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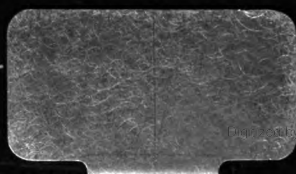
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St. Louis & London, 1943

THE HYMNS OF THE DOMINICAN MISSAL AND BREVIARY

EDITED WITH INTRODUCTION AND NOTES

BY

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*Dominican House of Studies
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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) 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 Medii 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."

QUANTITIVE 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 quantitive 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. Quantitive 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 in-

fluence 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 (Gerding, *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 543, 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 hymnology 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 accentual 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 iambs. There are 118 hymns in this meter. Example: hymn 1.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
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| — | — | — | — | — | — | — | — | — | — |
| — | — | — | — | — | — | — | — | — | — |
| — | — | — | — | — | — | — | — | — | — |

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

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. IAMBIC TRIMETER

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

∪ — | ∪ — | ∪ — | ∪ — | ∪ — | ∪ —
 ∪ — | ∪ — | ∪ — | ∪ — | ∪ — | ∪ —
 ∪ — | ∪ — | ∪ — | ∪ — | ∪ — | ∪ —
 ∪ — | ∪ — | ∪ — | ∪ — | ∪ — | ∪ —

Aurea luce et decore roseo,
 Lux lucis, omne perfudisti sæculum,
 Decorans cælos inclyto martyrio
 Hac sacra die, quæ 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 four trochees.
 There are five hymns in this meter. Example: hymn 10.

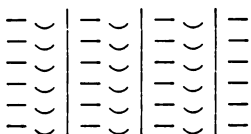
— ∪ | — ∪ | — ∪ | — ∪
 — ∪ | — ∪ | — ∪ | — ∪
 — ∪ | — ∪ | — ∪ | — ∪

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

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

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.

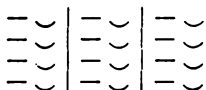


Veni, sancte Spiritus,
 Et emitte cælitus
 Lucis tuæ radium:
 Veni, Pater pauperum,
 Veni, dator munerum,
 Veni, lumen cordium.

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 cæli 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.

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|---|---|--|---|---|--|---|---|--|---|---|
| — | ⤿ | | — | ⤿ | | — | ⤿ | | — | ⤿ |
| — | ⤿ | | — | ⤿ | | — | ⤿ | | — | ⤿ |
| — | ⤿ | | — | ⤿ | | — | ⤿ | | — | ⤿ |
| — | ⤿ | | — | ⤿ | | — | ⤿ | | — | ⤿ |
| — | ⤿ | | — | ⤿ | | — | ⤿ | | — | ⤿ |
| — | ⤿ | | — | ⤿ | | — | ⤿ | | — | ⤿ |

Pange lingua gloriosi
 Proelium certaminis,
 Et super crucis trophæum
 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.

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.

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

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

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.

— ◡ | — — | — ◡ ◡ | — ◡ | — ◡
 — ◡ | — — | — ◡ ◡ | — ◡ | — ◡
 — ◡ | — — | — ◡ ◡ | — ◡ | — ◡
 — ◡ ◡ | — —

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

Lol 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

| | |
|----------------|---|
| Prime | 1 |
| Terce | 2 |
| Sext | 3 |
| None | 4 |
| Compline | 5 |

HYMN 1

1. Jam lucis orto sidere,
Deum precemur supplices
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

Author: Ambrosian of the fifth century. Meter: iambic dimeter. Metrical: Neale. Use: daily hymn at Prime.

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 unbridled 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. *Litis*. One evil effect of unbridled speech is the scattering of seeds of dissension. "The whisperer and the double-tongued is accursed: for he hath troubled many that were at

HYMN 1

1. 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. Would guard our hearts and tongues from strife;
From anger's din would hide our life;
From all ill sights would turn our eyes,
Lest they be guiled by vanities:
 3. Would keep our inmost conscience pure;
Our souls from folly would secure;
Would bid us check the pride of sense
With due and holy abstinence.
-

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. *Parcitas*. 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,
Ejusque 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 Consoler, 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

Author: Possibly St. Ambrose. Meter: iambic dimeter. Metrical: Newman. Use: Usual hymn for Terce.

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

HYMN 3

1. Rector potens, verax Deus,
Qui temperas rerum vices,
Splendore mane instruis,
Et ignibus meridiem:
2. Exstingue flammæ litium,
Aufer calorem noxium,
Confer salutem corporum,
Veramque pacem cordium.

2. "May our mouth, tongue, mind, sense, and strength proclaim Thy praise; may our charity in its fervor become aflame 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

Author: possibly St. Ambrose. Meter: iambic dimeter. Metrical: Henry. Use: hymn at Sext.

1. "O mighty Ruler, truthful God, who dost regulate the

2. Let flesh and heart and lips and mind
Sound forth our witness to mankind:
And love light up our mortal frame,
Till others catch the living flame.
3. Grant this, O Father, ever One
With Christ, Thy sole-begotten Son,
And Holy Ghost, whom all adore,
Reigning and blest forevermore.

HYMN 3

1. O potent Ruler, truthful God,
Who rulest all with tempering rod,
Flooding the morn with splendors bright,
Kindling the noon with fires of light:
2. Quench Thou the flames of every strife,
And cool the heart with passion rife:
And to the body health impart,
And peace surpassing to the heart.

changes of things, with splendor dost Thou provide the morning and with burning heats the noonday." *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 periodical 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.

2. "Extinguish Thou the flames of strife, remove the harmful heat, bestow health of body and true peace of heart." *Litium*. Cf. stanza 2 of hymn 1. "Strifes of words from which arise envies, contentions, blasphemies, evil suspicions" (1 Tim. 6:4). *Noxium*. The heat of passion. "A hot soul is a burning fire" (Ecclus. 23:22). *Salutem*. "Lord, if Thou wilt, Thou canst make me clean" (Luke 5:12). *Pacem*. "The peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus" (Phil. 4:7).

3. Præsta Pater piissime,
Patrique 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 decadat:
Sed præmium mortis sacræ
Perennis instet gloria.
3. Præsta Pater piissime,
Patrique 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. Metrical: 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

3. So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Paraclete,
Whose reign the endless ages greet.

HYMN 4

1. O God, creation's secret force,
Thyself unmoved, all motion's source,
Who from the morn till evening's ray
Through every change dost guide the day:
2. Thy light at eventide impart,
That life from us may ne'er depart;
But let a holy death accord
Eternal glory with the Lord.
3. So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Paraclete,
Whose reign the endless ages greet.

by the progress of the sun, the *lux diurna* (cf. Gen. 1:16). *Successibus*. Advances, successions of time.

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 (*vespere*) 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 *ut* of purpose.

3. Cf. the last stanza of hymn 2.

HYMN 5

1. Te lucis ante terminum
Rerum Creator poscimus,
Ut solita clementia
Sis præsul ad custodiam.
2. Procul recedant somnia
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.
3. Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.

HYMN 5

Author: Ambrosian of the seventh century. Meter: iambic dimeter. Metrical: Neale. Use: usual hymn at daily Compline (cf. hymns 23 and 30).

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." *Terminum*. Compline is said at nightfall or a little later. *Solita*. "Thy mercy and Thy truth have always upheld me" (Ps. 39:12). *Præsul*. Plea 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.,

HYMN 5

1. To Thee, before the close of day,
Creator of the world, we pray
That, with Thy wonted favor, Thou
Wouldst be our Guard and Keeper now.
 2. From all ill dreams defend our eyes,
From nightly fears and fantasies:
Tread under foot our ghostly foe,
That no pollution we may know.
 3. Almighty Father, this be done
Through Jesus Christ, Thine only Son,
Who with the Holy Ghost and Thee
Doth reign throughout eternity.
-

9 to 12 P.M., 12 to 3 A.M., 3 to 6 A.M. St. Mark mentions all four watches in his warning, "You know not when the Lord of the house cometh; at even, or at midnight, or at cock-crow, or in the morning" (Mark 13:35).

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 |
| Saturday Vespers | 9 |
| Requiem Sequence | 10 |

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 cæli, simul et beatam
Ducere vitam.
3. Præstet hoc nobis Deitas beata
Patris, ac Nati, pariterque sancti
Spiritus, cujus reboat in omni
Gloria mundo.

HYMN 6

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

HYMN 6

1. Now, from the slumbers 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 eterna^l, 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 chorally, 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 also Holy Ghost—whose glory resounds in the world—grant this unto us." *Deitas*. Godhead, God. *Mundo*. "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 rogemus 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

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 reddening dawn of day is shining; let us all entreat the Almighty with all our powers." *Tenuatur*. 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

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.

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). *Pietate*. "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 *cælorum* of Scripture. "For it hath pleased your Father to give you a kingdom" (Luke 12:32).

3. Cf. the final stanza of hymn 6.

HYMN 8

1. Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ
Mundi parans originem:
 2. Qui mane junctum vesperi
Diem vocari præcipis:
Tetrum chaos illabitur,
Audi preces cum fletibus.
 3. Ne mens gravata crimine
Vitæ sit exsul munere:
Dum nil perenne cogitat,
Seseque culpis illigat.
-

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. *Novæ*, in the sense of having never before existed. *Originem*, 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-

HYMN 8

1. O blest Creator of the light,
Who mak'st the day with radiance bright,
And o'er the forming world didst call
The light from chaos first of all:
2. Whose wisdom joined in meet array
The morn and eve, and named them day:
Night comes with all its darkling fears,
Regard Thy people's prayers and tears.
3. Lest sunk in sin, and 'whelmed with strife,
They lose the gift of endless life:
While thinking but the thoughts of time,
They weave new chains of woe and crime.

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. 38:13). 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 fetters 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. 37:5). *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. Cælorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.
5. Præsta Pater Piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.

HYMN 9

1. O lux beata Trinitas,
Et principalis Unitas,
Jam sol recedit igneus,
Infunde lumen cordibus.
2. Te mane laudum carmine,
Te deprecemur vespere,
Te nostra supplex gloria
Per cuncta laudet sæcula.

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

Author: St. Ambrose. Meter: iambic dimeter. Metrical: Neale. Use: Vespers of Saturday from Epiphany Octave to Lent.

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.

4. But grant them grace that they may strain
The heavenly gate and prize to gain;
Each harmful lure aside to cast,
And purge away each error past.
5. Grant this, O Father, ever One
With Christ, Thy sole-begotten Son,
And Holy Ghost, whom all adore,
Reigning and blest forevermore.

HYMN 9

1. O Trinity of blessed light,
O Unity of princely might,
The fiery sun now goes his way,
Shed Thou within our hearts Thy ray.
2. To Thee our morning song of praise,
To Thee our evening prayer we raise;
O may our suppliant glory be
To laud Thee for eternity.

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. 35:10).

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, vespere*. 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. 83:5). *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. Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc, et in perpetuum.

HYMN 10

1. Dies iræ, dies illa,
Solvat sæclum in favilla:
Teste David cum Sibylla.
2. Quantus tremor est futurus,
Quando Juxta 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 Britt. (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 com-

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!

prise 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 iræ*. "That 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.

3. Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.
4. Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.
5. Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.
6. Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.
7. Quid sum, miser, tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?
8. Rex tremende majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

3. "The trumpet, scattering a wondrous sound through the sepulchres 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

3. Wondrous sound the trumpet flingeth,
Through earth's sepulchers it ringeth,
All before the throne it bringeth.
 4. Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.
 5. Lo! the book exactly worded,
Wherein all hath been recorded;
Thence shall judgement be awarded.
 6. When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.
 7. What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?
 8. King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!
-

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.)

8. "O King of awful majesty, who savest freely those who are to be saved, save me, O Font of mercy!" *Salvandas*. Cf. *Catholic Encyclopedia*, arts. "Grace," "Elect," "Salvation."

9. Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.
10. Quærens me, sedisti lassus:
Redemisti crucem passus:
Tantus labor non sit cassus.
11. Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.
12. Ingemisco tamquam reus:
Culpa rubet vultus meus:
Supplici parce, Deus.
13. Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.
14. Preces meæ non sunt dignæ:
Sed tu bonus fac benigne,
Ne perenni cremer igne.

9. "Remember, O most loving Jesus, that I am the cause of Thy way; do not lose me on that day." *Tuæ viæ* would embrace the entire life of Christ on earth. *Causa*. "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

9. Think, kind Jesu! my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation.
10. Faint and weary Thou hast sought me,
On the Cross of suffering bought me;
Shall such grace be vainly brought me?
11. Righteous Judgel for sin's pollution
Grant Thy gift of absolution,
Ere that day of retribution.
12. Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning!
13. Through the sinful woman shriven,
Through the dying thief forgiven,
Thou to me a hope hast given.
14. Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

I will repay them in due time" (Deut. 32:35). *Rationis*. "They shall render an account for it in the day of judgment" (Matt. 12:36).

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.

13. "Thou didst absolve Mary and didst hearken to the thief: to me also Thou hast given hope." *Mariam*, Mary Magdalen (cf. Matt. 26:7). *Latronem*. "This day thou shalt be with Me in paradise" (Luke 23:43).

14. "Unworthy are my prayers; but do Thou, who art good, graciously grant that I be not burned in everlasting fire." *Bonus*. "One is good, God" (Matt. 19:17). *Igne*. Cf. Matt. 25:41.

15. Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.
16. Confutatis maledictis,
Flammis acribus addictis:
Voca me cum benedictis.
17. Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.
18. Lacrimosa dies illa,
Qua resurget ex favilla,
Judicandus homo reus.
19. Huic ergo parce, Deus:
Pie Jesu, Domine,
Dona eis requiem.
-

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. 25:33).

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. Cf. *infra*.

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.
-

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 prodiens
A Patre olim exiens,
Qui natus orbi subvenis
Cursu declivi temporis:
 2. Illumina nunc pectora,
Tuoque amore concrema,
Audito ut præconio,
Sint pulsa tandem lubrica.
 3. Judexque cum post aderis
Rimari facta pectoris,
Reddens vicem pro abditis,
Justisque regnum pro bonis:
-

HYMN 11

Author: Ambrosian of fifth or sixth century. Meter: iambic dimeter. Metrical: Neale. Use: Matins during Advent.

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

HYMN 11

1. To earth descending, Word sublime,
Begotten ere the days of time:
Who cam'st a Child, the world to aid,
As years their downward course displayed:
2. Each breast be lightened from above,
Each heart be kindled with Thy love:
That we, who hear Thy call today,
At length may cast earth's joys away.
3. That so—when Thou, our Judge, art nigh,
All secret deeds of men to try,
Shalt mete to sin pangs rightly won,
To just men joy for deeds well done—

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. *Præconio*, 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 cælibes.

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

HYMN 12

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

4. "Let us not then be confined 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). *Cælibes* (from *cælebs*), single, unmarried; hence, free. This is the only use of the word in our hymns. It is possible that *cælibes* is used like *cælites* (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 (Facciolati: *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 Paraclete, forever." *Laus*, etc. "Thou art worthy, O Lord our God, to receive glory and honor and power" (Apoc. 4:11). *Paraclito*. Cf. stanza 5 of hymn 1.

4. Thy servants may not be enchained
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

Author: Ambrosian of the fifth century. Meter: iambic dimeter. Metrical: cento based on Blew. Use: Lauds *de tempore* during Advent.

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. Mens jam resurgat torpida,
Quæ sorde exstat saucia:
Sidus refulget jam novum,
Ut tollat omne noxium.

3. E sursum Agnus mittitur
Laxare gratis debitum:
Omnes pro indulgentia
Vocem demus cum lacrimis:

4. Secundo ut cum fulserit,
Mundumque horror cinxerit,
Non pro reatu puniat,
Sed pius nos tunc protegat.

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

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.). *Saucia*. The soul is said to be wounded, weakened, by sin. "Heal my soul, for I have sinned against Thee" (Ps. 40:5). *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). *Laxare*. 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

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.

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" (Jdth. 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 lighting 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). *Puniat*. "Depart from Me, ye cursed" (Matt. 25:41). *Protegal*. "Come, ye blessed of My Father" (Matt. 25:34).

5. Cf. the final stanza of hymn 11.

HYMN 13

1. Conditor alme siderum,
Æterna lux credentium,
Christe Redemptor omnium,
Exaudi preces supplicum.
 2. Qui condolens interitu
Mortis perire sæculum,
Salvasti mundum languidum,
Donans reis remedium.
 3. Vergente mundi vespere,
Uti sponsus de thalamo,
Egressus honestissima
Virginis matris clausula.
-

HYMN 13

Author: Ambrosian of the seventh century. Meter: iambic dimeter. Metrical: Litledale. Use: Vespers *de tempore* during Advent.

1. "O blest Creator of the stars, eternal light of the faithful; O Christ, Redeemer of all, give ear to the prayers of Thy supplicants." *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).

HYMN 13

1. Creator of the starry height,
The faithful's everlasting light,
Jesu, Redeemer of us all,
In mercy hearken as we call.
 2. Thou, grieving that all living breath
Should perish by the law of death,
Hast for the world salvation wrought,
And healing to the guilty brought.
 3. When this world's night began to fall,
As goes a bridegroom from his hall,
Thou camest from Thy palace-room,
The Virgin Mother's stainless womb.
-

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." *Vespere*. 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. *Sponsus*. "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. *Virginis 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 curvantur omnia,
Cælestia, terrestria,
Nutu fatentur subdita.
5. Te deprecamur agie,
Venture Judex sæculi,
Conserva nos in tempore
Hostis a telo perfidi.
6. Laus, honor, virtus, gloria
Deo Patri et Filio,
Sancto simul Paraclito,
In sempiterna sæcula.

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. *Potentia*. "All power is given to Me in heaven and in earth" (Matt. 28:18). *Curvantur* is taken actively for smoothness in translation. "Every knee shall be bowed to Me" (Isa. 45:24). *Cælestia*, 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

4. Before Thy boundless majesty
The whole creation bows the knee,
And things on earth, with those on high,
Beneath Thy sway subjected lie.
5. O Holy One, to Thee we pray,
Who comest at the Judgement-day,
Protect us here from every blow,
Aimed at us by the crafty foe.
6. All glory, honor, virtue, laud,
We pay Thee, Everlasting God,
The Father, and the Only Son,
And Holy Spirit, Three in One.

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,
Claustra 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 beseemed 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

HYMN 14

1. Come, Thou Redeemer of the earth,
And manifest Thy virgin-birth:
Let every age adoring fall;
Such birth befits the God of all.
2. Begotten of no human will,
But of the Spirit, Thou art still
The Word of God in flesh arrayed,
The promised fruit to men displayed.
3. The virgin womb that burden gained
With virgin honor all unstained;
The banners there of virtue glow;
God in His temple dwells below.

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." *Claustra 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" (Ecclus. 24:12). St. John Damascene (*Off. Assumpt.*) says of Mary: "The holy and animated 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 æterno Patri,
Carnis trophæo accingere:
Infirma nostri corporis
Virtute firmans perpeti.*
7. *Præsepe jam fulget tuum,
Lumenque nox spirat novum,
Quod nulla nox interpolet,
Fideque jugi luceat.*

4. "Proceeding from His bridal chamber, the royal court of chastity, the Giant of twofold nature is eager to run His course." This stanza adapts the words of the psalmist to the virgin birth. "And he, as a bridegroom coming out of his bride chamber, hath rejoiced as a giant to run the way" (Ps. 18:6). *Geminæ substantiæ*, i.e., the twofold nature of God and man. *Aula regia*. Cf. Ezech. 44:2 f.

5. "His coming forth from the Father, His going back to the Father, His going into hell, His return to the throne of God." The stanza gives a rapid summary of the life of Christ, explaining the *viam* of the preceding stanza. *Egressus, regressus*. "I came forth from the Father and am come into the world; again I leave the world, and I go to the Father" (John 16:28). *Inferos*, i.e., limbo, where the souls of the just who had died before His advent were waiting. "Coming He preached to those spirits that were in prison" (1 Pet. 3:19). *Recursus*, i.e., Ascension. "And the Lord Jesus, after He had spoken to them, was taken up into heaven and sitteth on the right hand of God" (Mark 16:19). *Sedem*, i.e., heaven. "Thus saith the Lord: Heaven is My throne and the earth My footstool" (Isa. 66:1).

6. "O Thou, equal to the eternal Father, gird Thyself with the trophy of flesh, making strong with Thy eternal strength the weakness of our body." *Æqualis*. "I and the Father are one" (John 10:30). *Accingere*, imperative of *accingo*, is used in a re-

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.

flexive middle sense. *Trophæo*, a trophy, sign of victory. How Christ triumphed in the human flesh He assumed, is the theme of hymn 24. "That by means of His death . . . they that are called may receive the promise of eternal inheritance" (Heb. 9:15). *Infirma* is used like a noun. Cf. this line to stanza 4 of hymn 37 where the same appeal is made to the Holy Ghost. Here it is made to Christ, by the merits of whose Passion we hope for the grace to overcome natural weakness. "Who will also confirm you unto the end without crime" (1 Cor. 1:8).

7. "Now doth Thy manger gleam and the night breathe forth a new light, which light may no night impede and may it shine with undying faith." *Præsepe*. "And behold, an angel of the Lord stood by them and the brightness of God shone round about them" (Luke 2:9). *Lumen novum*. Possibly a reference to the Nativity star which guided the Magi. "And behold, the star which they had seen in the East went before them until it came and stood over where the Child was" (Matt. 2:9). More probably a reference to Christ Himself, the "Star of Jacob" (Num. 24:17). *Interpolet, luceat*. Double plea: (a) that no spiritual night of sin or unbelief may impede or overcloud the shining of Christ, "the Light of the world" (John 8:12); (b) that Christ may shine steadfastly in the faith of His followers. "He that followeth Me, walketh not in darkness" (*ibid.*).

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

Author: Ambrosian of the sixth century. Meter: iambic dimeter. Metrical: Neale. Use: Christmas Matins.

1. "O Christ, Redeemer of all! Only-begotten of the Father! Thou alone before the beginning wast born ineffably of the Father." *Redemptor.* Cf. stanza 1 of hymn 13. *Unice*, i.e., *Unigenite*. "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. 109:3. *Natus (es) ineffabiliter*. The eternal generation of Christ, the Word. "Who shall declare His generation?" (Isa. 53:8.)

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

HYMN 15

1. O Christ, the Father's only Son,
 Whose death for all redemption won:
 Before the worlds, of God most High
 Begotten all ineffably:
2. The Father's light and splendor Thou,
 Their endless hope to Thee that bow:
 Accept the prayers and praise today
 That through the world Thy servants pay.
3. Salvation's author, call to mind
 How, taking form of humankind,
 Born of a Virgin undefiled,
 Thou in man's flesh becam'st a child.

2. "Thou art the light, the splendor of the Father, Thou art the perennial hope of all; regard the prayers which Thy servants throughout the world pour forth." *Lumen*. "God is light" (1 John 1:5). "Light of Light" (Nicene Creed). *Splendor*. "Being 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 adveneris.
5. Hunc cælum, terra, hunc mare,
Hunc omne quod in eis est,
Auctorem adventus tui
Laudans exultat cantico.
6. Nos quoque, qui sancto tuo
Redempti sanguine sumus,
Ob diem natalis tui
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. *Cælum*, 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).

4. Thus testifies the present day
In every year in long array,
That Thou, salvation's source alone,
Proceedest from the Father's throne.
5. Whence sky, and stars, and sea's abyss,
And earth, and all that therein is,
Shall still, with laud and carol meet,
The Author of Thine advent greet.
6. And we who, by Thy Precious Blood
From sin redeemed, are marked for God,
On this the day that saw Thy birth
Sing the new song of ransomed earth.
7. All honor, laud and glory be,
O Jesu, Virgin-born, to Thee:
All glory, as is ever meet,
To Father, and to Paraclete.

6. "We also, who are redeemed by Thy holy blood, sing a new hymn for the day of Thy nativity." *Nos*. Though all creation praises God for sending His Son, we as the chief beneficiaries 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 particular 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" (Jdth. 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.
-

HYMN 16

Author: Sedulius. Meter: iambic dimeter. Metrical: Neale.
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 (*carne*) He might liberate mankind (*carnem*) from Satan's power. "By the freedom

HYMN 16

1. From lands that see the sun arise
To earth's remotest boundaries,
The Virgin-born today we sing,
The Son of Mary, Christ the King.
2. Blest Author of this earthly frame,
To take a servant's form He came,
That, liberating flesh by flesh,
Whom He had made might live afresh.
3. In that chaste Parent's holy womb
Celestial grace hath found its home:
And she, as earthly bride unknown,
Yet calls that Offspring Blest her own.
4. The mansion of her modest breast
Becomes a shrine where God shall rest:
The pure and undefiled one,
Conceived in her womb the Son.

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 *alvo* (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 prædixerat:
Quem matris alvo gestiens
Clausus Joannes senserat.
6. Fœno jacere pertulit,
Præsepe non abhorruit:
Parvoque lacte pastus est,
Per quem nec ales esurit.
7. Gaudet chorus cælestium,
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

5. That Son, that royal Son she bore,
Whom Gabriel's voice had told afore:
Whom in His mother yet concealed
The infant Baptist had revealed.
6. The manger and the straw He bore,
The cradle did He not abhor;
By milk in infant portions fed,
Who gives e'en fowls their daily bread.
7. The heavenly chorus filled the sky,
The Angels sang to God on high,
What time to shepherds, watching lone,
They made creation's Shepherd known.
8. All honor, laud and glory be,
O Jesu, Virgin-born, to Thee:
All glory, as is ever meet,
To Father, and to Paraclete.

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).

7. "The choir of the heavenly ones makes glad, and the angels sing to God; and the Shepherd, the Creator of all, becomes known to the shepherds." Cf. Luke 2:6-16. *Pastor*. "I am the Good Shepherd" (John 10:11). *Creator*. Cf. *auctor* of stanza 2.

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

Author: St. Bernard of Clairvaux. Meter: None. Metrical: cento. Use: Sequence in the third Christmas Mass and in Mass of the Purification of the Blessed Virgin.

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

HYMN 17

1. Come, ye faithful,
Loud exult, with joy exceeding,
Alleluia!
Monarchs' Monarch,
From a Virgin-womb proceeding,
Mighty wonder!
2. Angel of the Counsel here,
Sun from star, He doth appear,
Born of Maiden:
Sun that never knoweth night,
Star forever gleaming bright,
Lustrous ever.

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" (Ecclus. 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. 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 sumpta.

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,

3. As a star its kindred ray,
Mary doth her Child display,
Like in nature:
Still undimmed the Star shines on,
And the Virgin bears a Son,
Pure as ever.
4. Lebanon his cedar tall
To the hyssop of the wall
Now conformeth:
Word on high, He doth assume
Human flesh in Mary's womb,
God incarnate.

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 sumpta* merely adds emphasis to *corporari*.

5. Isaias cecinit,
 Synagoga meminit,
 Nunquam tamen desinit
 Esse cæca.
 Si non suis Vatibus,
 Credat vel gentilibus:
 Sibyllinis versibus
 Hæc prædicta.

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

5. "Isaias 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. Isaias 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 canticles, 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 blindness 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

5. Though Isaias had foreshown,
Though the Synagogue had known,
Yet the truth she will not own,
Blind remaining:
If her Prophets speak in vain,
Let her heed a Gentile strain,
And from mystic Sybil gain
Light in darkness.
6. No longer then delay;
Doubt not what legends say;
Why be cast away,
A race forlorn?
Turn and this Child behold—
That very Son of old
In God's writ foretold,
A Maid hath borne.

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 commonly 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 forecastings of their own and pagan prophecies. *Damnaberis* 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
Qui regna dat cælestia.
 2. Ibant Magi, quam viderant,
Stellam sequentes præviam:
Lumen requirunt lumine,
Deum fatentur munere.
 3. Lavacra puri gurgitis
Cælestis Agnus attigit:
Peccata, quæ non detulit,
Nos abluendo sustulit.
-

HYMN 18

Author: Sedulius. Meter: iambic dimeter. Metrical: Neale.
Use: Epiphany Vespers.

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). *Præviam* 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

HYMN 18

1. Why, impious Herod, vainly fear
That Christ the Saviour cometh near?
He takes not earthly realms away
Who gives the crown that lasts for aye.
2. To greet His birth the Wise Men went,
Led by the star before them sent:
Called on by light, to Light they pressed,
And by their gifts their God confessed.
3. In holy Jordan's purest wave
The heavenly Lamb vouchsafed to lave:
That He, to whom sin was unknown,
Might cleanse His people from their own.

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 ablundo*. 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 sempiterna saecula.

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. *Potentia*, i.e., wonder, power, miracle. *Hydria* is nominative and *aqua* 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." *Apparuisti* sounds the note characteristic of the Epiphany season. Cf. the final stanza of hymn 1.

HYMN 19

Author: unknown; about the eleventh century. Meter: iambic dimeter. Metrical: Neale. Use: Epiphany Lauds.

4. New miracle of power divine!
The water reddens into wine:
He spoke the word, and poured the wave
In other streams than nature gave.
5. All glory, Lord, to Thee we pay
For Thine Epiphany today;
All glory, as is ever meet,
To Father and to Paraclete.

HYMN 19

1. Sent down by God to this world's frame,
The only Son through Mary came:
And hallowed by His Cross the wave,
To give new life, and man to save.

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 K. *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.

2. De cælo celsus prodiit,
Excepit formam hominis:
Facturam morte redimens,
Gaudia vitæ largiens.
3. Hoc te Redemptor quæsumus:
Illabere propitius,
Clarumque nostris sensibus
Lumen præbe fidelibus.
4. Mane nobiscum Domine,
Noctem obscuram remove:
Omne delictum ablue,
Piam medelam tribue.
5. Quem jam venisse novimus,
Redire item credimus:
Sub sceptro tuo inclyto
Tuum defende populum.

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." *Celsus*, 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 as 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"

2. From highest heaven He came to earth;
He took the form of man at birth;
Redeemed by death the world He made,
And gives us joys that cannot fade.
3. Glide on, thou glorious Sun, and bring
The gift of healing in Thy wing:
The clearness of Thy light dispense
To all Thy people's every sense.
4. Abide with us, O Lord, today,
Chase night and all its shades away:
The stains of every sin remove,
And give us healing of Thy love.
5. We, knowing Thou didst come of yore,
Believe Thou shalt return once more:
The glorious flock of Thine elect
With Thy defending shield protect.

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

4. "Stay with us, O Lord, and remove the dark night; wash away every sin and grant us the merciful remedy." *Mane*. "Stay with us, because it is toward evening" (Luke 24:29). Plea 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*. Plea 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 præmii,
 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 renuis, quis tribuet?
 Indulge, quia potens es:
 Te corde rogare mundo
 Fac nos, precamur Domine.

6. Cf. the final stanza of hymn 18.

HYMN 20

Author: ascribed to Pope St. Gregory the Great. Meter: iambic dimeter. Metrical: Doran. Use: ferial Matins of Lent.

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." *Præmii*, 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 jejuniū:
 Quo myſtice Paſchalia
 Capiamus Sacramenta.

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

HYMN 21

1. Jam, Chriſte ſol juſtitiaë,
 Mentis dehiscant tenebræ,
 Virtutum ut lux redeat,
 Terris diem cum reparas.

2. Da tempus acceptabile,
 Et pœnitens 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

Author: Ambroſian of the ſixth century. Meter: iambic dimeter. Metrical: Chambers (except stanza 3). Use: ferial Lauds of Lent.

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

4. Thus may our fast Thy favor gain,
Who didst this Lententide ordain:
That meetly we the mystic fare
Of Paschal Sacraments may share.
5. This grant us, Blessed Trinity,
Supreme and wondrous Deity:
Who through all ages glorified,
Dost still one God unchanged abide.

HYMN 21

1. O Christ, Thou Sun of Justice, come:
Pierce with Thy rays our mortal gloom;
With virtue light our souls once more,
And unto earth Thy day restore.
2. The time acceptable is here;
Make our repentant hearts sincere;
Convert us with Thy kindly care
Whom Thy long-suffering mercies spare.

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 justitiæ*. "But unto you that fear My name, the Sun of Justice shall arise" (Mal. 4:2). The moral darkness of sin (*mentis tenebræ*) 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 pœnitens*. "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.) *Pietas*. "The Lord is compassionate and merciful, long-suffering and plenteous in mercy" (Ps. 102:8).

3. Quiddamque pœnitentiæ
Da ferre, quamvis gravium,
Majore tuo munere,
Quo demptio fit criminum.
4. Dies venit, dies tua,
In qua reflorent omnia:
Lætetur 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 Conditor
Nostras preces cum fletibus
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 pœnitentiæ, quo, Tuo majore munere, demptio criminum, quamvis gravium, fit.* Penance (*pœnitentiæ*) 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 13:3). *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

3. Grant that for all our deep offense
We offer Thee some penitence,
Whereby, through Thy supernal grace,
Our grievous sins Thou wilt efface.
4. The day of days, Thy day, draws near
When teeming nature doth appear;
May we rejoice therein, O Lord,
To Thy sweet grace thereby restored.
5. Kind Trinity, Thee evermore
The universal worlds adore:
The new create, by Thee forgiven,
We raise this new-made song to heaven.

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.

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: *Lætetur 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." *Adoret*. "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

Author: Pope St. Gregory the Great. Meter: iambic dimeter. Metrical: Neale. Use: ferial Vespers in Lent.

1. "Hear, O loving Creator, our prayers poured forth with tears, in this sacred forty-day fast." *Creator*. Cf. stanza 1 of hymn 13. *Quadragenario*, forty-day fast of Lent. "Prayer is good with fasting. . . . When thou didst pray with tears . . . I offered thy prayer to the Lord" (Tob. 12:8, 12). Cf. Jdth. 4:11.

2. Scrutator alme cordium,
Infirma tu scis virium:
Ad te reversis exhibe
Remissionis gratiam.
3. Multum quidem peccavimus,
Sed parce confitentibus:
Ad laudem tui nominis,
Confer medelam languidis.
4. Sic corpus extra conteri
Dona per abstinentiam,
Jejunet ut mens sobria
A labe prorsus criminum.
5. Præsta beata Trinitas,
Concede simplex Unitas,
Ut fructuosa sint tuis
Jejuniorum munera.

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." *Confitentibus*. "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 sub-

2. Each heart is manifest to Thee;
Thou knowest our infirmity:
Forgive Thou then each soul that fain
Would seek to Thee, and turn again.
3. Our sins are manifold and sore,
But pardon them that sin deplore:
And, for Thy Name's sake, make each soul
That feels and owns its languor whole.
4. So mortify we every sense
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.
5. Grant, O Thou blessed Trinity,
Grant, O essential Unity,
That this our fast of forty days
May work our profit and Thy praise.

dued outwardly that our temperate soul may abstain entirely from the stain of sins." *Abstinentiam*. "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 Blessed Trinity, vouchsafe, O simple Unity, that the rewards of our fasts may be profitable to Thy (servants)." *Munera*. "Every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one" (1 Cor. 9:25).

HYMN 23

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

HYMN 23

Author: unknown, but as early as the ninth century. Meter: iambic dimeter. Metrical: Littleton. Use: Compline hymn during Lent.

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 remindful 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).

HYMN 23

1. Christ, Thou who art the Light and Day,
Who chasest nightly shades away,
Thyself the Light of Light confessed,
And promiser of radiance blest:
2. O holy Lord, we pray to Thee,
Throughout the night our guardian be;
In Thee vouchsafe us to repose,
All peaceful till the night shall close.
3. Let not dull sleep our spirits quell,
Ward off from us the foe from hell,
Nor let the flesh with him unite
To make us guilty in Thy sight.

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 protegat
Famulos, qui te diligunt.
5. Defensor noster aspice,
Insidiantes reprime,
Guberna tuos famulos,
Quos Sanguine mercatus es.
6. Memento nostri Domine,
In gravi isto corpore:
Qui es defensor animæ,
Adesto nobis Domine.
7. Præsta 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).

4. O let our eyes due slumber take,
Our hearts to Thee forever wake:
And let Thy right hand from above
Shield us who turn to Thee in love.
5. O strong Defender, hear our prayers,
Repel our foes and break their snares,
And govern Thou Thy servants here,
Those ransomed with Thy life-blood dear.
6. Think on us, Lord of boundless reign,
Whilst in the body we remain;
Thou, of the soul most certain ward,
Be ever present with us, Lord.
7. Almighty Father, this accord
Through Jesus Christ, Thy Son our Lord,
Who with the Holy Ghost and Thee
Doth reign through all eternity.

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" (1 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 burthened" (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 gloriosi
Prælium certaminis,
Et super crucis trophæum
Dic triumphum nobilem,
Qualiter Redemptor orbis
Immolatus vicerit.

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

HYMN 24

Author: Fortunatus. Meter: trochaic tetrameter catalectic.
Metrical: Neale. Use: ferial Matins during Passiontide.

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. *Prælium*. Pope Urban's revisers changed *prælium* 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

HYMN 24

1. 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.
2. God, his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this Wood, the ruin
Of the ancient wood to quell.

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. *Trophæum*, 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 (*ligni*).

3. Hoc opus nostræ salutis
Ordo depoposcerat,
Multiformis proditoris
Ars ut artem falleret,
Et medelam ferret inde
Hostis unde læserat.
4. Quando venit ergo sacri
Plentitudo temporis,
Missus est ab arce Patris
Natus orbis Conditor,
Ac de ventre virginali
Caro factus prodiit.
5. Vagit infans inter arcta
Conditus præsepia:
Membra pannis involuta
Virgo mater alligat,
Et manus, pedesque et crura
Stricta cingit fascia.

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 beautifully expressed in the Preface of the Cross: "Who hast appointed 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 fullness of the sacred time was come,

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.

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 fullness of the time was come, God sent His Son, made of a woman" (Gal. 4:4). *Arce*, i.e., heaven, the mind of the eternal Father. *Natus*, i.e., *Filius*. Cf. stanza 1 of hymn 13 on *Conditor. Virginali*. Cf. hymn 14.

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." *Conditus*. Note the play on words. The infinite *Conditor* of the preceding stanza is here *conditus*, hidden, sheltered, for protection. *Fascia* 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 newborn child.

6. Gloria et honor Deo
 Usquequaque altissimo,
 Una Patri, Filioque
 Inclyto Paraclito,
 Cui laus est et potestas
 Per æterna sæcula.

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 profluit:
 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 × 5) thirty years. *Tempus corporis*, i.e., the span of His mortal, earthly life. *Se volente*. "He was offered because it was His own will" (Isa. 53:7). *Agnus*. The paschal lamb of the Old Testa-

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.

HYMN 25

1. Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His life-blood shall be spilled.
2. He endured the nails, the spitting,
Vinegar and spear and reed:
From that holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

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 of the Crucifixion. *Acetum*. Cf. Matt. 27:48. *Fel.* Cf. Matt. 27:34. 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." *Arundo, spina*. Cf. Matt. 27:29. *Lancea, sanguis*. Cf. John 19:34. *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. Crux fidelis, inter omnes
Arbor una nobilis:
Nulla silva talem profert
Fronde, flore, germine:
Dulce lignum, dulces clavos,
Dulce pondus sustinet.
4. Flecte ramos arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas,
Ut superni membra Regis
Miti tendas stipite.
5. Sola digna tu fuisti
Ferre sæcli pretium,
Atque portum præparare
Nauta mundo naufrago:
Quem sacer cruor perunxit
Fusus Agni corpore.
6. Gloria et honor Deo
Usquequaque altissimo,
Una Patri, Filioque
Inclyto Paraclito,
Cui laus est et potestas
Per æterna sæcula.

3. "O faithful Cross; the one noble tree among all (trees)! No forest yields thy like in foliage, flower, and fruit. O sweet nails! O sweet wood! it bears a burden sweet." *Fidelis*. The tree of Eden (Gen. 3:1-7) was perfidious, but the tree of Calvary has become the very symbol of Christian faith. What other tree can ever hope to bear foliage, flowers, and fruit of infinite worth and beauty? (Britt, p. 131.) *Lignum* and *clavos* may be taken as accusatives of exclamation; the unexpressed subject of *sustinet* is *lignum* or *crux*.

4. "Bend thy limbs, O lofty Tree; relax thy tense fibers; and let that hardness which nature gave thee become soft, so that thou mayst stretch the members of the heavenly King on thy soft trunk." *Nativitas* is used as *natura*.

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 (haven) 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 naufrago*) a haven (*portum*) which has been anointed (*perunxit*), i.e., made calm, safe, peaceful, by the precious blood (*cruor 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 crimine,
Manavit unda et sanguine.
 3. Impleta sunt quæ concinit
David fideli carmine
Dicens: In nationibus
Regnavit a ligno Deus.
-

HYMN 26

Author: Fortunatus. Meter: iambic dimeter. Metrical: Neale and Blount (stanza 5). Use: ferial Vespers in Passiontide.

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. Radegunde'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

HYMN 26

1. The Royal Banners forward go;
The Cross shines forth in mystic glow;
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.
 2. Where deep for us the spear was dyed,
Life's torrent rushing from His side,
To wash us in that precious flood
Where mingled water flowed, and Blood.
 3. Fulfilled is all that David told
In true prophetic song of old;
Amidst the nations, God, said he,
Hath reigned and triumphed from the Tree.
-

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. 405). *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 brachiis
Sæcli pendit pretium,
Statera facta corporis,
Prædamque tulit tartari.
6. O Crux ave, 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.

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 steelyard), 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 recon-

4. O Tree of beauty, Tree of light!
O Tree with royal purple dight!
Elect on whose triumphal breast
Those holy limbs should find their rest.
5. Blest Tree, whose happy branches bore
The wealth that did the world restore;
The beam that did that Body weigh
Which raised up hell's expected prey.
6. O Cross, our one reliance, hail!
This holy Passiontide, avail
To give fresh merit to the saint,
And pardon to the penitent.
7. To Thee, Eternal Three in One,
Let homage meet by all be done:
Whom by the Cross Thou dost restore,
Preserve and govern evermore.

ciled to God by the death of His Son" (Rom. 5:10). *Prædam*. 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 confractis viribus,
Pede conculcans tartara,
Solvit a pœna miseros.
 3. Ille, qui clausus lapide
Custoditur sub milite,
Triumphans pompa nobili
Victor surgit de funere.
 4. Solutis jam gemitibus
Et inferni doloribus,
Quia surrexit Dominus
Resplendens clamat Angelus.
-

HYMN 27

Author: Ambrosian of the fourth or fifth century. Meter: iambic dimeter. Metrical: Neale. Use: ferial Matins of Paschaltide.

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

HYMN 27

1. Light's glittering morn bedecks the sky,
Heaven thunders forth its victor cry:
The glad earth shouts her triumph high,
And groaning hell makes wild reply:
2. While He, the King of sovereign might,
Treads down death's strength in death's despite,
And, trampling hell by victor's right,
Brings forth His sleeping Saints to light.
3. Fast barred beneath the stone of late,
In watch and ward where soldiers wait,
Now shining in triumphant state,
He rises victor from death's gate.
4. Hell's pains are loosed, and tears are fled:
Captivity is captive led:
The Angel, crowned with light, hath said,
"The Lord is risen from the dead!"

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." *Custoditur*. "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 pœna 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
Prædixit mulieribus:
In Galilæa Dominus
Videndus 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). *Crudeli*. "A death by crucifixion seems to include all that pain and death can have of the horrible and ghastly: dizziness, cramp, thirst, starvation, sleeplessness, fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, 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 following 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 arraign.
6. Author of all, be Thou our guide
In this our joy of Eastertide;
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." *Surrexisti* 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 a part. Metrical: Neale. Use: ferial Lauds of Paschaltide.

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). *Prædixit*. "But go, tell His disciples and Peter that He goeth before you into Galilee; there you shall see Him" (Mark 16:7). *Galilæa*. "But after I shall be risen again, I will go before you into Galilee" (Mark 14:28).

2. Illæ, dum pergunt concitæ
Apostolis hoc dicere,
Videntes eum vivere,
Osculantur pedes Domini.
3. Quo agnito, discipuli
In Galilæam propere
Pergunt, videre faciem
Desideratam Domini.
4. Claro Paschali gaudio
Sol mundo nitet 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." *Concitæ* (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). *Osculantur*. 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 Tabor (Matt. 17:1).

2. And while with fear and joy they pressed
To tell these tidings to the rest,
Their Lord, their living Lord, they meet,
And see His form, and kiss His feet.
3. The Eleven, when they hear, with speed
To Galilee forthwith proceed:
That there they may behold once more
The Lord's dear face, as oft before.
4. In this our bright and Paschal day
The sun shines out with purer ray:
When Christ, to earthly sight made plain,
The glad Apostles see again.
5. The wounds, the riven wounds He shows,
In that His flesh with light that glows,
With public voice both far and nigh
The Lord's arising testify.
6. O Christ, the King, who lov'st to bless,
Do Thou our hearts and souls possess;
To Thee our praise that we may pay,
To whom our laud is due, for aye.

4. "In the glorious Easter joy the sun shines with a bright ray, when the apostles now behold Christ with their corporal sight." *Mundo radio*. 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* for *illis*, 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. Quæsumus, 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 cenam Agni providi
Et stolis albis candidi,
Post transitum Maris rubri,
Christo canamus principi.

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

HYMN 29

Author: Ambrosian of the seventh century. Meter: iambic dimeter. Metrical: Neale. Use: ferial Vespers of Paschaltide.

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 cœnam*, etc. The *ad* has the sense of *apud*. The *cœna 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-

7. Author of all, be Thou our guide
In this our joy of Eastertide;
Whene'er the assaults of death impend
Thy people strengthen and defend.
8. 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 29

1. The Lamb's high banquet we await,
In snow-white robes of royal state:
And now, the Red Sea's channel past,
To Christ our Prince we sing at last.

charist. *Stolis 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. Cujus corpus sanctissimum,
In ara crucis torridum:
Cruore ejus roseo
Gustando vivimus Deo.

3. Protecti Paschæ vespere
A devastante Angelo,
Erepti de durissimo
Pharaonis imperio.

4. Jam Pascha nostrum Christus est,
Qui immolatus Agnus est:
Sinceritatis azyma
Caro ejus oblata est.

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. *Torridum (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

2. Upon the altar of the Cross
His Body hath redeemed our loss:
And tasting of His roseate Blood,
Our life is hid with Him in God.
3. That Paschal Eve God's arm was bared:
The devastating Angel spared:
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.
4. Now Christ our Paschal Lamb is slain,
The Lamb of God that knows no stain,
The True Oblation offered here,
Our own Unleavened Bread sincere.

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). *Azuma*. 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 vere digna hostia,
Per quam fracta sunt tartara,
Redempta plebs captivata,
Reddita vitæ præmia!
6. Consurgit Christus tumulo,
Victor redit de barathro,
Tyrannum trudens vinculo,
Et reserans Paradisum.
7. Quæsumus, 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.

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). *Vitæ*, 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.

5. O Thou, from whom hell's monarch flies,
O great, O very Sacrifice,
Thy captive people are set free,
And endless life restored in Thee.
6. For Christ, arising from the dead,
From conquered hell victorious sped:
And thrust the tyrant down to chains,
And Paradise for man regains.
7. Author of all, be Thou our guide
In this our joy of Eastertide:
Whene'er the assaults of death impend,
Thy people strengthen and defend.
8. To Thee Who, dead, again dost live,
All glory, Lord, Thy people give:
All glory, as is ever meet,
To Father and to Paraclete.

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. *Barathro*, 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 30

1. Jesu nostra redemptio,
Amor et desiderium,
Deus Creator omnium,
Homo in fine temporum:
2. Quæ te vicit clementia,
Ut ferres nostra crimina,
Crudelem mortem patiens,
Ut nos a morte tolleres?
3. Inferni claustra penetrans,
Tuos captivos redimens,
Victor triumpho nobili
Ad dextram Patris residens:

HYMN 30

Author: Ambrosian of the seventh or eighth century. Meter: iambic dimeter. Metrical: Neale. Use: Compline hymn during Paschaltide.

1. "O Jesus, our Redemption, love, and desire, God the Creator of all things, and man at the end of the time." *Redemptio*. Cf. stanza 1 of hymn 13. "In whom we have redemption through His blood" (Col. 1:14). *Amor*. Cf. hymn 66. "Thou art the God of my heart, and the God that is my portion forever" (Ps. 72:26). Cf. 1 John 4:8. *Desiderium*. "What have I in heaven? And besides Thee what do I desire upon earth?" (Ps. 72:25.) Cf. Gen. 49:26. *Creator*. Cf. stanza 1 of hymn 13. *Homo*. "The Word was made flesh" (John 1:14). *In fine*. Probably nothing more than a reference to the time ordained for the Incarnation. "But when the fullness of time was come, God

HYMN 30

1. Jesu, Redemption all divine,
Whom here we love, for Whom we pine,
God, working our creation's plan,
And in the latter time, made man:
2. What love of Thine was that, which led
To take our woes upon Thy head,
And pangs and cruel death to bear,
To ransom us from death's despair!
3. To Thee hell's gate gave ready way,
Demanding there Thy captive prey:
And now, in pomp and victor's pride,
Thou sittest at the Father's side.

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?" *Crimina*. "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 halls 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. Ipsa te cogat pietas
Ut mala nostra superes
Parcendo, et voti compotes
Nos tuo vultu saties.
5. Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.
6. Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

HYMN 31

1. Victimæ Paschali
Laudes immolent Christiani.
2. Agnus redemit oves:
Christus innocens Patri
Reconciliavit
Peccatores.

4. "May very mercy compel Thee to overcome our sins by pardoning, and, when we have obtained our desire, mayst Thou sate us with Thy countenance." *Pietas*. "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." *Tuo 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 31

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

I. "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 Eastertide:
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 31

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 *Victimæ 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. 103). *Victimæ*, i.e., Christ. "For Christ our Pasch is sacrificed" (1 Cor. 5:7). *Immolent*. "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. Mors et vita duello
Confluxere mirando:
Dux vitæ mortuus,
Regnat vivus.
4. Dic nobis, Maria,
Quid vidisti in via?
Sepulchrum Christi viventis,
Et gloriam vidi resurgentis.
5. Angelicos testes,
Sudarium et vestes.
Surrexit Christus spes mea:
Præcedet vos in Galilæam.
6. Scimus Christum surrexisse
A mortuis vere:
Tu nobis, victor
Rex, miserere.
Amen. Alleluia.

3. "Death and Life contended in a wondrous 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 and 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

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. 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.) *Resurgentis* 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.). *Spes*. 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). *Præcedet*. 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. Æterne Rex altissime,
Redemptor et fidelium,
Quo mors soluta deperit,
Datur triumphus gratiæ:
2. Scandens tribunal dexteræ
Patris: potestas omnium
Collata Jesu cælitus,
Quæ non erat humanitus:
3. Ut trina rerum machina,
Cælestium, terrestrium
Et infernorum condita
Flectat genu jam subdita.

HYMN 32

Author: Ambrosian of the fifth century. Meter: iambic dimeter. Metrical: Neale. Use: Vespers and Matins of Ascension.

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.) *Gratiæ*, 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

HYMN 32

1. Eternal Monarch, King most high,
Whose Blood hath brought redemption nigh,
By whom the death of death was wrought,
And conquering grace's battle fought:
2. Ascending to the throne of might,
And seated at the Father's right,
All power in heaven is Jesu's own,
That here His Manhood hath not known.
3. That so, in nature's triple frame,
Each heavenly and each earthly name,
And things in hell's abyss abhorred,
May bend the knee and own Him Lord.

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. Tremunt videntes angeli,
Versa vice mortalium:
Culpat caro, purgat caro,
Regnat Deus Dei caro.
5. Tu esto nostrum gaudium,
Qui es futurus præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula.
6. Gloria tibi Domine,
Qui scandis supra sidera,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

HYMN 33

1. Tu Christe nostrum gaudium,
Manens olympto præditum:
Mundi regis qui fabricam,
Mundana vincens gaudia:

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). *Præmium*. "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."

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.

HYMN 33

1. 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).

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. *Præditum*, when used of a deity, has the sense of *præpositum* (set over, placed over, presiding over) and takes a dative (*Olympo*). The use of the neuter in reference to divinity is not uncommon (cf. the well-known *unum* in line 2 of hymn 2). "Heaven is My throne, and the earth My footstool" (Isa. 66:1). *Olympo*, i.e., *cælo*. *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,
Ignosce culpis omnibus:
Et corda sursum subleva
Ad te superna gratia.
3. Ut cum repente cœperis
Clarere nube Judicis,
Pœnas 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 scandis 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.

2. "Therefore, in prayer we beseech Thee, pardon all our sins; and by Thy heavenly grace raise aloft our hearts to Thee." *Ignosce*. "Forgive me all my sins" (Ps. 24:18). *Sursum*. "If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God" (Col. 3:1).

3. "That when unexpectedly Thou dost begin to shine in the cloud of the Judge, Thou mayst remit the punishments due and restore our lost crowns." *Repente*. "Take heed to yourselves lest . . . that day come upon you suddenly" (Luke 21:34). *Nube*. "And they shall see the Son of Man coming in a cloud" (Luke 21:27). *Pœnas*, due because of sin. "But thou by the judgment of God shall receive just punishment for thy pride" (2 Mach. 7:36). *Coronas*, all the glory, honor, worth, etc., implied by a state of grace. "I will give thee the crown of life" (Apoc. 2:10).

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.

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

HYMN 34

Author: ascribed to St. Hilary. Meter: iambic dimeter. Metrical: Neale. Use: Vespers of Pentecost.

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 orbita*, the liturgical orbit, cycle (cf. stanza 4 of hymn 15). *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
Linguæ figuram detulit,
Verbis ut essent proflui
Et caritate fervidi.
3. Linguis loquuntur omnium,
Turbæ pavent Gentilium:
Musto madere deputant
Quos Spiritus repleverat.
4. Patrata sunt hæc 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). *Proflui*, *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 drunk 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).

2. The quivering fire their heads bedewed,
In cloven tongues' similitude,
That eloquent their words might be,
And fervid all their charity.
3. In varying tongues the Lord they praised:
The gathering people stood amazed:
And whom the Comforter Divine
Inspired, they mocked, as full of wine.
4. These things were done in type today,
When Easter-tide had worn away,
The number told which once set free
The captive at the Jubilee.
5. Thy servants, falling on their face,
Beseech Thy mercy, God of grace,
To send us from Thy heavenly seat,
The blessings of the Paraclete.

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. *Sacro numero*, seven, the mystical, symbolical, 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 sacrata pectora
Tua replesti gratia:
Dimitte nunc peccamina,
Et da quietia 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 urgebat dies,
Quo mystico septemplici
Orbis volutus septies,
Signat beata tempora.

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

Author: Ambrosian of the fourth century. Meter: iambic dimeter. Metrical: Neale and Aylward (stanza 4). Use: Matins of Pentecost.

1. "Christ had already scaled the stars, returned whence He had come, that He might send the Holy Ghost, the promise

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.

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 3:13). *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. Dum hora cunctis tertia
Repente mundus intonat,
Orantibus Apostolis
Deum venisse nuntiat.
4. De Patris ergo lumine
Decorus ignis missus est:
Qui fida Christi pectora
Calore verbi compleat.
5. Dudum sacrata pectora
Tua replesti gratia:
Dimitte nunc peccamina,
Et da qujeta tempora.
6. Sit laus Patri cum Filio,
Sancto simul Paraclito:
Nobisque mittat Filius
Charisma sancti Spiritus.

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

3. When the third hour shone all around,
There came a rushing mighty sound,
And told the Apostles, while in prayer,
That, as was promised, God was there.
4. Thus from the Father's fount of light
Was sent a fire divinely bright,
To warm each faithful breast below
With Christ the Lord's all-quickenning glow.
5. 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.
6. 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.

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 15:35). 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. Impleta gaudent viscera
Afflata sancto Spiritu,
Voces diversas intonant,
Fantur Dei magnalia.
2. Ex omni gente cogniti,
Græcis, Latinis, Barbaris,
Cunctisque admirantibus,
Linguis loquuntur omnium.
3. Judæa tunc incredula,
Vesana torvo spiritu,
Ructare musti crapulam,
Alumnos Christi concrepat.
4. Sed signis et virtutibus
Occurrit et docet Petrus
Falsa profari perfidos,
Joelis testimonio.

HYMN 36

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." *Impleta* 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, *barbaris*, all others besides the Greeks and Romans. Curiously enough,

HYMN 36

1. With joy the Apostles' breasts are fired,
By God the Holy Ghost inspired:
And straight, in divers kinds of speech,
The wondrous works of God they preach.
2. To men of every race they speak,
Alike Barbarian, Roman, Greek:
From the same lips, with awe and fear,
All men their native accents hear.
3. But Juda's sons, e'en faithless yet,
With mad infuriate rage beset,
To mock Christ's followers combine,
As drunken all with new-made wine.
4. When lo! with signs and mighty deeds,
Stands Peter in the midst, and pleads;
Confounding their malignant lie
By Joel's ancient prophecy.

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 perfidious ones are speaking falsehoods." *Signis*. The poet anticipates somewhat what happened after the confutation of the Jews. "Many wonders and signs also were done by the apostles in Jerusalem" (Acts 2:43). *Joelis*. "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 quietia tempora.
6. Sit laus Patri cum Filio,
Sancto simul Paraclito:
Nobisque mittat Filius
Charisma sancti Spiritus.

HYMN 37

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

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

5. 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.
6. 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 37

1. Creator-Spirit, all-Divine,
Come, visit every soul of Thine,
And fill with Thy celestial flame
The hearts which Thou Thyself didst frame.

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. *Creasti*, 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. Qui Paraclitus diceris,
Donum Dei altissimi,
Fons vivus, ignis, caritas,
Et spiritalis unctio.

3. Tu septiformis munere,
Dextræ Dei tu digitus,
Tu rite promissum Patris,
Sermonem ditans guttura.

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. *Paraclitus*. 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*, Ia, q. 37, a. 1) teaches that Love is

2. O Gift of God, Thine is the sweet
 Consoling name of Paraclete—
 And spring of life and fire and love
 And unction flowing from above.
3. The mystic sevenfold gifts are Thine,
 Finger of God's right hand divine;
 The Father's promise sent to teach
 The tongue a rich and heavenly speech.

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 finger of God's right hand, 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 35). *Rite*, clear, distinct, explicit. *Sermone* is a reference to the gift of tongues (Acts 2:4). *Gutlera* (literally, throats), for *linguas*.

4. Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.
5. Hostem repellas longius:
Pacemque dones protinus:
Ductore sic te prævio,
Vitemus omne noxium.
6. Per te sciamus da Patrem,
Noscamus atque Filium,
Te utriusque Spiritum
Credamus omni tempore.
7. Sit laus Patri cum Filio,
Sancto simul Paraclito:
Nobisque mittat Filius
Charisma sancti Spiritus.

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 *infirmatatem*. 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 leadest 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

4. Kindle with fire brought from above
Each sense, and fill our hearts with love;
And grant our flesh, so weak and frail,
The strength of Thine which cannot fail.
5. Drive far away our deadly foe,
And grant us Thy true peace to know;
So we, led by Thy guidance still,
May safely pass through every ill.
6. To us, through Thee, the grace be shown
To know the Father and the Son:
And Spirit of Them both, may we
Forever rest our faith in Thee.
7. To Sire and Son be praises meet,
And to the Holy Paraclete:
And may Christ send us from above
That Holy Spirit's gift of love.

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 tuæ radium:
Veni, Pater pauperum,
Veni, dator munerum,
Veni, lumen cordium.
 2. Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.
In labore requies,
In æstu temperies,
In fletu solatium.
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HYMN 38

Author: probably Pope Innocent III. Meter: trochaic dimeter catalectic. Metrical: Aylward. Use: Sequence of Pentecost Mass.

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). Gihl 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" (Gihl, *Holy Sacrifice of the Mass*, p. 464). Germing 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 har-

HYMN 38

1. Holy Spirit, come and shine
On 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.
2. Come, Consoler, kindest, best,
Come, our bosom's dearest guest,
Sweet refreshment, sweet repose.
Rest in labor, coolness sweet,
Tempering the burning heat,
Truest comfort of our woes.

mony is enriched by frequent anaphora and assonance" (Ger-
ming, *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 de-
tached 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.

2. "O best Consoler, sweet Guest of the soul, sweet Refresh-
ment. O Rest in labor, Coolness in heat, Solace in tears." *Con-
solator* is another rendering of *Paraclitus*. Cf. stanza 2 of the
preceding hymn. "The God of all comfort" (2 Cor. 1:3).
Hospes. "The Spirit of God dwelleth in you" (1 Cor. 3:16).
Refrigerium. "And I will refresh you" (Matt. 11:28). *Requies*.
"And I will give thee rest" (Exod. 33:14). *Temperies*. "Be-
cause Thou hast been . . . a shadow from the heat" (Isa. 25:4).
Solatium. "Who healeth the broken of heart, and bindeth up
their bruises" (Ps. 146:3).

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 meritum:
Da salutis exitum:
Da perenne gaudium.

3. "O most blessed Light, fill Thou the inmost recesses of the hearts 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. 3), 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. 1 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 defiles 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

3. O divinest light, impart
Unto every faithful heart
Plenteous streams from love's bright flood.
But for Thy blest Deity,
Nothing pure in man could be;
Nothing harmless, nothing good.
4. Wash away each sinful stain;
Gently shed Thy gracious rain
On the dry and fruitless soul.
Heal each wound and bend each will,
Warm our hearts benumbed and chill,
All our wayward steps control.
5. Unto all Thy faithful just,
Who in Thee confide and trust,
Deign the sevenfold gift to send.
Grant us virtue's blest increase,
Grant a death of hope and peace,
Grant the joys that never end.

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 makest Thy angels spirits, and Thy ministers a burning fire" (Ps. 103:4; 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 3 of the preceding hymn). *Meritum*, 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 exstas rerum omnium
Sine fine principium.
 2. Te cælorum militia
Laudat, adorat, prædicat,
Triplexque mundi machina
Benedicit per sæcula.
 3. Adsumus et nos cernui
Te adorantes famuli:
Vota precesque supplicum
Hymnis junde cælestium.
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HYMN 39

Author: unknown, not later than the eleventh century.
Meter: iambic dimeter. Metrical: Neale. Use: Vespers and
Matins on the feast of the Most Holy Trinity.

1. "Be present, Holy Trinity, equal Splendor, one Divinity,
who art the endless beginning of all things." *Splendor*, bright-
ness, 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*.

HYMN 39

1. Be present, Holy Trinity,
Like splendor, and one Deity:
Of things above, and things below,
Beginning, that no end shall know.
2. Thee all the armies of the sky
Adore and laud and magnify:
While nature, in her triple frame,
Forever sanctifies Thy name.
3. And we, too, thanks and homage pay,
Thine own adoring flock today:
O join to that celestial song
The praises of our suppliant throng!

"The host of heaven adoreth Thee" (2 Esd. 9:6). *Prædicat*. "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 cælorum* 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 genuflection 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 ingenito,
 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 interminata

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

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).

2. Tu caritas, tu puritas,
Tu pax et immortalitas,
Patris, Nati, Paracliti
Decore pollens perpeti.
 3. Fides, corona supplicum
In te pie fidentium:
Exterge sordes mentium,
Sorti misertus pauperum.
 4. Laus Patri sit ingenito,
Laus ejus Unigenito:
Laus sit sancto Spiritui,
Trino Deo et simplici.
-

2. "Thou charity, Thou purity, Thou peace and immortality, of Father, Son, and Paraclete, mighty in endless majesty." God is the infinite source of all that is good. *Caritas*. "God is charity" (1 John 4:16). *Puritas*. "Thou art all fair, O my Love, and there is not a spot in Thee" (Cant. 4:7). *Pax*. "And the God of peace and love shall be with you" (2 Cor. 13:11). *Immortalitas*. "Who alone hath immortality" (1 Tim. 6:16). *Nati*, i.e., *Filii*. *Paracliti*. Cf. stanza 2 of hymn 37.

2. Thou purity, Thou charity,
Thou peace and immortality,
Of Father, Son and Paraclete,
With endless majesty replete!
 3. O Faith, the crown of those who grieve,
Yet piously in Thee believe:
Our souls from sin do Thou efface,
In pity for our loss of grace!
 4. Praise to the Father born of none:
Praise to the sole-begotten Son:
Praise to the Spirit equally:
Praise to the Godhead, One and Three.
-

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

| | |
|-------------------------------|-------|
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HYMN 41

1. Te sæculorum Principem,
Te, Christe, Regem Gentium,
Te mentium, te cordium
Unum fatemur arbitrum.
 2. Scelestæ turba clamat:
Regnare Christum nolumus:
Te nos ovantes omnium
Regem supremum dicimus.
 3. O Christe, Princeps Pacifer,
Mentes rebelles subijce:
Tuoque amore devios,
Ovile in unum congrega.
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HYMN 41

Author: unknown. Meter: iambic dimeter. Metrical: Henry.
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 subject 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*).

HYMN 41

1. Thee, Prince of all the centuries,
Thee, Christ, the King of all mankind,
Sole Ruler of the heart and mind,
Thee we confess on bended knees.
2. But wicked clamors we recall:
"The Christ shall never o'er us reign!"
Therefore again and yet again
We hail Thee: "King Supreme o'er all!"
3. O Christ, the Prince who bringest peace,
Make all rebellious wills obey:
By love compel the sheep that stray
Thy one true sheep-fold to increase.

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 Barabbas" (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). *Nos*. 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. *Rebelles*. "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
Pendens apertis brachiis,
Diraque fossum cuspidē
Cor igne flagrans exhibes.
5. Ad hoc in aris abderis
Vini dapisque imagine,
Fundens salutem filiis
Transverberato pectore.
6. Te nationum Præsides
Honore tollant publico,
Colant magistri, iudices,
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 of the Cross (cf. hymn 25). *Cuspidē*. Cf. stanza 2 of hymn 26. *Ignē*, the fire of love (cf. stanza 2 of hymn 37).

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. *Præsides*, 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

4. For this, upon Thy Cross of shame
Embracing arms Thou stretchest wide:
For this, the spear-head found Thy side
To show Thy Heart with love aflame.
5. For this, upon the altar-stone
Hiding 'neath imaged Bread and Wine,
From out that piercèd Breast of Thine
Thou pourest grace upon Thine own.
6. Thee let the nations' rulers bless
And public honorings decree;
Let teachers, judges, worship Thee;
Let laws and arts Thy reign express.
7. Before Thee let all standards fall
To rise with prouder glorying:
Beneath Thy gentle sceptre bring
The homes and fatherlands of all!

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*. "Extol 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. Jesu, tibi sit gloria,
 Qui sceptrā mundi temperas,
 Cum Patre, et almo Spiritu,
 In sempiterna sæcula.

HYMN 42

1. Æterna Imago Altissimi,
 Lumen, Deus, de lumine,
 Tibi, Redemptor, gloria,
 Honor, potestas regia.
2. Tu solus ante sæcula
 Spes atque centrum temporum,
 Cui jure sceptrum Gentium
 Pater supremum credidit.

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." *Sceptrā*, 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 sæcula*, 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 f.).

3. Tu flos pudicæ Virginis,
Nostræ caput propaginis,
Lapis caducus vertice
Ac mole terras occupans.
4. Diro tyranno subdita,
Damnata stirps mortalium,
Per te refregit vincula
Sibique cælum vindicat.
5. Doctor, Sacerdos, Legifer
Præfers 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). *Virginis*. 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."

3. O Flower of a Virgin-birth,
O Head of all on earth who dwell,
O Stone that from the mountain fell
And with its vastness covered earth!
4. The race of men, condemned to lie
Beneath the direful tyrant's yoke,
By Thee at length the shackles broke
And claimed the Fatherland on high.
5. Law-giver, Priest and Teacher, God—
With these the title well accords
Of "King of kings and Lord of lords"
Upon Thy vesture writ in blood.

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 vestment 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* and *ferens*). "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. Tibi volentes subdimur,
Qui jure cunctis imperas:
Hæc civium beatitas
Tuis subesse legibus.
7. Jesu, tibi sit gloria,
Qui sceptrā mundi temperas,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

HYMN 43

1. Vexilla Christus inclyta
Late triumphans explicat:
Gentes adeste supplices,
Regique regum plaudite.
2. Non Ille regna cladibus,
Non vi metuque subdidit:
Alto levatus stipite,
Amore traxit omnia.

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). *Beatitas*. "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

6. With grateful hearts Thy rule we bless
Who justly reignest over all:
Them only truest joys befall
Who Thee as King and Lord confess.
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 43

1. The Christ Triumphant widely flings
His noble banners to the breeze:
O all ye nations, on your knees
Salute and praise the King of kings!
2. Oh, not by slaughter, force or pelf,
He won subjection to His laws,
But, lifted on the Cross, He draws
By love, all things unto Himself!

(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,
Quæ jussa pergit exsequi
Edicta mundo cælitus!
4. Non arma flagrant impia,
Pax usque firmat fœdera,
Arridet et concordia,
Tutus stat ordo civicus.
5. Servat fides connubia,
Juventa pubet integra,
Pudica florent limina
Domesticis virtutibus.
6. Optata nobis splendeat
Lux ista, Rex dulcissime:
Te, pace adepta candida,
Adoret orbis subditus.
7. Jesu, tibi sit gloria,
Qui sceptra mundi temperas,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

3. "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 secure." 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

3. Thrice happy are the States that own
Obedience to His loving sway,
And hasten gladly to obey
The mandates coming from His throne.
4. No impious weapons gain allure,
For Peace confirms the written pact:
Whilst wholesome concord is intact,
The civil order stands secure:
5. The plighted troth unbroken is,
And modest youth avoids each snare:
Domestic virtues flourish fair
Around the hearthstone's quiet bliss.
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!

and in His Church" (Eph. 5:32). *Integra*. "Jesus advanced in wisdom and age and grace, with God and men" (Luke 2:52). *Limina*, thresholds, homes. "Instructing us that we should live soberly, and justly, and godly in this world" (Titus 2:12).

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 mentioned in these hymns to the royal Christ. "May He cause the light of His countenance to shine upon us" (Ps. 66:2). *Candida*. White is the traditional color of peace. A white peace may be one gained and maintained by the observance of God's law, as opposed to a red peace gained and maintained by force and bloodshed.

7. Cf. the final stanza of hymn 41.

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

Author: St. Thomas Aquinas. Meter: trochaic tetrameter. Metrical: Neale. Use: Vespers of Corpus Christi, and during Eucharistic processions.

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."

HYMN 44

1. Of the glorious Body telling,
O my tongue, its mysteries sing:
And the Blood, all price excelling,
Which, for this world's ransoming,
In a noble womb once dwelling,
He shed forth—the Gentiles' King.
2. Given for us, for us descending,
Of a Virgin to proceed,
Man with man in converse blending,
Scattered He the Gospel seed;
Till His sojourn drew to ending,
Which He closed in wondrous deed.

Pange. In this hymn, with the addition of rhyme, St. Thomas follows the inspiration as well as the meter of Fortunatus (cf. hymn 24). The latter bids us consider the manner in which the Redeemer of the world conquered by His death on the Cross; and St. Thomas has the same picture in mind when he recalls the precious blood of Christ, shed for us on the Cross and now become our spiritual drink (Henry, *Eucharistica*, p. 206). *Fructus*. "Blessed is the fruit of thy womb" (Luke 1:42). *Generosi* is used in its classical meaning, referring to Mary's noble lineage (cf. Matt. 1:1; Luke 3:23). *Rex gentium*. "King of kings, and Lord of lords" (1 Tim. 1:17). Cf. hymn 41. *Pretium*. "We have redemption through His blood" (Eph. 1:7).

2. "Given to us and born for us of a stainless Virgin, He dwelt in the world, and, having sown the seed of His word, He closed the period of His sojourn in a wonderful manner." *Nobis datus*. "For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace" (Isa. 9:6). *Virgine*. Reference to the virgin birth of Christ (cf. hymn 14). "The Lord spoke by the prophet (Isa. 7:14), saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). *Semine*. Reference to the parable of the sower (Luke 8:5), who is our Lord; while the seed is the good tidings of the kingdom of God which He came to sow in the hearts of men. *Moras*, space or period of time. *Miro ordine*. The next two stanzas explain this wonderful manner.

3. In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.
4. Verbum caro panem verum
Verbo carnem efficit,
Fitque Sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.
5. Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

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." *Cænæ*. Cf. Luke, chap. 22. *Lege*, the directions prescribed by the law of Moses (Exod. 12:3–11) for the eating of the paschal lamb. *Turbæ duodenæ*, 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

3. At the last great supper seated,
Circled by His brethren's band,
All the Law required, completed
In the feast its statutes planned,
To the twelve Himself He meted,
For their food, with His own hand.
4. Word made flesh, by word He maketh
Very bread His Flesh to be;
Man in wine Christ's Blood partaketh,
And if senses fail to see,
Faith alone the true heart waketh
To behold the mystery.
5. Therefore we, before It bending,
This great Sacrament adore:
Types and shadows have their ending
In this new Rite evermore:
Faith, our outward sense amending,
Maketh good defects before.

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. Genitori, Genitoque
 Laus et jubilatio,
 Salus, honor, virtus quoque
 Sit et benedictio:
 Procedenti ab utroque
 Compar sit laudatio.

HYMN 45

1. Sacris solemniis
 Juncta sint gaudia,
 Et ex præcordiis
 Sonent præconia:
 Recedant vetera,
 Nova sint omnia,
 Corda, voces et opera.

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

Author: St. Thomas Aquinas. Meter: Asclepiadic Glyconic.
 Metrical: Henry. Use: Matins of Corpus Christi.

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 fratribus,
Juxta legitima
Priscis indulta patribus.
3. Post agnum typicum,
Expletis epulis,
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

2. 'Tis meet that we recall
The Supper, last and dread,
When in the banquet hall
Christ His disciples fed,
On that most blessed night,
With lamb and azyme bread,
And thus fulfilled the ancient rite.
3. The typic lamb they ate—
The Paschal rite was o'er;
And then—O marvel great!—
In His own hands He bore
The flesh ordained to save,
And then, in equal store,
To each and all His Body gave.
4. Unto the weak, as food,
His Body He doth give;
The wine-cup of His Blood
To them that sorrowed live;
And said ('tis wondrous writ):
"The Chalice that I give
Receive, and drink ye all, of it."

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." *Fragilibus*. The disciples were soon to desert Him. "I will strike the shepherd, and the sheep of the flock shall be dispersed" (Matt. 26:31). *Tristibus*. He was soon to leave them. "Because I have spoken these things to you, sorrow hath filled your heart" (John 16:6). *Dicens*. Cf. Matt. 26:27.

5. Sic sacrificium
Istud instituit,
Cujus officium
Committi voluit
Solis presbyteris,
Quibus sic congruit
Ut sumant, et dent ceteris.
6. Panis angelicus
Fit panis hominum:
Dat panis cælicus
Figuris terminum:
O res mirabilis:
Manducat Dominum
Pauper, servus, et humilis.
7. Te trina Deitas
Unaque 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 cælicus* 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 ate 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

5. 'Twas thus the Sacrifice
Of the New Law began,
Whose office duly lies
With priests of the God-man
Alone, who first partake,
In the appointed plan,
And then the Bread to others break.
6. The Bread of Angels!—'tis
The bread for men decreed:
The types shall end in this,
Fulfilled in very deed:
Himself the Master gave
Most lovingly to feed
The poor, the lowly, and the slave.
7. O triune Deity
Worshipped with awful rite,
We humbly ask of Thee:
Dispel the shades of night;
Enfranchise every mind,
And lead us to the light
Wherein for aye Thou art enshrined.

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. *Visita*. 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 goings 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 æmulis,
Prius in vitæ ferculo
Se tradidit discipulis.
 3. Quibus sub bina specie
Carnem dedit et Sanguinem:
Ut duplicis substantiæ
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, and not leaving the right hand of the Father, going to His work, came to the evening of His life." *Verbum*, the eternal Son (cf. John 1:1;

HYMN 46

1. The Heavenly Word proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth
Had reached at length life's eventide.
 2. By false disciple to be given
To foemen for His Blood athirst,
Himself, the living Bread from Heaven,
He gave to His disciples first.
 3. To them He gave, in twofold kind,
His very Flesh, His very Blood:
In love's own fulness thus designed
Of the whole man to be the food.
-

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 6:35).

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. Se nascens dedit socium,
Convalescens in edulium,
Se moriens in pretium,
Se regnans dat in præmium.
5. O salutaris hostia,
Quæ cæli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.
6. Uni trinoque Domino
Sit sempiterna gloria:
Qui vitam sine termino
Nobis donet in patria.

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; *convalescens*, 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 ransom 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.

(Eph. 5:2). *Bella*, assaults of the world, the flesh, and the devil. "The life of man upon earth is a warfare" (Job 7:1). *Robur*. "I can do all things in Him who strengtheneth me" (Phil. 4:13). *Auxilium*. "My help is from the Lord, who made heaven and earth" (Ps. 120:2).

6. "Eternal glory be to the One and Three Lord, who giveth us life without end in our native land." *Uni* in substance and *trino* in person. *Gloria*. "Benediction, and glory . . . to our God forever and ever" (Apoc. 7:12). *Patria*. "For we have not here a lasting city, but we seek one that is to come" (Heb. 13:14).

HYMN 47

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

 2. Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.
Quem in sacræ mensa cenæ
Turbæ fratrum duodenæ
Datum non ambigitur.
-

HYMN 47

Author: St. Thomas Aquinas. Meter: trochaic dimeter mostly. Metrical: Henry. Use: Mass Sequence of Corpus Christi.

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 attollamus* 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 militant, while Jerusalem refers to the Church triumphant (cf. hymn 181). *Salva-*

HYMN 47

1. Praise, O Sion, praise thy Saviour,
Shepherd, Prince, with glad behaviour,
Praise in hymn and canticle:
Sing His glory without measure,
For the merit of your Treasure
Never shall your praises fill.

2. Wondrous theme of mortal singing,
Living Bread and Bread life-bringing,
Sing we on this joyful day:
At the Lord's own table given
To the Twelve as Bread from Heaven,
Doubting not we firmly say.

torem. "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 twelvefold 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). *Duodenæ*. Cf. stanza 3 of hymn 44.

3. Sit laus plena, sit sonora,
Sit jucunda, sit decora,
Mentis jubilatio.
Dies enim solemnus agitur,
In qua mensæ prima recolitur
Hujus institutio.

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

5. Quod in cena Christus 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 my God" (Ps. 145:1). *Jucunda*, joyful. *Decora*, reverent. "To our God by joyful and comely praise" (Ps. 146:1). *Dies*, Corpus Christi. *Mensæ*, 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,

3. Sing His praise with voice sonorous;
Every heart shall hear the chorus
Swell in melody sublime:
For this day the Shepherd gave us
Flesh and Blood to feed and save us,
Lasting to the end of time.
4. At the new King's sacred table,
The New Law's new Pasch is able
To succeed the ancient Rite:
Old to new its place hath given,
Truth has far the shadows driven,
Darkness flees before the Light.
5. And as He hath done and planned it—
"Do this"—hear His love command it,
"For a memory of Me."
Learned, Lord, in Thy own science,
Bread and wine in sweet compliance,
As a Host we offer Thee.

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 fides,
Præter rerum ordinem.

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

8. A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
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

6. Thus in faith the Christian heareth:
That Christ's Flesh as bread appeareth,
And as wine His Precious Blood:
Though we feel it not nor see it,
Living Faith that doth decree it
All defects of sense make good.
7. Lo! beneath the species dual
(Signs not things), is hid a jewel
Far beyond creation's reach!
Though His Flesh as food abideth,
And His Blood as drink—He hideth
Undivided under each.
8. Whoso eateth It can never
Break the Body, rend or sever;
Christ entire our hearts doth fill:
Thousands eat the Bread of Heaven,
Yet as much to one is given:
Christ, though eaten, bideth still.

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 concisus*, 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,
 Vitæ, vel interitus.
 Mors est malis, vita bonis:
 Vide paris sumptionis
 Quam sit dispar exitus.
10. Fracto demum Sacramento,
 Ne vacilles, 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

9. Good and bad, they come to greet Him:
Unto life the former eat Him,
And the latter unto death;
These find death and those find heaven;
See, from the same life-seed given,
How the harvest differeth!

10. When at last the Bread is broken,
Doubt not what the Lord hath spoken:
In each part the same love-token,
The same Christ, our hearts adore:
For no power the Thing divideth—
'Tis the symbols He provideth,
While the Saviour still abideth
Undiminished as before.

11. Hail, angelic Bread of Heaven,
Now the pilgrim's hoping-leaven,
Yea, the Bread to children given
That to dogs must not be thrown:

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 19:8). *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 pre-eminently a man of peace, whose willing sacrifice on Mount Moria was typical of the greater sacrifice on Mount Calvary (Britt, *op. cit.*, p. 177). *Agnus*. 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

In figuris præsignatur:
 Cum Isaac immolatur,
 Agnus Paschæ deputatur,
 Datur manna patribus.

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 civium.

HYMN 48

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

morning; it was small and white; and such was its nature that "neither had he more that had gathered more, nor did he find less that had provided less" (Exod. 16:18).

12. "O Good Shepherd, O true bread, O Jesus, have mercy on us! Do Thou feed us and protect us; make us to see the good things in the land of the living. Thou who knowest all things and canst do all things, who here feedest us mortals, make us there be Thy guests, the coheirs and companions of the holy citizens." *Pastor*. "I am the Good Shepherd" (John 10:11). *Panis*. "My Father giveth you the true bread from heaven" (John 6:32). *Jesu*. "And thou shalt call His name Jesus. For He shall save His people from their sins" (Matt. 1:21). *Terra viventium*. Ordinarily applied to this world as opposed to Sheol (place of the departed); but indirectly, and here, applied to heaven. "I believe to see the good things of the Lord in the land of the living" (Ps. 26:13). *Sanctorum civium*. "But you are come to mount Sion, 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 first-born,

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

Author: St. Thomas Aquinas. Meter: trochaic trimeter catalectic. Metrical: Henry. Use: among the missal prayers for thanksgiving after Mass.

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 petivit latro pœnitens.*
4. *Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor:
Fac me tibi semper magis credere,
In te spem habere, te diligere.*
5. *O memoriale mortis Domini,
Panis vivus vitam præstans homini:
Præsta 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. 10:10). *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 confess Thee to be my God; make me ever more believe in Thee,

2. Taste and touch and vision are deceived in Thee,
And the hearing only can safe witness be:
I believe whatever from the Lord is heard:
Nothing can be truer than Truth's very word.
3. On the Cross was hidden but the Deity;
Yet the Manhood even here we may not see:
Nathless both confessing with the same belief,
I will make petition like the dying thief.
4. Though Thy wounds as Thomas saw, I see not now,
Thee my lips shall ever Lord and God avow.
Grant that I may ever more and more believe,
Hope in Thee and love Thee beyond all reprieve.
5. O Memorial blessed of the Saviour's death,
O true Bread that giveth man his vital breath,
Let my longing bosom feed on Thee alone,
And my heart forever but Thy sweetness own.

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 munda tuo sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.
7. Jesu, quem velatum nunc aspicio,
Oro fiat illud quod tam sitio:
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ.

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." *Pellicane*. 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). *Sanguine*. "Who hath loved us and washed us from our sins in His own blood" (Apoc. 1:5). *Cujus 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

6. Pelican most tender, Jesus, Lord and God,
Wash my guilty spirit in Thy Precious Blood:
Oh, a drop availeth all the world to win
From its band of bondage and its stain of sin.
7. Jesus, Whom but veiled see I here below,
Grant, I pray, the blessing that I long for so—
That, the veil once riven, in Thy fond embrace
I may see Thy glory ever face to face.

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:

Thy glory." *Velatum*. "We see now through a glass in a dark manner; but then face to face" (1 Cor. 13:12). *Visu gloriæ*, the beatific vision. "In Thy light we shall see Light" (Ps. 35:10).

HYMN 49

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:

In hora mortis meæ voca me:
 Jube me venire ad te, et pone me juxta te:
 Ut cum Angelis et Archangelis tuis laudem te,
 Per infinita sæcula sæculorum.

HYMN 50

1. Æterno Regi gloriæ
 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. *Sanctifica*. "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). *Conforta*. "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

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.

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.

dwell in Thy house, O Lord: they shall praise Thee forever
and ever" (Ps. 83:5).

HYMN 50

Author: unknown, not later than the fifteenth century.
Meter: iambic dimeter. Metrical: Byrnes. Use: Vespers and
Matins of the feast of our Lord's Crown, April 24.

1. "To the eternal King of glory let the faithful sing today
devout canticles in honor of the Lord's crown." *Regi gloriæ*.
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 1239, and the
glorious relic was placed in a chapel especially built for it. It
was ordained that each year should be celebrated the anni-
versary 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 mon-
asteries of the order.

2. Coronat Regem omnium
Corona contumeliæ,
Cujus nobis opprobrium
Coronam confert gloriæ.
3. De spinarum aculeis
Christi corona plectitur,
Qua ministris tartareis
Mundi potestas tollitur.
4. Corona Christi capitis
Sacro perfusa Sanguine,
Pœnis solutis debitis,
Reos purgat a crimine.
5. (*Tempore Resurrectionis*)
Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

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 gloriæ*, 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

2. The Ruler of Creation's frame
Was diademed with cruel shame,
Which shame for us will win the prize
Of glory's crown in Paradise.
3. The sharpest points of thorny vine
Did for the head of Christ combine
A Crown, by which the hellish sway
Of this world's power is swept away.
4. Deep with the Precious Blood suffused,
The Crown which Christ's blest head abused
A power divine did thereby gain
To pay our debt and cleanse our stain.
5. (*Paschal time*)
O Lord of all, to Thee we pray
Amid our Paschal joy today:
'Gainst every weapon death can wield
Be Thou Thy people's mighty shield.

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 guilty of sin, by payment of the penalty due." *Purgat*. "Who hath loved us and washed us from our sins in His own blood" (Apoc. 1:5). *Pœnis 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 Paschaltide; or stanza 5 of hymn 32 if during Ascensiontide.

5. (*Tempore Ascensionis*)
 Tu esto nostrum gaudium,
 Qui es futurus præmium:
 Sit nostra in te gloria,
 Per cuncta semper sæcula.
6. Laus Christo Regi gloriæ
 Pro Coronæ virtutibus,
 Qua nos reformans gratiæ
 Coronet in cælestibus.

HYMN 51

1. Lauda fidelis concio
 Spinæ trophæum inclytum,
 Per quam perit perditio,
 Vitæque datur meritum.
2. Nos a puncturis liberat
 Æterni Patris Filius,
 Dum spinis pungi tolerat
 Spinarum culpæ nescius.

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. *Gratiæ* 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-*

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 thorn 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.

phæum, 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). *Nescius*. "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 spinæ ludibrium
Purgat Creator omnium
Spineti nostri vitium.

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

5. (*Tempore Ascensionis*)
Tu esto nostrum gaudium,
Qui es futurus præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula.

6. Laus Christo Regi gloriæ
Pro Coronæ virtutibus,
Qua nos reformans gratiæ
Coronet in cælestibus.

3. "When Christ bore for us the sting of the thorns, through His thorny diadem He conferred the crown of life." *Coronam vitæ*, 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

3. When Christ for us did undergo
Full gladly all the thorn's sharp pain,
His diadem of bitter woe
The crown of life for us did gain.
4. To shameful thorn its proper meed
Let all the faithful then upraise:
Mankind's Creator thus would weed
The wilderness our sins did raise.
5. (*Paschal time*)
O Lord of all, triumphant King,
To Thee in Paschal joy we pray:
'Gainst every weapon death can fling
Be Thou Thy people's mighty Stay.
5. (*Ascension time*)
Be Thou today our joy most blest
Who art our future prize to be:
In Thee may all our glory rest
Through ages of eternity.
6. The virtues of the Crown we sing,
By whose redeeming power of grace
We ask of Christ, true glory's King,
In heaven's domain to grant us place.

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 ferens gaudia,
Signum salutis, salus in periculis,
Vitale lignum vitam ferens omnium.
2. Te adorandam, te Crucem vivificam,
Per te redempti, dulce decus sæculi,
Semper laudamus, semper tibi canimus:
Per lignum servi, per te sumus liberi.
3. Sit Deo Patri laus in Cruce Filii,
Sit coæqualis laus sancto Spiritui:
Civibus summis gaudium sit angelis,
Honor sit mundo Crucis hæc Inventio.

HYMN 52

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).

1. "Hail, holy Cross! hail, Glory of the world! our true hope, bearing our true joy, symbol of salvation, safety in dangers, life-giving tree bearing the Life of all!" *Sancta*, chiefly because Christ died thereon. *Gloria*, something worthy of praise and honor, because of what it represents: the great work of redemption. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ" (Gal. 6:14). *Spes*. Cf. stanza 6 of hymn 26. *Gaudia*. Christ, "in whom, though you see Him not, you believe: and believing, shall rejoice with joy unspeakable" (1 Pet. 1:8). *Signum*, i.e., symbol, sign, token, of our redemption. "He became . . . the cause of eternal salvation" (Heb. 5:9). Cf. stanza 6 of hymn 26. *Salus*. Probably

HYMN 52

1. All hail, O Cross divine, fair glory of mankind,
In thee our truest hope and truest joy we find:
Our saving sign, our strength in dangers great and
small,
O Tree of Life whereon reposed the Life of all.
2. Thou art to be adored, O Cross, life-giving Tree,
Sweet beauty of the earth, we were redeemed through
thee;
And hence our song to thee of praise will ever be:
Lost through one fatal tree, by thee we are made free.
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.

refers to the efficacy of the sign of the cross as a sacramental. *Vitale lignum*. The Cross (*lignum*) of Christ is the key that opens to man the gates of life eternal. "That by means of His death . . . they that are called may receive the promise" (Heb. 9:15). *Vitam*, i.e., Christ. "The Author of life you killed" (Acts 3:15).

2. "Redeemed by thee, adorable 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 co-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*. *Angelis*. "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 fragilem,
Per Crucem sanctam lapsis dona veniam.
2. Protege, salva, benedic, sanctifica
Populum cunctum Crucis per signaculum:
Morbos averte corporis et animæ:
Hoc contra signum nullum stet periculum.
3. Sit Deo Patri laus in Cruce Filii,
Sit coæqualis laus sancto Spiritui:
Civibus summis gaudium sit angelis,
Honor sit mundo Crucis hæc Inventio.

HYMN 53

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

1. "Destroying original sin on the Cross, do Thou, O Christ, cleanse us from our private sins; pitying frail humanity, do Thou, by Thy holy Cross, grant pardon to the fallen." *Origi-*

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.

nale, sin of our first parents. "Blotting out the handwriting of the decree that was against us" (Col. 2:14). *Privatis*, i.e., our personal sins. "Cleanse me from my sin" (Ps. 50:4).

2. "Protect, save, bless, and sanctify Thy whole people by the seal of the Cross; ward off the ills of body and soul; against this sign let no danger stand." *Signaculum*. The entire stanza may be taken as enumerating the various uses of the sign of the cross.

3. Cf. the final stanza of the preceding hymn.

HYMN 54

1. O lux beata cœlitum
Et summa spes mortalium,
Jesu, o cui domestica
Arrisit orto caritas:
2. Maria, dives gratia,
O sola quæ casto potes
Fovere Jesum pectore,
Cum lacte donans oscula:
3. Tuque ex vetustis patribus
Delecte custos Virginis,
Dulci patris quem nomine
Divina Proles invocat.

HYMN 54

Author: Pope Leo XIII. Meter: iambic dimeter. Metrical: McDougall. Use: Vespers of the Holy Family, Sunday after Epiphany.

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

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 of grace" (Luke 1:28). *Sola*. "Blessed art thou among women" (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 living 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.

4. Of Jesse's noble line the Flower,
Born to save men from sin's fell power:
Hear us your suppliants, who this day
By your loved altars stand to pray.
5. While the sun flees before the night,
And steals from things of earth its light,
We here remain, while toward you soar
The prayers our deepest hearts outpour.
6. Within your home, God's earthly dower,
Grace of all virtues sprang to flower:
Grant us such grace, that also we
May be a Holy Family.
7. Jesu, who didst on earth become
Subject to those who shared Thy home,
With Father and with Spirit be
All glory ever paid to Thee.

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 followed 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 always 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
Templa, jam sertis redimitur ara,
Et pio fumant redolentque acerræ
Thuris honore.*
2. *Num juvet Summo Geniti Parente
Regios ortus celebrare cantu?
Num domus David, decora et vetustæ
Nomina gentis?*
3. *Gratius nobis memorare parvum
Nazaræ tectum tenuemque cultum;
Gratius Jesu tacitam referre
Carmine vitam.*
4. *Nili ab extremis peregrinus oris,
Angeli ductu, propere remigrat
Multa perpressus Puer, et paterno
Limine sospes,*

HYMN 55

Author: Pope Leo XIII. Meter: Sapphic Adonic. Metrical: Mulcahy. Use: Matins of the Holy Family.

1. "Now gleam the sacred temples adorned with lamps; now is the altar encircled with garlands; and in loving honor the vessels of incense are smoking and giving forth scent." *Templa*, the church wherein we pray. *Acerræ*, i.e., incense containers, censers. "And the smoke of the incense of the prayers of the saints ascended up before God" (Apoc. 8:4).

2. "Would it not be pleasing to celebrate in song the royal birth of the Son from the sovereign Father? and (celebrate)

HYMN 55

1. Now holy temples shine with lamps resplendent,
Now is the altar girt with precious garlands,
And fuming censers heave 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. *Tacitam*, quiet, secret, hidden. *Tectum*, roof, home.

4. "As a wanderer, under the guidance of an angel, after suffering much, the Child quickly returns from the distant banks of the Nile, and is safe in His father's house." *Angeli ductu*. Cf. Matt. 2:13-23. *Paterno*, the house of Joseph, His foster-father. *Limine*, threshold, home.

5. Arte, qua Joseph, humili excolendus
Abdito Jesus juvenescit ævo,
Seque fabrilis socium laboris
Adjicit ultro.
6. Irriget 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 fessis
Munere amico.
8. O neque expertes operæ et laboris,
Nec mali ignari, miseros 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.) *Ultro*. 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; let this pain also be suffered in cleansing the human race." *Pœna*. "The chastisement 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).

5. Pupil in humble art, that Joseph knoweth,
Jesus grows up, His life completely hidden,
Willingly joins as helper in the labour,
Toiling at woodwork.
6. "Sweat may bedew My members now," He sayeth,
"Ere yet they be with blood profusely bathèd,
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 untried 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" (Ecclus. 26:21).

8. "O ye, who are not unacquainted 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. Demite his fastus, quibus ampla splendet
Faustitas, mentem date rebus æquam:
Quotquot implorant columen, benigno
Cernite vultu.
10. Sit tibi, Jesu, decus atque virtus,
Sancta qui vitæ documenta præbes,
Quique cum summo Genitore et almo
Flamine regnas.

HYMN 56

1. O gente felix hospita,
Augusta sedes Nazaræ,
Quæ fovit alma Ecclesiæ
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 æquam*, 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). *Columen* (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.

9. Rid those of pride whom ample fortune shines on,
Grant us a fair mind undisturbed in trials,
All who implore your high aid to support them,
View with kind favour.
10. Unto Thee, Jesus, glory be and power,
Who hast vouchsafed us life's perfected model,
Who with the Highest Father, and kind Spirit
Reignest for ever.

HYMN 56

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. 11:29). *Flamine* (from *flo*), breath, spirit. Cf. hymn 2.

HYMN 56

Author: Pope Leo XIII. Meter: iambic dimeter. Metrical: McDougall. Use: Lauds of the Holy Family.

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 aulæ nuntii,
Virtutis hoc sacrarium
Visunt, revisunt, excolunt.
4. Qua mente Jesus, qua manu
Optata patris perficit!
Quo Virgo gestis gaudio
Materna obire munerat
5. Adest amoris particeps
Curæque Joseph conjugi,
Quos mille jungit nexibus
Virtutis auctor gratia.
6. Hi diligentes invicem
In Jesu amorem confluunt,
Utrique Jesus mutuæ
Dat caritatis præmia.
7. Sic fiat, ut nos caritas
Jungat perenni fœdere,
Pacemque alens domesticam
Amara vitæ temperet!

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

3. Here gather oft with guardian eye
God's messengers from courts on high;
They love to hover round the place,
This sanctuary of good and grace.
4. Ah, with what careful, reverent skill
Works Christ His foster-father's will!
And with what joy in heart and eyes
The Maid her mother-love supplies!
5. Partner in love, in care allied,
Stands Joseph by his spouse's side;
Grace from the Fount of good imparts
A thousand bonds to link their hearts.
6. So love the twain in bond complete,
And both their lives in Jesus meet;
And to them both doth He afford
Of mutual love the fair reward.
7. O that like love, of equal might,
Would us in one for aye unite,
And bringing household peace, o'ercome
Life's woes in every earthly homel

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."

7. "So may it be that charity may unite us in an endless bond; and, fostering domestic peace, may it alleviate the bitter things of life." *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).

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

HYMN 57

1. Jesu dulcis memoria,
Dans vera cordi gaudia,
Sed super mel et omnia
Ejus dulcis præsentia.
2. Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius
Quam Jesus Dei Filius.
3. Jesu, spes pœnitentibus,
Quam pius es petentibus,
Quam bonus te quærentibus,
Sed quid invenientibus!

8. Cf. final stanza of hymn 54.

HYMN 57

Author: St. Bernard of Clairvaux. Meter: iambic dimeter.
Metrical: O'Hagan. Use: Vespers of the Most Holy Name of
Jesus, Sunday after the Circumcision.

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

8. Jesu, who didst on earth become
Subject to those who ruled Thy home,
With Father and with Spirit be
All glory ever paid to Thee.

HYMN 57

1. The memory of Jesus blest,
Gives joy to be the bosom's guest:
But over honey-dew doth rest
His sweetest presence in the breast.
2. No fairer note can music sing,
No dearer sound from lip can spring,
No hidden thought such transport bring,
As Jesus, Son of God, our King.
3. O refuge of the contrite mind,
How prompt the sinner's wounds to bind:
To all who seek Thee good and kind,
But what, oh what, to them that find!

my spirit swooned away" (Ps. 76:4). *Mel.* "For My spirit is sweet above honey" (Ecclus. 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). *Audietur.* "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!" *Pœnitentibus.* "To the penitent He hath given the way of justice" (Ecclus. 17:20). *Petentibus.* "Ask, and it shall be given to you" (Matt. 7:7). *Quærentibus.* "The Lord is good . . . to the soul that seeketh Him" (Lam. 3:25). *Invenientibus.* "He that shall find Me, shall find life" (Prov. 8:35).

4. Nec lingua valet dicere,
Nec littera exprimere:
Expertus potest credere
Quid sit Jesum diligere.
5. Sis Jesu nostrum gaudium,
Qui es futurus præmium:
Sit nostra in te gloria
Per cuncta semper sæcula.

HYMN 58

1. Jesu, Rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis:
2. Quando cor nostrum visitas,
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet caritas.

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). *Præmium*. "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.

1. "O Jesus, admirable King and noble conqueror, sweetness ineffable, wholly desirable!" *Rex*. Cf. hymns 41, 42, 43. *Triumphator*. "Jesus Christ who hath destroyed death" (2 Tim. 1:10). Cf. hymn 24. *Dulcedo*. "O how great is the multitude of Thy sweetness, O Lord!" (Ps. 30:20.) *Desiderabilis*. "Besides Thee, what do I desire upon earth?" (Ps. 72:25.) *Totus*, entirely, beyond all else.

2. "When Thou dost visit our heart, then does truth illumine it; the vanity of the world becomes valueless, and charity glows within." *Visitas*. When Christ, "the way, the truth, and the life" (John 14:6), comes by grace, then "hath God shined in our hearts" (2 Cor. 4:6) with happy results. *Vanitas*. By the light of His grace we develop a true sense of value. "Vanity of vanities, and all is vanity" (Eccles. 1:2). *Caritas*. "The charity of God is poured forth in our hearts" (Rom. 5:5).

3. Jesu, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.
4. Jesum omnes agnoscite,
Amorem ejus poscite:
Jesum ardentem quærite,
Quærendo 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 cælicum.

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). *Quærite*. "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).

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 makest 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. Qui te gustant esuriunt,
Qui bibunt adhuc sitiunt:
Desiderare nesciunt
Nisi Jesum, quem diligunt.
3. O Jesu mi dulcissime,
Spes suspirantis animæ,
Te quærunt piæ lacrimæ,
Te clamor mentis intimæ.
4. Mane nobiscum, Domine,
Et nos illustra lumine:
Pulsa mentis caligine,
Mundum reple dulcedine.
5. Jesu, flos Matris Virginis,
Amor nostræ dulcedinis:
Tibi laus, honor nominis,
Regnum beatitudinis.

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. 41:2). *Lacrimæ*. "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

2. Who taste of Thee shall hunger still;
Who drink, shall thirst for that pure rill:
They know no other wish nor will
Than Thee, their longing hearts to fill.
3. Jesu! my love, my hope, my prize,
To Thee my soul breathes out in sighs;
Thee seek the tear-drops in mine eyes;
To Thee my inmost spirit cries.
4. Remain with us, O God of might!
Our hearts illumine and make bright;
Drive from our souls the gloom of night,
And fill the world with sweet delight!
5. Jesu! the Virgin-Mother's flower;
Jesu! our loving heart's sweet dower,
To Thee be honor, praise and power,
Bless us, Thy children, in this hour!

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,
Cives lætitiā frontibus explicant:
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 perniciēs gravis
Adami veteris crimine contigit:
Adami integritas et pietas novi
Vitā reddidit omnibus.
4. Clamorem validum summus ab æthere
Languentis Geniti si Pater audiit,
Placari potius Sanguine debuit,
Et nobis veniam dare.

HYMN 60

Author: unknown, seventeenth century. Meter: Asclepiadic Glyconic. Metrical: Potter. Use: Vespers on the feast of the Most Precious Blood, July 1.

1. "Let the streets resound with festive songs, let the citizens manifest joy in their countenances; let the young and the old, provided with flaming torches, proceed in order." *Compita*, crossroads, streets. *Ordine*, i.e., in procession.

2. "While we, mindful of His deed, honor the blood which from many a wound the dying Christ shed on the cruel tree, it is fitting to shed at least tears." *Arbore*, the tree of the Cross (cf. hymn 24). *Dura*. Cf. stanza 5 of hymn 27 on *crudeli*. *Facti*, the Passion.

3. "Grave ruin befell the human race through the crime

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-
peased,
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 præmium
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." *Proluit*. "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 gifted 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." *Retrahat*. "Stand fast, and be not held again under the yoke of bondage" (Gal.

5. Whoe'er in that pure Blood his guilty soul shall wash,
Shall from his stains be freed—be made as roses bright—
Shall vie with Angels pure, shall please his King and
Lord,
And precious shine in His glad sight.
6. Oh, from the path of right ne'er let our steps depart,
But haste thee to the goal in virtue's peaceful ways;
Thy God who reigns on high will e'er direct thy steps,
And crown thy deeds with blissful days.
7. Father of all things made, to us propitious be,
For whom Thy own dear Son, His saving Blood did
spill;
O Holy Spirit, grant the souls by Thee refreshed
Eternal bliss may ever fill.

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. 83:12).

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., *unigeniti*. 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 quæ scatebat,
Germinavit flosculos:
Inque nectaris saporem
Transiere absinthia.*
 3. *Triste protinus venenum
Dirus anguis posuit,
Et cruenta belluarum
Desiit ferocia:
Mitis Agni vulnerati
Hæc fuit victoria.*
-

HYMN 61

Author: unknown, seventeenth century. Meter: trochaic tetrameter. Metrical: Mulcahy. Use: Matins on the feast of the Most Precious Blood.

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). *Lavit*. "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

HYMN 61

1. Righteous wrath of the Creator
Plungèd a world full of guile
In avenging flood of water,
Noah safe in ark the while;
Wondrous force of love, still later,
Did by Blood the world assoil.
2. Happy earth, now washed and nourished
By such health-bestowing rain,
Where before but thorns had flourished,
Put forth pretty flowers again;
And the wormwood's bitter perished,
Changed to nectar's sweeter strain.
3. Forthwith hath the deadly serpent
His dread poison laid aside,
And the wild beasts' bloody torment
Ceased, their passions mollified;
Such the Conquest of the clement
Lamb of God, Who for us died.

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). *Desiit*. "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 scientiæ supernæ
 Altitudo impervial
 O suavitas benigni
 Prædicanda pectoris!
 Servus erat morte dignus,
 Rex luit pœnam optimus.

5. Quando culpis provocamus
 Ultionem Judicis,
 Tunc loquentis protegatur
 Sanguinis præsentia:
 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." *Scientiæ*. "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

4. Oh, the height, all scale transcending,
Of God's wisdom, who shall speak?
Who shall preach the condescending
Sweetness of that Heart, so meek?
Slave was judged to death, offending,
High King pain for him did take.
5. When by sins we call, unheeding,
For the Judge's doom severe,
By this Blood's appearance pleading
May we be protected here:
Then the hosts of ill, receding
From assault, may lose their fear.
6. May mankind, Thy purchased nation,
Treasuring Thy gifts of love,
Praise Thee, source of our salvation,
Leader, whom all tongues approve,
Who, in blest Triune Relation,
Rulest the happy realms above.

better than that of Abel" (Heb. 12:24). *Præsentialia* 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. 2:6). *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!
-

HYMN 62

Author: unknown, seventeenth century. Meter: iambic dimeter. Metrical: Oxenham. Use: Lauds on the feast of the Most Precious Blood.

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

HYMN 62

1. Hail, holy Wounds of Jesus, hail,
Sweet pledges of the saving Rood,
Whence flow the streams that never fail,
The purple streams of His dear Blood.
2. Brighter than highest stars ye show,
Than sweetest rose your scent more rare,
No Indian gem may match your glow,
No honey's taste with yours compare.
3. Portals ye are to that dear home
Wherein our wearied souls may hide,
Whereto no angry foe can come,
The Heart of Jesus crucified.
4. What countless stripes our Jesus bore,
All naked left in Pilate's hall!
From His torn flesh how red a shower
Did round His sacred person fall!

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.

4. "How many stripes did the naked Jesus receive in the governor's hall! How many drops of blood did His lacerated skin let fall on every side!" The scourging. Cf. John 19:1.

5. Frontem venustam, 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 criminum
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 crowning with thorns and the crucifixion. Cf. John 19:2, 18.

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*, twofold. Cf. stanza 2 of hymn 26.

7. "That the redemption may be complete, He is pressed beneath the winepress; and, unmindful of Himself, Jesus reserves 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. 63:1-3). The poet would stress the extent of Christ's Passion. "What is

5. His beauteous brow, oh, shame and grief,
By the sharp thorny crown is riven;
Through hands and feet, without relief,
The cruel nails are rudely driven.
 6. But when for our poor sakes He died,
A willing Priest by love subdued,
The soldier's lance transfixed His side,
Forth flowed the Water and the Blood.
 7. In full atonement of our guilt,
Careless of self, the Saviour trod—
E'en till His Heart's best Blood was spilt—
The wine-press of the wrath of God.
 8. Come, bathe you in the healing flood,
All ye who mourn, by sin opprest;
Your only hope is Jesus' Blood,
His Sacred Heart your only rest.
 9. All praise to Him the eternal Son,
At God's right hand enthroned above,
Whose Blood our full redemption won,
Whose Spirit seals the gift of love.
-

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 infected. 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 quæritis
Rebus levamen asperis,
Seu culpa mordet anxia,
Seu pœna 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,
Premittque pondus criminum.
 4. Quid Corde Jesu mitius?
Jesum cruci qui affixerant,
Excusat, et Patrem rogat,
Ne perdat ultor impios.
-

HYMN 63

Author: unknown, eighteenth century. Meter: iambic dimeter. Metrical: Littledale. Use: Vespers and Matins on the feast of the Sacred Heart, Friday after the Octave of Corpus Christi.

1. "All ye who seek an unfailing 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). *Pœna*. "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

HYMN 63

1. All ye who seek for sure relief,
In every time of sore distress,
If gnawing sin hath wrought you grief,
Or punishment, its mate, oppress;
2. Jesus, the spotless Lamb, hath died,
Of His free will, to ransom you,
Then haste ye to His spear-pierced Side,
Draw near His loving Heart and true.
3. Hark, how He calls in gentlest tones,
To all by weight of sin opprest:
Come unto Me, ye weary ones,
And I will give you peaceful rest.
4. What gentler than Christ's Heart can be,
Who to the Father made His prayer
For them that nailed Him to the Tree,
That vengeance might the guilty spare!

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." *Pondus*. 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 cœlitum,
Cor, fida spes mortalium,
En hisce tracti 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 diligunt.

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). *Spes*. "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. "Cleansed 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

Author: unknown, sixteenth century. Meter: iambic dim-

5. O Heart! the Angels' joy above;
O Heart! sure hope of mortal men;
Attracted by these words of love,
We come with prayer to Thee again.
6. Then wash our guilty stains away
With Thy red Blood which streameth free,
And grant a heart renewed, we pray,
To them who call in faith on Thee.

HYMN 64

1. O Thou, the Son of God most High,
Thou Father of the life to be,
O Prince of peace, to Thee we cry,
We bring our song of praise to Thee.
2. Thy Heart was wounded by the blow
Ordained of everlasting love;
Such love among Thy flocks below
Thou kindlest at the fires above.

eter. Metrical: Donohoe. Use: Lauds on the feast of the Sacred Heart.

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 diligunt*. "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
Reconde nos, ut uberi
Dono fruamur gratiæ,
Cælique tandem præmiis.
6. Semper Parenti et Filio
Sit 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). *Vena*. "To him that thirsteth, I will give of the fountain of the water of

3. Dear Christ, in pity for our woe,
Thou didst Thyself as victim give,
The cruel pangs to undergo,
To ope Thy Breast that men might live.
4. O sacred Font of love sublime!
O living Spring of waters free!
O Fire to cleanse away all crime!
O Heart aflame with charity!
5. Lord, keep us ever in Thy Heart,
Thy tender love to feel and know,
The joys of heaven to us impart,
When we shall leave these walks below.
6. Glory to Father and to Son,
And to the Holy Ghost the same,
To whom all power, when time is done,
And endless rule, in endless fame.

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." *Reconde*. "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 37. *Laus*, etc. "Thou art worthy, O Lord our God, to receive glory, and honor, and power" (Apoc. 4:11).

HYMN 65

1. Quicumque Christum quæritis,
Vultus in altum tollite:
Illic licebit visere
Signum perennis gloriæ.
 2. Illustre quiddam cernimus,
Quod nesciat finem pati,
Sublime, celsum, interminum,
Antiquius cælo et chao.
 3. Hic ille Rex est Gentium,
Plebisque Rex Judaicæ,
Promissus Abrahæ patri
Ejusque in ævum semini.
 4. Hunc, et Prophetis testibus,
Iisdemque signatoribus,
Testator et Pater jubet
Audire nos et credere.
-

HYMN 65

Author: Prudentius. Meter: iambic dimeter. Metrical: cento.
Use: Vespers and Matins on the feast of the Transfiguration,
August 6.

1. "All ye who seek Christ, lift your faces on high; there it will be permitted to behold a token of His eternal glory." *In altum*, Mount Thabor, where the Transfiguration took place (cf. Matt. 17:1-9). *Signum*, sign, evidence, glimpse; partial unveiling of His divine majesty.

2. "We perceive a brilliant Something, sublime, exalted, boundless, older than heaven and chaos, a (Something) that can know no end." *Quiddam*, a divine something, a faint foretaste of glory. *Chao*, the confused, disordered, primitive mass (Gen. 1:2).

3. "This is the King of the Gentiles and the King of the

HYMN 65

1. All ye who seek the Lord of love,
Look to the clear bright sky above;
There may your faith descry the rays
Of glory bright which God displays.
2. Behold an object, grand, sublime,
That knows no bounds, no place, no time;
Immortal, glorious and high,
More old than chaos, or the sky.
3. This is that King whose sovereign sway
The Gentiles and the Jews obey,
Promised to Abram and decreed
To rule his numerous faithful seed.
4. The Prophets His dread name unfold
And sign the truth by them foretold;
Him God the Father from His throne
Commands the world to hear and own.

Jewish people, promised to father Abraham and his seed forever." *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 1:55).

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 reple dulcedine.
2. Quam felix est, quem satias!
Consors paternæ dexteræ:
Tu veræ 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

Author: St. Bernard of Clairvaux. Meter: iambic dimeter. Metrical: Byrnes. Use: Lauds on the feast of the Transfiguration.

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.)

5. To Thee, O Lord, we glory pay,
Who hast revealed Thyself today:
All glory through eternity
To Father and Blest Spirit be.

HYMN 66

1. O Jesu, love exceeding sweet,
When Thou art come our hearts to greet:
Thou drivest forth all sinful stain
To fill us with delight again.
2. How happy he whom Thou dost satel
Thou Consort of the Father great:
Thou Light of our true home on high,
To whom no sense of earth comes nigh!

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). *Dexteræ*. 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 gloriæ,
Incomprehensa 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 (*gloriæ*) is frequently described as a light of dazzling brilliancy (cf. Luke 2:9; Exod. 19:16). St. Paul also calls Christ the brightness of the Father's glory (cf. Heb. 1:3). *Bonitas*.

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

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.

HYMNS OF OUR LADY

| | |
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HYMN 67

1. Te dicimus præconio,
Intacta Mater Numinis,
Nostris benigna laudibus
Tuam repende gratiam.
2. Sontes Adami posterī
Infecta proles gignimur:
Labis paternæ nescia
Tu sola, Virgo, crederis.
3. Caput draconis invidi
Tu conteris vestigio,
Et sola gloriam refers
Intaminatæ originis.
4. O gentis humanæ decus,
Quæ tollis Hevæ opprobrium,
Tu nos tuere supplices,
Tu nos labantes erige.

HYMN 67

Author: unknown. Meter: iambic dimeter. Metrical: Bagshawe. Use: Matins on the feast of the Apparition at Lourdes, February 11.

1. "We speak of thee with commendation, O stainless Mother; for our praises, do thou graciously bestow thy favor." *Præconio*. "Glorious things are said of thee, O city of God" (Ps. 86:3). *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. *Credelis*. The dogma of the Immaculate Conception was proclaimed by Pope Pius IX on December 8, 1854.

HYMN 67

1. O Virgin Mother of our God,
While we thy matchless glories chant,
Do thou, in answer to our praise,
To us abundant graces grant.
2. We Adam's guilty children are,
A sin-infected progeny,
Thou art, O Virgin, we believe,
Alone from this infection free.
3. The envious dragon's cruel head
Thou with thy heel dost trample down,
And of a stainless origin
Thou only dost the glory own.
4. O Flower of the human race,
Who takest Eve's reproach away,
Protect us when we cry to thee,
Our tottering footsteps deign to stay.

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). *Vestigio*, 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." *Decus*. "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people" (Jdth. 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. Serpentis antiqui potens
Astus retunde et impetus,
Ut cœlitum perennibus
Per te fruamur gaudiis.
6. Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.

HYMN 68

1. Aurora soli prævia,
Felix salutis nuntia,
In noctis umbra plebs tua
Te, Virgo, supplex invocat.
2. Torrens nefastis fluctibus
Cunctos trahens voragine,
Leni residit æquore
Cum transit Arca fœderis.

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." *Serpentis*. "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

Author: unknown. Meter: iambic dimeter. Metrical: Bagshawe. Use: Lauds on the feast of the Apparition at Lourdes.

1. "O Dawn that precedeth 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

5. From the old serpent's wiles and force,
Thy clients mightily defend,
That, through thy mercy, we may win
Those heavenly joys which never end.
6. Jesus, to Thee be glory given,
Whom erst the Virgin-Mother bore,
With Father and with Holy Ghost,
Through endless ages evermore.

HYMN 68

1. O Dawn that dost precede the Sun,
Of our salvation Herald bright,
Thy aid, O Virgin, we invoke,
Who live in this life's gloomy night.
2. The torrent with its evil waves,
Which drags all men to misery,
Subsides into a gentle sea,
When God's own Ark is passing by.

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 untouched 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 rorida,
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

3. Thou only art refreshed with dew,
When the sun burns the torrid plain:
When all around with dew is dank,
Thou only dost untouched remain.
4. Its fatal poison threatening,
The serpent lifts its fangs so dread,
But thou, unconquered Maid, dost crush
The cruel monster's swelling head.
5. Thy clients' humble prayer and tears
Regard with pity, Virgin kind:
Grant that from hellish foes we may,
Through thy strong arm, protection find.
6. Jesus, to Thee be glory given,
Whom erst the Virgin-Mother bore:
With Father and with Holy Ghost,
Through endless ages evermore.

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. 6:12).

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 paventem,
Seque conceptam sine labe, sancto
Prædicat ore.
3. O specus felix, decorate divæ
Matris aspectu, veneranda rupes,
Unde vitales scatuere pleno
Gurgite lymphæ!
4. Huc catervatim pia turba nostris,
Huc ab externis peregrina terris
Affluit supplex, et opem potentis
Virginis orat.
5. Excipit Mater lacrimas precantum,
Donat optatam miseris salutem:
Compos hinc voti patrias ad oras
Turba revertit.

HYMN 69

Author: unknown. Meter: Sapphic Adonic. Metrical: Mulcahy. Use: Second Vespers on the feast of the Apparition at Lourdes.

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

HYMN 69

1. Free from all stain, immaculate is Mary!
So the Church teaches, faith's supreme exponent;
All Christian peoples triumph of the Virgin
Celebrate gladly.
2. Showing herself to simple lowly maiden,
Mary, blest Virgin, cheers the fearful gazer,
And with lips holy, then proclaims her title,
Sinless conception.
3. Cave surely favoured, honoured by the vision
Of God's own Mother granted in thy precincts!
Rock aye revered, whence life's healing waters
Gushed forth in full spring.
4. Hither the pious sons of France come trooping,
Hither from far lands stranger bands are hasting,
Suppliant pilgrims, all, thine aid imploring,
Virgin most potent.
5. Mother, her needy children's tears perceiving,
Grants to the sickly health so long desired;
Their wish obtaining, pilgrims wend their footsteps
To their own borders.

various allusions in this hymn, see *Catholic Encyclopedia*, art. "Lourdes." *Puella*, Bernadette Soubiroux (canonized by Pius XI in 1933), 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 sempiternæ
Gaudia vitæ.
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 supplicants, 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. stanza 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

Author: unknown, probably ninth century. Meter: trochaic dimeter brachycatalectic. Metrical: Riley. Use: Vesper hymn in the Common of the Blessed Virgin.

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,"

6. Pity our lot here, humbly pray we; Virgin,
Still be our helper, cheer us in our labours,
Till thou procure us, sad hearts, gift of gladness,
Life everlasting.
7. Unto the Father, and the Sole-begotten
Son, may be glory, and to Thee, O Spirit,
Equal of Each, in power ever-during,
One God for ever.

HYMN 70

1. Ave, Star of Ocean,
Child Divine who barest,
Mother, Ever-Virgin,
Heaven's Portal fairest.

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. stanzas 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
Tulit esse tuus.
5. Virgo singularis,
Inter omnes mitis,
Nos culpis 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-

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. *Tulit* 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). *Culpis*. 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 præsta puram,
 Iter para tutum:
 Ut videntes Jesum
 Semper collætémur.

7. Sit laus Deo Patri,
 Summo Christo decus,
 Spiritui sancto,
 Tribus honor unus.

HYMN 71

1. Quem terra, pontus, æthera
 Colunt, adorant, prædicant,
 Trinam regentem machinam
 Claustum Mariæ bajulat.

2. Cui luna, sol et omnia
 Deserviunt per tempora,
 Perfusa cæli gratia,
 Gestant puellæ viscera.

6. "Keep our life unspotted, make safe our way, so that, seeing Jesus, we may rejoice together forever." *Iter*, 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). *Collætémur*, 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

Author: ascribed to Fortunatus. Meter: iambic dimeter. Metrical: Aylward. Use: Matins in the Common of the Blessed Virgin.

1. "The womb of Mary bears Him who rules the threefold

6. As we onward journey
Aid our weak endeavor,
Till we gaze on Jesus
And rejoice forever.
7. Father, Son and Spirit,
Three in One confessing,
Give we equal glory,
Equal praise and blessing.

HYMN 71

1. Whom earth and sea and sky proclaim,
The Ruler of their triple frame—
He unto whom their praises rise,
Within the womb of Mary lies.
2. Her womb, the seat of every grace,
Is now the Lord's abiding place—
That Lord to whom the sun by day,
The moon by night, their service pay.

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 (*claustum*, *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. Beata Mater munere
Cujus supernus Artifex,
Mundum pugillo continens,
Ventris sub arca clausus est.
4. Beata cæli nuntio,
Fecunda sancto Spiritu:
Desideratus gentibus
Cujus per alvum fusus est.
5. Maria, Mater gratiæ,
Mater misericordiæ,
Tu nos ab hoste protege,
Et hora mortis suscipe.
6. Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

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 De-

3. O happy Mother that thou art!
Close underneath thy beating heart
Lies thy Creator-God, who planned
The world He holds within His hand.
 4. Blest by the herald angel's tongue,
O'er thee God's shadowing Spirit hung,
And filled thy womb whence issued forth
The long-desired of the earth.
 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. All glory be to Thee, O Lord,
A Virgin's Son, by all adored:
And equal praise forever greet
The Father and the Paraclete.
-

sired of all nations shall come" (Aggeus 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" (Ecclus. 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,
Cæli fenestra facta es.

HYMN 72

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." *Domina* 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

HYMN 72

1. O glorious Lady, throned in light,
 Sublime above the starry height:
 Thine arms thy great Creator prest,
 A suckling at thy sacred breast.

2. Through the dear Blossom of thy womb
 Thou changest Eva's hapless doom:
 Through thee her woeful fruit is given
 An entrance to their home in heaven.

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 Ezech. 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. Tu Regis alti janua
Et porta lucis fulgida:
Vitam datam per Virginem
Gentes redemptæ plaudite.
4. Maria, Mater gratiæ,
Mater misericordiæ,
Tu nos ab hoste protege,
Et hora mortis suscipe.
5. Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

HYMN 73

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

3. "Thou art the door of the great King, and the shining portal of light; praise, O redeemed nations, the life given through the Virgin." *Janua Regis*. Probable reference to the "closed door" of Ezechiel, usually taken as a figure of Mary's perpetual virginity, and even of her Immaculate Conception (cf. the *capitulum* of Sext in the feast of the Immaculate Conception). "This gate shall be shut, and it shall not be opened, and no man shall pass through it: because the Lord God of Israel hath entered in by it" (Ezech. 44:2). *Porta* may be taken as in stanza 1 of hymn 70. St. Cyril of Alexandria says: "Through thee the only-begotten Son of God, He in whom is life, and the life is the light of men, hath shined upon them that sat in darkness and in the shadow of death" (*Contra Nestor.*). *Lucis*, Christ, "the light of the world" (John 8:12). *Vitam*, Christ, "I am the way, and the truth, and the life" (John 14:6). "Mary is the cause of life whereby life is

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.

sprung up for us all, since through her the Son of God entered into the world" (St. Epiphanius, *Against Heresies*, III, 78; PG, XLII, 730). *Plaudite*, applaud in the sense of giving thanks. "Let them say so that have been redeemed by the Lord, whom He hath redeemed from the hand of the enemy" (Ps. 106:2).

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

HYMN 73

Author: Ambrosian, sixth century. Meter: iambic dimeter. Metrical: Aylward. Use: hymn of the little hours in the Little Office of the Blessed Virgin.

1. "O Author of our salvation, remember that Thou didst once assume the form of our body by being born of the inviolate Virgin." This is stanza 3 of hymn 15.

2. Maria, Mater gratiæ,
Mater misericordiæ,
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 fidelium
Planctum Mariæ 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

Author: unknown. Meter: iambic dimeter. Metrical: Byrnes.
Use: Vespers and Matins on the feast of the Compassion of
the Blessed Virgin Mary, Friday after Passion Sunday.

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

2. 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.
3. 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 74

1. All faithful souls should find relief
To share with Mary sorrow's flood,
While she saw die her Son in grief,
His Body covered all with Blood.
2. The sword of woe—how deep it won!—
That wounded her pure heart with pain—
One God, her Father, Spouse, and Son—
Since by its force this Son is slain.

knew suffering, we sinful mortals should not seek exemption. Cf. Prov. 3:12; Heb. 12:5 f.; 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 ulla par afflictio:
Nam nulla proles carior,
Nec ulla par dilectio.
4. Quot cara Proles excipit
Inflicta carni verbera,
Tot mæsta Mater suscipit
Infixa cordi vulnera.
5. Hunc spina, clavus, lancea
Dum pungit, illam conficit
Mærore, qui vel saxeæ
Movere corda sufficit.
6. Sic ensis ille saucium
Cor figit ac transverberat,
Quem jam diu præconium
Sancti Senis prædixerat.
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. *Afflictio*. "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 torments inflicted on His body." *Carni*, flesh, body. *Verbera*. 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

3. No keener could maternal woe,
Nor equal grief, be found than here:
For never could a mother know,
Nor mother love, a Child more dear.
4. The many torments her dear Son
Upon His wounded Flesh received,
The pressing pain of every one
Her grieving Mother's heart perceived.
5. While nail and lance and cruel thorn
Pierced deep her Son, the Mother's moan
Gave sign that in her soul was born
A grief to move e'en hearts of stone.
6. Thus in her wounded heart and sore
Found place that sword of woe untold
Which Simeon so long before
In prophet's vision had foretold.
7. Let Mary's faithful clients all—
By Christ's dear Blood from sin made free—
In tearful light to mind recall
The sorrows of their Martyr-Queen.

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 cujus Passio
 Æterna nobis gaudia
 Matrisque det Compassio.

HYMN 75

1. Dum crimen Adæ solvitur
 Fluore Christi Sanguinis,
 Hevæ voluptas penditur
 Fletu Mariæ Virginis.
2. Illum crucis dum stipiti
 Caterva figit efferā,
 Quanto tremore concuti
 Materna sentit viscera!
3. Cui melle succum lacteum
 Suaviorem præbuit,
 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." *Adæ*. "As in Adam all die, so also in Christ all shall be made alive" (1 Cor. 15:22). Cf. stanza 3 of hymn 60. *Hevæ*. 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

8. To Christ the highest glory be!
And may the merit of His pain,
Joined with His Mother's agony,
Eternal joys for us obtain.

HYMN 75

1. While Christ for Adam's sin atoned
By shedding freely of His Blood,
Eve's sinful pleasure is condoned
By Mary's grief beneath the Rood.
2. The while the Crowd in savage glee
Nails Christ upon the Cross of shame,
The Mother's heart-felt agony
Sets trembling all her loving frame.
3. To whom she once gave nourishment
That passed in sweetness honey's dew,
She sees them give in punishment
Of wine and gall the bitter brew.

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" (Tanqueray, *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" (Tanqueray, *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 fasciis!
5. Sic summa partus tempore
Quæ sensit olim gaudia,
Nunc summa multo fenore
Mortis rependunt tædia.
6. Pii Mariæ servuli,
Christi redempti Sanguine,
Tantum dolorem flebili
Recogitate 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 were come 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. Groennings, *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 impenitent thief (cf. Luke 23:35-39). *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. *Fasciis*, ropes, bands. "Crucifixion was performed by the Romans in two dif-

4. With sinners made to take His place
She mourns to see Him, stripped and spurned:
With felon's fetters of disgrace
She sees His royal grants returned.
5. Once, long ago, when He was born,
Her heart was thrilled with joy intense:
But now the Mother stands forlorn,
Her heart all filled with grief immense.
6. Let Mary's faithful clients all—
By Christ's dear Blood from sin made free—
In tearful light to mind recall
The sorrows of their Martyr-Queen.
7. To Christ the highest glory be!
And may the merit of His pain,
Joined with His Mother's agony,
Eternal joys for us obtain.

ferent ways. Usually the cross was first raised, then the criminal bound to it, arms and feet, after which the hands and feet were pierced with nails. In some cases the criminal was nailed fast to the cross upon the ground, and then the cross was raised. It is not certain which of the two methods was followed as regards the Savior" (Groennings, *op. cit.*, p. 273). The author of the hymn seems to favor the first method, though tradition favors the second method.

5. "Thus the great joys she once experienced in the time of His birth, the great pains of His death now repay with high interest." *Gaudia*. "My spirit hath rejoiced in God my Savior" (Luke 1:47). *Tædia*. "The sorrows of death surround me" (Ps. 17:5).

6-7. Cf. the two final stanzas of the preceding hymn.

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 afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, et dolebat,
Pia Mater, dum videbat
Pœnas Nati inclyti.

HYMN 76

Author: ascribed to Jacopone da Todi. Meter: trochaic dimeter. 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

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 rebuke 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. Valent.*). *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!" *Afflicta*. "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., *Filii. Unigeniti*. "The only-begotten of the Father" (John 1:14).

3. Quis est homo qui non fleret,
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 lugeam:
Fac, ut ardeat cor meum
In amando Christum Deum
Ut sibi complaceam.

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 *contristari*. *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." *Suæ 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).

3. What man is there so unfeeling,
Who, his heart to pity steeling,
Could behold that sight unmoved?
Could Christ's Mother see there weeping,
See the pious Mother keeping
Vigil by the Son she loved?
4. For His people's sins atoning,
She saw Jesus writhing, groaning,
'Neath the scourge wherewith He bled;
Saw her loved one, her consoler,
Dying in His dreadful dolor,
Till at length His spirit fled.
5. O thou Mother of election,
Fountain of all pure affection,
Make thy grief, thy pain, my own;
Make my heart to God returning,
In the love of Jesus burning,
Feel the fire that thine has known.

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 fige plagas
Cordi meo valide:
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.
7. Fac me tecum pie flere,
Crucifixo condolare,
Donec ego vixero:
Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.
8. Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere:
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolare.
9. Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

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." *Præclara*. 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 *recolare*.

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.

9. "Make me to be wounded with His wounds, make me to be inebriated with the Cross and the blood of thy Son. May I be defended in the day of judgment by thee, O Virgin, lest I be burned by the flames." *Vulnerari*, in the sense of being deeply, vividly impressed. *Inebriari*, sated with, fully dominated by. *Cruce* and *cruore* may be taken as embracing the entire Passion of Christ. The poet prays in this petition that the Passion of Christ may be the all-absorbing, never-absent, dominant thought of his life; as it must have been in the case of St. Paul. "With Christ I am nailed to the Cross" (Gal. 2:19). The poet, too, might have had in mind St. Francis, his spiritual father (cf. hymn 123). *Succensus* (a pleonasm) gives double or added force to *urar*. *Flammis*, of hell. Cf. Matt. 25:41.

10. Christe, cum sit hinc exire,
 Da per Matrem me venire
 Ad palmam victoriæ.
 Quando corpus morietur
 Fac ut animæ donetur
 Paradisi gloria.

HYMN 77

1. Præclara custos virginum,
 Intacta Mater Numinis,
 Cælestis aulæ 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. *Palmam*, reward. "You shall receive a never-fading crown of glory" (1 Pet. 5:4).

HYMN 77

Author: unknown, seventeenth century. Meter: iambic dimeter. Metrical: Caswall. Use: Matins of the Immaculate Conception.

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 traditional guardian of purity. "I am the mother of fair love, and of fear, and of knowledge" (Ecclus. 24:24). *Intacta*. "Thou art all fair, O 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 upsprang
 That healing Flower so long foretold.

Spes. "In me is all hope of life and of virtue" (Ecclus. 24:25). *Gaudium.* Mary is the Queen of heaven, where one of the great joys will be our association with "the company of many thousands of angels . . . and the spirits of the just made perfect" (Heb. 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 children, 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" (Isa. 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" (Isa. 53:5).

3. *Turris draconi impervia,*
Amica stella naufragis,
Tuere nos a fraudibus,
Tuaque luce dirige.
4. *Erroris umbras discute,*
Syrtes dolosas amove:
Fluctus tot inter deviis
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,
Suscipe pia laudum præconia.

3. "Tower inaccessible to the dragon, star friendly to the shipwrecked: do thou protect us from deceptions and guide us by thy light." *Turris* (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*. Cf. 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." *Er-*

3. Thou tower against the dragon proof,
Thou star to storm-tossed voyagers dear;
Our course lies o'er a treacherous deep,
Thine be the light by which we steer.
4. Scatter the mists that round us hang;
Keep far the fatal shoals away;
And while through darkling waves we sweep,
Open a path to light and day.
5. O Jesu, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

HYMN 78

O Mary, chaste and sole immaculate,
Who art become high heaven's shining gate!
O Mother Blest, of Christ thy Son most dear,
Unto our loving songs of praise give ear!

roris, false teaching of any kind. "Beware of false prophets" (Matt. 7:15). *Syrtes*, anything that might bring on shipwreck in faith or morals. *Semitam*. Cf. *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." Cf. the final stanza of hymn 67.

HYMN 78

Author: unknown, not later than the fifteenth century. Metrical: Byrnes. Use: before the Vesper hymn on the feast of the Purification, February 2. Also found in Compline of Saturday.

1. "Immaculate, stainless, and chaste art thou, O Mary, who art become the shining gate of heaven." *Inviolata*. "Thou art all fair, O my love, and there is not a spot in thee" (Cant. 4:7). *Porta*. Cf. stanza 1 of hymn 70.

Nostra ut pura pectora sint et corpora
 Te nunc flagitant devota corda et ora.
 Tua per precata dulcisona
 Nobis concedas veniam per sæcula.
 O benigna, quæ sola inviolata permansisti.

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 bonorum,
 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." *Dulcisona*, 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). *Sola*. Cf. stanza 3 of hymn 67.

HYMN 79

Author: unknown. Meter: Sapphic Adonic. Metrical: Byrnes. Use: Matins on the feast of the Blessed Virgin Mary, Mediatrix of All Graces, May 31.

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

So that our souls and bodies pure may be,
 Devoted lips and hearts now pray to thee!
 May endless grace by thy sweet prayers be gained,
 O gracious one, who hast alone remained
 Of all our race, unsullied and unstained!

HYMN 79

1. Christ, in His mercy for poor human nature,
 When we were wounded unto death deserved,
 Newly begot us unto life, and laved us
 In His Blood Precious.
2. Stream of love cleansing every crime of sinning!
 Sea of all goodness, whence in boundless measure
 Floweth upon us, by the seven channels,
 Life and salvation.

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*, XCIV, 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). *Genuit*, 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. Hos tamen sacros latices redemptis
Quis ministrabit? Datur hoc Mariæ
Munus, ut divæ moderetur undæ,
Arbitra, cursum.
4. Cuncta, quæ nobis meruit Redemptor,
Dona partitur genitrix Maria,
Cujus ad votum sua fundit ultro
Munera Natus.
5. Te per æternos veneremur annos,
Trinitas, summo celebranda plausu:
Te fide mentes, resonoque linguæ
Carmine laudent.

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." *Latices*. "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 Pharaoh 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). *Undæ*, 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*, *munera*, 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

3. These sacred fountains of God's saving water,
Who shall direct them for a people purchased?
Given to Mary is this loving office
As Mediatrix.
4. Mary, our Mother, all the graces garnered
By our Redeemer unto us dispenseth;
Freely at her prayer her Son gladly raineth
Gifts of His bounty.
5. May we adore Thee through eternal ages,
Trinity, worthy of our highest lauding;
May our souls praise Thee with a faith undying,
And song resounding.

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 aquæductu*). *Votum*, desire, prayer. "My Mother, ask: for I must not turn away thy face" (3 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 perpetim.
2. Adesto, si nos criminum
Catena stringit horrida;
Cito resolve compedes,
Quæ corda culpis illigant.
3. Succurre, si nos sæculi
Fallax imago pellicit,
Ne mens salutis tramitem,
Oblita cæli, deserat.

HYMN 80

Author: unknown. Meter: iambic dimeter. Metrical: McDougall. Use: Lauds on the feast of the Blessed Virgin Mary, Mediatrix of All Graces.

1. "O Mary, who dost receive lovingly the prayers of mortals, behold we suppliants 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). *Perpetim*, 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."

HYMN 80

1. O Mary, thou whose loving care
Attendest e'en to mortal prayer,
Lo, at thy feet our vows are laid:
For ever grant thy sons thine aid.
2. Grant us thine aid, if e'er the chain
Of fearsome sin our souls constrain:
Haste thou the mighty bonds to rend
Which make our hearts to evil bend.
3. Grant us thine aid, if any fall
To life's deceitful lure a thrall:
Lest our weak minds, by error driven,
Forget the saving path to heaven.

2. "Be with us, if the dreadful chain of crime constrains us; quickly break the fetters 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). *Oblita*. Cf. stanza 3 of hymn 8. "In all thy works remember thy last end, and thou shalt never sin" (Eclus. 7:40).

4. Succurre, si vel corpori
Adversa sors impendeat;
Fac sint quieta tempora,
Æternitas dum luceat.
5. Tuis et esto filiis
Tutela mortis tempore,
Ut, te juvante, consequi
Perenne detur præmium.
6. Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

HYMN 81

1. Cælestis aulæ nuntius,
Arcana pandens Numinis,
Plenam salutatur 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. 38:9). *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." *Filiis*. "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). *Præmium*. "Your reward is very great in heaven" (Matt. 5:12).

6. Cf. the final stanza of hymn 14.

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

Author: ascribed to Ricchini. Meter: iambic dimeter. Metrical: Henry. Use: First Vespers on the feast of the Most Holy Rosary, first Sunday of October.

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.

2. Virgo propinquam sanguine
Matrem Joannis visitat,
Qui, clausus alvo gestiens,
Adesse Christum nuntiat.
3. Verbum, quod ante sæcula
E mente Patris prodiit,
E Matris alvo Virginis
Mortalis infans nascitur.
4. Templo Puellus sistitur,
Legique paret Legifer:
Hic se Redemptor, paupere
Pretio redemptus, immolat.
5. Quem jam dolebat perditum
Mox læta Mater invenit,
Ignota doctis mentibus
Edisserentem Filium.

2. "The Virgin visits her relative, the mother of John who, though closed in the womb, exultingly announces that Christ is present." Theme: the second joyful mystery, the Visitation. Cf. Luke 1:39-56. *Propinquam*, Elizabeth. *Gestiens*, expressing joy by motion. "The infant in my womb leaped for joy" (Luke 1:44).

3. "The Word, who before the ages proceeded from the intellect of the Father, is born a mortal Infant of the womb of the Virgin Mother." Theme: the third joyful mystery, the Nativity (cf. Luke 2:1-20). *Verbum*, the eternal Son (cf. stanza 1 of hymn 11). *Virginis*. Cf. stanza 1 of hymn 14 on the virgin birth.

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-

2. Lo! ere the story of that room
Hath awed her cousin's listening ear,
The Baptist leaping in the womb
Proclaims that Christ the King is near.
3. The Word of God, ere time began
Begotten of the Father's breast,
In Mary's womb for us made Man,
In Mary's lap a Child doth rest.
4. The Child is to the Temple brought,
Who made the Law, the Law obeys!
Who ransomed us, Himself is bought,
And Poverty His ransom pays!
5. What rapture when the Mother saw
Her sweet One, sought with sorrowings,
Amidst the Doctors of the Law,
Asking and teaching hidden things.

birth (cf. Lev. 12:2-8), wherein is specified what offering is to be made according to one's station in life. *Redemptus*. 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 prelio*, 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. Sit Trinitati gloria,
Quæ sacra per Mysteria
Orantibus det gratiam
Qua consequantur gloriam.

HYMN 82

1. In monte olivis consito
Redemptor orans, procidit
Mæret, pavescit, deficit,
Sudore manans sanguinis.
2. A proditore traditus,
Raptatur in pœnas Deus,
Durisque vinctus nexibus,
Flagris cruentis cæditur.
3. Intexta acutis sentibus,
Corona contumeliæ
Squalenti amictum purpura
Regem coronat gloriæ.

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

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.

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 gloriæ*. Cf. stanza 2 of hymn 50.

4. Molis crucem ter arduæ,
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,
Quæ sacra per Mysteria
Orantibus det gratiam
Qua consequantur gloriam.

HYMN 83

1. Jam morte victor obruta
Ab inferis Christus redit,
Fractisque culpæ vinculis,
Cæli 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. *fovendo* (stanza 1 of hymn 1).

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

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. Visus satis mortalibus
Ascendit ad cælestia,
Dextræque Patris assidet,
Consorts paternæ gloriæ.
3. Quem jam suis promiserat,
Sanctum daturus Spiritum,
Linguis amoris igneis
Mæstis alumnis impluit.
4. Soluta carnis pondere
Ad astra Virgo tollitur,
Excepta cæli júbilo,
Et angelorum canticis.
5. Bis sena cingunt sidera
Almæ Parentis verticem:
Throno propinqua Filii
Cunctis creatis imperat.

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 1:1 f.). *Cælestia*, i.e., heavenly places, heaven. *Dextræ* (*dexteræ*), the place of highest honor, glory, power. Cf. Ps. 109:1; Mark 16:19. *Gloriæ*, 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). *Promiserat*. Cf. stanza 3 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). *Mæstis*, before Pentecost, for "the fruit of the Spirit is charity, joy, peace" (Gal. 5:22). Cf. the Pentecost hymns, 34 to 38.

2. Beheld no more by mortal eye,
He rises from all earthly sight,
At God's right hand beyond the sky
To sit enthroned in dazzling light.
3. Thence sending forth unto His own
The sweet, abiding Spirit-Dove,
He rains the Father's promise down
In fiery tongues of burning love.
4. With soul and body glorified
Is Mary raised to realms on high,
While angels make the heavens resound
With anthems of her victory.
5. Upon our Mother's gentle brow
There shineth bright a starry crown;
Next to her Son in glory now,
Her rule all faithful creatures own.

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" (Ecclus. 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 queen 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
Qua consequantur gloriam.

HYMN 84

1. Te gestientem gaudiis,
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
Perpressa, 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 (*gaudiis*), 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 inclytæ
Matri coronas nectite.
6. Sit Trinitati gloria,
Quæ sacra per Mysteria
Orantibus det gratiam
Qua consequantur gloriam.

HYMN 85

1. Jam toto subitus vesper eat polo,
Et sol attonitum præcipitet diem,
Dum sævæ recolo ludibrium necis,
Divinamque catastrophem.

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. *Triumphis*, 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 37.

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" (Ecclus. 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 *cælo*. *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, alapæ, 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-mouthèd 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.

a sword shall pierce" (Luke 2:35). Cf. stanza 4 of hymn 74 on *verbera*.

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 Parens,
 Diris fixa doloribus.

6. Sit Summæ Triadi gloria, laus, honor,
 A qua suppliciter, sollicita prece,
 Posco virginei roboris æmulas
 Vires rebus in asperis.

HYMN 86

1. O quot undis lacrymarum,
 Quo dolore volvitur,
 Luctuosa de cruento
 Dum, revulsum stipite,
 Cernit ulnis incubantem
 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

5. Yet thou with patient mien
 Beneath His Cross dost stand,
 Nobler in this, I ween,
 Than all the martyr-band:
 A thousand deaths, O Queen,
 Upon thy spirit lie,
 Yet thou, O marvell' dost not die.

6. O Holy Trinity,
 Let earth and heaven raise
 Their song of laud to Thee
 The while my spirit prays:—
 When evil comes to me,
 The strength do Thou impart
 That erst upheld Thy Mother's heart.

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.

used like *Trinitati*. "Thou art worthy, O Lord our God, to receive honor and glory and power" (Apoc. 4:11). *Æmulas* is used in sense of "equal to," "like."

HYMN 86

Author: ascribed to Palumbella. Meter: trochaic tetrameter. Metrical: Caswall. Use: Matins of the Seven Dolors.

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. Os suave, mite pectus,
Et latus dulcissimum,
Dexteramque vulneratam,
Et sinistram sauciam,
Et rubras cruore plantas
Ægra tingit lacrimis.
3. Centiesque milliesque,
Stringit arctis nexibus
Pectus illud, et lacertos,
Illa figit vulnera:
Sicque tota colliquescit
In doloris osculis.
4. Eja Mater, obsecramus
Per tuas has lacrimas,
Filiiue triste funus,
Vulnerumque purpuram,
Hunc tui cordis dolorem
Conde nostris cordibus.
5. Esto Patri, Filioque,
Et coævo Flamini,
Esto summæ Trinitati
Sempiterna gloria,
Et perennis laus, honorque
Hoc, et omni sæculo.

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).

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.

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 clementiæ,
Septem dolores Virginis
Plagasque Jesu Filii
Fac rite nos revolvere.
 2. Nobis salutem conferant
Deiparæ tot lacrimæ,
Quibus lavare sufficis
Totius orbis crimina.
 3. Sit quinque Jesu vulnerum
Amara contemplatio,
Sint et dolores Virginis
Æterna cunctis gaudia.
 4. Pii Mariæ servuli,
Christi redempti Sanguine,
Tantum dolorem flebili
Recogitate lumine.
 5. Sit summa Christo gloria,
Amara cujus Passio
Æterna nobis gaudia,
Matrisque det Compassio.
-

HYMN 87

Author: as for the preceding hymn. Meter: iambic dimeter.
Metrical: Byrnes. Use: Lauds of the Seven Dolors.

1. "O God of infinite mercy, make us ponder well the seven dolors of the Virgin and the wounds of Jesus, her Son." *Dolores*. Cf. the responsories of Matins. (1) Prophecy of Simeon (Luke 2:35); (2) flight into Egypt (Matt. 2:13-15); (3) loss of the Child Jesus (Luke 2:41-50); (4) meeting with Jesus on the way of the Cross (possibly Luke 23:27); (5) Crucifixion of the Lord (John

HYMN 87

1. O God, in whom all mercies dwell,
Grant us the grace to ponder well
Upon the Virgin's dolours seven,
Upon the wounds to Jesus given.
2. May all the tears God's Mother poured
Win us salvation of the Lord,
Who by these tears, if He doth ween,
Can'st all the world of sin make clean.
3. Ah, may the contemplation sore
Of the five wounds that Jesus bore,
And Virgin Mary's bitter woe,
Eternal joys on all bestow.
4. Let Mary's loving clients all
In tearful light her grief recall,
The while Christ, hanging on the Tree,
Shed forth His Blood to make us free.
5. For all His sad and bitter Passion,
And for His Mother's deep Compassion,
To Christ be highest glory given,
And unto us the joys of heaven.

19:25); (6) the taking down from the Cross (Luke 23:53); (7) the burial of Jesus (Luke 23:53). *Plagas*. Cf. hymn 62.

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." *Deiparæ*, i.e., *Dei parens*. Subject of *sufficit* 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 dolours 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 misericordiæ:
Vita, dulcedo, et spes nostra, salve.
Ad te clamamus, exules filii Hevæ.

 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 stanza 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. *Miseri-*

HYMN 88

1. Hail to the Queen who reigns above,
Mother of clemency and love,
Hail thou, our hope, life, sweetness; we,
Eve's banished children, cry to thee.
2. We from this wretched vale of tears
Send sighs and groans unto thy ears;
Oh, then, sweet Advocate, bestow
A pitying look on us below.

cordiæ. Cf. stanza 5 of hymn 71 and stanza 1 of hymn 75. *Vita*. Cf. stanza 3 of hymn 72. *Dulcedo*. "Her fruit hath the chiefest sweetness" (Ecclus. 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" (Tanqueray, *The Spiritual Life*, p. 87).

3. Et Jesum, benedictum fructum ventris tui,
Nobis post hoc exilium ostende.
O clemens, O pia, O dulcis Virgo Maria.
-

3. "And, after this exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary." *Exilium*, 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" (Tanqueray, *loc.*

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

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.

HYMNS OF THE ANGELS AND SAINTS

| | |
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HYMN 89

1. Jesu Salvator sæculi
Redemptis ope subveni:
Et pia Dei Genitrix
Salutem posce miseris.
 2. Cœtus omnes Angelici,
Patriarcharum cunei,
Et Prophetarum merita
Nobis precentur veniam.
 3. Baptista Christi prævius,
Et Claviger æthereus,
Cum ceteris Apostolis,
Nos solvant nexu criminis.
-

HYMN 89

Author: ascribed to Rabanus Maurus. Meter: iambic dimeter. Metrical: Littledale. Use: Vespers and Matins of All Saints, November 1.

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." *Cœtus*, 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, arch-angels and angels. The only individual angels named in Scrip-

HYMN 89

1. O Jesu, Saviour of the earth,
Help Thy redeemed ones in their need:
And let the Maid who gave Thee birth
For hapless sinners ever plead.
 2. Let Angel armies kneel to Thee,
And Patriarchs in shining train,
And Seers in goodly company,
That we may full remission gain.
 3. The Baptist, Herald of Thy face,
The Bearer of the mystic keys,
With all Apostles, ask Thy grace
To grant us prisoners release.
-

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 may the heavenly key-bearer, together with the other apostles, loosen us from the bondage of sin." *Baptista*, John the Baptist (cf. Matt. 3:3), the last of the prophets and the link connecting the Old with the New Testament. *Præuius* is used like *præcursor*. *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. Chorus sacratus Martyrum,
Confessio Sacerdotum,
Et Virginalis castitas
Nos a peccatis abluant.
5. Monachorum suffragia,
Omnesque Cives cælici
Annuant votis supplicum,
Et vitæ poscant præmium!
6. Laus, honor, virtus, gloria
Deo Patri et Filio,
Sancto simul Paraclito,
In sempiterna sæcula.

HYMN 90

1. Christe Redemptor omnium
Conserva tuos famulos,
Beatæ semper Virginis
Placatus sanctis precibus.

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*. *Abluent*, 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 suplicants, 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.

4. The Martyr-choir in heavenly seat,
The Priests who made confession bold,
The stainless Virgin ranks, entreat
That we be loosed from evil's hold.
5. The prayers of all Thy ministry,
Of all the dwellers of the skies,
Join with the vows we make to Thee,
To win us life's eternal prize.
6. All honor, glory, virtue, laud,
Unto the Father and the Son,
And to the Holy Spirit, God,
Now and for evermore be done.

HYMN 90

1. O Christ, of all Redeemer dear,
Thy servants to protect be near:
Who to the pleading hearkenest
Of Mary, Ever-Virgin blest.

6. Cf. the final stanza of hymn 11.

HYMN 90

Author and meter as for the preceding hymn. Metrical: Chambers and Palmer. Use: Lauds of All Saints.

1. "O Christ, Redeemer of all, appeased by the holy prayers of the ever-blessed Virgin, do Thou protect Thy servants." This hymn differs from the preceding inasmuch as it appeals directly to the blessed of heaven. *Redemptor*. Cf. stanza 1, hymn 13. *Virginis*. Cf. hymn 14. "Pray for thy servants to the Lord thy God" (1 Kings 12:19). *Conserua*. "Preserve me, O Lord, for I have put my trust in Thee" (Ps. 15:1).

2. Beata quoque agmina
Cælestium Spirituum,
Præterita, præsentia,
Futura mala pellite.
3. Vates æterni Judicis,
Apostolique Domini,
Suppliciter exposcimus
Salvari vestris precibus.
4. Martyres Dei inclyti,
Confessoresque lucidi,
Vestris orationibus
Nos ferte in cælestibus.
5. Chori sanctarum Virginum,
Monachorumque omnium,
Simul cum Sanctis omnibus,
Consortes Christi facite.

2. "Ye also, O 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. Gihir, *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

2. And ye, all-blissful hosts on high
Of heavenly spirits camping nigh,
Our past and present ills dispel,
From future perils guard us well!
3. Ye Prophets of the Judge adored,
And twelve Apostles of the Lord,
For us your ceaseless prayers outpour,
Salvation for our souls implore.
4. Martyrs of God, renowned for aye!
Confessors ranged in bright array!
Let all your orisons unite
To raise us to the realms of light.
5. O sacred Virgin choirs, may ye,
With Clerks of holy ministry,
And every saint of Christ, obtain
That we His fellowship may gain.

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 Apoc. 7:9-14. "Then shall the just shine as the sun in the kingdom of their Father" (Matt. 13:43).

5. "Ye choirs of the holy virgins and of all the monks, together with all the saints, make us companions of Christ." *Virginum*. Cf. Apoc. 14:1-5. *Monachorum*. Cf. stanza 5 of the preceding hymn. *Consortes*. "I will give to sit with Me on My throne" (Apoc. 3:21). Cf. Heb. 12:22-24.

6. Gentem auferte perfidam
Credientium de finibus:
Ut Christo laudes debitas
Persolvamus alacriter.
7. Laus, honor, virtus, gloria
Deo Patri et Filio,
Sancto simul Paraclito,
In sempiterna sæcula.

HYMN 91

1. Jesu corona Cælitum,
Maria cæli gaudium,
Deo fruentes Angeli,
Audite vota supplicum.
2. Vos Patriarcharum chori
Vatumque 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

Author: unknown. Meter: iambic dimeter. Metrical: unknown. Use: Vespers and Matins of All Saints of the Dominican Order, November 12.

1. "O Jesus, crown of the blessed! O Mary, joy of heaven! O angels who are enjoying God! Hear the prayers of your sup-

6. From lands wherein Thy faithful dwell
Drive far the traitorous infidel;
So we to Christ due hymns of praise
Henceforth with gladsome hearts may raise.
7. 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 91

1. O Jesus! crown of blessed souls,
O Mary! joy of realms on high,
Ye Angels! filled with bliss divine,
O listen to our suppliant cry.
2. Ye venerable Patriarchs,
Ye noble Prophets of the Lord,
Ye Princes twelve of Holy Church,
And ye, who feared not rack nor sword,

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. Vos juncta Confessoribus
Amœna castra Virginum,
Anachoretarum greges,
Vestris favete plausibus.
4. Vestris enim concivibus
Nostram professis Regulam
Hæc jubilantis Ordinis
Dicata sunt solemnia.
5. His inclytis Parentibus
Congratulamur filii,
Illustre quos consortium
Vestri beat collegii.
6. Sit laus Patri cum Filio
Et utriusque Flamini,
Quos vestra felix civitas
Hymno celebrat perpeti.

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. *Plausibus*, 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

3. Ye lovely choirs of Virgin saints,
Ye Confessors, and Hermit bands,
On our rejoicings kindly smile,
And bless us with your blessed hands.
4. For in these solemn rites we sing
The sharers in your bright reward,
Who, under our most holy Rule,
Fulfilled the counsels of the Lord.
5. With filial love we now rejoice,
With this our glorious ancestry;
May we your happy portion share,
Both now, and for eternity.
6. Praise to the Father and the Son;
And to their Spirit, equal praise!
Whom ye, blest spirits, celebrate
With jubilee, and endless lays.

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,
Plantæ virentes Ordinis,
Quæ prata nunc cælestia
Impletis almo germine.
 2. Vos Trinitatis gloria
Æterna circumplectitur,
Vos aura Matris Virginis
Mulcet piis favoniis:
 3. Vos Angelorum curiæ
Cingunt chorea perpetim:
Et irrigant purissimi
Æternitatis rivuli.
 4. O inclytæ propagines
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

HYMN 92

1. Hail, cedars tall of Lebanon;
Complete your growth, so well begun,
Ye sturdy slips the Order yields,
Transplanted in celestial fields.
2. The glory of the Trinity
Enfolds you now eternally:
The Virgin Mother's favouring air
Breathes over you in zephyrs fair.
3. The choiring Seraphim advance
To circle you, and sweetly dance
Forever, in your sheltered nooks
Refreshed with pure eternal brooks.
4. O race renowned, of noblest birth,
Vouchsafe to help your sons on earth,
And strengthen us, your offshoots frail
Within this melancholy vale.

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." *Curia*, 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). *Rivuli*. "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). *Surculos*. 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 Flamini,
 Læti quibuscum vivitis
 In sempiterno lumine.

HYMN 93

1. Agnetis almæ Virginis
 Lætemur in solemniis,
 Et gratiarum canticum
 Sponso 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). *Flamini*. Cf. hymn 2. *Lumine*. "For the glory of God hath enlightened it, and the Lamb is the lamp thereof" (Apoc. 21:23).

HYMN 93

Author: unknown. Meter: iambic dimeter. Metrical: McDougall. Use: Vespers of St. Agnes of Montepulciano, O.P., April 20.

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

5. The Father and the Son we laud,
And Thee, sweet Spirit, Breath of God;
With whom our predecessors bright
Live joyous in eternal light.

HYMN 93

1. On Maiden Agnes' festal day
Let us outpour our meed of praise:
And songs of thanks in gladsome lay
Unto the Virgins' Spouse upraise.

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." *Sponso 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. Spreto novennis sæculo
Cæli dicatur Domino:
Mentem supernis reficit,
Corpus severe subigit.
3. Virtute magna prædita
Hostem fugat tartareum:
Dotata cæli gratia
Visu beatur cælitum.
4. Jesum in ulnis parvulum
Cordis tenet solatium,
Cibumque Panis cælici
Manus ministrat Angeli.
5. Præcamur, Auctor omnium,
Perenne dona gaudium:
Da Virginis suffragiis
Sponsi fruamur nuptiis.

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." *Spreto sæculo*. 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). *Beatur*. "Blessed are the eyes that see the things which you see" (Luke 10:23).

2. The world she leaves at nine years old,
To Heaven's high Ruler consecrate:
Her mind with heaven doth converse hold:
Her body's pride her fasts abate.
3. The mighty merit of her deeds
Puts the infernal foe to flight:
Her eyes, which grace celestial feeds,
Behold the saints in heavenly light.
4. Jesu, her heart's desire alone,
A child to her embrace is given:
And in her need come Angels down
To feed her with the Bread of Heaven.
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.

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." *Solatium*. "The God of patience and comfort" (Rom. 15:5). *Panis Cælici*. "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). *Nuptiis*, 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 jura mortis subruit,
Dignisque vitæ merito
Regni coronam tribuit.

HYMN 94

1. Agnetis ortum cælitus
Accensa produnt lumina,
Quæ mira pandunt protinus
Futura vitæ merita.
2. Ætate vernans tenera,
Morum senecta prædita,
Servire malens humilis,
Invita præest ceteris.
3. Orans in altum tollitur,
Florere terra cernitur,
Guttæque 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." *Subruit*. Reference to the Resurrection, since the feast of St. Agnes usually occurs during Paschaltide (cf. hymn 27). *Coronam*. "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.

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.

HYMN 94

1. Strange lights of bright unearthly flame
The hour of Agnes' birth proclaim:
Thus soon would God by wonders show
The merits which her life would know.
2. Matured at still a tender age,
Endowed withal with wisdom sage,
Against her will she must command,
Though she would humbly serve the band.
3. Upraised from earth while deep in prayer,
The ground gives forth a blossom rare;
And snow-white crosses from the sky
Her cloak with glory beautify.

1. "Lights lit of heaven announce the birth of Agnes: wondrous things which forthwith manifest the future merits of her life." *Cælitus*, miraculously.

2. "Budding at a tender age, she was endowed with a maturity of virtue; though humbly preferring to serve, she is unwillingly placed over others." *Humilis*. "Learn of Me, because I am meek and humble of heart: and you shall find rest to your souls" (Matt. 11:29). *Invita*, because of her humility.

3. "While praying she is raised on high, and the ground is seen to flower; and drops of white dew enhance the beauty of her mantle." *Pallii*. St. Agnes is frequently pictured with her black mantle sprinkled with small white crosses.

4. *Lavacra tangens balnei,
Fontem dedit remedii:
Fluenta fundit olei,
Gaudent medela languidi.*
5. *Præcamur, Auctor omnium,
Perenne dona gaudium:
Da Virginis suffragiis
Sponsi fruamur nuptiis.*
6. *Sit laus honorque Domino,
Qui jura mortis subruit,
Dignisque vitæ merito
Regni coronam tribuit.*

HYMN 95

1. *Magnæ dies lætitiæ:
Venerunt Agni nuptiæ,
Et Agnes Agnum sequitur,
Sponsoque Sponsa jungitur.*

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." *Agni nuptiæ*. "Let us be glad and rejoice, and give

4. The spring, when touched by this maid pure,
Forthwith became a font of cure:
The healing oil that from it flowed
On all the sick good health bestowed.
5. Maker of all, we ask of Thee,
The joys that last eternally:
In answer to this Virgin's prayer,
Grant us Thy marriage-feast to share.
6. May praise and honor ever dwell
With Him who vanquished death and hell
And doth confer His royal meed
On those whose lives are rich in deed.

HYMN 95

1. Today great joy be our refrain:
The nuptials of the Lamb are come,
And Agnes follows in His train—
The Bridegroom and the Spouse are one.

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 cœtu suscipit
Virgo beata Virginem,
Cælestis Agni comitem.
3. Signis coruscat variis,
Miris micat prodigiis,
Confert salutem languidis,
Vitamque reddit mortuis.
4. Dum Catharina visitat
Agnētis almæ loculum,
Repente manna candidum
Utramque Sanctam prædicat.
5. Præcamur, Auctor omnium,
Perenne dona gaudium:
Da Virginis suffragiis
Sponsi fruamur nuptiis.
6. Sit laus honorque Domino,
Qui jura mortis subruit,
Dignisque vitæ 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

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.
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.

life. *Signis*, miracles. "The Lord working withal, and confirming the word with signs that followed" (Mark 16:20).

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 loquelæ.
 3. Rite, doctrinæ radiis supernæ,
Mentium densas tenebras fugavit,
Et gregem pastor pius ad salutis
Pascua duxit.
-

HYMN 96

Author: Verghetti. Meter: Sapphic Adonic. Metrical: Byrnes.
Use: Vespers of St. Albert the Great, O.P., November 15.

Biographical sketch. St. Albert the Great (*cir.* 1193–1280), scientist, philosopher, and theologian, was born at Lauingen 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 is 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. 25:13).

2. “A worthy son of Gusman, he was illustrious; he lived with-

HYMN 96

1. Saint and great Doctor are we rightly bringing!
Albert's high praises, from hearts joyous springing,
Come, let us send forth, with our festal singing,
Through the world winging.
2. Worthy this offspring of fair Gusman's breeding,
Life at its hardest, but untainted, leading:
God of the Scriptures to the hungry feeding,
Mighty in pleading.
3. Error's dense shadows—the souls of men blighting—
Rays of his doctrine from on high send fighting:
Like the Good Shepherd, his flock ever lighting,
Safe pasture sighting.

out 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 resultet
Gloria in ævum.

HYMN 97

1. O clara lux Colonix,
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

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.

power" (Apoc. 4:11). *Paraclete*, same as *Paraclito*. Cf. stanza 2 of hymn 37. So far as we know, this is the only instance where the Vulgate spelling is not used.

HYMN 97

Author: Verghetti. Meter: iambic dimeter. Metrical: Byrnes.
Use: Matins of St. Albert the Great, O.P.

1. "O Albert, glorious light of Cologne, most gracious doctor, renowned teacher of Thomas, accept our tribute of praise." *Lux*. Cf. hymn 117. "They that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity" (Dan. 12:3). St. Peter Canisius, himself a doctor, called Albert "the light of Germany." *Colonia*. By his contemporaries, our saint was styled Albert of Cologne; for he was closely bound to this metropolis of medieval German learning. *Thomæ*, St. Thomas Aquinas, whose true worth Albert recognized and whose future greatness he foretold.

2. Te sanctitatis lampadem,
Te veritatis indicem,
Te caritate flammeum
Vox prædicat fidelium.
3. Cunctos fideles edoce
Quæ sunt caduca spernere,
Cunctasque mentes erige
Ad vera cæli gaudia.
4. Nunc e superna patria
Tuis adesto fratribus,
Petrique navem fluctibus
Maris frementis eripe.
5. Sit, Christe, Rex piissime,
Jugis tibi victoria:
Patri sit ac Paraclito
Laudis perenne canticum.

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" (Ecclus. 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

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.

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. 15:30). *Navem 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, be endless victory; to the Father and the Paraclete be an eternal canticle of praise." *Victoria*. "Thine, O Lord, is magnificence and power and glory and victory, and to Thee is praise" (1 Par. 29:11). *Paracrito*. Cf. stanza 2 of hymn 37.

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, and metrical 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 people, unto the remission of their sins" (Luke 1:77). *Dormientes*,

HYMN 98

1. Dispelling far the shades of night,
Fair dawn—the herald of the light—
Bids us, when we have sung his praise,
To follow in Saint Albert's ways.
2. With apostolic heart aflame,
Salvation's way did he proclaim:
That souls might rise from sleep's embrace
To share again Christ's light of grace.
3. His sheep he strove with watchful care
To fend from every captive snare:
The lost he sought to save and heal
And font of life to them reveal.

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 robbers, 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. *Gregees*. In His charge against the shepherds of Israel, God mentions by implication what qualities 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 supernæ munera
Indesinenter impetra.
5. Deo Patri sit gloria
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

HYMN 99

1. Ut Antonini gloriam
Concinamus uberius,
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 supernæ*, 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. Use: Vespers of St. Antoninus, O.P., May 10.

Biographical sketch. St. Antoninus (1390-1459) was born at

4. Unwearied advocate of peace,
Ne'er let thy prayer, dear Albert, cease:
That all the nations here below
The gift of God's own peace may know.
5. Praise to the Father and the Son
Through all the ages as they run:
And to the Spirit Paraclete
Be praise with them, and worship meet.

HYMN 99

1. That we may sing without confine
The glory of Saint Antonine,
O Lord of might, unto our heart
Thine own sweet spirit now impart.

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,
Mundi spretis illecebris,
Christi se jugo subdidit.
3. Prædicatorum Ordinem
Delegit inter ceteros,
Ut litteris et moribus
Incumberet ardentius.
4. Sed non bene sub modio
Lumen ardens occulitur:
Ad præsulatum trahitur,
Lucens, inflammans populos.
5. Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Æternæ mortis jaculum
Ejus vitemus precibus.
6. Gloria tibi Domine,
Qui Surrexisti a mortuis,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

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).

2. A youth in years, he learned by rote
The Canons which the masters quote:
To Christ's sweet yoke he bowed his head,
His heart to earthly joys was dead.
 3. Led by the Spirit's guiding hand,
He chose the Preaching Friars band,
That mind and soul might be imbued
With wisdom learned in solitude.
 4. This ardent light could not be hid
Beneath a lowly bushel's lid:
He soon is raised to prelate's state,
Christ's sheep to guide and lunate.
 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.
-

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 a shining and a burning light" (John 5:35).

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 Paschaltide (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.

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." *Noctis*. 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

HYMN 100

1. Saint Antonine with splendors bright
Sends off the shades of night in flight:
His life with wonders truly great
And signs divine doth radiate.
2. His purity like driven snow:
With wisdom's light his soul aglow:
A noble type in him behold
For guides and shepherds of the fold.
3. He loved the poor, himself in need;
To those in woe his heart gave heed;
Unyielding to the wilful blind,
To lowly souls he was most kind.

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" (Ecclus. 50:6 f.). *Præsul*. "It behooveth therefore a bishop to be blameless" (1 Tim. 3:2). *Pastor*. Cf. stanza 3 of hymn 98. *Specimen*. "Show thyself an example of good works" (Titus 2:7).

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).

4. Quam potens apud Dominum,
Qui mortis jura subruit,
In hanc lucem dum revocat
Mortis revinctum nexibus!
5. Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Æternæ mortis jaculum
Ejus vitemus 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,
Causas afflictorum 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.

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 hastes 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 atterimur,
In tot lapsus incidimus,
Ut pene spes nos deserat,
Dextram nisi porrexeris.
4. Virgo perpurga corpora,
Doctor animos instrue,
Pastor egenos refice:
Tibi cuncta debebimus.
5. Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Æternæ mortis jaculum
Ejus vitemus precibus.
6. Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

3. "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

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.

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 1838 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 eas Conditori
Nos placare satage,
Atque rege gregem tuum,
Summum decus Præsulum.
2. Amatorem paupertatis
Te collaudant pauperes:
Assertorem veritatis
Amant veri iudices:
Frangis nobis favos mellis,
De Scripturis disserens.

HYMN 102

Author: ascribed to Adam of St. Victor. Meter: trochaic tetrameter catalectic. Metrical: unknown. Use: Vespers and Matins of St. Augustine, August 28.

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. *Præsulum*. St. Augustine was bishop of Hippo (cf. *Catholic Encyclopedia*).

HYMN 102

1. Mighty Father, Saint Augustine,
Listen to thy children's cry;
Plead for us as now thou standest
Near thy Maker's throne on high;
Loving Shepherd, faithful Pontiff,
Lead thy flock as though still nigh.
 2. Holy Poverty's true lover,
All Christ's poor ones hymn thy praise;
Truth's own champion and defender,
Loved by all who seek her ways;
Scripture's wealth of heavenly teaching,
All her gems thy pen displays.
-

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. 38:19). *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 conficis,
Et propinas potum vitæ
De Psalmorum nectare.
 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). *Dulcem*. "How sweet are Thy words to my palate! more than honey to my mouth" (Ps. 118:103). *Nectare*. 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. 118:50).

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-*

3. Lighting depths obscure and hidden,
Thou didst break us heavenly bread
From the doctrine of the Saviour,
From the blessed words He said:
With the Psalms' lifegiving nectar
All who learn of thee are fed.

4. For the white-robed Canons' choir
Rules of wisdom didst thou frame,
They who love thy words and keep them
Not in vain thy help may claim:
Safely tread the path to Sion
Those who truly bear thy name.

5. Glory to the King of ages,
Power and triumph, endless reign,
Homage from the choirs of blessed;
Oh, may we too join the strain,
Gathered 'neath our Father's banner,
Citizens of heaven's domain.

corum would here embrace all those who now live under this Rule. *Sanctam*, in origin, substance, and effect. *Amant*. "If you love Me, keep My commandments" (John 14:15). *Sequuntur*. "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 fratres concinite:
Patris nostri solemnity
Solis reduxit orbita.
2. Quod lingua foris personat
Intus affectus sentiat:
Nec imitari pigeat
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

Author: ascribed by some to Adam of St. Victor. Meter: iambic dimeter. Metrical: McDougall. Use: Lauds of St. Augustine.

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. *Solemnity*, feast. *Concinite*. 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-

HYMN 103

1. Hosts of the heavenly court, rejoice!
Brethren, sing out with joyful voice!
The sun's full course hath brought in train
Our Father's yearly feast again.
2. May what the tongue doth strain to tell
Not less the heart's affection swell:
May the will follow in the ways
The ready mind delights to praise.
3. He, when the world's hard strife was done,
The happy courts of heaven won:
And with His faithful blest is found
This servant whom the Lord hath crowned.
4. So may we strive with all our might
And with his prayers our own unite
That by Augustine's merit we
May taste God's bliss eternally.

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

HYMN 104

1. Catharinæ collaudemus
Virtutum insignia,
Cordis ei præsentemus
Et oris obsequia:
Ut ab ipsa reportemus
Æqua laudis præmia.
2. Fulta fide Catharina
Judicem Maximinum
Non formidat: lex divina
Sic firmat eloquium,
Quod confutat ex doctrina
Errores gentilium.

5. Cf. the final stanza of hymn 2.

HYMN 104

Author: unknown, at least not later than the fifteenth century. Meter: trochaic tetrameter catalectic. Metrical: Byrnes. Use: Vespers of St. Catherine of Alexandria, November 25.

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." *Catharinæ*. Cf. *Catholic Encyclopedia*. She is ranked as a special patroness of the Order of Preachers, probably because of her reputed

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.

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.

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
Usquequaque altissimo,
Una Patri Filioque,
Inclyto Paraclito:
Cui laus est et potestas,
Per æterna sæcula.

HYMN 105

1. Pange lingua gloriosæ
Virginis martyrium:
Gemmæ jubar pretiosæ
Descendat in medium,
Ut illustret tenebrosæ
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 (1939) in which "four convicts were baked to death in heated punishment cells" in one of our large prisons.

4. Cf. the final stanza of hymn 24.

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, O 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. *Gemma*. 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. 42:3).

2. Blandimentis rex molitur
 Virginem seducere:
 Nec promissis emollitur,
 Nec terretur verbere:
 Compeditur, custoditur
 Tetro clausa carcere.

3. Clausæ lumen, ne claudatur,
 Illucet Porphyrio,
 Qui reginæ fœderatur
 Fidei collegio:
 Quorum fidem imitatur
 Ducentena concio.

4. Gloria et honor Deo
 Usquequaque altissimo,
 Una Patri Filioque,
 Inclyto Paraclito:
 Cui laus est 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

2. 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*,
Cujus *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

HYMN 106

1. Let this day be consecrated
To the glory of her name,
Whose high virtue is dilated
By the tongues that sing her fame,
If the story, full narrated,
Of her deeds they would proclaim.
2. When her passion near was nighing,
Prayed the maid: "Most loving Lord,
Whoso in his hour of dying,
Mindful of me, seeks reward;
What he asks, I pray Thee sighing,
Do Thou graciously accord."
3. When her head was amputated,
Milk flowed forth instead of blood:
Then her body was translated
By the angel multitude,
And on Sinai's Mount located
At its highest altitude.

shall be mindful of me, let him have whatever he may ask of Thee.' " *Passio*, passion, suffering, martyrdom. *Intersevit*, 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).

4. Gloria et honor Deo
Usquequaque altissimo,
Una Patri Filioque,
Inclyto Paraclito:
Cui laus est et potestas,
Per æterna sæcula.

HYMN 107

1. Solemne laudis canticum
Pangamus almæ Virgini,
Quam Sponsus Agnus evocat
Ad sempiternas nuptias.
2. Regalis hanc Etruria,
Senensis instar, protulit,
Donis refertam gratiæ,
Totoque plenam Numine.

-
4. Cf. the final stanza of hymn 104.

HYMN 107

Author: ascribed to Ricchini (by Cormier). Meter: iambic dimeter. Metrical: Byrnes. Use: Vespers of St. Catherine de Ricci, O.P., February 13.

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

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 107

1. A solemn canticle of praise
To this dear virgin let us raise,
Whom to eternal nuptial rites
Her Spouse, the Lamb of God, invites.
2. Etruria of regal might,
As did Siena, brought to light
A saint endowed with gifts of grace,
A shrine where God found resting-place.

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.

1. "Let us sing a solemn canticle of praise to the blessed virgin, whom her Spouse, the Lamb, hath called to the eternal nuptials." *Sponsus*. Cf. stanza 1 of hymn 93. *Nuptias*. Cf. stanza 5 of hymn 93. *Agnus*. Cf. stanza 3 of hymn 45.

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 B.C., its kings ruling in Rome itself. *Instar*. After the pattern of Siena, which had produced St. Catherine of Siena (1347), Florence produced St. Catherine de Ricci. *Toto numine*, poetic 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
Cælum puella transvolat,
Corpusculique motibus
Christi dolores exprimit.
4. Sertum dat illi spineum,
Dat anulum, cor, stigmata,
Vulsisque Sponsus brachiis
E cruce eam complectitur.
5. O Sponsa felix, affluens
Cælestibus deliciis,
Votis tuorum supplicum
Aures benignas admove.
6. Te Sponse Jesu Virginum,
Castæ 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 dolours 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

3. The maid, by Angels taught to pray,
To heavenly secrets finds her way,
And by her signs of sore distress
Christ's bitter Passion doth express.
4. To her His wounds, His ring, His heart,
His crown of thorns doth He impart;
Lo! from the cross His arms unlace
To hold her in His sweet embrace.
5. O happy Bride, who dost possess
The full of heavenly happiness,
Lend gracious ear unto the plea
Which we thy clients make to thee.
6. O Spouse of Virgins, Jesu mild,
Thy Maiden-Mother's only Child,
May blessed spirits chant Thy praise
Throughout the span of endless days.

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,
Raptoque corde carneo,
Dedit superno viverel

2. Beata, cui Rex Martyrum
Spinas crucemque contulit,
Et sacra virginalibus
Membris inussit stigmata.

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 implies 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

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!

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 impress 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. *Spinās, 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 pronuba,
Plaudente cæli curia,
Sacro recepit thalamo.
4. O jam perenni vinculo
Conjuncta Regi gloriæ,
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

3. O holy maid, for whom did sing
The Angels, as the Virgins' King—
With Bridesmaid Mary at thy side—
Received thee as His chosen bride!
4. Do thou, who by this endless tie
Art one with glory's King on high,
Make us by bonds of love to be
United with the Deity!
5. O Spouse of Virgins, Jesu mild,
Thy Maiden-Mother's only Child,
May blessed spirits chant Thy praise
Throughout the span of endless days.

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 gloriæ*. 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 Catharinæ meritis
Coruscat et prodigiis.
 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). *Æmula*. 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

HYMN 109

1. The advent of the morning-star
Now sends the shades of night afar,
And ushers in this day so bright
With Catherine's worth and deeds of might.
 2. Hail, thou who didst forever yearn
The Passion and the Cross to learn!
Hail, victim of the love divine,
And modesty's pure lily-shrine!
 3. Grant us to follow after thee
The royal road of charity:
And by the flames which thou didst know
Make our cold hearts with fervor glow.
-

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. Quæ tibi Sponsus Sanguinum
Dedit, salutis symbola
Insculpe nostris mentibus,
Nostrisque fige cordibus.
5. Te Sponse Jesu Virginum,
Castæ Parentis Unice,
Laudent beati Spiritus
In sæculorum sæcula.

HYMN 110

1. Hæc tuæ Virgo monumenta laudis,
Quæ tuis læti Catharina sacris
Hoc quidem pacto modulamur omnes,
Perfer Olympo.

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

Author: Pius II or Schifaldo. Meter: Sapphic Adonic. Metrical: Henry. Use: Vespers of St. Catherine of Siena, O.P., April 30.

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

4. On thee the Blood-stained Spouse bestows
The saving symbols of His woes:
These wounds we pray thee to impart
And deeply print on mind and heart.
5. O Spouse of Virgins, Jesu mild,
Thy Maiden-Mother's only Child,
May blessed spirits chant Thy praise
Throughout the span of endless days.

HYMN 110

1. Now as we sing, O Catherine, thy praises,
One hope our heart in exultation raises:
That thou shouldst carry all the praises given
Into thy Heaven.

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 papacy 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. *Sacris*, solemnities, feast. *Olympo*, heaven.

2. Si satis digne nequeant referri,
Annuas nobis veniam, precamur:
Non sumus tanti ingenii, fatemur,
Optima Virgo.
3. Quis fuit dignas modulatus unquam
Virginis laudes? Quis in orbe toto
Feminæ invictæ 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 miserata Christi
Exprimis ipsa.
6. Nam brevis, mæstæ miseræque vitæ
Et malis cunctis penitus refertæ
Fortiter spernens pretiosa quæque
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.

2. Yet if our singing merit no such guerdon,
(Since it is weighted with an earthly burden),
Send us a glance from thy celestial garden,
Gracious with pardon.
 3. Who in this wide world felt that nothing earthy
Clung to his singing, making it unworthy
Of its high Patron—thou unconquered Maiden
With graces laden?
 4. Thy earthly eye did scan examples holy,
Copied their virtues and their wisdom solely
That thou might'st gain at length in Heaven's portal
Joyance immortal.
 5. Who knoweth not thy virtue, and the glory
Thou hadst, than which earth tells no finer story—
That thou in pity for thy Saviour's sorrow
His pains didst borrow?
 6. Brief was thy life, but full of pain and sadness,
Trials and woes—but oh! the promised gladness
Beckoned thee onward till thou hadst completeness
Of Heaven's sweetness.
-

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." *Vitæ*. 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). *Quæque* is used like *omnia*.

7. Gratias summas habeamus omnes
Filio magni Genitoris almo:
Spiritus sanctum veneremur, et sit
Laus tamen una.

HYMN 111

1. Laudibus Virgo nimis efferenda
Jure censeris, quoniam triumphos
Ipsa cælorum, probitate mira,
Nacta refulges.
2. Præmium sanctæ tamen ipsa vitæ
Et simul munus probitatis almæ
Accipis cælo, 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

7. O let it be for us the highest pleasure,
Giving our thanks to God in stintless measure:
To Father, Son and Spirit laud be given
Endless in Heaven.

HYMN 111

1. Well do we count thee worthy of all praises,
O peerless Virgin, for thy spirit bright
Ascends on high, crowned with triumphant graces
And robed in light.
2. To thee in all its fullness now is given
The high reward won by thy noble life:
Thou here on earth didst prove thy right to Heaven
Where joys are rife.
3. Thou shinest in the train of him whose spirit
Did gather preacher-bands from every shore,
Bright'ning the world with his effulgent merit,
Our pattern pure.

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." *Præmium*. "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. *Fulges*. "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 vitæ.
5. Sæpius corpus domitans acerbe,
Quam pie flagris cruor hinc et inde
Fluxerat rivis, hominumque demum
Crimina flebas!
6. Qui per ingentes variosque casus,
Orbe terrarum cruciantur omnes,
Quotque vel curis agitantur ipsi
Undique diris.
7. Suppetent nobis totidem canenda,
Si tuæ laudes repetantur omnes:
Tu quidem longe pietate cunctis
Inclyta præstas.

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 advised. "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 professing 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 scourges, did thy blood flow in streams on every

4. Earth ne'er could chain thy heart from love's sweet duty
Midst all the gilded pleasures of the flesh:
Maintaining still thy spiritual beauty
Forever fresh.
 5. Thy pure and blameless body, vowed to Heaven,
Chastising oft, thou in most dol'rous mood
Wouldst weep the sins of men, nor sparedst even
Thy willing blood.
 6. All who by divers woes and great tormented,
Whom fickle fortune tossed in life like toys,
On every side by fearful cares prevented
From tasting joys—
 7. Song-themes of thee are these, if must be chanted
All praises that would prove thy high renown:
But now beyond all these, to thee is granted
Fair virtue's crown.
-

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 temptations were so many and so varied that she might well be a model for all the afflicted. "For evils without number have surrounded me" (Ps. 39:13). *Præstas*. "Be not overcome by evil, but overcome evil by good" (Rom. 12:21).

8. Gratias summas habeamus omnes
Filio magni Genitoris almo:
Spiritus sanctum veneremur, et sit
Laus tamen una.

HYMN 112

1. Jam ferox miles tibi sæpe cessit,
Et duces iras posuere sævas:
Hi necem diram populo minati
Sæpe 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" (Jdth. 15:10).

2. "More than this. That thou didst also labor with great power in sacred studies, the learned and elegant writings in

8. Sing we the Father anthems of thanksgiving;
Sing we the Son who reigns eternally;
Sing we the Holy Ghost forever living—
The One and Three.

HYMN 112

1. Oft would the soldier yield to thee for pity,
The conqueror stern draw in his bated breath,
Though vowing vengeance 'gainst thy native city
And threat'ning death.
2. Thy legacy of writings, richly storing
Fair wisdom's gems set in love's purest glow,
Bespeak the frequent times on God's Word poring
Thou didst bestow.
3. With words of burning zeal the fallen seeking,
Thou strivest ever virtue to expound:
"In probity alone," we hear thee speaking,
"Can joy be found."

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 correspondence, 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 uprightness can make all men happy.'" Catherine's zeal for the salvation 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 sævæ tremebunda mortis
Fortiter temnens, nihil extimescens,
Præmium nostræ vocitare vitæ
Sæpe solebas.
5. Unde cum tempus properaret ipsum,
Quo sacros artus cineresque busto
Linqueres, cælos aditura, flentes
Ipsa docebas.
6. Sic sacrum Christi venerata Corpus,
Hostiam libans, lacrimis obortis,
Dixeras cunctis documenta vitæ
Voce suprema.
7. Gratias summas habeamus omnes
Filio magni Genitoris almo:
Spiritus 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

4. Cheering our heart with hopes of bliss immortal
Thou bad'st us count e'en death our precious gain,
And view beyond its dim and shady portal
Life's perfect reign.
5. Thou sank'st in death, thy saintly limbs composing,
For the soul's upward flight,—thy failing breath
E'en then high things of Heaven to all disclosing
Who wept thy death.
6. Weeping sweet tears and in low rev'rence bending,
Thou didst receive Christ's dying pledge of love,
Discoursing still, thy life on earth fast ending,
Of life above.
7. Sing we the Father anthems of thanksgiving;
Sing we the Son who reigns eternally;
Sing we the Holy Ghost forever living—
The One and Three.

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 tearfilled eyes, thou didst speak in this manner to all with thy last voice the lessons of thy life." *Hos-tiam*. 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 memoriam,
Quæ novæ prolis gaudia
Mittis ad cæli curiam.
2. Prædicatorum Ordinis
Dux et Pater Dominicus
Mundi jam fulget terminis,
Civis effectus cælicus.

HYMN 113

Author: ascribed to Constantino de Medici. Meter: iambic dimeter. Metrical: Aylward. Use: Vespers of St. Dominic, August 4.

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 threefold 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" (Tanqueray, *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 founders 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. Fragens 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" (Ecclus. 15:5).

4. "The fragrant aroma from his tomb, together with the frequency of his miracles, bespeak for the servant of Christ the

3. From the prison of flesh set free,
See how he shines with beams from Heaven!
And for his garb of poverty
A robe of royalty is given.
4. The fragrant tomb, the frequent sign,
Clear proof to all mankind afford
How much of grace and power divine
Christ's servant shareth with his Lord.
5. To God the Three and One be praise,
And honor, strength and glory given:
And may He deign our souls to raise
Through our sweet Father's prayers to Heaven.

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 nomini,
Vir factus evangelicus.
2. Conservans sine macula
Virginitatis lilium,
Ardebat quasi facula
Pro zelo pereuntium.
3. Mundum calcans sub pedibus,
Manum misit ad fortia:
Nudus occurrens 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 extolled; 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 nomini*. 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.

HYMN 114

1. Raise to the champion of the Lord,
Great Dominic, one loud acclaim,
Whose lordly work, the Gospel-word,
Full well doth suit his lordly name.
2. With watchful eye and careful hand
He kept the lily all unstained,
His zeal burned like a flaming brand
For souls that Satan else had gained.
3. He trod the world beneath his feet,
Forward to strenuous toil he pressed,
He stripped himself the foe to meet,
By Christ's strong grace upheld and blessed.

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). *Pereuntium*, 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 of God in Christ Jesus" (Phil. 3:14). *Nudus*, i.e., unarmed, naked of material help. *Hostibus*, very probably the Albigenian 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).

4. Pugnat verbo, miraculis,
Missis per orbem fratribus:
Crebros adjungens sedulis
Fletus orationibus.
5. Trino Deo et simplici
Laus, honor, virtus, gloria,
Qui nos prece Dominici
Ducat ad cæli gaudia.

HYMN 115

1. Hymnum novæ lætitiæ,
Dulci productum cantico,
Noster depromat hodie
Chorus sancto Dominico.

4. "He battles by his preaching, his miracles, and his brethren scattered throughout the world, joining frequent tears to his constant prayers." *Verbo*, etc. While the stanza is in praise of Dominic, it may aptly be applied to the Order after his time. Dominic's aim was the salvation of souls by means of learned preaching. Cf. stanza 3 of hymn 152. Hardly had the Order been approved when he dispersed his small band to different countries, in imitation of Christ (Mark 16:15). "But they going forth, preached everywhere: the Lord working withal, and confirming the word with signs (*miraculis*) that followed" (Mark 16:20). *Fletus*. We are told that Dominic always prayed and wept for the sinners of every town where he preached. "I have heard thy prayers, and I have seen thy tears" (4 Kings 20:5).

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
Spargens 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
Laus, 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. *Carcere*. 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). *Præco*. "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

2. The world at its dim vespertide
This brightly glittering star descried,
Herald of freedom's light uprisen
To souls detained in sin's dark prison.
3. He spreads abroad the Gospel sound,
Even to earth's remotest bound,
And with his new-formed ranks subdued
And banished heresy's false brood.
4. He was the well-spring from whose tide
Swelled the rich river, deep and wide,
A living flood still rolling forth
Its healing waters through the earth.
5. Unto the sacred One and Three
Praise, honor, strength and glory be:
And may He grant our souls to rise,
Through Dominic's pleading, to the skies.

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 cælesti 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.

HYMN 116

Author: unknown. Meter: trochaic dimeter mostly. Metrical: McDougall. Use: Sequence in the Mass of St. Dominic.

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

HYMN 116

1. To the ordered bands of Heaven
Sweet new theme for song is given:
Sweet new canticles they raise:
And with them our choir rejoices:
In earth's way concordant voices
Offer Dominic their praise.
2. Forth from Egypt's desolation
The great Author of creation
Calls the man of His decree:
He, to save earth's utmost nation,
In the ark of abnegation
Fords the stream of vanity.

the river of vanity for the salvation of the people." *Ægypto vastitatis* for *Ægypti vastitate*. 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 a 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. 45:5).

3. In figura catuli,
 Prædicator sæculi
 Matri præmonstratur.
 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 you 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

3. As a hound in dream ere birth
God's great preacher upon earth
To his mother seemeth;
In his mouth a torch he holds,
And his rule of love enfolds
Peoples he redeemeth.
4. He God's laws to man declareth,
In Elias' zeal he shareth,
Evil feareth in his sight.
Samson's foxes he unlooseth,
Gideon's trump for signal chooseth,
Ranks of foes he puts to flight.

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). Gedeon supplied three hundred men with trumpets, lamps, and pitchers. By a clever use of these simple instruments, the Madianite 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).

3. In figura catuli,
Prædicator sæculi
Matri præmonstratur.
Portans ore faculam,
Ad amoris regulam
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5. A defunctis revocatum,
Matri vivum reddit natum,
Vivens adhuc corpore.
Signo crucis imber cedit,
Turba fratrum panem edit,
Missum Dei munere.

6. Felix, per quem gaudia
Tota jam Ecclesia
Sumens exaltatur.
Orbem replet semine,
In cælorum agmine
Tandem collocatur.

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

5. At his prayer from death's fast keeping
Prey is snatched; a mother's weeping
Calmed; again her son doth live.
At his prayer the storm abateth,
Bread the hungry brethren sateth,
Which God's hand from Heaven doth give.
6. Happy he whose meetest praise
All the Church to these our days
Shares in exultation:
All the world his seed doth fill:
In the ranks that crown God's hill
He at last takes station.

Dominic that there was no food at hand, the saint ordered the brethren to go to the refectory and recite the customary prayers. This being done and the brethren being seated, two young men believed to be angels entered and placed food before them.

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. Jacet granum occultatum,
Sidus latet obumbratum,
Sed Plasmator 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 sequens 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 peoples." *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 fruitage 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, readorned 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

7. Long the wheat-grain lies in hiding,
Faint the star, and night abiding;
Yet the hand that all doth wield,
Joseph's bones with flower adorning,
Doth reveal the star of morning,
And the folk that see are healed.
 8. O what stainlessness of living
Tells the tomb's sweet fragrance, giving
Sweeter breath than all things sweet;
Sick folk haste for health's restoring,
Halt and blind to seek their curing,
Signs the passing days repeat.
 9. Therefore our choirs with voices sweet
To greet Saint Dominic repeat
Their fullest praise,
Call then on him to intercede,
That he be with you in your need
Who walk his ways.
-

would liberate Christian peoples from the bondage of sin and error.

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 113. *Florem*, freshness, flower, stainlessness. 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 patrone,
 Prece semper sedula,
 Apud curiam summi Regis,
 Derelicti vices gregis,
 Commenda per sæcula.

HYMN 117

O lumen Ecclesiæ,
 Doctor veritatis,
 Rosa patientiæ,
 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." *Pastor*. "I am the good Shepherd: and I know Mine, and Mine know Me" (John 10:14). *Summi Regis*, Christ, "the King of kings and the Lord of lords" (1 Tim. 6:15). Cf. stanza 9 of hymn 120. *Gregis*. "But we are Thy people, and the sheep of Thy pasture" (Ps. 78:13).

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 Ecclesiasticus (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

10. But, O Father kind and loving,
Shepherd of thy flock far-roving,
With thine ever-watchful care,
To the throne of God uptaken,
Us, thy sad sheep and forsaken,
Offer to Him with thy prayer.

HYMN 117

O light of Holy Mother Church,
Teacher of truth divine!
Sweet rose of patience, ivory-white
Thy chastity doth shine.

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. 43:33). *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). *Sapientiæ*, knowledge of God. "With the bread of life and understanding she shall

Aquam sapientiæ
Propinasti gratis:
Prædicator gratiæ,
Nos junge beatis.

HYMN 118

O spem miram, quam dedisti
Mortis hora te flentibus,
Dum post mortem promisisti
Te profuturum fratribus!

Imple, Pater, quod dixisti,
Nos tuis juvans precibus!

Qui tot signis claruisti
In ægrorum corporibus,
Nobis opem ferens Christi,
Ægris medere moribus.

Imple, Pater, quod dixisti,
Nos tuis juvans precibus!

Gloria Patri et Filio
Et Spiritui sancto.

Imple, Pater, quod dixisti,
Nos tuis juvans precibus!

feed him, and give him the water of wholesome wisdom to drink" (Ecclus. 15:3). *Gratis*. "Freely have you received, freely give" (Matt. 10:8). *Gratiæ*. "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.

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, assisting 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 cælo prodiit,
Novis utens prodigiis:
Cælum cæcis aperuit,
Siccis mare vestigiis,
 2. Spoliatis Ægyptiis,
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 cælo*. 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. *Cæcis*. "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

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. *Spoliatis Ægyptiis*. 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 (*dives*) 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 (*felix*) 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 prædiis
Christo Franciscus intulit:
 4. Fac tria tabernacula:
Petri secutus studia,
Cujus exemplo nobili
Sponte reliquit omnia.
 5. Legi, Prophetæ, Gratia
Gratum gerens obsequium,
Trinitatis officium
Festo solemni 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

3. Assumed with the Apostles three
Unto the mount of heavenly light,
In the high land of poverty
Francis beholds Christ's vision bright.
4. "Three tabernacles let us make!"
Cried he, as Peter did of yore,
Taught by him nobly to forsake
All earthly things for evermore.
5. And while he honored gratefully
The law, the prophets, grace withal,
Unto the Holy Trinity
He kept a solemn festival:

life. *Prædiis 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, Gratiæ*, 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. Dum reparat virtutibus
 Hospes triplex hospitium,
 Et beatarum mentium
 Dum templum Christo consecrat.

7. Domum, portam et tumulum
 Pater Francisce visita,
 Et Hevæ prolem miseram
 A somno mortis excita.

HYMN 120

1. In cælesti collegio
 Novus collega colitur:
 In Sanctorum rosario
 Novellus flos producitur.

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. *Triplex 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

6. The while for virtue he repairs
Three dwellings for the Threefold Guest,
To Christ a temple he prepares
Built up of chosen souls and blest.
7. O Father Francis, visit now
Our house, our threshold, and our grave,
And from the sleep of death do thou
Eve's hapless children wake and save.

HYMN 120

1. In Heaven's holy company
Another colleague's name is sung:
Upon the Saintly rosary
A blossom fresh from earth is sprung.

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

Author: Thomas of Capua. Meter: iambic dimeter. Metrical: Byrnes. Use: Matins of St. Francis of Assisi.

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
Plenæ messis manipulum,
Fallens sub terræ tegmine
Nostræ salutis æmulum.
4. Hic carnis supercilium
Legi subjecit spiritus:
Mundum vicit et vitium,
Se victo victor inclytus.
5. Linguæ manus præambula
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, deceiving 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. *Plenæ 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

2. Saint Francis, rich in graces rare,
And model of true lowliness,
In blissful glory now hath share
With spirits blest their happiness.
3. His lowly cloak of clay deceives
Salvation's sly and jealous foe:
The harvest fruits he now receives
From seed well scattered here below.
4. The pride of flesh he made in shame
To spirit's law pay homage due:
The world and sin he overcame,
And self as well, this victor true.
5. The deed that always took the lead
Prepared the way for what he said:
And lapsing ages all give heed
To teaching thus by act portrayed.

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). *Æmulum*, 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." *Subjecit*. 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. In paupertatis prædio
Minorum plantans vineam,
Ostendit, magisterio
Vitæ, vivendi lineam.
7. Ad æternas divitias
Turbam allexit pauperum,
Quos ad cæli delicias
Lingua vocavit operum.
8. Vita, doctrina splenduit,
Resplendet et miraculis:
Sic præfuit, quod profuit,
Viva lucerna populis.
9. Summi Regis palatio
Doctor loca discipulos:
Salutis privilegio
Christi præmuni famulos.

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." *Divitias*. "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

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.

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. 50:6), 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). *Præfuit*. 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 saints 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. De tenebris miserïæ,
 Sequaces stellæ præviæ,
 Quæramus Patrem gratiæ,
 Consortes tandem gloriæ.

HYMN 121

1. Plaude turba paupercula,
 Patre ditata paupere:
 Laudis propina pocula
 Sacro depressa ubere.
2. Hic simplex, rectus, humilis,
 Pacis cultor amabilis,
 Lumen in vase fictili
 Ardens, lucens in fragili,

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). *Stellæ*. 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

Author: Rainerius Capocci. Meter: iambic dimeter. Metrical: Byrnes. Use: Lauds of St. Francis of Assisi.

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. *Plaude*, in the sense of praising rather than approving. *Paupercula*. The saint often styled his early followers "the little company of poor men." *Ditata*, with spiritual wealth. The riches of poverty was Francis'

10. May we fare forth from shades of woe
And follow Francis' guiding light:
The Father of all grace to know,
And share at last in glory bright.

HYMN 121

1. Rejoice, O needy company,
Rich in thy Father's poverty:
Drink unto him a praiseful wine
Pressed from a holy heart as vine.
2. Sincere and just and mild was he,
Of peace a loving devotee:
A glowing light encased in clay,
Shining along life's fragile way.

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 123).

3. Vili contectus tegmine,
Sancto calescens Flamine,
Inter cæli charismata
Christi recepit stigmata.
4. Carnem mundumque conterens,
Hostes malignos proterens,
Auream victor meruit
Aureolam dum docuit.
5. Pauper, nudus egreditur,
Cælum dives ingreditur:
Spargit virtutum munera,
Ægris profligat vulnera.
6. Verorum Pater pauperum,
Nos pauperes fac spiritu:
Consortes redde superum
Ereptos ab interitu.

3. "Clothed with cheap vesture, but aglow with the Holy Ghost: among the gifts of heaven, he received the stigmata of Christ." *Tegmine*, the rough, plain habit. "And for raiment, why are you solicitous?" (Matt. 6:28.) *Flamine*. Cf. hymns 2 and 37. *Charismata*, special graces. *Stigmata*. Cf. hymn 123.

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 engraved Holiness, an ornament of honor" (Ecclus. 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 2:13).

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

3. While vesture vile concealed his frame,
His heart was warm with God's own Flame:
Of Heaven's gifts, his was the share
The marks of Christ's five wounds to bear.
4. The world and flesh he spurned as low,
And crushed them like malignant foe:
The while he taught, a crown of light
Gave to his words a victor's might.
5. A poor man, stripped of all, he dies;
Yet, rich in soul, he wins the skies:
His aid he grants with lavish hand,
And sickness flees at his command.
6. Father of those who truly need,
Make us be poor in heart and deed:
And rescued from the doom of hell,
Give us with saints above to dwell.

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. 4:23).

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 vite datur vitæ,
Christe Redemptor omnium.
2. Plaudat frater, regnat Pater
Concivis cæli civibus:
Cedat fletus, psallat cœtus,
Exsultet cælum laudibus.
3. Demptum solo, datum polo
Signorum probant opera:
Ergo vivit, nam adivit
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 §7. *Decus*, etc. "Thou art worthy, O Lord our God, to receive glory, and honor, and power" (Apoc. 4:11). *Merito*. "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

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 berth
 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). *Vite*. "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). *Fletus*. "Your sorrow shall be turned into joy" (John 16:20). *Cætus*, 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.

4. Pro terrenis votis plenis
Reportat dona gloriæ:
Quem decoras, quem honoras,
Summæ Deus clementiæ.
5. Hunc sequantur, huic jungantur
Qui ex Ægypto exeunt:
In quo duce, clara luce
Vexilla Regis prodeunt.
6. Regis signum ducem dignum
Insignit manu, latere:
Lux accedit, nox recedit,
Jam lucis orto sidere.
7. Est dux fidus, clarum sidus,
Ducit, relucet, devia
Devitando, demonstrando
Beata nobis gaudia.
8. Mina gregem dux ad Regem,
Collisor hostis callidi:
Nos conducas et inducas
Ad cenam Agni providi.

4. "For his full prayers on earth he obtains the gifts of glory, whom Thou dost ornate and honor, O God of highest clemency." *Votis*, wishes, prayers. *Plenis*, full, rich, plentiful. *Gloriæ*. "He clothed him with a robe of glory" (Ecclus. 45:9). *Summæ*, etc., the title line of hymn 87.

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." *Ægypto*, 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). *Regis*. 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

4. For prayers while here to Thee most dear
Hath he attained to glory's height,
Whom Thou dost crown, whom Thou dost own,
O God of mercy infinite.
5. Close in his train let them remain
Who forth from Egypt's land would speed:
With him in sight, mid glowing light,
The standards of the King proceed.
6. Our worthy guide, in hand and side,
Is wounded with the King's own seal:
The dawn is nigh, night's shadows fly,
Now 'cross the sky the sun doth steal.
7. This leader sure, like star secure,
Will guide our feet and show our eyes
What things to shun, what must be done,
To win the joys of Paradise.
8. Unto the King thy poor flock bring,
Thou who hast crushed the foe of all;
Do thou precede, our way straight lead
Unto the Lamb's high banquet-hall.

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." *Devia*, 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 cœnam*, 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 novæ legis,
Renovantur jussa Regis
Per Franciscum tradita.
 2. Novus Ordo, nova vita
Mundo surgit inaudita,
Restauravit lex sancita
Statum evangelicum.
Legi Christi paris formæ
Reformatur jus conforme:
Tenet ritus datæ normæ
Culmen apostolicum.
-

HYMN 123

Author: ascribed to Thomas of Celano. Meter: trochaic dimeter mostly. Metrical: O'Connor. Use: Sequence in the Mass of St. Francis.

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"

HYMN 123

1. New signs of highest sanctity
Deserving praise exceedingly,
Wondrous and beautiful to see,
In Francis we behold.
Unto the newly-gathered band
Directed by his guiding hand,
Francis receives the King's command
The new law to unfold.
 2. Before the world's astonished view
Arise the life and Order new,
Whose sacred laws again renew
The evangelic state.
The rule monastic he reforms,
Unto the law of Christ conforms,
And all the apostolic forms
He holds inviolate.
-

(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*).

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 like 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). *Sancita*, approved by the Pope. *Formæ*, format, structure. *Culmen*, height, perfection.

3. Corda rudis, vestis dura,
Cingit, tegit sine cura,
Panis datur in mensura,
Calceus abjicitur.
Paupertatem tantum quærit,
De terrenis nihil gerit,
Hic Franciscus cuncta terit,
Loculus despicitur.
4. Quærit loca lacrymarum,
Promit voces cor amarum,
Gemit mæstus tempus carum
Perditum in sæculo.
Montis antro sequestratus
Plorat, orat humi stratus,
Tandem mente serenatus
Latitat ergastulo.

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,

3. His raiment coarse and rough-endued,
A cord his only girdle rude,
How scant the measure of his food,
His feet withal unshod.
For poverty alone he yearns,
From earthly things he loathing turns,
The noble Francis money spurns,
Despising all for God.
4. He seeks a place to weep apart,
And mourns in bitterness of heart.
Time precious lost, when taking part,
In earthly joys and vain.
Within a mountain cavern lone
He hides to weep, and lying prone
He prays with many a sigh and groan,
Till calm returns again.

St. Francis of Assisi, p. 64). *Corde*, the well-known Franciscan cincture or girdle. *Vestis*, 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 me: I will weep bitterly" (Isa. 22:4). *Amarum*, penitent, sorrowful. "I will recount 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. Ibi vacat rupe tectus,
 Ad divina sursum vectus,
 Spernit ima iudex rectus,
 Eligit cœlestia.
 Carnem frenat sub censura,
 Transformatam in figura,
 Cibum capit de Scriptura,
 Abigit terrestria.
6. Tunc ab alto vir hierarcha
 Venit: ecce rex monarcha:
 Pavet iste patriarcha,
 Visione territus.
 Defert ille signa Christi,
 Cicatrices confert isti,
 Dum miratur corde tristi
 Passionem tacitus.

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." *Vectus*, 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

5. There in that rocky cave's retreat,
Rapt high in contemplation sweet,
The earth (wise judge) spurned 'neath his feet,
To Heaven he aspires.
His flesh by penance is subdued,
Transfigured wholly and renewed:
The Scriptures are his daily food,
Renouncing earth's desires.
6. Then Seraph-like from Heaven's height
The King of kings appears in sight:
The patriarch, in sore affright,
Beholds the vision dread.
It bears the wounds of Christ, and lo!
While gazing on in speechless woe,
It marks him, and the stigmas show
Upon his flesh, blood-red.

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, pœna gravi
 Cruciant aculei.
 Cessat artis armatura
 In membrorum apertura,
 Non impressit hos natura,
 Non tortura mallei.
9. Signis crucis, quæ portasti,
 Per quæ mundum triumphasti,
 Carnem, hostem superasti,
 Inclyta victoria.
 Nos, Francisce, tueamur
 In adversis protegamur,
 Ut mercede perfruamur
 In cælesti 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). *Mystico*, mysterious, supernatural. *Spiramine*, a breathing, inspiring; used of the action of the Holy Ghost (cf. stanza 1 of hymn 2). *Vim*, 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

7. His body, like the Crucified,
Is signed on hands and feet: his side
Transfix'd from right to left, and dyed
With crimson streams of blood.
Unto his mind words secret sound,
Things future all in light abound,
Inspired from high, the Saint hath found
Their sense, and understood.
8. Now in those bleeding wounds, behold!
Black nails appear, within, all gold;
Sharp are the points, the pain untold,
Unspeakable the woe.
No instrument of man was brought
To make these wounds—here art did naught,
By nature's hand they were not wrought,
Nor cruel mallet-blow.
9. We pray thee by the Cross's sign
Marked on thy flesh, whereby 'twas thine,
The world, the flesh, the foe malign,
To conquer gloriously.
Take us, O Francis, to thy care,
Shield us from woe, from every snare,
That we thy great reward may share,
In Heaven eternally.

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 fleshly 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. Pater pie, Pater sancte,
Plebs devota, te juvante,
Turba Fratrum comitante,
Mereatur præmia.
Fac consortes supernorum,
Quos informas vita morum,
Consequatur grex Minorum
Sempiterna gaudia.

HYMN 124

1. Gabrielem veneremur
Summi Regis nuntium,
Per quem Deus delegavit
Suum ministerium,
Mundo lapso nuntiando
Jesum Dei Filium.

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

Author: unknown. Meter: trochaic tetrameter catalectic. Metrical: McDougall. Use: Vespers and Matins of St. Gabriel the Archangel, March 24.

1. "Let us revere Gabriel, the messenger of the most high

10. O Father holy! Father sweet!
Devoutly we thine aid entreat:
May we and all thy brethren meet
Victorious in the strife.
In virtue's way our footsteps train
And bring us with the saints to reign:
So may thy flock of Minors gain
The joy of endless life.

HYMN 124

1. Gabriel revere we meetly,
Herald of the King on high,
Whom the Father pleased to render
Legate of His ministry,
To a fallen world announcing
Jesus, Son of God, is nigh.

King, to whom God entrusted His ministry in announcing to a fallen world Jesus, the Son of God." *Gabriel* (cf. *Catholic Encyclopedia*), a Hebrew word usually rendered into Latin by *Fortitudo Dei*, i.e., the power, might, strength of God. All three archangels mentioned in the Bible are honored with a proper Office in the breviary. *Nuntium*, messenger, one sent. St. Augustine and St. Gregory the Great deem this the "official" name of an angel, since it is as God's messengers to mankind that we have angels most often mentioned in Scripture. *Per quem*. Scripture offers many examples of God communicating His will by the angels (cf. hymn 139). *Nuntiando*. Gabriel's special mission was to announce the Incarnation to Mary, and thus to the world (cf. stanza 4 of the next hymn).

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 elegit
Suum Secretarium:
Nostras preces tu præsentā
Ante cæli Dominum.
4. Gloria et honor Deo
Usquequaque altissimo,
Una Patri Filioque,
Inclyto Paraclito:
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

2. Gabriel, thou might of heaven,
Help our weakness with thy care:
That we conquer mankind's foeman,
Thou thyself our strength repair;
That our errors be forgiven,
Thou for us outpour thy prayer.
3. Angel sent to earth, downgliding
To the couch where Mary lay,
Thou alone God's hidden purpose
Knewest on that mighty day;
Take thou now our poor petitions,
And to Heaven's Lord display.
4. Unto God be endless glory,
With His laud all lips shall swell:
One sole praise of Sire and Offspring,
And the Holy Ghost, we tell:
Who such wondrous gifts hath given
To the Archangel Gabriel.

hymn. *Solum*. Gabriel's glory in being chosen as the angel of the Annunciation once led 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. *Præsenta*. "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). *Paraclito*. 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
Hirci prodigium feri!
2. Tu Vatis precibus
Curris alacriter:
Monstras hebdomadam
Sacrata tempora,
Quæ nos ætherei
Germine Principis
Ditabunt bene gaudiis.

HYMN 125

Author: unknown. Meter: Asclepiadic Glyconic. Metrical: Byrnes. Use: Lauds of St. Gabriel the Archangel.

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 makest Thy angels spirits: and Thy min-

HYMN 125

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. Baptistæ pariter
Mira parentibus
Affers a superis
Lætaque nuntia:
Quod mater sterili
Corpore pignora
Longævo pariet patri.
4. Quod Vates referunt
Mundi ab origine,
Hoc sacræ veniens
Tu plene Virgini
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. "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 beginning 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-

3. Wondrous news didst thou bear
From heaven's starry dome
Unto the pious pair
Of the Precursor'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.

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 stanza 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 *Hierosolymos*.

6. Oranti Domino
 Nocte novissima,
 Dum sudor madidum
 Sanguine conficit,
 Astans a superis,
 Ut calicem bibat
 Assensum Patris indicas.

7. Mentēs catholicas
 Inclūta Trinitas
 Confirma fidei
 Munere cælico:
 Da nobis gratiam.
 Nos quoque gloriam
 Per cuncta tibi sæcula.

HYMN 126

1. Custodes hominū psallimus Angelos,
 Naturæ fragili quos Pater addidit
 Cælestis 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.

6. To Christ, when in His prayer
Great pain turned sweat to blood,
Thou didst bring strength to bear
God's anger in full flood
Let loose upon His Son—
The Son He would not spare
Until the Holy Will was done.
7. Great God, both One and Three,
Strength in the faith impart—
A gift that comes from Thee—
Unto each Christian heart;
Grant us the grace to stand
And sing eternally
Thy glory with the Angel-band.

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 foeman's wile.

83:12). By grace alone can we gain heaven, where alone we can give glory to God forever. Cf. Apoc. 4:8.

HYMN 126

Author: ascribed to St. Robert Bellarmine. Meter: Asclepiadic Glyconic. Metrical: McDougall. Use: Vespers and Matins of the Guardian Angels, October 2.

1. "We sing of the angels, the guardians of men, whom the heavenly Father has appointed as companions to our frail nature, lest it succumb to its insidious foes." *Custodes*. "For He hath given His angels charge over thee, to keep thee in all thy ways" (Ps. 90:11). *Comites*. "For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy" (Tob. 5:27). The Book of Tobias is sometimes styled the Book of the Angels. *Hostibus*. "That we may not be overreached by Satan. For we are not ignorant of his devices" (2 Cor. 2:11).

2. Nam, quod corruerit proditor angelus,
Concessis merito pulsus honoribus,
Ardens invidia pellere nititur
Quos cælo 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." *Proditor*, 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). *Nititur*. 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

2. He, the spoiler of souls, Angel-traitor of old,
Cast in merited wrath out of his honored place,
Burns with envy and hate, seeking their souls to gain
Whom God's mercy invites to heaven.
3. Therefore come to our help, watchful ward of our
lives:
Turn aside from the land God to thy care confides
Sickness and woe of soul, yea, and what else of ill
Peace of heart to its folk denies.
4. Now to the Holy Three praise evermore resound:
Under whose hand divine resteth the triple world
Governed in wondrous wise: glory be theirs and might
While the ages unending run.

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. 10:13, 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 fraudulentia
Incauta nectat pectora.

HYMN 127

Author: as for the preceding hymn. Meter: iambic dimeter.
Metrical: Byrnes. Use: Lauds of the Guardian Angels.

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 day-break. *Sub* is here taken in an ablative sense. *Lucis*, the day

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. 42:3).

3. "And may Thy angel, chosen for our guardian, be here present to protect us from the contagion of sin." *Tuus*. 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 seduceth 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 præparas?
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 19:32-35). *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 and Matins of the Holy Innocents, December 28.

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

Author: Sedulius. Meter: iambic dimeter. Metrical: Byrnes.
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 slaughter of the Innocents, cf. Matt. 2:16–18. *Pignora*. Cf. stanza 3 of hymn 125. *Tyrannus*, Herod (cf. hymn 18). *Millia*. 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 deflens 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

Author: unknown. Meter: iambic dimeter. Metrical: Byrnes.
Use: Vespers of St. Hyacinth, O.P., August 17.

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

2. To Thee, O Lord most High,
One in Three Persons still,
To pardon us we cry,
And to preserve from ill:
Here give Thy servants peace,
Hereafter glad release,
And pleasures that shall never cease.

HYMN 129

1. The thronging mothers in their pain
Are wailing for their children slain;
A thousand victims Herod's sword
Hath immolated to the Lord.
2. All honor, laud and glory be,
O Jesu, Virgin-born, to Thee:
All glory, as is ever meet,
To Father and to Paraclete.

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). *Pulso 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 júbilo,
Lætis 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 refulget moribus:
Ducis secutus tramitem,
Mundi triumphat principem.
4. Hunc Virgo visit inclyta,
Solatur et dat gaudia:
Miraculorum gloria
Christi coruscat gratia.
5. Maria Mater gratiæ,
Mater misericordiæ,
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). *Mundi*, 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

HYMN 130

1. On this, his joyous feast, we raise
To Hyacinth glad songs of praise:
And, piercing through the clouds above,
We offer God hearts pure in love.
2. Received into the Preacher-band
And vested by the Father's hand,
From others soon he stood apart,
A man of apostolic heart.
3. Of Dominic a faithful son,
In him the Father's virtues shone:
By following his leader's light,
He triumphed o'er the prince of night.
4. To him the Virgin fair did bring
The joy and solace of the King:
In him the grace of Christ did shine
By virtue of a power divine.
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.

joy; by the grace of Christ, he shines with the glory of miracles." *Virgo*, the Blessed Virgin. *Gratia*. Cf. stanza 3 of hymn 132. "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. Tibi Deus sit gloria
 In sempiterna sæcula:
 Et nos Hyacinthi precibus
 Adjunge cæli cœtibus.

HYMN 131

1. Christi fidelis nuntius
 Dum prædicator mittitur,
 Præco salutis cælicus
 Late per orbem funditur.
2. Ubique verbi semina,
 Rectique spargit lumina:
 Fluunt ab ore faculæ,
 Vitæ coruscant regulæ.

6. "To Thee, O God, be glory unto endless ages; and, by the prayer of Hyacinth, join us to the ranks of heaven." *Gloria*. "To Him be glory and empire forever and ever" (Apoc. 1:6). *Precibus*. "For the continual prayer of a just man availeth much" (Jas. 5:16). *Cœtibus*. "To the company of many thousands of angels . . . and to the spirits of the just made perfect" (Heb. 12:22 f.).

HYMN 131

Author, meter, and metrical as for the preceding hymn. Use: Matins of St. Hyacinth, O.P.

1. "When the faithful herald of Christ is commissioned a preacher, the heavenly proclaimer of salvation is sent widely through the world." *Nuntius*, an official messenger, herald. "As the Father hath sent Me, I also send you" (John 20:21). *Salutis*. "These men are the servants of the most high God, who preach unto you the way of salvation" (Acts 16:17). *Orbem*, the world of his time. Hyacinth's missionary field was indeed large, embracing Moravia, Prussia, Silesia, Denmark, Scandinavia, Rus-

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.

sia, Turkestan, China, Scotland, and other places. "Their sound hath gone forth unto all the earth; and their words unto the ends of the world" (Ps. 18:5).

2. "He sows everywhere the seed of the word, and the lights of rectitude; rules of life shine and flow from the mouth of the torch." *Semina*. "Now the parable is this: The seed is the word of God" (Luke 8:11). *Lumina*, the knowledge, understanding of true justice which follows upon the understanding of Christ's teaching. "To give the light of the knowledge of the glory of God, in the face of Christ Jesus" (2 Cor. 4:6) has always been the ideal of the true preacher. *Faculae* (cf. stanza 2 of hymn 114; stanza 3 of hymn 171). A man of apostolic heart, aflame with zeal for souls, is likened in liturgy to a flaming torch (cf. Luke 12:49). "And Elias the prophet stood up as a fire, and his word burnt like a torch" (Ecclus. 48:1). *Regulae*. Hyacinth's zeal was not confined to the laity. He understood clearly that the shepherds must be good if the sheep are to be good. Hence he gave to the clergy a rule of life that would lead to holiness. "And whosoever shall follow this rule, peace on them, and mercy" (Gal. 6:16).

3. Rectas salutis semitas,
Dignosque mores edocet,
Verboque tangens animas
Ad pœnitendum commovet.
4. Ab hoste prædas eripit,
Dum dura mollit pectora:
Cæloque dignos efficit,
Dum frangit hostis robora.
5. Maria Mater gratiæ,
Mater misericordiæ,
Tu nos ab hoste protege,
Et hora mortis suscipe.
6. Tibi Deus sit gloria
In sempiterna sæcula:
Et nos Hyacinthi precibus
Adjunge cæli cœtibus.

HYMN 132

1. Vox pura laudet exitum,
Et cor Hyacinthi meritum:
Corusca lustrat agmina,
Bina decorus laurea.

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. "Prepare 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). *Prædas*, *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.

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" (Wisd. 5:17).

2. Hunc vita clara indicat,
Diversa signa intonant:
Secreta, quæ hic noverat,
Totum per orbem prædicant.
3. Ventis et undis imperat,
Fluctus tumentes edomat:
Aquæ stupescunt fluminum,
Iterque præbent solidum.
4. Vitæ resurgunt mortui,
Claudique dantur gressui,
Cæcis 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. *abditæ* in stanza 4 of hymn 133), 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." *Prædicant*, 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).

2. The noble life that won him fame
His divers wonders doth proclaim:
What secrets God to him made known
Through all the world are widely sown.
3. The winds and waves his words allay:
The rising floods his wish obey:
The rivers' waters mazed retreat
Give solid pathway to his feet.
4. At his command, the dead arise,
The blind behold the starry skies:
The lame, to health and strength restored,
Confess the marvels of the Lord.

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." Stanzas 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 gratiæ,
Mater misericordiæ,
Tu nos ab hoste protege,
Et hora mortis suscipe.
6. Tibi Deus sit gloria
In sempiterna sæcula:
Et nos Hyacinthi precibus
Adjunge cæli cœtibus.

HYMN 133

1. Ut queant laxis resonare fibris
Mira gestorum famuli tuorum,
Solve polluti labii reatum
Sancte Joannes.

5-6. Cf. the two final stanzas of hymn 130.

HYMN 133

Author: Paul the Deacon. Meter: Sapphic Adonic. Metrical: cento. Use: Vespers of the Nativity of St. John the Baptist, June 24.

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 3) 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 chasten
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, sol, 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. Nuntius celso veniens Olympo
Te patri magnum fore nasciturum,
Nomen et vitæ seriem gerendæ
Ordine promit.
3. Ille, promissi dubius superni,
Perdidit promptæ modulus loquelæ:
Sed reformasti genitus peremptæ
Organa vocis.
4. Ventrīs obstruso positus cubili,
Senseras Regem thalamo manentem:
Hinc parens nati meritis uterque
Abdita pandit.
5. Laudibus cives celebrent superni
Te Deus simplex pariterque trine:
Supplices et nos veniam precamur:
Parce redemptis.

2. "A messenger coming from high heaven discloses in due order to thy father that thou wouldst be born great, thy name, and the course of life thou wouldst lead." Cf. Luke 1:13-19. *Nuntius*. Messenger is the proper name of an angel (cf. stanza 1 of hymn 124). *Olympo*, for *cælo*, is a favorite humanistic touch with hymn writers. *Seriem*, order, sequence, course.

3. "Doubtful of the heavenly promise, he (Zachary) lost the power of ready speech; but thou, when born, didst restore the organs of the lost voice." The disbelief of Zachary is recorded in Luke 1:18; the penalty in 1:20; the recovery of speech in 1:64. *Genitus*. The restoring of speech was really made at John's naming. Zachary's strenuous insistence in bestowing the name designated by the angel might have been his act of contrition for his moment of doubt (cf. Luke 1:63 f.).

4. "While buried in the hidden abode of the womb, thou didst perceive the King reposing in His chamber; whereupon both parents, by the merits of their son, revealed hidden things." *Regem*, Christ (cf. hymn 41). *Thalmo*. Cf. hymns 13 and 14. *Parens*. The two final lines of this stanza are obscure enough to have occasioned two interpretations. In the translation above,

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). *Cives*. "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 affuturum:
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 members; the sheep supplied thy girdle; to thee the fountain sup-

HYMN 134

1. Thou, in thy childhood, to the desert caverns
Fleddest for refuge from the cities' turmoil,
Where the world's slander might not dim thy lustre,
Lonely abiding.
2. Camel's hair raiment clothed thy saintly members;
Leathern the girdle which thy loins encircled;
Locusts and honey, with the fountain water,
Daily sustained thee.
3. Oft in past ages, seers with heart expectant
Sang the far distant advent of the Day-Star;
Thine was the glory, as the world's Redeemer,
First to proclaim Him.

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 Messiah. *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: "Behold the Lamb of God, behold Him who taketh away the sin of the world" (John 1:29).

4. Non fuit vasti spatium per orbis
Sanctior quisquam genitus Joanne:
Qui nefas sæcli meruit lavantem
Tingere lymphis.
5. Laudibus cives celebrent superni
Te Deus simplex pariterque trine:
Supplices et nos veniam precamur:
Parce redemptis.

HYMN 135

1. O nimis felix, meritique celsi,
Nesciens labem nivei pudoris,
Præpotens Martyr, eremique cultor,
Maxime Vatum!

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 washeth away the sin of the world." *Sanctior*. "Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist" (Matt. 11:11). There is some dispute regarding the basis of our Lord's comparison in His praise of John. If the basis is "personal sanctity," we must except Christ and His Blessed Mother. If the basis is "the prophets," then John was the greatest of those who prepared the people for the coming of the Son of God in the flesh, for no prophet had been granted all the special graces vouchsafed to him, e.g., his prenatal sanctification (cf. Jer. 1:5), his actual vision of the long promised Redeemer, his baptizing of Christ. *Tingere lymphis*, to immerse in spring waters, to baptize. Cf. Matt. 3:13-17 for the story of this baptism.

5. Cf. the final stanza of the preceding hymn.

HYMN 135

Author, meter, and metrical as for the preceding hymn. Use: Lauds of the Nativity of St. John the Baptist.

4. Far as the wide world reacheth, born of woman,
Holier was there none than John the Baptist;
Meetly in water laving Him who cleanseth
Man from pollution.
5. Now as the angels celebrate Thy praises,
Godhead essential, Trinity co-equal;
Spare Thy redeemed ones, as they bow before Thee,
Pardon imploring.

HYMN 135

1. O more than blessed, merit high attaining,
Pure as the snow-drift, innocent of evil,
Child of the desert, mightiest of martyrs,
Greatest of prophets.

1. "O exceedingly happy thou, and of exalted merit, knowing no stain on thy snow-white purity; thou mightiest of martyrs, dweller of the desert, greatest of the prophets!" *Meriti*. Excepting the Queen of All Saints, John is the only saint honored by the Church with a feast dedicated to his nativity. "Many shall rejoice in his nativity" (Luke 1:14). *Pudoris*. The Baptist was sanctified while still in his mother's womb. "Before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations" (Jer. 1:5). It was his very purity that gave added sting to his reproach of Herod, a reproach that led to the Baptist's death. "For John said to him: It is not lawful for thee to have her" (Matt. 14:4). *Martyr*. Besides the present feast, John is honored with a feast (August 29) honoring his manner of death; for he was indeed "a faithful witness" (Apoc. 2:13) of God's law. *Eremiti*. Cf. stanza 1 of the preceding hymn. The countless holy hermits of later years based much of their life on the pattern left by the Baptist. *Vatum*. Cf. stanzas 3 and 4 of the preceding hymn.

2. Serta ter denis alios coronant
Aucta crementis, duplicata quosdam;
Trina, centeno cumulata fructu,
Te sacer ornant.
3. Nunc potens nostri meritis opimis
Pectoris duros 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 celebrent superni
Te Deus simplex pariterque trine:
Supplices et nos veniam precamur:
Parce redemptis.

2. "Crowns augmented with thrice tenfold increase adorn some; others a double crown adorns; but a triple crown increased with hundredfold fruit adorns thee, O holy one." Construction of the stanza: *Serta* (crowns, garlands) *aucta ter denis crementis* (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

2. Thirtyfold increase some with glory crowneth;
Sixtyfold fruitage prize for others winneth;
Hundredfold measure, thrice repeated, decks thee,
Blest one, for guerdon.
3. O may the virtue of thine intercession,
All stony hardness from our hearts expelling,
Smooth the rough places, and the crooked straighten
Here in the desert.
4. Thus may our gracious Maker and Redeemer,
Seeking a station for His hallowed footsteps,
Find, when He cometh, temples undefilèd,
Meet to receive Him.
5. Now as the angels celebrate Thy praises,
Godhead essential, Trinity co-equal;
Spare Thy redeemed ones, as they bow before Thee,
Pardon imploring.

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 3:3-5; 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. 13:3), 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). *Veniens*. "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. Hac die sacra populus fidelis
Milites Christi, fidei columnas,
Agmen invictum celebrare digno
Carmine gestit.

HYMN 136

Author: unknown (cf. stanza 3). Meter: Sapphic Adonic. Metrical: Henry. Use: Vespers of St. John of Cologne, O.P., and Companions, July 9.

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.

HYMN 136

1. Christ, Who, to martyrs strength and valor bringing,
Grantest the palm and all the martyr-glory,
List to the mindful voices that are singing
That wondrous story!
2. Now on this sacred feast of triumph solemn
Hear ev'ry voice unto the martyrs crying:
"Soldiers of Christ—each one of faith a column—
Heroes undying!"

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 strengtheneth 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 Gormcum 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 præclari 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 ævum,
Flamini sancto resonent perenni
Cantica voce.

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 Gorcum." *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." *Ignē*. "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). Cf. stanza 2 of the next hymn. *Minæ*. "And in nothing be ye terrified by the

3. This band of martyrs prayerfully surveying,
Our Order claimeth (joyfully, not sadly!)
John, a good Pastor, for his sheepfold laying
Down his life gladly.
4. While they their flocks with Bread of Life were feed-
ing,
If threats assailed them in their fight with Error,
God filled their hearts, which thenceforth could be
ceding
No space for terror.
5. Honor and laud be to the Father given,
And to the Son and Spirit Co-eternal:
Let all the ages give in highest heaven
Praises supernal.

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). *Afflat*. 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. Cf. 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 generosa morti
Obviam; Jesum vocat hic, Mariam
Alter implorat, moriente Matrem
Ore salutans.

HYMN 137

Author and meter as for the preceding hymn. Metrical: Byrnes. Use: Matins of St. John of Cologne, O.P., and Companions.

1. "New monsters of heresies arise: the love and fervor of the soldiers of Christ increase; and, bearing the shield of invincible faith, they bravely stand forth." *Monstra*. Cf. Apoc. 13:1. A monster in the natural order is something distorted; a heresy in the spiritual order is a distortion of the truth. In the present case the heresy was Calvinism. "And many false prophets shall arise" (Matt. 24:11). *Crescit*. "For we are the children of saints, and look for that life which God will give to those who never change their faith from Him" (Tob. 2:18). *Scuta*. "In all things taking the shield of faith" (Eph. 6:16).

2. "'Thou, O God,' they cry, 'hast prepared for man a

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 Gorum 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 fortes obeunt supremum,
Hostis insani fera vis triumphat,
Membra sparguntur temerata, terram
Sanguis inundat.

5. Sit Patri virtus, honor et potestas,
Filio sit laus parilis per ævum,
Flamini sancto resonent perenni
Cantica voce.

HYMN 138

1. Nocte jam pulsa, rutilantis astri
Splendor illustrat pugilum triumphos,
Qui modo in campo cecidere fortes
Gorcomiensi.

2. Astra conscendunt: Deus ipse lætos
Excipit cæli domibus, suprema
Luce donandos, Deus ipse merces
Factus in ævum.

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." *Astri*, 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 rend-
ing,
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. *Modo*. 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). *Gorcomiensi*. 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). *Mercēs*. "I am thy reward exceeding great" (Gen. 15:1).

3. Plaudit *ē*. tellus celebratque sanctum
Martyrum nomen: volitat per oras
Fama victorum, meritosque digna
Laude rependit.
4. O triumphali redimita serto
Martyrum Christi veneranda proles,
Huc tuis adsis memor, 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 *prædicant* 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" (Wisdom 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. *Serto*, the crown of martyrdom (cf. stanza 1 of

3. Earth with due praises their fair name now singeth,
Blessing these martyrs it once valued lowly;
Fame of the victors to all lands now wingeth,
Rating them holy.
4. Sons of Christ's martyrs, whose brows now are bearing
Crowns of high triumph, in life's way attend us;
Pray we, your clients, that your aid unsparing
Save and defend us.
5. Laud we the Father, in whose might unbounding
Shareth the Son and the Supernal Spirit;
Praise Them, all ages, with your endless sounding
Of their high merit.

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 Gorum 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 cœlitum,
Te cuncti resonent Christiadam chori,
Qui clarus meritis junctus es inclytæ
Casto fœdere 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
Ægypti profugum tu sequeris plagas:
Amissum Solymis quæris, et invenis,
Miscens gaudia fletibus.

HYMN 139

Author: unknown, seventeenth century. Meter: Asclepiadic Glyconic. Metrical: Potter. Use: Vespers of St. Joseph, Spouse of Mary, March 19.

1. "May the hosts of heavenly spirits praise thee, O Joseph; may all the choirs of Christendom resound with thee; thou who, illustrious with merit, wast united in chaste wedlock to the glorious Virgin." Of the three hymns here given for the feast of St. Joseph, the first two are also used in the feast of the Solemnity of St. Joseph (Wednesday before the Third Sunday after Easter). *Celebrent*. "He that is the keeper of his master, shall be glorified" (Prov. 27:18). *Christiadam* (from *Christiades*) is a word taken over from the Greek. *Meritis*. Scripture refers to Joseph merely as a "just man" (Matt. 1:19), but the very fact of his having been chosen for the exalted position of guardian of Jesus and Mary argues for his possession of a virtue second only to that of the Blessed Mother. Cf. St. Bernardine of Siena in the breviary lessons of the Solemnity of St. Joseph. *Fœdere*, the pact of marriage, wedlock.

HYMN 139

1. Let Angels chant thy praise, pure spouse of purest
Bride,
While Christendom's sweet choirs the gladsome strains
repeat,
To tell thy wondrous fame, to raise the pealing hymn,
Wherewith we all thy glory greet.
2. When doubts and bitter fears thy heavy heart op-
pressed,
And filled thy righteous soul with sorrow and dismay,
An Angel quickly came, the wondrous secret told,
And drove thy anxious griefs away.
3. Thy arms thy new-born Lord, with tender joy em-
brace:
Him then to Egypt's land thy watchful care doth
bring;
Him in the Temple's courts once lost thou dost re-
gain,
And 'mid thy tears dost greet thy King.

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 *gravidam*. Cf. account in Matt. 1:18-21. *Flaminis* (from *flo*), 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. *Profugum*. 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 beatior.

5. Nobis summa Trias parce precantibus,
 Da Joseph meritis sidera scandere:
 Ut tandem liceat nos tibi perpetim
 Gratum promere canticum.

HYMN 140

1. Cælitum Joseph decus, atque nostræ
 Certa spes vitæ, columenque mundi,
 Quas tibi læti canimus, benignus
 Suscipe laudes.

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).

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.

HYMN 140

Author: unknown, seventeenth century. Meter: Sapphic Adonic. Metrical: McDougall. Use: Matins of St. Joseph.

1. "O Joseph, glory of the blessed, and sure hope of our life, and pillar of the world: graciously accept the praises which we joyfully sing to thee." *Joseph* is a Hebrew word signifying "increase." *Decus*. Joseph is usually ranked after the Blessed Mother among the blessed of heaven. "One is the glory of the sun, another the glory of the moon" (1 Cor. 15:41). *Spes*, faith in his powerful intercession. "Go to Joseph: and do all that he shall say to you" (Gen. 41:55). *Columen*, pillar, support, patron. Pius IX in 1870 declared St. Joseph the patron of the Universal Church.

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,
Aspicias gaudens, humilisque natum
Numen adoras.
4. Rex Deus regum, Dominator orbis,
Cujus ad nutum tremit inferorum
Turba, cui pronus famulatur æther,
Se tibi subdit.
5. Laus sit excelsæ Triadi perennis,
Quæ tibi præbens superos honores,
Det tuis nobis meritis beatæ
Gaudia vitæ.

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 (Lepicier, *Go to Joseph*, p. 80). *Verbi*, the eternal Word (cf. hymn 11). *Patrem*, the foster father. Cf. Luke 3:23; Matt. 13:55. *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

2. Thou by the world's Creator wast appointed
Spouse of the Virgin: thee He willed to honor
Naming thee father of the Word, and guardian
Of our salvation.
 3. Thou thy Redeemer, lying in a stable,
Whom long ago foretold the choir of prophets,
Sawest rejoicing, and thy God adoredst
Humble in childhood.
 4. God, the King of kings, and Governor of the ages,
He at whose word the powers of hell do tremble,
He whom the adoring heavens ever worship
Called thee protector.
 5. Praise and all honor, Triune God most holy,
Reigning forever, Thine the glory solely,
On all Thy faithful crowns of life bestowing
Golden in glowing.
-

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" (Apoc. 17:14). *Tremat*. "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" (Apoc. 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. 110:10).

HYMN 141

1. Iste, quem læti colimus fideles,
Cujus excelsos canimus triumphos,
Hac die Joseph meruit perennis
Gaudia vitæ.
2. O nimis felix, nimis o beatus,
Cujus extremam vigiles ad horam
Christus et Virgo simul astiterunt
Ore sereno!
3. Hinc Stygis victor, laqueo solutus
Carnis, ad sedes placido sopore
Migrat æternas, rutilisque cingit
Tempora sertis.

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" (Ecclus. 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!" *Astiterunt*. St. Joseph is quite generally honored as the patron of the dying because tradition pictures his death as the poet here describes it. "Pre-

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 blessed 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.

cious 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). *Stygis*, hell, the infernal 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).

4. Ergo regnantem flagitemus omnes
Adsit ut nobis, veniamque nostris
Obtinens culpis, tribuat supernæ
Munera pacis.
5. Sint tibi plausus, tibi sint honores,
Trine, qui regnas Deus, et coronas
Aureas Servo tribuis fideli
Omne per ævum.

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." *Regnantem*, 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

Author: unknown. Meter: iambic dimeter. Metrical: Byrnes. Use: Vespers of St. Louis Bertrand, O.P., October 10.

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,

4. Let us all pray him, in his glory reigning,
That he may aid us, by his plea obtaining
God's holy pardon for our sinful living,
Heaven's peace giving.
5. Praise and all honor to the Blest Trinity,
Reigning forever, One and Three Deity,
On all Thy faithful crowns of life bestowing
Golden in glowing.

HYMN 142

1. While Louis, crowned with glory bright,
Now shines in heaven's starry height,
Valencia sings her joyful song,
Proud parent of a saintly throng.

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,
Prævenit in dulcedine
Lactentis innocentiam.
4. Hæc jugis illi præfuit
Ad usque vitæ vesperam
Armisque pœnitentiæ
Perduxit ad victoriam.
5. Sit laus Patri cum Filio,
Simulque sancto Flamini:
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. *Grates*, 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" (Ecclus. 24:42). *Prævenit* (cf. stanza 2 of hymn 163), 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

2. And Mother Church, the world around,
Helps swell the wave of joyous sound
With voices raised in jubilee
To bless the Lord of clemency.
3. God gave to her his early days
To water well with grace his ways,
Prevening thus in sweetness mild
The virtue of this holy child.
4. She stood unfailing at his side
Until he reached life's eventide:
With penance for his panoply
She led him on to victory.
5. Praise to the Father and the Son
And to the Holy Ghost be done:
Praise Him, ye blest of God's domain,
With timbrel and with cymbal's strain.

life, and by the weapons of penance she led him to victory." *Jugis*, like *jugiter*, may be taken adverbially. *Præfuit*. "Thou hast taught me, O God, from my youth, and till now I will declare Thy wonderful works" (Ps. 70:17). *Pœnitentiæ*. 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 likewise to the Holy Ghost: praise be (done) by the citizens of heaven on timbrels and cymbals." *Flamini*, breath, Spirit (cf. hymn 2). *Polorum*, i.e., *cælorum*, a frequent use in hymns. *Civibus*, 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 cymbals: let every spirit praise the Lord" (Ps. 150:4 f.).

HYMN 143

1. Nocturna cæli lumina,
Suspriorum conscia,
Quæ Ludovicus ætheri
Mittebat inter verbera:
 2. Plagas cruentas dicite,
Flagella, sulcos, vulnera,
Quæ Sanctus ultro proprium
Vibrabat in corpusculum.
 3. Fluxit pavimento cruor,
Cellæ madēbat ambitus,
Postquam supina ligneus
Luxarat ossa lectulus.
 4. Sed tunc flagellis lividum
Superna lux circumdabat:
Divæque binæ debilem
Castis levabant brachiis.
 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

HYMN 143

1. O stars of night that gleam on high,
Full oft ye heard the fervent sigh
That Louis sent to Heaven above
The while he scourged himself for love!
2. Unveil the scene ye did behold—
The blows, the wounds, the blood untold—
As this great saint, with heart aflame,
Did discipline his mortal frame!
3. And when the pavement of his cell
Was moist with all the blood that fell,
A bed of wood renewed again
In every bone the cruel pain.
4. But lo! the light of God did flash
On him all crimsoned from the lash,
And angels twain soon came apace
To raise him in their chaste embrace.
5. To God the Father and the Son
Be praise and endless glory done:
And to their Spirit Paraclete
Be equal laud, for it is meet.

his cell was moist (therewith); and afterward a bed of wood tortured his reposing members." *Ossa*, bones, bodily members. "My bones are disturbed" (Ps. 30:11). *Supina*, supine, reclining.

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 albescit dies.
 2. Sic Ludovicus Indiis
Noctis tenebras dispulit,
Idola fregit, et Cruce
Stitit feroces tigrides.
 3. Bis ob fidem sævissimi
Hausit veneni pocula:
Sedavit undas æquoris,
Ignique fixit limitem.
 4. Heroicis virtutibus
Idea factus Ordini:
Efflans 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. *Albescit*. 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

HYMN 144

1. Behold the magic wrought on high
As purple dawn bedecks the sky
And sable shadows steal away,
In praise of Louis' festal day!
2. Thus did our Saint for Indies' race
The shades of pagan night efface,
Destroy their idols made of clay,
And with the Cross hold beasts at bay.
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.

unbelief. "To enlighten them that sit in darkness, and in the shadow of death" (Luke 1:79). *Cruce*, the sign or the symbol of Christianity.

3. "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.

4. "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. Sit Trinitati jugiter
 Laus et perennis gloria,
 Quæ Ludovici fulgida
 Resplendet in victoria.

HYMN 145

1. Lauda mater Ecclesia,
 Lauda Christi clementiam,
 Qui septem purgat vitia
 Per septiformem gratiam.
2. Maria soror Lazari,
 Quæ tot commisit crimina,
 Ab ipsa fauce tartari
 Redit ad vitæ limina.

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

Author: St. Odo of Cluny. Meter: iambic dimeter. Metrical: Neale. Use: Vespers and Matins of St. Mary Magdalen, July 22.

1. "Praise, O Mother Church, praise the mercy of Christ, who purges the seven sins by a sevenfold grace." St. Mary Magdalen has ever been regarded as the particular protectress of the children of St. Dominic, and especially of his Third Order. Our Lord Himself assigned her as mistress and patroness of St. Catherine of Siena. In the annals of the Preachers are recorded many incidents that give evidence of a general and tender devotion to her who was "both a preacher and an apostle" (Procter, *Dominican Saints*, p. 201). *Mater*. Cf. stanza 1 of hymn 113. *Septem vitia*, probably the seven capital sins. "Mary Magdalen

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). *Vitæ*, 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 translata gloriæ
De vase contumeliæ.
4. Ægra currit ad medicum,
Vas ferens aromaticum,
Et a morbo multiplici
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 gloriæ*. 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 shamelessness" (lesson 7 in this feast). *Medicum*. "I will come and heal him"

3. Pardon of guilt hath made her soul
A golden for an earthen bowl:
And for a vessel of disgrace,
A precious vessel finds its place.
4. The great Physician she pursues,
Bearing the precious ointment-cruze:
And by His only word is she
From manifold disease set free.
5. To Christ, arisen from the dead,
And Death's great Conqueror, as she press'd,
His earliest sight she merited,
Who loved Him more than all the rest.

(Matt. 8:7). *Verbo*. "And He said to her: Thy sins are forgiven thee" (Luke 7:48). *Multipli*. 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 gloriæ.
2. In thesauro reposita
 Regis est drachma perdita:
 Gemmaque lucet inclyta,
 De luto luci reddita.
3. Jesu dulce refugium,
 Spes una pœnitentium,
 Per peccatricis meritum
 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). *Præmia*. "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: Little-dale. 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

6. To God alone be honor paid
For grace so manifold displayed:
Their guilt He pardons who repent,
And gives reward for punishment.

HYMN 146

1. Son of eternal God most high,
Look on us with a loving eye,
Who callest Magdalen away
Unto a glorious throne today.
2. Now is the long-lost silverling
Stored in the treasure of the King,
And shines the lustrous jewel bright,
Brought from the mire back to light.
3. O Jesu, Refuge sweet and dear,
Sole Hope of all repentant here:
As Thou didst purge that sinner's guilt,
Grant us like pardon, if Thou wilt.

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).

3. "O Jesus, sweet refuge and sole hope of penitents: through the merit of the sinner, pardon our debt of sin." *Refugium*. "For Thou art my strength and my refuge" (Ps. 30:4). Cf. Matt. 18:11-14. *Spes*. Cf. stanza 1 of hymn 20. "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:69). Cf. Acts 4:12. *Peccatricis*, Mary Magdalen, "a woman that was in the city, a sinner" (Luke 7:37). *Meritum*, chiefly intercession, "for the continual prayer of a just man availeth much" (Jas. 5:16). St. John Chrysostom compares the intercession of the saints to the pleading of old soldiers who display their wounds.

4. Pia Mater et humilis,
Naturæ memor fragilis,
In hujus vitæ fluctibus
Nos rege tuis precibus.

5. Uni Deo sit gloria
Pro multiformi gratia,
Qui culpas et supplicia
Remittit, et dat præmia.

HYMN 147

1. Tibi Christe, splendor Patris,
Vita, virtus cordium,
In conspectu Angelorum
Votis, voce psallimus:
Alternantes concrepando
Melos damus vocibus.

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). *Naturæ*. "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

4. Then let the Mother kind and meek,
Remembering our nature weak,
For us make fervent prayer to Thee,
While we are tossed on life's rough sea.
5. To God alone be laud and praise
For manifold and bounteous grace,
Who takes our sins and pains away,
And gives the prize which lasts for aye.

HYMN 147

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.

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. 45:2). *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 cæli milites,
Sed præcipue Primatem
Cælestis exercitus
Michaellem, in virtute
Conterentem Zabulum.
 3. Quo custode, procul pelle
Rex Christe piissime
Omne nefas inimici:
Mundo corde et corpore
Paradiso redde tuo
Nos sola clementia.
 4. Gloriam Patri melodis
Personemus vocibus:
Gloriam Christo canamus,
Gloriam Paraclito:
Qui trinus et unus Deus
Exstat ante sæcula.
-

2. "Venerating, we praise all the warriors of heaven, but chiefly Michael, the prince of the heavenly host, crushing in his might the devil." *Milites*. The angels are sometimes said to constitute the army of God because they give battle to His enemies (cf. Apoc. 12:7; Matt. 26:53; Dan. 7:10). *Michaellem*, 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

2. Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry,
Michael, who in princely virtue
Cast Abaddon from on high.
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,
Consubstantial, co-eternal,
While unending ages run.

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." *Gloriam*. "In His temple all shall speak His glory" (Ps. 28:9). *Paraclito*. Cf. stanza 2 of hymn 37. *Trinus* in person and *unus* in nature. "These three are one" (1 John 5:7). *Ante sæcula*, before all time, eternally. "For God is our King before the ages" (Ps. 73:12). *Exstat* is used like *est*.

HYMN 148

1. Christe, sanctorum decus Angelorum,
Auctor humani generis et rector,
Nobis æternum tribue benignus
Scandere cælum.
 2. Angelum pacis Michael ad istam
Cælitus mitti rogitamus aulam:
Nobis ut crebro veniente crescant
Prospera cuncta.
 3. Angelus fortis Gabriel, ut hostem
Pellat antiquum, volitet ab alto,
Sæpius templum veniens ad istud
Visere nostrum.
-

HYMN 148

Author: as for the preceding hymn. Meter: Sapphic Adonic. Metrical: Blacker and Palmer. Use: Lauds in both feasts of St. Michael.

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 13. *Rector*. Cf. stanza 1 of hymn 3. *Cælum*. "Into the everlasting kingdom of our Lord" (2 Pet. 1:11). Note how the "heaven" theme recurs in every stanza: *cælum*, *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

HYMN 148

1. Christ, the fair beauty of the holy Angels,
Maker of all things, Governor of all men,
Grant of Thy bounty, to Thy sons up-soaring,
Mansions eternal.
2. Michaël, Angel, peace and calmness bearing,
Heaven-sent herald, deign these courts to enter,
So may thy presence shed abundant blessing,
Prospering all things.
3. Gabriel, Angel of immortal prowess,
Borne on swift pinions from the heights of heaven,
Foil the old serpent, and, in love protecting,
Visit this temple.

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). *Aulam*, 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. *Sæpius* for *sæpe* is frequent in medieval Latin.

4. Angelum nobis medicum salutis
Mitte de cælis Raphael, ut omnes
Sanet ægrotos, 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 accipe
Vota precantum, et peccati vincula
Resolve, tibi potestate tradita,
Qua cunctis cælum 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 Tobias (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" (Ecclus. 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.

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

Author: ascribed to Elpis. Meter: iambic trimeter. Metrical: Blacker and Palmer. Use: Vespers and Matins of St. Peter in Chains, August 1.

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 cæli*, etc., (3) *Jam bone*, etc., (4) *Doctor egregie*, etc., (5) *Olivæ binæ*, etc., (6) *Sit Trinitati*, etc.

1. "O good shepherd Peter, mercifully accept the prayers of thy suppliants, and loose the bonds of our sin 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 plenius,
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 translate 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. 2:7). Cf. Acts 9:15; Rom. 11:13. *Mores*, morals, character, lives. *Mente*, in spirit, in faith. "My just man liveth by faith" (Heb. 10:38). *Polum* (axis, pole), for *cælum*. *Perfectum*. "For we know in part, and we prophesy in part. But when that which is perfect 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 decore roseo,
Lux lucis, omne perfudisti sæculum,
Decorans cælos inclyto martyrio
Hac sacra die, quæ dat reis veniam.

2. Janitor cæli, Doctor orbis pariter,
Judices sæcli, vera mundi lumina,
Per crucem alter, alter ense triumphans,
Vitæ senatum laureati possident.

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 light and roseate beauty, O Light of Light, Thou hast bathed the whole world, adorning the heavens for the glorious martyrdom on this holy day, which gives pardon to the guilty." *Luce*, the sun, which at its rising colors the universe with a blend of golden-red glory. *Lux lucis* (like the *lumen de lumine* of the Nicene Creed), i.e., Christ, "the light of the world" (John 8:12). "God is light" (1 John 1:5). *Martyrio* is an ablative of cause, giving the reason for *decorans*, on account of, because of. The glory of the risen sun, especially in hymns for Lauds, is frequently hailed as a visible token of God's approval of the mystery or saint we are honoring (cf. stanza 1 of hymn 144). *Hac die*, this festal day, whereon we celebrate the combined glory of the two great apostles. Cf. the next stanza. The *New Code of Canon Law* (no. 1247) includes this

HYMN 151

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 enlighten-
ing,
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. Olivæ binæ pietatis unicæ,
Fide devotos, spe robustos maxime,
Fonte repletos caritatis geminæ,
Post mortem carnis impetrate vivere.
4. Sit Trinitati sempiterna gloria,
Honor, potestas atque jubilatio,
In unitate cui manet imperium,
Ex tunc, et modo per æterna sæcula.

HYMN 152

1. Magnæ dies lætitiæ
Nobis illuxit cælitus:
Petrus ad thronum gloriæ
Martyr pervenit inclytus.

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." *Olivæ binæ*, two olive branches on the same tree. *Unicæ*, one, single, same. The poet's thought: like two branches united in one trunk, Peter and Paul were united 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. *Caritatis geminæ*, 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

Author: ascribed to Borgognoni. Meter: iambic dimeter. Metrical: Byrnes. Use: Vespers of St. Peter Martyr, O.P., April 29.

Biographical sketch. St. Peter (1203–52) was born at Verona, Italy. His parents were members of a sect resembling the Manichæans, though they permitted him to attend a Catholic school. Their hopes of being able later to dissuade him from the faith

3. Twin-olive branches, one in holy fellowship,
Join your petitions, that, the body mortified,
We all may daily grow in faith unwavering,
In hope courageous, doubly filled with charity.
4. 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 152

1. A day of gladness unrestrained
Hath dawned on us from heaven's height:
Saint Peter Martyr hath attained
Unto the throne of glory bright.

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. Puer in fide claruit,
Parentum carens nebula:
Deo servire studuit
Sub paupertatis regula.

3. Carnem afflixit jugiter
In labore multiplici,
Viam sequens humiliter
Patris sui Dominici.

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 professed 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 aliis tradere*, i.e., first to learn truth and then preach it.

4. Vita, mors, signa varia,
Cælum frequenti lumine,
Dant Petro testimonia
De sanctitatis culmine.

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.

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

4. His life, his death, his signs of might,
The frequent star that men did see—
These things bear witness to the height
Attained by Peter's sanctity.
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.

our devotion increase through his intercession." The double doxology of Paschaltide 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 153

1. Adest triumphus nobilis
Festumque cæli curiæ,
Quo rosa delectabilis
Offertur Regi gloriæ.
 2. Petrus flos pulchritudinis,
Et virtutum sacrarium,
Nullum mortalis criminis
Sensit unquam contagium.
 3. Roborare cum nititur
Fidem verbi præconio,
Pro fide tandem cæditur
Hæreticorum gladio.
-

HYMN 153

Author, meter, and metrical as for the preceding hymn. Use: Matins of St. Peter Martyr, O.P.

1. "A noble triumph is at hand and a festival of the court of heaven, wherein a delectable rose is offered unto the King of glory." *Triumphus*, a victory, a celebration honoring the homecoming of a conqueror. "Death is swallowed up in victory" (1 Cor. 15:54). *Festum*. "There shall be joy before the angels of God" (Luke 15:10). *Rosa*. Possibly the rose was a medieval symbol of martyrdom (cf. hymn 117). Cardinal Wiseman, in one of his beautiful prayers, seems to make the same comparison. "I have no roses, like Thy martyrs, who returned Thee blood for Blood" (*Meditations on the Passion*, p. 183). Or possibly the rose was viewed by the poet as the fairest of flowers, a royal offering. "As the flower of roses in the days of the spring" (Ecclus. 50:8), is part of the praise of "Simon, the high priest." *Regi*

HYMN 153

1. A noble triumph now is nigh,
A feast to courts above we bring:
Wherein a rose of pleasure high
Is offered unto glory's King.
2. Peter, a flower of beauty rare,
A shrine where every virtue dwelt—
By grace of God beyond compare—
The touch of mortal crime ne'er felt.
3. When by the preaching of his Lord
The faith of men he would maintain,
For this same faith, by error's sword,
This noble man at length is slain.

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. *Sacrarium*. "The most High hath sanctified His own tabernacle" (Ps. 45:5). *Criminis*, 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 preaching 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). *Præconio*, announcing, preaching. "Faith then cometh by hearing; 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 devotio.
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 profudit gaudia.

4. "While thus, he traces on the rock the marks of Peter's faith, he merits to be borne with victory to Christ the Rock." In this stanza the poet plainly plays upon the fact that the word Peter means a rock. *Sic*, while prostrate after the stroke of the ax. *In petra*, on the ground, which may have been sandy or stony. *Vestigia*, traces, vestiges, marks. The expression refers to St. Peter's writing the Credo with his bloody finger. *Fidei Petri*, the faith of the apostle Peter, the faith of the Church. We frequently find the apostle Peter and the Church being used synonymously. "Thou art Peter: and upon this rock I will build My Church" (Matt. 16:18). *Petram Christum*. "And the rock was Christ" (1 Cor. 10:4).

5-6. Cf. the preceding hymn.

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" (Ecclus. 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 prædicat.
3. Triumphat per martyrium
Christi fortis in acie:
Conservans semper lilium
Virginalis munditiæ.
4. Lux cæli, vitæ meritum,
Cum signorum frequentia,
Petri commendant exitum
Et prædicant 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). *Prædicat*. "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.

umphant. "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,
Nimbosque pellant nubilos
Sacrae diei gaudia.

5-6. Cf. the two final stanzas of hymn 152.

HYMN 155

Author: unknown. Meter: iambic dimeter. Metrical: Byrnes.
Use: Vespers of St. Pius V, O.P., May 5.

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." *Organa*. "Praise Him with strings and organs" (Ps. 150:4). *Diei*, 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:
Piiq̃ue sumpto nomine,
Hostem repressit impium.
3. Ecclesiæ pericula
Umbone firmo depulit:
Sectariorum spicula
Mucrone forti messuit.
4. Ab incolatu dæmonum
Obsessa purgans corpora:
A retiaclo criminum
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 seduceth 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

2. This valiant Michael overcame
The dragon in a mighty fight:
He chose himself a holy name,
And foes unholy put to flight.
3. All dangers that the Church befell,
With faith's firm shield he turned aside:
With Spirit's sword did he repel
The fiery darts of error's pride.
4. From bodies where they had domain
He forced the demons to depart:
Release from crime's ensnaring chain
He gave to those of guilty heart.
5. Now that he reigns in Paradise,
Full double fruit should be the meed
Of those who in their frequent cries
Invoke his pious name in need.

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. *Sectariorum*, i.e., *hæreticorum*, sectaries, dissenters, seceders.

4. "He purged 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). *Retiaclo* for *retiaculo*. 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 availeth much" (Jas. 5:16).

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

HYMN 156

1. Noctis fuget 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).

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 mediæval 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 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 period 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 quickness 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 innocentiae
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 unspotted mirror of God's majesty and the image of His goodness" Wisd. 7:26. *Conscientiae*, 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, 173). 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.

3. Entwined with every virtue gained,
His childhood's innocence remained:
And never did his conscience bright
Know aught of mortal crime's foul blight.
 4. The fragrant scent that from him came,
His fleshly pureness did proclaim:
While in his constant heart is shown
The strength of will his soul did own.
 5. By such great gifts was he in time
Prepared to share in things sublime:
Led by the hand of God alone,
He reached the height of Peter's throne.
 6. All laud to God the Father be;
All laud, eternal Son, to Thee;
All glory, as is ever meet,
To God the Holy Paraclete.
-

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 cæli purpura
Asperge rorem floribus:
Pii triumphos explica
Circumdatos fulgoribus.
2. Zelusus iste Phinees
Sacris stetit pro mœnibus,
Ut barbaros acinaces
Arceret a fidelibus.
3. Hic disciplinam moribus
Cura revexit sedula,
Et impiis erroribus
Objecit hic repagula.

HYMN 157

Author, meter, and metrical as for the two preceding hymns.
Use: Lauds of St. Pius V, O.P.

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 Lauds. *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"

HYMN 157

1. O purple dawn, in gentle showers
Let fall thy dew upon the flowers:
Unfold Saint Pius' deeds to light,
All circled round with splendors bright.
 2. Like Phinees, he stood alone
Before the holy walls of Rome,
That from the faithful he might ward
The ruin of the Turkish sword.
 3. With zealous care did he restore
The moral discipline of yore;
By every means he strove to stay
The Godless errors of his day.
-

(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. *Mœnibus*, 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.

3. "With sedulous care he restored discipline to the law, and opposed barriers to impious errors." Pius revised and published the *Catechism of the Council of Trent* and enforced the Council's decrees. Likewise he caused the missal and breviary to be carefully revised and thereby established a greater uniformity in Church liturgy which had hitherto varied much in different countries. *Disciplinam*, order, system, force. "He shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord" (Ecclus. 39:11). *Moribus*, rules, laws, rubrics. *Erroribus*, heresy under all guises. "There were false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition" (2 Pet. 2:1). The most momentous task of Pius was his excommunication of Queen Elizabeth of England.

4. Pii talenta largitas
Non vinxit in sudario:
Necessitates publicas
Toto juvans ærario.
5. Pater benignus pauperum,
Manus habens tornatiles,
Pavit greges famelicos
Effusione munerum.
6. Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc, et in perpetuum.

HYMN 158

1. 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." *Talanta*. 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. 29:13).

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

4. Unlike the man of Gospel fame,
No napkin would his talents claim:
For every public need or woe
All earthly wealth would he bestow.
5. The poor found him a father kind
Who gave with measure unconfined:
The famished members of his fold
He fed with charity untold.
6. 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 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.

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. 31:28).

6. Cf. the preceding hymn.

HYMN 158

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 præcipue fidelem
Medicum et comitem
Raphaelem in virtute
Alligantem dæmonem.
3. Quo custode, procul pelle,
Rex Christe piissime,
Omne nefas inimici:
Mundo corde et corpore
Paradiso redde tuo
Nos sola clementia.
4. Gloriam Patri melodis
Personemus vocibus:
Gloriam Christo 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. "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).

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,
Consubstantial, 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.
-

HYMN 159

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 *æternum*, while in hymn 159 we find *sacratum* (holy, sacred).

2. Angelum nobis medicum salutis
Mitte de cælis Raphael, ut omnes
Sanet ægrotos, pariterque nostros
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, cujus reboat in omni
Gloria mundo.

HYMN 160

1. Grande Raymundi celebrate nomen,
Præsules, reges populique terræ,
Cujus æternæ fuit universis
Cura salutis.

HYMN 160

Author: unknown. Meter: Sapphic Adonic. Metrical: Henry.
Use: Vespers of St. Raymond of Pennafort, O.P., January 23.

Biographical sketch. St. Raymond of Pennafort (1175–1275) was born in Spain, not far from Barcelona. At the age of twenty he taught philosophy at Barcelona with amazing success. Ten years later he was made a doctor at the University of Bologna. Always intensely devoted to our Blessed Lady, he decided in middle life to enter what he styled “her Order,” and became a Dominican. A later vision of our Lady instructed him to co-operate with his penitent, St. Peter Nolasco, and with King James of Aragon, in founding the Order of Our Lady of Ransom for the redemption of captive Christians. He began this great work by preaching a crusade against the Moors, and rousing to penance the enslaved Christians. In 1230 he was

2. 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.
3. Mary, the Mother of our God, be near us;
Spirits angelic, rank on rank ascending,
Holy assembly of the saints perfected,
Pray we your succour.
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. Quidquid est alta pietate mirum
Exhibet purus niveusque morum:
Omne virtutum rutilare cernis
Lumen in illo.
 3. Sparsa Summorum monimenta Patrum
Colligit mira studiosus arte:
Quæque sunt prisci sacra digna cedro
Dogmata juris.
 4. Doctus infidum solidare pontum
Currit invectus stadio patenti:
Veste componens baculoque cymbam
Æquora calcat.
 5. Da Deus nobis sine labe mores:
Da viæ tutum sine clade cursum:
Da perennantis sine fine vitæ
Tangere portum.
-

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 decretals of the ancient law were worthy of preservation." *Dogmata*, decretals, 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. "Embarking on the open course, the doctor proceeds to

2. Piety wondrous in its height he showeth,
Purity gleaming with a snowy whiteness:
In him we see how ev'ry virtue gloweth
Undimmed in brightness.
 3. Scattering counsels of the greatest Fathers,
Earliest laws whose worth remains forever—
These for our profit seeks he out and gathers
With high endeavor.
 4. Filled with a faithful hope that e'er abideth,
For him the sea gives up its liquid motion,
While on his cloak, as on a bark, he glideth
Safe o'er the ocean.
 5. Lord, may Thy laws upon our hearts be graven,
So that our lives to Thee be ever hasting,
Till we shall reach at last the hoped-for haven,
Life everlasting.
-

make solid the treacherous deep; making a boat from his mantle and staff, he crossed the sea." This stanza recounts one incident in the saint's life. Having accompanied King James of Aragon to the island of Majorca, the saint boldly rebuked James for his scandalous conduct. The rebuke was unheeded, and the saint refused to remain. Though the King strove to detain him, Raymond placed his black mantle on the water, erected a mast with his staff, stepped on this improvised craft, and sailed safely back to the mainland. The distance was about a hundred miles, and the trip was made in six hours. Deeply impressed by the miracle, the King renounced his evil ways. "When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee" (Isa. 43:2). *Spatio*, open course, open sea.

5. "O God, grant us morals without stain; give our life a safe journey without misfortune; grant us to reach the port of life that is enduring without end." *Mores*, character built on the virtues. "Rich men in virtue, lovers of beautifulness, living at peace in their houses" (Ecclus. 44:6). *Cursum*, course, way, journey. "Deliver us from evil" (Matt. 6:13). *Portum*, heaven. "And He brought them to the haven which they wished for" (Ps. 106:30).

HYMN 161

1. Pulchra, quæ mundus peritura pandit,
Fortiter spernens, inhiansque cælo,
Prædicatorum jubilans adivit
Claustra Raymundus.

2. Ordinis magnum recolens Parentem,
Atque divino studio repletus,
Nititur sanctam similemque Patri
Ducere vitam.

3. Non satis linguæ poterunt referre
Cordis ardores, quibus ipse terram
Respuens, summo cupiebat æstu
Præmia cæli.

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. 41:2). *Claustra*, the religious life. *Prædicatorum*, the Friars Preachers, usually shortened to Preachers, Dominicans.

HYMN 161

1. Longing for Heaven, he full bravely spurneth
Beauties that fade though the world sings their splen-
dor:
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.
-

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 meritisque 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 toto resonant in orbe:
Et chorus noster referat canoro
Carmine laudes.*

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. 118:53). 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). *Errantes*, 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).

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.

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 resounding 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. 44:1). *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 clavis meritis refertus,
Duxit in terris sine labe vitam,
Cælico lætus jubilante cœtu
Sidera scandit.
3. Doctor et Virgo duplici corona
Fulget in cælis: 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 ægris.
5. Laus, honor, virtus Domino perennis,
Qui Deus simplex, pariterque trinus,
Nostra, Raymundi precibus, remittat
Crimina vitæ.

2. "He who, full of grand merits, led on earth a life without stain, joyously mounts the stars, while the heavenly court rejoices." *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). *Cætus*. "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 designated by the Church. *Corona*, of virginity and the doctorate. Cf. stanza 1 of hymn 132 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 restored 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). *Simplex* in nature and *trinus* in person. "These three are one" (1 John 5:7). *Precibus*. "For the continual prayer of a just man availeth much" (Jas. 5:16).

HYMN 163

1. Telluris omnes incolæ
Rosæ plaudant solemniis,
Ejusque laudes concinant
A solis ortu ad Hesperum.
 2. Hæc a parentis ubere
Præventa donis gratiæ,
Deoque plena, vindicem
Armavit in se dexteram.
-

HYMN 163

Author: unknown. Meter: iambic dimeter. Metrical: Byrnes.
Use: Vespers of St. Rose of Lima, O.P., August 30.

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

HYMN 163

1. Let all the dwellers of the earth
Keep Rose's feast with holy mirth,
And chant her praises with the sun
From early morn till day is done.
2. Replete of God—from mother's breast
Prevented by gifts of grace the best—
Against herself she learned to band
The vengeful powers of her right hand.

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 3 of hymn 142. The word is here used in the theological sense of prevenient 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
Affixit artus, spineis
Cinxit corollis verticem,
Cibosque felle polluit.
4. Nunc læta pœnitentiæ
Largo potitur præmio,
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,

3. Her unoffending flesh she bruised
In wondrous ways, and sore abused:
With thorny wreath she crowned her head,
With bitter gall she mixed her bread.
4. Rejoicing now for penance done—
For thus the great reward she won—
She follows in the Lamb's fair train
And sings the virgins' new refrain.
5. Be praise and honor for all time
To Him who gave these gifts sublime:
Blest Three in One and One in Three,
Our God who reigns eternally.

and sings the new canticle while following the steps of the Lamb." *Nunc.* "For 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 oræ flosculum.
 2. *Vicit nitore sidera,*
Pulsa soli caligine:
Et par beatis mentibus,
Numen gerebat pectore.
 3. *Portenta vel ludibria*
Sævæ Stygis non horruit,
Seditque solitaria,
Turbam 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 Epiphany 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" (Ecclus. 24:23).

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.

HYMN 164

1. Fair Lima, town of regal might,
A royal gift brought forth to light:
A Rose most dear to God above,
A floweret from His home of love.
2. The stars she passed in beauty's ray,
As mist before the sun gives way:
And, equal to the spirits blest,
Her God she bore upon her breast.
3. No portent dire, no cruel jeer
Of savage hell, to her gave fear:
The world, and all its multitude,
She spurned for holy solitude.

"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" (Wisd. 7:29). *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

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4. Nos o Beata respice
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 sacratæ Virginis
Rosæ monet nos pangere.
2. Hanc ergo laudent angeli
Et omnis ordo cælitum:
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 purples 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 purples 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 roseate 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). *Sacratæ*, 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 præpotens,
Exemplar innocentia.
4. Dat cæcis luce perfrui,
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
Cæde fraterna gement cruentæ,
Adfuit 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 109. *Juvamen*. "You helping withal in prayer for us" (2 Cor. 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 dead rise again" (Matt. 11:5). Cf. John 14:12.

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.



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,
ter,
Mary in aid came, to each new need showing
Cares of a mother.
-

HYMN 166

Author: Poletti. Meter: Sapphic Adonic. Metrical: Mulcahy.
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 1233 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. *Fraterna*. The wars were strictly domestic, the participants being natives of Italy. *Nova munera*, new or fresh tokens or proofs of love.

2. En vocat septem famulos, fideles
Ut sibi in luctu recolant dolores,
Quos tulit Jesus, tulit ipsa consors
Sub cruce Nati.
3. Illico parent Dominae vocanti:
Splendidis tectis opibusque spretis,
Urbe secedunt procul in Senari
Abdita montis.
4. Corpora hic pœnis cruciant acerbis,
Sontium labes hominum piantes:
Hic prece avertunt lacrimisque fusis
Numinis iram.
5. Perdolens Mater foveat, atque amictum
Ipsa lugubrem monet induendum:
Agminis sancti pia cœpta surgunt,
Mira patescunt.

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 1233. In response to her plea, they left the world and dedicated themselves to God under her special protection. They

2. Lo! she calls to her seven chosen servants,
Who shall in sorrow, faithful to her counsel,
Ponder her Son's pangs, pangs she bore, too, sharing,
'Neath cross of Jesus.
 3. Promptly they yield to summons of their Lady;
Wealth and fine mansions cast aside as baubles,
To Mount Senario's desert caves betake them,
Far from their city.
 4. Here, they with harsh pains torture their own bodies,
Making for sinners pious expiation;
Here, they still praying, tears like fountain shedding,
Ward off God's anger.
 5. Mother of Dolours fosters them; she bids them
Take a sad raiment, sign of their vocation;
Pious beginnings of the blest band prosper,
Marvels appear soon.
-

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. *Palmes in bruma viridans honores
Nuntiat Patrum: proprios Mariæ
Ore lactenti vocitant puelli
Nomine Servos.*
7. *Sit decus Patri genitæque Proli,
Et tibi compar utriusque Virtus
Spiritus semper, Deus unus, omni
Temporis ævo.*

HYMN 167

1. *Sic Patres vitam peragunt in umbra,
Lilia ut septem nivei decoris,
Virgini excelsæ bene grata, Petro
Visa nitere.*

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

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.

HYMN 167

1. So, in retirement, pass their days these fathers;
Like seven lilies snowy in their beauty,
To the high Virgin truly pleasing, shining,
Seemed they to Peter.

Thee, O Spirit, the ever-equal Power of both: one God for all time." Cf. the final stanza of hymn 69.

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 mæstos, revocant nocentes
Dicta piorum.
 4. At suos Virgo comitata Servos
Evehit tandem superas ad oras:
Gemmeis sertis decorat per ævum
Omne beatos.
 5. Eja nunc cœtus 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). *Dolores*. 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 preaching 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). *Mæstos*. "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

2. Soon, the divine flame seizing them, with ardour
Course they through cities, ramble through the by-
ways,
So they in all hearts may not fail to fasten
Sorrows of Mary.
 3. Hence have they power e'en to tame blind rancours,
Hearts never peaceful, fierce, they join in friendship;
Words of these fathers saintly cheer the doleful,
Call back the sinners.
 4. So when the Virgin had brought home her servants,
Honoured, she raised them up to highest heaven,
Decked them with garlands, fair with gems translu-
cent,
Happy for ever.
 5. May they now heeding sighs 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 hear the sighing of our praying assembly; may they regard our difficult labors; may they ever favor our prayers with a kindly light." *Votis*, desires, prayers. "I beseech you, brethren, that you help me in your prayers for me to God" (Rom. 15:30). *Lumine*, favor, regard, help.

6. Sit decus Patri, genitæque Proli,
Et tibi compar utriusque Virtus
Spiritus semper, Deus unus, omni
Temporis ævo.

HYMN 168

1. Matris sub almæ 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 cælo consecrat:
Tenent Olympi limina
Servi fideles Virginis.

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

HYMN 168

Author: Tarozzi. Meter: iambic dimeter. Metrical: Wallace.
Use: Lauds of the Seven Holy Founders.

1. "Under the protection of the Blessed Mother, a seven-fold 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

6. Unto the Father, and His Sole-begotten
Son, may be glory, and to Thee, O Spirit,
Equal of Each, Thy Power everlasting,
One God of ages.

HYMN 168

1. By Mary's inspiration led,
A sevenfold offspring comes to light:
At Mary's call away they sped,
To Mount Senario's rugged height.
2. What fruits of grace the earth shall bear
When they have sown their seeds divine!
Christ's vine shall bud with clusters rare,
Empurpled with the ruddy wine.
3. A holy death to heaven speeds
The souls with virtue's glory crowned:
When Mary for her servants pleads,
Heaven's blest portals they have found.

each by one holy man, the Servites were founded by seven conjointly.

2. "The vine suddenly laden with bursting clusters foreshadows 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., *cæli*. *Limina*, thresholds, dwellings.

4. Cohors beata, Numinis
Regno potita, respice
Quos hinc recedens fraudibus
Cinctos relinquis hostium.
5. Ergo per almæ 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.

4. "O blessed band, possessed of the kingdom of God: departing hence, look down on those whom you leave behind, surrounded by the snares of enemies." *Numinis*, Deity, God. *Regno*. "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world" (Matt. 25:34). *Fraudibus*, wiles, traps, snares, "the deceits of the devil" (Eph. 6:11). Cf. 1 Pet. 5:8.

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).

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

Author: Pope Urban VIII. Meter: iambic dimeter. Metrical: Byrnes. Use: Vespers and Matins of St. Theresa of Avila, October 15.

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. *Deseris*. "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, pœna poscit dulcior:
Divini amoris cuspide
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 sæculum.

HYMN 170

1. Hæc est dies qua, candidæ
Instar columbæ, cælitum
Ad sacra templa spiritus
Se transtulit Teresiæ,

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 methought there was 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

2. But death more sweet is stored for thee,
A more delightful pain is thine:
Deep wounded by God's own decree,
Thy heart is pierced by love divine.
3. O victim of this love divine,
Do thou our hearts with love reclaim,
And free the people who are thine
From hell's awaiting pit of flame.
4. O Father, praise be unto Thee,
The same to Spirit and to Son:
To Thee, O Blessed Trinity,
Be praise while endless ages run.

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.

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" (Jdth. 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

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." *Hæc*, the feast day, whereon is commemorated the saint's happy death. *Columbæ*. 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). *Instar*, after the fashion of, like. *Templa*. "In My Father's house there are many mansions" (John 14:2).

2. Sponsique voces audiit:
Veni soror de vertice
Carmeli ad Agni nuptias,
Veni ad coronam gloriæ.
3. Te Sponse Jesu virginum
Beati adorent ordines,
Et nuptiali cantico
Laudent per omne sæculum.

HYMN 171

1. Exsultet mentis júbilo
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 1156. 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." *Ordines*, the various ranks, choirs, orders of the heavenly spirits. "Let every spirit bless the Lord" (Ps. 150:5). *Cantico*, the canticle of the virgins (cf. Apoc. 14:1-5).

HYMN 171

Author: ascribed to William of Ada, O.P. Meter: iambic dimeter. 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

2. She heard the Bridegroom sweetly call:
"Come, sister, come from Carmel's height,
Come to the Lamb's fair nuptial-hall,
Come to thy crown of glory bright."
3. O Jesu, Virgins' Spouse above,
May blessed spirits Thee adore,
And with the nuptial-song of love
Sing to Thy praise for evermore.

HYMN 171

1. Now let the faithful multitude
With gladsome mind raise joyful song:
The clouds of error fade subdued:
A new sun's ray dispels their throng.
-

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 wiles 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 tremendous 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 illuminating 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. Thomas in mundi vespere
Fudit thesauros gratiæ,
Donis plenus ex æthere
Morum et sapientiæ.
3. De cujus fonte luminis
Verbi coruscant faculæ,
Scripturæ sacræ Numinis
Et veritatis regulæ.

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." *Vespere*. 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 gratiæ*. "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. *Sapientiæ*. 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

2. Thomas, when the world's eve drew nigh,
Poured forth the store with graces rife:
Filled by God's bounteous hand on high
With gifts of wisdom and fair life.
3. And from his font of light revealed
The torches of the Word take light:
God's Sacred Writings are unsealed
And rules of truth supremely right.

light; and in Thy light we shall see light" (Ps. 35:10). The crowning work of St. Thomas is, of course, his glorious *Summa theologiae*. "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*). *Faculæ*. Cf. stanza 2 of hymn 114. Preachers are often styled "torches," 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*. *Scripturæ*. 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. *Regulæ*. 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,
Clarum vitæ 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. *Doctrinæ*. "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).

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.

Merito. "For the continual prayer of a just man availeth much" (Jas. 5:16). *Agmini.* "The company of many thousands of angels" (Heb. 12:22).

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. Typum gessit luciferi,
Splendens in cœtu 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
Quadripartite 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 outshines 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" (Ecclus. 3:25).

4. "The fourfold river of Paradise becomes clear; he becomes Gedeon's sword, trumpet, pitcher, and lamp." *Fluvius*.

2. He bore a likeness to the sun
Whose splendor scatters clouds of night,
For more than others he hath won
From pagan mist clear rays of light.
3. The depths of wisdom's sea profound
He searched, and treasures rich revealed:
While rapt above all human bound,
He doth unveil things long concealed.
4. He is the pilot of the stream
That fourfold flowed from Paradise:
The Gideon, with sword and beam
And trumpet, leading to the prize.

"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. Sacr.*, 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). *Pervius*, 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 Madianite host of 135,000, 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 Madianites 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
Thecam thesauri gratiæ,
Cum Christus Thomam efficit
Heredem regni gloriæ.

5. Cf. the final stanza of the preceding hymn.

HYMN 173

Author, meter, and metrical 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 light of men" (John 1:4); cf. John 14:6; 10:10.

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. *Thecam*, sheath, envelope, container; here, the body, which can truly be styled a container of treasure when it houses an immortal 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 suavitas,
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 agmini.

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

3. His doctrine's lasting verity,
His wondrous tomb's sweet fragrancý,
His holy frame's integrity,
His cures of untold frequency—
4. All prove him worthy of the praise
That earth and sea and sky accord:
May his prayer aid us on life's ways,
His meed commend us to the Lord.
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.

saints. *Suavitas*. "As a vine I have brought forth a pleasant odor" (Ecclus. 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." *Terræ*, etc., would embrace all the world, all creation (cf. hymn 71). "The memory of the just is with praises" (Prov. 10:7). *Juvet*. "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 resonent 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

Author: Auribelli. Meter: Sapphic Adonic. Metrical: Byrnes.
Use: Vespers of St. Vincent Ferrer, O.P., April 5.

Biographical sketch. St. Vincent Ferrer (1346-1419), 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 synagogue 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

HYMN 174

1. Let all the faithful, hearts filled with rejoicing,
Sound forth their gladness in hymns of sweet voicing;
Herald to men of the Great Judge of Heaven
Newly is given.
2. While the wide world on the wings of time fleeting
Honors thee, Vincent, thine own day now greeting,
Deign to accept what, in thy faithful praises,
Our chorus raises.

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. *Mente*, spirit, soul, heart. "Singing and making melody in your hearts to the Lord" (Eph. 5:19). *Resonent* would usually imply an idea of repeating, like a "rebounding echo." *Precator* (*præcator*), 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,
Prædicatorum sitiens 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. "Thy youthful years having soon been rightly passed, in thirst 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" (Ecclus., 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,

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.
-

is profitable to teach, to reprove, to correct, to instruct in justice" (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 symbolic 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). *Timeant*, the end the saint had in view, for "the fear of the Lord is the beginning of wisdom" (Prov. 1:7). Cf. Ecclus. 7:40. *Vociferando*. Remembering 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
Ille, qui cæli medium volabat,
Nuntians cunctis populis et linguis
Judicis horam.
 7. Lingua quæ sancta populos docebas
Rebus et signis variis probabas,
Languidis reddens Cruce sanitatis
Robora membris.
 8. Inter electos modo collocaris,
Semper in cælis merito triumphans,
Fulgidis sertis redimitus omni
Tempore sæcli.
-

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 f.). *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-

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* (wonder-worker) of the Order of Preachers. *Cruce sanitatis*. 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 132) 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
Flamini, quorum sine fine virtus
Regnat in orbe.

HYMN 175

1. Lumen in terris populi fidelis,
Civis et cæli modo factus alti,
Acta Vincenti tua concinentes
Dirige voces.
2. Flore primævo nitidæ juventæ,
Eligens puræ documenta vitæ,
Ordinis magnum imitans Parentem
Prædicatorum:
3. Luce doctrinæ rutilans serenæ,
Ambitum terræ pelagique lustrans,
Semper ardenti resonando sacrum
Pectore verbum:

9. "Unto Christ be the highest salvation, and to the Father be everlasting glory, and in like manner to the Holy Spirit, for Their power without end reigns in the world." *Salus*, etc. "Salvation and glory and power is to our God" (Apoc. 19:1). *Flamini*, breath, spirit (cf. hymn 2).

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

9. Glory the greatest and endless salvation
 Unto the Triune God of all creation,
 Whose is the power without any waning
 In this world reigning.

HYMN 175

1. Once as a light unto the faithful given,
 Now thou dost reign a citizen of Heaven:
 Prompt us, O Vincent, how to sing the story
 Of thy great glory.
2. What time thy youth was like a tender flower,
 Wisely thou chosest only Heaven's dower:
 And the high model Dominic had shown thee
 Fully hath won thee.
3. Calm as the stars of eve thy doctrine gloweth;
 While in the hearts of men the seed it soweth
 Leads thee afar, with holiest devotion,
 O'er land and ocean.

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. *Nitidæ*, shining, clear, unstained. *Documenta*, models, patterns, examples. *Parentem*, St. Dominic. "In Christ Jesus by the gospel I have 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." *Serenæ*, uncloudy, light-giving. *Doctrinæ*. "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. Dum viam cunctis reseras salutis,
Orbis occasum canis et propinquum,
Jure te clarum genus omne reddit
Prodigiorum.
5. Hinc, velut solis radius cadentis,
Conditus terra Britonum remota,
Pulchrior regnis oriens supernis,
Æthera scandis.
6. Angelis septus, decoratus astris,
Doctor et Virgo, geminis coronis
Inter illustres animas refulges,
Munere Christi.
7. Sit Patri, Nato, pariter coævo
Flamini sancto salus una, cujus
Nomen in cælis sine fine laudat
Spiritus omnis.

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, though buried in the remote land of the Bretons, 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. *Oriens*. "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

4. Only to preach the way of true salvation,
And prophesy earth's final desolation:
Proofs of thy merit lay in thy abounding
Wonders astounding.
5. Then, as the sun sinks in the western heaven,
So into Breton soil thy corpse was given,
While thy soul rose, a brighter star of morning,
Heaven adorning.
6. Starry thy vestments: Angel hosts surround thee:
Doctor and Virgin, twofold wreath hath crowned thee:
Thy soul the glory of the saints inherits
Through Christ's dear merits.
7. Unto the Father, Son and Spirit Holy,
Be the praise given that belongeth solely
Unto the God who bendeth all creation
In adoration.

illustrious souls by the gift of Christ." The poet fancies Vincent's glory in heaven. *Angelis*. "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.). *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. *Flamini*, 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. 150:5).

HYMN 176

1. Magne Vincenti nova lux Olympi,
Noctis obscuræ tenebras resolve,
Ut tuas puro modulemur omnes
Carmine laudes.

2. Sidus extremæ Venetensis oræ,
Et Valentinæ decus urbis almæ,
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. 13:43). *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).

HYMN 176

1. Mighty Saint Vincent, new light Heaven-given,
Darkness of night by thy strong prayer be riven,
That to us all, while thy high praise is chanted,
Pure hearts be granted.
2. Patron of Vannes where thou passed through death's
portal,
Thou art Valencia's claim to fame immortal,
Unto thine Order a star's shining splendor,
And the world's wonder.

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 four-fold 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" (Jdth. 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). *Ævi*, age, era, world of time. "Thou hast crowned him with glory and honor" (Ps. 8:6).

3. Cujus instructi monitis Hebræi,
Una cum Mauris, veteri relictâ
Lege, divinis renovantur undis,
Mente fideli.
4. Signa, quæ multis patuere terris,
Te probant amplis meritis refertum,
Ac viris celsis fore comparandum
Temporis acti.
5. Dæmonum sævos reprimis furores,
Pellis et morbos miseratus omnes:
Sæpe defunctos revocas in auras
Lucis amœnas.
6. Inde, post claræ monimenta vitæ,
Ad poli regnum Superumque cœtum
Lætus ascendis, capiens perennes
Victor honores.

3. "Instructed by thy teachings, the Hebrews, together with the Moors, after giving up their old law, are renovated in the divine waters by a believing mind." This stanza recounts the saint's work among the Jews and Moors. *Cujus* is translated as a simple possessive pronoun. *Monitis*, teachings, reasonings, arguments. *Veteri lege*, the law or religion they had previously followed. In the case of the Jews, it was the Old Testament; in the case of the Moors, it was the Koran. "And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him" (Luke 24:27). *Divinis undis*, the waters of baptism, whereby we become the "children of God by faith" (Gal. 3:26). *Renovantur*, re-created, reborn. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John 3:5). Cf. Titus 3:5. *Mente fideli*, i.e., faith, "the gift of God" (Eph. 2:8).

4. "The miracles, which were manifest in many lands, prove thee full of ample merits, and (prove thee) to be comparable with the greatest men of past time." *Signa*, miracles. Cf. Mark 16:20. *Meritis*. "For no man can do these signs which Thou

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 repelleth,
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." *Dæmonum*. "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." *Monimenta* for *monumenta*, proofs, signs, tokens. *Poli*, i.e., *cæli*, a favorite with humanists. *Cætum*. 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-

7. Unto the Father, Son and Spirit Holy,
Splendor and glory and all might be solely,
Ever whose Godhead are the blest adoring
In song's outpouring.
-

ceding hymn. *Numen*, Deity. *Utriusque*. Cf. stanza 6 of hymn 37. *Adorat*. "Adore Him, all you His angels" (Ps. 96:7).

HYMNS OF THE COMMONS

| | |
|------------------------------|---------|
| Apostles | 177-178 |
| Confessors | 179-180 |
| Dedication of a Church | 181-182 |
| Many Martyrs | 183-184 |
| One Martyr | 185-186 |
| Virgin Martyr | 187-188 |
| Matron | 189 |

HYMN 177

1. Exsultet cælum laudibus,
Resultet terra gaudiis:
Apostolorum gloriam
Sacra canunt solemnity.
2. Vos sæcli justi iudices
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.

HYMN 177

Author: unknown, tenth century. Meter: iambic dimeter.
Metrical: cento. Use: Vespers and Matins of Apostles and Evangelists.

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. *Solemnity*, 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

HYMN 177

1. With praises meet let heaven ring,
And earth with joy responsive ring:
The Apostles' deeds and high estate,
This festal-tide we celebrate.
2. 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.
3. 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.

judgment, we appeal to the apostles. *Sæcli* (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). *Votis*, 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." *Claudit*, *solvit*, the power of the keys. "Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose 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 præcepto subditur
Salus, et languor omnium,
Sanate ægros moribus,
Nos reddentes virtutibus.
5. Ut cum Judex advenerit
Christus in fine sæculi,
Nos sempiterni gaudii
Faciât 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 gloriam,
Laudes ferentes debitas,
Lætis canamus mentibus.

4. "Ye to whose command is subject the health and the sickness of all; cure us who are sick in morals, restoring us to virtue." *Præcepto*, power, sway. "He gave them power over unclean spirits to cast them out, and to heal all manner of diseases" (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.

4. The power, of old to you conveyed,
Sickness and health alike obeyed:
May ye our ailing souls once more
To strength and holiness restore.
5. That Christ, the avenging Judge of doom,
When He at time's last end shall come,
May grant us, for His mercy's sake,
Of joys eternal to partake.
6. All laud to God the Father be;
All laud, eternal Son, to Thee;
All laud, as is forever meet,
To God the Holy Paraclete.

HYMN 178

1. The eternal gifts of Christ the King,
The Apostles' glory, let us sing;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

HYMN 178

Author: St. Ambrose. Meter: iambic dimeter. Metrical: Neale and Littledale. Use: Lauds of Apostles and Evangelists.

1. "Bringing due praises, let us sing with joyful hearts the eternal gifts of Christ, the glory of the apostles." Venerable Bede ascribes this hymn to St. Ambrose. Originally the hymn consisted of eight stanzas in praise of the martyrs. From these eight stanzas, with some alteration, two hymns were made; stanzas 2, 6, and 7 of the original make up the present hymn; stanzas 1, 3, 4, 5, and 8 of the original make up hymn 184. *Munera*. The gifts of grace bestowed by Christ on His apostles made their deeds and reward possible. "By the grace of God I am what I am" (1 Cor. 15:10). *Æterna*. "The grace of God (is) life everlasting" (Rom. 6:23). Cf. Rom. 5:21. *Gloriam*. Cf. stanza 1 of the preceding hymn. "That the name of our Lord Jesus Christ may be glorified in you, and you in Him" (2 Thess. 1:12). *Debitas*. "Let us now praise men of renown, and our fathers in their generation" (Ecclus. 44:1).

2. Ecclesiarum principes,
Belli triumphales duces
Cælestis aulæ 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,
Cælum 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 so 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.

2. For they the Church's Princes are,
Triumphant leaders in the war,
The heavenly King's own warrior band,
True lights to lighten every land.
3. Theirs was the steadfast faith of Saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lay the prince of this world low.
4. In them the Father's glory shone,
In them the Spirit's will was done,
The Son Himself exults in them:
Joy fills the new Jerusalem.

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 quæsumus
 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 cæli.
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. *Nunc* 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 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

Author: unknown, eighth century. Meter: Sapphic Adonic.
Metrical: cento. Use: Vespers and Matins of one confessor.

1. "This hallowed confessor of the Lord, whose festivals 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). *Sacratus*, 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. 3:2-4.

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 juvemur,
Omne per ævum.
5. Sit salus illi, decus atque virtus,
Qui supra cæli residens cacumen,
Totius mundi machinam gubernat
Trinus et unus.

HYMN 180

1. Jesu Redemptor omnium,
Corona confitentium,
In hac die clementius
Nostris faveto precibus:

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.

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.

Trinus in person and *Unus* in nature. "These three are one"
(1 John 5:7).

HYMN 180

Author: Ambrosian, eighth century. Meter: iambic dimeter.
Metrical: Chambers. Use: Lauds of one confessor.

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. 2:6). *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 almus claruit,
Cujus celebrat annua
Devota plebs solemnna.
3. Qui rite mundi gaudia
Hujus caduca respuens,
Cum angelis cælestibus
Laetus potitur præmiis.
4. Hujus benignus annue
Nobis sequi vestigia:
Hujus precatu servulis
Dimitte noxam criminis.
5. Sit Christe Rex piissime
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).

3. "Rightly despising the fleeting joys of this world, he joyfully possesses with the angels the heavenly rewards." *Caduca*. "The world passeth away, and the concupiscence thereof" (1 John 2:17). *Cum angelis*. "To the company of many thousands

2. This meek Confessor of Thy name
Today attained a glorious fame;
Whose yearly feast, in solemn state,
Thy faithful people celebrate.
3. The world and all its boasted good,
As vain and passing, he eschewed;
And therefore with angelic bands
In endless joys forever stands.
4. Grant then that we, most gracious God,
May follow in the steps he trod:
And at his prayer Thy servants free
From stain of all iniquity.
5. 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.

of angels" (Heb. 12:22). *Præmiis*. Cf. *secreta* of stanza 1 of the preceding hymn.

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). *Precau*. 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 *pœnam*.

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. Urbs Jerusalem beata,
Dicta pacis visio,
Quæ construitur 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

Author: unknown, sixth or seventh century. Meter: trochaic tetrameter. Metrical: Neale. Use: Vespers and Matins of the dedication of a church.

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 John 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

HYMN 181

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.

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. "Jerusalem, the blessed city, called the vision of peace, which is built up in heaven of living stones, and surrounded by angels as a bride by her retinue." The first three stanzas make up one sentence. In Hebrew the word "Jerusalem" has the meaning of "city, or habitation, of peace." *Beata*, blessed, holy. *Dicta*, one of the names given to heaven where the just soul "shall delight in abundance of peace" (Ps. 36:11). *Vivis lapidibus*, souls of men, "spirits of the just made perfect" (Heb. 12: 23).

2. "Newly coming from heaven, prepared for the nuptial chamber, so that as a bride she may be united to her Lord: her streets and walls are of purest gold." *Nova* agrees with *Jerusalem* above.

3. Portæ nitent margaritis,
Adytis patentibus:
Et virtute meritorum
Illuc introducit
Omnis, qui ob Christi nomen
Hic in mundo premitur.
4. Tunsionibus, pressuris
Expoliti 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 æterna sæcula.

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

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:
Consubstantial, co-eternal,
While unending ages run.

to their places by the hands of the Builder: they are arranged to remain in the sacred mansions." *Expoliti*. "Through many tribulations we must enter into the kingdom of God" (Acts 14:21). *Artificis*. "Whose builder and maker is God" (Heb. 11:10). *Ædificiis*. "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 compage
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).

HYMN 182

1. Christ is made the sure Foundation,
And the precious Corner-stone,
Who, the two walls underlying,
Bound in each, binds both in one,
Holy Sion's help forever,
And her confidence alone.
 2. All that dedicated City,
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody;
God the One, and God the Trinal,
Singing everlastingly.
 3. To this temple, where we call Thee,
Come, O Lord of Hosts, today;
With Thy wonted loving-kindness
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls for aye.
-

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 promereantur 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 inclyta gaudia
 Pangamus socii, gestaque fortia:
 Nam gliscit 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 frequently styled a place of everlasting rest. "And the Lord will give thee rest continually, and will fill thy soul with brightness" (Isa. 58:11).

5. Cf. the preceding hymn.

HYMN 183

Author: unknown, eighth century; ascribed by some to Rabanus Maurus. Meter: Asclepiadic 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

4. Here vouchsafe to all Thy servants
What they supplicate to gain;
Here to have and hold forever
Those good things their prayers obtain:
And hereafter in Thy glory
With Thy blessed ones to reign.

5. Laud and honor to the Father;
Laud and honor to the Son;
Laud and honor to the Spirit;
Ever Three, and ever One:
Consubstantial, co-eternal,
While unending ages run.

HYMN 183

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

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. 44:1). *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 cælitus.

3. Hi pro te furias atque ferocia
 Calcarunt hominum, sævaque verbera:
 Cessit his lacerans fortiter ungula,
 Nec carpsit penetralia.

4. Cæduntur 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 *spreverunt*. "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 follow Me" (Matt. 16:24). *Rex*. Cf. hymn 41.

3. "For Thee they spurned the furies and ferocities and cruel scourges of men; the fiercely lacerating hook yields to them, nor

2. They whom this world of ill,
While it yet held, abhorred;
Its withering flowers that still
They spurned with one accord—
They knew them short-lived all,
And followed at Thy call,
King Jesu, to Thy heavenly hall.
3. For Thee all pangs they bare,
Fury and mortal hate,
The cruel scourge to tear,
The hook to lacerate:
But vain their foes' intent;
For, every torment spent,
Their valiant spirits stood unbent.
4. Like sheep their blood they poured;
And without groan or tear,
They bent before the sword
For that their King most dear:
Their souls, serenely blessed,
In patience they possessed,
And looked in hope toward their rest.

does it rob them of their souls." *Calcarunt* for *calcaverunt*. "Rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" (Acts 5:41). *Ungula*, an instrument of torture 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. Quæ vox, quæ poterit lingua retexere
Quæ tu Martyribus munera præparas?
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." *Præparas*. 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 supreme 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." *Abluas*. "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

5. What tongue may here declare,
Fancy or thought descry,
The joys Thou dost prepare
For these Thy saints on high?
Empurpled in the flood
Of their victorious blood,
They won the laurel from their God.
6. To Thee, O Lord most high,
One in Three Persons still,
To pardon us we cry,
And to preserve from ill:
Here give Thy servants peace,
Hereafter glad release,
And pleasures that shall never cease.

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.

our Lord Jesus Christ" (Rom. 5:1). *Nos* may be taken as subject of a purpose clause (*ut demus*) understood. Cf. stanza 7 of hymn 125.

HYMN 184

Author: St. Ambrose. Meter: iambic dimeter. Metrical: Chambers. Use: Lauds of many martyrs.

1. "Bearing due praises, let us sing with joyful hearts the eternal gifts of Christ and the victories of the martyrs." Cf. the note on stanza 1 of hymn 178. *Victorias*, triumphs over their sufferings, some of which are cited in the following stanzas. "Who by faith conquered kingdoms" (Heb. 11:33).

2. Terrore victo sæculi,
Pœnisque spretis corporis,
Mortis sacræ compendio
Vitam beatam possident.
 3. Traduntur igni Martyres
Et bestiarum dentibus:
Armata sævit ungulis
Tortoris insani manus.
 4. Nudata pendent viscera,
Sanguis sacratus funditur:
Sed permanent immobiles
Vitæ perennis gratia.
 5. Te nunc Redemptor quæsumus
Ut Martyrum consortio
Jungas precantes servulos,
In sempiterna sæcula.
-

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). *Pœnis*, 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. 4:13). 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).

2. They vanquished every worldly fear,
Made light of pain and anguish here;
And, death's brief struggle o'er, possess
The life of perfect blessedness.
 3. The flames behold the sufferers hailed,
By teeth of savage beasts assailed;
Before them, armed with ruthless hand
And iron fangs, the torturers stand:
 4. They bare their bosoms to the blade,
On earth their sacred blood is shed;
Yet firm and dauntless they remain,
The prize of endless life to gain.
 5. Redeemer, we Thine aid beseech
Their holy fellowship to reach:
With them Thy supplicants unite
Forever in the realms of light.
-

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 suppliant servants to the fellowship of the martyrs." Cf. stanza 5 of hymn 178.

HYMN 185

1. Deus tuorum militum
Corona, sors et præmium,
Laudes canentes Martyris
Absolve nexu criminis.
 2. Hic nempe, mundi gaudia
Et blandimenta noxia
Caduca rite deputans,
Pervenit ad cælestia.
 3. Pœnas cucurrit fortiter
Et sustulit viriliter:
Pro te profundens sanguinem
Æterna dona possidet.
 4. Ob hoc precatu supplici
Te poscimus piissime:
In hoc triumpho Martyris
Dimitte noxam servulis.
-

HYMN 185

Author: Ambrosian, sixth century. Meter: iambic dimeter.
Metrical: cento. Use: Vespers and Matins of one martyr.

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). *Præmium*. "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

HYMN 185

1. Of all Thy warrior saints, O Lord,
The portion, crown and great reward:
From all transgressions set us free,
Who sing Thy martyr's victory.
2. The pleasures of the world he spurned,
From sin's pernicious lures he turned:
Accounting them as transient all,
He reached at length Thy heavenly hall.
3. For Thee through many a woe he ran,
In many a fight he played the man,
For Thee his blood was fain to pour,
And thence hath joy for evermore.
4. We therefore pray Thee, full of love,
Regard us from Thy throne above:
On this Thy martyr's triumph-day,
Wash every stain of sin away.

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." *Pænas 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. 30:25). *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. Laus et perennis gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sempiterna sæcula.

HYMN 186

1. Martyr Dei, qui unicum
Patris sequendo Filium,
Victis triumphas hostibus,
Victor fruens cælestibus:
2. Tui precatus munere
Nostrum reatum dilue,
Arcens mali contagium,
Vitæ repellens tædium.
3. Soluta sunt jam vincula
Tui sacrati corporis:
Nos solve vinclis sæculi,
Amore Filii Dei.

5. "Praise and eternal glory to the Father, together with the Son, and likewise to the Holy Paraclete unto endless ages." *Paraclito*. Cf. hymn 37.

HYMN 186

Author: unknown, tenth century. Meter: iambic dimeter.
Metrical: Anonymous. Use: Lauds of one martyr.

1. "O martyr of God, who by following the only Son of the Father, after overcoming thy enemies, dost triumph as a victor enjoying the heavenly things." *Unicum*, i.e., *Unigenitum*. "The only begotten Son" (John 1:18). *Sequendo*. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Mark 8:34). *Hostibus*, the torturers. *Victor*. "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. "By virtue of thy intercession, do thou wash away our guilt, warding off the contagion of evil, driving away the weariness of life." *Munere*, merit, favor; "for the continual prayer of

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 availeth much" (Jas. 5:16). *Mali*, any evil, especially sin. "Deliver us from evil" (Matt. 6:13). *Tædium*, 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). *Sacrati*, in the special sense of having been immolated to God in martyrdom. *Vinctis* 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 duplici beata
 Sorte, dum gestit fragilem domare
 Corporis sexum, domuit cruentum
 Corpore sæclum.

-
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 *beatæ*. 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. *Sæclum* for *sæculum* is a common contraction. *Cruentum*, stained with the martyr's blood.

3. Unde nec mortem, nec amica mortis
Sæva pœnarum genera pavesces,
Sanguine fuso meruit sacrata
Scandere cælum.
4. Hujus obtentu Deus alme nostris
Parce jam culpis, vitia remittens:
Quo tibi puri resonemus alnum
Pectoris hymnum.
5. Gloria Patri, genitæque Proli,
Et tibi compar utriusque semper
Spiritus alme, Deus unus, omni
Tempore sæcli.

HYMN 188

1. Jesu, corona virginum,
Quem Mater illa concipit,
Quæ sola virgo parturit,
Hæc vota clemens 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). *Pectoris*. "With them that call on the Lord out of a pure heart" (2 Tim. 2:22).

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." *Genitæ*. "The only begotten Son" (John 1:18). *Unus*. "These three are one" (1 John 5:7).

HYMN 188

Author: ascribed to St. Ambrose. Meter. iambic dimeter.
Metrical: Neale. Use: Lauds of a virgin and martyr.

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 gloria,
Sponsisque reddens præmia.
3. Quocumque pergis virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.
4. Te deprecamur, largius
Nostris adauge sensibus
Nescire prorsus omnia
Corruptionis vulnera.
5. Sit Christe Rex piissime
Tibi Patrique gloria,
Cum Spiritu Paraclito,
In sempiterna sæcula.

2. "Thou who feedest among the lilies, surrounded by choirs of virgins, adorning Thy spouses with glory, dispensing gifts to Thy spouses." *Pascis*. "My beloved to me, and I to him who feedeth among the lilies" (Cant. 2:16). *Lilia*. The lily, symbolic of purity, is here used as referring to virgins. *Choreis*, dancing choirs or groups. Cf. stanza 3 of hymn 93 and Exod. 15:20. *Decorans*. "For He hath clothed me with the garments of salvation: and with the robe of justice He hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels" (Isa. 61:10).

3. "Whithersoever Thou goest, the virgins follow Thee; and with praises they hasten after Thee, and sing sweet hymns."

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, wheresoe'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." *Adauge.* "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).

5. "O Christ, most loving King, glory be to Thee and to the Father, together with the Spirit Paraclete, forever." *Rex.* Cf. hymn 41. *Paraclito.* Cf. hymn 37.

HYMN 189

1. Pia mater et humilis,
Naturæ memor fragilis,
In hujus vitæ fluctibus
Nos rege tuis precibus.
 2. Te deprecamur, largius
Nostris adauge sensibus
Nescire prorsus omnia
Corruptionis vulnera.
 3. Sit Christe Rex piissime
Tibi Patrique gloria,
Cum Spiritu Paraclito,
In sempiterna sæcula.
-

HYMN 189

Author: St. Odo (stanza 1) and St. Ambrose (stanzas 2, 3).
Meter: iambic dimeter. Metrical: cento. Use: Lauds of a widow.

1. "O matron, loving and meek, mindful of our frail nature,
guide us by thy prayers in the storms of life." This hymn is

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" (Jdth. 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 Ecclesiæ,
Lumen mundi, splendor Italiæ,
Candens virgo flore munditiæ,
Bina gaudet corona gloriæ.

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 fidelium,
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 solemnia:
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.

FIRST NOCTURN ANTIPHONS

1. Doctor Thomas repletus gratia,
Præmonstratus sacris oraculis,
Mundi, carnis, hostisque vitia
Fugat, exemplar datum sæculis.

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 innocentia,
Flosque puritatis,
Exstiterunt 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 gaudet Ecclesia:
Fulget Ordo Dominici
Peculiari gloria.

While all the Church enjoys the aid
The Angel-Doctor doth bestow,
Saint Dom'nic'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

Sectaturum sanctum Dominicum.
 Nam vir sanctus hunc matri gravidæ
 Ducem prompsit doctrinæ lucidæ.

A saintly seer, flamed with prophetic fire,
 Told to the world what wonder would transpire:
 Saint Thomas, teacher whom God would inspire,
 Would follow saintly Dominic as sire.
 Thus spake the man of God: Thy mother-pain
 For all mankind this guide of truth will gain.

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,
 Stans 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 gratiæ,
 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 e'er perceived.

2. Prece curat socium
 Febrem 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 susceptam refudit gratiam,
 Dum fluentis summæ peritiæ
 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 favent obsequio:
 Dei Mater mulcet alloquio.
 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,
 Novo signo divini muneris,
 Hunc cælestem demonstrat ceteris,
 Verbo, vita, doctrina, litteris.
 Quam excelsus, quem cæli 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 vitæ 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 gloriosus.

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.

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 fantur mysteria:
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 pored:
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 miraculo,
Dum odoris fragrantia
Mira fluxit ex tumulto:
Qui nitens pudicitia
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 cælici
 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 lætitiæ,
 Quo Thomas Doctor inclytus
 Fit civis cæli curiæ,
 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 conscendit 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 dæmonii
Cito liberatur:
Raptu mersus fluvii
Vitæ restauratur.

One held fast in Satan's chains
Thomas soon delivers:
For another life regains
From the flooding rivers.

5. Tumor gullæ pellitur,
Leprosus mundatur,
Cæco lumen redditur,
Claudo gressus 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 munditiæ,
Vigor vitæ fructu justitiæ,
Splendor verbi dono scientiæ,
Te decorant stantem in acie,
Te coronant in statu gloriæ.

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 Ecclesiæ,
Virginali florens munditia,
Triumphantis optata curiæ
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

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 Antivari (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 373 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-

tian courage, which encountered and at length overcame the world" (Trench, *Sacred Latin Poetry*, p. 88). Our hymns 2, 3, 4, 9, 14, 178, and 188 are from the hymns ascribed to him.

AMBROSIAN. Many hymns by unknown authors, chiefly of the fifth and sixth centuries, are classified as Ambrosian (*hymni Ambrosiani*), either because they imitate the style and meter employed by St. Ambrose in his hymns, or because they were once thought to be his compositions. Hymns 1, 5, 11, 12, 13, 15, 21, 27, 28, 29, 30, 32, 33, 35, 36, 180, 185.

AURIBELLI, MARTIALIS, O.P. (cir. 1403–73). Born in Avignon, France, where he entered the Dominican Order. Endowed with more than ordinary talent, he held various offices in the Order, and was the twenty-ninth master general (1453–62 and 1465–73). Both St. Catherine of Siena and St. Vincent Ferrer were canonized during his tenure of office as general. He is justly famous for his rhymed Office of St. Vincent. He cleverly perpetuated his name by means of the acrostic which runs through this Office. In the Vesper hymn we have M-A-R-T-I-A-L-I-S; in the antiphons of Matins we have A-U-R-I-B-E-L-?I; in the antiphons of Lauds we have F-E-C-I-T. The acrostic is marred by an alteration made in the eighth antiphon of Matins, the opening words of which in the original text were *Labores nullos renuit*, and not the present *Honores omnes renuit*. Hymns 174, 175, 176.

BELLARMINE, ST. ROBERT, S.J. (1542–1621). Distinguished theologian and controversialist. Born at Montepulciano, Italy. Archbishop of Capua and Librarian of the Vatican. He was canonized in 1931. Hymns 126, 127.

BERNARD OF CLAIRVAUX, ST. (1091–1153). Abbot and doctor of the Church. Born at Fontaine, near Dijon. He was the son of a knightly father, but from earliest days was attracted to the religious life. He entered the monastery of Cîteaux about 1113, and was the first abbot of Clairvaux in 1115. "No ecclesiastic, before or after him,

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. 383). 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 monas-

teries 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 353. 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.

PALUMBELLA, CALLISTO (eighteenth century). Member of the Servites of Mary and a bishop. Hymns 85, 86, 87.

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.

POLETTI, 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, 183.

RAINERO 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 (Cormier) 107, 108, 109.

SEDULIUS, CAELIUS (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.

TAROZZI, VINCENT, O.S.M. (1848–1918). Secretary of Latin Letters to Pope Leo XIII in 1892. Hymn 168.

THOMAS AQUINAS, O.P., St. (1225–74). Born at Aquino in Italy. Doctor of the Church and patron of Catholic schools. Justly styled the Poet of the Blessed Sacrament. He composed the Office and Mass for the feast of Corpus Christi. Hymns 44, 45, 46, 47, 48.

THOMAS OF CAPUA (d. 1243). Cardinal. One of the two papal legates sent to remove the ban from Frederick II in 1230. Hymns 120, 122.

THOMAS OF CELANO (*cir.* 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 iræ*. 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 (*cir.* 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 31.

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, 83, 111, 112, 113, 114, 115, 117.

BAGSHAW, 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.

BLEW, W. J. (1808–94). Anglican. Oxford man of Wadham College. His translations are terse, vigorous, and musical. Hymn 12.

BLOUNT, WALTER K. (d. 1717). Author of *Office of Holy Week* in 1670. Stanza 5 of hymn 26.

BYRNES, AQUINAS, O.P. (1887–). American Dominican of St. Joseph's Province. Educated at St. Francis Xavier College (New York), Immaculate Conception College and Catholic University (Washington, D.C.). Served as army chaplain in World War I. His translations, chiefly of hymns honoring Dominican saints, are unpretentious efforts which were occasioned by repeated requests. Hymns 40, 49, 50, 51, 52, 53, 66, 74, 75, 78, 79, 87, 94, 95, 96, 97, 98, 99, 100, 101, 104, 105, 106, 107, 108, 109,

118, 120, 121, 122, 125, 127, 129, 130, 131, 132, 137, 138, 141, 142, 143, 144, 152, 153, 154, 155, 156, 157, 161, 162, 163, 164, 165, 169, 170, 172, 173, 174, 176.

CAMPBELL, ROBERT (1814–68). Scottish lawyer. Convert to Catholicism in 1852. Educated at Universities of Glasgow and Edinburgh. His work is smooth, musical, sustained. Hymn 31.

CASWALL, EDWARD (1814–78). Oxford man of Brasenose College. Convert in 1847. Joined Newman at the Oratory. Styled the "Poet of the Oratory." Ranks with Neale as a translator of unusual ability. Hymns 46, 77, 86.

CHAMBERS, JOHN D. (1805–93). Anglican. Oxford man of Oriel College. Admitted to the bar in 1831. His translations are close, clear, pleasing. Hymns 21, 90, 180, 184.

DONOHUE, D. J. (1853–1930). Born at Brimfield, Mass. Educated at Wesleyan University. Wrote several volumes of original poetry and translations. Hymn 64.

DORAN, JOHN W. (d. 1906). Anglican. Curate at St. Albans in 1863. Hymn 20.

DOUGLAS, WINFRED (1867–). Anglican. Held church assignments at Peekskill, Fond du Lac, Denver. Musician and lecturer. Editor of a splendid English rendering of the Benedictine Diurnal, in which twenty-five of his translations appear. Hymn 92.

HENRY, HUGH T. (1862–). Educated at La Salle College, University of Pennsylvania, and St. Charles Seminary at Overbrook, Pa. Widely known as a translator and writer of hymns. For many years Professor of Homiletics at the Catholic University of America. Hymns 3, 41, 42, 43, 45, 47, 48, 59, 81, 84, 85, 110, 136, 160, 175.

HOUSMAN, LAURENCE (1867–). Anglican. Author and artist. Contributed several translations to *The English Hymnal*. Hymn 187.

IRONS, W. J. (1812–83). Anglican. Educated at Queen's College, Oxford. Best known for his translation of hymn 10.

LITTTLEDALE, R. F. (1833–90). Anglican. Educated at

Trinity College, Dublin. Hymnologist of note. Hymns 13, 23, 63, 89, 146, 178.

MACCARTHY, DENIS F. (1817-82). Professor of poetry in Catholic University at Dublin. Famous for his version of Calderon, "the Spanish Shakespeare." Hymn 76.

MCDUGALL, ALAN G. (1895-). Convert in 1919. Dominican Tertiary of St. Dominic's Priory, London. Served as literary editor for Burns, Oates & Washbourne. His translations, in the estimation of capable critics, rank among the best since Neale. Hymns 54, 56, 80, 93, 103, 116, 124, 126, 140, 171.

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, 145, 147, 148, 149, 150, 151, 158, 159, 177, 181, 182, 183, 185, 186, 188, 189.

NEWMAN, JOHN HENRY (1801-90). Educated at Ealing and Trinity, Oxford. Convert in 1845. Founder of the Birmingham Oratory and School. Cardinal in 1879. His most popular translation is hymn 2.

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.

O'HAGAN, JOHN (1822-90). Born at Newry, Ireland. Educated by Jesuits in Dublin and Trinity College. Member of the Supreme Court of Judicature in Ireland. Hymns 57, 58.

OXENHAM, HENRY N. (1829–88). Educated at Balliol, Oxford. Convert in 1857. Hymn 62.

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.

POTTER, THOMAS J. (1828–73). Convert in 1847. Professor at All Hallows College, Dublin. Hymns 60, 139.

RILEY, ATHELSTAN (1858–). Educated at Eton and Pembroke, Oxford. Compiler of *The English Hymnal*. Hymn 70.

WALLACE, WILFRID, O.S.B. (d. 1896). Educated at London University and Rome. Ordained secular priest; became Benedictine in 1877. Translated all the hymns of the Roman rite. His best translations are those of the Passion Offices no longer in general use. Hymn 168.

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