THE HYMNS OF THE
DOMINICAN MISSAL
AND BREVIARY

EDITED WITH INTRODUCTION AND NOTES
BY
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B. HERDER BOOK CO.
15 & 17 SOUTH BROADWAY, ST. LOUIS, MO.
AND
33 QUEEN SQUARE, LONDON, W.C.
1943
ACKNOWLEDGMENTS: BIBLIOGRAPHY

We express our deep sense of gratitude to Dom Matthew Brit, O.S.B., of St. Martin’s Abbey, Lacey, Washington. His continual guidance and encouragement over a long period of years aided beyond measure in making the present work possible. We are thankful to authors, publishers, and copyright owners for their kindness in permitting the use of various hymns.

In a special way we are indebted to the late Bede Jarrett, O.P., for hymns 111, 112; to Mr. Alan G. McDougall for hymns 56, 80, 93, 102, 103, 116, 119, 124, 171; to Mr. Athelstan Riley for hymn 70; to Monsignor H. T. Henry for hymns 41, 42, 43, 45, 47, 48, 59, 81, 84, 85, 110, 136, 160, 175; to Reverend Cornelius Canon Mulcahy for hymns 55, 61, 69, 106, 167; to Reverend Winfred Douglass for hymn 92; to Dominican fathers of London for hymn 125; to Miss V. G. Litttle for selections from The Hymner.

We gratefully acknowledge the generosity of the authors and publishers for permission to make quotations.

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PREFACE

Despite the many excellent works on the Latin hymns of the Roman rite, there is a definite need for a work dealing with the hymns of the Dominican rite. This need becomes evident when a comparative study is made of the hymns now found in both rites. The study will show in substance that only fifty-three hymns are exactly alike in text, while fifty-three hymns are slightly, notably, or almost entirely different in text. Moreover, the Dominican rite employs eighty-three hymns which have no place in the Roman rite. The present volume, therefore, is an effort to supply in English a special treatment of the hymns used in the latest editions (Gillet, 1930) of the Dominican missal and breviary. We have also included several antiphons, responses, and proses which have peculiar interest to Dominicans.

Considerable care was taken in the selection of the metrical translations. Whenever it was at all possible, the choice was restricted to those translations which best seemed to embody the recognized constituents of an ideal metrical: (a) literal rendering of the text, (b) idiomatic English, (c) retention of the meter of the original. This restriction immediately narrowed the field of choice, for "some translators have excelled in one of these qualities and some in another, but few have successfully combined all of them" (Britt, *Hymns of the Breviary and Missal*, p. 14). Nor should this be surprising. The difficulties facing the translator in his endeavor to achieve the ideal are many and complex. "The original poet has a hundred figures of speech, or a hundred metaphors at least, from which to select in order to meet his limitations of verse, stanza, meter. He selects according to his need."
The translator, on the other hand, is bound to a little plot of ground marked out by some other person, and lacks freedom of choice. It is his business to take the metaphors as he finds them, put them into an idiom wholly alien to that of the original, and meanwhile to express them within specified limits of rhyme, rhythm, stanzaic form. He can hardly avoid the appearance of awkwardness, if he desires at the same time to be quite faithful to the wording and figurative instances of his original text” (Henry in The American Ecclesiastical Review, LXXV, 335). Hence many well-known translations had to be discarded in the present compilation, not because of any lack of poetic beauty, but chiefly because they wandered from the original text in meter, sense, or construction. The presence of several Anglicans among the metrical contributors can be explained in most cases by the fact that, while Catholic translators have generally confined themselves to the Roman text, the Anglicans have ordinarily used what is known as the original text, the text which is still found in the Benedictine, Carthusian, Cistercian, and Dominican rites.

Besides the usual indexes and thumbnail sketches of Latin and English authors, attention is given to all the elements of hymnody that might reasonably find place in an introductory work. For each hymn, we have supplied (a) the prose translation, (b) the name of the author, if known, (c) the meter, (d) the name of the metrical translator, (e) the liturgical use, (f) explanatory notes. A few words now on some of these points may offset possible objections. When the meaning of the Latin text is obscure, the simplest interpretation has been adopted. Again, tracing the authorship of many Latin hymns has proved an impossible task, a fact freely acknowledged by such eminent scholars as the editors of the monumental Analecta Hymnica Mediae Aevi. Where there is a difference of opinion concerning authorship, we have followed the lead of those whose reputation is well established, simply noting to whom the hymn is generally ascribed. With regard to explanatory notes, which are admittedly profuse, it was judged wise to sin by excess rather than by defect. Lastly, the scriptural references in these notes have not always a direct bearing on the text itself. Frequently they are intended merely as hints about the possible source of some thought or phrase in the text, since the hymns are here studied with the Bible as a background. It is a matter of regret, in this regard, that the English (Douay) version of the Inspired Word had to be used instead of the Latin Vulgate, because the force of many citations was thereby considerably weakened.

Burdened, then, with its many defects, the present work is sent forth with the simple hope that it may, in some small degree at least, prove helpful to those who have occasion to use the splendid examples of sacred Latin poetry found in the Dominican missal and breviary.
INTRODUCTION

Latin hymnody is so wide and varied in its phases that it would be inadvisable in an introductory work to offer anything more than a brief study. It will be sufficient to touch lightly on a few points that may prove interesting to those who have not familiarized themselves with the subject, trusting that they may be inspired to go more deeply by personal study into this fascinating subject.

ORIGIN OF HYMNS IN THE WESTERN CHURCH

In his commentary on psalm 148, St. Augustine mentions the threefold element that should be found in every hymn worthy of the name: "A song with praise of God" (Migne, PL, XXXVII, 1948). This song in praise of God, whether it is the praise of God in Himself or the praise of God in His saints, may be expressed in any form chosen by the singer. It may take a prose form, like the Gloria of the Mass (Hymnus angelicus) or the Te Deum of the Office (Hymnus Ambrosianus); or it may take a form more or less metrical. It is in this latter sense that we speak of the hymns. The earliest use of hymns in metrical form in the Western Church goes back to the fourth century and is intimately connected with the valiant struggle of two great saints, Hilary and Ambrose, to keep intact the faith of their people. St. Hilary of Poitiers (d. 368) was most strenuous in his opposition to Arianism which, under the protection of Emperor Constantius, was spreading rapidly. When all efforts failed to win him over to the cause of error, the holy Bishop was exiled to Phrygia in Asia Minor in 356. It was dur-
ing this period of exile that he became acquainted with the metrical form of prayer in use among the Greeks. Fully grasping the possibilities inherent in this method of popularizing and disseminating true doctrine, he set to work on his return home in 360 to compose Latin hymns for his own flock. His endeavors, however, hardly outlived himself. It is now generally conceded that the bulk of the Latin poetry ascribed to him contains little evidence to prove his authorship. The failure of St. Hilary’s poetry to endure is explained by Adrian Fortescue, who says that “his hymns are not such as would become popular. They are theological treatises in verse” (McDougall: Pange Lingua, Introduction by Fortescue, p. xxi).

ST. AMBROSE

St. Ambrose (340–97), the illustrious Bishop of Milan, was more successful with his hymns. In fact he is justly styled the “Father of Latin Hymnody.” He too gained his first knowledge of metrical hymns from the East, with which part of the Church he was in constant communication. It may be of some interest to note here that Ambrose not only borrowed from the East the custom of singing metrical hymns, but also borrowed another custom which gradually became part of Western liturgy: the antiphonal manner of singing psalms. “Before his time Psalms in the West had been sung by one cantor, as a solo, the people adding only the last neums of each verse, much as we still sing the Invitatorium at Matins. At Antioch they had another way, two choirs singing alternate verses... Ambrose brought this custom to Milan, and from Milan it spread throughout the West” (Fortescue’s Introduction: Pange Lingua, p. xxii). Like Hilary, Ambrose had to do battle against the wiles and influence of the Arians to preserve his spiritual children from the taint of error. His hymns are masterpieces in the depth and clarity of their thought. In their composition he kept ever in mind that the simple people for whom they were intended were not trained theologians; hence he deliberately clothed the highest of doctrine in the plainest of raiment. “The great objects of faith in their simplest expression are felt by him so sufficient to stir all the deepest affections of the heart, that any attempt to dress them up, to array them in moving language, were merely superfluous” (Trench, Sacred Latin Poetry, p. 88). During the brief but vital siege of Holy Week in 385, when the Bishop and his faithful flock were holding the cathedral of Milan against the armed forces of their temporal and Arian ruler, Valentinian II, the passing of the tense days was made a time of gain for the people. Ambrose had them take turns in singing psalms and the hymns he had composed. St. Augustine tells us in his Confessions (IX, 7) that the hymns and psalms were sung “after the custom of Eastern parts, lest the people should be worn out with anxiety and fatigue. From that day to this the custom has been kept; many, indeed nearly all, Thy flocks throughout the world have copied it.”

QUANTITATIVE AND ACCENTUAL POETRY

A study of Latin literature discloses that at all times two distinct kinds of poetry existed. We find, first of all, the purely classical poetry, which saw perfection in Virgil and Horace. In this quantitative poetry the rules of prosody were strictly observed. The second kind of poetry was the rhythmical, accentual poetry of the ordinary people. In this style they sang their ballads and folk songs. “The common people knew nothing of quantity with its artificial and arbitrary rules which the poets had made. Quantitative poetry was therefore the poetry of the educated; rhythmical, or accentual, poetry was that of the common people. The early hymns of the Church
were likewise the songs of the people and were necessarily written in a manner that would appeal to all people, not merely to the cultured classes. This was effected by St. Ambrose, and by the earlier writers of the Ambrosian school, by a compromise between the quantitative and rhythmical principles. These writers made use of the simplest of all lyric meters, the iambic dimeter, with its regular succession of short and long syllables; but they took care that the accents should in general fall on the long syllables. Their quantitative hymns can therefore be read rhythmically. In the composition of his hymns, St. Ambrose did not make use of any greater licenses than did Horace and his contemporaries. Later on, however, it is noticeable that less and less attention was paid to quantity and greater attention to accent, which began to replace it. As early as the fifth century many hymn writers employed the rhythmical principle only. This process continued until in the Middle Ages all sense of long and short syllables had vanished, and hymns were written in accentual, non-quantitative meters. In studying the hymns chronologically, it will be observed also that the growth of rhyme kept pace with the growth of accent” (Britt, *Hymns of the Breviary and Missal*, p. 27).

**AMBROSIAN HYMNS**

The prestige of St. Ambrose and the widespread popularity of his hymns gave rise to a desire on the part of many to follow his lead. Thus we have an almost countless number of hymns which are generally classified as *Ambrosiani*, or Ambrosian hymns. The term does not imply that any hymn thus styled can trace its authorship to the holy doctor, but rather that it imitates his manner and meter. Of all the hymns ascribed to St. Ambrose, only fourteen are regarded by the best authorities as genuinely his, and four as possibly his. The lasting influence of the poet of Milan is evidenced by the fact that, with few exceptions, his chosen meter (iambic dimeter) was the recognized model for hymns down to the eleventh century. It was not until as late as the sixteenth century that hymns in the other meters gained any standing.

**URBANIC REVISION**

As mentioned in the Preface, a comparative study of the hymn texts in the Roman and Dominican rites discloses a variance that is often striking. This variation in text is owing directly to the influence of the Renaissance. Pope Urban VIII, the last of the humanist Popes, was moved by this influence to his famous revision of the breviary hymns.

It is a well known fact that the Humanists in their extravagant admiration for the classical forms had little regard, to put it mildly, for the splendid Christian poetry that had seen its golden age in the twelfth and thirteenth centuries and was now on the decline. Indeed, the classical revival was the death knell of Latin hymnody. But this was not all. Radical changes were introduced into the existing hymns of the Church. The ancient hymns of the Breviary, often irregular in their prosody, were to don the classical garb and be coerced within the laws of regular meter and Latinity. This process was begun under Leo X, but the real revision took place under Urban VIII, himself a poet and author. Urban commissioned four Jesuits to undertake the task of “correction” and bring it to completion. The revised hymns became part of the Breviary in 1632, and have retained their place ever since. Many of these compositions were, no doubt, improved in literary form; but what they gained in point of style they often lost in simplicity, in vigor and nobility of thought. It must be admitted too that, whatever may be one’s standard of Latinity, it was surely a risky thing to attempt to mend the compositions of a St. Ambrose, a Fortunatus or a Prudentius. In view of these facts, and for the further reason that modern scholarship justly regards the integrity of original texts, and particularly ancient texts, with a feeling of respect akin to reverence, hymnologists are unanimous in condemning this revision (Germing, *Latin Hymns*, p. 77).
To give us some definite idea of what the revisers did, we are told that "as a result of their labors, 952 corrections were made in the 98 hymns then in the Breviary. Eighty-one hymns were thus corrected: 58 alterations were made in the hymns of the Psalter; 359 in the Proper of the Season; 283 in the Proper of the Saints; 252 in the Common of the Saints. The first lines of more than thirty hymns were altered. . . . The *Jam lucis orto sidere*, the *Ave maris stella*, the hymns of St. Thomas Aquinas, and a few others were spared. Some hymns were practically rewritten, while others were scarcely touched" (Britt, *op. cit.*, p. 24). Regarding the possibility of a return to the ancient text, the same authority hopefully remarks that "it should be borne in mind that the act of Urban VIII was a purely disciplinary act, one which the Church may recall at any time, and one which she probably will recall" (*ibid.*, p. 25). Interesting, too, is the fact that "the hymns in their old form are still found in the Breviaries of the Benedictines, Carthusians, Cistercians, Dominicans, and probably a few others. And, strangely enough, they are still used in the two great Churches of Rome, St. Peter's and St. John Lateran" (*ibid.*, p. 25). It is understood, of course, that hymns introduced into the liturgy since the Urbanic revision show practically no variation in text.

**HYMNS IN THE OFFICE**

It is rather difficult to say exactly when hymns became a recognized part of the Office. We are assured by competent authors that their admission into the liturgy was a very gradual process, taking place almost everywhere else before taking place at Rome. Of one fact alone can we have any real certainty: the monks preceded the secular clergy in the actual use of hymns.

It seems fairly certain that St. Benedict, who wrote his Rule some ten or fifteen years before his death in 545, was the first to make hymns an integral part of the canonical hours. St. Benedict invariably styles these hymns *Ambrosiani*, but does not name them. A century later hymns constituted a part of the Office of the secular clergy in Gaul and Spain. Rabanus Maurus (d. 856) testifies that hymns were in general use in his day. And last of all Rome admitted hymns into the Divine Office in the twelfth century. It must not be inferred, however, that no hymns were sung in the churches throughout the West until they were officially recognized as a part of the Liturgical Office. From the days of St. Ambrose (d. 397) the singing of Latin hymns in the Church occupied the same position that is now accorded to the singing of hymns in the vernacular. This is true even of conservative Rome before the twelfth century (Britt, *loc. cit.*).

**RHYTHMICAL OFFICES**

Closely allied with hymns properly so called are the rhythmical Offices, several fine examples of which are found in the breviary. This style of Office originated in the ninth century and reached its peak in the twelfth and thirteenth centuries. About seven hundred of these rhymed Offices have been brought to light by the industrious compilers of the *Analecta Hymnica Medii Aevi*. Although many of them are defective, the greater number deserve a high place in sacred poetry. In the composition of these Offices the structure of the ordinary Office is left unchanged. The psalms and lessons retain their usual prose form, but all other parts are given a poetic form. "It is marvellous," observes the learned Blume, "how in many Offices, in spite of all the symmetry in rhythm and rhyme, the greatest variety exists in the structure of the stanzas, how a smooth and refined language matches the rich contents full of deep ideas, and how the individual parts are joined together in a complete and most striking picture of the saint or mystery to be celebrated" (*Catholic Encyclopedia*, XIII, 28). By way of illustration, the rhythmical Office of St. Thomas Aquinas has been added as a supplement in this volume, with a translation by the editor. The attention of the interested student, however, is called to two other Offices which are
probably the best specimens of their kind in our breviary: one in honor of St. Francis of Assisi and the other in honor of St. Vincent Ferrer. The former was composed about 1240 by the eminent Julian von Speyer, Franciscan friar and choirmaster of the Paris convent. The latter was written in 1456 by Martialis Auribelli, twenty-ninth Master General of the Dominicans.

VALUE OF HYMN STUDY

Since it is always inspiring to recall the glory of the past, we hope that the present study of the hymns will help to indicate “the artistic skill, the joyful singing and the deep religious life of our forefathers” (Blume, loc. cit.). In the days of old, men of every rank vied with one another in singing the praises of a favorite saint or mystery. The golden periods of Latin hymnody were usually the golden periods of faith. The mere fact that it is so difficult to establish the authorship of many fine hymns may be an accident, or it may be a token that with these happy troubadours of God the song was the thing, and not the singer. “The study of hynmology is in some sense a reverent and sympathetic fellowship with the mighty men of old—the dearer fellowship, for that their heart of hearts is speaking to us, not in cold terms of thought merely, but in the fiery shafts of spiritual ecstasy” (Henry, American Catholic Quarterly Review, XVIII, 294). Moreover, in view of the rapid spread of the liturgical movement, when so many desire to “pray with the Church,” it would be a pity to overlook the hymns handed down to us through the centuries. Regardless of their intrinsic merit, these old hymns have the grand distinction of being the official songs of the Church. They are official expressions of her liturgical spirit, official parts of her liturgical prayer. “The hymns have come to our ears laden with the traditions of centuries. They have been sanctified by an endless iteration on the lips of the wisest and best and dearest of the children of God. They have been a solace to the Confessor, an inspiration of strength to the Martyr” (Henry, ibid.). Many of the vernacular hymns in use today are indeed gems of piety and doctrine; but they are not, strictly speaking, the hymns of the Church. Hence there is food for thought in the words of Fortescue. “If we are to have vernacular hymns at all, why do we not have translations of the old ones?” (Fortescue’s Introduction to McDougall, op. cit., p. xxix.) And by the old hymns he had in mind those especially of the missal and the breviary.

HYMN METERS AND MODELS

The hymns of the missal and breviary are found in nine varieties of meter. Their names are derived partly from the foot that predominates (iambic, trochaic, etc.), partly from the number of meters (dimeter, trimeter, etc.), partly from the original author or user of a certain form of verse (Sapphic, Glyconic, etc.). The term catalectic denotes that one syllable is lacking in the final foot, while brachycatalectic denotes that the entire final foot of two syllables is lacking. The following nine models will serve to exemplify the various meters. In the accential hymns, and also in the English metricals, the accent will replace the long syllables.

1. IAMBIC DIMETER

A four-line stanza, each line made up of four iambi. There are 118 hymns in this meter. Example: hymn 1.

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Jam lucis orto sidere,  
Deum precemur suppliques  
Ut in diurnis actibus  
Nos servet a nocentibus.

DOMINICAN MISSAL AND BREVARY

Now that the daylight fills the sky,
We lift our hearts to God on high,
That He, in all we do or say,
Would keep us free from harm today.

2. IAMBIG TRIMETER

A four-line stanza, each line made up of six iambi.
There are five hymns in this meter. Example: hymn 151.

Aurea luce et decore roseo,
Lux lucis, omne perfunisti seculum,
Decorans caelos inclyto martyrio
Hac sacra die, quam dat reis veniam.

With golden splendor, and with roseate loveliness,
Thou didst illumine, Light of light, the universe;
The heavens adorning with a glorious martyrdom,
This day, which bringeth pardon to the penitent.

3. TROCHAIC DIMETER

A three-line stanza, each line made up of three trochees.
There are five hymns in this meter. Example: hymn 10.

Dies irae, dies illa,
Solvet seculum in favilla:
Teste David cum Sibylla.

Day of wrath and doom impending,
David's word with Sibyl blending:
Heaven and earth in ashes ending.

LATIN HYMNODY

4. TROCHAIC DIMETER CATALECTIC

A six-line stanza, each line made up of three and one-half trochees. The only example in this meter: hymn 38.

Veni, sancte Spiritus,
Et emitte calitus
Lucis tuae radium:
Veni, Pater pauperum,
Veni, dator munera,
Veni, lumen cordium.

Holy Spirit, come and shine
In our souls with beams divine,
Issuing from Thy radiance bright.
Come, O Father of the poor,
Ever bounteous of Thy store,
Come, our heart's unfailing light.

5. TROCHAIC DIMETER BRACHYCATALECTIC

A four-line stanza, each line made up of three trochees. The only example in this meter: hymn 70.

Ave maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix caeli porta.
Ave, Star of Ocean,
Child Divine who barest,
Mother, Ever-Virgin,
Heaven's Portal fairest.

6. TROCHAIC TRIMETER CATALECTIC

A four-line stanza, each line made up of five and one-half trochees. The only example in this meter: hymn 48.

Adoro Te devote, latens Deitas,
Quæ sub his figuris vere latitas:
Tibi se cor meum totum subjicit,
Quia Te contemplans, totum deficit.

Devoutly I adore Thee, hidden Deity,
That beneath these figures hidest verily:
Subject is my spirit wholly to Thy sway,
For in contemplating Thee it faints away.

7. TROCHAIC TETRAMETER CATALECTIC

A three-line stanza, each line made up of seven and one-half trochees. In the breviary, however, this type of hymn is usually broken up into six lines thus: lines 1, 3, 5 are made up of four trochees; lines 2, 4, 6 are made up of three and one-half trochees. There are fourteen hymns in this meter. Example: hymn 24.

Sanctorum meritis inclyta gaudia
Pangamus socii, gestaque fortia:
Nam gloscit animus promere cantibus
Victorium genus optimum.

The merits of the saints, blessed for evermore,
Their love that never fairs, the toils they bravely bore—
For these the Church today pours forth her joyous lay—
These victors win the noblest bay.

8. ASCLEPIADIC GLYCONIC

A four-line stanza. First three lines made up of a spondee, two choriambi, and an iambus; final line made up of a spondee, one choriambus, and an iambus. There are eight hymns in this meter. Example: hymn 183.

Pange lingua gloriosi
Preciösum certaminis,
Et super crucis trophaeum
Dic triumphum nobilem,
Qualiter Redemptor orbis
Immolatus vicerit.

Sing, my tongue, the glorious battle
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

9. SAPPHIC ADONIC

A four-line stanza. First three lines made up of a trochee, a spondee, a dactyl, and two trochees; final line
made up of a dactyl and a spondee. There are twenty-nine hymns in this meter. Example, hymn 7.

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Ecce jam noctis tenuatur umbra,
Lucis aurora rutilans coruscat:
Nisibus totis rogitemus omnes
Cunctipotentem.

Lo! the dim shadows of the night are waning;
Lightsome and blushing, dawn of day returneth;
With all our powers, to the great Almighty
Pray we devoutly.

Hymns of Daily Use

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HYMN 1

1. Jam lucis orto sidere,  
   Deum precemur suplices  
   Ut in diurnis actibus  
   Nos servet a nocentibus.

2. Linguam refrenans temperet,  
   Ne litis horror insonet:  
   Visum fovendo contegat,  
   Ne vanitates hauriat.

3. Sint pura cordis intima,  
   Absistat et vecordia:  
   Carnis terat superbiam  
   Potus cibique parcitas.

HYMN 1


1. “The star of light now being risen, let us suppliants beseech God to preserve us from things harmful in our daily actions.” Sidus lucis is the sun, the “greater light to rule the day” (Gen. 1:16). Prime is said at sunrise, about 6 a.m. Nocentibus. Primarily, things sinful; secondarily, whatever might spoil the merit of our acts. “Deliver us from evil” (Matt. 6:13). Diurnis. This particular day. “Be not therefore solicitous for the morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof” (Matt. 6:34).

2. “Restraining, may He curb our tongue, lest the horror of strife resound; protecting, may He cover our sight, lest it drink in vanities.” Linguam. Plea against an unbrided tongue. “For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile” (1 Pet. 3:10). The third chapter of St. James’ Epistle should be read often. Litus. One evil effect of unbrided speech is the scattering of seeds of dissension. “The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace” (Ecclus. 28:15). Fovendo may be taken as a present participle, a common medieval use. Here used in the appealing sense of asking God to shelter us, as a mother-bird shelters her young by covering them with her wings. “Protect me under the shadow of Thy wings” (Ps. 16:8). Hauriat. The eyes are called the windows of the soul, because by them the vanities of the outer world gain entrance. “Death is come up through our windows” (Jer. 9:21). Vanitates. Whatever may entice our mind from God. “Turn away my eyes that they may not behold vanity” (Ps. 118:37).

3. “May the inmost recesses of our heart be pure, and may folly cease; may the sparing use of food and drink wear down the pride of flesh.” Cordis is variously used in the hymns as in the psalms. Here it may be taken to refer to the seat of all the passions. “Create a clean heart in me, O God” (Ps. 50:12). Cf. Matt. 15:19. Vecordia. There may be countless individual follies, but the fundamental folly is forgetfulness of the “one thing necessary” (Luke 10:42). Carnis. The “concupiscence of the flesh” (1 John 2:16) is worn down, or crushed, by mortification. Parcipias. Physically, as well as spiritually, “by surfeiting many have perished; but he that is temperate shall prolong life” (Ecclus. 37:34). Cf. Rom. 8:13.
4. Ut cum dies abscesserit,
   Noctemque sors reduxerit,
   Mundi per abstinentiam
   Ipsi canamus gloriam.

5. Deo Patri sit gloria,
   Eiusque soli Filio,
   Cum Spiritu Paraclito,
   Et nunc, et in perpetuum.

HYMN 2

1. Nunc sancte nobis Spiritus,
   Unum Patri cum Filio,
   Dignare promptus ingeri,
   Nostro refusus pectori.

4. “So that when the day is gone and fate has brought back the night, being clean by means of abstinence, we may sing His glory.” Sors is used in the Christian sense of divine ordinance. “By Thy ordinance the day goeth on” (Ps. 118:91). Abstinentiam. “I beseech you, brethren, by the mercy of God, that you present your bodies a living sacrifice” (Rom. 12:1). Ipsi is dative; to Him, God.

5. “Glory be to God the Father, and to His only Son, together with the Spirit Comforter, both now and forever.” Paraclito. (Cf. stanza 2 of hymn 37.) From the Greek word meaning Consoled, Comforter. It may be noted here that the doxologies concluding the hymns are the natural result of ending the psalms with the Gloria Patri, etc. For certain feasts or seasons, special doxologies are provided which replace the ordinary doxology in hymns written in iambic dimeter. The characteristic note of the feast or season is generally indicated in the second line of the final stanza of the hymn. Sometimes the special doxology is made up of two stanzas.

HYMN 2


4. So we, when this new day is gone,
   And night in turn is drawing on,
   With conscience by the world unstained
   Shall praise His name for victory gained.

5. To God the Father glory be;
   The same, eternal Son, to Thee;
   All glory, as is ever meet,
   To God the holy Paraclete.

HYMN 2

1. Come, Holy Ghost, who ever One
   Art with the Father and the Son,
   It is the hour, our souls possess
   With Thy full flood of holiness.

1. “Deign now, O Holy Spirit, one with the Father and the Son, to be infused in us without delay and be diffused in our hearts.” Nunc. About 9 a.m., the hour when Terce is said. and when, as generally believed, the Holy Ghost descended upon the apostles. “It is but the third hour of the day” (Acts 2:15). i.e., nine o’clock, Spiritus, from spiro. The Third Person of the Blessed Trinity is called the Spirit, the Breath of God, either because of His peculiar mode of procession (spiration), or because of the great event of Pentecost. “And suddenly there was a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting” (Acts 2:2). Unum, etc. This line presents an unusual construction, but is practically equivalent to unum (i.e., in nature, substance) cum Patre et Filio. The use of the neuter unum is justified by the Vulgate. “The Father, the Word, and the Holy Ghost. And these three are (unum) one” (1 John 5:7). “I and the Father are (unum) one” (John 10:30). Patri is dative because unum is used to express affinity, relationship, etc. Promptus (agreeing with Spiritus) is used adverbially. Refusus (equivalent to diffusus) is by prolepsis used for refundi, since the Holy Ghost must first be infused before He can be diffused in the soul. Pectore is a poetic dative of place. “The charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us” (Rom. 5:5).
2. Os, lingua, mens, sensus, vigor
Confessionem personent:
Flammescat igne caritas,
Accendat ardor proximos.

3. Praesta Pater piissime,
Patrique comprar Unice,
Cum Spiritu Paraclito,
Regnans per omne seculum.

Hymn 3

1. Rector potens, verax Deus,
Qui temperas rerum vices,
Splendore mane instruis,
Et ignibus meridiem:

2. Exstingue flammatas litiun,
Auer calorem noxium,
Confer salutem corporum,
Veranque pacem cordium.

2. "May our mouth, tongue, mind, sense, and strength proclaim Thy praise; may our charity in its fervor become a flame and may its ardor enkindle our neighbors." Os, etc., would embrace all the faculties of soul and body. Confessionem. Here used in the sense of giving praise. "I will give praise (confitebor) to Thee, O Lord, with my whole heart" (Ps. 9:2). Caritas. "But above all these things have charity, which is the bond of perfection" (Col. 3:14).

3. "Grant this, O most loving Father, and Thou, only-begotten Son, equal to the Father, who reignest forever with the Spirit Paraclete." Unice, i.e., Unigenite, the "only-begotten Son" (John 1:18).

Hymn 3


1. "O mighty Ruler, truthful God, who dost regulate the changes of things, with splendor dost Thou provide the morning and with burning heats the noontide." Potens. God's power. "For the Lord is a great God, and a great King above all gods. For in His hand are all the ends of the earth" (Ps. 94:3). Verax. God's veracity. "But God is true" (Rom. 3:4). Vices. The periodic changes in the natural order (cf. Gen. 8:22). Splendore. The soft splendor of early morning, as contrasted with the burning heat (ignibus) of noonday. Sext is said about noon, and this fact explains the references to the sun's heat.

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

HYMN 4

1. Rerum Deus tenax vigor,
   Immotus in te permanens,
   Lucis diurnæ tempora
   Successibus determinans:

2. Largire clarum vespere,
   Quo vita nusquam decidat:
   Sed præmium mortis sacrae
   Perennis insit gloria.

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

3. Cf. the last stanza of hymn 2.

HYMN 4

Author: possibly St. Ambrose. Meter: iambic dimeter. Metric:
cento (Neale, Byrnes, Henry). Use: hymn at daily None.

1. "O God, the conserving force of things, remaining in Thyself unchanged, determining our times by the succession of daily light" Vigor. God the preserver of creation (rerum). "How could anything endure if Thou wouldst not?" (Wisd. 11:26.) Immotus. God the immutable. "For I am the Lord and I change not" (Mal. 3:6). Tempora. The hours of the day as measured


2. "Bestow at eventide Thy light that life may never fail, but that eternal glory may be waiting as the reward of a holy death." The traditional hour of None is 3 p.m., that of our Lord's death on the Cross. The gathering shadows of the afternoon remind the poet of the approaching evening (vespera) of life, and he prays for the grace of final perseverance. Clarum, i.e., lumen. The grace of God, which is the life (vita) of the soul.

"The grace of God is life everlasting" (Rom. 6:23). Mortis. "Blessed are the dead who die in the Lord" (Apoc. 14:13). Quo is taken like the at of purpose.

3. Cf. the last stanza of hymn 2.
HYMN 5

1. Te lucis ante terminum
   Rerum Creator poscimus,
   Ut solita clementia
   Sis praesul ad custodiam.

2. Procul recedant somnia
   Et noctium phantasmata;
   Hostemque nostrum compriem,
   Ne polluantur corpora.

3. Praesta Pater omnipotens,
   Per Jesum Christum Dominum,
   Qui tecum in perpetuum
   Regnat cum sancto Spiritu.

HYMN 5


1. “Before the closing of the day, Creator of the world, we pray that with Thy wonted clemency Thou wouldst be Guardian for the watch,” Terminal. Compline is said at nightfall or a little later. Solita. “Thy mercy and Thy truth have always upheld me” (Ps. 39:12). Praise that God Himself may stand guard over us during the night. “Unless the Lord keep the city, he watcheth in vain that keepeth it” (Ps. 126:1). Ad, in the sense of time duration. Custodiam. The night watch, probably intended to embrace all four watches of the night: 6 to 9 P.M.,

2. “Far off let dreams and phantoms of the night depart; restrain our foe, lest our bodies be defiled.” Somnia, phantasmata. Evil dreams, evil images. “Give no heed to your dreams which you dream” (Jer. 29:8). Cf. stanza 3 of hymn 23. Hostem. “Your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour” (1 Pet. 5:8).

3. “Grant this, O Father omnipotent, through Jesus Christ the Lord who reigns forever with Thee together with the Holy Ghost.” Note how this doxology is almost identical with the usual termination of Mass and Office prayers.
HYMNS OF FREQUENT USE

Sunday Matins ..................  6
Sunday Lauds ...................  7
Sunday Vespers .................  8
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HYMN 6

1. Nocte surgentes vigilemus omnes,
   Semper in psalmis meditemur, atque
   Viribus totis Domino canamus
   Dulciter hymnos.

2. Ut pio Regi pariter canentes
   Cum suis sanctis mereamur aulam
   Ingredi caeli, simul et beatam
   Ducere vitam.

3. Praestet hoc nobis Deitas beata
   Patris, ac Nati, pariterque sancti
   Spiritus, cujus reboat in omni
   Gloria mundo.

Author: Pope St. Gregory the Great. Meter: Sapphic Adonic.
Metrical: cento. Use: Matins in Office de tempore during Trinity and Epiphany seasons.

1. "Rising by night let us all keep watch, let us ever meditate on the psalms, and, with all our powers, let us sweetly sing hymns to the Lord." Nocte. Night prayer was known and practiced before Christ and of course during the Christian centuries. "I rose at midnight to praise Thee" (Ps. 118:62). "And at midnight, Paul and Silas praying, praised God" (Acts 16:25). Cf. Luke 6:12. Vigilemus. The vigils of early times, once quite generally kept by both clerics and lay people, were a real part of the Divine Office wherever monastic observance was found. The fact that Matins, composed of Nocturns or Vigils, are said before dawn, accounts for the frequent references to darkness in hymns of this hour. Meditemur. "And my tongue shall meditate Thy justice, Thy praise, all the day long" (Ps. 34:28). Viribus. "Bless the Lord, O my soul: and let all that is within me bless His holy name" (Ps. 102:1). Hymnos. "And the priests singing the hymns of David" (2 Par. 7:6). Dulciter. "How sweet are Thy words to my palate; more than honey to my mouth" (Ps. 118:103).

2. "So that, singing to the loving King together with His saints, we may merit to enter the court of heaven and lead with

HYMNS OF FREQUENT USE

1. Now, from the slumber of the night arising,
   Chant we the holy Psalmody of David,
   Hymns to our Master, with our best endeavor,
   Sweetly intoning.

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

3. This He vouchsafe us, God forever blessed,
   Father eternal, Son and Holy Spirit,
   Whose is the glory, which through all creation,
   Ever resoundeth.

them the blessed life." Cum sanctis. Tradition has ever held that, in reciting the Office, we are joined to the invisible choir of heaven whose single occupation is to glorify God. "And they rested not day and night, saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come" (Apoc. 4:8). Hence Cardinal Manning (Eternal Priesthood, p. 102) applies to the Office, whether said individually or corporeally, the words of St. Paul: "You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels . . . and to the spirits of the just made perfect" (Heb. 12:22 f.). Regi, i.e., Christ: "To the King of ages, immortal, invisible, the only God, be honor and glory forever" (1 Tim. 1:17). Cf. hymn 41. Mereamur. The final object of all prayer: the gaining of heaven. "One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life" (Ps. 26:4). Vitam. "Blessed are they that dwell in Thy house, O Lord; they shall praise Thee forever and ever" (Ps. 83:5). Simul et is used like the pariter cum above.

3. "May the Blessed Deity of Father, Son, and Holy Ghost—whose glory resounds in the world—grant this unto us," Deitas. Godhead, God. Munde. "The heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. 18:1).
HYMN 7

1. Ecce jam noctis tenuatur umbra,
   Lucis aurora rutilans coruscat:
   Nisibus totis rogitemus omnes
   Cunctipotentem.

2. Ut Deus noster miseratus omnem
   Pellat languorem, tribuat salutem,
   Donet et nobis, pietate Patris,
   Regna polorum.

3. Præstet hoc nobis Deitas beata
   Patris, ac Nati, pariterque sancti
   Spiritus, cujus reboat in omni
   Gloria mundo.

HYMN 7

1. Lo! the dim shadows of the night are waning;
   Lightsome and blushing, dawn of day returneth;
   With all our powers, to the great Almighty
   Pray we devoutly.

2. So shall our Maker, of His great compassion,
   Banish all sickness, kindly health bestowing;
   And may He grant us, of a Father's goodness,
   Mansions in heaven.

3. This He vouchsafe us, God forever blessed,
   Father eternal, Son and Holy Spirit,
   Whose is the glory, which through all creation,
   Ever resoundeth.

Author and meter, as preceding hymn. Metrical: Blacker. 
Use: hymn at Lauds when the previous hymn is used at Matins.
1. "Behold, the darkness of the night is now waning, the red-
   dening dawn of day is shining; let us all entreat the Almighty
   with all our powers." Tenua. The traditional hour for Lauds
   is daybreak. It will be noticed in nearly all hymns for Lauds that
   some reference is made to the approach of day. Nisibus totis is
   used like viribus totis in the preceding hymn. Cunctipotentem,
   i.e., omnipotentem. "Almighty is His name" (Exod. 15:3).
2. "That our merciful God may banish all sickness, grant
   health, and bestow upon us, with a Father's love, the kingdom
   of heaven." Miseratus is used like misericors. "And Thou, O
   Lord, art a God of compassion, and merciful, patient, and of
   much mercy, and true" (Ps. 85:15). Languorem, salutem: may
   refer to either soul or body. "Heal me, O Lord, and I shall be
   healed" (Jer. 17:14). Piteite. "As a father hath compassion on
   his children, so hath the Lord compassion on them that fear
   Him: for He knoweth our frame" (Ps. 102:13 f.). Polorum (from
   polus, pole, axle, etc.) is used like the calorim of Scripture. "For
   it hath pleased your Father to give you a kingdom" (Luke 12:
   22).
3. Cf. the final stanz of hymn 6.
HYMN 8

1. Lucis Creator optime,
   Lucem dierum proferens,
   Primordiis lucis novae
   Mundi parans originem:

2. Qui mane junctum vesperi
   Diem vocari praecipis:
   Tetrum chaos illabitur,
   Audi preces cum fletibus.

3. Ne mens gravata crimine
   Vitæ sit exsul munere:
   Dum nil perenne cogitatur,
   Seseque culpis illigatur.

HYMN 8

Author: probably Pope St. Gregory the Great. Meter: iambic dimeter. Metrical: Neale. Use: hymn for Vespers when the two preceding hymns are used.

Note. St. Gregory is believed to have written a series of six Vesper hymns, honoring the six days of creation. The Roman rite uses all six of these hymns, whereas Dominicans use only the present hymn, which commemorates the work of the first day: the creation of light. "The earth was void and empty, and darkness was upon the face of the deep. . . . And God said: Be light made. And light was made. . . . And He divided the light from the darkness. And He called the light Day, and the darkness Night" (Gen. 1:2-5).

1. "O august Creator of the light, who didst bring forth the light of day, providing the creation of the world with the beginnings of new light." Primordiis, origin, first beginning, first thing. Novae, in the sense of having never before existed. Origi-
   nem, creation.

2. "Who didst command that morning joined with evening be called Day; evil darkness is descending: hear Thou our prayers together with our tears." Chaos, i.e., abyss, void, dark-

ness. Tetrum. The darkness is called evil, or fearsome, in a figurative sense. Scripture is replete with examples wherein the natural darkness is symbolic of some spiritual evil, such as sin, heresy. "His truth will compass thee with a shield: thou shalt not be afraid of the terror of the night" (Ps. 90:5). It may be noted here that, since Vespers are said toward the close of day, in nearly all hymns for this hour of the Office some reference is made to the approaching darkness. Preces. "Hear my prayer, O Lord, and my supplications: give ear to my tears" (Ps. 58:13).

The object of the prayer is explained in the next two stanzas.

3. "Lest the soul, burdened with sin, be an exile from the gift of life, the while it thinks of nothing eternal and letters itself with crimes." Gravata. Sin is likened to a weight holding a soul down when of its nature it would soar to God. "My iniquities. . . . as a heavy burden are become heavy upon me" (Ps. 57:5). Cogitat. Sin gradually dulls the sense of its own malice unless reflected upon. "With desolation is all the land made desolate, because there is none that considereth in the heart" (Jer. 12:11). Munere. The gift of eternal life, from which the soul by sin becomes an exile. "For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord" (Rom. 6:23). Illigat. "His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins" (Prov. 5:22).
4. Caelorum pulset intimum,
Vitae tollat premium:
Vitemus omne noxium,
Purgemus omne pessimum.

5. Praesta Pater Ptissime,
Patrice compar Unice,
Cum Spiritu Paraclito,
Regnant per omne seculum.

**HYMN 9**

1. **O lux beata Trinitas,**
   Et principalis Unitas,
   Jam sol recedit igneus,
   Infunde lumen cordibus.

2. **Te mane laudum carmine,**
   **Te deprecemur vespera,**
   **Te nostra supplex gloria**
   **Per cuncta laudet secula.**

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4. “Let it (i.e., the soul) knock at the portal of heaven and bear away the prize of life; let us avoid everything harmful and purge out everything sinful.” The stanza mentions some means of sanctification. *Pulset*, i.e., prayer. “Knock and it shall be opened to you” (Luke 11:9). *Tollat*, i.e., mortification to avoid sin. “From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent carry it away” (Matt. 11:12). *Vitemus*, i.e., vigilance. “Watch ye, and pray, that ye enter not into temptation” (Matt. 26:41). *Purgemus*, i.e., penance for past sin. “Except you do penance, you shall all likewise perish” (Luke 13:5).

5. Cf. the final stanza of hymn 2.

**HYMN 9**


1. “O Light! O Blessed Trinity and perfect Unity! The fiery sun is now departing; infuse Thy light into our hearts.” *Lux.*
   “God is light” (1 John 1:5). *Principalis*, princely, chief, perfect.
   “There is none among the gods like unto Thee, O Lord” (Ps. 85:8). 

85:8). *Recedit.* The waning of the light of day inspires the poet to pray that the light of grace may never wane. St. Augustine somewhere expresses this thought thus. “If you follow the sun which you see, it leaves you when it sets; but if you fall not away from God, He will never set to you.” *Lumen,* grace (cf. stanza 2 of hymn 4). “For with Thee is the fountain of light” (Ps. 85:10).

2. “(We supplicated) Thee in the morning with our song of praise: let us supplicate Thee in the evening; may it be our suppliant glory to praise Thee throughout all ages.” *Mane.*
   *Vesperae.* The day begins and ends with God’s praise, and the poet longs for heaven’s endless day (Apoc. 21:23), to praise Him without ceasing (Apoc. 4:8). “Blessed are they that dwell in Thy house, O Lord, for they shall praise Thee forever and ever” (Ps. 85:5). *Gloria* may mean simply glory, privilege, honor, and the like. In this sense it would imply that our chief glory, even in heaven, will be the humble praise of God. Or the word may have a deeper meaning, referring to the soul. In this sense the poet would have our souls prostrate in adoration before the throne (Apoc. 7:11). “To the end that my glory (i.e., soul) may sing to Thee” (Ps. 29:13).
3. Deco Patri sit gloria,
   Ejusque soli Filio,
   Cum Spiritu Paraclito,
   Et nunc, et in perpetuum.

HYMN 10

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

2. Quantus tremor est futurus,
   Quando Judex est venturus,
   Cuncta stricte discussurus.

3. Cf. the final stanza of hymn 1.

HYMN 10

Author: probably Thomas of Celano. Meter: trochaic dimeter. Metrical: Irons. Use: Requiem sequence, though originally intended as a hymn for the season of Advent.

Analysis according to Father Brit. (a) The first six stanzas are descriptive. They picture with remarkable brevity and detail the Judgment scene of the Scriptures. (b) The remaining stanzas are lyric in character and express the anguish of one of the multitude there present in spirit—his pleading before the Judge who, while on earth, sought him unceasingly over the hard and thorny ways from Bethlehem to Calvary; and now, in anticipation of the Judgment, pleads before a Savior of infinite mercy, who, on Judgment Day, will be a Judge of infinite justice, before whom scarcely the just will be secure. (c) The seventh stanza serves to connect the descriptive with the lyric part of the hymn. In it the soul acknowledges the futility of expecting aid from creatures—for even the saints and angels will be judged. (d) The eighth stanza represents Christ in the twofold character of “King of awful majesty” in the Last Judgment, and “Font of loving piety” in the present life. (e) The next six stanzas (9–14) develop the thought of God’s mercy. They comprise two divisions of three stanzas each. The last stanza of each division contains an appropriate prayer. The first division (9–11) deals with the first basis on which an appeal for mercy may rest, namely, on the labors and sufferings of Christ. The second division (12–14) deals with the second basis on which an appeal for mercy may rest, namely, on the repentance of the sinner. (f) In the fifteenth stanza the Scriptural division of the sheep (the just) from the goats (the reprobate) is set before us; in the sixteenth stanza the picture of the Judgment is concluded with the “depart ye cursed,” and “come ye blessed” of the Scripture (Hymns of the Breviary and Missal, p. 207).

1. “The day of wrath, that day shall reduce the world to glowing embers, David with the Sibyl being witness.” Dies irae. “The day is a day of wrath” (Soph. 1:15). Solvet. “But the day of the Lord shall come... in which the earth and the works that are in it shall be burnt up” (2 Pet. 3:10). David. Cf. Ps. 10:7; 49:3–6; 101:26–28. Sibylla. Possibly the Erythraean sibyl (cf. Catholic Encyclopedia, art. “Sibylline Oracles”). However, David and the Sibyl here stand for Jew and Gentile, the witnesses respectively of inspiration and mere natural religion. Cf. hymn 17.

2. “How great shall be the trembling, when the Judge shall come to investigate rigidly all things.” Cf. the account in Luke 21:25–27.

HYMNS OF FREQUENT USE

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

HYMN 10

1. Day of wrath and doom impending,
   David’s word with Sibyl blending!
   Heaven and earth in ashes ending!

2. O, what fear man’s bosom rendeth,
   When from heaven the Judge descendeth,
   On whose sentence all dependeth!

   pr
3. "The trumpet, scattering a wondrous sound through the sepulchers of the world, shall gather all before the throne." Tuba. "And He shall send His angels with a trumpet and a great voice: and they shall gather together His elect from the four winds" (Matt. 24:31).

4. "Death and Nature shall stand aghast, when the creature shall rise again to answer the Judge." Mors. "And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged everyone according to their works" (Apoc. 20:13).

5. "The written book shall be brought forth, in which is contained all whence the world will be judged." Liber. "And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was

opened, which is the book of life; and the dead were judged by those things which were written in the book" (Apoc. 20:12).

6. "When therefore the Judge shall be seated, whatsoever is hidden shall be brought to light: nothing shall remain unpunished." Latet. "For there is nothing hid which shall not be made manifest" (Mark 4:22).

7. "What shall I, a wretched man, then say? What patron shall I entreat, when even the just man shall scarcely be secure?" Justus. "And if the just man shall scarcely be saved, where then shall the ungodly and the sinner appear?" (1 Pet. 4:18).

9. "Remember, O most loving Jesus, that I am the cause of Thy way; do not lose me on that day." Tua viae would embrace the entire life of Christ on earth. Caussa. "For us men and our salvation came down from heaven" (Creed). Ne perdes. "Of them whom Thou hast given Me, I have not lost any one" (John 18:9).

10. "Seeking me Thou didst sit weary; suffering the Cross Thou didst redeem me; let not so great a labor be in vain." Sedisti. Reference to the picture of Christ resting at Jacob's well, and awaiting the Samaritan woman (John 4:6), who may be taken as a type of all sinners.

11. "O just Judge of vengeance, grant the gift of pardon before the day of reckoning." Ultionis. "Revenge is Mine, and

12. "I groan like one condemned; my face reddens with guilt; the suppliant spare, O God." Reus is here taken in sense of one condemned rather than one accused.


15. With Thy favored sheep O place me,  
   Nor among the goats abase me,  
   But to Thy right hand upraise me.

16. While the wicked are confounded,  
   Doomed to flames of woe unbounded,  
   Call me with Thy Saints surrounded.

17. Low I kneel, with heart submission,  
   Crushed to ashes in contrition;  
   Help me in my last condition!

18. Ah! that day of tears and mourning!  
   From the dust of earth returning,  
   Man for judgement must prepare him;

19. Spare, O God, in mercy spare him!  
   Lord all-pitying, Jesu Blest,  
   Grant them Thine eternal rest.

15. "Among Thy sheep grant me a place; and separate me from the goats, placing me at Thy right hand." Oves. "And He shall set the sheep on His right hand, but the goats on His left" (Matt. 25:35).

16. "The accursed having been silenced and given over to the bitter flames, call me with the blessed." Confutatis. The wicked shall be silenced when they hear the words: "Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me" (Matt. 25:45).

17. "Kneeling and prostrate I pray, my heart crushed like ashes; have a care of my last hour." Contritum. "A contrite and humble heart, O God, Thou wilt not despise" (Ps. 50:19). This ends the original hymn. Ct. infra.

18. "Doletul shall that day be in which guilty man shall rise from the glowing embers to be judged."

19. "Spare him, then, O God. Merciful Jesus, Lord, grant them rest." In these two concluding stanzas we find discarded the scheme of triple rhymes in favor of rhymed couplets, while the last two lines use assonance instead of rhyme and are, moreover, catalectic. It appears most likely that the original text ended with the seventeenth stanza and that subsequently the final six lines were added to adapt the hymn to its present liturgical use (Henry in Catholic Encyclopedia, IV, 788).
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HYMN 11

1. Verbum supernum prodien
   A Patre olim exiens,
   Qui natus orbi subvenis
   Cursu declivi temporis:

2. Illumina nunc pectora,
   Tuoque amore concrema,
   Audito ut praeconio,
   Sint pulsae tandem lubrica.

3. Judexque cum post aderis
   Rimari facta pectoris,
   Reddens vicem pro abditis,
   Justisque regnum pro bonis:

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HYMN 11


1. "O supernal Word, long since from the Father proceeding and going forth: who, being born, didst come to the aid of the world in the fleeting course of time." Verbum, the Word, the eternal Son, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Prodiens, exiens. Probably an emphatic repetition of the same thought: the eternal generation of the Word. But some think that exiens carries the thought a step nearer to the Incarnation. "I came forth from the Father and am come into the world" (John 16:28). Olim is used most indefinitely of a distant past. Natus, "This day is born to you a Savior who is Christ the Lord" (Luke 2:11). Subvenis, "For the Son of Man is come to save that which was lost" (Matt. 18:11). Temporis. "But when the fullness of time was come, God sent His Son" (Gal. 4:4). Cf. line 7 of hymn 13.

2. "Enlighten now our hearts and inflame them with Thy love, that, having heard the message, our sins may at last be cast away." Nunc, the season of Advent. "Now is the acceptable time" (2 Cor. 6:2). Illumina, concrema. Light to understand and love to do what Advent counsels. "Give me understanding and I will search Thy law; and I will keep it with my whole heart" (Ps. 118:34). Pectora, breasts, hearts, souls, minds. Praeconio, the great proclamation, the Advent message, originally delivered by the Baptist, and repeated often by the Church in this season. "Prepare ye the way of the Lord, make straight His paths" (Luke 3:4). Lubrica, slimy, sinful.

3. "And afterward, when Thou art come as Judge to make known the deeds of the heart, rendering punishment for sins and rendering the kingdom to the just for their goodness." It will be noted in all three Advent hymns that the first coming of our Lord as Savior is taken as a reminder of His second coming as Judge. The basic theme is that a faithful preparation for His spiritual coming at Christmas is the best guaranty of mercy in the judgment. Judex. Cf. Matt., chaps. 24, 25. Facta. "In that day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:16). Reddens, "Who will render to every man according to his works" (Rom. 2:6). Bonis, i.e., good deeds, goodness.
4. Non demum arctemur malis
   Pro qualitate criminis,
   Sed cum beatis compotes
   Simus perennes calibes.

5. Laus, honor, virtus, gloria
   Deo Patri et Filio,
   Sancto simul Paraclito,
   In sempiterna sæcula.

HYMN 12

1. Vox clara ecce intonat,
   Obscura queque increpat:
   Pellantur eminus somnia,
   Ab aethere Christus promicat.

4. "Let us not then be confounded with the wicked because of the nature of our sin, but, as companions with the blessed, be forever free." Arctemur. "Bind his hands and feet and cast him into the exterior darkness" (Matt. 22:13). Demum is used like tunc, probably in correlation with the nunc of stanza 2. Qualitate. The very nature of grievous sin subjects the soul to eternal death. "The wages of sin is death" (Rom. 6:23). Compotes, partakers, sharers, companions. "Fellow citizens with the saints" (Eph. 2:19). Calibes (from cælēs), single, unmarried; hence, free. This is the only use of the word in our hymns. It is possible that calibes is used like cælēs (heavenly, celestial), because of our Lord's statement that "in the resurrection they shall neither marry nor be married; but shall be as the angels of God in heaven" (Matt. 22:30). As far back as Quintilian (d. 95) it was thought by some that celibates were so called because they lived a sort of celestial life (Faccioli: Latin Lex., I, 275). It is more probable, however, that the word is here used to emphasize the blessed freedom of heaven in contrast with the tormenting imprisonment of hell (arctemur).

5. "Praise, honor, power, and glory be to God the Father,
   and to the Son, and likewise to the Holy Paraclite, forever."
   Laus, etc. "Thou art worthy, O Lord our God, to receive glory
   and honor and power" (Apoc. 4:11). Paraclito. Cl. stanza 5 of hymn 1.

HYMNS OF THE SEASONS

4. Thy servants may not be enchain
   By punishment their guilt has gained:
   But with the blessed evermore
   May serve and love Thee, and adore.

5. To God the Father, God the Son,
   And God the Spirit, Three in One,
   Laud, honor, might and glory be
   From age to age eternally.

HYMN 12

1. Hark to the voice whose thrilling tone
   Bids shadows of the night begone!
   Vain dreams of earth, and visions, fly!
   Christ in His might shines forth on high.

HYMN 12


1. "Behold, a clear voice resounds, it rebukes all hidden things. Let dreams be cast far away. Christ shines forth from heaven." The fact that Lauds are said at daybreak accounts for hymn references to darkness, dreams, drowsiness, etc. Vox, John the Baptist, who thus styled himself. "I am the voice of one crying in the wilderness: make straight the way of the Lord" (John 1:23). John's message was, and still is, clear. "Do penance, for the kingdom of God is at hand" (Matt. 3:2). Obscura, hidden, private, sinful things. Somnia. Probably a simple summons from sleep; or figuratively, a warning to cast aside all vain illusions. "Bring forth therefore fruit worthy of penance" (Matt. 3:8). Promicat. The approach of the morning sun reminds the poet of the coming of Christ, the "Sun of justice" (Mal. 4:2), the "Orient from on high" (Luke 1:78).
2. Now let the sluggard soul arise,
Which stained by sin and wounded lies:
All breath of ill dispelling far,
Riseth anew the Morning Star.

3. From heaven the Lamb is sent below,
Freely to pay the debt we owe:
For this His loving mercy shown
With tearful joy our thanks we own.

4. That when He shall again appear,
And trembling earth is girt with fear,
He may to scourge our sins forbear,
And shield us with His kindly care.

5. To God the Father, God the Son,
And God the Spirit, Three in One,
Laud, honor, might and glory be
From age to age eternally.

2. "Now let the sluggard soul, which is wounded by sin, arise: a new star now shines forth to take away all sin." Resurgat. "Knowing the season, that it is now the hour for us to rise from sleep. . . . Let us therefore cast off the works of darkness and put on the armor of light" (Rom. 13:11 f.). Sæcua. The soul is said to be wounded, weakened, by sin. "Heal my soul, for I have sinned against Thee" (Ps. 40:3). Sidus novum. Christ, whose coming in the flesh was the fulfillment of Balaam's prophecy. "A star shall rise out of Jacob" (Num. 24:17). Cf. stanza 2 of hymn 17. Tollat. "Behold the Lamb of God, behold Him who taketh away the sin of the world" (John 1:29).

3. "The Lamb is sent from above to freely pay our debt; let us all with tears pray for pardon." Agnus. The lamb is the most common symbol of Christ in Scripture (cf. stanza 2 of hymn 45). During Advent the Church repeats time and again in a spiritual sense the cry of the prophet: "Send forth, O Lord, the Lamb, the Ruler of the earth" (Isa. 16:1). Sæcua. In the Old Law a lamb was slain to satisfy for sins not his own. Christ, the sinless Lamb, paid on the Cross the debt we could not pay of ourselves. "Being justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. 3:24). Indulgentia. "Let us be penitent for this same thing, and with many tears let us beg His pardon" (Jdt. 8:14). We see the power of penitential tears in St. Peter (Matt. 26:75) and in St. Mary Magdalen (Luke 7:38).

4. "So that when He shines forth the second time and horror girdles the world, He may not then punish us for our guilt but lovingly protect us." Fulserit. The second advent of Christ as Judge (cf. stanza 3 of the preceding hymn). "For as the lightning cometh out of the east and appeareth even unto the west, so shall also the coming of the Son of Man be" (Matt. 24:27). Horror. "For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be" (Matt. 24:21). Punitat. "Depart from Me, ye cursed" (Matt. 25:41). Protestat. "Come, ye blessed of My Father" (Matt. 25:34).

5. Cf. the final stanza of hymn 11.
HYMN 13

1. Conditor alme siderum,
   Eterna lux credentium,
   Christe Redemptor omnium,
   Exaudi preces supplicum.

2. Qui condolens interitu
   Mortis perire seculum,
   Salvasti mundum languidum,
   Donans reis remedium.

3. Vergente mundi vespere,
   Uti sponsus de thalamo,
   Egressus honestissima
   Virginis matris clausula.

HYMN 13


1. "O blest Creator of the stars, eternal light of the faithful; O Christ, Redeemer of all, give ear to the prayers of Thy suppliants." Conditor. The external works of the Blessed Trinity are in common. Hence the act of creation may be ascribed to any of the three Persons, as it is here ascribed to Christ. "All things were made by Him, and without Him was made nothing that was made" (John 1:3). Cf. stanza 1 of hymn 37. Siderum. "God made two great lights: a greater light to rule the day and a lesser light to rule the night, and the stars" (Gen. 1:16). Cf. hymn 8. Lux. Christ is "the light that never faileth" (Ecclus. 24:6) and "the true light that enlighteneth every man that cometh into this world" (John 1:9). Cf. John 8:12. Redemptor. In the sense that Christ alone, of the three Persons, became incarnate and atoned for our sins, the work of Redemption is properly ascribed to Him. "Christ Jesus, who gave Himself a redemption for all" (1 Tim. 2:6).

2. "Thou who, grieving that the world was perishing by the ruin of death, didst save the languid world, providing for the guilty the remedy." Condolens. "The compassion of man is toward his neighbor; but the mercy of God is upon all flesh" (Ecclus. 18:12). Mortis. The ruin of spiritual death consequent upon original sin (cf. Gen. 2:17). Remedium. "He is the propitiation for our sins" (1 John 2:2).

3. "When the evening of the world was drawing on, like the spouse from his bridal chamber, Thou didst come forth from the most noble womb of the Virgin Mother." Vesper. Among the older spiritual writers the thought was prevalent that Christ came in the flesh just when the moral darkness of the world was gathering to a fatal climax. Spontia. "And He, as a bridegroom coming from his bride chamber, hath rejoiced as a giant to run the way" (Ps. 18:6). Clausula, i.e., enclosure, womb. Virgins Matris. The virgin birth of Christ is repeatedly mentioned in hymns pertaining to the Nativity; the next hymn is a striking example.
4. Cujus forti potentiae
  Genu curvatur omnia,
  Celestia, terrestria,
  Nutu fatentur subsidia.

5. Te deprecamur agie,
  Venture Jude seculi,
  Conserva nos in tempore
  Hostis a telo perfidi.

6. Laus, honor, virtus, gloria
  Deo Patri et Filio,
  Sancto simul Paraclito,
  In sempiterna sæcula.

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4. “To whose mighty power all things bend the knee: the things of heaven, the things of earth, by sign confess subjection.” Cujus refers to sponsus of the preceding stanza. Potentiae. “All power is given to Me in heaven and in earth” (Matt. 28:18). Curvatur is taken actively for smoothness in translation. “Every knee shall be bowed to Me” (Isa. 45:24). Celestia, etc., is probably based on St. Paul’s enumeration of the three classes of intelligent beings. “That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth” (Phil. 2:10). Subdita, as here used, is taken by most authorities in the sense of subjectionem or se subdita. Others take it as expressing the Pauline “those under the earth.” Cf. stanza 3 of hymn 32 for the full expression. Nutu, i.e., any sign of acquiescence. Here the bending of the knee is the token of creation’s subjection to Christ. “All things are put under Him” (1 Cor. 15:27).

5. “We beseech Thee, O Holy One, coming Judge of the world, preserve us in time from the dart of the insidious foe.” Agie (from agios), taken over from the Greek; equivalent to the Latin sancte. This is the only use of the word in the breviary hymns. “The Gentiles shall know that I am the Lord, the Holy One of Israel” (Ezech. 39:7). Judex is the usual Advent reference to Christ’s second coming. Cf. stanza 3 of hymn 11. Tempore, time of present life. Telo. “In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one” (Eph. 6:16).

6. Cf. the final stanza of hymn 11.
HYMN 14

1. Veni Redemptor gentium,  
   Ostende partum Virginis:  
   Miretur omne sæculum:  
   Talis decet partus Deum.

2. Non ex virili semine,  
   Sed mystico spiramine  
   Verbum Dei factum caro  
   Fructusque ventris floruit.

3. Alvus tumescit Virginis,  
   Clausura pudoris permanent,  
   Vexilla virtutum micant,  
   Versatur in templo Deus.

HYMN 14

Author: ascribed to St. Ambrose. Meter: iambic dimeter. 
Metrical: Neale. Use: Vespers of Christmas.
1. “Come, Redeemer of the nations, show Thy birth of the 
   Virgin; let every age marvel: such a birth befits God.” Veni. The 
oft-repeated cry of this Advent season. “Take courage . . . God 
Himself will come and save you” (Isa. 35:4). Partum. “Behold, 
a virgin shall conceive and bear a son, and his name shall be 
called Emmanuel” (Isa. 7:14). Miretur, at the miracle of the 
virgin birth of our Lord. “Who hath ever heard such a thing? 
and who hath seen the like to this?” (Isa. 66:8.) Decet. 
Speaking of the virgin birth, Pope St. Leo the Great says: “Such a 
birth beseeches the coming Savior of mankind, who was to 
have in Himself the nature of man’s being, and to be free of 
any defilement of man’s flesh.” (Cf. Catholic Encyclopedia, art. 
“Virgin Birth of Christ.”)
2. “Not from the seed of man, but by the mystic breath, the 
   Word of God was made flesh and the fruit of the womb did 
   blossom.” Cf. Luke 1:26–38. Mystico Spiramine, the Holy Ghost, 
   the Breath of God (cf. line 1 of hymn 2). Factum (est). “And 
   the Word was made flesh and dwelt among us” (John 1:14). Cf. 
   stanza 1 of hymn 11. Fructus. “Blessed is the fruit of thy womb” 
   (Luke 1:42). Floruit. Christ is often called the “Flower of the 
   Virgin.” The title is based on the Messianic prophecy, “There 
   shall come forth a rod out of the root of Jesse, and a flower 
   shall rise up out of his root” (Isa. 11:1). Cf. hymn 42, stanza 3.
3. “The womb of the Virgin inflates; the cloisters of her 
   purity remain; the banners of her virtues gleam; God dwells 
   in His temple.” Clausura pudoris is a strictly classical 
   quotation from Pliny. We find the thought expressed in the Little 
   Office thus: “Thou gavest birth to Him that made thee and still 
   remainest a Virgin always.” Vexilla. The poet fancies Mary’s 
   virtues as so many banners reflecting God’s grace. “Hail, full 
   of grace, the Lord is with thee” (Luke 1:28). Templo. “He that 
   made me, rested in my tabernacle” (Eccles. 24:12). St. John 
   Damascene (Off. Assumpt.) says of Mary: “The holy and ani-
   mated Ark of the living God, which held within it its own 
   Maker.”
4. Procedens de thalamo suo,  
Pudoris aula regia,  
Geminæ gigas substantiæ,  
Alacris ut currat viam.  

5. Egressus ejus a Patre,  
Regressus ejus ad Patrem:  
Excursus usque ad inferos  
Recursus ad sedem Dei.  

6. Æqualis aeterno Patri,  
Carnis trophæo accingere:  
Infirma nostri corporis  
Virtute firmans perpeti.  

7. Præsepe jam fulget tuum,  
Lumenque nos spirat novum,  
Quod nulla nos interpolet,  
Fideque jugi luceat.  

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4. Forth from His chamber goeth He,  
That royal home of purity,  
A giant in two-fold substance one,  
Rejoicing now His course to run.  

5. From God the Father He proceeds,  
To God the Father back He speeds;  
His course He runs to death and hell,  
Returning on God's throne to dwell.  

6. O equal to the Father, Thou!  
Gird on Thy fleshly mantle now;  
The weakness of our mortal state  
With deathless might invigorate.  

7. Thy cradle here shall glitter bright,  
And darkness breathe a newer light,  
Where endless faith shall shine serene,  
And twilight never intervene.
8. Gloria tibi Domine, 
Qui natus es de Virgine, 
Cum Patre et sancto Spiritu, 
In sempiterna sæcula.

HYMN 15

1. Christe, Redemptor omnium, 
   Ex Patre Patris Unice, 
   Solus ante principium 
   Natus ineffabiliter.

2. Tu lumen, tu splendor Patris, 
   Tu spes perennis omnium, 
   Intende quas fundunt preces 
   Tui per orbem famuli.

3. Memento, salutis Auctor, 
   Quod nostri quondam corporis 
   Ex illibata Virgine 
   Nascendo formam sumpseris.

8. "O Lord, who art born of the Virgin, glory forever be to 
Thee, together with the Father and the Holy Ghost." Natus es. 
The special doxology note of the Christmas season (cf. end of 
hymn 1). For the Roman form of this doxology, see hymn 67.

HYMN 15


1. “O Christ, Redeemer of all! Only-begotten of the Father! Thou alone before the beginning was born ineffably of the 
Father.” Redemptor. Cf. stanza 1 of hymn 13. Unice, i.e., Uni-
genite. “The only-begotten of the Father” (John 1:14). Ante 
principium. “In the beginning (i.e., before all time) was the 
Word” (John 1:1). Cf. Ps. 109:5. Natus (es) ineffabiliter. The 
eternal generation of Christ, the Word. “Who shall declare His 
generation?” (Isa. 53:8.)

2. “Thou art the light, the splendor of the Father, Thou art 
the perennial hope of all; regard the prayers which Thy serv-
ants throughout the world pour forth.” Lumen. “God is light” 
the brightness of His (i.e., the Father’s) glory and the figure of 
His substance” (Heb. 1:3). Spes. “Jesus Christ yesterday, and 
today, and the same forever” (Heb. 13:8).

3. “O Author of our salvation, remember that Thou didst 
once assume the form of our body by being born of the inviolate 
Virgin.” This stanza is used for hymn 73. Salutis. “For it became 
Him to perfect the Author of their salvation by His Passion” 
(Heb. 2:10). Formam. “Christ emptied Himself, taking the form 
of a servant, being made in the likeness of men, and in habit 
found as a man” (Phil. 2:7). Virgine, i.e., the virgin birth (cf. 
the preceding hymns).
4. Sic præsens testatur dies,  
Currens per anni circulum,  
Quod solus a sede Patris  
Mundi salus ad veneris.  

5. Hunc calum, terra, hunc mare,  
Hunc omne quod in eis est,  
Auctorem adventus tu  
Laudans exsultat cantico.  

6. Nos quoque, qui sancto tuo  
Redempti sanguine sumus,  
Ob diem natalis tu  
Hymnum novum concinimus.  

7. Gloria tibi Domine,  
Qui natus es de Virgine,  
Cum Patre et sancto Spiritu,  
In sempiterna sæcula.  

4. "Thus testifies the present day, recurring by the cycle of  
the year: that Thou alone didst come from the throne of the  
Father to be the salvation of the world." Dies, Christmas Day.  
Circulum, the liturgical cycle with its annually recurring feasts.  
Mundi. "The Father hath sent His Son to be the Savior of the  
world" (1 John 4:14).  

5. "Praising Him, the Author of Thy advent, the heaven, the  
earth, the sea—everything that is in them, exults in song." The  
repetition of hunc (object of laudans and referring to Patris  
of the preceding stanza) is a form of pleonasm. Calum, etc. "Let  
the heavens and the earth praise Him; the sea, and everything  
that creepeth therein" (Ps. 68:35). Auctorem, God the Father.  
"Blessed be the God and Father of our Lord Jesus Christ"  
(Eph. 1:3).  

6. "We also, who are redeemed by Thy holy blood, sing a  
ew new hymn for the day of Thy nativity." Nos. Though all crea-  
tion praises God for sending His Son, we as the chief bene-  
ficiaries must offer special thanks. Redempti. "Knowing that  
you were not redeemed with corruptible things, but with the  
precious blood of Christ" (1 Pet. 1:18 f.). Novum has no par-  
ticular meaning save that each recurring Christmas should see  
us more keenly appreciative, more deeply grateful. "Let us sing  
a hymn to the Lord, let us sing a new hymn to our God" (Jdt.  
16:15).  

7. Cf. the final stanza of hymn 14.
HYMN 16

1. A solis ortus cardine
   Ad usque terræ limitem,
   Christum canamus principem
   Natum Maria Virgine.

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

3. Castæ parentis viscera
   Cælestis intrat gratia:
   Venter puellæ bajulat
   Secreta quæ non noverat.

4. Domus pudici pectoris
   Templum repente fit Dei:
   Intacta nesciens virum
   Verbo concepit filium.

Use: Lauds de tempore from Christmas to Epiphany.

1. “From the beginning of the rising of the sun to the limit of the earth, let us sing Christ the King, born of the Virgin Mary.” This hymn is part (stanzas A to G) of an alphabetical hymn, the stanzas of which begin with successive letters of the alphabet. The entire hymn gives in verse a devout description of the life of Christ. Cf. hymns 18 and 129. Cardine (from cardo), a hinge, pole, extremity. “From the rising of the sun to the going down of the same, the name of the Lord is worthy of praise” (Ps. 112:3). Principem. Cf. hymn 41.

2. “The blessed Creator of the world assumed a servile body, that, freeing flesh by His flesh, He might not lose those whom He created.” Auctor here is Christ (cf. stanza 1 of hymn 13). “All things were made by Him” (John 1:3). Servile. “(Christ) emptied Himself, taking the form of a servant” (Phil. 2:7). Ut carne;” etc., i.e., that by His Incarnation (carnem) He might liberate mankind (carnem) from Satan’s power. “By the freedom

wherewith Christ hath made us free” (Gal. 4:31). Perderet.
“Now this is the will of the Father that sent Me: that of all that He hath given Me. I should lose nothing” (John 6:39).

3. “Heavenly grace enters the bosom of the chaste mother: the womb of the Virgin bears secrets of which she had no knowledge.” Secreta, the incarnate Son of God. Non noverat. Mary had no foreknowledge of the mystery that was to be wrought in her womb. “Who having heard was troubled at his saying, and thought with herself what manner of salutation this should be” (Luke 1:29). Cf. stanza 5.

4. “The mansion of her modest bosom suddenly becomes the temple of God: unsullied, not knowing man, she conceived her Son by a word.” Templum. Cf. stanza 3 of hymn 14. Verbo. “And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word” (Luke 1:38). At Mary’s Fiat (verbo), the Word came down from above like a ray from the sun (repente) and “dwelt among us” in her. The Urbanic revisers, by substituting also (womb) in the Roman text, have mutilated the poet’s beautiful rendering of Mary’s consent to the Incarnation. Nesciens virum. Cf. Luke 1:24-41.
5. Enixa est puerpera, 
   Quem Gabriel præixerat: 
   Quem matris alvo gestiens 
   Clausus Joannes senserat.

6. Frenno jacere pertulit, 
   Præsepe non abhorruit: 
   Parvoque lacte pastus est, 
   Per quem nec ales esurit.

7. Gaudet chorus caelestium, 
   Et Angeli canunt Deo: 
   Palamque fit pastoribus 
   Pastor, Creator omnium.

8. Gloria tibi Domine, 
   Qui natus es de Virgine, 
   Cum Patre et sancto Spiritu, 
   In sempiterna sæcula.

5. “The mother brought forth Him whom Gabriel had predicted, whom the exulting John, while closed in his mother’s womb, had perceived.” *Puerpera* (from *puer* and *parere*), one with child, mother. *Gabriel*, the angel of the Annunciation (cf. stanza 4 of hymn 124). His explanation was Mary’s first intimation of the Incarnation, *Gestiens*. “And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb” (Luke 1:41).

6. “He deigned to lie on hay, nor did He disdain the crib; and He, by whom even a bird does not hunger, is nourished with a little milk.” *Præsepe*. “She wrapped Him in swaddling clothes and laid Him in a manger” (Luke 2:7). *Per quem*. “Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them” (Matt. 6:26).


8. Cf. the final stanza of hymn 14.
HYMN 17

1. Lætabundus
Exsultet fidelis chorus.
Alleluia.
Regem regum
Intactæ profudit thorus:
Res miranda.

2. Angelus Consilii
Natus es de Virgine:
Sol de stella.
Sol occasum nesciens,
Stella semper rutilans,
Semper clara.

HYMN 17


1. "Let the faithful choir joyfully rejoice, alleluia. The womb of the undefiled one hath brought forth the King of kings: a thing of wonder." Lætabundus is taken adverbially. Chorus, i.e., the entire company of believers as opposed to the incredulous Jews mentioned later. Alleluia is a common liturgical expression meaning "praise the Lord." "This is the day which the Lord hath made: let us be glad and rejoice therein" (Ps. 117:24). Regem. "The King of kings and the Lord of lords" (1 Tim. 6:15). Cf. hymn 42. Res miranda, a marvel, a virgin mother (cf. stanza 1 of hymn 14).

2. "The Angel of the counsel is born of the Virgin: the Sun of the Star. The Sun that knows no setting, the Star that is ever shining, ever bright." Angelus consilii (i.e., Angelus magni consilii), a title of Christ not in our Vulgate but added in the Septuagint to the prophecy of Isaias: "And his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace (the Angel of the great counsel)" (Isa. 9:6). The general sense of patristic interpretation is that Christ is the Messenger (Angelus) sent to make known to the human race the New Law (Magnum consilium) in all its fullness. Virgine. "Behold a virgin shall conceive and bear a son and his name shall be called Emmanuel" (Isa. 7:14). Cf. stanza 1 of hymn 14. Sol de stella. The frequent reference to Christ as the "Sun" has foundation in two prophecies: "I will bring my servant, the Orient" (Zach. 3:8); "Unto you that fear My name, the Sun of Justice shall arise" (Mal. 4:2). The reference to Mary as the "Star" is based on the prophecy: "A star shall rise out of Jacob" (Num. 24:17), and St. Bernard thus uses it (cf. Offic. Nomin. B.V.M.). Since the lineage of Joseph and Mary was the same, Mary is rightly called the Star of Jacob, "of whom was born Jesus, who is called Christ" (Matt. 1:16). Occasum. Christ is the "light that never faileth" (Eccles. 24:6). Stella is Mary, who foretold of herself: "All generations shall call me blessed" (Luke 1:48). Mary's glory is always the reflected glory of her Son.
3. “As the star its ray, in like manner the Virgin brings forth her Son. Neither the star by its ray, nor the mother by her Son, becomes defiled.” This stanza gives the beautiful explanation of the virgin birth which St. Bernard uses again in the feast of Mary’s Holy Name. “The light of the star taketh away nothing from the star itself, and the birth of her Child took nothing away from the virginity of Mary” (lesson 2). *Pari forma* is used like *simili modo* in correlation with *sicut*.

4. “The lofty cedar of Libanus is conformed to the hyssop in our valley. The Word, the Being of the most High, has deigned to become incarnate, having assumed flesh.” This stanza portrays the condescension of the Incarnation. *Cedrus*, i.e., Christ, to whom are usually applied the words “I will take the marrow of the high cedar” (Ezech. 17:22). In the psalms a comparison with the cedar of Libanus represents a Jewish conception of what is highest, noblest. *Hyssopo*, i.e., Mary. The common hyssop is a small shrub. The poet would have us understand the sublime humility of a mighty cedar descending to the level of a lowly shrub, God becoming man. *Valle nostra* either furthers the thought of the Incarnation’s humility in picturing the hyssop as a “valley” plant (cf. 3 Kings 4:33), or refers simply to our human nature. *Verbum*, “The Word was God” (John 1:1). *Passum* is used like *dignatum*. The phrase *carne sumpsa* merely adds emphasis to *corporari*.

3. Sicut sidus radium,  
   Profert Virgo Filium,  
   Pari forma.  
   Neque sidus radio,  
   Neque mater Filio,  
   Fit corrupta.

4. Cedrus alta Libani  
   Conformatur hyssopo,  
   Valle nostra;  
   Verbum ens Altissimi  
   Corporari passum est,  
   Carne sumpsa.
5. Isaia cecinit,
   Synagoga meminit,
   Nunquam tamen desinit
   Esse cæca.
   Si non suis Vatibus,
   Credat vel gentilibus:
   Sibyllinis versibus
   Hæc predicta.

6. Infelix, propera,
   Crede vel vetera:
   Cur damnaberis,
   Gens miseræ?
   Quem docet littera,
   Natum considera:
   Ipsum genuit puerpera.
   Alleluia.

5. "Isaia foretold it, the Synagogue remembers it, yet never
does she cease to be blind. If not her own prophets, let her at
least believe the Gentiles; in the Sibylline verses these things
are predicted." Plea to the Jews to accept their own or the pagan
prophecies. Isaia was the outstanding prophet of the Nativity.
His prediction of the virgin birth (Isa. 7:14) is often repeated
during this season. Cecinit, i.e., sang, foretold. Many prophecies
are found in certain portions of Scripture which are styled can-
ticles, unmetrical chants. We still have them in the Office, e.g.,
the Magnificat, the Benedictus, the fourth psalm of Lauds.
Hence the prophets are often said to 'sing' or chant. Synagoga
may be taken here in a figurative sense for the Jewish people
as a whole. The Synagogue was properly the group of leaders
who were the recognized spiritual guides of the people. Meminit.
The scriptural knowledge of these leaders made their blind-
ness a willful thing. Cæca. Christ said of them: "They are
blind and leaders of the blind" (Matt. 15:14). Vel here and in
the next stanza has the sense of saltem. Gentilibus. The pagan

prophecies were in the so-called Sibylline Verses, collections of
supposed prophecies emanating from the Sibyls or seers. These
verses were widely circulated in olden times and quite com-
monly considered true prophecies in the Middle Ages. They
were expressed in hexameter verse in the Homeric dialect. Hæc,
the things mentioned in the pagan oracles concerning the
Nativity.

6. "O unhappy one, hasten; at least believe the ancient things.
O wretched race, why will you be condemned? Behold the Child
of whom the Scripture teaches: the mother has brought Him
forth. Alleluia." Infelix refers to synagoga above, representing
the Jewish people. Vetera, i.e., all the forecomings of their own
and pagan prophecies. Damaiberis is an emphatic use of future
tense, pointing to punishment awaiting the Jewish people (gens
misera) for their rejection of Christ. Cf. Deut. 28:62-68; Dan.
9:26-27; Osee 3:4. Littera, Scripture, the written word of God,
and especially the Messianic parts. Natum, i.e., Filium, Christ.
Puerpera. Cf. stanza 5 of hymn 16.
HYMN 18

1. Hostis Herodes impie
   Christum venire quid times?
   Non eripit mortalia
   Quo regna dat celestia.

2. Ibant Magi, quam viderant,
   Stellam sequentes praeviam:
   Lumen requirunt lumine,
   Deum fatentur munere.

3. Lavacra puri gurgitis
   Celestis Agnus attigit:
   Peccata, que non detulti,
   Nos abluendo sustulit.

HYMN 18

1. “O Herod, impious foe, why do you fear that Christ is coming? He takes not away earthly kingdoms who gives heavenly ones.” This hymn is part (stanzas H, I, L, N) of the alphabetical hymn 16. The word Epiphany means appearance or manifestation. The manifestation of Christ was threefold: to the Gentiles in the persons of the Magi (Matt. 2:1–12); to the Jews at the baptism of Christ in the Jordan (Mark 1:9–11); to the apostles at the marriage feast (John 2:1–11). A stanza of the hymn is devoted to each manifestation. Herodes was the first Gentile king of Judea. He was succeeded by his son, Herod Antipas, who put the Baptist to death. Impie because of the slaughter of the innocents (Matt. 2:16). Regna. “And I dispose to you... a kingdom” (Luke 22:29).

2. “Following the guiding star which they had seen, the Magi proceeded; by the aid of light they seek the Light; they acknowledge God by their gift.” The first manifestation. Magi. Scripture refers to them as “wise men from the east” (Matt. 2:1). Praeviam refers to the moving of the guiding star (Matt. 2:9). Lumen, Christ, “A light to the revelation of the Gentiles” (Luke 2:32). Lumine, the star. If we suppose the Magi were astrologers, it seems fitting that a star should guide them to the “Light of the World” (John 8:12). “The Gentiles shall walk in Thy light, and the kings in the brightness of Thy rising” (Isa. 60:3). Munere. It was customary in the East, when visiting royalty, to offer appropriate gifts. “The gifts of the Magi were expressive of their belief in Christ’s royal generation, in His divine nature, and in His human nature. Gold, the noblest of metals and hence suitable for a king, was symbolical of His royal generation. Frankincense, symbolical of prayer, was an acknowledgement of His divinity. Myrrh, used in embalming, was symbolical of their belief in His mortality as man” (Britt, p. 114).

3. “The heavenly Lamb touched the bath of the pure water: by washing us He took away the sins which He had not committed.” The second manifestation. Lavacra. Baptism is often spoken of in this sense of being a “cleansing bath.” “He saved us by the laver of regeneration” (Titus 3:5). Cf. Eph. 5:26. Puri gurgitis. Possibly a reference to the belief that “the water of the Jordan, by reason of Christ’s baptism therein, received the gift of incorruption” (Cornelius a Lapide on Matt. 3:15). Agnus. “Behold the Lamb of God, behold Him who taketh away the sin of the world” (John 1:29). Nos abluendo. St. Bernard says: “John baptized the Lamb of God, and washed Him in the waters; but we, not He, were washed, because, for washing us, the waters are known to be of cleansing power.”
4. Novum genus potentiae: 
Aqua rubescunt hydriae, 
Vinumque jussa fundere, 
Mutavit unda originem.

5. Gloria tibi Domine, 
Qui apparuisti hodie: 
Cum Patre et sancto Spiritu, 
In sempiterne sæcula.

HYMN 19

1. A Patre Unigenitus
Ad nos venit per Virginem, 
Baptisma cruce consecrans, 
Cunctos fideles generans.

4. "A new kind of power: the jars of water become red, and the water, bidden to flow as wine, changed its nature." The third manifestation. Potentiae, i.e., wonder, power, miracle. Hydriae is nominative and aquæ is genitive. The Catholic poet Crashaw beautifully refers to this miracle: "The modest water saw its God and blushed." Jussa. The command was implied in Christ's order to the servants: "Draw out now, and carry to the chief steward of the feast" (John 2:8). Originem has the sense of naturam.

5. "Glory be to Thee, O Lord, who hast appeared today, together with the Father and the Holy Spirit forever." Apparuiti sounds the note characteristic of the Epiphany season. Cf. the final stanza of hymn 1.

HYMN 19


HYMNS OF THE SEASONS

1. "The Only-begotten of the Father came to us through the Virgin, consecrating by the Cross a baptism generating all the faithful." It will be noted in this abecedarian hymn that the author almost completes the Latin alphabet in twenty lines, the letter C in line 11 being equivalent to C. Unigenitus. "The Only-begotten of the Father" (John 1:14). Virginem. Again is mentioned the virgin birth of Christ (cf. hymn 14). Baptisma. The sacrament of baptism is often styled the sacrament of regeneration. "Unless a man be born again of water and the Holy Ghost (i.e., unless he be baptized) he shall not enter into the kingdom of heaven" (John 3:5). Christ by His Passion (cruce) merited the grace (consecrans) that is applied to us in baptism. Consecrans has no reference to the institution of the sacrament.

5. All glory, Lord, to Thee we pay 
For Thine Epiphany today; 
All glory, as is ever meet, 
To Father and to Paraclete.
2. "The Mighty One has come down from heaven, He has assumed the form of man; redeeming the world by His death, bestowing the joys of life." Cælo, i.e., Christ. Cf. Isa. 9:6. "I came down from heaven" (John 6:38). Formam. "Taking the form of a servant, being made in the likeness of men" (Phil. 2:7). Facturam, thing made, creature, mankind. "For God sent His Son . . . that the world might be saved by Him" (John 3:17). Gaudia. Redemption opened to mankind the closed gates of heaven, and gave to the present life that joy which springs from the hope of gaining life eternal. "(It hath pleased the Father) to reconcile through Him all things unto Himself, making peace through the blood of His cross, both to the things on earth and the things that are in heaven" (Col. 1:20).

3. "This, O Redeemer, we ask of Thee: propitiously descend, and bestow on Thy faithful Thy clear light for their senses." Redemptor. "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). Cf. line 1 of hymn 13. Lumen. Lauds are usually said at daybreak (cf. stanza 1 of hymn 7). The coming of the sun, the light of day, reminds the poet to ask for the light of grace. "Send forth Thy light and Thy truth"

(Ps. 42:3). Cf. stanza 2 of hymn 4. Praebe takes two datives: the object to which (fidelibus) and the object for which (sensibus), Sensibus, faculties of the soul.

4. "Stay with us, because it is toward evening." Mane. "Stay with us, because it is toward evening" (Luke 24:29). Plead that God's grace may remain with us, after removing the spiritual night (noctem) of sin. Ablue. "Wash me yet more from my iniquity, and cleanse me from my sin" (Ps. 50:4). Medelam, i.e., grace the healer. "Heal my soul, for I have sinned against Thee" (Ps. 40:5).

5. "Thou whom we know hast already come we likewise believe wilt return; beneath Thy gracious shield defend Thy people." Venisse, redire. The Lord's first advent in mercy is a matter of fact (novimus), while His second coming in judgment is a matter of faith (credimus). Cf. hymn 11. Sceptro. Plead that God's grace, like an invisible shield, may defend us from sin, the invisible death of the soul. "Protect me under the shadow of Thy wings" (Ps. 16:8).
6. Gloria tibi Domine, 
Quia apparuisti hodie: 
Cum Patre et sancto Spiritu, 
In sempiterna sæcula.

HYMN 20

1. Summi largitor premii, 
Spes qui es unica mundi, 
Preces intende servorum 
Ad te devote clamantium.

2. Nostra te conscientia 
Grave offendisse monstrat: 
Quam emundes, supplicamus, 
Ab omnibus piaculis.

3. Si reuis, quis tribuet? 
Indulge, quia potens es: 
Te corde rogare mundo 
Fac nos, precamur Domine.

6. Cf. the final stanza of hymn 18.

HYMN 20


1. "O Giver of the great reward, Thou who art the world’s sole hope, regard the prayers of Thy servants devoutly crying unto Thee." Præmit, heaven. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9). Spes. "For there is no other name under heaven given to men, whereby we must be saved" (Acts 4:12).

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

HYMN 20

1. Thou only hope of all below, 
Who dost the full reward bestow: 
Regard Thy servants one and all, 
Who unto Thee devoutly call.

2. Our guilty conscience tells that we 
Have grievously offended Thee: 
We pray Thee, cleanse it by Thy grace, 
And every stain of sin efface.

3. If Thou wilt not, who shall condone? 
Send pardon, for 'tis Thine alone: 
And grant, O Lord, our prayers may be 
By clean hearts offered unto Thee.

2. "Our conscience tells us that we have grievously offended Thee: do Thou, we implore, cleanse it from all its stains." Conscientia. "By what things a man sinneth, by the same also is he tormented" (Wisd. 11:17). Emundes. "Thou shalt wash me and I shall be made whiter than snow" (Ps. 50:9). 3. "If Thou dost refuse, who will grant it? Be indulgent, for Thou art mighty. We beg, O Lord; make us to pray Thee with a clean heart." Quis. "Who can forgive sins, but God only?" (Mark 2:7.) Indulge. "Lord, if Thou wilt, Thou canst make me clean" (Matt. 8:2). Corde. "Create a clean heart in me, O God" (Ps. 50:12).
4. Ergo nunc accepta nostrum, 
    Qui sacrasti jejunium: 
    Quo mystice Paschallia 
    Capiamus Sacramenta.

5. Summa nobis hoc conferat 
    In Deitate Trinitas, 
    In qua gloriatur unus 
    Per cuncta sæcula Deus.

HYMN 21
1. Jam, Christe sol justitiae, 
    Mentis dehiscent tenebrae, 
    Virtutum ut lux redeat, 
    Terris diem cum reparas.

2. Da tempus acceptabile, 
    Et penitens cor tribue: 
    Convertat ut benignitas 
    Quos longa suffert pietas.

4. "Therefore, do Thou, who hast consecrated fast, now accept ours, that we may mystically enjoy the Paschal sacraments." Sacrasti. Reference to our Lord's great fast (Matt. 4:2) in honor of which the Church has set aside the forty fasting days of Lent. Quo is used like ut (cf. line 6 of hymn 4). Paschalia Sacramenta, i.e., probably the Easter Communion with its preceding reception of penance. Cf. also hymn 29. Mystice, in a spiritual, supernatural, but very real, manner.

5. "May the Trinity, great in the Deity wherein one God is forever praised, grant this unto us." Deitate, divine nature.

HYMN 21


1. "O Christ, Sun of Justice, let the darkness of our soul now break, so that the light of virtue may return when Thou dost restore day to the earth." In this Lauds hymn, said at daybreak, as the morning sun dispels the night, we plead that Christ, "the true light of the world" (John 1:9), may remove the darkness of sin. Sol justitiae. "But unto that day that fear My name, the Sun of Justice shall arise" (Mal. 4:2). The moral darkness of sin (mentis tenebrae) is removed by the entrance of God's grace (lux virtutum) into the soul. "For you were heretofore darkness, but now light in the Lord" (Eph. 5:8).

2. "Grant us the acceptable time and bestow a penitent heart, so that Thy mercy may convert those whom Thy lasting love endures." Tempus acceptabile. Lent is the great season of grace. "Behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. 6:2). Cor penitens. "The Lord is nigh unto them that are of a contrite heart" (Ps. 33:19). Benignitas. "Knowest thou not that the benignity of God leadeth thee to penance?" (Rom. 2:4.) Piaetas. "The Lord is compassionate and merciful, long-suffering and plenteous in mercy" (Ps. 102:8).
3. Quiddamque pœnitentiae
   Da ferre, quamvis gravium,
   Majore tuo munere,
   Quo demptio fit crimine.

4. Dies venit, dies tua,
   In qua referent omnia:
   Latemur in hac, ad tuam
   Per hanc reducti gratiam.

5. Te rerum universitas
   Clemens adoret Trinitas:
   Et nos novi per veniam,
   Novum canamus canticum.

**HYMN 22**

1. Audi benigne Conditoris
   Nostras preces cum etibus
   In hoc sacro jejunio
   Fusas quadragenario.

3. "Give us to bear something of penance, whereby, through Thy greater grace, the removal of sins, however grave, is made." We have adopted the following construction of this rather complicated stanza: *Da (nobis) ferre quiddamque pœnitentiae, quo, Tuo majore munere, demptio criminum, quamvis gravium, fit. Penance (pœnitentiae) is a necessity in the sense that it indicates a true desire to be free from sin. "Unless you shall do penance, you shall all likewise perish" (Luke 18:3). Munere, prerogative, power, grace. "Who can forgive sins, but God only?" (Mark 2:7). Quamvis, no limit to what God will forgive. "If your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be made white as wool" (Isa. 1:18).

4. "The day cometh, Thy day, wherein all things bloom anew; let us rejoice in this (day), led back to Thy grace by it." This stanza is apparently based on an early Christian attitude toward God’s works, connecting the advent of spring with the advent of Easter. As spring brings a renewal of things in the order of nature (*reflorent omnia*), so Easter brings a renewal in the order of grace (*reducti ad tuam gratiam*) by the reception of the paschal sacraments of penance and Eucharist. The poet here rejoices in anticipation. *Dies tua*, Easter Sunday, the "great day of the Lord" in the liturgy, of which day the Church will sing repeatedly in her paschal Office: "This is the day which the Lord hath made: let us be glad and rejoice therein" (Ps. 117:24). Construction of the last two lines: *Latemur in hac die* (Easter), *reducti ad tuam gratiam per hanc diem* (Easter).

5. "O loving Trinity, may all creation adore Thee; and let us, renewed by Thy pardon, sing a new canticle." *Adorete. Let all the earth adore Thee, and sing to Thee* (Ps. 65:4). *Novi* made clean, renewed by grace. *Novum*. Cf. stanza 6 of hymn 15.

**HYMN 22**

1. O Maker of the world, give ear!
   Accept the prayer and own the tear,
   Toward Thy seat of mercy sent
   In this most holy fast of Lent.
2. "O loving searcher of hearts, Thou knowest the weakness of our strength; grant us, who have turned again to Thee, the grace of pardon." Scrutator. "I am the Lord who search the heart and prove the reins" (Jer. 17:10). *Infirma* is used like a noun. "Have mercy on me, O Lord, for I am weak" (Ps. 6:13). Cf. Matt. 26:41. *Reversis*. "Return to Me, and I will return to you, saith the Lord of hosts" (Mal. 3:7).

3. "Much indeed have we sinned, but spare us confessing it; for the praise of Thy name, grant a remedy to the sick." *Confidentibus*. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity" (1 John 1:9). *Laudem*. "For the glory of Thy name, O Lord, deliver us; and forgive us our sins for Thy name's sake" (Ps. 78:9). *Languidis*. "Heal my soul, for I have sinned against Thee" (Ps. 40:5).

4. "Grant that through abstinence our body may be so subdued outwardly that our temperate soul may abstain entirely from the stain of sins." *Abstinentiwm*. "They that are Christ's, have crucified their flesh with the vices and concupiscences" (Gal. 5:24). *Extra* would here embrace every form of external mortification. The end of all mortification is the welfare of the soul (*mens sobria*), as the Church in her Lenten prayers often reminds us. "Is not this rather the fast that I have chosen? Loose the bands of wickedness" (Isa. 58:6).

5. "Grant, O Thou blessed Trinity, Grant, O essential Unity, That this our fast of forty days May work our profit and Thy praise."
HYMN 23

1. Christe, qui lux es et dies,
   Noctis tenebras detegis,
   Lucisque lumen crederis,
   Lumen beatum praedicans.

2. Precamur sancte Domine,
   Defende nos in hac nocte:
   Sit nobis in te requies,
   Quietam noctem tribue.

3. Ne gravis somnus irruat,
   Nec hostis nos subripiat,
   Nec caro illi consentiens
   Nos tibi reos statuat.

HYMN 23


1. "O Christ, who art the Light and Day, Thou dost uncover the shades of night, and art believed to be the Light of Light, foretelling the blessed light." Lux. Compline is usually said at nightfall. The darkness reminds the poet that all light, natural and spiritual, is centered in Christ. "I am the light of the world" (John 8:12). "God is light" (1 John 1:5). Detegis. "Thine is the day and Thine is the night: Thou hast made the morning light and the sun" (Ps. 73:16). Lucis lumen is mindful of the "Light of Light" in the Creed (cf. Heb. 1:3). Lumen beatum is probably heaven, where "night shall be no more" (Apoc. 22:5) and where Christ "the Lamb is the lamp thereof" (Apoc. 21:23).

2. "We pray Thee, O holy Lord, defend us in this night; let our rest be in Thee, and grant us a quiet night." Defende. "His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night" (Ps. 90:5). Requies. "In peace in the selfsame I will sleep and I will rest" (Ps. 4:9). Quietam. This line's thought is found in the Compline blessing: "May the almighty and merciful Lord grant us a quiet night and a peaceful end." The following stanzas recount what might disturb the night.

3. "Let not deep sleep rush in, nor let the enemy seize us, nor let our flesh consenting to him render us guilty to Thee." Somnus may refer to the "deep sleep of death," which may "come as a thief in the night" (1 Thess. 5:2). Hostis, i.e., "Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour" (1 Pet. 5:8). Consentiens. "Take heed thou never consent to sin" (Tob. 4:6). Cf. stanza 2 of hymn 5.
4. Oculi somnum capiant,
Cor ad te semper vigilet:
Dextera tua proteget
Famulos, qui te diligunt.

5. Defensor noster aspice,
Insidiantes reprime,
Gubernâ tuos famulos,
Quos Sanguine mercatus es.

6. Memento nostri Domine,
In gravi isto corpore:
Qui es defensor animæ,
Adesto nobis Domine.

7. Praeà Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.

4. “Let our eyes take sleep, but let our heart ever watch unto Thee; by Thy right hand protect Thy servants who love Thee.”
Vigilat. “I sleep, and my heart watcheth” (Cant. 5:2). We find this thought also in the Compline antiphon: “Save us, O Lord, while awake, and guard us as we sleep: that we may watch with Christ, and rest in peace.” Dextera (manu), usually the power of God. “With His right hand He will cover them and with His holy arm He will defend them” (Wisd. 5:17).

5. “O do Thou regard us, our Defender; repress the insidious ones; rule Thou Thy servants whom Thou hast purchased with Thy blood.” Aspice. “But Thou, O Lord, remove not Thy help to a distance from me; look towards my defense” (Ps. 21:20).

Insidiantes, i.e., the devil and his angels. “Put on the armor of God that you may be able to stand against the deceits of the devil” (Eph. 6:11). Sanguine. “Knowing that you were not redeemed with corruptible things as gold and silver . . . but with the precious blood of Christ” (I Pet. 1:18 f.).

6. “Be mindful of us, O Lord, in this heavy body; be Thou with us, O Lord, who art the defender of our soul.” Corpore.
“For we also, who are in this tabernacle, do groan, being burtrenched” (2 Cor. 5:4). Defensor. “The Lord is the protector of my life: of whom shall I be afraid?” (Ps. 26:1.)

7. Cf. the final stanza of hymn 5.
HYMN 24

1. Pange lingua gloriis
   Praelection certaminis,
   Et super crucis tropheum
   Dic triumphum nobilem,
   Qualiter Redemptor orbis
   Immolatus vicerit.

2. De parentis protoplasti
   Fraude Factus condolens,
   Quando pomi noxialis
   Morsu in mortem corruit,
   Ipse lignum tunc notavit
   Damna ligni ut solveret.

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HYMN 24


1. "Sing, O tongue, the strife of the glorious conflict, and, over the trophy of the Cross, sing a noble triumph: how the Redeemer of the world, when immolated, conquered." *Pange* (literally, to frame) is commonly used in the sense of "sing," or "celebrate in song." *Dic* of line 4 has about the same sense. *Praelection.* Pope Urban's revisers changed *praelection* to *lauream,* but the best authorities maintain the change was for the worse, since it is not the reward of the struggle, but the struggle itself, that the poet would emphasize (Neale). *Certaminis,* i.e., the titanic contest between Christ and the devil for the possession of the human race (cf. Gen. 3:15). *Super* is used in the sense of location. This hymn was very probably written for the same occasion as the *Vexilla Regis* (cf. hymn 26), and the poet fancies a grand outburst of praise filling the air above the relic of the true Cross as this relic was carried in procession. *Trophaeum,* sign, token, symbol of victory. "For the word of the Cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God" (1 Cor. 1:18).

2. "Grieving over the infidelity of the first-created parent, when by his eating of the fatal fruit he rushed headlong to death, the Creator Himself then designated the tree that it might undo the damage of the tree." *Fraude.* "For in whatsoever day thou shalt eat of it, thou shalt die the death" (Gen. 2:17). *Lignum* (literally, wood) is used frequently with the meaning of "tree." *Tunc notavit.* There is an ancient legend that the Cross of Christ (*lignum*) sprang from a seed or bough of the tree of life (*lignum*).
3. For the work of our salvation
Needs would have His order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence would bring the med'cine
Whence the insult of the foe.

4. Wherefore, when the sacred fulness
Of the appointed time was come,
This world's Maker left His Father,
Sent the heavenly mansion from,
And proceeded, God incarnate,
From the Virgin's holy womb.

5. Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His limbs the Virgin-Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the feet and hands.

3. “This work the plan of our salvation demanded, that art
might outwit the art of the multiform deceiver, and thence
bring the remedy whence the enemy had wrought the injury.”
Opus, the use of the Cross in the plan (ordo) of salvation. Ars
refers to the wisdom of God, artem to the cunning of Satan.
Multiformis. Satan has appeared under various forms: to Eve
as a serpent (Gen. 3:1); to Christ in the desert perhaps as a man
(Matt. 4:1); to saints in divers forms. He may appear as an
angel of light (2 Cor. 11:14). Inde, unde. This thought is beau-
tifully expressed in the Preface of the Cross: “Who hast ap-
pointed the salvation of mankind to be wrought on the wood
of the Cross, that from whence (unde) death came, thence
(inde) life might arise, and that he (the serpent) who overcame
by the tree, might also by the Tree be overcome.”

4. “When therefore the fulness of the sacred time was come,
the Son, the Creator of the world, was sent from His Father's
home, and came forth, made flesh, from the virginal womb.”
Plenitudo temporis. “But when the fulness of the time was
come, God sent His Son, made of a woman” (Gal. 4:4). Arre,
i.e., heaven, the mind of the eternal Father. Natus, i.e., Filius.

5. “Hidden in the narrow manger, the Infant cries; the
Virgin Mother binds His members wrapped in swaddling
clothes; and a tight band binds His hands and feet and limbs.”
Condilus. Note the play on words. The infinite Condilus of
the preceding stanza is here conditus, hidden, sheltered, for pro-
tection. Fasci may be nominative or ablative, but the former
is preferred by the best authorities. Cingit probably refers to
the Oriental custom of binding the hands and feet of a new-
born child.
6. Gloria et honor Deo
   Usqueaque altissimo,
   Una Patri, Filioque
   Inclito Paraclito,
   Cui laus et potestas
   Per æterna secula.

HYMN 25
1. Lustris sex qui jam peractis
   Tempus implens corporis,
   Se volente natus ad hoc,
   Passioni deditus,
   Agnus in crucis levatur
   Immolandus stipite.
2. Hic acetum, fel, arundo,
   Spina, clavi, lancea:
   Mite corpus perforatur,
   Sanguis, unda profuit:
   Terra, pontus, astra, mundus,
   Quo lavantur flumine!

6. " Everywhere be there glory and honor to God most High;
   equal glory to the Father, Son, and glorious Paraclete, to whom
   belong praise and power through everlasting ages." Una is used
   here like par. "Thou art worthy, O Lord our God, to receive
   glory and honor and power" (Apoc. 4:11). Paraclito. Cf. hymn
   37.

HYMN 25
Author, meter, and metrical as in the preceding hymn, of
which this is a continuation. Use: ferial Lauds during Passion-
tide.
1. "And when thirty years had already passed, completing
   His earthly time, willingly being born for this, He is delivered
   to His Passion: the Lamb is lifted on the tree of the Cross to
   be immolated." The lustrum is a space of five years. Hence the
   (6 x 5) thirty years. Tempus corporis, i.e., the span of His mor-
tal, earthly life. Se volen. "He was offered because it was His
own will" (Isa. 53:7). Agnus. The paschal lamb of the Old Testa-
ment was a most striking figure of Christ, the "Lamb of God"
(John 1:36). Cf. hymns 29 and 45.
2. "Here, the vinegar, the gall, the reed, the thorn, the nails,
   the lance: His tender body is pierced, and forth flows blood,
   and water; by which stream are cleansed the earth, the sea, the
   stars, the world." The first two lines are made dramatic by the
   poet's omission of all but essential words, as though he would
   call to mind by each word a vivid incident in the Passion. Hic,
   i.e., here on the Cross, or on Calvary. Poetic license is taken by
   the author, since not all these incidents took place at the time
   It was customary in ancient times to offer the one crucified a
   drink to deaden his sensibilities. Hence there is deep meaning
   in the fact that Christ, "when He had tasted, would not drink." 
   Lavantur. The cleansing power of the precious blood is sung
   by St. Thomas (hymn 48): "Whereof one only drop in Thy
   sweet mercy spilt, would have the power to cleanse the world
   from all its guilt."
3. Faithful Cross! above all other,  
One and only noble Tree!  
None in foliage, none in blossom,  
None in fruit, thy peers may be:  
Sweetest wood and sweetest iron!  
Sweetest weight is hung on thee.

4. Bend thy boughs, O Tree of glory!  
Thy relaxing sinews bend:  
For a while the ancient rigor,  
That thy birth bestowed, suspend:  
And the King of heavenly beauty  
On thy bosom gently tend.

5. Thou alone wast counted worthy  
This world's ransom to sustain,  
That a shipwrecked race forever  
Might a port of refuge gain,  
With the Sacred Blood anointed  
Of the Lamb for sinners slain.

6. To the Trinity be glory  
Everlasting, as is meet:  
Equal to the Father, equal  
To the Son and Paraclete:  
Trinal Unity, whose praises  
All created things repeat.

5. "Thou alone wast counted worthy to bear the ransom of the world; and, as a mariner, to provide for the shipwrecked world a haven, which (havens) the precious blood, poured forth from the body of the Lamb, hath anointed." *Pretium.* "For you are bought with a great price" (1 Cor. 6:20). *Atque portum,* etc. By a figure which is difficult to explain, the Cross is regarded as a mariner (nauta) who provides for the human race shipwrecked by sin (mundo naufragio) a haven (portum) which has been anointed (perunxit), i.e., made calm, safe, peaceful, by the precious blood (crur Agni). "Making peace through the blood of His Cross" (Col. 1:20). *Portum.* "And He brought them to the haven which they wished for" (Ps. 106:30).

6. Cf. the final stanza of the preceding hymn.
HYMN 26

1. Vexilla Regis prodeunt,
   Fulget crucis mysterium,
   Quo carne carnis Conditor
   Suspensus est patibulo.

2. Quo vulneratus insuper
   Mucrone diro lanceæ,
   Ut nos lavaret crimen,
   Manavit unda et sanguine.

3. Impleta sunt quæ concinit
   David fideli carmine
   Dicens: In nationibus
   Regnavit a ligno Deus.

HYMN 26


1. "The banners of the King come forth; brightly gleams the mystery of the Cross, on which gibbet was suspended in the flesh the Creator of flesh." To rightly understand this hymn, it should be kept in mind that it was originally intended as a processional hymn, and it is still so used on Good Friday when the Blessed Sacrament is returned from the repository to the high altar. It was composed on the occasion of St. Radegund's reception of a relic of the true Cross sent to her by Emperor Justin II. The splendor and triumph suggested in the first stanza can be appreciated only by visualizing the grand procession bearing the relic from the walls of Poitiers to the monastery with all the pomp of ceremonial: banners fluttering in the air, rich vestments reflecting the rays of the sun, bishops, priests, and princes in attendance, while high above all gleams a gilded cross—Fulget crucis mysterium. The Cross, then, is the theme and explanation of the hymn (Henry, in American Ecclesiastical Review, IV, 190). Vexilla. After Constantine, the standard (vexillum) of the Roman cavalry bore at its top a cross instead

of the traditional eagle. Mysterium, the mystery of our Redemption through the Cross. Carne. Cf. stanza 2 of hymn 16.

2. "On which (gibbet) He was, moreover, wounded by the cruel point of the spear, and there issued forth water with blood to cleanse us from sin." Quo refers to patibulo of the preceding stanza. Unda. "But one of the soldiers with a spear opened His side, and immediately there came out blood and water" (John 19:34). Sanguine may be explained as an ablative of accompaniment without cum. Cf. stanza 2 of the preceding hymn.

3. "Fulfilled are the things which David foretold in faithful song, saying: Among the nations God hath reigned from a tree." Ligno, tree, the Cross. David. The reference is to Ps. 95:10: "Say ye among the Gentiles, the Lord hath reigned." The words a ligno are not found in any present text of the Scriptures. They were, however, frequently quoted by the early Fathers; and St. Justin even accuses the Jews of having erased them from the Hebrew text. If not a scriptural expression, the a ligno is at least a liturgical expression still used in Paschal time in the Commemoration of the Cross in both Lauds and Vespers. "The words are probably a gloss by some early Christian scribe, transferred, in the course of time, from the margin into the text" (McSwiney, Translation of the Psalms and Canticles, p. 403). Cecinit. Cf. stanza 5 of hymn 17.
4. Arbor decora et fulgida,
   Ornata Regis purpura,
   Electa digno stipite
   Tam sancta membra tangere.

5. Beata, cujus brachii
   Secli pependit pretium,
   Statera facta corporis,
   Praedamque tulit tartari.

6. O Crux aev, spes unica,
   Hoc Passionis tempore
   Auge piis justitiam,
   Reisque dona veniam.

7. Te summa Deus Trinitas
   Collaudet omnis spiritus:
   Quos per Crucis mysterium
   Salvas rege per sæcula.

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4. “O beautiful and resplendent tree, adorned with the purple of the King, chosen to bear on thy worthy trunk limbs so holy.” Purpura, i.e., the blood of Christ. Tangere (literally, to touch) is used like ferre.

5. “O blessed (tree), on whose branches did hang the ransom of the world; it was made the balance of the body and snatched away the prey of hell.” Pretium. “For you are bought with a great price” (1 Cor. 6:20). Statera (a steeleyard), a balance, scales, beam. Supply est with facta. The general meaning would be that the tree of the Cross was the scales on which the weight of human sin on one side was counterbalanced by the weight of Christ’s body on the other side, i.e., the Passion of Christ restored the balance between God and man. “We were reconciled to God by the death of His Son” (Rom. 5:10). Praedam. The human race would have been the prey of hell (tartari), except for the Redemption “despoiling the principalities and powers” (Col. 2:15).

6. “Hail, O Cross, our only hope! In this time of the Passion, increase grace in the just and grant pardon to sinners.” These two final stanzas are not by Fortunatus but by some unknown author. Spes. “Neither is there salvation in any other” (Acts 4:12). Tempore passionis, Passiontide.

7. “May every spirit praise Thee, O God, great Trinity; do Thou rule always those whom Thou dost save by the mystery of the Cross.” Spiritus. “Let every spirit praise the Lord” (Ps. 150:5).
HYMN 27

1. Aurora lucis rutilat,
   Cælum laudibus intonat,
   Mundus exsultans jubilat,
   Gemens infernus ululat:

2. Cum Rex ille fortissimus,
   Mortis contractis viribus,
   Pede conculcans tarta,
   Solvit a poena miseros.

3. Ille, qui clausus lapide
   Custodiatur sub milite,
   Triumphans pompa nobili
   Victor surgit de funere.

4. Solutis jam gemitis
   Et inferni doloribus,
   Quia surrexit Dominus
   Resplendens clamat Angelus.

HYMN 27


1. “The dawn of day is shining, the heaven resounds with praises, the exulting world rejoices, groaning hell is weeping.” *Aurora*. Reference to daybreak is unusual in a hymn for Matins. Probably the hymn was originally intended as a hymn for Lauds, and is so used in the Roman rite. With different sentiments, the dawn of Easter is greeted. Heaven rejoices in the triumph of its King, earth in the triumph of its Savior, hell admits the triumph of its Conqueror. “Let the heavens rejoice and let the earth be glad” (Ps. 95:11). *Lucis*, day.

2. “When He, the mighty King, after breaking the powers of death, releases the unhappy ones from their punishment, trampling under foot the infernal regions.” *Rex*. “I am appointed King” (Ps. 2:6). Cf. hymn 41. *Mortis*, etc. Ancient Christian art pictures Christ’s descent into Limbo as that of a conqueror coming to take over by force a fortress that long

held out against him. “Death is swallowed up in victory” (1 Cor. 15:54). *Miseros*, i.e., the souls detained in Limbo. “Thou hast led captivity captive” (Ps. 67:19).

3. “He who, enclosed by the stone, is guarded by the soldier, rises with noble pomp from the grave, a triumphant victor.” *Custodiatur*. “And they departing, made the sepulcher sure, sealing the stone and setting guards” (Matt. 27:66). *Pompa nobili* is a Christian use of a pagan phrase. The return to Rome of a victorious general was celebrated with a parade in which were displayed the captives of the conquered region. Christ, returning from His victory over the grave, brings with Him the souls of Limbo.

4. “The groans and sorrows of hell having now been loosed, the resplendent angel announces that the Lord is risen.” *Solutis*. “Whom God raised up, having loosed the sorrows of hell” (Acts 2:24), i.e., Christ had overcome the grievous pains of death and all the power of hell. *Angelus*. “An angel of the Lord descended from heaven . . . his countenance as the lightning . . . and said to the women: He is risen” (Matt. 28:2-6). The angel of the Resurrection was probably Gabriel (Cornelius a Lapide).
5. Tristes erant Apostoli
De nece sui Domini,
Quem psaea mortis crudeli
Servi damnarant impii.

6. Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

7. Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre, et sancto Spiritu
In sempiterna sæcula.

HYMN 28
1. Sermone blando Angelus
Prædictum mulieribus:
In Galilæa Dominus
Videntibus est quantocius.

5. "The apostles were sad over the death of their Lord, whom
the impious servants had condemned by a cruel punishment of
death." Tristes. "Who were mourning and weeping" (Mark
16:10). Crueli. "A death by crucifixion seems to include all
that pain and death can have of the horrible and ghastly: diz-
izziness, cramp, thirst, starvation, sleeplessness, fever, tetanus,
pubличity of shame, long continuance of torment, horror of antici-
pation, mortification of untended wounds; all intensified just
up to the point at which they can be endured, but all just
stopping short of the point which would give to the sufferer
the relief of unconsciousness" (Farrar, Life of Christ). Servi,
the Jews (John 18:12), to whom St. Peter said: "The Author
of life you have killed" (Acts 3:15).

6. "Author of all things, we pray, in this Paschal joy; defend
Thy people from every assault of death." This and the follow-
ing stanza make up the double doxology of Paschaltide. Gaudio.
The joy of Easter is the Resurrection and all it implies. "If
Christ be not risen again, your faith is vain, for you are yet in
your sins" (1 Cor. 15:17). Impetu, every attack of "the world,
the flesh, and the devil" which might bring spiritual death

5. The Apostles' hearts were full of pain
For their dear Lord so lately slain:
That Lord His servants' wicked train
With bitter scorn had dared array.

6. Author of all, be Thou our guide
In this our joy of Easter tide;
Whene'er the assaults of death impend,
Thy people strengthen and defend.

7. To Thee who, dead, again doth live,
All glory, Lord, Thy people give:
All glory, as is ever meet,
To Father and to Paraclete.

HYMN 28
1. With gentle voice the Angel gave
The women tidings at the grave:
"Forthwith your Master shall ye see;
He goes before to Galilee."

(mortis) to the soul. "With His holy arm He will defend them"
(Wisd. 5:17).

7. "To Thee, O Lord, who hast risen from the dead, be
glory, together with the Father and the Holy Ghost unto eternal
ages." Summum is the doxology note of Paschaltide. Cf. the
end of hymn 1.

HYMN 28
Author and meter as for the preceding hymn, of which this is
1. "With soothing word the angel foretold to the women:
In Galilee will the Lord be seen immediately." This hymn was
originally part of the preceding hymn. Mulieribus, i.e., "Mary
Magdalen, and Mary the mother of James, and Salome" (Mark
16:1). Prædictum. "But go, tell His disciples and Peter that He
goeth before you into Galilee; there you shall see Him" (Mark
16:7). Galilea. "But after I shall be risen again, I will go before
you into Galilee" (Mark 14:28).
2. Ille, dum pergunt concitae
Apostolis hoc dicere,
Videntes eum vivere,
Osculatur pedes Domini.

3. Quo agnito, discipuli
In Galilæam propere
Pergunt, videre faciém
Desideratam Domini.

4. Claro Paschali gaudio
Sol mundo nitit radio,
Cum Christum jam Apostoli
Visu cernunt corporeo.

5. Ostensa sibi vulnera,
In Christi carne fulgida,
Resurrexisse Dominum
Voce fatentur publica.

6. Rex Christe clementissime
Tu corda nostra posside:
Ut tibi laudes debitas
Reddamus omni tempore.

2. “While they quickly go to tell this to the apostles, beholding Him alive, they kiss the feet of the Lord.” *Concitae* (from *concio*) is rendered like an adverb. “They went out quickly from the sepulcher, with fear and great joy, running to tell His disciples” (Matt. 28:8). *Osculatur.* The kissing of feet was a recognized form of adoration among the Jews. “And behold Jesus met them, saying: All hail. But they came up and took hold of His feet and adored Him” (Matt. 28:9).

3. “Which thing being known, the disciples proceed quickly to Galilee to behold the beloved face of the Lord.” *Quo agnito,* i.e., the women having delivered the message of the angel. “The eleven disciples went into Galilee unto the mountain where Jesus had appointed them” (Matt. 28:16). The exact location of this mountain is uncertain. Some think it was the Mount of the Beatitudes (Matt. 5:1); others think it was Mount Thabor (Matt. 17:1).

4. “In the glorious Easter joy the sun shines with a bright ray, when the apostles now behold Christ with their corporal sight.” *Mundo nitit.* By reason of their joy, the very sun shines to the apostles with a brighter light than usual. *Mundo,* clear, pure, bright. “The disciples therefore were glad when they saw the Lord” (John 20:20).

5. “To them are shown the wounds shining in the body of Christ; they proclaim in public speech that the Lord is risen.” *Sibi visu.* a frequent medieval construction. “He showed them His hands and His side” (John 20:20). *Carne fulgida,* the glorified body of Christ. *Voce publica,* the great Pentecostal sermons. “With great power did the apostles give testimony of the Resurrection of Jesus Christ our Lord” (Acts 4:33).

6. “O Christ, most clement King, do Thou possess our hearts, that we may always render Thee due praises.” *Rex.* Cf. hymn 41. *Corda.* “My son, give Me thy heart” (Prov. 23:26).
7. Quesumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

8. Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

**HYMN 29**

1. *Ad cænæ Agni providi*
   *Et stolæ albis candidi,*
   *Post transitum Maris rubri,*
   *Christo canamus principi.*

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7–8. Cf. the two final stanzas of the preceding hymn.

**HYMN 29**


1. “At the supper of the Lamb, prepared and clothed in white robes after the passage of the Red Sea, let us sing to Christ the King.” This hymn makes reference to the ancient custom of admitting the catechumens (i.e., the unbaptized converts) to the sacraments of baptism and Holy Eucharist. Baptism was conferred on Holy Saturday, and Holy Communion was received for the first time at Mass on Easter morning. The hymn is best interpreted in the mouths of the neophytes, i.e., the newly baptized. *Ad cænæ.* The *æ* has the sense of *apud.* The *cæna Agni* is the Eucharistic table. “The Lamb” frequently stands for “Christ.” Here it is used in comparing our Lord with the paschal lamb of the Old Testament, which was a figure of the Eucharist (cf. stanza 2 of hymn 45). The adjective *providi* is nominative plural agreeing with *nos* understood, the subject of *canamus.* The sense of the line is that the neophytes are prepared (*providi*) by baptism for the Holy Eu-

charist. *Stolæ albis,* etc. After baptism the neophytes were clothed in white robes, or stoles. Originally these robes were long, flowing garments and were worn by the neophytes at services from Holy Saturday till the following Saturday or Sunday. Hence, in liturgical language. Low Sunday is called *Dominica in albis (depositis),* the Sunday on which the neophytes appeared for the first time at service without their baptismal robes. In our present ritual, the substitute for the baptismal robe is the small white cloth which the priest places on the head of the baptized shortly after the pouring of the water. *Post transitum,* etc. The Red Sea was a figure of baptism. “All in Moses were baptized, in the cloud, and in the sea” (1 Cor. 10:2). The Israelites, under the guidance of Moses (himself a figure of Christ), received baptism in figure by their passage through the Red Sea (Exod. 14:21–31). Hence the sense of this line is simply: “having been baptized.” *Christo canamus,* etc. After their miraculous passage through the Red Sea, the Israelites sang what is now called the Canticle of Moses (Exod. 15:1–19), in gratitude for God’s goodness. Likewise the neophytes, after their baptism, would sing their thanks to Christ their Redeemer, “who hath delivered us from the power of darkness” (Col. 1:13). *Principi.* Cf. hymn 41.
2. “His most holy body (was) offered on the altar of the Cross; by tasting of His roseate blood we live unto God.” ‘Cujus’ for ‘ejus,’ a medieval usage. *Torritud* (*est*) (literally, burned, scorched), offered in sacrifice. The word may have been chosen deliberately because the paschal lamb, the figure of Christ, was by precept to be “roasted at the fire” (Exod. 12:9). *Cruore roseo,* etc. Reference to Holy Communion which the neophytes were to receive for the first time. Neale has an interesting note on the use of *roseo.* “The poet would tell us that, though one drop of our Lord’s Blood was sufficient to redeem the world, out of the greatness of His love He would shed all. As everyone knows, the last drainings of life-blood are not crimson but roseate” (*Medieval Hymns and Sequences*, p. vii). *Vivimus.* “He that eateth My flesh and drinketh My blood, abideth in Me and I in him” (John 6:57).

3. “They were protected on the eve of the Pasch from the destroying angel; they were delivered from the cruel yoke of Pharaoh.” Reference again is to the Israelites of old. They were protected on the eve of the Pasch (i.e., Passover) from death at the hands of the destroying angel by the blood of the paschal lamb sprinkled on their door-posts (Exod., chap. 12). Also they were delivered from the bondage of the Egyptian King (Exod., chap. 14). The poet would imply (cf. next stanza) that what was done for the Israelites in a figurative and temporal way, is now done for the neophytes in a real and eternal way by Christ. The blood of the paschal lamb was a shadow of the precious blood, by the merits of which we are saved from eternal death and freed from the eternal yoke of Satan.

4. “Now our Pasch is Christ, who is the immolated Lamb; His flesh is offered as the unleavened bread of sincerity.” *Pascha.* “For Christ our Pasch is sacrificed” (1 Cor. 5:7). *Agnus.* “The Lamb that was slain” (Apoc. 5:12). *Asyma.* Part of the ceremonial of the Jewish Passover prescribed the eating of only unleavened bread. Ordinarily this expression is taken to symbolize sincerity, truth, moral integrity. “Let us feast. . . with the unleavened bread of sincerity and truth” (1 Cor. 5:8). In this hymn, however, it seems to symbolize the reality of the flesh of Christ, “The true bread from heaven” (John 6:32).
5. "O truly worthy Host, by whom hell was broken, a captive people freed, and the rewards of life restored." Hostia. "Christ ... hath loved us and hath delivered Himself for us, an oblation and sacrifice (hostiam) to God for an odor of sweetness" (Eph. 5:2). Tartara, the power acquired by Satan over the human race through Adam's fall was broken by Christ (cf. stanza 4 of hymn 27). Plebs, all mankind. "By whom a man is overcome, of the same also is he made the slave" (2 Pet. 2:10). Vite, heaven, opened again by Christ, whose redemption blotted out "the handwriting of the decree that was against us" (Col. 2:14). Cf. stanza 2 of hymn 19.

6. "Christ rises from the tomb. He returns a victor from hell, thrusting the tyrant into chains, and opening paradise." Victor. "Thanks be to God, who hath given us the victory through our Lord Jesus Christ" (1 Cor. 15:57). Cf. hymn 27. Bahathro, i.e., inferno, hell. Paradisum. "And the Lord sent him (Adam) out of the paradise of pleasure" (Gen. 3:23). Closed against us by the sin of the first Adam, heaven is reopened to us by the redemption of the second Adam (cf. 1 Cor. 15:22). 7–8. Cf. the final stanzas of hymn 27.
HYMN 50

1. Jesu nostra redemptio,
   Amor et desiderium,
   Deus Creator omnium,
   Homo in fine temporum:

2. Quae te vicit clementia,
   Ut ferres nostra crimina,
   Crudelem mortem patiens,
   Ut nos a morte tolleres?

3. Inferni clausura penetrans,
   Tuos captivos redimens,
   Victor triumpho nobili
   Ad dextram Patris residens:

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HYMN 50


sent His Son" (Gal. 4:4). Cf. stanza 1 of hymn 11 and stanza 3 of hymn 13.

2. "What mercy constrained Thee that Thou shouldst bear our crimes, suffering a cruel death to save us from death?" Grimina. "He was wounded for our iniquities, He was bruised for our sins" (Isa. 53:5). Crudelem. Cf. stanza 5 of hymn 27. Morte, the spiritual death especially, consequent upon the sin of our first parents. "For in what day soever thou shalt eat of it, thou shalt die the death" (Gen. 2:17).

3. "Penetrating the hells of hell, redeeming Thy captives, a victor by a noble triumph (Thou art) sitting at the right hand of the Father." Inferni, Limbo. Captivos, the souls of the just in Limbo. "Coming He preached to those spirits that were in prison" (1 Pet. 3:19). Triumpho. Cf. stanza 3 of hymn 27. Dexteram Patris, the place of honor. "The Lord Jesus . . . was taken up into heaven, and sitteth on the right hand of God" (Mark 16:19).
4. "May very mercy compel Thee to overcome our sins by pardoning, and, when we have obtained our desire, mayst Thou sake us with Thy countenance." Piaeas. "But God, who is rich in mercy, for His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ" (Eph. 2:4 f.). Mala, our personal sins. Voti compotes is idiomatic for "having obtained our prayer, wish, desire." Tuon vultu, the beatific vision. "And they shall see His face" (Apoc. 22:4). Cf. the last line of hymn 48; also Ps. 16:15.

5-6. Cf. the two final stanzas of hymn 27.

HYMN 51

Author: ascribed to Wipo. Metrical: Campbell. Use: Mass Sequence of Easter.

1. "Let Christians offer their praises to the paschal Victim." It is said that St. Peter of Verona (cf. hymn 152) was singing this Sequence when martyred. "During the Middle Ages, our

4. Let very mercy force Thee still
To spare us, conquering all our ill:
And, granting that we ask, on high
With Thine own face to satisfy.

5. Author of all, be Thou our guide
In this our joy of Easter-tide:
Whene'er the assaults of death impend,
Thy people strengthen and defend.

6. To Thee who, dead, again dost live,
All glory, Lord, Thy people give:
All glory, as is ever meet,
To Father and to Paraclete.

HYMN 51

1. The holy Paschal work is wrought,
The Victim's praise be told:
The loving Shepherd back hath brought
The sheep into His fold:
The Just and Innocent was slain
To reconcile to God again.

Sequence was used in many places for a dramatic presentation of the mystery of the Resurrection. Choir boys, representing the angels, Mary Magdalen, and the other holy women, went to the Easter sepulcher at the end of Matins, singing a dialogue referring to the various episodes of the early hours of the first Easter Sunday. Into this dialogue were woven verses of the Victime paschali, the whole being followed by the singing of the Te Deum and the solemn office of Lauds. . . . The first two strophes call upon Christians to praise the paschal Victim, that guileless Lamb who has brought about a reconciliation between us sinners and our outraged Father" (Graf, Priest at the Altar, p. 168). Victime, i.e., Christ. "For Christ our Pasch is sacrificed" (1 Cor. 5:7). Immonlent. "Offer to God the sacrifice of your praise" (Ps. 49:14).

2. "The Lamb has redeemed the sheep: Christ, the sinless One, has reconciled sinners to His Father." Agnus. Cf. hymn 29. "Thou wast slain, and hast redeemed us to God in Thy blood" (Apoc. 5:9).
3. "Death and Life contend in a wonderful conflict: the Prince of life died: living, He reigns." The stupendous struggle between Christ and Satan for possession of the human race. *Vita*, i.e., Christ, "the Author of life" (Acts 3:15). *Mors*, the devil, "him that had the empire of death, that is to say, the devil" (Heb. 2:14). *Duello*, a contest between two. *Mirando*. The conflict, apparently lost in death, was won by that very death. "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" (1 Cor. 15:54 f.). *Regnat*. "I am the first and the last, and alive was dead, and behold I am living forever and ever, and have the keys of death and of hell" (Apoc. 1:17 f.). Cf. Rom. 6:9.

4. "Tell us, Mary, what did you see on the way? I saw the sepulcher of the living Christ, and the glory of the Risen One." In the fourth and fifth strophes the poet calls upon Magdalen, "the apostle of the Apostles" (cf. stanza 5 of hymn 145), to "give testimony of the Resurrection" (Acts 4:33). *Maria*. Mary Magdalen is the first recorded witness of the Resurrection. "He appeared first to Mary Magdalen" (Mark 16:9). Quite common, however, is the belief of St. Ambrose that the first unrecorded witness of the Easter glory was the Blessed Mother. *In via*. "And

5. Angelicos testes,
Sudarium et vestes.
Surrexit Christus spes mea:
Precedet vos in Galilæam.

6. Scimus Christum surrexisse
A mortuis vere:
Tu nobis, victor
Rex, miserere.
Amen. Alleluia.

3. 2. Death from the Lord of Life hath fled—
The conflict strange is o'er;
Behold, He liveth that was dead,
And lives for evermore:
Mary, thou soughtest Him that day;
Tell what sawest on the way.

3. 3. I saw the empty cavern's gloom,
I heard the angel's story;
I saw the garments in the tomb,
I saw His risen glory.
Christ, my hope, arises: He
Fore you goes to Galilee.
We know that Christ hath pierced the grave:
Then, Victor King, Thy people save!

behold, Jesus met them" (Matt. 28:9). *Viventis*. "Why seek you the living among the dead?" (Luke 24:5.) *Resurgens* is used in a past sense, like the *Christus resurgens* of St. Paul (Rom. 6:9). 5. "(I saw) the angelic witnesses, the napkin, and the raiment.
Christ, my hope, has risen. He shall go before you into Galilee." *Testes*. "She saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been laid" (John 20:12). *Sudarium*, etc. Mary also must have seen what was later seen by Peter. "And when he stooped down, he saw the linen cloths lying, and the napkin that had been about His head" (John 20:5 f.). *Spe*.
While the apostles were still wavering in their belief, Mary makes her sublime act of faith in Him who had said: "I am the resurrection and the life" (John 11:25). *Precedet*. In accordance with the angelic command (cf. Mark 16:7), she reminds them of Christ's promise. "But after I shall be risen again, I shall go before you into Galilee" (Mark 14:28).

6. "We know that Christ is truly risen from the dead. O victorious King, have mercy on us." *Scimus*. Our profession of faith in the fundamental mystery of our religion. Cf. 1 Cor. 15:12-22. *Rex*. Cf. hymns 27 and 41. *Miserere*. "If Christ is merciful to the thief in the hour of His crucifixion," says St. Ambrose, "He will be even more inclined to mercy toward the Christian in the hour of His Resurrection. If in the hour of His humiliation He conferred so great a boon upon him who confessed His divinity, what will not the glory of the Resurrection procure for us?" (Hom. 52 in Pasch., 2.)
HYMN 32

1. Eterne Rex altissime, 
   Redemptor et fidelium, 
   Quo mors soluta deperit, 
   Datur triumphus gratiae:

2. Scandens tribunal dexterae 
   Patris: potestas omnium 
   Collata Jesu caelestis, 
   Quae non erat humanitatis:

3. Ut trina rerum machina, 
   Caelestium, terrestrium 
   Et infernorum condita 
   Flectat genu jam subdita.

HYMN 32


1. "O King eternal and most High, Redeemer of the faithful, by whom Death, being conquered, is destroyed and the triumph of grace is given." Rex. David in prophetic reference to the Ascension styles Christ the "King of glory" (Ps. 23). Cf. hymn 41. Redemptor. Cf. stanza 1 of hymn 30. Quo is an ablative of agent without a preposition. Mors soluta. "Jesus Christ, who hath destroyed death" (2 Tim. 1:10). Triumphus. Cf. stanza 1 of hymn 24. "Ought not Christ to have suffered these things, and so to enter into His glory?" (Luke 24:26.) Gratia, power, strength, glory.

2. "Ascending to the throne at the right hand of the Father, all power is given to Jesus from heaven, which power was not given by men." Scandens. "No man hath ascended into heaven but he that descendeth from heaven, the Son of Man who is in heaven" (John 3:13). Dextera is locative. Place of highest honor, power, glory (cf. Ps. 109:1; Mark 16:19; hymn 30). Omnium, i.e., omnis. "All power is given to Me in heaven and in earth" (Matt. 28:18). The stanza would say: Christ's power, hidden or even denied by reason of His humanity, is now made manifest by His Resurrection and Ascension. Jesu. The form of the holy name is "Jesu" except in the nominative and accusative.

3. "So that the threefold fabric of the universe—the creatures of heaven, earth, and hell—may now bend the knee in subjection." Cf. stanza 4 of hymn 13. Machina, fabric, structure, kingdom. Condita, things created, creatures. Flectat. "That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth" (Phil. 2:10). Subdita agrees with machina.
4. "The lot of mortals being reversed, the angels tremble as they behold; flesh sins, Flesh cleanses, the God-man reigns as God." *Tremunt.* The angels are awed by the mystery of the Redemption, whereby (vice versa) the human race which "was dead, is come to life again" (Luke 15:32). In the person of Adam all mankind (caro) had sinned; in the person of Christ (Caro) all mankind was redeemed. "As in Adam all die, so also in Christ all shall be made alive" (1 Cor. 15:22). Dei caro (literally, the flesh of God), the incarnate God, the God-man. Cf. stanza 4 of hymn 44 on *Verbum caro.*

5. "Be Thou our joy who art to be our reward; let our glory ever be in Thee through all the ages." *Gaudium.* "My soul shall rejoice in the Lord, and shall be delighted in His salvation" (Ps. 34:9). *Praemium.* "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9). *Gloria.* "In God is my salvation and my glory" (Ps. 61:8).

6. "O Lord, who dost ascend above the stars, to Thee be glory, together with the Father, and the Holy Ghost forever."

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4. Yea, angels tremble when they see
How changed is our humanity:
That Flesh hath purged what flesh hath stained,
And God, the Flesh of God, hath reigned.

5. Be Thou our joy, and Thou our guard,
Who art to be our great reward:
Our glory and our boast in Thee
Forever and forever be.

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

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4. O Christ, Thou art our joy alone,
Exalted on Thy glorious throne:
Who o'er earth's fabric bearest sway,
Transcending earthly joys for aye.

These two final stanzas make up the double doxology of Ascensiontide. *Scandis* is the seasonal note. "He was raised up, and a cloud received Him out of their sight" (Acts 1:9).

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HYMN 33.

Author, meter, and metrical as in the preceding hymn, of which this is a continuation. Use: Lauds of Ascension.

1. "Thou, O Christ, art our Joy, the abiding Lord of heaven, who, surpassing earthly joys, dost rule the fabric of the world." *Gaudium.* Cf. stanza 5 of the preceding hymn. *Praedictum,* when used of a deity, has the sense of *priapositum* (set over, placed over, presiding over) and takes a dative (Olympos). The use of the neuter in reference to divinity is not uncommon (cf. the well-known unus in line 2 of hymn 2). "Heaven is My throne, and the earth My footstool" (Isa. 66:1). *Olympos,* i.e., *calo. Fabricam,* fabric, structure, creation. *Regis* (cf. hymn 41). "For the Lord is high, terrible: a great King over all the earth" (Ps. 46:3).
2. Hinc te precantes quæsumus,
Ignoscite culpis omnibus:
Et corda sursum subleva
Ad te superna gratia.

3. Ut cum repente cœperis
Clarere nube Judicis,
Penas repellas debitas,
Reddas coronas perditas.

4. Tu esto nostrum gaudium,
Qui es futurus præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula.

5. Gloria tibi Domine,
Qui scandid supra sidera,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

HYMN 34

1. Beata nobis gaudia
Anni reduxit orbita,
Cum Spiritus Paraclitus
Effulsit in discipulos.

4-5. Cf. the two final stanzas of the preceding hymn.

HYMN 34

2. We suppliants, therefore, ask of Thee
To pardon our iniquity
And of Thine own supernal grace
Uplift our hearts to see Thy face.

3. When, cloud-throned mid the reddening sky,
In glory, Thou, our Judge, art nigh:
O then, remitting guilt and pain,
Restore our long-lost crowns again.

4. Be Thou our joy, and Thou our guard,
Who art to be our great reward:
Our glory and our boast in Thee
Forever and forever be.

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

HYMN 34

1. Blest joys for mighty wonders wrought,
The year's revolving orb hath brought,
What time the Holy Ghost in flame
Upon the Lord's disciples came.


1. "The circle of the year has brought to us again the blessed joys, when the Spirit-Comforter shone upon the apostles." In connection with the hymns of Pentecost, cf. Acts, chap. 2. Anni orbis, the liturgical orbit, cycle (cf. stanza 4 of hymn 13). Paraclitus, from the Greek signifying Comforter (cf. stanza 2 of hymn 37). Gaudia. "The fruit of the Spirit is . . . joy" (Gal. 5:22).
2. Ignis vibrante lumine
   Linguae figuram detulit,
   Verbis ut essent profuiri
   Et caritate fervidi.

3. Linguis loquantur omnium,
   Turbae pvant Gentilium:
   Musto madere deputant
   Quos Spiritus repleret.

4. Patrata sunt hæ mystice
   Paschæ peracto tempore,
   Sacro dierum numero,
   Quo Lege fit remissio.

5. Te nunc Deus piissime
   Vultu precamur cernuo,
   Illapsa nobis cælitus
   Largire dona Spiritus.

2. “The fire with tremulous flame assumed the form of a tongue, that they might be eloquent in word and fervent in charity.” 
   *Ignis.* “And there appeared to them parted tongues as it were of fire” (Acts 2:3). *Profuit, fervidi.* The twofold effect of Pentecost, eloquence and zeal. “With great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all” (Acts 4:33). “For we cannot but speak the things which we have seen and heard” (Acts 4:20).

3. “They speak in the tongues of all, and the multitudes of the Gentiles are amazed; they judge to be drunken with new wine those whom the Spirit had filled.” *Linguis.* “The multitudes came together and were confounded in mind because that every man heard them in his own tongue” (Acts 2:6). *Musto* (i.e., *musto vino*), fresh, new. “But others mocking, said: These men are full of new wine” (Acts 2:13).

4. “These things were wrought mystically when the paschal time was completed, in the sacred number of days in which by law remission occurred.” *Mystice,* mysteriously, supernaturally, but really. *Sacra numero,* seven, the mystical, symbolic, holy number. Here it is used to denote the period of 7 × 7 days from Easter to Pentecost, with Pentecost being celebrated on the fiftieth day (cf. stanza 2 of hymn 35). *Remissio.* The allusion is to the *annus remissionis* (Ezech. 46:17), or year of jubilee, which in the Old Law occurred every fifty years (Lev., chap. 25). During the year of jubilee debts were remitted, slaves freed, etc. Cf. *Catholic Encyclopedia,* arts. “Jubilee,” “Sabbatical Year” (Britt).

5. “With downcast face, we now beseech Thee, O most loving God, to bestow on us the gifts of the Spirit which were sent down from heaven.” *Dona,* the graces of Pentecost (cf. hymn 37). *Vultu cernuo,* bowed heads.
6. Dudum sacra pectora
   Tua replesti gratia:
   Dimítte nunc peccaminam,
   Et da quieta tempora.

7. Sit laus Patri cum Filio,
   Sancto simul Paraclito:
   Nobisque mittat Filius
   Charisma sancti Spiritus.

**HYMN 35**

1. Jam Christus astra ascenderat,
   Regressus unde venerat,
   Promissum Patris munere
   Sanctum daturus Spiritum

2. Solemnis urgebati dies,
   Quo mystico septemplici
   Orbis volutus septies,
   Signat beata tempora.

**HYMNS OF THE SEASONS**

6. Thou once in every holy breast
   Didst bid indwelling grace to rest:
   This day our sins, we pray, release,
   And in our time, O Lord, give peace.

7. To God the Father, God the Son,
   And God the Spirit, praise be done:
   And Christ the Lord upon us pour
   The Spirit's gift forevermore.

**HYMN 35**

1. Now Christ, ascending whence He came,
   Had mounted o'er the starry frame,
   The Holy Ghost on man below,
   The Father's promise, to bestow.

2. The solemn time was drawing nigh,
   Replete with heavenly mystery,
   On seven days' sevenfold circles borne,
   That first and blessed Whitsun-morn.

6. "Formerly Thou didst fill with Thy grace the sacred breasts; pardon now our sins and grant us peaceful times." The first two lines may refer either to our breasts (hearts, souls) sanctified in baptism, or to the breasts of the apostles sanctified in a wonderful manner on Pentecost (Britt). *Tempora*, peace with God and man. "My peace I give unto you" (John 14:27).

7. "Praise be to the Father, together with the Son, in company with the Holy Paraclete; and may the Son send us the gift of the Holy Ghost." These two final stanzas make up the double doxology of Pentecost season. *Mittat*. "I will send Him to you" (John 16:7). *Charisma*, i.e., *donum* (cf. stanza 2 of hymn 37).

**HYMN 35**


1. "Christ had already scaled the stars, returned whence He had come, that He might send the Holy Ghost, the promise by the gift of the Father." The present and following hymns are a poetic rendering of Acts 2:1–16. *Ascenderat*. "While they looked on, He was raised up: and a cloud received Him out of their sight" (Acts 1:9). *Regressus*. "No man hath ascended into heaven but He that descended from heaven, the Son of Man who is in heaven" (John 3:15). *Promissum* is used like *promissionem*. "And I send the promise (promissum) of My Father upon you" (Luke 24:49). *Munere*, by the liberality, generosity. The Holy Ghost proceeds from the Father and the Son, and was sent by the Father and the Son.

2. "The solemn day drew nigh, on which the earth, having revolved seven times in the mystic sevenfold, announces the blessed time." *Dies, Pentecost*, the day on which the Gift was to come. *Septemplici*, i.e., *hebdomas*; a period of seven days. It is styled "mystic" because of the well-known mystical significance of the number seven (cf. stanza 4 of the preceding hymn). The meaning of this stanza is that seven times seven revolutions of the earth take place between Easter and Pentecost. The Pentecost of the Jews was celebrated on the fiftieth day after the Passover. The Passover and Pentecost of the Jews were figures of the Christian festivals.
3. “While at the third hour the world suddenly resounds to all, it announces to the praying apostles that God is come.” Hora tertia, i.e., 9 A.M., the hour at which it is generally believed the Holy Spirit came. “Seeing it is but the third hour of the day” (Acts 2:15). Cf. hymn 2. Intonat. “And suddenly there came a sound from heaven, as of a mighty wind coming” (Acts 2:2). The sound to other men (cunctis) probably meant nothing special, but to the apostles it signified the advent of the Paraclete. Orantibus. “And these were all persevering with one mind in prayer with the women, and Mary the Mother of Jesus and with His brethren” (Acts 1:14). Deum is the Holy Ghost.

4. “Of the Father's light, therefore, is sent the beauteous flame which fills with the fervor of the Word the hearts believing in Christ.” Lumine. “God is light” (1 John 1:5). Ignis may be referred to the Holy Ghost (cf. stanza 3 of hymn 37). Fida pectora, the faithful souls of Christ, His disciples. Verbi by some is referred to the “word,” the teaching of Christ; with calore referring to the gift of fervid eloquence in preaching it. “Preaching and teaching the word of the Lord” (Acts 15:32). By others Verbi is taken to mean Christ, the “Word of God” (John 1:1); with calore referring to the love of Christ. “The charity of Christ presseth us” (2 Cor. 5:14). We prefer the second interpretation.

5–6. Cf. the two final stanzas of the preceding hymn.
HYMN 36

1. Impléta gaudent viscera
   Afflata sancto Spiritu,
   Voces diversas intonant,
   Fantur Dei magnalia.

2. Ex omni gente cogniti,
   Græcis, Latinis, Barbaris,
   Cunctisque admirantibus,
   Linguis loquentur omnium.

3. Judææ tunc incredula,
   Vesana torvo spiritu,
   Ructare musti crupulam
   Alumnos Christi concrepat.

4. Sed signis et virtutibus
   Occurrît et docet Petrus
   Falsa profari perfidos,
   Joëlis testimonio.

Author, meter, and metrical as for the preceding hymn, of which this is a continuation. Use: Lauds of Pentecost.

1. “Inspired by the Holy Ghost, their filled hearts rejoice; they speak divers tongues, they proclaim the wonderful works of God.” Impléta refers back to compleat of stanza 4 in the preceding hymn. “They were all filled with the Holy Ghost, and they began to speak with divers tongues” (Acts 2:4). Afflata, breathed upon, inspired. Magnalia Dei, the wonders wrought by God, especially as explained in the great Pentecostal sermon of St. Peter (Acts, chap. 2).

2. “(They are) understood by every race: the Greeks, the Latins, the barbarians; and, while all are in admiration, they speak in the tongues of all.” Latinis, the Romans, barbari, all others besides the Greeks and Romans. Curiously enough,

while the Romans of old considered all people as barbarians except the Greeks and themselves, the Greeks classified the Romans as barbarians. Cf. Catholic Encyclopedia, art. “Gift of Tongues.”

3. “Then incredulous Judea, raging with a savage spirit, proclaims that the disciples of Christ are belching forth the intoxication of new wine.” Judæa, the Jews as a group. Musti vini. Cf. stanza 3 of hymn 34.

4. “But by signs and power Peter answers and teaches, by the testimony of Joel, that the pernicious ones are speaking falsehoods.” Signis. The poet anticipates somewhat what happened after the confusion of the Jews. “Many wonders and signs also were done by the apostles in Jerusalem” (Acts 2:43). Joëlis. “But this is that which was spoken of by the prophet Joel . . . . I will pour out of my Spirit upon all flesh.” (Acts 2:16 f.).
5. *Dudum sacrata pectora*
   Tua replesti gratia:
   Dimitte nunc peccamina,
   Et da quies tempora.

6. *Sit laus Patri cum Filio,*
   Sancto simul Paracitico:
   Nobisque mittat Filius
   Charisma sancti Spiritus.

**HYMN 37**

1. *Veni Creator Spiritus,*
   Mentes tuorum visita,
   Imple superna gratia
   Quae tu creasti pectora.

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5–6. Cf. the two final stanzas of hymn 34.

**HYMN 37**

Author: probably Rabanus Maurus. Meter: iambic dimeter. Metrical: Aylward. Use: Terce of Pentecost and three days following. "For a thousand years (this hymn) has been used in the Church at the most solemn functions: election of popes, opening of synods, consecration of bishops, ordination of priests, crowning of kings, and on other important occasions" (Germing, *Latin Hymns*, p. 34).

1. "Come, Creator-Spirit, visit the souls of Thy (children); fill with Thy heavenly grace the hearts which Thou hast created." *Creator.* Creation, being an external work, is common to all three Persons. Hence the Father created (hymn 8), the Son created (hymn 13), the Holy Ghost created. *Spiritus.* Cf. hymn 2. *Creati,* i.e., *creavisti.* "The Lord formed the spirit of man in him" (Zach. 12:1). *Gratia.* The Holy Ghost is the great Sanctifier. "The grace of the Holy Ghost was poured out" (Acts 10:45).
2. "Thou art called the Paraclete, the gift of God most high, the living fountain, fire, love, and spiritual unction." Qui may be taken like a personal pronoun, Paracletus. From the Greek word signifying comforter, consoler. To replace His own comforting and consoling presence, Christ promised the apostles the Holy Ghost. "I will ask the Father, and He shall give you another Paraclete" (John 14:16). The word "Paraclete" is used only in the Gospel of St. John. Donum. Receiving the Holy Ghost and receiving the gift of the Holy Ghost are considered equivalent. "You shall receive the gift of the Holy Ghost" (Acts 2:38). Fons vivus. Speaking to the Samaritan woman, Christ said: "The water that I will give him shall become in him a fountain of water, springing up into life everlasting" (John 4:14). Later, speaking of the same water, the Evangelist explains: "Now this He said of the Spirit which they would receive who believed in Him" (John 7:37–39). Ignis. Based on the form chosen by the Holy Ghost in His descent upon the disciples (Acts 2:3 f.). Earthly fire illumines, enkindles, consumes, purifies from dross; so too, in its nature, the fire of the Holy Ghost enlightens the mind, kindles love, destroys sin, purifies the soul (Britt, p. 164). Caritas. "The charity of God is poured forth in our hearts by the Holy Ghost who is given unto us" (Rom. 5:5). Cf. 1 John 4:16. St. Thomas (Summa, 1a, q.37, a.1) teaches that Love is the proper name of the Third Person, as the Word is of the Second Person. In the divine procession the Holy Ghost is the "mutual love of the Father and the Son." Unctio. "You have received the unction (i.e., the grace) from the Holy One," i.e., the Holy Ghost (1 John 2:20). The grace of God is called unction, or anointing, because its effects in the spiritual order are analogous to the effects of anointing in the natural order: healing, strengthening, refreshing (cf. hymn 38).

3. "Thou art sevenfold in gift, Thou art the express promise of the Father, enriching tongues with speech." Septiformis, the seven gifts of the Holy Ghost, as enumerated by the prophet. "The spirit of wisdom and of understanding, of counsel and of fortitude, the spirit of knowledge and of godliness, and of fear of the Lord" (Isa. 11:2 f.). Digitus. That the Holy Ghost is the "finger of God" is evidenced by the parallel passages: "But if I, by the finger of God, cast out devils" (Luke 11:20), and "But if I, by the Spirit of God, cast out devils" (Matt. 12:28). The word digitus is used in Scripture to signify divine power. When the magicians (Exod. 8:19) witnessed the wonders of Aaron, they said to Pharaoh: "This is the finger of God." Promissum, i.e., promissio (cf. stanza 1 of hymn 33). Rite, clear, distinct, explicit. Sermone is a reference to the gift of tongues (Acts 2:4). Guttera (literally, throats), for linguas.
4. "Kindle Thy light in our minds, infuse Thy love in our hearts, making strong with Thy unfailing strength the weakness of our body." Sensibus, the internal faculties of perception, the mind. "But the Holy Ghost ... will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John 14:26). Amorem. Cf. caritas in stanza 2. Infirma, like infirmitatem. Natural weakness of the flesh (corporis) is overcome by the supernatural strength of grace. "I can do all things in Him who strengtheneth me" (Phil. 4:13). Cf. Rom. 8:26. Lines 4 and 5 of this stanza are evidently borrowed from stanza 6 of hymn 14.

5. "Drive far away our foe, and forthwith grant us peace; so that while Thou ledest the way as guide we may avoid everything harmful." Hostem, "your adversary, the devil" (1 Pet. 5:8). Pacem. "But the fruit of the Spirit ... is peace" (Gal. 5:22). Ductore. "And I will put My Spirit in the midst of you: and I will cause you to walk in My commandments" (Ezech. 36:27). Cf. Ps. 142:10. Noxium, anything harmful, especially sin. Cf. stanza 1 of hymn 1.

6. "Grant that through Thee we may know the Father and know the Son, and may we ever believe in Thee, the Spirit of them both." Sciamus, noscamus. Plea that the Holy Ghost, the "Spirit of truth" (John 15:26) may teach us to truly know the Father and the Son. "Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). Utriusque. "I believe in the Holy Ghost ... who proceedeth from the Father and the Son" (Nicene Creed).

7. "Praise be to the Father, together with the Son, and likewise to the Holy Paraclete; and may the Son send us the gift of the Holy Ghost." Charisma. From the Greek, signifying gift, boon. Cf. donum in stanza 2.
HYMN 38

1. Veni, sancte Spiritus,
    Et emitte cælitus
    Lucis tuae radium:
Veni, Pater pauperum,
Veni, dator munerum,
Veni, lumen cordium.

2. Consolator optime,
    Dulcis hospes animæ,
    Dulce refugium
In labore requies,
In ætæ temperies,
In fletu solatium.

HYMN 38


General note. In medieval times the Veni Sancte Spiritus was known as the Golden Sequence. It has a peculiar quality of charm that has made it a favorite with all critics. Trench calls it the loveliest of all the hymns in the whole circle of Latin sacred poetry, a hymn that could have been composed only by one who had been acquainted with many sorrows, and also with many consolations (Trench, Sacred Latin Poetry, p. 197). Gihr says that the Sequence must have come from a heart wholly aflame with the fire of the Holy Ghost. "It is an incomparable hymn, breathing the sweetness of Paradise, and regaling us with heaven's sweetest fragrance. Only the soul buried in deep recollection can suspect and taste the wealth of deep thought and affections this Pentecost hymn contains, and that, too, in a form remarkable as much for beauty as for brevity" (Gihr, Holy Sacrifice of the Mass, p. 464). Germin notes that "the rhythm is perfect, the verse-scheme a marvel of art; every third verse ends in -ium and rhymes with every other third verse; in each stanza, moreover, the first line rhymes with the second, the fourth with the fifth. The harmony is enriched by frequent anaphora and assonance" (Germin, Latin Hymns, p. 36).

1. "Come, Holy Spirit, and send forth from heaven the ray of Thy light. Come, Father of the poor; come, Giver of gifts; come, Light of hearts." Emitte. "Send forth Thy light and Thy truth" (Ps. 42:3). Pater, Father of "the poor in spirit" (Matt. 5:3), who may be destitute of worldly goods or be detached from them, "as having nothing, and possessing all things" (2 Cor. 6:10). Dator. The Holy Ghost is the dispenser of the countless gifts of grace merited for us by Christ. "Thanks be to God for His unspeakable gift" (2 Cor. 9:15). Lumen. "He will teach you all things" (John 14:26). The repetition of veni in the opening stanza bespeaks a soul that truly knows its need, just as the triple da in the closing stanza gives evidence of strong faith in God's merciful bounty.

3. O lux beatissima,
Reple cordis intima
Tuorum fidelium.
Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

4. Lava quod est sordidum:
Riga quod est aridum:
Sana quod est saucium.
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

5. Da tuis fidelibus
In te confidentibus
Sacrum septenarium.
Da virtutis meruitum:
Da salutis exitum:
Da perenne gaudium.

3. “O most blessed Light, fill Thou the inmost recesses of the heart of Thy faithful! Without Thy Deity there is nothing in man, nothing harmless.” _Lux._ “In Thy light we shall see light” (Ps. 35:10). _Numine,_ Deity, Divinity. It is also rendered under some title of grace, as “divine aid,” etc. According to St. Thomas (Summa, Ia IIae, q.110, a.5), grace is a certain “participation of the divine nature.” In this sense the poet would tell us that without grace there is in man nothing of real value, nothing but sin. “Without Me you can do nothing” (John 15:5). Cf. I Cor. 12:3.

4. “Cleanse what is base, bedew what is parched, heal what is wounded, bend what is rigid, warm what is chilled, guide what is astray.” This stanza may be taken as a penitent’s plea for the grace that will relieve the soul of the evil effects of sin. _Lava._ Sin defies and grace cleanses. “Thou shalt wash me, and I shall be made whiter than snow” (Ps. 50:9). _Riga._ Sin makes the soul dry and unproductive of merit, and grace is the dew that begets fruit of virtue. “Thou shalt send forth Thy Spirit and they shall be created: and Thou shalt renew the face of the earth” (Ps. 103:30). _Sana._ Sin wounds and grace heals. “Heal my soul, for I have sinned against Thee” (Ps. 40:5). _Flecte._ Sin is a refusal to bend our will to God’s will, and grace makes our will docile. “Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me into the right land” (Ps. 142:10). _Fove._ Sin chills the love of God, and grace warms it. “Who maketh Thy angels spirits, and Thy ministers a burning fire” (Ps. 105:4; cf. Rom. 5:5). _Rege._ Sin leads the soul astray, and grace guides it aright. “Whosoever are led by the Spirit of God, they are the sons of God” (Rom. 8:14).

5. “Give to Thy faithful who trust in Thee the sacred sevenfold. Give them the reward of virtue, give them a death of salvation, give them eternal joy.” Cf. note on _da_ on the first stanza, _Sacrum septenarium,_ the seven gifts of the Holy Ghost (cf. stanza 8 of the preceding hymn). _Meruitum,_ etc. By means of these gifts we become virtuous, and shall be rewarded with a happy death (_exitum salutis_), the gateway to heaven (_perenne gaudium_).
HYMN 39

1. Adesto sancta Trinitas,
   Par splendor, una Deitas,
   Quæ extas rerum omnium
   Sine fine principium.

2. Te sæculorum militia
   Laudat, adorat, predicat,
   Triplexque mundi machina
   Benedicit per sæcula.

3. Adsumus et nos cernui
   Te adorantes famuli;
   Vota precesque supplicum
   Hymnis junge celestium.

HYMN 39

Author: unknown, not later than the eleventh century.

1. "Be present, Holy Trinity, equal Splendor, one Divinity, who art the endless beginning of all things." Splendor, brightness, glory, majesty. Deitas, Divinity; Deity, divine nature. "So that in confessing the true and everlasting Deity we adore... unity of essence and equality in majesty" (Preface of Holy Trinity). Sine fine, etc. "He that liveth forever created all things" (Eccles. 18:1). Cf. note on Creator in stanza 1 of hymn 37.

2. "The army of heaven praises, adores, and proclaims Thee; and the threefold fabric of the universe blesses Thee forever." Militia, the angelic host, which constitutes the army of God because it battles for Him against the devils and the impious (cf. Dan. 7:10; Apoc. 12:7). Laudat. "Praise ye Him, all His angels; praise ye Him, all His hosts" (Ps. 148:2). Adorat.

3. "The host of heaven adoreth Thee" (2 Esd. 9:6). Predicat. "And they rested not day and night, saying: Holy, holy, holy Lord God almighty, who was, and who is, and who is to come" (Apoc. 4:8). Some understand the militia sæculorum as the trinity of light: the sun, the moon, the stars. "The heavens show forth the glory of God, and the firmament declareth the works of His hands" (Ps. 18:2). Triplex machina (cf. Phil. 2:10, i.e., heaven, earth, hell; all creation. Cf. stanza 3 of hymn 32. Benedicit. "Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all Thy creatures that are in them, bless Thee" (Tob. 8:7).

3. "And we, Thy prostrate servants, are also present adoring Thee; do Thou join the desires and prayers of Thy suppliants to the hymns of the blessed." Cernui. A rubric prescribes a genuflexion during the first two lines of this stanza, thus interpreting the thought. Vota, wishes, hopes, etc. Junge. "You are fellow citizens with the saints" (Eph. 2:19). Hymnis, the songs of praise continually being made before the throne (cf. Apoc. 7:11).
4. Unum te lumen credimus,  
Quod et ter idem colimus:  
Alpha et Omega quem dicimus,  
Te laudat omnis spiritus.

5. Laus Patri sit ingens,  
Laus ejus Unigenito:  
Laus sit sancto Spiritui,  
Trino Deo et simplici.

HYMN 40

1. O Trinitas laudabilis,  
Et Unitas mirabilis:  
In simplici substantia  
Virtus manens interminabilis.

4. "We believe that Thou art one Light, the same which we honor thrice; every spirit praises Thee, whom we call the Alpha and Omega." Lumen, divinity, "God is light" (1 John 1:5). *Ter idem*, the same God who is one in nature is three in person. "And these three are one" (1 John 5:7). *Alpha et Omega*, "I am the Alpha and Omega, the beginning and the end, saith the Lord God" (Apoc. 1:8). The first and last letters of the Greek alphabet. *Spiritus*. The closing verse of the Psalter is, "Let every spirit praise the Lord" (Ps. 150:6). The word *spiritus* embraces every living being.

5. "Praise be to the Father unbegotten, praise be to His Only-begotten, praise be to the Holy Spirit, (praise be) to the One and Three God." *Ingenito* (in and genitus), applied only to the Father. *Unigenitus* (unus and genitus), applied only to the Son (cf. John 1:14). "The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made or created, but begotten. The Holy Ghost is of the

HYMNS OF THE SEASONS

4. Light, sole and one, we Thee confess,  
With triple praise we rightly bless:  
And Alpha and Omega own,  
With every spirit round Thy throne.

5. To Thee, O unbegotten One,  
And Thee, O sole-begotten Son,  
And Thee, O Holy Ghost, we raise  
Our equal and eternal praise.

HYMN 40

1. O Trinity most worshipful  
And Unity most wonderful:  
Substantial in simplicity,  
With might unto infinity!

Father and the Son: not made or created or begotten, but proceeding" (Athanasian Creed).

HYMN 40

Author: unknown, probably of the thirteenth century. 
Meter: iambic dimeter. 
Metrical: Byrnes. Use: Lauds on the feast of the Most Holy Trinity.

1. "O praiseworthy Trinity and wondrous Unity! O boundless power abiding in a simple substance!" The Trinity of persons in the Unity of nature constitutes the mystery that is praiseworthy because there is no other like it, and wonderful because it is beyond comprehension. The divine power *(virtus)* of each Person is infinite, though having its source in one *(simplici)* substance or essence. "Great is the Lord, and greatly to be praised: and of His greatness there is no end" (Ps. 144:3).

3. “O Faith, the crown of suppliants who piously trust in Thee, do Thou cleanse the sins of our soul, having pity on the lot of the poor.” God is the source (Eph. 2:8) and the object (Heb. 11:1) of faith. “Jesus, the author and finisher of faith” (Heb. 12:2). Exterge. “Cleanse me from my sin” (Ps. 50:4). Pauperum. Lack of grace is true poverty. “But Thou, O Lord, have mercy on me, and raise me up again” (Ps. 40:11). 4. Cf. the final stanza of the preceding hymn.
## HYMNS OF OUR LORD

- Christ the King ............. 41-43
- Corpus Christi ............. 44-49
- Crown of Thorns ............. 50-51
- Exaltation of the Cross ....... 52-53
- Holy Family ................. 54-56
- Holy Name .................. 57-59
- Precious Blood .............. 60-62
- Sacred Heart ............... 63-64
- Transfiguration ............ 65-66
HYMN 41

1. Te sæculorum Principem,
   Te, Christe, Regem Gentium,
   Te mentium, te cordium
   Unum fatemur arbitrum.

2. Scelestas turbas clamitat:
   Regnare Christum nolimus:
   Te nos ovantes omnium
   Regem supremum dicimus.

3. O Christe, Princeps Pacifer,
   Mentes rebellis subjice:
   Tuque amore devios,
   Ovile in unum congrega.

Use: Vespers of Christ the King (last Sunday of October).
1. "We confess that Thou art the King of the ages, that
   Thou, O Christ, art the King of the nations, that Thou art
   the sole Ruler of minds and hearts." Cf. special articles on
   hymns of this feast in American Ecclesiastical Review, LXXV,
   333, and XCI, 433. Principem, Regem. The kingship of Christ
   is the basic theme of all three hymns. David in prophetic
   spirit hailed Christ as the "King of glory" (Ps. 23:7-10). This
   stanza lauds a fourfold kingship in Christ. (a) The kingship
   of time (sæculorum). "To the King of ages, immortal, invisible,
   the only God, be honor and glory forever and ever" (1 Tim.
   1:17). (b) The kingship of nations (gentium). "Who shall not
   fear Thee, O King of nations?" (Jer. 10:7.) (c) The kingship
   of human souls, wills (mentium). "Shall not my soul be sub-
   ject to God? For from Him is my salvation" (Ps. 61:2). (d) The
   kingship of human hearts (cordium). "For Thou art the God
   of my heart, and the God that is my portion forever" (Ps.
   72:26). "There never was, nor ever will be, a man loved so
   much and so universally as Jesus Christ" (Encyclical Quas
   primas).

2. "The impious mob cries out: We do not want Christ to
   reign; we in exultation hail Thee as the supreme King of all."
   Turba. The Jews of old deliberately rejected Christ. "But the
   whole multitude together cried out, saying: Away with this
   Man, and release unto us Barabba" (Luke 23:18). Christ had
   predicted this rejection in the parable of the pounds. "We
   will not have this man to reign over us" (Luke 19:14). Nox.
   By way of reparation, we deliberately choose Christ, "who is
   the blessed and the mighty, the King of kings, and Lord of
   lords" (1 Tim. 6:15).

3. O Christ, peace-bringing Prince, subdue our rebellious
   wills, and by Thy love gather the errant into the one fold.
   Pacifer (pacem and ferens). All rebels—whether sinners within
   the fold or unbelievers without the fold—deprive themselves
   of that peace which can come only from subjection to Christ,
   "the Prince of peace" (Isa. 9:6). We pray that God’s love will
   bring them all to His service. Rebellæ. "Submit thyself then
   to Him, and be at peace" (Job 22:21). Ovile. "Other sheep I
   have that are not of this fold; them also must I bring... and
   there shall be one fold and one Shepherd" (John 10:16).
   The two following stanzas tell what Christ did and does for
   His wayward sheep: He died for them on the Cross, He lives
   for them in the Eucharist.
4. Ad hoc cruenta ab arbore
   Pendes apertis brachis,
   Diraque bossum cuspre
d Cor igne flagrans exhibes.

5. Ad hoc in aris abderis
   Vini dapisque imagine,
   Fundens salutem filiis
   Transverberato pectore.

6. Te nationum Presides
   Honore tollant publico,
   Colant magistri, judices,
   Leges et artes exprimant.

7. Submissa regum fulgeant
   Tibi dicata insignia:
   Mitique sceptro patriam
   Domosque subde civium.

4. “For this Thou didst hang on the bloody tree with open
   arms, and expose Thy heart burning with love and pierced
   with a cruel lance.” Ad hoc, for this reason. Arbore, the tree
   Ign, the fire of love (cf. stanza 2 of hymn 27).

5. “For this art Thou concealed on the altar by the form
   of bread and wine, pouring forth salvation upon Thy
   children from Thy pierced heart.” Imagine, i.e., the Eucharistic
   species. Dapis, sacrificial food, bread. Salutem. “He that eateth
   My flesh and drinketh My blood, hath everlasting life” (John
   6:55).

6. “Let the rulers of nations exalt Thee with public honor;
   let the teachers and judges venerate Thee; let the laws and
   arts express Thee.” This stanza (as also the following stanza)
   suggests how the reign of Christ may be extended by those in
   authority, by those with influence: the political, educational,
   and artistic powers. Presides, the temporal rulers. “For power
   is given you by the Lord, and strength by the most High, who
   will examine your works” (Wisd. 6:4). Magistri, the official
   teachers of the people. “Come, children, hearken to me: I will
   teach you the fear of the Lord” (Ps. 33:12). Leges. “All the
   law is fulfilled in one word: Thou shalt love thy neighbor as
   thyself” (Gal. 5:14). Artes. “Exalt the eternal King of worlds
   in your works” (Tob. 13:6). Judices. “Judge ye true judgment
   and show ye mercy and compassion every man to his brother”
   (Zach. 7:9).

7. “Dedicated to Thee, let the submissive standards of kings
   flash; do Thou by Thy gentle reign control our country
   and the homes of our citizens.” Insignia (like vexilla). Cf. stanza 2
   of hymn 26. In the golden days of faith, the emblems usually
   embodied some symbolic evidence to the truth that ”there is
   no power but from God” (Rom. 13:1). Even today it is more
   than curious how many national standards use some form of
   cross. If this were evidence of complete dedication to Christ,
   the prayer of the poet in this stanza would be realized. Sceptro.
   “My yoke is sweet and My burden light” (Matt. 11:30).
   Patriam, domos. Hymn 43 details some of the advantages of
   lands and homes truly ruled by Christ.
8. "O Jesus, who rulest the kingdoms of the world, glory be to Thee, together with the Father and the Holy Ghost unto endless ages." Sceptra, i.e., regna, dominions, kingdoms. "O Lord God of Israel, Thou alone art the God of all the kings of the earth" (4 Kings 19:15).

HYMN 42
Author, meter, and metrical as for the preceding hymn. Use: Matins of Christ the King.
1. "Eternal image of the most High, O God, the Light of Light, to Thee, O Redeemer, be glory, honor, and royal power." Imago, Christ "who is the image of the invisible God" (Col. 1:15). Cf. 2 Cor. 4:4. Lumen. "God is light" (1 John 1:5), "Light of Light" (Nicene Creed). Redemptor. Cf. stanza 1 of

8. To Thee, O Jesus, ruling o'er
   Earth's rulers all, be glory meet,
   With Father and the Paraclete,
   Throughout the ages evermore.

HYMN 42
1. Image Eterne of God Most High,
   Thou Light of Light, True God, to Thee,
   Redeemer, laud and glory be,
   And kingly reign o'er earth and sky.

2. For Thou alone, ere time began,
   Its hope and central-point to be—
   The Father justly granted Thee
   To rule each nation, tribe or clan.

hymn 13. Gloria, etc. "Benediction and glory and wisdom and thanksgiving, honor and power and strength, to our God forever and ever" (Apoc. 7:12).

2. "Thou alone before the ages wast the hope and center of time, to whom the Father rightly entrusted the supreme rule of nations." Ante sacula, before time began, from eternity. Spes. From the fall of Adam, time was but a period wherein mankind was "looking for the blessed hope and coming of the glory of the great God and our Savior Jesus Christ" (Titus 2:13). Centrum. All time is truly centered in Christ, who has dated the records of human events into two periods: the period before and the period after His coming. Gentium. "The Lord said to Me: Thou art My Son, this day have I begotten Thee. Ask of Me and I will give Thee the Gentiles for Thy inheritance, and the utmost bounds of the earth for Thy possession (Ps. 2:7 l).
3. Tu flos pudicæ Virginis,
Nostræ caput propaginis,
Lapis caducus vertice
Ac mole terras occupans.

4. Doro tyranno subdita,
Damnata stirps mortalium,
Per te regretat vincula
Sibique cælum vindicat.

5. Doctor, Sacerdos, Legifer
Præfex notatum sanguine
In veste “Princeps Principum
Regumque Rex Altissimus.”

3. “Thou art the Flower of the pure Virgin, the Head of our race, the Stone fallen from the height and covering the earth with its vastness.” Flos. “And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root” (Isa. 11:1). The “root of Jesse,” i.e., an offshoot from the root of Jesse, a descendant of Jesse the father of David. The Blessed Virgin was “of the house of David”; Jesse, therefore, was one of her ancestors. Mary is a root of Jesse, but her divine Son is the root (cf. Rom. 15:12). Virgins. Cf. hymn 14. Caput. Christ is called the second Adam because of the Redemption. “As in Adam all die, so also in Christ all shall be made alive” (1 Cor. 15:22). Cf. Col. 1:15. Lapis caducus. Evidently a reference to Daniel’s interpretation of the king’s dream (Dan. 2:29-45). The poet would understand Christ as the “stone cut out of the mountain without hands,” which in its fall destroyed what it fell upon and “became a great mountain and filled the whole earth.” The sense would be that Christ in His Church is the “kingdom that shall not be delivered to another people, and shall consume all these kingdoms, and itself shall stand forever.”

4. “Subjected to a cruel tyranny, the condemned race of mortals hath through Thee broken its chains and claimed for itself heaven.” Cf. hymn 29, stanzas 3 and 5. Per te, the Redemption. “I will deliver them out of the hand of death, I will redeem them from death. O death, I will be thy death; O hell, I will be thy bite” (Osee 13:14).

5. “O Teacher, Priest, Lawgiver, Thou bearest on Thy vesture marked with blood: Prince of princes and the most high King of kings.” Doctor. “I am the Lord thy God that teach thee profitable things” (Isa. 48:17). Sacerdos. “Thou art a priest forever, according to the order of Melchisedech” (Ps. 109:4). Cf. Heb., chap. 5. Legifer (legem et erens). “For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King” (Isa. 33:22). In veste, etc. Combination of two verses (13 and 16) of Apoc., chap. 19. “And he was clothed with a garment sprinkled with blood. . . . And he had on his garment and on his thigh written: King of kings and Lord of lords.” The sense would be that Christ had triumphed over all His enemies.
6. "Willingly we submit to Thee who justly rulest all; to be subject to Thy laws, this is the happiness of citizens." Jure, i.e., rightly, justly, in view of His dominion (cf. note on gentium in stanza 2). Likewise by reason of dependence, "For in Him we live, and move, and are" (Acts 17:28). Beatiitas. "Blessed are they that hear the word of God and keep it" (Luke 11:28). Cf. stanza 3 of the next hymn.

7. Cf. the final stanza of hymn 41.

HYMN 43

Author, meter, and metrical as for hymn 41. Use: Lauds of Christ the King.

1. "Christ triumphant widely unfurls His glorious banners; come, ye suppliant nations, applaud the King of kings." Vexilla. The traditional symbol of Christ's triumph is the Cross

(cf. hymn 26). As in days of old when faith was of vital importance and rulers gloried in their loyalty to God, so would the poet have the rulers of today accept as their King, "Jesus Christ, yesterday, and today, and the same forever" (Heb. 13:8). Adeste. "Come, let us praise the Lord with joy. ... For the Lord is a great God, and a great King above all gods" (Ps. 94:1-3).

2. "Not by slaughter, nor by force and fear, did He subdue kingdoms, but, raised on the lofty tree, He drew all things by His love." Subdidit. If the powers today truly followed Christ, war and all that war implies would be outlawed. "O that thou hadst hearkened to My commandments! Thy peace had been as a river" (Isa. 48:18). Stipite, i.e., the tree of the Cross. "And I, if I be lifted up from the earth, will draw all things to Myself" (John 12:32). Amore. "Greater love than this no man hath, that a man lay down his life for his friends" (John 15:13).
3. O ter beata civitas
   Cui rite Christus imperat,
   Quae jussa pergit exsequi
   Edicta mundo sælabel!

4. Non arma flagrant impia,
   Pax usque firmat foedera,
   Arridet et concordia,
   Tutus stat ordo civicus.

5. Servat fides connubia,
   Juvena pubet integra,
   Pudica florent limina
   Domesticis virtutibus.

6. Optata nobis splendat
   Lux ista, Rex dulcissime:
   Te, pace adepta candida,
   Adoret orbis subditus.

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

8. “O thrice blessed the city over which Christ justly rules,
and which proceeds to execute the mandates decreed of heaven
for the world!” Beata. “I will protect this city, and I will save
it for My own sake” (Isa. 37:35). Rite. Cf. note on jure in
stanza 6 of the preceding hymn. Jussa, all God’s laws. The
next two stanzas portray the blessings of God’s reign.

4. “No unholy weapons blaze, peace continuously confirms
   treaties, concord likewise smiles, and the civil order stands se-
   cure.” General, or civic, blessings: absence of war, unending
   peace, universal amity. “Behold how good and how pleasant
it is for brethren to dwell together in unity” (Ps. 132:1).

5. “Conjugal fidelity prevails, youth comes to age untainted,
   chaste homes abound with domestic virtues.” Particular, or
   domestic, blessings: truly ideal Christian homes. Fides, the
   marriage bond. “This is a great sacrament, but I speak in Christ
and in His Church” (Eph. 5:32). Integra. “Jesus advanced in
wisdom and age and grace, with God and men” (Luke 2:52).

6. “O dearest King, may this desired light shine upon us;
   may the subject world adore Thee, when white peace has been
   attained.” Lux, the favor, the grace of the many blessings men-
   tioned in these hymns to the royal Christ. “May He cause
the light of His countenance to shine upon us” (Ps. 66:2).

7. To Thee, O Jesus, ruling o’er
   Earth’s rulers all, be glory meet,
   With Father and the Paraclete,
   Throughout the ages evermore!

6. O dearest King, may Thy pure light
   Its glory cast upon our way,
   And earth with joy Thy laws obey
   When Peace hath brought its banner white.

7. To Thee, O Jesus, ruling o’er
   Earth’s rulers all, be glory meet,
   With Father and the Paraclete,
   Throughout the ages evermore!
HYMN 44

1. Pange lingua gloriosi
   Corporis mysterium,
   Sanguinisque pretiosi,
   Quem in mundi pretium
   Fructus ventris generosi
   Rex effudit gentium.

2. Nobis datus, nobis natus
   Ex intacta Virgine,
   Et in mundo conversatus,
   Sparso verbi semine,
   Sui moras incolatus
   Miro clausit ordine.

HYMN 44


Preliminary note. The great Eucharistic hymns (44 to 47) of St. Thomas were written at the request of Pope Urban IV on the occasion of the institution of the feast of Corpus Christi in 1264. The hymns of the Angelic Doctor are remarkable for their smoothness and clearness, and for their logical conciseness and dogmatic precision. They are pervaded throughout by that profound piety so characteristic of the Angel of the Schools. It is fitting that a great Doctor of the Church and a great saint should have confined his hymn-writing to a single subject, and that, the sweetest and profoundest of all subjects, the Most Holy Sacrament of the Altar. Taken collectively, the hymns contain an admirable summary of Catholic doctrine on the Holy Eucharist (Britt, Hymns of the Breviary and Missal, p. 173). While the meaning of these beautiful hymns is perfectly clear, the task of translating them into fitting English involves difficulties that have proved almost insuperable even in the hands of expert translators. This is owing partly to their precise theological wording, partly to their deeply devotional tone, and the rhythm and assonance of the original Latin (Germing, Latin Hymns, p. 63).

1. "Sing, O tongue, the mystery of the glorious body and of the precious blood, which the King of nations, the fruit of a noble womb, poured forth for the ransom of the world."
3. "On the night of the Last Supper, reclining with His brethren—the law about legal foods having been complied with—He gives Himself with His own hands as food to the assembled twelve." Cæna. Cf. Luke, chap. 22. Lege, the directions prescribed by the law of Moses (Exod. 12:3–11) for the eating of the paschal lamb. Turba duodena, assembly twelve in number, the apostles. St. Thomas always includes Judas.

4. "The Word made flesh makes by His word true bread to be His flesh; and the wine becomes the blood of Christ; and, if understanding is wanting, faith alone suffices to confirm the sincere heart." This stanza, because of its many verbal and real antitheses, has been styled "the crux of the translator" by Neale. Cf. Catholic Encyclopedia on this hymn. Verbum caro-FACTUM, the subject of efficit, is the incarnate Word, the God-man, the Word made flesh (cf. John 1:1–14). Verbo, the consecrating words of Christ (cf. Matt. 26:26). Merum (vinum) is "pure wine" as distinguished from the "wine mixed with water" in use among the ancient Romans. Sensus, perception, understanding. Cf. stanza 6 of hymn 47.

5. "Let us therefore, prostrate, adore so great a sacrament; and let the Old Law give way to the new rite; let faith supplement the defect of the senses." Cernui, bowed down, deeply humble, before this great "mystery of faith." Documentum, RITUI (cf. stanza 4 of hymn 47). The Old Law (with its typical sacrifices and paschal lamb) must give way to the new rite (wherein the true Lamb of God is truly sacrificed). Fides. In all the hymns St. Thomas repeatedly stresses the need of faith.
6. "To the Father, and to the Son be praise, glory, salvation, honor, power, and also benediction; and to Him proceeding from them both be equal praise." Laus, etc. "Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever" (Apoc. 7:12). Procedenti. Cf. stanza 6 of hymn 37 on utriusque.

HYMN 45


6. Honor, laud and praise addressing
To the Father and the Son,
Might ascribe we, virtue, blessing,
And eternal benison;
Holy Ghost, from Both progressing,
Equal laud to Thee be done.

HYMN 45

1. Unto this solemn Feast
Your joyful praises bring,
And from the heart released
Let the new anthem spring;
And as the Old recedes,
Renewed be everything—
Your hearts, your voices, and your deeds.

1. "Let joys be blended with the sacred solemnity, and let praises resound from the inmost heart; let old things depart, let all things be new: hearts, words, and works." Solemnis, i.e., solemnity, feast. Vetera. Possibly the rites and ceremonies of the Old Law regarding the Pasch; probably, sin and its "leaven of malice and wickedness" (1 Cor. 5:8). Nova, renewed by grace. The last two lines of this stanza supply a beautiful picture of the preparation for Holy Communion and of its effects.
2. Noctis recolitur
Cena novissima,
Qua Christus creditur
Agnum et azyma
Dedisse fratibus,
Juxta legitima
Priscis indulta patribus.

3. Post agnum typicum,
Expletis eulis,
Corpus Dominicum
Datum discipulis,
Sic totum omnibus,
Quod totum singulis,
Ejus fatemur manibus.

4. Dedit fragilibus
Corporis ferculum:
Dedit et tristibus
Sanguinis poculum,
Dicens: Accipite,
Quod trado, vasculum:
Omnes ex eo bibite.

2. "Of that night is recalled the Last Supper, at which Christ is believed to have given to His brethren the lamb and the unleavened bread, according to the laws given to the ancient fathers." Cf. stanza 3 of the preceding hymn. Agnum, i.e., the paschal lamb, which is the most expressive type or figure of Christ mentioned in the Old Testament (cf. Exod., chap 12). It was slain the day before the Passover; it was to be without blemish; it was to be offered to God, and then eaten; not a bone of it was to be broken; its blood sprinkled on the doorposts preserved the Israelites from temporal death, as Christ's blood shed on the Cross preserves us from eternal death. It might also be observed that a lamb is remarkable for its gentleness; it submits to unmerited suffering without complaint (Isa. 53:7; Acts 8:32); in the Old Law it was slain for sins not its own; Christ is the Lamb of God who takes away the sin of the world (John 1:29-36); He is the Lamb that was slain from the beginning of the world (Apoc. 13:8); Azyma. Cf. Exod., chaps. 12, 13. The azyme-bread was the unleavened bread prescribed by the Mosaic Law for the feast of the Passover. Creditur. Scripture implies the fact but does not mention it. Christ's high regard for the Law would call for His observance of its precepts. "Prepare for us the pasch, that we may eat" (Luke 22:8).

3. "After the typical lamb, and when the meal was finished, we profess that our Lord's body, with His own hands, was given to His disciples, in such a manner that the whole (body) was given to all, and the whole to each." Cf. stanza 8 of hymn 47.

4. "He gave to the weak the food of His body; and He gave to the sad the cup of His blood, saying: Receive ye the cup which I give to you, drink ye all of it." Tristibus. The disciples were soon to desert Him. "I will strike the shepherd, and the sheep of the flock shall be dispersed" (Matt. 26:31). Dicets. Cf. Matt. 26:27.
5. Sic sacrificium
Istud instituit,
Cujus officium
Committi voluit
Solis presbyteris,
Quibis sic congruit
Ut sumant, et dent ceteris.

6. Panis angelicus
Fit panis hominum:
Dat panis calicus
Figuris terminum:
O res mirabilis:
Manducat Dominum
Pauper, servus, et humilis.

7. Te trina Deitas
Uneque poscimus:
Sic nos tu visita,
Sicut te colimus:
Per tuas semitas
Duc nos quo tendimus,
Ad lucem quam inhabitas.

5. "Thus He instituted this sacrifice (i.e., sacrament), the administration of which He willed should be entrusted to priests alone, whom it thus behooves to receive and give to others."

6. "The bread of angels becomes the bread of men; the bread of heaven puts an end to the types; O wondrous thing: the poor, the servant, the lowly, eat their Lord!" Panis Angelorum and panis calicus are scriptural allusions to the manna of old (cf. Exod. 16:4), which was a type of the manna of the New Law (cf. stanza 11 of hymn 47). "And (He) had rained down manna upon them to eat, and had given them the bread of heaven. Man eat the bread of angels" (Ps. 77:24 f.). The manna was called "bread of heaven" because of its source, coming down each day from above; it was called "bread of angels," not because the angels ate of it, but because they administered it (cf. Cornelius a Lapide). Both names are applied to the Eucharist. "I am the living bread which came down from heaven" (John 6:51). The same Christ, on whom the angels feast spiritually in the beatific vision, feeds us sacramentally in the Eucharist (cf. St. Thomas, Summa, IIIa, q.80, a.2). Figuris. All the Old Testament types which had foretold the Eucharist (the manna, the unleavened bread, etc.) came to an end at the Last Supper.

7. "O God, Three and One, we pray Thee: do Thou so visit us, as we adore Thee; lead us by Thy paths whither we take our way, to the light wherein Thou dost dwell." Deitas, Godhead, Deity, God. Trina in person, una in substance. Fissa. Plea for the Eucharistic Communion, either sacramental or spiritual. "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him" (John 6:57). The use of sic and sicut seems to imply that the effects of the visit depend largely on ourselves. Semitas. "Perfect Thou my going in Thy paths" (Ps. 16:5). Lucem, heaven. "Who . . . inhabiteth light inaccessible" (1 Tim. 6:16).
HYMN 46

1. Verbum supernum prodiens,
Nec Patris linquens dexteram,
Ad opus suum exiens,
Venit ad vitæ vesperam.

2. In mortem a discipulo
Suis tradendus œmulis,
Prius in vitæ ferculo
Se tradidit discipulis.

3. Quibus sub bina specie
Carmem dedit et Sanguinem:
Ut duplicis substantiae
Totum cibaret hominem.

HYMN 46

Author: St. Thomas Aquinas. Meter: iambic dimeter. Metrical: Neale and Caswall. Use: Lauds of Corpus Christi. The two final stanzas are often used at Benediction of the Blessed Sacrament.

Preliminary note. This hymn imitates the great Advent hymn (hymn 11). St. Thomas very aptly made his hymn similar to the well-known one on the Nativity of the Lord; and, indeed, no full explanation is needed to show that the festival of the Holy Eucharist has a certain affinity to that of the Nativity. The Church insinuates the same thought, since in the solemnity of Corpus Christi and throughout its octave the Preface of the Nativity is sung (Daniel, Thesaurus Hymnologicus, I, 254). Noteworthy, too, is the breviary rubric that the Christmas doxology should be used during the Corpus Christi octave in all hymns of the iambic dimeter class except the present hymn.

1. "The Heavenly Word proceeding forth, not leaving the Father, going to His work, came to the evening of His life." Verbum, the eternal Son (cf. John 1:1; hymn 11). Dexteram, the place of honor and dignity, which place Christ did not relinquish by His Incarnation. "Because I am not alone, but I and the Father that sent Me" (John 8:16). Opus, the work of redemption. "I must work the works of Him that sent Me, whilst it is yet day: the night cometh, when no man can work." (John 9:4).

2. "When about to be delivered over to His enemies by a disciple, to be put to death, He first gave Himself to His disciples in the food of life." Vita. "I am the bread of life" (John 6:55).

3. "To them He gave His flesh and blood under a twofold species, that He might feed the whole man (who is) of twofold nature." Totum hominem. Man is a composite of soul and body. The Holy Eucharist is primarily the food of the soul; because of the intimate union of the body and soul, what promotes the health and vigor of the soul, by a sort of redundancy augments the power of the body. The Holy Eucharist was prefigured in that food which Elias (3 Kings 19:6-8) ate "and walked in the strength of that food forty days and forty nights" (Britt, op. cit., p. 189). We are reminded, too, of the classic case of St. Catherine of Siena (cf. stanza 6 of hymn 112).
4. “Being born, He gave Himself to us as our companion; eating, He gave Himself as our food; dying, He gave Himself as our ransom; reigning, He gives Himself as our reward.” This stanza presents an admirable example of perfect form and condensed meaning. Jean Baptiste Rousseau is reported to have said of it that he would have given all his poetry to be its author. Nascens, i.e., the Incarnation; convescens, i.e., the Last Supper; moriens, the Crucifixion; regnans, the beatific vision.

5. “O saving Victim, that openest the gate of heaven; hostile attacks beset us; give us strength, give us aid.” Hostia. “He hath delivered Himself for us, an oblation and a sacrifice”

4. By birth, our fellow-man was He;
   Our meat, while sitting at the board;
He died, our ransomer to be;
   He ever reigns, our great reward.

5. O saving Victim, opening wide
   The gate of Heaven to man below,
   Our foes press on from every side,
   Thine aid supply, Thy strength bestow.

6. To Thy great Name be endless praise,
   Immortal Godhead, One in Three;
   O grant us endless length of days
   In our true native land, with Thee.
HYMN 47

1. Laud, Sion, Salvatorem,
   Lauda Ducem et Pastorem,
   In hymnis et canticis.
Quantum potes, tantum aude;
Quia major omni laude,
   Nec laudare sufficies.

2. Laudis thema specialis,
Panis vivus et vitalis
   Hodie proponitur.
Quem in sacra mensa cense
   Turbae fratrum duodena
Datum non ambigitur.

HYMN 47


1. “Praise, O Sion, praise thy Savior; praise thy Leader and thy Shepherd, in hymns and canticles. As much as thou canst, so much do thou dare, for He is greater than all praise, nor art thou sufficient to praise Him.” In this sequence St. Thomas most likely used as his model the beautiful Laudes crucis at-tollamus of Adam of St. Victor (twelfth century). Lauda. Praise is the basic theme of the first three stanzas. “Praise the Lord, O my soul” (Ps. 145:2). Sion, in the figurative language of liturgy, usually refers to the Church triumphant (cf. hymn 181). Salvatum. “Who is the Savior of all men” (1 Tim. 4:10). Ducem. “Behold I have given Him for a leader and a master to the Gentiles” (Isa. 55:4). Pastorem. “I am the Good Shepherd” (John 10:11). Hymnis. “In hymns and spiritual canticles, singing and making melody in your hearts to the Lord” (Eph. 5:19). Major. “Blessing the Lord, exalt Him as much as you can: for He is above all praise” (Ecclus. 43:33).

2. “Today there is given us a special theme of praise, the living and life-giving bread, which, it is not doubted, was given to the twelfolclay assembly of the brethren at the table of the Holy Supper.” Specialis. God is worthy of praise for all His works (Ps. 138:14), but special praise is due here for a work wherein God gives Himself. Panis vivus. “I am the living bread which came down from heaven” (John 6:51). Vitalis. “He that eateth this bread shall live forever” (John 6:59). Duodena. Cf. stanza 3 of hymn 44.
3. Sit laus plena, sit sonora,
Sit jucunda, sit decora,
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mensa prima recolitur
Hujus institutio.

4. In hac mensa novi Regis,
Novum Pascha novae legis
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

5. Quod in cena Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

3. "Let our praise be full, let it be sonorous; let our jubilation of soul be joyous, let it be becoming; for there is being celebrated the solemn day on which is commemorated the first institution of this table." This stanza gives the qualities of our praise. Plena, unstinted, "with thy whole heart and with thy whole soul and with thy whole mind" (Matt. 22:37). Sonora, outwardly manifest and musical. "I will sing to God" (Ps. 145:1). Jucunda, joyful. Decora, reverent. "To our God by joyful and comely praise" (Ps. 146:1). Dies, Corpus Christi. Mensae, the Holy Eucharist.

4. "At the table of the new King, the new Pasch of the New Law puts an end to the ancient pasch. Newness puts to flight oldness, truth puts to flight shadow, day eliminates night." The theme of the stanza is that the institution of the New Sacrifice, foretold by Malachias (1:11), supplants the sacrifice of the Old Law, the reality removes the promises. Regis. The kingship of Christ is the theme of hymns 41, 42.

43. Novi. The repeated use of the idea of newness reminds us that in the Gospels and Epistles this word is usually applied to Christ. We have, e.g., "new doctrine" (Mark 1:27), "new commandment" (John 13:34), "new creature" (2 Cor. 5:17), "new way" (Heb. 10:20), "new testament" (Matt. 26:28). Novum Pascha. The Pasch, or Passover, of the Old Testament was not only commemorative, but typical; for the deliverance which it commemorated was a type of the great salvation which it foretold. Hence the institution of the Holy Eucharist saw the beginning of the New Sacrifice which, in its turn, is to commemorate (cf. 1 Cor. 11:24) the redeeming death of Christ. Phase (Exod. 12:11) is another form of pascha.

5. "What Christ did at the Supper, this He commanded to be done in memory of Him. Taught by His sacred precepts, we consecrate the bread and wine into the Victim of salvation." Memoriam. Cf. Luke 22:19.
6. Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat idea,
Præter rerum ordinem.

7. Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximiae.
Caro cibus, Sanguis potus:
Manet tamen Christus totus
Sub utraque specie.

8. A sumente non conciusus,
Non contractus, non divisus,
Integer acciptur.
Sumit unus, sumunt mille;
Quantum isti, tantum ille:
Nec sumptus consumitur.

6. “The dogma is given to Christians that the bread changes into flesh and the wine into blood. What thou dost not understand, what thou dost not see, a lively faith confirms beyond the order of things.” *Præter ordinem*, beyond the natural scope of our powers to grasp. Hence faith confirms in a supernatural manner what is beyond our senses and intellect. “Faith . . . is the evidence of things that appear not” (Heb. 11:1).

7. “Under different species, different in externals only and not in reality, wonderful substances lie hidden. The flesh is food, the blood is drink; nevertheless Christ remains entire under each species.” The precise theological terms used in stanzas 7 and 10 render a smooth prose translation difficult. We follow Father Britt’s version. *Speciebus*, the species of bread and wine which indeed differ (*diversis*) in their external appearances (*signis*) of taste, color, form, etc., but not in the great reality (*rebus*) they hide, i.e., the body and blood, the soul and divinity (*res eximiae*) of Christ. *Utraque*. Christ, whole and entire, dwells under the species of bread and also under the species of wine. Cf. stanzas 8 and 10 below for a further extension of the doctrine of the undivided Christ.

8. “By the recipient the whole (Christ) is received, uncut, unbroken, undivided. One receives Him, a thousand receive Him; as much as the thousand (*isti*) receive, so much does the one (*ille*) receive; though eaten, He is not consumed.” *Non concius*, etc. The consecrated species of the bread, e.g., may be cut and divided and broken indefinitely, but the unchangeable substance of Christ remains, whole and entire, under every particle. *Consumitur*, lessened, diminished.
9. Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vita, vel interitus.
Mors est malis, vita bonis:
Vide paris suumptionis
Quam sit dispar exitus.

10. Fracto demum Sacramento,
Ne vaciles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura:
Signi tantum fit fractura,
Qua nec status, nec statura
Signati minuitur.

11. Ecce panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.

9. "The good receive Him, the bad receive Him: yet with the unequal fate of life or death. It is death to the bad, life to the good: behold how unlike may be the result of a like reception!" Mors. "For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord" (1 Cor. 11:29).

10. "Lastly, when the sacrament is broken, doubt not, but remember, that there is just as much in a fragment as there is hidden in the whole. There is no division of the substance (rei), there is only a breaking of the species (signi), by which breaking neither the state nor the stature of the substance (signati) is diminished." Rei and signati, the substance of the sacrament: the body, blood, etc., of Christ. Signi, the species of bread.

11. "Behold the bread of angels is made the food of pilgrims: truly it is the bread of the children, let it not be cast to dogs. It was prefigured in types: when Isaac was immolated, when the paschal lamb was sacrificed, when the manna was given to the fathers." Panis angelorum. Cf. stanza 6 of hymn 45. Viatorum, men on earth journeying to their true country, heaven; like Elias who "walked in the strength of that food forty days and forty nights, unto the mount of God" (2 Kings 19:5). Filiorum. "It is not good to take the bread of the children and cast it to the dogs" (Matt. 15:26). The "children" are the worthy, the "dogs" are the unworthy. Figuris, i.e., types, figures, foreshadowings. Isaac was a type of Christ in that he was the well-beloved and only-begotten son of his father Abraham; he carried on his shoulders the wood on which he was to be sacrificed; he was an obedient and willing victim; his life (cf. Gen., chaps. 15 to 35) pictures him as preeminently a man of peace, whose willing sacrifice on Mount Moria was typical of the greater sacrifice on Mount Calvary (Britt, op. cit., p. 177). Aegris. Cf. stanza 2 of hymn 45. Manna (cf. Exod., chap. 16) was the miraculous bread of the Israelites during their forty years' sojourn in the desert; it came down from heaven every morning, and it was consumed in the
12. Bone Pastor, panis vere,
   Jesu, nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre.
   In terra viventium.
   Tu qui cuncta scis et vales,
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes et sodales
Fac sanctorum cívium.

HYMN 48

1. Adoro te devote latens Deitas,
Quæ sub his figuris vere latitas:
Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.

In the figures contemplated,
'Twas with Isaac immolated,
By the lamb 'twas antedated,
In the manna it was known.

12. O Good Shepherd, still confessing
   Love, in spite of our transgressing—
   Here Thy blessed Food possessing,
   Make us share Thine every blessing
   In the land of life and love:
   Thou, whose power hath all completed
   And Thy Flesh as Food hath meted,
   Make us, at Thy table seated,
   By Thy Saints, as friends be greeted,
   In Thy paradise above.

HYMN 48

1. Devoutly I adore Thee, hidden Deity,
   That beneath these figures hidest verily:
   Subject is my spirit wholly to Thy sway,
   For in contemplating Thee it faints away.

who are written in the heavens, and to God the judge of all,
and to the spirits of the just made perfect” (Heb. 12:22 f.).

HYMN 48

1. “I adore Thee devoutly, hidden Deity, who dost truly lie concealed beneath these figures. My whole heart subjects itself to Thee, because, while contemplating Thee, it fails entirely.” The first line of this stanza has a syllable of anacrusis, i.e., an upward beat before beginning the regular meter. According to some, St. Thomas repeated this hymn in his dying moments. *Figuris*, the Eucharistic species. *Latens*. “Verily Thou art a hidden God” (Isa. 45:15). *Deficit*. “How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord” (Ps. 83:2).
2. Visus, gustus, tactus in te fallitur,
   Sed auditu solo tuto creditur:
   Credo quidquid dixit Dei Filius:
   Nil hoc Veritatis verbo verius.

3. In cruce latebat sola Deitas,
   At hic latet simul et humanitas:
   Ambo tamen credens, atque confitens,
   Peto quod petivi latro penitens.

4. Plagas, sicut Thomas, non intueor,
   Deus tamen meum te confiteor:
   Fac me tibi semper magis credere,
   In te sper habere, te diligere.

5. O memoriale mortis Domini,
   Panis vivus vitam praestans homini:
   Praesta meæ menti de te vivere,
   Et te illi semper dulce sapere.

2. “Sight, taste, and touch are deceived in Thee, but by
   hearing alone do we safely believe; I believe whatever the
   Son of God hath said; and nothing is truer than this word of
   Truth.” Fallitur, the senses detect no difference in the species
   after Consecration. Auditu. “Faith comes by hearing; and
   hearing by the word of Christ” (Rom. 10:17), Creditur is used
   in a personal sense (cf. Rom. 10:17). Veritatis “I am the way
   and the truth and the life” (John 14:6). Hoc verbo. Reading
   chapter 6 of St. John, we must realize that Christ took great
   pains to make His teaching very clear on the Holy Eucharist.

3. “On the Cross was concealed only Thy divinity, but here
   is concealed Thy humanity as well; nevertheless, believing and
   confessing both, I ask what the penitent thief asked.” Deitas,
   “If Thou be the Son of God, come down from the cross”
   (Matt. 27:40). Latro. “Lord, remember me when Thou shalt
   come into Thy kingdom” (Luke 23:42).

4. “I do not behold Thy wounds, as Thomas did, yet I con-
   fess Thee to be my God; make me ever more believe in Thee,
   hope in Thee, love Thee.” Thomas, “Because thou hast seen
   Me, Thomas, thou hast believed; blessed are they that have
   not seen, and have believed” (John 20:29). Credere. Plea for
   increase in faith. “I do believe, Lord; help my unbelief”
   (Mark 9:23). Spem. “In Thee, O Lord, have I hoped, let me
   never be confounded” (Ps. 30:2). Diligere. To complete the
   trinity of the theological virtues. “Lord, Thou knowest all
   things; Thou knowest that I love Thee” (John 21:17).

5. “O memorial of the Lord’s death! O living bread
   bestowing life on man! Grant my soul to live by Thee, and grant
   that Thou mayst ever taste sweet to it.” Memoriale. “You shall
   show the death of the Lord until He come” (1 Cor. 11:26).
   Panis. “I am the living bread which came down from heaven.
   If any man eat of this bread, he shall live forever” (John
   6:51 f.). Vivere. “He that eateth Me, the same also shall live
   by Me” (John 6:58). Illi, i.e., menti, the soul. “O taste and
   see that the Lord is sweet; blessed is the man that hopeth in
   Him” (Ps. 33:9).
6. Pie Pellicane, Jesu Domine,
Me immundum mundu tuo sanguine,
Cuius una stilla salvum facere
Totummundum quit ab omni scelere.

7. Jesu, quem velatum nunc aspicio,
Oro fat illud quod tam sitio:
Ut te revelata cernens facie,
Visu sim beatus tuae gloriae.

**HYMN 49**

Anima Christi sanctissima, sanctifica me:
Corpus Christi sacratissimum, salva me:
Sanguis Christi pretiosissime, inebria me:
Aqua lateris Christi purissima, munda me:
Sudor vultus Christi virtuosissime, sana me:
Passio Christi piissima, conforta me:
O bone Jesu, custodi me:
Intra vulnera tua absconde me:
Non permittas me separari a te:
Ab hoste maligno defende me:

6. "O loving Pelican! O Lord Jesus! cleanse unclean me by Thy blood, one drop of which can save the whole world from all sin." *Pelican*. The pelican is the symbol of Christ and of charity. There is a legend that when food fails, the pelican feeds her young with her own blood. When she is thus represented in Christian art, she is said to be "in her piety," i.e., standing over her nest with her wings extended, and wounding her heart from which fall drops of blood (Britt, p. 192). *Sanguis*. "Who hath loved us and washed us from our sins in His own blood" (Apoc. 1:5). *Cuius una*, etc. The beautiful and oft-quoted lines of St. Thomas on the efficacy of the precious blood.

7. "O Jesus, whom I now behold veiled, I pray that this for which I so thirst may come to pass: that, beholding Thee with Thy countenance revealed, I may be happy in the vision of Thy glory." *Velatum*. "We see now through a glass in a dark manner; but then face to face" (1 Cor. 13:12). *Visu gloriae*, the beatific vision. "In Thy light we shall see Light" (Ps. 35:10).

**HYMN 49**

Soul of Christ most Holy, sanctify my heart:
May Thy Blessed Body endless bliss impart:
Blood of Christ most Precious, sate me in Thy tide:
Cleanse me, purest water flowing from Christ's side:

Heal me by the Bloody Sweat that bathed Thy face:
Arm me by the Passion love made Thee embrace:
Let me, gentle Jesus, close to Thee abide:
In Thy Wounds most Sacred let me safely hide:
Never let me wander from Thy love away:
When the foe assails me, be my strength and stay:

Author: unknown, fourteenth century. Metrical: Byrnes. Use: as the preceding hymn.

“Most holy soul of Christ, sanctify me: most sacred body of Christ, save me: most precious blood of Christ, inebriate me: most pure water from the side of Christ, cleanse me: most efficacious sweat of the face of Christ, heal me: most loving Passion of Christ, strengthen me: O good Jesus, keep me: within Thy wounds, hide me: permit me not to be parted from Thee:
HYMN 50

1. æterno Regi gloriae
    Devota laudum cantica
    Fideles solvant hodie
    Pro corona Dominica.

From the evil foe defend me: in the hour of my death, call me; bid me come to Thee, and place me near Thee: that with Thy angels and archangels I may praise Thee, forever and ever.” Popular belief would ascribe the Anima Christi—at least in its shorter and more widely used form—to the pen of St. Ignatius Loyola, who places it at the beginning of his Spiritual Exercises. But inasmuch as the prayer was in use as far back as 1330 or earlier, and St. Ignatius was born in 1491, he could not have been its author. The longer form of the prayer, distinguished by added superlatives and intercessions, is still found in the Dominican missal. Sanctifca. “I am the Lord that sanctify you” (Lev. 20:8). Salva. “Save me for Thy mercy’s sake” (Ps. 6:5). Inebria. “My chalice which inebriateth me, how goodly it is!” (Ps. 22:5.) Munda. “Thou shalt wash me, and I shall be made whiter than snow” (Ps. 50:9). Sana. “Heal me, O Lord, and I shall be healed” (Jer. 17:14). Consitord. “O Lord, my might, and my strength, and my refuge in the day of tribulation” (Jer. 16:19). Custodi. “Keep me, as the apple of Thy eye” (Ps. 16:8). Absconde. “For this was a place of refuge for them” (1 Mach. 10:14). Separari. “It is good for me to adhere to my God, to put my hope in the Lord God” (Ps. 72:28). Defende. “Deliver me from my enemies, O my God: and defend me from them that rise up against me” (Ps. 58:2). Voca. “The Master is come, and calleth for thee” (John 11:28). Pone. “He shall set the sheep on His right hand” (Matt. 25:33). Laudem. “Blessed are they that dwell in Thy house, O Lord: they shall praise Thee forever and ever” (Ps. 83:5).

HYMN 50

1. In honor of the Crown He wore
    Let all the faithful now outpour
    Their love in canticles, and sing
    To Christ, eternal glory’s King.

In death’s final hour send me Thy command:
Bid my soul come to Thee, bid me near Thee stand:
There with holy Angels let me sing Thy praise,
And with Thine Archangels, through eternal days.

Author: unknown, not later than the fifteenth century.

1. “To the eternal King of glory let the faithful sing today devout canticles in honor of the Lord’s crown.” Regi gloriae.

In prophetic reference to the Ascension, David styled Christ the “King of glory” (Ps. 23:7-10). Cf. hymns 41, 42, 43 on the kingship of Christ. Corona. Of the various Offices in honor of the Passion in the older breviary, the sole survivor in the present breviary is the one devoted to the crown of thorns. We are told that when Baldwin, Emperor of Constantinople, gave the crown to the saintly Louis IX, the King delegated two Dominicans to go in his name and return to France with the precious gift. They made the journey in 1259, and the glorious relic was placed in a chapel especially built for it. It was ordained that each year should be celebrated the anniversary of the happy event. In these annual celebrations the Dominicans took prominent part. Likewise they received many of the holy thorns, and these were venerated in several monasteries of the order.
2. "A crown of contempt crowns the King of all, and His shame confers on us a crown of glory." *Regem omnium.*
   "Thou alone art the God of all the kings of the earth" (4 Kings 19:15). *Coronam glorie,* i.e., heaven is possible to us by reason of Christ's sufferings. It should be noted here that whatever is true of the Passion in general is applied in the hymns to the crown of thorns in particular, thus making part of the Passion symbolic of all. "Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord" (Wisd. 5:17).

3. "Of the points of thorns is platted Christ's crown, by which the power of the world is taken away from its infernal ministers." *Plectitur.* "And plating a crown of thorns, they put it upon His head" (Matt. 27:29). *Potestas mundi,* the power of Satan, the "prince of this world" (John 16:11), over mankind. This dominion was destroyed by the redemption. "Despoiling the principalities and powers, . . . triumphing over them in Himself" (Col. 2:15). *Ministris* (poetic dative of separation), i.e., the fallen spirits, "the angels that sinned" (2 Pet. 2:4). Or possibly, the soldiers, Jewish leaders, etc., who did the devil's work in the Passion (cf. stanza 5 of hymn 27).

4. "Suffused with the precious blood, the crown on the head of Christ cleanses the guilt of sin, by payment of the penalty due." *Purget.* "Who hath loved us and washed us from our sins in His own blood" (Apoc. 1:5). *Pennis solutis.* Christ paid by His Passion the debt we could not pay of ourselves. "He is the propitiation for our sins" (1 John 2:2).

5. Cf. stanza 6 of hymn 27 if this feast occurs during Paschal tide; or stanza 5 of hymn 32 if during Ascension tide.
5. (Tempore Ascensionis)
Tu esto nostrum gaudium,
Qui es futurus præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula.

6. Laus Christo Regi gloriae
Pro Coronæ virtutibus,
Qua nos reformans gratias
Coronet in caelestibus.

HYMN 51

1. Lauda fidelis concio
Spinae trophæum inclytum,
Per quam perit perditio,
Vitæque datur meritum.

2. Nos a puncturis liberat
Æterni Patris Filius,
Dum spinis pungi tolerat
Sinarum culpæ nesciæ.

6. “Praise be to Christ, the King of glory, for the virtue of His crown, whereby, transforming us by grace, may He crown us in heaven.” Virtutibus, the power, strength, efficacy, etc., of the Passion. Gratias is a medieval use of the genitive for the ablative of agent. “By whose grace you are saved” (Eph. 2:5).

HYMN 51

Author, meter, and metrical as in the preceding hymn. Use: Lauds in the feast of our Lord’s Crown.

1. “O faithful assembly, praise the glorious trophy of the thorn whereby ruin perishes and merit is given to life.” Tro-

HYMNS OF OUR LORD

5. (Ascension time)
Be Thou our joy, most gracious Lord,
Who are to be our great reward:
Let all our glory be in Thee
Through ages of eternity.

6. The praises of the Crown we sing
That decked the head of Christ our King,
By whose transforming might of grace
May we in heaven find a place.

HYMN 51

1. Praise be the faithful choir’s refrain,
High triumph to the horn accord:
For thus eternal death was slain
And unto life true worth restored.

2. The eternal Father’s only Son
Freed us from pain our souls should bear,
When for our sakes the Sinless One
The crown of thorns vouchsafed to wear.

phaem, a sign, token, of victory (cf. hymn 24). “And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God” (Isa. 62:3). Meritum, worth, value. Cf. stanza 5 of hymn 29.

2. “The Son of the eternal Father frees us from punishment when, though knowing no sin, He suffers to be pierced with the spears of the thorns.” Filius. “Who was predestinated the Son of God” (Rom. 1:4). Puncturis, i.e., punctures, wounds, pains, the punishment due because of our sins. “He was wounded for our iniquities. He was bruised for our sins” (Isa. 53:5). Nectius. “Him, who knew no sin. He hath made sin for us, that we might be made the justice of God in Him” (2 Cor. 5:21). Spinis spinarum would seem to be merely emphatic.
3. Dum spinarum aculeum
   Christus pro nobis pertulit,
   Per Diadema spineum
   Vitæ coronam contulit.

4. Plaudat turba fidelium,
   Quod per spine ludibrium
   Purgat Creator omnium
   Spineti nostri vitium.

5. (Tempore Resurrectionis)
   Quesumus, Auctor omnium,
   In hoc Paschali gaudio,
   Ab omni mortis impetu
   Tuum defende populum.

5. (Tempore Ascensionis)
   Tu esto nostrum gaudium,
   Qui es futuro premium:
   Sit nostra in te gloria,
   Per cuncta semper secula.

6. Laus Christo Regi gloriae
   Pro Coronæ virtutibus,
   Qua nos reformans gratiae
   Coronet in caelestibus.

3. "When Christ bore for us the sting of the thorns, through His thorny diadem He conferred the crown of life." *Coronam vitae*, heaven (cf. stanza 2 of the preceding hymn). "He shall receive the crown of life" (Jas. 1:12).

4. "Let the company of the faithful applaud, because, by the shame of the thorn, the Creator of all things cleanses the sin of our wilderness." *Ludibrium*. These hymns emphasize an important element in the Passion: the mockery and contempt silently endured by Christ. The crowning with thorns is the symbol of this kind of suffering. "They mocked Him, saying: Hail, King of the Jews" (Matt. 27:29). *Creator*. Cf. stanza 1 of hymn 13. *Spineti*, a brake, jungle, wilderness of thorns. The probable sense is that the miserable state of mankind—ruined by sin, as a field is ruined when it is overrun with weeds and briars—was rectified by the redemption. "Who redeemeth thy life from destruction" (Ps. 102:4).

5–6. Cf. the preceding hymn.
HYMN 52

1. Salve Crux sancta, salve mundi gloria,
   Vera spes nostra, vera perennis gaudia,
   Signum salutis, salus in periculis,
   Vitale lignum vitam ferens omnium.

2. Te adorandum, te Crucem vivificam,
   Per te redempti, dulce decus seculi,
   Semper laudamus, semper tibi canimus:
   Per lignum servi, per te sumus liberi.

3. Sit Deo Patri laus in Cruce Filii,
   Sit coæqualis laus sancto Spiritu:
   Civibus summis gaudium sit angelis,
   Honor sit mundo Crucis hæc Inventio.

Author: unknown, probably the tenth century. Meter: iambic trimeter. Metrical: Byrnes. Use: Vespers and Matins of Finding of the Cross (May 3) and Exaltation of the Cross (September 14).


2. “Redeemed by thee, adorare and life-giving Cross, sweet ornament of the world, we always praise thee, we always sing to thee: enslaved by the tree, by thee we are free.” Per lignum, the tree of Eden (cf. stanza 2 of hymn 24; stanza 3 of hymn 25). Liberi. “By the freedom wherewith Christ has made us free” (Gal. 4:31).

3. “Praise be to the Father in the Cross of the Son, and equal praise be to the Holy Ghost: may this finding of the Cross be a joy to the angelic citizens on high and an honor to the world.” Inventio. In the feast of the Exaltation of the Cross, this word is changed to exaltatio. Angeli. “The company of many thousands of angels” (Heb. 12:22).
HYMN 53

1. Originale crimen necans in Cruce,
   Nos a privatis Christe munda maculis:
   Humanitatem miseratus fragilern,
   Per Crucem sanctam lapis dona veniam.

2. Protege, salva, benedic, sanctifica
   Populum cunctum Crucis per signaculum:
   Morbos avertc corporis et animae:
   Hoc contra signum nullum stet periculum.

3. Sit Deo Patri laus in Cruce Filii,
   Sit coaequalis laus sancto Spiritui:
   Civibus summis gaudium sit angelis,
   Honor sit mundo Crucis hec Inventio.

HYMNS OF OUR LORD

HYMN 53

1. Thy death upon the Cross our nature's death didst
   slay:
   From private sins, dear Christ, our souls now wash
   away:
   In pity for our frame, so weak and prone to stain,
   May sinners by Thy Cross the life of grace regain.

2. Protect and save and bless and sanctify in zeal
   Thy chosen people all by Thine own sacred seal:
   Keep soul and body free from every misery;
   Before this sign of Thine, let every peril flee.

3. Praise to the Father in the Cross of Christ the Son;
   Co-equal praise unto the Holy Ghost be done:
   While joy supreme is voiced by all the angel-host,
   This Finding of the Cross be our triumphant boast.¹

¹ Feast of Exaltation of the Cross: Laudation of the Cross be
   our triumphant boast.
HYMN 54

1. O lux beata cælitum
   Et summa spes mortalium,
   Jesu, o cui domestica
   Arrisit orto caritas:

2. Maria, dives gratia,
   O sola que casto potes
   Fovere Jesum pectore,
   Cum lacte donans ocula:

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


1. "O blessed Light of the saints and supreme hope of mortals, O Jesus, upon whose birth domestic affection smiled." Lux. "The Lamb is the light thereof" (Apoc. 21:23). The saints are in heaven because they followed so faithfully the "Light of the world" (John 8:12). Spes. "Christ Jesus our hope" (1 Tim. 1:1), from whom must come to us mortals the grace to reach heaven. Cui (dative of possession) agrees with orto. Domestica, the mutual love of Mary and Joseph centered upon Jesus. "Blessed are they that dwell in Thy house, O Lord" (Ps. 83:5).

2. "O Mary, rich in grace, who alone wast able to nourish

HYMNS OF OUR LORD

HYMN 54

1. O blessed Light from heaven inclined,
   Supremest hope of all mankind,
   Jesu, whom e’en on lowly earth
   Sweet home-love greeted at Thy birth;

2. Fair Maiden Mary, full of grace,
   Maid who alone of all our race
   Couldst in chaste womb thy Jesus bear,
   Mingling thy milk with kisses rare;

3. And thou, from holy men of old
   The Virgin’s chosen guard enrolled,
   Who the sweet name of Father heard
   From baby lips of God the Word;

Jesus at thy chaste breast, giving Him kisses with thy milk.”
Second stanza dedicated to Mary; the first was dedicated to
Jesus; the third will be dedicated to Joseph. Dives. “Hail, full
(Luke 1:42).

3. “And thou, of the ancient fathers, the chosen guardian
   of the Virgin, whom the divine Child did call by the sweet
   name of father.” Patribus, frequent designation of those liv-
   ing under the Old Law. Delecte. The familiar, but groundless,
   representation of St. Joseph holding a “budding staff” is based
   on the legendary miracle whereby, of all the staffs left in the
   temple by aspirants to Mary’s hand, his alone blossomed, thus
   showing he was God’s choice. “He made him the master of
   his house, and the ruler of all his possession” (Ps. 104:21).
   Patris, i.e., foster-father. “Thy father and I have sought Thee
   sorrowing” (Luke 2:48).
4. De stirpe Jesse nobili
   Nati in salutem gentium,
   Audite nos qui supplices
   Vestras ad aras sistimus.

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

6. Qua vestra sedes floruit
   Virtutis omnis gratia,
   Hanc detur in domesticis
   Referre posse moribus.

7. Jesu, tuis obediens
   Qui factus es parentibus,
   Cum Patre summo ac Spiritu
   Semper tibi sit gloria.

4. "Having sprung from the noble root of Jesse, for the
   salvation of mankind, hearken to us suppliants who stand at
   your altars." Nati refers to all three persons. Jesse. Cf. stanza
   3 of hymn 42. Both Mary and Joseph were "of the house of
   David" (Luke 1:27), who was the son of Jesse. Salutem. All
   things were ordained by God for the salvation of mankind.
   "Truly in the Lord our God is the salvation of Israel" (Jer.
   3:23).

5. "While the sun returning to evening takes away from
   things their brightness, we remaining here pour forth our
   prayers from our inmost heart." Vesperum, the traditional
   reference in Vesper hymns to the approach of evening. Hic,
   i.e., before your altars. Vota, desires, prayers.

6. "The grace of every virtue with which your home
   abounded, vouchsafe that we may be able to reproduce it in
   our home lives." Detur (subjunctive of desire) is here fol-
   lowed by the accusative and infinitive construction: detur
   (nos) referre posse, etc. Sedes, dwelling place, home. Moribus,
   morals, customs, manner of living, lives.

7. "O Jesus, who wast obedient to Thy parents, glory al-
   ways be to Thee, together with the great Father and the
   Spirit." Obediens. "He went down with them, and came to
   Nazareth, and was subject to them" (Luke 2:51). Spiritu. Cf.
   hymn 2.
HYMN 55

1. Sacra jam splendent decorata lychnis
   Templo, jam sertis redimitur ara,
   Et pio fumant redolentque aera
   Thursis honore.

2. Num juvet Summo Geniti Parente
   Regios ortus celebrare cantu?
   Num domus David, decora et vetustae
   Nomina gentis?

3. Gratius nobis memorare parvum
   Nazarea tectum teneque cultum;
   Gratius Jesu tacitam referre
   Carmine vitam.

4. Nili ab extremis peregrinus oris,
   Angeli ductu, propere remigrat
   Muita perpessus Puer, et paterno
   Limine sospes,

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HYMNS OF OUR LORD

HYMN 55

1. Now holy temples shine with lamps resplendent,
   Now is the altar girt with precious garlands,
   And fuming censors have their ling'ring fragrance
   In sacred worship.

2. Were it not joy to celebrate the royal
   Birth of the Son begot of Highest Father?
   Sing House of David and the names that garnish
   That line so ancient?

3. Pleaseth us more to bring unto remembrance
   Nazareth's small house and its slight resources:
   Sweeter, in song, to trace the unrevealed
   Life of Our Saviour.

4. From Nile's far shores, 'neath guidance of an angel,
   The Boy returneth; hasty is the journey;
   Much His endurance: And in home of father
   Safe from all danger.

the illustrious names of an ancient family, the house of David

Ortus is plural, and may refer to both the eternal and the temporal birth of Christ.

3. "To us it is more agreeable to recall the little home at Nazareth and its simple mode of life; it is more agreeable to recount in song the hidden life of Jesus." Cultum, culture, mode of life. Tacitum, quiet, secret, hidden. Tectum, roof, home.

5. **Arte, qua Joseph, humili excolendus**
   Abdito Jesus juvenescit evo,
   Seque fabrilis socium laboris
   Adjicit ultero.

6. **Iriget sudor mea membra, dixit,**
   Antequam sparso madeant cruore:
   Hæc quoque humano generi expiando
   Pœna luatur.

7. **Assidet Nato pia Mater almo,**
   Assidet Sponso bona nupta, felix
   Si potest curas relevare iessis
   Munere amico.

8. **O neque expertes operæ et laboris,**
   Nec mali ignari, miserus juvate,
   Quos reluctantes per acuta rerum
   Urget egestas.

5. "To be trained in the humble craft of Joseph, Jesus
grows up in His hidden life, and of His own accord devotes
Himself as sharer of the carpenter’s labor." **Arte qua** (literally,
in the craft in which), in the craft of *Fabrilis* is used like
*fabri.* "Is not this the carpenter’s son?" (Matt. 13:55.) **Ultero,**
Jesus deliberately chose all the elements that made up His
life of poverty.

6. "‘Let perspiration bedew My limbs,’ said He, ‘before
they become moist with My spilled blood; lest this pain also
be suffered in cleansing the human race.’" **Pœna.** "The chas-
tisement of our peace was upon Him" (Isa. 53:5). **Cruore,**
"The blood of Jesus Christ His Son cleanseth us from all sin"
(1 John 1:7).

6. "Sweat may bedew My members now,” He sayeth,
"Ere yet they be with blood profusely bathed,
Let this pain, too, be paid in satisfaction
For sins of mankind."

7. **Sits the kind Mother by the Son Who loves her,**
   Sits by her Spouse the good Bride; only happy,
   If, by fond care, she may for wearied toilers,
   Lighten the burthen.

8. **O! not untired in willing toil and labour!**
   Nor yet unproved in trials! help the wretches,
   Whom, while they struggle, poverty oppresses
   With sharp affliction.

7. "The loving mother sits beside her dear Son, the good
wife beside her spouse; happy if she can lighten the cares of
the weary ones by her loving service." **Nato,** i.e., Filio. **Felix,**
"As the sun when it riseth to the world in the high places of
God, so is the beauty of a good wife for the ornament of her
house" (Eccus. 26:21).

8. "O ye, who are not acquainted with work and toil,
nor free from misfortune, help the poor upon whom, against
their will, there presses dire poverty." **Egestas rerum** (literally,
the want of things), poverty. "I am poor and in labors from
my youth" (Ps. 87:16). In this and the following stanza we
find echoes of Pope Leo’s great Encyclical *Rerum novarum*
(1891), treating of relations between capital and labor.
9. Demit his fastus, quibus ampla splendet
Faustitas, mentem date rebus aequam:
Quotquot implorant column, benigno
Cernite vultu.

10. Sit tibi, Jesu, decus atque virtus,
Sancta qui vitae documenta præbes,
Quique cum summum Genitore et almo
Flamme regnas.

HYMN 56

1. O gente felix hospita,
Augusta sedes Nazaræ,
Quæ fovi alma Ecclesiae
Et protulit primordia.

2. Sol, qui pererrat aureo
Terras jacentes lumine,
Nil gratius per sæcula
Hac vidit æde, aut sanctius.

9. "Banish pride from those upon whom ample wealth shines; grant a tranquil soul in our affairs; regard with benign countenance all those who invoke your aid." Fastus, arrogance, haughtiness, injustice, are some of the elements that make up "the pride of life" (1 John 2:16) to which the rich are exposed because of their wealth. "Charge the rich of this world not to be highminded, nor to trust in the uncertainty of riches... to do good,... to give easily, to communicate to others" (1 Tim. 6:17 f.). Mentem aequam, a soul serene and untroubled in the affairs (rebus) of life. Needful (a) to the rich, that conscience may not torment them for a misuse of what God gave them, and (b) to the poor, that they may not be embittered by real or apparent injustice; that both classes may ever keep in mind how "blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). Columnum (literally, height, prop), aid.

10. “Glory and power be to Thee, O Jesus, who givest holy examples of life, and who reignest with the sovereign Father and Holy Spirit.” Documenta, precepts, examples, patterns.

HYMNS OF OUR LORD

1. Glad in the folk it cherisheth,
That august home of Nazareth,
Where first the holy Church unfurled
Her banners o'er the expectant world!

2. The sun that greets the peaceful earth
With golden light at each day's birth
Hath seen, since first his course he trod,
No happier home than this of God.

"Learn of Me" (Matt. 11:3). Flamine (from flō), breath, spirit. Cf. hymn 2.

HYMN 56


1. "O the august and hospitable abode of Nazareth, blessed in its people, (abode) which brought forth and sheltered the holy beginnings of the Church" Gente, the holy family, "Blessed are they that dwell in Thy house, O Lord" (Ps. 83:5). Primordia (cf. stanza 1 of hymn 8). Viewing the Church as the society of those who are united in the worship of Christ who "is the head" (Col. 1:18), we may rightly style Mary and Joseph the first members.

2. "The sun, which with its golden light travels over the lands lying beneath, hath through the ages seen nothing more pleasing or more holy than this dwelling." Æde. "The place where Thy glory dwelleth" (Ps. 25:8).
3. Ad hanc frequentes convolant
   Cælestis aule nuntii,
   Virtutis hoc sacrarium
   Visunt, revisunt, excolunt.

4. Qua mente Jesus, qua manu
   Optata patris perficit!
   Quo Virgo gestis gaudio
   Materna obire muneral.

5. Adest amoris particeps
   Curæque Joseph conjugi,
   Quos mille jungit nexibus
   Virtutis auctor gratia.

6. Hi diligentes invicem
   In Jesu amorem confluent,
   Utrique Jesus mutuae
   Dat caritatis premia.

7. Sic fiat, ut nos caritas
   Jungat perenni fœdere,
   Pacemque alens domesticam
   Amara vitae temperet!

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3. "To it fly the frequent messengers of the heavenly court; they visit, revisit, and honor this sanctuary of virtue." Nuntii, the angels, whose office is to act as God's heralds (cf. hymn 124). Frequentes may be taken in the sense of "in great numbers," "repeatedly." Sacrarium. "This is no other but the house of God, and the gate of heaven" (Gen. 28:17).

4. "With what good will, with what diligence, doth Jesus fulfill the wishes of His father; with what gladness doth the Virgin rejoice to perform her maternal duties." Mente, soul, good will. Manu, diligence.

5. "Sharing her love and solicitude, Joseph stands beside his spouse; and by grace, the Author of virtue unites them with a thousand ties." Auctor may refer to Christ, who "is full of grace and truth" (John 1:14).

6. "Loving each other, they unite in their love of Jesus; and Jesus gives to both the rewards of mutual love." Caritas. "Charity which is the bond of perfection" (Col. 3:14). Pacem. "We know that to them that love God, all things work together unto good" (Rom. 8:28).
HYMN 57

1. Jesu dulcis memoria,
   Dans vera cordi gaudia,
   Sed super mel et omnia
   Eius dulcis præsensia.

2. Nil canitur suavis,
   Nil auditur jucundius,
   Nil cogitatur dulcius
   Quam Jesus Dei Filius.

3. Jesu, spes poenitentibus,
   Quam pius es petentibus,
   Quam bonus te querentibus,
   Sed quid invenientibus!

8. Cf. final stanza of hymn 54.


1. “Sweet is the memory of Jesus, giving true joys to the heart; but above honey and all things is His sweet presence.” The three office hymns of this feast are selected stanzas from the complete hymn, which contains forty-eight stanzas. The present hymn shows forth what has been styled the “subjective loveliness” of St. Bernard, the quality which has earned for him the title of “Doctor Mellifluus.” Jesu. The holy name has this form in all cases except the nominative and accusative. Memoria. “I remembered God, and was delighted . . . and

my spirit swooned away” (Ps. 76:4). Mel. “For My spirit is sweet above honey” (Eccles. 24:27).

2. “Nothing sweeter is sung, nothing more pleasant is heard, nothing more lovely is thought, than Jesus, the Son of God.” Canitur. “Sing ye His name, for it is sweet” (Ps. 134:3). Audi- tur. “Let Thy voice sound in my ears, for Thy voice is sweet” (Cant. 2:14). Cogitatur. “How beautiful art Thou, my Love, how beautiful art Thou!” (Cant. 4:1).

3. “O Jesus, hope of penitents, how kind art Thou to those who pray! How good to those who seek Thee! But what to those who find Thee!” Penitentibus. “To the penitent He hath given the way of justice” (Eccles. 17:20). Querentibus. “Ask, and it shall be given to you” (Matt. 7:7). Invenientibus. “The Lord is good . . . to the soul that seeketh Him” (Lam. 3:25). Inventitus. “He that shall find Me, shall find life” (Prov. 8:35).
4. "No tongue can tell, nor written word express it; (only) one having experienced it, can imagine what it is to love Jesus." *Quid.* In this life, as well as the next, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9).

5. "O Jesus, be Thou our joy, who art to be our reward; in Thee be our glory forever." Cf. stanza 5 of hymn 32. *Gaudium.* "The joy of the Lord is our strength" (2 Esd. 8:10). *Præmiun.* "I am... thy reward exceeding great" (Gen. 15:1).

**HYMN 58**

Author, meter, and metrical as in the preceding hymn. Use: Matins of the Most Holy Name.

4. For what it is Thy love to share
   No pen can write, no tongue declare;
The heart alone can witness bear
   That feels the love of Jesus there.

5. Jesus, our only bliss be Thou,
   Who wilt our future joy bestow;
   Oh, may our love and glory be
   For endless ages drawn from Thee.

**HYMN 58**

1. O Jesus, ever-wondrous King,
   Great victor, nobly triumphing,
The all-desirable, the spring
   Of sweets beyond imagining:

2. When Thou inhabitest the heart,
   Then does the truth its light impart;
The vanities of earth depart,
   And all but love's enkindled dart.
3. Jesu, dulceo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

4. Jesum omnes agnoscite,
Amorem ejus poscite:
Jesum ardentem quaerite,
Querendo inardescite.

5. Te nostra Jesu vox sonet,
Nostri te mores exprimant,
Te corda nostra diligant,
Et nunc, et in perpetuum.

HYMN 59

1. Jesu, decus angelicum,
In aure dulce canticum,
In ore mel mirificum,
In corde nectar læcicum.

3. "O Jesus, sweetness of our hearts, living fountain, light of our minds, surpassing every joy and every desire." Dulcedo. Cf. stanza 1. Fons. "For with Thee is the fountain of life" (Ps. 35:10). Cf. stanza 2 of hymn 37. Lumen. "In Thy light we shall see light" (Ps. 35:10). Excedens. "For better is one day in Thy courts above thousands" (Ps. 83:11).

4. "Let all men confess Jesus, let all ask His love; let all zealously seek Jesus, and in seeking Him become enkindled." Agnoscite. "That all nations may acknowledge that Thou art God, and there is no other besides Thee" (Jdth. 9:19). Poscite. "Ask and it shall be given you" (Matt. 7:7). Quaerite. "This is eternal life: that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). Inardescite. "Was not our heart burning within us, whilst He spoke in the way?" (Luke 24:32)

5. "O Jesus, may our tongues proclaim Thee; may our lives portray Thee; may our hearts love Thee, now and forever." A glorious trinity of service. Vox. "I will bless the Lord at all times, His praise shall be always in my mouth" (Ps. 33:2).

HYMNS OF OUR LORD

3. Thou balm of hearts, in whom unite
The living fount, the Spirit’s light;
And joy, surpassing far the might
Of all desire and all delight.

4. Then Jesus one and all proclaim:
Implore His love and bless His name;
To seek Him be your fervent aim,
Till in the search ye grow aflame.

5. Thee, Jesus, may our tongues adore,
Our lives in Thine example soar,
Our hearts to Thee their homage pour,
And love Thee now and evermore.

HYMN 59

1. Jesu! in Thee are angels crowned:
No ear hath heard a softer sound,
Nor tongue more wondrous honey found,
Nor heart a nectar so renowned.

Mores (manner of living, lives). "If you love Me, keep My commandments" (John 14:15). Corda. "Abide in My love" (John 15:9).

HYMN 59

Author and meter as in the preceding hymn. Metrical: Henry, Use: Lauds of the Most Holy Name.

1. "O Jesus, glory of the angels, Thou art a sweet canticle in the ear, wondrous honey in the mouth, heavenly nectar in the heart." Cf. stanzas 1, 2 of hymn 57. In the Office (lesson 6) St. Bernard says: "Jesus is honey in the mouth, music in the ear, gladness in the heart." Decus. The source of all angelic beauty, grace, glory, majesty is Christ as God, "who makes Thy angels spirits" (Ps. 103:4). Nectar. In classical mythology, nectar was the wine whereby the gods remained deathless. Figuratively used for any delicious drink, anything that gladdens to a high degree. "Thou hast given gladness in my heart" (Ps. 4:7).
2. "Those who taste Thee, still hunger; those who drink Thee, still thirst; they know not how to desire (anything) save Jesus, whom they love." Gustant, bibunt. "They that eat Me shall yet hunger; and they that drink Me shall yet thirst" (Ecclus. 24:29). Desiderare. "In the streets and the broad ways I will seek Him whom my soul loveth" (Cant. 3:2).

3. "O my most sweet Jesus, the hope of my sighing soul! My loving tears and the cry of my inmost heart seek after Thee." Suspirantis. "As the hart panteth after the fountains of water, so my soul panteth after Thee, O God" (Ps. 42:1). Lacrimae. "My tears have been my bread day and night" (Ps. 41:4). Clamor. "I cried with my whole heart, hear me, O Lord: I will seek Thy justifications" (Ps. 118:145).

4. "Stay with us, O Lord, and illumine us with Thy light: the darkness of the soul having been dispelled, fill the world with Thy sweetness." Cf. stanza 4 of hymn 19. Mane. "Stay with us, O Lord" (Luke 24:29). Lumine. "I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life" (John 8:12). Caligine, the darkness of sin. "Let us therefore cast off the works of darkness, and put on the armor of light" (Rom. 13:12). Dulcedine, the "sweet content" of a soul at peace with God. "Blessed are the undefiled, who walk in the law of the Lord" (Ps. 118:1). Cf. this stanza with stanza 1 of hymn 66.

5. "O Jesus, Flower of the Virgin Mother, love of our sweetness, to Thee be praise, honor of name, the kingdom of blessedness." Flos. Cf. stanza 3 of hymn 42. Amor dulcedinis, love that is the source of our sweetness, a love "having in it all that is delicious, and the sweetness of every taste" (Wisd. 16:20). Cf. hymn 66. Honor nominis. "Blessed be the name of the Lord, now and forever" (Ps. 112:2). Regnum. "Thy kingdom come" (Matt. 6:10). The great ideal: "The kingdom of this world is become our Lord's and His Christ's, and He shall reign forever and ever" (Apoc. 11:15).
HYMN 60

1. Festivis resonent compita vocibus,
   Gives laetitiam frontibus explicent:
   Tædis flammiferis ordine prodeant
   Instructi pueri et senes.

2. Quem dura moriens Christus in arbore
   Fudit multiplici vulnere Sanguinem,
   Nos facti memores dum colimus, decet
   Saltem fundere lacrimas.

3. Humano generi pernicios gravis
   Adami veteris crimine contigit:
   Adami integritas et pietas novi
   Vitam reddidit omnibus.

4. Clamorem validum summus ab æthere
   Languentis Genitiv si Pater audisti,
   Placari potius Sanguine debuit,
   Et nobis veniam dare.

HYMN 60

1. With glad and joyous strains now let each street re-
   sound,
   And let the laurel wreath each Christian brow entwine;
   With torches waving bright, let old and young go forth,
   And swell the strain in solemn line.

2. Whilst we with bitter tears, with sighs and grief pro-
   found,
   Wail o'er the saving Blood, poured forth upon the
   Tree,
   Oh, deeply let us muse, and count the heavy price,
   Which Christ hath paid to make us free.

3. The primal man of old, who fell by serpent's guile,
   Brought death and many woes upon his fallen race;
   But our new Adam, Christ, new life unto us gave,
   And brought to all ne'er-ending grace.

4. To heaven's highest height, the wailing cry went up
   Of Him, who hung in pain, God's own eternal Son;
   His saving, priceless Blood, His Father's wrath ap-
   peared,
   And for His sons full pardon won.

of the old Adam; the sinlessness and love of the new Adam
have restored life to all." Adami, "As in Adam all die, so also
in Christ all shall be made alive" (1 Cor. 15:22). St. Paul
(Rom. 5:12–21) makes an extensive comparison between Christ
and Adam. Integritas. "Him who knew no sin He hath made
sin for us" (2 Cor. 5:21).

4. "If the sovereign Father heard from heaven the strong
cry of His dying Son, far more ought He be appeased by His
blood, and grant us pardon." Clamorem validum probably
refers to Christ's plea on the Cross. "Father, forgive them"
(Luke 23:34), though the phrase itself is taken from St. Paul:
"Who in the days of His flesh, with a strong cry ... was
heard for His reverence" (Heb. 5:7). Placari. "How much
more shall the blood of Christ ... cleanse our conscience
from dead works" (Heb. 9:14).
5. Hoc quicumque stolam Sanguine proluit  
Abstergit maculas, et roseum decus,  
Quo fiat similis protinus angelis,  
Et Regi placeat, capit.

6. A recto instabilis tramite postmodum  
Se nullus retrahat; meta sed ultima  
Tangatur: tribuet nobile premium  
Qui cursum Deus adjuvat.

7. Nobis propitius sis Genitor potens:  
Ut quos unigenæ Sanguine Filii  
Emisti, et placido Flamine recreas,  
Cæli ad culmina transferas.

5. “Whoever washeth his robe in this blood, washeth away its stains, and gaineth a roseate beauty whereby he forthwith becomes like unto the angels and pleasing to the King.” Pro-luit. “These are they who . . . have washed their robes and have made them white in the blood of the Lamb” (Apoc. 7:14). The efficacy of the cleansing sacraments of baptism and penance is derived from the precious blood whereby the soul (stola) is girted with the beauty of grace (roseum decus) which makes it pleasing to God (Regi). By this spiritual resurrection from sin, souls become “equal to the angels, and are the children of God, being the children of the resurrection” (Luke 20:36).

6. “Henceforth let no unstable one withdraw himself from the right path, but let the final goal be reached. God, who aideth our way, will bestow a noble prize.” Retrhabat. “Stand fast, and be not held again under the yoke of bondage” (Gal.

5:1). Tangatur. “Forgetting the things that are behind, and stretching forth myself to those that are before, I press toward the mark, to the prize of the supernal vocation of God in Christ Jesus” (Phil. 3:13 f). Adjuvat. “The Lord will give grace and glory” (Ps. 88:12).

7. “Mighty Father, be Thou propitious unto us, so that Thou mayst transfer to the heights of heaven those whom Thou didst purchase by the blood of Thy only-begotten Son, and dost create again in the gentle Spirit.” Emisti. “You were not redeemed with corruptible things . . . but with the precious blood of Christ” (1 Pet. 1:18 f). Unigenæ, i.e., ungeniti. Cf. stanza 1 of hymn 15. Flamine. Cf. hymn 2. Recreas. “According to His mercy He saved us, by the laver of regeneration, and renovation of the Holy Ghost” (Titus 3:5). Placido, calm, peaceful, comforting. Cf. hymn 37.
HYMN 61

1. Ira justa Conditoris
   Imbre aquarum vindice
   Criminosum mersit orbem,
   Noe in arca sospite:  
   Mira tandem vis amoris
   Lavit orbem Sanguine.

2. Tam salubri terra felix
   Irrigata pluvia,
   Ante spinis que scatebat,
   Germinavit flosculos:  
   Inque nectaris saporem
   Transiere absinthia.

3. Triste protinus venenum
   Dirus anguis posuit,
   Et cruenta belluarum
   Desit ferocia:  
   Mitis Agni vulnerati
   Hec fuit victoria.

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HYMN 61


1. "The just wrath of the Creator submerged the sinful world with an avenging flood of waters. Noe being safe in the ark; at length the wonderful power of love purified the world with blood." *Ira.* Cf. Gen., chaps. 6, 7, 8. "I will destroy man, whom I have created, from the face of the earth" (Gen. 6:7). *Laut.* "Who hath loved us, and washed us from our sins in His own blood" (Apoc. 1:5).

2. "Watered by a rain so wholesome, the happy earth, which

before abounded with thorns, puts forth flowers; and the wormwood hath changed into the sweetness of nectar." *Pluvia.* the precious blood. *Spinis.* "Thorns and thistles shall it bring forth to thee" (Gen. 3:18). *Absinthia,* i.e., absinth, bitter herbs. Nectaris. Cf. stanza 1 of hymn 59.

3. "Forthwith the dire serpent laid aside his baneful poison, and the bloodthirsty ferocity of the beasts subsided: this was the victory of the gentle wounded Lamb." *Anguis.* "That old serpent, who is called the devil" (Apoc. 12:9). *Desit.* "The wolf and the lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent's food; they shall not hurt nor kill in all My holy mountain, saith the Lord" (Isa. 65:25). *Agni.* Cf. stanza 2 of hymn 45. "The Lamb that was slain" (Apoc. 5:12).
4. O scientiae supremae
Altitudo impervia!
O suavitatis benigni
Prædicanda pectoris!
Servus erat morte dignus,
Rex luiit poenam optimus.

5. Quando culpis provocamus
Ultionem Judicis,
Tunc loquentis protegamur
Sanguinis praesentia:
Ingruentium malorum
Tunc recedant agmina.

6. Te redemptus laudet orbis
Grata servans munera,
O salutis sempiternæ
Dux et auctor inclyte,
Qui tenes beata regna
Cum Parente et Spiritu.

4. "O the inscrutable depth of heavenly wisdom! O the most renowned sweetness of a loving heart! The slave was worthy of death, and the supreme King paid the penalty." *Scientiae.* "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!" (Rom. 11:33.) *Dulcedo.* "The Lord is sweet to all, and His tender mercies are over all His works" (Ps. 144:9). *Servus.* the human race, enslaved by sin (cf. Gen. 2:17). *Rex.* Cf. hymn 41. "Christ, the King of kings and the Lord of lords" (1 Tim. 6:15) "has made us free" (Gal. 4:31).

5. "When by our sins we provoke the vengeance of the Judge, may we then be protected by the presence of the pleading blood; may the hosts of threatening evils then depart." *Loquentis.* "The sprinkling of the blood that speaketh better than that of Abel" (Heb. 12:24). *Praesentia* may refer to Christ's "living always to make intercession for us" (Heb. 7:25). *Malorum,* all spiritual evils: consequences of our sins. "For by whom a man is overcome, of the same also is he the slave" (2 Pet. 2:19).

6. "Preserving Thy acceptable gifts, may the ransomed world praise Thee, O Prince and glorious Author of eternal salvation, who with the Father and the Spirit dost possess the blessed kingdom." *Munera,* i.e., the graces merited by Christ's blood. "He that shall persevere unto the end, he shall be saved" (Matt. 10:22). *Redemptus.* "Who gave Himself a redemption for all" (1 Tim. 2:5). *Auctor.* "The Author of their salvation" (Heb. 2:10). *Dux.* "Unto Christ the Prince" (Dan. 9:25). Cf. hymn 41.
HYMN 62

1. Salvete Christi vulnera,
   Immensi amoris pignora,
   Quibus perennes rivuli
   Manant rubentis Sanguinis.

2. Nitore stellas vincitis,
   Rosas odore et balsama,
   Pretio lapillos indicos,
   Mellis favos dulcedine.

3. Per vos patet gratissimum
   Nostris asylum mentibus:
   Non huc furor minantium
   Unquam penetrat hostium.

4. Quot Jesus in prætorio
   Flagella nudus excipit!
   Quot scissa pellis undique
   Stillat cruoris guttulas!

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HYMN 62


1. "Hail, ye wounds of Christ, pledges of His boundless love, whence flow unfailing streams of crimson blood." Pignora, proofs, pledges. "In this we have known the charity of God, because He hath laid down His life for us" (1 John 3:16).
2. "In splendor ye surpass the stars; in fragrance (ye surpass) the balsam and roses; in value (ye surpass) the gems of

India: in sweetness (ye surpass) honeycombs." Vincitis. "For I am God, ... neither is there the like to Me" (Isa. 46:9).
3. "Through you there stands open for our souls a most inviting refuge, whereto the fury of threatening foes never penetrates." Asylum. "For Thou art my strength and my refuge" (Ps. 30:4). Many beautiful prayers have been based on this thought of the sacred wounds as a sanctuary of safety (cf. hymn 49). In the first three stanzas the poet hails the wounds of Christ in a general manner, while in the next three stanzas he is more specific.
5. Frontem venustum, proh dolor!
Corona pungit spinea:
Clavi, retusa cuspide,
Pedes manusque perforant.

6. Postquam sed ille tradidit
Amans volensque spiritum,
Pectus feritur lancea,
Geminusque liquor exsilit.

7. Ut plena sit redemptio,
Sub torculari stringitur:
Suique Jesus immemor,
Sibi nil reservat Sanguinis.

8. Venite, quotquot crimen
Funesta labes inficit:
In hoc salutis balneo
Qui se lavat mundabitur.

9. Summi ad Parentis dexteram
Sedenti habenda est gratia:
Qui nos redemit Sanguine,
Sanctoque firmat Spiritu.

5. “O grief! a thorny crown pierces His beautiful brow;
nails, with blunted point, pierce His hands and feet.” The
6. “But after He lovingly and willingly gave up the ghost,
His breast is pierced with a lance, and a twofold stream leaps
forth.” The piercing of the side. Cf. John 19:34. Geminus,
7. “That the redemption may be complete, He is pressed
beneath the winepress; and, unmindful of Himself, Jesus re-
erves for Himself none of His blood.” Torculari. The term
“winepress” is used in Scripture in the sense of tribulation,
destruction, suffering, in a high degree (cf. Isa. 63:1–5). The
poet would stress the extent of Christ’s Passion. “What is
there that I ought to do more to my vineyard, that I have not
done to it?” (Isa. 5:4.)
8. “Come ye, as many as the deadly taint of sin hath in-
fected. Whosoever washeth himself in this laver of salvation
shall be made clean.” Inficit. “Heal my soul, for I have sinned
against Thee” (Ps. 40:5). Lavit. “The blood of Jesus Christ
His Son cleanseth us from all sin” (1 John 1:7).
9. “Thanks are due to Him who sitteth at the right hand
of the sovereign Father, who hath redeemed us by His blood,
and strengthened us by the Holy Ghost.” Dexteram, the place
of honor. “Who sitteth at the right hand of God the Father
almighty” (Creed). Cf. Ps. 109:1. Firmat. “Strengthened by
His Spirit with might unto the inward man” (Eph. 3:16).
HYMN 63

1. Quicumque certum queritis
   Rebis levamen asperis,
   Seu culpa mordet anxia,
   Seu pena vos premit comes:

2. Jesu, qui ut agnus innocens
   Sese immolandum tradidit,
   Ad Cor reclusum vulnere,
   Ad mite Cor accedite.

3. Auditis, ut suavissimis
   Invitet omnes vocibus:
   Venite, quos gravat labor,
   Premitque pondus criminum.

4. Quid Corde Jesu mitius?
   Jesum cruci qui affixerant,
   Excusat, et Patrem rogat,
   Ne perdat ulterior.

HYMN 63


1. "All ye who seek an unflagging consolation in adversity, whether uneasy guilt gnaws at you, or punishment, its companion, oppresses you." Levamen. "Who comforteth us in all our tribulation" (2 Cor. 1:4). Culpa. "For a troubled conscience always forecasteth grievous things" (Wisd. 17:10). Panna. "The wages of sin is death" (Rom. 6:23).

2. "Approach the heart disclosed by a wound, the gentle heart of Jesus, who, as an innocent lamb, gave Himself up to be sacrificed." Agnus. (Cf. stanza 2 of hymn 45.) "A lamb unspotted and undefiled" (1 Pet. 1:19). Vulnere. "One of the soldiers with a spear opened His side" (John 19:34).

3. "You hear how, with the sweetest words, He invites all: Come ye, whom labor doth weigh down, and whom the burden of sin doth oppress." Venite. "Come to Me, all ye that labor, and are burdened, and I will refresh you" (Matt. 11:28). Ut is taken in sense of "how." Pondeus. Cf. stanza 3 of hymn 8.

4. "What is more meek than the heart of Jesus? It excuses, and implores the Father not to destroy as an avenger, the wicked men who fastened Jesus to the Cross." Mitius. "Learn of Me, because I am meek and humble of heart" (Matt. 11:29). Rogat. "Father, forgive them, for they know not what they do" (Luke 23:34).
5. O Cor, voluptas caelibatum, 
Cor, fida spee mortalium, 
En hisce traci vocibus 
Ad te venimus supplices.

6. Tu nostra terge vulnera 
Ex te fluente Sanguine: 
Tu da novum cor omnibus, 
Qui te gementes invocant.

HYMN 64
1. Summi Parentis Filio, 
Patri futuri sæculi, 
Pacis beatæ Principi 
Promamus ore canticum:

2. Qui vulneratus pectore 
Amoris ictum pertulit, 
Amoris urens ignibus 
Ipsum qui amantem dilegit.

5. “O Heart, the delight of the blessed! O Heart, the steadfast hope of mortals! Attracted by these words, behold, we suppliants come to Thee.” Voluptas. “Thou shalt make them drink of the torrent of Thy pleasure” (Ps. 35:9). Spee. “Christ Jesus our hope” (1 Tim. 1:1). Cf. somewhat the same thought in stanza 1 of hymn 54. Vocibus, the statements of our Lord in the two preceding stanzas.

6. “Cleanse Thou our wounds in the blood flowing from Thee; give a new heart to all who, sighing, invoke Thee.” Vulnera, the wounds of sin. “The blood of Jesus Christ cleanseth us from all sin” (1 John 1:7). Cor novum, a new, or renewed, heart, a conversion. “Create a clean heart in me, O God” (Ps. 50:12). This is one of the few hymns that have no doxology of their own, nor has one been assigned to it.

HYMN 64

1. “Let us sing a canticle to the sovereign Father’s Son, the Father of the world to come, the Prince of blessed peace.” Lines 2 and 3 are based on the Messianic prophecy: “His name shall be called Wonderful, Counsellor, God the mighty, the Father of the world to come, the Prince of peace” (Isa. 9:6).

2. “Who, wounded in the breast, received the stroke because of love, kindling with the fires of love those who reciprocate His love.” Amoris is an objective genitive; the object toward which the act (ictum) is directed. “For His exceeding charity wherewith He loved us” (Eph. 2:4). Urens. “I am come to cast fire upon the earth: and what will I, but that it be kindled?” (Luke 12:49). Construction of the last two lines: Urens (eos) ignibus amoris qui ipsum amantem dilegit. “I love them that love Me” (Prov. 8:17).
3. Jesu doloris victima,  
Quis te innocentem compulit.  
Dura ut apertum lancea  
Latus pateret vulneri?

4. O fons amoris inclyte!  
O vena aquarum limpida!  
O flamma adurens crimina!  
O Cordis ardens caritas!

5. In Corde, Jesu, jugiter  
Recondes, nos, ut uberii  
Dono fruamur gratiae,  
Caelique tandem praemiss.

6. Semper Parenti et Filio  
Sic laus, honor, sit gloria,  
Sancto simul Paraclito,  
In sæculorum sæcula.

3. "O Jesus, victim of sorrow, who drove Thee, the innocent one, to this, that Thy side, opened by the cruel lance, should be exposed to injury?" Doloris would embrace every form of suffering endured by Christ. "A man of sorrows and acquainted with infirmity" (Isa. 55:3). Quis. Cf. line 5 of hymn 30. "He was wounded for our iniquities" (Isa. 53:5). Innocentem. "Him who knew no sin, He hath made sin for us" (2 Cor. 5:21).

4. "O glorious font of love! O limpid spring of waters! O flame that burnest away sins! O the glowing love of Thy heart!" Amoris. "God is charity" (1 John 4:8). Pena. "To him that thirsteth, I will give of the fountain of the water of life freely" (Apoc. 21:6). Flamma. "For our God is a consuming fire" (Heb. 12:29).

5. "O Jesus, hide us ever in Thy heart, that we may enjoy the rich gift of grace, and in the end the rewards of heaven." Recondes. "He that abideth in charity, abideth in God, and God in him" (1 John 4:16). Cf. stanza 3 of hymn 62.

6. "Be there always praise, honor and glory to the Father and to the Son; likewise to the Holy Paraclete forever." Parenti, i.e., Patri. Paraclito. Cf. stanza 2 of hymn 57. Laus, etc. "Thou art worthy, O Lord our God, to receive glory, and honor, and power" (Apoc. 4:11).
HYMN 65

1. Quicumque Christum quaeritis,
   Vultus in altum tollite:
   Illic licebit visere
   Signum perennis gloriarum.

2. Illustre quiddam cernimus,
   Quod nesciat finem pati,
   Sublime, celsum, interminum,
   Antiquus ætæ et chao.

3. Hic ille Rex est Gentium,
   Plebisque Rex Judaicæ,
   Promissus Abraham patri
   Ejusque in ævum semini.

4. Hunc, et Prophetis testibus,
   Iisdemque signatoribus,
   Testator et Pater jubes,
   Audire nos et credere.

Jewish people, promised to father Abraham and his seed for ever." Rex gentium. "Ask of Me, and I will give Thee the Gentiles for Thy inheritance" (Ps. 2:8). Rex Judæorum. "Where is He that is born King of the Jews?" (Matt. 2:2). Promissus. "As He spoke to our fathers, to Abraham and to his seed forever" (Luke 1:35).

4. "The prophets being witnesses and also confirmers, the Testator and Father bids us hear and believe Him." The Father is giving testimony (testator) to His Son's divinity, in the presence of witnesses (testibus), who by their very presence are also confirmers (signatoribus) of the testimony. Testibus. "In the mouth of two or three witnesses every word shall stand" (Deut. 19:15). Cf. Matt. 18:16. Prophetis, Moses and Elias, who both foretold Christ. Signatoribus, those who attest, or confirm, a statement: usually by seal or signature. Testator, the one making the statement. "This is My beloved Son, in whom I am well pleased: hear ye Him" (Matt. 17:5).
5. Gloria tibi Domine,  
Qui apparuisti hodie,  
Cum Patre et sancto Spiritu,  
In sempiterna sæcula.

HYMN 66

1. Amor Jesu dulcissime,  
Quando cor nostrum visitas,  
Pellis mentis caliginem,  
Et nos reples dulcedine.

2. Quam felix est, quem satis!  
Consors paternæ dexterae:  
Tu vera lumen patriæ,  
Quod omnem sensum superat.

5. "O Lord, who hast appeared today, glory be to Thee, together with the Father and the Holy Ghost forever." The doxology of Epiphany (cf. hymn 18) is used, because the Transfiguration was truly an Epiphany, a manifestation of Christ's divinity.

HYMN 66


1. "O Jesus, most sweet Love, when Thou dost visit our heart, Thou dost dispel the darkness of our soul and fill us with sweetness." This hymn is part of the great Jesu dulcis memoria (cf. hymn 57), in the sense that it is made up of lines taken at random from St. Bernard's poem with no regard for their original setting. Amor, "God is charity" (1 John 4:8), Quando, etc. This is line 5 of hymn 58, Caliginem, i.e., sin. "What fellowship hath light with darkness?" (2 Cor. 6:14.)

Cf. stanza 4 of hymn 59. Pellis. A well-chosen line for a hymn at Lauds, since this part of the Office is traditionally said at daybreak. Grace drives out sin. "I have blotted out thy iniquities as a cloud" (Isa. 44:22). Dulcedine. Grace restores the sweetness of the "peace of God which surpasseth all understanding" (Phil. 4:7).

2. "How happy is he whom Thou dost satisfy, O compeer at the Father's right hand! Thou art the light of our true fatherland, which surpasseth every sense." Satias. "For He hath satisfied the empty soul, and hath filled the hungry soul with good things" (Ps. 106:9). Consors, the equal. "I and the Father are one" (John 10:30). Dexterae. Figurative expression signifying highest place of honor, glory, etc., in heaven. "The Lord Jesus . . . sitteth at the right hand of God" (Mark 16:19). Cf. Ps. 109:1. Lumen. "The Lamb is the lamp thereof" (Apoc. 21:23). Superat, infinitely beyond our every power of perception. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9).
3. Splendor æternæ gloriae,
   Incomprehensæ bonitas,
   Amoris tui copiam
   Da nobis per præsentiam.

4. Gloria tibi Domine,
   Qui apparuisti hodie,
   Cum Patre et sancto Spiritu,
   In sempiterna sæcula.

3. "O splendor of eternal glory, O incomprehensible goodness, grant us by Thy presence the fullness of Thy love." Splendor. "God is light" (1 John 1:5). The majesty of divinity (gloria) is frequently described as a light of dazzling brilliance (cf. Luke 2:9; Exod. 19:16). St. Paul also calls Christ the brightness of the Father’s glory (cf. Heb. 1:3). Bonitas.

4. To Thee, O Lord, our praise we pay,
   Who hast revealed Thyself today:
   With Father and Blest Spirit one
   As long as endless ages run.

Hymns of Our Lord

3. Eternal glory’s Splendor bright!
   O Goodness truly infinite!
   By Thy sweet presence in our heart
   The fullness of Thy love impart.

God is very goodness, infinitely good. “None is good but God alone” (Luke 18:19). Præsentiam. "God is charity; he that abideth in charity, abideth in God, and God in him” (1 John 4:16).

4. Cf. the final stanza of the preceding hymn.
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HYMN 67

1. Te dicimus præconio,
   Intacta Mater Numinis,
   Nostris benigna laudibus
   Tuam repende gratiam.

2. Sontes Adami posteri
   Infecta proles gignimur:
   Labis paternæ nescia
   Tu sola, Virgo, crederis.

3. Caput draconis invidi
   Tu conteris vestigio,
   Et sola gloriam referis
   Intaminatæ originis.

4. O gentis humanae decus,
   Quæ tollis Heæ opprobrium,
   Tu nos tuere supplexes,
   Tu nos labantes erige.

HYMN 67


1. “We speak of thee with commendation, O stainless Mother; for our praises, do thou graciously bestow thy favor.” Praæconio. “Glorious things are said of thee, O city of God” (Ps. 86:5). Intacta. “Thou art all fair, O my love, and there is not a spot in thee” (Cant. 4:7).

2. “We guilty children of Adam are brought forth an infected progeny; thou alone, O Virgin, art believed free from the ancestral ruin.” Infecta. “By nature children of wrath” (Eph. 2:3). Labis paternæ, original sin, inherited from our common father Adam. Creditis. The dogma of the Immaculate Conception was proclaimed by Pope Pius IX on December 8, 1854.

3. “Thou dost crush with thy heel the head of the envious serpent, and dost alone preserve the glory of a sinless origin.” Conteris. “She shall crush thy head, and thou shalt lie in wait for her heel” (Gen. 3:15). Vestigo, i.e., usually the footprint, the sole of the foot; here used for calcaneo, the heel. Sola. “Our tainted nature’s solitary boast” (Tennyson).

4. “O glory of the human race, who takest away the reproach of Eve, do thou protect us suppliants, do thou encourage us who waver.” Decta. “Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people” (Jdt. 15:10). Judith, who slew Holofernes the archenemy of her people, was a type of the Blessed Virgin. Opprobrium. As the disobedience of Eve (Gen. 3:6) brought misery, so the obedience of Mary brought happiness (Luke 1:38). Labantes, because of the weakness of our fallen nature. “The spirit indeed is willing, but the flesh weak” (Matt. 26:41).
5. Serpens antiqui potens
   Astus retunde et impetus,
   Ut cælitum perennibus
   Per te frustrum gaudiiis.

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

HYMN 68

1. Aurora soli previa,
   Felix salutis nuntia,
   In noctis umbra plebs tua
   Te, Virgo, supplex invocat.

2. Torrens nefastis fluctibus
   Cunctos trahens voragine,
   Leni resedit æquore
   Cum transit Arca Förderis.

5. "Do thou mightily frustrate the snares and the assaults
   of the old serpent, so that through thee we may enjoy
   the eternal joys of the blessed." Serpens. "That old serpent
   who is called the devil and Satan" (Apoc. 12:9). Per te. Mary
   is our mediatrix. St. Augustine (18th sermon on the saints)
   says: "For thou art the only hope of sinners. . . . In thee
   we look for the reward."

6. "To Thee, O Jesus, who art born of the Virgin, be glory,
   together with the Father and the Blessed Spirit forever." This
   is the Roman form of our Blessed Mother's doxology (cf.
   hymn 14).

HYMN 68


1. "O Dawn that preceded the Sun, O happy herald of
   salvation, in the darkness of night, O Virgin, thy suppliant
   people invoke thee." Aurora. Mary was the fair dawn that
   preceded the rising of the "Sun of justice" (Mal. 4:2). "Who

is she that cometh forth as the morning rising (aurora), fair
as the moon, bright as the sun, terrible as an army set in
array?" (Cant. 6:9.) Soli, Christ, the "Sun of justice," the
"Orient from on high" (Luke 1:78). Nuntia. "She shall bring
forth a Son: and thou shalt call His name Jesus. For He shall
save His people from their sins" (Matt. 1:21). Umbra. Lauds
is said at daybreak, before darkness has fully departed.

2. "The torrent, drawing with its evil waves all men into
   its whirlpool, subsides into a tranquil sea, when the ark of
   the covenant passes." Torrens. The reference is probably to
   the miraculous crossing of the Jordan by the Israelites, as
   recorded in Jos. 3:14-17. The water rolled back before the
   ark, providing a passage by which the people passed dryshod.
   Arca. The ark of the covenant, the most sacred possession
   of the Israelites, was a symbol of the divine presence. As applied
   to Mary, the title implies that, being the chosen Mother of
   God, the living ark in which He was to dwell, she was un-
   touched by the all-engulfing guilt of original sin. Cf. stanza 4
   of hymn 16.
3. Dum torret arescens humus,  
   Tu rore sola spargeris;  
   Tellure circum orida,  
   Intacta sola permanes.

4. Fatale virus evomens  
   Attollit anguis verticem:  
   At tu draconis turgidum  
   Invicta conteris caput.

5. Mater benigna respice  
   Fletus precesque supplicum,  
   Et dimicantes tartari  
   Victrix tuere ab hostibus.

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

3. "While the dry earth is parched, thou alone art sprinkled with dew; while the earth round about is wet with dew, thou alone dost remain untouched." Another miracle of the Bible is the basis of this stanza: the fleece of Gedeon. "If Thou wilt save Israel by my hand, as Thou hast said, I will put this fleece of wool on the floor; if there be dew on the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as Thou hast said, Thou wilt deliver Israel. And it was so. . . . And he said again to God: . . . I pray that the fleece only may be dry, and all the ground wet with dew. And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground" (Judg. 6:36–40). Applied to Mary, the passage typifies her exemption from sin. When all mankind was without the dew of grace (torret), she alone had it; when all mankind was wet with sin (rorida), she alone was untouched. St. Bernard makes use of the same thought (on Apoc. 12:1).

4. "The serpent vomiting forth his fatal poison lifts up his head, but thou unconquered dost crush the swollen head of the dragon." Cf. stanza 3 of the preceding hymn. A poetic fancy wherein the devil (anguis) by means of his bite infects with original sin (virus); but before he can strike, Mary is preserved (invicta) by the merits of her Son, fulfilling the prophecy of Gen. 3:15.

5. "O gracious Mother, regard the tears and prayers of thy suppliants, and victoriously defend them in battle against the foes of hell." Benigna. "The mother of Jesus said to Him: They have no wine" (John 2:3). Hostibus. "Our wrestling . . . is against the spirits of wickedness" (Eph. 6:15).

6. Cf. the preceding hymn.
HYMN 69

1. Omnis expertem maculæ Mariam
   Edocet Summus fidei Magister:
   Virginis gaudens celebrat fidelis
   Terra triumphum.

2. Ipsa, se præbens humili puellæ
   Virgo spectandam, recreat pendentem,
   Seque conceptam sine labe, sancto
   Prædictat ore.

3. O specus felix, decorate divae
   Matris aspectu, veneranda rupes,
   Unde vitales scatuere pleno
   Gurgite lymphae!

4. Huc catervatim pia turba nostris,
   Huc ab externis peregrina terris
   Affluit supplex, et opem potentis
   Virginis orat.

5. Excipit Mater lacrinas precantum,
   Donat optatam miseric salutem:
   Compos hinc voti patrias ad oras
   Turba revertit.

HYMN 69


1. "The supreme teacher of faith proclaims that Mary is free of all stain; the faithful everywhere rejoicing celebrate the triumph of the Virgin." The two preceding hymns honored the Immaculate Conception in itself, while the present hymn honors the apparition of the Immaculate Conception at Lourdes. Summus Magister, the Pope; in this case Pope Pius IX, who proclaimed the dogma of the Immaculate Conception, Fidelis terra (literally, the faithful earth), the faithful of the earth, the Church militant.

2. "The Virgin, revealing herself to the sight of a lowly maid, reassures the trembling (girl), and with sacred lips declares herself to have been conceived without sin." For the various allusions in this hymn, see Catholic Encyclopedia, art. "Lourdes." Puella, Bernadette Soubiroux (canonized by Pius XI in 1935), to whom the Blessed Mother appeared eighteen times, on one occasion saying, "I am the Immaculate Conception." Ore, i.e., mouth, lips.

3. "O happy grotto, honored by the apparition of the Blessed Mother! O hallowed rock, whence living waters in full stream gush forth!" Reference is to the mysterious stream of the wonder-working water of Lourdes.

4. "Hither in troops comes the pious multitude from our own (lands), hither the suppliant pilgrims from foreign lands, and implores the aid of the powerful Virgin." Huc, to Lourdes in France. Nearly five million pilgrims, in 5,297 pilgrimages, visited Lourdes from 1867 to 1908.

5. "The Mother receives the petitioners; she grants to the afflicted the health desired; having obtained their wish the multitudes thence return to their own countries." Precantum for precantum.
6. Supplicum, Virgo, miserata casus,
   Semper o nostros refove labores,
   Impetrans mæstis bona sempiterne
   Gaudia vite.

7. Sit decus Patri genitæque Proli
   Et tibi compar utriusque virtus
   Spiritus semper, Deus unus omni
   Temporis ævo.

HYMN 70
1. Ave maris stella,
   Dei Mater alma,
   Atque semper Virgo,
   Felix cæli porta.

6. "O Virgin, commiserating the misfortunes of thy suppliants, do thou always alleviate our sufferings, obtaining for the afflicted the blessed joys of eternal life." Impetrans. "Pray for thy servants to the Lord thy God" (1 Kings 12:19). Gaudia. Suffering, patiently borne, is a form of "persecution for justice' sake," and will gain "the kingdom of heaven" (Matt. 5:10).

7. "Honor be to the Father, and to the begotten Son, and to Thee, O Spirit, the ever-equal Power of both, one God, for all time." Genitæ Proli. "The only-begotten of the Father" (John 1:14). Utriusque. Cf. stanzæ 6 of hymn 37. Virtus. Cf. digitus in stanza 3 of hymn 37. This doxology presents the only instance in the hymns where the Holy Ghost is called the "Power." "The Holy Ghost shall come upon thee, and the power of the most High (virtus Altissimi) shall overshadow thee" (Luke 1:35).

HYMN 70


1. "Hail, Star of the sea, loving Mother of God, and Ever-Virgin, happy Gate of heaven!" The poet greets our Lady under four beautiful titles in this stanza. Maris stella. The name "Mary" is derived from the Hebrew name "Miriam,"

but the belief that Miriam means "star of the sea" is groundless. Only in a figurative sense can we connect this title of Our Lady with the Hebrew heroine. Even as Miriam, the sister of Moses, was coleader with her brother in guiding the chosen people in the crossing of the Red Sea, so also we may say that Mary, the mother of our Lord, guides us through the perils of the sea of life. The first occurrence of the title is traced to the writings of St. Jerome (d. 420), and was probably inserted by a copyist. In the feast of Mary's Holy Name (lessons 4, 5, 6), St. Bernard speaks eloquently on the title. For another interpretation of Mary's name, cf. stanza 1 of hymn 72. Mater. Mary's divine motherhood is the basis of all her glory and prerogatives. Only because she is "the mother of my Lord" (Luke 1:43) could she predict that "all generations shall call me blessed" (Luke 1:48). Virgo. Cf. hymn 14 on virgin birth of Christ. Cæli porta. "This is the gate of heaven" (Gen. 28:17). Spiritual writers of the Middle Ages have seen many deep meanings in this title; but the basic meaning is that, as Christ's mother, Mary was truly the gate through which He came to us from heaven. Considering her also as our mediatrix (cf. hymn 79), we receive through her the grace necessary for salvation. In this sense she becomes the gate whereby we pass from earth to heaven. "If she help thee, thou wilt reach home at last" (St. Bernard: Office of Mary's Holy Name, lesson 6). Cf. stanzæ 2 and 3 of hymn 72; stanza 1 of hymn 77; stanza 1 of hymn 78.
2. Sumens illud Ave
   Gabrielis ore,
   Funda nos in pace,
   Mutans nomen Hevæ.

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

4. Monstra te esse matrem:
   Sumat per te preces,
   Qui pro nobis Natus
   Tuit esse tuus.

5. Virgo singularis,
   Inter omnes mitis,
   Nos culpís solutos
   Mites fac et castos.

2. "Receiving that 'Ave' from the mouth of Gabriel, establish us in peace, reversing the name of Eva." *Illud Ave.* "Hail, full of grace" (Luke 1:28). This stanza contains the well-known medieval pun whereby the "Eva," the Latin form of "Eve," is transformed into "Ave," the greeting of the angel to Mary. The idea to be conveyed is that Gabriel, in forming his "Ave" out of the letters which make up the word "Eva," was announcing the redemption of man from the curse of Eve (Raby, Christian Latin Poetry, p. 368). *Pace.* Peace between God and man was lost through Eve, and regained through Mary. That we may never again lose this peace, we ask the aid of the mother of "the Prince of peace" (Isa. 9:6). The rest of the hymn is merely an extension of this prayer, citing the things that chiefly disturb or bring "the peace of God which surpasseth all understanding" (Phil. 4:7).

3. "Break the chains of sinners, give light to the blind, drive away our evils, ask for all good things." *Vincla for vincula.* Sin is a return to the slavery of Satan, a complete breaking of peace with God. "Be not held again under the yoke of bondage" (Gal. 5:1). *Cæcis,* the spiritually blind, who "have eyes, but see not" (Ps. 134:16) "the things that are to thy peace" (Luke 19:42). *Mala,* primarily, spiritual evils; secondar-

Hymns of Our Lady

2. Taking that sweet Ave
   Erst by Gabriel spoken,
   Eva's name reversing,
   Be of peace the token.

3. Break the sinners' fetters,
   Light to blind restoring,
   All our ills dispelling,
   Every boon imploring.

4. Show thyself a Mother
   In thy supplication;
   He will hear who chose thee
   At His Incarnation.

5. Maid all maids excelling,
   Passing meek and lowly,
   Win for sinners pardon,
   Make us chaste and holy.

ily, temporal evils. "Deliver us from evil" (Matt. 6:13). *Bona,* the opposite of *mala,* grace and temporal blessings. "All good things came to me together with her" (Wisd. 7:11).

4. "Show thyself to be a mother; through thee may He receive our prayers—He who, born for us, deigned to be thy (Son)." *Matrem.* "Woman, behold thy Son" (John 19:26). We claim the right of children and ask her aid, especially her intercession, that she may make our prayers her own. *Nobis natus.* Cf. stanza 2 of hymn 44. *Tuit* has the force of *dignatus est,* while *Tuus* has the force of *tuus Filius.*

5. "O singular Virgin, meek above all others, make us, freed from sin, meek and chaste." *Singularis,* unique; the solitary example of a virgin mother. "Blessed art thou among women." (Luke 1:42). *Inter* has the force of *supra,* pre-eminently meek. "He hath regarded the humility of His handmaid" (Luke 1:48). *Culpís.* Freedom from sin is given as the basis of meekness and purity, since sin is truly a refusal to be subject to God. *Mites et castos.* "In whatsoever degree a man advances in humility and chastity, in that degree will he draw near to God" (Venerable Bede). Cf. the Beatitudes. "Blessed are the meek: for they shall possess the land" and "Blessed are the clean of heart: for they shall see God" (Matt. 5:4, 8).
6. Vitam praesta puram,  
Iter para tutum:  
Ut videntes Jesum  
Semper collætemur.

7. Sit laus Deo Patri,  
Summo Christo decus,  
Spiritu sancto,  
Tribus honor unus.

**HYMN 71**

1. Quem terra, pontus, æthera  
Colunt, adorant, predicant,  
Trinam regentem machinam  
Claustrum Mariæ bajulat.

2. Cui luna, sol et omnia  
Deserviunt per tempora,  
Perfusa caeli gratia,  
Gestant puellæ viscera.

---

6. "Keep our life unsullied, make safe our way, so that, seeing Jesus, we may rejoice together forever." *Iher*, the way of life. "Blessed are the undefiled in the way, who walk in the law of the Lord" (Ps. 118:1). *Videntes*. "We shall see Him as He is" (1 John 3:2). *Colleetemur*, the company of the blessed in heaven (cf. Heb. 12:22 f.).

7. "To God the Father be praise, to Christ most High be glory, and to the Holy Ghost, to the Three be one honor." *Unus*, equal, same. "Thou art worthy, O Lord our God, to receive glory and honor and power" (Apoc. 4:11).

**HYMN 71**


1. "The womb of Mary bears Him who rules the threefold frame, Him whom the earth, the sea, and the sky proclaim." *Quem*, "Bless the Lord, all His works" (Ps. 102:22). Cf. stanza 2 of hymn 39. *Trinam machinam*, threefold fabric, structure, of the universe. "Those that are in heaven, on earth, and under the earth" (Phil. 2:10). Cf. stanza 3 of hymn 32. *Claustrum* (literally, bar, bolt): figuratively, an enclosure, womb. Note that in each stanza of this hymn the poet uses a different word (*claustrum, viscera, ventris, alvum*) to express the idea "womb."

2. "The Virgin's womb, filled with the grace of heaven, bears (Him) whom the moon, the sun, and all things serve forever." *Deserviunt*. "The heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. 18:2), *Per tempora*, throughout time, forever. "He hath established them forever, and for ages and ages" (Ps. 148:6). *Gratia*. "Hail, full of grace: the Lord is with thee" (Luke 1:28). "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee" (Luke 1:35). *Puellæ*, i.e., virginis.
3. *O Mother, blessed by the gift, in the ark of whose womb was enclosed the heavenly Creator who holds the world in His hand.* "Munere, the singular blessing of being the chosen Mother of God. "Blessed art thou among women" (Luke 1:28). *Arca.* Cf. stanza 2 of hymn 68. *Pugillo,* i.e., manu. "Who hath measured the waters in the hollow of His hand, and weighed the heavens with His palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12.)

4. "Blessed by the messenger of heaven, fruitful by the Holy Ghost, by whose womb was brought forth the Desired of nations." The *mater* of the preceding stanza may be understood as subject in this stanza. *Nuntio,* the angel Gabriel (Luke 1:28). Some take the word as referring to the angelic message, namely, the Annunciation. *Fecunda.* "And therefore also the Holy which shall be born of thee shall be called the Son of God" (Luke 1:35). *Desideratus gentibus.* "And the Desired of all nations shall come" (Agg 2:8). Cf. Gen. 49:10.

5. "O Mary, Mother of grace and Mother of mercy, protect us from the foe, and receive us at the hour of death." *Mater.* Mary is styled the Mother of grace and mercy, because she gave us Him who is the source of all grace and mercy. Likewise, because of her intercessory power, we look to her for all we need. Cf. stanza 1 of the preceding hymn, "I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue" (Eccl. 24:24 f.). *Hoste,* the devil (1 Pet. 5:8).

6. "To Thee, O Lord, who wast born of the Virgin, be glory, together with the Father and the Holy Ghost forever." Cf. the final stanza of hymn 14. These two final stanzas, with few exceptions, make up the double doxology used in all hymns of this meter honoring the Blessed Mother. It should be noted also that these two stanzas are not ascribed to Fortunatus.
HYMN 72

1. O gloriosa Domina, 
   Excelsa supra sidera: 
   Qui te creavit provide 
   Lactasti sacro ubere.

2. Quod Heva tristis abstulit 
   Tu reddis almo germine: 
   Intrent ut astra flebiles, 
   Caeli fenestra facta es.

Author, meter, and metrical as for the preceding hymn, of which this is a continuation. Use: Lauds in the Common of the Blessed Virgin.

1. "O glorious Lady, exalted above the stars, thou didst nourish at thy holy breast Him who providentially created thee." Dominæ is the second of the two meanings given to the name of Mary in the breviary (cf. stanza 1 of hymn 70). In the feast of Mary's Holy Name (lesson 9). St. Peter Chrysologus says that, even before announcing the cause of his coming, the angel declares the dignity of our Blessed Mother by using the name "Mary." "For 'Mary' is a Hebrew word meaning 'Lady.' The angel therefore greeted her as Lady, that the Mother of the Lord might lay aside the fearfulness of His handmaid, whom the will of her own Offspring had made to be born and to be called Lady." Supra sidera (literally, above the stars), i.e., above all created things. "And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apoc. 12:1). Provide, in accord with the plan of redemption. Creavit. "He that made me, rested in my tabernacle" (Ecclus. 24:12).

2. "What the unfortunate Eve lost, thou dost restore by thy blessed Offspring: thou art made the way of heaven, so that the woeful may enter heaven." Tristis, unfortunate, since her sin brought upon herself and her children the loss of the special blessings God had bestowed at creation. Reddis. Eve closed heaven against us, and Mary opened it to us. Germine (literally, sprout, bud; offspring, child), Christ, the "Flower of the Virgin" (cf. stanza 3 of hymn 42). "And I will raise up to David a just branch" (Jer. 23:5). Cf. also Isa. 4:2 and Ezek. 34:29. Astra, the stars, heaven, paradise. Flebiles is not here used in a penitential sense, but is descriptive rather of the sad condition of our fallen race, subject to the countless woes consequent on original sin (cf. Gen. 3:16-19). Fenestra (literally, a window), a gate, a way. St. Fulgentius (d. 523) was the first to style Mary a "window of heaven," and many beautiful thoughts and legends have grown up about the theme; but, basically, the word has the sense of porta (cf. stanza 1 of hymn 70), a way, door, window, entrance.
3. Thou art the Great King's portal bright,  
The way whereby came forth the Light:  
Come then, ye ransomed nations, sing  
The Life Divine 'twas hers to bring.

4. O Mary, Mother of all grace,  
Mother of mercy to our race:  
Protect us now from Satan's power,  
And own us at life's closing hour.

5. All glory be to Thee, O Lord,  
The Virgin's Son, by all adored:  
And equal praise forever greet  
The Father and the Paraclete.

HYMN 73

1. Author of grace, sweet Saviour mine,  
Remember that Thy flesh divine  
From the unsullied Virgin came,  
Made like unto our mortal frame.
2. Maria, Mater gratiae,
Mater misericordiae,
Tu nos ab hoste protege,
Et hora mortis suscipe.

3. Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

HYMN 74

1. Mentes juvet fidélium
Planctum Marie plangere,
Mori videt dum Filium
Toto cruentum corpore.

2. Quanto doloris vulnere
Pectus cruentat illius
Amissus uno funere
Sponsus, Parens et Filius.

2–3. Cf. the two final stanzas of hymn 71.

HYMN 74


1. "It should help the souls of the faithful to lament the grief of Mary, as she beholds her Son die, bloody in all His body." The two hymns of this feast offer perfect specimens of rhyming. Juvet, on the principle that, if God's sinless mother knew suffering, we sinful mortals should not seek exemption. Cf. Prov. 3:12; Heb. 12:5f.; Luke 23:41. Videt, "There stood by the cross of Jesus, His mother" (John 19:25). It will be noted that the poet, for the most part, pictures in these hymns the Blessed Mother as witnessing the Crucifixion.

2. "With how great a wound of grief is her soul wounded: for by one death was lost her Son—(one God with) her Father and her Spouse." Cruentat is taken in a neuter sense, and with the broad meaning of "wounding," "injuring." Pectus, breast, heart, soul. Sponsus, Parens, Filius. "The Father, Son, and Holy Ghost. And these three are one" (1 John 5:7).
3. Materna nulla durior, 
   Nec uilla par afflicto: 
   Nam nulla proles carior, 
   Nec uilla par dilectio.

4. Quot cara Proles excipit 
   Inficta carnui verbera, 
   Tot mæsta Mater suscipit 
   Infixa cordi vulnerna.

5. Hunc spina, clavus, lancea 
   Dum pungit, illam conficit 
   Merore, qui vel saxea 
   Movere corda sufficit.

6. Sic ensis ille saucium 
   Cor sigit ac transverberat, 
   Quem jam d iu praecominium 
   Sancti Senis præixerat.

7. Pii Mariæ servuli, 
   Christi redempti Sanguine, 
   Tantum dolorem flebili 
   Recogitate lumine.

3. "No maternal woe (was) deeper, nor (was) any equal; for no son (was) dearer, nor (was) any love equal." *Erat* may be understood with each line. The depth of Mary's sorrow can be measured only by the depth of her love. *Afflicto.* "O all ye that pass by the way, attend, and see, if there be any sorrow like unto my sorrow" (Lam. 1:12). *Dilectio.* "As the mother loveth her only son, so did I love Thee" (2 Kings 1:26).

4. "The grieving mother received, impressed upon her heart, as many lashes as her dear Son received tortments inflicted on His body." *Carni,* flesh, body. *Ferbera.* Since we have no scriptural basis for supposing that the Blessed Mother was actually present at the scourging, we may infer that, as she beheld on Calvary the effects of the scourging, she could feel in spirit the pain Christ must have suffered. "For naught could pierce the body of thy Son, and not pierce thy soul likewise" (St. Bernard, *On the Twelve Stars*). Cf. stanza 1 of hymn 76.

5. "As the thorn, the nail, the lance pierce Him, they rend her with a grief that is sufficient to move even hearts of stone." *Spina.* What was said of the Blessed Mother's presence at the scourging, is true also regarding the crowning with thorns.

6. "Thus pierces and transfixes her wounded heart that sword which the prophecy of the holy ancient had long before predicted." *Senis,* Simeon (cf. stanza 2). "Thy own soul a sword shall pierce" (Luke 2:35).

7. "O loving servants of Mary, redeemed by the blood of Christ, ponder in tearful light her great sorrow." *Redempti.* "You were not redeemed with corruptible things . . . but with the precious blood of Christ" (1 Pet. 1:18 f.).
8. Sit summa Christo gloria,
    Amara cuius Passio
    Eterna nobis gaudia
    Matrisque det Compassio.

HYMN 75

1. Dum crimen Ada solvitur
   Fluore Christi Sanguinis,
   Heva voluptas penditur
   Fletu Marie Virginis.

2. Illum crucis dum stipiti
   Caterva fitg effera,
   Quanto tremore concuti
   Materna sentit viscera!

3. Cui melle succum lacteum
   Suaviorem prebuit,
   Potum dari nunc felleum
   Quantum gemens exhorruit!

8. "The highest glory be to Christ; and may His bitter Passion and His mother’s compassion, bestow on us the eternal joys." Compassio, fellow suffering, suffering in union with. Cf. note on penditur in stanza 1 of the next hymn. These two final stanzas make up the double doxology of hymn 87.

HYMN 75

Author, meter, and metrical as for the preceding hymn. Use: Lauds on the feast of the Compassion of the Blessed Virgin.

1. "While the sin of Adam is paid for by the flowing of the blood of Christ, the pleasure of Eve is paid for by the grief of the Virgin Mary." Ada. "As in Adam all die, so also in Christ all shall be made alive" (1 Cor. 15:22). Cf. stanza 3 of hymn 60. Heva. The frequent comparison between Eve (the mother of mankind in the order of nature) and Mary (the mother of mankind in the order of grace). Cf. hymns 67, 70, 72. Voluptas, the actual sin of disobedience, which began with desire (cf. Gen. 3:6). Penditur. Any liturgical reference to Mary as redemptrix or coredemptrix, is based on the fact that, by supplying Christ with His body and blood (i.e., the instruments of our redemption), she thereby became “the secondary but true agent, the co-worker with her Son in effecting the sanctification and salvation of men” (Tanquerey, The Spiritual Life, p. 81).

2. “While the savage mob fixes Him to the tree of the Cross, with how great a trembling does she not feel her maternal heart to be shaken!” Viscera, the inner parts, the heart, soul. “She suffered in her soul what Jesus suffered in His body, and in union with Him she offered herself as a victim for our sins” (Tanquerey, op. cit., p. 83).

3. “Moaning deeply, she shuddered that there is now given a drink of gall to Him to whom she gave nourishment sweeter than honey.” Succum lacteum, potion of milk, nourishment. Potum felleum. Cf. Matt. 27:34.
4. Quam deflet inter noxios
   Nudum peti conviciis,
   Cujus rependi regios
   Vidit favores fascis!

5. Sic summa partus tempore
   Quæ sensist olim gaudia,
   Nunc summa multo fenore
   Mortis rependant tædia.

6. Pii Mariæ servuli,
   Christi redempti Sanguine,
   Tantum dolorem flebili
   Recogitare lumine.

7. Sit summa Christo gloria,
   Amara cujus Passio
   Æterna nobis gaudia
   Matrisque det Compassio.

4. "How she mourns that He, naked among the wicked, is importuned by shouts: He whose royal favors she beholds returned with ropes!" Noxios, the two thieves. "And when they came to the place which is called Calvary, they crucified Him there; and the robbers, one on the right hand, and the other on the left" (Luke 23:33). Cf. also Luke 22:37: Nudum. It was a custom of the Romans to strip to the loincloth those who were to die on the cross (cf. Groenings, History of the Passion, p. 270). "They divided my garments among them; and upon my vesture they cast lots" (Matt. 27:35; Ps. 21:19). Conviciis, cries of a mob. Here it refers to the taunts of the rulers, the people, the soldiers, the impotent thief (cf. Luke 23:33—39). Favores. "What is there that I ought to do more to My vineyard, that I have not done to it?" (Isa. 5:4.) Cf. John 10:32: Fascis, ropes, bands. "Crucifixion was performed by the Romans in two differ-
HYMN 76

1. Stabat Mater dolorosa
   Juxta crucem lacrymosa,
   Dum pendebat Filius.
   Cujus animam gementem,
   Contristatam et dolentem,
   Pertransivit gladius.

2. O quam tristis et afflcta
   Fuit illa benedicta
   Mater Unigeniti!
   Quae merebat, et dolebat,
   Pia Mater, dum videbat
   Penas Nati inclyti.

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HYMN 76

Author: ascribed to Jacopone da Todi. Meter: trochaic dimer. Metrical: McCarthy. Use: Sequence in Mass of the Compassion, and also of the Seven Dolors.

General note. This hymn is recognized as the tenderest and most pathetic hymn of the Middle Ages. In the simplest, and at the same time in the most vivid manner, "it represents the Blessed Mother of God plunged in grief beneath the Cross on which her beloved Son was suffering so unmerited and painful a death. The historical fact (John 19:25) is narrated in the first, second, and fourth stanzas. The remaining stanzas are made up of reflections, affections, petitions, and resolutions arising from the contemplation of our Lord's bitter sufferings and death" (Britt, Hymns of the Breviary and Missal, p. 134).

1. "The sorrowful mother stood weeping beside the Cross, while her Son was hanging (thereon). And a sword pierced her

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HYMN 76

1. By the Cross, on which suspended,
   With His bleeding hands extended,
   Hung that Son she so adored,
   Stood the mournful Mother weeping,
   She whose heart, its silence keeping,
   Grief had cleft as with a sword.

2. Oh, that Mother's sad affliction—
   Mother of all benediction—
   Of the sole-begotten One;
   Oh, the grieving, sense-bereaving,
   Of her heaving breast, perceiving
   The dread sufferings of her Son.

sighing, saddened, and grieving soul." Stabat Mater. "Now there stood by the Cross of Jesus, His mother" (John 19:25). Dolorosa. Mary is the sorrowful mother of the "Man of Sorrows" (Isa. 53:3). Lacrymosa. Realism in depicting the Passion incidents was just as common in the age of the poet as it was uncommon in the age of St. Ambrose, who sternly opposed realism in favor of the strict scriptural narrative. Hence his famous rebuf to those who, by their excessive realism, would make the Lord's mother appear as a weakling: "I read of her standing; I do not read of her weeping" (De ob. Valenti). Gladius, i.e., of Simeon's prophecy. "And thy own soul a sword shall pierce" (Luke 2:35). Cf. the two preceding hymns.

2. "O how sad and afflicted was that Blessed Mother of the Only-begotten! The loving mother, who grieved and suffered while she beheld the pains of her glorious Son!" Afficta. "O all ye that pass by the way, attend, and see if there be any sorrow like unto my sorrow" (Lam. 1:12). Nati, i.e., Unigeniti. "The only-begotten of the Father" (John 1:14).
3. Quis est homo qui non feret, Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari, Matrem Christi contemplari
Dolentem cum Filio.

4. Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum:
Vidit suum dulcem Natum
Moriendo desolatum,
Cum emisit spiritum.

5. Pia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum luceam:
Fac, ut ardeat cor meum
In amando Christum Deum
Ut sibi complacem.

3. "Who is the man who would not weep, if he should behold
the mother of Christ in such great distress? Who would be able
not to grieve, if he should contemplate the mother of Christ
suffering with her Son?" The non in line 4 is taken with con-
tristari. Contemplari, i.e., si contemplaretur.

4. "For the sins of His own nation, she saw Jesus in torments
and subjected by the scourges. She saw her sweet Son abandoned
in dying until He yielded up the ghost." Sue gentis. "For He
shall save His people from their sins" (Matt. 1:21). Flagellis (cf.
verbera in stanza 4 of hymn 74) is taken like an ablative of
agent. The sense then is that the Blessed Mother saw, in the
lacerated body of her Son, the effect of the scourging to which
He had been subjected. Moriendo (cf. favendo in stanza 2 of
hymn 1) is taken like a present participle. Desolatum. "My
God, My God, why hast Thou forsaken Me?" (Mark 15:34.)
Spiritum. "And Jesus again crying with a loud voice, yielded up
the ghost" (Matt. 27:50).

5. Loving Mother, font of love, make me feel the force of
thy grief so that I may weep with thee. Grant that my heart may
burn in loving Christ my God, so that I may be pleasing to
Him." Fons amoris. "I am the mother of fair love" (Ecclus.
24:24). Fac with the accusative and infinitive may be rendered
as "make me"; with the subjunctive, it may be rendered as
"grant that I." Sibi for ipsi or ei; a common medieval use.

6. "O holy Mother, do this: fix deeply in my heart the
wounds of the Crucified; share with me the pains of thy
wounded Son, who deigned to suffer so much for me." Plagas.
These wounds had been foretold by the prophet. "What are
these wounds in the midst of thy hands? And he shall say:
With these I was wounded in the house of them that loved me"
(Zach. 13:6). Cordi is a poetic dative of place. Dignati (agreeing
with Nati), for qui dignatus est. "He was wounded for our
iniquities, He was bruised for our sins" (Isa. 53:5).
6. Sancta Mater, istud agas,  
Crucifixi figes plagas  
Cordi meo valide:  
Tui Nati vulnerati,  
Tam dignati pro me pati,  
Penas mecum divide.

7. Fac me tecum pie flere,  
Crucifixo condolere,  
Donec ego vixero:  
Juxta crucem tecum stare,  
Et me tibi sociare  
In planctu desidero.

8. Virgo virginum praeclara,  
Mihi jam non sis amara,  
Fac me tecum plangere:  
Fac ut portem Christi mortem,  
Passionis fac consortem,  
Et plagas recolere.

9. Fac me plagis vulnerari,  
Fac me Cruce inebriari,  
Et cruore Fili.  
Flammis ne urar succensus,  
Per te, Virgo, sim defensus  
In die judicij.

6. Blessed Mother of prediction,  
Stamp the marks of crucifixion  
Deeply on my stony heart,  
Ever leading where thy bleeding  
Son is pleading for my needing,  
Let me in His wounds take part.

7. Make me truly, each day newly,  
While life lasts, O Mother, duly  
Weep with Him, the Crucified;  
Let me, 'tis my sole demanding,  
Near the Cross, where thou art standing,  
Stand in sorrow at thy side.

8. Queen of virgins, best and dearest,  
Grant, oh, grant the prayer thou hearest,  
Let me ever mourn with thee;  
Let compassion me so fashion  
That Christ's wounds, His death and Passion,  
Be each day renewed in me.

9. Oh, those wounds do not deny me;  
On that Cross, oh, crucify me;  
Let me drink His Blood I pray:  
Then on fire, kindled, daring,  
I may stand without despairing  
On that dreadful judgement day.

7. "Make me lovingly weep with thee, and suffer with the  
Crucified, as long as I shall live. I long to stand with thee beside the Cross and unite myself to thee in grief." Condolere.  
"Yet so, if we suffer with Him, that we may also be glorified with Him" (Rom. 8:17).

8. "O peerless Virgin of virgins, be not now to me unfavorable; make me mourn with thee. Grant that I may bear the death of Christ; make me a sharer in His Passion, and make me mindful of His sufferings." Praeclara. Cf. singularis in stanza 5 of hymn 70. Portem mortem. "Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies" (2 Cor. 4:10). Cf. Gal. 5:24. Me esse is understood with consortem, and fac me with recolere.
10. Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victorie.
Quando corpus morietur
Fac ut animae donetur
Paradisi gloria.

HYMN 77
1. Præclara custos virginum,
   Intacta Mater Numinis,
   Celestis aulae janua,
   Spes nostra, cæli gaudium:

2. Inter rubeta lilium,
   Columba formosissima,
   Virga e radice germinans
   Nostro medelam vulneri:

10. "O Christ, when it is (time) to depart hence, grant that,
through Thy mother, I may obtain the palm of victory. When
my body shall die, grant that the glory of paradise be given to
my soul." Per Matrem. Cf. stanza 4 of hymn 70. Pheatam, re-
ward. "You shall receive a never-fading crown of glory" (1 Pet.
5:4).

HYMN 77
Author: unknown, seventeenth century. Meter: iambic dim-
eter. Metrical: Caswall. Use: Matins of the Immaculate Con-
ception.
1. "Illustrious guardian of virgins, stainless Mother of God,
portal of the heavenly court, our hope, the joy of heaven."
Custos. The Virgin Mother of God has always been the tradi-
tional guardian of purity. "I am the mother of fair love, and
of fear, and of knowledge" (Ecclesiasticus 24:24). Intacta. "Thou art
all fair, 0 my love, and there is not a spot in thee" (Cant. 4:7).
Numinis, Deity, God. Janua. Cf. porta in stanza 1 of hymn 70.

10. May the Cross be my salvation:
   Make Christ’s death my preservation;
   May His grace my heart make wise:
   And when death my body taketh,
   May my soul when it awaketh
   Ope in heaven its raptured eyes.

HYMN 77
1. Blest guardian of all virgin souls,
   Portal of bliss to man forgiven,
   Pure Mother of Almighty God,
   Thou hope of earth and joy of heaven!

2. Fair lily found among the thorns,
   Most beauteous dove with wings of gold,
   Rod from whose tender root upspring
   That healing Flower so long foretold.

*Spes.* "In me is all hope of life and of virtue" (Ecclesiasticus 24:25).
Gaudium. Mary is the Queen of heaven, where one of the great
joys will be our association with "the company of many thou-
ousands of angels . . . and the spirits of the just made perfect"
(Hebrews 12:22 f.).
2. “Lily among the thorns, dove all-beautiful, rod from the
root (of Jesse) producing the balm for our wounds.” Rubeta
(like spinas). “As the lily among the thorns, so is my beloved
among the daughters” (Cant. 2:2). Mary alone, of all Eve’s chil-
dern, was immaculately conceived. Columba. “Arise, make
haste, my love, my dove, my beautiful one” (Cant. 2:10). The
dove in Scripture is symbolic of innocence and purity; also of
tender and devoted affection. Virga. Cf. stanza 3 of hymn 42.
“There shall come forth a rod out of the root of Jesse, and a
flower shall rise up out of his root” (Isaiah 11:1). St. Epiphanius,
in the octave day of the feast (lesson 8), says: "The Virgin is
the immaculate lily which brought forth Christ, the never-
fading rose." Medelam, Christ, the divine Healer of sin-wounded
humanity. “By His bruises we are healed” (Isaiah 53:5).
3. Torris draconis impervia,
Amica stella naufragis,
Tuere nos a fraudibus,
Tuaque luce dirigite.

4. Erroris umbras discute,
Syrtes dolosas amove:
Fluctus tot inter devis
Tutam reclude semitam.

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

**HYMN 78**

Inviolata, intacta et casta es Maria,
Quæ es effecta fulgida cæli porta.
O Mater alma Christi carissima,
Suscite pia laudum preconia.

3. "Tower inaccessible to the dragon, star friendly to the shipwrecked: do thou protect us from deceptions and guide us by thy light." *Torris* (cf. "Tower of David" in the litany). "Thy neck is as the tower of David, which is built with bulwarks" (Cant. 4:4). As David's tower was fortified against the assaults of his enemies, so Mary by her Immaculate Conception was made insuperable to the dragon, "that old serpent who is called the devil" (Apoc. 12:9). *Stella*. Cl. stanza 1 of hymn 70. As the mariner on the high seas is guided and defended from the various dangers of the deep by setting his course by a fixed star, so Mary "guides to the shore of their heavenly land those who sail across the sea of the world" (St. Bonaventure). *Fraudibus*, i.e., "the deceits of the devil" (Eph. 6:11).

4. "Dispel the shades of error, remove the treacherous shoals: among so many waves, reveal a safe path to those astray." *Erroris*, false teaching of any kind. "Beware of false prophets" (Matt. 7:15). *Syrtes*, anything that might bring on shipwreck in faith or morals. *Semitam*. Cl. *iter* in stanza 6 or hymn 70.

5. "O Jesus, who art born of the Virgin, glory be to Thee, together with the Father and the Holy Ghost, unto endless ages." Cl. the final stanza of hymn 67.

**HYMN 78**

O Mary, chaste and sole immaculate,
Who art become high heaven's shining gate!
O Mother Best, of Christ thy Son most dear,
Unto our loving songs of praise give ear!
HYMN 79

1. Christus, humani generis misertus,
   Morte nos ictos merita, supernam
   Rursus ad vitam genuit, suoque
   Sanguine tersit.

2. O pium flumen, scelus omne purgans!
   O inexhaustum pelagus honorum,
   Unde septeno fluit usque fonte,
   Vita salusque!

2. "O blessed and dearest Mother of Christ, accept our loving professions of praise."
3. "Devout hearts and lips now pray thee that our souls and bodies may be pure." Pectora, hearts, souls.
4. "By thy most sweet prayers obtain pardon for us always, O gracious one, who alone hast remained immaculate." Dulcis, i.e., sweet-sounding, especially to her Son. Concedas is best taken in the sense of the English "obtain." "Do thou call upon the Lord, and speak to the king for us, and deliver us from death" (Esth. 15:3). Benigna. Christ's first miracle was owing to Mary's kindness. "The mother of Jesus saith to Him: They have no wine" (John 2:3). Solae. Cf. stanza 3 of hymn 67.

HYMN 79

1. "Christ, having compassion on the human race, begot again unto eternal life us who were wounded by a merited death, and washed us in His own blood." The privilege of honoring Mary as mediatrix of all graces with a proper Office was granted to Belgium in 1921 at the instance of the late Cardinal Mercier. It was given a place in the Dominican liturgy in 1939, having been petitioned by the General Chapter of Rome, 1938. For a splendid article on the doctrine embodied in this feast, see American Ecclesiastical Review, XCV, 456. Morte, the death justly incurred by original sin. "For in what day soever thou shalt eat of it, thou shalt die the death" (Gen. 2:17). Deus, by the redemption. "But God, who is rich in mercy, for His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ, by whose grace you are saved, and hath raised us up together, and hath made us sit in the heavenly places, through Christ Jesus" (Eph. 2:4-6). Sanguine. "The Prince of the kings of the earth, who hath loved us and washed us from our sins in His own blood" (Apoc. 1:5).
2. "O loving stream that cleanses every sin! O inexhaustible sea of goodness, whence, by the sevenfold fountain, floweth forth unceasingly life and salvation!" Flumen, pelagus, the boundless merits of the precious blood. "The well of living waters which run with a strong stream from Libanus" (Cant. 4:15). Cf. hymns 60, 61, 62 in the feast of the Most Precious Blood. Septeno fonte, the seven sacraments, which are often styled the seven great channels of grace (cf. Isa. 11:15). Usque, continually, without cessation. Vita, the spiritual life of grace, which is "life everlasting in Christ Jesus our Lord" (Rom. 6:23). Salus. "By whose grace you are saved" (Eph. 2:5).
3. “But who will minister these sacred waters for the redeemed? This office is committed to Mary that she, as mediatrix, may direct the course of the divine wave.” Latines. “You shall draw waters with joy out of the Savior’s fountains” (Isa. 12:3). Ministrabit, dispense, dispose. Arbitra, almoner, mediatrix, dispenser. In the Benedictus antiphon of the Office, the Church compares Mary with Joseph of old. As Pharao placed Joseph in charge of all Egypt, so Christ has placed Mary in charge of all His grace. “Without thy commandment no man shall move hand or foot in all the land of Egypt” (Gen. 41:44). Undae, flowing waters, wave.

4. “Mary the mother dispenses all the graces which the Redeemer merited for us, and at her prayer her Son pours forth freely His gifts.” Dona, manera, gifts of grace. “For it is the gift of God” (Eph. 2:8). Cuncta. Mary’s mediation is universal, embracing all the graces that come to us. “All good things came to me together with her, and innumerable riches through her hands” (Wisd. 7:11). The Invitatory of the Office says: “Come, let us adore Christ the Redeemer, who hath willed that we should have all good things through Mary.” The very wording seems to echo St. Bernard, who long ago (d. 1153) preached: “It is God’s will that we should receive all graces through Mary” (Serm. vii de aquaeductu). Votum, desire, prayer. “My Mother, ask: for I must not turn away thy face” (5 Kings 2:20). Natus, Son.

5. “O Trinity, worthy to be honored with the highest praise, may we adore Thee through the eternal years; may our souls praise Thee with faith and with the resounding song of our tongue.” Celebranda. “Thou art worthy, O Lord our God, to receive glory, and honor, and power” (Apoc. 4:11). Te. “These three are one” (1 John 5:7). Fide, carmine. “With the heart we believe unto justice; but with the mouth confession is made unto salvation” (Rom. 10:10).
HYMN 80

1. Maria, quæ mortalium
Preces amanter excipis,
Rogamus ecce supplices
Nobis adesto perpetum.

2. Adesto, si nos criminum
Catena stringit horrenda;
Cito resolve compedes,
Quæ corda culpis illigant.

3. Succurre, si nos sæculi
Fallax imago pellicit,
Ne mens salutis tramitem,
Oblita cæli, deserat.

HYMN 80


1. "O Mary, who dost receive lovingly the prayers of mortals, behold we supplicants implore; be with us always." Mortalium, all mankind; for in the spiritual order Mary "is the mother of all the living" (Gen. 3:20). Amanter. "As the mother loveth her only son, so did I love thee" (2 Kings 1:26). Perpetum, always, perpetually. The present hymn is found in an older Office honoring Mary as Our Lady of Perpetual Help. In each stanza is a plea for Mary’s help: (1) for her general aid; (2) for release from sin; (3) for aid against what leads to sin; (4) for health and peace; (5) for a happy death. "Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death."

2. "Be with us, if the dreadful chain of crime constrains us; quickly break the letter which bind our souls to sin." Stringit. Sin is a binder of souls. "His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins" (Prov. 5:22). Horrida, by reason of the dire, ghastly consequences that follow if death should occur. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). This would explain the cito, the plea for quick deliverance. Corda, hearts, souls. "Create a clean heart in me, O God" (Ps. 50:12).

3. "Help us, if the deceitful image of the world allures us, lest our soul, forgetful of heaven, depart from the way of salvation." Imago, any false enticement, promise, spiritual mirage, which is the primary step toward sin. "And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold" (Gen. 3:6). Oblieta. Cf. stanza 3 of hymn 8. "In all thy works remember thy last end, and thou shalt never sin" (Eccles. 7:40).
4. Succurre, si vel corpori
   Adversa sors impendeat;
   Fac sint quieta tempora,
   æternitas dum lucent.

5. Tuis et esto filiis
   Tutela mortis tempore,
   Ut, te juvante, conseguam
   Perenne detur præmiam.

6. Gloria tibi Domine,
   Qui natus es de Virgine,
   Cum Patre et sancto Spiritu,
   In sempiterna sæcula.

HYMN 81
1. Cælestis aula nuntius,
   Arcana pandens Numinis,
   Plenam salutat gratia
   Dei Parentem Virginem.

4. "Help us, if adverse fortune should endanger even our body; make our times peaceful, until eternity shines." Adversa sors, anything that would impair health. "My son, in thy sickness neglect not thyself, but pray to the Lord, and He shall heal thee" (Ecclus. 58:9). Quieta, quiet, peaceful. "That we may lead a quiet and a peaceable life" (1 Tim. 2:2). Æternitas, the end of life, when for us "time shall be no longer" (Apoc. 10:6).

5. "Be unto thy children also a defense in the time of death, so that, by thy help, it may be given them to gain the eternal reward." Filii. "Woman, behold thy son" (John 19:26). Mortis. "I will deliver them out of the hand of death" (Osee 13:14). Juvante. "The Lord hath blessed thee by His power, because by thee He hath brought our enemies to naught" (Jdth. 13:22). Præmii. "Your reward is very great in heaven" (Matt. 5:12).

6. Cf. the final stanza of hymn 14.

HYMNS OF OUR LADY

4. Grant us thine aid, if fate ordain
   Our flesh perchance must suffer pain:
   Grant that fair peace attend our way
   Till shines the everlasting day.

5. Grant us thy sons thine aid, when we
   At last Death's awful moment see:
   That with thy succour we attain
   Reward of endless life to gain.

6. To Thee, O Lord, be glory done,
   The Virgin Mother's only Son,
   With Father and Blest Spirit, Three
   Yet One, to all eternity.

HYMN 81
1. The herald of the heavenly place,
   Proclaiming God's sweet love outpoured,
   Salutes the Virgin "full of grace."
   That shall be Mother of the Lord.

HYMN 81


1. "The messenger of the heavenly court, revealing the mysteries of the Divinity, salutes, as full of grace, the Virgin Mother of God." The first three hymns of this feast honor the fifteen mysteries of the Rosary, while the fourth hymn is a recapitulation of the first three. The theme of this stanza: The first joyful mystery, the Annunciation (cf. Luke 1:26–38). Nuntius, the archangel Gabriel (cf. stanza 1 of hymn 124). Arcana, the secret or hidden things, mysteries; here, the Incarnation of the Word. Pandens. Cf. stanzas 3 and 5 of hymn 16. Numinis, Deity, God.


4. "The Child is presented in the Temple, and the Lawgiver obeys the law; here the Redeemer is redeemed by the offering of the poor." Theme: the fourth joyful mystery, the Presentation (cf. Luke 2:22–39). Legi, the law of the purification after child-

birth (cf. Lev. 12:2–8), wherein is specified what offering is to be made according to one's station in life. Redemptor. The purification of the mother, and the redemption of her child (cf. Num. 18:15), were two different legal precepts; but it is reasonably supposed that both ceremonies took place at the same time. Redemptor. Cf. stanza 1 of hymn 13. Redemptor and redemptus is an example of the word-contrast so loved by hymn writers. Paupere pretio, the "pair of turtle doves, or two young pigeons" (Luke 2:24).

5. "Afterward the joyful mother finds her Son—whom for a while she mourned as lost—expounding to learned minds things unknown." Theme: the fifth joyful mystery, the finding in the Temple (cf. Luke 2:42–52). Ignota, things in God's law unknown even to the doctors (doctis) of the law.
6. "Glory be to the Trinity; and may It grant to those who pray by the sacred mysteries the grace whereby they may gain glory." *Mysteria*, of the Rosary, which is essentially a combination of mental and vocal prayer. *Gloriam*, salvation, heaven. "The Lord will give grace and glory" (Ps. 83:12).

**HYMN 82**

Author and meter as for the preceding hymn. Metrical: Aylward. Use: Matins on the feast of the Most Holy Rosary.

1. "On the mountain planted with olives, the Redeemer

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6. **HYMNS OF OUR LADY**

6. Praise to the Holy Trinity, Whose grace, bestowed on them that pray, Leads by each sacred Mystery To brightness of eternal day.

**HYMN 82**

1. On Olivet, above the plain, The praying Saviour prostrate lies; Fearful and faint, His sweat of pain The ground with sacred Crimson dyes.

2. Betrayed and sold by traitor hands, Our God unto His death is borne, His flesh with rough and torturing bands, And bleeding stripes of scourge is torn.

3. Upon His brow a thorny crown The King of Glory meekly bears; He who from heaven's Throne came down, The soiled and mocking purple wears.

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while praying falls prostrate; He grows sad, He fears, He grows faint, dripping with a sweat of blood." Theme: the first sorrowful mystery, the agony in the Garden (cf. Luke 22:39–44).

2. "Delivered up by the traitor, God is dragged away to punishment; and, being bound with rough cords, He is beaten with bloody scourges." Theme: the second sorrowful mystery, the scourging at the pillar (cf. John 19:1).

3. "A crown of ignominy, woven of sharp thorns, crowns the King of glory (who is) clothed with the filthy purple." Theme: the third sorrowful mystery, the crowning with thorns (cf. John 19:2). *Regem glorie*. Cf. stanza 2 of hymn 50.
4. Molis crucem terrae
SUdans, anhelans, concidens,
Ad montis usque verticem
Gestare vi compellitur.

5. Confixus atro stipite
Inter scelestos innocens,
Orando pro tortoribus
Exsanguis efflat spiritum.

6. Sit Trinitati gloria,
Quae sacra per Mysteria
Orantibus det gratiam
Qua consequuntur gloriam.

HYMN 83
1. Jam morte victor obruta
Ab inferis Christus redit,
Fractisque culpa vinculis,
Caeli recludit limina.

4. “Perspiring, gasping, and falling. He is compelled to carry the Cross of thrice-heavy weight to the summit of the mount.”
Theme: the fourth sorrowful mystery, the carrying of the Cross (cf. John 19:17). Ter, i.e., valde; because of His weakness following the agony and the scourging.

5. “Between the guilty, the Sinless One is fastened to the infamous tree; while praying for His tormentors, bloodless, He breathes forth His spirit.” Theme: the fifth sorrowful mystery, the Crucifixion (cf. Luke 23:32–46). Orando may be taken like a present participle. Cf. stanz 1 of hymn 1.

6. Cf. the final stanza of the preceding hymn.

HYMNS OF OUR LADY
4. Thrice 'neath the Cross's heavy load,
His fainting form to earth He bows;
And thrice upon the mountain road
They urge Him on with many blows.

5. Nailed 'tween two sinners to the Wood,
He, sinless, meets His cruel death;
Prays and forgives, till spent with blood,
To God He yields His final breath.

6. Praise to the Holy Trinity,
Whose grace, bestowed on them that pray,
Leads by each sacred mystery
To brightness of eternal day.

HYMN 83
1. Christ, risen from hell's darksome cave,
Hath broken sin's enslaving chain,
Hath quelled the terrors of the grave,
And opened heaven to men again.

HYMN 83
Author, meter, and metrical as for the preceding hymn. Use:
Lauds of the Most Holy Rosary.
1. “Death having now been vanquished, Christ the victor returns from the lower region; and, having broken the chains of sin, He opens the gates of heaven.” Theme: the first glorious mystery, the Resurrection (cf. Mark, chap. 16). Morte. Cf. stanza 2 of hymn 27. Inferis, Limbo. Limina, thresholds, gates. Cf. the paschal hymns, 27 to 31.
2. "Having appeared sufficiently to mortals, He ascends to heaven, and sits at the Father's right hand, a cosharer of the paternal glory." Theme: the second glorious mystery, the Ascension (cf. Mark 16:14-29; Acts 1:11.). Cælestia, i.e., heavenly places, heaven. Dextra (dexteræ), the place of highest honor, glory, power. Cf. Ps. 109:1; Mark 16:19. Glória, glory, honor, majesty. St. Paul speaks of Christ as being the splendor of the Father's glory (cf. Heb. 1:3), as though speaking of the sun's light but implying no sense of inequality by the comparison, for "the Father and I are one" (John 10:30). Cf. stanza 2 of hymn 66. Cf. Ascension hymns, 32 and 33.

3. "The Holy Ghost, whom He had already promised to give to His own, He poured forth upon His sorrowful disciples in fiery tongues of love." Theme: the third glorious mystery, the coming of the Holy Ghost (cf. Acts 2:3). Promissērat. Cf. stanza 5 of hymn 37. Amoris, "The charity of God is poured forth in our hearts by the Holy Ghost who is given us" (Rom. 5:5). Mæsis, before Pentecost, for "the fruit of the Spirit is charity, joy, peace" (Gal. 5:22). Cf. the Pentecost hymns, 34 to 38.

4. "Freed from the burden of the flesh, the Virgin is raised to the stars; she is received with the jubilation of heaven and the songs of the angels." Theme: the fourth glorious mystery, the Assumption. Pondere. The body is often styled a burden, a weight, something holding the soul down when it would of its nature soar to God. "Having a desire to be dissolved and to be with Christ" (Phil. 1:23). Cf. Rom. 7:24. Tollitur, "I was exalted like a cedar in Libanus, and as a cypress tree in Mount Sion" (Eccles. 24:17). Ad astra, to heaven. Cf. stanza 1 of hymn 72.

5. "Twelve stars surround the head of the Blessed Virgin; near the throne of her Son she commands all creation." Theme: the fifth glorious mystery, the coronation. Bis cena, i.e., biscena. "A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apoc. 12:1). Imperat, in sense of being above all creation by reason of her unique perfection, Propinqua. "The quean stood at Thy right hand in gilded clothing, surrounded with variety" (Ps. 44:10).
6. Sit Trinitati gloria,  
   Quæ sacra per Mysteria  
   Orantibus det gratiam  
   Quæ consequantur gloriam.

HYMN 84
1. Te gestientem gaudia,  
   Te sauciam doloribus,  
   Te jugi amictam gloria,  
   O Virgo Mater pangimus.

2. Ave redundans gaudio,  
   Dum concipis, dum visitas,  
   Et edis, offers, invenis  
   Mater beata Filium.

3. Ave dolens, et intimo  
   In corde agonem, verbera  
   Spinas crucemque Filii  
   Perpessa, Princeps martyrum.

6. Cf. the final stanza of hymn 81.

HYMN 84
Author: ascribed to Sirena. Meter: iambic dimeter. Metrical: Henry. Use: Second Vespers of the Most Holy Rosary. This hymn is justly ranked as a gem of poetic condensation.
1. "We sing of thee, O Virgin Mother, as exulting with joys, wounded with sorrows, and robed with eternal glory." Introductory summary of the joyful (gaudia), sorrowful (doloribus), and glorious (gloria) mysteries of the Rosary.
2. "Hail, O Blessed Mother, overflowing with joy when thou didst conceive, visit, bring forth, offer, and find thy Son." A summary of the joyful mysteries as detailed in hymn 81. Lines 2 and 3 present a striking example of poetic brevity, each verb recalling a corresponding mystery.

6. Praise to the Holy Trinity,  
   Whose grace, bestowed on them that pray,  
   Leads by each sacred mystery  
   To brightness of eternal day.

HYMN 84
1. Thee sing we, filled with pure delight,  
   Thee, wounded deep with sorrow's sword,  
   Thee, clad in endless glory bright,  
   O Virgin Mother of the Lord!

2. Hail, filled with joy in heart and mind,  
   Conceiving, visiting, or when  
   Thou didst bring forth, offer, and find  
   Thy Child amidst the learned men!

3. Hail, Martyrs' Queen, His agony,  
   The taunts, the scourge, the thorns have found  
   Thy deepest heart—yea and the tree  
   Of shame hath all thy sorrows crowned!

3. "Hail, O suffering Queen of martyrs, who didst endure in thy inmost heart the agony, the scourges, the thorns, and the Cross of thy Son." A summary of the sorrowful mysteries detailed in hymn 82. Princeps. Mary is styled the Queen of martyrs in the sense that she endured more than all the martyrs (cf. stanza 5 of hymn 85). "O all ye that pass by the way, attend, and see if there be any sorrow like unto my sorrow" (Lam. 1:12). Corde. "Thy own soul a sword shall pierce" (Luke 2:35). Cf. stanza 2 of hymn 75, Agonem, a combat, struggle; the agony in the Garden. While Scripture mentions Mary as having witnessed only the Crucifixion, tradition gives her a place with the women who met Christ on the way of the Cross. However, it is not improbable that all the incidents of the Passion were privately revealed to her. Cf. stanza 4 of hymn 74.
4. Ave in triumphis Filii,
   In ignibus Paracliti,
   In regni honore et lumine,
   Regina fulgens gloria.

5. Venite gentes, carpite
   Ex his rosas Mysteriis,
   Et pulchri amoris inclytae
   Matri coronas nectite.

6. Sit Trinitati gloria,
   Quae sacra per Mysteria
   Orantibus det gratiam
   Qua consequantur gloriam.

HYMN 85

1. Jam toto subitus vesper eat polo,
   Et sol attonitum praecipitet diem,
   Dum sevæ recolo ludibrium necis,
   Divinamque catastrophen.

4. “Hail, O Queen, refulgent with glory in the triumphs of thy Son, in the flames of the Paraclete, in the honor and splendor of the heavenly kingdom.” Summary of the glorious mysteries detailed in hymn 83. Triumphus, the Resurrection and the Ascension. Ignibus, the descent of the Holy Ghost. Honore et lumine, i.e., probably the Assumption. Regina fulgens, the coronation. Paracliti. Cf. stanza 3 of hymn 57.

5. “Come, all ye nations, cull roses from these mysteries, and weave garlands for the glorious mother of fair love.” Final plea to offer Mary a prayerful crown of roses. Amoris. “I am the mother of fair love” (Eccles. 24:24).

6. Cf. the final stanza of hymn 81.

HYMN 85

Author: ascribed to Palumbella. Meter: Asclepiadic Glyconic.

4. Hail, glorious in His triumphing,
   And in the Spirit’s tongues of flame:
   Lit with the splendors of the King,
   All nations praise thy glorious name.

5. The Mysteries are gardens rare,
   Where fragrant blooms forever blow:
   Ye nations, gather roses fair
   And weave a crown for Mary’s brow.

6. Praise to the Holy Trinity,
   Whose grace, bestowed on them that pray,
   Leads by each sacred Mystery
   To brightness of eternal day.

HYMN 85

1. Now let the darkling eve
   Mount suddenly on high,
   The sun affrighted reave
   His splendors from the sky,
   While I in silence grieve
   O’er the mocked agony
   And the divine catastrophe.

Metrical: Henry. Use: Vespers of the Seven Dolors (September 15).

1. “Now let the evening come suddenly upon the whole heaven, and let the sun dispatch the affrighted day, while I recount the spectacle of the cruel death and the divine tragedy,” Vesper. Reference to the approach of evening is common in Vesper hymns, since the time of this canonical hour is often 6 P.M. The poet, however, may have had in mind the mysterious darkness which suddenly descended at the time of the Crucifixion. “Now from the sixth hour (i.e., noon) there was darkness over the whole earth until the ninth hour,” i.e., 3 P.M. (Matt. 27:45). Subitus is used like subito, and polo like caelo. Attonitum. St. Jerome says: “It appears to me that the great luminary (sol) of the world hid his rays (diem), so as not to witness the Lord hanging on the Cross.”
2. Spectatrix aderas supplicio Parens,  
   Malis uda, gerens cor adamantinum:  
   Natus funerea pendulus in cruce  
   Altos dum gemitus dabat.

3. Pendens ante oculos Natus, atrocibus  
   Sectus verberibus, Natus hiantibus  
   Fossus vulneribus, quot penetrantibus  
   Te confixit aculeis!

4. Eheu! sputa, alapa, verbera, vulnera,  
   Clavi, fel, aloë, spongia, lancea,  
   Sitis, spina, cruor, quam varia pium  
   Cor pressere tyrannide!

2. "O Mother, thou wast present, a witness of moist cheek,  
at the punishment, while thy Son, hanging on the deadly Cross,  
uttered deep groans." *Aderas.* "There stood by the Cross of  
Jesus, His mother" (John 19:25). *Malis* (from *mala*) is ablative  
of specification after *uda. Supplicio*, the Crucifixion. *Natus*, i.e.,  
*Filius*.

3. "Before thy eyes hung thy Son torn with the cruel scourges,  
thy Son pierced with gaping wounds; with how many penetrating  
points did (the sight) transfix thee!" *Aculeis.* "Thy own soul

2. Grief-drenched, thou dost appear  
   With heart of adamant,  
   O Mother; and dost hear  
   The Great Hierophant,  
   Upon His wooden bier  
   Locked in the arms of Death,  
   Utter in groans His parting breath.

3. What lookest thou upon,  
   Mangled and bruised and torn?  
   Ah, 'tis the very Son  
   Thy yearning breast hath borne!  
   Surely, each breaking moan  
   And each deep-mouthed wound  
   Its fellow in thy heart hath found!

4. Surely, the taunts and woes,  
   The scourge, the dripping thorn,  
   The spitting and the blows,  
   The gall, the lance, the scorn—  
   Surely, each torment throws  
   A poison-dart at thee,  
   Crushed by their manifold tyranny.

2. "O Mother, thou wast present, a witness of moist cheek,  
at the punishment, while thy Son, hanging on the deadly Cross,  
uttered deep groans." *Aderas.* "There stood by the Cross of  
Jesus, His mother" (John 19:25). *Malis* (from *mala*) is ablative  
of specification after *uda. Supplicio*, the Crucifixion. *Natus*, i.e.,  
*Filius*.

4. "Alas! the spittle, blows, stripes, wounds, nails, gall, aloes,  
sponge, lance, thirst, thorns, blood—how they oppressed thy  
loving heart with manifold tyranny!" The poet dramatically  
itemizes the various Passion incidents that made up the Blessed  
Mother's "sword of grief." Cf. this use of word pictures in stanza  
2 of hymn 25.
5. Cunctis interea stat generosior
Virgo Martyribus: prodigio novo,
In tantis moriens non moreris Paren,
Diris fixa doloribus.

6. Sit Summa Triadi gloria, laus, honor,
A qua suppliciter, sollicita prece,
Posco virginei roboris aemulas
Vires rebus in asperis.

HYMN 86
1. O quot undis lacrymarum,
Quo dolere volvitum,
Luctuosa de cruento
Dum, revulsus stipite,
Cernit ulnis incubatem
Virgo Mater Filium?

5. "Meanwhile the Virgin stands, more noble than the martyrs; by a new wonder, O Mother, dying, thou didst not die, though transfixed by such great and dreadful sorrows." Stat (cf. John 19:25). This stanza would have pleased St. Ambrose. He was strongly opposed to the Passion realism, which developed greatly after his time; especially was he stern with anything that might picture the Blessed Mother as entirely overwhelmed with grief. Cf. stanza 1 of hymn 76. Generosior. By the grace of God the martyrs suffered much and died; the Blessed Mother, by a unique grace, suffered much more and lived. Hence her right to the title Queen of martyrs. "As dying, and behold we live; as chastised, and not killed" (2 Cor. 6:9).

6. "Glory, praise, and honor be to the sovereign Trinity, from whom I humbly implore with fervent prayer a strength like the Virgin's in time of woe." Triadi (from the Greek) is used like Trinitati. "Thou art worthy, O Lord our God, to receive honor and glory and power" (Apoc. 4:11). Aemulus is used in sense of "equal to," "like."

HYMN 86
1. What a sea of tears and sorrow
Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss;
In her arms her Jesus holding,
Torn so newly from the Cross.

1. "O with how many floods of tears, with what grief is the sorrowful Virgin Mother overwhelmed, while she looks upon her Son, taken from the bloody tree, resting in her arms!" The present hymn might well have been written in honor of the thirteenth station of the way of the Cross. Dolore. Cf. stat in stanza 5 of the preceding hymn. Stipite, trunk, tree (cf. stanza 4 of hymn 25).
2. "Desolate, she bathes with her tears His sweet mouth, His gentle breast, and His most sweet side, His wounded right hand and wounded left hand, and His feet red with blood."

3. "A hundred times, and a thousand times, she enfolds in tight embraces that breast and (those) arms; earnestly she regards those wounds; and thus in kisses of sorrow she wholly melts away." *Figit* is used in the classical sense of "regarding fixedly, earnestly." *Colliquescit.* "My heart is become like wax melting in the midst of me" (Ps. 21:15).

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2. Oh, that mournful Virgin-Mother! See her tears how fast they flow Down upon His mangled body, Wounded side, and thorny brow; While His hands and feet she kisses— Picture of immortal woe.

3. Oft and oft His arms and bosom Fondly straining to her own; Oft her pallid lips imprinting On each wound of her dear Son; Till at last, in swoons of anguish, Sense and consciousness are gone.

4. Gentle Mother, we beseech thee, By thy tears and troubles sore; By the death of thy dear Offspring, By the bloody wounds He bore; Touch our hearts with that true sorrow Which afflicted thee of yore.

5. To the Father everlasting, And the Son who reigns on high, With the co-eternal Spirit, Trinity in Unity, Be salvation, honor, blessing Now and through eternity.

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4. "O Mother, we implore by these tears of thine, and by the cruel death of thy Son, and by the purple of His wounds: plant in our hearts this grief of thy heart." *Purpuram*, the precious blood. *Conde.* Cf. stanza 6 of hymn 76.

5. "To the Father, and to the Son, and to the co-eternal Spirit, to the sovereign Trinity, be everlasting glory and eternal praise, in this and every age." *Flamini.* Cf. stanza 10 of hymn 55.
HYMN 87

1. Summæ Deus clementiae,
   Septem dolores Virginis
   Plagasque Jesu Filii
   Fac rite nos revolvere.

2. Nobis salutem conferant
   Deipare tot lacrimae,
   Quibus lavare sufficis
   Totius orbis crimina.

3. Sit quinque Jesu vulnerum
   Amara contemplatio,
   Sint et dolores Virginis
   Eterna cunctis gaudia.

4. Pii Mariæ servuli,
   Christi redempti Sanguine,
   Tantum dolorem flebili
   Recogitate lumine.

5. Sit summa Christo gloria,
   Amara cujus Passio
   Eterna nobis gaudia,
   Matrisque det Compassio.

HYMN 87

Author: as for the preceding hymn. Meter: iambic dimeter. Metrical: Byrnes. Use: Lauds of the Seven Dolours.


2. "May the many tears of the Mother of God be conducive to our salvation; with which (tears) Thou art able to wash away the crimes of the whole world." Deipare, i.e., Dei pares. Subject of sufficis is Deus of the preceding stanza. Laxare, i.e., by accepting Mary's pain vicariously for us.

3. "May the bitter contemplation of the five wounds of Jesus, and may the seven dolores of the Virgin, be for all men eternal joys." Gaudia, that all may reach the joys of salvation. "Who will have all men to be saved" (1 Tim. 2:4).

4–5. Cf. the two final stanzas of hymn 74.
HYMN 88

1. Salve Regina, Mater misericordiae:
Vita, dulcedo, et spes nostra, salve.
Ad te clamamus, exules filii Hevae.

2. At te suspiramus, gementes et flentes in hac lacrymarum valle.
Eja ergo, advocata nostra,
Illos tuos misericordes oculos ad nos converte.

HYMN 88

Author: ascribed to Hermann Contractus. Metrical: Primer of 1685. Use: sung daily at Dominican Compline.

1. "Hail, O Queen, Mother of mercy; hail, our life, sweetness, and hope. To thee we cry, the exiled children of Eve." Regina. Cf. domina in stanz 1 of hymn 72. Mary is mother of "the King of kings, and the Lord of lords" (1 Tim. 6:15). When the aged mother of Solomon appeared one day before him, "the king arose to meet her, and bowed to her, and sat upon his throne: and a throne was set for the king's mother, and she sat at his right hand. . . . And the king said to her: My mother, ask for I must not turn away thy face" (3 Kings 2:19 f.). If an earthly monarch felt thus bound to honor his mother, we can only imagine what Christ must have done for Mary; for "behold a greater than Solomon here" (Matt. 12:42). Dominicans cherish many beautiful and inspiring legends regarding the Salve Regina, which is chanted solemnly after Compline in our conventual churches. We are told (Drane, Spirit of the Dominican Order, p. 175) that from the very beginning of the Order the Salve was recited after Compline; but it was not sung processionally, as it is now, until the time of Blessed Jordan, the successor of St. Dominic, who asked for this piece of legislation at the Chapter of Paris in 1226. At least two Salve traditions survive: the popular name of Dominican Compline is the "Salve Procession," and the children of St. Dominic still regard the Salve as the "death chant" for the dying brethren. Misericordie. Cf. stanza 5 of hymn 71 and stanza 1 of hymn 75. Vita. Cf. stanza 3 of hymn 72. Dulcedo. "Her fruit hath the choicest sweetness" (Exclus. 11:3). Spes. Cf. stanza 5 of hymn 71. St. Alphonsus, whose glorious pen still preaches for him in the Glories of Mary, says in one of his beautiful prayers: "O Lady, through thee do I hope for salvation." Exules. Because of their disobedience, Adam and Eve were cast "out of the paradise of pleasure" (Gen. 3:24), and all their children in consequence "are pilgrims and strangers on the earth" (Heb. 11:13), "looking for the blessed hope and coming of the glory of the great God and our Savior Jesus Christ" (Titus 2:13).

2. "To thee do we sigh, mourning and weeping in this vale of tears. Turn, then, our gracious advocate, thy merciful eyes toward us." Suspiramus, in our prayers; for God has so made us that we have naturally a "desire to be dissolved and to be with Christ" (Phil. 1:23). Gementes, flentes, in a truly Christian spirit. "That you be not sorrowful, even as others who have no hope" (1 Thess. 4:13). Lacrymarum valle is a phrase taken from Ps. 83:7. "In the vale of tears, in the place which he hath set." Here used of the present life in the sense of flebiles in stanza 2 of hymn 72. Advocata. We may in truth regard Mary as "always living to make intercession for us" (Heb. 7:25) with her divine Son. Misericordes. "It is precisely because she is without blemish, because she has never been tainted with the least sin, that she overflows with compassion for her unfortunate children who, unlike her, have not been exempted from the bane of concupiscence" (Tanquerey, The Spiritual Life, p. 87).
3. "And, after this exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary." Exi- lium, the present life; "for we have not here a lasting city, but we seek one that is to come" (Heb. 13:14). Fructum, "Blessed is the fruit of thy womb" (Luke 1:42). Ostende, "I shall be satisfied when Thy glory shall appear" (Ps. 16:15). Clemens. "For Mary is the Mother of mercy, whose business is not justice, but compassion, kindliness, condescension" (Tanquerey, loc. cit.). Pia. "Her goodness is that of a mother who has for us, the members of Christ, the same affection she bears her own Son: that of a mother who, having brought us forth in pain and labor during the anguish of Calvary, will measure her love for us only by the price of her sacrifice." (ibid.). Dulcis. Cf. dulcedo above. Virgo. Cf. stanza 1 of hymn 14. Maria. Cf. stanza 1 of hymn 70.
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HYMN 89

1. Jesu Salvator sæculi
Redemptis ope subveni:
Et pia Dei Genitrix
Salutem posce miseris.

2. Cætus omnes Angelici,
Patriarcharum cunei,
Et Prophetarum merita
Nobis precentur veniam.

3. Baptista Christi prævius,
Et Claviger æthericus,
Cum ceteris Apostolis,
Nos solvant nexu criminis.

HYMN 89


1. "O Jesus, Savior of the world, come with Thy aid to the redeemed; and do thou, O loving Mother of God, implore salvation for the unfortunate." Jesu. "And thou shalt call His name Jesus. For He shall save His people from their sins" (Matt. 1:21). Ope, grace. "By whose grace you are saved" (Eph. 2:5). Miseris, i.e., sin-stained humanity. "By nature children of wrath" (Eph. 2:3).

2. "May all the angelic choirs, the bands of patriarchs, and the merits of the prophets, implore pardon for us." Cætus, all nine choirs of the celestial hierarchy. St. Thomas Aquinas (Summa, Ia, q.108) divides the angels into three hierarchies, each of which contains three orders. Their nearness to God is the basis of the division. In the first hierarchy he places the seraphim, cherubim, and thrones; in the second the dominations, virtues and powers; in the third the principalities, archangels and angels. The only individual angels named in Scrip-

ture are Gabriel, Michael, and Raphael, and we have an Office in the breviary for each one. Cunei is used in the sense of companies, ranks, orders. Merita, good works, merits, prayers. It may be noted here (for the present and the two following hymns) that a certain gradation is observed in the stanzas. Starting with Christ, the source of holiness, we pass on to the Blessed Mother, whose sanctity is second only to that of her Son. Then following the order adopted by the Church in her litanies, reference is made to the angels, the patriarchs, the prophets, the apostles, the martyrs, the confessors, the virgins, the monks (i.e., the religious), and finally all the blessed of heaven.

3. "May the Baptist, the precursor of Christ, and the heavenly key-bearer, together with the other apostles, loose us from the bondage of sin." Baptista, John the Baptist (cf. Matt. 3:5), the last of the prophets and the link connecting the Old with the New Testament. Prævius is used like precurser. Claviger, St. Peter, the Prince of the apostles, to whom Christ said: "I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matt. 16:19). Nexu. "Be not held again under the yoke of bondage" (Gal. 5:1).
4. "May the holy choir of martyrs, the confessions of the priests, and the chastity of the virgins, wash us from our sins." Sacratus, made holy by dying for their faith. Confessio. The priests were made holy by living the faith. Virginalis, i.e., virginum. Abluant, by their intercession on our behalf. "Wash me yet more from my iniquity, and cleanse me from my sin" (Ps. 50:4).

5. "May the prayers of the monks, and may all the heavenly citizens, favor the desires of us suppliants, and implore the prize of life." Monachorum would embrace all religious. The author of this hymn was a Benedictine monk. Cives, all the blessed not already classified. "I saw a great multitude, which no man could number, of all nations and tribes and peoples and tongues" (Apoc. 7:9). Votis, prayerful desires. Vitæ. "Be thou faithful unto death: and I will give thee the crown of life" (Apoc. 2:10). Cf. 1 Cor. 9:25.

6. Cf. the final stanza of hymn 11.
2. Beata quoque agmina
   Celestium Spirituum,
   Praeterita, praesentia,
   Futura mala pellite.

3. Vates æterni Judicis,
   Apostolique Domini,
   Suppliciter exposcimus
   Salvari vestris precibus.

4. Martyres Dei inclyti,
   Confessoresque lucidi,
   Vestrīs orationibus
   Nos ferte in caelestibus.

5. Chori sanctarum Virginum,
   Monachorumque omnium,
   Simul cum Sanctis omnibus,
   Consortes Christi facite.

2. "Ye also, 0 blessed hosts of heavenly spirits, drive away past, present, and future evils." Agmina. "The company of many thousands of angels" (Heb. 12:22). Pellite. "For the continual prayer of a just man availeth much" (Jas. 5:16). Mala. "Deliver us from evil" (Matt. 6:13). Evils of the past, sins especially, often continue to abide in their painful consequences, in their unhappy results and fruits. From these we ask release. In the present we are pressed down by evils from within and without. And from these we seek deliverance. The future is enveloped in darkness, and in its bosom conceals a host of threatening evils. And from these we ask to be spared (cf. Gihb, Holy Sacrifice of the Mass, p. 701).

3. "Ye prophets of the eternal Judge, and ye apostles of the Lord, humbly we pray to be saved by your prayers." Vates. While many of the prophets spoke of Christ as Judge in particular, the meaning is probably a general grouping of all the prophets. "To Him all the prophets give testimony" (Acts 10:43). Apostoli, the twelve official envoys sent by Christ (cf. Matt. 28:19) to spread His kingdom. Precibus. "I beseech you, brethren, that you help me in your prayers for me to God" (Rom. 15:30).

4. "Ye glorious martyrs of God, and ye shining confessors, bear us to heaven by your intercessions." Inclyti. "But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment" (2 Mach. 6:19). Lucidi. Based probably on the "white-robed host" described in Apc. 7:9-14. "Then shall the just shine as the sun in the kingdom of their Father" (Matt. 15:43).

6. Gentem aufferte perfidam
Credentium de finibus:
Ut Christo laudes debitae
Persolvamus alacriter.

7. Laus, honor, virtus, gloria
Deo Patri et Filio,
Sancto simul Paraclito,
In sempiterna sæcula.

HYMN 91

1. Jesu corona Caælitum,
   Maria caeli gaudium,
   Deo fruentes Angeli,
   Audite vota supplicium.

2. Vos Patriarcharum chori
   Vatunque turmæ nobiles,
   Vos principes Apostoli,
   Vos purpurati Martyres:

6. "Drive away the faithless race from the confines of the faithful, so that we may cheerfully give due praises to Christ." Gentem. "When the celebration of All Saints was extended to the Frankish Empire in 825, after having been observed in Rome for two centuries, this stanza was added to the hymn with reference to the Normans and Saracens who were laying waste the northwest of Gaul and the south of Italy" (Baudet, Roman Breviary, Sources and History, p. 68). Alacriter, peacefully, cheerfully, unworriedly.

7. Cf. the final stanza of hymn 11.

HYMN 91


1. "O Jesus, crown of the blessed! O Mary, joy of heaven! O angels who are enjoying God! Hear the prayers of your sup-

pliants!" It is interesting to note that the two hymns of this feast are used by the Benedictines from whom the Dominicans probably borrowed them (cf. stanza 4). Corona, the eternal reward. "The redeemed of the Lord shall come into Sion with praise, and everlasting joy shall be upon their heads" (Isa. 35: 10). Gaudium. Cf. stanza 1 of hymn 77. Through Mary came Christ, the source of all joy. "For out of thee rose the Sun of Justice, Christ our God, who taking away the curse hath brought a blessing, and confounding death hath given us life everlasting" (resp. v in Com. B.V.M.). Fruentes. "Their angels in heaven always see the face of My Father who is in heaven" (Matt. 18: 10). Vota, desires, prayers.

2. "Ye choirs of patriarchs and noble troops of prophets! Ye princely apostles! Ye purple-robed martyrs!" Chori, company, band. Patriarcharum, i.e., the chiefs or heads of great families and tribes of the Old Testament days, e.g., Abraham. Principes, of the Church, the bishops. "Thou shalt make them princes over all the earth" (Ps. 44:17). Purpurati, in the purple of their blood.
3. "Ye beautiful hosts of virgins, added to the confessors! Ye bands of anchorites! Favor our plaudits!" *Castra* is used in the sense of massed numbers, e.g., army, host. The thought is probably based on the description (Apoc. 14:1-5) of the "hundred forty-four thousand, having His name and the name of His Father written on their foreheads"; the host of virgins who "follow the Lamb." *Juncta* (with *castra*) pictures the virgins as ranking in heaven after the confessors in accordance with the usual litany grouping (cf. stanza 2 of hymn 89). *Anachoretarum*, the hermits, solitaries; sometimes they lived a community life, sometimes a strictly solitary life. *Plautibus*, i.e., prayerful praises.

4. "For these solemnities of our jubilant Order are offered to your fellow citizens who have professed our Rule." *Professis*, all who have attained the holiness required for heaven by means of the Dominican Rule (cf. stanzas 1 and 4 of hymn 102). "And whosoever shall follow this rule, peace on them, and mercy" (Gal. 6:16). *Solemnia*. The privilege of celebrating an annual festival in honor of its own saints and beatified members was first granted to the Benedictines. The Order of Preachers was the next to receive the privilege from Pope Clement X in 1674. Replying to the petition of the Dominican Cardinal, Vincent Maria Orsini, the Holy Father is reported to have said: "Rightly, my lord Cardinal, ought your Order to celebrate the solemnity of all its saints on one appointed day; for, if we wished to assign to each of its holy sons his own special feast, we should have to form a new calendar, and they alone would suffice to fill it" (Procter, *Lives of Dominican Saints*, p. 315). It may be of interest in this regard to record that at present the canonized saints of the Order number fifteen, while its beatified members number two hundred and eighty-eight.

5. "We children congratulate these glorious parents, whom the illustrious fellowship of your company makes happy," *Parentibus*, in a spiritual sense. "Let us now praise men of renown, and our fathers in their generation" (Ecclus. 44:1). *Consortium*. "You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the firstborn who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament" (Heb. 12:22-24).

6. "Praise be to the Father, together with the Son, and to the Spirit of both: whom your happy city honors with endless song." *Flamini*, breath, spirit (cf. stanza 1 of hymn 2). *Celebrat*. "And they rested not day and night, saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come" (Apoc. 4:8).
HYMN 92

1. Salvete Cedri Libani,
   Planta vírentes Ordinis,
   Quæ prata nunc cælestia
   Impletis almo germine.

2. Vos Trinitatis gloria
   Æterna circumplcitur,
   Vos aura Matris Virginis
   Mulct piis favoniiis:

3. Vos Angelorum curiae
   Cingunt chorea perpetim:
   Et irrigant purissimi
   Æternitatis rivuli.

4. O inclytæ propugines
   Vestros juvate filios:
   In valle mæsta debiles
   Nos roborate surculos.

HYMN 92

Author and meter as for the preceding hymn. Metrical: Douglas. Use: Lauds of All Saints of the Dominican Order.

1. “Hail, cedars of Libanus, verdant plants of our Order, which now fill the heavenly meadows with beautiful fruit!” In the first three stanzas of this hymn, the poet pictures the saints of his Order as so many beautiful trees flourishing in the fields of heaven. He borrows the phrase cedri Libani from the psalms, where it is used frequently to symbolize all that is great, lofty, inspiring. “The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus. They that are planted in the house of the Lord shall flourish in the courts of the house of our God” (Ps. 91:13 f.).

2. “The eternal glory of the Trinity surrounds you, the breath of the Virgin Mother caresses you with gentle zephyrs.” Continuing his thought, the poet pictures the Trinity, like a sun, shedding the glory of Its light on these saintly trees; while the Blessed Mother supplies the warm breath of her love to embellish them.

3. “Troops of angels unceasingly encircle you in dance, and the pure rivers of eternity bathe you.” Curae, assemblies, choirs, troops. Chorea (used like the chorus of the psalms) implies a dance in a ring, a circle. In Scripture the choral dance is usually a sacred dance, a symbol of sacred rejoicing (cf. Exod. 15:20). Ritual. “And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads” (Gen. 2:10).

4. “O glorious ancestors, help your children; strengthen us who are weak little trees in the sad valley.” Propagines, the parent stock, our spiritual ancestors, the truly great of the Order (cf. stanza 5 of the preceding hymn). Succulosa. Poetic appeal to our saints, the “cedars of Libanus,” to impart something of their moral strength to us who are, in comparison, so many morally little plants still struggling in this vale of tears, the present life (cf. stanza 2 of hymn 87). “For we are the children of the saints” (Tob. 2:18).
5. Sit laus Patri cum Filio,
Simulque dulci Flaminii,
Lætæ quibuscum vivitis
In sempiterno lumine.

HYMN 93
1. Agnetis alæ Virginis
Lætemur in solemniis,
Et gratiarum canticum
Sponsor canamus Virginum.

5. "Praise be to the Father, together with the Son, and also to the Blessed Spirit, with whom you joyfully live in everlasting light." Dulci. Cf. stanza 2 of hymn 38. "In sweetness, in the Holy Ghost" (2 Cor. 6:6). Flaminii. Cf. hymn 2. Lumine. "For the glory of God hath enlightened it, and the Lamb is the lamp thereof" (Apoc. 21:23).

HYMN 98


Biographical sketch. St. Agnes (1268–1317) was born near Montepulciano in Tuscany, Italy. It is related that at the time of her birth a brilliant light appeared in the room, as though from a number of candles. At the age of nine she was received into a convent of nuns living under a form of the Franciscan Rule. When only fifteen, she was appointed by Pope Martin IV the head of a new community at Procena. Seventeen years later she was inspired by a vision to establish a convent under the Rule of St. Dominic at Montepulciano. Her mortification was great. She slept on the ground with a stone as a pillow; she fasted on bread and water for fifteen years. Her miracles were striking. The devil was expelled by her from persons and places; sight was restored to the blind; the dead returned to life at her petition. During her prayer showers of white manna, in the form of crosses, would often fall upon her; while beautiful flowers would spring up on the spot where she had prayed. The Blessed Mother once appeared to her and placed in her arms the divine Infant. On ten consecutive Sundays she received Holy Communion at the hand of an angel. A spring, to which she had repaired unsuccessfully for her own health, became after her departure a source of cures for others. She enjoyed frequent visions of the blessed, especially preceding her last illness. St. Catherine of Siena visited her tomb and, as she prayed, white manna fell upon her. St. Agnes was canonized by Benedict XIII in 1726.

1. "Let us rejoice in the solemnities of Agnes, the saintly virgin; and let us sing a canticle of thanks to the Spouse of virgins." Sponsor virginum, i.e., Christ, to whom the soul is considered mystically wed by the vow of virginity. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). The term "spouse of Christ" is generally applied to nuns, but is truly applied to all vowed virgins.
2. Spretio novennis seculo  
   Celi dicatur Domino:  
   Mentem supernis reficit,  
   Corpus severe subigit.

3. Virtute magna praedita  
   Hostem fugat tartarem:  
   Dotata celi gratia  
   Visu beatur celitum.

4. Jesum in ulnis parvulum  
   Cordis tenet solatium,  
   Cibumque Panis calici  
   Manus ministrat Angeli.

5. Praecamus, Auctor omnium,  
   Perenne dona gaudium:  
   Da Virginis suffragiis  
   Sponsi fruamur nuptis.

2. "Having spurned the world, she is consecrated to the Lord of heaven at the age of nine. She refreshes her soul with celestial things, and severely subdues her body." *Spretio seuco*lo. To enter the religious state is styled a renunciation of the world and a deliberate consecration to Christ. "And leaving all things, he rose up and followed Him" (Luke 5:28). *Domino*. "The King of kings and the Lord of lords" (1 Tim. 6:15). *Reficit*. "Our conversation is in heaven" (Phil. 3:20). *Subigit*. "I chastise my body and bring it into subjection" (1 Cor. 9:27).

3. "Possessed of great virtue, she puts to flight the hellish foe; endowed with the grace of heaven, she is made happy by a vision of the blessed." *Hostem*. "That you may be able to stand against the deceits of the devil" (Eph. 6:11). *Gratia*. "By the grace of God I am what I am" (1 Cor. 15:10). *Beatituar*. "Blessed are the eyes that see the things which you see" (Luke 10:23).

4. "She holds in her arms the Infant Jesus, the solace of the heart; and the hand of an angel ministers the food of the heavenly bread." *Solitium*. "The God of patience and comfort" (Rom. 15:5). *Panis Calici*. "I am the living bread which came down from heaven" (John 6:41).

5. "O Creator of all things, we pray: grant us the endless joy; and by the prayers of Thy virgin, grant that we may enjoy the nuptials of the Spouse." *Creator*. "'All things were made by Him" (John 1:3). *Gaudium*, heaven. "Your joy no man shall take from you" (John 16:22). *Suffragiis*, i.e., prayers. The communion of saints is frequently mentioned in the hymns. "I beseech you, brethren, that you help me in your prayers for me to God" (Rom. 15:30). *Nuptias*, the soul's entrance into heaven. "Blessed are they that are called to the marriage supper of the Lamb" (Apoc. 19:9). Cf. stanza 1 of hymn 95.
6. Sit laus honorque Domino,  
    Qui juro mortis subruit,  
    Dignisque vitae merito  
    Regni coronam tribuit.

HYMN 94

1. Agnetis ortum celitus  
    Accensa produnt lumina,  
    Quæ mira pandunt protinus  
    Futura vitae merita.

2. Ætate vernans tenera,  
    Morum senecta præedita,  
    Servire malens humilis,  
    Invita præst ceteris.

3. Orans in altum tollitur,  
    Flore terra cernitur,  
    Guttaque roris candidi  
    Decus redundant pallii.

6. "Praise and honor be to the Lord who overthrows the laws of death, and bestows the crown of His kingdom on those who are worthy by the merit of their life." From the Resurrection, since the feast of St. Agnes usually occurs during Paschal tide (cf. hymn 27). "Be thou faithful unto death, and I will give thee the crown of life" (Apoc. 2:10).

HYMN 94

Author and meter as for the preceding hymn. Metrical: Byrnes. Use: Matins of St. Agnes, O.P.
4. “Touching the waters of the bath, she bestowed a spring of healing; it pours forth streams of oil, and the sick enjoy the cure.” *Lavacra.* Health-restoring springs, whether of a religious or merely natural fame, are styled “baths.”

5–6. Cf. the two final stanzas of the preceding hymn.

**HYMN 95**

Author, meter, and metrical as for the preceding hymn. Use: Lauds of St. Agnes, O.P.

1. “A day of great joy: the marriage of the Lamb is come, and Agnes follows the Lamb, and the bride is united to her Spouse.” *Agnix nuptiae.* “Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come” (Apoc. 19:7). The first two stanzas of this hymn poetically picture the entrance of a soul into heaven. Christ, the Bridegroom, is represented as waiting for the faithful soul, His bride. All heaven makes glad, while the Blessed Mother welcomes the new arrival who will be the companion of her Son for all eternity. The “Marriage of the Lamb” has another meaning in the case of some saints (cf. stanza 3 of hymn 108), of whom we read that they were mystically espoused to Christ during their lifetime. *Agni.* Cf. stanza 2 of hymn 45. Worthy of note in the present stanza is the poet’s artful use of the saint’s name (Agnes Agnum), for “Agnes” is derived from a Greek word meaning “pure” or “sacred.” *Sequitur.* Reference to the troop of virgins “who follow the Lamb whithersoever He goeth” (Apoc. 14:4).
2. Vox Angelorum concinit:
   Lætante cætu suscipit
   Virgo beata Virginem,
   Cælestis Agni comitem.

3. Signis coruscat variis,
   Miris micat prodigiis,
   Conferat salutem languidis,
   Vitamque reddit mortuis.

4. Dum Catharina visitat
   Agnetis alma loculum,
   Repente manna candidum
   Utramque Sanctam predicat.

5. Præcamur, Auctor omnium,
   Perenne dona gaudium:
   Da Virginis suffragis
   Sponsi fruamur nuptiis.

6. Sit laus honorque Domino,
   Qui juravit mortis subruit,
   Dignisque vitae merito
   Regni coronam tribuit.

2. "The voice of the angels sings; and, while the assembly rejoices, the Blessed Virgin receives the virgin as the companion of the heavenly Lamb."

3. "She shines with divers signs, she gleams with wondrous prodigies; she confers health on the sick and restores the dead to life." This stanza seems out of place, unless we understand that the poet is referring to miracles that happened after the saint's death; though the same wonders are recorded of her in

3. With divers signs her life doth glow
   And gleam with wondrous deeds of might:
   Health on the sick doth she bestow,
   And bid the dead return to light.

4. When Catherine a pilgrim came,
   To blessed Agnes' tomb to pray,
   White manna falling did proclaim
   Each maid a Saint of God that day.

5. Author of all, to Thee we pray,
   Grant us Thy joy that shall not end:
   Grant at Thy maiden's prayer we may
   To Thy high marriage-feast ascend.

6. Praise and due honor to the Lord,
   Who hath the might of death put down:
   Who shares with them that keep His word
   His kingdom and eternal crown.

2. While Angels sing her praises meet
   And all high heaven gives accord,
   The Virgin Blest our maid doth greet—
   Celestial consort of the Lord.

4. "While Catherine visits the tomb of blessed Agnes, white manna suddenly proclaims each (maid) a saint." St. Catherine of Siena (1347–80) was especially devoted to St. Agnes, who once appeared to her with the glad tidings that they would share the same degree of glory in heaven.

5-6. Cf. the two final stanzas of hymn 93.
HYMN 96

1. Eja festivis celebretur hymnis
Nomen Alberti resonans ubique:
Sanctus ac Doctor merito vocatur
Magnus in orbe.

2. Digna Guzmani soboles refulsit;
Asperam vixit sine labe vitam,
Ac Dei verbum docuit potentis
Arte loquela.

3. Rite, doctrinae radiis supernae,
Mentium densas tenebras fugavit,
Et greem pastor pius ad salutis
Pascua duxit.

HYMN 96


Biographical sketch. St. Albert the Great (cir. 1193–1280), scientist, philosopher, and theologian, was born at Lautingen in Swabia, Germany. By reason of his stupendously vast knowledge he was commonly styled “the Great,” “the Universal Doctor.” His youthful studies were made at Padua. He entered the Dominican Order in 1223. After completing his studies, he taught with great success at various centers of learning. While teaching at Cologne, and also at Paris, he numbered St. Thomas Aquinas among his pupils. In 1260 he was made Bishop of Ratisbon. Resigning his see after a few years, he spent the rest of his life in teaching. He was canonized and declared a Doctor by Pius XI in 1931.

1. “Come, let the name of Albert, resounding everywhere, be celebrated with festive hymns; a saint and a doctor, justly he styled great in the world.” Magnus. As in the case of two other saintly doctors (Pope Leo I and Pope Gregory I), the word “great” has remained part of Albert’s name, because of his profound learning. “How great is he that findeth wisdom and knowledge! But there is none above him that feareth the Lord” (Ecclus. 25:18).

2. “A worthy son of Gusman, he was illustrious; he lived without stain a hard life, and taught the word of God with the art of potent speech.” Gusmani. The family name of St. Dominic was Gusman. Digna. Learned teaching, whether by the written or spoken word, was the ideal St. Dominic had in founding his Order of Preachers, and St. Albert realized this ideal. Asperam, mortified, penitential. “They that are Christ’s, have crucified their flesh, with the vices and concupiscences” (Gal. 5:24). Likewise was his life strenuous because of his many journeys, his many labors as the negotiator of peace, his many disputes on behalf of the right. Docuit. Though essentially a teacher of higher learning, Albert also nourished his people with the bread of “the word of God” (Acts 8:4). “He was teaching them as one having power” (Matt. 7:29). Albert’s aim was always to show that there need never be conflict between religion and science if these are rightly understood. His deep knowledge of the natural sciences, in several respects touching points that are only now becoming recognized, was truly amazing. Justly has he been styled by many “the scientist-saint and the saintly scientist.”

3. “By the rays of his heavenly doctrine, he happily put to flight the dense shadows of minds; and, as a loving shepherd, he guided his flock to the pasture of salvation.” Tenebras, ignorance; especially moral blindness and perversity. “And he brought them out of the darkness and the shadow of death” (Ps. 106:14). Pastor. “He shall feed his flock like a shepherd” (Isa. 40:11).
4. Panis et vini specie latentem
   Extulit Christum redamans, adorans:
   Virginem fervens coluit Mariam
   Pacis amator.

5. Christe, Rex regum, tibi sit potestas:
   Sit decus, virtus, honor atque Patri,
   Et Paracleto pariter retulit
   Gloria in ævum.

**HYMN 97**

1. O clara lux Colonieæ,
   Alberte, doctor optime,
   Thomæ magister inclyte,
   Hymni tributum suscipe.

4. “Lovingly and adoringly he extolled Christ hiding in the species of bread and wine; the lover of peace fervently cherished the Virgin Mary.” *Redamans* has the sense of “returning love for love.” “I love them that love me” (Prov. 8:17). *Extulit.* Albert’s Eucharistic writings, especially on the Mass, bespeak his intense love of the Blessed Sacrament. *Mariam.* Even among saints, Albert’s childlike love for the Mother of God was notable. Of her also he wrote in glowing terms. “The disciple took her to his own” (John 19:27). *Pacis.* “How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace” (Isa. 52:7). Albert was frequently called upon to settle disputes in various parts of Germany and elsewhere. He was the outstanding mediator of his time. Cf. stanza 4 of hymn 98.

5. “O Christ, the King of kings, unto Thee be power; glory, virtue and honor be to the Father, and likewise to the Paraclete let glory resound forever.” *Rex.* “King of kings and Lord of lords” (Apoc. 19:16). Cf. hymn 41. *Decus.* “Thou art worthy, O Lord our God, to receive glory and honor and power” (Apoc. 4:11). *Paracleto,* same as *Paraclito.* Cf. stanza 2 of hymn 57. So far as we know, this is the only instance where the Vulgate spelling is not used.

**HYMN 97**

1. O gleaming star of old Cologne,
   Dear Albert, Doctor widely known,
   Who guided Thomas in truth’s ways,
   Accept the tribute of our praise.

**HYMNS OF ANGELS AND SAINTS**

4. Under His veiling of bread and wine hiding,
   Christ he exalted with love all-confiding;
   Shrine for sweet Mary his pure heart providing,
   Peace there abiding.

5. King of all kings, Christ, be Thy might unending;
   Father and Spirit, in our praises blending,
   Glory and honor of Thy name commending,
   Goes our song wending.

**HYMN 97**

1. O gleaming star of old Cologne,
   Dear Albert, Doctor widely known,
   Who guided Thomas in truth’s ways,
   Accept the tribute of our praise.
2. "The voice of the faithful has proclaimed thee a lamp of holiness, a revealer of truth, aflame with charity." Lampadem. "He was a burning and a shining light" (John 5:35). Indicem. "I show forth truth in His knowledge" (Eccles. 16:25). Caritate. "By this shall all men know that you are My disciples, if you have love one for another" (John 13:35). Vox fidelium, the general esteem of the faithful, or the Supreme Pontiff approving their esteem in canonization. "Behold I have given him for a witness to the people, for a leader and a master to the Gentiles" (Isa. 55:4).

3. "Teach all the faithful to spurn whatever is transient, and raise all their souls to the true joys of heaven." Caduca. "And the world passeth away, and the concupiscence thereof" (1 John 2:17). Gaudia. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9).

4. "Now from the heavenly fatherland give aid to thy brethren; and save the bark of Peter from the raging waves of the sea." Patria, heaven. "For we have not here a lasting city, but we seek one that is to come" (Heb. 13:14). Fratribus, Dominicans in particular; but in general all men are brethren to the saint. "Cease not to cry to the Lord our God for us" (Rom. 15:50). Nave Petri, the Church, of which the "ship that was Simon's" (Luke 5:3) was a type. Maris, i.e., the world of the present with its many dangers (fluctibus). "And behold a great tempest arose in the sea, so that the boat was covered with waves. . . . and He commanded the winds and the sea, and there came a great calm" (Matt. 8:24, 26).

5. "To Thee, O Christ, most loving King, May endless days their conquest bring; To Father and to Paraclete, Be endless song with praise replete.

2. Of holiness a shining light, Of highest truth a beacon bright, Of charity a burning flame— The faithful thus to thee give name.

3. The fleeting things of time to spurn, Give all believers grace to learn: And raise our hearts above the skies To seek true joy in Paradise.

4. From heaven's home thine aid bestow Upon thy brethren here below: Of Peter's bark the pilot be Through all the storms of life's rough sea.

5. To Thee, O Christ, most loving King, May endless days their conquest bring; To Father and to Paraclete, Be endless song with praise replete.
HYMN 98

1. Noctis tenebras dissipans,
   Aurora solis nuntia,
   Hortatur ut post canticum
   Sequamur Alberti vias.

2. Qui factus est apostolus,
   Iter salutis prædicans,
   Ut dormientes surgerent,
   Christi fruentes lumine.

3. Greges minister sedulus
   Defendit a raptoribus,
   Salvans, reducens, alligans,
   Vitæque fontes indicans.

HYMN 98

Author, meter, andmetrical as in the preceding hymn. Use:
Lauds of St. Albert the Great, O.P.

1. "Dispelling the darkness of the night, the dawn, the
   herald of the sun, exhorts us, after our song, to follow
   the ways of Albert." Aurora. The traditional hour for Lauds is
daybreak. Sequamur. "Be ye followers of me, as I also am of
Christ" (1 Cor. 11:1).

2. "He became an apostle, preaching the way of salvation,
   that those who slept might rise, enjoying the light of Christ."
Apostolus. St. Albert, despite his many duties, never forgot
that he was above all else "an apostle of Jesus Christ" (1 Pet.
1:1). Salutis. "To give the knowledge of salvation to His peo-
ple, unto the remission of their sins" (Luke 1:77). Dormientes,
in sin. "It is now the hour for us to rise from sleep" (Rom.
13:11). Lumine, grace. "He that followeth Me, walketh not
in darkness, but shall have the light of life" (John 8:12).

3. "The faithful minister defended his flock from the robb-
ers, saving them, leading them back, binding them, and
showing them the fountains of life." Minister. "A faithful
minister of Christ Jesus" (Col. 1:7), especially as a shepherd
of souls. Cf. John, chap. 10. Greges. In His charge against the
shepherds of Israel, God mentions by implication what quali-
ties a true shepherd should have. "The weak you have not
strengthened, and that which was sick you have not healed,
that which was broken you have not bound up, and that
which was driven away you have not brought again, neither
have you sought that which was lost; but you ruled over them
with rigor, and with a high hand" (Ezech. 34:4).
4. Pacis sequester impiger,
Alberte, cunctis gentibus
Pacis supremæ munera
Indesinenter impleta.

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

HYMN 99
1. Ut Antonini gloriæ
Concinamus iberius,
Afflare nunc pectoribus
Nostris, Deus omnipotens.

4. "O Albert, tireless mediator of peace, implore continually for all nations the gifts of supernal peace." *Sequester.* Cf. stanza 4 of hymn 96. "Albert, who in his lifetime labored strenuously and successfully for peace between princes and people and individual men, is put now before us as the perfect model of peace. His power and authority as arbiter and peacemaker were derived from his holiness and learning, which men respected and esteemed" (Pius XI, *Decretal Letter of Canonization*). *Pacis supremae,* the peace based on divine precepts rather than on human pacts. "The peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus" (Phil. 4:7).

5. Cf. the final stanza of hymn 1.

HYMN 99
Author: Mainardi. Meter: iambic dimeter. Metrical: Byrnes.
Biographical sketch. St. Antoninus (1390–1459) was born at

Florence, Italy. He was remarkably holy as a child but extremely small. When he sought admission to the Order, he was told that he must first learn by heart the entire Book of Decretals. This seemingly impossible task, which was imposed chiefly to weaken his enthusiasm, was accomplished within a year; and St. Antoninus was received at the age of fourteen. During his lifetime he was famous as prior of the great St. Mark’s Convent. A tireless student, he wrote many works on theology, canon law and history. Gifted with unusual prudence, he was often styled “Angel of the Counsels.” The vast system of charity instituted by him won for him the title “Father of the Poor.” In 1446 he was forced, under direct orders of the Pope, to accept the archbishopric of Florence. He continued to live, as far as possible, his routine religious life, always hoping he might be permitted to return to his simple cell at St. Mark’s. Though naturally gentle, he was fearless and unyielding in upholding the laws and the rights of the Church. He was declared a saint by Adrian VI in 1523.

1. “That we may the more richly sing the glory of Antoninus, do Thou now, O almighty God, inspire our hearts.”
2. Is, teneris ab unguibus
   Sacros edoctus canones,
   Mundî spretis illecebris,
   Christi se iugo subsidit.

3. Prædicatorum Ordinem
   Delegit inter ceteros,
   Ut litteris et moribus
   Incumberet ardentius.

4. Sed non bene sub modio
   Lumen ardens occultur:
   Ad presulatum trahitur,
   Lucens, inflammans populos.

5. Quassumus, Auctor omnium,
   In hoc Paschali gaudio,
   Æternae mortis jaculum
   Ejus vitemus precibus.

6. Gloria tibi Domine,
   Qui Surræxisti a mortuis,
   Cum Patre et sancto Spiritu,
   In sempiterna sæcula.

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2. "Having learned the sacred canons as a tender youth, he subjected himself to the yoke of Christ, spurning the lures of the world." *Is ... unguibus.* Cf. stanza 2 of hymn 156. *Canones,* the Book of Decretals, embracing all the laws of the Church (cf. stanza 3 of hymn 160). *Jugo.* "For My yoke is sweet and My burden light" (Matt. 11:30).

3. "He chose the Order of Preachers in preference to other (orders), that he might more ardently attend to letters and morals." *Litteris, moribus,* development of mind and soul. The author may have had in mind the twofold spirit of the Order; the contemplative and active, as opposed to the orders strictly contemplative or strictly active. "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth" (2 Tim. 2:15).

4. "But the burning light is not successfully concealed under the bushel, for he is raised to the episcopate, lighting and kindling his people." The Pope felt that the learning and holiness of Antoninus should not be restricted merely to the confines of his Order. *Modio.* "Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house" (Matt. 5:15). *Lucens,* by his learning. *Inflammans,* by his holiness. "He was shining and a burning light" (John 5:25).

5. "Author of all things, we pray, in this paschal joy; may we avoid the dart of eternal death by his prayers." *Paschali.* The saint's feast often occurs during Paschal tide (cf. hymn 27). *Jaculum.* "Wherewith you may be able to extinguish all the fiery darts of the most wicked one" (Eph. 6:16).

6. Cf. the final stanza of hymn 27.
HYMN 100

1. Atræ noctis obscuritas
   Antonini fulgoribus
   Fugatur, qui prodigiis
   Vitæ et signorum radiat:

2. Virginitate niveus,
   Doctrinæ luce splendidus,
   Præsul et pastor optimus,
   Clarum virtutis specimen.

3. Pauper amavit pauperes,
   In miseros misericors,
   Intrepidus in perditos,
   Plusquam mitis in humiles.

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HYMN 100

Author, meter, and metrical as in the preceding hymn. Use: Matins of St. Antoninus, O.P.

1. "The obscurity of the dark night is put to flight by the splendors of Antoninus, who shines by the prodigies of his life and miracles." Nocit. The usual time for Matins is before dawn (cf. hymn 6). Hence the poet infers that the night is forgotten in the contemplation of the saint’s splendor. Prodigiis, all the various qualities: holiness, learning, etc., that made Antoninus outstanding. Signorum, miracles. “The Lord confirming the word with signs” (Mark 16:20).

2. "Snow-white in virginity, splendid in the light of doctrine, a most excellent prelate and pastor, he is a glorious model of virtue.” Niveus. Whiteness has ever been symbolic of purity. "They shall walk before Me in white, because they are worthy" (Apoc. 3:4). Splendidus. "He shone in his days as the morning star in the midst of a cloud. And as the sun when it shineth, so did he shine in the temple of God” (Exclus. 59:6 f.). Præsul. "It behooveth therefore a bishop to be blameless” (1 Tim. 3:2).

3. "Poor himself, he loved the poor; he was compassionate toward the unfortunate, intrepid toward the wicked, more than kind toward the lowly." Pauperes. "I was the father of the poor" (Job. 29:16). Misericors. "Be ye therefore merciful, as your Father also is merciful” (Luke 6:36). Intrepidus. "I said to the wicked: Do not act wickedly” (Ps. 74:5). Mitis. “Learn of Me, because I am meek and humble of heart” (Matt. 11:29).
DOMINICAN MISSAL AND BREVARY

4. Quam potens apud Dominum,
Qui mortis jura subruit,
In hanc lucem dum revocat
Mortis revincum nexus!

5. Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Æternum mortis jaculum
Ejus vitæm precibus.

6. Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et sancto Spiritu,
In sempiternæ sæcula.

HYMN 101

1. Cum sol ad cursum properat,
Ad te Præsul confugimus:
Qui tuas laudes canimus
Tuas sub alas protege.

2. Tu, qui tot a corporibus
Morbos depellis hominum,
Casus afflictos miserans,
Emenda nostras animas.

4. “How potent with the Lord is he who overthrows the laws of death, when to this light he recalls one held by the bonds of death.” Lucem, the light of day, life. Revocat. “The dead rise again” (Matt. 11:5).

5–6. Cf. the two final stanzas of the preceding hymn.

HYMN 101

Author, meter, and metrical as for the two preceding hymns. Use: Lauds of St. Antoninus, O.P.

HYMNS OF ANGELS AND SAINTS

4. His power with God great wonders show:
The laws of death his bidding know,
When back to life he calls again
The man held fast in death’s strong chain.

5. Creator of the world, we pray
Amid our Paschal joy today:
May we by his prevailing prayer
Avoid eternal death’s fell snare.

6. To Thee who, dead, again dost live,
All glory, Lord, Thy people give:
All glory, as is ever meet,
To Father and to Paraclete.

HYMN 101

1. While rising sun hastens on its way,
O Prelate kind, to thee we pray:
Beneath the shadow of thy wing
Protect us as thy praise we sing.

2. Thou who from earthly homes of clay
Wast wont to drive all ills away,
Now from our souls all sin efface,
In pity for our loss of grace.

1. “While the sun hastens to its course, we fly to thee, O prelate; beneath thy wings do thou protect us who sing thy praises.” Cursum. Lauds are usually said at daybreak, as the sun starts its daily course across the sky. Alas. “Protect me under the shadow of thy wing” (Ps. 16:8).

2. “Do thou, who didst expel so many ills from the bodies of men, heal our souls, pitying our wretched falls.” Morbos. “And He gave them power to heal sickness, and to cast out devils” (Mark 3:15). Animas. “Heal my soul, for I have sinned against Thee” (Ps. 40:5).
3. Tot jam malis atterrimur,  
   In tot lapsus incidimus,  
   Ut pene spes nos deserat,  
   Dextram nisi porrexeris.

4. Virgo perpetua corpora,  
   Doctor animos instrue,  
   Pastor egenos refice;  
   Tibi cuncta debebimus.

5. Quasemus, Auctor omnium,  
   In hoc Paschali gaudio,  
   Aeternae mortis jaculum  
   Ejus vitemus precibus.

6. Gloria tibi Domine,  
   Qui surrexisti a mortuis,  
   Cum Patre et sancto Spiritu,  
   In sempiterna sæcula.

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8. "By so many evils are we weakened, into so many sins have we fallen, that hope would almost desert us, unless thou extend thy right hand." Spes. "The continual prayer of a just man availeth much" (Jas. 5:16). Dextram. The right hand is symbolic of power, aid. "Thy right hand hath received me" (Ps. 62:9).

4. "O virgin, do thou purify our bodies! O doctor, do thou instruct our minds! O shepherd, do thou feed the needy! To

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3. So many ills our life enthralls,  
   So feeble we by many falls,  
   All hope from us must steal in flight,  
   Unless thou dost extend thy might.

4. O Virgin, make us clean of heart!  
   O Doctor, God's true light impart!  
   O Shepherd, fill our every need!  
   We fain would owe thee all indeed.

5. Creator of the world, we pray  
   Amid our Paschal joy today:  
   May we by his prevailing prayer  
   Avoid eternal death's fell snare.

6. To Thee who, dead, again dost live,  
   All glory, Lord, Thy people give:  
   All glory, as is ever meet,  
   To Father and to Paraclete.

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thee shall we owe all." St. Antoninus is praised for his purity, learning, and pastoral zeal. Doctor. The title is used here in the general sense of referring to one of great learning. We may, however, judge the esteem in which our saint was held by the fact that in 1888 an effort was made to have him declared a doctor of the universal Church.

5–6. Cf. the preceding hymn.
HYMN 102

1. Magne Pater Augustine,
   Preces nostras suscipe,
   Et per eam Conditori
   Nos placare satage,
   Atque rege gregem tuum,
   Summum decus Praesulum.

2. Amatorem paupertatis
   Te collaudant pauperes:
   Assertorem veritatis
   Amant veri judices:
   Frangis nobis favos mellis,
   De Scripturis disserens.

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HYMN 102


1. "O great Father Augustine, receive our prayers; and because of them, take care to reconcile us to the Creator; and direct thy flock, O high glory of prelates." Pater. Dominicans have a filial veneration for St. Augustine, since they live under his Rule (cf. stanza 4). In 1215, when St. Dominic applied to Innocent III for permission to found his Order of Preachers, he had to abide by the decision of the Lateran Council forbidding any new order to be established unless it observed the Rule of some previously approved order. As a Canon Regular at Osma, Dominic had lived under the Rule of St. Augustine. Hence his preference for it above all others. Moreover, the very simplicity of the Augustinian Rule (which merely enjoins the essential virtues of poverty, chastity, obedience, and fraternal charity) rendered it a suitable basis for the Constitution by which St. Dominic was to mold the religious life of his spiritual children. Praesulum. St. Augustine was bishop of Hippo (cf. Catholic Encyclopedia).

2. "The poor praise thee as the lover of poverty, and true judges love thee as the defender of truth. Treating of the Scriptures, thou dost break for us their combs of honey." Paupertatis. St. Augustine, as bishop, induced all his clergy to renounce their property and live with him in community life. He spent much of the Church revenue in relieving distress and established in his diocese the charitable custom of clothing all the poor of each parish once a year. "I was the father of the poor" (Job. 29:16). Veritatis. Among the fathers and doctors of the Church, St. Augustine is truly outstanding, and is generally regarded as the greatest of the Latin Fathers. His chief defenses were against the Manichaeans, Pelagians, and Donatists. "The father shall make known Thy truth to the children" (Isa. 58:19). Veri judices is here used in the sense of seekers after truth. "I have chosen the way of truth" (Ps. 118:30). Scripturis (cf. the next stanza). St. Augustine's commentaries on the various parts of the Old and New Testaments, especially the psalms and the Gospel of St. John, are remarkable for their learning and their sweetly mystical interpretation. His "well-ordered words are as honeycomb: sweet to the soul, and health to the bones" (Prov. 16:24).
3. Quæ obscura prius erant
   Nobis plana faciens,
   Tu de verbis Salvatoris
   Dulcem panem confiscis,
   Et propinas potum vitae
   De Psalmorum nectar.

4. Tu de vita Clericorum
   Sanctam scribis Regulam,
   Quam qui amant et sequuntur
   Viam tenent regiam,
   Atque tuo sancto ductu
   Redeunt ad Patriam.

5. Regi regum salus, vita,
   Decus et imperium:
   Trinitati laus et honor
   Sit per omne sæculum:
   Qui concives nos adscribat
   Supernorum civium.

3. "Making plain to us the things which before were obscure, thou dost make a sweet bread of the Savior's words, and dost offer a potion of life from the nectar of the psalms." *Obscura.* "As you reading, may understand my knowledge in the mystery of Christ" (Eph. 3:4). *Dulce.* "How sweet are Thy words to my palate! more than honey to my mouth" (Ps. 118:103). *Nectar.* In mythology, nectar was the wine or drink whereby the gods remained deathless. St. Augustine's words on the psalms are, in the poet's thought, a means of preserving the spiritual life of the soul. "Because Thy word hath enlivened me" (Ps. 118:30).

4. "Concerning the life of clerics, thou didst write a Holy Rule; and they who love and follow it are holding to the royal way, and under thy holy guidance are returning to their fatherland." *Regulam.* Cf. *Catholic Encyclopedia* (II, 79), article on the Rule of St. Augustine. This stanza supplies the basic reason why the Rule is held in such importance in the religious life. *Cleri-

corum would here embrace all those who now live under this Rule. *Sanctam,* in origin, substance, and effect. *Amanit.* "If you love Me, keep My commandments" (John 14:15). *Sequentur.* "And whosoever shall follow this rule, peace on them, and mercy" (Gal. 6:16). *Viam regiam.* The Rule is based on the teachings of Christ, the "King of kings" (1 Tim. 6:15). "And the Lord went before them to show them the way" (Exod. 13:21). *Patriam,* heaven. "For we have not here a lasting city, but we seek one that is to come" (Heb. 13:14).

5. "To the King of kings be salvation, life, glory, and power; to the Trinity be praise and honor for all time; and may He add us as companions of the heavenly citizens." *Regi.* Cf. hymn 41. "He is the Lord of lords and King of kings" (Apoc. 17:14). *Salus,* etc. "Benediction and glory forever and ever" (Apoc. 7:12). *Concives.* "You are fellow citizens with the saints" (Eph. 2:19). Cf. Heb. 12:22.
HYMN 103

1. Cæli cives applaudite,
   Et vos frater succinite:
   Patris nostri solemnia
   Solis reduxit orbita.

2. Quod lingua foris personat
   Intus affectus sentiat:
   Nec imitari piget
   Quod laudare mens approbat.

3. Hunc post mundi curricula
   Cæli suscepit curia:
   Quem cum suis fidelibus
   Jam coronavit Dominus.

4. Conemur totis viribus,
   Jungamus preces precibus,
   Ut Augustini meritis,
   Cæli fruamur gaudiis.

HYMN 103


1. “Citizens of heaven, rejoice; and you, brethren, sing with them: for the orbit of the sun has returned the solemnities of our Father.” *Solis.* Daybreak, sunrise, is the traditional time for Lauds; Matins are said before Lauds. *Solemnia,* feast. *Concinitae.* The thought is probably based on the alternate chant of the choir (cf. stanza 2 of hymn 6).

2. “What the tongue extols externally, let the affection feel internally; and what the soul delights to praise, let it not be slow to imitate.” In the Office of All Saints, O.P. (lesson 4), we find this thought more fully expressed by St. John Chrysostom, whose principle is frequently quoted: “One should either imi-
tate, if he praises: or he should not praise, if he declines to imitate.” *Foris, intus.* “What is sounded by the tongue should be meditated by the heart” (Rule of St. Augustine). “Be ye followers of me, as I also am of Christ” (1 Cor. 4:16).

3. “After his worldly course, the court of heaven received him; and the Lord hath now crowned him with His faithful.” *Mundi curricula,* the span of earthly life. *Coronavit.* “Be thou faithful unto death, and I will give thee the crown of life” (Apoc. 2:10).

4. “Let us strive with all our powers, let us join prayers to prayers, that by the merits of Augustine we may enjoy the joys of heaven.” *Preces precibus,* uniting our own prayers with the saint’s prayers, “for the continual prayer of a just man availeth much” (Jas. 5:16); or persevering in our prayers. “Pray without ceasing” (1 Thess. 5:17).
5. Praesta Pater piaissime,  
Patrique compar Unice,  
Cum Spiritu Paraclito,  
Regnans per omne sæculum.

HYMN 104

1. Catharinae collaudemus  
   Virtutum insignia,  
   Cordis et praesentemus  
   Et oris obsequia:  
   Ut ab ipsa reportemus  
   æqua laudis præmia.

2. Fulta fide Catharina  
   Judicem Maximum  
   Non formidat: lex divina  
   Sic firmat eloquium,  
   Quod confutat ex doctrina  
   Errores gentilium.

5. Cf. the final stanza of hymn 2.

HYMN 104

1. “Let us praise the glories of Catherine’s virtues; let us offer to her the fealty of our heart and tongue, so that we may obtain from her the just rewards of our praise.” Catharinae. Cf. Catholic Encyclopedia. She is ranked as a special patroness of the Order of Preachers, probably because of her reputed learning in defense of the faith, and certainly because of her several appearances in vision to St. Dominic and others of the Order. Insignia, distinctive marks, glories.
2. “Sustained by her faith, Catherine dreads not the Emperor Maximinus; the divine law so strengthens her speech that she confounds by her doctrine the errors of the pagans.” Judicem. Roman Emperors were the supreme judges in the widest sense. Lex divina. God’s promise, God’s help. “For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay” (Luke 21:15). Gentilium, pagans, unbelievers. As recorded in the next stanza, the pagan philosophers, chosen to confound her, were themselves confounded and converted by Catherine to the true faith, for which they died.

5. Grant this, O Father kind and sweet,  
   Who with the Spirit Paraclete  
   And Thy coequal only Son  
   Reignest on high forever One.

HYMN 104

1. Catherine’s virtues of high station  
   Praise we in this serenade:  
   Homage true of veneration  
   By our lips and hearts be made,  
   That by her in due equation  
   For our praise we be repaid.

2. Strengthened by a faith unbounded,  
   Pagan judge inspires no dread:  
   With God’s law were they confounded  
   Who had sought her fall instead:  
   ‘Fore the doctrine she expounded  
   All their gentile errors fled.
3. Victi Christum confitentur,
Relictis erroribus:
Judex jubet ut crementur,
Nec pilis aut vestibus
Ignis nocet, sed torrentur
Inustis corporibus.

4. Gloria et honor Deo
Usqueaque altissimo,
Una Patri Filioque,
Inclyto Paraclito:
Cui laus est et potestas,
Per aeterna secula.

HYMN 105

1. Pange lingua gloriosæ
Virginis martyrium:
Gemmæ jubar pretiosæ
Descendat in medium,
Ut illustret tenesæ
Mentis domicilium.

3. "Being conquered, they profess Christ, relinquishing their errors; the Emperor commands that they be burned; and the fire harms neither hair nor clothing, but they are baked in their unconsumed bodies." Inustis. Death would seem to have come miraculously by a baking process, the bodies and raiment not even being scorched. Strangely enough, we have a record of a modern case (1999) in which "four convicts were baked to death in heated punishment cells" in one of our large prisons.


HYMN 105

Author, meter, and metrical as in the preceding hymn. Use: Matins of St. Catherine of Alexandria.

3. Conquered, and her Christ confessing,
Pagan errors now they spurn:
Raging flames about them pressing,
Hair nor vesture cannot burn:
Souls, from bodies baked egressing,
Soar to Him for whom they yearn.

4. Laud and glory in completeness
Be to Father and to Son:
Equal glory with all meetness
To the Paraclete be done;
Theirs be praise in fullest sweetness
While unending ages run.

HYMN 105

1. Sing, my tongue, the glory telling
Of this virgin-martyr's fray:
May this gem, its light dispelling,
Down upon us shed some ray,
That all darkness in the dwelling
Of our soul may speed away.

1. "Sing, 0 tongue, the martyrdom of the glorious virgin; and may the radiance of the precious gem descend among us to enlighten the dwelling of our dark mind." Pange. Like that of so many others, the structure of this hymn is modeled after hymn 24; but, as did St. Thomas (cf. hymn 44), the poet employed rhyme. Gemmæ. Saints of outstanding learning are often styled lights, stars, jewels (cf. hymn 117). "They that instruct many unto justice (shall shine) as stars for all eternity" (Dan. 12:3). Mentis. For nearly six centuries, devotion to St. Catherine was so highly developed that students besought her to illumine their minds, preachers asked her for eloquence, writers prayed her to guide their pens. "Send forth Thy light and Thy truth" (Ps. 42:5).
2. Blandimentis rex molitur
    Virginem seduce:
    Nec promissis emollitur,
    Nec terretur verbere:
    Comspeditur, custoditur
    Tetro clausa carcere.

3. Clause lumen, ne claudatur,
    Illucet Porphyrio,
    Qui reginæ fæderatur
    Fidei collegio:
    Quorum fidem imitatur
    Ducentena concio.

4. Gloria et honor Deo
    Usqueaque altissimo,
    Una Patri Filioque,
    Inclyto Paraclito:
    Cui laus et potestas,
    Per æterna sæcula.

2. "The Emperor attempts to seduce the virgin with flatteries: but she is not softened by the promises or frightened by the scourge; enclosed in a dark prison, she is shackled and guarded." *Rex.* The poet may have been ironical in his use of the word, since to the Romans a King was a tyrant or a despot. *Molitur.* "They will lay their hands upon you, and persecute you" (Luke 21:12). *Custoditur.* We are reminded of St. Peter's experience (Acts 12:4–7) by the imprisonment, chains, guarding, light, etc., of this hymn.

3. "The light of her enclosed, lest it be stayed, shines on

4. "Strives the king—but vain his luring—
    This pure maiden to defile;
    Scourges leave her faith enduring,
    Nor could royal grants beguile:
    Guarded then, and chains securing,
    Closed was she in dungeon vile.

3. Though imprisoned, her light shining
    Won to Faith the captain bold:
    He, with his own queen combining,
    Bravely mid Christ's friends enrolled;
    In their wake, for Truth now pining,
    Ten score pagans seek the fold.

4. Laud and glory in completeness
    Be to Father and to Son:
    Equal glory with all meetness
    To the Paraclete be done;
    Theirs be praise in fullest sweetness
    While unending ages run.

Porphyry, who joins his queen in the company of the faith; and the band of two hundred imitates their faith." *Lumen.* Possibly in Catherine's case, as in that of St. Barbara, some mysterious light filled the confines of the prison and even shone upon the outside guards. The Empress came to see the wonder, was converted by our saint, and probably helped in the conversion of the entire band of soldiers. All were martyred for Christ.

4. Cf. the final stanza of the preceding hymn.
HYMN 106

1. Præsens dies expendatur
   In ejus præconium,
   Cuius virtus dilatatur
   In ore laudantium,
   Si gestorum teneatur
   Finis et initium.

2. Imminente passione
   Virgo hæc interserit:
   Assequatur, Jesu bone,
   Quod a te petierit
   Suo quisquis in agone
   Memor mei fuerit.

3. In hoc caput amputatur,
   Fluit lac pro sanguine:
   Angelorum sublevatur
   Corpus multitudine,
   Et Sinai collocatur
   In supremo culmine.

HYMN 106

Author, meter, and metrical as for the two preceding hymns.

Use: Lauds of St. Catherine of Alexandria.

1. "Let the present day be given over to the praise of her whose virtue is enlarged in the mouth of her praisers, if the beginning and end of her deeds would be comprised." Præsens. This hymn of Lauds, said at daybreak, would dedicate the entire day to the saint's honor. Dilatatur. Few saints have been invested, in ages past, with a more charming halo of miraculous power than Catherine. Even the great and learned Bossuet embodied in his praises of her many incidents now conceded to be historically groundless.

2. "When her martyrdom was drawing near, the virgin interposed these words: 'O good Jesus, whosoever in his agony shall be mindful of me, let him have whatever he may ask of Thee.' " Passio, passion, suffering, martyrdom. Interserit, prayed, requested. Because of this incident, recorded in many accounts of the saint, she was considered a patron of a happy death.

3. "Therefore her head is cut off, and milk flows forth instead of blood; her body is taken by a multitude of angels and placed on the highest summit of Sinai." In hoc is an idiom having the sense of "for this reason" (cf. stanzas 4 and 5 of hymn 41). Lac. This miracle is also recorded of other martyrs: St. Secundina (A.D. 257); the seven holy women who followed St. Blaise in his suffering (A.D. 316). Angelorum. The generally accepted interpretation of this incident is that the monks of Sinai carried her body to their monastery. Because of their habit and functions, the monks were in ancient times called angels (Butler).
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4. Gloria et honor Deo
Usqueaqueae altissimo;
Una Patri Filioque,
Inclito Paraclete;
Cui laus et potestas,
Per aeterna sæcula.

HYMN 107

1. Solemne laudis canticum
Pangamus alæ Virgini,
Quam Sponsus Agnus evocat
Ad semipternas nuptias.

2. Regalis hanc Etruria,
Senensis instar, protulit,
Donis refertam gratiam,
Totoque plenam Numine.

4. Cf. the final stanza of hymn 104.

HYMN 107


Biographical sketch. St. Catherine de Ricci (1522–90) was born at Florence, Italy. As a child she was daily visited by her guardian angel, who taught her how to pray and meditate. When thirteen years old, she received the Dominican habit in the Convent at Prato. In 1542 began the memorable ecstasies which were renewed every week for the space of twelve years, starting at noon on Thursday and ending on Friday afternoon. During these ecstasies the closing scenes of our Lord’s life were enacted before her; and the movements of her body and the words falling from her lips denoted the various stages of the sacred Passion, in which she was mysteriously permitted to take part. On Easter Sunday of the same year (1542) our Lord was pleased to celebrate Catherine’s espousals with Himself, placing a ring on her finger. The following Friday the sacred stigmata were impressed upon her hands, feet, and side. Later on, the crown of thorns was placed upon her brow by her divine Spouse. Our Lord often spoke to her from a large crucifix in her cell; and once, in the presence of the entire community, the figure detached itself from the cross and embraced her. It is related that at her death the angels were heard singing over the convent. She was canonized by Benedict XIV in 1746.


2. “Regal Etruria, after the example of Siena, bore her replete with gifts of grace and filled with God entirely.” Etruria (which is now the region known as Tuscany) was most powerful till about 500 a.c., its kings ruling in Rome itself. Instar. After the pattern of Siena, which had produced St. Catherine of Siena (1447), Florence produced St. Catherine de Ricci. Totum numine, poetical way of denoting a soul’s complete possession by God (numine). “Be ye filled with the Holy Spirit” (Eph. 5:18).
3. Orare docta ab Angelo
Caëlum puella transvolut,
Corpusculique motibus
Christi dolores exprimit.

4. Sertum dat illi spineum,
Dat anulum, cor, stigmata,
Vulcisque Sponsus brachiis
E cruce eam complectitur.

5. O Sponsa felix, affluens
Celestibus deliciis,
Votis tuorum supplicum
Aures benignas admove.

6. Te Sponse Jesu Virginum,
Cæsæ Parentis Unice,
Laudent beati Spiritus
In sæculorum sæcula.

3. "Taught to pray by an angel, the maid soars to heaven; and by the movements of her body expresses the dolors of Christ." *Angelo.* "For My angel is with you" (Bar. 6:6).

4. "He bestows on her His thorny crown, His ring, His heart, His stigmata; and, unloosing His arms from the cross, her Spouse embraces her." This stanza recounts special graces granted the saint, some of which are repeated in more detail in the next hymn. *Complectitur.* "His left hand is under my head, and His right hand shall embrace me" (Cant. 2:6).

5. "O happy spouse, abounding in heavenly delights, turn a

kind ear to the prayers of thy suppliants." *Deliciis.* "They shall be inebriated with the plenty of Thy house; and Thou shalt make them drink of the torrent of Thy pleasure" (Ps. 35:9).

Votis, desires, prayers.

6. "O Jesus, Spouse of virgins, Only-begotten of the chaste mother; may the blessed spirits praise Thee forever." *Unice,* i.e., *Unigenite.* "The only-begotten Son" (John 3:16). *Spiritus,* i.e., all the inhabitants of heaven. "Let every spirit praise the Lord" (Ps. 150:6).
HYMN 108

1. O Virgo, cui præcordia
Sanctus perussit Spiritus,
Raptisque corde carneo,
Dedit superno vivere!

2. Beata, cui Rex Martyrum
Spinæ crucemque contulit,
Et sacra virginalibus
Membris insit stigmata.

HYMN 108

1. O Virgin fair, whose inmost heart
The Spirit pierced with fiery dart,
To take therefrom all earthly love
And give to live for Him above!

2. O blessed maid, to whom did bring
His cross and crown the Martyr-King—
And on whose members did impress
The sacred signs of His distress!

HYMN 108

Author, meter, and metrical as for the preceding hymn. Use:
Matins of St. Catherine de Ricci, O.P.
1. "O virgin, whose heart the Holy Spirit did pierce, and
having carried off thy fleshly heart gave thee to live for heaven!"
Cui (lines 1 and 5) is monosyllabic. Perussit. "Thou hast
wounded my heart" (Cant. 4:9). Usually this expression im-
plies a miraculous increase of divine love; though it may also
imply a real wounding, as in the case of St. Theresa of Avila (cf.
stanza 2 of hymn 169). Corde. "And I will take away the stony
heart out of your flesh, and will give you a heart of flesh" (Ezech.
36:26). Possibly the same grace that was given to St. Catherine
of Siena: a vision wherein Christ removes the human heart
and replaces it with His own. Superno, heaven. "And I live,
now not I; but Christ liveth in me" (Gal. 2:20).
2. "O blessed one, on whom the King of martyrs did bestow
His thorns and cross, and on whose virginal members did im-
press the sacred stigmata!" Rex Martyrum, Christ, "the King
of kings" (1 Tim. 6:15), "clothed with a garment sprinkled with
blood; and His name is called The Word of God" (Apoc. 19:13).
The martyrs gladly and literally took up the cross (Matt. 16:
24) and followed Him. Spinæ, crucem. Those nursing her in
illness testified to the livid marks left on her body, as in the
case of St. Francis of Assisi. Stigmata, the miraculous, but real,
impression of Christ's five wounds (cf. hymn 123). "I bear the
marks of the Lord Jesus in my body" (Gal. 6:17).
3. Beata, quam Rex Virginum,
   Alma Parente prounba,
   Plaudente cæli curia,
   Sacro recept thalamo.

4. O jam perenni vinculo
   Conjuncta Regi glorie,
   Fac nos amoris nexibus
   Jungi supremo Numini.

5. Te Sponse Jesu Virginum,
   Castæ Parentis Unice,
   Laudent beati Spiritus
   In sæculorum sæcula.

3. "O blessed one, whom the King of virgins did receive in the bridal-chamber, while the Blessed Mother (acted as) bridesmaid, and the court of heaven gave approval!" This stanza probably refers to the mystical marriage of our saint with Christ, which took place on the Easter of 1542. Her biographer gives us this account of the event. "Catherine finding herself in her cell toward the early morning, Jesus Christ appeared to her clothed in glory, carrying a resplendent cross on His shoulder, and wearing a magnificent crown on His head, accompanied by the glorious Virgin Mary, St. Mary Magdalen, St. Thomas Aquinas. . . . Her cell was immediately filled with a blinding light; and a multitude of angels, gracefully arrayed, were drawn up in order in the air, bearing in their hands various musical instruments. At the sight of so much majesty, Catherine was seized with a great fear, and having fulfilled the prescriptions of obedience, prostrated herself three times on the ground in adoration of Jesus. Then the most holy Mother of God begged her divine Son to be pleased to take Catherine for His bride. Jesus readily consented, and while the Blessed Virgin presented Him with the hand of His humble betrothed, He drew from His own finger a shining ring, which He Himself placed on the first finger of the left hand of Catherine, saying to her: 'My daughter, receive this ring as a pledge and testimony that thou art Mine and wilt be Mine forever.' And when Catherine desired to declare to Him her gratitude, finding no words adequate to the favor she had just received, the angels suddenly began to draw from their instruments a melody so sweet that it seemed to her that her cell had become a paradise. Jesus then exhorted her to practice humility, obedience, and all Christian virtues; and after having made her taste some of the pure and ravishing joys of the mind which He reserves for His beloved spouses. He disappeared with all His company" (Bayonne, Vie de Sainte Catherine de Ricci, p. 169). Rex virginum. "These follow the Lamb whithersoever He goeth" (Apoc. 14:4). Pronuba, bridesmaid. "The Queen stood at thy right hand in gilded clothing, surrounded with variety" (Ps. 44:9).

4. "O thou who art now joined by an everlasting tie to the King of glory, make us to be joined by the bonds of love to the sovereign Deity." Regi glorie. David styled Christ the "King of glory" (Ps. 23:7–10). Amoris. "Charity, which is the bond of perfection" (Col. 3:14).

5. Cf. the final stanza of hymn 107.
HYMN 109

1. Jam noctis umbras Lucifer
   Fugat, diemque prævenit,
   Quæ Catharinae meritis
   Coruscat et prodigis.

2. Ave Crucis discipula,
   Et Passionis æmula;
   Divini amoris victima,
   Casti pudoris lilium.

3. Fac te sequamur regiam
   Per caritatis semitam;
   Et quibus ardes, ignibus
   Accende nostra pectora.

HYMN 109

Author, meter, and metrical as for the two preceding hymns. Use: Lauds of St. Catherine de Ricci, O.P.

1. "The morning star now puts to flight the shades of night, and precedes the day which is resplendent with the merits and wonders of Catherine." Lucifer (light bearer), the planet Venus, the sun. Reference to daybreak is customary in a hymn for Lauds. Coruscat. As the sun gives light to the day, so in poetic fancy does the glory of Catherine make her feast day lightsome. "Then shall the just shine as the sun in the kingdom of their Father" (Matt. 13:43).

2. "Hail, disciple of the Cross and imitator of the Passion! Victim of love, lily of purity!" Discipula. The Passion of Christ, as in the case of most mystics, was Catherine's lifelong study. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world" (Gal. 6:14). Aemula. Cf. the preceding hymns for Catherine's share in the Passion. Victima. "I languish with love" (Cant. 5:8). Even as Christ manifested His intense love for souls by His voluntary sufferings and death, so His chosen friends among the saints, in varying degree, strove to manifest their intense love for Him by following Him closely along the royal road of pain. They desired to offer themselves to Him as victims willing to die for His love. St. Theresa of Avila once exclaimed: "I die because I cannot die" for Him (Farges, Mystical Phenomena, p. 191). In more modern times we have St. Theresa of Lisieux telling us: "To dedicate oneself as a victim of love . . . is to offer oneself to all that is painful and bitter, because love lives only by sacrifice . . . and the more we surrender ourselves to love, the more we must surrender ourselves to suffering" (Taylor, Therese of Lisieux, p. 193). Like St. Paul, these saints of the Passion gloried in their privilege to "fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church" (Col. 1:24). Lilium. The lily is a traditional symbol of purity. "As the lily among the thorns, so is my love among the daughters" (Cant. 2:2).

3. "Make us to follow thee by the royal way of love; and inflame our hearts with the fires with which thou didst burn." Regiam, the way of suffering love, the way made royal by the "King of kings" (Apoc. 10:14). Ignibus, the fires of divine love. "Our God is a consuming fire" (Heb. 12:29).
4. "Imprint in our minds and fix in our hearts the symbols of salvation which the Spouse of blood bestowed on thee." *Symbola*, the five wounds of Christ (cf. stanza 6 of hymn 76). *Mentibus, cordibus*. Meditation leads to love. "My heart grew hot within me: and in my meditation a fire shall flame out" (Ps. 38:4). *Sponsus sanguinum* is a phrase based on *Exod.* 4:26: "A bloody spouse art thou to me." It is usually applied to Christ suffering. "Thou wast slain and hast redeemed us to God in Thy blood" (Apoc. 5:9).

5. Cf. the final stanza of hymn 107.

**HYMN 110**


Biographical sketch. St. Catherine of Siena (1347–80) was born at Siena in Tuscany, Italy. By many authorities she is considered one of the greatest women in the history of the Church. Though she lived in the world as a member of the Third Order, she is regarded as spiritual mother by all Dominican nuns. Her life of thirty-three years was consecrated to the salvation of souls, the welfare of her country, and the defense of the Holy See. She was largely instrumental in bringing the popacy back to Rome after an absence of seventy years. Pius IX declared her a patron of the Eternal City, an honor shared with the apostles Peter and Paul. Pius XII has named her patron of all Italy. God was extremely lavish with His graces in her regard, teaching her to read and write, and sometimes reciting with her the Divine Office. She was canonized in 1461 by Pius II.

1. "O virgin Catherine, these are the memorials of thy praises which for thy festival we joyfully sing; but with this understanding: bear them to heaven." The three hymns of St. Catherine's Office give some basis to Dom Gueranger's severe, but too general, criticism that Dominican Offices are marked by "an accent of triumph and pomp of language" (cf. *Orate Fratres*, February 23, 1930). We could wish, for the sake of this great saint, that the poet, whether Pius II or Schifaldo, had been less humanistic and more Christian in singing her praises. *Monumenta*, testimonials, eulogies, memorials. *Sacr, solemnities, feast. Olympo, heaven.*
2. Si satis digna nequeant referri,
Annumas nobis veniam, precamur:
Non sumus tanti ingenii, fatemur,
Optima Virgo.

3. Quis fuit dignus modulatus unquam
Virginis laudes? Quis in orbe toto
Females invictae peritura nunquam
Carmina pandet?

4. Prædita exemplis Catharina claris,
Moribus præstans, sapiens abunde,
Temperans, fortis, pia, justa, prudens,
Æthera scandis.

5. Quem latet virtus facinusque clarum,
Quo nequit dici sanctius per orbem?
Vulnerum formam misera Christi
Exprimis ipsa.

6. Nam brevis, müæ misææque vitae
Et malis cunctis penitus retortæ
Fortiter spernens pretiosa quaæque
Sidera adisti.

2. "If they cannot quite worthily be accepted, grant us pardon, we pray; for we confess, O excellent virgin, we are not of much talent."

3. "Who has ever sung praises worthy of a virgin? Who in all the world shall sing imperishable songs of an invincible woman?" Invictæ. "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her." (Prov. 31:10).

4. "Possessed of noble examples, O Catherine, outstanding in virtue, abundantly wise, temperate, brave, pious, just, and prudent, thou dost mount the heavens." Prædita, having made her own the virtues exemplified in previous saints. Moribus, moral character, virtues. The poet cites some of her great qualities: wisdom, temperance, fortitude, piety, justice, and prudence.

5. "To whom is hidden thy virtue, and the noble deed than which a holier thing cannot be told throughout the world? Compassionating Christ, thou dost portray the expression of His wounds." Formam, figure, form, picture. The poet refers to the stigmata granted to our saint, a grace shared with many ecstasies. "I bear the marks of the Lord Jesus in my body" (Gal. 6:17).

6. "For, bravely spurning all the precious things of a life that was brief and sad and unhappy and wholly replete with every woe, thou didst approach the stars." Vææ. Though her life was crowded with painful happenings, we are told that she remained always joyous in spirit. "For my soul is filled with evils" (Ps. 87:4). Quaeque is used like omnia.
7. Gratias summas habeamus omnes
Filio magni Genitoris almo:
Spiritum sanctum veneremur, et sit
Laus tamen una.

HYMN 111

1. Laudibus Virgo nimis efferenda
Jure censeris, quoniam triumphos
Ipsa celorum, probitate mira,
Nacta refugies.

2. Praemium sanctae tamen ipsa vitae
Et simul munus probitatis alme
Accipis caelo, cumulata cunctis
Denique rebus.

3. Tu gravem sacris meritis refertum,
Orbis exemplar, pietate plenum
Prædicatorum venerata Patrem,
Ordine fulges.

7. "Let us all give the greatest thanks to the blessed Son of the
great Father; let us honor the Holy Spirit; and yet let our praise
be the same." Una, one, equal, same.

HYMN 111

Author and meter as for the preceding hymn. Metrical: Aylward. Use: Matins of St. Catherine of Siena, O.P.
1. "Rightly art thou judged, O virgin, well worthy to be exalted with praises, since by gaining a wondrous virtue thou
dost reflect the triumphs of heaven." Probitate, probity, rectitude, holiness. Triumphos. To the poet, Catherine's holiness
was a reflection of the holiness of heaven, where the blessed unceasingly celebrate the victory of virtue. "Therefore are they
before the throne of God, and they serve Him day and night
in His temple" (Apoc. 7:15).
2. "At last, laden with all things, thou dost finally receive in
heaven the reward of thy holy life and likewise the recompense
of thy blessed probity." Praemium. "We shall be filled with the
good things of Thy house" (Ps. 64:5). Rebus, good things, virtues.
3. "Having imitated the eminent Father of the Preachers—
who was a model to all the world, replete with holy merits and
full of piety—thou dost shine in the Order," Venerata, imitated,
for the highest form of veneration is imitation. "Be ye
followers of me, as I also am of Christ" (1 Cor. 4:16). Patrem,
St. Dominic. Fulgen. "Thou art the honor of our people" (Jdth.
15:10).
4. Nulla jam rerum placuit voluptas,
Nullus ornatus, nitor ecce nullus
Corporis, semper fugiens iniquæ
Carmina vitae.

5. Septius corpus domitans acerbe,
Quam pie flagris cruris hinc et inde
Fluxerat rivos, hominumque demum
Crimina flebas!

6. Qui per ingentes variosque casus,
Orbe terrarum cruciantur omnes,
Quoque vel curis agitantur ipsi
Undique diris.

7. Suppetent nobis totidem canenda,
Si tuae laudes repetantur omnes;
Tu quidem longe pietate cunctis
Inclyta praestas.

4. "Shunning always the enchantments of an evil life, behold,
no worldly delight any longer gave thee pleasure, no adornment,
no beauty of the body." Ornatus. Quite prevalent in Catherine's
age and country was the thing against which the apostle ad-
vised. "In like manner women also in decent apparel; adorning
themselves with modesty and sobriety, not with plaited hair, or
gold, or pearls, or costly attire, but as it becometh women pro-
fessing godliness" (1 Tim. 2:9). While still a girl, our saint for
a brief time gave in to the pleading of a relative and adorned
herself somewhat. For this bit of human weakness she repented
the rest of her life; not because of any evil in the thing itself,
but because she felt she had foolishly placed herself in danger
of losing God's pleasure. Carmina, lures, snares.

5. "Frequently and harshly subduing thy body, how piously,
by reason of the scourgings, did thy blood flow in streams on every
side, and (how piously) also didst thou weep over the sins of
men." Corpus. "I chastise my body and bring it into subjection"
(1 Cor. 9:27). Flebas. "I wept much, because no man was found
worthy to open the book, nor to see it" (Apoc. 5:4).

6. "All in the world who are tortured by various and great
misfortunes, or as many as are agitated on every side by dire
cares."

7. "(These) will suggest to us just so many things to be sung.
if all thy praises are recounted; but thou art far superior to all,
because of thy glorious piety." Catherine's trials and tempta-
tions were so many and so varied that she might well be a
model for all the afflicted. "For evils without number have sur-
rrounded me" (Ps. 39:13). Prastas. "Be not overcome by evil,
but overcome evil by good" (Rom. 12:21).
8. Gratias summas habeamus omnes
Filio magni Genitoris almo;
Spiritum sanctum veneremur, et sit
Laus tamen una.

HYMN 112

1. Jam ferox miles tibi sepe cessit,
Et duces iras posueræ sœvas:
Hi necem diram populœ minati
Sepe Senensi.

2. Quid! Quod et sacris studiis frequenter
Viribus summis operam dedisti,
Litteræ doctæ lepidæque claris
Urbibus exstant.

3. Niteris verbis revocare lapsos,
Niteris rectum suadere cunctis:
Sic ais: Tantum probitas beatos
Efficit omnes.

8. Cf. the final stanza of the preceding hymn.

HYMN 112

Author, meter, and metrical as for the preceding hymn. Use:
Lauds of St. Catherine of Siena, O.P.
1. “Now did the fierce warrior frequently yield to thee, and
the leaders put aside their cruel angers: though having often
threatened dreadful slaughter for the people of Siena.” This
stanza makes reference to the saint’s successful efforts to restore
peace in her native city. “Thou art the honor of our people;
for thou hast done manfully” (Jdt. 15:10).
2. “More than this. That thou didst also labor with great
power in sacred studies, the learned and elegant writings in
famous cities are proof.” St. Catherine’s knowledge and her skill
in imparting it were special graces of God. In her great work
of reform the medium used by the saint was her copious cor-
respondence, embracing about four hundred letters, written in
the beautiful Tuscan vernacular. Many of her letters are
regarded as classics of the Italian language.
3. “Thou didst strive by thy words to recall the fallen; thou
didst persuade virtue upon all; thus didst thou speak: ‘Only up-
rightness can make all men happy.’ ” Catherine’s zeal for the sal-
vation of sinners was boundless. She followed them into their
own haunts, often seeking admission to prison, caring nothing
for personal danger. “The zeal of Thy house hath eaten me up”
(John 2:17). Rectum, rectitude, “Blessed are they who hear the
word of God, and keep it” (Luke 11:28).
4. Jura tu sæve tremebunda mortis
    Fortiter temnens, nihil extimescens,
    Præmium nostræ vocitare vitæ
    Sæpe solebas.

5. Unde cum tempus properaret ipsum,
    Quo sacros artus cineresque busto
    Linquarets, cælos aditura, flentes
    Ipsa docebas.

6. Sic sacrum Christi venerata Corpus,
    Hostiam libans, lacrimis obortis,
    Dixerat cunctis documenta vitæ
    Voce suprema.

7. Gratias summas habeamus omnes
    Filio magni Genitoris almo:
    Spiritum sanctum veneremur, et sit
    Laus tamen una.

4. “Bravely scorning the trembling laws of cruel death, fearing nothing, thou wert often wont to voice the reward of our life,” Tremebunda, fear of death, which usually makes timid souls tremble. “For though I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me” (Ps. 22:4). Præmium. “Your reward is very great in heaven” (Matt. 5:12).

5. “Wherefore, when the time was come in which thou wouldst leave to the tomb thy holy members and ashes, when about to go to heaven, thou didst teach thy mourners.” Busto. In times past the pagan custom of cremation was so linked with death that the very burial place itself was called “the burning place.” In this and the following stanza the phrasing is purely humanistic. Docebas. Up to the very last, Catherine instructed her companions in many matters; but her last great instruction was her devout reception of the Holy Viaticum.

6. “Having venerated the sacred body of Christ, while partaking of the Host with tearful eyes, thou didst speak in this manner to all with thy last voice the lessons of thy life.” Hostiam. The Holy Eucharist played a great part in Catherine’s life. We are reliably told that for ten years before her death she lived on practically no food but the Blessed Sacrament. “I am the bread of life” (John 6:35). Documenta, examples.

7. Cf. the final stanza of hymn 110.
HYMN 113

1. Gaude mater Ecclesia,
   Lætam agens memoriæm,
   Quæ novæ prolíis gaudia
   Míttis ad caeli curiám.

2. Prædicatorum Ordinis
   Dux et Pater Dominicus
   Mundí jam fulget terminis,
   Civis effectus cælicus.


Biographical sketch. St. Dominic (1170–1221) was born at Calaroga, Spain. Sympathy for the suffering and a spirit of self-sacrifice marked his early years. As a student he sold his books—a high deed in those days when books were so precious—to feed the poor in a famine. Once at least he offered himself in ransom for a slave. At the age of twenty-five he became superior of the Canons Regular of Osma. He accompanied his Bishop on a mission to France, and while there his heart was deeply moved by the ravages of the Albigensian heresy. His life was thenceforth dedicated to the defense of the truth and the conversion of heretics. For this end he established his threelfold religious Order. The convent for nuns was first founded as a haven for women rescued from heresy and crime. Then a company of apostolic men gathered around him, and this group became the Order of Friars Preachers. Lastly came the tertiaries, embracing persons of both sexes living in the world. God blessed the order, and it soon spread to all the countries of the then known world. His religious are pledged to observe, besides their own Constitutions, the Rule of St. Augustine (cf. stanza 4 of hymn 102). St. Dominic was canonized by Gregory IX in 1233.

HYMN 113

1. Rejoice, sweet Mother Church, to whom
   This happy festal day is given,
   In mind of him who from thy womb
   Is born a saint this day to Heaven.

2. Our mighty Father, who led forth
   And marshalled his great preacher-host,
   With glory crowned now leaves this earth
   To dwell on Heaven's blissful coast.

1. "Making glad memory, do thou rejoice, O Mother Church, who dost send to the court of heaven the joys of a new child." Mater Ecclesia is a familiar liturgical phrase of deep meaning and beauty. The Church is the mother of "all the children of God by faith, in Christ Jesus" (Gal. 3:26). "She is for us a holy mother who has brought us forth to the life of grace and nourished us with her sacraments" (Tanquerey, Spiritual Life, p. 619). The saints are those of her children who have been "made perfect" (Heb. 12:23). Memoriam. "The memory of the just is with praises" (Prov. 10:7). Gaudia. As in the natural order the birth of a child is a cause for rejoicing (cf. John 16:21), so in the supernatural order the advent of a new member into the ranks of heaven adds to the joy of the blessed. "Many shall rejoice in his nativity" (Luke 1:14).

2. "Dominic, the leader and father of the Order of Preachers, now shines on the boundaries of the world, having become a citizen of heaven." Pater, spiritual father. Religious orders always regard their foundresses as their "fathers in God." Cf. stanza 7 of hymn 119. "In Christ Jesus by the Gospel have I begotten you" (1 Cor. 4:15). Dux, the spiritual guide, model. "Be ye followers of me, as I also am of Christ" (1 Cor. 4:16). Civis. "But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels" (Heb. 12:22). Fulget. "Then shall the just shine as the sun in the kingdom of their Father" (Matt. 13:43).
3. Carnis liber ergastulo,  
Cæli potitur gloria:  
Pro paupertatis cingulo  
Stola dotatur regia.

4. Fragrans odor de tumulo  
Cum virtutum frequentia,  
Clamat pro Christi famulo  
Summi Regis magnalia.

5. Trino Deo et simplici  
Laus, honor, virtus, gloria,  
Qui nos prece Dominici  
Ducat ad cæli gaudia.

3. "Freed from the prison of the flesh, he enjoys the glory of heaven; for the girdle of poverty he is given the royal robe." Ergastulo. In liturgy the body is often styled a prison, a weight, a chain, since it holds to earth the soul that would naturally soar to heaven. "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. 7:24.) Paupertatis. A medieval favorite thought is that the poverty of earth is the title to the riches of heaven (cf. stanza 2 of hymn 119). To those who "have left all things" for His sake, Christ promised they "shall receive a hundredfold, and shall possess life everlasting" (Matt. 19:29). Cingulo would imply the irk and restraint imposed by religious poverty on our natural tendencies, while regia would imply the regality of God's reward. "And shall clothe him with a robe of glory" (Ecles. 15:5).

4. "The fragrant aroma from his tomb, together with the frequency of his miracles, bespeak for the servant of Christ the wonderful works of the great King." Odor. A grace shared with many saints whose moral integrity God would make known. "Nor wilt Thou give thy holy one to see corruption" (Ps. 15:10). Virtutum, acts of power, miracles, which are truly the wonders (magnalia) of God. "For no man can do these signs which Thou dost, unless God be with him" (John 3:2). Cf. also John 14:12. Regis, Christ (cf. hymn 41). Cf. also stanza 9 of hymn 120. Famulo, "Paul, a servant of Jesus Christ" (Rom. 1:1).

5. "To God, three in one, be praise, honor, power, and glory; and may He, by the prayer of Dominic, lead us to the joys of heaven." Trino in person and simplici in nature. "And these three are one" (1 John 5:7). Laus. "Thou art worthy, O Lord our God, to receive glory and honor and power" (Apoc. 4:11). Prece. "For the continual prayer of a just man availeth much" (Jas. 5:16).
HYMN 114

1. Novus athleta Domini
Collaudetur Dominicus,
Qui rem conformat nominii,
Vir factus evangelicus.

2. Conservans sine macula
Virginitatis lilium,
Ardebat quasi facula
Pro zelo perечium.

3. Mundum calcans sub pedibus,
Manum misit ad fortia:
Nudus occurrents hostibus
Christi suffultus gratia.

HYMN 114

Author, meter, and metrical as for the preceding hymn. Use: Matins of St. Dominic.

1. "Let Dominic, the new champion of the Lord, be exalted; for he conforms his life to his name, being made an evangelical man." Athleta. The saints are the recognized champions of God, since they dedicated themselves to battling for God and His teachings. "Labor as a good soldier of Jesus Christ" (2 Tim. 2:3). Rem nominii. Play on the similarity of the words Dominus (the Lord) and Dominicus (of the Lord). The sense would be that, being named after the Lord, Dominic conformed his life (rem) or character to that of our Lord; chiefly in doing the Lord's work of spreading the gospel tidings (evangelicus). "Whom I serve in my spirit in the gospel of His Son" (Rom. 1:9). The same sort of play on words, a favorite with the medieval poets, is made in the case of St. Pius (cf. stanza 2 of hymn 154). Another well-known play on St. Dominic's name is the basis of the phrase "watchdog of the Lord" (Domini and canis). Cf. stanza 3 of hymn 116.

2. "Preserving without stain the lily of his virginity, he burned like a torch with zeal for the perishing." Lilium. Because of its whiteness, the lily is symbolic of purity. "As the lily among the thorns, so is my love among the daughters" (Cant. 2:2). Facula. Cf. stanza 3 of hymn 171. "And Elias the prophet stood up, as a fire, and his word burnt like a torch" (Ecclus. 48:1). Perecutium, the spiritually perishing. "I became all things to all men, that I might save all" (1 Cor. 9:22).

3. "Treading the world under his feet, he strove for the stronger things; unprotected he meets his foes, being sustained by the grace of Christ." Pedibus. "He hath subjected all things under His feet" (Eph. 1:22). Fortia, the more endurable, higher things. "I press toward the mark, to the prize of the supernal vocation in Christ Jesus" (Phil. 3:14). Nudus, i.e., unarmed, naked of material help. Hostibus, very probably the Albigensian heretics, by whom he had often been threatened and at whose hands he hoped for martyrdom. "For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me" (Ps. 22:4).
HYMN 115

1. Hymnum novae laetitiae,
   Dulci productum cantico,
   Noster depromat hodie
   Chorus sancto Dominico.

4. He still fights on with ceaseless prayer,
   With tears and words and signs of power,
   And sends his children forth to bear
   The glorious war from shore to shore.

5. To God the Three and One be praise,
   And honor, strength and glory given:
   And may He deign our souls to raise
   By our sweet Father's prayers to Heaven.

HYMN 115

1. Come, let our choir, this happy day,
   Prolong its sweet, melodious lay:
   And hymns of new-felt joy proclaim
   The praise of Dominic's great name.

5. Cf. the final stanza of the preceding hymn.

HYMN 115

Author, meter, and metrical as for the two preceding hymns. Use: Lauds of St. Dominic.

1. "Let our choir bring forth today to holy Dominic a hymn
   of new joy, prolonged in sweet song." Novæ, fresh, renewed.
   Hodie, daybreak, the traditional hour for Lauds, begins the
   feast day proper. By means of the other hours the praise will
   be spread through the entire day (productum), "My tongue
   shall meditate Thy justice, Thy praise all the day long" (Ps.
   34:28).
2. Vergente mundi vespere,  
Novum sidus exoritur,  
Et clausis culpæ carcere  
Præco salutis mittitur.

3. Doctrinam evangelicam  
Spartens per orbis cardinem,  
Pestem fugat hæreticam  
Novum producens Ordinem.

4. Hic est fons ille modicus  
Crescens in flumen maximum,  
Qui mundo jam mirificus  
Potum largitur optimum.

5. Trino Deo et simplici  
Laud, honor, virtus, gloria,  
Qui nos prece Dominici  
Ducat ad cæli gaudia.

2. “When the evening of the world was approaching, a new star is risen, and a messenger of salvation is sent to those enclosed in the prison of sin.” Vergente, etc. This line is a direct use of line 9 of hymn 13. Vespere, moral darkness of sin or heresy. God so frequently raises up new saints to meet new dangers that spiritual writers of the past—and usually with good reason—describe the world darkened with evil at the time of the saint’s birth or mission. Hence to the poet it seems that Dominic came like a newly sent star (sidus) of God to “enlighten them that sit in darkness and in the shadow of death” (Luke 1:79). Sidus. Besides the general sense of praise (cf. lumen in hymn 117), the poet may have had in mind the legend recounted by the early chroniclers, that the saint’s godmother saw him with a bright star on his forehead. Carcer. Sin is an enslaver (cf. stanza 3 of hymn 8). “For by whom a man is overcome, of the same also is he the slave” (2 Pet. 2:19). Praeco. “He shall send them a savior and a defender” (Isa. 19:20).

3. “Spreading the Gospel doctrine throughout the confines of the world, he puts to flight heretical pestilence, forming a new order.” Cardinem, pole, axis. The theme of the stanza is the spread of the Order and its apostolic work. “Verily their sound hath gone forth into all the earth, and their words unto the ends of the whole world” (Rom. 10:18). Pestem. Heresy is “like a canker” (2 Tim. 2:17) in the mystical “body of Christ” (1 Cor. 12:27).

4. “This is that little fountain swelling into a great river, which, now wonderful, gives to the world the best drink.” Fons. Reference probably to Mardochai’s dream. “A little fountain grew into a great river, and abounded into many waters” (Esth. 11:10). Hic may be referred to Ordinem of the preceding stanza without any real difference in meaning, since the poet is picturing Dominic’s spirit increasing and his ideal spreading by means of the brethren, who continue his work of dispensing (potum) the living water of grace. “The water that I will give him shall become in him a fountain of water, springing up into life everlasting” (John 4:14). Mirificus. Cf. hymns 91, 92. “God is wonderful in His saints” (Ps. 67:36).

5. Cf. the final stanza of hymn 113.
HYMN 116

1. In celesti hierarchia,
   Nova sonet harmonia,
   Novo ducta cantico.
   Cui concordet in hac via,
   Nostri chori melodia,
   Congaudens Dominico.

2. Ex Ægypto vastitatis,
   Virum suæ voluntatis
   Vocat Auctor sæculi.
   In fiscella paupertatis,
   Flumen transit vanitatis,
   Pro salute populi.

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HYMN 116


1. “In the heavenly hierarchy let there sound a new harmony produced in a new canticle; and let the melody of our choir on this earth agree therewith, rejoicing with Dominic.” Hierarchia, ranks, orders, choirs in heaven (cf. stanza 2 of hymn 89). Nova. The celestial company praises God for each newly arrived saint (cf. stanza 1 of hymn 120), since each saint gives new reason for glorifying the greatness of God (cf. Ps. 67:36). “Sing ye to the Lord a new canticle; let His praise be in the church of the saints” (Ps. 149:1). Via, this earth, this life. Concordet. The consoling belief has always existed that, while taking part in the Divine Office, we are especially in communion with the blessed of heaven (cf. stanza 2 of hymn 6). “I will sing praise to Thee in the sight of the angels” (Ps. 137:1).

2. “From the waste of Egypt the Creator of the world calls the man of His will. In the little basket of poverty he crosses the river of vanity for the salvation of the people.” Ægypto vastitatis for Ægypti vastitare. In mystical language, Egypt embraces all that St. John speaks of in referring to “the world” (1 John 2:16). It represents a philosophy of separation from God in principle and practice. “They have laid it waste, and it hath mourned for Me. With desolation is all the land made desolate: because there is none that considereth in the heart” (Jer. 12:11). Cf. hymn 119. Vocat. “I who call from a far country the man of My own will” (Isa. 46:11). Voluntatis, decree, choice, selection for a special work. Fiscella, a small basket made of rushes; like the modern bushel basket. The poet purposely makes choice of the word to emphasize the power of God’s grace in making religious poverty, always despised element to the worldly, the means whereby our saint crosses the sea of life. “But the foolish things of the world God hath chosen, that He may confound the wise” (1 Cor. 1:27). Cf. 2 Cor. 6:10. Flumen, the present life, wherein “all is vanity and vexation of spirit” (Eccles. 1:14). Salute. Dominic’s great aim: salvation of souls. “For God sent me before you into Egypt for your preservation” (Gen. 45:3).
3. In figura catuli,
   Praedicator sæculi
      Matri praemonstratur.
   Portans ore faculam,
   Ad amoris regulam
      Populos hortatur.

4. Hic est novus legislator,
   Hic Elias æmulator,
      Et detestans crimina.
   Vulpes dissipat Samsonis,
   Et in tuba Gedeonis,
      Hostis fugat agmina.

3. "Under the figure of a hound the preacher of the world is shown beforehand to his mother. Bearing in his mouth a torch, he exhorts the people to the law of love." Catuli. Reference to the prenatal vision wherein his mother, Blessed Jane of Aza, beheld Dominic under the appearance of a black and white dog holding in its mouth a flaming torch with which the world was set afire. This tradition is often seen in Dominican art and heraldry, and is linked with the phrase "hound of the Lord." Cf. stanza 1 of hymn 114. Amoris, the New Testament of love, as opposed to the Old Testament of fear. "If ye love Me, keep My commandments" (John 14:15). Cf. Rom. 13:10.

4. "He is the new lawgiver, he is the imitator of Elias and a detester of crimes. He scatters the foxes of Samson, and in the trumpet of Gedeon he puts to flight the hosts of the foe." Cf. hymn 119, for the medieval custom of making comparisons with the great heroes of the Old Law. Legislator. Reference is to Moses, the great lawgiver of the Old Dispensation. The application to St. Dominic is made because he was the founder of a religious order. The same comparison is made in the case of St. Francis of Assisi. In both cases, too, the comparison is extended to embrace their preaching activities. Elias. This fiery denouncer of "wickedness in high places" (Eph. 6:12) was one of God's great warriors, the typical forerunner of the Baptist who came "in the spirit of Elias" (Luke 1:17). Elias is symbolic of burning zeal. Samsonis (cf. Judg., chap. 15). To avenge a wrong, Samson scattered three hundred foxes bearing burning torches through the cornfield of his enemies, thus causing great destruction. The poet has in mind the brethren scattered by St. Dominic (cf. stanza 4 of hymn 115) to destroy sin and heresy. Gedeonis (cf. Judg., chap. 7). Gideon supplied three hundred men with trumpets, lamps, and pitchers. By a clever use of these simple instruments, the Midianite host of thousands was routed. The tuba of Gedeon is usually interpreted to mean preaching, the weapon chosen by Dominic for his Order (cf. stanza 4 of hymn 172).
5. "While yet living in the body, he restores to a mother her living son recalled from the dead. The storm yields to his sign of the cross. The company of the brethren eats bread sent by the gift of God." This stanza recounts a few of Dominic's miracles. *Natum.* "The dead rise again" (Matt. 11:5). A woman's son died while she was away listening to the saint's sermon. She had the body carried to Dominic, and he restored life by the sign of the cross. *Imber.* "The winds and the sea obey Him" (Matt. 8:27). While Dominic was on a journey with several companions, a violent storm arose. He continued to walk, making the sign of the cross as he went, and none of the company was touched by the falling rain. *Panem.* "Amen I say to you . . . If you have faith . . . nothing shall be impossible to you" (Matt. 17:19). On one occasion, when it was reported to

6. "The blessed man, in whom all the Church now takes joy, is exalted. He fills the world with his seed, and at the last is located in the army of heaven." *Exaltatur,* by canonization. "He that shall humble himself shall be exalted" (Matt. 23:12). *Semine,* members of the Order. "My spirit that is in thee, and My words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth now and forever" (Isa. 59:21). *Agmine.* "The company of many thousands of angels" (Heb. 12:22).
7. Jacef granum occultatum,  
   Sidus lateb obumbratum,  
   Sed Psalmator omnium  
   Ossa Joseph pullulare,  
   Sidus jubet radiare,  
   In salutem gentium.

8. O quam probat carnis florem,  
   Omnem superans odorem  
   Tumuli fragrantia!  
   Ægri currunt et curantur,  
   Cæci, claudi reparantur,  
   Virtutum frequentia.

9. Laudes ergo Dominico  
   Personemus mirifico,  
   Voce plena.  
   Clama petens suffragia,  
   Ejus sequent vestigia,  
   Plebs egena.

7. “The grain of wheat lies hidden, the star lurks concealed; but the Maker of all things commands the bones of Joseph to germinate and the star to radiate, for the salvation of the people.” *Granum.* Probably a reference to our Lord’s word (John 12:25) that the grain of wheat must first die before “it bringeth forth much fruit.” Dominic’s ideal came to full fruition only after his death in the increase and spread of his Order. *Sidus.* Probably refers to another statement of our Lord that the light of virtue is not for concealment (*occultatum*) but for the edification of souls (*radiare*). “That they may see your good works, and glorify your Father who is in heaven” (Matt. 5:16). *Joseph.* In the remarkable vision of Ezechiel (cf. chap. 37), the dry bones of Joseph and other great heroes of the past were seen to bloom anew, re adorned with life and vigor, at God’s command, to restore Israel to its former glory. The application would seem to be that, as the vision foreshadowed the deliverance of the chosen people from their captivity, so Dominic and his Order

8. “O how the fragrance of his tomb, surpassing every aroma, proves the bloom of his flesh! The sick hasten (thereto) and are cured; the blind and the lame are repaired by the frequency of his miracles.” *Fragrantia.* Cf. stanza 4 of hymn 118. *Florem,* freshness, flower, stainness. This miracle is usually a token that baptismal innocence has been retained. *Frequentia,* repeatedly, several times. “The blind see and the lame walk” (Matt. 11:5).

9. “Wherefore let us sound forth our praises to the wondrous Dominic with full voice. Cry aloud, O needy people, asking his prayers and following his footsteps.” *Mirifico.* “For Thou art great and dost wonderful things” (Ps. 85:10). *Suffragia,* suffrages, prayers (cf. Jas. 5:16). *Vestigia,* i.e., imitating his virtues. “Leaving you an example that you should follow in His steps” (1 Pet. 2:21). *Egena.* “For I am needy and poor” (Ps. 85:1).
10. Sed tu Pater pie, bone
Pastor gregis, et patronne,
Prece semper sedula,
Apud curiam summi Regis,
Derelicti vices gregis,
Commenda per secula.

HYMN 117

O lumen Ecclesiae,
Doctor veritatis,
Rosa patientiae,
Ebur castitatis.

10. “But thou, O loving father, good shepherd and defender of thy flock, at the court of the great King, commend always by thy ever-watchful prayer the concerns of thy forsaken fold.”

HYMN 117

Author: possibly Constantino de Medici. Metrical: Aylward. Use: Magnificat antiphon of St. Dominic’s Office and used at daily Compline in conjunction with the Salve Regina.
1. “O light of the Church, doctor of the truth, rose of patience, ivory of chastity: freely hast thou given the water of wisdom. O preacher of grace, join us to the blessed!” Lumen, ornament, glory, luminary. Hymn-writers frequently describe saints under some form of light: sun, star, moon. They may seem at times to be fulsome in their praise, but they merely follow the lead of Mother Church. What is said by Ecclesiasticius (50:6–10) in praise of Simon the high priest, is said by the Church in praise of her holy doctors. “He shone in his days as the morning star in the midst of the cloud, and as the moon at

the full. And as the sun when it shineth, so did he shine in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of the roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet-smelling frankincense in the time of summer. As a bright fire, and frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone” (tract in Septuagesima). In liturgy the real object of all praise is “God who is wonderful in His saints” (Ps. 67:36). Hence the theme of the medieval poets: “Blessing the Lord, exalt Him as much as you can: for He is above all praise” (Ecclus. 45:35). Veritatis. Truth is the watchword of the Order, often met with in its symbolism. “A preacher and an apostle, a doctor of the Gentiles in faith and truth” (1 Tim. 2:7). Rosa (cf. stanza 1 of hymn 153). In medieval times the rose was probably a symbol of patience, suffering, martyrdom, as it is now of love and silence. The Albigensian heretics were well aware of Dominic’s keen desire for martyrdom, a high favor they denied him. Instead, he labored in patience among them seven years before any real success was evident. “In your patience you shall possess your souls” (Luke 21:19). Ebur. By reason of its whiteness, ivory is symbolic of purity. “Blessed are the undefiled in the way, who walk in the law of the Lord” (Ps. 118:1). Sapientiae, knowledge of God. “With the bread of life and understanding she shall
HYMN 118

O spev miram, quam dedisti
Mortis hora te flentibus,
Dum post mortem promisisti
Te profuturum fratribus.

ImpJe, Pater, quod dixisti,
Nos tuis iuvans precibus!

Qui tot signis claruisti
In aegrorum corporibus,
Nobis opem ferens Christi,
Ægris medere moribus.

ImpJe, Pater, quod dixisti,
Nos tuis iuvans precibus!

Gloria Patri et Filio
Et Spiritui sancto.

ImpJe, Pater, quod dixisti,
Nos tuis iuvans precibus!

feed him, and give him the water of wholesome wisdom to drink” (Ecclus. 15:3). Gratia. “Freely have you received, freely give” (Matt. 10:8). Gratia. “So that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24). Junge. “For the continual prayer of a just man availeth much” (Jas. 5:16).

HYMN 118

Author: same as for the preceding hymn. Metrical: Byrnes.

HYMNS OF ANGELS AND SAINTS

Of wisdom’s living waters clear
All freely thou hast given:
Herald of grace, O join our souls
Unto the blest in Heaven.

HYMN 118

How sweet the hope thy parting breath
Gave unto them who wept thy death:
Thy promise that, though life were flown,
Thou wouldst not fail to help thine own!

O Father, keep this word so fair,
And aid us with thy mighty prayer!

O thou who didst so often shine
Among the sick with powers divine:
Bring unto us Christ’s healing dew,
Our languid souls in grace renew.

O Father, keep this word so fair,
And aid us with thy mighty prayer.

All glory to the Father be,
And Son and Spirit endlessly.

O Father, keep this word so fair,
And aid us with thy mighty prayer.

Use: Response IX of St. Dominic’s Office, and used as part of customary night prayers in many convents.

"O the wonderful hope which thou didst give those mourning thee at the hour of death: when thou didst promise that after death thou wouldst help thy brethren! Fulfill, O Father, what thou didst say, assuaging us by thy prayers! Do thou, who didst shine with so many wonders in the bodies of the sick, heal our sick souls, bringing us the aid of Christ." Medere. “All that were sick He healed” (Matt. 8:16). Cf. stanza 4 of hymn 177.
HYMN 119

1. Proles de caelo proditi,
    Novis utens prodigiis:
    Caesum caecis aperuit,
    Siccis mare vestigiis,

2. Spoliatis Αἰγυπτίων,
    Transit dives: sed pauperis
    Nec rem nec nomen perdidit,
    Factus felix pro miseris.

HYMN 119

Author: Pope Gregory IX. Meter: iambic dimeter. Metrical: unknown. Use: First Vespers of St. Francis of Assisi, October 4. 1–2. “A child came forth from heaven, making use of new wonders: he opened heaven to the blind; dryshod he crossed the sea, rich after despoiling the Egyptians; but he lost neither the name nor the character of a poor man, having become happy for the sake of the wretched.” De caelo. We are all “children of God by faith” (Gal. 3:26); but the saints are given this title in a special sense because of their holiness, which God makes manifest by the miracles He works through them.” “For no man can do these signs... unless God be with him” (John 3:2). Prodigiis, wonders, miracles. “The Lord working withal, and confirming the word with signs that followed” (Mark 16:20). Novis (cf. stanza 1 of hymn 123), in the sense of being new, fresh indications of God’s approval. Caecis. “The blind see” (Matt. 11:5). Francis gave sight to countless men who were spiritually blind. “They have eyes, but they see not” (Ps. 134:16). Siccis vestigiis (literally, with dry footsteps, feet), dryshod: The poet does not mean to imply that the miracle of walking on the water (cf. Matt. 14:29) was performed by the saint. He is merely drawing a parallel between the saint and the chosen people of old who passed “through the midst of the sea on dry ground” (Exod. 14:16). As the children of Israel, by the merciful power of God, crossed the Red Sea safely; so Francis, by the same merciful power, passed untouched, safely, untainted, through the sea (mare) of life. Medieval hymn-writers were fond of making this particular comparison. To them the Old Testament picture of

HYMNS OF ANGELS AND SAINTS

HYMN 119

1. A child of Heaven to mankind
    Is sent, adorned with wonders new,
    He opens Heaven to the blind,
    The sea, dryshod, he passes through.

2. Laden with spoils from Egypt’s plains,
    He goes forth rich—and yet no less
    In name and deed still poor remains,
    To bring the wretched happiness.

Egypt represented all that is implied by “the world” (1 John 2:15): a state of bondage, a state of moral looseness, a state of spiritual dangers; while the Egyptians were to them typical of Satan and his fallen angels, i.e., spiritual foes. To them also the chosen people, in their trials and triumphs, were symbolic of souls striving for salvation. In the Old Testament heroes they saw figures of their own great saints, e.g., in hymn 116 (stanza 4) we find St. Dominic compared to Moses, Elias, and Samson; while in hymn 122 (stanza 5) we find St. Francis compared to Moses, Spoliatiς Αἰγυπτίων. The words have no reference to the saint’s sojourn among the infidels during the siege of Damietta. The poet simply develops the parallel just mentioned. As the chosen people, by God’s own command (cf. Exod. 3:21 f.), despoiled the Egyptians before their escape from bondage, so Francis despoils himself of all things “worldly” (his inheritance, wealth, earthly ambition). Though he thereby became poor in name (nomen) and fact (rem) as regards material things, he became rich (diver) in the things of the spirit. Poets of the Middle Ages were fond of dwelling on this Christian paradox of gaining the wealth of heaven by the poverty of earth (cf. stanza 3 of hymn 113; stanza 5 of hymn 121). Pauperis. The popular and most distinctive name of Francis: the Little Poor Man, the Poor Man of Assisi. Factus. Francis’ choice of poverty was a deliberate act. He felt that his vocation was to convince God’s poor that there could be gladness (fetis) despite the lack of material things. Certainly no saint did more to spread the doctrine of Christ that, if properly understood and practiced, poverty will win the “kingdom of heaven.” For another use of the res, nomen, and factus combination, cf. stanza 1 of hymn 114.
3. Assumptus cum Apostolis
   In montem novi luminis,
   In paupertatis prædiosis
   Christo Franciscus intulit:

4. Fac tria tabernacula:
   Petri secutus studia,
   Cujus exemplo nobili
   Sponte relinquit omnia.

5. Legi, Prophetæ, Gratiae
   Gratum gerens obsequium,
   Trinitatis officium
   Festo solenni celebrat.

3–4. "Taken up with the apostles to the mount of new light, Francis said to Christ: 'In the field of poverty, make three tabernacles'; following the fervor of Peter, after whose noble example he gave up all things voluntarily." Assumptus, etc. The poet here makes a comparison between the experience of St. Francis on Mount Alvernia and the experience of Peter, James, and John on Mount Thabor. Cf. Matt. 17:1–4. The apostles were given in the Transfiguration a glimpse of Christ's divine glory. They were so completely captivated that they desired only to remain there and live on the memory of what they had seen. But Christ had other plans for them. The Transfiguration was to be for them an inexhaustible font of courage when the trials of later life sorely tested that courage. And so in the case of Francis. On Mount Alvernia the transfigured Christ appeared to him also, and bestowed the stigmata (cf. hymn 123). The seraphic father would gladly have remained in his blessed solitude in sweet contemplation of what had transpired. But Christ had other plans for him also. He was to return to his work among God's wayward children; but with him always was to be, not only the memory of Alvernia, but the very marks of the great King. Novi luminis. Possibly in the sense of distinguishing the Mount Thabor from the Mount Sinai manifestation of God's glory (cf. Exod. 19:18). Possibly, too, in the sense that Francis, who knew Christ in the poor, was now to know Christ crucified; and this would notably influence the rest of his life. Prædiosis paupertatis. Every religious order has its characteristic mark. Francis would make evangelical poverty the distinguishing mark of his triple Order. Intulit in the sense of dixit (cf. Matt. 17:4). Tria tabernacula. Peter, in his fervor (studia), wanted to build on Thabor "three tabernacles, one for Thee, and one for Moses, and one for Elias" (Matt. 17:4). In this spirit Francis would build his threefold Order (cf. stanza 6). "Divine Providence disposed that Francis should restore three churches (San Damiano, San Pietro, Porziuncula) in order that the material temples might typify the three spiritual edifices (the three orders) of which he was to be the founder" (Santarelli, St. Francis of Assisi, p. 53). Exemplo. "And Peter answering, said: Behold we have left all things, and have followed Thee" (Matt. 19:27).

5. "Showing a pleasing service to the Law, to the Prophet, and to grace, he celebrates with a solemn feast the Office of the Trinity." Legi, Prophetæ, Gratiae, Moses, Elias, Christ: the three persons of the Transfiguration. Trinitatis does not refer to the three persons just mentioned, but to the Most Holy Trinity, of which the saint is reminded. Note in this hymn the repeated appearance of the "trinity" thought: the three apostles (stanza 2), three tabernacles (stanza 4), the three personages of Mount Thabor (stanza 5), the "Trinity" (stanza 5), the triple order (stanza 6), the triple visit (stanza 7).
6. "While as host he prepares a threefold hospice for virtue, and consecrates to Christ the temple of blessed souls." *Hospes* seems a happy choice in referring to Francis as the founder of a great order, since his deep humility would shrink from feeling he was anything but a "guest master" for God. *Triplux hospitium*, the threefold order. "He ordained three orders, and named the first the Friars Minor; the second was that of the Poor Ladies; and the third, that of the penitents, embraced both sexes" (third antiphon of Lauds). *Hospitium*, a temporary lodging place for travelers, pilgrims. "For we have not here a lasting city, but we seek one that is to come" (Heb. 13:14). *Virtutibus*, especially the virtues characteristic of the religious life. *Templum*. "Blessed are they that dwell in Thy house, O Lord" (Ps. 83:5). Though the Order was threefold, Francis viewed it as one family dedicated to Christ. "We being many, are one body in Christ" (Rom. 12:5).

7. "O Father Francis, visit our home, our gate, and our tomb; and rouse from the sleep of death the unhappy offspring of Eve." *Visita*, bring divine blessing, favor. Francis is asked to obtain God's benediction on the home in life and in death. "...That Thy eyes may be open upon this house night and day" (3 Kings 8:29). *Domum*, i.e., the inhabitants; that they may always be "led by the Spirit of God" (Rom. 8:14). *Portam*, entrance to the home; that nothing harmful may come from without. "And the Lord blessed the house of the Egyptian for Joseph's sake" (Gen. 39:5). *Tumulum*, the hour of death, that it may be peaceful. "For the continual prayer of a just man availeth much" (Jas. 5:15). *Miseram*. "By nature children of wrath" (Eph. 2:3). *Mortis*, the spiritual death of sin. "I go that I may wake him out of sleep" (John 11:11).

**HYMN 120**


1. "In the heavenly company a new colleague is honored; in the rose-garden of the saints a new flower is brought forth." *Collegio*, society, community. "You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels...and to the spirits of the just made perfect" (Heb. 12:22 f.). *Rosario*. "They that are planted in the house of the Lord shall flourish in the courts of the house of our God" (Ps. 91:14).
2. Franciscus florens gratia,  
   Forma factus humilium,  
   Lætus potitur gloria,  
   Sortis consors sublimium.

3. Metit de sparso semine  
   Plena messis manipulum,  
   Fallens sub terræ tegmine  
   Nostræ salutis semulum.

4. Hic carnis supercillum  
   Legi subject spiritus:  
   Mundum vicit et vitium,  
   Se victo victor inclytus.

5. Linguae manus praembula  
   Verbo paravit semitam:  
   Et amplectuntur sæcula  
   Doctrinam facto proditam.

2. "Francis, rich in grace, made a model of the lowly, joyfully enters glory, a partaker of the lot of the blessed." Gratia. "By the grace of God I am what I am" (1 Cor. 15:10). Forma, model, pattern, especially to God's poor. "So that you were made a pattern to all that believe" (1 Thess. 1:7). Sublimium, sublime, heavenly, blessed. Sortis, lot, fortune, reward. "Giving thanks to God the Father who hath made us worthy to be partakers of the lot of the saints in light" (Col. 1:12). "The dominant thought of the hymn seems to be an expression of the paradox of the Christian life, a life that St. Francis lived to such perfection, namely, that true exaltation comes from humility (stanza 2), true riches from poverty (stanza 7), true victory from self-conquest (stanza 4), etc." (Rev. E. A. McGuire, O.F.M.).

3. "He reaps from scattered seed a sheaf of full corn, deriving by his mantle of clay the foe of our salvation." Semine, the word of God (cf. Luke 8:11); the Gospel as taught and practiced by Francis. Plena messis, full, rich, plentiful, harvest. "He that soweth in blessings, shall also reap blessings" (2 Cor. 9:6). Tegmine, covering, cloak. Terræ, earth. The phrase is used of the body, since "the Lord God formed man of the slime of the earth" (Gen. 2:7). Hence fallens, etc., would convey the thought that Francis by his mortified body, his lowliness and poverty, completely deceived Satan into supposing him to be insignificant, hardly worth notice. Yet the Little Poor Man, by his high reward and lasting influence, has outwitted "that old serpent who is called the devil" (Apoc. 12:9). Emulum, the pre-eminently jealous, envious one: Satan (cf. 1 Pet. 5:8).

4. "He subjected the pride of the flesh to the law of the spirit: he overcame the world and sin; a glorious victor, he conquered himself." Subjectit. The lifelong struggle of the saints to subject "the concupiscence of the flesh" (1 John 2:16) to "the law of the spirit of life" (Rom. 8:2). Vicit. "Be not overcome by evil, but overcome evil by good" (Rom. 12:21). Victor. The moral greatness of self-conquest. "He that ruleth his spirit is better than he that taketh cities" (Prov. 16:32).

5. "The deed that went before prepared the way for the word of his tongue; and the ages embrace the doctrine proclaimed by deed." The poet cites one secret of Francis' success: he first did and then taught. Cf. stanza 7 below. Manus, hand, act. Deed. Facto. "Be ye followers of me, as I also am of Christ" (1 Cor. 4:16).
6. He planted deep his Minor-vine  
In poverty's unhonored bed;  
And by his life gave clear outline  
The way wherein our feet should tread.

7. To wealth eternal would he call  
The army of God's holy poor:  
To Heaven's joys that never pall  
The language of his deeds would lure.

8. His life with doctrine's light aglow  
And miracles of wondrous ray:  
Whate'er he taught, he first would show—  
A living lamp to lead the way.

9. Within the Great King's blest domain,  
Good master, thy disciples place:  
By sainthood's right do thou maintain  
Christ's servants in His holy grace.

6. “Planting the vine of his Minors in the field of poverty, he showed by the teaching of his own life the mode of living.” Minorum, the Friars Minor, the official title of Franciscans, as Friars Preachers is the official title of Dominicans. Vineam, the Order. “I have planted thee a chosen vineyard, all true seed” (Jer. 2:21). Paupertatis. Cf. stanza 3 of the preceding hymn. Magisterio, the instruction, the teaching, the exemplification. Lineam, the form, manner, type.

7. “He lured the multitude of the poor to the eternal riches, and called them, by the language of his works, to the delights of heaven.” Divitis. “Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matt. 5:3). Lingua, tongue, language, appeal. “That they may see your good works, and glorify your Father who is in heaven” (Matt. 5:16). Delicias. “Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for them that love Him” (1 Cor. 2:9).

8. “He was resplendent in life and doctrine; he is likewise illustrious in miracles; thus he preceded whatever he favored, a living lamp to the people.” Splenduit. St. Bonaventure (lesson 4) thus speaks of his spiritual father: “As the morning star in the midst of a cloud” (Ecclus. 30:6), he guided to “the Light” (John 8:12) by his shining radiance “them that sit in darkness, and in the shadow of death” (Luke 1:79). Praefuit. Cf. stanza 5 above. Lucerna. “Thy word is a lamp to my feet, and a light to my paths” (Ps. 118:105).

9. “O doctor, do thou place thy disciples in the palace of the great King; by the privilege of salvation, do thou guard the servants of Christ.” Regis. Cf. hymn 41. Christ was always to St. Francis “the great King.” Doctor, master, instructor, guide in the spiritual life. “Rejoice, and be joyful in the Lord your God: because He hath given you a teacher of justice” (Joel 2:23). Privilegio, prerogative, right. “All the sainst of heaven enjoy from God a certain right of patronage, in virtue of which they can render assistance to those who apply to them” (Ferran-Mullany, Month of Our Lady).
10. "From the darkness of misery, as followers of thy preceding star, let us seek the Father of grace, partakers at last of glory." Tenebris, the present life, "a land of misery and darkness" (Job 10:22). Stella. It is recorded that, when Francis died, one of his disciples saw his blessed soul, under the guise of a brilliant star, rise above the clouds and go straight to heaven. Patrem. "The God of all grace" (1 Pet. 5:10). Consortes. "A partaker of that glory which is to be revealed in time to come" (1 Pet. 5:1).

HYMN 121


1. "Applaud, poor company, enriched by the poor father; drink to him cups of praise, pressed from a holy heart." This stanza invites a toast to St. Francis. Plaudere, in the sense of praising rather than approving. Paupercula. The saint often styled his early followers "the little company of poor men." Dilata, with spiritual wealth. The riches of poverty was Francis' legacy to his spiritual children. Cf. stanza 6. Ubere, breast, heart. As wine is pressed from a full grape, so would the poet have us offer the full praise of our hearts to Francis.

2. "He was simple, upright, and humble; a loving devotee of peace; he was a light burning in an earthly vessel, shining in a fragile (vessel)." We may take the rest of the hymn as reasons for our praise. Simplex, etc. "A simple and upright man, and fearing God, and avoiding evil" (Job 1:8). Pacis. St. Francis not only loved peace, but strove always to spread it. We are told that he never began a sermon without imploring for his audience the blessings of peace. He was a true follower of St. John in insisting that love of God and love of fellow man must be united. "For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?" (1 John 4:20.) Lumen. Cf. stanza 8 of the preceding hymn. Vase fictili, the body. "We have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us" (2 Cor. 4:7). Fragili may also be understood of the body. Francis was a model of mortification. He gave the impression of being more angelic than human (cf. stanza 5 of hymn 125).
3. Vili contectus tegmine,  
Sancto caelestis Flamine,  
Inter cali charismata  
Christi recept Stigmata.  

4. Carnem mundumque conterens,  
Hostes malignos proterens,  
Auream victor meruit  
Aureolam dum docuit.  

5. Pauper, nudus egreditur,  
Caelum dives ingreditur:  
Spargit virtutum munera  
Ægris profligat vulnera.  

6. Verorum Pater pauperum,  
Nos pauperes fac spiritu:  
Consortes redde superum  
Ereptos ab interitu.  


4. “Spurning the flesh and the world, crushing the malignant foes; as victor he merited a golden halo while he taught.” Carnem. Cf. 1 Cor. 9:27. Mundum. “Love not the world, nor the things that are in the world” (1 John 2:15). Hostes, “your adversary, the devil” (1 Pet. 5:8), and his fallen angels, “the spirits of wickedness in high places” (Eph. 6:12). Auream. As victors in olden times were often crowned with laurel wreaths, so are God’s saints pictured with halos of light. In the case of some saints, as St. Francis, this halo was sometimes visible even during life; an evident token of high holiness. “And a crown of gold upon his miter, wherein was engraven Holiness, an ornament of honor” (Eccles. 45:14). Victor. Cf. stanza 4 of hymn 120. “Teaching them as one having power” (Matt. 7:29), for he had himself “overcome the wicked one” (1 John 2:18).  

5. “A poor man, he goes forth naked; a rich man, he enters heaven; he scatters his gifts of miracles, he puts to flight the wounds of the sick.” Pauper. Cf. stanza 2 of the preceding hymn. Nudus, not possessing worldly goods. Poor in the eyes of men but rich in the eyes of God. “Naked came I out of my mother’s womb, and naked shall I return” (Job 1:21). Cf. stanza 2 of hymn 119. Virtutibus, miracles, acts of power. “Amen. I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do” (John 14:12). Ægris. “Healing all manner of sickness and every infirmity among the people” (Matt. 4:28).  

6. “O Father of the truly poor, make us poor in spirit; delivered from destruction, make us companions of the blessed.” Prayer that we may imitate Francis in life and follow him in death. The first line of the stanza is a direct quotation from St. Bonaventure. Pater. “I was the father of the poor” (Job 29:16). Verorum, the truly “poor in spirit,” for only they can hope for “the kingdom of heaven” (Matt. 5:3). Spiritu, “as having nothing” in the way of attachment to earthly things, yet “possessing all things” (2 Cor. 6:10) in Christ. Superum, those above, the blessed. “the company of many thousands of angels . . . and spirits of the just made perfect” (Heb. 12:22 f.).
7. Patri, Nato, Paraclito
Decus, honor et gloria:
Sancti sint hujus merito
Nobis æterna gaudia.

HYMN 122

1. Decus morum, dux Minorum
Franciscus, tenens præmium,
In te vitæ datur vite,
Christe Redemptor omnium.

2. Plaudat frater, regnat Pater
Concivis cæli civibus:
Cedat fretus, psallat cætus,
Exsultet cælum laudibus.

3. Demptum solo, datum polo
Signorum probant opera:
Ergo vivit, nam advit
Æterna Christi munera.

7. “To Father, Son and Paraclete be beauty, honor, and glory; by the merit of this saint, may the eternal joys be ours.”
Nato, i.e., Filio, Paraclito. Cf. stanza 2 of hymn 57, Decus, etc.
“The Father is worthy, O Lord, our God, to receive glory, and honor, and power” (Apoc. 4:11). Merita. “For the prayer of a just man availeth much” (Jas. 5:16).

HYMN 122

Author, meter, and metrical as for hymn 120. Use: Second Vespers of St. Francis of Assisi.

Preliminary note. This hymn is the only one of its kind in the breviary. Note that the author not only employs a double rhyme scheme in the first and third lines of every stanza, but also makes the last line of each stanza the first (i.e., the title) line of some breviary hymn.

1. “The glory of morals, the leader of the Minors, Francis, possessing the prize, lives in Thee, the vine. O Christ, Redeemer

HYMNS OF ANGELS AND SAINTS

7. To Father, Son and Paraclete
Be glory, praise and honor meet:
By this Saint's merit we implore
The joys that last for evermore.

HYMN 122

1. Fair virtue's pride and Minors' guide,
Saint Francis, Heaven's prize doth find
In Thee, the Vine of Life Divine,
O Christ, Redeemer of mankind.

2. Brethren, acclaim our Father's name
Who with the blest now reigns on high:
Let grief give way, joy be our lay,
With songs of praise rejoice the sky.

3. Rapt from the earth to Heaven's birth
His wondrous signs show him to be:
So doth he live, for Christ doth give
The gifts that last eternally.

of all.” Dux. “Be ye followers of me, as I also am of Christ” (1 Cor. 4:16). Premium. “I am thy reward exceeding great” (Gen. 15:1). Vitæ. “I am the true vine” (John 15:1). Christe, etc., is the title line of hymns 15 and 90.

2. “Let the brethren applaud, the Father reigns a fellow citizen with the citizens of heaven; let grief depart, let the company sing, let heaven rejoice with praises.” Frater, all the brethren. Regnat. “If we suffer, we shall also reign with Him” (2 Tim. 2:12). Concivis. “You are fellow citizens with the saints” (Eph. 2:19). Fretus. “Your sorrow shall be turned into joy” (John 16:20). Exsultet, the choir, the Order. Exsultet, etc., the title line of hymn 177.

3. “The works of wonders prove him (to be) taken up from earth and given to heaven; therefore he lives, for he hath attained the eternal gifts of Christ.” Solo, the soil, earth. Polo, pole, end, heaven. Signorum, signs, miracles. “No man can do these things which Thou dost, unless God be with him” (John 3:2). Æterna, etc., the title line of hymns 178 and 184.

5. “Let them follow him, let them be joined to him, who would go forth from Egypt; with him as leader, with clear light, the banners of the King go forth.” *Egyptio,* i.e., the world (cf. stanza 2 of hymn 116). This stanza seems to be based on the exodus from Egypt of the chosen people under the guidance of Moses (cf. Exod., chap. 13). *Regem.* With Francis, Christ was always the great King (cf. hymn 41). *Vexilla,* etc., the title line of hymn 26.

6. “The sign of the King marks His worthy leader in hand and side; the dawn nears, the night departs, the star of day is now risen.” *Signum,* the sacred stigmata (cf. the following hymn). *Jam lucis,* etc., the title line of hymn 1.

7. “He is a faithful leader, a glorious star; he guides and shines, by avoiding the devious things and pointing out to us the blessed joys.” *Deiva,* wicked, sinful. “For I have given you an example” (John 13:15). *Beata,* etc., the title line of hymn 34.

8. “Drive thy flock, O guide, to the King; O crusher of the crafty foe, do thou conduct and lead us to the supper of the provident Lamb.” *Gregem,* the members of the Franciscan family, religious and secular. “So will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day” (Ezech. 34:12). *Hostis.* “Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour” (1 Pet. 5:8). *Ad cenam,* etc., the title line of hymn 29.
HYMN 123

1. Sanctitatis nova signa
   Prodierunt laude digna,
   Mira valde et benigna
   In Francisco credita.
   Regulatis novi gregis
   Jura dantur novae legis,
   Renovantur jussa Regis
   Per Franciscum tradita.

2. Novus Ordo, nova vita
   Mundo surgit inaudita,
   Restauravit lex sancta
   Statum evangelicum.
   Legi Christi parvis formas
   Reformatur jus conforme:
   Tenet ritus datæ normæ
   Culmen apostolicum.

HYMN 123


Preliminary note. The first three stanzas recount the foundation and nature of the new order; the next two tell of the saint's prayerful sojourn on Mount Alvernia; the next three narrate the wonder of the stigmata; the final two form a prayer.

1. "New signs of sanctity, worthy of praise, have evidenced that things exceedingly wonderful and beautiful were reposed in Francis. To the regulars of his new flock are given the rules of a new law; and the King’s commands, bestowed through Francis, are renewed." Nova, new in the sense of ‘unusual, striking. Every saint, especially when chosen for some great work in the Church, bears distinctive marks of holiness, "for a testimony to all nations" (Matt. 24:14) that he is “sent from God”

2. "There rises in the world a new order, a new and unheard-of life; the approved rule has restored the evangelical state. Conformable to the law of Christ, a rule of life nature is fashioned, and the manner of the given rule observes the apostolic height." Inaudita, in the sense that in Francis’ time, a life based on voluntary poverty was considered almost a madness, an impossibility. "For all seek the things that are their own, and not the things that are Jesus Christ’s" (Phil. 2:21). Sancta, approved by the Pope. Formæ, format, structure. Culmen, height, perfection.

(John 1:6). Cf. stanza 1 of hymn 119. Credita, for the good of others as well as the recipient. Regulatis, those who have vowed to live by rule; religious, regulars. Gregis, the newly formed order. Legis, the Franciscan rule, as formulated by St. Francis. Renovantur. The great aim of St. Francis was to renew the world in the grand simplicity of the pristine Christian life, chiefly by poverty (cf. Acts 2:44–47). Jussa, counsels of Christ (Regis).
3. "A rough cord, a coarse garment surrounds (him); he clothes without care; bread is given in measure; shoes are cast aside. He seeks poverty alone; takes nothing of the earth; a purse is disdained; Francis here treads upon all things." St. Francis based his mode of life upon three statements of Christ. (a) "If thou wouldst be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come follow Me" (Matt. 19:21). (b) "Take nothing for your journey, neither staff nor scrip nor bread nor money, neither have two coats" (Luke 9:3). (c) "If any man will come after Me, let him deny himself and take up his cross and follow Me" (Matt. 16:24). We are told that the saint, after hearing these three statements read to him, gleefully said: "Brothers, this is our life and rule for ourselves and for all who will join our company" (Cuthbert, St. Francis of Assisi, p. 64). Corda, the well-known Franciscan cincture or girdle. Vesti, the habit of rough cloth.

4. "He seeks places for tears; his bitter heart gives forth sighs; he bemoans in grief the precious time lost in the world. Sequestered in a cavern on the mountain, he weeps; prostrate on the ground, he prays; calm of soul at last, he hides away in his prison." Loca, places where he might weep in solitude. "Depart from us: I will weep bitterly" (Isa. 22:4). Amurum, penitent, sorrowful. "I will recant to Thee all my years in the bitterness of my soul" (Isa. 38:15). Montis, Mount Alvernia, the scene of the stigmata, where the saint remained for some time in prayerful communion with God. Serenatus, his grief over the early years of his life was replaced by a peaceful calm.
5. "There he abides, concealed by the rock; he is uplifted to things divine; a good judge, he spurns the low things and chooses the heavenly things. He curbs under censure his flesh which was transformed in figure; he takes his food from the Scripture, and repels earthly things." *Vetus*, in an ecstasy. *Censura*, the punishment of penance (cf. 1 Cor. 9:27). *Transformatam*, spiritualized in a sense. *Figura*, appearance. *Cibum*. Cf. stanza 2 of hymn 102.

6. "Behold, then cometh from on high a seraph, a royal prince; the patriarch is fearful, frightened by the vision. He (seraph) bears the signs of Christ; he bestows them on him (Francis), while he is wondering on the Passion, silent with a sad heart." Since stanzas 6, 7, 8 are dedicated to the marvel of the stigmata, we give Cuthbert’s account. “He saw one who was a man and yet a Seraph. His arms were extended and his feet conjoined, and his body was fastened to a cross. Two wings were raised above his head, two were extended as in flight and two covered the body. But the face was beauteous beyond all earthly beauty; and yet it was the face of suffering. . . . Suddenly in a moment of great agony the Seraph smote him as it were in body and soul, so that Francis was in great fear; and yet again the Seraph spoke to him as a friend making clear many things which had hitherto been hidden from him. And then after a moment which seemed an age the vision had disappeared. . . . When Francis came to himself . . . the meaning was made clear: for in the body of Francis appeared the marks of the crucified Seraph. In his hands and feet were the scars of wounds, and in the scars were the impressions of nails, so formed that they might be taken for the nails of the cross; the round heads black in appearance, protruding in the palms of the hands and on the insteps of the feet; whilst on the back of the hands and on the soles of the feet were the bended points of the nails; and his right side was as though pierced by a lance. The Seraph of the vision was the spirit of the Crucified suffering through love, which now had taken entire possession of God’s dear poor one; of which possession the external marks were the sign and seal” (Cuthbert, *St. Francis of Assisi*, p. 409). *Hierarcha*, a high member of the celestial hierarchy. St. Bonaventure holds that it was Christ, under the form of a seraph, that appeared to Francis. *Rex* refers to the seraph. “I am a prince of the host of the Lord” (Jos. 5:14). Cf. stanza 2 of hymn 147. *Patriarcha*. Francis is so styled since he is the spiritual head, or progenitor, of the vast Franciscan family.
7. Sacrum corpus consignatur,  
   Manu, pede vulneratur,  
   Dextrum latus perforatur,  
   Cruentatur sanguine.  
   Verba miscens, arcanorum  
   Multa clarent futurorum,  
   Videt Sanctus vim dictorum  
   Mystico spiramine.

8. Patent statim miri clavi  
   Foris nigri, intus flavi,  
   Pungit dolor, pena gravi  
   Cruciant aculei.  
   Cessat artis armatura  
   In membrorum apertura,  
   Non impressit hos natura,  
   Non tortula mallei.

9. Signis crucis, quæ portasti,  
   Per quæ mundum triumphasti,  
   Carnem, hostem superasti,  
   Inclyta victoria.  
   Nos, Francisce, tueamur  
   In adversis protegamur,  
   Ut mercede perfuamur  
   In celesti gloria.

7. “His holy body is marked in the hand: he is wounded in the foot: his right side is pierced: he is stained with blood. While conversing, many of the future secrets are made clear: the saint understands the sense of the words by a supernatural inspiration.” *Verba miscens*, mingling words, conversing. “Our conversation is in heaven” (Phil. 3:20). *Mystica*, mysterious, supernatural. *Spiramine*, a breathing, inspiring; used of the action of the Holy Ghost (cf. stanza 1 of hymn 2). *Fim*, force, meaning. *Videt*, understands. *Dictorum*, what was revealed to him by the seraph.

8. “Forthwith appear the wondrous nails, outwardly black, but inwardly red; the suffering penetrates; the points torment with a grievous pain. In the wounding of his members the armor of art yielded (nothing); neither did nature impress them, nor the torture of the mallet.” The latter half of the stanza denies three false explanations of the stigmata. *Armatura*, i.e., no piece of armor (e.g., lance, spear). *Natura*, no plausible or possible natural happening. *Mallei*, not impressed, e.g., by an artist’s mallet or chisel. “For I bear the marks of the Lord Jesus in my body” (Gal. 6:17).

9. “By the signs of the Cross which thou dost bear and by which thou dost triumph over the world and conquer the fleshy foe by a glorious victory: O Francis, may we be defended and protected in adversity, so that we may enjoy the reward in celestial glory!” *Mercede*. “To him that shall overcome. I will give to sit with Me on My throne” (Apoc. 3:21).
10. "O loving Father, holy Father: may thy devoted people, with thy help, in company with a multitude of the brethren, merit the rewards! Make to be companions of the blessed those whom thou dost fashion in the life of morals! May the Company of the Minors obtain the everlasting joys!" Informas, mold, form, fashion.

HYMN 124


1. "Let us revere Gabriel, the messenger of the most high
2. Gabriel Virtus divina
Debiles fortifica:
Ut vincamus inimicum,
Ipse nos corrobora:
Et ut lapsus remittantur
Ipse nobis impetra.

3. Angelus in mundum missus
Ad Mariæ thalamum,
Te solum Deus elect
Suum Secretarium:
Nostras preces tu præsenta
Ante cæli Dominum.

4. Gloria et honor Deo
Usqueaque altissimo,
Una Patri Filioque,
Inclyto Paracito:
Qui tot dona condonavit
Gabrieli Archangelo.

2. "O Gabriel, strength divine, fortify the weak; do thou thyself make us strong that we may overcome the enemy; and do thou pray that our sins may be forgiven." Virtus divina; like the robur Domini of the next hymn, is another Latin rendering of Gabriel’s name. Fortifica. The Bible makes frequent reference to angelic aid sent by God to supplement human weakness. Cf. Daniel in the lions’ den (Dan. 6:22); the three children in the fiery furnace (Dan. 3:49); St. Peter in prison (Acts 12:7). Inimicum. “Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour” (1 Pet. 5:8). Cf. Tob. 8:3. Lapsus, i.e., peccata. Biblical examples of angelic intercession are also frequent. Cf. Tob. 12:12; Job 33:23; Apoc. 8:4.

3. “O angel, sent into the world to the chamber of Mary, God chose thee alone as His secretary; do thou present our prayers before the Lord of heaven.” Cf. stanza 4 of the next hymn. Solum. Gabriel’s glory in being chosen as the angel of the Annunciation once fed many to believe he was one of the highest ranking angels, i.e., seraphim and cherubim; but he is properly placed among the archangels. Secretarium, one entrusted with a secret. The secret in this case was the great King’s advent in the flesh. Praesenta. “And the smoke of the incense of the prayers of the saints ascended up before God from the hands of the angel” (Apoc. 8:4).

4. “Everywhere be there glory and honor to the most high God; the same to the Father, Son, and glorious Paraclete, who hath bestowed so many gifts on the archangel Gabriel.” Una, the same, equal glory. “These three are one” (1 John 5:7). Paracito. Cf. stanza 2 of hymn 37. Dona, as evidenced in his selection for so many important missions (cf. the next hymn).
HYMN 125

1. O robur Domini
   Lucide Gabriel,
   Quem de principibus
   Signat Emmanuel,
   A quo promeruit
   Discere Daniel
   Hirici prodigium ferit

2. Tu Vatis precibus
   Curris alacriter:
   Monstras hebdomadum
   Sacra tempora,
   Quae nos ætherei
   Germine Principis
   Ditabant bene gaudiis.

HYMN 125


1. "O shining Gabriel, strength of the Lord, whom of the princes Emmanuel selected, and from whom Daniel merited to learn the wonder of the wild goat." Note that each stanza of this hymn has for its theme a scriptural (stanzas 1–4) or traditional (stanzas 5, 6) appearance of Gabriel. The present stanza is based on Dan., chap. 8, where the angel explains to the prophet the vision of the ram and the goat. *Robur Domini*. Cf. stanza 2 of the preceding hymn. *Lucide*. Though appearing at times in human form, angels are essentially creatures of light, bodiless spirits. "Who maketh Thy angels spirits: and Thy min-

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1. Bright shining Gabriel,
   Power of God divine,
   Marked by Emmanuel
   Of all the princely line,
   To tell what did denote—
   To the seer Daniel—
   His vision of the ram and goat.

2. Spedst thou with no delays,
   Heeding the Prophet’s cry,
   To show the sacred days
   That yet must need pass by,
   Until the Prince to earth
   Comes from celestial ways,
   All men to gladden by His birth.

isters a burning fire" (Ps. 103:4). *Principibus*. The higher angels are styled princes of the heavenly host. "I am a prince of the host of the Lord" (Jos. 5:14). *Signat*. Cf. *solum* in stanza 3 of the preceding hymn, *Emmanuel*, one of the prophetic names of Christ. "And they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

2. "Quickly you hasten to the prayers of the prophet; you show the sacred periods of the weeks which will truly enrich us with joy by the birth of the heavenly Prince." This stanza is based on Dan., chap. 9, where the angel comes in answer to the prophet’s prayer and gives the mysterious tidings of the "seventy weeks" which should elapse before the coming of “Christ the Prince” (cf. hymns 29, 41). *Hebdomadum*, seventy weeks of years (490 years). *Germine*, origin, birth. “Let the earth be opened and bud forth a Savior” (Isa. 45:8).
3. Baptista pariter
    Mira parentibus
    Affers a superis
    Lataque nuntia:
    Quod mater steril
    Corpore pignora
    Longevo pariet patri.

4. Quod Vates referunt
    Mundi ab origine,
    Hoc sacra veniens
    Tu plene Virgin
    Longo mysterium
    Pandis ab ordine,
    Verum quod pariet Deum.

5. Pastores solymos
    Inclyte gaudiis
    Implesti, reserans
    Cælica nuntia:
    Et tecum celebrat
    Turba canentium
    Nati mysterium Dei.

3. Wondrous news didst thou bear
    From heaven's starry dome
    Unto the pious pair
    Of the Preceptor's home:
    Sterile womb was to bring—
    Truly the fruit of prayer—
    Unto the aged priest offspring.

4. What in the days of old,
    After the fall of man,
    Inspired tongues foretold
    Of God's redeeming plan,
    Calming the Virgin mild
    Thou didst to light unfold
    The truth that God would be her Child.

5. Good shepherds of the night
    Heard angel voices sing,
    As thou didst come in light
    Tidings of joy to bring
    For them and all the earth:
    That God, the King of might,
    Hath taken form by human birth.

3. "To the parents of the Baptist you likewise bring from
above tidings wonderful and joyous; that the mother, though
sterile of body, would bear children to the aged father." This
stanza is based on the appearance of Gabriel (Luke 1:5–25) to
Zachary with the news that his wife Elizabeth would have a
son in the person of John the Baptist. Pignora, children, who
are indeed the pledges of conjugal love.

4. "Coming to the Blessed Virgin, you fully unfold in much
detail this mystery—which the prophets relate from the begin-
ing of the world—that she would bear the true God." This
stanza is based on Gabriel's appearance (Luke 1:26–38) to Mary,
whereby she hears for the first time her part in the grand mys-
terium, the Incarnation (cf. stanza 5 of hymn 16). Longo ab
ordine (literally, by a long order) is idiomatic for "detailed
account." Ab origine, beginning with the promise of God made
immediately after the fall of Adam (cf. Gen. 3:15).

5. "O noble one, you fill with joy the shepherds of Jerusalem,
revealing the heavenly tidings; and along with you a multitude
of singers celebrates the mystery of the God born." This stan-
zza is based on the appearance (Luke 2:8–14) of the angel, by
some thought to be Gabriel, telling the shepherds of the
birth of Christ. Solymos is a poetic abbreviation of Hieroso-
lymos.
6. Oranti Domino
   Nocte novissima,
   Dum sudor madidum
   Sanguine conficit,
   Astans a superis,
   Ut calicem bibat
   Assensum Patris indicas.

7. Mentes catholicas
   Inlyta Trinitas
   Confirma fidei
   Munere celeste:
   Da nobis gratiam.
   Nos quoque gloriam
   Per cuncta tibi saecula.

HYMN 126

1. Custodes hominum psallimus Angelos,
   Naturae fragili quos Pater addidit
   Celestis comites, insidiantibus
   Ne succumberet hostibus.

6. "Assisting from above the Lord at prayer on the last night, while sweat makes Him moist with His blood, you indicate the Father’s will that He drink the chalice." This stanza is based on Luke 22:41–44. Many have believed that the angel of the consolation was Gabriel. Indicas. By his very coming, the “strengthening” angel was an indication of the divine will.

7. “O glorious Trinity, confirm all souls with the heavenly gift of faith; give us grace that we too (may give) Thee glory forever.” Catholicas is taken in its universal sense of “all without exception,” for God “will have all men to be saved” (1 Tim. 2:4). Munere. “By grace you are saved through faith, and that not of yourselves, for it is the gift of God” (Eph. 2:8). Confirma. Faith gives the soul the light and strength which have the word of God for foundation. “Believe in the Lord your God, and you shall be secure” (2 Par. 20:20). Nos quoque, etc. (cf. stanza 6 of hymn 183). The phrase is here taken with ut demus understood. “The Lord will give grace and glory” (Ps. 83:12). By grace alone can we gain heaven, where alone we can give glory to God forever. Cf. Apoc. 4:8.

HYMN 126

1. Angel-Guardians of men, spirits and powers we sing, Whom our Father hath sent, aids to our weakly frame, Heavenly friends and guides, help from on high to bring, Lest we fail through the foe man’s wife.
2. Nam, quod corrugerit proditor angelus,  
Concessis merito pulsus honoribus,  
Ardens invidia pellere nititur  
Quos caelo Deus advocat.

3. Huc Custos igitur pervigil advola,  
Avertens patria de tibi credita  
Tam morbos animi quam requiescere  
Quidquid non sinit incolas.

4. Sanctæ sit Triadi laus pia jugiter,  
Cujus perpetuo numine machina  
Triplex hæc regitur, cujus in omnia  
Regnat gloria sæcula.

2. "For, because the traitor angel fell and was rightly deprived of the honors bestowed and is burning with envy, he strives to banish those whom God calls to heaven." Proditio, Lucifer, the prince of the devils, the leader of the rebellious spirits, who fell by the sin of pride. "How art thou fallen from heaven, O Lucifer, who didst rise in the morning!" (Isa. 14:12.) Cf. also Luke 10:18 and Apoc. 12:9. Honoribus. Though deprived of the honors they would have shared with the faithful angels, the fallen angels still retain enough power (with God's permission) to tempt us to sin (cf. Eph. 6:11). Invidia. "By the envy of the devil, death came into the world" (Wisd. 2:24). Nittitur. The daily reminder of Compline. "Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in the faith: knowing that the same affliction befalls your brethren who are in the world" (1 Pet. 5:8 f.).

3. "Fly hither, then, O ever-watchful guardian, and ward off from the land entrusted to thee both diseases of the body and whatever permits not the inhabitants to rest." Patria. Theologians generally hold that guardian angels are assigned to every land (cf. Dan. 10:14, 21) as well as to every individual (cf. Matt. 18:10). Avertens. The primary office of the angel guardian is to preserve our souls from sin; the secondary office is to preserve us from lesser evils (cf. stanzas 3 to 5 of the next hymn).

4. "Loving praise forever be to the Holy Trinity, by whose eternal will is ruled this threefold frame, and whose glory reigns for all ages." Trias, from the Greek: Triad, Trinity, Numine, the divine will, power, ordination (cf. stanza 1 of the next hymn). Machina, the triple division of all creation into heaven, earth, and hell. "That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth" (Phil. 2:10). Cf. also hymn 32. Gloria. "To Him be glory and empire forever and ever" (Apoc. 1:6).
HYMN 127

1. Orbis Patrator optime,
   Qui quidquid est potentia
   Magna creasti, nec regis
   Minore providentia:

2. Adesto supplicantium
   Tibi reorum cœtui,
   Lucisque sub crepusculum
   Lucem novam da mentibus:

3. Tuusque nobis Angelus
   Electus ad custodiam
   Hic adsit, a contagio
   Ut criminum nos protegat:

4. Nobis draconis æmuli
   Versutias exterminet,
   Ne rete fraudulentiae
   Inculta nectat pectora.

HYMN 127


1. "O excellent Creator of the world, who hast made by Thy great power whatsoever exists, and dost rule it with no less providence." Patrator. "In the beginning God created heaven and earth" (Gen. 1:1). Cf. stanza 1 of hymn 13. Providentia. God's providence, the continuance of creation, preserves and governs what He has made. "How could anything endure, if Thou wouldst not? or be preserved, if not called by Thee?" (Wisd. 11:26).

2. "Attend to the assembly of the guilty who supplicate Thee, and at the dawn of day give to our souls new light." Adesto. "I beseech Thee, O Lord, let Thy ear be attentive to the prayer of Thy servants who desire to fear Thy name" (2 Esd. 1:11). Cf. hymn 20. Crepusculum (literally, twilight) is here used of early dawn, since Lauds were formerly said at daybreak. Sub is here taken in an ablative sense. Lucis, the day

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HYMN 127

1. Blest Author of creation's frame,
   Who, by Thy great omnipotence,
   All things hast made and now dost tame
   No less by kindly providence:

2. Give ear as we Thy suppliants pray,
   Full conscious of our guilty heart,
   And with the dawn of this new day,
   New light unto our souls impart.

3. And may Thine angel-guide elect
   Guard us on all life's troubled way,
   That by his aid he may protect
   Our souls from sin's uncleanly sway.

4. For us may he destroy the wile
   The jealous serpent hath prepared,
   Lest in the net of Satan's guile
   Our hearts unwary be ensnared.

(cf. hymn 5). Lucem, grace (cf. stanza 2 of hymn 4). "Send forth Thy light" (Ps. 42:6).

3. "And may Thy angel, chosen for our guardian, be here present to protect us from the contagion of sin." Tuis. That the guardian angels never lose the vision of God by reason of their earthly mission in our regard is witnessed by our Lord. "I say unto you that their angels in heaven always see the face of My father who is in heaven" (Matt. 18:10). Protegat. According to St. Thomas, our guardian angels can act upon our senses (Summa, Ia, q. 3, a.4) and upon our imagination (ibid., a.3) and thus indirectly help us to avoid sin. "Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" (Heb. 1:14.)

4. "For us may he destroy the wiles of the envious dragon, lest he ensnare our unwary hearts in the net of deceitfulness." Draconis. "That great dragon . . . that old serpent, who is called the devil and Satan, who seducest the whole world" (Apoc. 12:9), and by whose wiles were entrapped Adam and Eve (cf. Gen. 3:1).
5. Metum repellat hostium
   Nostris procul de finibus:
   Pacem procuret civium,
   Fugetque pestilentiam.

6. Deo Patri sit gloria,
   Qui quos redemit Filius,
   Et sanctus unxit Spiritus,
   Per Angelos custodiat.

HYMN 128

1. Quæ vox, quæ poterit lingua retexere
   Quæ tu Martyribus munera preparas?
   Rubri nam fluido sanguine, laureis
   Ditantur bene fulgidis.

5. "May he drive far from our borders the fear of enemies;
   may he procure the peace of our citizens, banish pestilence."
   This stanza cites what has been called "the trinity of evil":
   invasion from without, discord within, and the terrible curse
   of plague. Metum. "I will give peace to your coasts; and you
   shall sleep, and there shall be none to make you afraid" (Lev.
   26:6). Regarding angelic help, we have scriptural history (cf.
   4 Kings 19:32–33). Pacem. "Have peace among you" (Mark
   9:49). Pestilentiam, any form of widespread disease, like the
   plague in the Middle Ages. "The Lord keepeth thee from all
   evil" (Ps. 120:7).

6. "Glory be to the Father who guardeth by His angels those
   whom the Son hath redeemed and the Holy Ghost hath
   anointed." Redemit. "Christ hath redeemed us from the curse"
   (Gal. 3:13). Unxit, strengthened by divine grace (cf. stanza 2
   of hymn 2).

HYMN 128

Author, meter, and metrical as for hymn 183. Use: Vespers

Note. This hymn is made up of stanzas 5 and 6 of hymn 183.

5. May he repel the hostile foe
   And from our land send fear in flight:
   May he give us true peace to know
   And banish all disease and blight.

6. To God the Father glory be,
   Who guardeth by Angelic host
   The souls by Christ the Son made free
   And unctioned by the Holy Ghost.

HYMN 128

1. What tongue may here declare,
   Fancy or thought descry,
   The joys Thou dost prepare
   For these Thy saints on high?
   Empurpled in the flood
   Of their victorious blood,
   They won the laurel from their God.

HYMN 129

Use: Lauds of the Holy Innocents.

1. "The multitude of mothers cry aloud, bewailing their slain
   children, of whom the tyrant consecrated a thousand victims to
   Christ." This hymn is stanza K—in Latin C sometimes takes
   the place of K, and vice versa—of the alphabetical hymn of
   Sedulius described in hymn 16. For the scriptural story of the
   stanza 3 of hymn 125. Tyrannum, Herod (cf. hymn 18). Milia.
   Regarding the actual number of infants slain, nothing certain
   is known. Some who place the number at 144,000 base their
   figure on the fact that in her liturgy the Church appropriates
   to the feast of the Holy Innocents the text: "And I beheld, and
   lo a Lamb stood upon Mount Sion, and with Him an hundred
   forty-four thousand, having His name, and the name of His
   Father, written on their foreheads" (Apoc. 14:1). Some bring
   the number down to as few as twelve or fifteen. Sacravit, immolated,
   sacrificed, consecrated. Since the Holy Innocents died in an
   attempt of Herod to slay Christ, they really were victims to
   His divinity. "I saw under the altar the souls of them that were
   slain for the Word of God" (Apoc. 6:9).
2. Te summa Deitas unaque poscimus
Ut culpas abluas, noxia subtrahas:
Des pacem famulis, nos quoque gloriam
Per cuncta tibi sæcula.

HYMN 129
1. Caterva matrum personat
Collisa defens pignora,
Quorum tyrannus millia
Christo sacravit victimas.

2. Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

2. Cf. the final stanza of hymn 14.

HYMN 130


Biographical sketch. St. Hyacinth (1185-1257), the Apostle of the North, was a native of Poland, and one of the first to receive the habit from the hands of St. Dominic, whose apostolic spirit he so closely followed. His labor for souls led him through many countries. He had a special devotion to the Blessed Mother, who frequently appeared to him in visions. On one occasion she appeared and assured him that his prayers were acceptable to her Son. On another occasion, when preparing to flee before the Tartars, he was halted by a statue of the Blessed Lady pleading not to be left to the infidels. Though large and heavy, the statue became light as a feather while he was bearing it to safety. He and his companions, placing their black mantles on the water, were borne as in a boat across the Dnieper River. His miracles during life were many, and after his death it is officially recorded that at least fifty dead were restored to life at his tomb. He was canonized by Clement VIII in 1594.

1. "In this joyous melody of Hyacinth, let us sing with glad-some voices, and, piercing the cloud, let us worship God with pure hearts." Jubilo, a song of joy, a joyful chant. "Shout unto God with the voice of joy" (Ps. 46:2), for "God is wonderful in His saints" (Ps. 67:36). Pulsus nubilo. "The prayer of him that humbleth himself, shall pierce the clouds" (Ecclus. 35:21). Puris mentibus. "Now therefore fear the Lord, and serve Him with a perfect and most sincere heart" (Jos. 24:14).

2. "Dominic, his leader and father, invested him with the holy habit; and before long he appeared to all a man become apostolic." Dux, etc. Cf. line 6 of hymn 113. Mox. Hyacinth's training was unusually brief, for within six months St. Dominic judged him ready to start out on his work of evangelization. Apostolicus. Cf. line 4 of hymn 114. "Wherein I am appointed a preacher, and an apostle and teacher to the Gentiles" (2 Tim. 1:11). The following hymn recounts something of his apostolic life.
HYMN 130

1. In hoc Hyacinthi jubilo,
   Laetis canamus vocibus,
   Deumque, pulso nubilo,
   Puris colamus mentibus.

2. Dux et Pater Dominicus
   Hunc veste sacra induit:
   Cunctisque mox apparuit
   Vir factus apostolicus.

3. Patrem secutus filius,
   Patris refugit moribus:
   Ducis secutus tramitem,
   Mundì triumphat principem.

4. Hunc Virgo visit inclyta,
   Solatur et dat gaudia:
   Miraculorum gloria
   Christi coruscat gratia.

5. Maria Mater gratiae,
   Mater misericordie,
   Tu nos ab hoste protege,
   Et hora mortis suscipe.

3. "The son followed the father, and reflected his father's virtues; he followed the way of his leader, and triumphed over the prince of the world." Secutus. Having been personally trained by St. Dominic, it was natural that St. Hyacinth should follow the teaching of his spiritual father (cf. stanza 3 of hymn 152). "And he taught me, and said: Let thy heart receive my words" (Prov. 4:4). Mundì, etc. (cf. line 9 of hymn 178). "Thanks be to our God, who always maketh us to triumph in Christ Jesus" (2 Cor. 2:14).

4. "The glorious Virgin visits him; she gives consolation and joy; by the grace of Christ, he shines with the glory of miracles." Virgo, the Blessed Virgin. Gratia. Cf. stanza 3 of hymn 152. "But they going forth preached everywhere; the Lord working withal, and confirming the word with signs that followed" (Mark 16:20).

5. "O Mary, Mother of grace and Mother of mercy, protect us from the foe, and receive us at the hour of death." Cf. stanza 5 of hymn 71. The feast of St. Hyacinth occurs during the octave of the Assumption.
6. To Thee, O God, may glory be
Throughout all time, eternally:
By Hyacinth's prayer, grant us the grace
With angels blest to see Thy face.

HYMN 131
1. A faithful herald sent to preach
The tidings glad which Christ did teach,
In regions near and far remote
He sounds salvation's saving note.

2. He widely sows the seed divine,
And forthwith lights of virtue shine:
Like sparks from out a torch's flame,
True rules of life from his mouth came.
3. Rectas salutis semitas,
Dignosque mores edocet.
Verboque tangens animas
Ad poenitendum commovet.

4. Ab hoste praedas eripit,
Dum dura molt pectora:
Caeloque dignos efficit,
Dum frangit hostis robora.

5. Maria Mater gratiae,
Mater misericordiae,
Tu nos ab hoste protege,
Et hora mortis suscipe.

6. Tibi Deus sit gloria
In sempiterna sæcula:
Et nos Hyacinthi precibus
Adjunje cali cætibus.

HYMN 132

1. Vox pura laudet exitum,
Et cor Hyacinthi meruit:
Corusca lustrat agmina,
Bina decorus laura.

3. "He teaches the right ways of salvation and worthy morals;
and, touching souls by his word, he moves them to penance." This stanza might be taken as a comparison of Hyacinth with John the Baptist, the first great preacher of Christ. "Preparē ye the way of the Lord, make straight His paths... Bring forth therefore fruit worthy of penance" (Matt. 3:3, 8). Verbo, preaching.

4. "He snatches the prey from the enemy, the while he softens hard hearts; and he makes men worthy of heaven, the while he breaks the power of the foe." Hoste, hostis, "your adversary the devil" (1 Pet. 5:8). Pradas, robora. Sin is often styled an enslaver, a something whereby we become the prey of a tyrant. "Stand fast, and be not held again under the yoke of bondage" (Gal. 5:1). Cf. stanza 5 of hymn 26.

5–6. Cf. the two final stanzas of the preceding hymn.

HYMNS OF ANGELS AND SAINTS

3. The ways that lead to endless grace,
And worthy morals, his words trace:
Touched by his speech, each soul that hears
Is moved to penitential tears.

4. He snatches from the foe his prey:
Hard hearts are softened to his sway:
He makes men worthy of life's prize,
The while he breaks their hellish ties.

5. O Mary, Mother of all grace,
Mother of mercy to our race:
Protect us now from Satan's power,
And own us at life's closing hour.

6. To Thee, O God, may glory be
Throughout all time, eternally:
By Hyacinth's prayer, grant us the grace
With angels blest to see Thy face.

HYMN 132

1. Pure be the voice that would extol
Saint Hyacinth's death and worthy soul:
His twofold crown of glory bright
To angel-hosts gives added light.

HYMN 132

Author, meter, and metrical as for the two preceding hymns. Use: Lauds of St. Hyacinth, O.P.

1. "Let a pure voice extol the death and worthy heart of Hyacinth: for, adorned with a twofold crown, he brightens the shining hosts." Vox, voice, song, hymn. Exitum, death, departure. "Precious in the sight of the Lord is the death of His saints" (Ps. 115:15). Cor, "My heart is ready, O God, my heart is ready" (Ps. 56:8). Agmina, the blessed of heaven. "Then shall the just shine as the sun in the kingdom of their Father" (Matt. 13:43). Bina, doctorate and virginity. Cf. stanza 2 of hymn 135. In liturgy the saints are often said to be crowned for one or more outstanding qualities or virtues. The three crowns most frequently mentioned are those of virginity, doctorate, and martyrdom. "Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord" (Wis. 5:17).
2. *Hunc vita Clara indicat, Diversa signa intonant: Secreta, quae hic noverat, Totum per orbem praedictant.*


4. *Vitae resurgunt mortui, Claudique dantur gressui, Caecis patescunt lumina, Fantur Dei magnalia.*

2. "His noble life reveals him, and his divers wonders proclaim him; the secrets, which he had learned, publish him throughout the world." *Vita, signa.* "Who is he, and we shall praise him? For he hath done wonderful things in his life" (Ecclus. 31:9). Secreta (cf. abedita in stanza 4 of hymn 135), special graces, lights, which God grants to chosen saints. "For behold, Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me" (Ps. 50:8). In the Office of the saint (resp. iv) we have the thought more fully expressed. "The Lord imparted unto him the treasures of His wisdom, to be abundantly lavished upon believers and unbelievers, by the office of evangelical preaching. He put in his mouth His own words, and committed unto him the secrets of His heart." *Predicant,* by canonization, whereby the Church gives to the world at large a knowledge of her saintly children. "Come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul" (Ps. 65:16).

3. "He commands the winds and the waves; he subdues the rising floods; the waters of the river are amazed and provide a solid pathway." Stanza 3 and 4 cite various kinds of miracles wrought by Hyacinth, who is ranked by some with the great wonder-workers of the Church. In accordance with His promise (cf. John 14:12), Christ gives to His saints a share in His power. *Imperat.* "Who is this, that He commandeth both the winds and the sea, and they obey Him?" (Luke 8:25.) Iter. The miracle of "walking upon the sea" (Matt. 14:25) is recorded of several saints (cf. stanza 4 of hymn 160).

4. "The dead rise again to life, and the lame walk; the stars become visible to the blind; they bespeak the wonders of God." This stanza recalls Christ's message to the Baptist in prison. "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again" (Matt. 11:5). *Claudi dantur gressui* (literally, the lame are given to walking), for the more usual *claudis dantur gressus.* Magnalia. Cf. stanza 4 of hymn 113.
5. Maria Mater gratiae,
   Mater misericordiae;
   Tu nos ab hoste protege,
   Et hora mortis suscipe.

6. Tibi Deus sit gloria
   In sempiterna sæcula;
   Et nos Hyacinthi precibus
   Adjunge caeli cælitibus.

HYMN 133

1. Ut queant laxis resonare fibris
   Mira gestorum famuli tuorum,
   Solve polluti labii reatum
   Sancti Joannes.

5–6. Cf. the two final stanzas of hymn 130.

HYMN 133


1. “That thy servants may be able to sing the wonders of thy deeds with loosened throats, O holy John, remove the guilt of our polluted lips.” The first chapter of St. Luke’s Gospel is the scriptural basis for the three hymns of St. John. These three hymns originally made up one continuous hymn. Laxis fibris (literally, loosened fibers, cords). Zachary was struck dumb (cf. stanza 5) for not believing what the angel Gabriel said about his son John. Only after John had been properly named was this temporary dumbness removed. The application here is a plea that St. John may obtain for the singers the freedom from whatever might impair the voice, e.g., hoarseness, tenseness of muscles. From very early times St. John has been invoked for all throat ailments, especially by singers, whose patron he is.

5. O Mary, Mother of all grace,
   Mother of mercy to our race:
   Protect us now from Satan’s power,
   And own us at life’s closing hour.

6. To Thee, O God, may glory be
   Throughout all time, eternally:
   By Hyacinth’s prayer, grant us the grace
   With angels blest to see Thy face.

HYMN 133

1. O for thy spirit, holy John, to chaste
   Lips sin-polluted, fettered tongues to loosen;
   So by thy children might thy deeds of wonder
   Meetly be chanted.

It is said that the author of this hymn had been cured of a throat ailment by praying to St. John, and composed the hymn in gratitude (Gueranger, Liturgical Year, XII, 235). The opening stanza of the present hymn has a peculiar interest for musicians, since it supplied Guido of Arezzo with the syllables used in his famous scale, namely, the first syllables of the words ut, resonare, mira, famuli, solve, labii. “The primitive air to which the hymn of Paul the Deacon was sung possessed this peculiarity, that the initial syllable of each hemistich (i.e., each half of the poetic line) rose just one degree higher than the preceding in the scale of sounds; thus was obtained, on bringing them together, the series of fundamental notes which form the basis of our present gamut. The custom was afterward introduced of giving to the notes themselves the names of these syllables: ut, re, mi, fa, so, la. Guido of Arezzo, in his method of teaching, originated this custom; and by completing it with the introduction of the regular lines of the musical scale, he caused an immense stride to be made in the science of sacred music” (Gueranger, loc. cit.). Famuli, clients, devotees. Reatum indicates a delicate sense of humility, for “every best gift, and every perfect gift, is from above” (Jas. 1:17).
2. Lo! a swift herald, from the skies descending,
   Bears to thy father promise of thy greatness;
   How he shall name thee, what thy future story,
   Duly revealing.

3. Scarcely believing message so transcendent,
   Him for a season power of speech foresaketh,
   Till, at thy wondrous birth, again returneth
   Voice to the voiceless.

4. Thou, in thy mother’s womb all darkly cradled,
   Knowest thy Monarch, biding in His chamber,
   Whence the two parents, through their children’s
   merits,
   Mysteries uttered.

5. Now as the angels celebrate Thy praises,
   Godhead essential, Trinity co-equal;
   Spare Thy redeemed ones, as they bow before Thee,
   Pardon imploring.

The two parents are Zachary and Elizabeth. The “hidden things” revealed by Zachary are recorded in the Benedictus Canticle (Luke 1:68–79); Elizabeth’s revelations are told in Luke 1:41–45. This interpretation is based on the poet’s use of the masculine uterque and the singular nati. The second interpretation—regarded by some as the better of the two—is based on a disregard of the poet’s wording and makes the two parents to be Mary and Elizabeth. In this case the revelation of Elizabeth is answered by Mary’s glorious Magnificat (Luke 1:46–55). Nati, either John or Christ, according to the interpretations just mentioned. Abdita, revelations, prophecies. God can bestow at times His own peculiar knowledge of hidden or future things (cf. 1 Cor. 12:10).

5. “O God, one and likewise three, may the heavenly citizens extol Thee with praises; and we suppliants ask Thy pardon: do Thou spare the redeemed.” Simplex in nature and Trine in person. “These three are one” (1 John 5:7). Gives, “Praise ye the Lord from the heavens: praise ye Him in the high places” (Ps. 148:1). Parce. “Be merciful to Thy people Israel, whom Thou hast redeemed, O Lord” (Deut. 21:8).
HYMN 134

1. Antra deserti teneris sub annis,
   Civium turmas fugiens, petisti,
   Ne levi saltem maculare vitam
   Famine posses.

2. Præbuit hirtum tegumen camelus
   Artubus sacris, strophium bidentes:
   Cui latex haustum, sociata pastum
   Mella locustis.

3. Ceteri tantum cecinere Vatum
   Corde præsago jubar aëfuratum:
   Tu quidem mundi scelus auferentem
   Indice prodis.

HYMN 134

Author and meter as for the preceding hymn. Metrical:
Blacker and Palmer. Use: Matins of the Nativity of St. John the Baptist.

1. "From thy tenderest years, fleeing the throngs of men, thou
didst seek the caves of the desert, that thou mightst not stain
thy life with even a slight word." Deserti. Cf. Luke 1:80. "Lo,
I have gone far off flying away; and I abode in the wilderness.
And I waited for Him that hath saved me" (Ps. 54:8). Famine
(famen), in medieval Latin a word, speech, in harmful sense.
"If any man offend not in word, the same is a perfect man"
(Jas. 3:2).

2. "The camel supplied the rough covering for thy holy mem-
bors; the sheep supplied thy girdle; to thee the fountain sup-
plied drink; honey together with locusts supplied thy food."
Præbuit is the predicate for the entire stanza. "And the same
John had his garment of camel's hair, and a leathern girdle
about his loins: and his meat was locusts and wild honey"
(Matt. 3:4).

3. "The rest of the prophets only foretold with prophetic
spirit the Light that was to come; but thou with thy finger didst
point out Him who taketh away the sin of the world." Vatum.
John was the last of the long line of prophets, and the nearest
to the "Desired of all nations" (Aggeus 2:8). As the time of
Christ's advent approached, the prophets became clearer in their
descriptions; but John alone saw the promised Messias. Jubar,
i.e., Christ. "A star shall rise out of Jacob" (Num. 24:17). Indice.
We are to imagine John making a gesture while he said: "Be-
hold the Lamb of God, behold Him who taketh away the sin
of the world" (John 1:29).
4. Throughout the space of the vast world there was no one born more holy than John, who was deemed worthy to baptize Him who washed away the sin of the world. "Sanctificavit, sanctificavit omnem hominem" (Isa. 52:15). To you, the new Lamb, He gave the right to wash away the sins of the world.

5. Let us sing the praises of this heavenly king of the heavenly kingdom of God, King John, who was sanctified by the Holy Ghost, and who was the forerunner of the Good Shepherd, the one who was with the lambs. Let us sing the praises of this heavenly king, who was sanctified by the Holy Ghost, and who was the forerunner of the Good Shepherd, the one who was with the lambs.

4. For as the whole world rejoiced, born of woman, Mary was more than John the Baptist; Mary, more than John, the immaculate Conception. Praise Thee, O King, the Lamb of God who was sanctified by the Holy Ghost, and who was the forerunner of the Good Shepherd, the one who was with the lambs.

5. Let us sing the praises of this heavenly king, who was sanctified by the Holy Ghost, and who was the forerunner of the Good Shepherd, the one who was with the lambs.

Omnis fides, merixque casis,
Necesse in eam meti possidem
Propertis Martyris, equeque calum,
Maximae Valum.
2. Serta ter denis alios coronant
Aucta crenemitis, duplicata quodam;
Trina, centeno cumulata fructu,
Te sacer ornant.

3. Nunc potens nostri meritis opinis
Pectoris durosc lapides repelle,
Asperum planans iter, et reflexos
Dirige calles:

4. Ut pius mundi Sator et Redemptor,
Mentibus pulsa livione puris,
Rite dignetur veniens sacratos
Ponere gressus.

5. Laudibus cives celebreati superni
Te Deus simplex pariterque trine:
Supplies et nos veniam precamus:
Parce redemptis.

2. "Crowns augmented with thrice tenfold increase adorn some; others a double crown adorn; but a triple crown increased with hundredfold fruit adorns thee, O holy one." Construction of the stanza: Serta (crowns, garlands) aucta ter denis crenemitis (increase, fruit) coronant alios, quosdam duplicata serta coronant; te, sacer, ornant trina fructu centeno cumulata serta. The poet bases his thought on the parable of the sower (Matt. 13:8): some of the seed which he sowed, falling on good ground, "brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold." The triple crown ascribed to St. John is probably referred to in the preceding stanza: that of a martyr, of a hermit, of a prophet. Cf. stanza 1 of hymn 132 on liturgical crowns.

3. "Now powerful by thy rich merits, pluck out the hard stones of our heart, make plain the rough way, and make straight the crooked path." Nunc. John may plead now by his prayers as he once pleaded by his preaching, that men might truly prepare for God's coming. Cf. Luke 3:5-8; 8:13.

4. "So that the loving Creator and Redeemer of the world, coming, may rightly deign to direct His holy steps in pure souls, the evil having been expelled." Sator, sower (cf. Matt. 13:8), producer, creator. Cf. stanza 1 of hymn 13. Redemptor. Cf. stanza 1 of hymn 13. Livione (used like livore), blackness, malignity, sin. "He that followeth Me, walketh not in darkness" (John 8:12). Feniens. "We will come to him, and will make our abode with him" (John 14:23). The last two stanzas have a touch of the Advent spirit (cf. hymns 11 and 12).

5. Cf. the final stanza of hymn 133.
HYMN 136

1. Martyrum virtus validumque robur,
   Palma victorum, decus et corona,
   Christe Rex, tanti memorum triumphi
   Vocibus adsis.

2. Hæc die sacra populus fidelis
   Milites Christi, fidei columnas,
   Agmen invictum celebrare digno
   Carmine gestit.

HYMN 136


Biographical sketch. St. John (d. 1572) was a native of Germany, a member of the Dominican province of Cologne, and one of the holy champions of the faith whom the Church honors under the general title: the Martyrs of Gorcum. The Calvinists, having taken control of all Holland, imprisoned the Catholic clergy. Father John of Cologne volunteered to care for the people who were deprived of their own pastors. Soon he, too, was seized and imprisoned. Every effort was made to induce the men of God to renounce their faith, especially in regard to the Real Presence and the primacy of the Roman Pontiff. Remaining steadfast in spite of extreme suffering, John and his companions were put to death by hanging. After death their holy bodies were inhumanly mangled and desecrated. In the group of Gorcum martyrs are included: one Dominican (St. John), eleven Franciscans, two Premonstratensians, one Augustinian, and four members of the secular clergy. They were canonized by Pius IX in 1867.

1. "O King Christ, valor and mighty strength of martyrs, the palm and glory and crown of victors, hear Thou the voices of those who are mindful of a great triumph." Rex. Cf. hymn 41. Virtus. "Our God is our refuge and strength: a helper in troubles, which have found us exceedingly" (Ps. 45:2). Robur. "I can do all things in Him who strengthneth me" (Phil. 4:13). Palma, the symbol of victory, the very reward of victory. "Clothed with white robes and palms in their hands" (Apoc. 7:9). Decus. "The just shall receive a kingdom of glory, and a crown of beauty at the hand of the Lord" (Wisd. 5:17). Corona. "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice" (2 Tim. 4:7 f.). Cf. line 2 of hymn 185.

2. "On this holy day, the faithful people delight to celebrate in worthy song the soldiers of Christ, the pillars of the faith, the invincible band." Milites. The martyrs are pre-eminently the soldiers of Christ. "Labor as a good soldier of Christ Jesus" (2 Tim. 2:4). Columnas, supporters, upholders. "Stand fast in the faith, do manfully, and be strengthened" (1 Cor. 16:13). Agmen, the band of nineteen Gorcum martyrs who augmented the "white-robed army of martyrs" (Te Deum). "This is the victory which overcometh the world, our faith" (1 John 5:4).
3. **Inter hos noster jubilans triumphum**  
   Ordo praecari recolit Joannis,  
   Qui suam pastor bonus immolavit  
   Pro grege vitam.

4. **Fervidi sacro pietatis igne,**  
   Pabulum præbent populo salutis:  
   Nec minæ terrent: Deus ipse corda  
   Providus afflat.

5. **Sit Patri virtus, honor et potestas,**  
   Filio sit laus parilis per æum,  
   Flaminis sancto resonent perenni  
   Cantica voce.

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3. "Among them, our jubilant Order recalls the triumph of illustrious John who, as a good shepherd, gave his life for his flock." This stanza, dedicated to St. John of Cologne, was composed by Alexander Vincent Jandell, Dominican Master General at the time of the martyrs' canonization. St. John is often styled "of Corcum." *Pastor." The good shepherd giveth his life for his sheep" (John 10:11).

4. "Aflame with the holy fire of love, they gave their people the food of salvation; nor do threats terrify them, for the provident God Himself breathes upon their hearts." *Igne.  "They were all filled with the Holy Ghost" (Acts 2:4). *Pabulum. "Feed the flock of God which is among you" (1 Pet. 5:2). Cl. stanza 2 of the next hymn. *Minæ. "And in nothing be ye terrified by the adversaries" (Phil. 1:28). *Providus. "God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it" (1 Cor. 10:13). *Aflut. The outpouring of God's love is often styled the breathing of the "Spirit of love" (2 Tim. 1:7). "The charity of God is poured forth in our hearts, by the Holy Ghost, who is given us" (Rom. 5:5).

5. "Unto the Father be strength, honor, and power; unto the Son be praise forever equal; unto the Holy Spirit let canticles resound with endless voice." *Virtus, strength, power, "Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen" (Apoc. 7:12). *Flamini (from flo), breath, Spirit. Cl. stanza 1 of hymn 2.
HYMN 137

1. Hæresum surgunt nova monstra: crescit
Militum Christi pietas et ardor,
Scutaque invictæ fidei tenentes,
Fortiter instant.

2. Tu Deus, clamant, homini parasti
Cælicum panem, solidaque in arce,
Christe, tu Petro Fidei dedisti
Esse Magistrum.

3. Jam phalanx pergit genera morti
Obviam: Jesum vocat hic, Mariam
Alter implorat, moriente Matrem
Ore salutans.

HYMN 137

1. Rise up new monsters, the dark brood of Error:
Ardor and love burn in Christ’s troop more steady:
Shielded by true faith which displaceth terror,
Stand they now ready.

2. “God,” they cry, “Thou hast for man Bread from
Heaven;
Thou, O Christ, in Thy strong Ark of Salvation,
Only to Peter the high grace hast given
To teach each nation.”

3. Forth goes this phalanx, grim death gladly meeting:
“Jesu!”, one murmurs with his last breath sighing;
“Mary!”, one whispers, his dear Mother greeting
With his voice dying.

Heavenly bread; and Thou, O Christ, in the strong ark, hast
given Peter to be the teacher of the faith.”

“Panem. “I am the
living bread which came down from heaven” (John 6:51).
Arce,
the Church, typified by Noe’s ark (cf. Gen., chaps. 7, 8).
As the
ark of old was to carry the chosen ones of mankind to temporal
safety, so the Church is to carry the newly chosen to the port of
eternal safety. Cf. stanza 4 of hymn 97. Magistrum, the supreme
and infallible Teacher. “Feed My lambs; feed My sheep” (John
21:15, 17). The Goricum martyrs died in defense of the Real
Presence and the primacy of Peter.

3. “The noble band now goes to meet death; this one calls
upon Jesus, and another implores Mary, saluting his mother
with his dying voice.” Morti. “We are ready to die rather than
transgress the laws of God received from our fathers” (2 Mach.
7:2), Matrem. “Who beheld her seven sons slain in the space
of one day” (2 Mach. 7:20).
4. Sic diem fortis obeunt supremum,
Hostis insani fera vis triumphat,
Membra sparguntur remanente, terram
Sanguine inundat.

5. Sit Patri virtus, honor et potestas,
Filio sit laus parilis per œcum,
Flamini sancto resonent perenni
Cantica voce.

Hymn 138

1. Nocte jam pulsa, rutilantis astri
Splendor illustrat pugilium triumphant
Qui modo in campo cecidere fortes
Gorcomiens.

2. Astra conscendunt: Deus ipsa lactos
Excipit cali domibus, suprema
Luce donandos, Deus ipse merces
Factus in œcum.

4. “Thus did the brave men meet their last day; the fierce violence of the mad foe triumphs: their profaned members are scattered: blood overflows the ground.” Fortes. “Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude” (2 Mach. 6:31). Insani. The intensity of the heretical hate was evidenced by the mutilation of the martyrs’ holy remains.

5. Cf. the final stanza of the preceding hymn.

Hymn 138

Author, meter, and metrical as for the preceding hymn. Use: Lauds of St. John of Cologne, O.P., and Companions.

1. “Now that the night has been driven away, the splendor of the shining sun illumines the triumphs of the warriors, the brave men who recently fell on the field of Gorcum.” Astra, the

4. Thus did these soldiers of Christ meet life’s ending:
Triumph the fierce force of their mad foe knoweth:
Scattered their members, profaned and wounds rending,
Blood on earth floweth.

5. Laud we the Father, in whose might unbounding
Shareth the Son and the Spirit Supernal;
Praise Them, all ages, with your endless sounding
Of song eternal.

Hymn 138

1. Gone is night’s darkness which all things concealeth;
Morning’s bright sun, in its new-risen glory,
Warriors that triumphed at Gorcum revealeth
On the field gory.

2. Joyous their spirits to heights starry scaling,
There to be welcomed to their homes supernal,
Where the Lord will be—the Light never failing—
Their prize eternal.

sun, “the greater light to rule the day” (Gen. 1:16). Nearly always in a hymn for Lauds we find some reference to daybreak, the traditional hour for this part of the Office. Mondo. Death came to the martyrs during the night, and the poet pictures the rising sun unveiling the scene of the battlefield. Pugilum. For truly these men “resisted unto blood, striving against sin” (Heb. 12:4). Gorcomiens. The actual martyrdom took place at Brielle in Holland, where the saints had been taken from Gorcum.

2. “They mount the stars; God Himself receives the joyful men to the mansions of heaven to be compensated with the supreme Light; and God becomes Himself their reward forever.” Astra, the stars, heaven. Domibus. “In My Father’s house there are many mansions” (John 14:2). Luce, the “light of glory,” whereby the blessed shall see Him as He is” (1 John 3:2). “For with Thee is the fountain of life; and in Thy light we shall see light” (Ps. 35:10). Mercis. “I am thy reward exceeding great” (Gen. 15:1).
3. Plaudit c. tellus celebratique sanctum
Martyrum nomen: volitat per oras
Fama victorum, meritosque digna
Laude repetit.

4. O triumphali redimita serio
Martyrum Christi veneranda proles,
Huc tuis adsis memori, ac potenti
Nos prece salva.

5. Sit Patri virtus, honor et potestas,
Filio sit laus parilis per ævum,
Flamini sancto resonent perenni
Cantica voce.

3. "The earth also applauds, and celebrates the holy name of the martyrs; the fame of the victors flies through the world, and rewards the deserving men with a worthy praise." *Plaudit.*

To the heavenly reward (stanza 2) is now added the earthly reward of universal esteem (cf. note on *praedant* in stanza 2 of hymn 132). "We fools esteemed their life madness and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints" (Wis. 5:4 f.).

4. "O venerable offspring of the martyrs of Christ, crowned with the triumphal wreath, be yet attentive to your clients and save us by your potent prayer." The poet concludes with a plea to the martyrs. *Serio,* the crown of martyrdom (cf. stanza 1 of hymn 132), "Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life" (Jas. 1:12). *Proles,* probably in the sense that the Gorcum martyrs were the worthy descendants of the early Christian martyrs. Saints have always felt that martyrdom, besides being the highest proof of love, is a spiritual form of propagation. "Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit" (John 12:24 f.). We are familiar with the argument of Tertullian that "the blood (of the martyrs) is the seed of Christians." *Prece.* "For the continual prayer of a just man availeth much" (Jas. 5:16).

5. Cf. the final stanza of hymn 136.
HYMN 139

1. Te Joseph celebrent agmina cælitum,
   Te cuncti resonent Christiadum chori,
   Qui clarus meritis junctus es inclytæ
   Casto fædere Virgini.

2. Almo cum tumidam germine conjugem
   Admirans, dubio tangeris anxius,
   Afflatu superi Flaminis Angelus
   Conceptum Puerum docet.

3. Tu natum Dominum stringis, ad exteras
   Aegypti profugum tu sequeris plagas:
   Amissum Solymis quaeris, et invenis,
   Miscens gaudia fletibus.


2. "When thou wast sorely afflicted with doubt, while wondering that thy spouse was pregnant with her blessed Offspring, an angel taught thee that the Child was conceived by the breath of the heavenly Spirit." Tumidam is used like gravisdam. Cf. account in Matt. 1:18-21. Flaminis (from flos), i.e., Spiritus (cf. stanza 1 of hymn 2). Docet. The message of the angel was probably Joseph's first intimation of the Incarnation. Dubio, Joseph had no doubt of Mary's virtue, but he was troubled as to the best course to follow in preserving her good name.

3. "Thou didst embrace the Lord when born; thou didst follow Him when a fugitive to the extreme regions of Egypt; mingling joy with tears thou didst seek and find Him when lost in Jerusalem." This stanza cites a few of the saint's joys and sorrows. Sequeris. The flight into Egypt is told in Matt. 2:13-23. Sequeris. A beautiful thought whereby the poet would remind us that Jesus, though a helpless Infant, was yet God: to be followed and not led. "The Lord was with him" (Gen. 39:2). Solymis, a shortened form of Hierosolymis. The finding in the temple is told in Luke 2:42-52.
4. Post mortem reliquos mors pia consecrat,
    Palmamque emeritos gloria suscipit:
    Tu vivens, Superis par, frueris Deo,
    Mira sorte beator.

5. Nobis summa Trias parce precantibus,
    Da Joseph meritis sidera scandere:
    Ut tandem liceat nos tibi perpetim
    Gratum promere canticum.

HYMN 140

1. Caelitum Joseph decus, atque nostrae
    Certa spes vitae, columnaque mundi,
    Quas tibi laeti canimus, benignus
    Suscipe laudes.

HYMNS OF ANGELS AND SAINTS

4. Not till death's pangs are o'er do others gain their crown,
    But, Joseph, unto thee the blessed lot was given
    While life yet did endure, thy God to see and know,
    As do the saints above in Heaven.

5. Grant us, great Trinity, for Joseph's holy sake,
    In highest bliss and love, above the stars to reign,
    That we in joy with him may praise our loving God,
    And sing our glad eternal strain.

HYMN 140

1. Joseph, the praise and glory of the heavens,
    Sure pledge of life, and safety to the wide world,
    As in our joy we sing to thee, in kindness
    List to our praises.

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4. "A holy death doth consecrate other men after death, and glory doth receive those who have merited the palm; but thou, whilst living, richer by a wonderful grace, and equal to the blessed, dost enjoy thy God." The poet dwells on the glorious privilege of Joseph in having on earth what constitutes the beatitude of heaven: the possession of God. Sorte, lot, fortune.

5. "O sovereign Trinity, spare us Thy suppliants; by the merits of St. Joseph, grant us to scale the stars, so that we may be permitted at the last to sing unto Thee forever a sweet canticle." Trias is taken over from the Greek. Sidera scandere is a variation of a humanistic favorite. Meritis. The oft-repeated hymn reference to the consoling doctrine of the communion of saints. Canticum. "The mercies of the Lord I will sing forever" (Ps. 88:1).
2. Te Sator rerum statuit pudicæ
    Virginis Sponsum, voluitque Verbi
    Te Patrem dici, dedit et ministrum
    Esse salutis.

3. Tu Redemptorem stabulo jacentem,
    Quem chorus Vatum cecinit futurum,
    Aspicis gaudens, humilisque natum
    Numen adoras.

4. Rex Deus regum, Dominator orbis,
    Cujus ad nutum tremit inferorum
    Turba, cui pronus famulatur æther,
    Se tibi subdit.

5. Laus sit excelsæ Triadi perennis,
    Quæ tibi praebens superos honores,
    Det tuis nobis meritis beatae
    Gaudia vitae.

2. "The Creator of the world appointed thee the spouse of the chaste Virgin and willed thee to be called the father of the Word and made thee a minister of salvation." Sator, sower, producer, Creator. Statuit. A beautiful, but groundless, legend tells us that Joseph's staff blossomed with flowers and thus showed he was God's choice for Mary's hand in marriage. This legend still survives in art, but in truth he was probably chosen because of the Hebrew law which required an only child to marry one of her own family and tribe (Leviticus, Go to Joseph, p. 80). Verbi, the eternal Word (cf. hymn 11). Patrem, the foster father. Cf. Luke 3:23; Matt. 15:35. Ministrum, instrument, by reason of his being the guardian of Jesus and Mary.

3. "Rejoicing, thou didst behold lying in the stable the Redeemer whom the choir of prophets sang would come, and humbly thou didst adore thy God when born." Chorus, the Messianic prophets taken as a class, a band. All the details of the coming Redeemer "spoken by the mouth of His holy prophets" (Acts 3:21) are often styled the "song" of the prophets. Redemptorem. Cf. stanza 1 of hymn 13.

4. "God, the King of kings and Lord of the world, at whose nod the host of hell trembles, whom the prostrate heaven serves, doth subject Himself to thee." Rex. Cf. hymn 41. "He is the Lord of lords and the King of kings" (Apocalypse 17:14). Tresmit. "For with power He commandeth even the unclean spirits, and they obey Him" (Mark 1:27). Cf. Phil. 2:10. Pronus. "The four and twenty ancients fell down before Him that sitteth on the throne, and adored Him that liveth forever and ever" (Apocalypse 4:10). Subdit. "And He went down with them, and came to Nazareth, and was subject to them" (Luke 2:51).

5. "Everlasting praise be to the most high Trinity, and may He, who bestows on thee the heavenly honors, grant unto us the joys of the blessed life through thy merits." Triadi, meritis. Cf. the final stanza of the preceding hymn. Laus. "His praise continueth forever and ever" (Ps. 119:10).
HYMN 141

1. Iste, quem læti colimus fideles,
   Cujus excelsos canimus triumphos,
   Hac die Joseph meruit perennis
   Gaudia vitae.

2. O nimis felix, nimis o beatus,
   Cujus extremam vigiles ad horam
   Christus et Virgo simul asiterunt
   Ore sereno!

3. Hinc Stygiis victor, laqueo solutus
   Carnis, ad sedes placido sopore
   Migrat æternas, rutilisque cingit
   Tempora sertis.

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HYMN 141

Author and meter as for the preceding hymn. Metrical:
Byrnes. Use: Lauds of St. Joseph.

1. "He whom we faithful joyfully honor, whose high triumphs we sing, Joseph, hath this day merited the joys of eternal life," Colimus. "Let us now praise men of renown, and our fathers in their generation" (Eccles. 44:1). Triumphos, the triumphs of virtue. "An obedient man shall speak of victory" (Prov. 21:28). Hac die. Nothing definite is known regarding the time of Joseph's death. The Church has assigned March 19 for his feast day.

2. "O exceedingly happy one! O exceedingly blessed one! at whose last hour Christ and the Virgin, keeping vigil, stood together with serene countenance!" Astirerunt. St. Joseph is quite generally honored as the patron of the dying because tradition pictures his death as the poet here describes it. "Pre-

HYMNS OF ANGELS AND SAINTS

HYMN 141

1. He whom we faithful honor with rejoicing,
   He whose high triumphs our poor song is voicing,
   Joseph, hath this day won the joys supernal
   Of life eternal.

2. O more than happy, more than blessted spirit,
   Christ and His Mother—his alone the merit!—
   Watched at his dying, their sweet presence lending
   Peace to his ending.

3. As in sleep peaceful, from the body parted,
   Crossing Avernus, in swift flight he darted
   To realms eternal, where with garlands shining
   His brows are twining.

ocious in the sight of the Lord is the death of His saints" (Ps. 115:15). Ore sereno. There was no need here to be "sorrowful, even as others who have no hope," for all three knew the day would come when they would be "always with the Lord" (1 Thess. 4:12, 16).

3. "Victorious over hell and freed from the bondage of the flesh, he departs hence in peaceful sleep to the eternal mansions, and crowns his temples with gleaming garlands." The poet anticipates somewhat the reward of Joseph. He was surely at the head of the glorious army of Limbo saints that accompanied Christ when "ascending on high, He led captivity captive" (Eph. 4:8). Stygi, hell, the inferior region. Every soul in heaven is a victor over hell, because it has "overcome the wicked one" (1 John 2:14). Solutus. Cf. ergastulo in stanza 3 of hymn 113. Sedes. "In My Father's house there are many mansions" (John 14:2). Sertis. "On their heads were crowns of gold" (Apoc. 4:4).
HYMN 142

1. Dum Ludovici gloria
Coruscat inter sidera,
Fecunda Sanctorum parens
Det jubilos Valencia.

4. “Wherefore let us all beseech him now reigning that he may assist us, and, obtaining pardon for our sins, bestow the gifts of heavenly peace.” Regnante, i.e., with Christ. “A faithful saying: for if we be dead with Him, we shall live also with Him. If we suffer, we shall also reign with Him” (2 Tim. 2:11 f.), Obtinens, tribuat, by his intercession, “for the continual prayer of a just man availeth much” (Jas. 5:16). Pacis. “The peace of God, which surpasseth all understanding” (Phil. 4:7).

5. “Praise be to Thee, honor be to Thee, O triune God, who dost reign and bestow forever on Thy faithful servants golden crowns.” Plausus. “Thou art worthy, O Lord our God, to receive honor, and glory, and power” (Apoc. 4:11). Servo, in a collective sense, for all faithful servants are typified in Joseph. “Be thou faithful unto death, and I will give thee the crown of life” (Apoc. 2:10).

HYMN 142


Biographical sketch. St. Louis Bertrand (1526–81) was born at Valencia in Spain. After a childhood remarkable for its holiness he entered the Order of Preachers at the age of nineteen. Though he held various offices of importance during his life, he is known best as the patron of novice masters. In 1562 he went to South America, where he labored among the Indians for seven years. His life was notable for its penitential spirit. Miracles of all kinds are recorded of him. On one occasion, after he had courageously preached “against the spirits of wickedness in the high places” (Eph. 6:12), a prominent citizen attempted to shoot him. With a simple sign of the cross the saint turned the weapon into a crucifix. The elements were often subdued by him. Twice poison was harmless to him. A raging fire stopped at the fixed spot imposed by him. Wild beasts forgot their natural ferocity in his presence. At the time of his death a brilliant star was seen to leap from his mouth, while a strangely beautiful music filled the air about him. He was canonized by Clement X in 1671.

1. “While the glory of Louis shines among the stars, let Valencia, the fruitful mother of saints, rejoice.” Coruscat. “Then shall the just shine as the sun in the kingdom of their Father” (Matt. 13:43). Cf. hymn 117. Parens. Outstanding among other saints claimed by Valencia (by reason of birth, apostolic labors, or death), mention may be made of St. Vincent the Martyr (fourth century), St. Vincent Ferrer (fourteenth century), St. Francis Borgia (sixteenth century), St. Thomas of Villanova (sixteenth century), St. Paschal Baylon (sixteenth century). “Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed” (Gen. 27:27).
2. Immo parens Ecclesia
   Lætis canora vocibus
   Grates ubique personet
   Pro Numinis clementia.

3. Hæc, Ludovici parvuli
   Primam rigans infantiam,
   Praevenit in dulcedine
   Lactentis innocentiam.

4. Hæc jugis illi præfuit
   Ad usque vitae vesperam
   Armisque penitentiae
   Perduxit ad victoriam.

5. Sit laus Patri cum Filio,
   Simulque sancto Flaminio:
   Laus sit polorum civibus
   In tympanis et cymbalis.

2. "Indeed, let Mother Church, resounding with joyous
   songs, proclaim everywhere her thanks for the mercy of God." 
   Mater Ecclesia. Cf. stanza 1 of hymn 113. Numinis, Deity, God. 
   Gratia, i.e., gratias. "I give thanks to my God always for you, 
   for the grace of God that is given you in Christ Jesus." (1 Cor. 
   1:4).

3. "Cultivating the early childhood of Louis, she prevented 
   in sweetness the innocence of the child." Hæc. Here and in 
   the next stanza, the Church personifies God (cf. 1 Cor. 3:8). 
   Rigans, with the waters (cf. John 4:13) of grace. "I will water 
   My garden of plants, and I will water abundantly the fruits of 
   My meadow" (Eccles. 24:42). Praevenit (cf. stanza 2 of hymn 
   165), the preparatory or prevenient grace of God (cf. Phil. 2:13). 
   "For Thou hast prevented him with the blessings of sweetness" 
   (Ps. 20:4).

4. "Unfailingly she watched over him until the evening of 
   life, and by the weapons of penance she led him to victory." 
   Jugis, like jugiter, may be taken adverbially. Praefuit. "Thou 
   hast taught me, O God, from my youth, and till now I will 
   declare Thy wonderful works" (Ps. 70:17). Penitentiae. As 
   exemplified in the next hymn by his scourging. Louis was a man 
   of penance. "And from the days of John the Baptist until now 
   the kingdom of heaven suffereth violence, and the violent bear 
   it away." (Matt. 11:12).

5. "Praise be to the Father together with the Son and like- 
   wise to the Holy Ghost: praise be (done) by the citizens of 
   heaven on timbrels and cymbals." Flaminis, breath, Spirit (cf. 
   hymn 2). Polorum, i.e., calorum, a frequent use in hymns. Civi- 
   bus, ablative of agent or means; angels, all the blessed of heaven 
   (cf. Heb. 12:22 f.). "Praise Him with timbrel and choir; praise 
   Him with strings and organs. Praise Him on high sounding cym- 
   bals: let every spirit praise the Lord." (Ps. 150:4 f.).
HYMN 143
1. Nocturna cæli lumina,  
   Suspiriorum conscia,  
   Quæ Ludovicus aetheri  
   Mittebat inter verbera:

2. Plagas cruentas dicite,  
   Flagella, sulcos, vulnera,  
   Quæ Sanctus utro proprium  
   Vibratbat in corporulum.

3. Fluxit pavimento cruor,  
   Cellæ madebat ambitus,  
   Postquam supina ligneus  
   Luxarat ossa lectulus.

4. Sed tunc flagellis lividum  
   Superna lux circumdabat:  
   Divæque binae debilem  
   Castis levabant brachis.

5. Laus et perennis gloria  
   Deo Patri cum Filio,  
   Et utriusque Spiritu,  
   In sempiterna sæcula.

HYMN 143

Author, meter, and metrical as for the preceding hymn. Use: Matins of St. Louis Bertrand, O.P.

1. "O nocturnal lights of the firmament, witnesses of the sighs which Louis sent to heaven, amid his scourges." Lumina, the stars. "And He set them in the firmament of heaven to shine upon the earth" (Gen. 1:17). Verbera. Louis was a firm believer in the wisdom of St. Paul. "I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway" (1 Cor. 9:27).

2. "Tell of the bloody lashes, the whips, the furrows, the wounds, which our saint voluntarily inflicted upon his body."

3. "The blood flowed upon the pavement, the boundary of his cell was moist (therewith); and afterward a bed of wood tortured his reposing members." Ossa, bones, bodily members.

4. "But then a heavenly light surrounded him who was livid from the scourges, and two angels raised the weak man in their chaste embrace." Divæ, heavenly beings, angels. "For He hath given His angels charge over thee: to keep thee in all thy ways. In their hands they shall bear thee up" (Ps. 90:11 f.).

5. "Praise and endless glory be to God the Father, together with the Son, and to the Spirit of them both, unto eternal ages." Utriusque. Cf. stanza 6 of hymn 37. "I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction and honor, and glory and power, forever and ever" (Apoc. 5:13).
HYMN 144

1. En Ludovici laudibus
   Aurora laxat purpuram:
   Nox atra condit pallium,
   Festivus albecit dies.

2. Sic Ludovicus Indiis
   Noctis tenebras dispulit,
   Idola fregit, et Cruce
   Stitit feroces tigrides.

3. Bis ob fidem sævisišmi
   Hausit veneni pociša;
   Sedavit undas æquoris,
   Ignique fixit limitem.

4. Heroicum virtutibus
   Idea factus Ordini;
   Ellans ad astra spiritum
   Exhalat ore lumina.

HYMN 144

Author, meter, and metrical as the two preceding hymns. Use: Lauds of St. Louis Bertrand, O.P.

1. "Behold, the sunrise spreads her purple in praise of Louis: the dark night lays aside her mantle: and his festal day dawns." *Aurora.* The usual reference to daybreak in a hymn for Lauds. *Laudibus* is a dative of interest. *Albecit.* The morning grows brighter with the gradual increase of the sun's light.

2. "Thus did Louis dispel the darkness of the night for the Indies: he broke the idols, and fought ferocious beasts with the cross." *Indiis.* South America, which was once embraced in the general name of West Indies. *Sic.* As the dawn scatters the night, so Louis with the light of truth scatters the shades of unbelief. "To enlighten them that sit in darkness, and in the shadow of death" (Luke 1:79). *Cruci,* the sign or the symbol of Christianity.

3. "Twice for the faith he won esteem
   By drinking of the poisoned stream:
   His word the sea's wild waves made tame,
   And set a limit for the flame.

4. To Dominic's sons he doth uphold
   A type of virtue high and bold:
   As his great soul took final flight,
   From out his mouth flashed sparks of light.

   "To enlighten them that sit in darkness, and in the shadow of death" (Luke 1:79). *Cruci,* the sign or the symbol of Christianity.

   "Twice, for the faith, he drank cups of most cruel poison:
   he calmed the waves of the sea, and set a limit for the fire." *Hausit.* "And if they shall drink any deadly thing, it shall not hurt them" (Mark 16:18). *Sedavit.* "Who is this, that He commandeth both the winds and the sea, and they obey Him?" (Luke 8:25.) Cf. Stanza 3 of hymn 132.

   "By reason of his heroic virtues he is become a model to his Order; when breathing forth his spirit to heaven, he exhaled lights from his mouth." *Idea,* type, pattern, model. "I have given you an example" (John 13:15). *Astra,* stars, heaven. *Lumina.* This miracle is also recorded in the life of St. Angelus (cir. 1225).
5. “Praise and endless glory be to the Trinity, that is illustrious in the shining victory of Louis.” Laus. “Give praise to our God, all ye His servants” (Apoc. 19:5). Victoria. “By the grace of God I am what I am” (1 Cor. 15:10).

HYMN 145

1. Laud a mater Ecclesia,
Lauda Christi clementiam,
Qui septem purgat vitia
Per septiformem gratiam.

2. Maria soror Lazari,
Quae tot commissit crimina,
Ab ipsa fauce tartari
Redit ad vitæ limina.

5. Let endless praise and glory be
Unto the Holy Trinity,
The glory of Whose grace divine
In Louis’ triumph clear doth shine.

HYMN 145

1. Exalt, O Mother Church, today,
The clemency of Christ thy Lord:
By sevenfold grace who wipes away
The guilt of sevenfold crimes abhorred.

2. Sister of Lazarus that was dead,
She, that in such transgressions fell,
To the bright gates of Life was led
Up from the very jaws of hell.

out of whom He had cast seven devils’ (Mark 16:9). Septiformam, probably the seven gifts of the Holy Ghost which, according to some, are opposed to the seven capital sins thus: fear to pride, counsel to covetousness, wisdom to lust, understanding to gluttony, piety to envy, knowledge to anger, fortitude to sloth.

2. “Mary, sister of Lazarus, she who committed so many crimes, returns from the very mouth of hell to the threshold of life.” Soror. “Whose brother Lazarus was sick” (John 11:2). Crimina. Regarding the “sinner of the city” (Luke 7:37) and Mary Magdalen, it may be noted that the Greek Fathers as a whole distinguish three persons: the “sinner” of Luke (7:36–50), the “sister of Martha and Lazarus” in John (11:2), and “Mary Magdalen.” On the other hand, most of the Latin Fathers hold that the three were one and the same person (Pope in Catholic Encyclopedia, ix. 761). Fauce. “Thou hast brought forth, O Lord, my soul from hell; Thou hast saved me from them that go down into the pit” (Ps. 29:4). Vite, the spiritual life of grace. “For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord” (Rom. 6:23).
3. Post fluxæ carnis scandala,
    Fit ex lebete phiala,
    In vas translatæ gloriae
    De vase contumeliae.

4. Ægra currit ad medicum,
    Vas ferens aromaticum,
    Et a morbo multipliæ
    Verbo curatur medici.

5. Surgentem cum victoria
    Jesum videt ab inferis:
    Prima meretur gaudia,
    Quæ plus ardebat ceteris.

3. “After the scandals of sinful flesh she is made a vessel from the caldron, changed into a vessel of glory from a vessel of shame.” The main point of the stanza: the cleansing of the great sinner. Scandala (the only use of the word in the hymns) may have been chosen in preference to the more usual peccata to emphasize God’s mercy. Here was one who was known widely as a sinner (cf. Luke 7:37, 39), in a sense a public scandalizer subject to divine wrath (Luke 17:1). Lebete, a caldron for boiling water, a washer. “According to the multitude of Thy tender mercies, blot out my iniquity” (Ps. 50:3). Vas gloriae. As a potter makes lowly clay into a vessel of honor, so God makes a great sinner into a great saint “that He might show the riches of His glory on the vessels of mercy, which He hath prepared unto glory” (Rom. 9:23).

4. “Sick, she hastens to the Physician, bearing a vase of ointments; and from her manifold disease she is cured by the word of the Healer.” Cf. the story of the penitent in Luke 7:36–50. St. Augustine thus describes Mary’s act: “A sinner intruding herself uninvited upon the banquet where her Healer was sitting, and seeking health at His hands with godly shamelessnes” (lesson 7 in this feast). Medicum. “I will come and heal him” (Matt. 8:7). Verbo. “And He said to her: Thy sins are forgiven thee” (Luke 7:48). Multipliæ. Cf. stanza 1.

5. “She beholds Jesus rising with victory from the dead: she first merits the joy who was more loving than the rest.” Prima. Cf. hymn 31. “But He rising early the first day of the week, appeared first to Mary Magdalen” (Mark 16:9). Though Mary Magdalen is the first recorded witness of the Resurrection, the belief of St. Ambrose is quite general that the first unrecorded witness was the Blessed Mother. Dom Schuster thus explains the use of the Credo in the Mass of St. Mary Magdalen: “Before the Apostles, and even before Peter himself, she receives the grace of being the first to see the risen Saviour... It became her privilege to announce the Resurrection to the Apostles. For this reason the Church ordains that the Credo be recited in her Mass as on the feasts of the Apostles” (The Sacramentary, II, 329). Plus. When even His disciples went away, Mary still stood without at the sepulcher of Christ. And thus it befell her that, being the only one who remained to seek Him whom her soul loved, she was the only one that saw Him (St. Gregory the Great, lesson 4 of the feast).
6. Uni Deo sit gloria
Pro multiformi gratia,
Qui culpas et supplicia
Remittit, et dat præmia.

Hymn 146

1. Æterni Patris Unice,
Nos pio vultu respice,
Qui Magdalenam hodie
Vocas ad thronum gloræ.

2. In thesauro reposita
Regis est drachma perdita:
Gemmaque lucet inclyta,
De luto luci reddita.

3. Jesu dulce refugium,
Spes una penitentium,
Per peccatricis meritarum
Peccati solve debitum.

6. "To the one God be glory for His manifold grace, who remits our sins and punishments and bestows rewards." Gloria. "Glory to God in the highest" (Luke 2:14). Multiformi. Cf. Stanza 1. "And of His fulness we have all received, and grace for grace" (John 1:16). Supplicia. The remission of due punishment, both eternal and temporal, is through God’s mercy. "Being justified freely by His grace" (Rom. 3:24). Premia. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9).

Hymn 146

Author and meter as for the preceding hymn. Metrical: Littledale. Use: Lauds of St. Mary Magdalen.

1. "O only-begotten of the eternal Father, who callest Magdalen today to the throne of glory, regard us with loving countenance." Unice, i.e., Unigenite. Cf. stanza 1 of hymn 15. "The only-begotten of the Father" (John 1:14). Respice. "Consider, and hear me, O Lord my God" (Ps. 12:4). Magdalenam, i.e., the Magdalen, of the town of Magdala in Galilee. Hodie (cf. stanza 1 of hymn 141), the day on which we commemorate the saint’s entrance into heaven. Thronum. "The place where Thy glory dwelleth" (Ps. 25:8).

2. "The lost coin is stored in the treasury of the King; and the glorious gem sparkles, having been brought back to the light from the mire." Drachma, a small coin bearing the image of the reigning ruler. This stanza seems based on the parable of the lost coin (Luke 15:8–10). Mary’s soul was the coin (drachma) made to the image and likeness of God (Regis); it had been lost in the dark mire (luto) of sin; it was restored to the glorious light (luci) of grace, and is now in heaven (thesauro). Regis. Cf. hymn 41. Gemma. Every human soul in the state of grace is a "pearl of great price" (Matt. 13:46).

4. “O loving and meek Mother, mindful of our frail nature, do thou guide us by thy prayers in the storms of life.” *Mater.* Mary the penitent reminds us of the other Mary, the sinless Mother of God; and so a petition is directed to her (Schulte, *Die Hymnen des Breviers,* p. 321). *Natura.* “For he knoweth our frame. He remembereth that we are dust” (Ps. 102:14). *Fluctibus,* waves, seas, storms. Through Mary we pray: “Save us, Lord, we perish” (Matt. 8:25). Cf. hymn 70.

5. Cf. the final stanza of the preceding hymn.

**HYMN 147**

Author: ascribed to Rabanus Maurus. Meter: trochaic tetrameter catalectic. Metrical: Neale. Use: Vespers and Matins of St. Michael the Archangel (September 29) and the Apparition of St. Michael (May 8).

1. “To Thee, O Christ, the Father’s splendor, the life and strength of hearts, we sing in the presence of the angels with song and prayer: alternating in resounding, we offer a hymn in words.” *Splendor.* “The brightness of His (the Father’s) glory, and the figure of His substance” (Heb. 1:3). *Vita.* “For in Him we live, and move, and are” (Acts 17:28). *Virtus.* “Our God is our refuge and strength: a helper in troubles” (Ps. 46:2). *Conspectu.* “I will sing praise to Thee in the sight of the angels” (Ps. 137:1). Cf. note on *concordet* in stanza 1 of hymn 116. *Votis,* desires, prayers. *Alternantes,* one choir of monks singing alternately with the other in the traditional manner of reciting choral Office. This would also explain the *concrepando,* the sound of the voices going back and forth from choir to choir. The author of the hymn was a Benedictine abbot.
2. Collaudamus venerantes
Omnes caeli milites,
Sed praecipue Primatem
Cælestis exercitus
Michaelam, in virtute
Conterentem Zabulum.

3. Quo custode, procul pelle
Rex Christe piissime
Omne nefas inimici:
Mundo corde et corpore
Paradiso reddes tuo
Nos sola clementia.

4. Gloriam Patri melidis
Personemus vocibus:
Gloriam Christo canamus,
Gloriam Paracrito:
Qui trinus et unus Deus
Exstat ante saecula.

2. “Venerating, we praise all the warriors of heaven, but chiefly Michael, the prince of the heavenly host, crushing in his might the devil.” Milties. The angels are sometimes said to constitute the army of God because they give battle to His enemies (cf. Apoc. 12:7; Matt. 26:55; Dan. 7:10). Michael, a Hebrew word signifying “who is like God?” We are told that “his name was the war-cry with which, in the primeval mighty battle, he smote the proud followers of Lucifer and their chief, and cast them down out of heaven into the depth of the pit. ‘I will ascend into heaven,’ was the boast of the rebel angel; ‘I will exalt my throne above the stars of God. . . . I will be like the most High’ (Isa. 14:13, f.). But as a flash of lightning came the challenge: ‘Who is like God?’ and the faithful angels, with Michael at their head, grappled with the rebellious hosts and prevailed against them, so that their place was no longer found in heaven” (O’Connell, The Holy Angels, p. 152). Primatem, i.e., principem. “Michael, one of the chief princes, came to help me” (Dan. 10:13). Zabulum, i.e., diabolum. “And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels: and they prevailed not, neither was their place found any more in heaven” (Apoc. 12:7 f.).

3. “With him as guardian, O most loving King Christ, do Thou drive far away every evil of the foe: with soul and body clean, do Thou by Thy mercy alone restore to us Thy paradise.” Custode. Michael is the angel chiefly honored for protection against diabolic assaults. “The angel of the Lord shall encamp round about them that fear Him, and shall deliver them” (Ps. 33:8). Rex. Cf. hymn 41. Inimici, the devil. Cf. 1 Pet. 5:8. Mundo. “Blessed are the clean of heart, for they shall see God” (Matt. 5:8). Clementia. “Not by the works of justice which we have done, but according to His mercy He hath saved us” (Titus 3:5).

4. “With melodious voices let us sound forth the glory of the Father: let us sing the glory of Christ; let us sing the glory of the Paraclete: who is God, one and three, before the ages.” Gloria. “In His temple all shall speak His glory” (Ps. 28:9). Paracito. Cf. stanza 2 of hymn 37. Trinus in person and unus in nature. “These three are one” (1 John 5:7). Ante saecula, before all time, eternally. “For God is our King before the ages” (Ps. 78:12). Exstat is used like est.
HYMN 148

1. Christe, sanctorum decus Angelorum,
   Auctor humani generis et rector,
   Nobis æternum tribue benignus
   Scandere caelum.

2. Angelum pacis Michael ad istam
   Cælitus mitti rogatum aulum:
   Nobis ut crebro veniente crescant
   Prospera cuncta.

3. Angelus fortis Gabriel, ut hostem
   Pellat antiquum, volitet ab alto,
   Septius templum veniens ad istud
   Visere nostrum.

HYMN 148


1. “O Christ, the glory of the angels, Creator and Ruler of the human race: do Thou graciously grant us to ascend to the eternal heaven.” It will be noted that in this hymn mention is made of the three archangels named in Scripture: Michael, Gabriel, and Raphael. The breviary assigns a proper Office to each of them. Decus, beauty, glory, honor. Christ is the source of angelic glory. “Who makest Thy angels spirits” (Ps. 103:4). Auctor. “All things were made by Him, and without Him was made nothing that was made” (John 1:3). Cf. stanza 1 of hymn 15. Rector. Cf. stanza 1 of hymn 3. Cælitum. “Into the everlasting kingdom of our Lord” (2 Pet. 1:11). Note how the “heaven” theme recurs in every stanza: cælitum, cælitus, ab alto, de cælis, hinc. With heaven as his goal, the poet asks for aid from heaven in each stanza. In the first four stanzas the appeal is directed to Christ, for “My help is from the Lord, who made heaven and earth” (Ps. 120:2). In the fifth stanza, a glorious act of faith in the communion of saints, the plea is made to Mary and all

the blessed, for “I know that whatsoever thou wilt ask of God, God will give it thee” (John 11:22).

2. “We pray that Michael, the angel of peace, be sent from heaven to this dwelling, that by his frequent coming, all things may grow prosperous unto us.” Angelum pacis. This title is probably based on the fact that, after the rebel angels had been defeated by Michael and his host (cf. stanza 2 of the preceding hymn), peace was established in heaven. Michael is the traditional defender. “Be our safeguard against the wickedness and snares of the devil” (prayers after Low Mass). Aulum, court, entrance, house itself. Prospera. The poet realizes that the basis of all true prosperity is the “peace of God” (Phil. 4:7). “Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid” (John 14:27).

3. “May Gabriel, the angel of strength, fly from on high to drive away the ancient foe, coming often to visit this temple.” Angelus fortis. The word “Gabriel” has the meaning of “power of God” (cf. hymns 124, 125). Hostem. “That old serpent, who is called the devil and Satan” (Apoc. 12:9). Templum. A possible allusion to the archangel’s visit to Zachary (cf. stanza 3 of hymn 125). The poet, being a Benedictine, may have had the choir in mind. Servius for sepe is frequent in medieval Latin.
4. Angelum nobis medicum salutis
   Mitte de caelis Raphael, ut omnes
   Sanet aegratos, pariterque nostros
   Dirigat actus.

5. Hinc Dei nostri Genitrix Maria,
   Totus et nobis chorus Angelorum
   Semper assistat, simul et beata
   Concio tota.

6. Præstet hoc nobis Deitas beata
   Patris ac Nati pariterque sancti
   Spiritus, cujus reboat in omni
   Gloria mundo.

HYMN 149

1. Jam bone pastor Petre clemens acipe
   Vota precantium, et peccati vincula
   Resolve, tibi potestate tradita,
   Qua cunctis caelum verbo claudis, aperis.

4. "Do Thou send us from heaven Raphael, the angel-physician of health, to heal all who are ill and also to direct our acts." Raphael, i.e., "God has healed" (cf. hymn 158). This archangel was sent to guide the younger Tobias (cf. Tob., chap. 5) and to restore sight to the elder Tobit (cf. Tob., chap. 11).

5. "Hence, may Mary, the Mother of Our God, and the entire choir of the angels, and the whole blessed company as well, always assist us." Hinc, from heaven. Maria. In a hymn of the angels the poet could not forget their Queen, who ranks among them as "the morning star in the midst of a cloud, and as the moon at the full" (Eccles. 50:6). Chorus, all nine choirs of the angels (cf. stanza 2 of hymn 89). Concio, the saints, "the spirits of the just made perfect" (Heb. 12:23).

6. "May the Blessed Deity of the Father, Son, and likewise Holy Ghost—whose glory resounds in the whole world—grant this unto us." This stanza is no part of the original hymn, for it belongs to hymn 6.

HYMNS OF ANGELS AND SAINTS

4. Raphaël, Angel, health to man restoring.
   Speed to our aidance from the realms of glory,
   Healing the sick ones, every thought and action
   Wisely directing.

5. Mary, the Mother of our God, be near us;
   Spirits angelic, rank on rank ascending,
   Holy assembly of the saints perfected,
   Pray we your succor.

6. This He vouchsafe us, God forever blessed,
   Father eternal, Son and Holy Spirit,
   Whose is the glory, which through all creation,
   Ever resoundeth.

HYMN 149

1. Peter, good shepherd, may thy ceaseless orisons,
   For us prevailing, break the bonds of wickedness:
   For thou of old time didst receive authority
   The gates to open, or to close, of Paradise.

HYMN 149


Preliminary note. Hymns 149, 150, and 151 are parts of one six-stanza hymn. In their original setting, the stanzas are found in the following order: (1) Aurea luce, etc., (2) Janitor caeli, etc., (3) Jam bone, etc., (4) Doctor egregie, etc., (5) Oliva bina, etc., (6) Sit Trinitati, etc.

1. "O good shepherd Peter, mercifully accept the prayers of thy suppliants, and loose the bonds of our sins by the power given thee whereby with a word thou dost open and close heaven to all." Pastor. To Peter, Christ said: "Feed My lambs. . . . Feed My sheep" (John 21:15, 17). Precantum for precantium. Potestate, the power of the keys. "Thou art Peter. . . . And I will give to thee the keys of the kingdom of heaven" (Matt. 16:18 f.). Cf. stanza 3 of hymn 177.
2. Sit Trinitati sempiterna gloria,
   Honor, potestas atque jubilatio,
   In unitate cui manet imperium,
   Ex tunc, et modo per æterna sæcula.

HYMN 150

1. Doctor egregie Paule mores instrue,
   Et mente polum nos transferre satage:
   Donec perfectum largiatur pleniur,
   Evacuato quod ex parte gerimus.

2. Sit Trinitati sempiterna gloria,
   Honor, potestas atque jubilatio,
   In unitate cui manet imperium,
   Ex tunc, et modo per æterna sæcula.

2. "Endless glory, honor, power, and jubilation be to the
   Trinity in unity, in whom resides sovereignty, from then, and
   now, and through eternal ages." Gloria, etc. "Thou art worthy,
   O Lord our God, to receive glory, and honor, and power:
   because Thou hast created all things" (Apoc. 4:11). Trinitati in
   person, and Unitate in nature. "And these three are one" (1
   John 5:7). Ex tunc, etc., eternally, forever.

HYMN 150

Author, meter, and metrical as for the preceding hymn. Use:
Vespers and Matins of the Conversion of St. Paul (January 25)
and the Commemoration of St. Paul (June 30).

2. Glory eternal to the Blessed Trinity,
   With laud and honor, virtue and supremacy,
   Trinal yet Onely, reigning in His majesty,
   Both now and ever, through the ages infinite.

HYMN 150

1. O by thy doctrine, Paul, thou sage illustrious,
   Guide us in virtue, raise our spirits heavenwards;
   Till perfect knowledge stream on us abundantly,
   And that which only is in part be done away.

2. Glory eternal to the Blessed Trinity,
   With laud and honor, virtue and supremacy,
   Trinal yet Onely, reigning in His majesty,
   Both now and ever, through the ages infinite.

1. "Illustrious doctor Paul, mold our lives and strive to trans-
   late us in spirit to heaven: until the perfect thing is more fully
   given, when that which we have in part is done away." Doctor.
   St. Paul is usually styled the Doctor (Teacher) of the Gentiles
   (unbelievers). "Whereunto I am appointed a preacher and an
   apostle, a doctor of the Gentiles in faith and truth" (1 Tim.
   Mente, in spirit, in faith. "My just man liveth by faith" (Heb.
   10:38). Polum (axis, pole), for calum. Perfectum. "For we know
   in part, and we prophesy in part. But when that which is per-
   fect is come, that which is in part shall be done away" (1 Cor.
   13:9 f.).

2. Cf. the final stanza of the preceding hymn.
HYMN 151

1. Aurea luce et decoro roseo,
   Lux lucis, omne perfudisti sæculum,
   Decorant caelos inclyto martyrio
   Hac sacra die, quæ dat reis veniam.

2. Janitor cæli, Doctor orbis pariter,
   Judices sæculi, vera mundi lumina,
   Per crucem alter, alter ens triumphans,
   Vitæ senatum laureati possidet.

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HYMN 151

Author, meter, and metrical as for the preceding hymn. Use: in the feast of SS. Peter and Paul, June 29. At Vespers, the hymn as here given; at Matins, as here given except stanza 3; at Lauds, only stanzas 3 and 4.

1. “With golden splendor, and with roseate loveliness, Thou didst illumine, Light of Light, the universe; The heavens adorning with a glorious martyrdom, This day, which bringeth pardon to the penitent.

2. Celestial Warder! earth’s Instructor eloquent! The world’s dread judges, lights mankind enlightening,
   By cross triumphant, by the sword victorious,
   Now ye are laurelled, Life’s immortal senators.

day among the holydays of obligation. Veniam. The probable sense is that we may obtain the pardon of our sins more readily from God through the intercession of the two saints on their own feast day, “for the continual prayer of a just man availeth much” (Jas. 5:16).

2. “The doorkeeper of heaven, and the teacher of the world, judges of mankind and true lights of the world, the one triumphant by the cross and the other by the sword, they sit laurel-crowned, in the senate of life.” Janitor, Peter (cf. stanza 1 of hymn 149). Doctor, Paul (cf. the preceding hymn). Judices and lumina, both are apostles (cf. stanza 2 of hymn 177). Triumphans. The Martyrology tells us that Peter was crucified with his head downward, and Paul slain by the sword in or near Rome on the same day of the same year. Senatum, etc., the assembly of the saints in heaven. As the Romans of old used to crown their victorious leaders with laurel and grant them a place of honor in the Senate, so God rewards His valiant warriors with “the crown of life” (Jas. 1:12) and a place with Him in His throne (Apoc. 3:21). Cf. Matt. 19:28.
3.  O twin olive branches of a single love, plead that (we)—devout in faith, exceedingly strong in hope, and filled with a fountain of twofold charity—may live after the death of the body. “Olive bine, two olive branches on the same tree. Unica, one, single, same. The poet’s thought: like two branches united in one trunk, Peter and Paul were in their love of Christ. Cf. parable of the vine in John, chap. 15. “I am the vine; you are the branches” (John 15:5). Fide, a vital, living faith. “But my just man liveth by faith” (Heb. 10:38). Spe, a strong, dauntless hope. “None that trust in Him fail in strength” (1 Mach. 2:61). Fonte, a wellspring, limitless supply. Caritas geminae, the twofold love of God and neighbor. “On these two commandments dependeth the whole law and the prophets” (Matt. 22:40). Carnis, the flesh, the body. Vivere, live in heaven.

4.  Cf. the final stanza of hymn 149.

HYMN 152


Biographical sketch. St. Peter (1203–52) was born at Verona, Italy. His parents were members of a sect resembling the Manichaens, though they permitted him to attend a Catholic school. Their hopes of being able later to dissuade him from the faith were vain, for he proved himself a staunch defender of it. At the age of fifteen he received the habit from St. Dominic at Bologna. After ordination to the priesthood he preached to the heretics of Lombardy and converted many. Despite the evident holiness of his life, he was sorely slandered and even punished severely for crimes of which he was later proved entirely innocent. Each day at Mass he prayed earnestly for the grace of martyrdom, and his prayers were heard. Two of the heretics whom he had confounded in debate attacked him as he was returning to Milan, and struck him to the ground with an ax. Dipping his finger in his own blood, Peter wrote on the ground the opening words of the Creed. Then he was stabbed, and went to his reward. He was canonized by Innocent IV less than a year after his martyrdom. Cf. Catholic Encyclopedia.

1.  “A day of great joy has dawned upon us from heaven; the glorious martyr, Peter, has arrived at the throne of glory.” Dies, the feast day when we commemorate Peter’s entrance into heaven. “This is the day which the Lord hath made: let us be glad and rejoice therein” (Ps. 117:24). Illuxit. Ordinarily a reference to the dawning of day is found only in a hymn for Lauds. It is possible that this stanza and the opening stanza of hymn 154 may have become misplaced. Thronum, “To him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father in His throne” (Apoc. 3:21).
2. "While a boy he was glorious in his faith, lacking the cloud of his parents; he desired to serve God under the rule of poverty." Puer. It is recorded that, at the early age of seven, our saint vigorously defended the faith against the ridicule of a heretical uncle. "Thou hast taught me, O God, from my youth" (Ps. 70:17). Nebula, the cloud, darkness of heresy. "He that followeth Me, walketh not in darkness, but shall have the light of life" (John 8:12). Paupertatis, the religious life; for poverty was always a distinctive mark of all religious, and especially of members of a mendicant order. "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me" (Matt. 19:21).

3. "Continually he afflicted his body in manifold labor, humbly following the way of his father, Dominic." Carnem, the flesh, the body. "I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway" (1 Cor. 9:27). Labore. An early chronicler of his life tells us that Peter "was a profound enemy of idleness, which he knew to be the bane of all virtue." His labor was chiefly in preparing for the preaching apostolate and performing it. "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth" (2 Tim. 2:15). Sequens. Like St.

2. With soul from parents’ cloud quite free,
   His youthful faith won him high fame:
   Beneath the yoke of poverty
   To serve his God was his great aim.

3. He held the flesh in constant sway
   By labors hard and manifold:
   He followed humbly in the way
   His Father Dom’nic did unfold.

Hyacinth (cf. stanza 3 of hymn 130). St. Peter had the distinct advantage of having been trained, at least briefly, by St. Dominic. And both pupils imbibed and lived the ideal of their master. Both knew that to follow the viam Dominici was not merely to follow the holiness of Dominic, but to live the plan of life that was in the mind of Dominic for his followers. In this plan all things were to be subservient to the great end, preaching God’s truth. And this preaching was not to be based on eloquence so much as on learning. Hence the stress on study in the early days of the Order; hence Dominic’s insistence on university training for his preachers. In the earliest official commentary on the Constitutions of the Order, we have Humbert (Opera, II, 26) saying: "So zealously must the studies be pursued that in their interests the sterner obligations of the Order are to be dispensed, not only lest the studies should fail, but lest they should even suffer." According to Dominic, the discipline and austerity of the religious life would develop men of vision whose hearts would be aflame to announce to the world what that vision had burnt into their souls (Jarrett, Life of St. Dominic, p. 102). This would explain the traditional spirit: contemplata alis tradere, i.e., first to learn truth and then preach it.
4. "His life, death, various miracles, and heaven by its frequent light give proof of the height of Peter's sanctity." Vita, mors, the evident holiness of them. "So also shall Christ be magnified in my body, whether it be by life or by death" (Phil. 1:20). Signa, wondrous signs, miracles. "But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed" (Mark 16:20). Lumine. We have light in various forms manifesting God's approval of His saints. Cf. stanza 1 of hymn 94 for lights at the birth of St. Agnes; cf. also stanza 4 of hymn 144 for lights at the death of St. Louis Bertrand. In St. Peter's case, the miracle of light most often mentioned is the theme of the final antiphon in Lauds of his Office: "A frequent light descended to the tomb of St. Peter, and in token of his praise lit lamps." "The light of Thy countenance, O Lord, is signed upon us" (Ps. 4:7).

5. "Author of all things, we pray, in this paschal joy: may our devotion increase through his intercession." The double doxology of Paschalide as here given is used when the saint's feast occurs in that season. Cf. hymn 27. If it occurs during Ascensiontide, the double doxology of hymn 32 is used. Suffragium, aid, prayer. "For the continual prayer of a just man availeth much" (Jas. 5:16). Devotio, love of God, which alone can produce martyrs. "For think diligently upon Him that endureth such opposition from sinners against Himself: that you be not wearied, fainting in your minds. For you have not yet resisted unto blood, striving against sin" (Heb. 12:3 f.).

6. "Glory be to Thee, O Lord, who hast risen from the dead, and dost ornate with eternal crowns the brave in battle." Sertis. "I have fought a good fight. I have finished my course. I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just Judge will render to me in that day" (2 Tim. 4:7 f.).
HYMN 158

1. Adest triumphus nobilis
Festunque cæli curiae,
Quo rosa delectabilis
Offertur Regi gloriae.

2. Petrus flos pulchritudinis,
Et virtutum sacarium,
Nullum mortalis crimini
Sensit unquam contagium.

3. Roborare cum nitiitur
Fidem verbi praebentio,
Pro fide tandem cæditur
Hæreticorum gladio.

gloriae, Christ (cf. hymn 50). "The Lord of hosts, He is the
King of glory" (Ps. 23:10).
2. "Peter, a flower of beauty and a sanctuary of virtue, never
experienced the contagion of mortal sin." Flos in a figurative
sense of being the best, highest, most glorious. Sacarium. "The
most High hath sanctified His own tabernacle" (Ps. 45:5). Crimi
nis, sin. Reference is to the belief that St. Peter preserved his
baptismal innocence. "Blessed is the man to whom the Lord
hath not imputed sin" (Ps. 31:2).
3. "While he is striving to strengthen the faith by the preach-
ing of the word, for the faith he is finally cut down by the
sword of the heretics." Verbi, the Gospel doctrine of Christ.
"Teaching and preaching the word of the Lord" (Acts 15:35).
Preconio, announcing, preaching. "Faith then cometh by hear-
ing; and hearing by the word of Christ" (Rom. 10:17). Pro fide,
the essential requirement for true martyrdom. "Thus did this
man die, leaving not only to young men, but also to the whole
nation, the memory of his death for an example of virtue and
fortitude" (2 Mach. 6:31).
4. Dum sic in petra fidei
Petri tenet vestigia,
Ad Petram Christum provehi
Meretur cum victoria.

5. Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Per ipsius suffragium
Crescat nostra devoto.

6. Gloria tibi Domine,
Qui surrexisti a mortuis,
Et fortes in certamine
Sertis ornas perpetuis.

HYMN 154

1. Exsultet claro sidere
Fulgens mater Ecclesia:
Petrus Martyr in æthere
Nova profundit gaudia.

HYMNS OF ANGELS AND SAINTS

4. While thus by fatal wound laid prone,
The rock he marks with Peter's creed:
Then unto Christ, the Corner-stone,
The victor merits to proceed.

5. While Paschal joy fills every heart,
O God of all, we pray to Thee:
An increase to our love impart,
In answer to Saint Peter's plea.

6. All glory, Lord, to Thee we pay,
Who hast come forth from death's embrace,
And dost the heroes in life's fray
With crowns eternal gladly grace.

HYMN 154

1. Refulgent with a noble light,
Let Mother Church her joyance sing:
For Peter Martyr to the height
Of heaven's court new joys doth bring.

HYMN 154

Author, meter, and metrical as in the two preceding hymns. Use: Lauds of St. Peter Martyr, O.P.

1. "Fulgent with a glorious star, let Mother Church rejoice: Peter, the martyr, has poured forth new joys in heaven." Sidere (cf. hymn 117). "And as the sun when it shineth, so did he shine in the temple of God" (Exclus. 50:7). Mater. Cf. stanza 1 of hymn 113. Gaudia. If we are to hail with joy (cf. John 16:21) a birth into the natural life of earth where the "life of man is a warfare" (Job 7:1), there is far more reason to rejoice over a birth into the life of heaven where, "death shall be no more, nor mourning, nor crying, nor sorrow shall be any more" (Apoc. 21:4).
2. Pauper, pudicus, humilis,
Christo se totum dedicat:
In lege Dei docilis,
Verbis, exemplis praedicat.

3. Triumphant per martyrrium
Christi fortis in acie:
Conservans semper lilium
Virginalis munditiae.

4. Lux caeli, vitae meruit,
Cum signorum frequentia,
Petri commendant exitum
Et praedican magnalia.

2. "Poor, chaste, and humble, he dedicates himself entirely to Christ; docile in the law of God, he preaches by word and example." Pauper, etc. The first two lines may be taken as a generally accepted definition of the religious life: a complete dedication to Christ by the three vows of poverty, chastity, and obedience. In this sense, poverty and chastity are based on our Lord's two counsels as expressed in Matt. 19:21 and 19:12, while obedience is based on Christlike humility, which makes religious obedience worthy, or even possible. "He humbled Himself, becoming obedient unto death, even to the death of the cross" (Phil. 2:8). Docilis, easily or quickly taught. "Blessed is the man whom Thou shalt instruct, O Lord: and shalt teach him out of Thy law" (Ps. 93:12). Pradicit. "Be thou an example of the faithful in word, in conversation, in faith, in chastity" (1 Tim. 4:12).

3. "Brave in the battle line of Christ, he triumphs by martyrdom; preserving always the lily of virginal purity." Acie, those who make up the staunch defenders of Christ's truth. Tri-

2. Humble and poor and chaste of heart,
To Christ he gave himself complete;
Versed in God's law he learned the art
Of preaching by example meet.

3. For Christ he bravely fought the fight
And won the palm, the martyr's goal:
Preserving ever lily-white
The virgin pureness of his soul.

4. The heaven's light, his worthy life,
The signs he wrought in grand excess,
All praise the close of Peter's strife,
And wondrous things of grace confess.

Hymn. "He that shall lose his life for Me, shall find it" (Matt. 10:39). Fortis. "Strong in faith" (1 Pet. 5:9). Lilium. The lily is symbolic of purity. Of the Immaculate Mother the Church sings: "As the lily among the thorns, so is my love among the daughters" (Cant. 2:2).

4. "The light of heaven, the merit of his life, together with a frequency of miracles, commend the death of Peter and proclaim wondrous things." Lux. Cf. lumine in stanza 3 of hymn 152. Meritum. "Unless this man were of God, he could not do anything" (John 9:33), Signorum, signs, miracles (cf. Mark 16:20), Frequentia, quite a number. Butler (Lives of the Saints, I, 515) remarks that twenty-two folio pages in the Acta Sanctorum of the Bollandists are given to the recounting of Peter's miracles, especially those which happened after his death (exitum), "Precious in the sight of the Lord is the death of His saints" (Ps. 115:15). Magnalia. "God is wonderful in His saints" (Ps. 67:36).
5. Quæsumus, Auctor omnium,
   In hoc Paschali gaudio,
   Per ipsius suffragium
   Crescat nostra devotio.

6. Gloria tibi Domine,
   Qui surrexisti a mortuis,
   Et fortes in certamine
   Sertis ornas perpetuis.

**HYMN 155**

1. Pio beato jubilos
   Canora pangant organa,
   Nimboque pellant nubilos
   Sacrae diei gaudia.

5-6. Cf. the two final stanzas of hymn 152.

**HYMN 155**


Biographical sketch. St. Pius V (1504–72), whose name was Michael Ghislieri, was born at Bosco in northern Italy. He received the habit of St. Dominic at the age of fourteen or sixteen. Recognized for his learning, he taught both philosophy and theology. In 1543 he was made inquisitor for part of Italy. Undaunted always in the discharge of his duties, he more than once escaped the death planned by his enemies. Paul IV appointed him bishop and later cardinal. In 1566 he was chosen

5. While Paschal joy fills every heart,
   O God of all, we pray to Thee:
   An increase to our love impart,
   In answer to Saint Peter’s plea.

6. All glory, Lord, to Thee we pay,
   Who hast come forth from death’s embrace,
   And dost the heroes in life’s fray
   With crowns eternal gladly grace.

**HYMN 155**

1. Let organs in sweet jubilee
   To Blessed Pius sound their lay:
   Let all dark clouds be made to flee
   Before our joy, this sacred day.

Pope, influenced to accept the tiara by the persuasion of St. Charles Borromeo. As Pope he strove ever to preserve his religious routine of life. His pontificate was troublesome in the extreme on account of the inroads of the infidels and the growth of heresy. The last of the canonized Popes, he was raised to the altar by Clement XI in 1712. Cf. Catholic Encyclopedia.

1. “Let the sonorous organs make melodies for Blessed Pius, and let the joys of our sacred day scatter the rain clouds.” Organ. “Praise Him with strings and organs” (Ps. 150:4). Dei, feast day. “This is the day which the Lord hath made; let us be glad and rejoice therein” (Ps. 117:24). Gaudia. Cf. stanza 1 of hymn 154. Nubilos. The traditional hour for Vespers was about 6 P.M. Hence the frequent reference in Vesper hymns to the gathering clouds, or the darkness of approaching night.
2. Hic Michael certamine
Fregit draconis impetum:
Piique sumpto nomine,
Hostem repressit impium.

3. Ecclesiae percilia
Umbone firme depulit:
Sectariorum spicula
Mucrone forti messuit.

4. Ab incolatu demonum
Obsessa purgans corpora:
A retiacao crimine
Solvit reorum pectora.

5. Quanto magis nunc duplices
Sibi favores spondeant
Nomen Pii qui supplices
Votis frequenter invocant!

2. "This Michael in the combat crushed the dragon's attack; and after taking the name of Pius he repressed the impious foe." Hic, the saint. He is compared to his baptismal patron, the archangel Michael (cf. hymn 147). Both were defenders of God's children in times of trial. "But at that time shall Michael rise up, the great prince, who standeth for the children of thy people" (Dan. 12:1). Draconis, the "old serpent, who is called the devil and Satan, who seduce the whole world" (Apoc. 12:9). Here, of course, is a figurative use of the word. Every attack on the Church may in a sense be ascribed to Satan or his agents, whether it comes from infidels without or from heretics within the fold. Certamine, probably his struggle against the Turks and heretics. Nomine. Cf. a similar play on words in stanza 1 of hymn 114. Being named Pius, his reign would be noted for his fight against all that was not pious. "And My name is in him" (Exod. 23:21). Hostem. Whatever may be embraced in the term "the spirits of wickedness in high places" (Eph. 6:12).

3. "With a firm shield he repulsed the dangers of the Church; with a strong sword he cut down the darts of the heretics." Possibly a further comparison with the archangel Michael, who is often pictured with a defending shield and an attacking sword. Umbone, mucrone. "In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit which is the word of God" (Eph. 6:16 f.). Depulit. Cf. stanza 2 of hymn 157. Messuit. Cf. stanza 3 of hymn 157. Sectarium, i.e., sectarios, dissenters, seceders.

4. "He purified the bodies that were possessed by the indwelling of demons; he freed from the net of crimes the souls of the guilty." Purgans. "In My name they shall cast out devils" (Mark 16:17). Reticulo for retiaco. Sin is often styled an enslaver. "For his own iniquities catch the wicked, and he is fast bound with the ropes of his own sins" (Prov. 5:22). Cf. 2 Pet. 2:19. Solvit may refer to the saint's plenary power as St. Peter's successor. "Whatsoever thou shalt loose upon earth, it shall be loosed also in heaven" (Matt. 16:19).

5. "How much more may the suppliants, who frequently invoke in their prayers the name of Pius, now promise themselves double favors!" Nunc. If our saint was so prodigal of his favors on earth, he will be doubly gracious in heaven. "For the continual prayer of a just man availing much" (Jas. 5:16).
6. Deo Patri sit gloria,
    Ejusque soli Filio,
    Cum Spiritu Paracclito,
    Et nunc, et in perpetuum.

HYMN 156
1. Noctis: fugit caliginem
    Pii corusca gloria:
    Depellat et formidinem
    Tanti ducis victoria.

2. Is a tenellis unguibus
    Christi jugo se subdidit:
    Mox igne sancti Spiritus
    Totis medullis ferbuit.

6. Cf. the final stanza of hymn 1.

HYMN 156
Author, meter, and metrical as for the preceding hymn. Use: Matins of St. Pius V, O.P.
1. "May the shining glory of Pius put to flight the darkness of the night; and may the victory of our great leader dispel fear." Noctis. The natural darkness of the hour is to be forgotten in the contemplation of the heavenly glory of the saint (cf. stanza 1 of hymn 100). "Then shall the just shine as the sun in the kingdom of their Father" (Matt. 13:43). Formidinem. The association of darkness and fear is quite ancient. It is based possibly on a natural dread of the unseen, the unknown, the unpredictable. Cf. hymns 5 and 23. "His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night" (Ps. 90:5). Ducis. "I have given him for a witness to the people, for a leader and a master to the Gentiles" (Isa. 55:4).

HYMNS OF ANGELS AND SAINTS
6. To God the Father glory be,
    And to His sole-begotten Son:
    The same, O Holy Ghost, to Thee
    Both now and for all time be done.

HYMN 156
1. May Pius, by his glory's light,
    Put darkness of the night to flight:
    May this great leader's victory
    Our timid hearts from fear set free.

2. From tender youth, a willing slave,
    To Christ's sweet yoke himself he gave:
    Ere long his inmost being glowed
    With love by Holy Ghost bestowed.

Victoria. Whatever may be the cause of fear, whether the medi-
eval dread of infidel invasion or the spiritual perils of life, the
author would remind us of a final triumph. "To him that shall
overcome I will give to sit with Me in My throne: as I also have
overcome, and am set down with My Father in His throne"
(Apoc. 3:21).
2. "From tender childhood he subjected himself to the yoke of
Christ; soon he was all aflame to his inmost being with the fire
of the Holy Ghost." Unguibus. Cf. stanza 2 of hymn 97. This
line is a Ciceronian idiom based on the Greek; it implies the pe-
riod of infancy, tender years, childhood. Jugo, the religious life.
"My yoke is sweet and My burden light" (Matt. 11:30). Mox.
Cf. stanza 2 of hymn 130. The word generally signifies the quick-
ness of spiritual advancement. "My heart grew hot within me:
and in my meditation a fire shall flame out" (Ps. 38:4). Igne,
the fire of love. Cf. stanza 2 of hymn 37. "And they were all
filled with the Holy Ghost" (Acts 2:4). Medullis, very marrow,
core, inmost being.
3. Adhæsit innocetiae
Candor Pii virtutibus,
Nitorque conscientiae
Letalis expers criminis.

4. Intacta carnis puritas
Monstratur in fragrantia,
Infracta mentis firmitas
In pectoris constantia.

5. Tantis gradatim dotibus
Paratur ad sublimia:
Donec subit divinitus
Apostolatus culmina.

6. Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc, et in perpetuum.

3. “The whiteness of innocence clung to the virtues of Pius, and the brightness of his conscience was unacquainted with mortal crime.” This stanza gives a striking description of the belief that Pius retained his baptismal innocence. “For she is the brightness of eternal light: the unsotted mirror of God’s majesty and the image of His goodness.” Wisd. 7:26. Conscientia, conscience, soul. Letalis, lethal, mortal. “Behold an Israelite indeed in whom there is no guile” (John 1:47).

4. “His untainted purity is evident in the fragrance of his flesh; his invincible firmness in the constancy of his heart.” Fragrantia. The miracle whereby the flesh or body gives forth a rare perfume is recorded of many saints (cf. hymns 113, 178). Ordinarily it is noticed only after death; in some cases it has been noticed in life. Always it is taken as a sign of exceptional purity. “Thou shalt not give Thy holy one to see corruption” (Ps. 15:10). Constantia. Despite tremendous pressure, Pius was uncompromising in matters of faith, both as inquisitor and as Pope. “We ought to obey God rather than men” (Acts 5:29). Pectoris, heart, spirit, soul.

5. “With such great qualities he is prepared step by step for the sublime things, until he attains by divine Providence the height of the apostolate.” Dotibus, graces, virtues, as exemplified in what has already been mentioned. Worthy of note is the skillful composition of the saint’s Office, especially the antiphons: the three at Matins praise the theological virtues in Pius, while those of Lauds praise the cardinal virtues. The author would thus indicate that Pius was indeed “a just man” (Matt. 1:19). Gradatim may refer to the saint’s spiritual growth, or to his experience as inquisitor, bishop, etc. At any rate, God prepared him. “For the lawgiver shall give a blessing, they shall go from virtue to virtue” (Ps. 83:8). Divinitus, divinely. The election of Pius was most unexpected. St. Charles Borromeo had to convince Pius that it was an evident sign of God’s will. “This is the finger of God” (Exod. 8:19). Apostolatus, the papacy, the plenitude of power vested by Christ in St. Peter, the visible head of the Church.

6. Cf. the preceding hymn.
HYMN 157

1. **Aurora caeli purpura**  
   Asperge rorem floribus:  
   Pii triumphos explica  
   Circumdatos fulgordibus.

2. **Zelosus iste Phinees**  
   Sacris stetit pro menibus,  
   Ut barbaros acinaces  
   Arceret a fidelibus.

3. **Hic disciplinam moribus**  
   Cura revexit sedula,  
   Et impiis erroribus  
   Objecit hic repagula.

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HYMN 157

**(Ps. 105:30).** The grandson of Aaron (cf. Num. 25:7-13) was famous for his zeal in upholding God’s command to Moses, and in reward God halted a terrible plague that had brought death to many thousands. *Menibus*, i.e., of Rome, the Holy City. Reference is to the Battle of Lepanto. St. Pius attributed the victory—which marked the end of Turkish power—to Mary’s Rosary.

1. “O purple dawn, sprinkle dew upon the flowers; unfold the triumphs of Pius which are surrounded with splendors.” *Aurora*, the customary reference to daybreak in hymns for Lais. *Purpura*, the word usually chosen by the hymn writers to describe the rich blend of color of early morn, the glory of the sunrise (cf. hymns 144, 165). *Rorem*. “And the heavens shall give their dew” (Zach. 8:12). *Triumphos*, virtues, glories. *Explica*. The poet’s thought is probably: the dawn displays the colorful beauty of the sky and the flowers bedecked with jewel-like dew on the feast day of Pius. This natural beauty would remind him of the spiritual beauty of his saint, and he would sing of this beauty in the following stanzas. “The heavens show forth the glory of God, and the firmament declareth the work of His hands” (Ps. 18:2).

2. “This zealous Phinees stood before the holy walls to ward off from the faithful the barbarian swords.” *Phinees*. “Then Phinees stood up and pacified Him, and the slaughter ceased”
4. Pii talenta largitas
   Non vinxit in sudario:
   Necessitates publicas
   Toto juvans aerario.

5. Pater benignus pauperum,
   Manus habens tornatiles,
   Pavit greges familicos
   Effusione munerum.

6. Deo Patri sit gloria,
   Eiusque soli Filio,
   Cum Spiritu Paraclito,
   Et nunc, et in perpetuum.

HYMN 158

Tibi Christe, splendor Patris,
Vita, virtus cordium,
In conspectu Angelorum
Votis, voce psallimus,
Alternantes concrepando
Melos damus vocibus.

4. "The liberality of Pius did not bind his talents in a napkin; he aided public needs with his entire treasury." *Talenta*. Cf. the parable of the pounds (Luke 19:13) and the parable of the talents (Matt. 25:14). The two parables are mingled in the poet’s use, but his idea is simply to denote the saint’s generosity. *Necessitates*, public woes, misery on a large scale. "Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost" (Ecclus. 29:18).

5. "A kind father of the poor, having open hands, he fed his famished flock with an effusion of gifts." *Pater*. "I was the father of the poor; and the cause which I knew not, I searched out most diligently" (Job 29:16). The saint’s love for the poor was outstanding. One day of each month was given over to the sole consideration of their peculiar needs. *Tornatiles* (like *versatiles*), turning, revolving, never closed; a Latin equivalent of the English notion of openhandedness. "The lips of many shall bless him who is liberal of his bread" (Ecclus. 51:28).

6. Cf. the preceding hymn.

HYMN 158

1. Thee, O Christ, the Father’s splendor,
   Life and virtue of the heart,
   In the presence of the Angels
   Sing we now with tuneful art:
   Meetly in alternate chorus
   Bearing our responsive part.

Author, meter, and metrical as for hymn 147. Use: Vespers and Matins of St. Raphael the Archangel, October 24.

Note. This hymn is really hymn 147 with the second stanza altered to apply to archangel Raphael.
2. Collaudamus venerantes
Omnes cæli principes,
Sed praecipue fidelem
Medicum et comitem
Raphael in virtute
Alligantem daemonem.

3. Quo custode, procul pelle,
Rex Christe piissime,
Omne nefas inimici:
Mundo corde et corpore
Paradiso reddre tuo
Nos sola clementia.

4. Gloriam Patri melidis
Personemus vocibus:
Gloriam Cristo canamus,
Gloriam Paraclito:
Qui trinus et unus Deus
Exstat ante sæcula.

HYMN 159
1. Christe, sanctorum decus Angelorum,
Auctor humani generis et rector,
Nobis sacratum tribue benignus
Scandere cælum.

2. Thus we praise with veneration
All high heaven’s princes brave:
Chiefly him the blest companion
Sent with healing power to save,
Raphael, who with mighty virtue
Did the demon fast enslave.

3. By whose watchful care repelling,
King of everlasting grace,
Every ghostly adversary,
All things evil, all things base,
Grant us of Thine only goodness
In Thy Paradise a place.

4. Laud and honor to the Father,
Laud and honor to the Son,
Laud and honor to the Spirit,
Ever Three and ever One,
Cons substantial, co- eternal,
While unending ages run.

HYMN 159
1. Christ, the fair beauty of the holy Angels,
Maker of all things, Governor of all men,
Grant of Thy bounty, to Thy sons upsoaring,
Mansions eternal.

2. “Venerating, we praise all the princes of heaven, but chiefly Raphael, the physician and faithful guide, binding in his power the demon.” Raphael is a Hebrew word meaning “God has healed” (cf. stanza 4 of hymn 148). Medicum, comitem. Raphael was guide to the younger Tobias (cf. Tob., chaps. 5, 11) and healer of the older Tobias. Alligantem. “Then the angel Raphael took the devil, and bound him in the desert of upper Egypt” (Tob. 8:3). Use: Lauds of St. Raphael Archangel.

Note. This hymn is really hymn 148 with stanzas 2 and 3 omitted. Also to be noted is the slight variation in the third line of the first stanza. Hymn 148 has aeternum, while in hymn 159 we find sacratum (holy, sacred).
2. Angelum nobis medicum salutis
   Mitte de caelis Raphael, ut omnes
   Sanet aegrotos, pariterque nostras
   Dirigat actus.

3. Hinc Dei nostri Genitrix Maria,
   Totus et nobis chorus Angelorum
   Semper assistat, simul et beata
   Concio tota.

4. Præstet hoc nobis Deitas beata
   Patris, ac Nati, pariterque sancti
   Spiritus, cuius reboat in omni
   Gloria mundo.

HYMN 160

1. Grande Raymundi celebrate nomen,
   Præsules, reges populique terræ,
   Cujus aeternæ fuit universis
   Cura salutis.

4. This He vouchsafe us, God forever blessed,
   Father eternal, Son and Holy Spirit,
   Whose is the glory, which through all creation,
   Ever resoundeth.

HYMN 160

1. O all ye people, with your kings and princes,
   Celebrate Raymond's name with jubilation:
   Well did he labor—as his life evinces—
   For your salvation!

summoned to Rome by Gregory IX, who made him his confessor and grand penitentiary, and directed him to compile the Decretals, a collection of the scattered decisions of the Popes and the councils. In 1238 he was chosen the third Master General of his Order. He was universally recognized as an outstanding ecclesiastic of his time. He was canonized by Clement VIII in 1601.

1. "O prelates, rulers, and people of the earth, praise the great name of Raymond, whose solicitude was for the eternal salvation of all." Grande, grand, noble, great. "A wise man shall inherit honor among his people, and his name shall live forever" (Ecclus. 37:29). Præsules, reges, populi, would embrace all classes, for Raymond's influence was felt by all classes: temporal and spiritual rulers, and their subjects. Cura, care, labor, solicitude. "Most gladly will I spend and be spent myself for your souls" (2 Cor. 12:15).
2. "Pure and snow-white in morals, he exhibits whatever is wonderful in high piety; in him you discern shining every light of virtue." This stanza gives the basis of the saint's influence: his holiness. Lumen. "So let your light shine before men, that they may see your good works and glorify your Father who is in heaven" (Matt. 5:16).

3. "A learned man, he gathered with remarkable skill the scattered records of the supreme fathers: whatever sacred decrets of the ancient law were worthy of preservation." Dogmata, decrets, the decrees and the replies of all the Sovereign Pontiffs (patrum summorum) to questions that had been submitted to the Holy See; and also the decisions of the various councils. Sparsa, scattered, in the sense that no systematic grouping or collection existed till his time. Digna cedro, worthy of the cedar. The wood of the cedar was always noted for its property of warding off destructive insects. Hence anything deemed worthy of keeping was kept encased in cedar wood. Gradually the idiom simply meant "worth preserving." Digna. Raymond discarded all decrees that had become obsolete for any reason. Chiefly because of this monumental work, St. Raymond is often considered the patron of canonists.

4. "Embracing on the open course, the doctor proceeds to
HYMN 161

1. Pulchra, quæ mundus peritura pandit,
   Fortiter spernens, inhiansque caelo,
   Prædictorum jubilans adivit
   Claustra Raymundus.

2. Ordinis magnum recolens Parentem,
   Atque divino studio repletus,
   Nititur sanctam simillemque Patri
   Ducere vitam.

3. Non satis linguae poterunt referre
   Cordis ardores, quibus ipse terram
   Respiens, summo cupiebat æstu
   Præmia cæli.

HYMN 161

1. Longing for Heaven, he full bravely spurneth
   Beauties that fade though the world sings their splendor:
   Raymond to Preachers in their cloister turneth
   In glad surrender.

2. Mindful at all times of his Father saintly,
   Zealous was he for the things of God solely:
   Strove he to copy in his life, though faintly,
   Dominic holy.

3. No tongue can tell how his heart was afire
   For joys of heaven in their full completeness:
   How, earth despising, his one fond desire
   Was for true sweetness.

HYMN 161

Author and meter as for the preceding hymn. Metrical:
Byrnes. Use: Matins of St. Raymond, O.P.

1. "Bravely spurning the perishable glories which the world displays, and longing for heaven, Raymond joyfully entered the cloisters of the Preachers." Pulchra, beauties, glories, lures. "All the kingdoms of the world and the glory of them" (Matt. 4:8). Peritura. "Treasures on earth, where the rust and moth consume, and where thieves break through and steal" (Matt. 6:19). Spernens. "I count all these things to be but loss for the excellent knowledge of Jesus Christ, my Lord" (Phil. 3:8). Inhians. "As the hart panteth after the fountains of water, so my soul panteth after Thee, O God" (Ps. 42:1). Clastra, the religious life. Prædictorum, the Friars Preachers, usually shortened to Preachers, Dominicans.

2. "Recalling the great parent of the Order, and full of divine zeal, he strove to lead a life holy and like his father's." Recolens. "Be ye followers of me, as I also am of Christ" (1 Cor. 11:1). Parentem, spiritual parent, founder. "In Christ Jesus by the gospel I have begotten you" (1 Cor. 4:15). Studio may be taken like zelo. St. Raymond was imbued with St. Dominic's apostolic spirit. "With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant" (3 Kings 19:10). Patri, St. Dominic. Cf. stanza 3 of hymn 152.

3. "Tongues cannot sufficiently recount the ardors of heart with which he, despising the earth, desired with the greatest fervor the rewards of heaven." Cupiebat. "One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life" (Ps. 26:4).
4. Sæpius corpus lacerans flagellis,
   Pervigil custos animi pudici,
   Tactus ingenti pietate flebat
   Crimina mundi.

5. Ipse doctrina meritiquis clarus,
   Prædicans verbo simul atque factis,
   Duxit errantes ad ovile Christi,
   Miraque gessit.

6. Annuat nobis, humiles precamur,
   Unus et trinus sine fine Rector:
   Cujus illustres canimus triumphos,
   Facta sequamur.

**HYMN 162**

1. Sacra Raymundi veneremur omnes
   Gesta, quæ et tótò resonant in orbe:
   Et chorus noster referat canoro
   Carmine laudes.

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4. “Frequently lacerating his body with scourges; an ever-vigilant guardian of his pure soul; touched with a vast piety, he wept for the sins of the world.” Compare this stanza with stanza 5 of hymn 111 for similarity of thought, showing the same spirit of St. Dominic in two of his greatest children. *Corpus.* “I chastise my body and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway” (1 Cor. 9:27). *Pervigil.* “Take heed, watch and pray” (Mark 13:33). *Ingenti,* embracing all mankind. “A fainting hath taken hold of me, because of the wicked that forsake Thy law” (Ps. 118:55). Cf. Luke 19:41. *Pietate,* love, charity. “Who will have all men to be saved” (1 Tim. 2:4).

5. “Illustrious in merits and doctrine, preaching by word and by deed as well, he led the errant to the fold of Christ, and worked wonders.” *Meritis,* virtue, evident holiness. *Doctrina.* “And they were astonished at His doctrine: for His speech was with power” (Luke 4:32). *Verbo,* *factis.* “Wherefore by their fruits you shall know them” (Matt. 7:20). *Erranties,* sinners, converts to the faith. Cf. the parable of the lost sheep in Luke 15:4-7. *Mira,* miracles. “The Lord confirming the word with signs that followed” (Mark 16:20).

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4. Frequent to blood-flow his frail frame he scourgeth:
   Constant his vigil, his soul pure thus keeping:
   Deep was the pity that in his soul surgeth,
   Crimes of men weeping.

5. Fulgent with merit was he and with learning;
   Preaching the word which his deeds were portraying,
   Errant souls back to Christ’s fold ever turning,
   Wonders displaying.

6. One and Three Ruler without any ending,
   Humbly we pray Thee for grace that upraiseth:
   Grant us to follow this Saint’s way transcending
   Whom our song praiseth.

**HYMN 162**

1. Raymond’s high deeds let us all honor meetly,
   Since the wide world with their fair fame is ringing;
   Swell we the chorus with our hymning sweetly,
   His praises singing.

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6. “Humbly we pray that the Ruler, one and three without end, may grant us to follow the deeds of him whose noted triumphs we sing.” *Rector.* Cf. hymn 3. *Sequamur.* “For I have given you an example, that as I have done to you, so you do also” (John 13:15). *Fine.* “Of His kingdom there shall be no end” (Luke 1:33).

**HYMN 162**

Author, meter, and metrical as for the preceding hymn. Use: Lauds of St. Raymond, O.P.

1. “Let us all venerate Raymond’s holy deeds which are sounding in the whole world; and let our choir with melodious song repeat his praises.” *Veneremur.* “Let us now praise men of renown, and our fathers in their generation” (Ecclus. 44:4). *Resonat.* “Their sound hath gone forth into all the earth: and their words unto the end of the world” (Ps. 18:5). *Chorus,* the frequent reference to choral Office. “Let them praise His name in choir” (Ps. 149:3).
2. Ille, qui claris meritis referatus,
Duxit in terris sine labe vitam,
Caelico letus jubilante cætu
Sidera scandit.

3. Doctor et Virgo duplici corona
Fulget in caelis: sed amore plenus,
Quotquot hic languent miseri fideles,
Respicit omnes.

4. Hinc adest cunctis medicina morbis
Pulvis e sacro tumulo renascens,
Quo salus, celsis meritis Beati,
Redditur agris.

5. Laus, honor, virtus Domino perennis,
Qui Deus simplex, pariterque trinus,
Nostra, Raymundi precibus, remittat
Crimina vitae.

2. “He who, full of grand merits, led on earth a life without
stain, joyously mounts the stars, while the heavenly court re-
joices.” Duxit. “Blessed are the undefiled in the way, who walk
in the law of the Lord” (Ps. 118:1). Sidera. The humanistic
touch so common in hymns. “Then we who are alive, who are
left, shall be taken up together with them in the clouds to meet
Christ, into the air, and so shall we be always with the Lord”
(1 Thess. 4:16). Cæ tus. “Therefore rejoice, O heavens, and you
that dwell therein” (Apoc. 12:12).
3. “Doctor and virgin, he shines in heaven with a twofold
crown; but full of love he regards all, as many faithful as here
languish unhappy.” Doctor. In the liturgy St. Raymond is styled
a doctor (cf. stanza 4 of hymn 101), but has not been so design-
nated by the Church, Corona, of virginity and the doctorate.
Cf. stanza 1 of hymn 182 on liturgical crowns. “Therefore shall

2. Full was his life on this earth of grand merits:
Passing of years to his soul gave no staining;
Joyful he mounts to the rejoicing spirits,
Heaven attaining.

3. Doctor and Virgin, with crown twofold shining,
Still has our Saint, though in God's blessed City,
Love for all hapless ones here sadly pining,
Needful of pity.

4. Hence did it pass that from his tomb upspringeth
Healing for all ills through God's might unfailing:
Dust, by the merits of our Saint, health bringeth
Unto the ailing.

5. Honor and praise be for all time unending
Unto the One and Three, God of the living;
May He, by Raymond's prayer, our life's offending
Be now forgiving.

they receive a kingdom of glory, and a crown of beauty at the
hand of the Lord” (Wisd. 5:17).

4. “Hence there is present a remedy for all maladies: the
dust arising from his holy tomb, by which (dust) health is re-
stored to the sick through the high merits of the saint.” Morbis,
“He gave them power . . . to heal all manner of diseases, and
all manner of infirmities” (Matt. 10:1). Tumulo. “And his
sepulcher shall be glorious” (Isa. 11:10).

5. “Praise, honor, and unending power be to the Lord, who
is God, one and likewise three; may He remit our crimes of
life by means of Raymond's prayers,” Laus, etc. “Thou art
worthy, O Lord our God, to receive glory and honor and power” (Apoc. 4:11). Simple x in nature and trinus in person.
These three are one” (1 John 5:7). Precibus. “For the con-
tinual prayer of a just man availeth much” (Jas. 5:16).
HYMN 163

1. Telluris omnes incolae
   Rose plaudant solemnis,
   Ejusque laudes concinant
   A solis ortu ad Hesperum.

2. Hæc a parentis ubere
   Præventa donis gratie,
   Deoque plena, vindicem
   Armavit in se dexteram.

HYMN 163


Biographical sketch. St. Rose (1586–1617) was born at Lima, the capital of Peru, in South America. She is justly styled "the first flower of sanctity in the New World." Though christened Isabel, she was always called Rose because there appeared in the air over her cradle a beautiful rose which gently touched her face, and then vanished. Later on our Blessed Lady in a vision called her "Rose of St. Mary." From infancy the choicest graces were showered upon her. As a child she enjoyed to a remarkable degree the gift of prayer, keeping herself constantly in God’s presence. Throughout her life, even in her dying moments, she manifested a heroic love of penance and mortification. To offset her striking beauty, she deliberately disfigured herself in many ways. She devoted ten hours of each day to needlework in support of her family. At the age of twenty-one she was admitted to the Third Order of St. Dominic, but continued residing at home. She was canonized by Clement X in 1671, and has since been declared the patroness of South America and the Philippine Islands.

1. "Let all the inhabitants of the earth applaud the solemnities of Rose, and sing her praises from the rising of the sun to the evening star." Plaudant is used in a figurative sense, though actual clapping of hands is still the mode of expressing approbation. "O clap your hands, all ye nations: shout unto God with the voice of joy" (Ps. 46:2). A solis ortu is a scriptural phrase, “From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise” (Ps. 112:3). Hesperum, the evening star, the evening.

2. “Recipient of gifts of grace from her mother’s breast and full of God, she armed against herself her avenging right hand.” Preventa. “From my mother’s womb Thou art my protector” (Ps. 70:6). Cf. stanza 5 of hymn 142. The word is here used in the theological sense of prevailing grace, whereby God disposes the soul to will what is pleasing to Him, just as by subsequent grace He enables the soul to execute the good that is willed. “For it is God who worketh in you, both to will and to accomplish, according to His good will” (Phil. 2:13). Cf. the prayer (Actiones nostras) said daily at the close of the Pretiosa, Plena. By her continual cooperation with grace, Rose became "full of the Holy Ghost" (Acts 11:24). Dexteram (manum). The word signifies power and its exercise, in mercy or in anger. It is here used to signify the intensity of Rose’s penitential spirit; she deliberately directed all her powers in punishing herself. "They that are Christ’s have crucified their flesh" (Gal. 5:24). Next stanza shows something of her ingenuity in the way of mortification.
3. Miris modis innoxios
Afflixit artus, spineis
Cinxit corollis verticem,
Cibosque felle polluit.

4. Nunc laeta peænitentiae
Largo potitur premio,
Novumque psallit canticum,
Agni sequens vestigia.

5. Horum Datori munerum
Sit laus decusque perpetim:
Qui trinus unus omnia
Regit Deus per sæcula.

3. "In wondrous ways she afflicted her innocent body; with thorny crowns she encompassed her head, and she spoiled her food with gall." Among her penitential practices, we know that she slept on rough logs strewn with broken glass and earthenware. She devised all sorts of painful expedients to keep herself awake that she might watch with her Lord. *Artus*, joints, limbs, body. "All my limbs are brought to nothing" (Job 16:8). *Corollis*. Cleverly hidden beneath her veil, Rose wore a crown made up of ninety-nine sharp points. "And plating a crown of thorns, they put it upon His head" (Matt. 27:29). *Polluit*. Her scanty food consisted chiefly of hard crusts and bitter herbs mingled with gall and ashes. "And they gave Him wine to drink, mingled with gall" (Matt. 27:34).

4. "Now happy she enjoys the great reward of her penance,
and sings the new canticle while following the steps of the Lamb." Nunc. "Forti I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us" (Rom. 8:18). *Canticum*. "And they sung as it were a new canticle before the throne. . . . For they are virgins. These follow the Lamb whithersoever He goeth" (Apoc. 14:3 f.).

5. "Praise and glory be forever to the Giver of these gifts, who as God, one and three, rules all things forever." *Datori*. "Every best gift and every perfect gift is from above, coming down from the Father of lights" (Jas. 1:17). *Munerum*, the graces granted St. Rose. *Trinus* in person and *unus* in nature. "And these three are one" (1 John 5:7). *Regit*. Cf. hymn 3.
HYMN 164

1. Limana regum civitas
   Regale munus edidit:
   Rosam Deo gratissimam,
   Cælestis orœ flosculum.

2. Vicit nitore sidera,
   Pulsa soli caligine:
   Et par beatis mentibus,
   Numen gerebat pectore.

3. Portenta vel ludibria
   Seve Stygis non horruit,
   Sedique solitaria,
   Turbām perosa et sæculum.

HYMN 164

Author, meter, and metrical as for the preceding hymn. Use: Matins of St. Rose of Lima, O.P.

1. “Lima, the City of the Kings, brought forth a royal gift: a Rose most pleasing to God, a little flower of the heavenly realm.” *Regum civitas* was the original name of Lima. After his conquest of Peru, Pizarro selected a new site for the capital and, on the feast of Epiphanies in 1535, named it *Ciudad de los Reyes*, in honor of the Holy Kings (the Magi). *Flosculum*. St. Rose of Lima is the “Little Flower” of the Dominicans, as St. Theresa of Lisieux is of the Carmelites. Though centuries apart in time, they are strikingly alike in their lives—especially in this, that both were sacrificial victims of God’s love (cf. stanza 3 of hymn 165). “My flowers are the fruits of honor and riches” (Eccles. 24:25).

2. “She surpassed the stars in splendor, as the mist gives way to the sun; and, equal to the blessed spirits, she bore her God upon her breast.” *Vicit*, by the spiritual splendor of her virtues.

“...for she is more beautiful than the sun, and above all the order of the stars; being compared with the light, she is found before it” (Wisdom 7:26). *Mentibus*, spirits, souls. The happiness of heaven consists in the possession of God, and Rose was often granted the privilege of visits by our Blessed Lord in the form of a little child (cf. stanza 4 of hymn 93). “If any man love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him” (John 14:23). *Numen*, Deity, God.

3. “She did not fear the monsters or the mockeries of cruel hell; and, hating the crowd and the world, she remained in solitude.” *Portenta*, probably the horrible forms under which the devil appeared in tempting the saint. “I will fear no evils, for Thou art with me” (Ps. 22:4). *Ludibria*, the mocking taunts, jibes, and insinuations of the evil one. “Now the serpent was more subtle than any of the beasts of the earth” (Gen. 3:1). *Stygis*, the infernal regions, hell. *Solitaria*. “I will allure her and will lead her into the wilderness: and I will speak to her heart” (Osee 2:14). *Sæculum*. “Love not the world, nor the things which are in the world” (1 John 2:15).
4. Nos o Beata respite
Tuis vacantes laudibus,
Et expiatis sordibus,
Duc ad superna gaudia.

5. Sit, Christe Sponse virginum,
Tibi Patrique gloria,
Cum Spiritu Paraclito,
In sæculorum sæcula.

HYMN 165

1. Aurora cælum purpurat,
Rosisque mane concolor
Laudes sacraæ Virginis
Rose monet nos pangere.

2. Hanc ergo laudent angeli
Et omnis ordo celestium:
Laudent chori mortalium
Ubique gestis inclytam.

4. "O blessed one, do thou regard us who are engaged in thy praises; and, after our sins have been expiated, do thou lead us to the supernal joys." Sordibus, things that soil, sins. "Wash me yet more from my iniquity, and cleanse me from my sin" (Ps. 50:4). Gaudia. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9).

5. "O Christ, the Spouse of virgins, glory forever be to Thee, and to the Father, together with the Holy Ghost." Sponse. Cf. stanza 1 of hymn 93. Paraclito. Cf. stanza 2 of hymn 37.

HYMN 165

Author, meter, and metrical as for the two preceding hymns. Use: Lauds of St. Rose of Lima, O.P.

4. Thine aid, dear Saint, on us bestow
Who sing thy praises here below:
And, cleansed from sin in sorrow's tide,
To joys supernal be our guide.

5. O Christ, the Virgins' Spouse, to Thee
And to Thy Father, glory be:
The same, while endless ages run,
Unto the Paraclete be done.

HYMN 165

1. The dawn that purpurs all the sky
And morning's rose-like glow on high
Bid us the praises celebrate
Of Rose, the virgin consecrate.

2. Let angels then praise her today
And all high heaven in due array;
Let mortal choirs the world around
The glory of her deeds resound.

1. "Dawn purpurs the sky, and the rose-colored morn bids us sing the praises of Rose, the holy virgin." Aurora. Cf. stanza 1 of hymn 157. The rosegate glow of dawn, the traditional hour for Lauds, reminds the poet of the saint. "The heavens show forth the glory of God" (Ps. 18:2). Sacraæ, consecrated, holy.

2. "Wherefore, let the angels, and every order of the heavenly spirits, praise her; let the choirs of mortals everywhere praise her who was glorious in her deeds." Heaven and earth are invited to praise Rose. "Praise ye the Lord from the heavens.

... Praise the Lord from the earth" (Ps. 148:1, 7). Ordo (cf. stanza 2 of hymn 89), all the nine angelic choirs of heaven, and also the "spirits of the just made perfect" (Heb. 12:23). Chori, possibly the various religious groups at Office, or all on earth who admire the greatness of goodness. Gestis. "By their fruits you shall know them" (Matt. 7:16).
3. Hanc primam amoris victimam
   Admovit aris India,
   Orbis juvamen praepotens,
   Exemplar innocentiae.

4. Dat cæcis luce perfruui,
   Solvitque linguæ vincula,
   Claudos jacentes erigit,
   Morbis medetur omnibus.

5. Jugis tibi laus Trinitas
   Reddatur omni tempore,
   Et cum Rosa nos pertrahe
   Ad nuptiale gaudium.

HYMN 166

1. Bella dum late furerent, et urbes
   Caede fraterna generent cruentæ,
   Advit Virgo, nova semper edens
   Munera matris.

3. “India brought forth to the altar this first victim of love, a
   potent aid of the world, a model of innocence.” India. In the
   sixteenth century the popular name for America, and especially
   for South America, was “the Indies.” Primam. St. Rose is
   America’s first canonized saint. Victimam. Cf. stanza 2 of hymn
   1:11). Exemplar. “That she may be an example of virtue” (Ruth
   4:11).

4. “She gives the blind to enjoy the light and loosens the
   chains of the tongue; she raises the prostrate lame and heals
   all maladies.” Various miracles wrought by St. Rose. “The blind
   see, the lame walk, the lepers are cleansed, the deaf hear, the

5. “O Trinity, may everlasting praise be rendered unto Thee
   always; and, along with Rose, do Thou take us to the nuptial
   joy.” Nuptiale. Cf. stanza 5 of hymn 93. The “marriage of the
   Lamb is come” (Apoc 19:7) when the soul enters the happiness
   of heaven.

HYMNS OF ANGELS AND SAINTS

3. This first fair victim of His love
   The Indies gave to God above,
   To all the world a mighty aid
   And model in this holy maid.

4. Through her the blind enjoyed the light
   And silent tongues regained their might:
   Her power upraised the prostrate lame,
   The sick she healed all blessed her name.

5. O Trinity, may constant praise
   Be Thine through never-ending days:
   And with Saint Rose Thy servants bring
   The nuptial hymn of joy to sing.

HYMN 166

1. While o’er the wide land wars did rage, and cities
   Wailed as their streets grew red with brothers’ slaughter,
   Mary in aid came, to each new need showing
   Cares of a mother.

HYMN 166

Use: Vespers of the Seven Holy Founders, February 12.

1. “While wars were raging widely, and bloodstained cities
   were groaning with fraternal slaughter, the Virgin appeared,
   ever manifesting new favors of a mother.” The Seven Holy
   Founders were seven Florentine noblemen who in 1238 retired
   from the world, under the inspiration of the Blessed Mother,
   and laid the foundations of the illustrious Order of Servants
   of Mary, generally styled the Servites. (Cf. Catholic
   Encyclopedia.) The hymns mention many incidents of the saints. Bella, the
   bloody feuds and dissensions among the Italian cities from the
   eleventh to the thirteenth century. Fraternea. The wars were
   strictly domestic, the participants being natives of Italy. Nova
   munera, new or fresh tokens or proofs of love.
2. "Behold, in her grief she calls unto herself seven faithful servants, that they might meditate on the sorrows which Jesus endured, (and which) she herself endured beneath the Cross of her Son." *Dolores.* The object of the Servite Order is to preach everywhere compassion for the sufferings of Christ crucified and of Mary desolate, as well as hatred for sin, the accursed cause of them both (Servite Manual). "O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow" (Lam. 1:12). *Vocat,* the call to found a new religious order. "The Master is come and calleth for thee" (John 11:28).

3. "Without hesitation they obey their Lady's call; spurning their splendid palaces and wealth, they withdraw far from the city into the recesses of Mount Senario." *Spretis.* "Behold we have left all things and have followed Thee" (Matt. 19:27). *Urbe,* Florence. Our Blessed Lady first appeared to the seven in 1223. In response to her plea, they left the world and dedicated themselves to God under her special protection. They began their new life on September 8, in memory of the Nativity of the Blessed Mother.

4. "Here they afflict their bodies with cruel punishments, atoning for the sins of guilty men; here they avert the anger of God by their prayer and abundant tears." *Cruciant.* "They that are Christ's, have crucified their flesh" (Gal. 5:24). *Avertunt.* "Let Thy anger cease, and be appeased upon the wickedness of Thy people" (Exod. 32:12).

5. "The Sorrowful Mother encourages them and tells them the mournful garb to be worn; the pious undertakings of the holy company prosper; wondrous things become manifest." *Mater.* The Blessed Mother appeared to the holy men several times; on one occasion describing the black habit (amictum) the Servites should adopt. *Mira,* miracles; especially the two mentioned in the next stanza. *Agminis,* the Servite Order, which spread rapidly and developed many holy members.
6. "A vine becoming green in winter proclaims the honor of the fathers; suckling babes proclaim them by name to be Mary's own servants." Palmes. The miracle of the vine happened in March while Mount Senario was still covered with hoar frost. The vine, which had been planted the preceding year, grew miraculously in a single night and was immediately complete in foliage, flowers, and fruit—a symbol of the speedy increase of the little company, as was revealed to the Bishop of Florence. Puelli. On two different occasions infants cried out: "Behold the servants of Mary." Hence the Order's name. One of these children, then about five months old, was later to become a Servite of great glory to the Church. St. Philip Benizi. "And Jesus said to them: Yea, have you never read: Out of the mouth of infants and sucklings Thou hast perfected praise?" (Matt. 21:16.)

7. "Honor be to the Father, and to the begotten Son, and to

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6. Vine in midwinter putting forth its verdure
Tells of their honour; little children call them,
Out mouths of sucklings, praise in full perfection,
Servants of Mary.

7. Unto the Father, and His Sole-begotten
Son, may be glory, and to Thee, O Spirit,
Equal of Each, Thy power everlasting,
One God for ages.

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HYMN 167

1. Sic Patres vitam peragunt in umbra,
Lilia ut septem nivei decoris,
Virgini excelsae bene grata, Petro
Visa nitere.

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Thee, O Spirit, the ever-equal Power of both: one God for all time." Cf. the final stanza of hymn 69.

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HYMN 167

Author, meter, and metrical as for the preceding hymn. Use:
Matins of the Seven Holy Founders.

1. “Thus the fathers spent their lives in obscurity; as seven lilies of snowy beauty, well pleasing to the exalted Virgin, they appeared to Peter to shine." Umbra, shade, retirement, solitude. Petro, St. Peter of Verona, O.P., who saw in a vision a mountain covered with flowers, among which were seven lilies of dazzling brightness and exquisite perfume. Our Blessed Lady explained the vision by telling him the flowers were the religious on Mount Senario, and the seven lilies were the seven founders.
2. Jamque divina rapiente flamma, 
Cursitant urbes, loca quoque oberrant, 
Si queant cunctis animis dolores 
Figere Matris.

3. Hinc valent iras domuisse cæcas, 
Nescia et pacis fera corda jungunt, 
Erigunt maestos, revocant nocentes 
Dicta piorum.

4. At suos Virgo comitata Servos 
Evehit tandem superas ad oras: 
Gemmeis sertis decorat per axum 
Onne beatos.

5. Eja nunc cotus gemitum precantis 
Audiant, duros videant labores, 
Semper et nostris faveant benigno 
Lumine votis.

2. "And now, divine charity impelling them, they traverse 
the cities and wander over all localities, if perchance they can 
implant the sorrows of the Mother in the souls of all." *Flamma, 
the flame of love* (cf. stanza 2 of hymn 37). "For the charity 
of Christ presseth us" (2 Cor. 5:14). Cf. Acts 4:20. *Loca*, the less 
populated places, "the highways and hedges" (Luke 14:23). 
*Doloros*, Cf. hymn 78.

3. "Hence are they able to restrain blind angers; and they 
unite fierce hearts ignorant of peace; the words of the holy men 
uplift the grieving and recall sinners." *Hinc*, chiefly by preach-
ing the Sorrowful Mother. *Iras*. "Let all bitterness and anger 
and indignation and clamor and blasphemy be put away from 
you, with all malice" (Eph. 4:31). *Pacis*. "Let us follow after 
the things that are of peace, and keep the things that are of 
edification one toward another" (Rom. 14:19). *Maestos*. "That 
we also may be able to comfort them who are in all distress, by 
the exhortation wherewith we also are exhorted by God" (2

4. "But in the end the Virgin, accompanying her servants, 
leads them to the heavenly realms; with jeweled garlands she 
adorns them forever blessed." *Tandem*, at death. Though they 
died in different years, the seven holy founders share a single 
tomb. Honored as a group for six hundred years, they were 
canonized as a group in 1888 by Leo XIII. "Their bodies are 
buried in peace, and their name liveth unto generation and 
generation" (Ecclus. 44:14). *Decorat*. "Thou hast set upon his 
head, O Lord, a crown of precious stones" (Ps. 20:4).

5. "O may they now heeding sights of our assembly 
As we invoke them, view our toilsome efforts; 
Ever may they, too, with their gracious guidance 
Favour our praying.

Cor. 1:4). *Nocentes*, i.e., *peccantes* (cf. stanza 1 of hymn 1). "Be 
converted, and do penance for all your iniquities" (Ezech. 
18:30).

4. "But in the end the Virgin, accompanying her servants, 
leads them to the heavenly realms; with jeweled garlands she 
adorns them forever blessed." *Tandem*, at death. Though they 
died in different years, the seven holy founders share a single 
tomb. Honored as a group for six hundred years, they were 
canonized as a group in 1888 by Leo XIII. "Their bodies are 
buried in peace, and their name liveth unto generation and 
generation" (Ecclus. 44:14). *Decorat*. "Thou hast set upon his 
head, O Lord, a crown of precious stones" (Ps. 20:4).

5. "O may they now heeding sights of our praying as-
bly; may they regard our difficult labors; may they ever favor 
our prayers with a kindly light." *Potis*, desires, prayers. "I be-
seech you, brethren, that you help me in your prayers for me 
to God" (Rom. 15:30). *Lumine*, favor, regard, help.
6. Sit decus Patri, genitaeque Proli,
   Et tibi compar utriusque Virtus
   Spiritus semper, Deus unus, omni
   Temporis ævo.

HYMN 168

1. Matris sub alta numine
   Septena proles nascitur:
   Ipsa vocante, ad arduum
   Tendit Senari verticem.

2. Quos terra fructus proferet,
   Dum sacra proles germinat,
   Uvis repente turgidis
   Onusta vitis præmonet.

3. Virtute claros nobili
   Mors sancta æelo consecrat:
   Tenent Olympi limina
   Servi fideles Virginis.

6. Cf. the final stanza of the preceding hymn.

HYMN 168


1. "Under the protection of the Blessed Mother, a sevenfold progeny comes into being; at her call, they repair to lofty Mount Senario." Proles, here and in the next stanza, refers to the Servite Order. Unlike other orders which were founded

each by one holy man, the Servites were founded by seven con-
jointly.

2. "The vine suddenly laden with bursting clusters foreshad-
ows what rich fruits the earth shall produce when the holy
progeny expands." Vitis. Cf. stanza 6 of hymn 166.

3. "A holy death consecrates to heaven the men who were
   glorious in noble virtue; the faithful servants of the Virgin
   possess the mansions of heaven." Mors. "Precious in the sight
   of the Lord is the death of His saints" (Ps. 115:15). Olympi, i.e.,
   celli. Limina, thresholds, dwellings.
4. Cohórs beata, Numinis
Regno potita, respice
Quos hinc recedens fraudibus
Cinctos relinquis hostium.

5. Ergo per alme vulnera
Matris rogamus supplices.
Mentis tenebras disjice,
Cordis procellas comprime.

6. Tu nos beata Trinitas
Perfunde sancto robore,
Possimus ut feliciter
Exempla Patrum subsequi.

HYMN 169

1. Regis superni nuntia,
Domum paternam deseris,
Terris Teresa barbaris
Christum datura aut sanguinem.


5. “Suppliantly, therefore, we ask through the wounds of the Blessed Mother: dispel the darkness of our minds, and restrain the passions of our souls.” Vulnera, Mary’s dolors. Tenebras, whatever might impede the light of God’s grace. “They have not known, nor understood: they walk on in darkness” (Ps. 81:5). Cordis. “Create a clean heart in me, O God” (Ps. 50:12). Procellas, storms, tempests; passions.

6. “Do Thou, O Blessed Trinity, fill us with holy strength, that happily we may be able to follow the example of the fathers.” Robore, grace, the divine strengthener.” I can do all things in Him who strengtheneth me” (Phil. 4:13). Exempla. “Be ye followers of me, as I also am of Christ” (1 Cor. 4:16).

HYMNS OF ANGELS AND SAINTS

4. O happy souls who now obtain
The Kingdom, and the sceptre bear!
Look down on us who still remain
Where Satan spreads his subtle snare.

5. Therefore on bended knee we pray,
For sake of Mary’s bitter grief:
Chase darkness from our mind away,
And give our troubled hearts relief.

6. And Thou, O Trinity divine!
Confirm us in Thy holy grace!
That so we may our hearts incline
To walk in these ‘Thy servants’ ways.

HYMN 169

1. As herald of the Heavenly King,
Teresa, thou wouldst leave thy home,
Christ unto pagan lands to bring,
Or gain the palm of martyrdom.

HYMN 169


1. “As a herald of the heavenly King, O Theresa, thou dost leave thy father’s house to give to the barbarians either Christ or thy blood.” Nuntia, a messenger, a bearer of tidings. When only seven years old, St. Theresa was inflamed with a desire for martyrdom. Taking her young brother with her, she fled from her home intent on bringing the “tidings of great joy” (Luke 2:10) to the Moors, then in possession of part of Spain. She was soon overtaken by an uncle and returned to her mother. Regis. Cf. hymn 41. Deserit. “Forget thy people, and thy father’s house” (Ps. 44:11). Barbaris, infidels; here the Moors. Sanguinem. The way of martyrdom seemed to the little saint the quickest and most direct path to God. “Having a desire to be dissolved and to be with Christ” (Phil. 1:23).
2. *Sed te manet suavior*  
*Mors, pesa poscit dulcior:*  
*Divini amoris cupside*  
*In vulnus icta concides.*

3. *O caritatis victima,*  
*Tu nostra corda concrema,*  
*Tibique gentes creditas*  
*Averni ab igne libera.*

4. *Sit laus Patri cum Filio,*  
*Et Spiritu Paraclito,*  
*Tibique sancta Trinitas,*  
*Nunc, et per omne seculum.*

**HYMN 170**

1. *Hec est dies qua, candidae*  
*Instar columbae, celitum*  
*Ad sacra templo spiritus*  
*Se transtulit Teresa.*

2. "But a sweeter death awaits thee, a sweeter pain claims thee: thou wilt fall, pierced unto wounding, by a shaft of divine love." *Suavior mors.* If martyrdom seemed to Theresa as a child the quickest way to divine love, she learned later that to be a living victim of divine love was sweeter because it was part of God's plan in her regard. To her we are indebted for a great understanding of the deep mysteries of the contemplative life. *Icta.* The reference is to what is called the transverberation of St. Theresa's heart. In her autobiography she tells us of an angel appearing to her. "He had in his hand a long golden dart, and at the end of the point the methought was there a little fire; and I conceived that he thrust it several times through my heart ... and left me wholly inflamed with a great love of God" (Butler). Cf. stanza 1 of hymn 108. "Thou hast wounded my heart" (Cant. 4:9).

3. "O victim of love, inflame our hearts; and deliver from the fire of hell the peoples entrusted to thee." *Victima.* "I languish with love" (Cant. 5:8). Cf. stanza 2 of hymn 109. *Gentes creditas.* Ordinarily this phrase would imply that St. Theresa is the official and recognized patroness of certain lands or nations. However, she is official patroness of the ecclesiastical province of Valladolid. By reason also of her wide popularity, she may be regarded unofficially as a far more extensive patroness. "Thou art the honor of our people" (Jdt. 15:10).

4. "Praise be to the Father, together with the Son and Spirit Comforter; to thee, O Holy Trinity, both now and forever." *Paraclito.* Cf. stanza 2 of hymn 37.

**HYMN 170**

1. This is the day Teresa’s soul,  
Like to a dove of snow-white breast,  
Soared high above to seek its Goal  
Amid the mansions of the Blest.

Author, meter,metrical as for the preceding hymn. Use: Lauds of St. Theresa of Avila.

1. "This is the day on which the spirit of Theresa, like a shining white dove, betook itself to the sacred temples of the blessed." *Hec,* the feast day, whereon is commemorated the saint's happy death. *Columba.* When Theresa died, her soul was seen, under the form of a white dove, soaring to heaven. A similar thing is recorded in the case of St. Scholastica, the sister of St. Benedict. "Arise, make haste, my love, my dove, my beautiful one, and come" (Cant. 2:10). *Istare,* after the fashion of, like, *Templa.* "In My Father's house there are many mansions" (John 14:2).
2. Sponsiue voces audiiit:  
Veni soror de vertice  
Carmeli ad Agni nuptias,  
Veni ad coronam glorie.  

3. Te Sponsa Jesu virginum  
Beati adorant ordines,  
Et nuptiali cantico  
Laudent per omne sæculum.

HYMN 171
1. Exsultet mentis jubilo  
Laudans turba fidelium,  
Errorum pulso nubilo  
Per novi solis radium.

2. "And she heard the words of the Bridegroom: 'Come, sister, from the Mount of Carmel to the nuptials of the Lamb;  
come to the crown of glory.'" Sponsi, Christ, the Spouse of  
virgins (cf. stanza 1 of hymn 93). Carmeli. The Carmelite Order  
was founded on Mount Carmel in Palestine in 1166. The nuns  
usually refer to their monasteries as Carmels. Agni nuptias.  
Cf. stanza 1 of hymn 95. Coronam. "Come, My spouse, thou  
shalt be crowned" (Cant. 4:8).

3. "O Jesus, Spouse of virgins, may the blessed choirs adore  
Thee, and praise Thee forever with the nuptial canticle." Or-  
dines, the various ranks, choirs, orders of the heavenly spirits.  
"Let every spirit bless the Lord" (Ps. 150:5). Cantico, the can-  
ticle of the virgins (cf. Apoc. 14:1-5).

HYMN 171
Author: ascribed to William of Ada. O.P. Meter: iambic dim-  
eter. Metrical: McDougall. Use: Vespers of St. Thomas Aquinas,  
O.P., March 7.

Biographical sketch. St. Thomas (1225-74) was born at Aquino  
in southern Italy. At the age of about nineteen, he received  
the Dominican habit at Naples, where he was a student. His  
family was strenuously opposed to his becoming a religious. His  
brothers forcibly seized him and carried him to the family castle  
and held him there a prisoner. Various riles were tried in an  
effort to make him give up his religious choice. A woman of  
loose character was purposely introduced into his cell to tempt  
him, but Thomas drove her out with a burning brand. Having  
escaped from the castle, he went to Cologne and there studied  
under St. Albert the Great. Afterward he taught with tremen-  
dous success in Paris. His writings are a treasure-house of sacred  
doctrine. He was canonized in 1323 by John XXII; proclaimed  
a doctor of the Universal Church in 1567 by Pius V; declared  
patron of all Catholic institutions of learning in 1880 by Leo  
XIII.

1. "Let the praising assembly of the faithful rejoice with  
gladness of soul, for the cloud of errors hath been dispelled  
by the radiance of a new sun." The poet would say that, as the  
light of the sun scatters the clouds of darkness, so the illuminat-  
ing teaching of Thomas clears away the shades of error. Solis  
(cf. hymn 117). "He shone in his days as the morning star in  
the midst of a cloud, and as the moon at the full. And as a sun  
when it shineth, so did he shine in the temple of God" (Ecclus.  
50:6 f.).
2. "Filled by heaven with the gifts of virtue and wisdom, Thomas poured forth the treasures of his grace in the evening of the world." *Vespera*. Cf. stanza 3 of hymn 13; stanza 2 of hymn 115. Medieval hymn writers described the general decadence, moral or intellectual, of a period by picturing the world as "at its eventide," as though on the verge of complete darkness, ready for destruction. *Thesauros gratiae*. "That He might show in the ages to come the abundant riches of His grace, in His bounty toward us in Christ Jesus" (Eph. 2:7). *Æthere*, heaven. "Every best gift, and every perfect gift, is from above, coming down from the Father of lights" (Jas. 1:17). St. Thomas used to explain to his companion, Brother Reginald of Piperno, that his knowledge came more from the inspiration of God in moments of prayer than from any special labor or study. *Fudit*. "Freely have ye received, freely give" (Matt. 10:8). *Morum*, the character that is made up by the possession of virtue. *Sapiențiae*. Special mention is made of wisdom, since St. Thomas was renowned for this virtue. "For wisdom is better than all the most precious things" (Prov. 8:11).

3. "From his font of light are lit the torches of the Word, the Sacred Scriptures of God, and the rules of truth." The poet would portray the wide influence of St. Thomas as a teacher. His writings are a threefold source (fonte) of light, i.e., understanding: (a) for the preachers and teachers of Christ; (b) for the proper interpretation of Scripture; (c) for the solid norms or rules of truth. *Fonte*. "For with Thee is the fountain of light; and in Thy light we shall see light" (Ps. 35:10). The crowning work of St. Thomas is, of course, his glorious *Summa theologica*. "The chief and special glory of Thomas, one which he shared with none of the Catholic doctors, is that the fathers of Trent made it a part of the order of the conclave to lay upon the altar, together with the codex of Sacred Scripture and the decrees of the Supreme Pontiffs, the *Summa* of Thomas Aquinas, whence to seek counsel, reason, and inspiration" (Leo XIII, *Æterni Patris*, Facula. Cf. stanza 2 of hymn 114. Preachers are often styled "torchers," possibly because of their burning zeal in spreading the doctrine of Him who came "to cast fire on the earth" (Luke 12:49). To the apostles, and to those who carry on their work, it was said: "You are the light of the world" (Matt. 5:14). *Verbi*, Christ (cf. hymn 11). "The Word was made flesh, and dwelt amongst us" (John 1:14). *Coruscant* (literally, sparkle, glitter) is here used in the sense of *illuminantur*. *Scriptura*. The reference is probably to St. Thomas' *Catena aurea*, i.e., interpretative passages on the Gospels selected from the Fathers of the Church. Cf. stanza 4 of hymn 172. Leo XIII, in his *Providentissimus Deus*, draws from the writings of St. Thomas the principles and wise rules which should govern scientific criticism of the Sacred Books. *Numinis*, Deity, God. *Regulae*. Possibly a reference to St. Thomas' *De veritate* (treatise on the Truth of the Catholic Faith against Unbelievers), a work used by the fathers of the Vatican Council.
4. Fulgens doctrinæ radiis, 
Clarus vitae munditia, 
Splendens miris prodigiis, 
Dat toti mundo gaudia.

5. Laus Patri sit ac Genito, 
Simulque sancto Flamini, 
Qui sancti Thomæ merito 
Nos cæli jungat agmini.

HYMN 172

1. Thomas insignis genere, 
Claram ducens originem, 
Subit ætatis teneræ 
Prædicatorum Ordinem.

4. "Resplendent with the rays of doctrine, glorious in the purity of his life, splendid in his wondrous miracles, he gives joy to all the world." The poet gives a threefold basis for the saint’s glory: learning, purity, miracles. *Doctrinae.* "They that are learned shall shine as the brightness of the firmament: and they that instruct many to justice (shall shine) as stars for all eternity” (Dan. 12:3). *Munditia.* Thomas is styled the Angelic Doctor, not only because of his rare intellectual gifts, but likewise because of his angelic purity. In his Office mention is made of a vision wherein St. Augustine states that Thomas is his equal in glory but his superior in virginal purity. "Blessed are the clean of heart: for they shall see God" (Matt. 5:8). *Prodigiis,* miracles. Ninety-six were submitted at the process of his canonization. "For no man can do these signs which Thou dost, unless God be with him" (John 3:2).

5. "Praise be to the Father, and to the Son, and also to the Holy Ghost; and may He join us to the host of heaven by the merit of St. Thomas. *Flamini,* breath, spirit (cf. Acts 2:2).

HYMNS OF ANGELS AND SAINTS

4. Bright with his teaching’s fadeless ray, 
Honored for life that knows no stain, 
Wondrous the signs he doth display; 
From him wide earth great joy doth gain.

5. Praise to the Father and the Son, 
And Thee, eternal Spirit blest: 
Oh, by the meed our saint hath won, 
Grant us to share his heavenly rest.

HYMN 172

1. The scion of a noble race, 
Born of a line that well might boast, 
Saint Thomas, early led by grace, 
Enrolled amid the Preacher-host.

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HYMN 172

Author and meter as for the preceding hymn. Metrical: Byrnes. Use: Matins of St. Thomas Aquinas, O.P.

1. "Distinguished by reason of his family, descending from an illustrious stock, Thomas entered the Order of Preachers at an early age." *Genere.* Much was made in medieval times of the glory of ancestry. In the case of St. Thomas, we are told that his father was a nephew of Frederick I, while his mother was a descendant of the Norman kings of Naples and Sicily. *Ætatis.* Some authors have Thomas entering religion at the age of eleven, some at the age of eighteen. "Thou hast taught me, O God, from my youth" (Ps. 70:17).
2. Typhum gessit luciferi,
    Splendens in cortu nubium,
    Plusquam doctores ceteri
    Purgans dogma Gentilium.

3. Profunda scrutans fluminum
    In lucem pandit abdita,
    Dum supra sensus hominum
    Obscura facit cognita.

4. Fit Paradisi fluvius
    Quadrupartite pervius:
    Fit Gedeonis gladius,
    Tuba, lagena, radius.

2. "Shining in the assembly of the clouds, he bore a likeness to the sun: cleansing more than other doctors the tenets of the Gentiles." Luciferi, the daystar, morning star, the sun. Almost the same thought is here expressed as we find in the first stanza of the preceding hymn: as the sun outsines the other stars of the firmament, so Thomas is said to shed more light than others on the teachings of pagan philosophers. At the first Mass celebrated in honor of St. Thomas, Pope John XXII said: "He has enlightened the Church more than all other doctors." Purgans.

   In commenting on the writings of Aristotle, St. Thomas purged them of whatever was contrary to Christian truth. Gentilium, pagan, infidel, un-Christian. We still speak of Aristotle and Plato as pagan philosophers.

3. "Exploring the depths of the rivers, he brought forth to light hidden things; while above the sense of men, he made known the unseen." Flumina. This word may refer to the four Gospels (cf. the next stanza), or simply the rivers of wisdom, knowledge. "The depths also of the rivers he hath searched, and hidden things he hath brought to light" (Job 28:11). Supra sensus, probably the things that the saint learned in prayer.

   "For many things are shown to thee above the understanding of men" (Eccles. 3:25).

4. "The fourfold river of Paradise becomes clear; he becomes Gedeon's sword, trumpet, pitcher, and lamp." Fluvius.

"And a river went out of the place of pleasure to water Paradise, which from thence is divided into four heads" (Gen. 2:10). St. Augustine and St. Ambrose, in a figurative sense, compare the four rivers of Paradise to the four Gospels (a Lapide, Comment. in Scrip. Sacra., I, 73). Likewise, we have St. John the Evangelist styled in his Office "one of the four rivers of Paradise" (third antiphon of the first nocturn). Peruvius, passable, clear. Hence the poet probably had in mind the Catena aurea of St. Thomas (cf. stanza 3 of the preceding hymn). By means of this work the four Gospels are made clear, understandable. Gedeonis, etc. Cf. Judg., chap. 7. Gedeon, instructed of God, supplied 300 chosen men with "trumpets in their hands and empty pitchers and lamps within the pitchers." At a given signal in the darkness of the night, these men, who had been placed in strategic positions about the enemy camp, sounded their trumpets, broke their pitchers, and held aloft their lamps. The Midianite host of 155,000, thinking a superior force was attacking, was thrown into confusion and routed. The general sense of the comparison here would seem to be that St. Thomas, by means of his writings, supplies the various weapons whereby the countless foes of God may be confounded and overcome. Gladius. In the battle with the Midianites the war cry was: "The sword of the Lord and Gedeon." Hence, with some authors, any great warrior of God is styled "Gedeon's sword."
5. Laus Patri sit ac Genito, 
Simulque sancto Flamini,
Qui sancti Thomæ merito
Nos cæli jungat agmini.

HYMN 173
1. Lauda mater Ecclesia
Thomæ felicem exitum,
Qui pervenit ad gaudia
Per verbi vitæ meritum.

2. Fossa Nova tunc suscipit
Tham thesauri gratiæ,
Cum Christus Thomam efficit
Heredem regni gloriae.

5. Cf. the final stanza of the preceding hymn.

HYMN 173
Author, meter, andmetrical as for the preceding hymn. Use:
Lauds of St. Thomas Aquinas, O.P.
1. “O Mother Church, praise the happy death of Thomas,
who has arrived at the joys by the merit of the Word of life.”
Mater. Cf. stanza 1 of hymn 113. Exitum, departure, death.
“Blessed are the dead who die in the Lord” (Apoc. 14:13).
Gaudia, the eternal joys. “Enter thou into the joy of thy Lord.”
(Matt. 25:21). Verbi, Christ, “by whose grace you are saved”

5. The Father, Son and Holy Ghost
By all the world be duly praised:
God grant that to the Angel-host,
By Thomas’ merit, we be raised.

HYMN 173
1. O Mother Church, with praise extol
The happy end of Thomas’ strife:
For he hath gained the joyous goal
By merit of the Word of Life.

2. In Fossa Nova first found rest
This treasure-chest of heavenly grace,
When Thomas, at the Lord’s behest,
In glory’s realm took rightful place.

(Eph. 2:5). “In Him (the Word) was life, and the life was the
2. “Fossa Nova then received the casket of the treasure of
grace, when Christ made Thomas an heir of the kingdom of
glory.” Fossa Nova, i.e., Fossanuova, a town in Italy where the
saint died and was buried in the Cistercian Abbey while on his
way to the General Council of Lyons. Later his body was
removed. Thesauri, sheath, envelope, container; here, the body,
which can truly be styled a container of treasure when it houses
an immaterial soul adorned with grace. “You are the temple
of the living God” (2 Cor. 6:16). Thesauri. Grace is the only true
treasure, for by the “abundant riches of His grace” (Eph. 2:7)
we possess God Himself. Heredem. “Swallowing down death,
that we might be made heirs of life everlasting” (1 Pet. 3:22).
3. Manens doctrinæ veritas
   Et funeris integritas,
   Mira fragrans suavitias,
   Ægris collata sanitas,

4. Monstrat hunc dignum laudibus
   Terræ, ponto et superis,
   Nos juvet suis precibus,
   Deo commendet meritis.

5. Laus Patri sit ac Genito,
   Simulque sancto Flamini,
   Qui sancti Thomæ merito
   Nos cæli jungat agnini.

3. "The enduring truth of his doctrine, the integrity of his
   corpse, the wondrous and fragrant sweetness, the health
   bestowed on the sick." The poet cites four proofs of the saint's
   evident holiness. Veritas. "The law of truth was in his mouth,
   and iniquity was not found in his lips" (Mal. 2:6). The astounding
   adaptability of his teaching to the problems of every age
   is to many thinkers the unique glory of St. Thomas. More than
   eighty Popes have stated in some fashion that the saint is the
   official guide in matters philosophical and theological. Integritas.
   "Nor wilt Thou give Thy holy one to see corruption" (Ps.
   15:10). The miracle whereby the saint's body was preserved
   from the usual corruption of the grave is recorded of several
   saints. Sanitas. "As a vine I have brought forth a pleasant
   odor" (Eccles. 24:23). The strange fragrance noticed at
   the saint's tomb is likewise recorded of other saints. Sanitas. "He
   gave them power . . . to heal all manner of diseases, and all
   manner of infirmities" (Matt. 10:1).

4. "Prove him worthy of the praises of the earth, the sea and
   the skies; may he help us with his prayers and commend us to
   God with his merits." Terra, etc., would embrace all the world,
   all creation (cf. hymn 71). "The memory of the just is with
   praises" (Prov. 10:7). Juuet. "That you may help me in your
   prayers for me to God" (Rom. 15:30).

5. Cf. the final stanza of hymn 171.
HYMN 174

1. Mente jucunda jubilent fideles,  
   Vocibus hymnos resonant canentes:  
   Nam datus mundo novus est precator  
   Ante Tonantem.

2. Alme Vincenti, veneranda cujus  
   Hæc dies totum colitur per orbem,  
   Quas tibi cantat chorus hic fidelis,  
   Accipe laudes.

HYMN 174


Biographical sketch. St. Vincent Ferrer (1356-1419), often styled the “Angel of the Judgment,” was born at Valencia in Spain. He entered the Order of St. Dominic at the age of eighteen. After a brilliant course of study, he became master of sacred theology. For three years he read only the Scriptures, and is said to have known the entire Bible by heart. He converted a large number of Jews in Valencia, and their synagoge became a church. Deeply grieved because of the great schism which then afflicted the Church, he was consoled by our Blessed Lord and told to go forth on the mission of converting sinners, announcing to them the coming of the Judgment. This miraculous apostolate lasted twenty-one years. He preached throughout Europe, in various towns and villages of Spain, Switzerland, France, Italy, and other places. Everywhere thousands of sinners were reformed; infidels and heretics in great numbers were converted. Stupendous miracles enforced his word. Twice each day the “miracle-bell” summoned the sick, the lame, and the blind to be cured. Speaking only his native Spanish, he was understood in all tongues. Processions of penitents, sometimes numbering thousands, followed him in perfect order. Convents, orphanages, and hospitals arose in his path. Despite all this, the great man always remained a humble religious. He died at Vannes in Brittany. He was canonized by Callistus III in 1455.

1. “With joyful spirit let the faithful rejoice; let them sound forth with their voices as they sing hymns: for there is given to the world a new herald before the Thunderer.” Cf. the biographical sketch on Auribelli for a note on his famous acrostic. Menite, spirit, soul, heart. “Singing and making melody in your hearts to the Lord” (Eph. 5:19). Resonento would usually imply an idea of repeating, like a “rebounding echo.” Precator (prector), forerunner, herald, legate. “Behold I send My angel before Thy face, who shall prepare Thy way before Thee” (Matt. 11:10). St. John the Baptist was the first great herald (cf. hymn 12) who preached penance in preparation for the coming of Christ as Redeemer. St. Vincent Ferrer was another (novus) who preached penance in preparation for the coming of Christ as Judge (cf. stanza 6). Tonantem, i.e., God. “The Lord thundered from heaven, and the Highest gave His voice” (Ps. 17:14).

2. “O blessed Vincent, this thy venerable day is celebrated throughout the whole world; do thou accept the praises which the faithful choir here sings to thee.” Dies, feast day. “This a holy day to the Lord our God” (2 Esd. 8:9). Chorus fidelis, choir or group of the faithful. Cf. stanza 1 of hymn 162.
3. Rite mox annis teneris peractis,  
   Praedicatorum sibiens adisti  
   Ordinem, servans documenta Patrum  
   Mente pudica.

4. Tactus e cælis operam dedisti  
   Litteris sacris utriusque Legis:  
   Quas docens verbo, fidei replesti  
   Lumine mundum.

5. Inde ferventer cito jam propinquum  
   Sæculi finem fore nuntiasti,  
   Ut Deum gentes timeant patenter  
   Vociferando.

3. Rightly in virtue the days of youth spending,  
   Then to the Preachers thy way in thirst wending,  
   Where holy Fathers, in thy soul unstained,  
   Their type maintained.

4. Zealous in study of God’s Written Teaching,  
   Touched by high Heaven wert thou in its preaching,  
   Spreading throughout the world, in all its brightness,  
   Faith’s saving lightness.

5. Hence came that fervor of thine in portending  
   That this world soon would be nigh to its ending,  
   So that all nations to God might come fearing,  
   Thy message hearing.

3. “Thy youthful years having soon been rightly passed, in  
   thist thou didst enter the Order of Preachers, observing with  
   a pure heart the examples of the Fathers.” Rite, worthily,  
   piously, Vincent’s childhood was remarkable for its solid piety.  
   “Modest in his looks, gentle in his manners, and graceful in his  
   speech, and from childhood exercised in virtues” (2 Mach.  
   15:12). Teneris, tender, young. Sitiens, a desire to serve God  
   in the religious life. “My soul hath thirsted after the strong  
   living God” (Ps. 41:3). Documenta, teachings, examples. “Which  
   when I had seen, I laid it up in my heart, and by the example  
   I received instruction” (Prov. 24:32). Patrum, especially the  
   holy men of the Order, “our fathers in their generation” (Eccl.  
   44:1).

4. “Inspired of heaven, thou didst study the Sacred Writings  
   of both Laws; and, teaching them by thy preaching, thou didst  
   fill the world with the light of faith.” Tactus, touched, incited,  
   inspired. Utriusque Legis. Since Vincent labored for the  
   conversion of Jews and Christians, he spent years in the study of  
   the Old and New Testaments. “All Scripture, inspired of God,  
   is profitable to teach, to reprove, to correct, to instruct in jus-  
   tice” (2 Tim. 3:16). Verbo, preaching. “Faith, then, cometh by  
   hearing; and hearing by the word of Christ” (Rom. 10:17). Mundum,  
   the relatively large area where the saint labored with  
   the Gospel (2 Tim. 1:8). Lumine fidei. St. Paul frequently  
   speaks of darkness as symbolic of unbelief, and light as sym-  
   bolic of faith. “You were heretofore darkness, but now light in  
   the Lord. Walk then as children of the light” (Eph. 5:8).

5. “Thenceforth thou didst fervently announce that the end  
   of the world would speedily be at hand, so that, by thy openly  
   vociferating, the nations would fear God.” Inde, from this time  
   on, for the rest of his days, the saint preached chiefly the  
   approaching Judgment (cf. the next stanza). Timeaet, the end  
   the saint had in view, for “the fear of the Lord is the begin-  
   ning of wisdom” (Prov. 1:7). Cf. Ecclus. 7:40. Vociferando. Re-  
   membering the tremendous crowds, numbering at times 10,000,  
   and the outdoor meetings thereby necessary, the saint must  
   have been gifted with a powerful voice, “a loud voice” (Apoc.  
   14:7).
6. Angelus alter penitus fuisti
Idem, qui cali medium volat.
Nuntians cunctis populos et linguas
Judicis horam.

7. Lingua qua sancta populos docebas
Rebus et signis variis probabas,
Languidus reddens Crucem sanatatis
Robonis membris.

8. Inter electos modo collocaris,
Semper in celis merito triumphans,
Fulgidus seritis redimitus omni
Tempore secoli.

6. "Thou wert in spirit that other angel who flew through the midst of heaven announcing to all peoples and tongues the hour of the Judge." Alter angelus. "And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation and tribe and tongue and people: saying with a loud voice: Fear the Lord, and give Him honor, because the hour of His judgment is come" (Apoc. 14:6 l). Penitus, inwardly, sincerely, in spirit. Reliable historians hold that St. Vincent Ferrer was truly convinced he was obeying God's will in preaching that the end of the world was near. The peculiar difficulty is this: the saint apparently confirmed his preaching with stupendous miracles, which fact in itself is ordinarily the most evident proof of God's approval (cf. Mark 16:20). Father Fages, O.P., in his Histoire de S. V. Ferrier, explains that the saint's prediction was a conditional prophecy, like that of Jonas against Ninive (cf. Jonas, chaps. 3 and 4), and that the world was saved precisely on account of the many conversions the saint brought about (Tanqueray, Spiritual Life, p. 708). At any rate, the saint is most frequently pictured in Christian art with wings and with a trumpet (cf. 1 Cor. 15:52).

7. "What holy things thou didst teach the people by thy tongue, thou didst prove by thy deeds and divers miracles, re-

8. Now hast thou placement among chosen spirits,
Always to triumph because of thy merits,
Crowned with bright garlands that will be eternal
In realms supernal.

6. Angel by John seen through the heavens winging,
Truly wert thou, news of high import bringing;
Peoples and races to God's judgement hour
Calling with power.

7. Wonders and marvels to all gave probation
That to the people thy tongue taught salvation;
Giving to members the health they were pining
By the Cross signing.

8. Now hast thou placement among chosen spirits,
Always to triumph because of thy merits,
Crowned with bright garlands that will be eternal
In realms supernal.

Storing strength to sick members by the cross of health." Rebus acts, deeds of evident holiness. "We know that Thou art come a teacher from God; for no man can do these signs which Thou dost, unless God be with him" (John 3:2). Signis (cf. the preceding stanza), miracles. "But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed" (Mark 16:20). So many and marvelous were Vincent's miracles that he is styled the Thaumaturgus (wonderworker) of the Order of Preachers. Crucem sanatatis. Cf. hymn 53. St. Vincent always made use of the sign of the cross, and his success was such that the sick would ask him for "the cross of health." Besides the well-known "St. Vincent water" for the sick, we still have in Dominican liturgy "the prayer of St. Vincent used by St. Louis Bertrand." Membris, members of the body, the body itself.

8. "Among the elect art thou now placed, ever triumphing deservedly in heaven, and crowned forever with bright garlands." Electos. "And they that are with Him are called and elect and faithful" (Apoc. 17:14). Sertis. "On their heads were crowns of gold" (Apoc. 4:4). The two liturgical crowns (cf. stanza 1 of hymn 182) usually ascribed to Vincent are virginity and doctorate. Cf. stanza 6 of the following hymn.
9. Summa sit Christo salus, et perennis
   Gloria Patri pariterque sancto
   Flami, quorum sine fine virtus
   Regnat in orbe.

   HYMN 175

1. Lumen in terris populi fidelis,
   Civis et cæli modo factus alti,
   Acta Vincenti tua concincentes
   Dirige voces.

2. Flore primævo nitiæ juventæ,
   Eligens puræ documenta vitæ,
   Ordinis magnum imitans Parentem
   Prædictorum:

3. Luce doctrinæ rutilans serenæ,
   Ambitum terre pelagique lustrans,
   Semper ardentibus resonans sacrum
   Pecorem verbum:

   HYMN 175

Author and meter as for the preceding hymn. Metrical: Henry. Use: Matins of St. Vincent Ferrer, O.P.

1. “O Vincent, light upon earth of the faithful people, and now become a citizen of high heaven, do thou guide our voices as we sing thy deeds.” Lumen (cf. hymn 117). “He was a burning and a shining light” (John 5:35). Fidelis, Christians, as opposed to the unconverted Jews and Moors. “All you are children of the light” (1 Thess. 5:5). Civis. “You are fellow citizens with the saints” (Eph. 2:19).

2. “In the early flower of a glorious youth, thou didst choose the examples of a pure life, and didst imitate the great father

   of the Order of Preachers.” The author combines stanzas 2, 3, and 4 in one sentence. For the sake of smoothness we have divided the stanzas. Nitiæ, shining, clear, unstained. Documenta, models, patterns, examples. Parentem, St. Dominic. “In Christ Jesus by the gospel have I begotten you” (1 Cor. 4:15). Imitans. “Be ye followers of me, as I also am of Christ” (1 Cor. 4:16). This stanza portrays Vincent’s entrance into religion and his earnest preparation for the apostolate of preaching.

3. “Thou didst shine with the light of clear doctrine, enlightening the orbit of land and sea, always announcing the Sacred Word with ardent heart.” Serene, uncloudy, light-giving. Doctrina. “That doctrine which is according to godliness” (1 Tim. 6:3). Ambitum, circuit, compass. Here the word would express the area of the saint’s influence in preaching (cf. stanza 4 of the preceding hymn). In this stanza the poet seems to imply a comparison of the saint with the sun. As the sun sheds light on land and sea, so the saint shed “the Light of the world” (John 8:12) on whoever came within the orbit of his apostolate. Resonando is used like a present participle (cf. stanza 2 of hymn 1). Verbum. “Teaching among them the word of God” (Acts 18:11).
4. "While thou didst reveal to all the way of salvation, and didst foretell the imminent fall of the world, rightly did every kind of prodigy render thee glorious." Cunctis, believer and unbeliever. "Preach the gospel to every creature" (Mark 16:15). Viam salutis. "These men are the servants of the most high God, who preach unto you the way of salvation" (Acts 16:17). Occasum, fall, ruin, end. Canis is here used in the sense of foretelling, making a prophecy (cf. stanza 6 of the preceding hymn). Prodigiorum, miracles. "Therefore have I raised thee, that I may show My power in thee, and My name may be spoken of throughout all the earth" (Exod. 9:16).

5. "Hence, like the light of the setting sun, thou didst ascend the heavens, rising more beautiful than the heavenly realms." The poet again uses the sun by way of comparison. As the sun in its setting seems to die in the western sky, and yet rises again in the east more gloriously than ever, so Vincent, though laid to rest in western Brittany, rises again to the glory of heaven. Orients. "And when thou shalt think thyself consumed, thou shalt rise as the daystar" (Job 11:17). Regnis, probably the material expanse of the heavens, wherein the sun is the "prince of planets."

6. "Surrounded by angels, adorned with stars, with a two-fold crown, as doctor and virgin, thou art shining among the illustrious souls by the gift of Christ." The poet fancies Vincent's glory in heaven. Anges. "You are come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels . . . and to the spirits of the just made perfect" (Heb. 12:22 f.). Astris. The poet may refer to some traditional vision wherein the saint appeared star-crowned. Some pictures do represent him in this fashion. The stars in the crown would probably designate his chief virtues, deeds, and the like. "Thou hast set on his head a crown of precious stones" (Ps. 20:4). Munere. "By the grace of God I am what I am" (1 Cor. 15:10). Coronis. Cf. stanza 8 of the preceding hymn.

7. "To the Father, to the Son, and likewise to the coexisting Holy Spirit, whose name every spirit in heaven praises without end, be the same salvation." Nato, i.e., Son. Flaminii, breath, spirit. Una, the one, the same, equal, for "these three are one" (1 John 5:7). Salus. "Salvation to our God" (Apoc. 7:10). Nomen, as is most often the case, may be taken for God Himself. "And they rested not day and night, saying: Holy, holy, holy Lord God Almighty, who was, and who is, and who is to come" (Apoc. 4:8). Spiritus omnis. The closing words of the Psalter. "Let every spirit praise the Lord" (Ps. 150:3).
HYMN 176

1. Magne Vincenti nova lux Olympi,
   Noctis obscuræ tenebras resolve,
   Ut tuas pura modulemur omnes
   Carmine laudes.

2. Sidus extremæ Venetensis oraæ,
   Et Valentinæ decus urbis almaæ,
   Ordinis sacri nitor es et ævi
   Gloria nostri:

HYMN 176

Author, meter, and metrical as in hymn 174. Use: Lauds of St. Vincent Ferrer, O.P.

1. "O great Vincent, new light of heaven, do thou scatter the darkness of the obscure night, that we may all sing thy praises with a pure song." *Nova lux*. The advent of a saint into the kingdom of heaven is hailed in the liturgy as the addition of a new star to the celestial galaxy (cf. stanza 1 of hymn 171). "Then shall the just shine as the sun in the kingdom of their Father" (Matt. 15:43). *Resolve*. As the sun at daybreak scatters the darkness of night, so in this hymn for Lauds, traditionally said at daybreak, we pray our saint to scatter whatever spiritual darkness might spoil the merit of our prayer. *Tenebras*. Darkness is often symbolic of sin. "Let us cast off the works of darkness" (Rom. 13:12). *Puro carmine*. Since we honor God when we honor His saints (cf. hymn 117), we ask that we be "with them that call on God out of a pure heart" (2 Tim. 2:22).

2. "O star of the extreme region of Vannes and honor of the blessed city of Valencia, thou art the splendor of our holy Order and the glory of our world." Note in this stanza the poet's fourfold gradation of esteem: the little town of his death, the great city of his birth, the religious Order of his training, the universal Church of Christ. "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people" (Judg. 15:10). *Sidus*, figuratively used of an outstanding glory, luminary, honor. Vannes glories in the fact that Vincent there passed from life to heaven. "He was a burning and a shining light: and you were willing for a time to rejoice in his light" (John 5:35). *Valentinæ*. Cf. stanza 1 of hymn 142. Valencia glories in the fact that Vincent was born there. "In Christ Jesus by the gospel I have begotten you" (1 Cor. 4:15). *Ordinis*. The entire Order of Preachers glories in the fact that Vincent was a great son of a great spiritual father. "For God will show His brightness in thee to every one under heaven" (Bar. 5:3). *Evi*, age, era, world of time. "Thou hast crowned him with glory and honor" (Ps. 8:6).
3. Taught by the logic of thy truth and learning,
Hebrews and Moors, all their old tenets spurning,
Come to God's waters, the gift of believing
Therein receiving.

1. Signs of thy power, in lands many showing,
Prove thee with merits well nigh overflowing,
Ranking thee equal to those holy sages
Of the past ages.

5. Furies of demons thy word oft repel leth,
While thy compassion every ill expelleth;
Frequent the dead from their chains at thy voicing
Come back rejoicing.

6. When to thy great life on earth end was given,
Soared thy soul joyful to the realms of Heaven,
There to receive mid the ranks of blest spirits
Thy victor's merits.

dost, unless God be with him" (John 3:2). Celsis, high, elevated, lofty in holiness. "By the hands of the apostles were many signs and wonders wrought among the people" (Acts 5:12). Cf. stanza 7 of hymn 174.

5. "The cruel furies of demons thou dost repress and, having compassion, thou dost expel all diseases; often dost thou recall the dead to the pleasant breezes of life." Daemonum. "And He gave them power to heal sickness and to cast out devils" (Mark 3:15). The cruelty of diabolical possession may be seen in Luke 9:39. Defunctos. Several cases are recorded of the saint's power over death. The miracle whereby he recalled from death an unbaptized infant for a grieving mother is reminiscent of the Gospel miracle of Christ. "And he that was dead sat up, and began to speak. And He gave him to his mother" (Luke 7:15). Lucis, the light of day, life.

6. "Wherefore, after the tokens of a noble life, thou dost joyfully ascend, as a victor receiving undying honors, to the kingdom of heaven and to the company of the blessed." Monumenta for monumenta, proofs. signs. tokens. Poli, i.e., celi, a favorite with humanists. Catam. Cf. Heb. 12:22.
7. Sit Patri, Nato, simul utriusque
Flamini splendor, decus et potestas:
Cujus æternum chorus angelorum
Numen adorat.

7. "Splendor, honor, and power be to the Father, to the Son,
and likewise to the Spirit of both, whose eternal Divinity the
choir of angels adores." Nato. Flamini. Cf. stanza 7 of the pre-
37. Adorat. "Adore Him, all you His angels" (Ps. 96:7).
HYMNS OF THE COMMONS

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HYMN 177
1. Exsultet cælum laudibus,
   Resulæt terra gaudii.
   Apostolorum gloriam
   Sacra canunt solemnia.

2. Vos sæculi justi judicis
   Et vera mundi lumina,
   Votis precamur cordium,
   Audite preces supplicum.

3. Qui cælum verbo clauditis,
   Serasque ejus solvitis,
   Nos a peccatis omnibus
   Solvite jussu, quæsumus.

4. With praises meet let heaven ring,
   And earth with joy responsive ring:
   The Apostles' deeds and high estate,
   This festal-tide we celebrate.

5. O ye who throned in glory dread
   Shall judge the living and the dead—
   True lights, the world illumining,
   Regard the suppliant prayer we bring.

6. The gates of heaven, at your command,
   To all or closed or open stand:
   May we, at your august decree,
   Be loosed from our iniquity.


1. “Let heaven rejoice with praise, let earth re-echo with joy: our sacred festals celebrate the glory of the apostles.” Exsultet. “Let the heavens rejoice, and let the earth be glad” (Ps. 95:11). Cælum and terra would embrace all members of the Church triumphant and militant. Gloriam, fame, renown, glory. Solemnia, solemnities, festals, feast. Sacra, holy, religious, as opposed to other festivals. This is the day which the Lord hath made: let us be glad and rejoice therein” (Ps. 117:24).

2. “Ye just judges of mankind and true lights of the world, we beseech you with the yearnings of our hearts: give ear to the prayer of your suppliants.” The basic theme of the hymn is a plea for grace, without which we cannot expect a favorable sentence at the judgment. Judices. Christ promised His apostles: “You also shall sit on twelve seats judging the twelve tribes of Israel” (Matt. 19:28). Because they will have a share in our judgment, we appeal to the apostles. Sæculi (for sæculi), the world of men, all mankind. Lumina. Christ also told His apostles: “You are the light of the world” (Matt. 5:14). By their life and teaching they were to spread throughout the world the knowledge of Christ, “the true light which enlighteneth every man that cometh into the world” (John 1:9). Futos, desires, yearnings. Cordium. The prayer of the heart, manifesting sincerity and earnestness, is the only real prayer. “This people honoreth Me with their lips: but their heart is far from Me” (Matt. 15:8).

3. “Ye who by a word close heaven and unloose its bolts: loose us, we pray, by your command from all our sins.” Claudi- tis, solvatis, the power of the keys. “Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall lose upon earth, shall be loosed also in heaven” (Matt. 18:18). Verbo, the word of decision, the bestowal or denial of absolution. Seras, locks, bolts. Jussu, by means of the priest, who enjoys the apostolic power of forgiving sins. Peccatis. Sin is often styled a binding, enslaving. “Be not held again under the yoke of bondage” (Gal. 5:1).
4. Quorum praeco/pto subditur
   Salus, et languor omnium,
   Sanate aegros moribus,
   Nos reddentes virtutibus.

5. Ut cum Judex advene/rit
   Christus in fine seculi,
   Nos sempiterni gaudio/i
   Faciat esse compotes.

6. Deo Patri sit gloria,
   Ejusque soli Filio,
   Cum Spiritu Paraclito,
   Et nunc, et in perpetuum.

HYMN 178

1. æterna Christi munera
   Apostolorum gloriaim,
   Laudes ferentes debitas,
   Laetis canamus mentibus.

4. "Ye to whose command is subject the health and the sick-
   ness of all; cure us who are sick in morals, restoring us to
   virtue." Præcepto, power, sway. "He gave them power over un-
   clean spirits to cast them out, and to heal all manner of dis-
   eases" (Matt. 10:1). Moribus, in morals, in soul. Sin is likewise
   styled a sickness, a disease, of the soul. "Heal my soul, for I have
   sinned against Thee" (Ps. 40:5). Virtutibus, virtue, state of
   grace. Cf. hymn 118.

5. "So that, when Christ the Judge cometh at the end of the
   world, He may make us partakers of everlasting joy." Judex.
   Cf. hymn 11, stanza 3. "When the Son of man shall come in
   His majesty, and all His angels with Him" (Matt. 25:31).
   Gaudii. The sole business of life is eternal salvation. "Come, ye
   blessed of My Father, possess you the kingdom prepared for
   you from the foundation of the world" (Matt. 25:34).

6. Cf. the final stanza of hymn 1.
2. Ecclesiarum principes,  
   Belli triumphales duces  
   Celestis aulae milites,  
   Et vera mundi lumina.

3. Devota sanctorum fides,  
   Invicta spes credentium,  
   Perfecta Christi caritas,  
   Mundi triumphat principem.

4. In his paterna gloria,  
   In his voluntas Spiritus,  
   Exsultat in his Filius,  
   Calum repletur gaudiis.

2. “They are the princes of the Church, the triumphant leaders of the war, the soldiers of the heavenly court and the true lights of the world.” Principes. All the apostles were princes, i.e., bishops, in various parts of the world, and the Church in the liturgy speaks of them. “Thou shalt make them princes over all the earth” (Ps. 44:17). Duces. The apostles were, so to speak, high ranking officers, leaders, chosen by the Commander-in-chief Himself. “I have chosen you, and have appointed you, that you should go, and bring forth fruit” (John 15:16). Triumphales. Through the grace of Christ, who was “with them all days” (Matt. 28:20), the apostles were victorious. Belli, the great war that will last till the end of time, the war “against principalities and powers, against the rulers of this world of darkness, against the spirits of wickedness in high places” (Eph. 6:12). Milites. As in days of old the most valiant and victorious soldiers were chosen as a personal guard of honor before their king, the poet’s thought here may be that, having proved themselves “good soldiers of Christ Jesus” (2 Tim. 2:3), the apostles now stand close to their great King in heaven. Lumina. Cf. stanza 2 of the preceding hymn. If we consider the inspiration they still engender, the apostles continue to shine upon the world as guiding lights to the port of heaven.

3. “The steadfast faith of the saints, the unyielding hope of believers, the perfect charity of Christ, triumph over the prince of the world.” This stanza presents an example of St. Ambrose’s skill in summarizing (cf. stanza 5 of hymn 14). In three lines he gives the three principles underlying the triumph of all saints: faith, hope, and charity. Sanctorum. Cf. stanza 1 of hymn 183. As stated above (stanza 1), this hymn was originally composed in honor of the martyrs. It is fittingly used here, since all the apostles were martyrs, with the exception of St. John. And even St. John knew something of “the fellowship of His sufferings” (Phil. 3:10). Fides, a faith that believes in God even unto death. “Stand fast in the faith” (1 Cor. 16:13). Spes, a hope that no trial can weaken. “I will always hope” (Ps. 70:14). Caritas, a love of Christ above all things. “Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? . . . But in all these things we overcome, because of Him that hath loved us” (Rom. 8:35, 37). Mundi principem, the devil, so styled by Christ in St. John’s Gospel. “Now shall the prince of this world be cast out” (John 12:31). Cf. John 14:30; 16:11.
5. Te nunc Redemptor quaesumus
Ut ipsorum consortio
Jungas precantes servulos,
In sempiterna sæcula.

HYMN 179

1. Iste Confessor Domini sacratus,
Festa plebs cujus celebrat per orbem,
Hodie lætus meruit secreta
Scandere caeli.

2. Qui pius, prudens, humilis, pudicus,
Sobrius, castus fuit et quietus,
Vita dum præsens vegetavit ejus
Corporis artus.

4. "In them the Father's glory, in them the Spirit's will, in them the Son rejoices, and heaven is filled with joy." In his, i.e., the saints—the martyrs and apostles—lauded in the preceding stanza. The Blessed Trinity rejoices in the final triumph of the saints. The Father rejoices, for they preached everywhere "the God of our Lord Jesus Christ, the Father of glory" (Eph. 1:17). The Son rejoices, for they justified His choice and training. "Those whom Thou gavest Me have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled" (John 17:12). The Holy Ghost rejoices, for "they were all filled" with Him (Acts 2:4). All the blessed spirits of heaven rejoice, for they "fought a good fight, finished the course, kept the faith" (2 Tim. 4:7).

5. "Now, O Redeemer, we beseech Thee that Thou wilt unite forever to their fellowship Thy suppliant servants." Cf. the final stanza of hymn 184, of which this stanza is an altered version. Nunec may have here the special force of reminding us that "now is the acceptable time" (2 Cor. 6:2) to seek the grace whereby we may gain "the crown of life" (Jas. 1:12). Redemptor. Cf. stanza 1 of hymn 13. This stanza is unique in mentioning only the Second Person, while most doxologies mention the Holy Trinity. Consortio, "the company of many thousands of angels" (Heb. 12:22).

5. We pray Thee now, Redeemer King,
Thy lowly suppliants to bring
To share their blessed company
And be for evermore with Thee.

HYMN 179

1. This is the Confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness
Erst on this feast-day merited to enter
Into his glory.

2. Saintly and prudent, modest in behavior,
Peaceful and sober, chaste was he, and lowly
While that life's vigor, coursing through his members,
Quickened his being.

HYMN 179


1. "This hallowed confessor of the Lord, whose festal the people celebrate throughout the world, this day has merited joyfully to attain the secrets of heaven." Hodie, the feast day; usually the day of death. "This day thou shalt be with Me in paradise" (Luke 23:43). If this hymn is used on a day other than the proper feast day, the first two stanzas are combined into one by dropping lines 2, 3, 4, 5. Scandere, scale, ascend, reach. Secreta. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9). Confessor, any male saint—whether prelate, priest, or simple layman—who was not an apostle or a martyr. "Everyone therefore that shall confess Me before men, I will also confess him before My Father who is in heaven" (Matt. 10:32). Sacrasus, consecrated, dedicated, among "them that are sanctified in Christ Jesus" (1 Cor. 1:2).

2. "He was pious, prudent, humble, pure, sober, chaste, and quiet while the present life animated the members of his body." This stanza cites the general virtues which usually characterize all saints to indicate how "we should live soberly, and justly, and godly in this world" (Titus 2:12). Cf. 1 Tim. 5:2-4.
3. **Ob sacrum cujus meritum frequenter**
   Membra languentum modo sanitati,
   Quolibet morbo fuerint gravata,
   Restituuntur.

4. **Unde nunc noster chorus in honorem**
   Ipsius hymnum canit hunc libenter:
   Ut piis ejus precibus iuvemur,
   Omne per ævum.

5. **Sit salus illi, decus atque virtus,**
   Qui supraæ cieli residens cacumen,
   Totius mundi machinam gubernat
   Trinun et unus.

**HYMN 180**

1. Jesu Redemptor omnium,
   Corona confitentium,
   In hac die clementius
   Nostris faveto precibus:

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3. "And frequently, because of his holy merit, the bodies of the sick, with whatever ailment they were burdened, are restored again to health." **Membra**, bodily members, bodies. "He gave them power to . . . heal all manner of diseases and all manner of infirmities" (Matt. 10:1).

4. "Wherefore our choir now gladly sings in his honor this hymn, so that we may be assisted always by his pious prayers." **Chorus.** Cf. stanza 1 of hymn 162. **Precibus.** "For the continual prayer of a just man availeth much" (Jas. 5:16).

5. "Salvation, honor, and power be unto Him who, three and one, dwelling above the height of heaven, governs the fabric of the whole world." **Salus.** "Thou art worthy, O Lord our God, to receive glory and honor and power" (Apoc. 4:11). **Cacumen**, peak, height. "The Lord is high above all nations; and His glory above the heavens" (Ps. 112:4). **Machinam**, frame, fabric.

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3. **Sick ones of old time to his tomb resorting,**
   Sorely by ailments manifold afflicted,
   Oft-times have welcomed health and strength returning,
   At his petition.

4. **Whence we in chorus gladly do him honor,**
   Chanting his praises with devout affection,
   That in his merits we may have a portion
   Now and forever.

5. **His be the glory, power and salvation,**
   Who over all things reigneth in the highest,
   Earth’s mighty fabric ruling and directing,
   Onely and Trinal.

**HYMN 180**

1. Jesu! the world’s Redeemer, hear;
   Thy prelates’ fadeless crown, draw near:
   Accept with gentlest love today
   The prayers and praises that we pay.

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**Trinum** in person and **Unus** in nature. "These three are one" (1 John 5:7).

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**HYMN 180**


1. "O Jesus, Redeemer of all, the crown of confessors, do Thou more kindly favor our prayers on this day." **Redemptor** (cf. stanza 1 of hymn 13). "Who gave Himself a redemption for all" (1 Tim. 2:5). **Corona**, the reward symbolized by the crown. "You shall receive a never-fading crown of glory" (1 Pet. 5:4). **Die**, feast day of the saint we honor. Because of this fact we hope for a kindlier hearing before God, for "the eyes of the Lord are upon the just, and His ears unto their prayers" (Ps. 33:16).
2. Tui sacri qua nominis  
Confessor alius claruit,  
Cujus celebrat annua  
Devota plebs solemnia.

3. Qui rite mundi gaudia  
Hujus caduta respues,  
Cum angelis celestibus  
Laetus potitur premis.

4. Hujus benignus annue  
Nobis sequi vestigia:  
Hujus precatu servulis  
Dimitte noxam criminis.

5. Sit Christe Rex piosime  
Tibi Patrique gloria,  
Cum Spiritu Paraclito,  
In sempiterna sæcula.

2. "On which (day) shone brightly the glorious confessor of Thy holy name, whose annual solemnity a devout people celebrates." Qua refers to die of the preceding stanza. Confessor. Cf. stanza 1 of the preceding hymn. Nominis, God Himself. "And holy is His name" (Luke 1:49). Claruit, after his entrance into heaven. "Then shall the just shine as the sun in the kingdom of their Father" (Matt. 13:43).


4. "Graciously grant us to follow his footsteps; and through his intercession forgive Thy servants the punishment of their sins." Sequi. "Be ye followers of me, as I also am of Christ" (1 Cor. 4:16). Precatu. Hymns make frequent mention of the communion of saints. "I beseech you, brethren, that you help me in your prayers for me to God" (Rom. 15:30). Noxam is here used like penam.

5. "O Christ, most loving King, glory be to Thee and to the Father, together with the Spirit Paraclete, unto endless ages." Rex. Cf. hymn 41. Paraclito. Cf. stanza 2 of hymn 37.
HYMN 181

1. Urbis Jerusalem beata,
   Dicta pacis visio,
   Quae constituitur in cælis
   Vivis ex lapidibus,
   Et angelis coronata
   Ut sponsata comite:

2. Nova veniens e cælo,
   Nuptiali thalamo
   Præparata, ut sponsata
   Copuletur Domino:
   Plateæ et muri ejus
   Ex auro purissimo:

HYMN 181


Note. This hymn (i.e., 181 and 182) is based on several passages of Scripture which are given here for convenient reference. (a) “But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels” (Heb. 12:22). (b) “And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband” (Apoc. 21:2). (c) “Be you also as living stones built up, a spiritual house” (1 Pet. 2:5). (d) “But the city itself pure gold, like to clear glass... And the foundations of the wall of the city were adorned with all manner of precious stones... And the twelve gates are twelve pearls... And the gates thereof shall not be shut by day” (Apoc. 21:18, 19, 21, 25). (e) “But you are fellow citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone: in whom all the building, being framed together, groweth up into an holy temple in the Lord. In whom also you are built together into an habitation of God in the Spirit” (Eph. 2:19-22).

1. Blessed City, heavenly Salem,
   Vision dear of peace and love,
   Who, of living stones upbuilt,
   Art the joy of heaven above,
   And, with Angel cohorts circled,
   As a Bride to earth dost move!

2. From celestial realms descending,
   Ready for the nuptial bed,
   To His presence, decked with jewels,
   By her Lord shall she be led:
   All her streets and all her bulwarks,
   Of pure gold are fashioned.
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3. Porte nitent margaritas,
   Adytis patentibus:
   Et virtute meritorum
   Illuc introducit
   Omnis, qui ob Christi nomen
   Hic in mundo premitur.

4. Tunsionibus, pressuris
   Expolit lapides
   Suis cooptantur locis
   Per manus Artificis:
   Disponuntur permansuri
   Sacris ædificiis.

5. Gloria et honor Deo
   Usquequaque altissimo,
   Una Patri, Filioque,
   Inclyto Paraclito,
   Cui laus est et potestas
   Per ætera sæcula.

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HYMNS OF THE COMMONS

3. Bright with pearls her portal glitters;
   It is open evermore;
   And, by virtue of His merits,
   Thither faithful souls may soar,
   Who for Christ's dear name in this world
   Pain and tribulation bore.

4. Many a blow and biting sculpture
   Polished well those stones elect,
   In their places now compacted
   By the heavenly Architect,
   Who therewith hath willed forever
   That His palace should be decked.

5. Laud and honor to the Father;
   Laud and honor to the Son;
   Laud and honor to the Spirit;
   Ever Three, and ever One:
   Consistent, co-eternal,
   While unending ages run.

3. "Her gates glitter with pearls, her inmost shrines are wide open: and every one who is persecuted in this world for the name of Christ is conducted thither in virtue of His merits." Meritorum, of Christ, "by whose grace you are saved" (Eph. 2:5). Premitur. "Blessed are they that suffer persecution for justice’ sake: for theirs is the kingdom of heaven" (Matt. 5:10).

4. "The stones, polished by blows and afflictions, are fitted to their places by the hands of the Builder: they are arranged to remain in the sacred mansions." Expolit. "Through many tribulations we must enter into the kingdom of God" (Acts 14:21). Artificis. "Whose builder and maker is God" (Heb. 11:10). Edificiis. "In My Father's house there are many mansions. . . . I go to prepare a place for you" (John 14:2).

* 5. Cf. the final stanza of hymn 24.
HYMN 182

1. Angularis fundamentum
   Lapis Christus missus est,
   Qui parietum compago
   In utroque nectitur:
   Quem Sion sancta suscepit,
   In quo credens permanet.

2. Omnis illa Deo sacra
   Et dilecta civitas,
   Plena modulis in laude
   Et canoro jubilo,
   Trinum Deum unicumque
   Cum fervore prædicat.

3. Hoc in templo summe Deus
   Exoratus adveni,
   Et clementi bonitate
   Precum vota suscipe:
   Largam benedictionem
   Hic infunde jugiter.

HYMN 182

Author, meter, and metrical as for the preceding hymn, of which this is a continuation. Use: Lauds of the dedication of a church.

1. "Christ the cornerstone was sent to be the foundation, and He is bound in both joints of the wall: whom holy Sion received and, believing in Him, she endures." Angularis. Cf. scriptural references before stanza 1 of the preceding hymn. "Behold I will lay in Sion a chief cornerstone, elect, precious. And he that shall believe in Him, shall not be confounded" (1 Pet. 2:6). Sion. Generally the term Sion is used of the Church militant, while Jerusalem is used of the Church triumphant. Utroque. Christ is the cornerstone on which both walls (i.e., Jews and Gentiles) were united and on which both rested and were supported, forming only one edifice (MacEvilly, Exposition of the Epistles, Eph. 2:20).

2. "All this city, sacred and beloved of God, is full of melodies in praise and sonorous jubilation: she extols with fervor the God who is one and three." It may be noted here that some hymnologists (e.g., Neale) consider this stanza to have been the conclusion of the original hymn; others (e.g., Trench) hold a contrary view. Trinum, unicum. Cf. 1 John 5:7. Modulis. Cf. Apoc. 4:8.

3. "In this temple, O God most high, be present when Thou art invoked; and in Thy merciful goodness receive our prayers; here pour out forever Thy abundant blessing." Templo, the particular church, the dedication of which we are celebrating. Vota, the desires or wishes that underlie all prayer. Infunde. "Try Me in this, saith the Lord: if I open not unto you the floodgates of heaven, and pour you out a blessing even to abundance" (Mal. 3:10).
4. Hic promerecantur omnes
   Petita acquirere
   Et adepta possidere
   Cum sanctis perenniter,
   Paradisum introire
   Translati in requiem.

5. Gloria et honor Deo
   Usquequaque altissimo,
   Una Patri, Filioque,
   Inclyto Paraclito,
   Cui laus est et potestas
   Per æterna sæcula.

HYMN 183

1. Sanctorum meritis inculta gaudia
   Pangamus socii, gestaque fortia:
   Nam glisit animus promere cantibus
   Victorum genus optimum.

4. "Here may all merit to obtain the things requested and
to retain forever with the saints the things granted, and to enter
paradise when taken to their rest." Requiem. Heaven is fre-
quently styled a place of everlasting rest. "And the Lord will
give thee rest continually, and will fill thy soul with bright-
ess" (Isa. 58:11).
5. Cf. the preceding hymn.

HYMN 183

Author: unknown, eighth century; ascribed by some to Rabau-
rus Maurus. Meter: Asclepiadik Glyconic. Metrical: Neale. Use:
Vespers and Matins of the common of many martyrs.
1. "For the merits of the saints, O companions, let us sing
of their glorious joys and their brave deeds; for the soul desires
greatly to relate in song the noblest kind of victors." Sanctorum.
In the first three centuries, when persecutions were frequent,
the Church gave public veneration only to martyrs, who were
in a sense the only official saints. The general practice even now,
confirmed by official decisions, is that the relics of at least one
martyr should be enclosed in every altar stone whereon Mass
is celebrated. Meritis (ablative of cause, reason), i.e., because
they merit our praise. "Let us now praise men of renown, and
our fathers in their generation" (Ecclus. 4:1). Gaudia, the joys
of heaven. "Eye hath not seen, nor ear heard, neither hath it
entered into the heart of man, what things God hath prepared
for them that love Him" (1 Cor. 2:9). Gesta, their sufferings. Cf.
stanzas 3 and 4. Victorum. Humans have been called natural
hero-worshippers. In the martyrs we have the highest type of
heroism. "They indeed that they may receive a corruptible
crown; but we an incorruptible one" (1 Cor. 9:25).
2. Hi sunt, quos retinens mundus inhorruit; 
   Ipsum nam sterili flore peraridum 
   Sprevere penitus, teque secuti sunt, 
   Rex Christe bone sæculitus.

3. Hi pro te furias atque ferocia 
   Calcarunt hominum, vèaque verbera: 
   Cessit his lacerans fortiere ungula, 
   Nec carpsit penetralia.

4. Ceduntur gladiis more bidentium: 
   Non murmur resonat, non querimonia, 
   Sed corde tacito, mens bene conscia 
   Conservat patientiam.

2. "These are they whom the world, when it had them, 
   abhorred; for they deeply despised it as quite arid with sterile 
   flower, and followed Thee, O good king Christ, from heaven." 
   Hi sunt. "These are they whom we had some time in derision, 
   and for a parable of reproach. We fools esteemed their life madness, 
   and their end without honor. Behold how they are numbered among the children of God, and 
   their lot is among the saints" (Wisd. 5:3-5). Sprevere for spreaverunt. "All flesh is grass, 
   and the glory thereof as the flower of the field. The grass is 
   withered, and the flower is fallen, because the spirit of the Lord 
   hath blown upon it" (Isa. 40:6 f.). Secuti. "If any man will come 
   after Me, let him deny himself, and take up his cross, and fol- 

3. "For Thee they spurned the furies and ferocities and cruel 
   scourges of men; the fiercely lacerating hook yields to them, nor

does it rob them of their souls." Calcarunt for calcaverunt. "Re- 
joicing that they were accounted worthy to suffer reproach for 
the name of Jesus" (Acts 5:41). Ungula, an instrument of tortu- 
ture fashioned like a claw or talon wherewith the flesh was 
torn. "But others were racked, not accepting deliverance, that 
they might find a better resurrection" (Heb. 11:35). Penetralia, 
the innermost of anything, vitals, heart, soul. "Fear ye not 
them that kill the body, and are not able to kill the soul" (Matt. 
10:28).

4. "They are slain with swords after the manner of sheep; 
   no murmur resounds, no complaint; but with tranquil heart the 
   self-possessed soul preserves patience." Bidentium. "He shall be 
   led as a sheep to the slaughter, and shall be dumb as a lamb 
   before its shearer" (Isa. 53:7). Patientiam. "In your patience you 
   shall possess your souls" (Luke 21:19).
5. **Quae vox, quae poterit lingua retexere**
   Quae tu Martyribus munera preparas?
   Rubri nam fluido sanguine, laureis
   Ditantur bene fulgidis.

6. **Te summa Deitas unaque poscimus**
   Ut culpas abluas, noxia subtrahas:
   Des pacem famulis, nos quoque gloriam
   Per cuncta tibi sæcula.

**HYMN 184**

1. **Æterna Christi munera**
   Et Martyrum victorias,
   Laudes ferentes debitas,
   Lætis canamus mentibus.

5. "What voice, what tongue can recount the gifts which
Thou dost prepare for Thy martyrs? For, red with flowing
blood, they are happily enriched with resplendent laurels."
*Preparas. Cf. gaudia in stanza 1. Ditantur. "These are they who
are come up out of great tribulation, and have washed their
robes and made them white in the blood of the Lamb" (Apoc.
7:14).

6. "We beseech Thee, O suprme and only Deity, that Thou
wash away our sins, drive off evils, and grant peace to Thy
servants, so that we also (may give) Thee glory forever." *Abluat.
"Wash me yet more from my iniquity, and cleanse me from my
sin" (Ps. 50:4). *Noxia, things harmful, evils. "Deliver us from
evil" (Matt. 6:13). *Pacem. "Let us have peace with God, through

**HYMN 184**

1. The eternal gifts of Christ our King,
The martyrs' victories let us sing,
And high today our voices raise,
In meet and joyful songs of praise.
2. "Having overcome the terror of the world, and having spurned the pains of the body, by the briefness of a holy death they possess the blessed life." *Terrore*, the fear, dread; possibly the agony of anticipation regarding the indignities and insults to be inflicted. If we could but understand it, this terror was the keenest suffering of the martyrs, especially the virgin martyrs. "Men withering away with fear, and expectation of what shall come" (Luke 21:26). *Pennis*, the actual sufferings inflicted on the bodies of the martyrs. "But in all these things we overcome, because of Him that hath loved us" (Rom. 8:37). *Compendio* (literally, a gain made by a shortening of time) is used here to emphasize the thought that the martyrs, in the brief time of their suffering, gained the reward which others ordinarily gain only after a lifetime of struggle. "Being made perfect in a short space, he fulfilled a long time" (Wisd. 4:15). It was the thought that a martyr gains the prize quickly and surely that inspired St. Theresa as a child (cf. stanza 1 of hymn 169). *Beatam vitam*, heaven. "Blessed are they that dwell in Thy house, O Lord" (Ps. 83:5).

3. "The martyrs are delivered over to the fire and to the teeth of the beasts; armed with hooks, the hand of the mad torturer vents its rage." *Traduntur*. "For they will deliver you up in councils." (Matt. 10:17). *Igni*. We are reminded of St. Lawrence on the gridiron, St. John the Evangelist in boiling oil, the human torches of Nero, and other cruel tortures. *Dentibus*. The early Christians thrown to the lions. *Ungulis* (cf. stanza 3 of the preceding hymn).

4. "Their vitals laid bare protrude: their holy blood is poured forth; but by the grace of eternal life they remain steadfast." The first line supplies a picture of the ruthless cruelty of the executioners. *Gratia*, the grace of fortitude fostered by the promise of eternal reward. "I can do all things in Him that strengtheneth me" (Phil. 4:13).

5. "Now, O Redeemer, we beseech Thee that Thou unite forever Thy supplicant servants to the fellowship of the martyrs." Cf. stanza 5 of hymn 178.
HYMN 185

1. Deus tuorum militum
   Corona, sors et premium,
   Laudes canentes Martyris
   Absolve nux criminis.

2. Hic nempe, mundi gaudia
   Et blandimenta noxia
   Caduca rite deputans,
   Pervenit ad celestia.

3. Pœnas cucurrit fortiter
   Et sustulit viriliter:
   Pro te profundem sanguinem
   Aeterna dona possidet.

4. Ob hoc precatu supplici
   Te poscimus piissime:
   In hoc triumpho Martyris
   Dimitte noxam servulis.

HYMN 185


1. "O God, the crown, the portion and the reward of Thy soldiers: do Thou absolve from the bondage of sin those who sing the praises of Thy martyr." It will be noted that the present hymn is a prayer to God, while the next hymn is a prayer to the martyr whose feast we celebrate. Militum. "I have fought a good fight. I have finished my course, I have kept the faith" (2 Tim. 4:7). Sors. "The Lord is the portion of my inheritance" (Ps. 15:5). Corona. "Be thou faithful unto death, and I will give thee the crown of life" (Apoc. 2:10). Premium. "I am thy reward exceeding great" (Gen. 15:1).

2. "He indeed rightly esteeming the noxious joys and transitory blandishments of the world, hath attained to the heavenly things." Noxia, harmful, hurtful, in a spiritual sense; frequently used for things sinful. "Fools covet those things which are hurtful to themselves" (Prov. 1:22). Caduca. "And the world passeth away, and the concupiscence thereof" (1 John 2:17). Cælestia. "In the heavenly places, through Christ Jesus" (Eph. 2:6).

3. "Bravely he ran the way of torture, and suffered manfully, shedding his blood for Thee, he possesses the eternal gifts." Pœnas cucurrit is a Latin idiom for the English idiom "ran the gauntlet." Cf. stanzas 3 and 4 of the preceding hymn. Viriliter. "Do ye manfully, and let your heart be strengthened" (Ps. 50:23). Dona would embrace all the elements that make up the happiness of heaven. "Everlasting joy shall be unto them" (Isa. 61:7).

4. "On this account, we beseech Thee, O most loving One, with suppliant prayer: on this triumph of Thy martyr, forgive the sin of Thy servants." Ob hoc, for the sake of what the martyr endured for God, we ask on his feast day (hoc triumpho) for the pardon of our sin (noxam). "Forgive us our sins" (Luke 11:4).
5. Long as unending ages run,
   To God the Father laud be done:
   To God the Son our equal praise,
   And God the Holy Ghost, we raise.

HYMN 186

1. Martyr of God! the Only Son
   To victory hath led thee on:
   Thine ev'ry foe defeated lies,
   And heaven accords the victor's prize.

2. O may thy prayer for us obtain
   The cleansing of each guilty stain,
   Shield us from sin's contagious blight,
   Put life's long weariness to flight.

3. Now riven are the bonds in twain,
   Which did thy saintly limbs enchain:
   From us the bonds of earth remove
   Through God the Son's redeeming love.

   a just man availed much” (Jas. 5:16). Mali, any evil, especially sin. “Deliver us from evil” (Matt. 6:13). Tedium, weariness resulting from continual spiritual warfare. “We were pressed out of measure above our strength, so that we were weary even of life” (2 Cor. 1:8).

3. “Loosened now are the chains of thy sacred body; do thou loosen us from the chains of the world, by the love of the Son of God.” Vincula. The body is often styled a prison, a something that restrains the soul from soaring to God. Death gives the release. “Unhappy man that I am, who shall deliver me from the body of this death?” (Rom. 7:24). Sacrat, in the special sense of having been immolated to God in martyrdom. Vinculis for vinculis. Perhaps a prayer for a happy death, “having a desire to be dissolved and to be with Christ” (Phil. 1:23); or a prayer for release from whatever binds us to the world, “the cares of the world” (Mark 4:19), “the pollutions of the world” (2 Pet. 2:20). Amore, the means of gaining the desired release. “If therefore the Son shall make you free, you shall be free indeed” (John 8:36).
4. Deo Patri sit gloria,
    Ejusque soli Filio,
    Cum Spiritu Paraclito,
    Et nunc, et in perpetuum.

**HYMN 187**

1. Virginis Proles opifexque Matris,
    Virgo quem gessit, peperitque Virgo,
    Virginis festum canimus trophæum,
    Accipe votum.

2. Hæc tua Virgo duplæ beata
    Sorte, dum gestit fragilem domææ
    Corporis sexum, domuit cœrætum
    Corpore sæculæ.

4. Cf. the final stanza of hymn 1.

**HYMN 187**

Author: unknown, eighth century. Meter: Sapphic Adonic.
Metrical: Housman. Use: Vespers and Matins of a virgin and martyr.

1. “O Child of the Virgin and Maker of Thy mother, whom the Virgin bore and to whom the Virgin gave birth: do Thou accept our prayer, for we celebrate a triumph, the feast of a virgin.” It may be noted that this hymn, as here given, is used only for a saint who was both a virgin and a martyr. When the hymn is used for a saint who was only a virgin, stanzas 2 and 3 are omitted; when used for one who was a widow or matron, stanzas 1, 2, and 3 are omitted. Proles, i.e., Christ (cf. hymn 14).

4. All laud to God the Father be;
    All laud eternal Son, to Thee;
    All laud, as is for ever meet,
    To God the Holy Paraclete.

**HYMN 187**

1. Son of a Virgin, Maker of Thy Mother,
    Thou Rod and Blossom from a Stem unstained,
    Now while a virgin fair of fame we honor,
    Hear our devotion!

2. Lo, on Thy handmaid fell a twofold blessing,
    Who, in her body vanquishing the weakness,
    In that same body, grace from Heaven obtaining,
    Bore the world witness.

Opifex, Creator. “He who made His mother is born of His mother. He who made all flesh is born of flesh. The bird that built the nest is hatched therein.” (Sheen, Divine Romance, p. 41). Virgo in the first two lines is the Blessed Mother, in the third line the saint whose feast we keep. Trophæum. “The weak things of the world hath God chosen that He may confound the strong” (1 Cor. 1:27). If the saint is not ranked as a martyr, the word trophæum is replaced by beata. The translation then would be: We celebrate the feast of a holy virgin.

2. “This virgin of Thine was blessed with a twofold grace; the while she strove to overcome the frail sex of her body, she overcame by her body the bloodstained world.” Hæc, the saint of the feast, Sorte, lot, fortune, grace. The twofold grace was virginity and martyrdom. Cf. stanza 1 of hymn 132 on liturgical crowns. Sæculum for sæculum is a common contraction. Cruentum, stained with the martyr’s blood.
3. Unde nec mortem, nec amica mortis
Saeva penarum genera pavescent,
Sanguine fusus meruit sacrata
Scandere cæulum.

4. Hujus obtentu Deus alme nostris
Parce jam culpis, vitia remittens:
Quo tibi puri resonemus alnum
Pectoris hymnum.

5. Gloria Patri, genitaeque Proli,
Et tibi compar utriusque semper
Spiritus alme, Deus unus, omni
Tempore sæcul.

HYMN 188
1. Jesu, corona virginum,
Quem Mater illa concipit,
Quæ sola virgo parturit,
Hæc vota cremsens accipe.

3. "Hence, fearing neither death nor the accompaniments of death, which are the cruel methods of torture, after shedding her blood, the holy (maid) merited to ascend to heaven." Unde, by virtue of God's grace. "I can do all things in Him who strengtheneth me" (Phil. 4:13). Amica, things friendly to death in the sense of being productive of death, things that accompany death (cf. terrore, stanza 2 of hymn 184). Genera, in apposition with amica. In the life of St. Agatha we have a graphic account of the inhuman treatment inflicted on the virgin martyrs. "He that shall lose his life for Me, shall find it" (Matt. 10:39).

4. "O holy God, at her intercession do Thou spare now our sins, forgiving our crimes; so that we may sing to Thee the sweet hymn of a pure heart." Obtentu, plea, prayer. Parce. "Spare my sins" (Job 14:16). Jam may have reference to the fact that God will more readily hear our plea on the saint's feast day. Quo may be taken like ut (cf. line 6 of hymn 4). Pectora. "With them that call on the Lord out of a pure heart" (2 Tim. 2:22).

HYMNS OF THE COMMONS

3. Death, nor the rending pains of death appalled her;
Bondage and torment found her undefeated:
So by the shedding of her blood attained she
Heavenly guerdon.

4. Fountain of mercy, hear the prayer she offers;
Purge our offenses, pardon our transgressions,
So that hereafter we to Thee may render
Praise with thanksgiving.

5. Thou, the All-Father, Thou, the One-begotten,
Thou, Holy Spirit, Three in One co-equal,
Glory be henceforth Thine through all the ages,
World without ending.

HYMN 188
1. Jesu, the virgins' Crown, do Thou
Accept us as in prayer we bow:
Born of that Virgin, whom alone
The Mother and the Maid we own.

5. "Glory be to the Father, and to the Begotten Son, and to Thee, O Holy Spirit, ever the equal of both, one God forever." Genista. "The only begotten Son" (John 1:18). Unius. "These three are one" (1 John 5:7).

HYMN 188


1. "O Jesus, the crown of virgins, Thou whom that mother conceived who alone as virgin brought forth: mercifully accept these our prayers." Corona, prize, joy, glory. "In that day the Lord of hosts shall be a crown of glory, and a garland of joy" (Isa. 28:5). Cf. stanza 2 of hymn 170. Virgo. Cf. hymn 14. "Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (Isa. 7:14). Vota, desires, prayers.
2. Qui pascis inter lilia,
   Septus choreis virginum,
   Sponsas decorans gloriam,
   Sponsisque reddens praemia.

3. Quocumque pergis virgines
   Sequuntur, atque laudibus
   Post te canentes cursitant,
   Hymnosque dulces personant.

4. Te deprecamur, largius
   Nostris adaute sensibus
   Nescire prorsus omnia
   Corruptionis vulnera.

5. Sit Christe Rex piissime
   Tibi Patrique gloria,
   Cum Spiritu Paraclito,
   In sempiterna sæcula.

2. Among the lilies Thou dost feed,
   By virgin choirs accompanied—
   With glory decked, the spotless brides
   Whose bridal gifts Thy love provides.

3. They, whereso'er Thy footsteps bend,
   With hymns and praises still attend:
   In blessed troops they follow Thee,
   With dance and song and melody.

4. We pray Thee therefore to bestow
   Upon our senses here below
   Thy grace, so that we may endure
   From taint of all corruption pure.

5. To Thee, O Christ, our loving King,
   All glory, praise and thanks we bring:
   All glory, as is ever meet,
   To Father and to Paraclete.

Sequuntur. “For they are virgins. These follow the Lamb whithersoever He goeth” (Apoc. 14:4).
4. “We beseech Thee, do Thou more abundantly aid our senses that they may know nothing whatever of all the wounds of corruption.” Adaugo. “The spirit is willing, but the flesh weak” (Matt. 26:41). Nescire. The use of the infinitive for a subjunctive construction is frequent in hymns (cf. hymn 76). Corruptionis, of sin, “the servitude of corruption” (Rom. 8:21).
HYMN 189

1. Pia mater et humilis,
   Naturæ memor fragilis,
   In his vita fluctibus
   Nos rege tuis precibus.

2. Te deprecamus, largius
   Nostris adauge sensibus
   Nescire prossus omnia
   Corruptionis vulnera.

3. Sit Christe Rex piissime
   Tibi Patrice gloria,
   Cum Spiritu Paraclito,
   In sempiterna sæcula.

HYMN 189

1. Do thou, O Matron, kind and meek,
   Knowing our nature frail and weak,
   Uplift thy prayers that we may gain
   A passage safe o'er life's rough main.

2. O gracious Lord, we Thee implore,
   Thy grace into our hearts to pour;
   From all corruption set us free,
   And purify our souls for Thee.

3. To Thee, O Christ, most loving King,
   All glory, praise and thanks we bring:
   All glory, as is ever meet,
   To Father and to Paraclete.

made up of stanza 4 of hymn 146 and stanzas 4 and 5 of hymn 188. Mater in this hymn refers to the matron whose feast we keep. Memor. Her own experience will tell her our frailty, “He remembereth that they are flesh” (Ps. 77:39). Precibus. “Now therefore pray for us, for thou art a holy woman, and one fearing God” (Judith 8:29).

2-3. Cf. stanzas 4 and 5 of the preceding hymn.
THE RHYMED OFFICE OF
ST. THOMAS AQUINAS

Speaking of the rhymed Offices (cf. page 7), so popular in the Middle Ages, Blume says: "In spite of all the symmetry in rhythm and rhyme, it is marvellous how the greatest variety exists in the structure of the stanzas, how a smooth and refined language matches the rich contents full of deep ideas, and how the individual parts are joined together in a complete and most striking picture of the saint" (Catholic Encyclopedia, XIII, 28). The following Office in honor of St. Thomas Aquinas offers a fairly good example of this kind of religious lyric poetry. In the twenty-eight pieces which make up the poetic portion of the Office, we find, besides a nobility of thought and language, eight variations in rhyming, five variations in stanzaic form, and an accentual rhythm which we have not attempted to reproduce in the metrical translation. With few exceptions, the translation is entirely iambic.

ANTIPHON AFTER PSALMS IN FIRST VESPERS

Felix Thomas, Doctor Ecclesiae,
Lumen mundi, splendor Italiae,
Candens virgo flore munditiae,
Bina gaudet corona glorie.

Saint Thomas, Doctor of the Church divine,
Italia's star, to all the world a light,
A virgin with chaste lily shining bright,
The twofold crown of glory now is thine.

MAGNIFICAT ANTIPHON IN FIRST VESPERS

Scandit Doctor, civis cælestium,
Orbis decus, dux, lux fideliæm,
Norma, limes, lex morum omnium,
Vas virtutum, ad vitæ bravium.

Fair virtue's urn, a dweller of the height,
The world's high boast, the faithful's guide and light,
The norm and bound and law of morals right,
To life's true prize our Doctor's soul takes flight.

INVITATORY OF MATINS

Adsunt Doctoris cælici
Thomæ festa solemnitiae:
Devotione supplici
Laudes promat Ecclesia.

This is Saint Thomas' festal-day,
Celestial Doctor of the King:
Let Mother Church, in prayerful lay,
Devoutly all his praises sing.

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FIRST NOCTURN ANTIPHONS

1. Doctor Thomas repletus gratia,
   Præmonstratus sacris oraculis,
   Mundì, carnìs, hostìsque vitìa
   Fugat, exemplar datum sæculìs.

   Foreshadowed from on high by holy signs,
   Saint Thomas, teacher with all grace replete,
   Repels the world, the flesh, the foe's designs,
   And gives to every age a pattern meet.

2. Mentis innocence,
   Flosque puritatis,
   Exsisterunt prævia
   Luci veritatis.

   His great innocence of heart,
   And its lily whiteness,
   Did the way to him impart
   Leading to Truth's brightness.

3. Ope Doctoris cælici
   Tota gaudent Ecclesia:
   Fulget Ordo Dominici
   Peculiari gloria.

   While all the Church enjoys the aid
   The Angel-Doctor doth bestow,
   Saint Dom’inic’s fold by him is made
   To shine with glory’s special glow.

FIRST LESSON RESPONSE
Sancti viri verbum propheticum
Præmonstravit mundo mirificum
Sanctum Thomam Doctorem cælicum

SECOND LESSON RESPONSE
Christi pia tractus dulcedine,
Mundum linquens probatur turbine:
Pugil fortis raptus de Ordine,
Vicit prorsus pulsa libidine.
Orat pressa cruce mirifica:
Renes cingit manus angelica.

   Drawn by Christ's sweetness, loving and untold,
   The world he leaves, yet proves in test his mould:
   Seized from his chosen Order’s holy fold,
   He conquers fleshly wiles, like warrior bold.
   Before the wondrous cross in prayer profound,
   His loins by hands angelic then are bound.

THIRD LESSON RESPONSE
O anima sanctissima,
Qua contemplante dulciter,
Corpus linquebat infima,
Statis sursum mirabiliter!
Nullo prorsus fultus subsidio,
Levebatur raptus in gaudio.
O soul, with holiness aglow,
While deep in prayer of sweetest love,
Thy body leaves the earth below,
To stand in wondrous way above!
No human aid gave unto thee support,
As thou art raised on high in joy's transport.

SECOND NOCTURN ANTIPHONS

1. O munus Dei gratiae,
   Vincens quodvis miraculum!
   Pestiferæ superbiæ
   Nunquam persensit stimulum.

O gift of God's refining grace,
Surpassing every sign achieved!
No sting of pride, which doth deface,
By his great soul was c'er perceived.

2. Prece curat socium
   Februm patientem,
   Et in ora vestium
   Sanguine fluentem.

For his brother ill he prayed,
Health again bestowing:
By his garment's touch was stayed
Life-blood in its flowing.

3. Stella candens emicat,
   Stuporem dans insolitum:
   Quæ instantem indicat
   Beati Thomæ transitum.

Speeding forth from heaven's height
There flashed a star to men unknown:
Telling thus in wondrous light
Saint Thomas' soul to God had flown.

FOURTH LESSON RESPONSE

De excelsis Fons sapientiæ
Sancto Thomæ infudit copiam,
Tanquam flumen claræ scientiæ:
Qui suscepit refudit gratiam,
Dum fluentis summæ peritæ
Rigat totam sanctam Ecclesiam,
Stylis brevis, grata fecundia:
Celsa, clara, firma sententia.

The Font of Wisdom out from heaven's height
The fullness on Saint Thomas deigned to pour
Of knowledge clear, like to a tide in flight:
And he the grace received would fain restore.
The while he waters well by streams of light
All holy Church from his great sea of lore.
His style most brief, his words of pleasing sound:
His doctrine clear and firm and most profound.

FIFTH LESSON RESPONSE

Felix Doctor, cujus solatio
Angelorum servit attentio:
Petrus, Paulus fvant obsequio:
Dei Mater mulctet alloquió.
Elevatus a terra cernitur,
Crucifixus eum alloquitur.

O Doctor blest, to whom came Angels fleet
With words consoling from on high to greet:
Peter and Paul showed thee their favor meet:
God's Mother spoke to thee in converse sweet.
By many wert thou seen from earth upraised,
By Christ the Crucified thy deeds were praised.
SIXTH LESSON RESPONSE

Sidus missum Thomæ de superis,
Nemo signo divini munieris,
Hunc celestem demonstrat ceteris,
Verbo, vita, doctrina, litteris.
Quam excelsus, quem cælæ prædicant:
Quam præclarus, quem stellæ indicant.

The star of Thomas came from heaven's crest,
For a new token of God's bounty blest,
To mark him out celestial from the rest,
By doctrine, word, and life, and writing's test.
How high indeed the man the heavens name!
How grand the man the very stars proclaim!

THIRD NOCTURN ANTIPHONS

1. Instante vite termino,
   Vidit regna cælestia:
   Et revelante Domino,
   Novit parata præmia.

   As life's last hour was drawing near,
   God's realm to him its glory bared:
   And Christ Himself did then appear
   To show His saint the prize prepared.

2. Seminavit hic largiter
   Doctor virtuosus:
   Metit illic feliciter
   Victor glorio.

   As teacher in this vale of strife
   He sowed of virtue's seed:
   As victor in the Land of Life
   He reaps of glory's meed.

RHYMED OFFICE

3. Sidus de nube trahitur,
   De foeno flos elicitur,
   Salque de terra tollitur
   Dum Thomas cælo redditur.

   The sky hath lost a brilliant ray,
   The field of grass its flower best:
   The salt of earth is drawn away,
   When Thomas soars to blessed rest.

SEVENTH LESSON RESPONSE

Scholas Thomæ Paulus ingreditur,
Sacra simul fantasticæ mystæria:
Digne tandem per raptum trahitur
Vir cælestis ad cæli præmia.
Clamor fratris trinus emittitur:
Doctor noster a nobis tollitur.

To Thomas' school the Gentiles' Doctor came,
Together o'er the things of God they pondered:
Full worthy then, and raptured in Love's flame,
The man of heaven is raised to heaven's reward.
Three times the humble brother's cries proclaim:
Our Doctor's soul hath fled its mortal frame.

EIGHTH LESSON RESPONSE

Beati Thomæ gloria
Divo fulsit miraculis,
Dum odoris fragrantis
Mira fluxit ex tumulo:
Qui nitens pudicitias
Vixit absque piaculo.
Hic speciali gratia,
Lustrato mentis oculo,
Celsa novit mysteria,
Cæli doctus oraculo.
Saint Thomas' glory, as was meet,
A sign divine would clear portray:
The while a fragrance, wondrous sweet,
Came from the tomb wherein he lay,
To show—with whiteness still complete—
His soul had passed along life's way.
A special grace from Wisdom's Seat—
His mind thus lighted with its ray—
Gave him of things sublime to treat
And God-taught secrets to display.

NINTH LESSON RESPONSE

Sertum gestans cum torque duplici,
Cappa gemmis ornata cernitur:
Ex monili fulgoris sæculi
Lux emissa mundo diffunditur:
Augustinus fratri sic loquitur:
Thomas mihi par est in gloria,
Virginali præstans munditia.

Our Saint, with twofold crown of glory bright
And cappa jeweled, is in vision seen:
His breast-plate flashing with celestial light,
Diffusing through the world a brilliant sheen:
The while Augustine speaks in voice serene:
Saint Thomas is my peer in glory gained,
But far excels me in his life unstained.

ANTIPHONS AT LAUDS

1. Adest dies lætitiae,
Quo Thomas Doctor inclytus
Fit civis sæculi curiae,
Bina corona præditus.

A day of joy supreme is nigh,
When Thomas, Doctor of renown,
Becomes a dweller of the sky,
Provided with a twofold crown.

2. Aurum sub terra tegitur,
Et lucerna sub modio:
Sed virtus Dei cernitur
Miraculorum radio.

Like earthly gold was he concealed,
And candle 'neath a bushel low:
But God's own might His saint revealed
In prodigies of wondrous glow.

3. Alma mater Ecclesia,
Christi fundata sanguine,
Sceptra consendit grandia,
Novi Doctoris lumine.

Dear Mother Church that for all time
Was by Christ's Blood endowed with might,
Mounts upward now to realms sublime
By her new Doctor's guiding light.

4. Pressus vi daemonii
Cito liberatur:
Raptu versus fluvii
Vitæ restauratur.

One held fast in Satan's chains
Thomas soon delivers:
For another life regains
From the flooding rivers.

5. Tumor gullæ pelletur,
Leprosus mundatur,
Cæco lumen redditur,
Claudio pressus datur.
Tumor of the throat he heals,
And the leper's staining:
Light unto the blind reveals,
Strength for lame regaining.

BENEDICTUS ANTIPHON
Viror carnis flore munditiae,
Vigor vitæ fructu justitiae,
Splendor verbi dono scientiae,
Te decorant stantem in acie,
Te coronant in statu gloriae.

Thy verdant flesh was like a bud yet green,
Thy strength of life in virtue's fruit was seen,
Thy brilliant word with wisdom's gift was keen:
These graced thee standing in life's battle scene,
They crown thee now in glory's state serene.

MAGNIFICAT ANTIPHON OF SECOND VESPERS
Militantis Doctor Ecclesiae,
Virginali flores munditiae,
Triumphantis optata curiae
Sancte Thoma largire gaudia.

O Doctor of the faithful here below,
Fair blossom of virginity unstained,
Saint Thomas, grant that we may come to know
The joys which thy triumphant state hath gained.
LATIN AUTHORS

ADA, WILLIAM OF, O.P. (fourteenth century). French Dominican; member of the celebrated “peregrinating brethren” who did missionary work in Armenia, Persia, and Tartary. He was Archbishop of Antvvari (in the territory known in recent times as Yugoslavia) from 1324 to 1341. He was present at Avignon during the canonization ceremonies of St. Thomas Aquinas in 1323; the liturgical Office then used in honor of the saint is ascribed to him. Hymns 171, 172, 173.

ADAM OF ST. VICTOR (twelfth century). Probably a Breton by birth. About 1130 he entered the Augustinian house of St. Victor near Paris. To this prolific writer of Latin hymns is generally accorded the glory of having brought to perfection the composition of the Sequence. In the judgment of Trench, “he is the greatest of the Latin hymnologists of the Middle Ages” (Sacred Latin Poetry, p. 55). He died in the Abbey of St. Victor between 1172 and 1192. Hymns 102, 103.

AMBROSE, ST. (340–97). Born probably at Treves, where his father was Roman prefect. After his father’s death he returned to Rome and there received a thorough scientific and legal education. In 375 he was made Governor of Upper Italy, residing at Milan. A layman when the Arian Bishop Auxentius died, he was elected bishop against his will and was consecrated in 374. He ranks as one of the four great Fathers of the Western Church. He is the original and successful father of Latin hymnody in the West. His character is revealed in his hymns, “wherein is no softness, perhaps little tenderness; but in place of these a rock-like firmness, the old Roman stoicism transmuted and glorified into that nobler Chris-
wielded an authority so unquestioned, an authority based on his personal charm, his powerful eloquence, and his angelic saintliness” (Raby, Christian Latin Poetry, p. 327). He was a hymn writer of note and an ardent crusader for the cause of God and the Church. His poetic works are surrounded with doubt. Even his authorship of the Jesu dulcis memoria, so generally ascribed to him, is questioned. Even if the authorship of this hymn is denied to him, there can be no doubt that his spirit of mysticism pervades it. Hymns 17, 57, 58, 59, 66.

BORGOGNONI, HUGO, O.P. (cir. 1252). He was at one time provincial of the Roman province of his Order. Razzi ascribes to him the Office of St. Peter of Verona. Hymns 152, 153, 154.

CONSTANTINO DE MEDICI, O.P. (d. 1258). He was made Bishop of Orvieto about 1254, and is often referred to as Constantinus Urbevetanus. He was a member of the Florentine Medici family. He became a Dominican shortly after the death of St. Dominic, and based his Life of St. Dominic on what he had heard from men who knew the saint personally. To him is ascribed the authorship of the Office of St. Dominic. Hymns 113, 114, 115, 117, 118.

ELPIS (d. about 493). Wife of the philosopher Boethius (480-524). She was the aunt of St. Placidus, well-known disciple of St. Benedict. Though the authorship is doubtful, we ascribe to her the hymns 149, 150, 151.

FORTUNATUS, VENANTIUS (530-609). Native of Treviso in Italy. Cured of an eye ailment at the tomb of St. Martin of Tours, he became a priest and later a bishop. He represents the “last expiring effort of the Latin muse in Gaul” to retain something of the “old classical culture amid the advancing tide of barbarism” (Julian, Dictionary of Hymnology, p. 388). Hymns 24, 25, 26, 71, 72.

GREGORY THE GREAT, ST. (540-604). Born at Rome, a scion of the house of the Anicii. About 571 he was prefect of Rome. After his father’s death he erected six monasteries in Sicily. The Roman mansion of his father he converted into the famous Benedictine monastery of St. Andrew, where he himself took the habit in 575. He became Pope in 590. He is one of the most commanding figures in ecclesiastical history. He is venerated as saint and doctor of the Church. Hymns 6, 7, 8, 20, 22.

GREGORY IX, POPE (1145-1241). Often referred to as Ugolino, Count of Segni. He was born at Anagni in Campagna and was educated at the Universities of Paris and Bologna. This nephew of Pope Innocent III became a cardinal deacon in 1198 and was elected Pope in 1227. He was a patron of the mendicant orders, and a personal friend of both Dominic and Francis, both of whom he canonized. He presided at the funeral rites of St. Dominic. Hymn 119.

HERMANN CONTRACTUS (1013-58). Born in Swabia. He was a cripple from birth; hence the surname Contractus (the Cripple). He studied at St. Gall and is recognized as one of the most learned men of his time. At the age of thirty he entered the Benedictine monastery of Reichenau, where he became abbot and passed the remainder of his life. To him is generally ascribed hymn 88.

HILARY OF POITIERS, ST. (d. 368). Born at Poitiers of pagan parents. He was led to embrace the faith by the question of man’s destiny. Soon after baptism, though a married layman, he was elected Bishop of Poitiers in 355. Because of his strong opposition to Arianism—the final victory over which was chiefly due to him—he was exiled to Asia Minor from 356 to 361. During this period he made a special study of the Greek Fathers and wrote his principal work on the Holy Trinity. He is often referred to as “the Athanasius of the West” and “the Hammer of the Arians.” Doubtfully ascribed to him is hymn 34.

INNOCENT III, POPE (1161-1216). Born at Anagni in Italy. He was a nephew of Pope Clement III, studied at Rome, Paris, and Bologna, and became one of the most learned theologians and jurists of his day. He was made
a cardinal in 1190 and became Pope in 1198 at the age of thirty-seven. He ranks as one of the outstanding Popes of the Middle Ages. During his reign of eighteen years, the papacy reached the zenith of its power and influence. Hymn 38.

JACOPONE DA Todi (d. 1306). Sometimes referred to as Jacobus de Benedictis. Born at Todi in Umbria early in the thirteenth century. He studied law and followed the legal profession. Circumstances attending the tragic death of his wife made such an impression on him that he turned completely to a strictly religious manner of life. About 1278 he entered the Franciscan Order, in which he chose humbly to remain a simple lay brother. Ascribed to him is Hymn 76.

LEO XIII, POPE (1810–1903). Born at Carpineto in Italy. He was nuncio to Brussels, and for thirty-two years Bishop of Perugia. His long reign (1878–1903) during troublesome times afforded him ample opportunities for the exercise of consummate statesmanship. The whole world recognized his great intellectual endowments. Hymns 54, 55, 56.

ODO, St. (879–942). Born near Le Mans in France. He was abbot of Cluny and became renowned as a promoter and reformer of religious life in France and Italy. He is the author of an epic poem on the Redemption. Hymns 145, 146.

MAINARDI, VINCENT, O.P. (d. 1527). Born at San Gemignano, between Florence and Siena. He was a member of the celebrated community of St. Mark in Florence and was renowned for his learning and piety. He was a preacher of note and a man of much literary ability. He was assistant to the master general in 1518 and served as vicar-general of the Order. At the request of Clement VII he composed an Office of St. Antoninus, which was approved for use by the chapter of Rome in 1525. Hymns 99, 100, 101.

PAUL THE DEACON (eighth century), Paul Warnefried, born at Friuli, Italy. He gained celebrity both as historian and as poet. He became a Benedictine at Monte Cassino about 774. Hymns 133, 134, 135.

PIUS II, POPE (1405–64). Aeneas Sylvius Piccolomini, was born of noble but impoverished parents at Corsignano (near Siena), Italy. He studied at Siena and Florence. Enamored of the classics, he was an ardent humanist and lived the frivolous and dissolute life characteristic of most humanists. His mode of life completely changed, however, when he became an ecclesiastic in 1446. He was Bishop of Trieste in 1447, and of Siena in 1461; cardinal in 1456; and Pope in 1458. He canonized St. Catherine of Siena in 1461; the composition of her Office is officially, though doubtfully, ascribed to him. Several reliable writers attributed the authorship to Schifaldo (q.v.). Hymns 110, 111, 112.

POLLETI, EUGENIUS M., O.S.M. (1869–1940). Born in Viareggio, Tuscany, Italy. Entered the Order of Servites of Mary in 1884 and studied at Propaganda in Rome. He taught philosophy and theology in his own Tuscan province, and served as regent of studies. He was a gifted writer in Italian and Latin. Among his works are lives of the Seven Holy Founders, St. Francis Patrizi, and St. Juliana Falconieri. Servite archives ascribe to him hymns 166, 167.

PRUDENTIUS, AURELIUS CLEMENS (348–413). Born in northern Spain. He was judge, advocate, and military official at court. Hymn 65.

RABANUS MAURUS (776–856). Born at Mainz in Germany. He studied under Alcuin at Tours, became Benedictine abbot at Fulda, and later Archbishop of Mainz. Hymns 37, 89, 90, 147, 148, 158, 159, 188.

RAINERI CAPOCCI (cir. 1240). Cardinal deacon at
Viterbo. While papal legate in Tuscany (1249), he gave first official approval of the new Order of Servites (O.S.M.). Hymn 121.

Ricchini, Augustine Thomas, O.P. (1695–1779). Native of Cremona, Italy. He served as adviser to the master general from 1759 to 1778, was a friend of three successive Popes (Benedict XIII, Benedict XIV, and Clement XIII), and served as secretary of the Index and master of the sacred palace (papal theologian). Hymns 81, 82, 83; and (Cornier) 107, 108, 109.

Sedulus, Caedle (fifth century). Born probably at Rome. Some doubt exists whether he was always a Christian or became so late in life. The breviary hymns ascribed to him are selections from his alphabetical hymn of twenty-three stanzas, a devout life of Christ. He was one of the favorite poets of the Middle Ages. “He became a Christian classic, cited by grammarians, read as a model of style, and imitated by generations of versifiers” (Raby, Christian Latin Poetry, p. 110). He was a layman. Hymns 16, 18, 129.

Schifaldo, Thomas, O.P. (d. 1495). Born in Sicily. He was a famous orator, poet laureate, and theologian, and was also an outstanding humanist. Though the doubtful honor of having composed the Office of St. Catherine of Siena is, in the older editions of the breviary, ascribed to Pius II (q.v.), the evidence seems to favor Schifaldo as the real author. In Mortier’s judgment, “It is a work without life, without inspiration, poor in Christian sentiment, which does small honor to the humanism of Schifaldo” (Histoire des Maîtres Généraux, IV, 367). Hymns 110, 111, 112.

Sirena, Eustace, O.P. (d. 1769). A member of the community at Ferrara, Italy. Little is recorded of him except that he was a skillful liturgist and master Latinist. He composed an Office and Mass in honor of the Holy Rosary which was approved for use by Dominicans as far back as 1825. In the Office of the feast, as we now have it, we can ascribe to him only the final hymn, which is considered a gem. Hymn 84.


Thomas of Capua (d. 1243), Cardinal. One of the two papal legates sent to remove the ban from Frederick II in 1280. Hymns 120, 122.

Thomas of Celano (c. 1200–55). Born at Celano, Italy. He was one of the first disciples of St. Francis of Assisi, whose life he wrote at the request of Gregory IX. His chief fame as a poet is based on his very probable authorship of the Dies irae. Hymns 10, 123.

Urban VIII, Pope (1568–1644). Born at Florence, Italy. He was the last of the humanist Popes and promoter of the famous revision of the Roman breviary hymns. Hymns 169, 170.

Verghetti, Blasius (c. 1862–). Hymnographer of the Sacred Congregation of Rites, and author of a work on Latin hymns and poetic inscriptions. He gave poetic form to ideas submitted by the Dominican fathers for the Office of St. Albert the Great. Hymns 96, 97, 98.

Wipo (d. 1050). Burgundian or Swabian, priest and chaplain to Emperors Conrad II and Henry III. A gifted poet, but chiefly famous for his Easter Sequence. Hymn 51.
METRICAL AUTHORS
METRICAL AUTHORS

AYLWARD, J.D., O.P. (1813–72). Once Provincial of English Dominicans. Most of his translations were edited by Orbey Shipley, many of them appearing in the Annus Sanctus. Compiled a fine manual for the members of Dominican Third Order. His manuscripts are preserved in the Woodchester Priory. Hymns 37, 38, 71, 72, 73, 82, 85, 111, 112, 113, 114, 115, 117.

BAGSHAWE, E. G. (1829–1915). Bishop of Nottingham in 1874; titular Archbishop of Seleucia in 1904. Translated all the hymns of the Roman rite. His work is very literal, since his aim was to hold closely to the sense of the original. Hymns 67, 68.

BLACKER, M. J. (1822–88). Anglican. Oxford man of Merton College. Translator of more than ordinary skill. All but the first of the following were done in collaboration with Palmer (q.v.). Hymns 7, 134, 135, 148, 149, 150, 151, 159.


Mulcahy, Cornelius. Parish priest at Kilmallock, Limerick, Ireland. Formerly Professor of English Literature at St. Patrick’s College, Maynooth. In 1938 published his translations of all the hymns of the Roman rite. His work is scholarly. Hymns 55, 61, 69, 166, 167.

Neale, John Mason (1818–66). Anglican. Educated at Trinity College, Cambridge. Ranked by most critics as the most eminent and brilliant translator of Latin and Greek hymns. Hymns 1, 5, 6, 7, 8, 9, 11, 12, 14, 15, 16, 17, 18, 19, 20, 22, 24, 25, 26, 27, 28, 29, 30, 32, 33, 34, 35, 36, 39, 44, 90, 128, 133, 134, 135, 144, 145, 147, 148, 149, 150, 151, 158, 159, 177, 181, 182, 183, 185, 186, 188, 189.


O’Connor, John (1870–). Educated by Franciscans and Christian Brothers; Douai and Rome. Member of Catholic Poetry Society. Now located at St. Cuthbert’s, Bradford, Yorkshire. Close friend of G. K. Chesterton, who is supposed to have had him in mind in his characterization of “Father Brown.” Hymn 123.


METRICAL AUTHORS


Palmer, George H. (1846–1926). Anglican. Educated at Trinity College, Cambridge. Editor of The Hymner. All but the first of the following were done in collaboration with Blacker (q.v.). Hymns 90, 134, 135, 148, 149, 150, 151, 159.


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