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IX
via

GRADUALE
SACROSANCTAE
ROMANAE ECCLESIAE
DE TEMPORE ET DE SANCTIS
SS. D. N. PII X. PONTIFICIS MAXIMI

JUSSU

RESTITUTUM ET EDITUM
JUXTA EDITIONEM VATICANAM

CUI ADDITA SUNT FESTA NOVISSIMA

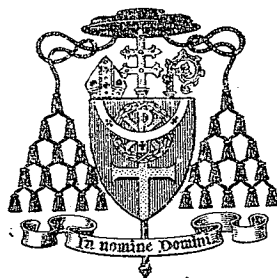


THE PLAINSONG AND MEDLÆVAL MUSIC SOCIETY
NASHDOM ABBEY (BURNHAM, BUCKS)

1930

PRINTED IN BELGIUM.

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JOSEPHUS ERNESTUS

TITULI S. MARIE DE ARACELI, SANCTÆ ROMANÆ ECCLESIAE
PRESBYTER, CARDINALIS VAN ROEY,

DEI ET SEDIS APOSTOLICÆ GRATIA
ARCHIEPISCOPUS MECHLINIENSIS, PRIMAS BELGII

Omnibus has visuris salutem in Domino.

Cum per S. R. C. Decretum Graduali Vaticanis typis jussu SS. Domini Nostri Pii Papæ Decimi edito præmissum cautum sit ne quævis alia ejusdem libri editio legitima haberi possit, quin prædicto Graduali conformis reperta fuerit: dilectus filius Noster H. DESSAIN, in hac nostra civitate Mechliniensi Typographus, qui, obtenta a Sede Apostolica facultate, idem Graduale propriis prælis edendum summa diligentia curavit, nunc a Nobis enixe postulat, ut de perfecta operis sui cum exemplari typico conformitate authenticum testimonium proferamus. Quia vero per declarationem probi peritiquè viri, a Nobis ad id muneris deputati, certiores facti sumus editionem de qua agitur cum Vaticana adamussim convenire, libenter de ista conformitate constare per præsentem testamur, et ipsam editionem evulgari permittimus.

Datum Mechliniæ, sub nostris signo sigilloque ac Secretarii nostri chirographo, die 14 Novembris 1929.

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CH. BEUCKELAERS, Secret.

DECRETUM.

Hanc Vaticanam Gradualis Sacrosanctæ Ecclesiæ Romanæ Editionem, Sacra Rituum Congregatio, attentis atque confirmatis Decretis suis, datis diebus XI et XIV Augusti anni 1905, uti authenticam ac typicam declarat et decernit; quippe quæ pro Missis de Tempore et de Sanctis, necnon et pro Missarum Ordinario, Cantum Gregorianum exhibet, prout is fuit a Sanctissimo Domino nostro Pio Papa X feliciter restitutus, ipsiusque jussu et auctoritate diligenter ac rite revisus et recognitus. Ea quidem fuit totius operis norma, quam varia plane instituerant et injunxerant documenta Pontificia, et perspicue rursus ac plenius exponit et inculcat Commentarium De ratione editionis Vaticanae Cantus Romani, quod Graduali præmittitur.

Haec autem Editio, ut in usum apud omnes ecclesias hic et nunc deveniat ita sancitum est, ut caeteræ quaelibet Cantus Romani Editiones, ad tempus tantummodo juxta Decreta prædicta toleratae, nullo jam in futurum jure gaudeant, quo typicae substitui possint.

Quo vero forma cantus aptius posset restitui, restitutæ sunt etiam nonnullæ hic illic quoad verba lectiones, quamvis ab hodierno textu Missalis alienæ. Quarum restitutio, quum ab ipso Summo Pontifice, in audientia die XIV Martii anni 1906 Emo Cardinali Pro-Praefecto hujus Sacrae Congregationis indulta, expresse fuerit approbata atque præscripta, in futuris Gradualis Editionibus omnino erit observanda.

Juxta tenorem quoque utriusque Decreti superscripti, ad eos tantum editores seu typographos, quibus id a Sede Apostolica conceditur, pertinet privilegium evulgandi eundem Cantum, qui, quum sit vetus Ecclesiæ Romanæ patrimonium, ejusdem prorsus exstat proprietas. Cautum est insuper, ne quid quovis prætextu editores præsumant addere, demere aut mutare, quod ipsius Cantus integritati atque uniformitati discrimen inferat. Qualiscumque igitur Editio Cantus Gregoriani ad usum liturgicum destinata, ut sit legitima, et ab Ordinario queat permitti, debet esse typicæ huic omnino conformis, quoad ea præsertim, quibus sive in præfatis Decretis, sive in alio diei XIV Februarii anni 1906 specialiter provisum est.

Contrariis non obstantibus quibuscumque. Die VII Augusti 1907.

SERAPHINUS CARDINALIS CRETONI
SACRORUM RITUUM CONGREGATIONIS *Praefectus*.

† DIOMEDES PANICI, ARCHIEPISCOPUS LAODICEN.
SACRORUM RITUUM CONGREGATIONIS *Secretarius*.

REC'D DEC 14 1925

AN EXPLANATION OF THE VATICAN EDITION OF THE ROMAN CHANT

Unto Holy Mother Church is divinely committed the charge of edifying in all holiness the souls of the faithful, and to this most admirable end she is always wont to make profitable use of arts ancillary to her Sacred Liturgy : wherein (that diversity divide not souls, and that uniformity may rather flourish unimpaired to the strengthening and adorning of the mystical Body of Christ) she striveth most carefully to preserve the traditions of the Fathers : and if such traditions be obscured in continuance of time, she is at all times diligent in searching them out, mighty in restoring them.

Now of the arts which appertain to and infuse the Holy Liturgy, adding to its splendour and efficacy, the sacred Chant is to be ranked foremost : for we know by our own experience that it not only giveth a certain fullness to Divine Worship, but that it also draweth the mind heavenward after a wonderful manner. Wherefore the Church hath never ceased to forward the use of this Chant, and hath sought with the utmost care that its ancient dignity suffer no decline.

To reach this end, the chant which adorneth the Liturgy must needs be endued with a certain character, which is the very mark of its sanctity, and of its aptness to aid souls withal. First, and above all things, it must shew religious gravity : next, it must be apt sweetly to draw the understanding of the Christian soul after Truth : furthermore, it must be Catholic, as answering to the needs of every race, every clime, every age : and lastly, it must wed simplicity to the perfection of art.

It is manifest that these marks can nowhere better be found than in the Gregorian Chant, "which is the proper chant of the Roman Church : which she hath received by an heritage sole from the Fathers : which she hath most jealously kept in her manuscripts through the course of centuries : which she recommendeth to the faithful as her own : which she ordaineth exclusively in certain passages of her liturgy." (*Motu proprio* xxii, Nov. 1903, N^o. 3).

AN EXPLANATION OF THE VATICAN EDITION OF THE ROMAN CHANT. V

But in the course of time the purity of the chant hath suffered no small hurt : and notably hath it come to pass that the right rules of the said chant, handed down from the Fathers, have been either carelessly passed over, or wholly forgotten : whereby what men call the 'Liturgical Spirit', and the 'Spirit of Prayer', are seen to be overmuch obscured : while at the same time the style and the spirit of sacred music are become wellnigh extinct, or, at the least, brought low.

But now (God guide and prosper his undertaking !) the Supreme Pontiff Pius X, vying with the zeal of his forerunners in these matters, hath uttered a monition directed against this decay of the Gregorian Chant, and hath furthermore decreed against it ; to which end he hath indicated concisely and clearly in his *Motu proprio* issued upon November the 22nd. 1903 the *principles* (the direction wherein any reform must be begun) which govern and rule the ecclesiastical chant, at the same time collecting the leading decrees of the Church against those abuses which had in the lapse of time made inroad upon the chant. A Decree of the Congregation of Sacred Rites followed upon June 8th. 1904, in which the restoration of the Gregorian Chant was yet more plainly urged.

It remained for the Roman Church, and for the other Churches following her Rite, to compile books displaying the authentick melodies of the Gregorian Chant ; and the Supreme Pontiff Pius X himself foresaw and provided for this need, declaring in a *Motu proprio* published on April the 25th. 1904 "that the Gregorian melodies are to be restored in their integrity and consistency, after the witness of the more ancient manuscripts ; but in such wise that due respect be had to the lawful traditions of ensuing centuries, and that received uses of liturgical practice be not ignored."

With these laws and canons before them, those who undertook at the Supreme Pontiff's bidding this glorious revival embarked upon documentary research. At the outset they set about a laborious study and examination of the ancient manuscripts ; in which they were very well advised ; for documents of this order draw their importance not merely from their age, (wherein they are but narrowly separated from the actual original documents of the Gregorian Chant), but more especially from having been written in the centuries when the chant itself was in its most flourishing state. For indeed, though a somewhat ancient origin and daily use among the Fathers of any particular melody may warrant its preservation in a new edition ; yet, however native be its right to inclusion, the very essence of religious art, the very strength of liturgical prayer, depend upon the accuracy wherewith it is set out.

VI AN EXPLANATION OF THE VATICAN EDITION OF THE ROMAN CHANT.

In weighing the manuscripts, therefore, one fact must always be borne in mind, to wit that though a certain manuscript be of some antiquity, it doth not necessarily follow that it must be received by reason of its age; and because the restoration of the Ecclesiastical chant ought not to be grounded solely upon palæography, it must draw also upon history, upon the art of musick and of plainchant, and upon experience and the rules of the sacred liturgy withal: these things are to be taken all together, lest the revision, though done with archæological accuracy, be inconsistent in some regards, and violate Catholick tradition by withholding things good or even excellent offered in many centuries to the storehouse of the Church. For by no means can it be permitted to bind what men call the Gregorian tradition within a set term of years; rather must each century be taken into account, for in every age hath the art of the Gregorian Chant been cultivated with greater or less degree of success. "The Church", declareth the Supreme Pontiff in the aforesaid *Motu proprio*, "hath never ceased to cherish and foster the progress of the Arts, hallowing for religious use all that man has found good and beautiful in the course of centuries, having respect always to liturgical precepts."

With these wise counsels of our most holy Lord Pope Pius the Tenth before us hath the work of this present edition been undertaken.

Yet the Church alloweth to the learned liberty to determine the age and type of any particular Gregorian melody, and to pronounce upon its workmanship: one thing she keepeth for herself, her undoubted right of publishing and prescribing to Bishops and to faithful the text of the sacred chant, which, carefully restored by the tradition of the manuscripts, will promote the worthy splendour of divine worship and the edification of souls.

The very firm foundation secured for the work of restoring the Church's ancient musick in its lawful integrity hath now been made clear enough: but for the convenience of those who will use quirebooks prepared after the aforementioned principles, it will be of profit to add here some few rules concerning the proper Gregorian notes and signs and their right rendering.

OF THE FORM AND USE OF THE NOTES EMPLOYED IN THE CHANT

The method of forming the notes of the chant, and especially of combining them, as established by our forefathers and used always and everywhere throughout the Middle Ages, is of the highest importance for correct singing, and is still the normal system for printers at the present time.

In the following table the chief forms of the notes (or neums, as they are called) are shewn, together with their names:

Punctum	Virga	Bivirga	Punctum inclinatum
Podatus or Pes	Clivis or Flexa	Epiphonus	Cephalicus
Scandicus	Salicus	Climacus	Ancus
Torculus	Porrectus	Torculus resupinus	Porrectus flexus
Pes subpunctis	Scandicus subpunctis	Scandicus flexus	Climacus resupinus
Strophicus	Pes strophicus	Clivis strophica or clivis and oriscus	Torculus strophica or torculus and oriscus
			Trigon
Pressus	Other forms of Pressus with added neums		
Quilisma	Longer or composite neums		

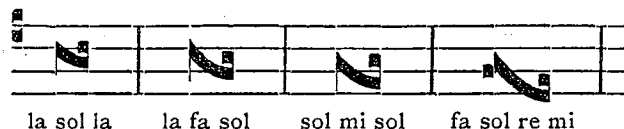
For the avoidance of error or doubtfulness in the interpretation of these forms, a few preliminary remarks are advisable;

VIII. OF THE FORM AND USE OF THE NOTES EMPLOYED IN THE CHANT.

1. Of the two notes which form the *podatus* the lower note is always sounded before the one standing directly above it.

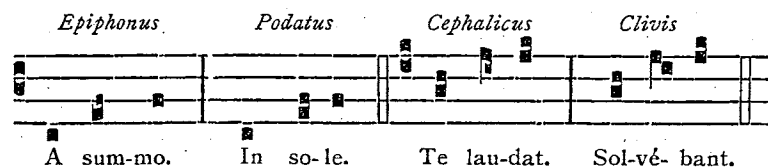


2. By the thick stroke of the *porrectus*, running obliquely, is signified only the two notes joined together by this mark, the one occurring at the top of the stroke, the other at the bottom.



3. The half-note called *cephalicus* or *epiphonus* is never found save at the end of a syllable when (another syllable following without a break) two vowels run together after the manner of a diphthong, as, *Autem, Elus, alleluia* : or in a group of consonants, as, *OMNIS, sanctus*. For the voice, governed by the nature of the syllable, floweth lightly from one note to the other ('liquescent'); so that the mouth is shut and the sound 'seemeth not to be cut off'; and it loseth about half its value not of time but of stress. (Cf. Guido *Micrologus*, chap. xv).

On the other hand, when the nature of the syllable needeth that the sound be not liquefied but 'brought out more fully', the epiphonus is replaced by the podatus, and the cephalicus by the clivis.



Sometimes liquescence is applied to two notes (or the latter of two notes) which follow a higher note or virga, as in the climacus, in which case both are written smaller, or they are changed to a cephalicus added to the virga. The neum which differeth thus from the climacus is called an *ancus*.

4. When, as in the *strophicus*, *pressus* and similar forms, several single notes are set at the same pitch in such fashion that there is only a small space between them, a delay of a distinctive character is to be

made on these notes, according to the number of them, whether less or more. But the *strophicus* and the *pressus* have this difference, that whereas the former is sung louder or even with a *vibrato* at discretion, the latter should be softer, unless the note fall upon an accented syllable, needing thereby a stronger stress.

5. There is one other tremulant note, the *quilisma* : this occurreth in the chant as an ornamental note, and is styled '*nota volubilis et gradata*'. Where this tremulous or fluttering voice is not customary, or where it is not sung alone by a trained singer, the note which goeth before the quilisma may be brought out with a sharper stress, so that the sound of the quilisma itself be diminished rather than overquicken.

6. The tail added to the upper note of the climacus, clivis and porrectus is proper to the form of the figure as handed down by our forefathers. A note of this kind taketh often a more marked accent; not on account of its tail but because, not being combined with any foregoing note, it meeteth the first impact of the voice. The little line which leadeth from one note to another serveth but to join them together.

7. The rhomboid puncta (*puncta inclinata*), which follow the highest note in certain neums signify nothing of themselves as to time. By their very form they depend upon the high note preceding, and this is shewn by their slanting nature; they are therefore to be performed as sounds linked together.

Single neums form one single unit in singing, however their parts be conjoined in writing; so that the notes which follow the first do altogether seem to make one family with it, issuing forth and flowing with one common movement.

And because the notes of any one neum are joined both in notation and in chant, it is requisite also that the neums themselves be distinct one from another in sound as well as in appearance : which is accomplished in divers ways by sundry devices.

1. When several neums correspond to several syllables, the latter are clearly uttered so that the former are easily perceived. If this be the case, each neum borroweth its right quality and strength from the syllable to which it is set, in such wise that a neum is brought out with greater force if its own syllable bear a strong accent; but with less force, if the nature of the syllable require a less prominent sound.

2. If several neums be fitted to the same syllable, the series is divided

X OF THE FORM AND USE OF THE NOTES EMPLOYED IN THE CHANT.

into sundry units, in such wise that some flow together as altogether connected parts of a whole (see A below) ; while others are separated either by a broader space (B) or by a short dividing line (C) and are marked by a certain delaying of the last note in their course, giving the opportunity if need be, for a quick replenishing of the breath. For example :

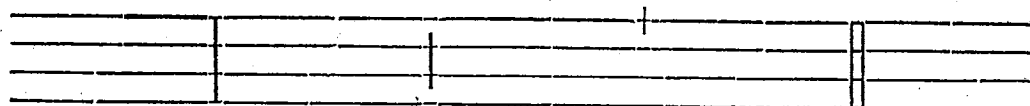


Care must be had to leave place for a rather more marked delay, though without a breathing-pause, if a tailed note (D) happen to close the neum to which it belongeth.

Following a 'golden rule', no pause may be made at the end of any neum if there follow a new syllable of a word as yet unfinished, whatever space intervene : not even a delaying on the last note ; and still less a silence, which would unfittingly break the word.

Divisions of sundry degree are to be employed in all chanting, according as the sense, whether of word or of song, shall demand or allow. For the help of singers, several kinds of bar-signs are given in quire books to-day, for the varying degrees of divisions or of pauses, in stress or in time ; to wit -

1 *divisio maior.* 2 *minor.* 3 *minima.* 4 *finalis.*



1. The full bar, greater division, or *divisio distinctionis* betokeneth a moderate drawing-out of the last note of the chant, and a full intake of breath.

2. The half-bar, or 'subdistinction', is for a very slight drawing-out, together with a short intake of breath.

OF THE FORM AND U

3. The shortest pau allowing (in case of ne If a singer should need breath as it were surre opening, but so that n

4. The double bar cl

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It is understood that natural B, or a bar-lir

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And first it is requi clearly and rightly un chant develop rather t Ep. 312).

In every text, whet regard be paid to the as concentus ; for ther standing (*Instituta I*

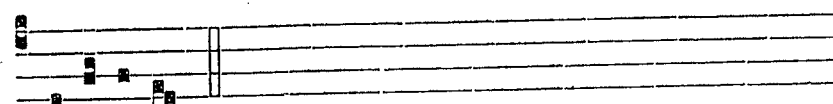
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Ky-ri- e



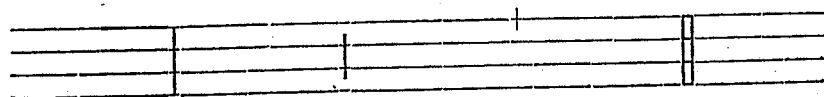
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OF THE FORM AND USE OF THE NOTES EMPLOYED IN THE CHANT. XI

3. The shortest pause sheweth the smallest delaying of the sound, allowing (in case of need) for renewal of an exhausted supply of breath. If a singer should need often to replenish his lungs, he should gather his breath as it were surreptitiously, if ever the text or the chant give a little opening, but so that no word or neum be ever broken up.

4. The double bar closeth the chant itself, or one of its chief sections.

This double bar answereth commonly another purpose in quire books as shewing also the point at which the quire followeth on after the intonation of the chant, or at which the turns of the singing change. But inasmuch as a sign of this sort thrust in the midst of the chant maketh often an harmful break, it hath been found better to replace it for this purpose by an asterisk *, as is seen in the foregoing example *Kyrie eleison*.

Now in this and other such places the single asterisk * is used when the one quire which had heretofore been singing rests, while the other quire singeth alone ; but the double asterisk ** where both quires sing together, that the chant may, as is seemly, be finished by the voices of all in consort.

It is understood that when the flat sign \flat is used, it is in force until the natural \natural , or a bar-line, or a new word, shall be met.

These rules being understood, it is needful also for those who pay the meed of divine praise to be skilled in all the canons of the chant, and carefully to obey them, that so mind and voice may alway be in accord.

And first it is requisite that the words which are being sung shall be clearly and rightly understood (*Benedict XIV*). For it is meet that the chant develop rather than diminish the letters's meaning (*St. Bernard, Ep. 312*).

In every text, whether of lesson, or of psalmody, or of chant, let due regard be paid to the question whether the words rank as accentus or as concentus ; for thereby is a marvellous fragrance shed upon the understanding (*Instituta Patrum*).

And above all things let the greatest care be had lest the sacred chant lose its value by unevenness of singing. Let no neum nor note be prolonged unduly for an instant of time, nor compressed. Let us sing with one body of tone, pause together, as if we had always careful listeners. If our song be solemn, let our pause be the longer ; and that all the voices may sound in one (which is most needful) let each strive to sink his voice lowly into the consort of the choral song. Let us abhor

XII OF THE CUSTOMS TO BE OBSERVED IN THE CHANT OF THE MASS

every affectation of voice, all ostentation and singularity, and whatever calls up the histrionick ; nor let us copy those who fling forth the chant too lightly, or those who utter the syllables with undue pomposity ; let us rather sing every chant with such solemnity, yet with such movement, that we sing alway with ease of voice and a full sweet tone. (*Hucbald, Nicetas, Instituta Patrum*).

Thus far from the mouths of the hallowed Fathers : some of whom have learned of Angels their song, while others (by the Holy Spirit searching their hearts) have received it in contemplation. And if we strive earnestly to follow after their examples, we also shall receive an exquisite sweetness of mind, singing unto God in our hearts, by our spirit and understanding. (*Instituta Patrum*).

It behoveth also them upon whom is laid the duty of singing in the Church of God to be duly taught concerning the customs of their office. Wherefore are appended hereto the chiefest of the rules which belong unto the *Graduale*.

OF THE CUSTOMS TO BE OBSERVED IN THE CHANT OF THE MASS

1. As the Priest draws nigh to the Altar, the Cantors begin on the Antiphon to the Introit ; which is done, as far as the asterisk *, by one Cantor upon ferial days and simple feasts, but upon other holydays and upon Sundays by two, and upon solemn highdays by four, where these are to be had. The Quire continues up to the Psalm, but the first part of the Psalm-verse, up to the asterisk, and the verse *Gloria Patri* are performed by the Cantors, the verse being finished by the full chorus. The Introit as far as the Psalm is then repeated, this time by all.

2. The Antiphon done, the Quire sings *Kyrie eleison* thrice, *Christe eleison* thrice, and again *Kyrie eleison* thrice, either alternately with the Cantors, or side to side. The last *Kyrie eleison* however is divided by the single or double asterisk into two or three distinct parts. If there be two parts only, and thus but one asterisk, the former part is sung by the Cantors alone or by the first chorus, and the latter part by all : if there be three parts, and so a single asterisk at the former division and a double asterisk at the latter, the first part falls then to the same voices as before, but the second part (which repeats the opening phrase of the tune) is sung by the second quire : and finally the third part is completed by the voices of all together. In other cases as many as five parts are found : wherein the manner of allotting the alternate turns of singing

OF THE CUSTOMS TO BE OBSERVED IN THE CHANT OF THE MASS XIII

is likewise shewn by dividing signs both single and double, noted as often as need be : which will be interpreted well enough from the foregoing.

3. The Priest alone begins with a loud voice *Gloria in excelsis Deo*, and the quire continues *Et in terra pax hominibus &c.*, divided again into two parts answering one another ; or singing alternately with the Cantors. Next follows the quire's reply to *Dominus vobiscum*.

4. When the Epistle or Lesson is finished, the Responsory called the Gradual is begun by one or two singers as far as the asterisk *, where the whole chorus, or at least the selected chanters, are instant to follow on at this point. The Verse of the Gradual is sung by two voices, and is completed by the whole quire from the asterisk near the end. Alternatively, the Responsorial mode may be followed when this is more suitable, (1) all the quire then repeating, after the verse has been finished by the solo singer or singers, the first part of the Responsory up to the Verse.

If two Alleluias with a verse are to be sung, the first Alleluia is chanted by one or two voices up to the sign * : the quire then repeats the Alleluia and adds the neum or jubilus, drawing out the syllable *a*. The Cantors, sing the Verse, which is completed in full chorus from the asterisk, as before. The Verse done, the Cantor or Cantors repeat the Alleluia, and the chorus adds the neum only.

From Septuagesima Sunday onwards the Alleluia and its *Y*. are omitted and the Tract is sung, the verses of which are performed alternately by two quires answering one another, or divided between Cantors and the full chorus.

In Eastertide the Gradual is omitted, and is replaced by two Alleluias with a verse, as above : and a third Alleluia follows at once, begun by one or two up to the neum, and continued by all without any repetition. A Verse and one final Alleluia are sung in the aforesaid manner.

Sequences are sung alternately, either between Cantors and chorus, or between two divisions of the quire.

5. When the Gospel is done, the Priest intones *Credo in unum Deum* if this is to be sung, the quire continuing *Patrem omnipotentem* and the rest, all together or alternately, following the custom of the place.

6. The Offertory is begun by one, two or four Cantors, as at the Introit, and is carried on by all.

(1) E. g., on the feast of St. John Baptist [Tr.]

7. When the Preface is finished, the quire follows with *Sanctus* &c., only as far as *Benedictus qui venit*; and this being reached (but not before) the Elevation of the Host is made. At this point the singers are silent and worship with the rest. When the Sacrament has been elevated, the quire goes on with the *Benedictus*.

8. When reply has been made to *Pax Domini*, *Agnus Dei* is sung thrice, either by the full quire led out by one, two or four Cantors as the method may be, or in alternate chorus, in such wise that the close *Dona nobis pacem* (in Requiem Masses, the last word *Sempiternam* only) is sung in full.

9. When the Most Holy Sacrament has been received, the Antiphon called *Communio* is sung by the quire, begun by one, two or four Cantors, following what had been said of the Introit.

The Priest or Deacon sings *Ite Missa est* or *Benedicamus Domino*, to which the quire answers *Deo gratias* in the same melody.

To *Requiescant in pace* at Requiem Masses the reply is *Amen*.

Censor depulatus.

Imprimatur

Westmonasterii, die 24 Octobris 1929

EDM. CAN. SURMONT VIC. GEN.

DOMINICA PRIMA ADVENTUS.

Introitus. VIII.



Amen.

¶ *Hic modus repetendi Introitum servatur per totum annum.*
1. GRADUALE.

Grad.
I.

U - ni-vér- si * qui te exspéctant,
non confundéntur, Dómi- ne. *Y. Vi-*
as tu- as, Dó-mi-ne,
no-tas fac mi- hi : et sé-
mi-tas tu- as * é- do- ce me.
VIII.
A l- le- lú- ia. * *ij.* *Y. Os-*
tén- de no- bis Dó- mi- ne mi-se-ri- cór-di- am
tu- am : et sa-lu- tá- re tu-
um * da no-

bis.

In Feriis Adventus, quando per hebdomadam resumitur Missa de Dominica, non dicitur Allelúia, nec Y. sequens, sed tantum Graduale.

Offert.

II.

A d te Dómi- ne * le- vá- vi á-
nimam me- am : De- us me- us, in te confi-
do, non e-ru- bé-scám : ne-que ir- ri-de- ant
me in-imí- ci me- i : ét- e- nim u- ni-vér-si
qui te exspé- ctant, non confun- dén- tur.

Comm.

I.

D ó-mi- nus * da- bit be- nigni- tá- tem : et
ter- ra no-stra da- bit fructum su- um.

DOMINICA SECUNDA ADVENTUS.

Intr.
VII.

P ó-pu-lus Si-on, * ec-ce Dó-mi-nus vé-ni-et
ad salvándas gen-tes: et audi-tam fá-ci-et Dó-
mi-nus gló-ri-am vo-cis su-æ, in læ-ti-ti-
a cor-dis ve-stri. Ps. Qui re-gis Isra-el, intén-
de: * qui dedú-cis vel-ut ovem Jo-seph. Gló-ri-a Pa-
tri. E u o u a e.

Grad.
V.

E x Si-on * spé-ci-es de-có-
ris e-jus: De-us ma-ni-fé-ste

vé-ni-et. V. Congregá-
te il-li san-
ctos e-jus, qui ordi-na- vé-runt
te-sta-méntum e-
jus * su-per sa-cri-fi-ci-a.
I. **A** l-le-lú-ia. * ij.
V. Lætá-tus sum in his quæ di-cta sunt mi-
hi: in do-mum Dó-mi-ni *
i-bimus.

Offert.
III.

De-us * tu con-vér- tens vi- vi- fi- cá-
bis nos, et plebs tu- a
lætá- bi- tur in te : osténde no-
bis, Dómi- ne, mi-se-ri-cór-di- am tu- am,
et sa- lu- tá- re tu- um da
no- bis.

Comm.
II.

Je- rú-sa- lem * surge, et sta in excélso :
et vi- de jucun-di- tá- tem, quæ véni- et
ti- bi a De- o tu- o.

DOMINICA TERTIA ADVENTUS.

Intr.

I.

Gaudé- te * in Dó-mi-no sem- per : í-te-rum di-
co, gau- dé- te : modé-sti- a ve-stra no-ta sit ó-
mnibus homi- ni- bus : Dómi- nus pro- pe est.
Ni- hil solli- ci- ti si- tis : sed in o- mni o-ra-
ti- ó- ne pe-ti-ti- ó- nes ve-stræ inno-té-scant a-
pud De- um. Ps. Bene-di-xisti, Dómi-ne, terram tu- am : *
a-vertísti capti-vi- tá-tem Ja- cob. Gló-ri- a Patri.
Eu o u a e.

Grad.
VII.

Qui sedes, Dómi- ne, * su- per Ché-

ru-bim, éxci-ta po-ténti-am tu-am,

et ve-ni.

Y. Qui re-

gis

Isra- el, inténde : qui de-dú- cis

vel-ut o- vem * Jo- seph.

IV.

Al- le- lú- ia. * ij. Y. Exci-

ta Dó- mi-ne, po-ténti- am tu- am, et

ve-

ni, ut salvos * fá-

ci- as nos.

Offert.
IV.

Be-ne-di-xí- sti, * Dó- mi- ne, ter-

ram tu- am : a-ver-tí- sti capti-vi-tá-tem Ja-

cob : remi-sí- sti in-iqui- tá- tem ple-

bis tu- æ.

Comm.
VII.

Dí-ci- te : * Pu-sil- lá-nimes confortá- mi-

ni, et no-lí-te timé-re : ec- ce De- us no-

ster vé-ni- et, et salvá- bit nos.

FERIA IV. QUATUOR TEMP. ADVENTUS.

Introitus. Rorate, ut infra, in Dominica IV. Adventus, 22.

I. Grad.
II.

T ol- li- te * por- tas, prin- ci- pes,
ve- stras : et e- le- vá- mi- ni por-
tæ æ- terná- les : et intro- í-
bit Rex gló- ri- æ.
V. Quis ascéndet in montem
Dó- mi- ni? aut quis sta- bit in
loco sancto e- jus? In- no-
cens má- ni- bus et

mundo * cor- de.

2. Graduale. Prope est, ut infra, in Dom. IV. Adventus, 22.

Offert.
IV.

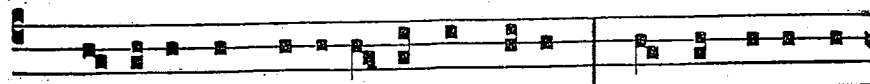
C onfortá- mi- ni, * et jam no- lí- te
ti- mé- re : ec- ce e- nim De- us no-
ster retri- bu- et ju- dí- ci- um : ipse vé-
ni- et, et sal- vos nos fá- ci- et.

Communio. Ecce virgo, ut infra, in Dom. IV. Adventus, 25.

FERIA VI. QUATUOR TEMP. ADVENTUS.

Intr.
IV.

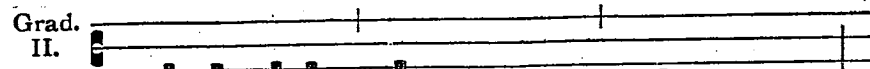
P ro- pe es tu * Dómi- ne, et omnes vi- æ tu- æ
vé- ri- tas : in- í- ti- o co- gnó- vi de testimó- ni-
is tu- is, qui- a in ætérnum tu es.



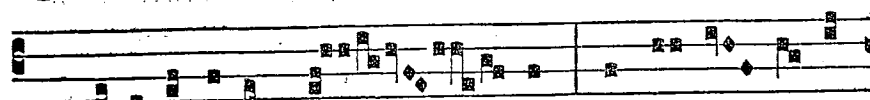
Ps. Be- á-ti imma-cu-lá-ti in vi-a : * qui ámbu-lant in



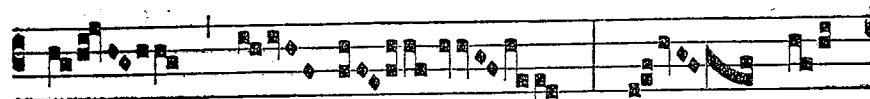
lege Dómi-ni. Gló-ri-a Patri. E u o u a e.



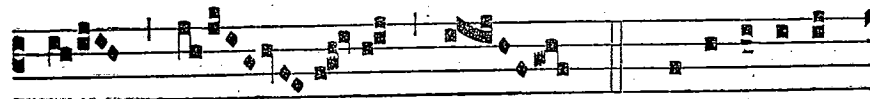
O s-tén-de no-bis, * Dómi-ne,



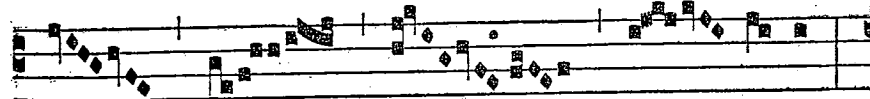
mi-se-ri-córdi-am tu- am : et sa-lu- tá-re



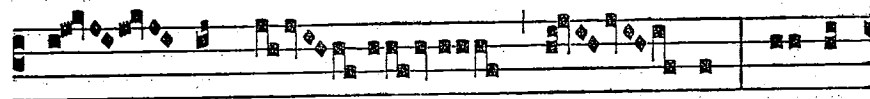
tu- um da no-



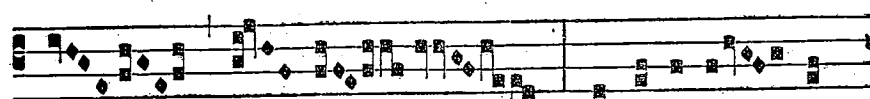
bis. V. Be-ne-di-xísti,



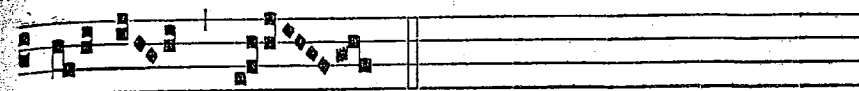
Dó- mi-ne,



ter- ram tu- am : a-ver-

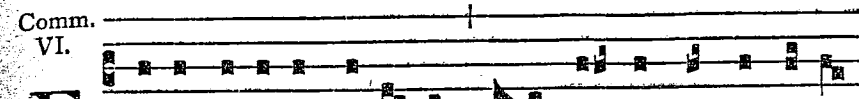


ti- sti capti-vi-tá- tem *

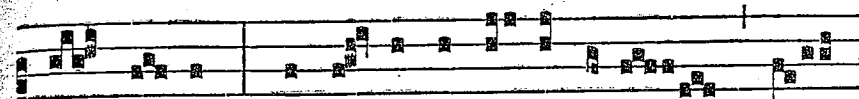


Ja- cob.

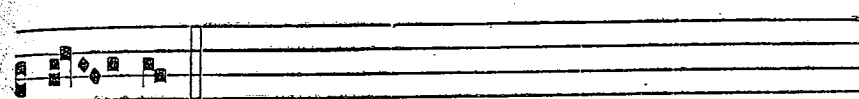
Offertorium. Deus tu convértens, *ut supra*, 6.



E c-ce Dóminus vé-ni- et, * et omnes sancti e-jus

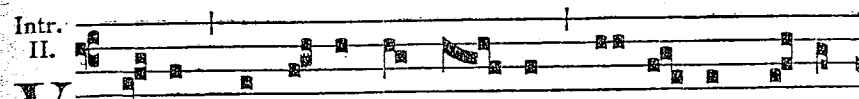


cum e- o : et e- rit in di- e il-la lux

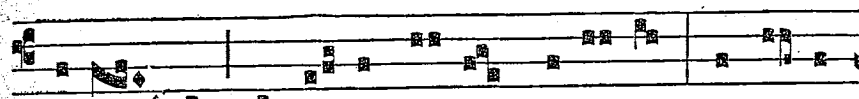


ma- gna.

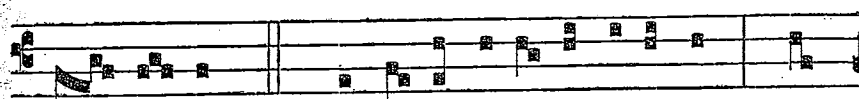
SABBATO QUATUOR TEMP. ADVENTUS.



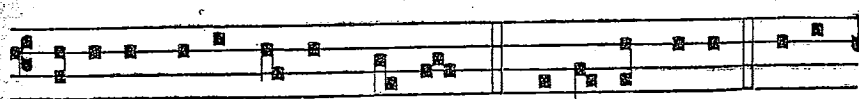
V e-ni, * et os-tén-de no- bis fá- ci- em tu-am,



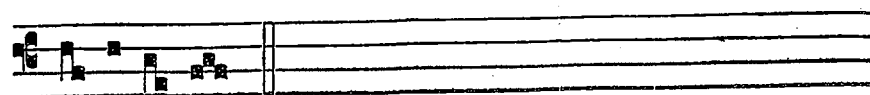
Dómi- ne, qui se- des su- per Ché-ru-bim : et sal-vi



é- ri-mus. Ps. Qui re- gis Isra- el, inténde : * qui



dedú- cis vel-ut o- vem Jo- seph. Gló-ri- a Patri. E u

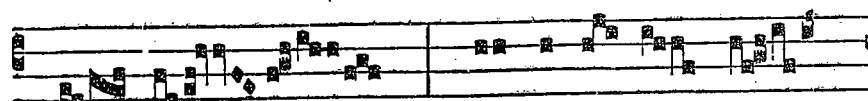


o u a e.

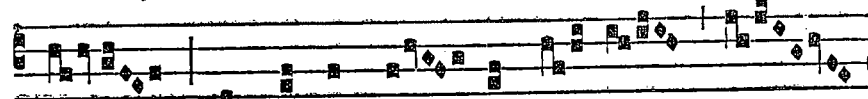
1. Grad.
II.

A

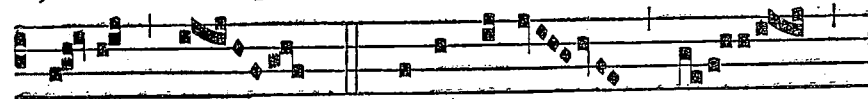
summo * cœ- lo egrés- si- o



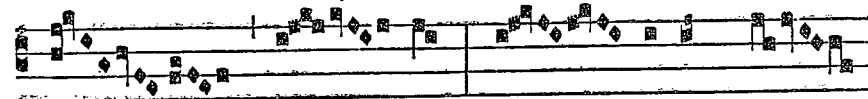
e- jus : et occúr-sus e-



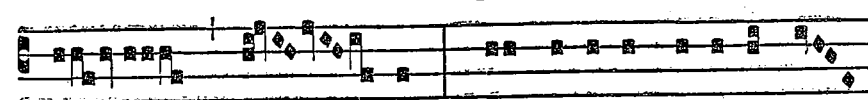
jus usque ad sum- mum e- jus.



V. Cœ-li enár-



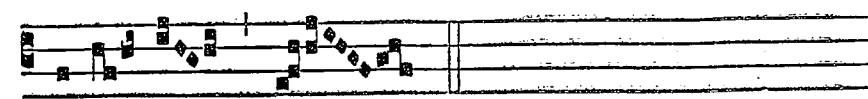
rant gló- ri- am De-



i : et ó-pe-ra mánu- um e-



jus annún-ti- at * fir-

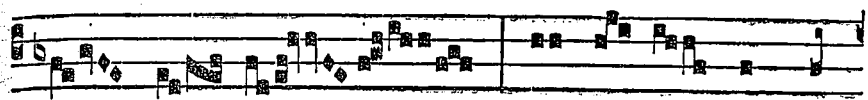


mamén- tum.

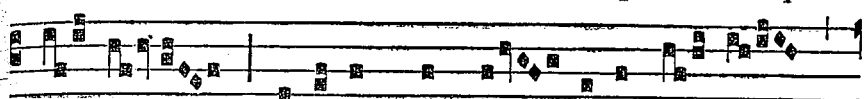
2. Grad.
II.

I

n so-le * pó- su- it taberná- cu-



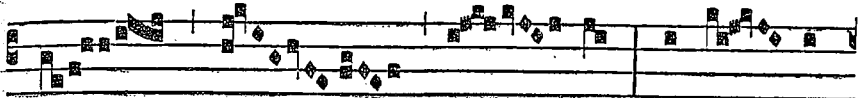
lum su- um : et i- pse tamquam



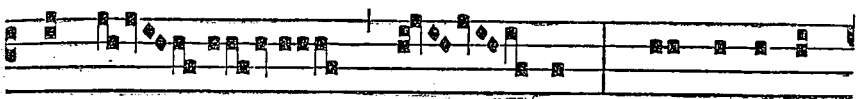
spon- sus pro- cédens de thá- lamo su- o.



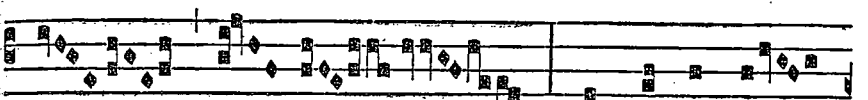
V. A summo cœ-



lo egrés- si-



o e- jus : et occúrsus



e- jus usque ad sum-



mum * e- jus.

3. Grad.
II.

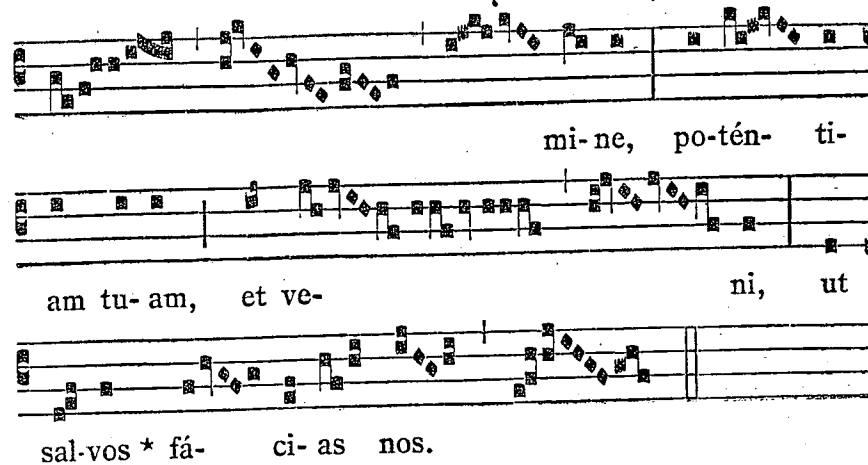
D

ó- mi- ne * De- us virtú- tum, convér-

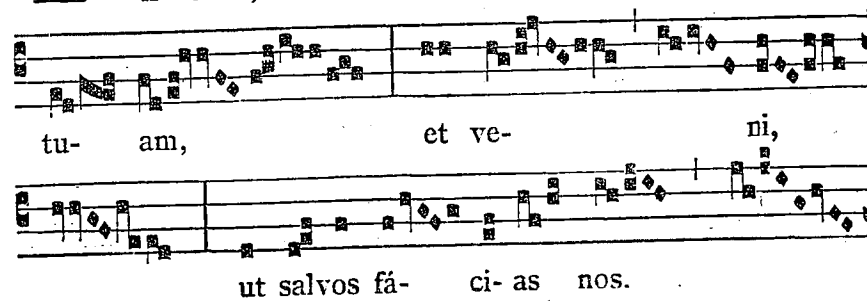




V. Exci-ta, Dó-

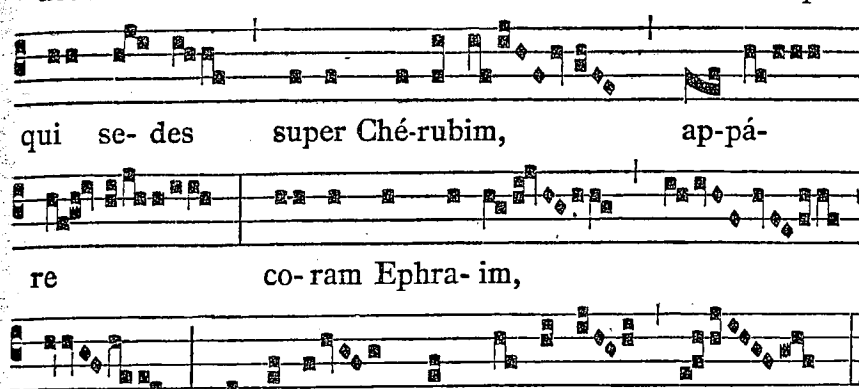
4. Grad.
II.

E x- ci-ta, * Dó- mi-ne, po-tén- ti- am



dedú-cis vel-ut ovem Jo-

seph :

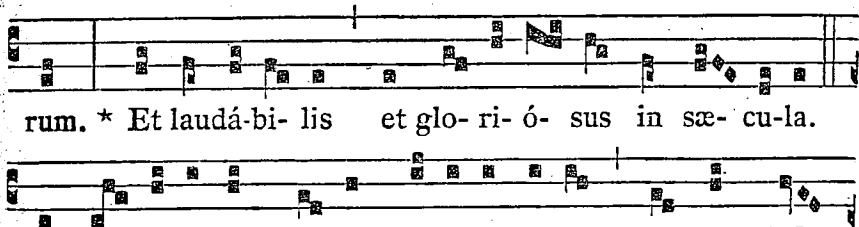


Bénjamin, * et Ma-násse.

Post V. Lectionem.

Hymn.
VII.

B e- ne-dictus es Dó-mi-ne De- us pa-trum nostró-



Et be- ne-dictum nomen gló-ri- æ tu- æ, quod est san-



ctum. * Et laudá-bi-le et glo-ri-ó-sum in sæ-cu-la.

Be-ne-díctus es in templo sancto gló-ri-æ tu-æ. *

Et laudá-bi-lis et glo-ri-ó-sus in sæ-cu-la. Be-

ne-díctus es su-per thronum sanctum regni tu-i. * Et

laudá-bi-lis et glo-ri-ó-sus in sæ-cu-la. Be-ne-

díctus es su-per sceptrum di-vi-ni-tá-tis tu-æ. * Et

laudá-bi-lis et glo-ri-ó-sus in sæ-cu-la. Be-ne-dí-

ctus es qui sedes su-per Ché-ru-bim, íntu-ens a-bys-

sos. * Et lauda-bi-lis et glo-ri-ó-sus in sæ-cu-la.



Be-ne-díctus es qui ámbu-las super pennas ventó-rum,

et super undas ma-ris. * Et laudá-bi-lis et glo-ri-

ó-sus in sæ-cu-la. Be-ne-dí-cant te omnes Ange-

li et Sancti tu-i. * Et laudent te, et glo-rí-fi-cent

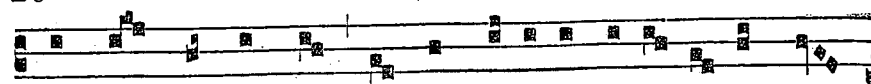
in sæ-cu-la. Be-ne-dí-cant te cœ-li, terra, ma-re,

et ómni-a quæ in e-is sunt. * Et laudent te, et

glo-rí-fi-cent in sæ-cu-la. Gló-ri-a Pa-tri, et Fí-li-

o, et Spi-rí-tu-i San-cto. * Et laudá-bi-li et glo-

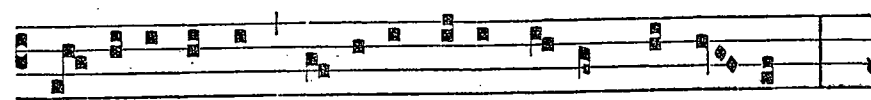
ri-ó-so in sæ-cu-la. Sic-ut e-rat in princí-pi-o,



et nunc, et semper, et in sæcu-la sæcu-ló-rum. A-



men. * Et laudá-bi-li et glo-ri-ó-so in sæ-cu-la.

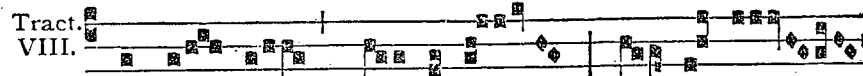


Be-ne-díctus es, Dó-mi-ne De-us patrum nostró-rum. *

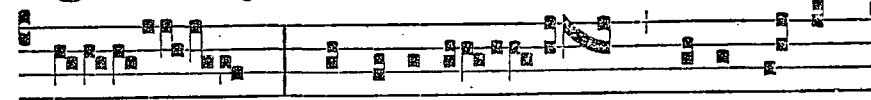


Et laudá-bi-lis et glo-ri-ó-sus in sæ-cu-la.

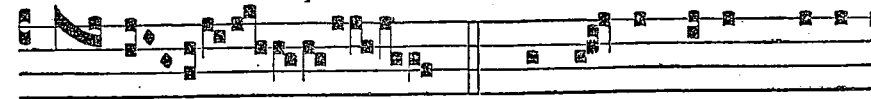
Post Epistolam.



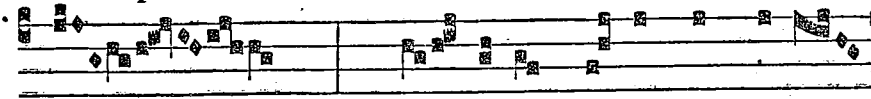
Tract. VIII. **Q**ui re-gis * Is-ra-el, in-tén-de :



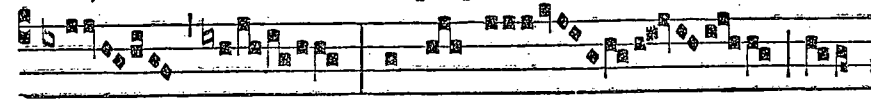
qui dedú-cis vel-ut o-ven



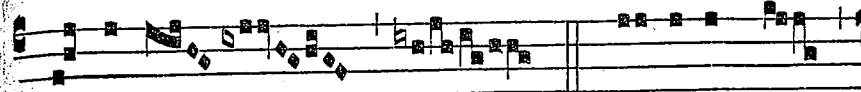
Jo-seph. **V.** Qui se-des super Ché-ru-



bim, ap-pá-re co-ram Ephra-im,

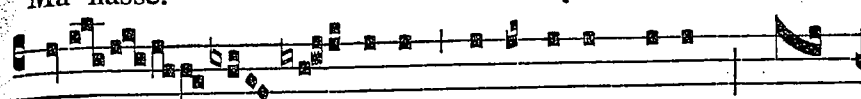


Bénja-min, et

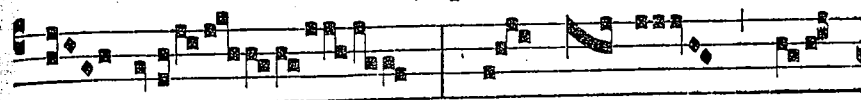


Ma-násse.

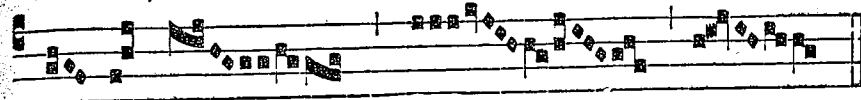
V. Ex-ci-ta, Dó-



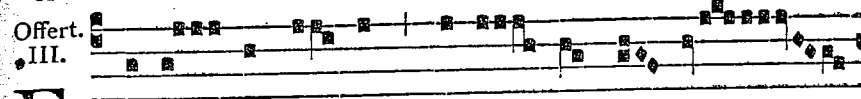
mi-ne, po-tén-ti-am tu-am, et



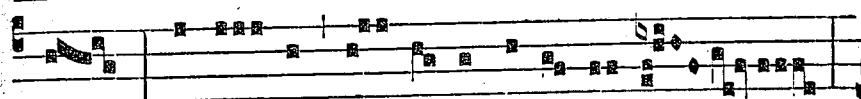
ve-ni, ut sal-vos * fá-



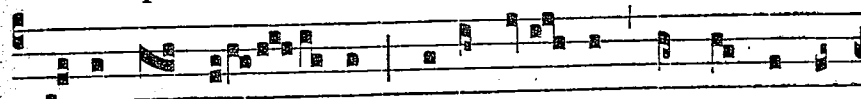
ci-as nos.



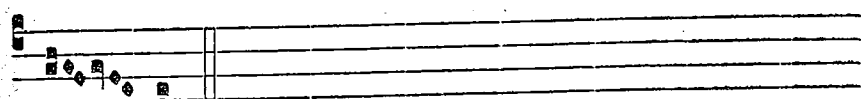
Exsúl-ta sa-tis * fi-li-a Si-on,



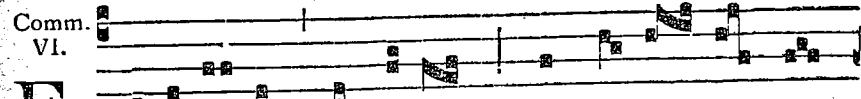
præ-di-ca fi-li-a Je-rú-sa-lem :



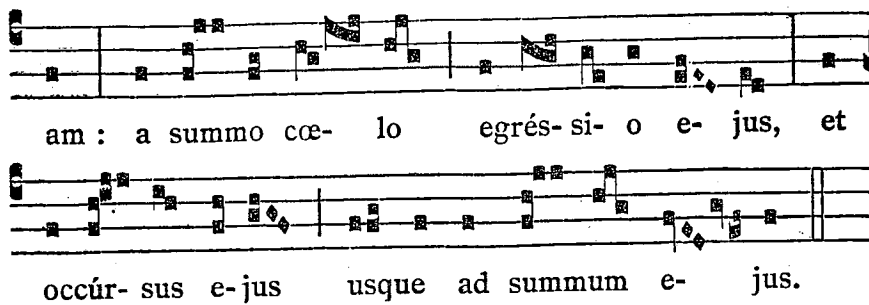
ecce Rex tu-us ve-nit ti-bi sanctus, et sal-



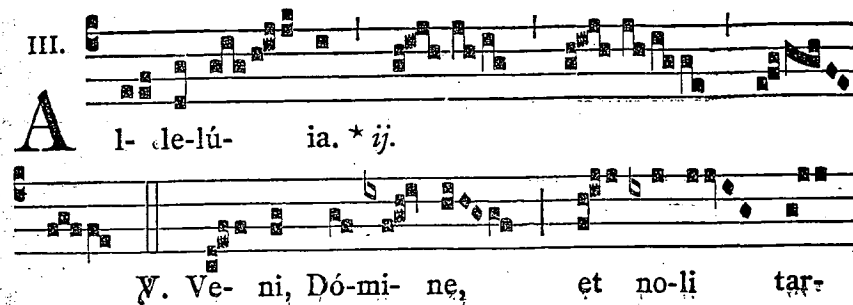
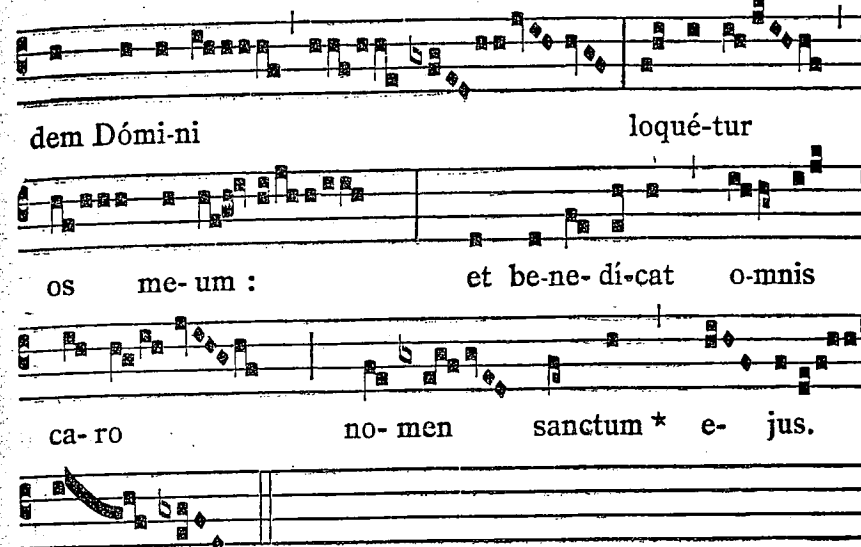
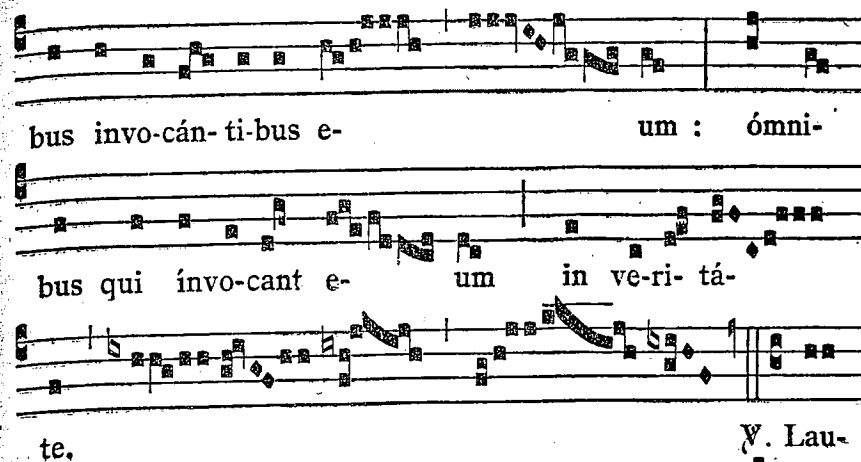
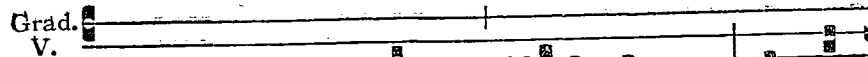
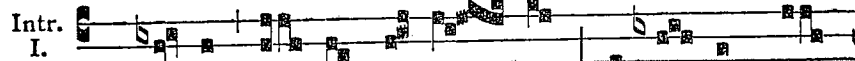
vá-tor.

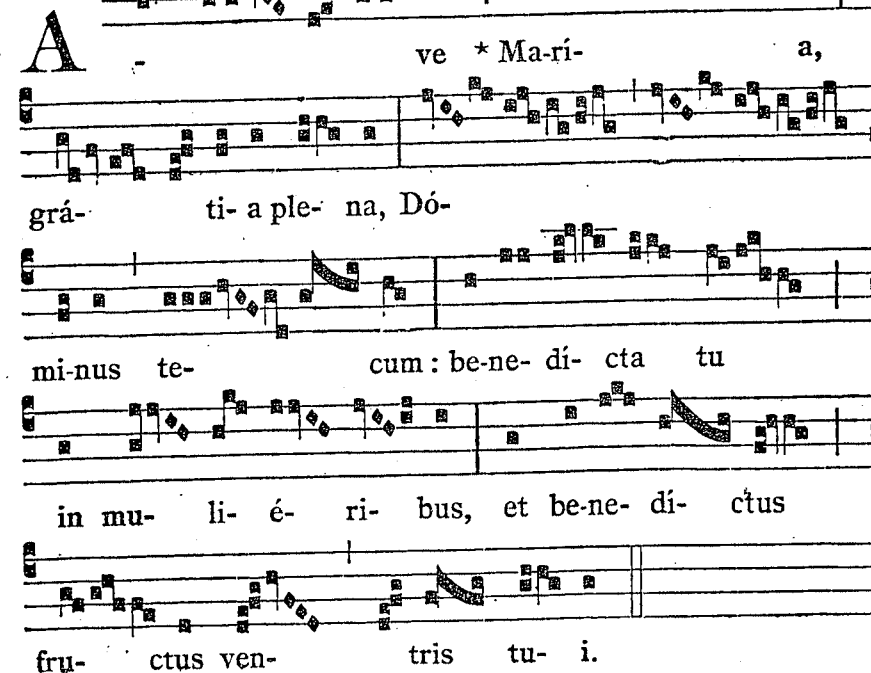
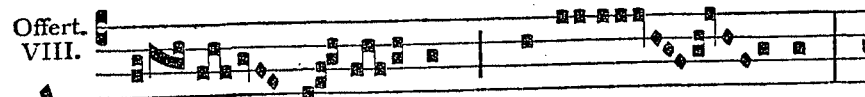
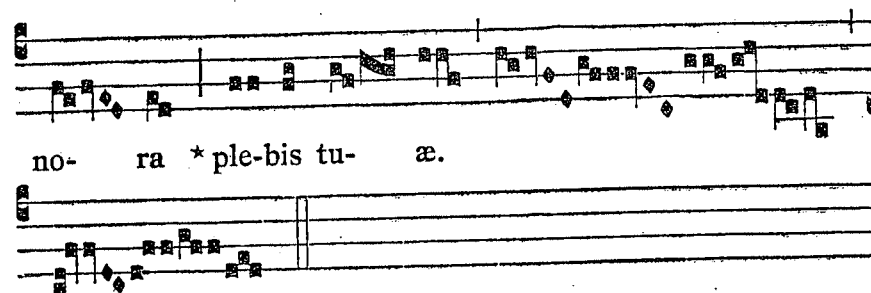
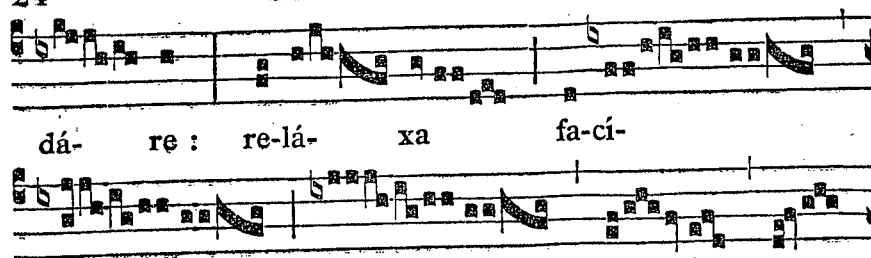


Ex-sultá-vit * ut gi-gas ad cur-rén-dam vi-

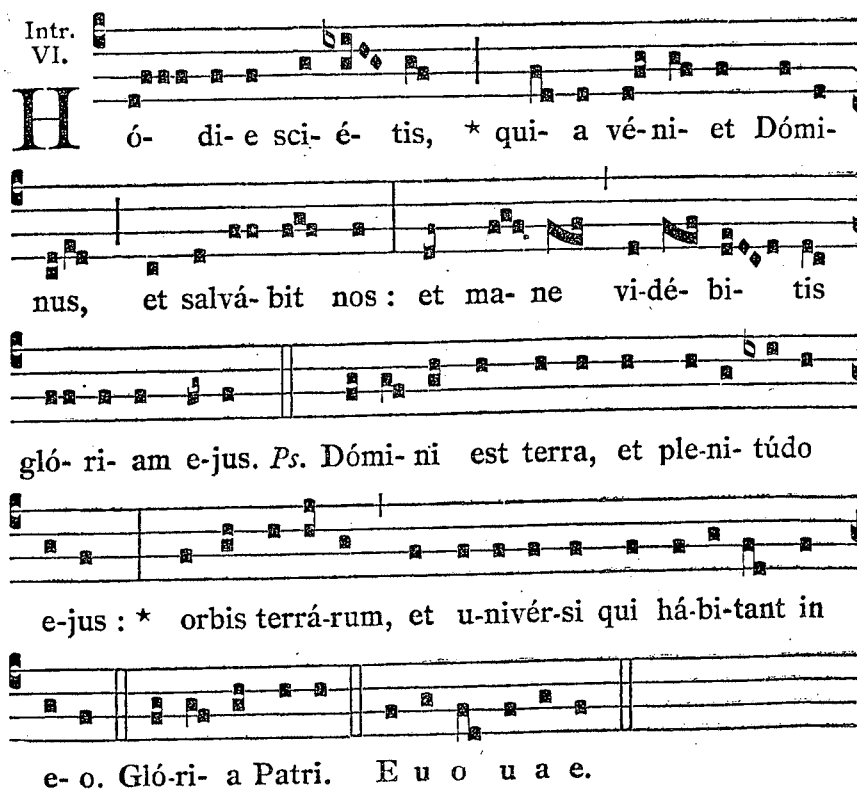


DOMINICA QUARTA ADVENTUS.





IN VIGILIA NATIVITATIS DOMINI.



Gräd.
II.

H ó-di-e * sci-é- tis, qui-a vé-ni-
et Dó-mi-nus, et salvá-bit
nos : et ma-ne vi-dé-bi-tis
gló-ri-am e-jus.
V. Qui re-gis Isra-el, intén-
de : qui dedú-cis vel-ut ovem
Jo-seph : qui se-des su-
per Ché-rubim, ap-pá-re co-ram
Ephra-im, Bénjamin, * et

Ma-násse.

Non dicitur Allelúia cum sequenti Versu, nisi hæc Vigilia venerit in Dominica.

VIII.

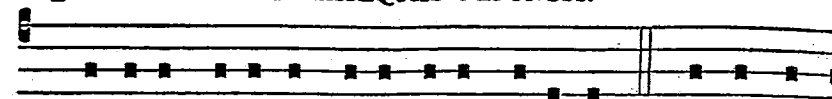
A l-le-lú-ia. * ij.

V. Crá-sti-na di-e de-lé-bi-tur in-íqui-tas
terræ : et regnábit super nos * Sal-vá-tor
mundi.

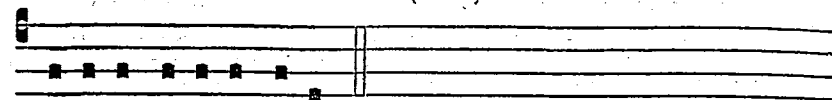
Offert.

II.

T ól-li-te * por-tas, prin-ci-pes, ve-
stras : et e-le-vá-mi-ni, por-tæ æ-ter-
ná-les, et intro-í-bit Rex gló-ri-
æ.



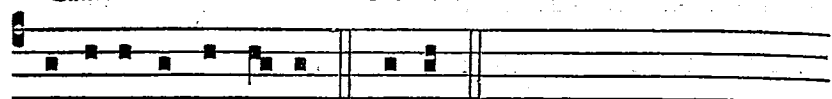
℣. Réqui-em æ-térnam dona e-i Dómi-ne. ℞. Et lux per-
(e- is)



pé-tu-a lú-ce-at e-i.
(e- is).

Cantores :

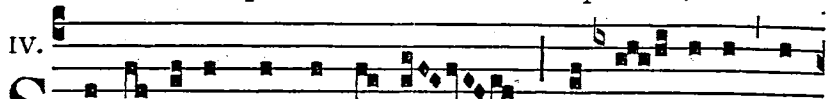
Chorus :



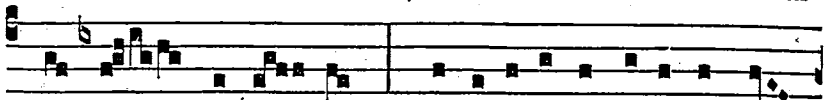
Requi-éscat in pa-ce. ℞. Amen.
(Requi-éscant)

Si Officium fit pro pluribus Defunctis, omnia dicuntur in numero plurali.

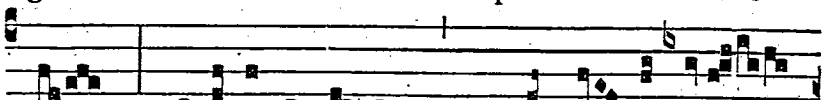
† *In Exsequiis Defunctorum, ecclesiam ingressi, cantant Responsorium, Cantore incipiente, et Clero alternatim respondente, videlicet :*



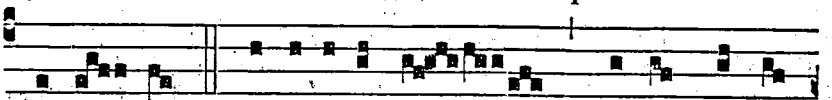
IV. **S**ubve-ní-te* Sancti De-i, oc-cúr-ri-te An-



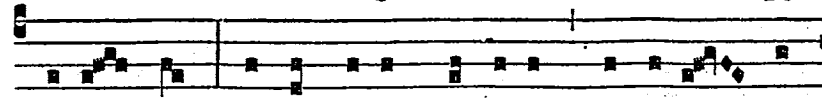
ge-li Dómi-ni : * Susci-pi-éntes á-nimam e-



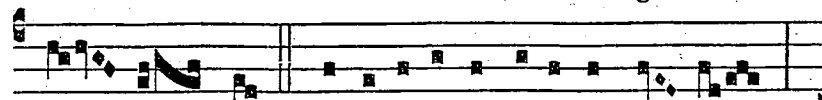
jus : † Offeréntes e-am in conspé-ctu Al-



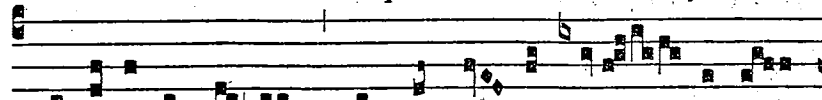
tís-si-mi. ℣. Sus-ci-pi-at te Christus, qui vo-



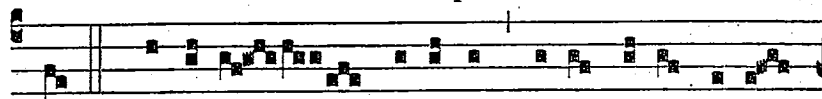
cá-vit te : et in si-num Abrahæ Ange-li de-



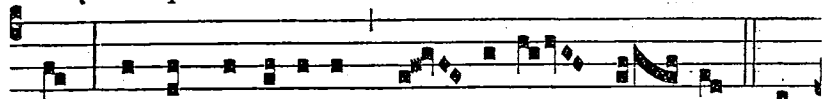
dú-cant te. * Susci-pi-éntes á-nimam e- jus : †



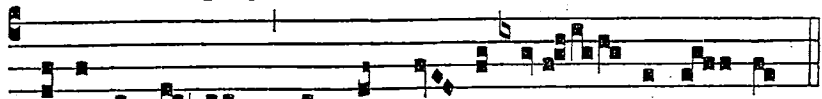
Of-feréntes e-am in conspé-ctu Al- tís-si-



mi. ℣. Réqui-em æ-térnam dona e-i Dómi-



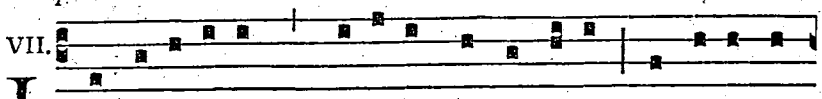
ne : et lux perpé-tu-a lú-ce-at e-i. † Of-



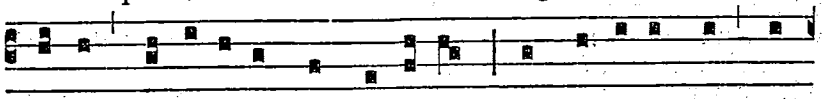
fe-réntes e-am in conspé-ctu Al- tís-si-mi.

† *Post Missam, in Exsequiis præsentis corpore defuncti, Sacerdos absolute dicit Orationem Non intres, etc. Deinde Cantore incipiente Clerus circumstantes cantat ℞. Libera me, ut supra. Deinde Kyrie eléison, etc.*

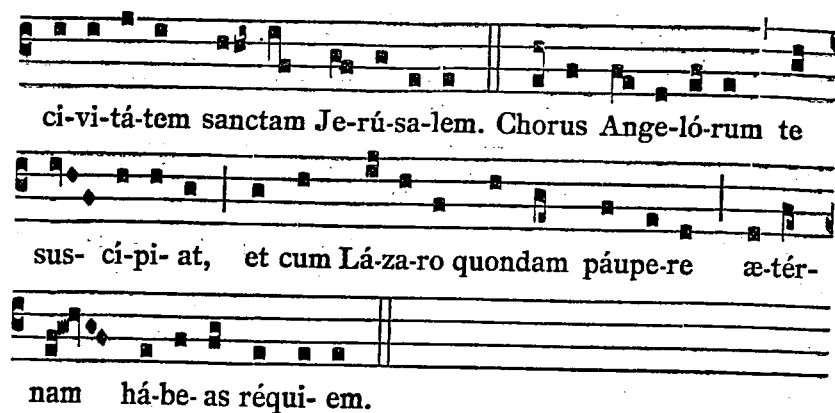
Finita Oratione, dum corpus defertur ad sepulcrum, Clerici cantant Antiphonam :



VII. **I**n pa-ra-dí-sum * dedúcant te Ange-li : in tu-o ad-

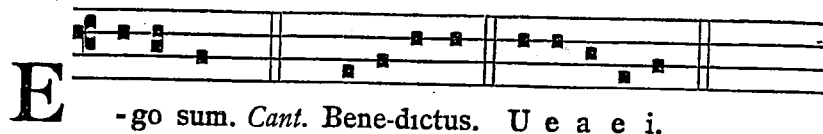


véntu suscí-pi-ant te Mártý-res, et perdúcant te in



ci-vi-tá-tem sanctam Je-rú-sa-lem. Chorus Ange-ló-rum te
sus- cí-pi- at, et cum Lá-za-ro quondam páu-pe-re æ-tér-
nam há-be-as réqui-em.

Quod si corpus tunc ad sepulturam non deferatur, omissa Antiphona In paradísium, etc., Sacerdos prosequatur officium, ut infra, quod nunquam omittitur; et intonet Antiphonam:



E - go sum. Cant. Bene-dictus. U e a e i.

CANTICUM ZACHARÆ.

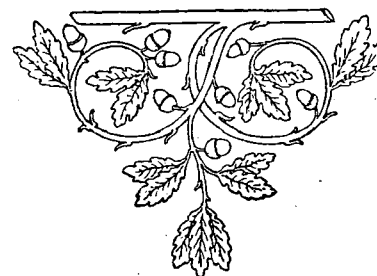
Benedictus Dóminus Deus Israel: * quia visitávit et fecit redemptionem plebis suæ: Et eréxit cornu salutis nobis: * in domo David púeri sui. Sicut locútus est per os sanctorum, * qui a sæculo sunt, prophetarum ejus: Salútem ex inimicis nostris, * et de manu ómnium qui odérunt nos: Ad faciéndam misericórdiam cum pátribus nostris: * et memorári testaménti sui sancti: Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrums nobis: Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi:

In sanctitáte et justitia coram ipso, * ómnibus diébus nostris. Et tu, puer, prophéta Altissimi vocáberis: * præibis enim ante faciém Dómini, paráre vias ejus. Ad dandam sciéntiam salutis plebi ejus: * in remissionem peccatórum eórum: Per viscera misericórdiæ Dei nostri: * in quibus visitávit nos, óriens ex alto. Illumináre his, qui in ténebris, et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis. Réquiem ætérnam * dona ei [eis], Dómine. Et lux perpétua * lúceat ei [eis].

Et repetitur Antiphona:



E - go sum re-surrécti-o et vi-ta: qui cre-dit in
me, é-ti-am si mórtu-us fú-e-rit, vi-vet: et omnis
qui vi-vit et cre-dit in me, non mo-ri-é-tur in æ-térnum.



TONI COMMUNES MISSÆ

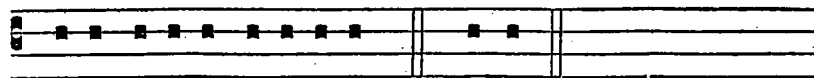
I. TONI ORATIONUM.

1. Tonus festivus.

Hic tonus servatur quando officium est duplex, vel semiduplex, vel de Dominica.

D óminus vo-bíscum. R̃. Et cum spí-ri-tu tu- o.

O - rémus. De- us, qui ho-di- érnám di- em, Aposto-ló-
rum tu-ó-rum Petri et Pauli marty-ri- o consecrásti : da
Ecclé-si-æ tu-æ e- ó-rum in ómni-bus sequi præ-céptum,
per quos re-li-gi-ó-nis sumpsit ex-órdi- um. Per Dóminum
nostrum Jesum Christum Fí-li- um tu- um : qui te-cum vi-vit
et regnat in u-ni-tá-te Spí-ri-tus Sancti De- us, per ó-



mni- a sæcu-la sæcu-lórum. R̃. Amen.

2. Tonus ferialis.

In Festis simplicibus, in Feriis et in Missis Defunctorum, Oratio dicitur in voce æquali ; in loco puncti principalis et semipuncti, fit tantum pausa et respiratio.

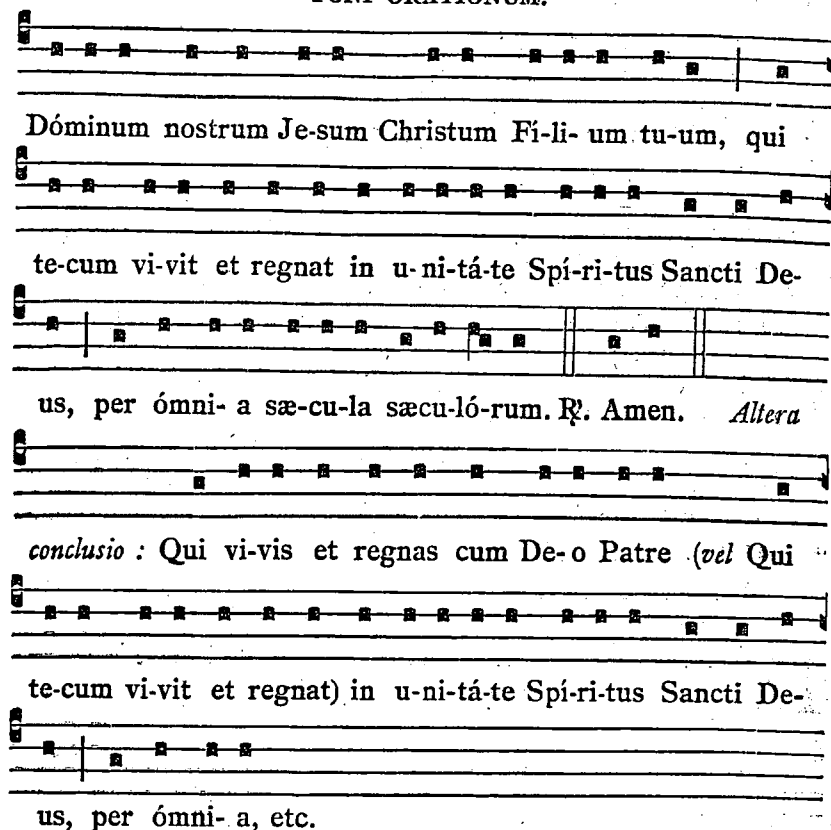
Pro Orationibus Aspersione Aquæ benedictæ, Litaniarum, Benedictionis Cinerum, Candelarum et Olivarum, et aliis hujusmodi, idem Tonus ferialis usurpatur, præterquam quod in fine ultimæ Orationis et ejus conclusionis ultima syllaba declinatur ad semiditonum.

Alii Toni ad libitum.

Omnes Orationes Missæ cantari possunt etiam in tono sequenti, ex antiqua traditione accepto.

D óminus vo-bíscum. [Pax vo- bis]. R̃. Et cum spí-ri-tu
tu- o.

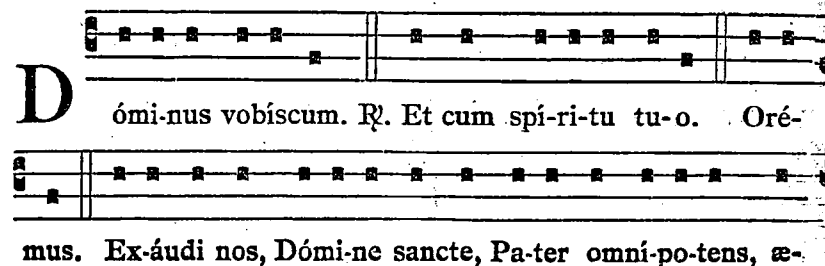
O - rémus. Præsta Dómi-ne fi-dé-libus tu- is : ut je-
ju-ni-ó-rum vene-ránda so-lémni- a, et cóngru- a pi- e-
tá-te suscí-pi- ant, et se-cú-ra devo-ti- ó-ne percúrrant. Per



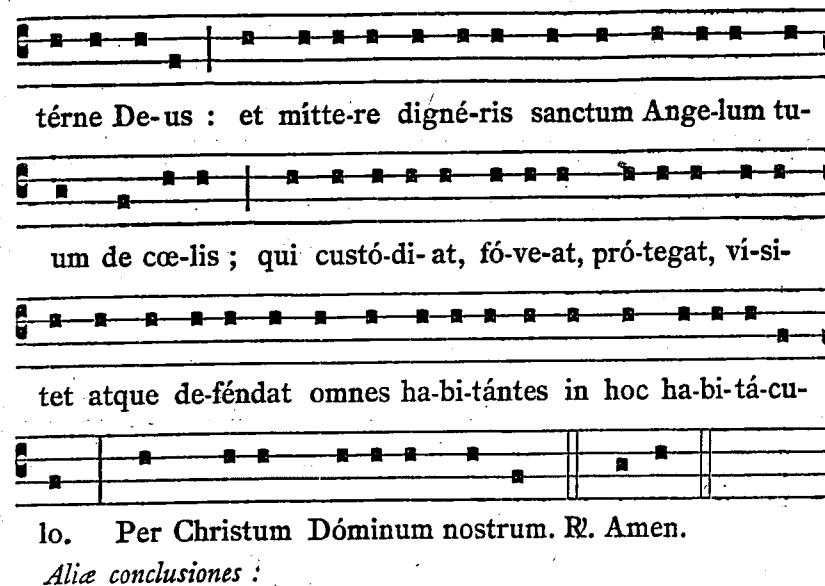
Dóminum nostrum Je-sum Christum Fi-li-um tu-um, qui
te-cum vi-vit et regnat in u-ni-tá-te Spí-ri-tus Sancti De-
us, per ómni- a sæ-cu-la sæcu-ló-rum. R. Amen. *Altera*
conclusio : Qui vi-vis et regnas cum De-o Patre (vel Qui
te-cum vi-vit et regnat) in u-ni-tá-te Spí-ri-tus Sancti De-
us, per ómni- a, etc.

Ubi usurpatur hic tonus, adhibendus est etiam ad Orationes ante Prophetias, et ad Orationes solemnes Feriæ VI. in Parasceve, et etiam quando cumque præcessit monitio Flectamus gēnuā.

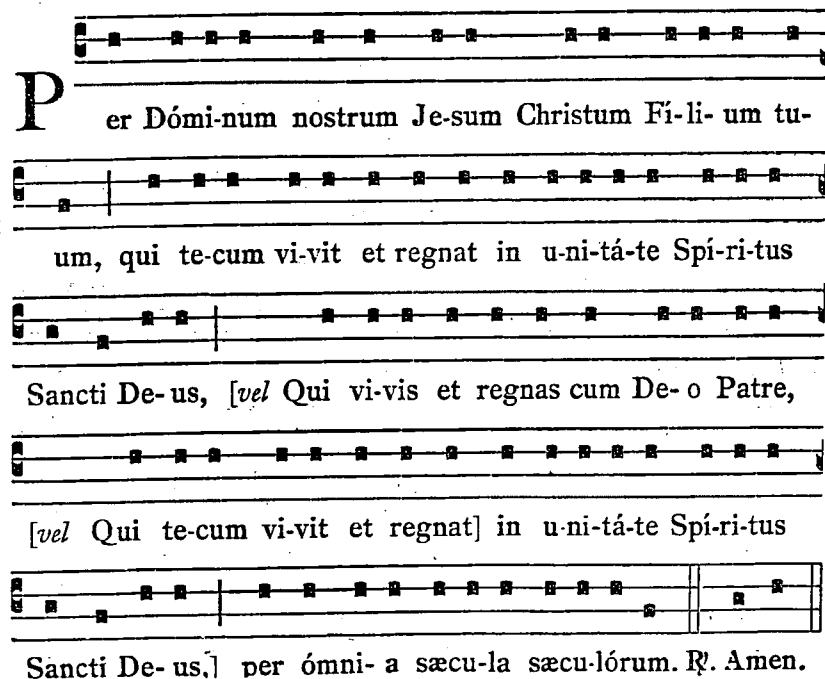
Orationes ad Aspersiōem, Benedictiones et Litanias cantari possunt etiam in tono sequenti :



Dómi-nus vobíscum. R. Et cum spí-ri-tu tu-o. Oré-
mus. Ex-áudi nos, Dómi-ne sancte, Pa-ter omni-po-tens, æ-



térne De-us : et mitte-re digné-ris sanctum Ange-lum tu-
um de cœ-lis ; qui custó-di-at, fó-ve-at, pró-tegat, ví-si-
tet atque de-féndat omnes ha-bi-tántes in hoc ha-bi-tá-cu-
lo. Per Christum Dóminum nostrum. R. Amen.
Aliæ conclusiones :

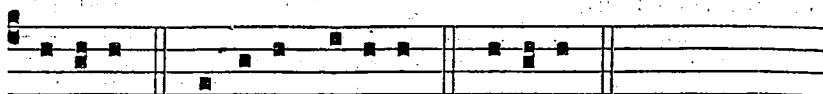


Per Dómi-num nostrum Je-sum Christum Fi-li-um tu-
um, qui te-cum vi-vit et regnat in u-ni-tá-te Spí-ri-tus
Sancti De-us, [vel Qui vi-vis et regnas cum De-o Patre,
[vel Qui te-cum vi-vit et regnat] in u-ni-tá-te Spí-ri-tus
Sancti De-us.] per ómni- a sæ-cu-la sæcu-ló-rum. R. Amen.

In eodem tono cantari potest Oratio super populum.

Quando præmittenda est monitio : Flectámus génu.

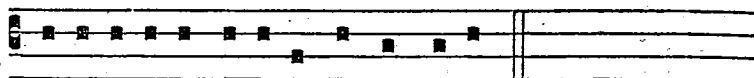
Sacerdos Diaconus Subdiaconus



Orémus. Flectámus génu- a. Le- vá- te.

Et subsequitur Oratio in tono feriali.

Ante Orationem super populum, quæ dicitur in tono feriali :



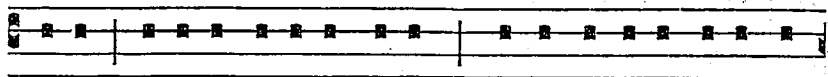
H umi- li- á- te cá- pi- ta vestra De- o.

II. TONUS PROPHETIÆ.

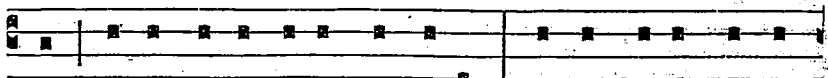
Tonus Prophetiæ convenit in omnibus cum tono Lectionis, præterquam in ultimo puncto, ubi non declinatur ut in aliis, sed vox flectitur, ut apparet in exemplo infrascripto ; excepta tamen ea Lectione quam excipit Cantus ad ipsam pertinens, v. g., Canticum Moysis post Lectionem IV. Sabbati Sancti, et Canticum Trium Puerorum post Lectionem V. in Sabbatis Quatuor Temporum, ubi vox non declinatur sicut in aliis, sed æqualiter cum aliqua mora continuatur.



L écti- o I- sa- í- æ prophé- tæ. Hæc di- cit Dóminus



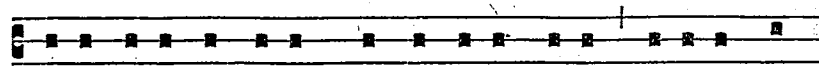
De- us : Dí- ci- te fí- li- æ Si- on : Ecce Salvá- tor tu- us ve-



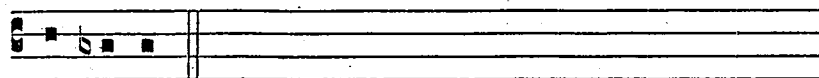
nit : ecce merces e- jus cum e- o. Quis est is e, qui ve-



nit de Edom, tinctis vés- tibus de Bosra ?... laudem Dó-



mi- ni super ómnibus quæ réddi- dit nobis Dóminus De-

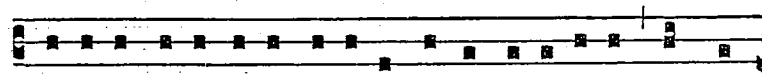


us noster.

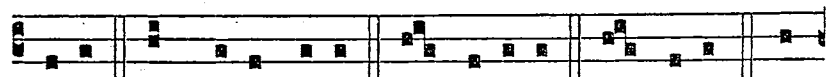
III. TONUS EPISTOLÆ.

In Epistola, vox æqualiter, cum aliqua tamen mora et cantando continuatur. Ad punctum vero interrogativum servatur tonus solitus interrogativi, qui supra positus est in tono Prophetiæ, seu Lectionis.

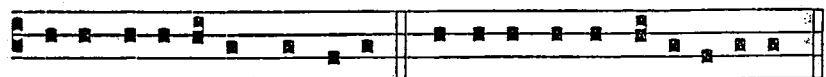
Alius tonus qui sequitur, ex more olim communi, adhiberi potest ad libitum.



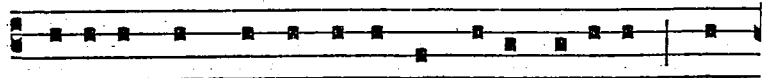
L écti- o E- písto- læ be- á- ti Pauli Apósto- li ad Ro-



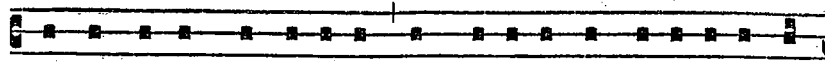
mános. Ad Co- rínthi- os. Ad Gá- la- tas. Ad Ti- tum. Lé-



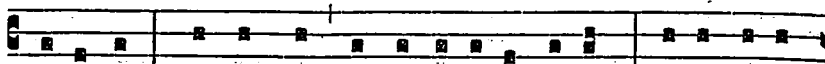
cti- o I- sa- í- æ prophé- tæ. Lécti- o libri Sa- pi- énti- æ.



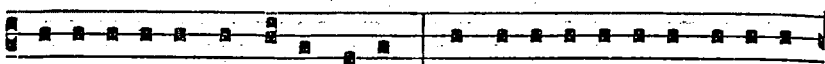
B e- á- tus vir qui invéntus est si- ne má- cu- la, et



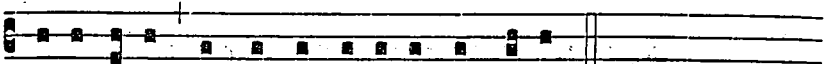
qui post aurum non áb-i-it, nec spe-rá-vit in pe-cú-ni-a et



the-sáuris. Quis est hic, et laudá-bimus e-um? fe-cit e-nim



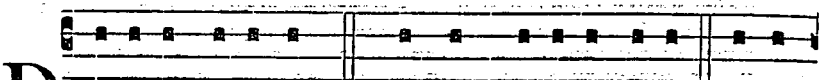
mi-ra-bí-li-a in vi-ta su-a... et e-le-emó-synas il-lí-us



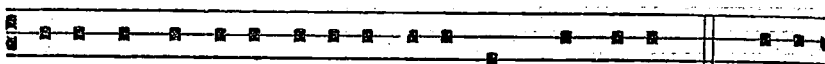
e-narrá-bit omnis ecclé-si-a sanctórum.

Sic ad punctum, semipunctum, interrogativum et finale vox modulatur, prout apparet in exemplo supra posito.

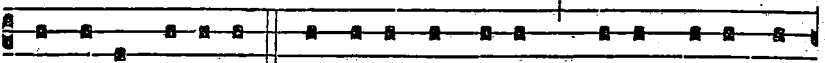
IV. TONUS EVANGELII.



Dómi-nus vobíscum. R̃. Et cum spí-ri-tu tu-o. Sequén-



ti-a sancti Evangé-li-i secúndu-m Matthæ-um. R̃. Gló-ri-



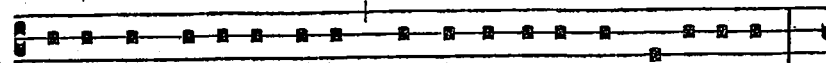
a ti-bi Dómi-ne. In il-lo témpo-re : Di-xit Je-sus di-



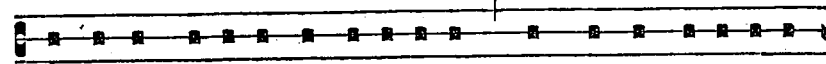
scí-pu-lis su-is : Vos estis sal terræ. Quod si sal eva-



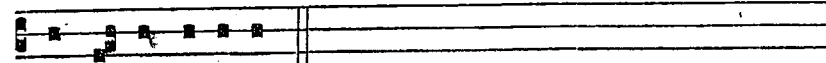
nú-e-rit, in quo sa-li-é-tur? Ad ní-hi-lum va-let ultra,



ni-si ut mittá-tur foras, et conculcé-tur ab homí-nibus...



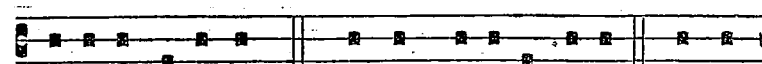
qui autem fé-ce-rit et do-cú-e-rit, hic magnus vo-cá-bi-tur



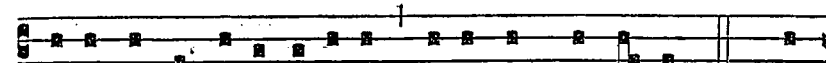
in regno cœ-ló-rum.

Sic ad punctum principale vox in quarta semper syllaba declinatur. Ad punctum autem interrogativum servatur tonus solitus interrogativi, ut in Lectionibus et in Epistola.

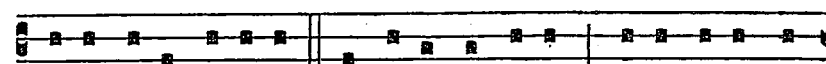
Alio modo, ad libitum :



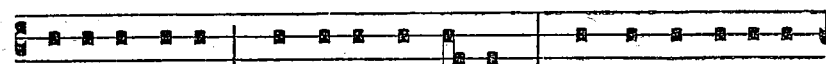
Dómi-nus vobíscum. R̃. Et cum spí-ri-tu tu-o. Sequén-



ti-a sancti Evangé-li-i secúndum Matthæ-um. R̃. Gló-



ri-a ti-bi Dómi-ne. In il-lo témpo-re : Di-xit Je-sus di-

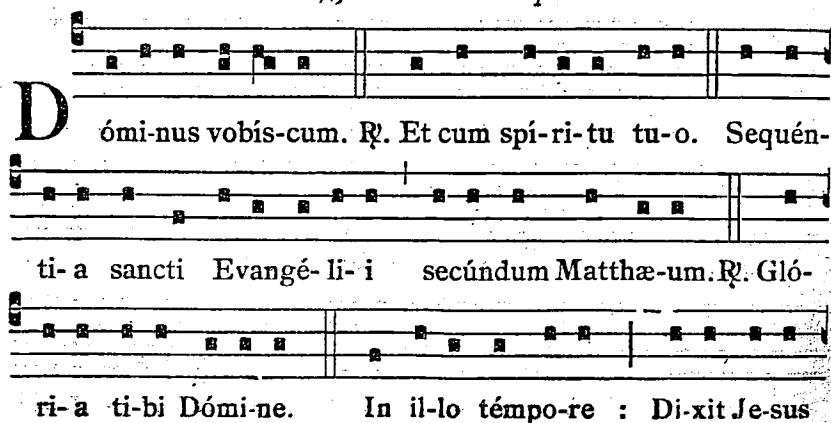


scí-pu-lis su-is : Vos estis sal terræ. Quod si sal e-vanú-

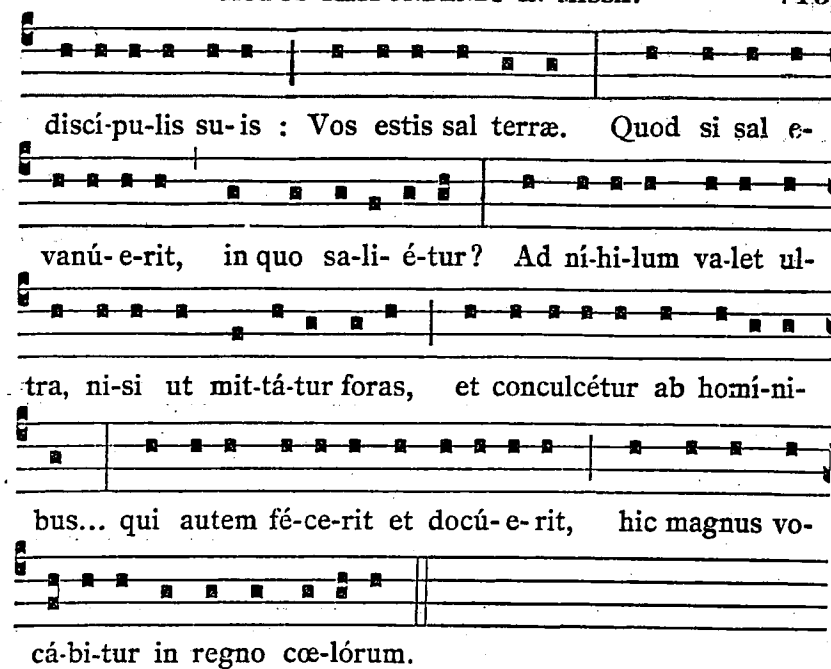


e-rit, in quo sa-li é-tur? Ad ní-hi-lum va-let ultra, ni-si
ut mittá-tur fo-ras, et conculcétur ab homi-ni-bus... Qui
ergo sólve-rit unum de mandá-tis istis mí-nimis, et do-
cú-e-rit sic hómi-nes, mí-nimus vo-cá-bi-tur in regno coeló-
rum : qui autem fé-ce-rit et docú-e-rit, hic magnus vo-
cá bi-tur in regno coeló-rum.

Alio modo, juxta usum antiquiorem :



Dómi-nus vobis-cum. R̃. Et cum spí-ri-tu tu-o. Sequén-
ti-a sancti Evangé-li-i secúndum Matthæ-um. R̃. Gló-
ri-a ti-bi Dómi-ne. In il-lo témpo-re : Di-xit Je-sus



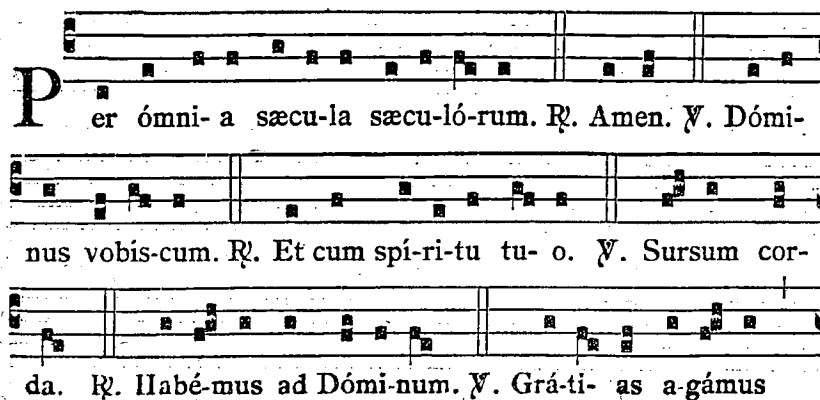
disci-pu-lis su-is : Vos estis sal terræ. Quod si sal e-
vanú-e-rit, in quo sa-li é-tur? Ad ní-hi-lum va-let ul-
tra, ni-si ut mit-tá-tur foras, et conculcétur ab homí-ni-
bus... qui autem fé-ce-rit et docú-e-rit, hic magnus vo-
cá-bi-tur in regno coeló-rum.

Caveatur ad semipunctum ne depressio Semiditoni in acuta fiat syllaba.

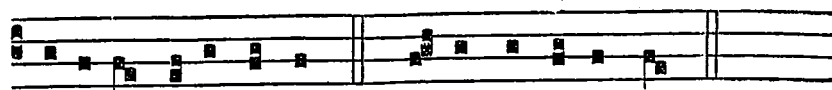
Ad punctum vero interrogativum inferior vocis inflexio semper cum tertia syllaba convenit.

V. TONI PRÆFATIONUM.

1. Tonus solemnis.



Per ómni-a sæcu-la sæcu-ló-rum. R̃. Amen. Ṽ. Dómi-
nus vobis-cum. R̃. Et cum spí-ri-tu tu-o. Ṽ. Sursum cor-
da. R̃. Habé-mus ad Dómi-num. Ṽ. Grá-ti-as a-gámus

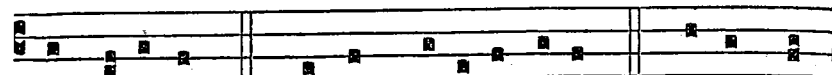


Dómi-no De-o nostro. R. Dignum et justum est.

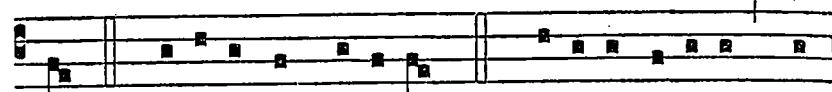
2. Tonus ferialis.



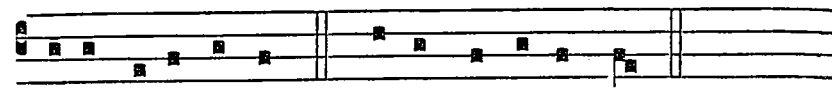
P er ómni-a sæcu-la sæcu-ló-rum. R. Amen. V. Dómi-



nus vo-bíscum. R. Et cum spí-ri-tu tu-o. V. Sursum cor-

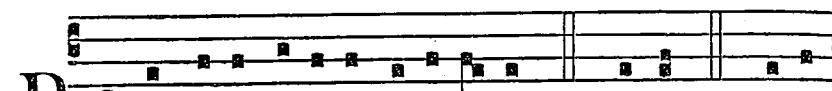


da. R. Habémus ad Dómi-num. V. Grá-ti-as agámus Dó-

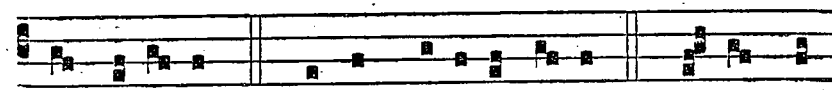


mi-no De-o nostro. R. Dignum et justum est.

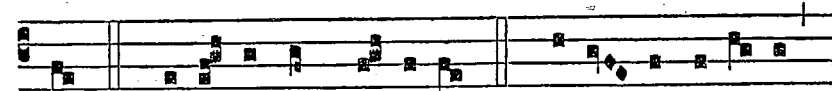
3. Tonus solemnior



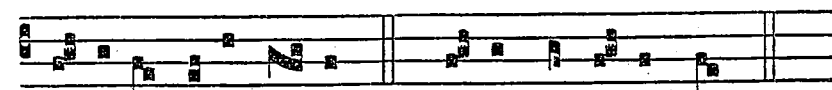
P er ómni-a sæcu-la sæcu-ló-rum. R. Amen. V. Dómi-



nus vo-bíscum. R. Et cum spí-ri-tu tu-o. V. Sur-sum cor-

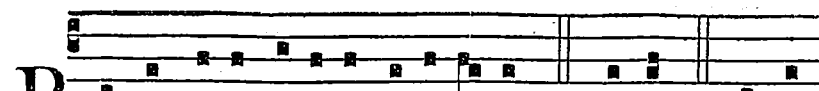


da. R. Habé-mus ad Dó-mi-num. V. Grá-ti-as a-gá-mus



Dó-mi-no De-o no-stro. R. Dignum et ju-stum est.

VI. AD PATER NOSTER.

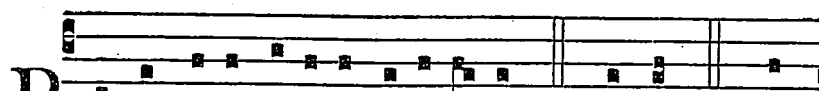


P er ómni-a sæcu-la sæcu-ló-rum. R. Amen. V. Et ne

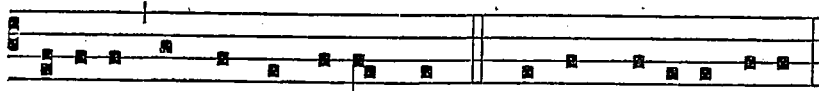


nos indúcas in tenta-ti-ó-nem. R. Sed líbe-ra nos a ma-lo.

VII. ANTE AGNUS DEI.



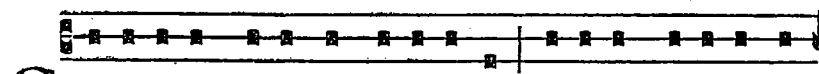
P er ómni-a sæcu-la sæcu-ló-rum. R. Amen. V. Pax †



Dómi-ni sit † semper vobis-† cum. R. Et cum spí-ri-tu tu-o.

VIII. TONUS « CONFITEOR »

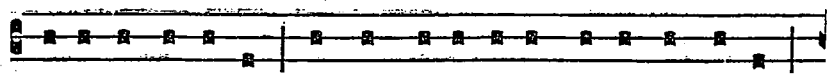
pro Missis Pontificalibus.



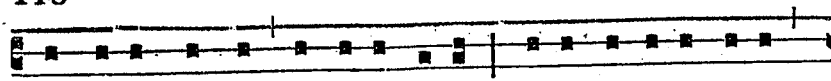
C onfi-te-or De-o omni-po-ténti, be-á-tæ Ma-rí-æ sem-



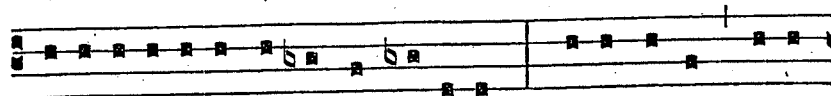
per Virgi-ni, be-á-to Micha-é-li Archánge-lo, be-á-to



Jo-ánni Baptístæ, sanctis Apósto-lis Petro et Paulo,



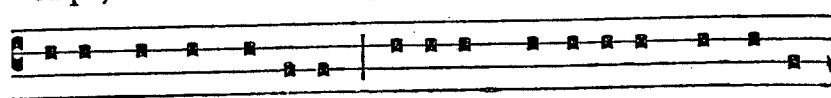
ómnibus Sanctis, et tibi pater, qui a peccávi nimis,



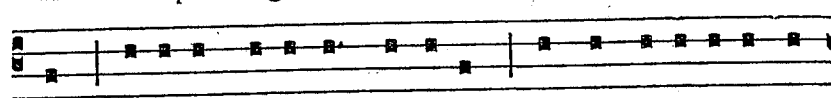
co-gi-ta-ti-ó-ne, verbo et ópe-re: me-a culpa, me-a



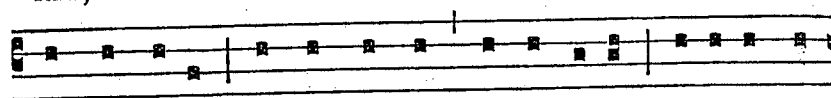
culpa, me-a má-xima culpa. Id-e-o precor be-á-tam Ma-



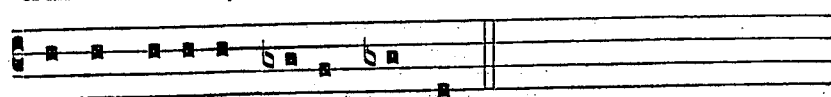
ri-am semper Virgi-nem, be-á-tum Micha-é-lem Archánge-



lum, be-á-tum Jo-ánnem Baptistam, sanctos Apósto-los Pe-



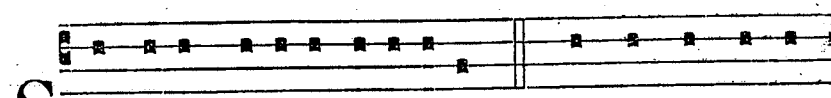
trum et Paulum, omnes Sanctos, et te pater, o-rá-re pro



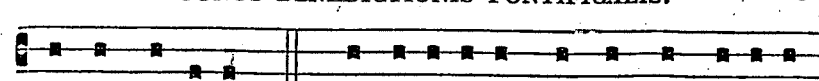
me ad Dóminum Deum nostrum.

IX. AD BENEDICTIONEM

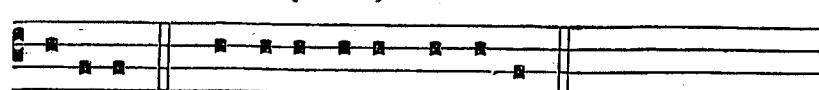
PONTIFICALEM.



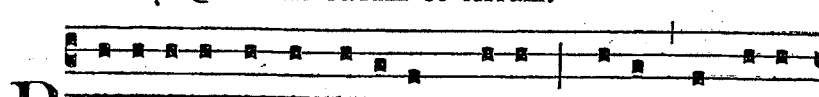
Sit nomen Dómi-ni bene-dictum. R. Ex hoc nunc et us-



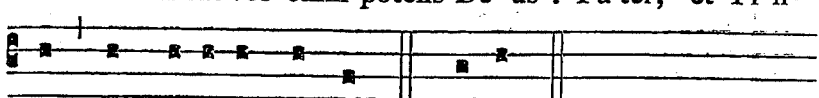
que in sæcu-lum. V. Adju-tó-ri-um nostrum in nómi-ne



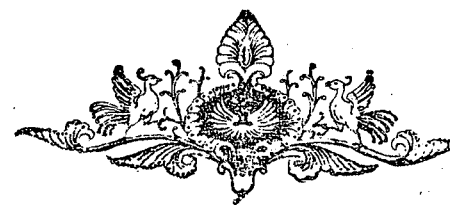
Dómi-ni. R. Qui fe-cit cœlum et terram.



Be-ne-dí-cat vos omní-potens De-us: Pa-ter, et Fí-li-



us, et Spí-ri-tus Sanctus. R. Amen.



TONI ♀. GLORIA PATRI AD INTROITUM.

I.

G ló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. *

Sic-ut e-rat in princi-pi-o, et nunc, et semper, et in

sæcu-la sæcu-ló-rum. A-men. *vel* E u o u a e. *vel*

E u o u a e.

II.

G ló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. *

Sic-ut e-rat in princi-pi-o, et nunc, et semper, et

in sæcu-la sæcu-ló-rum. A-men.

III.

G ló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. *

Sic-ut e-rat in princi-pi-o, et nunc, et semper, et

in sæcu-la sæcu-ló-rum. Amen.

IV.

G ló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. *

Sic-ut e-rat in princi-pi-o, et nunc, et semper, et

in sæcu-la sæcu-ló-rum. Amen. *vel* E u o u a e.

V.

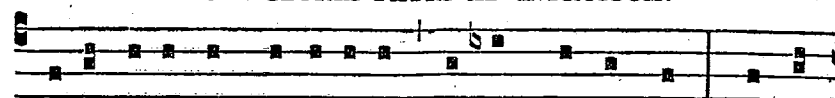
G ló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. *

Sic-ut e-rat in princi-pi-o, et nunc, et semper, et in

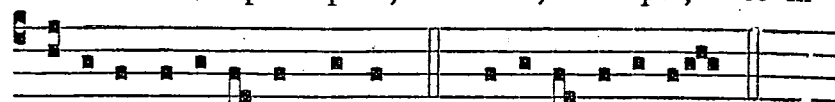
sæcu-la sæcu-ló-rum. Amen. *vel* E u o u a e.

VI.

G ló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. *

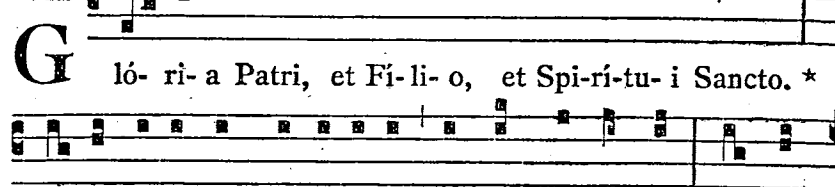


Sic-ut e-rat in princi-pi-o, et nunc, et sēper, et in

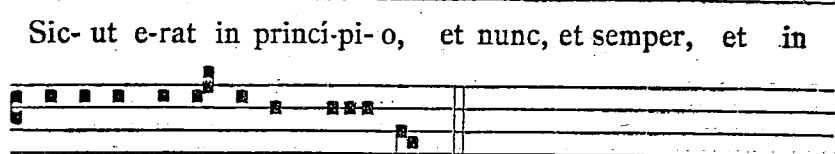


sæcu-la sæcu-ló-rum. Amen. *vel* E u o u a e.

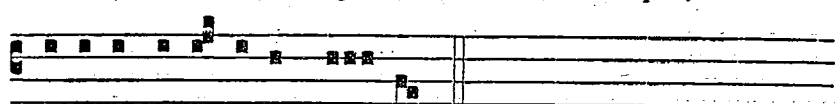
VII.



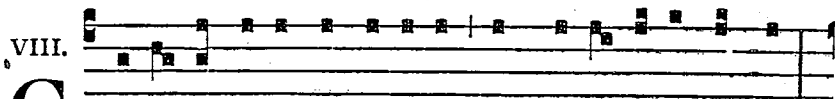
ló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. *



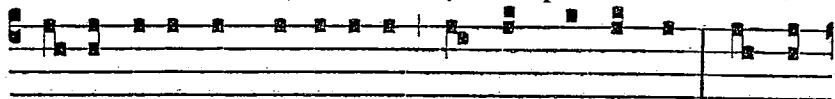
Sic-ut e-rat in princi-pi-o, et nunc, et sēper, et in



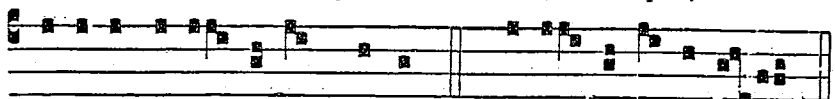
sæcu-la sæ-cu-ló-rum. A- men.



ló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. *



Sic-ut e-rat in princi-pi-o, et nunc, et sēper, et in



sæcu-la sæcu- ló-rum. Amen. *vel* E u o u a e.

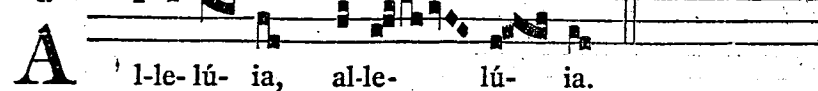
MODUS CANTANDI ALLELUIA

TEMPORE PASCHALI

SECUNDUM OCTO TONOS.

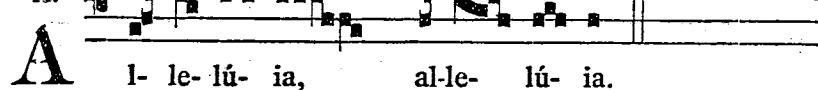
Ad Introitum.

i.



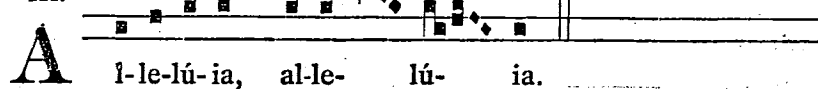
l-le-lú-ia, al-le- lú-ia.

II.



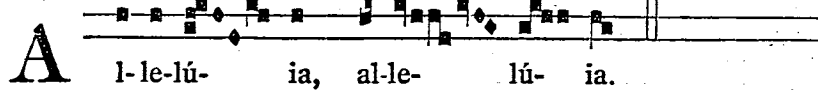
l-le-lú-ia, al-le- lú-ia.

III.



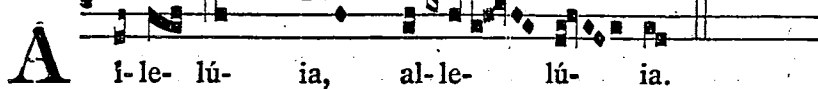
l-le-lú-ia, al-le- lú-ia.

IV.



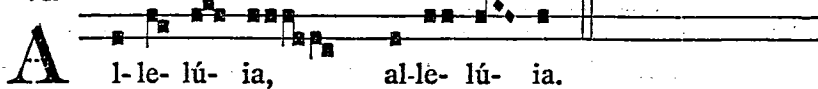
l-le-lú-ia, al-le- lú-ia.

V.



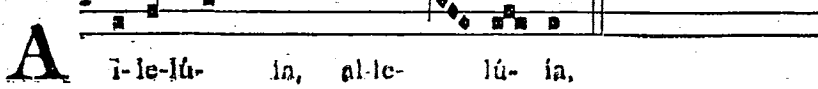
l-le-lú-ia, al-le- lú-ia.

VI.

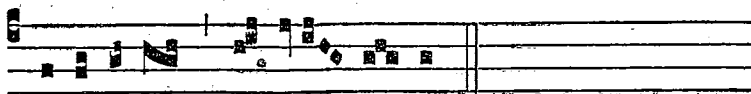



l-le-lú-ia, al-le- lú-ia.

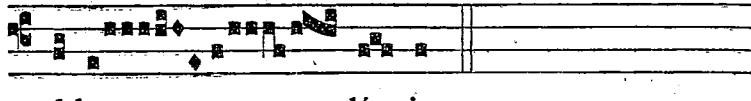
VII.




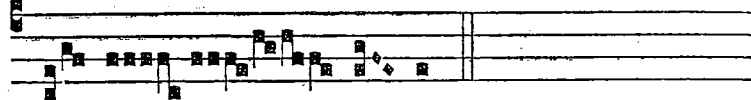
l-le-lú-ia, al-le- lú-ia.


VIII. 
A l-le-lú-ia, al-le-lú-ia.
 Ad Offertorium.

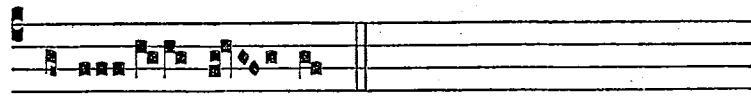
I. 
A l-le-lú-ia.

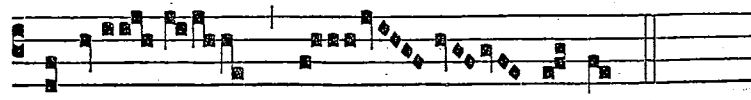
II. 
A l-le-lú-ia.

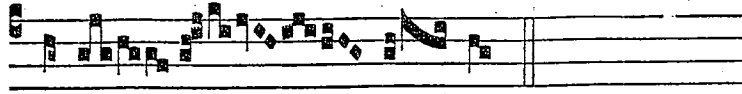
III. 
A l-le-lú-ia.

IV. 
A l-le-lú-ia.

V. 
A l-le-lú-ia.

VI. 
A l-le-lú-ia.

VII. 
A l-le-lú-ia.

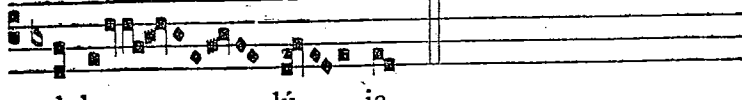
VIII. 
A l-le-lú-ia.
 Ad Communionem.

I. 
A l-le-lú-ia.

II. 
A l-le-lú-ia.

III. 
A l-le-lú-ia.

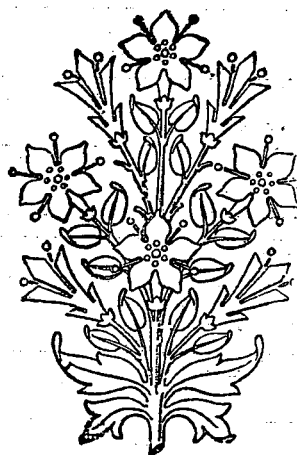
IV. 
A l-le-lú-ia.

V. 
A l-le-lú-ia.

VI. 
A l-le-lú-ia.

VII. 
A l-le-lú-ia.

VIII. 
A l-le-lú-ia.



APPENDIX

PRO GRATIARUM ACTIONE.

Hymnus. III. (Tonus solemnis).

Te De-um laudá-mus: * te Dóminum con-fi-té-mur.

Te æ-térnum Patrem omnis terra vene-rá-tur. Ti-bi

omnes Ange-li, ti-bi cœ-li et u-ni-vér-sæ po-testá-

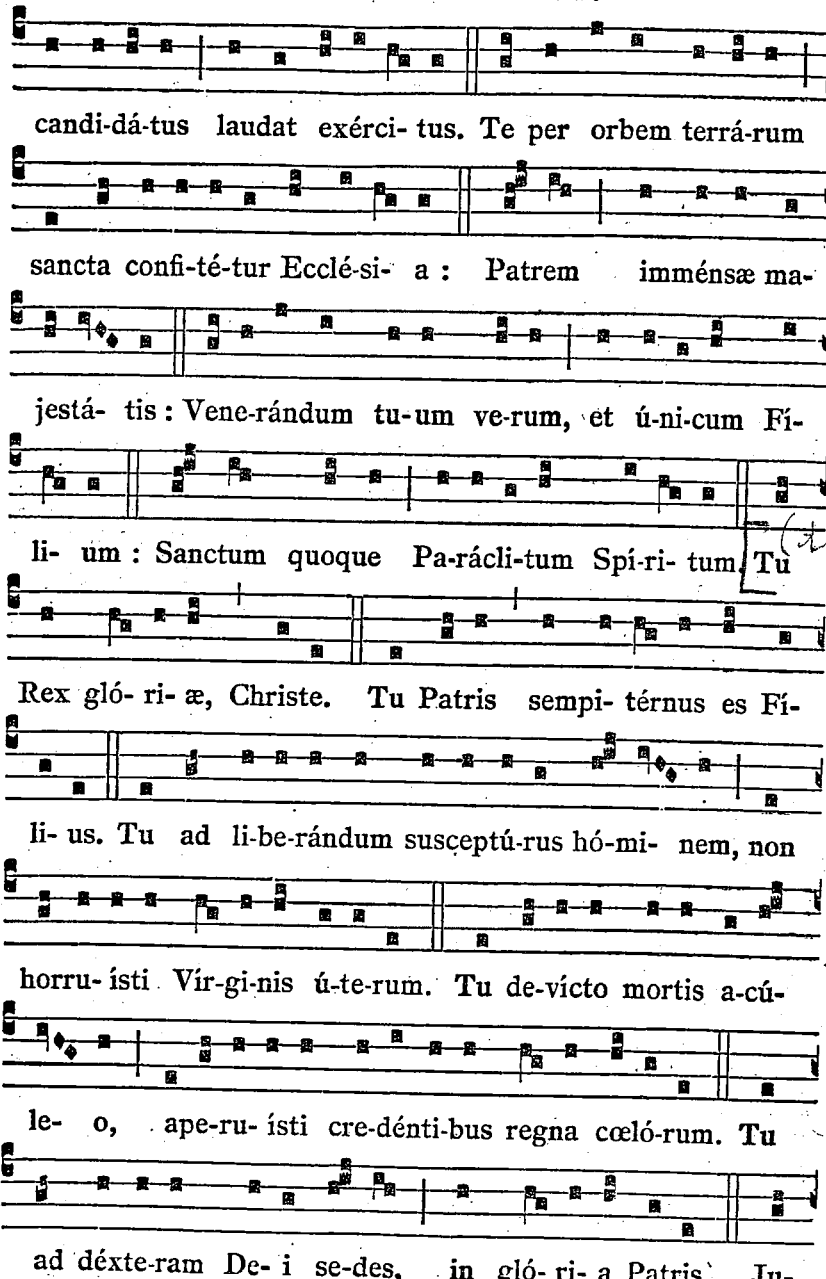
tes: Ti-bi Ché-ru-bim et Sé-raphim incessá-bi-li vo-ce

proclá-mant: Sanctus: Sanctus: Sanctus Dóminus De-us

Sá-ba-oth. *// Change of tempo, texture* Ple-ni sunt cœ-li et terra ma-jestá-tis gló-ri-

æ tu-æ. Te glo-ri-ó-sus Aposto-lórum cho-rus:

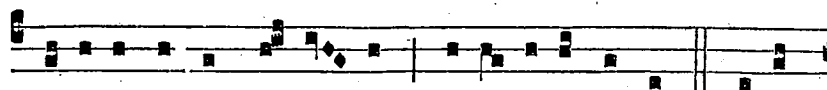
Te Prophe-tá-rum laudá-bi-lis nú-me-rus: Te Mártýrum



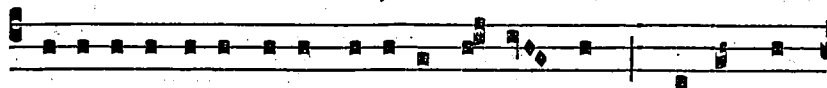
candi-dá-tus laudat exérci-tus. Te per orbem terrá-rum
 sancta confi-té-tur Ecclé-si-a : Patrem imménsæ ma-
 jestá-tis : Vene-rándum tu-um ve-rum, et ú-ni-cum Fí-
 li-um : Sanctum quoque Pa-rácli-tum Spi-ri-tum, Tu
 Rex gló-ri-æ, Christe. Tu Patris sempi-térnus es Fí-
 li-us. Tu ad li-be-rándum susceptú-rus hó-mi-nem, non
 horru-ísti Vir-gi-nis ú-te-rum. Tu de-vícto mortis a-cú-
 le-o, ape-ru-ísti cre-dénti-bus regna coeló-rum. Tu
 ad dexte-ram De-i se-des, in gló-ri-a Patris. Ju-



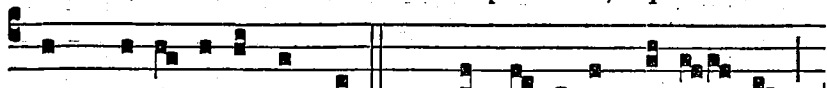
dex cré-de-ris es-se ventú-rus. Te ergo quæsumus, tu-
 is fámu-lis súbve-ni, quos pre-ti-ó-so sángu-ne red-
 emísti. Ætér-na fac cum sanctis tu-is in gló-ri-a
 nume-rá-ri. *Termin. Salvo. ad. et. fac. regnum.*
 Salvum fac pópu-lum tu-um Dómi-ne,
 et béne-dic hæ-re-di-tá-ti tu-æ. Et re-ge e-os,
 et extól-le il-los usque in ætér-num. Per síngu-los
 di-es, be-ne-dí-cimus te. Et laudá-mus nomen tu-um
 in sæ-cu-lum, et in sæ-cu-lum sæ-cu-li. Digná-re Dó-
 mi-ne di-e i-sto si-ne peccá-to nos custodi-re. Mi-



se-ré-re nostri Dó-mi- ne, mi-se-ré-re nostri. Fi- at



mi-se-ri-córdi- a tu- a Dó-mi- ne su- per nos, quemádmó-

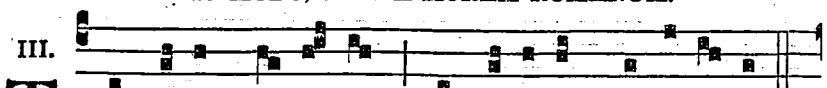


dum spe-rá- vimus in te. In te Dó-mi- ne spe-rá- vi :

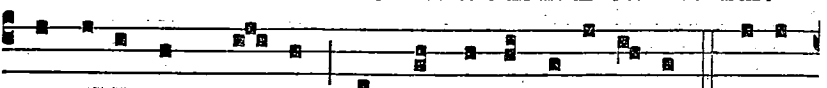


non confúndar in æ-tér- num.

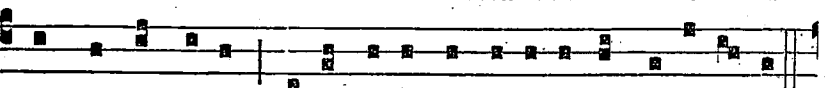
ALIO MODO, JUXTA MOREM ROMANUM.



III. **T**e De- um laudámus : * te Dó-mi- num confi-té- mur.



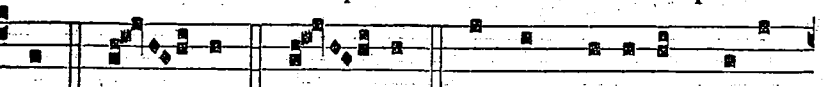
Te ætérnum Pa- trem omnis terra ve-ne-rá- tur. Ti- bi



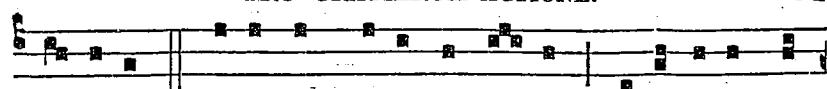
omnes Ange- li, ti- bi cœ- li et u- ni- vêtsæ po- testá- tes :



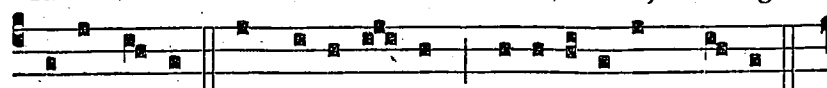
Ti- bi Ché- ru- bim et Sé- raphim incessá- bi- li vo- ce proclá-



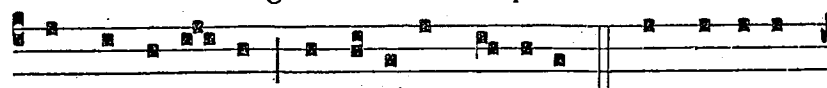
mant : San- ctus : San- ctus : Sanctus Dó-mi- nus De- us



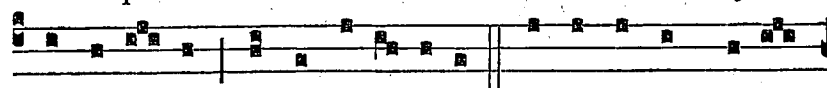
Sá- ba- oth. Ple- ni sunt cœ- li et ter- ra ma- jestá- tis gló-



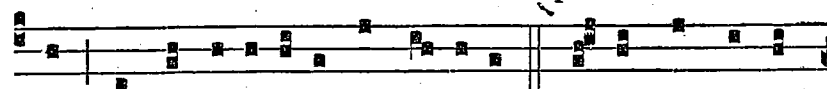
ri- æ tu- æ. Te glo- ri- ó- sus. Aposto- ló- rum cho- rus :



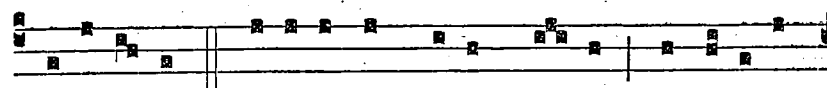
Te Prophe- tá- rum laudá- bi- lis núme- rus : Te Mártý- rum



candi- dá- tus laudat ex- ér- ci- tus. Te per orbem terrá-



rum sancta confi- té- tur Ecclé- si- a : Pa- trem imménsæ



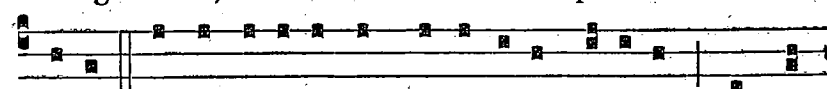
ma- jestá- tis : Ve- ne- rándum tu- um ve- rum, et ú- ni- cum



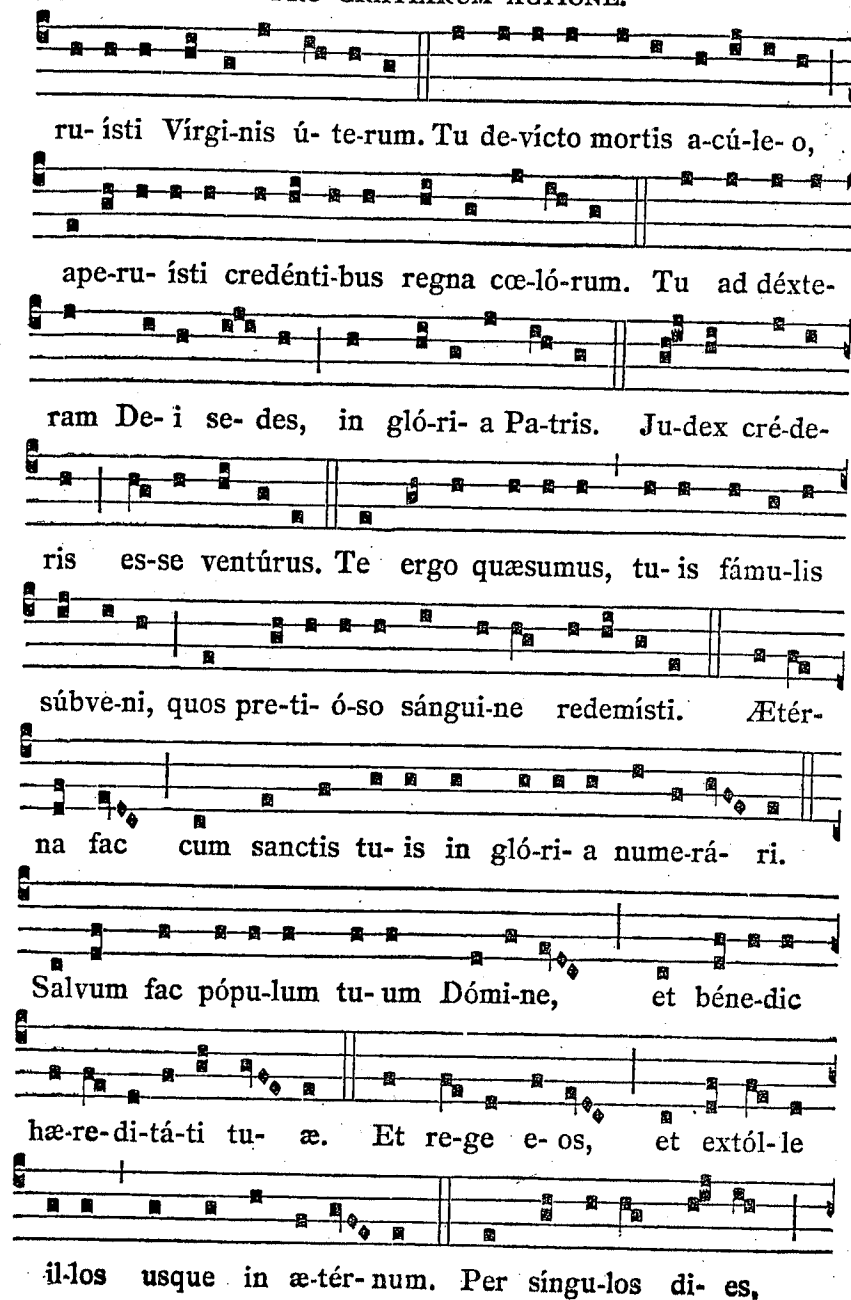
Fi- li- um : Sanctum quoque Pa- rá- cli- tum Spí- ri- tum. Tu



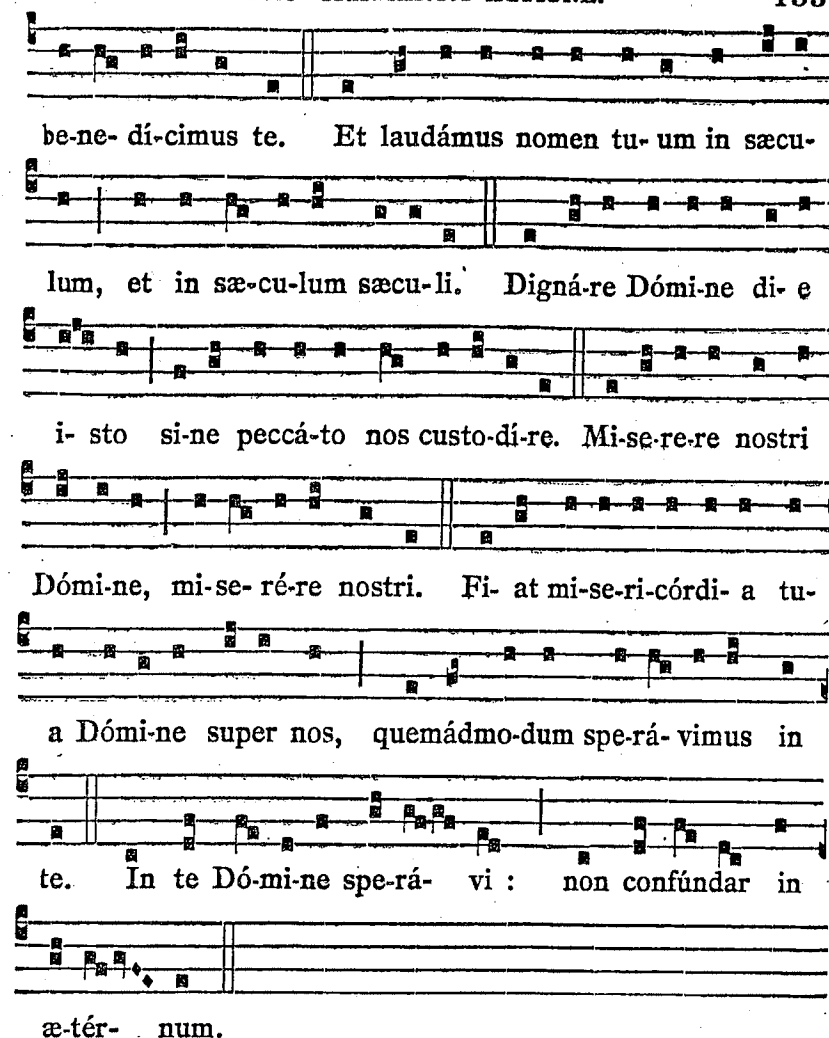
Rex gló- ri- æ, Chri- ste. Tu Patris sempi- térnus es Fi-



li- us. Tu ad li- be- rándum susceptúrus hóminem, non hor-



ru-ísti Virgi-nis ú- te-rum. Tu de-vícto mortis a-cú-le-o,
 ape-ru-ísti credé-nti-bus regna cœ-ló-rum. Tu ad dexte-
 ram De-i se-des, in gló-ri-a Pa-tris. Ju-dex cré-de-
 ris es-se ventúrus. Te ergo quæsumus, tu-is fâmu-lis
 súbve-ni, quos pre-ti-ó-so sán-gui-ne redemísti. Ætér-
 na fac cum sanctis tu-is in gló-ri-a nume-rá-ri.
 Salvum fac pópu-lum tu-um Dómi-ne, et béne-dic
 hæ-re-di-tá-ti tu-æ. Et re-ge e-os, et extól-le
 illos usque in æ-tér-num. Per singu-los di-es,



be-ne-dí-cimus te. Et laudá-mus nomen tu-um in sæcu-
 lum, et in sæ-cu-lum sæcu-li. Digná-re Dómi-ne di-e
 i-sto si-ne peccá-to nos custo-dí-re. Mi-se-re-re nostri
 Dómi-ne, mi-se-ré-re nostri. Fi-at mi-se-ri-córdi-a tu-
 a Dómi-ne super nos, quemádmu-dum spe-rá-vimus in
 te. In te Dó-mi-ne spe-rá-vi: non confúndar in
 æ-tér-num.

℣. Benedicámus Patrem et Fílium cum Sancto Spíritu. (*Tem-pore Paschali non additur Allelúia.*)

℞. Laudémus et superexaltémus eum in sæcula.

℣. Benedictus es Dómine in firmaménto cœli.

℞. Et laudábilis, et gloriósus, et superexaltátus in sæcula.

℣. Dómine exáudi oratió-nem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℞. Et cum spíritu tuo.

OREMUS.

Oratio.

Deus, cujus misericordiæ non est númerus, et bonitátis infinitus est thesáurus: piíssimæ majestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut qui pe-téntibus postuláta concédís, eósdem non déserens, ad præmia futúra dispónas. Per Christum Dóminum nostrum. R. Amen.

HYMNUS DE SPIRITU SANCTO.

VIII.

V

e-ni Cre- á-tor Spí-ri-tus, Mentés tu-ó-rum ví-si-ta:

Imple su-pérna grá-ti-a Quæ tu cre- ásti pécto-ra.

2. Qui Pa-rá-cli- tus dí-ce-ris, Do- num De- i al-tíssi-
3. Tu septi- fórmis múnere, Dextræ De- i tu dí-gi-

mi, Fons vi-vus, i-gnis, cá- ri-tas, Et spi-ri- tá-lis
tus, Tu ri- te pro-mís-sum Patris, Ser-móne dí-tans

úcti- o.
gút- tura.

4. Accén-de lumen sénsi-bus, Infún-de amó-rem córdi-
5. Ho-stem re- pél-las lóngi- us, Pa-cém-que dones pró-ti-

bus, Infirma nostri córpo-ris Virtú-te firmans
nus: Ductó-re sic te præ-vi- o Vi-témus omne

pérpe-ti.
nó-xi- um.

6. Per te sci- ámus da Patrem, Noscámus atque Fí-li-
7. Sit laus Pa-tri cum Fí- li- o, Sancto si-mul Pa- rácli-

um, Te u- tri- úsque Spí-ri-tum Cre-dá-mus omni
to, No- bísque mit- tat Fí-li- us Cha-rísma Sancti

tém-po-re.
Spi- ri-tus. A-men.

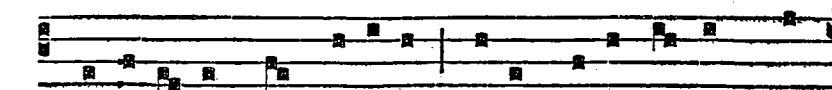
Secundum usum recentiore:

VIII.

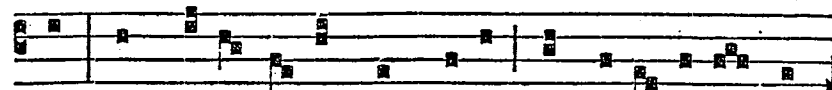
V

e-ni Cre- á-tor Spí-ri-tus, Mentés tu-ó-rum ví-si-ta,

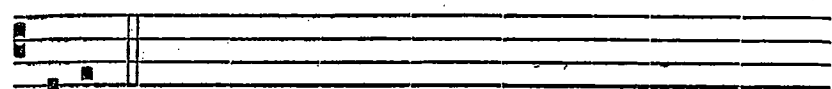
Imple su-pérna grá-ti-a Quæ tu cre- ásti pécto-ra.



2. Qui di-ce-ris Pa-rácli-tus, Altís-simi do-num De-
3. Tu septi-fór-mis múnere, Dígitus pa-térnæ déx-te-



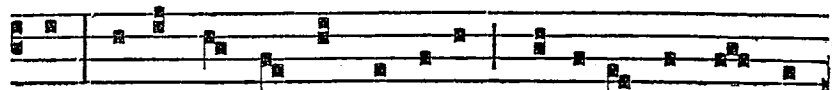
i, Fons vi-vus, i-gnis, cá-ri-tas, Et spi-ri-tá-lis ún-
ræ, Tu ri-te pro-mís-sum Patris, Ser-móne di-tans gút-



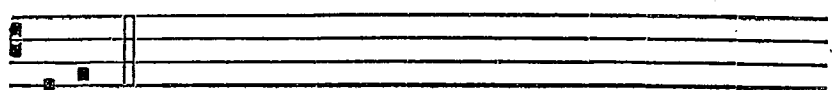
cti-o.
tu-ra.



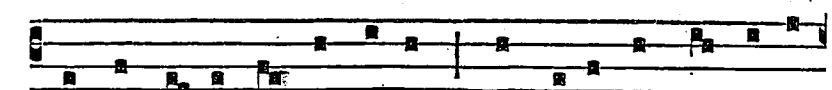
4. Accén-de lumen sénsi-bus : Infúnde a-mórem cór-di-
5. Ho-stem re-pél-las lóngi-us, Pa-cémque do-nes pró-ti-



bus : In-firma no-stri córpo-ris Virtú-te firmans per-
nus : Ductó-re sic te præ-vi-o, Vi-témus omne nó-



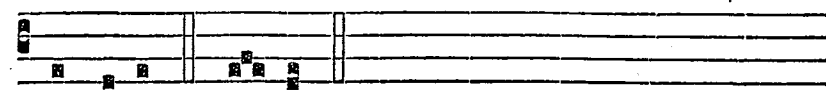
pe-ti.
xi-um.



6. Per te sci-á-mus da Patrem, No-scámus atque Fí-li-
7. De-o Pa-tri sit gló-ri-a, Et Fí-li-o, qui a mórtu-



um, Teque utri-úsque Spí-ri-tum Cre-dámus omni
is Surré-xit, ac Pa-rácli-to, In sæ-cu-ló-rum.



témpe-re.

sæ-cu-la. A-men.

℣. Emitte Spíritum tuum et creabúntur. (T. P. Allelúia).

℞. Et renovabis faciém terræ. (T. P. Allelúia).

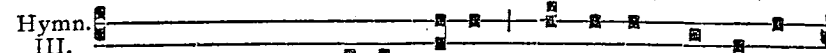
OREMUS.

Oratio.

Deus, qui (hodiérna die) corda fidélium Sancti Spíritus illu-
stratióne docuísti : da nobis in eódem Spíritu recta sápere,
et de ejus semper consolatióne gaudere. Per Christum Dómi-
num nostrum. ℞. Amen.

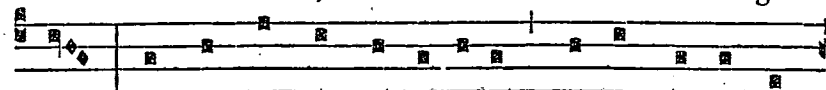
IN FESTO CORPORIS CHRISTI.

AD PROCESSIONEM.



Hymn.
III.

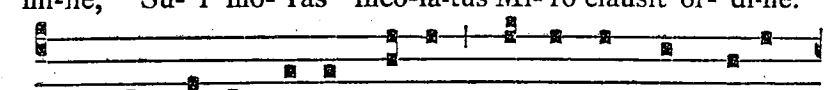
Pange lingua glo-ri-ó-si Córho-ris my-sté-ri-
2. No-bis da-tus, no-bis na-tus Ex intá-cta Virgi-



um, Sangui-nisque pre-ti-ó-si, Quem in mundi pré-
ne, Et in mundo conversá-tus, Spar-so verbi sé-



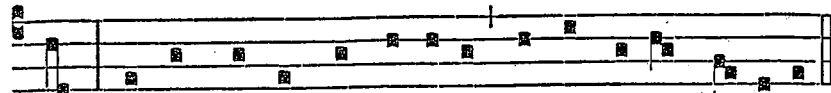
ti-um Fructus ventris ge-ne-ró-si Rex ef-fú-dit gén-ti-um.
mi-ne, Su-i mo-ras inco-lá-tus Mi-ro clausit ór-di-ne.



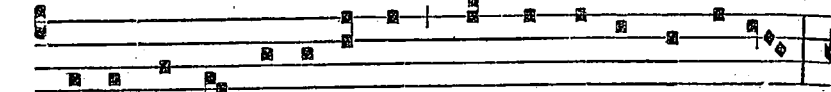
3. In su-prémæ nocte cœnæ Re-cúmbens cum frátri-
4. Ver-bum ca-ro, pa-nem ve-rum Verbo car-nem éf-fi-



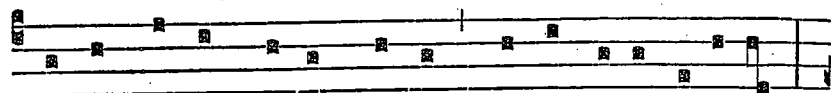
bus, Ob-servá- ta le-ge ple-ne Ci- bis in le- gá- li-
cit: Fitque sanguis Chri-sti me-rum, Et si sen-sus dé- fi-



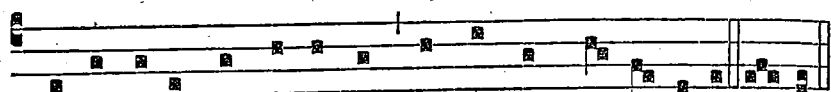
bus, Ci- bum turbæ du- o-dénæ Se dat su- is má- ni- bus.
cit, Ad fir- mándum cor sincérum So- la fi- des súf- fi- cit.



5. Tantum ergo Sacraméntum Ve- ne- rémur cérnu- i:
6. Ge- ni- tó- ri, Ge- ni- tóque Laus et ju- bi- lá- ti- o

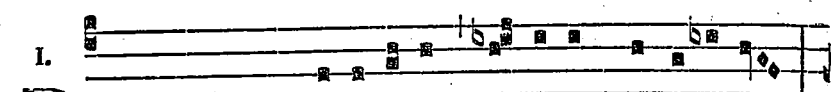


Et an- tíquum do- cu- méntum No- vo ce- dat rí- tu- i:
Sa- lus, ho- nor, virtus quoque Sit et be- ne- dicti- o:

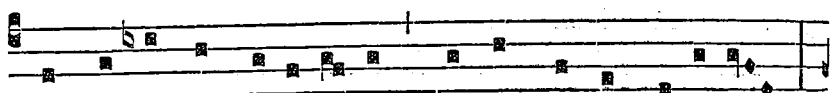


Præstet fi- des suppleméntum Sén- su- um de- féctu- i.
Pro- ce- dénti ab utróque Compar sit laudá- ti- o. A- men.

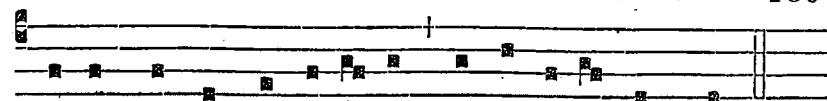
ALTER TONUS EJUSDEM HYMNI.



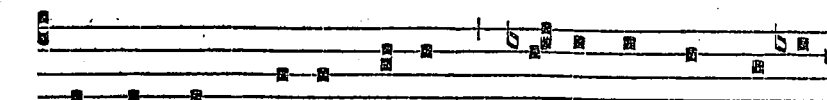
1. **P**ange lingua glo- ri- ó- si Córpo- ris mysté- ri- um,
2. No- bis da- tus, nobis natus Ex intá- cta Vírgi- ne,



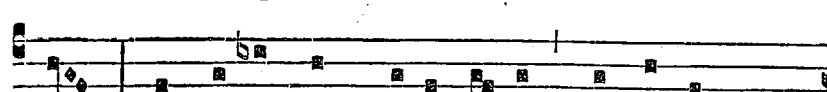
Sangui- nisque pre- ti- ó- si, Quem in mundi pré- ti- um
Et in mundo conversá- tus, Spar- so verbi sémi- ne.



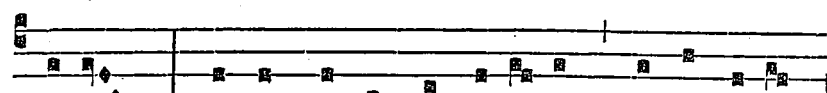
Fructus ventris ge- ne- ró- si Rex ef- fú- dit génti- um.
Su- i mo- ras inco- lá- tus Mi- ro clausit ór- di- ne.



3. In su- prémæ nocte cœnæ Re- cúbens cum frá- tri-
4. Ver- bum ca- ro, pa- nem ve- rum Verbo car- nem éf- fi-



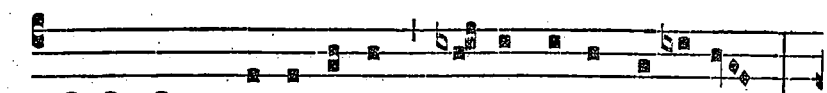
bus, Ob-servá- ta le-ge ple-ne Ci- bis in le- gá-
cit: Fitque sanguis Chri-sti me- rum, Et si sen-sus dé-



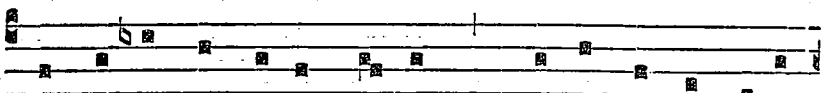
libus, Ci- bum turbæ du- o-dénæ Se dat su- is
fíci, Ad fir- mándum cor sincé- rum So- la fides



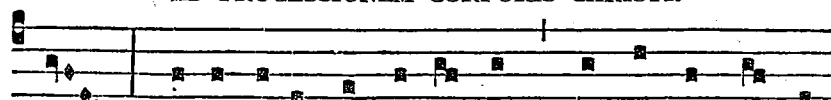
má- nibus.
súf- fíci.



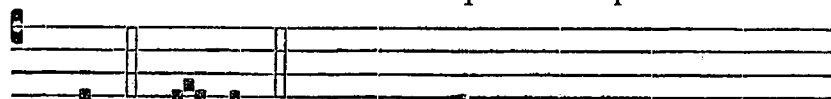
5. Tantum ergo Sacraméntum Ve- ne- rémur cérnu- i:
6. Ge- ni- tó- ri, Ge- ni- tóque Laus et ju- bi- lá- ti- o



Et an- tí- quum do- cu- mén- tum No- vo ce- dat rí- tu-
Sa- lus, ho- nor, virtus quoque Sit et be- ne- dicti-



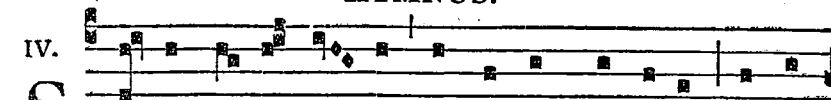
i: Præstet fides supplemētum Sēn-su- um de- fé-
o: Pro-ce-dēti ab utrō-que Compar sit laudā-



ctu- i.
ti- o. A-men.

HYMNUS.

IV.



S acris so- lēmni- is juncta sint gaudi- a, Et ex

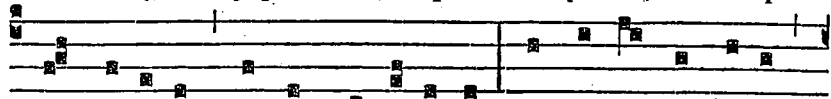


præ- cōrdi- is sonent præcō- ni- a : Re- cédant vé- te- ra, no-




va sint ómni- a, Corda, vo- ces et ópe- ra.

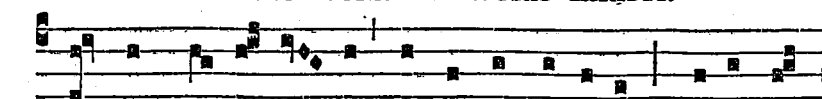
2. No- ctis re- có- li- tur cœ- na no- vís- si- ma, Qua Chri-
3. Post a- gnum ty- pi- cum, explé- tis épu- lis, Cor- pus




stus cré- di- tur agnum et á- zyma De- disse frá- tri- bus,
Do- mí- ni- cum da- tum discí- pu- lis, Sic to- tum ómni- bus,



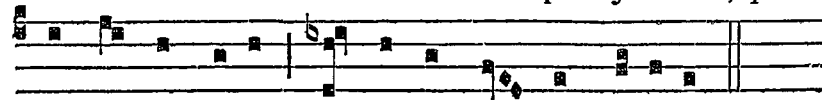
ju- xta le- gí- ti- ma Pri- scis indúl- ta pátri- bus.
quod to- tum síngu- lis, E- jus fa- té- mur má- ni- bus.



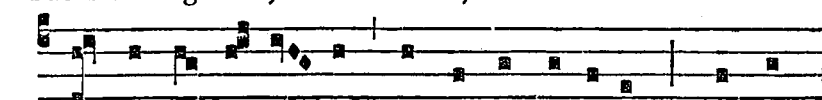
4. De- dit fra- gí- li- bus córpo- ris fércu- lum, De- dit et
5. Sic sa- cri- fí- ci- um i- stud instí- tu- it, Cu- jus of-



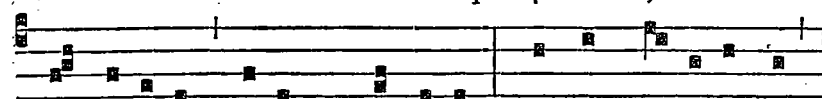
trísti- bus sán- gui- nis pócu- lum, Di- cens: Accí- pi- te quod
fí- ci- um commít- ti vó- lu- it So- lis presby- te- ris, qui-



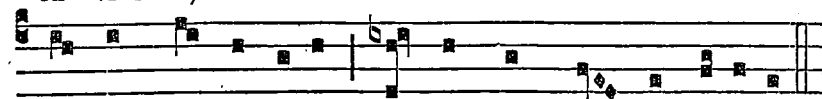
tra- do vá- scu- lum, Omnes ex e- o bí- bi- te.
bus sic cóngru- it, Ut sumant, et dent cé- te- ris.



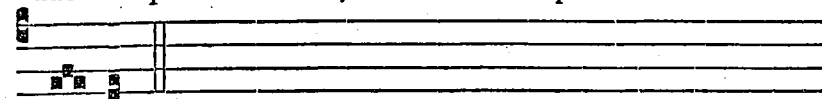
6. Pa- nis angé- li- cus fit pa- nis hómi- num; Dat pa-
7. Te tri- na Dé- i- tas ú- naque póscimus, Sic nos



nis cœ- li- cus fi- gú- ris térmi- num : O res mi- rá- bi- lis !
tu ví- si- ta, si- cut te có- limus : Per tu- as sémi- tas



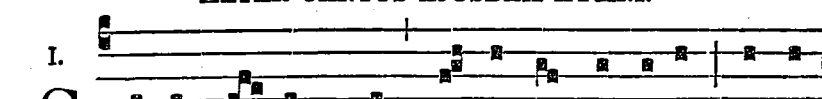
man- dú- cat Dó- mi- num Pau- per, ser- vus, et húmi- lis.
duc nos quo téndimus, Ad lu- cem quam in- há- bi- tas.



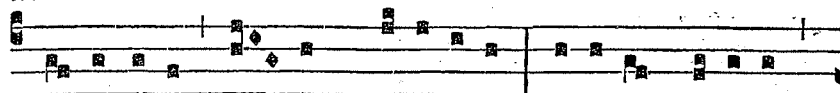
A-men.

ALTER CANTUS EJUSDEM HYMNI.

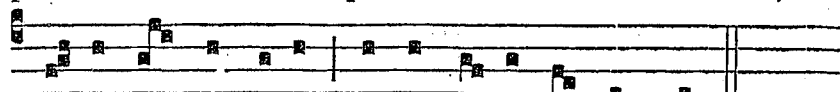
I.



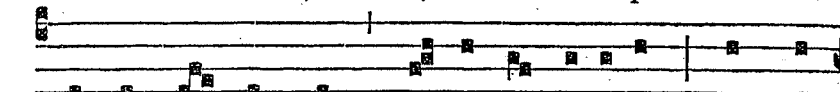
S acris so- lēmni- is juncta sint gaudi- a, Et ex



præ-córdi-is so-nent præcô-ni-a: Re-cédant vé-te-ra,

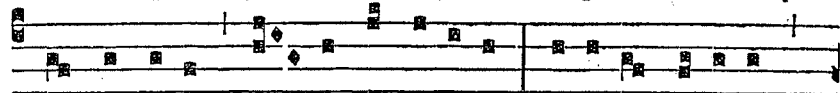


no-va sint ómni-a, Corda, vo-ces et ó-pe-ra.

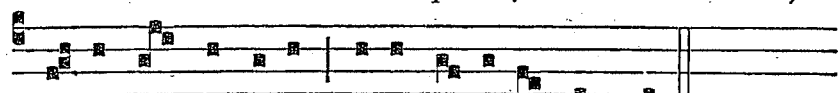


2. No-ctis re-có-li-tur cœ-na no-víssima, Qua Chri-

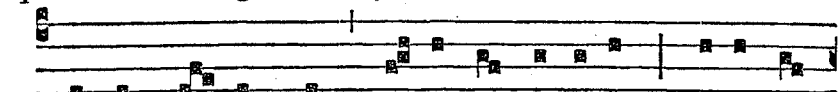
3. Post a-gnum ty-pi-cum, explé-tis épu-lis, Cor-pus



stus cré-di-tur a-gnum et á-zy-ma De-dísse frátri-bus,
Do-mí-ni-cum da-tum dí-scí-pu-lis, Sic to-tum ómni-bus,

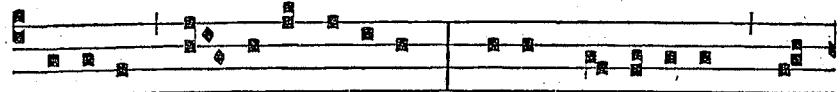


juxta le-gí-tima Priscis indúlta pátri-bus.
quod to-tum síngu-lis, E-jus fá-témur má-ni-bus.

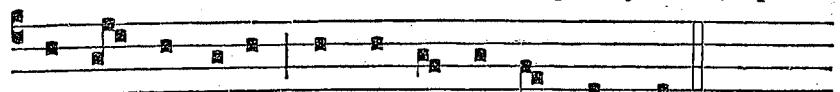


4. De-dít fra-gí-li-bus córpo-ris fércu-lum, Dedit et

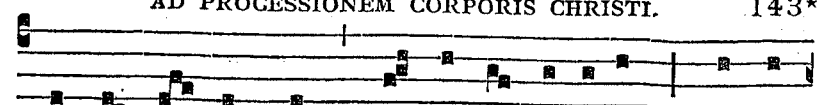
5. Sic sa-cri-fí-ci-um i-stud in-stí-tu-it, Cujus of-



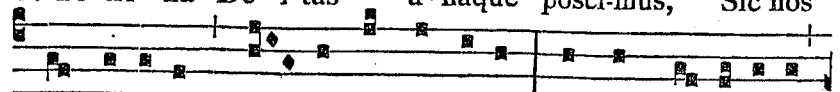
trísti-bus sán-gui-nis pócu-lum, Dí-cens: Accí-pi-te quod
fí-ci-um com-mít-ti vó-lu-it So-lis presby-te-ris, qui-



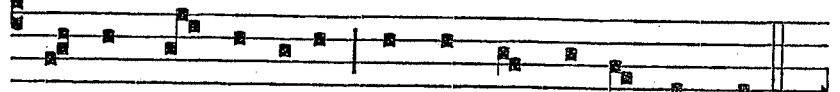
tra-do vá-scu-lum, Omnes ex e-o bí-bi-te.
bus sic cóngru-it, Ut sumant, et dent cé-te-ris.



6. Pa-nis an-gé-li-cus fit pa-nis hó-mi-num; Dat pa-
7. Te tri-na Dé-i-tas ú-naque pósci-mus, Sic nos



nis cœ-li-cus fí-gú-ris térmí-num: O res mi-rá-bi-lis!
tu ví-si-ta, sic-ut te có-li-mus: Per tu-as sé-mi-tas

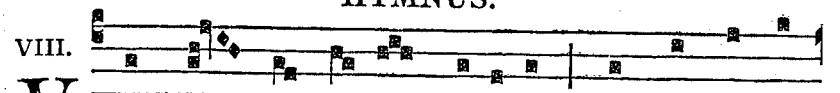


man-dú-cat Dó-mi-num Pau-per, ser-vus, et hú-mi-lis.
duc nos quo téndimus, Ad lu-cem quam in-há-bi-tas.

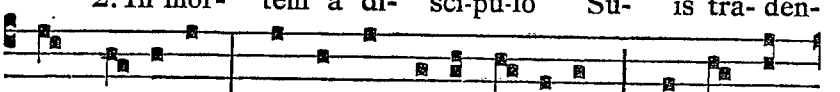


A-men.

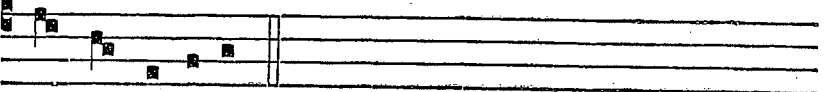
HYMNUS.



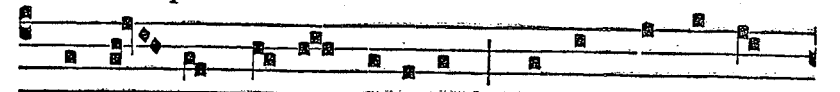
V er-bum su-pérnum pró-di-ens, Nec Pa-tris lin-
2. In mor-tem a dí-scí-pu-lo Su-is tra-dén-



quens déx-te-ram, Ad o-pus su-um éx-i-ens, Ve-nit ad
dus æ-mu-lis, Pri-us in ví-tæ fércu-lo Se trá-di-



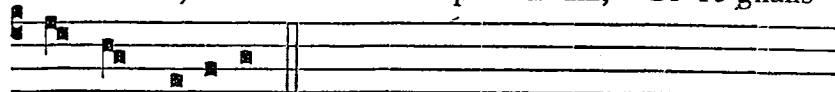
vi-tæ véspe-ram.
dit dí-scí-pu-lis.



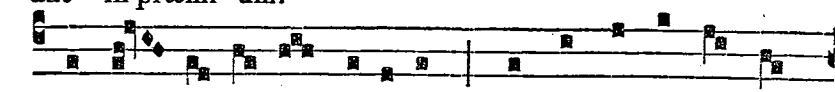
3. Qui-bus sub bi-na spé-ci-e Carnem de-dit et
4. Se na-scens de-dít só-ci-um Convé-scens in e-



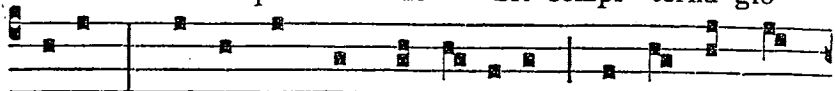
sángui-nem : Ut dúpli-cis sub-stán-ti-æ To-tum ci-
dú-li-um, Se mó-ri-ens in-pré-ti-um, Se re-gnans



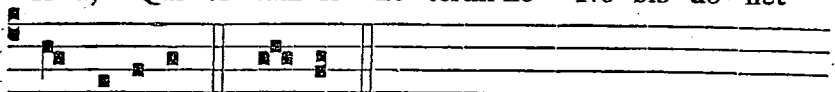
bá-ret hó-mi-nem.
dat in-præ-mi-um.



5. O sa-lu-tá-ris hósti-a, Quæ cœ-li pandis ó-
6. U-ni tri-nóque Dó-mi-no Sit semp- térna gló-

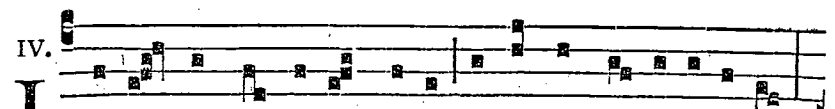


sti-um, Bel-la-pre-munt ho-sti-li-a. Da ro-bur, fer-
ri-a, Qui vi-tam si-ne té-rmi-no No-bis do-net

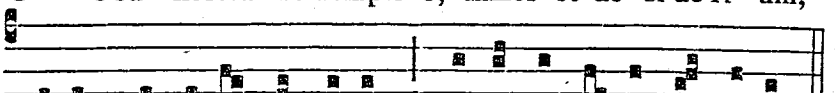


aux-í-li-um.
in pá-tri-a. A-men.

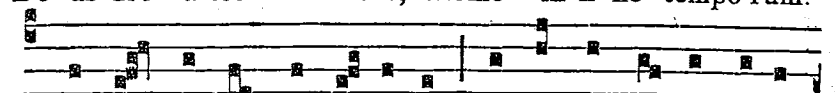
HYMNUS.



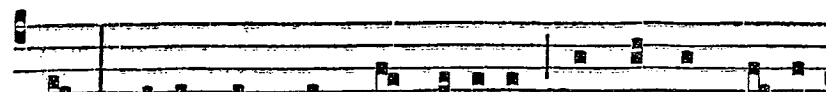
IV. Je-su nostra re-démpti-o, Amor et de-si-dé-ri-um,



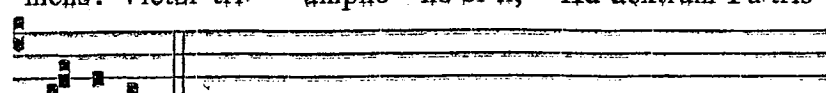
De-us Cre-á-tor ó-mni-um, Homo in fi-ne té-m-po-rum.



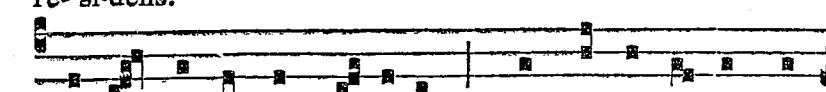
2. Quæ te vi-cit cle-mén-ti-a, Ut fer-res nostra crí-mi-
3. In-fér-ni claustra pé-netrans, Tu- os ca-ptí-vos ré-di-



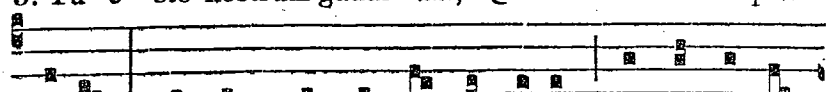
na, Crudé-lem mor-tem pá-ti-ens, Ut nos a mor-te
mens: Victor tri-úm-pho nó-bi-li, Ad dextram Pa-tris



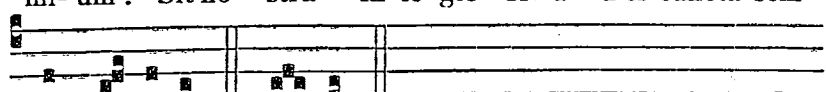
tól-le-res!
ré-si-dens.



4. Ipsa te co-gat pí-e-tas, Ut ma-la nostra sú-
5. Tu e-sto nostrum gáudi-um, Qui es fu-tú-rus præ-



pe-res Par-céndo, et vo-ti cómpo-tes Nos tu-o vul-
mi-um: Sit no-stra in te gló-ri-a Per cuncta sem-

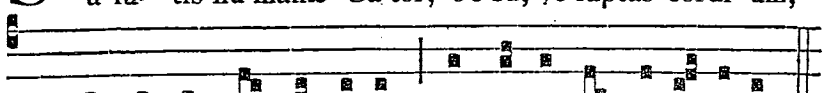


tu sá-ti-es.
per sæ-cu-la. A-men.

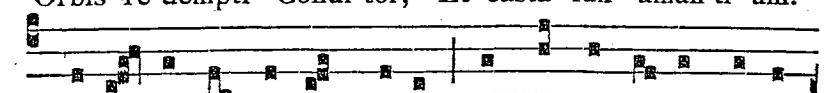
Secundum usum recentiorem :



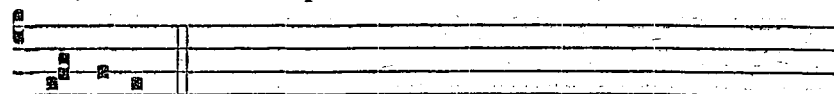
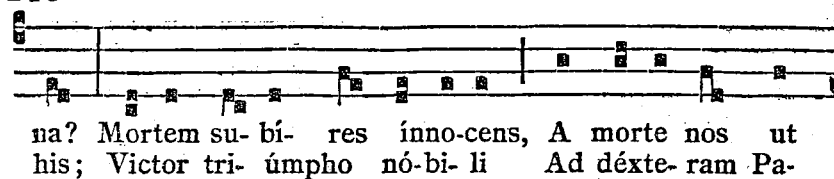
S a-lú-tis hu-mánæ Sa-tor, Je-su, vo-lúptas córdi-um,



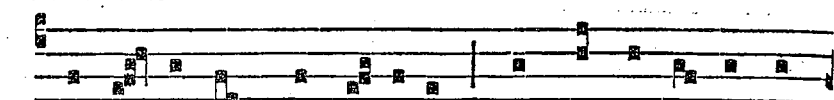
Orbis re-démpti Cóndi-tor, Et casta lux amán-ti-um.



2. Qua vi-ctus es clemén-ti-a, Ut nostra fer-res crí-mi-
3. Perrúmpis in-fér-num cha-os; Vin-ctis ca-té-nas dé-tra-



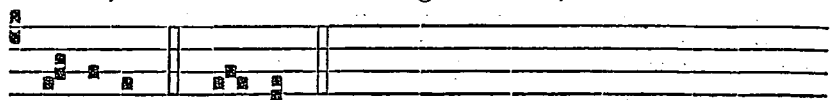
tól-le-res?
tris se-des.



4. Te co-gat in-dul-gén-ti-a Ut damna nostra sár-
5. Tu dux ad astra, et sé-mi-ta Sis me-ta nostris cór-

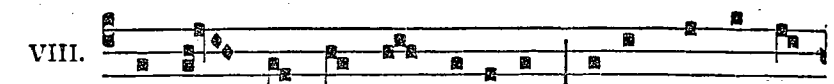


ci-as, Tu-í-que vultus cómpo-tes Di-tes be-á-to
di-bus, Sis lacri-má-rum gáu-di-um, Sis dul-ce vi-ta



lú-mi-ne.
præ-mi-um. A-men.

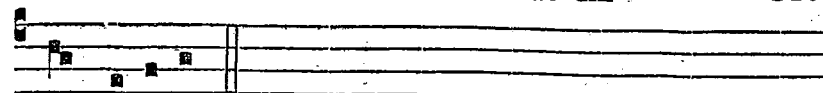
HYMNUS.



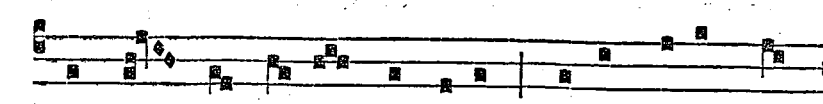
VIII.
Æ - tér-ne Rex al-tíssime, Redémptor et fi-
2. Scandens tri-bú-nal dexteræ Patris, po-té-stas



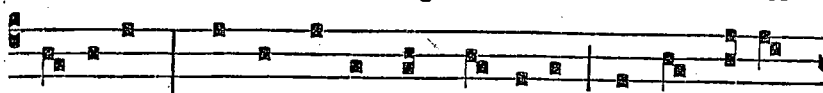
dé-li-um, Quo mors so-lú-ta dé-pe-rit, Da-tur tri-úm-
ómni-um Col-lá-ta Je-su cœ-li-tus, Quæ non e-rat



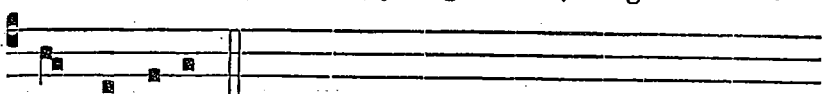
phus grá-ti-æ.
hu-má-ni-tus.



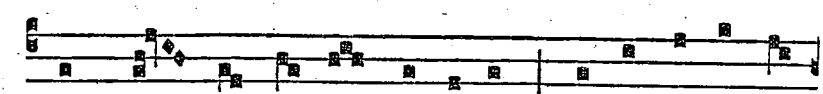
3. Ut tri-na re-rum má-chi-na, Cœ-lé-sti-um, ter-
4. Tre-munt vi-dén-tes Ange-li Versam vi-cem mor-



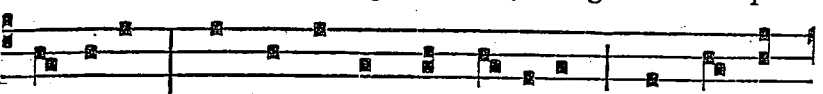
réstri-um, Et in-fernó-rum cón-di-ta, Fle-ctat ge-nu-
tá-li-um: Cul-pat ca-ro, pur-gat ca-ro, Regnat De-us



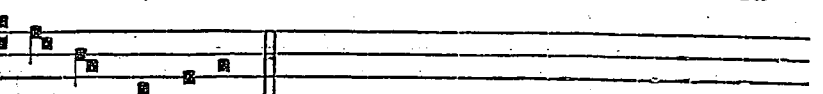
jam súb-di-ta.
De-i ca-ro.



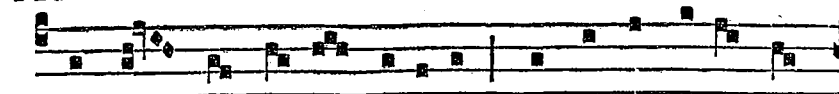
5. Tu Chri-ste nostrum gáudi-um Ma-nens o-lym-po
6. Hinc te pre-cán-tes quæ-sumus, Ignó-sce cul-pis



præ-di-tum, Mun-di ré-gis qui fá-bri-cam, Mun-dá-na
ómni-bus, Et corda sur-sum súb-le-va Ad te su-



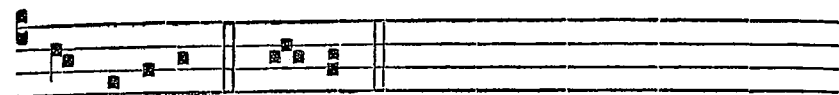
vin-cens gáudi-a.
pér-na grá-ti-a.



7. Ut cum re-pén-te cœpe-ris Cla-ré-re nu-be Jú-
8. Gló-ri-a ti-bi Dómi-ne, Qui scandis su-per sí-

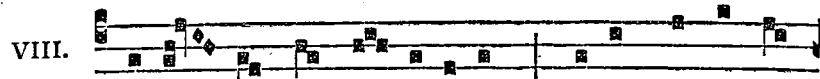


di-cis, Pœ-nas re-pél-las dé-bi-tas, Red-das co-ró-
de-ra, Cum Patre, et Sancto Spí-ri-tu, In sempi-tér-

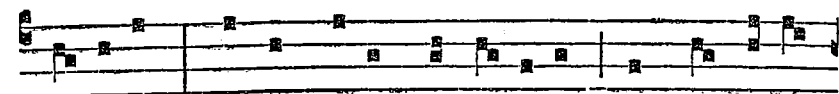


nas pér-di-tas.
na sæ-cu-la. A-men.

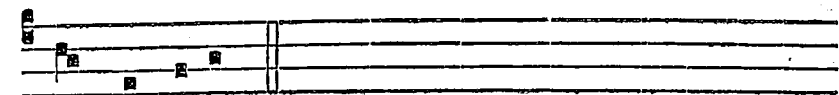
Secundum usum recentiorem :



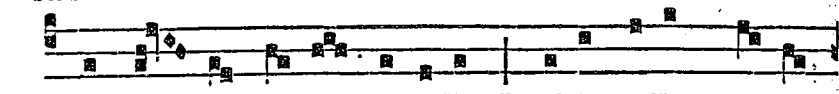
VIII.
Æ - tér-ne Rex al-tíssime, Redémptor et fi-
2. Ascén-dis or-bes sí-de-rum, Quo te vo-cá-bat



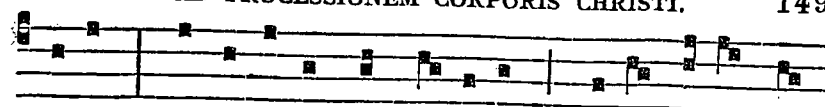
dé-li-um, Cui mors per-émpta dé-tu-lit Summæ tri-úm-
cœ-li-tus Col-lá-ta, non humá-ni-tus, Re-rum po-té-



phum gló-ri-æ.
stas ómni-um.



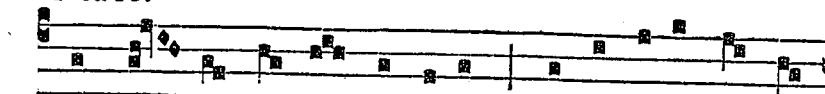
3. Ut tri-na re-rum má-china, Cœ-lé-sti-um, ter-ré-
4. Tre-munt vi-dén-tes An-geli Versam vi-cem mor-tá-



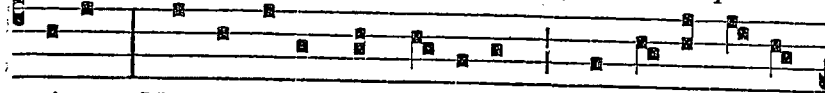
stri-um, Et infernó-rum cón-di-ta, Flectat ge-nu jam
li-um : Peccat ca-ro, mun-dat ca-ro, Regnat De-us De-



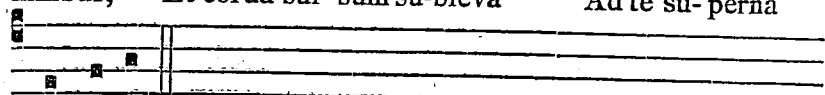
súb-di-ta.
i ca-ro.



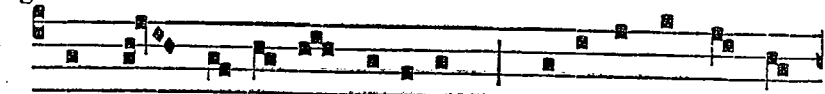
5. Sis i-pse nostrum gáudi-um, Ma-nens o-lym-po præ-
6. Hinc te pre-cán-tes quæ-sumus, Ignó-sce cul-pis ó-



mi-um, Mundi re-gis qui fá-bri-cam, Mundá-na vincens
mnibus, Et corda sur-sum sú-bleva Ad te su-pérna



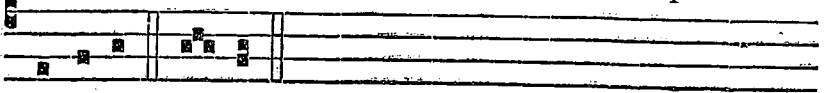
gáudi-a.
grá-ti-a.



7. Ut cum re-pén-te cœpe-ris Cla-ré-re nu-be jú-
8. Je-su, ti-bi sit gló-ri-a, Qui victor in cœ-lum



di-cis, Pœ-nas repél-las dé-bi-tas, Reddas coró-nas
re-dis, Cum Patre, et almo Spí-ri-tu, In sem-pitér-na



pér-di-tas.
sæ-cu-la. A-men.

Hymnus. Te Deum laudamus, *ut supra, 1* vel 4*.*

CANTICUM ZACHARIÆ.

Benedictus Dóminus Deus Israel : * quia visitávit, et fecit redemptiónem plebis suæ :

Et eréxit cornu salutis nobis : * in domo David púeri sui.

Sicut locútus est per os sanctorum, * qui a sæculo sunt, prophetarum ejus :

Salútem ex inimicis nostris, * et de manu ómnium qui odérunt nos :

Ad faciéndam misericórdiam cum pátribus nostris : * et memorári testaménti sui sancti :

Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrum se nobis :

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi :

In sanctitáte et justitia coram ipso, * ómnibus diébus nostris.

Et tu, puer, prophéta Altissimi vocáberis : * præibis enim ante faciém Dómini, paráre vias ejus :

Ad dandam sciéntiam salutis plebi ejus : * in remissionem peccatórum eórum :

Per viscera misericórdiæ Dei nostri : * in quibus visitávit nos óriens ex alto.

Illumináre his qui in ténebris, et in umbra mortis sedent : * ad dirigéndos pedes nostros in viam pacis.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in principio, et nunc, et semper, * et in sæcula sæculórum. Amen.

CANTICUM B. MARIÆ VIRGINIS.

Magní-fi-cat * á-ni-ma me-a Dó-mi-num. Et exsultá-

vit spí-ri-tus me-us * in De-o sa-lu-tá-ri me-o.

2. Qui-a respé-xit humilitátem an-cíl-læ su-æ : *

3. Qui-a fe-cit mihi magna qui po-tens est, *

ecce enim ex hoc beátam me dicent omnes gene-ra-ti-ónes..
et sanctum nomen ejus.

4. Et mi-se-ri-córdia ejus a progé-ni- e in progé-ni-es *
5. Fe-cit po-ténti-am in brá-chi-o su-o : *

dispérsit supérbos timén-tibus e-um.
mente cordis su-i.

6. Depó-su-it potén-tes de sede, *
7. Esu-ri-éntes im-plé-vit bonis, *

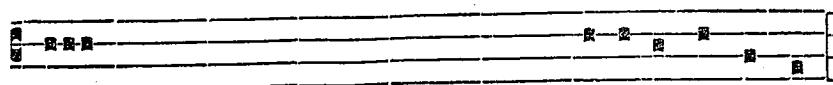
et ex-altá-vit húmi-les.
et divites di-mí-sit in-á-nes.

8. Suscé-pit Israel pú-erum su-um, *
9. Si-cut lo-cútus est ad patres nostros, *

recordátus miseri-córdi-æ su-æ.
Abraham et sémini e-jus in sæcu-la.

10. Gló-ri-a Pa-tri, et Fí-li-o, *
11. Sic-ut e-rat in principio, et nunc, et sem-per, *

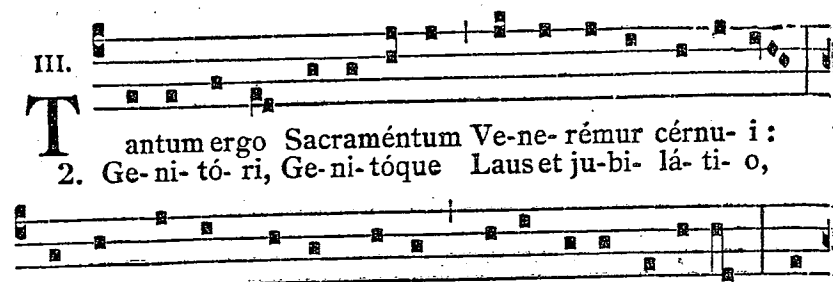
30 GRADUALE.



et
et in sæcula

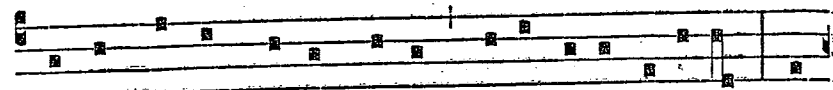
Spi-ri-tu- i Sancto.
sæcu-ló-rum. A-men.

AD BENEDICTIONEM SS. SACRAMENTI.

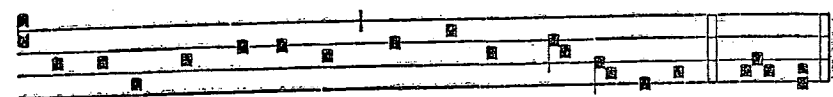


III.

Tantum ergo Sacraméntum Ve-ne-rémur cérnu-i :
2. Ge-ni-tó-ri, Ge-ni-tóque Lauset ju-bi-lá-ti-o,



Et an-tíquum do-cu-méntum Novo cedat rí-tu-i : Præ-
Sa-lus, ho-nor, virtus quoque Sit et bene-dicti-o : Pro-



stet fi-des supplem-éntum Sén-su-um de-fé-ctu-i.
ce-dénti ab utróque Compar sit laudá-ti-o. A-men.

*Vel in alio Tono supra posito, 131**

V. Panem de cœlo præstitisti eis, allelúia. *
R. Omne delectaméntum in se habéntem, allelúia.

OREMUS.

Deus, qui nobis sub Sacraménto mirábili passionis tuæ me-
móriam reliquisti : tribue, quæsumus, ita nos Córporis et
Sánguinis tui sacra mystéria venerári; ut redemptionis tuæ fru-
ctum in nobis júgiter sentiámus. Qui vivis et regnas in sæcula
sæculórum. R. Amen.

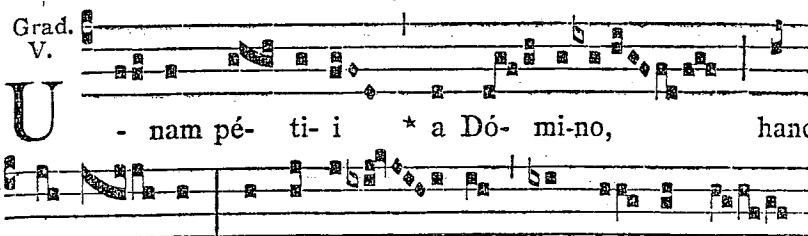
* Extra Tempus Paschale et Octavam Corporis Christi, non dicilur
Allelúia.

MISSÆ ALIQUIBUS IN LOCIS CELEBRANDÆ

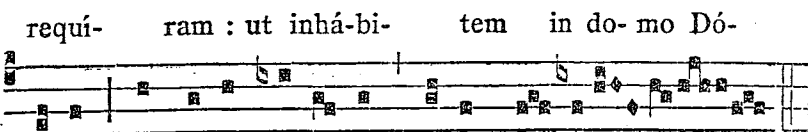
FESTA DECEMBRIS.

10. DECEMBRIS. — TRANSLATIONIS ALMÆ DOMUS
B. M. V.

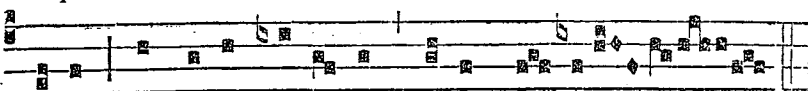
Introitus. Terribilis est. (70).

Grad.
V.

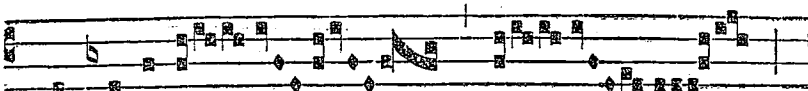
U-nam pé-ti-i * a Dó-mi-no, hanc



requí-ram : ut inhá-bi-tem in do-mo Dó-



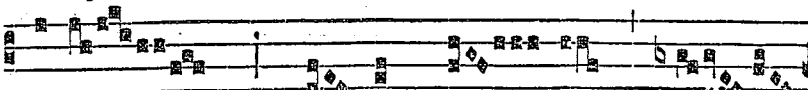
mi-ni ómni-bus di-é-bus vi-tæ me-æ.



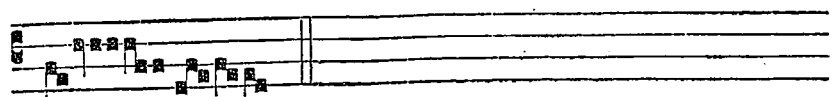
V. Ut ví-de-am



vo-luptá-tem Dó-mi-ni, et ví-



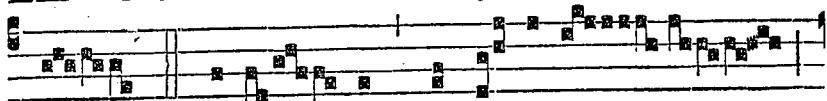
si-tem templum * e- jus.



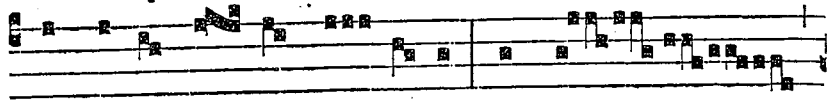
III.

A

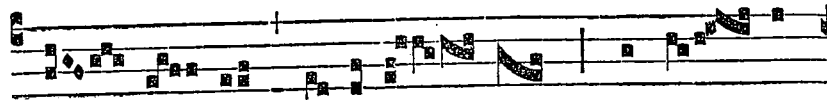
l-le- lú- ia. * ij.



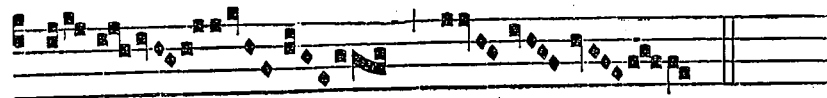
V. Be- á- ti qui há-bi- tant



in domo tu- a, Dó- mi- ne : in sæ-



cu- la sæ- cu- ló- rum * laudá- bunt

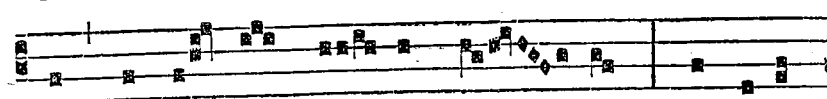


te.

Offert.
V.

I

ntro- i- bo * in domum tu- am, ad-o- rá-



bo ad templum san- ctum tu- um, et confi-

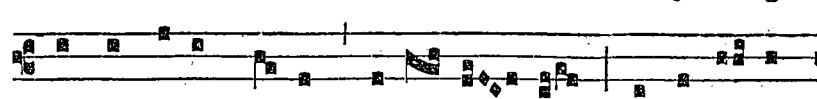


té- bor nómi- ni tu- o.

Comm.
II.

B

e- á- tus * cui au- dit me, et qui vi- gi-



lat ad fo- res me- as quo- tí- di- e, et obsérvat



ad po- stes ó- sti- i me- i. Qui me invé-



ne- rit, invé- ni- et vi- tam, et háu- ri- et sa-



lú- tem a Dó- mi- no.

18. DECEMBRIS. — EXSPECTIONIS PARTUS B. M. V.

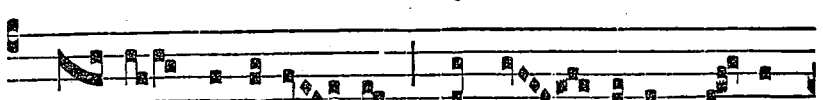
Introitus. Rorate cœli. 22.

Graduale. Tóllite portas. 10.

I.

A

l- le- lú- ia. * ij.



V. Ec- ce concí- pi- et, et pá- ri- et fi- li-

[4] PRO ALIQ. LOCIS. FESTA JANUARIIL. 23. ET FEBR. 17.



Offertorium. Ave Maria. 24.

Communio. Ecce virgo. 25.

FESTA JANUARIIL.

23. JANUARIIL. — DESPONSATIONIS B. M. V.

CUM S. JOSEPH.

Missa. Salve, sancta Parens, *ut in festo Visitationis.* 531.

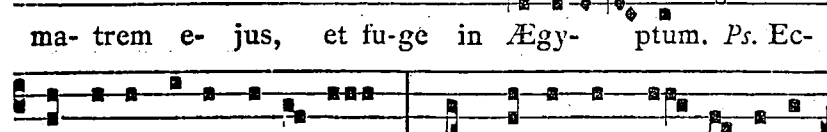
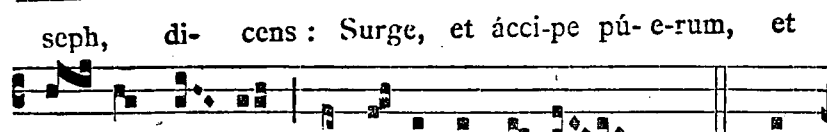
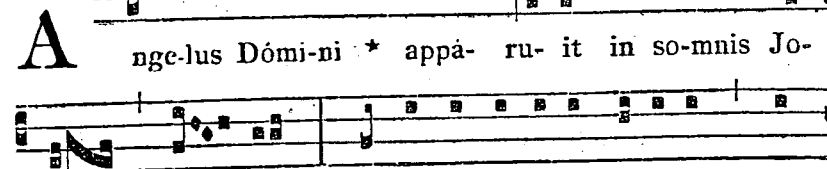
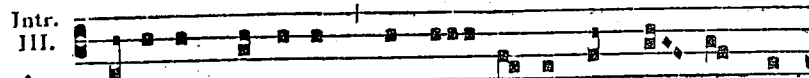
Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur Tractus Gaude. (93).

EADEM DIE 23. — S. ILDEPHONSI EP. ET. CONF.

Missa. In medio. (37).

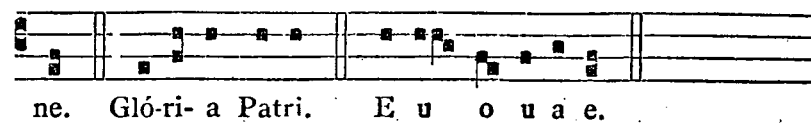
FESTA FEBRUARIIL.

17. FEBRUARIIL. — FUGÆ D. N. J. C. IN ÆGYPTUM.

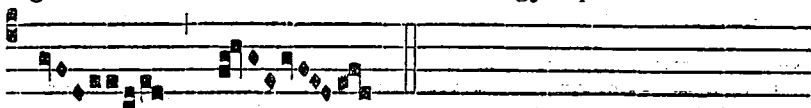
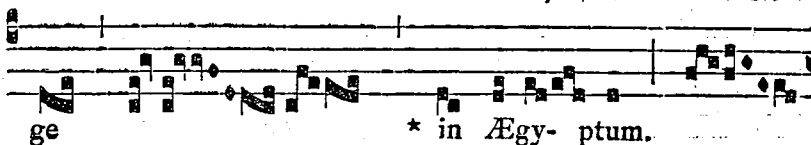
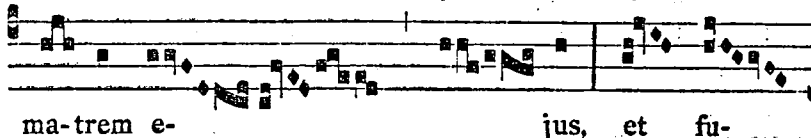
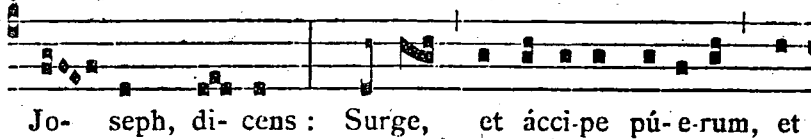
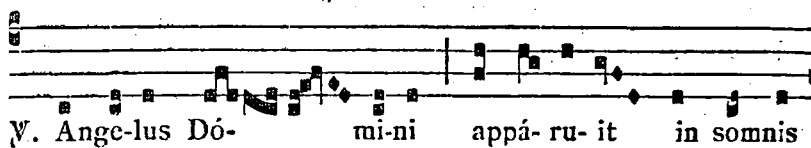


PRO ALIQ. LOCIS. FESTA FEBRUARIIL. 17.

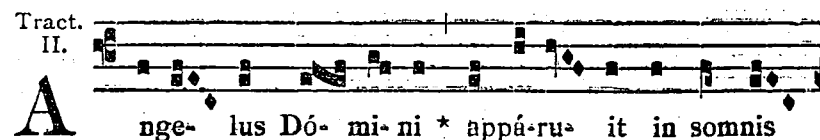
[5]



Graduale. Angelis suis. 86.



Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur :






Jo-seph, di-cens : Surge, et ácci-pe pú-e-rum,
 et matrem e-jus, et fu-ge in Ægy-
 ptum. V. Et e-sto i-bi, usque dum
 di-cam ti-bi. V. Fu-tú-rum est e-
 nim, ut He-ró-des quærat pú-
 e-rum ad perdén-dum * e-
 um.

Offert. III.

Cognoscé-tur Dómi-nus * ab Ægy-pto,
 et cognó-scent Ægy-pti- i Dó-mi-num in



di-e il-la, et co-lent e-um in hó-
 sti-is et in mu-né-ri-bus, et vo-ta
 vo-vé-bunt Dó-mi-no, et sol-vent.

Comm. I.

Et e-rat i-bi * usque ad ób-i-tum He-
 ró-dis : ut adimple-ré-tur quod dictum est a Dómi-no
 per prophé-tam di-cén-tem : Ex Ægypto vo-cá-
 vi fi-li-um me-um.

26. FEBRUARI.

S. MARGARITÆ DE CORTONA PŒNITENTIS.

Missa. Cognóvi. (66).

FERIA III. POST DOMINICAM SEPTUAGESIMÆ.

ORATIONIS DOMINI NOSTRI JESU CHRISTI.

Intr.
V.

C or me- um * conturbá- tum est in me,

et formí- do mor- tis cé-ci-dit su-per me. Ti- mor

et tremor ve-né- runt su- per me. Ps. Salvum

me fac De- us: * quó-ni- am intravé-runt aquæ usque

ad á-nimam me-am. Gló-ri- a. E u o u a e.

Grad.
II.

R eplé- ta est ma- lis * á-nima me-

a, et vi- ta me- a

inférno appro-pinquá- vit,

V. Æstimá- tus sum cum descendéti-bus

in la- cum, factus sum sic-ut ho-

mo * si- ne adju-tó-

ri- o.

Tract.
II.

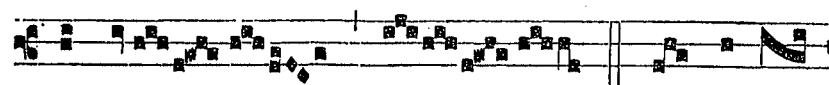
E x- áudi me, * Dó- mi- ne,

quó- ni- am be-ní- gna est mi-se- ri- córdi-

a tu-a. **V.** Et ne a-vér-

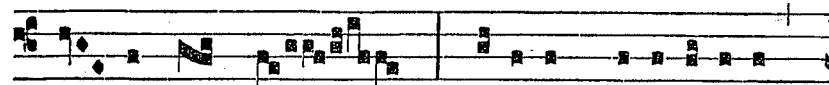
tas fá-ci- em tu- am a pú- e- ro tu- o:

quó-ni- am trí- bu- lor, ve-ló- ci-ter ex-áu-



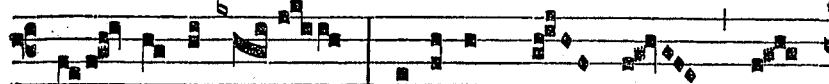
di me.

V. Ne discés-

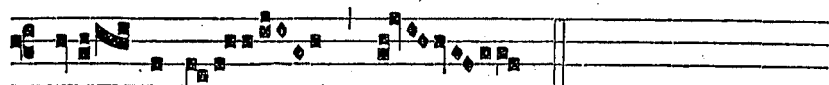


se- ris a me :

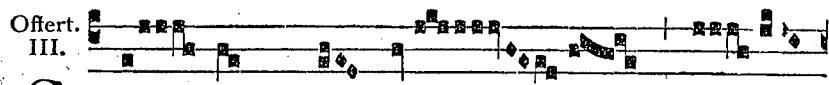
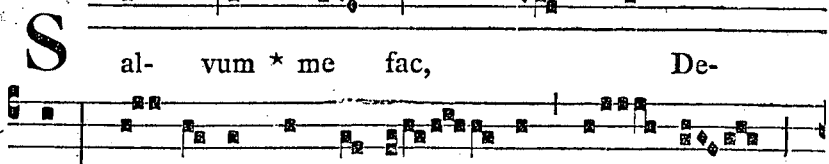
quó-ni- am tri-bu-lá-ti-o



pró- xi-ma est : quó-ni- am non est *qui



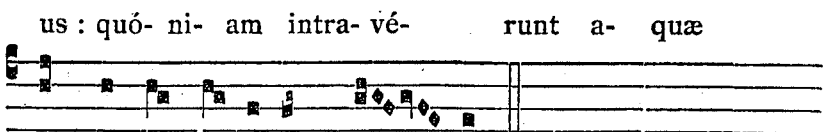
ád- ju-vet.

Offert.
III.

S

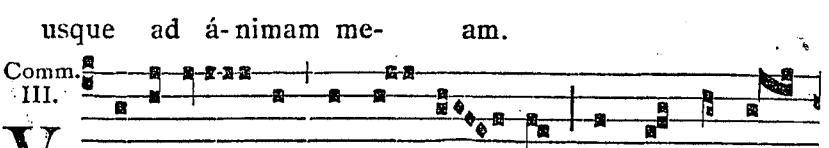
al- vum * me fac,

De-

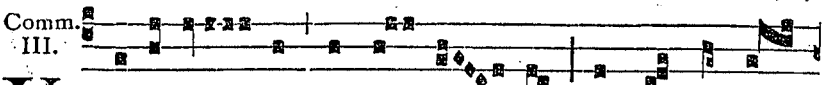
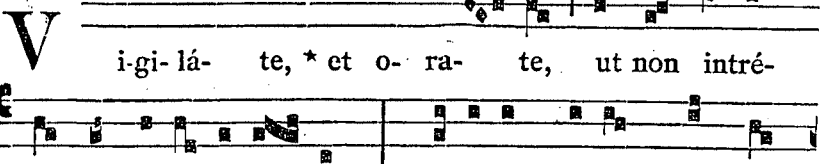


us : quó- ni- am intra- vé-

runt a- quæ



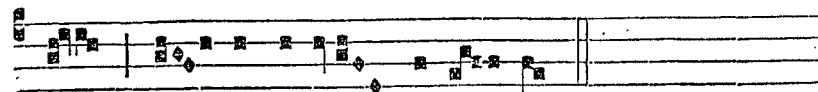
usque ad á-nimam me- am.

Comm.
III.

V

i-gi-lá- te, * et o- ra- te, ut non intré-

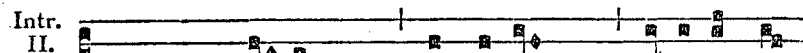
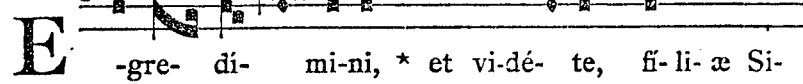
tis in tenta- ti- ó- nem : spí-ri- tus qui- dem promptus



est, ca- ro autem infir- ma.

FERIA III. POST DOMINICAM SEXAGESIMÆ.
IN COMM. SS. PASSIONIS D. N. JESU CHRISTI.
Missa. Humiliávit semetipsum. (86).

FERIA VI. POST CINERES.
SS. SPINEÆ CORONÆ D. N. JESU CHRISTI.

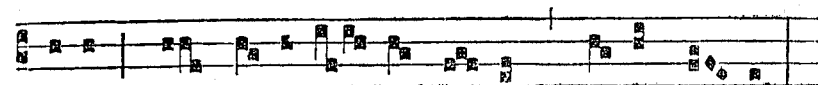
Intr.
II.

E

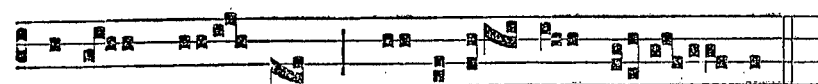
-gre- dí- mi-ni, * et vi-dé- te, fi-li- æ Si-



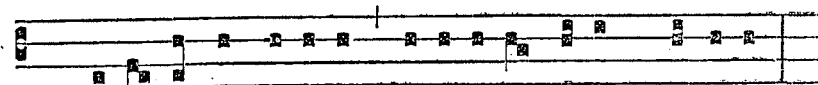
on, re- gem Sa-lo-mó- nem in di- a- dé-



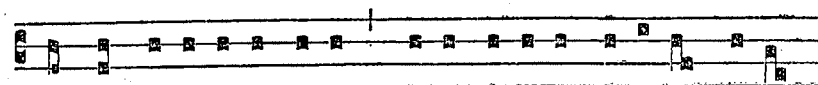
ma-te, quo co- ro- ná- vit e- um ma- ter su- a,



pa-rans cru- cem Sal-va-tó- ri su- o.



Ps. Gló-ri- a et honó-re co-ronásti e- um, Dómi-ne : *



et consti- tu- í- sti e- um super ópe- ra mánu- um tu- á-

rum. Gló-ri- a Patri. E u o' u a e.

Grad.
III.

C o-ró- na * áu- re- a

su- per ca- put e- jus : ex-

prés- sa signo sancti- tá- tis,

gló- ri- a honó- ris, et o- pus for- ti- tú-

di- nis. ¶. Quó- ni- am præ- ve- ní- sti

e- um in be- ne- di- cti-

ó- ni- bus dulcé- di- nis : po- su- í-

sti in cá- pi- te e- jus co-

ró- nam de lá- pi- de * pre- ti- ó-

so.

Tract.
VIII.

I ndu- it e- um * Dó- mi- nus vesti-

méntis sa- lú- tis, et indu- mén- to

ju- sti- ti- æ, qua- si sponsum de- co-

rá- tum co- ró-

na. ¶. Co- ró- na tri- bu- la- ti- ó- nis

effló- ru- it in co- ró- nam gló-

ri- æ, et ser- tum exsul- ta- ti-

ó- nis. *℣. Accé-pit*

re- gnum de- có- ris, di- a-dé- ma *

spe- ci- é- i. .

In Missis votivis a Pascha usque ad Pentecosten :

I.

A l- le- lú- ia. * *ij.*

℣. Co-ró- na

áure- a super ca- put e-

jus : expréssa signo san-

cti-tá- tis, gló-ri- a ho- nó- ris, et

opus * forti- tú- di-nis.

Allelúia. ℣. Tibi glória. (90).

A Pentecoste usque ad Septuagesimam, Graduale Coróna áurea, ut supra ; deinde :

I.

A l- le- lú- ia. * *ij.*

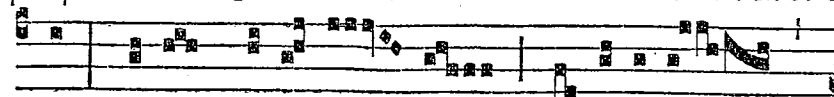
℣. Co-ró- na tri- bu-la- ti- ó- nis

effló- ru- it in co-ró-nam gló- ri- æ, et ser-

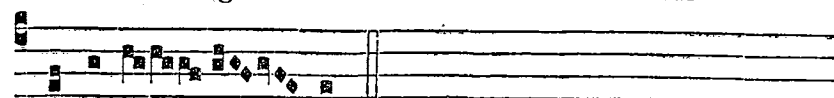
tum * ex- sulta- ti- ó- nis.

Offert. III.

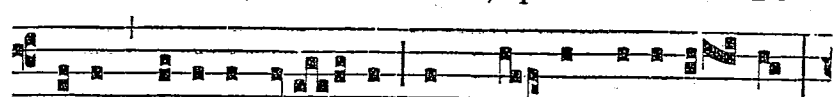
T u- am co-ró- nam * ad-ó- rámus, Dómi-



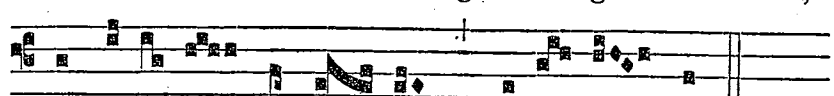
ne: tu-am glo-ri- ó- sam re-có-limus



passi- ó- nem.

Comm.
II. **L** æ-tá-re, * ma-ter nostra, qui- a da-bit Dó-

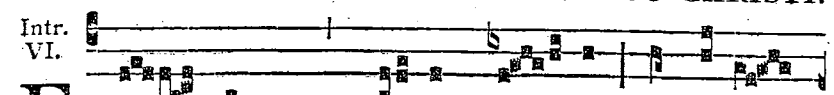
mi-nus cá-pi-ti tu- o augmén- ta gra-ti- á- rum,



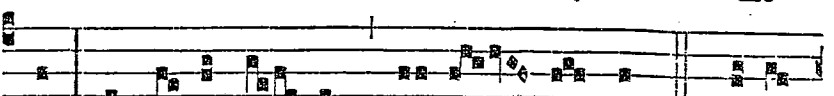
et co-ró-na incly- ta pró-te- get te.

FERIA VI. POST DOMINICAM I. QUADRAGESIMÆ.

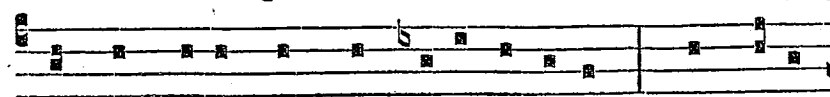
SS. LANCEÆ ET CLAVORUM D. N. JESU CHRISTI.

Intr.
VI. **F** o- dé- runt * ma-nus me- as, et pe-des

me- os: di-nume-ra-vé- runt ó- mni- a os-sa me-



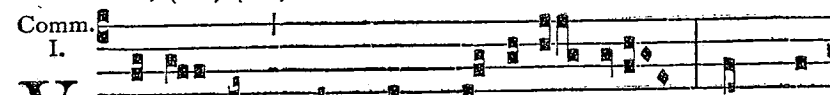
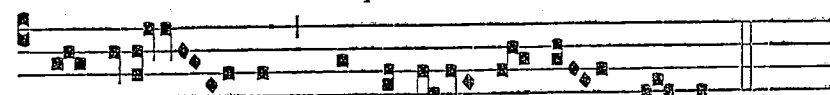
a : et sic-ut a-qua et-fú- sus sum. Ps. Factum



est cor me-um tamquam ce-ra liquéscens, * in mé-di-



o ventris me-i. Gló-ri- a Patri. E u o u a e.

Graduale cum Tractu, et Offertorium, ut in Missa volipa
de Passione, (87)-(90).Comm.
I. **V** i-dé- bunt * in quem transfi-xé- runt, cum mo-

ve- rén- tur fundamén- ta ter-ræ.

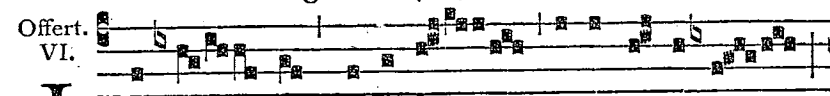
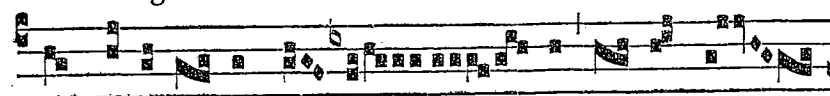
FERIA VI. POST DOMINICAM II. QUADRAGESIMÆ.

SACRATISSIMÆ SINDONIS D. N. JESU CHRISTI.

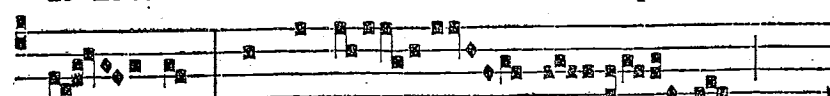
Introitus. Humiliávit. (86).

Graduale. Improperium. (87).

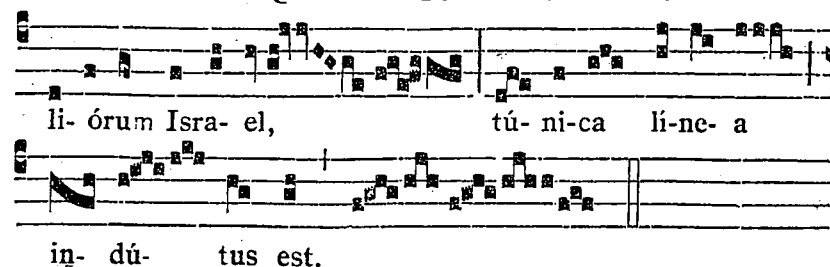
Tractus. Vere languóres. (89).

Offert.
VI. **I** ngrés- sus * A-a-ron taberná- cu- lum,

ut ho-lo-cáustum of- fér- ret su- per al-



tá- re pro peccá- tis fi-

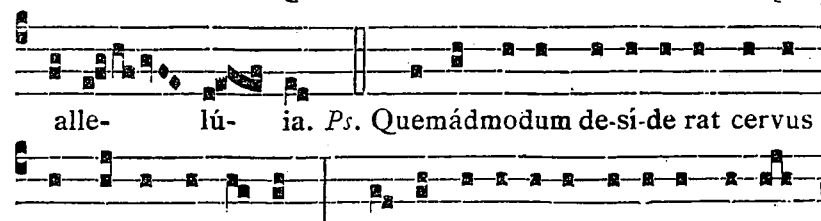
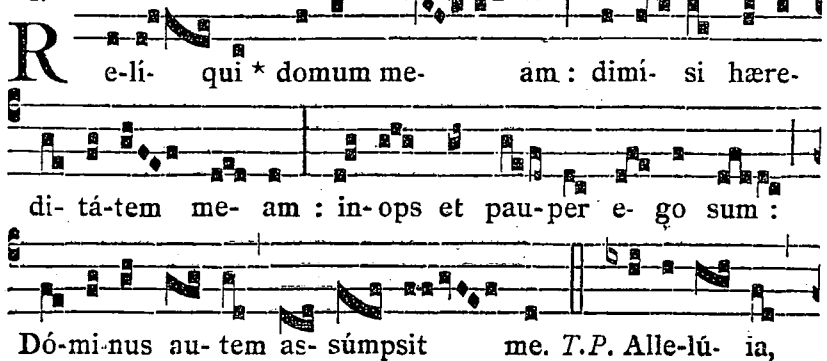
Comm.
VIII.

FERIA VI. POST DOMINICAM III. QUADRAGESIMÆ.
SACROR. QUINQUE VULNERUM D.N. JESU CHRISTI.
Missa. Humiliávit semetípsum. (86).

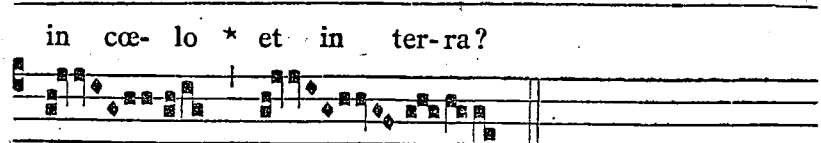
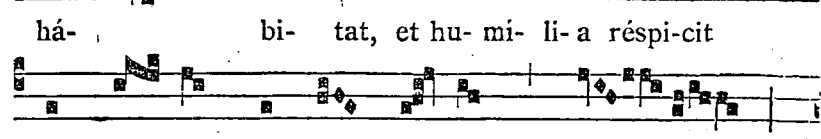
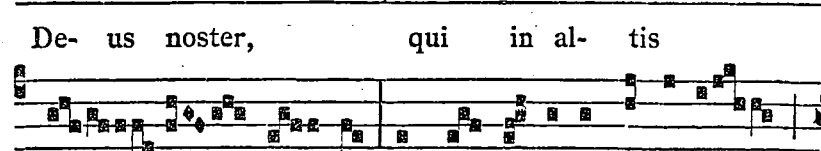
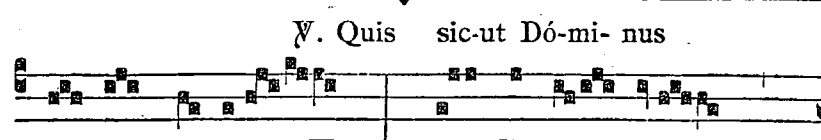
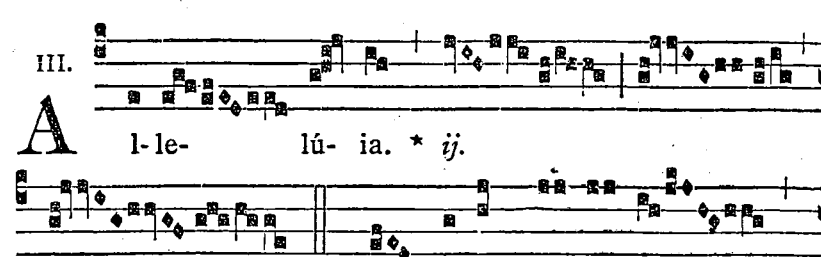
FERIA VI. POST DOMINICAM IV. QUADRAGESIMÆ.
PRETIOSISSIMI SANGUINIS D. N. JESU CHRISTI.
Missa ut in Graduali, Dominica I. Julii. 524.

FESTA APRILIS.

16. APRILIS. — S. BENEDICTI JOSEPHI LABRE CONF.

Intr.
I.

III.



IV.

A

1-le-lú-ia. *

V. Sús-ci-

tans a ter-ra ín-o-pem, et de stérco-re é-

ri-gens páupe-rem : ut cól-lo-cet e-

um cum princi-pi-bus, cum princi-

pi-bus * pó-pu-li su- i.

*Extra Tempus Paschale :*Grad.
V.**B**

e-á-tus vir, * cu-jus est nomen Dó-

mi-ni spes e-jus, et non respé-xit

in va-ni-tá-tes et in-sá-ni-as falsas.

V. E-go au-tem mendí-

cus sum et pau-per : Dó-mi-nus sol-lí-ci-tus est me-

i. Adjú-tor me-us, et pro-

téc-tor me-us * tu es.

VII.

A

1-le-lú-ia. * ij.

V. Ex-áu-di o-ra-ti-ó-nem me-

am, Dó-mi-ne, et depre-ca-ti-ó-nem

me-am : áu-ri-bus pér-ci-pe lácri-

mas me-as : quó-ni-am ád-ve-na e-

go sum apud te, * et per-egri-

nus.

*Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur :*Tract.
VIII.

N o-lí- te * di- lí- ge- re mun- dum,
neque e- a quæ in mundo sunt.

Si quis dí- li- git mun- dum, non est cá-
ri- tas Pa- tris in e- o.

V. Omne quod est in mun- do, concu-

pí- scén- ti- a carnis est, et concu- piscén- ti- a

o- cu- ló- rum, et supér-

bi- a vi- tæ.

V. Et mundus

trans- it, et concu- piscén- ti- a e- jus :

qui autem fa- cit vo- luntá- tem De-
i, ma- net * in æ- tér-

num.

Offert.
VI.

N on ha- bé- mus * hic ma- nén- tem ci- vi- tá-

tem, sed fu- tú- ram inuí- ri- mus. Offe- rá-

mus er- go hó- sti- am lau- dis semper

De- o, fru- ctum la- bi- ó- rum confi- ténti-

um nómi- ni e- jus. T. P. Alle- lú- ia.

Comm.
I.

B e-á-ti * páu- pe-res spi-ri-tu, quó-ni-am i-
psó-rum est re-gnum cœ-ló-rum. Be-á-ti
mundo corde, quóni-am i-psi De-um vi-dé-bunt.
T.P. Alle-lú-ia.

26. APRILIS. — B. M. V. DE BONO CONSILIO.

Introitus. Gaudeamus, 540, in quo dicendum est :

...sub honó-re be-á-tæ Ma-ri-æ Virgi-nis, Bo-ni
Consi-li-i Ma-tris : de cujus solemnitáte...

[T. P. Allelúia, allelúia. 115*].

Allelúia, allelúia. V. Ave María. (92). Allelúia. V. Per te Dei Génitrix. 541.

Post Tempus Paschale dicitur :

Grad.
V.

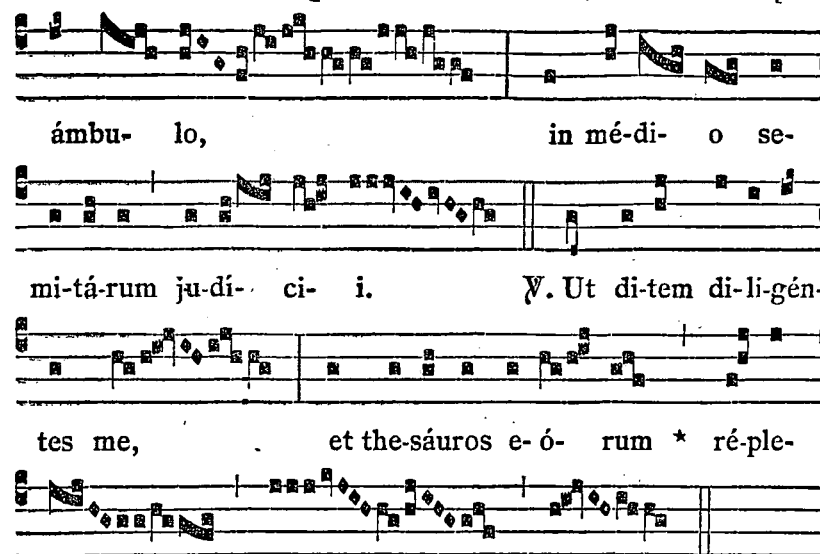
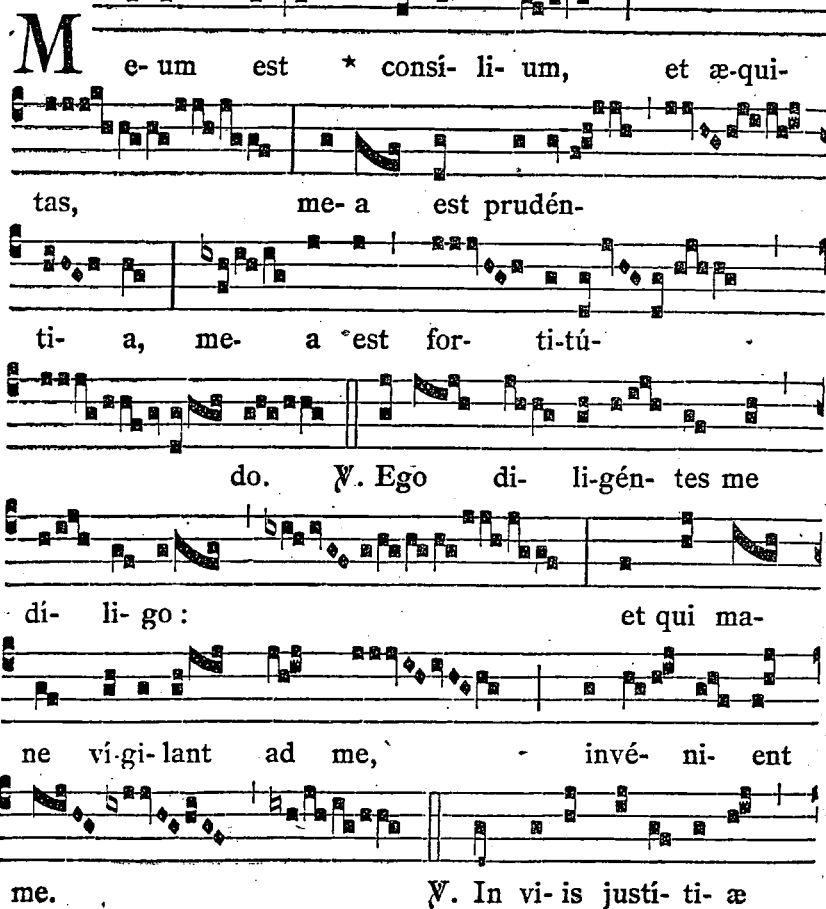
E - go * sa-pi-én-ti-a há-bi-to in

con-sí-li-o, et e-ru-dí-tis intér-sum
co-gi-ta-ti-ó-ni-bus. V. Be-á-
tus homo qui audit me, et vi-
gi-lat ad fo-res me-as
quo-tí-di-e, et observat ad postes
ó-sti-i * me-i.
I.
A l-le-lú-ia. * ij.
V. Qui me invé-ne-rit, in-
vé-ni-et vi-tam, et háu-ri-et



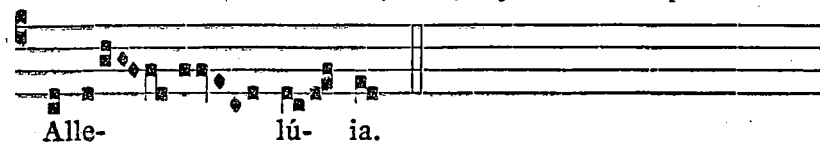
Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur.

Tract.
VIII.

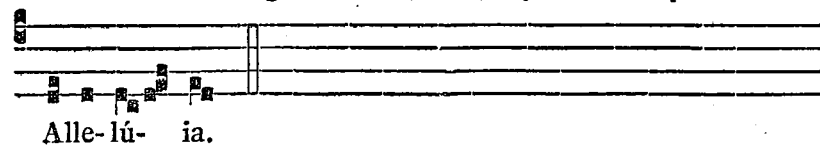


am.

Offertorium. Recordare, 458, sic finiendum Tempore Paschali :



Communio. Regina mundi, 542, sic finienda Tempore Paschali :



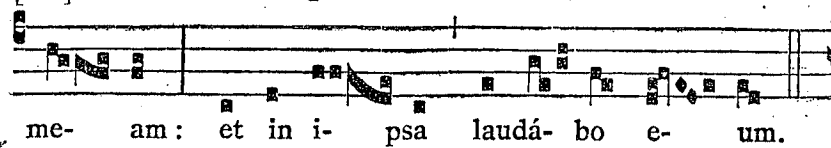
FESTA MAII.

15. MAII. — S. ISIDORI AGRICOLÆ CONF.

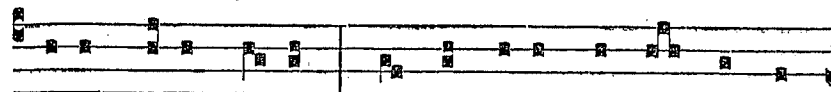
Missa. Justus ut palma. (44).

16. MAII. — S. JOANNIS NEPOMUCENI MARTYRIS.

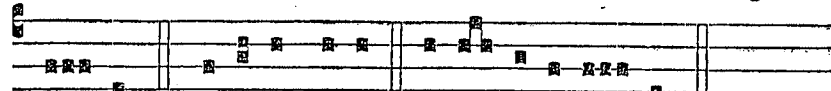




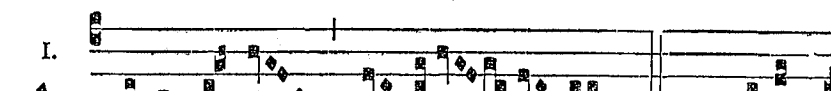
T. P. Alle-lú- ia, alle- lú- ia. *Ps.* Di-xi: Custó-



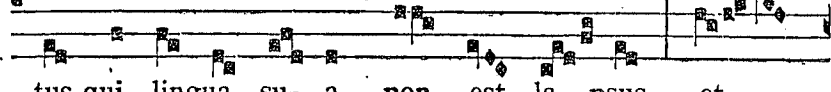
di- am vi- as me- as, * ut non de- linquam in lingua



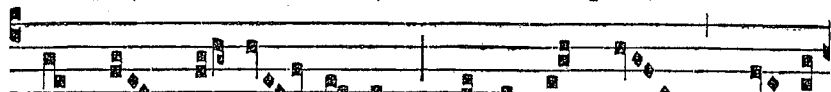
me- a. Gló-ri- a Patri. E u o u a e.



I.
A l- le- lú- ia. * *ij.* *Y.* Be- á-



tus qui lingua su- a non est la- psus, et

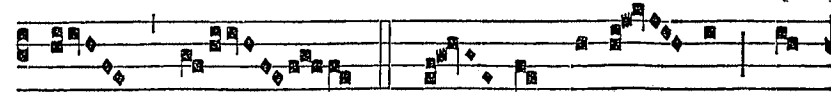


qui non ser- ví- vit * indí- gnis se.

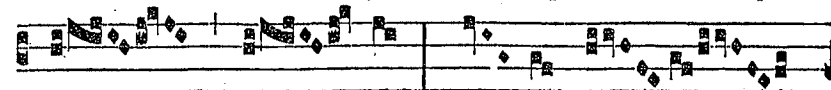


VII.

A l- le- lú- ia. *



Y. Lin- gua pra- vó- rum per-



í- bit: lingua au-

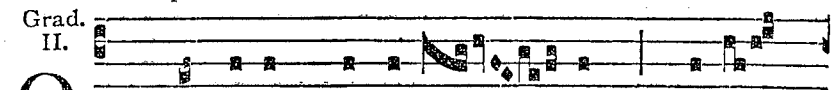


tem sa- pi- én- ti- um * est sá-



ni- tas.

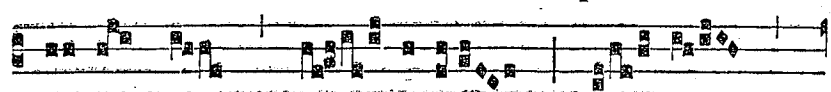
Extra Tempus Paschale:



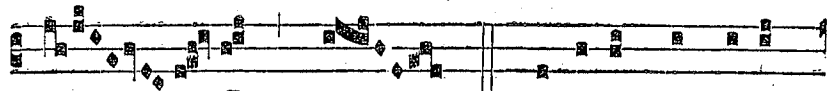
Grad.
II.
Q ui ámbu- lat * fraudu- lén- ter, re- vé-



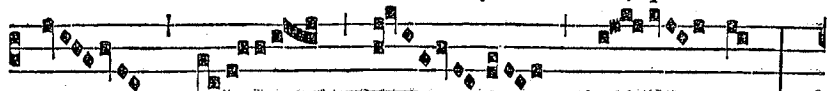
lat arcá- na: qui au- tem fi-



dé- lis est á- nimi, ce- lat.

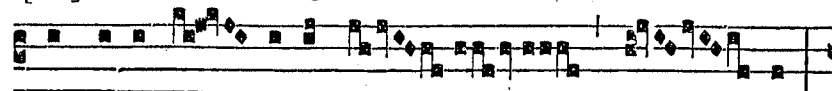


Y. Dómi- ne, quis ha- bi-

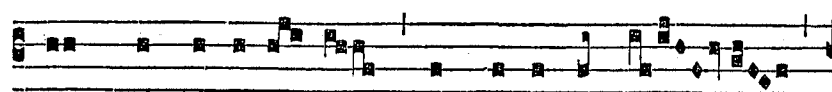


tá-

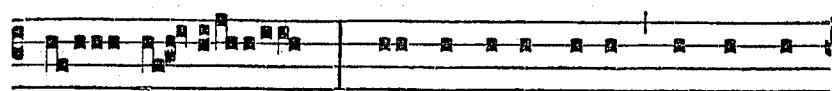
bit



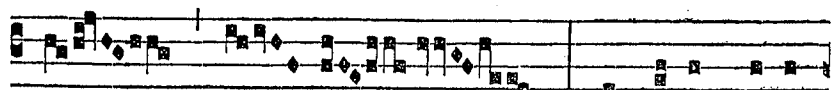
in taberná- cu-lo tu- o,



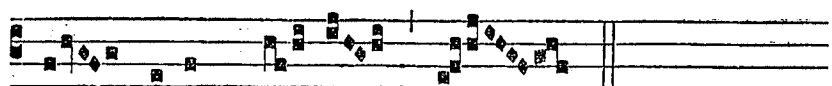
aut quis requi- é- scet in monte sancto



tu- o? Qui non e-git do-lum in lingua



su- a, nec fe-cit pró-xi-



mo su-o * ma- lum.

Allelúia, allelúia. V. Beátus qui lingua sua, *ut supra.*

In Missis votivis post Septuagesimam, omissis Allelúia et V. sequenti, dicitur :

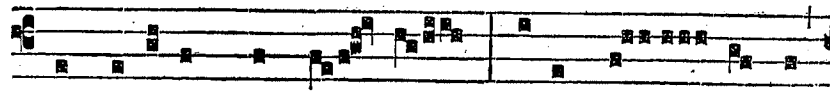
Tract.
II.



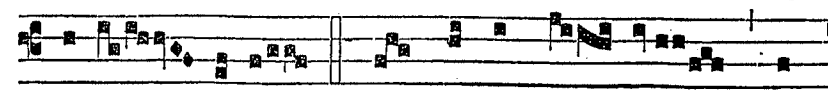
S i quis pu-tat * se re-li-gi-ó- sum es-



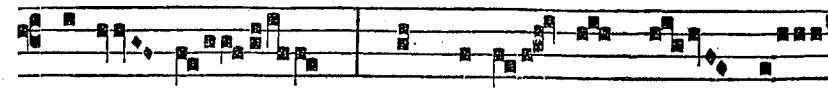
se, non refræ-nans linguam su- am,



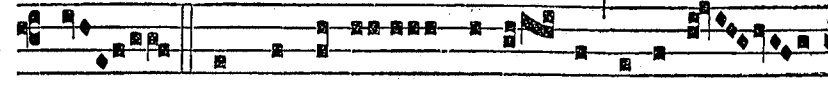
sed sedú-cens cor su- um : hu-jus va- na est




re-lí- gi- o. V. Si quis in ver- bo non



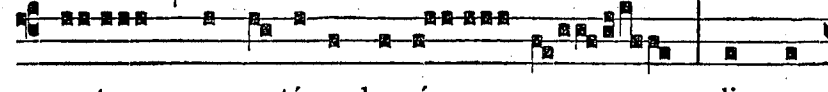
offén- dit, hic perfé- ctus est vir.



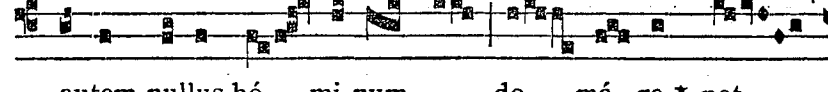
V. Omnis e-nim na-tú- ra besti- á-



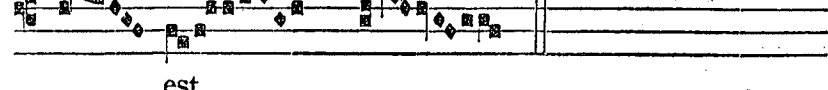
rum domán- tur, et dómi-ta



sunt a na-tú-ra humá- na : linguam

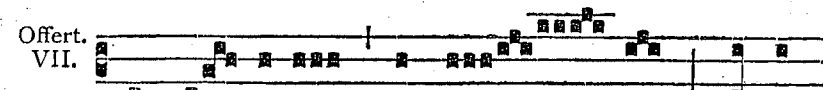


autem nullus hó- mi-num do- má- re * pot-

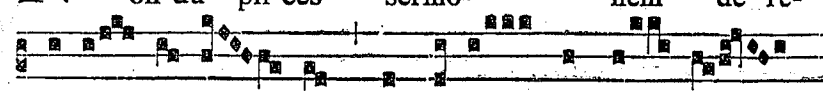


est.

Offert.
VII.



N on dú- pli-ces * sermó- nem de re-



ve-la- ti- ó- ne sermó-nis abscón- di-

31 GRADUALE.

ti, et e- ris ve-re si-ne confu-si-ó-
ne: et invé-ni-es grá-ti-am in conspé-
ctu ómni-um hó-mi-num.
T. P. Alle-lú-ia.
Comm.
I. **V** o-lá-vit ad me * u-nus de Sé-raphim :
et in ma-nu e-jus cál-cu-lus, quem tú-le-rat
de altá-ri, et té-ti-git os me-um, T. P. Al-
le-lú-ia.

24. MAII. — B. M. V. SUB TITULO AUXILIUM CHRISTIANORUM.

Introitus. Salve sancta Parens. (96).

Tempore Paschali : Allelúia, allelúia. *Y.* Virga Jesse. (95).
Allelúia. *Y.* Ave María. (92).

Extra Tempus Paschale : **Graduale.** Benedicta. (97). Allelúia,
allelúia. *Y.* Post partum. (98).

Offertorium. Ave María. (98).

Communio. Beáta viscera. (99).

30. MAII. — S. FERDINANDI REGIS CONF.

Missa. Justus ut palma. (44).

EADEM DIE 30. MAII. — S. JOANNÆ DE ARC, VIRGINIS.

Intr.
V. **C** anté-mus Dómi-no : * glo-ri-ó-se e-nim
magni-fi-cá-tus est. Forti-tú-do me-a, et
laus me-a Dó-mi-nus, et fa-ctus est mi-hi in
sa-lú-tem. Alle-lú-ia, alle-lú-
ia. *Ps.* Cantá-te Dómi-no cánticum novum : * qui-a
mi-ra-bi-li-a fe-cit. Gló-ri-a Patri. E u o u a e.

IV.

A l-le-lú-ia. * *ij.* *Y.* Fe-ci-
sti vi-rí-li-ter, et confortá-tum est cor
tu-um. Ma-nus Dó-mi-ni confor-tá-vit te,
et íde-o e-ris bene-dicta *
in æ-tér-num.

IV.

A l-le-lú-ia. * *Y.* Nunc
ergo o-ra pro no-bis, quó-ni-am mú-
li-er sancta es, ac ti-mens * De-
um.

Extra Tempus Paschale.

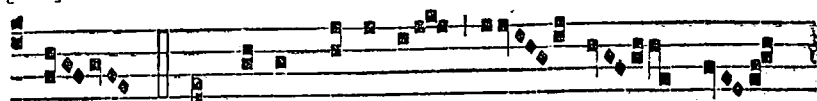
Grad.

V.

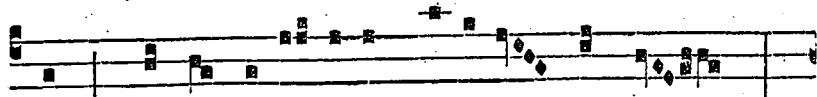
N ova bel-la * e-lé-git Dó-mi-nus, et
portas hósti-um ipse subvérit.
Y. Ubi col-lí-si sunt
cur-rus, et hósti-um suffo-cá-
tus est exér-ci-tus, i-bi nar-rén-
tur justí-ti-æ Dó-mi-ni,
et clemén-ti-a e-jus * in
for-tes Is-ra-el.

III.

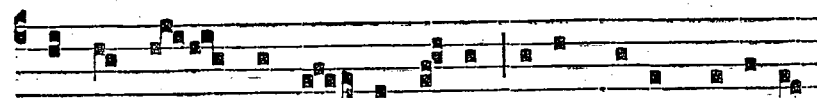
A l-le-lú-ia. * *ij.*



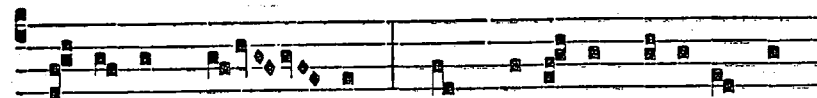
V. Laudá-te Dómi-num De- um no-



strum, qui non de-sé-ru-it spe-rántes in se,



et in me, ancíl- la su- a, ad-implé-vit mi-se-ri-

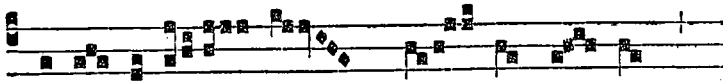


córdi- am su- am, quam promi- sit dómu- i * Is-

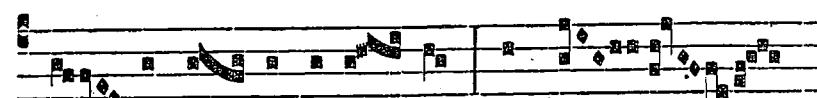


ra- el.

Offert.
VIII.



Be-ne- di-xé- runt * e- am o-mnes,



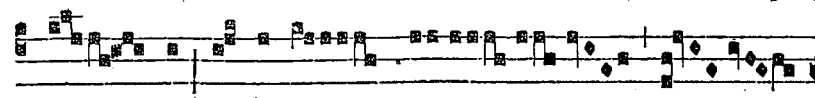
u- na vo- ce di-cén- tes: Tu gló-



ri- a Je- rú- sa- lem, tu læ- tí- ti- a Is-



ra- el: tu hono- ri- fi cén-

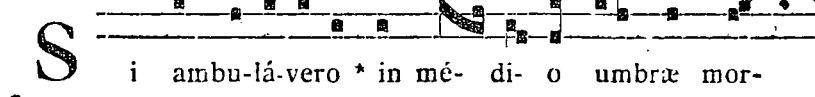


ti- a pó-pu- li no-



stri. Alle- lú- ia.

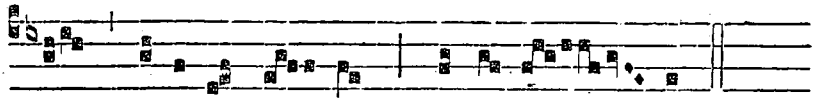
Comm.
IV.



Si ambu-lá-vero * in mé- di- o umbræ mor-



tis, non timé- bo ma- la, quó-ni- am tu me- cum

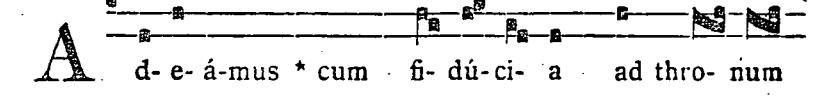


es, Dómi-ne Je- su. Alle- lú- ia.

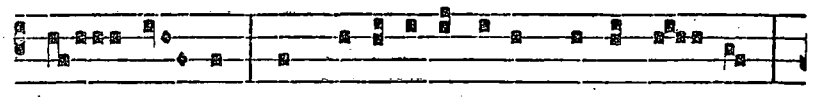
31. MAII.

B. M. V. OMNIUM GRATIARUM MEDIATRICES.

Intr.
V.



Ad- e- á-mus * cum fi- dú- ci- a ad thro- num



grá- ti- æ, ut mi-se-ri-córdi- am consequá- mur,

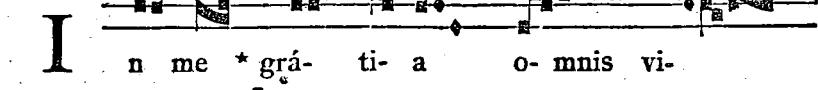


et grá- ti- am inve-ni- á- mus in auxi- li-




o op- por- tú- no. T. P. Al-le- lú- ia, al-
le- lú- ia. Ps. Le-vá-vi ó-cu-los me-os in mon-
tes: * unde vé-ni-et auxi-li-um mi-hi. Gló-ri-a Patri.

E u o u a e.

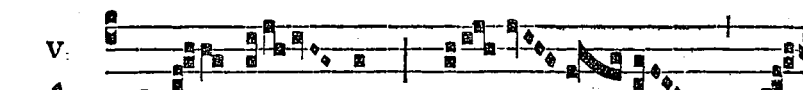
Grad.
V.


In me * grá- ti- a o- mnis vi-
æ et ve- ri- tá- tis, in me omnis
spes vi- tæ et virtú- tis.
V. Transi-te ad me omnes qui concupí-
sci- tis me, et



a ge-ne-ra-ti- ó- ni- bus me-
is * implé- mi- ni.

V.

A


l-le- lú- ia. * ij.
V. Salve Ma-ter mi- se- ri- córdi-
æ, Ma-ter spe- i et grá- ti- æ, * O
Ma-rí- a.

Post Septuagesimam omissis Allelúia et V. sequenti dicitur:

Tract.
VIII.**E**

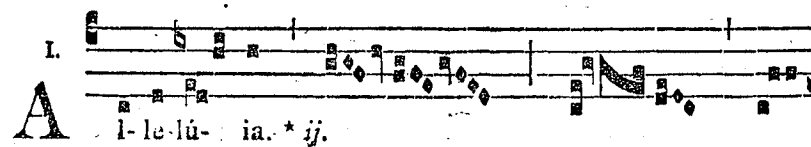
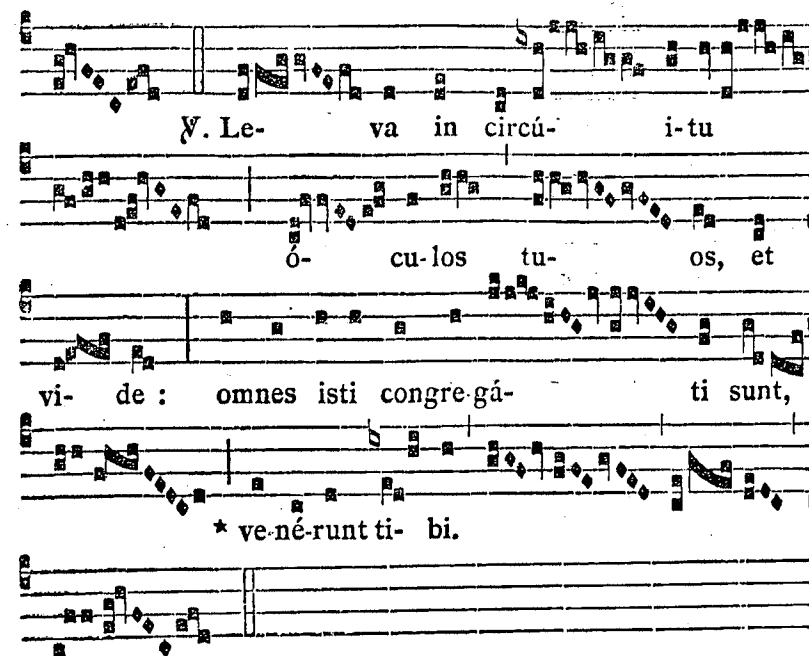
- go sum * ra- dix et ge-



nus Da- vid, stel- la splén- di- da et ma-
tu- tí- na. V. Et spi- ri- tus et sponsa di-
cunt : Ve- ni : et qui au- dit, di- cat :
Ve- ni. V. Et qui si- tit, vé-
ni- at; et qui vult, ac- cí- pi- at
a- quam vi- tæ * gra- tis.

Tempore Paschali :

I.
A l- le- lú- ia. * ij.

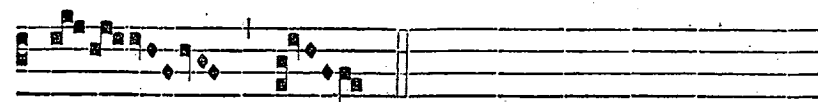
V. Le- va in circú- i- tu
O- cu- los tu- os, et
vi- de : omnes isti cong- re- gá- ti sunt,
* ve- né- runt ti- bi.

VII.

A l- le- lú- ia. *



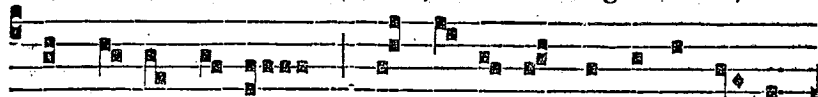
V. Fí- li- i tu- i de lon-
ge vé- ni- ent, et fí- li- æ tu- æ de
lá- te- re * sur- gent.



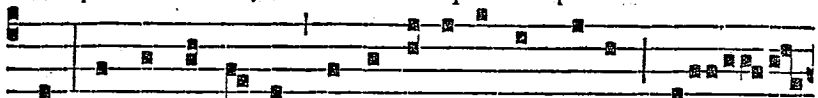
Offert.
I.

R

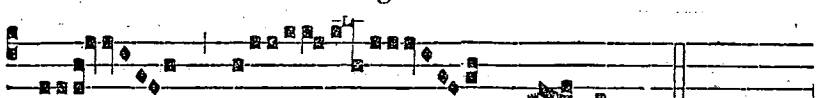
e- cordá- re, * Vir- go Ma-ter, in



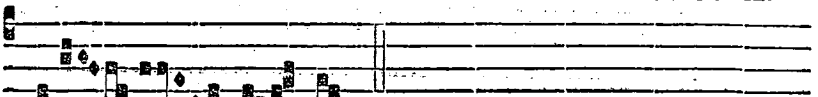
conspé-ctu De- i, ut loquá- ris pro no- bis bo-



na, et ut a- vér- tat indigna- ti- ó- nem su- am a



no- bis. T. P. Al-

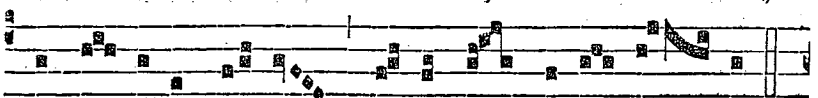


le- lú- ia.

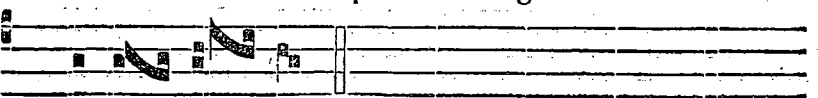
omm.
VIII.

V

al- de mi- rá- bi- lis es, * o Ma- ri- a,



et fá- ci- es tu- a ple- na est gra- ti- á- rum.



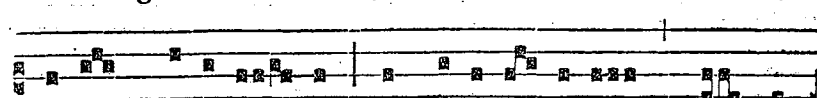
T. P. Alle- lú- ia.

FERIA VI. POST OCTAVAM SS. CORPORIS CHRISTI.
IN FESTO SACRATISSIMI CORDIS JESU.

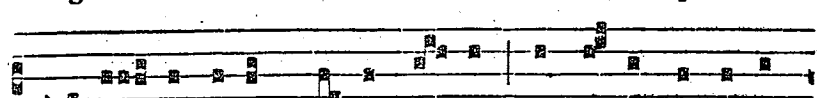
Intr.
VI.

E

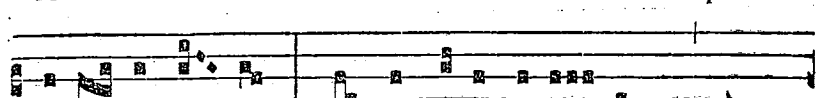
-gre- dí- mi- ni, * et vi- dé- te, fi- li- æ Si- on,



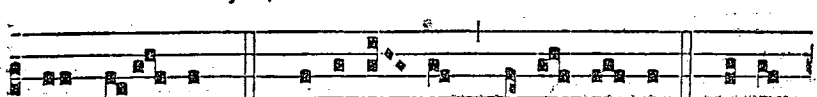
re- gem Sa- lomó- nem in di- a- dé- ma- te, quo co-



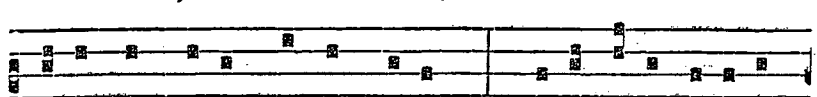
ro- ná- vit e- um ma- ter su- a in di- e desponsa-



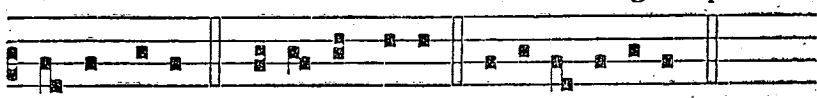
ti- ó- nis e- jus, et in di- e læ- tí- ti- æ cor-



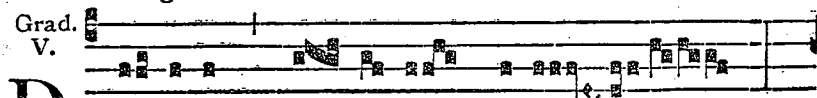
dis e- jus. T. P. Alle- lú- ia, alle- lú- ia. Ps. Eru-



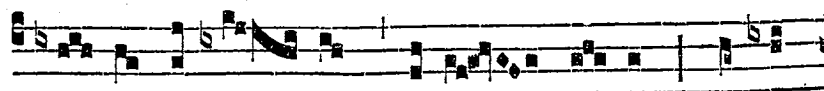
ctá- vit cor me- um verbum bonum : * di- co e- go ópe- ra



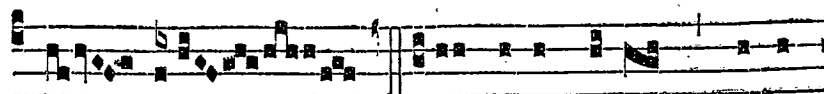
me- a re- gi. Gló- ri- a Patri. E u o u a e.



D í- ci- te * fi- li- æ Si- on :



Ec-ce rex tu- us ve-nit ti- bi mansu-



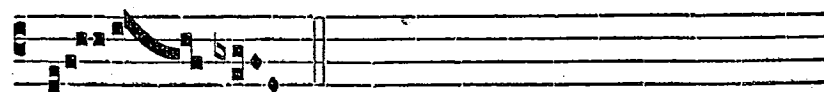
é- tus. V. Non e-rit tristis, neque



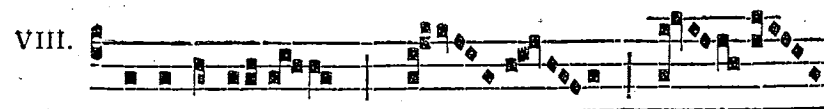
turbu-lén- tus : non clamá- bit, nec



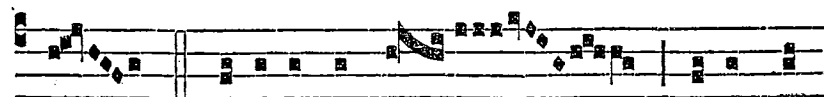
audi-é- tur vox e- jus * fo- ris.



VIII.



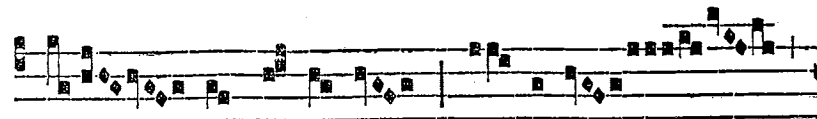
A l-le-lú-ia. * ij.



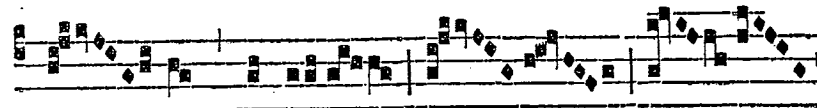
V. Dísci-te a me, qui-a mi-



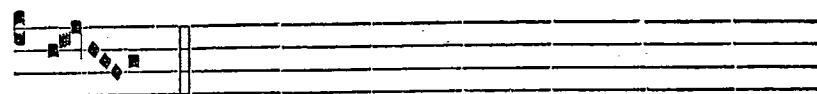
tis sum et hú-mi- lis cor- de : et inve-ni-



é- tis réqui- em a- ni-má-



bus * vestris.



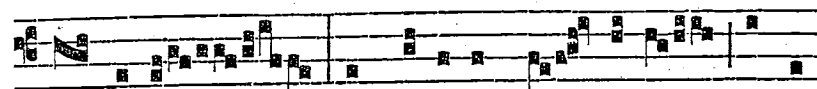
In Missis votivis post Septuagisimam, omissis Allelúia et V. sequenti, dicitur :

Tract.

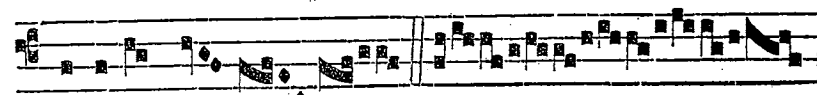
II.



E - go au- tem * sum ver-mis, et



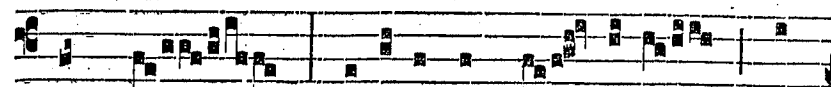
non homo : oppróbri-um hó- mi-num, et ab-



jécti- o ple- bis. V. O-



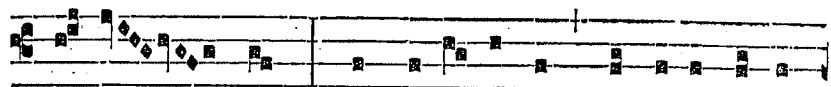
mnes vi- dén- tes me de- ri- sé-



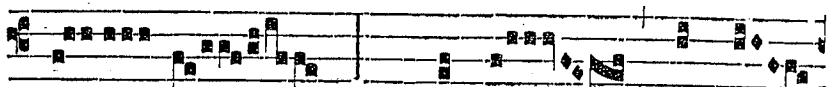
runt me : lo-cú-ti sunt lá- bi- is, et



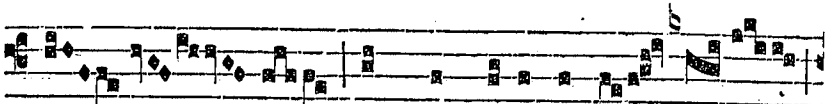
mové-runt ca- put. V. Sic- ut a- qua ef-



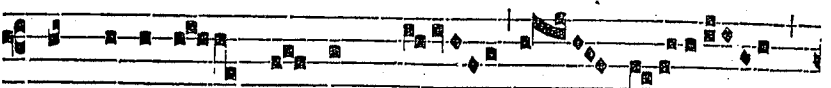
fú- sus sum, et di- pέρsa sunt ómni- a ossa



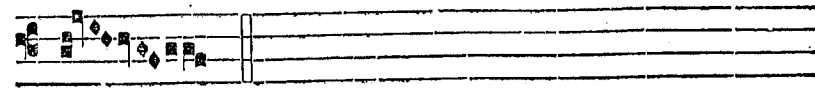
me- a : factum est cor me-



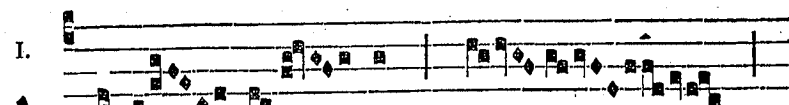
um tamquam cera liqué- scens



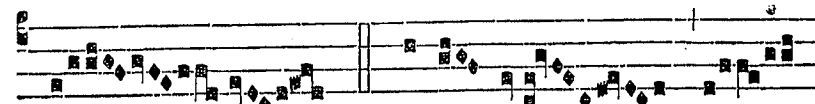
in mé-di- o ven- tris * me- i.



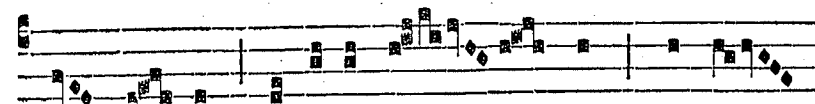
Tempore Paschali :



I. **A** l- le- lú- ia. * ij.



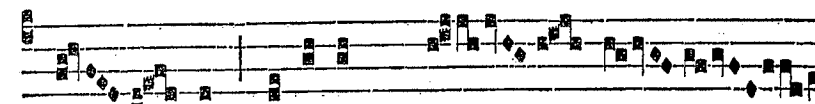
V. Dómi- ne De-



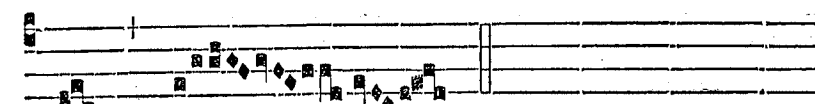
us mé- us, clamá- vi ad te, et sa-



ná- sti me : e- du- xí- sti ab in-



fér- no á- nimam * me- am.



VIII.

A l- le- lú- ia. *

Y. Con- verti- sti planctum me- um in gáudi- um

mi- hi : consci- dí- sti sac- cum me- um,

et cir-cumde- dí-sti me * læ- tí- ti- a.

Offert.
VI.

D ómi-ne De- us, * in simpli- ci- tá- te cordis

me- i læ- tus ób- tu- li u- ni-vér- sa:

et póp- u- lum tu- um vi- di cum ingénti gáu- di-

o ti-bi of- fère doná- ri- a: De- us Is- ra-

el, custó- di hanc vo- lun- tá- tem

cordis e- ó- rum, alle- lú- ia.

Comm.
III.

G ustá- te, * et vi- dé- te, quó- ni- am su- á-

vis est Dómi- nus: in æ- tér- num mi- se- ri-

córdi- a e- jus, alle- lú- ia.

SABBATO POST OCT. CORPORIS CHRISTI.

PURISSIMI CORDIS B. MARIE VIRGINIS.

Intr.
III.

O - mnis gló- ri- a e- jus * fi- li- æ re- gis ab

in- tus, in fimbri- is áure- is, circumamícta

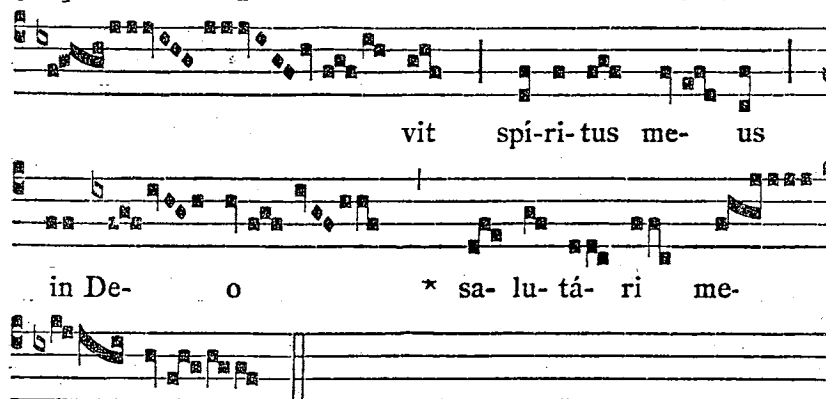
va-ri-e-tá-ti-bus: addu- cén- tur re- gi vír- gi-
nes post e- am, pró- ximæ e- jus af-
fe-rén- tur ti- bi. Ps. Eructá- vit cor me- um
verbum bo- num: * di- co e- go ó- pe- ra me- a re- gi.

Gló- ri- a Pa- tri. E u o u a e.

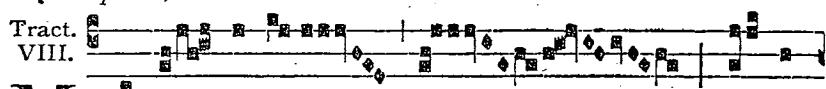
Grad.
II.

N i- hil in- qui- ná- tum * in e- am
incúr- rit: candor est lu- cis æ-
tér- næ, et spé- cu- lum si- ne má-
cu- la De- i ma- jestá-

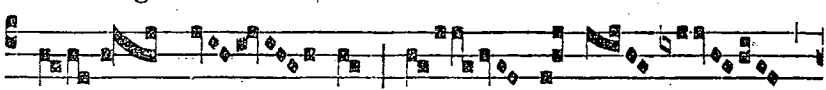
tis, et i- má- go bo- ni- tá- tis
il- lí- us. V. Ego
di- lé- cto me- o, et di- léctus
me- us mi- hi, qui pás- ci-
tur * inter lí- li- a.
VI. **A** l- le- lú- ia. * ij.
V. Ma- gni- fi- cat
á- ni- ma me- a Dó-
mi- num: et exsultá-



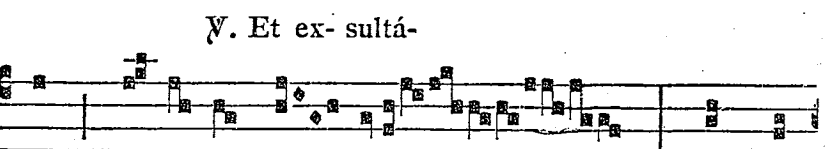
in De- o * sa- lu- tá- ri me-



In Missis volúis a Septuagesima usque ad Pascha, omissis Allelúia et V. sequenti, dicitur :

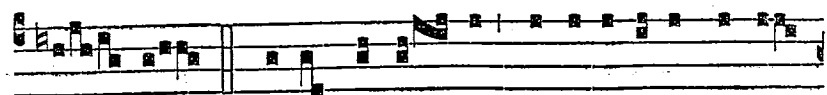


ma me- a Dó- mi- num.

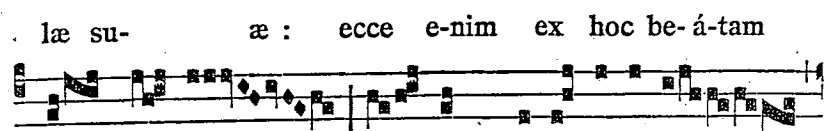


vit spí- ri- tus me- us in De-

o sa- lu- tá- ri me-

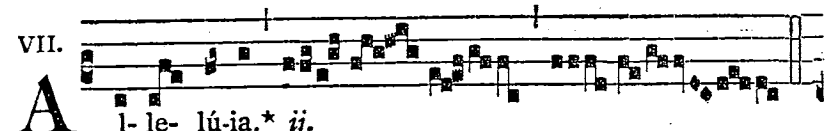


læ su- æ : ecce e- nim ex hoc be- á- tam



nes.

Tempore Paschali :



V. Ni- hil inqui- ná- tum in e- am incúr- rit :

candor est lu- cis æ- tér- næ, et spé-

cu- lum si- ne mácu- la De- i ma- jestá- tis,

et imá-go bo-ni-tá-tis * il- lí-us.

I.
A l- le- lú- ia. *

Y. E- go di-lécto

me- o, et di-lé- ctus me-

us mi- hi, qui pá-

sci- tur * in- tér lí- li- a.

Offert.
VI.
Q ui- a fe- ci- sti * vi- ri- li- ter, et confor-

tá- tum est cor tu- um, id-e- o

et manus Dó- mi- ni confortá- vit te, et

e- ris be- ne- di- cta in æ-

tér- num.

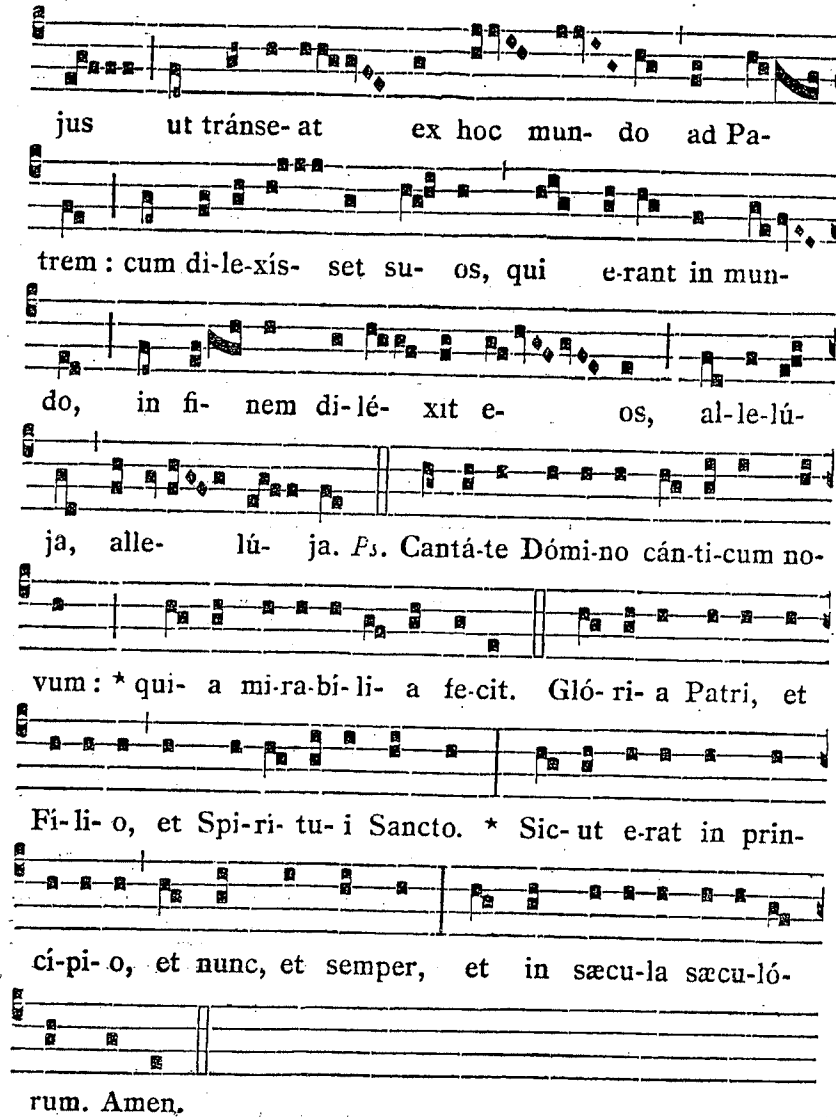
Comm.
IV.
S ub umbra il- lí- us * quem de- si- de- rá- ve- ram,

se- di, et fructus e- jus dul- cis gút- tu- ri

me- o. T. P. Alle- lú- ia.

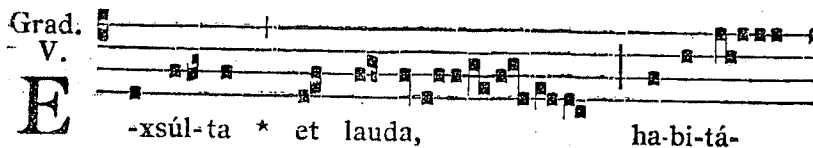
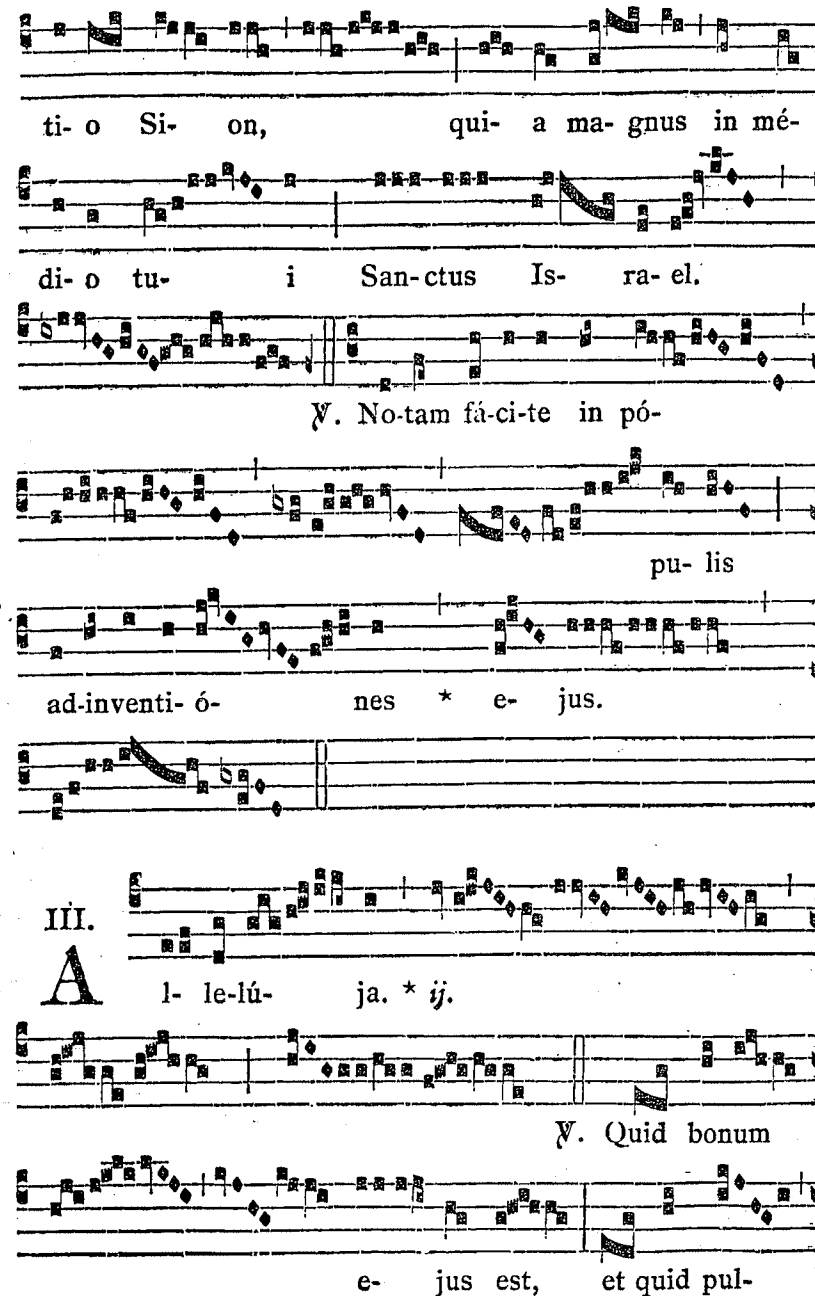
FERIA V. POST OCT. SSMI CORPORIS CHRISTI.
EUCHARISTICI CORDIS JESU.

Introitus.
IV.
S ci- ens Je- sus * qui- a ve- nit ho- ra e-



jus ut tránse-at ex hoc mun-do ad Pa-
trem : cum di-le-xís- set su- os, qui e-rant in mun-
do, in fi- nem di-lé- xit e- os, al-le-lú-
ja, alle- lú- ja. *Ps.* Cantá-te Dómi-no cán-ti-cum no-
vum : * qui- a mi-ra-bi-li- a fe-cit. Gló- ri- a Patri, et
Fi-li- o, et Spi-ri- tu- i Sancto. * Sic- ut e-rat in prin-
ci-pi- o, et nunc, et semper, et in sæcu- la sæcu- ló-
rum. Amen.

Grad.
V.
E-xsúl-ta * et lauda, ha-bi-tá-


ti- o Si- on, qui- a ma- gnus in mé-
di- o tu- i San- ctus Is- ra- el.
V. No- tam fá- ci- te in pó-
pu- lis
ad-inventi- ó- nes * e- jus.
III.
A l- le-lú- ja. * *ij.*
V. Quid bonum
e- jus est, et quid pul-



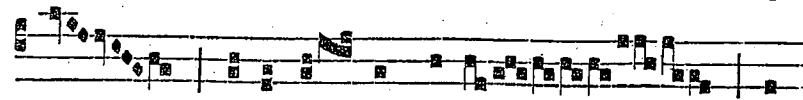
chrum e- jus, ni- si frumén-
tum e- lectó-rum, et vi- num gérmi-nans
* vír- gi-nes.

Post Septuagesimam :

Tract.
VIII.



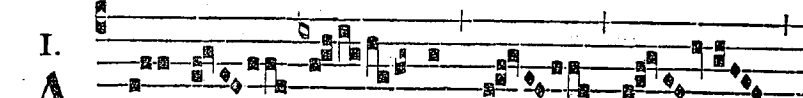
F í-li-i hó-mi-num * in tégmi-
ne a-lá-rum tu-á-rum, Dó-mi-ne,
spe-rá- bunt.
V. Ine-bri-a-bún-tur ab ubertá-
te domus tu- æ : et tor-rénte



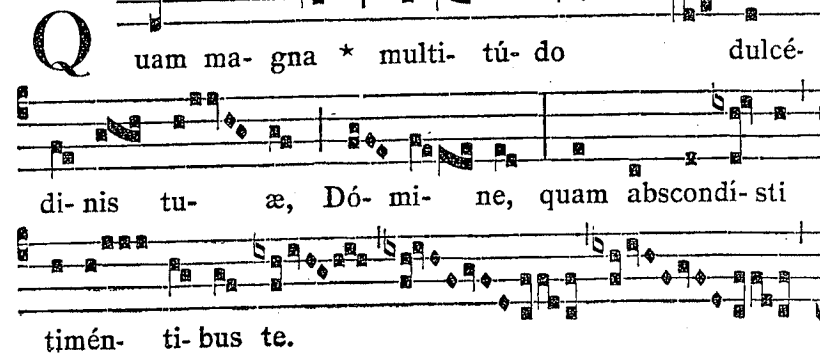
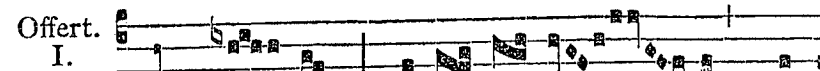
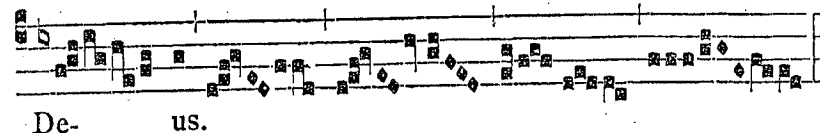
vo-luptá- tis tu-æ po-
tá-bis e- os. V. Quó-ni-
am apud te est fons vi- tæ :
et in lúmi- ne tu- o vi-
dé- bi- mus * lu-men.

T. P. Allelúja. V. Quid bonum, ut supra; deinde :

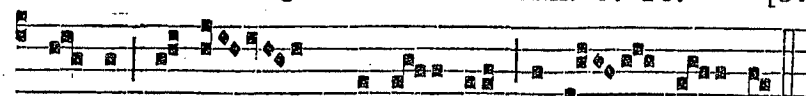
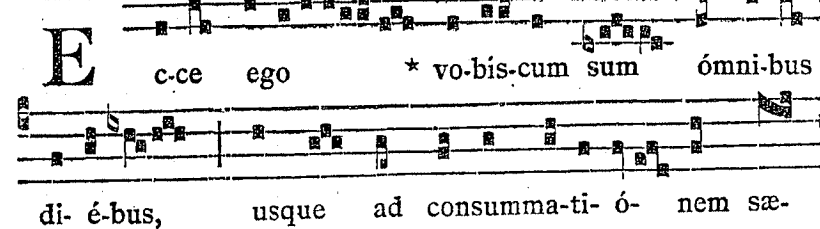
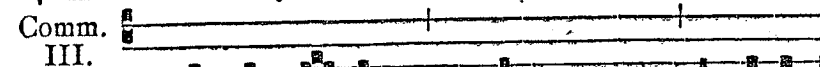
I.



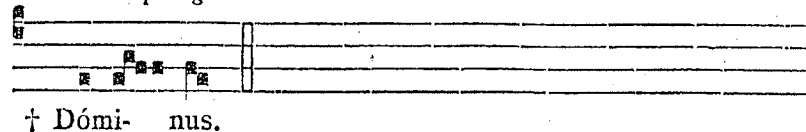
A l- le- lú- ja. *
V. Ju- sti epu-lén-
tur, et exsúl- tent in conspé-



Post Septuag. :



Post Septuag. :



FESTA JUNII

9. JUNII. — B. M. V. MATRIS DE GRATIA.

Missa. Vultum tuum, ut in Festo Ssmi Nominis Mariæ, die 12 Septembris, præter sequentia :

Tempore Adventus post Graduale dicitur :

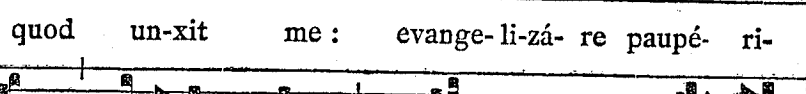
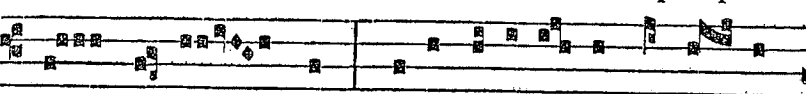
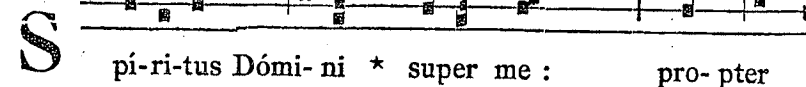
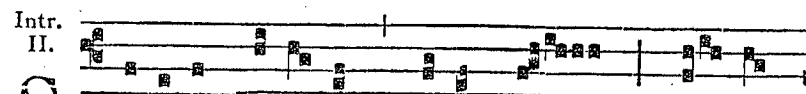
Allelúia, allelúia. V. Ave, María. (92).

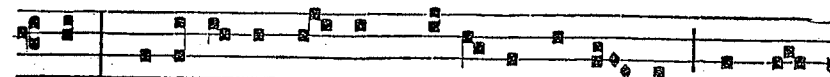
Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur Tractus Gaude, Maria Virgo. (93).

Tempore autem Paschali, omittitur Graduale, et ejus loco dicitur :

Allelúia, allelúia. V. Virga Jesse flóruit (95) ; deinde : Allelúia, V. Ave, María. (92).

16. JUNII. — S. JOANNIS FRANCISCI REGIS CONF.





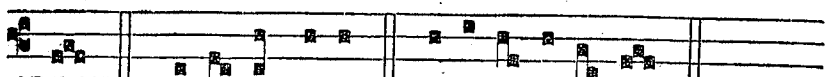
de, prædi-cá-re an-num Dómi-ni accé-ptum, et di-



em re-tri-bu-ti-ó-nis. Ps. Exsúrge, Dómi-ne De-us,



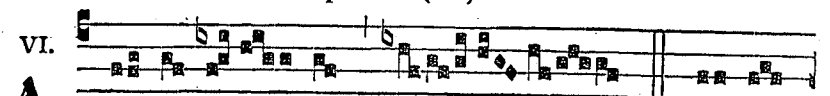
exalté-tur manus tu-a : * ne obli-viscá-ris páu-pe-



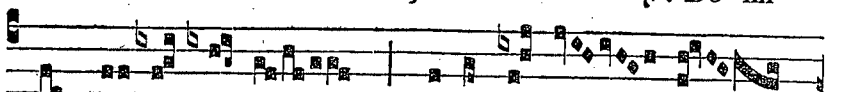
rum. Gló-ri-a Patri. E u o u a e.

Graduale. Justus ut palma. (41).

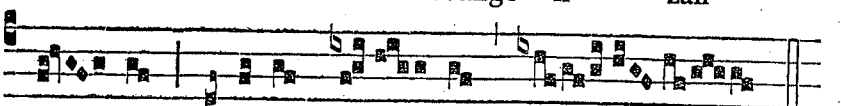
VI.



A 1- le- lú- ia. * ij. ¶. Dó- mi-



nus da- bit verbum evange- li- zán-

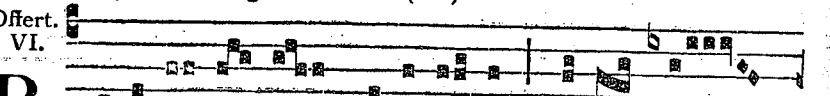


ti- bus virtú-te * mul- ta.

In Missis votivis post Septuagesimam, omissis Allelúia et ¶. sequenti, dicitur Tractus Beátus vir. (8).

Tempore Paschali : Allelúia, allelúia. ¶. Dóminus dabit, ut supra. Allelúia. ¶. Justus germinábit. (39).

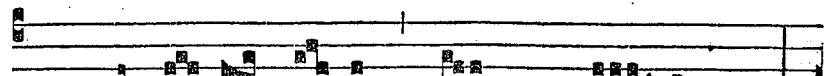
Offert.



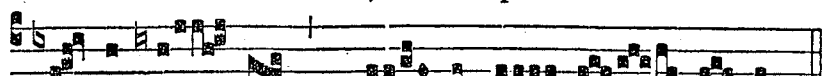
B e-ne-dí-cti- o * per-i-tú-ri su-per me



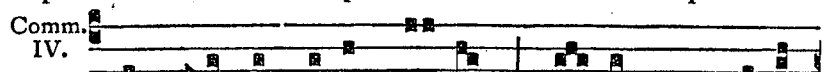
ve-ni- é- bat, et cor ví- du- æ conso- lá- tus sum :



ó-cu-lus fu- i cæ- co, et pes clau- do :



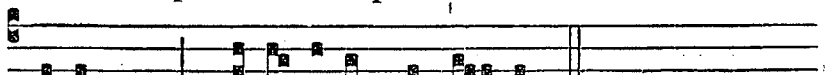
pa- ter e- ram páu- pe- rum.



Q uam pulchri * super mon-tes pe- des annunti-án-



tis et prædi- cántis pa- cem : annunti-ántis

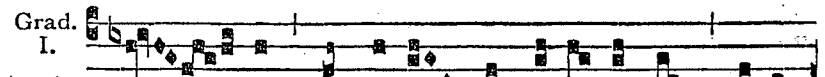


bo- num, prædi- cántis sa-lú- tem!

DOMINICA ANTE FESTUM NATIVITATIS S. JOANNIS BAPTISTÆ.

B. M. V. SUB TITULO DE PERPETUO SUCCURSU.

Introitus. Gaudeámus. 540.



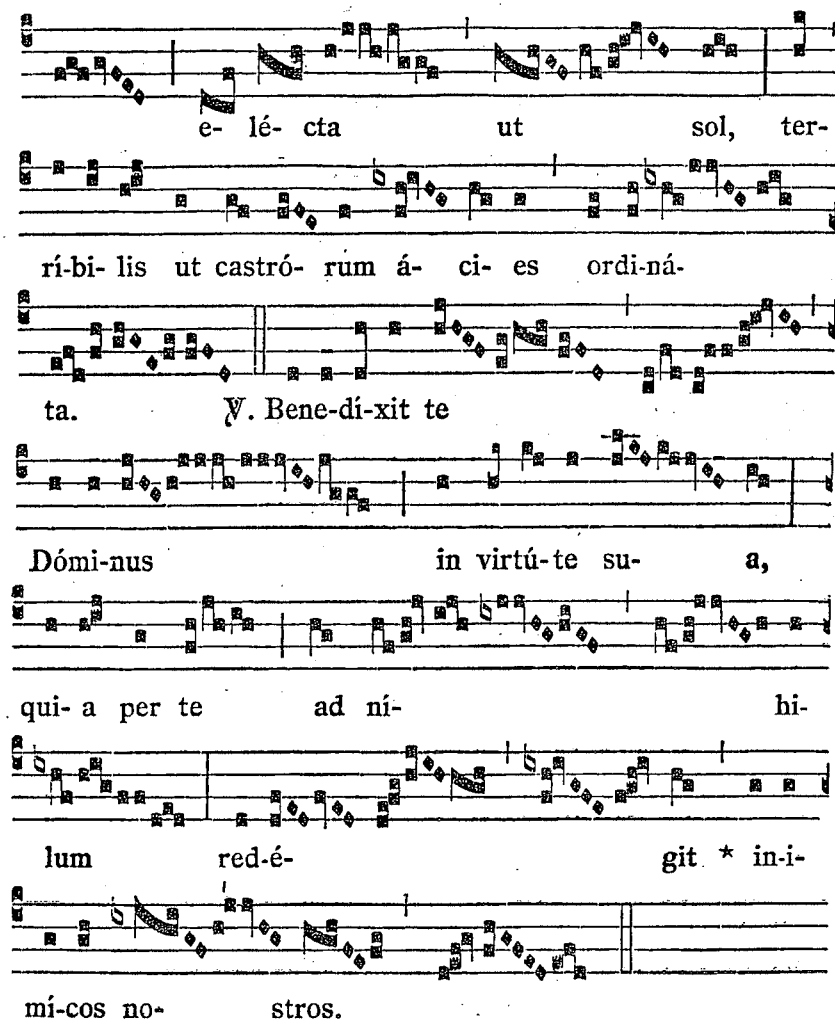
T o- ta * formó-sa et su- á- vis es, fi- li-



a Si- on, pul- chra ut lu- na,



32 GRADUALE.



e- lé- cta ut sol, ter-
ri-bi- lis ut castró- rum á- ci- es ordi- ná-
ta. *℣. Bene- dí- xit te*
Dómi- nus in virtú- te su- a,
qui- a per te ad ní- hi-
lum red- é- git * in- i-
mí- cos no- stros.

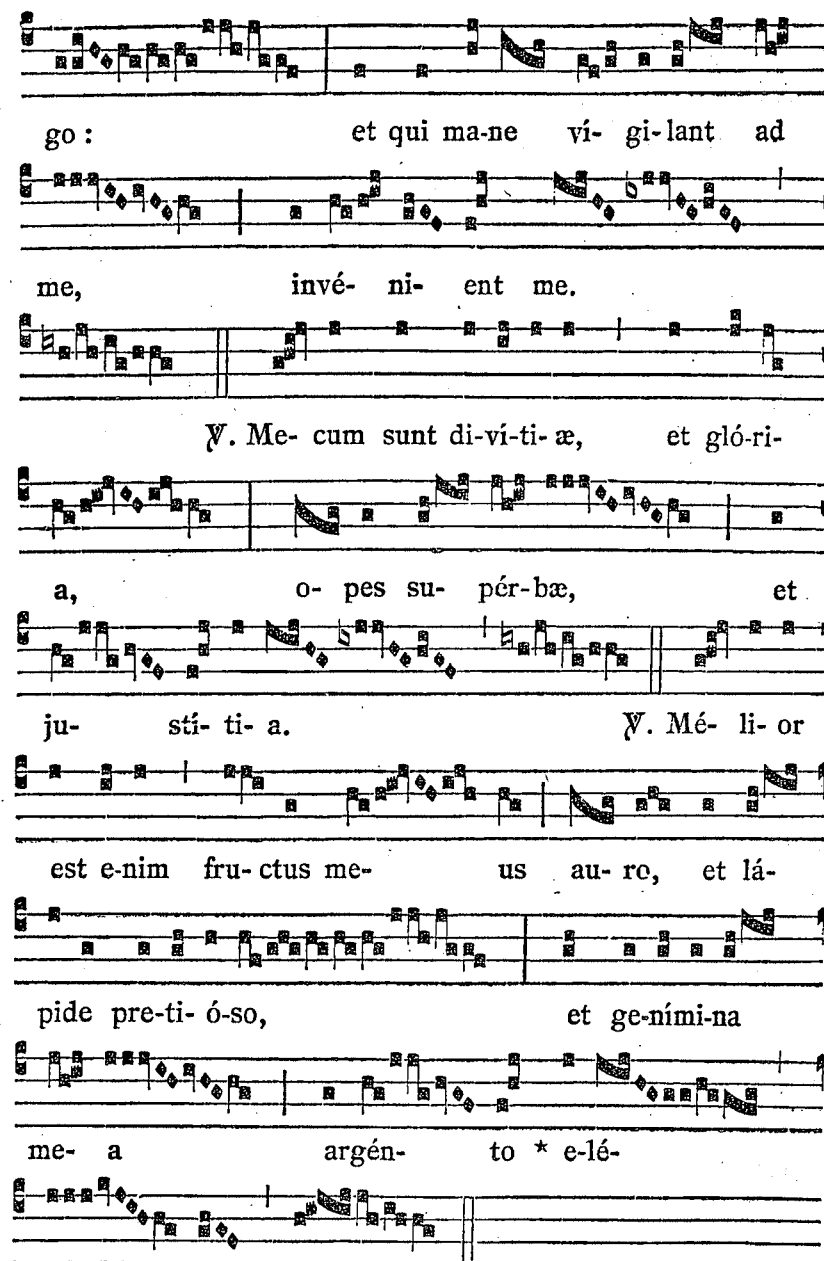
Allelúia, allelúia. *℣. Ave María. (92).*

Post Septuagesimam, omissis Allelúia et ℣. sequenti, dicitur :

Tract.
VIII.



E - go * di- li- gén- tes me di- li-



go : et qui ma- ne ví- gi- lant ad
me, invé- ni- ent me.
℣. Me- cum sunt di- ví- ti- æ, et gló- ri- a,
o- pes su- pér- bæ, et
ju- stí- ti- a. *℣. Mé- li- or*
est e- nim fru- ctus me- us au- ro, et lá-
pide pre- ti- ó- so, et ge- ní- mi- na
me- a argén- to * e- lé-

cto.

[62]

PRO ALIQ. LOCIS. FESTA JULII. 3.

Tempore Paschali omittitur Graduale, et ejus loco dicitur : Allelúia, allelúia. V. Ave, María. (92). Allelúia. V. Beátus homo. (135).

Offertorium. Recordáre, Virgo. 458.

Communio. Regina mundi. 542.

FESTA JULII.

3. JULII.

IN COMMEM. OMNIUM SS. SUMMORUM PONTIFICUM.

Intr.
IV.

Congre- gá-te il- li * san-ctos e- jus,
qui ordi-na- vé- runt testaméntum e- jus super
sa-cri-fi- ci- a. Et annunti- á- bunt cœ- li
justi- ti- am e- jus : qui- a De- us tu- us
e- go sum. Ps. De- us de- ó-rum Dómi- nus locú-tus
est : * et vo-cá-vit terram. Gló-ri- a. E u o u a e.

Graduale. Sacerdótes ejus. (35).

Allelúia, allelúia. V. Jurávit. (36).

PRO ALIQ. LOCIS. FESTA JUNII. 9. 17. AUGUSTI. 11. [63]

Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur Tractus Beátus vir, qui timet. (8).

Tempore autem Paschali omittitur Graduale, et ejus loco dicitur : Allelúia, allelúia. V. Jurávit Dóminus. (36).

Offertorium. Invéni David. (33).

Comm.
VI.

V é- ri- tas me- a, * et mi- se- ri- córdi- a me-
a cum i- pso : et in nómi- ne me- o ex-
al- tá- bi- tur cor- nu e- jus.

9. JULII. — S. VERONICÆ DE JULIANIS VIRG.

Missa. Dilexisti. (58).

17. JULII. — HUMILITATIS B. M. V.

Introitus. Salve, sancta Parens. (96).

Graduale. Benedicta et venerábilis. (97).

Allelúia, allelúia. V. Post partum. (98).

Tempore Adventus, loco V. præcedentis, dicitur : Allelúia, allelúia. V. Ave, María. (92).

Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur Tractus Gaude, Maria Virgo. (93).

Offertorium. Ave, María. (98).

Communio. Beáta viscera. (99).

SABBATO ANTE DOMINICAM IV. JULII.

B. M. V. MATRIS MISERICORDIÆ.

Missa. Salve, sancta Parens. (96).

FESTA AUGUSTI.

11. AUGUSTI. — S. PHILUMENÆ, VIRG. ET MART.

Missa. Loquébar. (48).

13. AUGUSTI.

B. M. V. TITULO REFUGIUM PECCATORUM.

Missa. Salve, sancta Parens. (96).

EADEM DIE 13. — S. JOANNIS BERCHMANS CONF.

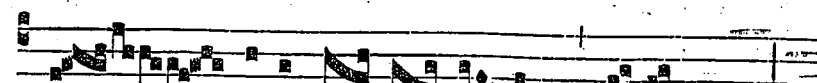
Intr.
VIII.


Custo-dí- vit * á-nima me- a te- stimó-
ni- a tu- a, et di-lé- xit e- a ve-
he- mén- ter. Ps. Be- á- ti imma-cu-lá- ti in vi- a, *
qui ámbu- lant in le- ge Dómi- ni. Gló- ri- a Patri.

Eu o u a e.

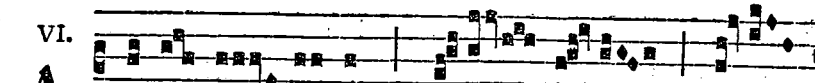
Grad.
I.


Consummá- tus * in bre- vi, explé-
vit témpo- ra mul- ta. V. Plá- ci-
ta e- nim e- rat De- o




á- nima il- lí- us :
pro- pter hoc prope- rá- vit edú- ce- re il-
lum de mé-
di- o * in- iqui- tá- tum.

VI.



Al- le- lú- ia. * ij.

V. Condémnat autem justus mórtu- us

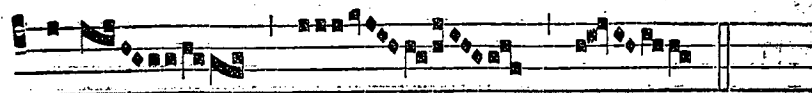


vi- vos ím- pi- os, et ju- vén- tus. ce- lé- ri-
us consummá- ta longam vi- tam * in- jú-
sti.

Post Septuagesimam omissis Allelúia et V. sequenti, dicitur :

Tract.
VIII.

De us, *do- cu- i- sti me
a ju-ven- tú- te me- a :
et us-que nunc pro-nunti-á- bo mi- ra- bí- li- a
tu- a. V. Quam dúl-
ci- a fáuci- bus me-
is e- ló- qui- a tu- a !
su- per mel o-ri me- o.
V. Ab omni vi- a ma- la pro- hi- bu- i pe-
des me- os : ut custó- di- am ver- ba *

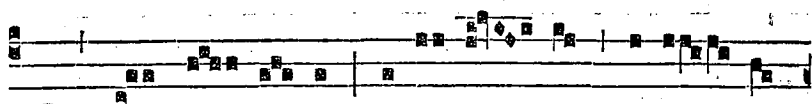


tu- a.

Tempore autem Paschali omittitur Graduali, et ejus loco dicitur :

VIII.

A l- le- lú- ia. * ij. V. Ju- rá-



vi, et stá- tu- i custo- di- re ju- dí- ci-



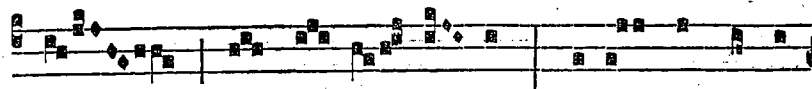
a justí- ti- æ * tu- æ.

III.

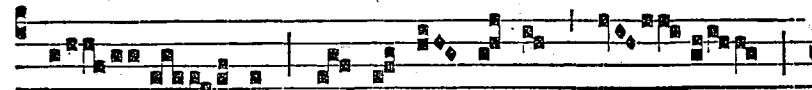
A l- le- lú- ia. *



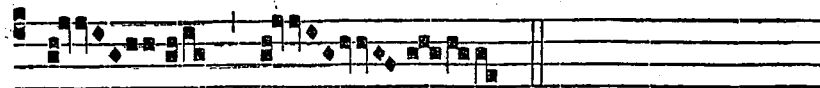
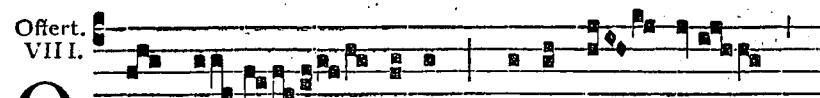
V. Qui timent te, vi- débunt



me, et læ- ta- bún- tur : qui- a in verba



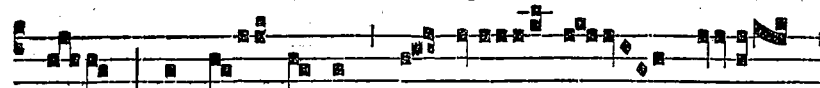
tu- a * su- perspe- rá- vi.

Offert.
VIII.

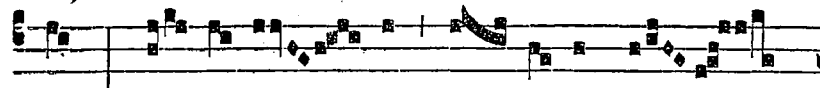
O Dó- mi-ne, *qui- a e- go



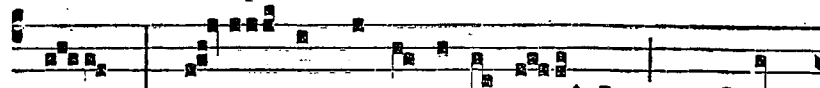
ser- vus tu- us: e- go ser- vus tu-



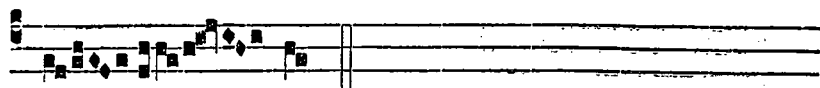
us, et fi- li- us an- cíl- læ tu-



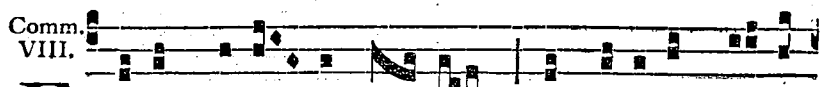
æ: di- ru- pí- sti vín- cu- la me-



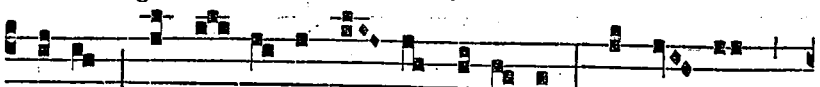
a: ti- bi sacri- fi-cá- bo hósti- am



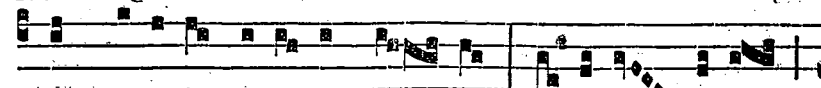
lau- dis.



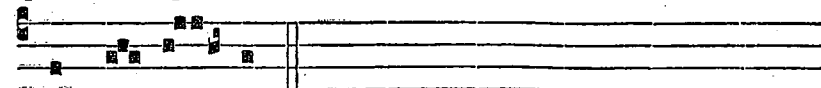
E - go *di-lé- cto me- o, et di-léctus me- us



mi- hi, qui pá- sci- tur in- ter lí- li- a: invé- ni



quem dí- li- git á- ni- ma me- a: té- nu- i e- um,



nec di- mít- tam.

16. AUGUSTI. — S. ROCHI CONFESSORIS.

Missa. Justus ut palma. (44).

FESTA SEPTEMBRIS.

3. SEPT. — B. M. V. DIVINI PASTORIS MATRIS.

Missa. Salve, sancta Parens. (96).

4. SEPTEMBRIS. — S. ROSÆ VITERBIENSIS VIRG.

Missa. Dilexisti. (58).

FESTA OCTOBRIS.

1. OCT. — S. GREGORII EP. MAJ. ARMENIÆ ET MART.

Extra Tempus Paschale Missa. Státuit. (2).

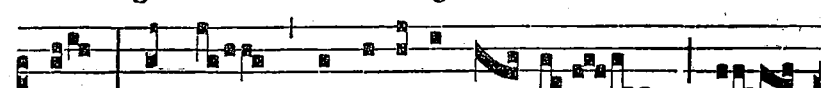
Tempore autem Paschali Missa. Protexisti. (15).

11. OCTOBRIS. — MATERNITATIS B. MARIE VIRG.

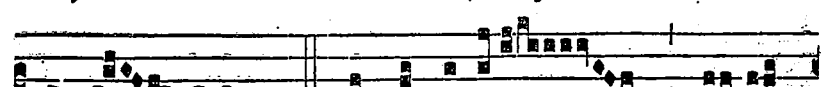
Introitus. Salve sancta Parens. (96).

Grad.
VII.

E - gre- di- é- tur * virga de ra- dí- ce Jes-



se, et flos de ra- dí- ce e- jus a-



scéndet. *V.* Et requi- é-

scet su-per e- um Spi- ri-
tus * Dó- mi- ni.
VI.
A 1- le- lú- ia. * ij. ¶. Ecce Vir-go con-
cí- pi- et, et pá-ri- et fi- li- um, et vo-cá-
bi-tur nomen e- jus * Emmá- nu- el.

Post Septuagesimam, omissis Allelúia et ¶. sequenti, dicitur : Tractus. Gaude, María Virgo. (93).

Tempore autem Paschali omittitur Graduale; et ejus loco dicitur : Allelúia, allelúia. ¶. Virga Jesse. (95).

Offert.
III.
C um esset * despon-sá- ta ma-ter e- jus Ma-
rí- a Jo- seph, invén-ta

est in ú- te-ro ha- bens de Spí- ri-
tu San- cto.

Communio. Beáta viscera. (99).

16. OCTOBRI. — PURITATIS B. MARÍÆ VIRGINIS.

Introitus. Salve sancta Parens. (96).

Grad.
V.
S ic-ut lí- li- um * in- ter spi-
nas, sic amí- ca me-
a inter fi- li- as. ¶. Di- léctus me-
us mi-
hi, et e- go il-
li, qui pá- sci- tur * inter

li- li- a.

I.

A l- le- lú- ia. * ij.

Y. Quæ est i-

sta, quæ progré- di- tur qua- si au- ró-

ra consúr-gens, pulchra ut lu- na, e-lé-cta

ut sol, terrí-

bi- lis ut castró- rum á- ci-

es * or- di- ná- ta?

Tempore Paschali omittitur Graduale, et ejus loco dicitur :

Allelúia, allelúia. Y. Tu glória Jerúsalem. 390.

Allelúia. Y. Tota pulchra es. 388.

Offert.
VIII.

P ost par- tum, * Vir- go, invi- ó-

lá- ta perma- sí-

sti : De- i Gé- ni- trix, intercé-

de pro no- bis.

Comm.
V.

B e- ne- dí-cta * et vene- rá- bi- lis es, Virgo Ma-

ri- a, quæ si- ne tactu pudó- ris invén- ta es

ma- ter Sal- va- tó- ris.

23. OCTOBRIS.

SANCTISSIMI REDEMPTORIS.

Intr.
V.

Gaudens gaudé-bo * in Dó-mi-no, et ex-sul-

tá-bit á-ni-ma me-a in De-o me-o :

qui-a índu-it me vestimén-tis sa-lú-tis, et

induménto justí-ti-æ circúm-de-dít me.

Ps. Mi-se-ri-córdi-as Dó-mi-ni in æ-térnum cantábo : *

in gene-ra-ti-ó-nem et gene-ra-ti-ó-nem. Gló-ri-a Patri.

E u o u a e.

Grad.
I.

O-mnes gen-tes * quascúm-

que fe-cí-sti, vé-ni-ent, et ad-o-rá-bunt

co-ram te, Dó-mi-ne :

et glo-ri-fi-cá-bunt no-men tu-

um. *V.* Quó-ni-am magnus es

tu, et fá-ci-ens mi-ra-bi-

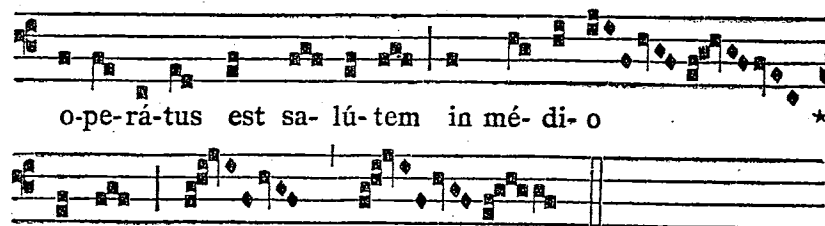
li-a : tu es De-us *

so-lus.

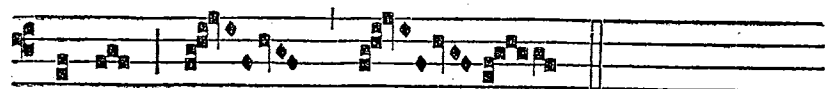
II.

Al-le-lú-ia. * *ij.* *V.* De-

us autem, Rex noster ante sæ-cu-la :



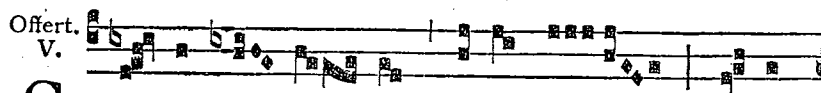
o-pe-rá-tus est sa-lú-tem in mé-di-o *



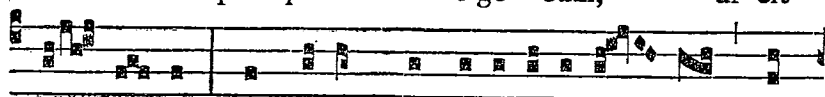
terræ.

Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur Tractus Vere languóres. (89).

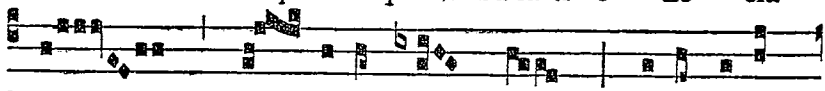
Tempore Paschali omittitur Graduale, et ejus loco dicitur : Allelúia, allelúia. V. Ave Rex noster. (88). Allelúia. V. Tibi glória. (90).



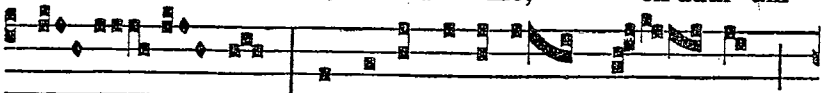
S a-lus pó-pu-li * e-go sum, di-cit



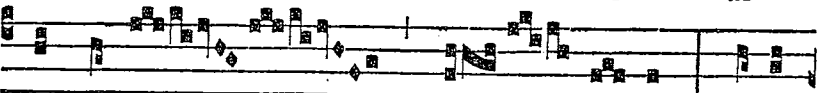
Dó-mi-nus : de qua-cúm-que tri-bu-la-ti-ó-ne cla-



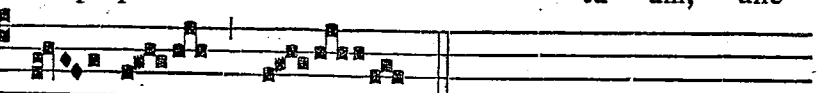
má-ve-rint ad me, ex-áudi-am



e-os : et e-ro il-ló-rum De-us



in perpé-tu-um, alle-



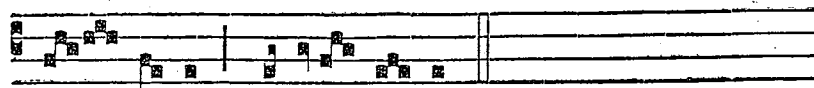
lú-ia.

Comm.
VII.

C onfi-te-án-tur Dó-mi-no * mi-se-ri-córdi-æ



e- jus, et mi-ra-bí-li-a e- jus fí-li-is



hó-mi-num, alle-lú-ia.

FESTA NOVEMBRIS.

5. NOVEMBRIS. — SACRARUM RELIQUIARUM.

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Graduale. Exsultábunt. 509.

Allelúia, allelúia. V. Justi epuléntur. (27).

Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur :

Tractus. Qui sémant. (23).

Tempore autem Paschali omittitur Graduale, et ejus loco dicitur : Allelúia, allelúia. V. Sancti tui. (19). V. Pretiosa. ibid.

Offertorium. Mirábilis Deus. (24).

Comm.
I.

G audé-te * ju-sti in Dó-mi-no :

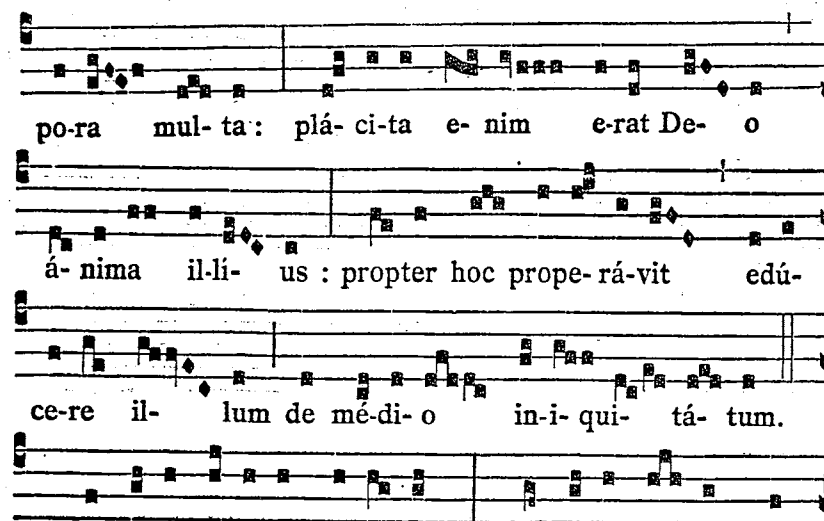


re-ctos de-cet collau-dá-ti-o.

13. NOVEMBRIS. — S. STANISLAI KOSTKÆ CONFESSORIS.

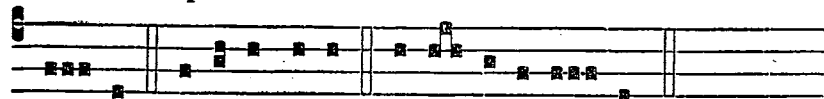
Intr.
I.

C onsummá-tus * in bre-vi, explé-vit tém-



po-ra mul-ta: plá-ci-ta e-nim e-rat De-o
 á-nima il-lí-us: propter hoc prope-rá-vit edú-
 ce-re il-lum de mé-di-o in-i-qui-tá-tum.

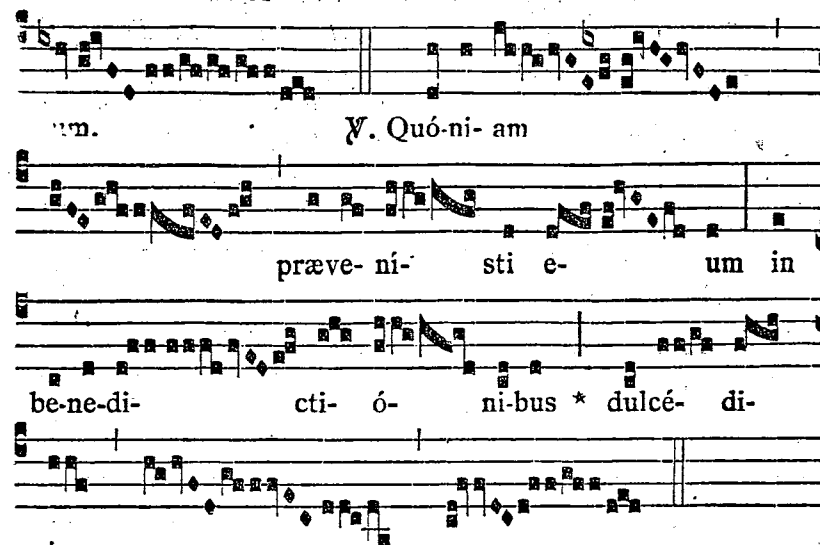
Ps. Laudá-te pú-e-ri Dómi-num: * laudá-te no-men Dó-



mi-ni. Gló-ri-a Patri. E u o u a e.

Grad.
I.

De-si-dé-ri-um * cor-dis e- jus tri-
 bu-í-sti e- i: et vo-luntá-
 te la-bi-ó-rum e-
 jus non fraudá-sti e-

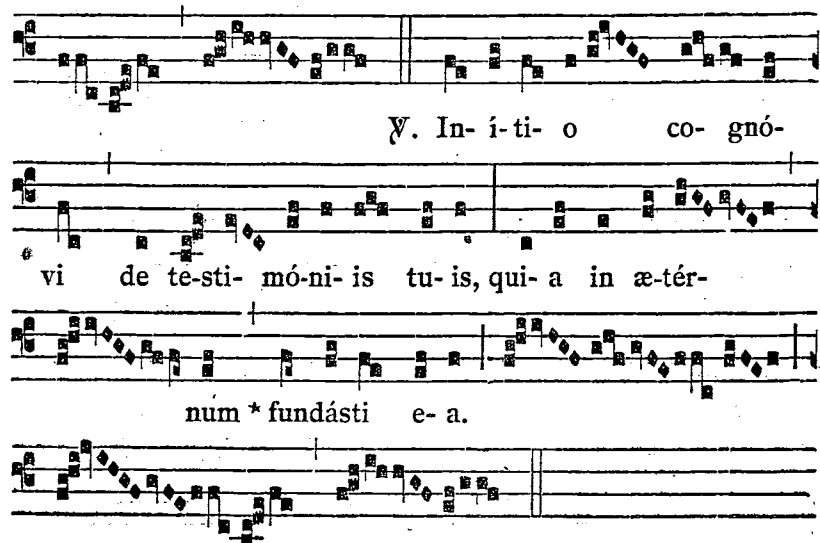


um. V. Quó-ni-am
 præve-ní-sti e- um in
 be-ne-di-cti-ó-ni-bus * dulcé-di-

nis.

II.

Al-le-lú-ia. * ij.



V. In-í-ti-o co-gnó-
 vi de-te-sti-mó-ni-is tu-is, qui-a in æ-tér-
 num * fundásti e-a.

Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur :

Tractus. Beátus vir, qui timet. (8).

Tempore aulem Paschali omittitur Graduale, et ejus loco dicitur : Allelúia, allelúia. V. Beátus vir, qui suffert. (42).

Offert.
IV.

Intro-í-bo * ad altá-re De-i: ad
De-um, qui læ-ti-fi-cat juventú-tem
me-am.

Comm.
I.

Ci-bá-vit * il-lum Dómi-nus pa-ne vi-tæ et
intellé-ctus, et a-qua sa-pi-én-ti-æ sa-lu-ta-
ris po-távit il-lum.

27. NOVEMBRIS. — B. Mariæ V. IMMACULATÆ
A SACRO NUMISMATE.

Intr.
VII.

E-rit qua-si si-gnum * in ma-nu tu-a, et

qua-si monu-mén-tum ante ó-cu-los tu-os, et
ut lex Dó-mi-ni sem-per sit in o-re
tu-o. Ps. Con-fi-té-mi-ni Dó-mi-no, et invo-cá-te nomen
e-jus: * annunti-á-te inter gentes ó-pe-ra e-jus.

Gló-ri-a Patri. E u o u a e.

Grad.
V.

Mementó-te * mi-ra-bí-li-um
e-jus, quæ fe-cit: pro-
dí-gi-a e-jus, et ju-dí-ci-
a o-ris e-jus. V. Pó-su-ít

in e- a

ver- ba signó- rum su-ó-rum,

et pro-di-gi-ó- rum su-ó- rum * in

ter- ra.

VII. **A** l-le- lú-ia. * ij.

¶. A sum- mo

cœ- lo egréssi- o

e- jus, nec est qui se abscón-

dat a ca-ló- re * e- jus.

Post Septuagesimam, omissis Allelúia et ¶. sequenti, dicitur :
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Tempore autem Paschali omittitur Graduale, et ejus loco dicitur :
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Offert. VI.

D i-xit Je- sus * di- scí- pu- lo :

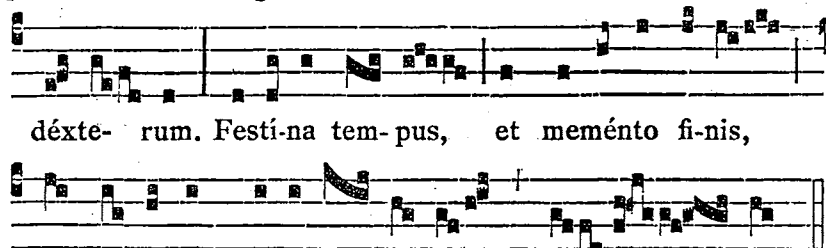
Ecce ma- ter tu- a. Et ex il- la ho- ra ac-

cé- pit e- am discí- pu- lus in su-

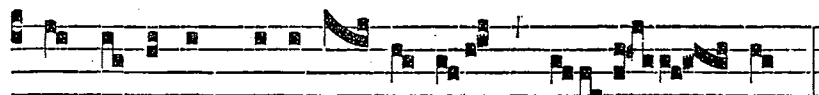
a.

Comm. VIII. **I** n- nova si- gna, * et im- mú- ta mi- ra- bí-

li- a. Glo- rí- fi- ca manum tu- am et bráchi- um



déxte- rum. Festi-na tem- pus, et meméto fi-nis,



ut e- nárrent mi-ra-bí- li- a tu- a.



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JOS 18

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X OF THE FORM AND USE OF THE NOTES EMPLOYED IN THE CHANT.

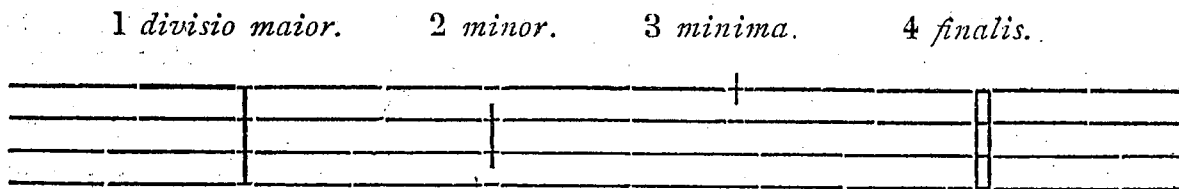
into sundry units, in such wise that some flow together as altogether connected parts of a whole (see A below) ; while others are separated either by a broader space (B) or by a short dividing line (C) and are marked by a certain delaying of the last note in their course, giving the opportunity if need be, for a quick replenishing of the breath. For example :



Care must be had to leave place for a rather more marked delay, though without a breathing-pause, if a tailed note (D) happen to close the neum to which it belongeth.

Following a 'golden rule', no pause may be made at the end of any neum if there follow a new syllable of a word as yet unfinished, whatever space intervene : not even a delaying on the last note ; and still less a silence, which would unfittingly break the word.

Divisions of sundry degree are to be employed in all chanting, according as the sense, whether of word or of song, shall demand or allow. For the help of singers, several kinds of bar-signs are given in quire books to-day, for the varying degrees of divisions or of pauses, in stress or in time ; to wit -



1. The full bar, greater division, or *divisio distinctio* betokeneth a moderate drawing-out of the last note of the chant, and a full intake of breath.
2. The half-bar, or 'subdistinction', is for a very slight drawing-out, together with a short intake of breath.

OF TH
3. The
allowing
If a sing
breath a
opening.

4. The

This
as shew
intonatio
inasmuc
often ar
purpose
eleison.

Now
the one
quire sin
together
of all i

It is u
natural

These
need o
carefull

And :
clearly
chant d
Ep. 312

In ev
regard
as conc
standin

And a
lose its
prolong
with or
listener
all the
sink hi

MISSA PRO ELIGENDO SUMMO PONTIFICE.

(101)

Grad.
V.

P

ón-ti-fex * sacérdos ma- gnus inter fra-

tres su- os, super cu-jus ca- put fu-sum

est uncti- ó- nis ó- le- um,

et cu- jus ma- nus in sa-cerdó-ti- o consecrá-

tæ sunt, vesti-tús- que est

san- ctis vé- sti- bus : débu- it per ómni- a

frátribus simi-lá-ri.

∇. Ut

mi- sé-ri-cors fí- e-ret,

et fi-

dé- lis pónti-fex

ad De- um :

ut

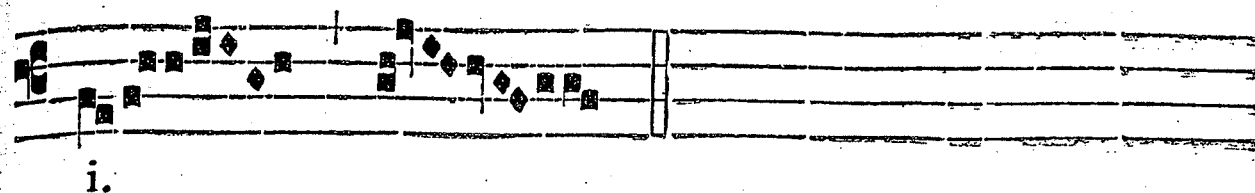
uenti, dicitur :

sit

erra no-

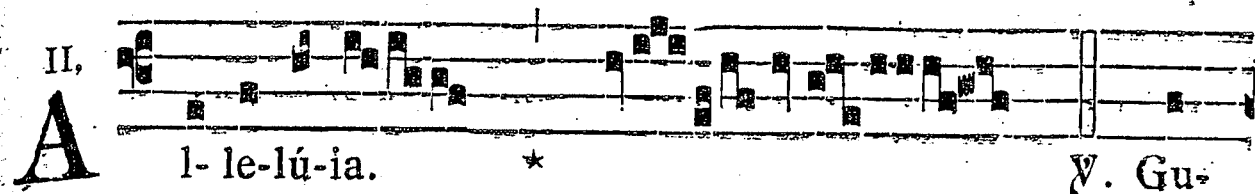
t : VOX

nostra.



i.

Tempore Paschali omittitur Graduale, et ejus loco dicitur : Allelúia, allelúia. V. Quasi rosa, ut supra ; deinde :



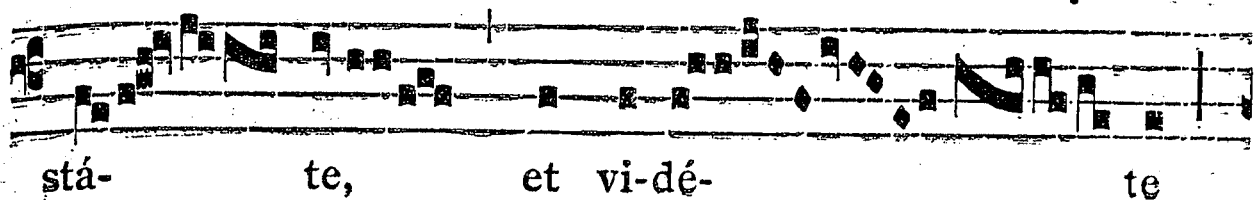
II,

A

l- le-lú-ia.

★

V. Gu-

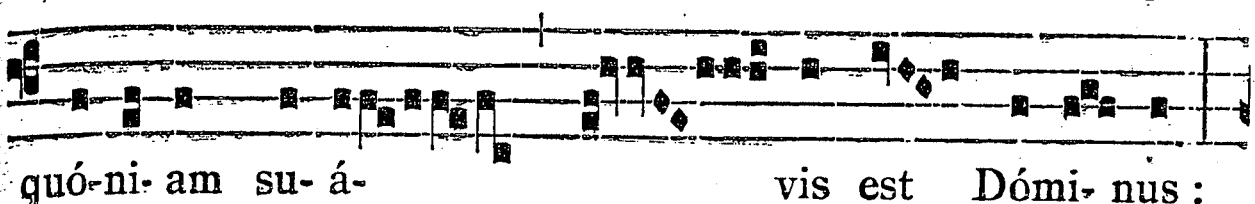


stá-

te,

et vi-dé-

te



quó-ni-am su-á-

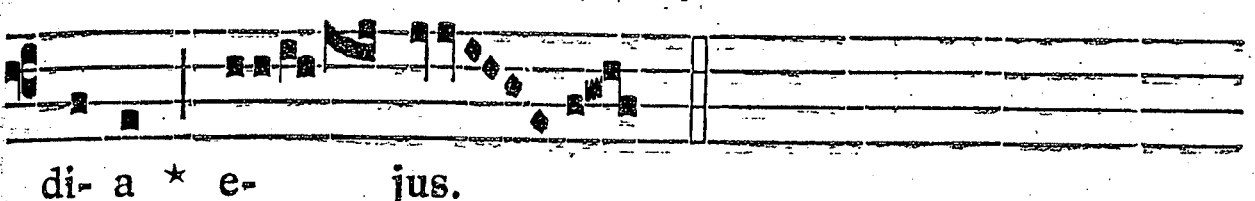
vis est Dómi-nus :



in æ-tér-

num

mi-se-ri-cór-



di- a

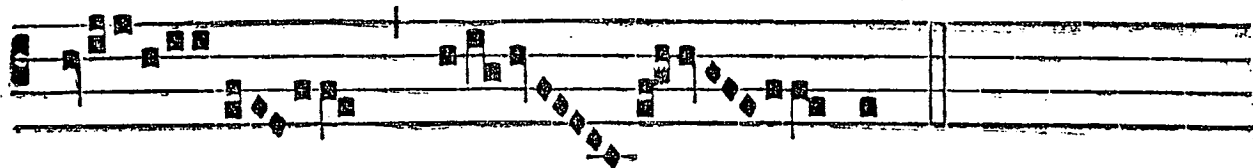
★

e-

jus.

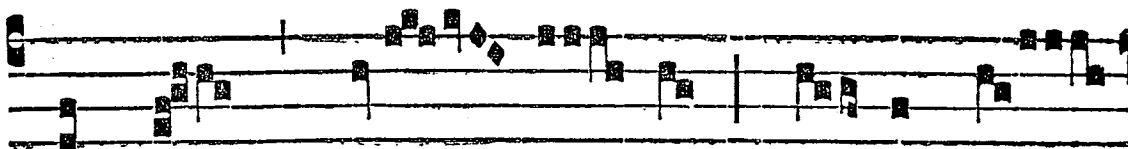
Offert.

I.

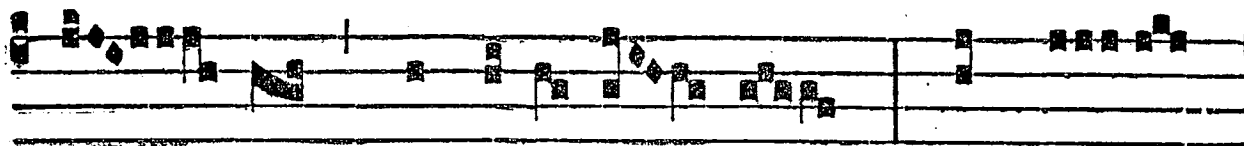


Da-

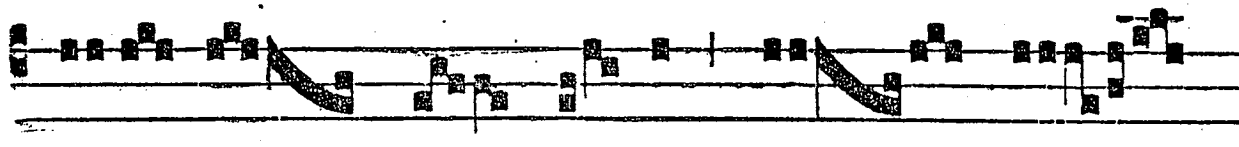
vid.

Offert.
VIII.**I**

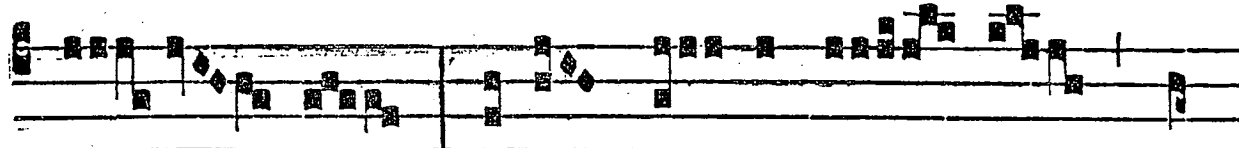
n me * grá- ti- a o-mnis vi-



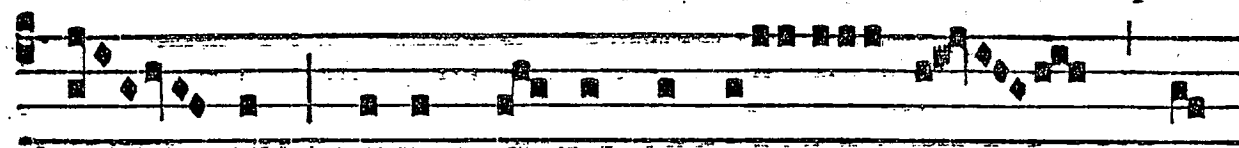
æ et ve-ri- tá- tis, in me



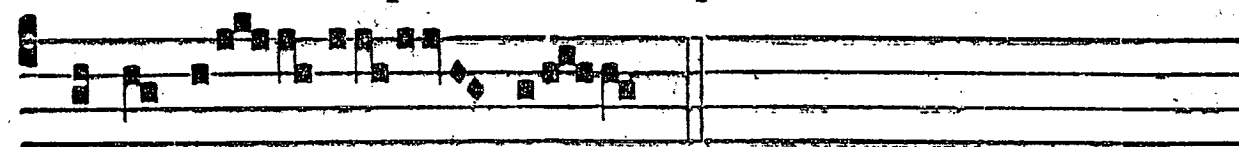
e- mnis spes vi- tæ et vir-



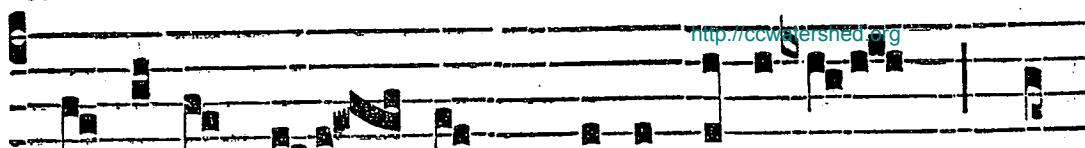
tú- tis : e-go qua- si ro- sa plan-



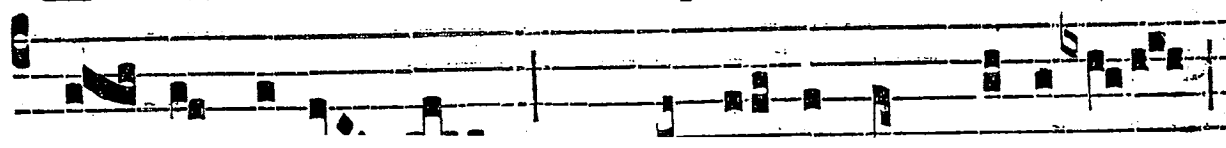
tá- ta super ri- vos aquá- rum fru-



cti- fi- cá- vi.

Comm.
I.**F**

lo-ré-te flo- res * qua-si lí-li- um, et



X OF THE FORM AND USE OF THE NOTES EMPLOYED IN THE CHANT.

into sundry units, in such wise that some flow together as altogether connected parts of a whole (see A below) ; while others are separated either by a broader space (B) or by a short dividing line (C) and are marked by a certain delaying of the last note in their course, giving the opportunity if need be, for a quick replenishing of the breath. For example :

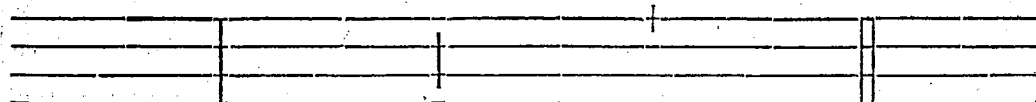


Care must be had to leave place for a rather more marked delay, though without a breathing-pause, if a tailed note (D) happen to close the neum to which it belongeth.

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1 *divisio maior.* 2 *minor.* 3 *minima.* 4 *finalis.*



1. The full bar, greater division, or *divisio distinctionis* betokeneth a moderate drawing-out of the last note of the chant, and a full intake of breath.

2. The half-bar, or 'subdistinction', is for a very slight drawing-out, together with a short intake of breath.

OF THE FORM AND

3. The shortest pause allowing (in case of need) If a singer should need breath as it were surr opening, but so that

4. The double bar c

This double bar an as shewing also the intonation of the chan inasmuch as a sign o often an harmful brea purpose by an asteri eleison.

Now in this and o the one quire which quire singeth alone ; together, that the ch of all in-consort.

It is understood tha natural B, or a bar-li

These rules being meed of divine prais carefully to obey then

And first it is requ clearly and rightly u chant develop rather Ep. 312).

In every text, whe regard be paid to th as concentus ; for the standing (*Instituta*

And above all thing lose its value by ur prolonged unduly fo with one body of to listeners. If our song all the voices may so sink his voice lowly

X OF THE FORM AND USE OF THE NOTES EMPLOYED IN THE CHANT.

into sundry units, in such wise that some flow together as altogether connected parts of a whole (see A below) ; while others are separated either by a broader space (B) or by a short dividing line (C) and are marked by a certain delaying of the last note in their course, giving the opportunity if need be, for a quick replenishing of the breath. For example :



Care must be had to leave place for a rather more marked delay, though without a breathing-pause, if a tailed note (D) happen to close the neum to which it belongeth.

Following a 'golden rule', no pause may be made at the end of any neum if there follow a new syllable of a word as yet unfinished, whatever space intervene : not even a delaying on the last note ; and still less a silence, which would unfittingly break the word.

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1 *divisio maior.*

2 *minor.*

3 *minima.*

4 *finalis.*

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OF THE FORM AND USE OF THE

3. The shortest pause sheweth allowing (in case of need) for renew If a singer should need often to repl breath as it were surreptitiously, if opening, but so that no word or n

4. The double bar closeth the cha

This double bar answereth comm as shewing also the point at whi intonation of the chant, or at which inasmuch as a sign of this sort thr often an harmful break, it hath be purpose by an asterisk *, as is : *eleison.*

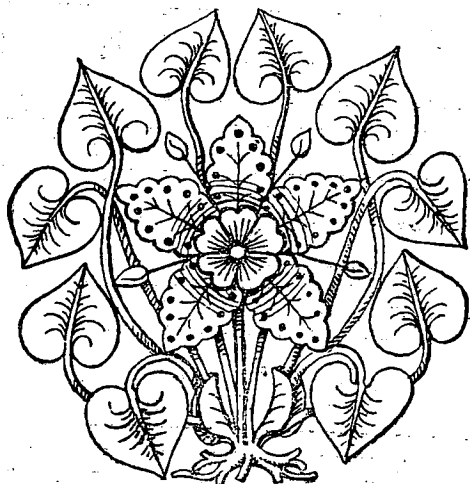
Now in this and other such plac the one quire which had heretofor quire singeth alone ; but the doubl together, that the chant may, as of all in consort.

It is understood that when the fla natural ♮, or a bar-line, or a new

These rules being understood, it meed of divine praise to be skilled carefully to obey them, that so min

And first it is requisite that the clearly and rightly understood (*B*, chant develop rather than diminish *Ep. 312*).

In every text, whether of lesson regard be paid to the question wh



MISSA PRO DEFUNCTIS.

Intr.
VI.

R é-qui- em * æ-tér- nam do-na e- is Dó-

mi- ne : et lux perpé-tu- a lú-ce- at e-

is. *Ps.* Te de- cet hymnus De-us in Si- on, et ti-bi reddé-

tur votum in Je-rú-sa-lem : * ex-áudi o-ra-ti- ó-nem me- am,

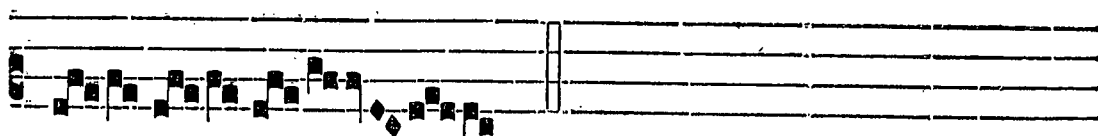
ad te omnis ca-ro vé-ni-et. Ré-qui- em.

VI.

K y-ri- e * e- lé- i-son. *ijj.* Chri-ste e- lé-

i-son. *ijj.* Ky-ri- e e- lé- i-son. *ij.* Ky-ri- e

e- lé- i-son.

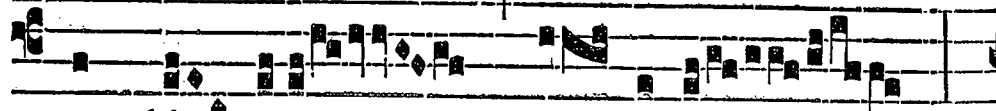


Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur :

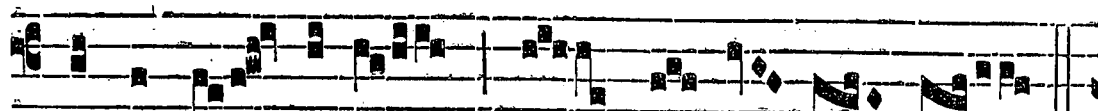
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II.

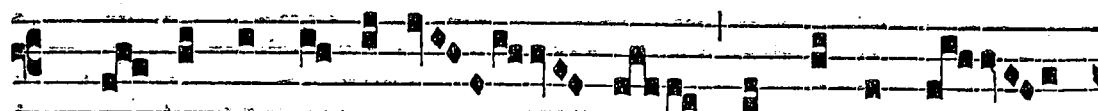
J



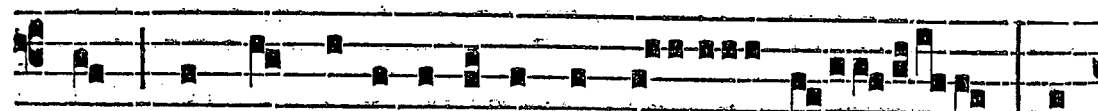
am hi-ems * tráns- i- it,



imber áb- i- it, et re- cés- sit



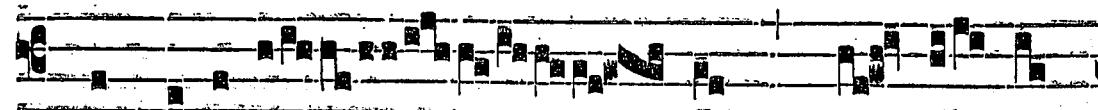
V. Flo- res appa- ru- é- runt in terra no-



stra tempus pu- ta- ti- ó- nis advé- nit : vox



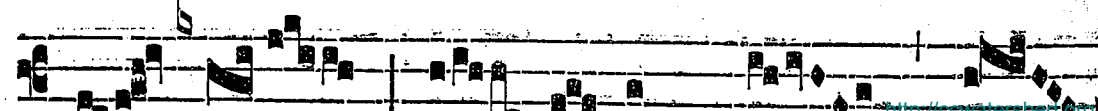
túr- tu- ris audí- ta est in terra nostra.



V. In ca- ri- tá- te per- pé- tu-



a di- lé- xi te : íd- e- o attrá-



xi te, mí- se- rans * tu-



i.

Tem
allelú

II,

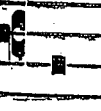
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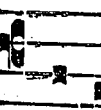
stá-



quó- ni

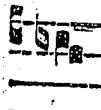


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Offert.
I.

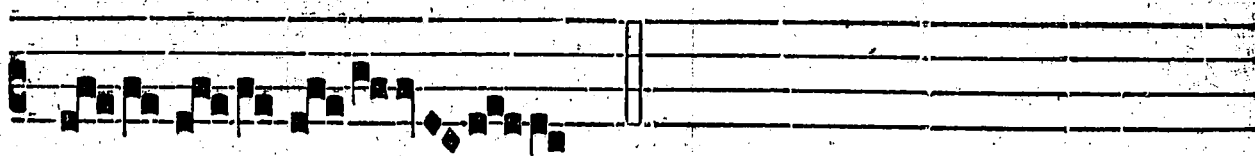
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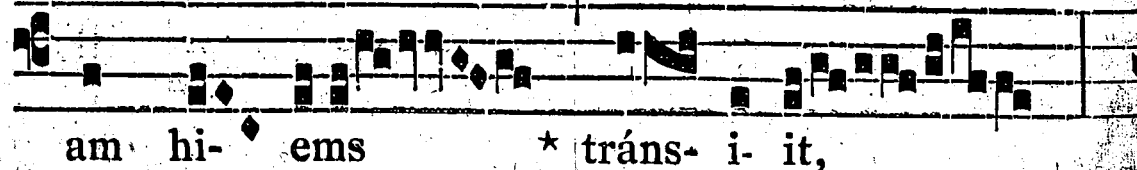


Post Septuagesimam, omissis Allelúia et V. sequenti, dicitur :

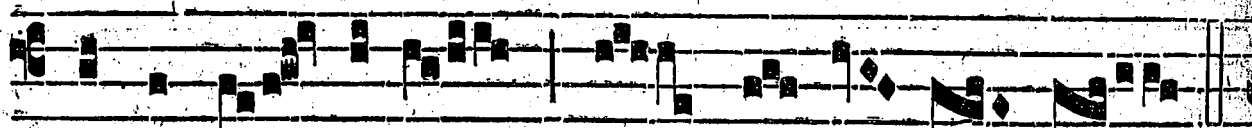
Tract.

II.

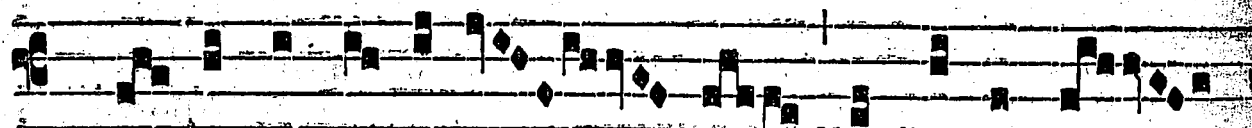
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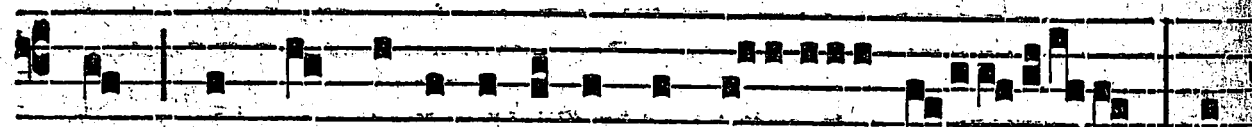
am hi- ems * trán- i- it,



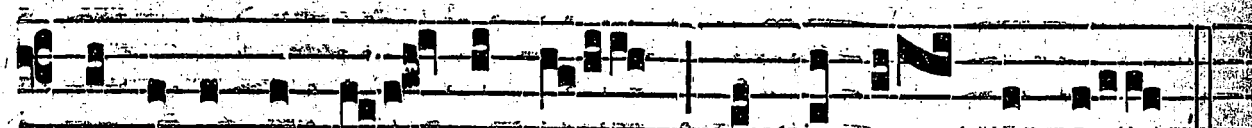
imber á- i- it, et re- cés- sit



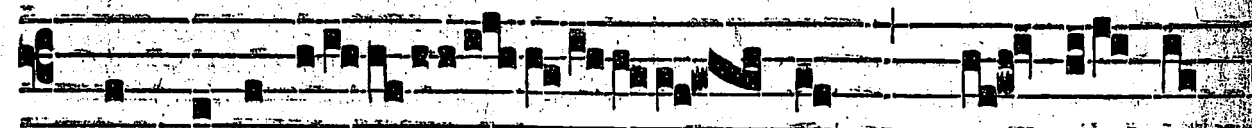
V. Flo- res appa- ru- é- runt in terra no-



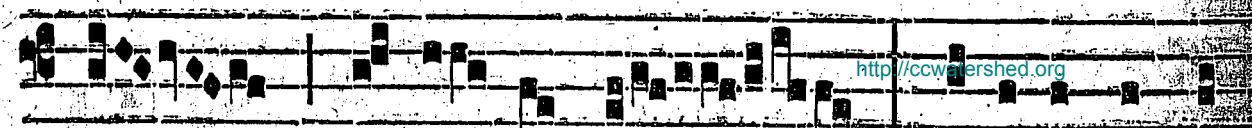
stra tempus pu- ta- ti- ó- nis advé- nit : vox



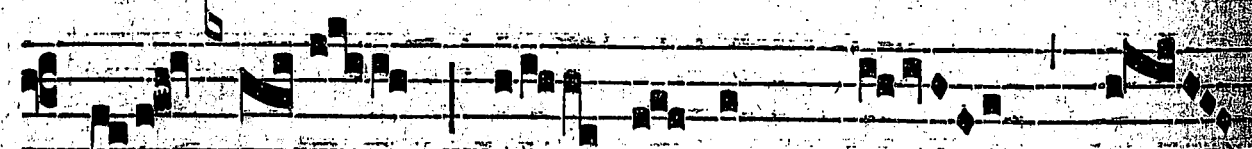
túrtu- ris audí- ta est in terra nostra.



V. In ca- ri- tá- te per- pé- tu-



a di- lé- xi te : íd- e- o attra-

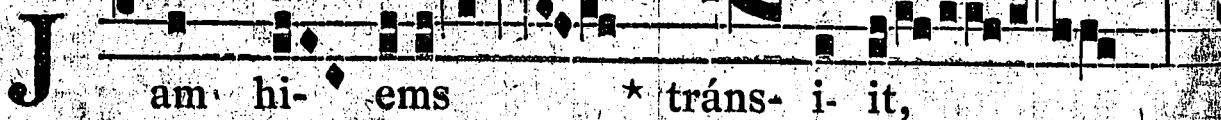




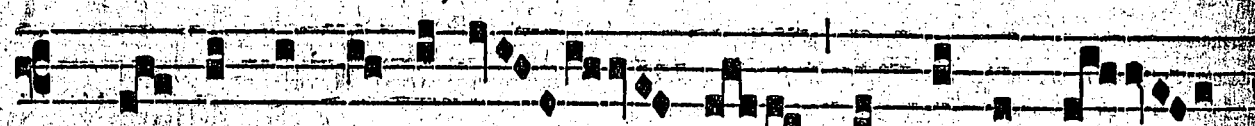
Post Septuagesimam, omiſſis Allelúia et V. ſequenti, dicitur :

Tract.

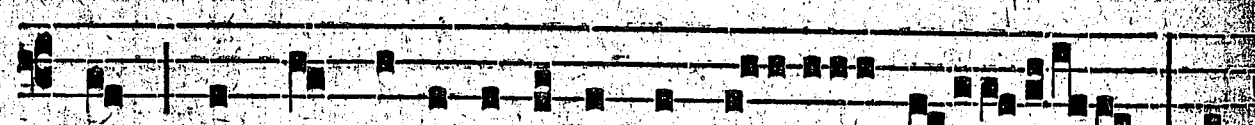
II.



imber áb- i- it, et re- cés- sit



V. Flo- res appa- ru- é- runt in terra no-



stra tempus pu- ta- ti- ó- nis advé- nit : vox



túr- tu- ris audí- ta est in terra nostra.

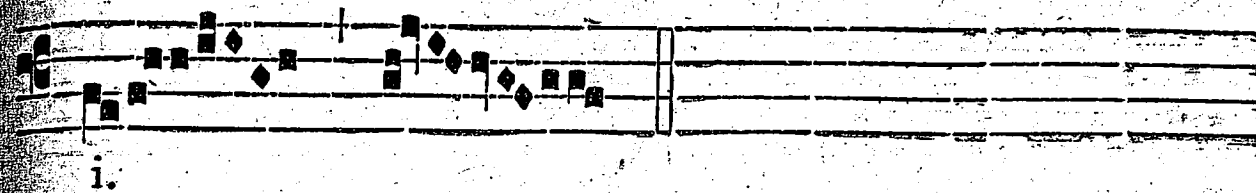


V. In ca- ri- tá- te per- pé- tu-



a di- lé- xi te : íd- e- o attra-





i.

Tempore Paschali omittitur Graduale, et ejus loco dicitur ; Allelúia, allelúia. V. Quasi rosa, ut supra ; deinde ;

II.

A

l-le-lú-ia.

*

V. Gu-

stá-

te,

et vi-dé-

te

no-

quó-ni-am su-á-

vis est Dómi-nus :

VOX

in æ-tér-

num

mi-se-ri-cór-

di-a * e- jus.

Offert.

I.

MISSA PRO ELIGENDO SUMMO PONTIFICE. (101)

Grad. V.

P ón-ti-fex * sacér-dos ma- gnus inter fra-

tres su- os, super cu-jus ca- put fu-sum

est uncti- ó- nis ó- le- um,

et cu- jus ma- nus in sa-cerdó-ti- o consecrá-

tæ sunt, vesti-tús- que est

san- ctis vé- sti- bus : débu- it per ómni- a

frátribus simi-lá-ri.

mi- sé-ri-cors fí- e-ret,

dé- lis pónti-fex ad De- um : ut

<http://ccwatershed.org> et fi-

Æ

PONTIFICE,

em fi-

am me-

o- mum fi-

Chri-sto

nto Dómi-

nis e-jus.

TIVÆ.

JS.

PONTIFICE,

ur.

rdó-tem fi-

á-nimam me-

i do- mum fi-

o-ram Chri-sto

Meménto Dómi-

- di- nis e-jus.

MISSA PRO ELIGENDO SUMMO PONTIFICE.

(101)

Grad.
V.

P

ón-ti-fex * sacérdos ma- gnus inter fra-

tres su- os, super cu-jus ca- put fu-sum

est uncti- ó- nis ó- le- um,

et cu- jus ma- nus in sa-cerdó-ti- o consecrá-

tæ sunt, vesti-tús- que est

san- ctis vé- sti- bus : débu- it per ómni- a

frátribus simi-lá-ri.

Ÿ. Ut

mi- sé-ri-cors fi- e-ret,

<http://ccwatershed.org>

et fi-

dé- lis pónti-fex

ad De-

um :

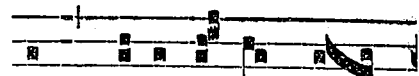
ut

E VOTIVÆ

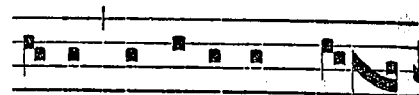
IS REBUS.

SUMMO PONTIFICE,
CANTE.

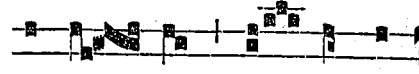
vel ut sequitur.



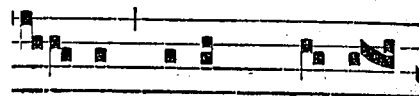
hi * sa-cerdó-tem fi-



ne-um et á-nimam me-



bo e- i do- mum fi-



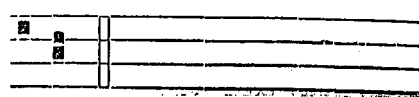
bit co-ram Chri-sto



bus. *Ps. Meménto Dómi-*



mansu-e-tú- di- nis e-jus.

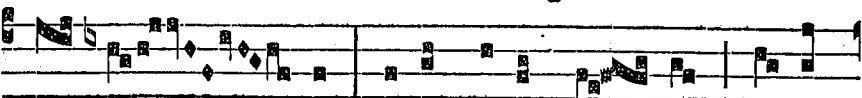


a e.

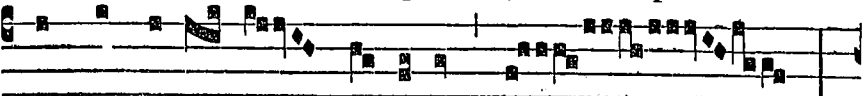
MISSA PRO ELIGENDO SUMMO PONTIFICE. (101)

Grad. V.

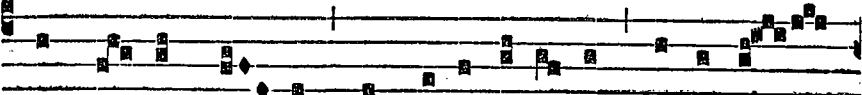
P ón-ti-fex * sacér-dos ma- gnus inter fra-



tres su- os, super cu-jus ca- put fu-sum



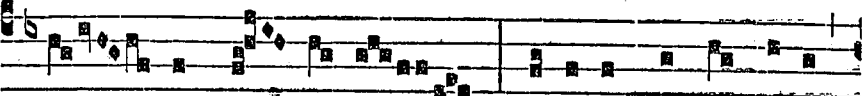
est uncti- ó- nis ó- le- um,



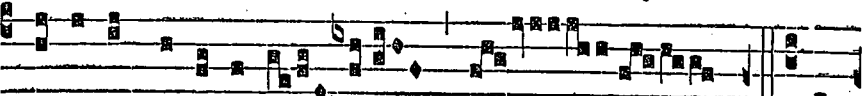
et cu- jus ma- nus in sa-cerdó-ti- o consecrá-



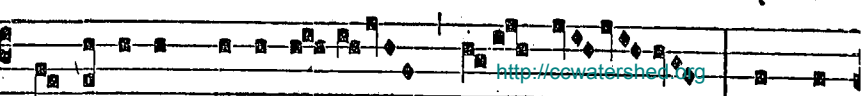
tæ sunt, vesti-tús- que est



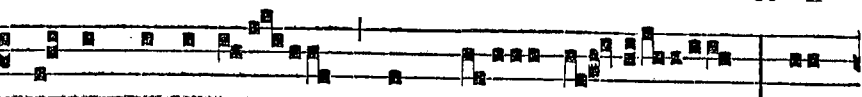
san- ctis vé- sti- bus : débu- it per ómni- a



frátribus simi-lá-ri. *Y. Ut*



mi- sé-ri-cors fi- e-ret, et fi-



dé- lis pónti-fex ad De- um : ut

syllaba cui addicitur indolem et potestatem ita mutuatur, ut maiore impulsu efferatur neuma, si ipsa syllaba proprio sit fortior accentu: minore vero, si obscuriorem sonum natura syllabae requirat.

2.^o Quando ad eandem syllabam plurimae aptantur neumae, harum series in varias ita dividitur partes, ut aliae inter se vel omnino vel fere cohaerentes contiguae decurrant (*Vide infra A*); aliae vero aut latiori spatio (B), *) aut lineola divisionis (C) separatae, per aliquam moram ultimae vocis in suo cursu tantisper suspendantur, cum facultate, si opus sit, spiritum raptim reficiendi. V.g.

error

Notandum est locum dari ampliori quidem morae, nulli vero respirationi, ubi occurrit notula caudata (D), quam excipit aliqua neuma sibi subiecta.**)

*) Cum ipsa Editio Vaticana in hac methodo B sibi non constet semper, ita ut ejus intentio quod experientia diuturna didicimus persaepe a cantantibus haud faciliter dignoscatur, apposuimus inter textum linearumque systema signa quaedam cantantium iuvandorum gratia; nempe: lineolas rectas (—) significantes vocis moram esse servandam, sive curvatas (∪), qui indicent moram ibidem non esse intentam, vel utilius hoc loco esse omittendam.

**) Ut cantorum commoditati etiam quoad methodum D inserviat, signa nostra adiunximus his quoque locis, ubi una deest e qualitatibus exempli supra in primo loco positi, i.e. 1^o si neuma excipiens non sit stricte „subiecta”, incipiens gradu aequali vel altiori, 2^o si desit spatium inter virgam et neumam sequentem. Insuper apposuimus signa ubicumque nota caudata pars neumae est, sicut demonstratur in exemplo D secundo loco posito.

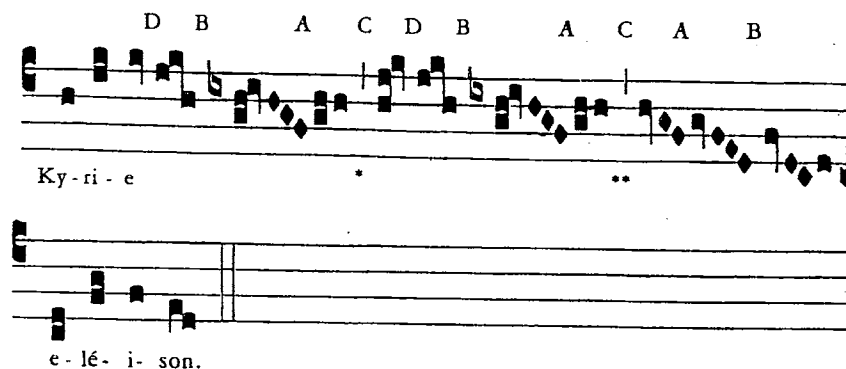
Editores L. Schwann

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Ib.
ubi is q
vero *

syllaba cui addicitur indolem et potestatem ita mutuatur, ut maiore impulsu efferatur neuma, si ipsa syllaba proprio sit fortior accentu: minore vero, si obscuriorem sonum natura syllabae requirat.

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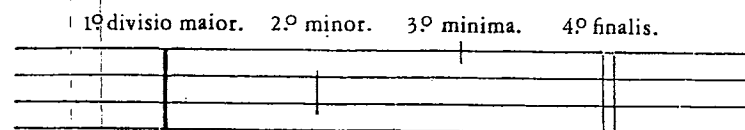
*) Cum ipsa Editio Vaticana in hac methodo B sibi non constet semper, ita ut ejus intentio quod experientia diuturna didicimus persaepe a cantantibus haud faciliter dignoscatur, apposuimus inter textum linearumque systema signa quaedam cantantium iuvandorum gratia; nempe: lineolas rectas (—) significantes vocis moram esse servandam, sive curvatas (⌒), qui indicent moram ibidem non esse intentam, vel utilius hoc loco esse omittendam.

**) Ut cantorum commoditati etiam quoad methodum D inserviat, signa nostra adiunximus his quoque locis, ubi una deest e qualitatibus exempli supra in primo loco positi, i.e. 1^o si neuma excipiens non sit stricte „subiecta”, incipiens gradu aequali vel altiori, 2^o si desit spatium inter virgam et neumam sequentem. Insuper apposuimus signa ubicumque nota caudata pars neumae est, sicut demonstratur in exemplo D secundo loco posito.

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Iuxta regulam «auream», in fine cuiuslibet neumae, quam immediate sequitur nova syllaba iam inchoatae dictionis, quantumvis interveniat spatium, nulla potest fieri pausa; nec prorsus mora ultimae vocis, nec a fortiori silentium, quod incongrue scinderet dictionem.

In omni cantu observandae sunt divisiones varii momenti, quas intellectus tam verborum quam modulorum exigit aut permittit. Ad hoc cantoribus auxilio sunt diversa quasi interpunctionis signa, in libris choralibus iam usitata pro diversa divisionum seu pausarum qualitate aut mensura; scilicet:



1.^o Divisio seu pausa maior, vel distinctionis, fit in ultimis vocibus cursum moderate tardando, et spiritum plene reficiendo.

2.^o Pausa minor, id est subdistinctionis, dat locum paulisper immorandi, ac simul breviter respirandi copiam.

3.^o Pausa minima in morula vocis constat, sinitque, si opus sit, aerem haustu brevissimo renovare. Si frequentius cantor desideret pulmonibus indulgere, tunc spiritum quasi subripiendo colligat, ubi rimulae habentur in oratione vel in cantu, ne scindantur unquam verba aut neumae.

4.^o Duplex linea claudit vel cantum ipsum, vel eius partem principalem.

Aliud quoque munus linea sic geminata communiter in libris choralibus implet; notat enim praeterea locum ubi post inceptum cantum chorus ipsum prosequitur, aut ubi vices cantandi mutantur. Sed quia signum huiusmodi in medias partes cantilenae interiectum eiusdem saepius commissurae nocet, opportunius visum est ipsius loco in eundem finem adhibere asteriscum *, ut apparet in superiori exemplo: *Kyrie eleison*.

Ibi autem et in similibus locis asteriscus simplex * apponitur, ubi is qui cantabat chorus silere debet, ut alter solus succinat: duplex vero **, ubi chorus uterque postea concinit, quatenus, ut decet,

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