100 Chants:
A Resource for Choral Practice and Performance

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A dissertation submitted in partial fulfillment of the requirements for the degree of

Doctor of Musical Arts

2013

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Program Authorized to Offer Degree:
School of Music

University of Washington
Abstract

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The purpose of this document is to create and present a varied collection of one hundred transcribed plainchants that may be used as a robust tool by contemporary choral musicians in the practice and performance of chant. All plainchants were chosen from the "Liber Usualis" (Solesmes, 1961), which contains the definitive Vatican Edition of Roman Chant employed by the monks of Solesmes and remains the Official Music Text sanctioned by the Catholic Church. Coupled with the transcribed music and translated Latin texts, will be reasons and process in selection of included chants, a compendious history of the transmission of plainchant from its oral beginnings, and a description of the notational system employed by the collection. Conducting and performance practice of the collection, including examples of grouping techniques, will also be briefly discussed.

The plainchants will be presented in alphabetical order, after which two methods of the Latin text translations will be offered: literal and modernized. Two indices, including alphabetical and topical, will be proffered as a useful tool for the discerning conductor interested in including one of the transcribed plainchants into a varied concert program.
This document is not a primer for the instruction of reading Gregorian chant notation or performing from a manuscript containing said notation. The notated music and description of transcription offered is a tool to be used by the choral musician who does not have the resources to learn or teach Gregorian chant notation, but still would like the educational or performance benefit of plainchant.
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ACKNOWLEDGMENTS

I would like to thank the following people without which whose help this document would not have been possible. Dr. Geoffrey Boers, Director of Choral Activities at the University of Washington, has been a mentor, friend, and an unceasing supporter of my career. He has continually been a source of inspiration to all aspects of my musical work. Dr. Giselle Wyers' care and mentorship has been a gift to me since the beginning of my tenure at the University of Washington. I thank Dr. Steven Demorest and Dr. Steven Morrison for their patience and guidance. I also thank Dr. Ellen Kaisse for graciously accepting to be a contributing member of my doctoral committee. I especially, and humbly, thank my wife Heidi for understanding, supporting, and loving me. Finally, I thank my friends and family for their constant support and prayers throughout this process.
DEDICATION

To my parents who have always supported me. To Heidi, whom I love.
Chapter 1: Introduction

Contemporary Choral Climate

As the field of choral music enters into the twenty-first century, there continues to be an increased proliferation of Neo-Romantic choral works based primarily on a westernized homophonic sound design. With the increasing globalization of musical discourse through the use of technology along with an expansion of music publishing and distribution companies worldwide, these types of pieces in the classroom and concert hall are seen more and more frequently. It could be argued this rise, and the subsequent desire by many conductors to be relevant, has led to a type of ‘communal forgetting’ in the choral field of compositions from the distant past. One such class of musical works is the oldest surviving genre of Western music, the repertory we refer to today as Gregorian chant.

This 'forgetting' is undoubtedly amplified by the nature and structure of publishing and distribution agents worldwide, whose primary goal is to be solvent companies and publish works that will provide the necessary income to remain so. The choral field has become silently entrenched in a cyclical paradigm of cooperation between publisher, composer, and conductor, which does not necessarily advocate a well-rounded historical approach.

A recent manifestation of this paradigm was seen at the 2013 American Choral Directors Association (ACDA) National Convention held in Dallas, Texas. The ACDA National Convention is traditionally an assembly of choral conductors, choral musicians, and choral publishers from all over the United States and the globe. ACDA attempts to grant equal attention to all choral genres, and the very best adjudicated choirs from these
genres are asked to provide performance programs of interest to the thousands of conductors that attend.

The March issue of the *Choral Journal* (2013) details thirty-two invited ensembles and their thirty-minute programs. They performed, on average, six pieces that display an interesting and varied program. Though these ensembles were diverse and incorporated a variety of performance goals, there was not a single chant listed among the approximately one hundred and ninety pieces scheduled for performance. In fact, there were very few pieces selected that were composed before 1900. Only the University of Delaware Chorale, conducted by Dr. Paul Head ended up choosing to include the plainchant *Magnificat Anima Mea* in their March 16th performance. This addition was unpublished in the journal, but was paired with a contemporary setting of the *Magnificat* by Giles Swayne.

Richard Sparks, one of the leading figures in contemporary American choral music, remarked in a blog published by www.choralnet.com immediately following the convention:

Concert performance levels were high--varied, as always, but generally very good. My first national was 1983, so have a bit of perspective...

As usual at ACDA conferences, there is too little historical music, so special thanks to those choirs who dared to do the familiar, yet great music, as Westminster did, for example, with Bach. (Sparks, 2013)

Thus it has become adventurous to perform "familiar" or "old" music, such as Renaissance polyphony, a Bach motet, or plainchant. Even as early as in 1931, Edward Maginty succinctly noted:

There is a wide gulf between Elgar's 'Land of Hope' and medieval plainsong. Why jump out of the window if you can walk down the stairs? The answer is, that the best modern musicians have neglected unison Latin prose... There is no
real finality except in the Chant (properly sung, or course, that is, collectively); and, if there is any reason to identify a Gregorian 'Agnus Dei' with 'Shenandoah'...the gulf between the Chant and that style which community singers everywhere delight to honour, is not so wide as it looks. (p. 158)

Need for Resource

Though pieces such as plainchant are done infrequently, it is not the intention of the author to assume the contemporary choral community deems this music as outdated and unworthy to be performed. If one were to propose a hierarchy of reasons, perhaps the most obvious is the lack of a transcribed resource for conductors to give their choirs who do not have the required expertise in reading Gregorian square note notation. Much training and practice must be taken to acquire such an expertise and the pragmatic conductor or choral educator simply may not have the time to spend learning such subtleties. This also assumes the conductor also has the proper training to transcribe the square note notation themselves properly and in a clear fashion.

A second reason of apprehension in programming plainchant is due to its historic tie to religious tradition, specifically the Christian tradition. The conductor of most modern-day ensembles, particularly those in the educational field, must be conscious of their programming habits in an effort to appeal to a community interested in religious equality. Some conductors may even be disallowed from programming any piece that is religious in nature, due to the composition of the community in which the choir is active. In these cases, chant must be considered a historic idiom and not a liturgical one, that may be used as a teaching tool for a variety of choral pedagogy concerns.

A tertiary reason for a lack of performance is the choral community's interaction with publishing companies and distributors such as Hal Leonard Corporation or J.W.
Pepper, Inc. These companies' policies have placed pressure on the choral market for new music, overloading the conductor with choices often leaving diminished room to perform music from the past, or use music from the past as a teaching tool for vocal pedagogy.

**Purpose and Description of Resource**

A concise and pragmatic collection of transcribed chants that tackle several of these issues head on is required. This new collection begins with the idea that the notation employed is readable and understandable to those who are learning to read, or are familiar with, western music. This notation must also be set in such a way that allows for a variety of conducting interpretations, including cheironomy. It must contain enough plainchants with varied textual meanings and performance difficulty so as to be useful in a myriad of choral programming situations. It should allow conductors to consider the music not simply as religious or tied to a liturgical setting, but classified as a historic musical form. It must be set in such a way that allows conductors to use it as a tool for emphasizing rudimentary choral and vocal pedagogy. Finally, it must be created to be affordable to choral conductors with a very limited budget. The collection presented in this document attempts to achieve these goals.

The collection will not be an in-depth study on the transmission of chant from its oral beginnings, its eventual notation, spiritual meaning, or other complex issues surrounding the art of plainsong chant. Scholarly sources of repute regarding this material are readily available to even the novice researcher. Neither is this collection an in-depth study of the offices or hours of religious liturgy, nor should it be considered a
truly critical edition. This collection is a pragmatic tool, presenting plainchant in a new context, for use in the contemporary choral classroom, church, or performance stage.

Though the collection is not a primer to reading Gregorian square note notation, it does require an understanding of modern music notation. An introductory section will accompany the transcription providing brief instruction on the markings brought forth from the original notation and their interpretation.

**Organization of the Dissertation**

Chapter 1 includes an introduction and a statement of a potential issue of performance philosophy that has arisen in the twenty-first century choral field. It also introduces the creation of a resource that could potentially be used to combat that issue. Chapter 2 outlines a compendious history of the transmission of chant from pre-notation oral sources to the notation developed by the monks of Solesmes. It also suggests some recent publications for the discerning choral musician who desires a deeper study into the subject matter. Chapter 3 presents the process and methodology in selection of contained plainchants. Subsequent decisions regarding visual appearance, typesetting, and Latin text translation are also detailed. Chapter 4 offers a cursory view of the notational style of the collection. Chapter 5 briefly discusses practical use by the conductor, including grouping possibilities and general performance. Chapter 6 is the presentation of all transcribed chants in alphabetical order, accompanied by the modernized translation of Latin texts.
Compendious History of Plainchant Transmission

The process by which early Christian liturgical worship was transmitted into what appears in modern collections such as the Liber Usualis (1952), the Liber Cantualis (1978), or the Gregorian Missal (1990), is somewhat mired in mystery (Saulnier, 2009, p. 16). As Christianity spread throughout the Mediterranean region and beyond, each region developed their own repertory of sacred music. In southern Italy for example, Beneventan chant developed. Roman chant developed in Rome and the surrounding area. Milanese chant took root in northern Italy. Gallican chant evolved in Gaul and Hispanic chant around the Pyranees. As a written music notation system had not yet developed, these chant styles relied completely upon oral transmission (p. 2).

As Constantine began to establish the Christian church as the state religion in 313AD, Rome was becoming not only a military power, but a religious one. By 380AD and the Edict of Thessalonica, Christianity was free of persecution. A primary effect of this development was the swift establishment of Old Roman chant as the dominant repertory for the burgeoning Christian church. The gradual suppression of other chant repertory took place over the next several centuries. One development that assisted in this proliferation was the establishment of the schola cantorum.

This "school of singers," established in Rome, was issued the task of providing music for papal ceremonies and religious services (Latham, 2002, p. 1115). After the collapse of the western Roman Empire and during the second half of the eighth century, word was received "that Frankish singers could not master the subtleties of Roman chant,
and that Roman singing masters, jealous of their own special skills and repertory, deliberately confused their pupils (Hiley, 2002, p. 966).” Members of the schola cantorum were also sent from Rome to instruct these Frankish singers (Latham, 2002, p. 1115). When they arrived they were met with a repertory preserved in early Frankish manuscripts, ones we now consider "Gregorian," that were quite different than the Old Roman repertory they had developed.

Melodies transmitted in the Frankish source tradition are considered to be rational, disciplined, goal-directed, spare in their use of passing and neighbor embellishments, and international in their stylistic appeal. The melodies transmitted in the Old Roman sources, on the other hand, are described as decorative, rambling, melodically prolix to the point of overripeness, and stylistically parochial. (Nowacki, 1985, p. 243)

It is suggested that this was the critical Frankish and Roman encounter that eventually supressed chant repertory such as Gallican chant. Through this complicated Frankish-Roman interaction, the "conclusion led to the following hypothesis, which seems highly probable: at the time of the encounter between the two repertories, the Gallican and the Roman, some kind of cross-fertilization took place (Cardine, 1975, p. 5)." This situation remains complex, as it appears the Old Roman repertory was not notated until the eleventh century, thus making any specific claims about fusion a conjecture (Hiley, 2002, p. 966).

The general melodic structure and style of the Old Roman chant was accepted by the Gallican musicians, yet they overlaid a newly developed style of ornamentation. This fusion, though met with some resistance across Europe, was eventually accepted due to the invention of written notation. Such was the Frankish-Roman fusion that modern scholars occasionally argue about the origin of specific manuscripts, an example being the eighth century Pentacost chant manuscript: Factus est repente (Levy, 1987, p. 12-13).
A further acceptance of the fusion was attributed to the famous entrance of Pope Gregory (Cardine, 1975, p. 7). Though the name 'Gregorian' was granted to the early Frankish chant books, the role of Gregory may have taken on a certain mythos in contemporary music history texts, as there remains little documentary evidence concerning his liturgical or musical activity (Hiley, 1988, p. 207). The infamous dove on the shoulder of Gregory was in fact a twisting of the early legend that held that the bird inspired Gregory's commentary on Ezekiel, not liturgy and chant (p. 208).

Though chant books appear in the early ninth century such as the Rheinau manuscript from northern France or Switzerland (p. 3), they contain merely text with perhaps only hints at a rise and fall of melody. The first recognized source with proper neums accompanying the text begins with the Laon manuscript around ca. 900 (p. 4). It was not until the development of staff lines, recommended by the Benedictine monk Guido of Arezzo in the eleventh century, that specific pitches would begin to truly manifest in chant manuscripts (Hiley, 2002, p. 967). It was not long before markings indicating a lengthening or stressing of notes appeared. Shortly thereafter, the clef and guide were introduced.

In the early years of notation, it is presumptuous to assume that chant books were used for performance, as the compositions were too small to be read in a service. These books were for reference only. Dom Eugene Cardine, the late Solesmes chant scholar was written as alleging:

the 'secrets' of Gregorian rhythm...were always there to be read in the way the melody was captured in the neumatic notation. Cardine regards the notation in the earliest manuscripts as corresponding directly to the hand gestures (cheironomy) of the directors of medieval chant choirs; when interpreted in this way, the early notation reveals important information about the rhythm and expression of the melodies. (Brunner, 1982, p. 319)
After the thirteenth century, the manuscripts began to appear large enough to be read by more than a single singer (Hiley, 2002, p. 968). By the fifteenth century, musical literacy was gaining momentum and with it the role of memorization diminished. The subtle variety oral transmission delivered in music performance may have been lost to history.

In the middle of the sixteenth century, a period of reforming performance and notation in Gregorian chant took hold. The length of melismatic sections were reduced, leaving pragmatic, truncated melodies. Then, beginning in 1833 under the leadership of Prosper Guéranger, the monks of Solesmes undertook the immense task of completely restoring the Gregorian chant to its prior greatness. Two specific monks stood at center stage in this endeavor: Dom Pothier, Solesmes, first great editor and Dom Mocquereau, who most famously initiated a series of facsimiles called *Paléographie musicale* (Dillon, 1999, p. 271-2). Dom Macquereau's work was carried on by his student, Dom Joseph Gajard (Brunner, 1982, p. 319). Their goal was to respect the text and its primacy, harness the power of graphic and music representation, all while accurately elevating the melodic figures.

If someone honestly believes he has found the true Gregorian phrase in all its purity in a particular piece of chant, it will be when examples of that same piece, from churches some distance apart, give the same reading (Guéranger, 1840, p. 306)

A number of esteemed editions developed from Solesmes' rigorous work, including *Les Mélodies Grégoriennes* (1880), *Graduale Romanum* (1908), *Antiphonale Romanum* (1912), and the *Antiphonale Monasticum*. With the Second Vatican Council (1963-1965) came a call for an even more meticulous and informative critical edition of the existing chantbooks. Out of this development, editions such as the *Liber Cantualis*
and the *Gregorian Missal* were created. All are considered the definitive editions of
ecclesiastical manuscripts containing Gregorian square note notation.

The enclosed collection follows the heart and intent of the nineteenth century
monks: to bring a clear and performable musical manuscript to those who would desire to
perform it. As scholars such as Howard Hucke have suggested, some critical subtleties
may have been lost in the Solesmes transcription (Hucke, 1980). It is admitted by the
author that a further transmission into contemporary notation may include similar loss,
but the gains in historical and pedagogical concepts for the twenty-first century choral
musician are not to be underestimated.

**Relevant Contemporary Literature and Primers**

As stated in the introduction, the enclosed collection of plainchants is not a primer
on the reading or learning of Gregorian notation. Instead, it serves as a vehicle for the
practice and performance of chants for those without the resources or expertise to work
with original sacred source material. I have attempted to integrate the modern structure
of contemporary notation with the subtleties of plainchant that the monks of Solesmes
tried fervently to preserve. This has led to a clear and definitive manuscript that is
versatile, easy to use, and easy to disseminate through digital means or photocopy. One
could argue these goals are a right continuation of the intent of chant transmission from
its earliest stages.

For those desiring to use this resource as a teaching tool for conducting chant or
as a transitory tool with the final goal of performing manuscripts containing square note
notation, one may wish to use the collection alongside one of the many instructional
sources available.
Perhaps the most important resource is the *Liber Usualis* (1952) itself. Not only does it contain thousands of plainchants in their religious context, but more importantly contains an extended introductory section that includes a detailed primer on notational elements and rules for the interpretation of music and text.

An even more detailed accounting of the Solesmes' transmission of early chant to square note notation is given in Dom Eugene Cardine's informative *Beginning Studies in Gregorian Chant*. Cardine was a critical force of Solesmes community, helping to develop editions after the Second Vatican Council that highlights all aspects of proper plainchant performance in a concise and digestible manner. "Cardine's theories are compatible with the old Solesmes method in that the melodies flow smoothly in a series of basically equal notes, but with slight variations in duration, or agogic nuances, in accordance with information provided in the earliest manuscripts (Brunner, 1982, p. 319). If used in conjunction with the introductory material in the *Liber Usualis*, no other source is needed to become adept in understanding the Gregorian material.

For those interested in an extremely basic primer, with easy to read images giving only the simplest explanations, one should examine Noel Jones *A Beginner's Guide to Reading Gregorian Chant Notation*. It highlights notational elements in particular, yet does not approach the subtle treatment of these elements or approach the detail of text.

Finally, *Translations and Annotations of Choral Repertoire, Vol. 1: Sacred Latin Texts*, by Ron Jeffers may provide a useful tool for several text translation comparisons. Extended commentary on the history of each text is included.
Chapter 3: Process and Presentation

Selection Process

Selecting chants with an ample variety of difficulty and programming possibilities could easily be seen as an impossible task. Though one hundred chants seems like a sufficiently large number, there remains an immense myriad of worthy candidates that were not chosen. I desired a balance between a number of factors including perceived difficulty level, length, subject matter, and type.

The first chants selected were several used by other composers throughout recent centuries in their own compositions, and thus would be recognized by many contemporary choral conductors. Examples include Requiem aetérnam, Hodie, Christus nátus est, Lux perpétua, and O admirâbile commércium!. It was critical to have at least a handful of recognizable chants that would appeal to those who are interested in pairing a plainchant with a piece in which the chant also appears.

After this initial step, a great majority of the chants were selected based on their recognizable text, although their melodies may be moderately unfamiliar. These were primarily selected with a variety of difficulty in mind, but also with the intent that a performing ensemble may choose to pair the chant with either a piece composed to the same text or perhaps one of the same substance.

As much as possible, the selections give a range of possibilities regarding meaning and potential use throughout a calendar year. There are indeed numerous selections with use during the Christmas or Advent season as well as several with use during the Easter or Lent season. Several speak of death and several speak of life, but an effort was made to span a majority of human emotions and performance situations. These topics are laid
out with suggestions in the Topical Index that accompanies the collection, and is found in Appendix B of this document.

Finally, room was reserved for a few Alleluia chants to be included. These are often more florid and difficult in their performance with lengthy melismatic sections. They also have a strong tie to the liturgical jubilus and are generally joyful in character (Cochrane, 1954, p. 214). Some scholars look to the Alleluias in Gregorian chant as not only a liturgical expression but also an artistic creation (p. 220). Transcribed examples include: Alleluia, Jubiláte Déo, Alleluia, loquebántur váriis, and Alleluía, Venite ad me.

In conclusion, the chants selected range from very short to lengthy, with varying difficulty levels, all to be suited for a variety of performance possibilities.
An effort was made in the transcription to follow a generalized template of simplicity, readability, and versatility. All decisions were made within the context of Sibelius music notation software using its recognizable and clear Opus music font.

All chants are set on a traditional 8 1/2" by 11" page with an exaggerated left margin of one inch to allow for bindings. The first staff appears at two inches below the top edge of the page with the title of each chant placed at the midpoint. Immediately
below each title, separated by an extended line, is the page number in the "Liber Usualis" (LU) of its original square note rendering. Appropriate credit is also given to the editor and transcriber of each chant in the placeholder commonly used for the composer or arranger.

Each chant begins with a single measure containing a clef and a single whole note, giving the performer instruction on how the original first note was placed in relation to the modal clefs employed by the Gregorian composers. A C clef replaces the Gregorian Doh clef, while a modern F clef replaces the Fah clef. A treble clef follows in every case, given its status as the most recognizable and readable clef in contemporary choral music. The music is thus transposed in a true fashion to suit this clef, though it should be noted that men will be sounding pitches an octave lower than appear on the manuscript. Further transposition of the given mode would remain at the discretion of the conductor and each performing ensemble's needs.

**Latin Text Translation**

I considered it extremely important to have an accurate and modernized translation of the Latin text accompanying each chant. All chant texts were thus translated by professor Keith C. Wessel, first in a literal or "wooden" way, then modernized to create as coherent a grammatical situation as possible. Translations were based on Latin Vulgate texts and assisted by the "Dictionary of Ecclesiastical Latin" (1995), edited by Leo F. Stelton.
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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<tr>
<td>Traditional spellings (i.e.</td>
<td>The literal renderings are &quot;wooden&quot; translations.</td>
<td>An attempt to reflect the proper sense of the Latin and make it flow better than the overly literal. There is occasionally little variance.</td>
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**Biblical References:**

**Ecclesiastical Context:**

*Figure 2.* Latin translation, Biblical reference, and Ecclesiastical context.

Keith C. Wessel enrolled at the WELS pastor-training school, Northwestern College of Watertown, WI, where he achieved a B.A. in 1987. He is a Ph.D. candidate in Classical Civilizations at the University of Florida. Mr. Wessel is currently a professor of Latin, Greek, and the New Testament at Martin Luther College, New Ulm, Minnesota. He also serves as faculty adviser to *Studium Excitare*, a student-run publication of Martin Luther College dedicated to translating from Latin and German previously un-translated works of Lutheran theology.
As stated above, texts and associated translations were set either immediately below the last staff of music or on the next page, if the final staff of music reached the bottom of a completed page. On the musical manuscript, the modernized translation is the only rendering included next to the extracted Latin text. The literal and modernized translations are both included in Appendix A for reference.
Chapter 4: Transcription of Plainchant to Modern Notation

Figure 4. *Requiem aetérnam* in Gregorian notation.

Figure 5. Transcription of *Requiem aetérnam*.

In the introduction to the English Edition of the *Liber Usualis* (1952), the monks of Solesmes state, "To ensure uniformity in the rendering of the Chant of the Church,
ecclesiastical legislation provides that this musical text may be used 'with the addition of
the Solesmes Rhythmic signs,' as an aid" (p. vij). They continue:

The use of these signs is officially authorised by the Congregation of Rites. Musicians, generally, have long since experienced the wisdom and even the necessity of this official sanction to the Solesmes Method as the sure means to secure a desired and uniform system of interpretation.

As in all Art-forms, so in Plainsong, rules are the outcome of a wide practical experience, insight and research. The Rules presented here have been worked out and co-ordinated by the Benedictine monks of the Solesmes Congregation. Based as they are on the ancient Manuscript Records, which have been thoroughly examined in their application to the Vatican text, those Rules have for some fifty years proved their efficacy as a convincing guide to the proper unified execution of the Gregorian melodies in the daily carrying out of the Liturgy by the monks of Solesmes themselves. (p. vij)

In the transcription of each plainchant, the Solesmes markings were applied in an accurate way to the contemporary, computer-based notation employed. This assures, in as much as it is possible, an accurate practice of performance while using a notational system in many ways not suited to the subtlety of plainchant. The elements of Gregorian chant notation are outlined below, coupled with how they are rendered in the modern transcription.

**Phrase Signs (Bar Lines)**

It is impossible to compare contemporary measure lines to the phrase lines used in Gregorian notation. The lines employed in the transcription look very similar to lines in the original notation. It is suggested to treat them in a similar fashion as one would if performing from a Gregorian manuscript. They were originally intended on sharing a strong correlation to textual rhythm and punctuation marks such as the period, comma, semicolon, or colon (Cardine, 1975, p. 7).
Figure 6. Quarter bar line.

In traditional Gregorian notation the quarter bar line looks slightly larger, though the placement is the same in this edition. This phrase line should be understood as a way to break up a long line of chant into more accessible melodic clauses. This generally does not indicate a breath, especially in shorter chants (Solesmes, 1952, p. xxv).

Figure 7. Half bar line.

In the four-line staff of Gregorian notation, the half bar line intersects the middle two lines. In the contemporary five-line staff, it is held with the middle two spaces and does not intersect the second and fourth lines. This phrase line assists in delineating melodic clauses throughout the plainchant. It also indicates where singers may take a breath.

Figure 8. Full bar line.

The full bar line appears the same in both Gregorian notation and contemporary transcription. Although not always, it often indicates the completion of a melodic phrase,
as a modern period completes a grammatical sentence. This is an important division and always indicates a longer pause.

![Figure 9](image)

*Figure 9.* Double bar line.

In Gregorian notation the double bar appears at the end of a composition or when the melody passes from one group of singers to another. It is used in a similar fashion in the transcription. It also appears at the beginning of the transcribed chants in an effort to show a clear clef change from the original clef to the contemporary treble clef.

![Figure 10](image)

*Figure 10.* Comma.

The comma is a rarely used notational device in Gregorian notation, and it only appears once in the transcription. It was used specifically by Solesmes to take the place of a missing quarter bar line (Cardine, 1975, p. 8). Treatment and practice of it should be similar to the quarter bar line.

**The Guide**

The guide is a small sign found at the end of each staff of Gregorian square note notation indicating the position of the subsequent note. This would not be sung, but would assist in representing, in advance, what the next pitch would be either on the
following staff or after a clef change. Given the nature of contemporary notation, the
guide was not included in the transcription.

**The Asterisk**

The asterisk, *, is offered in this transcription and indicates where a chorus would join a cantorial soloist. This soloist was originally the *schola* (Cardine, 1975, p. 8). The asterisk could be thought of in a similar fashion to the word *tutti* in contemporary notation and treated in a similar manner.

**Neums**

According to Dom Eugene Cardine (1975), a Solesmes monk whose work was critical to in the transmission of chant from the earliest sources (Saulnier, 2009, p. 16), a neum is "a unit composed of all the notes carried by a single syllable (p. 14)." This definition assures that a single note is a neum, but also implies that a florid melisma on a single syllable is also considered a neum. The separation and grouping of such neums into smaller sections remains one of the distinctive qualities of Gregorian notation and perhaps may be only hinted at in the transmission to contemporary notation.

Modern notation often relies on time signature and a repeatable rhythmic structure separated by defined bar lines. This provides an underlying rhythmic structure onto which music is placed. This is often helped in a visual way often through the regular placement of notes and the space between them. This is at variance with the way neumatic elements develop in a plainchant. The ultimate challenge of any transcription of chant into contemporary notation is to in some way retain the rhythmic significance of each neum, while achieving a substantial level of accessibility to a singer of at least moderate ability.
Neums: Fundamental Neum

Figure 11. Fundamental neum example.

The simplest fundamental neum is called the punctum, or the Vatican square punctum. It appears as a simple square, and designates a single rhythmic pulse. In the transcription, it appears as a note-head without a stem and also designates a single rhythmic pulse. Stems were eliminated not only to provide a similar look and feel to the Gregorian manuscript, but also to decrease visual clutter on the page.

Although it is possible to notate any chant with the punctum alone, Gregorian notation developed an assortment of neum groupings, such as the virga, the clivis, the pes or podatus, the porrectus, the torculus, the climacus, the scandicus, the salicus. In the transcription all neum groupings appear as successive note-heads of equal spacing, in an effort to make it clear to the contemporary musician that each part of the original Gregorian neum grouping received a single full pulse.

Figure 12. Example of transcribed porrectus.

Figure 13. Example of transcribed torculus.
Other neum groupings and neum developments such as the *resupinus neum* and the *flexus neum* are normalized as successive note-heads in the transcription. In a similar fashion, neums such as the *distropha* and the *tristropha*, which appear as two or three successive punctum, are seen as successive note-heads and should be given full value. It is here again acknowledged that in transmission to contemporary notation, one may lose minor performance subtleties that are benefited by square note notation groupings such as these, yet the music becomes instantly readable and rhythmically understandable to those able to read contemporary notation.

**Neums: Subpunctis Neum**

![Subpunctis neum example](image)

*Figure 14.* Subpunctis neum example.

Square note notation also includes neums whose final note is followed by at least two descending diamond shaped notes. They are called *subbipunctis* or *subtripunctis*, depending upon the number of descending notes. These diamond shaped notes, such as in the *climacus* shown above, appear in the transcription as smaller note-heads which retain a full pulse and do not indicate a speeding up. They also do not necessarily indicate a decrease in volume, although it may be an instinct of the performer to do so based on visual response. The context of the Latin syllable and placement in the melodic phrase should dictate subtleties in performance of such neums.
Neums: Liquescent Neum

Figure 15. Example of transcribed liquescent podatus. Also referred to as epiphonus.

Figure 16. Example of transcribed liquescent clivis. Also referred to as cephalicus.

Liquescent neums were used as a tool to assist in the pronunciation of text, particularly when two vowels form a diphthong, when two consonants conjoin in a specific manner, and also to occasionally introduce semi-consonants such as 'j' or 'i" (Solesmes, 1952, p. xxiv). One never encounters a liquescent neum in a melismatic section or between two vowels. It was originally intended to visually represent complex syllabic articulations and the vocal issues such pronunciations present (Cardine, 1975, p. 20).

It could potentially be argued that such a device may not be needed in a contemporary transcription, but the addition of smaller note-heads representing all liquescent neums were added accurately. The treatment of this neum must not be exaggerated. It must retain its full value and pulse. It may be sung slightly lighter to facilitate the textual transition it represents.
Neum Alteration

![Flat](image)

*Figure 17. Flat.*

In Gregorian notation there is only one recognized alteration: the flat, which lowers the tone one half step. It also appears only before a B, and its treatment was not changed for this transcription. The flat remains active on any successive B unless cancelled by a natural sign. This transcription would also hold true to the Vatican Edition, in which the flat would also be cancelled by a new word or any bar line following the flat sign (Solesmes, 1952, xix). Similar to contemporary notation, if the flat is found near the clef, it would adhere to any B found in the chant.

Neum Modification: Dot

![Non-cadential dot](image)

*Figure 18. Non-cadential dot.*

![Cadential dot](image)

*Figure 19. Cadential dot.*

Treatment of dots should be entirely based on the context of its location. In the case of the non-cadential dot (a dotted note not found at the end of a phrase), the dot may not be ending a melodic interval, but beginning a new one. In this case it is referred to as a pivot or hinge note and should be treated as a lift-off into the following neum figure.
A cadential dot, found at the end of many melodic phrases of chant is often generalized as a double pulse, or two beats. Context must also be considered here and rhythmic flexibility granted, regarding the importance of the melodic phrase in which it is found (Jeffery, 1991, p. 1060). This can be assisted by ascertaining what type of bar line follows the cadential dot. Certainly the performance of the dotted note-head must not be rigid one, but must rely in a subjective manner, on its location in the greater melody-text matrix.

**Neum Modification: Episemata**

![Figure 20. Horizontal episema.](image)

As is the case in many Gregorian markings, the horizontal episema is treated slightly differently given its position and remains a point of contention among scholars of chant. The episema can cover one single note, or a grouping of notes. Both are seen in the collection and transcribed as seen in the original manuscript. If the episema is found to be cadential in nature, it then signifies a deceleration. The amount of deceleration is related to the perceived importance of the cadence.

If the horizontal episema does not appear in a cadential context, but in the middle of a word or melodic phrase, the pulse should remain consistent (Cardine, 1975, p. 16). It was, on the other hand, asserted by Petter Jeffrey in his article *The New Chantbooks from Solesmes* (1991), that "Episemata lengthen the value of the notes they lie above...or
below... (p. 1057)." This disagreement highlights the contentious views scholars hold to meanings of the various chant markings and their interpretations.

In the case of the modern transcription, accuracy was held in placement of the episema above or below the note-head. One should, in general, treat any episemata as a cue to lengthen the rhythm of the marked note-head slightly.

\[ \text{Figure 21. Vertical episema.} \]

The vertical episema is a mark to assist in rhythm and grouping. Generally speaking, it points to an ictus, the beginning of a grouping, or an aligning point. It may also be considered a strong beat in the melodic phrase, in which either one or two beats following will be weaker in nature.

\[ \text{Figure 22. Episemata combination.} \]

The combination of horizontal and vertical episemata traditionally signifies a substantial cadence. The note may be lengthened to conclude the melodic phrase.
Neum Modification: Quilisma

Figure 23. Quilisma.

Appearing as a squiggle, or jagged square in Gregorian notation, the quilisma retains at least a small amount of mystery in its performance. It has been confirmed in recent times by the monks of Solesmes that this particular neum does not reference a change of vocal tone as some have suggested, but of rhythm and stress:

...this jagged note is always preceded and followed by one or several notes...; its value is the same as that of other notes, but it must always be rendered lightly. The note immediately before the quilisma should be notably lengthened, and be the most emphasised of the whole group even when preceded by a double note. (Solesmes, 1952, p. xxv)

The marking seen in the transcription, separating the squiggled figure from the note-head, is very similar to examples seen from the Solesmes Rules for Interpretation found in the "Liber Usualis" (p. xxvj).
Chapter 5: Use and Practice

The rule that governs all other rules is that, pure melody apart, chant is an intelligent declamation, with the rhythm of speech, and well-phrased... (Gontier, 1859, p. 14)

Grouping

Of all concerns in the performance of Gregorian chant, none may be of greater import than that of grouping notes together in a natural way to form a strong bond between the Latin text and the composed melody. This rhythm and phrasing, created by careful grouping, in essence is what provides plainchant's unique 'otherworldly' quality. In "Beginning Studies in Gregorian Chant" (1975), Dom Eugene Cardine mentions poignantly, "If the body of Gregorian Chant is composed of syllables and sounds, its soul is rhythm (p. 33)."

The power of this particular collection of transcribed chants is its open notational style, which allows for a number of grouping scenarios in performance and practice. Howard Hucke states in Towards a New Historical View of Gregorian Chant (1980), "The uniformity of melodic transmission of Gregorian chant books does not prove uniformity of musical practice... that we have always assumed that such uniformities in a written transmission reflect equal uniformities in the objects represented entails a philosophical naïvité of the greatest sort (p. 466)." Some scholars suggest that: "today many consider Gregorian chant a historical invention and its hegemony an illusion. Chant traditions existed throughout Europe and contained real differences in notions of structure, coherence, and even melodic shape (Pasler, 1999, p. 373)"
Though discrepancies and subjectivity may exist, the most common and trusted method of grouping is that prescribed by the monks of Solesmes, which is textually based, resulting in successive groupings of twos and threes. To completely master such a system involving concepts of tension and relaxation, melodic-verbal synthesis, and an interlacing of binary and ternary groupings, one needs much study and practice.

Robertson, in a brief article in *The Musical Times* (1931) stated:

> We can never be grateful enough to the Monks of Solesmes for the devoted research and labour they have given to the Chant and its restoration, but a danger is becoming apparent that a rigid adherence to the Solesmes method will be insisted upon by those who have not sufficiently studied the matter. (Maginty, 1931, p. 158)

It is recommended by the author to use one of the recommended primers detailed in chapter 2 if interested in adhering to a strict Solesmes model.

*Figure 24. Solesmes grouping example of modern transcription.*
This collection benefits from the accurate inclusion of the Solesmes rhythmic signs to aid in rhythmic grouping. As one can see in Figure 24, though the groupings often align with the syllables of underlying text, this need not be the case. Markings such as horizontal and vertical episemata lend assistance when outlining groupings. While discussing these markings, Donald Beswick, in his 1957 article titled *Editorial Methods of Solesmes* states: "Clearly, there must be a definite rhythm in plainsong. If it is left to each person to place the rhythm where he will, then the music changes character with each performance (p. 621)." If used properly in conjunction with the text, these markings would lead one to a well-recognized sound and performance practice, for "few would dispute that the twentieth-century sound of chant still resounds with the innovations of the Solesmes school, to the extent that the Benedictine method has... (Dillon, 1999, p. 278)." In a 1954 *The Musical Times* article, Alec Robertson wrote:

> The Solesmes publications are in use all over the world, and we have yet to hear any singing that approaches that of the choir of Solesmes in prayerful beauty. The method they have adopted, after many years of patient research into the most ancient manuscripts, does not command universal assent... In a word, if Solesmes are wrong many of us will be content to be wrong with them... (Robertson, 1954, p. 262)

With the assistance of the collection's open notation, not only could an instructor use the chant as a tool to teach future conductors and musicians certain grouping formulas, but subjectivity in grouping can be explored if minor discrepancies are found in any one grouping formula. The notation also allows other types of notational grouping scenarios, such as syllabic grouping, common to contemporary vocal music.
Figure 25. Syllabic grouping example of modern transcription.

Syllabic grouping is not advised, though the collection is open enough to allow for it. As one can see from Figure 25, extremely important attributes preserved from the scholarly transmission of chant by the Benedictines of Solesmes are devalued and become invalid with such grouping.

Euouae

The 'Euouae' was used as a melodic formula used in conjunction with a mnemonic device or shorthand device representing the Latin phrase of the Glória Pátri doxology: saéculorum Amen. Only the inner vowels of these words would be sung, thus resulting in euouae. Traditionally this would appear at the conclusion of a line of psalmody, and is included accurately in the enclosed transcription. It would be obligatory to include in a liturgical setting, and thus should be considered in any rigorous historical performance as well.
Interpretation

The subject of interpretation has been one of contention amongst scholars, gaining steam particularly in the 1950s. Some hold Solesmes interpretations in the highest of esteem, while others may look to informed performances by that of the Schola Antiqua. The conductor or scholar interested must take into consideration the balance between scholarship and modern taste. Lance Brunner, in a 1982 article for *Early Music*, summed up the problem distinctly:

Aesthetic predispositions have surely influenced research and coloured performances in more ways than most scholars and singers have been willing to admit. Florid ornaments, spirited performance, virtuoso singing — all in evidence in medieval documents, even though their exact nature remains elusive — are outside the aesthetic framework within which the modern restoration of chant was carried out. Moreover, a number of scholars have speculated that early medieval chant was not as securely diatonic as it appears in later manuscripts with staff notation, and that many of the puzzling symbols, especially those associated with ornamental neumes, involved microtonal inflections. Such interpretations, alien to Western musical training and conditioning, could never have been considered seriously by the monastic scholars who helped create and shape the old Solesmes style, a style in which the guiding principle was, as Heinrich Besseler put it, 'to smooth over as much as possible the rough edges with a soft legato.' (p. 324)

If one's interest is to bring the performance of chant to a large contemporary audience, it may be in the interest of the ensemble to fuse twentieth-century sound ideals onto the plainchant. Conversely, if the ensemble is involved in a research-driven milieu, it may be considered with the assistance of ethnomusicology, to ascertain and perform a chant as close as possible to the medieval ideal.
Conclusion

Presented in this document is a collection of one hundred plainchants transcribed into an open system, which allows enough room for teaching and subjectivity, yet retains an ample amount of concepts from Gregorian square note notation. With goals of flexibility, ease of dissemination and affordability, readability, and usability in a variety of contexts, this compendium is at least an introduction to a tool that can bring accessibility to an ancient musical art-form.

This tool can be used in school, church, or performance hall. The enclosed chants can be used in the vocal pedagogy classroom, the choral pedagogy classroom, or the choral rehearsal most importantly. In a choral climate enthralled with Neo-romantic homophony and the living composer, one needs to recall and celebrate the past. This celebration and fight against "forgetting" needs new musical apparatus in the current educational paradigm.

Just as chant had been used for centuries in training singers and musicians, this document beings anew the possibility for contemporary choral musicians to use the body of chant repertoire, assisted by a modern transcription, to teach notational reading, rhythmic note groupings, melodic expression, musical-textual declamation, and vocal technique.
Chapter 6: 100 Chants
Accépit Jésus cálīcem

post quam coenávit, dicens:

Hic cálix nōvum testa mēnum est

in mēo sānsguine:

Hoc fācci
tiste

in mēam com memoratiōnem.

Memoriam mēmor ergo,
et tabēscet in me

ánima mēa.

Jesus took the cup after he had dined, saying: "This cup is the new covenant in my blood: Do this in remembrance of me." I will hold this in my memory, and my soul will melt in me.
Adeámus cum fidúcia

LU p1612(I)

ed. ERIC WILLIAM BARNUM
Adeámus cum fidúcia
ad thrónum grátiae
ut misericórdiam consequámur,
et grátiam inveniámus
in auxílio opportúno.
Eructávit cor méum vérbum bónum:
díco égo ópera méa régi.
Glória Pátri.

Let us approach the throne of grace
with confidence,
that we may obtain mercy
and find timely aid.
My heart brings forth a good word:
(as) I speak my works to the king.
Glory be to the Father.
Alleluia, Ascéndit Déus

ed. ERIC WILLIAM BARNUM

LU p848
Allelúia. Ascéndit Déus in jubilatióne, et Dóminus in vóce túbæ.

Alleluia. God ascends amid rejoicing; the LORD amid the sound of the trumpet.
Allelúia, Jubiláte Déo

ed. ERIC WILLIAM BARNUM
Allelúia.
Jubiláte Déo ómnis térra:
servíte Dómino in laetítia.

Alleluia.
Rejoice in God, all the earth.
Serve the LORD with gladness.
Allelúia, Laudáte púeri Dominum

ed. ERIC WILLIAM BARNUM

Text: Allelúia. Laudáte púeri Dóminum, laudáte nómen Dómini.

Translation: Alleluia. Praise the LORD, O ye servants, Praise the name of the LORD.
Allelúia, Loquebántur váriis

ed. ERIC WILLIAM BARNUM
Text: ________________________  Translation: ________________________

Allelúia.
Loquebántur váriis línguis
Apostoli magnália Déi.

Alleluia.
The apostles were speaking in various tongues
the marvelous deeds of God.
Allelúia, Spíritus Sánctus

Text: Allelúia. Spíritus Sánctus docébit vos quaecúmque díxero vóbis.
Translation: Alleluia. The Holy Spirit will teach you whatever I (shall) have said to you.
Alleluia, Venite ad me

Ve - ni - te ad me, ó mnes qui la - bo rá - tis,
e - ne - rá - ú - é stis:
Text: Allelúia. Veníte ad me, ómnes qui laborátis, et oneráti éstis: et égo reféciam vos.

Translation: Alleluia. Come to me, All you who labor and are burdened, and I will restore you.
Amen, amen díco vóbis
si quis sermónum méum serváverit,
mórtēm non gustábit in aetérnum.

Text: Amen, amen díco vóbis
si quis sermónum méum serváverit,
mórtēm non gustábit in aetérnum.

Translation: Amen, amen, I say to you:
if anyone keeps my teaching,
he will never taste (of) death.
Angelus ad pastóres áit

Text: ________________________  Translation: ________________________

Angelus ad pastóres áit: The angel said to the shepherds:
Annúntio vóbis gáudium mágnun: I proclaim a thing of great joy to you:
quia nátus est vóbis hódie today the Savior of the world
Salvátor múndi, has been born for you.
allelúia.

ed. ERIC WILLIAM BARNUM
Ante me non est formátus Déus, 
et post me non érit: 
quia míhi curvábitur ómne génu, 
et confitétur ómnis lingua. 

Translation: 
Before me no god was formed, 
nor will there be one after me; 
for to me every knee shall bow; 
and every tongue confess.
Ave María

María, grátia plena, Dóminus tecum:

Benedicta Tu in mulieribus,
et benedictus

*María,* grátia plena, Dóminus tecum:

Benedicta Tu in mulieribus,
et benedictus

ed. ERIC WILLIAM BARNUM
Ave María, grátia pléna, Dóminus técum: benedícta tú in muliéribus, et benédíctus frúctus véntris túí.

Hail, Mary, full of grace. The LORD is with you; blessed are you among women, and blessed is the fruit of your womb.
Beáta Déi Génitrix María

LU p.383

ed. ERIC WILLIAM BARNUM

*Dé - i Gé - ni - rix Ma - ri - a,*

cú - jus ví - sce - ra

in - tá - cta, pé - ma - nent;

Hó - di - e gé - nu - it


Be - á - ta, quae cré - di - dit:

quó - ni - am per - féc - ta sunt óm - ni - a.
Beáta Déi Génitrix María,  
cújus víscera intácta pérmanent:  
Hódie génuit Salvatórem saéculi.  
Béata, quae crédidit:  
quóniam perfécta sunt ómnia,  
quae dícta sunt éi a Dómino.  
Hódie.
Beáta es María, quae credidisti:
perfécíentur in te
quae dícta sunt tíbi a Dómino,
allelúia.

O Mary, how blessed are you, who believed:
those things which the LORD
spoke to you are fulfilled in you.
Alleluia.
Benedícimus Déum caéli,
et coram ómnibus vivéntibus
confitébimur éi:
quia fécit nobíscum
misericórdiam súam.

Translation:
We bless the God of heaven,
and before all the living
we will confess him:
because he has shown
mercy to us.
Benedíciam Dóminum

ed. ERIC WILLIAM BARNUM

LU p1484
Benedícам Dóminum, qui míhi tríbuit intelléctum:
providébam Déum in conspéctu méo semper:
quóniam a déxtris est míhi, ne commóvear.
Alleluía.

I will bless the LORD, who granted me understanding:
I saw God always ahead of me, in my sight:
because he is at my right hand lest I be shaken.
Alleluia.
Ca lix
be ne dic - ti ó nis,
cú i be ne di ci mus,
non ne com mu ni cá ti o
sán guin is Chri sti est?
Et pá nis
quem frán gi mus
non ne par ti ci pá ti o
cór po ris Dó mi ni est?
Calix benedictiónis,    The cup of blessing
  cui benedicimus,      which we bless,
 nonne communicátio    is it not a communion
  sanguinis Christi est? with the blood of Christ?
 Et pánis quem frángimus, And the bread which we break,
 nonne participátio    is it not a participation
  córporis Domini est?  in the body of the LORD?
Circumdúxit éam, et dócuit
et custodivit
quasi pupíllam óculi súli,
Sicut àquila expándit álas súas,
et assúmpsit éam,
atque portávit in húmeris súis.
Dóminus sólus dux éjus fúit.

He led her about, both teaching her
and guarding her
as the apple of his eye.
As an eagle, he stretched his wings
and bore her up,
and carried her on his own shoulders.
The LORD alone was her leader.
Cogitatíones Córdis éjus
in generatióne et generatiónem:
ut éruat a mórte ánimas eórum
et álat éos in fáme.
Allelúia, allelúia.
Exsultáte jústi in Dómi-no,
réc-tos dé-cet col-lau-dá-ti-o.
Glória Pá-tri.

Translation:
The counsels of God's heart
are from one generation to the next,
to rescue their souls from death
and nourish them in time of famine.
Alleluia, alleluia.
Rejoice, O ye righteous, in the LORD;
it is fitting for the upright to praise him together.
Glory be to the Father.
Confirma hoc Déus

ed. ERIC WILLIAM BARNUM
Confirma hoc Déus, quod operátus es in nóabis: a témpló túo, quod est in Jerúsalem, tibe ófferent réges múnera, allelúia.

Confirm this, O God, what you have worked in us: from your temple in Jerusalem, kings will offer gifts to you. Alleluia.
Cum subleváset óculos Jésus

ed. ERIC WILLIAM BARNUM
Cum sublevásset óculos Jésus, et vidisset máximam multitúdinem veniéntem ad se, díxit ad Philippum: Unde emémus pánes ut mandúcent hi? these can eat? Hoc autem dicébat téntans éum: ípse enim sciébat quid éssat facturus.

When Jesus lifted up his eyes and saw the great multitude coming to him, he said to Philip: From where will we buy bread so that He said this, however, to test him: for he himself knew what he would do.
Descéndit Jésus cum éis, et vénit Názareth, et érat súbditus illis.

Translation: Jesus went down with them and came to Nazareth, and was obedient to them.
Deus enim firmavit

Ór-bem té rae,

Qui non, com mo-vé-bi-tur:

Pará-ta

Sé-ed tú-a, Dé-us,

Ex tunc, a saé-cu-lo

Tu-es.
Déus enim firmavit orbem terrae, qui non commovetur: parâta sêdis tua, Déus, ex tunc, a saeculo tu es.

For God firmly fixed the world; it will not be moved. Your throne, O God, was prepared from of old, you are from eternity.
Dixit autem pater

ed. ERIC WILLIAM BARNUM

Text: Dixit autem pater ad servos suos
Cito proférte stólam priam,
et indúte illum,
et dáte ánnulum in mánu éjus,
et calceaménta in pédes éjus.

Translation: But the father said to his servants,
"Bring quickly the very best robe
and put it on him;
put a ring on his finger
and sandals on his feet."
Text: ________________________  Translation: ________________________

Dixit Dóminus ad Nóe:
Finis univérsae cárnis
vénit coram me:
fac tibi árcam
de lignis laevigátis,
ut salvé tur univérsum sémen in éa.

The LORD said to Noah,
"All flesh has reached its end
in my presence.
Make for yourself an ark
from polished wood,
so that all seed
may be kept safe in it."
Domine Déus méus in te sperávi

libera me ab ómnibus
persequéntibus me, et éripe me.

O LORD, my God, I trust in you;
free me from all those
pursuing me, and rescue me.
Domine Déus salútis méae

* Dé - us sa - lú - tis mé - ae,

in di - e cla - má - vi,

et nó - cte co - ram te;

in - tret_o - rá - ti - o mé - a

in con spé - ctu tú - o Dó - mi - ne,

al - le - lú - ia
Domine Deus virtútum

Do mi-ne * Dé-us vir-tú-

con vér-te-nos:

et o-stén-de fá-ci-em tús-

et sál-vi é-ri-mus.

Exc-ita, Dó-

po-tén-ti-am tús-

ed. ERIC WILLIAM BARNUM

LU p345-346

**Text:**

O LORD, the God of strength, restore us: show us your face, and we shall be saved.

**Translation:**
Domine, quando vénere

ed. ERIC WILLIAM BARNUM

LU p1787
Text: ________________________  Translation: ________________________

Domine, quando véneris
judicáre térram,
ubi me abscóndam
a vúltu írae túae?
Quia peccávi nímis
in víta méa.
Commissa méa pavésco,
et ante te erubéscô:
dum véneris judicáre
nóli me condemnáre.
Quia [peccávi nímis
in vita méa.]  
Réquiem aetérnam dóna éis Dómine:
et lux perpetua
lúceat éís.
Quia [peccávi nímis
in vita méa.]

LORD, when you come
to judge the earth,
where can I hide myself
from your angry face?
For too much have I sinned
in my life.
I tremble at my deeds
and stand before you in shame.
When you come to judge,
do not condemn me.
For [too much have I sinned
in my life.]
Give them rest eternal, O LORD,
and let them bask in
unending light.
For [too much have I sinned
in my life.]
Dominus díxit ad me:

The LORD said to me,

"You are my Son;

today I have begotten you."

Why do the nations rage

and the peoples plot in vain?

Glory be to the Father.
Dominus illuminátio méa

ed. ERIC WILLIAM BARNUM
Si consistant adversum me cæstra:
non timebit cor meum.
Glória Pátri.

Text: ________________________
Translation: ________________________

Dominus illuminat mea,
et salut mea, quem tembo?
Dóminus defensor vitae méae,
a quo tremabo?
qui tribulant me inimici méi,
infirmati sunt, et cecidérunt.
Si consistant adversum me cæstra:
non tembit cor méum,
Glória Pátri.

The LORD is my light
and my salvation, whom will I fear?
The LORD is the defender of my life;
of what will I be afraid?
my enemies who trouble me,
they have grown weak and fall.
Even if a host takes a stand against me,
my heart will not fear.
Glory be to the Father.
Dominus régit me
et nihil mihi déerit:
in lóco páscuae ibi me collocávit:
super áquam refectiónis educávit me.

Text: Dominus régit me
et nihil mihi déerit:
in lóco páscuae ibi me collocávit:
super áquam refectiónis educávit me.

Translation: The LORD guides me,
and I will have no need.
he set in me in a place with pasture;
he led me to refreshing water.
Dum médium siléntium
deferent omnína, et nox in súo cúrus
médium iter perágeret: omnipotens sérmo túus Dómine
a regálibus sédibus vénit, alleluia.

Translation:
While all was held
in silence deep,
and night was journeying
upon its way:
then came from your royal throne,
O LORD, your almighty word.
Alleluia.
Ecce advénit

Ed. ERIC WILLIAM BARNUM

Ecce advénit

Domínantor Domínus: et régnum

In mánu éjus,

Et potéstas, et imperium

Déus, judicium tum Regi da:

Et justitiam tum Filio Regis

Glória Patri. Et uo uae

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Behold! the Lord who rules has come: He bears in his hand rule, power, and authority. Give your judgment, O God, to the King, and your justice to the Son of the King. Glory be to the Father.
Ego sum qui testimónium perhíbeo de me ipso:
et testimónium pérhibet de me,
qui misit me Páter.

Translation:
I am he who gives witness about myself;
and the Father, who sent me,
also gives witness about me.
Exaltábo te Dómine

Ex al tá bo te * Dó mi ne, quó ni am

quó ni am

quó ni am

quó ni am

quó ni am

quó ni am

quó ni am

quó ni am

quó ni am

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quó ni am
Exaltábo te Dómine
quóniam suscepísti me,
nec delectásti
inimícos méos super me:
Dómine clamávi ad te,
et sanásti me.

I will exalt you, O LORD
because you lifted me up,
nor did you allow
my enemies (to triumph) over me:
O LORD, I cried aloud to you,
and you healed me.
Exáudi Dómine vócem méam

ed. ERIC WILLIAM BARNUM

Translation: Hear, O LORD, my voice in which I cry to you: be my helper lest you forsake me, O God of my salvation. The LORD is my light and my salvation; whom shall I fear? Glory to the Father.
Text: Exiit sérmo inter frátres, quod discípulus ílle non móritur: et non díxit Jésus: Non móritur: sed: Sic éum vólo manére, donec véniam.

Translation: Comments spread among the brothers that this disciple would not die: but Jesus did not say, "He will not die," rather, "Thus I wish him to remain until I shall come."
Exsultávit cor méum in Dómino, et exaltátum est córnu méum in Déo méo, quia laetátata sum in salutári túo. E u o u a e.

Text: Exsultávit cor méum in Dómino, et exaltátum est córnu méum in Déo méo, quia laetátata sum in salutári túo. Translation: My heart rejoices in the LORD and my strength is raised up in my God, because I am joyful in your salvation.
Exsultávit ut gígas

ad curréndam víam:
a súmmo caélo
egrési o éjus,
et occúrsus éjus
usque ad súmmum éjus.

Text: Exsultávit ut gígas
ad curréndam viam:
a súmmo caélo
egrésio éjus,
et occúrsus éjus
usque ad súmmum éjus.

Translation: He rejoices as giants
about to run their way:
his rising is from
the highest heaven,
and his course
is to the highest peak.
Exultet gáudio páter Jústi

Quam di - léc - ta ta - ber-ná - cu - la tú - a, Dómi - ne vir - tú - tum!

con - cu - pí - scit et dé - fi - cit á - ni - ma mé - a

in á - tri - a Dó - mi - ni, Gló - ri - a Pá - tri.
Exsultet gáudio páter Jústi,
gáudeat Páter túus et Máter túa,
et exsultet quae gérnuit te.
Quam dilécta tabernácula túa,
Dómine virtútum!
concupísceit et déficit ánima méa
in átria Dómini.
Glória Pátri.

The Father of the Just will greatly rejoice;
may the Father and Mother sing for joy,
and may she who bore you rejoice.
How lovely is your dwelling place,
O LORD of strength!
My soul desires and faints for the
courtyards of the LORD.
Glory be to the Father.
Felices sén̂sus beátae Maríae

Felices sén̂sus beátae Maríae Vírginis,
qui sine mórte meruérunt martyrii pálmam sub crúce Dómini.

Translation: 
O happy understanding of the blessed Virgin Mary, which earned the (victory) palm of the martyr without death, beneath the cross of the Lord.
Gaudéte in Dómino

ed. ERIC WILLIAM BARNUM

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* in Dómino semper: iturum dico,

nóta sit omnibus hominibus:

Dóminus prope est:

Nihil sollicitii sit tis:

sed in omnioratione

petitiones ve strae:

innocentiam apud Décum.
Gaudéte in Dómino semper:
iterum díco, gaudéte:
modéstia véstra nóta
sit ómnibus homínibus:
Dóminus prope est.
Nihil sollíciti sítis:
sed in ómni oratióne
petitiónes néstrae
innotéscant apud Déum.
Benedixísti, Dómine, térram túam:
avertisti captivitátem Já - cob.

Gló - ri - a Pá - tri. E u - o u a - c.

Text: ________________________  Translation: ________________________

Gaudéte in Dómino semper:
iterum díco, gaudéte:
modéstia véstra nóta
sit ómnibus homínibus:
Dóminus prope est.
Nihil sollíciti sítis:
sed in ómni oratióne
petitiónes néstrae
innotéscant apud Déum.
Benedixísti, Dómine, térram túam:
avertisti captivitátem Já - cob.
Glória Pátri.
Glória in excélsis Déo

et in tér ra pax homí ni bus bó nae vo lun tá tis,

al le lá ia, al le lá ia.

Text: Glória in excélsis Déo et in térra pax homínibus bónae voluntátis, allelúia.

Translation: Glory to God in the highest and on earth peace to people of good will. Alleluia.
Grátias tíbi Déus,
grátias tíbi véra
et úna Tríniitas:
úna et súmma Déitas:
sáncta et úna Únitas.

Text: Grátias tíbi Déus,
grátias tíbi véra
et úna Tríniitas:
úna et súmma Déitas:
sáncta et úna Únitas.

Translation: Thanks be to you, O God,
the one true Trinity;
the one highest Deity;
the one holy Unity.
Text: 

Hodie Christus nátus est:
hódi Salvátor appáruit:
hódi in térra cánunt Angéli,
laetántur Archángeli:
hódi exsúltant jústi, dicéntes:
Glóri a in ex-cél-sis Dé-o,
allelúia.

Translation: 

Today Christ is born:
today the Savior has appeared;
today the angels sing on earth;
and the archangels rejoice;
today the righteous shout for joy, saying,
"Glory to God in the highest."
Alleluia.
Hodie nóbis caelórum Rex

Hodie nóbis caelórum Rex

dei Vir-gi-ne ná-sci-di gnátus est,

ut hô-mi-nem pér-di-tum

ad caelé-sti-a ré-gna

re-vo-cá-re:

Gáu-det ex-cér-ci-tus An-ge-ló-rum:

qui-a-sá-lus ac-té-r-ná

hu-má-no gé-ne-ri
Text: ________________________  Translation: ________________________

Hodie nóbis caelórum Rex
de Virgine násci dignátus est,
ut hóminem pérditum
ad caeléstia régna revocáret:
quía sálus aetérna
humáno géneri appáruit.
Glória in excésis Déo,
et in térra pax homínibus
bónae voluntá tis
et Spíritui Sáncto.

Translation:
Heaven's King today now condescends
to be born of the Virgin for us,
that he might call, lost mankind all,
up to his heavenly realm.
for eternal salvation
has now appeared to the human race.
Glory to God in the highest,
and on earth peace to people
of good will.
Glory to the Father, and to the Son,
and to the Holy Spirit.
Holocáustum et pro peccáto

et pro peccáto non postuli sti;
tunc dixi: Ecce veni o.

In capite li bri

scriptum est de me

ut facerem voluntatem tu am:

Deus meus voblu i

et legem tu am

in medio di o
Text: ________________________

Holocáustum et pro peccáto non postulásti tunc díxi:
Ecce vénio.
In cápite líbri scríptum est de me ut fácerem voluntátem túam:
Déus méus, vólui et légem túam in médio Córdis méi.
Allelúia.

Translation: ________________________

You have not demanded an offering for sin; then I said, "Behold I come!
It has been written about me in a chapter of a book, that I should do your will:
O my God, I desire also your law in my innermost heart.
Alleluia.
Hosánna filio Dávid

Translation:
Hosanna to the Son of David:
blessed is he who comes
in the name of the LORD.
The King of Israel;
hosanna in the highest.
Illúmina fáciem túam

LU p501

ed. ERIC WILLIAM BARNUM

Text: ________________________
Illúmina óculos méos,
nequándo obdórmiam in mórtte:
nequándo dícat inimícus méus:
Praeváluí adversus éum.

Translation: ________________________
Illuminate my eyes,
lest I sleep in death;
lest my enemy should say,
"I prevailed against him."
Illúmina óculos méos

ed. ERIC WILLIAM BARNUM

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Illúmina óculos méos,
nequándo obdórmiam in mórtē:
nequándo dícat inimicus méus:
Praeválui advérsus éum.

Illuminate my eyes,
lest I sleep in death;
lest my enemy should say,
"I prevailed against him."
In conspéctu Angelórum

psál-lam tí-bi.

a-dó-rá-bo

ad té-mi-plum sán-c-tum tú-um,

et con-fi-té-bor

nó-

mi-ni tú-o

ed. ERIC WILLIAM BARNUM
In conspéctu Angelórum
psállam tibi.
adorábo ad témplum sánctum túum,
et confitébor nómini túo.

In the presence of the angels
I will sing to you.
I will bow down toward your holy temple,
and I will confess your name.
In nómine Jésu

LU p446

ed. ERIC WILLIAM BARNUM

In nómine ne Jésu

* ómne génu flectátur,

caélustum, terrestrium,

et infernórum;

et ómnis lingua confiteátur,

qui a Dominus Jé sus Christus

in glória est Déi Patris.

Domine Dominus noster:

quam ad mirabile est nomen tum
In nómine Jésu
ómne génu flectátur,
caeléstium, terréstrium
et infernórum:
et ómnis língua confiteátur,
quia Dóminus Jésus Christus
in glória est Déi Pátris.
Dómine Dóminus nóster:
quam admirábile est nómen túum
in univérsa térra!
Glória Pátri.

Translation:
At the name of Jesus
every knee bows
of those in heaven, of those on earth,
of those under the earth;
and every tongue confesses
that Jesus Christ is LORD,
to the glory of God the Father.
O LORD, our LORD
how excellent is your name
in all the earth!
Glory to the Father.
Text: In salutári túo ánima méa,
et in vérbum túum sperávi:
quando fácies de persecútibus me?
ádjuva me, Dómine Déus méus.

Translation: I have put my hope in your salvation, and in your word.
When will you judge those persecuting me?
Sinful people persecute me;
help me,
O LORD, my God.
Innocéntes pro Chrísto

Innocéntes pro Chrísto
infántes occísi sunt,
ab iníquo rége
lacténtes interfécti sunt:
ípsum sequúntur
Agnum sine mácula,
et dícunt semper:
Glóriá tíbi Dómine.

Translation:
In place of Christ innocent babes were slaughtered by a godless king, even those nursing at the breast. They follow him now, the Lamb without defect, and forever say, "Glory be to you, O LORD!"
Intéllige clamórem méum:

inténde vóci oratiónis méae,

Rex méus, et Déus méus:

quóniam ad te orábo,

Dómine.

Text: ________________________

Translation: ________________________

Intéllige clamórem méum:

Listen to my cry,

hear the sound of my prayer,

O my King and my God,

since it to you, O LORD that I will make supplication.
Invocábit me

et égo exáudiám éum:

et glorificám éum:

longitūdiné dirigérum

ad implébo éum:

Qui habitat in adjutorio Altissimi,

in protectione Dei caeli commorabitur.

Glória Patri.
Invocábit me,
et égo exáudiam éum:
erípiam éum,
et glorificábo éum:
longitúdine diérum ad implébo éum.
Qui bábítat in adjutório Altíssimi,
in protectióne Déri
cæli commorábitur.
Glória Pátri.

He will call to me,
and I will hear him:
I will deliver him,
and will glorify him;
I will satisfy him with long life.
He who lives with the Most High
as his help, in the protection of God,
he will dwell in heaven.
Glory be to the Father.
Jerúalem súrge

LU p330-331

ed. ERIC WILLIAM BARNUM

Text: Jerúalem súrge, et sta in excélso: et vide jucunditátem, quae véni et tíbi a Déo túo.

Translation: Rise up, O Jerusalem! Stand on the heights and see the joy that your God will bring you.
Justítiae Dómini

ed. ERIC WILLIAM BARNUM

Justitiæ Dómini

Lp.555-556

Justitiæ Dómini

et custodi et é a.
Justitiae Dómini réctae,
lætificántes córda,
et dulcióra super mel et fávum:

nam et sérvus túus
custódiet éa.

The judgments of the LORD are right, making glad the heart. They are sweeter than honey in the honeycomb: and for this reason your servant will keep them.
Text: Justórum ánimae

Translation: The souls of the just

in mánu Déi sunt,

The torment of wickedness

et non tánget íllos

will not touch them.

torméntum malitiae:

They witness the death of the foolish,

vísi sunt óculis insipiéntium móri,

but they are at peace.

ílli autem sunt in páce.
Jústus ut pálma

*ut pálma*

flo ré bir:

si cut cé drus,

quae in Líbano est,

multi pli cá bi tur,

Alle lu ia.
Laudáte Dóminum

LU p.562

ed. ERIC WILLIAM BARNUM
Laudáte Dóminum, quia benígnus est: psállite nómini éjus, quóniam suávis est: ómnia quaeécúmque vóluit, fécit in caélo et in térra.

Praise the LORD, for he is good; sing to his name, for it is a pleasing thing to do. All that he desires to do he does, in heaven and on earth.
Lux fulgébit

hó di-e super nos:

qui a ná-tus est nó-bis Dó-mi-nus:

et vo-cá-bi-tur Ad-mi-rá-bi-lis,

Dé-us, Prin ceps pác-is, Pá-ter fu-tú-ri saé-cu-li:

cú-jus ré-gni

non é rit sí-mi-lis

Dó-mi-nus re-gná-vit, de-có-rem in dú-tus est:

in dú-tus est Dó-mi-nus for-ti-tú-dinem et praecinxit sc.
Lux fulgébit hódie super nos:
quia nátus est nóbis Dóminus:
et vocábitur Admírábilis,
Déus, Prínceps pácis,
Páter futúri saéculi:
cújus régni non érit finis.
Dóminus regnávit,
décörem indútus est:
indútus est Dóminus
fortitúdoinem et praecínxit se.
Glória Pátri.
Lux perpétua

LU p262(1)

ed. ERIC WILLIAM BARNUM

Text: Lux perpétua lucébit
     Sánctis túis, Dómine:
     et aetérnitas témporum,
     alleluia.

Translation: Unending light will shine
             on your saints, O LORD;
             and immortality forever.
             Alleluia.
Magi vidéntes stéllam

Translation: When the Wise Men saw the star, they said to one another: "This is the sign of a great King. Let us go and find him, and offer him gifts — gold, incense, and myrrh."
Magnificat ánima méa

ed. ERIC WILLIAM BARNUM

Magníficat ánima méa
LU p1670-1671

Magníficat ánima méa

et exultavit spiritus méus

in Déo salutári mé

qui a respexit

hu- militia tem ancilae

fécit míhi magná

qui pó

135
Text: ________________________  Translation: ________________________

Magníficat ánima méa Dóminum: My soul magnifies the LORD;
et exsultávit spíritus méus and my spirit rejoices in God
in Déo salutári méo: for my salvation;
quia respéxit humilitátem ancílae súae, for he has looked upon the lowliness of his maidservant,
fécit mihi mágna qui pótens est. The Mighty One has done great things for me.
Magnum haereditátis mystérium: 

témplum Déi fáctus est 
úterus nésciens vírum:
non est pollutus ex éa cárnem assúmens:
ómnes géntes vénient, dicéntes:
Glória tibi Dómine.

Text: ________________________
Translation: ________________________

Magnum haereditátis mystérium: The mystery of our adoption is great;
témplum Déi fáctus est the virgin womb becomes the úterus nésciens vírum: temple of God:
non est pollutus ex éa cárnem assúmens: And He assuming his flesh from her, is not defiled.
ómnes géntes vénient, dicéntes: All the nations will come, saying,
Glória tibi Dómine. "Glory be to you, O LORD!"
Meditábor in madátis túis

ed. ERIC WILLIAM BARNUM

Me - di - tá - - - - - -

* in man - dá - tis,_____ tú - - - is,____

quaé_ di - lé - xi____ val - de: et le - vá - bo____

má - nus__ mé - as____________________

ad man - dá - ta__________ tú - - a,

quaé_ di - lé - - - - - - - - - -

- - - - - xi.____________________
Meditábor in mandátis tús, quae diléxi valde: et levábo mánus méas ad mandáta túa quae diléxi.

I shall meditate on your commands, for I greatly delight in them: I will lift up my hands to your precepts, in which I find joy.
Meménto méi Déus

LUp1791

ed. ERIC WILLIAM BARNUM

Mé - né - to mé - i Dé - us,

qui - a vé - tus est

ví - ta mé - ta:

Nec a - spi - ci - at me

ví - sus hó - mi - nis. De pro - fún - dis

cla - má - vi te Dó - mi - ne: Dó - mi - ne,

ex - ál - di vó - cem mé - am. Nec:
Meménto méi Déus,
quia vétus est víta méa:
Nec aspíciat me vísus hóminis.
De profúndis clamávi
ad te, Dómine:
Dómine, exáudi vócem méam.
Nec.

Translation:
Remember me, O God,
for I am old.
Let not one who has seen me, see me no more.
Out of the depths I cried
to you, O LORD;
O LORD, hear my voice.
Let not one [who has seen me, see me no more.]
Natívitas túa

ed. ERIC WILLIAM BARNUM

Na-tí-vitas tu-a, *Dé-i Gé-ni-trix Vir-go,

gáu-di-um an-nun-ti-á-vit un-i-vér-so múndo:

ex te e-nim órtus est Sol ju-sti-ae,

Christus Dé-us nó-ster: qui sólvens ma-le-di-ci-ó-nem,

dé-dit be-ne-di-ci-ó-nem: et con-fün-dens mó-tem,

do-ná-vit nó-bis

vi-tam sem-pi-ter-nam. E u o u a e
Nativitas tua, Déi Génitrix Virgo,  
gáudium annuntiávit univérsō mundo:  
ex te enim órtus est Sol justitiae,  
Christus Déus nóster:  
qui sólvens maledictiónem,  
déít benedictiónem:  
et confúndens mórtēm,  
donávit nóbis vítam sempitérnam.

Your birth, O Virgin Mother of God,  
heralded joy for all the world.  
For from you arose the Sun of Righteousness,  
Christ our God.  
Freeing us from the curse,  
he brought blessing;  
and in putting death to shame,  
gave us the gift of eternal life.
O admirábile commércium!

*Creátor géneris hu-má-ni, a-ní-má-tum cór-pus súmens,*

de Vir-gi-ne ná-sci dígná-tus est:

et procédens hó-mo sín-e sé-míne,

lar-gí-tus est nó-bis sú-am de-i-tátam. E u o u a e.

Translation:

O excellent exchange!

That the Creator of our human race

assumes human flesh and

deigns to be born of the Virgin;

and coming forth a man with no earthly father;

he shares with us his own divinity.
Text: O Crux benedicta! quae sóla fuísti digna portáre Régem caelórum et Dóminum, allelúia.

Translation: O blessed Cross! You alone were worthy to carry the King and LORD of heaven. Alleluia.
Text: O Emmánuel, Rex et légifer nóster, expectátio géntium, et Salvátor éárum: véni ad salvándum nos

Translation: O Emmanuel, our King and lawgiver, the expectation of nations, and their Savior. Come to save us, O LORD our God.
O mágnnum mystérium

et ad mi-rá-bile sa-cra-mén-tum,

us an-i-má-li-a,

vi-dé- rent Dó-mi-num ná-tum,

ja-cén-tem in pra-se-pí-o:

Be-á-ta Vir-go,

cú-jus vi-sce-ra me-ru-é runt,

por-tá-re Dó-mi-num Chri-stum.
O mágnum mystérium,
et admirá bile sacraméntum,
ut animália vidérunt Dóminum nátum,
 jacéntem in praesépio:
Beáta Virgo,
cújus víscera meruérunt
portáre Dóminum Chrístum.
Ave María, grátia pléna:
Dóminus técum.
Beáta.

Translation: O marvel profound
and wondrous mystery,
that creatures should behold
the newborn LORD lying in a manger.
O blessed Virgin,
whose womb was worth
to carry the LORD Christ.
Hail Mary, full of grace,
the LORD is with you.
Blessed...
O quam suávis est

*Dó *mi - *ne,*

*spí - *ri - *tus tú - *us!*

*qui* ut dul - *cé -* di - *nem* tú - *am*

*in* *filí - os de - *mon - strá - res,*

*pá - ne* su - *a - vis - si - mo*

*de* caé - *lo pra - sti - *to,*

*es* su - *ri - én - tes ré - *ples* bó - *nis,*

*fa - sti - di - ó* sos di - *vi - tes*
Text: ________________________
O quam suávis est, Dómine, spíritus túus!
qui ut dulcédinem túam in filios demonstráres,
páne suavíssimo de caélo praéstito,
esuariéntes réples bónis,
fastidiósos dívites
dimittens inánes.

Translation: ________________________
O how pleasant is your Spirit, O LORD!
Who to show your goodness to your sons,
fill the hungry with good things,
in this most pleasant bread from heaven.
But the rich who scorn [this gift],
you send away empty.
O Sapiéntia

quae ex óre Altissimi prodísti
attíngens a fíne usque ad finem, fórtiter suáviter disponénsquae ómnia: 
véni ad docéndum nos víam prudéntiae.

Translation:

O Wisdom,
who issued forth from the mouth of the Most High,
who powerfully endures from beginning to end;
who pleasantly orders all things;
come, teach us the path of prudence.
Oculi méi

* sem - - per_ ad Dó - mi - num,____________

qui - a i - pse e - vél - - let____

de lá - que-o__ pé - des__ mé - - - os:____

ré - spi - - ce in__ me,____________

et__ mi - se - ré - re mé - - - i,____

quó - ni - am__ ú - ni - cus____________

et__ páu - - - per_____ sum__ é - go.

Ad____ te__ Dó - mi - ne le - vá - vi__ á - ni - mam mé - am;____

My eyes are always on the LORD, for he himself will rescue my feet from the snare. Look on me and have mercy on me, For I am alone and poor. To you, O LORD, I lift up my soul; O my God, I trust in you, and will not be put to shame. Glory be to the Father.
Omnes gentes quascúmque fecísti

ed. ERIC WILLIAM BARNUM
Omnes géntes quascúque fecísti
vénient, et adorábunt
coram te Dómine,
et glorificábunt nómen túum:
quóniam mágnus es tu,
et fáciens mirabilia:
tu es Déus sólus,
allelúia.

All the nations, each made by you,
will come and bow down
before you, O LORD,
and they will glorify your name;
for you are great,
working wonders;
you alone are God.
Alleluia.
Text: Pater fidei nóstrae, Abraham súmmus, óbtulit holocáustum super altáre pro filio.

Translation: Most exalted Abraham, the father of our faith, offered up a burn offering on the altar, in place of his son.
Postula a me,
et dábo tíbi Géntes
hereditátem túam,
et possessionem túam
términos térраe.

Translation:
Ask of me,
and I will give you the nations
as your inheritance,
and the ends of the earth
as your possession.
Psál - li - te Dó - mi - no, qui a scén - dit su - per caé - los caeló - rum ad Oriéntem, allelúia.

Text: Psálite Dómino, qui ascéndit super caélos caelórum ad Oriéntem, alleluia.
Translation: Sing to the LORD who rises above the highest heavens, toward the east. Alleluia.
Quem vidístis

Quem vidi-stis, pa-stó-res? dí-ci-te,

an-nun-ti-á-te nó-bis,
in-tér-ris quis ap-pá-rui-t?

Ná-tum vidi-mus,
et chór-ros An-ge-ló-rum,
col-lau-dán-tes Dó-mi-num,

Dí-ci-te quíd nam vidi-stis?
et an-nun-ti-á-te Chri-sti na-ti-vi-tá-tem.
Quem vidístis, pastóres? 
dícite, annuntiáte nóbis, 
in térris quis appáruit? 
Nátum vídimus, 
et chórus Angelórum 
collaudántes Dóminum. 
Dicite, quidnam vidistis? 
et annuntiáte Christi nativitatem. 
Nátum. 
Glória Pátri, et Fílio, 
et Spiritui Sáncto. 
Nátum.

Translation:
O shepherds, whom did you see?
Tell us all about it!
Who has appeared on earth?
"We have seen the one who was born, 
and a choir of angels,
extolling the LORD."
Tell us, what then did you see?
Tell us all about the birth of Christ!
"We have seen the one who was born..."
Glory be to the Father, and to the Son, 
and to the Holy Spirit. 
"We have seen the one who was born..."
Requiem aeternam

ed. ERIC WILLIAM BARNUM
Requiem aetérnam dóna éis Dómine:
et lux perpétua lúceat éis.
Te décet hymnus Déus in Síon
et tibi reddétur vótum in Jerúsalem:
exáudi oratióнем méam,
ad te ómnis cáro véniet.
Requiem.

Give us, O LORD, eternal rest,
and may your everlasting light shine upon us.
It is right to sing hymns to you in Zion, O God,
and render up vows in Jerusalem.
Hear my prayer,
and all flesh will come to you.
[Give us, O LORD, eternal rest.]
Roráte caéli désuper

ed. ERIC WILLIAM BARNUM

Ro - rá - te

* caé - li__ dé - su - per,

et nú - bes plú - ant jú - stum:

a - pe - ri - á - tur tér - ra,

et__ gér - mi - net____ Sal - va - tó - rem.

Caé - li____ e - nár - rant gló - ri - am Dé - i:


Gló - ri - a Pá - tri. E u____ o u a____ e.
Roráte caéli désuper,  
et núbes plúant jústum:  
aperiátur térra,  
et gérminet Salvatórem.  
Caéli enárrant glóriam Déi:  
et ópera mánuum éjus  
amñüntiat firmaméntum.  
Glória Pátri.

Sprinkle the earth with dew, O heavens,  
and let the clouds rain down justice;  
let the earth open up  
and let salvation spring forth.  
The heavens declare the glory of God;  
and the sky proclaims  
the works of his hands.  
Glory be to the Father.
Sacerdótes Dómini

LU p949

ed. ERIC WILLIAM BARNUM
Sacerdótes Dómini incénsum et pánes ófferunt Déo: et ídeo sáncti érunt Déo súo, et non pólluént nómen éjus, allelúia.

Priests of the LORD offer incense and bread to God. Therefore, they will be holy to their God, and will not defile his name. Alleluia.
Sapiéntia aedificávit

ed. ERIC WILLIAM BARNUM

Text: Sapiéntia aedificávit síbi dómum: excidit columnas septem: subdidit sibi géntes, superborúmque et sublímiúm cólla própria virtúte calcávit.

Translation: Wisdom has built her house, and hewn out seven pillars; she has subdued nations and, in her strength, she has placed her foot upon the necks of all the proud and arrogant.
Scápolis súis obumbrábit tíbi, et sub pénnis éjus sperábis:
scúto circúmdabit te véritas éjus.

Translation:
He will cover you with his wings,
and under his feathers you will stand in hope;
his truth will surround you as a shield.
Spíritus Dómini

et hoc quod constet omnium,
sicentiam habet vos,
allemulia allemulia,
allemulia. Exsurget Deus,
et dissipetur in imici ejus:
et fugiant, qui odorunt eum, a facie ejus.
Text: __________________________  Translation: __________________________

Spíritus Dómini
replévit órbem terrárum,
allelúia:
et hoc quod cóntinet ómnia,
sciéntiam hábet vócis,
allelúia.
Exsúrgat Déus,
et dissipéntur in imíci éum,
et fúgiant, qui odérunt éum,
a fácie éjus.
Glória Pátri.

The Spirit of the LORD
has filled the earth.
Alleluia.
And that which holds together all
things knows its voice.
Alleluia.
Let God arise,
and let his enemies be scattered;
let those who hate him flee from
before his face.
Glory be to the Father.
Spíritus ubi vult spírat:
et vocem ejus audis, allelúia:
et nescis unde véniat,
aaut quo vádat,
allelúia.

Translation: The wind blows where it wants,
and you hear its sound. Alleluia.
But you do not know from where it
came or to where it rushes off.
Alleluia.
Stétit Angelus

An gelus juxta ram pli, há bens thuribilum áu reum
in mánu su a: et dáta sunt é i
in cén sa múl ta: et ascén
Stétit Angelus
juxta áram témpli,
hábens thuríbulum
áureum in mánu súa:
et dáta sunt éi
incénsa múlta:
et ascéndit
fúmus arómatum
in conspéctu Déi,
alleluia.
Tríbus miráculis
LU p.466-467
ed. ERIC WILLIAM BARNUM

Tríbus miráculis

* or ná tum di em sánctum có li mus:

hó di e stél la Má gos dú xit ad prae sé pi um:

hó di e vi num ex á qua fác tum est ad nú pi as:

hó di e in Jordá ne a Jo án ne

Chrí stus bап ti zá ri vó lu it,

ur sal vá re nos al le lú ia.

Eu ou a e
Tríbus miráculis
ornátum díem sánctum cólimus:
hódie stélla Mágo dúxit ad presépium:
hódie vinum ex áqua factum
est ad núptias:
hódie in Jordáne a Joánne
Christus baptizári vóluit,
ut salváret nos,
allelúia.

We worship on this holy day
adorned by three wonders:
Today - the star guided the Magi to the manger;
Today - water was turned into
wine at a wedding;
Today - it was Christ's will to be baptized
by John in the Jordan,
that he might save us.
Alleluia.
Tu es qui ventúrus es,
an álíum expectámus?
Dícite Jóanni quae vidístis:
ad lúmen rédeunt caéci,
mórtni resúrgunt,
páuperes evangelizátur,
al le líüia.

Text: ________________________
Translation: ________________________

"Are you the One who is to come,
or ought we await another?"
"Tell John what you have seen:
the blind now see;
the dead arise;
and good news is preached to the poor."
Alleluia.
Tui sunt caéli

et tú a est terra:
ór bem terrarum,
et ple nitú dimem.

e jus

tu fundasti:
justitia

et judicium
prae paratium
Tui sunt caéli,
et tua est térra:
órbum terrárum
et plenitúdinem.
éjus tu fundásti:
justitia et judícium
praeparátio sédís túae.

Translation:
The heavens are yours,
the earth is yours.
You have founded
the entire world
and all its fullness.
Righteousness and judgement
are the foundation of your throne.
Tulérunt lápides Judaéi

The people of Judea picked up stones to hurl at him.

ut jácerent in éum:
But Jesus hid himself from them,

Jésus autem abscondit se,
and departed the temple court.

et exívit de templo.

Text: Tulérunt lápides Judaéi ut jácerent in éum: Jésus autem abscondit se, et exívit de templo.
Translation: The people of Judea picked up stones to hurl at him. But Jesus hid himself from them, and departed the temple court.
Ve ní-te fí-li-

*au-di-te me:*

ti-mó-rem Dó-mi-ni do-cé-bo vos.

Ac-cé-di-te*

ad é-

et il-lu-mi-ná-mi-ni:

non con-fun dén-tur.
Venite filii, audite me:
timorem Domini docéo vos.
Accédite ad eum, et illuminámini:
et facies véstrae non confundéntur.

Come, my sons; listen to me!
I will teach you the fear of the LORD.
Come near to him, and be enlightened;
and your faces will never be put to shame.
Verbum cáro fáctum est,
et habitavit in nóbis,
plénum grátiae et veritátis;
de cújus plenitúdine ómnnes nos accépimus,
et grátiam pro grátia, allelúia.

The Word became flesh
and lived among us,
full of grace and truth.
We all have received
grace upon grace
from his fullness.
Alleluia.
Text: Vexilla Régis pródeunt: Fúlget Crúcis mystérium Qua vita mótem pérultit, Et mórite vitam próluit. 
Translation: The royal banners forward go, the mystery of the cross shines forth. Here life bears away death Even as death bears away life.
Video caélos apértos

et Jé sum stán tem

a dexteris virtutis Dé i:

Dómini ne Jé su

ácipe spiritum mé um

et ne státas illis hoc pecá tum

qui a nesciunt quid fáciunt.
Vidéo caelos apertos,
et Jesus stantem
a dextris virtutis Dei:
Domine Jesus
accept spiritum meum,
et ne stantias illas hoc peccatum
quia nesciunt quid faciunt.

I see heaven open
and Jesus standing
in the power of God's right hand.
O LORD Jesus
receive my spirit,
and hold not this sin against them,
for they know not what they do.
Visiónem quam vidístis

The vision you have seen,

tell no one

until the Son of Man

rises from the dead.
Bibliography


Appendix A:

Text Translations, Biblical References, and Ecclesiastical Context
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Accépit Jésus cálicem</strong></td>
<td>Jesus Received the Chalice</td>
<td>Jesus Took the Cup</td>
</tr>
<tr>
<td>Accépit Jésus cálicem, postquam coenávit, dícens: Hic cálix nóvum testaméntum est in méo sánguine: Hoc fácite in méam commemorationém. Memória mémor éro, et tabéscet in me ánima méa.</td>
<td>He received, Jesus, the chalice after he had eaten, saying: &quot;This chalice the new testament is in my blood: This do in my remembrance. In memory, mindful I will be and my soul will melt in me.</td>
<td>Jesus took the cup after he had dined, saying: &quot;This cup is the new covenant in my blood: Do this in remembrance of me.&quot; I will hold this in my memory, and my soul will languish within me.</td>
</tr>
</tbody>
</table>

**Biblical References:** Lk. 22:20; Lamentations 3:20 (also *Brevarium Benedictum* Vol. 4 (1725))

**Ecclesiastical Context:** Corpus Christi; at Matins

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Adeámus cum fidúcia</strong></td>
<td>Let Us Approach with Trust</td>
<td>Let Us Approach with Confidence</td>
</tr>
<tr>
<td>Adeámus cum fidúcia ad thrónum grátiae ut misericórdiam consequámur, et grátiam inveniámus in auxílio opportúno. Eructávit cor méum vérbum bónum: díco égo ópera méa régi. Glória Pátri.</td>
<td>Let us approach with trust to the throne of grace so that we may obtain mercy and so that we may find grace in help seasonable. My heart declared a good word: I speak my works to the king. Glory to the Father.</td>
<td>Let us approach the throne of grace with confidence, that we may obtain mercy and find timely aid. My heart brings forth a good word: (as) I speak my works to the king. Glory be to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References:** Heb. 4:17; Ps. 45:2 (English)

**Ecclesiastical Context:** Feast of the Immaculate Heart of Mary (August 22)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Allelúia, Ascéndit Déus</strong></td>
<td>Alleluia, God Ascends</td>
<td>Alleluia, God Ascends</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 47:1

**Ecclesiastical Context:** The Ascension of Our Lord
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allelúia, Jubiláte Déo</td>
<td>Alleluia, Rejoice in God</td>
<td>Alleluia, Rejoice in God</td>
</tr>
<tr>
<td>Jubiláte Déo ómnis térra:</td>
<td>Rejoice in God, all the earth.</td>
<td>Rejoice in God, all the earth.</td>
</tr>
<tr>
<td>servíte Dómino in laetítia.</td>
<td>Serve the LORD in joy.</td>
<td>Serve the LORD with gladness.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allelúia, Laudáte púeri Dóminum</td>
<td>Alleluia, Praise the LORD O Boys</td>
<td>Alleluia, Praise the LORD, O Ye Servants</td>
</tr>
<tr>
<td>Laudáte púeri Dóminum,</td>
<td>Praise, o boys, the LORD,</td>
<td>Praise the LORD, O ye servants,</td>
</tr>
<tr>
<td>laudáte nómen Dómini.</td>
<td>Praise the name of the LORD.</td>
<td>Praise the name of the LORD.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allelúia, Loquebántur váriis</td>
<td>Alleluia, They Were Speaking</td>
<td>Alleluia, They Were Speaking</td>
</tr>
<tr>
<td>Loquebántur váriis línguis</td>
<td>They were speaking in various tongues</td>
<td>The apostles were speaking in various tongues the</td>
</tr>
<tr>
<td>Apóstoli magnália Déi.</td>
<td>– the Apostles were – the great things</td>
<td>marvelous deeds of God.</td>
</tr>
<tr>
<td></td>
<td>of God.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allelúia, Spíritus Sánctus</td>
<td>Alleluia. The Holy Spirit Will Teach</td>
<td>Alleluia. The Holy Spirit Will Teach You</td>
</tr>
<tr>
<td>Spíritus Sánctus docébit vos</td>
<td>The Holy Spirit will teach you</td>
<td>The Holy Spirit will teach you</td>
</tr>
<tr>
<td>quaececumque dixero vôbis.</td>
<td>whatever I shall have said to you.</td>
<td>whatever I (shall) have said to you.</td>
</tr>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Biblical References: Ps. 100:1 (English)
Ecclesiastical Context: Sunday within the Octave of the Epiphany

Biblical References: Ps. 113:1 (English)
Ecclesiastical Context: Feast of the Holy Innocents

Biblical References: Acts 2 (4, 11)
Ecclesiastical Context: The Monday in Whitsun Week (Whit Monday)

Biblical References: Jn. 14:26
Ecclesiastical Context: The Tuesday in Whitsun Week (Whit Tuesday)
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Allelúia, Veníte ad me</strong></td>
<td>Alleluia, Come to Me</td>
<td>Alleluia, Come to Me</td>
</tr>
<tr>
<td>Allelúia. Veníte ad me, ómnes qui laborátis, et oneráti éstis: et égo refíciam vos.</td>
<td>Alleluia. Come to me, All who are laboring, and you burdened ones: and I will mend (heal, refresh, renew, restore) you.</td>
<td>Alleluia. Come to me, All you who labor and are burdened, and I will restore you.</td>
</tr>
</tbody>
</table>

**Biblical References:** Mt. 11:28  
**Ecclesiastical Context:** Feast of the Sacred Heart of Jesus

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Amen díco vóbis</strong></td>
<td>Amen, I Say to You</td>
<td>Amen, I Say to You</td>
</tr>
<tr>
<td>Amen, amen díco vóbis: si quis sermóinem méum serváverit, mórtem non gustábit in aetérnum.</td>
<td>Amen, amen, I say to you: if anyone has preserved my teaching, death he will not taste into eternity.</td>
<td>Amen, amen, I say to you: if anyone keeps my teaching, he will never taste (of) death.</td>
</tr>
</tbody>
</table>

**Biblical References:** Jn. 8:51  
**Ecclesiastical Context:** Passion Sunday

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Angelus ad pastóres áit</strong></td>
<td>The Angel Said to the Shepherds</td>
<td>The Angel Said to the Shepherds</td>
</tr>
<tr>
<td>Angelus ad pastóres áit: Annúntio vóbis gáudium máignum: quia nátus est vóbis hódie Salvátor múndi, allelúlia.</td>
<td>The angel said to the shepherds: I announce to you great joy: because he has been born to you today, the Savior of the world. Alleluia.</td>
<td>The angel said to the shepherds: I proclaim a thing of great joy to you: today the Savior of the world has been born for you. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Lk. 2:10-11  
**Ecclesiastical Context:** The Nativity of Our Lord
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ante me</strong></td>
<td>Before Me</td>
<td>Before Me</td>
</tr>
<tr>
<td>Ante me non est formátus Déus, et post me non érit: quia míhi curvábitur ómne génu, et confitébitur ómnis língua.</td>
<td>Before me there is no formed God, and after me there will not be (one): because to me every knee will be curved down, and every tongue will confess.</td>
<td>Before me no god was formed, nor will there be one after me; for to me every knee shall bow, and every tongue confess.</td>
</tr>
</tbody>
</table>

**Biblical References:** Is. 43:10; 45:23 (Ro. 14:11)

**Ecclesiastical Context:** Saturday before the Third Sunday of Advent; at Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ave María</strong></td>
<td><strong>Hail, Mary</strong></td>
<td><strong>Hail, Mary</strong></td>
</tr>
<tr>
<td>Ave María, grátia pléna, Dóminus técum: benedícta tu in muliéribus, et benedictus frúctus véntris túi.</td>
<td>Hail, Mary, full of grace. The LORD is with you; blessed are you among women, and blessed is the fruit of your womb.</td>
<td>Hail, Mary, full of grace. The LORD is with you; blessed are you among women, and blessed is the fruit of your womb.</td>
</tr>
</tbody>
</table>

**Biblical References:** Lk. 2:28

**Ecclesiastical Context:** The Fourth Sunday of Advent

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Beáta Déi Génitrix María</strong></td>
<td><strong>Blessed is Mary, Mother of God</strong></td>
<td><strong>Blessed is Mary, Mother of God</strong></td>
</tr>
<tr>
<td>Beáta Déi Génitrix María, cújus víscera intácta pérmanent: Hódie génuit Salvatórem saéculi. Beáta, quae crédidit: quóniam perfécta sunt ómnia, quae dícta sunt éi a Dómino. Hódie.</td>
<td>Blessed is Mary, mother of God, whose innards remain intact; Today she has borne the Savior of the age. Blessed, (she) who believed; because everything has been accomplished which was spoken to her by the LORD. Today.</td>
<td>Blessed is Mary, mother of God, whose flesh remains untouched: Today she has borne the Savior of the world. Blessed is she who believed; for everything the LORD spoke to her has been fulfilled. Today.</td>
</tr>
</tbody>
</table>

**Biblical References:** —

**Ecclesiastical Context:** The Nativity of our Lord, Christmas Day; at Matins
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beáta es María</td>
<td>Blessed are You, Mary</td>
<td>O Mary, How Blessed Are You</td>
</tr>
<tr>
<td>Beáta es María, quae credidísti: perfeciéntur in te quae dícta sunt tíbi a Dómino, allelúia.</td>
<td>Blessed are you, Mary, who has believed: they are accomplished in you – those things which were spoken to you by the LORD. Alleluia.</td>
<td>O Mary, how blessed are you, who believed: those things which the LORD spoke to you are fulfilled in you. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** —

**Ecclesiastical Context:** The Third Sunday of Advent; at Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benedícimus Déum caéli</td>
<td>We Bless the God of Heaven</td>
<td>We Bless the God of Heaven</td>
</tr>
<tr>
<td>Benedícimus Déum caéli, et coram ómnibus vivéntibus confitébimur éi: quia fécit nobíscum misericórdiam súam.</td>
<td>We bless the God of heaven, and in the presence of all living we will confess him: because he made with us his own mercy.</td>
<td>We bless the God of heaven, and before all the living we will confess him: because he has shown mercy to us.</td>
</tr>
</tbody>
</table>

**Biblical References:** Tobías 12:6 (apocrypha)

**Ecclesiastical Context:** Feast of the Blessed Trinity (Trinity Sunday)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Benedícum Dóminum</td>
<td>I Will Bless the LORD</td>
<td>I Will Bless the LORD</td>
</tr>
<tr>
<td>Benedícam Dóminum, qui mihi tribuit intelléctum: providébam Déum in conspéctu méo semper: quóniam a déxtris est mihi, ne commóvere. Allelúia.</td>
<td>I will bless the LORD, who bestowed for me my intellect: I was seeing God ahead in my sight always: because he for me from the right, so that I not be shaken. Alleluia.</td>
<td>I will bless the LORD, who granted me understanding: I saw God always ahead of me, in my sight: because he is at my right hand lest I be shaken. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 16:8 (English)

**Ecclesiastical Context:** Feast of St. Boniface, Bishop and Martyr (June 5)
### Latin Text

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calix Beneditionis</td>
<td>The Cup of Blessing</td>
<td>The Cup of Blessing</td>
</tr>
<tr>
<td>Calix benedictiónis, cùi benedicimus, nonne communicátio sánquínis Christi est? Et pánis quem frángimus, nonne participátio córporis Dómini est?</td>
<td>The cup of blessing which we bless, is it not a communication of the blood of Christ? And the bread which we break, is it not a participation of the body of the LORD?</td>
<td>The cup of blessing which we bless, is it not a communion with the blood of Christ? And the bread which we break, is it not a participation in the body of the LORD?</td>
</tr>
</tbody>
</table>

**Biblical References:** 1 Co. 10:16  

**Ecclesiastical Context:** The Most Precious Blood of Our Lord Jesus Christ (July 1)

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<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Circumdúxit éam</td>
<td>He Led Her* About</td>
<td>He Led Her About</td>
</tr>
<tr>
<td>Circumdúxit éam, et dócuit et custodivit quasi pupíllam óculi súi. Sicut áquila expándit álas súas, et assúmpsit éam, atque portávit in húmeris súis. Dóminus sólus dux éjus fúit.</td>
<td>He led her about, and taught and guarded as if the pupil of his own eye. Just as an eagle spreads its wings, also he bore her up, and carried (her) on his shoulders. The LORD alone was her leader.</td>
<td>He led her about, both teaching her and guarding her as the apple of his eye. As an eagle, he stretched his wings and bore her up, and carried her on his own shoulders. The LORD alone was her leader.</td>
</tr>
</tbody>
</table>

**Biblical References:** **"Her"** – ref to OT Israel in the desert; Dt. 32:9-11  

**Ecclesiastical Context:** Feast of St. Teresa of the Child Jesus, Virgin (October 3)
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cogitatiónes Córdis Ejus in generatióne et generatióinem: ut éruat a mórtě ánimas eórum et álát éos in fáme. Allelúia, allelúia. Exsultáte jústi in Dómino, réctos décet collaudátio. Glória Pátri.</td>
<td>The Counsels of His Heart</td>
<td>The Counsels of God's Heart</td>
</tr>
<tr>
<td>The counsels of His heart, from generation to generation: so that he can rescue from death their souls, and nourish them in famine. Alleluia, alleluia. Rejoice, O just one, in the LORD, praising together is appropriate for the upright. Glory to the Father.</td>
<td></td>
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</tr>
</tbody>
</table>

**Biblical References:** Ps. 33:11, 18, (English)

**Ecclesiastical Context:** Feast of the Sacred Heart of Jesus

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<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confirma hoc Déus, quod operátus es in nóbis: a témplo túo, quod est in Jerúsalém, tibi ófferent réges múnera, allelúia.</td>
<td>Confirm This, O God</td>
<td>Confirm This, O God</td>
</tr>
<tr>
<td>Confirm this, God, that which you have worked in us: from your temple, which is in Jerusalem, to you kings will offer gifts. Alleluia.</td>
<td>Confirm this, O God, what you have worked in us: from your temple in Jerusalem, kings will offer gifts to you. Alleluia.</td>
<td></td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 67:29-30

**Ecclesiastical Context:** The Feast of Pentacost (Whit Sunday)
### Biblical References: Jn 6:5-6
- **Ecclesiastical Context:** Fourth Week of Lent, Sunday

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cum subleváset óculos Jésus</td>
<td>When Jesus Lifted Up His Eyes</td>
<td>When Jesus Lifted Up His Eyes</td>
</tr>
<tr>
<td>when Jesus lifted up his eyes and saw the great multitude coming to him, he said to Philip: From where will we buy bread so that these can eat? He was saying this, however, testing him: for he himself knew what he would do.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Biblical References: Lk. 2:51
- **Ecclesiastical Context:** The Holy Family of Jesus, Mary, and Joseph

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Descéndit Jésus cum éis</td>
<td>Jesus Descended With Them</td>
<td>Jesus Went Down With Them</td>
</tr>
<tr>
<td>Jesus descended with them, and came to Nazareth, and was subject to them.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Descéndit Jésus cum éis, et vénit Názareth, et érat súbditus illis.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Biblical References: Ps. 92:2 (English)
- **Ecclesiastical Context:** The Nativity of Our Lord, Christmas Day; The Mass at Dawn

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deus enim firmávit</td>
<td>For God Established</td>
<td>For God Firmly Fixed</td>
</tr>
<tr>
<td>For God established the earth, which will not be moved. prepared (was) your seat, God, from then, from the age you are.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deus enim firmávit órbem térrae, qui non commovébitur: parátta sédís túa, Déus, ex tunc, a saéculo tu es.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Latin Text</td>
<td>Literal</td>
<td>Modernized</td>
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<tr>
<td>------------</td>
<td>---------</td>
<td>------------</td>
</tr>
<tr>
<td>Dixit autem páter</td>
<td>However, the Father Said</td>
<td>But the Father Said</td>
</tr>
<tr>
<td>Dixit autem páter ad sérvos súos Cito proférte stólam prímam, et indúite illum, et dáte ánnulum in mánu éjus, et calceáménta in pédes éjus.</td>
<td>However, the father said to his servants, &quot;Quickly bring forth the first robe, and put it on him, and give him a ring for his finger, and shoes for his feet.&quot;</td>
<td>But the father said to his servants, &quot;Bring quickly the very best robe and put it on him; put a ring on his finger and sandals on his feet.&quot;</td>
</tr>
</tbody>
</table>

**Biblical References:** Lk. 15:22

**Ecclesiastical Context:** Saturday before the Third Sunday of Lent; at Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dixit Dóminus ad Nóe</td>
<td>The LORD Said to Noah</td>
<td>The LORD Said to Noah</td>
</tr>
<tr>
<td>Dixit Dóminus ad Nóe: Finis univérsae cárnis vénit coram me: fac tibi árcam de lígnis laevigátis, ut salvétur univérsum sémén in éa.</td>
<td>The LORD said to Noah: &quot;The end of all flesh has come before me: make for yourself an ark from polished wood, so that all seed may be saved in it.&quot;</td>
<td>The LORD said to Noah, &quot;All flesh has reached its end in my presence. Make for yourself an ark from polished wood, so that all seed may be kept safe in it.&quot;</td>
</tr>
</tbody>
</table>

**Biblical References:** Gen 6

**Ecclesiastical Context:** Saturday before Sexagesima; at Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domine Déus méus in te sperávi</td>
<td>O LORD, My God, I Trust in You</td>
<td>O LORD, My God, I Trust in You</td>
</tr>
<tr>
<td>Domine Déus méus in te sperávi: libéra me ab ómnibus perseveréntibus me, et éripe me.</td>
<td>O LORD, my God, I trust in you; free me from all pursuing (persecuting) me, and snatch me away.</td>
<td>O LORD, my God, I trust in you; free me from all those pursuing me, and rescue me.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 7:1 (English)

**Ecclesiastical Context:** Saturday in Ember Week of Lent
### Latin Text

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domine Déus salútis méae</td>
<td>O LORD, O God of My Salvation</td>
<td>O LORD and God of My Salvation</td>
</tr>
<tr>
<td>Domine Déus salútis méae,</td>
<td>O LORD, O God of my salvation,</td>
<td>O LORD and God of my salvation,</td>
</tr>
<tr>
<td>in die clamávi,</td>
<td>in the day I cried,</td>
<td>I cry aloud before you</td>
</tr>
<tr>
<td>et nócte coram te:</td>
<td>and at night, before you:</td>
<td>day and night:</td>
</tr>
<tr>
<td>intret orátio méa</td>
<td>let my prayer enter</td>
<td>let my supplication come into your</td>
</tr>
<tr>
<td>in conspéctu túo Dómine,</td>
<td>into your sight, O LORD.</td>
<td>presence, O LORD.</td>
</tr>
<tr>
<td>alleluíá.</td>
<td>alleluíá.</td>
<td>Alleluíá.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 88:1-2 (English)

**Ecclesiastical Context:** Ember Saturday

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<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domine Déus virtútum</td>
<td>O LORD God of Virtue</td>
<td>O LORD, the God of Strength</td>
</tr>
<tr>
<td>Domine Déus virtútum,</td>
<td>O LORD God of virtue,</td>
<td>O LORD, the God of strength,</td>
</tr>
<tr>
<td>convérte nos:</td>
<td>turn us (in repentance):</td>
<td>restore us:</td>
</tr>
<tr>
<td>et osténde fáciem túam,</td>
<td>at show us your face,</td>
<td>show us your face,</td>
</tr>
<tr>
<td>et sálvi érimus.</td>
<td>and we will be safe.</td>
<td>and we shall be saved.</td>
</tr>
<tr>
<td>Excita, Dómine,</td>
<td>Stir up, O LORD,</td>
<td>Stir up, O LORD,</td>
</tr>
<tr>
<td>poténtiam túam, et véri,</td>
<td>your power and come,</td>
<td>your power and come,</td>
</tr>
<tr>
<td>ut sálvos fácias nos.</td>
<td>so that you may make us safe.</td>
<td>that you may make us safe.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 80:2

**Ecclesiastical Context:** Saturday in Ember Week of Advent
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domine, quando vèneris</td>
<td>LORD, When You Come</td>
<td>LORD, When You Come</td>
</tr>
<tr>
<td>Domine, quando vèneris judicáre térram, ubi me abscóndam a vúltu írae túae? Quia peccávi nímis in vita méa.</td>
<td>LORD, when you come to judge the earth, where will I hide me from the face of your wrath? Because I have sinned too much in my life. I become afraid at my deeds and before you I blush: when you come to judge, do not condemn me. Because I have sinned too much in my life.</td>
<td>LORD, when you come to judge the earth, where can I hide myself from your angry face? For too much have I sinned in my life. I tremble at my deeds and stand before you in shame. When you come to judge, do not condemn me. For too much have I sinned in my life.</td>
</tr>
<tr>
<td>Quia peccávi nímis in vita méa.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Biblical References:** —

**Ecclesiastical Context:** The Office for the Dead; at Matins

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominus díxit ad me</td>
<td>The LORD Said to Me</td>
<td>The LORD Said to Me</td>
</tr>
<tr>
<td>Dominus díxit ad me: Fílius méus es tu, égo hódie génui te. Quare fremuérunt géntes: et pópuli meditáti sunt inánia? Glória Pátri.</td>
<td>The LORD said to me: &quot;You are my Son, I, today, have begotten you.&quot; For what reason do the nations clamor, and the peoples ponder vanities? Glory to the Father.</td>
<td>The LORD said to me, &quot;You are my Son; today I have begotten you.&quot; Why do the nations rage and the peoples plot in vain? Glory be to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 2

**Ecclesiastical Context:** The Nativity of Our Lord; Midnight Mass
### Latin Text

<table>
<thead>
<tr>
<th>Dominus illuminátio méa</th>
<th>The LORD is My Light</th>
<th>The LORD is My Light</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominus illuminátio méa, et sálus méa, quem timébo? Dóminus defénsor vítae méae, a quo trepidábo? qui tribulant me inimíci méi, infirmáti sunt, et cecidérunt. Si consistánt adversum me cástra: non timébit cor méum, Glória Pátrí.</td>
<td>The LORD is my light and my salvation; whom will I fear? The LORD is the defender of my life; of what will I be afraid? those who trouble me – my enemies – they have been weakened and have fallen. If an entire camp takes a stand against me, my heart will not fear. Glory to the Father.</td>
<td>The LORD is my light and my salvation; whom will I fear? The LORD is the defender of my life; of what will I be afraid? my enemies who trouble me, they have grown weak and fall. Even if a host takes a stand against me, my heart will not fear. Glory be to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 27

**Ecclesiastical Context:** The Fourth Sunday after Pentecost; At the Little Hours

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<table>
<thead>
<tr>
<th>Dominus régít me</th>
<th>The LORD Rules Me</th>
<th>The LORD Guides Me</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominus régít me, et nihil mihi déerit: in lóco pásquae ibi me collocávit: super áquam refectiónis educávit me.</td>
<td>The LORD rules me, and nothing for me will be lacking. in a place of pasture there he gathered me: above the water of restoration he led me.</td>
<td>The LORD guides me, and I will have no need. he set me in a place with pasture; he led me to refreshing water.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 23

**Ecclesiastical Context:** Saturday before Passion Sunday

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<table>
<thead>
<tr>
<th>Dum medium siléntium</th>
<th>While Middle Silence</th>
<th>While All Was Held</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dum médium siléntium tenérent ómnia, et nox in suó cursu médium iter perágeret: omnipotens sérmo túus Dómine a regálibus sédibus vénit, alleluia.</td>
<td>While middle silence everything holds, and night in its own course wanders the middle way; your omnipotent word, O LORD, came from your royal dwellings. Alleluia.</td>
<td>While all was held in silence deep, and night was journeying upon its way: then came from your royal throne, O LORD, your almighty word. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Wisdom (Sapientia) 18:14-15 (apocrypha)

**Ecclesiastical Context:** Sunday within the Octave of Christmas; at First Vespers

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<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ecce advénit</td>
<td>Behold! He Came</td>
<td>Behold! The LORD Who Rules</td>
</tr>
<tr>
<td>Ecce advénit dominátor Dóminus: et régnum in mánu éjus, et potéstas, et impérium. Déus, judícium túum Régi da: et justitiam túam Filio Régis. Glória Pátri.</td>
<td>Behold! he came – the ruler-LORD: and rule in his hand, and power, and authority. O God, your judgment give to the King: and your justice to the Son of the King Glory to the Father.</td>
<td>Behold! The LORD who rules has come: He bears in his hand rule, and power, and authority. Give your judgment, O God, to the King, and your justice to the Son of the King. Glory be to the Father.</td>
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<tr>
<td>Biblical References: Ps. 71:2</td>
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<tr>
<td>Ecclesiastical Context: The Epiphany of Our Lord</td>
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<td></td>
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<td></td>
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<tr>
<td>Ego sum</td>
<td>I Am</td>
<td>I Am</td>
</tr>
<tr>
<td>Ego sum qui testimónium perhíbeo de me ípso: et testimónium pérhibet de me, qui misit me Páter.</td>
<td>I am he who testimony bears concerning me myself: and testimony he bears concerning me – he who sent me, the Father.</td>
<td>I am he who gives witness about myself; and the Father, who sent me, also gives witness about me.</td>
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<tr>
<td>Biblical References: Jn. 5:31-37</td>
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<tr>
<td>Ecclesiastical Context: Passion Sunday; at Prime</td>
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<tr>
<td>Exaltábo te Dómine</td>
<td>I Will Exhalt You, O LORD</td>
<td>I Will Exhalt You, O LORD</td>
</tr>
<tr>
<td>Exaltábo te Dómine, quóniam suscepísti me, nec delectásti inimicos méos super me: Dómine clamávi ad te, et sanásti me.</td>
<td>I will exhalt you, O LORD because you rescued me, nor were you pleased (that) my enemies (triumph) over me: O LORD, I cried aloud to you, and you healed me.</td>
<td>I will exhalt you, O LORD because you lifted me up, nor did you allow my enemies (to triumph) over me: O LORD, I cried aloud to you, and you healed me.</td>
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<tr>
<td>Biblical References: Ps. 30:1-2 (English)</td>
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<tr>
<td>Ecclesiastical Context: Ash Wednesday</td>
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<tr>
<td>Latin Text</td>
<td>Literal</td>
<td>Modernized</td>
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</tr>
<tr>
<td>Exáudi Dómine vócem méam</td>
<td>Hear, O LORD, My Voice</td>
<td>Hear, O LORD, My Voice</td>
</tr>
<tr>
<td>Exáudi Dómine vócem méam, qua clamávi ad te: adjútor méus ésto, ne derelínquas me, Déus salutáris méus. Dóminus illuminátio méa, et sálus méa: quem timébo? Glória Pátri.</td>
<td>Hear, O LORD, my voice by which I call aloud to you: may you be my helper lest you forsake me, O God of my salvation. The LORD is my light and my salvation; whom shall I fear? Glory to the Father.</td>
<td>Hear, O LORD, my voice in which I cry to you: be my helper lest you forsake me, O God of my salvation. The LORD is my light and my salvation; whom shall I fear? Glory to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References: Ps. 27**

**Ecclesiastical Context: The Fifth Sunday after Pentecost**

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exiit sérmo inter frátres</td>
<td>The Word Went Out Among the Brothers</td>
<td>Comments Spread Among the Brothers</td>
</tr>
<tr>
<td>Exiit sérmo inter frátres, quod discípulus ílle non móritur: et non díxit Jésus: Non móritur: sed: Sic éum vólo manére, donec véniam.</td>
<td>The word went out among the brothers that this disciple would not die: and not did Jesus say, &quot;He will not die,&quot; but, &quot;Thus I wish him to remain until I shall come.&quot;</td>
<td>Comments spread among the brothers that this disciple would not die: but Jesus did not say, &quot;He will not die,&quot; rather, &quot;Thus I wish him to remain until I shall come.&quot;</td>
</tr>
</tbody>
</table>

**Biblical References: Jn. 21:23**

**Ecclesiastical Context: Feast of St. John, Apostle and Evangelist (December 27)**

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exsultávit cor méum</td>
<td>My Heart Rejoices</td>
<td>My Heart Rejoices</td>
</tr>
<tr>
<td>Exsultávit cor méum in Dómino, et exaltátum est córnu méum in Déo méo quia laetáta sum in salutári túdo.</td>
<td>My heart rejoices in the LORD, and my horn is lifted up in my God, because I am one made happy in your salvation.</td>
<td>My heart rejoices in the LORD, and my strength is raised up in my God, because I am joyful in your salvation.</td>
</tr>
</tbody>
</table>

**Biblical References: I Sam 2:1**

**Ecclesiastical Context: Feast of the Immaculate Heart of Mary; at First and Second Vespers**

205
**Latin Text** | **Literal** | **Modernized**
---|---|---
Exsultávit ut gígas | He Rejoices as Giants | He rejoices as giants about to run their way: his rising is from the highest heaven, and his course is to the highest peak.
Exsultávit ut gígas ad curréndam víam: a súmmo caélo egréssio éjus, et occúrsus éjus usque ad súmmum éjus. | He rejoices as giants for running the way; from the highest heaven is his egress, and his circuit is up unto his highest point. |

**Biblical References:** Ps. 19:3 (English)
**Ecclesiastical Context:** Saturday in Ember Week of Advent

---

**Latin Text** | **Literal** | **Modernized**
---|---|---
Exsúltet gáudio páter Jústi | He Will Rejoice with Joy, the Father of the Just | The Father of the Just will greatly rejoice; may the Father and Mother sing for joy, and may she who bore you rejoice. How lovely is your dwelling place, O LORD of strength! My soul desires and faints for the courtyards of the LORD. Glory be to the Father.
Exsúltet gáudio páter Jústi, gáudeat Páter túius et Máter túa, et exsúltet quae génuit te. Quam dilécta tabernácula túa, Dómine virtútum! concupíscit et déficit ánima méa in átria Dómini. Glória Pátri. | He will rejoice with joy, the father of the Just; let your father and mother rejoice, and let her rejoice, she who bore you. How lovely is your tabernacle, O LORD of strength! My soul desires and faints in (for) the courts of the LORD. Glory to the Father. |

**Biblical References:** Prov. 23:24-25; Ps. 84
*The capital letters in Latin = they understood this to be references to the Holy Family (Justi (singular) = "Christ")
**Ecclesiastical Context:** The Holy Family of Jesus, Mary, and Joseph

---

**Latin Text** | **Literal** | **Modernized**
---|---|---
Fecit míhi mágna qui pótens est, et sánctum nómen éjus, allelúia. | He Did for Me Great Things | The Mighty One did great things for me, and holy is his name. Alleluia.
Fecit míhi mágna | He did for me great things, he who is powerful, and holy is his name. Alleluia. |

**Biblical References:** Lk. 1:49
**Ecclesiastical Context:** Feast of the Most Holy Name of Jesus; at First Vespers

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<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Felíces sénus beátae Maríae</td>
<td>The Happy Feelings of the Blessed Mary</td>
<td>O Happy Understanding of the Blessed Mary</td>
</tr>
<tr>
<td>Felíces sénus beátae Mariae Virgínis, qui sine mórte meruérunt martyríi pálłam sub crúce Dómini</td>
<td>The happy feelings of the blessed Virgin Mary, which earned the palm of the martyr without death, beneath the cross of the Lord.</td>
<td>O happy understanding of the blessed Virgin Mary, which earned the (victory) palm of the martyr without death, beneath the cross of the Lord.</td>
</tr>
</tbody>
</table>

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** Feast of the Seven Dolours of the Blessed Virgin Mary (September 15)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaudéte in Dómino</td>
<td>Rejoice in the Lord</td>
<td>Rejoice in the Lord</td>
</tr>
<tr>
<td>Gaudéte in Dómino semper: iterum díco, gaudéte: modéstia véstra nóta sit ómnibus homínibus: Dóminus prope est. Nihil sollíciti siti: sed in ómni oratíone petitionés véstrae innotéscant apud Déum. Benedíxísti, Dómine, térram túam: avertísti captivitátem Jácob. Glória Pátrí.</td>
<td>Rejoice in the LORD always! I say it again, rejoice! May your modesty be noted by all people: The LORD is near. Let you be nothing of anxious but in all speech your petitions let them become known before God. You have blessed, O LORD, your land: you have returned captive Jacob. Glory to the Father.</td>
<td>Rejoice in the LORD always! I say it again, rejoice! May your modesty be known to all. The LORD is near. Be not anxious of anything, but in all your speech let your petitions become known before God. You have blessed, O LORD, your land: you have returned Jacob from captivity. Glory to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References:** Php. 4:4-6; Ps. 85:1 (English)

**Ecclesiastical Context:** The Third Sunday of Advent

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glória in excélsis Déo</td>
<td>Glory To God in the Highest</td>
<td>Glory to God in the Highest</td>
</tr>
<tr>
<td>Glória in excélsis Déo, et in térra pax homínibus bónae voluntátis, alleluía.</td>
<td>Glory to God in the highest and on earth peace to men of good will. Alleluia.</td>
<td>Glory to God in the highest and on earth peace to people of good will. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Lk. 2:14

**Ecclesiastical Context:** The Nativity of Our Lord; at Lauds
### Latin Text | Literal | Modernized
--- | --- | ---
Grátias tibi Déus | Thanks to You, O God | Thanks Be to You, O God
Grátias tibi Déus, grátias tibi véra et úna Trínitas: úna et súmma Déitas: sáncta et úna Únitas. | Thanks to you, O God, thanks to you, the true and one Trinity: one and highest deity; holy and one unity. | Thanks be to you, O God, the one true Trinity; the one highest Deity; the one holy Unity.

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** Feast of the Blessed Trinity; at First Vespers

### Latin Text | Literal | Modernized
--- | --- | ---
Hodie Chrístus nátus est | Today Christ Has Been Born | Today Christ Is Born
Hodie Chrístus nátus est: hódie Salvátor appáruit: hódie in térра cánunt Angeli, laetántur Archángeli: hódie exsúltant jústi, dicéntes: Glória in excélsis Déo, allelúia. | Today Christ has been born: today the Savior has appeared; today the angels sing on earth; the archangels rejoice; today the righteous rejoice, saying, "Glory to God in the highest." Alleluia | Today Christ is born: today the Savior has appeared; today the angels sing on earth; and the archangels rejoice; today the righteous shout for joy, saying, "Glory to God in the highest." Alleluia

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** The Nativity of Our Lord; at Second Vespers

### Latin Text | Literal | Modernized
--- | --- | ---
Hodie nóbis caelórum Rex | Today for Us the King of Heaven | Heaven's King Today
Hodie nóbis caelórum Rex de Vírgine násci dignátus est, ut hóminem pérditum ad caeléstia régna revocáret: quia sálus aetérna humáno géneri appáruit. Glória in excélsis Déo, et in térра pax homínibus bónae voluntátis Gáudet. Glória Pátri, et Fílio, et Spíritui Sáncto. | Today for us the King of heaven condescends to be born of the Virgin, to recall lost humanity to the celestial kingdom; because eternal salvation has appeared to the human race. Glory to God in the highest, and on peace to men of good will. Let it rejoice. Glory to the Father, and to the Son, and to the Holy Spirit. | Heaven's King today now condescends to be born of the Virgin for us, that he might call, lost mankind all, up to his heavenly realm. For eternal salvation has now appeared to the human race. Glory to God in the highest, and on earth peace to people of good will. Glory to the Father, and to the Son, and to the Holy Spirit.

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** The Nativity of Our Lord; at Matins
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Holocáustum et pro peccáto</strong></td>
<td><strong>A Whole Burnt Offering for Sin</strong></td>
<td><strong>You Have Not Demanded An Offering for Sin</strong></td>
</tr>
<tr>
<td>Holocáustum et pro peccáto non postulásti; tunc dixi: Ecce vénio. In cápite librí scriptum est de me ut fácerem voluntátem túam: Déus méus, vólui et légem túam in médio Córdís méi. Allelúia.</td>
<td>A whole burnt offering for sin you have not demanded; then I said, &quot;Behold I come! It is written about me in a chapter of a book, that I would do your will. O my God, I will also your law in the middle of my heart. Alleluia.</td>
<td>You have not demanded an offering for sin; then I said, &quot;Behold I come! It has been written about me in a chapter of a book, that I should do your will: O my God, I desire also your law in my innermost heart. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 40:6-8 (English)

**Ecclesiastical Context:** Feast of the Sacred Heart of Jesus

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hosánna filio Dávid</strong></td>
<td><strong>Hosanna to the Son of David</strong></td>
<td><strong>Hosanna to the Son of David</strong></td>
</tr>
<tr>
<td>Hosánna filio Dávid: benedíctus qui vénit in nómine Dómini. Rex Israel: Hosánna in excélsis.</td>
<td>Hosanna to the Son of David: blessed is he who comes in the name of the LORD. The King of Israel; hosanna in the highest.</td>
<td>Hosanna to the Son of David: blessed is he who comes in the name of the LORD. The King of Israel; hosanna in the highest.</td>
</tr>
</tbody>
</table>

**Biblical References:** Mt. 21:9

**Ecclesiastical Context:** Palm Sunday; at Terce

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Illúmina fáciem túam</strong></td>
<td><strong>Make Your Face Shine</strong></td>
<td><strong>Make Your Face Shine</strong></td>
</tr>
<tr>
<td>Illúmina fáciem túam super sérvum túum, et sálvum me fac in túa misericórdia: Dómine, non confúndar, quóniam invocávi te.</td>
<td>Make your face shine over your servant, and make me safe (saved) in your mercy; O LORD, let me not be confounded, for I call upon you.</td>
<td>Make your face shine on your servant, and save me in your mercy; O LORD, let me not be put to shame, for I call upon you.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 31:16 (English)

**Ecclesiastical Context:** Septuagesima Sunday
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Illúmina óculos méos</em></td>
<td><em>Illuminate My Eyes</em></td>
<td><em>Illuminate My Eyes</em></td>
</tr>
<tr>
<td>Illúmina óculos méos, nequándo obdórmiam in mórte: nequándo dicat inimicus méus: Praeválui adversus éum.</td>
<td>Illuminate my eyes, lest I sleep in death; lest my enemy should say, &quot;I prevailed against him.&quot;</td>
<td>Illuminate my eyes, lest I sleep in death; lest my enemy should say, &quot;I prevailed against him.&quot;</td>
</tr>
</tbody>
</table>

Biblical References: Ps. 13:3 (English)

Ecclesiastical Context: The Fourth Sunday after Pentacost

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>In conspéctus Angelórum</em></td>
<td><em>In the Sight of Angels</em></td>
<td><em>In the Presence of Angels</em></td>
</tr>
<tr>
<td>In conspéctu Angelórum psállam tibi. adorábo ad templum sánctum túum, et confitébor nómini túo.</td>
<td>In the sight of angels I will sing to you. I will adore (toward) your holy temple, and I will confess your name.</td>
<td>In the presence of angels I will sing to you. I will bow down toward your holy temple, and I will confess your name.</td>
</tr>
</tbody>
</table>

Biblical References: Ps. 138:1-2 (English) (Hebrew has *elohim* here: "in the presence of 'gods'")

Ecclesiastical Context: Feast of St. Anthony Mary Zaccaria, Confessor (July 5)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>In nomine Jésu</em></td>
<td><em>At the Name of Jesus</em></td>
<td><em>At the Name of Jesus</em></td>
</tr>
<tr>
<td>In nómine Jésu ómne génu flectátur, caeléstium, terréstrium et infernórum: et ómnis lingua confiteátur, quia Dóminus Jésus Christus in glória est Déi Pátris. Dómine Dóminus nóster: quam admirábile est nómen túum in univérsa térra! Glória Pátri.</td>
<td>At the name of Jesus every knee is bent, of the ones in heaven, of the ones on earth, of the ones under the earth; and every tongue confesses that Jesus Christ is LORD, for the glory of God the Father. O LORD, our LORD how excellent is your name in all the earth! Glory to the Father.</td>
<td>At the name of Jesus every knee bows of those in heaven, of those on earth, of those under the earth; and every tongue confesses that Jesus Christ is LORD, to the glory of God the Father. O LORD, our LORD how excellent is your name in all the earth! Glory to the Father.</td>
</tr>
</tbody>
</table>

Biblical References: Php 2:11-10; Ps. 8:1 (English)

Ecclesiastical Context: Feast of the Most Holy Name of Jesus
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>In salutari túo</td>
<td>In your salvation my soul and in your word I hope; when will you make a judgment concerning those persecuting me? the sinful are persecuting me, help me, O LORD, my God.</td>
<td>I have put my hope in your salvation, and in your word. When will you judge those persecuting me? Sinful people persecute me; help me, O LORD, my God.</td>
</tr>
</tbody>
</table>

**Biblical References:** Compiled thoughts of Ps. 119 (119:85 – middle thought)

**Ecclesiastical Context:** The Twenty-first Sunday after Pentecost

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Innocéntes pro Chrístó</td>
<td>The innocents, in place of Christ - infants were killed, by an ungodly king, nursing they were killed. They follow him, a Lamb without blemish, and always say: &quot;Glory to you, O LORD.&quot;</td>
<td>In place of Christ innocent babes were slaughtered by a godless king, even those nursing at the breast. They follow him now, the Lamb without defect, and forever say, &quot;Glory be to you, O LORD!&quot;</td>
</tr>
</tbody>
</table>

**Biblical References:** liturgical (based on Mt. 2)

**Ecclesiastical Context:** Feast of the Holy Innocents (December 28); at Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intéllige clamórem méum</td>
<td>Give heed to my cry; hear the sound of my prayer, O my King and my God: since to you I will plead, O LORD.</td>
<td>Listen to my cry, hear the sound of my prayer, O my King and my God, since it to you, O LORD that I will make supplication.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 5:2-4 (English)

**Ecclesiastical Context:** The Second Sunday of Lent

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<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Invocábit me</td>
<td>He Will Call to Me</td>
<td>He Will Call to Me</td>
</tr>
<tr>
<td>Invocábit me, et égo exáudiam éum: erípiam éum, et glorificábo éum: longitúdine diérum ad implébo éum. Qui hábitat in adjutório Altíssimi, in protectióne Déi caéli commorábitur. Glória Pátri.</td>
<td>He will call to me, and I will hear him: I will rescue him, and I will glorify him; with length of days I will accomplish for him. He who dwells in the help of the Most High, in the protection of God, he will dwell in heaven. Glory to the Father.</td>
<td>He will call to me, and I will hear him: I will deliver him, and will glorify him; I will satisfy him with long life. He who lives with the Most High as his help, in the protection of God, he will dwell in heaven. Glory be to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps.91:15-16; 91:1 (English)

**Ecclesiastical Context:** The First Sunday of Lent

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jerúsalem súrge</td>
<td>Jerusalem Arise</td>
<td>Rise Up, O Jerusalem</td>
</tr>
<tr>
<td>Jerusalem súrge, et sta in excélso: et vide jucunditátem, quae véniet tibi a Déo túo.</td>
<td>Jerusalem arise and stand on the heights; and see the pleasure which will come to you from your God.</td>
<td>Rise up, O Jerusalem! Stand on the heights and see the joy that your God will bring you.</td>
</tr>
</tbody>
</table>

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** The Second Sunday of Advent

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Justítiae Dómini</td>
<td>The Judgments of the LORD are Right</td>
<td>The Judgments of the LORD are Right</td>
</tr>
<tr>
<td>Justítiae Dómini réctae, laetificántes córda, et dulcíora super mel et fávum: nam et sérvus túus custódiet éa.</td>
<td>The judgments of the LORD are right, giving joy to the heart; and sweeter – more than honey and honeycomb: for also your servant will guard them.</td>
<td>The judgments of the LORD are right, making glad the heart. They are sweeter than honey in the honeycomb; and for this reason your servant will keep them.</td>
</tr>
</tbody>
</table>

**Biblical References:** Either Ps. 19:8-10, or excerpts of Ps. 119

**Ecclesiastical Context:** The Third Sunday of Lent
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Justórum ánimae</td>
<td>The Souls of the Just</td>
<td>The Souls of the Just</td>
</tr>
<tr>
<td>Justórum ánimae in mánu Déi sunt, et non tánget íllos torméntum malítiae: visi sunt óculis insipiéntium móri, ílli autem sunt in páce.</td>
<td>The souls of the just are in the hand of God, and it will not touch them – the torment of evil; they have seen the death of the foolish; however, they are in peace.</td>
<td>The souls of the just are in the hand of God. The torment of wickedness will not touch them. They witness the death of the foolish, but they are at peace.</td>
</tr>
</tbody>
</table>

**Biblical References:** Wisdom 3:1-3 (*Sapientia* – apocryphal)

**Ecclesiastical Context:** Octave Day of Saints Peter and Paul, Apostles (July 6)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jústus ut pálma</td>
<td>The Just One, as the Palm</td>
<td>The Just Man Will Flourish as the Palm</td>
</tr>
<tr>
<td>Jústus ut pálma florébit: sicut cédrus, quae in Libano est, multiplicábitur. Allelúia.</td>
<td>The just one, as the palm, will flourish; just as the cedar, which is in Lebanon, it will be multiplied. Alleluia.</td>
<td>The just man will flourish as the palm, and will grow as a cedar of Lebanon. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 92:12 (English)

**Ecclesiastical Context:** Common of Doctors; Mass of Doctors

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laudáte Dóminum</td>
<td>Praise the LORD</td>
<td>Praise the LORD</td>
</tr>
<tr>
<td>Laudáte Dóminum, quia benígnus est: psállite nómini éjus, quóniam suávis est: ómnia quae cúmque vóluit, fécit in caélo et in térra.</td>
<td>Praise the LORD, for he is good; sing to his name, for it is pleasant. everything – whatever – he wills he does in heaven and on earth.</td>
<td>Praise the LORD, for he is good; sing to his name, for it a pleasing thing to do. All that he desires to do he does, in heaven and on earth.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 135: 3,6 (English)

**Ecclesiastical Context:** The Fourth Sunday of Lent
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lux fulgébit</td>
<td>Light Will Shine</td>
<td>Light Will Shine</td>
</tr>
<tr>
<td>Lux fulgébit hódie super nos: quia nátus est nóbis Dóminus: et vocábitur Admirábilis, Déus, Prínceps pácis, Páter futúri saéculi: cújus régni non érit finis. Dóminus regnávit, decórem indútus est: indútus est Dóminus fortítudinem et praecínxit se. Glória Pátrí.</td>
<td>Light will shine today above us because born for us is the LORD; and he will be called Wonderful, God, Prince of peace, Father of the age to be; of whose reign there will not be an end. The LORD rules, he is clothed in splendor; the LORD is clothed in strength and girded himself with it. Glory to the Father.</td>
<td>Light will shine upon us today; for to us the LORD is born. He will be called Wonderful, God, Prince of peace, the everlasting Father, whose rule will have no end. The LORD reigns! He has clothed himself with beauty and girded himself with strength. Glory be to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References:** Is. 9; Ps.93:1-2 (English)

**Ecclesiastical Context:** The Nativity of Our Lord, Christmas Day; The Mass at Dawn

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lux perpétua</td>
<td>Light Unending</td>
<td>Unending Light Will Shine</td>
</tr>
<tr>
<td>Lux perpétua lucébit Sánctis túis, Dómine: et aetérnitas tum temporum, alleluia.</td>
<td>Light unending will shine for your holy ones, O LORD; and eternity of times. Alleluia.</td>
<td>Unending light will shine on your saints, O LORD; and immortality forever. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** The Common Commemorations of Saints; for one or several martyrs in paschal time; at First Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magi vídéntes stéllam</td>
<td>The Magi, Seeing the Star</td>
<td>When the Wise Men Saw the Star</td>
</tr>
<tr>
<td>Magi vídéntes stéllam, dixérunt ad invicem: Hoc signum mágni Régis est: eámus, et inquirámus éum, et offerámus éi múnera, áurum, thus et myrrham.</td>
<td>The Magi, seeing the star, they said to one another: &quot;This is the sign of a great King. Let us go, and let us find him, and let us offer to him gifts, gold, incense, and myrrh.&quot;</td>
<td>When the Wise Men saw the star, they said to one another: &quot;This is the sign of a great King. Let us go and find him, and offer him gifts – gold, incense, and myrrh.&quot;</td>
</tr>
</tbody>
</table>

**Biblical References:** Mt. 2

**Ecclesiastical Context:** The Epiphany of Our Lord; at First Vespers
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Magnificat ánima méa</strong></td>
<td>My Soul Magnifies</td>
<td>My Soul Magnifies</td>
</tr>
<tr>
<td>Magnificat ánima méa Dóminum: et exsultávit spiritus méus in Déo salutári méo:quia respéxit humilitátem ancílae súae, fécit míhi mágna qui pótenst.</td>
<td>My soul magnifies the LORD, and my spirit rejoiced in God for my salvation: because he has looked upon the humility of his handmaid, and he who is powerful did great things for me.</td>
<td>My soul magnifies the LORD; and my spirit rejoices in God for my salvation; for he has looked upon the lowliness of his maid servant. The Mighty One has done great things for me.</td>
</tr>
</tbody>
</table>

**Biblical References:** Lk 1:46

**Ecclesiastical Context:** Feast of St. Teresa of the Child Jesus, Virgin (October 3)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td><strong>Magnum haereditátis mystérium</strong></td>
<td>Great the Mystery of Our Inheritance</td>
<td>The Mystery of [Our] Adoption</td>
</tr>
<tr>
<td>Magnum haereditátis mystérium: témplum Déi fáctus est úterus nésciens vírum: non est pollutus ex éa cárnem assúmens: ómnes géntes vénient, dicéntes: Glória tibi Dómine.</td>
<td>Great the mystery of our inheritance: the womb not knowing a man was made the temple of God; he is not polluted, assuming flesh from her; all the nations will come, saying, Glory to you, O LORD.</td>
<td>The mystery of our adoption is great; the virgin womb becomes the temple of God. And He, assuming his flesh from her, is not defiled. All the nations will come, saying, Glory be to you, O LORD!</td>
</tr>
</tbody>
</table>

**Biblical References:** 1 Tim 3:16

**Ecclesiastical Context:** The Circumcision of Our Lord; at Second Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Meditábor in mandátis túis</strong></td>
<td>I Shall Meditate on Your Commands</td>
<td>I Shall Meditate on Your Commands</td>
</tr>
<tr>
<td>Meditábor in mandátis túis, quae diléxi valde: et levábo mánu méas ad mandáta túa quae diléxi.</td>
<td>I shall meditate on your commands, [in] which I greatly delight; and I shall raise my hands to your commands, in which I delight.</td>
<td>I shall meditate on your commands, for I greatly delight in them; I will lift up my hands to your precepts, in which I find joy.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 119:15 (?), 45

**Ecclesiastical Context:** The Second Sunday of Lent

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<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Meménto méi Déus</strong></td>
<td>Be Mindful of Me, O God</td>
<td>Remember Me, O God</td>
</tr>
<tr>
<td>Meménto méi Déus, quia vétus est vita méa: Nec aspíciat me vísus hóminis. De profúndis clámávi ad te, Dómine: Dómine, exáudi vócem méam. Nec.</td>
<td>Be mindful of me, O God, because my life is old. Let not him see behold me, the one of man who has seen me. From the depths I cried to you, O LORD. LORD, hear my voice. Let not him...</td>
<td>Remember me, O God, for I am old. Let not one who has seen me, see me no more. Out of the depths I cried to you, O LORD; O LORD, hear my voice. Let not one...</td>
</tr>
</tbody>
</table>

**Biblical References:** Job 7:8; Ps. 130:1

**Ecclesiastical Context:** The Office for the Dead; at Matins

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Natívitas túa</strong></td>
<td>Your Birth, O Virgin Mother</td>
<td>Your Birth, O Virgin Mother</td>
</tr>
<tr>
<td>Natívitas tua, Déli Génitrix Virgo, gáudium annuntiávit univérsó mundo: ex te enim órtus est Sol justítiae, Christus Déus nóster: qui sólvens maledictiónem, dédit benedictiónem: et confundens mótem, donávit nóbis vitam sempitérnam.</td>
<td>Your birth, O Virgin Mother of God, hailed joy for all the world; for from you arose the Sun of Righteousness, Christ our God. Who, loosing the curse, gave blessing, and putting death to shame, he gifted to us eternal life.</td>
<td>Your birth, O Virgin Mother of God, heralded joy for all the world. For from you arose the Sun of Righteousness, Christ our God. Freeing us from the curse, he brought blessing; and in putting death to shame, gave us the gift of eternal life.</td>
</tr>
</tbody>
</table>

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** The Nativity of the Blessed Virgin Mary; at Second Vespers (September 8)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>O admirábile commércium!</strong></td>
<td>O Marvelous Transaction!</td>
<td>O Excellent Exchange!</td>
</tr>
<tr>
<td>O admirábile commércium! Créator gérernis humáni, animátum córpus súmens, de Virgine násci dignátus est: et procédens hómo sine sémíne, largitus est nóbis súam deitátam.</td>
<td>O marvelous transaction! The Creator of the human race, assuming the body of creatures, is unashamed to be born of the Virgin; and coming forth as a man without seed, bestows on us his own deity.</td>
<td>O excellent exchange! That the Creator of our human race assumes human flesh and deigns to be born of the Virgin; and coming forth a man with no earthly father, he shares with us his own divinity.</td>
</tr>
</tbody>
</table>

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** The Circumcision of Our Lord; at Second Vespers
### Latin Text

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>O Crux benedicta!</strong></td>
<td><strong>O Blessed Cross!</strong></td>
<td><strong>O Blessed Cross!</strong></td>
</tr>
<tr>
<td>O Crux benédicta!</td>
<td>who alone has been worthy to carry the King of heaven and LORD.</td>
<td>You alone were worthy to carry the King and LORD of heaven.</td>
</tr>
<tr>
<td>quae sóla fuísti digna portáre</td>
<td>Alleluia.</td>
<td>Alleluia.</td>
</tr>
<tr>
<td>Régem cælórüm et Dóminum,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>allelúia.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** Feast of the Seven Dolours of the Blessed Virgin Mary; at First Vespers (September 15)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>O Emmánuel</strong></td>
<td><strong>O Emmanuel</strong></td>
<td><strong>O Emmanuel</strong></td>
</tr>
<tr>
<td>O Emmánuel, Rex et légifer nóster</td>
<td>O Emmanuel, King and our lawgiver, the expectation of nations, and their Savior.</td>
<td>O Emmanuel, our King and lawgiver, the expectation of nations, and their Savior. Come to save us, O LORD our God.</td>
</tr>
<tr>
<td>expectátio géntium,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>et Salvátor eárüm:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>véni ad salvándum nos</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dómine Déus nóster.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Biblical References:** — (liturgical)

**Ecclesiastical Context:** The Great Antiphons (December 23)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>O máignum mystérium</strong></td>
<td><strong>O Great Marvel</strong></td>
<td><strong>O Marvel Profound</strong></td>
</tr>
<tr>
<td>O máignum mystérium,</td>
<td>O great marvel and wondrous mystery, that animals should see the LORD, born, lying in a manger. O blessed Virgin, whose &quot;innards&quot; deserved to carry the LORD Christ. Hail Mary, full of grace; the LORD is with thee. Blessed.</td>
<td>O marvel profound and wondrous mystery, that creatures should behold the newborn LORD, lying in a manger. O blessed Virgin, whose womb was worthy to carry the LORD Christ. Hail Mary, full of grace, the LORD is with you. Blessed…</td>
</tr>
<tr>
<td>et admirábile sacraméntum,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ut animália vidérent Dóminum nátum</td>
<td></td>
<td></td>
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<tr>
<td>jacéntem in praesépio:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beáta Vírgo,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cújus víscera meruérunt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>portáre Dóminum Christum.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ave Maria, grátia pléna:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dóminus técum.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beáta.</td>
<td></td>
<td></td>
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</tbody>
</table>

**Biblical References:** — (liturgical, perhaps 1 Tim. 3:16)

**Ecclesiastical Context:** The Nativity of Our Lord; at Matins
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>O quam suávis est</td>
<td>O How Pleasant It Is</td>
<td>How Pleasant Is Your Spirit, LORD</td>
</tr>
<tr>
<td>O quam suávis est, Dómine, spiritus túus! qui ut dulcédinem túam in filios demonstráres, páně suavíssimo de caélo prǽstito, esuariéntes réples bónis, fastidiósos dívites dimittens inánes.</td>
<td>O how pleasant it is, O LORD, your spirit! Who, for the purpose that you show your goodness among sons, with bread most pleasing, present from heaven, you fill the hungering with good things, sending away empty scornful rich people.</td>
<td>How pleasant is your Spirit, LORD! Who, to show your goodness to your sons, fill the hungry with good things, in this most pleasant bread from heaven. But the rich who scorn [this gift], you send away empty.</td>
</tr>
</tbody>
</table>

**Biblical References:** Lk. 1:53  
**Ecclesiastical Context:** Corpus Christi; at First Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>O Sapiéntia</td>
<td>O Wisdom</td>
<td>O Wisdom</td>
</tr>
<tr>
<td>O Sapiéntia quae ex óre Altissimi prodísti, attingens a fine usque ad finem fórriter suáviter disponénsque ómnia: vénì ad docéndum nos viam prudéntiae.</td>
<td>O Wisdom, who comes forth from the mouth of the Most High, touching from end to end powerfully, sweetly; and arranging all; come for teaching us the way of prudence.</td>
<td>O Wisdom, who issued forth from the mouth of the Most High, who powerfully endures from beginning to end; who pleasantly orders all things; come, teach us the path of prudence.</td>
</tr>
</tbody>
</table>

**Biblical References:** liturgical (Medieval theology commonly understood Christ to be the "Wisdom" spoken of often in Proverbs.)  
**Ecclesiastical Context:** The Great Antiphons (December 17)
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oculi méi</td>
<td>My Eyes</td>
<td>My Eyes</td>
</tr>
<tr>
<td>Oculi méi semper ad Dóminum, quia ipse evéllet de láqueo pédes méos: réspice in me, et miserère méi, quóniam únicus et páuper sum égo. Ad te Domine levávi ániam méam: Déus méus, in te confido, non erubéscam. Glória Pátri.</td>
<td>My eyes are always on the LORD, because he himself will rescue my feet from the snare; look on me, and have mercy on me, for I am alone and poor. To you, O LORD, I lift my soul; O my God, I trust in you. I will not be put to shame. Glory to the Father.</td>
<td>My eyes are always on the LORD, for he himself will rescue my feet from the snare. Look on me and have mercy on me, for I am all alone and poor. To you, O LORD, I lift up my soul; O my God, I trust in you, and will not be put to shame. Glory be to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 25:15-16, Ps.143:9

**Ecclesiastical Context:** The Third Sunday of Lent

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Omnes géntes quascúmque fecísti, vénient, et adorábunt coram te Dómine, et glorificábunt nómen túum: quóniam mágnus es tu, et fáciens mirabilia: tu es Déus sólus, allelúia.</td>
<td>All the Nations, As Many As You Have Made All the nations, as many as you have made will come, and will bow before you, O LORD, and they will glorify your name; because you are great, and one making wonders: you are God alone. Alleluia.</td>
<td>All the Nations, Each Made by You All the nations, each made by you, will come and bow down before you, O LORD, and they will glorify your name; for you are great, working wonders; you alone are God. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 86:9-10 (English)

**Ecclesiastical Context:** Feast of the Most Holy Name of Jesus

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Pater fídei nóstrae, Abraham súmmus, óbtulit holocáustum super altáre pro filio.</td>
<td>Father of our faith, highest Abraham, he offered a burnt offering on top of the altar in place of his son.</td>
<td>Most Exalted Abraham Most exalted Abraham, the father of our faith, offered up a burnt offering on the altar, in place of his son.</td>
</tr>
</tbody>
</table>

**Biblical References:** Gn. 22

**Ecclesiastical Context:** Saturday before Quinquagesima; at Vespers
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Postula a me</td>
<td>Ask of Me</td>
<td>Ask of Me</td>
</tr>
<tr>
<td>Postula a me, et dābo tībī Gēntes hereditātēm túam, et possessiōnēm túam términos térrae.</td>
<td>Ask of me, and I will give you the Gentiles as your inheritance, and as your possession, the ends of the earth.</td>
<td>Ask of me, and I will give you the nations as your inheritance, and the ends of the earth as your possession.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 2:8  
**Ecclesiastical Context:** Feast of Our Lord Jesus Christ, King; Last Sunday of October

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Psállite Dómino</td>
<td>Sing to the LORD</td>
<td>Sing to the LORD</td>
</tr>
<tr>
<td>Psállite Dómino, qui ascéndit super caélos caelórum ad Oriéntem, alleluia.</td>
<td>Sing to the LORD, who ascended above the heavens of heavens, to the sun's rising. Alleluia.</td>
<td>Sing to the LORD, who rises above the highest heavens, toward the east. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 68:32 (English)  
**Ecclesiastical Context:** The Ascension of Our Lord

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Quem vidístis</td>
<td>Whom Did You See?</td>
<td>O Shepherds, Whom Did You See?</td>
</tr>
<tr>
<td>Quem vidístis, pastóres? dícite, annuntiátē nóbis, in térris quis appáruit? Nátum vidimus, et chóros Angelórum collaudántes Dóminum. Dícite, quidnam vidístis? et annuntiátē Christi nativitātem. Nátum. Glóriā Pátri, et Fílio, et Spíritui Sáncto. Nátum.</td>
<td>Whom did you see, O shepherds? Tell us! Report it to us! Who appeared on earth? &quot;We saw the one born, and a chorus of angels praising the LORD together.&quot; Tell us, what did you see? And report about the birth of Christ. &quot;We saw the one born...&quot; Glory to the Father and to the Son and to the Holy Spirit. &quot;We saw the one born...&quot;</td>
<td>O shepherds, whom did you see? Tell us all about it! Who has appeared on earth? &quot;We have seen the one who was born, and a choir of angels extolling the LORD.&quot; Tell us, what then did you see? Tell us all about the birth of Christ! &quot;We have seen the one who was born...&quot; Glory be to the Father, and to the Son, and to the Holy Spirit. &quot;We have seen the one who was born...&quot;</td>
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**Biblical References:** Lk. 2  
**Ecclesiastical Context:** The Nativity of Our Lord; at Matins
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<tr>
<th>Latin Text</th>
<th>Literal</th>
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<tr>
<td><strong>Requiem aetérnam</strong>&lt;br&gt;Requiem aetérnam&lt;br&gt;dóna éis Dómine:&lt;br&gt;et lux perpétua lúceat éis.&lt;br&gt;Te décet hymnus Déus in Síon&lt;br&gt;et tibi reddétur vótum in&lt;br&gt;Jerúsalem:&lt;br&gt;exáudi oratiónem méam,&lt;br&gt;ad te ómnis cáro véniet.&lt;br&gt;Réquiem.</td>
<td>Eternal Rest&lt;br&gt;Eternal rest,&lt;br&gt;give to us, O LORD;&lt;br&gt;and let perpetual light shine on us.&lt;br&gt;A hymn in Zion is appropriate for you,&lt;br&gt;O God,&lt;br&gt;and a vow be given back to you in&lt;br&gt;Jerusalem;&lt;br&gt;hear my prayer,&lt;br&gt;to you all flesh will come.&lt;br&gt;Eternal rest…</td>
<td><strong>Give Us, O LORD, Eternal Rest</strong>&lt;br&gt;Give us, O LORD, eternal rest,&lt;br&gt;and may your everlasting light&lt;br&gt;shine upon us.&lt;br&gt;It is right to sing hymns to you in&lt;br&gt;Zion, O God,&lt;br&gt;and render up vows in Jerusalem.&lt;br&gt;Hear my prayer,&lt;br&gt;and all flesh will come to you.&lt;br&gt;Give us, O LORD…</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 65:1 (English)

**Ecclesiastical Context:** Masses for the Dead; Mass on the Day of the Death or on the Day of Burial

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
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<tbody>
<tr>
<td><strong>Roráte caéli désuper</strong>&lt;br&gt;Roráte caéli désuper,&lt;br&gt;et núbes plúant jústum:&lt;br&gt;aperiátur térra,&lt;br&gt;et gérminet Salvatórem.&lt;br&gt;Caéli enárrant glóriam Déi:&lt;br&gt;et ópera mánuum éjus&lt;br&gt;annúntiat firmaméntum&lt;br&gt;Glória Pátri.</td>
<td>Drip, O Heavens, From Above&lt;br&gt;Drip, O heavens, from above&lt;br&gt;and let the clouds rain justice;&lt;br&gt;let the earth open up&lt;br&gt;and let salvation germinate.&lt;br&gt;The heavens declare the glory of&lt;br&gt;God, and the works of his hands&lt;br&gt;the firmament announces.&lt;br&gt;Glory to the Father.</td>
<td><strong>Sprinkle the Earth with Dew, O Heavens</strong>&lt;br&gt;Sprinkle the earth with dew, O heavens,&lt;br&gt;and let the clouds rain down justice;&lt;br&gt;let the earth open up&lt;br&gt;and let salvation spring forth.&lt;br&gt;The heavens declare the glory of God;&lt;br&gt;and the sky proclaims the works of his&lt;br&gt;hands.&lt;br&gt;Glory be to the Father.</td>
</tr>
</tbody>
</table>

**Biblical References:** Is. 45:8; Ps. 8:1

**Ecclesiastical Context:** The Fourth Sunday of Advent

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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<tbody>
<tr>
<td><strong>Sacerdótes Dómini</strong>&lt;br&gt;Sacerdótes Domini incénsum&lt;br&gt;et pánes ófferunt Déo:&lt;br&gt;et ideo sáncti érunt Déo súo,&lt;br&gt;et non pólluent&lt;br&gt;nómen éjus,&lt;br&gt;allelúia.</td>
<td>Priests of the LORD&lt;br&gt;Priests of the LORD incense and&lt;br&gt;bread offer to God.&lt;br&gt;For this reason they will be holy to&lt;br&gt;their God, and will not defile&lt;br&gt;his name.&lt;br&gt;Alleluia</td>
<td><strong>Priests of the LORD</strong>&lt;br&gt;Priests of the LORD offer&lt;br&gt;incense and bread to God.&lt;br&gt;Therefore, they will be holy to&lt;br&gt;their God, and will not defile&lt;br&gt;his name.&lt;br&gt;Alleluia</td>
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</tbody>
</table>

**Biblical References:** Lev. 21:6

**Ecclesiastical Context:** Corpus Christi
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sapiénti aedificávit</td>
<td>Wisdom Has Built</td>
<td>Wisdom Has Built Her House</td>
</tr>
<tr>
<td>Sapiéntia aedificavit síbi dómum: excícit colúmnas septem: súbdidit síbi géntes, superbórümque et sublímium cólla própria virtúte calcávit.</td>
<td>Wisdom has built a house for itself; it has hewn seven columns. it has put nations under itself, and the necks of the proud and arrogant it has trod upon in virtue.</td>
<td>Wisdom has built her house, and hewn out seven pillars; she has subdued nations and, in her strength, she has placed her foot upon the necks of all the proud and arrogant.</td>
</tr>
</tbody>
</table>

Biblical References: Prov. 9:1  
Ecclesiastical Context: Saturday before the First Sunday of August

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scápulis súis</td>
<td>With His Own Wings</td>
<td>He Will Cover You</td>
</tr>
<tr>
<td>Scápulis súis obumbrábit tíbi, et sub pénnis éjus sperábis: scúto circúmdabit te véritas éjus.</td>
<td>With his own wings he will overshadow you, and under his feathers you will hope; his truth will surround you as a shield.</td>
<td>He will cover you with his wings, and under his feathers you will stand in hope; his truth will surround you as a shield.</td>
</tr>
</tbody>
</table>

Biblical References: Ps. 91:4  
Ecclesiastical Context: The First Sunday of Lent

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Spíritus Dómini</td>
<td>The Spirit of the LORD</td>
<td>The Spirit of the LORD</td>
</tr>
<tr>
<td>Spíritus Dómini replévit órbem terrárum, allelúia: et hoc quod cóntinet ómnia, sciéntiam hábet vócis, allelúia. Exsúrgat Déus, et dissipéntur in imíci éjus: et fúgiant, qui odérunt éum, a fácie éjus. Glória Pátri.</td>
<td>The Spirit of the LORD has filled the earth. Alleluia. And that which holds together all things has a knowledge of the voice. Alleluia. Let God rise up and let his enemies be dispersed; let them flee, those who hate him, from before his face. Glory to the Father.</td>
<td>The Spirit of the LORD has filled the earth. Alleluia. And that which holds together all things knows its voice. Alleluia. Let God arise, and let his enemies be scattered; let those who hate him flee from before his face. Glory be to the Father.</td>
</tr>
</tbody>
</table>

Biblical References: Wisdom 1:7; Ps. 67:2  
Ecclesiastical Context: The Feast of Pentacost (Whit Sunday)
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spíritus ubi vult spírat</td>
<td>The Spirit Breathes Where He Will</td>
<td>The Wind Blows Where It Wants</td>
</tr>
<tr>
<td>Spíritus ubi vult spírat: et vocem éjus áudis, allelúia: et nescis unde véniat, aut quo vádat, allelúia.</td>
<td>The Spirit breathes where he will, and you hear his voice. Alleluia; But you do not know from whence he comes or to where he rushes. Alleluia.</td>
<td>The wind blows where it wants, and you hear its sound. Alleluia. But you do not know from where it came or to where it rushes off. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Jn. 3:8

**Ecclesiastical Context:** The Saturday in Whitsun Week (Ember Saturday)

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
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<tbody>
<tr>
<td>Stétit Angelus</td>
<td>The Angel Stood</td>
<td>The Angel Stood</td>
</tr>
<tr>
<td>Stétit Angelus juxta áram témpli, hábens thuríbulum áureum in mánu súa: et dáta sunt éi incénsa múlta: et ascéndit fúmus arómatum in conspéctu Déi, allelúia.</td>
<td>The angel stood next to the altar of the temple, having an incense-burner golden in his own hand. And there was given to him much incense. And it ascended the smoke of perfumes in the sight of God. Alleluia.</td>
<td>The angel stood next to the altar of the temple, holding a golden censer in his hand. He was given much incense, and the fragrant smoke ascended in the sight of God. Alleluia.</td>
</tr>
</tbody>
</table>

**Biblical References:** Rev. 8:3-4

**Ecclesiastical Context:** Dedication of the Church of St. Michael, The Archangel (September 29)
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tríbus miráculis</td>
<td>With Three Miracles</td>
<td>We Worship On This Holy Day</td>
</tr>
<tr>
<td>Tríbus miráculis ornátum diem sánctum cólimus: hódie stéllass mágo dúxit ad presépium: hódie vinum ex ámba factum est ad núptias: hódie in Jordáne a Joánnë Chrístus baptizári vóluit, ut salváret nos, alleluia.</td>
<td>With three miracles adorned, we worship this holy day: Today a star let the Magi to the manger; Today, wine from water was made at the wedding; Today in the Jordan by John Christ wished to be baptized, in order that he might save us. Alleluia.</td>
<td>We worship on this holy day adorned by three wonders: Today – the star guided the Magi to the manger; Today – water was turned into wine at a wedding; Today – it was Christ's will to be baptized by John in the Jordan, that he might save us. Alleluia.</td>
</tr>
</tbody>
</table>

Biblical References: — (liturgical)

Ecclesiastical Context: The Epiphany of Our Lord; at Second Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tu es qui ventúrus es</td>
<td>Are You He Who Is to Come?</td>
<td>Are You the One Who Is To Come?</td>
</tr>
<tr>
<td>Tu es qui ventúrus es, an álium expectámus? Dicite Joánnë quae vidístis: ad lúmen rédeunt caéci, mórtui resúrgunt, páuperes evangelizátur, alleluía.</td>
<td>&quot;Are you he who is to come, or should we expect another?&quot; &quot;Tell to John those things which you see: to sight they are returned, the blind; the dead arise; it is preached good to the poor.&quot; Alleluia.</td>
<td>&quot;Are you the One who is to come, or ought we await another?&quot; &quot;Tell John what you have seen: the blind now see; the dead arise; and good news is preached to the poor.&quot; Alleluia.</td>
</tr>
</tbody>
</table>

Biblical References: Mt. 11:5

Ecclesiastical Context: The Second Sunday of Advent; at Vespers
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Tui sunt caéli</td>
<td>The Heavens are Yours</td>
<td>The Heavens are Yours</td>
</tr>
<tr>
<td>Tui sunt caéli, et túa est térra: orbem terrárum et plenitúdinem. éjus tu fundásti: justitia et judícium præparátio sédis túae.</td>
<td>The heavens are yours, and the earth is yours. the world and its fullness, you have founded. Justice and judgment are the preparation of your throne.</td>
<td>The heavens are yours, the earth is yours. You have founded the entire world and all its fullness. Righteousness and judgment are the foundation of your throne.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 89:11,14 (English)

**Ecclesiastical Context:** The Nativity of Our Lord; The Mass of the Day

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
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</thead>
<tbody>
<tr>
<td>Tulérunt lápides Judaéi</td>
<td>The Jews Lifted Up Stones</td>
<td>The People of Judea Picked Up Stones</td>
</tr>
<tr>
<td>Tulérunt lápides Judaéi, ut jácerent in éum: Jésus autem abscóndit se, et exívit de témple.</td>
<td>The Jews lifted up stones in order to throw at him. However, Jesus hid himself and exited from the temple.</td>
<td>The people of Judea picked up stones to hurl at him. But Jesus hid himself from them, and departed the temple court.</td>
</tr>
</tbody>
</table>

**Biblical References:** Jn. 8:59

**Ecclesiastical Context:** Passion Sunday; at None

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Veníte fílii</td>
<td>O Sons, Come!</td>
<td>Come, my Sons!</td>
</tr>
<tr>
<td>Veníte fílii, audíte me: timórem Dómini docébo vos. Accédite ad éum, et illumínámini: et fácies vestræ non confundéntur.</td>
<td>O sons, come; listen to me: I will teach you the fear of the LORD. Come near to him and be illuminated, and your faces will not be put to shame.</td>
<td>Come, my sons; listen to me! I will teach you the fear of the LORD. Come near to him, and be enlightened; and your faces will never be put to shame.</td>
</tr>
</tbody>
</table>

**Biblical References:** Ps. 34:11 (English)

**Ecclesiastical Context:** The Seventh Sunday after Pentecost
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbum cáro fáctum est</td>
<td>The Word Was Made Flesh</td>
<td>The Word Became Flesh</td>
</tr>
<tr>
<td>The Word was made flesh and lived among us, full of grace and truth: from whose fullness we all have received also grace for grace, alleluia.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Biblical References:** Jn. 1: 14,16  
**Ecclesiastical Context:** The Holy Family of Jesus, Mary, and Joseph; at First Vespers

<table>
<thead>
<tr>
<th>Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vexílla Régis pródeunt</td>
<td>The Banners of the King Go Forth</td>
<td>The Royal Banners Forward Go</td>
</tr>
<tr>
<td>The banners of the King go forth; the mystery of the cross shines out by which life he bore death, and in death washed out his life.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Biblical References:** — (liturgical)  
**Ecclesiastical Context:** Passion Sunday; at Vespers

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vidéo caélos apértos</td>
<td>I See Heaven Open</td>
<td>I See Heaven Open</td>
</tr>
</tbody>
</table>
| The banners of the King go forth; the mystery of the cross shines out by which life he bore death, and in death washed out his life. | I see heaven open and Jesus standing at the right hand of God's power. O LORD Jesus, receive my spirit, and do not charge this sin to them, because they do not know what they are doing.  
O LORD Jesus, receive my spirit, and hold not this sin against them, for they know not what they do. | |

**Biblical References:** Acts 7:56, 60  
**Ecclesiastical Context:** Feast of St. Stephen, the First Martyr (December 26)
<table>
<thead>
<tr>
<th>Latin Text</th>
<th>Literal</th>
<th>Modernized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visiónem quam vidistis</td>
<td>The Vision Which You Have Seen</td>
<td>The Vision You Have Seen</td>
</tr>
<tr>
<td>Visiónum quam vidístis</td>
<td>The vision which you have seen,</td>
<td>The vision you have seen,</td>
</tr>
<tr>
<td>némini dixéritis</td>
<td>you will tell to no one</td>
<td>tell no one</td>
</tr>
<tr>
<td>donec a mórtuis resúrgat</td>
<td>until the Son of Man rises from</td>
<td>until the Son of Man rises from the dead.</td>
</tr>
<tr>
<td>Fílius hóminis.</td>
<td>the dead.</td>
<td></td>
</tr>
</tbody>
</table>

**Biblical References:** Mt. 17:9 (Transfiguration)

**Ecclesiastical Context:** The Second Sunday of Lent; at Vespers
Appendix B

Indices
ALPHABETICAL INDEX

Accépit Jésus cálicem
Adéámus cum fidúcia
Allelúia, Ascéndit Déus
Allelúia, Jubiláte Dóminum
Allelúia, Loquebántur váriis
Allelúia, Spíritus Sánctus
Allelúia, Veníte ad me
Amen dico vóbis
Angelus ad pastóres áit
Ante me
Ave María
Beáta Déi Génitrix María
Beáta es María
Benedícimus Déum caéli
Benedícum Dóminum
Calix benedictónis
Circumdúxit éam
Cogitátiónes Córdis éjus
Conferma hoc Déus
Cum subleváset óculos Jésus
Descéndit Jésus cum éis
Deus enim firmávit
Dixit autem páter
Dixit Dóminus ad Nóe
Domine Déus méus in te sperávi
Domine Déus salútis méae
Domine Déus virtútum
Domine, quando vénéris
Dóminus dixit ad me
Dóminus illuminátio méa
Dóminus régit me
Dum medium siléntium
Ecce advénit
Ego sum
Exaltábote Dómine
Exáudi Dómine vócem méae
Exiit sérmo inter frátres
Exsultávit cor méum
Exsultávit ut gígas
Exsúltet gáudio páter Jústi
Fecit míhi páter Jústi
Felícès sénsum beátae Mariae
Gaudéte in Dómino
Glória in excélsis Déo
Grátias tibi Déus
Hodie Christus nátus est
Hodie nóbis cælórum Rex
Holocáustum et pro peccáto
Hosánna filio Dávid
Illúmina faciém túam
In conspectus Angelórum
In nomine Jésu
In salutari túo
Innocéntes pro Chrísto
Intelligence clamórem méum
Invocábit me
Jerúsalem surgé
Justítiae Dómini
Justórum ánimae
Laudáte Dóminum
Lux fulgébit
Lux perpétua
Magi vidéntes stéllam
Magnificat ánima méa
MAGnum haereditátis mystérium
Meditábor in mandátis túis
Meménto méi Déus
Nativitas túa
O admirábile commércium!
O Crux benedícta!
O Emmáuel
O mágnum mystérium
O quam suávis est
O Sapiéntia
Oculi méi
Omnes géntes quascúmque fecísti
Pater fídei nóstrae
Psállite Dómino
Quem vidístis
Requiem aetérnam
Roráte cæli désuper
Sacerdótes Dómini
Sapiénti aedificávit
Scápulis súis
Spíritus Dómini
Spíritus ubi vult spírat
Stédit Angelus
Tríbus miráculis
Tu es qui ventúrus es
Tui sunt caéli
Tulérunt lápides Judaéi
Venite filii

Verbum cáro fácundum est
Vexílla Régis pródeunt
Vidéo caelos apertos
Visiónem quam vidistis

TOPICAL (THEMATIC) INDEX

ABRAHAM
Pater fidei nóstrae

Allenía Allenía
Allenía, Ascéndit Déus
Allenía, Jubiláte Déo
Allenía, Laudáte páeri Dóminum
Allenía, Loquebántur váríis
Allenía, Spíritus Sánctus
Allenía, Veníte ad me
Angelus ad pastóres áit
Beáta es María
Benedícimus Déum caéli
Confirma hoc Déus
Domine Déus salútis méae
Dum medium siléntium
Fecit míhi mágna
Justus ut pálma
Glória in excélsis Déo
Hodie Chrístus nátus est
Holocáustum et pro peccáto
Lux perpétua
O Crux benedícta
Omnès géntes quascúmque fecísti
Psálite Dómino
Sacerdótes Dómini
Spíritus Dómini
Spíritus ubi vult spírat
Stétit Angelus
Tríbus miráculis
Tu es qui ventúrus es
Verbum cáro fácundum est

APESTES
Allelúia, Loquebántur váríis

ASCENSION
Allelúia, Ascéndit Déus

BLESS (BLESSING)
Benedícimus Déum caéli
Benedicam Dóminum
Calix benedictiónes
O mágnun mystérium

BLOOD
Accépit Jésus cálicem

BREAD
Cum sublevásset óculos Jésus
O quam suávis est
Sacerdótes Dómini

CHRISTMAS (INCARNATION)
Angelus ad pastóres áit
Ave Maria
Beáta Déi Génetrix Maria
Glória in excélsis Déo
Hodie Chrístus nátus est
Magi vidéntes stéllam
O admirábile commércium!
O mágnun mystérium
Quem vidístis
Verbum cáro fácundum est
COMMANDMENTS
Amen díco vóbis
Meditábitor in mandátis túis
O Sapiéntia

COMMUNION
Accépit Jésus cálicem

COVENANT
Accépit Jésus cálicem

CREATION
Deus enim firmávit

CROSS
Felíces sénus beátae Mariae
O Crux benedícta
Vexílla Régis pródeunt

DAVID
Hosánna filio Dávid

DEFENDER
Dominus illuminátio méa

DWELLING
Exsúltet gáudio páter Jústi
Invocábit me

ETERITY
Amen díco vóbis
Deus enim firmávit
Hodie nóbis cælórum Rex
Lux perpétua
Requiem aetérnam

EXALTATION
Exaltábo te Dómine

EYES
Cum sublevásset óculos Jésus
Illúmina óculos méos
Oculi méi

FACE (OF GOD)
Domine Déus virtútem

FEAR
Venités filii

GIANTS
Exsultávit ut gigas

GRACE
Adeámus cum fidúcia
Verbum cáro fáctum est

GLORY
Adéamus cum fidúcia
Domínus díxit ad me
Domínus illuminátio méa
Ecce advénit
Exáudi Dómine vocém méam
Exsúltet gáudio páter Jústí
Gaudéte in Dómino
Glória in excélsis Déo
Hodie Christus nátus est
Hodie nóbis cælórum Rex
In nomine Jésu
Invocábit me
Lux fulgébit
Magnus haereditátis mystérium
Oculi méi
Roráte caéli désuper
Spiritus Dómini

HEALING
Exaltábo te Dómine

HEAVEN(S)
Exsultávit ut gigas
Hodie nóbis cælórum Rex
Invocábit me
Psállite Dómino
Roráte caéli désuper
Tui sunt caéli
Vidéo caélos apértos

HOLY
Fecit mihi mánga

HOPE
In salutari túdo
Scápulis súis

JACOB
Gaudéte in Dómino

JERUSALEM
Confirma hoc Déus
Jerúsalem súrge
Requiem aetérnam

ISRAEL
Circumdúxit éam
Hosánna filio Dávid

JESUS
Accépit Jésus cálicem
Cum sublevásset óculos Jésus
Descéndit Jésus cum éis
Ego sum
In nomine Jésu
Tulérunt lápides Judaéi
Vidéo caélos apértos
Visiónem quam vidístis

JESUS: BIRTH
Angelus ad pastóres áit
Hodie Christus nátus est
Lux fulgébit
Natívitas túa
O mágnurn mystérium
Quem vidístis

JESUS: DEATH
Felícies sénsus beátae Maríae
O Crux benedícta
Vexílla Régis pródeunt

JEW
Tulérunt lápides Judaéi

JOHN
Exiit sérmo inter frátres

Tu es qui ventúrus es

JOHN (THE BAPTIST)
Tríbus miráculis

JOY
Exsultávit cor méum
Justíitiae Dómini
Meditábitor in mandátis túis

JUDGEMENT
Ante me
Domine, quando véneris
Ecce advénit
Justíitiae Dómini
Tui sunt caéli

JUST
Exsúltet gáudio páter Jústi
Jústus ut pálma
Justórum ánimae

JUSTICE
Ecce advénit
Roráte caéli désuper

KING
Ecce advénit
Hodie nóbis caelórum Rex
Hosánna filio Dávid
O Crux benedícta
O Emmánel
Vexílla Régis pródeunt

LAMB
Innocéntes pro Chrísto

LAST SUPPER
Accépit Jésus cálicem

LAW
Holocáustum et pro peccáto

LIGHT
Domine, quando véneris
Dominus illuminátió méa
Illúmina fáciem túam
Illúmina óculos méos
Lux fulgébit
Lux perpétua
Requiem aetérnam

MAGI
Magi vidéntes stélłam
Tríbus miráculis

MARY (VIRGIN)
Ave Maria
Beáta Déi Génetrix Maria
Beáta es María
Felices sénsum beátae Mariae
Magnum haereditátis mystérium
Nativitas túa
O admiráble commércium!
O mágnum mystérium

MEDITATION
Meditábitor in mandátis túis

MERCY
Adeámus cum fídúcia
Benedícimus Déum caéli
Illúmina fáciem túam

MYSTERY
O mágnum mystérium
Vexília Régis pródeunt

NAME (OF GOD or THE LORD)
Allelúia, Laudáte púeri Dóminum
Domine dixit ad me
Hosánna filio Dávid
In nomine Jésu
Laudáte Dóminum
Omnes géntes quascúmque fecisti
Sacerdótes Dómini

NATIONS
Magnum haereditátis mystérium
O Emmánuel
Omnes géntes quascúmque fecisti

NUIT
Dum medium siléntium

NOAH and FLOOD OF NOAH
Dixit Dóminus ad Nóe

OFFERING
Confirma hoc Déus
Holocáustum et pro peccáto
Pater fidei nóstrae
Sacerdótes Dómini
Stétit Angelus

PASTURE
Dominus régit me

PEACE
Glória in excélsis Déo
Hodie nóbis caelórum Rex
Justórum ánimae

PENTACOST
Allelúia, Loquebántur váriis

PHILIP
Cum sublevássset óculos Jésus

PRAISE
Allelúia, Laudáte púeri Dóminum
Laudáte Dóminum

PRAYER
Domine Déus salútis méae
Gaudéte in Dómino
Intéllige clamórem méum
Postula a me

PRAYER: of SUPPLICATION
Domine Déus méus in te sperávit
Domine Déus salútis méae
Domine Déus virtútum
Domine, quando vénéreris
Exáudi Dómine vócem méam
Illúmina fáciem túam
Illúmina óculos méos
In salutari túo
Intéllige clamórem méum
Meménto méi Déus
O Emmánuel
Oculi méi
Requiem aeternam

PRODIGAL SON
Dixit autem páter

REJOICE
Allelúia, Ascéndit Déus
Allelúia, Jubiláte Déo
Exsultávit cor méum
Exsultávit ut gigas
Exsúltet gáudio páter Jústi
Gaudéte in Dómino
Magníficat ánima méa

REMEMBERANCE
Meménto méi Déus

RESCUE
Domine Déus méus in te sperávi
Domínus dixit ad me

REST
Allelúia, Venité ad me
Domine, quando vénéreris
Requiem aeternam

RESTORATION
Domine Déus virtútum

RESURRECTION
Tu es qui ventúrus es
Visiónem quam vidístis

SACRIFICE
Innocéntes pro Christo
Pater fidei nóstrae

SALVATION
Domine Déus salútis méae
Dominus illuminátio méa
Exáudi Dómine vócem méam
Exsultávit cor méum
Hodie nóbis caelórum Rex
In salutari túo
Magníficat ánima méa
Roráte caéli désuper

SAVIAOR
Beáta Déi Génetrix Maria
Hodie Chrístus nátus est
O Emmánuel

SERVANT
Allelúia, Jubiláte Déo
Allelúia, Laudáte púeri Dóminum

SHEPHERD(S)
Angelus ad pastóres áit
Quem vidístis

SHIELD
Scápulis súis

SIN
Domine, quando vénéreris
Holocáustum et pro peccáto
Vidéo caélos apértos

SING(ING)
Hodie Chrístus nátus est
In conspéctus Angelórum
Laudáte Dóminum
Psállite Dómino

SPIRIT (HOLY SPIRIT)
Allelúia, Spíritus Sánctus
O quam suávis est
Spíritus Dómini
Spíritus ubi vult spírat
STRENGTH
Domine Déus virtútum
Exsultávit cor méum
Exsúltet gáudio páter Jústi
Lux fulgébit

TEMPLE
Confírma hoc Déus
In conspéctus Angelórum
Magnum haereditátis mystérium
Sapiénti aedificávit
Stétit Angelus
Tulérunt lápides Judaéi

THANKSGIVING
Grátias tibi Déus

THRONES
Adéámus cum fidúcia
Deus enim firmávit
Dum medium siléntium
Tui sunt caéli

WINGS (EAGLE)
Circumdúxit éam
Scápulis suís

WISDOM
O Sapiéntia
Sapiénti aedificávit

WOMAN
Ave Maria
Beáta Déi Génetrix Maria
Beáta és Maria

WONDER(S)
Tríbus miráculis
Omnes géntes quascúmque fecísti

WORD
Dum medium siléntium
In salutari túo
Verbum cáro fáctum est

TRUST
Domine Déus méus in te sperávi

TRUTH
Scápulis suís
Verbum cáro fáctum est

WATER
Dominus régit me
Roráte caéli désuper
Tribus miráculis

TRUMPET
Allelúia, Ascéndit Déus

TRUTH
Scápulis suís
Verbum cáro fáctum est

TRUST
Domine Déus méus in te sperávi