

# CATHOLIC HYMNS

GREGORIAN INSTITUTE

## HYMNAL

BY

*Rev. John C. Selner, S. S., D. D.*

ST. MARY'S SEMINARY

BALTIMORE

Gregorian Institute of America  
Toledo 2, Ohio



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## FOREWORD

We are offering to the public this small collection of hymn tunes—mostly original—as a sort of addendum to the hymns which are ordinarily sung in our churches. The hymns were primarily designed to illustrate principles and instructions on hymnody for the Catholic Choirmasters' Course of the Gregorian Institute of America. Any diffuse explanation of the theory involved would necessarily be incomplete in a pamphlet of this size, but a few general indications of our purpose would naturally be expected.

It is the author's conviction that vernacular hymns, finding as they do only an informal and subordinate place in Catholic worship, may be legitimately expressed by the familiar modern idiom in music, provided the just restrictions of the *Motu Proprio* on music of a profane and conventional character be duly heeded.

This booklet, then, is published in a spirit of compromise between the strict solemnity of the half-note choral hymns—many of which are excellent—and the giddy conventionalism or sticky sentimentality of some of the "old standard tunes of our childhood." But in taking this attitude, we are not beating a strategic retreat from the proper norms of church music in general. We have tried to find a mode of musical expression, suited to a congregation, which will be natural, simple and informal without being conventional; intelligent and religious without being cold or forbidding; stirring, devotional and full of true sentiments of piety without being soft and maudlin.

All the elements of this project need careful explanation and amplification, for the subject of Catholic hymnody is full of hazards; but in the meantime, it is hoped that this little supplement to the excellent compilations which are finding their way gradually into our churches, may serve to exemplify the theory and open the way to a wider repertoire of legitimate and inspiring Catholic hymns.

John C. Selner, S.S., D.D.

May 15, 1945

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[Morning]

## I. LO, FAINTER NOW

*Ecce jam noctis tenuatur umbra*St. Gregory the Great  
(540 - 604)Tr. by Rev. Edward Caswall  
(1814 - 1878) alt.

1. Lo, faint- er now lie spread the shades of  
 2. That His sweet love may all our sins for-  
 3. Fath- er su- preme! this grace on us con-

night, And up- ward flame the tremb- ling gleams of  
 give, That He may make our mis- e- ries to  
 fer; And Thou, O Son, by an e- ter- nal

morn: Sup- pliant we bend be- fore the Lord of  
 cease; May grant us health and give our soul de-  
 birth! With Thee, co- e- qual Spir- it Com- for-

Light, And pray at ear- ly dawn:  
 lights Of ev- er- last- ing peace.  
 ter, Whose glor- y fills the earth!

This hymn is found in the Roman Breviary for Sunday at Lauds. It is not used throughout the year, but from the third Sunday after Pentecost until the last Sunday in September. A few changes were made in the translation of Father Caswall to fit the words more smoothly to the music.

[Morning]

## 2. O THOU, THE FATHER'S IMAGE

*Splendor paternae gloriae*

St. Ambrose (340 - 397)  
Tr. by Rev. Edward Caswall  
(1814 - 1878)

1. O Thou the Fa-ther's im-age blest!  
2. True Sun! up-on our souls a-rise,  
3. To God the Fa-ther glo-ry be,

Who call-est forth the morn-ing ray;  
Shin-ing in beau-ty ev-er-more;  
And to His sole-be-got-ten Son;

O Thou e-ter-nal Light of light!  
And Thou thru' each sense the quick-'ning beam  
Glo-ry O Ho-ly Ghost to Thee,

An in-ex-haus-tive Fount of day!  
Of Thy E-ter-nal Spir-it pour.  
While ev-er-last-ing a-ges run.

A morning hymn to the Holy Trinity used in the Roman Breviary for Monday at Lauds. It is mainly addressed to Christ, the Light of the world. In the complete hymn, one of the stanzas refers to our Lord in the Eucharist as our Food; so that the hymn would be acceptable even as a Communion Hymn.

## Complete text:

1. O Thou the Father's Image blest!  
Who callest forth the morning ray;  
O Thou eternal Light of light!  
And inexhaustive Fount of day!
2. True Sun! upon our souls arise,  
Shining in beauty evermore;  
And through each sense the quick'ning beam.  
Of Thy eternal Spirit pour.
3. Thee too, O Father, we entreat,  
Father of might and grace divine!  
Father of glorious majesty!  
Thy pitying eye on us incline.
4. Confirm us in each good resolve;  
The Tempter's envious rage subdue;  
Turn each misfortune to our good;  
Direct us right in all we do.
5. Rule Thou our inmost thoughts; let no  
Impurity our hearts defile;  
Grant us a sober heart and mind;  
Grant us a spirit free from guile.
6. May Christ Himself be our true Food,  
And Faith our daily cup supply;  
While from the Spirit's tranquil depth  
We drink unfailing draughts of joy.
7. Still ever, pure as morn's first ray,  
May modesty our steps attend;  
Our faith be fervent as the noon;  
Upon our souls no night descend.
8. Fast breaks the dawn.—Each whole in  
Each,  
Come, Father blest! come, Son most  
High,  
Shine in our souls, and be to them  
The dawn of Immortality.
9. To God the Father glory be,  
And to his sole-begotten Son;  
Glory, O Holy Ghost! to Thee,  
While everlasting ages run.

[Evening]

## 3. MAKER OF ALL, THE LORD

*Deus Creator omnium*

St. Ambrose (340 - 397)  
Tr. found in Pusey's translation of St. Augustine's Confessions. (Alt.)

Ma-ker of all, the Lord, And Rul-er of the

height, Who rob-ing day in splen-dor, Hast spread soft

slum-bers o'er the night: O grant that to our limbs

The pow'r of toil may be re-newed, And hearts be

raised that sink and cow'r, And sor-rows be sub-dued!

The hymn "Deus Creator omnium" is not very well known among the hymns of St. Ambrose, chiefly because it is seldom used. There are several stanzas. The one used here is quoted by Dr. Pusey in his translation of St. Augustine's Confessions. It was necessary to adapt that translation slightly so as to make the one stanza complete in itself. The melody is slightly imitative of the first mode in chant; it should be sung lightly and freely but without much volume, so as to give it the wistful character of an evening prayer.

[Evening]

## 4. NOW WITH THE FAST DEPARTING LIGHT

Ambrosian (7th century)  
Tr. by Rev. Edward Caswall  
(1814 - 1878)

*Te lucis ante terminum**Andantino*

1. Now with the fast-de-part-ing light, Mak-er of  
2. Far off let id-le vis-ions fly; No phan-tom  
3. Fa-ther of mer-cies hear our cry; Hear us, O

all, we ask of Thee, Of Thy great mer-cy  
of the night mo-lest; Curb Thou our rag-  
sole-be-got-ten Son! Who with the Ho-ly

through the night Our guard-ian and de-fense to be.  
en-e-my, That we in chaste re-pose may rest.  
Ghost most high, Reignest while end-less a-ges run!

There are several translations of this hymn for Compline. Father Caswall's seems to combine fidelity to the Latin with a sense of the picturesque. Render it in fairly good tempo, but smoothly.

[God the Father]

## 5. MY GOD, HOW WONDERFUL THOU ART

Rev. F. W. Faber  
(1814 - 1863)

1. My God! how won-der-ful Thou art, Thy ma-jes-ty how  
2. Oh, how I fear Thee, Liv-ing God! With deep-est ten-d'rest  
3. No earth-ly fa-ther loves like Thee, No mo-ther half so

bright, How beau-ti-ful Thy mer-cy-seat In depths of burn-ing  
fears, And wor-ship Thee with trem-bling hope And pen-  
mild Bears and for-bears as Thou hast done With me, Thy sin-ful

light! How dread are Thine e-ter-nal years, O  
tears. Yet I may love Thee too, O Lord, Al-  
child. On-ly to sit and think of God, Oh,

ev- er- last- ing Lord! By pros- trate spi- rits day and night In-  
might- y as Thou art, For Thou hast stooped to ask of me The  
what a joy it is! To think the thought, to breathe the Name, Earth

ces- sant- ly a- dored! How beau- ti- ful, how  
love of my poor heart. Oh then, this worse than  
has no high- er bliss! Fa- ther of Je- sus,

beau- ti- ful The sight of Thee must be, Thine end- less wis- dom  
worth- less heart In pi- ty deign to take. And make it love Thee  
love's re- ward, What rap- ture will it be, Pros- trate be- fore Thy

bound- less pow'r And aw- ful pur- i- ty!  
for Thy- self And for Thy glo- ry's sake.  
throne to lie And gaze and gaze on Thee!

This hymn of Father Faber is well deserving of the popularity it has achieved. It seems to fit almost any religious mood. Though it is full of strong emotion and personal sentiments, it is beautifully restrained and well adapted to congregational use.

Care should be taken to observe the proper accents which add so much to the singing of any English hymn. Now and then it will be difficult to do this in the hymn above unless the singer is given ample warning: e.g., "Bears and forbears"; "Father of Jesus" in the third stanza.



## 6. PRAISE THE LORD

Tr. of Psalm 148.  
Translator unknown.  
Found as far back as 17

1. Praise the Lord, ye heav'ns adore Him, Praise Him  
2. Praise the Lord, for He is glo- ri- ous, Nev- er

an- gels in the height; Sun and moon re- joice be-  
shall His prom- ise fail; God and hath made His saints vic-

fore Him, Praise Him all ye stars of light. Praise the  
to- ri- ous, Sin and death shall not pre- vail. Praise the

Lord for He hath spo- ken, Worlds His  
God of our sal- va- tion, Hosts on

migh- ty voice o- beyed: Laws which nev- er shall be  
high His pow'r pro- claim; Heav'n and earth and all cre-

bro- ken, For their gui- dance He hath made.  
a- tion, Laud and mag- ni- fy His name!

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[Trinity]

## 7. HOLY, HOLY, HOLY

Reginald Heber, D.D.  
(1783 - 1826)  
Taken from Apocal. 4:  
8 - 11. (Alt.)

1. Ho-ly, Ho-ly, Ho-ly, Lord God Al-migh-  
2. Ho-ly, Ho-ly, Ho-ly, All the Saints a-dore  
3. Ho-ly, Ho-ly, Ho-ly, Lord God Al-migh-

ty! Ear-ly shall our morn-ing song of praise a-  
Thee, Cast-ing down their gol-den crowns a-round the  
ty! All Thy works shall praise Thy name in earth and

rise to Thee Ho-ly, Ho-ly, Ho-ly,  
glas-sy sea, Cher-u-bim and Ser-a-phim  
sky and sea, Ho-ly, Ho-ly, Ho-ly,

Mer-ci-ful and Migh-ty! God  
fall-ing down be-fore Thee Which  
Mer-ci-ful and Migh-ty! God

in Three Per-sons, Bless-ed Trin-i-ty!  
wert and art more shalt be!  
in Three Per-sons, Bless-ed Trin-i-ty!

There is much devotion in this old hymn. Protestants have a very fine tune for it and it has been used here and there in Catholic churches. We are offering another melody, which, as the time value suggests, should be sung with dignity and energy. The organist should not allow himself to become confused by the alternate key. If the original key is used, the accidentals in parenthesis should be ignored. The accidentals are entirely of a modulatory character; therefore the melody reaches a climax at the last line. Care must be taken that the singers stay on pitch at this point; there is a tendency to flatten at the beginning of the last line.

## 8. FULL OF GLORY

Rev. F. W. Faber  
(1841 - 1863)

1. Full of glo-ry, full of won-ders, Ma-jes-ty Di-  
2. Time-less, space-less, sin-gle, lone-ly, Yet sub-lime-ly  
3. Speech-less-ly with-out be-gin-ning, Sun that ne-ver

vine! 'Mid Thine ev-er-last-ing thun-ders  
Three, Thou art grand-ly, al-ways, on-ly  
rose! Vast, a-dor-a-ble and win-ning,

How Thy light'nings shine! Shore-less O-cean! who shall sound Thee?  
God in un-i-ty! Lone in gran-deur, lone in glo-ry,  
Day that hath no close! Bliss from Thine own glo-ry tast-ing,

Thine e-ter-ni-ty is round Thee, Ma-jes-ty Di-vine!  
Who shall tell Thy wondrous sto-ry, Aw-ful Trin-i-ty?  
Ev-er-liv-ing, ev-er-last-ing, Life that nev-er grows!

Here is another Faber hymn commonly found in approved collections. We have tried to give the music a fourth mode savor suggesting majesty and grandeur. Naturally the tempo should be deliberate and the accentuation fervent.

## Completed text:

4. Splendours upon splendours beaming  
Change and intertwine;  
Glories over glories streaming  
All translucent shine!  
Blessings, praises, adorations  
Greet Thee from the trembling nations!  
Majesty Divine!

## 9. OF THE FATHER'S LOVE BEGOTTEN

Aurelius Clemens Prudentius  
(348 - 413)  
Tr. by J. M. Neale  
(1818 - 1866)

1. Of the Fa-ther's love be-got-ten, Ere the worlds be-  
 2. O ye heights of heav'n a-dore Him, An-gel hosts His  
 3. Christ, to Thee with God the Fa-ther, And O Ho-ly

gan to be, He is Al-pha and O-me-ga, He the source, the  
 prais-es sing; Pow'rs, Do-min-ions, bow be-fore Him, And ex-tol-our  
 Ghost to Thee, Hymn and chant and high thanksgiving And un-wear-ied

end-ing He, Of the things that are that have been, and that fu-ture  
 God and King; Let no tongue on earth be si-lent, Ev-'ry voice in  
 prais-es be: Hon-or, glo-ry and do-min-ion, And e-ter-nal

years shall see Ev-er-more and ev-er-more!  
 con-cert ring Ev-er-more and ev-er-more!  
 vic-to-ry Ev-er-more and ev-er-more!

This very old hymn, dating back in its original Latin to the fifth century, will be a welcome addition to the collections of hymns used in Catholic churches. The text has been used for a long time by Protestants and has appeared recently in a few Catholic compilations. With proper selection, the stanzas can be used for various feasts, even Christmas. Be sure to observe the short and effective rest after the word "evermore" at the end of each stanza.

## Complete text:

1. Of the Father's love begotten,  
 Ere the worlds began to be,  
 He is Alpha and Omega,  
 He the source, the ending He,  
 Of the things that are, that have been,  
 And that future years shall see,  
 Evermore and evermore!
2. O that Birth forever blessed,  
 When the Virgin, full of grace,  
 By the Holy Ghost conceiving,  
 Bare the Savior of our race;  
 And the Babe, the world's Redeemer,  
 First revealed His sacred face,  
 Evermore and evermore!
3. O ye heights of heaven, adore Him;  
 Angel hosts, His praises sing;  
 Powers, Dominions, bow before Him,  
 And extol our God and King;  
 Let no tongue on earth be silent,  
 Every voice in concert ring,  
 Evermore and evermore!
4. Thee let old men, Thee let young men,  
 Thee let boys in chorus sing;  
 Matrons, virgins, little maidens,  
 With glad voices answering:  
 Let their guileless songs re-echo,  
 And the heart its music bring,  
 Evermore and evermore!
5. Christ, to Thee with God the Father,  
 And, O Holy Ghost, to Thee,  
 Hymn and chant and high thanksgiving  
 And unwearied praises be:  
 Honor, glory, and dominion,  
 And eternal victory,  
 Evermore and evermore.



## 10. O GODHEAD HID

*Adoro Te devote*

St. Thomas Aquinas  
(1227 - 1274)  
Tr. by Rev. Edward Caswall  
(1814 - 1878) alt.

1. O God-head hid, de-vout-ly I a-dore Thee,  
2. I can-not see Thee, Je-su glo-ri-fied,  
3. Je-su, whom for the pre-sent veil'd I see,

Who tru-ly art with-in the forms be-fore me;  
Nor touch Thy wounds in hand or ri-ven side;  
What I so thirst for, grant Thou un-to me:

To Thee my heart I give with bended knee,  
Yet, at Thy feet with Thom-as here I fall  
When faith shall cease, and shad-ows fade a-way,

As fail-ing quite in con-tem-plat-ing Thee!  
And wor-ship Thee, My Lord, my God, my All!  
Let me be-hold Thy face in end-less day!

Father Caswall's translation of the Adoro Te has been altered considerably to fit the music given here. Should other stanzas be desired, it is well to remember that the fourth syllable of each line has two notes. The music should be rendered smoothly and in a spirit of deep reverence with crescendos and diminuendos as indicated

## Complete text (unaltered):

1. O Godhead hid, devoutly I adore Thee,  
Who truly art within the forms before me;  
To Thee my heart I give with bended knee,  
As failing quite in contemplating Thee.
2. Sight, touch, and taste in Thee are each deceived;  
The ear alone most safely is believed:  
I believe all the Son of God has spoken,  
Than Truth's own word there is no truer token.
3. God only on the Cross lay hid from view;  
But here lies hid at once the Manhood too:  
And I, in both professing my belief,  
Make the same prayer as the repentant thief.
4. Thy wounds, as Thomas saw, I do not see;  
Yet Thee confess my Lord and God to be:  
Make me believe Thee ever more and more;  
In Thee my hope, in Thee my love to store.
5. O thou Memorial of our Lord's own dying!  
O Living Bread, to mortals life supplying!  
Make ever Thou my soul on Thee to live;  
Ever a taste of Heavenly sweetness give.
6. O loving Pelican! O Jesu, Lord!  
Unclean I am, but cleanse me in Thy blood;  
Of which a single drop, for sinners spilt,  
Is ransom for a world's entire guilt.
7. Jesu! whom for the present veil'd I see,  
What I so thirst for, oh, vouchsafe to me:  
That I may see Thy countenance unfold,  
And may be blest Thy glory to behold

## II. LET ALL MORTAL FLESH KEEP SILENCE

Liturgy of St. James  
Tr. by Gerald Moultrie  
(1829 - 1885)

1. Let all mor-tal flesh keep si-lence, And with fear and  
2. King of kings, yet born of Ma-ry, As of old on  
3. At His feet the six-wing'd Ser-aph; Cher-u-bim with

tremb-ling stand; Pon-der nothing earth-ly mind-ed,  
earth He stood, Lord of lords in hu-man ves-ture,  
sleep-less eye, Veil their fa-ces to the Pres-ence,

For with blessing in His hand, Christ, our God to  
In the Bo-dy and the Blood He will give to  
As with ceaseless voice they cry: Al-lel-u-ia,

earth descend-eth, Our full hom-age to de-mand.  
all the faithful His own self for heav'n-ly food.  
al-lel-u-ia, Al-lel-u-ia, Lord most high!

Avoid undue stiffness in rendering this hymn from the ancient liturgy of St. James. Notice that the syllables for the word "alleluia" are separated so that the singer can give some indication of the construction of the Hebrew word. "Allel" is the verb meaning to praise; so the pronunciation "alle," often necessary in Latin, slightly distorts the construction of the word.

## Completed text:

3. Rank on rank the host of heaven  
Spreads its vanguard on the way,  
As the Light of Light descendeth  
From the realms of endless day,  
That the powers of hell may vanish  
As the darkness clears away.

4. At His feet the six-winged seraph,  
Cherubim with sleepless eye,  
Veil their faces to the Presence,  
As with ceaseless voice they cry,  
Alleluia, alleluia,  
Alleluia, Lord most high!

[Lent or Missions]

## 12. JESUS, MY LORD

Rt. Rev. J. W. Chadwick  
(1841 - 1882)


1. Je-sus, my Lord, be-hold at length the time When  
2. Since my poor soul Thy pre-cious Blood has cost,  
3. Kneel-ing in tears, be-hold me at Thy feet; Like

I re-solve to turn a-way from crime.  
Suffer it not for-ev-er to be lost.  
Mag-da-len for-give-ness I en-treat.

O par-don me Je-sus, Thy mer-cy I im-plore; I will



nev-er more of-fend Thee, No, nev-er more!

Many Catholic parishes are familiar with the words of this Lenten hymn. And the hymn is an adequate expression of the spirit of repentance. The music to which it is set changes from the major to the minor mode; in the latter there is ample opportunity for expression, though it must not be exaggerated. The organist should try to bring out the few attempts at imitation in the accompaniment; they can be very effective.

[Mass]

## 13. IN SPIRIT HUMBLE

*Suscipe Sancte Pater*

Tr. by John C. Selner, S.S.

1. In spi-rit hum-ble bend-ing low, And soul con-  
 2. And grant that this, our Sa-cri-fice, Which now we  
 3. O Sanc-ti-fi-er, might-y Lord, E-ter-nal

trite-ly griev'd, We beg of Thee, O lov-ing  
 of-fer Thee, May in Thy gra-cious sight this  
 God the same, Come, bless this Sa-cri-fice of

Lord That we may be re-ceive'd.  
 day A gift most pleas-ing be.  
 ours, Pre-par'd un-to Thy name!

[Blessed Virgin]

## 14. LIKE THE DAWNING

Rev. F. W. Faber  
(1814 - 1863)

1. Like the dawn-ing of the morn-ing On the moun-tain's gold-en  
 2. Thou wert hap-py, Bles-sed Moth-er, With the ver-y bliss of  
 3. Thou hast wait-ed, Child of Da-vid And thy wait-ing now is

heights, Like the break-ing of the moon-beams On the  
 heav'n, Since the an-gel's sal-u-ta-tion In thy  
 o'er; Thou hast seen Him, Bles-sed Moth-er, And wilt

gloom of cloud-y nights; Like a se-cret told by  
 rap-tured ear was giv'n; Since the A-ve of that  
 see Him ev-er-more! Oh, His Hu-man Face and



an- gels Get- ting known up- on the earth Is the  
mid- night When thou wert a- noint- ed Queen, Like a  
Fea- tures, They were pas- sing sweet to see: Thou be-

Moth- er's ex- pec- ta- tion Of Mes- si- ah's speed- y birth.  
ri- ver ov- er- flow- ing Hath the grace with- in thee been.  
hold- est them this mom- ent, Moth- er show them now to me!

Do not let this hymn lag. What merit it has would be lost by a sluggish rendering. Be sure to bring out the accents reverently. While it is primarily a hymn for Advent, it can be used very appropriately on the feast of the Annunciation and other feasts of the Blessed Virgin.

[Blessed Virgin]

# 15. EVENING HYMN TO OUR LADY

First stanza and refrain  
adapted from a French hymn\*;  
second stanza original

Old French Melody  
arr. by J.C.S.

\* *L'ombre s'étend sur la terre.*

1. Soft- ly and still as night comes steal- ing, We  
2. Guard us with love un- til the mor- row, And

sing our ves- per lay; Sil- v'ry chimes of eve are  
keep our hearts from pain; Give us thy peace and ban- ish

peal- ing: It is the end of day.  
sor- row, Re- new our strength a- gain.

O Ho-ly Queen of Heav'n, O Star of Hope so fair! All grace to

thee is giv'n, Hear thou our ev'-ning pray'r.

This little adaptation of an old French melody can have a very prayerful effect if it is sung neatly. Avoid giving any impression of effort when singing it; the chorus should be rendered more slowly than the verses, but it should retain the freedom of chant nevertheless. The hymn might be very effective if sung by a few children with very pure voices.

[St. Joseph]

# 16. JOSEPH, OUR CERTAIN HOPE

Hymn at Matins: Feast of  
St. Joseph  
Tr. by Rev. Edward Caswall  
(1814 - 1878)

1. Jo- seph our cer- tain hope be- low, Glo- ry of  
2. Thee as sal- va- tion's min- is- ter The migh-ty  
3. The Lord of lords and King of kings, Ru- ler of

earth and heav'n, Thou Pil- lar of the  
Ma- ker chose: As fos- ter fath- er  
sky and sea, Whom heav'n and earth and

world, to Thee Be praise im- mor- tal giv'n.  
of the Word, As Ma- ry's spot- less spouse.  
Hell o- bey, Was sub- ject un- to thee!

## [Souls in Purgatory]

## 17. JESU, BY THAT SHUDDERING DREAD

Cardinal Newman (1801 - 1890)  
"Dream of Gerontius"

Je- su! by that shud- d'ring dread which fell on Thee;

Je- su! by that cold dis- may which sick- en'd Thee;

Je- su! by that pang of heart which thrill'd in Thee;

Je- su! by that mount of sins which crip- pl'd Thee;

Je- su! by that sense of guilt which stif- l'd Thee;

Je- su! by that in- no- cence which gird- l'd Thee;

Je- su! by that sanc- ti- ty which reign'd in Thee;

Je- su! by that God-head which was one with Thee;

Je- su! spare these souls which are so dear to Thee, Who in

pri- son calm and pa- tient wait for Thee: Has- ten Lord, their

hour and bid them come to Thee To that glo- rious

Home where they shall ev- er gaze on Thee!



[Heaven]

## 18. O QUANTA QUALIA

Dedicated to Mather M. Antionette, S.S.J.

Peter Abelard  
(1079 - 1142)

1. O quan-ta qua-li-a sunt il-la sab-ba-ta,  
 2. Quis rex, quae cu-ri-a, qua-le pa-la-ti-um,  
 3. Per-en-ni Do-mi-no per-pes sit glo-ri-a,

Quae sem-per ce-le-brat su-per-na cu-ri-a;  
 Quae pax, quae re-qui-es, quod il-lud gau-di-um!  
 Ex quo sunt, per quem sunt, in quo sunt om-ni-a;

Quae fes-sis re-qui-es, quae mer-ces for-ti-bus,  
 Hu-jus par-ti-ci-pes, ex-po-nant glo-ri-ae,  
 Ex quo sunt, Pa-ter est, per quem sunt Fi-li-us,

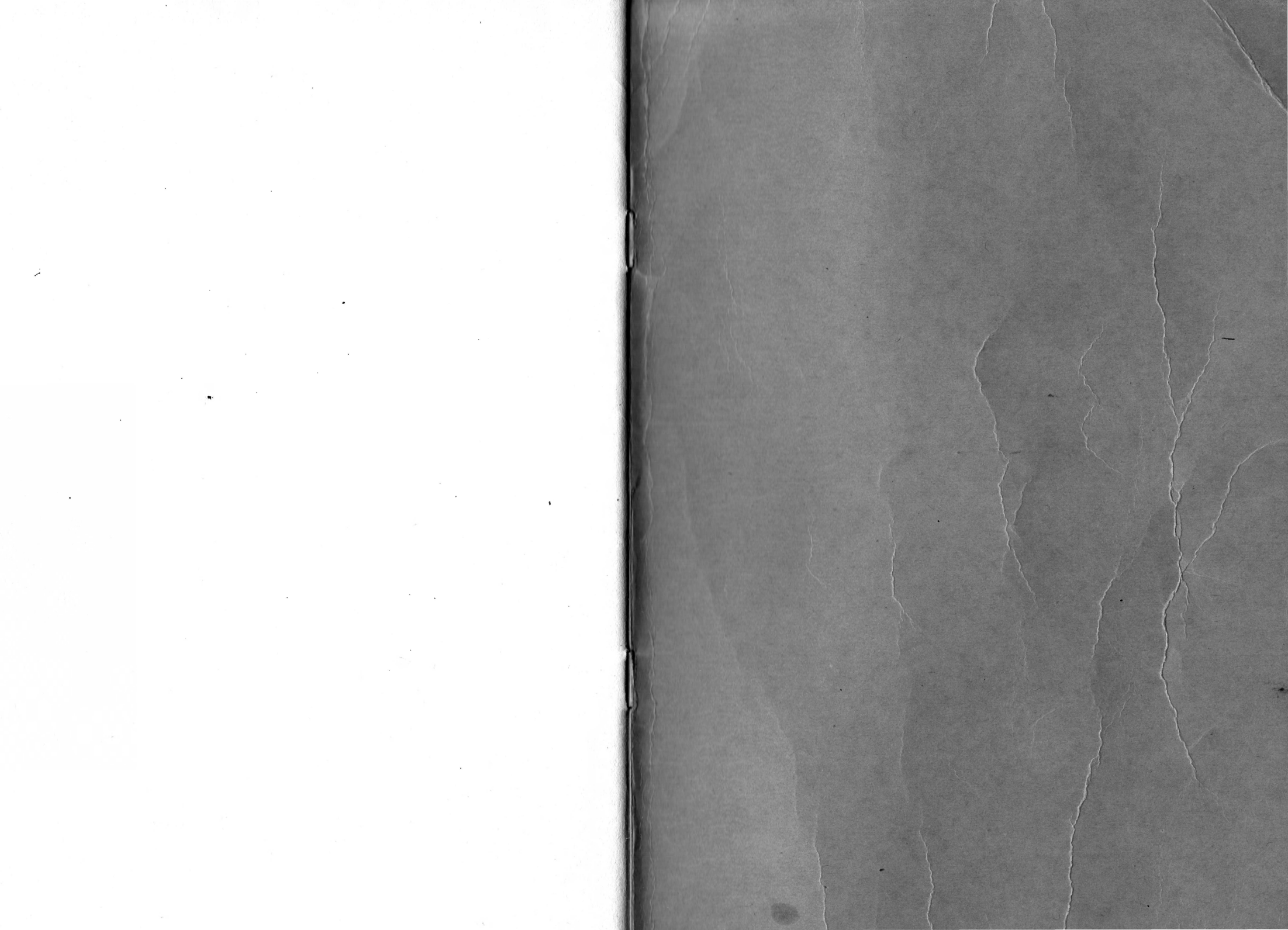
Cum e-rit om-ni-a De-us in om-ni-bus!  
 Si quan-tum sen-ti-unt, De-pos-sint ex-pri-me-re.  
 In quo sunt Pa-tris et Fi-li-i Spi-ri-tus.

Translation: \*

- 1 O What the joy and the glory must be,  
 Those endless Sabbaths the blessed ones  
 see;  
 Crown for the valiant, to weary ones rest:  
 God shall be all, and in all ever blest.
- 2 What are the Monarch, his court, and his  
 throne?  
 What are the peace and the joy that they  
 own?  
 O that the blest ones who in it have share,  
 All that they feel could as fully declare!
- 3 Low before Him with our praises we fall,  
 Of whom, and in whom, and through  
 whom are all;  
 Of whom, the Father; and in whom, the  
 Son;  
 Through whom, the Spirit, with them  
 ever one.

(Tr. John Mason Neale 1854).

\* Selected from seven stanzas.





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