

The Parish
Book of Chant

A New Collection of Gregorian Chant

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

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

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

Prepared for the
The Church Music Association of America

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

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FOREWORD

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

(2 Cor. 5: 17, KJV)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * *

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

—Richard Rice, Editor

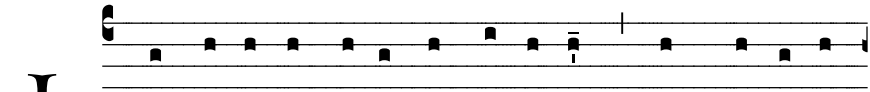
ORDER OF SUNG MASS

Ordinary Form of the Roman Rite

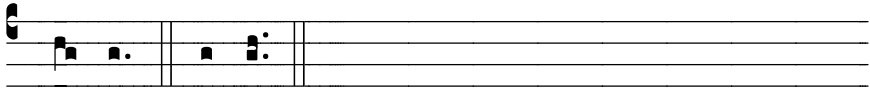
Introductory Rite

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

SIGN OF THE CROSS



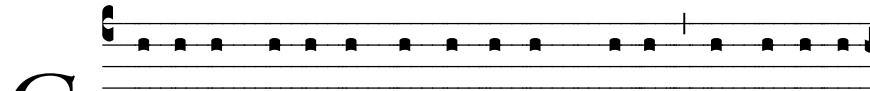
I N nó-mi-ne Patris, et Fí-li-i, et Spí-ri-tus



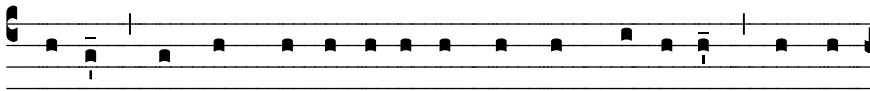
Sancti. R. Amen.

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

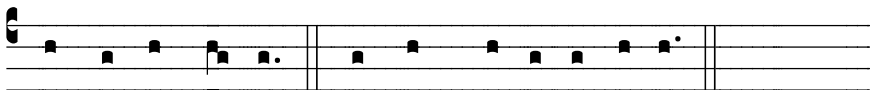
GREETING



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



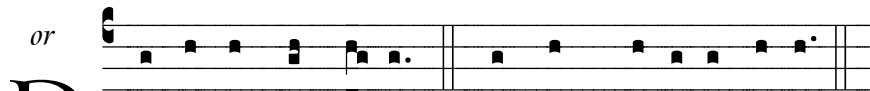
De-i, et commu-ni-cá-ti-o Sancti Spí-ri-tus sit cum



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

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

or

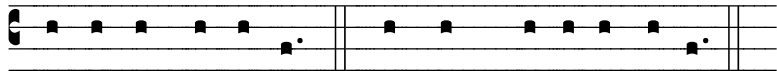


D Ó-mi-nus vo-bí-scum. R. Et cum spí-ri-tu tu-o.
Pax vo-bis. (*If the celebrant is a bishop*)

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

† The English translations given are literal, and are not intended for liturgical use.

or



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

PENITENTIAL RITE

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

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



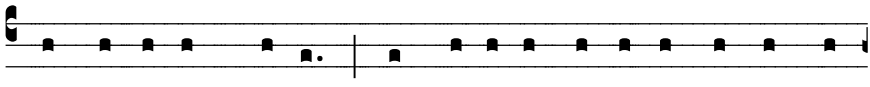
M I-se-ré-re nostri, Dómi-ne. *℞.* Qui- a peccá-vimus



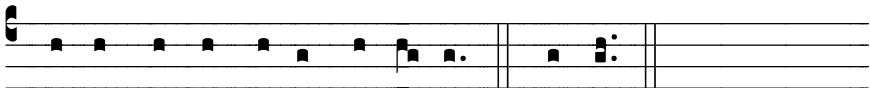
ti-bi. *∫.* Osténde no-bis Dómi-ne, mi-se-ri-córdi- am tu- am.



℞. 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. *℞.* Amen.

∫. Have mercy upon us, O Lord. *℞.* For we have sinned against Thee.
∫. Show us, O Lord, Thy mercy. *℞.* And grant us Thy salvation. *∫.* May
Almighty God have mercy upon us, forgive us our sins, and bring us to
life everlasting. *℞.* Amen.

Alternatively, the Confiteor is recited by all:

<p>Confíteor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitatióne, verbo, ópere et omisión: [<i>strike breast three times</i>] mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, omnes Angelos et Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.</p>	<p>I confess to Almighty God and to you, brethren, that I have sinned exceedingly, in thought, in word, in action and omission: through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary ever Virgin, all the Angels and Saints, and you, brethren, to pray for me to the Lord our God.</p>
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After which, the priest concludes with the absolution:

<p>Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam. R. Amen.</p>	<p>May Almighty God have mercy upon us, forgive us our sins, and bring us to life everlasting. R. Amen.</p>
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When the Sprinkling Rite is celebrated, the Penitential Rite is omitted, and the Asperges me (p. 22) or Vidi aquam (p. 23) is sung (with Gloria Patri ad lib.).

KYRIE †

<p>Kýrie, eléison. <i>ijj.</i> Christe, eléison. <i>ijj.</i> Kýrie, eléison. <i>ijj.</i></p>	<p>Lord, have mercy. <i>ijj.</i> Christ, have mercy. <i>ijj.</i> Lord, have mercy. <i>ijj.</i></p>
--	--

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

GLORIA

<p>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 unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére</p>	<p>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</p>
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† In the Ordinary Form of the Roman Rite, a six-fold form of the Kyrie is usually used. Settings which repeat the same music for each petition are repeated only once (*Kyrie eleison, Kyrie eleison; Christe eleison, Christe eleison; Kyrie eleison, Kyrie eleison*).

ALLELUIA CHANT, proper to the day

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

VI




A L-le-lú-ia, alle-lú-ia, alle-lú-ia.



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

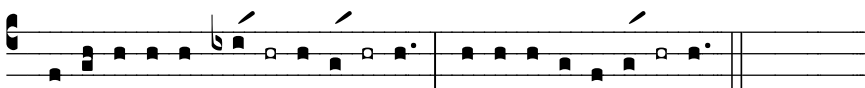
which may be replaced by the GOSPEL ACCLAMATION, using a simple melody:

Ia



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

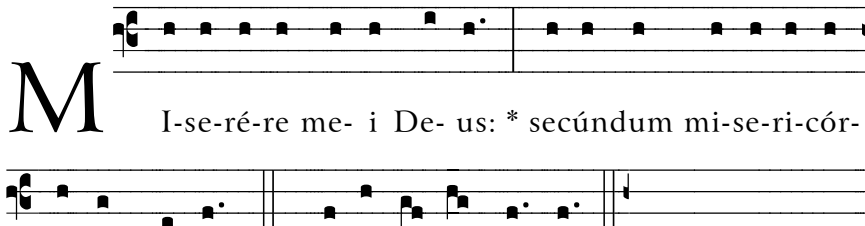
Praise be to Thee, O Christ, King of eternal glory.



or by the following PSALM AND RESPONSE:

Ps 50: 1-4

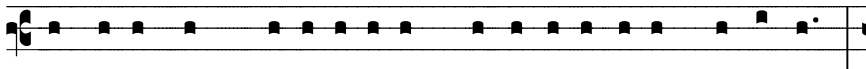
M I-se-ré-re me- i De- us: * secúndum mi-se-ri-cór-



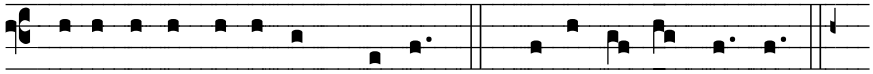
di- am tu- am. R. Mi-se-ré- re me- i.

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

R. Have mercy on me.

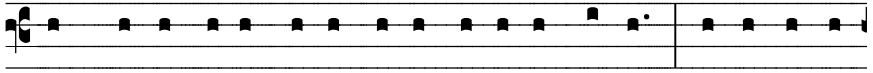


2. Et secúndum multi-túdinem mi-se-ra-ti- ónum tu- á-rum:*

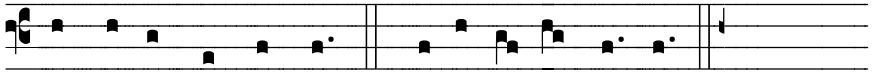


de-le in-iqui-tá-tem me- am. R. Mi-se-ré- re me- i.

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

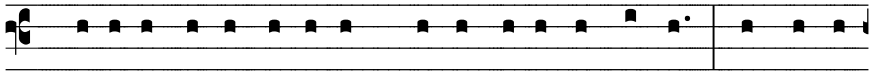


3. Ampli- us lava me ab in-iqui-tá-te me- a: * et a peccá-

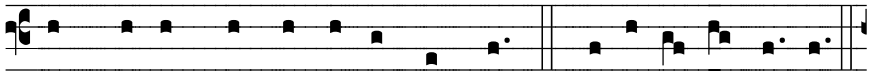


to me- o munda me. R. Mi-se-ré- re me- i.

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



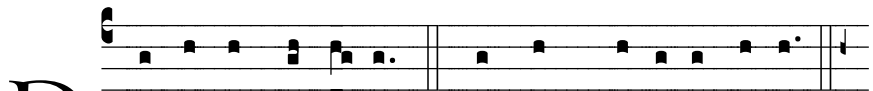
4. Quóni- am in-iqui-tá-tem me- am ego cognóscó: * et peccá-



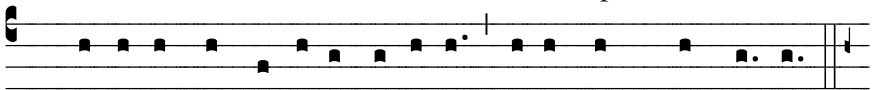
tum me- um contra me est semper. R. Mi-se-ré- re me- i.

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

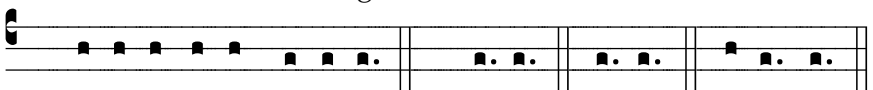
AT THE GOSPEL



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



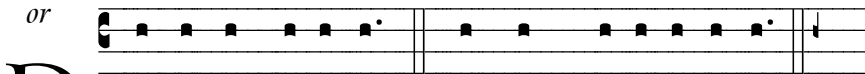
γ. ✠ Lécti- o sancti Evangé-li- i secúndum Matthæ- um. †



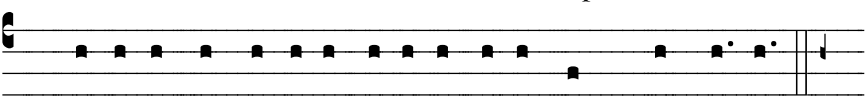
R. Gló-ri- a ti-bi Dómine. † Marcum Lu- cam Jo- ánnem.

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

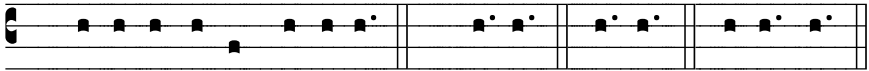
or



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



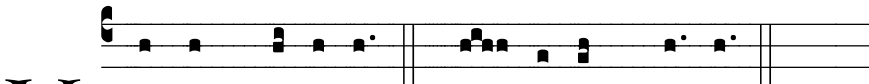
∿. ✠ Lécti- o sancti Evangé-li- i secúndum Matthæ- um. †



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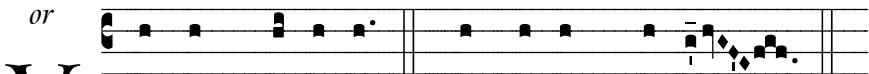
AFTER THE GOSPEL



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

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

or



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

CREDO

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

Due reverence is here made

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

Crucifíxus étiam pro nobis: sub
Póntio Piláto passus, et sepúltus
est. Et resurréxit tértia die, secún-
dum Scriptúras. Et ascéndit in
cælum: sedet ad déxteram Patris.
Et íterum ventúrus est cum glória
judicáre 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 remissiónem
peccatorum. Et expecto resurrecti-
ónem mortuórum. Et vitam ven-
túri sáeculi. Amen.

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

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

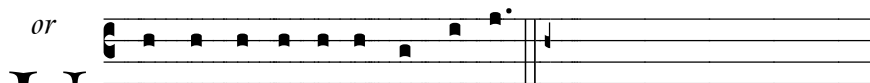
Chant settings: pp. 75, 77, 80, 82

PRAYER OF THE FAITHFUL, response following each petition

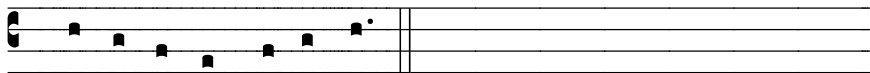


K Y-ri- e e-lé- i-son. *R.* Ky-ri- e e-lé- i-son.

Lord, have mercy. *R.* Lord, have mercy.



U T nos exaudi-re digné- ris.



R. Te ro-gámus, audi nos.

That Thou wouldst deign to hear us. *R.* We beseech Thee, hear us.

Liturgy of the Eucharist

OFFERTORY CHANT, proper to the day

OFFERTORY PRAYERS

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

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

When the Offertory chant is not sung, all respond:

℞. Benedíctus Deus in sǎcula.

℞. Blessed be God for ever.

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

By the mystery of this water and wine may we become companions of the divinity of Him, 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 spiritális.

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

℞. Benedíctus Deus in sǎcula.

℞. 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 received by Thee, O Lord; and thus make our sacrifice pleasing in your sight today, Lord God.

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

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

☿. Oráte, fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipo-téntem.

☿. Pray, brethren, that my Sacri-fice and yours may be acceptable to God the Father Almighty.

℞. Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram totiúsque Ecclé-siæ suæ sanctæ.

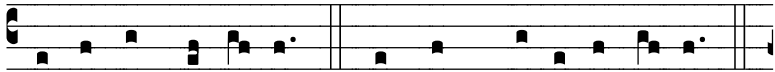
℞. May the Lord accept the Sacri-fice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.

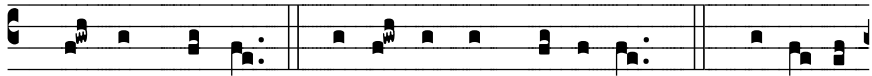
PRAYER OVER THE OFFERINGS, proper to the day, which concludes:

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

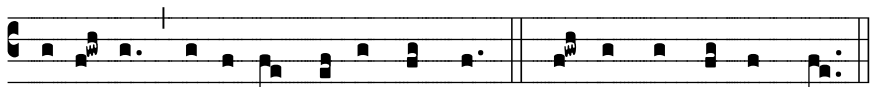
We ask this (Grant this) through Christ our Lord. R. Amen.

PREFACE DIALOGUE, SOLEMN TONE (Sundays and Feasts)

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




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

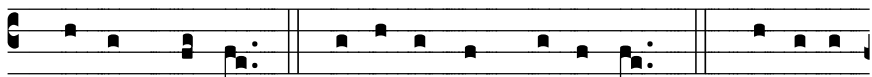


agá-mus Dómi-no De- o nostro. R. Dignum et justum est.

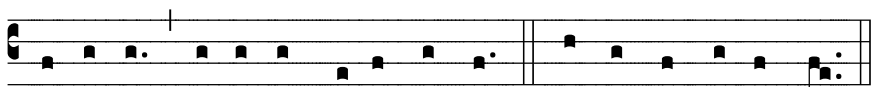
ŷ. The Lord be with you. R. And with thy spirit. ŷ. Lift up your hearts.
R. We have lifted them up to the Lord. ŷ. Let us give thanks to the
Lord our God. R. It is right and just.

PREFACE DIALOGUE, FERIAL TONE (Weekdays)

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



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



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

PREFACE, proper to the season or occasion

SANCTUS

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

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

Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

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

Chant settings: pp. 47, 50, 53, 57, 59, 62, 65, 69, 70, 71, 72

Eucharistic Prayer

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

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 fámulo tuo Papa nostro *N.* (Benedicto) et Antístite nostro *N.* et ómnibus orthodoxis atque cathólicæ et apostólicæ fidei cultóribus.

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.

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

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

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

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, 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, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni) et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. (Per Christum Dóminum nostrum. Amen.)

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ familiæ 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, 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 discípu- lis suis dicens:

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

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:

ACCIPITE ET MANDUCATE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADETUR.

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

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

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:

ACCIPITE ET BIBITE EX EO OMNES: HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. HOC FACITE IN MEAM COMMEMORATIONEM.

TAKE AND DRINK OF THIS, ALL OF YOU: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. DO THIS IN MEMORY OF ME.

MEMORIAL ACCLAMATION, following the consecration

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

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

re-surrecti- ó-nem confi- témur, do- nec vé- ní- as.

The mystery of faith. R. We proclaim Thy death, O Lord, and we confess Thy resurrection, until Thou comest.

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi, Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis ac datis hóstiam

And now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sover-

puram, hóstiám sanctam, hóstiám immaculátam, panem sanctum vitæ ætérnæ et cálicem salutis perpétuæ.

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

Súpplícés te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublímé altáre tuum, in conspéctu divínæ majestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánctum Filii tui Corpus et Sánguinem sumpsérimus, 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 fidei, 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 multitúdine miseratiónum tuárum sperántibus, partem aliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martíribus: cum Joánne, Stépmano, Matthía, Bárnaba, (Ignátio, Alexándro, Marcellíno, Petro, Feli-

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

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 in 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 Christ our Lord. Amen.)

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

citáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia) et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largitor 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:

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, quicken, bless, and bestow upon us all these good things.

Through Him, and with Him, and in Him, is unto Thee, God the Father Almighty, in the unity of the Holy Spirit, all honor and glory:

P



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

World without end. R. Amen.

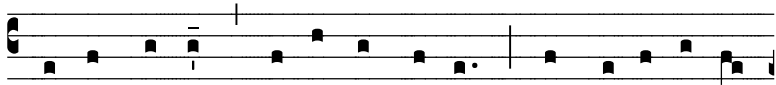
Communion Rite

PATER NOSTER

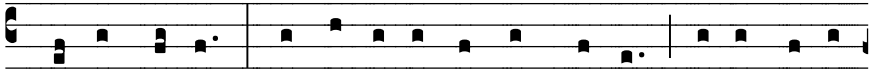
Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

Admonished by Thy saving precepts and following Thy divine instruction, we dare to say:

P



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



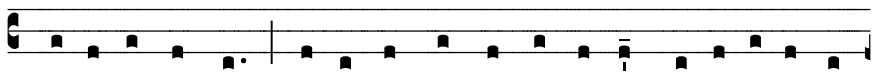
nomen tu- um; advé-ni- at regnum tu- um; fi- at vo-lún-



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



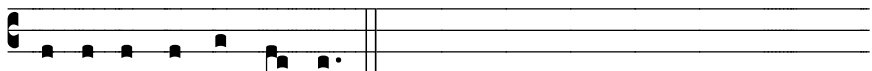
co-ti-di- á-num da no-bis hó-di- e; et dimítte no-bis



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

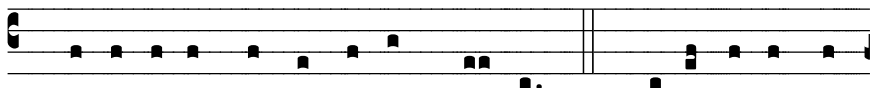


lí-be-ra nos a ma- lo.

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



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



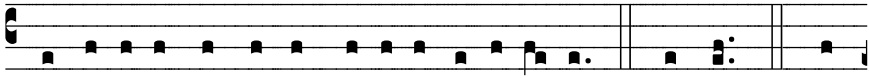
regnum, et po-téstas, et gló-ri- a in sæcu-la.

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

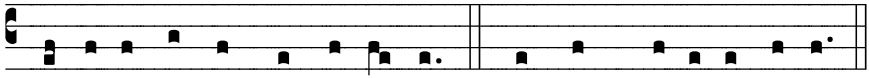
AT THE SIGN OF PEACE (before the Agnus Dei)

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

Lord, Jesus Christ, Who didst say to Thine Apostles: Peace I leave you, My peace I give to you: look not upon our sins, but upon the faith of Thy Church; and deign to give her that peace and unity which is agreeable to Thy will.



Qui vi-vis et regnas in sæcu-la sæcu-ló-rum. R̄. Amen. v̄. Pax



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

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

Offérte vobis pacem.

Offer the peace to one another.

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.

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

At the elevation:

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

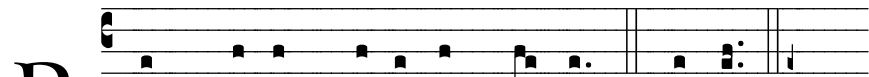
Behold the Lamb of God, behold Him Who taketh away the sins of the world. Blessed are those who are called to the feast of the Lamb.

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

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

COMMUNION CHANT, proper to the day

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



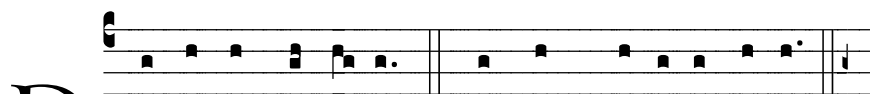
P

er Christum Dómi-num nostrum. R̄. Amen.

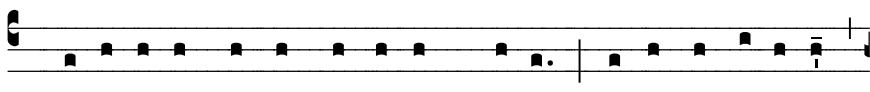
We ask this (Grant this) through Christ our Lord. R̄. Amen.

Concluding Rite

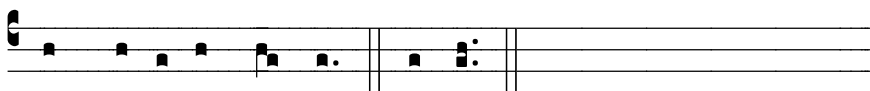
FINAL BLESSING



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



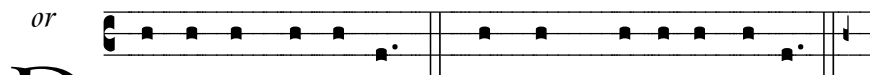
v. Bene-dí-cat vos omní-po-tens De- us, Pa-ter, et Fí-li- us,



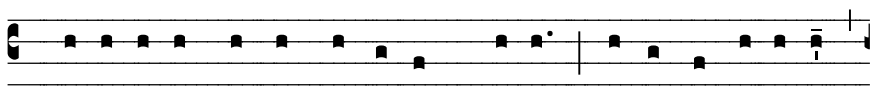
et Spí-ri-tus Sanctus. *R.* Amen.

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

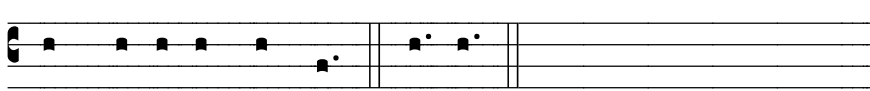
or



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

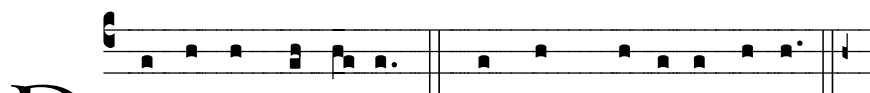


v. Bene-dí-cat vos omní-po-tens De- us, Pa-ter, et Fí-li- us,

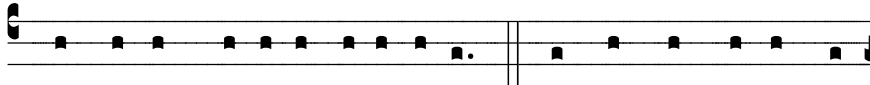


et Spí-ri-tus Sanctus. *R.* Amen.

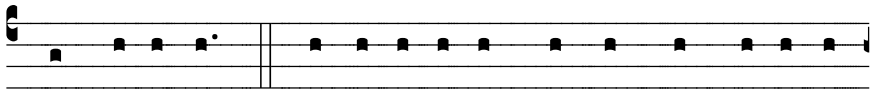
PONTIFICAL BLESSING



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



v. Sit nomen Dómi-ni bene-díctum. *R.* Ex hoc nunc et usque

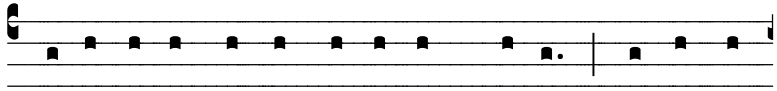


in sæcu-lum. √. Adju-tó-ri-um nostrum in nó-mi-ne



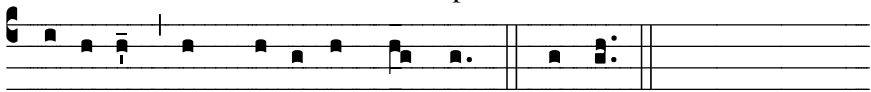
Dó-mi-ni. ℞. Qui fe-cit cælum et terram.

May the name of the Lord be blessed. ℞. From henceforth now and for ever. √. Our help is in the Name of the Lord. ℞. Who hath made heaven and earth.



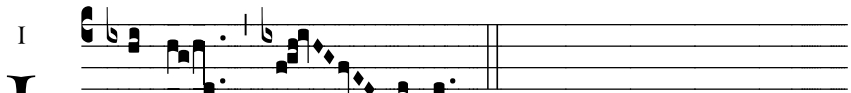
B

Ene-dí-cat vos omní-pot-ens De-us: Pa-ter, et

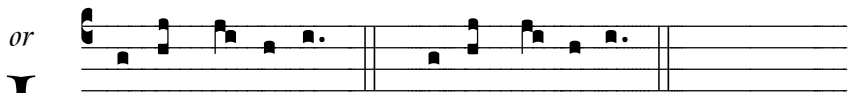


Fí-li-us, et Spí-ri-tus Sanctus. ℞. Amen.

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



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



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

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

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

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



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

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.

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 oratió-nem meam.

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

γ. Dóminus vobíscum.

℞. Et cum spí-ri-tu tu- o. *γ.* 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.

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

VIII

V

I-di aquam * egre- di- éntem de tem-plo,
 a lá- te-re dex- tro, alle- lú- ia: et omnes, ad
 quos pervé-nit a- qua i-sta, sal- vi fa- cti sunt,
 et di- cent, alle-lú- ia, al- le- lú- ia. *Ps. Confi- té-*
*mi-ni Dómino quó- ni- am bonus: * quó- ni- am in sǎcu-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 sǎcu-la sǎcu- 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.

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 juventútem 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 érué me.

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 introíbo ad altáre Dei: ad Deum qui lætíficat juventútem meam.

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

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

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

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

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

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

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

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

p. Introíbo ad altáre Dei.

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

s. Ad Deum qui lætíficat juventútem meam.

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

p. Adjutórium nostrum ✠ in nómine Dómini.

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

s. Qui fecit cælum et terram.

s. Who hath made heaven and earth.

Confiteor

P. Confiteor Deo omnipoténti, etc.

S. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.

P. Amen.

S. Confíteor 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 Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

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

S. Amen.

P. Indulgéntiam, ✠ absolutiónem, et remissionem peccatórum nostrórum tríbuat nobis omnípotens 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 oratiónem meam.

S. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. I confess to Almighty God, etc.

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

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, 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, ✠ absolution, and remission of our sins.

S. Amen.

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

S. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

p. Orémus.

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 tuorum, quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

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.

INTROIT CHANT, proper to the day

KYRIE, P. and S. alternating

Kýrie, eléison. *ijj.*

Christe, eléison. *ijj.*

Kýrie, eléison. *ijj.*

Lord, have mercy. *ijj.*

Christ, have mercy. *ijj.*

Lord, have mercy. *ijj.*

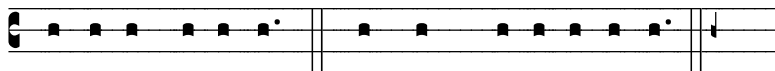
GLORIA

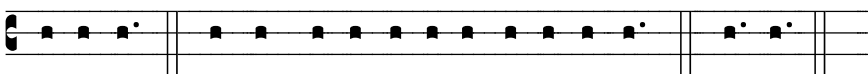
Glória in excélsis Deo, et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris.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

Stand (High Mass)

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

COLLECT, proper to the day


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

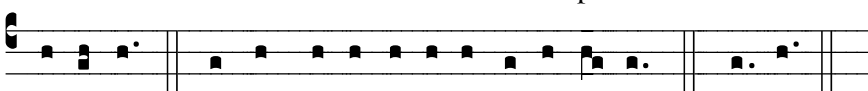


v. Orémus... Per ómni- a sæcu-la sæcu-ló-rum. R. Amen.

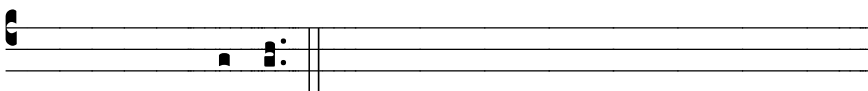
The Lord be with you. R. And with thy spirit. v. Let us pray...
 [Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth
 with Thee in the unity of the Holy Spirit, God,] world without end.
 R. Amen.

or

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



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



More commonly: 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

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.

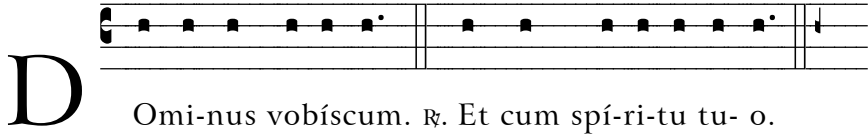
P. Cleanse my heart and my lips, Almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal: through Thy gra- cious mercy so purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Jube, Dómine, benedícere.

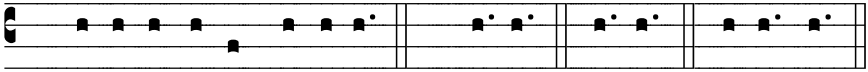
Grant, O Lord, Thy blessing.

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.

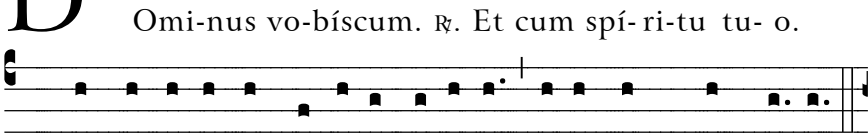
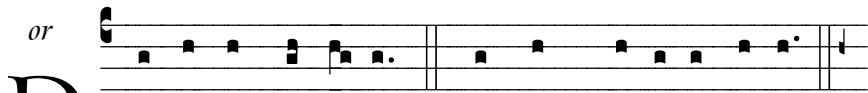


γ. ✕ Sequénti- a sancti Evangé-li- i secúndum Matthæ- um. †

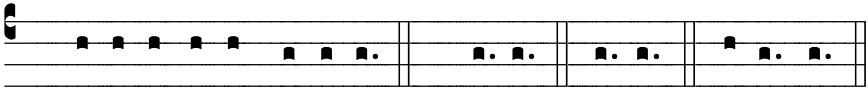


R. Gló-ri- a ti-bi Dómine. † Marcum Lu-cam Jo- ánnem.

The Lord be with you. R. And with thy spirit. γ. ✕ The continuation of
the Holy Gospel according to *N*. R. Glory be to Thee, O Lord.



γ. ✕ Sequénti- a sancti Evangé-li- i secúndum Matthæ- um. †



R. 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

Stand

Credo in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sácula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómínes et propter nostram salutem descendit 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

Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurrexit tértia die, secúndum Scriptúras. Et ascendit in cælum: sedet ad dexteram Patris. Et íterum ventúrus est cum glória judicáre vivos et mórtuos: cujus regni non erit finis. 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 expecto resurrectiÓNem mortuorum. Et vitam ✠ ventúri sáculi. Amen.

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

Sung as for the Collect above

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 hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensió nibus, 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. Deus, ✠ qui humánæ substántiæ dignitátem mirábiliter condidísti et mirábiliter 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.

p. 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.

p. 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.

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

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

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

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

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

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

Incensation

P. Per intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus beneꝛdicere, et in odórem suavitatís accíperere. Per Christum Dóminum nostrum. Amen.

P. 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 sacrificium vespertínum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

P. Accéndat in nobis Dóminus ignem suí amorís, et flámmam ætérnæ caritatís. Amen.

Lavabo

P. 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 iniquitatés sunt: dèxtera eórum repléta est munéribus.

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

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

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

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

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

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

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

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

p. 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.

p. Súscipe, Sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrecti-ónis, et ascensiónis 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 intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

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

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

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

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

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.

p. Amen.

SECRET PRAYER, proper to the day



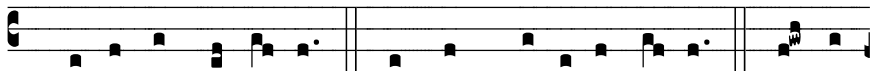
P Er ómni- a sæcu-la sæcu-ló-rum. R̄. Amen.

World without end. R̄. Amen.

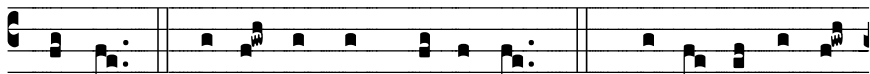
PREFACE DIALOGUE, Solemn Tone (Sundays and Feasts)

For the Ferial Tone, see p. 11

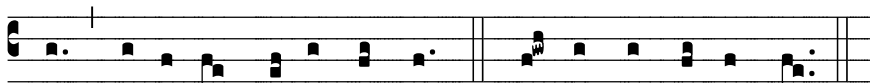
Stand (High Mass)



∪. Dómi-nus vo-bíscum. ℞. Et cum spí-ri-tu tu- o. ∪. Sur-sum



corda. ℞. Habé-mus ad Dómi-num. ∪. Grá-ti- as a-gá-



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

∪. The Lord be with you. ℞. And with thy spirit. ∪. Lift up your hearts.
℞. We have lifted them up to the Lord. ∪. Let us give thanks to the
Lord, our God. ℞. 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 salutáre, nos tibi semper, et ubique grátias ágere: Dómine 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 unitas, et in majestáte adorétur æqualitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes:

p. It is truly meet and just, right for our salvation, that we should at all times and in all places, give thanks unto Thee: O holy Lord, Father almighty, everlasting God: Who, together with Thine only-begotten Son, and the Holy Spirit, art one God, one Lord: not in the oneness of a single Person, but in the Trinity of one substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Spirit, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the Angels and Archangels, the Cherubim also and the Seraphim do praise: who cease not daily to cry out, with one voice saying:

*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

TE IGITUR, clementíssime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplíces 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 fámulo tuo Papa nostro *N.* (Benedicto) 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 ófferunt hoc sacrificium laudis, pro se, súisque ómnibus: pro redemptione animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

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

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 Mártýrum 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 precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniamur auxilió. Per eúndem Christum Dóminum nostrum. Amen.

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.

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.

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

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

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

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

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

HOC EST ENIM CORPUS MEUM.

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

Accípíte, 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 Consecration

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis nec non et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum 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 justi Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

FOR THIS IS MY BODY.

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

Take and drink of this, all of you:

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

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

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

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

Súpplīces te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublímē altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne sacrosánctum Fíii tui, Corꝑus, et Sánꝑguinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. Per eúmdem 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 refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúmdem 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, sanctíꝑficas, vivíꝑficas, beneꝑdícas, et præstas nobis.

Humbly we beseech Thee, almighty God: to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty: so that those of us who shall receive the most sacred Body ꝑ and Blood ꝑ 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 ꝑ, quicken ꝑ, bless ꝑ, and bestow upon us all these good things.

PER IP̄SUM, ET CUM IP̄SO, ET
IN IP̄SO, est tibi Deo Patri
✠ omnipoténti, in unitáte Sp̄ritus
✠ Sancti, omnis honor, et glória.

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



World without end. R. Amen.

Holy Communion

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

Stand (High Mass)

Orémus.

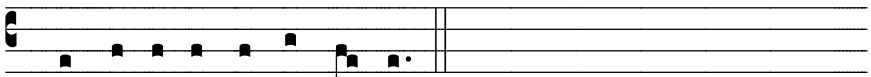
Let us pray.

Præcéptis salutáribus móniti, et
divína institutióne formáti, audé-
mus dícere:

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

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatiónem.

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.



R. Sed lí-be-ra nos a ma- lo.

R. But deliver us from evil.

Amen.

Amen.

Líbera nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præ-séntibus, et futúris: et interce-dénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum

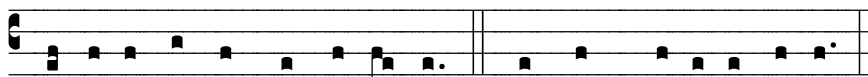
Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come, and by the inter-cession of the blessed and glorious ever Virgin Mary, Mother of God,

beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus sanctis, ✠ da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne securi.

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

together with Thy blessed apostles Peter and Paul, and Andrew, and all the Saints, ✠ mercifully grant peace in our days: that through the bounteous help of Thy mercy, we may be always free from sin, and safe from all disquiet.

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

Hæc commíxtio et consecratió Córporis et Sánguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

May this mingling and hallowing 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

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

voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sǎcula sǎculórum. Amen.

p. Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre, et Spírítu Sancto vivis et regnas Deus in sǎcula sǎculórum. Amen.

p. Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in judícium 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 Spírítus Sancti Deus, per ómnia sǎcula sǎculórum. Amen.

p. Panem cæléstem accípíam, et nomen Dómini invocábo.

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

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

p. Quid retríbuam Dómino pro ómnibus quæ retríbuit mihi? Cáli-

deign to give her that peace and unity which is agreeable to Thy will: God Who livest and reignest world without end. Amen.

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

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

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

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

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

p. What return shall I make to the Lord for all the things that He

cem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

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

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

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

[If the Confiteor (p. 25) 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 vestrórum 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 súmpsimus, 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.

p. 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 refecérunt sacraménta: Qui vivis et regnas in sæcula sæculorum. Amen.

p. 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

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



I - te, mis - sa est.

℞. De - o grá - ti - as.

Go, the Mass is ended. ℞. 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.

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

FINAL BLESSING

Kneel

p. Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ majestátis indígnus óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

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

p. Benedícat vos omnípotens Deus, Pater, et Fílius, ✠ et Spíritus Sanctus.

p. May Almighty God bless you, the Father, the Son, ✠ and the 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 ípsam 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 perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet 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 grátiae et veritátis.

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

s. Deo grátias.

s. Thanks be to God.

Prayers After Low Mass

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

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

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

Pray for us, O holy Mother of God.

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

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


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

Most Sacred Heart of Jesus, ℞. Have mercy on us. *ijj.*


CHANTS FOR THE
ORDINARY OF THE MASS

MASS I, *Lux et origo**in Paschal Time*

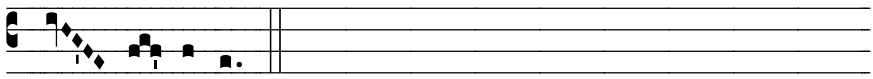
VIII



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.

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



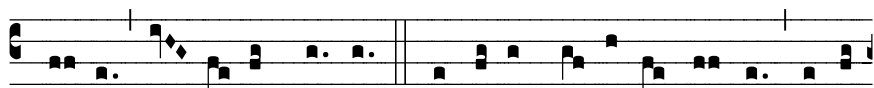
ti-bi propter magnam gló-ri-am tu-am. Dó-mi-ne De-us,



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



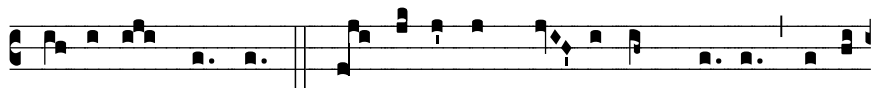
uni-gé-ni-te Je-su Chri-ste. Dó-mi-ne De-us, Agnus



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-



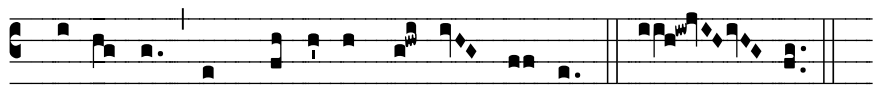
ti- ónem nostram. Qui sedes ad déx- te-ram Pa-tris, mi-se-



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

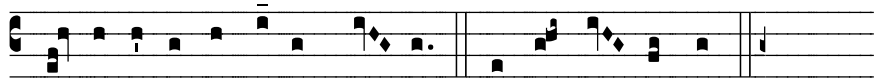


minus. Tu so-lus Altíssimus, Je- su Chri-ste. Cum Sancto



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

Alternative intonation:

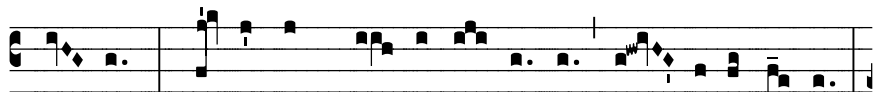


Gló- ri- a in excélsis De- o. Et in ter- ra pax.

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



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

IV



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



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

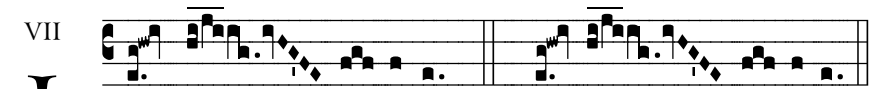


mun-di: mi-se-ré- re no- bis. Agnus De- i, * qui



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

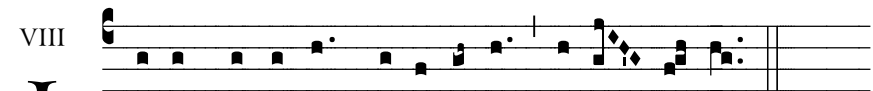
VII



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

Dismissal for the Octave of Easter

VIII



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

MASS IV, *Cunctipotens Genitor Deus*

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.

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



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



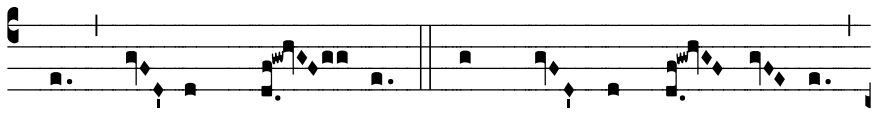
cá-ta mundi, súscipe depreca-ti-ónem nostram. Qui se-



des ad déxte-ram Patris, mi-se-ré-re no-bis. Quó-ni-am



tu so-lus sanctus. Tu so-lus Dó-mi-nus. Tu so-lus Altíssi-



mus, Je-su Chri-ste. Cum San-cto Spí-ri-tu,



in gló-ri-a De-i Pa-tris. A-men.

VIII

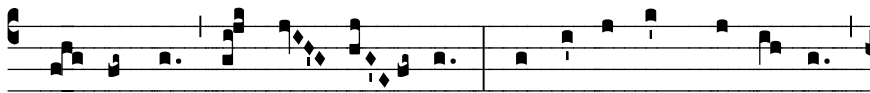


S

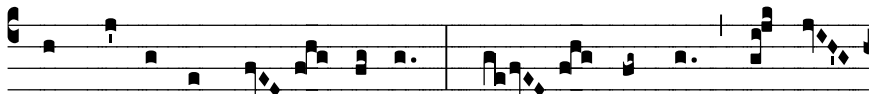
An-ctus, * Sanctus, San-ctus Dómi-nus De-us



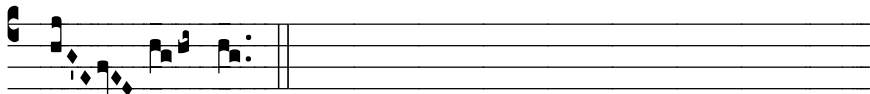
Sá- ba- oth. Ple- ni sunt cæ- li et terra gló- ri- a tu- a.



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.

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.

I



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

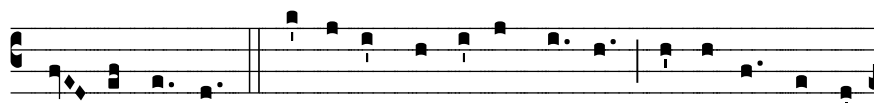
MASS VIII, De Angelis

V
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.

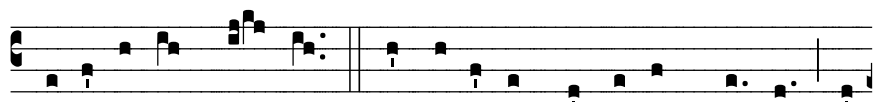
V
G Ló-ri- a in excélsis De- o. Et in terra pax homí-
 ni-bus bonæ vo-luntá- tis. Laudá- mus te. Bene-dí- cimus
 te. Ado-rá- mus te. Glo-ri- fi- cá- mus te. Grá- ti- as á- gi- mus
 ti- bi propter magnam gló- ri- am tu- am. Dómi- ne De- us,
 Rex cæ- lé- stis, De- us Pa- ter omní- pot- ens. Dómi- ne Fi-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



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.

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.

V



I - te,
R. De- o

missa est.
grá- ti- as.

MASS IX, *Cum júbilo**Feasts of the Blessed Virgin*

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-

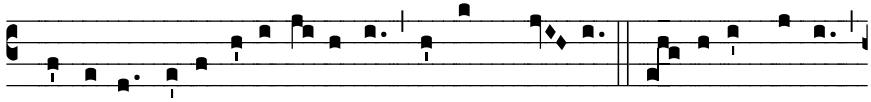
mí- ni- bus bonæ vo- luntá- tis. Laudá- mus te. Bene- dí-

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

ti- as á- 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 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, sú- 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-

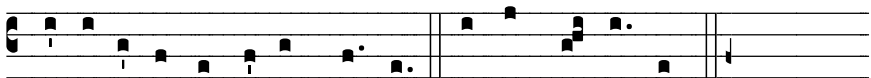


minus. Tu so-lus Altíssimus, Je-su Chri- ste. Cum San-



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

Alternative 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 XI, *Orbis factor*


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.

II



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



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



dí-cimus te. Ado-rámus te. Glo-ri-fi-cámus te.



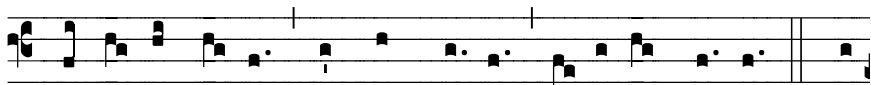
Grá-ti-as á-gimus ti-bi propter magnam gló-ri- am tu- am.



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



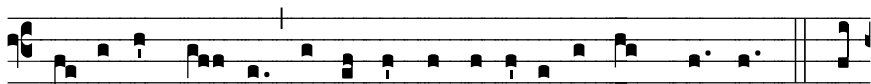
ens. Dómi-ne Fi- li u-ni-gé-ni-te Je-su Chri-ste,



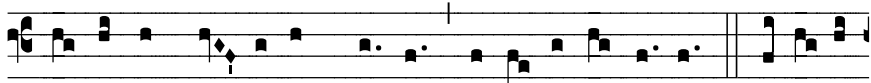
Dómi-ne De- us, Agnus De- i, Fí- li- us Pa- tris. Qui



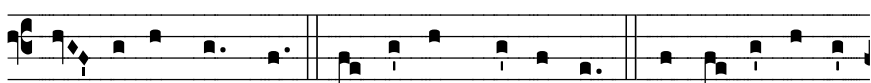
tol- lis peccá- ta mun- di, mi- se- ré- re no- bis. Qui tol- lis



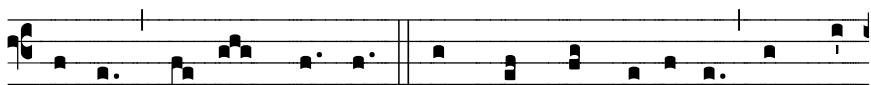
peccá- ta mun- di, súsci- pe depreca- ti- ó- nem nostram. Qui



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



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

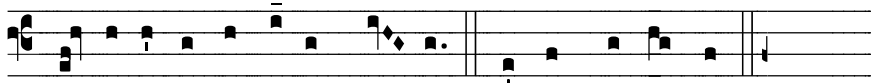


simus, Je- su Chri- ste. Cum Sancto Spí- ri- tu, in gló-



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

Alternative intonation:

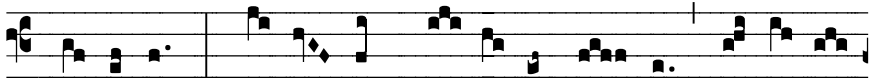


Gló- ri- a in excélsis De- o. Et in terra pax.



II
S

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



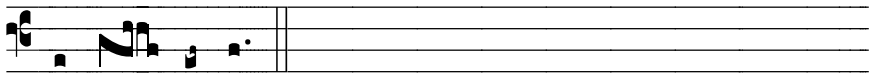
Sá-ba- oth. Ple- ni sunt cæ- li et ter- ra gló- ri- a



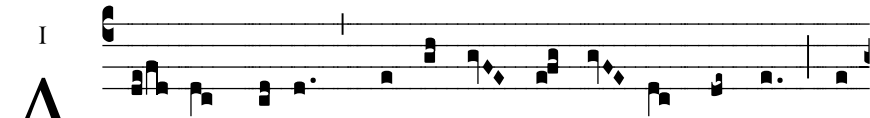
tu- a. Ho-sánna in ex- cël-sis. Be-ne-díctus qui



ve- nit in nó- mi-ne Dó-mi-ni. Ho-sánna



in ex- cël-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.




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

MASS XII, Pater cuncta

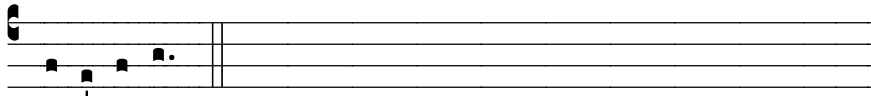
VIII



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.


IV



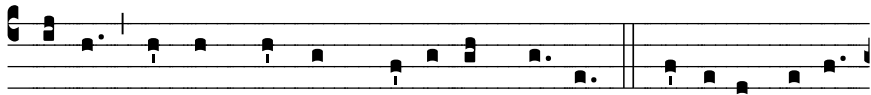
G Ló-ri- a in excélsis De- o. Et in terra pax ho-




mí-nibus bonæ vo-luntá- tis. Laudámus te. Benedí-cimus



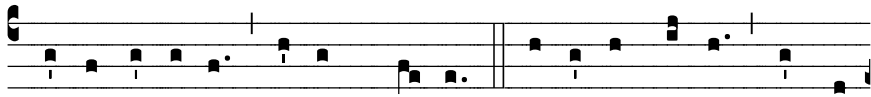
te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as á-gimus



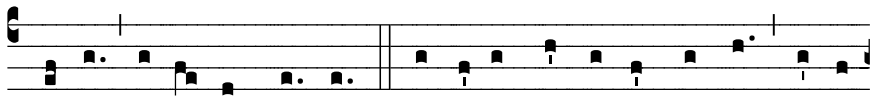
ti-bi propter magnam gló-ri- am tu- am. Dómine De- us,



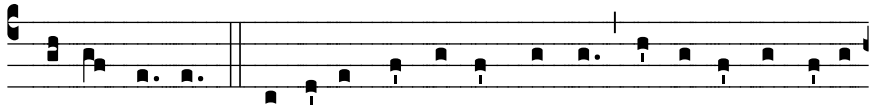
Rex cæ-léstis, De- us Pa-ter omní-pot-ens. Dómi-ne Fi- li



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-



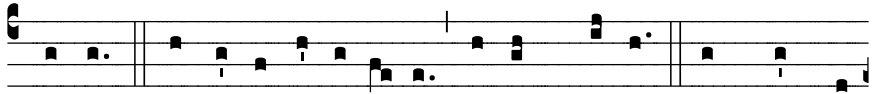
ré-re no-bis. Qui tollis peccá-ta mundi, súsci-pe depreca-



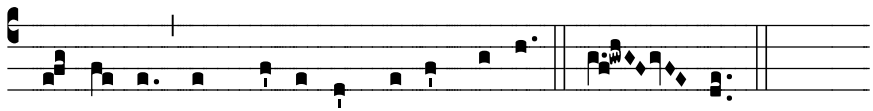
ti- ónem nostram. Qui sedes ad déxte-ram Patris, mi-se-



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

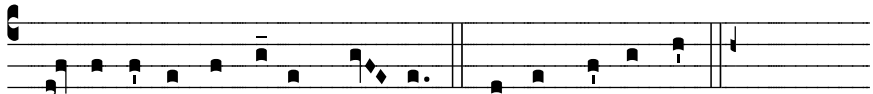


mi-nus. Tu so- lus Altíssimus, Je- su Christe. Cum Sancto



Spí- ri- tu in gló-ri- a De- i Patris. A- men.

Alternative intonation:



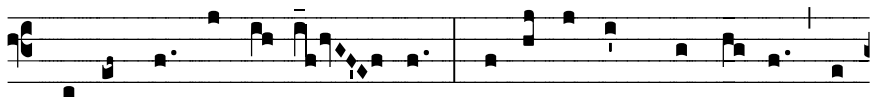
Gló- ri- a in excélsis De- o. Et in terra pax.



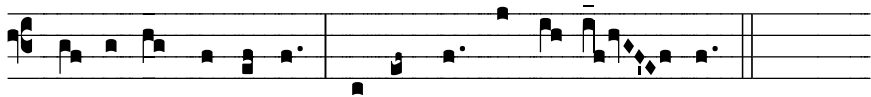
II
S An- ctus,* Sanctus, San- ctus Dómi-nus De- us



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



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



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

II



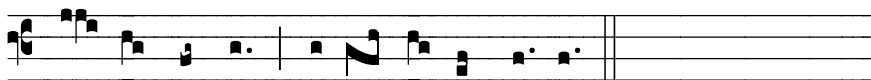
A-gnus De- i, * qui tol- lis peccá- ta mundi: mi-



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

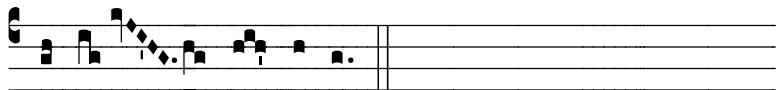


di: mi-se- ré-re no- bis. Agnus De- i, * qui tol- lis pec-



cá- ta mundi: dona no- bis pa- cem.

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

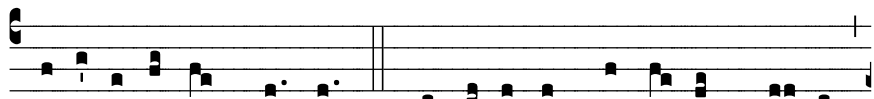
I
G Ló-ri- a in excélsis De- o. Et in terra pax ho-
 mí-nibus bonæ vo-luntá-tis. Laudámus te. Bene-dí-cimus
 te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as á-gimus
 ti- bi propter magnam gló- ri- am tu- am. Dómine De- us,
 Rex cæ- lé- stis, De- us Pa-ter omní- pot-ens. Dómine Fi- li
 uni- gé- ni- te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



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



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



preca- ti- 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

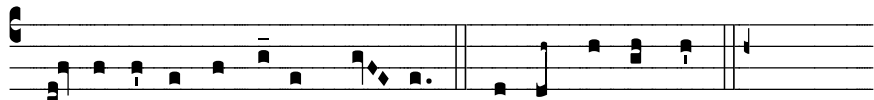


Dóminus. Tu so- lus Altíssimus, Je- su Chri- ste. Cum San-



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

Alternative intonation:



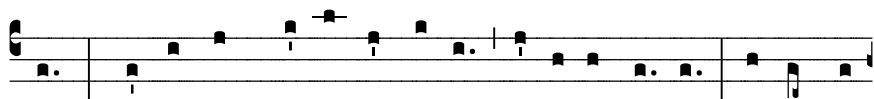
Gló- ri- a in excélsis De- o. Et in terra pax.

VIII



S

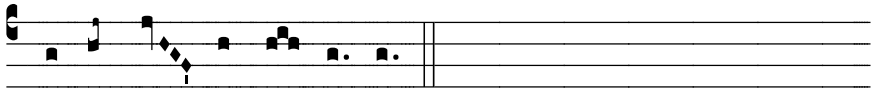
Anctus, * Sanctus, Sanctus Dóminus De- us Sába-



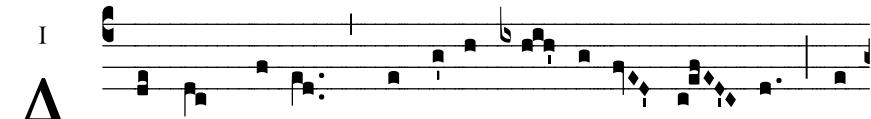
oth. Ple- ni sunt cæ- li et terra gló- ri- a tu- a. Ho- sánna



in ex-célsis. Bene-díctus qui ve-nit in nómine Dómi-ni.



Ho-sánna in ex-cél-sis.



Agnus 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.

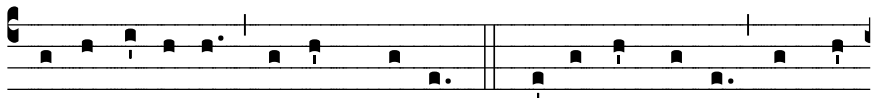
MASS XV, Dominator Deus

IV

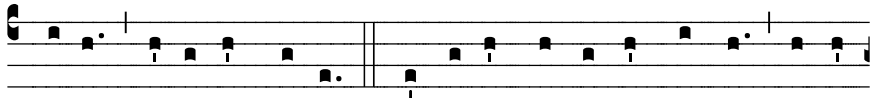
K Y-ri- e * e- lé- i-son. Ký-ri- e e- lé- i-son. Ký-ri- e e- lé- i-son. Chri- ste e- lé- i-son. Chri- ste e- lé- i-son. Chri- ste e- lé- i-son. Ký-ri- e e- lé- i-son. Ký-ri- e * e- lé- i-son.

IV

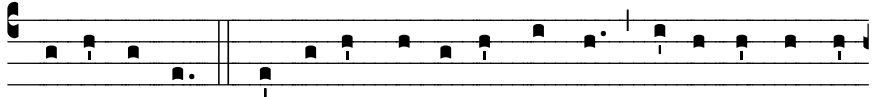
G Ló-ri- a in excélsis De- o. Et in terra pax homí- nibus bonæ vo-luntá-tis. Laudámus te. Bene-dí-cimus te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as á-gimus ti-bi propter magnam gló-ri- am tu- am. Dómi-ne De- us, Rex cæ-léstis, De- us Pa-ter omní-pot-ens. Dómi-ne Fi- li



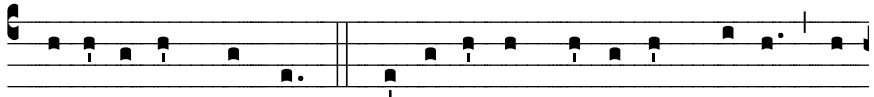
u-ni-gé-ni-te Je-su Christe. Dómi-ne De- us, Agnus



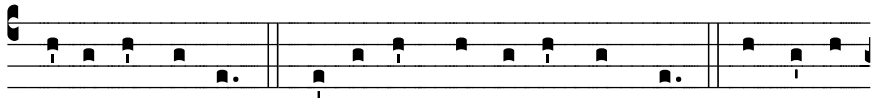
De- i, Fí-li- us Patris. Qui tollis peccá-ta mundi, mi-se-



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



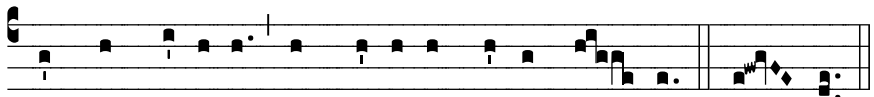
ca-ti- ónem nostram. Qui sedes ad déxte-ram Patris, mi-



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

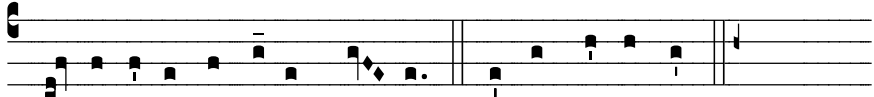


Dómi-nus. Tu so-lus Altíssimus, Je-su Chri- ste. Cum



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

Alternative intonation:



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

II

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

I

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 tollis
 peccá- ta mundi: dona no- bis pa- cem.

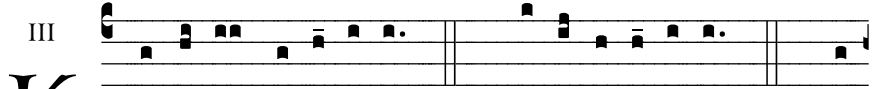
IV

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

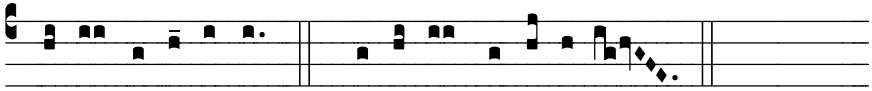
MASS XVI

Weekdays throughout the Year

III



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

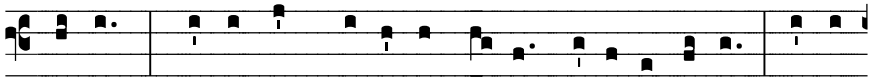


ri- e e-lé- i-son. *ij.* Ký-ri- e * e-lé- i-son.

II



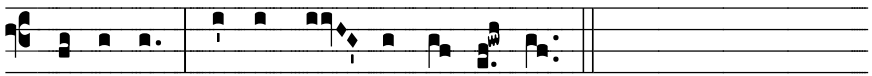
S Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-



ba- oth. Plé-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.

I



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



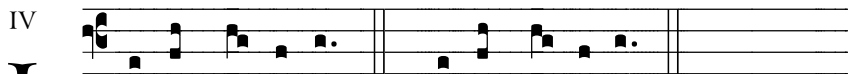
ré-re no- bis. Agnus De- i, * qui tollis peccá-ta mundi:



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



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



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

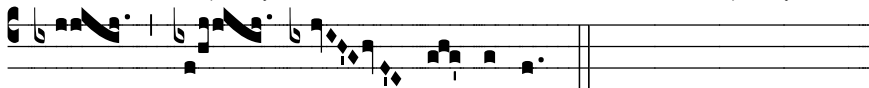
MASS XVII

Sundays of Advent and Lent



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.



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.

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.

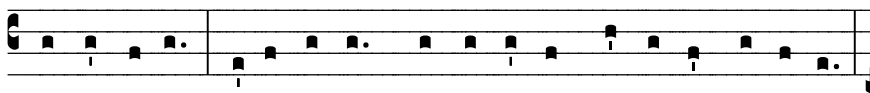
IV
I - te, mis-sa est. R. De- o grá- ti- as.

MASS XVIII, *Deus Genitor alme*

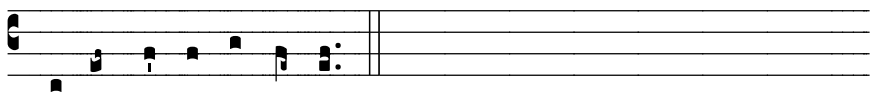
Weekdays of Advent and Lent

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.

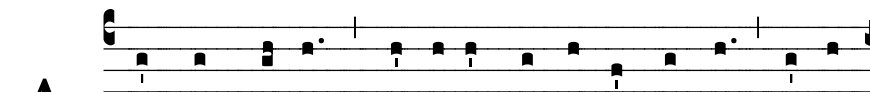
S anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-
 ba- oth. Plé-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna



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



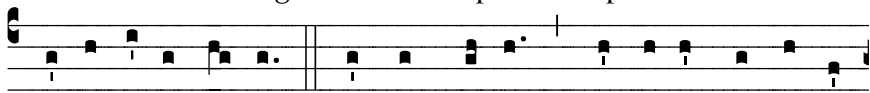
Ho-sánna in excél-sis.



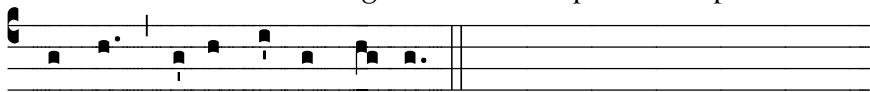
A - gnus De- i, * qui tollis peccá-ta mundi: mi-se-



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

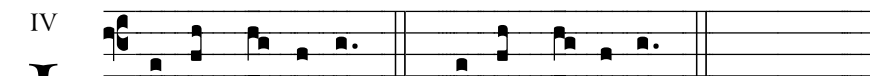


mi-se-ré-re no-bis. Agnus De- i, * qui tollis peccá-ta



mundi: dona no-bis pa-cem.

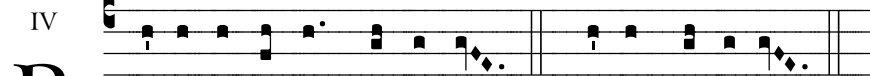
IV



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

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

IV

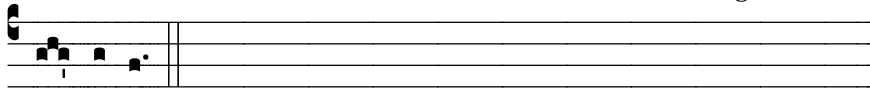


B Ene-di-cámus Dómi-no. R̄. De- o grá-ti- as.

VI



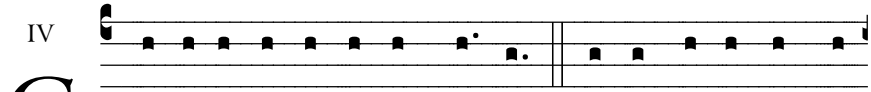
B Ene-di-cámus Dó- mi-no. R̄. De- o grá-



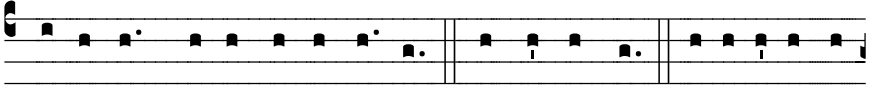
ti- as.

AMBROSIAN GLORIA, *ad libitum*

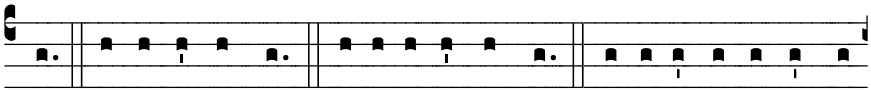
IV



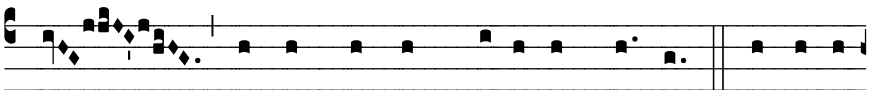
G Ló-ri- a in excél-sis De- o. Et in terra pax ho-



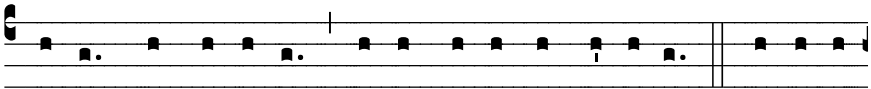
mí-ni-bus bonæ vo-luntá- tis. Laudámus te. Benedí-cimus



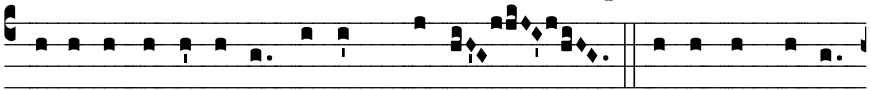
te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as á-gimus ti-



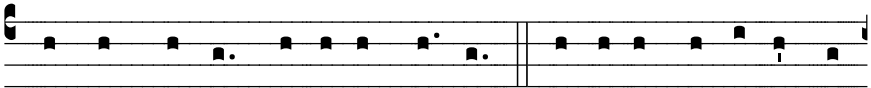
bi propter magnam gló-ri- am tu- am. Dómi-ne



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



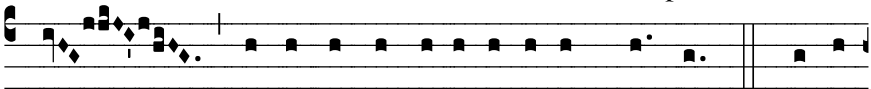
Fi-li u-ni-géni-te, Je-su Christe. Dómi-ne De- us,



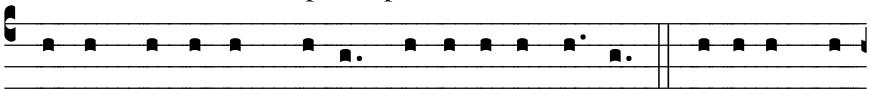
Agnus De- i, Fí- li- us Pa-tris. Qui tollis peccá-ta mun-



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



di, súsci-pe depreca-ti- ónem nostram. Qui se-



des ad déxte-ram Patris, mi-se-ré-re no-bis. Quóni- am tu



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



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



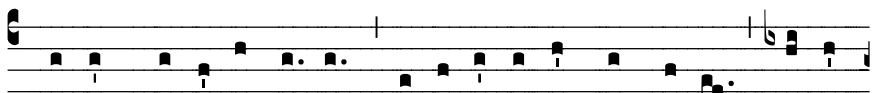
a De- i Patris. Amen.

CREDO I

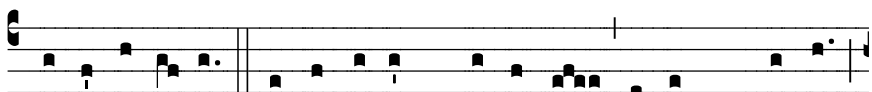
IV



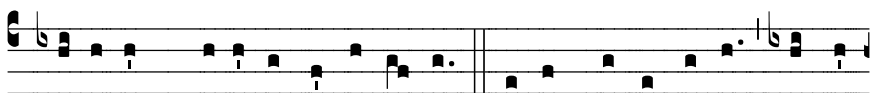
Credo in unum De-um, Patrem omnipot-éntem, fa-



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



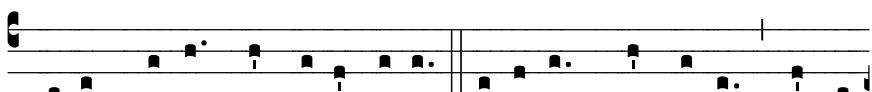
vi-si-bí-li-um. Et in unum Dómi-num Je-sum Christum,



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



ó-mni- 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: se-det ad déxte-ram Patris. Et í-te-rum ven-

tú-rus est cum gló-ri- a, ju-di-cá-re vivos et mórtu- os:

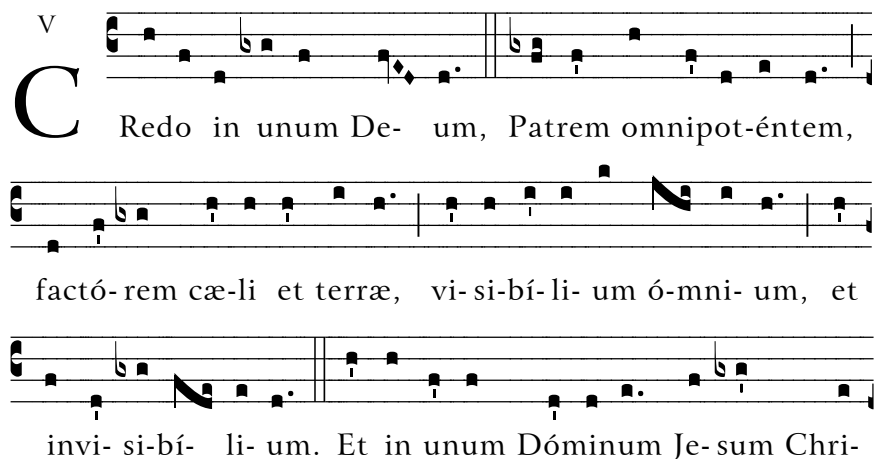
cu-jus regni non e-rit fi- nis. Et in Spí-ri-tum Sanctum,

Dómi-num, et vi-vi-fi-cántem: qui ex Patre Fi-li- ó-que pro-



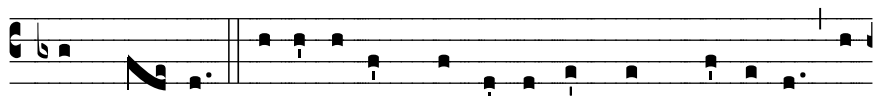
cé- dit. Qui cum Patre et Fí-li-o simul ad-o-rá-tur, et
 conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé- tas. Et u-
 nam sanctam cathó-li-cam et a-postó-li-cam Ecclé-si- am.
 Confí-te- or unum baptísma in remissi- ó-nem pecca-
 tó- rum. Et expécto re-surrecti- ó-nem mortu- ó- rum.
 Et vi- tam ventú- ri sæ- cu- li. A- men.

CREDO III



V
C Redo in unum De- um, Patrem omnipot-éntem,
 factó-rem cæ-li et terræ, vi- si- bí- li- um ó- mni- um, et
 invi- si- bí- li- um. Et in unum Dóminum Je- sum Chri-

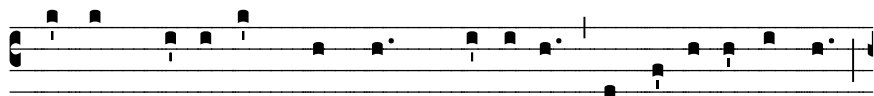
stum, Fí-li- um De- i uni-géni-tum. Et ex Patre na- tum
 ante ómni- a sæ- cu- la. De- um de De- o, lumen de lú-
 mi- ne, De- um ve- rum de De- o ve- ro. Géni- tum, non fa-
 ctum, consubstanti- á- lem Patri: per quem ómni- a fa- cta
 sunt. Qui propter nos hómi- nes, et propter nostram sa- lú-
 tem descéndit 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-



ram Pat- ris. Et í-te-rum ventú-rus est cum gló-ri- a, ju-



di-cá-re vi-vos et mórtu- os: cu-jus regni non e-rit fi- nis.



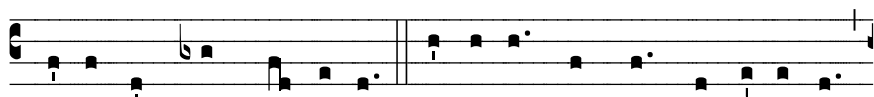
Et in Spí-ri-tum Sanctum, Dóminum, et vi-vi-fi-cántem:



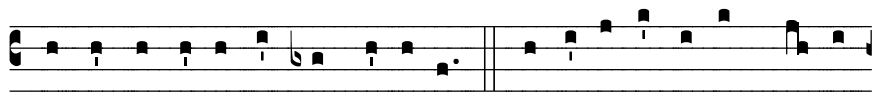
qui ex Patre Fi-li- óque pro-cé-dit. Qui cum Patre et



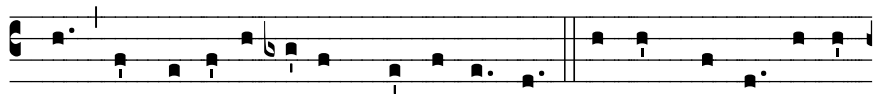
Fí-li- o simul ado-rá-tur, et conglo-ri-fi-cá-tur: qui lo-



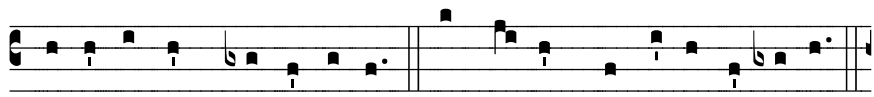
cú-tus est per Prophé-tas. Et unam sanctam cathó-li-cam



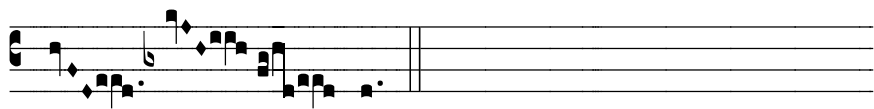
et a-postó-li-cam Ecclé-si- am. Confí-te- or unum baptí-



sma in remissi- ónem pecca-tó- rum. Et expécto re-sur-



recti- ó-nem mortu- ó- rum. Et vi- tam ventú-ri sæ-cu- li.



A- men.

CREDO IV

I

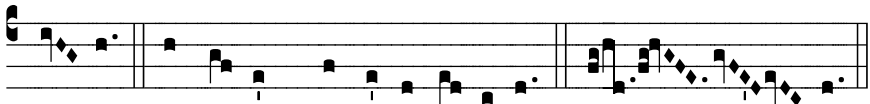
Credo in unum De-um, Patrem omni-pot-én-tem,
 factó-rem cæ-li et ter-ræ, vi-si-bí-li-um ómni-um, et in-
 vi-si-bí-li-um. Et in unum Dóminum Je-sum Chri-stum,
 Fí-li-um De-i u-ni-gé-ni-tum. Et ex Patre na-tum ante
 ómni-a sæcu-la. De-um de De-o, lumen de lúmi-ne,
 De-um ve-rum de De-o ve-ro. Gé-ni-tum, non factum,
 consubstanti-á-lem Pa-tri: per quem ómni-a facta sunt.
 Qui propter nos hó-mi-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 Ví-r-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- surré- xit térti- a di- e, secúndum
 Scriptú- ras. Et ascéndit in cælum: sedet ad dexte- 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 sǎcu- li. A- men.

CREDO VI

IV



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



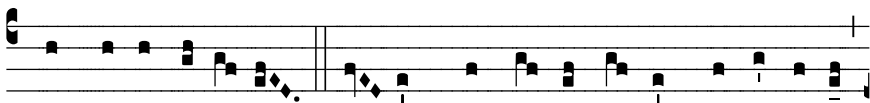
factó-rem cæ- li et ter- ræ, vi- si- bí- li- um ómni- um, et



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



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



ómn- i- a sǎcu- 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 ómn- i- 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 Vír-gi-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



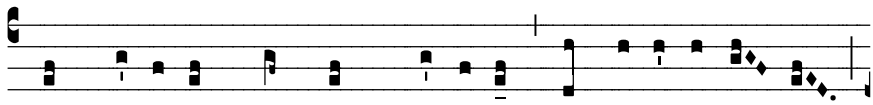
Scriptú- ras. Et ascéndit in cæ-lum: sedet ad dèxte-ram



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 expécto re-surrecti- ó-nem
 mortu- ó- rum. Et vi- tam ventú-ri sæcu- li. Amen.

SETTINGS OF THE ALLELUIA with simple Psalm Tones

Simple Settings

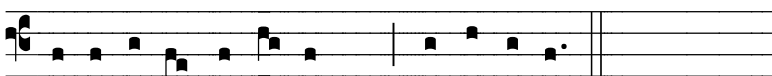
VI

A L-le-lú-ia, alle-lú-ia, alle-lú-ia.

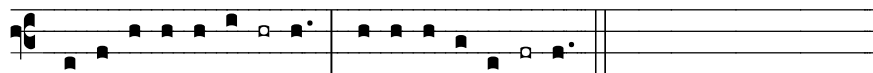
VIII

A L-le-lu-ia, alle-lu-ia, alle-lu-ia.

II



A L-le-lu-ia, al-le-lu-ia, al-le-lu-ia.



VIII




A L-le-lú-ia, alle-lú-ia, alle-lú-ia.

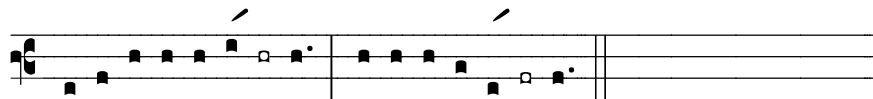


Melismatic Settings

II



A L-le-lú-ia.



IV



A L-le-lú-ia.



VIII

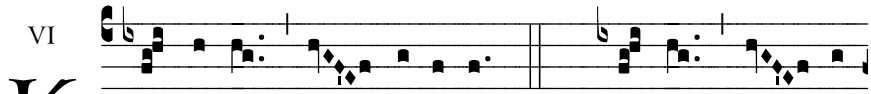


A L-le-lú-ia.

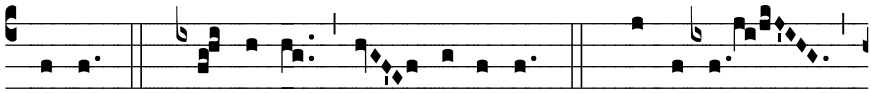


CHANTS FOR THE TRADITIONAL REQUIEM MASS

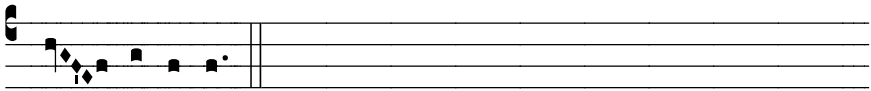
VI



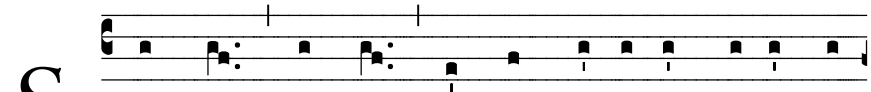
K Y- ri- e * e- lé- i-son. *ij.* Chrí-ste e- lé-



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



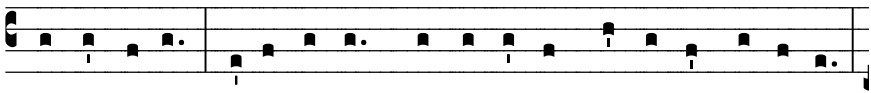
* e- lé- i-son.



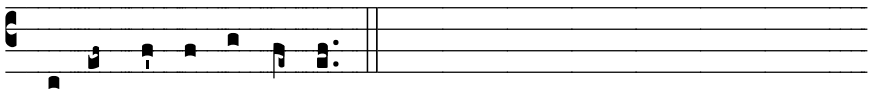
S Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-



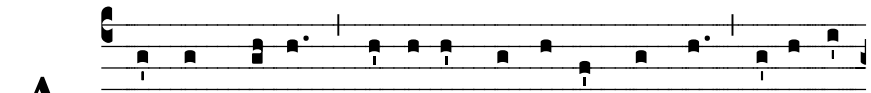
ba-oth. Plé-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna



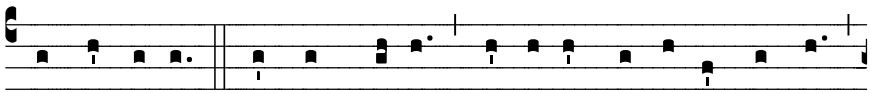
in excélsis. Bene-díctus qui ve-nit in nó-mi-ne Dó-mi-ni.



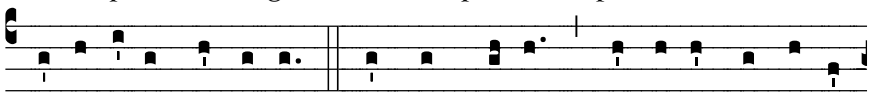
Ho-sánna in excél-sis.



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



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



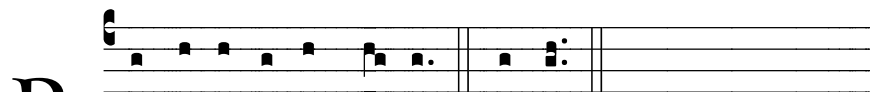
dona e- is réqui- em. Agnus De- i, * qui tollis peccá-ta



mundi: dona e- is réqui- em sempi-térnam.

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

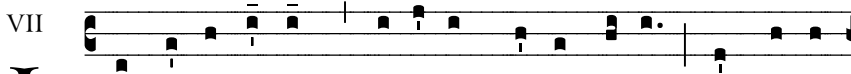
At the Final Prayers



R Equi- éscat in pa- ce. R. Amen.

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

Final Commendation



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



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

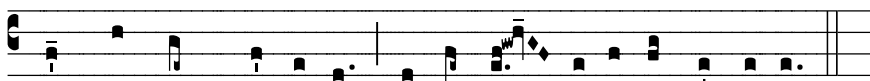


in ci-vi-tá-tem sanctam Je- rú-sa-lem.

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



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.

GENERAL HYMNS AND CHANTS

I. *ADOREMUS IN ÆTERNUM, post Benediction*

v. Ps 116

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 divided into measures by vertical bar lines. There are several double bar lines indicating the end of phrases or sections. The melody is simple and rhythmic, following the Latin text.

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

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

V
A -dó-ro te devó-te, la-tens Dé-i-tas, Quæ sub his

fi-gú-ris ve-re lá-ti-tas: Ti-bi se cor me-um to-tum

súb-ji-cit Qui-a te conté-plans to-tum dé-fi-cit.

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

2. Vi-sus, tactus, gustus in te fál-li-tur, Sed audí-tu so-

lo tu-to cré-di-tur: Credo quidquid di-xit De-i Fí-li-

us: Nil hoc verbo ver-i-tá-tis vé-ri-us.

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

3. In cruce latébat sola Déitas,
 At hic latet simul et humánitas:
 Ambo tamen credens atque cónfitens,
 Peto quod petívit latro pænítens.

3. On the cross Thy Godhead
 was hidden; here is hidden
 Thy manhood too. Yet I be-
 lieve and confess both, pray-
 ing as prayed the good thief.

4. Plagas, sicut Thomas, non intúeor
 Deum tamen meum te confíteor:
 Fac me tibi semper magis crédere,
 In te spem habére, te dilígere.

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

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

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

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

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

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

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

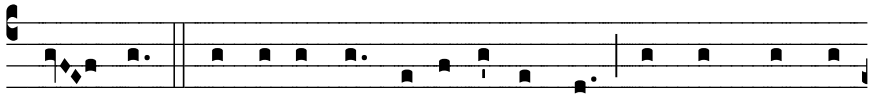


A-men.

3. ANIMA CHRISTI, Thanksgiving after Mass

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.

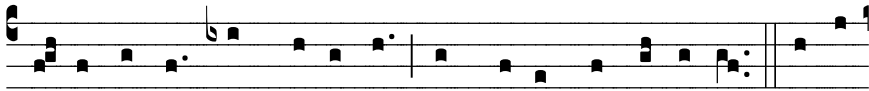
Soul of Christ, sanctify me: Body of Christ, save me. 2. Blood of Christ, inebriate me: water from the side of Christ, wash me. 3. Passion of Christ, comfort me: O good Jesus, hear me. 4. Within Thy wounds hide me: nor permit me to be separated from Thee. 5. From the foe malign defend me: in the hour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

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

VI



A - ve ve-rum Corpus na-tum de Ma-rí- a Vírgi-ne:



Ve-re passum, immo-lá-tum in cruce pro hó-mi-ne: Cu-jus



la-tus perfo-rá- tum flu-xit aqua et sán-gui-ne: Esto



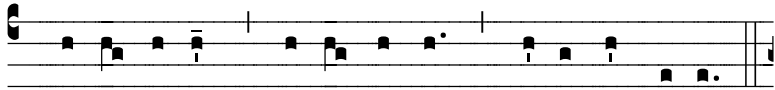
no-bis præ-gustá- tum mortis in ex-á-mi-ne. O Je- su



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

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

5. CHRISTUS VINCIT, in Honor of Christ the King



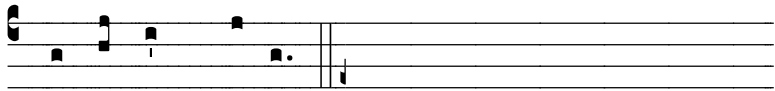
Cantor:

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

All:

Christ conquers, Christ reigns, Christ commands.

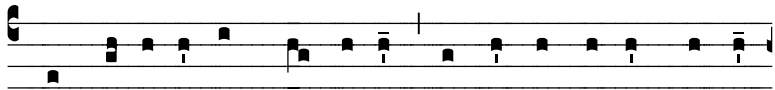
I



Cantor:

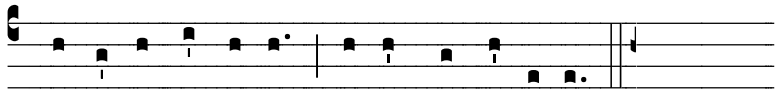
Exáu-di, Christe. *ij.* Give ear, O Christ.

All:



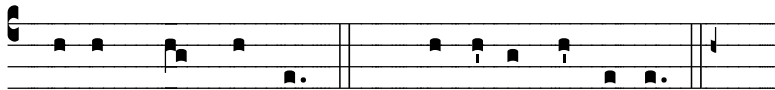
Cantor:

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



necténti á-nimas: sa-lus perpé-tu- a!

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

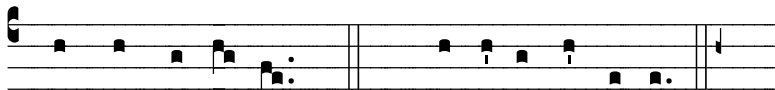


Cantor:

Redémptor mundi. All: Tu illam ádju-va.

Redeemer of the world.

Grant her assistance.

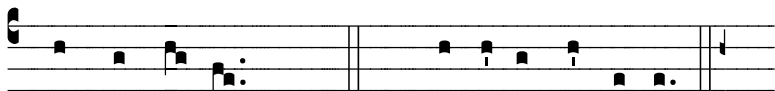


Cantor:

Sancta Ma-rí- a. All: Tu illam ádju-va.

Holy Mary.

Grant her assistance.

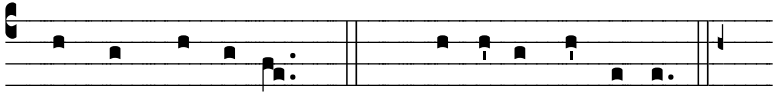


Cantor:

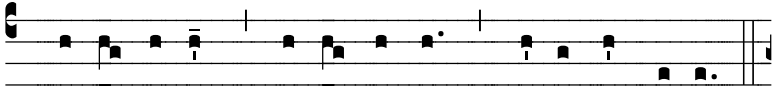
Sancte Jo-seph. All: Tu illam ádju-va.

Holy Joseph.

Grant her assistance.

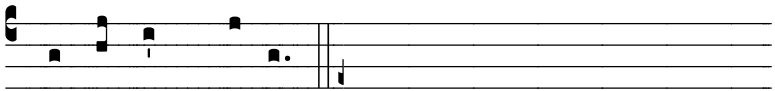


Cantor: Sancte Mícha-el. *All:* Tu illum ádjú-va.
Holy Michael. Grant her assistance.

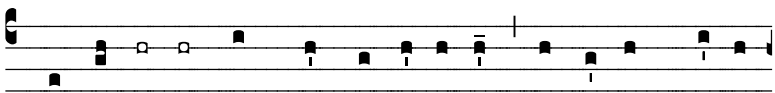


All: Christus vincit, Christus regnat, Christus ímpe-rat.
Christ conquers, Christ reigns, Christ commands.

II



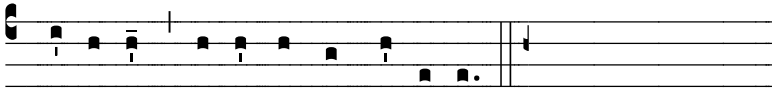
Cantor: Exáu-di, Christe. *ij.* Give ear, O Christ.
All:



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

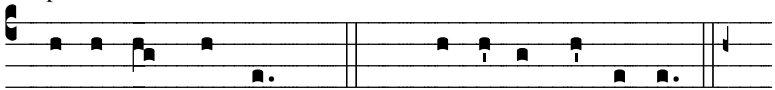


los doctrí-na congre-gánti, ca-ri-tá-te: Pastó-ri

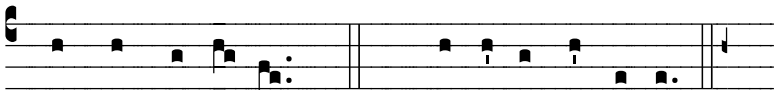


grá-ti-a, gre-gi obsequénti-a.

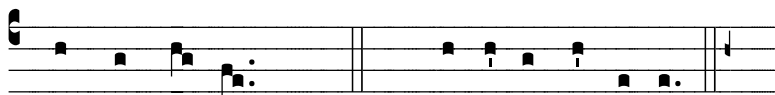
To the Supreme Pontiff [Benedict], who gathereth into one all peoples through doctrine, in charity: let there be dignity for our Shepherd, and obedience for his flock.



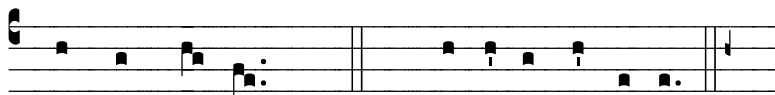
Cantor: Salvá-tor mundi. *All:* Tu illum ádjú-va.
O Savior of the word. Grant him assistance.



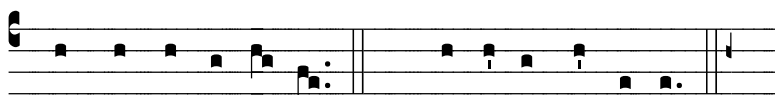
Cantor: Sancta Ma-rí-a. *All:* Tu illum ádjú-va.
Holy Mary. Grant him assistance.



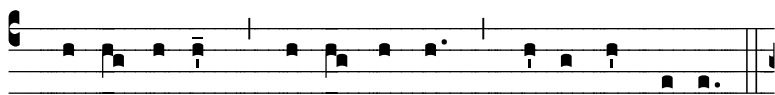
Cantor: Sancte Pe-tre. *All:* Tu illum ádju-va.
 Holy Peter. Grant him assistance.



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

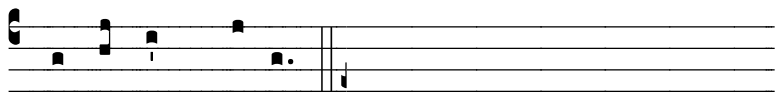


Cantor: Sancte Be-ne-dí-cte. *All:* Tu illum ádju-va.
 Holy Benedict. Grant him assistance.



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

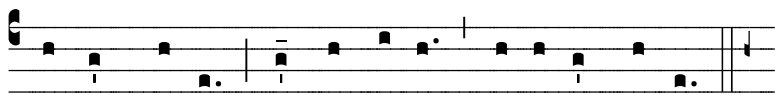
III



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

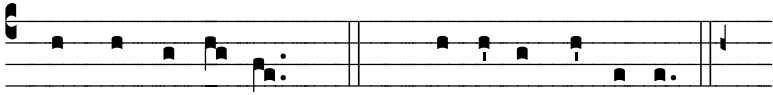


Cantor: N. (archi-) e-píscopo et omni cle-ro si-

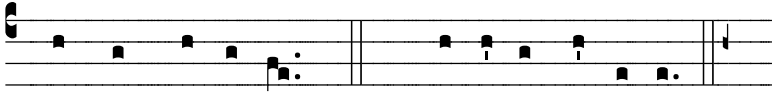


bi commísso pax et virtus, plú-rima merces.

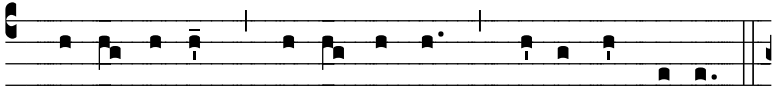
To N. our (Arch)bishop and to every cleric committed to him: let there be peace and strength, and a great bounty of good.



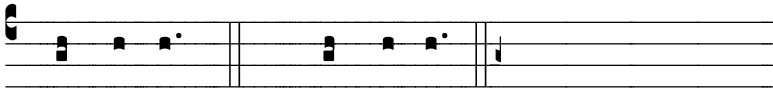
Cantor: Sancte [Jo- ánnes.] *All:* Tu illum ádju-va.
Holy N. Grant him assistance.



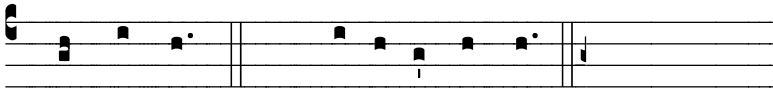
Cantor: Sancte [Mathé- æ.] *All:* Tu illum ádju-va.
Holy N. Grant him assistance.



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

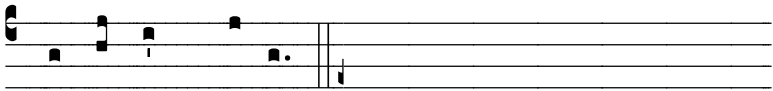


Cantor: Rex re-gum. *All:* Rex noster.
King of kings. Our King.

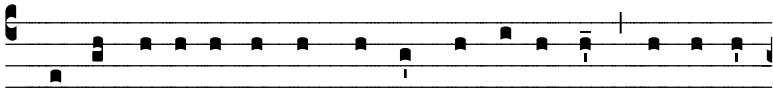


Cantor: Spes nostra. *All:* Gló-ri- a nostra.
Our Hope. Our Glory.

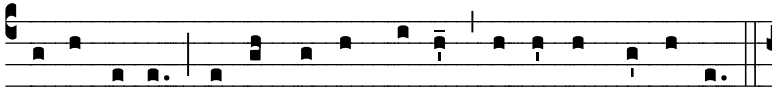
IV



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



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



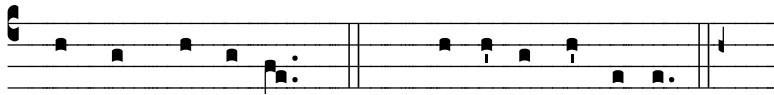
o-rántibus: cordis ve-ra qui- es, vo-tó-rum efféctus.

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



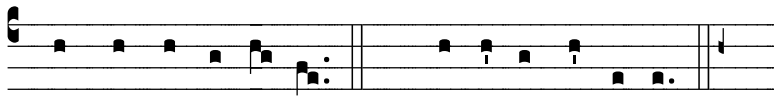
Cantor: Auxí-li- um christi- anó- rum. *All:* Tu illos ádjua-va.

O Help of Christians: Grant them assistance.



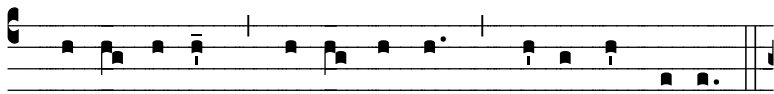
Cantor: Sancte Mícha- el. *All:* Tu illos ádjua-va.

Holy Michael. Grant them assistance.



Cantor: Sancte Be-ne-dí-cte. *All:* Tu illos ádjua-va.

Holy Benedict. Grant them assistance.



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

Christ conquers, Christ reigns, Christ commands.



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

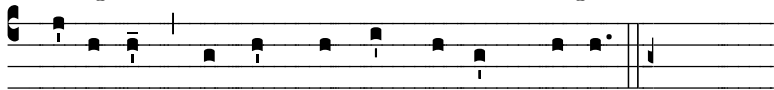


infí-ni- ta sæcu-la sæcu-ló- rum. *All:* Amen.

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

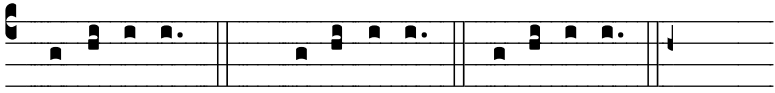


Cantor: Témpo-ra bona hábe- ant! *All:* Témpo-ra bona



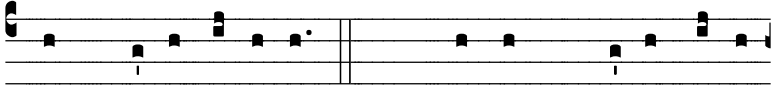
hábe- ant red-émpti sánguine Christi!

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



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

Joyously!



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



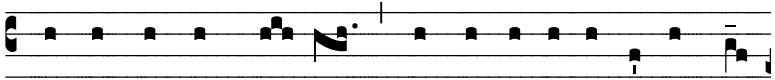
at! De- o grá-ti- as. A- men.

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

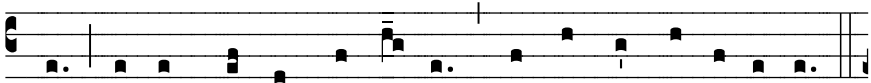
6. CONFIRMA HOC, Antiphon for Confirmation

Ps 67: 29, 30

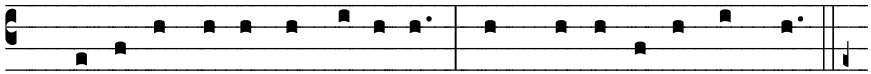
VIIIc



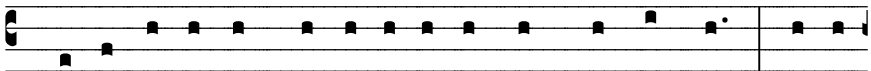
C onfírma hoc De- us * quod o-pe-rá-tus es in no-



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



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



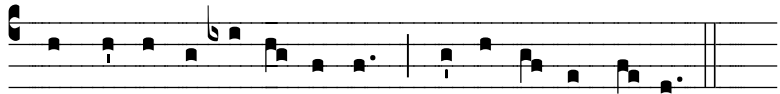
℞. Sic-ut e-rat in princí-pi- o, et nunc, et semper, et in



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.


7. *COR JESU SACRATISSIMUM, post Benediction*

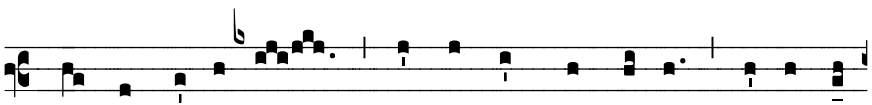
I


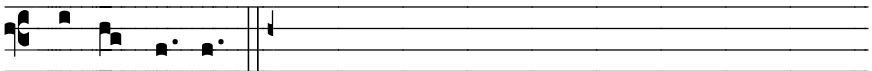
C Or Je-su sacra-tís-simum, mi-se-ré- re no-bis.

Most sacred Heart of Jesus, have mercy on us.

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

II


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


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



De-us noster.


∿. Fiat pax in virtúte tua.

℞. Et abundántia in túrribus tuis.

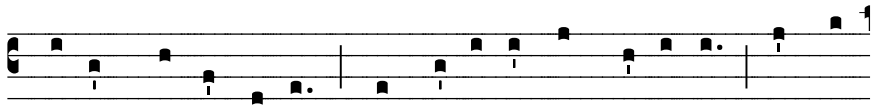
Grant us, O Lord, peace in our day: for there is none other who fights for us but Thee, our God. ∿. May peace reign in thy walls. ℞. And abundance in thy towers.

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

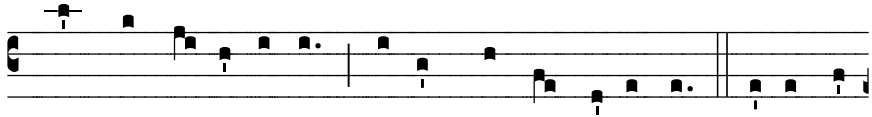
VII


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


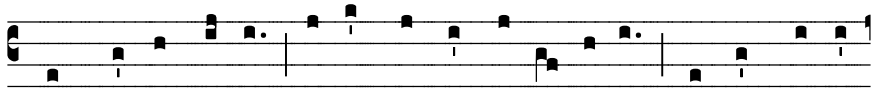
Ve-re pa-nis fi-li-ó-rum, Non mitténdus cáni-bus. In fi-



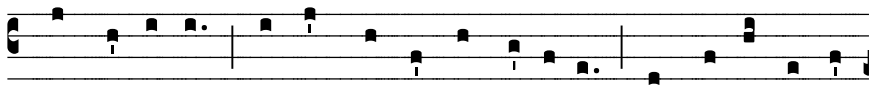
gú-ris præ-signá-tur, Cum I-sa-ac immo-lá-tur, Agnus



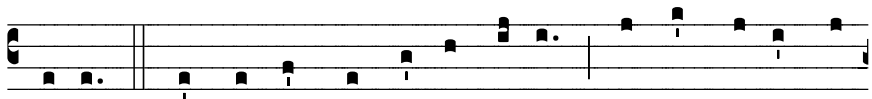
Paschæ de-pu-tá-tur, Da-tur manna pá-tri-bus. Bone pa-



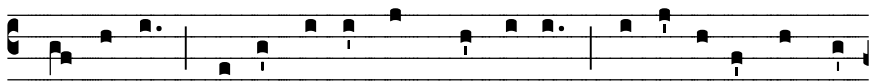
stor, pa-nis ve-re, Je-su, nostri mi-se-ré-re: Tu nos pasce,



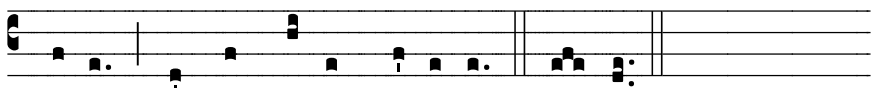
nos tu-é-re, Tu nos bo-na fac vidé-re In terra vi-vén-



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



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



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

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

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

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

I

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

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

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

2. Nil cánitur suávius,
Nil audítur jucúndius,
Nil cogitátur dúlcis,
Quam Jesus Dei Fílius.

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

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

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

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

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

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

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

A- men.

∇. Sit nomen Dómini benedíctum.

℞. Ex hoc nunc, et usque in sæculum.

∇. May the Name of the Lord be blessed. ℞. Both
now, and for ever.

11. *O PANIS DULCISSIME, Sequence in Honor of the Blessed Sacrament*

I

O pa-nis dulcíssime, O fidé-lis á-nimæ Vi-tá-lis

refécti- o! 2. O Paschá-lis víctimæ, Agne mansuetíssime,

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

spé-ci- e Ve-lá-ris di-ví-ni-tus! 4. Victu multi-fá-ri- e Ré-

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

cum súde-ri-s, Qui- a non consúde-ri-s, Ætérne vi-ví-fi-

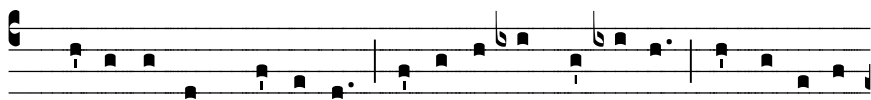
cas. 6. Nam re- á-tum scé-le-ri-s Dono tanti mú-ne-ri-s Cle-

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

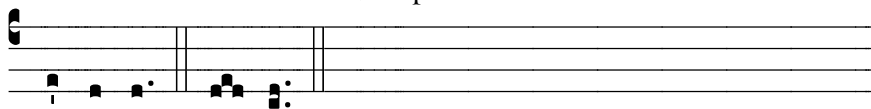
ni- as, Da te digne súde-re. 8. Ut carná-les fú-ri- as Pro-

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

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



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

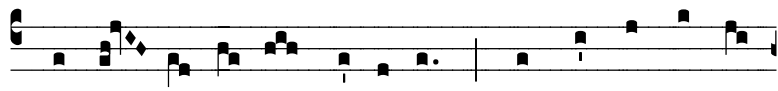


á-zymis. A-men.

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

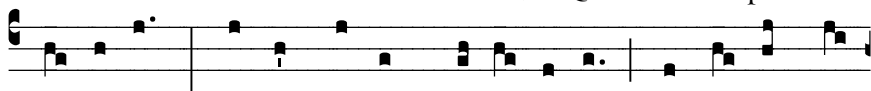
12. O SALUTARIS HOSTIA, in Honor of the Blessed Sacrament

VIII



O

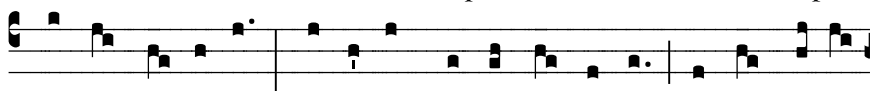
Sa-lu-tá-ris Hósti-a, Quæ cæ-li pandis



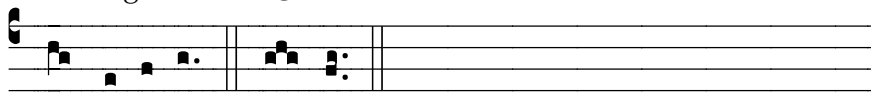
ó-sti-um, Bel-la premunt hostí-li-a, Da ro-bur, fer



au-xí-li-um. 2. U-ni tri-nóque Dómi-no Sit sempi-



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



in pátri-a. A-men.

O saving Victim, Who openest the gate of heaven, war rages round us; give strength, bring help. 2. To the Lord three and one be glory for ever, Who gives us life without end in our home above. Amen.

Additional verses: VERBUM SUPERNUM, Hymn for Corpus Christi

1. Verbum supérnum pródiens,
Nec Patris linquens dexteram,
Ad opus suum éxiens,
Venit ad vitæ vésperam.

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

2. In mortem a discípulo
Suis tradéndus æmulis,
Prius in vitæ férculo
Se trádedit discípuis.

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

3. Quibus sub bina spécie
Carnem dedit et sánguinem:
Ut dúplici substantiæ
Totum cibáret hóminem.

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

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

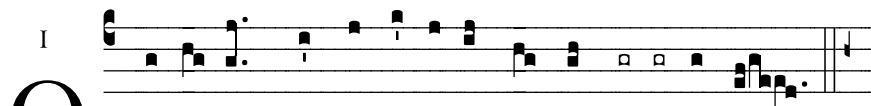
4. When He was born He came
to be our friend, at supper He
gave Himself to be our food, dy-
ing He is our ransom, reigning
He shall be our reward.

5. O Salutáris Hostia...

Another tune:

VII

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 sempí-
 térna gló- ri- a, Qui vi- tam si- ne término No- bis donet
 in pá- tri- a. A- men.

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

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.

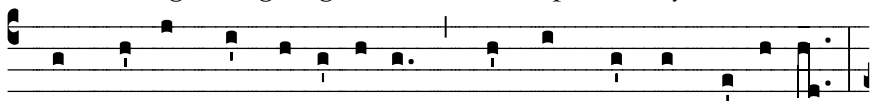
γ. Fiat manus tua super virum dēxteræ tuæ.

R. Et super fílium hóminis quem confirmásti tibi.

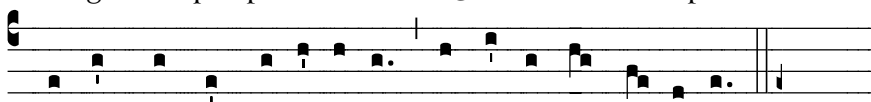
Let us pray for [Benedict] our Pope, that the Lord may preserve him, give him life, make him blessed upon the earth, and hand not his soul over to his enemies. γ. May Thy hand be upon the man of Thy right hand. R. And upon the son of man whom Thou hast confirmed.

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

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



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



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

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

2. Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparsó verbi sémine,
Sui moras incolátus
Miro clausit órđine.

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

3. In suprémæ nocte cænæ
Recúbens cum frátribus,
Observáta lege plene
Cibis in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

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

4. Verbum caro, panem verum
Verbo carnem éfficit:
Fitque sanguis Christi merum,
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

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

Hymn before Benediction



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



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



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

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

6. Genitóri, Genitóque
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio.

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



A-men.

15. PANIS ANGELICUS, in Honor of the Blessed Sacrament

IV

PA-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.

2. Te tri-na Dé-i-tas ú-na-que pó-sci-mus: Sic nos tu ví-si-ta, sic-ut te có-lim-us; Per tu-as sé-mi-tas duc nos quo té-n-dim-us, Ad lu-cem quam inhá-bi-tas. A-men.

The bread of angels becomes the bread of men; the heavenly food makes an end of symbols. O wonderful thing! a poor and lowly servant eats the body of the Lord. 2. We pray Thee, Godhead Three and One, come to us as we worship Thee; lead us by Thy path to the goal for which we hope, to the light in which Thou dwellest.

Additional verses: SACRIS SOLEMNIIS, Hymn for Corpus Christi

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

2. Noctis recólitur cœna novíssima,
Qua Christus créditur agnum et
ázyma
Dedísse frátribus, juxta legítima
Priscis indúlta pátribus.

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

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

3. Post agnum tȳpicum, explétis épulis,
Corpus Dómicum datum discípulis,
Sic totum ómnibus, quod totum
sín-gulis,
Ejus fatémur mánibus.

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

4. Dedit fragílibus córporis férculum,
Dedit et trístibus sán-guinis póculum,
Dicens: Accípite quod trado
vásculum,
Omnes ex eo bíbite.

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

5. Sic sacrificium istud instítuit,
Cujus officium commítteri vóluit
Solis presbýteris, quibus sic cóngruit.
Ut sumant, et dent céteris.

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

6. Panis angélicus...

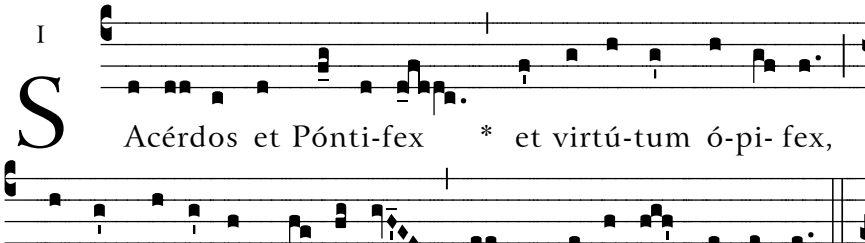
Another tune:

I
P Anis angé-li-cus fit pa-nis hó-minum; Dat panis
cæ-li-cus figú-ris tér-minum: O res mi-rá-bi-lis! mandú-
cat Dómi-num Pauper, servus, et húmi-lis. 2. Te tri-na
Dé-i-tas únaque pó-scimus: Sic nos tu ví-si-ta, sic-ut
te có-limus; Per tu-as sémi-tas duc nos quo téndi-
mus, Ad lucem quam inhá-bi-tas. A-men.

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 first staff begins with a large 'P' and a '1' above it. The music is written in a square-note style typical of Gregorian chant notation. There are several bar lines and repeat signs throughout the piece.

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

I

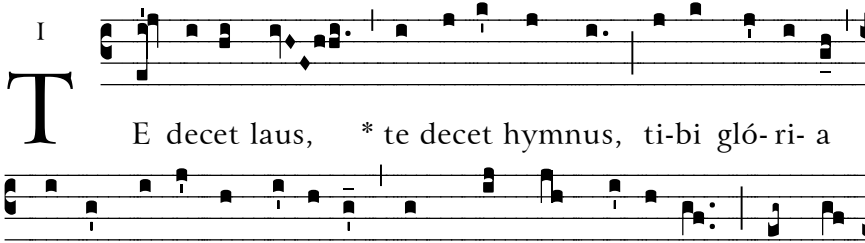


S Acérdos et Pónti-fex * et virtú-tum ó-pi-fex,
 pastor bone in pó-pu-lo, sic placu-ísti Dómi-no.

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

17. TE DECET LAUS, post Benediction

I

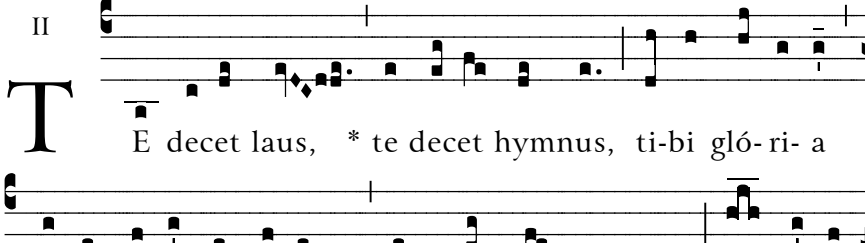


T E decet laus, * te decet hymnus, ti-bi gló-ri-a
 De-o Patri et Fí-li-o, cum Sancto Spí-ri-tu, in sæ-
 cu-la sæcu-ló-rum. A-men.

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

Another tune:

II



T E decet laus, * te decet hymnus, ti-bi gló-ri-a
 De-o Patri et Fí-li-o, cum Sancto Spí-ri-tu, in sæcu-
 la sæcu-ló-rum. A-men.

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

III

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

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

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

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

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

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

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

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

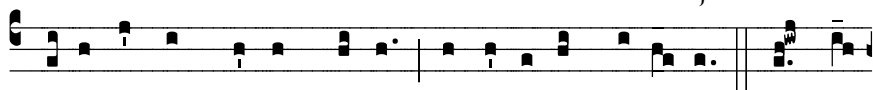
We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting. To Thee all angels cry aloud, the heavens and all the powers therein. To Thee cherubim and seraphim continually do cry: Holy, holy, holy, Lord God of hosts. Heaven and earth are full of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



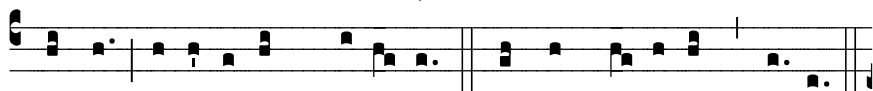
tus laudat exérci-tus. Te per orbem terrá-rum sancta con-



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



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



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



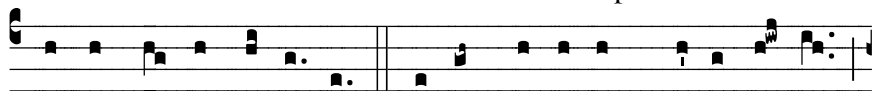
Tu Patris sempi-térnus es Fí-li- us. Tu ad li-be-rándum



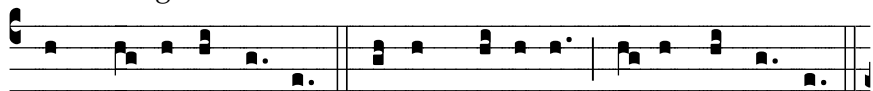
susceptú-rus hó-mi- nem, non horru- ísti Vír-gi-nis ú-te-



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,



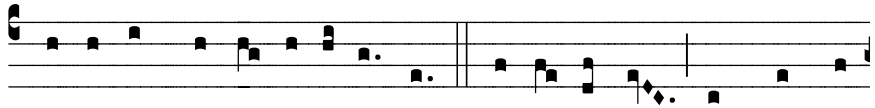
in gló- ri- a Pa-tris. Judex cré-de-ris esse ventú- rus.

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.

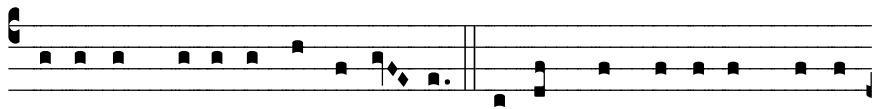
All kneel during the singing of this verse



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



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



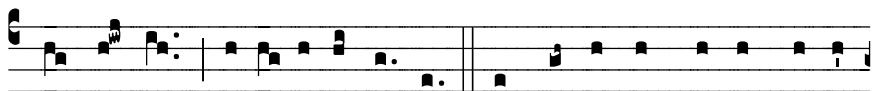
tu- is in gló-ri- a nume-rá- ri. Salvum fac pópu-lum tu- um



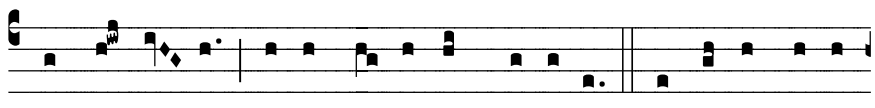
Dómi-ne, et bé-ne-dic he-re-di-tá-ti tu- æ. Et re-ge



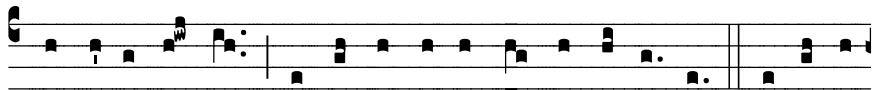
e- os, et extól-le illos usque in ætér-num. Per síngu-



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

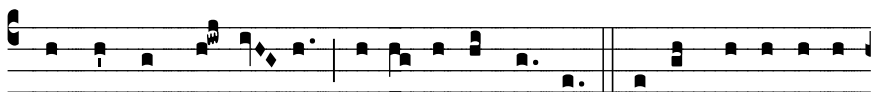


in sæ-cu- lum, et in sæ-cu-lum sæcu- li. Digná-re Dómi-

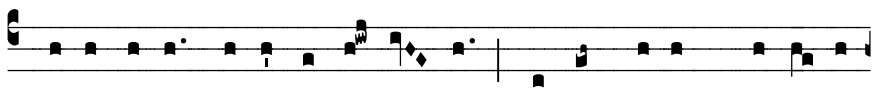


ne di- e i-sto si-ne peccá-to nos custo-dí- re. Mi-se-ré-

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



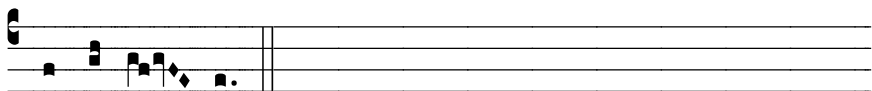
re nostri Dómi- ne, mi-se-ré-re nostri. Fi- at mi-se-ri-cór-



di- a tu- a Dómi-ne su-per nos, quemádmó- dum spe-rá- vi-



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



in æ-tér- num.

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

∪. Benedicámus Patrem et Fílium cum Sancto Spírítu.

℞. Laudémus et superexaltémus eum in sæcula.

∪. Benedíctus es Dómine in firmaménto cæli.

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

∪. Dómine exáudi oratió- nem meam.

℞. Et clamor meus ad te véniat.

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

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

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

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

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

VIII

V E-ni Cre- á-tor Spí-ri-tus, Ment-es tu- ó-rum ví-si-

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

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

2. Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis, cáritas,
Et spiritalis únctio.

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

3. Tu septifórmis múnere,
Dígitus[†] patrénæ déxteræ,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

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

4. Accénde lumen sénsibus,
Infúnde amórem córdibus,
Infírma nostri córporis
Virtúte firmans pérpeti.

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

5. Hostem repéllas lóngius,
Pacémque dones prótinus:
Ductóre sic te prævio
Vitémus omne nóxiúm.

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

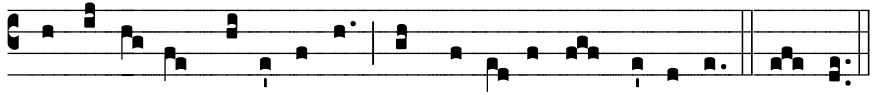
6. Per te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

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

[†] Vowels written in italics are either elided, or given an additional note, or given the second note of a podatus or clivis.



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



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

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

∫. Emítte Spíritum tuum, *below*

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

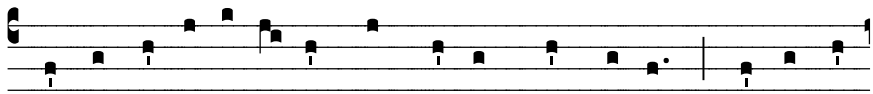
VIII



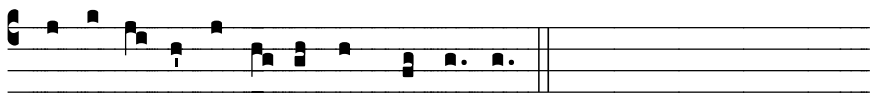
V E-ni Sancte Spí- ri-tus, * reple tu-ó-rum corda fi-



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



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



u-ni-tá- te fí-de- i congre-gá-sti.

∫. Emítte Spíritum tuum, et creabúntur.

℞. Et renovábis fáciem terræ.

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

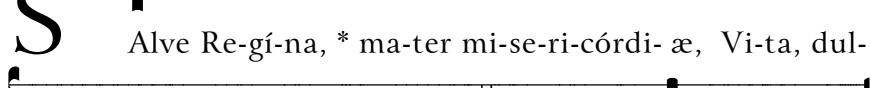
HYMNS AND CHANTS IN HONOR OF THE BLESSED VIRGIN MARY

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

V



Salve Re-gí-na, * ma-ter mi-se-ri-córdi-æ, Vi-ta, dul-



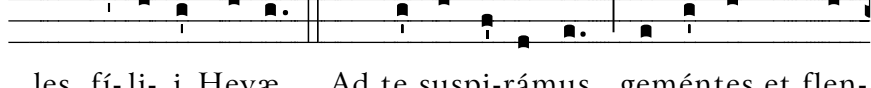
cé-do, et spes nostra, salve. Ad te clamá-mus, éxsu-



les, fí-li-i Hevæ. Ad te suspi-rá-mus, geméntes et flen-



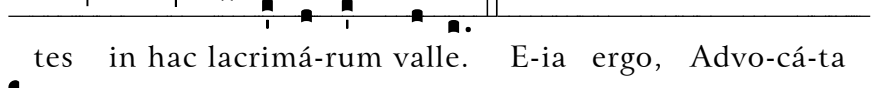
tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta



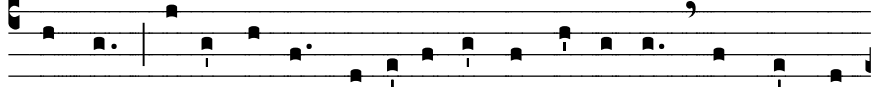
nostra, illos tu-os mi-se-ri-córdes ó-cu-los ad nos con-



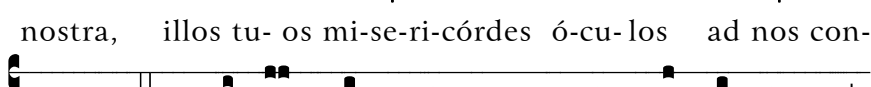
vér-te. Et Je-sum, be-ne-díctum fructum ventris tu-i,



no-bis post hoc exsí-li-um osténde. O cle-mens:



O pi-a: O dulcis Virgo Ma-rí-a.



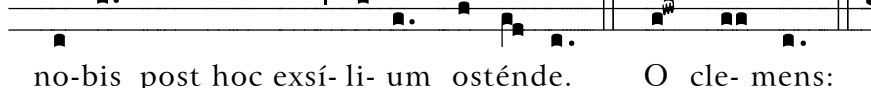
O pi-a: O dulcis Virgo Ma-rí-a.



O pi-a: O dulcis Virgo Ma-rí-a.



O pi-a: O dulcis Virgo Ma-rí-a.



O pi-a: O dulcis Virgo Ma-rí-a.



O pi-a: O dulcis Virgo Ma-rí-a.



O pi-a: O dulcis Virgo Ma-rí-a.

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

22. SALVE REGINA (Solemn Tone)

I

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

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

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

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

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

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

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

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

cis * Virgò Ma- rí- a.

23. SALVE REGINA (Solemn Tone, Monastic Use)

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

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

V

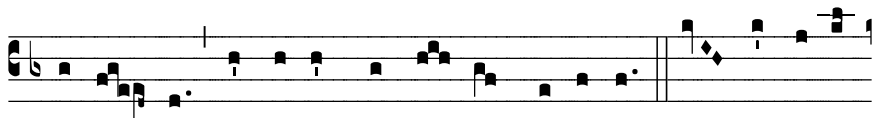
A L-ma * Redemptó-ris Ma-ter, quæ pérvi- a cæ-li
 porta manes, Et stella ma-ris, succúrre cadénti súrge-
 re qui cu-rat pópu-lo: Tu quæ genu- ísti, na-tú-ra mi-
 rante, tu- um sanctum Ge-ni-tó-rem: Virgo pri- us ac po-
 sté-ri- us, Gabri- é- lis ab o-re sumens illud Ave, pecca-
 tó-rum mi-se-ré- re.

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

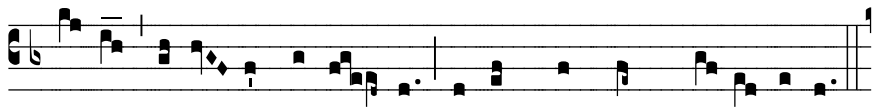
25. ALMA REDEMPTORIS MATER (Solemn Tone)

V

A L- ma * Redemptó-ris Ma- ter, quæ 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-ran- te, tu- um sanctum Ge-ni- tó-rem:



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



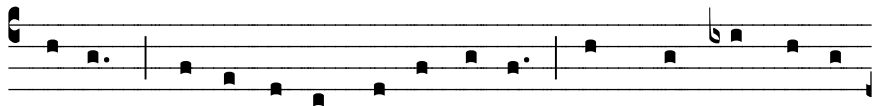
re sumens illud Ave, * pecca-tó-rum mi-se-ré- re.

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

VI



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



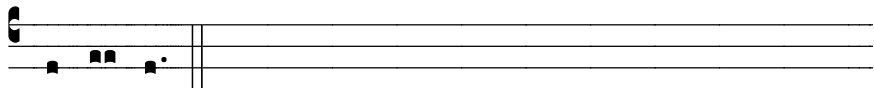
ló-rum: Salve ra-dix, salve porta, Ex qua mundo lux



est orta: Gaude Virgo glo-ri- ó-sa, Su- per omnes spe-ci-



ó-sa: Va- le, o valde de-có- ra, Et pro no-bis Christum



ex-ó- ra.

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

27. AVE REGINA CÆLORUM (Solemn Tone)

VI

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

28. REGINA CÆLI, Votive Antiphon Easter–Pentecost Sunday

VI

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

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

29. REGINA CÆLI (Solemn Tone)

VI



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



Qui- a quem me-ru- ísti por- tá- re,



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



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



** lú- ia.

30. AVE MARIA

I



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



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



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



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

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

31. AVE MARIS STELLA

I

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

semper Virgo, Fe-lix cæ-li porta.

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

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

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

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

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

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

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

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

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

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

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

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

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



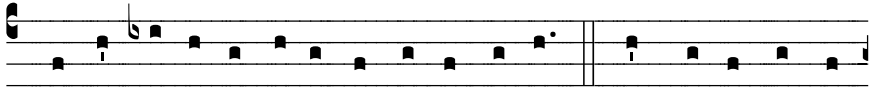
A- men.

32. INVIOIATA

VI



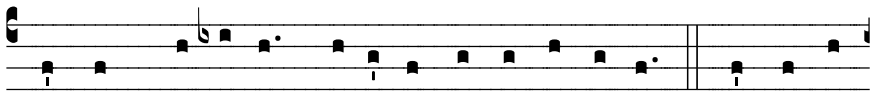
I N-vi- o-lá-ta, * íntegra, et casta es Ma-rí- a:



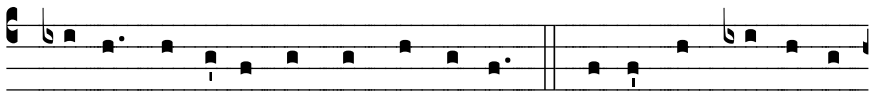
Quæ es effécta fúlgi-da cæ-li porta. O Ma-ter alma



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

33. *MARIA MATER GRATIÆ*

II

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.

34. *O SANCTISSIMA*

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

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

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

4. In miséria, in angústia,
 Ora, Virgo, pro nobis;

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

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

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

4. In misery, in anguish, pray
 for us, O Virgin; pray for us in

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

the hour of death: Pray, O pray
for us.

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

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

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

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

35. SALVE MATER

V

S Alve ma-ter mi-se-ri-córdi-æ, Ma-ter De- i, et

ma-ter vé-ni-æ, Ma-ter spe- i, et ma-ter grá-ti-æ, Ma-ter

plena sanctæ lætí-ti-æ, O Ma-rí- a!

Repeat: Salve mater.

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

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

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

sedes in súde-ris, O Ma-rí- a!

℞. 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 felix Virgo puérpera:
 Nam qui sedet in Patris dēxtera,
 Cælum regens, terram et æthera,
 Intra tua se clausit víscera,
 O María! R̄. Salve, mater.

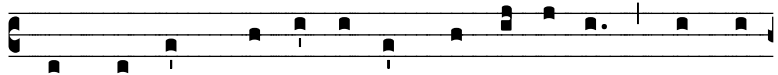
2. Hail, happy Virgin Mother,
 for He Who sits at the right
 hand of the Father, Ruler of
 heaven, earth and sky, didst
 hide himself within thy womb,
 O Mary!

3. Esto, Mater, nostrum solátium;
 Nostrum esto, tu Virgo, gáudium;
 Et nos tandem post hoc exsílium,
 Lætos junge choris cæléstium,
 O María! R̄. Salve, mater.

3. O Mother, be our solace; thou
 Virgin, be our joy; at last, after
 this exile, join us, rejoicing, to
 the heavenly choirs, O Mary!

36. *SUB TUUM PRÆSIDIUM*

VII



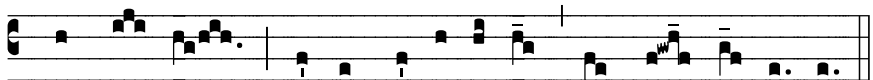
S Ub tu- um præ-sí-di- um confú-gimus, * sancta



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



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

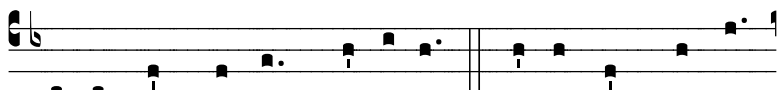


nos semper, Virgo glo-ri- ó-sa et be- ne- dí-cta.

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

37. *TOTA PULCHRA ES*

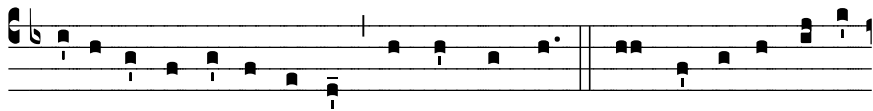
I



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



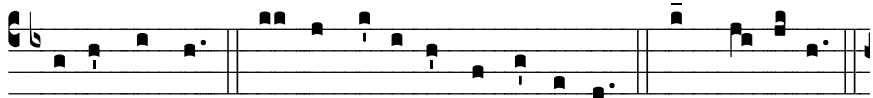
Ma-rí- a! Et mácu-la o-ri-gi-ná-lis non est in te! Et



má-cu-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 clementís-



sima! O-ra pro no-bis, Intercé-de pro no-bis ad



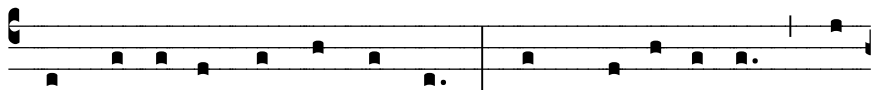
Dó-mi-num Je-sum Chri-stum.

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

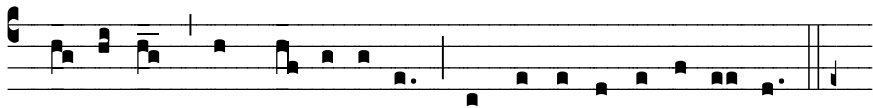
Another version (Dom Pothier)



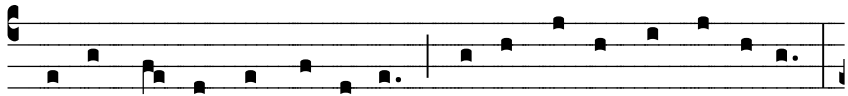
O-ta pulchra es, O Ma-rí-a, to-ta pulchra es,



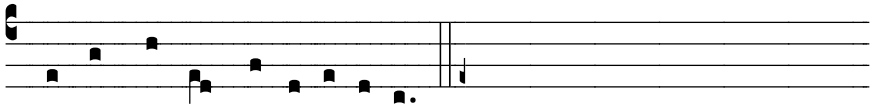
Et má-cu-la non est in te. Quam spe-ci-ó-sa, quam



su- á-vis in de- lí-ci- is Concépti- o il-libá- ta.



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



ve-ni, ve-ni co-ronábe-ris.

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

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

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

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

3. Like a lily among thorns, so
art thou blest among the daugh-
ters, O Virgin. Thy shining rai-
ment white as snow, thy face
like the sun.

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

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

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

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

6. In terra nostra, vox audíta,
vox dulcíssima,
Vox túrturis, vox colúmbæ;
Assúme pennas, O colúmba
formosíssima!
Surge, própera et veni. ℞. Veni.

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

SEASONAL HYMNS AND CHANTS

ADVENT

38. CREATOR ALME SIDERUM †

IV



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



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

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

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

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

3. Commúne qui mundi nefas
Ut expiáres, ad crucem
E Vírginis sacrário
Intácta prodís víctima.

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

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

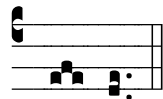
4. Thy glorious power and name
when heard make angels and
men trembling bend the knee.

5. Te deprecámur, últímæ
Magnum diéi Júdicem,
Armís supérnæ grátix
Defénde nos ab hóstibus.

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

6. Virtus, honor, laus, glória
Deo Patri cum Fílio,
Sancto simul Paráclito,
In sæculórum sæcula.

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




A-men.

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

39. RORATE CÆLI DESUPER

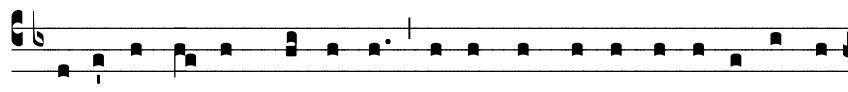
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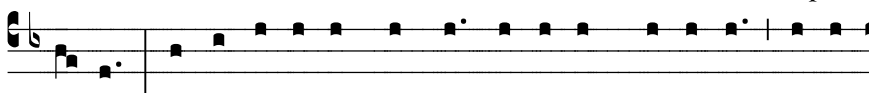
R Orá-te cæ-li dé-super, et nubes plu- ant justum.

Repeat: Roráte.

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



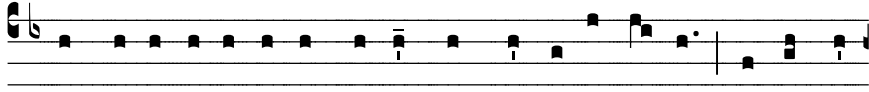
1. Ne i-rascá- ris Dómi-ne, ne ultra memí-ne-ris in-qui-



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

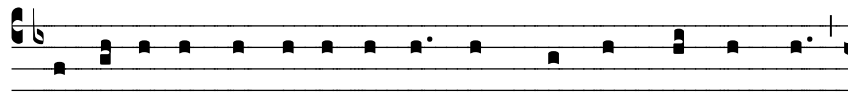


sancti-fi-ca-ti- ó-nis tu- æ et gló-ri- æ tu- æ, u-bi lau-

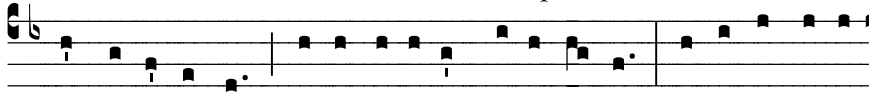


da-vé-runt te patres nostri. R. Roráte.

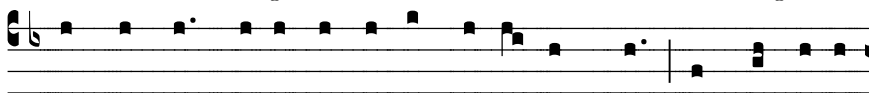
Be not angry, O Lord, and remember no longer our iniquity: behold the city of the Holy One is become a desert: Sion is become a desert: Jerusalem is desolate: the house of thy sanctification and of thy glory, where our fathers praised thee.



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



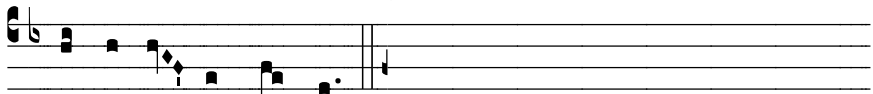
et ce-cí-dimus qua-si fó-li- um uni-vér-si: et in-qui-tá-



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

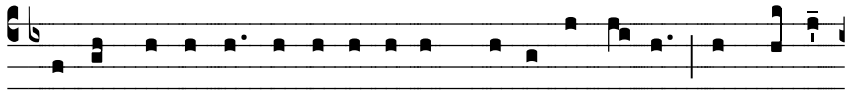


fá-ci- em tu- am a nobis, et alli-sísti nos in manu in-

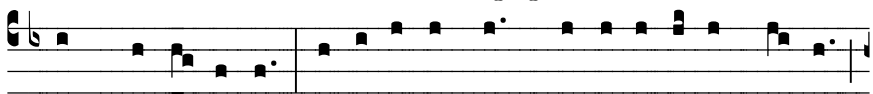


iqui-tá- tis nostræ. R. Rorate.

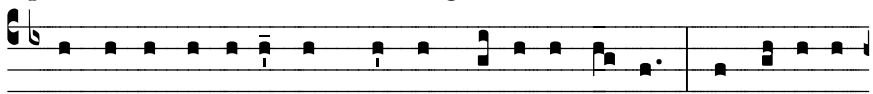
We have sinned and are become as one that is unclean: and we have all fallen as a leaf, and our iniquities like the wind have carried us away: thou hast hidden thy face from us, and hast crushed us in the hold of our iniquity.



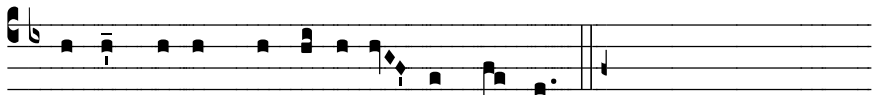
3. Vi-de Domi-ne afflicti- ónem pópu- li tu- i, et mitte



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

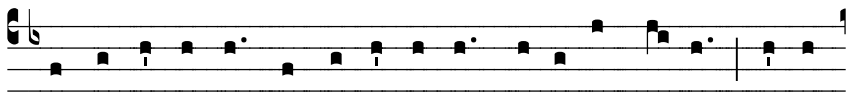


de Petra de-sérti ad montem fí- li- æ Si- on: ut áufe-rat



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

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



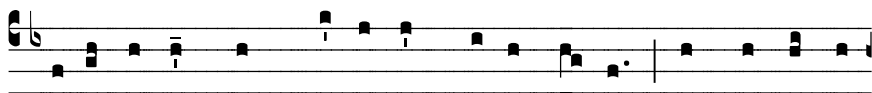
4. Conso-lámi-ni, conso-lámi-ni, pópu-le me- us: ci-to



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



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



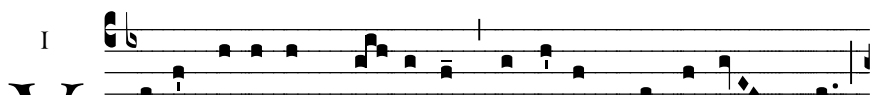
ego e-nim sum Dómi-nus De- us tu- us, Sanctus Is-ra-



el, Red-émptor tu- us. *R.* Roráte.

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

40. *VENI, VENI EMMANUEL*



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

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

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

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

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

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

5. Veni, O Jesse Vírgula:
Ex hostis tuos úngula,
De specu tuos tártari
Educ, et antro bárathri. *R.*

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

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

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

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

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

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

CHRISTMAS

41. ADESTE FIDELES

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

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

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

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

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

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

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

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

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

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

42. CORDE NATUS EX PARENTIS

V 

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


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


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


R. Sæcu-ló-rum sæcu-lis.

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

2. O beátus ortus ille
Virgo cum púérpera
Edidit nostram salútem
Feta sancto Spírítu,
Et puer redémptor orbis
Os sacrátum prótulit:
R. Sæcu-ló-rum sæcu-lis.

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

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

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

4. Te senes et te juvéntus,
Parvulórum te chorus,
Turba matrum virginúmque
Símplices puéllulæ
Voce concórdes pudícis
Pérestrepent concéntibus: *R.*

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

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

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

43. *ECCE NOMEN DOMINI*

V

E C-ce nomen Dómi-ni Emmá-nu-el, * quod an-
nunti-á-tum est per Gábri-el, hó-di-e appá-ru-it in
Isra-el: per Ma-rí-am Vírgi-nem est na-tus Rex. E-ia!
Virgo De-um génu-it, ut di-ví-na vó-lu-it cleménti-a.
In Béthle-hem na-tus est, et in Je-rú-sa-lem vi-sus est,

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

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

44. *HODIE CHRISTUS NATUS EST*

I



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



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



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

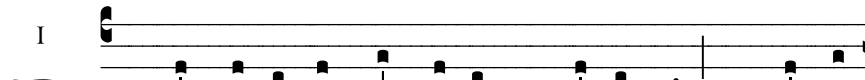


céntes: Gló-ri- a in excélsis De- o, alle-lú-ia.

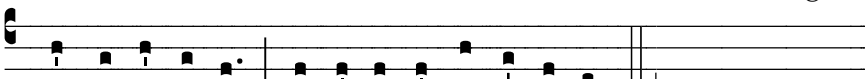
Today Christ is born; today the Savior appears; today on earth the angels sing, archangels rejoice; today the just exult, saying: Glory to God in the highest, alleluia.

45. *PUER NATUS IN BETHLEHEM*

I

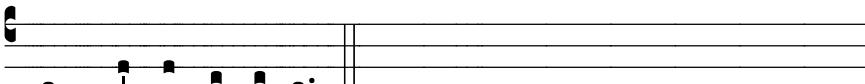


P U- er na-tus in Béthlehem, al-le-lú-ia: Unde gau-



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.

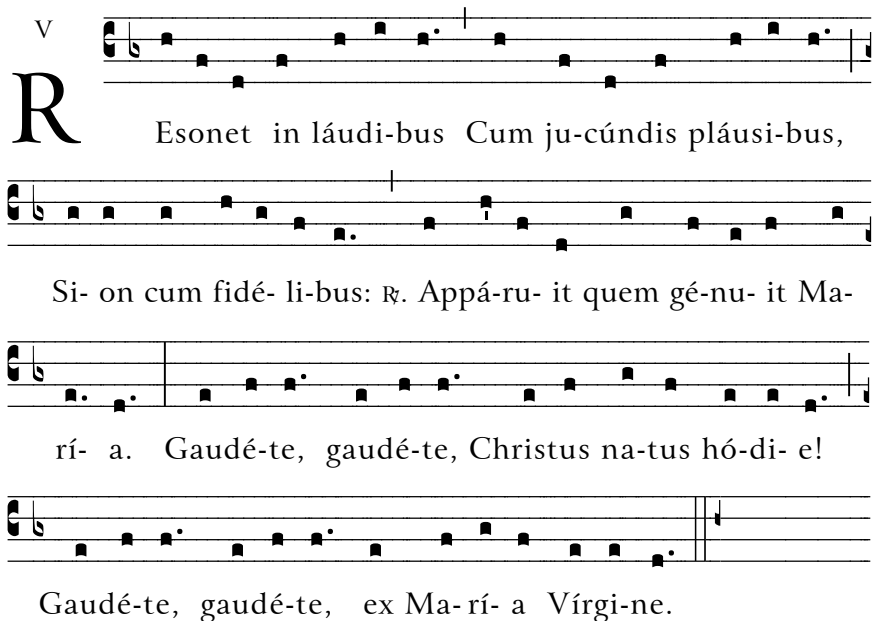
A child is born in Bethlehem; wherefore Jerusalem rejoices.

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

2. Assúmpsit carnem Fílius, allelúia,
Dei Patris altíssimus,
allelúia, allelúia. R.
3. Per Gabriélem nuntium, allelúia,
Virgo concépit Fílium,
allelúia, allelúia. R.
4. Tamquam sponsus de thálamó,
allelúia, Procéssit Matris útero,
allelúia, allelúia. R.
5. Hic jacet in præsépio, allelúia,
Qui regnat sine término,
allelúia, allelúia. R.
6. Et Angelus pastóribus, allelúia,
Revélat quod sit Dóminus,
allelúia, allelúia. R.
7. Reges de Saba véniunt, allelúia,
Aurum, thus, myrrham ófferunt,
allelúia, allelúia. R.
8. Intrántes domum ínvicem, allelúia,
Novum salútant príncipem,
allelúia, allelúia. R.
9. De Matre natus Vírgine, allelúia:
Qui lumen est de lúmíne,
allelúia, allelúia. R.
10. Sine serpéntis vúlneré, allelúia,
De nostro venit sánguine,
allelúia, allelúia. R.
11. In carne nobis símilis, allelúia,
Peccáto sed dissímilis,
allelúia, allelúia. R.
12. Ut rédderet nos hómínes, allelúia,
Deo et sibi símiles,
allelúia, allelúia. R.
13. In hoc natáli gáudio, allelúia,
Benedicámus Dómino,
allelúia, allelúia. R.
14. Laudétur sancta Trínitas, allelúia,
Deo dicámus grátias,
allelúia, allelúia. R.
2. The Son hath assumed
flesh, the Most High of
God the Father.
3. Through the messenger
Gabriel, the Virgin con-
ceived a Son.
4. Like a bridegroom from
his chamber, he came forth
from his Mother's womb.
5. He lies in the manger,
Who reigns without end.
6. And the Angel reveals
to the shepherds that this
is the Lord.
7. Kings from Saba come,
offering gold, incense, and
myrrh.
8. Entering the house, in
turn they greet the new-
born Prince.
9. Born of a virgin moth-
er, Who is Light of Light.
10. Without the serpent's
wound, he came of our
blood.
11. Like unto us in flesh,
yet unlike us as to sin.
12. In order to render us
men like unto God and
Himself.
13. On this joyous natal
day, let us bless the Lord.
14. Praised be the Holy
Trinity; let us give thanks
to God.

46. *RESONET IN LAUDIBUS*

V



Resonet in láudi-bus Cum ju-cúndis pláusi-bus,
 Si-on cum fidé-li-bus: R. Appá-ru-it quem gé-nu-it Ma-
 rí-a. Gaudé-te, gaudé-te, Christus na-tus hó-di-e!
 Gaudé-te, gaudé-te, ex Ma-rí-a Vírgi-ne.

Let Zion resound in praises with the joyful acclaim of the faithful: R. He whom Mary bore has appeared. Rejoice, rejoice, Christ is born today! Rejoice, rejoice, born of the Virgin Mary.

2. Sion lauda Dóminum,
 Salvatórem ómnium,
 Virgo parit Fílium. R. Appáruit.

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

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

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

4. Natus est Emmánuel,
 Quem prædíxit Gábríel
 Testis est Ezéchiél. R. Appáruit.

4. Emmanuel is born, whom
 Gabriel prophesied and Ezekiel
 testified.

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

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

6. Qui regnat in æthere,
 Venit ovem quærere,
 Nolens eam pérdere. R. Appáruit.

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

5. Sancta tibi Trínitas,
 Os ómnium grátias
 Résonet altíssimas. R. Appáruit.

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

47. SALVE VIRGO SINGULARIS

VI



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



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



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



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



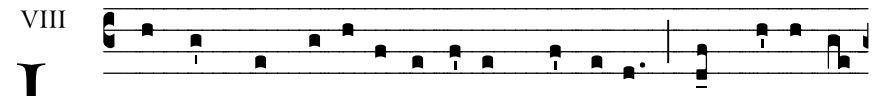
Sic dispóne, Ut det su-a fru-i Na-tus vi-si-óne.

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

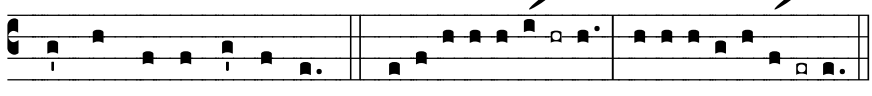
CANDLEMAS (Feb. 2)

48. LUMEN AD REVELATIONEM, at the Blessing of Candles

VIII



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



ple-bis tu-æ Isra-el. *Cant.* Nunc dimittis, *p.* 165 (to Tone 8G above)

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

LENT

49. ATTENDE DOMINE

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

cá-vimus ti-bi. *Repeat: Atténde.*

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

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

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

cántum pre-ces. *R. Atténde.*

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

2. Déxtera Patris, lapis anguláris,
via salútis, jánu-a cæléstis,
áblue nostri máculas delícti. *R.*

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

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

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

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

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

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

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

50. PARCE DOMINE



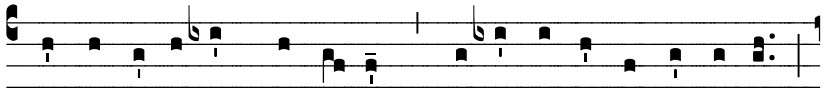
P Arce Dómi-ne, * parce pópu-lo tu- o: ne in



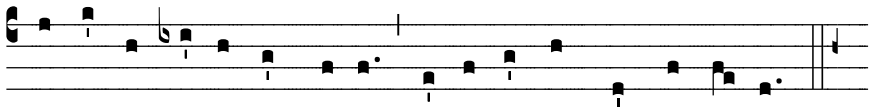
æ-térnum i-rascá- ris no-bis.

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

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

3. Dans tempus acceptábile,
Da lacrimárum rívilis
Laváre cordis víctimam,
Quam læta adúrat cáritas. *R.*

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

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

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

5. Scrutátor alme córdium,
Infírma tu scis vírium;
Ad te revérsis éxhibe
Remissiónis grátiam. *R.*

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

51. STABAT MATER, at the Stations of the Cross

VI

S Ta-bat Ma-ter do-lo- ró-sa Juxta cru-cem lacri-
mó-sa, Dum pendé-bat Fí-li- us.

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

- | | |
|--|---|
| 2. Cujus ánimam geméntem,
Contristátam et doléntem
Pertransívit gládius. | 2. Whose soul, mournful, sad,
lamenting, was pierced by a
sword. |
| 3. O quam tristis et afflícta
Fuit illa benedícta
Mater Unigéniti! | 3. Oh how sad, how afflicted
was that blessed Mother of the
Only-begotten. |
| 4. Quæ mærébat et dolébat,
Pia Mater, dum vidébat
Nati pœnas íncltyti. | 4. How did she mourn and
lament, loving Mother, while
she saw the torment of her
divine Son. |
| 5. Quis est homo qui non fleret,
Matrem Christi si vidéret
In tanto supplício? | 5. What man would not weep if
he saw the mother of Christ in
such sorrow? |
| 6. Quis non posset contristári,
Christi matrem contemplári
Doléntem cum Fílio? | 6. Who would not mourn with
her, seeing Christ's mother
mourning with her Son? |
| 7. Pro peccátis suæ gentis,
Vidit Jesum in torméntis,
Et flagéllis súbditum. | 7. For the sins of his race she
sees Jesus scourged and in
torment. |
| 8. Vidit suum dulcem natum
Moriéndo desolátum,
Dum emísit spíritum. | 8. She sees her dear Son dying
in anguish, as he gives up the
ghost. |
| 9. Eia Mater, fons amóris,
Me sentíre vim dolóris
Fac, ut tecum lúgeam. | 9. O Mother, fount of love,
make me feel the strength of
thy sorrow, that I may mourn
with thee. |

10. Fac ut árdeat cor meum
In amándo Christum Deum,
Ut sibi compláceam.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 exíre,
Da per Matrem me veníre
Ad palmam victóriæ.

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

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

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



A-men.

PALM SUNDAY

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

VII

H O-sánna * fí-li-o Da-vid: benedí-ctus qui ve-nit

in no-mi-ne Dómi-ni. Rex Is- ra- el: Ho-sánna in

excél-sis.

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

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

I

P U-e-ri Hebræ-ó-rum, * portántes ramos o- livá-rum,

obvi- a-vé-runt Dómi- no, clamán- tes et di-cén- tes:

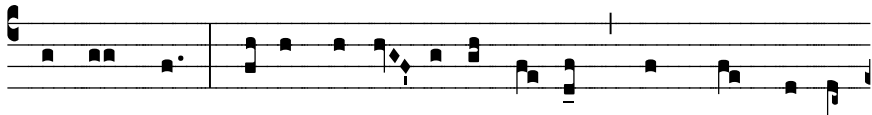
Ho-sánna in excél-sis.

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

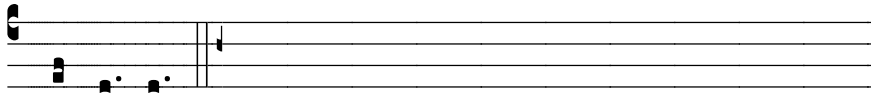
54. *GLORIA LAUS, Hymn during the Palm Sunday Procession*

I

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

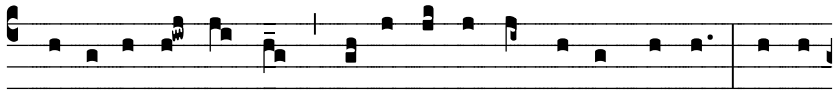


Red-emptor: Cu- i pu- e- rí- le de- cus prompsit Ho-sán-



na pi- um. *Repeat: Glória, laus.*

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

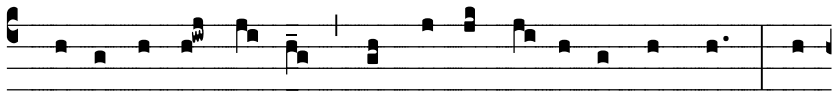


1. Isra- el es tu Rex, Da- ví- dis et íncli- ta pro- les: Nómi-

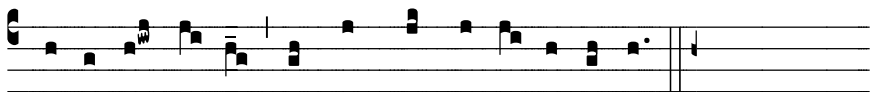


ne qui in Dómi- ni, Rex bene- dícte, ve- nis. ℞. Glória, laus.

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

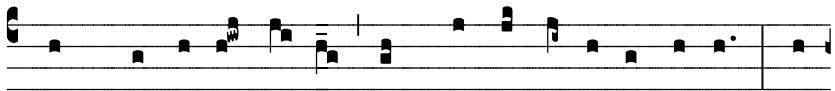


2. Coetus in ex- cél- sis te láudat cæ- li- cus omnis, Et

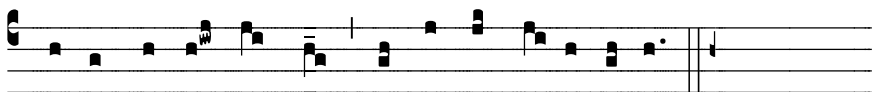


mortá- lis homo, et cuncta cre- á- ta simul. ℞. Glória, laus.

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

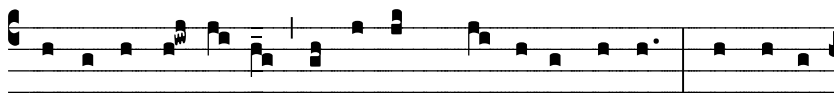


3. Plebs Hebræ- a ti- bi cum palmis óbvi- a ve- nit: Cum

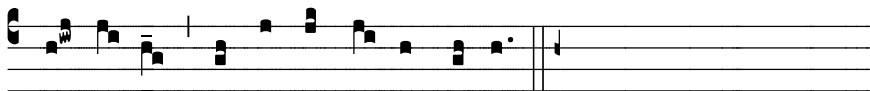


pre- ce, vo- to, hymnis, ádsumus ecce ti- bi. Glória, laus.

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

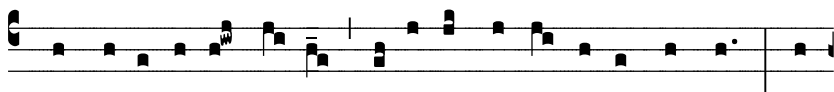


4. Hi ti-bi passú- ro solvébant mú-ni- a láudis: Nos ti-bi

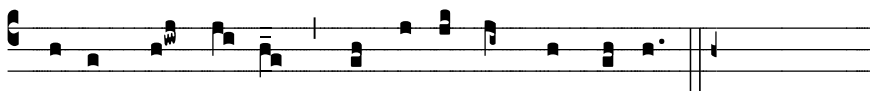


regnánti pángimus ecce me-los. R. Glória, laus.

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



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



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

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

HOLY THURSDAY

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



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

Where charity and love are found, God is there.



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



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

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



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

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



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



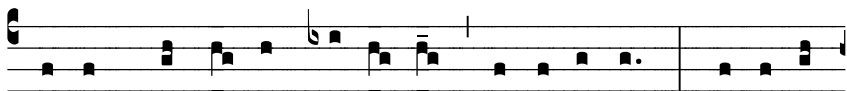
di-vi-dámur cave- ámus. Cessent júrgi- a ma-lígna, cessent



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

R. Ubi cáritas.

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



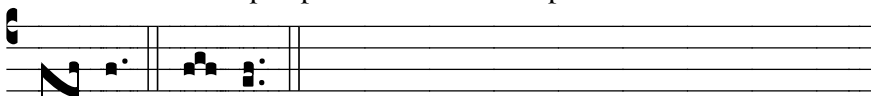
3. Simul quoque cum be- á- tis vi-de- ámus Glo- ri- án-



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



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



ló- rum. A-men.

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

GOOD FRIDAY

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

VI

Ecce li-gnum Cru- cis, in quo sa-lus mun-di

pe-pén- dit. *℞.* Ve- ní- te, ad- o-ré- mus. *iiij.*

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

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

IV

CRu-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.

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

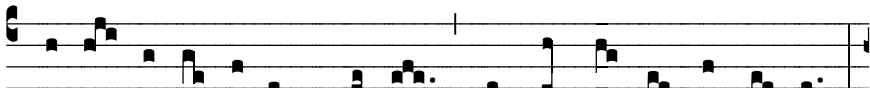
Ps. May God have mercy on us and bless us; may he let his face shine upon us, and have mercy on us.

58. CRUX FIDELIS, Hymn for Good Friday


I



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



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



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

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

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

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

Crux...gérmine.

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

* *Dulce.*

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

Crux...gérmine.

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

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

4. Quando venit ergo sacri
Plenitúdo témporis,
Missus est ab arce Patris
Natus, orbis Córditor,
Atque ventre virgináli
Carne amíctus pródiit.

* *Dulce.*

5. Vagit infans inter arcta
Córditus præsepia:
Membra pannis involúta
Virgo Mater álligat:
Et Dei manus pedésque
Stricta cingit fáschia.

Crux...gérmine.

6. Lustra sex qui jam perégit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni déditus,
Agnus in Crucis levátur
Immolándus stípíte.

* *Dulce.*

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

Crux...gérmine.

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

* *Dulce.*

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

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

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

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

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

9. Sola digna tu fuísti
 Ferre mundi Víctimam:
 Atque protum præparáre
 Arca mundo náufragó:
 Quam sacer cruor perúnxit,
 Fusus Agni córpore.
Crux...gérmine.

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



10. Sempiterna sit beata Trinitatis gloria: Æqua



Patri Filioque; Pars Patris: Unus



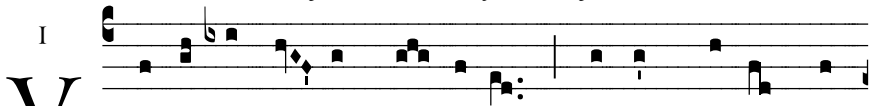
Trinitatis nomen Laudetur univ-
 ersitas. Amen.



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

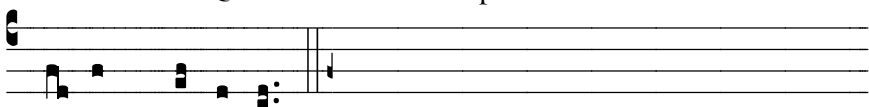
59. VEXILLA REGIS, Hymn in Honor of the Holy Cross



stéri-um, Quavita mortem pertulit, Et mor-
 te



vi- tam protulit.



vi- tam pró-tu-lit.

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

2. Quæ vulneráta lánceæ
Mucrónē díro, críminum
Ut nos laváret sórdibus,
Manávit unda et sáanguine.

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

3. Impléta sunt quæ cóncinit
David fidéli cármíne,
Dicéndo natió nibus:
Regnávit a lígno Deus.

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

4. Arbor decóra et fúlgida,
Ornáta Regis púrpura,
Elécta dígno stípíte
Tam sancta membra tángere.

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

5. Beáta, cujus bráchiis
Prétiúm pepéndit sæculi:
Statéra facta córporis,
Tulítque prædam tártari.

5. O blessed tree, from whose branches hung the redemption of the world; thou, from whom his body hangs, dost snatch from hell its prey.

6. O CRUX AVE, spes única,
Hoc Passiόνis témpore:
[Sept 14: In hac triumphi gloria:]
Piis adáuge grátiam,
Reísque dele crímina.

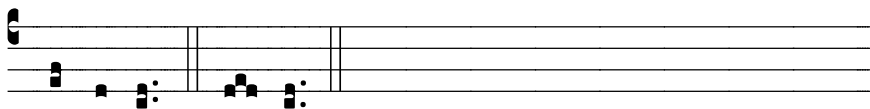
6. Hail, O Cross, our only hope! At this Passiontide, [In this thy triumphant glory,] increase grace to the just and blot out the sin of the wicked.



7. Te, fons 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.

7. Thee, holy Trinity, fount of salvation, let every spirit praise. To whom the victory of the Cross thou givest, give also its prize.

EASTER

60. *LUMEN CHRISTI, at the Easter Vigil (Holy Saturday)*

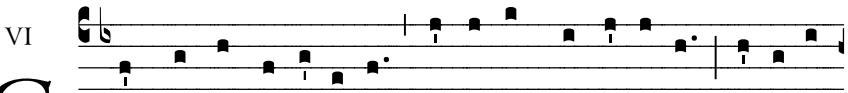
L Umen Chri- sti. R̄. De- o grá-ti- as. *ijj.*

Light of Christ. R̄. Thanks be to God.

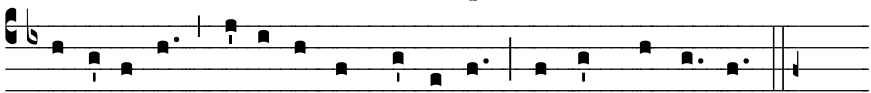
Repeat a step higher each time

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

A Lle- lú- ia. *ijj.* *Repeat a step higher each time*

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

C Oncórdi læ-tí-ti- a, Propúl- sa mæstí-ti- a, Ma-rí- æ



præcóni- a Réco-lat Ecclé-si- a: Virgo Ma-rí- a!

Sounds of joy have put to flight all the sadness of the night: now a maid beyond compare hears her praises fill the air: O Virgin Mary!

2. Quæ felíci gaúdio,
Resurgénte Dómino,
Flóruit ut lílium,
Vivum cernens Fílium:
Virgo María!

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

3. Quam concéntu páрили
Chori láudant cælici,
Et nos cum cæléstibus
Novum melos pángimus:
Virgo María!

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

4. O Regína víriginum,
Votis fave súpplícum,
Et post mortis stádium,
Vitæ confer præmíum:
Virgo María!


4. O Queen of virgins, graciously
favor our prayers, and after the
contest of death, bring the re-
ward of life:
O Virgin Mary!

5. Gloriósa Trínitas,
Indivísa Unitas,
Ob Maríæ meríta,
Nos salva per sæcula:
Virgo María!

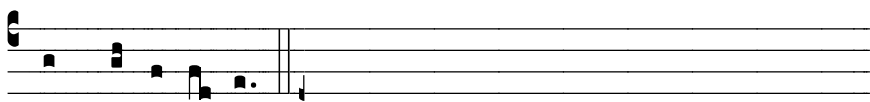
5. O glorious Trinity, undivided
Unity, because of the merits of
Mary, save us through the ages:
O Virgin Mary!

63. *EXSULTEMUS ET LÆTEMUR*

III
E X-sultémus et lætémur hó-di- e, Di- es iste, di- es



est læ-tí-ti- æ:



R̄. Alle-lú-ia, resurré-xit Dómi- nus.



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

2. Exsultánda et lætánda
tempus est:
Pascha nostrum immolátus
Agnus est. R̄.

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

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

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

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

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

5. In sepúlcro quem doléntes
quæ' ritis?
Surrexísse dícite discípulis. R̄.

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

6. Celebrántes hoc Pascha
sanctíssimum,
Epulémur veritátis ázimum. R̄.

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

7. Fermentátum expurgémus
nóxiúm:
Victor surgit, vera vita ómnium. R̄.

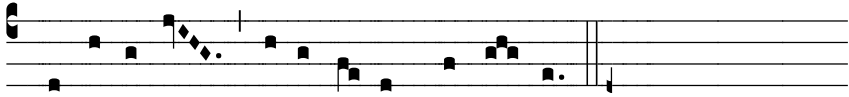
7. The harmful leaven we must
put away; the Conqueror is
risen, true life of all.

8. In hoc ergo vetustátis
término,
Servus liber BENEDÍCÁT
DÓMINO. *R.*

8. Therefore, now old things pass
away, let the slave set free bless
the Lord.

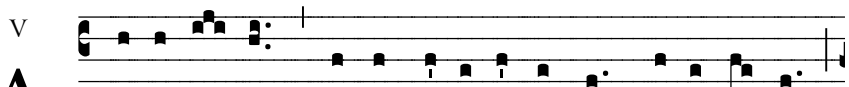
9. Ab ínferis nunc redit
captívitas:
Omnes DEO referámus
GRÁTÍAS. *R.*

9. The prisoners have returned
from the pit; let us all return
thanks to God.

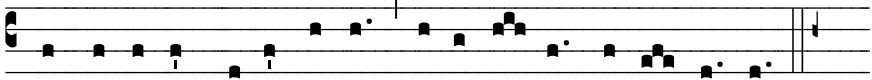


R. Alle-lú-ia, resurré-xit Dómi-nus.

64. *LAPIS REVOLUTUS EST*

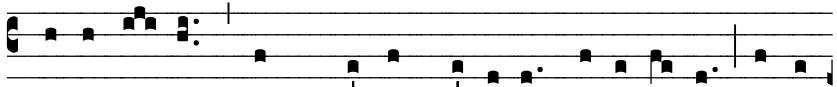


A L-le-lú-ia, La-pis revo-lú-tus est, alle-lú-ia,



ab ósti-o monuménti, alle-lú-ia, alle-lú-ia.

The stone is rolled away from the mouth of the tomb.

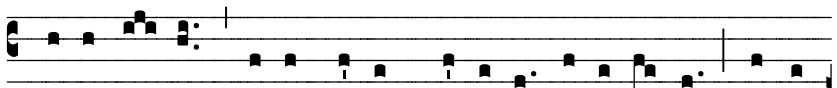


2. Alle-lú-ia, Quem quæ-ris mú-li-er? alle-lú-ia, vi-vén-

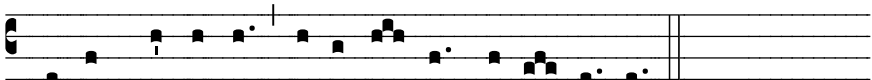


tem cum mórtu-is, alle-lú-ia, alle-lú-ia.

Whom do you seek, O woman? The living among dead?



3. Alle-lú-ia, No-li fle-re, Ma-rí-a, alle-lú-ia: re-sur-



ré-xit Dómi-nus, alle-lú-ia, alle-lú-ia.

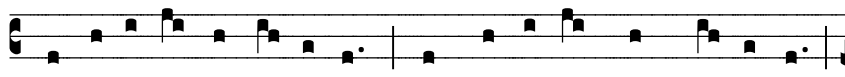
Do not weep, Mary: the Lord is risen.

65. O FILII ET FILIÆ

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.

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

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

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

3. Et María Magdaléne,
Et Jacobi et Salóme,
Venérunt corpus úngere, allelúia. *R.*

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

4. In albis sedens Angelus
Prædíxit muliéribus:
In Galilæa est Dóminus, allelúia. *R.*

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

5. Et Joánnes Apóstolus
Cucúrrit Petro cítius,
Monuménto venit prius, allelúia. *R.*

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

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

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

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

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

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

8. Behold, Thomas, see my side, see my feet, see my hands, be unbelieving no more.

9. Quando Thomas Christi latus,
Pedes vidit atque manus,
Dixit: Tu es Deus meus, allelúia. *R.*

9. When Thomas Christ's
side, his feet, his hands be-
held, he proclaimed: Thou
art my God.

10. Beáti qui non vidérunt,
Et fírmiter credidérunt,
Vitam ætérnam habébunt, allelúia. *R.*

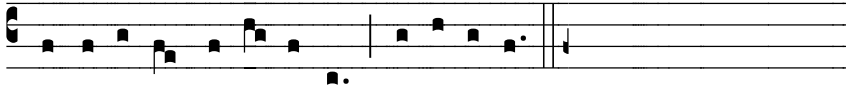
10. Blessed are they who
have not seen, yet firmly
believed; they shall have life
eternal.

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

11. On this most holy feast,
let there be praise and jubi-
lation, and let us bless the
Lord.

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

12. For these things, let us
most humbly, devoutly and
dutifully, render our *Deo*
gratias.



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

66. REGINA CÆLI JUBILA

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

1. Queen of heaven, rejoice; Be
joyful, Mary! Now the clouds
yield to sunlight, Alleluia!
Rejoice, O Mary.

2. Quem digna terris gígnere;
Gaude, María!
Vivus resúrgit fúnere,
Allelúia!
Lætáre, O María.

2. He whom thou wast worthy
to bring forth upon earth, has
risen to life from the tomb.

3. Sunt fracta mortis spícula;
Gaude, María!
Jesu jacet mors súbdita,
Allelúia!
Lætáre, O María.

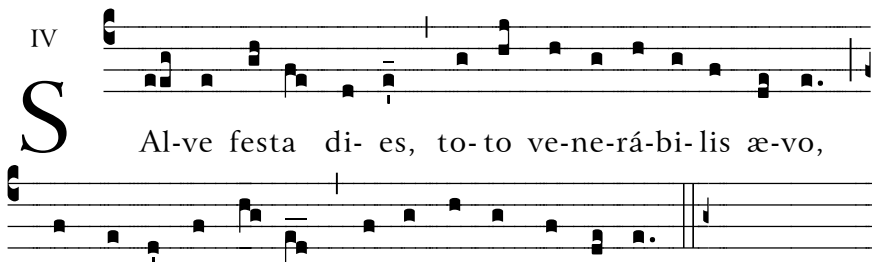
3. The pains of death are bro-
ken; Jesus has subdued death.

4. Ergo María pláudito;
Gaude, María!
Cliéntibus succúrito,
Allelúia!
Lætáre, O María.

4. Therefore we praise Mary and
depend upon her aid.

67. SALVE FESTA DIES, Processional Hymn

IV



S Al-ve festa di- es, to-to ve-ne-rá-bi-lis æ-vo,

Qua De- us inférnum vi- cit et astra te- net.

Hail, thou festive, ever venerable day, whereon hell is conquered, and heaven is won by Christ.



1. Ecce renascéntis testá-tur grá-ti- a mundi Omni- a

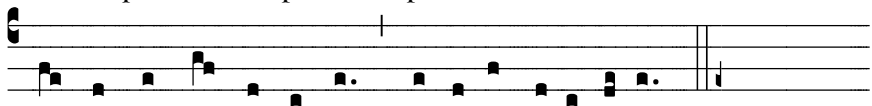


cum Dómi- no dona redísse su- o. R. Salve.

Lo! our earth is in her spring, bearing thus her witness that, with her Lord, she has all her gifts restored.



2. Namque tri- umphánti post trísti- a tárta- ra Christo

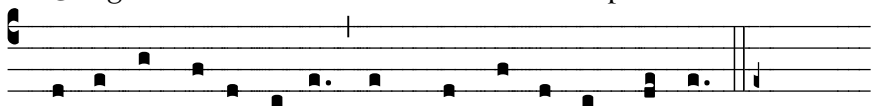


Undique fronde nemus, grámina flore favent. R. Salve.

For now the woods with their leaves and the meadows with their flowers, pay homage to Jesus' triumph over the gloomy tomb.

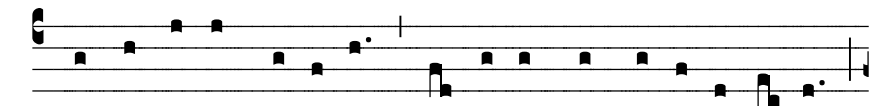


3. Qui genus humá- num cernes mersísse pro- fúndo, Ut

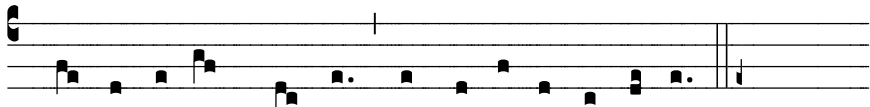


hómi- nem e- rí- pe- res, es quoque factus homo. R. Salve.

Seeing the human race was sunk in misery deep, thou wast made Man, that thou mightest rescue man.

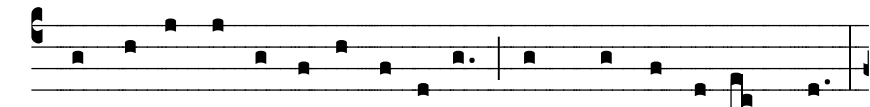


4. Redde tu- am fá-ci- em, ví-de- ant ut sǎcu- la lumen.



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,

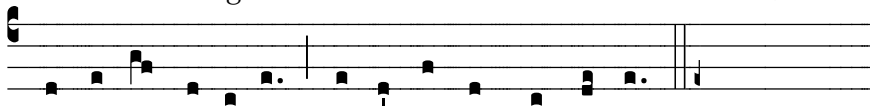


Cum pu- ras á- nimas sacra la- vácra be- ant. R. Salve.

O King divine! lo! here a bright ray of thy triumph, the souls made pure by the holy font.

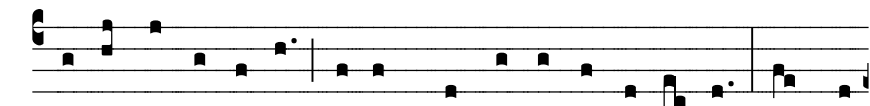


6. Cándi- dus egré- di- tur ní- ti- dis ex- érci- tus undis, At-



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 snowlike flock.

† Additional verses are available in *Cantus selecti*, Solesmes (Desclée), 1949, p. 59; and in *Processionale monasticum*, Solesmes, 1983 (reprint), p. 62.

GOSPEL CANTICLES AND LITANY OF SAINTS

68. *BENEDICTUS, at Lauds*

Luke 1:68-79

II

10. Ad dandam sciéntiam
salútis plebi |e-jus, *
in remissionem peccatórum
|e-o-rum:

10. To give knowledge of salvation
to his people, unto the remission
of their sins:

11. Per víscera misericórdiæ Dei
|no-stri: * in quibus visitávit
nos, óriens |ex al-to:

11. Through the bowels of the
mercy of our God, in which the
Dawn from on high hath visited
us:

12. Illumináre his qui in
ténébris et in umbra mortis
|se-dent: * ad dirigéndos pedes
nostros in vi-|am pa-cis.

12. To enlighten them that sit in
darkness, and in the shadow of
death: to direct our feet into the
way of peace.

13. Glória Patri, et |Fí-li-o, *
et Spirítu-|i San-cto.

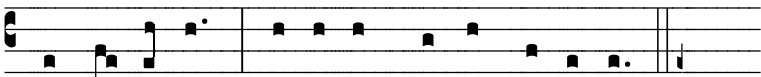
13. Glory be to the Father, and to
the Son, and to the Holy Spirit.

14. Sicut erat in princípio, et
nunc, et |sem-per, * et in
sæcula sæculó-|rum. A-men.

14. As it was in the beginning, is
now, and ever shall be, world
without end. Amen.

69. *MAGNIFICAT (Solemn Tone), at Vespers*

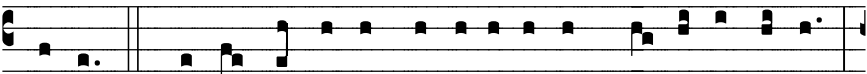
Luke 1: 46–55

VIII
M 

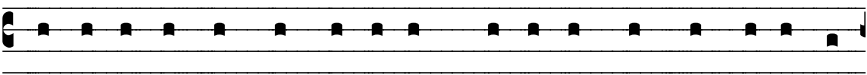
Agní- fi- cat * á-nima |me- a Dómi-num.



2. Et exsultá-vit |spí- ri-tus me- us * in De- o sa-lu-|tá-ri



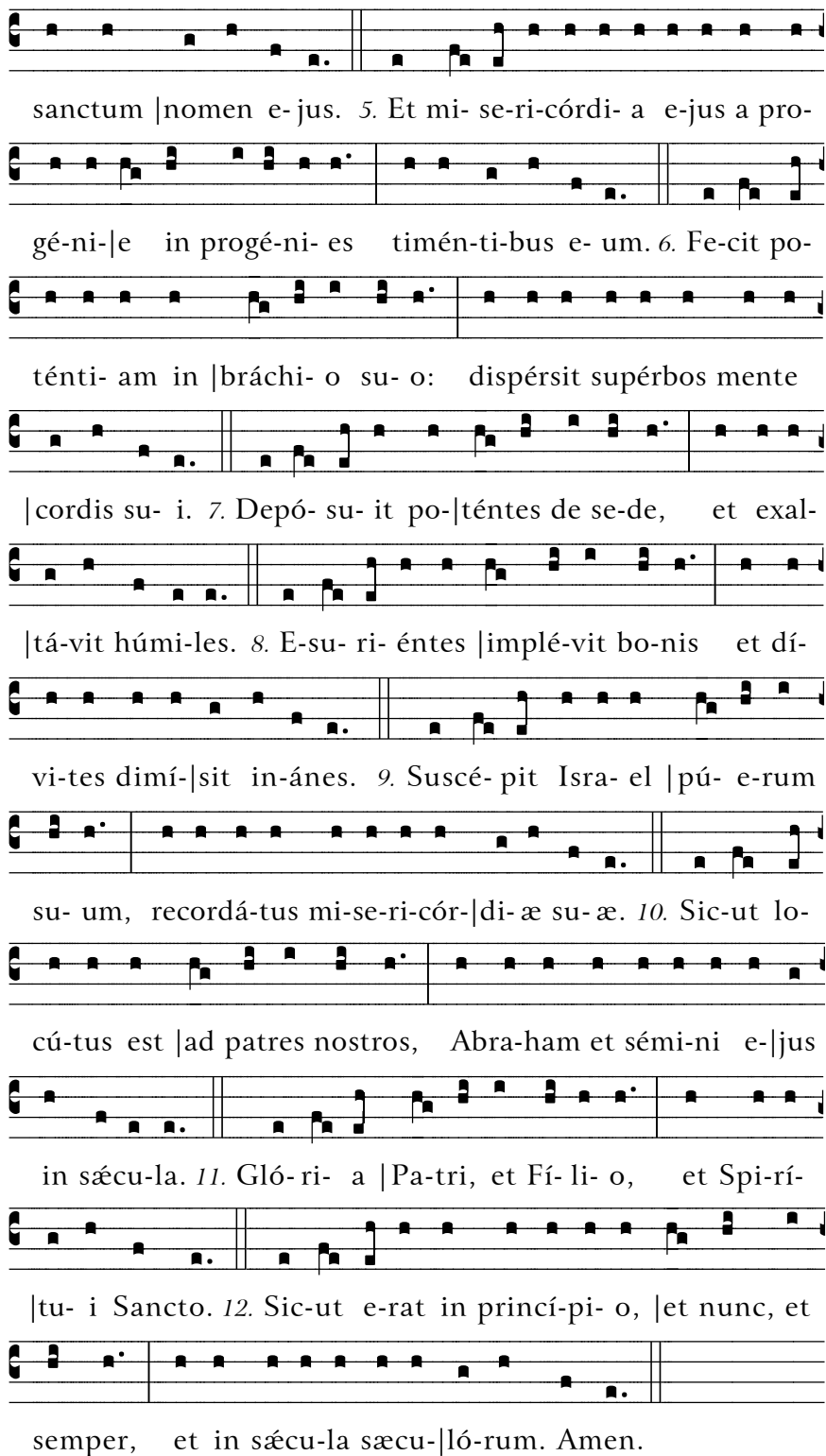
me- o. 3. Qui- a respé-xit humi-li-tá-tem |ancíllæ su- æ:



ecce e-nim ex hoc be- á-tam me di-cent omnes gene-|ra-



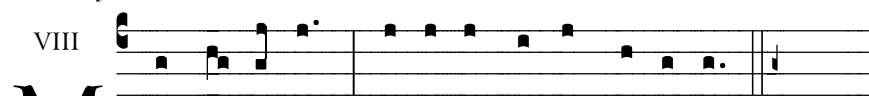
ti- ónes. 4. Qui- a fe-cit mi-hi |magna qui pot-ens est: et



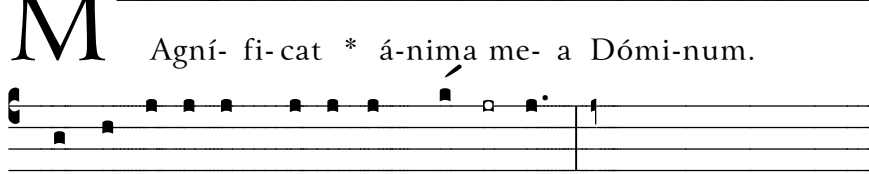
sanctum | nomen e- jus. 5. Et mi- se-ri-córdi- a e- jus a pro-
gé-ni-|e in progé-ni- es timén-ti-bus e- um. 6. Fe-cit po-
ténti- am in |bráchi- o su- o: dispérsit supérbos mente
| cordis su- i. 7. Depó- su- it po-|téntes de se-de, et exal-
|tá-vit húmi-les. 8. E-su- ri- éntes |implé-vit bo-nis et dí-
vi-tes dimí-|sit in-ánes. 9. Suscé- pit Isra- el |pú- e-rum
su- um, recordá-tus mi-se-ri-cór-|di-æ su-æ. 10. Sic-ut lo-
cú-tus est |ad patres nostros, Abra-ham et sémi-ni e-|jus
in sǎcu-la. 11. Gló-ri- a |Pa-tri, et Fí- li- o, et Spi-rí-
|tu- i Sancto. 12. Sic-ut e-rat in princí-pi- o, |et nunc, et
semper, et in sǎcu-la sǎcu-|ló-rum. Amen.

For simple Tone 8G:

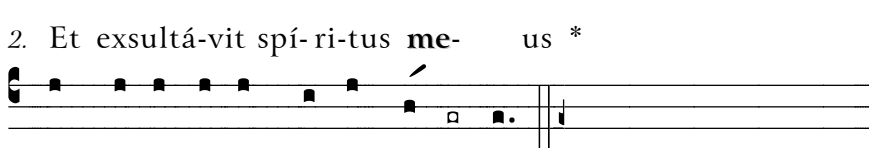
VIII



M Agní- fi- cat * á-ni-ma me- a Dómi-num.



2. Et exsultá-vit spí-ri-tus me- us *



in De- o sa-lu- | tá-ri me- o.

3. Qui-a respéxit humilitátem
ancíllæ | **su-æ**: * Ecce enim
ex hoc beátam me dicent
omnes gene- | ra-ti-**ó**-nes.

3. Because he hath regarded the
humility of his handmaid; for be-
hold from henceforth all genera-
tions shall call me blessed.

4. Qui-a fecit mihi | ma-gna
quí **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 locútus est ad
patres | **no-stros**: * Abraham
et sémini e- | jus in **sæ-cu-la**.

10. As he spoke to our fathers, to
Abraham and to his seed for
ever.

11. Gló-ri-a Patri, et | **Fí-li-o**, *
et Spirí-|tu-i **San-cto**.

11. Glory be to the Father, and to
the Son, and to the Holy Spirit.

12. Sic-ut erat in princípí-o,
et nunc, et | **sem-per**, * et in
sæcula sæcu-|lò-rum. **A-men**.

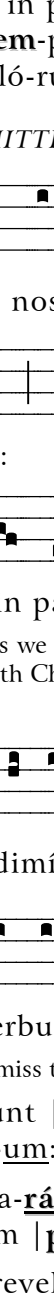
12. As it was in the beginning, is
now, and ever shall be, world
without end. Amen.

70. *NUNC DIMITTIS*, at Compline †

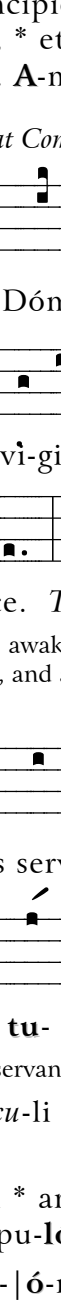
Luke 2: 29-32

Ant. III 

S Alva nos, * Dómi-ne, vi-gi-lántes, custó-di nos

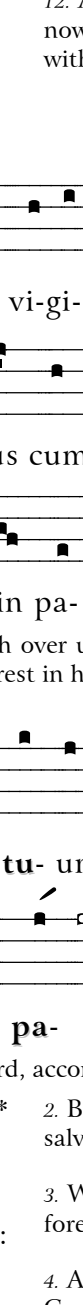


dormi- éntes: ut vi-gi-lémus cum Christo et requi-

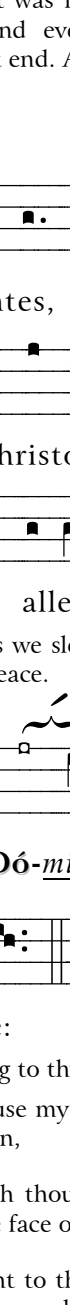


escá-mus † in pa- ce. *T.P.* † in pa- ce, alle- lú- ia.

Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we
may keep watch with Christ, and asleep, rest in his peace.

III 

Nunc dimíttis servum |tu- um **Dó-mi-ne**, *



secúndum verbum |tu- um in pa- ce:

Now thou dost dismiss thy servant, O Lord, according to thy word in peace:

2. Qui-a vidérunt |ó-cu-li me-i *
salu-|tá-re tu-um:

2. Because my eyes have seen thy
salvation,

3. — |Quod pa-rá-sti * ante
fáciem ómnium |po-pu-ló-rum:

3. Which thou hast prepared be-
fore the face of all peoples:

4. Lu-men ad revelati-|ó-nem
gén-ti-um, * et glóriam plebis
|tu-æ Is-ra-el.

4. A light to the revelation of the
Gentiles, and the glory of thy
people Israel.

† This is the monastic version; see the *Liber usualis* for the secular version.

5. Gló-ri-a | Pa-tri, et Fí-li-o, *
et Spi-ri-tu-i San-cto.

5. Glory be to the Father, and to
the Son, and to the Holy Spirit.

6. Sic-ut erat in princípío,
et | nunc, et sem-per, * et in
sæcula sæcu- | ló-rum. A-men.

6. As it was in the beginning, is
now, and ever shall be, world
without end. Amen.

℟. Salva nos.

71. LITANY OF SAINTS †

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. Chri-ste, audi nos. ij. Chri-ste, ex-áudi nos. ij.

Lord have mercy. Christ have mercy. Lord have mercy. Christ hear us, Christ graciously hear us.



℣. Pa-ter de cæ-lis, De- us, ℞. Mi-se-ré-re no-bis.

God, the Father of heaven, ℞. Have mercy on us.

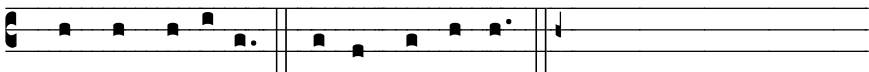
Fili Redemptor mundi, | De-us, ℞. Miserére nobis.

Spiritus Sancte, | De-us, ℞. Miserére nobis.

Sancta Trinitas, unus | De-us, ℞. Miserére nobis.

God, the Son, Redeemer of the world. God, the Holy Spirit. Holy Trinity, one God.

For individual saints and blessed:

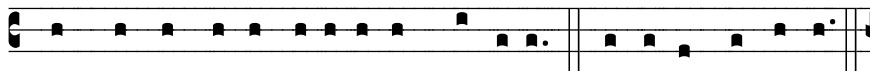


℣. Sancta Ma-rí- a, ℞. O-ra pro no-bis.

Holy Mary, ℞. Pray for us.

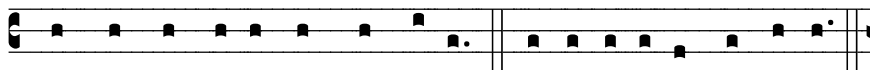
† This Litany follows the outline for Easter Vigil under the Extraordinary Form of the Roman Rite, but the responses are used for the Ordinary Form as well. The full order and complete list of petitions can be found in modern missals and hymnals.

For multiple saints and blessed:



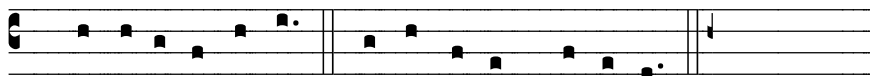
Ÿ. Omnes sancti Ange-li et Archánge-li, R̄. O-ra-te pro no-bis.
All holy Angels and Archangels, R̄. Pray for us.

Final petition:

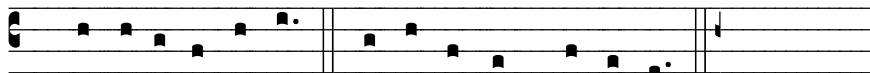


Ÿ. Omnes Sancti et Sanctæ De- i, R̄. Intercé-di-te pro no-bis.
All ye Saints of God, R̄. Intercede for us.

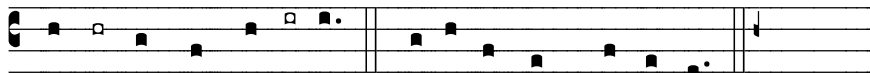
II



Ÿ. Pro-pí-ti-us esto, R̄. Parce no-bis, Dómi-ne.
Be thou gracious, R̄. Spare us, O Lord.



Ÿ. Pro-pí-ti-us esto, R̄. Exáudi nos, Dómi-ne.
Be thou gracious, R̄. Hear us, O Lord.



Ÿ. Ab omni ma- lo, R̄. Líbe-ra nos, Dómi-ne.
From all evil, R̄. Deliver us, O Lord.

Ab o-|mni peccáto, R̄. Líbera nos, Dómine.

...

In di-|e judícii, R̄. Líbera nos, Dómine.

From all sin. In the day of judgment.

III



Ÿ. Pec- ca-tó- res, R̄. Te ro-gámus, audi nos.
We sinners, R̄. We beseech thee, hear us.

Ut no-|bis parcas, R̄. Te rogámus, audi nos.

...

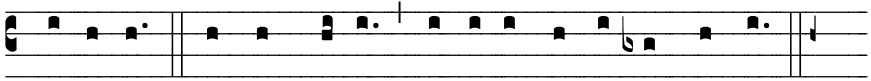
Ut nos exaudíre | dignéris, R̄. Te rogámus, audi nos.

That thou wouldst spare us. That thou wouldst deign to hear us.

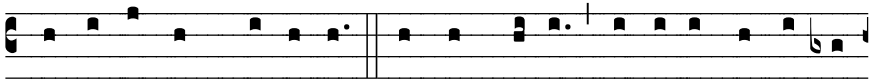
IV



γ. Agnus De- i, qui tollis peccá- ta mundi, R̄. Parce no-bis,



Dómi-ne. γ. Agnus De- i, qui tollis peccá- ta mundi,



R̄. Exáudi nos, Dómi-ne. γ. Agnus De- i, qui tollis peccá- ta

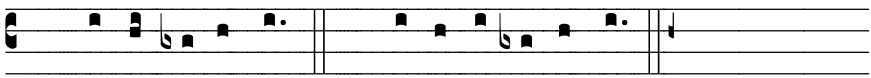


mundi, R̄. Mi-se-ré-re no-bis.

Lamb of God, who takest away the sins of the world. R̄. Spare us, O Lord.

γ. Lamb of God, who takest away the sins of the world. R̄. Hear us, O Lord.

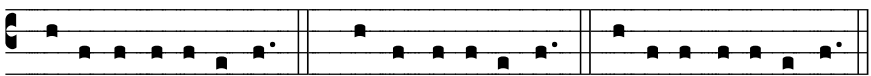
γ. Lamb of God, who takest away the sins of the world. R̄. Have mercy on us.



γ. Christe, audi nos. R̄. Christe, ex-áudi nos.

Christ, hear us. R̄. Christ, graciously hear us.

Though not prescribed, it is customary to conclude:



Ky-ri- e, e-lé- i-son. Christe, e-lé- i-son. Ký-ri- e, e-lé- i-son.

GUIDE TO SINGING CHANT

This collection uses the traditional square notation, and includes the rhythmic markings of the classic Solesmes editions. For a detailed explanation, consult the introduction to the *Liber usualis* or any one of several chant textbooks. The following guide, which follows the classic Solesmes interpretation, is necessarily brief.¹

Notes and Groups of Notes

Traditional chant notation uses various types of individual notes and groups of notes. Each note, either alone or in a group, receives a single, *equal pulse*, regardless of its shape. The classic Solesmes method does not recognize different *proportionate note values* (half-notes, sixteenth-notes, etc.) among the different shapes.² The basic individual pulse can be considered the equivalent of an eighth note in modern music. It may be stretched by the use of various *rhythmic markings* (see below).

Of the individual notes, the most basic are the *punctum* ■ and *virga* †. These are combined to form groups of notes, called *neumes*, which are sung in consecutive order. For the *clivis* †■, the first and higher note is sung first, followed by the second, lower note. For the *podatus* ■†, the bottom note is sung first, followed by the top note. These two-note groups may describe an interval of a second, third, fourth, or fifth.

The three-note groups include the *torculus* ■■, for which the three notes are sung consecutively, the middle note always being the highest. For the *porrectus* ■■, the extended diagonal element represents the progression of two descending pitches from one end to the other, while the higher single note at the end is sung third in the series. The *climacus* †◆, uses a series of smaller notes. Each *rhombus* receives the same standard pulse, and the shape merely indicates the downward progression of the notes. For groups of three or more notes, any of the constitutive intervals may describe a second, third, or fourth (rarely larger).

Repeated single notes in proximity are customarily rendered as a single note of proportionate value: two punctums ■■ (*bistropha*) equal a note two pulses in length; three punctums ■■■ (*tristropha*) equal three pulses. The same applies to neumes that contain repeated notes, like the *pressus* †■. Though repeated notes are treated as a single composite tone, the passage of the individual notes may be marked by a slight swelling of the voice (*crescendo*).

The final note in a two- or three-note group may sometimes appear smaller than normal †. This small note is a *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 neumes with special rhythmic properties appear below. Beginning singers need not be overwhelmed by the terminology, but they should learn to recognize the basic shapes and how to sing them. (See the *Table of Neumes*, p. 177)

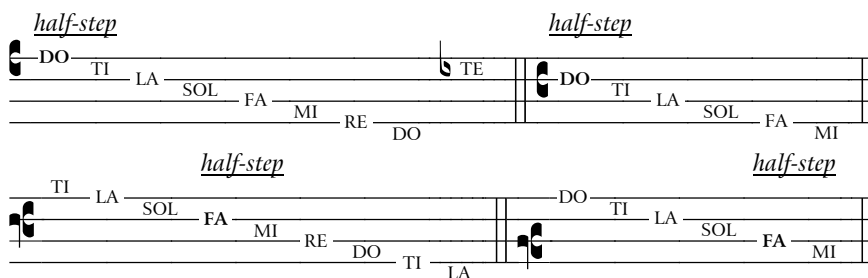
Staff and Clef Signs

Chant is notated on a *four-line staff*. Notes fall on lines and spaces, as they do on the modern five-line staff, and moving from a line to a space represents the movement of one degree in the scale, at the interval of either a whole step or a half step. The staff can be extended by the use of *ledger lines*.

The chant staff accommodates melodies of varying range by using two types of moveable *clefs*:



Clef signs are placed first on every line of chant. They mark the position of either *do*  or *fa*,  on the staff (and thus the position of the semitones, or half-steps, in a diatonic scale), and from these the singer determines the relative positions of all the other degrees in the scale. In longer pieces, the range might shift part way through the piece, and may require a *clef change*. The new clef appears following a double bar, and *do* is repositioned accordingly. The various placements of the different clefs can be confusing, but they are necessary to keep the majority of notes for a given melody on the staff. In time, with consistent use of *solfeggio* (*do-re-mi*), finding the relative position of notes on the different clefs will become second nature.



Other notational signs include the *flat*, *natural*, and *custos*:



flat sign

creates *te* (*ti*-flat)
lasts for word or incise,
whichever is smaller

natural sign



cancels



custos

cue to the first pitch of
the next line

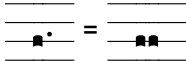
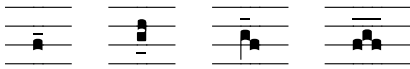
The only *accidental* in chant is the one flat on *ti*, which lowers that tone a half step (to *te*). The flat remains in effect until the end of the word or until the next barline, whichever comes first. The natural sign is used to cancel the flat, if necessary.





The *custos* (or *guide*) appears at the end of every line of chant. It is not a note, but a visual cue for the first pitch on the next line.

Rhythmic Markings and Expressed Notes


Most characteristic of the classic Solesmes method is its use of special *rhythmic markings*. These markings are not present in the chant manuscripts (though they are sometimes inferred), but are added as an aid to singers in order to achieve an artful and coherent rendering of the chant melodies.

As we have said, individual notes receive the same rhythmic value, irrespective of their shape. However, notes can be *expressed* in several different ways, which may affect their relative *length*:

1. by the addition of a *dot*:  *i.e.* two pulses
2. by the addition of a *horizontal episema*: 
3. in the context of a *special neume*:


<i>quilisma</i>		sung as	
<i>salicus</i>		sung as	


The most fundamental rhythmic marking is the *dot*, which doubles the length of the note it follows (whether punctum, virga, or rhombus), giving it two pulses instead of one. Dotted notes often precede a barline, in which case they receive a slight relaxation (*ritardando* and *diminuendo*). Those that appear in the middle of the phrase may mark the end of a sub-phrase, and also may receive a slight relaxation of the tone; however, this is followed by a re-energizing of the tone on the dot, to propel the voice into the rest of the phrase.


The *horizontal episema*  affects the sound of the note by adding *expression*. Such expression is best understood as a slight pressure and lengthening (as in the description of the *quilisma* and *salicus* below). It is *not* an accent, as understood in modern music. It is *not* a doubling of the note value. It is much more nuanced and subtle, and should never affect the overall rhythmic flow of the melody. Often, beginning singers adopt too rigorous an interpretation that does, in effect, double all the notes marked with a horizontal episema. It might be more fruitful for beginners to wait to include episemas until the melody itself, in its rhythmic integrity, has been well absorbed.

The amount of expression given by the horizontal episema depends on its context. It chiefly affects the note it is over (in the case of a *podatus*, the first note of the group). However, as with the *quilisma* and *salicus*, the horizontal episema should never be rendered rigorously or mechanically. Expressed notes of all types may need to be prepared by a slight anticipation, and their effect may need to linger by a slight reluctance to return to tempo. The musical and textual context, the shape of the phrase, and rules of good taste will, with practice, guide their ultimate interpretation.

Longer episemas extending over two or more notes affect all the notes, but with decreasing strength. The first note receives the most obvious expression, and each subsequent note less expression. Long episemas at the ends of phrases are most marked; those in the middle of the phrase less so, and in this case, the final note of the group generally should return to the regular tempo.

The *quilisma*  is a special note; as customarily rendered, it gives expression to the note preceding it (a slight pressure and lengthening). Otherwise, the *quilisma* itself is sung like any other note. Despite appearances, it is *not* treated as a vocal trill.³

The *salicus*  is a special neume; it can be recognized by the vertical stroke that marks the middle note of the group (the same as an *ictus mark*, described below, but in this context, it is called a *vertical episema*). Like the *quilisma*, the *salicus* is rhythmically modified, with expression given to the note marked with the vertical episema.

Except as part of a *salicus*, the *vertical episema* (*ictus mark*)  does not affect the rendering of the notes to which it is attached, either through length or stress. As discussed below, it is added purely as a guide to ensure proper grouping of musical pulses into two- and three-note rhythms.

³ The *Liber usualis*, in its guide to interpretation, hints at the possibility of a trill, but recommends this more practical rendering “if one has not learnt how to execute these *tremolo* or shaken notes, or, knowing how to render them, has nevertheless to sing with others.” Most conductors consider this very good advice.

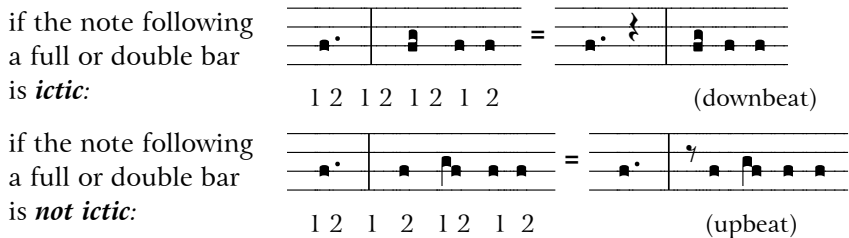
Barlines

Chant is not measured; its notes fall into unequal groups of twos and threes. *Barlines* in chant mark the ends of various types of phrases:



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 46), it may be better not to add time, but to keep the rhythm flowing, and have the singers enter as if they had already been singing. Experience will judge whether this is practical.

Plainsong Rhythm

Nothing is more characteristic of the classic Solesmes method, nor has been the source of more scholarly controversy, than the topic of *plainsong rhythm*. Even a cursory discussion is beyond the scope of this guide, but a thorough understanding of the Solesmes rhythmic method is essential for the proper and artful singing of chant.⁴

Of basic consideration is the proper arrangement of notes into two- and three-note groups, which form the basic pattern of “beats” in chant rhythm. The beginning of each group receives the rhythmic *ictus*, or touching point. Of itself, the *ictus* is purely *organizational*, and indicates *no qualitative change* in the rendering of the note—not emphasis, not lengthening. The basic rhythmic groups of twos and threes are further combined to form larger groups that either tend to rise (*arsis*) or fall (*thesis*). It is up to the conductor to express this pattern of rise and fall. See a more detailed method for a complete discussion of chant conducting (*chironomy*).

The *musical ictus* may or may not correspond to a *textual ictus*, the strong syllable of the word. This subtle interweaving of the musical and textual *ictus* is the defining characteristic of classic Solesmes rhythm, and once grasped, it is the key that unlocks the magic of plainsong.

As a practical matter, the proper marking of the rhythmic *ictus* is invaluable for keeping a schola together and moving forward at a steady, deliberate pace. Within this firm, ictic framework, the rhythmic markings (horizontal episemas and special neumes) provide subtle, supple points of relaxation and expression to the melody. Conductors and singers both need to know the exact placement of the *ictus* and how to find it, when it is not marked.

⁴ Consult one of the following:

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.

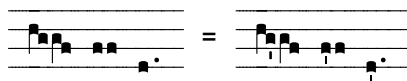
Mocquereau, Dom Andre. *A Study of Gregorian Musical Rhythm (Le Nombre Musical Gregorien)*. Volume 1. Solesmes, trans. Aileen Tone, 1989; reprint ed., Church Music Association of America, 2007.

There are four ways to *find the musical ictus*, which are presented in order of precedence:

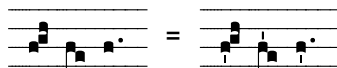
1. as indicated by the *ictus mark*:



2. as it falls at the *beginning of a long or doubled note*:



3. as it falls on the *first note of a neume*:



4. by counting *backward by twos* from next known ictus:

written:

A-ve verum Corpus na-tum de Ma-rí- a Vírgine:

known, using rules 1-3:

A-ve verum Corpus na-tum de Ma-rí- a Vírgine:

added, counting back by twos:

A-ve verum Corpus na-tum de Ma-rí- a Vírgine:

Conductors may need to modify this rule for the sake of musical sense, or to preserve a good ensemble. They must also determine how much of this information they want to provide to their schola, or how much they want to rely on conducting alone to communicate the rhythm.

Order of precedence means, for instance, that a note marked with an ictus takes precedence over the first note of a neume; the first note of a double note also takes precedence over the first note of a neume; etc.

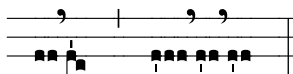
Marking all the ictuses helps the conductor and singers see the groups of twos and threes that form the basis of chant rhythm. This is further reinforced by *counting out* the resulting patterns, beginning with *one* on the ictus, followed by *two* and, as necessary, *three* on the non-ictic notes. Just as *solfeggio* reinforces the relative pitches of a melody, counting instills a clear sense of its underlying rhythm.

Repercussions

For groups of repeated notes that appear consecutively and slightly separated, the second group receives a fresh impetus, called a *repercussion*, which should mark, but not interrupt, the flow of the sound. The same effect applies when a group of repeated notes precedes a

neume, or when it precedes the same note marked with a vertical episema. Some cases of repercussion follow:

1. on a new ictus:



2. before a new neume:



The *repercussion* is best rendered subtly. Should the effect prove too strong when sung by the whole group, the conductor might want to assign the task of rendering the repercussions to only a few singers.

Modal melodies

Chant melodies are *modal*, and each is given a modal classification (which appears as a Roman numeral on the first line of each chant), based on one of the eight ecclesiastical modes.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. The modal classification, and the pattern of whole and half steps it implies, is the only tonal information given. Chant notation represents *relative* pitch only, not *absolute* pitch.

For this reason, it is essential that beginning students of chant use the classic *solfeggio* system (*do-re-mi*) when learning a new melody, always remembering that *do* is *moveable*, and corresponds to whatever pitch is chosen. It is up to the conductor to choose the absolute pitch for *do* (or
















⁵ The corpus of Gregorian chant employs additional modes, but they do not appear in this collection.

for the *final* of the mode), based on the melodic range of the piece, and how it falls within the vocal range of the singers.

Although the eight ecclesiastical modes do not correspond to the major and minor scales of modern music, each features either a major or minor third, and can be described as *major* (V–VIII) or *minor* (I–IV). With practice, singers can begin to recognize the special *character* of each of the modes, including certain characteristic melodic gestures.

Table of Neumes

The following table lists the most basic notes and groups:

	punctum		virga
	podatus (pes) bottom note sung first		clivis higher note sung first
	torculus all notes are of equal value, sung consecutively		porrectus three notes, the first two at either end of the diagonal
	climacus all notes, including the small <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-*eh* D-*eh*-us)
- I** as in *pizza*; it is always sung with a long *e* sound, as in *feet*; this holds true even when it is followed by a voiced consonant (*in* = *een*; *dimittimus* = *dee-meet-tee-mus*)
[Obviously, this can be overdone, and should be modified for grateful singing, especially on high notes.]
Note: In this edition, **I** is always used as a vowel; in some editions, **I** is used as a consonant in place of **J**, following classical usage, and is equivalent in sound to the English consonant *y* (*iubilate* = *jubilate* = *yoo-bee-lah-teh*)
- O** as in *motion* or *for*, with never a hint of diphthong to *u* (as in *mowing*); adding an *h* might help (n-*oh*-mine D-*oh*-mini)
- U** as in *truth*; it is always sung like a long *oo* sound (as in *boot*, not as in *foot*), and is never shortened (*but* or *put*); it should never be preceded by a diphthong (as in *cute*)
- Y** is always treated as a vowel, equivalent to **I** above
- Æ** and **Œ**, in sung Latin, are treated as **E** above; they are often written as separate letters (*ae*, *oe*), but are always treated as a single vowel sound
- AU** is a true diphthong, with **A** receiving the majority of the pitch, and **U** added just before the next syllable; especially in melismatic passages where the syllable with *au* receives several notes, singers should strive to maintain a pure *ah* sound for as long as possible (*ca--usam*, *la--udate*)
Otherwise, consecutive vowels are pronounced separately and more or less equally (*De- i*, *me- us*, *tu- um*, *tu- o*, *Evangeli- i*)

Pay special attention to words that look like English words, but which nevertheless are sung using pure Latin vowels:

Immaculati = *ee-mah-coo-lah-tee*

In liturgical Latin, certain **consonants** receive special pronunciation:

- C** is hard, like *k* before hard vowels (a, o, u); but is soft, like *ch* before soft vowels (e, i, æ, œ, y)
- CC** becomes *t-ch* before soft vowels (*ecce* = *et-che*)
- CH** is always hard, like *k*, before all vowels and consonants

- G** is hard, as in *got*, before hard vowels (a, o, u); but is soft, as in *gentle*, before soft vowels (e, i, æ, œ, y)
- GN** is pronounced as in Italian (*signor*), it sounds like *n-(i)*, with a soft diphthong before the vowel (*Agnus = an-(i)us*)
- H** is always silent, never aspirant; when sung at the beginning of a word, it may modify the vowel slightly to prevent a glottal
- J** sounds like the English consonant *y*; in some editions, it is replaced by **I** (see note above)
- R** is a troublesome consonant generally, as sung by Americans, and can be excruciating when applied to Latin; great pains must be taken to see that it is never significantly voiced (even when it falls on a *liquescent*); it should receive a quick flip with the tip of the tongue, nothing more; it should never modify or interrupt the vowel it follows; beginning singers may need to draw a line through all problematic *r*'s
- PH** is always pronounced like **F**
- S** is always hard, as in *pass* (never soft or *z*-like, as in *was*); however, when it falls between two vowels, it may be softened somewhat (*miserere*)
- SC** becomes *sh* before soft vowels (e, i, æ, œ, y) (*ascendit = a-shen-dit*); before hard vowels (a, o, u), it is *sk* (*scandalum, sculptus*)
- TH** is always hard, as in *Thomas*
- TI** becomes *tsi* when followed by any vowel (*latitia = leh-tee-tsee-ah*); the rule does not apply when it is preceded by **S**, **X**, or **T** (*hostiam*)
- X** is always hard, like *ks*; however, when it falls between two vowels, it may be softened somewhat (*exercitus = ek-ze-rchi-tus*)
- XC** becomes *k-sh* before a soft vowel (e, i, y) (*excelsis = ek-shel-sis*), but not before a hard vowel (a, o, u) (*excubo = eks-ku-bo*)
- Z** is softened and dental, like *dz* (*azymus = a-dzy-mus*)

Finally, in order to achieve the sort of rhythmic “fluidity within solidity” demanded by plainsong, care must be taken when executing the *Latin accent*. For two-syllable words, the accent always falls on the first syllable; for longer words, the accent is marked (*Laudáte Dóminum*). Unlike vernacular languages, Latin employs a “quality” accent, rather than one of quantity, either of weight or volume. Because this quality mostly involves lifting the pitch, it is difficult to apply to a text that has a fixed melody. However—and especially in cases of recitation, such as in Psalm verses and other passages with a single repeated note on several syllables—the sense of a lifted accent can be achieved through a slight *heightening* of the voice, both in strength and, to a lesser degree, duration. But this can never sound mechanical, and is best achieved when *thought*, more than sung.

Plainsong, following the classic Solesmes model, respects the rhythmic impulse of the *music* in equal degree to that of the *text*; the seamless integration of these two rhythmic elements is the ultimate goal in singing the chant, even in cases where the two may seem at odds. A gently flowing, steady musical rhythm need not be disrupted in an effort to convey the Latin accent; but neither should the music obscure the meaning of the text, which is, after all, the essence of the prayer it seeks to enliven.

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BENEDICTION OF THE BLESSED SACRAMENT

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Ecce panis Angelorum p. 99

O panis dulcissime..... p. 101

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Hymn before the Blessing:

Tantum ergo p. 106

γ. 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 sánguini tui sacra mystéria venerári; ut redemptiónis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas in sæcula sæculórum. ℞. Amen.

γ. 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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THE CHURCH MUSIC ASSOCIATION OF AMERICA

The Church Music Association of America is an association of Catholic musicians, and those who have a special interest in music and liturgy, with an attachment to Gregorian chant, Renaissance polyphony, and other forms of sacred music, including new composition, for liturgical use in keeping with the norms established by competent ecclesiastical authority.

The CMAA was formed in 1964 as the Second Vatican Council drew to a close, as the coming together of the American Society of St. Cecilia (founded 1874) and the St. Gregory Society (founded 1913). Thus does it inherit the rich history of these organizations. It is the publisher of the quarterly journal *Sacred Music* and the sponsoring organization of the Sacred Music Colloquium.

The CMAA congratulates those whose hard work and research led to the formation of the classical Solesmes method of chant pedagogy and typography, without which *The Parish Book of Chant* would not have been possible. There is of course no last word on a tradition so rich, varied, and meaningful in every age. Ongoing research from early manuscripts and continued innovation in musical applications and pedagogy are also essential.

For other books published by the CMAA, as well as online resources and continuously updated information on teaching events, see MusicaSacra.com or write us as contact@musicasacra.com

Church Music Association of America

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