ERRATA

Hymns of the Breviary and Missal

   Line 2 of English translation has been omitted.
It should read:
   Thou art the noblest and the best.

Page 275 i, end of fifth stanza, line omitted from English translation.
It should read:
   Here and hereafter.
THE HYMNS
OF THE
BREVIARY AND MISSAL
THE HYMNS
OF THE
BREVIARY AND MISSAL

Edited with Introduction and Notes by
DOM MATTHEW BRITT, O.S.B.
ST. MARTIN'S ABBEY, OLYMPIA, WASH.

Preface by
RT. REV. MSGR. HUGH T. HENRY, LITT. D.

Revised Edition With Latest Hymns

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PREFACE

AFTER years of patient but loving labor, the compiler of this volume has achieved a work of scholarly distinction, of elegant artistry, and withal of practical utility.

It is a work of scholarly distinction. The field of Latin hymnology is vast in extent and rich in resources, and translators have roamed far and wide amid its fertile reaches for highly varied blooms and fruits. The compiler has therefore had many rich stores to draw upon, but he has wisely restricted himself to very definite limits of choice. The hymns of the Roman Missal and Breviary form a thesaurus by themselves. Many of them are world-famous classics. Some of them have won translation and commentary that fill volumes devoted to them singly. All of them deserve rendition into English verse and, indeed, have been more than once so rendered. Father Caswall and Archbishop Bagshawe, each for his own day, translated all of the Missal and Breviary hymns. Caswall did more, it is true, finding other treasures in the Parisian and various Monastic Breviaries. His competency for the task he essayed was manifold and excellent, and his Lyra Catholica will doubtless forever remain a Catholic classic. Bagshawe confined his attention to the Roman liturgical hymns, setting himself the somewhat ungrateful task of closely literal translation. In our own day, Judge Donahoe has published two series of Early Christian Hymns, including very many from the Roman liturgy, and has merited the high praise accorded him by critics. Catholic renderings into English of individual liturgical hymns are well-nigh innumerable. While Catholics have naturally been active in such appropriate work, it may seem at first blush astonishing that Protestants should have issued so many volumes of translation, history, commentary and appreciation of our Latin
hymnody, and should have exhausted the language of
eulogy in appraisal of the masterpieces—the Dies Irae, the
Stabat Mater, the Lauda Sion, the Golden Sequence, and
the like. Charles Warren found sufficient matter in the his-
tory and the translations of the Dies Irae for a good-sized
volume. Dr. Coles, an American physician, gave a volume
to the Stabat Mater. Judge Noyes unostentatiously issued
his Seven Great Hymns of the Medieval Church, and the
book ran through many editions. The name of Protestanteditors and translators of our Latin hymns is legion. One
of the most earnest and reverent students of Latin hym-
nody, and perhaps the most felicitous of all the translators,
was an Anglican clergyman, the Rev. J. M. Neale, D.D.
The distinction achieved by Father Britt in the present
volume, however, does not lie in the fact that he has ven-
tured, with catholicity of literary taste, to include render-
ings by other than Catholic pens. Orby Shipley in his
Annus Sanctus and the Marquess of Bute in his Roman
Breviary had already drawn a sharp contrast—the former
excluding, the latter including, non-Catholic renderings.
But the present compiler has, more largely than any other,
given representation to non-Catholic pens. He has mainly
sought for translations that should best combine a just
literalness with the just freedom in phrase and form ac-
corded by literary canons in the art of translation. There
is obvious danger, on the one hand, that the ray of doctrinal
truth will suffer refraction when it passes from the medium
of the Latin idiom into the medium of the English tongue.
On the other hand, there is danger that excessive devotion
to literalness in phrase rather than in thought will issue
in idiomatic awkwardness, questionable rhyming, stilted or
crabbed rhythm.

While the work of Father Britt derives distinction from
this largeness of view in selection, it also aims to secure
elegant artistry in the translation of our wonderfully rich
hymnody. The task is trying beyond ordinary apprehen-
sion, for the editor must minutely weigh questions of accu-
racy in the rendering, must measure relative felicities of
phrase, must compare stanza with stanza, must evaluate sensitively the appropriateness of an English metre to that of the Latin original. Meanwhile, he must remain always fearful lest some subtle essence or quintessence of the Latin poet's fine frenzy may have been lost, some hardly discernible antithesis in thought or phrase overlooked (as Dr. Neale pointed out in several English translations of the Angelic Doctor's *Pange Lingua*), some *curiosa felicitas* of the Latin handled with unlaboriously heavy touch. The art of selection in the midst of many fairly satisfactory renderings is indeed to the conscientious anthologist, a most trying one. But the artistic labor does not end here. Merely to select at random will hardly suffice. But to choose the version always which seems best to satisfy the canons of art might result in the too frequent recurrence of the same names—those of Caswall, Neale, Newman, for instance—with an undesirable monotony. A large volume must have a large variety in authorship, when it is an anthology in the field of Latin hymnody. The difficulty confronted is not the superficial one, however, of a mere variety in names. In the domain of music, one may tire of the majesty of Bach, the stormy emotionalism of Beethoven, the "cloying sweetness" of Mendelssohn. In literature, one may desire a change even from the morning freshness of Chaucer, the vivid heart-searchings of Shakespeare, the sententious rhythms of Pope. More is needed than a mere variety in metric forms—a device used by translators in order to avoid monotony. There should be variety in mental and spiritual experience and outlook, in poetic gifts, in rhymic and rhythmic facilities, in variant literary modes. To sum it up briefly, there should be variety in the unmeasurable thing called personality. For the style is the man—the complex, like himself, of his culture, his loves and hopes, his anxieties and fears. Accordingly, the compiler has availed himself of the labors of some sixty translators of the one hundred and seventy-three hymns included in his volume. The reader may therefore confidently look for that variety which is the spice of literature as of life. Inci-
dentally, he will receive a broad vision of the hymnologic work going on in the world around him.

The utility of Father Britt's labor of love is practical in many ways. A good translation is really an interpretation. It does not render merely the words or even the thoughts of the original writer into another tongue, but seeks as well to pierce into his mood, to reproduce it for the reader, to catch and fix that first passion which

beggars all behind,
Heirs of a tamer transport prepossessed.

And so it is that the learned Latinist may still learn at times something from the studious, gifted, visioned translator, even as the learned Shakespearian etymologist may gain deeper insight from the action and emphasis of a Garrick or a Booth. In the lower levels of thought, a good interpretation may be gained from a good translation; for not a few of the Latin hymns need intelligent commentary for their easy or complete elucidation—a commentary sometimes supplied, in a large sense, by a poetic translator. On a still lower plane, some of the Latin hymns (such as the Aeterna Rerum Conditor, the Ut Queant Laxis) present grammatical tangles not readily solvable by the ordinary graduate of a course in Latin language and literature. But if the innumerable hosts of those who have had no training in Latin are to benefit by the wisdom, the piety, the fervor enshrined in the hymns of the Roman liturgy, the work of the translator becomes indispensable.

It remains but to felicitate the compiler upon the completion of his long and loving labor and to bespeak for his volume the attention of all students of Latin hymnology and all lovers of the venerable hymns of the Roman Missal and Breviary.

H. T. Henry.

The Catholic University of America,
Washington, D. C.
EDITOR'S PREFACE

THE purpose of this volume is to provide an intro-
ductive work on the hymns of the Roman Breviary
and Missal. The first edition was published in 1922.
In the present edition the book is rewritten throughout
and printed from new plates. The introductory matter was
somewhat enlarged, the prose translations were made anew,
historical data checked, and additional notes were added
where they seemed to be called for. The results of sound
scholarship, since the publication of the first edition, have
been accepted without hesitation, but no attention has been
paid to mere conjectures in historical matters.

The plan of the original work has not been altered. It
was planned to give certain definite information regarding
each hymn: (1) It names the author, when he is known;
(2) it gives the meter in which the hymn is written; (3) it
names the translator of the metrical version that accom-
panies the Latin text; (4) it tells the number of metrical
versions with which the hymn has been honored; (5) and
finally it states the use made of the hymn in the liturgy.
This specific information is followed by a literal prose
version and by historical, expository, and syntactical notes.
The prose version of each hymn is made as literal as pos-
sible. It is intended merely as a staff to aid the beginner
until he can make a better one himself. The metrical ver-
sion provides a paraphrase, and often a good one. The
English metrical versions not only aid in interpreting the
Latin text but they are themselves not unfrequently hymns
of great beauty. In this edition only twenty unfamiliar
faces appear among the metrical versions found in former
editions. This was not due to any dearth of material, old
or new. If the editor has not always chosen the reader's
favorite translation it is merely an indication that he, like
other mortals, is both human and fallible. By way of excul-
pation, the bulk of the English hymns in this volume will be found in the finest hymnals in the language. It is freely admitted that no adequate translation of some of the hymns, especially of those in the Proper of the Saints, has ever been made. In this section, except for isolated hymns, Caswall stands practically alone.

The period of history covered by the Breviary hymns extends over sixteen centuries, from St. Ambrose to the distinguished author of the beautiful hymns for the feast of Christ the King which appeared in 1925. Naturally there is some uncertainty regarding the authorship of not a few of them. In determining the authorship of a hymn one is on reasonably safe ground when he accepts documentary evidence. He is on less safe ground when he gives credence to hoary tradition, which may be right, or to internal evidence or subjective considerations, which, from the same data, often lead to quite different conclusions. In ascribing a hymn to an author the editor lays no claim to infallibility.

In 1911 Pope Pius X began a revision of the Breviary. The *Editio Typica* was published in 1914, the year of the saintly Pontiff's death. The Decree prefacing the Typical Edition states that the plan contemplated includes a revision of the Scriptural text, the historical lessons, the hymns, and the passages from the homilies and sermons of the Fathers and Doctors of the Church. With the exception of the fine new Latin Psalter which appeared in 1945 the textual revision planned is still to be made. No verbal changes were made in the hymns; the preferred spelling of a few words was introduced, and the punctuation was considerably altered.

The Breviary envisaged by Pope Pius X will be a masterpiece when completed. The text throughout will be edited in the scientific manner which this age understands so well. This will require much time and much labor.

**Acknowledgments**

A special acknowledgment of gratitude is due to His Excellency, the Most Reverend Edwin V. O'Hara, S.T.D.
for permission to use Scriptural quotations from the Confraternity Edition of the New Testament. In a few instances, specified in the text, use was made of Father Spencer's translation of the New Testament. This was done with the permission of The Macmillan Company.

The editor expresses his thanks to many friends who have in various ways been helpful in the preparation and in the improvement of the work since its publication in 1922. In the preparation of the present edition a special debt of gratitude is due to the accomplished Latinist, the Very Rev. John P. McCormick, S.S., Ph.D., President of St. Edward's Seminary, Kenmore, Wash. Grateful acknowledgment is also made to the authors of the metrical versions that appear in the volume, and to the publishers of copyright matter the use of which they have so generously granted. The hymns for which a translator, who is often the owner of the copyright, is to be given credit will be found in the biographical sketches at the end of the volume.

Acknowledgment is made to the Ave Maria Press for permission to use hymn 145; to Messrs. Brown and Nolan for hymn 116; to the representatives of the Marquis of Bute for hymns 48, 83, 137, from his Roman Breviary in English; to the proprietors of Hymns Ancient and Modern for hymn 34B; to Messrs. Kegan Paul, Trench, Trubner & Co., for hymns 94, 95; to the Macmillan Company and to the Society for Promoting Christian Knowledge for hymns 14, 16, 18, 27, 36; to the late Rev. G. H. Palmer for translations from The Hymner including his own versions and those ascribed to M. J. Blacker, W. J. Copeland, J. W. Chadwick, and J. W. Doran; to the Oxford University Press for hymn 4, and for hymns 99, 136, 140, 141, 147, 164 from The Monastic Diurnal; to the late Canon Winfred Douglas and to Mrs. Anne W. Douglas for permission to use Canon Douglas's translations in The Monastic Diurnal and in The Order of Matins; to the Rev. Mother Superior of St. Mary's Convent, Peekskill, for hymns 82, 84 from their Order of Matins; to The Rosary Magazine for hymn 135; to the proprietors of The English Hymnal for the translations
ascribed to Athelstan Riley, T. A. Lacey, and Laurence Housman; to Messrs. Burns, Oates and Washbourne, London, and to Benziger Brothers, Inc., New York, for selections from *The Roman Breviary* translated by the Benedictine Nuns of Stanbrook Abbey. The editor has spared no efforts to ascertain the owners of hymns still in copyright, but if through inadvertence any have been overlooked, indulgence is asked in so worthy a cause.

In looking over his files the editor finds that more than a quarter of a century has passed since he began the selection of the metrical versions that appear in this volume. The gracious letters of those who so willingly accorded permission to use their translations remain, but many of those who wrote them are now with God.

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INTRODUCTION

HISTORICAL

THE use of hymns in the Western Church dates from the fourth century, from the days of the two illustrious Doctors of the Church, SS. Hilary and Ambrose. The first in point of time to write hymns was St. Hilary, the ever-vigilant bishop of Poitiers (d. 368). Owing to his uncompromising opposition to Arianism he earned for himself the title of Malleus Arianorum, the Hammer of the Arians. As a reward for his orthodoxy the Arian Emperor Constantius banished him to Phrygia, a country in Asia Minor. During the years of his exile (356-360) he became acquainted with the Greek hymn which were at that time in use among the Christians in the East. On his return to Poitiers he began the writing of similar Latin hymns in the West. His well-meaning efforts were not crowned with success. Nearly all of his hymns have perished, and those that have been ascribed to him are the compositions of later writers. It is, however, safe to ascribe to him Hymnum dicat turba fratrum (74 lines), and three fragments of his Liber Hymnorum, which were discovered in 1887. No genuine hymn of St. Hilary has ever been incorporated in the Breviary.

An excerpt from one of the fragments is given below. It is from a hymn which celebrates the triumph of Christ, the Second Adam, over the power of evil. It is written in trochaic tetrameters, a favorite meter in which the triumph songs of the Roman soldiers were composed. It is well known in the liturgy as the measure in which Fortunatus wrote his noble Passion hymn, Pange Lingua, and the one which St. Thomas Aquinas chose for the greatest of his Eucharistic hymns.
INTRODUCTION

Adae carnis gloriosa et caduci corporis
In cælesti rursum Adam concinatus proelia,
Per quæ primum satanas est Adam victus in novo.
Hostis fallax sæculorum et diræ mortis artifex
Jam consiliis toto in orbe viperinis consitis
Ad salutem nil restare spei humanæ existimat.

Gaudet aris, gaudet templis, gaudet sanie victimæ;
Gaudet falsis, gaudet stupris, gaudet belli sanguine;
Gaudet cæli conditorem ignorati gentibus.

It is quite evident that the first hymn writer of the Western Church was not a Fortunatus. His verses do not enkindle enthusiasm. Such lyrics do not live.

To St. Ambrose (340-397), bishop of Milan, is to be ascribed the honor of being the real founder of hymnody in the West. Like St. Hilary, St. Ambrose was a tireless opponent of Arianism, the first great heresy that denied the divinity of Christ. In his hymns, as in his prose works, St. Ambrose combats the doctrine of the Arians and inculcates the Catholic doctrine of the Trinity which has come down to us throughout the ages. The heretics accused him of bewitching the people with his hymns. He did not deny the charge. “They allege,” he said, “that the people are deceived by the magic spells of my hymns. I do not deny the fact. For what can be more powerful than a confession of the Trinity daily sung by the mouth of the whole people” (Sermo c. Auxentium, 34).

St. Ambrose wrote his hymns for congregational use. With admirable judgment he adopted a simple four-line iambic strophe. No meter is more simple and natural than iambic dimeter, nor is any form of poetry more easily memorized. The hymns of St. Ambrose became very popular, and from Milan they spread rapidly throughout the West. St. Augustine, a contemporary, bears witness to this fact (Confessions IX, VI, 15). Many imitators arose who copied the style and stanzaic form which St. Ambrose had popularized. All such hymns came to be called Ambrosiani and the meter in which they were written, the Ambrosian meter. The earliest references to the Ambrosiani are found in the Rule of St. Benedict which was written in 529. In
it the terms “an Ambrosian” and a hymn are synonymous. Cf. Chs. IX, XII, XIII, XVII. With a few insignificant exceptions hymns were written in the Ambrosian meter down to the eleventh century, nor did other forms come into extensive use until as late as the sixteenth century. Even to this day hymns written by St. Ambrose or his imitators predominate in the Breviary. Owing to the fact that so many Ambrosiani were admitted into the Breviary by the side of the genuine hymns of St. Ambrose, it became uncertain just which hymns he wrote, and which were the work of his successors. Two competent scholars have made a thorough study of the subject and have come to the same conclusion. They ascribe to him eighteen hymns, but with varying degrees of certainty. Among those concerning which there is some doubt are the short hymns of Terce, Sext, and None. Not all of St. Ambrose’s hymns are in liturgical use. Cf. Biraghi, Inni sinceri e carmi di Sant’ Ambrogio (Milan, 1862), and Dreves, Aurelius Ambrosius, der Vater des Kirchengesanges (Freiburg im Breisgau, 1893).

During the four centuries that elapsed between the death of St. Ambrose (397) and that of Charlemagne (814), many Christian poets sang in noble strains. Conspicuous among those whose hymns were adopted in the liturgy are the Spanish poet Prudentius (d. 413) whose Cathemerinon is frequently mentioned in this volume; Sedulius (5th cent.) who gave us the beautiful Christmas hymn, A solis ortus cardine; Fortunatus (d. 609), the last of the Latin poets of Gaul, and the author of the incomparable Vexilla Regis and of the sublime Passion hymn Pange Lingua; St. Gregory the Great (d. 604) to whom tradition, not too well founded, assigns a place among the hymn writers; Paul the Deacon (d. 799), a Benedictine of Monte Cassino, the author of the first Sapphic hymn, Ut queant laxis; and Rabanus Maurus (d. 856), the learned Archbishop of Mainz, and the probable author of the Veni, Creator Spiritus.

The second period of hymn writing embraces the time between the ninth and the sixteenth century. Many of the medieval hymn writers were exceedingly prolific. A mere
enumeration of those who distinguished themselves would be a lengthy task. During the Middle Ages the writers of sacred lyrics allowed themselves greater liberty than did the earlier Christian poets, and in general the rules of prosody were disregarded. It is noticeable, too, that the hymns of this period were more subjective than the somewhat austere compositions of the Ambrosian school. Popular subjects were—the Passion and Wounds of Christ, His Holy Name, the joys of Paradise, the terrors of the Judgment, hymns in honor of Our Lady and of the Saints. Among the great names of this period is that of St. Thomas Aquinas (d. 1274), the poet of the Blessed Sacrament; Bernard of Cluny (12th cent.), author of De Contemptu Mundi, a poem of 3000 lines which, though no part of it has been in liturgical use, is well known to English readers from Neale's translations—"The world is very evil," and "Jerusalem the golden." To this period also belongs Adam of St. Victor (d. 1272), the author of many noble sequences, whom Neale regarded as "the greatest Latin poet, not only of medieval, but of all ages." To these great names must be added that of Jacopone da Todi (d. 1306), the author of the tenderest of all hymns, the Stabat Mater; and the still greater name of Thomas of Celano (d. 1255), the author of the greatest of uninspired compositions, the Dies Irae.

The third period of Latin hymn writing extends to the present day. It is not a period marked by any great names, nor has it been productive of any noteworthy new school of hymn writers. As in all worldly things a period of growth and activity is followed by one of decline and decay. The art of Latin hymn writing did not prove to be an exception to this rule. With the close of the Ages of Faith the sun of Latin hymnody set in all its splendor. Two causes conspired to make the writing of hymns a lost art. During the ages when hymnody flourished men thought in Latin and spoke Latin; for them Latin was a mother tongue, a living flexible language capable of giving expression to the profoundest thoughts and emotions of the soul. Unfortunately these conditions obtain no longer. Latin has become
a dead language even to scholars, and no one is apt to write poetry in a language which he has not learned from his mother but from books. It is no disproof of this statement that an occasional but rare exception to this rule may be found.

The second cause of the decay of hymnody was the Renaissance which laid more stress on external form than on substance. Accessit latinitas, recessit pietas. To a Humanist no Latin poem was correct that did not measure up to the classical standards of the Augustan age. Any deviation from this standard was a barbarism. "The Humanists," says Father Blume, S.J., "abominated the rhythmical poetry of the Middle Ages from an exaggerated enthusiasm for ancient classical forms and meters. Hymnody then received its death blow as, on the revision of the Breviary under Pope Urban VIII, the medieval rhythmical hymns were forced into more classical forms by means of so-called corrections" (Cath. Encycl., Art. "Hymnody"). Pope Urban was himself a Humanist, the last in fact of the Humanist popes. During his reign he appointed a commission to revise the Breviary, and a special commission of four Jesuit scholars, Fathers Strada, Gallucci, Petrucci, and Sarbiewski to correct the hymns of the Breviary.* As a result of their labors 952 corrections were made in the 98 hymns then in the Breviary. Eighty-one hymns were corrected: 58 alterations were made in the hymns of the Psalter, 359 in the Proper of the Season, 283 in the Proper of the Saints, and 252 in the Common of the Saints. The first lines of more than 30 hymns were altered. The Ave, maris stella, the Jam lucis orto sidere, the hymns of St. Thomas Aquinas,

*We are told in Pastor's History of the Popes that Urban VIII was personally responsible for a great part of the alterations that were made in the hymns. "A letter," says Pastor, "from Strada [one of the revisers] to Urban VIII makes it quite clear that the responsibility for the alterations in the hymns does not rest with the four revisers alone but quite as much with the Pope himself. Many hymns, so we learn from this important document, were personally corrected by the Pope and then submitted to Strada’s criticism. The latter raised many objections but, in most cases, Urban VIII’s metrical changes were retained. On the whole it must be admitted that this inroad into the treasury of ancient hymns, which was prompted by an exaggerated passion for the principle of the classic meter, is as regrettable as the new dress with which the Baroque age loved to array the old and venerable basilicas" (Vol. XXIX, p. 18).
and a few others were spared. It required no little confidence to correct the hymns of St. Ambrose, Fortunatus, Sedulius, and Prudentius; but apparently there was no lack of confidence. Some hymns were practically rewritten, others were scarcely touched. It was a part of the instructions given the revisers that the meter and sense of each verse should be preserved, and that expressions should not be fundamentally altered. It need scarcely be said that these instructions were not always followed. The revised version, as found in this volume, was introduced into the Roman Breviary in 1632. "At the present time," says Msgr. Batiffol, "all the world agrees in regretting this modernization of the ancient hymns" (History of the Roman Breviary, p. 222). The hymns in their old form are still found in the Breviaries of the Benedictines, Carmelites of the Ancient Observance, Carthusians, Cistercians, Dominicans, and Premonstratensians. And, strangely enough, they are still sung daily in Rome's two greatest Churches, St. Peter's and St. John Lateran.

A word yet remains to be said as to when hymns became an integral part of the Divine Office. It is doubtful if they were sung in the Office before the time of St. Benedict (d. 547). In his Rule he prescribes a hymn for each of the Canonical Hours. As the Order spread rapidly from Italy to Britain, so too did the practice of singing hymns in the Office. Within a century after St. Benedict's death they constituted a part of the Office of the secular clergy in Gaul and Spain. Rabanus Maurus (d. 856) testifies that they were in general use in his day. And last of all austere Rome admitted them into the Office in the twelfth century. It must not be inferred, however, that no hymns were sung in the churches throughout the West until they were officially recognized as a part of the liturgy. From the days of St. Ambrose the singing of Latin hymns in the Church occupied the same position that is now accorded the singing of hymns in the vernacular. This is true even of conservative Rome long before the twelfth century.
INTRODUCTION

TRANSLATIONS OF LATIN HYMNS

The purpose of this section is to indicate briefly the chief sources from which translations of our liturgical hymns may be obtained. It is obvious that only the larger sources can be mentioned.

The Roman Breviary text. The first five books listed below contain translations of all the Breviary hymns and Missal sequences at the time of their publication. Each book is the work of a single translator: (1) Father Caswall, Lyra Catholica (London, 1848); again in his Hymns and Poems (London, 1873). (2) Father Wallace, O.S.B., Hymns of the Church (London, 1874). (3) Archbishop Bagshawe, Breviary Hymns and Missal Sequences (London, 1900). (4) Father Fitzpatrick, O.M.I., The Breviary and Missal Hymns (London, 1931). (5) Canon Mulcahy, The Hymns of the Roman Breviary and Missal (Dublin, 1938). These books do not contain the Latin texts of the hymns, nor do any of the following unless it is expressly stated. (6) D. J. Donahoe, Early Christian Hymns (New York, 1908) contains, among others, 105 translations of liturgical hymns. (7) Orby Shipley, Annus Sanctus (London, 1884), a sort of thesaurus of religious hymns, many of which are in the liturgy. (8) Benedictine Nuns of Stanbrook, The Day Hours of the Church (London, 1916), Latin and English texts. The Day Hours, like The Monastic Diurnal mentioned below, contains all the parts of the Divine Office except Matins. The Diurnal, however, does not contain the Latin text. (9) In 1938 the same community of Nuns edited The Roman Breviary in four volumes (Benziger Brothers, N. Y. and Burns, Oates and Washbourne, London). The metrical versions are by the editors and by various authors, the lion's share going to Caswall. (10) The Marquis of Bute, Roman Breviary (4 vols., 1879); the translations were made by many scholars.

The original text. High class hymnals are the chief source from which translations of the original text may be obtained. The following are recommended: (1) Rev. G. H. Palmer, The Hymner (London, 1905) contains 136
translations from the Latin. (2) Rev. G. R. Woodward, *Songs of Syon* (London, 1908). (3) *The English Hymnal* (London, 1906), contains 163 versions from the Latin including many recent translations. (4) *Hymns Ancient and Modern* (London, many editions since 1861), 153 hymns from the Latin. With the exception of some of the hymns from the Proper of the Saints, these hymnals contain practically all of our liturgical hymns. As a matter of fact many hymns in the Proper of the Saints were written since 1632, and the texts are identical in all Breviaries. Word editions of any of the above hymnals may be easily obtained. For the valuable work of Father Byrnes see the Bibliography.

To the above must be added an Office book in English, *The Monastic Diurnal*, by the late Canon Winfred Douglas (Oxford University Press, London and New York, 1932). The *Diurnal* is a translation of the *Hore Diurnae* of the Monastic Breviary. It is one of the best sources from which to obtain translations of the original text. The translations, including those made by the author, are of a high order.

It is deserving of note that the hymns of the liturgy have been translated into English more frequently than into any other language. The earliest translations are found in a series of *Primers*, or books of devotion for the laity, based on the Roman Breviary, that appeared between 1599 and 1706. The *Primer* of 1706 contained a translation of all the hymns that were in the Breviary at that time. Many of these earlier versions are in Orby Shipley’s *Annus Sanctus*.

In more recent times a great period of activity came in with the Oxford Movement, and is directly traceable to it. Many of the translations in this volume date from that period, which was made illustrious by such convert-poets as Caswall, Campbell, Faber, and Newman, and by such translators as Neale and Chambers. In our own day, too, there is considerable activity. Some good new versions are found in the translations of liturgical books, in magazines, and in recent hymn books. The revised *Westminster Hym-
nal (1940) contains many translations of liturgical hymns by Msgr. Knox and several by W. H. Shewring. Since 1900 three translations of all the hymns in the Breviary and Missal have appeared. In quantity this is rather an imposing showing. The translators, however, were apparently more intent on reproducing the sense of the originals rather than on providing versions that would enrich our hymnals.

Meters

The Christian poets employed a considerable variety of meters in the composition of Latin hymns. The word meter means measure. A foot is a group of syllables constituting a metrical unit. Syllables are either long (−) or short (−), according to the length of time it takes to pronounce them. A verse is a line of poetry, and in a broader sense, poetry. A verse receives its name in part from its dominant or fundamental foot. The following are the most important kinds of fundamental feet:

\[
\begin{align*}
\text{trochee} & : − \sim \\
\text{iambus} & : −
\end{align*}
\]

\[
\begin{align*}
\text{dactyl} & : − \sim \sim \\
\text{anapest} & : \sim \sim −
\end{align*}
\]

Many other kinds of feet are found interspersed with the above; among them the spondee (−−), the pyrrhic (−−), the choriamb (−−−−), and others. For an amplification of this subject consult the section on prosody in any Latin grammar. The following books are recommended, and they are listed in the order of their completeness and importance: Gildersleeve and Lodge, Allen and Greenough, Bennett.

A verse receives its complete name partly from its dominant or fundamental foot; as iambic, trochaic; and partly from the number of measures it contains; as dimeter, trimeter; and finally from the name of the ancient Greek poet who originated or employed a certain kind of verse; as Sapphic from Sappho, Glyconic from Glycon, Asclepiadic from Asclepiades. Adonic verse is said to have been named from its use in songs at the Adonia, or festivals of Adonis.
INTRODUCTION

If a verse is incomplete (wanting a syllable at the end) the word catalectic is appended to the name. If it is complete the word acatalectic, indicating completeness is sometimes added to the name, but it is usually omitted since a verse may be presumed to be complete unless the contrary is stated.

Iambic and trochaic meters are the forms most frequently found in Latin hymns. The Breviary hymns written in iambics outnumber all other verse forms combined. Iambic meter has always been popular. It is closer to prose than any other kind of verse, and it thus gives a poet an opportunity to give expression to his thoughts in a form which will appeal to both the learned and the unlearned. St. Ambrose understood this well, as did the long line of his imitators, many of whose hymns have found their way into the liturgy.

Iambic, trochaic, and anapestic Latin verses are not measured by single feet, but by pairs of feet or dipodies, so that a dimeter contains four feet, a trimeter six, and a tetrameter eight. Thus in Latin a line containing four iambic feet is called a dimeter (= two measures), and each measure contains two feet or a dipody. In English we count the feet, not the dipodies, and call a similar line of poetry a tetrameter. Apply this to the Latin and the English verses in Scheme I below.

The Romans learned their poetry, as they learned all the other fine arts, from the Greeks. About two centuries before Christ the influence of Greek poetry began to manifest itself in the writings of Ennius, the Father of Latin poetry. The influence of Greek models increased from year to year until it culminated in the immortal works of Horace and Virgil in the golden age of Latin literature. The poetry of the Romans, like that of the Greeks, was based on quantity, not on accent. But together with the classical poetry of the cultured Romans there coexisted a purely rhythmical poetry of the people, in which the ballads and folk songs of the common people were written. They knew nothing of quantity and of the artificial rules which
the poets and grammarians had devised. Quantitative poetry was therefore the poetry of the educated; rhythmical or accentual was that of the common people. The popular principle of poetic form is not quantity but accent, the natural accent of a word. Read the article on “Latin (Ecclesiastical)” in the Catholic Encyclopedia.

The early hymns of the Church were likewise the songs of the people, and they were written in a manner that would appeal to the great body of the faithful, not merely to the cultured classes. This was effected by St. Ambrose and his immediate successors by a compromise between the quantitative and the rhythmical principles. These hymn writers made use of the simplest of lyric meters, the iambic dimeter, with its regular succession of short and long syllables. Although the hymns of St. Ambrose are strictly quantitative, their structure follows in general the rules of rhythmical poetry. In them there is rarely found a conflict between verse accent and word accent; as a result his quantitative verses can be read rhythmically. In his hymns St. Ambrose did not as a rule make any greater use of licenses than did Horace and his contemporaries.

As early as the fifth century, however, less and less attention was being paid to quantity and greater attention to accent which was rapidly replacing it. This process continued until in the Middle Ages all sense of quantity had disappeared, and hymns were written in measures as accentual as are hymns in the vernacular today. In studying the hymns chronologically it will be observed too that the growth of rhyme kept pace with the growth of accent. As a fitting climax in the long period of transition one might cite the noble Eucharistic hymns of St. Thomas Aquinas which are purely accentual.

The Schemes given below illustrate the common quantitative forms of the various meters found in our liturgical hymns. In non-quantitative Latin hymns, and in English hymns, accent marks may be substituted for the marks indicating long (−) syllables.
INTRODUCTION

Scheme I. Iambic Dimeter

\[ \text{Te lucis ante terminum,} \]
\[ \text{Rerum Creator poscimus,} \]
\[ \text{Ut pro tua clementia} \]
\[ \text{Sis præsul et custodia.} \]

To Thee before the close of day
Creator of the world, we pray
That with Thy wonted favor Thou
Wouldst be our guard and keeper now.

In iambic meter a spondee or an anapest may be used in the odd numbered feet. Most Breviary hymns are written in this meter. In English this is the well known long meter exemplified above.

Scheme II. Iambic Trimeter

\[ \text{Decora lux æternitatis, auream} \]
\[ \text{Diem beatis irrigavit ignibus,} \]
\[ \text{Apostolorum quæ coronat Principes,} \]
\[ \text{Reisque in astra liberam pandit viam.} \]

The beauteous light of God's eternal majesty
Streams down in golden rays to grace this holy day,
Which crowned the Princes of the Apostles' glorious choir,
And unto guilty mortals showed the heavenward way.

A pure iambic trimeter consists of six iambi. Some variations are allowed; but in Horace the only feet freely admitted are the iambus and the spondee; their equivalents, the tribrach (\(\sim\sim\sim\)), the dactyl, and the anapest are rarely found. Hymns 85, 86, 87, 111, 112, 119, 123.
INTRODUCTION

Scheme III. Trochaic Dimeter Acatalectic

\[ \text{-~|~|~|~|~|~} \\
\text{-~|~|~|~|~|~} \\
\text{-~|~|~|~|~|~} \]

Dies iræ, dies illa,  
Solvet sæculum in favilla:  
Teste David cum Sibylla.  

Day of wrath, that day whose knelling  
Gives to flames this earthly dwelling;  
Psalms and Sibyl thus foretelling.

Hymns 31, 150. Some modifications of trochaic dimeters occur. See Schemes IV, V, and VI.

Scheme IV. Trochaic Dimeter Catalectic

\[ \text{-~|~|~|~|~} \\
\text{-~|~|~|~|~} \\
\text{-~|~|~|~|~} \]

Veni, Sancte Spiritus,  
Et emitte cælitus  
Lucis tuaæ radium.  

Holy Spirit, Lord of light,  
From Thy clear celestial height,  
Thy pure beaming radiance give.

See hymn 66. Schemes III and IV differ in only one respect; the latter is catalectic and the former is not. In the Stabat Mater every third line is catalectic. Hymn 126 and its translation.

Scheme V. Trochaic Dimeter Brachycatalectic

\[ \text{-~|~|~|~} \\
\text{-~|~|~|~} \\
\text{-~|~|~|~} \\
\text{-~|~|~|~} \]

Ave, maris stella,  
Dei Mater alma,  
Atque semper Virgo,  
Felix cæli porta.  

Ave, Star of ocean,  
Child Divine who barest,  
Mother ever Virgin,  
Heaven’s Portal fairest.

This meter, which consists of three trochees, is Brachycatalectic, i.e. wanting two syllables or the last foot of the final dipody. Hymn 151 and its translation.
**Scheme VI. Trochaic Tetrameter Catalectic**


Pange lingua, gloriosi lauream certaminis,  
Et super Crucis trophæo dic triumphum nobilem:  
Qualiter Redemptor orbis immolatus vicerit.

Sing my tongue the glorious battle, sing the ending of the fray;  
Now above the Cross, the trophy, sound the loud triumphant lay;  
Tell how Christ, the world's redeemer, as a Victim won the day.

In the Breviary the above lines are uniformly broken in two at the caesura, thus forming stanzas of six lines. The caesura follows the fourth foot, and divides each line into a trochaic dimeter acatalectic, or a trochaic dimeter catalectic. Arranged as in the Breviary the Scheme is:


Hymns 55, 56, 74, 114, 128 and their translations.

**Scheme VII. The Asclepiadic Strophe**


Panis angelicus fit panis hominum;  
Dat panis cælicus figuris terminum;  
O res mirabilis: manducat Dominum  
Pauper, servus, et humilis.

Lo, the Angelic Bread feedeth the sons of men:  
Figures and types are fled never to come again.  
O what a wondrous thing! lowly and poor are fed,  
Banqueting on their Lord and King.
INTRODUCTION

This strophe consists of three Asclepiadic lines and one Glyconic. An Asclepiadic verse is composed of a spondee, two choriambi, and an iambus. The Glyconic line is made up of a spondee, one choriambus, and an iambus. There is some difference of opinion as to how this strophe should be read. See the article on Sanctorum meritis in the Cath. Encyclopedia. Hymns 75, 88, 89, 90, 97, 113, 127, 132, 159.

A modification of this strophe is found in hymns 102 and 103. The first two lines are Asclepiadic, the remaining two Glyconic; line 3 is catalectic. To illustrate the Scheme:

\[
\text{——|——|——|——|——|——|——
\]
\[
\text{Regali solio fortis Iberiæ,}
\]
\[
\text{——|——|——|——|——|——
\]
\[
\text{Hermenegilde, jubar, gloria Martyrum,}
\]
\[
\text{——|——|——}
\]
\[
\text{Christi quos amor almis}
\]
\[
\text{——|——|——}
\]
\[
\text{Cæli coëtibus inserit.}
\]

Hymns 102, 103. It is futile to attempt to reproduce this artificial meter in English. Line 3 is variously scanned.

Scheme VIII. Varied Meter

\[
\text{——|——|——|——|——|——|——}
\]
\[
\text{Domare cordis impetus Elisabeth}
\]
\[
\text{——|——|——|——}
\]
\[
\text{Fortis, inopsque Deo}
\]
\[
\text{——|——|——|——}
\]
\[
\text{Servire, regno prætuli.}
\]

Each line is different. Line 1, iambic trimeter (six iambics); line 2, a semipentameter which consists of two dactyls followed by a long syllable; line 3, iambic dimeter (four iambics). The Humanists delighted in such metrical medleys. Hymn 118.

Scheme IX. The Sapphic Strophe

\[
\text{——|——|——|——|——|——}
\]
\[
\text{Ecce iam noctis tenuatur umbra,}
\]
\[
\text{Lux et aurora rutilans coruscat:}
\]
\[
\text{Supplices rerum Dominum canora}
\]
\[
\text{Voce precemur.}
\]

Lo, the dim shadows of the night are waning;
Lightsome and blushing, dawn of day returneth;
Fervent in spirit, to the mighty Father
Pray we devoutly.
INTRODUCTION

Each of the three Sapphic lines consists of a trochee, a spondee, a dactyl, and two more trochees. The fourth, or Adonic verse, is composed of a dactyl, and a spondee or a trochee. A trochee may occupy the second place in the Sapphic lines. In reading Sapphic verse attention should be paid to the caesura, which follows the fifth syllable. Hymns 7, 10, 49, 98, 99, 108, 109, 110, 116, 131, 162.

ELISION

The rule for elision, as stated in our Latin grammars, is in substance as follows: A final vowel, a final diphthong, or a final m with a preceding vowel, is regularly elided before a word beginning with a vowel or h. To elide means to omit. The following verses for practice illustrate the rule:

Manavit und(a) et sanguine.
Cum Pat(e)r et almo Spiritu.
Null(um) efferat jactantia.
Infund(e) amorem cordibus.
Hoc ipsa petr(a) Ecclesiæ.
Sublime cel(i)um interminum.
Demitt(e) his fastus quibus ampla splendent.
Te mene pur(a) et simplici.
Aut actibus s(e) interserit.
Nox et tenebr(æ) et nubila.
Non virg(æ) horribili vulnere commovent.
Deum trin(um) et unicum.

THE CANONICAL HOURS

The Canonical Hours are: Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline. Matins, the Night Office, is the most ancient of the Offices, and it represents the Vigil service of primitive times. Durandus and some other writers maintain that the Nocturns of Matins were in early times recited at different times during the night. This is very improbable. “As a matter of fact,” says Abbot Cabrol, “the Office of the Vigils, and consequently of the Nocturns, was a single Office, recited without interruption at Midnight. All the old texts alluding to this
Office testify to this.” Cf. *Cath. Encycl.*, Art., “Nocturns.” At the present day in some Religious communities Matins is said at 2:00 A.M. And in all communities in which the Office is recited in choir, as far as occupation and modern conditions of life permit, the Canonical Hours, or some of them at least, are said in accordance with the primitive hour-schedule. Many of the hymns in the Breviary contain allusions which are better understood in both their literal and their figurative sense when it is known at what particular Hour the hymn is intended to be sung. The following table will be found to be sufficiently accurate for all practical purposes.

**Table A. Canonical Hour Schedule**

<table>
<thead>
<tr>
<th>Matins at 12:00 P.M.</th>
<th>Sext at 12:00 M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lauds at 3:00 A.M.</td>
<td>None at 3:00 P.M.</td>
</tr>
<tr>
<td>Prime at 6:00 A.M.</td>
<td>Vespers at 6:00 P.M.</td>
</tr>
<tr>
<td>Terce at 9:00 A.M.</td>
<td>Compline at nightfall</td>
</tr>
</tbody>
</table>

In appointing these hours for the recitation of different parts of the Divine Office the Church had in mind the greater divisions or hours of the Roman day. The Romans divided the day from sunrise to sunset into twelve equal parts called hours. These were the common hours. “Are there not twelve hours in the day?” (John 11, 9). They also (as did the Jews after the conquest) divided the day into four greater hours, and the night into four watches (*custodiae, vigiliae, noctes*) each of which was of three common hours’ duration. As the hours and watches of the Roman day and night were based on solar time, they varied in length with the season of the year. The season of the equinox is uniformly taken as the standard. At that time, the duration of day and night being equal, the hours and watches are also equal. The following table illustrates the greater divisions of the Roman day and night, and a comparison with Table A will show how the Church adopted in general the ancient Roman subdivisions of day and night as times of prayer.
INTRODUCTION

Table B. The Greater Hours of the Roman Day

1st Hour (Roman time) was from 6 A.M. to 9 A.M. (our time)
3rd Hour (Roman time) was from 9 A.M. to 12 M. (our time)
6th Hour (Roman time) was from 12 M. to 3 P.M. (our time)
9th Hour (Roman time) was from 3 P.M. to 6 P.M. (our time)

Table C. Roman Divisions of the Night

1st Watch, “evening,” was from 6 P.M. to 9 P.M. (our time)
2nd Watch, “midnight,” was from 9 P.M. to 12 P.M. (our time)
3rd Watch, “cockcrow,” was from 12 P.M. to 3 A.M. (our time)
4th Watch, “morning,” was from 3 A.M. to 6 A.M. (our time)

In a single verse St. Mark refers to the four watches. “Watch, therefore, for you do not know when the master of the house is coming, in the evening, or at midnight, or at cockcrow, or early in the morning” (13, 35). For additional information concerning the Canonical Hours read the following articles in the Cath. Encycl.: Breviary, Matins, Nocturns, Lauds, Prime, Terce, Sext, None, Vespers, and Compline. See too the histories of the Breviary mentioned in the Bibliography. For a valuable book of instructions on how to recite the Divine Office, see Learning the Breviary by Rev. B. A. Hausmann, S.J. (New York, 1932).
**PART I**

**THE HYMNS OF THE PSALTER**

**PRIME**

1

_Jam lucis orto sidere_

**I**

_Jam lucis orto sidere,_
Deum precemur supplices,
Ut in diurnis actibus
Nos servet a nocentibus.

**II**

_Now in the sun’s new dawning ray,_
Lowly of heart, our God we pray
That He from harm may keep us free
In all the deeds this day shall see.

_May fear of Him our tongues restrain,_
_Lest strife unguarded speech should stain:_
_His favoring care our guardian be,_
_Lest our eyes feed on vanity._

**III**

_Sint pura cordis intima,_
_Absistat et vecordia:_
_Carnis terat superbiam_  
_Potus cibique parcitas._

**IV**

_May every heart be pure from sin,_
_And folly find no place therein:_
_Scant need of food, excess denied,_
_Wear down in us the body’s pride._

_That when the light of day is gone,_
_And night in course shall follow on,_
_We, free from cares the world affords,_
_May chant the praise that is our Lord’s._

**V**

_Deo Patri sit gloria,_
_Ejusque soli Filio,_
_Cum Spiritu Paraclito,_
_Nunc et per omne sæculum._

All laud to God the Father be,
All praise, Eternal Son, to Thee;
All glory, as is ever meet,
To God the holy Paraclete,

Ambrosian, 5th or 6th century. **Meter**: iambic dimeter. **Translation** by Alan G. McDougall. **Liturical**
Use: hymn at Prime daily throughout the year. There are thirty-five translations. The Hours of Prime, Terce, Sext, and None are familiarly known as the Little Hours.

1. "Now that the star of day has risen, let us humbly beseech God that, in our daily actions, He may keep us from all harm." *lucis*: light; in particular daylight, day. *lucis sidus*: the daystar, a poetical name for the sun. *precessur*: deponent, *precor* (*prex*, prayer), to pray, entreat; the noun *precatus* (= *prex*) is found in several hymns. *supplices*: *sub*, under, and *plico*, to fold, hence the idea of kneeling; a very common word in the hymns and in the liturgy generally. It is used both as a noun and as an adj., usually the latter. As an adj. it accompanies and so unites with verbs of begging, beseeching, and entreaty that it is uniformly best rendered as an adv., humbly, suppliantly.

2. "May He bridle and restrain our tongue, lest the jarring discord of strife resound; may He lovingly veil our sight lest it drink in vanities." *refrenans*: *frenum*, a bit, bridle, curb), bridling our tongue may He restrain it. "If anyone thinks himself to be religious, not restraining his tongue but deceiving his own heart, that man's religion is vain" (Jas. 1, 26). For the sins of the tongue, see Jas. 3. *visum* . . . *vanitales*: "Turn away my eyes that they see not vanity" (Ps. 118, 37). By "vanities" are meant empty pleasures or worldly things that cloy the soul but cannot satisfy it. *fovendo*: In the hymns and in Late and Medieval Latin generally the ablative of the gerund is often equivalent to a present participle. This usage is found also among Classical writers. Cf. Stolz-Schmalz, *Lateinische Grammatik*, 5th ed., p. 600. Instances of this usage will be found in hymns 13, 16, 21, 46, 51, and elsewhere.

3. "May the inmost recesses of our heart be pure; let folly cease, and may the sparing use of food and drink wear down the pride of the flesh." *vecordia*: from negative *ve*, and *cor* as the seat of the understanding; hence want of reason, silliness. In Jer. 4, 22 *vecordia* is the lack of understanding on the part of those who "are wise to do
evil, but to do good they have no knowledge.” Carnis superbiam: the lusts of the flesh whose arrogance and inordinate desires are brought into subjection by works of mortification. terat: lit., bruise, grind as grain; fig., tread under foot. “I chastise my body and bring it into subjection” (1 Cor. 9, 27). parcitas: moderation, temperance. “By surfeiting many have perished; but he that is temperate shall prolong life” (Ecclus. 37, 34).

4. “So that when the day has departed, and the established order has brought back the night, still pure by virtue of abstinence, we may sing praise to Him.” sors: Divine ordinance, the fixed order which God has established regarding the rotation of the earth and the consequent succession of day and night. Mundi: adj., clean, pure, free from sin. “Beati mundo corde. Blessed are the pure of heart” (Matt. 5, 8). Ipsi: dative, to Him.

5. “Glory be to God the Father, and to His only Son, together with the Spirit Paraclete, both now and through endless ages.” Paraclito: The Greek word Παράκλητος, of which Paraclete is a transcription, is very common in the doxologies. In the Vulgate it occurs only in John 14, 16, 26; 15, 26; 16, 7; 1 Ep. 2, 1. In both the Confraternity Edition (1941), and in the Westminster version, it is rendered Advocate throughout. In classical Greek the word denotes one called to aid, intercede for, or defend another; hence a helper, consoler, comforter. The Holy Spirit is our Advocate or Comforter. This doxology is common to many hymns. As a rule a doxology, however often it occurs, is translated but once.

TERCE

2

Nunc, Sancte, nobis, Spiritus

NUNC, Sancte, nobis, Spiritus,
Unum Patri cum Filio,
Dignare promptus ingeri
Nostro refusus pectori.

COME, Holy Ghost, who ever
One
Art with the Father and the Son,
It is the hour, our souls possess
With Thy full flood of holiness.
2 Os, lingua, mens, sensus, vigor
Confessionem personent, Flammescat igne caritas, Accendat ardor proximos.

Let flesh, and heart, and lips, and mind,
Sound forth our witness to mankind;
And love light up our mortal frame,
Till others catch the living flame.

3 Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum.

Grant this, O Father, ever One With Christ, Thy sole-begotten Son, And Holy Ghost, whom all adore, Reigning and blest forevermore.


In this short but beautiful prayer we ask the Holy Spirit to take possession of our hearts and enkindle in them the fire of divine love. Its appropriateness as a hymn for Terce, the third hour, is due to the fact that it was at that hour (9:00 A.M.) on Pentecost Day that the Holy Spirit came down upon the Apostles (Acts 2, 15). The first stanza offers many difficulties to the translator.

1. "Deign now, Holy Spirit, who art One with the Father and Son, to come to us without delay and be diffused in our hearts." Unum: the oneness of the Deity is meant, hence the neuter. This substantive use of the neuter is borrowed from the Vulgate. "Pater, Verbum, et Spiritus Sanctus; et hi tres unum sunt. The Father, the Word, and the Holy Spirit; and these three are one" (1 John 5, 7). Cf. also John 10, 30. The three Persons of the Trinity possess one and the same divine nature. See the Creed of St. Athanasius. Unum Patri: equivalent to unum cum Patre; unum, with the dative, here expresses affinity, relationship, etc., as do such adjectives as affinis, similis, par, and compar. Dignare: imperative of dignor. ingeri = infundi, to be infused. refusus = diffusus, and is by prolepsis used for refundi, as the Holy Spirit must first come
to the soul before He can be diffused therein. Paraphrase: O Sancte Spiritus, qui es unum (Ens, vel una substantia) cum Patre et Filio, dignare nunc prompte ingeri nobis, et refundi nostro pectori.

2. “Let mouth, tongue, soul, thought, and strength proclaim Thy praise; may our charity in its fervor burst into flame, and may the ardor thereof enkindle our neighbors.” Os, lingua, mens, sensus, vigor: May all the powers of our body and soul, our whole being, proclaim Thy praise. Confessionem: praise. In the hymns and in the Scriptures confessio is the praise of God, or the glory and majesty of God confessed by His creatures, and the giving of thanks to God. Cf. Pss. 41, 5; 94, 2. This too is the usual meaning of the verb confiteor. Cf. Pss. 9, 2; 17, 50. igne: because of its ardor, by reason of its heat.

3. “Grant this, most loving Father, and Thou, only-begotten Son equal to the Father, who reignest eternally with the Holy Spirit the Comforter.” Unice: used substantively for unice Fili, vocative; unicus = unigenitus, only-begotten. This doxology is common to many hymns. It dates from at least the eighth century.

SEXT

Rector potens, verax Deus

RECTOR potens, verax Deus,
Qui temperas rerum vices,
Splendore mane illuminas,
Et ignibus meridiem:

GOD of truth, O Lord of might,
Who orderest time and change aight,
Who send’st the early morning ray,
And light’st the glow of perfect day;

2 Exstingue flammam litium,
Aufer calorem noxium,
Confer salutem corporum,
Veramque pacem cordium.

Extinguish Thou each sinful fire,
And banish every ill desire;
And while Thou keep’st the body whole,
Shed forth Thy peace upon the soul.
Praesta, Pater piissime,  
Patrique compar Unice,  
Cum Spiritu Paraclito  
Regnans per omne sæculum.

Almighty Father, hear our cry,  
Through Jesus Christ, Our Lord  
most High,  
Who, with the Holy Ghost and  
Thee,  
Doth live and reign eternally.

AUTHOR: Ascribed to St. Ambrose (340-397). METER: iambic dimeter. TRANSLATION by J. M. Neale. There are twenty-five translations. LITURGICAL USE: hymn at Sext throughout the year. Sext is said at noon. The great heat of the noonday sun is compared to the heat of the passions, which we beseech God to extinguish. We beg Him to grant us health of body and peace of soul.

1. "Mighty Ruler, truthful God, who regulateth the changes in things, with splendor dost Thou light up the morning, and with burning heat the noonday:" verax Deus: God is a truthful God (Rom. 3, 4); He is faithful to His promises. Splendore: the beauteous beneficent light of the morning in contrast with the sweltering heat of midday. mane: not an adverb, but a noun in the accusative.

2. "Extinguish the flames of strife, banish harmful heat, grant us health of body and true peace of heart." calorem noxium: the heat of passion, the desires of the flesh. Veram pacem: true peace, which is to be distinguished from worldly peace. The former is "the peace of God which surpasses all understanding" (Phil. 4, 7).

NONE

Rerum, Deus, tenax vigor

RERUM, Deus, tenax vigor,  
Immotus in te permanens,  
Lucis diurnae temporae  
Successibus determinans:

O STRENGTH and Stay upholding all creation,  
Who ever dost Thyself unmoved abide,  
Yet day by day the light in due gradation  
From hour to hour through all its changes guide;
Largire lumen vespere,
Quo vita nusquam decidat,
Sed præmium mortis sacræ
Perennis instet gloria.

Grant to life's day a calm unclouded ending,
An eve untouched by shadows of decay,
The brightness of a holy deathbed blending
With dawning glories of the eternal day.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Hear us, O Father, gracious and forgiving,
And thou, O Christ, the coeternal Word,
Who, with the Holy Ghost, by all things living
Now and to endless ages art adored.

AUTHOR: Ascribed to St. Ambrose (340-397). METER: iambic dimeter. TRANSLATION by J. Ellerton and F. J. A. Hort. There are twenty-five translations. LITURGICAL USE: hymn for None throughout the year. None, or the ninth hour (3:00 P.M.), corresponds to the hour of Christ's death. In this hymn we acknowledge the omnipotence and providence of God, and we ask that eternal glory be the reward of a holy death.

1. "O God, the sustaining power of created things, who in Thyself remainest unmoved, and dost determine our times by successive changes of the light of day." Rerum: creation, the created universe. In the hymns res occurs repeatedly, and generally in this sense. Immotus: unchanged, immutable. tempora: the regular divisions of time as marked off by the progress of the sun in the heavens. Successibus: by the succession of time-intervals.

Marking the Day Hours as they run
By steady marches of the sun.
—Msgr. Henry

permanens: God is immutable; all created material things change and perish. "They (the heavens) shall perish, but Thou shalt endure" (Ps. 101, 27).

2. "Bestow upon us Thy light in the evening (of life) that our life may never languish, but that eternal glory
may follow as the reward of a holy death.” lumen: grace. vespere: Towards the close of day we pray for a happy ending of life’s day. quo: conj., in order that. vita = vita spiritualis. For this use of vita see 1 John 3, 14: “Translati sumus de morte ad vitam.” We have passed from death to life; that is, from a state of spiritual death to a state of grace and spiritual life. instet: follow closely. To those who love God the night of death becomes the morning of eternal life.

COMPLINE

5

Te lucis ante terminum

The ending of the day, Creator of the world, we pray
That, with Thy wonted favor, Thou
Wouldst be our guard and keeper now.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum com-
Ne polluantur corpora.

2 From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe,
That no pollution we may know.

O Father, that we ask be done,
Through Jesus Christ, Thine only Son,
Who, with the Holy Ghost and Thee,
Doth live and reign eternally.

Ambrosian, 7th century. Meter: iambic dimeter. Translation by J. M. Neale. There are about forty translations. Liturgical Use: hymn at Compline throughout the year. It is the evening hymn of the Church, as Jam lucis orto sidere is the morning hymn. In this beautiful prayer we ask God to protect us from all defilement of body or soul during the night.

1. “Before the end of daylight, we beseech Thee, Creator of the world, that in accordance with Thy loving-
kindness Thou wouldst be our protector and our guard.”

{lucis ante terminum}: Compline is said after sunset, but before darkness has enveloped the earth. {et custodia}: The original text has {ad custodiam}, to guard us; the preposition {ad} expresses purpose.

2. “Let dreams and apparitions of the night depart afar; restrain our adversary lest our bodies become defiled.”

{somnia} . . . {phantasmata}: foul dreams . . . delusions. Both words, in addition to their primary meaning, connote the idea of uncleanness. “Evil dreams and fancies with voluptuous guile” (Kent). {noctium}: The plurals of {nox} and {dies} are often used when the reference to such time periods is general and when no particular day or night is meant. Such plurals should be translated in the singular number. See hymns 15, 18, 20, 21, 23, 26, and elsewhere. {Hostem}: the devil, man’s greatest enemy. The following are the opening words of the Short Lesson which is said at the beginning of Compline: “Brethren, be sober, be watchful For your adversary the devil, as a roaring lion, goes about seeking someone to devour” (1 Peter 5, 8). The word devil, from the Greek {diabolus}, means a false accuser, a traducer or slanderer.

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SUNDAY AT MATINS

{Primo die, quo Trinitas}

{PRIMO} die, quo Trinitas
Beata mundum condidit,
Vel quo resurgens Conditore
Nos, morte victa, liberat:

{HAIL} day! whereon the One in Three
First formed the earth by sure decree,
The day its Maker rose again,
And vanquished death, and burst our chain.

2 Pulsis procul torporibus,
Surgamus omnes ocius,
Et nocte quaemus Deum,
Propheta sicut praecipit:

Away with sleep and slothful ease!
We raise our hearts and bend our knees,
And early seek the Lord of all,
Obedient to the Prophet’s call:
3 Nostras preces ut audiat,
Suamque dextram porrigat,
Et expiatus sordibus
Reddat polorum sedibus:
That He may hearken to our prayer,
Stretch forth His strong right arm to spare,
And, every past offense forgiven,
Restore us to our home in heaven.

4 Ut, quique sacratissimo
Hujus diei tempore
Horis quietis psallimus,
Donis beatis muneret.
Assembled here this holy day,
This holiest hour we raise the lay;
And O that He to whom we sing,
May now reward our offering!

5 Jam nunc, Paterna claritas,
Te postulumus affatim:
Absint faces libidinis,
Et omnis actus noxius.
O Father of unclouded light,
Keep us this day as in Thy sight,
In word and deed that we may be
From every touch of evil free.

6 Ne foeda sit, vel lubrica
Compago nostri corporis,
Ob cujus ignes ignibus
Avernus urat acrius.
That this our body’s mortal frame
May know no sin, and fear no shame,
Nor fire hereafter be the end
Of passions which our bosoms rend.

7 Mundi Redemptor, quæsumus,
Tu prohra nostra diluas;
Nobisque largus commoda
Vitæ perennis conferas.
Redeemer of the world, we pray
That Thou wouldst wash our sins away,
And give us, of Thy boundless grace,
The blessings of the heavenly place.

8 Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Most Holy Father, hear our cry,
Through Jesus Christ our Lord most High
Who, with the Holy Ghost and Thee
Doth live and reign eternally.


1. “On the first day, on which the Blessed Trinity created the world, and on which the Creator, rising after He had vanquished death, set us free,” Primo die: On the
first day of the week, on Sunday, God began the work of creation, and on the seventh, He rested, i.e. He created no new thing. Cf. Gen. 1 for the work of the six days, and Gen. 2, 2 for the “rest” on the seventh day (Latin, Sabbathum, Saturday; from Heb., shabath, to rest from labor). Christ rose from the dead on Sunday, which, even in Apostolic times, began to replace the Jewish seventh day as a day devoted to divine worship. Cf. Acts 20, 7; 1 Cor. 16, 2; Apoc. 1, 10. Conditor: lit., a maker, builder. In other hymns similar terms are employed to characterize the Creator as a worker: artifex, faber, factor, sator. The creation is ascribed to both the Trinity and to the Son or Word alone, of whom it was said: “All things were made through him, and without him was made nothing that has been made” (John 1, 3). The divine nature, the attributes, and the external works of the three Persons of the Trinity are common to all of them. The Redemption, however, is the personal work of the Son in the sense that He alone became incarnate and suffered and died for us. Vel = et, a usage quite common in the Rule of St. Benedict.

2. “Let us, after banishing sloth afar, rise with all speed and seek God by night as the Prophet commands.” oculus: comp. adv., more speedily, quickly. Propheta: David. “During the night hours lift up your hands toward the Sanctuary, and bless the Lord (Ps. 133, 2, O’Neill’s tr.).

3. “That He may hear our prayers and stretch forth to us His right hand and restore us, when purified here below from sin, to the abodes of heaven:” dextram: the right hand is a symbol of power. The stretching forth of God’s right hand signifies the exercise of His power either in the way of mercy, as here, or of wrath. sordibus: sordes is usually pl. both in the hymns and in the Scriptures. It signifies general moral uncleanness. polorum sedibus = caeli sedibus, the heavenly mansions. Polus, i, lit., the end of an axis, a pole; a pole of the earth, hence fig., the sky, the heavens. It occurs in several hymns.

4. “That He may reward with blessed gifts all of us who sing His praises in this day’s most hallowed time, in
the hours of quiet.” Supply nos with munaret. quique: in the sense of quicumque, whoever, every one who, is quite common in both anteclassical and Late Latin.

5. “And now, Splendor of the Father, we earnestly entreat Thee that the flames of lust, and every evil deed be far removed from us.” paterna claritas: the Son whom St. Paul styles the brightness (effulgence or flashing-forth) of the Father’s glory (Heb. 1, 3). See hymn 12, line 1. actus noxius: sin.

6. “Let not the union of our body (with our soul) become foul or defiled, lest on account of its evil desires, hell with its flames should burn the more fiercely.” lubrica: lit., slippery; hence, dangerous; the dangerous sin, impurity. “Dominus noster contraria opposuit medicamenta peccatis, ut lubricis continentiam, tenacibus largitatem,” etc. “Our Lord has set a remedy opposite to each sin, as continence to sins of impurity, generosity to sins of niggardliness,” etc. (St. Gregory the Great, Lesson VII, Common of One Martyr, II). Compago: lit., a joining together. Heb. 4, 12 speaks of our marvelously knit body as ‘the joints and marrow.’ But compago here, as the context shows, has a broader meaning. It includes the soul also, and its junction with the body. ignes: the heat of the passions, the lusts of the flesh. Avernus: a poetical name for hell. See any dictionary or book on mythology.

7. “We beg Thee, Redeemer of the world, that Thou wash away our shameful sins and generously bestow upon us the reward of eternal life.” quæsumus: from quæso, to beg, beseech, entreat; very common.

8. The final stanza of this hymn was the only stanza that was omitted in the revision of the Breviary hymns under Urban VIII. The revisers could probably make nothing out of it—nor are they to be blamed for this. It is found, however, in all Breviaries that have retained the original text. It is given here with Neale’s translation.

Quo carnis actu exsules Effecti ipsi célibes,
Ut præstolamur cernui,
Melos canamus gloriæ.

That we, thence exiled by our sin,
Hereafter may be welcomed in:
That blessed time awaiting now,
With hymns of glory here we bow.
"That being now exiles by the action of the flesh, we may hereafter become as the Angels of God in heaven: let us while still waiting here in humility sing hymns of glory." The translation is a mere conjecture. *calibles*: lit., celibate, unwedded; but the poet had in mind *caele*is, itis, heavenly, and Matt. 22, 30: "At the resurrection they will neither marry nor be given in marriage, but are as angels of God in heaven." *Melos*: melos, i, m. or n., a song, hymn.

SUNDAY AT MATINS

7

**Nocte surgentes**

NOCTE surgentes vigilemus
Semper in psalmis meditemur,
atque
Voce concordi Domino canamus
  Dulciter hymnos.

NOW from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with a voice concordant,
  Sweetly intoning.

So may our Monarch pitifully hear us,
That we may merit with His Saints to enter
Mansions eternal, therewithal possessing
  Joy beatific.

This be our portion, God forever blessed,
Father eternal, Son, and Holy Spirit,
Whose is the glory, which through all creation
  Ever resoundeth.

Ascribed to St. Gregory the Great (540-604). **Meter**: Sapphic and Adonic. The **translation** is a cento from *The Hymner* in the meter of the original. A cento is a translation made up of different versions. There are some twenty translations. **Liturgical Use**: hymn at Matins on
the fourth and subsequent Sundays after Pentecost until September 27 inclusive. This is the companion hymn of Ecce jam noctis, hymn 10.

1. "Rising by night let us all keep watch and constantly devote our minds to psalmody, and with harmonious voices let us in a becoming manner sing hymns to the Lord." Nocte surgentes: Matins is the Night Office. It is the longest and most ancient of the offices, and historically it represents the vigil service of primitive times. Psalmis: the Psalms constitute the principal part of the Divine Office. They are so arranged in the Psalter that the 150 Psalms are said each week. The present arrangement of the Psalms in the Psalter dates from Pius X, 1911. Dulciter: lit., sweetly; here, zealously, in a manner pleasing to God.

2. "That singing to our gracious King, together with His Saints, we may merit to enter the royal court of heaven, and with them possess eternal life." pariter qualifies both verbs canentes and mereamur. simul, here rendered "with them," is of course the adverb together. Ducere, like ingredi, is governed by mereamur.

3. "Grant us this, blessed Godhead of the Father, and Son, and likewise of the Holy Spirit, whose glory resounds throughout the whole world." Pariter: adv. (from par, equal) hence, equally, also, likewise.

8

TE DEUM

TE Deum laudamus: te Dominum confitemur.

We praise Thee, O God: we acknowledge Thee to be the Lord.

2 Te æternum Patrem omnis terra veneratur.

All the earth doth worship Thee, the Father everlasting.

3 Tibi omnes Angeli, tibi Carli, et universæ Potestates:

To Thee all the Angels cry aloud, the Heavens and all the Powers therein:

4 Tibi Cherubim et Seraphim incessabili voce proclamant:

To Thee the Cherubim and Seraphim continually do cry:
5 Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Holy, Holy, Holy Lord God of Hosts.

6 Pleni sunt caeli et terra majestatis gloriae tuae.

Heaven and earth are full of the majesty of Thy glory.

7 Te gloriosus Apostolorum chorus,

The glorious choir of the Apostles praise Thee.

8 Te prophetarum laudabilis numerus,

The admirable company of the Prophets praise Thee.

9 Te Martyrum candidatus laudat exercitus.

The white-robed army of Martyrs praise Thee.

10 Te per orbem terrarum sancta confitetur Ecclesia,

The holy Church throughout the world doth acknowledge Thee,

11 Patrem immensae majestatis;

The Father of infinite majesty,

12 Venerandum tuum verum et unicum Filium;

Thy adorable, true, and only Son,

13 Sanctum quoque Paracitetum Spiritum.

And the Holy Spirit the Comforter.

14 Tu Rex gloriae, Christe.

Thou art the King of glory, O Christ.

15 Tu Patris sempiternus es Filius.

Thou art the everlasting Son of the Father.

16 Tu, ad liberandum suscepturus hominem, non horruisti Virginis uterum.

Thou, when Thou wouldst take human nature to deliver man, didst not disdain the Virgin's womb.

17 Tu, devicto mortis aculeo, aperiisti credentiibus regna coelorum.

When Thou hadst overcome the sting of death, Thou didst open to believers the kingdom of heaven.

18 Tu ad dexterae Dei sedes, in gloria Patris.

Thou sittest at the right hand of God, in the glory of the Father.
19 Judex crederis esse venturus.
We believe that Thou shalt come
to be our Judge.

20 Te ergo quaæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.
We beseech Thee, therefore, help
Thy servants, whom Thou
hast redeemed with Thy
precious Blood.

21 Æterna fac cum Sanctis
tuis in gloria numerari.
Make them to be numbered with
Thy Saints in glory everlasting.

22 Salvum fac populum tuum,
Domine, et benedic hereditati tuae.
O Lord, save Thy people, and bless
Thine inheritance.

23 Et rege cos, et extolle illos
usque in æternum.
Govern them, and lift them up
forever.

24 Per singulos dies benedici-
mus te;
Day by day we bless Thee;

25 Et laudamus nomen tuum
in sæculum, et in
sæculum sæculi.
And we praise Thy name forever,
yea, forever and forever.

26 Dignare, Domine, die isto
sine peccato nos custodire.
Vouchsafe, O Lord, this day to
keep us without sin.

27 Miserere nostri, Domine,
miserere nostri.
Have mercy upon us, O Lord, have
mercy upon us.

28 Fiat misericordia tua, Do-
mine, super nos,
quemadmodum speravimus in te.
Let Thy mercy be upon us, O Lord,
as we have hoped in Thee.

29 In te, Domine, speravi: non
confundar in æternum.
O Lord, in Thee have I hoped,
let me not be confounded
forever.

Ascribed to St. Nicetas (335-415). **LITURGICAL USE:**
In general the *Te Deum* is said in the Office at the end
of Matins whenever the *Gloria in excelsis* is said in Mass.
This rule is sufficiently accurate for those who use the
Roman Breviary. In addition to its liturgical use it is sung
in many extra-liturgical functions as a hymn of thanks-
giving on occasions of great solemnity both civil and religious.

The *Te Deum* is written in rhythmical prose. There are some twenty-five metrical versions and several prose versions in English. The vigorous and popular translation by Father Walworth is given below.

**Analysis**

The *Te Deum* consists of three distinct parts:

Part I (verses 1-13) contains a hymn of praise to the Blessed Trinity, the praise of the Saints and Angels in heaven, and of the faithful on earth.

Part II (verses 14-21) is a hymn in praise of Christ the Redeemer. It proclaims the glory of Christ, the Eternal Son of the Father, His incarnation, victory over death, and future coming. It terminates with a prayer of supplication for those whom Christ has redeemed by His precious Blood, that they may be numbered among the Saints.

Part III (verses 22-29) is composed principally of verses from the Psalms. It contains a prayer of petition for the divine assistance and guidance, a declaration of our fidelity, and a prayer for deliverance from sin during the day, which is now about to begin. It closes with a prayer for mercy for those who have hoped in the Lord.

In the following notes the numbers refer to the verses of the hymn.

5. *Sanctus*: The *Tersanctus* or Thrice Holy is found in both the Old Testament and in the New. “Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory” (Is. 6, 3). Cf. Apoc. 4, 8. Its recitation at the end of every Preface makes it one of the most familiar prayers.

7. *Apostolorum*: Note the climax: the small number of Apostles, the greater number of Prophets, the white-robed army of Martyrs, the Church throughout the world.

9. *Martyrum*: In the early Church only Martyrs were venerated. In the West the first non-martyrs to be venerated were Pope St. Sylvester (d. 335) and St. Martin of Tours (d. 397). *candidatus*: (*candere*, to shine), clothed
in white, white-robed. The Saints in general are repre-
sentated as clothed in white robes, and with palm-branches in their hands. Cf. Apoc. 7, 9.

14. Rex gloriae: David in prophecy referring to the Messias styles Him the King of Glory. Cf. Ps. 23, 7-10. The whole Psalm is very beautiful.

16. hominem = naturam humanam, human nature, human form (Menschengestalt). Cf. Kayser, Beiträge, p. 455; Schulte, Die Hymnen des Breviers, p. 16; Lieger, O.S.B., Das Römische Rituale, p. 463 (Klosterneuburg. 1936); Germing, S.J., Latin Hymns, p. 15. After liberandum, the word hominem or mundum may be supplied in the sense of, the human race, mankind.

17. mortis aculeo: “Death is swallowed up in victory! O death, where is thy victory? O death, where is thy sting?” (1 Cor. 15, 54 f.).

18. ad dexteram Dei: at God’s right hand; a figurative expression signifying the place of highest honor, power, and glory in heaven. The preposition ad, like ab, is used to express place where. “Sede a dextris meis. Sit Thou at my right hand” (Ps. 109, 1; Mk. 16, 19). sedes: sittest, i.e. abidest, remainest; it implies no particular posture of body.

19. crederis: passive; lit., Thou art believed to be the Judge who will come.

20. pretioso sanguine redemisti: St. Peter reminds the faithful that they were redeemed not with perishable silver or gold, but with the precious Blood of Christ. Cf. 1 Peter 18 f.

22-23. These verses are taken verbatim from Psalm 27, 9, in which David prays that God will save His people and bless Israel, His inheritance, that is, His own people, His peculiar and permanent possession.


27. Miserere: Verses 27, 28, 29 are taken verbatim from Psalms 122, 3; 32, 22, and 30, 2 respectively. Many other Scriptural allusions can be found in the Te Deum. In the liturgical holy Church makes use of, and adapts, count-
less Scriptural passages to her own use. In verse six above she changed the "his" of Isaias 6, 3 to "thy;" and in Matt. 8, 8 the "servant" of the noble centurion becomes "my soul" in the *Domine non sum dignus* of the Mass.

The following translation preserves much of the spirit and force of the original. The numbers preceding a stanza refer to the verses of the *Te Deum*. The seventh stanza is a rendering of verses 20-21 by Msgr. Henry, the remainder is by Father Walworth.

1-2

*Holy God, we praise Thy Name,*
*Lord of all, we bow before Thee;*
*All on earth Thy scepter claim,*
*All in heaven above adore Thee;*
*Infinite Thy vast domain,*
*Everlasting is Thy reign.*

3-6

*Hark, the loud celestial hymn*
*Angel choirs above are raising;*
*Cerubim and Seraphim*
*In unceasing chorus praising,*
*Fill the heavens with sweet accord;*
*Holy, Holy, Holy Lord!*

7-10

*Lo, the Apostolic train*
*Join, Thy sacred Name to hallow:*
*Prophets swell the loud refrain,*
*And the white-robed Martyrs follow;*
*And, from morn till set of sun,*
*Through the Church the song goes on.*

11-13

*Holy Father, Holy Son,*
*Holy Spirit, Three we name Thee,*
*While in essence only One,*
*Undivided God we claim Thee:*
*And, adoring, bend the knee*
*While we own the mystery.*

14-17

*Thou art King of glory, Christ;*
*Son of God, yet born of Mary;*
*For us sinners sacrificed,*
And to death a tributary:
First to break the bars of death,
Thou hast opened heaven to faith.

18-19
From Thy high celestial home,
Judge of all, again returning,
We believe that Thou shalt come
In the dreadful Doomsday morning;
When Thy voice shall shake the earth,
And the startled dead come forth.

20-21
Therefore do we pray Thee, Lord:
Help Thy servants whom, redeeming
By Thy Precious Blood outpoured,
Thou hast saved from Satan’s scheming.
Give to them eternal rest
In the glory of the Blest.

22, 26, 29
Spare Thy people, Lord, we pray,
By a thousand snares surrounded:
Keep us without sin today,
Never let us be confounded.
Lo, I put my trust in Thee;
Never, Lord, abandon me.

SUNDAY AT LAUDS

Æterne rerum conditor

ÆTERNE rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Ut alleves fastidium.

ÆTERNE rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Ut alleves fastidium.

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Et temporum das tempora,
Ut alleves fastidium.

ÆTERNE rerum Conditor,
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Et temporum das tempora,
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ÆTERNE rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Ut alleves fastidium.

ÆTERNE rerum Conditor,
Noctem diemque qui regis,
SUNDAY AT LAUDS

3 Hoc excitatus Lucifer
Roused at the note, the morning
Solvit polum caligine:
star
Hoc omnis errorum cohors
Heaven's dusky veil uplifts afar:
Viam nocendi deserit.
Night's vagrant bands no longer
But from their dark ways hie them
roam,
home.

4 Hoc nauta vires colligit,
The encouraged sailor's fears are
Pontique mitescunt frena:
o'er,
Hoc, ipsa petra Ecclesiae,
The foaming billows rage no more:
Canente, culpam diluit.
Lol c'en the very Church's Rock
Melts at the crowing of the cock.

5 Surgamus ergo strenue:
O let us then like men arise;
Gallus jacentes excitat,
The cock rebukes our slumbering
Et somnolentos increpat,
eyes,
Gallus negantes arguit.
Bestirs who still in sleep would lie,
And shames who would their Lord
deny.

6 Gallo canente, spes redit,
New hope his clarion note awakes,
Ægris salus refunditur,
Sickness the feeble frame forsakes,
Macro latronis conditur,
The robber sheathes his lawless
Lapsis fides revertitur.
sword,
Faith to the fallen is restored.

7 Jesu, labantes respice,
Look on us, Jesu, when we fall,
Et nos videndo corrigite:
And with Thy look our souls re-
Si respicis, labes cadunt,
call:
Fletuque culpa solvitur.
If Thou but look, our sins are
And with due tears our pardon
gone,

8 Tu, lux, refulge sensibus,
Shed through our hearts Thy pierc-
Mentisque somnum discute:
ing ray,
Te nostra vox primum so-
Our soul's dull slumber drive
net,
away:
Et vota solvamus tibi.
Thy Name be first on every tongue,

9 Deo Patri sit gloria,
All laud to God the Father be;
Ejusque soli Filio,
All praise, Eternal Son, to Thee;
Cum Spiritu Paraclito,
All glory, as is ever meet,
Nunc et per omne saecu-
To God the Holy Paraclete.
lum.

AUTHOR: St. Ambrose (340-397). METER: iambic dimeter. TRANSLATION by W. J. Copeland and others. There
are twenty-five translations. Liturgical Use: hymn at Lauds on the Sundays after the Epiphany from January 14 until Lent, and on the Sundays after Pentecost from September 28 to November 26 inclusive. Lauds is said at daybreak. This hymn, though written on so simple a subject as cockcrowig, is one of the finest in the Breviary. Verily, "Who gave the cock understanding?" (Job 38, 36).

1. "Eternal Maker of the world, Thou rulest both the night and day and givest a variety of seasons to relieve monotony." temporum ... tempora: There is here a play on the different uses of this word. The former denotes duration of time—day and night, the hours and vigils, the months and the four seasons of the year. The latter refers to the time limits set for particular periods of time, the times when they come and go. fastidium: weariness, monotony.

2. "The herald of the day now sends forth his cry and calls forth the rays of the sun; separating one watch of the night from another he becomes a light (guide) to wayfarers." Nocturna lux: To the nocturnal wayfarer the crowing of the cock serves the same purpose as the light which innkeepers and others were wont to leave burning in the window. It told where hospitality could be obtained. In studying the hymn one must not envisage the well-paved roads, automobiles, electric lights, luminous-dialed watches, and all the complicated and artificial conditions of modern life. viantibus: (viare, to travel): viantes, travelers. nocte noctem: nox is equivalent to vigilia, a night watch, one of the four divisions of the night among the Romans. The cock crows at midnight drowsily, but at dawn he crows with vigor, and thus marks off the watches of the night. It is the second cockcrow that the poet has in mind. As late as Shakespeare’s day the cock was regarded as a rather dependable announcer of the beginning of the night watches.

"Come, stir, stir, stir! the second cock hath crowed."
—Romeo and Juliet, Act. IV, Sc. IV.
Præco diei: is of course the cock who heralds the dawn; nocturna lux is in apposition with Præco diei.

3. “While he sings the awakened morning star liberates the heavens from darkness: while he sings every band of night-prowlers abandons its way of violence.” In this stanza and in the one that follows, the ablative hoc occurs four times. It agrees with canente in line 16. This is simpler than to translate the pronoun as an instrumental ablative (by him).

And as he sings, the morning star
Dissolves the darkness of the sky:
The motley crews of night afar
From wonted paths of evil fly.
—Msgr. Henry

Lucifer: (lux + ferre, light-bringing), the morning star which heralds the sun; or the sun itself. polum: the heavens, as in hymn 6, line 12. errorum: erro, onis, a vagabond, vagrant. Viam: way, habitual course of action.

4. “While he sings the sailor gathers new strength, the billows of the sea subside: while he sings the very Rock of the Church washes away his sin.” freia: fretum is first a strait or narrow channel usually characterized by seething or troubled waters; hence, the raging, seething, or violence of the sea. petra: rock. “Simon, to whom he gave the name Peter” (Mk. 3, 16). “Thou art Peter, and upon this rock I will build my church” (Matt. 16, 18). culpam: Peter’s threefold denial. At the crowing of the cock, Peter washed away his fall with penitential tears. “And at that moment, while he was yet speaking, a cock crowed. And the Lord turned and looked upon Peter. And Peter remembered the words of the Lord, how he said, ‘Before a cock crows, thou wilt deny me thrice.’ And Peter went out and wept bitterly” (Luke 22, 61 f.).

5. “Let us, therefore, arise with alacrity; the cock awakens the sleepers, chides the drowsy; the cock rebukes the unwilling.” negantes: those who refuse to rise. Note the climax: jacentes, somnolentos, negantes—the sleepers, the drowsy, those who refuse to rise; and in the verbs,
excitât, increpât, arguit—awakens, chides, rebukes. “Cock-crowing had for early Christians a mysterious significance. It said, ‘The night is far spent, and the day is at hand.’ And thus the cock became, in the Middle Ages, the standing emblem of the preachers of God’s word. The old heathen notion that the lion could not bear the sight of the cock, easily adapted itself to this new symbolism. Satan, the roaring lion (I Peter 5, 8) fled away terrified, at the faithful preaching of God’s word. Nor did it pass unnoticed, that this bird, clapping its wings upon its sides, first rouses itself, before it seeks to rouse others” (Trench, Sacred Latin Poetry, p. 244). There is a similar passage in St. Gregory the Great’s Regula Pastoralis Curae III, 40. The cock is rebuking the tepid, the lukewarm, and those afflicted with spiritual sleeping sickness. The sleep is that of the soul, and negantes would imply that it is likened to Peter’s guilt in denying that he knew Christ. Cf. Matt. 26, 69 ff.

6. “At the crowing of the cock hope returns; health is restored to the sick; the sword of the robber is sheathed; confidence comes again to the fallen.” *spes*: After the dangers of the night a feeling of hope and safety is reborn with the dawn. *Aegris salus*: Physicians say that man’s temperature is lowest and his pulse rate feeblest in the early morning hours, usually between three and five; then the ebbing tide turns and the sick are refreshed or invigorated. *fides*: trustfulness or confidence best suits the context.

7. “O Jesus, look upon us who are wavering, and correct us with Thy look (as Thou didst Peter); if Thou dost but look, our sins vanish, and our guilt is washed away by our tears.” The poet had in mind St. Peter’s threefold denial of our Lord. Cf. Luke 22, 55-63. *labantes* (*labare*, to waver): to be unstable, undecided; to totter, be ready to fall. *respite*: to regard, give heed to, be mindful of.

8. “Shine, Thou, O Light, into our hearts and dispel the sleep of the soul; may our voice first praise Thee, and to Thee let us fulfil our vows.” *lux*: Christ, “the true light that enlightens every man who comes into this world”
(John 1, 9). sensibus: not the external senses, but the heart regarded as the seat of spiritual life; the soul, mind, spirit. Mentisque somnum: lethargy or lukewarmness in the service of God. vota solvamus: We fulfil our vows or promises to God when we recite or chant the Office properly.

SUNDAY AT LAUDS

Ecce jam noctis

Ecce jam noctis tenuatur umbra,
Lux et aurorae rutilus coruscat:
Supplices rerum Dominum canora
Voce precemur:

Lo! the dim shadows of the night are waning;
Lightsome and blushing, dawn of day returneth;
Fervent in spirit, to the world's Creator
Pray we devoutly:

2 Ut reos culpæ miseratus omnem
Pellat angorem, tribuat salutem,
Donet et nobis bona semper
Munera pacis.

That He may pity sinners in their sighing,
Banish all trouble, kindly health bestowing;
And may He grant us, of His countless blessings,
Peace that is endless.

3 Præstet hoc nobis Deitas beata
Patris, ac Nati, pariterque Sancti
Spiritus, cuius resonat per omnem
Gloria mundum.

This be our portion, God forever blessèd,
Father eternal, Son, and Holy Spirit,
Whose is the glory, which through all creation
Ever resoundeth.

Ascribed to St. Gregory the Great (540-604). Meter: Sapphic and Adonic. Translation by J. M. Blacker, but adapted to the Roman Breviary text. There are twenty translations. Liturgical Use: hymn at Lauds on the fourth and subsequent Sundays after Pentecost until September 27 inclusive. Lauds is said at daybreak. This is the companion hymn of Nocte surgentes, hymn 7.

1. "Behold, now the shadows of the night are fading,
and the ruddy light of dawn gleams forth; with harmonious voices let us humbly invoke the Lord of creation:"

umbra: shadow; here, darkness, a common poetical use of the word. rutilans: (rutilare, to have a reddish glow), Homer's favorite epithet, "the rosy-fingered dawn." rerum: created things, creation.

2. "That He may have compassion on those guilty of sin, that He may banish all trouble, bestow health, and grant us the gift of everlasting peace." reos: As a noun reus is an accused or guilty person, here the latter; as an adj., guilty. In line 34 of the Dies Irae it is a substantive, in line 54 an adjective. For the adj. use see Harden, Dict. of the Vulgate New Testament, and Stolz-Schmalz, Lateinische Grammatik, p. 408. angorem: anxiety, disquietude.

3. The doxology is the same as in hymn 7.

MONDAY AT MATINS

11

Somno refectis artubus

SOMNO refectis artubus, Spreto cubili, surgimus:
Nobis, Pater, canentibus
Adesse te deposcimus.

2 Te lingua primum concinan,
Te mentis ardor ambiat:
Ut actuum sequentium
Tu, Sancte, sis exordium.

3 Cedant tenèbrae lumini,
Et nox diurno sideri,
Ut culpa, quam nox intulit,
Lucis labascat munere.

4 Precamur iidem suppliques,
Noxas ut omnes amputes,
Et ore te canentium
Lauderis omni tempore.

OUR limbs refreshed with slumber now,
And sloth cast off, in prayer we bow;
And while we sing Thy praises dear,
O Father, be Thou present here.

To Thee our earliest morning song,
To Thee our hearts' full powers belong;
And Thou, O Holy One, prevent Each following action and intent.

As shades at morning flee away,
And night before the star of day;
So each transgression of the night Be purged by Thee, celestial Light!

Cut off, we pray Thee, each offense,
And every lust of thought and sense;
That by their lips who Thee adore Thou mayst be praised for evermore.
Præsta, Pater piissime,  
Patrique compar Unice,  
Cum Spiritu Paraclito  
Regnans per omne sæculum.

Grant this, O Father ever One  
With Christ, Thy sole-begotten Son,  
And Holy Ghost, whom all adore,  
Reigning and blest forevermore.


1. "Now that our limbs have been refreshed with sleep, spurning our bed we rise: we beseech Thee, O Father, that Thou aid us who are singing Thy praises." Adesse: to be present so as to help; with dative.

2. "May our tongue sing first of Thee; may the ardor of our soul eagerly seek Thee, that Thou, Holy One, mayest be the beginning of all the actions that follow (throughout the day)." Primum: first on waking. Exordium: source, origin, starting point.

3. "Let darkness now give place to light, and night to the daystar, so that sin, which the night brought with it, may vanish with the gift of light." Munere: grace; by or through the operation or the instrumentality of the grace of the true Light. In the hymns light is a symbol of Christ and of all that is good and beneficent; darkness symbolizes whatever is evil and baneful. The figurative or spiritual meaning everywhere shines through the literal. In the Scriptures Christ is the Light that shone in darkness, the Light that the darkness could not grasp. Cf. John 1, 5. Men sunk in spiritual misery and depravity are like the idols of the heathens, deaf and dumb and blind. Cf. Ps. 113, 12 ff.

4. "We likewise humbly pray that Thou prune away all harmful things, and that out of the mouths of those praising Thee, Thou mayest be forever praised." Noxas: sins. Iidem: This pronoun is often used in an adverbial sense, also, too, likewise. In reading iidem elide one i and read idem. Some texts have idem; either form is grammatically correct.
SPLENDOR Paternæ gloriae,  
De luce lucem proferens,  
Lux lucis, et fons luminis,  
Diem dies illuminans:

O SPLENDOR of God's glory bright,  
O Thou that bringest light from light,  
O Light of Light, light's Living Spring,  
O Day, all days illumining.

3 Verusque sol illabere,  
Micans nitore perpeti:  
Jubarque Sancti Spiritus  
Infunde nostris sensibus.

O Thou true Sun, on us Thy glance  
Let fall in royal radiance,  
The Spirit's sanctifying beam  
Upon our earthly senses stream.

3 Votis vocemus et Patrem,  
Patrem potentiæ gratiæ,  
Patrem perennis gloriae:  
Culpam repleget lubricam.

The Father too our prayers implore,  
The Father of glory evermore,  
The Father of all grace and might,  
To banish sin from our delight:

4 Confirmet actus strenuus:  
Dentes retundat invidi:  
Casus secundet asperos:  
Agenda recte dirigat.

To guide whate'er we nobly do,  
With love all envy to subdue,  
To make ill-fortune turn to fair,  
And give us grace our wrongs to bear.

5 Mentem gubernet et regat:  
Sit pura nobis castitas:  
Fides calore ferveat,  
Fraudis venena nesciat.

Our mind be in His keeping placed,  
Our body true to Him and chaste,  
Where only faith her fire shall feed  
To burn the tares of Satan's seed.

6 Christusque nobis sit cibus,  
Potusque noster sit fides:  
Læti bibamus sobriam  
Profusionem Spiritus.

And Christ to us for food shall be,  
From Him our drink that welleth free,  
The Spirit's wine, that maketh whole,  
And mocking not, exalts the soul.

7 Lætus dies hic transecat:  
Pudor sit ut diluculum:  
Fides velut meridies:  
Crepusculum mens nesciat.

Rejoicing may this day go hence,  
Like virgin dawn our innocence,  
Like fiery noon our faith appear,  
Nor know the gloom of twilight drear.
Aurora lucem provehit,  
Cum luce nobis prodeat  
In Patre totus Filius,  
Et totus in Verbo Pater.

Morn in her rosy car is borne;  
Let Him come forth our Perfect  
Morn,  
The Word in God the Father One,  
The Father perfect in the Son.

Deo Patri sit gloria,  
Ejusque soli Filio,  
Cum Spiritu Paraclito,  
Nunc et per omne sæculum.

All laud to God the Father be;  
All praise, Eternal Son, to Thee;  
All glory, as is ever meet,  
To God the Holy Paraclete.

Author: St. Ambrose (340-397). Meter: iambic dimeter. Translation by Robert Bridges in The Yattendon Hymnal. There are thirty-five translations. Splendor paterna gloriae has been rightly styled “a beautiful morning hymn to the Trinity, but especially to Christ as the Light of the world, and a prayer for help and guidance throughout the day. It is a companion hymn and sequel to Aeterne rerum conditor” (Julian’s Dictionary of Hymnology).

1. “O Splendor of the Father’s glory, Thou who bringest forth light from Light, O Light of (from) Light, and Source of light, Day illuminating day:” Splendor: The Son is the brightness (Confraternity version), the effulgence (Spencer), or the flashing-forth (Westminster) of the Father’s glory and the image or figure of His substance. Cf. Heb. 1, 3. De luce lucem: Light is a familiar symbol of Christ both in the Scriptures, in the Fathers, and in the hymns. As Creator He is the Source of all earthly light as well as of grace and truth. Earthly light (lucem) is, as it were, but a mere reflection emanating from the Eternal Light (de luce). Cf. Kayser, Beiträge, p. 201. The Son, of whom our orb of day is but a faint likeness, sends forth light that men may live, and grace and truth that they may not suffer spiritual death. Lux lucis = lux de luce, and this in turn is lumen de lumine of the Creed. The Father (humanly speaking, for this is a mystery) is represented as the great central source of light, and the Son as the rays emanating unceasingly therefrom. The illustration must not be understood as implying any inequality. Christ is
the true Light that enlightens every man who comes into the world. Cf. John 1, 9.


3. "In our prayers let us call upon the Father also, the Father of powerful grace, the Father of everlasting glory, to remove from us every dangerous occasion of sin."  *lubricam:* slippery, unsafe. The word, therefore, connotes the idea of danger. Although it is here applied to the sin itself (any kind of sin), in reality it refers either to the occasion or to the inclination to sin. A man who walks on a slippery path, a *via lubrica*, knows that he is in danger. He may slip, fall, and lose his life. "He that loves danger shall perish in it" (Ecclus. 3, 27).

4. "May He strengthen us for manly deeds; may He blunt the teeth of the envious one; may He change for the better adverse conditions, and direct us in well-doing."  *Dentes invidi:* Satan is meant. "By the envy of the devil, death came into the world" (Wis. 2, 24). The poet had in mind the tree in Paradise and the poison-dripping fangs of the serpent that wrought such dire results in human history.  *retundat:* In Scriptural language to break the teeth of a beast is a figurative expression signifying to render powerless or harmless. "God will break in pieces their (the lions') teeth in their mouth" (Ps. 57, 7).  *secundet:*  *secundare = prosperum facere,* to direct favorably.

5. "May He rule and direct our souls; may our chastity remain unsullied; may our faith glow with fervor and never know the poison of false doctrine."  *nobis:* the dative of possession.  *venena:* The poets frequently use the plural of this word for the singular.

6. "May Christ be our food, and faith our drink; joyfully let us drink of the sober outpouring of the Spirit."  *cibus potusque:* In the Holy Eucharist Christ is literally our food and drink, whether we receive Him under one form or both. This doctrine is explained in the hymns for
the feast of Corpus Christi. *sobriam profusionem*: an allusion to Acts 2, which tells of the outpouring of the Holy Spirit, and the charges made by the Jews that the recipients of the divine gifts were “full of new wine.” The original text has *sobriam ebrietatem*: “Let us drink with joy the sober intoxication of the Spirit”—the Spirit’s temperate excess. The metrical version renders the original text. Note the oxymoron in *sobriam profusionem*.

7. “Joyfully may this day pass by; may our modesty be as the dawn, our faith as the noonday, and may our souls know no twilight.” *dies hic*: “This day” may be taken literally, or it may be interpreted as “this whole present life.” *crepusculum*: the evening twilight. In the twilight of life may our faith still glow brightly; may our souls lose none of their fervor; may no shadows or darkness settle upon us. See stanza two of the metrical version of hymn 4. The terms *diluculum* and *crepusculum* both occur in this strophe. The former denotes the morning twilight or dawn, the latter the dusk of evening.

8. “The aurora leads on the light; together with the light may there come to us the whole Son in the Father, and the whole Father in the Son.” As the dawn indicates the approach of light, so too, we pray that the light of Father, Son, and Holy Spirit will come to us and illuminate us. *totus*: “Do you not believe that I am in the Father and the Father in me?” (John 14, 11). *nobis*: for our good; dative of advantage.

TUESDAY AT MATINS

Consors Paterni luminis

**CONSORS** Paterni luminis,
Lux ipse lucis, et dies,
Noctem canendo rumpimus:
Assiste postulantibus.

**LIGHT** of light, **O** Dayspring bright,
Coequal in Thy Father's light:
Assist us, as with prayer and psalm
Thy servants break the nightly calm.
2 Aufer tenébras mentium,  
Fuga catervas dæmonum,  
Expelle somnolentiam,  
Ne pigritantes obruat.  

All darkness from our minds dispel,  
And turn to flight the hosts of hell:  
Bid sleepfulness our eyelids fly,  
Lest overwhelmed in sloth we lie.

3 Sic, Christe, nobis omnibus  
Indulgeas credentibus,  
Ut prosit exorantibus,  
Quod præcinentes psallimus.  

Jesu, Thy pardon, kind and free,  
Bestow on us who trust in Thee:  
And as Thy praises we declare,  
O with acceptance hear our prayer.

4 Præsta, Pater piissime,  
Patrique compar Unice,  
Cum Spiritu Paracîito  
Regnans per omne sæculum.  

O Father, that we ask be done,  
Through Jesus Christ, Thine only Son,  
Who, with the Holy Ghost and Thee,  
Doth live and reign eternally.


1. "Sharer of the Father's light, Thyself the Light of Light and day, we break in upon the night with song: aid Thou Thy suppliants." Consors Paterni luminis = Splendor Paternæ gloriae, the opening line of hymn 12, where Lux lucis also is explained. dies: Either the Son is the eternal Day in apposition with Lux, or it may imply that He is the Creator and source of all light. canendo: the gerund used as a present participle; see hymn 1, line 7.

2. "Remove the darkness of our souls; put to flight the hosts of evil spirits; drive away drowsiness lest it overwhelm us slothful ones." pigritantes: (from pigritor), slow, sluggish, or tardy in serving God.

3. "So mayest Thou, O Christ, be favorably disposed toward all of us who trust in Thee, so that what wechant, while singing before Thee, may be profitable to Thy suppliants." indulgeas . . . prosit: each verb governs a dative. præcipentes: (praæ and cano), lit., singing before someone. Quod: This clause is the subject of prosit. psallimus: This verb has various constructions, but it may take a direct object: "Sacerdotes autem psallebant hymnos. And the priests sang hymns" (2 Mach. 1, 30).
Ales diei nuntius

Ales diei nuntius
A Lucem propinquam præcinit:
Nos excitator mentium
Jam Christus ad vitam vocat.

2 Auferte, clamat, lectulos, Ἀγρό sopore desides:
Castique, recti, ac sobrii
Vigilate, jam sum proximus.

3 Jesum ciamus vocibus,
Flentes, precantes, sobrii:
Intenta supplicatio
Dormire cor mundum vetat.

4 Tu, Christe, somnum discute:
Tu rumpe noctis vincula:
Tu solve peccatum vetus,
Novumque lumen ingere.

5 Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito
Nunc et per omne sæculum.

Als the bird, whose clarion gay Sounds before the dawn is grey,
Christ, who brings the spirit's day,
Calls us, close at hand:

"Wake!" He cries, "and for my sake,
From your eyes dull slumbers shake!
Sober, righteous, chaste, awake!
At the door I stand!"

Lord, to Thee we lift on high
Fervent prayer and bitter cry:
Hearts aroused to pray and sigh
May not slumber more:

Break the sleep of Death and Time,
Forged by Adam's ancient crime;
And the light of Eden's prime
To the world restore!

Unto God the Father, Son,
Holy Spirit, Three in One,
One in Three, be glory done,
Now and evermore.

Author: Prudentius (348-413). Meter: iambic dimeter. Translation by W. J. Courthope. There are fifteen translations. The Ales diei nuntius is a cento taken from the Hymn at Cockcrow, the first of the twelve hymns of the author's Cathemerinon or Hymns for the Day. The Hymn at Cockcrow contains twenty-five four-line stanzas, and the above hymn consists of stanzas 1, 2, 21, and 25. This illustrates how centos have been taken from the hymns of Prudentius for liturgical purposes. In other instances they have been built up from single lines taken here and there.
The hymns for Lauds on Tuesday, Wednesday, and Thursday are from the *Cathemerinon*. They are replete with figurative expressions. As darkness and mist are symbolical of sin, death, and unbelief, so light is an emblem of life, truth, and of Christ. The references to light make these hymns appropriate for Lauds, which is said at daybreak.

1. “The winged messenger of the day foretells that light is at hand; and Christ, the awakener of souls, now summons us to life.” *precinit:* from *præ* and *cano*, to foretell, prophesy. The alert cock by his crowing announces the dawn. He rouses men from sleep, just as Christ by His grace awakens them from sin, the death of the soul.

2. “Away with your couches, He cries, you who are slothful from sickness-causing sleep; watch, chaste, upright, and sober, for I am at hand.” *lectulos:* couches, pallets, resting-places of any kind. *sobrii vigilate:* “Be sober, be watchful!” (1 Peter 5, 8). “Watch therefore, for you do not know at what hour your Lord is to come” (Matt. 24, 42).

3. “Weeping, praying, and sober, let us with our voices summon Jesus to our aid: fervent prayer does not permit the pure heart to sleep.” *ciamus:* from *cio*, *ire*, an unfamiliar form of *cieo*, *ire*, to stir, rouse; then, to call upon for help, to invoke. *vocibus:* aloud, in the recitation of the Office in choir. *intenta:* intent, earnest, eager. Praying with the voice alone is of no avail. “Let the heart feel what the voice utters,” says St. Augustine.

4. “Do Thou, O Christ, drive away sleep; break the bonds of night; free us from the sins of former days and infuse new light in us.” The figurative meaning is everywhere obvious. *somnum:* the sleep of the soul, sin. *nox:* spiritual darkness. *vincula:* bonds, a symbol of slavery. “Everyone who commits sin is a slave of sin” (John 8, 34). *lumen:* grace. By sin a soul loses sanctifying grace (*lumen*) and becomes enveloped in spiritual darkness. Through contrition and the Sacrament of Penance the night of sin is, by God’s grace, changed into the light of day.
Rerum Creator optime

Who madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

Te, sancte Christe, postcimus,
Ignosc culpis omnibus:
Ad confitendum surgimus,
Morasque noctis rumpimus.

Look down, Eternal Holiness,
And wash the sins away,
Of those, who, rising to confess,
Outstrip the lingering day.

Mentes manusque tollimus,
Propheta sicut noctibus
Nobis gerendum praecipit,
Paulusque gestis consuit.

Our hearts and hands by night, O Lord,
We lift them in our need;
As holy Psalmists give the word,
And holy Paul the deed.

Vides malum, quod fecimus:
Occulta nostra pandimus:
Praeces gementes fundimus,
Dimitte quod peccavimus.

Each sin to Thee of years gone by,
Each hidden stain lies bare;
We shrink not from Thine awful eye,
But pray that Thou wouldst spare.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Grant this, O Father, Only Son
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.


1. “Sovereign Creator of the world and our Ruler, look down with favor: deliver us, who are overwhelmed with sleep, from a sinful rest.” noxia: noxius (from noxa, harm), harmful, injurious. The time of rest, by affording occasions of sin and temptation, may become harmful or sinful.

2. “We implore Thee, all-holy Christ, to pardon all our sins: to praise Thee we rise and interrupt the hours
of the night." *culpis:* the dative, the usual construction with *ignosco.* *consitendum:* *Confiteor* may mean either to "praise" or "to confess (sin)." In the Scriptures it often has the former meaning, which is the more likely meaning here. *moras:* lit., delays, then, spaces of time; the vigils or night hours are meant. See the Introduction. *rumpimus:* we break in upon.

3. "In the nighttime we lift up our hearts and hands, as the Prophet commands us to do, and Paul by his deeds showed his approval." *manus tollimus:* David said: "In the night raise your hands to the Sanctuary, and praise ye the Lord" (Ps. 133, 2). Praying with hands uplifted and upturned was a familiar devotional attitude among the Jews and other ancient peoples. *nobis:* Dative of Agent with the Gerundive *gerendum (esse).* *Paulus:* a reference to Acts 16, 25: "At midnight Paul and Silas were praying, singing the praises of God." For the plural *noctibus* see hymn 5, line 6.

Who, as the holy Psalmist bids,  
Our hands thus early raise;  
And in the morning sing with Paul  
And Silas hymns of praise.  

—Caswall

4. "Thou seest the evil that we have done; we lay bare our secret faults; sighing we pour forth our prayers; pardon whatever we have done amiss." *Occulta:* our secret failings, secret either because we have committed them unconsciously (Ps. 18, 13), or because we have concealed them from the eyes of men. In either event we pray that we may have true sorrow for them.

**WEDNESDAY AT LAUDS**

16

*Nox, et tenebrae, et nubila*

**Nox**, et *tenebrae*, et *nubila,*  
Confusa mundi et turbida:  
Lux intrat, albescit polus:  
Christus venit: discedite.

**Day is breaking, dawn is bright:**  
Hence, vain shadows of the night!  
Mists that dim our mortal sight,  
Christ is come! Depart!
2 Caligo terrae scinditur
Percussa solis spiculo,
Rebusque jam color rexit,
Vultu nitentis sideris.

Darkness routed lifts her wings
As the radiance upwards springs:
Through the world of wakened things
Life and color dart.

3 Te, Christe, solum novimus:
Te mente pura et simplici,
Flendo et canendo quaesimus,
Intende nostris sensibus.

Thee, O Christ, alone we know:
Singing even in our woe,
With pure hearts to Thee we go:
On our senses shine!

4 Sunt multa fucis illita,
Quae luce purgentur tua:
Tu, vera lux caelestium,
Vultu sereno illumina.

In Thy beams be purged away
All that leads our thoughts astray!
Through our spirits, King of day,
Pour Thy light divine!

5 Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne saeculum.

Unto God the Father, Son,
Holy Spirit, Three in One,
One in Three, be glory done,
Now and evermore.

AUTHOR: Prudentius (348-413). METER: iambic dimeter. TRANSLATION by W. J. Courthope. There are twenty translations. This hymn, like no. 14, is a cento from the Morning Hymn of the Cathemerinon. See hymn 14 for the meaning of the figurative terms found in Prudentius’ morning hymns.

1. “O night, and darkness, and clouds, confused and disordered state of the world, depart! Light enters, the sky grows bright, Christ is at hand!” Nox: The first two lines are in the vocative. nubila, confusa, and turbida are neuter adjectives used substantively. In this stanza there are quite as many figures as there are words. The spiritual meaning is obvious.

Hence, night and clouds that nighttime brings,
Confused and dark and troubled things!
The dawn is here; the sky grows white;
Christ is at hand; depart from sight!

—J. M. Neale

2. “The darkness of the earth is rent, pierced by the rays of the sun; color again returns to things at the appear-
ance of the shining daystar.” spicula: shaft, arrow; fig., a ray of the sun.

3. “Thee alone, O Christ, we know; with pure and simple hearts, weeping and singing we beseech Thee; be solicitous for our souls.” flendo et canendo: For this use of the gerund see hymn 1, line 7. intende: have care for, look to the welfare of.

4. “Many things are now daubed over with false colors, which may be made clean by Thy light: Thou true Light of the Blessed, enlighten us by Thy bright countenance.” fucis: from fucus, originally a red dye; then a paint, and in particular rouge. The term is often used, as here, to denote things that are mere pretences and unrealities. illua: from illino, to put on by smearing or spreading. In the original text, line 3 reads: Tu lux eoi sideris; eous, adj., from eos, the dawn: “O Thou who art the Light, illuminate us with the bright face of the rising star (the sun).”

THURSDAY AT MATINS

17

Nox atra rerum contegit

NOX atra rerum contegit
Terrae colores omnium:
Nos confitentes poscimus
Te, juste Judex cordium:

2 Ut auferas piacula,
Sordesque mentis abluas:
Donesque, Christe, gratiam,
Ut arceantur crimina.

THE dusky veil of night hath laid
The varied hues of earth in shade;
Before Thee, righteous Judge of all,
We contrite in confession fall.

Take far away our load of sin,
Our soiled minds make clean within:
Thy sovereign grace, O Christ, impart,
From all offense to guard our heart.

For lo! our mind is dull and cold,
Envenomed by sin’s baneful hold:
Fain would it now the darkness flee,
And seek, Redeemer, unto Thee.
4 Repelle tu caliginem
Intrinsecus quam maxime,
Ut in beato gaudeat
Se collocari lumine.

Far from it drive the shades of night,
Its inmost darkness put to flight;
Till in the daylight of the Blest
It joys to find itself at rest.

5 Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Almighty Father, hear our cry,
Through Jesus Christ, our Lord most High,
Who with the Holy Ghost and Thee
Doth live and reign eternally.


1. “Dark night has concealed the colors of all the things of earth: praising we beseech Thee, just Judge of hearts,” atra: black, sable, dusky; ater is dead black, while niger is shining black. Judex cordium: “For the word of God is . . . a discerner of the thoughts and intentions of the heart” (Heb. 4, 12).

2. “That Thou take away our sins and wash away the defilements of the soul; and mayest Thou grant us Thy grace, O Christ, that sin may be kept at a distance.” piacula: lit., a sin-offering; then fig., sin, crime, guilt. It is equivalent to peccata.

3. “Behold the guilty soul is torpid which ruin-working sin torments; still it is eager, O Redeemer, to put away its deeds of darkness and seek Thee.” Mens: Throughout the hymns mens is used for heart, soul, mind. torpet: is sluggish, spiritually inactive. mordet: bites; tortures, torments. obscura: deeds of darkness, sins. gestit: from gestio, to desire eagerly.

4. “Dispel completely our inner darkness, that the soul may rejoice when it is established in blessed light.” Intrinsecus: an adverb, but its close connection with caliginem gives it the force of an adjective. quam maxime: as much as possible; utterly. gaudeat: The subject is mens from the preceding stanza. Se collocari: In the reflexive use, to set or establish oneself somewhere, to settle in a place.
caliginem . . . lumine: The darkness is the night of sin; the light is the light of glory.

THURSDAY AT LAUDS

Lux ecce surgit aurea

LUX ecce surgit aurea,
Pallens facessat cæcitas,
Quae nos met in præceps diu
Errore traxit devio.

2 Hæc lux serenum conferat,
Purosque nos præstet sibi:
Nihil loquamar subdolum:
Volvamus obscurum nihil.

3 Sic tota decurrat dies,
Ne lingua mendax, ne manus
Oculive peccant lubrici,
Ne noxa corpus inquiet.

4 Speculator asstat desuper,
Qui nos diebus omnibus,
Actusque nostros prospicit
A luce prima in vesperum.

5 Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

S E E the golden sun arise!
Let no more our darkened eyes
Snare us, tangled by surprise
In the maze of sin!

From false words and thoughts impure
Let this Light, serene and sure,
Keep our lips without secure,
Keep our souls within.

So may we the daytime spend,
That, till life’s temptations end,
Tongue, nor hand, nor eye offend!
One, above us all,

Views in His revealing ray
All we do, and think, and say,
Watching us from break of day
Till the twilight fall.

Unto God the Father, Son,
Holy Spirit, Three in One,
One in Three, be glory done,
Now and evermore.

AUTHOR: Prudentius (348-413). METER: iambic dimeter. TRANSLATION by W. J. Courthope. This is a cento from the Morning Hymn of the Cathemerinon. See hymn 14 for the symbolism of night, darkness, and other terms that occur so frequently in these centos.

1. “Behold, the golden light arises; may the waning darkness depart, (the darkness) that has so long lured us to destruction in wide-wandering error.” facessat: go away, retire, cease. cæcitas: blindness, darkness. præceps: here a neuter noun, in præceps, in great danger. devio:
from de via, hence, lying off the highroad, out of the way, from the right way.

2. "May this light bring us contentment and keep us unsullied for itself: let us speak no deceitful thing; let us meditate nothing dark." lux: Christ. serenum: lit., a bright, serene sky; fair weather; fig., peace of mind, joy, tranquillity. sibi: lux is the antecedent. nihil obscurum: nothing sinful.

3. "May the whole day so run its course that the tongue prone to lying may not sin, nor the hands, nor the ever-roving eyes, that guilt may not defile the body." mendax: Man, owing to the corruption of his nature is deceitful, unreliable, and apt to be deceived. This is what David had in mind in Ps. 115, 2: "Omnis homo mendax. Every man is a liar." God alone is essentially veracious and reliable. lubrici: lit., slippery; then, dangerous in a moral sense. noxa: noxa, æ = peccatum, sin.

4. "A Watchman stands on high, who day by day, from dawn till dusk, observes us and our actions." Speculator: God, who observes us and all that we do.

FRIDAY AT MATINS

Tu, Trinitatis Unitas

Tu, Trinitatis Unitas,
Orbem potenter qua regis,
Attende laudis canticum
Quod excubantes psallimus.

2 Nam lectulo consurgimus
Noctis quieto tempore,
Ut flagitemus omnium
A te medelam vulnerum.

O THREE in One, and One in Three,
Who rulest all things mightily,
Bow down to hear the songs of praise
Which, freed from bonds of sleep, we raise.

While lingers yet the peace of night,
We rouse us from our slumbers light;
That might of instant prayer may win
The healing balm for wounds or sin.
3 Quo fraude quidquid dæmonum
In noctibus deliquimus,
Abstergat illud cælitus
Tuae potestas gloriae.

If, by the wiles of Satan caught,
This nighttime we have sinned in
aught,
That sin Thy glorious power today,
From heaven descending, cleanse
away.

4 Ne corpus astet sordidum,
Nec torpor instet cordium,
Ne criminis contagio
Tepescat ardor spiritus.

Let naught impure our bodies
stain,
No laggard sloth our souls detain,
No taint of sin our spirits know,
To chill the fervor of their glow.

5 Ob hoc, Redemptor, quæsumus,
Reple tuo nos lumine,
Per quod dierum circulis
Nullis ruamus actibus.

Wherefore, Redeemer, grant that
we
Fulfilled with Thine own light may
be:
That, in our course, from day to
day,
By no misdeed we fall away.

6 Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.

Grant this, O Father ever One
With Christ, Thy sole-begotten
Son,
And Holy Ghost, whom all adore,
Reigning and blest forevermore.


1. "O Thou who art one God in three Persons, and mightily rulest the world, hearken to the song of praise which we, rising from sleep, sing to Thee." Trinitatis Unitas: a literal rendering would be unidiomatic. These relations are admirably expressed in the Athanasian Creed: "Now the Catholic faith is this: we worship one God in Trinity, and Trinity in Unity." There is but one Supreme Being, a Triune God, in whom there are three distinct Persons having one and the same divine nature.

2. "For we rise from our bed in the quiet time of night, that we may earnestly ask of Thee a remedy for all our wounds." vulnerum: sins; the wounds are those inflicted on the soul.

3. "That whatever through the demons' guile we have failed in during the night, that same (illud) may the power
of Thy glory from heaven wash away." *Quo*: conj., in order that. *caelitus*: an adv., but virtually an adj., Thy heavenly glory. *groriae* = *gratiae*.

4. "Let not our bodies become defiled, nor sloth of soul threaten, lest through the contagion of sin the spirit's zeal become tepid." Sin defiles the body, and in the individual, body and soul, it begets inactivity and lukewarmness in the service of God. No poison or infection could have direr consequences.

5. "Therefore we beseech Thee, O Redeemer, fill us with Thy light, by means of which in the course of the day we may not fail in any of our actions." *Ob hoc*: on that account. *quod*: refers to *lumen*; *per quod*, through which, in consequence of which.

**FRIDAY AT LAUDS**

*Æterna caeli gloria*

ÆTERNA caeli gloria,  
Beata spes mortali-um,  
Summi Tonantis Unice,  
Castaque proles Virginis:  

2 Da dexteram surgentibus,  
Exsurge et mens sobria,  
Flagrans et in laudem Dei  
Grates rependant debitas.

3 Ortus refulget Lucifer,  
Prætique solem nuntius:  
Cadunt tenebræ noctium:  
Lux sancta nos illuminet.

CHRIST, whose glory fills the heaven,  
Our only hope, in mercy given;  
Child of a Virgin meek and pure;  
Son of the Highest evermore:

Grant us Thine aid Thy praise to sing,  
As opening days new duties bring;  
That with the light our life may be Renewed and sanctified by Thee.

The morning star fades from the sky,  
The sun breaks forth; night's shadows fly:  
O Thou, true Light, upon us shine:  
Our darkness turn to light divine.

Within us grant Thy light to dwell;  
And from our souls dark sins expel;  
Cleanse Thou our minds from stain of ill,  
And with Thy peace our bosoms fill.
Quaesita jam primum fides 
In corde radices agat: 
Secunda spes congaudeat, 
Qua major exstat caritas.

To us strong faith forever give, 
With joyous hope, in Thee to live; 
That life's rough way may ever be 
Made strong and pure by charity.

Deo Patri sit gloria, 
Ejusque soli Filio, 
Cum Spiritu Paraclito, 
Nunc et per omne saeculum.

All laud to God the Father be; 
All praise, Eternal Son, to Thee; 
All glory, as is ever meet; 
To God the Holy Paraclete.

Author: Ambrosian, 5th century. Meter: iambic dimeter. Translation by John Julian. There are fifteen translations. This is one of the several so-called alphabetical hymns in the Breviary. Note that the initial letters of the lines are the successive letters of the alphabet. In such artificial compositions exceptions to the alphabetical order are common. The hymn is addressed to Christ.

1. "Eternal glory of heaven, blessed hope of mortals, the only-begotten Son of the most high Thunderer, the offspring of a chaste Virgin:’’ Tonantis: lit., Thunderer, a name for God freely used by the early Christian poets. This was not done in imitation of the pagan writers, but because in the Scriptures thunder is the voice of God, and from this it is an easy step to style one who thunders, a thunderer. "And from heaven thundered the Lord, and the Most High let his voice resound'’ (Ps. 17, 14; 1 Kings 2, 10). Unice is used substantively for unice Fili, only-begotten; unice = unigenite (Fili), the vocative. There are four vocatives in the stanza: gloria, spes, Unice, and proles.

2. "Give Thy right hand to those who are now rising; sober also may the soul arise, and zealous in the praise of God, may it return Him due thanks." Flagrans: lit., burning, glowing. Sobria: thoughtful, recollected, not occupied with worldly thoughts. Grates = gratias.

3. "The risen morning star shines forth, and as a herald precedes the sun; night's darkness disappears: may Thy holy light illuminate us.‘’ Noctium: For the plural see hymn 5, 1. 6. Lovers of allegory see in John the Baptist the herald who was the forerunner of the Sun of Justice. Cf. Luke 1, 76.

4. "And abiding in our souls may it dispel the dark-
ness of the world and preserve our hearts unsullied at all times." *Lux sancta* is the subject of the whole stanza. *Noctem sæculi*: the darkness of sin. *sæculi*: an age, a generation; in Eccl. Latin, the world, worldliness. *Omni fine temporis*: The expression means either at all times, or till the very end of life.

5. "May faith, first obtained, strike deep its roots in our hearts; secondly may hope rejoice with it; but greater than these is charity." *Qua*: refers to *spes*, but in sense also to *fides* and is, therefore, equivalent to *quibus*. This stanza is a paraphrase of 1 Cor. 13, 13: "So there abide faith, hope and charity, these three; but the greatest of these is charity." In heaven faith will be changed into vision, hope into fruition, but charity (love) will remain forever.

First let the Faith, so much desired,  
Within our hearts deep-rooted be,  
And next may Hope with it rejoice,  
And greater still, fair Charity.  

—Abp. Bagshawe

**SATURDAY AT MATINS**

**Summae Parsens clementiae**

1. **SUMMAE Parsens clementiae,**  
Mundi regis qui machinam,  
Unius et substantia,  
Trinusque personis Deus:

2. Nostros pius cum canticis  
Fletus benignse suscie:  
Ut corde puro sordium  
Te perfruamur largius.

3. Lumbos, jequere morbidum  
Flammis adure congruis,  
Accincti ut artus excubent,  
Luxu remoto pessimo.

**GREAT God of boundless mercy hear,**  
Thou Ruler of this earthly sphere;  
In substance one, in Persons three,  
Dread Trinity in Unity!

Do Thou in love accept our lays  
Of mingled penitence and praise;  
And set our hearts from error free,  
More fully to rejoice in Thee.

Our reins and hearts in pity heal,  
And with Thy chastening fires anneal;  
Gird Thou our loins, each passion quell,  
And every harmful lust expel.
4 Quicumque ut horas nocti-
um
Nunc concinendo rumpi-
mus,
Ditemur omnes aflatim
Donis beatæ patriæ.

Now as our anthems, upward
borne,
Awake the silence of the morn,
Enrich us with Thy gifts of grace,
From heaven, Thy blissful dwell-
ing place!

5 Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæcu-
num.

Hear Thou our prayer, Almighty
King;
Hear Thou our praises, while we
sing,
Adoring with the heavenly host
The Father, Son, and Holy Ghost.

Author: Ambrosian, 7th century. Meter: iambic
dimeter. The translation is a cento based on Chambers.
There are eighteen translations. First line of original text: Summae Deus clementiae.

1. “Father of boundless mercy, who rulest over the
fabric of the universe, God, three in Persons, but of one
substance:” Parens: author, parent, father; the original
text has Deus. machinam: structure, organization.

2. “Beneficent One, graciously accept our tears with
our hymns of praise, that with hearts free from sin we may
enjoy Thee more abundantly.” pius: the nominative for
the vocative, found also in classical authors. puro sordium:
Note the genitive; purus with the genitive is found in
p. 424.

3. “With Thy healing flames cauterize our reins and
our diseased hearts, so that when baneful lust has been
removed our well-girt limbs may be on guard.” Lumbos:
The ancients regarded the loins as the seat of strength and
of the inmost feelings and desires. jecur: regarded for-
merly as the seat of the passions and affections. Accincti:
artus accingere = lumbos precingere of Luke 12, 35: “Let
your loins be girt about and your lamps burning.” “Two
things, then,” says St. Gregory, “are commanded: to gird
the loins, and to hold lamps; so that in our bodies may be
found the purity of chastity, and in our works the light
of truth” (Lesson VIII, Confessor not a Bishop). The gird-
ing of the loins symbolizes continence as well as an instant willingness to do the will of God.

4. "May all of us who now break in upon the hours of night with song be abundantly enriched with the gifts of the blessed land." *horas:* Matins is the Night Office. The "interrupting of the hours of night with song" is a reference to the primitive practice of chanting the Office of Matins at, or about, midnight. This is explained in the Introduction. *noctium:* For the pl. see hymn 5, 1. 6.

**SATURDAY AT LAUDS**

22

*Aurora jam spargit pylum*

AURORA jam spargit pylum;
Terris dies illabitur;
Lucis resultat spicum;
Discedat omne lubricum.

THE dawn is sprinkling in the east
Its golden shower, as day flows in;
Fast mount the pointed shafts of light:
Farewell to darkness and to sin!

2 Phantasma noctis exsuet;
Mentis reatus corrut;
Quidquid tenebris horribidum
Nox attulit culpae, cadat.

Away, ye midnight phantoms all!
Away, despondence and despair!
Whatever guilt the night has brought,
Now let it vanish into air.

3 Ut mane, quod nos ultimum
Hic deprecamur cernui,
Cum luce nobis effluat,
Hoc dum canore concrepat.

So, Lord, when that last morning breaks,
Looking to which we sigh and pray,
O may it to Thy minstrels prove
The dawning of a better day.

4 Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paracletus,
Nunc et per omne saeculum.

To God the Father glory be,
And to His sole-begotten Son;
Glory, O Holy Ghost, to Thee,
While everlasting ages run.


1. "The dawn is now overspreading the heavens; day steals over the earth; rays of light mount on high: let every
unclean thing depart.” *polum:* the pole of the earth; the heavens. *spicum:* a shaft, arrow; a ray or beam of light; rays, beams collectively. *Terris:* the dative after the deponent *illabitur.*

2. “Let phantoms of the night be banished; let guilt of soul cease; let whatever horrible thing of evil the night brought with it vanish with the darkness,” or, “which the night with its darkness brought, let it now come to an end.” *reatus:* guilt, evil; this meaning is peculiar to Late Latin. *quidquid:* governs the genitive *culpae.* *tenebris:* abl., by or with its darkness.

3. “That the last morning may bring us, together with the light, that which we here humbly pray for, and what also accords with our song.” Constr.: U*t cum luce nobis effluat mane ultimum, quod nos hic deprecamur cernui, dum hoc canore concrepat.* *mane ultimum:* Authorities are divided as to whether “the last morning” refers to Judgment Day or to Saturday. Probably the former. But Abp. Bagshawe and others would have it, “On this morn, of the week the last.” The stanza is obscure in both the original and the revised text. *concrepat:* in the sense of *concinit,* or *consonat,* agree, harmonize. Cf. *Thesaurus Ling. Latinae,* IV, 94, 77.

**The Vesper Hymns of the Psalter**

The theme of the Vesper hymns for the week is the work of the six days of creation as recorded in the first chapter of Genesis. The Saturday hymn forms the only exception. The series develops in an orderly manner the work of creation, devoting four stanzas to the work of each day. There is a strong probability that the hymns were written by the same author. Many regard it as quite likely that they were composed by St. Gregory the Great. “The series as a whole is probably rightly identified with a set of hymns for every evening in the week, which Irish records describe as having been sent by St. Gregory to St. Columba. The ancient preface to St. Columba’s hymn *Altus prosator* describes the coming of St. Gregory’s messengers with gifts,
including a set of hymns for the evenings of the week, and
the sending by St. Columba of his hymns to St. Gregory
in return. The series is not unworthy of such an author,
and the hymns go far to justify the tradition that ascribes
to that most versatile of popes a place among the hymn
writers.” (Hymns Ancient and Modern, Historical Ed.,
p. XVII); see, too, the article on Hymnody by Clement
Blume, S.J., in the Cath. Encycl.; Gregor der Grosse als
Hymnendichter in the Stimmen aus Maria-Laach, 1908,
pp. 269 ff., and Analecta Hymnica, Vol. LI, p. XIV. The
Benedictine editors of St. Gregory’s works definitely assign
him eight hymns; others are more generous. Nothing defi-
nite is known regarding St. Gregory as a hymn writer.

SUNDAY AT VESPERS

Lucis Creator optime

LUCIS Creator optime,  
Lucem dierum profe-
rens,
Primordiiis lucis novae,
Mundi parans originem:

2 Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

O blest Creator of the light,
Who mak’st the day with ra-
diance bright,
And o’er the forming world didst
call
The light from chaos first of all:

Whose wisdom joined in meet
array
The morn and eve, and named
them Day:
Night comes with all its darkling
fears;
Regard Thy people’s prayers and
tears.

Ne mens gravata crimine,
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Lest, sunk in sin, and whelmed
with strife,
They lose the gift of endless life;
While thinking but the thoughts
of time,
They weave new chains of woe and
crime.

Cæleste pulset ostium:
Vitale tollat præmium:

But grant them grace that they may
strain
Vitemus omne noxium: The heavenly gate and prize to
Purgamus omne pessimum. gain:

Each harmful lure aside to cast, And purge away each error past.

5 Praela, Pater piissime, O Father, that we ask be done
Patruque compar Unice, Through Jesus Christ, Thine only
Cum Spiritu Paraclito Son; [Thee,
Regnans per omne sæculum. Who, with the Holy Ghost and

Doth live and reign eternally.

Ascribed to St. Gregory the Great (540-604). Meter: iambic dimeter. Translation by J. M. Neale. There are twenty-five translations. Theme: the work of the first day—the creation of light. “And God said: Be light made. And light was made. And God saw the light that it was good; and he divided the light from the darkness. And he called the light Day, and the darkness Night; and there was evening and morning one day” (Gen. 1, 3-5).

In imitation of the Jewish method of reckoning the duration of their Sabbath “from sunset to sunset,” the Christian Sunday begins with the Vespers of Saturday and lasts from evening until evening. The same mode of reckoning is applied to feasts. On such days there are two Vespers, the first and the second, the former, as it were, being anticipated. There is only one Vespers on ferial days, that is, on week days on which no feast or vigil is observed. Cf. Bp. Van der Stappen, Liturgia Sacra, Vol. I, 2nd ed., p. 95. Catholic Encyclopedia, art. “Vespers,” esp. sections II and V.

1. “O infinitely good Creator of the light, who bringest forth the light of day, thus furnishing the creation of the world with the first beginnings of newly created light.” primordiis: usually pl., lit., the first beginnings, origin. After God had created heaven and earth He then created light to dispel the darkness that was on the face of the deep (Gen. 1, 1 f.). See hymn 26, the work of the fourth day, the creation of the sun, moon, and stars.

2. “Who ordainest that morning joined to evening be called day; dark night steals over us, hear Thou our prayers with our weeping.” mane . . . vesperi: Both words are
nouns, not adverbs; vesper, eris or eri is here the dative of the third declension, not the genitive of the second. tetrum chaos: dark night, apparently, but the poet had in mind the dreadful chaos that reigned when “the earth was void and empty, and darkness was upon the face of the deep” (Gen. 1, 2). In a moral sense darkness is a symbol of sin.

3. “Let not the soul burdened with sin be deprived of the gift of life, lest while it thinks of nothing eternal it fetters itself with sins.” exsul: an exile; constr. with the genitive or ablative: that the soul may not become an exile, and be thus deprived of the gift of eternal life. illigat: tie, bind, tangle, enmesh.

4. “But may it knock at the door of heaven and receive the prize of life; let us shun everything harmful and purge out all that is sinful.” pulset: mens is the subject from the preceding stanza. “Ask and it shall be given you; seek, and you shall find; knock, and it shall be opened to you” (Matt. 7, 7). tollat: tollere = accipere, to receive (Late Latin). For this usage cf. Vulgate, Matt. 20, 14; Luke 19, 21.

MONDAY AT VESPERS

Immense cæli Conditor

IMMENSE cæli Conditor,
Qui mixta ne confunde-
rent,
Aqua fluenta dividens,
Cælum dedisti limitem.

1 Firmans locum cælestibus,
Sulmque terræ rivulis;
Ut unda flammis temperet,
Terræ solum ne dissipent.

2 great Creator of the sky,
Who wouldest not the floods on high
With earthly waters to confound,
But mad'st the firmament their bound.

The floods above Thou didst ord-

dain;
The floods below Thou didst re-
strain:
That moisture might attemper heat,
Lest the parched earth should ruin meet.

Upon our souls, good Lord, bestow Thy gift of grace in endless flow:

3 Infunde nunc, piissime,
Donum perennis gratiae:

Upon our souls, good Lord, bestow Thy gift of grace in endless flow:
Fraudis novæ ne casibus 
Nos error atterat vetus. 

Lest some renewed deceit or wile 
Of former sin should us beguile.

4 Lucem fides adaugeat: 
Sic luminis jubar ferat: 
Hæc vana cuncta proterat: 
Hanc falsa nulla compri-mant. 

Let faith discover heav’ly light; 
So shall its rays direct us right: 
And let this faith each error chase, 
And never give to falsehood place.

5 Praesta, Pater piissime, 
Patrique compar Unice, 
Cum Spiritu Paraclito 
Regnans per omne sæculum. 

Grant this, O Father, ever One 
With Christ, Thy sole-begotten Son, 
And Holy Ghost, whom all adore, 
Reigning and blest forevermore.

Ascribed to St. Gregory the Great (540-604). Meter: iambic dimeter. Translation by J. M. Neale. There are nineteen translations. Theme: the work of the second day—the creation of the firmament, which includes the whole space between the surface of the earth and the most distant stars. As Moses records: “God said: Let there be a firmament made amidst the waters; and let it divide the waters from the waters. And God made a firmament, and He divided the waters that were under the firmament, from those that were above the firmament, and it was so. And God called the firmament Heaven; and the evening and morning were the second day” (Gen. 1, 6-8).

1. “Great Creator of the heavens, when dividing the water-floods Thou didst set the heavens as their boundary, lest, if mingled, they cause confusion.” For the Hebrew notion of cosmology see the article on Firmament in the Cath. Encycl., or even in Webster. Cælum: the cloud-heavens or sky that separates the waters above the earth from those that are on the earth. If the Creator had not established wise and constant natural laws to govern both waters the results would be cataclysmic. mixta: nominative, supply fluentia.

2. “Thou didst establish a place for the heavenly streams and also for those of earth, in order that the water might moderate the burning heat lest it destroy the surface of the earth.” cælestibus: supply rivulis from the next line. rivulis: lit., a small brook; but here in both lines
1 and 2 it must be taken as a general term for the waters, the water-floods, water-masses. solum: soil, ground, land. Were it not for the moderating influence of moisture the burning rays of the sun would quickly convert the surface of the earth into a dreary desert of shifting sands.

3. "Pour forth now upon us, most gracious Lord, the gift of Thy never-failing grace, lest through the misfortune of some new deception the old error overwhelm us." casibus: occurrence. vetus error: variously interpreted: Error personified, teacher of false doctrine, the devil; or, it may refer to the fall of Adam which, in a sense, is repeated in the fall of each of his offspring.

4. "May faith increase the light; would that it might bring a beam of brightness! May it trample under foot all vain things; may nothing false supplant it." Lucem: light, our enlightenment, our knowledge of God and of our duties toward both God and our neighbor. Would that this light might glow within us! vana: neut. pl., whatever is vain, idle, or profitless for eternity.

TUESDAY AT VESPERS

25

TELLURIS alme Condit or,
Mundi solum qui separans,
Pulsis aquae molestis,
Terram dedisti immobilem:

2 Ut germen aptum proferens,
Fulvis decora floribus,
Fuscunda fructu sisteret,
Pastumque gratum redde-ret.

EARTH’S mighty Maker, whose command
Raised from the sea the solid land;
And drove each billowy heap away,
And bade the earth stand firm for aye:

That so, with flowers of golden hue,
The seeds of each it might renew;
And fruit trees bearing fruit might yield,
And pleasant pasture of the field:

3 Mentis perustae vulnera
Munda viore gratiae:
Ut facta fletu diluat,
Motusque pravos atterat.

Our spirit’s rankling wounds efface
With dewy freshness of Thy grace:
That grief may cleanse each deed of ill,
And o'er each lust may triumph still.
4 Jussis tuis obtemperet:  Let every soul Thy law obey,
Nullis malis approximet:  And keep from every evil way;
Bonis repleti gaudeat,  Rejoice each promised good to win,
Et mortisictum nesciat.  And flee from every mortal sin.

5 Praesta, Pater piissime,  Hear Thou our prayer, Almighty
Patrique compar Unice,  King;
Cum Spiritu Paraclito  Hear Thou our praises, while we
Regnans per omne saecli- sing,
num.  Adoring with the heavenly host
The Father, Son, and Holy Ghost.

Ascribed to St. Gregory the Great (540-604). Meter: iambic dimeter. Translation anonymous, 1854. First line of original text: Telluris ingens Conditor. There are twenty-two translations. Theme: the work of the third day which included the separation of the land from the water, and the creation of every species of plant. As Moses chronicles it: "Let the waters that are under the heavens be gathered together into one place, and let the dry land appear. And it was so done. And God called the dry land Earth, and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day" (Gen. 1, 9-13).

1. "Gracious Creator of the world who, in separating the surface of the earth, didst banish the troublesome waters and make the earth immovable." solum: lit.; ground, soil. molestiis: troublesomeness; the plural is either merely poetical or used for moles, great mass. When the great mass of the waters had been driven away Thou didst cause the land to be fixed. "Thou hast fixed the earth on its bases: it will not be shaken (moved) forever" (Ps. 103, 5). "The firmness of the earth was an object of wonder to the Hebrew mind" (Boylan). dedisti: make, cause.
2. "That it might bring forth appropriate buds, be adorned with gay-colored flowers, be prolific in fruit, and yield agreeable sustenance." *Terra*, from line 4, is the subject of the whole stanza; hence *decora* and *fæcunda* agreeing with it. *sisteret = existeret*, equivalent to *esset*. *Pastum*: food, sustenance usually for cattle, but the poets use the word of food for men and beasts. Note the climax *germen, flos, fructus*, and *pastum*.

3. "By the power of Thy grace cleanse the wounds of the parched soul, that it may wash away with tears its (evil) deeds and suppress evil emotions." *perustæ*: parched for want of God’s grace. As in the preceding stanza the earth is to bring forth fruit, so too should it be with the soul. Moisture is to the parched soil what grace is to the arid soul. *Munda*: imperative of *mundare*, to cleanse. *vireore*: a rare word from *vireo*, signifying freshness, power, vigor. *facta = malesfacta*, misdeeds, sins. *diluat*: It, viz. the parched soul, is the subjeqt of *diluat* and *utterat*, and of all the verbs in the next stanza.

4. "May the soul obey Thy commands; may it draw nigh to nothing sinful; may it rejoice to be filled with good things, and know not the stroke of death." *bonis*: virtues. *mortis ictum*: mortal sin. It is equivalent to *stimulus mortis* in 1 Cor. 15. 56: "The sting of death is sin." An adder’s sting causes death, and mortal sin entails everlasting death. Instead of *ictum* the original text has *actum*, action; the meaning is the same.

**WEDNESDAY AT VESPERS**

_Cæli Deus sanctissime_

CÆLI Deus sanctissime, Qui lucidas mundi plagas
Candore pingis igneo,
Augens decoro lumine:

Quarto die qui flammeam
Dum solis accendis rotam,

GOD, whose hand hath spread
the sky
And all its shining hosts on high,
And, painting it with fiery light,
Made it so beauteous and so bright:

Thou, when the fourth day was
begun,
Didst frame the circle of the sun,
Lunae ministras ordinem,  
Vagosque cursus siderum:  
And set the moon for ordered  
change,  
And planets for their wider range:

3 Ut noctibus, vel lumini  
Dirempotionis terminum,  
Primordiis et mensium  
Signum dareis notissimun;  
To night and day, by certain line,  
Their varying bounds Thou didst  
assign;  
And gavst a signal, known and  
meet,  
For months begun and months  
complete.

4 Expelle noctem cordium:  
Absterge sordes mentium:  
Resolve culpae vinculum:  
Evertre moles criminum.  
Enlighten Thou the hearts of men,  
Polluted souls make pure again:  
Unloose the bands of guilt within,  
Remove the burden of our sin.

5 Praesta, Pater piissime,  
Patrique compar Unice,  
Cum Spiritu Paraclito  
Regnans per omne seculum.  
Grant this, O Father, ever One  
With Christ, Thy sole-begotten Son,  
Whom, with the Spirit we adore,  
One God, both now and evermore.

Ascribed to St. Gregory the Great (540-604). **Meter:** iambic dimeter. **Translation** by J. M. Neale. There are fifteen translations. **Theme:** the work of the fourth day, on which God created the heavenly bodies that adorn the firmament. The Mosaic account of this stupendous work is found in Gen. 1, 14-19. Note its wonderful simplicity: "And God said: Let there be lights made in the firmament of heaven, to divide the day and the night; and let them be for signs and for seasons, and for days and years, to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights; a greater light to rule the day, and a lesser light to rule the night; and the stars. And he set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day."

1. "Most holy God of heaven, who adornest (*pingis*) with fiery brilliancy the lightsome regions of the universe, embellishing them with beauteous light:" **Lucidas mundi plagas:** The lightsome regions of the universe are the
appointed places of the sun, moon, planets, and stars. The light created on the first day was probably a vast, nebulous, luminous mass which contracted and solidified on the fourth day. Augens: from augeo, to increase; then, to enrich, endow, enhance.

2. “On the fourth day Thou didst light up the fiery disk of the sun, regulate the path (or phases) of the moon and the wandering courses of the stars, Lune ordinem: lit., the right order, regular succession; orbit. It may well refer to the moon’s changes or phases. Vagos cursus: The planets, as the word implies, are “wandering stars” (See Webster). But even the fixed stars “wander” in the sense that they do not rise or set on successive days at the same point on the horizon, nor at different hours do they appear in the same place in the heavens; but with great regularity they return annually at the proper time to their appointed stations.

3. “That Thou mightest give to night and day a boundary-line of separation and a conspicuous sign for the beginnings of months.” noctibus: For the pl. see hymn 5, 1. 6. vel = et. lumini: daylight, day, poetical. signum: For day and night the boundary-line is indicated by the rising and the setting of the sun. For the month the sign is the moon’s phases. The new moon is the conspicuous sign which indicates the beginning of the month according to the lunar calendar.

4. “Drive out the darkness from our hearts; wipe away the defilements of our souls; loosen the bonds of guilt; remove the great burden of our sins.” Everte: lit., overturn, destroy.

THURSDAY AT VESPERS

Magnae Deus potentiae

Magnæ Deus potentiae, Qui fertili natos aqua
O SOVEREIGN Lord of Nature’s might,
Who bad’st the water’s birth divide;
Partim relinquis gurgiti,  
Partim levas in acera.

Demersa lymphis impri-
mens,
Subvecta calis erigens:  
Ut stirpe ab una prodita,
Diversa repleant loca:

2 Largire cunctis servulis,  
Quos mundat unda Sanguin-
is,
Nescire lapsus criminum,  
Nec ferre mortis tedium.

4 Ut culpa nullum depri-
mat:  
Nullum efferat jactantia:  
Elisa mens ne concidat:  
Elata mens ne corruat.

5 Praesta, Pater piissime,  
Patrique compar Unice,  
Cum Spiritu Paracclito  
Regnans per omne sæculum.

Part in the heavens to take their flight,  
And part in ocean's deep to hide;  
These low obscured, on airy wing  
Exalted those, that either race,  
Though from one element they spring,  
Might serve Thee in a different place:

Grant, Lord, that we Thy servants all,  
Saved by Thy tide of cleansing Blood,  
No more 'neath sin's dominion fall,  
Nor fear the thought of death's dark flood!

Thy varied love each spirit bless,  
The humble cheer, the high control;  
Check in each heart its proud excess,  
But raise the meek and contrite soul!

This boon, O Father, we entreat;  
This blessing grant, Eternal Son,  
And Holy Ghost, the Paraclete,  
Both now, and while the ages run.

Ascribed to St. Gregory the Great (540-604). Meter: iambic dimeter. Translation by W. J. Courthope. There are sixteen translations. Theme: the work of the fifth day—the creation of the birds and fishes, both of which sprang from a common source, water. The work of the fifth day is recorded in Gen. 1, 20-23: "Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea; and
let the birds be multiplied upon the earth. And the evening and the morning were the fifth day."

1. "O God of great power, who, of creatures sprung from the fertile water, Thou assignest some to the deep, and others Thou raisest aloft into the air." *fertili:* The water is called fertile because it is the source from which the *natos*, the birds and fishes sprang. *natos:* offspring; constr., with *ex* or with the ablative alone. *Partim* ... *partim:* some ... others; originally the acc. sing. of *pars*, now an adv., partly, in part, some of. *gurgiti:* poetical for the deep, the waters of the earth in general.

2. "Setting down those plunged (*demersa animalia*) in the waters, and raising up to the heavens those brought up from below (*subiecta animalia*), so that creatures (*prodita animalia*) sprung from one stock may take up different abodes." *lymphis:* poetical for waters in general. *These ... those:* In the metrical version *these* refers to the fishes, the animals first mentioned in the preceding stanza, and *those* to the birds, the last mentioned. While there is authority for this usage the two pronouns should, according to the more common practice, be inter-changed. "When they refer to foregoing words or phrases, that (those) usually refers to the former" (Webster). *celis* and *lymphis* are datives despite the idea of motion contained in the verbs.

3. "Grant to all Thy servants whom the stream of Thy Blood doth cleanse, that they may not know lapses into sin or suffer the loathsomeness of death." *Largire:* imper. of *largior*. *unda sanguinis:* This may also be a reference to John 19, 34, equivalent to *unda et sanguis*; nor are poets averse to using one case for another; the meter requires *sanguinis*. *taedium:* lit., tediousness; a favorite word in Wisdom, which is usually rendered by grief, affliction, tediousness, etc. As used above it does not refer to natural death but to the loathsomeness of everlasting death.

4. "Let guilt depress no one, and arrogance exalt no one, lest the crushed soul become disheartened, and the soul puffed up with pride be ruined." *elisa mens* and *elata mens* are contrasted:
Let none despair through sin's distress
Be none puffed up with boastfulness;
That contrite hearts be not dismayed,
Nor haughty souls in ruin laid.

J. M. Neale

FRIDAY AT VESPERS

Hominis superne Conditor

HOMINIS superne Conditor,
Qui cuncta solus ordinans,
Humum jubes producere
Reptantis et feræ genus:

2 Et magna rerum corpora,
Dictu jubentis vivida,
Per temporum certas vices
Obtemperare servulis:

3 Repelle, quod cupidinis
Ciente vi nos impetit,
Aut moribus se sugerit,
Aut actibus se interserit.

4 Da gaudiorum præmia,
Da gratiarum munera:
Dissolve litis vincula:
Astringe pacis foeder.

5 Præsta, Pater piissime,
Patricque compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

MAKER of man, who from Thy throne
Dost order all things, God alone;
By whose decree the teeming earth
To reptile and to beast gave birth:

The mighty forms that fill the land,
Instinct with life at Thy command,
Are given subdued to humankind
For service in their rank assigned.

From all Thy servants drive away
What'er of thought impure today
Hath been with open action bent,
Or mingled with the heart's intent.

In heaven Thine endless joys bestow,
And grant Thy gifts of grace below;
From chains of strife our souls release,
Bind fast the gentle bands of peace.

Grant this, O Father, ever One
With Christ, Thy sole-begotten Son,
Whom, with the Spirit we adore,
One God, both now and evermore.

Ascribed to St. Gregory the Great (540-604). Meter: iambic dimeter. Translation by J. D. Chambers. There are eighteen translations. First line of original text: Plasmator hominis Deus. Theme: the work of the sixth day—the creation of brute animals and of man. As recorded in the Scriptures: ‘And God made the beasts of the earth according to their kinds, and cattle, and every thing that
creepeth on the earth after its kind. And God saw that it was good . . . And God created man to his own image: to the image of God he created him: male and female he created them” (Gen. 1, 25 and 27).

1. “August Creator of man, who alone orderest all things, Thou biddest the earth bring forth the race of creeping things and of beasts:" genus reptantis = reptilia, from repo, to creep, crawl; lit., “creeping things” (Gen. 1, 24). genus feræ = bestiae terræ, “beasts of the earth” (Gen. 1. 24).

2. “And at the word of Thy command the great beasts of the creation became endowed with life to obey Thy servants during certain successive time-periods.” corpora: The reference is to the great beasts which, despite their size, are placed under man’s dominion. Dictu: a verbal subst., unusual except as a supine; lit., at the bidding. Jubentis: of the One commanding, the Creator. Per temporum certas vices = per omne tempus, until the end of time. As long as fixed periods of time—days, months, and years shall last, man is to rule over “the fishes of the sea, the fowls of the air, and the beasts, and the whole earth” (Gen. 1, 26). Obtemperare: an infinitive, instead of an ut clause, used to express purpose; infrequent in classical Latin.

3. “Drive from us whatever kind of evil desire may assail us with roused up violence, whether it steals its way into our inward lives, or blends itself with our actions.” ciente: from cieo, to arouse. se interserit: lit., sows itself among. The poet distinguishes between our interior habits or inclinations (moribus) and our exterior actions (actibus).

Or mingles with our inward lives,
Or in our actions plays its part.
—Abp. Bagshawe

4. “Grant us the reward of heavenly joys; bestow upon us the gifts of grace; break the chains of strife; bind fast the bonds of peace.” gratiarum: of grace; the word is in the plural either because the meter requires it, or what is more likely because all the other nouns in the stanza are
plural. *Dissolve litis vincula:* We ask God to free us from strife or from its disturbing influence. Peace and strife are contrasted; each has its own bond, the one of love, the other of hatred.

**SATURDAY AT VESPERS**

*Jam sol recedit igneus*

1. **Jam sol recedit igneus:**
   Tu, lux perennis, Unitas,
   Nostris, beata Trinitas,
   Infunde lumen cordibus.

2. **Te mane laudum carmine,**
   Te deprecamur vespere;
   Digneris ut te supplices
   Laudemus inter caelites.

3. **Patri, simulque Filio,**
   Tibique, Sancte Spiritus,
   Sicut fuit, sit jugiter
   Saxulum per omne gloria.

**Translation**

1. As fades the glowing orb of day,
   To Thee, great source of light, we pray;
   Blest Three in One, to every heart
   Thy beams of life and love impart.

2. At early dawn, at close of day,
   To Thee our vows we humbly pay;
   May we, mid joys that never end,
   With Thy bright Saints in homage bend.

3. To God the Father, and the Son,
   And Holy Spirit, Three in One,
   Be endless glory, as before
   The world began, so evermore.

Ascribed to St. Ambrose (340-397). **Meter:** iambic dimeter. **Translation** by Father Potter. First line of original text: *O lux beata Trinitas.* There are twenty-five translations. This is the Vesper hymn not only in the ferial Office on Saturday but also on Trinity Sunday. The original text is there given. Compare the two texts.

1. "The fiery sun now sinks to rest; Thou, eternal Light, Unity and Blessed Trinity, infuse Thy light into our hearts." As this is a Vesper hymn, sung as the light of day is disappearing, it appropriately contains a petition that the eternal Light may not fail us.

2. "We worship Thee in the morning with a hymn of praise; we supplicate Thee in the evening; deign that we, Thy suppliants, may praise Thee among the Blessed." In line 1, some verb is to be supplied, or *deprecamur* is to be repeated.
3. “To God the Father, together with the Son, and to Thee, Holy Spirit, as there has been, so may there ever be, glory forever and ever.” *jugiter:* adv., from *jugis*, perpetual; hence, continually, ceaselessly.

**SPECIAL DOXOLOGIES**

In the Breviary there is a doxology at the end of each hymn. Some of these are common to many hymns. In the Psalter the two common doxologies begin either with the words *Deo Patri sit gloria*, or *Præsta, Pater piissime*. The former occurs eight times in the Psalter alone, and the latter seventeen.

There are proper doxologies for special feasts, octaves, and seasons. They are uniformly written in iambic dimeters, and, unless the rubrics provide otherwise, they replace the doxologies of the same meter in all the Hours of any feast, octave, or season for which they are prescribed.

*From Christmas until the Vigil of the Epiphany inclusive; on the feast of Corpus Christi and during its Octave; on feasts of the Blessed Virgin and during their Octaves, is said:*

Jesu, tibi sit gloria,  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  
All honor, laud, and glory be,  
O Jesu, Virgin-born to Thee;  
All glory, as is ever meet,  
To Father and to Paraclete.

**On the Epiphany, and during its Octave:**

Jesu, tibi sit gloria,  
Qui apparuisti Gentibus,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  
All glory, Lord, to Thee we pay  
For Thine Epiphany today;  
All glory, as is ever meet,  
To Father and to Paraclete.

**On the feast of the Holy Family:**

Jesu, tuis obediens  
Qui factus es parentibus,  
Cum Patre summō ac Spiritu  
Semper tibi sit gloria.  
Jesu, who didst on earth become  
Subject to those who ruled Thy home,  
With Father and with Spirit be  
All glory ever paid to Thee.

*From Low Sunday till the Ascension, and on Whitsunday and during its Octave:*

Deo Patri sit gloria,  
Et Filio, qui a mortuis  
To Thee, who, dead, again dost live,  
All glory, Lord, Thy people give;
Surrexit, ac Paraclito,  
In sempiterna sæcula.  

All glory, as is ever meet,  
To Father and to Paraclete.

From Ascension Day till the Vigil of Pentecost:

Jesu, tibi sit gloria,  
Qui victor in cælum redis,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  

All glory, Lord, to Thee we pray,  
Ascending o'er the stars today;  
All glory, as is ever meet,  
To Father and to Paraclete.

On the feast of the Sacred Heart, and during its Octave:

Gloria tibi, Domine,  
Qui Corde fundis gratiam,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  

Jesu, to Thee be glory given,  
Who from Thy Heart dost grace  
outpour,  
With Father and with Holy Ghost,  
Through endless ages evermore.

On both feasts of the Seven Sorrows of Our Lady:

Jesu, tibi sit gloria,  
Qui passus es pro servulis,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  

Glory to Thee, O Lord, we give,  
Who died to make Thy servants  
live;  
Whom with the Father we adore  
And Holy Spirit evermore.

On the feast of the Transfiguration:

Jesu, tibi sit gloria,  
Qui te revelas parvulis,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  

To Jesus from the proud concealed,  
But evermore to babes revealed,  
All glory with the Father be,  
And Holy Ghost eternally.

On the feast of Our Lord Jesus Christ the King:

Jesu, tibi sit gloria,  
Qui sceptras mundi temperas,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  

All glory, Lord, to Thee, whose  
sway  
The world's dominion doth obey;  
All glory, as is ever meet,  
To Father and to Paraclete.

The Antiphons of the Blessed Virgin

The Antiphons of Our Lady are four in number. The following rubric states when one of them is to be said. "One of the following Final Antiphons of the Blessed Virgin is said at the end of Lauds, or, if Lauds be followed immediately by another Hour, at the end of the last Hour, and always at the end of Compline, even if Matins
of the next day follows immediately, both in public and in private recitation of the Divine Office; and also after any other Hours, if the Office is then concluded and the Choir disperses."

Alma Redemptoris Mater

ALMA Redemptoris Mater, quæ pervia cæli Porta manes, et stella maris, succurre cadenti, Surgere qui curat, populo: tu quæ genuisti, MOTHER benign of our redeeming Lord, Star of the sea and portal of the skies, Unto thy fallen people help afford— Fallen, but striving still anew to rise.

Natura mirante, tuum sanctum Genitorem, Virgo prius ac posterius, Gabrielis ab ore Sumens illud Ave, peccatorum miserere. Thou who didst once, while wondering worlds adored, Bear thy Creator, Virgin then as now, O by thy holy joy at Gabriel's word, Pity the sinners who before thee bow.

Long ascribed to Hermann Contractus (1013-1054), but the author is really unknown. It is found in a Munich manuscript probably of the 13th century and in a Sarum Breviary of the 14th century. See Salve Regina, hymn 33. Meter: dactylic hexameter. Translation by Abbot Hunter-Blair. There are six translations. Liturgical Use: Antiphon of Our Lady from Vespers of the Saturday before the first Sunday of Advent until the second Vespers of the Purification inclusive.

"Gracious Mother of our Redeemer, thou remainest the ever-accessible portal of heaven, and the star of the sea; aid thy falling people who strive to rise; thou who, all nature wondering, didst give birth to thy holy Creator: a Virgin wast thou both before and after receiving that Ave from the mouth of Gabriel; have compassion on us sinners." Ave: hail! "And when the angel had come to her, he said, 'Hail, full of grace, the Lord is with thee. Blessed art thou among women’" (Luke 1, 28).
Ave, Regina cælorum, Ave, Domina Angelorum: Salve, radix, salve, porta, Ex qua mundo lux est orta:

Gaude, Virgo gloriosa, Super omnes speciosa, Vale, o valde decora, Et pro nobis Christum exora.

Hail, O Queen of heaven enthroned! Hail, by Angels Mistress owned! Root of Jesse, Gate of morn, Whence the world’s true Light was born:

Glorious Virgin, joy to thee, Loveliest whom in heaven they see: Fairest thou where all are fair, Plead with Christ our sins to spare.

Authorship and date uncertain. It is at least as old as the 12th century. Meter: trochaic dimeter acatelectic. Translation by Father Caswall. Liturgical Use: Antiphon of Our Lady after the Purification, that is, from Compline of February 2, even should the Feast of the Purification be transferred, until Compline of Wednesday in Holy Week inclusive.

"Hail, Queen of heaven; hail, Mistress of the Angels; hail root, hail portal, whence came forth the Light for mankind."

"Rejoice, glorious Virgin, fair beyond all others; farewell, most beautiful, and pray for us to Christ." radix: A reference to Isaias 11, 1: "And there shall come forth a rod out of the root of Jesse." Jesse was David’s father. Mary was of the house of David. The term root means a descendant. Both Mary and her Divine Son were roots of Jesse, the latter by pre-eminence. Cf. Rom. 15, 12. vale: farewell. The Office is finished; the Choir is about to disperse. Christum exora: lit., supplicate Christ for us.

Regina cæli lætare

Regina cæli, lætare, alleluia; Quia quem meruisti portare, alleluia, Joy to thee, O Queen of heaven! Alleluia.

He whom it was thine to bear Alleluia.
Resurrexit, sicut dixit, alleluja: As He promised, hath arisen; Alleluia.
Ora pro nobis Deum, alleluja. Plead for us a pitying prayer; Alleluia.

Author unknown; it is found in 14th century manuscripts. Translation by Father Caswall. There are fourteen translations. Liturgical Use: Antiphon of Our Lady from Compline of Holy Saturday until None of the Saturday within the Octave of Pentecost inclusive.

"Queen of heaven rejoice, Alleluia.
For He whom thou didst deserve to bear, Alleluia.
Hath risen as He said, Alleluia.
Pray for us to God, Alleluia." Ora: v. t., pray, supplicate, beseech.

Salve, Regina

Salve, Regina, mater misericordiae;
Vita, dulcedo et spes nostra,
salve.
Ad te clamamus exsules filii
Hevac.

Ad te suspiramus gementes
et flentes in hac lacrimarum valle.
Eja ergo, advocata nostra,
illos tuos misericordes oculos
ad nos converte.

Et Jesum, benedictum fructum ventris tui,
Nobis post hoc exsilium ostende.
O clemens, o pia, o dulcis
Virgo Maria.

Hail to the Queen who reigns above,
Mother of clemency and love,
Hail, thou, our hope, life, sweetness; we
Eve's banished children cry to thee.

We from this wretched vale of tears
Send sighs and groans unto thine ears;
Oh, then, sweet Advocate, bestow
A pitying look on us below.

After this exile, let us see
Our Blessed Jesus, born of thee.
O merciful, O pious Maid,
O gracious Mary, lend thine aid.

"The author of the Alma Redemptoris remains unknown; as for the Salve Regina, J. de Valois has shown that the piece goes back to the eleventh century, and it is associated with Le Puy in France. Father Alberic of Trois-Fontaines says explicitly, 'It was called the antiphon of
Le Puy (de Podio), because Aimar, Bishop of Puy (11th century), composed it. It is highly probable, therefore, that Aimar is the author.” Raby, A History of Christian-Latin Poetry, p. 227. Translation from the Primer, 1685. There are nineteen metrical translations and the prose version that is said at the end of Low Mass. Liturgical Use: Antiphon of Our Lady from the First Vespers of the feast of the Most Holy Trinity until None of the Saturday before the first Sunday of Advent.

“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 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.”
PART II

THE PROPER OF THE SEASON

ADVENT

34

The Great Antiphons

The Great Antiphons, or O Antiphons, as they are called, are said, one each day, from December 17 to 23 inclusive. They are highly poetical in thought and replete with Scriptural allusions. Each Antiphon salutes the coming Messias under one of His many Scriptural titles, and closes with a proper petition. The author is not known. They date from the ninth century or earlier.

O Sapientia

Dec. 17

O SAPIENTIA, quæ ex ore Altissimi prodiisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia: veni ad docendum nos viam prudentiæ.

O WISDOM, that camest out of the mouth of the Most High, reaching from end to end, mightily and sweetly disposing all things: come to teach us the way of prudence.

O Sapientia: “I (Wisdom) came out of the mouth of the Most High (Ecclus. 24, 5). attingens: “She (Wisdom) reacheth therefore from end to end mightily, and ordereth all things sweetly” (Wis. 8, 1). a fine usque ad finem: everywhere (Wis. 7, 24).

O Adonai

Dec. 18

O ADONAI, et Dux domus Israël, qui Moysi in igne flammæ rubi apparuisti, et ei in Sina legem dedisti: veni ad redimen-dum nos in brachio extento.

O ADONAI, and Leader of the house of Israel, who didst appear to Moses in the fire of the burning bush, and gavest him the Law on Sinai: come to redeem us with an outstretched arm.
Adonai: a Hebrew name for God, usually translated in the Old Testament by the word "Lord." domus Israel: the house of Israel, the Israelites. in igne flammae rubi: condensed from Ex. 3, 2: "Apparuitque ei Dominus in flamma ignis de medio rubi. And the Lord appeared to him (Moses) in a flame of fire out of the midst of a bush." flammae: The genitive flammae is best accounted for by regarding it as a substitute for the adjective flammeus. In Eccl. and Late Latin the genitive of a noun is frequently used in place of the corresponding adjective; thus flammae rubi = flammei rubi, a flaming bush. Cf. Stolz-Schmalz, Lateinische Grammatik (ed. 1928), p. 395; the Cath. University Patristic Studies, "The Syntax of the Simple Cases of St. Hilary of Poitiers" by Brother Gimborn, p. 54 f.; Kaulen, Handbuch zur Vulgata, p. 254. in Sina legem dedisti: The giving of the Law on Sinai is recorded in Ex. 19 ff. in brachio extento: In the Vulgate the preposition in often denotes means, instrument, or agent. "Nec enim in gladio suo possederunt terram. For they got not possession of the land by their own sword" (Ps. 43, 4). Cf. Pss. 2, 9; Luke 22, 49. The phrase in te, by Thee, is common. The arm is a symbol of strength, might, power; and an outstretched arm is a powerful, helping arm. Cf. Deut. 26, 8; 3 Kings 3, 42; Jer. 27, 8.

O Radix Jesse

Dec. 19

O RADIX Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem Cen tes deprecabuntur: veni ad liberandum nos, jam noli tardare.

O ROOT of Jesse, who standest as the ensign of the peoples, before whom kings shall shut their mouths, to whom the Gentiles shall pray: come to deliver us, tarry now no more.

Radix: a descendant, offspring. Jesse: the father of David. The Blessed Virgin was of the house of David, hence she was a root of Jesse, but her Divine Son was by pre-eminence the Root of Jesse. "In that day the root of Jesse, who standeth for an ensign of the people, him the
Gentiles shall beseech” (Is. 11, 10). Cf. also Rom. 15, 12. *in signum populorum:* an allusion to the ensign or standard of the Cross around which the converted Gentiles would in time rally; *in* here denotes purpose. *super quem:* “Kings shall shut their mouths at (in presence of) him” (Is. 52, 15). The kings of the nations, moved by respect and admiration, shall be silent in His presence.

**O Clavis David**

Dec. 20

*O CLAVIS David, et scep-
trum domus Israēl; qui apar-
is, et nemo claudit; claudi-
is, et nemo aperit: veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.*

*O KEY of David, and Scepter of the house of Israel; who open-
est, and no man shuttest; who shut-
test, and no man openeth: come, and bring forth from the prison-
house the captive, who sitteth in darkness and in the shadow of death.***

*Clavis David: “Thus says the holy one, the true one, he who has the key of David; he who opens and no man shuts, and who shuts and no man opens” (Apoc. 3, 7; Cf. Is. 22, 22). A key is a symbol of power, and Christ, who was of the house of David, possessed the supreme power. He could open heaven or close it. And in the Church He gave to St. Peter “the keys of the kingdom of heaven,” the power of binding and loosing in His name (Matt. 16, 19). *scep
trum:* fig., land, kingdom. “Israel is the scepter of his inheritance” (Jer. 51, 19). *educ:* “Bring forth the prisoner from the dungeon, and those who sit in darkness out of the prison-house” (Is. 42, 7). *vinctum:* in a collective sense, the prisoners, “those who sit in darkness and in the shadow of death” (Luke 1, 79; Is. 9, 2).***

**O Oriens**

Dec. 21

*O ORIENS, splendor lu-
cis aeterna, et sol justi-
tiae: veni, et illumina seden-
tes in tenebris, et umbra mortis.*

*O DAYSPRING, Brightness of the eternal Light and Sun of Justice: come, and enlighten those who sit in darkness and in the shadow of death.*
Oriens: the term is used of the rising of the sun or of any heavenly body; here the Sun is Christ. It is one of the many Scriptural titles of the Messias, the Light of the world (John 8, 12), the Sun of Justice (Mal. 4, 2), the Orient (Daybreak, Dayspring) from on high that visited us (Luke 1, 78), the bright Morning Star (Apoc. 22, 16), the Light of the Gentiles (Is. 49, 6), the Brightness or Effulgence of the Father's glory (Heb. 1, 3). illumina: "To shine on those who sit in darkness and in the shadow of death" (Luke 1, 79).

O Rex Gentium
Dec. 22

O KING of the Nations, and their Desired One, the Cornerstone that makest both one: come, and save man, whom Thou didst form out of clay.

Rex gentium: "He who shall rise up to rule the Gentiles, in him the Gentiles shall hope" (Rom. 15, 12, in which St. Paul quotes Is. 11, 10). It is Christ who shall rise up and make the Gentiles a part of His own people. desideratus: lit., the desired one. "And the Desired of all nations shall come" (Ag. 2, 8). lapis angularis: "You are built on the foundation of the apostles and prophets with Jesus Christ himself as the chief corner stone" (Eph. 2, 20). qui facis utraque unum: Christ is our peacemaker who has broken down the partition wall and made Jews and Gentiles one in the Church (Eph. 2, 14). In the Church there is no distinction of race. in limo: "And the Lord God formed man of the slime (dust, clay) of the earth" (Gen. 2, 7). The Vulgate has "de limo terræ.”

O Emmanuel
Dec. 23


O EMMANUEL, our King and Lawgiver, the Desire of all nations and their Savior: come to save us, O Lord our God.
Emmanuel: “Behold, the virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel; which is, interpreted, ‘God with us’” (Matt. 1, 23).

The following is a paraphrase of five of the above antiphons, which dates from the eighteenth century. The author is unknown. The translation is by J. M. Neale.

34B

Veni, veni, Emmanuel

VENI, veni, Emmanuel;
Captivum solve Israël,
Qui gemit in exsilio,
Privatus Dei Filio.
Gaude! gaude! Emmanuel
Nascetur pro te, Israël.

COME, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here,
Until the Son of God appear.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them victory o'er the grave.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

2 Veni, o Jesse Virgula;
Ex hostis tuos ungula,
De specu tuos tartari
Educat, et antro barathri.
Gaude! gaude! Emmanuel
Nascetur pro te, Israël.

3 Veni, veni, o Oriens;
Solare nos adveniens;
Noctis depelle nebulas
Dirasque noctis tenebras.
Gaude! gaude! Emmanuel
Nascetur pro te, Israël.

O come, Thou Dayspring, from on high,
And cheer us by Thy drawing nigh;
Disperse the gloomy clouds of night,
And death’s dark shadows put to flight.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

4 Veni, Clavis Davidica;
Regna reclude cælica;
Fac iter tutum superum,
Et clade viae inferum.
Gaude! gaude! Emmanuel
Nascetur pro te, Israël.

O come, Thou Key of David, come
And open wide our heavenly home;
Make safe the way that leads on high
And close the path to misery.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

5 Veni, veni, Adonai,
Qui populo in Sinai

O come, Adonai, Lord of might,
Who to Thy tribes, on Sinai's height,
CREATOR alme siderum,
Æterna lux credentium,
Jesu, Redemptor omnium,
Intende votis supplicum.

 Qui dæmonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Commune qui mundi nefas
Ut expiares, ad crucem
E Virginis sacrario
Intacta prodis victima.

Cujus potestas gloriam
Nomenque cum primum
sonat,
Et cælites et inferi
Tremente curvatur genu.

Te deprecamur ultimam
Magnum diei Judicem,
Armis supernæ gratiae
Defende nos ab hostibus.

Virtus, honor, laus, gloria
Deo Patre cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

In ancient times didst give the law
In cloud and majesty and awe.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

BRIGHT Builder of the heavenly poles,
Eternal light of faithful souls,
Jesus, Redeemer of mankind,
Our humble prayers vouchsafe to mind:

Who, lest the fraud of hell’s black king
Should all men to destruction bring,
Didst, by an act of generous love,
The fainting world’s physician prove.

Thou, that Thou mightst our ransom pay
And wash the stains of sin away,
Didst from a Virgin’s womb proceed
And on the Cross a Victim bleed.

Thy glorious power, Thy saving name
No sooner any voice can frame,
But heaven and earth and hell agree
To honor them with trembling knee.

Thee, Christ, who at the latter day
Shalt be our Judge, we humbly pray
Such arms of heavenly grace to send
As may Thy Church from foes defend.

Be glory given and honor done
To God the Father and the Son
And to the Holy Ghost on high,
From age to age eternally.
Ambrosian, 7th century. Meter: iambic dimeter. The translation is a cento from two books of devotion, the Primer, 1685, and the Evening Office, 1710. First line of original text: Conditor alme siderum. The Office hymns of Advent were greatly altered in the revision of 1632. Only one line of this hymn was left unaltered, and only twelve words of the original were retained. There are thirty-two translations. Liturgical Use: Vesper hymn in both the Sunday and the ferial Office during Advent. Those days are called ferial upon which no feast is celebrated.

It will be observed that the three hymns for Advent are concerned not only with Christ's first coming at the Nativity, but also with His second coming on Judgment Day. The second coming of Christ is stressed in the Liturgy of Advent. It is the theme of the Gospel for the first Sunday of Advent (Luke 21, 25-33), and there is good reason for believing that the greatest of all hymns, the Dies Irae, was written as a sequence for the Mass of this Sunday.

1. "O kind Creator of the stars, eternal Light of the faithful, Jesus, Redeemer of all, give ear to the prayers of Thy suppliants." alme: lit., nourishing; then, kind, gracious, holy, propitious, bountiful. It is a familiar word in the hymns, and almus Spiritus is common in the doxologies, where in all non-Roman Breviaries, it is replaced by Sanctus Spiritus. siderum: the stars, which from the beginning were light-giving heavenly bodies, and as such they are symbolic of Him who is the Light of the human race. votis: In the hymns vota = preces, prayers.

2. "Moved by the power of love, Thou becamest a healing remedy for an ailing world, lest mankind (orbis) perish through the cunning of the devil." Qui: The antecedent is Jesu, 1. 3. When a relative pronoun is found at the beginning of a sentence it is a Latinism. In translating it the proper personal pronoun should be employed. actus = commotus, impelled. Constr.: Qui actus impetu amoris, factus es medela mundi languidi, ne orbis fraudibus daemonis periret. This and the following stanza state the purpose of Christ's first coming.
3. "To atone for the common guilt of the world, Thou, a spotless Victim, didst go forth to the Cross from the sacred womb of the Virgin." Commune nefas: sin, the sad heritage which Adam bequeathed to the human race. sacrario: lit., a place for the keeping of holy things; a shrine. prodis: to go or come forth; and it is here used in both senses. Christ came forth from the womb of the Virgin and went forth to the Cross.

4. "Such is the greatness of Thy glory that as soon as Thy name is heard, both those in heaven and those in hell bow down with trembling knee." cum primum: conj., as soon as. caelites et inferi: This passage is based on Phil. 2, 10: "So that at the name of Jesus every knee should bend of those in heaven, earth and under the earth." In the original text this stanza reads:

Cujus fortí potentìæ
Genu curvantur omnia,
Cælestia, terrestria
Nunus fatentur subdita.

To whose mighty power all things in heaven and earth are bowed on bended knee, and they confess that they are subject to Thy sway.

Nunus: dative for nutui. See any Latin Grammar.

5. "We beseech Thee, great Judge of the last day, defend us from our enemies by the armor of Thy heavenly grace."

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

36

**Verbum supernum prodiens**

**VERBUM** supernum, prodiens
E Patris æterni sinu,
Qui natus orbi subvenis,
Labente cursu temporis:

**CELESTIAL.** Word, to this our earth
Sent down from God’s eternal clime,
To save mankind by mortal birth
Into a world of change and time;

2 Illumina nunc pectora,
Tuoque amore concrema;
Ut cor caduca deserens
Cæli voluptas impleat.

Lighten our hearts, vain hopes destroy;
And in Thy love’s consuming fire
Fill all the soul with heavenly joy,
And melt the dross of low desire.
3 Ut, cum tribunal Judicis
Damnabit igni noxios,
Et vox amica debitum
Vocabit ad cælum pios;

So when the Judge of quick and
dead
Shall bid His awful summons come,
To whelm the guilty soul with
dread,
And call the blessed to their home,

4 Non esca flammabarum ni-
gros
Volvamur inter turbines,
Vultu Dei sed compotes
Cæli fruamur gaudiis.

Saved from the whirling, black
abyss,
Forevermore to us be given
To share the feast of saintly bliss,
And see the face of God in heaven.

5 Patri, simulque Filio,
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Sæculum per omne gloria.

To God the Father and the Son
Our songs with one accord we raise;
And to the Holy Spirit, One
With Them, be ever equal praise.

Ambrosian, 6th or 7th century. Meter: iambic dimeter. Translation by W. J. Courthope. There are thirty translations. Liturgical Use: hymn at Matins on Sundays and week days during Advent.

1. "Heavenly Word, proceeding from the bosom of the Eternal Father, Thou wast born and didst come to the aid of the world in the fleeting course of time:" i.e. in the fulness of time, at the Incarnation. Verbum: The Word existed from eternity, and "in the fullness of time" (Gal. 4, 4) He became Man to redeem the world. Cf. John 1, 1-14. subvenis: lit., the verb means to come to one's assistance. labente: from labor, to move gently along, to glide; of time, to pass away, elapse. Constr.: Qui labente cursu (abl. absolute) temporis natus es et orbi subvenis. Lines 2 and 4 of the original text, which Courthope translates, read: A Patre olim exiens... Cursu declivi temporis.

To earth descending, Word sublime,
Begotten ere the days of time:
Who cam'st a child, the world to aid,
As years their downward course displayed.
—J. M. Neale

2. "Enlighten now our hearts, inflame them with Thy love, that the joys of heaven may fill the hearts that abandon perishable things." concrema: lit., to burn up, burn
entirely. *caduca:* from *caducus,* frail, perishable, transitory.

3-4. "When the tribunal of the Judge shall condemn the wicked to the flames, and a friendly voice shall call the just to the heaven due to them, may we not be whirled about in the midst of the black whirlpool as the food of flames, but, participating in the vision of God, may we enjoy the delights of heaven." *debitum:* due to them because promised to them by Christ. *turbines:* a *turbo* is anything that whirls around, flames, water, wind. The fires of hell are called dark because it is believed that they give off no light. Darkness is a symbol of sin; hell, its abode, is the dark abyss. *compoies:* possessing, sharing in the beatific vision. In construction *compos* is followed by the genitive or ablative.

5. "To God the Father, together with the Son, and to Thee, Holy Spirit, may there ever be, as there ever has been, glory forever and ever."

---

**En clara vox redarguit**

EN clara vox redarguit
Obscura quæque, personans:
Procul fugentur somnia:
Ab alto Jesus promicat.

HARK! a herald voice is calling;
"Christ is nigh," it seems to say;
"Cast away the dreams of darkness,
O ye children of the day!"

Startled at the solemn warning,
Let the earth-bound soul arise;
Christ, her Sun, all sloth dispelling,
Shines upon the morning skies.

Lo! the Lamb, so long expected,
Comes with pardon down from heaven;
Let us haste, with tears of sorrow,
One and all to be forgiven.

So when next He comes with glory,
Wrapping all the earth in fear,
May He then as our defender
On the clouds of heaven appear.

---

2 Mens jam resurgat, torpida
Non amplius jacens humi:
Sidus refulget jam novum,
Ut tollat omne noxium.

3 En Agnus ad nos mittitur
Laxare gratis debitum:
Omnes simul cum lacrimis
Precemur indulgentiam;

4 Ut, cum secundo fulserit,
Metuque mundum cinerit,
Non pro reatu puniat,
Sed nos pius tunc protegat.
Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

Honor, glory, virtue, merit,
To the Father and the Son,
With the coeternal Spirit,
While eternal ages run.


1. "Lo, a clear voice admonishes, penetrating all darkness: Let dreams be banished afar; Jesus shines forth from on high." *vox*: an allusion to John the Baptist, the forerunner of Christ, and great preacher of penance. He was "the voice of one crying in the wilderness" whom Isaias had foretold (Is. 40, 3). When the Baptist pointed out the Messias, He was just beginning His public life. Cf. John 1, 19 ff. *redarguit*: lit., to contradict, but here used in the sense of to admonish, exhort, or to appear as a witness against, charging with guilt. *obscura = peccata*, sins. *qua*que: The use of *quisque* for *quicumque* is common in postclassical Latin. *fugentur*: from *fugare*, to put to flight, drive away. *Ab alto Jesus promicat* is equivalent to *Prope est jam Dominus*. The Lord is nigh; He is at hand; He is in the midst of you; He is conspicuous; those who walk in the light behold Him; those enveloped in darkness do not see Him.

2. "Let the slothful soul now rise, no longer lying prostrate on the ground: a new star shines forth to do away with all that is harmful." Christ is the star that was to rise out of Jacob (Num. 24, 17). *noxium*: harmful, sinful; as a noun, that which is harmful.

3. "Behold, the Lamb is sent to us to free us gratis from our debt; with tears then let us all together ask for pardon." *Agnus*: "Behold the lamb of God, who takes away the sin of the world!" (John 1, 29). Cf. Is. 53, 7.
debitum laxare = debitum solvere, to pay, or completely satisfy, a debt. debitum = peccatum: His payment will be efficacious if we have true sorrow for our sins, and if we do penance.

4. “So that when for the second time He comes resplendent, and girdles the world with fear, may He then not punish us according to our guilt, but graciously protect us.” secundo: In line 7, Christ, the new Star, appears for the first time; the poet now reflects on His second manifestation on Judgment Day. fulserit = fulgens advenerit, as rendered above.

CHRISTMASTIDE

38

JESU, Redemptor omnium

JESUS, the Ransomer of man,
Who, ere created light began,
Didst from the sovereign Father spring,
His power and glory equalling.

The Father’s Light and Splendor Thou,
Their endless Hope to Thee that bow;
Accept the prayers and praise today
That through the world Thy servants pay.

Salvation’s Author, call to mind
How, taking form of humankind,
Born of a Virgin undefiled,
Thou in man’s flesh becam’st a Child.

Thus testifies the present day
Through every year in long array,
That Thou, salvation’s source alone,
Proceedest from the Father’s throne.

The heavens above, the rolling main
contain,
And all that earth’s wide realms

JESU, Redemptor omnium,
Quem lucis ante originem Parem Paternae gloriae
Pater supremus edidit.

Tu lumen, et splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum Conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam suspense ris.

Testatur hoc præsens dies,
Currens per anni circulum,
Quod solus e sinu Patris
Mundi salus adveneris.

Hunc astra, tellus, æquora,
Hunc omne, quod caelo
subest,
Salutis Auctorem novæ
Novo salutat cantico.

With joyous voice now loudly sing
The glory of their newborn King.

6 Et nos, beata quos sacri
Rigavit unda sanguinis,
Natalis ob diem tui
Hymni tributum solvimus.

And we who, by Thy precious
Blood
From sin redeemed, are marked for
God,
On this the day that saw Thy birth,
Sing the new song of ransomed
earth.

7 Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

O Lord, the Virgin-born, to Thee
Eternal praise and glory be,
Whom with the Father we adore
And Holy Ghost forevermore.

Author: Ambrosian, 6th century. Meter: iambic
dimeter. The translation is a cento from Neale, Potter,
and the Evening Office, 1710. There are twenty-seven
translations. First line of original text: Christe, Redemptor
omnium. Liturgical Use: hymn at Vespers and Matins
on Christmas Day. The hymns of the feast of the Nativity
are said during Christmastide, that is, from Dec. 25 to
Jan 5 inclusive, unless the rubrics provide otherwise.

1. “O Jesus, Redeemer of all, the sovereign Father
begot Thee (quem) before the beginning of light, as the
equal of His own glory.” edidit: The verb is of course
transitive and governs quem and parem. In English the
passive is more idiomatic: “Jesus, the Redeemer of all,
and the equal of the Father’s glory, Thou wast begotten
of the sovereign Father before the beginning of light.”

2. “Thou light and splendor of the Father, Thou
never-failing hope of all, hear the prayers which Thy serv-
ants throughout the world pour forth (to Thee).” lumen:
In the hymns Christ is repeatedly styled lumen, lux, jubar,
splendor. See hymn 12 and the other hymns at Lauds in

3. “Remember. Creator of the world, that once Thou
didst take the form of our body by being born from the
sacred womb of a Virgin.” formam corporis sumpseris:
The poet had in mind Phil. 2, 7: He “emptied himself
(that is, He laid aside His majesty and glory), taking the nature of a slave and being made like unto men."

4. "The present day, recurring in the cycles of each year, bears witness to this (hoc), that Thou alone didst come forth from the bosom of the Father to be the salvation of the world." testatur: from testor, dep., to testify. presens dies: the feast of the Nativity. per: used here, as frequently in the Vulgate, in a distributive sense, like our familiar per diem, each day; per annum, annually. anni circulum: The Church's year is thought of as a revolving wheel or circle with the feasts and seasons attached to its periphery. solus: "that Thou, the Only-begotten, didst come forth," etc.

5. "The stars, the earth, the seas, and everything beneath the heavens greets Him with a new song as the Author of the new salvation." Hunc: Him; repeated for metrical and rhetorical reasons. cantico novo: a new song. Cf. Pss. 32, 3; 39, 4; 95, 1. It seems to imply that a new canticle, not one of the old dispensation, is required to greet the Author of the new dispensation.

6. "We also, whom the blessed stream of Thy blood hath cleansed, pay (Thee) the tribute of a hymn on the day of Thy nativity." rigavit: lit., to wet, moisten, bedew. ob: on account of.

39

A solis ortus cardine

A SOLIS ortus cardine
Ad usque terrae limitem,
Christum canamus Principem,
Natum Maria Virgine.

FROM lands that see the sun arise
To earth's remotest boundaries,
The Virgin-born today we sing,
The Son of Mary, Christ the King.

Blest Author of this earthly frame,
To take a servant's form He came,
That, liberating flesh by Flesh,
Whom He had made might live afresh.

In that chaste parent's holy womb
Celestial grace hath found its home;

² Beatus Auctor sæculi
Servile corpus induit:
Ut carne carnem liberans,
Ne perderet quos condidit.

³ Castæ Parentis viscera
Cælestis intrat gratia:
Venter Puellæ bajulat
Secreta, quæ non noverat.

And she, as earthly bride unknown,
Yet calls that Offspring blest her own.

4 Domus pudici pectoris
Templum repente fit Dei:
Intacta nesciens virum,
Concepit alvo Filium.

The mansion of the modest breast
Becomes a shrine where God shall rest:
The pure and undefiled one
Conceivèd in her womb the Son.

5 Enititur puerpera,
Quem Gabriel præ Dixerat,
Quem ventre Matris gestiens,
Baptista clausum senserat.

That Son, that Royal Son she bore,
Whom Gabriel's voice had told afore;
Whom, in His mother yet concealed,
The infant Baptist had revealed.

6 Fæno jacere pertulit:
Præsepe non abhorruit:
Et lacte modico pastus est,
Per quem nœc alœ esurit.

The manger and the straw He bore,
The cradle did He not abhor;
By milk in infant portions fed,
Who gives e'en fowls their daily bread.

7 Gaudet chorus célestium,
Et Angeli canunt Deo;
Palamque fit pastoribus
Pastor, Creator omnium.

The heavenly chorus filled the sky,
The Angels sang to God on high,
What time to shepherds, watching lone,
They made creation's Shepherd known.

8 Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete.

Author: Sedulius, 5th century. Meter: iambic dimeter. Translation by J. M. Neale. There are twenty translations. Liturgical Use: hymn at Lauds on Christmas Day and on the days when the preceding hymn is said. This is the first part (A to G) of an alphabetical hymn, the stanzas of which begin with the successive letters of the alphabet. For the second part see no. 46, Crudelis Herodes Deum.

1. "From the region of the sunrise to the utmost boundary of the earth, let us sing of Christ our King, born of the Virgin Mary." ortus: from orior; it is here used
in its original sense of the rising of a heavenly body, sun, moon, star. "A solis ortu usque ad occasum. From the rising of the sun to its going down" (Ps. 112, 3). *cardine*: a word often loosely translated *hinge*; but it has a far wider meaning. It may mean region, border, boundary; and as an astronomical term, it may denote the four cardinal points of the compass. It is here the farthest east.

> From climes that see the sun arise,  
> To where earth's utmost border lies,  
> Christ, our Redeemer, let us sing,  
> Of Mary Virgin-born a King.  

> _—J. D. Chambers_  

*terrae limitem*: to the remotest west, beyond which no land exists. *natum*: supply _ex_.

2. "The blessed Creator of the world assumed a servile body, so that by Flesh setting flesh free, He might not lose those whom He created." *servile corpus*: "formam servi accipiens: taking the form (nature) of a servant." Cf. Phil. 2, 7. *Ut carne carnem liberans*: that by His Incarnation (*carne*) He might free mankind (*carnem*) from the thralldom of Satan. Note the rhetorical figure, paronomasia, in *carnem*.

3. "Heavenly grace enters the bosom of the chaste Mother: the womb of a Maiden bears mysteries which she had not thought of." *Cælestis gratia*: the Author of grace, the Incarnate Son. *secreta*: the Incarnation, a great mystery. *non noverat*: While Mary had no foreknowledge of the mystery that was to be wrought in her womb, after Gabriel's visit (Luke 1, 26 ff.) she did have such knowledge, but the divine plan of our redemption in its fulness was known only to God.

4. "The mansion of her chaste bosom straightway becomes the temple of God; unsullied, knowing not man, she conceived in her womb a Son." _repente_: Mary became the temple of God the moment that she consented to Gabriel's proposal. "And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word" (Luke 1, 38). *nesciens virum*: "And Mary said to the
angel: how shall this be done, because I know not man?” (Luke 1, 34). I know not man — I am a virgin. The Fathers and tradition teach that both Mary and Joseph had made a vow of perpetual virginity.

5. “The Mother gave birth to Him whom Gabriel had foretold, whom the Baptist leaping for joy had perceived, though he was still concealed in his mother’s womb.” puerpera: from puer and parere; hence, a woman in labor; the verb enitor, too, is used of bodily exertion, especially of childbirth. Baptista gestiens: gestire = exsultare of Luke 1, 41: “And it came to pass, when Elisabeth heard the greeting of Mary, that the babe in her womb leapt.” Read the first chapter of St. Luke’s Gospel. clausum: agrees with quem, the still unborn Son of Mary. In the original text the last line reads: Clausus Joannes sensorat. Clausus agrees with John, the son of Elizabeth. The original text is simpler and stronger than the revised text.

6. “He was content to lie on hay; He did not shrink from the crib: and He, through whose care not even a bird suffers hunger, was fed with a little milk.” Fæno: hay; but by a venerable Anglo-Saxon tradition, straw. The inspired Evangelist mentions the manger four times (Luke 2, 7-16), but says nothing about its contents; the uninspired Sedulius says that it contained hay, and that is what one would expect to find in a manger. Hay, which is grass cut and dried for fodder, is expensive; straw is cheap; it consists of the stalks or stems of threshed grain and is chiefly used for bedding. It is more expressive of the Infant’s poverty. pertulit: from perfero, to put up with, submit to, endure. Præsepe: crib, manger; it is here the accusative after abhorruit, a verb which usually takes the ablativel with ab. It governs the accusative also in the Te Deum, verse 16. nec ales esurit: God’s providence. Cf. Ps. 146, 9; Luke 12, 6.

7. “The choir of heavenly spirits rejoices, and the Angels sing to God; the Shepherd, the Creator of all things, is made known to the shepherds.” For the Scriptural references in this stanza, see Luke 2, 13-18. Palam fit: stands
revealed before, manifests Himself to; *palam* is an adverb which with *fit* practically forms a compound verb.

40

_Adeste, fideles_

A Deste, fideles,
Læti triumphantes;
Venite, venite in Bethle-
hem;
Natum videte
Regem Angelorum:
_Venite, adoremus,
Venite, adoremus,
Venite, adoremus Domi-
num._

COME, all ye faithful,
Joyful and triumphant,
O come ye, O come ye to Bethle-
hem;
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 Deum de Deo,
Lumen de Lumine,
Gestant puella visceras,
Deum verum,
Genitum non factum.
_Venite, adoremus, etc._

God of God eternal,
Light from Light proceeding,
Lo, He deigns in the Virgin’s womb
to lie;
God uncreated,
Very God begotten;
_O come, let us adore Him, etc._

3 Cantet nunc Io
Chorus Angelorum;
Cantet nunc aula célesti-
um,
Gloria in excelsis Deo.
_Venite, adoremus, etc._

Sing, choirs of Angels,
Sing in exultation,
Sing, all ye citizens of heaven above,
Glory to God
In the highest;
_O come, let us adore Him, etc._

4 Ergo qui natus
Die hodiernâ,
Jesu, tibi sit gloria,
Patris æterni
Verbum caro factum.
_Venite, adoremus,
Venite, adoremus,
Venite, adoremus Domi-
num._

Yea, Lord, we greet Thee,
Born this happy morning;
Jesu, to Thee be glory given;
Word of the Father,
Now in flesh appearing.
_O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him, Christ
the Lord._

Ascribed to John Francis Wade (1711-1786). Translation based on Canon Oakeley’s version. The complete hymn consists of eight stanzas, only four of which are in common use. In all there are some forty translations. The _Adeste, fideles_ is not a liturgical hymn. It is, however, a beautiful invitation to come in spirit to Bethlehem and
worship the newborn King. The translation given above is sufficiently literal. In line 15, Io is an interjection expressing great joy. And in line 17, aula caelestium is the court of the Blessed.

THE HOLY INNOCENTS

Dec. 28

Audit tyrannus anxius

A

UDIT tyrannus anxius
Adesse regum Princi-
pem,
Qui nomen Israël regat,
Teneatque David regiam.

WITH terror doth the tyrant hear
The King of kings hath come to dwell
Where David's court shall widely rear
A sceptered reign o'er Israel.

2 Exclamat amens nuntio:
Successor instat, pellimur:
Satelles, i, ferrum rape,
Perunde cunas sanguine.

Then cries out, raging, at the word:
"He comes to stand where we have stood:
Hence, soldier, and with ruthless sword
Deluge the cradles deep with blood!"

3 Quid proficit tantum nefas?
Quid crimen Herodem ju-
vat?
Unus tot inter funera
Impune Christus tollitur.

What profiteth a crime so dread?
What hope shall Herod's bosom sway?
Alone amidst the thronging dead,
The Christ is safely borne away!

4 Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete.

Author: Prudentius (348-413). Meter: iambic dimeter. Translation by Msgr. Henry. There are fourteen translations. Liturgical Use: hymn at Matins. This prayer is a cento from the Hymn for the Epiphany in the Cathemerinon of Prudentius. In its full form it contains 52 stanzas. First line of complete hymn: Quicumque Christum quaeritis. In 1568 Pope Pius V, who revised the Breviary after the Council of Trent, introduced four centos from the hymn into the Divine Office. One of them
begins with the first line of the complete hymn. The following are the four centos, their composition, and their liturgical use:

1. *Quicumque Christum quaeritis* (consisting of stanzas 1, 10, 11, 12 and 22). Feast of Transfiguration, Vespers.

1. "The anxious tyrant hears that the King of kings is come, who would rule over the people of Israel and take possession of the royal throne of David." *anxius*: "But when King Herod heard this, he was troubled, and so was all Jerusalem with him" (Matt. 2, 3). *regum Principem*: "Jesus Christ . . . the ruler of the kings of the earth" (Apoc. 1, 5). *nomen*: a race, stock, people, nation; like the classical *nomen Romanum*, the Roman dominion, power, nation. *regiam (sedem)*: royal throne; or *regiam* alone, a royal palace, castle. When David took the citadel of the Jebusites on Mount Sion he deposited there the Ark and made the hill his own dwelling place (2 Kings 5, 7). Herod's palace was on Sion, which is often styled "the city of David."

2. "Beside himself with rage at the message, he cries out: 'A successor is at hand; we are thrust aside! Go, guardsman, seize the sword, drench the cradles with blood!'") *nuntio*: abl., rendered frantic by the message. *instat*: to draw nigh, threaten. *Satelles i*: sing. for the pl., *sateilles ite*, go, soldiers! For the Scriptural account of the massacre, see Matt. 2, 16-18.

3. "What doth a sin so great accomplish? What profiteth Herod this crime? Among so many slain, Christ alone is safely borne away." *nfas*: an offense against God; while *crimen* is an act of injustice committed against one's fellowmen. *Unus = solus*. *funera*: lit., funerals, corpses; then deaths, especially violent deaths.
SALVETE, flores Martyrum,
Quos lucis ipso in limine
Christi inscutor sustulit,
Ceu turbo nascentes rosas.

ALL HAIL! ye infant Martyr flowers,
Cut off in life's first dawning hours:
As rosebuds snapt in tempest strife,
When Herod sought your Savior's life.

2 Vos prima Christi victima,
Grex immolatorum tener,
Aram sub ipsam simplices
Palma et coronis luditis.

You, tender flock of lambs, we sing,
First victims slain for Christ your King:
Beside the very altar, gay
With palms and crowns, ye seem to play.

3 Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete.

Author: Prudentius (348-413). Meter: iambic diameter. Translation by J. M. Neale and others. There are twenty-seven translations. Liturgical Use: hymn at Lauds and II Vespers. The composition of this cento is described under hymn 41.

1. "Hail, flowers of the Martyrs, whom on the very threshold of life the persecutor of Christ swept away as a whirlwind sweeps away budding roses." flores Martyrum: The martyred babes of Bethlehem were the first tender buds in the vast field of empurpled flowers which the enemies of the Church have cut down, burned, mangled, or trodden under foot throughout the ages. lucis = vita; or lux may mean Christ, the Light of the world: "whom, at the very beginning of the new Light, the persecutor," etc. sustulit: from tollo, to lift up, carry away; kill, destroy.

2. "First victims for Christ, a tender flock of sacrificial lambs, in your innocence you play with your palms and crowns at the very altar side." victima: sing. for pl., so too palma. immolatorum: supply lambs or any appropriate noun. sub: one would expect the ablative; in Classical Latin sub seldom governs the accusative with verbs of rest. It signifies first under, then near to. The original text has:
Aram ante ipsam simplices. “I saw under the altar the souls of those who had been slain for the word of God” (Apoc. 6, 9). simplices: simple in a moral sense, guileless. It may be rendered “in sweet simplicity.” This stanza presents a picture of great beauty.

The contrast between iambic and trochaic meter is illustrated by the above metrical version and by that of Father Caswall, which is subjoined. With regard to the latter Msgr. Henry says: “Not to speak of the beauty and fidelity of the rendering, the trochaic rhythm vividly conveys the sense of the suddenness of the onslaught, the ruthlessness and swiftness of the destruction” (Cath. Encycl., vol. XIII, p. 607).

42B

FLOWERS of martyrdom, all hail! First to bleed for Christ, sweet lambs! Smitten by the tyrant foe What a simple death ye died! On life’s threshold,—as the gale Sporting with your wreaths and palms Strews the roses ere they blow. At the very altar side!

Honor, glory, virtue, merit, Be to Thee, O Virgin’s Son! With the Father, and the Spirit, While eternal ages run.

THE HOLY NAME OF JESUS

43

JESU, dulcis memoria
Dans vera cordis gaudia: JESU, the very thought of Thee Sed super mel et omnia, With sweetness fills my breast; Ejus dulcis praesentia. But sweeter far Thy face to see, Nil canitur suavius, And in Thy presence rest.
Nil auditur jucundius, Nor voice can sing, nor heart can frame,
Nil cogitatur dulciss, Nor can the memory find
Quam Jesus, Dei Filius. A sweeter sound than Thy blest Name,
O Savior of mankind!
Jesu, spes pænitentibus,
Quam pius es petentibus!
Quam bonus te quaerenti-
bus!
Sed quid invenientibus?

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou
art!
How good to those who seek!

Nec lingua valet dicere,
Nec littera exprimere:
Expertus potest credere,
Quid sit Jesum diligere.

But what to those who find? Ah!
this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but His loved ones know.

Sis, Jesu, nostrum gaudium,
Quí es futurus præmium:
Sí nostra in te gloria,
Per cuncta semper sæcula.

Jesu, our only joy be Thou,
As Thou our prize wilt be;
Jesu, be Thou our glory now,
And through eternity.

Author: St. Bernard (1091-1153). Meter: iambic
dimeter. Translation by Father Caswall. Liturgical
Use: Vesper hymn for the Feast of the Holy Name of
Jesus, which is celebrated on the Sunday between the Circumcision and the Epiphany, or failing such a Sunday, on
January 2.

The three hymns for Vespers, Matins and Lauds are
centos from a long hymn of from 42 to 53 stanzas, according to different manuscripts. In its complete form it has been translated six times, and each of the three centos has been translated about twenty times in all.

The Jesu dulcis memoria is a prayer of surpassing sweetness, and it has been universally accorded a place among the great hymns of the Church. According to a distinguished authority, the late James Mearns, it is “the finest and most characteristic specimen of St. Bernard’s ‘subjective loveliness,’ and its honied sweetness vindicates his title of Doctor Mellifluus.” Incidentally Caswall’s translation reproduces much of the Mellifluous Doctor’s honied sweetness. The ascription of the hymn to St. Bernard has been called in question, but the reasons alleged for the denial of his authorship are vague and unconvincing.

1. “Sweet is the very thought of Jesus; it gives true joys to the heart: but sweeter than honey and all things is His presence.” Supply est in lines 1 and 4. Note the con-
struction—*dulcis super*, sweeter than. In the Vulgate *super* is used with both verbs and adjectives to express comparison. Cf. Pss. 18, 11; 118, 72, 103, etc. In Matt. 10, 37 it is an exact equivalent of *plus quam*. *Super* is a much overworked preposition. The Holy Name has *Jesu* in all the cases except the nominative and accusative.

2. “Nothing more lovely is sung, nothing more delightful is heard, nothing more sweet is thought of, than Jesus, the Son of God.”

3. “O Jesus, hope of penitents, how kind art Thou to those who pray! how good to those who seek Thee! But what to those who find!” The question is a good illustration of pregnant construction, in which more is implied than is said. The answer is given in the next stanza.

4. “No tongue can tell, nor can written word express it: only he who knows from experience can believe what it means to love Jesus.” “Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him” (1 Cor. 2, 9). *Expetitus*: from *experior*, to know by experience.

5. “Jesus, be Thou our joy, as one day Thou wilt be our reward: in Thee be our glory forever and ever.”

44

*Jesu, Rex admirabilis*

**JESU, Rex admirabilis,**
*Et triumphator nobilis,*
*Dulcedo ineffabilis,*
*Totus desiderabilis.*

2 *Quando cor nostrum visitas,*
*Tunc lucet ei veritas,*
*Mundi vilescit vanitas,*
*Et intus fervet caritas.*

3 *Jesu, dulcedo cordium,*
*Fons vivus, lumen mentium,*
*Excedens omne gaudium,*
*Et omne desiderium.*

**O JESU, King most wonderful**
*Thou Conqueror renowned,*
*Thou Sweetness most ineffable,*
*In whom all joys are found!*

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

**O Jesu, Light of all below,**
*Thou Fount of life and fire,*
*Surpassing all the joys we know,*
*And all we can desire:*
4 Jesum omnes agnoscite,  
    Amorem ejus poscite:  
    Jesum ardenter querite,  
    Quaérendo inardescite.  
    Jesu, may all confess Thy Name,  
    Thy wondrous love adore,  
    And, seeking Thee, themselves inflame  
    To seek Thee more and more.

5 Te nostra, Jesu, vox sonet,  
    Nostri te mores exprimant,  
    Te corda nostra diligant,  
    Et nunc, et in perpetuum.  
    Thee may our tongues forever bless;  
    Thee may we love alone;  
    And ever in our lives express  
    The image of Thine own.

LITURGICAL USE: hymn at Matins. For the author, translator and general comment see the preceding hymn.

1. “O Jesus, admirable King and noble conqueror, ineffable sweetness, wholly to be desired!” *Totus*: altogether, entirely, above all else. When *totus* refers, as here, to the subject it is usually translated into English by an adverb as indicated above.

2. “When Thou visitest our heart, then truth dawns for it: the vanity of the world becomes contemptible, and charity glows within.” *visitas*: When He who is the way, the truth, and the life (John 14, 6) enters the heart, the darkness of error is dispelled and the shallowness of earthly things becomes apparent.

3. “O Jesus, sweet delight of hearts, living fountain, light of the understanding, Thou surpassest every joy and every desire.” *fons vivus*: an allusion to the “living water” of which the weary Savior told the Samaritan woman while He was resting at Jacob’s well. Cf. John 4, 6 ff.

4. “Confess Jesus, everyone, and ask for His love: seek Jesus zealously, and be enkindled in the quest.” *quaérendo*: active, to kindle, take fire, burn, glow. *Quaérendo*: gerund; “in the seeking.”

5. “May our voices praise Thee, O Jesus; may our lives portray Thee; may our hearts love Thee, both now and forever.” *mores*: our manner of life, how we conduct ourselves toward God and our neighbor.

45 Jesu, decus angelicum

*JESU, decus angelicum,*  
In aure dulce canticum,  
*O JESU, Thou the beauty art*  
Of Angel worlds above;
PROPER OF THE SEASON

In ore mel mirificum,  
In corde nectar cælicum.  

Thy Name is music to the heart,  
Enchanting it with love.

2 Qui te gustant, csuriunt;  
Qui bibunt, adhuc sitiunt;  
Desiderare nesciunt,  
Nisi Jesum, quem diligunt.

Celestial Sweetness unalloyed!  
Who eat Thee hunger still;  
Who drink of Thee still feel a void,  
Which only Thou canst fill.

3 O Jesu mi dulcissime,  
Spes suspirantis animæ!  
Te quærunt piaæ lacrimæ,  
Te clamor mentis intimæ.

O my sweet Jesu! hear the sighs  
Which unto Thee I send;  
To Thee mine inmost spirit cries  
My being's hope and end.

4 Mane nobiscum, Domine,  
Et nos illumina lumine:  
Palsa mentis caligine,  
Mundum reple dulcedine.

Stay with us, Lord, and with Thy  
Light  
Illume the soul's abyss;  
Scatter the darkness of our night,  
And fill the world with bliss.

5 Jesu, flos Matris Virginis,  
Amor nostræ dulcedinis,  
Tibi laus, honor nominis,  
Regnum beatitudinis.

O Jesu, spotless Virgin flower,  
Our life and joy; to Thee  
Be praise, beatitude, and power,  
Through all eternity.

Liturgical Use: Hymn at Lauds. For the author, translator as well as general comment, see hymn 43.

1. "O Jesus, glory of the Angels, Thou art a sweet canticle to the ear, wonderful honey to the mouth, and heavenly nectar to the heart." The Lessons of the Feast of the Holy Name were written by St. Bernard. The following is from Lesson VI: "Jesus mel in ore, in aure melos, in corde jubilus. The name of Jesus is like honey to the mouth, like a song to the ear, like gladness to the heart."

2. "Those who taste Thee, still hunger; those who drink, still thirst; they do not know what to desire save Jesus whom they love." "But Jesus said to them, I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6, 35). There is no contradiction between the hymn and the Gospel. Men must first come to Jesus by faith, and having experienced the difference between the dry bread of error and the heavenly nourishment which Christ gives to the soul, they will, the poet intimates, long for a closer and
ever closer union with God. This thought is developed in the next stanza.

3. "O my most sweet Jesus, Thou hope of my sighing soul; loving tears seek Thee, and the cry of my inmost heart longs for Thee." *querunt:* This is of course the common predicate of *lacrime* and *clamor*.

4. "Stay with us, Lord, and illuminate us with Thy light; when the darkness of our minds has been dispelled, fill the world with Thy sweetness." *Mane nobiscum:* "Mane nobiscum, quoniam advesperasceit. Stay with us, for it is toward evening" (Luke 24, 29). *mensis caligine:* spiritual darkness, the breeding place of sin.

5. "O Jesus, flower of a Virgin Mother, Thou love that fillest our soul with sweetness; to Thee be praise, honor of name, and kingdom of bliss." *Amor nostæ dulcedinis = Amor noster dulcissimus;* see *flammæ* in the "Great Antiphon" *O Adonai.*

**THE EPIPHANY**

46

*Cruelis Herodes, Deum*

_The Epihany_

_Cruelis Herodes, Deum_

Regem venire quid times?

Non eripit mortalia,

Qui regna dat caelestia.

**Why,** impious Herod, vainly fear

That Christ the Savior cometh here?

He takes no earthly realms away

Who gives the crown that lasts for aye.

2 Ibant Magi, quam vide-rant,

Stellam sequentes praeviam:

Lumen requirunt lumine:

Deum fatentur munere.

To greet His birth the Wise Men went,

Led by the star before them sent;

Called on by light, towards Light they pressed,

And by their gifts their God confessed.

3 Lavacra puri gurgitis

Cælestis Agnus attigit:

Peccata, quæ non detulit,

Nos abluendo sustulit.

In holy Jordan's purest wave

The heavenly Lamb vouchsafed to live;

That He, to whom was sin unknown,

Might cleanse His people from their own.
Novum genus potentiae:  
Aque rubescunt hydriæ,  
Vinumque jussa fundere,  
Mutavit unda originem.  

New miracle of power divine!  
The water reddens into wine:  
He spake the word: and poured the wave  
In other streams than nature gave.

Jesu, tibi sit gloria,  
Qui apparuisti Gentibus,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  

All glory, Lord, to Thee we pay  
For Thine Epiphany today;  
All glory, as is ever meet,  
To Father and to Paraclete.

Author: Sedulius, 5th century. Meter: iambic dimeter. Translation by J. M. Neale. There are twenty-seven translations. Liturgical Use: hymn at Vespers and Matins on the feast of the Epiphany and during its Octave. First line of original text: Hostis Herodes impie. The texts differ only in the first two lines. In line 2 Regem has replaced Christum. This is a continuation of hymn 39. It carries out in a somewhat broken manner the alphabetical scheme of the original, which contains twenty-three strophes. The Vesper hymn consists of stanzas 8, 9, 11 and 13.

The word Epiphany is Greek in origin; it signifies appearance or manifestation. On the Epiphany three historically distinct manifestations of Christ are commemorated. A stanza of the hymn is devoted to each of them. Stanza 2 tells of Christ's manifestation of Himself to the Gentiles in the person of the Magi (Matt. 2, 1-12); stanza 3, to the Jews at the baptism of Christ in the Jordan (Mark 1, 9-11); stanza 4, to His Apostles when He wrought His first miracle at the marriage feast at Cana (John 2, 1-11).

1. "Cruel Herod, why fearest thou that God himself is come as King? He taketh not away earthly kingdoms who bestoweth heavenly ones." Note the contrasts: eripit . . . dat, and mortalia . . . caelestia.

2. "The Magi set out, following the star which they had seen leading the way: by its light they seek the Light, and by their gifts they acknowledge Him to be God." Magi: the wise men who came from the East, bearing offerings to the newborn Savior. Tradition has it that they were kings, and that they were three in number. The word
Magi is of Persian origin; the wise men were probably Persian princes. Medieval legend dating from the seventh century gave them the names Caspar, Melchior, and Balthasar. See Butler's Lives of the Saints, Articles, *The Epiphany*, and *The Three Holy Kings*, Jan. 6; and *Magi* in the *Cath. Encycl.* *præviam*: adj., *prævius* (*pra—via*), lit., going before, leading the way; and this is what the star did for the Magi. *Lumen requirunt lumine*: The light of the star guided them to Him who was sent to be "a light of revelation to the Gentiles." Cf. Luke 2, 29-32. *munere*: singular for the plural; the gifts are referred to collectively. Three gifts are mentioned in stanza 4 of hymn 47.

3. "The heavenly Lamb received the bath of the pure water; and cleansing us, He took away sins which He had not committed." *Lavacra*: The laver or bath is of course the Baptism of Christ in the Jordan, *gurgitis*: poetical for water in general, or for any considerable quantity of it. *attigit*: lit., touched. *detulit*: committed; and *sustulit*, from *tollo*, to take away. The verbs, the gerund, and in fact, the whole stanza has been variously interpreted. *abluendo*: gerund. Cf. hymn 1, line 7.

It was on the occasion of Christ's Baptism, according to St. Thomas, that water was given the power of cleansing souls in the sacrament of Baptism, which He then instituted but did not promulgate till after His Resurrection.

The limpid depths of Jordan's wave
That heavenly Lamb with reverence lave;
Where sins, not His, from us today
That cleansing laver washed away.

—J. D. Chambers

4. "A new kind of miracle: the waters of the jars redden, and the water which was bidden to issue forth as wine changed its nature." *Aquaë*: a poetical pl. *hydræ*: a water pot or jar. In the miracle of Cana there were six water jars (*lapideæ hydræ sex*, six stone water jars). Cf. John 2, 6. According to Pauly *hydræ* is the subject, and *aquaë* the genitive of contents (the jars of water); by meton-
y my, the jars are said to redden—the container for the thing contained. *unda*: water, esp. flowing water; a familiar word in the hymns. The following is Richard Crashaw's epigram on the miracle of Cana:

Lymph a pudica Deum vidit et curruit.
The modest water saw its God and blushed.

5. "Glory be to Thee, O Jesus, who didst appear to the Gentiles, together with the Father and the strength-imparting Spirit, through everlasting ages." *almo*: (from *alo*, lit., to nourish), kind, holy, restoring, reviving, hence, strength-imparting. *Almus* is a rather vague term. For the meaning "holy," see the *Thesaurus Linguae Latinae*, I, 1703, 25 ff. In the doxologies in the Roman Breviary, in which the word occurs, line three reads:

Cum Patre et almo Spiritu.

In all non-Roman Breviaries it reads:

Cum Patre et Sancto Spiritu.

It may everywhere be rendered as above, or simply "holy." *Almus* is apparently a Humanist substitute for *sanctus*.

47

*O sola magnarum urbiurn*

0 SOLA magnarum urbiurn
Major Bethlem, cui contigit
Ducem salutis calitus
Incorporatum gignere.

2 Quem stella, quae solis rotam
Vincit decore ac lumine,
Venisse terris nuntiat
Cum carne terrestri Deum.

3 Videre postquam illum
Magi,
Eoa promunt munera:
Stratique votis offerunt
Thus, myrrham, et aurum regium.

Bethlehem! of noblest cities
None can once with thee compare;
Thou alone the Lord from heaven
Didst for us Incarnate bear.

Fairer than the sun at morning
Was the star that told His birth;
To the lands their God announcing,
Hid beneath a form of earth.

By its lambent beauty guided,
See, the eastern kings appear;
See them bend, their gifts to offer,—
Gifts of incense, gold and myrrh.
Regem Deumque annunti-
ant
Thesaurus, et fragrans odor
Thuris Sabæi, ac myrrhaeus
Pulvis sepulchrum prædo-
cct.

Solemn things of mystic meaning!—
Incense doth the God disclose;
Gold a royal Child proclaims;
Myrrh a future tomb foreshows.

Jesu, tibi sit gloria,
Qui apparuisti gentibus,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

Holy Jesu, in Thy brightness
To the Gentile world displayed,
With the Father and the Spirit,
Endless praise to Thee be paid.

AUTHOR: Prudentius (348-413). METER: iambic dimeter. TRANSLATION by Father Caswall. There are twenty-three translations. LITURGICAL USE: hymn at Lauds on the feast of the Epiphany and during its Octave. See the note on Quicumque Christum quaeritis in the introduction to hymn 41.

1. “O Bethlehem, thou alone art greater than the great cities, to whom it was given to bring forth from heaven the Prince of salvation in human form.” sola: The adjective has a superlative meaning, unique, peerless; O highly favored Bethlehem. magnarum urbium: a Grecism for magnis urbisibus, the ablative of comparison with major. This construction is more common with pronouns than with nouns. Cf. Kaulen, Handbuch zur Vulgata, p. 258 ff. Bethlem: for Bethlehem, abbreviated for metrical reasons. cui contigit: to whose happy lot it fell. Incorporatum: incarnate.

2. “And a star, which surpasses the disk of the sun in beauty and splendor, announces to the nations that God has come (clothéd) in earthly flesh.” Quem: equivalent to et, merely a connective. Some texts have hæc stella. decore: decor, oris, a poetical word, not decus, oris.

3. “As soon as the wise men see Him they bring forth their Eastern gifts; and prostrate, together with their prayers, they offer incense, myrrh, and royal gold.” Videre = viderunt, a common contraction. Eoa: from eous, adj., belonging to the morning or the East; from Eos (Greek) = Aurora (Latin), the Dawn, the East, the Orient. munera: gifts, offerings. “And entering the house, they found the
child with Mary his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh” (Matt. 2, 11). Thus: incense; in Matt. 2, 11 all English versions render it frankincense (O. F., franc, free, pure, and encens, incense), that is, fine incense, incense of the highest quality.

4. “The gold and the fragrant odor of Sabean incense proclaim Him King and God, and the dust of myrrh foreshadows the tomb.” Thesaurus: anything stored up, a hoard, treasure; it is a synonym for aurum in the preceding stanza. Sabai: adj., Saba, from Saba, the chief city of Arabia Felix, celebrated for its myrrh and frankincense. myrrhaeus: adj., of or belonging to myrrh; pulvis myrrhaeus, myrrh-dust. The gifts, their import: Incense is a symbol of prayer, hence the offering of it was an acknowledgment of the Infant’s divine nature; myrrh, used in embalming, was a recognition of His human nature, for all human beings die; gold, the noblest of the metals, is a gift suitable for a king, and as such its presentation by the Magi was an avowal of their belief in His royal generation. On the feast of the Epiphany, and during its Octave, the Church makes frequent use of the following versicle and response:

V. The kings of Tharsis and the islands shall offer presents.
R. The kings of the Arabians and of Saba shall bring gifts.

—Psalm 71, 10

Tharsis was a Phoenician colony near Cadiz in Spain; “the islands” are the coast-lands of the Mediterranean. In a word, kings from the most distant lands bring gifts.

THE HOLY FAMILY

FIRST SUNDAY AFTER EPIPHANY

48

O Lux beata caelitum

O LUX beata caelitum
Et summa spes mortaliun,
Jesu, o cui domestica
Arrisit orto caritas:

O HIGHEST Hope of mortals,
Blest Light of Saints above,
O Jesu, on whose boyhood
Home smiled with kindly love;
Maria, dives gratia,
O sola quae casto potes
Foveire Jesum pectore,
Cum lacte donans oscula:

And thou whose bosom nursed
Him,
O Mary, highly graced,
Whose breast gave milk to Jesus,
Whose arms thy God embraced;

Tuque ex vetustis patribus
Delecte custos Virginis,
Dulci patris quem nomine
Divina Proles invocat:

And thou of all men chosen
To guard the Virgin’s fame,
To whom God’s Son refused not
A Father’s gracious name;

De stirpe Jesse nobili
Nati in salutem gentium,
Audite nos, qui supplices
Vestras ad aras sistimus.

Born for the nations’ healing,
Of Jesse’s lineage high,
Behold the suppliants kneeling,
O hear the sinners’ cry!

Dum sol redux ad vesperum
Rebus nitorem detravit,
Nos hic manentes intimo
Ex corde vota fundimus.

The sun returned to evening,
Dusks all the twilight air:
We, lingering here before you,
Pour out our heartfelt prayer.

Qua vestra sedes floruit
Virtutis omnis gratia,
Hanc detur in domesticis
Referre posse moribus.

Your home was as a garden
Made glad with fairest flowers;
May life thus blossom sweetly
In every home of ours.

Jesu, tuis obedientem
Qui factus es parentibus,
Cum Patre summo ac Spiritu
Semper tibi sit gloria.

All praise to Thee, O Jesus,
Who parents dost obey;
Praise to the sovereign Father
And Paraclete for aye.


2. “O Mary, rich in grace, thou alone wast able to nourish Jesus at thy chaste breast, giving Him kisses with thy milk.”

3. “And thou, of the ancient fathers, the chosen guardian of the Virgin, whom the Divine Child calls by the sweet name of father.” ex: from among; from the long line of ancient fathers.
4. "Having sprung from the noble root of Jesse, for the salvation of mankind, hearken to us suppliants who stand at your altars." *stirpe Jesse*: Jesse was the father of David. Mary and Joseph were of the house of David; so too was Christ, Mary’s Son, according to His human nature. Cf. Is. 11, 1; Acts 13, 22 f. *Nati*: Each member of the Holy Family, in his or her own manner and degree, was "born for the nations’ healing."

5. "When the sun declining toward evening takes away from things their brightness, we lingering here pour forth our prayers from our inmost hearts." *redux*: adj., lit., returned, brought back.

6. "Grant that we may be able to reproduce in our family circle the grace of every virtue with which your home abounded." Constr.: Ut detur, nos hanc (gratiam) referre posse in moribus nostris domesticis.

7. "O Jesus, who becamest obedient to Thy parents, glory be to Thee, together with the Most High Father and the Holy Spirit, throughout all ages."

49

*Sacra jam splendent*

SACRA jam splendent
decorata lychnis
Templa, jam sertis redimi-
tur ara,
Et pio fumant redolentque
acerræ
Thuris honore.

ATHOUSAND lights their glory
shed
On shrines and altars garlanded;
While swinging censers dusk the
air
With perfumed prayer.

2 Num juvet Summo Geniti
Parente
Regios ortus celebrare can-
tu?
Num domus David, decora
et vetustæ
Nomina gentis?

And shall we sing the ancestry
Of Jesus, Son of God most High?
Or the heroic names retrace
Of David’s race?

3 Gratius nobis memorarc
parvum
Nazaræ tectum, tenuemque
cultum;
Gratius Jesu tacitam referre
Carmine vitam.

Sweeter is lowly Nazareth,
Where Jesus drew His childish
breath—
Sweeter the singing that endears
His hidden years.
An Angel leads the pilgrim band
From Egypt to their native land,
Where Jesus clings to Joseph’s arm,
Secure from harm.

And the Child grew in wisdom’s ken
And years and grace with God and men;
And in His father’s humble art
Took share and part.

“With toil,” saith He, “my limbs are wet,
Prefiguring the bloody sweat:”
Ah, how He bears our chastisement
With sweet content!

At Joseph’s bench, at Jesus’ side,
The Mother sits, the Virgin-Bride;
Happy, if she may cheer their hearts
With loving arts.

O Blessed Three! who felt the sting
Of want and toil and suffering,
Pity the needy and obscure
Lot of the poor.

Banish the pride of life from all
Whom ampler wealth and joys befall:
Be every heart with love repaid
That seeks your aid.
Sit tibi, Jesu, decus atque
virtus,
Sancta qui vitae documenta
præbes,
Quique cum summò Genitore et almo
Flamine regnas.

10 Glory to Thee, O Jesu dear,
Model of holy living here!
Who reign’st, with Sire and Holy
Ghost,
O’er heaven’s host.

AUTHOR: Pope Leo XIII (1810-1903). METER: Sapphic and Adonic. TRANSLATION by Msgr. Henry. There are four translations. LITURGICAL USE: hymn at Matins on the feast of the Holy Family. For an Office hymn the dictio

1. “Our holy temples adorned with lamps are now resplendent; the altar too is wreathed round with garlands, and in loving honor thuribles of incense smoke and emit their odor.” lychnis: from lychnus, Greek, a lamp, light. acerræ: acerra, an incense-box; here, a censer.

2. “Would it not be a pleasure to celebrate in song the royal birth of the Son from the sovereign Father? and to praise (celebrare) the illustrious names of the house of David and of his ancient line?” ortus: pl., both the eternal and the temporal birth of the Son as the Only-begotten of the Father, and as a descendant of King David.

3. “To us, however, it is more agreeable to tell of the little home at Nazareth and of its frugal manner of life; more agreeable to relate in song the hidden life of Jesus.” Nazarae: the locative, denoting place where. tenuem cultum: meager resources.

4. “As a wanderer, under the guidance of an Angel, the Child, having suffered much, quickly returns from the distant banks of the Nile, and is safe in His father’s house.” For the return from Egypt, see Matt. 2, 20-23. limine: a threshold, a door, a house; all are classical.

5. “To be trained in the same humble trade as Joseph, Jesus grows up in His hidden life, and of His own accord He makes Himself an associate in carpenter work.” Arte, qua: in the craft in which. excolendus: fut. part. passive. fabrilis laboris: of carpenter work. “Is not this the carpenter, the son of Mary?” (Mark 6, 3).
6. "May perspiration moisten My limbs, He said, before they become wet with Blood sprinkled on them; let this pain, too, be suffered in atoning for the human race." Pæna: pænam huere, to undergo or endure punishment.

7. "The loving Mother sits beside her beloved Son, the good wife beside her spouse; happy is she if by affectionate attention she can lighten the labors for the weary toilers."

8. "O you who were not free from toil and labor, nor unacquainted with misfortune, help the poor whom dire poverty (egestas) oppresses, while they struggle against adverse conditions." expertes: from expers, wanting in, destitute of, with genitive. reluctantes: from reluctor, to strive or struggle against. per: because of. acuta: neuter pl. used as a substantive, hence the genitive rerum. acuta rerum = acutas res. Cf. McCormick's Hegesippus, Vol. XLIII, p. 17 of Patristic Studies (Cath. University). Passages in the hymn call to mind Pope Leo's great encyclical Rerum Novarum (1891) which treats of the relations between capital and labor. The Holy Family was not unacquainted with toil and poverty.

9. "Take away pride from those upon whom abundant prosperity shines, and grant us a serene mind in our affairs; regard with a benign countenance all who invoke your aid." fastus: pride, haughtiness; acc. pl. faustitas: from adj., faustus, prosperous. rebus: in both prosperity and in adversity. columna: a height, summit; then a column, as in hymn 116, line 3, strength, etc. Schulte renders it "heaven," and Cicero uses it of "the dome of heaven."

10. "Glory and power be to Thee, O Jesus, who givest us holy precepts of life, and who reignest with the most high Father and the Holy Spirit." Flamine: from flare, to blow; just as spiritus is from spiro, to blow.

50

O gente felix hospita

O GENTE felix hospita,
Augusta sedes Nazææ,

O HOUSE of Nazareth the blest,
Fair hostess of the Lord,
Quæ fovit alma Ecclesiæ
Et protulit primordia.

The Church was nurtured at Thy breast
And shared thy scanty hoard.

2 Sol, qui pererrat aureo
Terras jacentes lumine,
Nil gratius per sæcula
Hac vidit æde, aut sanctius.

In all the spreading lands of earth
The wandering sun may see
No dearer spot, no ampler worth
Than erst was found in thee!

3 Ad hanc frequentes convo-

lant
Caelestis aulae nuntii,
Virtutis hoc sacrarum
Visunt, revisunt, excolunt.

We know thy humble tenement
Was heaven's hermitage:
Celestial heralds came and went
In endless embassage.

4 Qua mente Jesus, qua
manu,
Optata patris perficit!
Quo Virgo gestit gaudio
Materna obire munera!

There, whatsoever Joseph asks
Christ hastens to fulfill;
While Mary loves the household
tasks
That wait her joyous will.

5 Adest amoris particeps
Curaque Joseph conjugi,
Quos mille jungit nexibus
Virtutis auctor gratia.

There, Joseph toileth at her side
Her joys and griefs to share,
With thousand ties knit to his bride,
Of love and work and prayer.

6 Hic diligentes invicem
In Jesu amorem confluunt,
Utique Jesus mutua
Dat caritatis præmia.

Yet how their bosoms constant burn
And deeper ardors prove
In love of Christ, whose eyes return
Tokens of mutual love.

7 Sic fiat, ut nos caritas
Jungat perenni fœdere,
Pacemque alens domesticam
Amara vitae temperet!

O then, in all the homes of earth,
Be Love the bond of life:
May it enthrone at every hearth
The peace that husheth strife.

8 Jesu, tuis obediens
Qui factus es parentibus,
Cum Patre summo ac Spiri-
tu
Semper tibi sit gloria.

All praise to Thee, O Jesus,
Who parents dost obey;
Praise to the sovereign Father
And Paraclete for aye.


1. “Fortunate in thy guests (gente) art thou, O hos-
pitable, august abode of Nazareth, which fostered and gave us the holy beginning of the Church.” *gente:* the Holy Family. *primordia:* neut. pl., the first beginnings; the whole Church was first housed in the humble home at Nazareth. How blessed was the abode that entertained such guests!

2. “The sun, which with its golden light courses over nations lying below, has through the ages seen nothing more pleasing than this house, or more holy.”

3. “To it in great numbers fly the messengers of the heavenly court; they visit, revisit, and honor this sanctuary of virtue.” *frequentes:* either often, frequently; or, in great numbers.

4. “With what a heart and hand does Jesus carry out the wishes of His foster-father! With what joy does the Virgin strive to perform her maternal duties!” *Qua mente . . . qua manu:* how willingly . . . how diligently. *gestit:* from *gestio,* to exult, to be transported with joy. *obire:* to apply oneself to, to engage in.

5. “A sharer of her love and solicitude, Joseph is ever near his spouse; the Author of virtue by His grace unites them both with a thousand ties.” *gratia:* by His grace; or graciously, in a most loving manner.

6. “Loving each other, they unite in their love for Jesus; and Jesus gives to both the rewards of mutual love.” *invicem:* adv., each other, mutually.

7. “So may it happen that charity may unite us in a perpetual covenant; and fostering domestic peace may it alleviate life’s hardships.” *Amara vitae:* lit., the bitter things of life.

8. Doxology as in the Vesper hymn.

LENT

*Audi, benigne Conditor*

_Audi, benigne Conditor,_
_Nostras preces cum fletibus,_
_O MERCIFUL Creator, hear!
To us in pity bow Thine ear:_
In hoc sacro jejunio
Fusas quadragenario.

Accept the tearful prayer we raise
In this our fast of forty days.

2 Scrutator alme cordium,
Infirma tu scis virium:
Ad te reversis exhibe
Remissionis gratiam.

Our hearts are open, Lord, to Thee:
Thou knowest our infirmity;
Pour out on all who seek Thy face
Abundance of Thy pardoning grace.

3 Multum quidem peccavi-
mus,
Sed parce confitentibus:
Ad nominis laudem tui
Confer medelam languidis.

Our sins are many, this we know;
Spare us, good Lord, Thy mercy show;
And for the honor of Thy name
Our fainting souls to life reclaim.

4 Concede nostrum conteri
Corpus per abstinentiam;
Culpæ ut relinquant pabu-
llum
Jejuna corda criminum.

Give us the self-control that springs
From discipline of outward things,
That fasting inward secretly
The soul may purely dwell with Thee.

5 Præsta, beata Trinitas,
Concede, simplex Unitas;
Ut fructuosa sint tuis
Jejuniorum munera.

We pray Thee, Holy Trinity,
One God, unchanging Unity,
That we from this our abstinence
May reap the fruits of penitence.

Author: ascribed to St. Gregory the Great (540-604).
Meter: iambic dimeter. Translation by T. A. Lacey and others. There are twenty-five translations. Liturgical Use: Vesper hymn in both the Sunday and the ferial Office from the first Saturday in Lent until the Saturday before Passion Sunday exclusive. The ferial Office is said on weekdays on which no feast is celebrated.

1. "Hear, O merciful Creator, our prayers, which we pour forth with our tears, in this holy forty-day fast." Constr.: Audi preces cum fletibus fusas in hoc," etc. quadragenario: of forty, consisting of forty. After numerals of this kind the noun must often be supplied. See Veni, Sancte Spiritus, line 27.

2. "Kind Searcher of hearts, Thou knowest the weakness of our strength; grant us who have turned again to Thee, the grace of pardon." Scrutator: "Scrutans corda et renes Deus. Thou God that searchest heart and reins"
(Ps. 7, 10, Boylan's tr.). *infirma:* neut. pl. used substantively; *infirma virium* = *infirmas vires.* This rhetorical figure is known as oxymoron. It places in close connection two words seemingly opposed to each other, such as cruel kindness, make haste slowly. *gratiam:* often best translated *gift, favor.*

3. “Much, indeed, have we sinned, but spare us who are acknowledging it; for the glory of Thy name, grant a remedy to the weak.” *parce:* regularly with the dative, be indulgent to. *constitentibus:* “A contrite and humble heart, O God, thou wilt not despise” (Ps. 50, 19).

4. “Grant that through abstinence our bodies may be disciplined, so that our hearts, being free from sin, may abandon the food of sin.” *conteri:* to bruise, crush; here like St. Paul’s *chastise.* “I chastise my body and bring it into subjection” (1 Cor. 9, 27). *pabulum:* food, that which nourishes; *pabulum culpa*ē, the alluring pleasures of food. “The chief thing in fasting does not consist in fasting alone; it will not profit us to deprive the body of food, if the mind is not recalled from wickedness” (Pope St. Leo, Lesson VI, First Sunday of Lent). *Jejuna:* *jejunos,* with the genitive *criminum* is, like *purus* in hymn 21, a Grecism. Such adjectives are normally followed by the ablative, but classical authors vary their construction.

5. “Grant, O blessed Trinity, vouchsafe, O simple Unity, that the rewards of our fasts may be profitable to Thy servants.”

52

**Ex more docti mystico**

*Lex et prophetæ primitus Hoc prætulerunt, postmodum*

**THE fast, as taught by holy lore, We keep in solemn course once more:**

The fast to all men known, and bound
In forty days of yearly round.

*Lex et prophetæ primitus Hoc prætulerunt, postmodum*

The law and seers that were of old
In divers ways this Lent foretold,
Christus sacravit, omnium Rex atque factor tempore.

Which Christ, all seasons' King and guide, In after ages sanctified.

Utamur ergo parcius Verbis, cibis et potibus, Somno, jocis, et arctius Perstemus in custodia.

More sparing therefore let us make The words we speak, the food we take, Our sleep and mirth,—and closer barred Be every sense in holy guard:

Vitemus autem noxia, Quæ subruunt mentes vagas: Nullumque demus callidi Hostis locum tyrannidi.

Avoid the evil thoughts that roll Like waters o'er the heedless soul; Nor let the foe occasion find Our souls in slavery to bind.

Flectamus iram vindicem, Ploremus ante Judicem, Clamemus ore supplici, Dicamus omnes cernui:

In prayer together let us fall, And cry for mercy, one and all, And weep before the Judge's feet, And His avenging wrath entreat.

Nostris malis offendimus Tuam, Deus, clementiam: Effunde nobis desuper, Remissor, indulgentiam.

Thy grace have we offended sore, By sins, O God, which we deplore; But pour upon us from on high, O pardoning One, Thy clemency.

Memento quod sumus tui, Licet caduci, plasmatis: Ne des honorem nominis Tui, precamur, alteri.

Remember Thou, though frail we be, That yet Thine handiwork are we; Nor let the honor of Thy Name Be by another put to shame.

Laxa malum, quod fecimus, Auge bonum, quod poscimus: Placere quo tandem tibi Possimus hic, et perpetim.

Forgive the sin that we have wrought; Increase the good that we have sought: That we at length, our wanderings o'er, May please Thee here and evermore.

Praesta, beata Trinitas Concede, simplex Unitas, Ut fructuosa sint tuis Jejuniorum munera.

Blest Three in One, and One in Three, Almighty God, we pray to Thee, That this our fast of forty days May work our profit and Thy praise.
LENT


1. “As taught by sacred usage let us observe this fast, (which is completed) in the well-known round of ten days reckoned four times.” more mystico: The explanation of the “mysterious custom” is contained in the next stanza. Deno: ten each; in the hymns the singular form of distributive numerals is frequently found. The ten-day cycles are reckoned four times. Ducto goes with circulo; one of the classical meanings of duco is to reckon, calculate, compute. The last two lines are merely a poetical way of saying: Let us observe this universally known fast of forty days.

2. “The Law and the Prophets first made it known; afterwards Christ the King and Maker of all seasons, hallowed it.” Lex et prophetae: By the Law is meant the Pentateuch, and by the Prophets, the later books of the Old Testament, exclusive of the historical books. “Until John came there were the Law and the Prophets” (Luke 16, 16). John the Baptist is meant. sacravit: Christ hallowed the forty-day fast by observing it Himself (Matt. 2, 4); Moses (Deut. 9, 9) and Elias (3 Kings 19, 8) had kept a similar fast. A classical but rare meaning of praetulerunt (praefero) is to anticipate, and this may well be its meaning here.

3. “Let us therefore be more sparing in our use of words, food, drink, sleep, and merriment, and let us remain more steadfast on our guard.” arctius: comparative of the adv. arcte, which is formed from the adj. arctus, strict, severe. The author seemingly had in mind Chapter 49 of the Rule of St. Benedict, which treats of the observance of Lent: “Let each one then withhold from his body somewhat of his food, drink, and sleep, and refrain from talking and mirth, and await holy Easter with the joy of spiritual longing.” Before his elevation to the papacy, Gregory was the abbot of St. Andrew’s Abbey in Rome.
4. “Let us then shun harmful things that play havoc with unstable souls; and let us give no occasion for the tyranny of the crafty foe.” noxia: sins, or things that lead to sin. callidi hostis: the devil. locum: locum dare is a classical term signifying to give a cause, occasion, or opportunity to or for anything or anyone; locum, as a military term, means vantage ground.

5. “Let us weep before the Judge; let us appease His avenging wrath; let us cry out to Him with a suppliant voice; and let us all humbly say:” cernui: adj., prostrate, profoundly bowed.

6. “By our sins, O God, we have offended Thy goodness; O Thou who forgivest, impart to us Thy pardon from on high.” Remissor: lit., forgiver; one who remits or forgives injuries. The poet coined this word; it does not occur elsewhere.

7. “Remember that we are Thy creatures, though fallen; give not the honor of Thy name to another, we beseech Thee.” tui: tui agrees with plasmatis. plasmatis: the possessive genitive with esse; we are Thy creation, handiwork; it is best translated by the plural, creatures. The word plasma occurs in the rite of Baptism in the Exorcism following the Creed, where it is correctly rendered “creature.” honorem nominis tui: Man is “the honor of God’s name,” because he, above all earthly beings, reflects the wisdom, power, and glory of the Creator. alteri: to the devil, who would lure down to hell those whom God created for Himself.

8. “Pardon the evil that we have done; increase the good things for which we pray, that we may at length be able to please Thee both here and forever.” Laxa: imper. of laxare = solvere as in hymn 37; lit., to loosen; to pardon, absolve. quo: conj., so that, to the end that. perpetim: adv., from perpes, etis, perpetual.

53 O Sol salutis, intimis

O SOL salutis, intimis, JESU, salvation’s Sun Divine, Jesu, refugle mentibus, Within our inmost bosoms shine,
Dum, nocte pulsa, gratior Orbi dies renascitur. With light all darkness drive away And give the world a better day.

Dans tempus acceptabile, Da lacrimarum rivulis Lavare cordis victimam, Quam læta adurat caritas. Now days of grace with mercy flow, O Lord, the gift of tears bestow, To wash our stains in every part, Whilst heavenly fire consumes the heart.

Quo fonte manavit nefas, Fluent perennes lacrimae, Si virga pœnitentiae Cordis rigorem conterat. Rise, crystal tears, from that same source From whence our sins derive their course, Nor cease, till hardened hearts relent, And, softened by your streams, repent.

Dies venit, dies tua, In qua reflorent omnia: lætemur et nos in viam Tua reducti dextera. Behold, the happy days return, The days of joy for them that mourn; May we of their indulgence share, And bless the God that grants our prayer.

Te prona mundi machina, Clemens, adoret, Trinitas, Et nos novi per gratiam Novum canamus canticum. May heaven and earth aloud proclaim The Trinity's almighty fame; And we, restored to grace, rejoice In newness both of heart and voice.

Author: Ambrosian, 6th century. Meter: iambic dimeter. Translation from the Primer of 1706, ascribed to John Dryden. There are fifteen translations. First line of original text: Jam, Christe, sol justitiae. Liturgical Use: hymn at Lauds on Sunday and in the ferial Office from the first Sunday in Lent until the Saturday before Passion Sunday inclusive. This fine old hymn, according to Duffield, expresses the early Christian attitude toward God's works by connecting the looked-for Easter with the renewal of the world by spring. The hymn was greatly altered by the revisers in 1632.

1. "Jesus, Sun of salvation, shine Thou in our inmost souls, till, night having been dispelled, more welcome day
is born anew to the world.” This joyful prayer is sung in Lauds at daybreak. Note the contrast between night and day. It is the spiritual significance that is of importance. As the sun at dawn dispels the darkness, in like manner we ask the Sun of salvation, the true Light of the world, to flood our hearts with the quickening beams of His grace. sol salutis: “But to you that fear my name the Sun of justice shall arise, and health in his wings” (Mal. 4, 2).

2. “Thou givest a season rich in grace, grant also that we cleanse with floods of tears our heart’s oblation, which joyful charity shall consume by its flames.” tempus acceptabile: a reference to 2 Cor. 6, 2 in which St. Paul tells the Corinthians that the present is the time of grace and salvation. So, too, is the season of Lent. The translation above ignores the words and gives the sense. victimam: something offered in sacrifice. There is an allusion to the purification of victims of sacrifice in the Old Law, and to their destruction in whole or in part by fire. In like manner should “the victim, which is our heart,” be purified by tears of sorrow and consumed by the flames of an ardent charity. lētra: One of the classical meanings of latus is rich, fertile (said of land). This may well be its meaning here since charity is the fertile soil in which all the other virtues take root and flourish.

3. “From the source out of which sins have been issuing forth, endless tears shall arise, when the rod of penance has once broken the icy coldness of the heart.” Quo: manare (ex) quo; mano is used both with or without ex. fonte: Man’s heart is the fountain whence sins arise. “For from within, out of the heart of men, come evil thoughts, adulteries, immorality, murders, thefts,” etc. (Mark 7, 21 f.). virga: The rod is a symbol of chastisement, and in this instance, of self-inflicted chastisement.

4. “Thy day is coming, Thy day, on which all things shall bloom anew; may we then also rejoice, being led on the way by Thy right hand.” Dies: Easter Sunday, the greatest of all feast days, the day on which Christ rose from the dead. His resurrection from the tomb is a symbol of
the spiritual rebirth of those who have observed Lent according to the mind of the Church. *reflorent:* to flourish anew, to be refreshed or revived. “Resloruit caro mea. My flesh hath flourished anew” (Ps. 27, 7).

5. “Merciful Trinity, may the whole structure of the universe humbly adore Thee; and we also, renewed by Thy grace, would sing Thee a new song of praise.” *pronae-lit,* inclined or bending forward. It is Milton’s “with awful reverence prone.” *canticum novum:* See hymn 38, line 20.

PASSIONTIDE

54

*Vexilla Regis prodeunt*

**VEXILLA Regis prodeunt:**
Fulget Crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.

2 Quæ, vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

3 Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

4 Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

5 Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

**ABROAD the regal banners fly,**
Now shines the Cross’s mystery;
Upon it Life did death endure,
And yet by death did life procure.

Who, wounded with a direful spear,
Did, purposely to wash us clear
From stain of sin, pour out a flood
Of precious water mixed with blood.

That which the prophet-king of old
Hath in mysterious verse foretold,
Is now accomplished, whilst we see
God ruling nations from a Tree.

O lovely and refulgent Tree,
Adorned with purpled majesty;
Culled from a worthy stock, to bear
Those limbs which sanctified were.

Blest Tree, whose happy branches bore
The wealth that did the world restore;
The beam that did that Body weigh
Which raised up hell’s expected prey.
6 O Crux, ave, spee unica,  
Hoc Passionis tempore  
Piis adauge gratiam,  
Reisque dele crimina.  

Hail Cross, of hopes the most sublime!  
Now, in this mournful Passion time;  
Grant to the just increase of grace,  
And every sinner's crimes efface.

7 Te, fons salutis, Trinitas,  
Collaudet omnis spiritus:  
Quibus Crucis victoriam  
Largiris, addae præmium.  

Blest Trinity, salvation's spring  
May every soul Thy praises sing;  
To those Thou grantest conquest by  
The holy Cross, rewards supply.

Author: Venantius Fortunatus (530-609). Meter: iambic dimeter. Translation by W. K. Blount. There are forty-three translations, of which Blount's, which dates from 1670, is, according to Julian, by far the best (Dict. of Hymnology, p. 1221). Liturgical Use: Vesper hymn from Passion Sunday until the Wednesday of Holy Week, and on the two feasts of the Holy Cross, the Finding, May 3, and the Exaltation, Sept. 14. Vexilla Regis was primarily intended as a processional hymn, and it is still sung as such on Good Friday when the Sacred Host is solemnly borne in procession from the repository to the high altar. It is universally regarded as one of the greatest hymns in the liturgy of the Church. In glowing accents it invites us to turn our eyes to the summit of Calvary and contemplate the Ransom that was paid for the sin-enslaved children of Adam. The occasion for which it was written is itself of interest. When Queen Radegunda had withdrawn from the world to a cloister which she had built at Poitiers she solicited relics for the Church attached to the convent. The Emperor Justin II and his consort Sophia presented her with a large relic of the True Cross, which was sent first to the Bishop of Tours, who conveyed it to Poitiers in a grand procession in which faith and enthusiasm vied with becoming pomp and splendor. The Queen requested Fortunatus, then a priest, to compose a hymn for the occasion. He complied, and the Vexilla Regis was sung for the first time in the procession.

1. "The standard of the King comes forth; brightly shines the mystery of the Cross, on which Life suffered
death, and by His death gave us life." Vexilla: pl., lit., military standards. The plural is used for the singular. The Cross is the vexillum, the standard of the King of kings. Eighteen of the English versions render vexilla in the singular as Caswall does: "Forth comes the standard of the King." mysterium crucis: By the mystery of the cross is meant the incomprehensible love that impelled the Author of life to undergo an ignominious death to redeem sinners. protulit: from profero, to bring forth, produce.

2. "He was wounded by the cruel point of a spear, and there issued forth water and blood to cleanse us from the defilements of sin." Quae: the antecedent is vita. diro: By metonymy the cruelty of the soldier is attributed to a material thing, his spear. Manavit unda et sanguine: Some texts read Manavit unda sanguine. Sanguine is the abl. of accompaniment here used to express a natural phenomenon which appears as the external manifestation of the verb. Cf. McCormick's Hegesippus, "Patristic Studies," Vol. XLIII, p. 44 (Cath. University). The line calls to mind John 19, 34: Exivit sanguis et aqua. "Commentators generally remark, that this issue of blood and water from the side of our Redeemer's dead body, symbolized the two great Sacraments of the Church, viz. Baptism, denoted by the water, and the Eucharist, which really contains His sacred blood" (Abp. MacEvilly).

3. "Now is fulfilled what David foretold in faithful strain, when he said to the nations: God has reigned from the Tree." concinit: One of the rare but classical meanings of concino is to foretell, because the responses of the oracles were given in verse. dicendo: saying; the gerund, equivalent to a present participle. Cf. hymn 1, line 7. a ligno: The allusion is to Ps. 95, 10: "Dicite in gentibus quia Dominus regnavit a ligno. Proclaim among the nations, that the Lord hath reigned from the Tree." The words a ligno are not in the Vulgate. They were, however, formerly in some ancient manuscripts of the Old Latin version, and in one of the Septuagint. St. Justin Martyr mistakenly accused the Jews of erasing the words from the
psalm to obliterate the prophecy of the Crucifixion. During Paschal tide they are still retained in the Commemoration of the Cross in both Lauds and Vespers.

4. "O beautiful and resplendent Tree adorned with the purple of the King, and chosen to touch with thy worthy trunk limbs so holy." *purpurea:* the Blood of the thorn-crowned crucified King. It was this royal purple, not its foliage, that made this Tree so surpassingly beautiful. Its glories are extolled in stanzas 8-10 of the following hymn. *tangere:* the infinitive depends on *electa.*

5. "That blessed tree, upon whose branches hung the ransom of the world, became the balance for His body and snatched away the prey of hell." *Beata:* usually rendered as a vocative, thus causing an awkward change of person with *facta; est* may be merely understood with *facta.* The *que* appended to *tulit* would seem to postulate a preceding verb of the same person. *Pretium seculi:* the ransom of the world, the death of Christ; this was the price paid on the Cross to redeem man, to restore to him his lost heritage, and to make free men out of those who had become Satan's bondmen. *Staterea:* a balance, an instrument for weighing which resembles a Cross. The Cross was the balance whereon the ransom was weighed out and determined.

   Balance sublime! upon whose beam
   Was weighed the ransom of mankind.
   —*Father Caswall*

*Tulit:* from *tollo; tuli* is another form of the perfect *sustuli.* *tartari:* a poetical term for hell taken from classical mythology. Prudentius is fond of such words.

There were two trees that greatly affect the human race. One was in Eden, the other on Calvary. The former wrought man's ruin, closed heaven, and made man a slave of sin; the latter regained for him his lost birthright, reopened heaven, and put an end to spiritual bondage. "On the balance of the Cross," says St. Augustine, "our Lord weighed out the price of our salvation, and gave more than the whole world was worth" (Sermon 41, on the Passion of Our Lord).
6. “Hail, O Cross, our only hope; during this Passion-tide give more abundant grace to the good, and, for sinners, blot out their iniquity.” On the two feasts of the Holy Cross, the Finding, May 3, and the Exaltation, Sept. 14, respectively, line 2 of this stanza reads:

Paschale quæ fers gaudium.
That bringest us the Paschal joy.
In hac triumphi gloria.
In the glory of thy triumph.

This stanza and the doxology were not written by Fortunatus; they are the work of some later poet.

7. “May every spirit praise Thee, O Trinity, Thou fount of salvation; to those upon whom Thou bestowest the victory of the Cross, grant also the reward.” victoriam . . . præmium: Christ won the victory for us on Calvary; may each of us receive the prize or reward there gained, eternal life.

55

PANGE, lingua, gloriosi

Lauream certaminis,
Et super Crucis trophæo
Dic triumphum nobilem;
Qualiter Redemptor orbis
Immolatus vicerit.

SING, my tongue, the glorious battle,
Sing the last, the dread affray;
O'er the Cross, the Victor's trophy,
Sound the high triumphal lay,
How, the pains of death enduring,
Earth's Redeemer won the day.

De parentis protoplasti
Fraude Factor condolens,
Quando pomi noxialis
In necem morsu ruit:
Ipse lignum tunc notavit,
Damna ligni ut solveret.

He, our Maker, deeply grieving
That the first-made Adam fell,
When he ate the fruit forbidden
Whose reward was death and hell,
Marked e'en then this Tree the ruin
Of the first tree to dispel.

Hoc opus nostræ salutis
Ordo depoposcerat;
Multiformis proditoris
Ars ut artem falleret,
Et medelam ferret inde,
Hostis unde læserat.

Thus the work of our salvation
Was of old in order laid,
That the manifold deceiver's Art by art might be outweighed,
And the lure the foe put forward
Into means of healing made.
4 Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis Conditor;
Atque ventre virginali
Carne amictus prodiit.

Therefore, when at length the ful-
ness
Of the appointed time was come,
He was sent, the world's Creator,
From the Father's heavenly home,
And was found in human fashion,
Offspring of the Virgin's womb.

5 Vagit infans inter arcta
Conditus præsepia:
Membra pannis involuta
Virgo Mater alligat:
Et Dei manus pedesque
Stricta cingit fascia.

Lo! He lies an infant weeping,
Where the narrow manger stands,
While the Mother Maid His mem-
bers
Wraps in mean and lowly bands,
And the swaddling clothes is wind-
ing
Round His helpless feet and hands.

56

6 Lustra sex qui jam peregit,
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus.
Agnus in Crucis levatur
Immolandus stipite.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Pas-
sion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His life-blood shall be
spilled.

7 Felle potus ecce languet:
Spina, clavi, lancea
Mite corpus perforarunt:
Unda, manat, et cruror:
Terra, pontus, astra, mun-
dus,
Quo lavantur flumine!

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy Body broken
Blood and water, forth proceed:
Earth, and stars, and sky, and ocean
By that flood from stain are freed.

8 Crux fideïs, inter omnes
Arbor una nobilis:
Silva talem nulla profert
Fronde, flore, germine:
Dulce ferrum, dulce li-
gnum,
Dulce pondus sustinent.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be;
Sweetest wood and sweetest iron!
Sweetest Weight is hung on thee.

9 Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas;
Et superni membra Regis
Tende miti stipite.

Bend thy boughs, O Tree of Glory!
Thy relaxing sinews bend;
For a while the ancient rigor
That they birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend!
Sola digna tu fuisti
Ferre mundi victimam;
Atque portum preparare
Arca mundo naufrago,
Quam sacer cruor perunxit,
Fusus Agni corpore.

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked race preparing
Harbor, like the Ark of old;
With the sacred Blood anointed
From the smitten Lamb that rolled.

Sempiterna sit beatae
Trinitati gloria,
Æqua Patri, Filioque;
Par decus Paraclito:
Unius Trinique nomen
Laudet universitas.

To the Trinity be glory,
Everlasting, as is meet;
Equal to the Father, equal
To the Son and Paraclete:
Trinal Unity, whose praises
All created things repeat.

Author: Venantius Fortunatus (530-609). Meter: trochaic tetrameter catalectic. Translation by J. M. Neale and others. There are thirty-seven translations. In the liturgy the *Pange Lingua* is found in both the Missal and Breviary. Missal Use: It is sung during the Adoration of the Cross on Good Friday. For Office use it is divided into two equal parts with a common doxology. The first five stanzas are assigned to Matins in both the Sunday and the ferial Office from Passion Sunday until the Wednesday of Holy Week inclusive. The same stanzas are said in Matins on the two feasts of the Holy Cross, the Finding, May 3, and the Exaltation, Sept. 14. The remaining strophes, beginning with *Lustra sex*, are said in Lauds whenever the first half of the hymn is used in Matins. The *Pange Lingua* is a noble and stirring hymn in honor of the Holy Cross.

1. "Sing, my tongue, the victory of the glorious battle, and, above the trophy of the Cross, sing a noble song of triumph (recounting) how the world's Redeemer, when immolated, conquered." *Pange*: sing, a favorite initial word in many hymns. See comment on *pange*, hymn 74, line 1. *Lauream*: lit., the laurel tree; a laurel crown or branch as a sign of victory; hence, victory, triumph. *tropheo*: a sign or token of victory; the Cross was such a symbol. *Dic*: sing, celebrate in verse. *Qualiter*: how, in what manner; one of Fortunatus' favorite words. *Immaculatus vicerit*: Note the contrast—the victim was the conqueror.
2. "Grieving because of the infidelity of the first-created man, when by the eating of the fatal fruit he rushed headlong to death, the Creator himself even then chose the tree that would undo the harm of the (former) tree." protoplasti: a Greek word, lit., first-formed. Fraude: variously rendered, sin, fall; harm, that is, the injury done to man by Satan's craft; hence, deception. Ipse lignum tunc notavit: There is an ancient legend that the Cross on which Christ was crucified came from the fatal tree in the Garden of Eden. When Adam died, Seth obtained from the guardian cherubim of Paradise a branch of the tree from which Eve ate the forbidden fruit. This he planted on Golgotha, called the place of the skull, because Adam was buried there. From this tree, as the ages rolled on, were made the Ark of the Covenant, the pole on which the brazen serpent was lifted up, and other instruments; and from its wood, at length, when grown old and hard, was made the Cross. Cf. Charles' Christian Life in Song, p. 133. The word Calvary is from the Latin calvaria, a skull: and "Calvariae locus" of Matt. 27, 33 is correctly rendered, "the Place of the Skull." It was the skull-shaped knoll on which Christ was crucified. The word Calvaria is a translation of the Hebrew word Golgotha.

3. "This work the plan of our salvation demanded, that divine craft might foil the cunning of the many-shaped deceiver, and bring forth a remedy from the same source whence the enemy had inflicted the wound." Hoc opus: By "this work" is meant the undoing by the Tree of the Cross of the harm wrought by the tree of knowledge. Multiformis: Satan has appeared under various forms: to Eve as a serpent (Gen. 3, 1); to Christ in the desert, most likely as a man (Matt. 4, 1-10); to the Saints in various guises; and he may even appear as an Angel of light (2 Cor. 11, 14). Ars . . . artem: the wisdom of God as opposed to the cunning of Satan. Et medelam ferret inde . . . unde: This thought is beautifully brought out in the Preface of the Cross: "God, who didst set the salvation of mankind upon the Tree of the Cross, so that whence came death, thence
also life might rise again, and he that overcame by the tree, on the Tree also might be overcome.”

4. “When therefore the fulness of the sacred time was come, the Son, the world’s Creator, was sent from the stronghold of the Father, and clothed in flesh He came forth from a virginal womb.” *Plenitudo temporis:* The fulness of time is the time fixed by the Father for the advent of the Messiah (Gal. 4. 4). *arce:* heaven, the dwelling place of the King of kings. *amictus:* from *amicio,* to wrap up, clothe, cover.

5. “As an Infant hidden in a narrow manger, He cries; the Virgin Mother binds up His members swathed in rags, and with a tight band she enfolds the hands and feet of God.” *inter = intra,* within. *Conditus:* hidden, concealed; there is a play on this word and on *Conditor* of the preceding stanza. The infinite Creator of the world is now concealed in a narrow manger. *Præsepia:* the plural of either *præsepe* or of *præsepium;* the pl. is merely poetical. *pannis:* from *pannus,* a piece of cloth, garment; shabby clothes, rags. The last is the more likely meaning since the poet would contrast the Infant’s infinite riches with His present self-imposed poverty. Chambers renders it “mean rags’ and in the version below it is “tattered rags.” In Luke 2, 12 the same word is rendered “swaddling clothes”: “You will find an infant wrapped in swaddling clothes and lying in a manger.” The following from the *Divine Office,* 1763, is the finest rendering of this stanza in English:

The God-made-Man an Infant lies,  
And in the manger weeping cries;  
His sacred limbs by Mary bound,  
The poorest tattered rags surround;  
And God’s incarnate feet and hands  
Are closely bound with swathing bands.

6. “When He had completed thirty years, thus finishing the period of His mortal life, the Redeemer voluntarily gave Himself up to His Passion, and as a Lamb to be sacrificed He was lifted up on the Tree of the Cross.” *Lustra:* a *lustrum* is a period of five years. *peregit:* from *perago,*
to bring to an end. *Sponte libera: libera* is pleonastic and superfluous. The original text has *se volente; sponte* alone means freely, willingly. "He was offered because it was his own will, and he opened not his mouth; he shall be led as a sheep to the slaughter, and he shall be dumb as a lamb before his shearer" (Is. 53, 7). *Agnus:* an allusion to the Paschal Lamb, which was the most expressive type of Christ in the Old Law. *Immolandus:* The gerundive is equivalent to a clause of purpose, *ut immolaretur.* *stipite:* a log, post, the trunk of a tree; a tree. *For that:* In the metrical version above the phrase "for that" is equivalent to because, since (Webster).

7. "He partakes of gall, lo, He swoons; thorns, nails, and a spear pierce His tender Body: water flows forth, and blood: by this stream the earth, the sea, the stars, and the whole universe are cleansed." *potus:* the perfect participle of *potare* is used in both an active and a passive sense, here the former, *one who has drunk.* The Evangelist tells us what they offered Him, *vinum cum felle mistum,* wine mixed with gall. Cf. Matt. 27, 34. In ancient times it was customary to give a stupifying potion to a person about to be crucified. This drink our Lord merely tasted. *languit:* He grows weak; this verb is in no way connected with *potus.* *unda et cruor:* water and blood. "One of the soldiers opened his side with a lance, and immediately there came out blood and water" (John 19, 34).

8. "O faithful Cross, the one noble Tree among all (trees)! no forest yields thy like in blossom, foliage, and fruit: sweet the iron and sweet the wood that sustain so sweet a Weight." *fidelis:* The tree of knowledge in Eden was treacherous and disappointing; the Tree on Calvary has become the very symbol of faith. *omnes:* supply *arbor-\*res.* *Silva:* Surely no ordinary forest could produce such a Tree (*talem*). This Tree had come from Eden. See legend, stanza 2. *germine:* a sprig, sprout, bud; but fruit also is classical. This stanza is one of great beauty. In Missal use the original text of it is repeated after each stanza on Good Friday. The last two lines read: "Dulce lignum, dulces
clavos, Dulce pondus sustinet. Sweet is the wood, that has nails so sweet, and sustains so sweet a Burden.”

9. “Bow down thy branches, lofty Tree, relax thy tense fibers; let that hardness unbend which thy nature gave thee; and stretch on thy softened trunk the members of the heavenly King.” The whole stanza is an appeal to the Tree to relax its characteristic hardness and to receive the Body of the Savior with gentleness. It is asked to bow down that the ascent of the King to His throne might be made the more easily. See stanza 3 of hymn 54. laxa: imperative, relax, slacken, unbend. tensa: from tendo, to stretch; hence tense, strained, drawn tight. viscera: the interior, the inward or inmost part.

10. “Thou alone wast deemed worthy to sustain the Victim of the world, and as an Ark to provide a haven for a shipwrecked world, (an Ark) which the sacred blood poured forth from the body of the Lamb hath anointed.” victimam: the original text has pretium, ransom. See stanza 5 of hymn 54. Arca: “The Cross seems to be regarded, by a change of figure, as a ship in which the faithful ride safely over the waves of this troublesome world, after these waves have been smoothed for them by the anointing oil that flowed from the wounds of the Lamb of God” (Dict. of Hymnology, p. 880). Quam: refers to arcem = arbor-rem, the Tree of the Cross. The figures are rather mixed. Fortunatus occasionally lapses into this fault.

11. “Everlasting glory be to the Holy Trinity; equal glory to the Father and the Son; equal honor to the Paraclete: let the whole world praise the name of the One and of the Three.”

Gloria, laus et honor

GLORIA, laus et honor tibi sit, Rex Christe, Redemptor: Cui puerile decus prompsit Hosanna plum. Glorias, laus, etc.

ALL glory, praise, and honor To Thee, Redeemer, King, To whom the lips of children Made sweet Hosannas ring. All glory, etc.
2 Israël es tu Rex, Davidis et
inclyta proles:
Nomine qui in Domini,
Rex benedicte, venis.
Gloria, laus, etc.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and blessed One.
All glory, etc.

3 Cætus in excelsis te laudat
caelicus omnis,
Et mortalis homo, et cun-
ccta creata simul.
Gloria, laus, etc.
The company of Angels
Are praising Thee on high,
And mortal men and all things
Created make reply.
All glory, etc.

4 Plebs Hebræa tibi cum pal-
mis obvia venit:
Cum prece, voto, hymnis,
adsumus ecce tibi.
Gloria, laus, etc.
The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.
All glory, etc.

5 Hi tibi passuro solvebant
munia laudis:
Nos tibi regnanti pangimus
ecce melos.
Gloria, laus, etc.
To Thee before Thy Passion
They sang their hymns of praise;
To Thee now high exalted
Our melody we raise.
All glory, etc.

6 Hi placuere tibi, placeat
devotio nostra:
Rex bone, Rex clemens, cui
bona cuncta placent.
Gloria, laus, etc.
Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, etc.

Author: Theodulphe of Orleans (d. 821). Meter: elegiac. Translation by J. M. Neale. There are twelve translations. Liturgical Use: processional hymn on Palm Sunday. There is a pretty legend regarding the composition of the hymn. Theodulph, so runs the legend, had for political reasons been imprisoned in a monastery in Angers. During his incarceration he wrote the hymn, which he is said to have sung from the window of his cell when Louis the Pious, King of France, was passing in the procession on Palm Sunday in 821. The hymn so moved the king that he immediately ordered the holy bishop to be set at liberty and restored to his see. The legend is now generally discredited on historical grounds. For the scriptural background of the hymn, see Matt. 21, 1-16; Ps. 117, 26.

This is the only instance of the use of elegiac verse in
the hymns of the Church. Each stanza of this species of poetry consists of a couplet composed of a dactylic hexameter and a so-called pentameter verse. The latter is the same as the former except that it omits the last half of the third foot and sixth foot. In the following couplet elegiac verse is both imitated and described by the poet Coleridge:

In the hexameter rises | the fountain’s silvery column:
In the pentameter aye | falling in melody back.

The singing of the *Gloria, laus et honor* on Palm Sunday is quite dramatic. The procession leaves the church, and on its return two or four chanters enter the church, and closing the door, they stand with their faces turned toward the procession. The choir within sings the hymn, after each stanza of which the group outside sings the first strophe as a refrain.

1. “Glory, praise and honor be to Thee, O Christ, our King and Redeemer, to whom youthful beauty sang fervent Hosannas.” *puerile decus*: innocent children. In the Missal see the two antiphons beginning with *Pueri Hebraeorum*, which the choir sings during the distribution of the palms.

2. “Thou art the King of Israel, the glorious offspring of David: blessed art Thou our King, who comest in the name of the Lord.”

3. “The whole heavenly host on high, mortal man, and all created things together praise Thee.” *caelicus*: celestial, a rare word.

4. “The Hebrew people with palms went forth to meet Thee: behold, we too present ourselves before Thee with our prayers, resolutions, and hymns.” *obvia*: adj., from *obvius*, to meet, so as to meet; it agrees with *plebs* and takes the dative, hence *tibi*.

5. “They offered their tribute of praise to Thee when Thou wert about to suffer; lo, we sing a hymn to Thee now reigning in glory.” *munia*: neut., pl. only; lit., duties. *melos*: n. sing., or m. pl., song, hymn, a Greek word.
6. "They were pleasing to Thee; may our devotion also please Thee, O good King, merciful King, to whom all good things are pleasing." *placuere = placuerunt.*

The following metrical version, which is also by Neale, is in the meter of the original. By observing the cæsura in the middle of each verse one can easily learn to read elegiac couplets.

**57B**

=Gloria, laus et honor=

GLORY and honor and laud, be to Thee,
King Christ, the Redeemer!
Children of old in whose praise
sweetest Hosannas outpoured.
Repeat: Glory and honor, etc.

Israel's Monarch art Thou,
and the glorious Offspring of David,
Thou that approachest, a King,
blest in the Name of the Lord.
Repeat: Glory and honor, etc.

Glory to Thee upon high,
the heavenly armies are singing;
Glory to Thee upon earth,
man and creation reply.
Repeat: Glory and honor, etc.

Met Thee with palms in their hands
that day the folk of the Hebrews;
We with our prayers and our hymns
now to Thy presence approach.
Repeat: Glory and honor, etc.

They to Thee proffered their praise
on the eve of Thy dolorous Passion;
We to the King on His throne
utter the jubilant hymn.
Repeat: Glory and honor, etc.

They were then pleasing to Thee,
unto Thee our devotion be pleasing;
Merciful King, kind King,
who in all goodness art pleased.
Repeat: Glory and honor, etc.
EASTERTIDE

EASTERTIDE

THE PASchal SEQUENCE

Victimae paschali

VICTIMÆ paschali laud
des immolent Christiani.

2 Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.

3 Mors et vita duello con-
fixere mirando: dux vitae mortuus regnat vivus.

4 Die nobis, Maria, quid vi-
disti in via?

5 Sepulcrum Christi viventis:
et gloriæ vidi resurgens.

6 Angelicos testes, sudarium et vestes.

7 Surrerxit Christus, spes mea: præcedet vos in Galilæam.


THE holy Paschal work is wrought,
The Victim’s praise be told,
The loving Shepherd back hath brought
The sheep into His fold:
The Just and Innocent was slain
To reconcile to God again.

Death from the Lord of life hath fled—
The conflict strange is o’er;
Behold, He liveth that was dead,
And lives for evermore:
Mary, thou soughtest Him that day;
Tell what thou sawest on the way.

“I saw the empty cavern’s gloom,
The garments of the prison,
The Angel-guardians of the tomb,
The glory of the Risen.”
We know that Christ hath burst the grave,
Then, victor King, Thy people save.

Ascribed to Wipo, 11th century. TRANSLATION by Robert Campbell. There are about twenty-five translations. LITURGICAL USE: sequence for the Mass on Easter Sunday and daily until the following Saturday inclusive. For the structure, the history, and the development of this species of hymn, see the article on Prose or Sequence in the Cath. Encyclopedia. No hymns occur in the Office during the last three days of Holy Week, nor, in the Roman Office, are there any during Easter week.

The beautiful Paschal sequence sings the praises of the risen Christ. For the purpose of treatment it may be divided into two parts. The first section consists of an
exhortation to all Christians to offer sacrifices of praise to Christ, the true Paschal Lamb, the sinless One, who by His immolation on the Cross reconciles sinners to His Father. Death and Life engage in a most unusual combat; the Prince of life dies, but by His very death He triumphs and now reigns in glory. The second part is in the form of a dialogue. Mary Magdalene is appealed to as a witness of the Resurrection, and she testifies: "I saw the sepulcher of the living Christ, the glory of the risen Lord, the witness-angels at the tomb, the napkin and the winding sheet." Then in an ecstasy of joy she proclaims to the Apostles: "Christ my hope is risen and He shall go before you into Galilee." It concludes with a testimonial of our belief in the Resurrection and with an appeal for mercy. The history of the Resurrection is told in John 20, and in the beginning of Matt. 28; Mark 16; Luke 24.


2. "The Lamb redeemed the sheep; Christ the sinless One hath reconciled sinners to His Father."


4. "Tell us, Mary, what sawest thou on the way? I saw the sepulcher of the living Christ, I saw the glory of Him that had risen."

5. "I saw the angelic witnesses, the napkin and the linen cloths. Christ my hope hath risen: He shall go before you into Galilee." *sudarium*: lit., a handkerchief, from *sudor*, sweat, perspiration; it is the word rendered "handkerchief" in John 20, 7. *vestes*: clothes, garments, a general word. St. John has *linteamina*, lit., linen cloths. Cf. John 20, 7.

6. "We know in truth that Christ hath risen from the dead: Thou, victorious King, have mercy on us." *victor*: an adjective.

The following is Jane E. Leeson's translation of the *Victimæ paschali*. Note the striking difference between her
version and the one given above. The difference is due to the meter. The two versions, each beautiful in itself, illustrate the hurried pace of the trochee and the stately tread of the iambus. The Greek word trochee means running.

58B

Victima paschali

CHRIST the Lord is risen today:
Christians, haste your vows to pay;
Offer ye your praises meet
At the Paschal Victim's feet;
For the sheep the Lamb hath bled,
Sinless in the sinner's stead.
Christ the Lord is risen on high;
Now he lives, no more to die.

Christ, the Victim undefiled,
Man to God hath reconciled;
When in strange and awful strife
Met together Death and Life.
Christians, on this happy day
Haste with joy your vows to pay;
Christ the Lord is risen on high;
Now He lives, no more to die.

Say, O wondering Mary, say,
What thou sawest on thy way.
"I beheld where Christ had lain,
Empty tomb and Angels twain;
I beheld the glory bright
Of the rising Lord of light:
Christ my hope is risen again;
Now He lives, and lives to reign."

Christ, who once for sinners bled,
Now the firstborn from the dead,
Throned in endless might and power,
Lives and reigns forvermore.
Hail, eternal hope on high!
Hail, Thou King of victory!
Hail, Thou Prince of Life adored!
Help and save us, gracious Lord.

59

Ad regias Agni dapes

AT the Lamb's high feast we sing
Praise to our victorious King,
Post transitum Maris Rubri, Christo canamus Principi:

Who hath washed us in the tide Flowing from His pierced side;

2 Divina cujus caritas Sacrum propinat sanguinem, Almiqne membra corporis Amor sacerdos immolat.

Praise we Him whose love divine Gives the guests His Blood for wine, Gives His Body for the feast, Love the Victim, Love the Priest.

3 Sparsum cruorem postibus Vastator horret Angelus: Fugitque divisum mare; Merguntur hostes fluctibus.

Where the Paschal blood is poured, Death's dark Angel sheathes his sword; Israel's hosts triumphant go Through the wave that drowns the foe.

4 Jam Pascha nostrum Christus est, Paschalis idem victima, Et pura puris mentibus Sinceratis azyma.

Christ, the Lamb whose Blood was shed, Paschal victim, Paschal bread; With sincerity and love Eat we Manna from above.

5 O vera cæli victima, Subjecta cui sunt tartara, Soluta mortis vincula, Recepta vitæ præmia.

Mighty Victim from the sky, Powers of hell beneath Thee lie; Death is conquered in the fight; Thou hast brought us life and light.

6 Victor, subactis inferis, Trophæa Christus explicat; Cæloque aperto, subditum Regem tenebrarum trahit.

Now Thy banner Thou dost wave; Vanquished Satan and the grave; Angels join His praise to tell— See o'erthrown the prince of hell.

7 Ut sis perenne mentibus Paschale, Jesu, gaudium, A morte dira criminum Vitæ renatos libera.

Paschal triumph, Paschal joy, Only sin can this destroy; From the death of sin set free, Souls reborn, dear Lord, in Thee.

8 Deo Patri sit gloria, Et Filio, qui a mortuis Surrexit, ac Paraclito, In sempiterna sæcula.

Hymns of glory, songs of praise, Father, unto Thee we raise; Risen Lord, all praise to Thee, Ever with the Spirit be.

One of the earliest Ambrosian hymns, 6th century or earlier. METER: iambic dimeter. TRANSLATION by Robert Campbell. There are thirty translations. First line of original text: Ad caenam Agni providi. In the revision of 1632 it was so greatly altered that only three lines remained
unchanged. **LITURGICAL USE:** Vesper hymn in both the Sunday and the ferial Office from Low Sunday till the Vigil of the Ascension exclusive.

To understand the hymn it is necessary to know the purpose for which it was written. In the early Church it was customary to administer Baptism solemnly on the Vigils of the two great feasts of Easter and Pentecost, the two Saturdays on which Baptismal water is still solemnly blessed. Of the two festivals that of Easter was the favorite one for baptizing catechumens, that is, those who had been receiving religious instructions. Originally there was no Mass on Holy Saturday proper. The long but beautiful ceremonies began Holy Saturday evening and lasted throughout the night. The Litany and Mass were sung toward morning. During Mass the neophytes, vested in the beautiful white robes which they received in Baptism, were admitted for the first time to "the banquet of the Lamb," to the Eucharistic table. The white garments were worn during the week following Easter, and on Low Sunday the newly baptized appeared for the first time without them. Even to this day the Roman Ritual prescribes that adults receive Holy Communion on the day of their Baptism. See *The Rite of Adult Baptism*, p. 48 (*The Dolphin Press*).

1. "After the passage of the Red Sea, and now clad in white robes at the royal banquet of the Lamb, let us sing to Christ our King." *Stolís:* In the Scriptures a *stola* is a long flowing robe, a festive garment (*Vincent, Word Studies*). It is here the white garment received in Baptism. *Maris Rubri:* The passage of the Red Sea is a symbol of Baptism. By passing through the sea the Jews escaped from the cruel bondage of Pharaoh; by the waters of Baptism we are liberated from the servitude of Satan. Under the leadership of Moses, who was a type of Christ, the Jews received Baptism in figure by their passage through the sea, and all partook of the manna which was symbolical of the Eucharistic Bread. Cf. 1 Cor. 10, 1-4.

**Come to the regal feast displayed,**
**In robes of purest white arrayed,**
The Red Sea’s threatening perils past,
And sing to Christ secure at last.
—Father Husenbeth

2. “His divine charity gives us His sacred Blood to drink; and love is the priest that immolates the members of His sacred Body.” 

*cujus*: the antecedent is *Agni*. A relative pronoun often takes the place of a personal pronoun, especially at the beginning of a sentence. 

*caritas ... amor*: personification; the former gives us the Lamb’s precious Blood to drink, and the latter, a priest also, offers up the Lamb’s sacred Body. 

*Caritas* and *amor* are synonymous.

3. “The destroying Angel draws back in awe from the blood sprinkled on the doorposts; the divided sea flees; the foe is overwhelmed by its waves.” 

*Vastator*: destroyer, devastator; here used as an adj., like *Victor* in line 21. For the historical account, see Ex. 12 and 14. The sprinkling of the doorposts of the Israelites with the blood of the Paschal Lamb to deliver them from the sword of the destroying Angel was symbolical of our deliverance by Him whose precious Blood bathed the wood of the Cross. For a vivid, dramatic description of the parting of the sea and the turning back of the Jordan, see Ps. 113, 1 ff.

4. “Christ is now our Passover; He is also our Paschal Lamb, and to pure souls He is the pure unleavened bread of sincerity.” 

*Pascha*: the feast of the Passover, a joyous festival. “For Christ our passover has been sacrificed” (1 Cor. 5, 7). The Paschal victim (lamb) of the Jews was but a figure of the Paschal Victim of the New Law. 

*Idem*: In such sentences *idem* is best rendered by also, likewise, at the same time. 

*Azyma*: *orum*, neut. pl. only, unleavened bread. Leaven is a symbol of corruption, hence of sin; unleavened bread is an emblem of purity and of freedom from corruption. “Therefore let us keep festival, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Cor. 5, 8).

5. “O true heavenly Victim, by whom hell was van-
quished, the chains of death were broken, and the rewards of life regained.” *cæli victima = agnus Dei. cui*: dative of agent, equivalent to *a quo*. *tartara*: pl., a name for hell borrowed from classical mythology. *Recepta*: By the vanquishing of Satan the bonds of eternal death were broken, and the possibility of regaining the prize (*praemia*) of everlasting life was restored to fallen man.

6. “When hell had been vanquished the victorious Christ displays His trophies; and heaven being opened, He drags after Him the conquered king of darkness.” *Trophæa*: pl., a trophy, sign of victory; Christ’s trophies were the souls of the just who were in limbo awaiting His coming; heaven had been closed against them. *trahit*: supply *post se*. In ancient times captives in chains followed the conqueror’s chariot.

7. “That Thou, O Jesus, mayest be an everlasting Paschal joy to our hearts, deliver us, regenerated unto life, from the dread death of sin.”

8. “Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.”

60

*Rex sempiterne cælitum*

**REX** sempiterne cælitum,
Rerum Creator omnium,
Æqualis ante sæcula:
Semper Parenti Filius:

Nascente qui mundo faber
Imaginem vultus tui
Tradens Adamo, nobilèm
Limo jugasti spiritum.

Cum livor et fraus daemonis
Foëdasset humanum genus:
Tu, carne amictus, perditar
Formam reformas artifex.

**O THOU**, the heavens’ eternal
King,
Creator, unto Thee we sing,
With God the Father ever One,
Coequal, coeternal Son.

Thy hand, when first the world began,
Made in Thine own pure image
And yoked to fleshly form of earth
A living form of heavenly birth.

And when the envy of the foe
Had married Thy noblest work below,
Clothed in our flesh, Thou didst restore
The image Thou hadst made before.
Qui, natus olim e Virgine, Nunc e sepulcro nascerus, Tecumque nos a mortuis Jubes sepultos surgere.

Once wast Thou born of Mary's womb; And now, newborn from out the tomb, O Christ, Thou bidd'st us rise with Thee From death to immortality.

Qui, pastor æternus, gregem Aqua lavas baptismatis: Hæc est lavacrum mentium: Hæc est sepulcrum criminum.

Eternal Shepherd, Thou art wont To cleanse Thy people at the font, That mystic bath, that grave of sin, Where ransomed souls new life begin.

Nobis diu qui debitaæ Redemptor affixus cruci, Nostræ dedisti prodigus Pretium salutis sanguinem.

Redeemer, Thou for us didst deign To hang upon the Cross of pain, And give for us the lavish price Of Thine own Blood in sacrifice.

Ut sis perenne mentibus Paschale, Jesu, gaudium, A morte dira criminum Vitæ renatos libera.

Grant, Lord, in Thee each faithful mind Unceasing Paschal joy may find; And from the death of sin set free Souls newly born to life by Thee.

Deo Patri sit gloria, Et Filio, qui a mortuis SURREXIT, AC Paraclito, In sempiterna sæcula.

To Thee, once dead, who now dost live, All glory, Lord, Thy people give, Whom, with the Father, we adore, And Holy Ghost forevermore.

Ambrosian, 6th century. Meter: iambic dimeter. Translation, a cento. There are twelve translations. Liturgical Use: hymn at Matins from Low Sunday until the Vigil of the Ascension inclusive. First line of original text: Rex sempiterne Domine. There are sixteen stanzas in the complete hymn. Its antiquity is vouched for by the fact that it is mentioned in the Rule of Aurelianus of Arles (d. 555), and by St. Bede the Venerable (d. 735) in his De Arte Metrica.

1. “Eternal King of the blessed, Creator of all things, Son coequal with the Father, before all ages!” cælitum: from cæles, itis, heavenly; as a noun cælites, the inhabitants of heaven, the heavenly citizens. Filius: the nom. for the
vocative, *Fili*, a poetical license. It will be observed that the hymn is addressed to the Son by whom all things were made. Cf. John 1, 1-4.

2. "As Creator when the world came into being, Thou gavest Adam the image of Thy own countenance, and didst yoke a noble spirit with the slime of the earth." *faber*: The poets are fond of using familiar work-terms to indicate the activity of the Creator: *artifex, conditor, faber, factor, sator*. *imaginem*: "Let us make man to our own image and likeness" (Gen. 1, 26). Man is the natural image and likeness of God in virtue of the superior endowments of his soul—its rationality, freedom of will, and immortality. *limo*: "And the Lord God formed man of the slime of the earth (*de limo terræ*); and he breathed into his face the breath of life, and man became a living being" (Gen. 2, 7).

3. "When the envy and craft of the devil had corrupted the human race, Thou, its Maker, clothed in flesh, didst restore its lost beauty." *livor*: envy, spite, malice, mostly poetical and post-Augustan for *invidia*. "By the envy (*invidia*) of the devil, death came into the world" (Wis. 2, 24). *Formam*: beauty. When God created man He adorned him, His image, with extraordinary gifts that made him but a little less than the Angels (Ps. 8, 6). Among these were sanctifying grace, extraordinary knowledge, freedom from inordinate passions, and immortality of body and soul. These made the image an object of great beauty; but the envy of Satan marred God's work and rendered hideous what had been beautiful. God, however, clothed in flesh, undid the harm that had been done by the devil, and restored the soul's beauty.

4. "Thou who wast once born of a Virgin art now born from the sepulcher, and Thou biddest us, who were buried with Thee, to arise from the dead." *Tecum . . . sepultos*: "For we were buried with him by means of Baptism unto death, in order that, just as Christ has risen from the dead through the glory of the Father, so we also may walk in newness of life" (Rom. 6, 4). This burial
together with Christ by Baptism is more easily understood when it is borne in mind that this sacrament was originally administered by immersion. The baptismal font symbolizes the sepulcher of Christ in which His soul was reunited to His crucified Body. In Baptism a sinner, one spiritually dead, is plunged into the waters of the font, where he leaves all his sins, and comes forth a new man.

5. “Thou art the eternal Shepherd who washest Thy flock in the water of Baptism: it is the bath of souls, it is the grave of sin.” *Qui:* The frequent use of *qui,* as a mere connective, is one of the peculiarities of this hymn. *Lavas:* Even in the Old Law the idea of purifying from sin by washing was familiar. “Wash me completely from my iniquity; and cleanse me from my sin” (Ps. 50, 4, Boylan’s tr.).

6. “Thou our Redeemer, fastened to the Cross, which was long our due, didst generously give Thy Blood as the price of our salvation.” *Debitae:* goes with *cruci,* a punishment long due to us. *Affixus:* part. adj., fastened to; constr., *alicui* or *ad rem.*

7. “That Thou, O Jesus, mayest be a never-ending Easter joy to our hearts, deliver us, reborn to life, from the dread death of sin.”

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**Aurora cælum purpurat**

AURORA cælum purpurat,  
Æther resultat laudibus,  
Mundus triumphans jubilat,  
Horrens avernum infremit:  

2 Rex ille dum fortissimus  
De mortis inferno specu  
Patrum senatum liberum  
Educit ad vitae jubar.  

THE morn had spread her crimson rays,  
When rang the skies with shouts of praise;  
Earth joined the joyful hymn to swell,  
That brought despair to vanquished hell.  

He comes victorious from the grave,  
The Lord omnipotent to save,  
And brings with Him to light of day  
The Saints who long imprisoned lay.
Vain is the cavern's threefold ward—
The stone, the seal, the armèd guard;
O death, no more thine arm we fear,
The Victor's tomb is now thy bier.

Enough of death, enough of tears,
Enough of sorrows and of fears!
O hear yon white-robed Angel cry,
"Death's Conqueror lives, no more to die."

With Christ we died, with Christ we rose,
When at the font His name we chose;
Oh, let not sin our robes defile,
And turn to grief the Paschal smile.

To God the Father let us sing,
To God the Son, our risen King,
And equally let us adore
The Spirit, God forevermore.

Ambrosian, 4th or 5th century. This hymn has been ascribed to St. Ambrose, and it would not be unworthy of him. Translation by Robert Campbell. There are thirty translations. Liturgical Use: hymn at Lauds in both the Sunday and the ferial Office from Low Sunday (the first after Easter) until the Vigil of the Ascension inclusive.

There are forty-four lines in the complete hymn, which for Office purposes is divided into three parts. These are given here consecutively as hymns 61, 62 and 63. Since the three sections are mere parts of one long hymn it seems preferable to treat them in one place. The stanza beginning with Tu sis perennis mentium and the doxology form no part of the original hymn, which, it might be added, was greatly altered in the revision of 1632.

The first lines of the original text and of the Roman Breviary text of the three parts are as follows:
1. “The dawn is purpling the sky, the air resounds with hymns of praise, the exulting earth shouts for joy, trembling hell rages.” A description of the morning of Christ’s Resurrection; all nature rejoices; hell alone, vanquished, rages. *avernus*: a name for hell taken from classical mythology. See any book on myths, or even Webster.

2. “While this almighty King leads forth the liberated assembly of the fathers from the subterranean cavern of death into the light of life.” *inferno specus*: limbo. *senatum*: the assembly of all the just in limbo; but the poet had in mind especially the many venerable and distinguished persons such as the Patriarchs and Prophets who were awaiting in limbo the coming of the Messias.

3. “A stone sealed his sepulcher which was surrounded by a numerous guard, but as a conqueror He triumphs and buries death in His own tomb.” *custode*: “So they went and made the sepulcher secure, sealing the stone, and setting the guards” (Matt. 27, 66). *Mortem sepulcro funerat*: “Death is swallowed up in victory! O death, where is thy victory? O death, where is thy sting?” (1 Cor. 15, 54-55). The usual order is reversed. The grave swallowed up death itself, but not the Dead; the dwelling place of death became the abode of Life.

4. “A radiant Angel cries out: ‘Enough (time) has been given to funeral rites, enough to tears, enough to grief; the destroyer of death is risen!’” *sat*: *sat* is the subject, as in Virgil’s *Aeneid*, Bk. II, 1. 291. No noun need be supplied after it. *Sat (satis)* is a peculiar word. It is used as an adv., an adj., or an indeclinable neuter noun, as above. “Your full duty (sat) has been done regarding funeral rites, tears, and grief.”

5. “That Thou, O Jesus, mayest be an everlasting Paschal joy to our hearts, deliver us, regenerated unto life, from the dread death of sin.”
6. "Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages."

Tristes erant Apostoli

TRISTES erant Apostoli De Christi acerbo funere, Quem morte cruelissima Servi necarant impii.

WHILE Christ’s disciples grieving, sad, Their Master’s painful death deplore, Whom faithless servants’ cruel hands Had bathed in His own crimson gore.

2 Sermone verax Angelus Mulieribus prædixerat: Mox ore Christus gaudium Gregi feret fidelium.

Quick from the happy realms above, An Angel comes on joyful wing, And to the women tells the joy That to His flock their Lord will bring.

3 Ad anxios Apostolos Currunt statim dum nun-tiæ, Illæ micantis obvia Christi tenent vestigia.

As they with eager steps make haste, Their joyous message to repeat, Their Master’s glorious form they sec, And falling clasp His sacred feet.

4 Galilææ ad alta montium Se conferunt Apostoli, Jesuque, voti compotes, Almo beantur lumine.

Cheered by this tale, His faithful flock The Galilean mount ascend, And there with loving awe behold Their heart’s sole wish, their truest friend.

5 Ut sis perenne mentibus Paschale, Jesu, gaudium, A morte dira criminum Vitæ renatos libera.

That Thou mayst be our Paschal joy Through happy, never-ending years, Thine own poor children, Jesu, free From sin’s sad death with all its fears.

6 Deo Patri sit gloria, Et Filio, qui a mortuis Surrexit, ac Paraclito, In sempiterna sæcula.

To God the Father, and the Son, Who rose from death, glad praise repeat; Let equal praise be ever sung To God the Holy Paraclete.
This is a continuation of the preceding hymn. Translation by Father Potter and others. There are seventeen translations. Liturgical Use: hymn at Vespers and Matins in the Common Office of Apostles and Evangelists in Eastertide. See the introduction to the preceding hymn.

1. "The Apostles were sad because of the bitter death of Christ, whom impious servants had slain by a most cruel death." *acerbo*: bitter, sad, painful. *funere*: burial, funeral; poet., death, esp. a violent death, murder. The original text has *nece*. *servi impii*: the Jewish mob (John 19, 6 f.).

2. "The Angel, truthful in speech, had foretold to the women: ‘By word of mouth Christ will soon bring joy to the flock of the faithful.’" The Angel said to the women: "Behold he goes before you into Galilee; there you shall see him. Behold, I have foretold it to you" (Matt. 28, 7).

3. "While straightway as messengers they are hastening to the anxious Apostles, lo, they clasp the feet of the radiant Christ meeting them on the way." *nuntiae*: The messengers were "Mary Magdalene and the other Mary" (Matt. 28, 1). *currunt*: "And they departed quickly from the tomb in fear and great joy, and ran to tell his disciples. And behold, Jesus met them, saying: ‘Hail!’ And they came up and embraced his feet and worshipped him" (Matt. 28, 8 f.). *obvia*: adj., meeting, to meet, in the way so as to meet. *vestigia*: lit., footprints; in poetry often used for *pedes*. It is to be observed that *obvia* goes with *vestigia*: the messengers clasp the feet (of the radiant Christ) meeting them.

4. "The Apostles betake themselves to the mountain heights of Galilee; there their wish is fulfilled, and they are made happy by the kindly light of Jesus." *Galileae*: "And the eleven disciples went into Galilee, to the mountain where Jesus had directed them to go" (Matt. 28, 16). *ad alta montium = ad altos montes*. *alta*: from *altum*, a height.

5. For stanzas 5 and 6, see hymn 61.
Paschale mundo gaudium

WITH the fair sun of Easter
morn
The world’s excelling joy is born,
When, bright with new and greater
grace,
The Apostles see the Savior’s face.

They in their Lord’s fair flesh des-
cry
The wounds that shine as stars on
high,
And, wondering, faithful witness
bear,
And all that they have seen declare.

O Christ, most loving King, we
pray,
Possess our inmost hearts today,
While grateful lips with glad ac-
claim
Sing fervent praises to Thy Name.

Lord Jesu, that Thou mayest be
Our Easter joy eternally,
Our souls from death of sin set free
That they, newborn, may live to
Thee.

To God the Father, and the Son,
From death arisen, praise be done;
With God the Holy Ghost on high
Henceforth to all eternity.

This is a continuation of the two preceding hymns.

TRANSLATION by Alan G. McDougall. There are seven-
teen translations. LITURGICAL USE: hymn at Lauds in the
Common Office of Apostles and Evangelists in Paschaltide.

1. “A more beauteous sun proclaims Easter joy to the
world, when the Apostles behold Jesus resplendent with
new light.” Sol formosior: The unusual brightness of the
sun is in contrast with its darkness at the Crucifixion.
Cf. Matt. 27, 45. fulgentem: The poet represents Christ’s
Body as glorified when He first appeared to His Apostles.
It is likely that this is correct, but the Gospels are silent

2. “They are amazed that the wounds in Christ’s flesh shine like stars, and whatever they see they publish abroad as faithful witnesses.” *vulnera:* That the marks of the nails and spear were visible in Christ’s Body is evident from the testimony of Thomas, the doubting Apostle. Cf. John 20, 27 f. *praedicant:* from *praedicare,* to publish, proclaim; Eccl. Latin, *to preach.* “With great power the apostles give testimony to the resurrection of Jesus Christ our Lord” (Acts 4, 33).

3. “O Christ, most merciful King, possess Thou our hearts, so that our tongues may return due thanks to Thy Name.” *grates = gratias. rependant:* return; repay, requite.

4. For stanzas 4 and 5, see hymn 61.

ASCENSIONTIDE

*Salutis humanae Sator*

SALUTIS humanae Sator,
Jesu, voluptas cordium,
Orbis redempti Conditor,
Et casta lux amantium:

Qua victus es clementia,
Ut nostra ferres crimina?
Mortem subires innocens,
A morte nos ut tolleres?

Perrumpis infernum chaos:
Vinctis catenas detrahis;
Victor triumpho nobili
Ad dexteram Patris sedes.

Te cogat indulgentia,
Ut damna nostra sarcias,

HAIL, Thou who man’s Redeemer art,
Jesu, the joy of every heart;
Great Maker of the world’s wide frame,
And purest love’s delight and flame:

What nameless mercy Thee o’er-came,
To bear our load of sin and shame?
For guiltless, Thou Thy life didst give,
That sinful erring man might live.

The realms of woe are forced by Thee,
Its captives from their chains set free;
And Thou, amid Thy ransomed train,
At God’s right hand dost victor reign.

Let mercy sweet with Thee prevail,
To cure the wounds we now bewail;
Tuique vultus compotes
Dites beato lumine.

Oh, bless us with Thy holy sight,
And fill us with eternal light.

Tu, dux ad astra, et semita,
Sis meta nostris cordibus,
Sis lacrimarum gaudium,
Sis dulce vitae præmium.

Our guide, our way to heavenly
rest,
Be Thou the aim of every breast;
Be Thou the soother of our tears,
Our sweet reward in endless years.

Ambrosian, 7th or 8th century. METER: iambic dimeter. TRANSLATION by Father Potter. There are thirty translations. LITURGICAL USE: hymn at Vespers and Lauds from Ascension Day to Whitsunday. First line of original text: Jesu nostra redemptio.

1. "O Jesus, Author of man's salvation, joy of hearts, Creator of a redeemed world, and pure light of those who love Thee!" Sator: lit., a sower, planter; fig., author, creator. Sator is here "the cause of eternal salvation" (Heb. 5, 9).

2. "By what pity wast Thou constrained that Thou shouldst bear our sins? and innocent Thyself, wouldst suffer death to save us from death?" Qua victus es clementia: This is both a question and a declaration of amazement. Ut nostra ferres crimina: "Who himself bore our sins in his body upon the tree" (1 Peter 2, 24). A morte: Christ's atonement saved us from eternal death.

3. "Thou breakest through the darkness of the lower world; Thou removest chains from prisoners; a conqueror in a noble triumph, Thou sittest now at the right hand of the Father." infernum: adj., lying beneath, with special reference to the nether world, the kingdom of the dead. chaos: a Greek neut. noun; "infernal chaos" is limbo, the hell of the Apostles' Creed. Vinctis: The prisoners are of course the souls of all the just who were awaiting the coming of their liberator. This was the triumphant host that accompanied Christ on Ascension Day. Ad dexteram Patris sedes: To sit at the Father's right hand indicates not merely the position of highest honor but it denotes fellowship also as regards dominion and dignity. Cf. Ps. 109, 1. "To sit" implies no particular posture of body. Cf. Acts 7, 56.
4. “May Thy goodness move Thee to repair our loss, and sharing in the sight of Thy countenance mayest Thou enrich us with blessed light.” Tui vultus compotes: participating in the beatific vision; compos usually takes the genitive, and is rendered partaking of, possessing, participating or sharing in. dites: from dito, to enrich, endow.

5. “Thou guide and way to heaven, be Thou the goal of our hearts, our joy (in time) of tears, the sweet reward of life.” semita: a path. “I am the way, and the truth, and the life. No one comes to the Father but through me” (John 14, 6). Sis lacrimarum gaudium: equivalent to In fletu solatium, line 12 of Veni, Sancte Spiritus. Or, according to Romsee: “Mayest Thou be our consoler in this vale of tears.”

Æterne Rex altissime

ÆTERNE Rex altissime, Redemptor et fidelium, Cui mors perempta detulit Summae triumphum gloriae:

ETERNAL Monarch, King most High, Whose Blood hath brought redemption nigh, By whom the death of Death was wrought, And conquering grace’s battle fought:

2 Ascendis orbes siderum, Quo te vocabat caelitus Collata, non humanitus, Rerum potestas omnium:

Ascending by the starry road, This day Thou wentest home to God, By Heaven to power unending called, And by no human hand installed.

3 Ut trina rerum machina, Caelestium, terrestrium, Et inferorum condita, Flectat genu jam subdita.

That so, in nature’s triple frame, Each heavenly and each earthly name, And things in hell’s abyss abhorred, May bend the knee and own Him Lord.

4 Tremunt videntes Angeli Versam vicem mortalium: Peccat caro, mundat caro, Regnat Deus Dei caro.

Yea, Angels tremble when they see How changed is our humanity: That Flesh hath purged what flesh had stained, And God, the Flesh of God, reigned.
5 Sis ipse nostrum gaudium, 
Manens Olympos premium, 
Mundi regis qui fabricam, 
Mundana vincens gaudia. 

Be Thou our joy, O mighty Lord, 
As Thou wilt be our great reward; 
Earth’s joys to Thee are nothing 
worth, 
Thou joy and crown of heaven and 
earth.

6 Hinc te precessantes quaesumus, 
Ignosce culpis omnibus, 
Et corda sursum subleva 
Ad te superna gratia. 

To Thee we therefore humbly pray 
That Thou wouldst purge our sins 
away, 
And draw our hearts by cords of 
grace 
To Thy celestial dwelling place.

7 Ut, cum repente coeperis 
Clarere nube Judicis, 
Poenas repellias debitas, 
Reddas coronas perditas.

So when the Judgment Day shall 
come, 
And all must rise to meet their 
doom, 
Thou wilt remit the debts we owe, 
And our lost crowns again bestow.

8 Jesu, tibi sit gloria, 
Qui victor in caelum redeis, 
Cum Patre, et almo Spiritu, 
In sempiterna sæcula. 

All glory, Lord, to Thee we pay, 
Ascending o’er the stars today; 
All glory, as is ever meet, 
To Father and to Paraclete.


1. “O eternal and sovereign King, Redeemer of the faithful, to whom the annihilation of death brought a triumph of the greatest glory;” mors: Christ broke the bonds of death, physical, spiritual, and eternal, and He triumphantly entered heaven amid a countless host of liberated souls. perempta: from perimo, to destroy utterly; mors perempta, lit., “to whom annihilated death brought,” etc.

2. “Thou ascendest to the starry spheres whither dominion over all things summoned Thee, which (dominion) was bestowed on Thee by heaven, not by men.” Ascendis: takes the accusative with or without in, ad, super. orbes: lit., orbs, spheres, disks. caelitus: by the Father. “All power in heaven and on earth has been given
to me” (Matt. 28, 18). *humanitus*: like *calitus*, is an adverb, but a rare one, and then not in the sense in which it is used here.

3. “So that the threefold fabric of the world (*rerum*), created beings (*condita*) of heaven, earth, and hell, may now in submission (*subdita*) bend the knee (to Thee).” *condita = creat*ita, neut. pl., used substantively, created beings. This stanza is based on Phil. 2, 10: “Ut in nomine Jesu omne genu flectatur cælestium, terrestrialium, et infernorum. So that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth.”

4. “The Angels tremble on beholding the altered lot of mortals: flesh sins, Flesh cleanses (from sin); the God-Man reigns as God.” *Tremunt Angeli*: The Angels were astonished because God had made man “a little less than the angels” (Ps. 8, 6), but now they behold him in the person of the God-Man ascending into heaven and sitting at the right hand of the Father. *Vicem*: lot, estate, condition. *versam*: changed, reversed. *Peccat caro*: caro = Adam. *mundat caro*: caro = Christ; caro *Dei = homo Deus*, the God-Man. As Christ is perfect God and perfect Man, His flesh is truly the “flesh of God.”

5. “Be Thou thyself our joy, our abiding reward in heaven, Thou who rulest over the fabric of the universe and surpass all earthly joys.” *Manens*: an adj., never-failing, eternal. *Olympos*: a poetical name for heaven. Olympus is a mountain in Thessaly believed by the ancient Greeks to be the abode of the gods. *vincens*: the unspeakable delights of the beatific vision surpass all earthly joys.

6. “Praying therefore we beseech Thee, pardon all our sins, and by Thy heavenly grace raise aloft our hearts to Thee.” *precantes*: from *precor*; in prayer, in humble supplication. *sursum*: adv., up, upward, on high.

7. “That when suddenly Thou beginnest to shine in splendor on the cloud of the Judge, Thou mayest set aside the punishments due us, and restore our lost crowns.” *repente*: unexpectedly. “Lest coming suddenly he find you sleeping” (Mark 13, 36). *Clarete*: to be bright, to
shine. *Clarere nubeJudicis: “And then they will see the Son of Man coming upon a cloud with great power and majesty” (Luke 21, 27). *repellas: lit., reject; fig., remove, ward off; here in the sense of do away with, remit.

8. “O Jesus, who returnest to heaven a conqueror, glory be to Thee, together with the Father and the Holy Spirit, forever and ever.”

**WHITSUNTIDE**

*Veni, Sancte Spiritus*

VENI, Sancte Spiritus,  
Et emitte celitus  
Lucis tuæ radium.

HOLY Spirit, come and shine  
On our souls with beams divine,  
Issuing from Thy radiance bright.

2 Veni, pater pauperum;  
Veni, dator munera;  
Veni, lumen cordium.

Come, O Father of the poor,  
Ever bounteous of Thy store,  
Come, our heart’s unfailing Light.

3 Consolator optime,  
Dulcis hospes animæ,  
Dulce refrigerium.

Come, consoler, kindest best,  
Come, our bosom’s dearest guest,  
Sweet refreshment, sweet repose.

4 In labore requies,  
In æstu temperies,  
In lectu solatium.

Rest in labor, coolness sweet,  
Tempering the burning heat;  
Truest comfort of our woes.

5 O lux beatissima,  
Reple cordis intima  
Tuorum fidelium.

O divinest Light, impart  
Unto every faithful heart  
Plenteous streams from love’s bright flood.

6 Sine tuo numine  
Nihil est in homine,  
Nihil est innoxium.

But for Thy blest Deity,  
Nothing pure in man could be;  
Nothing harmless, nothing good.

7 Lava quod est sordidum,  
Riga quod est aridum,  
Sana quod est saucium.

Wash away each sinful stain;  
Gently shed Thy gracious rain  
On the dry and fruitless soul.

8 Flecte quod est rigidum,  
Fove quod est frigidum,  
Rege quod est devium.

Heal each wound and bend each  
will,  
Warm our hearts benumbed and  
chill,  
All our wayward steps control.
Da tuis fidelibus,  
In te confidentibus,  
Sacrum septenarium.  

Unto all Thy faithful just,  
Who in Thee confide and trust,  
Deign the sevenfold gift to send.

Da virtutis meritum,  
Da salutis eitum,  
Da perenne gaudium.  

Grant us virtue's blest increase,  
Grant a death of hope and peace,  
Grant the joys that never end.

**Author:** probably Pope Innocent III (1161-1216).  
**Meter:** trochaic dimeter catalectic.  
**Translation** by Father Aylward. There are forty-five translations.  
**Litur-**

gical Use: sequence of the Mass from Whitsunday until the following Saturday inclusive.

The *Veni, Sancte Spiritus* is known as the Golden Sequence. It is commonly regarded as one of the greatest masterpieces of sacred Latin poetry. According to Trench it could have been composed only by one who had been acquainted with many sorrows, and also with many consola-

ations. “The sequence for Whitsunday,” says Dr. Gihr, “can have come but from a heart wholly inflamed with the fire of the Holy Spirit. It is an incomparable hymn, exhaling the sweetness of Paradise, and regaling us with heaven's sweetest fragrance. Only a soul buried in deep recollection can suspect and taste the wealth of deep thought and affliction this Pentecost hymn contains, and that, too, in a form as remarkable for beauty as for brevity” (*The Holy Sacrifice of the Mass*, p. 464).

In studying the sequence the richness of the rhyme is deserving of special note. Lines 1 and 2 in each stanza rhyme; and every third line throughout the sequence ends in *ium*.

In the opening stanzas the repetition of *Veni* is expressive of the intense longing of a world-buffeted, sin-harried soul for the advent of the “best consoler.” In the closing stanza the similar repetition of the verb *Da* is equally expressive of earnestness and of loving confidence in the “giver of gifts.”

1. “Come, Holy Spirit, and send forth from heaven the ray of Thy light.” *caeleius*: adv., from heaven; Late Latin for *divinitus* or *caelo*. 

2. "Come, Father of the poor; come, giver of gifts; come, light of hearts." *pater pauperum*: As a father is solicitous for his children who are in want, so is the Holy Spirit solicitous for the poor in spirit (Matt. 5, 3), who may either be destitute of the goods of this world or detached from them, as having nothing yet possessing all things. Cf. 2 Cor. 6, 10. *dator munerum*: He is the dispenser not of material but of spiritual gifts, the countless graces which Christ merited for us.

3. "Thou best consoler, sweet guest of the soul, sweet refreshment." *Consolator*: This is the Latin rendering of the Greek word Paraclete, a comforter, consoler, advocate.

4. "In labor, Thou art rest; in heat, moderation; in tears, solace." *In labore*: These lines are to be understood in a spiritual sense. As a toilworn man longs for rest, and rejoices when he has obtained it, so too in the labor of life's day the grace of the Holy Spirit quickens and sustains us; when the heat of the day is oppressive, He moderates it; in time of sorrow He wipes away all tears from our eyes.

5. "O most blessed Light, fill the inmost parts of the hearts of Thy faithful." *Reple cordis intima*: From the heart comes forth every kind of sin that defiles a man. Cf. Matt. 15, 19 f. The Holy Spirit illuminates the dark recesses of the heart; the sinner repents; his sin-seared heart is quickened, purified, and healed. See the next stanza.

6. "Without Thy grace there is nothing in man, nothing that is not harmful." *numine*: Godhead, divine assistance, literally, a nod of the head. *Nihil est in homine*: Man comes into this world in a state of sin, a state or condition of revolt against the will of God. His passions and lower inclinations drag him down; grace lifts him up.

7. "Cleanse what is unclean; water what is dry; heal what is hurt." *Lava*: Purify the soul soiled by sin. *Riga*: Flood the arid, languid soul with Thy grace. *Sana*: Heal whatever wounds sin may have inflicted on the soul.

8. "Bend what is rigid; warm what is cold; guide what is astray." *Flecte*: Bend the sinner's stiff neck, his stub-
born will. *Fove:* Warm his heart devoid of fervor. *Rege:* Guide the feet that are so prone to stray from the way of life.


10. "Give them the reward of virtue; give them a happy death; give them everlasting happiness." *exitum:* a going forth, departure, the end of life; *salutis exitus = salutaris exitus,* a happy death.

The following version, somewhat altered, was made by John Austin (d. 1667). "It is one of the most beautiful renderings, and it is deserving of wider adoption" (Julian, Dict. of Hymnology).

**66B**

*Veni, Sancte Spiritus*

COME, Holy Ghost, send down those beams,
Which sweetly flow in silent streams
From Thy bright throne above;

O come, Thou Father of the poor;
O come, Thou source of all our store;
Come, fill our hearts with love.

O Thou, of comforters the best;
O Thou, the soul's delightful guest,
The pilgrim's sweet relief;

Rest art Thou in our toil, most sweet
Refreshment in the noonday heat,
And solace in our grief.

O blessed Light of life Thou art;
Fill with Thy light the inmost heart
Of those who hope in Thee;

Without Thy Godhead nothing can
Have any price or worth in man,
Nothing can harmless be.

Lord, wash our sinful stains away,
Refresh from heaven our barren clay,
Our wounds and bruises heal;
To Thy sweet yoke our stiff necks bow,  
Warm with Thy fire our hearts of snow,  
Our wandering feet recall.

Grant to Thy faithful, dearest Lord,  
Whose only hope is Thy sure word,  
The sevenfold gifts of grace;

Grant us in life Thy grace that we  
In peace may die and ever be  
In joy before Thy face.

Veni, Creator Spiritus

VENI, Creator Spiritus,  
Mentes tuorum visita,  
Iple superna gratia,  
Quæ tu creasti pectora.

Qui diceris Paráclitus,  
Altissimi donum Dei,  
Fons vivus, ignis, caritas,  
Et spiritalis unctio.

Tu septiformis munere,  
Digitus Paternæ dexterae,  
Tu rite promissum Patris,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.

Hostem repellas longius,  
Pacemque dones protinus:  
Ductore sic te praevio  
Vitemus omne noxium.

Per te sciamus da Patrem,  
Noscamus atque Filium,

CREATOR SPIRIT, all-divine,  
Come, visit every soul of Thine,  
And fill with Thy celestial flame  
The hearts which Thou Thyself didst frame.

O gift of God, Thine is the sweet  
Consoling name of Paraclete—  
And spring of life and fire and love  
And unction flowing from above.

The mystic sevenfold gifts are  
Thine,  
Finger of God's right hand divine;  
The Father's promise sent to teach  
The tongue a rich and heavenly speech.

Kindle with fire brought from  
above  
Each sense, and fill our hearts with  
love;  
And grant our flesh, so weak and  
frail,  
The strength of Thine which cannot fail.

Drive far away our deadly foe,  
And grant us Thy true peace to  
know;  
So we, led by Thy guidance still,  
May safely pass through every ill.

To us, through Thee, the grace be  
shown  
To know the Father and the Son;
Proper of the Season

Teque utriusque Spiritum
Credamus omni tempore.
And Spirit of Them both, may we
Forever rest our faith in Thee.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.
To Sire and Son be praises meet,
And to the Holy Paraclete;
And may Christ send us from above
That Holy Spirit's gift of love.

Ascribed to Rabanus Maurus (776-856). Meter: iambic dimeter. Translation by Father Aylward. There are more than sixty translations. Liturgical Use: Vesper hymn from Whitsunday until the following Friday, and at Terce till Saturday, both inclusive. Terce, the third hour (9:00 A.M.), was the hour on which the Holy Ghost came down upon the Apostles in the form of tongues of fire (Acts 2, 1 ff.). The Veni Creator is a favorite hymn on many other solemn occasions in both liturgical and extra-liturgical functions as an invocation to the Holy Spirit. With the exception of the Te Deum there is no other hymn so extensively used.

In the revision of 1632 four of its lines were altered. Only line 1 of stanza 2 interests us. How should Paraclitus (Greek, Παράκλητος) be accented by those who use the original text? Note the word order in the two texts:

<table>
<thead>
<tr>
<th>Original Text:</th>
<th>Qui Paraclitus diceris</th>
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</thead>
<tbody>
<tr>
<td>Or</td>
<td>Qui Paraclētus diceris</td>
</tr>
<tr>
<td>Roman Brev. Text:</td>
<td>Qui diceris Parāclitus</td>
</tr>
</tbody>
</table>

In the Latin lexicons it is either Paraclētus or Paraclitus with the added information that the penult, which is long by nature, is scanned short by Prudentius. In Greek the penult is eta, or long e. For the spelling and accentuation Paraclētus, see Lesson VII of the Monday within the Octave of the feast of the Sacred Heart in the Roman Breviary, and Lesson I in the Benedictine Breviary.

Formerly the Benedictine Breviary preserved the correct accentuation of the word Paraclitus, but now, with the Dominican, Cistercian, Carmelite and Premonstratensian Breviaries it contains the unreadable reading:

Qui Paraclitus diceris
thus preserving the word order of the original text and the accent required by the Roman Breviary text.

The following comment on this word and line of the original text of the *Veni Creator* is illuminating: Dr. March: “Note the metrical accent on the penult, showing scholarly pronunciation” (*Latin Hymns*, p. 260). Walpole: “Notably the only place in these hymns where we find the quantitative Paraclitus and not the accentual Paráclitus” (*Early Latin Hymns*, p. 375). Kaulen: “Owing to the origin of the word the i must be long; in the *Veni Creator Spiritus*, therefore, one must read, *Qui Paraclitus diceris*” (*Handbuch zur Vulgata*, p. 106). James Mearns, the assistant editor of the *Dictionary of Hymnology*, in commenting on the alterations made in the *Veni Creator* in 1632 styles them “clumsy attempts to improve the rhythm and scansion. That in stanza 2, line 1 is especially to be regretted, as it destroys one of the most sacred characteristic features of the hymn, viz. the way in which it preserves the correct quantity of the penultimate of Paraclitus” (p. 1207).

1. “Come, Creator-Spirit, visit the souls of Thy people, and with Thy heavenly grace fill the hearts which Thou hast made.” Creator: External works are common to all three Persons of the Holy Trinity, thus the Father creates, the Son creates, and the Holy Spirit creates. Nevertheless we attribute certain works to each person individually. The Holy Spirit is the bestower of every good gift; He is “the Lord and giver of life” (*Nicene Creed*), who by His graces re-creates man, as it were, and confers upon him supernatural life.

2. “Thou art called the Comforter, the gift of the most high God, the living fountain, fire, love, and spiritual unction.” Paraclitus: a Greek word signifying comforter, consoler, advocate. In the Scriptures it is found only in John 14, 16; 14, 26; 15, 26; 16, 7; 1 Ep. 2, 1. *donum Dei*: “I will ask the Father and he will give you another Advocate” (John 14, 16). “You will receive the gift of the Holy Spirit” (Acts 2, 38); that is, you will receive the Holy Spirit
with His gifts. *Fons vivus*: "But the water that I will give him shall become in him a fountain of water, springing up unto life everlasting" (John 4, 14). *ignis*: an allusion to Christ's statement that He had come to cast fire upon the earth. Cf. Luke 12, 49. Furthermore earthly fire illuminates, enkindles, consumes, and purifies from dross; so too, in its nature is the fire of the Holy Spirit; it is enlightening, love-enkindling, sin-destroying, and purifying. This fire manifests itself in works of charity, and especially in preaching with zeal and fervor the word of God. *caritas*: love. "God is love, and he who abides in love abides in God, and God in him" (1 John 4, 16). *spiritalis unctio*: The grace of God is called a spiritual unction or anointing since, in Confirmation and Extreme Uction, the effects produced by it in the spiritual order are analogous to those produced by ointment in the natural order: it cools, refreshes, exhilarates, heals, enriches, and strengthens. *Spiritalis* is a less familiar form of *spiritualis*; it occurs nine times in the Vulgate.

3. "Thou art sevenfold in Thy gifts, the finger of the Father's right hand; Thou art the solemn promise of the Father enriching tongues with speech." *Septiformis*: the seven gifts of the Holy Spirit were enumerated by the Prophet Isaias: wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord. Cf. Is. 11, 2-3. *Digitus*: The Holy Spirit is called the finger of God, that is, the power of the Almighty, as may be seen from the following parallel passages:

"But if I cast out devils by the finger of God" (Luke 11, 20).
"But if I cast out devils by the Spirit of God" (Matt. 12, 28).


4. "Enkindle Thy light in our minds; infuse Thy love into our hearts; strengthen the weakness of our flesh by Thy unfailing power." Sensibus and cordibus are datives of reference. *inflm*sa: weaknesses, infirmities; *inflms corporis = caro inflm*sa of Matt. 26, 41: "The spirit indeed is willing, but the flesh is weak." *perpeti:* from *perpes = perpetuus*, abiding, perpetual.

5. "Drive our enemy afar, and give us peace uninterruptedly; so that, Thou leading the way as our guide, we may shun everything harmful." *prinis:* continually; this is the less frequent but the correct meaning of the word here. *pravio:* going before, leading the way, a poetical term. *te ductore:* the ablative absolute. Since the verb *esse* has no present participle, an ablative absolute consisting of a noun or pronoun as the subject, and a noun or adjective as the predicate, is of frequent occurrence, thus: *caelo sereno*, the sky being serene; *te duce*, thou being the guide.

6. "Grant that through Thee we may know the Father, and know the Son; and may we ever believe in Thee, the Spirit of Them both." *sci*amus = *noscamus*.

7. Glory be to God the Father, and to the Son who rose from the dead, and to the Comforter, forever and ever."

**Jam Christus astra ascenderat**

| JAM Christus astra ascen- | NOW Christ, ascending whence |
| derat, | He came, |
| Reversus unde venerat, | Had mounted o'er the starry frame, |
| Patris fruendum munere, | The Holy Ghost on man below, |
| Sanctum daturus Spiritum. | The Father's promise, to bestow. |

2. Sollemnis urgebat dies,  
Quo mystico septemplici  
Orbis volutus septies,  
Signat beata tempora.

The solemn time was drawing nigh,  
Replete with heav'nly mystery,  
On seven days' sevenfold circles borne,  
That first and bless'd Whitsun-morn.
PROPER OF THE SEASON

3 Cum lucis hora tertia
   Repente mundus intonat,
   Apostolis orantibus
   Deum venire nuntiat.

When the third hour shone all around,
There came a rushing mighty sound,
And told the Apostles, while in prayer,
That, as was promised, God was there.

4 De Patris ergo lumine
   Decorus ignis alius est,
   Qui fida Christi pectora
   Calore Verbi complecat.

Forth from the Father's light it came,
That beautiful and kindly Flame:
To fill with fervor of the Word
The spirits faithful to their Lord.

5 Impleta gaudent viscera,
   Allata Sancto Spiritu,
   Vocesque diversas sonant,
   Fantur Dei magnalia.

With joy the Apostles' breasts are fired,
By God the Holy Ghost inspired:
And straight, in divers kinds of speech,
The wondrous works of God they preach.

6 Notique cunctis gentibus,
   Græcis, Latinis, Barbaris,
   Simulque demirantibus,
   Linguis loquuntur omni-
   um.

To men of every race they speak,
Alike Barbarian, Roman, Greek:
From the same lips, with awe and fear,
All men their native accents hear.

7 Judæa tune incredula,
   Vesana torvo spiritu,
   Madere musto sobrios
   Christi fideles increpat.

But Judæa's sons, c'en faithless yet,
With mad infuriate rage beset,
To mock Christ's followers combine,
As drunken all with new-made wine.

8 Sed editis miraculis
   Occurrat, et docet Petrus,
   Falsum profari perfidos,
   Joele teste comprobans.

When lo! with signs and mighty deeds,
Stands Peter in the midst, and pleads;
Confounding their malignant lie
By Joel's ancient prophecy.

9 Deo Patri sit gloria,
   Et Filio, qui a mortuis
   Surrexit, ac Paraclito,
   In sæculorum sæcula.

To God the Father let us sing,
To God the Son, our risen King,
And equally let us adore
The Spirit, God forevermore.
Ambrosian, about the 4th century. Meter: iambic dimeter. Translation by J. M. Neale, G. H. Palmer, and J. W. Doran. There are seventeen translations. Liturgical use: hymn at Matins on Whitsunday and daily till the following Saturday inclusive. This hymn is a metrical setting of Acts 2, 1-16. Its beauty pales in comparison with the Vesper hymn of Pentecost.

1. “Christ had now ascended into heaven, having returned to the place whence He had come, in order to send the Holy Spirit, who was to be received as the gift of the Father.” Reversus: from revertor. fruendum: fut. part. of fruor; lit., to enjoy; it takes the ablative. daturus: to give, in order to give, expressing purpose. The future participle is so used in prose and verse. This stanza contains an allusion to John 14, 16: “I will ask the Father and He will give you another Advocate to dwell with you forever.”

2. “The solemn day drew nigh, on which the earth, having revolved seven times in the mystic sevenfold proclaims the blessed time.” The meaning is that $7 \times 7$ days have intervened between Easter and Pentecost. The earth revolved seven times in each septemplex; poet. for week. The number seven is called mystic or suggestive because it is found so frequently in the Scriptures and in sacred things. The number seven, signifying completeness, was a sacred number among the Hebrews. See hymn 69, stanza 4. This hymn was written at a time when the Ptolemaic system was universally accepted by astronomers. According to it the earth is the fixed center around which all the heavenly bodies revolve once each day. The Copernican system replaced it in the 17th century. Sticklers for historic scientific accuracy may change “the earth” of the above translation to “the heavens.” The word orbis in prose, and even more so in verse, will bear either interpretation.

Behold the appointed time appear
In solemn mystery sublime!
Seven times sevenfold this earthly sphere
Revolving, marked the blessed time.

—J. D. Chambers
3. "When suddenly at the third hour of the day the whole world resounds, and announces to the praying Apostles that God is come." *lucus hora tertia:* the third hour of the day, 9:00 A.M. Cf. Acts 2, 15. *repente intonat:* "And suddenly there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they were sitting" (Acts 2, 2). *Deum:* the Holy Spirit.

4. "Beauteous and kindly then is the flame proceeding from the Father's light, which fills with the fervor of the Word those hearts faithful to Christ." *ergo:* a mere connective indicating a continuation of the narrative. *ignis:* the Holy Spirit. Cf. hymn 67, 1. 7. *est:* equivalent to proceeds, comes forth; a not unfamiliar use of *est* instead of a more expressive verb. *fida:* *fidus,* in prose, with the dative; in poetry, with genitive or dative. *Verbi:* the Son (John 1, 1). The three Persons of the Holy Trinity are mentioned in this stanza.

5. "Filled, their hearts rejoice, breathed upon by the Holy Spirit; they speak different languages and tell of the wonderful works of God." Both *implēta* and *afflata* qualify *viscera.* *Implēta:* *calore Verbi* from the preceding stanza may be supplied, but it is not necessary. *Afflata:* from *afflo,* to breathe upon, which is Anglo-Saxon for the Latin, "to inspire." The Vulgate term is *insufflo,* to breathe on. Cf. John 20, 22. *Voces diversas:* other tongues, i.e. than their own, foreign tongues. Great multitudes were in Jerusalem for the feast of Pentecost. They were amazed when they heard the Apostles address them in other tongues than their own. Cf. Acts 2, 1-13. *fāntur:* from *fari,* to speak, tell, recount; a poetical term. *magnalia:* *ium,* pl., mighty works or deeds (Eccl. Latin); a familiar word in the Vulgate.

6. "And as soon as they speak to the astonished (multitudes) in the tongues of all, they are understood by all the Gentiles, by Greeks, Romans, and Barbarians." *Noti:* (*sunt*), from *noscō,* to know; "understood" is unusual. *Gentibus:* The four nouns are datives of agent; the usual construction is with *ab.* The Scriptures give no details
regarding the miracle. It is likely that people from different countries formed separate groups, and that each group heard one or more Apostles addressing them in the language of their own country. Cf. Acts 2, 5 ff. "They began to speak languages of which they were, no doubt, hitherto ignorant, different from their own." Abp. MacEvilly on Acts 2, 4.

7. "Then the incredulous Jews, raging with a savage spirit, accuse the sober, faithful followers of Christ of being drunk with new wine." Judaea: meton. for Judæi, the Jews. Vesana: from neg. ve, not, and sanus, sound, of unsound mind; frantic, mad with rage. Torvo: fierce, savage. Spiritu: the spirit of persistent malevolence which the Jews manifested toward Christ. Madere: to be wet; to be drenched with wine, to be drunk. "But others said in mockery, 'They are full of new wine'" (Acts, 2, 13). Musto: new or unfermented wine, must.

8. "But by the miracles wrought Peter opposes them and shows that the unbelieving ones speak falsely, proving it by the testimony of Joel." Occurrit: occurrro means lit., to meet, to run to meet; then to meet with words, to answer, reply; to oppose, resist. Falsum: lit., a falsehood; the neut. of the adj. used as a noun. Persidos: the accusative with the infinitive after docet. Joele teste: In the Dominican and Premonstratensian Breviaries this line reads: Joelis testimonio. Cf. Acts 2, 16 ff.; Joel 2, 28 ff.

Beata nobis gaudia

B EATA nobis gaudia
Anni reduxit orbita,
Cum Spiritu Paraclitus
Illapsus est Apostolis.

T HIS joyful day, with gladness fraught,
Again the circling year hath brought,
When bright o'er each Apostle's head,
The Spirit Paraclete was shed.

2 Ignis vibrante lumine
Linguae figuram detulit,
Verbis ut essent proflui,
Et caritate fervidi.

On each the fire, descending, stood
In quivering tongues' similitude,
That eloquent their speech might be,
And fervent they in charity.
3 Linguis loquentur omni-
   Tum avent gentilium:
   Musto madere deputant
   Quos Spiritus repleverat.

   In varying tongues their God they
   praise;
   The Centiles listen in amaze;
   Men mock, as if new wine had fired
   The breasts God’s Spirit had in-
   spired.

4 Patrata sunt haec mystice,
   Paschae peracto tempore,
   Sacro dieum circulo,
   Quo lege fit remissio.

   ’Tis here the mystic figures meet;
   The fifty days are now complete,
   The sacred number, which set free
   The debtor, at the Jubilee.

5 Te nunc, Deus piissime,
   Vultu prematur cernuo,
   Illapsa nobis celitus
   Largire dona Spiritus.

   O God of love, before Thee now
   Thy flock in supplication bow;
   On us from heaven, in plenteous
   store,
   The graces of Thy Spirit pour.

6 Dudum sacrata pectora
   Tua replesti gratia:
   Dinitre nostra crimina,
   Et da quieta tempora.

   And as their breasts, this festaltide,
   By Thy sweet gifts were sanctified;
   Do Thou, O Lord, our sins forgive,
   And grant us in Thy peace to live.

7 Deo Patri sit gloria,
   Et Filio, qui a mortuis
   Surrexit, ac Paraclito,
   In saeculorum saecula.

   To God the Father and the Son,
   From death arisen, praise be done:
   With God the Holy Ghost on high
   Henceforth to all eternity.

Ascribed to St. Hilary (d. 368), but the ascription is
most doubtful. Meter: iambic dimeter. Translation
by J. D. Chambers and others. There are twenty-two trans-
lations. Liturgical Use: hymn for Lauds on Whitsunday
and daily till the following Saturday inclusive.

1. “The circle of the year has again brought us those
blessed joys (which were first experienced) when the Spirit,
the Comforter, came down upon the Apostles.” orbita:
used of things that return in a certain period of time, like
the annual recurrence of the feasts of the Church. orbita
anni: the circling year.

2. “The fire with quivering flame took the form of a
tongue to indicate that they would be eloquent in speech
and fervent in charity.” detulit: What is the subject of
detulit? Is it ignis, or is it Spiritus Paraclitus from the pre-
ceding stanza? Authorities differ. “He (the Paraclete) took
the form of a tongue in the quivering flame of fire (ignis),
so that they might be eloquent," etc. "And there appeared to them parted tongues as of fire, which settled upon each of them" (Acts 2, 3).

3. "They speak in the tongues of all; the Gentile crowds are struck with fear: men regard as drunk with new wine those whom the Holy Spirit had filled." gentilium: peoples who were non-Jewish in race and religion. As a matter of fact many of those mentioned in Acts 2, 5 ff. were proselytes or converts from heathenism to Judaism, who came to Jerusalem to celebrate the feast of Pentecost. madere: to be drunk, drenched, or sodden with wine. See note on stanza 7 of the preceding hymn where both musto and madere occur. deputant: count as, consider. The subject is not turbæ, but the indefinite men, people, it; men said, people alleged, it was rumored abroad. "But others said in mockery, "They are full of new wine'" (Acts 2, 13). The mockers were Christ's implacable enemies whose animosity was turned from the crucified Master to His disciples.

4. "These things were wrought in mystic wise when the season of the Passover had been completed, in the sacred circle of days when by law release was made." Among the Hebrews the number seven was a sacred symbolical number. Since the Sabbath was the seventh day of the week it suggested seven, or combinations of seven, for other sacred periods. The word pentecost means fiftieth (day), and the Jewish Pentecost, which they called the Feast of Weeks (Deut. 16, 9 f.) was celebrated on the fiftieth day (seven weeks) after the second day of the Passover. The Christian Whitsunday, too, is the terminus of a fifty day period, when both Sundays, Easter and Pentecost, are included. Quo lege fit remissio: The sacred circle of fifty days that intervenes between the Passover and Pentecost reminds the poet of another cycle, one of fifty years, which terminated in "the year of release" or jubilee, when bondsmen were set free, when the poor could look forward to the remission of their debts and to the restoration of alienated property. Cf. Lev. 25, 10 ff.
These things were done in type that day,
When Eastertide had passed away,
The number told which once set free
The captive at the jubilee.

—J. M. Neale

5. “With bowed heads we now beseech Thee, most loving God, to bestow upon us the gifts of the Holy Spirit, which come down from heaven.” *Illapsa:* In poetry the perfect participle frequently expresses present time. Otherwise render: “the gifts of the Holy Spirit, which of old came down from heaven upon the Apostles.” *nobis:* the dative is dependent on *largire,* not on *illapsa.* *caelitus:* adv., from heaven.

6. “Of old Thou didst fill sacred breasts with Thy grace; pardon now our sins and grant us peaceful times.” As on Pentecost Day Thou didst once purify the hearts of the Apostles and fill them with Thy grace, so now cleanse our hearts from sin, for only then can we enjoy true peace.

**TRINITY SUNDAY**

70

*O lux beata Trinitas*

1 O LUX beata Trinitas,
Et principalis Unitas,
Jam sol recedit igneus,
Infunde lumen cordibus.

2 Te mane laudum carmine,
Te deprecemur vespere;
Te nostra supplica gloria
Per cuncta laudet sæcula.

3 Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc, et in perpetuum.

O TRINITY of blessed Light,
O Unity of sovereign might,
As now the fiery sun departs,
Shed Thou Thy beams within our hearts.

To Thee our morning song of praise,
To Thee our evening prayer we raise;
Thee may our glory evermore
In lowly reverence adore.

All laud to God the Father be;
All praise, Eternal Son, to Thee;
All glory, as is ever meet,
To God the Holy Paraclete.

Ascribed to St. Ambrose (340-397). *Meter:* iambic dimeter. *Liturgical Use:* Vesper hymn on the feast of
TRINITY SUNDAY

the Most Holy Trinity. The text given above is the original text, not the revised text of the Roman Breviary. The Roman Breviary text of this hymn is the Vesper hymn for Saturday, no. 29, with the substitution of lumen, for amorem in line 4. TRANSLATION by J. M. Neale and others. There are twenty-five translations.

1. “O Light! O blessed Trinity and sovereign Unity! now that the fiery sun is disappearing, infuse Thy light into our hearts.” infunde: infuse; impart, communicate to. lumen: grace. As the daylight dies away we ask the never-failing Light to enter our hearts and illuminate them with His grace.

2. “We worshiped Thee in the morning with a song of praise; let us supplicate Thee in the evening; may our glory humbly praise Thee throughout all ages.” deprecemur: from deprecor, to pray, entreat. This verb or some similar verb is to be supplied in the preceding line. supplex: adj., but, as often, it is here best rendered as an adv. with the predicate. gloria: the soul. According to the Psalmist, man’s glory is his immortal soul. “Ut cantet tibi gloria mea. So that my soul may sing to thee” (Ps. 29, 13, Boylan’s tr.). Cf. also Pss. 56, 9; 107, 2; Gen. 49, 6.

71

Summae Parens clementiae

SUMMAE Parens clementiae,
Mundi regis qui machinam,
Unius et substantiae,
Trinusque personis Deus:

Da dexterram surgentibus,
Exsurget ut mens sobria,
Flagrans et in laudem Dei
Grates repedant debitas.

O GOD, by whose command is swayed
This ordered world which Thou hast made;
Parent of heavenly clemency,
In nature One, in persons Three;

Assist us while our minds we raise,
Inflamed with Thy immortal praise;
That with our sober thoughts, we may
Forever our thanksgiving pay.

May age by age Thy wonders tell,
Eternal praise Thy works reveal,
And sing with the celestial host
The Father, Son, and Holy Ghost.
Liturgical Use: Matins hymn on the feast of the Most Holy Trinity. Translation from the Primer, 1706, probably by John Dryden. First line of original text: *Summæ Deus clementiae*. This is a cento from hymns in the Psalter. The first stanza is from hymn 21, the second from no. 20. The doxology is proper.

3. “To God the Father be glory, and to His only-begotten Son, together with the Spirit Paraclete, forever and ever.”

72

*Tu, Trinitatis Unitas*

Tu, Trinitatis Unitas, Orbem potenter quaæ regis, Attendæ laudis canticum, Quod excubantes psallimus.

O THOU, who dost all nature sway, Dread Trinity in Unity, Accept the trembling praise we pay To Thy eternal majesty.

2 Ortus refulget Lucifer, Præitque solæm nuntius: Cadunt teneræ noctium: Lux sancta nos illuminet.

The star that heralds in the dawn Is slowly fading in the skies; The darkness melts—O Thou true Light, Upon our darkened souls arise.

3 Deo Patri sit gloria, Ejusque soli Filio, Cum Spiritu Paraclito, Nunc et per omne sæculum.

To God the Father glory be, And to the sole-begotten Son, And Holy Ghost coequally, While everlasting ages run.

Liturgical Use: Hymn at Lauds on the feast of the Most Holy Trinity. Translation by Father Caswall. Like the preceding hymn, this too, is a cento; stanza one is borrowed from hymn 19, and the second stanza from no. 20.

**CORPUS CHRISTI**

**Preliminary Observations**

The four hymns that follow are the great Eucharistic hymns of St. Thomas Aquinas (1227-1274). They were written at the request of Pope Urban IV, on the occasion
of the institution of the feast of Corpus Christi in 1264. In clear, smooth, and concise language they set forth the teachings of the Church regarding the Holy Eucharist. The sequence Lauda Sion has been styled "a condensed compendium of exact theology" (Abp. Bagshawe). These are the only hymns that St. Thomas wrote, and it is fitting that a great Saint and Doctor of the Church should have confined his hymn writing to the noblest and profoundest of all subjects.

Several of the clear-cut doctrinal statements that are found in the sequence occur again and again in the three Office hymns of the feast. To obviate the necessity of repeating notes or comments several authoritative statements are subjoined. The dogmatic teachings of the Church regarding the Holy Eucharist are very definite. They are based on the Scriptures, tradition, and the decrees of the general councils. Non-Catholics have not been so fortunate. "As early as 1577, Christopher Rasperger wrestled with two hundred different interpretations of the words of institution (This is my body) . . . Cardinal Bellarmine, in his treatise De Eucharistia reduced all these different interpretations to ten groups, four of which regarded the word hoc, two the word est, three the word corpus, and one the word meum" (Pohle-Preuss, The Sacraments, II, p. 33). As might be expected, most of the worthwhile translations of these hymns are the work of Catholics. A few non-Catholics have made commendable versions of one or more of them. Others have softened or toned down the severely dogmatic teachings of the Angelic Doctor and substituted one or more of the vagaries with which Rasperger wrestled.

(1). The Two Species. "It has always been believed in the Church of God that immediately after the consecration, the true body of our Lord and His true blood, together with His soul and divinity, exist under the species of bread and wine; the body indeed under the species of bread, and the blood under the species of wine, by force of the words; but the body itself under the species of wine,
and the blood under the species of bread, and the soul under both, by force of the natural connection and concomitance by which the parts of the Lord Christ, who rose from the dead to die no more, are united together; and the divinity by reason of its admirable hypostatic union with the body and soul. Wherefore it is most true that there is as much contained under either species as under both, for Christ exists whole and entire under the species of bread, and under every part of the species, whole too and entire under the species of wine and under its parts” (Council of Trent, Sess. 13, cap. 3).

(2). **Transubstantiation.** The same Council defined “that by the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and the whole substance of the wine into the substance of His blood; which conversion is by the Holy Catholic Church suitably and properly called transubstantiation” (Sess. 13, cap. 4).

(3). **Communion under One Kind.** Our reception of the whole Christ does not depend on our partaking of both species. We do not receive one part of Christ in the Sacred Host, and the other part in the Chalice. We receive Christ whole and entire either under the appearance of bread alone, or under the appearance of wine alone. As St. Thomas says:

Manet tamen Christus totus,
Sub utraque specie.

—Lauda Sion

According to the Council of Trent: “It is most true that as much is contained under either species as under both; for Christ is whole and entire under the species of bread and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine and under the parts thereof” (Sess. 13, cap. 3).

(4). **The Species.** “Since the species of bread and wine are not the proper, but only the assumed species of the body and blood of Christ, what is done to the species can-
not therefore be said to be done to the body and blood of Christ itself. If, for instance, the former are divided or broken, the body of Christ is not thereby divided or broken. But as the body of Christ exists permanently under the species, and is really present wherever the species are, it is actually borne from place to place, as are the species. We may rightly say, however, that the sacrament is broken *(fracto demum sacramento)*; for the species are an essential part of the sacrament. From the fact that Christ is permanently present with His humanity and divinity in the Blessed Sacrament, not merely at the moment of communion, it follows that we are bound to adore Him under the sacramental species. For the duty of adoration arises from the fact, not from the manner, of His presence. We adore Christ in the Holy Eucharist as He is—with His godhead and manhood. Both are alike the object of our adoration, whilst the divinity alone is the reason of our adoration” (Wilmers' *Handbook of the Christian Religion*, p. 334).

(5). **The Incarnation and Transubstantiation.**

“Every day the Eucharistic mysteries place Our Lord in a state analogous to that which He took upon Himself in the Incarnation. The Eucharistic species subsist independently of their proper substance, as the human nature of the Word Incarnate subsisted independently of His natural personality. . . . Not without reason does the Church, in her offices and Eucharistic hymns, constantly bring these two mysteries together, the Incarnation and Transubstantiation” (Matthew Russell, *Jesus is Waiting*, p. 87).

(6). **The Incarnation and the Person of Christ.**

The Athanasian Creed which forms part of the Sunday office at Prime, sets forth with great precision the Church’s teaching regarding these subjects: “But it is also necessary for eternal salvation, that he also believe faithfully in the Incarnation of our Lord Jesus Christ. Now the right faith is that we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and man. He is God of the substance of the Father, begotten before all
ages; and He is man of the substance of His mother, born in the world. Perfect God and perfect man; of rational soul and human flesh subsisting. Equal to the Father according to His Divinity; less than the Father according to His humanity. Who, although He be both God and man, yet He is not two, but one Christ. One, not by the conversion of the Godhead into flesh, but by the assuming of human nature into God. One altogether, not by confusion of substance, but by unity of person. For as the rational soul and the body constitutes one man, so God and man is one Christ."

Such was the God-Man of whom St. Thomas sang, the Christ who was born for us at Bethlehem, the Good Shepherd who unwearingly sought out the strayed and straying sheep of the house of Israel, the great High Priest who gave Himself to His disciples with His own hands at the Last Supper, and who as Priest and Victim daily offers Himself on countless altars from the rising to the setting of the sun.

(7). Scriptural Reference. "And having taken bread, he gave thanks and broke, and gave it to them, saying, 'This is my body, which is being given for you; do this in remembrance of me.' In like manner he took also the cup after the supper, saying, 'This cup is the new covenant in my blood, which shall be shed for you' " (Luke 22, 19-20). See also the parallel passages in Matt. 26, 26-28; Mark 14, 22-24; Paul, 1 Cor. 11, 23-25; and the words of promise in John 6, 48-59, which were spoken about one year before the Last Supper.

(8). Types or Symbols. By types, in the Scriptures, are meant such persons and things in the Old Law as prefigured persons and things in the New. The Old Law itself and the various sacrifices it prescribed were but the types or shadows, not the reality, of future good things promised. Cf. Heb. 10, 1-19. The following are the principal types mentioned in the hymns:

(a) Sion. Historically Mount Sion was the holy hill in Jerusalem whereon the city of David was built. It was
the center of ancient Hebrew life and worship. Hence it came to mean the chosen people, the theocracy, or church of God. "Sing to the Lord who dwelleth on Sion" (Ps. 9, 12). In the new dispensation Sion is the Church, the faithful, the household of God. It is deserving of note that Our Lord chose Sion as the scene of the Last Supper, and that there, too, the Holy Spirit descended upon the Apostles.

(b) The Paschal Lamb. The paschal lamb is the most expressive type or figure of Christ that is found in the Old Testament. It was slain on the day before the Passover; it was to be without blemish; it was to be offered to God and then eaten; not a bone of it was to be broken; its blood sprinkled on the doorposts of the Israelites preserved them from temporal death, as Christ’s blood shed on the Cross preserves us from eternal death. It should further be added that gentleness is characteristic of a lamb; it submits meekly to cruel and unmerited punishment. Cf. Is. 53, 3-7; Acts 8, 32. In the Old Law the paschal lamb was slain for sins that were not its own. At best it was but a weak and inefficient atonement; but the Paschal Lamb of the New Law atoned on Calvary for the sins of all men until the end of time. Cf. John 1, 29-36. Christ is the Lamb that was sacrificed from the foundation of the world (Apoc. 13, 8). In the foreknowledge of God all graces and mercies bestowed upon Adam and his descendants were in consideration of Christ’s passion and death.

(c) The Passover. In the Vulgate and in the Latin hymns Pascha and Phase are the terms used for the Passover. Phase is merely another form of Pascha, whose root, a Hebrew verb, signifies ‘to pass over.’ Phase is peculiar to the Old Testament, and Pascha is found almost exclusively in the New. The Passover was an annual feast of the Jews, instituted to commemorate the sparing of the Hebrews in Egypt, when the Angel, smiting the firstborn of the Egyptians, ‘passed over’ the houses of the Israelites, which were marked with the blood of the paschal lamb. Cf. Ex. 12. At the Last Supper Christ and His disciples in observing the Jewish Paschal rites partook of the paschal
lamb; the type then passed away forever. Christ, the Paschal Lamb of the New Law, then and there gave His disciples His Body and Blood as food and drink.

(d) **Azymes.** This is the plural of *azyme* or *azym*, which is derived from the Latin adjective *azymus*, unleavened. The neut. pl., *azyma*, like the English plural *azymes* is the name given the feast of Unleavened Bread, which lasted seven days. During this time only unleavened bread could be eaten; fermentation was considered a kind of corruption. The Azymes and Passover were practically one and the same feast (Ex. 12-13). Unleavened bread is a type of sincerity, truth, moral integrity, and exemption from the corrupting leaven of sin. Cf. 1 Cor. 5, 7 f.

(e) **Manna.** Manna was the miraculous bread which God gave the Israelites during the forty years that they wandered in the desert. It fell in the morning with the dew; it was consumed in the morning; it was small and white, and such was its nature that “neither had he more that had gathered more, nor did he find less that had provided less” (Ex. 16, 18). For a detailed account of this miraculous food, see Ex. 16; Num. 11, 6-9.

(f) **Isaac.** Isaac was a type of Christ in that he was the well-beloved and only-begotten son of Abraham. He carried on his shoulders the wood on which he was to be sacrificed; he was an obedient and willing victim (Gen. 22). His life, as recorded in Gen. 15-35, pictures him pre-eminently as a man of peace whose willing sacrifice on Mount Moriah was typical of the greater sacrifice on Mount Calvary.

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**Lauda, Sion, Salvatorem**

**Lauda, Sion, Salvatorem,**

In hymnis et canticis.

Quantum potes, tantum aude:

Quia major omni taude,

Nec laudare sufficies.

**Praise, O Sion, praise thy Savior,**

Shepherd, Prince, with glad behavior,

Praise in hymn and canticle:

Sing His glory without measure,

Never shall your praises fill.
2 Laudis thema specialis,  
Panis vivus et vitalis  
Hodie proponitur.  
Quem in sacra mensa cæse  
Turbæ fratum duodene  
Datum non ambigitur.  

Wondrous theme of mortal singing,  
Living Bread and Bread life-bringing,  
Sing we on this joyful day:  
At the Lord's own table given  
To the twelve as Bread from heaven,  
Doubting not we firmly say.  

Sing His praise with voice sonorous;  
Every heart shall hear the chorus  
Swell in melody sublime:  
For this day the Shepherd gave us  
Flesh and Blood to feed and save us,  
Lasting to the end of time.  

At the new King's sacred table,  
The new Law's new Pasch is able  
To succeed the ancient rite:  
Old to new its place hath given,  
Truth has far the shadows driven,  
Darkness flees before the Light.  

And as He hath done and planned it—  
"Do this"—hear His love command it,  
"For a memory of me."  
Learnèd, Lord, in Thy own science,  
Bread and wine, in sweet compliance,  
As a Host we offer Thee.  

Thus in faith the Christian heareth:  
That Christ's Flesh as bread appeareth,  
And as wine His Precious Blood:  
Though we feel it not nor see it,  
Living Faith that doth decree it  
All defects of sense makes good.  

Lo! beneath the species dual  
(Signs not things), is hid a jewel  
Far beyond creation's reach!  
Though His Flesh as food abideth,  
And His Blood as drink—He hideth  
Undivided under each.  

3 Sit laus plena, sit sonora,  
Sit jucunda, sit decora  
Mentis jubilatio.  
Dies enim solemnis agitur,  
In qua mensæ prima recolitur  
Hujus institutio.  

4 In hac mensa novi Regis,  
Novum Pascha novæ legis  
Phase vetus terminat.  
Vetustatem novitas,  
Umbram fugat veritas,  
Noctem lux eliminat.  

5 Quod in cena Christus gesit,  
Faciendum hoc expressit  
In sui memoriam.  
Docti sacris institutis,  
Panem, vinum in salutis  
Consecramus hostiam.  

6 Dogma datur Christianis,  
Quod in carnum transit panis  
Et vinum in sanguinem.  
Quod non capis, quod non vides,  
Animosa firmat fides,  
Præter rerum ordinem.  

7 Sub diversis speciebus,  
Signis tantum, et non rebus,  
Latent res eximiae.  
Caro cibus, sanguis potus:  
Manet tamen Christus totus  
Sub utraque specie.
PROPER OF THE SEASON

8 A sumente non concisus,
Non contractus, non divisus:
Integer accipitur.
Sumit unus, sumunt mille:
Quantum isti, tantum ille:
Nec sumptus consumitur.

Whoso eateth It can never
Break the Body, rend or sever;
Christ entire our hearts doth fill:
Thousands eat the Bread of heaven,
Yet as much to one is given:
Christ, though eaten, bideth still.

9 Sumunt boni, sumunt mali:
Sorte tamen inaequali,
Vitæ vel interitus.
Mors est malis, vita bonis:
Vide, parvis sumptionis
Quam sit dispar exitus.

Good and bad, they come to greet
Him:
Unto life the former eat Him,
And the latter unto death;
These find death and those find
heaven;
See, from the same life-seed given,
How the harvest differeth!

10 Fracto demum Sacramento
Ne vaciles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura:
Signi tantum fit fractura:
Qua nec status nec statura
Signati minuitur.

When at last the Bread is broken,
Doubt not what the Lord hath
spoken:
In each part the same love-token,
The same Christ, our hearts
adore:
For no power the Thing divideth—
"Tis the symbols He provideth,
While the Savior still abideth
Undiminished as before.

11 Ecce panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.
In figuris presignatur,
Cum Isaac immolatur:
Agnus Paschæ deputatur:
Datur manna patribus.

Hail, angelic Bread of heaven,
Now the pilgrim's hoping-leaven,
Yea, the Bread to children given
That to dogs must not be thrown:
In the figures contemplated,
"Twas with Isaac immolated,
By the Lamb 'twas antedated.
In the Manna it was known.

12 Bone pastor, panis vere,
Jesu, nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videere
In terra viventium.
Tu, qui cuncta scis et vales:
Qui nos pascis hic mortales:
Tuos ibi commensales,
Coheredes et sodales
Fac sanctorum civium.

O Good Shepherd, still confessing
Love, in spite of our transgressing—
Here Thy blessed Food possessing,
Make us share Thine every blessing
In the land of life and love:
Thou, whose power hath all completed
And Thy Flesh as Food hath meted,
Make us, at Thy table seated,
By Thy Saints, as friends be greeted,
In Thy paradise above.
Author: St. Thomas Aquinas (1227-1274). Meter: trochaic dimeter, in great part. In general the stanzaic form of the first nine strophes is that of the Stabat Mater, but it is less regular. Thus in stanza 3, lines 4 and 5 have two extra syllables, and the trochees are lost in word melody; the same lines in stanza 4 are catalectic. Stanzas 10 and 11 have eight lines each, and the final strophe has ten. The variations in the sequence add to its beauty. Translation by Msgr. Henry. There are twenty-two translations. Liturgical Use: sequence for the feast of Corpus Christi and throughout the Octave. The Lauda Sion is a noble composition in which a great Saint and theologian gives expression to his enthusiasm and love for “the Bread of Angels which was made the food of earthly pilgrims.”

1. “Praise thy Savior, O Sion, praise thy leader and shepherd in hymns and canticles. As much as thou canst, so much dare, for He is above all praise, nor canst thou praise Him enough.” aude: boldly attempt. Kayser lists eight of “the oldest and best manuscripts” which read gaude instead of aude. major omni laude: “Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful. Blessing the Lord, exalt him as much as you can; for he is above all praise. When you exalt him put forth all your strength, and be not weary; for you can never go far enough” (Ecclus. 43, 32-35).

2. “Today there is set before us a special theme of praise—the living and life-giving Bread, which, it is not to be doubted, was given to the assembly of the brethren, twelve in number, at the table of the holy Supper.” duo-denae: The singular form of distributive numerals is Late Latin. It is found in several hymns. Quem: Quem panem datum esse. ambigitur: from ambigo, to wander about; to waver, hesitate, doubt (in the face of two, ambo, possibilities).

3. “Let our praise be full, let it be sonorous; let our soul’s jubilation be joyous, let it be becoming; for a solemn feast day is now being celebrated on which is commemo-
rated the first institution of this Table.” *Dies solemnis:* the feast of Corpus Christi. *mensæ hujus institutio:* The institution is celebrated on Holy Thursday, a day which falls in the saddest of all weeks. But Corpus Christi, which is celebrated on the Thursday after Trinity Sunday, enables the faithful to participate in a joyous festival in honor of the Most Holy Sacrament and of its institution.

4. “At this Table of the new King, the new Paschal rite of the New Law puts an end to the old Passover. The new puts the old to flight as does truth the shadow; light banishes darkness.” *novi:* Note the repetition of this adjective. *Novum Pascha:* Christ, the new Paschal Lamb. “For Christ, our passover, has been sacrificed” (1 Cor. 5, 7). *Pascha* and *Phase* are merely two forms of the same indeclinable neuter noun. *Phase vetus* is the paschal rite of the Old Testament, *Pascha novum* that of the New. *novitas . . . veritas:* The new and true Paschal Lamb supplants the old and shadowy type. *Noctem lux:* The light of the Gospel dispels the darkness of Judaism.

5. “What Christ did at the Supper, that He clearly stated was to be done in remembrance of Him. Taught by His sacred precepts, we consecrate the bread and wine into the Victim of salvation.” *In sui memoriam:* “Do this in remembrance of me” (Luke 22, 19). *sacris institutis:* The sacred precepts are the words of Christ and the infallible teaching of His Church. *hostiam:* victim is the literal meaning of the word. Thus we find “hostiam puram, hostiam sanctam, hostiam immaculatam” in the prayer following the Consecration in the Canon of the Mass.

6. “A dogma is given to Christians—that bread is changed into Flesh and wine into Blood. What thou dost not understand, what thou dost not see, a lively faith confirms (in a manner) transcending the order of nature.” *Dogma:* The dogma is that of transubstantiation which teaches that by the words of consecration the whole substance of bread is changed into Our Lord’s Body, and the whole substance of wine into His Blood, the appearance (species) of bread and wine alone remaining. *Animosa:*
undaunted, spirited, eager. Praeter rerum ordinem: The mind cannot understand the substantial change that is effected by the words of consecration, nor do the senses afford any help. Faith alone is our guide, a faith based on Christ's explicit teaching and on the infallible authority of His Church.

7. "Under different species, different in outward appearance only but not in reality, wondrous things lie hidden. Flesh is food, Blood is drink; yet Christ remains entire under each species." diversis: The adjective goes with each of the three ablatives. The stanza expresses the doctrine of the totality of the Real Presence under the appearance of either bread or wine. A communicant receives the living Christ whole and entire, with Body and Soul, Divinity and Humanity, and this, too, whether he communicates under the form of bread or of wine. res eximiæ: The wondrous things that lie hidden are Christ's Flesh and Blood.

8. "He is not cut by the recipient, nor is He broken or divided; He is received whole. One receives Him, a thousand receive Him; as much as the thousand (isti) receive, so much does the one (ille): though consumed He is not lessened." concisus, confractus, divisus: part. adjectives agreeing with Christus totus in the preceding stanza. This thought is amplified in strophe 10. Nec sumptus consumitur: a paradox more easily understood than translated. Though thousands partake of Him in Holy Communion He is in no way lessened but remains whole and entire, though He gives Himself wholly and entirely to each one. This stupendous miracle was prefigured by the miraculous multiplication of the loaves. Cf. John 6, 6-13.

9. "The good receive Him, the bad receive Him, but with unlike result of life or death. It is death to the unworthy, life to the worthy: behold, then, of a like reception how unlike may be the effect."

10. "When, then, the Sacrament is broken, doubt not, but remember that there is just as much in a fragment as there is concealed in the whole. There is no division of
the substance (rei), only a breaking of the sign (species) occurs, by which neither the state nor stature of Him who is signified is diminished.” Signi . . . signati: signi, the species of bread, that which is perceptible to the senses; signati, Christ, He who lies concealed under the species. status . . . statura: By status is meant the Divine dignity or majesty; and statura is Christ’s human nature. Neither the one nor the other is detracted from in any way by the breaking or separation of the species; each remains intact.

11. “Behold, the Bread of Angels is made the food of pilgrims: truly it is the bread of the children, not to be cast to dogs. It was prefigured in types: when Isaac was offered up, when the paschal lamb was sacrificed, and when manna was given to the fathers.” *panis filiorum*: The Blessed Sacrament is “the living and life-giving Bread” of the faithful; let it not be given to unbelievers or to the unworthy in general. “It is not fair to take the children’s bread and to cast it to the dogs” (Matt. 15, 26). *canibus*: In the Scriptures the dog is often taken as a symbol of what is vicious or unclean. The Jews, “the children” of the Old Law, regarded the Gentiles as dogs because of their idol-worship and pagan practices. *deputatur*: is slain, an early meaning of *deputare*.

12. “Good Shepherd, true Bread, Jesus, have mercy upon us: feed us and defend us: make us see good things in the land of the living. Thou who knowest and canst do all things, who feedest us mortals here below, make us there be Thy table-guests, the coheirs and the associates of the heavenly citizens.” *In terra viventium*: in the land of the Blessed, in heaven. *commensales*: from *cum* and *mensa*, Late Latin. *Coheredes*: a joint heir. “The Spirit himself gives testimony to our spirit that we are sons of God. But if we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ” (Rom. 8, 16 f.).

74

*PANGE*, lingua, gloriosi

*Corporis mysterium,*

*SANGUE,* my tongue, the Savior's glory,

*Sanguinisque pretiosi,*

*Of His Flesh the mystery sing;*
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Of the Blood, all price exceeding,
Shed by our immortal King,
Destined, for the world's redemption,
From a noble womb to spring.

2 Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man, with man conversing,
Stayed, the seeds of truth to sow;
Then He closed in solemn order
Wondrously His life of woe.

3 In supremae nocte cenae,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

On the night of that Last Supper
Seated with His chosen band,
He, the Paschal victim eating,
First fulfills the Law's command;
Then as Food to His Apostles
Gives Himself with His own hand.

4 Verbum caro, panem verum
Verbo carnem efficit;
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad fìrmandum cor sinecum
Sola fides sufficit.

Word-made-Flesh, the bread of nature
By His word to Flesh He turns;
Wine into His Blood He changes:—
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

5 Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.

Down in adoration falling,
Lol the sacred Host we hail;
Lol o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

6 Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from Each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.

Author: St. Thomas Aquinas (1227-1274). Meter: trochaic tetrameter. Translation by Father Caswall. There are twenty-eight translations. Liturgical Use: Vesper hymn for the feast of Corpus Christi and throughout its Octave. It is sung as a processional hymn on Holy
Thursday, Corpus Christi, and during the Forty Hours' Adoration.

The *Pange Lingua* is pre-eminently the hymn of the Most Blessed Sacrament. It is the most popular as well as the most beautiful of the Eucharistic hymns of the Angelic Doctor. "This hymn," says Neale, "contests the second place among those of the Western Church with the *Vexilla Regis*, the *Stabat Maïer*, the *Jesus dulcis memoria*, the *Ad regias Agni dapes*, the *Ad Supernum*, and one or two others, leaving the *Dies Irae* in its unapproachable glory. It has been a bow of Ulysses to translators" (*Medieval Hymns*, p. 179). Neale's own translation appeared in 1851, and Caswall's in 1849. The versions of these two eminent hymn writers are in more extensive use than all others combined.

1. "Sing, my tongue, the mystery of the glorious Body and of the precious Blood, which the King of nations, the fruit of a noble womb, shed for the ransom of the world." *Pange*: lit., to fasten; fig., to write, compose; then, like *dico* and *cano*, to sing, celebrate in song. This meaning is at least as ancient as Ennius (d. 169 B.C.). Many Latin hymns begin with the words *Pange lingua*. *in*: for, as, with the accusative, denoting end or purpose. *generosi*: from *genus*, of good or noble birth. The Blessed Virgin, was of the house of David.

2. "Given to us, and born for us of a stainless Virgin, He dwelt on earth, and, having sown the seed of the word, He closed in a wondrous manner the days of His (earthly) sojourning." *Nobis datus, nobis natus*: "For a child is born to us, and a son is given to us . . . and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace" (Is. 9, 6). *semine*: Our Lord is the sower in the parable of the sower (Matt. 13); the seed is the good tidings of the kingdom of God which Christ came on earth to sow in the hearts of men. *moras*: *mora*, lit. a delay; then, a period of time. *incolatus*: a sojourn or sojourning, a stay or residence as that of a traveler; the earth is man's temporary abode.
Cf. Ps. 119, 5; 1 Peter 1, 17. *Miro ordine:* The next two stanzas explain the "wonderful manner" in which He closed the period of His earthly sojourn ing.

3. "On the night of the Last Supper, reclining with His brethren—the law having been fully complied with regarding legal foods—He gives Himself with His own hands as Food to the assembled twelve." *Recumbens:* In their early history the Jews sat at table, but at the time of Christ they had adopted the Greek and Roman custom of reclining on couches placed about the table. Cf. Luke 11, 37; 14, 8-10; in these passages and elsewhere the Vulgate has *recumbo.* *Cibis in legalibus:* Christ and His disciples first complied with the requirements of the Mosaic Law by partaking of the Jewish paschal meal—the lamb, the unleavened bread, and wild lettuce. Cf. Ex. 12. *duo- denea:* See line 11 of the preceding hymn.

4. "By His word, the Word-made-Flesh makes true bread to be His flesh, and wine becomes the blood of Christ; and if sense fails (us in perceiving this), faith alone suffices to assure a sincere heart." *Verbum caro:* the God-Man, the Incarnate Word, Cf. John 1, 1-14. *Verbo:* by His word, viz. "This is my Body" (Matt. 26, 26). *carnem:* The verb *efficere* may take either a predicate accusative or the accusative with the infinitive construction. *merum:* lit., wine not mixed with water. It is a poetical term, and it is used here as a synonym for *vinum,* which of course would not rhyme in this stanza. *sensus:* intellect, understanding. On account of the many verbal and real antitheses it contains, this stanza has rightly been styled "the crux of the translator" (*Neale*).

5. "Let us therefore, prostrate, adore so great a Sacrament; and let the Old Law give way to the new rite; let faith supplement the defect of the senses." *cernui:* adj., profoundly bowed, prostrate, with deep humility. *antiquum ... ritui:* Let the Old Law with its paschal lamb and other typic sacrifices give way to the New Law with its one Sacrifice in which the Lamb of God is offered up. *Præstet:* give, furnish, provide. *defectui:* failure.
6. “To the Father and to the Son be praise, glory, honor, power, and benediction; and to Him proceeding from them both be equal praise.”

75  

Sacris sollemniis juncta sint gaudia

SACRIS sollemniis juncta sint gaudia,
Et ex præcordiis sonent præconia;
Recedant vetera, nova sint omnia,
Corda, voces, et opera.

2 Noctis recolitur cena novissima,
Qua Christus creditur agnum et ayma
Dedisse fratribus, juxta legitima
Priscis indulta patribus.

AT this our solemn feast,
Let holy joys abound,
And from the inmost breast
Let songs of praise resound;
Let ancient rites depart,
And all be new around,
In ev'ry act, and voice, and heart.

Remember we that eve,
When, the Last Supper spread,
Christ, as we all believe,
The lamb, with leavenless bread,
Among His brethren shared,
And thus the Law obeyed,
Of old unto their sires declared.

The typic lamb consumed,
The legal Feast complete,
The Lord unto the Twelve
His Body gave to eat;
The whole to all, no less
The whole to each, did me
With His own hands, as we confess.

He gave them, weak and frail,
His Flesh, their food to be;
On them, downcast and sad,
His Blood bestowed He:
And thus to them He spake,
“Receive this Cup from Me,
And all of you of this partake.”

So He this Sacrifice
To institute did will,
And charged His priests alone
That office to fulfill:
In them He did confide:
To whom pertaineth still
To take, and to the rest divide.

Thus Angels' Bread is made
The Bread of man today:

3 Post agnum typicum, expletis epulis,
Corpus Dominicum datum discipulis,
Sic totum omnibus, quod totum singulis,
Ejus latemur manibus.

Dedit fragilibus corporis ferculum,
Dedit et tristibus sanguinis ploculum,
Dicens: Accipite quod tradovasculum;
Omnes ex eo bibite.

4 Sic sacrificium istud instituit,
Cujus officium committi voluit
Solis presbyteris, quibus sic congruit,
Ut sumant, et dent ceteris.

5 Panis angelicus fit panis hominum;
Dat panis cælicus figuris terminum;
O res mirabilis: manducat Dominum
Pauper, servus, et humilis.

The Living Bread from heaven
With figures doth away:
O wondrous gift indeed!
The poor and lowly may
Upon their Lord and Master feed.

Te, trina Deitas unaque, postcimus;
Sic nos tu visita, sicut te colimus:
Per tuas semitas duc nos quo tendimus,
Ad lucem, quam inhabitas.

Thee therefore we implore,
O Godhead, One in Three,
So mayst Thou visit us
As we now worship Thee;
And lead us on Thy way,
That we at last may see
The light wherein Thou dwellest aye.

Author: St. Thomas Aquinas (1227-1274). Meter: Asclepiadic and Glyconic. The translation is a cento based on Chambers. There are seventeen translations. Liturgical use: hymn at Matins on the feast of Corpus Christi and throughout its Octave. The meter imitates the classical meter of Horace, but like all the hymns of St. Thomas it is purely accentual. It is a hymn of joy, and the meter chosen is admirably adapted to express such sentiments. The richness of the rhyme is brought out if the three Asclepiadic lines are broken at the caesura and printed separately. To illustrate this, the sixth stanza, with an English version in the same meter, is given below. The arrangement also helps to bring out the light, lilting melody of Asclepiadean verse:

Panis angelicus
Fit panis hominum;
Dat panis cælicus
Figuris terminum;
O res mirabilis:
Manducat Dominum
Pauper, servus, et humilis.

Lo! the Angelic Bread
Feedeth the sons of men:
Figures and types are fled
Never to come again.
O what a wondrous thing!
Lowly and poor are fed,
Banqueting on their Lord and King.

1. "With this sacred solemnity let our joys be blended; let praises resound from our inmost hearts; let old things depart; let all things be new, our hearts, words, and deeds." solemniiis: Some manuscripts have solemnibus. Du Cange lists the neut. sing., solemnium, and the fem. sing., solemnia. It is, therefore not difficult to account for solemniiis.
præcordiis: sing., præcordium, poet. for heart. vETERA: an allusion to 1 Cor. 5, 7-8, in which we are bidden to hold festival not with the old leaven of malice and wickedness, but with new leaven of sincerity and truth.

2. "The Last Supper of that night is now being recalled to mind, at which, Christ is believed to have given to His disciples the lamb and the leavenless bread in accordance with the precepts appointed by law for the ancient fathers." Cf. Ex. 12-13. recolitur: The personal form is better: "We are now celebrating," etc. agnum et azyma: Here and elsewhere in this hymn see "Types" in the Preliminary Observations on the Feast of Corpus Christi.

3. "After the typic lamb, when the meal was over, we profess that the Body of the Lord was given to the disciples by His own hands, and in such wise that the whole was given to all, and the whole to each." datum: supply esse; subject accusative after fatemur, to confess, acknowledge. totum: totum corpus datum esse. Sic totum omnibus, etc.: This is equivalent to Sumit unus, sumunt mille: quantum isti, tantum ille. Cf. Lauda Sion, stanza 8.

4. "He gave the weak His Body as food, and to the sad He gave the cup of His Blood, saying: Receive the cup which I give you, drink ye all of it." frAGILIBUS: The Apostles are styled weak because they fled in fear when Christ was apprehended. Cf. Matt. 26, 56. SERCUlUM: from sERo, to carry; that on which anything is carried; a dish; by metonymy, food, the container for the thing contained. corPoris . . . sanguinis: genitives of contents: the dish which contains His Body, and the cup which contains His Blood. trISIBUS: In Jesus’ last discourse to His disciples He said: "Because I have spoken to you these things, sadness has filled your heart" (John 16, 6).

5. "Thus did He institute this Sacrifice, the administration of which He willed should be entrusted to priests alone, to whom accordingly it belongs to partake of it themselves, and to give it to others." The Holy Eucharist is both a Sacrifice and a Sacrament. The power to offer Mass, to change bread and wine into the Body and Blood
of Christ, has been given to priests, and to no one else. The laity do not enjoy this privilege, nor would even a cardinal who had been ordained deacon but had not been elevated to the priesthood. Cardinal Antonelli (d. 1876), Secretary of State to Pius IX, was the last deacon to enjoy cardinalitial rank. The new Code of Canon Law prescribes that all cardinals must be at least priests (Canon 232).

6. "The Bread of Angels becomes the Bread of men; the heavenly Bread puts an end to types. O wonderful thing! the poor, the slave, and the lowly eat their Lord." *Panis angelicus* and *panis cælicus* are Scriptural allusions to the typic manna of old.

And He rained on them manna for food  
And gave them heavenly bread.  
Bread of angels mortals ate,  
Food in rich measure He sent them.

—Ps. 77, 24-25, Boylan's tr.

*mansuicat*: The verb, in the singular, agrees with the nearest subject, a construction that is quite common when the verb precedes the subjects.

7. "We beseech Thee, Godhead Three and One, so visit Thou us, as we worship Thee: lead us by Thy ways (to the goal) toward which we are striving, to the light wherein Thou dwellest." *trina unaque Deitas*: "O triune Godhead"; consisting of three Persons in one Godhead. *quo*: adv., whither, to which place. *poscimus*: We beseech God so to direct us here below, that He will guide us by His graces to our final goal, where we shall behold Him face to face in the light of glory.

76

**Verbnum supernum prodiens**

*VERBUM* supernum pro-

*Nec Patris linquens dexter-

*Ad opus suum exiens,  
Venit ad vitae vesperam.*

*The heavenly Word, proceeding forth,  
Yet leaving not the Father's side,  
Went forth upon His work on earth,  
And reached at length life's even-
tide.*

2 In mortem a discipulo,  
Suis tradendus æmulis,  
By false disciple to be given  
To foemen for His Blood athirst,
Prius in vitæ ferculo
Se tradidit discipulis.

3 Quibus sub bina specie
Carnem dedit et sangui-

nem;
Ut duplicis substantiæ
Totum cibaret hominem.

4 Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in præmi-

um.

5 O salutaris hostia,
Quæ caeli pandis ostium,
Bella premunt hostilia;
Da robur, fer auxilium.

6 Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino
Nobis donet in patria.

Himself, the living Bread from
heaven,
He gave to His disciples first.

To them He gave, in twofold kind,
His very Flesh, His very Blood:
Of twofold substance man is made,
And He of man would be the Food.

By birth our fellow man was He,
Our Food, while seated at the
board;
He died, our ransomer to be;
He ever reigns, our great reward.

O saving Victim, opening wide
The gate of heaven to man below:
Our foes press on from every side;
Thine aid supply, Thy strength be-
stow.

To Thy great Name be endless
praise,
Immortal Godhead, One in Three!
O grant us endless length of days
In our true native land with Thee.

Author: St. Thomas Aquinas (1227-1274). Meter:
tambic dimeter. Translation by Neale, Caswall, and
others. There are twenty-seven translations. Liturgical
Use: hymn at Lauds on the feast of Corpus Christi and
throughout its Octave.

1. “The heavenly Word, going forth, yet not leaving
the Father’s right hand, proceeded to His allotted work
and arrived at the evening of His life.” Verbum: the
Word, the eternal Son. Cf. John 1, 1-14. Nec Patris lin-
quens dexteram: The “right hand” is the place of highest
honor and dignity, a position the Word held from eternity
and did not relinquish by His Incarnation. opus: “I must
do the works of him who sent me while it is day; night
is coming, when no one can work” (John 9, 4). The “day”
is the period of Christ’s earthly sojourn; the “night” is
that which follows His death.

2. “When He was about to be delivered over to His
enemies by a disciple, (betrayed even) unto death, He first
gave Himself to His disciples as the Food of life.” *amulis:* lit., rivals; by metonymy, enemies (Eccl. Latin). *ferculo:* See note on line 1, stanza 4 of preceding hymn. *traditit:* Note that this verb occurs twice in this stanza, and in strikingly contrasted meanings; *tradendus* signifying betrayal, hence *hate;* and *tradidit* in the sense of to give (Himself), hence *love; tradendus,* an interesting use of a fut. pass. part.

3. “He gave them His Flesh and Blood under a twofold species, that He might feed the whole man, who is of a twofold nature.” *bina specie . . . duplicis substantiae:* Christ gave Himself to us under the twofold form of bread and wine; but he who receives Communion under either species receives the whole Christ. There are in man two constituent parts, the corporal and the spiritual, the mortal body and the immortal soul. The reception of Holy Communion promotes the welfare of each, both now and in eternity. “He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day” (John 6, 55). While the Holy Eucharist is primarily the food of the soul, nevertheless owing to the intimate union of the body and soul, what promotes the health and vigor of the soul, by a sort of redundancy augments also the powers of the body. The bread which Elias ate is a figure of the Holy Eucharist. We are told that “he walked in the strength of that food forty days and forty nights” (3 Kings 19, 8). *cibaret:* from *cibo,* to feed; whence *cibus,* food.

4. “When He was born He gave Himself to us as a companion; while at table He gave Himself to be our food; dying He gave Himself as our ransom; now reigning (in glory) He gives Himself as a reward.” *Se dedit:* supply these words in lines 2, 3, 4. *nascens:* being born; in the Incarnation. *convescens:* from *convescor,* to eat with one (Eccl. Latin). This stanza is an admirable example of perfect form and condensed meaning.

5. “O saving Victim who openest wide the gate of heaven; hostile attacks overwhelm us; give us strength, bring us aid.” *hostia:* lit., a victim, sacrifice. “Christ also loved us and delivered himself up for us as an offering and
a sacrifice (hostiam) to God” (Eph. 5, 2). bella hostilia: Man is beset by three insidious enemies, the world, the flesh, and the devil. “The life of man upon earth is a warfare” (Job 7, 1). Caswall’s rendering of this beautiful stanza leaves nothing to be desired.

3. “Everlasting glory be to the triune God, who givest us life without end in our native land above.”

77

Adoro te devote, latens Deitas

ADORO te devote, latens Deitas,
Quæ sub his figuris vere latitas:
Tibi se cor meum totum subjicit,
Quia, te contemplans, totum deficit.

2 Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur:
Credo quidquid dixit Dei Filius,
Nil hoc verbo Veritatis versus.

3 In Cruce latebat sola Deitas,
At hic latet simul et humanitas;
Ambo tamen credens atque confitens,
Peto, quod petivit latro pœnitens.

4 Plagas, sicut Thomas, non intuecor,
Deum tamen meum te confiteor:
Fac me tibi semper magis credere,
In te sper habere, te dilegere.

5 O memoriale mortis Domini,
Panis vivus, vitam præstans homini,

HIDDEN God, devoutly I adore Thee,
Truly present underneath these veils:
All my heart subdues itself before Thee,
Since it all before Thee faints and fails.

Not to sight, or taste, or touch be credit,
Hearing only do we trust secure;
I believe, for God the Son hath said it—
Word of Truth that ever shall endure.

On the Cross was veiled Thy Godhead’s splendor,
Here Thy Manhood lieth hidden too;
Unto both alike my faith I render,
And, as sued the contrite thief, I sue.

Though I look not on Thy wounds, with Thomas,
Thee, my Lord, and Thee, my God I call:
Make me more and more believe Thy promise,
Hope in Thee, and love Thee over all.

O Memorial of my Savior dying,
Living Bread, that givest life to man;
Corpus Christi 189

Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.

6 Pie pellicane, Jesu Domine,
Me immundum munda tuo Sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.

7 Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio;
Ut, te revelata cernens facie,
Visu sim beatus tuae gloriae.

May my soul, its life from Thee supplying,
Taste Thy sweetness, as on earth it can.

Deign, O Jesus, Pelican of heaven,
Me, a sinner, in Thy Blood to lave,
To a single drop of which is given
All the world from all its sin to save.

Contemplating, Lord, Thy hidden presence,
Grant me what I thirst for and implore,
In the revelation of Thine essence
To behold Thy glory evermore.

Ascribed to St. Thomas Aquinas (1227-1274). Meter: trochaic trimeter catalectic. The first line has a syllable of anacrusis, an upward beat, at the beginning of the verse before the regular meter begins. The translation is by John O'Hagan. There are at least twenty-five translations.

The Adoro te devote is found in the front of the Missal where it was inserted by Pius V in 1570. It forms part of the Thanksgiving after Mass. Some of its stanzas are frequently sung in Benediction. It is a beautiful rhymed prayer expressed in the simplest language.

Of recent years, rightly or wrongly, the ascription of the hymn to St. Thomas has been questioned. Among those who have written on the subject is the late Dom Wilmart in his Auteurs Spirituels et Textes Devots du Moyen Age Latin (Paris, 1932), pp. 361-414. The authorship of the Adoro te devote is considered, and the reader is given the reasons for not ascribing it to St. Thomas. This may not be the final word on the subject. But what is of no little importance is that Dom Wilmart established a text which represents the agreement of most of the manuscripts, and especially of those that are considered the best. There are about twenty variants from the Missal text. There is an article on Dom Wilmart's book in The Ecclesiastical

1. "Devoutly I adore Thee, hidden Godhead, who truly liest concealed under these figures: my heart subjects itself entirely to Thee, for in contemplating Thee it wholly fails." totum: When, as here, totus qualifies the subject, the English idiom requires that it be translated by an adverb modifying the predicate: wholly, entirely, completely, altogether.

2. "Sight, touch, and taste, each is deceived in Thee, but by hearing only do we safely believe: I believe whatever the Son of God has said; nothing is more true than this word of Truth." auditu: "Faith then depends on hearing, and hearing on the word of Christ" (Rom. 10,17). tuto: adv., securely, without danger of falling into error. creditur: the same impersonal construction as in Rom. 10, 10: "Corde enim creditur ad justitiam. For with the heart a man (or, we, men, people) believes unto justice," i.e. for the attainment of justification. In Wilmart's text this line reads, "Sed solus auditus tute creditur." Veritatis: "I am the way, and the truth, and the life" (John 14, 6).

3. "Upon the Cross Thy Godhead alone was hidden; but here, at the same time, Thy Manhood lies concealed: nevertheless believing and confessing both, I pray for that (id) for which (quod) the penitent thief did pray." Deitas: Godhead, Divinity, Divine Nature. humanitas: Manhood, Humanity, Human Nature. latro: What did the penitent thief ask of Christ? "Lord, remember me when thou comest into thy kingdom" (Luke 23, 42). To the good thief tradition has given the name Dismas. In the Roman Martyrology on March 26, he is not called Dismas but "sanctus Latro." The Holy Thief is the patron of those condemned to death, and of the dying in general.

4. "Thy wounds I do not see as Thomas did; yet do I confess that Thou art my God: make me ever more and more believe in Thee, have hope in Thee, and love Thee." Thomas: For both the incredulity of Thomas, as well as for his profession of faith, see John 20, 24-29. Confiteor:
Constr.: Confiteor te esse Deum meum. Fac: cause, bring it to pass. tibi: dative after credere, which has three constructions without any difference in meaning, thus: credere Deo, Deum, or in Deum.

5. "O memorial of the Lord’s death, living Bread that givest life to man, grant to my soul to live on Thee, and that Thou mayest always taste sweet to it." memoriale: remembrance, memento. "Do this in remembrance of me" (Luke 22, 19). vivus: the nominative for the vocative. In Wilmart’s text veram replaces vivus: “Bread that givest true life to man.” vivere: to live on anything, to sustain or maintain oneself, to feed on.

6. "O loving Pelican, Jesus Lord, cleanse me, unclean, in Thy Blood, one drop of which has power to save the whole world from all its sin.” Pie pellicane: In Christian art the pelican is a familiar symbol of Christ and of charity. There is a legend that when food fails the pelican feeds her young with her own blood. When she is represented as standing over her nest with her wings extended, and wounding her breast from which drops of blood fall, she is said to be “in her piety.” Me immundum munda: Note the play on words and the alliteration. salvum facere: lit., to make safe, to save; Eccl. Latin, very common.

7. “O Jesus, whom I now see veiled, I pray that what I so thirst for may come to pass; that seeing Thee with Thy countenance unveiled, I may be happy in the vision of Thy glory.”

78

Ave verum Corpus natum

AVE verum Corpus natum
De Maria Virgine;
Vere passum, immolatum
In cruce pro homine:
Cujus latus perforatum
Vero fluxit sanguine:
Esto nobis prægustatum
Mortis in examine.
O clemens, O pie,
O dulcis Jesu, Fili Mariae.

HAIL, true Body, truly born
Of the Virgin Mary mild,
Truly offered, racked and torn,
On the Cross, for man defiled,
From whose love-pierced, sacred side
Flowed Thy true Blood’s saving tide:
Be a foretaste sweet to me
In my death’s great agony,
O Thou loving, gentle One,
Sweetest Jesus, Mary’s Son.
Ascribed to Pope Innocent VI (d. 1362). Meter: trochaic tetrameter catalectic. Translation by Father Garesché. There are twelve translations. It is not a liturgical hymn. It is much used in Benediction and as a motet at the Offertory in Mass; it is equally appropriate as a private devotion at the Elevation of the Host. The Latin texts, of which there are at least four, differ slightly.

“Hail true Body, born of the Virgin Mary, which truly suffered, and was sacrificed on the Cross for man; whose pierced side truly streamed with Blood! Be to us a foretaste of heaven when we are in the agony of death. O merciful Jesus, O loving Jesus, O sweet Jesus, Son of Mary.” examine: a weighing, an examination such as will take place at the hour of death.

79

Anima Christi

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meæ voca me.
Et jube me venire ad te,
Ut cum sanitis tuis laudem te,
In sæcula sæculorum. Amen.

S OUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water out of the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me;
Hide me within Thy wounds;
Suffer me not to be separated from Thee;
Defend me from the malignant enemy;
Call me at the hour of my death,
And bid me come to Thee,
That with Thy Saints I may praise Thee
For all eternity. Amen.

The Anima Christi is found in the Thanksgiving after Mass in both the Missal and Breviary. It is there entitled Aspirationes S. Ignatii ad Sanctissimum Redemptorem. It is popularly believed that the prayer was written by St. Ignatius of Loyola, who places it at the beginning of his Spiritual Exercises. But since it dates from 1334 or earlier, it could not have been written by St. Ignatius, who was born more than a century and a half later in 1491.
The prayer is richly indulgenced for priests who recite it after Mass.

80

_**O Deus, ego amo te**_

_O Deus, ego amo te,
Nec amo te ut salves me,
Aut quia non amantes te
Æterno punis igne._

_Ut, tu, mi Jesu, totum me
Amplexus es in cruce;
Tulisti clavos, lanceam,
Multamque ignominiam,_

_Innumerous dolores,
Sudores, et angores,
Et mortem, et hæc propter me,
Ac pro me peccatore!_

_4 Cur igitur non amem te,
O Jesu amantissime,
Non, ut in calo salves me,
Aut ne æternum damnes me,_

_Nec præmii ullius spe,
Sed sicut tu amasti me!
Sic amo et amabo te,
Solum quia Rex meas es,
Et solum quia Deus es._

_MY God, I love Thee; not be-
cause
I hope for heaven thereby,
Nor because they who love Thee not
Must burn eternally.

_Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace,
And griefs and torments numberless,
And sweat of agony;
E'en death itself; and all for one
Who was Thine enemy._

_Then why, O blessed Jesus Christ,
Should I not love Thee well,
Not for the sake of winning heaven,
Or of escaping hell;_

_Not with the hope of gaining aught,
Not seeking a reward;
But as Thyself hast lovèd me,
O ever-loving Lord!_

_E'en so I love Thee, and will love,
And in Thy praise will sing,
Solely because Thou art my God,
And my eternal King._

**Author:** St. Francis Xavier (1506-1552). **Meter:** iambic dimeter. **Translation** by Father Caswall. There are twenty-five translations, of which Caswall's is by far the most popular. This beautiful prayer is not in the Breviary or Missal. It is included in this volume on account of its great beauty, no small part of which is due to its simplicity.

The original hymn was not written in Latin but in
either Spanish or Portuguese about 1546. There are several Latin translations. The author of the above Latin version is not known. The English version is so literal that a prose translation would be superfluous.

FEAST OF THE SACRED HEART

THE FRIDAY AFTER THE OCTAVE OF CORPUS CHRISTI

81

Auctore beate sæculi

CHRIST, the world's Creator bright,
Who didst mankind from sin redeem,
Light from the Father's glorious Light,
True God of God, in bliss supreme.
Thy love compelled Thee to assume
A mortal body, man to save;
Reversing the old Adam's doom,
Our ransom the New Adam gave.
That love which gloriously framed all—
The earth, the stars, and wondrous sea—
Took pity on our parents' fall,
Broke all our bonds and set us free.

O Savior, let Thy potent love
Flow ever from Thy bounteous Heart;
To nations that pure fount above
The grace of pardon will impart.

His Heart for this was opened wide,
And wounded by the soldier's spear,
That freely from His sacred side
Might flow the streams our souls to clear.

Jesu, to Thee be glory given,
Who from Thy Heart dost grace outpour,
With Father and with Holy Ghost,
Through endless ages evermore.

Author unknown, 18th century. Meter: iambic dimeter. Translation by Father Huseunbeth. There are
ten translations. **LITURGICAL USE:** Vesper hymn on the feast of the Sacred Heart and throughout its Octave. The hymns for the Office of the Sacred Heart are evidently the work of the same author. “Their play of fancy and of imagination,” says Msgr. Henry, “their rhetorical finish, their condensed phraseology, give clear intimation of a skill which has profited by the models constructed by St. Ambrose. They abound, too, in Biblical allusions, every stanza recalling some type, or figure, or prophecy, or fulfillment” (*Eucharistica*, p. 235).

The first Mass and Office for the feast of the Sacred Heart were approved by Clement XIII in 1765. The hymns were written at that time. In 1928 Pius XI raised the feast to a double of the first class with an Octave, and provided it with a new Mass and Office. The hymns of the old Office were retained, but the former doxology was replaced by a new one.

1. “O blessed Creator of the world, Christ, the Redeemer of all, Light of the Father’s Light and true God of God!” **Auctor:** the Word by whom all things were made. Cf. John 1, 3. The words *Lumen de lumine, Deus verus de Deo (vero)* are from the Nicene Creed. They express the doctrine of the consubstantiality of the Son with the Father. The words should be taken with the whole passage on the Lord Jesus Christ in the Creed. But why the figure *lumen*? Christ says of Himself, “I am the light of the world” (John 8, 12). “As a candle,” says St. Athanasius, “taking its light from another candle of the same kind, does not alter the latter, so also the Son, by taking His substance from the Father, does not alter this divine substance, which He has in common with the Father, for He is truly and indeed God of God, Light of Light, true God of true God.” Cf. Lanslot’s *Explanations of the Prayers and Ceremonies of the Mass*, p. 105.

2. “Thy love constrained Thee to assume a mortal body, that Thou, the new Adam, mightest restore what the old Adam had taken away.” Sin and death came upon all men through the old Adam; grace and life is the gift of
Christ, the new Adam. For the parallel between the two, see Rom. 5, 12-21.

3. “That Love, the gracious Creator of the earth and sea and stars, took pity on the sins of our fathers and broke our chains.” Amor: amor and artifex are in apposition. patrum: The meaning is obscure; variously rendered: our first parents, our ancestors in general, the just of the Old Law who prayed for the advent of a Savior.

4. “Let not the power of Thy marvelous love depart from Thy Heart: may the nations draw from this font the grace of pardon.” incliti: celebrated, renowned, glorious; mostly poetical.

5. “For this it was pierced by a lance, for this it suffered wounds, in order that by the issuing forth of water and blood it might cleanse us from our sins.” See note on hymn 54, line 8. Percussum est: cor is the subject, from the preceding stanza. sordibus: lit., filth, uncleanness; in a moral sense, sin, defilement. Ut...sanguine: These two verses are taken almost verbatim from lines 7 and 8 of Vexilla Regis, hymn 54.

6. “Glory be to Thee, O Lord, who pourest forth grace from Thy Heart, and to the Father and the Holy Spirit, forever and ever.”

82

En ut superba criminum

Et sæva nostrorum cohors
Cor sauciavit innocens
Merentis haud tale Dei!

Vibrantis hastam militis
Peccata nostra dirigunt,
Ferrumque diræ cuspidis
Mortale crimen acuit.

Ex Corde scissio Ecclesia,
Christo jugata, nascitur:
Hoc ostium arcæ in latere est
Genti ad salutem positum.

B E H O L D, it was the cruel horde
Of our proud sins that smote
the Lord,
And drove the undeserved dart
To wound God’s innocent, pure Heart.

They guided the uncertain spear
The Roman soldier wielded, near;
The direful iron he thrust within
Was pointed by our mortal sin.

But from Thy pierced side, O Christ,
Is born the Church, Thy Bride unpriced;
Salvation’s Ark receives a door
For all mankind, forevermore.
4 Ex hoc perennis gratia,
Ceu septiformis fluvius,
Stolas ut ilic sordidas
Lavemus Agni in Sanguine.

Unending grace, a sevenfold flood,
Flows forth from thence; wherein
Thy Blood,
O Lamb of God, can cleanse our
stain
And wash our garments white
again.

5 Turpe est redire ad cri-
mina,
Quae Cor beatum lacerent:
Sed æmulemur cordibus
Flammans amoris indices.

O may we not return to shame
And sin, that blesset Heart to
maim;
But rather light the flame of love
Within us, like to that above.

6 Gloria tibi, Domine,
Qui Corde fundis gratiam,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

Jesus, to Thee be glory given,
Who from Thy Heart dost grace
outpour,
With Father and with Holy Ghost,
Through endless ages evermore.

Author unknown, 18th century. Meter: iambic dimeter. Translation by Canon Winfred Douglas. There are ten translations. Liturgical Use: hymn at Matins on the feast of the Sacred Heart and throughout its Octave.

1. “See how the haughty and savage host of our sins has wounded the innocent Heart of God, who deserves not such treatment.” ut: adv. of manner, how, in what manner. Dei: lit., of God not deserving such (treatment).

2. “Our sins direct the lance of the hesitating soldier, and mortal sin sharpens the iron of the cruel shaft.” Vibrantis militis: The soldier is represented as hesitating; he is uncertain as to the exact place where he should insert the spear to pierce the crucified Savior’s Heart. It was our sins that guided its cruel point. Cuspidis: lit. a point, especially the point or head of a spear.

3. “From that cleft Heart is born the Church wedded to Christ: this entrance was placed in the side of the Ark for the salvation of mankind.” jugata: from jugo, to join; poet., to marry; hence “the Church the bride of Christ.” Ecclesia Christo jugata: The oneness of the Church with Christ is commented on by St. Laurence Justinian in Lesson VII of the Monday within the Octave: “For a figure of this spiritual union had gone before, when it is related
that from the side of Adam, as he slept, one of his ribs was taken, and from it there was formed Eve, the mother of all, who was a type of the Church. The Holy Ghost then signified that there was to be a true and spiritual Adam, fashioned by the power of the Paraclete, from whose side, while he slept on the cross, as the water and blood flowed forth, the Church would be formed, a comely spouse without spot or wrinkle” (The Roman Breviary). arcae: a symbol of safety, a place of refuge. Genti: the dative of reference or advantage.

4. “From it unfailing grace flows forth like a seven-fold stream, that there, in the Blood of the Lamb, we may wash our filthy robes.” septiformis fluvius: the seven sacraments, which are the chief means or channels of grace. stolas: In Baptism we are presented with a stola candida, a white garment, which is symbolical of the brightness and beauty of a soul adorned with sanctifying grace. By sin this stola candida becomes a stola sordida, sin-soiled and bereft of comeliness. “These are they who have come out of the great tribulation, and have washed their robes (stolas) and made them white in the blood of the Lamb” (Apoc. 7, 14).

5. “It were a shame to turn again to sins which lacerate that blessed Heart; let us rather in our hearts emulate the flames which are symbols of love.” amoris indices: Flames naturally soar aloft, and apparently with great eagerness. Our hearts should vie with the flames in rising heavenward.

83

Cor, arca legem continens

Cor, arca legem continens
Non servitutis veteris,
Sed gratiae, sed veniae,
Sed et misericordiae.

Jesus, behind Thy Temple’s veil,
Hid in an ark of gold,
On stones engraven, lay the Law
Thy finger wrote of old.

2 Cor, sanctuarium novi
Interemeratum feceris,
Templum vetusto sanctius,
Velumque scisso utilius.

But in Thy Body’s Temple new,
Thy life-blood’s throbbing shrine,
Held, upon fleshy tables graved,
The law of love divine.
And when that Heart in death was stilled,
Each temple's veil was riven:
And lo, within Thy love's red shrine,
To us to look was given.
There make us gaze and see the love
Which drew Thee, for our sake,
O great High Priest, Thyself to God
A sacrifice to make.
Thou, Savior, cause that every soul
Which Thou hast loved so well,
May will within Thine open Heart
In life and death to dwell.

And when that Heart in death was stilled,
Each temple's veil was riven:
And lo, within Thy love's red shrine,
To us to look was given.
There make us gaze and see the love
Which drew Thee, for our sake,
O great High Priest, Thyself to God
A sacrifice to make.
Thou, Savior, cause that every soul
Which Thou hast loved so well,
May will within Thine open Heart
In life and death to dwell.

**Author unknown, 18th century.** _Meter_: iambic dimeter. _Translation_ from the Marquis of Bute's Roman Breviary. _Liturgical Use_: hymn at Lauds on the feast of the Sacred Heart and throughout its Octave. There are ten translations.

1. "O Heart, thou ark which containest the law, not of ancient servitude, but of grace, pardon, and mercy!" The Old Law was written for a stiff-necked race, uncircumcised in heart and ears, who continually resisted the Holy Spirit. Cf. Acts 7, 51. It was a law of fear and bondage given amid fear-inspiring thunder, and it was appropriately engraved on tables of stone. The New Law, on the contrary is a law of love and liberty engraved by the Holy Spirit on the hearts of the faithful. _legem_: All the genitives in the stanza depend on _legem_.

2. "O Heart, Thou undefiled sanctuary of the new covenant, thou temple more holy than that of old, and veil more profitable than the one that was rent." The Heart of Jesus, the all-holy sanctuary of the new covenant is contrasted in its holiness with the ancient Temple of the Jews, and compared in its usefulness to mankind to the veil of
the Temple which was rent in twain at the Crucifixion. Cf. Matt. 27, 51. In holiness the two sanctuaries differ as the finite differs from the infinite. The rending of the veil at the Crucifixion was a miracle, and like all of Christ's miracles it was wrought in vain as far as the Jews were concerned. To ascertain to what extent the rending of the new Veil profited the human race, read stanzas 3 and 4 of the Vesper hymn. *vetusto . . . scisso*: supply *templo* and *velo* respectively, ablative of comparison.

3. “Love willed that Thou shouldst be wounded with an open wound, that we might venerate the wounds of Thy invisible love.” *Ictu*: stroke, stab, thrust. *patenti*: participle of *patere*, to open; *ictu patenti*, a gaping wound caused by a spear-thrust.

4. “Under this symbol of love He suffered in a bloody and mystical manner, and Christ as Priest offered a two-fold sacrifice.” *cruenta et mystica*: The double sacrifice is the visible one (*cruenta*) offered on the Cross, and the invisible one (*mystica*) in His Heart. The Gospel for the feast of the Sacred Heart is from John 19, 31-37; the homily in Matins is from St. Bonaventure's *Book of the Tree of Life*, no. 30. The hymn is in part a paraphrase of the homily, as the following excerpt from Lesson IX indicates: “To this end was thy Heart wounded, that in it we might be able to dwell secure from alarms from without. And no less was it wounded on this account that, through the visible wound, we might see the invisible wound of love. How could this ardor be better shown than by his allowing, not only his body, but even his very Heart itself, to be wounded by a lance? And so, the wound in his flesh shows forth the wound in his spirit. Who does not love that Heart, so deeply wounded? Who would not return love for love to one so greatly loving?” (*The Roman Breviary*).

5. “Who would not love in return one loving him? Who, redeemed, would not love (his Redeemer), and choose in that Heart an eternal dwelling place?” *redamet*: from *red-amō*, to love in return, return love for love. *tabernacula*: pl. for sing.; in poetry any place of abode.
PART III

THE PROPER OF THE SAINTS

With a few noteworthy exceptions the hymns in honor of the Saints have not been translated so often as the other hymns in the Breviary. This is in part explained by the fact that the cultus of a Saint is usually more or less national in character, and the Breviary contains few hymns in honor of Saints who are especially venerated in English-speaking countries. Metrical versions of all the hymns in the Breviary will of course be found in the works of Bagshawe, Caswall, Fitzpatrick, Mulcahy, Wallace, and most of them in the two volumes of Donahoe. In the ultimate revision of the Breviary, now in slow process of elaboration, it is safe to surmise that several of the hymns in this section will be eliminated.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

Dec. 8

84

Praeclara custos virginum

PræCLARA custos vir-\n
FÆIR guardian of the virgin

ginum,

choir,

Intacta Mater Numinis,

Unsullied Mother of the Lord,

Cælestis aulæ janua,

Our hope, the Angels’ joy, in whom

Spes nostra, cæli gaudium,

A door to heaven is restored;

4 Inter rubeta lilium,

Thou lily, white amid the thorns,

Columba formosissima,

Thou dove, with wondrous beauty

Virga e radice germinans

girt;

Nostro medelam vulneri,

Thou tender stem from Jesse’s root

Whose Blossom heals our deadly

hurt.

201
3 Turris draconi impervia,  
Amica stella naufragis,  
Tuere nos a fraudibus,  
Tuaque luce dirigite.

Thou tower beyond the dragon's reach;  
Thou friendly star to shipwrecked men;  
From error guide us by thy light,  
That we may find our course again:

4 Erroris umbras discute,  
Syrtes dolosas amove,  
Fluctus tot inter, deiviis  
Tutam reclude semitam.

Dispel the mists that dim our eyes,  
From treacherous shoals divert our way,  
Lest on the storm-tossed sea of life  
From thy safe course we go astray.

5 Jesu, tibi sit gloria,  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.

All honor, laud, and glory be,  
O Jesu, Virgin-born, to Thee;  
All glory, as is ever meet,  
To Father and to Paraclete.

Author unknown, 17th century. Meter: iambic dimeter. Translation by Canon Winfred Douglas. There are six translations. Liturgical Use: hymn at Matins. The hymns for Vespers and Lauds are taken from Part IV. It is a general rule that when a hymn is wanting in the Proper of the Saints, the deficiency is supplied from the Common of the Saints.

The dogma of the Immaculate Conception is often misinterpreted by ill-informed persons. (a) It involves no question of a virgin-birth of Mary, who was physically conceived and born in the ordinary way. (b) It has nothing whatever to do with the virgin-birth of Christ. (c) It contains no reference to the status of Mary's ancestors. The Church's official teaching on the subject is contained in the Bull Ineffabilis Deus, which was promulgated by Pius IX, Dec. 8, 1854: "The most Blessed Virgin Mary, in the first instant of her conception, was, by a singular grace and privilege of Almighty God, through the merits of Jesus Christ, the Savior of mankind, preserved from all stain of original sin." The words "in the first instant of her conception" mean the moment that her soul was united to her body, the instant that she became a human being.

1. "Illustrious guardian of virgins, stainless Mother of God, portal of the heavenly court, our hope, the joy of
heaven,” *Caelestis aule janua = Janua caeli*, gate of heaven (Litany), so-styled because of her great power as an intercessor.

2. "Thou lily among the thorns, dove all-fair, rod from the root (of Jesse) producing a remedy for our wounds,” *rubeta*: neut. pl., bramble bushes. "As the lily among thorns, so is my love among the daughters” (Cant. 2, 2). *formosissima*: "Thou art all-fair, O my love, and there is not a spot in thee” (Cant. 4, 7). *Columba*: “Arise, make haste, my love, my dove, my beautiful one, and come” (Cant. 2, 10). In the Scriptures the dove is a symbol of innocence and purity, and of tender and devoted affection. *Virga*: a rod, shoot, a sending out of new growth. "And there came forth a rod out of the root of Jesse, and a flower shall rise out of his root” (Is. 11, 1). Jesse was the father of David, and was, therefore, a lineal ancestor of the Blessed Virgin. *medelam*: Christ.

3. "Tower inaccessible to the dragon, star friendly to the shipwrecked, protect us from deception, and guide us by thy light."

4. "Dispel the shades of error; remove treacherous shoals; amid so many waves, reveal a safe path to those who are astray.” *Syrtes*: sing., *syrtis*, a sandbank in the sea.

5. "O Jesus, who wast born of a Virgin, glory be to Thee, together with the Father and the strength-bestowing Spirit, forever and ever.” *almo*: from *alo*, to nourish; variously rendered, holy, kind, gracious, bountiful.
Mother Cabrini, as she is called, was born in Sant' Angelo, Lombardy, Italy in 1850 and died in Chicago in 1917. She founded the Institute of the Missionary Sisters of the Sacred Heart in 1880. She came to America in 1889 and devoted her intensively active life to the founding of schools, orphanages, and hospitals in the United States and in Latin America. She was beatified by Pope Pius XI in 1938, and solemnly canonized by Pius XII in 1946. She was the first United States citizen to be so honored. The Office in which the hymns for her feast appeared was approved by the Congregation of Sacred Rites September 22, 1948. Her biography by Maynard is entitled *Too Small a World* (Bruce).

**Beata caeli regia**

LET heavenly courts resound with song
And lowly earth the strains prolong,
Loud let the echoing anthems roll
From lands that reach from pole to pole.

In Xavier’s footsteps Frances trod
The path of life that leads to God,
Amid the Saints she triumphs now
And glory’s rays adorn her brow.

A child in years she pines with love
Of Jesus throned in heaven above;
With high resolve her heart would bring
All nations to their rightful King.

A heavenly voice rings out above
And summons from her nest a dove
That flies with endless flights and rounds
To far off nations’ utmost bounds.

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2 Præcincta nimbo gloriae
Francisca, inhaerens impigra
Xaverii vestigiis
Triumphat inter Cælites.

3 Ætate jam tenellula
Amore Jesum deperit
Ipsumque volvit pectore
Inferre cunctis gentibus.

4 Vox ecce dia propulit
Nido columbam patrio;
Fines ad orbis ultimos
Frequenternpsa convolat.
Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito
In sæculorum sæcula.

To God the Father, God the Son,
And Holy Spirit, Three in One,
All honor, praise, and glory be
From age to age eternally.


1. “Let the blessed court of heaven resound with joyful songs, and let the earth lying below re-echo with applause from pole to pole.” *polis utrisque*: from both poles; from the two Americas, North and South, the chief fields of her activities.

2. “Frances following diligently in the footsteps of Xavier is now surrounded with a halo of glory and triumphing among the Saints.” *inherens*: lit., to cleave or cling to. *Xaverii*: St. Francis Xavier, the famous missionary, her patron Saint whose name she adopted.

3. “At a tender age she had an ardent love for Jesus, and she resolved in her heart to bring Him to all nations.” *deperit*: from *deperere*. Note the following constructions both of which have the same meaning: (a) *deperire aliquem amore*, and (b) *deperire alicujus amore*, to die of love for someone, or to be desperately in love with someone. *cunctis gentibus*: Pope Leo XIII told Frances that she could consider the whole world as the field of her missionary activities. The Italian immigrants in the New World were the principal beneficiaries of her zeal.

4. “Lo, a heavenly voice drove a dove from her paternal nest, and she flew again and again to the ultimate bounds of the earth.” *Frequenter*: often. She is said to have crossed the Atlantic twenty-five times. *dia*: adj., a short form of *divus*, divine, godlike, heavenly.

5. “Power, honor, praise, and glory be to God the Father and the Son, together with the Holy Advocate forever and ever.” *Paraclito*: The Greek word *paraclitos*, which corresponds to the Latin *advocatus*, means defender, intercessor, comforter. For its use in the Scriptures see hymn 1, stanza 5.
EX Corde Jesu concept
Francisca flammas, impete
Quais fida Christi ad extimas
Festinat oras nuntia.

IN Jesus' Heart Saint Frances found
The holy flames that there abound,
And heraldlike her soul expands
To kindle hearts in other lands.

Quacumque transit, illico
Odora spirant lilia,
Horrens et ante vepribus
Tellus viretis enitet.

Where'er her hastening footsteps sound
Lo, lily odors scent the ground;
Where once but thorns and thistles grew
Now smiling verdure greets the view.

Eam migrantes Itali,
Terras per omnes diditi
Sensere matrem, sedulam
Levare curas exulum.

Italian exiles crown her brow
And claim her as their Mother now,
For through the years no toil she spares
To light the burden of their cares.

Non ira bacchans æquorum
Nivosa nec cacumina,
Plagæ vel æstu torridæ
Fortem morantur feminam.

No stormy seas could bid her nay,
No mountain heights her footsteps stay,
Nor regions parched with heat delay
This valiant woman on her way.

Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito
In sæculorum sæcula.

To God the Father, God the Son,
Anr Holy Spirit, Three in One,
All honor, praise, and glory be
From age to age eternally.

1. "From the Heart of Jesus Frances receives the flames from which she, as a faithful messenger of Christ, hastens with zeal to the remotest regions." *flammas*: the flames of divine love. *impete*: from *impes* = *impetus*, ardor, impetuosity. *queis*: for *quibus*, an old form of the dative and ablative plural of *qui*. *extimus* or *extimus* are two superlative forms of both *exter* and *exterus*.

2. "Wherever she passes, there fragrant lilies scent the air, and the earth formerly bristling with thorns, shines forth with verdure." *Odora*: adj., diffusing fragrant odor. *viretis*: from *viretum* (*vireo*, to be green), turf, greensward; greenness. This stanza employs Messianic imagery. See hymn 114, stanzas 2 and 3.

3. "The Italian immigrants scattered abroad through all lands regard her as a Mother anxious to lighten the cares of the exiles." *diditi*: from *dido*, to distribute. *Sensere* = *serunt*, from *sentio*, to consider. *sedulam*: untiring, unremitting.

4. "Neither the furious wrath of the seas, nor the snow-clad mountain tops, nor regions parched with heat delay the valiant woman." *bacchans*: from *bacchor* (*Bacchus*), of material things, to rage with fury. *Nivosa cacumina*. Frances, mounted on a mule, crossed the Andes from Santiago, Chile, on her way to Buenos Aires, Argentine. This journey was made at a time of the year when the crossing was difficult and dangerous. See Maynard's *Too Small a World*, p. 200 ff.

5. The doxology as in the preceding hymn.
DIVINA Jesu caritas,
Tu magna sola perficis,
Quae, vertis ipsas virgenes
In fervidos apostolos.

LOVE Divine, Thou canst do all,
Thou changest virgins frail
Into apostles brave and strong
Who by Thy power prevail.

2 Per te refultit inclyta
Francisca, spreto sæculo,
Sexuque major gloriam
Dei per orbem protulit.

Through Thee resplendent Frances shines
Surpassing nature's ways;
God's glory to the world she tells,
His glory and His praise.

3 Beata Mater, respice
Ca elo benigna filias,
Tuueque fac virtutibus
Opus virescat, floreat:

Blessed Mother, from thy home on high
Regard thy daughters still;
In virtue cause thy flock to grow
As thou on earth didst will.

4 Cor perge Jesu flectere,
Stirpes ut omnes congreget
Et prona nobis impetra
Flammias amoris æmulas.

Beg Jesus' Heart that all be one,
That wandering sheep find rest,
And share with us the flames of love
That glow in thy own breast.

5 Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito
In sæculorum sæcula.

To God the Father glory be,
And to the eternal Son,
All glory, Holy Ghost to Thee,
While endless ages run.

1. "O Divine Love of Jesus, Thou alone achievest great things, Thou who dost transform even virgins into fervent apostles." *Caritas* is the antecedent of the pronouns *tu* and *qua* in this stanza, and of *te* in the next.

2. "Through Thee, illustrious Frances shines resplendent; despising the things of the world, and greater than her sex, she makes known the glory of God throughout the world." *seculo*: the concerns of the world and its affairs as distinguished from the things of God. *Sexu major*: She performed deeds greater than would ordinarily be expected of womankind. *profulit*: to proclaim, increase, enlarge.

3. "From heaven, blessed Mother, graciously regard thy daughters, and cause thy work to flourish and to abound in virtues." *Opus*: her Institute. In 1950 it numbered 67 houses, 23 of which were in the United States. There were 450 Sisters and 19 novices.

4. "Continue to prevail upon the Heart of Jesus that He may unite all nations in one fold, and humbly obtain for us flames of love rivaling thy own." *prona*: like *cernuus*, humbly, prostrate before God’s throne. It agrees with *Francisca* understood.

5. The doxology is the same as in the Vesper hymn.

ST. PETER’S CHAIR AT ROME

**Jan. 18**

85

*Quodcumque in orbe*

*Quodcumque* in orbe

**P**eter, whatever thou shalt bind

Erit revinctum Petre, in arce siderum:

The same is bound above the starry sky;

Et quod resolvit hic potestas tradita,

What here thy delegated power doth loose,
Erit solutum coeli in alto
vertice:
In fine mundi judicabis se-
culum.

Is loosed in heaven’s supremest
court on high:
To judgment shalt thou come, when
the world’s end is nigh.

Patri perenne sit per evum
gloria;
Tibique laudes concin-
mus inclytas,
Æterne Nati; sit, superne
Spiritus,
Honor tibi decusque: san-
cta jugiter
Laudetur omne Trinitas
per sæculum.

Praise to the Father through all
ages be!
The same to Thee, O coeternal
Son!
And Holy Ghost, one glorious
Trinity;
To whom all majesty and might
belong;
So sing we now, and such be our
eternal song.

Ascribed to St. Paulinus, Patriarch of Aquileia (726-802). Meter: iambic trimeter. Translation by Father Caswall. Liturgical Use: hymn at Vespers and Matins on the feast of St. Peter’s Chair at Rome, Jan. 18, St. Peter’s Chair at Antioch, Feb. 22, and St. Peter’s Chains, August 1. First line of the original text of this stanza: Quodcumque vinclis super terram strinxeris. In its complete form it contains nine stanzas. Cf. Daniel’s Thesaurus, Vol. 1, p. 243. There are twelve translations, three of which are of the complete hymn. The Quodcumque in orbe is later than, and modeled on, Decora lux, the Vesper hymn for the feast of SS. Peter and Paul, June 29.

It might be asked, what is meant by the Chair of St. Peter? The Latin title Cathedra S. Petri = Chair of St. Peter. Cathedra (Greek, a seat) whence cathedral, a church which contains a bishop’s throne or chair. The Chair of St. Peter is then the see of St. Peter, and the purpose of the two feasts is to commemorate the episcopate of St. Peter and the primacy bestowed upon him by Our Lord. Before going to Rome St. Peter dwelt for some time in Antioch, and it was in that city that Christ’s followers were first called Christians.

1. “Whatever thou shalt bind on earth with chains,
O Peter, shall be bound in the starry stronghold; and what
here the power bestowed upon thee doth loose, shall be
loosed in heaven’s exalted height; at the end of the world
thou shalt judge mankind.” This strophé is a metrical paraphrase of Matt. 16, 19: “And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.” revinxeris: To Peter is promised the power to bind and loose. In Scriptural language to bind signifies either to command or to punish; to loose, on the other hand means to free from an obligation, to absolve from punishment. Christ promised that the exercise of this authority would be ratified in heaven.

2. “To the Father be glory through endless ages, and to Thee, Eternal Son, may we sing becoming songs of praise; Heavenly Spirit, to Thee be honor and glory; without ceasing may the Holy Trinity be forever praised.” inclytus: renowned, celebrated. jugiter: adv., continually.

86

**Beate Pastor, Petre**

B E A T E Pastor, Petre, clemente accip
cens precantium, crimi
numque vincula
Verbo resolve, cui potestas
tradita
Aperire terris caelum, aperto
num claudere.

O P E T E R, Shepherd good, our
voices sing of thee;
Thy very word had might from
chains of sin to free;
To thee, by power divine, the mystic
keys were given,
Which opes the skies to men, or
close the gates of heaven.

Sit Trinitati sempiterna
gloria,
Honor, potestas atque ju
bilatio,
In unitate, quæ gubernat
omnia,
Per universa æternitatis sæ
cula.

All honor, might, and power, and
hymns of joy we bring,
While to the Trinity eternal praise
we sing:
He rules the universe in wondrous
unity,
And shall, throughout the days of
all eternity.

Ascribed to a certain Elpis, 6th century. **Meter:** iambic trimeter. **Translation** by T. I. Ball. **Litururgical Use:** hymn at Lauds on the two feasts of St. Peter’s Chair, Jan. 18 and Feb. 22.

This is the first stanza and the doxology of the hymn
at Lauds on the feast of SS. Peter and Paul, June 29. For prose version see hymn 112.

CONVERSION OF ST. PAUL

Jan. 25

Egregie Doctor, Paule

EGREGIE Doctor, Paule, mores inrue,
Et nostra tecum pectora in caelum trahe:
Velata dum meridiem cernat fides,
Et solis instar sola regnet caritas.

O GREAT Apostle Paul, may thy deep wisdom teach
Our earth-bound souls to strive with thee the skies to reach;
Till that which perfect is shall shine with fuller glow,
And that be done away, which here in part we know.

Sit Trinitati sempiterna gloria,
Honor, potestas atque jubilatio,
In unitate, quae gubernat omnia,
Per universa aeternitatis secula.

All honor, might, and power, and hymns of joy we bring,
While to the Trinity eternal praise we sing;
He rules the universe in wondrous unity,
And shall, throughout the days of all eternity.

Author, meter, and doxology as in the preceding hymn. Translation by T. I. Ball. Liturgical Use: hymn at Vespers and Matins on two feasts of St. Paul: his Conversion, Jan. 25, and his Commemoration, June 30. This is the second stanza and the doxology of the hymn for Lauds on the feast of SS. Peter and Paul. For prose version see hymn 112.

ST. MARTINA

Jan. 30

Martinae celebri

MARTINÆ celebri plaudite nomini,
Cives Romulei, plaudite gloriae:

WITH joyous songs, great Rome,
Martina's fame extol,
Her glowing praises tell, and all her mighty deeds;
Insignem meritis dicite Virginem,  
Christi dicite Martyrem.  

A Virgin pure and chaste, she leads  
a stainless life,  
And for her Lord a Martyr bleeds.

2 Hæc dum conspicuis orta parentibus  
Inter delicias, inter amabilès  
Luxus illecebras, dìtibus affluit  
Faustæ muneribus domus.  

A happy home is hers, and all that  
makes this world  
So sweet, and fresh, and fair, to  
those who love its wiles:  
From noblest parents sprung, 'mid  
wealth, and love, and joy,  
Her life speeds on, 'mid naught  
but smiles.

3 Vitæ despiciens commoda,  
dedicat  
Se rerum Domino, et munifica manu  
Christi pauperibus distribuens opes,  
Quærit præmia cælitum.  

These pleasures soon she spurns—  
her wealth she gladly gives  
To Christ’s own blessed poor—her-  
self, to God above;  
No other wealth she seeks save her  
own spotless Spouse,  
Forever blest in His pure love.

4 A nobis abigas lubrica gaudia,  
Tu, qui Martyribus dexter ades, Deus  
Une et Trine: tuis da famulis jubar,  
Quo clemens animos beas.  

O Thou, the Martyrs’ strength, all  
cheating joys expel,  
And fill us with Thy bright and  
ever-fading love;  
Show us the beam divine, which  
forms the crowning joy,  
God, Three in One, of bliss above.

Author: Pope Urban VIII (1568-1644). Meter: 
Asclepiadie and Glyconic. The complete hymn consists of 
nine stanzas. For Office use it is divided into three equal 
parts with a common doxology. There are six translations. 
The sections are distributed as follows:

No. 89. Matins: Non illam crucians. Translator, Father Caswall.  
No. 90. Lauds: Tu natale solum. Translator, Father Wallace.

The author of these hymns was the Pope who caused the 
revision of the Breviary hymns in 1632. He was an ardent 
Humanist, and like all Humanists he abhorred all poetry 
that did not conform to the rules of classical prosody. He 
enriched the Breviary with nine of his own compositions. 
Without much study, however, it will be perceived that 
the Humanists’ concept of a sacred lyric differed consider-
ably from that of St. Ambrose and the earlier hymn writers whose verses were characterized by directness and simplicity.

1. "Citizens of Rome, give praise to the illustrious name of Martina, praise her glory; sing the praises of a Virgin eminent for her merits; celebrate in song a Martyr of Christ." Martina: St. Martina was a native of Rome and the daughter of a consul. She was martyred during the reign of Alexander Severus about the year 225. Legend has been busy with her name and deeds. See the revised Butler's Lives of the Saints. Romulei: adj., of or belonging to Romulus, hence Roman.

2. "Since she was born of distinguished parents amid pleasures and the fascinating allurements of luxury, she abounded in the rich gifts of a prosperous house." affluit: constr., aliqua re; to overflow with, abound in.

3. "But spurning the comforts of life, she dedicates herself to the Lord of Creation, and with a lavish hand she distributes her wealth among the poor of Christ and seeks for herself the reward of the Blessed." caelitum: from caels, itis; caelites, the inhabitants of heaven. Martina was left an orphan at an early age. As soon as she obtained the possession of her property, she distributed it among the poor of Rome.

4. "O God, One and Three, Thou who art a mighty help to the Martyrs, drive from us dangerous pleasures: grant to Thy servants the light wherewith Thou dost graciously bless their souls." dexter: favorable, helpful.

Non illam crucians

NON illam crucians ungula, non ferae, 
Non virga horribili vulnere commovent;
Hinc lapsi e Superum sedibus Angeli
Cælesti dape recreant.

THE agonizing hooks, the rending scourge,
Shook not the dauntless spirit in her breast;
With torments racked, Angels her fainting flesh
Recruit with heavenly feast.

In vain they cast her to the ravening beasts;
Calm at her feet the lion crouches down:
Te, Martina, tamen dans
gladius neci
Cæli cœtibus inscit.

Till smitten by the sword at length
she goes
To her immortal crown.

Now with the Saints Martina reigns
in bliss,
And, where idolatry sat throned of
yore,
From her victorious altar praise
and prayer
With odorous incense soar.

Expel false worldly joys; and fill
us, Lord,
With Thy irradiating beam divine;
Who with Thy suffering Martyrs
present art,
Great Godhead, One and Trine.

See the introduction to the preceding hymn.

1. “Neither the ‘torturing hook, nor the wild beasts,
nor the rods with their horrible wounds shake her con-
stancy; Angels straightway descend from the abodes of the
Blessed and refresh her with heavenly food.” ungula: a
claw-shaped torturing hook (Late Latin). sedibus: as in
English, a seat, residence. Cælesti dape: the comfort and
consolation she received from her heavenly visitors.

2. “Yea, even the lion, laying aside his ferocity, with
friendly gaping jaws casts himself at her feet: at last, Mar-
tina, the sword delivers thee up to death and enrolls thee
among the hosts of heaven.”

3. “The altar which smokes, redolent with clouds of
incense, unceasingly invokes thee with prayers, and by the
omen of thy name it destroys and annihilates false idol-
worship.” auspiciium: lit., divination by means of birds;
this was but one phase of the all-pervading idolatry of the
early third century. nominis omine: The name Martina
is derived from that of Mars, the god of war. Martina is
therefore the Warlike because of the warfare she waged
against the idols in the vicinity of Rome. An omen is a
sign or portent of a future event.
Tu natale solum

TU natale solum protege,
   tu bonæ
Da pacis requiem Christian-
dum plagis;
Armorum strepitus, et fera
   prælia
   In fines age Thracios.

BE thou the guardian of thy na-
tive land,
And to all Christian nations grant
   repose
From din of arms, and every hostile
   band—
From all our borders drive away
   our foes.

Bid Christian princes marshal all
their force
Beneath the sacred standard of the
   Rood,
To avenge sweet Salem's sacrilegi-
   ous loss,
And crush the Moslem red with
   guiltless blood.

On thee our hopes are built, as on
   a tower;
Receive the homage we now hum-
   bly pay.
The vows which Rome accom-
   plishes this hour,
With pious rites, and canticles' sweet lay.

Keep far from us all dangerous
   delight,
O God, who comfortest Thy Mar-
   tyr's pain;
One God in Persons Three, bestow
   Thy light
Werewith Thou makest strong
   Thy Martyrs slain.

See the introduction to the Vesper hymn.

1. "Protect thy native land, and give to the realms of
   Christians the repose of holy peace; banish to Thracian
   regions the din of arms and savage wars." *solum*: soil,
   land, country. *Christiadum*: lit., of Christians, from
   *Christiades*. It occurs, too, in hymn 97, in both instances
   in the genitive pl. The greatest Latin lexicons do not list
   the word. It is formed on the model of the Greek patro-
nymics: Tydides, the son of Tydeus; Pelides, the son of Peleus. Judged by classical precedents, Christiades is rather dubiously formed, as though from Christius rather than from Christus. fines Thraciae: lit., Thracian lands, regions, etc.; fig., afar, to the remotest regions. Ancient Thrace lay between the Balkans and the Aegean and Black Seas.

2. "And uniting the armies of kings under the standard of the Cross, deliver Jerusalem from chains, and as an avenger of innocent blood utterly destroy the hostile power." Solymas: Solymae is a poetical form of Hierosolyma, orum, Jerusalem. Robur: strength, power; troops, forces; the Mohammedans are meant.

3. "O thou, our pillar of strength and glorious ornament, regard with favor the disposition of our hearts; graciously accept the prayers of Rome, who with pious rite sings thy praises and honors thee." column: a pillar; fig., a support, prop, stay.

APPARITION OF THE BLESSED VIRGIN
MARY IMMACULATE

FEB. 11

Te dicimus praeconio

E dicimus praeconio,
Intacta Mater Numinis,
Nostris benigna laudibus
Tuam repende gratiam.

STAINLESS Mother of the Lord,
While we thy glory chant,
A gracious ear to us accord
And heavenly favor grant.

A sad inheritance we own—
In guilt our lives begin;
Exempt from Adam's fall alone,
Thou never knewest sin.

Prone on the earth beneath thy heel
The serpent's head remained;
Thou only dost to Heaven reveal
An origin unstained.
4 O gentis humanae decus,  
Quae tollis Hevae opprobrium,  
Tu nos tuere supplices,  
Tu nos labantes erige.

Do thou whose glory takes away  
The shame of Mother Eve,  
Accept the tribute that we pay  
And all our wants relieve.

5 Serpentis antiqui potens  
Astus retunde et impetus,  
Ut celitum perennibus  
Per te fruamur gaudiis.

From Satan's every dart and snare  
Our weakened souls defend,  
That so thy glory we may share  
In joys that never end.

6 Jesu, tibi sit gloria,  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.

To Thee, O Jesus, glory meet,  
The Virgin Mary's Son;  
To Father and to Paraclete  
Be equal honor done.

Author unknown. Meter: iambic dimeter. Translation by Msgr. Henry. There are three translations. Liturgical Use: hymn at Matins on the feast of the Apparition of the Blessed Virgin Mary Immaculate. At Lourdes in 1858 Our Lady appeared on eighteen different occasions to a young girl named Bernadette Soubirous (1844-1879). This was the beginning of "Lourdes" as it is now known throughout the world. The girl is now St. Bernadette, canonized in 1933. The Feast of the Apparition was authorized by Leo XIII, and was extended to the whole Church by Pius X in 1907. It is not known when or by whom the three hymns of the Feast were written, but Dr. Hellinghaus in his Die Kirchlichen Hymnen und Sequenzen ascribes them without question to Pope Leo XIII.

To understand many allusions in the hymns consult the following articles: Lourdes in the Cath. Encycl.; and in the revised Butler's Lives of the Saints read the "Apparition of Our Lady at Lourdes" (Feb. 11), and the biography of Bernadette (Apr. 16). The latter was written just before the Saint's canonization.

1. "We sing of thee with jubilation, stainless Mother of God; for our praises, graciously reward us with thy favor." praeconio: (praeco, a herald), lit., a celebrating, laudation. repende: repay, requite.

2. "We guilty descendants of Adam are begotten a sin-infected race; it is of faith, O Virgin, that thou alone hast
never known the ancestral taint.” *Sontes:* adj., from *sors,* guilty. *nescia:* adj., from *ne-scio,* lit., not knowing, ignorant of, with genitive. *credēris,* passive, lit., thou art believed. The Church’s official teaching regarding the Immaculate Conception is found in the introduction to the hymn *Praeclera custos virginum,* no. 84.

3. “Thou crushest with thy heel the head of the envious dragon, and thou alone reflectest the glory of a stainless origin.” *vestigio:* a footprint; the sole of the foot; the foot itself; here used in the sense of *calcanenum,* the heel. “She shall crush thy head, and thou shalt lie in wait for her heel” (Gen. 3, 15). *refers:* give back; restore.

4. “Thou glory of the human race, who takest away Eve’s reproach, protect thy suppliants, and encourage us who are wavering.”

5. “Since thou hast power over the old serpent, restrain his cunning and his assaults, that through thee we may enjoy the everlasting joys of the Blessed.” *potens:* having power over, with genitive. *fruamur:* with the ablative, of course. The beatiﬁc vision is the never-ceasing well-spring of heavenly joys and delights.

92

*Aurora soli prævia*

**AURORA soli prævia,**
Felix salutis nuntia,  
In noctis umbra plebs tua  
Te, Virgo, supplex invocat.

**O ROSY dawn! that dost proclaim**  
Salvation’s happy day,  
To thee, O Virgin, ’mid night’s shades,  
Thy people humbly pray.

2 Torrens nefasti fluctibus  
Cunctos trahens voragine,  
Leni residit æquore  
Cum transit Arca fæderis.

The torrent, that engulfs all those  
Within its whirlpool drawn,  
Rests calm as o’er its softened wave  
The Ark of God is borne.

3 Dum torrent arescens humus,  
Tu rore sola spargeris;  
Tellure circumrorida,  
Intacta sola permanes.

While earth is parched with scorching heat,  
Alone thou art bedewed;  
With dew o’erspread the earth around,  
And thou untouched art viewed.
4 Fatale virus evomens
   Attollit anguis verticem;
   At tu draconis turgidum
   Invicta contoris caput.

5 Mater benigna, respice
   Fletus precesque supplicum,
   Et dimicantes, tartari
   Victrix, tuere ab hostibus.

6 Jesu, tibi sit gloria,
   Qui natus es de Virgine,
   Cum Patre, et almo Spiritu,
   In sempiterna sæcula.

   The serpent rears his head aloft
   Disgorging poisoned spleen;
   But thou his proud, inflated head
   Dost crush, O mighty Queen.

   O loving Mother, hear our prayer,
   As suppliant we cry,
   And guard us in our strife with hell
   Whose power thou dost defy.

   O Jesu, born of Virgin bright,
   All glory be to Thee,
   With Father and with Paraclete,
   Through all eternity.

   AUTHOR unknown. METER: iambic dimeter. TRANSLATION by the Benedictines of Stanbrook in their Day Hours of the Church. There are four translations. LITURGICAL USE: hymn at Lauds. See the introduction to the preceding hymn.

1. "O dawn, that precedes the sun, joyous herald of salvation, amid the shades of night, O Virgin, thy people suppliantly invoke thee." Aurora: the Dawn is Mary, the Sun is Christ. prævia: adj., from præ-via; lit., going before, leading the way; it takes the dative, hence soli. noctis umbra: Lauds is said at daybreak, as night wanes; but here spiritual darkness is meant. In the hymns for Lauds, notably those of the Psalter, the literal and the figurative or spiritual meaning of light and darkness are so blended that it is impossible to tell which of the two was uppermost in the mind of the poet.

2. "The torrent with its destructive waves, which draws all men by its swirling waters, subsides into a calm sea when the Ark of the Covenant is passing by." voragine: a whirlpool, abyss. Arca fæderis: the Ark of the Covenant, a title of Our Lady in the Litany. This figure implies that she is the Ark of the New Covenant between God and man. The Ark of old was the most sacred object the Jews possessed. It contained the tables of the Law and the manna from heaven, and it was the material symbol of the Divine presence. Mary, the true Ark, contained not
merely the symbol but also the substance of the Divine presence, not only the Law but the Lawgiver, not perishable manna but the Bread from heaven. For the allusion to the waters and the crossing of the Jordan, see Josue 3-4.

3. “While the dry earth is parched, thou alone art sprinkled with dew; while the earth on every side is wet with dew, thou alone remainest untouched.” The allusions are to Gedeon’s fleece. Cf. Judges 6, 37-40. In two successive nights God wrought two miracles to encourage Gedeon and assure him of victory. In both instances, whether the fleece was wet or dry it was an exception to the soil about it. So, too, Mary was an exception to the rest of the human race.

4. “The serpent belching forth his deadly poison lifts his head, but thou, unconquered (Maid), dost crush the swollen head of the dragon.” verticem: the crown of the head; poët., the head.

5. “O gracious Mother, regard the tears and prayers of thy suppliants, and victoriously defend those in battle from the hosts of hell.” tartari: a name for hell taken from classical mythology. Victrix: victor and victrix are either adjectives or nouns. In English they are often best rendered by an adverb. tuere: imper. of tueor.

93

Omnis expertem

O
MNIS expertem maculæ Mariam
Edocet summus fidei magister;
Virginis gaudens celebrat fidelis
Terra triumphum.

L
O! Mary is exempt from stain of sin,
Proclaims the Pontiff high;
And earth applauding celebrates with joy
Her triumph, far and high.

Ipse se præbens humili puellæ
Virgo spectandam, recreat paventem,
Seque conceptam sine labe, sancto
Prædicat ore.

Unto a lowly timid maid she shows
Her form in beauty fair,
And the Immaculate Conception truth
Her sacred lips declare.
O specus felix, decorae
divae
Matris aspectu! veneranda
rupes,
Unde vitales scatuere pleno
Gurgite lymphae!

Huc catervatim pia turba
nostris,
Huc ab externis peregrina
terris
Alluit supplex, et opem
potentis
Virginis orat.

Excipit Mater lacrimas pre-
cantum,
Donat optatum miseris sa-
lutem;
Compos hinc voti patrias
ad oras
Turba revertit.

Supplicum, Virgo miserata
casus,
Semper o nostros refove
labores,
Impetrans maestis bona sem-
piternae
Gaudia vitae.

Sit deus Patri, genitaeque
Proli,
Et tibi, compar utriusque
virtus,
Spiritus semper, Deus unus,
onmi
Temporis aev.

O honored cave, by Mary's smile
adorned!
O hallowed rock, whence spring
The living waters of a gushing
stream,
The gifts of life to bring.

And thither from the farthest
bounds of earth
The pilgrims wend their way,
And suppliant around the Virgin's
shrine
Her powerful help they pray.

The sufferers' cry the Mother fondly
hears,
And grants the longed-for grace;
And health restored, the pilgrim
throng returns
Unto its native place.

O Virgin! have compassion on our
needs,
Refresh us laboring on;
Obtain for us the joys of heavenly
life,
When sorrow all is gone.

All praise and honor to the Father
be,
And to His only Son,
And to the Spirit, power of both,
for aye,
In Godhead ever One.

Author unknown. Meter: Sapphic and Adonic. Translation by the Benedictines of Stanbrook. There are four translations. Liturgical Use: hymn at Second Vespers of the feast of the Apparition of the Blessed Virgin. The hymn for First Vespers is the Ave, maris stella. See the introduction to the hymn at Matins.

1. “Faith’s supreme teacher proclaims that Mary is
free from all stain; the faithful throughout the world rejoic-
ing celebrate the triumph of the Virgin.” expertem: adj., not sharing in, with genitive, hence omnis maculae. sum-
mus magister: Pope Pius IX who proclaimed the dogma of the Immaculate Conception. See the introduction to Praeclara custos virginum. fidelis terra: lit., the faithful earth; the faithful in every land.

2. "The Virgin revealing herself to be gazed at by a lowly maiden, reassures the trembling girl, and with sacred lips declares herself to have been conceived without sin.” humili puella: the dative of agent with the gerundive spectandam, which goes with se. puella: Bernadette, to whom the Virgin appeared eighteen times. On one occasion she revealed her identity saying: "I am the Immaculate Conception.”

3. "O favored grotto, honored by the apparition of the Blessed Mother! O hallowed rock, whence life-sustaining waters in full stream gush forth!” decorate: vocative agreeing with specus. divae: lit., godlike, divine. scatuere = scaturuerunt, predicate of lymphe. Gurgite: lit., a whirl-
pool; a stream, any considerable quantity of water. The allusion is to the miraculous spring that suddenly came into existence at the grotto. As here used the word implies abundance. lymphe: water, esp. pure spring water.

4. "Hither in throngs pious pilgrim bands come from our own country; hither, too, from foreign lands they sup-
pliantly flock, and implore the aid of the powerful Virgin.” catervatim: adv., from caterva, a throng, crowd, multitude. (ab) nostris: from our own land, France. peregrina: adj. agreeing with turba, which is to be supplied from the pre-
ceding line. Affluit goes with lines 1 and 2. By 1930 about one million pilgrims a year were visiting Lourdes.

5. "The Mother receives the tears of her suppliants, and she grants to the afflicted the longed-for health; having obtained their wish the pilgrims return from here (Lourdes) to their own countries.” precatum: for precantium, from precor, to beg, entreat. Compos: with genitive; compos voti, one whose wish is fulfilled. oras: lit., borders, bound-
daries; regions, country.
6. “O Virgin, thou who dost compassionate the misfortunes of thy clients, ever alleviate our sufferings, and obtain for the afflicted the blessed joys of eternal life.” miserata: from misereor, to feel pity; pitying, commiserating.

7. “Glory be to the Father and to His sole-begotten Son, and to Thee, O Spirit, the ever-equal power of both, one God, in never-ending ages.”

THE SEVEN HOLY FOUNDERS

FEB. 12

94

Bella dum late

BELLA dum late fure- rent, et urbes
Caede fraterna gemenent cruentae,
Adfuit Virgo, nova semper edens
Munera matris.

2 En vocat septem famulos, fideles
Ut sibi in luctu recolant dolores,
Quos tuit Jesus, tuit ipsa consors
Sub cruce Nati.

WHEN war was raging, and the town
Was red with blood of brother bands,
Our Virgin Mother bowed her down
With bounteous hands.

Seven faithful sons she bids to share
Her dolors, all the shame and loss
Which Jesus suffered, and she bare
Beneath His Cross.

3 Illico parent Dominae vocanti:
Splendidis tectis opibusque spretis,
Urbe secedunt procul in Senari
Abdita montis.

So when their Lady called, as naught
They deemed their palaces, and wealth;
The mountain’s desert places sought
Far off by stealth.

For others’ sins the scourge they plied,
As they the way of penance trod;
By prayers and tears they turned aside
The wrath of God.

4 Corpora hic peenis cruciant acerbis,
Sontium labes hominum piantes;
Hic prece avertunt lacrimisque fusis
Numinis iram.
5 Perdolens Mater foavit, atque amictum
Ipsa lugubrem monet induendum:
Agminis sancti pia captā surgunt,
Mira patescunt.

Token of love, the Mothers’ hand
Gave to her sons their garb of woe,
Sanctioned the pious work they planned,
With wondrous show.

6 Palmes in bruma viridans honores
Nuntiat patrum: proprios Mariae
Ore lactentis vocitant puellī Nomine Servos.

The vine, to spread their honors wide,
Her sprouts in winter greenly flung.
“See, those are Mary’s servants,” cried
The infant tongue.

7 Sit deus Patri, genitāque Proli,
Et tibi, compar utriusque virtus,
Spiritus semper, Deus unus omni
Temporis ævo.

Now to the Father thanks and praise;
To Thee, O Son, the same we send;
To Thee, great Spirit, through all days,
World without end.


1. “While wars were raging wide, and bloodstained cities groaned with fratricidal carnage, the Virgin appeared ever dispensing the new gifts of a mother.” Bella: The bloody feuds and dissensions among the Italian cities from the eleventh to the thirteenth century are familiar to the student of history. St. Alexis, the last of the Seven Founders, died in 1310.

2. “Lo, in her grief she calls to herself seven faithful servants, that they might meditate on the sufferings which Jesus endured, and which she, a cosufferer, bore beneath the Cross of her Son.” The object of the Servite Order is to preach everywhere compassion for the sufferings of Jesus crucified and of Mary desolate, as well as hatred for sin, the accursed cause of them both. Cf. Servite Manual, p. xiv.

3. “Straightway they obey the summons of our Lady: spurning their stately mansions and wealth, they withdraw far from the city into the recesses of Mount Senario.” Abdita: secluded places.
4. "Here they afflict their bodies with severe punishments, atoning for the sins of guilty men: here by their prayer, and by the tears they shed, they ward off God's anger."

5. "The Mother greatly grieving encourages them, and she herself indicates the garb indicative of mourning that is to be worn: the pious undertakings of the holy company prosper, and wondrous things become manifest." Perdo-lens: from perdo-leo, to grieve greatly. amictum: garb, vesture. The Servite habit consists of a tunic, belt, scapular, hood, and a long cloak, all black. Agminis: an army; a troupe, band, multitude. Mira: miracles; two are mentioned in stanza 6.

6. "A vine becoming green in winter proclaims the fathers' honor: sucklings repeatedly proclaim them by name to be Mary's own servants." Palmes: a vine which had been planted the preceding year grew miraculously in a single night, and was covered at once with foliage, flowers, and fruit—a symbol of the speedy increase of their little community, as was revealed to the bishop of Florence in whose diocese they dwelt. Ore lactentii puelli: infants with milky mouths. On two different occasions children cried out in the street: "Behold the Servants of Mary."

7. Doxology as in the preceding hymn.

95

Sic patres vitam

Sic patres vitam peragunt in umbra,
Lilia ut septem nivei decoris,
Virgini excelsae bene grata,
Petro
Visa nitere.

THE fathers lived a life in shade,
Yet seemed to Peter's vision seven
White glistening lilies for the Maid,
The Queen of heaven.

2 Jamque divina rapiente flamma,
Cursitant urbes, loca quaeque oberrant,
Si queant cunctis animis dolores
Figerc Matris.

Through city streets, o'er hills and plains,
Upborne by love divine, they trod,
To fix in men the Mother's pains,
The swords of God.
Hinc valent iras domuisse cæcas,
Nescia et pacis fera corda jungunt,
Erígunt mæstos, revocant nocentes
Dicta piorum.

This was the power in which they spoke,
Till each wild passion owned their sway:
They cheered the sad, from sinners broke
Their chains away.

At suos Virgo comitata Servos
Evehit tandem superas ad oras;
Gemmeis sertis decorat per ævum
Omne beatos.

Till at last the Virgin Queen
Led them to mansions in the sky,
Mansions where garlands aye are green,
And never die.

Eja, nunc cœtus gemitum precantis
Audiant, duros videant labores;
Semper et nostris faveant benigno
Lumine votis.

May they hear cries of all who pray,
And see how hard our earthly strife:
Aiding us onward to the day
When all is life.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque Virtus,
Spiritus semper, Deus unus omni
Temporis ævo.

Now to the Father thanks and praise;
To Thee, O Son, the same we send;
To Thee, great Spirit, through all days,
World without end.


1. "Thus the Fathers spent their lives in retirement; to Peter they seemed to shine like seven lilies of snowwhite beauty that were well pleasing to the noble Virgin." grata ... visa: both go with lilia. Petro: St. Peter of Verona saw in a vision a mountain covered with flowers, among which were seven lilies, dazzling white, of exquisite perfume. Mary herself explained the vision. The flowers were the members of the community on Mount Senario, the seven lilies were the Seven Founders.

2. "And now, urged on by heavenly zeal, they traverse
cities and travel everywhere, if haply they might be able
to fix the sorrows of the Mother in all hearts.”

3. “Thus they are able to restrain blind passions, and
unite fierce hearts ignorant of peace; the words of the
pious fathers cheer up the downcast and recall evildoers.”
Nescia: lit., not knowing, ignorant of, with genitive.

4. “Till at last the Virgin accompanying her servants,
raises them aloft to the heavenly regions, and with jeweled
garlands she adorns the blessed ones through eternal ages.”

5. “O may they now hear the sighs of our prayerful
assembly; may they regard our difficult labors; and with
their kindly light may they ever be favorable to our
prayers.” Lumine: Light is a symbol of heavenly favor
and guidance.

6. Doxology as in the two preceding hymns.

Matris sub alme

M ATRIS sub alme numine
Septem proles nascitur:
Ipsa vocante, ad arduum
Tendit Senari verticem.

B Y Mary’s inspiration led,
A sevenfold offspring comes to
light;
At Mary’s call away they sped
To Mount Senario’s rugged height.

Quos terra fructus proferet
Dum sacra proles germinat,
Uvis repente turgidis
Onusta vitis prœmonet.

What fruits of grace the earth shall bear
When they have sown their seeds divine!
Christ’s vine shall bud with clusters rare,
Empurpled with the ruddy wine.

Virtute claros nobili
Mors sancta cælo consecrat:
Tenet Olympi limina
Servi fideles Virginis.

A holy death to heaven speeds
The souls with virtue’s glory crowned;
When Mary for her servants pleads,
Heaven’s blessed portals they have found.

Cohors beata, Numinis
Regno potita, respice
Quos hinc recedens fraudibus
Cinctos relinquis hostium.

O happy souls who now obtain
The kingdom, and the scepter bear,
Look down on us who still remain
Where Satan spreads his subtle snare.
5 Ergo, per aliae vulnera 
Matris rogamus supplices, 
Mentis tenébras disjice, 
Cordis procellas comprime. 

Therefore on bended knee we pray, 
For sake of Mary's bitter grief; 
Chase darkness from our mind away, 
And give our troubled hearts relief.

6 Tu nos, beata Trinitas, 
Perfunde sancto robore, 
Possimus ut feliciter 
Exempla patrum subsequi. 

And Thou, O Trinity Divine! 
Confirm us in Thy holy grace! 
That so we may our hearts incline 
To walk in these Thy servants' ways.


1. "Under the fostering care of our Blessed Mother a sevenfold progeny comes into being: at her call they repair to the lofty summit of Senario." Proles: offspring, progeny; a collective noun, the subject of nascitur and tendit. arduum: steep, difficult to reach.

2. "The vine suddenly laden with swollen clusters foreshadows what kind of fruits the earth will yield when this sacred progeny expands." For an account of the miracle of the vine, see the hymn for Matins, stanza 6.

3. "A holy death hallows for heaven those rendered illustrious by their great virtue: the faithful servants of the Virgin now possess the abodes of heaven." Olympi: a poetical name for heaven derived from classical mythology. limina: lit., a threshold; then, a door, a house.

4. "O blessed band, now possessed of the kingdom of God: departing hence, look down on those you leave behind, surrounded by the snares of enemies." Numinis: God, the Deity. potita: from potior, to possess, become partaker of; with the ablative.

5. "We suppliants therefore ask, through the wounds of a loving Mother: dispel the darkness of our minds, and restrain the passions of our hearts." The imperative singulars in this stanza, as in the preceding one, are dependent
upon the collective noun cohors. procellas: lit., the word means a storm, tempest.

6. "Fill us, O Blessed Trinity, with Thy holy strength, that happily we may be able to follow the example of these fathers."

ST. JOSEPH
MAR. 19

Te, Joseph, celebrant

2 Almo cum tumidam germine conjugem
Admirans, dubio tangeris anxius,
Aflatu superi Flaminis Angelus
Conceptrum Puerum docet.

3 Tu natum Dominum stringis, ad exteratas
Ægypti profugum tu sequeris plagas;
Amissum Solymis quæris, et invenis,
Miscens gaudia fletibus.

4 Post mortem reliquos sors pia consccrat,
Palamamque emeritós gloria suscipit:
Tu vivens, Superis par, fruérís Deo,
Mira sorte beator.

O Joseph, heavenly hosts thy worthiness proclaim,
And Christendom conspires to celebrate thy fame,
Thou who in purest bonds wert to the Virgin bound;
How glorious is thy name renowned.

Thou, when thou didst behold thy Spouse about to bear,
Wert sore oppressed with doubt, wert filled with wondering care;
At length the Angel’s word thy anxious heart relieved:
She by the Spirit hath conceived.

Thou with thy newborn Lord didst seek far Egypt’s land,
As wandering pilgrims ye fled o’er the desert sand;
That Lord, when lost, by thee is in the Temple found,
While tears are shed, and joys abound.

Not till death’s hour is past do other men obtain
The meed of holiness, and glorious rest attain;
Thou, like to Angels made, in life completely blest,
Dost clasp thy God unto thy breast.
O Holy Trinity, Thy suppliant servants spare;  
Grant us to rise to heaven for Joseph’s sake and prayer,  
And so our grateful hearts to Thee shall ever raise  
Exulting canticles of praise.


1. “Joseph, may the hosts of heavenly spirits praise thee; may all the choirs of Christendom glorify thee, thou who, renowned for merits, wast united in chaste wedlock to the glorious Virgin.” caelitum: lit., of the inhabitants of heaven. resonent: note its active use. Christiadum = christianorum, of Christians. This unusual word occurs only here and in hymn 90, 1, 2, where it is discussed.

2. “When thou wonderest at thy bride grown great with her holy Child, thou art sorely afflicted with doubt; but an Angel teaches thee that the Child was conceived by a breath of the Holy Spirit.” For the Scriptural account read Matt. 1, 18-25. superi: heavenly, divine. Flaminis: from flo, to blow; just as spiritus is from spiro, to blow.

3. “Thou embraces thy newborn Lord, and thou attendest Him, a fugitive, to remote parts of Egypt: when lost in Jerusalem, thou seekest Him and findest Him, thus mingling joy with tears.” stringis: lit., the verb means to draw tight together; to touch lightly. Solymis: Solymae is a shortened form of Hierosolyma, orum, Jerusalem. For the Scriptural references, see Matt. 2, 13 ff., and Luke 2, 46 ff.

4. “Only when life is over doth a happy death make other men blessed, and glory receiveth those who have merited the palm: but thou, while still living, and in a wondrous manner more blest, dost like the Saints enjoy thy God.” emeritos: the perfect participle of the deponent emereor, which has an active meaning, hence palmam. It is the object of suscipit. par: adj., like or equal to.
5. "Have pity, sovereign Trinity, on us Thy suppliants; grant that through the merits of Joseph we may scale the starry heights, so that at last we may be permitted to sing to Thee forever a grateful canticle."

_Cælitum, Joseph, decus_

Cælitum, Joseph, decus, atque nostræ
Certa specie vitæ, columnæque mundi,
Quas tibi lætæ canimus, benignus
Suscie laudes.

2 Te Sator rerum statuit pudicæ
Virginis sponsum, voluitque Verbi
Te patrem dixi, dedit et ministerum
Esse salutis.

3 Tu Redemptorem stabulo jacentem,
Quem chorus Vatum cecinit futurum,
Aspicis gaudens, humilisque natum
Numen adoras.

4 Rex Deus regum, Dominator orbis,
Cujus ad nutum tremit inferorum
Turba, cui pronus famulatur æther,
Se tibi subdit.

5 Laus sit excelsæ Triadi perennis,
Quæ tibi præbens superos honores,
Det tuis nobis meritis beatae
Gaudia vitae.

_Joseph, the praise and glory of the heavens,
Sure pledge of life, and safety of the wide world,
As in our joy we sing to thee, in kindness
List to our praises.

Thou by the world’s Creator wert appointed
Spouse of the Virgin: thee He willed to honor
Naming thee Father of the Word, and guardian
Of our salvation.

Thou thy Redeemer, lying in a stable,
Whom long ago foretold the choir of Prophets,
Sawest rejoicing, and thy God adoredst
Humble in childhood.

God, King of kings, and Governor of the ages,
He at whose word the powers of hell do tremble,
He whom the adoring heavens ever worship
Called thee protector.

Praise to the Triune Godhead everlasting,
Who with such honor mightily hath blest thee;
O may He grant us at thy blest petition
Joys everlasting.
ST. JOSEPH


1. “O Joseph, the glory of the Saints, unfailing hope of our life, and the pillar of the world, graciously accept the praises which we joyfully sing to thee.”

2. “The Creator of the world appointed thee to be the spouse of the chaste Virgin, and He willed that thou be called the father of the Word, and He made thee an instrument of our salvation.” Sator: lit., a sower; a poetical name for the Creator, as in Salutis humanae Sator, hymn 64. rerum: With various names for the Creator rerum is often used for the world, the universe, all created things. ministrum: lit., a minister; an agent, helper.

3. “Rejoicing, thou lookest upon the Redeemer lying in the stable, Him whom the choir of Prophets said would come; and humbly thou adorest the newborn God.” chorus Vatum: The old Testament, written by various men and in different ages, is replete with Messianic prophecies. cecinit: to prophesy is a familiar meaning of cano. futurum: supply esse, future infinitive.

4. “God, the King of kings and Ruler of the world, at whose nod the hordes of hell tremble, whom the prostrate heavens serve, even He makes Himself subject to thee.” famulatur: from famulor, to wait upon, to serve, with the dative. aether: lit., the upper air; poet., heaven.

5. “Never-ending praise be to the most high Trinity, who bestoweth upon thee heavenly honors; may He also grant us, through thy merits, the joys of a blessed life.”

Iste, quem laeti

Iste, quem laeti colimus, fideles,
Cujus excelsos canimus triumphos,
Hac die Joseph meruit perennis
Gaudia vitae.

He, whom the faithful joyously do honor,
Singing his praises with devout affection,
Won on his feast day, in eternal glory
Life everlasting.
2 O nimis felix, nimis o beatus,
Cujus extremam vigiles ad horam
Christus et Virgo simul astiterunt
Ore sereno.

3 Hinc stygis victor, iaque solutus
Carnis, ad sedes placido sopore
Migrat æternas, rutilisque cingit
Tempora sertis.

4 Ergo regnament flagitemus omnes,
Adsit ut nobis, veniamque nostris
Obtinens culpis, tribuat supernæ Munera pacis.

5 Sint tibi plausus, tibi sint honores,
Trine, qui regnas, Deus, et coronas
Aureas servo tribuis fidelis
Omne per ævum.

Blest beyond others, and exceeding blissful,
For, when the moment of his death was nearing,
Jesus and Mary at his side were standing,
Soothing his spirit.

Death doth he conquer, laying down his burden,
Calmly he slumbers, rest he gains eternal;
Lo, round his forehead, bright with rays of splendor,
Shineth a garland.

Then, as he reigneth, earnestly beseech we
That he may utter fervent intercessions,
Praying that pardon and the peace of heaven
May be our portion.

Glory we give Thee, hymns of praise and blessing.
One in Three Persons, who above art reigning,
God, who hast honored with Thy crown forever
This Thy true servant.

Author: Father Escollar (d. 1700). Meter: Sapphic and Adonic. Translation by Canon Winfred Douglas and others. There are seven translations. Liturgical Use: hymn at Lauds.

1. "On this day Joseph, he whom we faithful now joyfully honor, and whose noble triumphs we sing, obtained the joys of eternal life." meruit: gained, obtained, the primary meaning of meroe.

2. "Thrice happy and exceedingly blessed was he, at whose last hour Christ and the Virgin, keeping watch together, assisted with serene countenance." vigiles: adj., pl., agreeing with Christus et Virgo. astiterunt: stood by his bed.
3. “A vanquisher of hell, freed from the fetters of the flesh, he departs hence in a peaceful sleep to the eternal mansions and crowns his temples with shining garlands.” *stygis*: genitive of *Styx*, a poetical name for death and hell taken from mythology. Joseph was victorious over death and hell because he had always lived a saintly life. For him death had no terrors. *laqueo*: a snare, trap; fetters, chains, hindrances. *Migrat*: *hinc* goes with *migrat*.

4. “Therefore let us all entreat him now reigning that he may assist us, and, obtaining pardon for our sins, may he send us the gifts of heavenly peace.”

5. “Praise and honor be to Thee, O Triune God, who reignest and bestowest forever upon Thy faithful servants crowns of gold.” *servo fidelis*: to be understood in a collective sense; all faithful servants.

**ST. GABRIEL THE ARCHANGEL**

**Mar. 24**

100

*Christe, Sanctorum*

There are three Archangels mentioned in the Scriptures, SS. Michael, Gabriel, and Raphael. All of them are honored in the same hymn, *Christe, Sanctorum*. See no. 131 where the liturgical use made of it on the feasts of the Archangels is explained.

The feasts of SS. Gabriel and Raphael were extended to the whole Church by Pope Benedict XV in 1921. Previously they had been observed only in certain places. The feast of St. Raphael occurs on October 24.

101

*Placare, Christe, servulis*

**Placare**, Christe, servulis,
Quibus Patris clementiam
Tuae ad tribunal gratiae
Patrona Virgo postulat.

**CHRIST**, Thy servants' wanderings spare:
For whom Thy Maiden-Mother's prayer
Beseeches at Thy throne of grace
Mercy before the Father's face.
Nobis adesto, Archangele, Robur Dei qui denotas:
Vires adauge languidis
Confer levamen tristibus.

Be near us, Angel from on high,
Whose name God's might doth signify;
Strengthen the weak with ceaseless ward,
And to the sad thine help afford.

Et vos, beata per novem
Distincta gyros agmina,
Antiqua cum presentibus;
Futura damna pellite.

Ye ninefold ranks of Angel-choirs,
Whose order for our help conspires,
All past and present ills dispel,
From future danger guard us well.

Austere gentem perfidam
Credentium de anibus,
Ut unus omnes unicum
Ovile nos pastor regat.

Drive far away in shamed disgrace
From Christian lands the faithless race;
That so the rule one Shepherd hold
Over one flock, one single fold.

Deo Patri sit gloria,
Qui, quos redemit Filius,
Et Sanctus unxit Spiritus,
Per Angelos custodiat.

To God the Father praise be done,
Who hath redeemed us through His Son,
Anoint us by the Holy Ghost,
And guards us by the Angel-host.

*Placare Christe* is assigned to Lauds on the feasts of the two Archangels, Gabriel, Mar. 24, and Raphael, Oct. 24. Only stanza 2 is proper, and it differs with the two Offices. The doxology is common. The translation is by Alan G. McDougall.

Stanzas 1, 3 and 4 are taken verbatim from the Vesper hymn for All Saints' Day, no. 148. Only stanza 2, proper to each of the two Archangels, need be considered here. These stanzas and the doxology were inserted in the Breviary in 1921.

**Stanza 2, St. Gabriel:**

"Be at hand, Archangel, thou whose name signifies Strength of God: increase vigor in the sick, and give consolation to the dejected." *Robur Dei*: There is a reference to the Hebrew meanings of the names of the Archangels. This is briefly stated by St. Gregory the Great in Lesson VI of the feast of the Dedication of St. Michael the Archangel: "Michael means: Who is like God? Gabriel: Strength of God: Raphael: Medicine of God." For the
Scriptural references to St. Gabriel, see Dan. 8, 16; 9, 21; Luke 1, 9; 1, 26.

**STANZA 2, ST. RAPHAEL:**

Nobis adesto, Archangele,  
Dei medclam denotans:  
Morbos repelle corporum,  
Affer salutem mentibus.  

Be near us, Angel from the skies,  
Whose name God’s healing signifies;  
All ills of flesh take thou away,  
Bring health to souls from truth that stray.

"Be near us, Archangel, thou whose name signifies the Healing of God: banish the infirmities of our bodies and bring health to our souls." Raphael is styled *Dei medclam*. In Hebrew his name means literally "God has healed." The healing referred to is that of the aged, blind, and greatly afflicted Tobias. The acts of Raphael are recorded in chapters 3-12 of the beautiful Book of Tobias.

**STANZA 5, THE COMMON DOXOLOGY:**

Glory be to God the Father who, by His Angels, guards those whom the Son has redeemed and the Holy Spirit has anointed.”

**ST. HERMENEGILD**

**APR. 13**

102

*Regali solio*

REGALI solio fortis Iberiae,  
Hermenegilde, jubar, gloria Martyrum,  
Christi quos amor almis  
Cæli caætibus inserit.

GLORY of Iberia’s throne,  
Joy of martyred Saints above!  
Who the crown of life have won  
Dying for their Savior’s love.

2 Ut perstas patiens, pollici-  
tum Deo  
Servans obsequium! quo  
potius tibi  
Nil proponis, et arces  
Cautus noxia, quæ placent.

What intrepid faith was thine,  
What unswerving constancy!  
Bent to do the will divine  
With exact fidelity.
3 Ut motus cohibes, pabula qui parant
    Surgentis vitii, non dubios agens
    Per vestigia gressus, Quo veri via dirigil!

4 Sit rerum Domino jugis honor Patri,
    Et Natum celebrant ora precantium,
    Divunumque supremis Flamen laudibus efferant.

Honor, glory, majesty,
To the Father and the Son,
With the Holy Spirit be,
While eternal ages run.

AUTHOR: Pope Urban VIII (1568-1644). METER: The meter is varied, and, in Latin hymns, unique: Lines 1 and 2 Asclepiadic; 3 Phererocratic; 4 Glyconic. TRANSLATION by Father Caswall. There are six translations. LITURGICAL USE: hymn at Vespers and Matins. The structure of the hymn reflects the humanistic spirit of the age when it was written.

1. “Brave Hermenegild, thou art a radiant light to the royal throne of Spain; thou art the glory of the Martyrs whom love for Christ hath enrolled in the blessed hosts of heaven.” Hermenegild, or Hermengild, was martyred in 585. The question whether he was a martyr or a rebel has been much discussed. See Butler’s Lives of the Saints, revised ed.; the Cath. Encycl., and Attwater’s Dictionary of the Saints.

2. “How steadfastly dost thou persevere in keeping faithfully (servans) the allegiance promised to God! Thou reckonest nothing better for thee than this fidelity, and carefully thou avoidest harmful things that please (the fleshly senses).” quo: Constr.: Proponis tibi nil potius quo (obsequio) = quam illud obsequium.” potius: neut. of potior, preferable, better. Cautus: from caveo. noxia: earthly honors, worldly pleasures that tend to wean the soul from God.

3. “How well dost thou curb thy passions, which provide the nutriment of nascent vice! With thy feet thou makest no hesitating steps (on the path) where the way of truth leads.” Ut: adv., how, as in the preceding stanza.
Per: denoting means or instrument. vestigia: lit., footprints; poet., the feet; frequent. Quo: adv., whither.

4. “To the Father, the Lord of creation, be unceasing honor; let the mouths of suppliants extol the Son and glorify with sovereign praise the Holy Spirit.” jugis: adj., perpetual.

Nullis te genitor

FROM the truth thy soul to turn,
Pleads a father’s voice in vain;
Naught to thee were jewelled crown,
Earthly pleasure, earthly gain.

Angry threat and naked sword
Daunted not thy courage high;
Choosing glory with the Lord,
Rather than a present joy.

Now amidst the Saints in light,
Throned in bliss forevermore;
O! from thy exalted height,
Hear the solemn prayer we pour.

Honor, glory, majesty,
To the Father and the Son,
With the Holy Spirit be,
While eternal ages run.

This is a continuation of the preceding hymn. Translation by Father Caswall. Liturgical Use: hymn at Lauds.

1. “By no blandishments doth thy father allure thee, nor art thou captivated by the ease of a luxurious life, nor by the sparkling of gems, nor by the desire of reigning.” caperis: passive.

2. “The sharp edge of the sword accompanied by dire threats doth not terrify thee, nor doth the executioner’s
death-dealing rage; for thou preferrest the abiding joys of
the Blessed to transitory ones." perimens: from perimo, to destroy, annihilate; poct., to kill, slay. mansura: fut. part. of maneo, lasting, permanent. præfere: the second person singular of præfere.

3. "Now from the abodes of the Blessed graciously protect us, and with attentive ears hear our prayers, while we celebrate in song the victory which thou didst obtain by thy death." Superum: for Superorum. palmam: the palm is a symbol or token of victory, especially of victory by martyrdom. quæsitam: lit., of victory obtained (by thee) by thy death. pronis: lit., inclined so as to facilitate hearing.

4. For the doxology see the preceding hymn.

ST. VENANTIIUS

May 18

104

MARTYR Dei Venantius

VENANTIIUS, hail! God's Martyr bright,
Thy country's honor and her light;
Who didst with joy thy triumph sing,
Thy judge and tortures conquering.

2 Annis puer, post vincula,
Post carceres, post verbera,
Longa fame frementibus
Cibus datur leonibus.

A child in years, he heeds no pain,
Nor dungeon damp, nor galling chain;
The tender youth for food is thrown
To lions, mad with hunger grown.

3 Sed ejus innocentia
Parcit leonum immanitas:
Pedesque lambunt Martyris,
Iæ famisque immemores.

O wondrous sight! the beasts of prey
Their food reject, and turn away;
Then tamely lick the Martyr's feet,
A tribute to his virtue meet.

4 Verso deorum vertice
Haurire fumum cogitur;

Then downwards hung, his mouth exposed
To clouds of smoke beneath disposed,
ST. VENANTIUS

Costas utrimque et viscera Succensa lampas ustulat. Whilst with slow torches, burning clear,
Succensa lampas ustulat. His naked breasts and sides they sear.

5 Sit laus Patri, sit Filio, Praise to the Father, and the Son,
Tibique, Sancte Spiritus: And Holy Spirit, Three in One;
Da per preces Venantii Oh! grant that through this Mar-
Beata nobis gaudia. tyr's prayer,

Author unknown, 17th century. Meter: iambic dimeter. Translation by Father Potter. There are five translations. Liturgical Use: Vesper hymn on the feast of St. Venantius, who was said to have been martyred in 257. As a matter of fact nothing is known for certain about him. The three long Lessons in the Roman Breviary recounting the acts of the Saint are based rather on legend than on history. This is true also of the three Office hymns. See the revised edition of Butler's Lives of the Saints, edited by Father Herbert Thurston, S.J.

1. "Venantius, God's martyr, the light and glory of the inhabitants of Camerino, when torturer and judge had been vanquished, joyfully celebrates his triumph." Camertium: the Camertes were the people of Camerinum, modern Camerino in Umbria.

2. "A boy in years, after enduring chains, prisons, and stripes, he is given as food to lions raging from long hunger." puer: Nothing is known about his age.

3. "But the ferocity of the lions has consideration for his innocence, and forgetful of their rage and hunger they lick the Martyr's feet." Parcit: spare, with dative.

4. "With head hung downward he is forced to inhale smoke, and a flaming torch scorches his ribs and flesh on either side."

5. "Praise be to the Father, to the Son, and to Thee, Holy Spirit: through the prayers of Venantius grant us blessed joys." Da: the poet has in mind the Holy Trinity, hence the singular. This doxology is common to the three hymns in honor of the Saint.
ATHLETA Christi nobilis
Idola damnat gentium,
Deique amore saucius
Vita in pericla despicit.

2 Loris revinctus asperis,
E rupe praecps volvitur:
Spineta vultum lancinat;
Per saxa corpus scinditur.

3 Dum membra rapiant Martyris,
Languent siti satellites;
Signo crucis Venantius
E rupe fontes elicit.

4 Bellator o fortissime,
Qui perfidis tortoribus
E caute præbes pocium,
Nos rore gratiae irriga.

5 Sit laus Patri, sit Filio,
Tibique, Sancte Spiritus:
Da per preces Venantii
Beata nobis gaudia.

Noble champion of the Lord!
Armed against idolatry!
In thy fervent zeal for God
Death had naught of fear for thee.

Bound with thongs, thy youthful form
Down the rugged steep they tear,
Jagged rock and rending thorn
All thy tender flesh lay bare.

Spent with toil, the savage crew,
Fainting, sinks with deadly thirst;
Thou the Cross dost sign; and lo!
From the rock the waters burst.

Saintly warrior-prince! who thus
Thy tormentors couldst forgive;
Pour the dew of grace on us,
Bid our fainting spirits live.

To Thee, O Father, with the Son
And Holy Spirit, glory be;
Oh, grant us through Thy Martyr’s prayer
The joys of immortality.

AUTHOR unknown, 17th century. METER: iambic dimeter. TRANSLATION by Father Caswall. There are five translations. LITURGICAL USE: hymn at Matins.

1. “The noble champion of Christ abominates the idols of the pagans, and smitten with the love of God, he despises life’s dangers.” damnat: curses, execrates. saucius: wounded. pericla: periculum is a contracted and poetical form of periculum; the dangers that threaten his life.

2. “Bound with rude thongs he is cast headlong from a cliff; thorns lacerate his face; his body is mangled by the rocks.” lancinant: rend, tear to pieces.

3. “While the hireling murderers are dragging along the members of the Martyr’s body they become faint from thirst: by the sign of the Cross Venantius brings forth water from the rock.”
4. "Most valiant warrior who givest thy faithless torturers water from the rock, refresh us with the dew of grace." caute: Note the three words in stanzas 2, 3 and 4 that signify rock: rupeS, saxum, cautes. poculum, a cup; by meton., a drink, draught.

Dum, nocte pulsa, Lucifer

DUM, nocte pulsa, Lucifer
Diem propinquam nuntiat,
Nobis refer Venantius
Lucis beatæ munera.

2 Nam criminum caliginem
Stygisque noctem depulit,
Veroque cives lumine
Divinitatis imbuat.

2 His native land in depths
Of pagan darkness lay;
He o'er her guilty regions poured
The light of heavenly day.

3 Aquis sacri baptismatis
Lustravit ille patriam:
Quos tinxit unda militales,
In astra misit Martyres.

3 Her in baptismal streams
Of grace he purified;
E'en those who came to take his life,
With him as Martyrs died.

4 Nunc Angelorum particeps,
Adesto votis supplicium:
Procul repelle crimina,
Tuumque lumen ingere.

4 With Angels now he shares
Those joys which never cease;
Look down on us, O Spirit blest,
And send us gifts of peace.

5 Sit laus Patri, sit Filio,
Tibi que, Sancte Spiritus: 
Da per preces Venantii
Beata nobis gaudia.

5 Praise to the Father, Son,
And, Holy Ghost, to Thee;
O, grant us through Thy Martyr's prayer
A blest eternity.

Author unknown, 17th century. Meter: iambic dimeter. Translation by Father Caswall. There are five translations. Liturgical Use: hymn at Lauds.

1. "Now that the night has been banished, and while the morning star is proclaiming that day is at hand, Venantius brings us anew the gifts of blessed light." referE: lit., brings back. Lucis: grace. As the morning star heralds in the light of day, so the feast day of the Martyr, annually recurring, brings us heavenly blessings. Light is a symbol
of Christ. There is an allusion in this stanza to the symbolism regarding light which is so frequently expressed in the hymns at Lauds in the Psalter. In Caswall’s English version above, l. 3, “birthday” = feast day. A Saint’s “birthday” is the day of his death, the day on which he entered into eternal life; this, too, is the anniversary which the Church celebrates.

2. “For he dispelled the darkness of sin and the night of hell, and he instructed his fellow citizens in the true light of the Godhead.” _imbuit_: lit., moistened, tinged; imbued, instructed. _Stygis_: from _Styx_, a poetical name for hell.

3. “With the waters of holy Baptism he purified his native land: the soldiers whom he had baptized with water he sent as Martyrs to heaven.” _tinxit_: _tingo_, lit., to wet; in Late Latin, to baptize.

4. “Now being a companion of the Angels, give ear to the prayers of thy suppliants; banish sins afar and pour out upon us thy light.”

**ST. JULIANA FALCONIERI**

**JUNE 19**

107

_Cælestis Agni nuptias_

_Cælestis_ Agni nuptias,  
O Juliana, dum petis,  
Domum paternam deseris,  
Chorumque ducis Virgini-

um.

2 Sponsumque suffixum cruci  
Noctes diesque dum gemis,  
Doloris icta cuspidie,  
Sponsi refers imaginem.

TO be the Lamb’s celestial bride  
Is Juliana’s one desire;  
For this she quits her father’s home,  
And leads the sacred virgin choir.

By day, by night, she mourns her Spouse  
Nailed to the Cross, with ceaseless tears,  
Till in herself, through very grief,  
The image of that Spouse appears.

3 Quin septiformi vulnere  
Fles ad genu Deiparæ:

Like Him, all wounds, she kneels transfixed  
Before the Virgin Mother’s shrine;
Sed crescit infusa fletu,  
Flammasque tollit caritas.  
And still the more she weeps, the 
more  
Mounts up the flame of love divine.  

4 Hinc morte fessam proxima  
Non usitat o te modo  
Solatur et nutrit Deus,  
Dapem supernam porrigens.  
That love so deep the Lord repaid  
His handmaid on her dying bed;  
When, with the Food of heavenly  
life,  
By miracle her soul He fed.  

5 Æterne rerum Conditor,  
Æterne Fili par Patri,  
Et par utrique Spiritus,  
Soli tibi sit gloria.  
All praise to Thee, O Maker blest!  
Praise to the everlasting Son;  
Praise to the mighty Paraclete  
While ages upon ages run.  

Author: Francesco Maria Lorenzini (1680-1743).  
Meter: iambic dimeter. Translation by Father Caswall.  
There are six translations. Liturgical Use: hymn at  
Vespers and Matins. St. Juliana was a member of the  
Servite Order. She died in 1341.  

1. "When seeking the nuptials of the Heavenly Lamb,  
O Juliana, thou didst leave thy father’s home and lead a  
choir of virgins." Agni nuptias: Spiritual betrothial, a  
union of the soul with God, which may be understood in  
either a wide, or in a restricted, sense. The former con-  
sists in a vision in which Christ tells the soul that He takes  
it for His bride in an indissoluble union. The latter design-  
nates even a higher degree of union with God, the most  
exalted in fact attainable by a soul in this life. Cf. Marriage,  
Mystical, in the Cath. Encycl. ducis: St. Juliana founded  
the first convent of the Third Order of Servites.  

2. "While night and day thou bewailest thy Spouse  
fastened to the Cross, stricken with the sword of sorrow,  
thou bearest the image of thy Spouse." suffixum: from  
suffigo, to fasten or fix on, to affix. Noctes diesque: accu-  
sative of extent, during nights and days, continually. icta:  
part. of ico, smitten, pierced. cuspide: a sharp point; a  
lance, arrow, etc. imaginem: Through her constant medita-  
tion on her Spouse’s sufferings she daily became more  
Christlike.  

3. "Yea, with sevenfold wound thou weepest at the  
feet of God’s Mother; but by thy tears the charity that
had been infused increases and takes away the poignancy (flammas) of thy grief.” septiformi vulnere: the seven sorrows of the Blessed Virgin. Deiparae: from Deus, and pario, to bear, bring forth. Flammansque tollit: This stanza is variously rendered:

For, weeping at God’s Mother’s knee,
Sevenfold wounds thy spirit pierce,
But, by thy tears, thy soul grows strong,
And sends forth flames of love more fierce.
—Abp. Bagshawe

The English versions stress the flames of love, the German, the flames of sorrow.

4. “Thus it is that when worn out by the approach of death, God in no ordinary manner consoles and nourishes thee, giving thee heavenly Food.” Dapem: Holy Viaticum. On her death bed St. Juliana was unable to swallow and thus receive Viaticum. By a miracle her desire to receive Holy Communion was gratified. This miracle is referred to in the collect of her feast.

5. “To Thee alone be glory, Eternal Creator of the world, Eternal Son equal to the Father, and Holy Spirit equal to both.”

THE NATIVITY OF ST. JOHN THE BAPTIST
JUNE 24
108

Ut queant laxis

O for thy spirit, holy John, to chasten
Lips sin-polluted, fettered tongues to loosen;
So by thy children might thy deeds of wonder
Meetly be chanted.

Vol a swift herald, from the skies descending,
Bears to thy father promise of thy greatness;
How he shall name thee, what thy future story,
Duly revealing.
NATIVITY OF ST. JOHN THE BAPTIST

3 Ille promissi dubius superii,
Perdidi promptæ modulos loqueæ;
Sed reformasti genus peremptæ
Organa vocis.

4 Ventris obstruso recubans cubili
Senseræs Regem thalamo manentem;
Hinc parens nati meritis uterque
Abdita pandit.

5 Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus,
Spiritus semper, Deus unus omni
Temporis ævo.

Scarcely believing message so transcendent,
Him for season power of speech forsaketh,
Till, at thy wondrous birth, again returneth
Voice to the voiceless.

Thou, in thy mother's womb all darkly cradled,
Knewest thy Monarch, biding in His chamber,
Whence the two parents, through their children's merits,
Mysteries uttered.

Praise to the Father, to the Sole-begotten,
And to the Spirit, equal power possessing,
One God whose glory, through the lapse of ages,
Ever resoundeth.

Ascribed to Paul the Deacon (730-799). Meter: Sapphic and Adonic. The translation is a cento from The Hymner, based on a version by W. J. Blew. There are twenty-three translations of the Office hymns of St. John. Liturgical Use: Vesper hymn. The metrical versions given here preserve the exact meter of the original. It is doubtful if finer specimens of English Sapphics can be found.

1. "That thy servants, St. John, may be able to sing the wondrous nature of thy deeds with vocal cords well strung, cleanse thou the guilt of our polluted lips." laxis fibris: a highly poetical term which is intended to express a good condition of the voice. There are many such terms in these hymns. St. John is invoked for ailments of the throat, and he is even considered a special patron of singers. His miraculous birth is recorded in Luke 1. Zachary, John's Father, lost his voice because of his disbelief in the Angel's promise (Luke 1, 20), and again his tongue was loosed (laxis fibris) at the naming of St. John (Luke 1, 64).
mira: neut. pl., marvels, wonders. famuli: thy servants, those singing thy praises, the choir.

This stanza is of special interest to musicians as the initial syllables indicated by italics were those chosen by Guido of Arezzo (990-1050) for the syllabic naming of the notes: Ut, Re, Mi, Fa, Sol, La. In the Liber Usualis, the notes on which these syllables are sung are in the ascending scale.


3. "He, being doubtful of the heavenly promise, lost the power of ready speech; but thou, when born, didst restore the organs of his lost voice." Ille: Zachary, whose disbelief is recorded in Luke 1, 18; the penalty in verse 20; the restoration of his power of speech in verse 64. modulos: rhythm; in Pope Gregory's Moralia, in the sense of capacity, ability.

4. "While still reclining in the secret abode of the womb, thou didst perceive thy King abiding in His chamber: thereupon the two parents by the merits of their son revealed hidden things." Senseras Regem: At the Visitation when Elisabeth heard Mary's greeting, the unborn John leapt for joy in his mother's womb. Cf. Luke 1, 39 ff. parens uterque: In the literal prose version above, the two parents are Zachary and Elizabeth, and the mysteries they revealed are the former's "Blessed be the Lord, the God of Israel," etc. (Luke 1, 68-79), and the latter's "Blessed art thou among women," etc. (Luke 1, 42-45). In the above English metrical version, and in many others, the trans-
Nativity of St. John the Baptist

Lators ignore the masculine uterque and the singular nati
and render, quite as literally as Abp. Bagshawe:

The two Mothers then, on account of their Babes,
Things hidden unfold.

The two parents are then Mary and Elizabeth, and the
stanza gives us a picture of the Visitation. The “hidden
things” uttered by Elizabeth have already been mentioned
(Luke 1, 42-45), and Mary replies in her incomparable
Magnificat (Luke 1, 46-55).

5. “Glory be to the Father, and to His only-begotten
Son, and to Thee, O Spirit, the ever-equal power of both,
one God, in never-ending ages.”

Antra deserti

A NTRA deserti teneris
sub annis,
Civium turmas fugiens, petisti,
Ne levi posses maculare
vitam
Crimine linguae.

2 Præbuit durum tegumen
camelus
Artubus sacris, strophium
bidentes;
Cui latex haustum, sociata
pastum
Mella locustis.

THOU, in thy childhood, to the
desert caverns
Fleddest for refuge from the cities’
turmoil,
Where the world’s slander might
not dim thy luster,
Lonely abiding.

Camel’s hair raiment clothed thy
saintly members;
Leathern the girdle which thy loins
encircled;
Locusts and honey, with the foun-
tain-water,
Daily sustained thee.

Oft in past ages, seers with hearts
expectant
Sang the far-distant advent of the
Daystar;
Thine was the glory, as the world’s
Redeemer
First to proclaim Him.

Far as the wide world reacheth,
born of woman,
Holier was there none than John
the Baptist;
Meetly in water laving Him who
cleanseth
Man from pollution.
5 Sit decus Patri, genitāque
    Prolli,
Et tibi, compar utriusque
    virtus,
Spiritus semper, Deus unus
    omnī
    Temporis ævo.

Praise to the Father, to the Sole-begotten,
And to the Spirit, equal power possessing,
One God whose glory, through the lapse of ages,
Ever resoundeth.

This is a continuation of the preceding hymn. **Translation** by M. J. Blacker and G. H. Palmer. **Liturgical Use**: hymn at Matins.

1. “In thy tender years, fleeing the throngs of men, thou didst seek the caves of the desert, lest thou shouldst stain thy life by even a slight sin of the tongue.” **Antra deserti**: The Baptist’s desert life is mentioned in Luke 1, 80. *posses maculare = maculares.*

2. “The camel furnished the rough covering for thy sacred members; thy girdle the sheep provided; the spring supplied thy drink; and honey together with locusts afforded thy food.” **Præbuit**: This is the predicate of the whole stanza. **Gui**: for the personal pronoun ei. **sociata**: blended or mixed with. **pastum**: food for cattle; poet., food, sustenance for men. This stanza is based on Matt. 3, 4: “But John himself had a garment of camel’s hair and a leathern girdle about his loins, and his food was locusts and wild honey.” Wild honey is made by wild bees and is deposited in trees and in the crevices of rocks.

3. “The rest of the Prophets only foretold with prophetic spirit that the Light would come; but thou with thy finger didst point out Him who taketh away the sin of the world.” **cecinere = cecinerunt**: to foretell in a familiar meaning of **cano**. **affuturum esse**: from **adsum**, involving the idea of motion, to come, appear. **mundi scelus**: “John saw Jesus coming to him, and he cried out: ‘Behold the lamb of God who takes away the sin of the world!’ ” (John 1, 29). **prodis**: proclaims, makes known.

4. “Throughout the space of the wide world there was no one born more holy than John, who was found worthy to baptize with water Him who washeth away the sin of the world.” **Sanctor**: Jesus gave this testimony concern-
ing John: “Amen I say to you, among those born of women there has not risen a greater than John the Baptist” (Matt. 11, 11). The comparison is between John and the ancient Prophets only; it does not include either the Blessed Virgin or the Apostles, who, on account of their Apostolic dignity, and their immediate association with Christ, are greater than John (Abp. MacEvilly). Tingere: to wet; Late Latin, to baptize. lymphis: limpha is a poetical Greek word meaning water, esp. clear river or spring water.

\[ \text{\textit{O nimis felix}} \]

\[ \text{O NIMIS felix, meriti-que celsi,} \\
\text{Nesciens labem nivei pudoris,} \\
\text{Præpotens Martyr, nemorumque cultor,} \\
\text{Maxime Vatum.} \]

\[ \text{O MORE than blessed, merit high attaining,} \\
\text{Pure as the snow-drift, innocent of evil,} \\
\text{Child of the desert, mightiest of Martyrs,} \\
\text{Greatest of Prophets.} \]

\[ \text{3} \text{ Serta ter denis alios coro-} \\
\text{nant} \\
\text{Aucta crementis, duplicata quosdam,} \\
\text{Trina te fructu cumulata centum} \\
\text{Nexibus ornant.} \]

\[ \text{Thirtyfold increase some with glory crowneth;} \\
\text{Sixtyfold fruitage prize for others winneth;} \\
\text{Hundredfold measure, thrice repeated, decks thee,} \\
\text{Blest one, for guerdon.} \]

\[ \text{3} \text{ Nunc potens nostri meritis} \\
\text{opimis} \\
\text{Pectoris duros lapides revelle} \\
\text{Asperum planans iter, et reflexos} \\
\text{Dirige calles.} \]

\[ \text{O may the virtue of thine inter-} \\
\text{cession,} \\
\text{All stony hardness from our hearts expelling,} \\
\text{Smooth the rough places, and the crooked straighten} \\
\text{Here in the desert.} \]

\[ \text{4} \text{ Ut pius mundi Sator et} \\
\text{Redemptor} \\
\text{Mentibus culpæ sine labe puris} \\
\text{Rite dignetur veniens beatos} \\
\text{Ponere gressus.} \]

\[ \text{Thus may our gracious Maker and Redeemer,} \\
\text{Seeking a station for His hallowed footsteps,} \\
\text{Find, when He cometh, temples undefilèd,} \\
\text{Meet to receive Him.} \]

\[ \text{5} \text{ Laudibus cives celebrant} \\
\text{superni} \\
\text{Te, Deus simplex pariterque trine,} \]

\[ \text{Now as the Angels celebrate Thy praises,} \\
\text{Godhead essential, Trinity coequal;} \]
Supplices et nos veniam  
Spare Thy redeemed ones, as they
   precamur;  
bow before Thee,
Parce redemptis.  
Pardon imploring.

This is a continuation of the two preceding hymns. Translation by M. J. Blacker and G. H. Palmer. Liturgical Use: hymn at Lauds.

1. "O thrice happy, and of exalted merit, knowing no stain on thy snow-white purity, thou mightiest of Martyrs, lover of solitude, greatest of the Prophets!" Note all the vocatives in the stanza. nemorum: nemus, a grove, forest; hence a place of solitude. The original text has eremique cultor. Eremus, a desert, wilderness, hence a place of solitude. In the hymn at Matins, 1. 2, St. John flees the Civium turmas, far from the haunts of men. Cf. Matt. 3, 1 ff.

2. "Crowns enlarged by three times tenfold increase adorn some; crowns twice as great adorn others; but a triple crown with fruitage heaped up with a hundred twinings adorns thee." Serta: pl., wreaths, crowns, garlands; it is understood with duplicata and trina. coronant: furnish with a garland or crown; to wreathe, crown. aucta: (augeo, to enlarge, increase), enriched, augmented. cremenites: (cresco), growth. increase; fruit, fruitage. Trina (serta): In poetry distributive numerals are often used instead of cardinals. Trina is another form of terna, and is here used for tria (neut. pl.). Constr.: Serta, aucta ter denis cremenites, alios coronant; (serta) duplicata quosdam (coronant); trina (serta), fructu cumulata centum nexibus, te ornant. This stanza refers to the Parable of the Sower: "And other seeds fell upon good ground, and yielded fruit, some a hundredfold, some sixtyfold, and some thirtyfold" (Matt. 13, 8). Our Lord explains the parable. Cf. Matt. 13, 18-23. St. John belongs to those, who, by their works brought forth a hundredfold increase, and as a reward received a triple crown, that of Martyr, Hermit and Prophet.

3. "Now (rendered) powerful by thy rich merits, pluck out the hard stones of our hearts, make smooth the rough way, and make straight the crooked paths." potens: possessed of great power, influential. duas lapides: the stony
hardness. *Asperum planans iter:* An allusion to Luke 3, 5: "And the crooked shall be made straight, and the rough ways smooth." *reflexos:* bent back; hence, crooked. *Dirige:* lit., to set straight, to arrange (or proceed) in a straight line.

4. "So that the gracious Creator and Redeemer of the world, coming, may rightly deign to direct His hallowed footsteps into our hearts, free from stain of sin." *Sator:* lit., a sower; a familiar poetical term for *Creator.* *Sator et Redemptor:* the Word. Cf. John 1, 1-14.

5. "With songs of praise may the heavenly citizens extol Thee, O God, One and likewise Three; and we suppliants pray for pardon: spare Thy redeemed ones." *Deus simplex et trine:* God is simple in nature but three with respect to Persons in the Trinity.

SS. PETER AND PAUL

**JUNE 29**

111

*Decora lux*

---

**THE** beauteous light of God's eternal majesty
Streams down in golden rays to grace this holy day,
Which crowned the princes of the Apostles' glorious choir,
And unto guilty mortals showed the heavenward way.

**The teacher of the world and keeper of heaven's gate,**
Rome's founders twain, and rulers, too, of every land,
Triumphant over death by sword and shameful Cross,
With laurel crowned are gathered to the eternal band.

**O** happy Rome! who in thy martyr princes' blood,
A twofold stream, art washed and doubly sanctified:

---

**DECORA lux æternitatis,**
**auream**
**Diem beatis irrigavit ignibus,**
**Apostolorum quæ coronat Principes,**
**Reisque in astra liberam pandit viam.**

**2 Mundi Magister atque cæli Janitor,**
**Romeæ parentes arbitrique gentium,**
**Per ensis ille, hic per crucis victor necem**
**Vitæ senatum laureati pos- sident.**

**Es consecrata glorioso sanguine!**
Horum cruore purpurata ceteras
Excellis orbis una pulchritudines.

Sit Trinitati sempiterna gloria,
Honor, potestas atque jubilatio,
In unitate, quae gubernat omnia,
Per universa sæculorum sæcula.

All earthly beauty thou alone outshinest far,
Empurpled by their outpoured life-blood's glorious tide.

All honor, power, and everlasting jubilee
To Him who all things made and governs here below,
To God in essence One, and yet in persons Three,
Both now and ever, while unending ages flow.


The Breviary contains three festivals in honor of St. Peter, two in honor of St. Paul, and one common to both. They occur in the Calendar in the following order:

Jan. 18, St. Peter's Chair at Rome.
Feb. 22, St. Peter's Chair at Antioch.
June 29, SS. Peter and Paul.
Aug. 1, St. Peter's Chains.

A hymn of six strophes is the common source from which some of the hymns of each of the above feasts have been taken. To illustrate the order of the stanzas in the source-hymn wherever found, the opening words of each strophe are given according to both the original text and the Roman Breviary text. For the fifth stanza, Oliva binae, Pope Pius V substituted the strophe O Roma felix.

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1. "The beauteous Light of eternity hath flooded with blissful fires this golden day, which crowns the Princes of
the Apostles and opens to the guilty an unimpeded way to heaven.” Decora lux aeternitatis = Deus. auream diem: the festival of the two Apostles. beatis ignibus: God’s graces and blessings which are manifold, hence the plural ignibus. quae coronat: the day which crowns; a poet. construction for qua coronantur, the day on which were crowned.

2. “The teacher of the world, and the doorkeeper of heaven, fathers of Rome, and judges of the nations, the one victorious through death by the sword, the other through death on the Cross; now laurel-crowned they take their seats in the senate of (eternal) life.” Mundi magister: St. Paul, the Apostle of the Gentiles. Cf. Rom. 11, 13. caeli janitor: St. Peter. “And I will give thee the keys of the kingdom of heaven” (Matt. 16, 19). arbitri: “Amen I say to you . . . that you shall also sit on twelve thrones, judging the twelve tribes of Israel” (Matt. 19, 28). per . . . necem: Constr.: ille (Paulus) victor per necem ensis, hic (Petrus) per necem crucis. Paul, a Roman citizen, could not be crucified.

3. “O happy Rome, thou who art consecrated by the glorious blood of two Princes; empurpled by the blood of these, thou alone surpassest all the other beauties of the world.” The fact that the two Apostles lived and died in Rome has made the Eternal City what it is in Christian eyes.

4. “To the Trinity be everlasting glory, honor, power, and praise, who in Unity governeth all things, through all the ages of eternity.”

Beate Pastor, Petre

BEATE Pastor, Petre, clemens accipe Voces precantium, crimi-numque vincula Verbo resolve, cui potestas tradita Aperire terris caelum, apertum claudere.

PETER, blest Shepherd, hearken to our cry, And with a word unloose our guilty chain; Thou! who hast power to ope the gates on high To men below, and power to shut them fast again.
Egregie Doctor, Paule, mores instrue,
Et nostra tectum pectora in caelum trahe;
Velata dum meridiem cernat fides,
Et solis instar sola regnet caritas.

Sit Trinitati sempiterna gloria,
Honor, potestas atque jubilatio,
In unitate, quae gubernat omnia,
Per universa aeternitatis saecula.

Lead us, great teacher Paul, in wisdom's ways,
And lift our hearts with thine to heaven's high throne;
Till faith beholds the clear meridian blaze,
And sunlike in the soul reigns charity alone.

Praise, blessing, majesty, through endless days,
Be to the Trinity immortal given;
Who in pure Unity profoundly sways
Eternally alike all things in earth and heaven.

This is a continuation of the preceding hymn. Translation by Father Caswall. There are fifteen translations. Liturgical Use: hymn at Lauds.

1. "O Peter, blest Shepherd, graciously receive the prayers of thy suppliants, and by thy word unloose the chains of their sins, thou to whom was given the power to open heaven to earth, and to close it when opened." Pastor: (pasco, to feed). It is the duty of a shepherd to feed his flock. Christ, the Good Shepherd, commissioned Peter, His Vicar on earth, to feed both His lambs and His sheep—the whole Church. Cf. John 21, 15-17. vincula: This strophe is a metrical rendering of Matt. 16, 19: "And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." precantum: for precantium, from precor, to pray.

2. "Illustrious teacher, Paul, mold thou our lives, and draw with thee our hearts to heaven, until our faith now veiled beholds the bright noonday, and like the sun charity reigns alone." mores instrue: instruct us; teach us the true way of life. meridiem: the uncreated Light. fides velata: "We see now through a mirror in an obscure manner, but then face to face" (1 Cor. 13, 12). solis instar:
after the likeness of the sun, sunlike. _caritas_: love. In heaven faith and hope will cease; the former will pass into vision, and the latter into the enjoyment of God, but charity will never fail, it abides forever. Cf. 1 Cor. 13, 8-13.

3. For the doxology see the preceding hymn.

THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

_July 1_

113

**Festivis resonent**

Festivis resonent com-
pita vocibus,  
Gives laetitiam frontibus  
explicent,  
Tædis flammeferis ordine  
prodeant  
Instructi pueri et senes.

WITH glad and joyous strains,  
now let each street resound,  
And let the laurel wreath each  
Christian brow entwine;  
With torches waving bright, let old  
and young go forth,  
And swell the train in solemn line.

Whilst we with bitter tears, with  
sighs and grief profound,  
Wail o'er the saving Blood, poured  
forth upon the Tree,  
Oh, deeply let us muse, and count  
the heavy price,  
Which Christ hath paid to make  
us free.

The primal man of old, who fell  
by serpent's guile,  
Brought death and many woes  
upon his fallen race;  
But our New Adam, Christ, new  
life unto us gave,  
And brought to all ne'er-ending  
grace.

To heaven's highest height, the  
wailing cry went up  
Of Him, who hung in pain, God's  
own eternal Son;  
His saving, priceless Blood, His  
Father's wrath appeased,  
And for His sons full pardon won.
5 Hoc quicumque stolam sanguine proluit,
    Abstergit maculas; et roseum decus,
Quo fiat similis protinus Angelis
    Et Regi placeat, capit.

Whoe'er in that pure Blood his guilty soul shall wash,
Shall from his stains be freed, be made as roses bright;
Shall vie with Angels pure, shall please his King and Lord,
And precious shine in His glad sight.

6 A recto instabilis tramite postmodum
    Se nullus retrahat, meta sed ultima
Tangatur; tribuet nobile praemium,
    Qui cursum Deus adjuvat.

Oh, from the path of right ne'er let thy steps depart,
But haste thee to the goal in virtue's peaceful ways;
Thy God who reigns on high will c'er direct thy steps,
And crown thy deeds with blissful days.

7 Nobis propitius sis, Genitor potens,
    Ut, quos unigenae sanguine Filii
Emisti, et placido Flamine recreas,
    Caeli ad culmina transfe-ras.

Father of all things made, to us propitious be,
For whom Thy own dear Son His saving Blood did spill;
O Holy Spirit, grant the souls by Thee refreshed
Eternal bliss may ever fill.

Author unknown, 17th century. Meter: Asclepiadic and Glyconic. Translation by Father Potter. There are seven translations. Liturgical Use: Vesper hymn. The feast of the Most Precious Blood was extended to the universal Church by Pope Pius IX in 1849.

1. “Let the streets re-echo with festive song, let the people manifest joy in their countenances, let young and old drawn up in order proceed with flaming torches.” compita: lit., crossroads; usually rendered streets. Cf. 2 Kings 1, 20. tæda: lit., the pitch pine tree; a pitch pine torch, a torch of any kind.

2. “While we, mindful of His deed, honor the Blood which from many a wound the dying Christ shed on the cruel Tree, it behooves us to shed at least tears.” Constr.: Decet saltem fundere lacrimas, dum nos, memores facti colimus sanguinem, quem Christus, moriens in dura arbore, fudit multiplici vulnere. facti: gen. of factum, deed;
Christ's suffering and death; no single word can translate it. *memores:* lit., mindful of; thinking of, pondering on.

3. "By the sin of the old Adam a grave disaster befell the human race: the sinlessness and loving-kindness of the new Adam have restored life to all." St. Paul contrasts the old Adam and the New. By the disobedience of the former, sin and death came into the world; by the obedience of the latter, grace and life were restored to fallen men. Cf. Rom. 5, 12-21.

4. "If the sovereign Father heard from heaven the loud cry of His expiring Son, far more ought He be appeased by His Blood, and grant us pardon." *Clamorem validum:* "And Jesus cried out with a loud voice and said, 'Father, into thy hands I commend my Spirit'" (Luke 23, 46). *Languentis:* weak or faint from exhaustion. *Geniti:* (from *gigno,* to beget), the Son, the Begotten, the Sole-begotten.

5. "Whoever washes his robe in this Blood removes its stains, and he acquires a roseate beauty whereby he forthwith becomes like the Angels and pleasing to the King." *Abstergit:* *abstergo,* *ere* 3, is a less familiar form of *abstergo,* *ere* 2; the former occurs three times in the Vulgate, the latter not at all. Cf. 3 Kings 20, 41; Prov. 20, 30; Apoc. 7, 17. *Abstergo* is Eccl. Latin.

6. "Let no wavering one henceforth draw aside from the straight path, but let the final goal be attained; God who helps us on the way will bestow a noble prize." *currsum:* from *currro,* to run; in the running or race.

7. "Almighty Father, be merciful to us, so that (one day) Thou mayest bring to the heights of heaven those whom Thou didst purchase by the Blood of Thy only-begotten Son, and (whom Thou) dost create anew by the gentle Spirit." *unigenae:* = *unigina = unigenitus,* only-begotten. It is a noun of common gender used as an adjective with *Fili*.* placido:* lit., calm, gentle; see next word. *Flamine:* (flo, to blow), a wind; a poet. term for *Spiritus.* lit., a breathing or gentle blowing of air, a breath, breeze; here of course the Holy Spirit is meant. Breathing is a
sign of life, both natural and spiritual. Cf. Gen. 2, 7; John 20, 22.

114

Ira justa Conditoris

Ira justa Conditoris,
Imbre aquarum vindice,
Criminosum mersit orbem
Noé in arca sospite:
Mira tandem vis amoris
Lavit orbem sanguine.

HE who once, in righteous vengeance,
Whelmed the world beneath the flood,
Once again in mercy cleansed it
With the stream of His own Blood,
Coming from His throne on high
On the painful Cross to die.

2 Tam salubri terra felix
Irrigata pluvia,
Ante spinis quæ scatebat,
Germinavit flosculos;
Inque nectaris saporem
Transiere absinthia.

Blest with this all-saving shower,
Earth her beauty straight resumed;
In the place of thorns and briars,
Myrtles sprang, and roses bloomed:
Bitter wormwood of the waste
Into honey changed its taste.

3 Triste protinus venenum
Dirus anguis posuit,
Et cruenta belluarum
Desit ferocia:
Mitis Agni vulnerati
Haec fuit victoria.

Scorpions ceased; the slimy serpent
Laid his deadly poison by;
Savage beasts of cruel instinct
Lost their wild ferocity;
Welcoming the gentle reign
Of the Lamb for sinners slain.

4 O scientiæ supernæ
Altitudo impervia!
O suavitæ benigni
Prædicanda pectoris!
Servus erat morte dignus,
Rex luit pænam optimus.

Oh, the wisdom of th' Eternal!
Oh, its depth, and height divine!
Oh, the sweetness of that mercy
Which in Jesus Christ doth shine!
Slaves we were condemned to die!
Our King pays the penalty!

5 Quando culpis provocamus
Ultionem Judicis,
Tunc loquentis protegamur
Sanguinis praesentia;
Ingruentium malorum
Tunc recessant agmina.

When before the Judge we tremble,
Conscious of His broken laws,
May this Blood, in that dread hour,
Cry aloud, and plead our cause;
Bid our guilty terrors cease,
Be our pardon and our peace.

6 Te redemptus laudet orbis
Grata servans munera,
O salutis sempiternæ
Dux et auctor inclyte,
Qui tenes beata regna
Cum Parente et Spiritu.

Prince and Author of Salvation,
Lord of majesty supreme,
Jesu, praise to Thee be given
By the world Thou didst redeem;
Who with the Father and the Spirit,
Reignest in eternal merit.
THE MOST PRECIOUS BLOOD

Author unknown, 17th century. Meter: trochaic tetrameter. As in the Breviary, the lines are divided at the casura, thus making two lines out of one. Translation by Father Caswall. There are seven translations. Liturgical Use: hymn at Matins.

1. "The just wrath of the Creator submerged the sinful world with an avenging flood of water, Noe the while being safe in the Ark: finally the wondrous power of love cleansed the world with Blood." imbre aquarum: a poet. term signifying a flood; imber, a violent pelting rain; aquæ, the plural is merely a poet. way of expressing greatness, abundance. This line is an abl. absolute: "a flood of water being the avenger;" so too is l. 4.

2. "Watered by a rain so wholesome, the happy earth, which formerly abounded with thorns, put forth flowers; and (bitter) wormwood changed its taste to the sweetness of nectar." Ante: adv., before, previously. scatebat: from scato, to be full of, to swarm or abound with. Inque: Constr.: Et absinthia transierunt in saporem nectaris. Literally a contrast is expressed between bitterness and sweetness; and figuratively between the pre-Messianic age and the post-Messianic age, a subject familiar to readers of the Old Testament. Transiere = transierunt; transeo, to be changed or transformed into a thing (poetical). absinthium: the plural is poetical. See wormwood in Webster; fig., bitterness. Bitterness is changed into sweetness.

3. "Forthwith the dreadful serpent laid aside his deadly poison, and the bloodthirsty ferocity of the brute creation ceased: this was the victory of the gentle wounded Lamb." dirus anguis: The dire serpent is the devil, who inflicted a mortal wound upon the human race; its healing was wrought on the Cross by the gentle wounded Lamb. Read the Passion hymn Pange lingua, no. 55.

4. "O the unfathomable depth of heavenly wisdom! O the ineffable sweetness of that loving heart! A slave was worthy of death, the most high King paid the penalty!" altitudo scientiae: "Oh, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible
are his judgments and how unsearchable his ways!” (Rom. 11, 33). _Prædicanda:_ fut. part. passive, from _prædicare_, to proclaim, publish; to praise, extol. It is to be distinguished from _prædicere_, to foretell.

5. “When by our sins we provoke the vengeance of the Judge, may we then be protected by the presence of this Blood pleading for us; may the host of threatening evils then depart.” _loquentis:_ eloquent in our behalf. _Ingruentium:_ _ingruo_, to fall violently upon, to attack.

6. “Treasuring Thy acceptable gifts, may the ransomed world praise Thee, O Prince and glorious Author of eternal salvation, who, with the Father and the Spirit, dost possess the blessed kingdom.”

115

Salvete, Christi vulnera

_SALVETE, Christi vulnera,_
Immensi amoris pignora
Quibus perennes rivuli
Manant rubentis sanguinis.

---

**2** Nitore stellas vincitis,
Rosas odore et balsama,
Pretio lapillios Indicos,
Mellis favos dulcedine.

---

**3** Per vos patet gratissimum
Nostris asylum mentibus;
Non hoc furor minantium
Umquam penetrat hostium.

---

**4** Quot Jesus in prætorio
Flagella nudus excipit!
Quot scissa pellis undique
Stillat cruris guttulas!

---

_HAIL, holy wounds of Jesus,_
hail,
_Sweet pledges of the saving Rood,_
_Whence flow the streams that never fail,_
The purple streams of His dear Blood.

_Brighter than brightest stars ye show,_
_Than sweetest rose your scent more rare,_
_No Indian gem may match your glow,_
_No honey’s taste with yours compare._

_Portals ye arc to that dear home_
_Wherein our wearied souls may hide,_
_Whereto no angry foe can come,_
_The Heart of Jesus crucified._

_What countless stripes our Jesus bore,_
_All naked left in Pilate’s hall!_
_From His torn flesh how red a shower_
_Did round His sacred person fall!_
5. Frontem venustam, proh dolor!
Corona pungit spinea,
Clavi retusa cuspidc
Pedes manusque perforant.

6. Postquam sed ille tradidit
Amans volensque spiritum,
Pectus feritur lancea,
Geminusque liquor exsilit.

7. Ut plena sit redemptio,
Sub torculari stringitur;
Suique Jesus immemor,
Sibi nil reservat sanguinis.

8. Venite, quotquot criminum
Funesta labes inscit;
In hoc salutis balneo
Qui se lavat, mundabitur.

9. Summi ad parentis dexte-
rem
Sedenti habenda est gratia,
Qui nos redemit sanguine,
Sanctoque firmat Spiritu.

His beauteous brow, oh, shame and
grief,
By the sharp thorny crown is riven;
Through hands and feet, without
relief,
The cruel nails are rudely driven.

But when for our poor sakes He
died,
A willing Priest by love subdued,
The soldier's lance transfixd His
side,
Forth flowed the Water and the
Blood.

In full atonement of our guilt,
Careless of self, the Savior trod,
E'en till His Heart's best Blood
was spilt,
The winc-press of the wrath of
God.

Come, bathe you in the healing
flood,
All ye who mourn, by sin op-
pressed;
Your only hope is Jesus' Blood,
His Sacred Heart your only rest.

All praise to Him, the Eternal Son,
At God's right hand enthroned
above,
Whose Blood our full redemption
won,
Whose Spirit seals the gift of love.

Author unknown, 17th century. Meter: iambic dim-
eter. Translation by H. N. Oxenham. There are eight
translations. Liturgical Use: hymn at Lauds.

1. "Hail wounds of Christ, pledges of His boundless
love, from which unfailing streams of red Blood flow forth."

2. "In brightness you surpass the stars; in fragrance,
roses and balsam; in worth, Indian gems; in sweetness,
combs of honey." favos: honeycombs; favus mellis is found

3. "Through you there stands open for our souls a
most inviting place of refuge, whereto the rage of threaten-
ing enemies never penetrates.” The thought of seeking a place of refuge in the wounds of Christ is found also in other prayers. See *Anima Christi*, hymn 79. The wound made by the soldier’s spear thrust is especially regarded as such a place.

4. “What countless stripes did Jesus, naked, receive in the prætorium! How many drops of Blood did His lacerated skin let fall on every side!” prætorio: The prætorium was the official residence of a prætor and the place where he held court. A prætor was the Roman magistrate charged with the administration of justice. Cf. Matt. 27, 27; John 18, 28.

5. “O grief! a thorny crown pierces His beautiful brow, and nails with blunt points pierce His hands and feet.” proh: another form of the interj. pro, O, ah, alas.

6. “But after he lovingly and willingly yielded up His spirit, His breast is pierced with a lance, and a twofold stream leaps forth.” tradidit spiritum: Vulgate, emisit spiritum, he gave up his spirit (Matt. 27, 50). feritur: from ferio, to strike, smite, thrust. Geminus liquor: “One of the soldiers opened his side with a lance, and immediately there came out blood and water” (John 19, 34). exsiliit: (ex and salio), lit., sprang out or forth.

7. “That the redemption might be complete, He is pressed beneath the wine press; and, unmindful of Himself, Jesus reserves for Himself none of His Blood.” torculari: In the Scriptures the term wine press is used in the sense of affliction, suffering, destruction, and of divine judgments. Cf. Is. 63, 1-3; Apoc. 19, 15. Christ voluntarily suffered the greatest humiliations and torments to accomplish our redemption.

8. “Come, all ye whom the deadly taint of sin infects: whoever washes himself in this bath of salvation shall be made clean.” lavat: “The blood of Jesus Christ, his Son, cleanses us from all sin” (1 John 1, 7).

9. “Thanks must be given to Him who sits at the right hand of the sovereign Father, (to Him) who redeemed us by His Blood, and strengthens us by the Holy Spirit.”
SEDIBUS cæli nitidis receptos
Dicite athletas geminos, fideles;
Slavicae duplex columna decusque
dicit gentis.

2 Hos amor fratres sociavit unus,
Unaque abduxit pietas eremo,
Ferre quo multis celerent beatae
Pignora vitae.

3 Luce, quae templis superis renidget,
Bulgaros complent, Moravos, Bohemos;
Mox feras turmas numerosa Petro
Agmina ducunt.

4 Debitam cincti meritis coronam,
Pergite o flecti lacrimis precentum;
Prisca vos Slavis opus est datores
Dona tuci.

5 Quæque vos clamat gene-
rosa tellus
Servet æternæ fidei nitorem:
Quæ dedit princeps, dabit ipsa semper
Roma salutem.

6 Gentis humanæ Sator et Redemptor,
Qui bonus nobis bona cuncta praebes,

FAITHFUL of Christ, acclaim
these two great champions
Duly received on glowing thrones
in heaven;
Twin shafts of strength, full ornament and glory
Of Slavic nations.

Same love of Christ united them
as brothers,
Same pious duty called them from
their lone cells,
So they might speed to bring to
many peoples
Pledges of blest life.

With the pure light, which beams
in God's own temples,
Fill they Moravians, Bulgars, and
Bohemians;
Soon these wild squadrons, one vast
marching army,
Lead they to Peter.

Crowned with bright halos, due
reward for merits,
Still let your hearts be moved by
tears of beggars;
Slavs deeply need that you, who
brought them Christ's faith,
Guard this prime treasure.

May each fair land that calls for
your protection
Keep well the glow of faith that
never faileth;
Rome, that of old first gave them
Christian favor,
Always will grant it.

Mankind's Creator, merciful Redeemer,
Who, in Thy bounty, dost all blessings grant us,
Sint tibi grates, tibi sit per omne
Gloria sæculum.

Thanks be to Thee; through ages never ending.
Thine may be glory.

AUTHOR: Father Leanetti and others, about 1880.
METER: Sapphic and Adonic. TRANSLATION by Cornelius
Canon Mulcahy. There are five translations. LITURGICAL
Use: hymn at Vespers and Matins. SS. Cyril (827-869) and
Methodius (826-885) were brothers. They became monks
and were made bishops by Pope Adrian II. They are
venerated as the apostles of the Slavonic nations. In 1880
Pope Leo XIII extended their feast to the whole Church.

1. “O ye faithful, celebrate in song the two champions
admitted to shining thrones in heaven; extol the two pil-
lars, the glory of the Slavic race.” columnem: a familiar
symbol of strength. In poetry duplex also means strength.
The two bishops were mighty pillars of the Church.

2. “One love united these brothers, the same tender
pity drew them forth from their solitude in order that
they might hasten to bring to many the pledges of a blessed
life.” amor unus: The holy missionaries had a common
motive and a common ambition. Their love enkindled
their zeal, and their zeal impelled them to bring the teach-
ings of Christ to the Slavic nations. eremo: lit., a desert,
a place of solitude; by extension, a cloister. St. Methodi-
dius’ monastery was at Cyzicus near the Đardanelles; Cyril
received the religious habit in Rome shortly before his
death.

3. “With the light that beams in the temples above
they fill the Bulgarians, Moravians, and Bohemians; they
soon lead to Peter wild throngs, a numerous marching
host.” Petro: to Peter = to the Church. agmina: an
agmen (from ago) is a multitude in motion.

4. “Crowned (cincti) with diadems (coronam) due to
your merits, may you continue to be moved by the tears
of your suppliants; there is need that you, the givers, pro-
tect your former gifts to the Slavs.” cincti: from cingo,
to gird; to crown. Many passive verbs, chiefly in poetry,
take the accusative. This is an imitation of the Greek
middle voice. *pergite:* lit., O continue to be moved. *prisca dona:* the gift of faith and all that it implies. The Slavs were converted in the ninth century; their Office hymns were written in the nineteenth.

5. “May every noble land that invokes you preserve the splendor of an undying faith; Rome, which first gave, will ever give, salvation.” *tellus:* land, people. Constr.: Roma ipsa quae princeps salutem dedit, semper dabit (salutem).

6. “Creator and Redeemer of the human race, who, in Thy goodness, givest us all good things, to Thee be thanks, to Thee be glory throughout all ages.”

117

Lux o decora

LOVELY light of fatherland!
Kind beacon to Slavonic race,
Brothers, all hail! your festival
With yearly canticle we grace.

Whom Rome applauding did receive,
As mother doth her sons embrace,
With pontiff’s miter deck your brows,
Gird with new strength, new toil to face.

To far-off Barb’rous lands ye hie,
Knowledge and love of Christ to bear;
Whom error vain had long deceived,
Ye now with light replenish fair.

In hearts unfettered from the grasp
Of ill, doth heav’nly ardor glow;
Where horrid thorns the land devoured,
The flowers of holiness now grow.

At length in heav’nly court enthroned,
Ye rest securely; as we pray,
Adeste voto: Slavicas
Servate gentes Numini.

Oh, hear our cry: the Slavic race
Vouchsafe from God may never stray.

6 Errore morsos unicum
Ovile Christi congreget;
Factis avitis amula
Fides virescat pulchrior.

All wanderers plunged in errors dark
May Christ's one fold to union bring;
While emulous of ancestral deeds
May faith to newborn beauty spring.

7 Tu nos, beata Trinitas,
Caelestis amore concita,
Patrumque natos inclyta
Da persequi vestigia.

Do Thou, O blissful Trinity,
Inflame us with Thy heav'ly fires,
And grant the sons may ever tread
The noble footsteps of their sires.

AUTHOR: Father Leanetti and others, about 1880.
TRANSLATION by the Benedictines of Stanbrook. There are five translations. LITURGICAL USE: hymn at Lauds.

1. "O shining light to your fatherland, and beneficent one to the Slavonic nations, hail brothers! we shall praise you in our annually recurring hymn of praise." patriae: Greece; the brothers were born at Thessalonica, now Salonika. They have been and still are a beautiful light to the Greeks, and a friendly one to the Slavs. Of the two adjectives decora and amica, the former may, and the latter always does, take the dative. annuo canto: the Office hymns of the two Saints.

2. "Rome applauding receives them as a mother embraces her children, and she adorns them with the miter of bishops and endows them with additional power." Quos: equivalent to eos. Auget: increase, enlarge; enrich, honor. The increase consisted in their promotion from the priesthood to the episcopacy. corona: a poetical term for the Latin mitra, a miter. Novo robere: the episcopal dignity. Bishops are superior to priests in authority, jurisdiction, as well as in order.

3. "You proceed even to barbarous lands to bring them Christ; you fill with blessed light all whom vain error had deceived." barbaras: lit., foreign, strange; and, to the Greeks and Romans, rude, ignorant, uncultured. Christum: the teachings of Christ, Christianity.
4. “A heavenly zeal detaches hearts freed from sin; horrid thorns are now changed into flowerets of holiness.” *abripit*: lit., takes away, hurries away; takes possession of. *horror veprium = horridi vepres*. The last two lines are to be understood in a figurative sense. After the fall of man God cursed the earth, and it was to bring forth thorns and thistles (Gen. 3, 18). This was all changed by the Redemption. The earth watered by the Blood of Christ would no longer bring forth briars but “flowers of sanctity.” See hymn 114.

5. “And now established in the peaceful court of the Blessed, hearken to our supplicant prayer: keep the Slavic nations loyal to God.” *Numini*: poetical for God.

6. “May the one fold of Christ unite those overwhelmed by error; may their faith, emulous of the deeds of their ancestors, flourish with even greater beauty.” *congregat*: (*cum* and *grex*), lit., to gather into a flock. *avitis*: adj. (*avus*, a grandfather), ancestral. *aemula*: adj., rivaling, emulating; with the dative.

7. “Do Thou, O Blessed Trinity rouse us by Thy heavenly love, and grant that the sons may follow in the illustrious footsteps of their fathers”—or “in the footsteps of their illustrious fathers.” *concita*: imperative of *concitare*, to impel.

**ST. ELIZABETH OF PORTUGAL**

**July 8**

*Domare cordis*

**DOMARE** *cordis impetus
Elisabeth
Fortis, inopsque Deo
Servire, regno prætulit.*

**T** *O rule thy heart, Elizabeth,
To curb all motions vain,
Seemed better to thy godly soul
Than as a queen to reign.*

2 *En fulgidis recepta cæli se-
dibus,
Sidereæque domus
Ditata sanctis gaudiis*  

*And lo, enthroned among the
Saints,
Above the gleaming skies,
Thou hast received thy rich reward,
The joys of Paradise.*
3 Nunc regnat inter cælités
deator,
Et premit astra, docens
Quæ vera sint regni bona.

4 Patri potestas, Filioque glo-
ria,
Perpetuumque decus
Tibi sit, alme Spiritus.

Thy reign is with the Angel choirs,
The stars beneath thy feet,
The Blessed Vision is thy prize
And heaven thy queenly seat.

All power unto the Father be,
All glory to the Son,
And honor to the Holy Ghost
While endless ages run.

Author: Pope Urban VIII (1568-1644). Meter varied:
line 1, iambic dimeter; line 2, a semipentameter; line 3,
iambic dimeter. Translation by D. J. Donahoe. There
are six translations. Liturgical Use: hymn at Vespers
and Matins. The meter, which is found nowhere else,
seems somewhat out of place in a liturgical hymn. St. Eliza-
beth, queen of Portugal, was born in 1271, and died in
1336.

1. “To royal dignity, valiant Elizabeth preferred to
curb the passions of her heart and to serve God in poverty.”
inops: poor, needy. The next hymn develops this thought.
After the death of her husband she took the habit of the
Third Order of St. Francis, and “she expended in holy
and pious works all she had that was dear and precious
to her” (Matins, Lesson VI).

2. “Behold, now she has been admitted to the shining
thrones of heaven, and she has been enriched with the
holy joys of the celestial dwelling place.” sedibus: either
thrones or abodes; the former would contrast the earthly
throne with the heavenly throne, the one which her heart
despised, with the one for which her soul longed. Sidereæ:
(sidus, star), starry.

3. “Now more blest, she reigns among the Blessed, she
is enthroned above the stars, teaching us what the truly
good things of a kingdom are.” beator: more blest than
she or anyone could be here below. Earthly honors and
pleasures cannot satisfy the soul. premit: premo, to press;
poe., to press a place with one’s body, i.e. to sit, seat one-
self on anything; premit astra, “and throned in heaven she
teaches,” etc.
4. “To the Father be power, to the Son glory, and to Thee, Holy Spirit, everlasting honor.”

119

Opes decusque regium

OPES decusque regium reliqueras,
Elisabeth, Dei dicata numini:
Recepta nunc bearis inter Angelos;
Libens ab hostium tuere nos dolis.

RICHEs and regal throne, for Christ’s dear sake,
True Saint, thou didst despise;
Amid the Angels seated now in bliss,
Oh, help us from the skies!

Guide us; and fill our days with perfume sweet
Of loving word and deed;
So teaches us thy beauteous charity
By fragrant roses hid.

O charity! what power is thine! by thee
Above the stars we soar;
In thee be purest praise to Father, Son,
And Spirit, evermore.


1. “Wealth and royal splendor, Elizabeth, thou didst abandon, thou who wast devoted to the will of God: now admitted among the Angels thou art blessed; graciously protect us from the wiles of the enemy.” regium: adj., regius (from rex), royal, kingly. dicata: from dicare, to dedicate, consecrate. bearis: from beare, to make happy, to bless; beatus is its familiar perf. part.

2. “Go before us, and as a guide to salvation, show us the way; we will follow: O may the faithful be of one mind: may their every action be a good odor! The charity
concealed by thy roses teaches this.” *fidelium*: lit., “of the faithful, O let there be but one mind!” *Odor*: a familiar Scriptural term signifying something acceptable or pleasing to God. Cf. Phil. 4, 18. *rosis*: an allusion to a miracle wrought by the Saint. She was very charitable to the poor, and, saintlike she always endeavored to conceal her charitable deeds from the eyes of men. In Lesson V of Matins the Breviary thus records the miracle of the roses: “In the depth of winter she changed the money she was going to distribute to the poor into roses, in order to conceal it from the king.” Almsdeeds and the prayers of the faithful are fragrant odors, an acceptable sacrifice pleasing to God. Cf. Phil. 4, 18.

3. “O blessed charity which has the power to establish us through endless ages in the stronghold of the stars! To the Father and to the Son be infinite glory, and to Thee, Holy Spirit, be endless praise.” *siderum*: In poetry the pl. *sidera* is a familiar name for heaven.

**ST. MARY MAGDALENE**

**July 22**

120

*Pater superni luminis*

**Father** of lights, one glance of Thine,
Whose eyes the universe control,
Fills Magdalene with holy love,
And melts the ice within her soul.

Her precious ointment forth she brings
Upon those sacred feet to pour;
She washes them with burning tears,
And with her hair she wipes them o’er.

**3 Astare non timet cruci,**
Sepulcro inhæret anxia,
Truces nec horret miliies:
Pellit timorem caritas.

Impassioned, to the Cross she clings,
Nor fears beside the tomb to stay;
Nor dreads the soldiers’ savage mien,
For love has cast all fear away.
O vera, Christe, caritas,  
Tu nostra purga crimina,  
Tu corda reple gratia,  
Tu redde caeli præmia.

O Christ, Thou very Love itself!  
Blest hope of man, through Thee  
forgiven!  
So touch our spirits from above,  
So purify our souls for heaven.

Patri, simulque Filio,  
Tibique, Sancte Spiritus,  
Sicut fuit, sit jugiter  
Sæclum per omne gloria.

To God the Father, with the Son  
And Holy Paraclete, with Thee,  
As evermore hath been before,  
Be glory through eternity.


1. "Father of heavenly light, when Thou lookest upon Magdalene, Thou enkindlest in her the flames of love and dispellest the icy coldness of her heart." Pater = Auctor; Source, Fountain-head. The Son is addressed, not the Father. Gelu: frost, icy cold. There are three forms of this word, of which gelu and gelum are neuter, and gelus, masculine. Gelu alone is found in the Vulgate.

2. "Wounded with love she hastens to anoint Thy sacred feet, to bathe them with her tears, to wipe them with her hair, and to kiss them with her lips." "And standing behind him at his feet, she began to bathe his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with ointment" (Luke 7, 38).

3. "She does not fear to stand beside the Cross; in distress she remains close to the sepulcher; nor does she dread the fierce soldiery; love banishes fear." Astare cruci: "Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene" (John 19, 25). Sepulcro inhæret: "Then he rolled a great stone to the entrance of the tomb, and departed. But Mary Magdalene and the other Mary were there, sitting opposite the sepulcher" (Matt. 27, 60 f.). anxia: distressed, troubled; or, longingly. Nec horret: Mary went to the sepulcher early in the morning "while it was still dark." The risen Savior appeared first to her,
and later, on the same day, to His disciples. Cf. John 20, 1 ff.

4. "O Christ, true love, wash away our sins, fill our hearts with grace, and bestow upon us the rewards of heaven." caritas: "God is love, and he who abides in love abides in God, and God in him" (1 John 4, 16).

5. "To God the Father, together with the Son, and to Thee, Holy Spirit, may there ever be, as there ever has been, glory forever and ever."

121

Maria castis osculis

María castis osculis
Lambit Dei vestigia,
Fletu rigat, tergit comis,
Detersa nardo perlinit.

Hs sacred feet with tears of agony
She bathes; and prostrate on the ground adores;
Steeps them in kisses chaste, and wipes them dry
With her own hair; then forth her precious ointment pours.

2 Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

Praise in the highest to the Father be;
Praise to the mighty coeternal Son;
And praise, O Spirit Paraclete, to Thee,
While ages evermore of endless ages run.

Author unknown; it is found in 9th century manuscripts. Meter: iambic dimeter. Translation by Father Caswall. There are six translations. Liturgical Use: hymn at Matins. First line of original text Nardi Maria pistici; or as in the Benedictine Brev., Nardo Maria pistico. The complete hymn consists of forty-eight lines, the first of which is: Magno salutis gaudio.

1. "With chaste kisses Mary touches the feet of God, she washes them with her tears, dries them with her hair, and when dried, anoints them with nard." vestigia = pedes, the usual meaning in the hymns. nardo: nard or spikenard, a fragrant ointment prepared from an aromatic plant. "Mary therefore took a pound of ointment, gen-
une nard (nardi pístici) of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment” (John 12, 3).

2. The doxology is a familiar one; see hymn 1.

122

Summi Parentis Unice

SON of the Highest, deign to cast
On us a pitying eye;
Thou, who repentant Magdalene
Didst call to endless joy.

2 Amissa drachma regio
Recondita est ærario,
Et gemma, deterso luto,
Nitore vincit sidera.

Again the royal treasury
Receives its long-lost coin;
The gem is found, and, cleansed from mire,
Doth all the stars outshine.

3 Jesu, medéa vulnerum,
Spes una pœnitentium,
Per Magdalææ lacrmas
Peccata nostra diluas.

O Jesus, balm of every wound,
The sinner’s only stay,
Wash Thou in Magdalene’s pure tears
Our guilty spots away.

4 Dei Parens piissima,
Hææ nepotes flébiles
De mille vitæ fluctibus
Salutis in portum vehas.

Mother of God! the sons of Eve
Weeping thine aid implore:
Oh, land us from the storms of life
Safe on the eternal shore.

5 Uni Deo sit gloria,
Pro multiformi gratia,
Peccantium qui crimina
Remittit, et dat præmia.

Glory, for graces manifold,
To the one only Lord;
Whose mercy doth our souls forgive,
Whose bounty doth reward.


1. “Thou Only-begotten of the Most High Father, look upon us with a benign countenance, Thou who summonest to the pinnacle of glory the penitent heart of Magdalene.” Unice = Unigenite = unice Fili; Unice is used substantively.
2. "The lost drachma is again laid up in the royal treasury; the gem wiped clean of filth surpasses the stars in brightness." drachma: a Greek coin equivalent to a Roman denarius (about seventeen cents). It has always been customary that coins bear the image of the reigning king. The drachma is here the human soul upon which is impressed the image and likeness of God. This is the parable of the lost coin, which, in St. Luke is preceded by the parable of the lost sheep, and followed by that of the prodigal son. The scope of all three is the same—the joy there is in heaven for the conversion of a sinner. Cf. Luke 15, 8 ff. gemma: a gem, jewel, precious stone. Mary the sinner was a defiled gem; Mary the Saint had by God's grace so freed herself from defilement that she outshines the stars in brightness.

3. "O Jesus, remedy for wounds, and the sole hope of penitents, mayest Thou by Magdalene's tears, wash away our sins."

4. "Out of the countless billows of life, most gracious Mother of God, mayest thou bring us weeping offspring of Eve into a haven of safety." nepotes: lit., grandsons; poet., descendants. mille: a thousand; indefinitely, a great number, innumerable. fluctibus: fig., storms, buffetings, afflictions.

5. "To God alone be glory for His manifold graces, who pardons the guilt of sinners and bestows rewards."

**ST. PETER'S CHAINS**

Aug. 1

123

*Miris modis*

**M**IRIS modis repente li-
ber, ferrea,
Christo jubente, vincla Pe-
trus exuit:
Ovilis ille Pastor et Rector
gregis,
Vitæ recludit pascua et fon-
tes sacros,

**I**n wondrous mode set free, lo, at
the Lord's command
The galling iron chain doth fall
from Peter's hand,
From Peter, Shepherd blest, who
doeth with gentle sway,
His faithful children lead in vir-
tue's fragrant way,
Ovesque servat creditas, ar-
cet lupos. And e'er with watchful love the
tempter drive away.

2 Patri perenne sit per ævum
gloria;
Tibique laudes concina-
mus inclytas,
Æterne Nate; sit, superne
Spiritus,
Honor tibi decusque: san-
cta jugiter
Laudetur omne Trinitas
per sæculum.

Now to the Father be eternal glory
done;
Our songs we raise to Thee, O ever-
lasting Son;
O Spirit from on high, Thy throne
we bow before;
To Thee be honor, praise, and
glory evermore:
The Holy Trinity we worship and
adore.

Ascribed to St. Paulinus Patriarch of Aquileia (726-802). Meter: iambic trimeter. Translation by Father
Potter. There are twelve translations. Liturgical Use:
Vesper hymn. First line of the original text of this stanza:
Petrus beatus catenarum laqueos. For an account of the
miraculous deliverance of St. Peter from Prison, read Acts
12, 3-10.

The above hymn and Quodcumque in orbe, no. 85, as
well as O Roma felix, a stanza of hymn 111, are taken
from a hymn of nine strophes beginning: Felix per omnes
festum mundi cardines.

1. "Suddenly and in a wondrous way liberated, Peter
at Christ's command casts off his iron chains: the shep-
herd and the leader of the flock of sheep makes known
the pastures of life and the sacred springs; he guards the
sheep entrusted to him, and keeps the wolves away."
vincla: contr. of vincula, bonds, fetters. Ovilis: adj., of
sheep. ille: the, or the illustrious. Rector: ruler; leader.
Oriental shepherds do not drive their sheep, they lead
them.

2. "To the Father be glory through endless ages, and
to Thee, Eternal Son, may we sing becoming songs of
praise; heavenly Spirit, to Thee be honor and glory: with-
out ceasing may the Holy Trinity be praised forever."
jugiter: adv. (jugis, adj., perpetual), continually.
The hymns for Matins and Lauds are taken from the
feast of St. Peter's Chair at Rome, nos. 85 and 86.
Quicunque Christum quaeritis

ALL ye who would the Christ descry,
Lift up your eyes to Him on high:
There mortal gaze hath strength
to see
The token of His majesty.

A wondrous sign we there behold,
That knows not death nor groweth old
Sublime, most high, that cannot fade,
That was ere earth and heaven were made.

Here is the King the Gentiles fear,
The Jews' most mighty King is here
Promised to Abraham of yore,
And to his seed for evermore.

'Tis He the Prophets' words foretold,
And by their signs shown forth of old;
The Father's witness hath ordained
That we should hear with faith unfeigned.

Jesu, to Thee our praise we pay,
To little ones revealed today,
With Father and Blest Spirit One
Until the ages' course is done.

Author: Prudentius (348-413). Meter: iambic dimeter. Translation by Alan G. McDougall. There are twenty-seven translations. Liturgical Use: hymn at Vespers and Matins. This is a cento from the twelfth and last poem in the Cathemerinon of Prudentius. In its complete form it consists of 208 lines. From it four beautiful hymns have been taken:
THE TRANSFIGURATION

1. Quicumque Christum quaeritis. Transfiguration.
2. O sola magnarum urbis. Epiphany.

These centos, for such they are, were placed in the Roman Breviary by Pius V in 1658. No. 1 consists of lines 1-4; 37-44; 85-88 of the complete hymn.

1. “All ye who seek Christ, lift up your eyes on high; there it will be permitted you to behold a sign of His eternal glory. in altum: Mount Thabor, the scene of the Transfiguration. Cf. Matt. 17, 1-8; Mark 9, 1-8; Luke 9, 28-36. visere: viso 3, to behold. Signum perennis gloriae: On Thabor our Lord granted Peter, James, and John a sign or foretaste of eternal glory. They were rendered beside themselves by only a partial revelation of Christ’s glorified body.

2. “We behold a brilliant Something that can know no end, sublime, exalted, limitless, older than heaven and earth.”

Lo! on the trembling verge of light
A Something all divinely bright,
Immortal, infinite, sublime,
Older than chaos, space or time.
—Father Caswall

quiddam: substantive, a something; “a Shining Being” (Bagshawe). This stanza describes the splendor of the glorified Savior. nesciat finem pati: can suffer no destruction; is eternal. chao: chaos is an allusion to the confused, disordered, primitive mass. Cf. Gen. 1.

3. “This is the King of the Gentiles, and the King of the Jewish people, promised to father Abraham and to his offspring forever.” Rex: The Magi on entering Jerusalem inquired as to where they could find the newly born King of the Jews. Cf. Matt. 2, 1 f. Promissus Abrahæ:

Even as he spoke to our fathers—
to Abraham and to his posterity forever.
—Luke 1, 55

4. "The Prophets were His witnesses, they too were His vouchers; the Father, also a witness, bids us hear and believe Him." This stanza is not clear. 

5. "Glory be to Thee, O Jesus, who revealest Thyself to little ones, together with the Father and the Holy Spirit, forever and ever." 

**Lux alma, Jesu**

LUX alma, Jesu, mentium,  
Dum corda nostra recres,  
Culpæ fugas caliginem,  
Et nos reples dulcedine.

2 Quam lætus est, quem visitas!  
Consors Paternæ dexteræ,  
Tu dulce lumen patriæ,  
Carnis negatum sensibus.

3 Splendor Paternæ glorieæ,  
Incomprehensa caritas,  
Nobis amoris copiam  
Largire per præsentiam.

4 Jesu, tibi sit gloria,  
Qui te revelas parvulis,  
Cum Patre, et alno Spiritu,  
In sempiterna sæcula.
THE TRANSFIGURATION


1. "O Jesus, loving light of souls, when Thou renewest our hearts, Thou puttest to flight the darkness of sin and fillest us with Thy sweetness." lux: "I am the light of the world. He who follows me does not walk in darkness, but will have the light of life" (John 8, 12).

2. "How happy is he whom Thou visitest! O compeer at the Father's right hand! Thou sweet Light of heaven denied to the senses of the flesh." dexterae: a familiar symbol of strength, might; the Son, the coequal of the Father, sits at the Father's right hand, the place of honor and dignity. negatum: The things denied to fleshly sense are hinted at by St. Paul who was taken up to the third heaven:

Eye has not seen nor ear heard
Nor has it entered into the heart of man,
What things God has prepared for those who love him.

—1 Cor. 2, 9.

3. "O brightness of the Father's glory! love unfathomable! by Thy presence bestow upon us the fullness of Thy love." Splendor: Christ is the brightness of the Father's glory. Cf. Heb. 1, 3. This line was borrowed by the compiler of the cento in 1568, and it was retained by the revisers under Urban VIII in 1632. It is the opening line of hymn 12.
THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Aug. 15

Many see in the Immaculate Conception of Our Lady the root reason for her Assumption, body and soul, into heaven. The two privileges are very closely united, and it is worthy of note that both are mentioned in the Collect of the new Mass of the Assumption. The following passage is taken from the Dogmatic Bull of Pope Pius XII which, on November 1, 1950, defined the Assumption of the Blessed Virgin Mary.

"These two privileges are intimately linked together. Christ, indeed, overcame sin and death by His own death. Whoever is born again to a new life through Baptism has conquered sin and death through the same Christ. But God did not wish to confer upon the just the full effect of the victory over death until the end of time should come. The bodies of the just, therefore, after death return to dust. Only on the last day are they joined once more in glory to their souls. But God wished the Blessed Virgin Mary to be exempt from this general law. For she by a singular privilege had conquered sin through her Immaculate Conception and therefore she was not subject to the law of corruption in the grave. Nor did she need to wait till the end of time for the redemption of her body."

The January (1951) issue of the Dominican Fathers’ Quarterly Review, The Thomist, is devoted entirely to the Assumption. It contains a translation of the Apostolic Constitution Munificentissimus Deus and eight articles by distinguished theologians who treat the subject under different aspects. A brief quotation from one of these contributions is given below. In it the chief prerogatives of Our Lady are enumerated to call attention to the exalted dignity conferred upon the Blessed Virgin by Almighty God.
"Regardless of what other Saints have received, there are in the glorious Virgin herself certain divine offices, divinely manifested to us, which seem to demand with more or less certainty the singular privilege of the Assumption. The chief of these reasons are: (a) because Mary is the Mother of God. (b) because her flesh is the flesh of Jesus. (c) because she has the principle of Life bodily. (d) because she is a Virgin. (e) because she is Immaculate. (f) because she is the source of our salvation. (g) because she is blessed.

"No one can be ignorant that the exaltation of the Blessed Virgin Mary to her supreme office, the Divine Maternity, was accomplished in the way demanded by the greatness of the matter. For through this exaltation the holy Virgin entered into the intimate life of the Most Holy Trinity, and, note, precisely as the Divine Persons are distinct from one another. With the Son of God Mary contracted a real relationship of consanguinity: with the Father, whose Son He is, she contracted another real relation for which we do not have a name but which we call affinity; the real foundation for this relation consists in this—that the same Divine Person is generated by the Father according to His Divinity, by His Mother according to His Humanity, so that one and the same Person is common to both. Son. Hence Mary is bound by a real relation again called affinity to the Holy Ghost who proceeds, not from the Father alone, but from the Father and the Son: the Son who was born of the Virgin." Article by Caspar Friethoff, O.P., University of Amsterdam, Holland. The Thomist, p. 45 f.

84a

O prima, Virgo, prodata

O PRIMA, Virgo, prodata
E Conditoris spiritu,
Predestinata Altissimi
Gestare in alvo Filium;

OF all God's creatures, Virgin
blessed,
Predestined in thy womb to bear
God's Son, to save man from
despair.
Tu perpes hostis femina
Prænuntiata daemonis,
Oppleris una gratia
Intaminata origine.
Thou art the woman known of old,
The stainless one, so long foretold,
Who as the demon's constant foe
Prevents his triumph here below.

Tu ventre Vitam concipis,
Vitamque ab Adam per-
ditam,
Dias litandæ Victimæ
Carnem ministrans, inte-
gras.
Life thou conceivest in thy womb,
A Victim destined for the tomb,
Restoring life to Adam's race
Long dead, but born anew of grace.

Merces piaclo debita,
Devicta mors te deserit,
Almique consors Filii
Ad astra ferris corpore.
Defeated death thy tomb hath fled,
For graves are only for the dead
Who sinned, but thou with Jesus
rise
In triumph through the starry skies.

Tanta coruscans gloria,
Natura cuncta extollitur,
In te vocata verticem
Decoris omnis tangere.
Such splendor decks thy heaven-
ward way
That all the world is turned to day
Inviting souls from earth to rise
And scale the heights of paradise.

Ad nos, triumphans, ex-
sules,
Regina, verte lumina,
Cæli ut beatam patriam,
Te, consequamur, auspice.
O Queen triumphant, turn thine
eyes,
Upon us exiles, hear our cries,
That by thy aid we may attain
Our native land where thou dost reign.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula.
All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete.

Author: Father Vittorio Genovesi, S. J. Meter: iambic dimeter. Translation by the Editor. Liturgical Use: Vesper hymn. The three hymns for the feast were written for the new Office of the Assumption which was approved by the Congregation of Sacred Rites, April 27, 1951, and printed in the Acta Apostolicae Sedis, May, 1951.
1. "O Virgin, thou art the most exalted (creature) that has come forth from the breath of the Creator; thou wast predestined to bear in thy womb the Son of the Most High.” _prima_: the first in rank or dignity, the noblest. _prodita_: from _prodeo_, to go or come forth. _Conditoris_: lit., maker, builder; the Creator, Heb. 11, 10. _spiritus_: from _spirare_, to breathe, hence _spiritus_, a breath. As in Gen. 2, 7: “And the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.”

2. “Thou art the woman foretold to be the perpetual enemy of the devil; thou alone art full of grace and of a stainless origin.” _praenuntiata_: a reference to Gen. 3, 15: “I will put enmities between thee and the woman, between thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.” In these hymns the author adheres closely to the Vulgate text. See the footnote on this verse in the Douay Bible. _Intaminata origine_: the Immaculate Conception. See hymn 84 where it is stated what this term means as well as what it does not mean.

3. “Thou conceivest Life in thy womb and, by providing a body for a divine Victim which will be offered up, thou dost restore the life that had been lost by Adam.” _Vitam_: the Incarnate Son who said of Himself: “I am the Way, and the Truth, and the Life” (John 14, 6). _Vitamque_: _Vita_ is here the gift of sanctifying grace which Adam lost for the human race through the Fall. He lost, too, the gifts of incorruptibility and immortality, that is, freedom from sickness and death. “God created man incorruptible, and to the image of his own likeness he created him. But by the envy of the devil, sin came into the world” (Wis. 2, 23 f.). _Diae_: adj., a short form of _divus_. _litandae_: from _lito_, to make an acceptable offering, to propitiate.

4. “Death, the punishment due to sin, having been conquered, (it) relinquished thee, and as a companion of thy beloved Son thou art borne aloft to heaven in bodily form.”


piaculum = piaculum = peccatum. deserit: Death relinquished her for at no time did she incur any punishment due to sin.

5. "All nature shining with great glory is lifted up, and in thy person (in te) it is invited to attain to the most exalted of all beauty." natura cuncta: the whole world. vocata: is urged, called upon. verticem: poet., the highest, the utmost; such beauty as is seen only in heaven. Highly poetical language.

6. "To Thee, Jesus, who wast born of the Virgin, be glory, together with the Father and the Holy Spirit forever."

Surge! Jam terris

Surge! Jam terris fera
bruma cessit,
Ridet in pratis decus omne
florum,
Alma que Vitæ Genitrix
fuisti,
Surge, Maria!

Lilium fulgens velut in rubeto,
Mortis auctorem teris una,
carpens
Sontibus fructum patribus
negatum
Arbore vitæ

Arca non putri fabricata
ligno
Manna tu servas, fluit unde
virtus,
Ipsa qua surgent animata
rursus
Ossa sepulcris.

Præsidis mentis docilis
ministra,
Haud caro tabo patitur
resolvi;
Spiritus imo sine fine
consors
Tendit ad astra.

RISE, cruel winter from the land has vanished,
Flowers in their beauty smile in all
the meadows,
Thou art the Mother of the Life
supernal,
Rise, Holy Mary!

Fair as a lily shining midst the brambles,
Crushest thou the head of the
cunning serpent,
Plucking from life's tree fruit denied the guilty
Offspring of Eden.

Ark of the New Law knowing no
corruption,
Life-bearing manna quickened all
thy being
Causing it to rise ere the Day of
Judgment,
While nature wondered.

Servant thy body to the soul its
mistress
Guarding thy members from decay
and foulness,
As the soul's comrade to the stars it
tendeth
Where dwell the angel:
Surge! Dilecto pete nixa cæulum,
Sume consortum diadema stellis,
Teque natorum recinens beatam
Excipe carmen.

Rise, blessèd Mother, and with thy Belovèd
Mount up to heaven, receive thy crown all star-decked;
Hark to the glad songs which thy children utter
Hailing thee blessèd.

Laus sit excelsæ Triadi perennis,
Quæ tibi, Virgo, tribuit coronam,
Atque reginam statuitque nostram
Provida matrem.

Glory eternal, Trinity Most Holy,
Thou who didst crown her Virgin most provident,
Naming her likewise, to our great rejoicing
Our Queen and Mother.

AUTHOR: Father Vittorio Genovesi, S.J. METER: Sapphic and Adonic. TRANSLATION by the Editor. LITURGICAL USE: hymn at Matins.

1. "Rise, cruel winter has now departed from the land; all the beauty of the flowers is smiling in the meadows; arise, Mary, thou who was the loving Mother of Life." bruma: the winter solstice; meton., winter, wintry cold. Stanzas 1 and 2 borrow from the Canticle of Canticles: 2, 11: "For the winter is now past, the rain is over and gone." And 2, 2: "As the lily among thorns." Vita: Mary is the Mother of the Incarnate Son who said of Himself: "I am the Way, and the Truth, and the Life" (John 14, 6).

2. "Thou art as a lily shining among brambles; thou alone treadest under foot the author of death, plucking from the tree of life the fruit denied our guilty fathers." rubeto: bramble bushes; in general any kind of rough, prickly shrub. In prose only pl., rubeta, orum. Mortis auctorem: Satan, the author of sin and death. una: for sola. carpens: a reference to the Fall as recorded in Gen. 3. In eating the fruit of the tree of knowledge Adam and Eve sinned and transmitted sin and misery to the whole human race, the Blessed Virgin alone excepted. She, the innocent one, plucked fruit from the tree of life. For the two trees, see the excellent footnote in the Douay Bible on Gen. 2, 9.
3. "An Ark thou art, not one made of corruptible wood, thou containest a manna from which a power proceeds by means of which thy bones endowed with life will rise again from the grave." *Arca*: Mary is likened to the Ark of the Covenant, and she is so styled in her Litany. This title was given her to signify her Divine Motherhood, that as the Ark of old made of incorruptible wood and adorned with pure gold, contained the priceless treasures of the Divine Law and the manna from heaven, so also the true Ark bore not merely the Law but the Lawgiver, not merely the Divine presence as manifested over the Ark of the Covenant, but the Divine One Himself, and the Living Bread from heaven. The *Cath. Encl. Dict.*; see also the *Cath. Bible Dict.* The Ark was made of setim wood, an incorruptible acacia. Cf. Ex. 25, 10 ff. *putri*: from *puter*, tris, lit., rotten; hence of wood, corruptible, not durable. *ipsa*: themselves (emphatic), goes with *ossa*; the bones as the framework of the body, by synecdoche, the body.

4. "Thy body (*caro*), the docile servant of the controlling soul, does not suffer (itself) to be destroyed by corruption; nay rather as the companion of the soul it (too) tends constantly toward heaven." *Præsidis*: adj., goes with *mentis*, soul; and *docilis* with *ministra*, handmaid. *tabo*: lit., corruption. "Thou wilt not abandon my soul to hell, neither wilt thou let thy Holy One see corruption" (Ps. 15, 10; Acts 2, 27). This passage which refers directly to Christ, is here by accommodation applied to His Mother. *imo*: adv. Its meaning yea or nay depends on the sentence in which it is found. *sine fine*: constantly, everlastingly. Poets use such expressions instead of adverbs.

5. "Arise, leaning upon (*nixa*) thy beloved Son, direct thy course to heaven; receive thy crown wreathed round with stars, and accept the song of thy children proclaiming that thou art blessed." *pete*: to direct one’s course to, to hasten or fly to. *nixa*: from *nitor*, agreeing with *Maria* or *Mater* understood. *consertum*: from *consero, seuri*, to connect. entwine. *recinens*: from *re-cano*, lit., to re-echo; to
celebrate in song. Construction: *Et Excipe carmen natorum recinens te (esse) beatam.*

6. "Everlasting praise be to the Most High Trinity who gave thee a crown, o provident Virgin, and appointed thee to be our Queen and Mother." *Provida:* goes with *Virgo.*

84c

**Solis, o Virgo**

SOLIS, o Virgo, radiis amicta,
Bis caput senis redimita stellis,
Luna cui praebit pedibus scabellum
Inclita fulges.

2 Mortis, inferni domitrix-que noxæ,
Assides Christo studiosa nostri,
Teque reginam celebrat potentem
Terra polusque.

3 Damna sed perstat soboli minari
Credita: quondam tibi dirus auguis;
Mater, huc clemens ades, et maligni
Contere collum.

4 Assecas diae fidei tuere,
Transfugas adduc ad ovile sacrum,
Quas diu gentes tegit umbra mortis
Undique coge.

**Virgin** resplendent with celestial beauty,
Robed with the sun's rays, crowned with starry halo,
While for thy footstool bows the moon, thy servant,
Shine thou in glory.

Conqueror of death and of hell and evil
Biding by thy Son, plead thou for our welfare;
Earth and heaven praise thee, greet thee and salute thee,
Queen without equal.

Oftimes the serpent full of guile and malice
Threatens the faithful trusted to thy keeping,
But thou dost thwart him, trample too and crush him,
Mother most loving.

Guard well the household of the faith celestial,
Lead back the strayed ones to the holy sheepfold,
Bring light to nations dwelling in death's shadow,
Guide them and keep them.
Sontibus mitis veniam precare,
Adjuva flentes, inopes et ægrors,
Spes mica cunctis per acuta vitæ
Certa salutis.

Laus sit excelsæ Triadi perennis,
Quæ tibi, Virgo, tribuit coronam,
Atque reginam statuitque nostram
Provida matrem.

Pardon for sinners beg of Christ the Savior,
Those who weep, comfort, aid the sick and needy;
Shine, Hope, forever, as a pledge of blessings
Glory eternal, Trinity Most Holy,
Here and hereafter.
Thou who didst crown her Virgin most provident,
Naming her likewise, to our great rejoicing,
Our Queen and Mother.


1. “O Virgin, gloriously thou shinest, clothed with the rays of the sun, thy head crowned with twice six stars, the moon affording thee a stool for thy feet.” This stanza is a metrical version of Apoc. 12, 1-2, the first of the seven signs, the woman and the dragon: “And a great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. And being with child she cried out in her travail and was in the anguish of delivery.” In its literal sense this passage refers to the Church, but in the accommodated sense to the Blessed Virgin. caput: the accusative after the passive redimita. In poetry a passive verb sometimes takes the accusative in imitation of the Greek middle voice representing the subject as acting upon itself instead of being acted upon. It is used chiefly of parts of the body. Inclita: goes with Virgo. In Latin an adjective is at times used where in English an adverb would be required.

2. “Thou conqueror of death, hell, and sin, solicitous regarding us, thou sittest beside Christ, and earth and heaven praise thee, our mighty Queen.” Assides: (ad and sedeo), to sit by with the attendant idea of constancy.
studiosa: zealous or anxious for, fond of; usually, as here, with the genitive. polus: poet. for heaven.

3. “But the dreadful serpent continues to threaten harm to the progeny entrusted to thee of old; mercifully draw nigh, Mother, and crush the head of the wicked one.” perstat: to persist, persevere. soboli: offspring, here the human race. An allusion to the words addressed by Christ on the Cross to St. John: Then he said to the disciple, “Behold thy Mother” (John 19, 27). Tradition regards these words as intimating that Mary is to be considered the Mother of the human race, St. John representing mankind. contere collum: a reference to Gen. 3, 15. See Stanza 2 of the Vesper hymn where this verse is quoted.

4. “Protect the followers of our holy faith; lead the strayed sheep back to the hallowed fold; gather together from all sides the nations whom the shadow of death has long covered.” Asseclas (from assequor, to follow), followers, the faithful. diae: adj., a short form of divus, divine. tuere: imper. of tueor. Transfugas: deserters, the fallen-aways. gentes: the pagan nations. Note that one line is devoted to each: the faithful, the lapsed, and those that know not God.

5. “Graciously ask pardon for the guilty; help those who weep, the needy too and the sick; shine forth as a sure hope of salvation for all through the trials of life.” mica: imper. of mico. acuta: a neut. pl. used substantively, hence the genitive vitae.

6. The doxology is the same as in the Matins hymn.

THE SEVEN SORROWS OF OUR LADY

Friday after Passion Sunday

126 Stabat Mater dolorosa

StABAT Mater dolorosa
Juxta Crucem lacrimosa,
Dum pendebat Filius.

AT the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:
2 Cujus animam gementem, Contristatam et dolentem, Pertransivit gladius. Through her heart, His sorrow sharing, All His bitter anguish bearing, Now at length the sword had passed.

3 O quam tristis et afflictta Fuit illa benedicta Mater Unigeniti! Oh, how sad and sore distressed Was that Mother highly blest Of the sole-begotten One!

4 Quae marebat et dolebat, Pia Mater, dum videbat Nati poenas inclyti. Christ above in torment hangs; She beneath beholds the pangs Of her dying glorious Son.

5 Quis est homo, qui non flet, Matrem Christi si videret In tanto supplicio? Is there one who would not weep, Whelmèd in miseries so deep Christ's dear Mother to behold?

6 Quis non posset contristari, Christi Matrem contempti: Dolentem cum Filio? Can the human heart refrain From partaking in her pain, In that Mother's pain untold?

7 Pro peccatis suæ gentis Vidit Jesum in tormentis Et flagellis subditum. Bruised, derided, cursed, defiled, She beheld her tender Child All with bloody scourges rent;

8 Vidit suum dulcem Natum Moriendo desolatum, Dum emisit spiritum. For the sins of His own nation, Saw Him hang in desolation, Till His Spirit forth He sent.

9 Eja, Mater, fons amoris, Me sentire vim doloris Fac, ut tecum lugeam. O thou Mother! fount of love! Touch my spirit from above, Make my heart with thine accord:

10 Fac, et ardeat cor meum In amando Christum Deum, Ut sibi complacem. Make me feel as thou hast felt; Make my soul to glow and melt With the love of Christ my Lord.

11 Sancta Mater, istud agas, Crucifixi fige plagas Cordi meo valide. Holy Mother! pierce me through: In my heart each wound renew Of my Savior crucified:

12 Tui Nati vulnerati, Tam dignati pro me pati, Pœnas mecum divide. Let me share with thee His pain, Who for all my sins was slain, Who for me in torments died.
Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

Let me mingle tears with thee,
Mourning Him who mourned for me
All the days that I may live:

Juxta Crucem tecum stare
Et me tibi sociare
In planctu desidero.

By the Cross with thee to stay;
There with thee to weep and pray
Is all I ask of thee to give.

Virgo virginum praecella,
Mihi jam non sis amara:
Fac me tecum plangere.

Virgin of all virgins blest!
Listen to my fond request:
Let me share thy grief divine;

Fac, ut portem Christi mortem,
Passionis fac consortem
Et plagas recolere.

Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Fac me plagis vulnerari,
Fac me Cruce inebriari
Et cruore Filii.

Wounded with His every wound,
Steep my soul till it hath swooned
In His very Blood away:

Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In His awful Judgment Day.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriae.

Christ, when Thou shalt call me hence,
By Thy Mother my defense,
By Thy Cross my victory;

Quando corpus morietur,
Fac, ut animae donetur
Paradisi gloria.

While my body here decays,
May my soul Thy goodness praise,
Safe in Paradise with Thee.

Ascribed to Jacopone da Todi (d. 1306). Meter: trochaic dimeter. Translation by Father Caswall. There are sixty-five translations. The Stabat Mater is found in both the Missal and the Breviary. In the former it is the sequence for the two feasts of the Seven Sorrows of the Blessed Virgin: (1) on the Friday after Passion Sunday; (2) on September 15.

For Office use, on the Friday after Passion Sunday, it is divided into three parts beginning as follows:

At Vespers: Stabat Mater dolorosa.
At Matins: Sancta Mater, istud agas.
At Lauds: Virgo virginum praecella.
The *Stabat Mater* is universally recognized as the tenderest and most pathetic hymn of the Middle Ages. In simple and vivid language, which cannot always be reproduced in prose, it represents the Mother of the Redeemer plunged in grief and weeping beneath the Cross on which He was suffering an unmerited and agonizing death. The historical event is narrated in the first, second, and fourth stanzas. The remaining strophes are made up of reflections, affections, petitions, and resolutions arising from the contemplation of Our Lord’s bitter sufferings and death.

1. “The sorrowful Mother stood weeping by the Cross, while on it hung her Son.” *Stabat*: “Now there were standing by the cross of Jesus his mother, and his mother’s sister, Mary of Cleophas, and Mary Magdalene” (John 19, 25).

2. “A sword pierced her sighing, compassionate, and grief-stricken soul.” *gladius*: “And thy own soul a sword shall pierce (Luke 2, 35). Read the beautiful prophecy of Simeon (Luke 2, 29-32). The sword of Simeon’s prophecy, which was to pierce the Mother’s heart, was the sword of grief that transfixed her as she stood with noble fortitude beside the Cross.

3. “O how sad and afflicted was that Blessed Mother of the Only-begotten!”

4. “The loving Mother, who grieved and suffered while she beheld the pains of her glorious Son!” *Nati = Filii.*

5. “Who is the man who would not weep, if he should behold the Mother of Christ in such great distress?”

6. “Who would be able not to grieve, if he should contemplate the Mother of Christ suffering with her Son?” *Constr.*: Quis posset non contristari si matrem Christi contemplaretur? *posset*: This may be equivalent to *debet* or *oportet*, a classical usage. One manuscript has *debet*.

7. “For the sins of His own people, she saw Jesus in torments and subjected to stripes.” *Pro peccatis sue gentis*: “He shall save his people from their sins” (Matt. 1, 21). *tormentis et flagellis*: For the history of the Passion, see Matt. 26-27; Mark 14-15; Luke 22-23; John 18-19.
8. “She saw her sweet Son dying forsaken, whilst He yielded up His spirit.” *Moriendo:* while dying, in the hour of death. Some of the best manuscripts have *mori-entem.* See hymn 1, line 7. *desolatum:* forsaken even by His Father. “My God, my God, why hast thou forsaken me?” (Matt. 27, 46). *emisit spiritum:* “But Jesus again cried out with a loud voice, and gave up His spirit (Matt. 27, 50).

9. “O loving Mother, fount of love, make me feel the force of thy grief, so that I may mourn with thee.” *vim:* the greatness or poignancy of thy sorrow.

10. “Grant that my heart may burn in loving Christ my God, so that I may be pleasing to Him.” *sibi:* The use of *se* for *is* or *ipse* is common in medieval use. Cf. Kaulen, *Handbuch zur Vulgata,* p. 165.

11. “Do this, holy Mother: fix deeply in my heart the wounds of the Crucified.” *plagas:* These *plagas* had long been foretold by the prophet: “And they say to him: What are those wounds (*plagas*) in the midst of thy hands? And he shall say: With these was I wounded (*plagatus sum*) in the house of them that loved me” (Zach. 13, 6).

12. “Share with me the pain of thy wounded Son, who deigned to suffer so much for me.” *dignati:* participle of *dignor,* agreeing with *Nati,* deigning, having deigned.

13. “Make me lovingly weep with thee, and suffer with the Crucified as long as I shall live.” He “suffers with the Crucified” who meditates on Christ’s Passion, or who, spurning the pleasures of the world, crucifies his own flesh with all its lusts, for Christ’s sake.

14. “I long to stand with thee beside the Cross, and to unite myself to thee in grief.”

15. “O peerless Virgin of virgins, be not ill-disposed toward me now: make me mourn with thee.” *amara:* lit., bitter, the opposite of sweet; of one’s disposition, harsh, severe.

16. “Grant that I may bear (about in my body) the death of Christ; make me a sharer in His Passion, and make me mindful of His wounds.” *ut portem Christi*
mortem: that I may be ever mindful of Christ's death; may it influence my whole life. "Always bearing about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame" (2 Cor. 4, 10). Fac: takes either a double accusative, Fac me consortem, or esp. in poetry, it may take an infinitive with a subject accusative, Fac me esse consortem.

17. "Make me to be wounded with His wounds; cause me to be inebriated with the Cross and with the Blood of thy Son." inebriari: spiritually intoxicated. The petitioner prays that he may be wholly absorbed in the Passion of Christ. In the Scriptures inebriare is sometimes used in a figurative sense: sated with, plentifully filled, exhilarated. "They shall be inebriated with the abundance of thy house" (Ps. 35, 9).

18. "May I be defended by thee on the Day of Judgment, O Virgin, lest I be burned by the flames." succensus: a pleonasm. There are three words in this line meaning fire. Stress is indicated by the repetition.

19. "When, O Christ, it is time to go hence, grant that, through Thy Mother, I may obtain the palm of victory." Venire ad (or in): to come into some state or condition; to attain, to come into the possession of. palam victoriae: The palm of victory is the prize of eternal life.

20. "When my body shall die, grant that the glory of Paradise may be given to my soul.

THE SEVEN SORROWS OF OUR LADY

Sept. 15

127

Jam toto subitus

Jam toto subitus vesper
eat polo,
Et sol attonitum præcipitet
diem,
Dum sævæ recelo ludibrium necis,
Divinamque catastrophem.

Now let the darkling eve
Mount suddenly on high,
The sun affrighted reave
His splendors from the sky,
While I in silence grieve
O'er the mocked agony
And the divine catastrophe.
Spectatrix aderas supplicio,  
Parenis,  
Malis uda, gerens cor adamantium;  
Natus funerea pendulus in cruce  
Altos dum gemitus dabat.

Grief-drenched, thou dost appear  
With heart of adamant,  
O Mother; and dost hear  
The Great Hierophant,  
Upon His wooden bier  
Locked in the arms of Death,  
Utter in groans His parting breath.

Pendens ante oculos Natus,  
atrocius  
Sectus verberibus, Natus hiantibus  
Fossus vulneribus, quot penetrantibus  
Te confixit aculeis!

What lookest thou upon,  
Mangled and bruised and torn?  
Ah, 'tis the very Son  
Thy yearning breast hath borne!  
Surely, each breaking moan  
And each deep-mouthed wound  
Its fellow in thy heart hath found!

Eheu! sputa, alapæ, verbera, vulnera,  
Clavi, fel, aloë, spongia, lancea,  
Sitis, spina, cruor, quam varia pium  
Cor pressere tyrannide!

Surely, the taunts and woes,  
The scourge, the dripping thorn,  
The spitting and the blows,  
The gall, the lance, the scorn;  
Surely, each torment throws  
A poison-dart at thee,  
Crushed by their varied tyranny.

Cunctis interea stat gene-rosior,  
Virgo, Martyribus: prodigio novo,  
In tantis moriens non moreris Parenis,  
Diris fixa doloribus.

Yet thou with patient mien  
Beneath His Cross dost stand,  
Nobler in this, I ween,  
Than all the martyr-band:  
A thousand deaths, O Queen,  
Upon thy spirit lie,  
Yet thou, O marvel! dost not die.

Sit summae Triadi gloria, laus, honor,  
A qua suppliciter, sollicita prece,  
Posco virginei robori æmulas  
Vires rebus in asperis.

O Holy Trinity,  
Let earth and heaven raise  
Their song of laud to Thee  
The while my spirit prays:  
When evil comes to me,  
The strength do Thou impart  
That erst upheld the Virgin's heart!


There are two feasts in honor of the Seven Sorrows of Christ's Mother. One is celebrated on the Friday of Passion Week. This feast, which was observed locally since the fifteenth century, was extended to the whole Church.
by Benedict XIII in 1727. The second feast, now under consideration, was granted to the Servites in 1688. It was extended to the entire Church by Pius VII in 1814.

The two feasts differ somewhat in character and purpose. In the festival in Passion Week the Church unites with Mary in weeping beside the Cross of her crucified Son. The September festival is celebrated on the day following the feast of the Exaltation of the Holy Cross. It is rather a festival of the triumph of the Blessed Mother, who by undergoing a cruel martyrdom at the foot of the Cross gained for herself the title of Queen of Martyrs.

The Seven Sorrows of Mary are usually enumerated as: (1) The prophecy of Simeon (Luke 2, 35); (2) The flight of the Holy Family into Egypt (Matt. 2, 13 ff.); (3) The three-day disappearance of the Child Jesus in Jerusalem (Luke 2, 41 ff.); (4) The Way of the Cross, particularly the meeting of the Son and His Mother; (5) The Crucifixion (John 19, 25); (6) The taking down of the Body of Jesus from the Cross, and the placing of it in the arms of Mary; (7) The burial of Jesus (John 19, 31-42).

1. "Now let the evening come suddenly upon the whole heavens, and let the sun hasten to its end the astonished day, while I recount the spectacle of the cruel death and the divine tragedy." subitus: adj., sudden. sol: sol is masculine; attonitum goes with diem. ludibrium: (ludi, games, spectacles), lit., mockery.

2. "As an eyewitness, O Mother, and drenched with grief, thou wast present at the death agony, yet bearing a heart of adamant, while thy Son hanging on the fatal Cross uttered deep groans." supplicio: humiliation; torture, punishment, esp. capital punishment. Malis: sufferings, sorrows. uda: wet, moist; tearful.

3. "Before thy eyes hung thy Son torn by cruel scourges, thy Son pierced with gaping wounds; with how many penetrating shafts did this transfix thee!" fossus: from fodiō, to dig; to pierce, wound. aculeis: (dim. of aeus, a needle), a sting; a sharp point.
4. “Alas! spittle, blows, stripes, wounds, nails, gall, aloes, sponge, lance, thirst, thorns, blood—with what manifold tyranny did they oppress thy loving heart!” *Eheu:* interj., expressing grief or pain, alas! woe! *aloes:* usually pl., *aloes,* a bitter plant used in embalming. “And there also came Nicodemus, . . . bringing a mixture of myrrh and aloes, in weight about a hundred pounds. They therefore took the body of Jesus and wrapped it in linen cloths with the spices, after the Jewish manner of preparing for burial” (John 19, 39 f.). For the indignities and the instruments mentioned in this strophe read John 18-19. *pressere = presserunt,* from *premo,* to weigh down, overwhelm.

5. “Meanwhile the Virgin stands more noble than all the Martyrs: by a new wonder, O Mother, dying, thou dost not die, though transfixed by such great and dreadful sorrows.” *stat:* the change of person is awkward. *moriens non moreris:* The Martyrs suffered much, and died; Mary suffered more, and lived.

6. “To the Most High Trinity be glory, praise, and honor, from whom I suppliantly and with fervent prayer beg strength like the Virgin’s in time of trouble.” *amulas:* adj., emulating, rivaling, emulous of, with gen.; strength like to the Virgin’s strength.

128

O quot undis

---

*QUOT undis lacrimae*

Quo dolore volvitur,
Luctuosa de cruento
Dum revulsum stipite,
Cernit ulnis incubantem
Virgo Mater Filium!

*WHAT a sea of tears and sorrow*

Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss;
In her arms her Jesus holding,
Torn so newly from the Cross.

*Os suave, mite pectus*

Et latus dulcissimum,
Dexteramque vulneratam
Et sinistram sauciam,
Et rubras cruore plantas
Ægra tingit lacrimis.

Oh, that mournful Virgin Mother!
See her tears how fast they flow
Down upon His mangled body,
Wounded side, and thorny brow;
While His hands and feet she kisses—
Picture of immortal woe.
3 Centiesque milliesque
Stringit arctis nexibus
Pectus illud et lacertos,
Illa ligit vulnera;
Sique tota colliquescit
In doloris osculis.

Oft and oft His arms and bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each wound of her dear Son;
Till in one last kiss of anguish
All her melting soul is gone.

4 Eja, Mater, obscuramus
Per tuas has lacrimas,
Filiique triste funus,
Vulnerumque purpuram,
Hunc tuí cordis dolorem
Conde nostris cordibus.

Gentle Mother, we beseech thee
By thy tears and troubles sore;
By the death of thy dear Offspring,
By the bloody wounds He bore;
Touch our bloody hearts with that true sorrow
Which afflicted thee of yore.

5 Esto Patri, Filioque,
Et coaevo Flamini,
Esto summæ Trinitati
Sempiterna gloria,
Et perennis laus honorque
Hoc et omni sæculo.

To the Father everlasting,
And the Son who reigns on high,
With the coeternal Spirit,
Trinity in Unity,
Be salvation, honor, blessing
Now and through eternity.

Ascribed to Callisto Palumbella, 18th century. Meter: Trochaic tetrameter. Translation by Father Caswell. There are eight translations. Liturgical Use: hymn at Matins.

1. "With what a flood of tears, with what sorrow is the grief-stricken Virgin Mother overwhelmed, while she beholds her Son lying in her arms after being taken down from the bloody Tree!" Constr.: O quot undis lacrimarum, quo dolore volvitur luctuosa Virgo Mater, dum cernit Filium incubantem ulnis revulsum de crucis stipite cruento. revulsum: lit., torn, plucked. stipite: lit., the trunk of a tree; poet., a tree, the tree of the Cross. See stanzas 6 and 9 of Pange lingua, hymn 55.

2. "Full of sorrow (agra) she bathes with her tears His sweet mouth, His gentle breast, His most dear side, His pierced right hand, His wounded left, and His feet red with blood." plantas: lit., the soles of the feet, by meton., the feet.

3. "A hundred, yea, a thousand times she clasps in close embraces that breast and those arms, and she imprints on herself those wounds: and thus in kisses of sorrow she wholly melts away." lacertos: lit., the upper part of the
arms; the arms. *igitur*: lit., fix, fasten. His wounds are imprinted in her heart and on her lips; it is equivalent to *sibi ingitis*.

4. “O Mother, we beseech thee by these thy tears, by the cruel death of thy Son, and by the purple of His wounds, plant deep in our hearts the grief of thine own heart.”

5. “To the Father, and to the Son, and to the coeternal Spirit, to the Most High Trinity, be everlasting glory and unceasing praise and honor, now and forever.”

129

*Summae Deus clemensae*

**SUMMAE Deus clementiae**

S

G

OD of mercy, let us run

Where yon fount of sorrows flows;

Nobis salutem conferant

Pondering sweetly, one by one,

Deiparae tot lacrime,

Jesu's wounds and Mary's woes.

Quibus lavare sufficit

Ah, those tears Our Lady shed,

Totius orbis crimina.

Enough to drown a world of sin;

2

Sit quinque Jesu vulnerum

Tears that Jesu's sorrows fed,

Amara contemplatio,

Peace and pardon well may win!

Sint et dolores Virginis

His five wounds, a very home,

Æterna cunctis gaudia.

For our prayers and praises prove;

4

Jesu, tibi sit gloria,

And Our Lady’s woes become

Quo passus es pro servulis,

Endless joys in heaven above.

Cum Patre, et almo Spiritu,

Jesus, who for us did die,

In sempiterna sæcula.

All on Thee our love we pour;

Ascribed to Callisto Palumbella, 18th century. **Meter**: iambic dimeter. **Translation** by Father Faber. There are nine translations. **LITURGICAL USE**: hymn at Lauds.

1. “O God of infinite mercy, make us ponder well the seven sorrows of the Virgin and the wounds of Jesus her Son.” **Fac**: cause, bring it to pass. **revolvere**: to meditate on.

2. “May the abundant tears of the Mother of God be conducive to our salvation; with which tears, Thou art able to wash away the sins of the whole world.” **Deiparae**: (*Deus* and *pario*), one who gives birth to God. **sufficit**: The subject is *Deus* from line 1 of the preceding stanza.
3. “May the bitter contemplation of the five wounds of Jesus, and may the seven sorrows of the Virgin, be a source of eternal joys to all.” Such contemplation excites a horror of sin.

May the contemplation sore
Of the five wounds Jesus bore,
Source to us of blessings be,
Through a long eternity.

—Father Caswall

4. “O Jesus, who didst suffer for Thy servants, glory be to Thee, together with the Father and the Holy Spirit, through everlasting ages.”

ST. MICHAEL THE ARCHANGEL

SEPT. 29

130

Te, splendor et virtue Patris

Tibi mille densa millium
Ducum corona militat;
Sed explicat victor crucem
Michaël salutis signifer.

O JESU! life-spring of the soul!
The Father’s power and glory bright!
Thee with the Angels we extol;
From Thee they draw their life and light.

Thy thousand thousand hosts are spread
Embattled o’er the azure sky;
But Michael bears Thy standard dread,
And lifts the mighty Cross on high.

He, in that sign, the rebel powers
Did, with their dragon prince, expel;
And hurled them from the heavens’ high towers,
Down, like a thunderbolt, to hell.

Grant us, with Michael, still, O Lord,
Against the prince of pride to fight;
So may a crown be our reward,
Before the Lamb’s pure throne of light.
5 Deo Patri sit gloria,
Qui, quos redemit Filius,
Et Sanctus unxit Spiritus,
Per Angelos custodiat.

To God the Father praise be done,
Who hath redeemed us through
His Son;
Anoints us by the Holy Ghost,
And guards us by the Angel-host.

Ascribed to Rabanus Maurus (776-856). Meter: iambic dimeter. Translation by Father Caswall. There are twenty translations. Liturgical Use: hymn at Vespers and Matins. First line of original text: Tibi Christe splendor Patris. In this and in the following hymn the Church sings the praises not only of St. Michael but of all the holy Angels.

The hymns for the two feasts of St. Michael, the Apparition, May 8, and the Dedication, September 29, are alike in every respect.

1. “Jesus, Thou splendor and power of the Father and light of hearts, we praise Thee in the presence of the Angels who hang upon the words of Thy mouth.” splendor: an allusion to Heb. 1, 3, where Christ is styled the brightness of the Father’s glory and the image of his substance. virtus Patris: In 1 Cor. 1, 24 Christ is “the power of God and the wisdom of God.” pendent ab ore: an expression signifying to listen attentively to, to hang upon a person’s words. It implies the intense eagerness of the Angels to execute God’s commands. See “hang” in Webster.

2. “It is for Thee that this dense host of countless thousands of princes engage in battle: but it is victorious Michael, the standard-bearer of salvation, who unfurls (the standard of) the Cross.” mille: indecl. adj. agreeing with millium; equivalent to “millia millium, thousands of thousands” (Apoc. 5, 11); mille is often best rendered by countless, a vast number. corona: a crown; a circle of men on a rampart; a throng, multitude. crucem: the standard of the Cross of which Michael is the bearer. The Cross is a symbol of victory. The title signifer is applied to him in the Offertory in Requiem Masses.

3. “He casts the dreadful head of the dragon into lowest hell, and lightninglike he hurls from the heavenly ramparts the leader with his rebels.” Hic: Michael.
ducem: Satan. "And there was a battle in heaven; Michael and his angels battled with the dragon, and the dragon fought and his angels. And they did not prevail, neither was their place found any more in heaven. And the great dragon was cast down, the ancient serpent, he who is called the devil and Satan, who leads astray the whole world; and he was cast down to the earth and with him his angels were cast down" (Apoc. 12, 7-9). fulminat: act., to strike or blast (as) with lighting. Our Lord said to His disciples: "I was looking on and saw Satan falling from heaven like a lightning-flash" (Luke 10, 19, Spencer's tr.).

4. Let us follow this leader against the prince of pride in order that a crown of glory may be given us from the throne of the Lamb."

5. "Glory be to God the Father, and may He by His Angels guard those whom the Son redeemed and the Holy Spirit has anointed." unxit: an allusion to the anointing that takes place in Baptism, Confirmation, Holy Orders, and Extreme Uction.
Angelus nostræ medicus salutis,  
Adsit e cælo Raphaël, ut omnes  
Sanet ægrotos, dubiosque vitæ  
Dirigat actus.

Virgo dux pacis Genitrix-que lucis,  
Et sacer nobis chorus Angelorum  
Semper assistat, simul et micantis  
Regia cæli.

Præstet hoc nobis Deitas beata  
Patris, ac Nati, pariterque Sancti  
Spiritus, cujus resonat per omnem  
Gloria mundum.

Angel Physician, health on man bestowing,  
Raphael send us from the skies all glowing,  
All sickness curing, wisest counsel showing  
In doubt and danger.

May the fair Mother of the Light be o’er us,  
Virgin of peace, with all the Angel chorus,  
And may the heavenly army go before us,  
Guiding and guarding.

O May the Godhead, endless bliss possessing,  
Father, Son, Spirit, grant to us this blessing;  
All His creation joins His praise confessing,  
Now and forever.

Ascribed to Rabanus Maurus (776–856). Meter: Sapphic and Adonic. Translation by T. I. Ball. There are fifteen translations. Liturgical Use: hymn at Lauds. This feast, commonly known as Michaelmas, is the anniversary of the dedication of a church to St. Michael. It has come to be considered a feast of all the Angels and the principal feast of St. Michael.

Certain stanzas of Christe sanctorum are taken to form the Vesper-Matins hymn on the feasts of the two Archangels, St. Gabriel, Mar. 24, and St. Raphael, Oct. 24. Since these stanzas occur only here, an outline is appended to enable the reader to ascertain which strophes of the hymn are sung in honor of the other two Archangels.

**ST. MICHAEL THE ARCHANGEL**

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</table>
1. "Christ, Thou glory of the holy Angels, the Creator and Redeemer of the human race, grant that we may ascend to the happy abodes of the Blessed." Sator: lit., sower; it is found in several hymns in the sense of Creator. tribuas = tribue of the original text.

2. "May Michael, the Angel of peace, come down from heaven into our homes, so that he, the establisher of tranquil peace (in heaven), may banish grief-bringing wars to hell." Auctor pacis: The defeat of Satan and the rebel angels by Michael and his followers established peace in heaven. May he also cause peace to reign on earth. lacrimosa: not tearful, but tear-causing. orcum: orcus, like tartara in the preceding hymn, is a name for hell taken from classical mythology.

3. "May Gabriel the strong Angel come to put to flight our ancient enemies and revisit the temples dear to heaven, which the Conqueror has established throughout the world." fortis: The terms fortis in this stanza, and medicus in the next, have reference to the Hebrew meanings of the words Gabriel and Raphael. The Lessons in Matins are from a homily of St. Gregory the Great, who says: "Michael means, Who is like God? Gabriel, Strength of God; Raphael, Medicine of God." veniat: This verb is to be supplied from the preceding stanza. The original text has volitet. triumphator: Christ the conqueror of death and the vanquisher of hell. Templo revisat: an allusion to Gabriel's visit to the Temple of old and to his appearance to Zachary. Cf. Luke 1, 11-19. May he likewise visit our temples humble or great.

4. "As the physician of our salvation may the Angel Raphael come down from heaven, that he may heal all who are sick, and give guidance in the uncertain affairs of life." medicus: See note above. Raphael was the guide and protector of the younger Tobias, and the physician who restored the sight of the elder Tobias. Cf. Tobias 5-12.

5. "May the Virgin, Queen of Peace, may the Mother of the Light, may the sacred choir of Angels and also the court of radiant heaven ever assist us." pacis . . . lucis: Pax and
lux are appellations of the Redeemer. Mary is invoked as dux pacis since she is the Mother of Him whom the Apostle styles “our peace” (= our peace maker). Cf. Eph. 2, 14; and likewise of Him who said of Himself: “I am the light of the world” (John 8, 12). Pope Benedict XV added the title “Queen of Peace” to the Litany of Loreto.

Thou too, fair Virgin, Daughter of the skies,
Mother of Light, and Queen of Peace, descend;
Bringing with thee the radiant court of heaven,
To aid us and defend.

—Father Caswall

6. The doxology as in hymns 7 and 10.

THE HOLY GUARDIAN ANGELS

Oct. 2

Custodes hominum

CUSTODES hominum
psallimus Angelos,
Naturæ fragili quos Pater
addidit
Cælestis comites, insidian-
tibus
Ne succumberet hostibus.

ANGEL-GUARDIANS of men,
spirits and powers we sing,
Whom our Father hath sent, aids
to our weakly frame,
Heavenly friends and guides, help
from on high to bring,
Lest we fail through the foeman’s
wile.

2 Nam, quod corruerit pro-
ditor angelus,
Concessis merito pulsus ho-
noribus,
Ardens invidia pellere ni-
titur
Quuos cælo Deus advocat.

He, the spoiler of souls, Angel-
traitor of old,
Cast in merited wrath out of his
honored place,
Burns with envy and hate, seeking
their souls to gain
Whom God’s mercy invites to
heaven.

3 Huc, custos, igitur pervigil
advola,
Avertens patria de tibi cre-
dita
Tam morbos animi quam
requiescere
Quidquid non sinit in-
colas.

Therefore come to our help watch-
ful ward of our lives:
Turn aside from the land God to
thy care confides
Sickness and woe of soul, yea, and
what else of ill
Peace of heart to its folk denies.
Sanctæ sit Triadi laus pia jugiter,  
Cujus perpetuo numine machina  
Triplex hæc regitur, cujus in omnia  
Regnat gloria sæcula.

Now to the Holy Three praise evermore resound:  
Under whose hand divine resteth the triple world  
Governed in wondrous wise: glory be theirs and might  
While the ages unending run.

Ascribed to St. Robert Bellarmine (1542-1621). **Meter:** Asclepiadic and Glyconic. **Translation** by Alan G. McDougall. There are seven translations. **LITURGICAL USE:** hymn at Vespers and Matins. The feast of the Guardian Angels was authorized by Paul V in 1608.

1. “We sing of the Angels, the guardians of men, whom the heavenly Father has appointed as companions to our frail nature, lest it succumb to its insidious foes.” *Custodes Angelos:* The general doctrine that the Angels assist men in the working out of their salvation is a matter of Catholic faith clearly expressed in the Scriptures. Moreover, it is the common opinion of theologians that every human being, saint or sinner, Christian or pagan, is throughout life entrusted by God to the keeping of an individual Angel. Cf. Ex. 23, 20; Tob. 5-12; Matt. 18, 10; Heb. 1, 14.

For he has given his angels charge over thee,  
To keep thee in all thy ways.  
—Ps. 90, 11

When Agnes entered the place of infamy she found an Angel of the Lord ready beforehand.  
For I have with me an Angel of the Lord as the guardian of my body.  
—*Antiphons, Lauds, St. Agnes*

The following are the closing words of the second of the two songs of the Guardian Angel in *The Dream of Gerontius*:

How should ethereal natures comprehend  
A thing made up of spirit and of clay,  
Were we not asked to nurse it and to tend,  
Linked one to one throughout its mortal day?  
More than the Seraph in his height of place,  
The Angel Guardian knows and loves the ransomed race.  
—*Cardinal Newman*
2. "For since the traitor-angel fell, he was justly deprived of the honors bestowed upon him, and burning with envy, he now strives to discomfit those whom God calls to heaven." *Ardens invidia:* The fallen angels burn with envy against mankind, for the latter gained what the former lost, eternal bliss.

3. "Fly hither, then, ever-watchful Guardian, and from the land entrusted to thee, ward off both diseases of soul and whatever does not permit its inhabitants to rest." *patria:* nations too have their Guardian Angels. Cf. Dan. 10, 13, where Michael is styled "the prince of the kingdom of the Persians." In this strophe the Guardian Angel is asked to avert from the land entrusted to him all evils, internal and external.

4. "Loving praise forever be to the Holy Trinity, by whose perpetual guidance this triple frame is ruled, and whose glory reigns throughout all ages." *Triplex machina:* The triple frame is the same as the *trina rerum machina* of hymn 65, line 9. The reference is to beings in heaven, on earth, or under the earth in hell or purgatory. Cf. Phil. 2, 10.

*Æterne Rector siderum*

ÆTERNE Rector siderum,
Qui, quidquid est, potentia
Magna creasti, nec regis
Minore providentia:

Ædesto supplicantum
Tibi reorum caetui,
Lucisque sub crepusculum
Lucem novam da mentibus.

ÆTuusque nobis Angelus
Electus ad custodiam,
Hic adsit; a contagio
Ut criminum nos protegat.

ÆRULER of the dread immense!
Maker of this mighty frame!
Whose eternal providence
Guides it, as from Thee it came:

Low before Thy throne we bend;
Hear our supplicating cries;
And Thy light celestial send
With the freshly dawning skies.

ÆKing of kings, and Lord most High!
This of Thy dear love we pray:
May Thy Guardian Angel nigh,
Keep us from all sin this day.
Nobis draconis æmuli
Versutias exterminet;
Ne rete fraudulentiae
Incauta nectat pectora.
May he crush the deadly wiles
Of the envious serpent’s art,
Ever spreading cunning toils
Round about the thoughtless heart.

Metum repellat hostium
Nostris procul de finibus;
Pacem procerit civium,
Fugetque pestilentiam.
May he scatter ruthless war
Ere to this our land it come;
Plague and famine drive away,
Fix securely peace at home.

Deo Patri sit gloria,
Qui, quos redemit Filius
Et Sanctus unxit Spiritus,
Per Angelos custodiat.
Father, Son, and Holy Ghost,
One eternal Trinity!
Guard by Thy Angelic host
Us who put our trust in Thee.

Author: St. Robert Bellarmine (1542-1621). Meter: iambic dimeter. Translation by Father Caswall. There are ten translations. Liturgical Use: hymn at Lauds. First line of original text: Orbis patrator optime. This is the only difference in the texts.

1-2 “Eternal Ruler of the spheres, who, by Thy great power didst create all that exists, and governest the same with no less care; give aid to the assembly of the guilt-laden who supplicate Thee, and at the dawn of day grant new light to our souls.” nec regis: quidquid est is the common object of creasti and regis. Tibi: dative after supplicio; usual construction. crepusculum: twilight, the evening twilight as opposed to diluculum, dawn, the morning twilight. But the morning twilight is here meant, for Lauds is said at dawn. Poets are a law unto themselves.

3. “And may Thy Angel, who was chosen to guard us, be present here, that he may protect us from the contagion of sin.” ad custodiam: to guard us; ad expresses the purpose of the appointment; it is equivalent to a gerundive construction. This same expression occurs in the original text of the hymn for Compline, 1. 4.

4. “May he render harmless for us the wiles of the envious dragon, lest he bind fast our unwary hearts in the net of deceit.” exterminet: destroy, bring to naught.

5. “May he drive far from our borders the fear of enemies; may he bring about peace among the citizens and banish pestilence.” procuret: be solicitous about.
6. "Glory be to God the Father, who guards by His Angles those whom the Son has redeemed and the Holy Spirit has anointed." *unxit*: an allusion to the anointing that takes place in Baptism, Confirmation, Holy Orders, and Extreme Unction.

**FEAST OF THE MOST HOLY ROSARY**

**Oct. 7**

134

*Cælestis aulae Nuntius*

**CÆLESTIS aulae Nuntius,**

Arcana pandens Numinis,
Plenam salutat gratia
Dei Parentem Virginem.

2 *Virgo propinquam sanguine*
Matrem Ioannis visitat,
Qui, clausus alvo, gestiens
Âdesse Christum nuntiat.

3 *Verbum, quod ante sæcula*
E mente Patris prodit,
E Matris alvo Virginis,
Mortalis Infans nascitur.

4 *Templo puellus sistitur,*
Legique paret Legifer,
Hic se Redemptor paupere
Pretio redemptus immolat.

5 *Quem jam dolebat perditiun,*
Mox lœta Mater invenit
IGNOTA doctis mentibus
Edisserentem Filium.

**THE Messenger from God's high throne**
His secret counsel making known
Hails Mary, child of David's race,
God's Virgin Mother, full of grace.

The Mother Maid with joyous feet
Her friend, John's mother, goes to greet;
He, stirring in the enclosing womb,
Declares that Christ his Lord has come.

The Word, who ere the worlds began,
From God the Father's thought forth ran,
Of Mary, Virgin undefiled,
For us is born a mortal child.

Christ to the Temple courts they bring;
The King's own law subjects the King;
The world's Redeemer for a price
Is there redeemed, our sacrifice.

The joyful Mother finds once more
The Son she mourned as lost before;
While doctors by His speech were shown
The mysteries they had never known.
Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete

Author: Father Ricchini (1695-1779). Meter: iambic dimeter. Translation by Alan G. McDougall. There are nine translations. Liturgical Use: Vesper hymn. Theme: The Joyful Mysteries, one stanza being devoted to each. The Office in honor of the Most Holy Rosary was approved by Pope Leo XIII in 1888. The hymns were taken from the Dominican Breviary. Cf. Batioll, History of the Roman Breviary, p. 309. They were written in 1757.

In studying them it will be observed that the first three, exclusive of their common doxology, celebrate in their fifteen stanzas the fifteen Mysteries of the Holy Rosary. The fourth is a recapitulation of the subject matter of the first three. There is some difference of opinion regarding the quality of these compositions. To Dom Suitbert Bäumer they are "hymnes splendides" (Histoire Du Bréviaire, Vol. II, p. 417, but to Dr. Rosenberg "they treat the Mysteries of the Rosary in a concise but not very poetical fashion" (Die Hymnen des Breviers, Vol. II, p. 238). One might distinguish and agree in the main with Bäumer regarding the first three hymns, and with Rosenberg with regard to Te gestientem gaudiiis, which is altogether too condensed and artificial.


2. The Visitation. "The Virgin visits a kinswoman, the mother of John, who, though still enclosed in the womb, exultingly proclaims that Christ is present." pro-pinquam sanguine: lit., one related by blood. "And behold, Elizabeth thy kinswoman also has conceived a son in her old age" (Luke 1, 36). visitat: The story of the Visitation
is beautifully told in Luke 1, 38 ff. The whole chapter should be read, and reread.

3. The Nativity. "The Word, who from eternity came forth from the Father's mind, is born a mortal infant from the womb of the Virgin Mother." *Verbum*: the Word, the Second Person of the Holy Trinity. "As our word is to us the expression of our thought, so the Son is called the Word of the Father, being the expression of Himself. And as the idea in our minds, when it becomes the uttered word, is perceived by others, so at the Incarnation of the Word of God He was seen and heard by mankind" (Note on John 1, 1, Spencer's tr.).

4. The Presentation. "The Child is presented in the Temple, and the Lawgiver obeys the Law; here the Redeemer offers Himself and is redeemed by a poor-offering." *paupere pretio*: the price or offering required of the poor. On the occasion of the purification of a poor woman after childbirth the Law required an offering of a pair of turtledoves or two young pigeons. Cf. Lev. 12, 8; Luke 2, 24; the rich offered a lamb, a turtledove, and a young pigeon. Cf. Lev. 12, 6. The redemption of the Child was in accordance with a different legal prescription. It is reasonable to suppose that Mary ransomed her Child with the customary five shekels of silver, approximately $3.25. Cf. Num. 18, 16. It is quite likely that both the redemption and the purification took place at the same time.

5. The Finding in the Temple. "Afterward the joy-ful Mother finds her Son, whom she had mourned as lost, explaining to learned minds things they did not know." *doctis mentibus*: "And it came to pass after three days, that they found him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions" (Luke 2, 46). *edisserentem*: from *edissero*, to explain, interpret.

6. "O Jesus, who wast born of a Virgin, glory be to Thee, together with the Father and the Holy Spirit, throughout all ages."
In monte olivis consito

The Mount of Olives witnesseth
His soul is sorrowful to death,

And now the traitor's work is done:
The clamorous crowds around Him
Bound to pillar, God the Son
Quivers beneath the blood-red scourge.

Lo! clad in purple soiled and worn,
Meekly the Savior waiteth now
While wretches plait the cruel thorn
To crown with shame His royal brow.

Sweating and sighing, faint with loss
Of what hath flowed from life's red fount,
He bears the exceeding heavy Cross
Up the verge of Calvary's mount.

Nailed to the wood of ancient curse,
Between two thieves the Sinless One
Still praying for His murderers,
Breathes forth His soul, and all is done!

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete.

1. **The Agony in the Garden.** "On the mountain planted with olives the Redeemer while praying falls prostrate; He grows sad, He fears, He grows weak, dripping with a sweat of blood." *consilium*: from *conservo*, to plant, sow.

2. **The Scourging at the Pillar.** "Betrayed by a traitor, God is hurried away for punishment; and being bound with cruel thongs, He is beaten with bloody scourges."


4. **The Carrying of the Cross.** "He is compelled with violence to carry a Cross of thrice heavy weight to the summit of the mountain, perspiring the while, gasping, and falling." *iter*: adv. with a superlative meaning, very great. *ardua*: hard, difficult, laborious, burdensome.

5. **The Crucifixion.** "Guiltless between the guilty, He was fastened upon the ill-omened gibbet till, devoid of blood, He breathes forth His soul while praying for His executioners." *atro*: dark; then, sad, gloomy, harmful. *sceleste*: the two thieves.

136

**Jam morte, victor, obruta**

JAM morte, victor, obruta,
Ab inferis Christus rexit,
Fractisque culpæ vinculis,
Cæli recludit limina.

2 Visus satis mortalibus
Ascendit ad cælestia,
Dextreque Patris assidet
Consors Paternæ gloriæ.

3 Quem jam suis promiserat,
Sanctum daturus Spiritum,
Linguis amoris igneis
Mastis alumnis impluit.

**NOW** hell is vanquished; *every* chain
Of sin is broken; Christ again
Returning, victor over death,
The gates of heaven openeth.

We mortals saw Him, till He passed
Into the heavens, where at last,
Partaker of God's glory bright,
He sitteth on the Father's right.

From thence He sheds the promised boon,
The Holy Spirit, on His own
In fiery tongues of love, o'erspread
Above each sad disciple's head.
4 Soluta carnis pondere
Ad astra Virgo tollitur,
Excepta caeli jubilo,
Et Angelorum canticis.

The Virgin, from the flesh set free,
Is borne beyond the stars; where
She receives from heaven's joyous
Throng's the welcome of angelic songs.

5 Bis sena cingunt sidera
Alma parentis verticem:
Throno propinqua Filii
Cunctis creatis imperat.

Twice six the stars that crown her
Brow;
The gracious Mother reigneth now
Beside her Son's eternal throne
O'er all creation as her own.

6 Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete.


1. The Resurrection. "After death had been vanquished the victorious Christ returns from limbo, and having broken the bonds of sin, He opens the gates of heaven." Victor: Nouns ending in or in apposition with another noun denoting a living agent are usually best translated by an adjective. Inferis: "He descended into hell (limbo), the third day He rose again from the dead" (Creed). The souls of the just who had lived holy lives before the coming of Christ were detained in limbo. Limina: Lumen, a threshold, then by meton., a door, gate, portal.


3. The Coming of the Holy Spirit. "The Holy Spirit, whom He had already promised to give to His own,
He poured forth upon His sorrowing disciples in fiery tongues of love." Cf. Acts 2.

4. The Assumption of the Blessed Virgin. "Freed from the burden of the flesh, the Virgin is raised to the stars; she is received with the jubilation of heaven and with the songs of the Angels." Excepta: excipio, to receive, in the sense of accipio, is classical; the stress is on the verb capio, not on the prefix.

5. The Coronation of the Blessed Virgin. "Twice six stars encircle the head of the loving Mother; near the throne of her Son she rules over all creatures." This stanza contains an allusion to the "great sign" that appeared in heaven: "And a great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars" (Apoc. 12, 1). This prophecy refers to the Church of the two Covenants, the Old and the New. It is only by accommodation that the Church applies the passage to the Blessed Virgin. Poets and artists have popularized the accommodated sense imperat: The blessed Virgin reigns over creatures in the sense that she is styled Queen of Angels, Queen of Patriarchs, etc., in the Litany.

137

Te gestientem gaudiis

THE gladness of thy Motherhood,
The anguish of thy suffering,
The glory now that crowns thy brow,
O Virgin Mother, we would sing.

Hail, blessed Mother, full of joy
In thy consent, thy visit too;
Joy in the birth of Christ on earth,
Joy in Him lost and found anew.

Hail, sorrowing in His agony—
The blows, the thorns that pierced His brow;
The heavy wood, the shameful Rood—
Yea! Queen and chief of Martyrs thou.

2 Ave, redundans gaudio
Dum concipis, dum visitas;
Et edis, offers, invenis,
Mater beata, Filium.

3 Ave, dolens, et intimo
In corde agonem, verbera,
Spinas crucemque Filii Perpessa, princeps martyrum.
Ave, in triumphis Filii,
In ignibus Paraclyti,
In regni honore et lumine,
Regina fulgens gloria.

Hail, in the triumph of thy Son,
The quickening flames of Pentecost;
Shining a Queen in light serene,
When all the world is tempest-tost.

Venite, gentes, carpite
Ex his rosas mysteriis,
Et pulchri amoris inclytæ
Matri coronas necitoe.

O come, ye nations, roses bring,
Culled from these mysteries divine,
And for the Mother of your King
With loving hands your chaplets twine.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete.


With the exception of no. 5 each strophe of this hymn is a summary. Stanza 1 summarizes the three sets of Mysteries; no. 2, the Joyful Mysteries; no. 3, the Sorrowful Mysteries; no. 4, the Glorious Mysteries; no. 5 is an invitation to gather roses from these Mysteries and weave from them a crown for the glorious Mother of fair love.

1. The Fifteen Mysteries: “We sing of thee, Virgin Mother, as exulting with joys, wounded with sorrows, and robed in endless glory.”

2. The Joyful Mysteries. “Hail, Blessed Mother, overflowing with joy when thou didst conceive, visit, bring forth, offer, and find thy Son.” The verbs are in the historical present with dum. For a commentary see hymn 134.

3. The Sorrowful Mysteries. “Hail, grief-stricken one and Queen of Martyrs, who in thy inmost heart didst endure the agony, the stripes, the thorns, and the Cross of thy Son!” Perpessa: (es), from perpetior, to endure, to suffer with firmness. princeps: subst., the first, chief, most distinguished person. See hymn 135.

4. The Glorious Mysteries. “Hail, O Queen, resplendent with glory in the triumphs of thy Son, in the flames
of the Paraclete, and in the honor and splendor of the heavenly kingdom.” See hymn 136.

5. The Crowning of the Queen. “Come, ye nations, cull roses from these mysteries and weave garlands for the glorious Mother of fair love.”

THE MOTHERHOOD OF THE BLESSED VIRGIN MARY

Oct. 11

Cælo Redemptor prætulit

Cælo Redemptor pra- 
   tulit
Felicis alvum Virginis,
Ubi futura victima
Mortale corpus induit.

2 Haec Virgo nobis edidit
   Nostræ salutis auspiciem,
   Qui nos redemit sanguine,
   Pœnas crucemque pertulit.

3 Spes laxa nostro e pectore
   Pellat timores anxios:
   Haec quippe nostras lacrimas
   Precesque desert Filio.

4 Voces Parentis excipit,
   Votisque Natus annuit:
   Hanc quisquis semper dili-
   gat,
   Rebusque in arctis invocet.

5 Sit Trinitati gloria,
   Quæ Matris intactum si-
   num
   Ditavit almo germine,
   Laus sit per omne sæculum.

E'EN heaven itself God set aside
   In Maiden Mother to abide,
   To clothe Himself in earthly clay,
   Our Ransomer, for men to slay.

The Maiden brought Him forth to
   light
   To save us from our sorry plight;
   He bought us with His very Blood
   On Cross 'mid pain in cruel flood.

May joyful hope,—a welcome guest,
   Drive terror forth from every
   breast:
   Our tears and prayers the Son will
   heed
   If Mother for us intercede.

The Son accepts the Mother's
   prayer;
   Where rest her wishes, His are
   there.
   Then let us love her each and all
   And in the strife upon her call.

Be glory to the Three-in-One
   Who 'riched the Virgin with the
   Son;
   To God in heaven let earth upraise
   Through age on age a hymn of
   praise.
Author unknown, 18th century. Meter: iambic dimeter. Translation by the Benedictines of Stanbrook. There are six translations. Liturgical use: Matins hymn.

The divine Motherhood of the Blessed Virgin was proclaimed by the General Council of Ephesus in 431. It is of faith that she is the Mother of God in that she is the Mother of Christ, the God-Man. Christ is God of the substance of the Father by an eternal generation, and Man of the substance of His Mother, born in time. He is both perfect God and perfect Man, and Mary is His Mother. The Council of Ephesus defined the Catholic dogma, and condemned the contrary doctrine taught by Nestorius. As a memorial of the fifteen hundredth anniversary of the Council, this feast, which was formerly observed only locally, was extended to the whole Church by Pius XI in 1931. The two hymns first appeared in a Breviary in Portugal in 1751.

1. "The Redeemer esteemed more highly than heaven the womb of the Blessed Virgin, wherein, to become a future victim, He assumed a mortal body." victima: commonly signifies a sacrificial animal; here it is the Lamb of God. futura: future participle of esse. Mortale corpus: human nature. "And the Word was made flesh, and dwelt among us" (John 1, 14).

2. "This Virgin brought forth for us the Author of our salvation, who redeemed us by His Blood and suffered the pains of the Cross." auspicem: a diviner; author, source, cause. poenas crucemque: a hendiadys for poenas crucis.

3. "Let joyous hope banish anxious fears from our heart: she certainly presents to her Son our tears and our prayers." Hae: refers to Virgo in the preceding stanza.

4. "The Son hearkens to His Mother's words and grants her prayers: let each one love her forever and appeal to her when in distress." excipit: One of the classical meanings of the verb is to catch with the ear, to listen to. annuit: with the dative, to be favorable to. in arctis rebus: in difficult circumstances.
5. "Glory and everlasting praise be to the Holy Trinity, who enriched the unsullied bosom of the Mother with a holy Offspring." *germine*: (perhaps from *gigno*), a bud, sprout; then, a child.

*Te, Mater alma Numinis*

**THE MOTHERHOOD OF THE BLESSED VIRGIN**

TE, Mater alma Numinis,
Oramus omnes supplices,
A fraude nos ut daemonis
Tua sub umbra protegas.

SWEET Mother of the Lord most High,
To thee we bow in humble prayer,
To thee from evil powers we fly;
O shield and keep us in thy care.

Ob perditum nostrum genus
Primi parentis crimen,
Ad inclytum Matris decus
Te Rex supremus extulit.

It was to lift our fallen race
Above the curse of Adam's crime,
The King bestowed on thee all grace
And shaped thy Motherhood sublime.

Clementer ergo prospece
Lapsis Adami posteris:
A te rogatus Filius
Deponat iram vindicem.

So, Mother, unto thee we pray;
Thou seest our need; thy Son entreat
That He, His anger turned away,
May raise our souls in mercy sweet.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

All glory, Jesus, unto Thee,
Born of the Virgin void of stain;
The same to Sire and Spirit be
Proclaimed through one eternal reign.

Author unknown, 18th century. See the introduction to the preceding hymn. Meter: iambic dimeter. Translation by Daniel Joseph Donahoe. There are six translations. Liturgical Use: hymn at Lauds.

1. "Suppliantly we all beseech thee, gracious Mother of God, that thou protect us under thy mantle from the deceit of the devil." *umbra*: lit., shadow; then, shelter, cover, protection. "In the shadow (protection) of Thy wings will I have hope" (Ps. 56, 2). God is thought of as an eagle covering and protecting its young. Cf. Is. 49, 2; Bar. 1, 12.
2. "On account of our race, which was corrupted by our first parent's sin, the Sovereign King exalted thee to the sublime dignity of Mother." *Primi parentis*: This may be the sing. for the pl., but the poet is correct in referring the fall to Adam. It is the teaching of St. Thomas that "original sin is not contracted from the mother, but from the father. Accordingly, if Adam had not sinned, even though Eve had, their children would not have contracted original sin; the case would be different if Adam had sinned and Eve had not" (Pohle-Preuss, *God, the Author of Nature*, p. 280).

3. "Look with compassion, therefore, on the fallen posterity of Adam: may the Son at thy request lay aside His avenging wrath." *prospice*: with dative in the sense of to take care of, provide for; hence *posteris*.

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**ST. TERESA**

**Oct. 15**

140

*Regis superni nuntia*

REGIS superni nuntia, Domum paternam deseres, Terris, Teresa, barbaris Christum datura aut sanguinem.

2 Sed te manet suavior Mors, poena poscit dulcior: Divini amoris cuspide In vulnus icta concides.

3 O caritatis victima! Tu corda nostra concrema, Tibique gentes creditas Averni ab igne libera.

A HERALD of the heavenly King, She left her father's house to bring Her message, Christ, to foreign lands, Or shed her blood upon their sands.

But kindlier death, Teresa, waits To claim thee. Love, that compensates The longing heart, will wound and smite Thee down, yet all thy love requite.

O sacrifice of love divine, Set all our hearts on fire, like thine; And pray that we may be kept free From flames of hell, who call on thee.
Sit laus Patri cum Filio
Et Spiritu Paraclito,
Tibi quae sancta Trinitas,
Nunc et per omne saeculum.

Praise to the Father, with the Son
And Paraclete, forever One:
To Thee, O Holy Trinity,
Be praise for all eternity.

Author: Pope Urban VIII (1568-1644). Meter: iambic dimeter. Translation by Canon Winfred Douglas. There are seven translations. Liturgical Use: hymn at Vespers and Matins. St. Teresa (1515-1582) was an illustrious member of the Carmelite Order. She was a marvel of erudition, energy, and sanctity.

1. “As a herald of the heavenly King, Teresa, thou leavest thy father’s house to give to barbarous lands either Christ or thy blood.” nuntia: As a mere child Teresa and her brother Rodrigo actually set out from Avila in Spain for the country of the Moors in Africa with the hope of making converts or gaining martyrdom. Much to their disappointment the youthful evangelists were intercepted by an uncle and restored to their distracted mother. The unchivalrous Rodrigo laid all the blame on his sister. datura: fut. part. active; in poetry and late prose it often, as here, denotes purpose.

2. “But a sweeter death awaits thee, a more delightful pain claims thee: pierced even unto being wounded by a shaft of divine love, thou wilt fall.” This stanza refers to the so-called “transverberation” or piercing of the Saint’s heart. She herself recounts how an Angel pierced her heart with a dart, and, to quote her own words, “left me wholly inflamed with a love of God.” The Carmelites observe the feast of the Transverberation on Aug. 27. For a similar observance see the feast of The Imprinting of the Sacred Stigmata on St. Francis, in the Roman Breviary and Missal on Sept. 17. icta: past part. of ico, to smite, stab.

3. “O victim of love, inflame our hearts, and keep from the fires of hell the peoples entrusted to thee.” Averni: in mythology, the infernal regions; a poetical name for hell.

4. “Glory be to the Father, together with the Son and the Spirit Paraclete, and to Thee, Holy Trinity, now and forever.”
Hæc est dies, qua candidæ
Instar columbæ, cælitum
Ad sacra templæ spiritus
Se transtulit Teresæ.

Teresa’s spirit on this day
In beauty took its upward way,
Pure as a white and shining dove,
To heaven’s holy house above.

2 Sponsique voces audit:
Veni, soror, de vertice
Carmeli ad Agni nuptias;
Veni ad coronam gloriæ.

She heard the Bridgroom’s joyful
cry:
Come, Sister, come from Carmel
high
The marriage of the Lamb to share;
Receive thy crown of glory there.

3 Te, sponse Jesu Virginum,
Beati adoren ordines,
Et nuptialí cantico
Laudent per omne sæculum.

O Jesus, Bridegroom of the Blest,
By all the Virgins’ choir confessed,
To Thee forevermore belong
Their worship and their marriage
song.


1. “This is the day on which the soul of Teresa, like a shining white dove, betook itself to the sacred abodes of the Blessed.” Instar: with the genitive; like to, after the fashion of. columbæ: the dove is a symbol of innocence and purity.

2. “And (it is the day when) she heard the voice of the Bridegroom saying: ‘Come, Sister, from the height of Carmel to the nuptials of the Lamb; come to receive a crown of glory.’” Veni: This passage is an adaption of Cant. 4, 8, with the substitution of Carmel for Libanus: “Come from Libanus, my bride, come from Libanus, come.” Carmeli: a mountain range, known as Mount Carmel, juts into the Mediterranean due west of the sea of Galilee, and it is on the promontory thus formed that the Carmelite monastery looks down upon the sea from an elevation of 560 feet. Agni nuptias: See the beginning of hymn 107, Cælestis Agni nuptias. See also the Cath.

3. “O Jesus, Spouse of Virgins, may the heavenly choirs adore Thee, and with nuptial song may they praise Thee forever.” Nuptial songs are songs of joy.

ST. JOHN CANTIUS

Oct. 20

142

Gentis Polonae gloria

GENTIS Polonæ gloria,
Clerique splendor nobilis,
Decus Lyceæ, et patriæ
Pater, Joannes inclyte.

2 Legem superni Numinis
Doces magister, et facis.
Nil scire prodest: sedulo
Legem nitamur exsequi.

GLORY of the Polish race,
O splendor of the priestly band,
Whose lore did thy Lyceum grace,
John, father of the fatherland.

The law of the supernal will
Thou teachest both in word and deed;
Knowledge is naught—we must fulfill
In works, not barren words, our creed!

Apostolorum limina
Pedes viator visitas;
Ad patriam, ad quam tendimus,
Gressus viamque dirige.

On foot to Apostolic Rome
Thy pilgrim spirit joyful hied;
Oh, to our everlasting home
The path declare, our footsteps guide!

Urbem petis Jerusalem:
Signata sacro sanguine
Christi colis vestigia,
Rigasque fusis fletibus.

Again, in Sion’s holy street,
Anew thou wet’st with tearful flood
The pathway of the Savior’s feet
Erst wet with His redeeming Blood.

Acerba Christi vulnera,
Hærete nostris cordibus,
Ut cogitemus consequi
Redemptionis pretium.

O sweet and bitter wounds of Christ,
Deep in our hearts imprinted stay,
That the blest fruit the sacrificed Redeemer gained, be ours for aye!

Te prona mundi machina,
Clemens, adoret, Trinitas,
Et nos novi per gratiam
Novum canamus canticum.

Then let the world obeisance due
Perform, O God, to Thy high will;
And let our souls, by grace made new,
Sing to Thee a new canticle!
Author unknown, 18th century. Meter: iambic dimeter. Translation by Msgr. Henry. There are six translations. Liturgical Use: Vesper hymn. The three hymns in honor of St. John Cantius (1403-1473) were undoubtedly written by the same hand. The author, though he had a truly noble subject, apparently could not rise to the occasion. His hymns are little better than a monotonous chronicle of the Saint's life.

1. "Illustrious John, the glory of the Polish race, the noble ornament of the clergy, the glory of thy university and the father of thy country!" Lyceai: the University of Cracow in which John was a professor of theology. The various titles given the Saint are indicative of the holiness of his life and of his activity in behalf of his countrymen.

2. "As a professor thou both teachest and observest the law of the Godhead on high: to know avails not; let us diligently strive to fulfill the law."

3. "On foot thou visitest the tombs of the Apostles: direct our steps and our way to that country toward which we are now traveling." limina: lit., thresholds; limina Apostolorum, the thresholds (tombs) of the Apostles Peter and Paul. Ad limina (Apostolorum) is a familiar ecclesiastical term. At stated intervals every bishop must make an ad limina visit to Rome and give an account of his diocese. St. John was not a bishop. His pilgrimages were purely devotional. Pedes: pedes, itis, one who travels on foot. It has the same meaning as viator; pedes viator is, therefore, a pleonasm. St. John made four pilgrimages to Rome and one to Jerusalem.

4. "Thou goest to the city of Jerusalem, and there thou veneratest the footprints (the way) marked by the Precious Blood of Christ, and wettest them with abundant tears."

5. "O bitter wounds of Christ, remain deeply fixed in our hearts, that we may seek to obtain the reward of our redemption." Redemptionis pretium: eternal bliss.

6. "Merciful Trinity, may the whole structure of the
universe humbly adore Thee; and we also, renewed by Thy grace, would sing Thee a new song of praise.”

143

Corpus domas jejunii

Corpus domas jejunii,
Cædis cruento verbere,
Ut castra pœnitentium
Miles sequaris innocens.

2 Sequamur et nos sedulo
Gressus parentis optimi,
Sequamur, ut licentiam
Carnis refrenet spiritus.

3 Rigente bruma, providum
 Praebe amicum pauperi,
Siti famemque gentium
Esca potuque sublevas.

4 O qui negasti nemini
 Opem roganti, patrium
Regnum tuere, postulant
Cives Poloni et exteri.

5 Sit laus Patri, sit Filio,
Tibique, Sancte Spiritus;
Preces Joannis impetrent
Beata nobis gaudia.

Thy body with long fastings worn;
Thy flesh with cruel scourgings torn;
’Twas thine to live, O blessed Saint,
A most unspotted penitent.

Oh, may we follow after thee,
In ways of holy purity!
And in the Spirit’s might control
Each evil passion of the soul!

Thou on the poor in winter’s snow
Oft thy own raiment didst bestow:
By hunger or by thirst oppressed,
They flew to thy parental breast.

O thou, who nothing didst deny
To those who sought they charity,
Thy native land from harm defend,
And peace on all her borders send!

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
Jesu, through Thy dear servant’s prayer,
May we Thy joys eternal share.

Author unknown, 18th century. Meter: iambic dimeter. Translation by Father Caswall. There are six translations. Liturgical Use: hymn at Matins.

1. “With fastings thou subduest thy body, and with bloody stripes thou dost lacerate it, so that as a blameless soldier thou mayest follow the army of penitents.” innocens: (in, not, and nocens, part. of nocere, to harm, hurt); St. John hurt only himself, and that by works of mortification. As a “soldier” John’s weapons were those of Christ. He never wearied of telling his pupils to “fight all false opinions, but let your weapons be patience, sweetness, and love.”
2. “Let us, too, follow eagerly the footsteps of the good father: let us follow, so that the spirit may restrain the wantonness of the flesh.” Carnis: As John restrained his flesh by penance and mortification, so should we. “For the inclination of the flesh is death, but the inclination of the spirit, life and peace” (Rom. 8, 6).

3. “During winter’s frosts thou givest to the poor man the thoughtfully provided garment, and with food and drink thou relievest the thirst and hunger of the poor.” providum: adj. from provido, to provide for. “He satisfied the starving out of his own supply of food; and he clothed the naked not only with garments bought for that purpose, but he even took off his own clothes and shoes; on these occasions he was wont to lower his cloak to the ground, so as not to be seen walking home barefoot” (Matins, Lesson V).

4. “O thou who didst not refuse assistance to any suppliant, protect thy native land; thus pray the Poles and strangers alike.”

5. “Praise be to the Father, to the Son, and to Thee, Holy Spirit; may the prayers of John obtain for us blessed joys.” beata gaudia: the joys of the Blessed.

144

Te deprecante, corporum

stärkere fieber und ulcere
Diram redactos ad necem,
Sacratas morti victimas,
Ejus rapis e faucibus.

Phthisis febrique et ulcer
Diram redactos ad necem,
Sacratas morti victimas,
Ejus rapis e faucibus.

When thou dost pray thy mighty prayer,
Disorders flee, and plagues abate,
And bodies, wasting in disease,
Regain at once their healthful state.

When phthisis, fevers, ulcers dire,
Have brought men to their latest breath,
When they are mourned as victims doomed,
Thou tak’st them from the jaws of death.

Thou pray’st; and goods, which down the stream
Are hurried on at headlong pace,
Tractæ Dei potentia, Sursum fluunt retrogradæ.

4 Cum tanta possis, sedibus Cæli locatus, poscimus: Responde votis supplicum, Et invocatus subveni.

Drown by the mighty hand of God, Float upwards, and their source retrace.

Do thou, who canst such wonders work, Now from thy throne in heaven deign To listen to our suppliant prayers, That we may answering help obtain.

5 O una semper Trinitas, O trina semper Unitas: Da, supplicante Cantio, Æterna nobis praemia.

O Trinity forever One, O Unity forever Trine, That we may gain eternal joys, To Cantius' prayer Thine ear incline.


1. “At thy prayer, bodily plagues depart, dire diseases are put to flight, and former gifts of health return.” lues: a plague, pestilence; physical ailments are meant.

2. “Thou snatchest from his very jaws victims doomed to death, those brought near to a dreadful death from consumption, fever, and ulcer.” redactos: from redigo, with ad, to reduce to. ad necem: to death's door, to the brink of the grave. sacratas: from sacro, to devote to, set apart for. ejus: his, death's.

3. “At thy prayer, goods carried away by a swollen stream, when drawn by the power of God move backward and float upstream.” retrogradæ: adj., lit., going backward.

4. “Since thou canst do such great things, thou who dwellest in the mansions of heaven, we pray thee, give heed to the prayers of thy suppliants and aid them when thou art invoked.” tanta: (facere) possis. locatus: from loco, to place, establish.

5. “O Trinity forever One, O Unity forever Three, through the intercession of Cantius grant us an eternal reward.”
The feast of the Kingship of Our Lord Jesus Christ was instituted by Pope Pius XI in 1925. The purpose of the feast is to celebrate everywhere on earth the royal supremacy of Jesus Christ the God-Man. In instituting the festival the Church did not confer on Christ any new title. His Kingship is repeatedly mentioned in both the Old Testament and in the New. Christ is not a King merely by a figure or by courtesy. Although His kingdom is not of this world, His teaching commands obedience in the minds and hearts of men in their home life and in their social and business relations. Nor does this apply only to individuals, but to societies, cities, states, and nations. Wherever there is a question of ethics, justice, morality, or religion, there Christ's authority is supreme. Modern secularism banishes Christ from the family, school, and state, all unmindful of the greatest fact in history, that "unless the Lord build the house, they labor in vain that build it" (Ps. 126, 1).

The three proper hymns were written for the feast, which was approved by the Congregation of Rites December 12, 1925. They are uniformly smooth, concise, and polished, and they abound in Scriptural allusions. The best commentary on both the hymns and the feast is the

145

*Te sæculorum Principem*

---

1

*Te sæculorum Principem,*  
*Te, Christe, Regem gentium,*  
*Te mentium, te cordium Unum fatemur arbitrum.*

---

2

*Scelesta turba clamitat:*  
*Regnare Christum nolimus:*  
*Te nos ovantes omnium Regem supremum dicimus.*

---

3

*O Christe, Princeps Pacifer,*  
*Mentes rebelles subjice,*  
*Tuoque amore devios*  
*Ovile in unum congrega.*

---

4

*Ad hoc cruenta ab arbore Pendes apertis brachii,*  
*Diraque fossum cuspid*  
*Cor igne flagrans exhibes.*

---

5

*Ad hoc in aris abderis Vini dapisque imagine,*  
*Fundens salutem filius Transvertereato pectore.*

---

6

*THEE, Lord of every age, we sing:*  
*Thee, Christ, we hail the nations’ King;*  
*Confess Thy right Thy realm to find*  
*Within the hearts of all mankind.*

---

The hate-swayed mob cries, pride-enticed,  
They will not have Thy kingdom, Christ;  
But we exultant round Thy throne  
Thy reign o’er all creation own.

---

O Christ, our Prince, that bringest peace,  
Let every rebel impulse cease,  
And gather into Thy one fold  
The wanderers whom Thy love doth hold.

---

For this Thine arms wide-stretched in plea  
Hung bleeding on the atoning Tree;  
For this the spear’s revealing dart  
Laid bare Thy love-enflamed Heart.

---

For this Thou dost Thy glory hide,  
Outpouring from Thy pierced side  
The riches of Thy love divine  
Beneath the veils of bread and wine.
May realms and they that rule them vie
With solemn rites to raise Thee high;
May laws and arts Thy servants be,
All life be sanctified in Thee.

Their kingly gear and royal state
Kings to their King shall consecrate;
Subjects their all before Thee lay
In service of Thy gentle sway.

Jesu, to Thee, beneath whose sway
All earth shall bow, all praise we pay;
With Father and with Spirit be
All glory Thine eternally.


1. “We confess, O Christ, that Thou art the King of the ages, that Thou art the nations’ King, that Thou art the sole Ruler of minds and hearts.” sæculorum: In the sing., an age, generation, century. Christ is the immortal and invisible King of the ages. Cf. 1 Tim. 1, 17. Gentium: The Encyclical says of His Kingship: “Do we not often read in the Holy Scriptures that Christ is King? He is called the Prince who will come out of Jacob (Num. 24, 19), who has been named by the Father as King of Sion, the Holy Mountain, who shall receive the Gentiles for His inheritance, and the utmost parts of the earth for His possession.” Cf. Ps. 2, 6. mentium: Again quoting Pius XI: “He reigns in the minds of men, not only because of the keenness of His knowledge, but also because He is the Truth, and it is therefore necessary that all men seek and receive the truth from Him in full obedience. . . . He is recognized as King of our hearts because of that love of His which surpasses all understanding (Eph. 3, 19), and also of the supreme attraction for us of His divine meek-
ness and kindliness. No man, in fact, ever was so much loved as Jesus Christ, or ever will be.” Other kings may command obedience to their decrees, but Christ commands an internal obedience which is wholly beyond the power of earthly rulers.

2. “The wicked mob cries out: ‘We do not want Christ to reign (over us)!’ But we rejoicing proclaim Thee to be the supreme King of all.” Regnare Christum nolumus: “We do not wish this man to reign over us” (Luke 19, 14). In the Parable of the Ten Gold Pieces, from which this verse is taken, Christ is the nobleman who speaks prophetically of His rejection by the Jews. Cf. Lk. 19, 11-28. Of the rejection we read in John 19, 15: “And he said to the Jews, ‘Behold your king!’ But they cried out, ‘Away with him! Away with him! Crucify him!’ Pilate said to them, ‘Shall I crucify your king?’ The chief priests answered, ‘We have no king but Caesar.’”

3. “O Christ, peace-bringing Prince, subdue rebellious wills, and by Thy love gather into the one fold those who have gone astray.” Pacifer: (from pax and fero); Christ is “the Prince of Peace” (Is. 9, 6). See, too, John 14, 27. devios: (from de and via, from the way), those who have wandered from the way of life, lost sheep. The Good Shepherd in His loving solicitude would bring into His fold all stray sheep, that there may be one fold and one Shepherd. Cf. John 10, 16.

4. “For this with extended arms Thou hangest upon the bloodstained Tree and layest bare Thy heart burning with fire (of love) and pierced with a cruel spear.” The Crucifixion scene. Cf. John 19, 17-34. Ad hoc: for this reason. The reference is to the contents of stanza 3. This, too, is its meaning in stanza 5. For this reason He endured the Cross and instituted the Holy Eucharist.

5. “For this Thou art concealed on our altars in the form of wine and bread, pouring forth from Thy pierced heart salvation for Thy children.” dapis: bread, the staff of life.

6. “Let the rulers of nations exalt Thee with public
honor; let teachers and judges reverence Thee; let the laws and arts give expression to Thy will.” *Te:* the object of each verb in the stanza.

7. “Dedicated to Thee, may the submissive insignia of kings shine resplendent; bring under Thy gentle sway our country and the homes of our citizens.” *insignia:* a poetical way of referring to the kings themselves, or to rulers in general. It will redound to their glory if they will submissively lay their crowns and scepters, the symbols of their authority, at the feet of the King of kings. *sceptro:* reign, rule; the poets use it in the plural in the sense of kingdom, dominion, as in stanza 8.

8. “O Jesus, Thou who rulest over the kingdoms of the world, glory be to Thee, together with the Father and the Holy Spirit throughout all ages.” *temperas:* rule, regulate, govern.

Æterna Imago Altissimi

**ÆTERNA Imago Altissimi,**
Lumen, Deus, de Lumine,
Tibi, Redemptor, gloria,
Honor, potestas regia.

**IMAGE Eterne of God most High,**
Thou Light of Light, true God,
to Thee,
Redeemer, laud and glory be,
And kingly reign o'er earth and sky.

2 Tu solus ante sæcula
   Spes atque centrum temporum,
   Cui jure sceptrum gentium
   Pater supremum creditit.

    For Thou alone ere time began,
    Its hope and central-point to be—
The Father justly granted Thee
    To rule each nation, tribe and clan.

3 Tu flos pudicæ Virginis,
   Nostrà caput propaginis,
   Lapis caducus vertice
   Ae mole terras occupans.

    O Flower of a Virgin-birth,
    O Head of all on earth who dwell,
    O Stone that from the mountain fell
    And with its vastness covered earth!

4 Divo tyranno subdita,
   Damnata stirps mortalium,
   Per te refregit vincula
   Sibique cælum vindicat.

    The race of men, condemned to lie
    Beneath the direful tyrant's yoke,
    By Thee at length the shackles broke
    And claimed the fatherland on high.
5 Doctor, Sacerdos, Legifer
Præfers notatum sanguine
In veste: "Princeps princi-
pum
Regumque Rex Altissi-
mus."

6 Tibi volentes subdimur,
Qui jure cunctis imperas:
Hæc civium beatitas
Tuis subesse legibus.

Lawgiver, Priest and Teacher,
God—
With these the title well accords
Of "King of kings and Lord of
lords"
Upon Thy vesture writ in blood.

With grateful hearts Thy rule we
bless
Who justly reignest over all:
Them only truest joys befall
Who Thee as King and Lord con-
fess.

7 Jesu, tibi sit gloria,
Qui sceptrum mundi tempe-
ras,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

To Thee, O Jesus, ruling o'er
Earth's rulers all, be glory meet,
With Father and the Paraclete,
Throughout the ages evermore!


1. "Eternal Image of the Most High, O God, the Light of Light, to Thee, O Redeemer, be glory, honor, and royal power." imago: Christ is "the brightness of his (the Father's) glory and the image of his substance" (Heb. 1, 3). Lumen de Lumine = Deum de Deo (Nicene Creed). See stanza 1 of hymn 12.

2. "From eternity Thou alone wast the hope and the central point of ages to be, to whom the Father rightly entrusted the supreme dominion over the nations." ante sæcula ... temporum: eternity and time. The Incarnation is the great central point of time for mankind, for Christ stands between the two Covenants, the Old and the New. With yearning men formerly looked forward to His advent, now the faithful look back to it with joy. jure: justly; or by Divine decree. Cf. Ps. 2, 6-8. sceptrum supremum: For Christ's universal sovereignty see note on stanza 1 of hymn 145.
3. "Thou art the flower of a chaste Virgin, the head of our race, the stone fallen from on high and filling the earth with its vastness." \textit{flos:} Christ is the flower that sprang from the root of Jesse. Cf. Is. 11, 1. David was the son of Jesse. Mary was of the house of David. Christ, therefore, was the flower that came forth from the root of Jesse. \textit{caput:} Adam, the first head of our race, fell, and by his fall closed heaven and brought death into the world; Christ, the second Adam, undid the wrong done by the first Adam. "As in Adam all die, so in Christ all will be made to live" (1 Cor. 15, 22). \textit{Lapis:} This is an allusion to Daniel's interpretation of the king's dream. Cf. Dan. 2, 30 ff. "The stone cut out of the mountain without hands" (Dan. 2, 34) is the Church, Christ's kingdom. The poet appropriately applies the figure to the King himself. Christ's kingdom is to witness the ruin of all earthly kingdoms, but will itself endure forever. See note on hymn 169, stanza 1, where the same figure is found.

4. "Through Thee the condemned race of mortals, who were subject to a cruel tyrant, broke their chains and now claim heaven as their own." \textit{Sibi:} for themselves. The Redemption gave them their title.

5. "O Teacher, Priest, and Lawgiver, Thou displayest on Thy garment (this title) marked with blood: 'Lord of lords, and most high King of kings.'" \textit{sanguine:} "He is clothed with a garment sprinkled with blood" (Apoc. 19, 13). \textit{Princeps, etc.:} The title here given Christ is a familiar one slightly altered by the poet for prosodical reasons: "And he has on his garment and on his thigh a name written, 'King of kings and Lord of lords.'" (Apoc. 19, 16). The passage in the Apocalypse refers to Christ, the Divine Warrior, who triumphs over all His enemies.

6. "We are willingly subject to Thee who rightly rulest over all; to be obedient to Thy laws, this constitutes the (true) happiness of citizens." \textit{jure:} rightly, justly; or as in stanza 2, by Divine decree. Cf. Ps. 2, 6-8.
VEXILLA Christus inclyta

NOW Christ unfurls, in triumph high,
His glorious banner to the sky:
Ye suppliant nations, kneel and praise
The King of kings with joyful lays.

Non Ille regna cladibus, 
Non vi metuque subdidit: 
Alto levatus stipite, 
Amore traxit omnia.

He hath not won His kingdom here
By devastation, force, or fear;
But on the Cross uplifted high
By love alone draws all men nigh.

O ter beata civitas 
Cui rite Christus imperat, 
Quae jussa perigit exsequi 
Edicta mundo caelitus!

Now trebly blessed is the land
Obedient unto Christ’s command,
Which urges laws that prove the worth
Of heavenly edicts here on earth!

Non arma flagrant impia, 
Pax usque firmat foedera, 
Arridet et concordia, 
Tutus stat ordo civicus.

No armed rebellion kindles there,
Peace strengthens union everywhere,
And concord smiles; upon all sides
The civil order safe abides.

Servat fides connubia, 
Juventa pubet integra, 
Pudica florent limina 
Domesticis virtutibus.

There married faith is kept secure;
There ripening youth is ever pure;
And modest households flourish, fair
With sweet and homely virtues, there.

Optata nobis splendeat 
Luxt ista, Rex dulcissime: 
Te, pace adepta candida, 
Adoret orbis subditus.

Pour down that longed for light of Thine
Upon us all, dear King divine;
And let the conquered world adore
In shining peace forevermore.

Jesu, tibi sit gloria, 
Qui sceptrum mundi temperas, 
Cum Patre et almo Spiritu, 
In sempiterna sæcula.

All glory, Lord, to Thee, whose sway
The world’s dominion doth obey;
All glory, as is ever meet,
To Father and to Paraclete.

Author: Vittorio Genovesi, S.J. (1887—).^1 Meter: iambic dimeter. Translation by Canon Winfred Douglas. There

^1 See page 405.
are eight translations. Theme: The Blessings of the Kingship of Christ.

1. “Christ everywhere triumphantly unfolds His glorious standard: approach, suppliant nations, and joyfully salute the King of kings.” Vexilla: pl. for the sing.; the Cross is Christ’s banner. There is a note of considerable length on this word in hymn 54, Vexilla Regis prodeunt.

2. “He did not conquer nations by slaughter, force, or fear, but lifted high upon the Tree He drew all things to Himself by His love.” Ille regna non subdidit: Pope Pius quotes lines 2 and 3 of hymn 46, Crudelis Herodes Deum: “He who bestows heavenly kingdoms does not take away earthly ones.” Alto stipite: lit., on the lofty Tree. Levatus: “‘And I, if I be lifted up from the earth, will draw all things to myself.’ Now he said this signifying by what death he was to die” (John 12, 32).

3. “Thrice blessed is the land which Christ governs in a just manner, and which proceeds to carry out the mandates made known to the world from above.” Edicta: (from edico), established, decreed, ordained for the world. The two following stanzas continue the description of a nation whose laws and conduct are based on the teachings of Christ.

4. “No godless wars rage there; peace always strengthens treaties; concord smiles, and the civil order stands secure.” Usque: in the sense of usquequaque, adv., expressing either time or space, always or everywhere.

5. “Faith safeguards marriage; youth grows up pure; and chaste homes abound with domestic virtues.” Limina: lit., thresholds; by synecdoche, homes, families.

6. “Most sweet King, may that longed-for light of Thine shine forth for us; and when bright-shining peace has been obtained, may a submissive world adore Thee.” Lux ista: Divine favor. Adepta: part. of the deponent adipiscor; the perf. participles of deponents sometimes have a passive meaning.
ALL SAINTS

FEAST OF ALL SAINTS

Nov. 1

148

Placare, Christe, servulis

The Father’s pardon from above,
O Christ, bestow; Thy servants
spare;
And, bending from Thy throne of
love,
Regard the Blessed Virgin’s prayer.

Bright Angels, happy evermore,
Who in your circles nine ascend,
As ye have guarded us before,
So may ye still our steps defend.

Ye Prophets and Apostles high,
Behold our penitential tears,
And plead for us when death is
nigh,
And our all-searching Judge ap-
ppears.

In purple clad, ye Martyr band,
Confessors, too, a white-robed train,
O call us to our native land,
From this our exile, back again.

Ye blessed choirs of Virgins chaste,
O may we share your seats on high,
With Hermits, who from desert
waste,
Were called to mansions in the sky.

Drive from the flock, O Spirit blest,
The false and faithless race away;
That all within one fold may rest,
Secure beneath one Shepherd’s
sway.

To God the Father glory be,
And to His sole-begotten Son;
All glory, Holy Ghost, to Thee,
While everlasting ages run.

Ascribed to Rabanus Maurus (776-856). Meter: iambic dimeter. Translation by Father Caswall and others. There are twelve translations. Liturgical Use: hymn at
Vespers and Matins. Stanzas 1, 2 and 6 are taken to form the hymn for Lauds on the feasts of the two Archangels, St. Gabriel, Mar. 24, and St. Raphael, Oct. 24. See hymn no. 101. First line of original text: Christe Redemptor omnium. In the revision of 1632 only line 22 remained unaltered.

1. "O Christ, be reconciled to Thy servants, for whom the Virgin Patroness implores the Father's mercy at the throne of Thy grace." Placare: imperative passive. tribunal: in the sense of throne, mercy seat.

2. "And you, blessed hosts who are divided into nine circling choirs, drive away past evils, together with those now present, as well as those to come." gyros: lit., circles; the poet represents the nine orders or choirs of Angels as arranged in vast circles around the throne of God. The preposition per is used in a distributive sense as in per loca, in various places (Matt. 24, 7); per civitates, in every city (Titus 1, 5). agmina: lit., armies on the march; the term is appropriate, for one can scarcely conceive of an angelic being in a state of inactivity. Antiqua = praeterita, past evils.

3. "You Apostles with the Prophets who stand before the severe Judge, earnestly entreat pardon for us, because of the sincere tears of the guilty." Apud: before, in the presence of. fletibus: owing to the tears, etc.

4. "You purple-robed Martyrs, and you who are white-clad as a reward for your confession of faith, summon us exiles to our native land." candidati: lit., clothed in white. Confessionis: A Confessor "confesses his faith" by the practice of heroic virtue. In the Scriptures the Saints in general are styled white-robed. Read the beautiful passage in Apoc. 7, 9-14.

5. "Chaste choir of Virgins, and you whom the desert waste sent to heaven as inhabitants, establish us in the mansions of the Blessed." eremus: a wilderness, often chosen by hermits as a dwelling place. The word hermit comes from eremus. caelatum: from caelis, itis; in pl., the inhabitants of heaven.
6. “Drive away the faithless race from the land of the faithful, that one Shepherd may rule us all as one fold.”

*gentem perfidam*: “When the celebration of All Saints was extended to the Frankish empire in 825, after having been observed in Rome for two centuries, and its celebration fixed on the 1st of November, the verse *Austerete gentem perfidam credentium de finibus* was added to the hymn with reference to the Normans and Saracens who were laying waste both the northwest of Gaul and the south of Italy” (Baudot, *The Breviary, Its History and Contents*, p. 68). *unus pastor*: Read the touching words of the Good Shepherd, esp. John 10, 14 ff.

7. “Glory be to God the Father, and to the only-begotten Son of the Father, together with the Comforter, throughout all ages.”

Salutis æternæ dator

Salutis æternæ dator,
Jesu, redemptis subveni;
Virgo, parens clementiae,
Dona salutem servulis.

2 Vos, Angelorum millia,
Patrumque cœtus, agmina
Canora Vatum; vos, reis
Precaminini indulgentiam.

3 Baptista Christi prævius,
Summique cæli Claviger
Cum ceteris Apostolis
Nexus resolvant criminum.

4 Cohors triumphans Martyrum,
Almus Sacerdotum chorus,
Et virginalis castitas
Nostros reatus abluant.

5 Quicumque in alta siderum
Regnatis aula principes,
Favete votis supplicum,
Qui dona cæli flagitant.

GIVER of life, eternal Lord,
Thy own redeemed defend;
Mother of grace, thy children save,
And help them to the end.

Ye thousand thousand Angel hosts,
Assist us in our need;
Ye Patriarchs, with the Prophet choir,
For our forgiveness plead.

Forerunner blest, and Thou who still
Dost heaven’s dread keys retain;
Ye glorious Apostles all,
Unloose our guilty chain.

Army of Martyrs, holy Priests,
In beautiful array;
Ye happy troops of Virgins chaste,
Wash all our stains away.

All ye who high above the stars
In heavenly glory reign,
May we through your prevailing prayers
Unto your joys attain.
Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

Praise, honor, to the Father be,
Praise to His only Son;
Praise, Holy Paraclete, to Thee,
While endless ages run.

Ascribed to Rabanus Maurus (776-856). Meter: iambic dimeter. Translation by Father Caswall. There are ten translations. First line of original text: Jesu Salvator sæculi. In the revision of 1632 four lines of the original remained unaltered. Liturgical Use: hymn at Lauds.

1. "O Jesus, giver of eternal life, aid those redeemed by Thee: O Virgin, Mother of mercy, give saving help to thy servants." subveni: the imperative; the verb takes the dative. Dona: obtain through thy intercession.

2. "You thousands of Angels, assembly of Patriarchs, and melodious choir of Prophets, implore forgiveness for sinners." canora: The Prophets are styled melodious or canorous because of the lofty and poetical nature of their writings. Precamini: imperative pl. of precor.

3. "May the Baptist, the forerunner of Christ, may the Key-bearer of high heaven, together with the other Apostles loosen the bonds of our sins." prævius: going before; as subst., one going before. Zachary said to John: "Thou shalt go before the face of the Lord to prepare his ways" (Luke 1, 76). Claviger: To Peter Christ said: "I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven (Matt. 16, 19).

4. "May the triumphant band of Martyrs, may the holy choir of Priests, and chaste Virgins, wash away our guilt." virginalis castitas: lit., virginal chastity; the abstract for the concrete, the virtue for those who practice it, virgines castæ.

5. "All you who are now reigning as princes in the high court above, graciously hear the prayers of suppliants who ask earnestly for the gifts of heaven." siderum: a familiar poetical name for heaven.

6. "Power, honor, praise, and glory be to the Father,
together with the Son and Holy Paraclete, through unending ages."

ALL SOULS’ DAY
Nov. 2

150

Dies iræ, dies illa
Solvet sæculum in favilla:
Teste David cum Sibylla.

2 Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

3 Tuba, mirum spargens sonum
Per sepulcrā regionum,
Coget omnes ante thronum.

4 Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.

5 Liber scriptus proferetur,
In quo totum continentur,
Unde mundus judicetur.

6 Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil in ultum remanebit.

7 Quid sum miser tunc diciturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
Both David and the Sibyl say.

What terror then shall us befall,
When lo, the Judge’s steps appall,
About to sift the deeds of all.

The mighty trumpet’s marvelous tone
Shall pierce through each sepulchral stone
And summon all before the throne.

Now Death and Nature in amaze
Behold the Lord His creatures raise,
To meet the Judge’s awful gaze.

The books are opened, that the dead
May have their doom from what is read,
The record of our conscience dread.

The Lord of judgment sits Him down,
And every secret thing makes known;
No crime escapes His vengeful frown.

Ah, how shall I that day endure?
What patron’s friendly voice secure,
When scarce the just themselves are sure?
8 Rex tremendæ majestatis,  
Qui salvandos salvas gratis,  
Salva me, fons pietatis.

9 Recordare, Jesu pie,  
Quod sum causa tuae viæ:  
Ne me perdas illa die.

10 Quærens me, sedisti lassus:  
Redemisti crucem passus:  
Tantus labor non sit cassus.

11 Juste Judex ultionis,  
Donum fac remissionis  
Ante diem rationis.

12 Ingemisco, tamquam reus:  
Culpa rubet vultus meus:  
Suplicanti parce, Deus.

13 Qui Mariam absolvesti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.

14 Preces meæ non sunt dignæ:  
Sed tu bonus fac benignæ,  
Ne perenni cremor igne.

15 Inter oves locum præsta,  
Et ab haëdis me sequestra,  
Statuens in parte dextra.

16 Confutatis maledictis,  
Flammis aceribus addictis:  
Voca me cum benedictis.

17 Oro supplix et acclinis,  
Cor contritum quasi cinis:  
Gere curam mei finis.

O King of dreadful majesty,  
Who grantest grace and mercy free,  
Grant mercy now and grace to me.

Good Lord, 'twas for my sinful sake,  
That Thou our suffering flesh didst take;  
Then do not now my soul forsake.

In weariness Thy sheep was sought;  
Upon the Cross His life was bought;  
Alas, if all in vain were wrought.

O just avenging Judge, I pray,  
For pity take my sins away,  
Before the great accounting-day.

I groan beneath the guilt, which  
Thou  
Canst read upon my blushing brow;  
But spare, O God, Thy suppliant now.

Thou who didst Mary's sins unbind,  
And mercy for the robber find,  
Dost fill with hope my anxious mind.

My feeble prayers can make no claim,  
Yet, gracious Lord, for Thy great Name,  
Redeem me from the quenchless flame.

At Thy right hand, give me a place  
Among Thy sheep, a child of grace,  
Far from the goats' accursed race.

Yea, when Thy justly kindled ire  
Shall sinners hurl to endless fire,  
Oh, call me to Thy chosen choir.

In suppliant prayer I prostrate bend,  
My contrite heart like ashes rend,  
Regard, O Lord, my latter end.
Lacrimosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.

Oh, on that day, that tearful day,
When man to judgment wakes
from clay,
Be thou the trembling sinner’s stay,

Huic ergo parce, Deus:
Pie Jesu Domine,
Dona eis requiem.

And spare him, God, we humbly pray.
Yea, grant to all, O Savior Blest,
Who die in Thee, the Saints’ sweet rest.

AUTHOR: Thomas of Celano (c. 1200-1255). METER: trochaic dimerter. TRANSLATION by Father Aylward and William F. Wingsfield. There are at least 300 translations into English.* No other hymn in any language has been honored by so many translations. LITURGICAL USE: The Dies Irae is the sequence in Masses of requiem. It must be said in all three Masses on All Souls’ Day; in all funeral Masses; in those Low Masses in which there is but one Prayer or Collect; in all sung Masses, whether with one or three Prayers. In other Masses for the Dead its recitation is optional. It is very probable that it was composed as a sequence for the first Sunday in Advent.

The exquisite beauty of the Latin original has continually lured translators to attempt to reproduce the noble sequence in the vernacular. It is freely admitted that no adequate translation has yet appeared. Nor is it likely, considering the difficulties to be overcome, that anyone will greatly improve on the versions that have already been published. Dr. Coles, a Newark physician, who made eighteen translations of the Dies Irae maintains that no single version can reflect the totality of the original. The untranslatableness of the hymn is acknowledged by S. W.

*A few years ago a Paulist Father began to make a collection of translations of the Dies Irae. In a letter from him dated July 10, 1947, he says: “I have copies of 245 English translations, and I still have a list of fifty more which I have not yet been able to secure. I had hoped to get a copy of the Warren collection but find that it had been removed from London during the war. . . . According to a list here before me seventy-two translators attempted to reproduce the meter of the original as did Dr. Irons. It may interest you to know that I have translations of the hymn in twenty-five languages including Chinese and Japanese. It is safe to say that there are at least 300 English translations.” Later on an account of this remarkable collection will be given to the public.
Duffield whose sixth version, in his opinion, has not carried him one inch beyond the first.

Some idea of the difficulty that confronts the translator may be obtained from the apology of Dr. Coles for having made so many versions:—"To preserve, in the utmost fidelity and strictness in rendering, all the rhythmic merits of the Latin original,—to attain to a vital likeness as well as to an exact literalness, at the same time that nothing is sacrificed of its musical sonorosity and billowy grandeur, easy and graceful in its swing as the ocean on its bed,—to make the verbal copy, otherwise cold and dead, glow with the fire of lyric passion,—to reflect, and that too by means of a single version, the manifold aspects of the many-sided original, exhausting at once its wonderful fulness and pregnancy,—to cause the white light of the primitive so to pass through the medium of another language that it shall undergo no refraction whatever,—would be desirable, certainly, were it practicable; but so much as this it were unreasonable to expect in a single version" (Dies Irae in Thirteen Original Versions, p. 33). The good doctor later added five more versions to his tally.

Some notion of the intangible beauty and consequent untranslatableness of the sequence may be obtained from the judicious opinion of eminent critics. Mr. Saintsbury says of it: "Rhyme, alliteration, cadence, and adjustment of vowel and consonant values, all these things receive perfect expression in it, or, at least in the first thirteen stanzas, for the last four are a little inferior. It is quite astonishing to reflect upon the careful art or felicitous accident of such a line as

    Tuba mirum spargens sonum,

with the thud of a trochee falling in each instant on a different vowel; and still more on the continuous sequence of five stanzas, from \textit{Judex ergo} to \textit{non sit cassus} in which a word could not be displaced or replaced by another without loss. The climax of verbal harmony corresponding to and expressing religious passion and religious awe, is reached in the last,
Quærens me sedisti lassus,
Redemisti crucem passus:
Tantus labor non sit cassus!—

where the sudden change from the dominant e sound (except in the rhyme foot) of the first two lines to the a's of the last is simply miraculous, and miraculously assisted by what may be called the internal sub-rhyme of sedisti and redemisti. This latter effect can hardly be attempted without a jingle; there is no jingle here, only an ineffable melody. After the Dies Irae, no poet can say that any effect of poetry was, as far as sound goes, unattainable; though few could have hoped to equal it, and perhaps no one except Dante and Shakespeare has fully done so” (Flourishing of Romance, p. 9).

In Dr. Duffield's estimate “the Dies Irae gives us a new conception of the powers of the Latin tongue. Its wonderful wedding of sense and sound—the u assonance in the second stanza, the o assonance in the third, the a and i assonance in the fourth, for instance—the sense of organ music that runs through the hymn, even unaccompanied, as distinctlv as through the opening of Lowell's Vision of Sir Launfal and the transition as clearly marked in sound as in meaning from lofty adoration to pathetic entreaty, impart a grandeur and dignity to the Dies Irae which are unique in this kind of writing. Then the wonderful adaptation of the triple rhyme to the theme—like blow following blow of hammer upon anvil, as Daniel says—impresses every reader” (Latin Hymns, p. 249).

Scriptural references: The hymn is replete with Scriptural allusions. “Before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats” (Matt. 25, 32). Cf. also Matt. 24, 27-31; Luke 21, 25-27; Apoc. 20, 12-15. From these passages it is clear that all men without exception will be judged, the just as well as the unjust. The Angels and demons, too, though they have already been judged, will participate in the General Judgment. Cf. 1 Cor. 6, 3; 2 Peter 2, 4; Jude 1, 6. The Nicene Creed
says of this accounting: "He shall come again with glory to judge both the living and the dead."

Analysis: (a) The first six stanzas are descriptive. They picture with remarkable brevity and detail the Judgment scene of the Scriptures.

(b) The remaining stanzas are lyric in character. They express the anguish of one of the multitude there present in spirit—his pleading before the Judge, who, while on earth, sought him unceasingly over the rough ways and thorny paths from Bethlehem to Calvary; and now, in anticipation of the Judgment, he pleads before a Savior of infinite mercy, who, on Judgment Day will be a Judge of infinite justice before whom scarcely the just will be secure.

(c) The seventh strophe serves to connect the descriptive with the lyric part of the sequence. In it the soul acknowledges the futility of expecting aid from creatures—for even the Saints and Angels will be judged.

(d) The eighth stanza represents Christ in the twofold character of "King of awful majesty" in the Last Judgment, and "fount of loving-kindness" in the present life.

(e) The next six stanzas (9-14) develop the thought of God's mercy. They comprise two divisions of three stanzas each. The last strophe of each division contains an appropriate prayer. The first division (9-11) deals with the first basis on which an appeal for mercy may rest, viz. on the labors and sufferings of Christ. The second division (12-14) deals with the second basis on which an appeal for mercy may rest, on the repentance of the sinner.

(f) In strophe 15 the Scriptural division of the sheep (the elect) from the goats (the reprobates) is set before us; in the 16th the picture of the judgment is concluded with the Scriptural, "Come, blessed of my Father," and "Depart from me, cursed ones."

The *Cath. Encycl.* contains an article on the *Dies Irae* and a good bibliography, all the volumes of which have been very helpful to the editor. To this list should now be added Dr. N. Gihr's *Dies Irae*, which was translated into
ALL SOULS


The following is Sir Walter Scott’s greatly admired condensed rendering of the sequence which is found in his Lay of the Last Minstrel. It consists of only twelve lines.

THAT day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner’s stay?
How shall he meet that dreadful day?
When, shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead:
Oh, on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou the trembling sinner’s stay,
Though heaven and earth shall pass away.

In the following sections the metrical versions are in trochaic sevens. They are by various authors, but when read consecutively they form a fine cento.

1. “The day of wrath, that day shall reduce the world to glowing embers, as David and the Sibyl testify.”

Day of wrath, that dreadful day,
Shall the world in ashes lay,
David and the Sibyl say.

—James Dymock

Dies iræ, dies illa: These words of “startling suddenness” are taken verbatim from Sophonias 1, 15-16:

“That day is a day of wrath,
A day of tribulation and distress,
A day of calamity and misery,
A day of darkness and obscurity,
A day of clouds and whirlwinds,
A day of the trumpet and alarm.”

Solvet: “But the day of the Lord will come as a thief; at that time the heavens will pass away with great violence, and the elements will be dissolved with heat, and the earth, and the works that are in it, will be burned up” (2 Peter 3, 10). Sæculum: a short form of sæculum, a word which
the hymn writers use as synonymous with mundus. favilla:
hot or glowing ashes. Teste David: abl. absolute, David
being witness. “There are many allusions to the Last Judg-
ment in the Psalms, but for the most part they are only
casual or slight” (St. Augustine, City of God, Bk. 20, ch. 24).
Sibylla: If a particular Sibyl is meant it is likely the Ery-
thraean Sibyl, the author of the well-known acrostic on
the name of Christ. However, the terms “David and the
Sibyl,” as used here, stand for Jew and Gentile, the wit-
tnesses respectively of inspiration and of mere natural
religion.

2. “How great shall be the trembling when the Judge
shall come to investigate rigidly all things!”

O what trembling shall appear
When His coming shall be near,
Who shall all things strictly clear.

—Henry Alford

Quantus tremor: “And there will be signs in the sun and
the moon and the stars, and upon the earth distress of
nations . . . men fainting for fear and for expectation of
the things that are coming on the world; for the powers
of heaven will be shaken” (Luke 21, 25-26). “The powers
of heaven” are probably the heavenly bodies, the stars.
Cuncta stricte discussurus: The Judge will search and thor-
oughly lay bare every man’s most secret thoughts, his plans,
motives, desires, and omissions, his deeds both good and
evil. The giving of the cup of cold water will be rewarded
(Matt. 10, 42), and the idle word spoken shall be accounted

3. “The trumpet scattering its wondrous sound, pene-
trating the sepulchers in every land, shall gather all before
the throne.”

At the unearthly trump’s command,
Heard in graves of every land,
All before the throne must stand.

—William Bright

Tuba: a trumpet. “And he will send forth his angels with
a trumpet and a great sound, and they will gather his
elect from the four winds, from end to end of the heavens” (Matt. 24, 31). *regionum*: equivalent to “from the four winds,” from every quarter of the globe. On the last day what a marvelous sight will be the resurrection of the dead! Suddenly it will take place, “in a moment, in the twinkling of an eye, at the last trumpet” (1 Cor. 15, 52). Millions of human forms will rise in well-kept burial places, and countless billions from long-forgotten graves; the sea, too, will give up its dead, and all shall stand before the Judge’s throne.

4. “Death and Nature will stand aghast, when the creature shall rise again to answer the Judge.”

Death and Nature in surprise,
Shall behold the dead arise,
Summoned to that last assise.

—Father Aylward

*Mors ... natura*: Death and Nature are personified. They are represented as standing utterly amazed at the extraordinary spectacle of universal resurrection. Here again as in the Paschal sequence, *Victimae Paschali*, Death and Life stand face to face, but this time there is no combat; Death dies, and ransomed Life puts on immortality. How vividly St. Paul expresses this: “Death is swallowed up in victory! O death, where is thy victory? O death, where is thy sting?” (1 Cor. 15, 54-55). *natura*: By Nature is meant the whole created universe, which, says Gihr, “will be filled with joyous astonishment, for the hour has come at last for which it has sighed and longed,—the hour of its redemption from the curse of sin” (*Dies Irae*, p. 76). See also Rom. 8, 19 ff.; Ps. 95, 11-13. Nature, it must be borne in mind, is personified. *creatura: creatura (humana)*, all mankind. *responsura*: The poets and later writers use the future active participle to express purpose.

5. “The written book will be brought forth, in which is contained all whence the world is to be judged.”

Now the books are open spread;
Now the writing must be read,
Which arraigns the quick and dead.

—Father Caswall
Liber: the book of life, a figurative expression. St. John says: "And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. And another scroll was opened, which is the book of life; and the dead were judged out of those things that were written in the scrolls, according to their works" (Apoc. 20, 12). The Apostle speaks of one book, and of several books. "The book that is opened for judgment is one, namely, God's omniscience, and at the same time many, namely, the individual consciences of men" (Gilr, Dies Irae, p. 89). For a fuller interpretation see St. Augustine's City of God, Bk. 20, ch. 14. Unde: from which source.

6. "When therefore the Judge will be seated, whatever is hidden shall be made manifest; no wrong shall remain unpunished."

When the Judge His place has ta'en
All things hid shall be made plain,
Nothing unavenged remain.
—R. C. Trench

sedebit: The Judge is represented as sitting in judgment. It is traditional that a judge sits when exercising any judicial function; it is an attitude of dignity in one whose right or duty it is to weigh and determine the conduct of others. Nil: supply mali; nihil mali, no sin, no transgression. inultum: adj., (from in, not, and ulciscor, to avenge), hence, unavenged, unpunished. God punishes all sins, whether mortal or venial, and no violations of His law can be hidden from Him. For "the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts" (Ecclus. 23, 28). With this stanza the epic or narrative part of the hymn closes, the remaining strophes are lyric in character. In six short stanzas the poet has given us a description of the end of the world, the resurrection of the dead, and the Last Judgment.

7. "What shall I, a wretched man, then say? What patron shall I entreat, when even the just man will scarcely be safe."
ALL SOULS

What shall wretched I then plead,
Who for me shall intercede,
When the righteous scarce is freed.

—Isaac Williams

miser: I, a wretched sinner. What shall I say when I shall stand before the awful Judge? The days of grace and merit are past, the reign of justice has begun. patronum: advocate. It will be in vain for me, or for anyone, to seek an advocate on Judgment Day. The time during which an advocate, a Saint or an Angel, could have been obtained is gone forever. In the years that were given me I might easily have secured an intercessor; but that was time, this is eternity! Cum vix justus sit securus: This line is merely an echo of 1 Peter 4, 18: “If the just man scarcely will be saved, where will the impious and the sinner appear?” If even the just obtain their salvation at the expense of great sacrifices, by sufferings, persecutions, and afflictions, what can the ungodly expect?

8. “King of awful majesty, who savest freely those who are to be saved, save me, O fountain of mercy.”

King of dread, whose mercy free,
Savest those who saved shall be,
Fount of pity, pity me.

—Lord Lindsay

Qui salvandos salvas gratis: There are certain doctrines which cannot be adequately treated in a note. Among these are pre-eminently the questions of grace and predestination. Fortunately there are several good English treatises on these subjects. Cf. the Cath. Encyclopedia; Wilhelm and Scannell, Manual of Catholic Theology; Hunter, Outlines of Dogmatic Theology; all of Vol. VII of the Pohle-Preuss Dogmatic Theology; and Predestination by Garrigau-Lagrange, the best work on the subject. Salva me: The surest way to obtain salvation is to make frequent and devout use of the two great means of grace, prayer and the sacraments. The petitioner prays now, in this life, to Him who is the wellspring of loving-kindness, to spare
him on the day of trial. See (d), in Analysis above. This appeal for mercy is repeated again and again in stanzas 9-14.

9. “Remember, O good Jesus, that I am the cause of Thy earthly pilgrimage: condemn me not on that day.”

Jesus, ’twas my debt to pay
Thou didst wend Thy weary way;
   Keep me on that dreadful day.
—Messenger of the Sacred Heart

viae: Christ’s whole life upon earth,—
   “From the poor manger to the bitter Cross.”
perdas: lit., to destroy; do not consign me to eternal perdition.

10. “ Seeking me Thou satest weary; suffering the Cross, Thou didst redeem me; let not so great a labor be in vain.”

Weary sat’st Thou seeking me,
   Diedst redeeming on the Tree;
Not in vain such toil can be.
—Elizabeth Charles

sedisti lassus: Jesus, the Good Shepherd, was often weary seeking the lost sheep of the house of Israel. The poet here undoubtedly had in mind the touching picture of the weary Shepherd resting in the parching heat of noonday at Jacob’s well and awaiting the return of the Samaritan woman whom He wished to save. Cf. John 4, 6-41. Dr. Johnson could not repeat this touching verse without shedding tears. passus: passus es, dep., patior. cassus: adj., futile, wasted. The parables of the Lost Sheep and the Prodigal Son are in Luke 15.

11. “Just Judge of vengeance, grant me the gift of pardon before the day of reckoning.”

Thou just Judge of wrath severe,
   Grant my sins remission here,
Ere the reckoning day appear.
—Henry Alford

judex ultionis: “Revenge (ultio) is mine, and I will repay thee in due time” (Deut. 32, 35). The genitive ultionis is similar to flammae in the second of the Great Antiphons
of Advent. The construction is used principally with abstract nouns. *Judex ultionis* = *Judex ulciscens*, avenging Judge. Cf. Nahum 1, 2. *Donum fac remissionis*: As in the *Lauda Sion*, so too in this line is there a dogmatic definiteness of expression. Pardon is a free gift of God, a gift to which the repentant sinner can have no legal claim. In the Vesper hymn for Lent the Church prays for “the grace of pardon”; and “grace is a supernatural gift which God gives us through the merits of Jesus Christ” (*Catechism*). *ratio*: “account” is the same word that is used in the parable of the Unmerciful Servant. Cf. Matt. 18, 23-24.

12. “I groan like one condemned; my face is red with guilt; spare Thy suppliant, O God.”

Sighs and tears my sorrow speak,
Shame and grief are on my cheek,
Mercy, mercy, Lord, I seek

—Philip Schaff

*reus*: one who is guilty. It is here a noun. In stanza 18 it is an adjective, a usage quite common in the Vulgate. Cf. Matt. 5, 21 f.; Mark 3, 29. *rubet*: “I dread my misdeeds, and blush before Thee: do not condemn me, when Thou shalt come to judge” (*Responsory in the Office of the Dead*, Lesson III).

13. “Thou who didst absolve Mary, and didst hearken to the (penitent) thief, to me also Thou hast given hope.”

Thou who Mary didst forgive
And who badst the robber live,
Hope to me dost also give.

—R. C. Trench

*Mariam*: Mary Magdalene, who, in the house of Simon the Pharisee, heard from Jesus’ own lips the consoling words, “Thy sins are forgiven” (Luke 7, 48). In the Mass and Office of Mary Magdalene, she is regarded as the unnamed sinner of Luke 7, 37. *latronem*: the penitent thief, to whom tradition has given the name Dismas. The following eulogy of him is found in the Roman Martyrology under date of March 25: “At Jerusalem, the commemoration of the holy Thief who confessed Christ upon
the Cross, and deserved to hear from Him the words: 'This
day thou shalt be with me in paradise’” (Luke 23, 43).
14. “My prayers are not worthy (of being heard); but
Thou, who art good, graciously grant that I may not burn
in everlasting fire.”

Though may prayers deserve no hire,
Yet good Lord, grant my desire,
I may 'scape eternal fire.
—James Dymock

Preces: The petitioner humbly acknowledges the worth-
lessness of his prayers. He therefore rests his hope on
the infinite goodness of God. Surely one who has been so
good, and who has done so much to redeem fallen man,
will give ear, for “a contrite and humbled heart, O God,
thou wilt not despise” (Ps. 50, 19).

15. “Appoint me a place amid Thy sheep, and sepa-
rate me from the goats, placing me at Thy right hand.”

Mid Thy sheep my place command,
From the goats far off to stand;
Set me, Lord, at Thy right hand.
—R. C. Trench

oves . . . hædis: the elect and the reprobates respectively.
“He will set the sheep on his right hand, but the goats on
his left” (Matt. 25, 33). The elect are compared to sheep,
meek, humble, tractable creatures, and the reprobates to
goats, stubborn, ill-smelling, and perverse. in parte dextra:
the place of honor and dignity.

16. “When the accursed have been confounded and
given over to the piercing flames, then call me with the
blessed.”

When the curst are put to shame,
Cast into devouring flame,
With the blest then call my name.
—Philip Schaff

maledictis . . . benedictis: To the elect the Judge will say:
“Come, blessed of my Father, take possession of the king-
dom prepared for you from the foundation of the world”
(Matt. 25, 34); and to the wicked: “Depart from me,
accursed ones, into the everlasting fire which was prepared for the devil and his angels” (Matt. 25, 41).

17. “Suppliant and downcast I pray, my heart crushed like ashes: have concern for my last hour.”

Suppliant, fallen, low I bend,
My bruised heart to ashes rend,
Care Thou, Lord, for my last end.

—Isaak Williams

acclinis: lit., inclined to or toward; poetical, bowing, bending, kneeling. Gere curam mei finis: a prayer for the grace of final perseverance, without which the labor of a lifetime will be thrown away. It is the greatest of all graces, for on it depends an eternity of happiness or misery.

18-19. “Doleful shall be that day on which guilty man shall rise from the glowing embers to be judged. Spare him, then, O God. Merciful Jesus, Lord, grant them rest.

Full of tears that day shall prove,
When from ashes rising move
To the judgment guilty men:
Spare, Thou God of mercy, then.
Lord, all-pitying, Jesu blest,
Grant them Thine eternal rest.

—A cento

Lacrimosa: That day will be a day full of tears for the wicked. It will be observed that in its closing stanza the sequence returns to its beginning. The day of wrath has now become the day of tears. favilla: Is this “the glowing embers” of stanza one, or is it man’s ashes, the dust of disintegrated bodies? There is authority for both opinions. Some maintain that the destruction of the world by fire will precede the resurrection of the dead, and that the living will meet their death in this fire. According to this theory all men will rise ex favilla. On the other hand the term may refer only to the ashes of those who are already dead; and since disintegration closely follows death, the time of burial need not be considered. Pie Jesu Domine: The finest English rendering of the closing verses is in itself a touching prayer for the faithful departed:
W. J. Iron’s translation of the Dies Irae is given below. It is in the exact meter of the original, and it retains the two-syllabled rhymes which form the subject matter of this note. Dr. Iron’s translation is in more extensive use than any other English version. In non-Catholic hymnals it has become a sort of official text, and it has found a place, too, in our own official Baltimore Manual of Prayers and in the revised Westminster Hymnal (London, 1940). It is included in this volume in deference to the esteem in which it has been held by so many people since its publication in 1848. It will also serve in part to illustrate the difficulty, or even the futility, of attempting to employ double rhymes in an English version of the sequence. Approximately one third of the translations are of this type, and all of them labor under the same difficulty. Latin and English are quite different languages; each has its good qualities, and each has its limitations. In the Latin original the two-syllabled rhymes are so varied, natural, and musical that they are not only not noticed, but they actually contribute their own unique beauty to the hymn. But how different are the English translations!

A translator of the Dies Irae, unless he possesses a truly Websterian word-hoard will experience sufficient difficulty in finding three single-rhyme words that reproduce with reasonable accuracy the thought in any stanza of the original; and the poet who employs double rhymes will find his task more than doubly difficult. The former usually finds his rhymes in the extensive vocabulary of poetical monosyllabic Anglo-Saxon words; the latter resorts to jingling present participles, to long words, and to words that are more appropriate in prose than in verse. In Iron’s version, which is one of the least offensive, there are 17 rhyming present participles, “impending, ending, blending”; there are 6 past participles, “worded, recorded, awarded”; add to this 9 abstract nouns ending in tion,
"salvation, Incarnation, reprobation"; and 9 verbs ending in eth, "rendeth, descendeth, dependeth." These four classes of words account for 41 out of a total of 55 rhyming lines in the sequence; the last two lines are blank verse. In W. J. Blew's version there are 30 rhyming present participles, and in J. F. Partridge's 39. What monotony! What poverty of rhymes! And what rhymes!

There are more than one hundred German versions of the Dies Irae. Double rhymes are apparently in great favor, and the translators labor under familiar difficulties. A very condensed summary of the double-rhymes found in five of the best versions is given here. Attention is paid only to two classes of these rhymes, those ending in en, and those ending in e. The first number denotes the number of times the former occurs, the second records the latter. Hellinghaus 26-23; Rosenberg 29-20; Pape 26-26; Storek 26-21; Herder's German Missal 44-9. Ranking next on the roll of honor is Jordens' Flemish version with its 43 double rhymes in en.

The impropriety of double rhymes in a translation is due to the poverty, the monotony, and the nature of the rhymes employed; and in each stanza there are three such rhymes. Add to this the awful solemnity of the subject treated, the General Judgment. Such versions generally make painful reading; at times unwittingly they seem to abandon the heights of Parnassus for the low-lying bogs and the rocky wastes of parody. May the gentle spirit of the saintly Franciscan author of the Dies Irae pardon the devout and well-meaning souls who have guilelessly travestied his noble sequence. Through his intercession may they all, on the day of reckoning, be numbered among the sheep.

150C

Day of wrath and doom impending,
David's word with Sibyl's blending!
Heaven and earth in ashes ending!
O, what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!
PROPER OF THE SAINTS

Wondrous sound the trumpet ringeth,
Through earth’s sepulchers it ringeth,
All before the throne it bringeth.

Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.

O! the book exactly worded,
Wherein all hath been recorded;
Thence shall judgment be awarded.

When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?

King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!

Think, kind Jesu! my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation.

Faint and weary Thou hast sought me,
On the Cross of suffering bought me;
Shall such grace be vainly brought me?

Righteous Judge! for sin’s pollution
Grant Thy gift of absolution,
Ere that day of retribution.

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning!

Through the sinful woman shriven,
Through the dying thief forgiven,
Thou to me a hope hast given.

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

With Thy favored sheep O place me,
Nor among the goats abase me,
But to Thy right hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with Thy Saints surrounded.

Low I kneel, with heart submission,
Crushed to ashes in contrition;
Help me in my last condition!
Ah! that day of tears and mourning!
From the dust of earth returning,
Man for judgment must prepare him;
Spare, O God, in mercy spare him!
Lord all-pitying, Jesu Blest,
Grant them Thine eternal rest.
PART IV

THE COMMON OF THE SAINTS

COMMON OF THE BLESSED VIRGIN MARY

151 Ave, maris stella

Ave, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix caeli porta.

Ave, Star of ocean,
Child divine who barest,
Mother, ever Virgin,
Heaven's portal fairest.

Taking that sweet Ave
Erst by Gabriel spoken,
Eva's, name reversing,
Be of peace the token.

2 Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevae nomen.

Break the sinners' fetters,
Light to blind restoring,
All our ills dispelling,
Every boon imploring.

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

Show thyself a Mother
In thy supplication;
He will hear who chose thee
At His Incarnation.

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

Maid all maids Excelling,
Passing meek and lowly,
Win for sinners pardon,
Make us chaste and holy.

5 Virgo singularis,
Inter omnes matris,
Nos, culpis solutos,
Mites fac et castos.

As we onward journey
Aid our weak endeavor,
Till we gaze on Jesus
And rejoice forever.

6 Vitam praest puram,
Iter para tutum,
Ut, videntes Jesum,
Semper collatemur.

Father, Son, and Spirit,
Three in One confessing,
Give we equal glory
Equal praise and blessing.

Author unknown; it is in a St. Gall manuscript of the 9th century. Meter: trochaic dimeter brachycatalectic.
each line is composed of three trochees. **Translation** by Ethelstan Riley. There are twenty-two translations. **Liturigcal Use**: Vesper hymn on feasts of Our Lady.

1. “Hail, star of the sea, loving Mother of God, and ever Virgin, happy gate of heaven!” *maris stella*: a beautiful poetical title of Our Lady, similar to some of those found in the Litany of Loreto. The meaning of the name Mary is uncertain. “Let us speak briefly of this name,” says St. Bernard, “which is said to mean star of the sea, and is so well and suitably applied to the Virgin Mother. Indeed most aptly is she compared to a star; for as a star sheds its beams without any decay on its part, so the Virgin brought forth her Son without any damage to her virginity. Neither does the beam lessen the brightness of the star, nor the Son the inviolateness of the Virgin” *(Roman Breviary, Lesson IV, Sept. 12)*. *caeli porta*: Mary is the gate through which Christ passed on His way from heaven to earth; and by her intercession she can open the gates of heaven for us.

2. “Receiving that Ave from the mouth of Gabriel, establish us in peace, reversing the name of Eva.” *Ave*: hail! the opening word of the salutation of the Angel at the Annunciation: “Hail, full of grace” *(Luke 1, 28)*. *Hæva*: *Hæva* is merely an aspirated form of *Eva*. *Mutans Hæva nomen*: *Eva* spelled backward gives *Ave*. May Mary change *Eva*, a curse, into *Ave*, a blessing.

3. “Break the chains of sinners, give light to the blind, drive away our evils, ask for all good things.” *vincla = vincula. cæcis*: to those who are spiritually blind, who have eyes but see not. Cf. Ps. 134, 16.

4. “Show thyself to be a mother; through thee may He receive our prayers—He who, born for us, willed to be thy Son.” *Monstra*: imperative. *Tuli*: desired, was willing. The poets use *fero* in this sense when it is followed by an infinitive. *tuus*: supply *Filius*.

5. “O incomparable Virgin, meek above all others, make us, freed from sin, meek and chaste.” *singularis*: unique; Mary was unique both with regard to her dignity
as Mother of God and to the magnitude of the graces bestowed upon her. In these respects she had no one before or after her who could be compared with her. *Inter omnes — prae omnibus*, more than all others.

6. "Keep our life unspotted, make safe our way, so that, seeing Jesus, we may rejoice together forever." *Iter*: the way of life. "Happy are the stainless in life's way" (Ps. 118, 1, Boylan's tr.). *collattemur*: deponent; that we may rejoice with Him forever.

7. "To God the Father be praise, to Christ most High be glory, and to the Holy Spirit; to the Three be one honor."

**Quem terra, pontus, sidera**

**Q**uem terra, pontus, sidera  
Colunt, adorant, prædicant,  
Trinam regentem machinam,  
Clastrum Mariae bajulat.

2 Cui luna, sol et omnia  
Deserviunt per tempora,  
Perfusa cæli gratia  
Gestant puellæ viscera.

3 Beata Mater munere,  
Cujus, supernus Artifex  
Mundum pugillo continenst,  
Ventrís sub arca clausus est.

4 Beata cæli nuntio,  
Fœcunda Sancto Spiritu,  
Desideratus gentibus,  
Cujus per alvum fusus est.

**T**he God whom earth, and sea, and sky  
Adore, and laud, and magnify,  
Who o'er their threefold fabric reigns,  
The Virgin's spotless womb contains.

The God, whose will by moon and sun  
And all things in due course is done,  
Is borne upon a Maiden's breast,  
By fullest heavenly grace possessed,  

How blest that Mother, in whose shrine  
The great Artificer divine,  
Whose hand contains the earth and sky,  
Vouchsafed, as in His ark, to lie.

Blest, in the message Gabriel brought;  
Blest, by the work the Spirit wrought;  
From whom the great Desire of earth  
Took human flesh and human birth.
COMMON OF THE BLESSED VIRGIN

5 Jesu, tibi sit gloria, All honor, laud, and glory be,
Qui natus es de Virgine, O Jesu, Virgin-born to Thee;
Cum Patre, et almo Spiritu, All glory, as is ever meet,
In sempiterna sæcula. To Father and to Paraclete.

Ascribed to Fortunatus (530-609). Meter: iambic dimeter. Translation by J. M. Neale. There are twenty translations. Liturgical Use: hymn at Matins. First line of original text: Quem terra, pontus, æthera. There is no other difference between the two texts.

1. “The womb of Mary bears Him who rules the threefold fabric (of the universe), whom the earth, the sea, and the stars honor, worship, and proclaim.” Trinam machinam: This term, here as elsewhere, is an allusion to Phil. 2, 10: “So that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth.” All creatures in heaven, on earth, in purgatory, and even in hell must show honor to Him whom Mary’s womb bears. See hymn 65, stanza 3. Clastrum: lit., a lock, bolt, barrier; then an enclosed place. Clastrum Mariae bajulat = Venter Puellæ bajulat of hymn 39, line 11. bajulat: carries.

2. “The Virgin’s womb, filled with the grace of heaven, bears Him to whom the moon and sun and all things are forever subject.” Perfusa cæli gratia: At the Annunciation the Angel said to Mary: “The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God” (Luke 1, 35). Deserviunt: takes the dative; hence cui. gestant: bears, carries, contains.

3. “O Mother, blessed by the (heaven-sent) gift, in the ark of whose womb was enclosed the heavenly Creator, who holds the world in the hollow of His hand.” munere: The gift is that of motherhood of the God-Man, together with all the graces and blessings that dignity implies; munere is in the ablative after beata. It may mean office, status: blessed in thy office as Mother. Artifex: poet. for Creator. pugillo: lit., a handful, “the hollow of the hand.” It is the word used in the Vulgate in Isaiah 40, 12, where
the Prophet strikingly pictures the power and majesty of God: "Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?" And this omnipotent Being found lodging in the womb of a Virgin!

4. "Filled with joy by the message from heaven, and made fruitful by the Holy Spirit, through (the instrumentality of) her womb was brought forth the Desired of nations." nuntio: nuntius may mean either a messenger or a message; here the latter is the more likely. What was the import of the message to Mary? She rejoiced that the Messias was to come; that she was to be His Mother and still retain her virginity; that He for whom the nations had longed from of old would now satisfy their yearning. Desideratus gentibus: "Et veniet desideratus cunctis gentibus. And the Desired of all nations shall come" (Ag. 2, 8). Desideratus: (part. adj., from desidero), wished for, longed for by all nations. per: denoting means or instrument, through, by. fusus est: "to bear" is one of the meanings of fundo.

153

O gloriosa virginum

O GLORIOSA virginum,
Sublimis inter sidera,
Qui te creavit, parvulum
Lactente nutris ubere.

2 Quod Heva tristis abstulit,
Tu reddis almo germine:
Intret ut astra flebiles,
Cæli recludis cardines.

O GLORIOUS Virgin, ever blest,
Sublime above the starry sky,
Who nurture from thy spotless breast
To thy Creator didst supply.

What we had lost through hapless Eve
The Blossom sprung from thee restores,
And, granting bliss to souls that grieve,
Unbars the everlasting doors.

3 Tu regis alti janua
Et aula lucis fulgida:

O Gate, through which hath passed
the King,
O Hall, whence Light shone through
the gloom;
Vitam datam per Virginem, 
Gentes redemptæ, plaudite.

The ransomed nations praise and sing
Life given from the Virgin womb.

4 Jesu, tibi sit gloria, 
Qui natus es de Virgine, 
Cum Patre, et almo Spiritu, 
In sempiterna sæcula.

All honor, laud, and glory be, 
O Jesu, Virgin-born, to Thee; 
All glory, as is ever meet, 
To Father and to Paraclete.

This is a continuation of the preceding hymn. Translation by R. F. Littledale and others. There are nineteen translations. Liturgical Use: hymn at Lauds. First line of original text: O gloriosa Domina (or Femina).

1. “Most glorious of virgins, exalted among the Blessed, thou didst nourish at thy flowing breast the Infant who created thee.” gloriosa . . . sublimis: both adjectives are equivalent to superlatives. sidera: lit., the stars; poet. for heaven, the abode of the Blessed. Of all created heavenly beings Christ’s Mother is the most exalted and resplendent.

2. “What hapless Eve took away, thou restorest by thy beloved Offspring: that those who weep may enter the starry firmament, thou openest the door of heaven.” astra = cali in line 8. flebiles: (from fleo, to weep), lit., weeping, tearful; doleful, sad, dejected; here used substantively. cardines: from curdo, a hinge; then by synecdoche, a door, gate, portal.

3. “Thou art the portal of the great King, the refugent hall of the Light: praise, O ransomed nations, the Life that was given us through the Virgin.” janua: Mary was the portal through which the Son of God passed on His way from heaven to earth. aula lucis: Mary was the hall in which Christ, the Light of the world, first shone. Vitam = Christum. plaudite: (from plado, to applaud), praise, extol; it is used transitively.

MEMENTO, rerum Conditor

REMEMBER, O Creator Lord,
That in the Virgin’s sacred womb
Sacra ab alvo Virginis
Nascendo, formam sumpseris.

2 Maria, Mater gratiae,
Dulcis PARENT clementie,
Tu nos ab hoste protege
Et mortis hora suscipe.

3 Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest,
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

All honor, laud, and glory be,
O Jesu, Virgin-born, to Thee;
All glory, as is ever meet,
To Father and to Paraclete.

Hymn at Compline and the Little Hours in the Little Office of the Blessed Virgin. The first stanza is from no. 38, the Vesper hymn of the feast of the Nativity of Our Lord. The second strophe is said to be a continuation of the two preceding hymns. This is doubtful. Translation by Father Caswall.

1. “Remember, Creator of the world, that once Thou didst assume a body like ours by being born from the sacred womb of the Virgin.” formam nostri corporis: Thou didst take on the form of our body.

2. “Mary, Mother of grace, sweet Mother of mercy, protect us from the enemy, and receive us at the hour of death.” Mater gratiae: Grace is a spiritual, supernatural aid or gift which God gives us through the merits of Jesus Christ. Mary is the Mother of the Author of grace, and as such the power of her intercession with her Divine Son is so great that she can obtain from Him graces, favors, aids, and blessings for her clients.

Definite and authoritative information regarding the place which the Mother of God holds in the scheme of our redemption can be found in the volume on Mariology in the Pohle-Preuss' Series of Dogmatic Text Books, or better still in Scheeben's Mariology, a profound theological work now available in English.
COMMON OF APOSTLES AND EVANGELISTS

Out of Eastertide

Exsultet orbis gaudiis

Exsultet orbis gaudiis,
Caelum resulet laudibus:
Apostolorum gloriam
Tellus et astra concinunt.

Now let the earth with joy resound,
And heaven the chant re-echo round;
Nor heaven nor earth too high can raise
The great Apostles' glorious praise.

2 Vos, saeculorum judices,
Et vera mundi lumina,
Votis precamur cordium:
Audite voce supplicum.

O ye who, throned in glory dread,
Shall judge the living and the dead,
Lights of the world forevermore!
To you the suppliant prayer we pour.

3 Qui templææ ciæ claudiitis
Serasque verbo solvitis,
Nos a reatu noxios
Solvi jubete, quæsumus.

Ye close the sacred gates on high;
At your command apart they fly:
O loose for us the guilty chain
We strive to break, and strive in vain.

4 Praecepta quorum protinus
Languor salusque sentiunt,
Sanate mentes languidas,
Augete nos virtutibus:

Sickness and health your voice obey;
At your command they go or stay:
From sin's disease our souls restore;
In good confirm us more and more.

5 Ut, cum redibit arbiter
In fine Christus saeculi,
Nos sempiterni gaudii
Concedat esse compotes.

So when the world is at its end,
And Christ to Judgment shall descend,
May we be called those joys to see
Prepared from all eternity.

6 Patri, simulque Filio,
Tibi que, Sancte Spiritus,
Sicut fuit, sit jugiter
Saeclum per omne gloria.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And so shall be while ages last.
AUTHOR unknown, about the 10th century. METER: iambic dimeter. TRANSLATION by Father Caswall. There are twelve translations. LITURGICAL USE: hymn at Vespers and Lauds out of Paschaltide. First line of original text: Exsultet cælum laudibus. For the Office hymns of the Apostles and Evangelists in Eastertide, see nos. 62 and 63, and the introduction to 61.

1. “Let the whole world exult with joy, let heaven resound with praise: earth and heaven together sing the Apostles’ glory.” All the choirs on earth and the celestial choirs unite to sing (concinunt) the praises of the Apostles. astra: poet. for heaven.

2. “Ye judges of mankind and true lights of the world, with the yearnings of our heart we beseech you: give ear to the prayers of your suppliants.” seculorum: in the sing., a generation, lifetime, age; in the pl., successive generations of men, all men. It connotes the idea of what is temporal in contradistinction to what is eternal. judices: On Judgment Day the Apostles will sit on twelve thrones, judging the twelve tribes of Israel. Cf. Matt. 19, 28. mundi lumina: Christ calls His Apostles “the light of the world” (Matt. 5, 14), because they were destined to enlighten by the soundness and purity of their doctrine a world sunk in the darkness of sin and error.

3. “You who close the mansions of heaven, and by a word unloose its bars, command, we entreat, that we sinners be freed from our guilt.” templæ Dei = cælum, the place where God manifests Himself to the Blessed. “In my Father’s house there are many mansions” (John 14, 2). “Many mansions” = abundant room. clauditis . . . solvitis: This is the binding and loosing of Matt. 18, 18: “Amen I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven.” seras: a sera is a bar or bolt for fastening a door. reatu: guilt, culpability (Late Latin). Cf. Deut. 21, 8. noxios: the guilty (Late Latin). Cf. Num. 26, 1. Constr.: jubete, quæsumus, nos noxios solvi a reatu.
4. "Ye whose commands sickness and health forthwith obey, heal our sick souls; enrich us with virtues." sentiunt: feel, hear, see; and of things, to be affected or influenced by; obey.

5. "So that, when Christ the Judge shall come again at the end of the world, He may grant that we become sharers in eternal happiness." sæculi: the world; this meaning is very common in the Scriptures and in the Fathers. It often connotes the world as opposed to heaven; worldly things, vanities. compotes: adj., participating in, possessed of; with the gen.; hence, sempiterni gaudii.

6. For the doxology of these hymns, see no. 29.

Æterna Christi munera

ÆTERNA Christi munera, Apostolorum gloriām, Palmās et hymnōs debītos Lætis canamus mentibus.

2 Ecclesiārum Principes, Bellī triumphāles duces, Cælestis aulae milites, Et vera mundi lumina.

3 Devota Sanctorum fides, Invicta spes credentium, Perfecta Christi caritas Mundi tyrannum conterīt.

4 In his Paterna gloria, In his triumphat Filium, In his voluntas Spiritus, Cælum repletur gaudio.

5 Patri, simulque Filio, Tibique, Sancte Spiritus, Sicut fuit, sit jugiter Sæculum per omne gloria.

THE eternal gifts of Christ the King, The Apostles' glory let us sing; And all with hearts of gladness raise Duce hymns of thankful love and praise.

For they the Church's Princes are, Triumphant leaders in the war, The heavenly King's own warrior band, True lights to lighten every land.

Theirs was the steadfast faith of Saints, The hope that never yields nor faints, The love of Christ in perfect glow, That lay the prince of this world low.

In them the Father's glory shone, In them the Spirit's will was done, The Son Himself exults in them; Joy fills the new Jerusalem.

Praise to the Father, with the Son, And Holy Spirit, Three in One; As ever was in ages past, And so shall be while ages last.
Author: St. Ambrose (340-397). Meter: iambic dimeter. Translation based on Neale. There are fifteen translations. Liturgical Use: hymn at Matins out of Eastertide. This hymn, praised by St. Bede (673-735), was originally written for the feasts of Martyrs, but at least as early as the eleventh century it was adapted for use on the festivals of Apostles. In its complete form it consists of eight stanzas, numbers 1, 2, 6 and 7 of which are given above. For the four remaining strophes see Christo pro-fusum sanguinem, no. 160.

1. “With joyful hearts let us sing the eternal gifts of Christ, the glory of the Apostles, (in) songs of triumph (palmas) and becoming hymns.” The construction is unusual. Canamus governs the four nouns in the accusative. Æterna munera: eternal reward in heaven, the beatific vision. gloriám: This line is in apposition with line one; and in line 3 palmas = hymnos debitos. Palmas: lit., palms; tokens of victory; victories; the meaning here is songs of victory. canamus: “sing” as used in the above translation means of course to celebrate in song. It is a bit unusual to sing gifts and glory, songs and hymns.

2. “They are the churches’ princes, the triumphant leaders of the war, the soldiers of the heavenly court, and the true lights of the world.” Ecclesiarum principes: The reference is to the churches founded by the Apostles in different lands. duces: The Apostles are leaders in the warfare against Satan and his allies; they are true soldiers of God extending and solidifying the boundaries of His kingdom. lumina: See note on the second stanza of the preceding hymn.

3. “The steadfast faith of the Saints, the unyielding hope of the faithful, the perfect love of Christ, trample under foot the tyrant of the world.” fides: “This is the victory that overcomes the world, our faith” (1 John 5, 4). Mundi tyrannum: the devil. God is the just ruler of the world, Satan the unjust. The one rules for the good of His subjects, the other for their destruction.

4. “In them the glory of the Father triumphs, in them
the Son, in them the will of the Spirit, and heaven is filled with joy.” *In his:* in the Apostles, in the person of the Apostles. The Holy Trinity triumphs in the Apostles, who were commissioned to convert the world, not indeed by their own power, for God chooses the foolish things of the world to put to shame the wise, and the weak things of the world to put to shame the strong. Cf. 1 Cor. 1, 27. Whenever a minister of God succeeds in converting a sinner, or dispelling spiritual darkness, it is God who triumphs, for He alone is the giver of all graces.

5. The doxology as in hymn 29.

**COMMON OF ONE MARTYR**

157

*Deus, tuorum militum*

**DEUS,** tuorum militum
Sors, et corona, præmium,
Laudes canentes Martyris
Absolve nexu criminis.

2 *Hic nempe mundi gaudia,
Et blandâ fraudum pabula
Imbuta selle deputans,
Pervenit ad cælestia.*

**O GOD,** of those that fought
Thy fight,
Portion, and prize, and crown of light,
Break every bond of sin and shame
As now we praise Thy Martyr’s name.

He recked not of the world’s allure,
But sin and pomp of sin forswore:
Knew all their gall, and passed them by,
And reached the throne prepared on high.

Bravely the course of pain he ran,
And bare his torments as a man:
For love of Thee his blood out-poured,
And thus obtained the great reward.

With humble voice and suppliant word
We pray Thee therefore, holy Lord,
While we Thy Martyr’s feast day keep,
Forgive Thy loved and erring sheep.

3 *Pœnas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te sanguinem,
Æterna dona possidet.*

4 *Ob hoc precatu supplici
Te poscimus, piissime:
In hoc triumpho Martyris
Dimitte noxam servulis.*
5 Laus et perennis gloria
Patri sit, atque Filio,
Sancto simul Paraclito,
In sempiternâ sæcula.

Glory and praise for aye be done
To God the Father, and the Son,
And Holy Ghost, who reign on
high,
One God, to all eternity.


The hymns for Martyrs in Paschaltide and out of Paschaltide differ in only one instance. The Vesper hymn for Many Martyrs, Sanctorum meritis, which is said out of Paschaltide, is replaced by Rex gloriosae Martyrum during Paschaltide. The doxology during Eastertide is proper. See Special Doxologies, p. 63.

1. "O God, who art the portion, and crown, and reward of Thy soldiers, free from the bonds of sin those singing Thy Martyr's praise." Sors: lot, share, portion. A Martyr is one of God's soldiers who has fallen in battle; God is his portion, his allotted possession; he asks for no other. Cf. Ps. 15, 5. corona: "In that day the Lord of hosts shall be a crown of glory . . . to the remnant of his people" (Is. 28, 5). Thus, too, in the first stanza of hymns no. 161, 163, 164 and 165 the Lord is styled the crown of His servants, for He crowns them with eternal glory and honor.

2. "He in very truth regarded the joys of the world and the seductive pleasures of sin as full of bitterness, and he has now attained to heavenly joys." nempe: indeed, truly. pabula: lit., food; anything pleasing to the taste or senses. The term pabulum culpa occurs in hymn 51, 1. 15. felle: gall; fig., bitterness. The spiritually minded perceive the cunningly concealed gall and abstain; the worldling gratifies his sensual appetite and is disillusioned by the bitter consequences. deputans: from deputare, to deem, esteem, account as. Particles must frequently be rendered as present or past tenses, as the sense requires. celestia: supply gaudia from line 5. The two kinds of joys are contrasted, those of earth and those of heaven.

3. "Bravely he ran the way of torture, and suffered
manfully; and shedding his blood for Thee, he now possesses the eternal gifts." *cucurrit*: passed through, endured. The use of *curro* as a transitive verb is a poetical license. Martyrs do not "run to" or seek martyrdom, but they bravely endure it for the love of Christ. The verb probably connotes the idea of brevity, for a Martyr's sufferings are not those of a lifetime.

4. "Therefore in humble prayer we beseech Thee, most loving One: on this triumph of Thy Martyr, forgive the sins of Thy servants." *Ob hoc*: on account of (what Thy Martyr endured for God). *In hoc triumpho*: On this triumph day or feast day. The day of a Martyr's death is his triumph day or feast day annually celebrated by the Church. *servulis*: the dative of reference.

5. "Praise and eternal glory be to the Father, together with the Son, and likewise to the Holy Paraclete, forever and ever."

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**Invicte Martyr, unicum**

**INVICTE Martyr, unicum**

Patris secutus Filium,
Victis triumphas hostibus,
Victor fruens caelestibus.

2 Tui precatus munere
Nostrum reatum dilue,
Arcens mali contagium,
Vitae repellens taedium.

3 Soluta sunt jam vincula
Tui sacrati corporis:
Nos solve vinculis saeculi,
Dono superni Numinis.

4 Deo Patri sit gloria,
Eijusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne saeculum

**MARTYR of God! the Only Son**
To victory hath led thee on:
Thine every foe defeated lies,
And heaven accords the victor's prize.

O may thy prayer for us obtain
The cleansing of each guilty stain,
Shield us from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain,
Which did thy saintly limbs enchain:
From us the bonds of earth remove
Through God the Son's redeeming love.

All laud to God the Father be,
All praise, Eternal Son, to Thee;
All glory, as is ever meet,
To God the Holy Paraclete.

1. “Unconquered Martyr, having followed the only Son of the Father, after vanquishing thy enemies, thou dost triumph as a conqueror enjoying heavenly delights.” fruens: fruor takes the ablative, hence caelestibus, heaven and all that is in it.

2. “By virtue of thy intercession, wash away our guilt; keep at a distance the contagion of sin, and drive away life’s weariness.” precatus: prayer, as in the preceding hymn, line 13. Vitae tedium: This may mean weariness brought on by our continual warfare with the world, the flesh, and the devil; or, spiritual languor which begets indifference.

3. “Loosened now are the chains of thy sacred body; by the grace of the heavenly Godhead free us from the chains of the world.” vincula: The body is the quasiprison of the soul. At death the bonds that keep the soul from heavenly bliss are broken. sacrae corporis: The Martyr’s body was made sacred by his suffering and death, which were endured for the honor and glory of God. vincis saeculi: The chains of the world are whatever attaches our minds and hearts to earthly things, not to those of heaven. saeculi: the world; a familiar word in the Scriptures and in the liturgy; as here, it often connotes the world as opposed to heaven; worldly things, vanities.

4. “To God the Father be glory, and to His only Son, together with the Spirit Paraclete, both now and forever.”

COMMON OF MANY MARTYRS

Sanctorum meritis

Sanctorum meritis inclyta gaudia
Pangamus, socii, gestaque fortia:

THE merits of the Saints,
Blessed forevermore,
Their love that never faints,
The toils they bravely bore;
Gliscens fert animus pro-
mere cantibus
Victorum genus opti-
mum.

For these the Church today
Pours forth her joyous lay;
These victors win the noblest bay.

2 Hi sunt, quos fatue mund-
dus abhorruit;
Hunc fructu vacuum, flori-
bus aridum
Contempsere tui nominis assecæ
Jesu, Rex bone cælitum.

They, whom this world of ill,
While it yet held, abhorred;
Its withering flowers that still
They spurned with one accord;
They knew them short-lived all,
And followed at Thy call,
King Jesus, to Thy heavenly hall.

3 Hi pro te furias atque mi-
nas truces
Calcarunt hominum, sæva-
que verbera:
His cessit lacerans fortiter
ungula,
Nec carpit penetralia.

For Thee all pangs they bare,
Fury and mortal hate,
The cruel scourge to tear,
The hook to lacerate;
But vain their foes' intent:
For, every torment spent,
Their valiant spirits stood unbent.

4 Cæduntur gladiis more bi-
dentium:
Non murmur resonat, non
querimonia;
Sed corde impavido mens
bene conscia
Conservat patientiam.

Like sheep their blood they poured;
And without groan or tear,
They bent before the sword,
All for their King most dear:
Their souls, serenely blest,
In patience they possessed,
And looked in hope toward their
rest.

5 Quæ vox, quæ poterit lin-
gua retexere,
Quæ tu Martyribus mun-
ra præparas?
Rubri nam fluido sanguine,
fugidis
Cingunt tempora laureis.

What tongue may here declare,
Fancy or thought descry,
The joys Thou dost prepare
For these Thy Saints on high!
Empurpled in the flood
Of their victorious blood,
They won the laurel from their
God.

6 Te, summa o Deitas, una-
que poscimus;
Ut cuppas abigas, noxia
subrahas,
Des pacem famulis; ut tibi
gloriam,
Annorum in seriem, ca-
nant.

To Thee, O Lord Most High,
One in Three Persons still,
To pardon us we cry,
And to preserve from ill;
Here give Thy servants peace,
Hereafter glad release,
And pleasures that shall never
cease.

1. "Because of their merits, O companions, let us sing of the glorious joys of the Saints and their heroic deeds: ardently the soul strives to celebrate in song the noblest kind of conquerors." meritis: ablative of cause; on account of their merits. Gliscens: lit., glowing. fert: lit., bear; then, to be impelled, carried away. promere: utter, express.

2. "These are they whom the world foolishly despised; but, O Jesus, good King of the Blessed, the followers of Thy Name (= Thee) contemn the world (hunc) which is void of (lasting) fruit and scant of flowers." Hi sunt: "These are they whom we had some time in derision, and for a parable of reproach. We fools estimated their life madness, and their end without honor. Behold they are now numbered among the children of God, and their lot is among the saints" (Wis. 5, 3-5). vacuum . . . aridum: These adjectives expressing want or privation are followed by the ablatives fructu and floribus. aridum: arid, withered; then, meager, scanty. contempsere: for contempserunt.

3. "For Thy sake they despised the fury, the savage threats, and the brutal blows of men: the cruelly lacerating torture-hook yielded to them, nor did it destroy their inner lives." calcarunt: lit., trampled under foot; hence, scorned, contemned. cessit: gave way before, was vanquished by. carpisit: lit., plucked; poet., weakened, destroyed. penetralia: neut. pl. of penetraris (from penetreo, whence penetrate), it is here the soul, its courage, constancy, steadfastness, loyalty to God; these the instruments of torture cannot touch or destroy.

4. "Like sheep they are slaughtered by the sword; no murmur is heard, no complaint; but with dauntless courage (corde) the soul serenely self-possessed preserves its patience." more: after the manner of. bidentium: (bis
and dens), lit., an animal having two rows of teeth; usually applied to sheep.

5. "What voice, what tongue is able to recount the gifts which Thou preparest for the Martyrs? For, red with flowing blood, they bind their temples with shining laurels." retexere: lit., to weave anew; fig., to repeat, narrate. munera: rewards, blessings. Rubri: This beautiful line is remarkable for the number of liquids (l m n r) it contains. tempora: tempus, the temple of the forehead; pl., the temples.

6. "We beseech Thee, O supreme and only Godhead, that Thou banish our sins (from Thy sight), that Thou drive away evils, and grant peace to Thy servants, so that they may sing praise to Thee through the long series of (the eternal) years." seriem: succession, series.

160 Christus profusum sanguinem

CHRISTO profusum sanguinem,
Et Martyrum victorias,
Dignamque cælo lauream
Laetis sequamur vocibus.

Tenebre victo sæculi
Penisque spretis corporis,
Mortis sacræ compendio
Vitam beatam possident.

Traduntur igni Martyres
Et bestiarum dentibus;
Armata sævit unguulis
Tortoris insani manus.

Nudata pendent viscera,
Sanguis sacratus funditur;
Sed permanent immobiles
Vitæ perennis gratia.

THE Martyrs' triumphs let us sing,
Their blood poured forth for Christ the King,
And while due hymns of praise we pay,
Our thankful hearts cast grief away.

The world its terrors urged in vain;
They recked not of the body's pain;
One step, and holy death made sure
The life that ever shall endure.

To flames the Martyr Saints are hailed;
By teeth of savage beasts assailed;
Against them, armed with ruthless brand
And hooks of steel, their torturers stand.

The mangled frame is tortured sore,
The holy life-drops freshly pour;
They stand unmoved amidst the strife,
By grace of everlasting life.
Te nunc, Redemptor, quaesumus, Redeemer, hear us of Thy love, Ut Martyrum consortio That, with the Martyr host above, Jungas precantes servulos Hereafter, of Thine endless grace, In sempiterna sæcula. Thy servants also may have place.

AUTHOR: St. Ambrose (340-397). METER: iambic dimeter. TRANSLATION by J. M. Neale and others. There are fifteen translations. LITURGICAL USE: hymn at Matins. The first stanza was written by the revisers under Urban VIII; the remaining strophes are nos. 3, 4 and 5 of Æterna Christi munera. See introduction to no. 156.

1. "With joyous voices let us sing the blood shed for Christ, the victories of the Martyrs, and the laurels worthy of heaven." lauream: a laurel, laurel crown; fig., victory, triumph. sequamur: lit., to follow, accompany; poet., recount, relate, touch upon. For a similar use see Virgil, Æneid, Bk. I, line 342.

2. "After they had overcome the terror of the world and despised the pains of the body, by the short cut of a holy death they now possess a happy life." Terrore: fear, dread; the terrors of the world are the things that men fear: threats, pains, torture; and death by fire, the sword, the cross, wild beasts, the gibbet. mortis compendio: The Martyrs obtain in a brief space of time what others attain in a lifetime. "Being made perfect in a short space, he (the just man) fulfilled a long time" (Wis. 4, 13).

3. "The Martyrs are delivered over to the flames and to the teeth of beasts; armed with hooks, the hand of the furious torturers vents its rage." ungulis: lit., an ungula is a hoof, claw, talon; in Late Latin, a torturer's iron hook or claw for tearing the flesh.

4. "Their vitals laid bare protrude, their holy blood is poured out; but for the sake of eternal life they remain steadfast." gratia: ablative, for the sake of (gaining eternal life).

5. "We now beseech Thee, O Redeemer, that Thou unite forever Thy suppliant servants in the fellowship of the Martyrs."
COMMON OF SAINTS

161

Rex gloriose Martyrum

O GLORIOUS King of Martyr
hosts,
Thou Crown that each Confessor
boasts,
Who leadest to celestial day
Those who have cast earth's joys
away:

2 Aurem benignam protinus
Intende nostris vocibus:
Trophaeæ sacra pangimus
Ignosce quod deliquimus.

Thine ear in mercy, Savior, lend,
While unto Thee our prayers
ascend;
And as we count their triumphs
won,
Forgive the sins that we have done.

3 Tu vincis inter Martyres
Parcisque Confessoribus:
Tu vince nostra crimina,
Largitor indulgentiæ.

Martyrs in Thee their triumphs
gain,
From Thee Confessors grace ob-
tain;
O'ercome in us the lust of sin,
That we Thy pardoning love may
win.

4 Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

Praise to the Father, ever One
With Christ, His sole-begotten Son,
And Paraclete, whom all adore
Reigning and blest forevermore.

There are seventeen translations. Liturgical Use: hymn
at Vespers and Lauds in Eastertide, and at Lauds out of
Eastertide.

1. “O glorious King of Martyrs and crown of Confes-
sors, thou leadest to heavenly things those who despise
the things of earth.” confitentium: This hymn may origi-
nally have been sung on the feasts of both Martyrs and
Confessors. In the early Church a close distinction between
the two classes of Saints was not observed in practice. The
title Confessor was frequently given to a Martyr; and, till
the third century, the term Martyr was given to those who
suffered for their faith or made an heroic profession of it,
irrespective of whether they had actually shed their blood for Christ.

2. “Turn quickly a gracious ear to our prayers: we sing of sacred victories: pardon what we have done amiss.” *Trophea*: pl., lit., a *tropheum* was a sign and memorial of victory, and by metonomy the victory itself. A Martyr triumphs in his death, for the day of his martyrdom becomes his birthday in heaven. *pangimus*: celebrate in song, praise. In his *Thesaurus*, Daniel lists fourteen hymns that begin with the verb *pango*.

3. “Thou conquerest in the person of the Martyrs, while sparing those who confess Thee: O Dispenser of mercy, conquer also our evil inclinations.” The Martyrs are Christ’s valiant soldiers in whose victories He triumphs as a general does in the success of his troops. *Confessoribus*: Confessors are not called upon to die for their faith; they are “spared.” It is quite likely that the poet had in mind living confessors, those now singing the hymn. Lines 1 and 3, 2 and 4 are evidently parallels. There are various interpretations of this stanza.

4. “To God the Father be glory, and to His only Son, together with the Spirit Paraclete, both now and forever.”

**COMMON OF CONFESSORS**

162

*Iste Confessor*

*Iste* Confessor Domini,  
colentes  
Quem pie laudant populi per orbem,  
Hac die laetus meruit beatas  
Scandere sedes.

2 Qui pius, prudens, humilis, pudicus,  
Sobriam duxit sine labe vitam,  
Donec humanos animavit aure  
Spiritus artus.

*T his* the Confessor of the Lord,  
whose triumph  
Now all the faithful celebrate,  
with gladness  
Erst on his feast day merited to enter  
Into his glory.

Saintly and prudent, continent and humble,  
Peaceful and sober, chaste was he,  
and lowly,  
While that life’s vigor, coursing  
through his members,  
Quickened his being.
Sick ones of old time to his tomb resorting,
Sorely by ailments manifold afflicted,
Ofttimes have welcomed health and strength returning.
At his petition.

Whence we in chorus gladly do him honor,
Chanting his praises with devout affection,
That in his merits we may have a portion,
Now and forever.

His be the glory, power and salvation,
Who over all things reigneth in the highest,
Earth’s mighty fabric ruling and directing
Onely and Trinal.

AUTHOR unknown, 8th century. METER: Sapphic and Adonic. TRANSLATION, a cento from The Hymnner. There are fifteen translations. First line of original text: *Iste Confessor Domini sacratus*. LITURGICAL USE: hymn at Vespers and Matins on feasts of Confessors, whether bishops, priests, or laymen. In the early Church the terms Confessor and Martyr were synonymous. Later a distinction was made. A Martyr dies for his faith; a Confessor practices it heroically, and adheres to it, if needs be, in spite of persecution and torture. St. Martin of Tours (316-397) was the first, or at least among the first, of the Confessors whom the Church honored with an office and feast. There are good articles on Martyr and Confessor in the Cath. Encyclopedia.

1. “This Confessor of the Lord, whom reverent people throughout the world devoutly praise, on this day deserved to ascend joyously to the blessed abodes.” *Hac die*: the feast day of the Saint. If the day on which the feast is celebrated is not the actual anniversary of the Saint’s death the last two lines of the stanza read:
Hac die læitus meruit supremos
Laudis honores.
Merits that we should tell his deeds of glory
With exultation.

Prose: “On this day deserves the highest honors of praise.” *scandere = ascendere*, ascend to, mount to; transitive.

2. “He was pious, prudent, humble, chaste, and he led an abstemious life without stain, as long as the breath of life animated his human members.” *duxit: vitam ducere*, to pass, spend, or enjoy life. *humanos artus*: his mortal or bodily frame. *Spiritus auriæ*: lit., a breath of air.

3. “Often, owing to his pre-eminent merit, members who were lying sick in various places *(passim)* were restored to health, when (through his intercession) the virulence of their disease had been conquered.” *jacuere*: for *jacuerunt*, from *jaceo*, to lie, to lie sick or powerless. *membra*: The word *membra* means not only members of the body, but, as here, members of an organization or society. All the faithful are members of the Church of which Christ is the head. Cf. 1 Cor. 6, 15; 12, 12 ff. *Membra saluti restituuntur = membris salus restituitur*, health was restored to the sick members.

4. “To him therefore our choir gladly sings hymns of praise and glorious songs of victory, that at all times we may be helped by his devout prayers.” *obsequentem*: from *obsequor*. It is best rendered by an adverb, willingly, with pleasure. *concinit*: (from *cum* and *cano*) to sing together. *palmas*: palms; victories; hymns of triumph.

5. “To Him who is Three and One, who sits resplendent on the throne of heaven and governs the course of the whole world, be salvation, glory, and power.”

163

*Jesu, Redemptor omnium*

_JESU, Redemptor omnium,
Perpes corona Præsulum,
In hac die clementius
Indulgeas precantibus._

_JESU, the world’s Redeemer, hear;
Thy Bishops’ fadeless crown,
draw near;
Accept with gentlest love today
The prayers and praises that we pay._
2 Tui sacri qua nominis
Confessor almus claruit:
Hujus celebrat annua
Devota plebs solemnia.

The meek Confessor of Thy Name
Today attained a glorious fame;
Whose yearly feast, in solemn state,
Thy faithful people celebrate.

3 Qui rite mundi gaudia
Hujus caduca respues,
Æternitatis præmio
Potitur inter Angelos.

The world and all its boasted good,
As vain and passing, he eschewed;
And therefore with Angelic bands,
In endless joy forever stands.

4 Hujus benignus annue
Nobis sequi vestigia:
Hujus precatu, servulis
Dimitte noxam criminis.

Grant then that we, most gracious
God,
May follow in the steps he trod:
And, at his prayer, Thy servants
free
From stain of all iniquity.

5 Sit, Christe, Rex piissime,
Tibi, Patrique gloria,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

To Thee, O Christ, our loving
King,
All glory, praise, and thanks we
bring:
All glory, as is ever meet,
To Father and to Paraclete.

Ambrosian, 8th century. METER: iambic dimeter.
TRANSLATION by J. D. Chambers. There are ten transla-
tions. LITURGICAL USE: hymn at Lauds on the feast of
a Confessor who is a bishop.

1. "Jesus, the Redeemer of all, the eternal crown of
bishops, mayest Thou on this day be more graciously indul-
gent to Thy suppliants." *perpes = perpetuus*, everlasting.
corona: The appellation corona with a qualifying genitive
or adjective is found in several hymns: corona Præsulum,
Virginum, constitentium, militum, and celsior. These fig-
ures are based on Is. 28, 5: "In that day the Lord of hosts
shall be a crown of glory, and a garland of joy to the resi-
due of his people." Præsulum: lit., a leader, presider; a
bishop. The usual Latin terms for bishop are pontifex,
antistes, and episcopus. The Church 'baptised' pagan Latin
and gave these words the meanings they now have in
Ecclesiastical Latin.

2. "On which day shone resplendent the loving Con-
fessor of Thy holy Name, whose annual solemnity a devout
people celebrates." *qua:* refers to *die* in the preceding stanza. *nominis:* Name here is equivalent to Christ. "And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake (for me), shall receive a hundredfold, and shall possess life everlasting" (Matt. 19, 29). *claruit:* equivalent to *clarus factus est,* or *clarificatus est.* The reference is to the day of the Saint's death. On this day he entered the realms of light and bliss, and Holy Church annually celebrates his feast on earth. *Hujus = cujus.*

3. "Rightly despising the fleeting joys of this world, he now possesses an eternal reward among the Angels." *gaudia caduca:* The contrast is between transitory joys and eternal joys. *Æternitatis præmium = præmium æternum.* *præmiō:* the ablative after *potior.* In the original text the last two lines read: *Cum angelis cælestibus, Laetus potitur præmiis.* "With the Angels he now joyfully possesses heavenly rewards."

4. "Graciously permit us to follow in his footsteps: through his prayers forgive Thy servants the punishment of their sins." *annue:* (ad and *nuo,* to nod to), imperative, grant, allow, permit; constr., as here with dat. of person. *Dimitte:* This is the same verb, and the same construction, as in the Lord's Prayer: "Dimitte nobis debita nostra. Forgive us our debts" (Matt. 6, 12).

5. "Glory be to Thee, O Christ, most loving King, and to the Father, together with the Spirit Paraclete, both now and forever."

164

_JESU, corona celsior._

Et veritas sublimior,
Qui confitenti servulo
Reddis perenne præmium:

_O Jesu, Crown above the sky,
Thou everlasting Truth most high,
Who dost to Thy Confessor give Rewards with those that ever live:_

2 Da supplicantū cætui,
_Hujus rogatu, noxii_
Remissionem criminis,
Rumpendo nexum vinculi.

_Thy lowly band of suppliants spare;
O may we, aided by his prayer,
Remission of our sins obtain
And freedom from each binding chain._
Anni reverso tempore,  
Dies refulsit lumine,  
Quo Sanctus hic de corpore  
Migravit inter sidera.

Again the slowly circling year  
The day of glory bringeth here  
Whereon Thy Saint, from flesh set  
free,  
In power ascended up to Thee.

Hic vana terrae gaudia,  
Et luculentae praeda  
Polluta sorde deputans,  
Ovans tenet caelestia.

He deemed the vain delights of earth,  
Its boasted glories, little worth;  
And spurning them as tainted,  
passed  
To heaven's triumphant joy at last.

Te, Christe, Rex piissime,  
Hic confitendo jugiter,  
Calcavit artes daemonum  
Savumque averni principem.

By ever owning Thee, his King,  
O Christ most gracious, did he fling  
The haughty foe beneath his feet,  
And all his minions beneath bravely beat.

Virtute clarus et fide,  
Confessione sedulus,  
Jejuna membra deferens,  
Dapes supernas obtinet.

Renowned for faith and virtue, he  
Confessed his Lord so constantly,  
And with such fasts his flesh subdued  
That he obtained supernal food.

Proinde te, piissime,  
Precamur omnes supplices,  
Nobis ut hujus gratia  
Poenas remittas debitias.

O Thou, most full of love and grace,  
We humbly fall before Thy face;  
For this Thy servant’s sake, we pray,  
Wipe all the debt we owe away.

Patri perennis gloria,  
Natoque Patris unico,  
Sanctoque sit Paraclito,  
Per omne semper seculum.

Glory to Thee, O Father, Lord,  
And to Thy sole-begotten Word,  
Both with the Holy Spirit One  
While everlasting ages run.

Ambrosian, 10th century or earlier. Meter: iambic dimeter. Translation by Canon Winfred Douglas. There are eleven translations. Liturgical Use: hymn at Lauds for a Confessor not a bishop.

1. "O Jesus, most exalted crown and truth most sublime, who givest an eternal reward to Thy Confessor": corona: See note on line 2 of preceding hymn. veritas: "I am the way, and the truth, and the life" (John 14, 6); "the only-begotten of the Father—full of grace and truth" (John 1, 14). constenti servulo = Confessori, which comes
from *confiteor*; in Scriptural use, to praise, glorify. A confessor is one who, while on earth, glorified God by a virtuous life, and now praises Him with the Angels in heaven. See, too, the introduction to hymn 162.

2. “Through his intercession grant to Thy supplicant assembly the remission of ruin-working sin by breaking a link of its chain.” *Hujus: hujus (Confessoris) rogatu*, at the prayer of this Confessor. *noxii*: goes with *criminis*, a poetical term for *peccatum*, sin, guilt. *nexum vinculi*: supply *peccatorum*, the bonds or fetters of sin.

3. “The time of the year having come again, the day shines forth in splendor on which this Saint left his body for the starry regions.” *Dies*: The “revolving year” has again brought the Saint’s feast day. See hymn 69, stanza one.

4. “He considered the empty joys and splendid possessions of the world as defiled with filth, and rejoicing he now possesses heavenly ones.” *celestia*: heavenly joys and heavenly possessions. *luculenta*: bright; respectable, rich. *praedia*: estates, property, goods.

5. “By continually confessing Thee, O Christ, most loving King, he trampled under foot the wiles of the evil spirits and the cruel prince of hell.” *confiend0*: by bearing witness to, by proclaiming, acknowledging. “And I say to you, everyone who acknowledges me before men, him will the Son of Man also acknowledge before the angels of God” (Luke 12, 8). *jugiter*: adv., from *jugis*, perpetual. *Averni*: a name for hell borrowed from mythology.

6. “Conspicuous for virtue and faith, and zealous in the praise of God, he kept his members mortified, and he now participates in the heavenly banquet.” *clarus*: renowned, illustrious; with the ablative. *fide*: reliance on, or confidence in, God. *membra*: body. *Jejuna membria deferens = sobriam duxit vitam*, he led a mortified life (hymn 162, I. 6). *dapes supernas*: the heavenly banquet is eternal bliss. “Blessed is he who shall feast in the kingdom of God” (Luke 14, 15). Blessed is he who shall
banquet in God's kingdom, and be inebriated with the overflowing plenty of His house, and drink of the torrents of His delights. Cf. Ps. 35, 9.

7. "We therefore all humbly beseech Thee, most kind Lord, that for his sake Thou remit the punishments due us." gratia: the abl. with genitive, hujus (Confessoris).

8. "Eternal glory be to the Father, and to the only-begotten Son of the Father, and to the Holy Paraclete, forever and ever." semper: This adverb is at times employed merely to strengthen the passage in which it occurs. This usage is not unfamiliar even in Classical prose.

COMMON OF VIRGINS

JESU, corona Virginum

JESU, the Virgins' crown, do Thou
Accept us as in prayer we bow;
Born of that Virgin, whom alone
The Mother and the Maid own.

Amongst the lilies Thou dost feed,
By Virgin choirs accompanied;
With glory decked, the spotless
Brides
Whose bridal gifts Thy love provides.

They, wheresoe'er Thy footsteps bend,
With hymns and praises still attend:
In blessed troops they follow Thee,
With dance, and song, and melody.

We pray Thee therefore to bestow
Upon our senses here below
Thy grace, that so we may endure
From taint of all corruption pure.

To God the Father, God the Son,
And God the Spirit, Three in One,
Laud, honor, might, and glory be
From age to age eternally.

165

JESU, corona Virginum,
Quem Mater illa concipit
Quæ sola Virgo parturit,
Hæc vota clemens acipe:

2 Qui pergis inter lilia,
Septus choreis Virginum,
Sponsus decorus gloria
Sponsisque reddens præmia.

3 Quocumque tendis, Virgines
Sequentur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant;

4 Te deprecamur supplices,
Nostris ut addas sensibus
Nescire prorsus omnia
Corruptionis vulnera.

5 Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paracletio,
In sæculorum sæcula.

1. "O Jesus, crown of Virgins, Thou whom that Mother conceived, who alone as a Virgin didst bear a Child; graciously accept these our prayers": corona: as in hymn 163, line 2. vota: lit., vows; a familiar word for prayers.

2. "Thou walkest among the lilies, surrounded by choirs of virgins, as a bridegroom adorned with glory dispensing gifts to brides." pergis: The original text, which Neale translates, has pascis, feeds, and this is what the Scriptural basis calls for. "My beloved to me, and I to him who feedeth among the lilies" (Cant. 2, 16). The lily is a symbol of purity, and by "the lilies" is meant the assembly of Virgins. septus: (from sepio), fenced or hedged in, surrounded. Sponsus: Christ. Sponsis: (from sponsa), brides. The language is that of the Canticle of Canticles. Christ is the Sponsus of all Virgins.

Among the lilies Thou art found,
While Virgin choirs Thy steps surround;
And Thou, the Bridegroom, dost provide
With comely gifts each spotless bride.

3. "Wherever Thou goest, the Virgins follow, and with voices of praise, singing, they hasten after Thee and cause sweet hymns to resound." "These are they who were not defiled with women; for they are virgins. These follow the Lamb wherever he goes" (Apoc. 14, 4). personant: used actively as in hymn 2, line 6.

4. "We therefore humbly beseech Thee that Thou grant to our souls to know nothing whatever of all the wounds of corruption." The construction following addas would normally be the subjunctive instead of the infinitive nescire: that our souls may know nothing whatever, etc. sensibus: the mind, soul. Nescire: to know nothing about, to have nothing to do with. Corruptionis vulnera: Sins wound the soul even more seriously than weapons wound the body; and certain sins, such as intemperance and impurity, wound both.
5. “Power, honor, praise, and glory be to God the Father, together with the Son and Holy Paraclete, throughout all ages.”

Virginis Proles

VIRGINIS Proles Opifexque Matris,
Virgo quem gessit, peperitque Virgo;
Virginis partos canimus decora
Morte triumphos.

SON of a Virgin, Maker of Thy Mother,
Thou, Rod and Blossom from a Stem unstained,
While we a Virgin’s triumphs are rehearsing,
Hear our petition.

S Hæc enim palmæ duplicis beata
Sorte, dum gestit fragilem domare
Corporis sexum, domuit cruentum
Cæde tyrannum.

Lo, on Thy handmaid fell a two-fold blessing,
Who, in her body vanquishing the weakness,
In that same body, grace from heaven obtaining.
Bore the world witness.

Unde nec mortem, nec amica mortis
Mille pœnarum genera expavescens,
Sanguine effuso meruit serenum
Scandere calum.

Death, nor the rending pains of death appalled her;
Bondage and torment found her undefeated:
So by the shedding of her blood attained she
Heavenly guerdon.

Hujus oratu, Deus alme, nobis
Debitas pœnas scelerum remitte;
Ut tibi puro resonemus alnum
Pectore carmen.

Fountain of mercy, hear the prayers she offers;
Purge our offenses, pardon our transgressions,
So that hereafter we to Thee may render
Praise with thanksgiving.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus,
Spiritus semper, Deus unus, omni
Temporis ævo.

Thou, the All-Father, Thou, the One-Begotten,
Thou, Holy Spirit, Three in One coequal,
Glory be henceforth Thine through all the ages,
World without ending.

AUTHOR unknown, 8th century. METER: Sapphic and Adonic. TRANSLATION by Laurence Housman. There are
ten translations. Liturgical Use: Matins hymn as follows:

(a). Stanzas 1, 2, 3, 4, 5, for a Virgin Martyr.
(b). Stanzas 1, 4, 5, for a Virgin not a Martyr.
(c). Stanzas 4, 5, for a Saint neither Virgin nor Martyr.

1. "O Offspring of a Virgin and Creator of Thy Mother, whom a Virgin carried in her womb, and a Virgin brought forth; we celebrate in song the triumphs obtained by the glorious death of a Virgin."  Virgo: The Virgin referred to in lines 1 and 2 is Christ's Mother; in line 3, the Saint whose feast is being celebrated. For a Virgin not a Martyr lines 3 and 4 read:

Virginis festum canimus beatæ,  
Accipe votum.  
Now while a Virgin fair of fame we honor,  
Hear our devotion!  

—Housman

"We celebrate in song the feast of a holy Virgin; hear Thou our prayers."

2. "She was indeed blessed by the allotment of a twofold palm of victory; while she strove to restrain the frail sex of her body, she overcame also the tyrant red with slaughter." gestit: from gestio, to desire eagerly. fragilem corporis sexum = fragile corpus, her frail body. She strove to restrain the promptings of the flesh and to preserve virginal purity, as became a spouse of Christ. By succeeding in this she obtained one palm, by her martyrdom she gained a second. cruentum: bloody, bloodstained.

3. "Therefore she dreaded neither death nor the things of death, the thousand varieties of torture; having shed her blood, she merited to ascend to an untroubled heaven." amica: adj., neut. pl. with the genitive, things allied to, or associated with death—instruments of torture, and torture itself by fire, sword, rack, beasts, gibbet, and cross. serenum: an untroubled heaven is contrasted with a troubled earth.

4. "At her prayer, O gracious God, remit the punishment of our sins, (which is) due to us, so that with a pure heart we may raise aloft to Thee a loving song." debitae:
past part. of debo, to owe. The prose translation adheres closely to the Latin. resonemus: lit., resound, re-echo; here used transitively, make resound.

5. "Glory be to the Father, and to the only-begotten Son, and to Thee, O Spirit, the ever-equal power of both, one God, forever and ever."

COMMON OF HOLY WOMEN

167

Fortem virili pectore

Fortem virili pectore

Laudemus omnes feminam,
Quæ sanctitatis gloria
Ubique fulget inclyta.

HIGH let us all our voices raise
In that heroic woman's praise,
Whose name, with saintly glory bright,
Shines in the starry realms of light.

Hæc sancto amore saucia,
Dum mundi amorem noxi-um
Horrescit, ad caelestia
Iter peregit arduum.

Filled with a pure celestial glow,
She spurned all love of things below;
And heedless here on earth to stay,
Climbed to the skies her toilsome way.

3 Carnem domans jejuniis,
Dulciique mentem pabulo
Orationis nutricis,
Cæli potitur gaudiis.

With fasts her body she subdued,
But filled her soul with prayer's sweet food:
In other worlds she tastes the bliss
For which she left the joys of this.

4 Rex Christe, virtus fortium,
Qui magna solus efficis,
Hujus precatu, quæsumus,
Audi benignus supplices.

O Christ, the strength of all the strong;
To whom alone high deeds belong,
Through her prevailing prayer on high,
In mercy hear Thy people's cry.

5 Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

All praise to God the Father be,
All praise, Eternal Son, to Thee,
Whom, with the Spirit, we adore
Both on this day and evermore.

AUTHOR: Cardinal Silvio Antoniano (1540-1603). METER: iambic dimeter. TRANSLATION by Father Caswall. There are eleven translations. LITURGICAL USE: hymn at Vespers and Lauds of a Virgin not a Martyr.
1. "Let us all praise this valiant woman with a manly heart, who by the fame of her sanctity everywhere shines gloriously." *virili*: manly, brave, strong in her faith and deeds. "Who shall find a valiant woman? far and from the utmost coasts is the price of her" (Prov. 31, 10). Read the remainder of the chapter for an excellent description of a valiant woman.

2. "While she loathed the baneful love of the world, wounded with holy love she trod the difficult path to heaven." *Horrescit*: had abhorrence for; the pres. indicative after *dum* expressing past time. *arduum*: steep, difficult to reach.

3. "She subdued her body with fasting and nourished her soul with the sweet food of prayer, and thus she obtained the joys of heaven." *domans*: bridling, restraining; the sense requires the past tense here as in line 3. *gaudiiis*: the ablative after *potitur*.

4. "Strength of the strong, O Christ our King, who alone dost accomplish great things, we pray Thee, through her intercession, graciously hear Thy suppliants."

**COMMON OF THE DEDICATION OF A CHURCH**

168

*Cælestis urbs Jerusalem*

**CÆLESTIS urbs Jerusalem,**

Beata pacis visio,
Quæ celsa de viventibus
Saxis ad astra tolleris,
Sponsæque ritu cingeris
Mille Angelorum millibus.

**THOU heavenly, new Jerusalem,**

Vision of peace in Prophet's
dream!

With living stones built up on high,
And rising to yon starry sky;
In bridal pomp thy form is
crowned,

With thousand thousand Angels
round!

2 O sorte nupta prospera,
Dotata Patris gloria,
Respersa Sponsi gratia,
Regina formosissima,
Christo jugata Principi,
Cæli coruscæ civitas.

O Bride, betrothed in happy hour,
The Father's glory is thy dower;
The Bridegroom's grace is shed on thee
Thou Queen all fair eternally;
To Christ allied, thy Prince adored,
Bright shining city of the Lord!
3 Hic margaritis emicant,  
Patentque cunctis ostia;  
Virtute namque prævia  
Mortalis illuc ducitur,  
Amore Christi percitus  
Tormenta quisquis sustinet.

Behold with pears they glittering stand  
Thy peaceful gates to all expand;  
By grace and strength divinely shed  
Each mortal thither may be led;  
Who, kindled by Christ's love, will dare  
All earthly sufferings now to bear.

4 Scalpri salubris ictibus  
Et tunsione plurima,  
Fabri polita malleo  
Hanc saxa molem construunt,  
Aptisque juncta nexibus  
Locantur in fastigio.

By many a salutary stroke,  
By many a weary blow that broke,  
Or polished with a workman's skill,  
The stones that form that glorious pile,  
They all are fitly framed to lie  
In their appointed place on high.

5 Decus Parenti debitum  
Sit usquequaque Altissimo,  
Natoque Patris unico,  
Et inclyto Paraclito,  
Cui laus, potestas, gloria  
Æterna sit per sæcula.

Fair and well-pleasing in Thy sight,  
Parent most High, enthroned in light,  
And for Thine only Son most meet,  
And Thee, all-glorious Paraclete,  
To whom praise, power, and glory rise  
Forever through the eternal skies.

Author unknown, 6th or 7th century. Meter: iambic dimeter. Translation by W. J. Irons. There are at least thirty translations. Liturgical Use: hymn at Vespers and Matins. First line of original text: Urbs Jerusalem beata, or Urbs beata Jerusalem. The hymn was so recast by the revisers in 1632 that the Roman Breviary text should really be called a new hymn. The original text as found in the Benedictine, Dominican, Premonstratensian, and some other Breviaries is given below with Neale's much-admired translation. In studying the two Latin texts it will be observed that the rugged beauty of the old text in trochaic tetrameters is replaced in the new by swiftly running, smooth-polished iambics. Nothing could better illustrate the depraved taste of the Humanists than their mutilation of this grand old hymn. In the process of the revision, says Neale, it lost half its beauty.

The hymn is based on the following Scriptural passages: 1 Peter 2, 5; Eph. 2, 19-22; Heb. 12, 22; Apoc. 21.
1. "Jerusalem, heavenly city, blessed vision of peace, who, built up of living stones art raised aloft to the stars, and after the manner of a bride thou art surrounded by countless thousands of Angels." *Caelestis urbs Jerusalem*: the Church Triumphant, the abode of the Angels and Saints. Read Apoc. 21. *Jerusalem*: Hebrew, "vision of peace"; line 2 is therefore a translation of the word Jerusalem. The earthly city was a type of the new heavenly one, which is built up not of stony material but of living stones, the souls of men. "This city," says St. Augustine, "is therefore now being built. Stones are being hewn from the mountains by the hands of the preachers of truth, and are being cut square, that they may be fitted into an everlasting structure. Many stones are still in the hands of the workman: and they must not fall out of his hands, if they are to be well and truly built into the fabric of the temple. This, then, is that Jerusalem which is being built as a city; and her foundation is Christ" (*Roman Breviary, Dedication of a Church, Lesson V of Second Day within the Octave*). *celsa*: raised high; hence, built up; participle of an obs. verb, *cello*. *ritu*: abl. of *ritus*, often used with a genitive in the sense of after the manner, usage, or fashion of; like; here, bridelike. *Mille*: the indecl. *mille* modifies *millibus*; *mille* in a fig. sense is usually equivalent to countless, innumerable.

2. "O Bride fortunate in thy lot, dowered with the Father's glory, bedewed with the grace of the Bridegroom, most lovely Queen united to Christ the King; O resplendent city of heaven!" *sorte*: lot, portion, dowry; abl. of specification; or, "O Bride with a happy dowry." *nupta*: Christ's Bride, the Church Triumphant, "the resplendent city of heaven." This too is the meaning of *Regina*. The union of Christ with the Church is represented as the union of a bride and groom in marriage. "A husband is head of the wife, just as Christ is head of the Church" (Eph. 5, 23). *dotata*: from *dotare* (*dos, dotis*, a dowry), to provide with a dowry, endow. *sponsi*: the Bridegroom, Christ.
3. "Thy gates here glitter with pearls and stand open to all; for, virtue leading the way, thither every mortal is led, who, urged by the love of Christ, endures sufferings." *Hic:* adv., the reference is to *civitas caeli.* *Ostia:* "And the twelve gates were twelve pearls; that is, each gate was a single pearl. And the street of the city was pure gold, as it were transparent glass" (Apoc. 21, 21). *Virtute prævia:* Whoever follows the path of virtue will find the gates of the heavenly city open. *percitus:* from *percieo,* moved, roused. *tormenta:* There is no special reference to Martyrs but to the faithful in general. "Through many tribulations we must enter the kingdom of God" (Acts 14, 21). This stanza and others in the hymn are variously interpreted.

4. "The stones, polished by the strokes of the salutary chisel and by countless blows of the Master’s mallet, raise up this stately pile, and, properly joined and fitted, they are placed at the very summit." *tunsione:* from *tundo,* to strike with repeated blows. *Fabri:* God. *saxa:* the subject of the sentence, with which *polita* and *juncta* agree. The (living) stones are of course the souls of men polished by the blows and strokes of trials, suffering, persecution, and tribulations; they are first hewn and polished, and ultimately fitted in the walls of the City. *Aptisque juncta nexibus:* joined together with appropriate bonds. The bond is charity. "The occasion of this assembly," says St. Augustine, "is the dedication of a house of prayer. This house is for our prayers, but we ourselves are the house of God. And if we ourselves are the house of God, we are being built up in this world, that we may be dedicated at the end of time. A building, and the building thereof indicates toil; the dedication, joy. What was done here, while it was being erected, is done also when the faithful are gathered together in Christ. For, by believing, they are hewn out, as it were, from the mountains and forests, like stones and timber; but by catechizing, baptism, and instruction they are, as it were, shaped, squared and planed by the hands of the workmen and artificers. But
even so, they do not make a house for the Lord, until they are fitted together with charity” (Roman Breviary, Dedication of a Church, Lesson IV of Third Day within the Octave). *fastigio*: a gable, summit; here by synec., the edifice itself. See the metrical version.

5. “Let due honor be always given to the most high Father, and to the Father’s only Son, and to the glorious Paraclete; to whom be praise, power, and glory, through everlasting ages.” *usqueaque*: adv., always, continually; or, of place, everywhere.

169

*Alto ex Olympi vertice*

**ALTO ex Olympi vertice**
**Summi Parentis Filius,**
Ceu monte descensus lapis
Terrar in imas decidunt,
Domus supernæ et infimæ
Utrumque junxit angulum.

2 *Sed illa sedes cælitum*
Semper resultat laudibus,
Deumque trinum et unicun
Jugi canore praedicas:
Illi canentes jungimur
Almae Sionis æmuli.

3 *Hæc templæ, Rex cælestium,*
Imp[e]le benigno lumine:
Huc, o regatus, adveni,
Plebisque vota suscipe,
Et nostra corda jugiter
Perfunde cæli gratia.

4 *Hic i[m]petrent fidelium*
Voces precesque supplicum
Domus beatae munera,

**FROM highest heaven, the Father’s Son,**
Descending like that mystic stone
Cut from a mountain without hands,
Came down below, and filled all lands;
Uniting, midway in the sky,
His house on earth, and house on high.

That house on high,—it ever rings
With praises of the King of kings;
Forever there, on harps divine,
They hymn the eternal One and Trine;
We, here below, the strain prolong,
And faintly echo Sion’s song.

O Lord of lords invisible!
With Thy pure light this temple fill:
Hither, oft as invoked, descend;
Here to Thy people’s prayer attend;
Here, through all hearts, forevermore,
Thy Spirit’s quickening graces pour.

Here may the faithful, day by day,
Their hearts’ adoring homage pay;
And here receive from Thy dear love
Partisque donis gaudeant: 
Donec, soluti corpore, 
Sedes beatas impleant. 

The blessings of that home above; 
Till, loosened from this mortal chain, 
Its everlasting joys they gain.

5 Decus Parenti debitum 
Sit usquequaque Altissimo, 
Natoque Patris unico, 
Et inclyto Paraclito, 
Cui laus, potestas, gloria 
Æterna sit per sæcula.

To God the Father, glory due 
Be paid by all the heavenly host; 
And to His only Son most true; 
With Thee, O mighty Holy Ghost, 
To whom, praise, power, and blessing be, 
Through ages of eternity.

This is a continuation of the preceding hymn. **Translation** by Father Caswall. **Litururgical Use:** hymn at Lauds.

1. “From the lofty summit of heaven came the sovereign Father’s Son, like the stone hewn from the mountain that descended to earth’s lowest depths, and He joined together the two corners of the heavenly and the earthly dwelling place.” The verb *venit* or some similar verb is understood in the first two lines. Christ is the stone that came from the lofty summit. The words *lapis* and *angulus* in the stanza are undoubtedly intended to allude to Christ, the *lapis angularis*, “the chief corner stone” of 1 Peter 2, 6: Eph. 2, 20 ff. The figure of the stone cut from the mountain is from Dan. 2, 34 ff. *Ceu:* conj., just as. *Terras in imas:* to the lowest lying lands. The imagery is somewhat vague.

2. “But that abode of the Blessed ever resounds with praise, and with ceaseless song it extols the Triune God; we rivals of holy Sion, who are now singing, unite ourselves with it.” *Jugi:* adj., *jugis,* perpetual. *Illi:* to it, the abode of the Saints and Angels; to the heavenly choirs. The Church on earth unites in song with the Church in heaven. *Sions:* Sion = Jerusalem, of which it was a conspicuous part. Figuratively the term Sion is ordinarily used for the Church militant, and Jerusalem for the Church triumphant; here Sion has the latter meaning.

3. “These temples, O King of the Blessed, fill with Thy kindly light; O come hither when invoked, and receive
the prayers of Thy people, and flood our hearts forever with the grace of heaven.” This and the following stanza are echoes of the prayers on the feast of the Dedication of a Church. From the Collect: “O God . . . graciously hear Thy people’s prayer, and grant that whoever shall enter into this holy temple to ask good things from Thee may receive with joy whatever he asks.”

4. “Here may the voices of the faithful and the prayers of Thy suppliants obtain the rewards of Thy blessed dwelling place; and may they rejoice in the gifts obtained; till freed from the body they take possession of the blessed abodes.” partis: from pario, gained, obtained. Sedes: Or—they occupy the blessed thrones (of heaven); sedes in Classical Latin, like seat in English, may mean either a bench, chair, throne, or an abode, dwelling place, residence, temple, etc.

5. “For the doxology see the preceding hymn.

170

Urbs Jerusalem beata

URBS Jerusalem beata,
Dicta pacis visio,
Quæ construĭtur in cælis
Vivis ex lapidibus,
Et Angelis coronata,
Ut sponsata comite.

2 Nova veniens e cælo,
Nuptiali thalamo
Præparata, ut sponsata
Copuletur Domino:
Plateæ et muri ejus
Ex auro purissimo.

BLESSED City, heavenly Salem,
Vision dear of peace and love,
Who, of living stones upbuilted,
Art the joy of heaven above,
And, with Angel cohorts circled,
As a Bride to earth dost move!

From celestial realms descending,
Ready for the nuptial bed,
To His presence, decked with
jewels,
By her Lord shall she be led:
All her streets and all her bulwarks
Of pure gold are fashioned.

3 Portæ nitent margaritis,
Adytis patentibus:
Et virtute meritorum
Il luc introductur
Omnis, qui ob Christi nomen
Hic in mundo premitur.

Bright with pearls her portal glitters;
It is open evermore;
And, by virtue of His merits,
Thither faithful souls may soar,
Who for Christ’s dear Name in this world
Pain and tribulation bore.
COMMON OF SAINTS

4 Tusionibus, pressuris
Expoliti lapides,
Suis coaptantur locis
Per manus Artificis:
Disponuntur permansuri
Sacrís ædificiis.

Many a blow and biting sculpture
Polished well those stones elect,
In their places now compacted
By the heavenly Architect,
Who therewith hath willed forever
That His palace should be decked.

171

Angularisfundamentum

5 ANGULARIS fundamento
Lapis Christus missus est,
Qui parietum compage
In utroque nectitur,
Quem Sion sancta suscepit,
In quo credens permanet.

CHRIST is made the sure Foundation,
And the precious Cornerstone,
Who, the two walls underlying,
Bound in each, binds both in one,
Holy Sion's help forever,
And her confidence alone.

6 Omnis illa Deo sacra
Et dilecta civitas,
Plena modulis, in laude,
Et canore jubilo,
Trinum Deum unicumque
Cum fervore prædicit.

All that dedicated City,
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody;
God the One, and God the Trinal,
Singing everlastingly.

7 Hoc in templo, summe
Deus,
Exoratus adveni;
Et clementi bonitate
Precum vota suscipe;
Largam benedictionem
Hic infunde jugiter.

To this temple, where we call
Thee,
Come, O Lord of Hosts, today;
With Thy wonted loving-kindness
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls for aye.

8 Hic promercantur omnes
Petita acquirere
Et adepta possidere
Cum Sanctis perenniter
Paradisum introire,
Translati in requiem.

Here vouchsafe to all Thy servants
What they supplicate to gain;
Here to have and hold forever
Those good things their prayers
obtain;
And hereafter in Thy glory
With Thy blessed ones to reign.

9 Gloria et honor Deo
Usqueaque Altissimo,
Una Patri Filioque,
Inclito Paracleti,
Cui laus est et potestas
Per æterna sæcula.

Laud and honor to the Father;
Laud and honor to the Son;
Laud and honor to the Spirit;
Ever Three, and ever One:
Cons substantial, coeternal,
While unending ages run.

The above is the original text of hymns 168 and 169.
The translation is by J. M. Neale. Meter: trochaic
tetrameter catalectic; the lines are broken at the caesura, thus doubling their number.

1. "Jerusalem, the blessed city, called the vision of peace, which is built up in heaven of living stones, and surrounded by Angels as a bride by her retinue." Jerusalem: Vision of peace is the meaning of the word in Hebrew.

2. "Coming down new from heaven, prepared for the nuptial chamber, so that as a bride she may be united to her Lord: her streets and her walls are of purest gold." Nova: agrees with Jerusalem, line 1, which is a symbol of the Church triumphant. "And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband" (Apoc. 21, 2). Ex auro: "And the street of the city was pure gold, as it were transparent glass" (Apoc. 21, 21).

3. "Her gates glitter with pearls, her inmost sanctuaries are wide open: and every one who is persecuted here in this world for the name of Christ finds entrance there in virtue of His merits." virtute meritorum: "God crowns thy merits," says St. Augustine, not as thy earnings, but as His gifts. "Nothing was more strongly and frequently inculcated by the Council of Trent than the proposition that the faithful owe their entire capability of meriting and all their good works solely to the infinite merits of the Redeemer Jesus Christ" (Cath. Encycl., Vol. X, p. 205). Illuc introducitur: lit., is conducted, brought. premittur: is oppressed, suffers persecution.

4. "Her stones, polished by blows of affliction, are fitted to their places by the hands of the Builder; they are arranged to remain (forever) in the sacred edifice." Tansionibus (et) pressuris: hendiadys, for tansionibus pressurae, as translated above. pressuris: pressura, in Eccl. Latin, affliction, distress, oppression, as in Luke 21, 23; John 16, 32; 2 Cor. 1, 4. permansuri: fut. part. of permaneo, agreeing with lapides.

5. "Christ the corner stone was sent to be the foundation, and in the framework of the walls He is bonded
into each wall of the two; Him holy Sion received, and believing in Him, she endures.” *Angularis lapis*: “Behold, I lay in Sion a chief corner stone, chosen, precious; and he who believes in it shall not be put to shame” (1 Peter 2, 6). “You are built upon the foundation of the apostles and prophets with Christ Jesus himself as the chief corner stone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord; in him you too are being built together into a dwelling place for God in the Spirit” (Eph. 2, 20 ff.). *utroque*: With what does this agree? Not with *compagnes* which is feminine. It is likely that it agrees with *pariете* understood, thus: the corner stone “which in the framework of the walls was bonded into both, i.e. into each (wall) of the two.” *nectitur*: See “bond” in Webster where bonding in masonry is illustrated. Christ is the corner stone upon which the two walls, the Jews and the Gentiles, rest and unite to form one structure.

6. “All this city, sacred to God and beloved, is full of melodies in praise and joyful song, and she extols with zeal the Triune God.” *jubilo*: the noun *jubilum*, joy, is used for the Late Latin adjective *jubileus*, joyful; *annus jubileus* (Lev. 25, 28). *Trinum*: Three in Persons; *unicum = unum*, of one and the same divine nature.

7. “Most High God, won by our prayers, come to this temple, and in Thy merciful goodness receive our prayers; here pour out continually Thy abundant blessing.” *Hoc in templo*: for *hoc in templum*; *advenio* is a verb of motion; the abl., is a poetic license. *Exoratus*: from *exoro*, lit., to prevail upon or obtain by entreaty. *Precum vota*: each word means prayers, hence *precum* is pleonastic.

8. “Here may all merit to obtain their requests, and to retain forever with the Saints the things obtained, and to enter paradise when taken to their rest.” *promereantur*: (from *pro* and *mereor*), deserve, merit; it governs the three infinitives. *Petita . . . adepta*: neut. pl. of the perfect participles used substantively; note the passive meaning
of the latter, a deponent—the things that have been obtained.

9. "Everywhere be there glory and honor to God most High; equal glory to the Father, to the Son, and to the glorious Paraclete, to whom belong praise and power through everlasting ages." *Una:* in the sense of like, equal.
AUTHORS OF THE LATIN HYMNS

Ambrose, Bishop of Milan, Saint, and Doctor of the Church (340-397). St. Ambrose is the Father of Church song in the west. Like St. Hilary he became a great champion of orthodoxy against Arianism. It was while he and his faithful flock were besieged in his Cathedral by the imperial troops that, as St. Augustine tells us, he first composed hymns for them to sing "lest they faint through fatigue of sorrow." His simple, austere hymns have always been considered the ideal in Church song. Many hymns have been ascribed to him, and there is still some difference of opinion as to what hymns he actually wrote. Hymns 2, 3, 4, 9, 11, 12, 13, 29, 70, 152, 156, 161.

Ambrosian. Many hymns, mostly of the 5th or 6th century, are styled Ambrosiani, Ambrosian hymns. They were given this name either because they were formerly supposed to have been written by St. Ambrose, or because they imitate the stanzaic form, the style, meter, and the austere objectiveness of the genuine hymns of the Saint. It is now known that many of them are the compositions of unknown writers. The term 'Ambrosian' implies no ascription of authorship, but merely a poetic form. Hymns 1, 5, 20, 21, 22, 35, 36, 37, 38, 53, 59, 60, 61, 62, 63, 64, 65, 68, 153, 157, 159, 160.

Antoniano, Cardinal Silvio (1540-1603), was educated at the University of Ferrara, in which institution he later became professor of classical literature. He is best known as a student of educational problems. Hymn 163.

Bellarmine, Robert, Cardinal, Saint, and Doctor of the Church (1542-1621), was a distinguished Jesuit theologian and controversialist. He resigned the archiepiscopal See of Capua to accept the office of librarian of the Vatican. He was canonized by Pius XI in 1930, and in 1931 the same Pope declared him a Doctor of the Church. Hymns 120, 132, 133.
BERNARD OF CLAIRVAUX, SAINT, and Doctor of the Church (1091-1153). During his lifetime he exercised extraordinary influence both by his eloquence and by his writings. His claim to the celebrated hymn Jesu, dulcis memoria has been called in question. If he is not its author it breathes his spirit fully as much as do his prose writings. Hymns 43, 44, 45, 125.

ELPIS. The name Elpis is involved in much obscurity. Until recently she was supposed to have been the wife of the philosopher Boethius (480-524). The philosopher's wife, however, was not named Elpis but Rusticana. She was the daughter of senator Symmachus. No ancient manuscript attributes hymns to the wife of Boethius. With reference to the hymn Decora lux, Walpole says: "Still an Elpis may quite well have written the hymn; for why should it be attributed to a name otherwise unknown, and to a woman?" (Early Latin Hymns, p. 395). Hymns 86, 111, 112.

ESCOLLAR, VERY REV. JUAN (d. at Alcalá, 1700), was the General of the Discalced Carmelites, known in religion as John of Our Lady's Conception. He was an eminent classicist and is the author of the three fine Breviary hymns in honor of St. Joseph. See The Clergy Review, March, 1944, p. 124, f. Hymns 97, 98, 99.

FORTUNATUS, VENANTIUS (530-609), was a native of the district of Treviso in Upper Italy and was educated at Ravenna. He was miraculously cured of a disease of the eyes by anointing them with oil from a lamp which burned before the altar of St. Martin of Tours, in a church in Ravenna. It was while on a visit to the tomb of the Saint at Tours that he made the acquaintance of Queen Rhadegunda at Poitiers. It was in this city that he became Bishop, and spent the remainder of his life. Fortunatus represents "the last expiring effort of the Latin muse in Gaul," an effort to retain something of the "old classical culture amid the advancing tide of barbarism" (Dict. of Hymnology). Hymns 54, 55, 56, 169, 170.
GREGORY THE GREAT, Pope, Saint, and Doctor of the Church (540-604) was born in Rome where he founded the Benedictine monastery of St. Andrew, of which he himself became abbot. Much against his own will he was elected Pope in 590. The Benedictine editors of St. Gregory's works ascribe to him eight hymns. Daniel assigns him three more. Others question the ascription of any hymns to Gregory. In any event his interest in singing and church music is well known. Hymns 6, 7, 10, 15, 17, 19, 23, 24, 25, 26, 27, 28, 51, 52.

HILARY, Bishop, Saint, and Doctor of the Church (d. 368). His connection with, and interest in, hymnody is recorded in the Introduction. It is certain that no hymn now in use in the liturgy was written by St. Hilary. Hymn 69 has often been ascribed to him, but on insufficient evidence.

INNOCENT III (1161-1216) was born at Anagni in Italy. He distinguished himself at Rome, Paris, and Bologna, and at the age of thirty-seven he was elected to succeed Pope Celestine III. During his active reign, which lasted eighteen years, the papacy reached the zenith of its temporal power and influence. Hymn 66.

INNOCENT VI (d. 1362). Pope Innocent was born at Mont in France. He attained eminence as a professor of civil law at Toulouse. As Pope he was actuated by lofty ideals and did much to reform abuses. Hymn 78.

JACAPONE DA TODI (or Jacobus de Benedictis) was born at Todi in Umbria early in the 13th century and died at an advanced age in 1306. He studied law and practiced that profession for many years. About 1278 he entered the Franciscan Order, in which, out of humility, he chose to remain a simple lay brother till the end of his life. Hymn 126.

LEANETTI. The hymns for the feast of SS. Cyril and Methodius were composed by Father Leanetti and a prelate named Salvati. They were revised by two other prelates, Caprara and Luigi Tripepi (1836-1906), the latter of whom was appointed hymnographer of the Congregation of Rites.
by Pope Pius IX. They were written about 1880. Hymns 116, 117.

Leo XIII (1810-1903) was born at Carpineto in Italy. He was elected Pope in 1878. The whole world recognized his great intellectual endowments. He was a polished Latinist, whose verses have been translated by Msgr. Henry (Dolphin Press). Hymns 48, 49, 50.

Lorenzini, Francesco M. (1680-1743), was an Italian poet born in Rome. He acquired a high reputation as a poet, and was remarkable for the energy of his style. Hymn 107.

Nicetas, Saint (335-415), was Bishop of Remesiana in what is now modern Yugoslavia. He was a friend and contemporary of St. Paulinus of Nola. SS. Paulinus and Jerome praise Nicetas as a hymn writer. Hymn 8.

Odo, Saint (879-942), Abbot of Cluny, was born near Le Mans, France. He was widely known as a promoter and reformer of religious life in France and Italy. He is the author of an epic poem on the Redemption. Hymn 122.

Palumbella, Callisto, Bishop, was a member of the Servite Order. He lived in the 18th century. Hymns 127, 128, 129.

Paulinus, Saint (726-802), Patriarch of Aquileia, a city in Upper Italy. He had a profound knowledge of the sciences of jurisprudence and theology, and he was equally well versed in the Scriptures. He was a friend of Charlemagne whom he greatly assisted in restoring civilization in the West. Hymns 85, 123.

Paul the Deacon (b. circa 730—d. circa 799), a monk of Monte Cassino, who was celebrated both as a poet and as an historian. Among his works is a valuable History of the Lombards and a Commentary on the Rule of St. Benedict. Hymns 108, 109, 110.

Poletti, Rev. Eugene M. (1869-1940), was a member of the Servite Order. He studied at the College of the Propaganda in Rome, and later taught philosophy and theology in the houses of his Order. He was an accom-
plished Latinist and apparently a precocious poet. According to the Servite archives he wrote the two Office hymns nos. 94 and 95 on the occasion of the canonization of the Seven Holy Founders in 1888. They were revised by the Congregation of Rites.

Prudentius, Aurelius Clemens (348-413), was born in northern Spain. He was successively a lawyer, judge, and the holder of some important military position at court. At the age of fifty-seven he retired from active life and devoted the remainder of his days to the service of God and to the writing of sacred poetry. His poem, the Cathe- merinon, is frequently referred to in this volume. Pope and Davis's version, Latin and English texts, is published by Dent & Co., London, 208 pp. Hymns 14, 16, 18, 41, 42, 47, 124.

Rabanus Maurus (776-856) was born at Mainz. He studied under Alcuin at Tours, and became successively Abbot of Fulda and Archbishop of Mainz. His fame as a teacher spread throughout Europe, and Fulda became the most celebrated seat of learning in the Frankish Empire. Hymns 67, 130, 131, 148, 149.

Ricchini, Augustine Thomas (1695-1779), was a native of Cremona in Italy. He was a friend of Benedict XIV and held successively the offices of Secretary of the Congregation of the Index and Master of the Sacred Palace. He served as adviser to the Master General of the Dominicans from 1759 to 1778. Hymns 134, 135, 136.

Sedulius, Caellius, was probably born at Rome in the early part of the fifth century. Late in life he either became a convert to Christianity, or at least he began to divert his talents from worldly pursuits to the promotion of God's glory. His principal work is his Carmen Paschale in five books. The first book contains a summary of the Old Testament, the remaining four of the New. Hymns 39, 46.

Sirena, Eustace (d. 1769), was a Dominican liturgist and Latinist of note. Hymn no. 137 is assigned to him on the authority of Father Walz, the eminent Dominican archivist in Rome.
TAROZZI, VINCENTIUS (1849-1907), was Secretary of Latin Letters to Pope Leo XIII, who was Pope from 1878 to 1903. Hymn 96.

THEODULPH (760-821) was Bishop of Orleans. He was perhaps an Italian by birth. He was a member of the court of Charlemagne, through whose influence he became Bishop of Orleans. After the death of Charles he fell under suspicion and was imprisoned at Angers in 818 and seems to have died there in 821. Hymn 57.

THOMAS AQUINAS, SAINT, and Doctor of the Church (1227-1274), was born at Aquino, a town near Naples. He entered the Dominican Order, and is recognized as one of the greatest Doctors of the Church. He is pre-eminently the poet of the Blessed Sacrament. By order of Urban IV he composed the Mass and Office of Corpus Christi, which contain four noble hymns in honor of the Blessed Sacrament. Hymns 73, 74, 75, 76, 77.

THOMAS OF CELANO (b. circa 1200—d. circa 1255) was born at Celano in Italy. He was one of the first disciples of St. Francis of Assisi. On the death of St. Francis, Thomas, at the request of Pope Gregory IX, wrote his life. He also wrote two sequences in honor of the Saint. His immortality as a poet is based on his very probable authorship of the greatest of all hymns, the Dies Irae. Hymn 150.

URBAN VIII, Pope (1568-1644), was born at Florence. He was a generous patron of learning and a man of letters. He was a Humanist, and like all Humanists he had an exaggerated enthusiasm for ancient classical forms and meters. This is strongly reflected in some of his hymns. It was during his reign that the commission was appointed to revise the hymns of the Breviary. It now appears that Urban himself was the chief reviser. "We know also," says Batiffol, "thanks to a letter from Strada to the Pope, that the latter labored personally at the re-handling (revision) of the ancient hymns of the Breviary." The letter of Father Strada, one of the commission appointed to revise the hymns, is given in full in the History of the Roman
Breviary, pp. 233-5. Hymns 88, 89, 90, 102, 103, 118, 119, 140, 141.

Wade, John Francis (1711-1786). Wade was a church musician who spent his life teaching Latin and church song. During evil days in England he went into voluntary exile. It is not known whether he was a priest or a layman. The ascription of Adeste Fideles to him is based on circumstantial evidence and is given on the authority of Dom John Stephan of Buckfast Abbey, who devoted much research to the subject. Hymn 40.

Wipo (d. circa 1048) was a native of Burgundy. He was for some time chaplain to Emperors Conrad II and Henry III, to each of whom he presented a collection of poems. Hymn 58.

Xavier, Saint Francis (1506-1552), was born near Sanguesa in Spain. He studied at the University of Paris, and was one of the first associates of St. Ignatius when the latter founded the Society of Jesus. Shortly after his ordination he began his wonderful missionary career which ended only with his death. Hymn 80.

TRANSLATORS OF THE HYMNS

Austin, John (1613-1669), a convert, was educated at Cambridge. He entered Lincoln's Inn to study law, but subsequently became a tutor, and finally devoted himself to literature. His contributions to hymnody are found in his Devotions in the Ancient Way of Offices Containing Exercises for every day of the Week (1668). Hymn 66B.

Aylward, Very Rev. James Ambrose Dominic (1813-1872), was the Dominican Prior at Woodchester, England. His translations were edited by Mr. Shipley in whose Annus Sanctus many of them appear. Hymns 66, 67, 150.


**Benedictines of Stanbrook**, Worcester, England, a community of Nuns who edited the classic little volume, *The Day Hours of the Church* (1916), and a translation of *The Roman Breviary* (Burns, Oates & Washbourne, 1938). The translations ascribed to The Benedictines of Stanbrook are contained in these two important works. Hymns 92, 93, 117, 138.


**Bute, The Marquis of** (1847-1900). Educated at Christ Church, Oxford; convert, 1869. Translator of the *Roman Breviary in English* (4 vols., 1879). The translations of Latin hymns in the work were made by many scholars, both Catholic and non-Catholic. It is not known which versions are from the pen of the Marquis himself. Hymns 48, 83, 137.

**Campbell, Robert** (1814-1868), was an advocate (attorney) of Skerrington, Scotland. Convert, 1852. Educated at the universities of Glasgow and Edinburgh. Many of his translations appeared in his *St. Andrew's Hymnal* (1850). He left many others in manuscript form. These were edited by Mr. Shipley who published some of them in his *Annus Sanctus* (1884). Hymns 58, 59, 61.

**Caswall, Rev. Edward** (1814-1878), was educated at
Brasenose College, Oxford. Convert, 1847. After his conversion he joined Newman at the Oratory, Edgbaston. Caswall was preeminently the poet of the Oratory despite the great names of Newman and Faber. His translations appeared in his Lyra Catholica in 1848. "His translations of Latin hymns from the Roman Breviary and other sources have a wider circulation in modern hymnals than those of any other translator, Dr. Neale alone excepted. This is owing to his general faithfulness to the originals, and to the purity of his rhythm" (Dict. of Hymnology). Hymns 22, 31, 32, 37, 42B, 43, 44, 45, 47, 72, 74, 76, 80, 85, 89, 102, 103, 105, 106, 107, 112, 114, 119, 120, 121, 122, 126, 128, 130, 133, 143, 148, 149, 154, 155, 157, 167, 169.


Chambers, John David (1805-1893), was educated at Oriel College, Oxford, and was admitted to the bar in 1831. His translations are found principally in his Lauda Syon (1857). His versions are uniformly close, clear, and poetical; they are characterized by strength and earnestness. Hymns 13, 21, 28, 69, 75, 163.

Copeland, Rev. William John (1804-1885), was educated at Trinity College, Oxford. His translations, mostly from the Roman Breviary text, appeared in his Hymns for the Week, and Hymns for the Seasons, Translated from the Latin (1848). He was the editor of Newman's Sermons. Hymn 9.

Courthope, William John (1842-1917), was educated at Harrow, and at New College, Oxford. He was Professor of Poetry at Oxford, 1895-1901. Author of History of English Poetry, 4 vols., 1895-1903. His five translations of more than usual beauty and excellence were contributed to Church Hymns (1903). All of them appear in this volume. Hymns 14, 16, 18, 27, 36.

It is the most extensive work of its kind undertaken thus far in America. Hymns 118, 139.

DORAN, REV. JOHN WILBERFORCE (d. 1906), the co-editor with Spencer Nottingham of *The Directory of Plainsong*. Hymn 68.

DOUGLAS, CANON WINFRED, Mus. D. (1867-1944), was born at Oswego, New York, and studied at Syracuse University and later in England, France, and Germany. He is the author of many works on Church music. His *Monastic Diurnal or Day Hours of the Monastic Breviary* appeared in 1932 (Oxford University Press). Hymns 82, 84, 99, 136, 140, 141, 147, 164.

DRIEDEN, JOHN (1631-1701), convert, 1685. Orby Shipley and W. T. Brooks ascribe to Dryden the bulk of the 120 translations of Latin hymns in *The Primer, or Office of the B. V. Mary in English* (1706). Hymns 53, 71.

ELLERTON, REV. JOHN (1826-1893). Educated at Trinity College, Cambridge. He is widely known as a hymn writer. He was one of the editors of *Church Hymns* (1871). Hymn 4.

FABER, VERY REV. FREDERICK WILLIAM (1814-1863), was educated at Balliol College, Oxford. Convert, 1845. In 1849 he established in London the Oratorians, or Priests of the Congregation of St. Philip Neri, where he remained as superior until his death. His *Book of Hymns* contains few translations. Hymn 129.

GALESSCHÉ, REV. EDWARD FRANCIS, S.J. (1876—). Father Galesché was educated at St. Louis University and at Washington University. Practiced law 1898-1900. Entered the Society of Jesus, 1900. Lawyer, author, professor, poet, and one time editor of *The Queen's Work*. Hymn 78.

HALL, RT. REV. MGR. CANON LOUIS (1844-1911), was educated at St. Edmund, Old Hall. He was a devout and cultured priest, many of whose hymns, the editor has been informed, are still unpublished. Hymn 111.

HENRY, RT. REV. MGR. HUGH THOMAS (1862-1946), was eminent as a poet, professor, and hymnologist. Edu-
cated at La Salle College, the University of Pennsylvania, and St. Charles Seminary. He contributed to the *Catholic Encyclopedia* some fifty articles on Latin Hymns. He is widely and favorably known as a hymn writer and translator. His translations are found chiefly in his *Eucharistica* and in the *Ecclesiastical Review*. Hymns 41, 49, 50, 73, 91, 127, 135, 142, 146.

**Hort, Rev. Fenton John Anthony** (1828-1892), was educated at Trinity College, Cambridge. He was joint editor with Westcott in preparing a critical edition of the New Testament in Greek. Hymn 4.

**Housman, Laurence** (1865—), author and artist, the brother of the poet A. E. Housman. His devotional poetry is found principally in his *Spikenard*, and in *Bethlehem*. Hymn 166.


**Husenbeth, Very Rev. Frederick Charles** (1796-1872), was educated at Oscott College. Author of several volumes pertaining to doctrinal and liturgical matters. He translated many Latin hymns. Hymn 81.

**Irons, Rev. William Josiah** (1812-1883), was educated at Queen's College, Oxford. He is best known for his translations of the *Dies Irae*. Hymns 150D, 168.


**Lacey, Canon Thomas Alexander** (1853-1931), was educated at Balliol College, Oxford. He was one of the committee that compiled *The English Hymnal* to which he contributed eleven translations from the Latin. Hymn 51.

**Leeson, Jane Elizabeth** (1807-1882), was the author of several books of hymns written especially for children. Her version of *Victimae paschali* appeared in Father Formby's *Catholic Hymns* in 1851. Hymn 58B.
Littledale, Rev. Richard Frederick (1833-1890), was educated at Trinity College, Dublin; he was a hymnologist of note. He was one of the contributors to the Marquius of Bute’s Roman Breviary. Hymns 158, 161.


Mulcahy, Very Rev. Cornelius Canon (1870—-), was Professor of English Literature at Maynooth from 1896 to 1932 when he became Parish Priest of Kilmallock. In 1940 he was appointed by the Holy See Dean of the Chapter of the Diocese of Limerick. Hymn 116.

Neale, Rev. John Mason (1818-1866), was educated at Trinity College, Cambridge. He was an eminent hymnologist and a most felicitous translator of Greek and Latin hymns. All of his hymns are in his Collected Hymns, Sequences and Carols, published by Hodder and Stoughton (London, 1914). Hymns 3, 5, 6, 11, 23, 24, 26, 34B, 38, 39, 42, 46, 52, 55, 56, 57, 57B, 65, 68, 70, 76, 152 156, 159, 160, 165, 170, 171.

Newman, John Henry Cardinal (1801-1890), was educated at Trinity College, Oxford. Convert, 1845. His translations from the Roman Breviary, thirty-three in all, are contained in his Verses on Various Occasions. His most popular translation is that of hymn 2, Nunc, Sancte, nobis, Spiritus. Hymns 2, 15, 125.

Oakeley, Very Rev. Frederick (1802-1880), was educated at Christ College, Oxford. Convert, 1845. A prominent Tractarian and author. He is widely known for his translation of Adeste Fideles. Hymn 40.

O’Hagan, John (1822-1890), was educated by the Jesuit Fathers, and at Trinity College, Dublin. Justice O’Hagan was a member of the Supreme Court of Judicature in Ireland. The late Father Matthew Russell, S.J. included
his fine translation of *Adoro te devote* in several of his charming little books on the Blessed Sacrament. Hymn 77.

**Oxenham, Henry Nutcombe** (1829-1888), was educated at Balliol College, Oxford. Convert, 1857. His hymns and translations are found chiefly in his *Manual of Devotions for the Blessed Sacrament*. Hymn 115.

**Palmer, Rev. George Herbert** (1846-1926), was educated at Trinity College, Cambridge. He was the editor of *The Hymner* which is exceptionally valuable both for the number and the quality of its translations. All the translations of Messrs. Palmer, Blacker, Doran, and Chadwick in this volume are from *The Hymner*. Hymns 19, 68, 109, 110, 158, 161.

**Paul, Charles Kegan** (1828-1902), was educated at Eton College, Oxford. Convert, 1890. He was the head of the well-known publishing house of Kegan Paul, Trench, Trubner & Co. Hymns 94, 95.


**Primers.** The Primers were books of devotion for the laity. Several editions appeared during the sixteenth, seventeenth, and eighteenth centuries. They contained many translations of liturgical hymns; the one published in 1706 contained English versions of all the Breviary hymns. Hymns 35, 53, 71.

**Riley, John Athelstan Laurie** (1858—), was educated at Eton and Pembroke Colleges, Oxford. Mr. Riley was one of the compilers of *The English Hymnal*, 1906, to which he contributed seven translations. The hymnal contains 162 translations from the Latin. Hymn 151.

**Scott, Sir Walter** (1771-1832), the eminent poet and novelist, is the author of a fine condensed rendering of the *Dies Irae*. Hymn 150B.

**Shipley, Orby** (1832-1916), was educated at Jesus College, Cambridge. Convert, 1878. Editor of *Annum Sanctus*,
an extensive collection of translated liturgical hymns. He was likewise the editor of the manuscripts of Father Aylward and Robert Campbell whose translations, in many instances, owe their present form to his taste and judgment.

Wallace, Dom Wilfrid John (1838-1896), was educated at London University and in Rome. He was ordained a secular priest and was known in the world as John Wallace. He entered the Benedictine Order in 1877 and was afterward known by his religious name Wilfrid. His *Hymns of the Church*, 1874, contains translations of all the hymns in the Breviary and Missal. Hymns 90, 96.

Walworth, Rev. Clarence Alphonsus, C.S.P. (1820-1900), was an Episcopal clergyman who entered the Catholic Church and became one of the founders of the Paulist Congregation. His translation of the *Te Deum* is in extensive use. Hymn 8.

Wingfield, William Frederick (1813-1874), was educated at Christ Church, Oxford. Convert, 1845. Before his conversion he was an Anglican clergyman; after his conversion he practiced law. Hymn 150.

Yattendon Hymnal, 1899. The *Yattendon Hymnal* was edited by the late Poet Laureate, Robert Bridges (1844-1930). It was Mr. Bridges' wish that translations from his hymnal should be attributed to *The Yattendon Hymnal* and not to him personally. There is no doubt as to who made the translations. Hymn 12.

**Religious Affiliations of Translators**

It is interesting to record the religious affiliations of the translators whose hymns find a place in this volume. In the biographies given above it will be observed that among Catholic translators fully one-half are converts. Among those classed as Anglicans the writer believes that practically all are of the High Church party. Scott was nominally a Presbyterian but with High Church leanings.

Catholics: Austin, Aylward, Bagshawe, Blount, Bute, Campbell, Caswall, Donahoe, Dryden, Faber, Garesché,


Genovesi, Rev. Vittorio, S.J. (1887—), was born in Roccabascerana, Province of Avellino, in southern Italy. He entered the Society of Jesus in 1901. He took up the writing of Latin poetry as a pastime and became so proficient that he won many prizes in international contests in both prose and verse. He is the author of three volumes of Latin poetry entitled Poemata (1946), Musa Latina (1951), and Lyra Sacra (1952). Nine of his hymns are now in the Roman Breviary. They include the hymns for the following feasts: Christ the King (1925), St. Frances Xavier Cabrini (1948), and the Assumption (1951). He is the author of numerous other hymns that were written for particular dioceses. In 1942 Pope Pius XII named him Hymnographer to the Congregation of Sacred Rites. He resides in Rome. The above information was obtained through the kindness of his confrere, Father William Misserville, S.J., who resides at the Church of the Gesù in Rome. Hymns: 84a, 84b, 84c, 125a, 125b, 125c, 145, 146, 147.
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