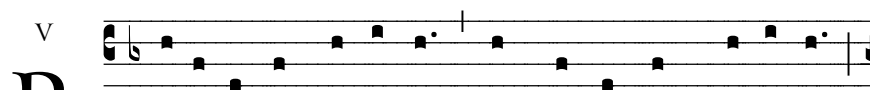
14. Laudé-tur sancta Trí-ni-tas, al-le-lú-ia, De-o di-cá-



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

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

RESONET IN LAUDIBUS



R

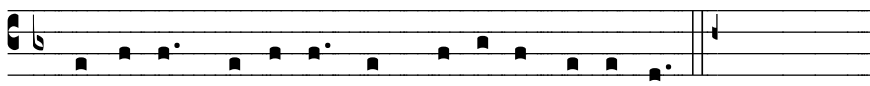
esonet in láudi-bus Cum ju-cúndis pláusi-bus,



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



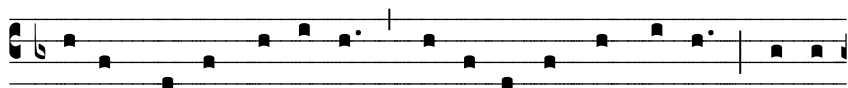
rí-a. Gaudé-te, gaudé-te, Christus na-tus hó-di-e!



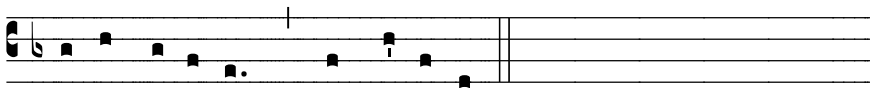
Gaudé-te, gaudé-te, ex Ma-rí-a Vírgi-ne.

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

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

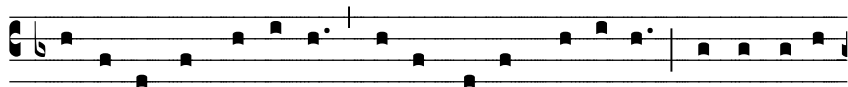


2. Si- on lauda Dómi-num, Salva-tó-rem ómni- um, Virgo

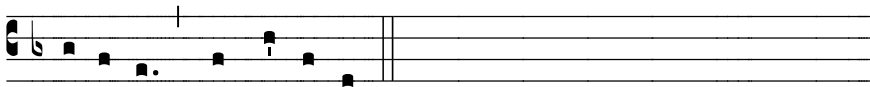


pa-rit Fí-li- um. *℞.* Appá-ru- it...Vír-gi-ne.

Zion, laud your Lord, the Savior of all; the Virgin bears a son.

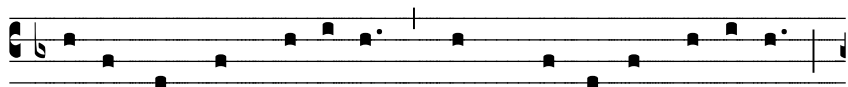


3. Pú- e-ri concúrri-te, Na-to Re-gi psállí-te, Vo-ce pi-a



dí-ci-te. *℞.* Appá-ru- it.

Gather round, ye children; sing to the newborn King; tell it with devout voice.

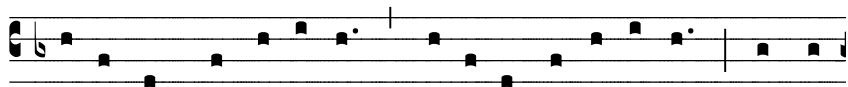


4. Na-tus est Emmánu- el, Quem præ-dí-xit Gábri- el

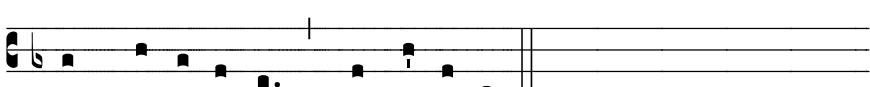


Testis est Ezéchi- el. *℞.* Appá-ru- it.

Emmanuel is born, whom Gabriel prophesied and Ezekiel testified.

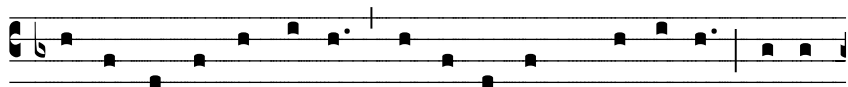


5. Juda cum cantó-ri-bus, Gráde-re de fó-ri-bus Et dic

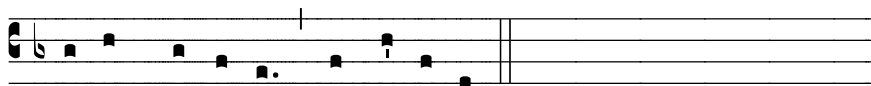


cum pastó-ri-bus. *℞.* Appá-ru- it.

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

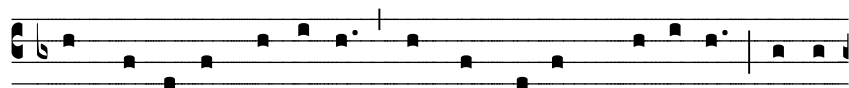


6. Qui regnat in æthe-re, Ve-nit o-vem quæ-re-re, No-lens

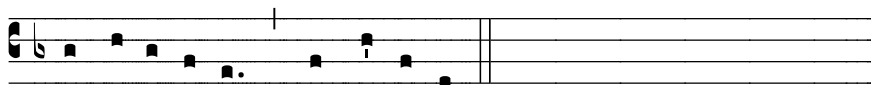


e- am pérde-re. R. Appá-ru- it.

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



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



net altíssimas. R. Appá-ru- it.

To Thee, holy Trinity, may highest thanks ring out from the mouth of all.

SALVE VIRGO SINGULARIS

VI



237

S

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



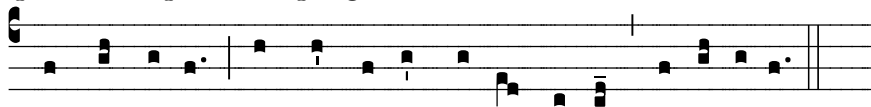
pa- ris, Ante sæcla gene- rá- tum Corde Patris: Ado- ré-



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



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



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

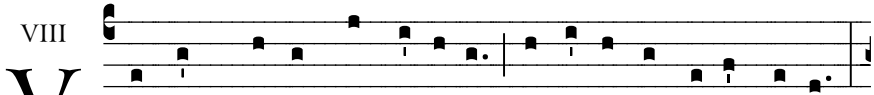
Hail, singular Virgin! While remaining a virgin thou didst beget God, who was generated before all ages from the heart of the Father. Let us adore now the One created from the flesh of the Mother. 2. O Mary, purge us, by thy prayer, from the filth of sin, and so dispose the course of our dwelling-time that thy Son may grant us to enjoy His vision.

EPIPHANY

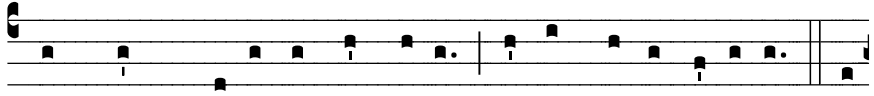
VERBUM BONUM ET SUAVE, *Sequence in honor of the BVM*

238

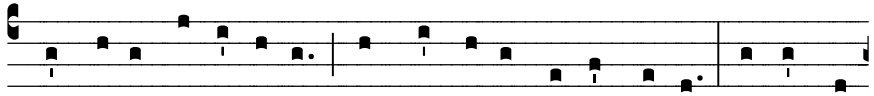
VIII



Verbum bonum et suave, Personemus illud Ave,



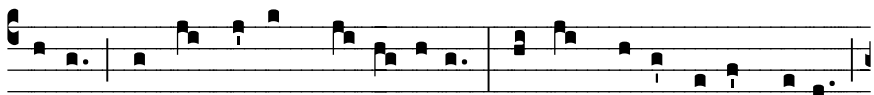
Per quod Christi fit conclave Virgo, mater fili- a. 2. Per



quod Ave salutata Mox concepit fecundata Virgo Da-



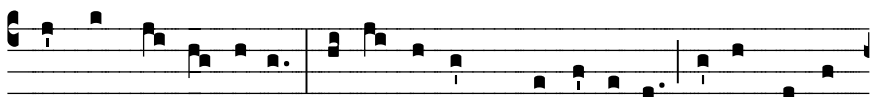
vid stirpe nata, Inter spinas lili- a. 3. Ave veri Sa-lo-



monis Mater, velle Gedonis, Cujus Magi tribus donis



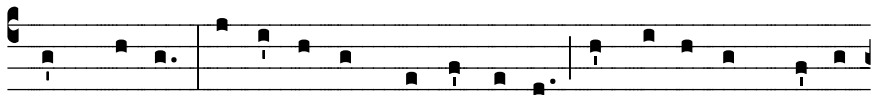
Laudant perpetuum. 4. Ave, solem genuisti, Mundo



lapso contulisti, Ave, solem protulisti, Vitam et im-



perpetuum. 5. Ave sponsa Verbi summi, Maris portus, si-



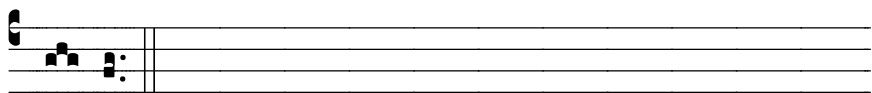
gnum dumi, Aromatum virga fumi, Angelorum domi-



na. 6. Suppli-cámus, nos eménda, Emendá-tos nos com-



ménda Tu- o Na-to, ad habénda Sempí-térna gáudi- a.



A-men.

Let us sound forth that Ave, the good and pleasing Word, through which the Virgin, mother and daughter, was made the chamber of Christ. 2. Greeted by that Ave, the Virgin made fruitful then conceived, who was born of the root of David, a lily among thorns. 3. Hail, thou Mother of the true Solomon, fleece of Gideon, whose childbirth the Magi praise with three gifts. 4. Hail, thou who hast begotten the sun, and brought it to a fallen world. Hail, thou who hast brought forth the sun, life, and empire. 5. Hail, thou spouse of the Word most high; haven from the raging sea; sign of the bush: a burning, aromatic shoot; Lady of the angels. 6. We beg you, correct us, and once we are corrected, commend us to thy Son, that we may have everlasting joy. Amen.

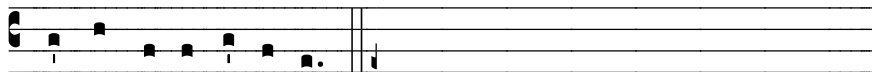
CANDLEMAS (Feb. 2)

LUMEN AD REVELATIONEM, Antiphon at the Blessing of Candles



VIII G
L

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



ple-bis tu- æ Isra- el.

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



Canticle *Nunc dimittis*, p. 293, using Tone VIII G above

LENT

ATTENDE DOMINE

240

A musical staff with a treble clef and a common time signature. The melody consists of a series of quarter and eighth notes, with some notes beamed together. The lyrics are written below the staff.

A T-tén-de Dó-mi-ne, et mi-se-ré-re, qui-a pec-

A musical staff with a treble clef and a common time signature. The melody continues from the first line. There is a double bar line in the middle of the staff.

cá-vimus ti-bi. *Repeat: Attén-de.*

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

A musical staff with a treble clef and a common time signature. The melody consists of a series of quarter and eighth notes. The lyrics are written below the staff.

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

A musical staff with a treble clef and a common time signature. The melody continues from the first line. There is a double bar line in the middle of the staff.

nostros suble-vá-mus flentes: exáudi, Christe, suppli-cán-

A musical staff with a treble clef and a common time signature. The melody continues from the second line. There is a double bar line in the middle of the staff.

tum pre-ces. *℞. Attén-de.*

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

A musical staff with a treble clef and a common time signature. The melody consists of a series of quarter and eighth notes. The lyrics are written below the staff.

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

A musical staff with a treble clef and a common time signature. The melody continues from the first line. There is a double bar line in the middle of the staff.

cælé-stis, áblu-e nostri má-cu-las de-lícti. *℞. Attén-de.*

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



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



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

℞. Atténde.

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



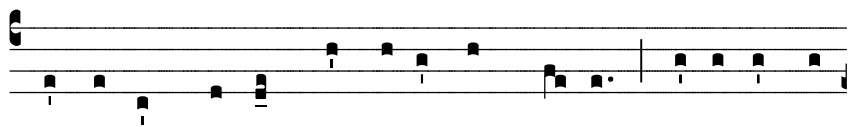
4. Ti-bi fa-témur crími-na admís-sa: contrí-to corde pán-



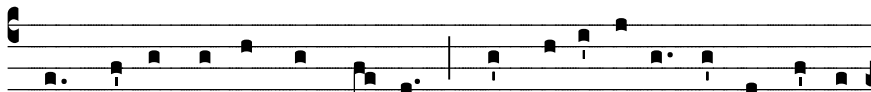
dimus occúl-ta: tu- a, Redémptor, pí- e-tas ignóscat.

℞. Atténde.

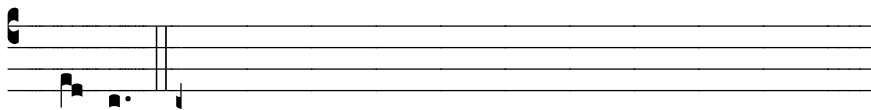
To thee we confess committed sin, with contrite heart we unveil hidden faults; may thy mercy, Redeemer, forgive.



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



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



Chri-ste. ℞. Atténde.

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

PARCE DOMINE

241

I



P Arce Dómi-ne, * parce pópu-lo tu- o: ne in

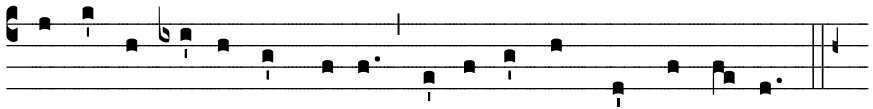
æ-térnum i-rascá- ris no-bis.

Repeat: Parce Dómine.

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



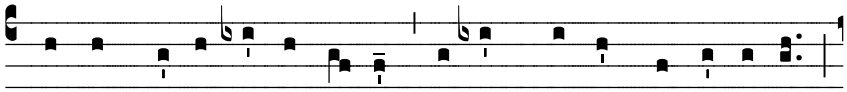
1. Flectámus i- ram víndi-cem, Plo-rémus ante Jú-di-cem;



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

R. Parce Dómine.

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



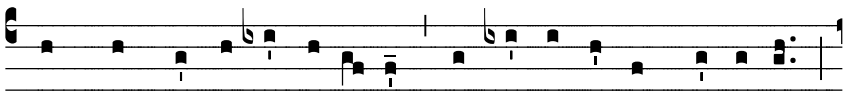
2. Nostris ma-lis offéndimus Tu- am De- us cleménti- am



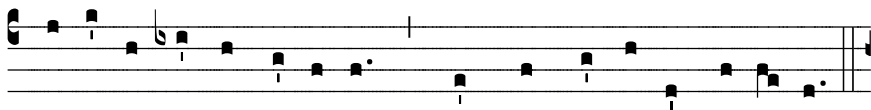
Effúnde nobis dé-super Remíssor indulgénti- am.

R. Parce Dómine.

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



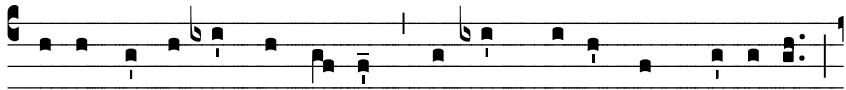
3. Dans tempus acceptábi- le, Da lacrimá-rum rí-vu- lis



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

R. Parce Dómine.

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



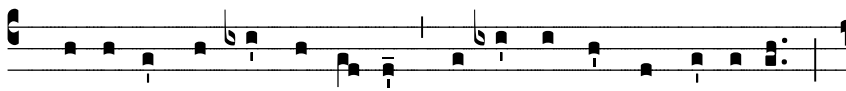
4. Audi, be-ní-gne Cóndi- tor, Nostras preces cum flé- tibus



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

R. Parce Dómine.

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



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



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

R. Parce Dómine.

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

STABAT MATER, Sequence, Feast of the Seven Dolors, Sept. 15

(Passiontide hymn, ad lib.)

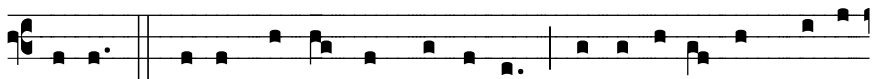
translation begins on p. 257

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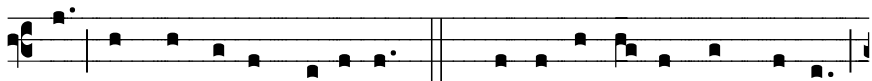
II
S Tabat Ma-ter do-lo-ró-sa Juxta crucem lacrimó-sa,
 Dum pendébat Fí-li-us. 2. Cu-jus á-nimam geméntem, Con-
 tristá-tam et do-léntem, Pertransí-vit glá-di-us. 3. O quam
 tristis et afflícta Fu-it il-la bene-dícta Ma-ter Uni-gé-
 ni-ti! 4. Quæ mærébat et do-lébat, Pi-a Ma-ter, dum vi-
 débat Na-ti pœnas ínclý-ti. 5. Quis est homo qui non fle-
 ret, Matrem Christi si vi-dé-ret In tanto supplí-ci-o?
 6. Quis non posset contristá-ri, Christi Matrem contemplá-ri
 Do-léntem cum Fí-li-o? 7. Pro peccá-tis su-æ géntis Ví-dit
 Je-sum in torméntis, Et flagéllis súbdi-tum. 8. Vi-dit su-um



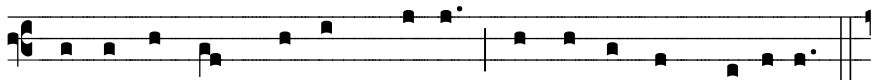
dulcem na-tum Mo-ri- éndo de-so-lá-tum, Dum emí-sit spí-



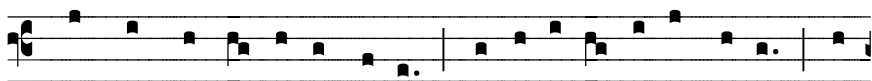
ri-tum. 9. E-ia Ma-ter, fons amó-ris, Me sentí-re vim do-ló-



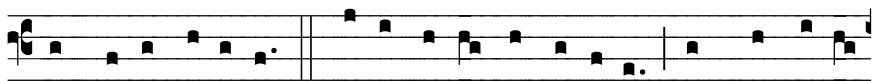
ris Fac, ut tecum lúge- am. 10. Fac ut árde- at cor me- um



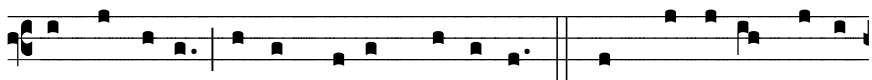
In amándo Christum De- um, Ut si-bi compláce- am.



11. Sancta Ma-ter, istud agas, Cru-ci-fí-xi fi-ge plagas Cor-



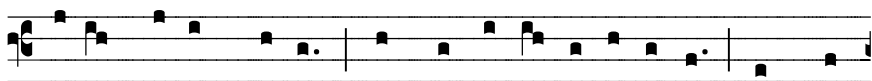
di me- o vá-lide. 12. Tu- i na-ti vulne-rá-ti, Tam digná-ti



pro me pa-ti, Pœnas mecum dí-vi-de. 13. Fac me tecum pi- e



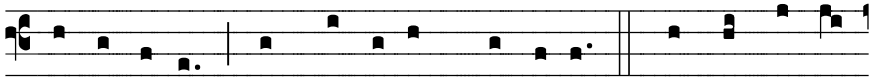
fle-re, Cru-ci-fí-xo condo-lé-re, Donec ego víxe-ro. 14. Juxta



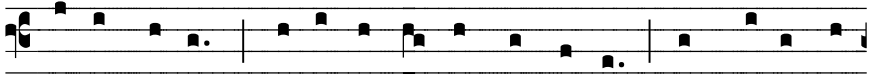
crucem tecum sta-re, Et me ti-bi so-ci- á- re In plan-



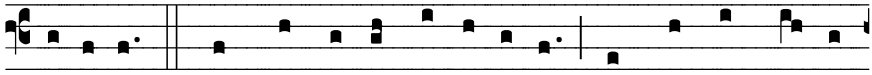
ctu de-sí-de-ro. 15. Virgo vírgi-num præclá-ra, Mi-hi jam non



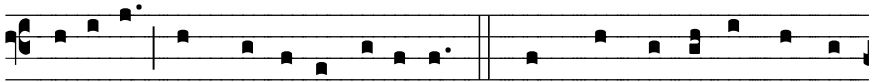
sis amá-ra: Fac me tecum plánge-re. 16. Fac ut portem



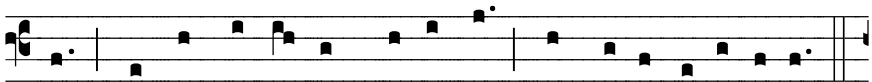
Christi mortem, Passi- ó-nis fac consórtem, Et plagas re-



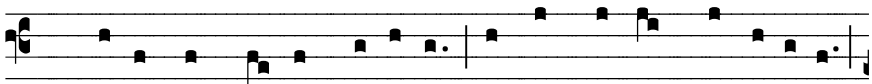
có-le-re. 17. Fac me pla-gis vulne-rá-ri, Fac me cruce in-e-



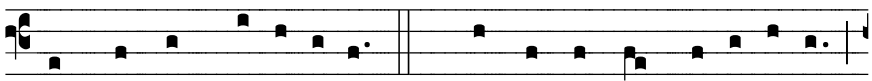
bri- á-ri, Et cru- ó-re Fí-li- i. 18. Flammis ne u-rar succén-



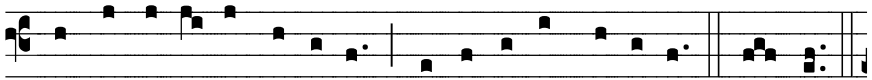
sus, Per te Virgo, sim de-fénsus In di- e judí-ci- i.



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

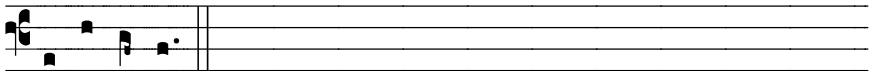


Ad palmam victó-ri-æ. 20. Quando corpus mo-ri- é-tur,



Fac ut ánimæ doné-tur Pa-ra-dí-si gló-ri- a. A-men.

outside Lent (EF: Septuagesima)



Alle-lú-ia.

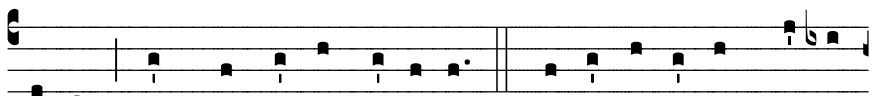
STABAT MATER, Simple Tone for the Stations of the Cross

243

VI



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



mó-sa, Dum pendé-bat Fí-li-us. 2. Cu-jus á-nimam gemén-

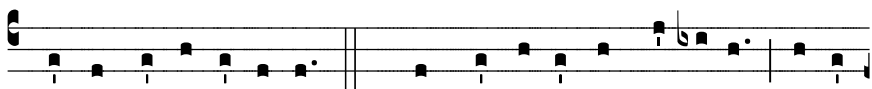


tem, Con-tris-tá-tam et do-léntem Per-transí-vit glá-di-us.

Sorrowful, weeping stood the Mother by the cross on which hung her Son.
2. Whose soul, mournful, sad, lamenting, was pierced by a sword.



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



Ma-ter Uni-gé-ni-ti! 4. Quæ mæ-rébat et do-lébat, Pi-a

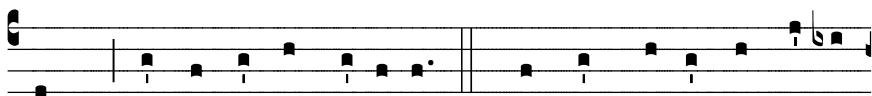


Ma-ter, dum vi-débat Na-ti pœnas ín-cly-ti.

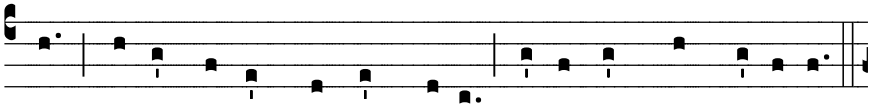
Oh how sad, how afflicted was that blessed Mother of the Only-begotten.
4. How did she mourn and lament, loving Mother, while she saw the torment of her divine Son.



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

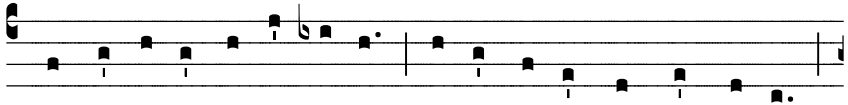


dé-ret In tanto supplí-ci-o? 6. Quis non posset con-tris-tá-

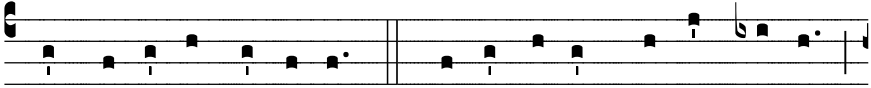


ri, Christi matrem contemplá-ri Do-léntem cum Fí-li- o?

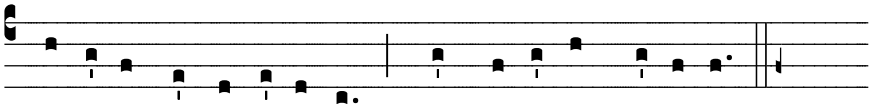
What man would not weep if he saw the mother of Christ in such sorrow?
6. Who would not mourn with her, beholding Christ's mother mourning with her Son?



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



Et fla-gél-lis súbdi-tum. 8. Vi-dit su-um dulcem na-tum

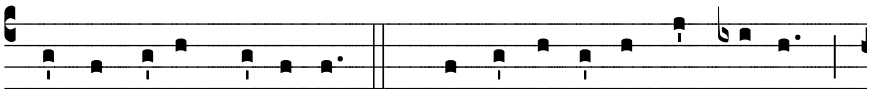


Mo-ri- éndo de-so-lá-tum, Dum emí- sit spí-ri-tum.

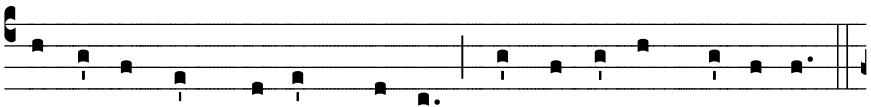
For the sins of her race, she sees Jesus in torments and subjected to scourges.
8. She sees her dear Son dying in anguish, as he gives up the ghost.



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



Fac, ut tecum lú-ge- am. 10. Fac ut árde- at cor me- um

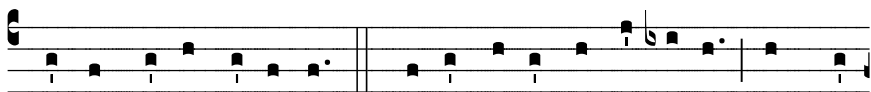


In amándo Christum De- um, Ut si-bi complá-ce- am.

O Mother, fount of love, make me feel the strength of thy sorrow, that I may mourn with thee. 10. Make my heart burn with love for Christ my God, that I may please him.



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



Cordi me- o vá-li-de. 12. Tu- i na-ti vulne-rá-ti, Tam di-

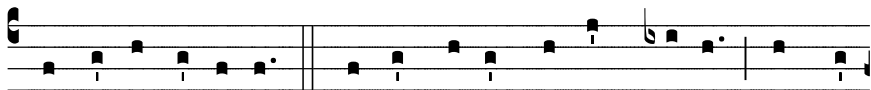


gná-ti pro me pa-ti, Pœnas me-cum dí-vi-de.

Holy Mother, do this: fix the wounds of the Crucified firmly in my heart.
12. Share with me the pain of thy wounded Son, Who deigns to bear so much for me.



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



nec e-go ví-xe-ro. 14. Juxta crucem te-cum sta-re, Et me

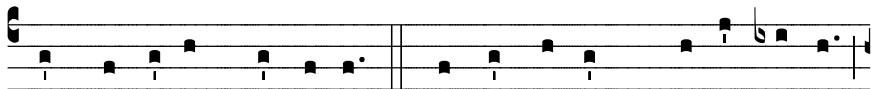


ti-bi so-ci-á-re In planctu de-sí-de-ro.

While I shall live, make me dutifully weep with thee, [make me] suffer with the Crucified. 14. I desire to stand beside the cross with thee, and to unite myself with thee in lamentation.



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



Fac me tecum plán-ge-re. 16. Fac ut portem Christi mortem,

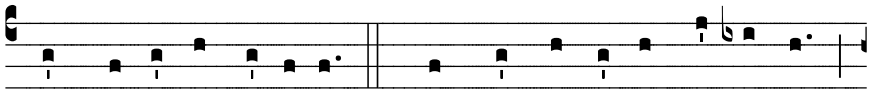


Passi- ó-nis fac consórtem, Et pla-gas re-có-le-re.

Foremost virgin of virgins, be not harsh to me now: make me weep with thee. 16. Make me a bearer of the death of Christ, make me a sharer in [his] Passion and to ponder his wounds.



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



Et cru- ó-re Fí-li- i. 18. Flammis ne u-rar succénsus,



Per te, Virgo, sim de-fénsus In di- e ju-dí-ci- i.

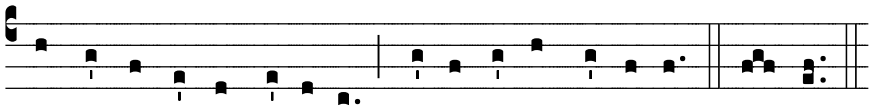
Make me be wounded by [his] wounds, make me be inebriated with the cross and the blood of [thy] Son. 18. That I may not burn in flames, may I be protected by thee, holy Virgin, at the day of judgment.



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



re Ad palmam victó-ri-æ. 20. Quando corpus mo-ri- é-tur,

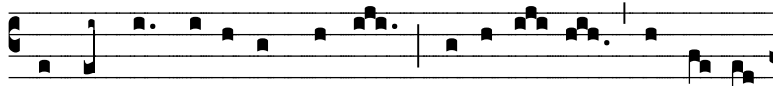


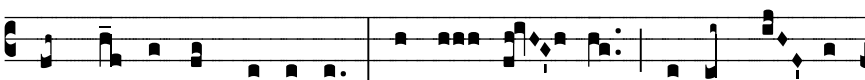
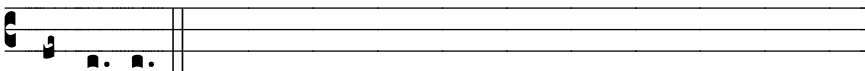
Fac ut á-nimæ doné-tur Pa-ra-dí-si gló-ri- a. A-men.

Christ, when I depart from here, grant that through Thy Mother, I may gain the palm of victory. 20. When the body dies, grant that my soul may enter the glory of paradise.

PALM SUNDAY

HOSANNA FILIO DAVID, Antiphon at the Blessing of Palms

VII  244

H O-sánna * fí-li-o Da-vid: benedí-ctus qui ve-nit

 in no-mi-ne Dómi-ni. Rex Is-ra-el: Ho-sánna in

 excél-sis.

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

PUERI HEBRÆORUM, Antiphon at the Distribution of Palms

I  245

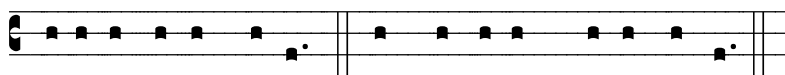
P U-e-ri Hebræ-ó-rum, * portántes ramos o-li-vá-rum,

 obvi-a-vé-runt Dómi-no, clamán-tes et di-cén-tes:

 Ho-sánna in excél-sis.

The Hebrew children, bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest. *ψ. Ps (23)24*

PROCEDAMUS IN PACE, Versicle and Response before the Procession

 246

P rocedámus in pace. *℞.* In nómine Christi. Amen.

Let us go forth in peace *℞.* In the name of Christ. Amen.

GLORIA LAUS, Hymn during the Palm Sunday Procession

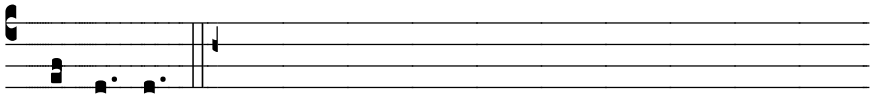
247



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

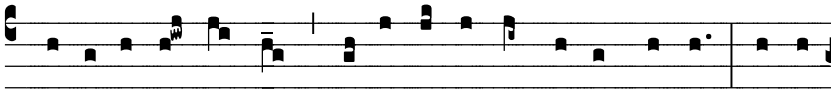


Red-émptor: Cu- i pu- e- rí- le de- cus prompsit Ho-sán-



na pi- um. *Repeat: Glória, laus.*

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

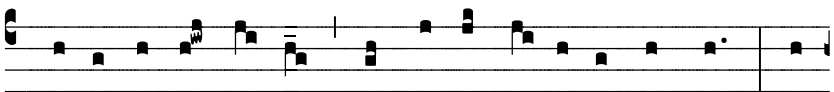


1. Isra- el es tu Rex, Da- ví- dis et íncli- ta pro- les: Nómi-

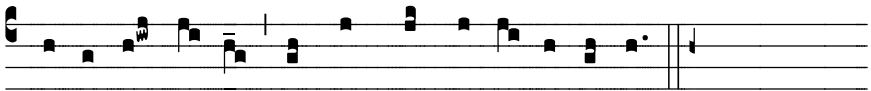


ne qui in Dómi- ni, Rex bene- dícte, ve- nis. ℞. Glória, laus.

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



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

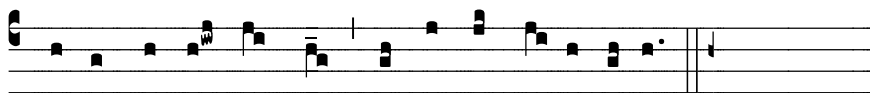


mortá- lis homo, et cuncta cre- á- ta simul. ℞. Glória, laus.

All the heavenly host on high praise thee, and mortal man, together with all created things.

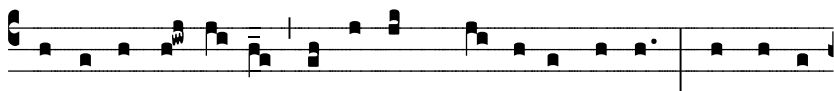


3. Plebs Hebræ-a ti-bi cum palmis óbvi-a ve-nit: Cum

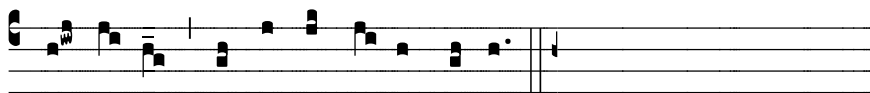


pre-ce, vo-to, hymnis, ádsumus ecce ti-bi. Glória, laus.

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



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

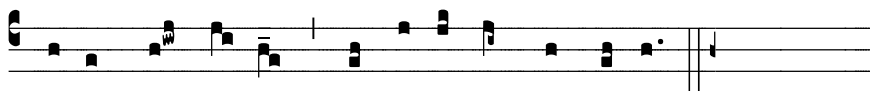


regnánti pángimus ecce me-los. R. Glória, laus.

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



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



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

These ones pleased thee; let our devotion please thee, O gracious King, O clement King, to whom all good things are pleasing.

HOLY THURSDAY

UBI CARITAS ET AMOR, Hymn for Holy Thursday †

248

VI

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

Where charity and love are found, God is there.



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



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



vi-vum. Et ex corde di- li-gámus nos sin-cé- ro. R. Ubi cáritas.

The love of Christ has gathered us together into one. Let us rejoice and be glad in Him. Let us fear and love the living God, and love each other from the depths of our heart.



2. Simul ergo cum in u-num congre-gámur: Ne nos mente



di-vi-dámur cave- ámus. Cessent júrgi- a ma-lígna, cessent



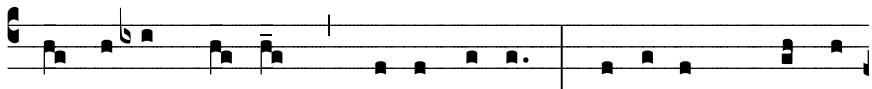
li-tes. Et in mé-di- o nostri sit Christus De- us. R. Ubi.

Therefore when we are gathered into one, let us take heed not to be divided in mind. Let there be an end to bitterness and quarrels, an end to strife, and in our midst be Christ God.

† EF: at the Washing of Feet (or ad lib.); OF: in place of the Offertory. Modern sources have: Ubi cáritas est vera... (Where love is found to be authentic...)



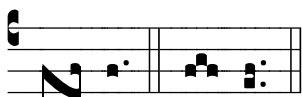
3. Simul quoque cum be-á-tis vi-de-á-mus Glo-ri-án-



ter vultum tu-um, Christe De-us: Gáudi-um, quod est



imménsum, atque probum, Sá-cu-la per infi-ní-ta sæ-cu-



ló-rum. A-men.

And, in company with the blessed, may we see thy face in glory, O Christ God: pure and unbounded joy for infinite ages of ages.

GOOD FRIDAY

ECCE LIGNUM, Procession at the Adoration of the Cross

VI



249

E

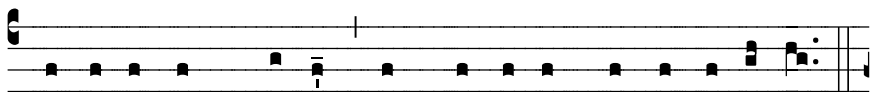
Cce li-gnum Cru- cis, in quo sa-lus mun-di



pe-pén- dit. R. Ve- ní- te, ad- o-ré- mus. *ijj.*

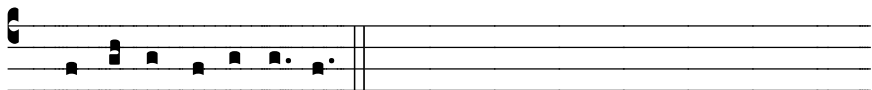
Behold the wood of the Cross, on which hung the Savior of the world. R. Come, let us adore. (*Repeated a step higher each time.*)

Simplified (Graduale Simplex, p.140, with added rhythmic markings)



250

v. Ecce lignum Cru-cis, in quo sa-lus mundi pepéndit.



R. Ve-ní-te, ado-rémus. *ijj.*

IMPROPERIA, Responses

251

I
P O-pu-le me-us, quid fe-ci ti-bi? Aut in
 quo con-tris-tá-vi te? Respón-de mi-hi.

O my people, what have I done to you, or in what have I offended you?
 Answer Me.

1 **H** Agi- os o The- ós. † 2 **S** Anctus De- us.


1 **H** Agi- os Ischy-rós. 2 **S** Anctus Fortis.


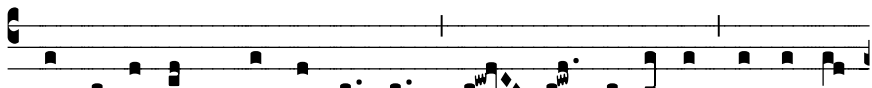
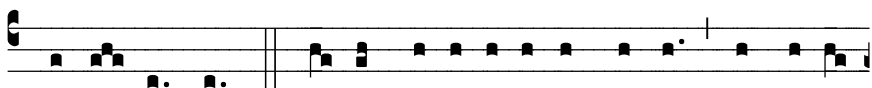
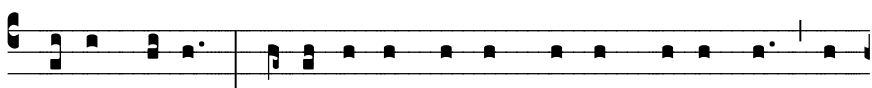
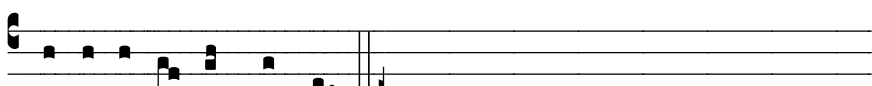
1 **H** Agi- os Athána-tos, e-lé- i-son
 hy-más. 2 **S** Anctus Immortá-lis,
 mi-se- ré-re no-bis.

O Holy God! O Holy Strong One! O Holy, immortal One, have mercy on us.

† Sung alternately by two halves of the choir. Basic Greek pronunciation would include: “Hágios” with a hard *g*; “o” as an aspirate, i.e. “ho”; “Theos” and “Athána-tos” with a soft *th*; and “Ischyros” with a hard *ch* (*k*).

CRUCEM TUAM, Antiphon in Honor of the Holy Cross


IV 

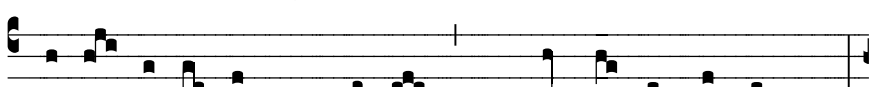
C Ru-cem tu- am * ado-rá-mus, Dó-mine: et sanctam

re-surrecti- ó-nem tu- am laudá-mus et glo-ri- fi-cá-mus:

ecce e-nim propter lignum ve- nit gáudi- um in u-ni-

vérso mundo. *Ps.* De- us mi-se-re- á-tur nostri, et bene-

dí-cat nobis: * illúmi-net vultum su- um super nos, et

mi-se-re- á-tur nostri. Crucem.

252

We adore thy Cross, O Lord, and we praise and glorify thy holy Resurrection, for behold by that wood joy came into the whole world. *Ps.* May God have mercy on us and bless us; may he let his face shine upon us, and have mercy on us.

CRUX FIDELIS, Hymn for Good Friday

I 

C Rux fi-dé-lis, inter omnes Arbor una nó-bi- lis:

Nulla silva ta-lem pro-fert, Fronde, flo- re, gérmi- ne:

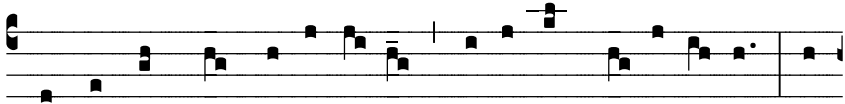
253



* Dulce lignum, dulces clavos, Dulce pondus sústi-net.

R. O faithful Cross, incomparable Tree, the noblest of all; no forest hath ere put forth the likes of thine own leaves, thy flowers, thy fruits;

* Sweet the wood, sweet the nails, that bear so sweet a burden.



1. Pange, lingua, glo-ri- ó- si Láure- am certámi- nis, Et



su- per cru- cis trophæ- o Dic tri- úm- phum nó- bi- lem:



Quá- li- ter Re- dém- ptor orbis Immo- lá- tus ví- ce- rit.

Crux...gérmine.

Sing, O my tongue, of the battle, of the glorious struggle; and over the trophy of the Cross, proclaim the noble triumph; tell how the Redeemer of the world won victory through his sacrifice.



2. De pa- réntis pro- toplá- sti Fraude Factor cóndo- lens,



Quando pomi no- xi- á- lis In necem morsu ru- it:



Ipse lignum tunc no- tá- vit, Damna ligni ut sólve- ret.

* *Dulce.*

The Creator looked on sadly as the first man, our forefather, was deceived, and as he fell into the snare of death, taking a bite of a lethal fruit; it was then that God chose this blessed piece of wood to destroy the other tree's curse.



3. Hoc o-pus nostræ sa-lú-tis Ordo de-po-pósce-rat:



Multi- fórmis prodi- tó-ris Ars ut ar-tem fálle-ret: Et



me-dé-lam ferret inde, Hostis unde læ-se-rat.

Crux...gérmine.

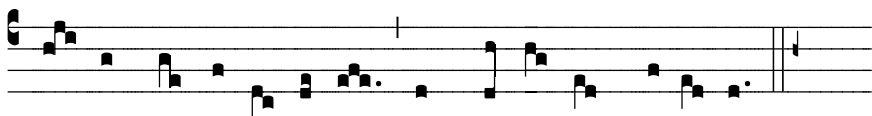
Such was the act called for by the economy of our salvation: to outwit the resourceful craftiness of the Traitor and to obtain our remedy from the very weapon with which our enemy struck.



4. Quando ve-nit ergo sa-cri Ple-ni-tú-do témpo-ris,



Missus est ab arce Patris Na-tus, orbis Cón-di-tor, At-



que ventre virgi-ná-li Carne amí-ctus pró-di-it.

** Dulce.*

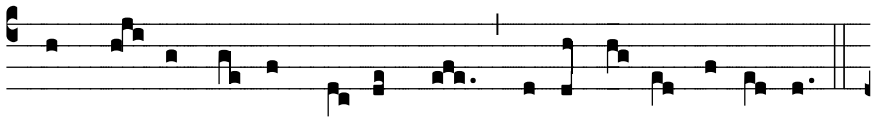
And so, when the fullness of that blessed time had come, the Son, the Creator of the world, was sent from the throne of the Father, and having become flesh, he came forth from the womb of a virgin.



5. Va-git infans inter arcta Cón-di-tus præ-sé-pi-a:



Membra pannis invo-lú-ta Virgo Ma-ter ál-li-gat:



Et De- i ma-nus pe-désque Stricta cingit fásci- a.

Crux...gérmine.

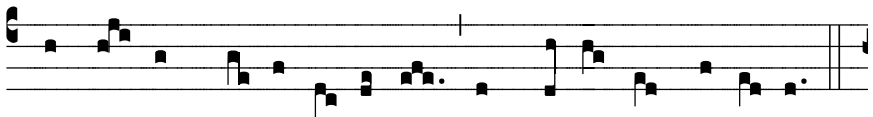
The infant cried as he was placed in the narrow manger; his Virgin Mother wrapped his limbs in swaddling clothes, encircling God's hands and feet with tight bands.



6. Lustra sex qui jam pe-ré- git, Tempus implens córpo-



ris, Sponte lí-be- ra Re-démptor Passi- ó- ni dé-di- tus,



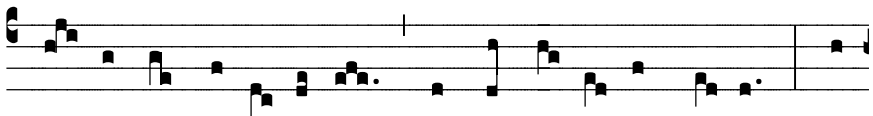
Agnus in Cru- cis le-vá-tur Immo-lándus stí-pi- te.

** Dulce.*

When more than thirty years had past, at the end of his earthly life, he willingly gave himself up to the Passion; it was for this that he was born. The Lamb was lifted up onto a Cross, offered in sacrifice on wood.



7. Felle po-tus ecce languet: Spi-na, cla- vi, lánce- a, Mi-



te corpus perfo- rá-runt, Unda ma-nat et cru- or: Ter-



ra, pontus, astra, mundus, Quo la-vántur flúmi- ne!

Crux...gérmine.

Behold the vinegar, the gall, the reed, the spittle, the nails and spear! His precious body is torn open, water and blood rush forth. This great and mighty river washes land, sea, stars—the entire world!



8. Flecte ramos, arbor al-ta, Tensa la-xa vísce-ra, Et



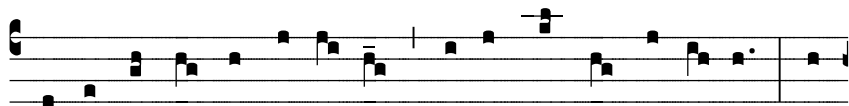
ri-gor lentéscat ille, Quem de-dit na-tí-vi-tas: Et



su-pérni membra Re-gis Tende mi-ti stí-pi-te.

** Dulce.*

Bend thy branches, tallest of trees, relax thy hold on his tightly stretched body; soften up the hardness which nature hath given thee, and present to the body of the Heavenly King a more bearable support.



9. So-la digna tu fu-í-sti Ferre mundi Vícti-mam: At-



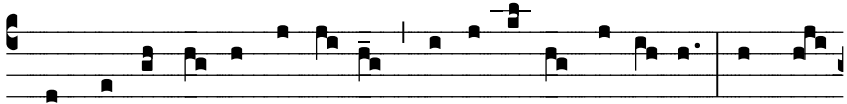
que pro-tum præpa-rá-re Arca mundo náufra-go: Quam



sa-cer cru-or per-únxit, Fusus Agni córpo-re.

Crux...gérmine.

Thou alone hast been worthy to carry the ransom of the world; mankind's ship had gone down beneath the waves, but thou openest the way to our port of rescue. For thou art anointed with the sacred blood which sprung forth from the body of the Lamb.



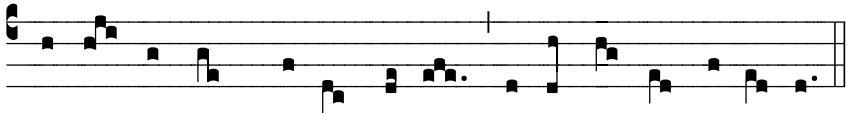
10. Sempiterna sit beatæ Trinitatis gloria: Æqua



Patri Filioque; Pardecus Paracleti: Unus



Trinique nomen Laudet universitas. Amen.

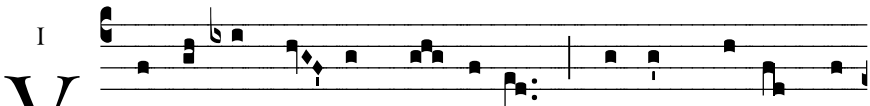


* Dulce lignum, dulces clavos, Dulce pondus sustinet.

Equal and eternal glory to the Father and to the Son and to the Illustrious Paraclete, the Blessed Trinity whose divine grace redeems and conserves us always. Amen. * Sweet the wood, sweet the nails, that bear so sweet a burden.

VEXILLA REGIS, Hymn in Honor of the Holy Cross

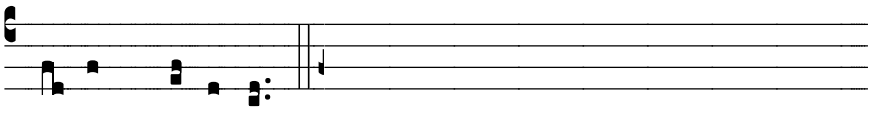
254



VE-xil-la Re-gis prod-e-unt: Fulget Cru-cis my-



steri-um, Qua vi-ta mortem per-tu-lit, Et mor-te



vi-tam pro-tu-lit.

The banners of the King go forth, the mystery of the Cross shines, by which life overcame death and by death gave birth to life.



2. Quæ vulne-rá- ta lán-ce-æ Mucróné di-ro, crími-num



Ut nos lavá-ret sór-dibus, Maná- vit unda et sánguine.

Which was pierced by the sharp point of the lance, from the stain of sin to wash us, shedding water and blood.



3. Implé-ta sunt quæ cón-ci-nit Da-vid fi-dé-li cármi-ne,



Di-céndo na-ti-ó-nibus: Regná- vit a ligno De- us.

Now is fulfilled what was foretold by David in his faithful hymn, saying to the nations: God has reigned from a tree.



4. Arbor decó-ra et fúl-gi-da, Orná-ta Re-gis púrpu-ra,



E-lécta digno stí-pi-te Tam san-cta membra tánge-re.

O tree, fair and radiant, with royal purple adorned, chosen with thy worthy boughs to touch such sacred limbs.



5. Be- á-ta, cu- jus brá-chi- is Pré-ti-um pepéndit sæcu-li:



Sta-té-ra facta córpo-ris, Tu- lítque prædam tárta-ri.

O blessed tree, from whose branches hung the redemption of the world; thou, from whom his body hangs, dost snatch from hell its prey.



6. O CRUX AVE, spes ú- ni-ca, Hoc Pas- si- ó- nis témpo-re:
Exaltation of the Holy Cross, Sept 14: In hac tri- umphi glo- ri- a:



Pi- is adáu-ge grá- ti- am, Re- ísque de- le crími-na.

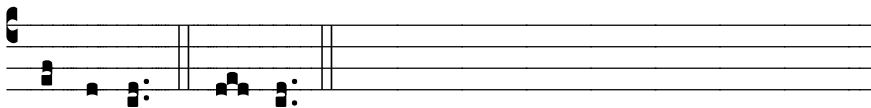
Hail, O Cross, our only hope! At this Passiontide, [In this thy triumphant glory,] increase grace to the just and blot out the sin of the wicked.



7. Te, fons sa-lú- tis Trí- ni-tas, Colláudet omnis spí-



ri-tus: Qui-bus Cru- cis victó- ri- am Largí- ris, adde

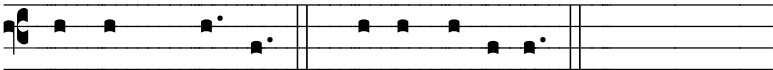


præmi- um. A-men.

Thee, holy Trinity, fount of salvation, let every spirit praise. To whom the victory of the Cross thou givest, give also its prize.

EASTER

LUMEN CHRISTI, at the Easter Vigil (Holy Saturday)

L  **255**

Umen Chri- sti. R̄. De- o gr̄a-ti- as. iij.

Light of Christ. R̄. Thanks be to God. (*Repeat a step higher each time.*)

Litany of Saints for the Easter Vigil (Holy Saturday)

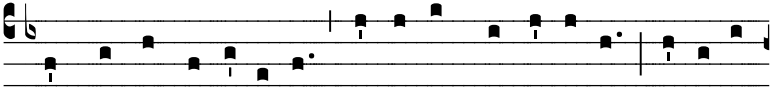
Ordinary Form, p. 295
Extraordinary Form, p. 297


ALLELUIA, at the Easter Vigil (Holy Saturday)

VIII  **256**

A Lle- lú- ia. iij. *Repeat a step higher each time*

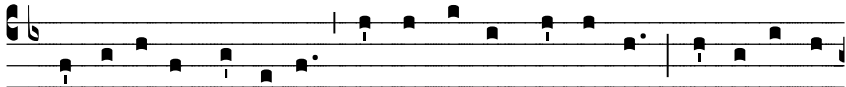
CONCORDI LÆTITIA, in Honor of the Blessed Virgin Mary

VI  **257**

C Oncórdi læ-tí-ti- a, Propúl- sa mæstí-ti- a, Ma-rí- æ


præcóni- a Réco-lat Ecclé-si- a: Virgo Ma-rí- a!

With harmonious joy, with sadness repelled, the Church recalls Mary's praise:
O Virgin Mary!

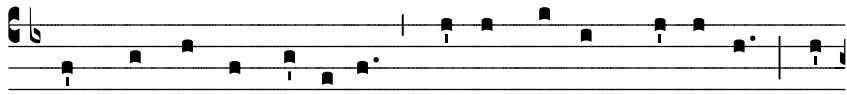


2. Quæ fe-lí-ci gaúdi- o, Re-surgénte Dómi-no, Fló-ru- it ut



lí-li- um, Vi-vum cernens Fí- li- um: Virgo Ma-rí- a!

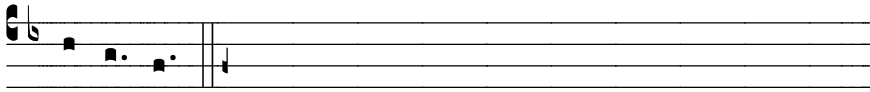
Who, with happy joy—the Lord having risen—flowered like a lily, beholding her Son alive.



3. Quam concéntu pá-ri-li Cho-ri láudant cæ-li-ci, Et

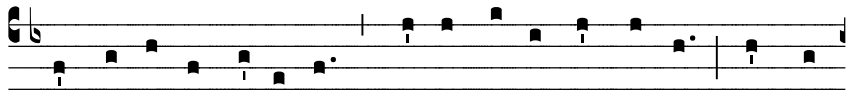


nos cum cæ-lésti-bus No-vum me-los pángimus: Virgo

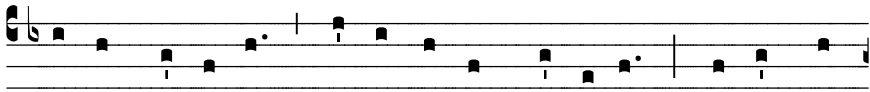


Ma-rí- a!

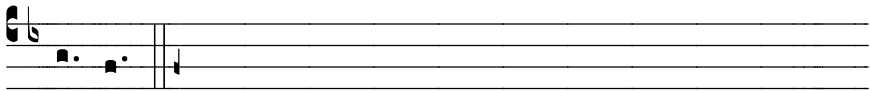
O how the celestial choruses sing praise with equal concert, and we, together with the dwellers in heaven, compose a new melody: O Virgin Mary!



4. O Re-gí-na vírgi-num, Vo-tis fa-ve súppli-cum, Et post



mortis stá-di- um, Vi-tæ confer præmi- um: Virgo Ma-

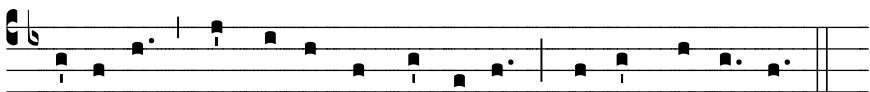


rí- a!

O Queen of virgins, be favorable to the prayers of your suppliants, and after the circuit of death, confer the prize of life: O Virgin Mary!



5. Glo-ri- ó-sa Trí-ni-tas, Indi-ví-sa Uni-tas, Ob Ma-rí-æ



me-rí-ta, Nos salva per sæ-cu-la: Virgo Ma-rí- a!

O glorious Trinity, indivisible Unity, on account of Mary's merits, save us throughout the ages: O Virgin Mary!

EXSULTEMUS ET LÆTEMUR

III



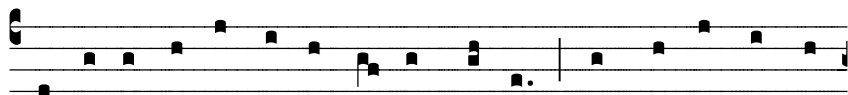
E

X-sultémus et lætémur hó-di- e, Di- es iste, di- es



est læ-tí- ti- æ: R. Alle-lú-ia, re-surré- xit Dómi- nus.

Let us exalt today and be joyful; This day is a day of joy. R. Alleluia, the Lord is risen.



2. Exsultánda et læ-tánda tempus est: Pascha nostrum im-



mo-lá-tus Agnus est. R. Alle-lú-ia, re-surré- xit Dómi-nus.

It is the time for exulting and rejoicing: the Lamb, our Passover, is sacrificed.



3. Timor absit, absit despe- rá-ti- o: Jam illú-xit Christi



re-surrécti- o. R. Alle-lú-ia, re-surré- xit Dómi- nus.

Put away fear and despair; Christ's resurrection has already dawned.



4. Ad sepúlcrum mu-lí- e-res vé-ni- unt, Ab Ange-lo re-



spónsum recí- pi- unt. R. Alle-lú-ia, re-surré- xit Dómi-nus.

The women come to the tomb; they receive the Angel's message.



5. In sepúlcro quem do-léntes quæ-ri-tis? Surre-xísse dí-



ci-te discí-pu-lis. R. Alle-lú-ia, re-surré-xit Dómi-nus.

Whom, sorrowing, do you seek in the tomb? Tell his disciples that he is risen.

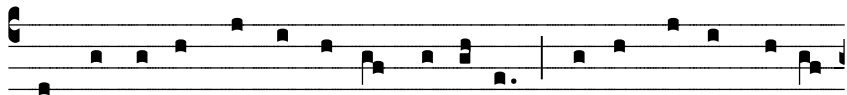


6. Ce-lebrántes hoc Pascha sanctíssimum, Epu-lémur ve-



ri-tá-tis ázymum. R. Alle-lú-ia, re-surré-xit Dómi-nus.

As we celebrate this most holy Passover, let us feast on the unleavened bread of truth.

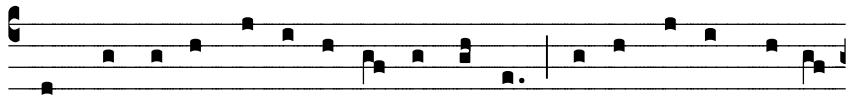


7. Fermentá-tum expurgémus nó-xi-um: Victor surgit, ve-ra



vi-ta ómni-um. R. Alle-lú-ia, re-surré-xit Dómi-nus.

Let us expel the harmful leaven; the Conqueror is risen, true life of all.



8. In hoc ergo ve-tustá-tis térmi-no, Servus li-ber BENE-



DÍCAT DÓMI-NO. R. Alle-lú-ia, re-surré-xit Dómi-nus.

Therefore, in this ending of oldness, let the free slave bless the Lord.



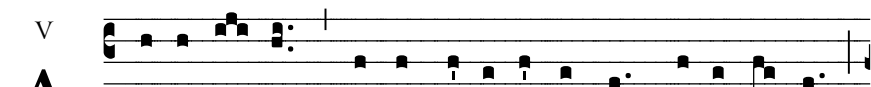
9. Ab ínfe-ris nunc re-dit captí-vi-tas: Omnes DE- O re-fe-



rámus GRÁ-TI- AS. R. Alle-lú- ia, re-surré- xit Dómi- nus.

Captivity has now returned from hell; let us all return thanks to the Lord.

LAPIS REVOLUTUS EST

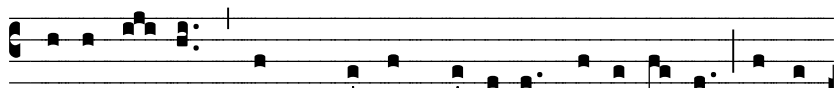


A L-le-lú- ia, La-pis revo-lú-tus est, alle-lú- ia,



ab ósti- o monuménti, alle-lú- ia, alle- lú- ia.

The stone is rolled away from the mouth of the tomb.

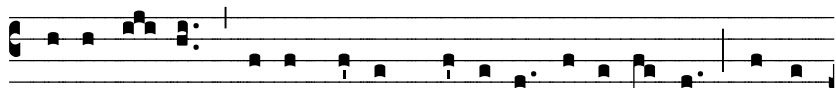


2. Alle-lú- ia, Quem quæ-ris mú-li- er? alle-lú-ia, vi-vén-

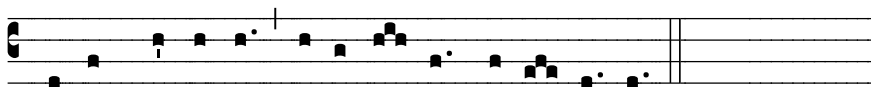


tem cum mórtu- is, alle-lú- ia, alle- lú- ia.

Whom do you seek, O woman? The living among the dead?



3. Alle-lú- ia, No-li fle-re, Ma-rí- a, alle-lú-ia: re-sur-



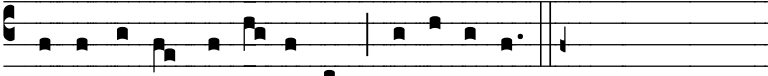
ré-xit Dómi-nus, alle-lú- ia, alle- lú- ia.

Do not weep, Mary: the Lord is risen.

O FILII ET FILIÆ

260

II
A L-le-lú-ia, alle-lú-ia, alle-lú-ia. *Repeat: Allelúia.*



1. O fí-li- i et fí- li- æ, Rex cæ-léstis, Rex gló- ri- æ,



Morte surré-xit hó-di- e, alle-lú-ia. *R. Allelúia.*

O sons and daughters, the celestial King, the glorious King, from death arose today.

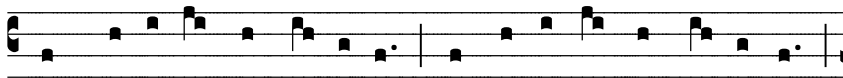


2. Et mane pri-ma sá-bba-ti, Ad ósti- um monuménti



Accessé-runt discí- pu- li, alle-lú-ia. *R. Allelúia.*

Early on the first day of the week, the disciples approached the entrance of the tomb.

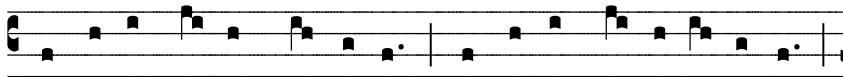


3. Et Ma-rí- a Magda- léne, Et Ja-co-bi et Sa- lóme,

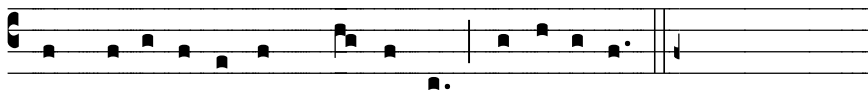


Vené-runt corpus únge- re, alle-lú-ia. *R. Allelúia.*

Mary Magdalene, and Mary of James, and Salome, came to anoint the body.

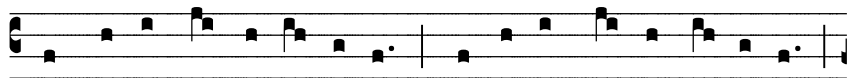


4. In albis se-dens Ange-lus Præ-dí-xit mu- li- é- ri-bus:



In Ga-li-læ-a est Dó-mi-nus, alle-lú-ia. ℞. Allelúia.

A white-robed Angel sitting there, foretold unto the women: The Lord is in Galilee.

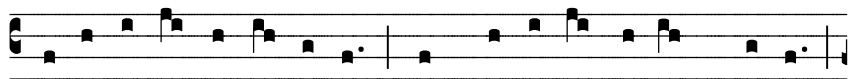


5. Et Jo-ánnes Apó-sto-lus Cu-cúrrit Pe-tro cí-ti-us,



Monuménto ve-nit pri-us, alle-lú-ia. ℞.

The Apostle John quickly outran Peter, and came first to the tomb.

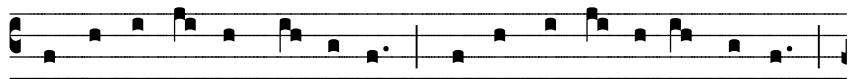


6. Discí-pu-lis astán-tibus, In mé-di-o sté-tit Christus,



Di-cens: Pax vo-bis ómni-bus, alle-lú-ia. ℞. Allelúia.

As the disciples stood together, in their midst stood Christ, and said: Peace be to all of you.

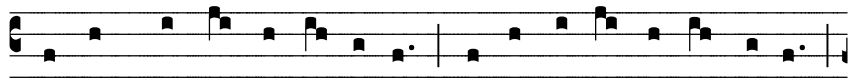


7. Ut intellé-xit Dí-dymus Qui-a surré-xe-rat Je-sus,

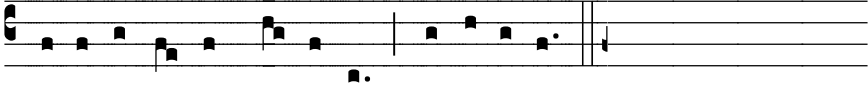


Remánsit fe-re dú-bi-us, alle-lú-ia. ℞. Allelúia.

When word reached the Twin that Jesus had risen, he persisted in his doubt.

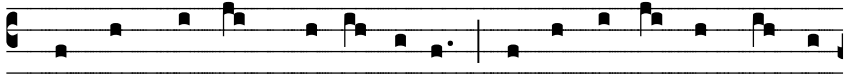


8. Vi-de, Thoma, vi-de la-tus, Vi-de pedes, vi-de manus,

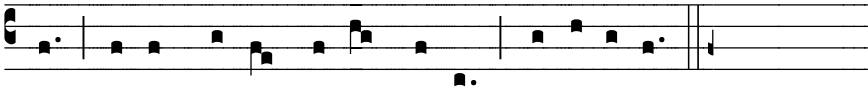


No-li esse in-cré-du-lus, alle-lú-ia. R. Allelúia.

Behold, Thomas, see my side, see my feet, see my hands; be unbelieving no more.

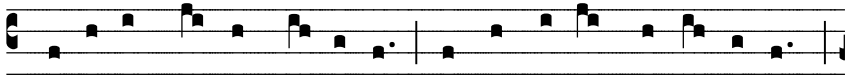


9. Quando Thomas Christi la-tus, Pe-des vi-dit atque ma-

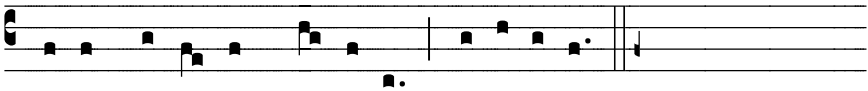


nus, Di-xit: Tu es De- us me- us, alle-lú-ia. R. Allelúia.

When Thomas beheld Christ's side, his feet, his hands, he proclaimed: Thou art my God.

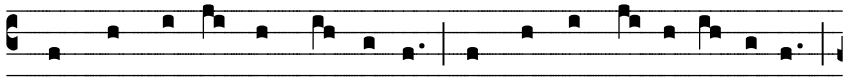


10. Be- á-ti qui non vi-dé-runt, Et fírmi-ter cre-di-dé-runt,



Vi-tam æ-térnam ha-bébunt, alle-lú-ia. R. Allelúia.

Blessed are they who have not seen, yet firmly believed; they shall have life eternal.

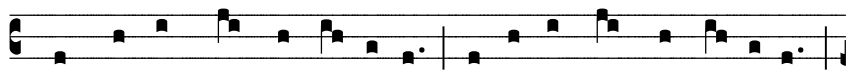


11. In hoc festo sanctís-simo Sit laus et ju-bi-lá-ti-o,

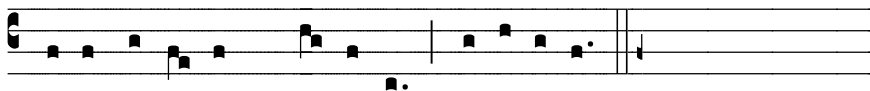


BENE-DI-CÁMUS DÓ-MINO, alle-lú-ia. R. Allelúia.

On this most holy feast, let there be praise and jubilation, and let us bless the Lord.



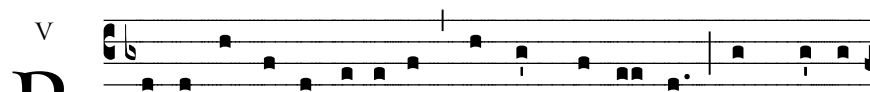
12. De qui-bus nos humíl-limas De-vó-tas atque dé-bi-tas



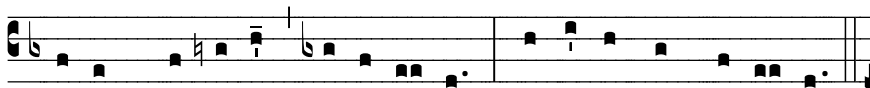
DE-O di-cámus GRÁ-TI- AS, alle-lú-ia. R. Allelúia.

For these things, let us most humbly, devoutly and dutifully, render thanks to God.

REGINA CÆLI JUBILA

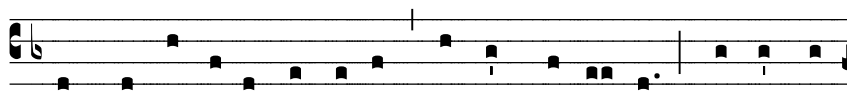


R E-gí-na cæ-li, jú-bi-la; Gaude, Ma-rí- a! Jam pulsa

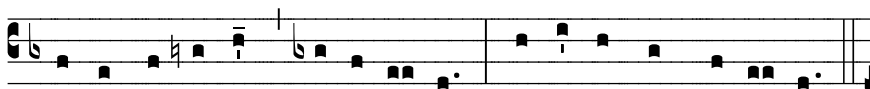


cedunt nú-bi-la, Alle-lú- ia! Læ-tá-re, O Ma-rí- a.

Queen of heaven, rejoice; Be joyful, Mary! Now the clouds yield to sunlight, Alleluia! Rejoice, O Mary.

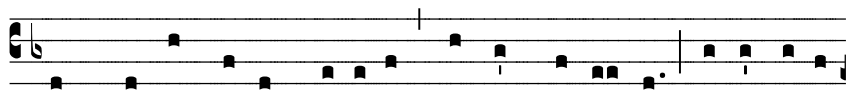


2. Quem digna terris gígne-re; Gaude, Ma-rí- a! Vi-vus re-



súrgit fú-ne-re, Alle-lú- ia! Læ-tá-re, O Ma-rí- a.

He whom thou wast worthy to bring forth upon earth, has risen to life from the tomb.

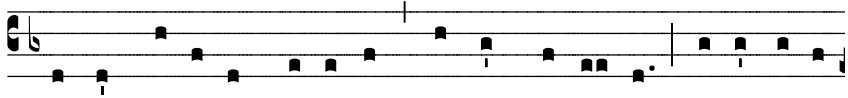


3. Sunt fracta mortis spícu-la; Gaude, Ma-rí- a! Je-su jacet



mors súbdi-ta, Alle-lú-ia! Læ-tá-re, O Ma-rí- a.

The pains of death are broken; Jesus has subdued death.



4. Ergo Ma-rí- a pláudi-to; Gaude, Ma-rí- a! Cli- éntibus



succú-ri-to, Alle-lú-ia! Læ-tá-re, O Ma-rí- a.

Therefore we praise Mary and depend upon her aid.

SALVE FESTA DIES, Processional Hymn

262

IV

S

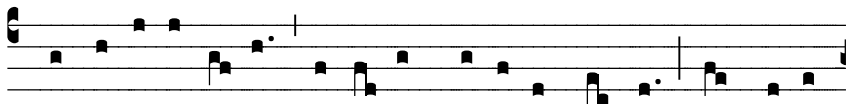


Al-ve festa di- es, to-to ve-ne-rá-bi- lis æ-vo,



Qua De- us inférnum vi- cit et astra te- net.

Hail, thou festive, ever venerable day, whereon hell is conquered, and heaven is won by Christ.

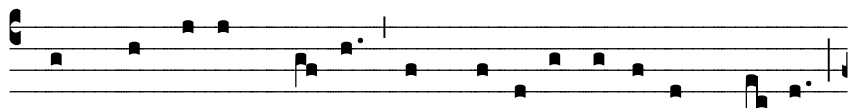


1. Ecce renascéntis testá-tur grá-ti- a mundi Omni- a



cum Dómi- no dona redísse su- o. R. Salve.

Lo! our earth is in her spring, bearing thus her witness that, with her Lord, she has all her gifts restored.



2. Namque tri- umphánti post trísti- a tárta-ra Christo

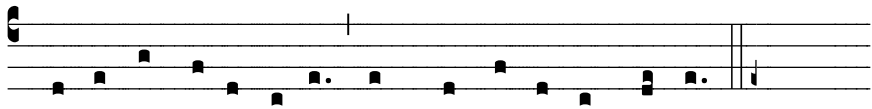


Undique fronde nemus, grámina flo-re favent. *R.* Salve.

For now the woods with their leaves and the meadows with their flowers, pay homage to Jesus' triumph over the gloomy tomb.



3. Qui genus humá-num cernes mersísse pro-fúndo, Ut

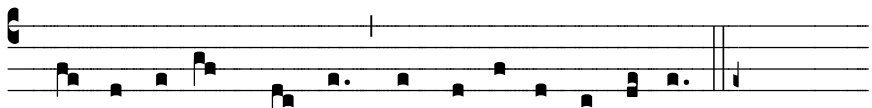


hómi-nem e-rí-pe-res, es quoque factus homo. *R.* Salve.

Seeing the human race was sunk in misery deep, thou wast made Man, that thou mightest rescue man.



4. Redde tu- am fá-ci- em, ví-de- ant ut sæcu- la lumen.



Redde di- em qui nos, te mo- ri- énte, fu- git. *R.* Salve.

Show us once more thy face, that all ages may see the light! Bring back the day which fled when thou didst die.

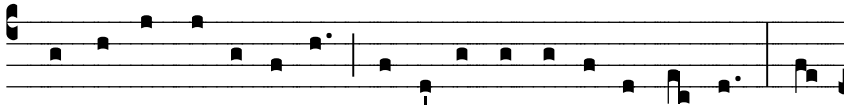


5. Rex sa- cer, ecce tu- i rá-di- at pars magna tri- úmphi,



Cum pu-ras á-nimas sacra la-vácra be- ant. R. Salve.

O King divine! lo! here a bright ray of thy triumph, the souls made pure by the holy font.

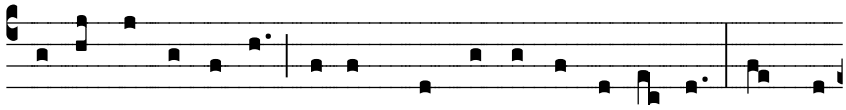


6. Cándi-dus egré-di-tur ní-ti-dis ex-érci-tus undis, At-



que ve-tus ví-ti-um pergat in amne no-vo. R. Salve.

The white robed troop comes from the limpid waters; and the old iniquity is cleansed in the new stream.



7. Fulgéntes á-nimas vestis quoque cándi-da signat, Et gre-



ge de ní-ve-o gáudi-a pastor habet. A-men. R. Salve. †

The white garments symbolize unspotted souls, and the Shepherd rejoices in his snow-like flock.

PENTECOST

Veni Creator Spiritus, p. 208

Veni Sancte Spiritus, p. 210

CORPUS CHRISTI

Anima Christi, p. 176

Ave verum Corpus, p. 178

O panis dulcissime, p. 189

Ecce panis Angelorum, p. 186

O salutaris Hostia, p.191

Panis angelicus, p. 196

† Additional verses are available in *Cantus selecti*, Solesmes (Desclée), 1949, p. 59; and in *Processionale monasticum*, Solesmes, 1983 (reprint), p. 62.

SACRED HEART

COR JESU AMANTISSIMUM, Hymn to the Sacred Heart

263

C Or Je-su a-mantíssimum! * fons in-exháustus
 bonó-rum ómni- um, vi- a et vi- ta nostra, Pax nostra,
 reconci- li- á- ti- o nostra, exémplar nostrum, refú-gi- um
 no- strum, gáudi- um nostrum, ex-í- li- i nostri so- lá-
 ti- um. Ti- bi laus, ti- bi gló-ri- a, ti- bi gra- ti- á- rum
 ácti- o: ti- bi impé- ri- um córdi- um in æ- tér- num,
 alle- lú- ia. *Outside Lent:* in æ- tér- num.

Heart of Jesus, most loving! Inexhaustible fount of all goodness, our way and our life, our peace, our reconciliation, our ideal, our refuge, our joy, comfort for our weakness. To Thee be praise, to Thee be glory, to Thee be thanksgiving: to Thee be the empire of hearts forever.

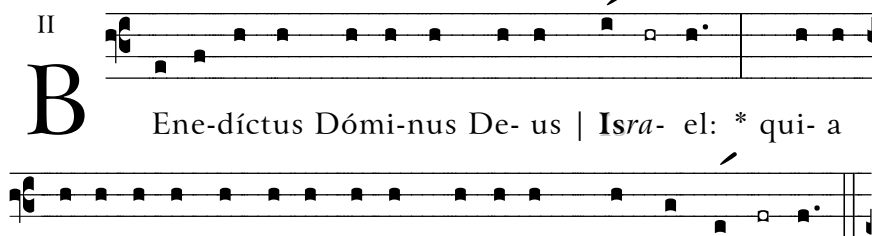
GOSPEL CANTICLES AND LITANY OF SAINTS

BENEDICTUS, at Lauds

Luke 1:68–79, Canticle of Zechariah

264

II



B Ene-díctus Dómi-nus De- us | **Isra-** el: * qui- a

vi-si-tá-vit, et fe-cit redempti- ónem ple- | bis **su-** æ. †

Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people:

- | | |
|--|---|
| 2. Et eréxit cornu salútis
 no- bis, * in domo David
púe- ri su- i: | 2. And hath raised up an horn of
salvation to us, in the house of
David his servant: |
| 3. Sicut locútus est per os
san- cto- rum, * qui a sæculo
sunt, prophetá- rum e- jus: | 3. As he spoke by the mouth of
his holy prophets, who are from
the beginning: |
| 4. Salútem ex inimícis
 no- stris, * et de manu
ómnium qui o- de- runt nos: | 4. Salvation from our enemies,
and from the hand of all that
hate us: |
| 5. Ad faciéndam misericórdiam
cum pátribus no- stris: * et me-
morári testaménti su- i san- cti. | 5. To perform mercy to our fa-
thers, and to remember his holy
testament. |
| 6. Jusjurándum, quod jurávit ad
Abraham patrem no- strum, *
datúrum se no- bis: | 6. The oath, which he swore to
Abraham our father, that he
would grant to us, |
| 7. Ut sine timóre, de manu
inimicórum nostrórum
libe- ra- ti, * serviá- mus il- li: | 7. That being delivered from the
hand of our enemies, we may
serve him without fear, |
| 8. In sanctitáte et justítia
coram i- pso, * ómnibus
dié- bus no- stris. | 8. In holiness and justice before
him, all our days. |
| 9. Et tu puer, prophéta Altíssimi
vo- ca- be-ris: * præíbis enim
ante fáciem Dómini paráre
vi- as e- jus: | 9. And thou, child, shalt be called
the prophet of the Highest: for
thou shalt go before the face of
the Lord to prepare his ways: |

† The hollow punctum is sung only for the extra italicized syllable.

10. Ad dandam sciéntiam salútis plebi |e-jus, * in remis-siónem peccatórum |e-o-rum:

10. To give knowledge of salvation to his people, unto the remission of their sins:

11. Per víscera misericórdiæ Dei |no-stri: * in quibus visitávit nos, óriens |ex al-to:

11. Through the bowels of the mercy of our God, in which the Dawn from on high hath visited us:

12. Illumináre his qui in ténebris et in umbra mortis |se-dent: * ad dirigéndos pedes nostros in vi-|am pa-cis.

12. To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

13. Glória Patri, et |Fí-li-o, * et Spirítu-|i San-cto.

13. Glory be to the Father, and to the Son, and to the Holy Spirit.

14. Sicut erat in princípío, et nunc, et |sem-per, * et in sæcula sæculó-|rum. A-men.

14. As it was in the beginning, is now, and ever shall be, world without end. Amen.

MAGNIFICAT, at Vespers

Luke 1: 46–55, Canticle of Mary
Solemn Tone 8G (translation p. 292)

265

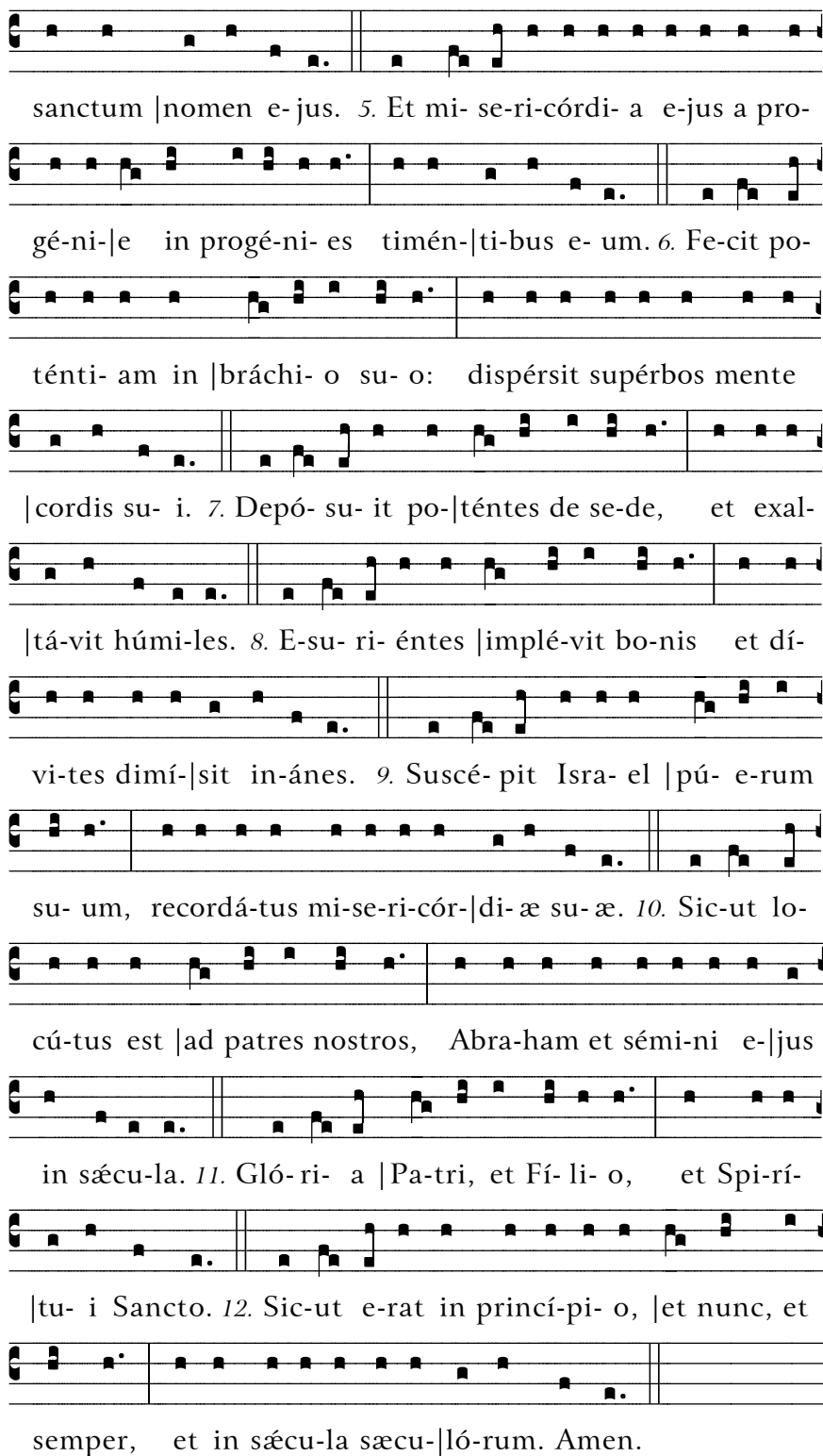
VIII
M Agní- fi- cat * á-nima |me- a Dómi-num.

2. Et exsultá-vit |spí- ri-tus me- us * in De- o sa-lu-|tá-ri

me- o. 3. Qui- a respé-xit humi-li-tá-tem |ancillæ su- æ:

ecce e-nim ex hoc be- á-tam me di-cent omnes gene-|ra-

ti- ónes. 4. Qui- a fe-cit mi-hi |magna qui pot-ens est: et

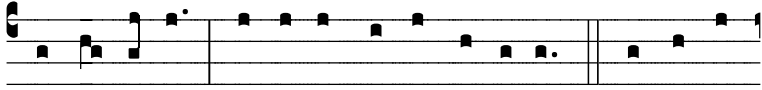


sanctum | nomen e- jus. 5. Et mi- se-ri-córdi- a e- jus a pro-
gé-ni-|e in progé-ni- es timén-|ti- bus e- um. 6. Fe- cit po-
ténti- am in |bráchi- o su- o: dispérsit supérbos mente
| cordis su- i. 7. Depó- su- it po-|téntes de se- de, et exal-
| tá- vit húmi- les. 8. E- su- ri- éntes | implé- vit bo- nis et dí-
vi- tes dimí-| sit in- ánes. 9. Suscé- pit Isra- el | pú- e- rum
su- um, recordá- tus mi- se- ri- cór-| di- æ su- æ. 10. Sic- ut lo-
cú- tus est | ad patres nostros, Abra- ham et sémi- ni e-| jus
in sáecu- la. 11. Gló- ri- a | Pa- tri, et Fí- li- o, et Spi- rí-
| tu- i Sancto. 12. Sic- ut e- rat in princí- pi- o, | et nunc, et
semper, et in sáecu- la sáecu-| ló- rum. Amen.

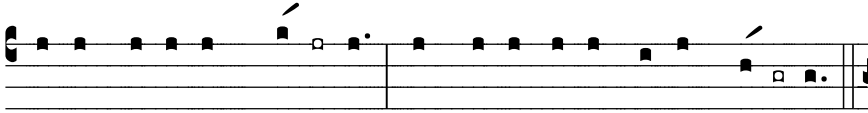
MAGNIFICAT, Simple Tone 8G

266

VIII G

**M**

Agní- fi-cat * á-nima me- a Dóminum. 2. Et exsul-



tá-vit spí-ri-tus |me- us * in De- o sa-lu-|tá-ri me- o.

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Savior.

3. Qui-a respéxit humilitátem
ancíllæ |su-æ: * Ecce enim ex hoc
beátam me dicent omnes
gene-|ra-ti-ó-nes.

3. Because he hath regarded the
humility of his handmaid; for be-
hold from henceforth all genera-
tions shall call me blessed.

4. Qui-a fecit mihi ma-gna qui
|pot-ens est: * et sanctum
|no-men e-jus.

4. Because he that is mighty, hath
done great things to me; and
holy is his name.

5. Et mi-sericórdia ejus a progénie
in pro-|gé-ni-es * timén-|ti-bus
e-um.

5. And his mercy is from genera-
tion unto generations, to them
that fear him.

6. Fe-cit poténtiam in bráchio
|su-o: * dispérsit supérbos mente
|cor-dis su-i.

6. He hath showed might in his
arm: he hath scattered the proud
in the conceit of their heart.

7. De-pó-suit potén-tes de |se-de,
* et exal-|tá-vit hú-mi-les.

7. He hath put down the mighty
from their seat, and hath exalted
the humble.

8. E-su-riéntes implévit |bo-nis: *
et dívites dimí-|sit in-á-nes.

8. He hath filled the hungry with
good things; and the rich he hath
sent empty away.

9. Su-scé-pit Israel púerum |su-um,
* recordátus misericór-|di-æ su-æ.

9. He hath received Israel his ser-
vant, being mindful of his mercy:

10. Sic-ut locú-tus est ad patres
|no-stros: * Abraham et sémini
e-|jus in sæ-cu-la.

10. As he spoke to our fathers, to
Abraham and to his seed for ever.

11. Gló-ri-a Patri, et |Fí-li-o, * et
Spírí-|tu-i San-cto.

11. Glory be to the Father, and to
the Son, and to the Holy Spirit.

12. Sic-ut erat in princípío,
et nunc, et |sem-per, * et in
sæcula sæcu-|ló-rum. A-men.

12. As it was in the beginning, is
now, and ever shall be, world
without end. Amen.

NUNC DIMITTIS, at Compline

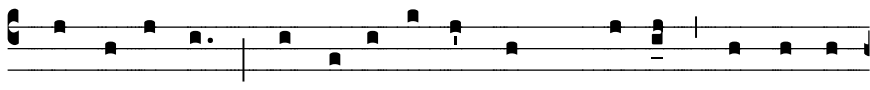
Luke 2: 29-32, Canticle of Simeon

A. III

267

S

Alva nos, * Dómi-ne, vi-gi-lántes, custó-di nos



dormi- éntes: ut vi-gi-lémus cum Christo et requi-

escá-mus † in pa- ce. *T.P.* † in pa- ce, alle- lú- ia.

Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in his peace.

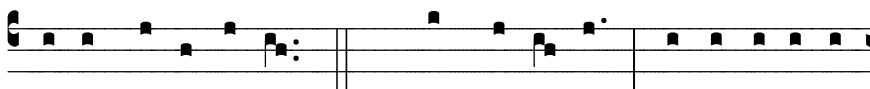
IIIa

N

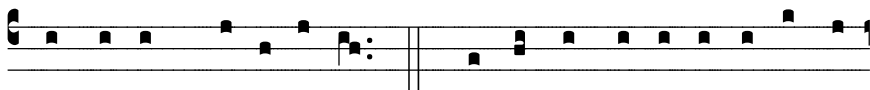
Unc dimíttis servum |tu- um Dómi- ne, secúndum



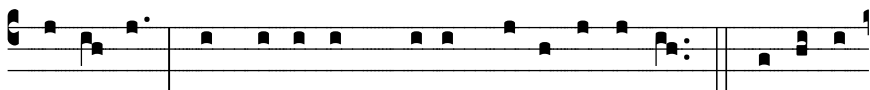
verbum |tu- um in pa- ce: 2. Qui- a vidé-runt |ócu- li me- i



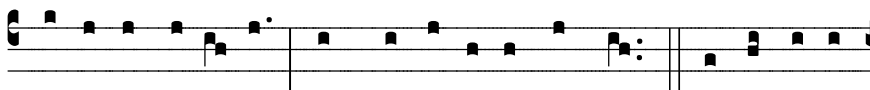
sa- lu- |tá- re tu- um: 3. |Quod pa- rá- sti ante fá- ci- em



ómni- um |popu- ló- rum: 4. Lumen ad re- ve- la- ti- |ó- nem



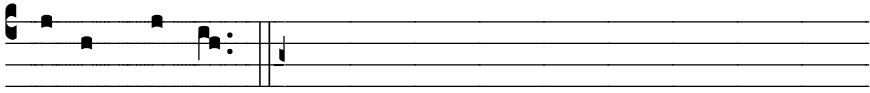
génti- um, et gló- ri- am plebis |tu- æ Isra- el. 5. Gló- ri- a



|Patri, et Fí- li- o, et Spi- |rí- tu- i Sancto. 6. Sic- ut e- rat



in princí-pi- o, et | nunc, et semper, et in sæcu-la sæcu-

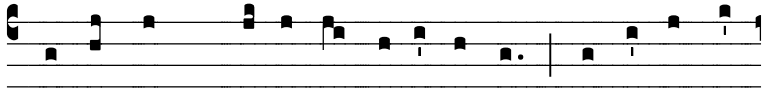


|ló-rum. Amen. *A.* Salva nos.

Now thou dost dismiss thy servant, O Lord, according to thy word in peace: 2. Because my eyes have seen thy salvation, 3. Which thou hast prepared before the face of all peoples: 4. A light to the revelation of the Gentiles, and the glory of thy people Israel. 5. Glory be to the Father, and to the Son, and to the Holy Spirit. 6. As it was in the beginning, is now, and ever shall be, world without end. Amen.

NUNC DIMITTIS, according to the Liber usualis

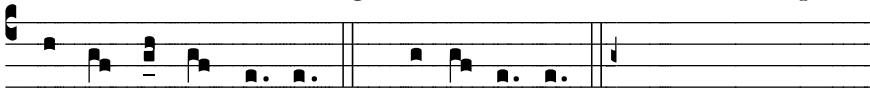
268

A. IIIa

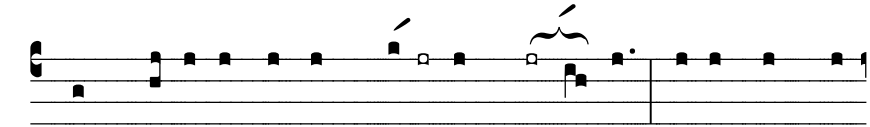
S Alva nos, * Dómi-ne, vi-gi-lántes, custó-di nos



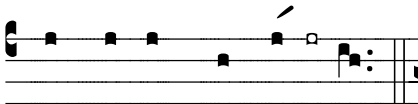
dormi- éntes: ut vi-gi-lémus cum Christo et requi-



escá-mus in pa- ce. *T.P.* Alle- lú- ia.



v. Nunc dimíttis servum | tu- um *Dómi*-ne, secúndum ver-



bum tu- um | in **pa**- ce.

2. Quia vidérunt | **ó**-cu-li **me**-i *
salutá-|re **tu**-um:

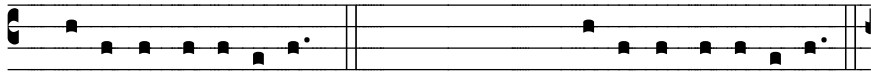
3. — | **Quod** pa-rá-sti * ante fáci-
em ómnium po-|pu-**ló**-rum:

4. Lumen ad revelati-|**ó**-nem *gén-ti*-um, * et glóriam plebis tu-|*æ Is-ra*-el.

5. Glória | **Pa**-tri, et *Fí-li*-o, * et Spirítu-|i **San**-cto.

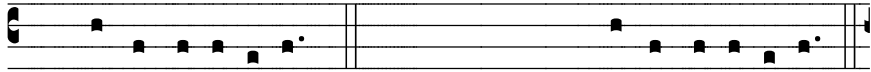
6. Sicut erat in princípío, et | **nunc**, et **sem**-per, * et in sæcula
sæculó-|rum. **A**-men. *A.* Salva nos.

LITANY OF SAINTS, at the Easter Vigil (Ordinary Form)



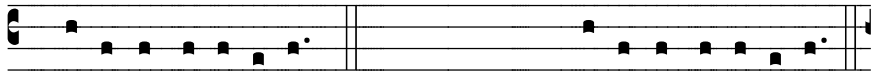
☩ Ky-ri- e, e-lé- i-son.

℞. Ky-ri- e, e-lé- i-son.



☩ Christe, e-lé- i-son.

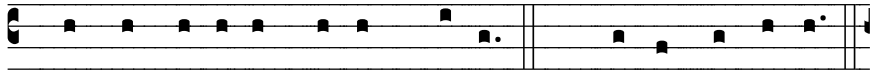
℞. Christe, e-lé- i-son.



☩ Ky-ri- e, e-lé- i-son.

℞. Ky-ri- e, e-lé- i-son.

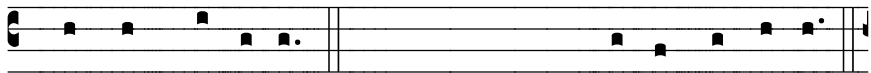
Lord, have mercy. Christ, have mercy. Lord, have mercy.



☩ Sancta Ma-rí- a, Ma-ter |De- i,

℞. O-ra pro no-bis.

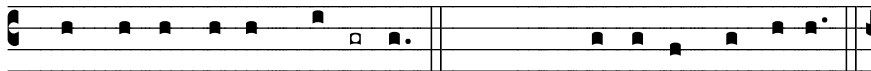
Holy Mary, Mother of God, ℞. Pray for us.



☩ Sancte |Mícha- el,

℞. O-ra pro no-bis.

Saint Michael, ℞. Pray for us.



☩ Sancti Ange-li |De- i,

℞. O-ra-te pro nobis.

Holy Angels of God, ℞. Pray for us.

[for all plural saints]

☩ Sancte Joánnes Bap-|tísta,

℞. Ora pro nobis.

☩ Sancte |Joseph,

℞. Ora pro nobis.

☩ Sancti Petre et |Paule,

℞. Orate pro nobis.

☩ Sancte An-|dréa,

℞. Ora pro nobis.

☩ Sancte Jo-|ánnes,

℞. Ora pro nobis.

☩ Sancta María Magda-|léna,

℞. Ora pro nobis.

☩ Sancte |Sté-pha-ne,

℞. Ora pro nobis.

☩ Sancte Ignáti Antio-|chéne,

℞. Ora pro nobis.

☩ Sanctæ Perpétua et Fe-|lí-ci-tas,

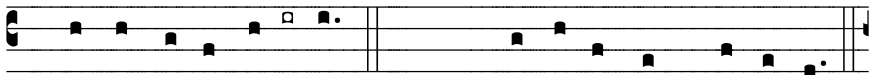
℞. Orate pro nobis.

☩ Sancta |Agnes,

℞. Ora pro nobis.

☩. Sancte Gre- góri,	℞. Ora pro nobis.
☩. Sancte Augu- stíne,	℞. Ora pro nobis.
☩. Sancte Atha- nási,	℞. Ora pro nobis.
☩. Sancte Ba- síli,	℞. Ora pro nobis.
☩. Sancte Mar- tíne,	℞. Ora pro nobis.
☩. Sancte Bene- dícte,	℞. Ora pro nobis.
☩. Sancti Francísce et Do- mí-ni-ce,	℞. <i>Orate</i> pro nobis.
☩. Sancte Fran- císce [Xavier],	℞. Ora pro nobis.
☩. Sancte Joánnes Ma- ría [Vianney],	℞. Ora pro nobis.
☩. Sancta Catha- rína [of Siena],	℞. Ora pro nobis.
☩. Sancta Te- ré-sí-a [of Avila],	℞. Ora pro nobis.
☩. Omnes Sancti et Sanctæ De-i,	℞. <i>Orate</i> pro nobis.

All holy men and women, Saints of God, ℞. Pray for us.

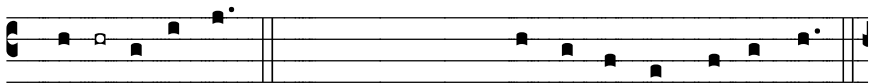


☩. Pro-pí- ti- us e- sto,	℞. Lí-be-ra nos, Dómi-ne.
---------------------------	---------------------------

[Lord,] be merciful; ℞. Lord, deliver us.

☩. Ab omni malo,	℞. Líbera nos, Dómine.
☩. Ab om- ni peccáto,	℞. Líbera nos, Dómine.
☩. A mor- te perpé-tu-a,	℞. Líbera nos, Dómine.
☩. Per incarnati- ónem tuam,	℞. Líbera nos, Dómine.
☩. Per mortem et resurrecti- ónem tuam,	℞. Líbera nos, Dómine.
☩. Per effusió-nem Spí- ritus Sancti,	℞. Líbera nos, Dómine.

From all evil. From every sin. From everlasting death. By your Incarnation. By your Death and Resurrection. By the outpouring of the Holy Spirit.



☩. Pec- ca-tó-res,	℞. Te ro-gá-mus, audi nos.
--------------------	----------------------------

[Be merciful to] us sinners, ℞. [Lord,] we ask you, hear our prayer.

If there are candidates to be baptized:

☩. Ut hos eléctos per grátiam Baptís-mi regenerá-re digné-ris,	℞. Te ro-gá-mus, audi nos.
--	----------------------------

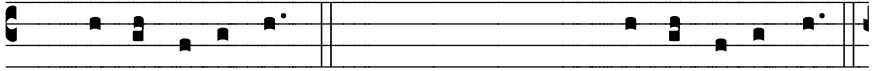
Bring these chosen ones to new birth through the grace of Baptism.

If there is no one to be baptized:

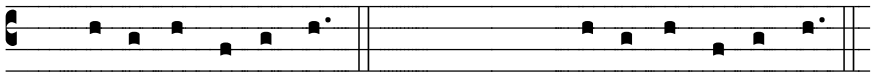
☩. Ut hunc fontem, regenerándis tibi filiis, grátia tua
sanctificáre | digné-ris, R̄. Te rogámus, audi nos.

Make this font holy by your grace for the new birth of your children.

☩. Jesu, Fili De-|i vivi, R̄. Te rogámus, audi nos.
Jesus, Son of the living God.



☩. Christe, audi nos. R̄. Christe, audi nos.

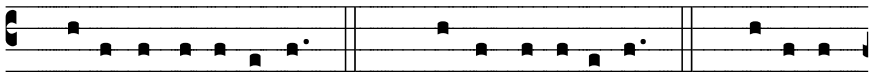


☩. Christe, ex-áudi nos. R̄. Christe, ex-áudi nos.
Christ, hear us. Christ, graciously hear us.

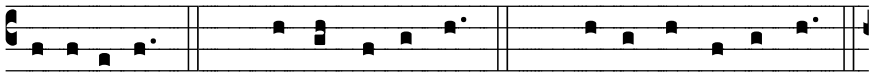
LITANY OF SAINTS, at the Easter Vigil (Extraordinary Form)

PART I

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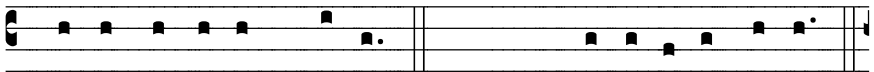


☩. Ky-ri- e, e-lé- i-son. R̄. Christe, e-lé- i-son. ☩. Ký-ri- e,



e-lé- i-son. ☩. Christe, audi nos. R̄. Christe, ex-áudi nos.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Christ,
hear us. Christ, graciously hear us.



☩. Pa-ter de cæ-lis, |De- us, R̄. Mi-se-ré-re no-bis.

God, the Father of heaven, R̄. Have mercy on us.

☩. Fili Redemptor mundi, |De-us, R̄. Miserére nobis.

☩. Spíritus Sancte, |De-us, R̄. Miserére nobis.

☩. Sancta Trínitas, unus |De-us, R̄. Miserére nobis.

God, the Son, Redeemer of the world. God, the Holy Spirit. Holy
Trinity, one God.

∿ Sancte Sil- véster,	℞. Ora pro nobis.
∿ Sancte Gre- góri,	℞. Ora pro nobis.
∿ Sancte Augu- stíne,	℞. Ora pro nobis.
∿ Omnes sancti Pontífices et Confes- sóres,	℞. <i>Orate</i> pro nobis.
∿ Omnes sancti Doc- tóres,	℞. <i>Orate</i> pro nobis.

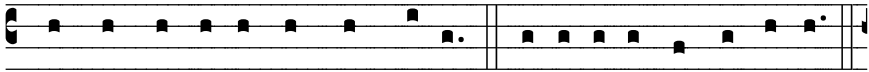
All you holy Bishops and Confessors. All you holy Doctors.

∿ Sancte An- tóni,	℞. Ora pro nobis.
∿ Sancte Bene- dícte,	℞. Ora pro nobis.
∿ Sancte Do- mí-ni-ce,	℞. Ora pro nobis.
∿ Sancte Fran- císce,	℞. Ora pro nobis.
∿ Omnes sancti Sacerdótes et Le- vítæ,	℞. <i>Orate</i> pro nobis.
∿ Omnes sancti Mónachi et Ere- mítæ,	℞. <i>Orate</i> pro nobis.

All you holy Priests and Levites. All you holy Monks and Hermits.

∿ Sancta María Magda- léna,	℞. Ora pro nobis.
∿ Sancta Agnes,	℞. Ora pro nobis.
∿ Sancta Cæ- cí-li-a,	℞. Ora pro nobis.
∿ Sancta A-ga-tha,	℞. Ora pro nobis.
∿ Sancta Ana- stá-si-a,	℞. Ora pro nobis.
∿ Omnes sanctæ Vírgines et VÍ-du-æ,	℞. <i>Orate</i> pro nobis.

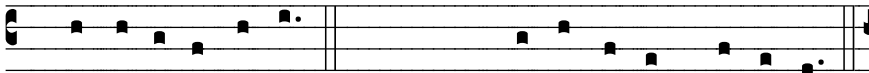
All you holy Virgins and Widows.



∿ Omnes Sancti et Sanctæ De- i,	℞. Intercé-di- te pro no-bis.
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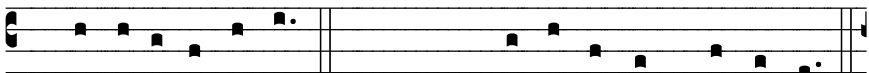
All you holy men and women, Saints of God, ℞. Intercede for us.

PART II



∿ Pro-pí- ti- us esto,	℞. Parce no-bis, Dómi-ne.
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Be merciful to us, ℞. Spare us, O Lord.



∿ Pro-pí- ti- us esto,	℞. Exáudi nos, Dómi-ne.
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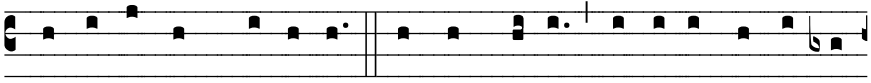
Be merciful to us, ℞. Graciously hear us, O Lord.



γ. Agnus De- i, qui tollis peccá- ta mundi, ℞. Parce no-bis,



Dómi-ne. γ. Agnus De- i, qui tollis peccá- ta mundi,

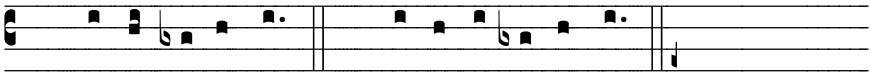


℞. Exáudi nos, Dómi-ne. γ. Agnus De- i, qui tollis peccá- ta



mundi, ℞. Mi-se-ré-re no-bis.

Lamb of God, who takest away the sins of the world. ℞. Spare us,
O Lord. ℞. Graciously hear us, O Lord. ℞. Have mercy on us.



γ. Christe, audi nos. ℞. Christe, ex-áudi nos.

Christ, hear us. ℞. Christ, graciously hear us.

Kyrie I, p. 60

COMPLETE LIST OF SAINTS from the Graduale Romanum

(* Orate pro nobis.)

Patriarchs and Prophets

Sancte |A-bra-ham

Sancte |Mó-y-ses

Sancte E-|líá

Sancte Joáannes Bap-|tísta

Sancte |Joseph

*Omnes sancti patriárchæ

et pro-|phétæ

Apostles and Disciples

*Sancti Petre et |Paule

Sancte An-|dréa

*Sancti Joáannes et Ja-|cóbe

Sancte |Thoma

Sancte Mat-|thæe

*Omnes sancti A-|pó-sto-li

Sancte |Luca

Sancte |Marce

Sancte |Bár-na-ba

Sancta María Magda-|léna

*Omnes sancti discípuli |Dó-mi-ni

Martyrs

Sancte |Sté-pha-ne

Sancte I-|gnáti [of Antioch]

Sancte Poly-|cárpe

Sancte Ju-|stíne

Sancte Lau-|rénti

Sancte Cypri-|áne

Sancte Boni-|fáti

Sancte Stanis-|lá-e

Sancte |Thoma [Becket]

*Sancti Joáannes [Fisher]

et |Thoma [More]

Sancte |Paule [Miki]

*Sancte Joáannes [de Brébeuf]

et |I-sa-ac [Jogues]

Sancte |Petre [Chanel],

Sancte |Cá-ro-le [Lwanga],

*Sanctæ Perpétua et Fe-|lí-ci-tas

Sancta |Agnes

Sancta Ma-|ría [Goretta],

*Omnes sancti |már-ty-res

Bishops and Doctors

*Sancti Leo et Gre-|góri

Sancte Am-|brósi

Sancte Hie-|ró-ny-me

Sancte Augu-|stíne

Sancte Atha-|nási

*Sancti Basíli et Gre-|góri

[Nazianzen]

Sancte Joáannes Chry-|só-sto-me

Sancte Mar-|tíne

Sancte Pa-|tríci

*Sancti Cyrílle et Me-|thódi

Sancte |Cá-ro-le [Borromeo]

Sancte Fran-|císce [de Sales]

Sancte |Pi-e [the Tenth]

Priests and Religious

Sancte An-|tóni

Sancte Bene-|dícte

Sancte Ber-|nárde

*Sancti Francísce et Do-|mí-ni-ce

Sancte |Thoma [Aquinas]

Sancte I-|gnáti [of Loyola]

Sancte Fran-|císce [Xavier]

Sancte Vin-|cénti [de Paul]

Sancte Joáannes Ma-|ría [Vianney]

Sancte Jo-|áannes [Bosco]

Sancta Catha-|rína [of Siena]

Sancta Te-|ré-si-a [of Avila]

Sancta |Rosa [of Lima]

Laity

Sancte Ludo-|více

Sancta |Mó-ni-ca

Sancta E-|lí-sa-beth [of Hungary]

*Omnes Sancti et Sanctæ |De-i

GUIDE TO SINGING CHANT

This collection uses the traditional square notation, and includes the rhythmic markings of the classic Solesmes editions. For a detailed explanation, consult the introduction to the *Liber usualis* or any one of several chant textbooks. The following guide, which follows the classic Solesmes interpretation, is necessarily brief.¹

Notes and Groups of Notes

Traditional chant notation uses various types of individual notes and groups of notes. Each note, either alone or in a group, receives a single, *equal pulse*, regardless of its shape. The classic Solesmes method does not recognize different *proportionate note values* (half-notes, sixteenth-notes, etc.) among the different shapes.² The basic individual pulse can be considered the equivalent of an eighth note in modern music. It may be stretched by the use of various *rhythmic markings* (see below).

Of the individual notes, the most basic are the *punctum* ■ and *virga* †. These are combined to form groups of notes, called *neums*, which are sung in consecutive order. For the *clivis* †■, the first and higher note is sung first, followed by the second, lower note. For the *podatus* †, the bottom note is sung first, followed by the top note. These two-note groups may describe an interval of a second, third, fourth, or fifth.

The three-note groups include the *torculus* ■■, for which the three notes are sung consecutively, the middle note always being the highest. For the *porrectus* ■■, the extended diagonal element represents the progression of two descending pitches from one end to the other, while the higher single note at the end is sung third in the series. The *climacus* †◆, uses a series of smaller notes. Each *rhombus* receives the same standard pulse, and the shape merely indicates the downward progression of the notes. For groups of three or more notes, any of the constitutive intervals may describe a second, third, or fourth (rarely larger).

Repeated single notes in proximity are customarily rendered as a single note of proportionate value: two punctums ■■ (*bistropha*) equal a note two pulses in length; three punctums ■■■ (*tristropha*) equal three pulses. The same applies to neums that contain repeated notes, like the *pressus* †■. Though repeated notes are treated as a single composite tone, the passage of the individual notes may be marked by a slight swelling of the voice (*crescendo*).

The final note in a two- or three-note group may sometimes appear smaller than normal †. This small note is a *liquescent*, and is used for

¹ For this guide, I have borrowed freely from the work of Dr. Lila Collamore.

² This method follows the classic Solesmes interpretation, which is equalist. Some theorists do recognize proportionate values in the manuscript notation.

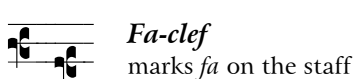
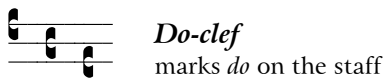
Latin syllables whose final consonant is voiced (*l, m, n, j*, etc.) or whose vowels are treated as a diphthong (*au*). It is rendered by singing the regular notes of the group on the vowel (*a*, in the case of *au*), and closing to the voiced consonant or auxiliary vowel on the liquescent note. Some conductors advocate closing to the auxiliary for the entire value of the liquescent note, and an unusually warm acoustic might call for this. Others may find it excessive, and will prefer to wait until roughly halfway through the note before closing to the auxiliary. When the liquescent takes the consonant *t*, it is best to treat it as a normal note. The liquescent note receives the same rhythmic pulse as any other note.



Additional neums with special rhythmic properties appear below. Beginning singers need not be overwhelmed by the terminology, but they should learn to recognize the basic shapes and how to sing them. (See the *Table of Neums*, p. 313)

Staff and Clef Signs

Chant is notated on a *four-line staff*. Notes fall on lines and spaces, as they do on the modern five-line staff, and moving from a line to a space represents the movement of one degree in the scale, at the interval of either a whole step or a half step. The staff can be extended by the use of *ledger lines*.

The chant staff accommodates melodies of varying range by using two types of moveable *clefs*:



Clef signs are placed first on every line of chant. They mark the position of either *do*  or *fa*,  on the staff (and thus the position of the semitones, or half-steps, in a diatonic scale), and from these the singer determines the relative positions of all the other degrees in the scale. In longer pieces, the range might shift part way through the piece, and may require a *clef change*. The new clef appears following a double bar, and *do* (or *fa*) is repositioned accordingly. The various placements of the different clefs can be confusing, but they are necessary to keep the majority of notes for a given melody on the staff. In time, with consistent use of *solfeggio* (*do-re-mi*), finding the relative position of notes on the different clefs will become second nature.






DO TI LA SOL FA MI RE DO

|half-step| |half-step| |half-step| |half-step|

DO TI LA SOL FA MI RE DO

DO TI LA SOL FA MI

Other notational signs include the *flat*, *natural*, and *custos*:

<i>flat sign</i>		<i>natural sign</i>	
	creates <i>te</i> (<i>ti</i> -flat) lasts for word or incise, whichever is smaller		 cancels 
<i>custos</i>			
	cue to the first pitch of the next line		











The only *accidental* in chant is the one flat on *ti*, which lowers that tone a half step (to *te*). The flat remains in effect until the end of the word or until the next barline, whichever comes first. The natural sign is used to cancel the flat, if necessary.

The *custos* (or *guide*) appears at the end of every line of chant. It is not a note, but a visual cue for the first pitch on the next line.


Rhythmic Markings and Expressed Notes

Most characteristic of the classic Solesmes method is its use of special *rhythmic markings*. These markings are not present in the chant manuscripts (though they are sometimes inferred), but are added as an aid to singers in order to achieve an artful and coherent rendering of the chant melodies.

As we have said, individual notes receive the same rhythmic value, irrespective of their shape. However, notes can be *expressed* in several different ways, which may affect their relative *length*:


1. by the addition of a ***dot***:  =  *i.e.* two pulses
2. by the addition of a ***horizontal episema***:    
3. in the context of a ***special neum***: *quilisma*  sung as 
salicus  sung as 


The most fundamental rhythmic marking is the *dot*, which doubles the length of the note it follows (whether punctum, virga, or rhombus), giving it two pulses instead of one. Dotted notes often precede a barline, in which case they receive a slight relaxation (*ritardando* and *diminuendo*). Those that appear in the middle of the phrase may mark the end of a sub-phrase, and also may receive a slight relaxation of the tone; however, this is followed by a re-energizing of the tone on the dot, to propel the voice into the rest of the phrase.


The *horizontal episema*  affects the sound of the note by adding *expression*. Such expression is best understood as a slight pressure and lengthening (as in the description of the *quilisma* and *salicus* below). It is *not* an accent, as understood in modern music. It is *not* a doubling of the note value. It is much more nuanced and subtle, and should never affect the overall rhythmic flow of the melody. Often, beginning singers adopt too rigorous an interpretation that does, in effect, double all the notes marked with a horizontal episema. It might be more fruitful for beginners to wait to include episemas until the melody itself, in its rhythmic integrity, has been well absorbed.

The amount of expression given by the horizontal episema depends on its context. It chiefly affects the note it is over (in the case of a *podatus*, the first note of the group). However, as with the *quilisma* and *salicus*, the horizontal episema should never be rendered rigorously or mechanically. Expressed notes of all types may need to be prepared by a slight anticipation, and their effect may need to linger by a slight reluctance to return to tempo. The musical and textual context, the shape of the phrase, and rules of good taste will, with practice, guide their ultimate interpretation.

Longer episemas extending over two or more notes affect all the notes, but with decreasing strength. The first note receives the most obvious expression, and each subsequent note less expression. Long episemas at the ends of phrases are most marked; those in the middle of the phrase less so, and in this case, the final note of the group generally should return to the regular tempo.

The *quilisma*  is a special note; as customarily rendered, it gives expression to the note preceding it (a slight pressure and lengthening). Otherwise, the *quilisma* itself is sung like any other note. Despite appearances, it is *not* treated as a vocal trill.³

The *salicus*  is a special neum; it can be recognized by the vertical stroke that marks the middle note of the group (the same as an *ictus mark*, described below, but in this context, it is called a *vertical episema*). Like the *quilisma*, the *salicus* is rhythmically modified, with expression given to the note marked with the vertical episema.

Except as part of a *salicus*, the *vertical episema* (*ictus mark*)  does not affect the rendering of the notes to which it is attached, either through length or stress. As discussed below, it is added purely as a guide to ensure proper grouping of musical pulses into two- and three-note rhythms.

³ The *Liber usualis*, in its guide to interpretation, hints at the possibility of a trill, but recommends this more practical rendering “if one has not learnt how to execute these *tremolo* or shaken notes, or, knowing how to render them, has nevertheless to sing with others.” Most conductors consider this very good advice.

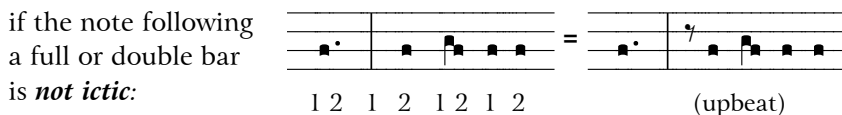
Barlines

Chant is not measured; its notes fall into unequal groups of twos and threes. *Barlines* in chant mark the ends of various types of phrases:



Full and double bars mark the end of a significant phrase. They are treated as full stops and preceded by a slight *ritardando*. Half bars mark less significant sections; breath may be taken, but the rhythm should not be significantly interrupted. Quarter bars mark shorter musical phrases. The rhythm should not be interrupted, and breathing, if needed, should steal time from the note preceding the barline.

Full barlines also serve as musical *rests*. Following the barline, time is added using rests that are equal in value to either a single or double pulse (where the punctum receives a single pulse, equivalent to an eighth note). The value of the rest depends on the rhythm of the phrase following the barline. If the first note of the next phrase receives an ictus, it is treated as a *downbeat*, and is prepared by two pulses (quarter rest). If the first note of the next phrase does not receive an ictus, it is treated as an *upbeat*, and is prepared by one pulse (eighth rest). This affects counting as follows:



In a psalm recitation, the next known ictus following the full or double bar may be many notes away. *Counting back* (described below) may yield a result that seems especially counterintuitive, or that contradicts the textual rhythm in a particularly unnatural way. In this case, the conductor is free to add the value of rest that seems most natural.

It is important that the note before a full or double bar (invariably a dotted note) be given its full value. Singers can enhance the sense of cadence at these points by singing into the barline, placing any final consonant on it, or even slightly after it.

The *asterisk* * is generally used to signal the end of an *intonation* (the opening phrase of a piece, usually sung by a cantor) and the entrance of all the singers. Some conductors treat the asterisk as a full or double bar, always adding a rest after it. However, in cases where the note before the asterisk is not dotted or lengthened in some other way (*e.g.*, the first *Kyrie* from *Mass I*, page 60), it may be better not to add time, but to keep the rhythm flowing, and have the singers enter as if they had already been singing. Experience will judge whether this is practical.

Plainsong Rhythm

Nothing is more characteristic of the classic Solesmes method, nor has been the source of more scholarly controversy, than the topic of *plainsong rhythm*. Even a cursory discussion is beyond the scope of this guide, but a thorough understanding of the Solesmes rhythmic method is essential for the proper and artful singing of chant.⁴

Of basic consideration is the proper arrangement of notes into two- and three-note groups, which form the basic pattern of “beats” in chant rhythm. The beginning of each group receives the rhythmic *ictus*, or touching point. Of itself, the ictus is purely *organizational*, and indicates *no qualitative change* in the rendering of the note—not emphasis, not lengthening. The basic rhythmic groups of twos and threes are further combined to form larger groups that either tend to rise (*arsis*) or fall (*thesis*). It is up to the conductor to express this pattern of rise and fall. See a more detailed method for a complete discussion of chant conducting (*chironomy*).

The *musical* ictus may or may not correspond to a *textual* ictus, the strong syllable of the word. This subtle interweaving of the musical and textual ictus is the defining characteristic of classic Solesmes rhythm, and once grasped, it is the key that unlocks the magic of plainsong.

As a practical matter, the proper marking of the rhythmic ictus is invaluable for keeping a schola together and moving forward at a steady, deliberate pace. Within this firm, ictic framework, the rhythmic markings (horizontal episemas and special neums) provide subtle, supple points of relaxation and expression to the melody. Conductors and singers both need to know the exact placement of the ictus and how to find it, when it is not marked.

⁴ Consult one of the following:

Gajard, Joseph. *The Rhythm of Plainsong According to the Solesmes School*. New York: J. Fischer and Bro., 1945; reprint ed., Richmond, VA: Church Music Association of America, 2007.

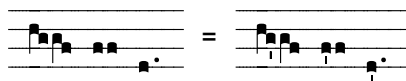
Mocquereau, Dom Andre. *A Study of Gregorian Musical Rhythm (Le Nombre Musical Gregorien)*. Volume 1. Solesmes, trans. Aileen Tone, 1989; reprint ed., Church Music Association of America, 2007.

There are four ways to *find the musical ictus*, which are presented in order of precedence:

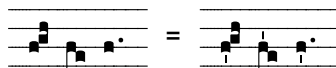
1. as indicated by the *ictus mark*:



2. as it falls at the *beginning of a long or doubled note*:



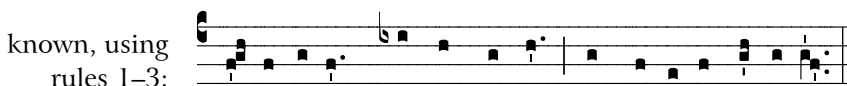
3. as it falls on the *first note of a neum*:



4. by counting *backward by twos* from next known ictus:



A-ve verum Corpus na-tum de Ma-rí- a Vírgine:



A-ve verum Corpus na-tum de Ma-rí- a Vírgine:



A-ve verum Corpus na-tum de Ma-rí- a Vírgine:

Conductors may need to modify this rule for the sake of musical sense, or to preserve a good ensemble. They must also determine how much of this information they want to provide to their schola, or how much they want to rely on conducting alone to communicate the rhythm.

Order of precedence means, for instance, that a note marked with an ictus takes precedence over the first note of a neum; the first note of a double note also takes precedence over the first note of a neum; etc.

Marking all the ictuses helps the conductor and singers see the groups of twos and threes that form the basis of chant rhythm. This is further reinforced by *counting out* the resulting patterns, beginning with *one* on the ictus, followed by *two* and, as necessary, *three* on the non-ictic notes. Just as *solfeggio* reinforces the relative pitches of a melody, counting instills a clear sense of its underlying rhythm.

Repercussions

For groups of repeated notes that appear consecutively and slightly separated, the second group receives a fresh impetus, called a *repercussion*, which should mark, but not interrupt, the flow of the sound.

The same effect applies when a group of repeated notes precedes a neum, or when it precedes the same note marked with a vertical episeima. Some cases of repercussion follow:

1. on a **new ictus**:



2. before a **new neum**:



The *repercussion* is best rendered subtly. Should the effect prove too strong when sung by the whole group, the conductor might want to assign the task of rendering the repercussions to only a few singers.

Modal Melodies

Chant melodies are *modal*, and each is given a modal classification (which appears as a Roman numeral on the first line of each chant), based on one of the eight ecclesiastical modes.⁵ These eight modes correspond to the first four modes in the ancient Greek system, with each of the four appearing in two forms, either *authentic* or *plagal*, depending on the range of the melody (higher or lower, respectively) and the prevailing *dominant* (or *tenor*) of the scale. The *final* (or *tonic*) of the mode is usually the last note of the chant, and gives the mode its tonality.

Ecclesiastical mode	Greek mode	Final	Dominant	
I and II	Dorian	RE	I: LA	II: FA
III and IV	Phrygian	MI	III: TI (DO)	IV: LA
V and VI	Lydian	FA	V: DO	VI: LA
VII and VIII	Mixolydian	SOL	VII: RE	VIII: DO

Modes are most easily understood as they correspond to scales played on the white keys of a piano, starting on D (Dorian), E (Phrygian), F (Lydian), and G (Mixolydian). This exercise shows how modal scales are characterized by their arrangement of whole steps and half steps, which fall in different places depending on the starting note, but it is only for demonstration. In practice, modal scales can be sung starting on any pitch. Chant does not have key signatures like those of modern music.⁶ The modal classification, and the pattern of whole and half steps it implies, is the only tonal information given. Chant notation represents *relative* pitch only, not *absolute* pitch.

For this reason, it is essential that beginning students of chant use the classic *solfeggio* system (*do-re-mi*) when learning a new melody, always

⁵ The corpus of Gregorian chant employs additional modes, but they do not appear in this collection.
















⁶ A few chants use a flatted *ti* throughout, and are written with a key signature of one flat.

remembering that *do* is *moveable*, and corresponds to whatever pitch is chosen. It is up to the conductor to choose the absolute pitch for *do* (or for the *final* of the mode), based on the melodic range of the piece, and how it falls within the vocal range of the singers.

Although the eight ecclesiastical modes do not correspond to the major and minor scales of modern music, each features either a major or minor third, and can be described as *major* (V–VIII) or *minor* (I–IV). With practice, singers can begin to recognize the special *character* of each of the modes, including certain characteristic melodic gestures.

Table of Neums

The following table lists the most basic notes and groups:

	punctum		virga
	podatus (pes) bottom note sung first		clivis higher note sung first
	torculus all notes are of equal value, sung consecutively		porrectus three notes, the first two at either end of the diagonal
	climacus all notes, including the small <i>rhombus</i> , are of equal value, and are sung consecutively		
	bistropa (distropa) repeated notes sung as a single note of double length		tristropa repeated notes sung as a single note of triple length
	pressus repeated notes sung as a single note of double length		quilisma middle note of a three-note group; the note before is expressed
	scandicus all notes are of equal value		salicus the last <i>two</i> notes form a podatus; the note marked with the ictus is lengthened when the first interval of the <i>salicus</i> is a 5th, the <i>first</i> two notes form the podatus; the note marked with the ictus is lengthened
	liquescent notes pronounce a diphthong (a-u) or voiced consonant (l, m, n, j, etc.) on the small note		

GUIDE TO PRONOUNCING LITURGICAL LATIN

Successful singing of plainsong requires attention to the proper pronunciation of traditional liturgical Latin, which differs from that of classical Latin in several ways. In the first place, **vowels** follow the Italianate model, and are sung as purely as possible (within the bounds of vocal taste), with no hint of *diphthong*—the elision of vowel sounds common in vernacular languages. The following table gives equivalents, which hold true no matter the position of the vowel in the word:

- A** as in *father* (never as in *add*)
- E** as in *mellow*, with no elision to the *i*, as in *obey*; singers who chronically make diphthongs of *e*'s are encouraged to add an *h* (Domin-*ch* D-*ch*-us)
- I** as in *pizza*; it is always sung with a long *e* sound, as in *feet*; this holds true even when it is followed by a voiced consonant (*in* = *cen*; *dimittimus* = *dee-meet-tee-mus*)
- [Obviously, this can be overdone, and should be modified for grateful singing, especially on high notes.]
- Note: In this edition, **I** is always used as a vowel; in some editions, **I** is used as a consonant in place of **J**, following classical usage, and is equivalent in sound to the English consonant *y* (*iubilare* = *jubilare* = *yoo-bee-lah-teh*)
- O** as in *motion* or *for*, with never a hint of diphthong to *u* (as in *mowing*); adding an *h* might help (n-*oh*-mine D-*oh*-mini)
- U** as in *truth*; it is always sung like a long *oo* sound (as in *boot*, not as in *foot*), and is never shortened (*but* or *put*); it should never be preceded by a diphthong (as in *cute*)
- Y** is always treated as a vowel, equivalent to **I** above
- Æ** and **Œ**, in sung Latin, are treated as **E** above; they are often written as separate letters (*ae*, *oe*), but are always treated as a single vowel sound
- AU** is a true diphthong, with **A** receiving the majority of the pitch, and **U** added just before the next syllable; especially in melismatic passages where the syllable with *au* receives several notes, singers should maintain a pure *ah* sound for as long as possible (*ca--usam*, *la--udate*)
- NGU-**, when the **U** is followed by a vowel, creates another true diphthong, in which the second vowel receives the majority of the pitch (*san-guls*, *san-gul-ne*, *lin-guA*, *un-guEn-tum*, *pin-gul-um*, etc.)

Otherwise, consecutive vowels are almost always pronounced separately and more or less equally (*De- i*, *me- us*, *tu- um*, *tu- o*, *Evangelii- i*)

Pay special attention to words that look like English words, but which nevertheless are sung using pure Latin vowels:

Immaculati = *ee-mah-coo-lah-tee*

In liturgical Latin, certain **consonants** receive special pronunciation:

- C** is hard, like *k* before hard vowels (a, o, u); but
is soft, like *ch* before soft vowels (e, i, æ, œ, y)
- CC** becomes *t-ch* before soft vowels (*ecce* = *et-che*)
- CH** is always hard, like *k*, before all vowels and consonants

- G** is hard, as in *got*, before hard vowels (a, o, u); but is soft, as in *gentle*, before soft vowels (e, i, æ, œ, y)
- GN** is pronounced as in Italian (*signor*), it sounds like *n-(i)*, with a soft diphthong before the vowel (*Agnus = an-(i)us*)
- H** is always silent, never aspirant; when sung at the beginning of a word, it may modify the vowel slightly to prevent a glottal
- J** sounds like the English consonant *y*; in some editions, it is replaced by **I** (see note above)
- R** is a troublesome consonant generally, as sung by Americans, and can be excruciating when applied to Latin; great pains must be taken to see that it is never significantly voiced (even when it falls on a *liquescent*); it should receive a quick flip with the tip of the tongue, nothing more; it should never modify or interrupt the vowel it follows; beginning singers may need to draw a line through all problematic *r*'s
- PH** is always pronounced like **F**
- S** is always hard, as in *pass* (never soft or z-like, as in *was*); however, when it falls between two vowels, it may be softened somewhat (*miserere*)
- SC** becomes *sh* before soft vowels (e, i, æ, œ, y) (*ascendit = a-shen-dit*); before hard vowels (a, o, u), it is *sk* (*scandalum, sculptus*)
- TH** is always hard, as in *Thomas*
- TI** becomes *tsi* when followed by any vowel (*letitia = leh-tee-tsee-ah*); the rule does not apply when it is preceded by **S**, **X**, or **T** (*hostiam*)
- X** is always hard, like *ks*; however, when it falls between two vowels, it may be softened somewhat (*exercitus = ek-ze-rchi-tus*)
- XC** becomes *k-sh* before a soft vowel (e, i, y) (*excelsis = ek-shel-sis*), but not before a hard vowel (a, o, u) (*excubo = eks-ku-bo*)
- Z** is softened and dental, like *dz* (*azymus = a-dzy-mus*)

Finally, in order to achieve the sort of rhythmic “fluidity within solidity” demanded by plainsong, care must be taken when executing the *Latin accent*. For two-syllable words, the accent always falls on the first syllable; for longer words, the accent is marked (*Laudáte Dóminum*). Unlike vernacular languages, Latin employs a “quality” accent, rather than one of quantity, either of weight or volume. Because this quality mostly involves lifting the pitch, it is difficult to apply to a text that has a fixed melody. However—and especially in cases of recitation, such as in Psalm verses and other passages with a single repeated note on several syllables—the sense of a lifted accent can be achieved through a slight *heightening* of the voice, both in strength and, to a lesser degree, duration. But this can never sound mechanical, and is best achieved when *thought*, more than sung.

Plainsong, following the classic Solesmes model, respects the rhythmic impulse of the *music* in equal degree to that of the *text*; the seamless integration of these two rhythmic elements is the ultimate goal in singing the chant, even in cases where the two may seem at odds. A gently flowing, steady musical rhythm need not be disrupted in an effort to convey the Latin accent; but neither should the music obscure the meaning of the text, which is, after all, the essence of the prayer it seeks to enliven.

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Ecce panis Angelorum p. 186

O panis dulcissime..... p. 189

Panis angelicus..... p. 196

Hymn before the Blessing:

Tantum ergo p. 195

∇. Panem de cælo præstitisti eis. (Allelúia.)

℞. Omne delectaméntum in se habéntem. (Allelúia.)

Orémus: Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: † tríbue, quæsumus, ita nos córporis et sánguinis tui sacra mystéria venerári; ut redemptiónis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas in sæcula sæculórum. ℞. Amen.

∇. Thou hast given them bread from heaven. ℞. Containing in itself all sweetness. Let us pray: O God, under a marvelous sacrament Thou hast left us the memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever perceive within us the fruit of Thy redemption. Who liveth and reigneth, world without end. Amen.

The Divine Praises

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God
and true Man.

Blessed be the Name of Jesus.

Blessed be his most Sacred Heart.

Blessed be his most Precious
Blood.

Blessed be Jesus in the most holy
Sacrament of the Altar.

Blessed be the Holy Spirit, the
Paraclete.

Blessed be the great Mother
of God, Mary most holy.

Blessed be her holy and
Immaculate Conception.

Blessed be her glorious
Assumption.

Blessed be the name of
Mary, Virgin and Mother.

Blessed be St. Joseph, her
most chaste spouse.

Blessed be God in his Angels
and in his Saints.

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