



Jubilemus Domino

Luca Della Robbia
Cantorie: 1431-1438

Deus dñs. Ant. **E**cce venit dominus ut se

Il Canto Gregoriano, raccomandato da papa Benedetto XVI, per una comunità parrocchiale è un modo per trovare una nuova dimensione spirituale nella tradizione. Non è il canto della nostalgia, ma il canto della “memoria” che, per dirla con il cardinale Martini, è il “luogo della profezia”.

La tradizione, memoria e attualizzazione della fede, rende profetico, dunque interprete del presente e aperto al futuro, questo canto.



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Progetto e realizzazione grafica
Ermanno Fenzi

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*Sicut adipe et pinguedine repleatur anima mea,
et labiis exsultationis laudabit os meum.*

*Mi sazierò come a lauto convito,
e con voci di gioia ti loderà la mia bocca.*

(salmo 62)

Melodie gregoriane
sceste per i principali momenti liturgici
raccolte e ordinate ad uso della
Schola gregoriana
“Maria Mater Gratiae”
Duomo Concattedrale - Rovigo

domine

Quas tuas domine notas



*Alla Beata Vergine delle Grazie
che si venera nel Duomo di Rovigo,
perchè insegni a rendere
un "MAGNIFICAT" la vita,
cantata per lodare
il Signore nella gioia,
e per amare i fratelli
con umile disponibilità*

Presentazione

Da alcuni anni, e precisamente dal 13 settembre 2007, la Parrocchia della Basilica-Duomo di Rovigo, elevata alla dignità di Concattedrale dal Beato Giovanni Paolo II nel 1986, si è arricchita di una presenza necessaria che le mancava, e che ora le fa onore: la **“Schola Gregoriana”**.

Un gruppo di appassionati cultori di Liturgia, guidati dal dott. Carlo Folchini, ha ripreso un cammino interrotto dai venti di una modernità, ben presto rivelatasi vuota di contenuti e forme che tenessero alto il livello di una partecipazione all'azione liturgica, definita dalla Chiesa sorella Ortodossa *“Divina Liturgia”*.

Il recente passato ha avuto più a cuore la preoccupazione di fare liturgia con modelli musicali estemporanei, poco capaci di richiamare quel *“Divino”* che i secoli passati sono riusciti a testimoniare.

Senza nulla togliere alla bellezza di brani di musica sacra contemporanea, che andrebbero conosciuti anche dai più, è possibile affermare, senza tema di dubbio, che la musica e il canto gregoriano non hanno confronti. Educandosi all'ascolto e cantando quelle melodie, si affina lo spirito, si entra più facilmente in comunione con il Mistero che si celebra e si dà alla propria esperienza di vita una qualità più elevata.

Questo è lo scopo per cui è nata la *“Schola Gregoriana”* nella nostra parrocchia e che attraverso i suoi responsabili ha prodotto un testo che raccoglie un florilegio di canti che ossigenano l'anima e le fanno assaporare aria di Paradiso.

“JUBILEMUS DOMINO” : cantiamo al Signore , riempiendoci di gioia, è il titolo del testo, ma è anche un programma che troverà pienezza di esperienza, quando avranno inizio quei cieli nuovi e quella terra nuova di cui parla il libro dell'Apocalisse (21,8).

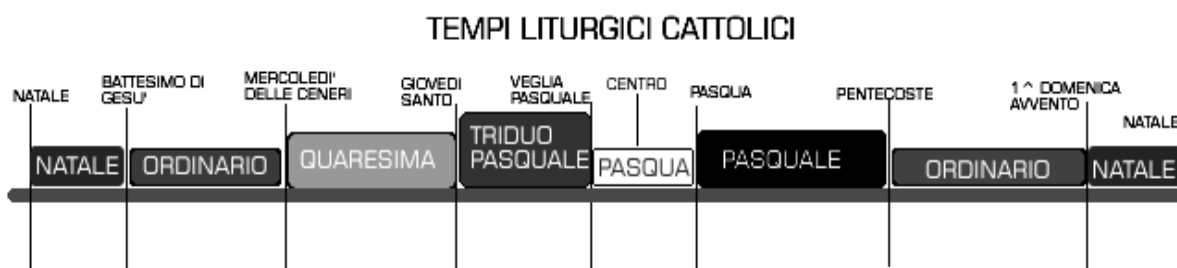
Per questa meravigliosa fatica, i complimenti e i ringraziamenti miei e quelli dell'intera comunità parrocchiale del Duomo.

Mons. Carlo Maria Santato
*Arciprete della Basilica Concattedrale
di S. Stefano Papa e Martire
Duomo di Rovigo*

INTRODUZIONE

Il libro che raccoglie i nostri canti gregoriani è nato sia dall'esigenza di mettere in ordine quelli che già conosciamo e quelli che, in futuro, vorremmo imparare, sia dal desiderio di conoscere meglio i Tempi Liturgici e la Liturgia. Il Gregoriano, infatti, fiorisce e si innerva nella Celebrazione della Messa e nell'ufficio divino dei Vespri e delle Ore.

Una prima conoscenza è relativa al TEMPO LITURGICO, che è il Mistero di Cristo nel Tempo della Chiesa.



Il grafico sopra riportato mette in evidenza la suddivisione del Tempo Liturgico; il Gregoriano segue passo passo questa suddivisione con testi e musica adeguata.

All'interno di questa suddivisione si celebrano anche le feste della Madonna e dei Santi e la celebrazione dei Defunti. Tutto questo è ben architettato in questa antologia.

All'interno della celebrazione singola, abbiamo un **PROPRIO** e un **ORDINARIO**: il Proprio varia a seconda della celebrazione e si divide in **INTROITO**, **SALMO RESPONSORIALE**, **ALLELUIA**, **OFFERTORIO**, **COMMUNIO**. Per quanto riguarda l'Alleluia e il Salmo responsoriale ci siamo riservati di affidarli a foglietti volanti, mentre abbiamo offerto una scelta mirata degli altri testi, privilegiando i grandi momenti liturgici.

A ogni blocco ben caratterizzato abbiamo fatto seguire le **ANTIFONE** e gli **INNI** propri dell'Ufficio divino delle Ore e poi una serie di canti messi sotto la denominazione di "**VARIA**" dove sono andati a confluire i **GRADUALI** (sorta di salmi responsoriali che la celebrazione liturgica rinnovata da Paolo VI non recepisce più, ma che sono di altissima elevazione e di raffinata struttura musicale), **SEQUENZE**, **RESPONSORI**, **PROSE**, **ALLELUIA** (es. *Pentecoste*) che possono essere usati nella Liturgia.

La parte che è dedicata alla **MADONNA** conclude il proprio del tempo.

Seguono tre APPENDICI:

- I. Nella prima abbiamo raccolto i canti della **NOVENA DI NATALE** con le famose antifone maggiori, dette antifone "O".
- II. Nella seconda appendice, **KYRIALE**, abbiamo raccolto i formulari dell'Ordinario, cioè: canti dell' Aspersione con l'acqua, il Kyrie, il Gloria, il Sanctus e l'Agnus Dei.
- III. La terza appendice è riservata alla **LITURGIA PER I DEFUNTI**.



Poiché questa raccolta sarà unica nel suo genere ed è fatta per noi, a nostra edificazione spirituale e per la nostra cultura, vorrei introdurvi all'*alfabeto* del canto gregoriano, cioè a quello che propriamente si dice *tecnica*.

Per comporre una buona pagina di italiano bisogna conoscere la lingua e bisogna educarsi alla lettura e all'ascolto di testi letterari (ecco la tecnica!)

Per conoscere il gregoriano bisogna conoscere le note, le linee, i gruppi melodici, la notazione neumatica. La notazione che abbiamo riportato qui è la così detta "notazione vaticana" o "quadrata", ma questa è l'ultimo stadio della notazione. Nelle origini era una notazione lineare, "adiastematica" (cioè in campo aperto, senza intervalli, senza altezza di suoni, c'erano solo gli accenti e per cantarla bisognava sapere a memoria la melodia) Quella che abbiamo oggi, ha conservato solo in parte la ricchezza di quella antica. Quella primitiva rudimentale, detta *neumatica*, è necessaria per interpretare i testi che oggi abbiamo in notazione vaticana. Due sono le grandi scuole delle notazioni



neumatiche: **SAN GALLO**, in Svizzera e **METZ**, in Francia.
Prendo in considerazione San Gallo.

La sua origine è nell'oratoria, nel linguaggio ondeggiante c'è già una melodia incipiente: melodia fatta di accenti, di un alzare e abbassare la voce, fatta di intervalli che ne misurano l'intensità. Accento deriva da "ad cantus" cioè è strettamente legato al canto (la cantillazione, per esempio, della salmodia gregoriana). Stretto legame ancora esiste tra l'accento e il gesto della mano: tutti e due ubbidiscono ai sentimenti. Accento acuto e accento grave: questi sono, in fondo, i creatori dell'armonia della parola e del significato; così nel gregoriano: l'accento acuto è la virga "/" l'accento grave è il tractulus "-" (semplice, no?!); eppure la combinazione di questi due accenti ha dato origine a neumi complessi : monosonici, bisonici, trisonici.

Noi studiamo queste cose nella parte della Grammatica italiana che si chiama "fonetica". La parola che indica poi questi gruppi di suoni si chiama "NEUMA" che vuol dire "Nuntium" suono "Nuntium contra silentium" dicono i latini. Un suono udibile e anche visibile tale cioè da svelare il senso nascosto del testo, la sua verità che è sempre una "a-letheia" cioè uno svelamento, che poi è ancora un velamento. Il neuma allora è una **icona**, un **volto**, in sintesi: **LITURGIA**, **TEOLOGIA** ed **ESEGESI** insieme.

Chi ha scritto questi Neumi sulla Parola di Dio, perché è questa che cantiamo, ha seguito nel suo cammino spirituale e culturale quattro momenti di preghiera:

1. una *lectio* (ha letto il testo biblico)
2. una *meditatio* (ha meditato a lungo in silenzio la Parola)
3. una *oratio* (l'ha fatta diventare sua preghiera personale)
4. *contemplatio* (ha trascorso la Parola. Si è come svincolato dalla parola stessa per contemplare Chi sta dietro la Parola e che la Parola in qualche modo velava).



Ecco il percorso gregoriano!!!

Poi quelle note presero anche un nome quando furono messe sul rigo. Un rigo che prima fu di una corda solo (FA) e per distinguerla ebbe un color rosso. Poi se ne aggiunse un'altra col criterio che distasse una V^a

da quella e fu chiamata (DO) ed ebbe un color giallo. Poi furono quattro righi per contenere tutta l'ottava. Le note presero poi il nome da un inno in onore di San Giovanni Battista. ve lo scrivo e vi do la traduzione

Hymn.

T qué-ant láxis re-soná-re fíbris Mí- ra gestó-
 rum fámu-li tu-ó-rum, Sól-ve pollú-ti lábi-i re-á-tum,
 Sáncte Jo-ánnes. 2. Núnti- us célso véni- ens Olýmpo,

UT queant laxis
REsonare fibris
MIRa gestorum
FAMuli tuorum
SOLve polluti
LABii reatus
Sancte Joannes

(affinché possano risuonare nei cuori rappacificati le cose meravigliose delle tue gesta, purifica il peccato del labbro indegno del tuo devoto, o san Giovanni)

Al rigo e alle note è legato il nome di **Guido d'Arezzo**. Tutto questo va detto per capire quanta cura ci mettevano per salvare dall'oblio questi testi e per soccorrere la memoria che ormai impallidiva. Tutto è importante in quest'ottica, ma il rischio è che noi ci fermiamo qui, all'esteriorità, quello che importa invece è la passione creativa, solo così questi segni, questa storia, questa cura prende vita. Ed è la **LITURGIA** (la forma) che dà fuoco a tutta questa legna (la materia di nozioni tecniche o storiche) che abbiamo accumulato.

Si cominciarono a scrivere così i grandi lezionari; però ce n'era uno solo per tutto il coro, perché la pergamena costava ed era faticoso scriverlo a mano. Poi si disegnarono sugli incipit del canto, soprattutto dell'in-troito, delle stupende miniature.

Questo trattamento di riguardo era riservato solo al testo del canto gregoriano. Nel museo vescovile di Padova ci sono miniature attribuite a Giotto.



Una parola sui "MODI" Gregoriani

La nostra musica è una musica misurata e ci è sconosciuta la "modalità". Gli antichi, invece, organizzavano i suoni sui "modi" cioè di come i suoni si dispongono e si ripetono su una scala per gradi. Vediamo ad esempio "In splendoribus": sulla scala si dispongono cinque gradi di note: RE-FA-SOL-LA-DO. Tra questi gradi è ripetuto con insistenza tale da fare anche la base tra i gradi ascendenti e quelli discendenti il **secondo**. E' quello che vibra e ha il ruolo principale. La nota del "modo"

in questo caso è il FA. Quando nell'architettura la nota ha un ruolo predominante forte si dice che è "MODALE", le altre sono "ornamento" che non vuol dire "abbellimento" ma fanno da cassa armonica alla nota modale. Il MODO poi fa un tutt'uno in Gregoriano con i sentimenti e perciò parlare di modo è parlare anche dell'ETHOS che sta dentro il testo che cantiamo. I Modi sono quattro, ma poiché in ogni modo c'è una scala maggiore e una scala minore, i modi alla fine sono otto: PROTUS - DEUTERUS - TRITUS - TETRARDUS (primo,secondo,terzo,quarto) e per ognuno di questi avremo un AUTENTICUS e un PLAGALIS (maggiore, con carattere allegro - minore con carattere triste meditativo). Per ogni modo avremo una nota d'inizio e di fine (è soprattutto quella finale che indica il modo) che si chiama TONICA e ha funzione di riposo, di quiete. Una nota invece di conduzione dinamica che è detta DOMINANTE o TENOR

Protus autenticus: RE-mi-fa-sol-LA
(modo 1°)

Protus plagalis : RE-mi-FA
(modo 2°)

Deuterus autenticus :MI-fa-sol-la-si-DO
(modo 3°)

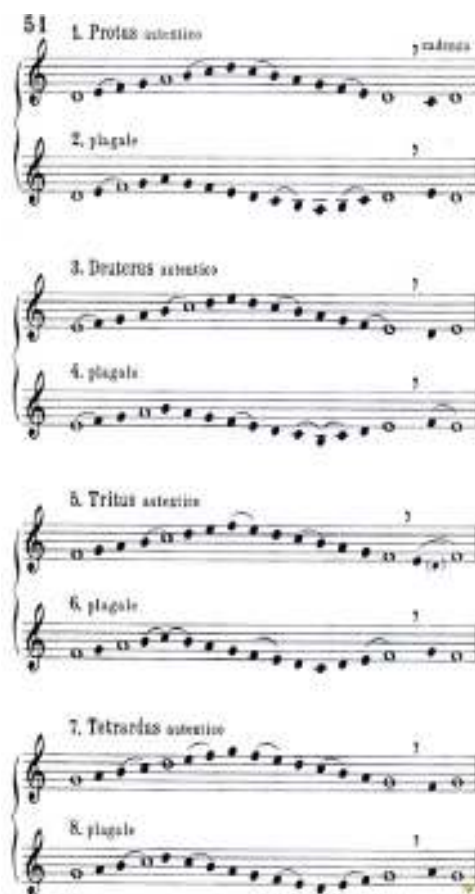
Deuterus plagalis: MI-fa-sol-LA
(modo 4°)

Tritus autenticus: FA-sol-la-si-DO
(modo 5°)

Tritus Plagalis: FA-sol-LA
(modo 6°)

Tetrardus autenticus: SOL-la-si-do-RE
(modo 7°)

Tetrardus plagalis: SOL-la-si-DO
(modo 8°)



La prima nota in maiuscolo è la Tonica e l'ultima in maiuscolo è la Dominante.

Guido d'Arezzo, commentando i modi gregoriani, parla di salti spezzati propri del Modo III; della voluttà del Modo VI, della loquacità del modo VII e della soavità del Modo VIII. Altri esprimono questo Ethos dei modi in altra maniera: il I è *per tutti i sentimenti*, il II è *per le*

persone riflessive inclini alla tristezza, il III è adirato, il IV è sereno, il V per le persone gioiose, il VI per le persone che pregano, il VII per i giovani, l'VIII è per i sapienti e per i saggi, per quelli che hanno raggiunto la sapienza del cuore.

Ancora sui MODI perché credo sia qui lo snodo del misterioso che ha il canto Gregoriano. Dicono alcuni che: *Il I è lento e solenne; il II grave e cupo, il III procede per salti, è austero e sdegnoso, il IV (il modo per eccellenza) discreto, dolce e affettuoso, rifugge il chiasso, contemplativo, vero canto dell'anima, il V commuove per la sua esuberanza e modestia e per quel suo improvviso chiudersi in cadenza sulla finale, il VI ha un suono lacrimoso, il VII ricco di slanci espressivi, l'VIII dignitoso e quasi tonante.*

Ancora altre definizioni: *Gravis; Tristis; Mysticus; Harmonicus; Lætus; Devotus; Angelicus; Perfectus.*

Noi lo abbiamo schematizzato nella fila dei monaci che manifestano i loro sentimenti gregoriani, però ricordiamo sempre che, nonostante tutto, rimaniamo sulla soglia di quel mondo sconosciuto di cui riusciamo a cogliere solo gli echi, echi di una spiritualità che Thomas Merton definiva "che sa di miracolo".



A QUALI ESIGENZE RISPONDEVA QUESTO CANTO, FIORITO NELLE CHIESE ROMANICHE NEL PIENO DELLA CRISTIANITÀ MEDIEVALE ?

La prima esigenza del canto è stata quella di alzare la voce, di comunicare in modo speciale una notizia importante. Una seconda esigenza è stata quella di memorizzare (Anche noi facciamo esperienza. Se noi non fossimo venuti a Gregoriano non sapremmo pregare con il *Domine convertere... De profundis... Deus Deus meus ad Te de luce vigilo... Introibo ad altare Dei...*). Con le parole, risuona dentro di noi l'Ethos del canto, il soffio vitale.

Ma nel cammino gregoriano siamo usciti anche da noi per vivere l'esperienza orante della Chiesa, cioè ci siamo accorti che vi sono stili diversi per ogni azione liturgica, che ogni tempo liturgico ha canti diversi, che dentro la stessa celebrazione ci sono stili diversi, che chi unifica tutti questi stili, fino a comporre un unico poema, è la Liturgia, vero corpo sonoro della Chiesa. I cantori gregoriani erano talmente immersi dentro questo clima che hanno dato ad ogni parola un rilievo particolare, la stessa sillaba viene tornita dentro un mirabile equilibrio di parti, come i capitelli delle colonne delle chiese romaniche.

Abbiamo imparato che la linea melodica, sebbene a una sola voce, non è povera, ma infinitamente espressiva. Abbiamo imparato che la stessa parola che vincola la melodia, a un certo punto non riesce più a contenerla e anche se è Parola di Dio, la musica l'abbandona e si libra in melismi, quasi un'anarchia di suoni; è il momento in cui la parola umana dimostra tutta la sua inadeguatezza a esprimere la forza contenuta dentro la Parola di Dio. Esempio di ciò è il versetto dell'Alleluia "*Veni Sancte Spiritus*" della domenica di Pentecoste. Il canto nasce nel silenzio, come la Parola che Dio pronuncia nasce nel silenzio eterno. Questa Parola compie una specie di parabola, passa in noi, e ritorna nel silenzio di noi e di tutto intorno.

Il fascino del canto dipende anche da tutto l'insieme: dall'architettura, dai gesti, dalle luci, dalle penombre, dai grandi rosoni centrali da dove piove la luce, da tutto quello che è Liturgia (è come per l'opera dentro un teatro). Ma anche fuori da questo contesto liturgico il gregoriano può dire qualcosa, perchè la sua struttura musicale ripercorre alcuni circuiti comportamentali ed emotivi elementari dell'anima. Antoine de Saint-Exupéry, autore de *Il Piccolo Principe*, scriveva che il gregoriano è "il filo di Arianna nel labirinto del pensiero umano".

I pericoli che dobbiamo evitare sono la sciatteria, il pressapochismo, l'eccessiva tecnica, il protagonismo: allora le note rimangono suoni vuoti. Oltre al nostro canto come di chi crede, c'è anche un beneficio laico del canto nella mistica che va alla ricerca del mistero della persona umana, la mistica che cerca di ricucire le lacerazioni individuali e sociali esasperate. Ancora la cura del profondo, il recupero del senso della vita e delle proprie facoltà creative mortificate dal consumismo e dall'immersione nei paradisi artificiali

Allora è la VOCE la protagonista del canto gregoriano. Noi siamo la nostra Voce. Pensate la potenza di questa affermazione e quanto sia vera. Curate allora la vostra voce, sentitela come strumento di manifestazione di lode e di gioia, di commozione e di pianto.

La VOCE ha un TIMBRO. Ricordate il Pascoli nella poesia l'Aquilone? "*... le voci della camerata/mia ... una dolce, una acuta, una velata...*" (vv. 37/39). È il timbro che la distingue, come i colori (viola, azzurro, giallo, verde) e le infinite variazioni dello stesso timbro. Così gli strumenti musicali si distinguono dal timbro (tromba, violino, chitarra)

La VOCE ha un TONO. Pensate alla varietà di toni che usiamo: ad esempio, se io dico: "*è l'ora della partita*". Può essere un'affermazione o un'enunciazione gioiosa, triste, accorata, dolorosa.

"*è l'ora della partita?*" semplice domanda o sorpresa, meraviglia, stupore, ansia.

"*è l'ora della partita!*" esclamazione, ma anche sorpresa, gioia, dolore, sdegno, tristezza.

Allora il tono è l'accento di passione. Il timbro è l'emissione di un suono, il tono è il sentimento interno, un'espressione dell'anima. Il **tono** lo posso combinare col **tempo**:

Tempo largo: il tono diventa malinconico, struggente e infonde nell'animo un senso di pianto.

Tempo veloce corsivo: il tono è festoso.

La VOCE ha perciò un RITMO: il ritmo è ripetizione di suoni, di movimenti a intervalli costanti di tempo. Il fluire dei suoni chiusi o aperti che si accordano o si scordano crea l'**armonia**

ALCUNE TRACCE DI INTERPRETAZIONE

Per ogni canto vorrei darvi una traccia di lettura, ma mi sarà impossibile, così provo a darvi di alcuni testi soltanto una spiegazione, il resto lo vivremo direttamente come lo Spirito ci suggerirà.

Canti di AVVENTO

Prima Domenica di Avvento: **INTROITO, *Ad Te Levavi***, modo VIII, medita sul salmo 24, motivo dominante la prima domenica di Avvento. E' un soliloquio dell'anima con Dio ed è architettato su una saldatura costante tra il SOL e il DO. Sul DO si attestano le due tristrofe delle sillabe "non" e "neque", da questa negazione nasce una visione serena della vita. Le costanti SOL-DO danno al brano un senso di sicurezza e solidità.

Tale visione trova conferma nel **COMMUNIO, *Dominus dabit benignitatem***, salmo 84, salmo messianico in modo I, con due sentimenti contrastanti: uno, nel primo versetto, sale verso il DO e il RE oltre la

Dominante per magnificare la benignità di Dio, il secondo scende anche sotto la tonica al DO grave per dire che la terra produrrà il suo frutto. Il canto è solido nella sua certezza della benevolenza di Dio, che nutre e fa salire la linfa dalla terra, una terra che darà i suoi frutti. C'è uno stretto legame come di specchi rovesciati tra il Re sopra il rigo e il RE sotto il rigo. La prima parte è una scalata: FA-LA-RE (oltre il rigo) nella seconda parte è una discesa LA-FA-RE sotto il rigo. Il LA è la Dominante di questo modo.

Seconda Domenica di Avvento: INTROITO, *Populus Sion ecce rex tuus veniet*, dal profeta Isaia, non più un soliloquio ma un grande corale. Qui il modo VII ci dà tutte le sue risorse artistiche. Per quindici volte la melodia si attesta sul DO e per altrettante volte sale al RE ed esplode il canto su "*gloriam vocis suæ*" e digrada su "*Lætitia cordis vestri*". Ha tutta la forza dei bassorilievi, con le sillabe ben rifinite e sbalzate dallo sfondo.

Terza Domenica di Avvento: INTROITO, *Gaudete*, in modo I, che dà il nome alla domenica. La gioia è fatta di risonanze. Guardate come la melodia sale con timidi accenni fino a raggiungere il culmine in *Dominus prope est. Nihil solliciti sitis*, per poi farsi meditativa nel finale. Cerca di imitare lo stile di Paolo dalle cui lettere è tratto questo introito famoso: un turbine improvviso e una tenerezza finale, quasi un saluto. Ha tutto l'andamento di un manifesto di comportamento del cristiano, teso verso il Signore. La musica che lo sottende gli dà un' enfasi inusitata, gioiosa, universale.



Marko Rupnik: Natività

Quarta Domenica di Avvento: un INTROITO bellissimo sulle parole di Isaia: *Rorate cæli desuper* in modo I. Il rigo non riesce a contenere l'esplosione del canto. La melodia sale subito verso l'alto: DO-RE-LA (corda di recita)-DO e con una serie di quilisma e di porrectus raggiunge il RE oltre il rigo in "*Desuper*" e traduce in una serie di onomatopée tutto il suo percorso armonico dal cielo alla terra: cielo con "*desuper*", la pioggia con "*pluant*" e lo schiudersi della terra con "*aperiatur*" e la fatica del germogliare del seme che rompe l'oscura umidità della terra in "*germinet*" e fiorisce con la sua corolla in "*salvatore*". Arte raffinata: in due righe di musica crea un capolavoro.

L'OFFERTORIO della quarta Domenica di Avvento è in modo VIII:

AVE MARIA. Tra tutti gli offertori che abbiamo scelto in questa raccolta, questo della quarta Domenica di Avvento merita una presentazione particolare.

Qui sono raccolti tutti i sentimenti che ciascuno vorrebbe offrire al *"Nome del bel Fior ch'io sempre invoco e mane e sera"* (Dante.Paradiso,XXIII). Conosciamo anche altre Ave Maria gregoriane, ma questa è la più alta espressione dell'arte e della devozione, forse non la più rasserenante, ma la più emozionante sì. È come raggiungere un'oasi o una vetta: ogni volta è una scoperta, ogni volta ci si ferma per respirare un'aria più pulita.

Ave: la *"circulata melodia"* (id.) prende avvio dal SOL (sua tonica) e con cadenza ritmica simmetrica vaga luminosa *"come a raggio di sol che puro mei per fratta nube già giardino di fior"* (id.) per posarsi sul Volto che più a Dio s'assomiglia.

Maria: *"e tutti gli altri lumi facean sonare il nome di Maria"* (id) in un abbandono lirico, il cantore gregoriano sale alla dominante DO con cinque ripercussioni sulla "RI" di Maria, come un trillo d'amore sul nome più caro, e la melodia scende con una curva melodica che assomiglia a una carezza. Memoria di tante annunciazioni artistiche gustate negli anni di studio da Beato Angelico a Simone Martini.



Gratia plena: un tocco e poi, via, per non sciupare il quadro appena dipinto

Dominus: moderna e bellissima linea melodica SOL-DO; DO-SOL inizia e chiude sulla tonica dopo aver raggiunto la dominante. È così bella che lo stesso melografo se ne innamora e la ripete come un'eco lontana.

Tecum: con tistrofa sul SOL e una clivis al RE; risale al SOL e sale al DO con un porrectus per ritornare al SOL nello sforzo di annodare terra e cielo: Madre (SOL- RE); Figlio di Dio (SOL-DO acuto).

Benedica tu in mulieribus: la melodia sale dal SOL al DO, poi ancora dal DO al RE-MI come un'osanna di trionfo *"Ciascun di quei candor in su si stese con la sua fiamma sì che l'alto affetto ch'elli avieno per Maria mi fu palese"* (id) In mulieribus poi c'è tutta la grazia femminile sfumata nel tocco dei semitoni SI-DO-SI) dopo un grazioso climacus (DO-SI-LA) ripetuto tre volte.

Fructus ventris tui: il tocco pudico e sommessso su fructus, in cui la melodia scende in un torculus sotto la tonica (SOL) per risalire con ventris tui, con un salicus e un porrectus. Gioiello di delicatezza e di

carezza umana e di venerazione religiosa davanti a una maternità. Troverà un' eco nelle parole di Gesù "la donna quando partorisce è in doglia, ma poi gioisce perché è nato un uomo nel mondo" (Gv.16,21)

Mi sono soffermato su questo offertorio perché sia sempre per noi una grande avventura di preghiera. Tralascio il commento al Communio "*Ecce Virgo*" della quarta Domenica di Avvento, anche questo tutto di intonazione mariana. In "Varia" vedrete antifone meravigliose e inni e poi, nella appendice I, la novena del Natale.

Fermiamoci un attimo, invece, sui canti gregoriani di Natale

Vi Proponiamo due introiti per il giorno di Natale, un communio, e poi, per l'Epifania, l'introito e il communio del giorno.

Tre sono le Messe di Natale con un alto significato teologico che il gregoriano naturalmente commenta. Nella notte è la nascita eterna del Verbo dal Padre, all'aurora è Cristo luce del mondo, nella Messa del giorno è la nascita di Cristo nel cuore dei credenti "*Tutti i confini della terra hanno visto la salvezza del nostro Dio*" così recita il communio del giorno.



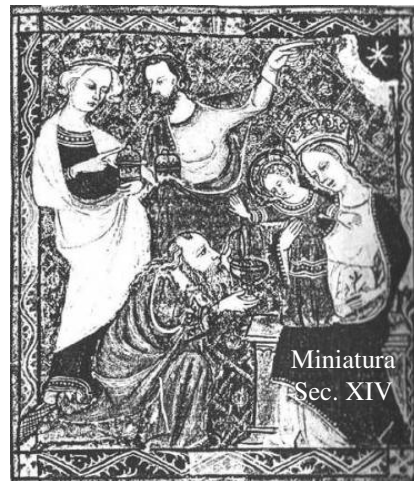
MESSA DELLA NOTTE - Introito- *Dominus dixit ad me* tratto dal salmo 2 e Communio, *In splendoribus*, tratto dal salmo 109. Tutti e due salmi messianici. Come rendere questi due testi misteriosi? Si potrebbe dire che il compositore si è fermato sulla soglia e ha impostato due recitativi per dar rilievo alla declamazione. Il modo II del *Dominus dixit ad me* con corda di recita in FA, tiene la nota FA con distrofe e tristrofe in gioco con la tonica RE, quasi lontana eterna ninna nanna. Quello che colpisce è la estrema semplicità (anche questa, qualità divina). Una melodia immateriale, solo una vibrazione, un recitativo appena colorito da una o due percussioni, due modulazioni della voce a sottolineare la graziosità tutta umana del Bambino.

Stessa atmosfera nel Communio *In Splendoribus*, modo VI; il movimento che si percepisce è quello tutto materno di una culla. Tralascio il commento di *Puer natus*, introito del giorno, in modo VII, dove trionfa il Bambino della notte nel pieno giorno del suo rivelarsi. Tutto qui è perfetto: la varietà modale, la sobrietà delle modulazioni, la varietà dei ritmi, il giusto rilievo agli accenti delle parole. Perfetto!!! Capolavoro!!!

INTROITO dell'Epifania: solenne amplificazione della profezia di Malachia, *Ecce advenit Dominator Dominus*, in modo II; sulla

dominante FA si attestano le note dell'amplificazione regale *Dominator, regnum, potestas*. Ecco un'architettura degna di un re, si alza il sipario su una corte orientale che tanto aveva affascinato gli ebrei esuli a Babilonia, ed essi la attribuiscono subito al loro Dio. Anche il Gregoriano si fa interprete di questa manifestazione di potenza. E' infatti Epifania!!!

COMMUNIO *Vidimus stellam* in modo IV; anche qui fascino d'oriente, ma non più corti regali, bensì deserti e stelle e incedere ondeggiante di cammelli. Questo è espresso nella linea melodica iniziale in "vidimus", poi nello strano cadenzare su "stellam eius in oriente", ricondotto infine dentro i limiti del gregoriano, che celebra la realtà liturgica dell'Epifania in "et venimus cum muneribus" e alla fine soffuso di mistica adorazione con la classica conclusione gregoriana.



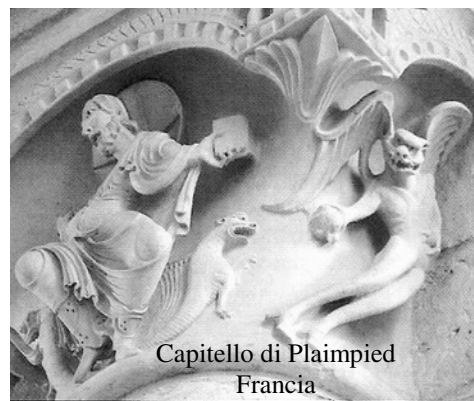
Nei "Varia" sul Natale, oltre agli inni e alle antifone narrative delle lodi (non quelle dei Vespri, troppo teologiche), abbiamo inserito il canto natalizio per eccellenza, di origine inglese, a carattere responsoriale in modo VI, col si bemolle costante che dà la tonalità moderna in fa maggiore e lo rende cantabile e popolare; il rischio di travisarlo in musica mensurata è molto forte. Di antifone a forte contenuto teologico abbiamo inserito quelle del primo giorno dell'anno. Quanto agli inni abbiamo inserito il gioiello degli inni cristiani il "*Salvete flores martyrum*" di Prudenzio, poeta cristiano spagnolo del 405. Quanto a schema metrico è un dimetro giambico e la melodia è quella dell'inno di Natale. Il genere è sillabico, leggermente neumatico. Lo schema melodico si salda su se stesso, ripetendo alla fine la melodia iniziale.

QUARESIMA, PASSIONE, SETTIMANA SANTA

INTROITO "*Invocabit me et ego exaudiam eum*", in modo VIII, esprime col salmo 90 la fiducia nella protezione divina. Il modo è forte e solenne, grandioso e potente e lo si avverte nel giro della frase melodica, nel risalto degli accenti, nelle cadenze su "eum", che riporta sempre la melodia alla corda tonica SOL, ripetuto quattro volte. L'architettura del testo è la tensione verso la corda di recita DO, intesa come una costante per esprimere i concetti cui il testo si ispira. Già nel porrectus iniziale "invocabit me" l'accento è sul DO come pure con la tristrofa "exaudiam"; l'andamento melodico si fa più faticoso con "eripiam" per

poi rendersi trionfante in “glorificabo”, nell’ultimo verbo “adimplebo” sente la difficoltà del compimento della promessa, non raggiunge più il Do ma scende al MI sotto il rigo, per risollevarsi e chiudere la sua tensione in una visione rappacificata sulla tonica SOL. (Grande testo, questo della prima domenica, frutto della maturazione dei secoli nella contemplazione delle Tentazioni del Signore. Non una pagina cupa, come può apparire la pagina del Vangelo o il tempo quaresimale, ma luminosa, in cui lo stesso Signore ci confida la sua fiducia nel Padre. D’altra parte, tra le antifone abbiamo inserito a commento quella che celebra questo tempo forte dell’anno liturgico: “*Ecce nunc tempus acceptabile, ecce nunc dies salutis*”)

INTROITO “*Tibi dixit cor meum*”, in modo III. Quello che distingue questo introito è la ripercussione di tristrofe, quasi un prolungamento di battiti; infatti le parole sono “*Tibi dixit cor meum*” e il cantore gregoriano lo ripete senza fine perché è il Volto di Dio che egli desidera contemplare. Ma un pes quadrato su “*Quæsi*” e “*requiram*” rallenta e amplifica questo desiderio, a indicare la fatica del salire. Siamo nella domenica della Trasfigurazione, c’è la salita al monte dove, per un attimo, si rivela un Volto più bello del sole. Tutta l’impostazione di questo brano gregoriano è intessuta di forti palpitazioni del cuore.



Capitello di Plaimpied
Francia

INTROITO della terza domenica di Quaresima è “*Oculi mei semper ad Dominum*” in modo VII. Sembra il preludio di un oratorio di Bach, o la facciata di una cattedrale, che s’impongono alla visione e catturano l’attenzione. Uno slancio, uno scarto verso l’alto dalla tonica SOL alla dominante RE, insiste ripetutamente su “*Mei*” e ridiscende alla pre-tonica FA con la consapevolezza che l’interlocutore è il Signore *Dominum*, ma riprende la salita per affermare che quel Signore è l’autore della sua liberazione *quia ipse evellet de laqueo pedes meos* per accorgersi ancora della propria miseria e che tutto è Grazia, *miserere mei* cantato nei neumi discendenti. Grande introito fatto di focosa irruenza e di umile consapevolezza. Di solito il Vangelo che l’accompagna è quello della Samaritana. Infatti il Communio che chiude la celebrazione è *Qui biberit aquam quam Ego do*.

E arriviamo al capolavoro gregoriano dell’INTROITO della IV domenica, *Lætare Jerusalem*, in modo V autentico, di aperta e larga cantabilità melodica. Trova varietà di accenti in una progressione di crescente esultanza su imperativi come *Lætare, Conventum facite, exultetis*,

satiemini, soprattutto quando si son superate le battute d'arresto per la tristezza passata. La gioia esplosa all'inizio si fa dolente con l'insistenza del si bemolle già nella parola *Lætitia* e prosegue nella *tristitia fuistis* (*Lætus* in latino non vuol dire gioia piena, la sua radice è in *lætamen* che è un impasto di vita e di morte, di rifiuto e di fecondità. Un'altra parola caratteristica è *exsultetis*, che è una danza, un saltare ripetuto, una pienezza di gesti gioiosi ripetuti. Tutto questo lo deduco da un verso famoso di Lucrezio nel *De rerum natura* "sicut pecudes persultant per pabula læta" [I,14]: è la descrizione della primavera) Perfetta è anche la struttura formale in A-B-A dell'introito.

INTROITO del Giovedì Santo è *Nos autem gloriari* introito di grande impatto emotivo, in modo IV plagale, con tonica in MI . La



melodia ha una solida struttura formale in quattro frasi che si corrispondono A-B-B'-A'. Ha l'ampiezza di una proclamazione di intenti, di un'orazione che dà rilievo a certe parole portanti con il giro della melodia.

A = *Nos autem gloriari oportet*

B = *In cruce Domini nostri Jesu Christi*

B' = *In quo est salus vita et resurrectio nostra*

A' = *Per quem salvati et liberati sumus*

Inni della Quaresima e di Passione sono:

- *Audi benigne conditor* di Gregorio Magno (540-604)
- *Vexilla Regis* di Venanzio Fortunato (530-607)
- *Crux fidelis* di Venanzio Fortunato (530-607)
- *Gloria laus* di Teodulfo d'Orléans (750-821)

Attende Domine è il canto gregoriano proprio della Quaresima, di una commossa impostazione musicale. Vi si scoprono accenti di profonda umanità. Ricco di pathos nelle curve musicali e nelle cadenze.

GRADUALI di questo periodo abbiamo messo:

Christus factus est pro nobis e *Lætatus sum in his quæ dicta sunt mihi*

Altri testi della Settimana santa *Popule meus* (Improperia del Venerdì Santo all'adorazione della Croce. Grande testo gregoriano).

Ubi caritas et amor (alla lavanda dei piedi del Giovedì Santo insieme alle antifone *Mandatum novum* e all' Inno *Pange lingua gloriosi corporis mysterium* e *Verbum supernum prodiens* (*O salutaris Hostia*) per la reposizione del Sacramento nell'altare dell'adorazione

PASQUA E TEMPO PASQUALE

INTROITO *Resurrexi* della Domenica di Pasqua in modo IV plagale minore. Non ci si riesce a spiegare come nella Messa più solenne dell'anno il cantore gregoriano intoni in minore l'annuncio della Resurrezione. In una raccolta come la nostra non si poteva ignorare questo introito tra i più misteriosi, così contrario al nostro sentire la Pasqua. Ma qui il gregoriano dà tutto il meglio di sé nell'interpretare il dialogo tra il Figlio e il Padre. Entra per così dire nel mistero di Dio e tenta di formulare un canto: il canto di Dio. Qui all'alta fantasia mancò



possa, direbbe Dante. Il gregoriano, consapevole del suo ardire, lascia la parola scoperta dentro una modulata declamazione che non supera quasi mai le tre corde del modo IV. Un ambito ristretto, poche note per chi sa e vuole restare nell'intimità di Dio. Ma queste note vengono ripetute senza sosta perché non vuole rinunciare a esprimere l'indicibile. Nel mondo greco questo modo sarebbe il dorico costruito su un tetracordo MI FA SOL LA

Quasi modo geniti infantes è l'introito della seconda domenica di Pasqua "Come bambini appena nati" e la melodia che lo sostiene è semplice, fresca, trasparente come gli occhi di un bambino. Una melodia in modo VI, quasi orizzontale in principio, con un breve slancio su "rationabiles" e la discesa in DO su "concupiscite", poi la 3^a maggiore al 1° e 2° Alleluia e una 3^a minore sul 2° Alleluia. Non c'è bisogno d'altro per creare un capolavoro di eleganza e di grazia.

Jubilate Deo omnis terra, in modo VIII, per l'introito della terza Domenica di Pasqua un canto esuberante di gioia, senza scadere nel trionfalismo.

Viri galilæi, altro introito del tempo pasquale, in modo VII.

Una tensione melodica verso l'alto (SOL-RE) anima questo introito tra i più suggestivi. La spinta verso l'alto gliela dà la scalinata dalla tonica alla dominante del primo inciso. E il canto si fermerebbe sulla dominante e salirebbe ancora oltre se la legge del modo VII non lo costringesse a

declinare verso la tonica, cioè verso terra, con un equilibrio architettonico di salda e concreta vitalità.

E siamo all'introito di Pentecoste *Spiritus Domini replevit orbem terrarum*, in modo VIII, tratto dal libro della Sapienza. Un solenne arpeggiare RE-FA-LA per "Spiritus" in triade minore, ripreso efficacemente da FA-LA-DO nel 2° inciso per "replevit" in triade maggiore; lo spingersi oltre i confini del modo VIII e raggiungere l'ambito di una nona (Re grave - MI acuto) dà subito alla melodia una tale ampiezza di respiro, una tale vastità di orizzonti, da tradurre adeguatamente la visione biblica della Pentecoste. Straordinario di questa festa è anche il Communio *Factus est repente de cælo sonus* permeato di irruzione violenta e conturbante dello Spirito che sconvolge. E il gregoriano lo rende bene, con forza e con dolcezza.



Pascha nostrum. Un altro testo gregoriano fatto di soffusa intimità (è l'apostolo Paolo che parla ai suoi di Corinto e intuisce che quell'agnello che condividono nella cena, è Lui la nostra Pasqua: meraviglia e stupore per un ebreo che svela il segreto, nascosto da secoli in Dio, e che lui credeva di conoscere) Il Communio di Pasqua è perfetto nel suo raccontare questa scoperta della Verità: una Verità nascosta e che suscita meraviglia anche in noi, come a dire "Ma come?" E' uno dei Segreti di Dio che Giovanni nell'Apocalisse vedrà "L'Agnello ucciso fin dalla

creazione del mondo". Ecco, tutto questo si addensa nell'anima del compositore gregoriano, impegnato a tradurre in canto questo arcano di Dio. I porrectus che si succedono disegnano anche graficamente lo stare a tavola e i tre ultimi alleluia sono, nel loro rincorrersi e riprendersi sul tetragramma, espressione di sobrietà per una gioia che si fa rarefatta, meditativa.

Una parola sugli offertori, che sono i testi più difficili e più elaborati del gregoriano. Noi ne abbiamo raccolti 12, una piccola parte, ma è sempre un'avventura dello spirito impararli ed eseguirli. Ho sfiorato, per così dire, *l'Ave Maria*, offertorio della quarta domenica di Avvento. Del tempo quaresimale abbiamo scelto due offertori, uno semplice *Mihi vivere Christus est* e uno elaborato *Meditabor*. Nel tempo pasquale abbiamo collocato tre offertori, uno più delicato dell'altro: dal *Lauda anima mea* al *Deus Deus meus* al trionfante *Jubilate Deo universa terra*. Al tempo ordinario abbiamo affidato il canto a cinque offertori *Domine convertere*, *De profundis*, *Desiderium animæ*, *In te speravi*, *Super flumina Babylonis*. L'ultimo della nostra scelta appartiene alla Liturgia dei Defunti: *Domine Jesu Christe*, fonte di innumerevoli interpretazioni artistiche anche per i chiaroscuri drammatici che lo connotano.



Lauda anima mea Dominum, in modo IV plagale, scandito da tre verbi che ne formano la struttura: *Lauda-Laudabo-Psallam*. Col primo verbo all'imperativo, la melodia guadagna a fatica, dopo vari tentativi, la corda di recita. L'imperativo rivolto all'anima trova ostacoli nella sua ascesa verso la realizzazione, che però, al futuro *Laudabo*, quella promessa si fa certa e la melodia supera d'impeto la corda di recita per raggiungere con un MI la parola "*Dominum*", termine ultimo della lode. La consapevolezza della propria indegnità fa ricominciare da capo la salita

nella ripresa faticosa della vita. La vita è un cammino faticoso, ma la fiducia in Dio fa sì che l'ultimo verbo sia una danza, "Psallam", eseguito come una battuta ripercossa del piede sulla corda. Si abbandona col senso di un gioioso appagamento su "Deo meo quamdiu ero"., sorpreso il cantore di essere stato ammesso a lodare Dio.

Deus Deus meus ad Te de luce vigilo, modo II plagale, in due movimenti che si corrispondono, per finire con una sospensione come di attesa. Una serie di figure neumatiche del genere climacus ci fanno gioiosamente sospesi nell'attesa del giorno. L'apparire incerto della luce è ben delineato in questo canto dell'orante che veglia tutta la notte. La proporzione delle due parti ci offre un esempio luminoso di chiarezza e trasparenza. Il compositore, forse, non ha avuto le mie sensazioni componendo il testo, ma seguendo il suo estro artistico, elevava la sua cattedrale romanica di note, guardando il Rosone da dove pioveva la luce all'interno della cattedrale a illuminare il cammino e lasciando nella penombra il soffitto. È questa la suggestione del modo di RE con cui furono costruite le cattedrali. Gregoriano e cattedrali romaniche erano un tutt'uno : un miracolo di invenzione artistica.

E qui dovrei chiudere il mio cammino di introduzione, perché potrei stancare. Gli altri testi li vivremo e li commenteremo insieme dal vivo, anche perché nessuno mai riuscirà a venirne a capo, neppure il più consumato gregorianista.

Ludwig Wittgenstein (filosofo tedesco 1889-1951) raccomandava, a chi voleva seguirlo nel cammino della filosofia, di fare come uno che sale in alta montagna: «getta via la scala, adesso è tutto tuo» o, come dice Dante: "omai per te ti ciba" (*Paradiso* X, 25).

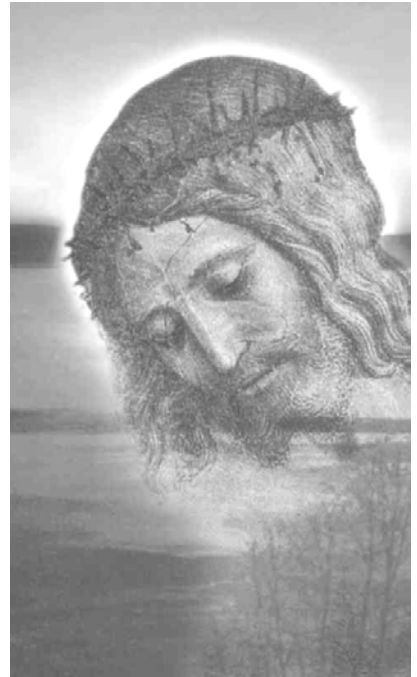
C'è però un offertorio che mi preme di presentare ed è il "*Super flumina Babylonis*", salmo 136, il salmo degli esuli in Babilonia. Tutta la letteratura mondiale e l'arte musicale si sono cimentati nell'interpretazione di questo salmo, da Palestrina a Verdi, i poeti da Dante a Quasimodo, ma credo che l'offertorio che siamo per cantare sia il più grande di tutti: nelle sue accelerazioni, nei suoi riposi, nel suo lungo modulare all'infinito, è veramente il canto di chi è lontano e sogna il ritorno alla patria perduta.

C'è nel canto una dolcezza e uno struggimento, una potenza di ricordi che ti prende dentro e che non dimentichi più. Quando lo cantiamo facciamo nostri i sentimenti dei popoli sradicati dalle loro terre, di tutti i campi di concentramento del mondo, di tutte le lontananze. E anche i sentimenti di Gesù, che certamente avrà cantato e pianto su questo salmo

quando, piangendo sulla sua città, ricordò le sue premure “Oh quante volte ho cercato di proteggerti come la chioccia raduna e protegge i pulcini...” (Mt. 23,37).

Non possiamo, cantando questi brani, staccarci dai sentimenti di Cristo, ecco perché il Gregoriano è l'icona del suo Volto. Già l'introito della prima domenica di Quaresima o il Communio di Natale, o l'introito di Pasqua erano i sentimenti con cui Cristo si racconta a noi attraverso i Salmi.

Per la Liturgia dei Defunti ci confronteremo quando impareremo a conoscere questo stupendo insuperabile monumento dell'arte e della fede. Nulla è lasciato al sentimentalismo e tutto è guardato nella luce dell'eterno. Abbiamo salvato in questa raccolta il *Dies iræ*, la sequenza che ormai non si esegue più nella Liturgia dei Defunti. E concludiamo tutto, anche il nostro libro, con *In Paradisum*, in modo VII, gioioso e trionfante, con un'apertura SOL-SI-DO-RE che ricorda l'attacco della Quinta sinfonia di Beethoven Do-Mi-Sol con un procedere tematico per intervalli di 3^a e di 5^a. La versione gregoriana è alla 5^a sopra con SOL-SI-RE. È il momento conclusivo della Liturgia e del canto gregoriano. Momento conclusivo anche del destino umano ed è un affidamento di teneri addii. Sembra dire “noi non possiamo fare altro che affidarti e allora



*Per condurmi ... sino al Signore
come una volta mi darai la mano*

... ..

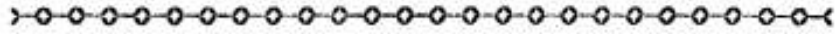
*E solo quando m'avrà perdonato
Ti verrà desiderio di guardarmi
Ricorderai di avermi atteso tanto
E avrai negli occhi un rapido sospiro.*

(G.Ungaretti, *La Madre*)

M° Carlo Folchini

IL MISTERO DI CRISTO

NEL TEMPO DELLA CHIESA



Tempo di Avvento

INTROITI

AD TE LEVAVI *Salmo 24*

DOMENICA PRIMA

Intr.
8.
A

D te levávi * á-nimam mé-am : Dé-us mé- us
in te confí- do, non e-ru- bé-scám : neque irrí-
de- ant me iní-mí- ci mé- i : ét-e-nim univér- si qui
te exspé- ctant, non confun- déntur. *Ps.* Ví- as tú-as, Dó-
mine, demónstra míhi : * et sémi-tas tú-as édo-ce me.
Gló-ri- a Pátri. saecu- lórum. Amen.

POPULUS SION *Isaia 30 – Salmo 79*

DOMENICA SECONDA

Intr.
7.
P



O-pulus Sí-on, * ec-ce Dó-minus véni- et
ad salvándas géntes : et audí-tam fá-ci-et Dómi-
nus gló-ri-am vó-cis sú-ae, in laetí-ti-a cór-
dis véstri. *Ps.* Qui régis Isra-el, inténde : * qui dedúcis
vel-ut óvem Jó-seph. Gló-ri-a Pátri. E u o u a e.

GAUDETE *Filippesi, 4- Salmo 84*

DOMENICA TERZA

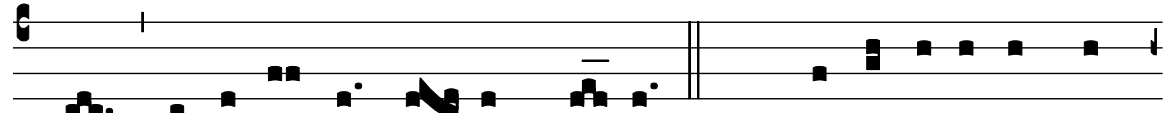
Intr.
I
G



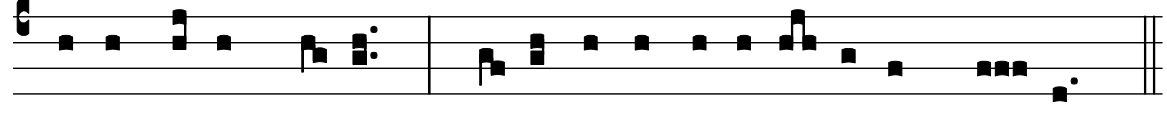
Aude- te in Do-mi-no sem-per: i-te-rum di-co,
gau- de- te: mode-sti- a ve-stra no-ta sit om-ni-bus homi-
ni- bus: Domi- nus pro-pe est. Ni- hil sol-li- ci- ti



si- tis: sed in om- ni o-ra-ti-o- ne pe-ti-ti-o- nes ve-



stræ- inno-te-scant a- pud De- um. *Ps.* Be-ne-di-xi-sti, Do-

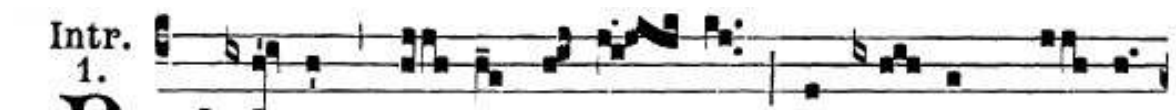


mi-ne, terram tu- am: * a-ver-ti-sti cap-ti-vi- ta-tem Ja- cob.

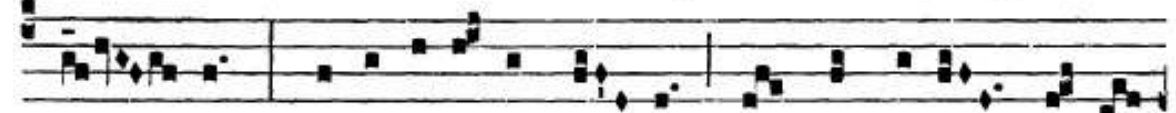
RORATE CÆLI *Isaia 45- Salmo 18*

DOMENICA QUARTA

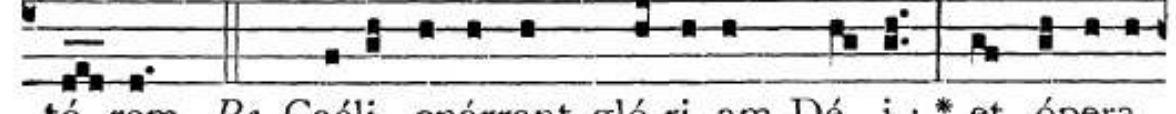
Intr. 1.



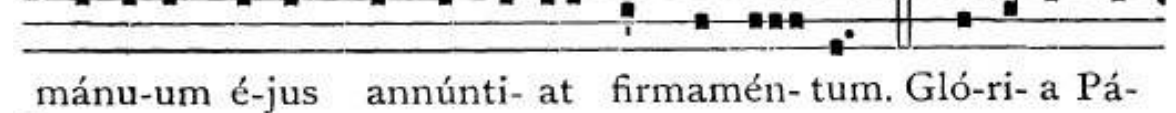
R O-rá-te * caé- li dé-su- per, et nú- bes plú- ant



jú- stum : ape-ri- á-tur tér- ra, et gé-rminet Salva-



tó- rem. *Ps.* Caéli enárrant gló-ri- am Dé- i : * et ópera



mánu-um é-jus annúnti- at firmamén- tum. Gló-ri- a Pá-



tri. E u o u a e.

OFFERTORI

AVE MARIA *Lc. 1,28*

DOMENICA QUARTA

Offert.
VIII

A

--

ve

Ma-ri-

a,

gra-

ti- a ple- na, Do-

mi-nus te-

cum: *

Be-ne-

di- cta

tu

in

mu-

li- e-

ri- bus,

et

be-ne-

di- ctus

fru-

ctus

ven-

tris

tu-

i.

γ

VIII

γ. Quómo-do in me fi- et hoc, quæ vi-rum non cognósko?

Spí- ri-tus Dómi-ni supervé- ni- et in te

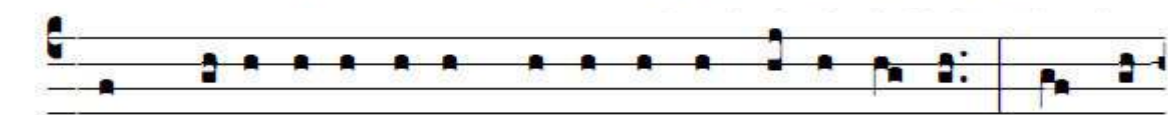
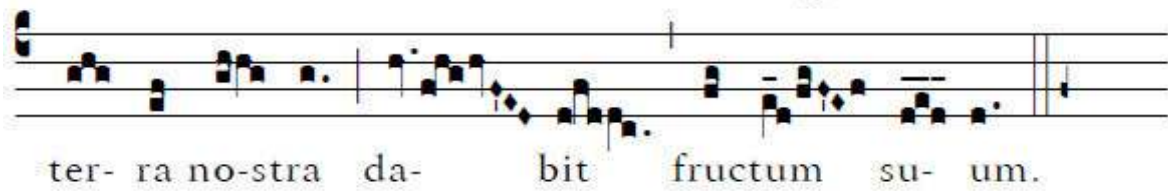
et virtus Altís-

simi obumbrá-bit ti-bi. † Benedícta.

COMMUNI

DOMINUS DABIT *Salmo 84*

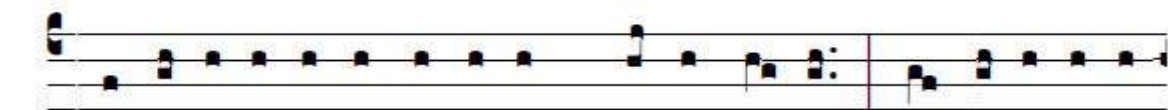
DOMENICA PRIMA



1. Complacu- ísti ti-bi, Dómi-ne, in terra tu- a, conver-



tísti capti-vi- tá-tem Ja- cob. Dóminus.



2. Remi-sísti in-iqui-tá-tem ple-bis tu- æ, o-pe-ru- ísti



omni- a peccá- ta e- ó- rum. Dóminus.



ECCE VIRGO *Isaia 7,14 – Salmo 18*

DOMENICA QUARTA

Comm.
I

€

Cce virgo concipi- et, et pa- ri- et fi-

li- um: et vo-ca-bi- tur no-men e- jus Em-

ma- nu- el.

1. Cæ-li enarrant gló-ri- am De- i, et ó-pe-ra mánu- um

e- jus annúnti- at firmamén- tum. Ecce virgo.

2. Di- es di- é- i e- rúctat verbum, et nox nocti índi- cat

sci- énti- am. Ecce virgo.



ANTIFONE

ECCE DOMINUS VENIET *Cf Zc 14,5.7*

DOMENICA PRIMA

3. Ant.
V. a

Ec-ce Dóminus vé-ni-et, * et omnes sancti e-jus cum
e-o: et e-rit in di-e il-la lux magna, alle-lú-ia.

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of two lines of music. The first line begins with a large initial 'E' and ends with a double bar line. The second line continues the melody and ends with a double bar line. The lyrics are written below the staff, aligned with the notes.

NE TIMEAS MARIA *Luca 1,30*

DOMENICA PRIMA

VIII. G

Ne tíme-as * Ma-rí-a, inve-nísti grá-ti-am apud Dó-
mi-num: ecce concí-pi-es, et pá-ri-es fí-li-um, alle-lú-ia.

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of two lines of music. The first line begins with a large initial 'N' and ends with a double bar line. The second line continues the melody and ends with a double bar line. The lyrics are written below the staff, aligned with the notes.

VENI DOMINE *Cf Sal 105,4-5; Is 38,3*

DOMENICA SECONDA

VII. a

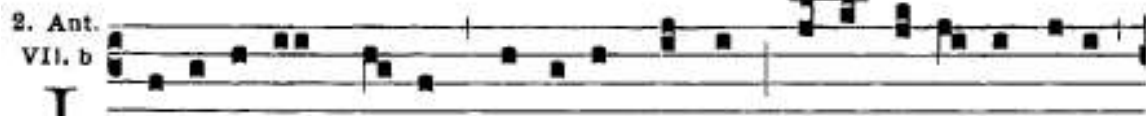
VE-NI Dómi-ne * vi-si-tá-re nos in pa-ce, ut lae-témur
co-ram te corde perfécto. E u o u a e.

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of two lines of music. The first line begins with a large initial 'V' and ends with a double bar line. The second line continues the melody and ends with a double bar line. The lyrics are written below the staff, aligned with the notes.

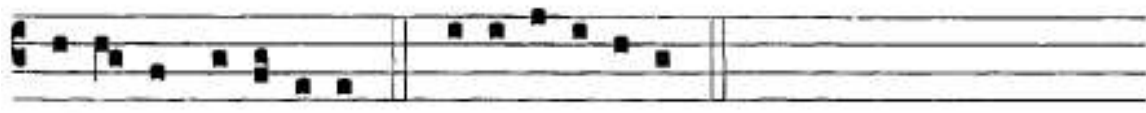
JERUSALEM GAUDE

DOMENICA TERZA

2. Ant.
VII. b



J ERU-SA-LEM gaude * gáudi- o magno, qui-a vé-ni- et ti-bi

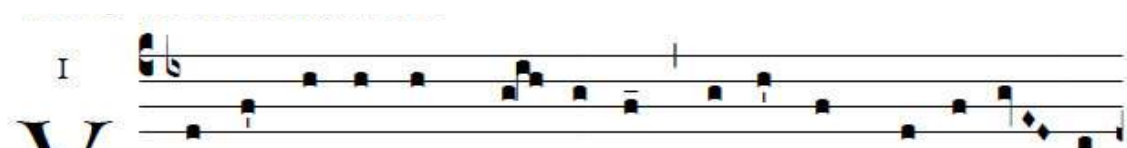


Salvá-tor, alle-lú-ia. E u o u a e.

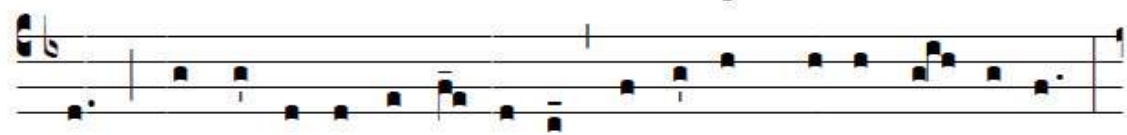
INNI

VENI, VENI EMMANUEL *Anonimo XIII sec.*

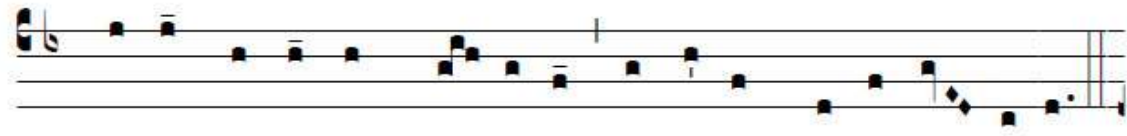
I



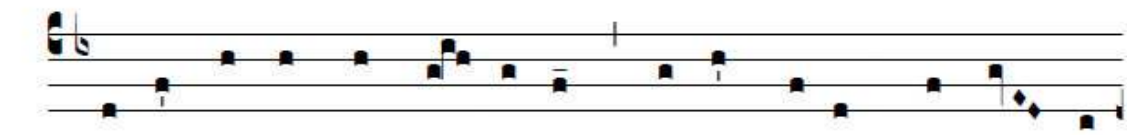
V E-ni, ve-ni, Emmá- nu- el, Captí-vum solve Is- ra-



el, Qui gemit in exsí- li- o Pri-vá-tus De- i Fí- li- o.



R. Gaude, gaude, Emmá- nu- el Nascé-tur pro te, Is- ra- el.

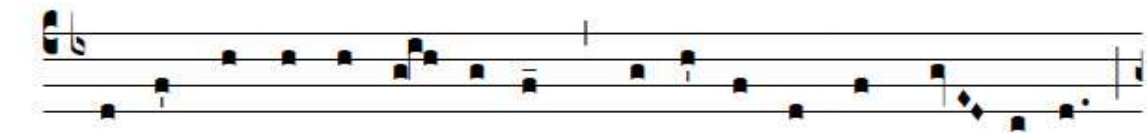


2. Ve-ni, ve-ni, Rex gén- ti- um, Ve-ni, Redemptor o-mni-

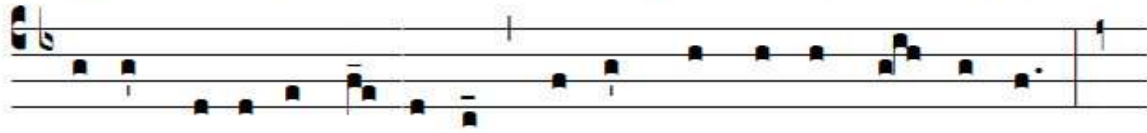


um: Ut salvas tu- os famu-los Pecca-ti si-bi consci- os.

R. Gaude.



3. Ve-ni, ve-ni, O O- ri- ens, So-lá-re nos ad-vé- ni- ens:

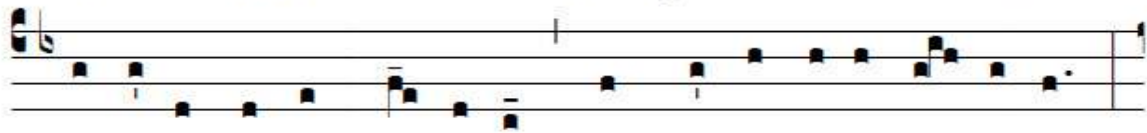


Noctis depélle né- bu- las, Di-rásque noctis té- nebras.

R. Gaude.

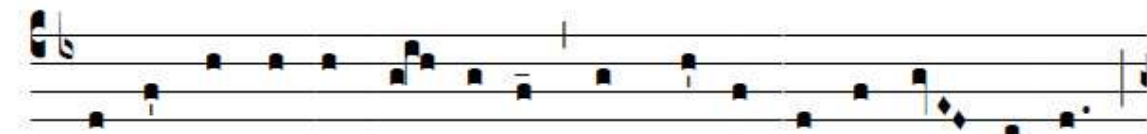


4. Ve-ni, Cla-vis Da-ví di- ca, Regna reclude cæ- li- ca;

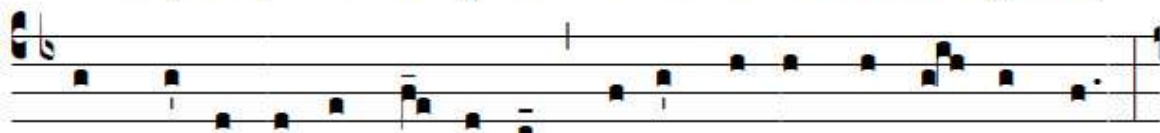


Fac i-ter tu- tum su-pé- rum, Et claude vi- as ín- fe- rum.

R. Gaude.

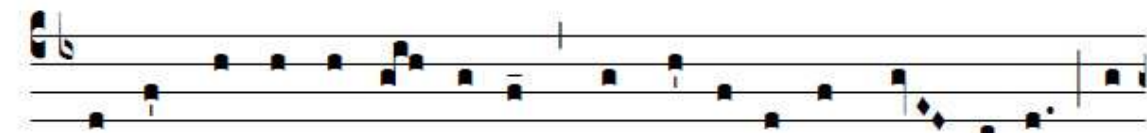


5. Ve-ni, O Jesse Ví- r- gu- la: Ex hostis tu- os ún- gu- la,

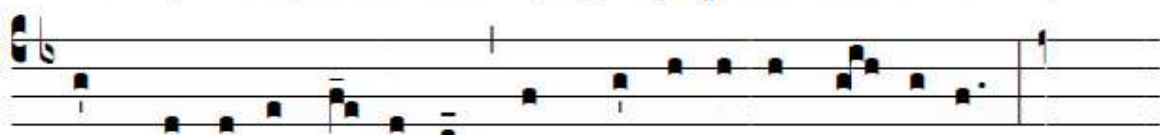


De spe- cu tu- os tár- ta- ri Educ, et antro bá- rathri.

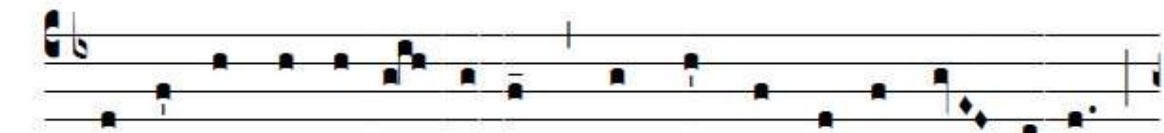
R. Gaude.



6. Ve-ni, ve-ni, Adó- na- i, Qui pópu- lo in Sí- na- i, Le-



gem de- dísti vér- ti- ce, In ma- jestá- te gló- ri- æ. R. Gaude.



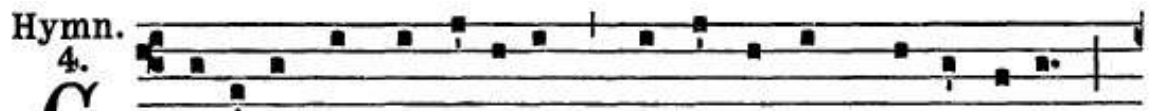
7. Ve-ni, O Sa-pi-én-ti-a, Quæ hic dispo-nis o-mni-a:



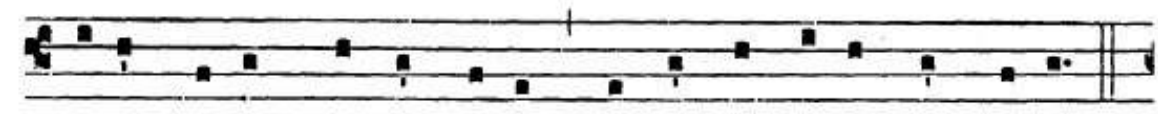
Ve-ni, vi-am prudénti-æ Ut do-ce-as et gló-ri-æ.
R. Gaude.

CREATOR ALME SIDERUM *Anonimo VII. Sec.*

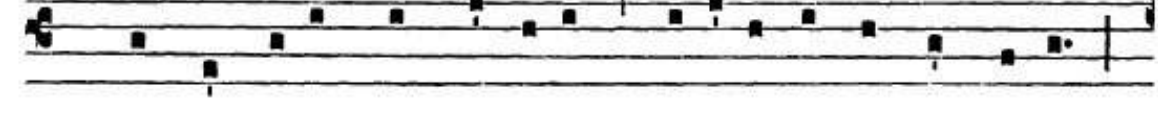
Hymn.
4.



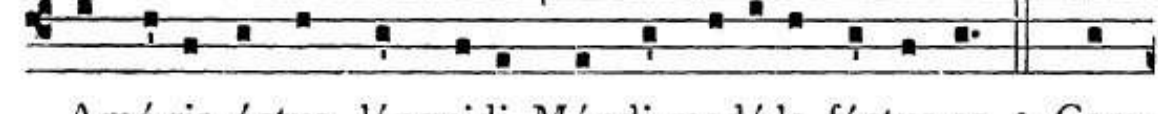
Re-átor álme síderum, Ætérna lux credénti-um,



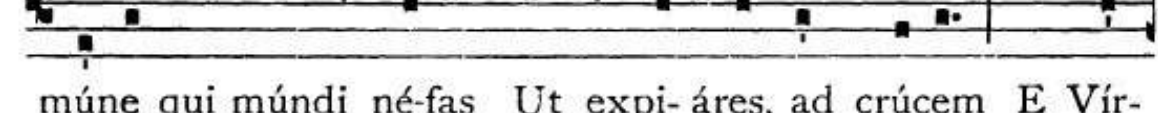
Jésu, Redemptor ómni-um, Inténde vó-tis súppli-cum.



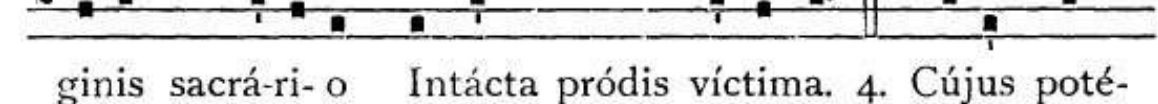
2. Qui daémonis ne fráudibus Per-í-ret órbis, ímpe-tu



Amó-ris áctus, lánguidi Múndi medé-la fáctus es. 3. Com-



múne qui múndi né-fas Ut expi-áres, ad crúcem E Vír-



ginis sacrá-ri-o Intácta pródis víctima. 4. Cújus poté-

stas gló-ri-ae, Noménque cum primum sónat, Et caéli-tes
et ínfe-ri Tremén-te curvántur génu. 5. Te deprecámur,
últimae Mágnum di-é-i Júdi-cem, Armis supérnae grá-
ti-ae Defén-de nos ab hóstibus. 6. Vírtus, hónor, laus, gló-
ri-a Dé-o Pátri cum Fi-li-o, Sáncto simul Parácli-to,
In saeculórum saécu-la. Amen.





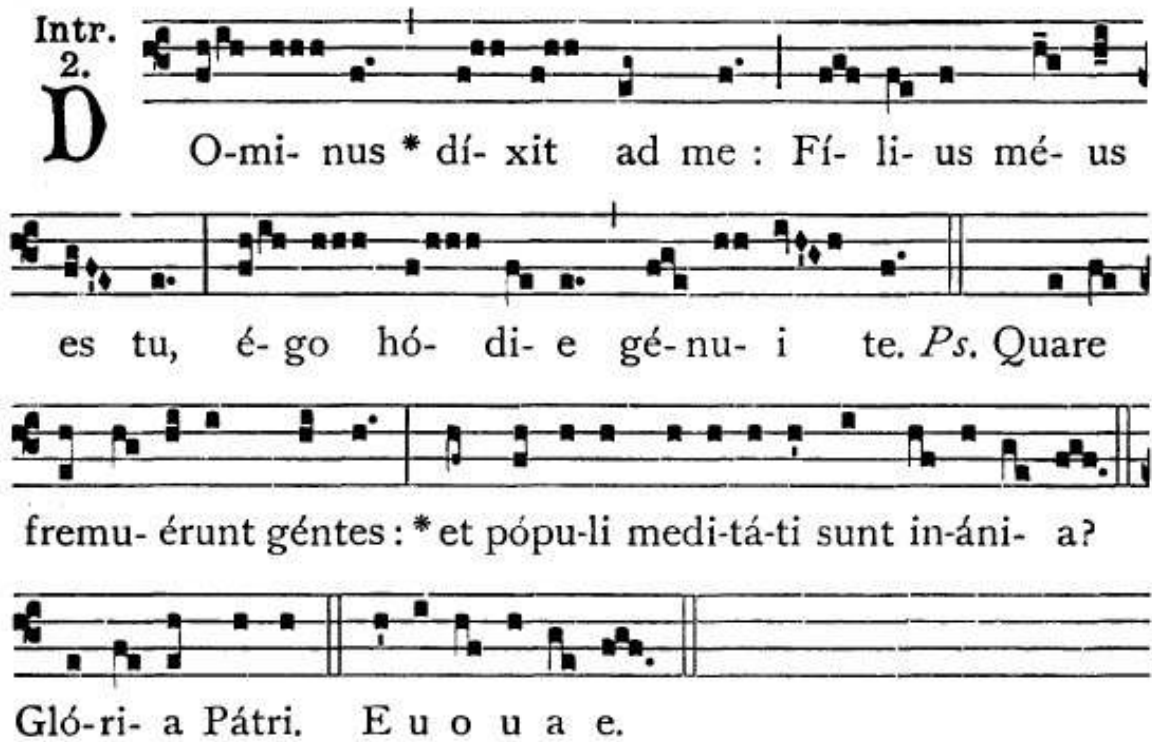
Tempo di Natale

INTROITI

DOMINUS DIXIT *Salmo 2*

NATALE - NOTTE

Intr.
2.
D



O-mi- nus * dí- xit ad me : Fí- li- us mé- us
es tu, é- go hó- di- e gé- nu- i te. *Ps. Quare*
fremu- érunt géntes : * et pópu- li medi- tá- ti sunt in- áni- a?
Gló- ri- a Pátri. E u o u a e.

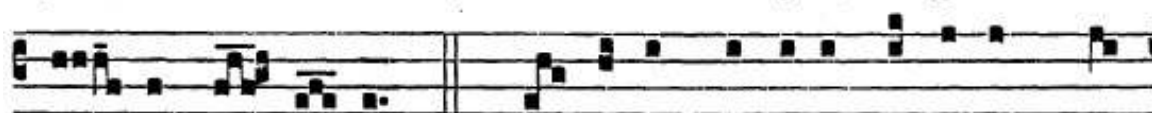
PUER NATUS *Isaia 9,6- Salmo 97*

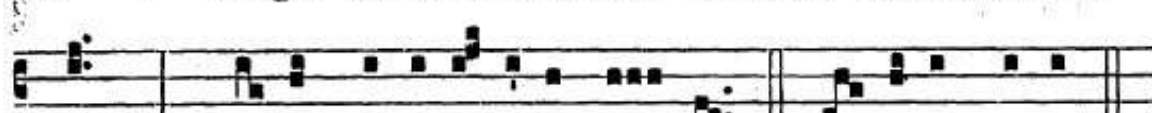
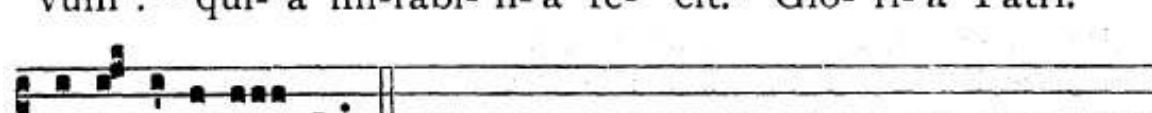
NATALE – GIORNO

Intr.
7.
P



U-er * ná- tus est nó- bis, et fí- li- us dá- tus est
nó- bis : cú- jus impé- ri- um super hú- me- rum é-
jus : et vocá- bi- tur nómen é- jus, mágni consí-

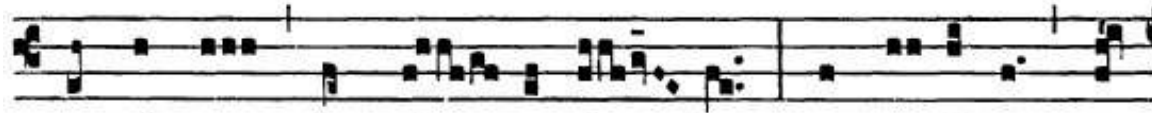
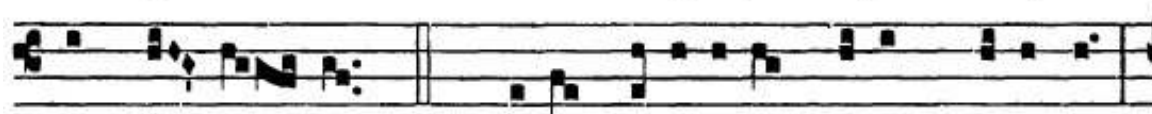


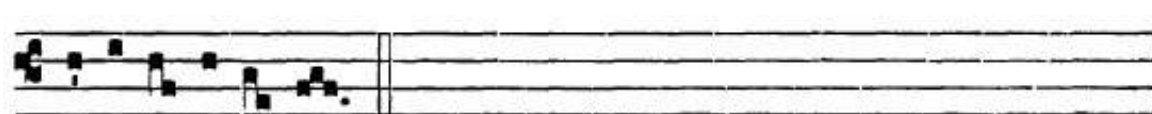
li- i Ange- lus. *Ps.* Can-tá-te Dómino cánti-cum nó-

vum : * qui- a mi-rabí- li- a fé- cit. Gló- ri- a Pátri.

E u o u a e.

ECCE ADVENIT *Malachia 3,1 – Salmo 71*

EPIFANIA

Intr.
 2.

C-ce * advé- nit domi- nátor Dó- mi- nus :

et régnum in má- nu é- jus, et pot-é- tas, et

impé- ri- um. *Ps.* Dé- us, judí- ci- um tú- um Régi da : *

et justí- ti- am tú- am Fí- li- o Ré- gis. Gló- ri- a Pátri.

E u o u a e.

SALVE SANCTA PARENS *Sedulio - Salmo 44* **MARIA SS. MADRE DI DIO**

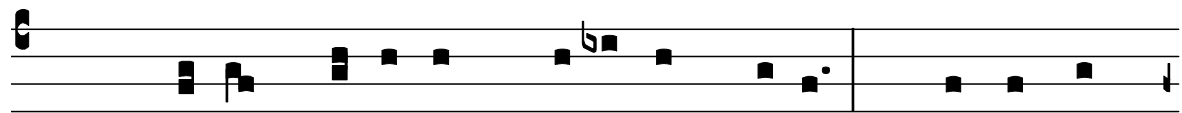
Intr. 2.
S Alve * sáncta Pá- rens, ení-xa pu-érpera Ré-
gem, qui caélum terrám-que ré- git in saé-cu-la
saecu- ló- rum. *T. P.* Alle-lú- ia, alle- lú- ia.
Ps. Eructávit cor mé-um vérbum bónum : * dí-co égo ópe-
ra mé- a ré-gi. Gló-ri- a Pátri. E u o u a e.

COMMUNIO

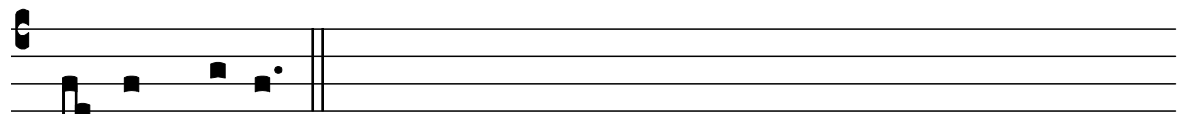
IN SPLENDORIBUS *Salmo 109*

NATALE – NOTTE

VI
I N splendó- ri-bus sanctó- rum, * ex ú- te- ro
an- te lu- cí- fe-rum gé- nu- i te.



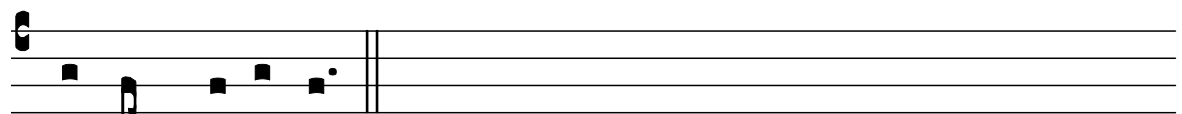
Ps. Di-xit Domi-nus Domi-no me-o: * se-de a



dextris me- is.



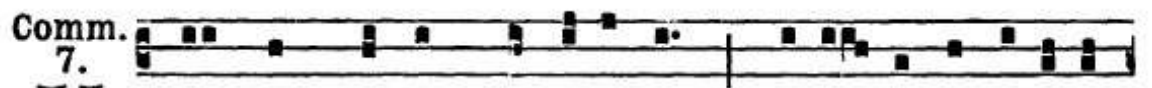
Ps. Do-nec po-nam i-ni-mi-cos tu-os, * sca-bel-lum



pe-dum tu-o rum.

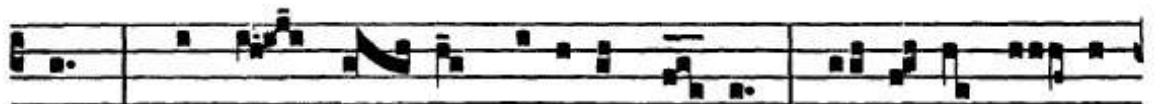
VOX IN RAMA *Matteo 2,18 – Salmo 78*

SANTI INNOCENTI

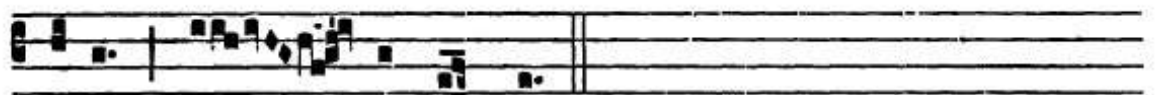


Comm.
7.
V

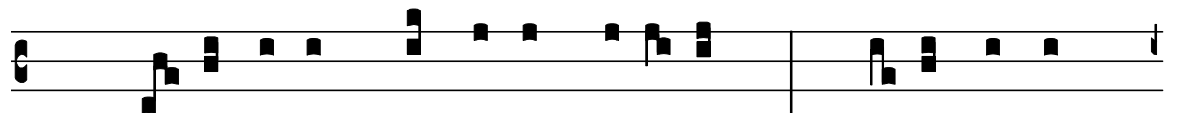
OX in Ráma * audí-ta est, plorá- tus et ulu-lá-



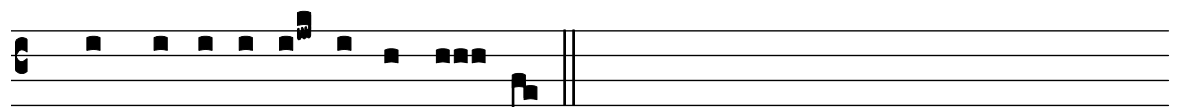
tus : Ráchel pló- rans fí-li-os sú- os, nó- lu- it con-so-



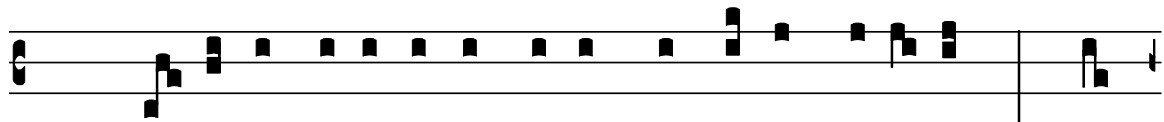
lá-ri, qui- a non sunt.



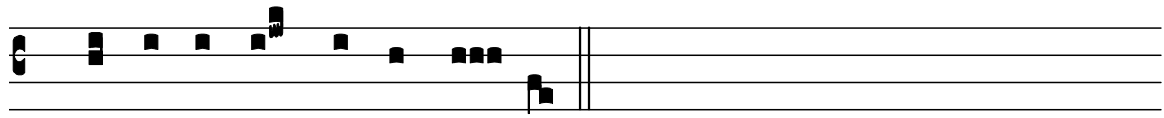
Ps. Ef- fu-de-runt sangui-nem e-o-rum * qua- si aquam



in circu- i-tu Je-ru-sa- lem.



Ps. Vin-di-ca Do-mi-ne sangui-nem sancto-rum tu-o-rum * qui



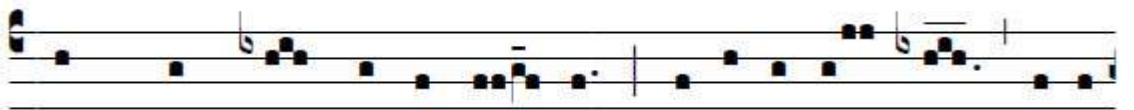
ef-fu-sus est su-per ter-ram.

FILI QUID FECISTI *Luca 2,48- Salmo 99*

SACRA FAMIGLIA



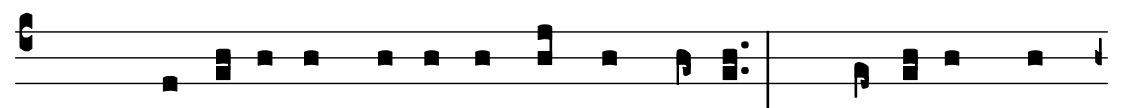
pa-ter tu- us do-lén- tes quæ-re-bá-mus te. Et quid



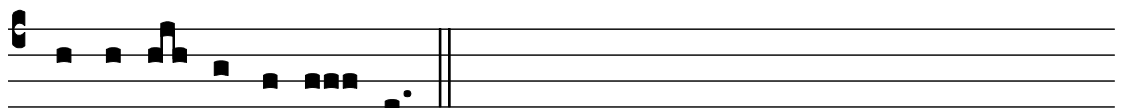
est quod me quæ-re-bá- tis? nesci- e-bá- tis qui- a



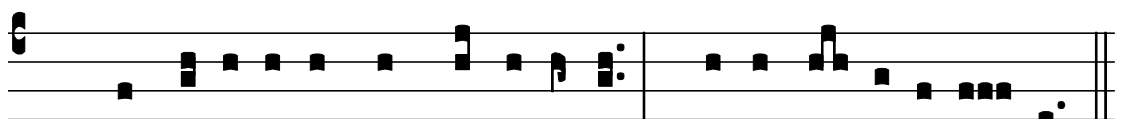
in his quæ Pa-tris me- i sunt, o- por- tet me es-se.



Ps. Ju-bi-la-te domi-no omnis terra: * servi-te Do-



mi-no in læ-ti-ti- a.



Ps. Intro- i-te in conspectu e-jus, * in ex-ul- ta-ti- o- ne.

VIDIMUS STELLAM *Matteo. 2,2 Salmo 71*

EPIFANIA

Comm.
4

V

I- di- mus stel- lam e- jus in O- ri- ente, et ve-

nimus cum mu- ne- ri- bus ado- ra- re Do- mi- num.

1. De- us, judí- ci- um tu- um re- gi da et justí- ti- am tu-

am fí- li- o re- gis. Vídimus.

6. Re- ges Tharsis et ínsu- læ mú- ne- ra óffe- rent, re- ges

A- rabum et Saba dona addú- cent. Vídimus.



ANTIFONE

QUEM VIDISTIS

NATALE

1. Ant.
II. D



Q UEM vi-dí-stis, * pastó-res? dí-ci-te: annunti- á- te nobis,
in terris quis appá-ru- it? Na-tum ví-dimus, et choros Ange-
ló-rum collaudá-ntes Dó-mi-num, alle-lú-ia, alle- lú- ia.

GENUIT PUERPERA

NATALE

2. Ant.
II. D



G ENU- IT pu-ér-pe-ra Re-gem, * cu- i nomen aetér- num, et
gáudi- a matris ha-bens cum virgi-ni-tá-tis honó- re: nec pri-
mam sí-mi-lem vi- sa est, nec habé-re sequéntem, alle-lú-ia.

PARVULUS FILIUS *Is. 9,6*

NATALE

5. Ant.
VIII. G*



P ARVULUS fí-li- us * hód- i- e na-tus est no-bis: et vo-cá-
bi-tur De- us, for- tis, alle-lú-ia, alle-lú-ia. E u o u a e.

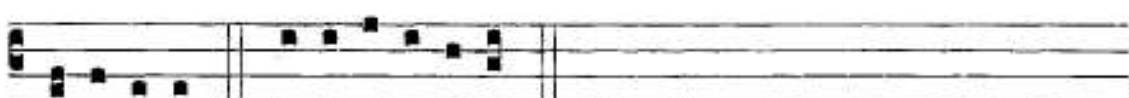
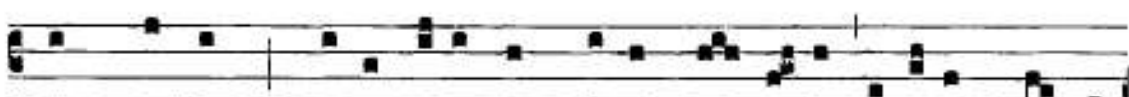
ANGELUS AD PASTORES *Luca 2,11*

NATALE

3. Ant.
VII. d



ANGE-LUS * ad pastóres a- it: Annúnti-o vo-bis gáudi-
um magnum: qui- a na-tus est vobis hó- di- e Salvátor mundi,
al-le-lú-ia. E u o u a e.



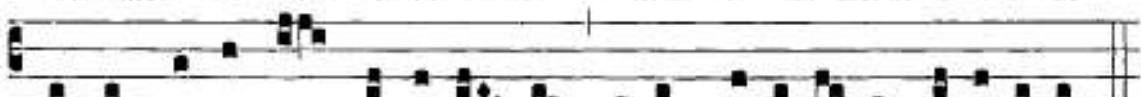
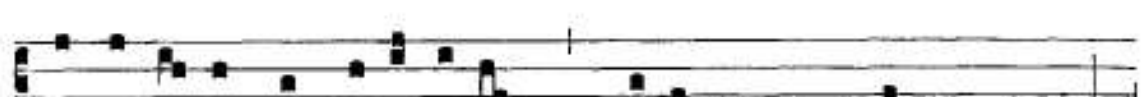
FACTA EST *Luca 2,13*

NATALE

4. Ant.
VII. d



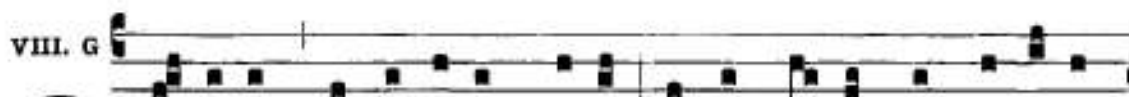
FACTA est * cum Ange-lo multi-túdo coeléstis ex-érci- tus
laudánti- um et di-cénti- um: Gló-ri- a in excélsis De- o,
et in terra pax homí-ni- bus bonae vo-luntá- tis, al-le-lú-ia.



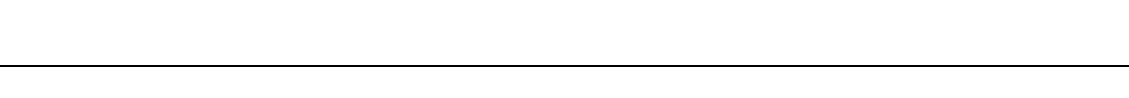
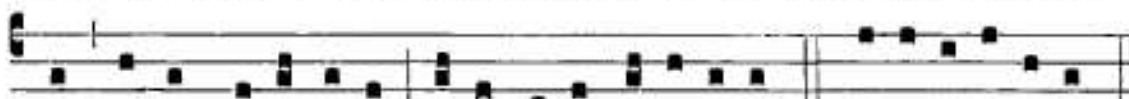
GLORIA IN EXCELSIS *Luca 2,13*

NATALE

VIII. G



GLO- RI- A * in excélsis De- o, et in ter-ra pax homí-ni-
bus bonae vo-luntá- tis, al-le-lú-ia, alle-lú-ia. E u o u a e.



HODIE CHRISTUS

NATALE

I. g 2

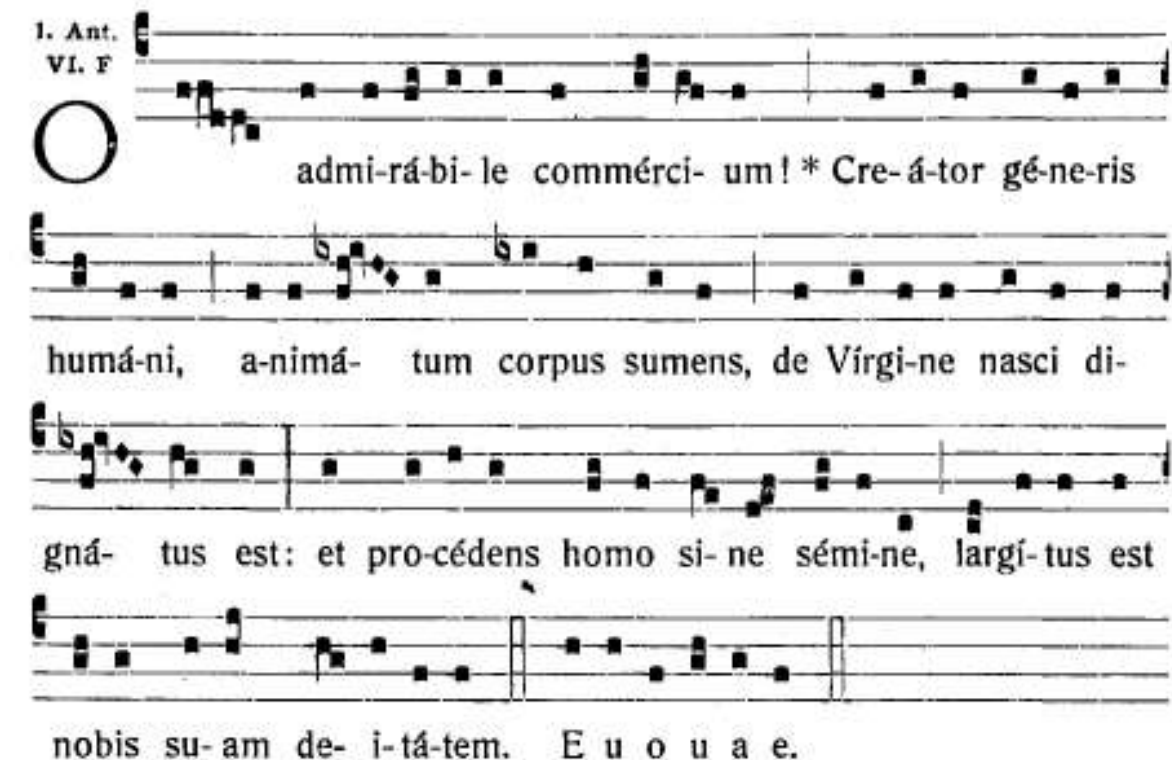


H ODI- E * Chri- stus na- tus est: hó-di- e Salvá- tor appá- ru-
it: hó-di- e in terra canunt Ange- li, lae- tán- tur Archánge- li:
hó-di- e exsúl- tant justi, di- céntes: Gló- ri- a in excélsis
De- o, al- le- lú- ia. E u o u a e.

O ADMIRABILE COMMERCIIUM

OTTAVA DI NATALE

1. Ant.
VI. F



O admi- rá- bi- le commér- ci- um! * Cre- á- tor gé- ne- ris
humá- ni, a- nimá- tum corpus sumens, de Vírgi- ne nasci di-
gná- tus est: et pro- cédens homo si- ne sémi- ne, largí- tus est
nobis su- am de- i- tá- tem. E u o u a e.

QUANDO NATUS ES

OTTAVA DI NATALE

2. Ant.
III. a 2

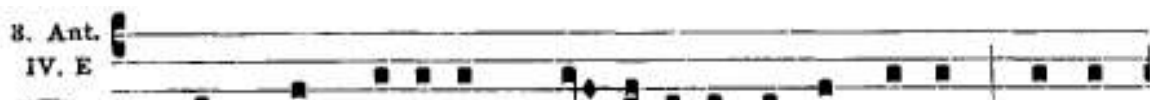


QUANDO na-tus es * inef-fa-bí-li-ter ex Vírgi-ne, tunc implé-
tae sunt Scriptúrae: sic-ut plú-vi- a in vellus descendísti, ut
salvum fá-ce-res ge- nus humá-num: te laudá-mus De- us noster.

RUBUM QUEM VIDERAT

OTTAVA DI NATALE

3. Ant.
IV. E

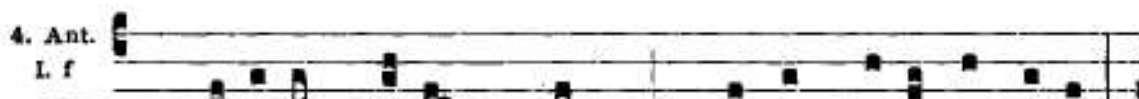


RUBUM quem ví-de-rat * Mó- y-ses incombústum, conser-
vá-tam agnó-vimus tu- am laudá-bi-lem virgi-ni- tá-tem: De- i
Gé-ni-trix, intercéd-e pro no-bis. E u o u a e.

GERMINAVIT RADIX JESSE

OTTAVA DI NATALE

4. Ant.
I. f

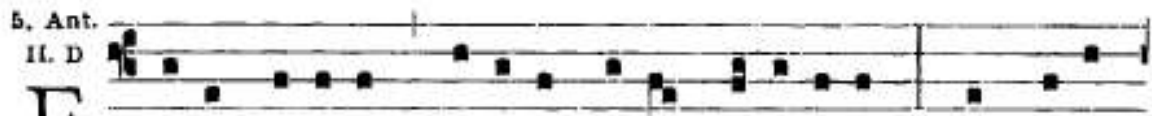


GERMI-NA-VIT * ra-dix Jesse, orta est stella ex Jacob:
Virgo pé-pe-rit Salva-tó- rem: te laudá-mus, De- us noster.

ECCE MARIA GENUIT

OTTAVA DI NATALE

5. Ant.
II. D

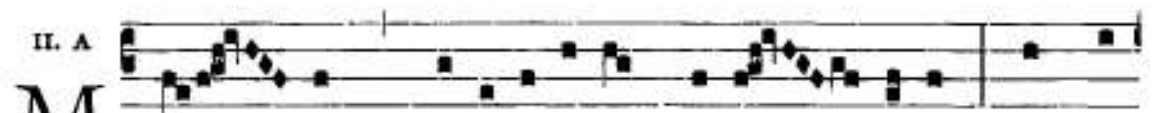


E C-CE Ma-rí-a * génu-it no-bis Salva-tó-rem, quem Jo-án-
nes vi-dens exclamá-vit, di-cens: Ecce Agnus De-i, ecce
qui tollit peccá-ta † mundi, alle-lú-ia. *Post Sept. † mundi.*

MAGNUM HÆREDITATIS

OTTAVA DI NATALE

II. A



M A- GNUM * haere-di-tá-tis mysté- ri-um: templum
De-i factus est ú-te-rus nésci- ens vi-rum: non est pollú-tus
ex e-a car-nem assúmens: o-mnes gen-tes vé-ni-ent, di-
céntes: Gló-ri-a ti-bi Dó-mi-ne. E u o u a e.



INNI

JESU REDEMPTOR OMNIUM

NATALE

Hymn.

1.

J

esu Redemptor omni-um, Quem lú-cis ante orí-

gi- nem, Párem patérnae gló-ri-ae, Páter suprémus édi-dit.

2. *Tu lúmen et spléndor Pátris, Tu spes perénis omni-*

um : Inténde quas fúndunt pré-ces Tú-i per órbe[m] sérvu-

li. 3. *Meménto, ré-rum Cóndi-tor, Nóstri quod o-lim córpo-*

ris, Sacráta ab álvo Vírginis Nascéndo, fórmam sumpse-

ris. 4. *Testátur hoc praé-sens dí-es, Cúrens per ánni cír-*

cu- lum, Quod sólus e sí-nu Pátris Múndi sá-lus advéne-



ris. 5. Hunc ástra, tél-lus, aéquora, Hunc ómne quod caélo



súb-est, Salú-tis auctó-rem nóvae Nóvo sa-lú-tat cántico.



6. Et nos, be-á-ta quos sácri Rigávit únda sángui-nis,



Natá-lis ob dí-em tú-i, Hýmni tribú-tum sólvimus.



7. Jé-su, tí-bi sit gló-ri-a, Qui ná-tus es de Vírgi-ne,



Cum Pátre et álmo Spí-ri-tu, In sempi-térna saécula.



Amen.



Gaudéamus oíms in do mi no

SALVETE FLORES *Prudenzio*

SS.INNOCENTI

I.

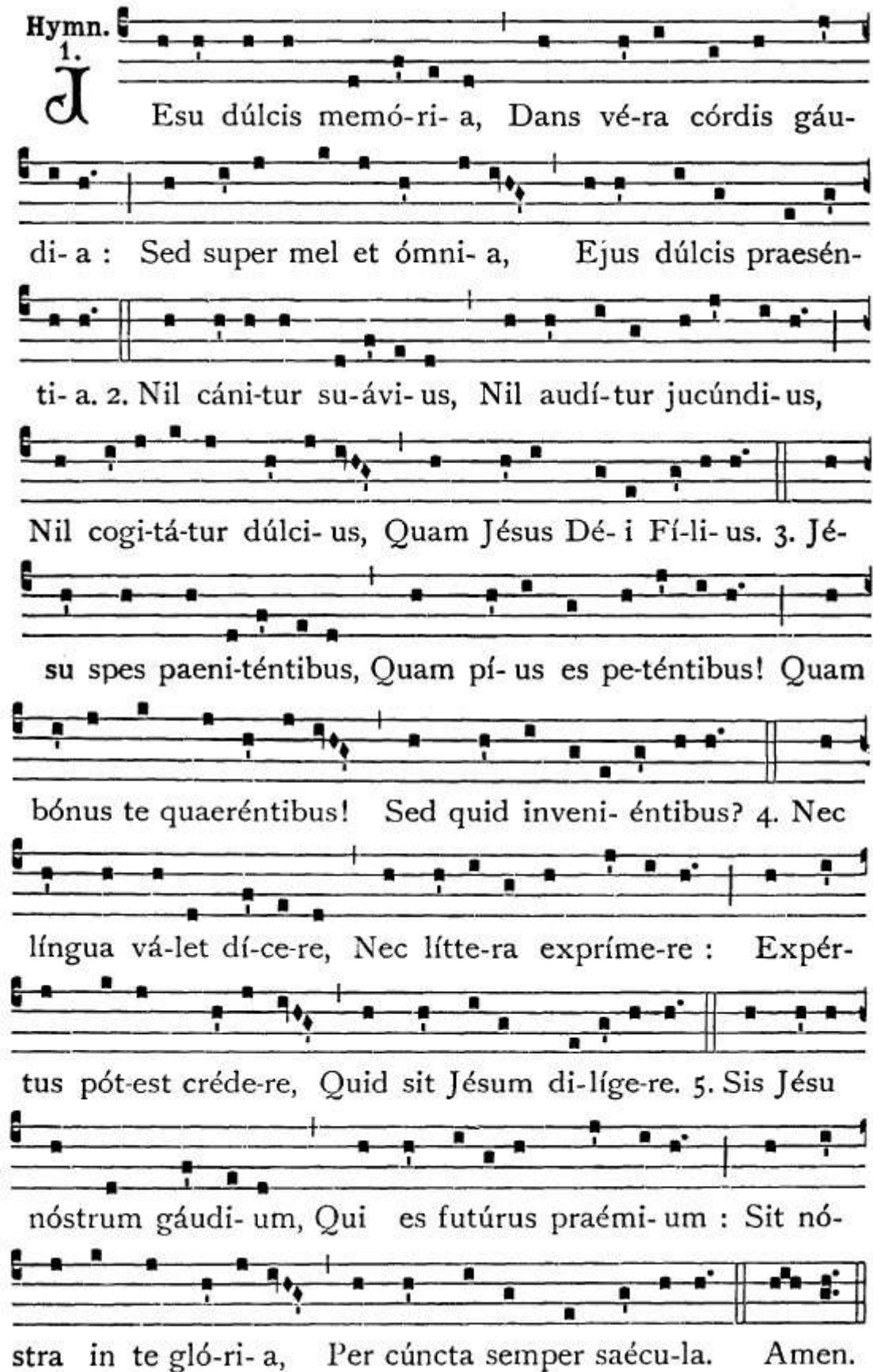
SALVE-TE flo-res Márty-rum, Quos lucis ipso in lí-mi- ne
Christi inse-cú-tor sústu-lit, Ceu turbo nascén-tes ro-sas. 2. Vos
prima Chri-sti víctima, Grex immo-la-tó-rum te-ner: A-ram
sub ipsam símpli-ces, Palma et co-ró-nis lú-di-tis. 3. Je-su, ti-
bi sit gló-ri-a, Qui na-tus es de Vír-gi- ne, Cum Patre et
almo Spí-ri-tu, In sempi-tér-na saécu-la. A-men.



JESU DULCIS MEMORIA *S. Bernardo*

SS. NOME DI GESÙ

Hymn. 1.



Jesu dúlcis memó-ri- a, Dans vé-ra córdis gáu-
di- a : Sed super mel et ómni- a, Ejus dúlcis praesen-
ti- a. 2. Nil cáni-tur su-ávi- us, Nil audí-tur jucúndi- us,
Nil cogi-tá-tur dúlci- us, Quam Jésum Dé- i Fí-li- us. 3. Jé-
su spes paeni-téntibus, Quam pí- us es pe-téntibus! Quam
bónus te quaeréntibus! Sed quid inveni- éntibus? 4. Nec
língua vá-let dí-ce-re, Nec lítte-ra expríme-re : Expér-
tus pót-est créde-re, Quid sit Jésum di-líge-re. 5. Sis Jésu
nóstrum gáudi- um, Qui es futúrus praémi- um : Sit nó-
stra in te gló-ri- a, Per cúncta semper saécu- la. Amen.

CRUDELIS HERODES

EPIFANIA

Hymn.

3.

C

Rudé-lis He-ródes, Dé-um Régem ve-ní-re quid tí-

mes? Non é-ri-pit mortá-li- a, Qui régna dat cae-lésti- a.

2. Ibant Mági, quam víde-rant, Stéllam sequéntes praévi-am :

Lúmen requí-runt lúmi-ne : Dé-um fa-téntur múne-re.

3. Lavácra pú-ri gúrgi-tis Caeléstis Agnus átti-git : Peccá-

ta, quae non dé-tu-lit, Nos ablu-éndo sústu-lit. 4. Nóvum

génus pot-énti-ae : Aquae rubéscunt hýdri-ae : Vinúmque

jússa fúnde-re, Mu-távit únda o-rí-ginem. 5. Jé-su, tí-bi

sit gló-ri- a, Qui apparu-í-sti géntibus, Cum Pátre et ál-

mo Spí-ri- tu, In sempi-térna saécu-la. Amen.

VARIE

VERBUM CARO

RESPONSORIO

The musical notation is written on three staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). Above the first staff, the text 'ff. br.' is written. A large, stylized initial 'V' is placed at the beginning of the first staff. The lyrics are: 'VERBUM ca-ro factum est: * Alle- lú-ia, alle-lú-ia. Verbum.' The second staff continues the melody with the lyrics: 'ψ. Et ha-bi-tá-vit in nobis. * Al-le- lú-ia, alle-lú-ia. ψ. Gló-ri- a'. The third staff concludes the piece with the lyrics: 'Patri, et Fí-li- o, et Spi-rí- tu- i Sancto. Verbum.'

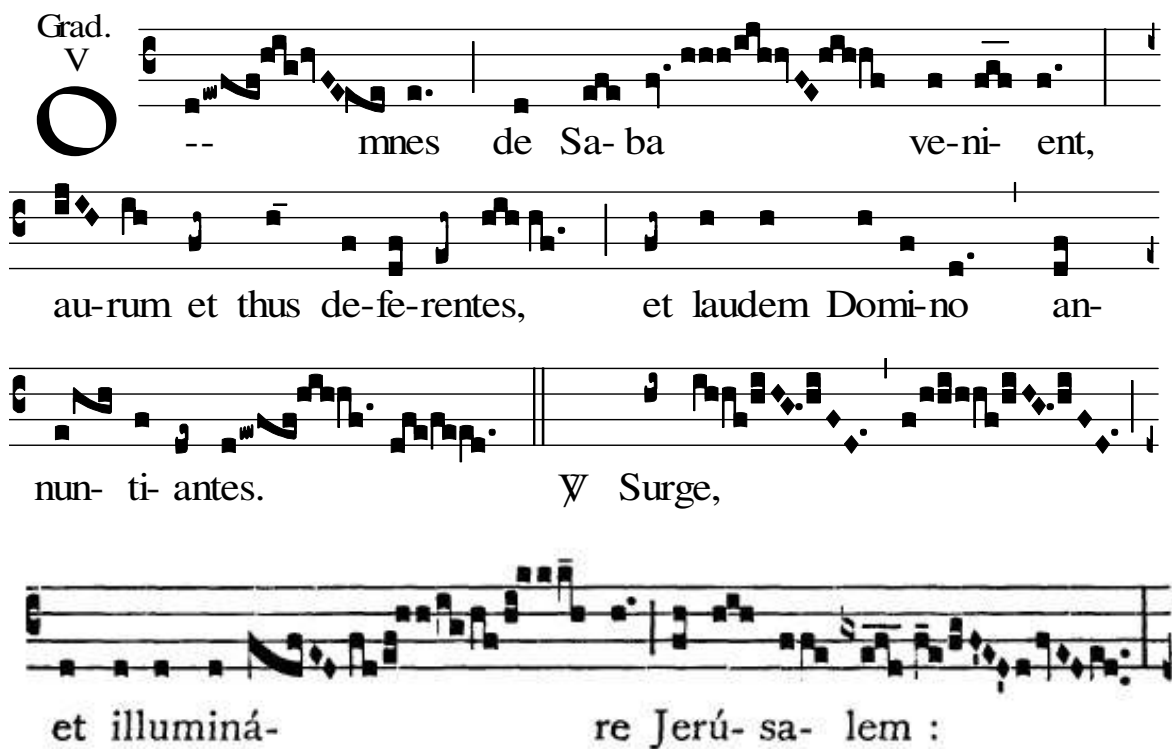
V ERBUM ca-ro factum est: * Alle- lú-ia, alle-lú-ia. Verbum.

ψ. Et ha-bi-tá-vit in nobis. * Al-le- lú-ia, alle-lú-ia. ψ. Gló-ri- a

Patri, et Fí-li- o, et Spi-rí- tu- i Sancto. Verbum.

OMNES DE SABA VENIENT *Isaia 60*

GRADUALE

The musical notation is written on four staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). Above the first staff, the text 'Grad.' is written. A large, stylized initial 'O' is placed at the beginning of the first staff. The lyrics are: '-- mnes de Sa- ba ve-ni- ent,'. The second staff continues the melody with the lyrics: 'au-rum et thus de-fe-rentes, et laudem Domi-no an-'. The third staff concludes the piece with the lyrics: 'nun- ti- antes. √ Surge,'. The fourth staff continues the melody with the lyrics: 'et illuminá- re Jerú- sa- lem :'. The notation includes various musical symbols such as notes, rests, and bar lines.

Grad.
O -- mnes de Sa- ba ve-ni- ent,

au-rum et thus de-fe-rentes, et laudem Domi-no an-

nun- ti- antes. √ Surge,

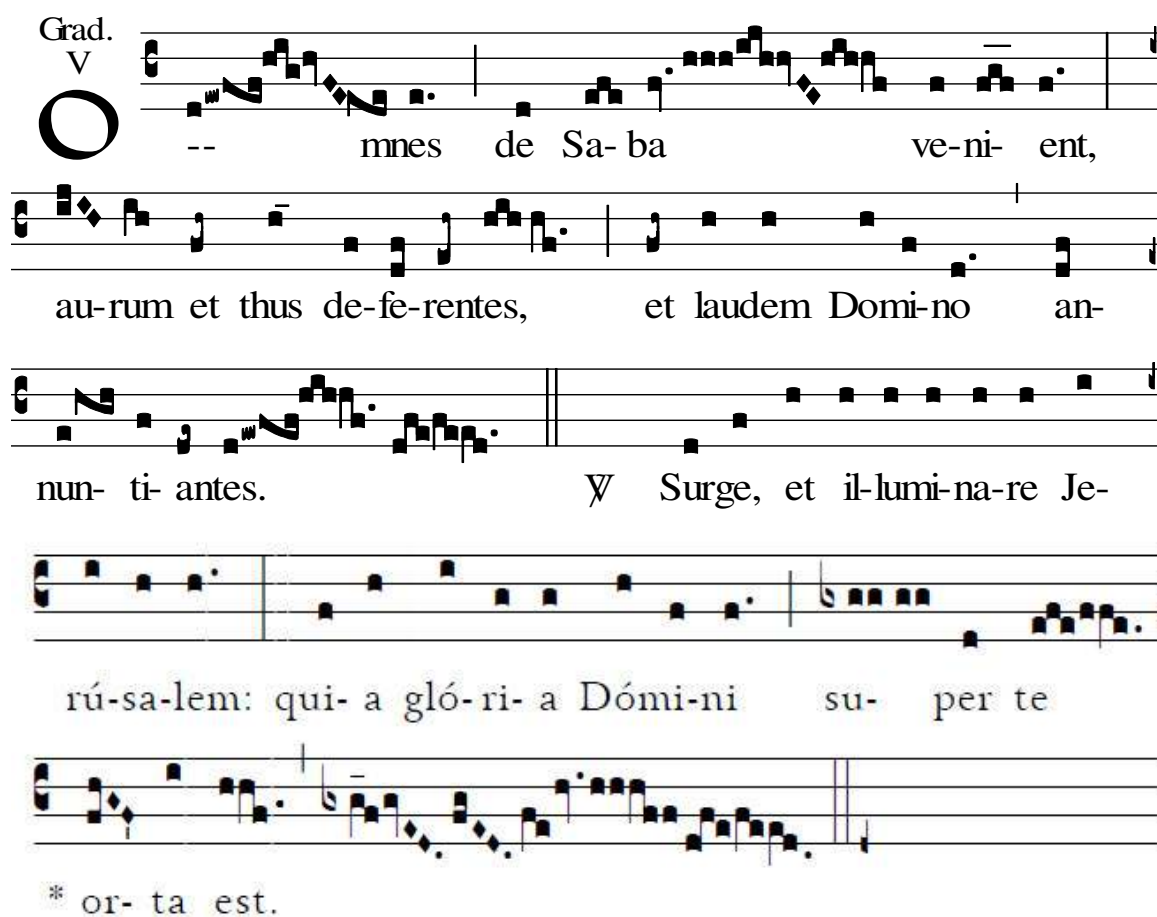
et illuminá- re Jerú- sa- lem :



qui-a gló- ri- a Dó- mi-ni su- per te * ór- ta
est.

(semplificato)

Grad.
V



-- mnes de Sa- ba ve-ni- ent,
au- rum et thus de- fe- rentes, et laudem Domi- no an-
nun- ti- antes. √ Surge, et il- lumi- na- re Je-
rú- sa- lem: qui- a gló- ri- a Dómi- ni su- per te
* or- ta est.



PUER NATUS IN BETHLEHEM

I. **P** U-er na-tus in Béthlehem, alle-lú-ia : Unde gaudet
Je-rú-sa-lem, alle-lú-ia, alle-lú-ia. R̃. In cordis jú-bi-lo Chri-
stum na-tum ado-rémus, Cum novo cānti-co.

2. Assúmpsit carnem Fí-li-us, alle-lú-ia, De-i Patris altís-
simus, alle-lú-ia, alle-lú-ia. R̃. In cordis.

3. Per Gabrí-é-lem nún-ti-um, alle-lú-ia, Virgo concépit Fí-
li-um, alle-lú-ia, alle-lú-ia. R̃. In cordis.

4. Tamquam sponsus de thá-lamo, alle-lú-ia, Pro-céssit Matris
ú-te-ro, alle-lú-ia, alle-lú-ia. R̃. In cordis.

5. Hic jacet in praesé-pi-o, alle-lú-ia, Qui regnat si-ne tér-
mi-no, alle-lú-ia, alle-lú-ia. R̃. In cordis.



6. Et Ange-lus pastó-ri-bus, alle-lú-ia, Revé-lat quod sit Dó-

mi-nus, alle-lú-ia, alle-lú-ia. R̃. In cordis.



7. Re-ges de Saba vé-ni-unt, alle-lú-ia, Aurum, thus, myr-

rham óffe-runt, alle-lú-ia, alle-lú-ia. R̃. In cordis.



8. Intrántes domum ínvi-cem, alle-lú-ia, Novum sa-lú-tant

Prínci-pem, alle-lú-ia, alle-lú-ia. R̃. In cordis.



9. De Matre na-tus Vírgi-ne, alle-lú-ia, Qui lumen est de

lúmi-ne, alle-lú-ia, alle-lú-ia. R̃. In cordis.



10. Si-ne serpéntis vúlne-re, alle-lú-ia, De nostro ve-nit sán-

guine, alle-lú-ia, alle-lú-ia. R̃. In cordis.



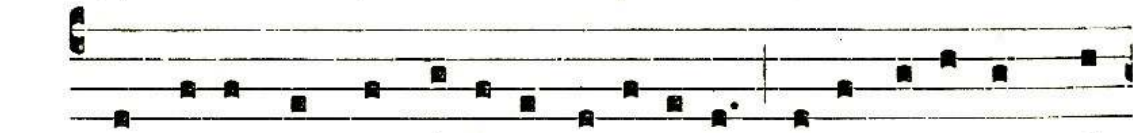
11. In carne no-bis sími-lis, alle-lú-ia, Peccá-to sed dissími-lis, alle-lú-ia, alle-lú-ia. R̃. In cordis.



12. Ut rédde-ret nos hómines, alle-lú-ia, De-o et si-bi sí-mi-les, alle-lú-ia, alle-lú-ia. R̃. In cordis.



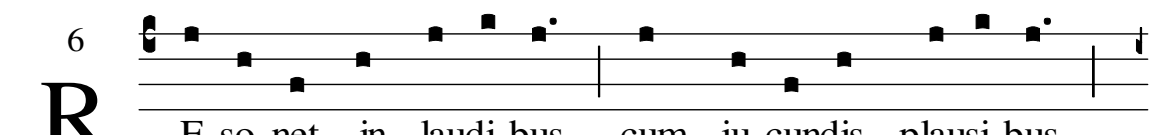
13. In hoc na-tá-li gáudi-o, alle-lú-ia, Be-ne-di-cá-mus Dó-mi-no, alle-lú-ia, alle-lú-ia. R̃. In cordis.



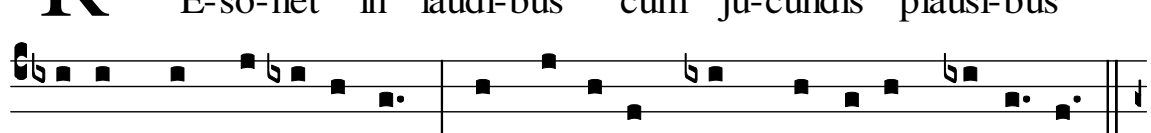
14. Laudé-tur sancta Trí-ni-tas, alle-lú-ia, De-o di-cá-mus grá-ti-as, alle-lú-ia, alle-lú-ia. R̃. In cordis.

RESONET IN LAUDIBUS

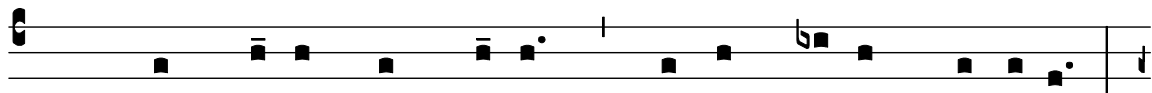
6



R E-so-net in laudi-bus cum ju-cundis plausi-bus



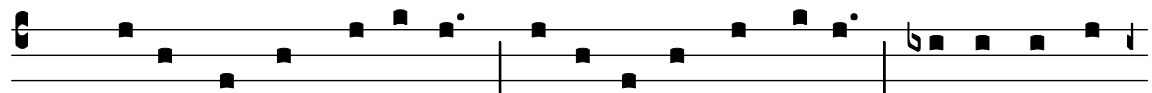
Si-on cum fi-de-li-bus. Appa-ru-it quem ge-nu-it Ma-ri-a.



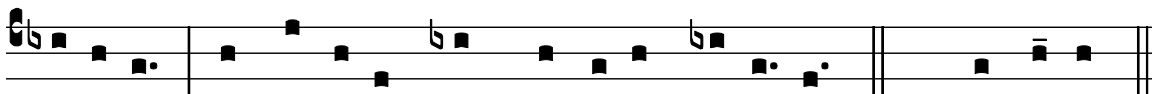
R Gau- de-te gau- de-te, Chri stus na-tus ho-di- e.



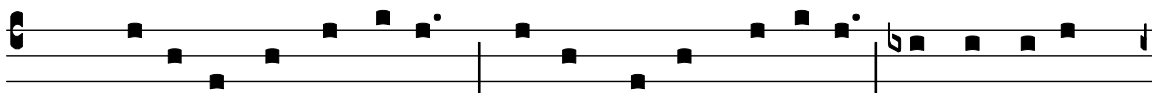
Gau- de-te gau- de-te ex Ma-ri- a Vir gi-ne.



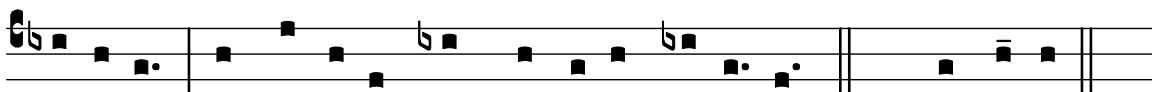
2. Si- on laudat Domi-num Salva-to-rem omni- um; Virgo pa- rit



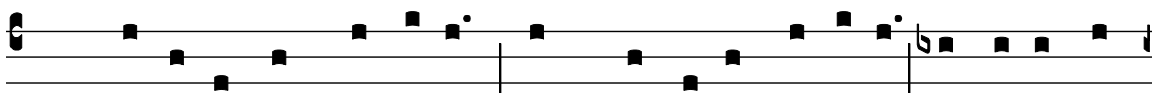
Fi- li- um, Appa-ru- it quem ge-nu- it Ma-ri- a. R Gaude-te



3. Pu- e-ri concur-ri-te, na-to Re-gi psal-li-te, vo-ce pi- a



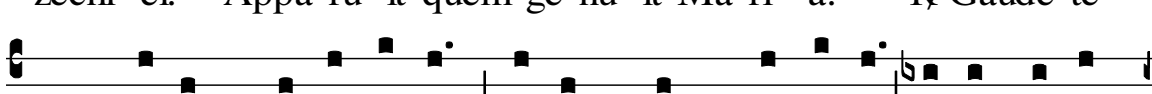
di-ci-te. Appa-ru- it quem ge-nu- it Ma-ri- a. R Gaude-te



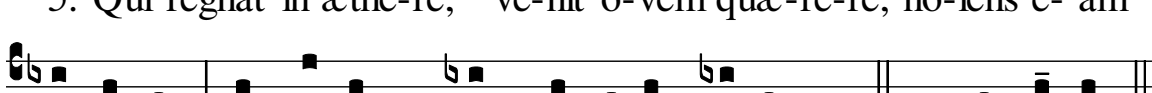
4. Na-tus est Emma-nu- el quem præ-di-xit Gabri- el te-stis est E-



zechi- el. Appa-ru- it quem ge-nu- it Ma-ri- a. R Gaude-te



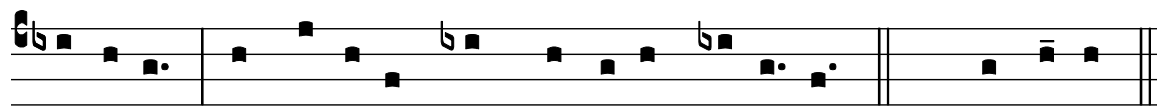
5. Qui regnat in æthe-re, ve-nit o-vem quæ-re-re, no-lens e- am



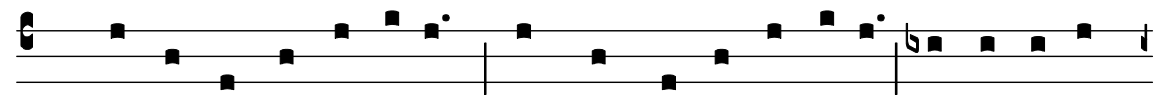
perde-re. Appa-ru- it quem ge-nu- it Ma-ri- a. R Gaude-te



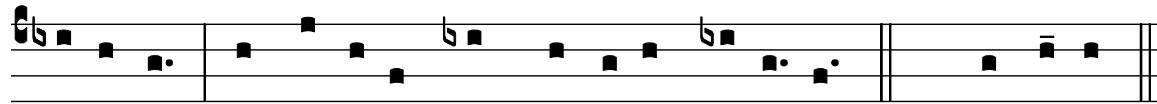
6. Et nos u-na-ni-mi-ter proclamemus dul-ci-ter: ipse summus



arbi-ter. Appa-ru- it quem ge-nu- it Ma-ri- a. R̃ Gaude-te



7. Ergo nostra conci- o cum sit ple-na gaudi- o be-ne-di-cat

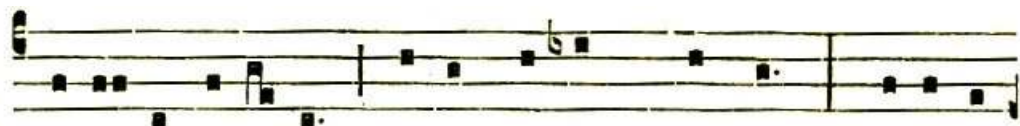


Domi-no. Appa-ru- it quem ge-nu- it Ma-ri- a. R̃ Gaude-te

ADESTE FIDELES

6.

A



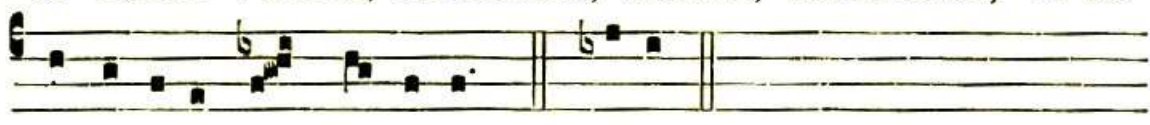
D-este fidé-les, laéti, tri- umphántes : Vení-te,



vení-te in Béthle-em : * Nátum vi-déte Régem Ange-



ló- rum : Vení-te, adorémus, vení-te, ad-orémus, ve-ní-



te, adorémus Dóminum. * Nátum.



2. En gré-ge re-lícto, húmi-les ad cúnas Vocá-ti pastó-



res appróperant : * Et nos o-vánti grádu festiné-mus :



Vení-te, adorémus, etc. * Et nos ovánti.



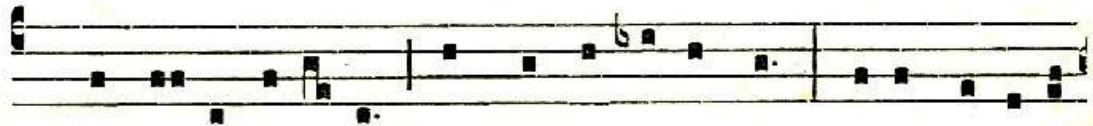
3. Aetérni Pa-réntis splendórem aetérnum Ve-látum



sub cárne vi-dé-bimus : * Dé-um infántem, pánnis in-



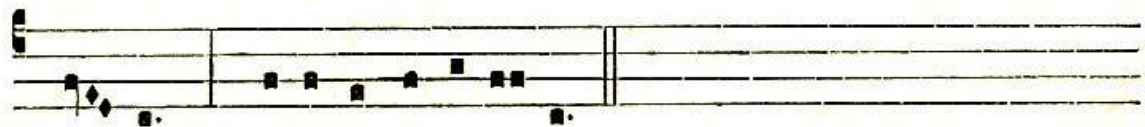
volú- tum : Vení-te, adorémus, etc. * Déum infántem.



4. Pro nó-bis egénium et foéno cubántem Pí-is fove-á-



mus amplé-xibus : * Sic nos amántem quis non reda-



má- ret? Vení-te, adorémus, etc. * Sic nos.





Tempo di Quaresima

INTROITI

INVOCABIT ME *Salmo 90*

DOMENICA PRIMA

Intr.
VIII

I

Nvo-ca- bit me, et e- go ex-au- di- am e- um:

e- ri- pi- am e- um, et glo-ri- fi-ca- bo e- um:

lon-gi-tu-di-ne di- e- rum ad- imple- bo e- um.

Ps. Qui hábi-tat in adjutó-ri- o Altíssimi, * in protecti-óne

Dé-i caéli commo-rábi-tur. Gló-ri- a Pátri. E u o u a e.

TIBI DIXIT *Salmo 26*

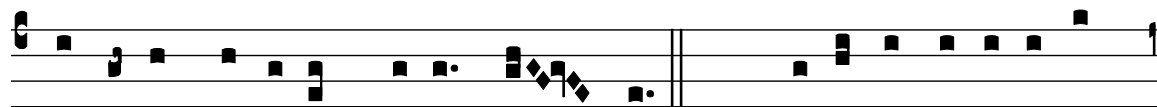
DOMENICA SECONDA

Intr.
III

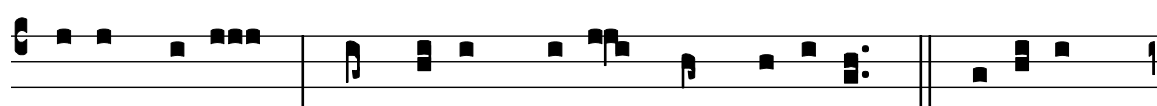
T

I-bi di-xit cor me- um, quæ-si-vi vul-

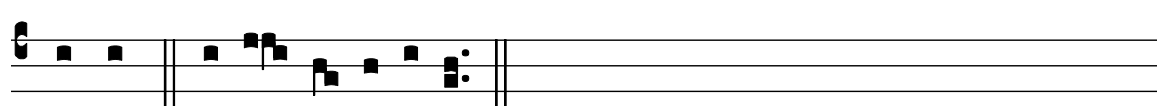
tum tu- um, vul-tum tu- um Domi-ne requi-ram: ne



a-vertas fa-ci- em tu-am a me. *Ps.* Domi-nus il-lumi-na-



ti- o me-a, * et sa-lus me-a: quem timebo? Glo-ri- a

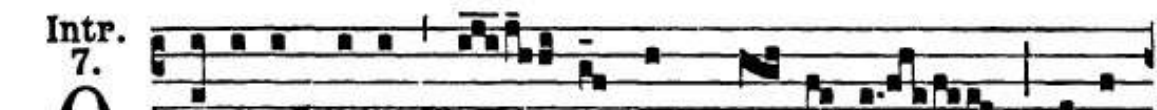


Pa-tri. E u o u a e.-

OCULI MEI *Salmo 24*

DOMENICA TERZA

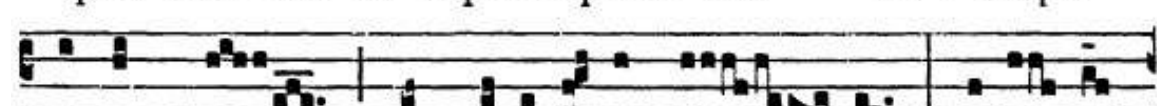
Intr.
7.



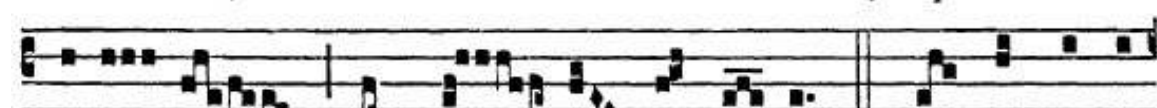
O -cu-li mé- i * sem- per ad Dó-mi-num, qui- a



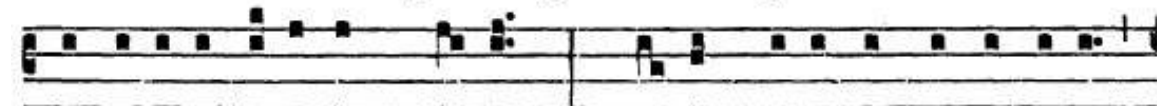
ipse evél- let de láque-o pédes mé- os : rés- pi-



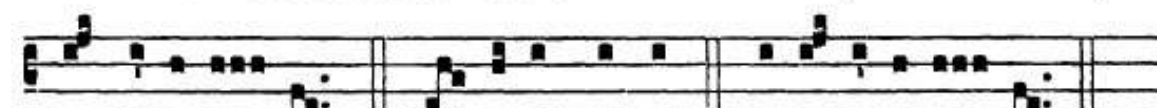
ce in me, et mi-seré- re mé- i, quóni- am



úni- cus et páu- per sum é-go. *Ps.* Ad te Dómi-



ne levávi ánimam mé- am : * Dé- us mé-us, in te confído,



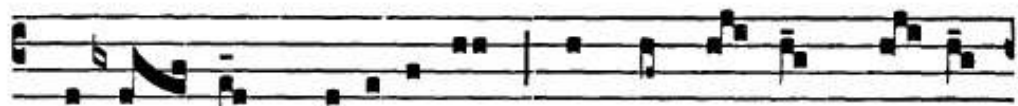
non e-rubé-scám. Gló- ri- a Pátri. E u o u a e.

LÆTARE JERUSALEM *Isaia 66 – Salmo 121*

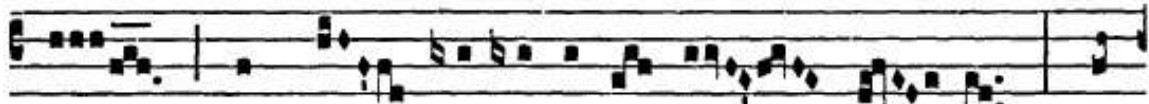
DOMENICA QUARTA

Intr.
5.

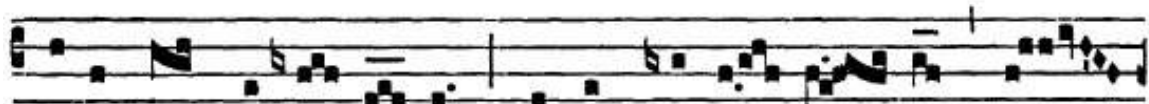
L



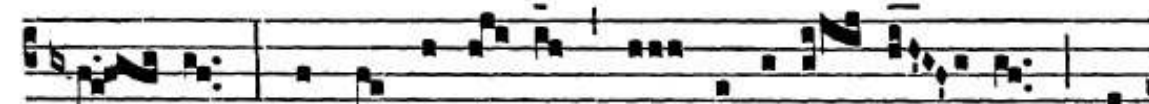
Aetá- re * Jerúsa-lem : et convén-tum fá- ci-



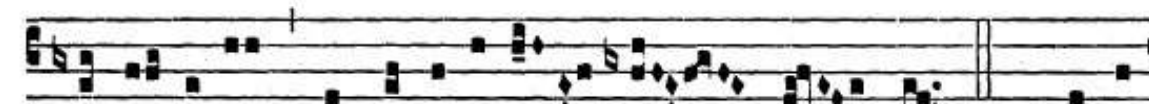
te ómnes qui di-lí-gi- tis é- am : gau-



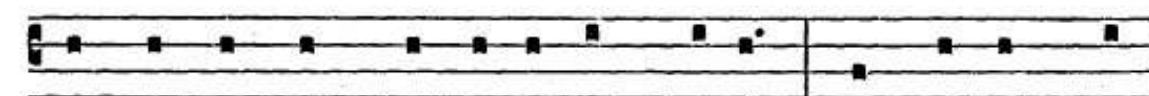
dé-te cum lae-tí- ti- a, qui in tristí- ti- a fu-



í- stis : ut exsulté- tis, et sa-ti-é- mi- ni ab



ubé- ribus conso-la-ti-ó- nis vé- strae. *Ps.* Laetá-



tus sum in his quae dícta sunt mí-hi : * in dómum Dó-



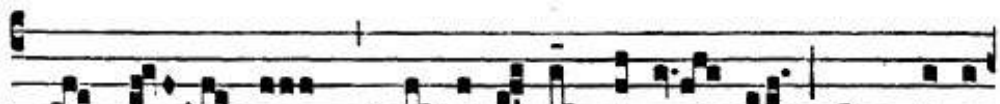
mini íbimus. Gló-ri- a Pátri. E u o u a e.

NOS AUTEM GLORIARI *Galati 6,4 – Salmo 66*

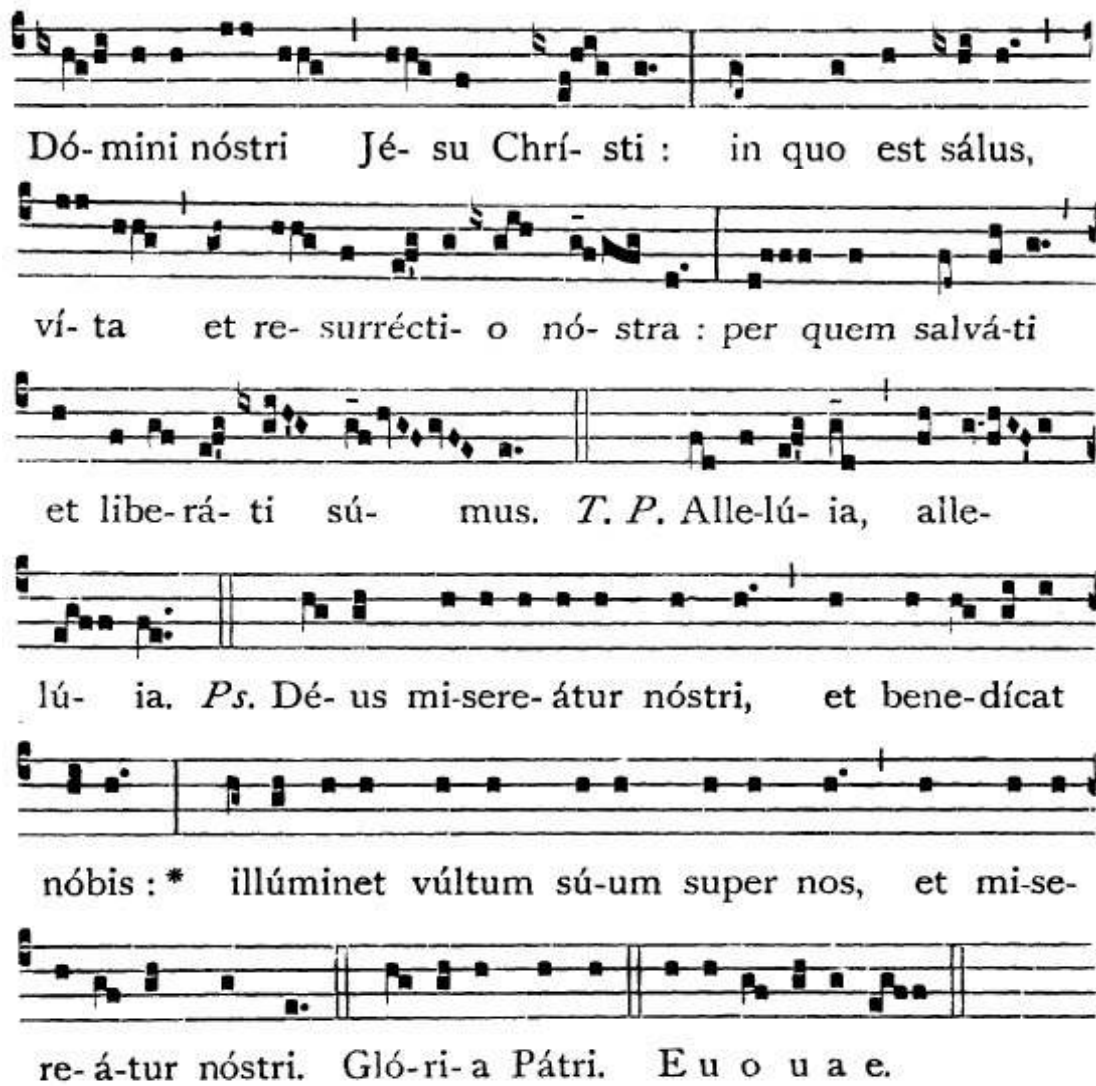
GIOVEDÌ SANTO

Intr.
4.

N



OS au- tem * glo-ri- á- ri opór- tet in crúce

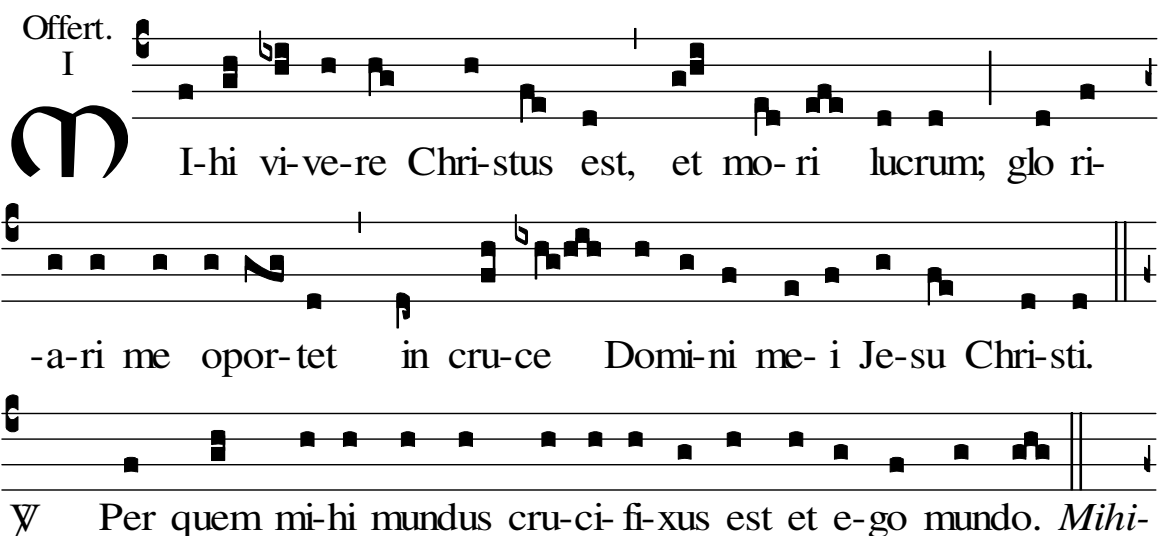


Dó-mini nóstri Je- su Chrí- sti : in quo est sálus,
ví- ta et re- surrecti- o nó- stra : per quem salvá- ti
et libe- rá- ti sú- mus. *T. P.* Alle- lú- ia, alle-
lú- ia. *Ps.* Dé- us mi- sere- átur nóstri, et bene- dícat
nóbis : * illúminet vúltum sú- um super nos, et mi- se-
re- á- tur nóstri. Gló- ri- a Pátri. E u o u a e.

OFFERTORI

MIHI VIVERE CHRISTUS *Filippesi 1,21*

Offert. I



M I- hi vi- ve- re Chri- stus est, et mo- ri lucrum; glo ri-
- a- ri me opor- tet in cru- ce Domi- ni me- i Je- su Chri- sti.
V Per quem mi- hi mundus cru- ci- fi- xus est et e- go mundo. *Mihi-*

MEDITABOR *Salmo 118*

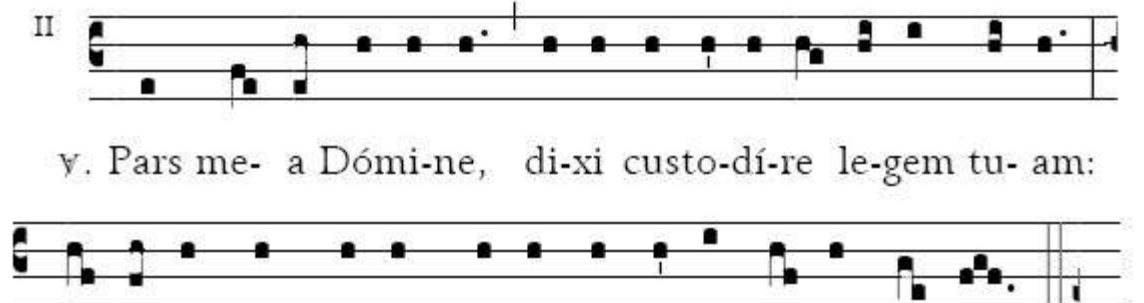
DOMENICA TERZA

Offert.
2.
M



Edi-tá- bor * in mandá- tis tú- is,
quae di-lé- xi valde : et levá- bo má- nus mé-
as ad mandá- ta tú- a, quae di-lé-
xi.

II



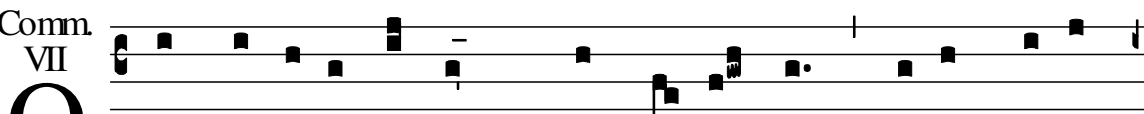
γ. Pars me- a Dómi-ne, di-xi custo-dí-re le-gem tu- am:
pre-cá-tus sum vultum tu- um in to-to corde me- o.
† Et levábo.

COMMUNIO

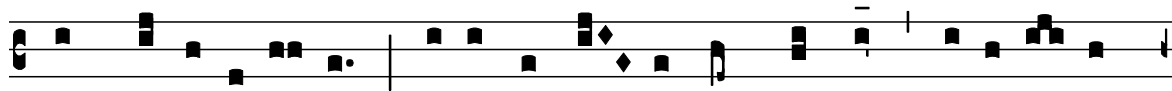
QUI BIBERIT *Gv 4,13 – Is. 12*

DOMENICA TERZA

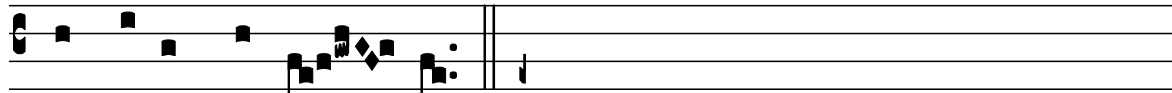
Comm
VII
Q



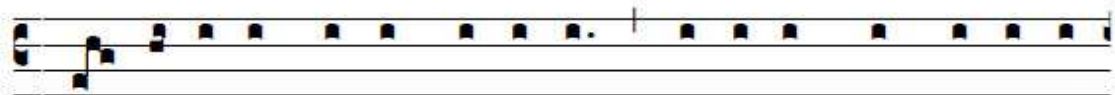
Ui bi-be-rit aquam, quam e-go do. di-cit Domi-



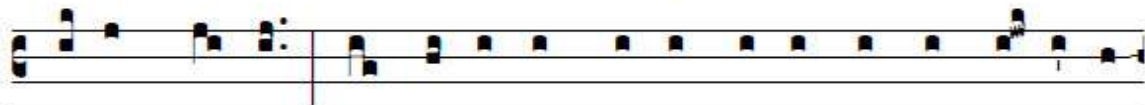
nus Sama-ri-ta-næ, fi-et in e- o fons aquæ sa-li-en-tis



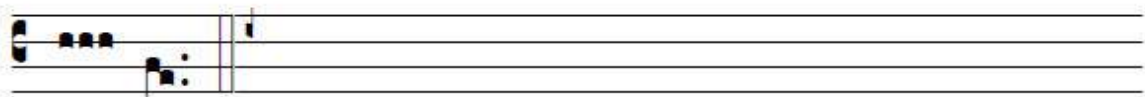
in vi-tam æ-ter- nam.



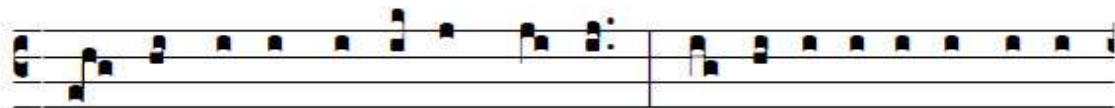
1. Con-fi-tébor ti-bi, Dómi-ne, quó-ni-am cum i-rá-tus



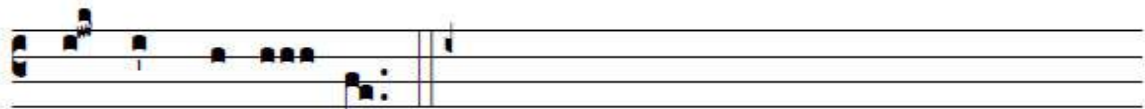
e-ras mi-hi, convérsus est fu-ror tu- us, et conso-lá-tus



es me. Qui bíberit.



2. Ec-ce De- us sa-lú-tis me- æ; fi-du-ci- á-li-ter a-gam



et non timé- bo. Qui bíberit.

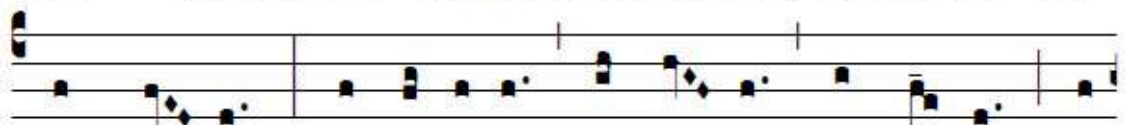
LUTUM FECIT EX SPUTO *Gv 9,6 – Salmo 26*

DOMENICA QUARTA

VI



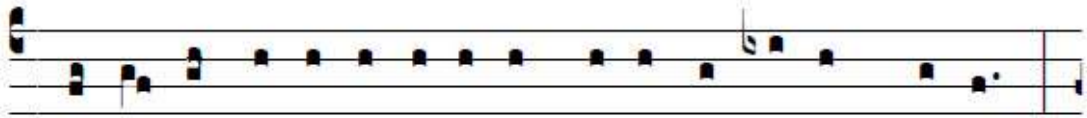
L Utum fe-cit * ex spu-to Dómi-nus, et li-ní-vit ócu-



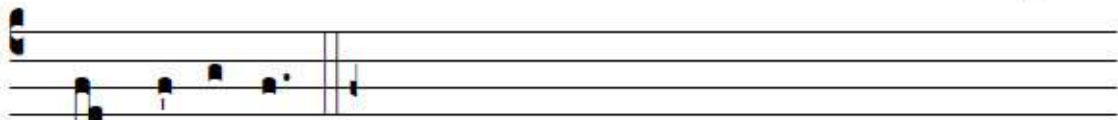
los me- os: et áb-i- i, et la- vi, et vi- di, et



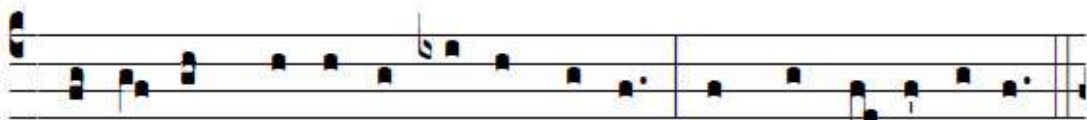
cré-di-di De- o.



1. Dómi- nus il-lumi-ná-ti- o me- a et sa-lus me- a;



quem timé-bo? Lutum.



2. Dómi- nus pro-téctor vi-tæ me- æ; a quo tre-pi-dábo?

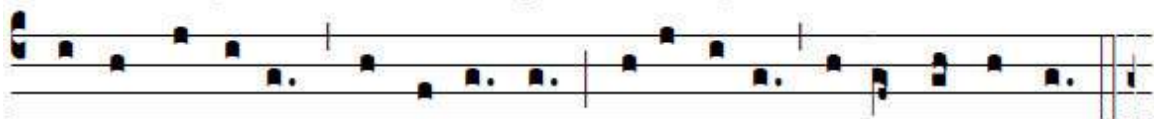
Lutum.

OPORTET TE FILI GAUDERE *Lc 15 – Salmo 31* **DOMENICA QUARTA**

VIII

O

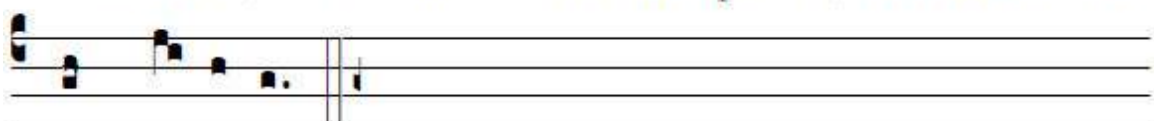
- pórtet te * fi- li gaudé- re, qui- a frater tu- us mór-



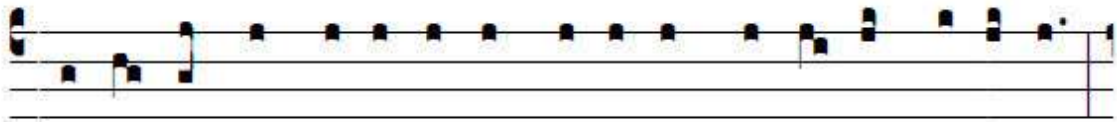
tu- us fú- e-rat, et re-ví- xit; per-í- e-rat, et invéntus est.



1. Be- á- tus, cu- i remíssa est in-íqui-tas, et obtéctum



est peccá-tum. Opórtet.



2. Be- á- tus vir, cu- i non impu- tá- vit Dómi- nus de- líctum,



nec est in spí- ri- tu e- jus do- lus. Opórtet.

NEMO TE CONDEMNAVIT *Gv 8 - Salmo 31*

DOMENICA QUINTA

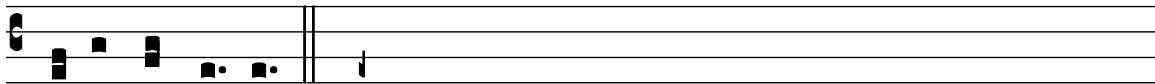
Comm.
VIII

N

emo te condemna- vit mu- li- er? * Nemo Do-



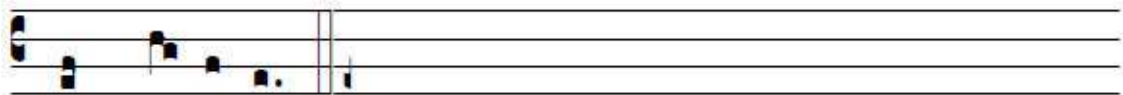
mi- ne. Nec e- go te condemnabo: jam ampli- us



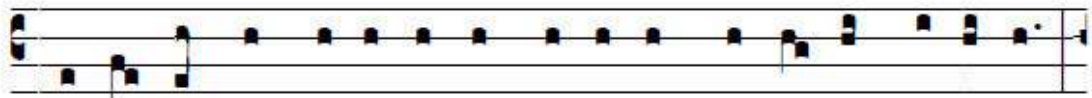
no- li pecca- re.



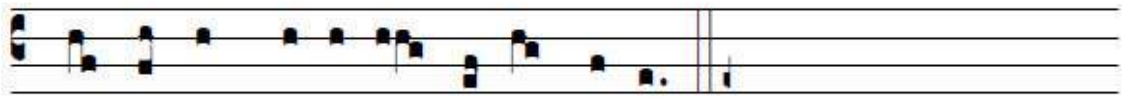
1. Be- á- tus, cu- i remíssa est in- íqui- tas, et obtéctum



est peccá- tum. Nemo.



2. Be- á- tus vir, cu- i non impu- tá- vit Dómi- nus de- líctum,



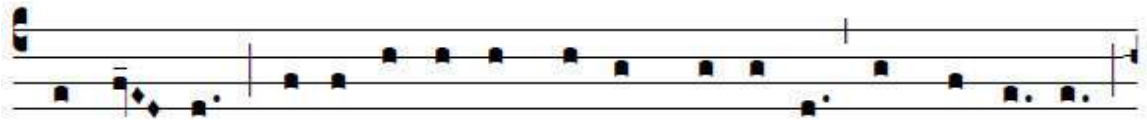
nec est in spí-ri-tu e-jus do-lus. Nemo.

VIDENS DOMINUS FLENTES *Gv 11 – Salmo 129*

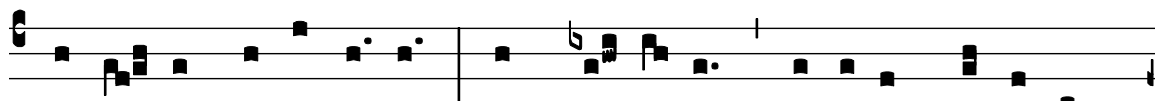
DOMENICA QUINTA



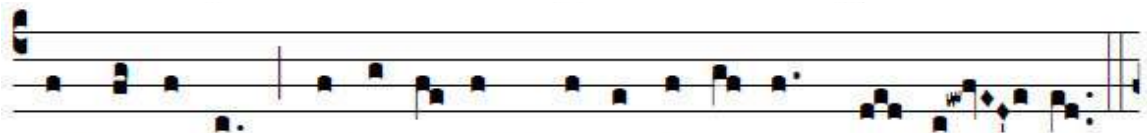
I-dens Dómi-nus * flentes so-ró-res Lá-za-ri ad mo-



numén-tum, lacrimá-tus est co-ram Judæ- is, et clamá-bat:



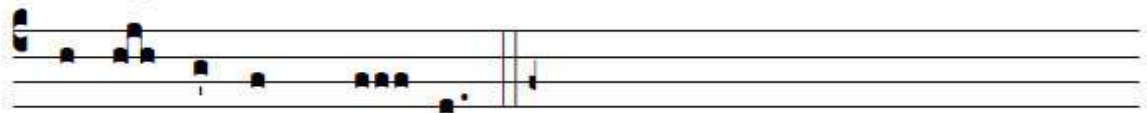
La-za- re, ve-ni fo-ras: et prod-i- it li-ga-tis ma-ni-bus



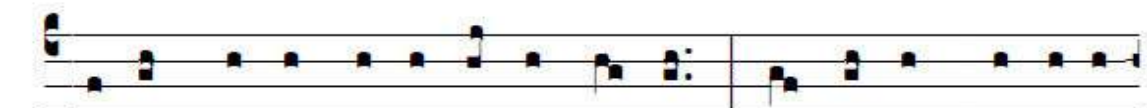
et pé-di-bus, qui fú- e- rat quatri-du- á-nus mór- tu- us.



1. De pro-fúndis clamá-vi ad te, Dómi- ne; Dó-mi-ne, ex-



áudi vo-cem me- am. Videns.



2. Fi- ant au-res tu-æ intendén-tes in vo-cem depreca-



ti- ó-nis me- æ. Videns.

DOMINE QUIS HABITABIT *Salmo 14 - 18*

MARTEDÌ TERZA SETT.

Comm.
VI.

D OMI-NE, * quis ha-bi-tá-bit in ta-berná-cu-lo tu- o? aut
quis requi- é-scet in monte sancto tu- o? Qui ingré-di- tur
si- ne má-cu- la, et ope-rá- tur justí- ti- am.

Ps. Ab occul-tis me- is munda me Domi-ne; * et ab a-
li- e-nis parce servo tu-o.

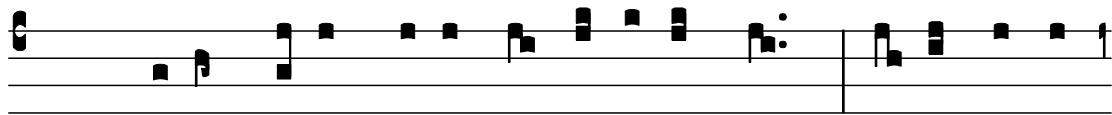
Ps. Si me- i non fu- e-rint domi-na-ti, tunc imma-cu-la-tus e-ro,
* et emundabor a de-li-cto ma-ximo.

PATER SI NON POTEST *Mt 26,42 - Ps. 21*

DOMENICA DELLE PALME

VIII

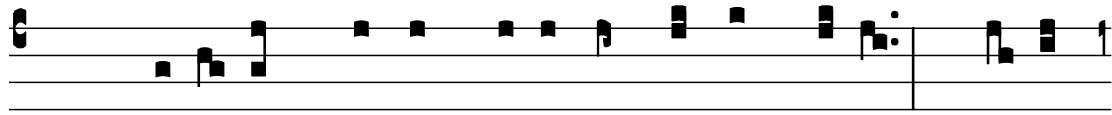
P A- ter, * si non pot-est hic ca- lix transí-re,
ni-si bibam il- lum: fi- at vo-lúntas tu- a.



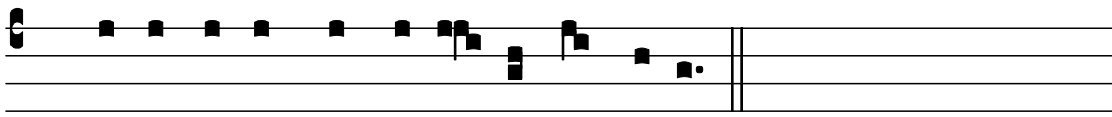
Ps. De- us De- us me- us re- spi ce in me: * qua- re me de-



re- li- qui- sti longe a sa- lu- te me- a.



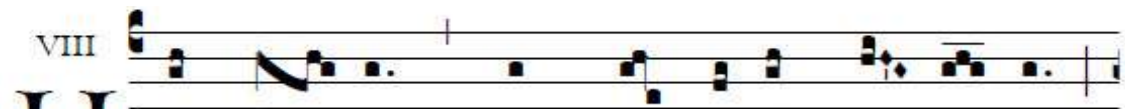
Ps. Fode- runt ma- nus me- as et pe- des me- os: * di- nu-



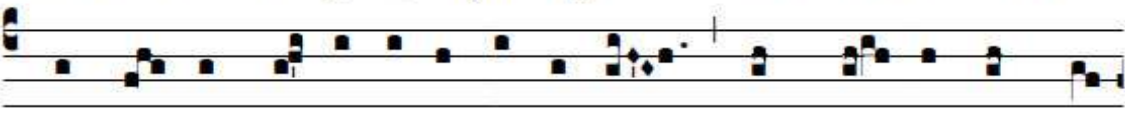
me- ra- ve- runt omni- a ossa me- a.

HOC CORPUS *1Cor 11 – Ps. 42*

GIOVEDÌ SANTO



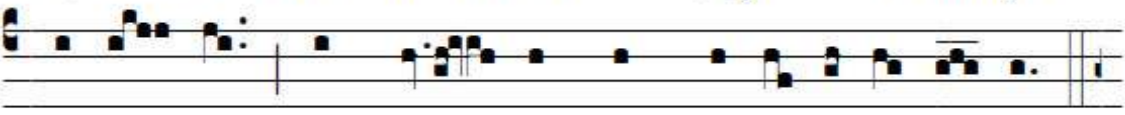
H OC cor- pus, * quod pro vo- bis tra- dé- tur:



hic ca- lix no- vi testamé- nti est in me- o sán- guí-



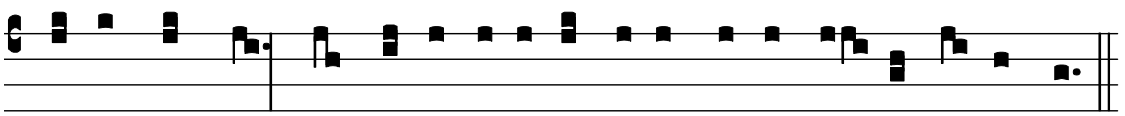
ne, di- cit Dómi- nus: hoc fá- ci- te, quo- ti- escúm- que



súmi- tis, in me- am commemo- ra- ti- ó- nem.



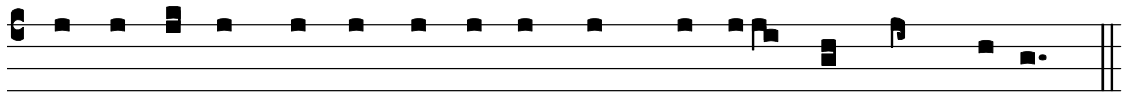
Ps. Ju- di- ca me de- us et dis- cerne cau- sam me- am de gen-



te non sancta, * ab homi- ne in- iquo et do- lo- so e- ru- e me.



Ps. Emit-te lu-cem tu-am et ve-ri-ta-tem tu-am: * ip-sa me

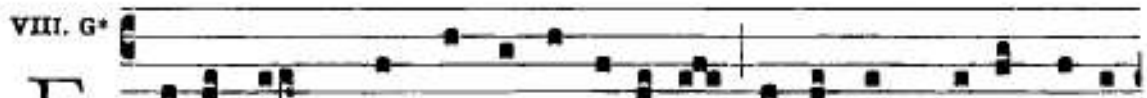


de-du-xe-runt et addu-xe-runt in montem sanctum tu-um.

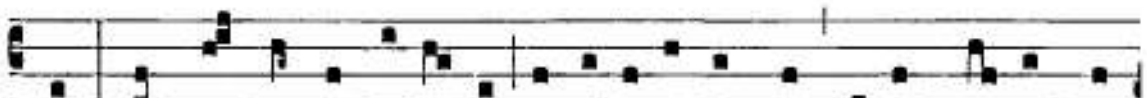
ANTIFONE

ECCE NUNC *2Cor. 6,2*

DOMENICA PRIMA



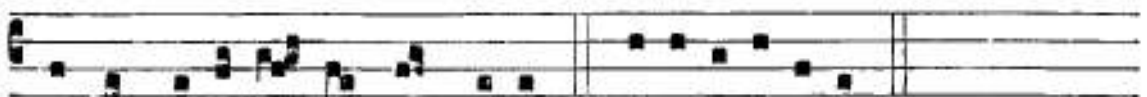
E CCE nunc * tempus acceptá-bi-le, ecce nunc di-es sa-lú-



tis: in his ergo di-é-bus exhi-be-ámus nos sic-ut De-i mi-



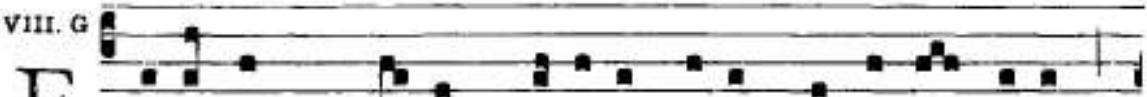
nístros, in multa pa-ti-énti-a, in je-jú-ni-is, in vi-gí-li-is,



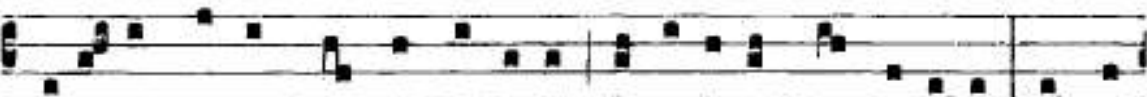
et in ca-ri-tá-te non ficta. E u o u a e.

EXTOLLENS *Luca 11,27*

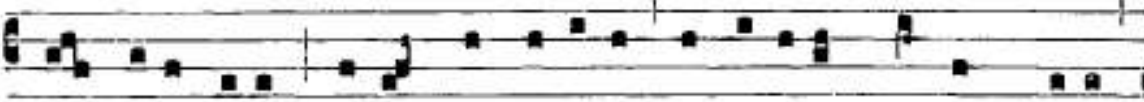
DOMENICA TERZA



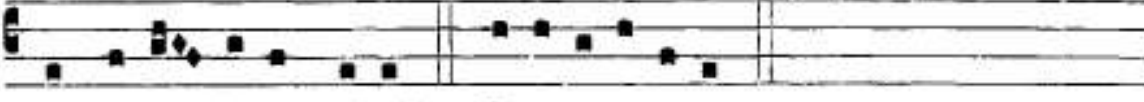
E XTOLLENS * quaedam mú-li-er vocem de turba, di-xit:



Be-á-tus venter qui te portá-vit, et ú-be-ra quae su-xí-sti. At Je-



sus a-it il-li: Quinímmo be- á-ti qui áudi-unt verbum De-i,

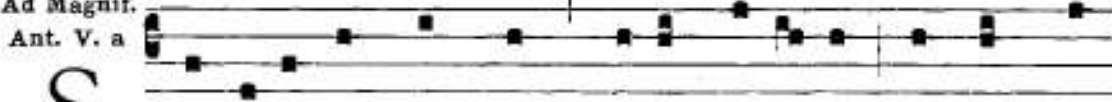


et custó-di-unt il-lud. E u o u a e.

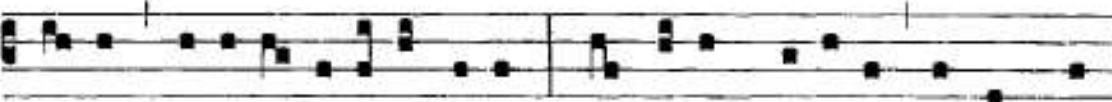
SOLVITE TEMPLUM HOC *Gv 2,19*

FERIA II SETT. IV

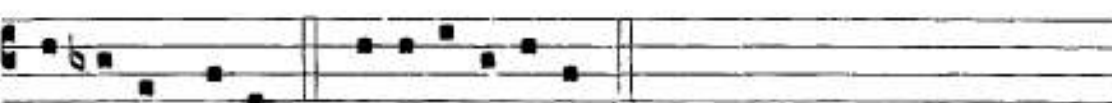
Ad Magnif.
Ant. V. a



SOLVI-TE templum hoc, * di-cit Dómi-nus; et post trí-



du-um re-aedi-fi-cábo il-lud: hoc autem di-cé-bat de templo

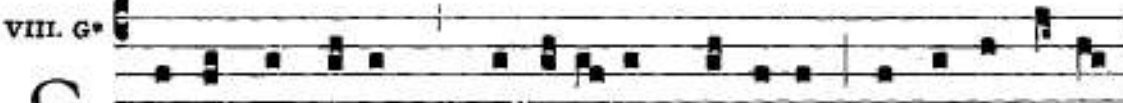


córpo-ris su-i. E u o u a e.

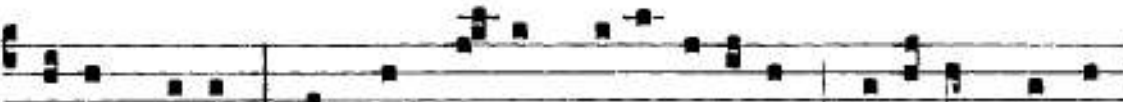
SCRIPTUM EST *Mt 26,32*

DOMENICA DELLE PALME

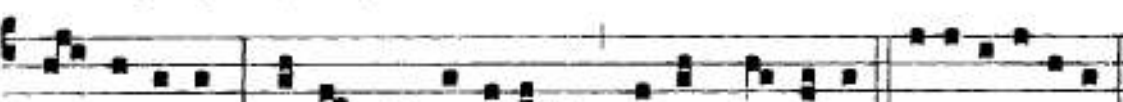
VIII. G*



SCRIP-TUM est e-nim: * Percú-ti-am pastó-rem, et dispergéntur



oves gre-gis: postquam au-tem re-surré-xe-ro, praece-dam vos in



Ga-li-laé-am: i-bi me vi-débi-tis, di-cit Dómi-nus. E u o u a e.

ECCE LIGNUM

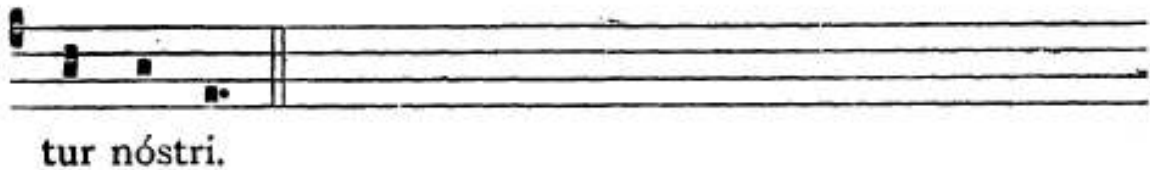
VENERDÌ SANTO

6
Cce lí- gnum Crú- cis, in quo sá- lus mún-
di pe-pén- dit.
All: R. Ve- ní- te, ad- o-ré- mus.

CRUCEM TUAM

VENERDÌ SANTO

Ant.
4
C Rúcem tú-am * adorámus, Dómine : et sánctam re-
surrecti- ónem tú-am laudámus et glo-ri- ficámus : ecce
enim propter lígnum vé- nit gáudi- um in uni- vέρso
múndo. *Ps.* Dé- us mi-sere- átur nóstri, et bene- dícat nó-
bis : * illúminet vúltum sú-um super nos, et mi-sere- á-



INNI

AUDI BENIGNE CONDITOR *(S. Gregorio M.)*

Hymn.
2.

A

Udi, be-nígne Cón-di-tor, Nóstras pré-ces cum flé-

tibus, In hoc sácro jejúni-o Fúsas quadragená-ri-o.

2. Scru-tá-tor álme córdi-um, Infírma tu scis ví-ri-um : Ad

te revérsis éxhibe Remissi-ó-nis grá-ti-am. 3. Multum

quidem peccávimus, Sed párcce confi-téntibus : Ad nómi-

nis láudem tú-i, Cónfer medé-lam lánguidis. 4. Concéde

nóstrum cónteri Córpus per abstinénti-am, Cúlpa^e ut

re-línquant pábulum Jejú-na córda críminum. 5. Praésta



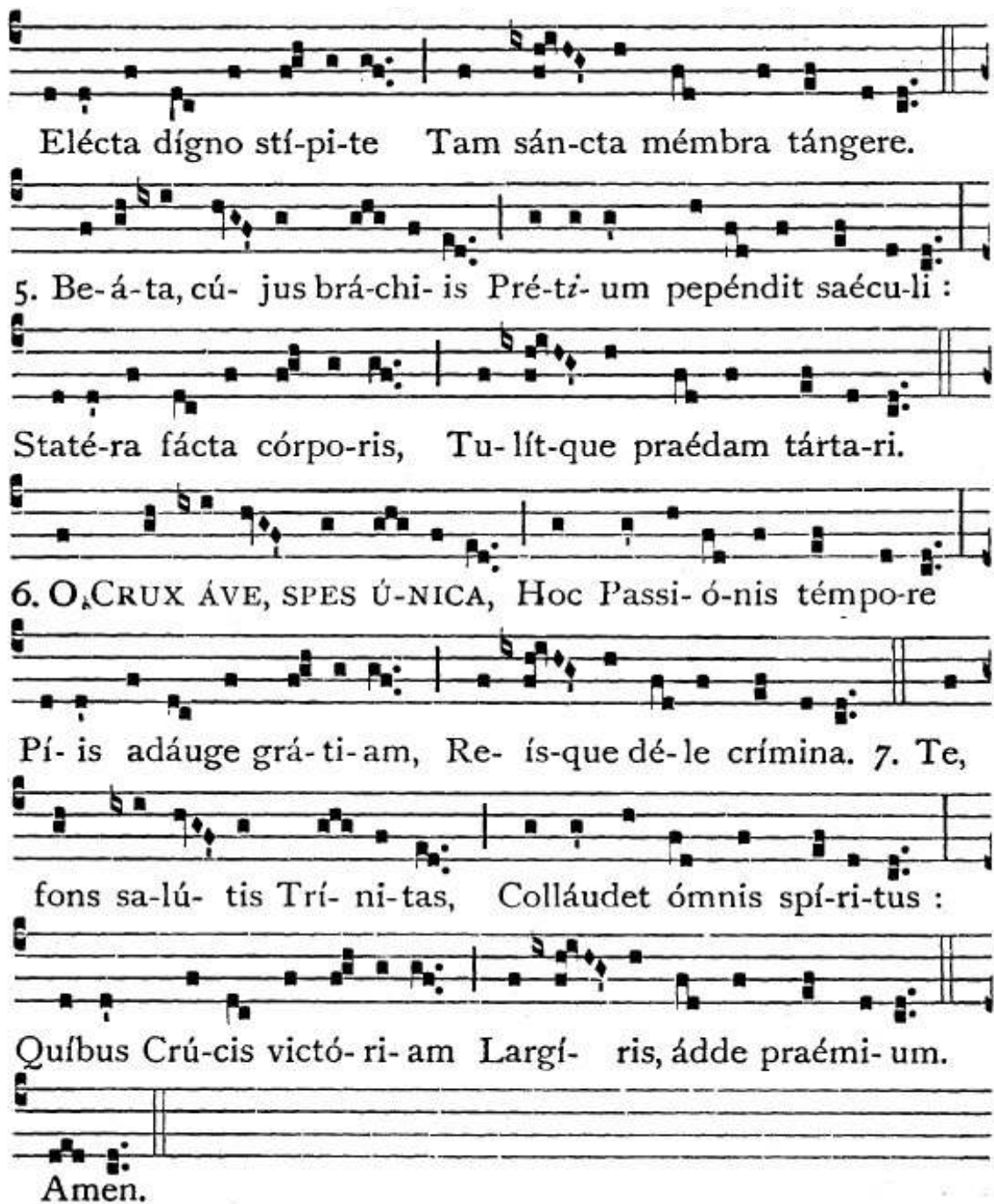
be- áta Tríni-tas, Concéde símplex Uni-tas : Ut fructu-ó-
sa sint tú-is Jejuni- ó-rum mú-nera. Amen.

VEXILLA REGIS (*Venanzio Fortunato*)

Hymn. 1.



V Exíl-la Ré- gis prod-e-unt : Fúlget Crú-cis mysté-
ri-um, Qua ví-ta mórtē pértu-lit, Et mór- te ví-tam pró-
tu-lit. 2. Quae vulne-rá- ta lánce-ae Mucrónē dí-ro, crími-
num Ut nos lavá-ret sórdibus, Ma-ná- vit ún-da et sán-
guine. 3. Implé-ta sunt quae cón-ci-nit Dávid fidé-li cár-
mine, Dicéndo na-ti-ó-nibus : Regná- vit a lígno Dé-us.
4. Arbor decó-ra et fúl-gida, Orná-ta Ré-gis púrpura,



Elécta dígno stí-pi-te Tam sán-cta mémbra tángere.

5. Be-á-ta, cú- jus brá-chi-is Pré-ti-um pepéndit saécu-li :

Staté-ra fácta córpo-ris, Tu-lít-que praédam tártari.

6. O, CRUX ÁVE, SPES Ú-NICA, Hoc Passi-ó-nis témpo-re

Pí-is adáuge grá-ti-am, Re-ís-que dé-le crímina. 7. Te,

fons sa-lú-tis Trí-ni-tas, Colláudet ómnis spí-ri-tus :

Quíbus Crú-cis victó-ri-am Largí-ris, ádde praémi-um.

Amen.

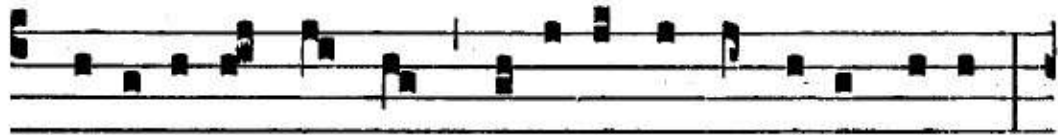
GLORIA LAUS (Teodulfo d'Orleans)



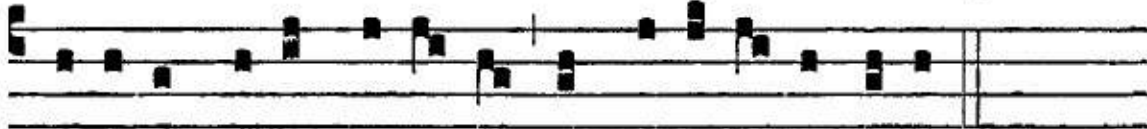
I
Gló-ri-a, laus, et ho-nor, ti-bi sit, Rex Christe, Red-émptor:

Cu-i pu-e-rí-le de-cus prompsit Ho-sán-na pi-um.

R. Glória, laus.

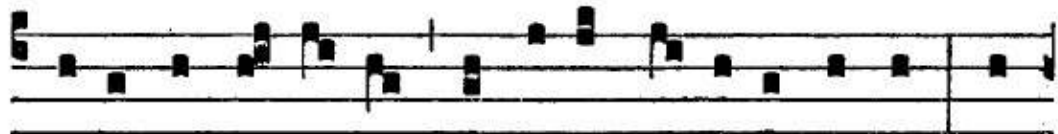


1 Is-ra - el es tu Rex, Da-ví-dis et ín-cli-ta pro-les:

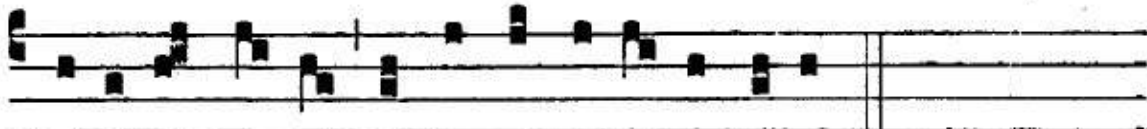


Nó-mi-ne qui in Dó-mi-ni, Rex be-ne-díc-te, ve-nis.

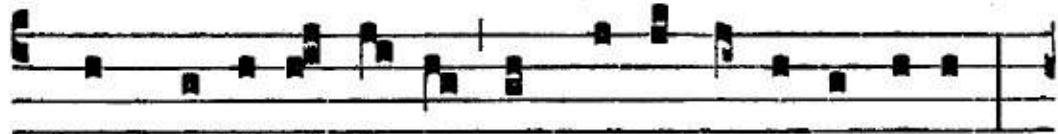
R. Glória, laus.



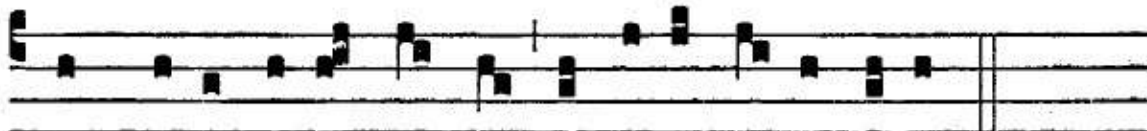
2 Cœ-tus in ex-cél-sis te laudat cœ - li-cus om-nis, Et



mortá - lis ho-mo, et cuncta cre - á - ta si-mul. R. Glória, laus.

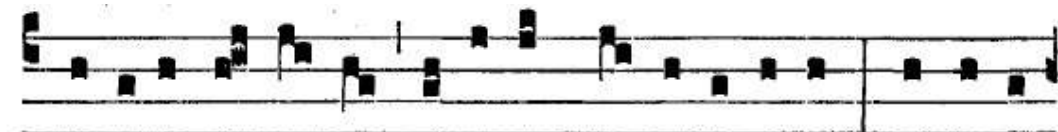


3 Plebs Hebræ - a ti - bi cum pal-mis ób-vi - a ve-nit:

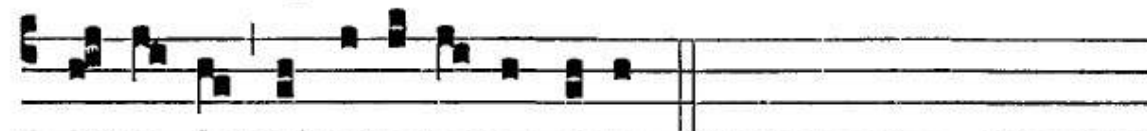


Cum pre-ce, vo-to, hym-nis, ád-sumus ec-ce ti-bi.

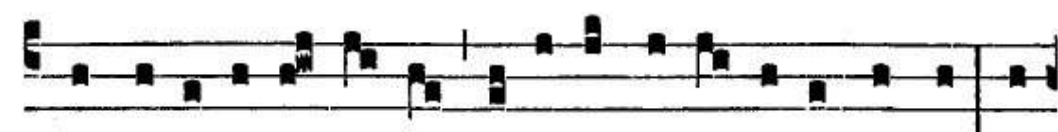
R. Glória, laus.



4 Hi ti-bi pas-sú - ro solvé-bant mú - ni - a laudis: Nos ti-bi



reg-nán-ti pán-gimus ec-ce me-los. R. Glória, laus.



5 Hi pla-cu - é-re ti - bi, plá-ce - at de-vó - ti - o nostra: Rex



bo-ne, Rex cle-mens, cui bo-na cuncta pla-cent. R. Glória, laus.

CRUX FIDELIS – PANGE LINGUA (Venenzio Fortunato)



C rux fi-dé-lis, in-ter omnes Arbor u-na nó-bi - lis:



Nul-la sil-va ta-lem pro-fert Fronde, flo-re, gér-mi - ne: *



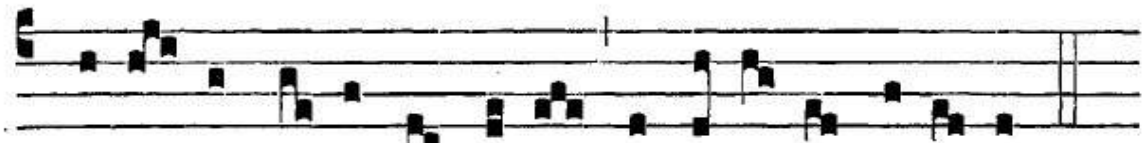
Dul-ce lignum dulces cla-vos, Dul-ce pondus sús-ti - net.



P ange, lingua, glo-ri - ó - si Láure - am certá-mi - nis,

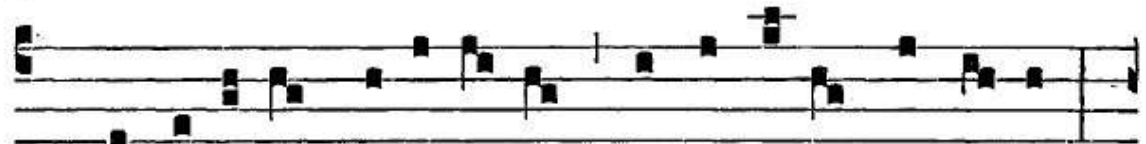


Et su - per Cru - cis trophæ - o Dic tri - úmphum nó-bi - lem:

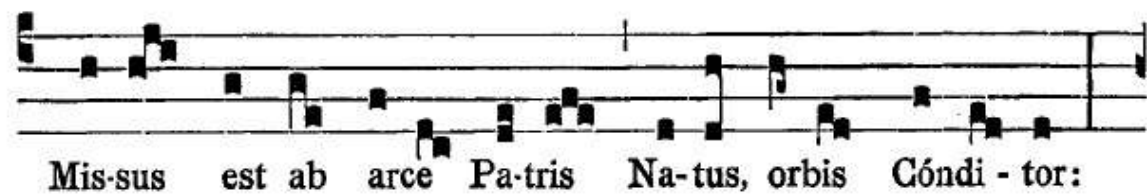
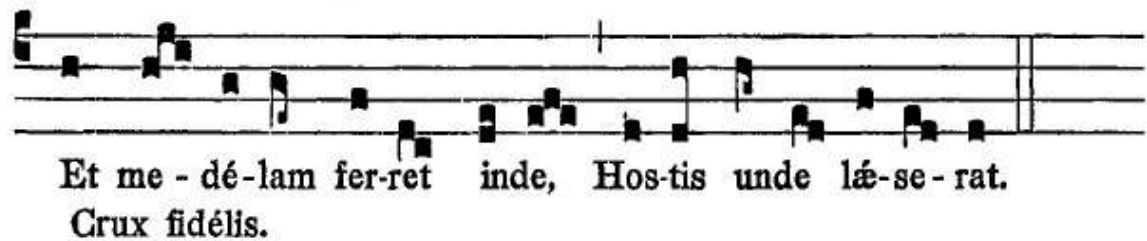
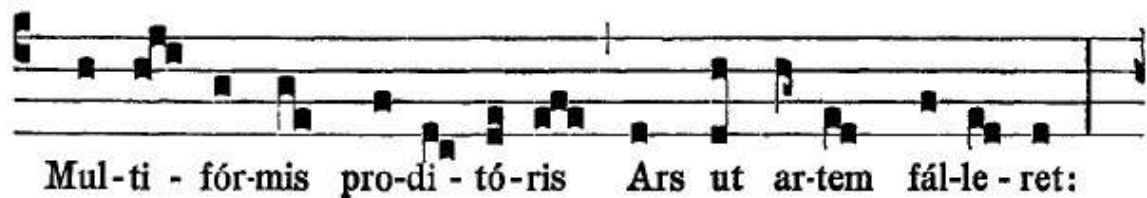
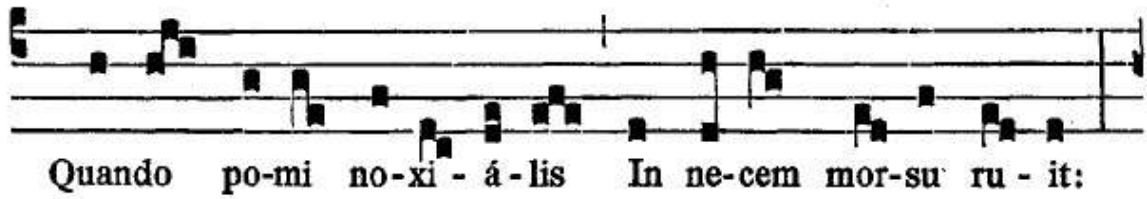


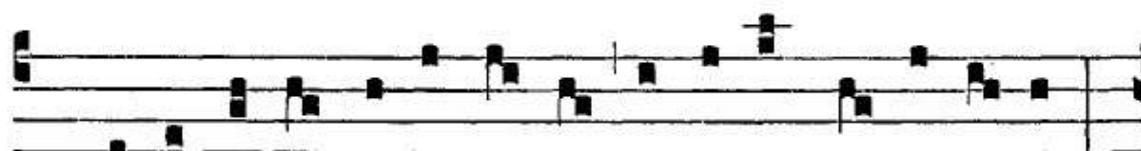
Quá-li - ter Red-émptor orbis Immo-lá - tus ví-ce - rit.

Repetitur Crux fidelis, usque ad Dulce lignum. Et sic fit, quoties repe-titur Crux fidelis.



V. De pa-rén-tis pro-to-plás-ti Fraude Fac-tor cón-do - lens,

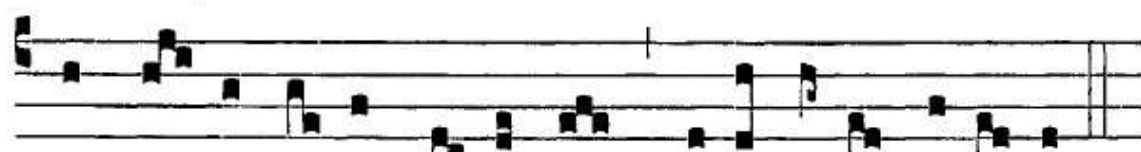




Y. Va-git In-fans in-ter arc-ta Cón-di - tus præ - sé - pi - a:



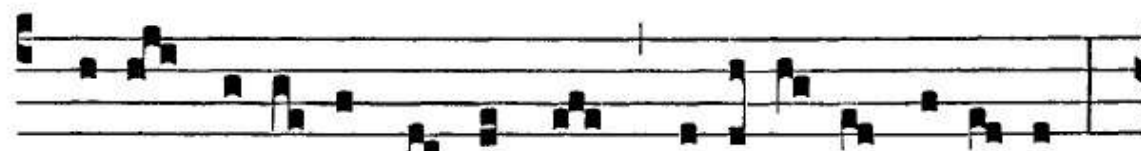
Membra pan-nis in-vo - lú - ta Virgo Ma - ter ál - li - gat:



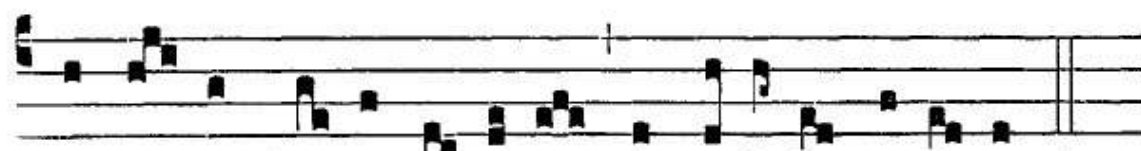
Et De - i ma - nus pe - désque Stric-ta cingit fás - ci - a.
Crux fidélis.



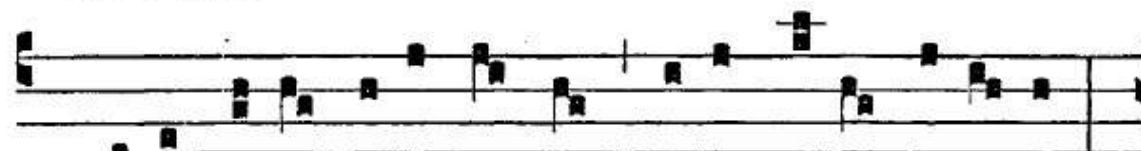
Y. Lustra sex qui jam per-é-git, Tempus im-plens córpo - ris,



Sponte lí - be - ra Red - émp - tor Passi - ó - ni dé - di - tus,



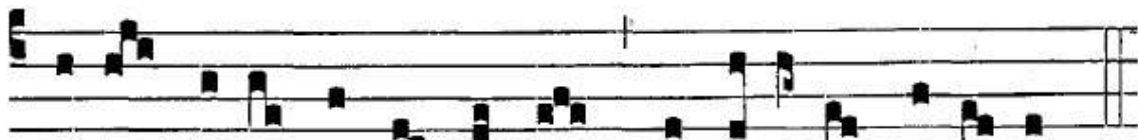
Agnus in Cru - cis le - vá - tur Immo-lándus stí - pi - te. *
Dulce lignum.



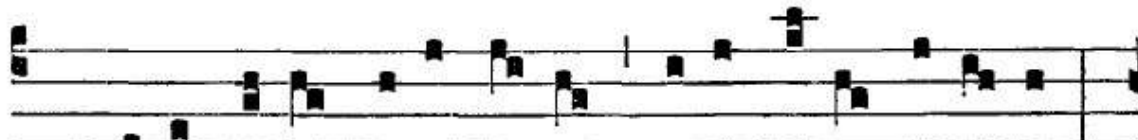
Y. Fel-le po-tus ecce languet: Spi-na, cla-vi, lánce - a



Mi-te corpus per-fo-rá-runt, Unda ma - nat et cru - or:



Terra, pontus, astra, mun-dus, Quo la-vántur flú-mi-ne!
Crux fidélis.



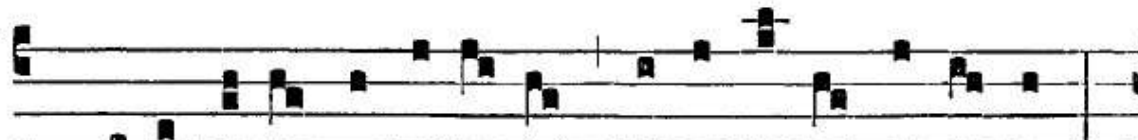
Ÿ. Flec-te ra-mos, arbor al-ta, Tensa la-xa vís-ce-ra,



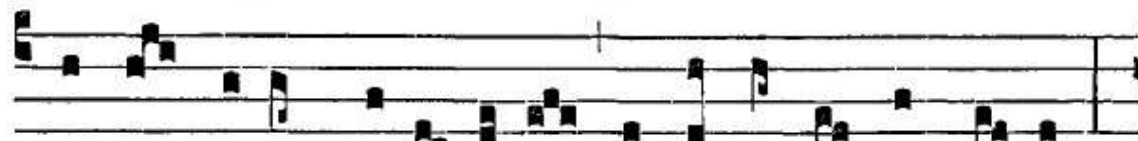
Et ri-gor lentéscat il-le, Quem de-dit na-ti-vi-tas:



Et su-pérni membra Re-gis Tende mi-ti stí-pi-te. *
Dulce lignum.



Ÿ. So-la digna tu fu-ís-ti Fer-re mundi Víc-ti-mam:



Atque portum præ-pa-rá-re Ar-ca mun-do náu-fra-go:



Quam sa-cer cru-or per-únxit, Fu-sus Agni córpo-re.
Crux fidélis.



Ÿ. Sem-pi-tér-na sit be-á-tæ Tri-ni-tá-ti gló-ri-a:



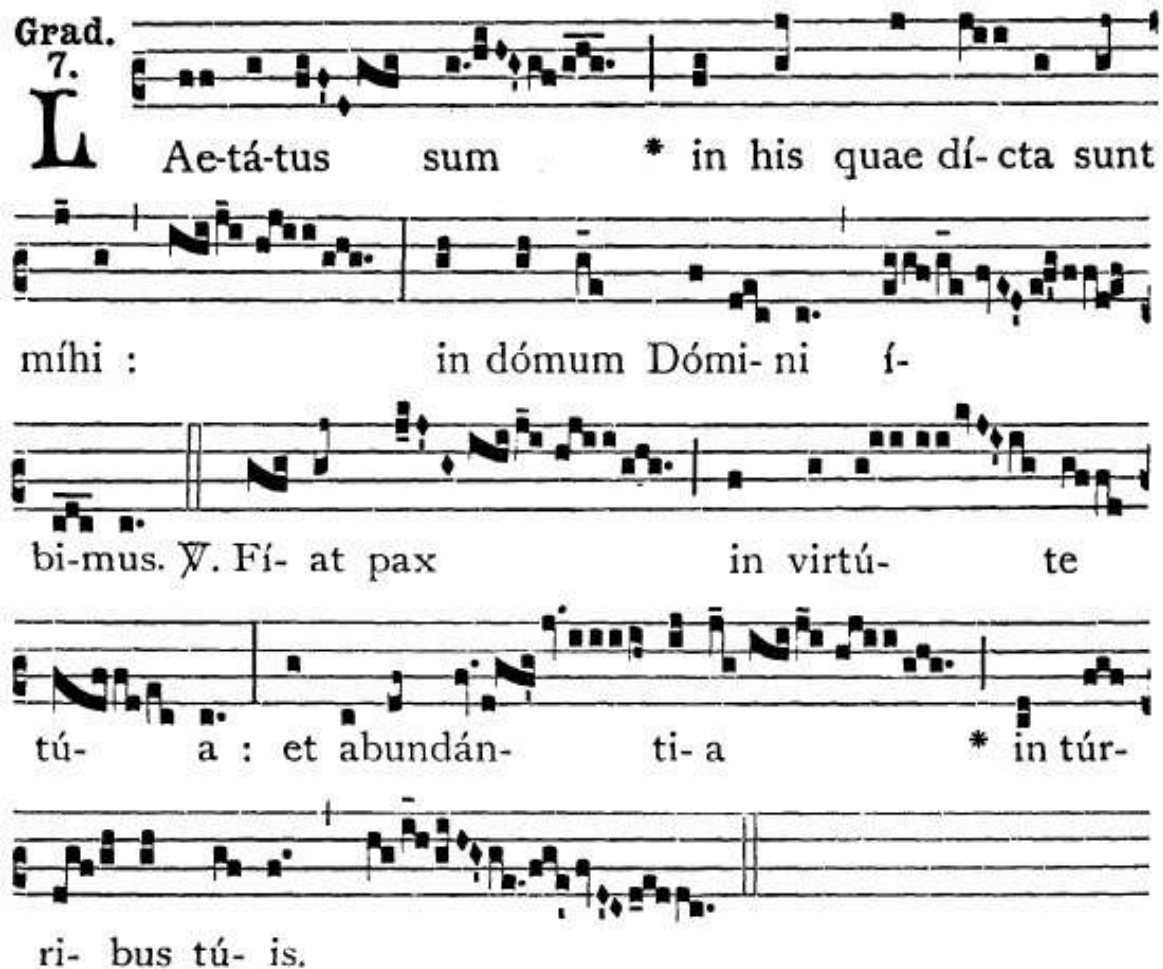
Æqua Pa-tri Fi-li - ó-que; Par de-cus Pa - rá-cti - to:

U-ni - us Tri - níque nomen Laudet u - ni - vér-si - tas. A-men.
* Dulce liguum.

VARIA

LÆTATUS SUM *Salmo 121*

DOMENICA QUARTA



Grad.
7.
L Aetá-tus sum * in his quae dí-cta sunt
míhi : in dómum Dómi-ni í-
bi-mus. V. Fí-at pax in virtú-te
tú-a : et abundán-ti-a * in túr-
ri-bus tú-is.

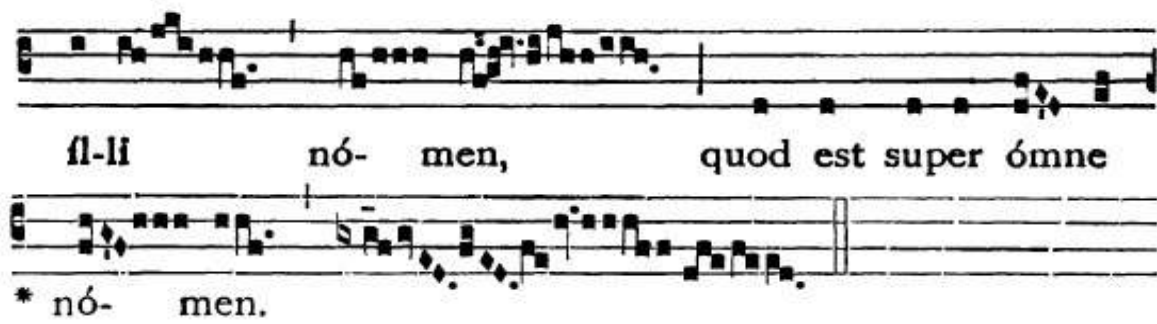
(semplificato)

VII
L Æ-tá-tus sum * in his quæ di-cta sunt
mihi: in domum Dómi-ni í-
bi-mus. y. Fi-at pax in virtú-te tu-a: et a-bundánti-
a * in túr-ri-bus tu-is.

CHRISTUS FACTUS EST *Filippesi*

DOMENICA DELLE PALME

Grad.
5
C Hrí-stus * fáctus est pro nó-bis obé-
di-ens us-que ad mór-tem, mór-tem au-tem crú-
cis. y. Propter quod et Dé-us exaltávit
illum, et dé-dit



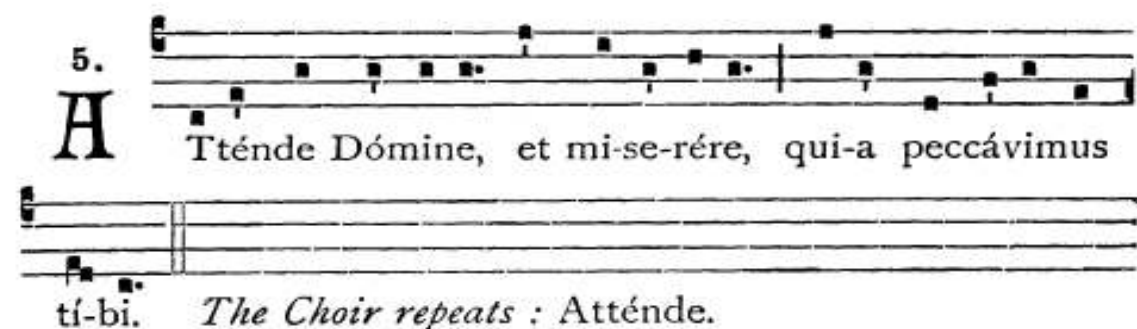
fl-li nó- men, quod est super ómne
* nó- men.

(semplificato)



V
C Hri-stus * factus est pro no- bis obé-
di- ens us-que ad mor-tem, mor- tem au-tem cru-
cis. y. Propter quod et De- us ex-altá-vit illum,
et dedit il-li nomen, quod est super omne * no- men.

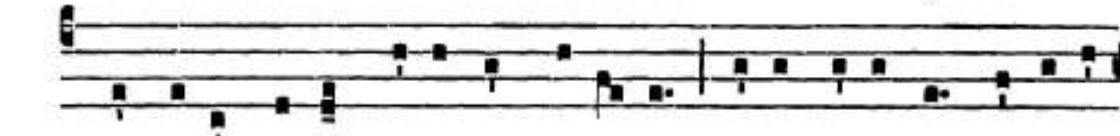
ATTENDE DOMINE



5.
A Atténde Dómine, et mi-se-rére, qui-a peccávimus
tí-bi. *The Choir repeats : Atténde.*



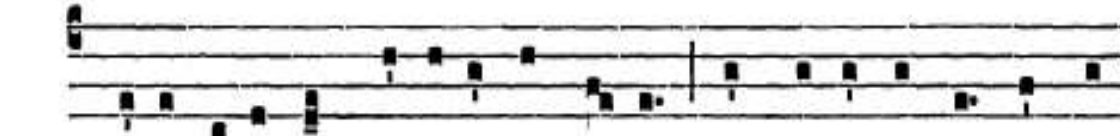
1. Ad te Rex súmme, ómni-um Redémptor, óculos nóstros
sublevámus fléntes : exáudi, Chríste, suppli-cántum pré-ces.
R̃. Atténde.



2. Déxtera Pátris, lápis angu-lá-ris, ví-a sa-lú-tis jánu-a
caeléstis, áblu-e nóstri mácu-las de-lícti. R̃. Atténde.



3. Rogámus, Dé-us, tú-am ma-jestá-tem : áuribus sácris gé-
mi-tus exáudi : crímina nóstra plácidus indúlge. R̃. Atténde,



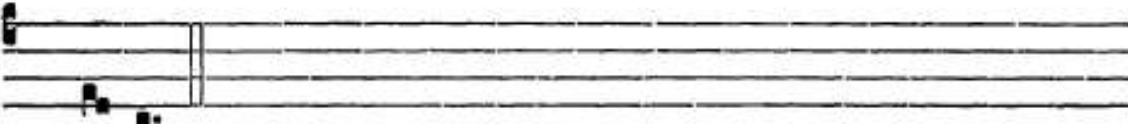
4. Tíbi fatémur crímina admíssa : contrí-to córde pándi-
mus occúlta : tú-a Redémptor, pí-e-tas ignóscat. R̃. Atténde.



5. Innocens cáptus, nec repúgnans dúctus, téstibus fálsis



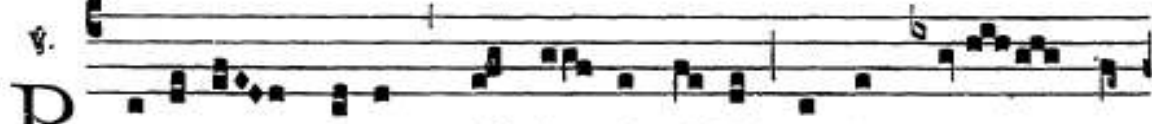
pro ím-pi-is damná-tus : quos redemísti, tu consérva,



Chríste. R̃. Atténde.

POPULI MEI

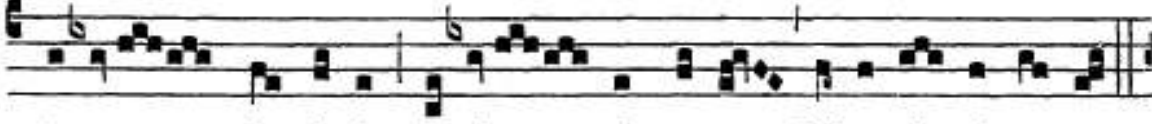
IMPROPERIA



P OPU-LE me-us, quid fe-ci ti-bi? aut in quo con-

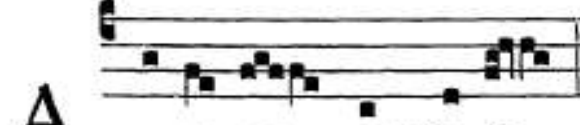


tristá-vi te? respónde mi-hi. *ψ.* Qui-a e-dú-xi te de



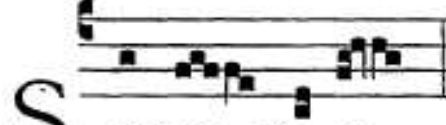
terra Aegýpti: pa-rá-sti cru-cem Salva-tó-ri tu-o.

Unus Chorus cantat:



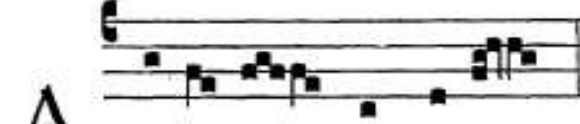
A - GI- OS o The- ós.

Alius Chorus respondet:



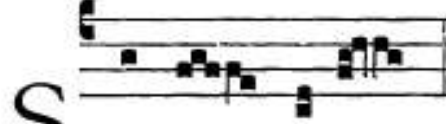
S ANCTUS De- us.

Primus Chorus:



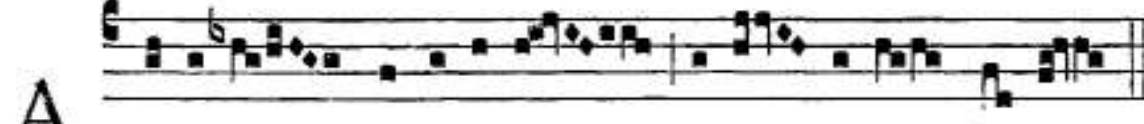
A - GI- OS ischy-rós.

Secundus Chorus:



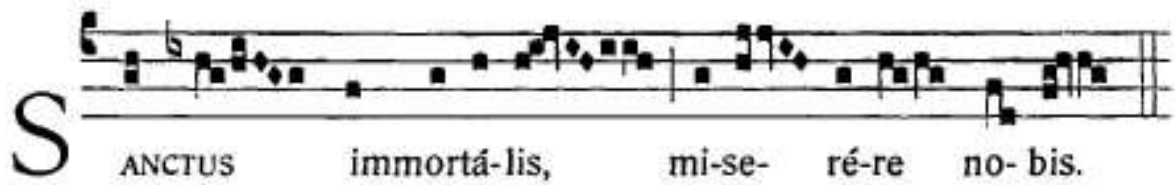
S ANCTUS fortis.

Primus Chorus:



A - GI- OS athána-tos, e-lé-i-son i-mas.

Secundus Chorus:


S ANCTUS immortá-lis, mi-se- ré-re no- bis.

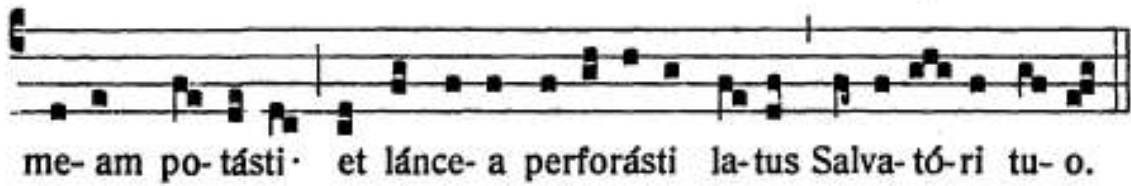
Postea duo de secundo Choro cantant:


Q UI- A e- dú- xi te per de-sér- tum quadraginta an-
nis, et manna ci- bá- vi te, et intro- dú- xi in ter- ram sa- tis
óptimam: pa- rá- sti cru- cem Salva- tó- ri tu- o.

Chori respondent alternatim: Agios o Theós, etc. Sanctus Deus, etc. ita tamen ut primus Chorus semper repetat Agios, ut supra.

Deinde duo de primo Choro cantant:


Q UID ultra dé- bu- i fá- ce- re ti- bí, et non fe- ci? E- go
qui- dem plan- tá- vi te ví- ne- am me- am spe- ci- o- síssi- mam: et
tu fa- cta es ni- hi ni- mis amá- ra: a- cé- to namque si- tim



Item Chori alternatim respondent Agios o Theós, Sanctus Deus.

¶ *Versus sequentis Improperii a duobus Cantoribus alternatim cantantur, utroque Choro simul repetente post quemlibet versum: Pópule meus, ut infra.*

Duo de secundo Choro cantant:



Chorus repetit:



Duo de primo Choro:



Chorus repetit: Pópule meus.

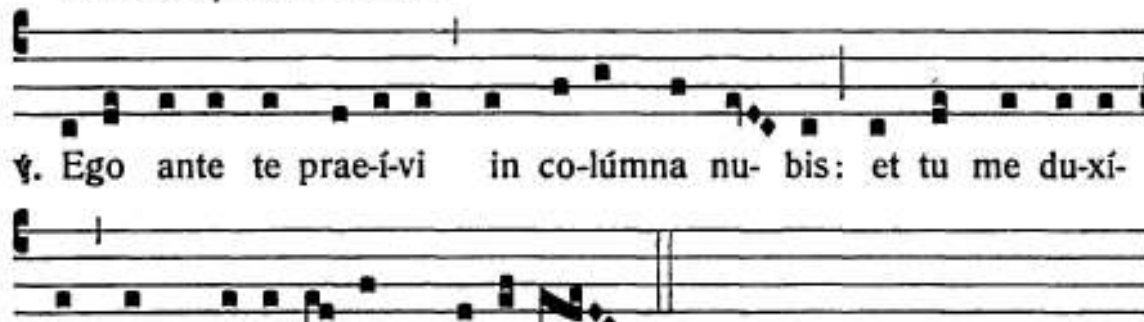
Duo de secundo Choro:



ψ. Ego ante te a-pé-ru-i ma- re: et tu ape-ru-ísti lánce-a
la-tus me-um. Pópule meus.

The musical notation consists of two staves. The first staff contains a series of square notes, mostly on the middle line, with some eighth notes and a few beamed sixteenth notes. The second staff continues the melody, also using square notes, with a double bar line appearing after the first phrase.

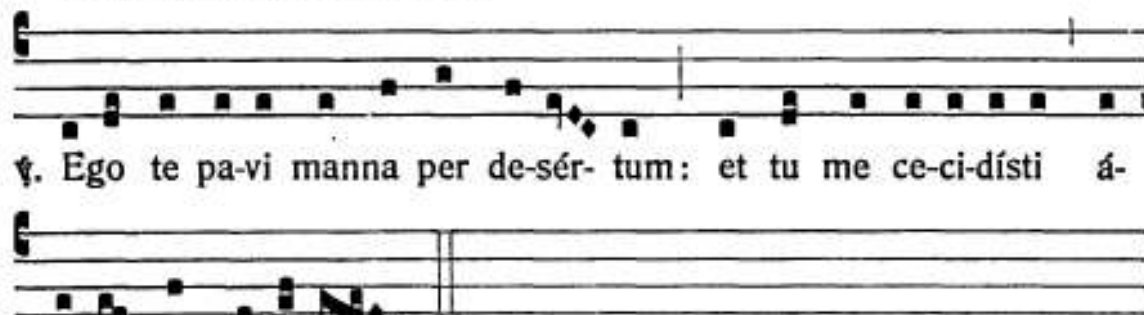
Duo de primo Choro:



ψ. Ego ante te prae-í-vi in co-lúmna nu- bis: et tu me du-xí-
sti ad praetó-ri-um Pi-lá-ti. Pópule meus.

The musical notation consists of two staves. The first staff contains a series of square notes, mostly on the middle line, with some eighth notes and a few beamed sixteenth notes. The second staff continues the melody, also using square notes, with a double bar line appearing after the first phrase.

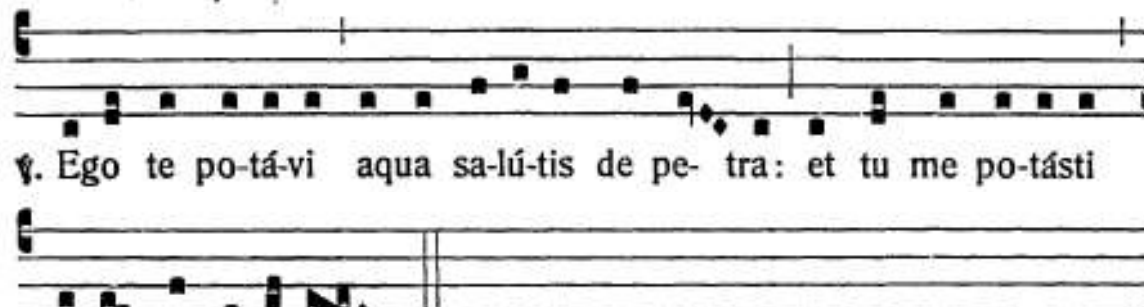
Duo de secundo Choro:



ψ. Ego te pa-vi manna per de-sér-tum: et tu me ce-ci-dísti á-
la-pis et flagél-lis. Pópule meus.

The musical notation consists of two staves. The first staff contains a series of square notes, mostly on the middle line, with some eighth notes and a few beamed sixteenth notes. The second staff continues the melody, also using square notes, with a double bar line appearing after the first phrase.

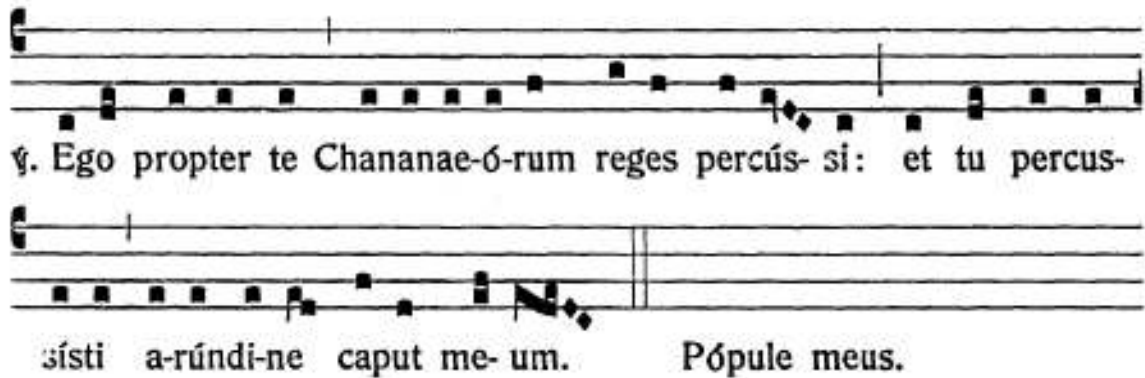
Duo de primo Choro:



ψ. Ego te po-tá-vi aqua sa-lú-tis de pe- tra: et tu me po-tásti
fel-le et a-cé-to. Pópule meus.

The musical notation consists of two staves. The first staff contains a series of square notes, mostly on the middle line, with some eighth notes and a few beamed sixteenth notes. The second staff continues the melody, also using square notes, with a double bar line appearing after the first phrase.

Duo de secundo Choro:



ψ. Ego propter te Chananae-ó-rum reges percús-si: et tu percus-
sísti a-rúndi-ne caput me-um. Pópule meus.

Duo de primo Choro:



ψ. Ego de-di ti-bi sceptrum re-gá-le: et tu de-dísti cá-pi-ti
me-o spí-ne-am coró-nam. Pópule meus.

Duo de secundo Choro:



ψ. Ego te exal-tá-vi magna virtú-te: et tu me suspendísti in
pa-tí-bu-lo cru-cis. Pópule meus.

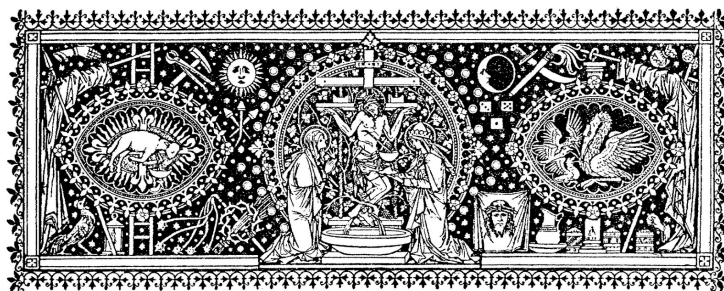
MEDIA VITA

RESPONSORIO



4.
M Edi-a ví-ta * in mó-rtē sú- mus: quem quæ-ri-
mus adju-tó-rem, ni- si te Dómi- ne? qui pro peccá-tis

nó- stris juste i-rá-sce- ris: * Sáncte Dé- us,
Sáncte fór-tis, Sáncte mi-sé-ricors Salvá- tor,
amáræ mórti ne trá- das nos. V. 1. In te spera- vé-
runt pátres nó- stri: spe- ravérunt, et liberá- sti é-
os. * Sáncte. V. 2. Ad te clama- vé- runt pátres nó-
stri: cla- mavérunt, et non sunt confú- si. * Sáncte.
Gló-ri- a Pá- tri, et Fí- li- o, et Spi- rítu- i Sán-
cto. * Sáncte.





Tempo di Pasqua

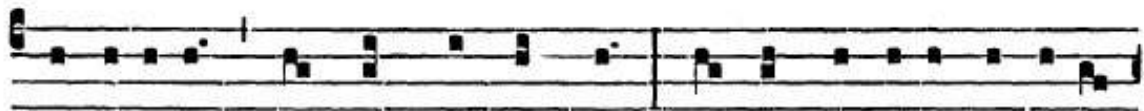
INTROITI

RESURREXI *Salmo 138*

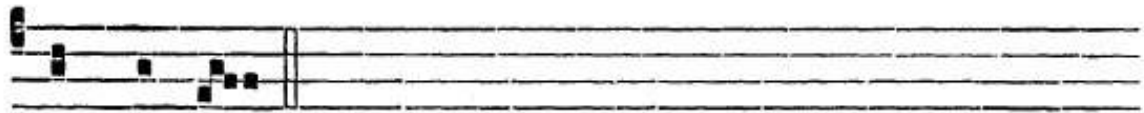
PASQUA

Intr.
IV

R E-sur-re-xi, et adhuc te-cum sum, al- le-
lu- ia: po- su- i- sti su- per me ma- num tu- am,
al- le- lu- ia: mi-ra- bi- lis fa- cta est sci- en-
ti- a tu- a, al- le- lu- ia, al- le- lu- ia. *Ps.* Do-
mine, probásti me, et cognovísti me : * tu cognovísti ses-
si- ónem mé- am, et resurrecti- ó-nem mé- am. Gló-ri- a
Pátri, et Fí-li- o, et Spi-rí-tu-i Sáncto. * Sic-ut e-rat in



príncipi- o, et nunc, et semper, et in saécula saecu-ló-



rum. Amen.

QUASI MODO 1Pt 2,2 - Ps. 80

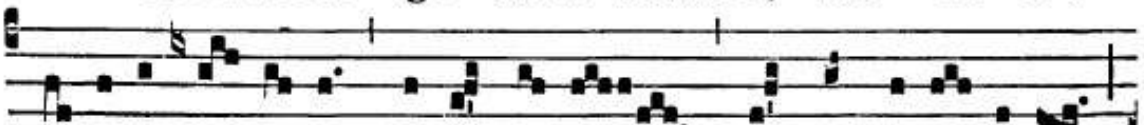
DOMENICA IN ALBIS

Intr.

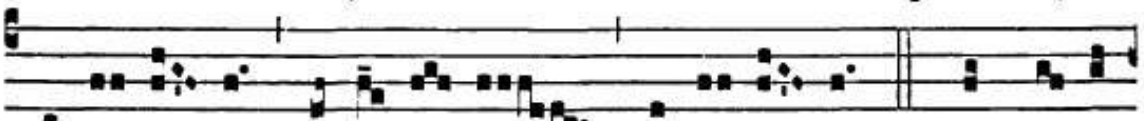
6.

Q

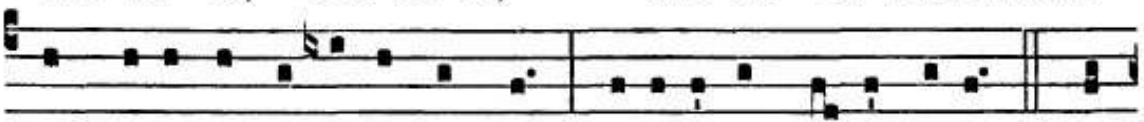
Ua-si modo * gé- ni-ti infántes, alle- lú- ia :



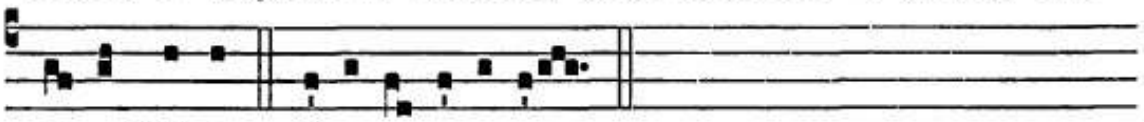
ra-ti-o-ná-bi-les, si-ne dó-lo lac concupí-sci-te,



alle- lú- ia, alle- lú- ia, alle- lú- ia. Ps. Exsultá-



te Dé-o adju-tó-ri nóstro : * jubi-lá-te Dé- o Jácob. Gló-



ri- a Pátri. E u o u a e.

JUBILATE DEO Salmo 65

DOMENICA TERZA

Intr.
VIII

J

U-bi-la- te De-o omnis terra, al-le-lu- ja: psal-

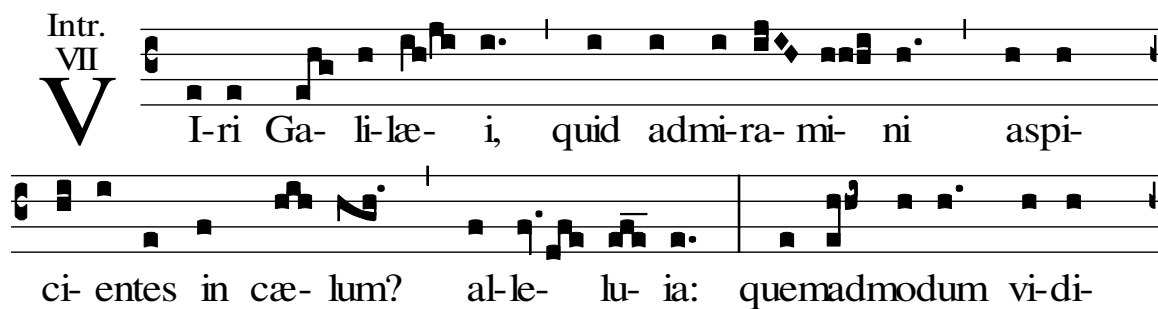


mum di-ci-te no-mi-ni e-jus, al-le-lu-ia:
da-te glo-ri-am laudi e-jus, al-le-lu-ia,
alle-lú-ia, al-le-lú-ia. *Ps.* Dí-ci-te De-o, quam
terri-bí-li-a sunt ó-pe-ra tu-a, Dómi-ne! * in multi-tú-di-ne
virtú-tis tu-ae men-ti-éntur ti-bi in-i-mí-ci tu-i.
Gló-ri-a Patri. E u o u a e.

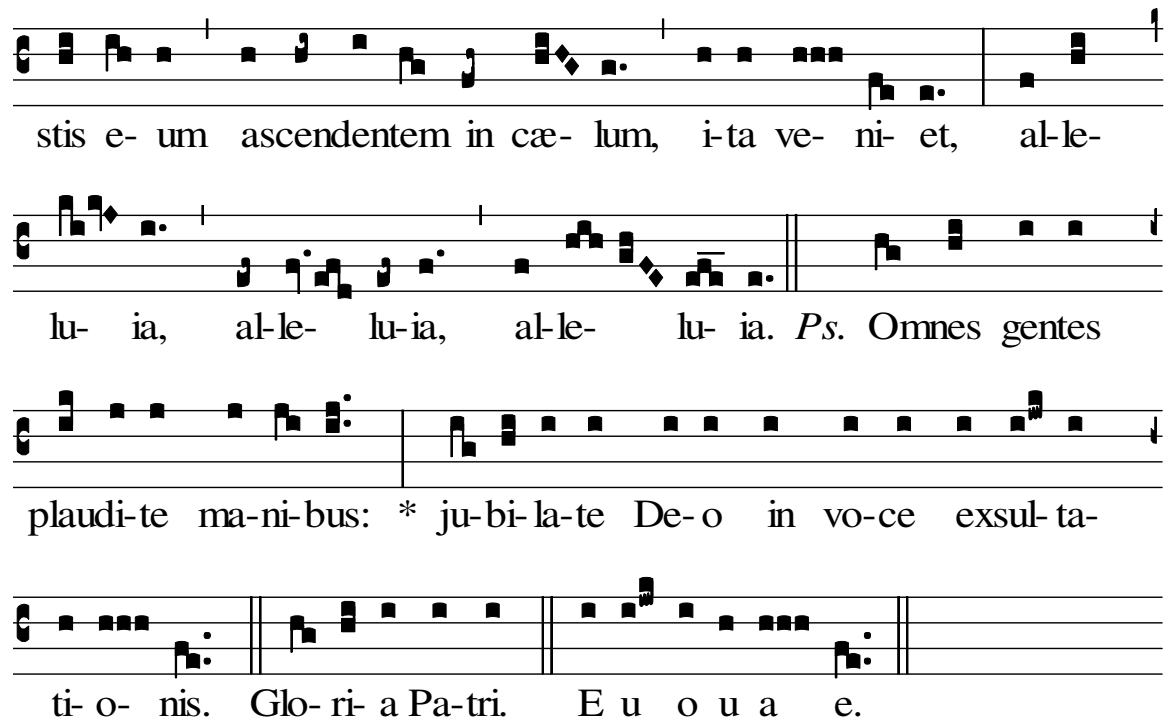
VIRI GALILÆI *At 1,11 – Ps. 46*

ASCENSIONE

Intr.
VII
V



I-ri Ga-li-læ-i, quid admi-ra-mi-ni aspi-
ci-entes in cæ-lum? al-le-lu-ia: quemadmodum vi-di-



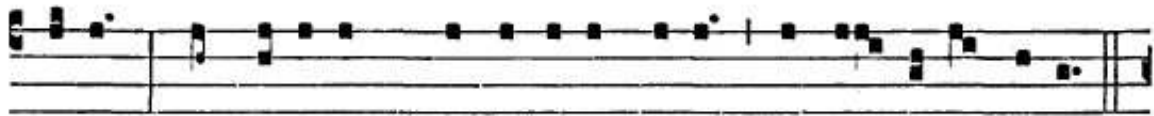
stis e- um ascendentem in cæ- lum, i- ta ve- ni- et, al- le-
lu- ia, al- le- lu- ia, al- le- lu- ia. *Ps.* Omnes gentes
plaudi- te ma- ni- bus: * ju- bi- la- te De- o in vo- ce exsul- ta-
ti o- nis. Glo- ri- a Pa- tri. E u o u a e.

SPIRITUS DOMINI *Sapienza 1,7 – Ps- 67*

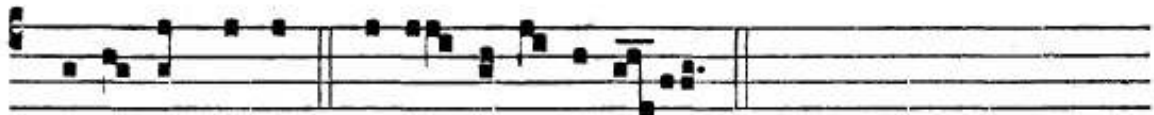
PENTECOSTE



Intr.
8.
S Pí- ri- tus Dómi- ni * replé- vit ór- bem ter- rá- rum,
alle- lú- ia : et hoc quod cón- ti- net ómni- a, sci- én-
ti- am hábet vó- cis, alle- lú- ia, alle- lú- ia,
alle- lú- ia. *Ps.* Exsúrgat Dé- us, et dissipéntur in- ímí- ci



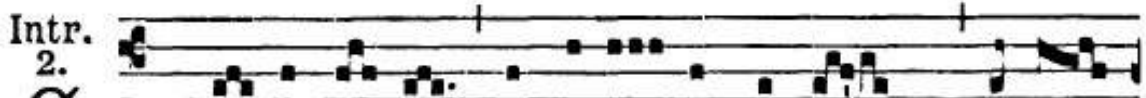
é-jus : * et fúgi-ant, qui odérunt é-um, a fá- ci- e é-jus.



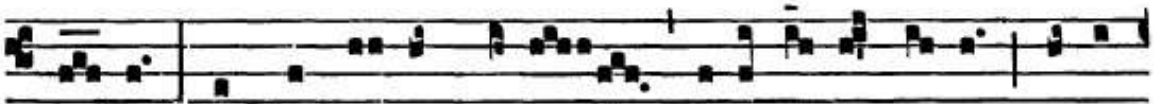
Gló-ri- a Pátri. E u o u a e.

CIBAVIT EOS *Salmo 80*

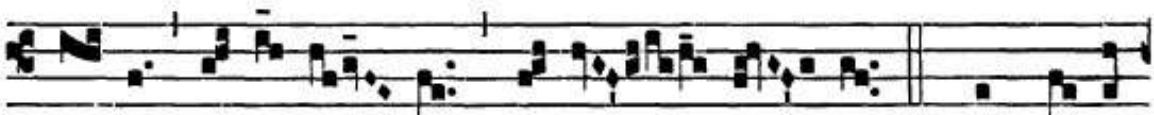
CORPUS DOMINI



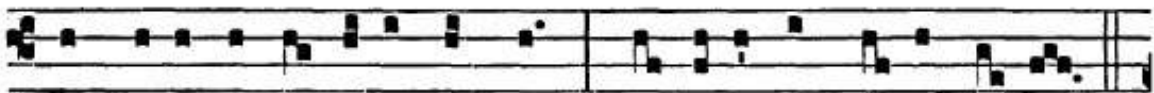
Ibá- vit é- os * ex ádi- pe frumén- ti, alle-



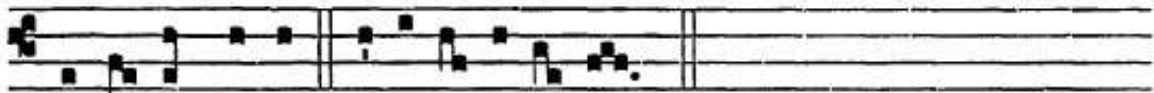
lú- ia : et de pé-tra, melle satu-rá-vit é- os, alle-



lú- ia, al-le-lú- ia, al-le- lú- ia. *Ps. Exsultá-*



te Dé-o adju-tó-ri nóstro : * ju-bi-lá-te Dé- o Já-cob.



Gló-ri- a Pátri. E u o u a e.

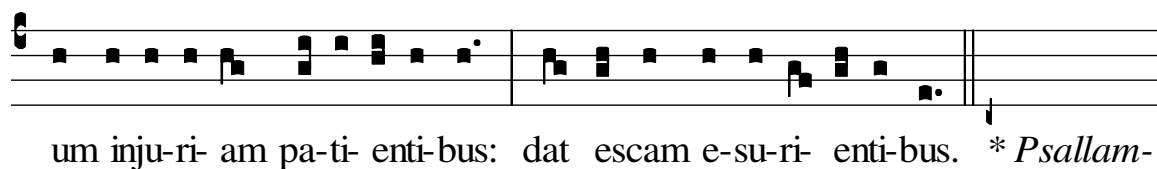
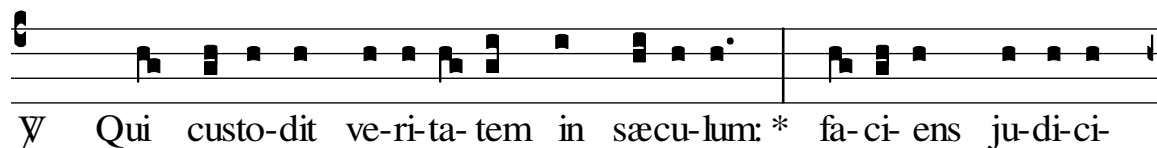
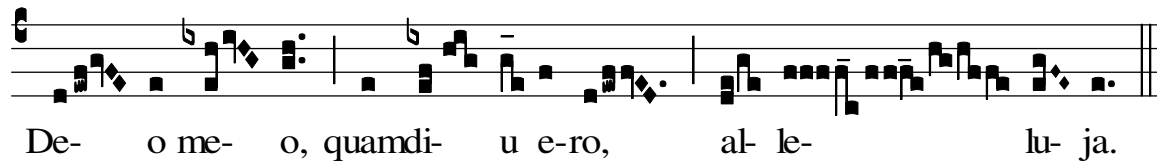
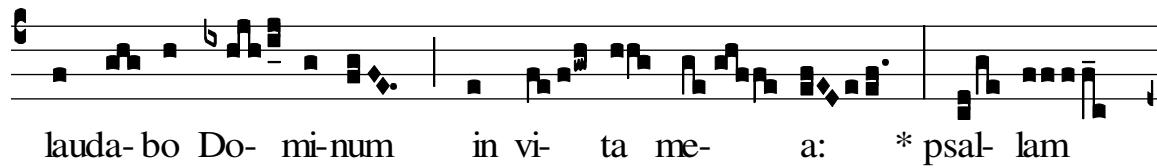


OFFERTORI

LAUDA ANIMA MEA *Salmo 145*

DOMENICA TERZA

Offert.
IV



DEUS, DEUS MEUS *Salmo 62*

DOMENICA QUARTA

Offert.

2.

D



E-us, De-us me-us, ad te de lu-



ce ví-gi-lo : * Et in nómi-ne tu-o



le-vá-bo ma-nus me-as, alle-

lu-ia. V.

II

v. Si-tí-vit in te á-nima me-a, quam multiplí-ci-ter

et ca-ro me-a, ut vi-dé-rem virtú-tem tu-am et gló-ri-

am tu-am. † Et in nómine.

JUBILATE DEO *Salmo 65*

DOMENICA QUINTA

Offert.

I

J

U-bi-la- te De- o u- ni-ver- sa ter-

ra: ju bi-la-

te De- o u- ni-ver- sa ter-

ra: psalmum di- ci- te no- mi- ni

e- jus: * Ve-ni- te, et audi- te, et nar-

rabo vo- bis, o- mnes qui ti-me- tis De- um,

quanta fe- cit Do-mi- nus a- ni-mæ

me- æ, al-le- lu- ja.

I

v. Reddam ti-bi vo-ta me- a, [reddam ti-bi vo-ta me-

a,]² quæ distin-xé-runt lá- bi- a me- a. † Veníte.

COMMUNIO

PASCHA NOSTRUM *1Cor 5,7.8 – Ps. 117*

PASQUA

Comm.
VI

P

Ascha nostrum immo-la-tus est Chri-stus,

al-le-lu-ja: i-ta- que e-pu-le-mur in a-

zy-mis since-ri-ta-tis et ve-ri-ta-tis, al-le-lu-ja,

al-le-lu-ja, al-le-lu-ja.

1. Confi-té-mi-ni Dó-mi-no, quó-ni-am bonus, quó-ni-am

in sæ-cu-lum mi-se-ri-córdi-a e-jus. Pascha.

2. Di-cat nunc Isra-el, quó-ni-am bonus, quó-ni-am in

sæ-cu-lum mi-se-ri-córdi-a e-jus. Pascha.

MITTE MANUM *Gv 20,27 – Ps.117*

DOMENICA IN ALBIS

Comm.
VI

M

It-te ma-num tu-am, et cognosce lo-ca cla-vo-

rum, al-le-lu-ja: et no-li esse incre-du-lus, sed

fi-de-lis, al-le-lu-ja, al-le-lu-ja.

1. Confi-té-mi-ni Dó-mi-no, quó-ni-am bonus, quó-ni-am

in sæ-cu-lum mi-se-ri-córdi-a e-jus. Mitte.

2. Di-cat nunc Isra-el, quó-ni-am bonus, quó-ni-am in

sæ-cu-lum mi-se-ri-córdi-a e-jus. Mitte.



CANTATE DOMINO *Salmo 95*

DOMENICA TERZA

II
C Antá-te Dómi- no, * al-le- lú- ia: cantá-te
Dómi-no, be-ne-dí-ci-te no- men e- jus: be- ne
nun-ti- á- te de di- e in di- em sa- lu-
tá- re e- jus, alle-lú- ia, alle- lú- ia.

1. Cantá- te Dómi-no cánti-cum novum, cantá-te Dómi-no,
omnis ter-ra. Cantáte.

2. Annunti- á- te inter gentes gló- ri- am e- jus, in ómni-
bus pópu-lis mi-ra-bí- li- a e- jus. Cantáte.

VII

F

Actus est re-pén-te * de cæ-lo so- nus adve-

ni-éntis spí-ri-tus ve-he-méntis, u-bi e- rant se-dén- tes,

alle- lú- ia: et replé- ti sunt omnes Spí-ri-tu Sancto,

loquén- tes magná- li- a De- i, al-le-lú- ia,

alle- lú- ia.

1. Ex-súrgit De- us, et dissi-pántur in-imí-ci e- jus; et

fú-gi- unt, qui odé-runt e- um, a fá-ci- e e- jus.

Factus.

2. Et justi læ-téntur et exsúltent in conspéctu De- i

et de-lecténtur in læ-tí-ti- a. Factus.

QUI MANDUCAT *Gv 6,57 – Ps.118*

CORPUS DOMINI

VI

QUI mandú- cat carnem me- am, * et bi- bit sán-
gui-nem me- um, in me ma- net, et e- go in
e- o, di- cit Dómi- nus.

1. Be- á- ti imma-cu- lá-ti in vi- a, qui ámbu-lant in
le- ge Dómi-ni. Qui mandúcat.

2. Be- á- ti, qui servant testimó-ni- a e- jus, in to-to cor-
de exquí- runt e- um. Qui mandúcat.



DICO VOBIS *Lc 15,10 – Ps. 31*

SACRO CUORE

Comm.
V

D

I-co vo-bis gaudi-um est ange-lis De- i su-per

uno pecca-tó-re pæni-ténti-am agén-te.

1. Be- á-tus, cu- i remíssa est in-íqui-tas, et obtéctum

est peccá-tum. Dico.

2. Be- á-tus vir, cu- i non impu-tá-vit Dómi-nus de-líctum,

nec est in spí-ri-tu e- jus do-lus. Dico.



ANTIFONE

VESPERE AUTEM *Mt 28,1*

SABATO SANTO

VIII. G

V ESPE-RE autem sá-bba-ti, * quae lucéscit in prima sá-bba-ti,
ve-nit Ma-rí-a Magda-lé-ne, et ál-te-ra Ma-rí-a, vi-dé-re sepúl-
crum, alle-lú-ia. E u o u a e.

ET VALDE MANE *Mc 16,2*

PASQUA

VIII. G

E T valde ma-ne * u-na sabba-tó-rum, vé-ni-unt ad monu-
méntum, or-to jam so-le, alle-lú-ia. E u o u a e.

ANGELUS AUTEM DOMINI *Mt 28,2*

PASQUA

1. Ant.
8. G

A Nge-lus autem Dó-mini * descéndit de caé-lo, et
accé-dens revólvit lápidem, et sedébat super é-um, alle-
lú-ia, alle-lú-ia. E u o u a e.

ET ECCE TERRÆMOTUS *Mt 28,2*

PASQUA

2. Ant.
VII. c



ERAT AUTEM *Mt 28,3*

PASQUA

3. Ant.
VIII. c



PRÆ TIMORE *Mt 28,4*

PASQUA

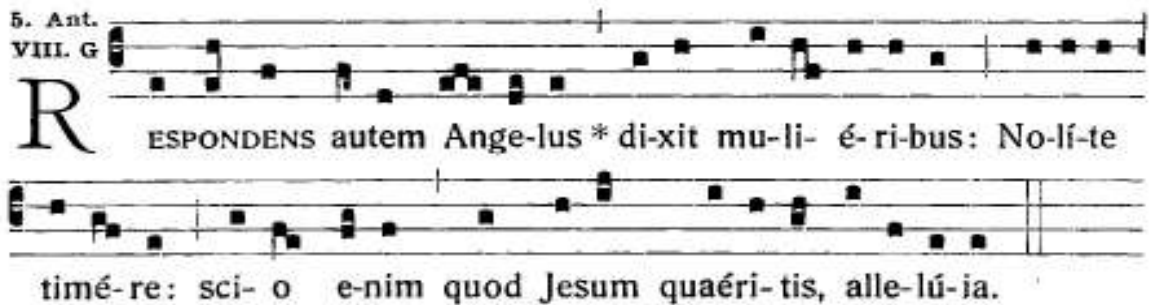
4. Ant.
VII. a



RESPONDENS AUTEM ANGELUS *Mt 28,5*

PASQUA

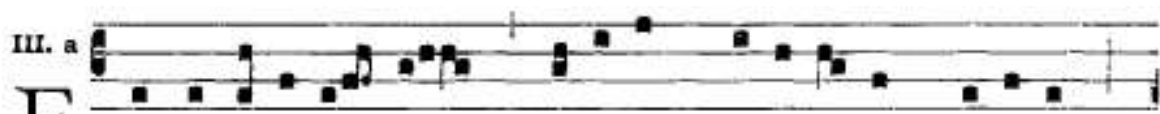
5. Ant.
VIII. G



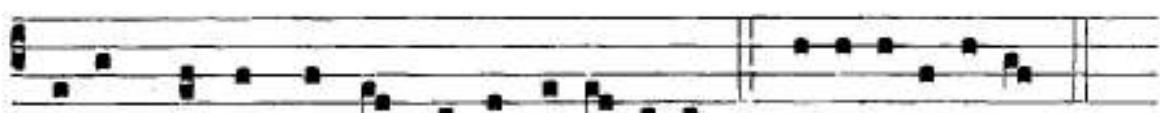
ET RESPICIENTES *Mc 16,4*

PASQUA

III. a



E t respi-ci-én-tes * vi-dé-runt re-vo-lú-tum lá-pi-dem:
e-rat quippe magnus valde, alle-lú-ia. E u o u a e.



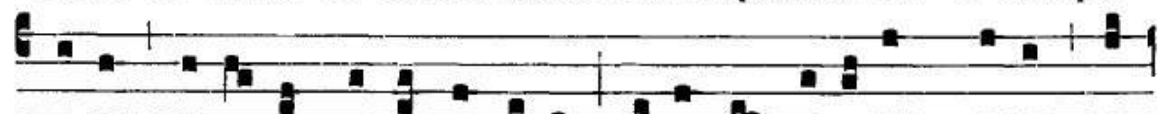
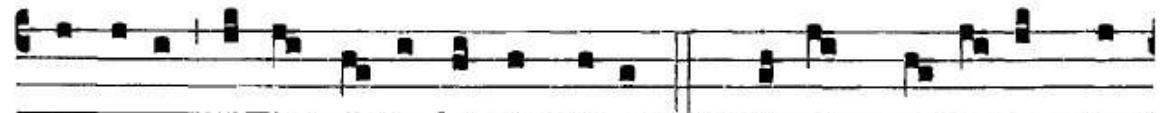
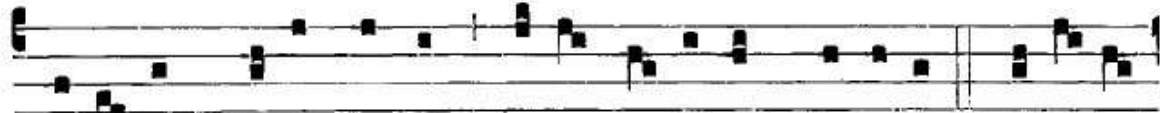
INNI

AD REGIAS AGNI DAPES (*S.Ambrogio*)

VIII.

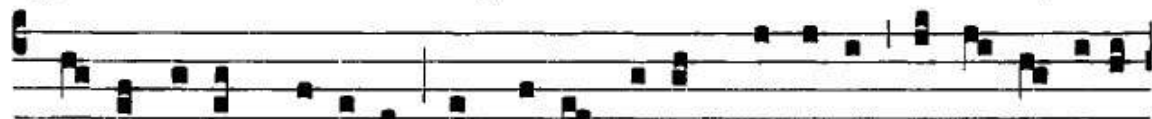


A d ré-gi- as Agni dapes, Sto-lis amícti cándi-dis, Post
tránsi-tum ma-ris Rubri, Christo ca-ná-mus Prínci-pi. 2. Di-ví-na
cu- jus cá-ri-tas Sacrum pro-pí-nat sán-gui-nem, Almí-que membra
cór-po-ris Amor sa-cér-dos ím-mo-lat. 3. Sparsum cru- ó-rem pó-
sti-bus Vastá-tor horret Ange-lus: Fu-gít-que di-ví-sum ma-re, Mer-

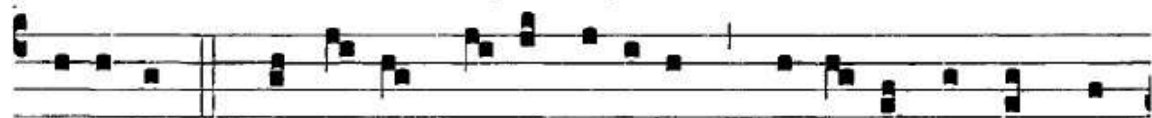




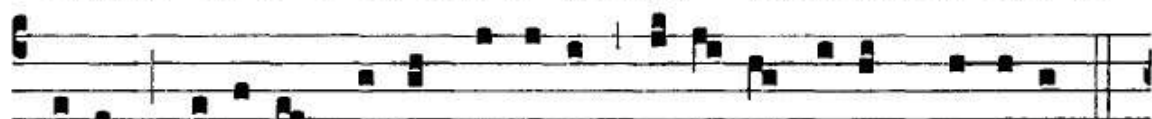
guntur hostes flúcti-bus. 4. Jam Pascha nostrum Christus est, Pa-



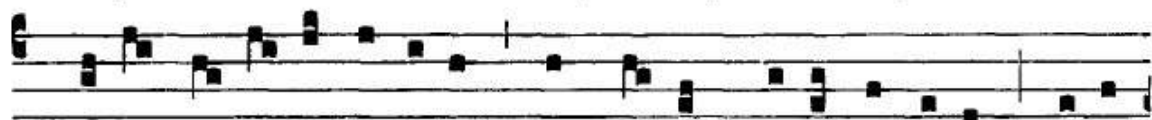
schá-lis i-dem víctima: Et pu-ra pu-ris ménti-bus Since-ri-tá-tis



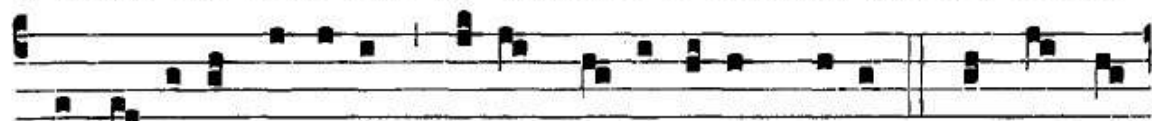
á-zyma. 5. O ve-ra coe-li víctima, Subjé-cta cui sunt tár-



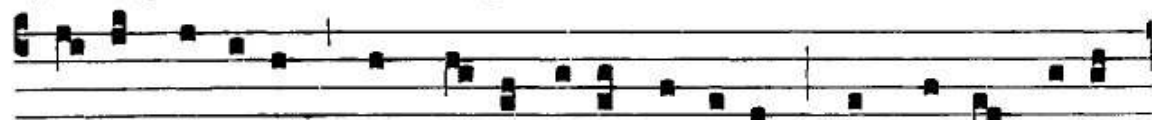
ta-ra, So-lú-ta mortis víncu-la, Re-cépta vi-tae praémi-a.



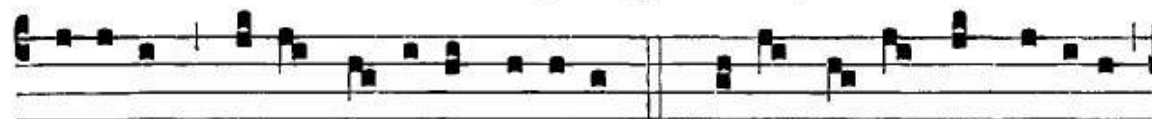
6. Victor sub-áctis ínfe-ris Trophaé-a Christus éxplicat, Coe-ló-



que a-pérto, súbdi-tum Re-gem te-nebrá-rum trahit. 7. Ut sis per-



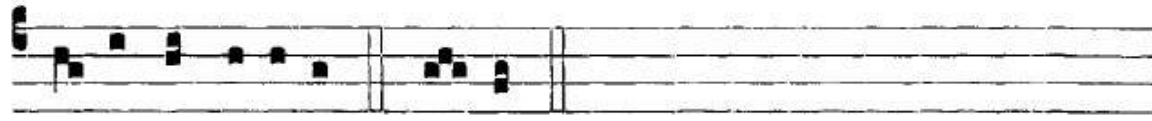
énne ménti-bus Paschá-le Je-su gáudi-um, A morte dí-ra



críminum Vi-tae re-ná-tos lí-be-ra. 8. De-o Pa-tri sit gló-ri-a,



Et Fí-li-o qui a mórtu-is Surré-xit, ac Pa-rá-cli-to, In sem-



pi-térna saécu-la. A-men.

VENI CREATOR (*Mauro Rabano*)

Hymn.

8.

V

Eni Cre-á-tor Spí-ri-tus, Méntes tu-órum ví-si-ta :

Imple su-pérna grá-ti-a Quae tu cre-ásti péc-to-ra. 2. Qui

dí-ce-ris Pa-rácli-tus, Altíssimi dó-num Dé-i, Fons vívus,

ígnis, cá-ri-tas, Et spi-ri-tá-lis úncti-o. 3. Tu septi-fórmis

mú-ne-re, Dí-gi-tus pa-térnae délixterae, Tu ri-te promíssum

Pátris, Sermóne dí-tans gúttura. 4. Accénde lúmen sénsi-

bus, Infúnde amó-rem córdibus, Infírma nóstri córpo-

ris Virtú-te fírman-s pérpe-ti. 5. Hóstem repéllas lón-gi-us,

Pacém-que dónes pró-tinus : Ductó-re sic te praévi-o, Vi-

témus ómne nóxi-um. 6. Per te sci-á-mus da Pátrem, No-



scámus atque Fí-li-um, Téque utri- úsque Spí-ri-tum Cre-
dámus ómni témpore. 7. Dé-o Pátri sit gló-ri-a, Et Fí-
li-o, qui a mórtu-is Surréxit, ac Parácli-to, In saecu-ló-
rum saécu-la. Amen.

PANGE LINGUA GLORIOSI CORPORIS (S. Tommaso)

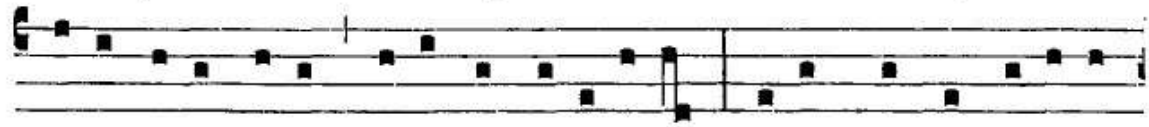
III.



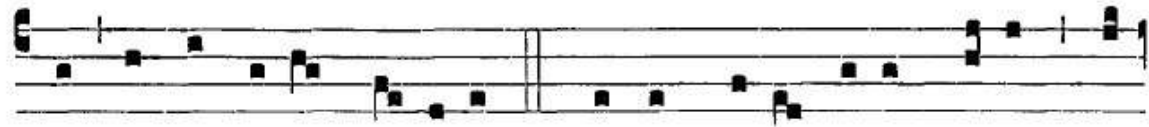
PANGE lingua glo-ri-ó-si Córpo-ris mysté-ri-um, Sangui-
nisque pre-ti-ó-si, Quem in mundi pré-ti-um Fructus ventris
gene-ró-si Rex effú-dit gén-ti-um. 2. No-bis da-tus, nobis na-tus
Ex intácta Vírgi-ne, Et in mundo conversá-tus, Sparso ver-
bi sémi-ne, Su-i mo-ras inco-lá-tus Mi-ro clausit ór-di-ne.



3. In suprémae nocte coenae, Re-cúmbens cum frátri-bus, Obser-



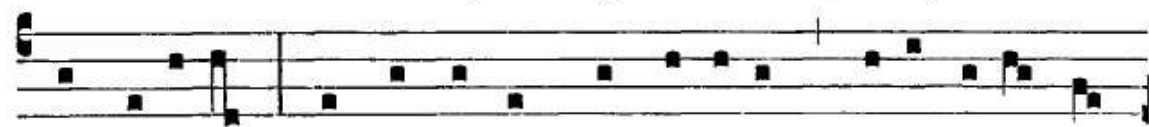
vá-ta le-ge plene Ci-bis in le-gá-li-bus, Ci-bum turbae du-o-dé-



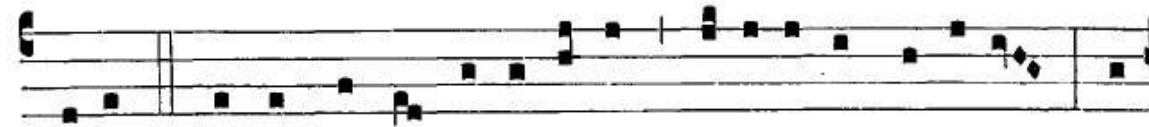
nae Se dat su- is má-ni-bus. 4. Verbum ca-ro, panem ve-rum Ver-



bo carnem éffi-cit: Fitque sanguis Christi me-rum, Et si sen-



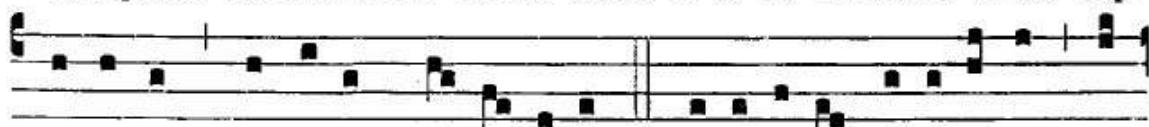
sus dé-fi-cit, Ad firmándum cor sincé-rum So-la fi-des súf-



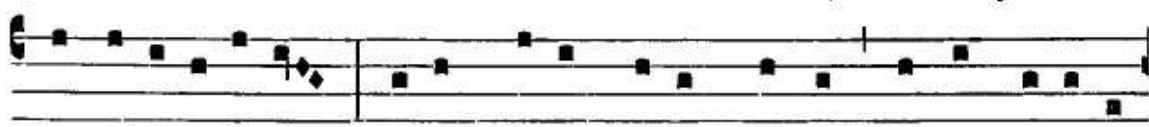
fi-cit. 5. Tantum ergo Sacraméntum Vene-rémur cérnu- i: Et



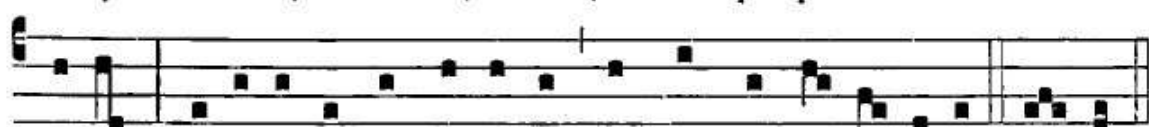
antíquum do-cuméntum Novo cedat rí-tu- i: Praestet fi-des sup-



pleméntum Sénsu- um de- fé-ctu- i. 6. Ge-ni-tó-ri, Ge-ni-tóque Laus



et jubi-lá-ti- o, Sa-lus, honor, virtus quoque Sit et bene-dí-



cti- o: Proce-dénti ab utróque Compar sit laudá- ti- o. A-men.

8. **V** Erbum su-pérnum pródi-ens, Nec Pátris línquens
 déxte-ram, Ad ópus sú-um éx-i-ens, Vé-nit ad ví-tae vé-
 spe-ram. 2. In mór-tem a di-scípulo Sú-is tradéndus
 aému-lis, Pri-us in ví-tae fércu-lo Se trá-di-dit discí-
 pu-lis. 3. Quíbus sub bí-na spé-ci-e Cárnem dédit et sán-
 guinem : Ut dúpli-cis substánti-ae Tó-tum ci-bá-ret hómi-
 nem. 4. Se ná- scens dé-dit só-ci-um, Convéscens in e-dú-
 li-um, Se mó-ri-ens in pré-ti-um, Se régnans dat in
 praémi-um. † 5. O SA- LU-TÁRIS HÓSTI-A, Quae caéli pán-
 dis ósti-um : Bélla prémunt hostí-li-a, Da ró-bur, fer



auxí-li- um. 6. Uni tri-nóque Dómino Sit sempi-tér-
na gló-ri-a, Qui ví-tam sine término Nó-bis dónet in
pátri-a. Amen.

VARIA

HÆC DIES

PASQUA

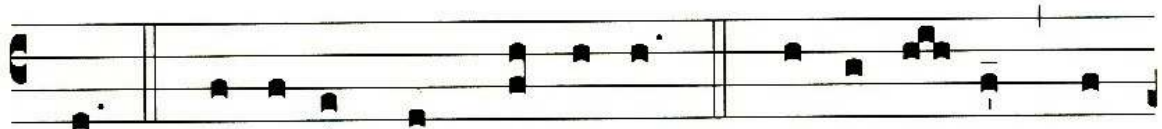
Grad.
2
h



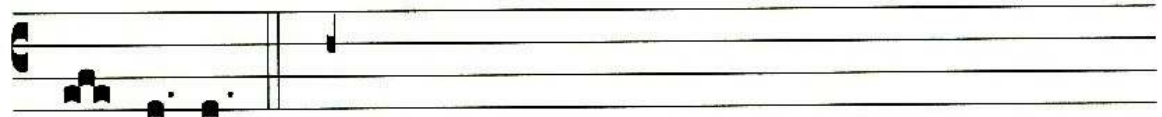
ÆC dí-es, * quam fé-cit Dó-
mi- nus : exsulté- mus,
et lae-té- mur in é- a.
V. Confi-témi-ni Dó- mi- no, quó-
ni- am bó- nus : quó-ni- am in saé-
culum mi-se-ri-cór- di-a * é- jus.

ALLELUJA! LAPIS REVOLUTUS

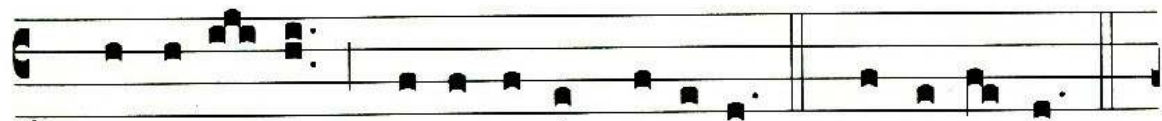
V
A Cantor
1- le-lu- ia. Hæc di- es quam fe- cit Dómi- nus,
Schola *vel* omnes Cantor
– ℣ Al-le-lu- ia – exsul-témus et læ-témur in e- a.
Omnes
℣ Al-le-lu- ia, al-le- lu- ia.
℣ 2 Al-le-lu- ia. La-pis revo-lú-tus est – ℣ Al-le-lu- ia –
ab ósti- o monumén-ti. ℣ Al-le-lu- ia, al-le- lu- ia.
℣ 3 Al-le-lu- ia. Tu-lé-runt Dómi-num me- um, – ℣ Al-le-
lu- ia – et nésci- o u-bi po-su-é-runt e- um. ℣ Al-le- lu-
ia, al-le- lu- ia.
℣ 4 Al-le-lu- ia. Quem quæ- ris, mú- li- er? – ℣ Al-le- lu-



ia — Vi-vén-tem cum mór-tu- is? ℣ Al-le-lu- ia, al-



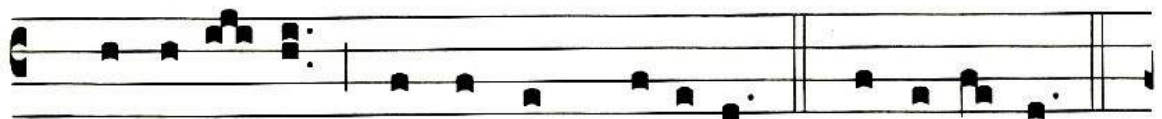
le- lu- ia.



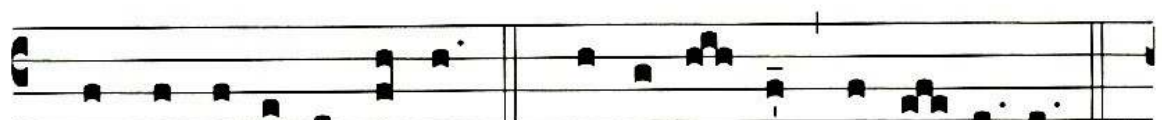
℣ 5 Al-le-lu- ia. No- li fle-re, Ma-rí- a: — ℣ Al-le-lu- ia —



re-sur-ré-xit DÓ-mi-nus. ℣ Al-le-lu- ia, al-le- lu- ia.



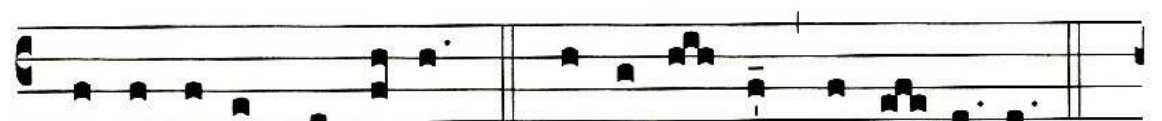
℣ 6 Al-le-lu- ia. Dic no- bis, Ma-rí- a: — ℣ Al-le-lu- ia —



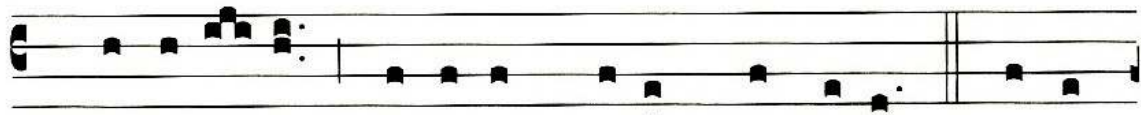
quid vi-dís-ti in vi- a? ℣ Al-le-lu- ia, al-le- lu- ia.



℣ 7 Al-le-lu- ia. Angé- li-cos tes-tes: — ℣ Al-le-lu- ia —



su-dá- ri- um et vestes. ℣ Al-le-lu- ia, al-le- lu- ia.



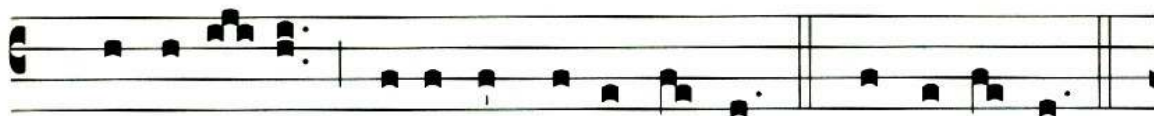
℣ 8 Al-le-lu- ia. Sur-ré-xit Christus, spes me- a; – ℟ Al-le-



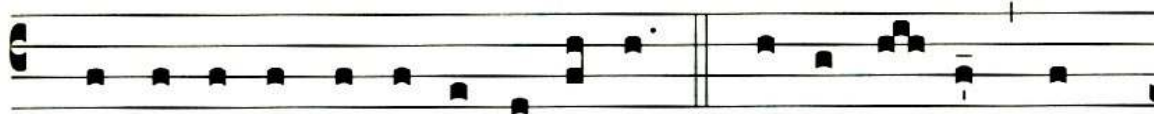
lu- ia – præ-cé-det su- os in Ga-li- læ- am. ℟ Al-le-lu- ia,



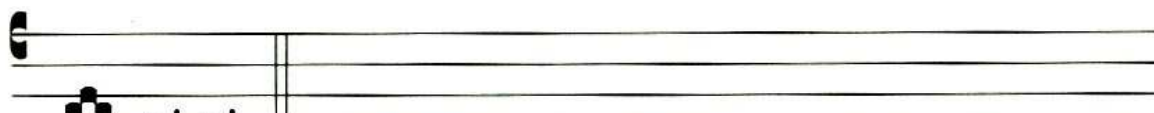
al-le- lu- ia.



℣ 9 Al-le-lu- ia. Surré-xit de se-púl-cro – ℟ Al-le-lu- ia –



qui pro no-bis pe-péndit in ligno. ℟ Al-le- lu- ia, al-

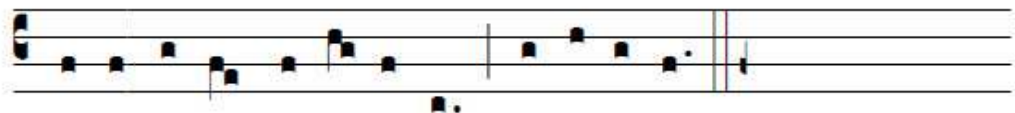


le- lu- ia.

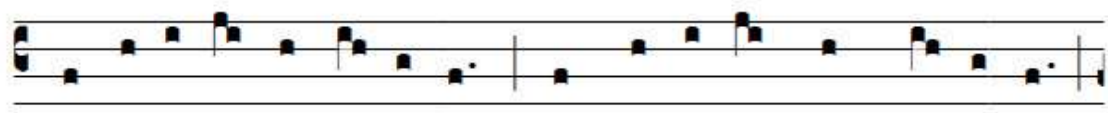
ALLELUJA! O FILII ET FILIÆ

II

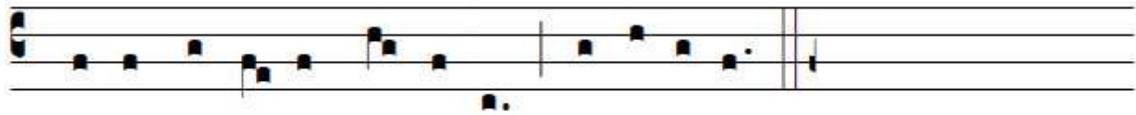
A



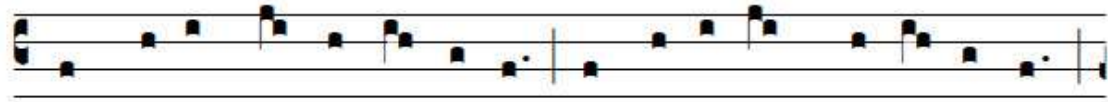
L-le-lú-ia, alle-lú-ia, alle-lú-ia. *Repeat: Allelúia.*



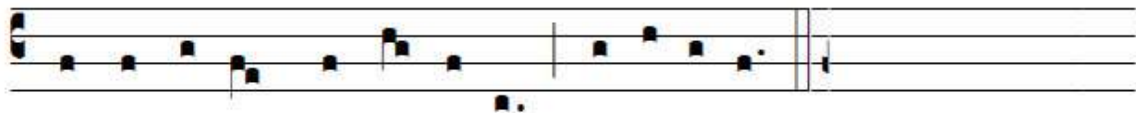
1. O fí-li- i et fí- li- æ, Rex cæ-léstis, Rex gló- ri- æ,



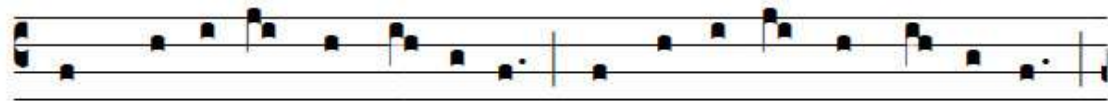
Morte surre-xit hó-di- e, alle-lú-ia. R. Allelúia.



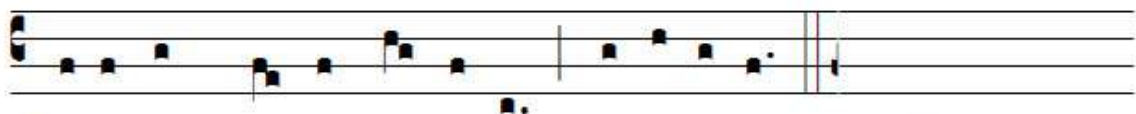
2. Et mane pri-ma sá-bba-ti, Ad ósti- um monuménti



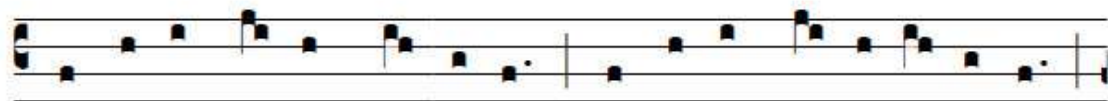
Accessé-runt discí- pu- li, alle-lú-ia. R. Allelúia.



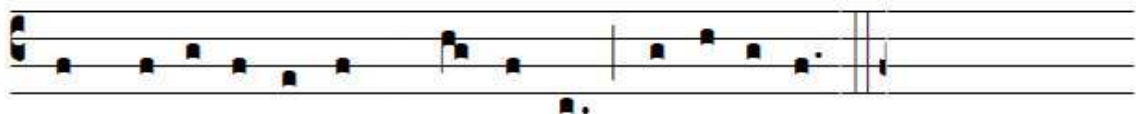
3. Et Ma-rí- a Magda- léne, Et Ja-co-bi et Sa- lóme,



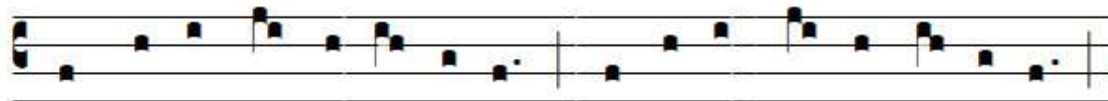
Vené-runt corpus únge-re, alle-lú-ia. R. Allelúia.



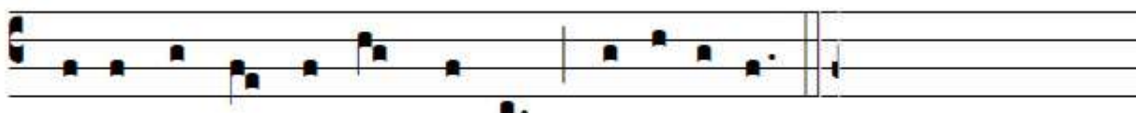
4. In albis se-dens Ange-lus Præ-dí-xit mu- li- é- ri-bus:



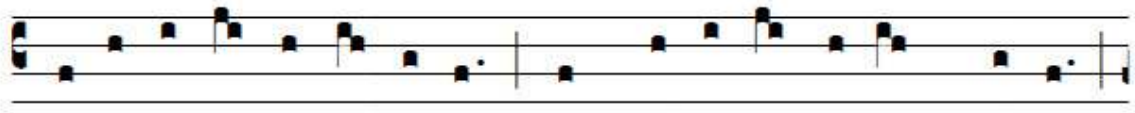
In Ga-li-læ- a est Dó-mi-nus, alle-lú-ia. R. Allelúia.



5. Et Jo- ánnes Apó-sto-lus Cu-cúrrit Pe-tro cí- ti- us,



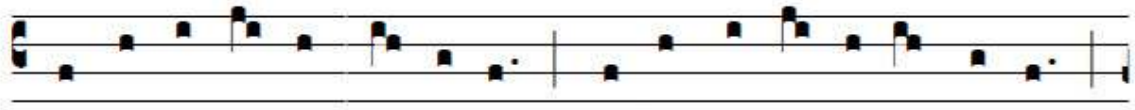
Monuménto ve-nit pri- us, alle-lú-ia. R. Allelúia.



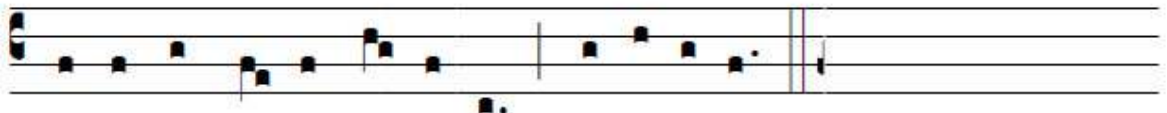
6. Discí-pu-lis astán-tibus, In mé-di-o sté-tit Christus,



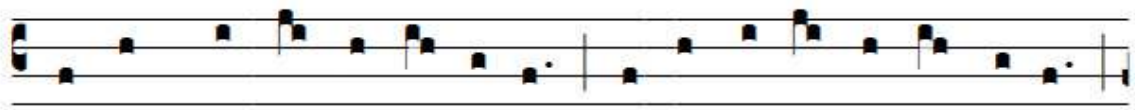
Di-cens: Pax vo-bis ómni-bus, alle-lú-ia. R. Allelúia.



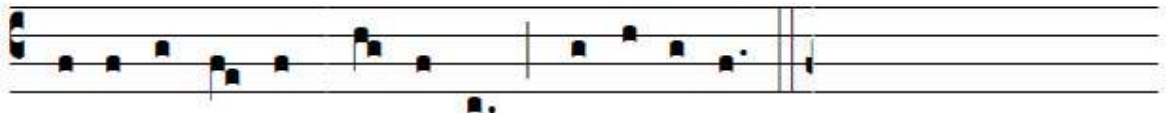
7. Ut intellé-xit Dí-dymus Qui- a surré-xe-rat Je-sus,



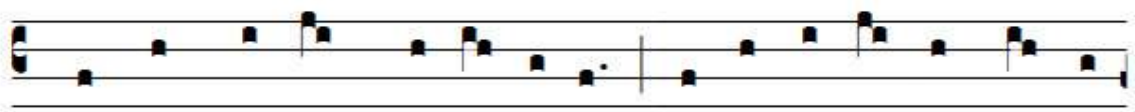
Remánsit fe-re dú-bi- us, alle-lú-ia. R. Allelúia.



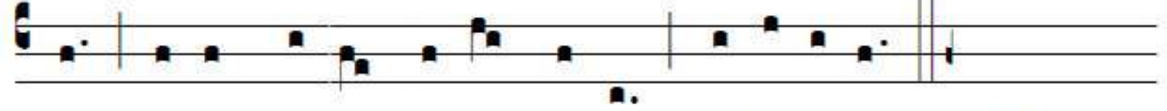
8. Vi-de, Thoma, vi-de la-tus, Vi-de pedes, vi-de manus,



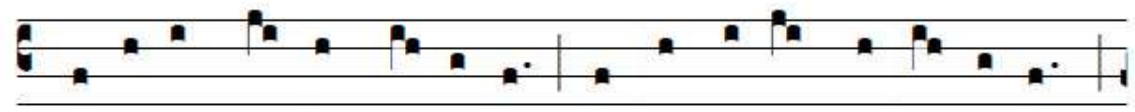
No-li esse incréd-u-lus, alle-lú-ia. R. Allelúia.



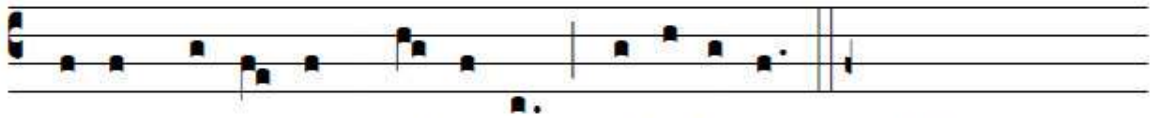
9. Quando Thomas Christi la-tus, Pe-des vi-dit atque ma-



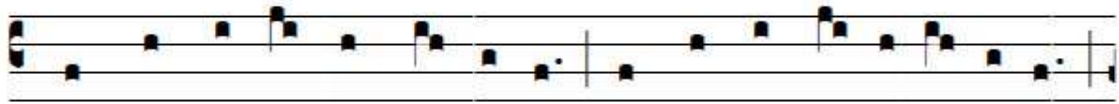
nus, Di-xit: Tu es De- us me- us, alle-lú-ia. R. Allelúia.



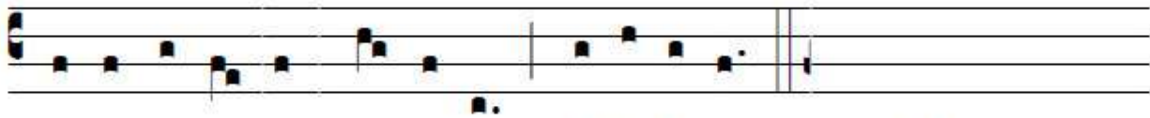
10. Be- á-ti qui non vi-dé-runt, Et fírmi-ter cre-di-dé-runt,



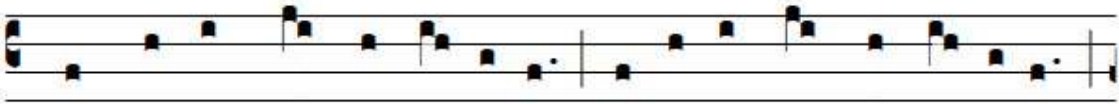
Vi-tam æ-térnam ha-bébunt, alle-lú-ia. R. Allelúia.



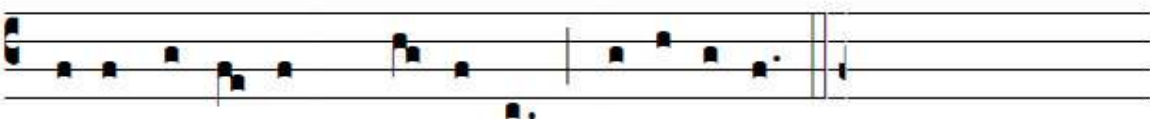
11. In hoc festo sanctís-simo Sit laus et ju-bi-lá-ti-o,



BENE-DI-CÁMUS DÓ-MINO, alle-lú-ia. R. Allelúia.



12. De qui-bus nos humíl-limas De-vó-tas atque dé-bi-tas

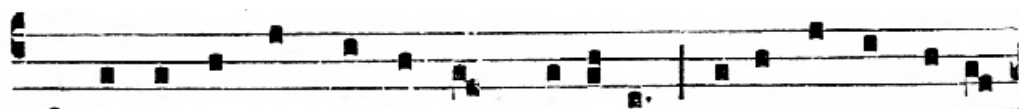


DE-O di-cámus GRÁ-TI-AS, alle-lú-ia. R. Allelúia.

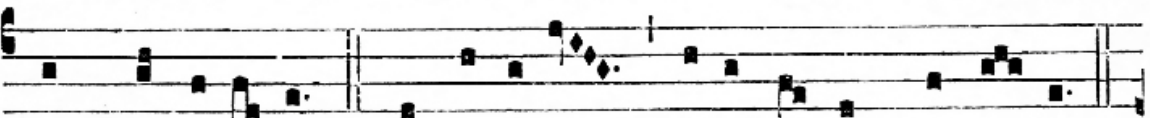
EXSULTEMUS

3.

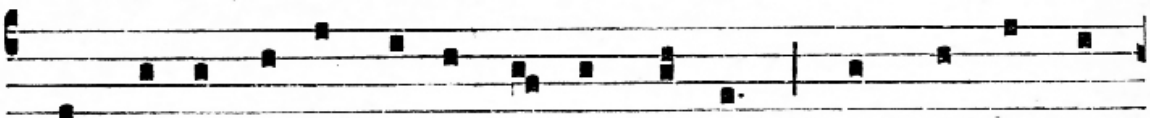
€



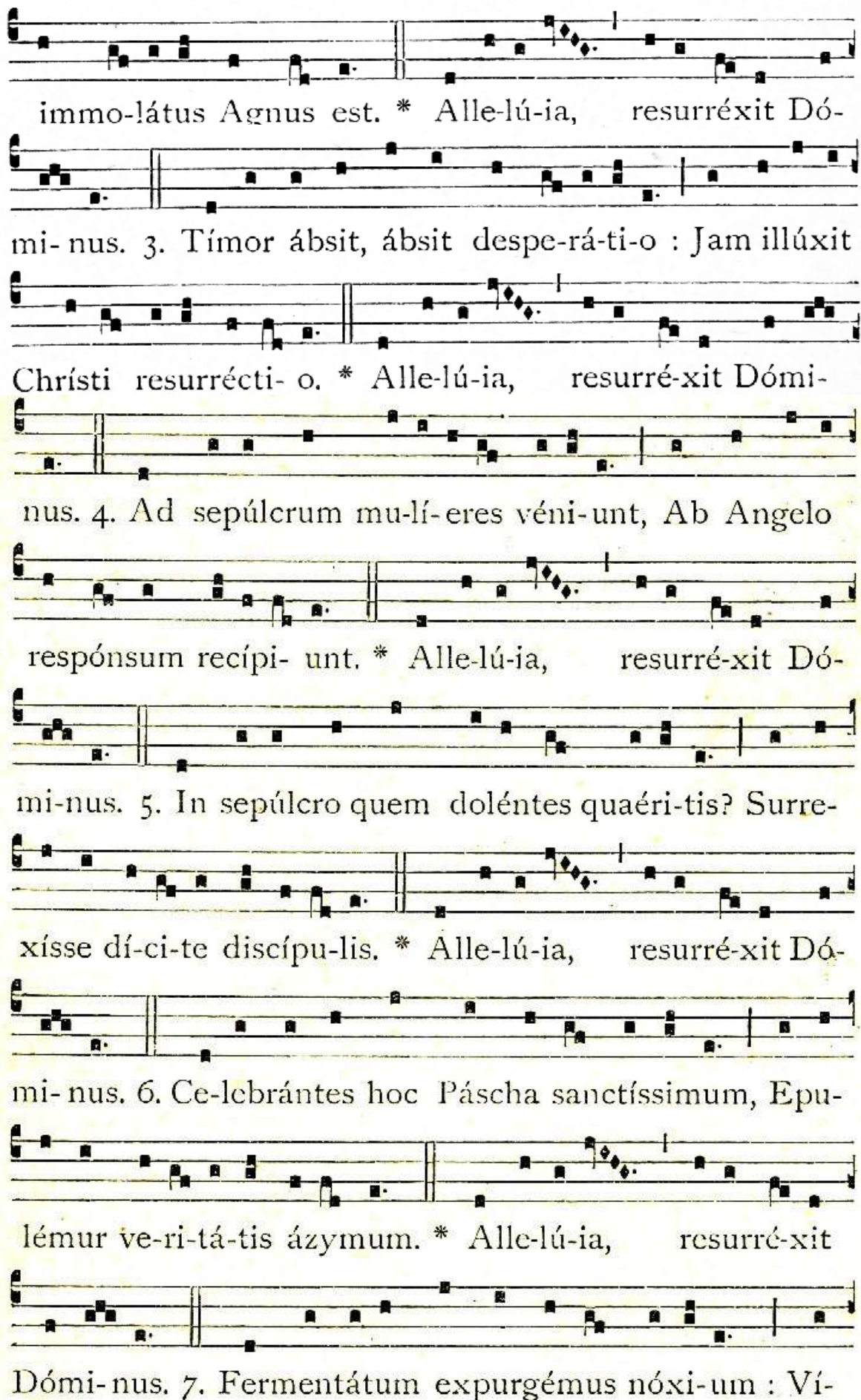
Xsultémus et laetémur hódí-e, Dí-es íste, dí-es



est laetí-ti-ac: * Alle-lú-ia, resurré-xit Dómi-nus.



2. Exsultándi et laetándi témpus est : Páscha nóstrum



immo-látus Agnus est. * Alle-lú-ia, resurrexit Dó-
mi-nus. 3. Tímor ábsit, ábsit despe-rá-ti-o : Jam illúxit
Chrísti resurrecti-o. * Alle-lú-ia, resurrexit Dómi-
nus. 4. Ad sepúlcrum mu-lí-eres véni-unt, Ab Angelo
respónsum recípi-unt. * Alle-lú-ia, resurrexit Dó-
mi-nus. 5. In sepúlcro quem doléntes quaéri-tis? Surre-
xísse dí-ci-te discípu-lis. * Alle-lú-ia, resurrexit Dó-
mi-nus. 6. Ce-lebrántes hoc Páscha sanctíssimum, Epu-
lémur ve-ri-tá-tis ázymum. * Alle-lú-ia, resurrexit
Dómi-nus. 7. Fermentátum expurgémus nóxi-um : Ví-

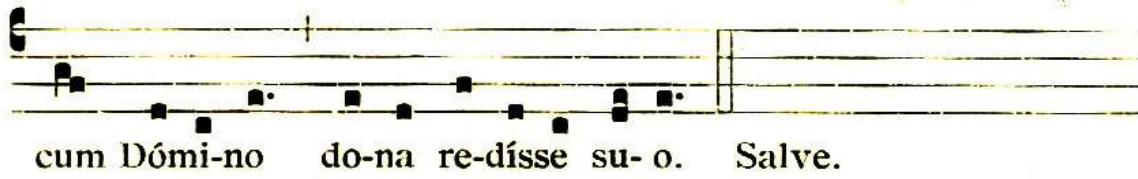


ctor súrgit, véra ví-ta ómni- um. * Alle-lú-ia, resur-
réxit Dómi-nus. 8. In hoc ergo vetustá-tis término,
Sérvus líber BENE-DÍCAT DÓMINO. * Alle-lú-ia,
resurré-xit Dómi-nus. 9. Ab ínfe-ris nunc rédit captí-
vi-tas : Omnes DÉ-O re-fe-rá-mus GRÁTI- AS. * Alle-lú-
ia, resurré-xit Dómi-nus.

SALVE FESTA DIES (*Venanzio Fortunato*)



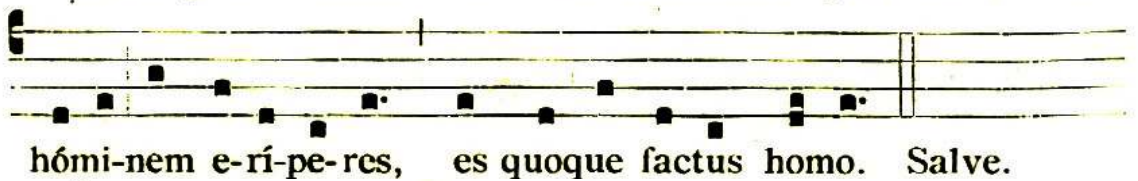
4.
S Al-ve festa di- es, to-to ve-ne-rá-bi-lis aevo, Qua
De-us inférnum vi-cit et astra te-net.
Chorus repetit Salve festa.
2. Ecce re-nascén-tis testá-tur grá-ti- a mundi Omni- a



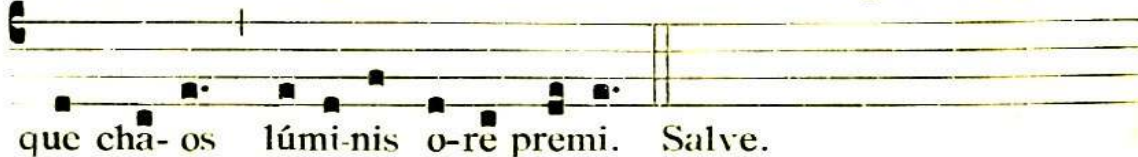
3. Namque tri-umphánti post trísti-a tártara Chri-sto



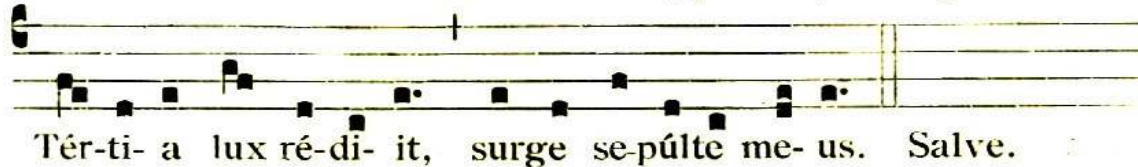
4. Qui ge-nus humá-num cernens mersísse pro-fúndo, Ut



5. Trísti-a cessé-runt inférnae víncu-la le-gis, Expa-vít-



6. Pol-lí-ci-tam sed redde fi-dem, pre-cor, alma pot-é-stas :



7. Solve ca-te-ná-tas infér-ni cárce-ris umbras, Et ré-

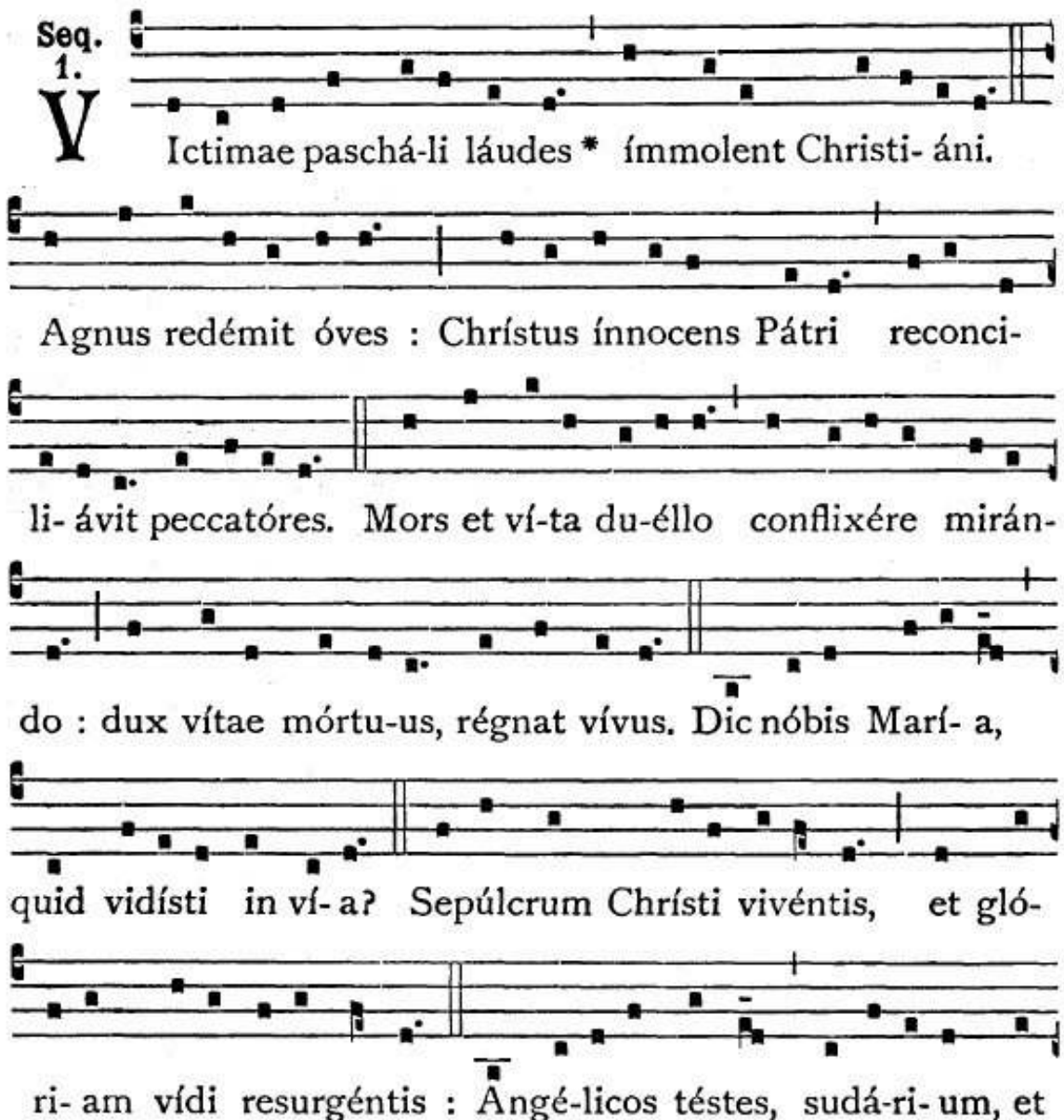


vo-ca sur-sum quidquid ad ima ru- it. Salve.

8. Redde tu- am fá-ci- em, ví-de- ant ut saécu- la lu- men;

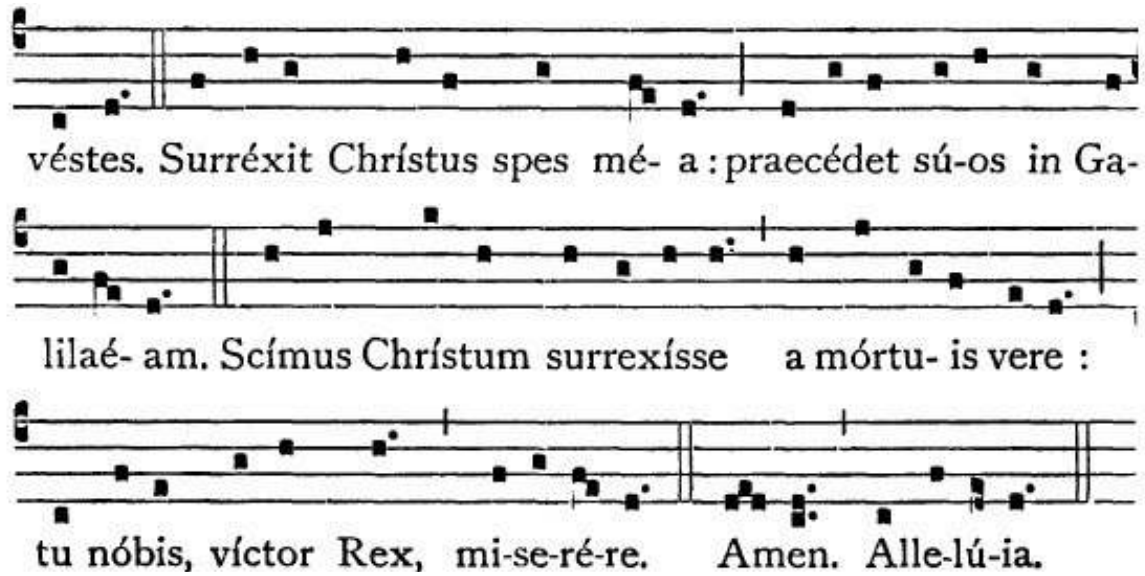
Redde di- em qui nos, te mo-ri- énte, fu- git. Salve.

VICTIMÆ PASCALI (*Wipone sec. XI*)



Seq.
1.
V Ictimæ paschá-li láudes * ímmolent Christi- áni.

Agnus redémit óves : Chrístus ínnocens Pátri reconci-
li- ávit peccatóres. Mors et ví- ta du- éllo confluxére mirán-
do : dux vítae mórtu- us, régnat vívus. Dic nóbis Marí- a,
quid vidísti in ví- a? Sepúlcrum Chrísti vivéntis, et gló-
ri- am vídi resurgéntis : Ángé-licos téstes, sudá-ri- um, et



vêstes. Surréxit Christus spes mé- a : praecedet sú-os in Ga-
lilaé- am. Scímus Christum surrexísse a mórtu- is vere :
tu nóbis, víctor Rex, mi-se-ré-re. Amen. Alle-lú-ia.

VENI SANCTE SPIRITUS (*versetto alleluja*)

PENTECOSTE



2.
A Lle- lú-ia. *

Here all kneel.

Ÿ. Vé- ni Sáncte Spí- ri- tus, réple tu-ó-
rum córda fi-dé- li- um : et tú- i amó-
ris in é- is ígnem * ac- cénde.

VENI SANCTE SPIRITUS (sequenza)(Stefano di Langhton)

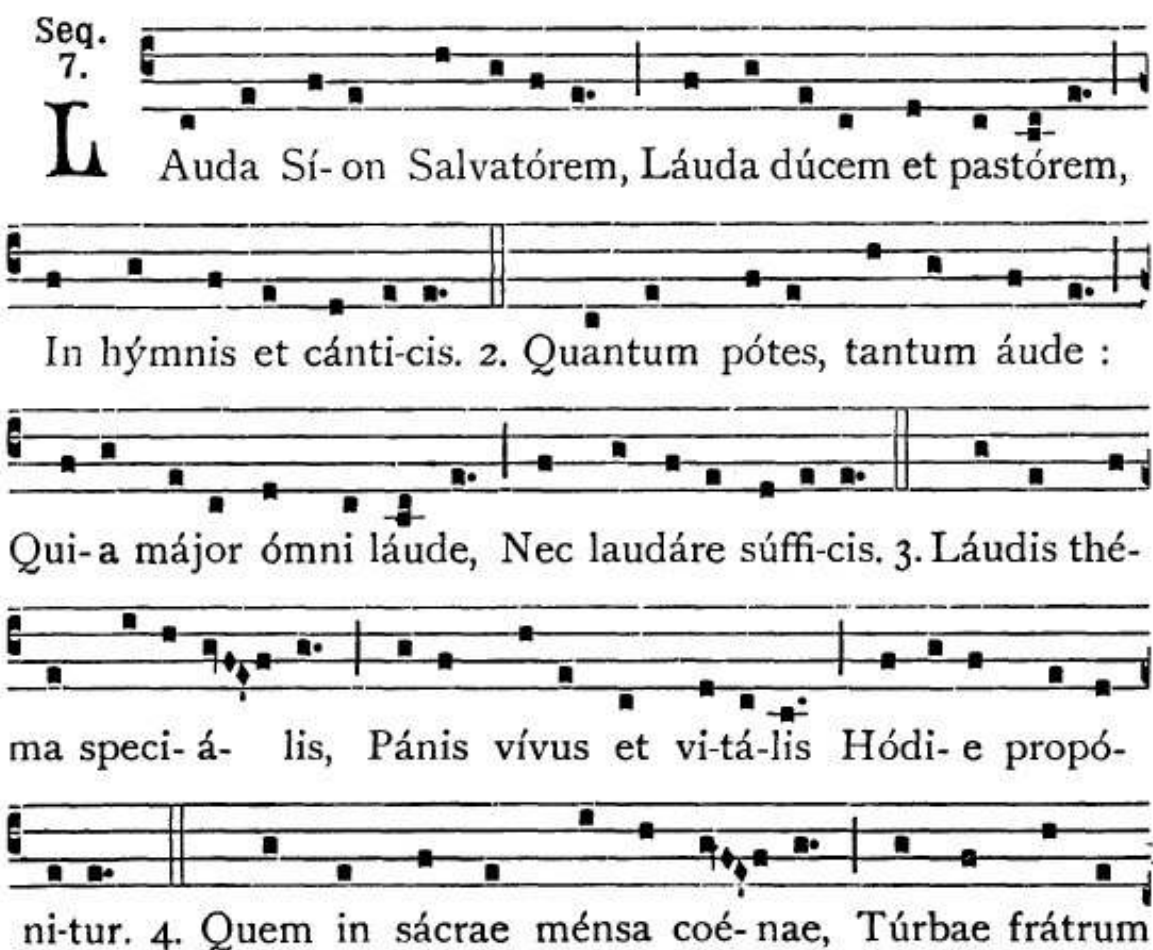
Seq. 1. **V** Eni Sáncte Spí-ri-tus, Et emít-te caé-li-tus Lú-
cis tú-ae rá-di-um. 2. Véní pá-ter páuperum, Véní dá-tor
mú-nerum, Véní lúmen cór-di-um. 3. Conso-látor ópti-
me, Dúlcis hóspes á-nimae, Dúlce refrigé-ri-um. 4. In
labóre réqui-es, In aéstu tempé-ri-es, In flétu so-lá-
ti-um. 5. O lux be-a-tíssima, Réple córdis íntima Tu-ó-
rum fidé-li-um. 6. Sine tú-o númine, Ni-hil est in hó-
mine, Ni-hil est innó-xi-um. 7. Láva quod est sórdidum,
Ríga quod est á-ridum, Sána quod est sáuci-um. 8. Flécte



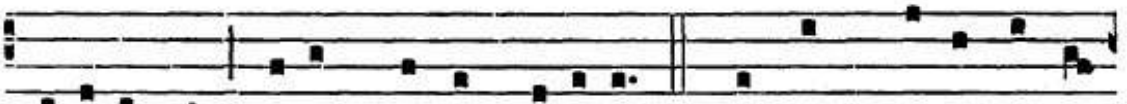
quod est rí-gidum, Fóve quod est frí-gidum, Rége quod est
dévi-um. 9. Da tú-is fidé-libus, In te confidéntibus, Sá-
crum septená-ri-um. 10. Da virtú-tis mé-ri-tum, Da sa-lú-
tis éxi-tum, Da perénne gáudi-um. Amen. Alle-lú-ia.

LAUDA SION (*S.Tommaso*)

Seq.
7.



Lauda Sí-on Salvatórem, Láuda dúcem et pastórem,
In hýmnis et cánti-cis. 2. Quantum pótes, tantum áude :
Qui-a májor ómni láude, Nec laudáre súffi-cis. 3. Láudis thé-
ma speci-á-lis, Pánis vívus et vi-tá-lis Hódi-e propó-
ni-tur. 4. Quem in sácræ ménsa coé-nae, Túrbæ frátrum



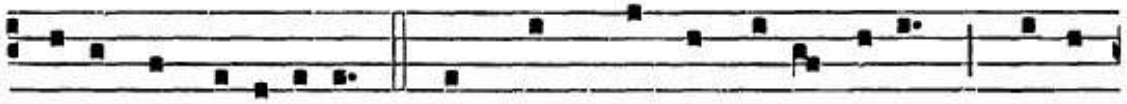
du-odénae Dátum non ambí-gitur. 5. Sit laus pléna, sit so-



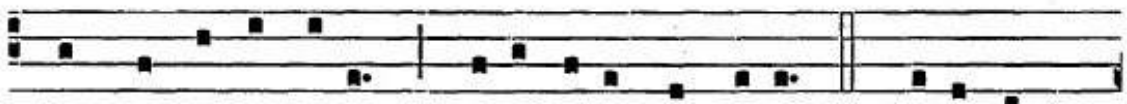
nóra, Sit jucúnda, sit decóra Méntis jubi-lá-ti-o. 6. Dí-es



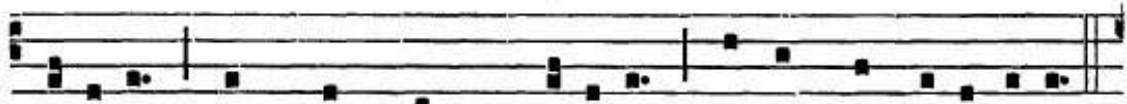
e-nim solémnis ági-tur, In qua ménsae príma recó-li-tur



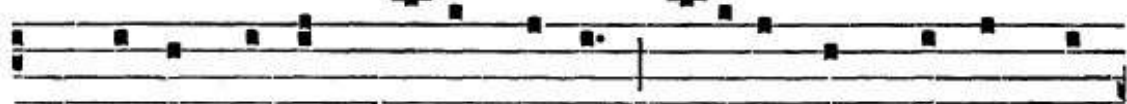
Hújus insti-tú-ti-o. 7. In hac ménsa nóvi Régis, Nóvum



Páscha nóvae légis, Pháse vétus términat. 8. Vetustá-tem



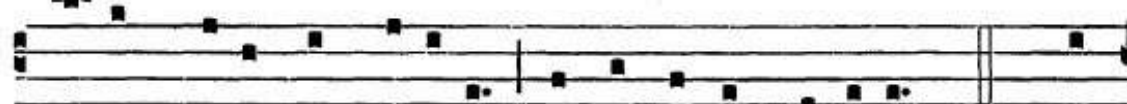
nóvi-tas, Umbram fú-gat vé-ri-tas, Nóctem lux e-líminat.



9. Quod in coéna Chrístus géssit, Faci-éndum hoc exprés-



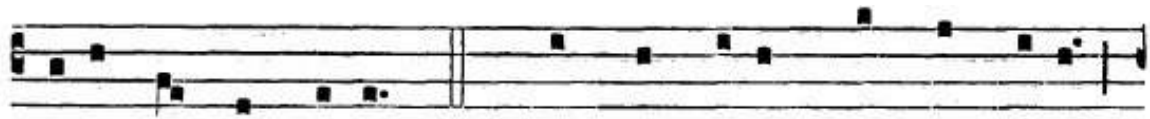
sit In sú-i memóri- am. 10. Dócti sácris insti-tútis,



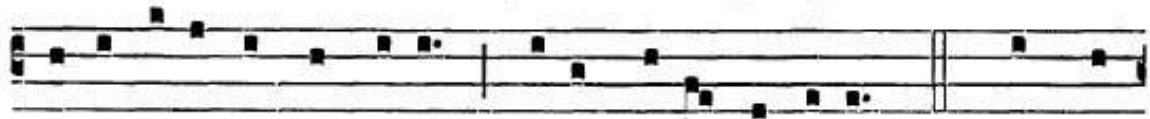
Pánem, vínum in sa-lútis Consecrámus hósti- am. 11. Dóg-



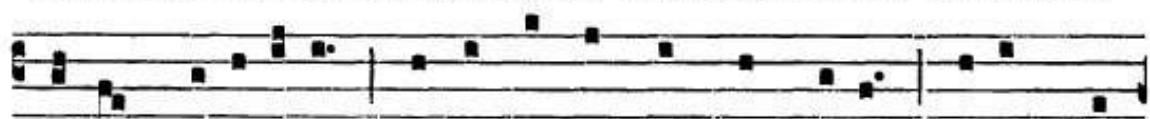
ma dátur christi- ánis, Quod in cárnem tránsit pánis, Et



vínum in sánguinem. 12. Quod non cápis, quod non vídes,



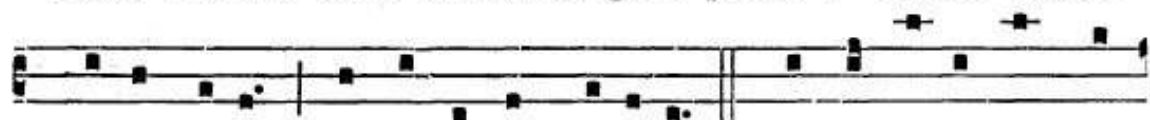
Animósa fírmát fídes, Praeter rerum órđinem. 13. Sub di-



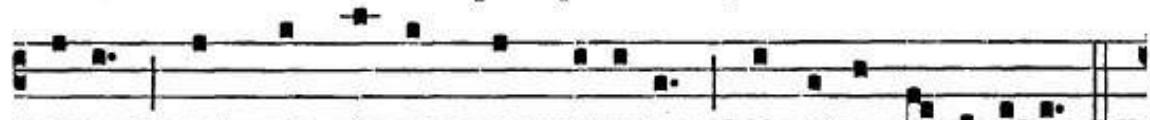
vérsis speci-ébus, Sígnis tantum, et non rébus, Látent res



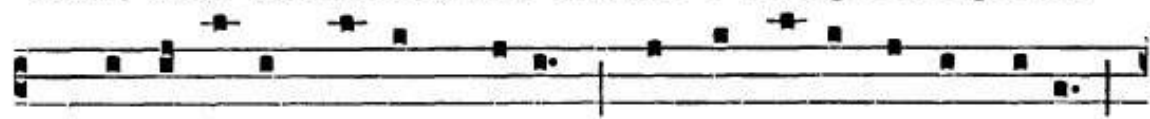
exími-ae. 14. Cáro cíbus, sánguís pótus : Mánet tamen



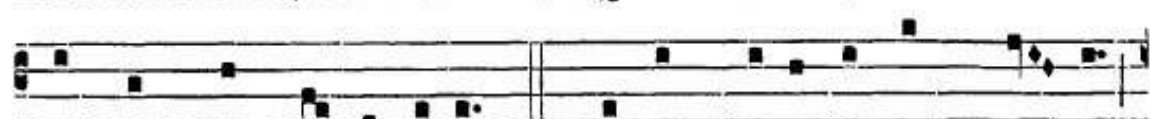
Chrístus tótus Sub utráque spéci-e. 15. A suménte non con-



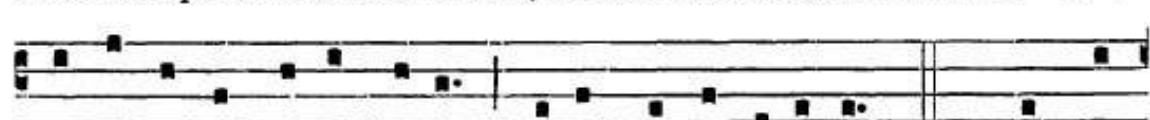
císus, Non confráctus, non diví-sus : Integer accípi-tur.



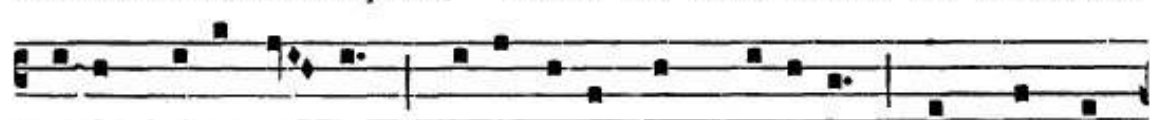
16. Súmit únus, súmunt mille : Quantum ísti, tantum ílle :



Nec sump-tus consúmi-tur. 17. Súmunt bóni, súmunt má- li :



Sórte tamen inaequáli, Vítae vel inté-r-i-tus. 18. Mors est



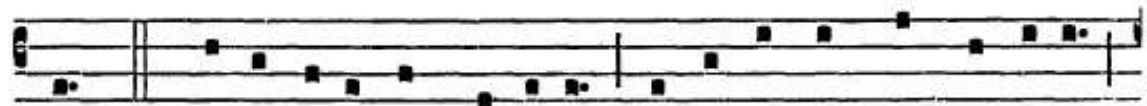
má-lis, ví-ta bó- nis : Víde pá-ris sumpti-ónis Quam sit dís-



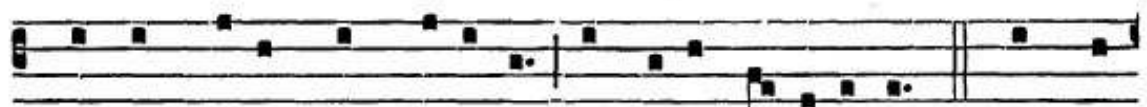
par éxi-tus. 19. Frácto demum sacraménto, Ne vacílles, sed



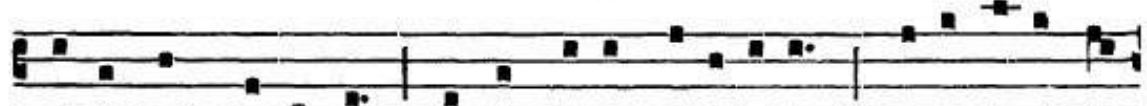
meménto Tantum ésse sub fragménto, Quantum tó-to tégi-



tur. 20. Núlla ré-i fit scissúra : Sígni tantum fit fractúra,



Qua nec stáтус, nec statú-ra Signá-ti mi-nú-i-tur. 21. ECCE



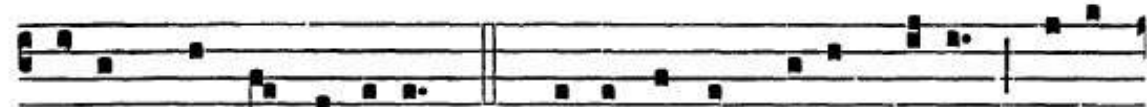
PÁNIS ANGELÓRUM, Fáctus cíbus vi-atórum: Vere pánis fi-



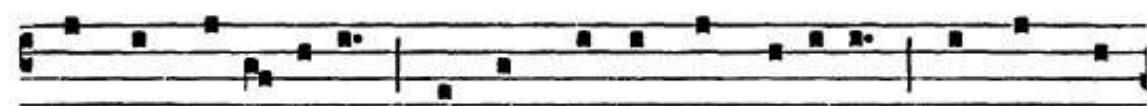
li-órum, Non mitténdus cánibus. 22. In figú-ris praesigná-



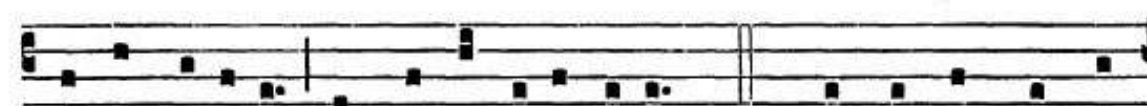
tur, Cum Isa-ac immolá-tur, Agnus Páschae de-putátur,



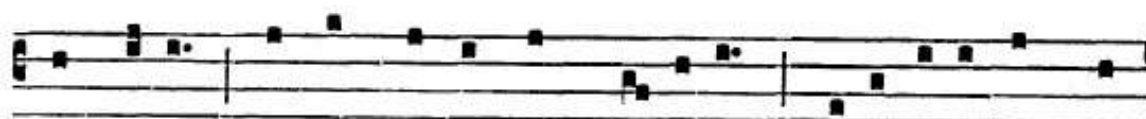
Dátur máнна pátribus. 23. Bóne pástor, pánis vé-re, Jésu,



nóstri mi-se-rére : Tu nos pásce, nos tu-ére, Tu nos bó-



na fac vidére In térra vivénti-um. 24. Tu qui cúncta scis



et váles, Qui nos páscis hic mortá-les : Tú-os ibi commen-
sá-les, Coherédes et sodá-les Fac sanctórum cí-vi-um.
Amen. (Alle-lú-ia *at Mass only.*)

PANIS ANGELICUS (*S.Tommaso*)

7.
P Anis angé-li-cus fit pa-nis hó-mi-num; Dat pa-nis
caé-li-cus figú-ris tér-mi-num : O res mi-rá-bi-lis! mandú-
cat Dómi-num Pauper, servus, et húmi-lis. 2. Te tri-na
Dé-i-tas ú-naque pó-scimus, Sic nos tu ví-si-ta, Sic-ut
te có-limus : Per tu-as sémi-tas duc nos quo téndi-
mus, Ad lu-cem quam inhá-bi-tas. A-men.



Tempo Ordinario

INTROITI

ADORATE DEUM *Salmo 96*

DOMENICA III T.O.

Intr.
7.
A



D-o-rá-te * Dé-um ómnes Ange- li éjus :
audí- vit, et laetá-ta est Sí- on : et exsultavé-
runt fí-li-ae Jú- dae. *Ps.* Dó-minus regnávít, exsúltet
tér-ra : * laeténtur ínsulae múl-tae. Gló- ri- a Pátri.
Eu o u a e.

LÆTETUR COR *Salmo 104*

DOMENICA IV T.O.

Intr.
2.
L



Aeté- tur cor * quaerén- ti- um Dómi- num :
quaéri- te Dó- mi-num, et con- fir- má- mi- ni :



quaéri- te fá- ci- em e- jus semper. *Ps.* Confi-
téli- ni Dómi- no, et invo- cá- te nomen e- jus : * annun-
ti- á- te inter gentes ó- pe- ra e- jus. Gló- ri- a Patri.

OMNES GENTES *Salmo 46*

DOMENICA XIII T.O.

Intr. 6.

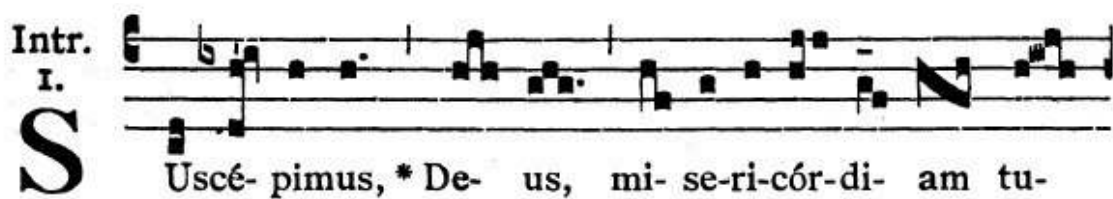


O mnes gén- tes * pláudi- te máni- bus :
jubi- lá- te Dé- o in vóce exsulta- ti- ó- nis.
Ps. Quóni- am Dóminus excélsus, terrí- bi- lis : * Rex mágnus
super ómnem térram. Gló- ri- a Pátri. E u o u a e.

SUSCEPIMUS DEUM *Salmo 47*

DOMENICA XIV T.O.

Intr. I.



S uscé- pimus, * De- us, mi- se- ri- cór- di- am tu-



am in mé- di- o templi tu- i : se-cúndum no- men
tu- um De- us, i- ta et laus tu- a in fi- nes
ter- rae : justí- ti- a ple- na est dexte- ra tu- a.
*Ps. Magnus Dómi- nus et laudá- bi- lis ni- mis : * in ci- vi- tá- te*
De- i nostri, in monte sancto e- jus. Gló- ri- a Patri.

PROTECTOR NOSTER *Salmo 83*

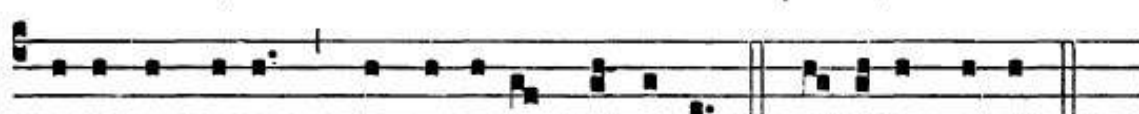
DOMENICA XX T.O.



Intr. 4.
P Ro- té- ctor nó- ster * áspi- ce, Dé- us, et
réspice in fá- ci- em Chrí- sti tú- i : qui- a
mé- li- or est dí- es ú- na in átri- is tú- is
su- per míl- li- a. *Ps. Quam di- lécta taberná-*



cu-la tú-a, Dómi-ne virtútum! * concupíscit, et dé-fi-cit

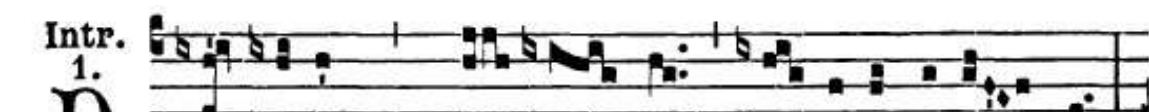


ánima mé-a in átri-a Dómi-ni. Gló-ri-a Pátri.

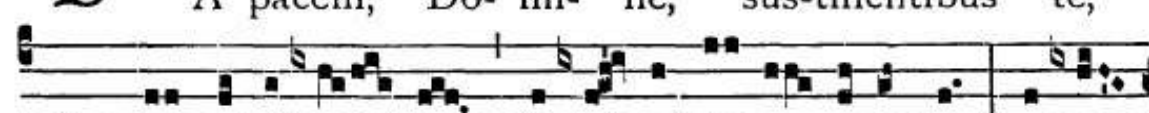
DA PACEM *Siracide 35 Ps.121*

DOMENICA XXIV T.O.

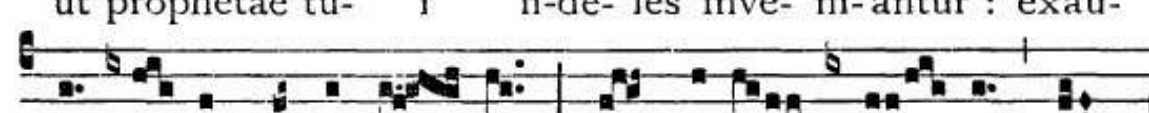
Intr. 1.



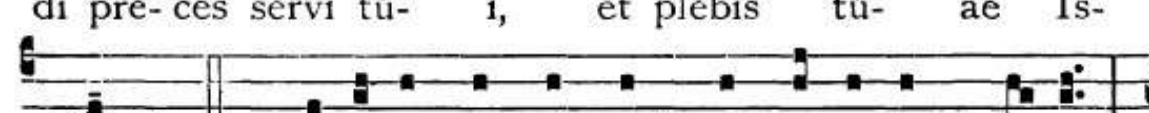
D A pácem, * Dó- mi- ne, sus-tinéntibus te,



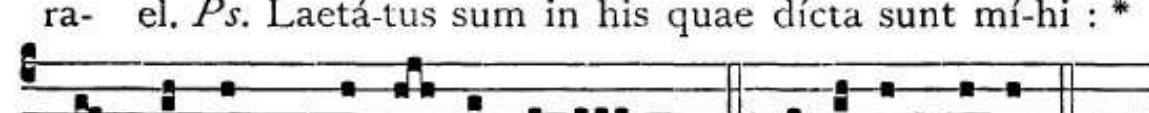
ut prophétae tú- i fi-dé- les inve- ni-ántur : exáu-



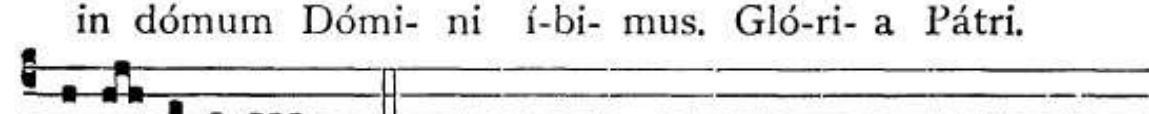
di pré- ces sérví tú- i, et plébis tú- ae Is-



ra- el. *Ps.* Laetá-tus sum in his quae dícta sunt mí-hi : *



in dómum Dómi- ni í-bi- mus. Gló-ri- a Pátri.

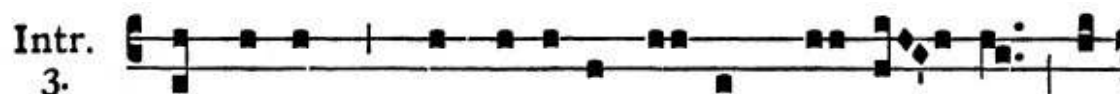


E u o u a e.

OMNIA QUÆ FECISTI *Dan 3,31 – Ps.118*

DOMENICA XXVI T.O.

Intr. 3.



O -mni- a * quae fe-císti no- bis, Dó- mi- ne, in

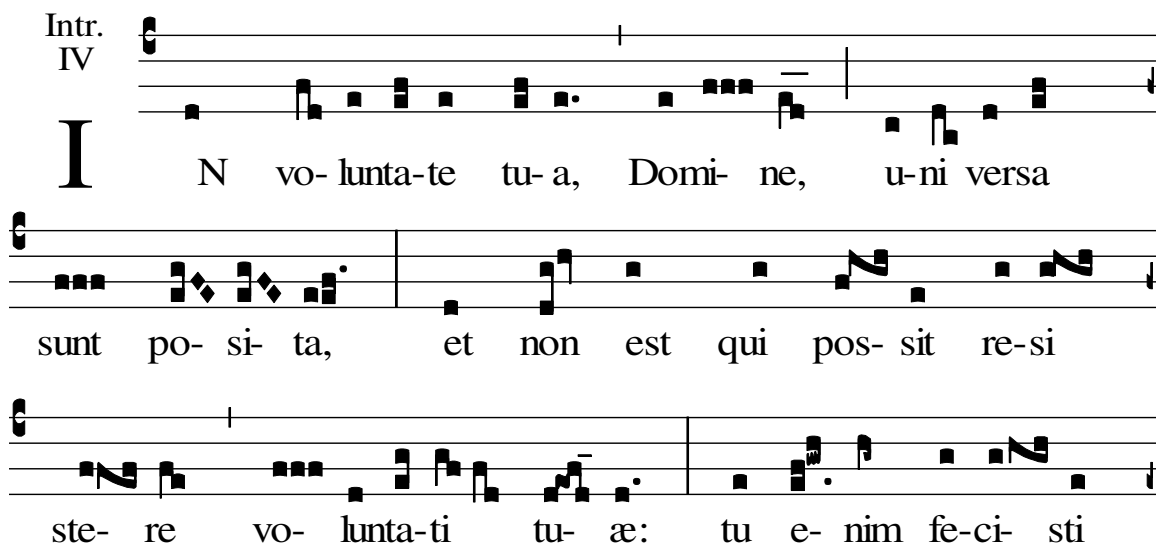


ve- ro ju-dí- ci- o fe- cí- sti, qui- a peccá- vi-
mus ti- bi, et mandá- tis tu- is non obe- dí- vi- mus :
sed da gló- ri- am nó- mi- ni tu- o, et fac no-
bís- cum se- cún- dum multi- tú- di- nem mi- se- ri- cór-
di- ae tu- ae. *Ps.* Be- á- ti imma- cu- lá- ti in vi-
a : * qui ámbu- lant in le- ge Dómi- ni. Gló- ri- a Patri.

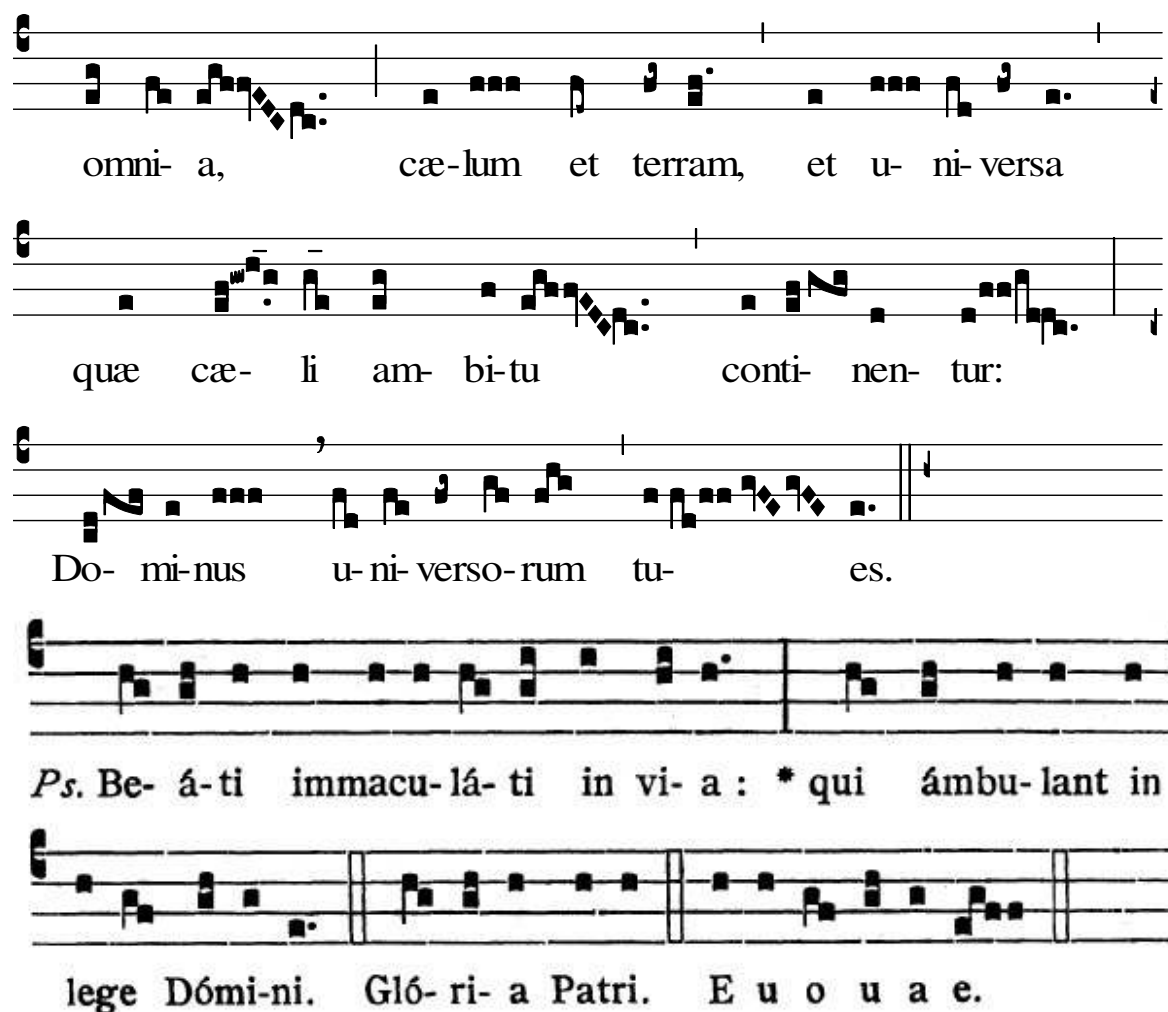
IN VOLUNTATE TUA *Est 4,17 – Ps.118*

DOMENICA XXVII T.O.

Intr. IV



I N vo- lunta- te tu- a, Domi- ne, u- ni versa
sunt po- si- ta, et non est qui pos- sit re- si-
ste- re vo- lunta- ti tu- æ: tu e- nim fe- ci- sti

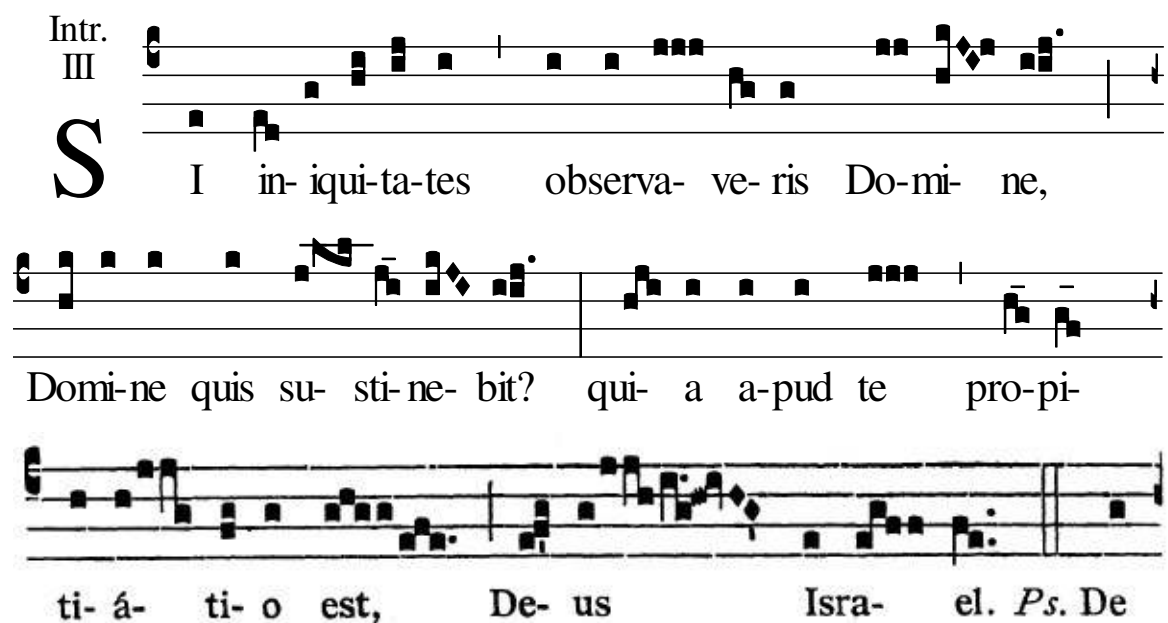


omni- a, cæ-lum et terram, et u- ni- versa
 quæ cæ- li am- bi- tu conti- nen- tur:
 Do- mi- nus u- ni- verso- rum tu- es.
Ps. Be- á- ti immacu- lá- ti in vi- a : * qui ámbu- lant in
 lege Dómi- ni. Gló- ri- a Patri. E u o u a e.

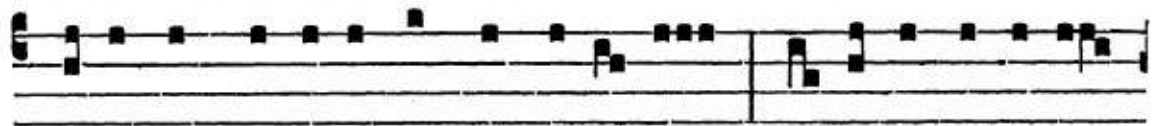
SI INIQUITATES *Ps. 129*

DOMENICA XXVIII T.O.

Intr.
III



S I in- iqui- ta- tes observa- ve- ris Do- mi- ne,
 Domi- ne quis su- sti- ne- bit? qui- a a- pud te pro- pi-
 ti- á- ti- o est, De- us Isra- el. *Ps. De*



pro-fúndis clamávi ad te Dómi-ne : * Dó-mi-ne exáudi



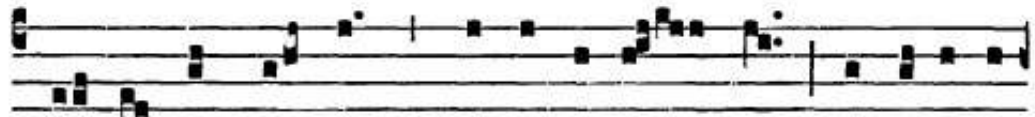
vo-cem me-am. Gló-ri-a Patri. E u o u a e.

DIGNUS EST AGNUS *Ap 5,12 – Ps. 71*

CRISTO RE

Intr.
3.

D



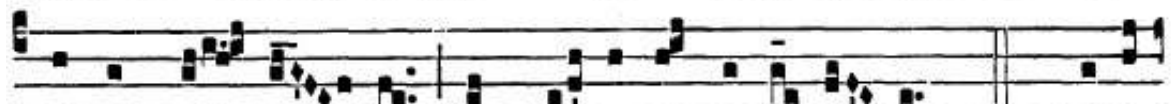
Ignus est Agnus, * qui occí-sus est, accí-pe-re



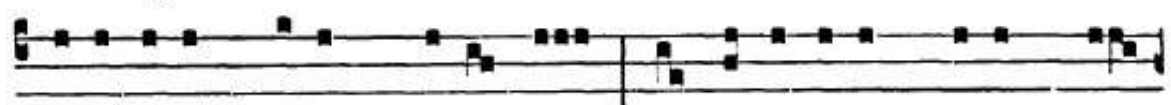
virtú- tem, et di-vi-ni-tá- tem, et sapi-én- ti- am, et



forti-tú- dinem, et ho- nó- rem. Ipsi gló- ri- a



et impé- ri- um in saécu-la saecu-ló- rum. *Ps.* Dé-us,



judí-ci-um tú-um Régi da : * et justí-ti-am tú-am Fí-



li- o Régis. Gló-ri-a Pátri. E u o u a e.



IN MEDIO ECCLESIAE *Sir.15,5 – Ps. 91*

COMUNE DOTTORI

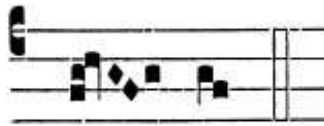
Intr. 6.
I N mé- di- o * Ecclé- si- ae apé- ru- it os
 é- jus : et implé- vit é- um Dómi- nus spí- ri- tu sa-
 pi- énti- ae, et intel- léctus : stó- lam gló- ri- ae
 indu- it é- um. *T. P.* Alle- lú- ia, alle- lú- ia.
Ps. Bónum est confi- té- ri Dómino : * et psálle- re nómi- ni
 tú- o, Altíssime. Gló- ri- a Pátri. E u o u a e.

OFFERTORI

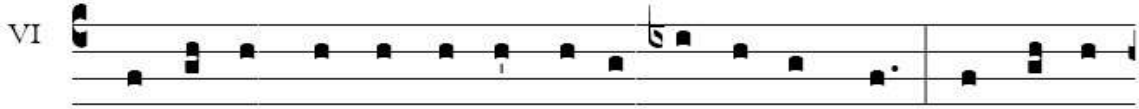
DOMINE CONVERTERE *Salmo.6*

DOMENICA VIII T.O.

Offert. 6.
D Omi- ne convérte- re, et é- ri- pe á- nimam
 me- am : * Salvum me fac pro- pter mi- se- ri- córdi- am



tu- am. ∇.



∇. Dómi-ne, ne in i-ra tu- a árgu- as me: neque in



fu-ró-re tu- o corrí-pi- as me. † Salvum.

IN TE SPERAVI *Salmo 30*

DOMENICA XIX T.O.

Offert.

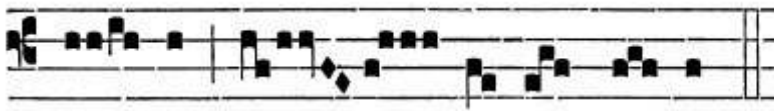
2.
I



N te spe-rá- vi Dómi- ne : di-

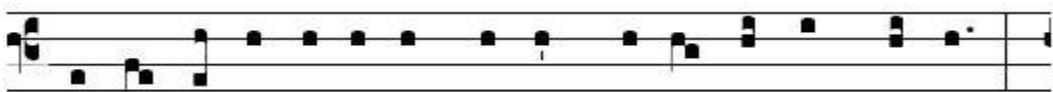


xi : Tu es De- us me- us, * In má- ni-bus



tu- is tém- po-ra me- a. ∇.

II



∇. Il-lú-mi-na fá-ci- em tu- am super servum tu- um



et salvum me fac propter mi-se-ri-córdi- am tu- am:



Dó-mi-ne, non confúndar, quóni- am invo-cá-vi te.

† In mánibus.

SUPER FLUMINA *Salmo 137*

DOMENICA XXVI T.O.

Offert.
I.
S U-per flúmi- na Ba-by-
ló- nis, il-lic sé- di- mus, et flé- vi-
mus, dum re-corda-ré- mur tu- i,
Si- on. *Ps.*

I
Ps. Quó-ni- am illic interroga-vé-runt nos, qui captí-vos du-
xé-runt nos, verba canti-có-rum et, qui abduxé-runt nos:
Hymnum cantá-te no-bis de cánti-cis Si- on. Quómodo
cantá-bimus cánticum Dómi-ni in terra a-li- é- na?
† Dum recordarémur.

DE PROFUNDIS *Salmo 129*

DOMENICA XXXIII T.O.

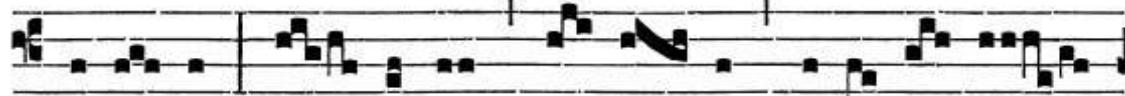
Offert.

2.

D



È pro-fún- dis clamá- vi ad te,



Dómi- ne : Dó- mi-ne ex- áu- di o-ra- ti- ó-



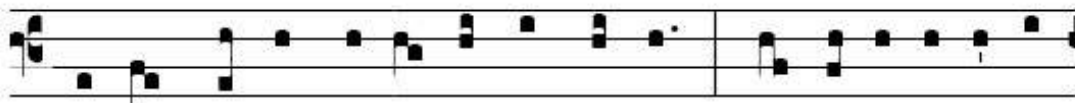
nem me- am :

de

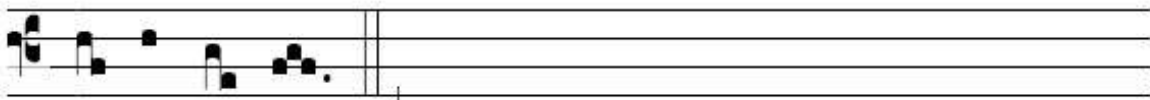


pro- fún- dis clamá- vi ad te, Dómi- ne.

II



v. Fi- ant au- res tu- æ intendéntes in o-ra- ti- ónem



ser- vi tu- i. † De profundis.

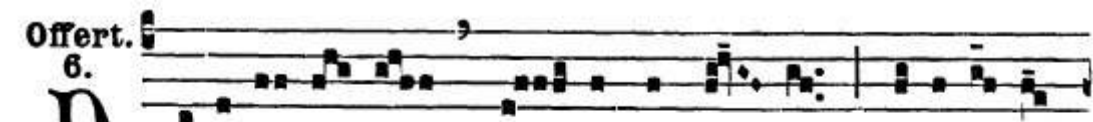
DESIDERIUM ANIMÆ *Salmo 20*

COMUNE DEGLI ABATI

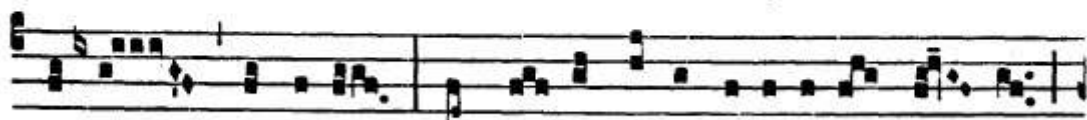
Offert.

6.

D



Esidé- ri- um * á- nimæ é- jus tribu- í- sti



é- i, Dómine, et vo- luntá- te labi- órum é- jus



non fraudá- sti é- um : posu- í- sti in cápi-te é- jus
coró- nam de lá-pi-de pre- ti- ó-
so. *T. P.* Alle- lú- ia.



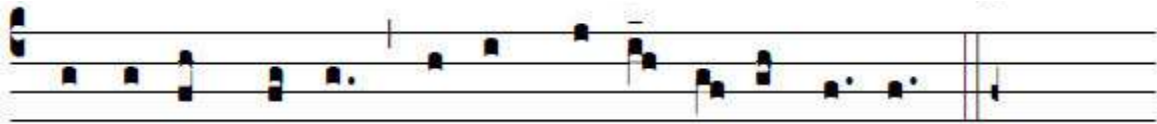
COMMUNIO

DICIT DOMINUS IMplete *Gv 2,7 – Ps. 65*

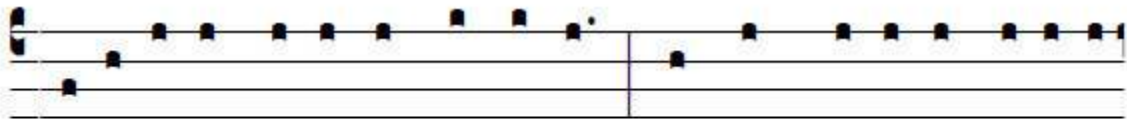
DOMENICA II T.O.

VI

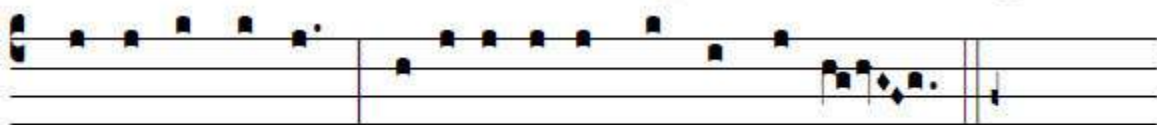
D I- cit Dó- mi- nus: * Implé- te hýdri- as a-
qua et ferte architri-clí- no. Cum gu- stás- set archi-
tri- clí- nus aquam vi- num fa- ctam, di- cit sponso:
Servá- sti vi- num bo- num us- que adhuc. Hoc signum fe-



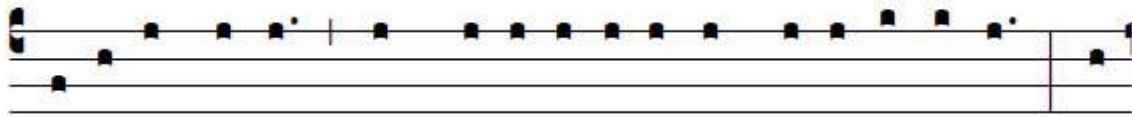
cit Je-sus primum co-ram discí- pu- lis su- is.



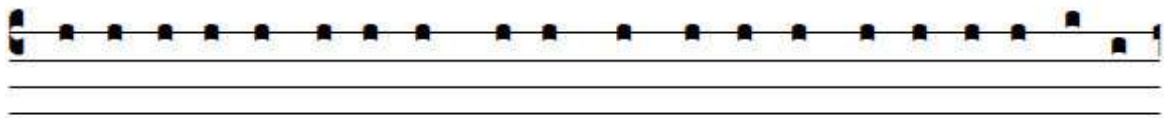
1. Jubi-lá-te De- o, omnis terra, psalmum dí-ci-te glóri-æ



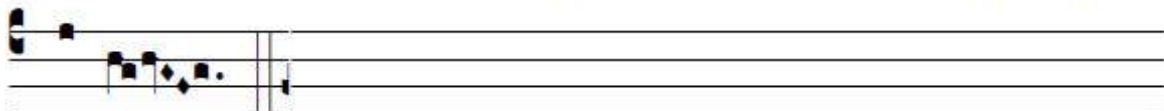
nómi-nis e-jus, glori-fi-cá-te laudem e-jus. Dicit.



2. Dí-ci-te De- o: Quam terri-bí-li- a sunt ópe-ra tu- a. Præ



multi-túdi-ne virtú-tis tu-æ blandi- éntur ti-bi in-imí-ci



tu- i. Dicit.

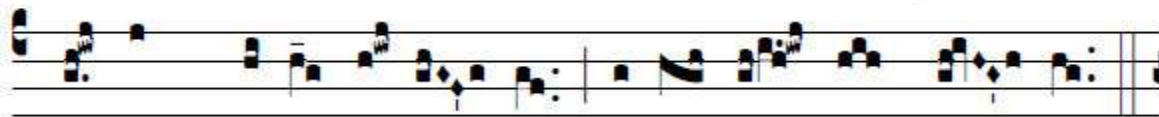
INTROIBO *Salmo 42*

DOMENICA V T.O.

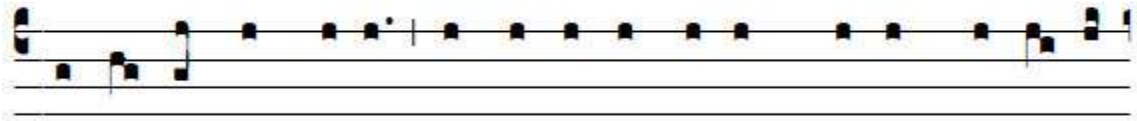
VIII

I

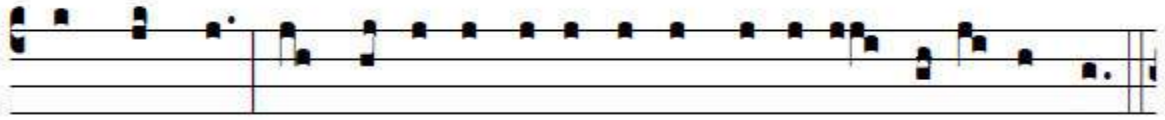
Ntro- í- bo * ad altá- re De- i, ad



De- um qui læ- tí- fi- cat juven-tú- tem me- am.

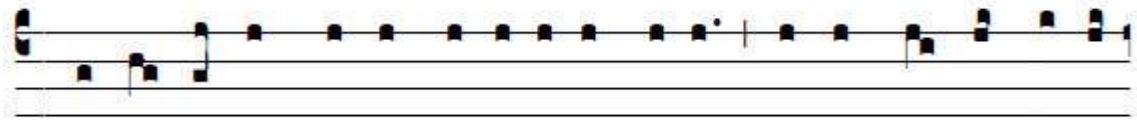


1. Jú-di- ca me, De- us, et discérne causam me- am de gente

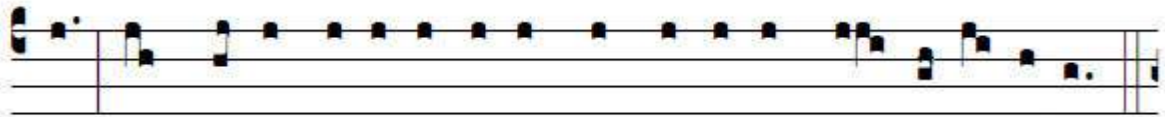


non sancta; ab hómi- ne iníquo et do- lóso é- ru- e me.

Introíbo.



2. Qui- a tu es De- us re- fúgi- i me- i; qua- re me reppu- lí-



sti, et qua- re tristis incédo, dum afflí- git me in- imí- cus?

Introíbo.

NARRABO *Salmo 9*

DOMENICA VII T.O.

Comm.

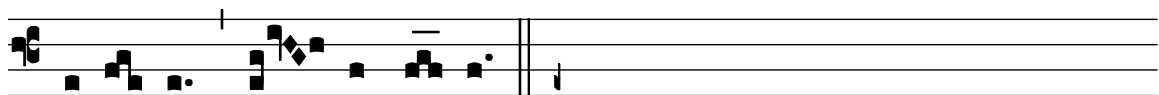
II

N

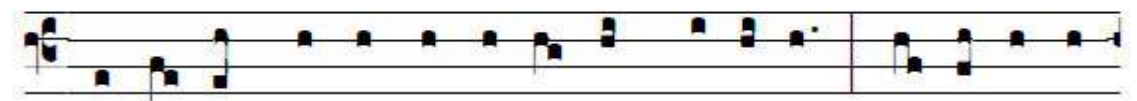
Arra- bo omni- a mi- ra- bi- li- a tu- a:



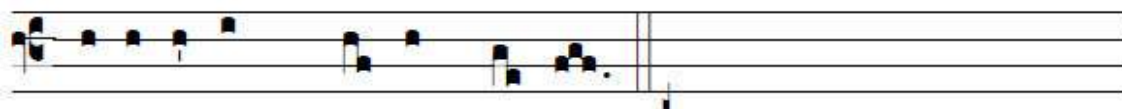
læ- ta- bor, er exsul- ta- bo in te: psal- lam no- mi-



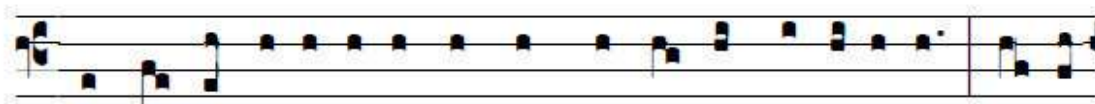
ni tu- o, Al- tis- si- me.



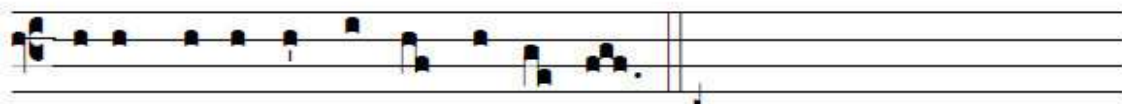
1. Dómi- nus au- tem in æ- té- rnum sedé- bit, pa- rá- vit in



judí-ci- um thro-num su- um. Narrábo.



2. Et ipse judi-cábit orbem terræ in justí-ti- a, ju-di-



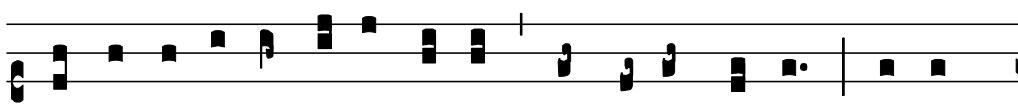
cábit pópu-los in æqui-tá-te. Narrábo.

PASSER INVENIT *Salmo 83*

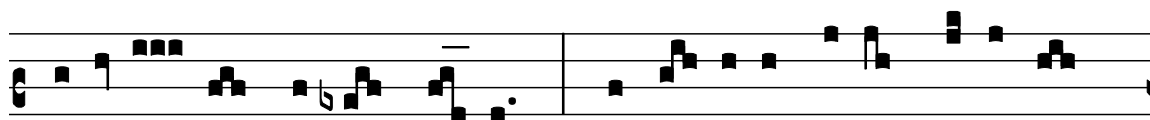
DOMENICA XV T.O.

Comm.

P



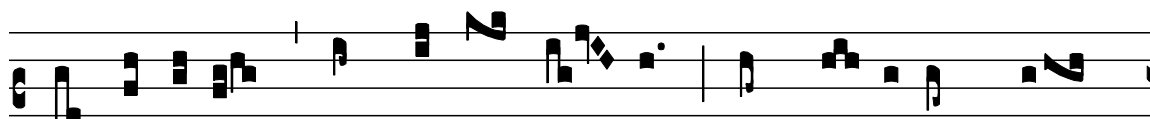
Asser inve-nit si-bi domum, et turtur ni-dum, u-bi



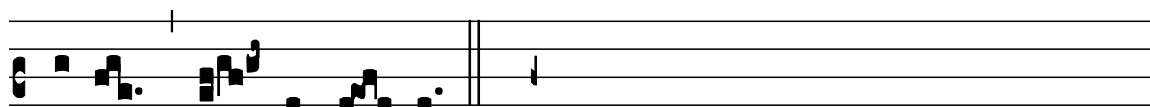
re-po- nat pul-los su- os: al-ta- ri- a tu- a Domi-ne



vir-tu- tum, Rex me- us, et De- us me- us: be- a-ti



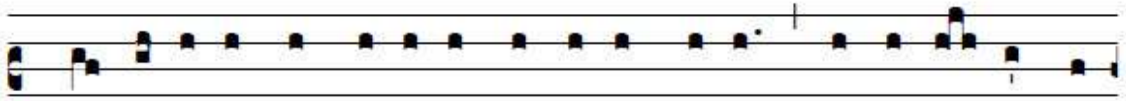
qui ha-bi- tant in domo tu- a, in sæ- cu- lum sæ-



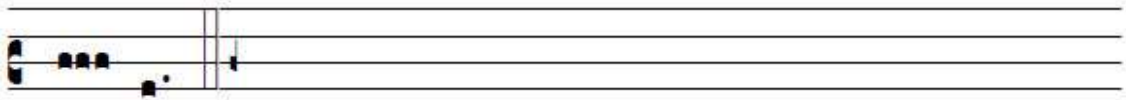
cu- li lau- da- bunt te.



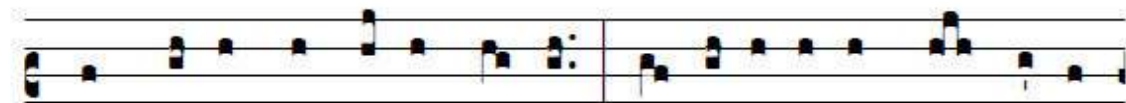
1. Quam di-lécta taberná-cu-la tú- a, Dómi-ne virtú- tum!



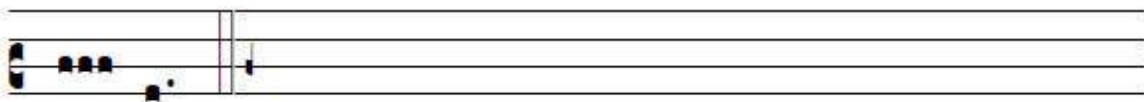
Concupíscit et dé-fi-cit á-nima me- a in átri- a Dó-



mi- ni. Passer.



2. Cor me- um et ca-ro me- a exsultavé-runt in De- um



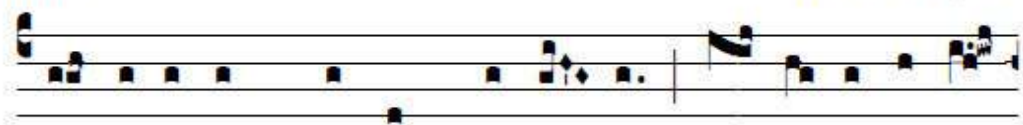
vi- vum. Passer.

SIMILE EST REGNUM *Mt.13,45 – Ps.33*

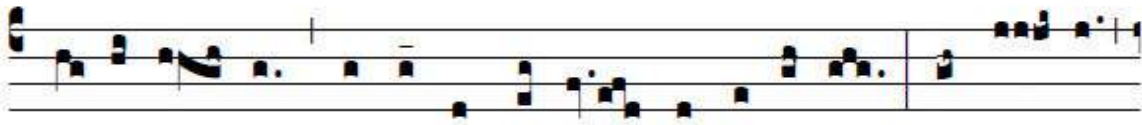
DOMENICA XVII T.O.

VIII

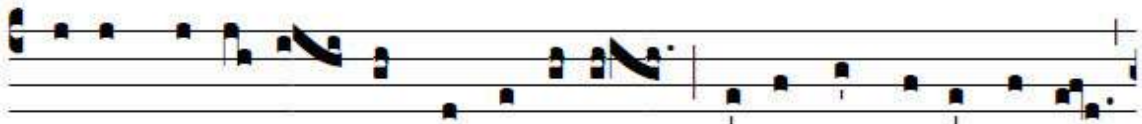
S



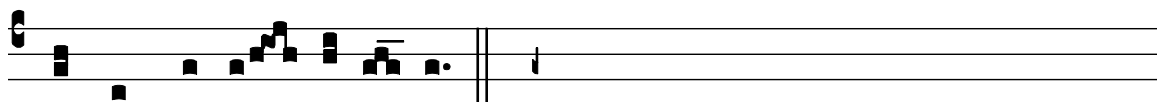
I-mi-le est * regnum cæ-ló- rum hó-mi-ni ne-go-



ti- a-tó- ri, quæ-rénti bonas marga-rí-tas: inven- ta



una pre-ti- ó- sa marga-rí-ta, de-dit ómni- a su- a,



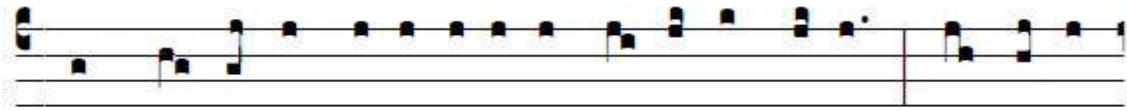
et compa-ra- vit e- am.



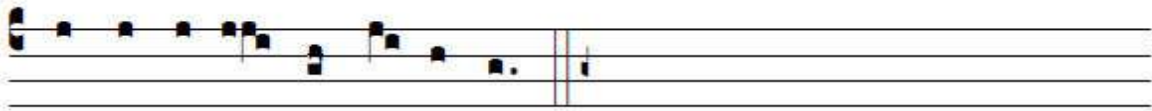
1. Be-ne- dí-cam Dó-mi-num in omni témpo-re, semper



laus e-jus in o-re me-o. Simile.



2. In Dó-mi-no glo-ri- á-bi-tur á-ni-ma me-a, áu-di- ant



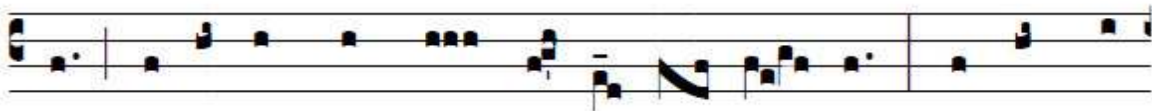
mansu- é-ti et læ-téntur. Simile.

PANEM DE CÆLO *Sap.16,20 – Ps.77*

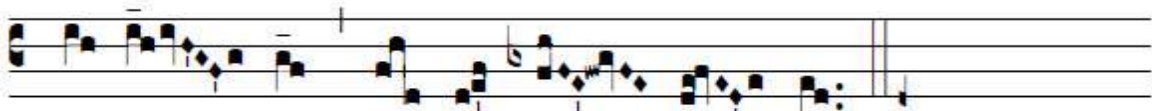
DOMENICA XVIII T.O.



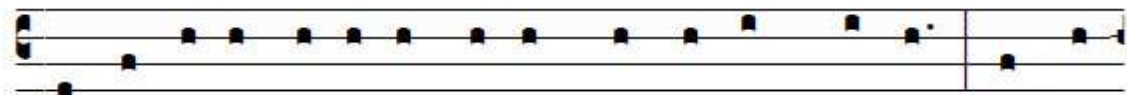
A-nem de cæ- lo * de-dísti no- bis, Dó-mi-



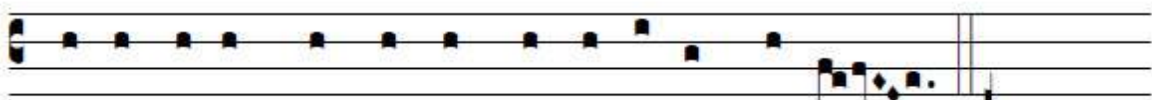
ne, habéntem omne de- le-cta-mén- tum, et omnem



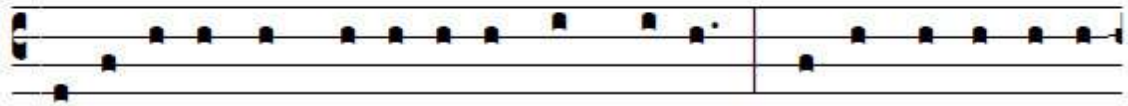
sa-pó- rem su- a- vi- tá- tis.



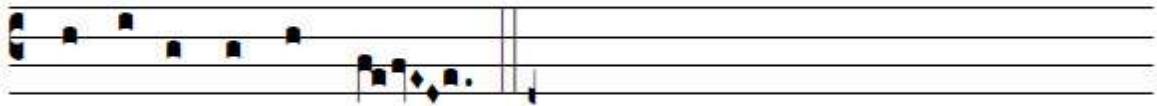
1. Atté-di-te, pópu-le me- us, doctrí-nam me- am; incli-



ná-te aurem vestram in verba o-ris me- i. Panem.



2. Apé-ri- am in pa-rábo-lis os me- um, é-loquar arcána



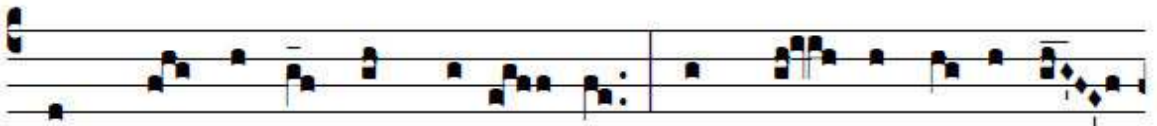
æ-tá-tis antíquæ Panem.

MEMENTO VERBI TUI *Salmo 118*

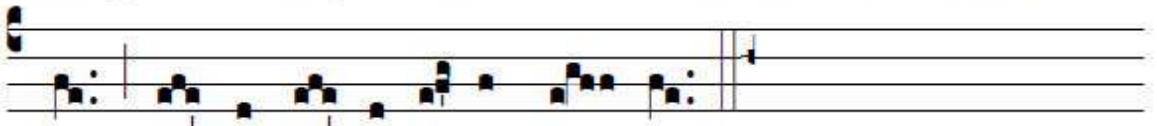
DOMENICA XXVI T.O.



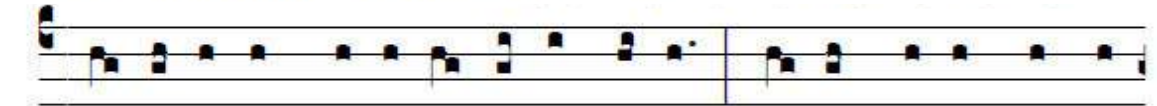
M Eménto * verbi tu- i servo tu- o, Dómi- ne,



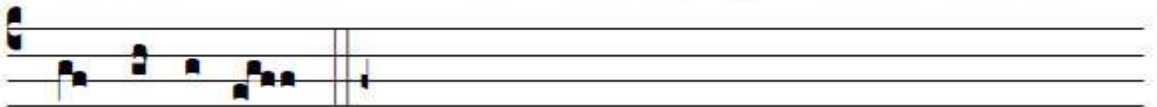
in quo mi-hi spem dedí- sti: hæc me conso-lá-ta



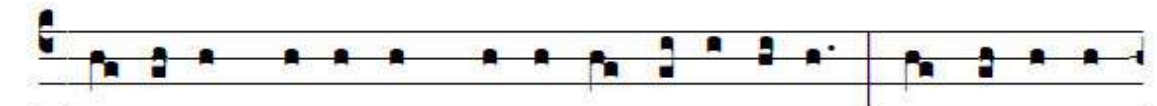
est in humi- li-tá-te me- a.



1. Be- á-ti immacu-lá- ti in vi- a, qui ámbu-lant in le-



ge Dómi-ni. Meménto.



2. Be- á-ti, qui servant testimó- ni- a e-jus, in to-to cor-



de exquí- runt e- um. Meménto.

IN SALUTARI TUO *Salmo 118*

DOMENICA XXVII T.O.

Comm.

I

I N sa-lu-ta-ri tu-o a-ni-ma me- a, * et in verbum

tu- um spe- rá- vi: quando fá-ci- es de persecuénti-bus

me ju-dí-ci- um? in-íqui perse-cú-ti sunt me, ádjuva

me, Domi-ne De- us me- us.

1. Be- á-ti immacu-lá-ti in vi- a, qui ámbu-lant in le-

ge Dómi- ni. In salutári.

2. Et véni- at super me mise-ri-córdi- a tu- a, Dómi-ne,

sa- lu-tá-re tu- um secúndum e-ló-qui- um tu- um.

In salutári.

QUINQUE PRUDENTES *Mt.25,4 – Ps.33*

DOMENICA XXXII T.O.

V
Q Uinque prudentes vír-gi-nes * acce-pé- runt ó-

le-um in va-sis su- is cum lampá-di- bus: mé-di- a

autem no- cte clamor factus est: Ecce sponsus ve-

nit: ex-í- te ób-vi- am Chri- sto Dómi- no.

1. Be-ne-dí-cam Dómi-num in omni témpo-re, semper

laus e-jus in o-re me- o. Quinque.

2. In Dómi-no glo-ri- ábi-tur á-nima me- a, áudi- ant

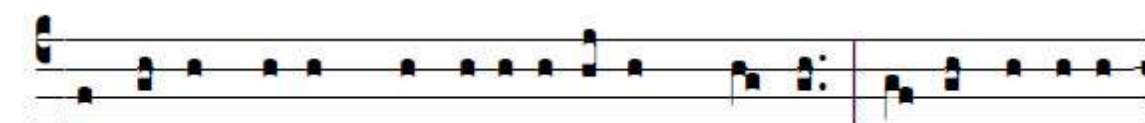
mansu- é-ti et læ-téntur. Quinque.

AMEN DICO VOBIS *Mc.11,24 – Ps.60*

DOMENICA XXXIII T.O.

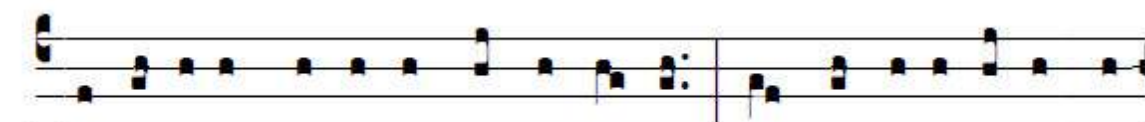
Comm.
I
A - men di-co vo- bis, * quidquid o-rantes pe- ti- tis,

cre- di-te qui- a acci-pi- e- tis, et fi- et vo- bis.



1. Exáudi, De- us, deprecati- ónem me- am, inténde ora-

ti- óni me- æ. Amen.



2. A fí-nibus terræ ad te clamá-vi, dum anxí-a-ré-tur cor

me- um. In petram inaccéssam mi- hi deduc me! Amen.

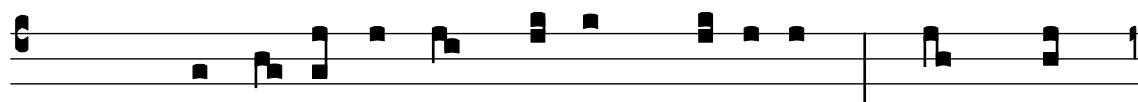
PANEM CÆLI *Ps. 77,24.25 e Ps.23.3*

S.LUIGI GONZAGA

Comm.
8.
P Anem caé- li * dé-dit é- is : pá-nem An-

ge-ló- rum mandu-cá- vit hó- mo.





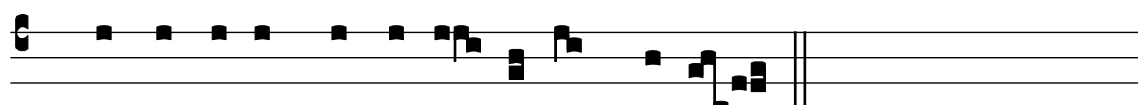
Ps. Quis ascendit in montem Domi-ni? * aut quis



sta-bit in lo-co sancto e-jus?



Ps. Inno-cens ma-ni-bus et mundo corde, * qui non



acce-pit in va-no a- nimam su- am.

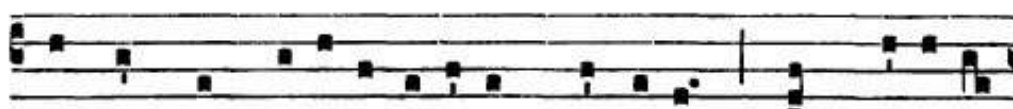
ANTIFONE

LUMEN AD REVELATIONEM *Lc.2,32*

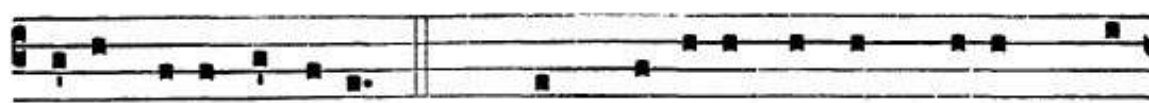
PRESENTAZIONE DI GESÙ

Ant.
8.

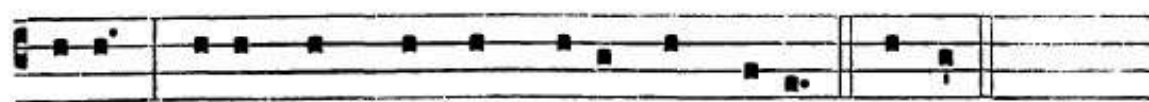
L



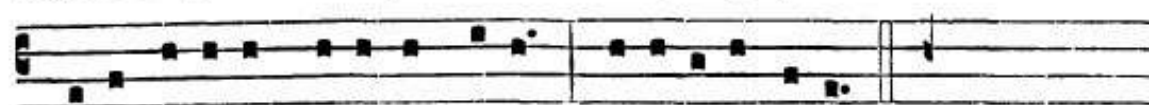
Umen * ad reve-la-ti-ónem génti-um : et gló-ri- am



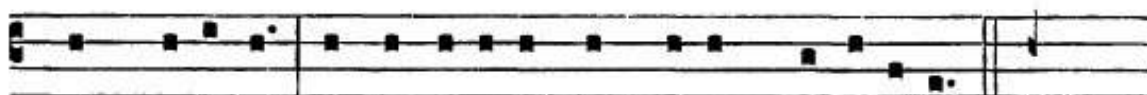
plébis tú-ae Isra-el. *Cant.* Nunc dimíttis sérvum tú-um, Dó-



mine, * secúndum vérbum tú-um in páce. Lúmen.



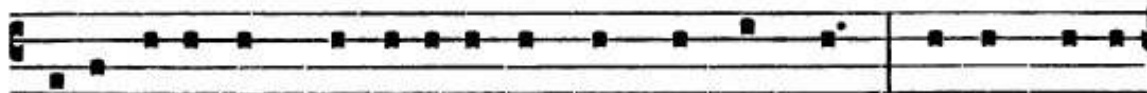
Qui-a vidérunt ócu-li mé-i * salu-táre tú-um. Lúmen.



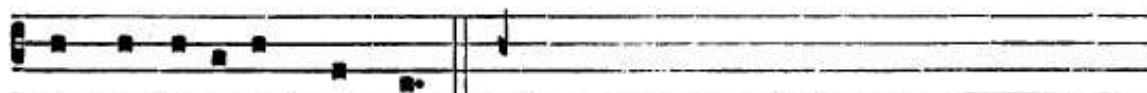
Quod parásti * ante fáci- em ómni- um populó-rum. Lúmen.



Gló-ri- a Pátri, et Fí-li- o, * et Spi-rí-tu- i Sáncto. Lúmen.



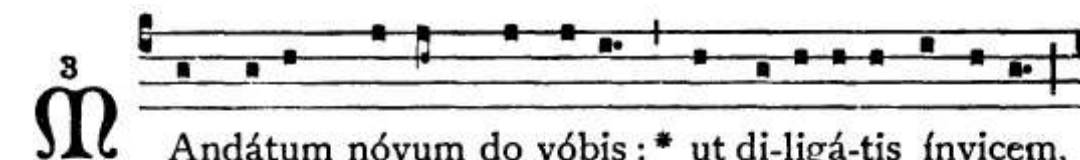
Sicut érat in princí-pi- o, et nunc, et semper, * et in saécu-



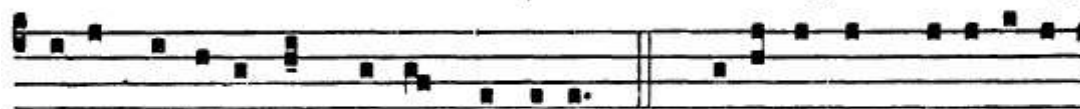
la saecu-lórum. Amen. Lúmen.

MANDATUM NOVUM *Gv.13,34*

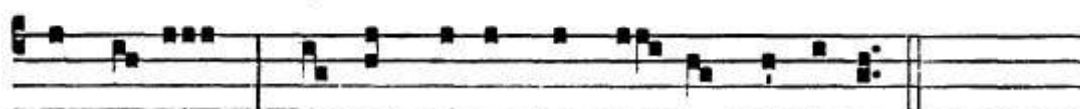
GIOVEDÌ SANTO



Andátum nóvum do vóbis : * ut di-ligá-tis ínvicem,



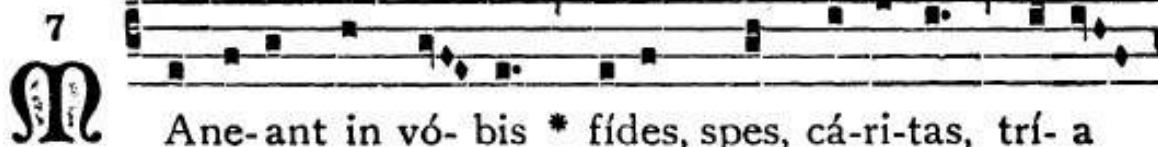
sicut di-léxi vos, dí-cit Dóminus. *Ps.* Be- á-ti immaculá-ti



in ví- a : * qui ámbu-lant in lé- ge Dómi-ni.

MANEANT IN VOBIS *1Cor 13,13*

GIOVEDÌ SANTO



Ane-ant in vó- bis * fídes, spes, cá-ri-tas, trí- a

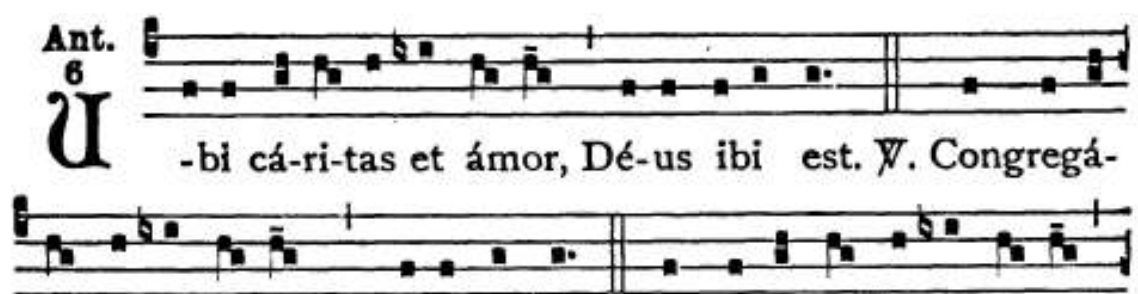


haec : má-jor autem hó-rum est cá-ri-tas. V. Nunc autem
má-nent fídes, spes, cá-ri-tas, trí-a haec : * má-jor autem hó-
rum est cá-ri- tas. Má-ne- ant in vó- bis.

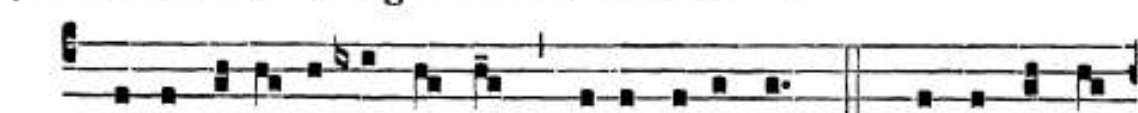
UBI CARITAS (S.Paolino II d'Aquileia 750-802)

GIOVEDÌ SANTO

Ant.
6
U



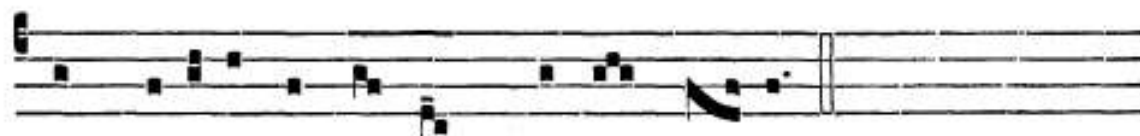
-bi cá-ri-tas et ámor, Dé-us ibi est. V. Congregá-
vit nos in únum Chrísti ámor. V. Exsultémus, et in ípso
jucundémur. V. Time- ámus, et amémus Dé-um vívum.
V. Et ex córde di-ligámus nos sin-cé- ro.



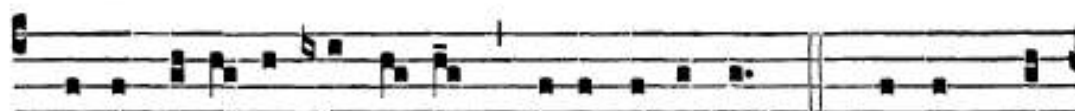
Ant. Ubi cá-ri-tas et ámor, Dé-us ibi est. V. Simul ergo
cum in únum congregámur : V. Ne nos ménte di- vidámur



cave-á-mus. V. Céssent júrgi-a ma-lígna, céssent lí-tes. V. Et



in médi-o'nóstri sit Chrístus Dé- us.



Ant. Ubi cá-ri-tas et á-mor, Dé-us i-bi est. V. Simul quo-



que cum be-á-tis vide-á-mus. V. Glo-ri-á-nter vúltum tú- um,



Chríte Dé-us: V. Gáudi-um, quod est imménsum, atque



próbum. V. Saécula per infiní-ta saecu-ló- rum. Amen.

HOMO QUIDAM DESCENDEBAT *Lc 10,37*

DOMENICA XXI T.O.

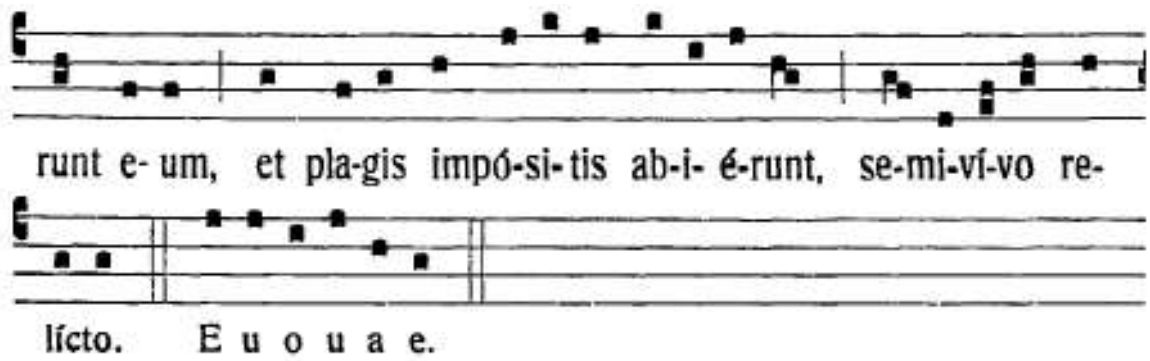
Ad Magnif.
Ant. VIII. G



HOMO qui-dam * descendé-bat ab Je-rú-sa-lem in Jé-ri-



cho, et inci-dit in latrónes: qui é-ti-am despo-li-a-vé-

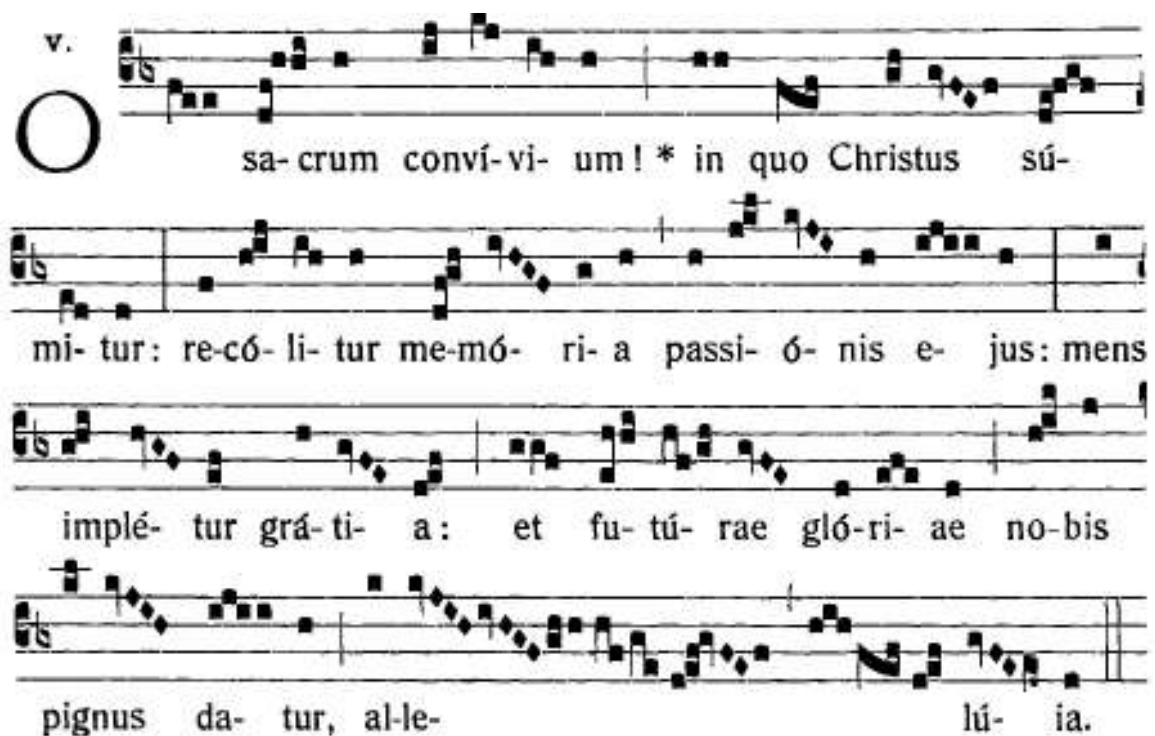


runt e-um, et pla-gis impó-si-tis ab-i-é-runt, se-mi-ví-vo re-
lícto. E u o u a e.

O SACRUM CONVIVIUM (*S.Tommaso*)

CORPUS DOMINI

v.



O sa-crum conví-vi-um! * in quo Christus sú-
mi-tur: re-có-li-tur me-mó-ri-a passi-ó-nis e-jus: mens
implé-tur grá-ti-a: et fu-tú-rae gló-ri-ae no-bis
pignus da-tur, al-le-lú-ia.

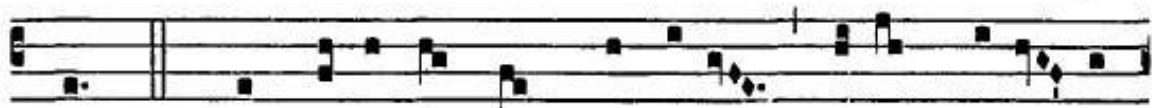
INNI

LUCIS CREATOR OPTIME (*S.Gregorio Magno*)

s.



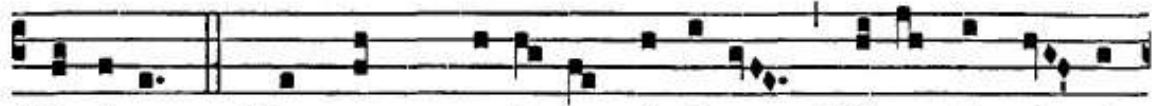
L Ucis Cre-á-tor óptime, Lúcem di-é-rum pró-
ferens, Primórdi-is lú-cis nóvae Múndi pá-rans o-rí-gi-



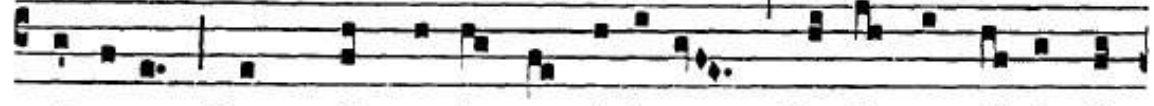
nem : 2. Qui máne júntum véspe-ri Dí-em vocá-ri



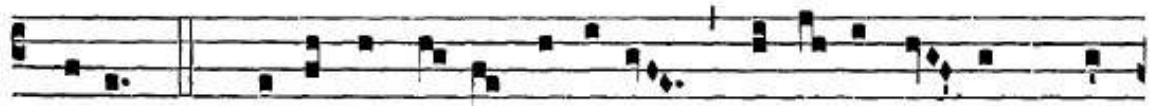
praéci-pis : Illábi-tur tétrum chá-os, Audi préces cum



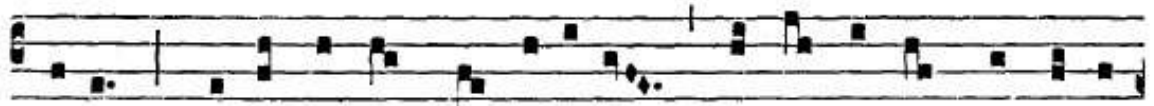
flé-tibus. 3. Ne mens gravá-ta crímine, Vítae sit éxsul



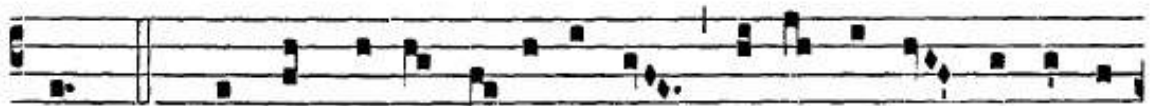
múnere, Dum nil per-énne cógi-tat, Se-séque cúlpis íl-



ligat. 4. Caeléste púlset ósti-um, Vi-tá-le tól-lat praé-



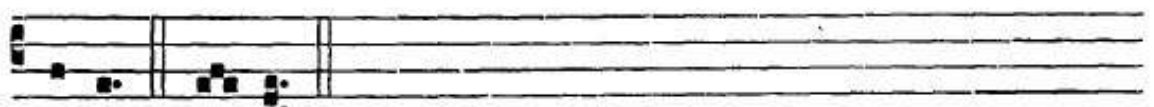
mi-um : Vi-témus ómne nóxi-um, Purgémus ómne péssi-



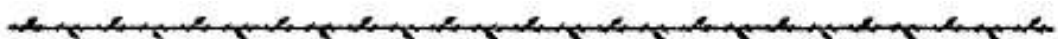
mun. 5. Praésta, Pá-ter pi- íssime, Patríque cómpar Uni-



ce, Cum Spí-ri-tu Pa-rácli-to, Régnans per ómne saé-



cu-lum. Amen.



O LUX BEATA TRINITAS *(S.Ambrogio)*

Hymn.

8

O

lux be-a-ta Tri-ni-tas, Et prin-ci-pa-lis U-ni-tas:

Jam sol re-ce-dit i-gne us, Infun-de lumen cordi-bus.

2. Te ma-ne laudum carmi-ne, Te depre-cemur vespe-re:

Te nostra supplex glo-ri-a Per cuncta laudet sæcu-la.

3. De-o Pa-tri sit glo-ri-a, E-jusque so-li Fi-li-o,

Cum Spi-ri-tu Pa-ra-cli-to, Et nunc et in perpe-tu-um. A-men.

CÆLESTIS URBS JERUSALEM

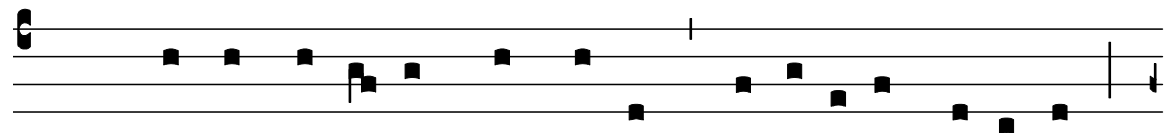
Hymn.

U

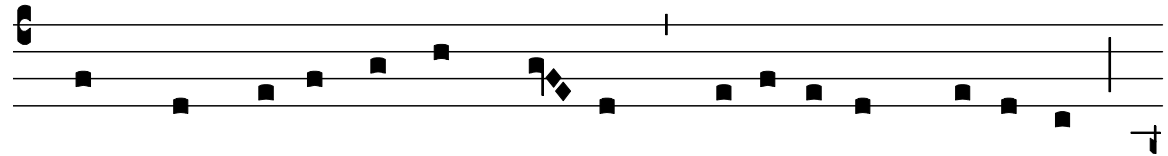
Rbs Je-ru-sa-lem be-a-ta, dicta pa-cis vi-si-o,

quæ constru-i-tur in cæ-lis vi-vis ex la-pi-di-bus,

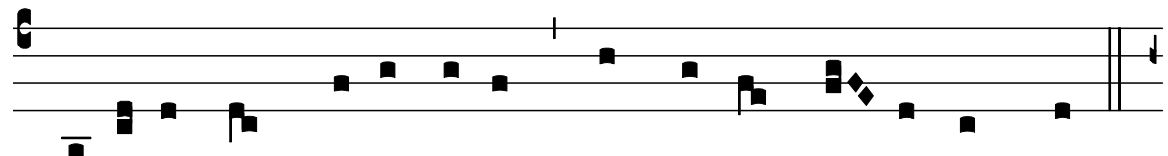
ange-lisque co-ro-na-ta si-cut spon-sa comi-te.



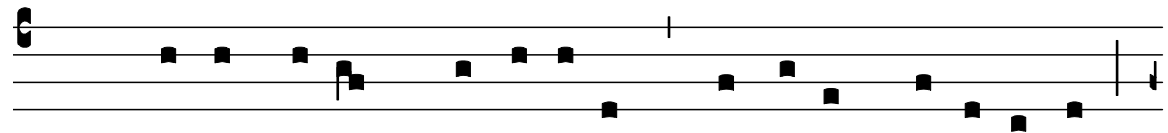
2. No-va ve-ni-ens e cæ-lo, nupti-a-li tha-lamo



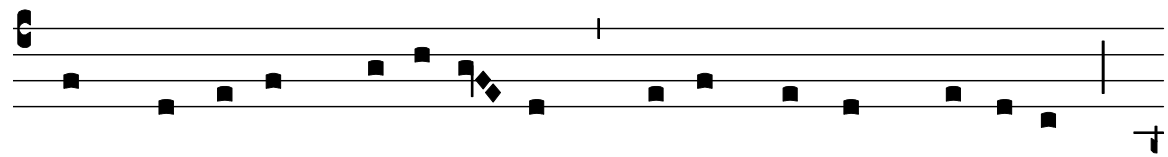
præ- pa- ra-ta ut in- tac ta copu-le-tur Domi-no.



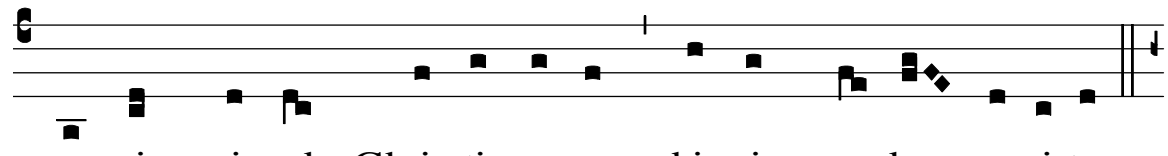
Pla-te-æ et mu-ri e-jus ex auro pu- ris-si- mo.



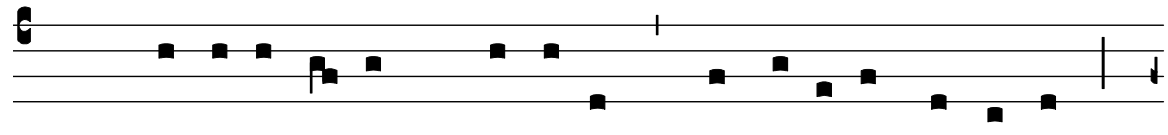
3. Portæ ni-tent marga-ri-tis a-dy-tis pa-tenti-bus,



et vir-tu-te me-ri-to- rum il-luc intro- du ci-tur



omnis qui ob Chri-sti nomen hic in mundo premi-tur.



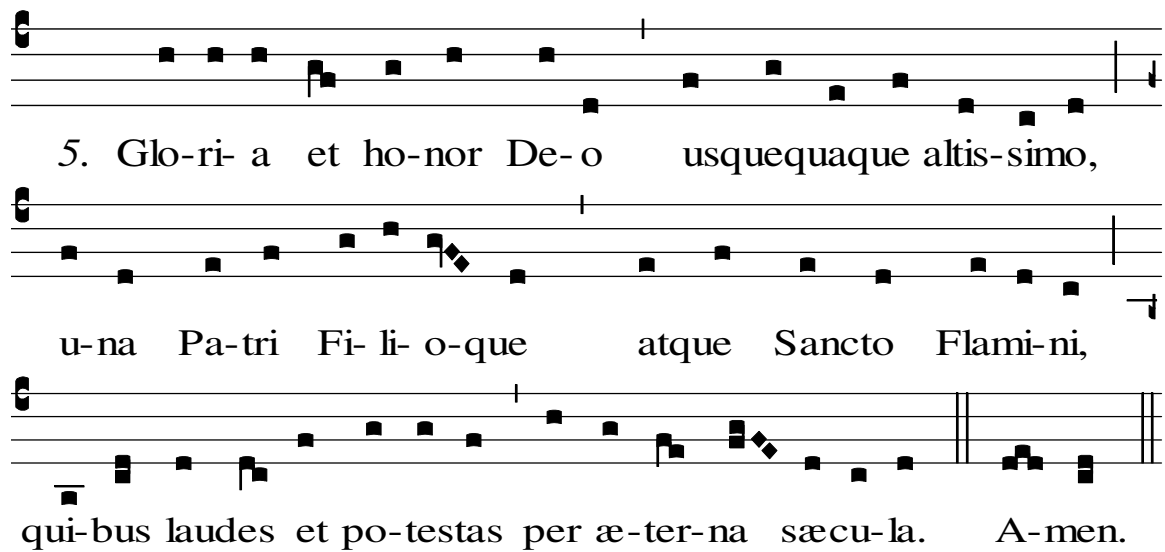
4. Tuns- o-ni-bus, pressu-ris expo-li-ti la-pi-des



su- is co-ap-tantur lo- cis per ma-num ar-ti- fi- cis,



dis- po-nuntur permansu-ri sacris æ-di- fi-ci- is.

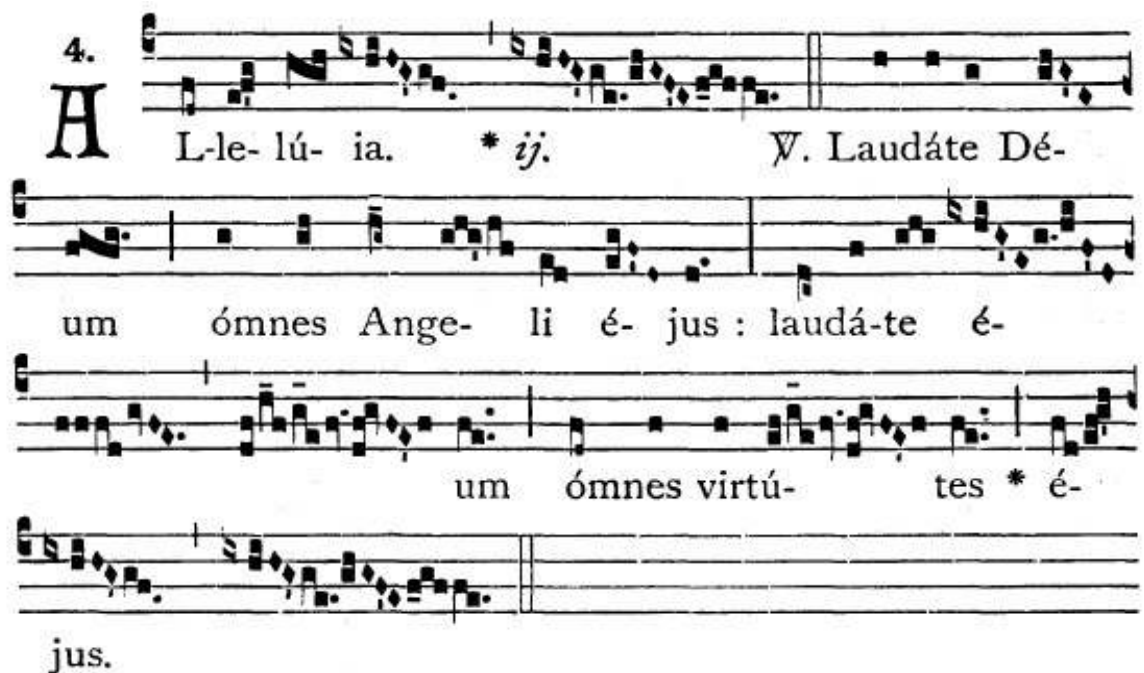


5. Glo-ri- a et ho-nor De-o usquequaque altis-simo,
u-na Pa-tri Fi-li-o-que atque Sancto Flami-ni,
qui-bus laudes et po-testas per æ-ter-na sæcu-la. A-men.

VARIE

LAUDATE DEUM (*versetto alleluja*)

DOMENICA II T.O.



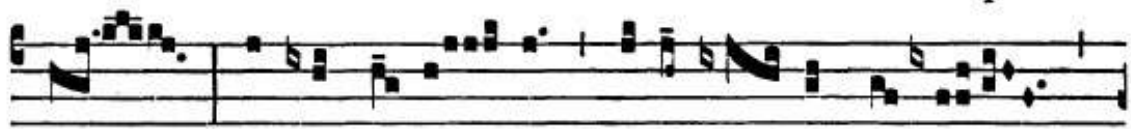
4.
A L-le- lú- ia. * *ij.* V. Laudáte Dé-
um ómnes Ange- li é- jus : laudá-te é-
um ómnes virtù- tes * é-
jus.

CONVERTERE DOMINE *Salmo 90*

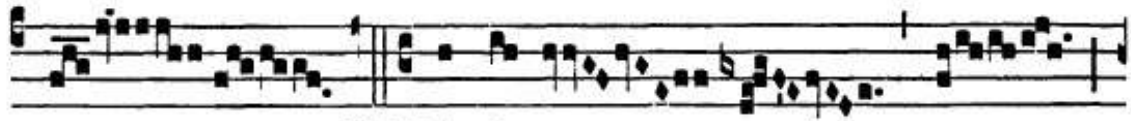
GRADUALE XII T.O.



Grad.
5.
C Onvér- te-re * Dó- mi-ne a-liquántu-



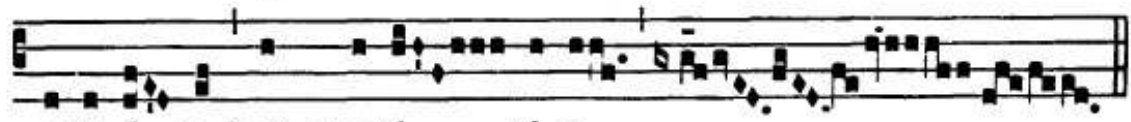
lum, et depre-cá- re super sér-vos tú- os.



V. Dómi-ne



re-fú- gi- um fáctus es nó- bis, a gene-

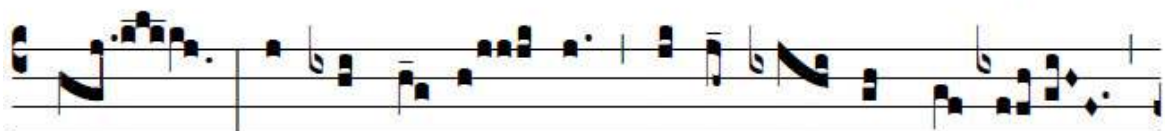


ra-ti-ó- ne * et progé- ni- e.

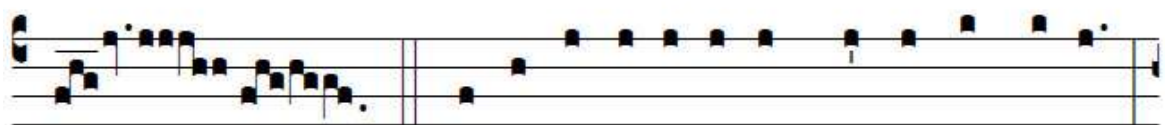
(semplificato)



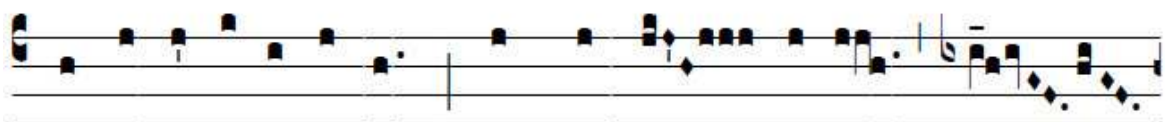
C Onvér- te-re * Dó- mi-ne a-liquántu-



lum, et depre-cá- re super ser- vos tu- os.



v. Dómi-ne refú-gi- um factus es nobis,



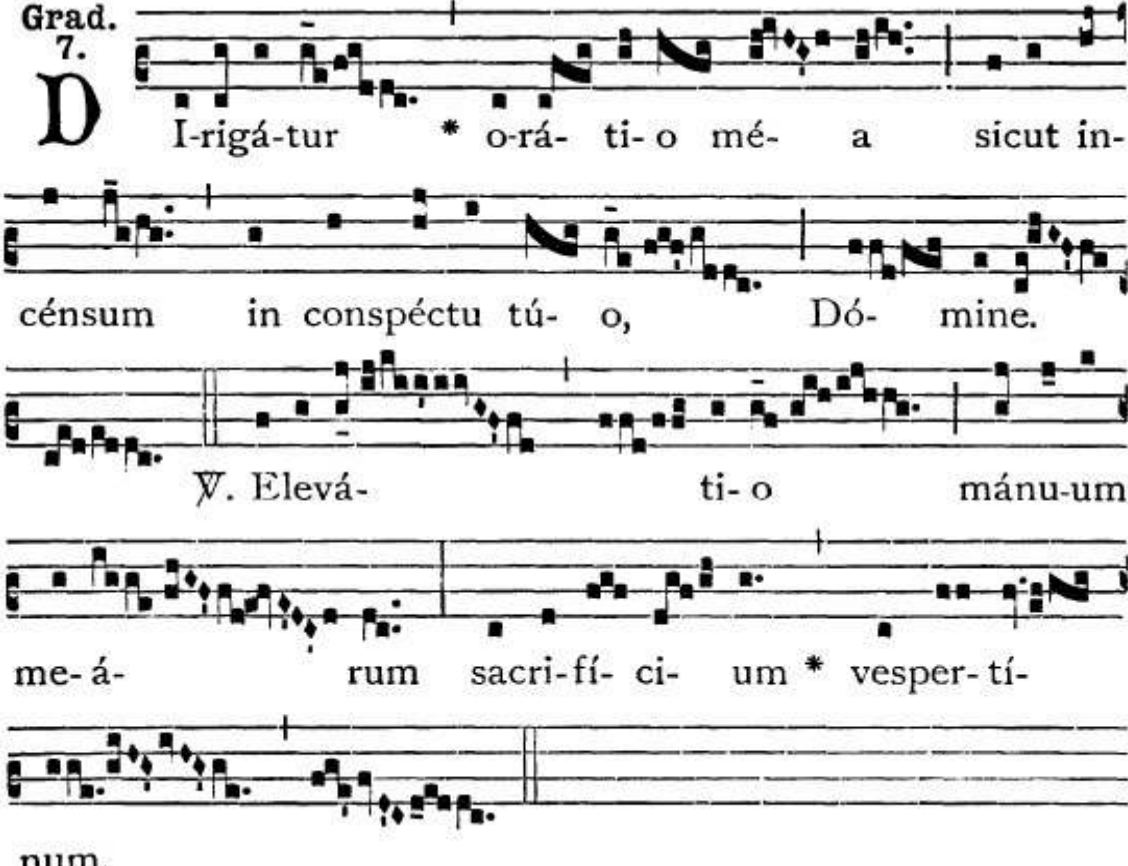
a gene-ra-ti- ó-ne * et pro-gé- ni- e.



DIRIGATUR *Salmo 140*

GRADUALE XXV T.O.

Grad.
7.
D



I-rigá-tur * o-rá- ti- o mé- a sicut in-
cénsum in conspéctu tú- o, Dó- mine.
V. Elevá- ti- o mánu-um
me- á- rum sacri- fí- ci- um * vesper- tí-
num.

(semplificato)

VII
D



I-ri-gá-tur * o-rá- ti- o me- a sic-ut
incénsum in conspéctu tu- o, Dó- mi-
ne.
V. E- levá-ti- o mánu- um me- á- rum sa-
cri- fí- ci- um * vesper- tí- num.

LOCUS ISTE *Gen. 28,17*

GRADUALE DEDICAZIONE CHIESA

Grad.

5.

L

O-cus i-ste * a De-o fa-ctus est, inae-

stimá-bi-le sacra-mén-tum, irrepre-hen-sí-bi-lis

est.

∇. De-us, cu-i ad-stat Ange-ló-rum

cho-rus,

ex-

áu-di pre-ces servó-rum * tu-ó-

rum.

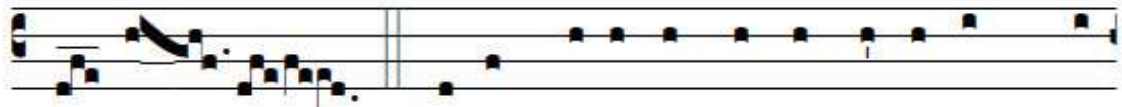
(semplificato)

V

L

O-cus i-ste * a De-o fa-ctus est, in-æsti-

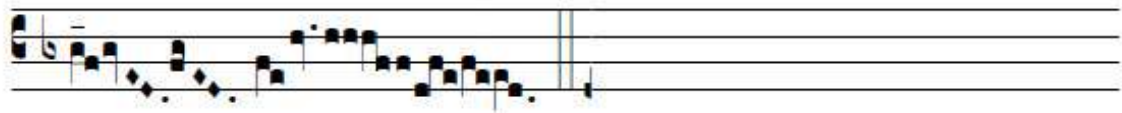
má-bi-le sacra-mén-tum, irreprehen-sí-bi-lis



est. v. De- us, cu- i adstat Ange-ló-rum cho-



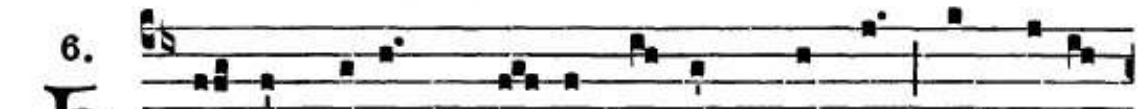
rus, exáudi pre-ces servó- rum * tu- ó- rum.



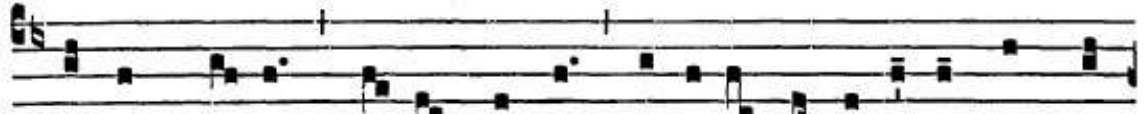
HOMO QUIDAM FECIT CÆNAM *Lc.14,16*

RESPONSORIO

6.
h



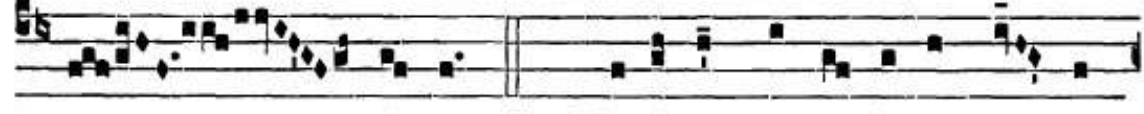
Omo quídam * fé- cit coénam mágnam, et mí-sit



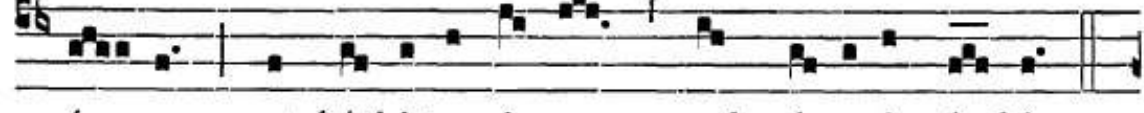
sérvum sú- um hó- ra coénæ dí- ce- re invi- tá- tis, ut ve-



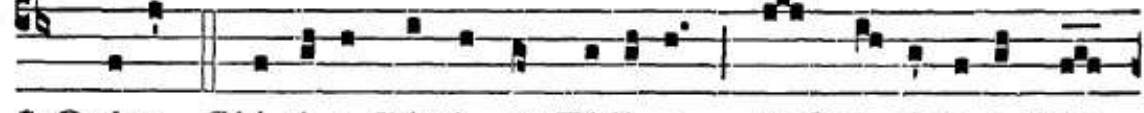
ní- rent: * Qui- a pa- rá- ta sunt ó-



mni- a. v. Vení- te, comé- di- te pá- nem



mé- um, et bí- bi- te ví- num quod míscu- i vó- bis.



* Qui- a. Gló- ri- a Pátri, et Fí- li- o, et Spi- rí- tu- i Sán-



cto. * Qui- a.

ADORO TE DEVOTE (S. Tommaso)

5.

A D-ó-ro te devó-te, la-tens Dé-i-tas, Quae sub his

fi-gú-ris ve-re lá-ti-tas : Ti-bi se cor me-um to-tum súb-

ji-cit, Qui-a te contémp-lans to-tum dé-fi-cit. 2. Vi-sus, ta-

ctus, gustus in te fálli-tur, Sed audí-tu so-lo tu-to cré-

di-tur : Cre-do quidquid di-xit De-i Fí-li-us : Nil hoc ver-

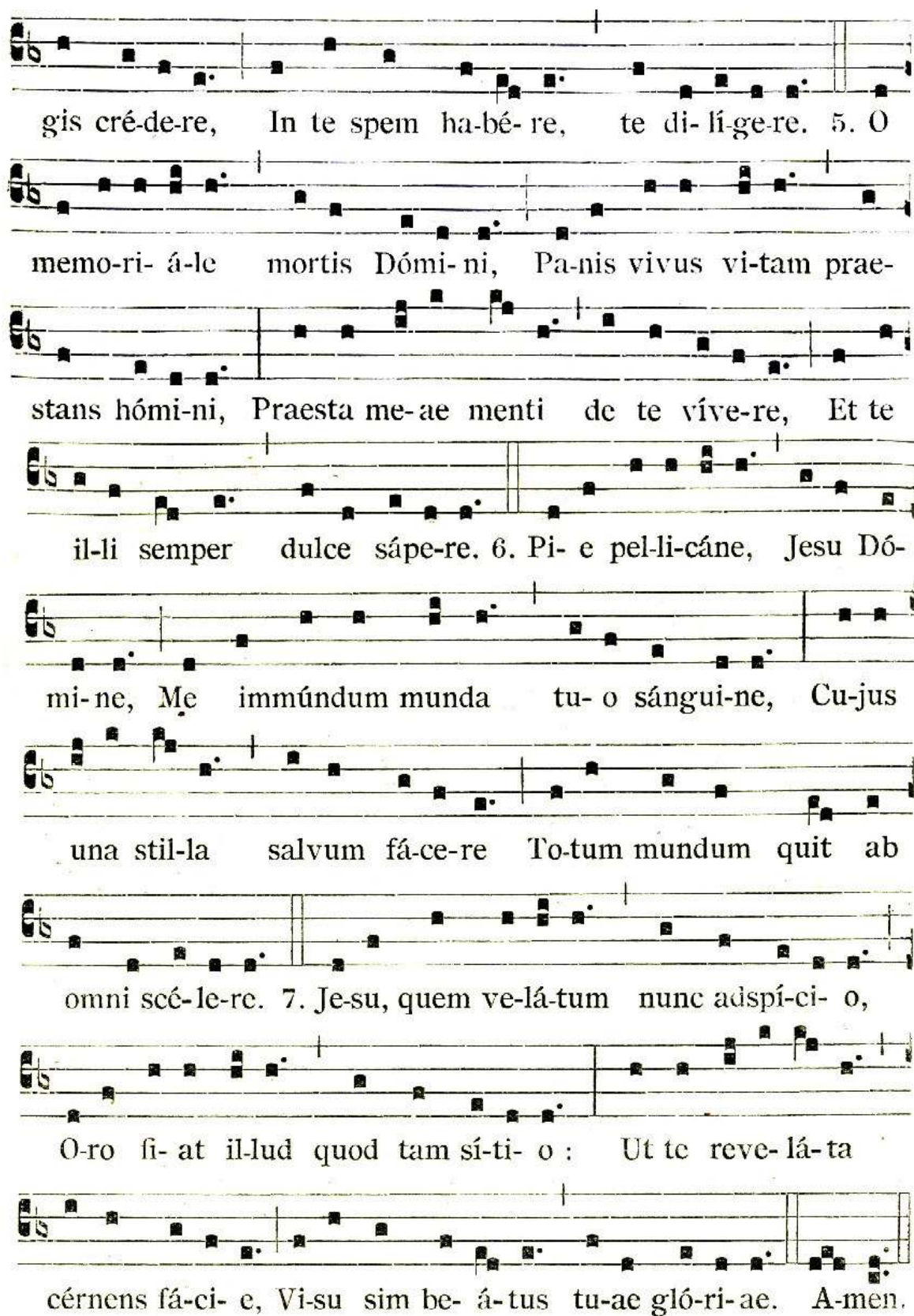
bo ve-ri-tá-tis vé-ri-us. 3. In cru-ce la-tébat so-la Dé-i-

tas, At hic la-tet simul et hu-má-ni-tas : Ambo tamen

cre-dens atque cónfi-tens, Pe-to quod pe-tí-vit latro paé-

ni-tens. 4. Plagas, sic-ut Thomas, non intú-e-or : De-um

tamen me-um te cónfi-te-or : Fac me ti-bi semper ma-



gis cré-de-re, In te spem ha-bé-re, te di-lí-ge-re. 5. O
memo-ri- á-le mortis Dómi-ni, Pa-nis vivus vi-tam prae-
stans hómi-ni, Praesta me-ae menti de te víve-re, Et te
il-li semper dulce sápe-re. 6. Pi-e pel-li-cáne, Jesu Dó-
mi-ne, Me immúndum munda tu-o sánguine, Cu-jus
una stil-la sal-vum fá-ce-re To-tum mundum quit ab
omni scé-le-re. 7. Je-su, quem ve-lá-tum nunc adspí-ci-o,
O-ro fi-at il-lud quod tam sí-ti-o : Ut te reve-lá-ta
cérnens fá-ci-e, Vi-su sim be- á-tus tu-ae gló-ri-ae. A-men.



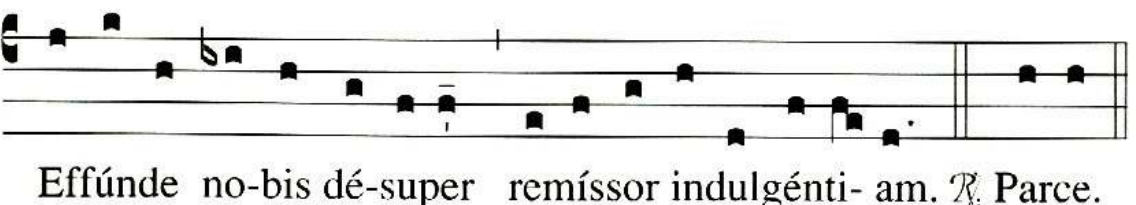
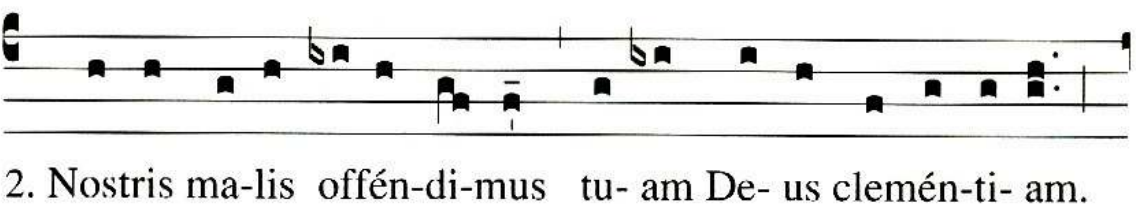
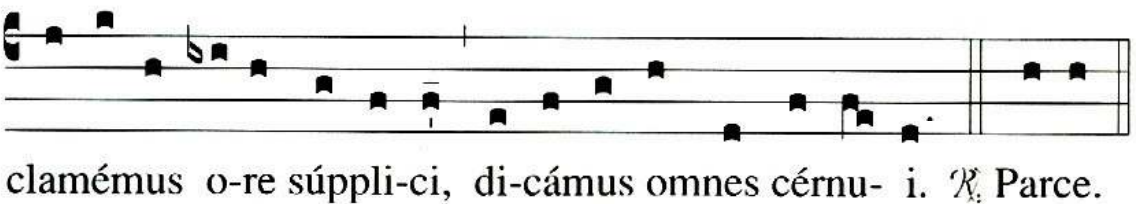
AVE VERUM CORPUS (*Innocenzo VI – 1362*)

6. **A** - ve vérum * Córpus ná-tum de Ma-rí-a Vírgine :
Ve-re pássum, immo-lá-tum in crúce pro hómine : Cú-jus
lá-tus perfo-rá-tum flúxit áqua et sángine : Esto nó-
bis praegustá-tum mórtis in exámine. O Jé-su dúl-
cis! O Jé-su pí- e! O Jé- su fí-li Ma-rí- ae.

DA PACEM DOMINE

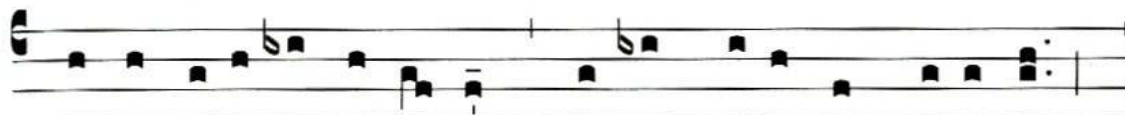
2. **D** A pa-cem Dómi-ne in di- é-bus nostris : qui- a
non est á-li- us qui pugnet pro no-bis, ni-si tu
De- us no-ster.

PARCE DOMINE Gl 2,17

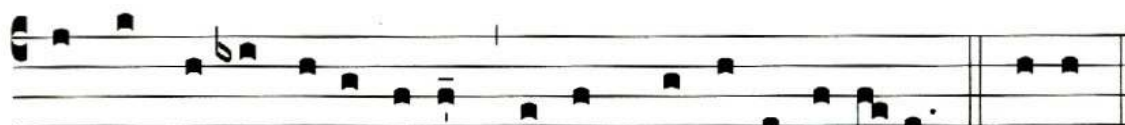




lavá-re cordis víctimam, quam læta a-dú-rat cá-ri-tas. *℣.* Parce.



4. Audi, beníg-ne Cón-di-tor, nostras preces cum flé-ti-bus



in hoc sacro ie-iú-ni-o fu-sas quadrage-ná-ri-o. *℣.* Parce.



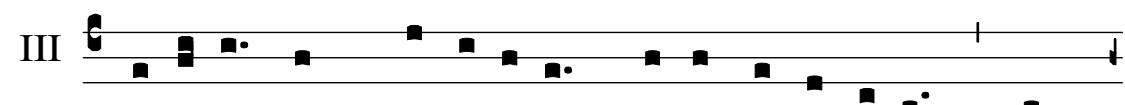
5. Scru-tá-tor al-me cór-di-um, in-fírma tu scis ví-ri-um;



ad te re-vérsis éxhi-be remis-si-ó-nis grá-ti-am. *℣.* Parce.

KYRIE FONSBONITATIS *Tutilone 913*

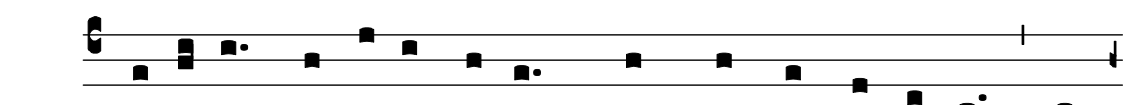
TROPO



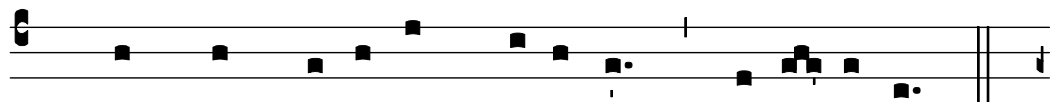
K y-ri-e, fons bo-ni-ta-tis, Pa-ter inge-ni-te, a



quo bo-na cuncta pro-ce-dunt: e-le-i-son.

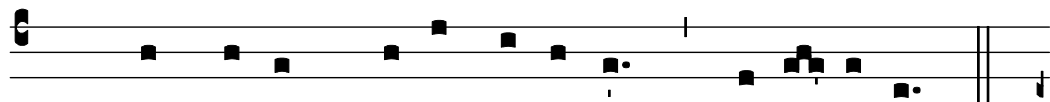


K y-ri-e, qui pa-ti Na-tum mun-di pro cri-mi-ne, ip-



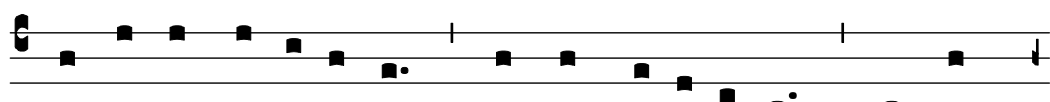
sum ut salva-ret mi-si-sti: e-le- i-son.

K y-ri- e, qui septi-formis dans do-na Pneuma-tis, a

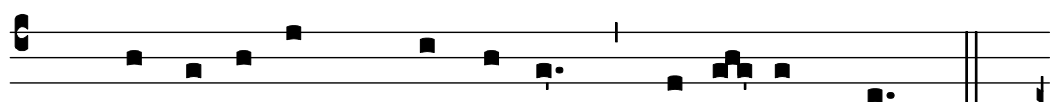


quo cæ-lum, terra replentur: e-le- i-son.

C hri-ste, u-ni-ce De- i Pa-tris Ge-ni-te, quem de

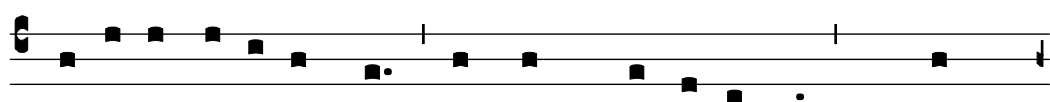


Vir-gi-ne nasci-tu-rum mundo mi-ri-fi-ce sancti

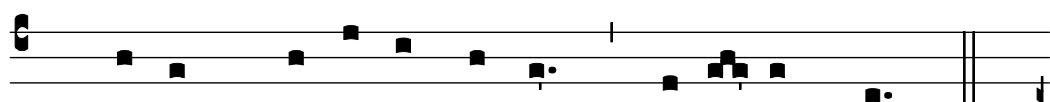


præ-di-xe-runt prophe-tæ: e-le- i- son.

C hri-ste ha-gi- e, cæ-li compos re-gi- æ, me-los

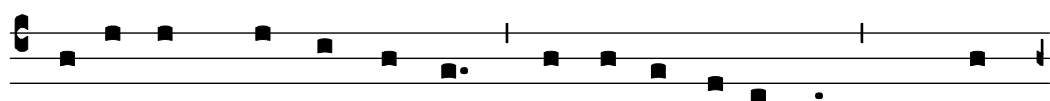


glo-ri- æ cu- i semper adstans pro numi-ne Ange



lo-rum de-cantat a-pex: e-le- i- son.

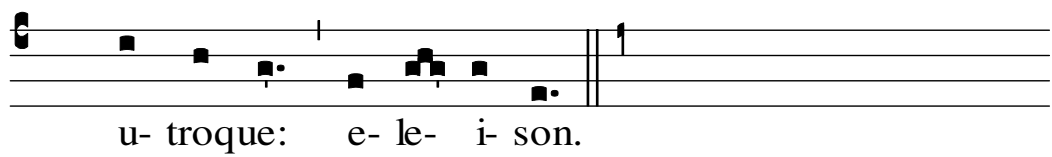
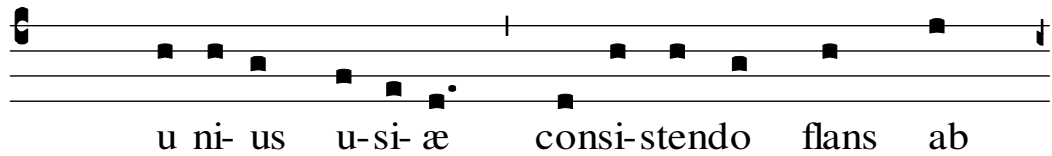
C hri-ste cæ-li-tus adsis nostris pre-ci-bus, pro-nis



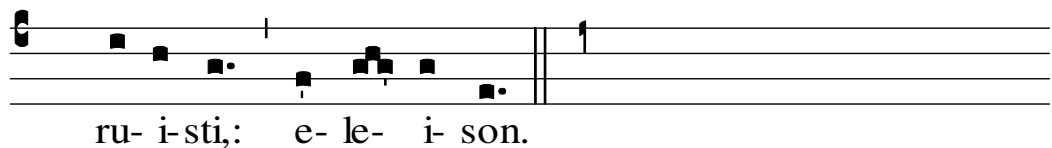
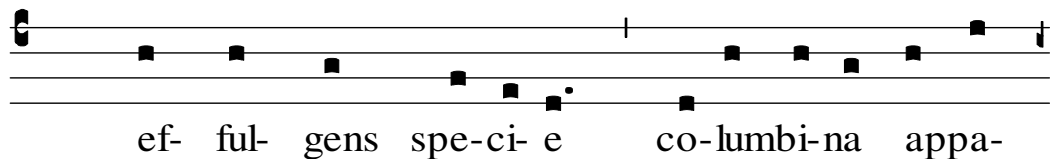
menti-bus quem in ter-ris de-vo-te co-limus, ad te



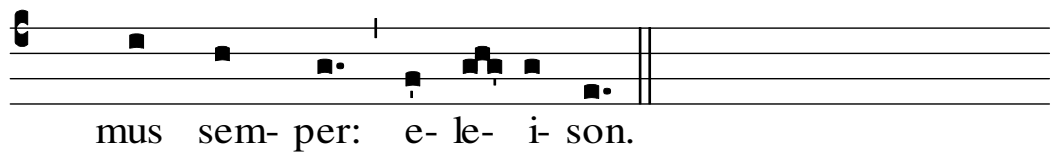
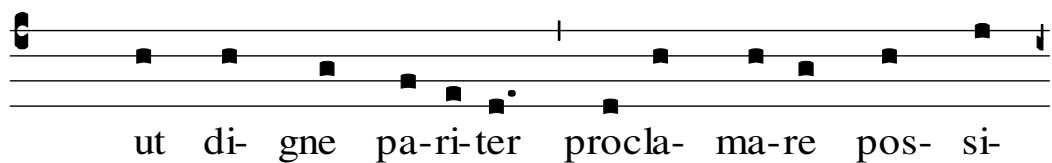
K y- ri- e, Spi- ri- tus alme, cohæ-rens Pa- tri na- toque,



K y- ri- e, qui bap- ti- za- to in Jor- da- nis unda Chri- sto,



K y- ri- e, ignis di- vi- ne, pecto- ra nostra succende,



PATER NOSTER Mt. 6,9

P

A-ter noster, qui es in cæ- lis: Amen. sancti- fi- ce- tur no-

men tu- um: Amen. adve- ni- at regnum tu- um: Amen.

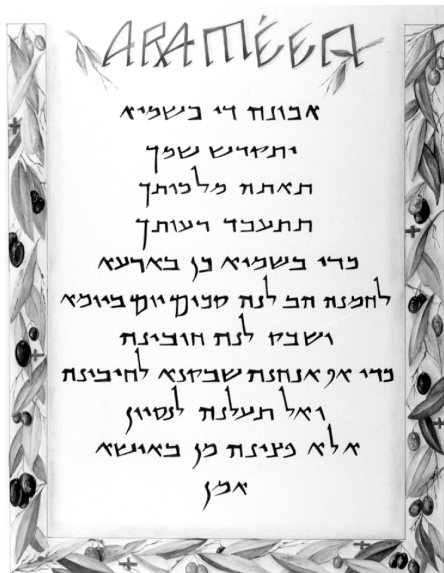
fi- at vo- luntas tu- a si- cut in cæ- lo, et in ter- ra. Amen.

Pa- nem nostrum co- ti- di- a- num da no- bis ho- di- e: Amen.

et di- mit- te no- bis de- bi- ta nostra sic- ut et nos di- mit- timus

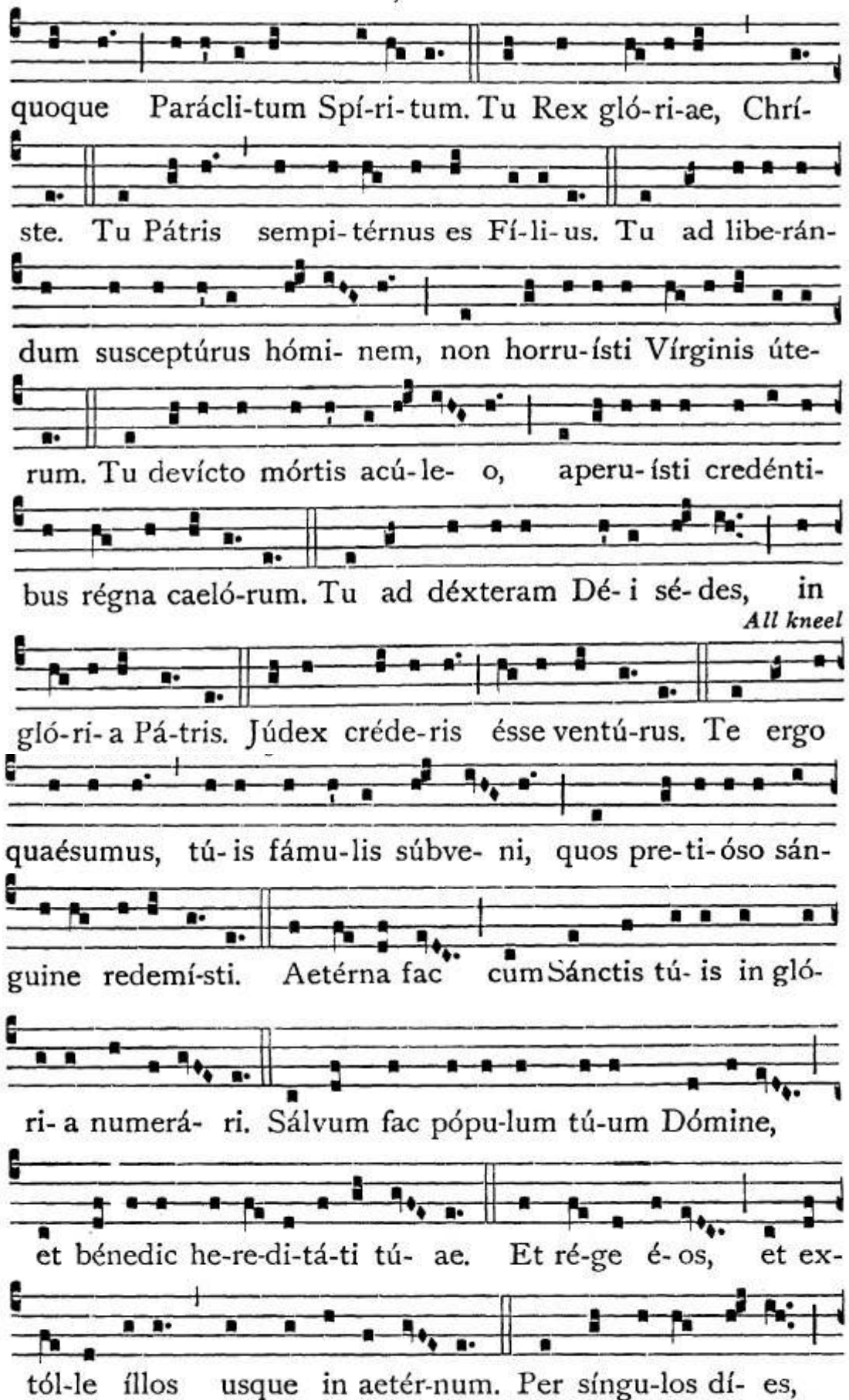
de- bi- to- ri- bus no- stris: Amen. et ne nos indu- cas in ten-

ta- ti- o- nem; sed li- be- ra nos a ma- lo.



TE DEUM LAUDAMUS (Niceta sec.IV)

3.
T E Dé-um laudámus : * te Dóminum confi-té-
mur. Te aetérnum Pátrem ómnis térra vene-rá- tur. Tí-bi
ómnnes Ange-li, tí-bi Caéli et univérsae Potestá- tes :
Tí-bi Chérubim et Sé-raphim incessá-bi-li vóce proclá-
mant : Sánctus : Sánctus : Sánctus Dóminus Dé-us Sá-
ba- oth. Pléni sunt caéli et térra ma-jestá-tis gló-ri-ae
tú- ae. Te glo-ri-ósus Aposto-lórum chó- rus : Te Pro-
phe-tárum laudá-bi-lis núme-rus : Te Mártyrum candidá-
tus láudat exérci-tus. Te per órbe[m] terrárum sáncta con-
fi-tétur Ecclé-si- a : Pátrem imménsae ma-jestá- tis :



quoque Parácli-tum Spí-ri-tum. Tu Rex gló-ri-ae, Chrí-
ste. Tu Pátris sempi-térnus es Fí-li-us. Tu ad libe-rán-
dum susceptúrus hómi-nem, non horru-ísti Vírginis úte-
rum. Tu devícto mórtis acú-le-o, aperu-ísti credénti-
bus régna caeló-rum. Tu ad délixteram Dé-i sé-des, in *All kneel*
gló-ri-a Pá-tris. Júdex créde-ris ésse ventú-rus. Te ergo
quaésumus, tú-is fámu-lis súbve-ni, quos pre-ti-óso sán-
guine redemí-sti. Aetérna fac cum Sántis tú-is in gló-
ri-a numerá-ri. Sálvum fac pópu-lum tú-um Dómine,
et bénedic he-re-di-tá-ti tú-ae. Et ré-ge é-os, et ex-
tól-le illos usque in aetér-num. Per síngu-los dí-es,



LA BEATA VERGINE MARIA
NELLA CELEBRAZIONE DEL MISTERO DI CRISTO

VULTUM TUUM *Salmo 44*

INTROITO

Intr. 2.
V

Ultum tú- um * depreca-búntur ó-mnes dí-
vi- tes ple- bis: addu-centur re-gi vir-gi- nes post
e- am: pro- xime e- jus addu-centur ti- bi in læ-
tí-ti- a et exsulta-ti- ó-ne. *T.P.* Alle-lú- ia,
al-le- lu- ja. *Ps.* E-ructa-vit cor me-um verbum bo-num:
dí-co égo ópe-ra mé- a ré-gi. Gló-ri- a Pátri.
E u o u a e.

GAUDEAMUS

INTROITO

Intr. 1.
G

Aude- ámus * ómnes in Dó- mi- no, dí- em



féstum ce-le-brán-tes sub honó-re Ma-rí-ae Vír-gi-nis :

de cú-jus sol-em-ni-tá-te gáudent An-ge-li, et

colláu-dant Fí-li-um Dé-i. *Ps.* Eructávit cor mé-um

vérbum bó-num : * dí-co égo ó-pe-ra mé-a ré-gi. Gló-

ri-a Pá-tri. E u o u a e.

DIFFUSA EST GRATIA *Salmo 44*

COMMUNIO

Comm.
VI



D If-fu-sa est gra-ti-a in la-bi-is tu-

is : proptér-e- a bene-díxit te Dé-us in

ae- tér- num.

Ps. E-ru-cta-vit cor me-um verbum bo-num * dí-co



e-go ope-ra me- a re-gi.

Ps. Spe-ci- e tu- a et pulchri-tu-di-ne tu- a * in-

tende prospe-re pro-ce-de et regna.

ANTIFONE

AVE MARIA *Lc. 1,28*



I. g
A - ve Ma-rí- a, * grá-ti- a plena: Dómi-nus te-cum: be-ne-
dicta tu in mu-li- é-ri-bus, al-le- lú-ia. E u o u a e.

ECCE ANCILLA DOMINI *Lc. 1,38*



5. Ant.
8. c
E cce ancíl-la Dómi-ni : * fí- at mí- hi secúndum
vérbum tú- um. *P. T.* Alle-lú- ia. E u o u a e.

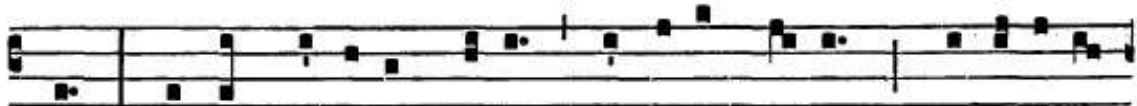
GABRIEL ANGELUS *Lc. 1,28*

At Magn.
Ant. 7. d

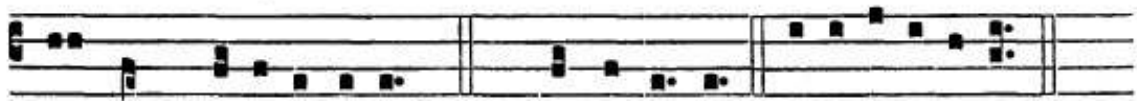
G



Abri-el Ange-lus * locútus est Ma- rí-ae dí-



cens : Ave grá-ti-a pléna : Dóminus té-cum : benedícta

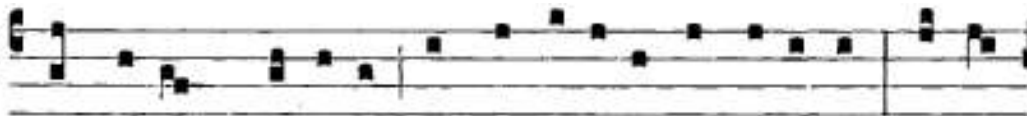


tu in mu-li- é-ribus. *P. T.* Alle-lú-ia. E u o u a e.

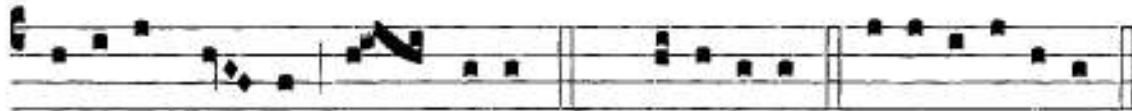
JAM HIEMS *Ct 2,11*

3. Ant.
VIII. G

J



AM hi-ems tránsi- it, * imber áb-i- it et re-céssit: surge

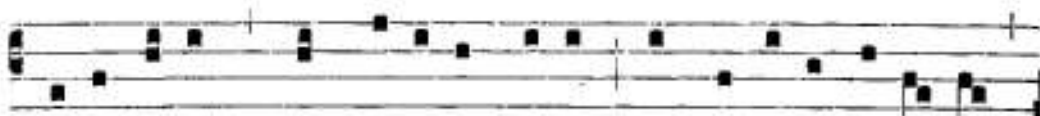


amí-ca me- a, et ve-ni. *T. P.* Alle-lú-ia. E u o u a e.

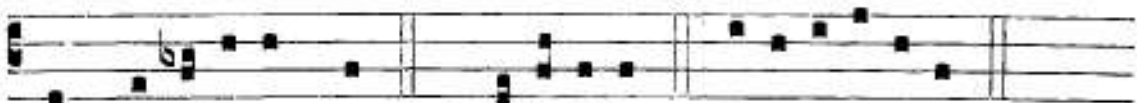
LÆVA EJUS *Ct. 2,6*

2. Ant.
IV. A*

L



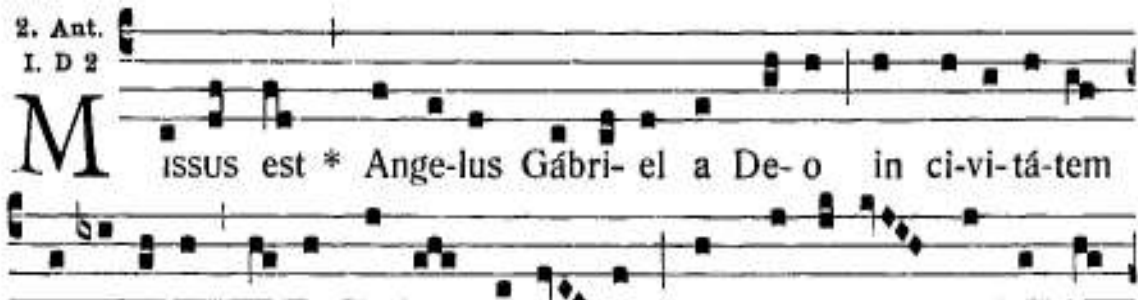
AEVA e-jus * sub cá-pi-te me-o, et dexte-ra il-lí- us



ample-xá-bi-tur me. *T. P.* Alle-lú-ia. E u o u a e.

MISSUS EST ANGELUS *Lc. 1,26*

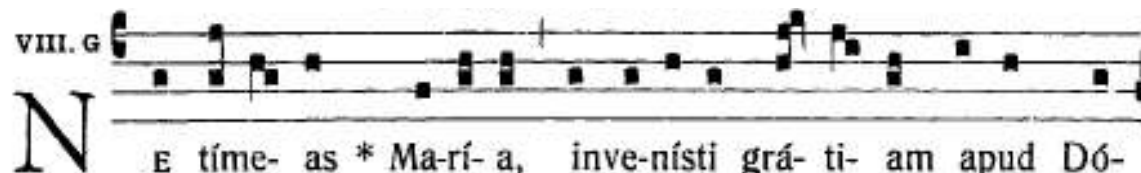
2. Ant.
I. D 2



Missus est * Ange-lus Gábri-el a De-o in ci-vi-tá-tem
Ga-li-laé-ae, cu- i nomen Ná-za- reth, ad Vírgi-nem desponsá-
tam vi-ro, cu- i nomen e-rat Joseph, al-le-lú-ia.

NE TIMEAS MARIA *Lc. 1,30*

VIII. G



Ne tíme- as * Ma-rí- a, inve-nísti grá- ti- am apud Dó-
mi-num: ecce concí- pi- es, et pá-ri- es fí- li- um, alle-lú-ia.

NIGRA SUM *Ct. 1,5*

3. Ant.
III. b



NIGRA sum sed formó-sa, * fí- li- ae Jerú-sa-lem: íd-e- o di-
lé-xit me rex, et introdú-xit me in cu-bí-cu-lum su-um.

NUPTIÆ *Gv 2,1*

Ad Bened.
Ant. VIII. G*

N UPTI- AE * factae sunt in Ca-na Ga-li-laé- ae, et
e-rat i-bi Je-sus cum Ma-rí- a matre su-a.

QUOMODO FIET *Lc 1,34*

At Bened.
Ant. 7. a

Q Uómodo fí-et ístud, * Ange-le Dé- i, quó-
ni-am ví-rum non cognósko? Audi Ma-rí- a Vírgo : Spí-
ri-tus Sánctus supervéni-et in te, et vírtus Altíssimi
obumbrá-bit tí-bi. *P. T.* Alle-lú-ia. E u o u a e.

SPECIOSA

5. Ant.
IV. A*

S PE-CI- O-SA facta es * et su- á-vis in de-lí-ci- is tu- is,
sancta De- i Gé-nitrix. *T. P.* Alle-lú-ia. E u o u a e.

SPIRITUS SANCTUS (*Annunciazione*)(Lc.1,35)

SPI- RI-TUS Sanctus * in te descéndet, Ma-rí-a: et virtus
Al-tíssi-mi ob-umbrá-bit ti-bi. *T. P.* Alle-lú-ia. E u o u a e.

The musical score is written on two staves. The first staff begins with a large, ornate initial 'S' in a square frame. The notes are square and the clef is a C-clef. The second staff continues the melody with a repeat sign and a double bar line.

SPIRITUS SANCTUS (*Dom. I Avvento*)(Lc.1,35)

VIII. G

SPI- RI-TUS Sanctus * in te descéndet, Ma-rí-a: ne tí-
me- as, habé-bis in ú-te-ro Fí-li-um De-i, alle-lú-ia.

The musical score is written on two staves. The first staff begins with a large initial 'S' and the text 'VIII. G'. The notes are square and the clef is a C-clef. The second staff continues the melody with a repeat sign and a double bar line.

TOTA PULCHRA Ct 4,7

1. *1^{er} Chœur*

TOta púlchra es Ma-rí-a; tóta púlchra es Ma-
rí-a; et mácu-la o-ri-giná-lis non est in te; et má-
2^{me} Chœur
cu-la o-riginá-lis non est in te. 2. Tu gló-ri-a Jerúsa-
lem, Tu læ-tí-ti-a Isra-el. Tu hono-ri-ficénti-a pópu-li
1^{er} Chœur
nóstri, Tu advo-cáta peccatórum. 3. O Ma-rí-a,

The musical score is written on four staves. The first staff begins with a large initial 'T' and the text '1. 1^{er} Chœur'. The notes are square and the clef is a C-clef. The second staff continues the melody. The third staff begins with '2. Tu gló-ri-a Jerúsa-lem, Tu læ-tí-ti-a Isra-el. Tu hono-ri-ficénti-a pópu-li'. The fourth staff continues the melody with a repeat sign and a double bar line.

2^{me} Chœur 1^{er} Chœur 2^{me} Chœur

O Ma-rí-a! Vírgo prudentíssima, Má-ter clementíssi-
ma. 4. Ora pro nó-bis, Intercéde pro nó-bis ad Dó-
minum Jé-sum Chrístum.

(simplex)

1. Ant.
I. g 2

TOTA pulchra es Ma-rí-a,* et má-cu-la o-ri-giná-lis non
est in te. E u o u a e.

AVE REGINA CÆLORUM

6.

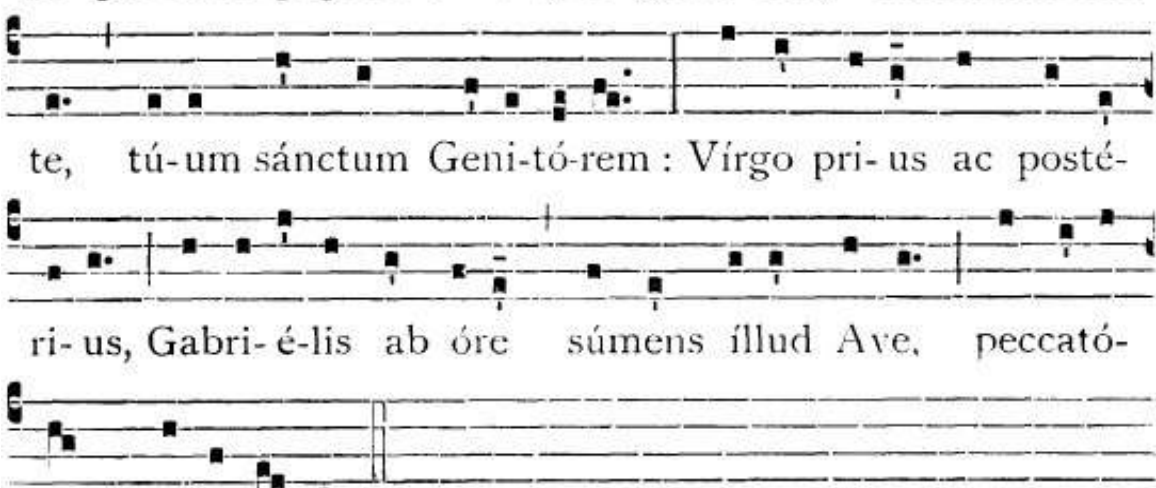
A-ve Regína caelórum,* Ave Dómina Ange-lórum :
Sálve rádix, sálve pórtá, Ex qua mundo lux est órta :
Gáude Vírgo glo-ri- ósa, Su-per ómnes spe-ci- ósa : Vále,
o valde decó-ra, Et pro nó-bis Chrístum exó-ra.

AVE REGINA CÆLORUM (SOLENNE)

Ant.
6.
A - ve * Regína cae- ló- rum, A- ve Dómi-
na Ange- ló- rum : Sál-ve rá-dix, sálve pórtá, Ex qua
mún- do lux est ór- ta : Gáude Vírgo glo-ri-ó-sa, Su-per
ó-mnes spe-ci- ó- sa : Vá- le, o valde decóra,
Et pro nó- bis Chrí- stum * exó- ra.

ALMA REDEMPTORIS (Ermanno di Reichenau sec. XI)

5.
A lma * Redemptó-ris Máter, quae pèrvi- a caéli
pórtá mánes, Et stélla má-ris, succúrre cadénti súrge-
re qui cúrat pópu-lo : Tu quae genu- ísti, natúra mi-rán-



te, tú-um sánctum Geni-tó-rem : Vírgo pri- us ac posté-
ri- us, Gabri- é- lis ab ó- re súm-ens íllud Ave, peccató-
rum mi-se-ré- re.

ALMA REDEMPTORIS (*SOLENNES*)

Ant.
5.



A L- ma * Redemptóris Má- ter, quae pér-
vi- a caéli pó- rta má- nes, Et stél- la má- ris, succúrre
cadén- ti súr- gere qui cú- rat pó- pu- lo : Tu quae genu- í-
sti, natú- ra mi- rán- te, tú- um sánctum Ge- ni- tó- rem :
Vír- go pri- us ac posté- ri- us, Gabri- é- lis ab ó- re
súm-ens íllud Ave, * peccatórum mi-seré-re.

REGINA CÆLI (Gregorio V sec X)

6.

R Egína caéli * laetáre, alle-lú-ia : Qui-a quem me-
ru-ísti portáre, alle-lú-ia : Resurrexit, sic-ut dixit, alle-
lú-ia : Ora pro nó-bis Dé-um, alle-lú-ia.

REGINA CÆLI (SOLENNE)

Ant.
VI.

R E-GINA coe-li * lae-tá- re, al-le- lú-ia: Qui-a
quem me-ru-ísti por- tá-re, alle-
lú-ia: Re-surre- xit, sic-ut di-xit, al-le- lú-ia: O-ra pro no-
bis De- um, alle- * ** lú-ia.



SALVE REGINA *(Ermanno di Reichenau Sec.XI)*

5.
S Alve, Regína, * máter mi-se-ricórdi-ae : Ví-ta, dulcé-
do, et spes nóstra, sálve. Ad te clamámus, éxsu-les, fí-
li-i Hévae. Ad te suspi-rámus, geméntes et fléntes in hac
lacrimárum välle. E-ia ergo, Advocáta nóstra, illos tú-os
mi-se-ricórdes ócu-los ad nos convérte. Et Jésum, benedí-
ctum frúctum véntris tú-i, nóbis post hoc exsí-li-um ostén-
de. O clé-mens: O pí- a: O dúlcis* Vírgo Ma-rí- a.



SALVE REGINA (SOLENNE)

Ant.
1

S Al- ve, Re gi- na, ma-ter mi-se-ri-cordi- æ.

Vi- ta dulce- do et spes nostra, sal-ve. Ad te clama-mus,

exsu-les, fi- li- i He-væ. Ad te suspi-ra-mus gementes

et flentes in hac lacrima-rum val-le. E- ia ergo, advo-ca-

ta nostra, il-los tu- os mi-se-ri-cor-des o-cu-los ad nos

conver-te. Et Je-sum, be-ne-di- ctum fructum ventris tu- i,

no-bis post hoc ex-i- li- um ostende. O cle- mens! O

pi- a! O dul cis Virgo Ma- ri- a.



SUB TUUM PRÆSIDIUM *(Sec. III)*

VII. a

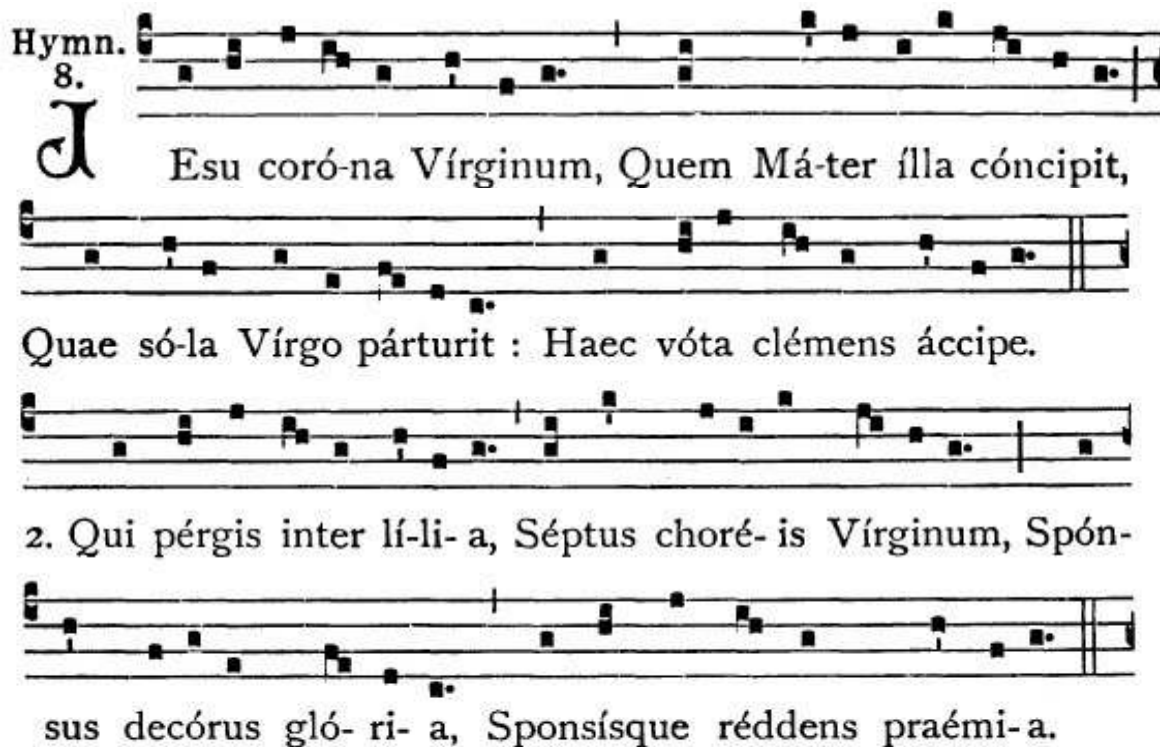


SUB tu-um prae-sí-di-um confú-gimus, * sancta De- i Gé-
nitrix: nostras depre-ca-ti-ónes ne despí-ci-as in ne-cessi-tá-
ti-bus: sed a per-í-cu-lis cunctis lí-be-ra nos semper, Virgo
glo-ri-ó-sa et be- ne- dícta. E u o u a e.

INNI

JESU CORONA VIRGINUM *(S. Ambrogio)*

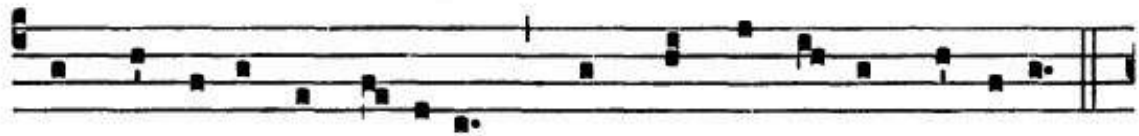
Hymn. 8.



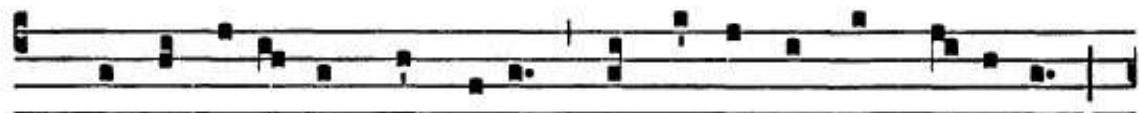
Jesu coró-na Vírginum, Quem Má-ter illa cóncipit,
Quae só-la Vírgo párturit : Haec vóta clémens áccipe.
2. Qui pérgis inter lí-li-a, Séptus choré-is Vírginum, Spón-
sus decórus gló-ri-a, Sponsísque réddens praémi-a.



3. Quocúmque téndis, Vírgines Sequúntur, atque láudibus



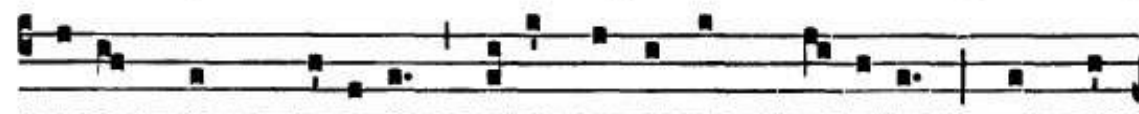
Post te canéntes cúrsi-tant, Hymnósque dúlces pésonant.



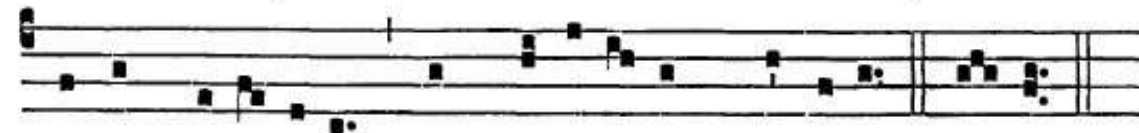
4. Te deprecámur súppli-ces, Nóstris ut áddas sénsibus,



Nescí-re prorsus ómni-a Corrupti-ó-nis vúlnera. 5. Vírtus,

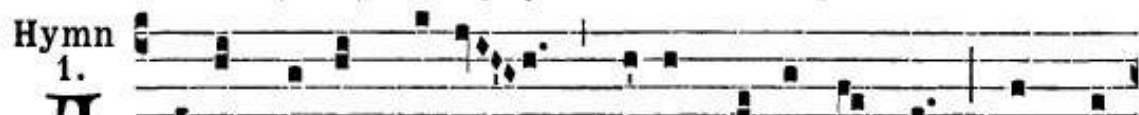


hónor, laus, gló-ri-a Dé-o Pátri cum Fí-li-o, Sáncto



simul Pa-rácli-to, In saeculó-rum saécu-la. Amen.

AVE MARIS STELLA (Venanzio Fortunato 530-609)



A

-ve má-ris stélla, Dé-i Má-ter álma, Atque



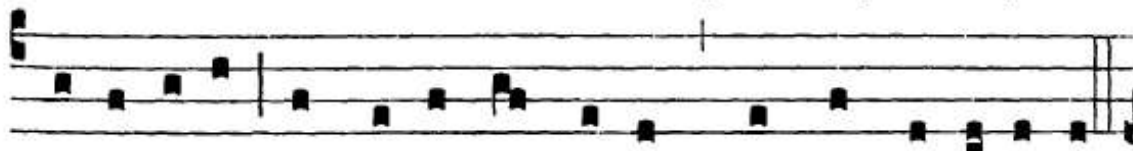
semper Vírgo, Fé-lix caéli pórtá. 2. Súmens illud



Ave Gabri-é-lis ó-re, Fúnda nos in páce,
Mú-tans Hévae nómen. 3. Sólve víncla ré-is, Pró-fer
lúmen caécis : Má-la nóstra pélle, Bóna cúncta pó-
sce. 4. Mónstra te ésse mátre : Súmat per te pré-ces,
Qui pro nóbis ná-tus, Tú-lit ésse tú-us. 5. Vírgo singu-
lá-ris, Inter ómnes mí-tis, Nos cúlpis so-lú-tos,
Mí-tes fac et cástos. 6. Ví-tam praésta púram, I-ter pá-
ra tú-tum : Ut vidéntes Jésum, Semper collaetémur.
7. Sit laus Dé-o Pátri, Súmmo Chrísto dé-cus, Spi-rí-
tu-i Sáncto, Trí-bus hónor únus. Amen.

AVE MARIS STELLA (ALTRO MODO)

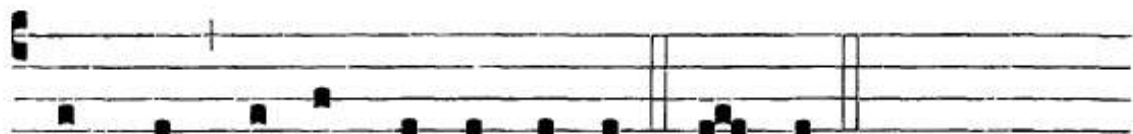
1. **A** -ve ma-ris stel-la, De-i Ma-ter alma, Atque
semper Vir-go, Fe-lix cœ-li por-ta. 2. Su-mens il-lud
A-ve Ga-bri-é-lis o-re, Funda nos in pa-ce, Mu-tans
He-væ nomen. 3. Solve vin-cla re-is, Pro-fer lu-men
cæ-cis, Ma-la no-stra pel-le, Bo-na cuncta posce.
4. Monstra te es-se matrem: Su-mat per te pre-ces,
Qui pro no-bis na-tus, Tu-lit es-se tu-us. 5. Vir-go
sing-u-lá-ris, In-ter omnes mi-tis, Nos cul-pis so-lú-tos,
Mi-tes fac et cas-tos. 6. Vi-tam præsta pu-ram, I-ter



pa-ra tu-tum, Ut vi-dén-tes Je-sum, Semper collæ-témur.

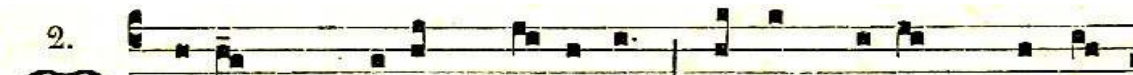


7. Sit laus De-o Patri, Summo Christo de-cus, Spi-rí-tu-i



Sanc-to, Tri-bus ho-nor u-nus. A-men.

MARIA MATER GRATIÆ



2.
M

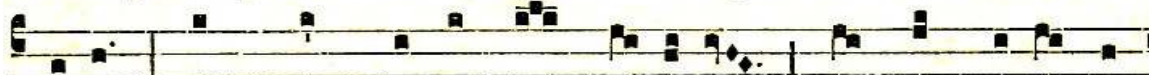
Arí- a Máter grá-ti-æ, Dúlci-s Párens clemén-



ti-æ, Tu nos ab hóste pró-tege, Et mórtis hó-ra



súscipe. 2. Jé-su tí-bi sit gló-ri-a, Qui ná-tus es de Vír-



gine, Cum Pátre et álmo Spí-ri-tu, In sempi-térna



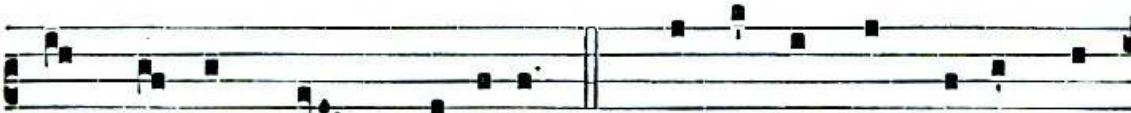
sæcu-la. Amen.



SEQUENZE

AVE MARIA

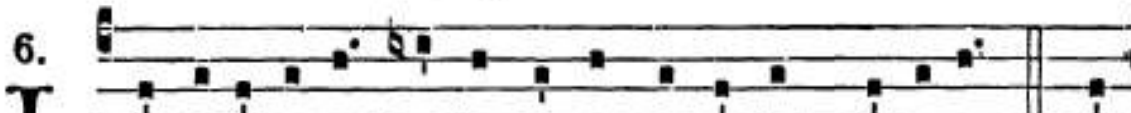
6. **A** - ve Ma- rí- a grá- ti- a pléna : 3. Be- nedí-
2. Dómi- nus técum, Vírgo se- réna. 4. Et bene-
cta tu in mu- li- é- ribus : Quæ pepe- rí- sti pá- cem
díctus frú- ctus véntris tú- i : Qui cohæré- des ut es-
homí- nibus, Et Ange- lis gló- ri- am. 5. Per hoc autem
sémus sú- i Nos fé- cit per grá- ti- am. 6. Ge- nu- í- sti
Ave, Múndo tam su- áve, Contra cárnis júra :
pró- lem, Nó- vum stél- la só- lem, Nó- va ge- ni- túra :
7. Tu párví et má- gni, Le- ó- nis et Agni, Salva-
8. Tu fló- ris et ró- ris, Pá- nis et pa- stó- ris, Vírgi-
tó- ris Chrísti Těmplum exsti- tí- sti Sed vírgo in-
num re- gína, Ró- sa si- ne spí- na, Gé- ni- trix es
tácta. 9. Tu cívi- tas Régis justí- ti- æ, 11. De lácu
fácta. 10. Tu Máter es mi- se- ri- córdi- æ. 12. Pæ- ni- tén-



fæ- cis et mi- sé-ri-æ, 13. Te col-láudat cæ-lé- stis
tem re- fór-mans grá-ti-æ. 14. Tí-bi nóstra fávent ob-
cú- ri-a, 15. Per te ré- is do-ná-tur véni-a : 17. Ergo
séqui-a; 16. Per te jústis confértur grá-ti-a. 18. Pa- ra-
má-ris stél-la, Vér- bi Dé- i cél-la, Et só- lis au-
dí-si pórt-a, Per quam lux est órta Ná- tum tú- um
róra : 19. Ut nos sólvat a peccá-tis, Et in régno cla-ri-
óra :
tá-tis, Quo lux lú-cet sédu-la, Cól-locet per sæ- cula.
A- men.

INVIOLATA

6.



I Nvi- o-lá-ta, * íntegra, et cásta es Ma-rí-a : Quae
es effécta fúl-gida caé-li pórt-a. O Má-ter álma Chrísti
ca-ríssima : Súscipe pí-a láudum praeconi- a. Te nunc flá-



gi-tant devó-ta córda et óra : Nóstra ut púra péctora
sint et córpora. Tú-a per pre-cá-ta dulcí-sona : Nóbis con-
cédas véni-am per saécu-la. O benígna! O Regí-na!
O Ma-rí-a! Quae só-la invi-o-lá-ta permansí-sti.

STABAT MATER *(Jacopone da Todi)*

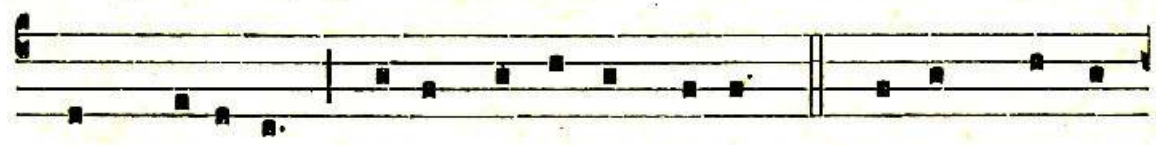
6.



S tábat Máter dolo-rósa Juxta crúcem lacrimósa,
Dum pendébat Fí-li-us. 2. Cújus ánimam geméntem,
Contristátam et do-léntem Pertransívit gládi-us. 3. O
quam trístis et afflícta Fú-it ílla benedícta Máter



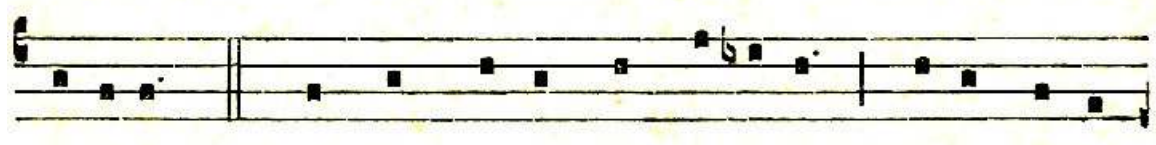
Unigéni-ti! 4. Quae maerébat et do-lébat, Pí-a Máter,



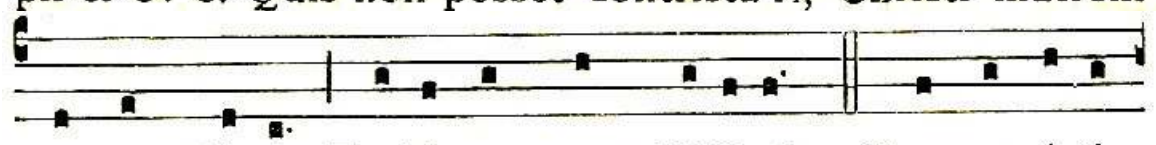
dum vidébat Ná-ti poénas ínclý-ti. 5. Quis est hómo



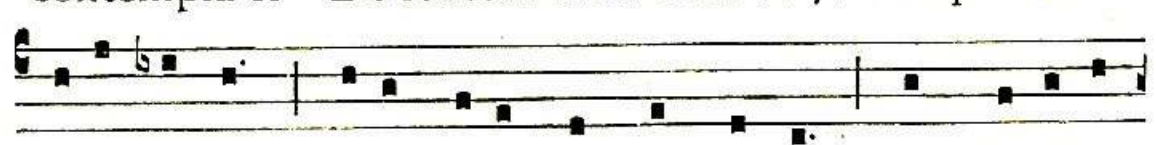
qui non fléret, Mátre-m Chrísti si vidéret In tánto sup-



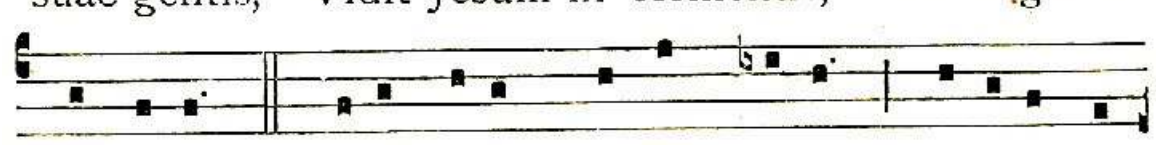
plí-ci-o? 6. Quis non pósset contristá-ri, Chrísti mátre-m



contemplá-ri Do-léntem cum Fí-li-o? 7. Pro peccá-tis



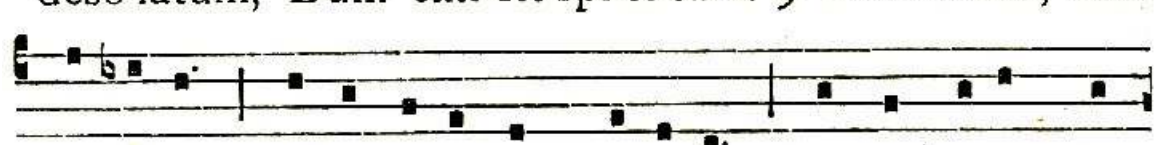
súae géntis, Vídit Jésum in torméntis, Et flagéllis



súbdi-tum. 8. Vídit sú-um dúlcem ná-tum Mo-ri-éndo



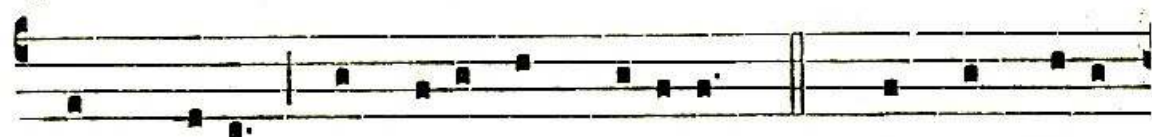
deso-látum, Dum emí-sit spí-ri-tum. 9 E-ia Máter, fons



amó-ris, Me sentí-re vim do-ló-ris Fac, ut técum lú-



ge-am. 10. Fac ut árde-at cor mé-um In amándo Chrí-



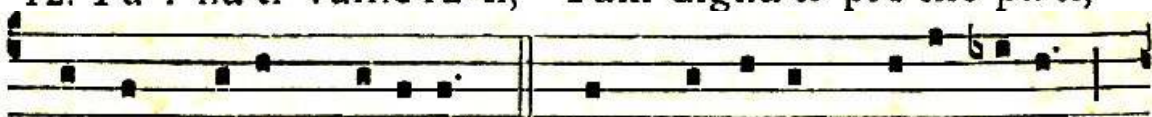
stum Dé-um, Ut síbi compláce-am. 11. Sáncta Máter,



ístud ágas, Cruci-fíxi fíge plágas Córdi mé-o vá-lide.



12. Tú-i ná-ti vulne-rá-ti, Tam digná-ti pro me pá-ti,



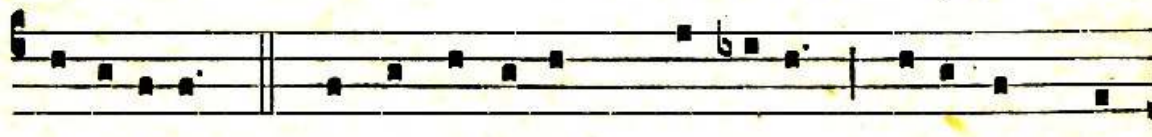
Poénas mécum dívide. 13. Fac me técum pi-e flére,



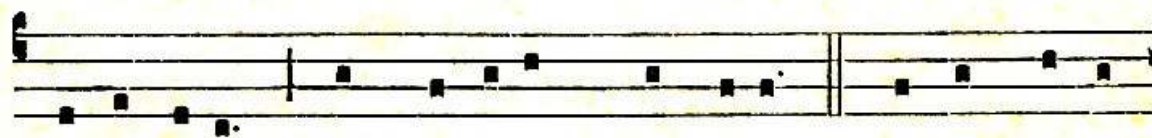
Cruci-fíxo condo-lére, Donec égo víxero. 14. Juxta crú-



cem técum stáre, Et me tíbi soci-áre In pláctu



de-sídero. 15. Vírgo vírginum praeclára, Míhi jam non



sis amára : Fac me técum plángere. 16. Fac ut pórtém

Chrísti mórtem, Passi-ónis fac consórtem, Et plágas re-
có-lere. 17. Fac me plágis vulne-rá-ri, Fac me crúce ine-
bri-á-ri, Et cru-óre Fí-li-i. 18. Flámmis ne úrar suc-
census, Per te, Vírgo, sim defénsus In di-e judí-
ci-i. 19. Chríste, cum sit hinc ex-í-re, Da per Mátrem
me vení-re Ad pálmam victó-ri-ae. 20. Quando córpus
mo-ri- étur, Fac ut ánimae donétur Paradí-si gló-ri-a.

Amen.



STABAT MATER (*ALTRO MODO*)

Hymn.

2

S

Ta-bat Ma-ter do-lo-ro-sa Juxta cru-cem lacri-mo-sa,

Dum pende-bat Fi-li-us. 2. Cu-jus a-ni-mam ge-men-tem,

Con-tri-sta-tam et do-len-tem Per-tran-si-vit gla-di-us.

3. O quam tris-tis et af-fli-cta Fu-it il-la be-ne-dicta

Ma-ter U-ni-ge-ni-ti! 4. Quæ mæ-re-bat et do-le-bat,

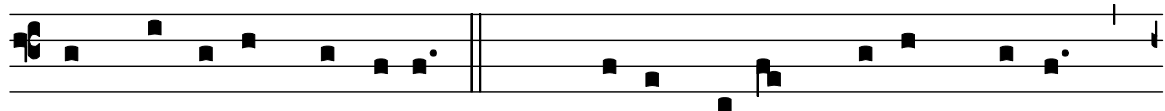
Pi-a Ma-ter dum vi-de-bat Na-ti pœnas in-cly-ti.

5. Quis est homo qui non fle-ret, Matrem Chri-sti si vi-de-ret

in tanto suppli-ci-o? 6. Quis non posset contri-sta-ri,

Chri-sti Matrem contempla-ri Do-lentem cum Fi-li-o?

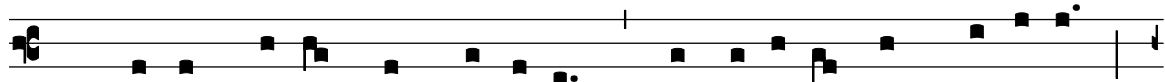
7. Pro pec-ca-tis su-æ gen-tis Vi-dit Je-sum in tormentis,



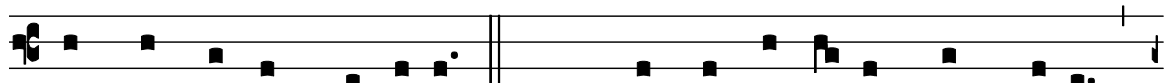
Et fla-gel-lis subdi-tum. 8. Vi-dit su-um dulcem na-tum



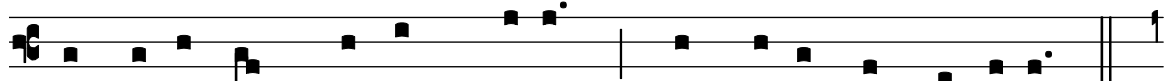
Mo-ri-en- do de-so-la-tun, Dum e- mi- sit spi-ri-tum.



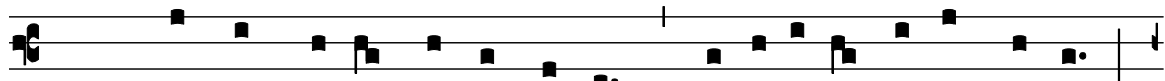
9. E-ja Ma-ter, fons amo-ris, Me senti-re vim do-lo-ris



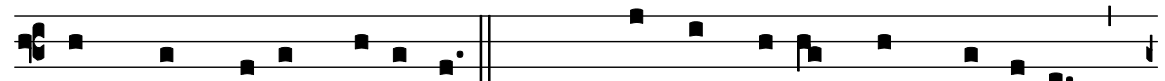
Fac, ut te-cum lu-ge-am. 10. Fac ut arde-at cor me-um



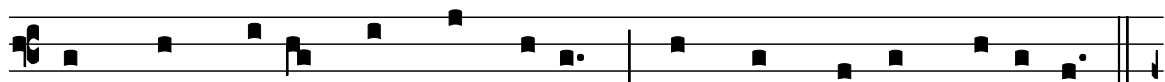
In amando Chri-stum De-um, Ut si-bi compla-ce-am.



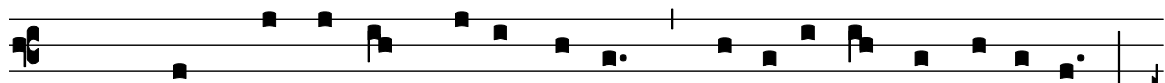
11. Sancta Ma-ter, i-stud a-gas, Cru-ci-fi-xi fi-ge pla-gas



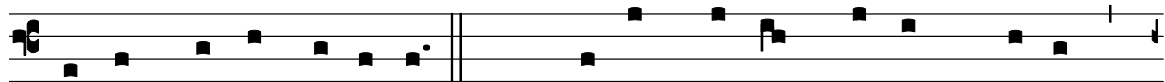
Cor-di me-o va-li-de. 12. Tu-i na-ti vul-ne-ra-ti,



Tam di-gna-ti pro me pa-ti, Pœ-nas me-cum di-vi-de.



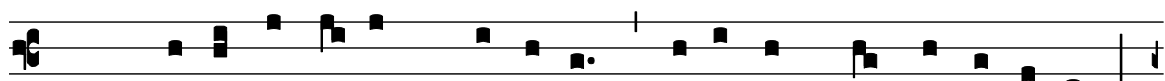
13. Fac me te-cum pi-e fle-re, Cru-ci-fi-xo condo-le-re,



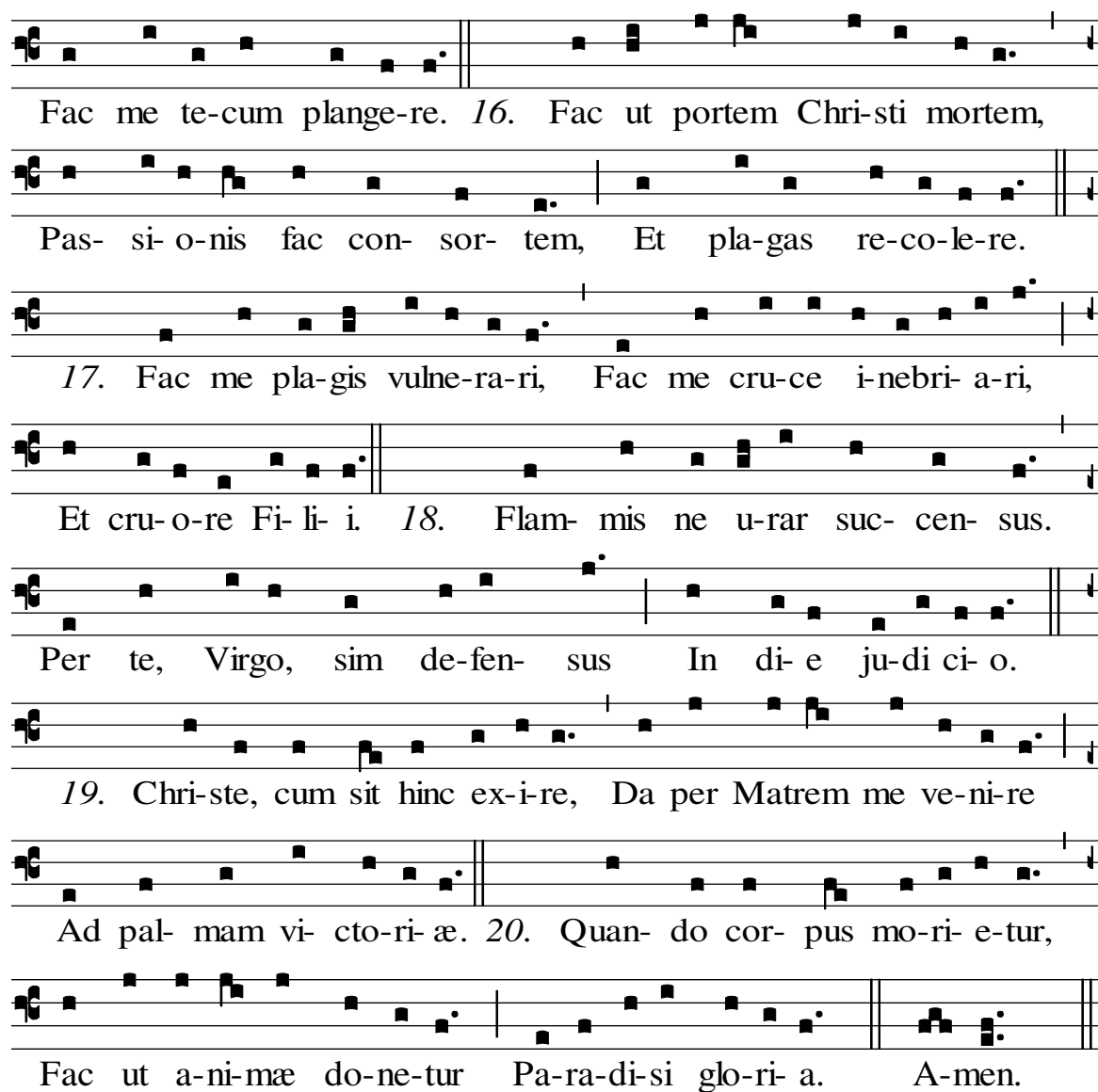
Do-nec e-go vi-xe-ro. 14. Juxta cru-cem te-cum sta-re,



Et me ti-bi so-ci-a-re In plan-ctu de-si-de-ro.



15. Virgo vir-gi-num præcla-ra, Mi-hi jam non sis ama-ra:



Fac me te-cum plange-re. 16. Fac ut portem Chri-sti mortem,
Pas-si-o-nis fac con-sor-tem, Et pla-gas re-co-le-re.
17. Fac me pla-gis vulne-ra-ri, Fac me cru-ce i-nebri-a-ri,
Et cru-o-re Fi-li-i. 18. Flam-mis ne u-rar suc-cen-sus.
Per te, Virgo, sim de-fen-sus In di-e ju-di-ci-o.
19. Chri-ste, cum sit hinc ex-i-re, Da per Matrem me ve-ni-re
Ad pal-mam vi-cto-ri-æ. 20. Quan-do cor-pus mo-ri-e-tur,
Fac ut a-ni-mæ do-ne-tur Pa-ra-di-si glo-ri-a. A-men.

VARIE

PARADISI PORTÆ

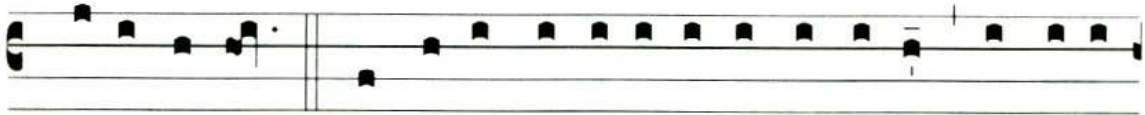
II★
P



a-ra-dí-si portæ per te no-bis a-pér-tæ sunt, quæ hó-
di-e glo-ri-ó-sa cum Ange-lis tri-úmphas.



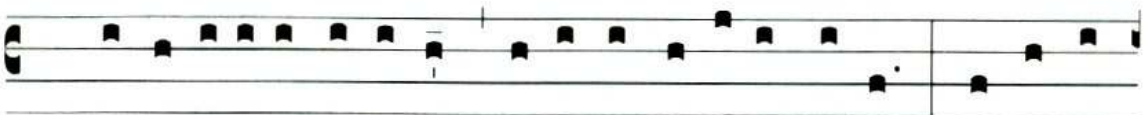
1. 𐌵 E-ructávit cor me-um verbum bonum: dico e-go ó-pe-ra



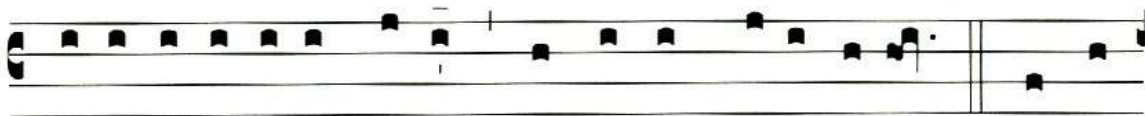
me- a Re-gi. 𐌵 Adsti-tit Re-gí-na a dextris tu- is in vestí-



tu de-aurá-to: circúmda-ta va-ri- e-tá- te. *Ant.* Pa-ra-dí- si.



2. 𐌵 Audi fí-li-a, et vi-de, et inclí-na aurem tu-am: et o-bli-



vísce-re póp-u-lum tu- um et domum patris tu- i. 𐌵 Et con-



cupíscet Rex decó-rem tu-um: quó-ni-am ipse est Dómi-nus



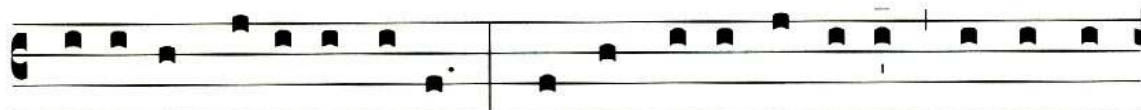
De- us tu- us, et ado-rá-bunt e-um. *Ant.* Pa-ra-dí- si.



3. 𐌵 Et fí- li-æ Ty-ri in muné-ri-bus vultum tu- um depre-ca-



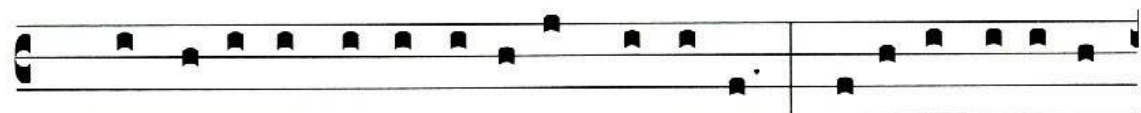
búntur: omnes dí-vi-tes ple-bis. 𐌿 Omnis gló-ri- a e-ius



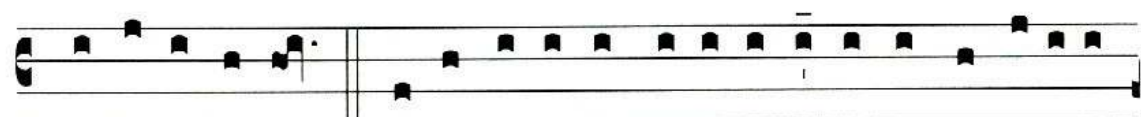
fí-li- æ Regis ab intus: in fímbri- is áure- is circum-a-



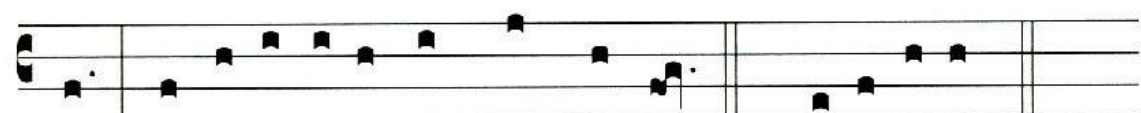
míc-ta va-ri- e-tá-ti-bus. *Ant. Pa-ra-dí-si.*



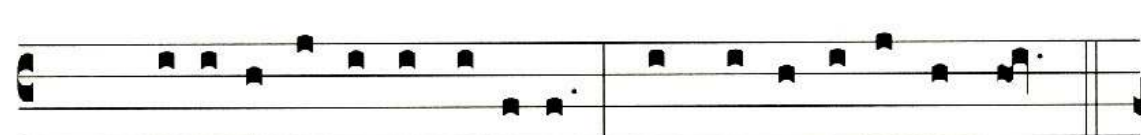
4. 𐌿 Adducéntur Re-gi vírgi-nes post e- am: próximæ e-ius af-



fe-réntur ti-bi. 𐌿 Affe-réntur in læ-tí- ti- a et exsul-ta-ti-ó-



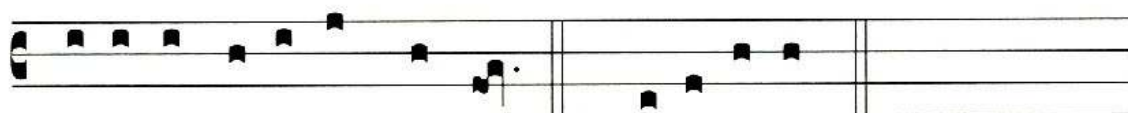
ne: adducéntur in templum Re-gis. *Ant. Pa-ra-dí-si.*



5. 𐌿 Gló-ri- a Pa-tri, et Fí- li- o, et Spi- rí- tu- i Sancto.



𐌿 Sicut e-rat in princí-pi- o, et nunc, et semper, et in sæ-



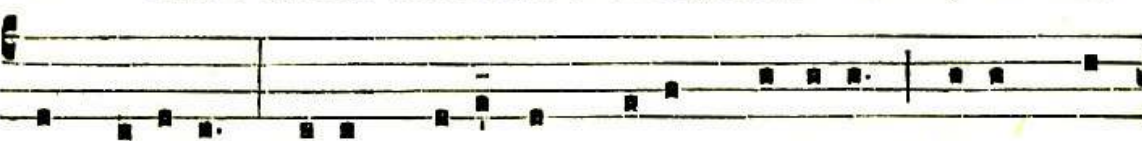
cu-la sæ-cu-ló-rum. Amen. *Ant.* Pa-ra-dí-si.

SALVE MATER

5.

S

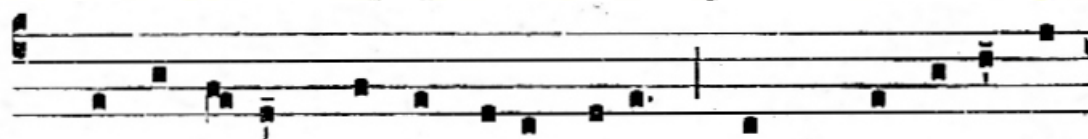
Alve máter mi-se-ricórdi-ae, Máter Dé-i, et má-



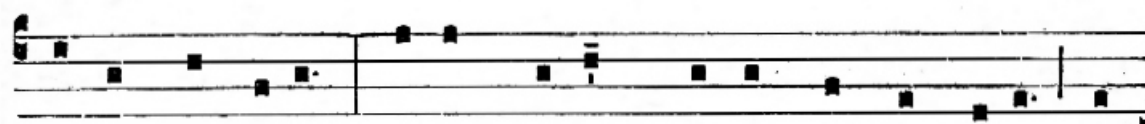
ter véni-ae, Máter spé-i, et máter grá-ti-ae, Máter plé-



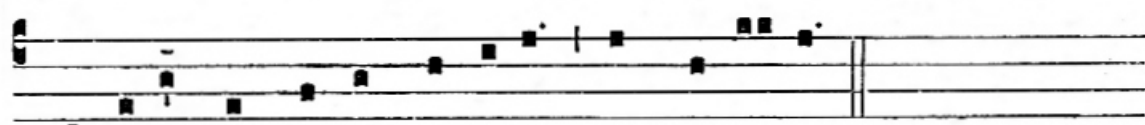
na sánctae laetí-ti-ae, O Ma-rí- a! *Repetitur* Sálve máter.



2. Sálve fé-lix Vírgo pu-érpera : Nam qui sédet in



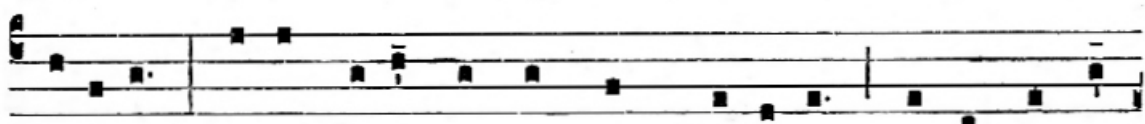
Pátris délixtera, Caélum régens, térram et aethéra, In-



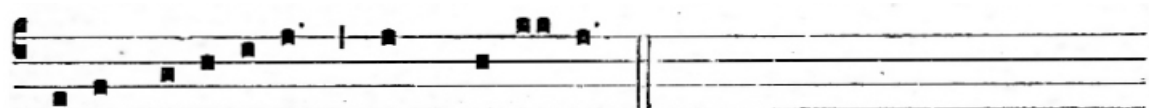
tra tú-a se cláusit víscera, O Ma-rí- a! Sálve.



3. Te cre-á-vit Páter ingénitus, Obumbrávit te Uni-



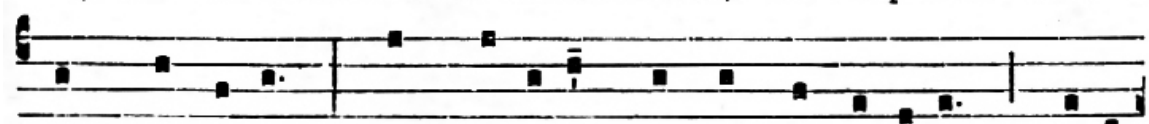
génitus, Fecundávit te Sánctus Spí-ri-tus, Tu es fácta



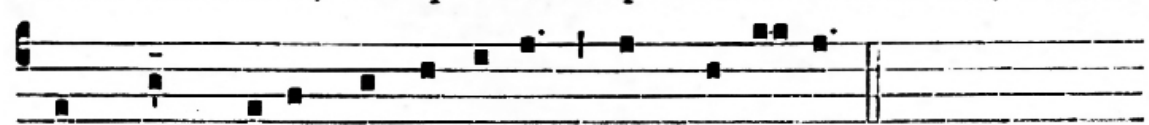
tóta divíni-tus, O Ma-rí- a! Sálve.



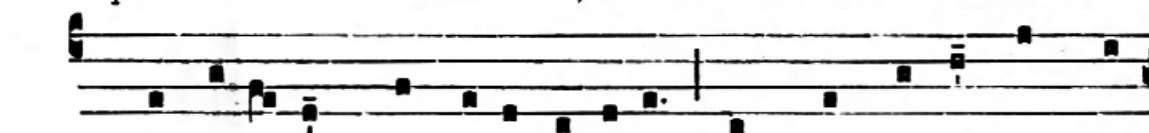
4. Te cre-á-vit Dé-us mi-rá-bi-lem, Te respéxit ancíl-



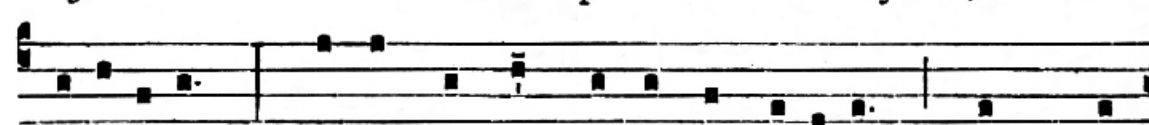
lam húmi-lem, Te quaesívit spónsam amá-bi-lem, Tíbi



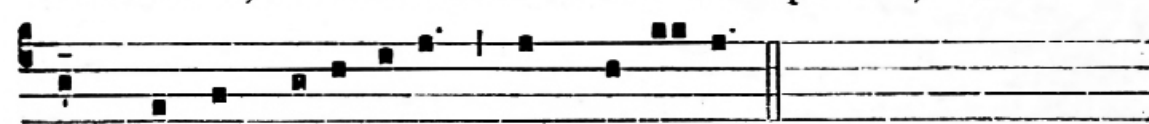
nunquam fécit consími-lem, O Ma-rí- a! Sálve.



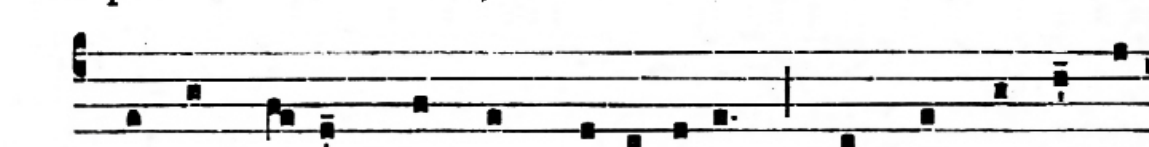
5. Te be-á-tam laudáre cúpi-unt Omnes jústi, sed non



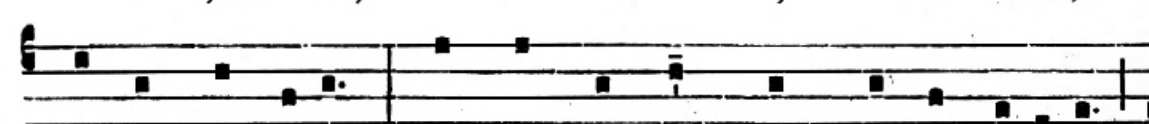
suffíci-unt; Múltas láudes de te concípi-unt, Sed in fl-



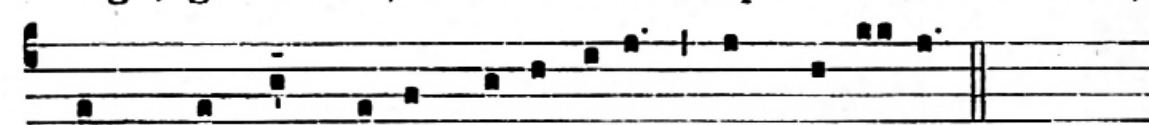
lis prorsus de-fí-ci-unt, O Ma-rí- a! Sálve.



6. Esto, Má-ter, nóstrum so-lá-ti-um; Nóstrum ésto, tu



Vírgo, gáudi-um; Et nos tandem post hoc exsíl-i-um,



Laétos júnge chó-ris caelésti-um, O Ma-rí- a! Sálve.

AVE MARIA (*Invitatorio*)

Ant.

A

ve Ma- ri- a, gra- ti- a ple- na, Do- mi-

nus te- cum; be- ne- di- cta tu in mu- li- e- ri- bus.

AVE MARIA (*Prosa*)

1.

A

-ve Ma- ri- a, * gra- ti- a pléna, Dóminus técum,

benedícta tu in mu- li- é-ribus, et benedíctus frúctus vén-

tris tú- i, Jésus. Sáncta Ma- ri- a, Máter Dé- i, óra pro

nó- bis pecca- tóribus, nunc et in hó- ra mórtis nóstrae. Amen.



O QUAM AMABILIS

O quam ama-bi- lis es, Ma ter alma! Quam ve-ne-ra-bi- lis
es, Ma-ter pi- a! O cordis ju-bi-lum! mentis so-la-ti- um!
Virgo Ma-ri- a, Virgo Ma-ri- a!

*O quam laudabilis es, Mater alma!
Quam honorabilis es. Mater pia!
Tu fons es gratiæ, Misericordiæ.
Virgo Maria, Virgo Maria!*

- 1) O quam amabilis es, bone Jesu! / Quam delectabilis es, pie Jesu!
O cordis jubilum! Mentis solatium! / O bone Jesu, o bone Jesu!
- 2) Quam admirabilis es, bone Jesu! / Quam honorabilis es, pie Jesu!
O cordis jubilum...
- 3) Quam venerabilis es, bone Jesu! / Semper laudabilis es, pie Jesu!
O cordis jubilum ...
- 4) Gregi fidelium da, bone Jesu! / Salutis exitum, o pie Jesu!
Post vitæ terminum, perenne gaudium / Da, bone Jesu! O bone Jesu





APPENDICE I

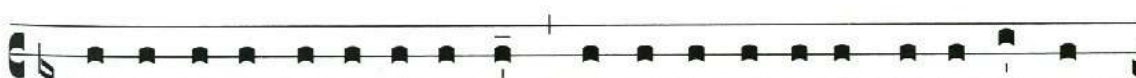
LA NOVENA DEL SANTO NATALE



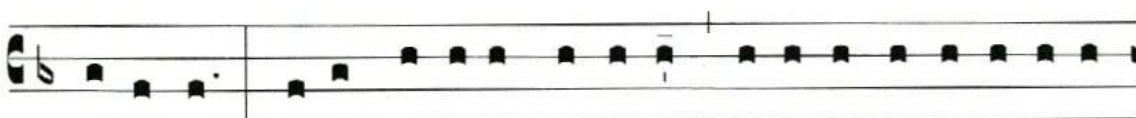
INVITATORIUM

V-VII
Regem ventúrum Dóminum, ve-ní-te ad-o-ré-mus.

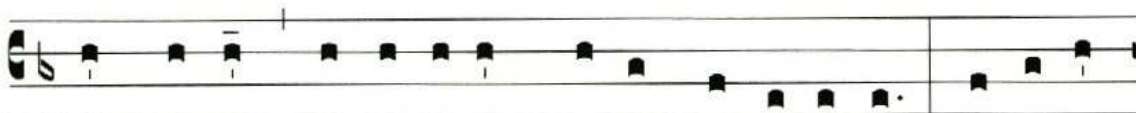
Repetitur: Regem.



1. Iucundá-re, fí-li-a Si-on, et exsúl-ta sa-tis, fí-li-a Ie-



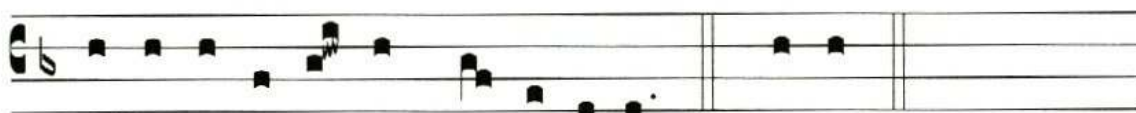
rú-sa-lem: ecce Dóminus vé-ni-et, et e-rit in di-e il-la



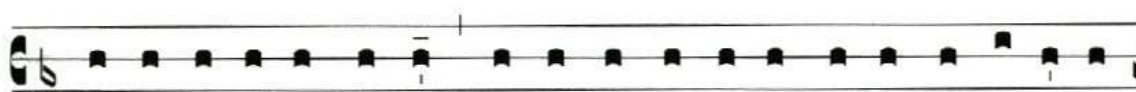
lux magna, et stil-lábunt montes dul-cé-di-nem, et colles



flu-ent lac et mel qui-a vé-ni-et Prophé-ta magnus, et



ip-se re-no-vá-bit Ie-rú-sa-lem. *℟* Re-gem.



2. Ecce vé-ni-et De-us et homo de domo David se-dé-re in



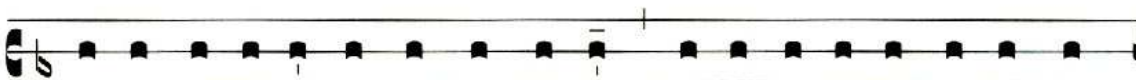
throno, et vidé-bi-tis et gaudé-bit | cor vestrum. *Re-gem.*



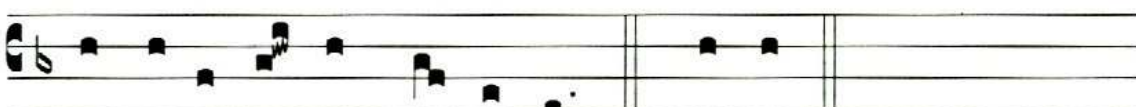
3. Ecce vé-ni- et Dóminus protéctor noster, Sanctus I-sra-el



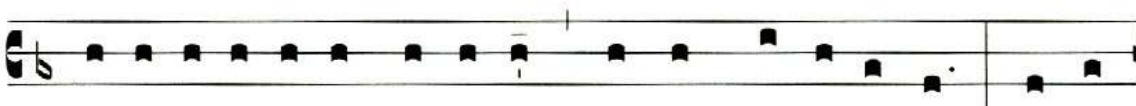
co-ró-nam regni ha-bens in cá-pi- te su- o, et do-mi-ná-



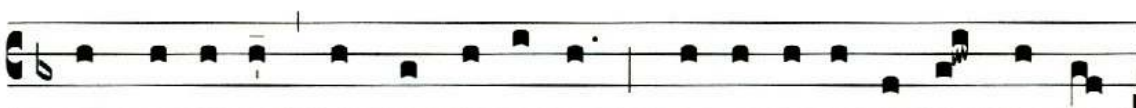
bi-tur a ma-ri usque ad ma-re, et a flúmi-ne usque ad



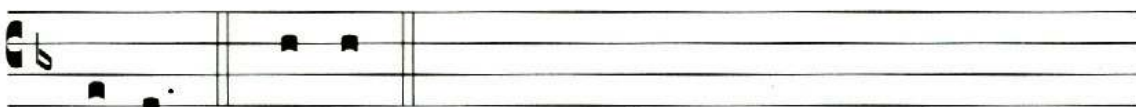
tér-minos or- bis | ter- rá- rum. *Re-gem.*



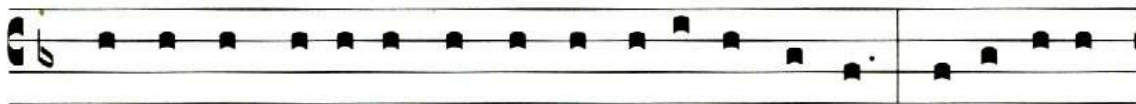
4. Ecce appa-ré-bit Dómi-nus, et non men-ti- é- tur: si mo-



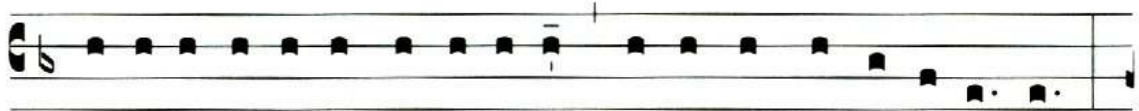
ram fé-ce-rit exspéc-ta e- um, qui- a vé-ni- et et non tar-



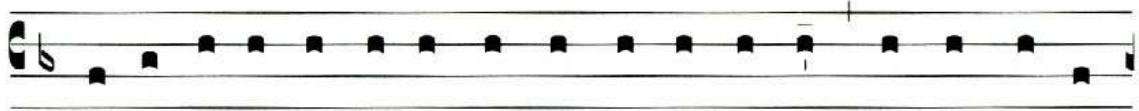
dá-bit. *Re-gem.*



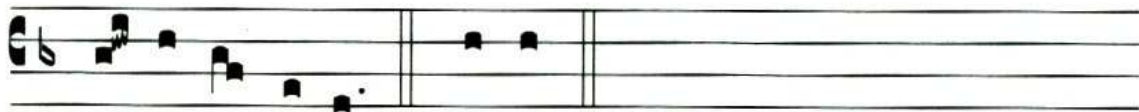
5. Descéndet Dóminus sic-ut plú-vi- a in vel-lus: o- ri- é-tur



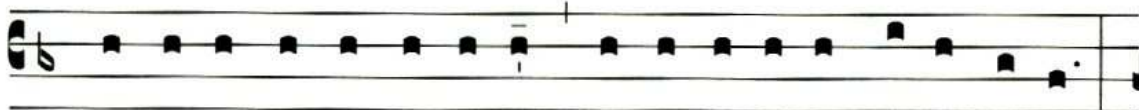
in di-é-bus e-ius ius-tí-ti-a, et ab-un-dán-ti-a pa-cis,



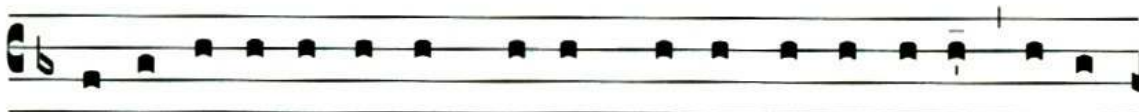
et ad-o-rá-bunt e-um omnes re-ges ter-ræ, omnes gentes



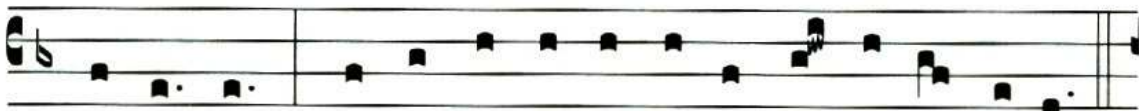
sér-vi-ent e-i. *℣* Re-gem.



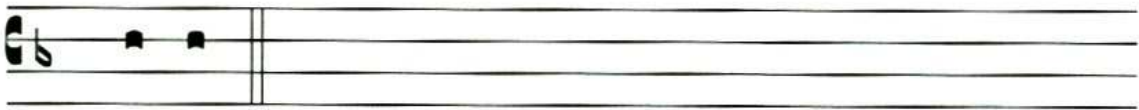
6. Na-scé-tur no-bis párvu-lus et vo-cá-bi-tur De-us for-tis:



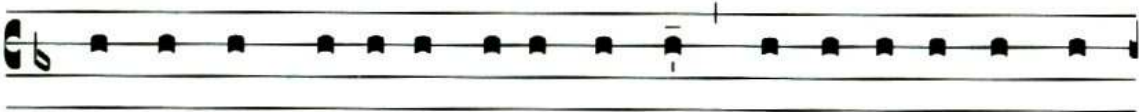
ip-se se-dé-bit su-per thronum Da-vid Pa-tris su-i, et im-



pe-rá-bit, cu-ius pot-és-tas su-per hú-me-rum e-ius.



℣ Re-gem.



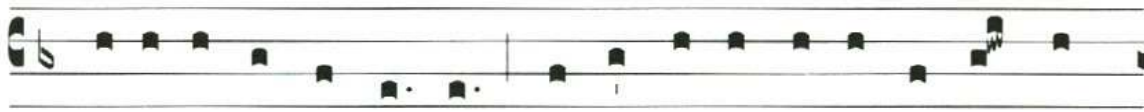
7. Bé-thle-hem, cí-vi-tas De-i summi, ex te éx-i-et Do-



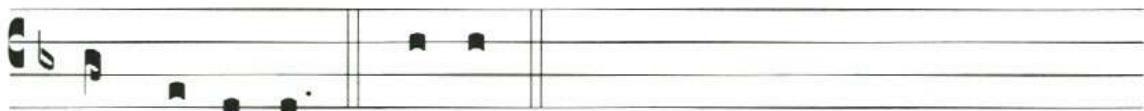
mi-ná-tor I-sra-el, et egréssus e-ius sic-ut a princí-pi- o



di- é-rum æ-ter-ni- tá- tis, et magni- fí-cá-bi-tur in mé-di-

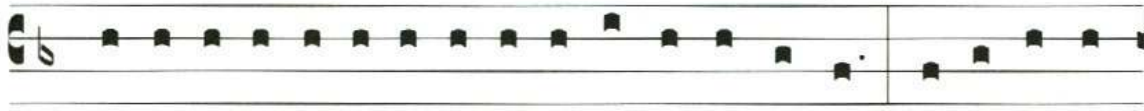


o u-ni-vér-sæ ter-ræ, et pax e-rit in ter-ra nos-tra |

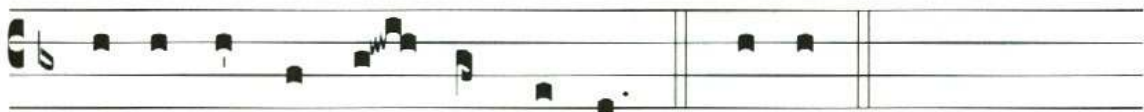


dum vé-ne- rit. *℟.* Re-gem.

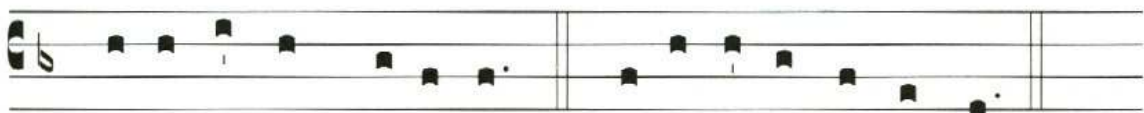
In vigilia Nativitatis



8. Crás-ti-na di- e de-lé-bi-tur in-í-qui-tas ter-ræ, et regná-bit

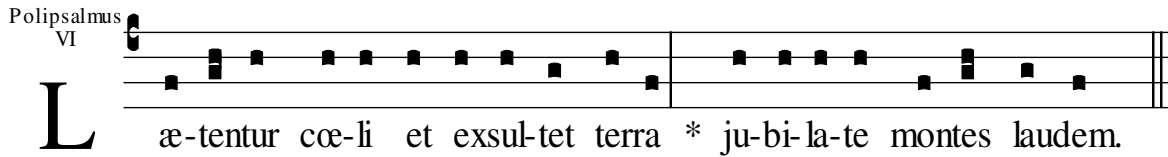


su-per nos Sal-vá- tor mun-di. *℟.* Re-gem.



9. Pro-pe est iam Dómi-nus. *℟.* Ve-ní- te ad- o- ré-mus.

Polipsalmus
VI



L æ-tentur cœ-li et exsul-tet terra * ju-bi-la-te montes laudem.

Erumpant montes *jucunditatem*, * et *colles justitiam*.

- Quia Dominus *noster* veniet * et pauperum suorum *miserebitur*.

Rorate cœli desuper, et nubes *pluant* justum * aperiatur terra et germinet *Salvatorem*.

- Memento *nostri*, Domine, * et visita nos in *salutari* tuo.

Ostende nobis, Domine, *misericiordiam* tuam, * et *salutare tuum* da nobis.

- Emitte, Agnum, Domine, *dominatorem* terræ * de *petra deserti* ad montem *filiaë* Sion.

Veni ad liberandum nos, Domine Deus *virtutum*, * ostende *faciem* tuam, et *salvi* erimus.

- Veni, Domine, visitare nos *in pace*, * ut lætemur coram te *corde* perfecto.

Ut cognoscamus, Domine, in terra *viam* tuam, * in omnibus *gentibus* *salutare* tuum.

- Excita, Domine, *potentiam* tuam, et veni, * ut *salvos facies* nos.

Veni, Domine, et noli *tardare*, * relaxa facinora *plebi* tuæ.

- Utinam dirumperes cœlos, et *descenderes*, * a *facie* tua *montes* defluerent.

Veni, et ostende nobis *faciem* tuam, Domine, * qui sedes *super Cherubim*.

- Gloria Patri et Filio, * et Spiritui Sancto.

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

CAPITULUM

Præcursor pro nobis ingreditur Agnus sine macula secundum ordinem Melchisedech, Pontifex factus in æternum, et in sæculum sæculi. Ipse est Rex justitiæ, cuius generatio non habet finem.

R̃ Deo gratias.

HYMNUS

Hymnus
IV

E N cla-ra vox re-dargu- it Obscu-ra quæque perso-nans:

Pro-cul fu-gentur somni- a Ab al-to Je-sus promi-cat.

2. En Agnus ad nos mit-ti-tur La-xa-re gra-tis de-bi-tum:

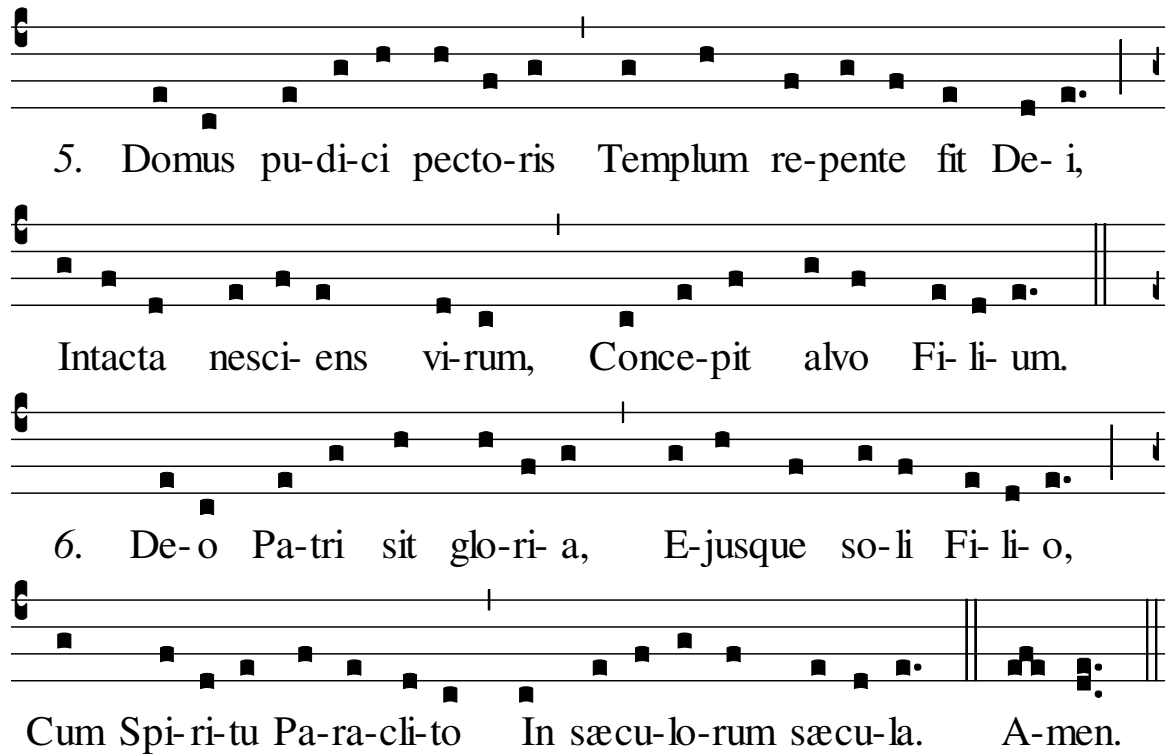
Omnes simul cum lacri-mis Præcemur indulgenti- am.

3. Be- a-tus auctor sæcu-li Servi-le corpus indu- it,

Ut carne carnem li-be-rans, Ne perde-ret quos condi-dit.

4. Castæ pa-rentis visce-ra Cœ-le-stis intrat gra-ti- a,

Venter pu-el-læ ba-ju-lat Secre-ta quæ non no-ve-rat.



5. Domus pu-di-ci pecto-ris Templum re-pente fit De-i,
Intacta nesci-ens vi-rum, Conce-pit alvo Fi-li-um.

6. De-o Pa-tri sit glo-ri-a, E-jusque so-li Fi-li-o,
Cum Spi-ri-tu Pa-ra-cli-to In sæcu-lo-rum sæcu-la. A-men.

∇ Rorate cœli desuper et nubes pluant Justum.

℞ Aperiatur terra et germinet Salvatorem.

ANTIPHONÆ AD MAGNIFICAT

Die 16 decembris

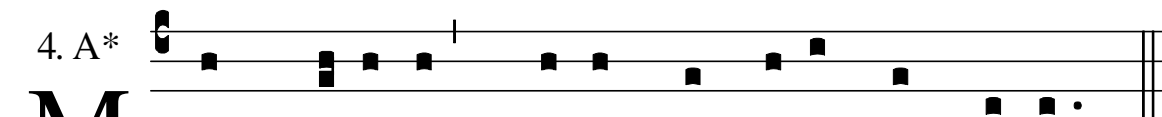
Ad Magnif.
Ant. 4. A*

E

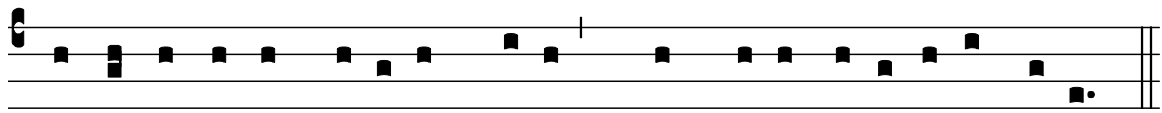


Cce Rex vé-ni- et * Dómi-nus terrae, et ipse
áufe-ret ju-gum capti-vi-tá-tis nostrae. E u o u a e.

MAGNIFICAT

4. A* 

M A- gni- fi- cat * a- ni- ma me- a Do- mi- num.



Et exsul- ta- vit spi- ri- tus me- us * in De- o sa- lu- ta- ri me- o.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes *generationes*.

- Quia fecit mihi *magna* qui *potens* est * et *sanctum* nomen ejus.

Et misericordia ejus a progenie *in progenies* * *timentibus* eum.

- Fecit potentiam in *brachio* suo: * dispersit superbos *mente* cordis sui.

Deposuit *potentes* de sede, * et *exaltavit humiles*.

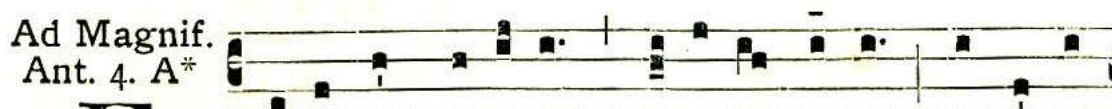
- Esurientes *implevit* bonis, * et divites *dimisit* inanes.

Suscepit Israël puerum suum, * recordatus *misericiordiæ* suæ.

- Sicut locutus est ad *patres* nostros, * Abraham, et semini ejus in *sæcula*.

Gloria *Patri* et *Filio*, * et Spiritui Santo.

- Sicut erat in principio et *nunc* et semper * et in *sæcula sæculorum*. Amen.

Ad Magnif.
Ant. 4. A* 

E cce Rex vé- ni- et * Dómi- nus terrae, et ipse



áu- fe- ret ju- gum capti- vi- tá- tis nostrae. E u o u a e.

ANTIPHONÆ MAJORES

Die 17 decembris

II
O



Sa- pi- én-ti- a, quæ ex o-re Al-tís-si-mi pro-
dís-ti, at-tíngens a fi-ne usque ad finem, fór-ti-ter
su- á-vi-ter disponénsque ómni- a: ve-ni ad do-céndum
nos vi- am prudén-ti- æ. E u o u a e.

Die 18 decembris

II
O



A- do-ná- i, et Dux domus I-sra- el, qui
Mó- y- si in igne flammæ ru-bi appa-ru- ís-ti, et e-
i, in Si-na le-gem de-dís-ti: ve-ni ad re- di-méndum



Die 19 decembris

II
O ra- dix Ies-se, qui stas in signum popu-ló-rum,
su-per quem conti-nébunt reges os su- um, quem gentes
depre-ca-búntur: ve-ni ad li-be-rándum nos, iam no-
li tar-dá-re. E u o u a e.

Die 20 decembris

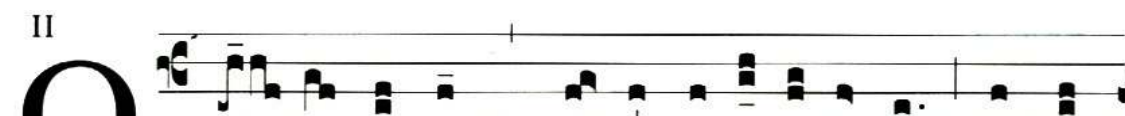
II
O cla- vis Da-vid, et sceptrum domus Isra- el:
qui á-pe-ris, et nemo claudit; claudis, et nemo á-pe-



rit: ve-ni, et e-duc vinctum de domo cárce- ris, sedén-
tem in té- nebris et umbra mor-tis. E u o u a e.

Die 21 decembris

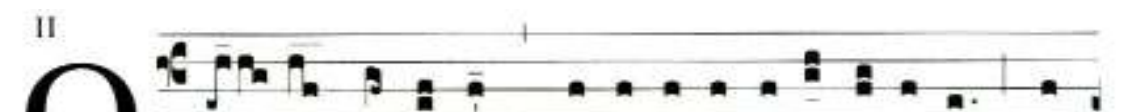
II



O - ri- ens, splendor lu-cis æ-térnæ, et sol
iustí- ti- æ: ve-ni, et il-lúmi- na sedéntes in té-
ne-bris et umbra mor- tis. E u o u a e.

Die 22 decembris

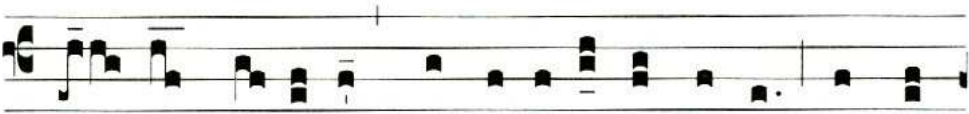
II



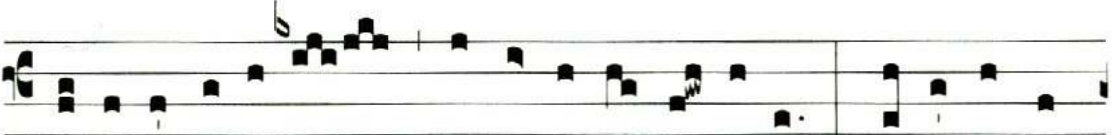
O Rex gén-ti- um, et de-si-de-rá-tus e- á-rum, la-
písque angu-lá- ris, qui fa-cis útraque unum: ve-ni
et salva hóminem, quem de limo formásti. E u o u a e.

Die 23 decembris

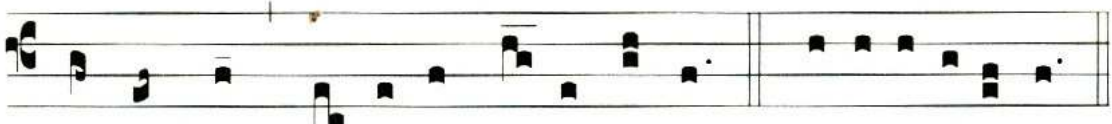
II
O



Emmá-nu-el, Rex et lé-gi-fer noster, exspec-



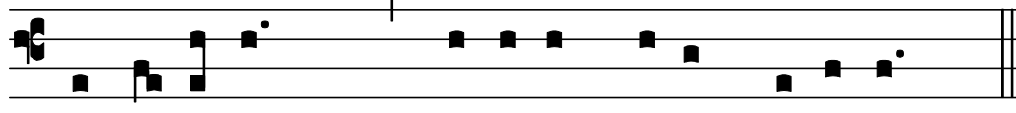
tá-ti-o génti-um, et Salvá-tor e- á-rum: ve-ni ad sal-



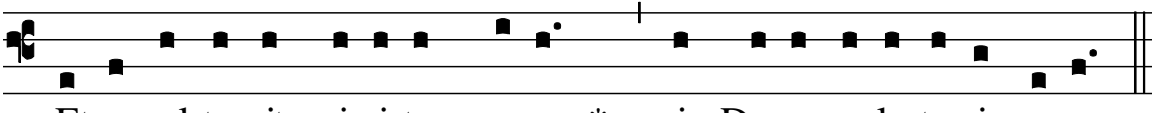
vándum nos Dó-mi-ne De-us noster. E u o u a e.

MAGNIFICAT

2
M



Agni-fi-cat * a-nima me-a Domi-num.



Et exsul-ta-vit spi-ri-tus me-us * in De-o sa-lu-ta-ri me-o.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

- Quia fecit mihi magna qui *potens* est * et sanctum *nomen* ejus.

Et misericordia ejus a progenie in progenies * *timentibus* eum.

- Fecit potentiam in brachio *suo*: * dispersit superbos mente *cordis* sui.

Deposuit potentes de *sede*, * et exaltavit *humiles*.

- Esurientes implevit *bonis*, * et divites dimisit *inanes*.

Suscepit Israël puerum *suum*, * recordatus misericordiæ suæ.

- Sicut locutus est ad patres *nostros*, * Abraham, et semini ejus *in* sæcula.

Gloria Patri et *Filio*, * et Spiritui Santo.

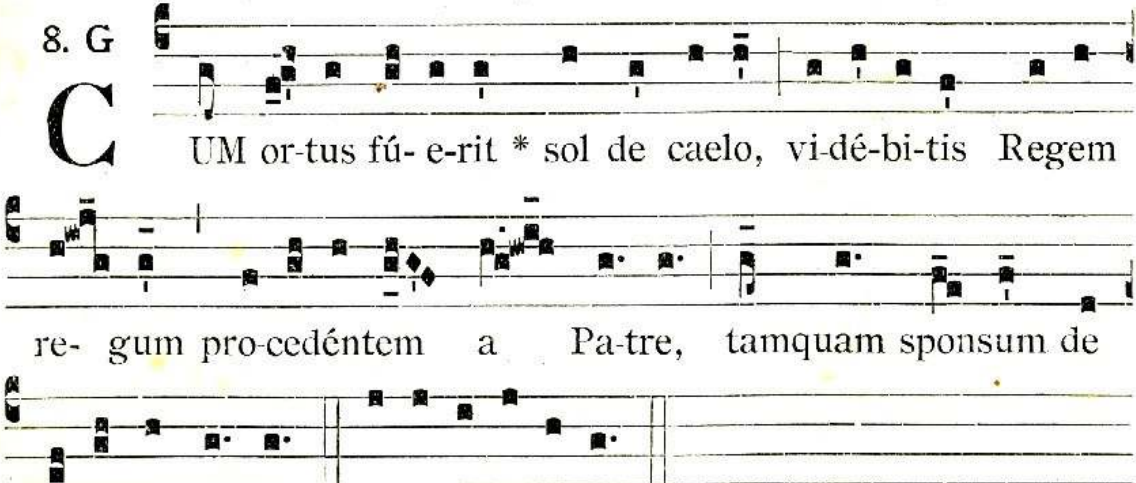
- Sicut erat in principio et nunc et *semper* * et in sæcula sæculorum.
Amen.

Repetitur antiphona propria ad Magnificat

Die 24 decembris

8. G

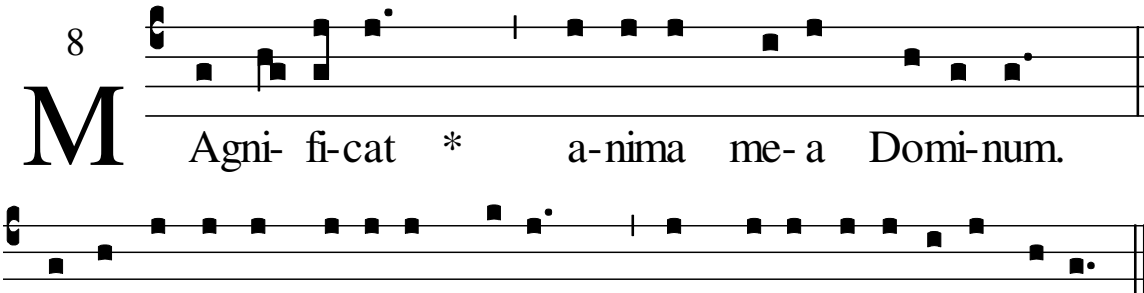
C UM or-tus fú-e-rit * sol de caelo, vi-dé-bi-tis Regem
re- gum pro-cedéntem a Pa-tre, tamquam sponsum de
thá-lamo su- o. E u o u a e.



MAGNIFICAT

8

M Agni- fi-cat * a-nima me-a Domi-num.
Et exsul-ta-vit spi-ri-tus me-us * in De-o sa-lu-ta-ri me-o.



Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

- Quia fecit mihi magna qui *potens* est * et sanctum *nomen* ejus.

Et misericordia ejus a progenie in progenies * *timentibus* eum.

- Fecit potentiam in brachio *suo*: * dispersit superbos mente *cordis* sui.

Deposuit potentes de *sede*, * et exaltavit humiles.

- Esurientes implevit *bonis*, * et divites dimisit inanes.

Suscepit Israël puerum *suum*, * recordatus misericordiæ suæ.

- Sicut locutus est ad patres *nostros*, * Abraham, et semini *ejus* in sæcula.

Gloria Patri et *Filio*, * et Spiritui Santo.

- Sicut erat in principio et nunc et *semper* * et in sæcula sæculorum. Amen.

8. G



CUM or-tus fú-e-rit * sol de caelo, vi-dé-bi-tis Regem
re- gum pro-cedéntem a Pa-tre, tamquam sponsum de
thá-lamo su- o. E u o u a e.

∇ Dominus vobiscum

✠ Et cum spiritu tuo

OREMUS

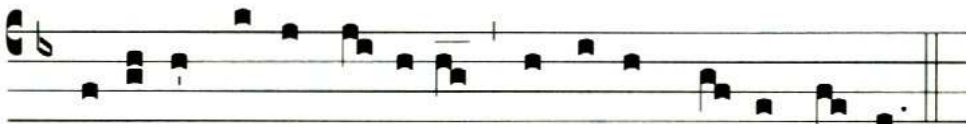
Festina, quæsumus, Domine, ne tardaveris, et auxilium nobis supernæ virtutis impende, ut adventus tui consolationibus subleventur, qui in tua pietate confidunt. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

✠ Amen.

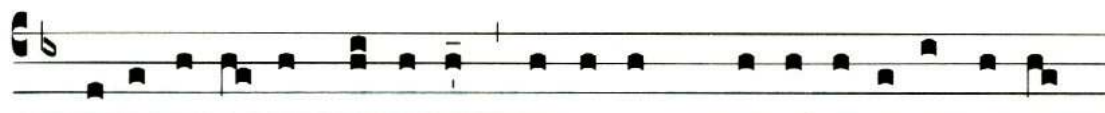
∇ Benedicamus Domino

✠ Deo gratis.

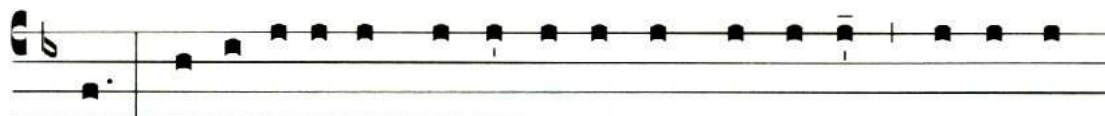
RORATE, CÆLI

R  o-rá-te, cæ-li, dé-super, et nubes plu- ant iustum.

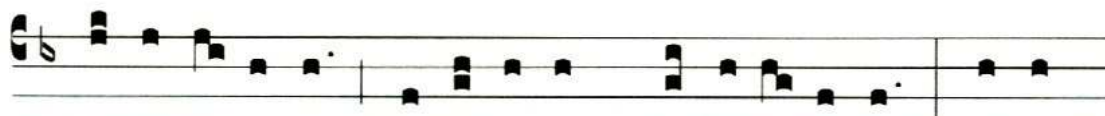
Repetitur: Rorate.



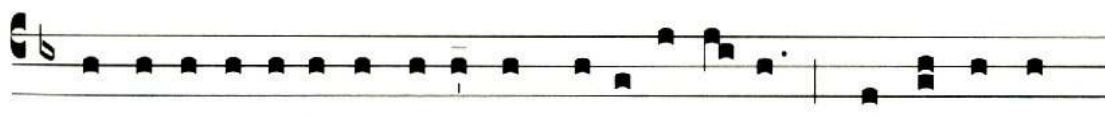
1. Ne i-rascá- ris Dómine, ne ultra memí-ne-ris in-i-qui-tá-



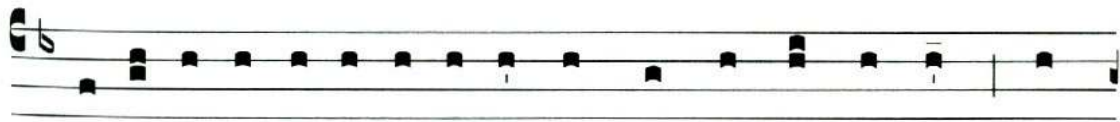
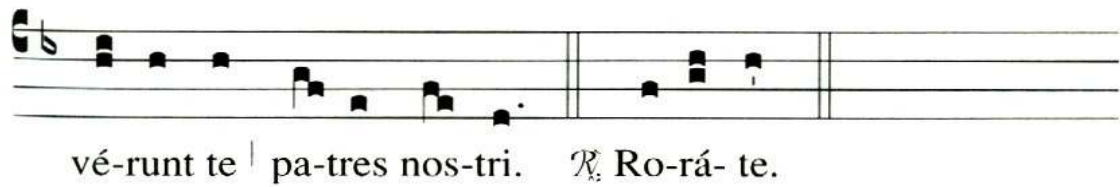
tis: ecce cí-vi-tas Sancti facta est de-sér-ta, Si- on de-



sér-ta fac-ta est, Ie-rú-sa-lem | de-so-lá- ta est, domus



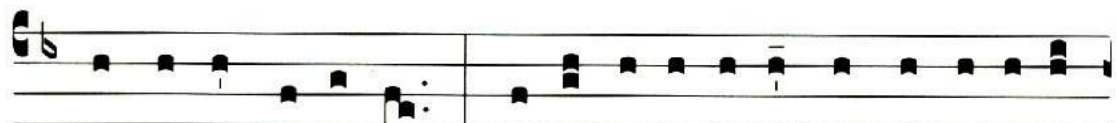
sancti-fi-ca-ti-ó-nis tu-æ et gló-ri-æ tu- æ, u- bi lau-da-



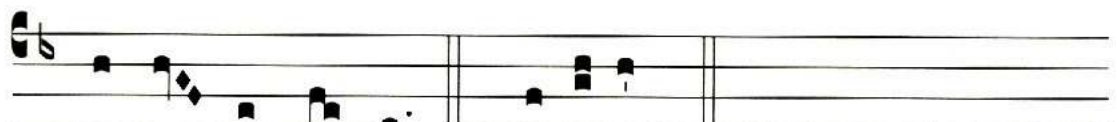
2. Peccá-vimus et fac-ti sumus tamquam immúndus nos, et



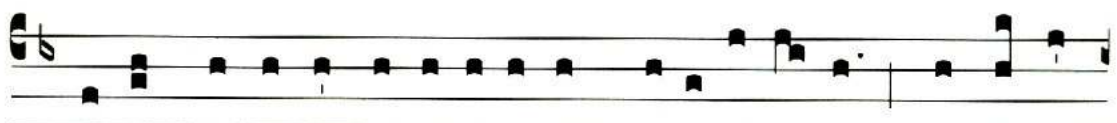
nostræ qua-si ventus abstu-lé-runt nos; abscondís-ti fá-ci-



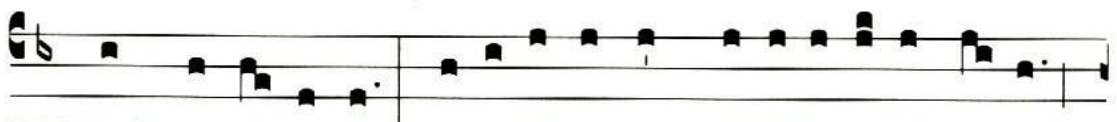
em tu- am a no-bis, et al- li-sís-ti nos in ma-nu in-i-



qui- tá- tis nos-træ. *℣* Ro-rá-te.



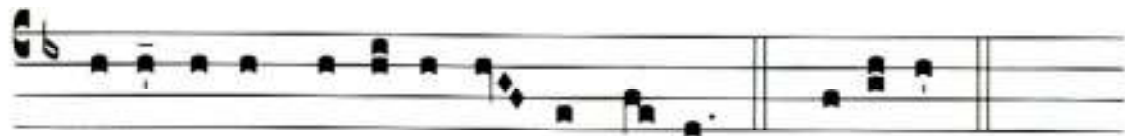
3. Vi-de Dó-mi-ne afflic-ti-ó-nem pópu-li tu- i, et mit-te



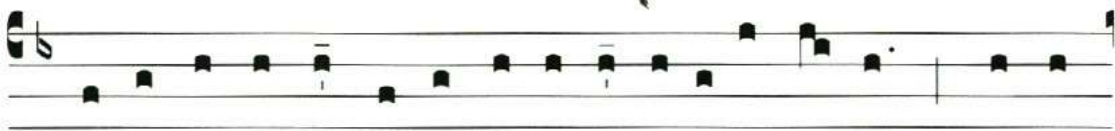
quem missú-rus es: emít-te Agnum domina-tórem terræ,



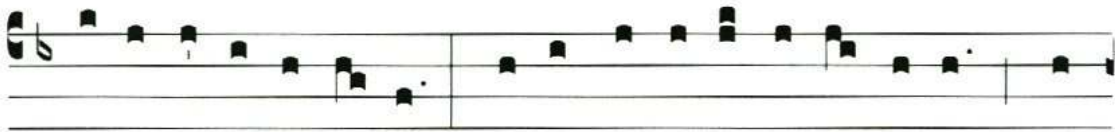
de petra desér-ti ad montem | fí-li- æ Si- on: ut áufe-rat



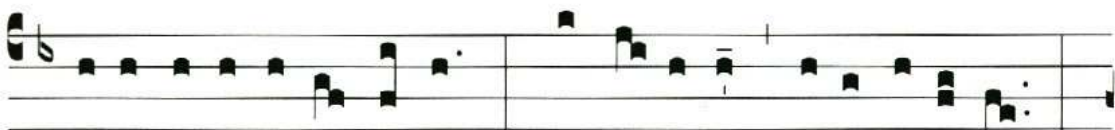
ipse iugum cap-ti-vi-tá- tis nostræ. *℣* Ro-rá-te.



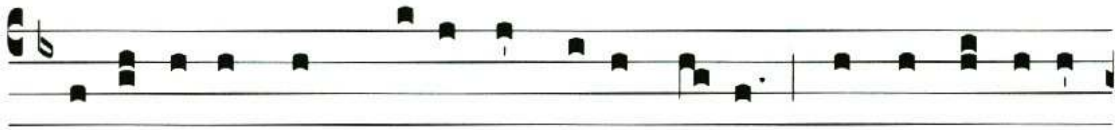
4. Conso- lá-mi- ni, conso- lá-mi-ni pópu-le me- us: ci- to



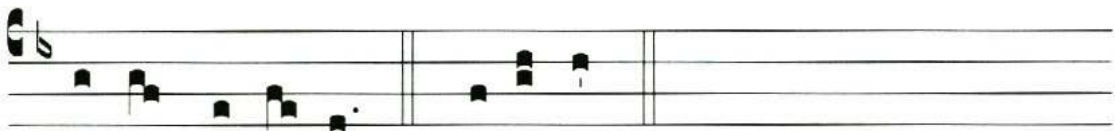
vé-ni- et sa-lus tu- a: qua-re mæ-ró-re consú-me-ris, qui-



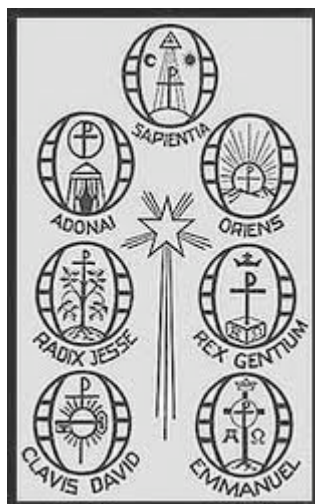
a innová-vit te do-lor? Sal-vá-bo te, no-li timé-re,



e-go e-nim sum Dómi-nus De-us tu- us, Sanctus I-sra-el,



re-démptor tu- us. *℣* Ro-rá- te.



APPENDICE II

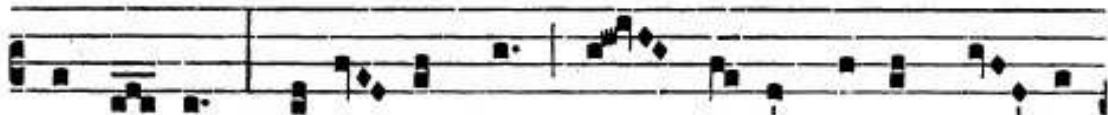
ALL'ASPERSIONE DELL'ACQUA BENEDETTA

A

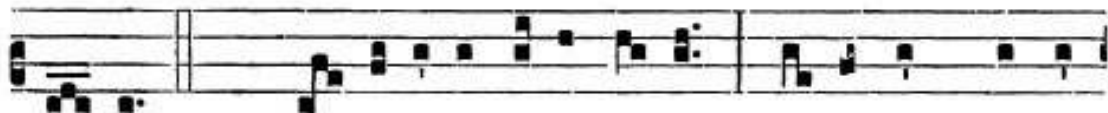
XIII. s.



-SPERGES me, * Dómi- ne, hyssó-po, et



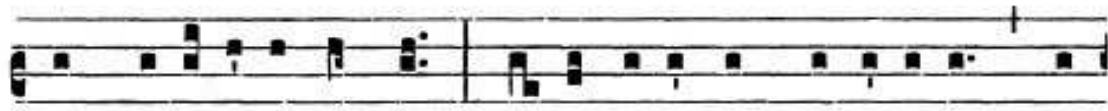
mundá- bor : lavá- bis me, et su-per ni-vem de- al-



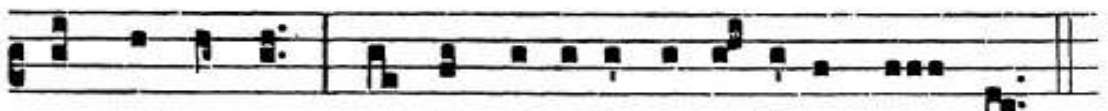
bá- bor. *Ps. 50.* Mi- se-ré-re me- i, De- us, * se-cúndum magnam



mi-se-ri-cór-di- am tu- am. Gló- ri- a Patri, et Fí- li- o,



et Spi-rí- tu- i Sancto : * Sic- ut e- rat in princí- pi- o, et



nunc, et semper, et in saécu- la saecu- ló- rum. A- men.

ALTRO CANTO

Ant.
7.

X. s.

A



-spérges me, * Dó- mi- ne, hyssó- po, et mundá- bor :



la vá- bis me, et super nivem de- albá- bor.

Ps. Miserére, ut supra.

VIDI AQUAM

Ant.
8.

V

X. s.



I- di a- quam * egre- di- én- tem de tem-
plo, a lá- te- re dex- tro, alle- lú- ia : et
omnes, ad quos pervé- nit a- qua i- sta, sal- vi
fa- cti sunt, et di- cent, alle- lú- ia, al- le- lú- ia.

Ps. 117. Confi- témi- ni Dómi- no quó- ni- am bonus : * quó- ni- am

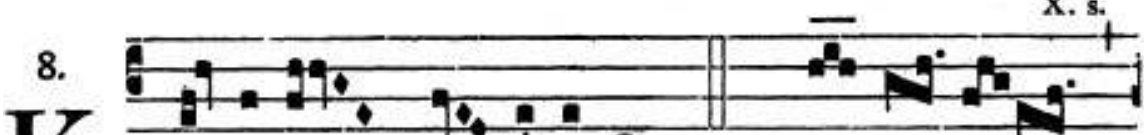
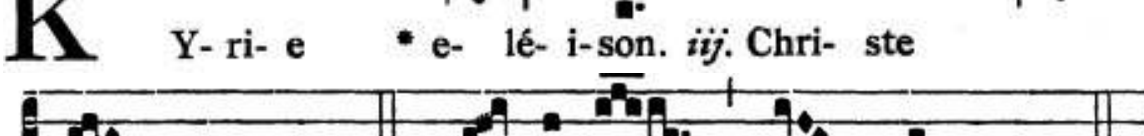
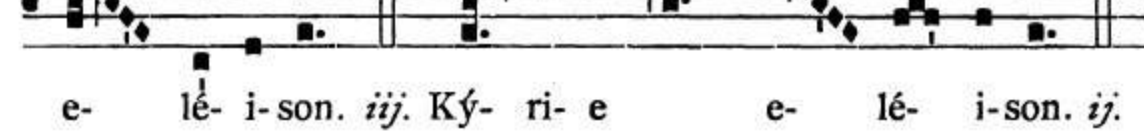


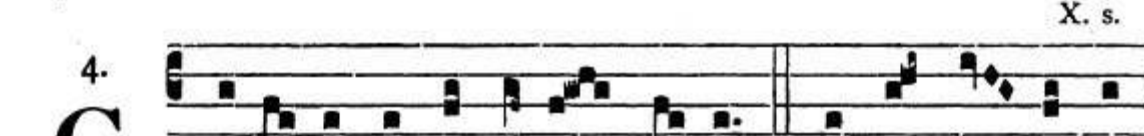
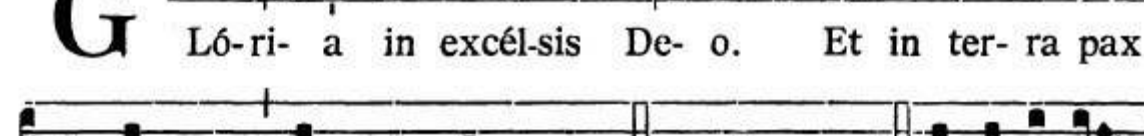
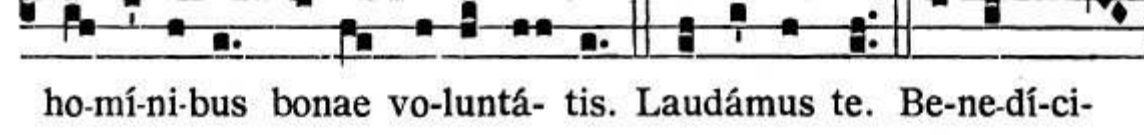
in saécu- lum mi- se- ri- cór- di- a e- jus. Gló- ri- a Patri, et
Fí- li- o, et Spi- rí- tu- i Sancto. * Sic- ut e- rat in princí-
pi- o, et nunc, et semper, et in saécu- la saecu- ló- rum.

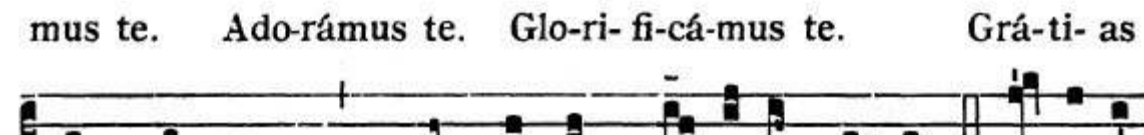
Amen. *Repetitur Ant. Vidi aquam.*

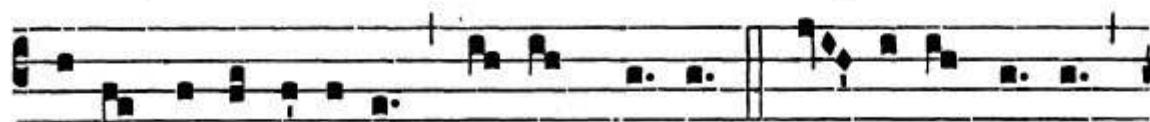
KYRIALE

LUX ET ORIGO - I

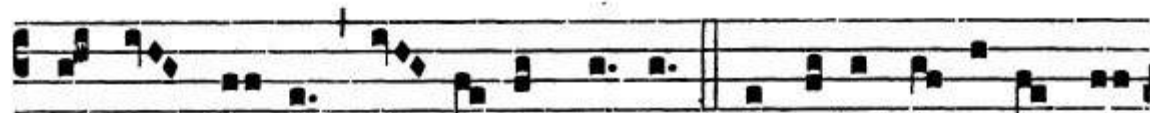
8. **K**  X. s.
Y-ri-e * e-lé-i-son. iij. Chri-ste

e-lé-i-son. iij. Ký-ri-e e-lé-i-son. ij.

Ký-ri-e * e-lé-i-son.

4. **G**  X. s.
Ló-ri-a in excél-sis De-o. Et in ter-ra pax

ho-mí-ni-bus bonae vo-luntá-tis. Laudá-mus te. Be-ne-dí-ci-

mus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as

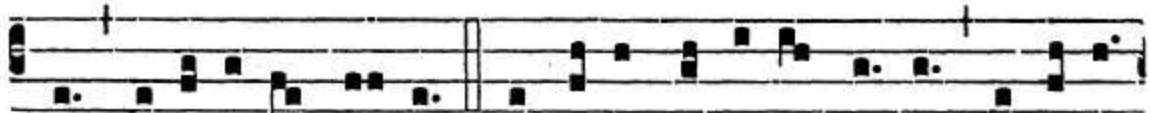
á-gimus ti-bi propter magnam gló-ri-am tu-am. Dó-mi-ne

De-us, Rex cae-lé-stis, De-us Pa-ter omní-pot-ens. Dó-mi-ne



Fi-li u-ni-gé-ni-te Je-su Chri-ste. Dó-mi-ne De-us,



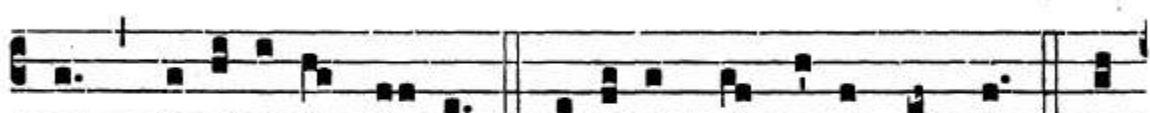
Agnus De-i, Fí-li-us Pa-tris. Qui tol-lis peccá-ta mun-



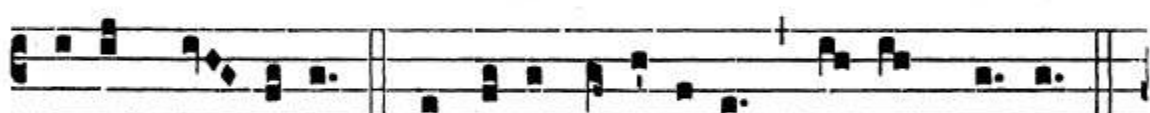
di, mi-se-ré-re no-bis. Qui tol-lis peccá-ta mundi, sú-sci-pe



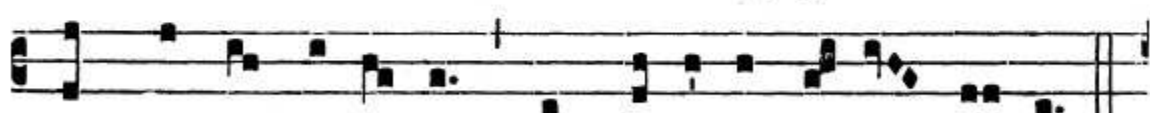
de-pre-ca-ti-ó-nem nostram. Qui se-des ad déx-te-ram Pa-



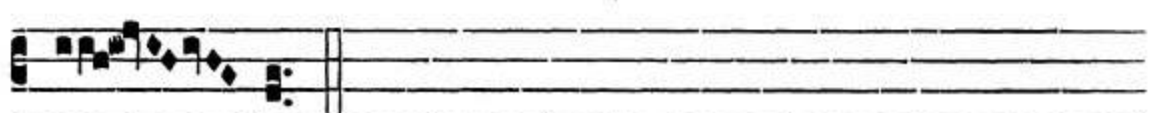
tris, mi-se-ré-re no-bis. Quóni-am tu so-lus sanctus Tu



so-lus Dó-mi-nus. Tu so-lus Altíssimus, Je-su Chri-ste.

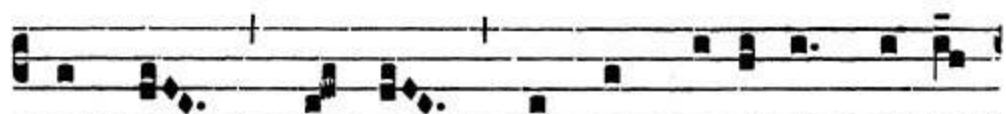


Cum Sancto Spí-ri-tu, in gló-ri-a De-i Pa-tris.



A-men.

4.
S

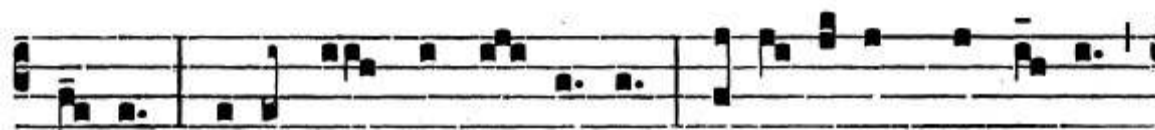


Anctus, * Sanctus, Sanctus Dómi-nus De-us

X. s.



Sá-ba- oth. Ple-ni sunt cae- li et ter-ra gló- ri- a



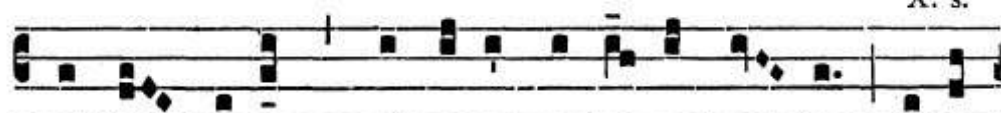
tu- a. Ho-sánna in ex-cél-sis. Be-ne-díctus qui ve-nit



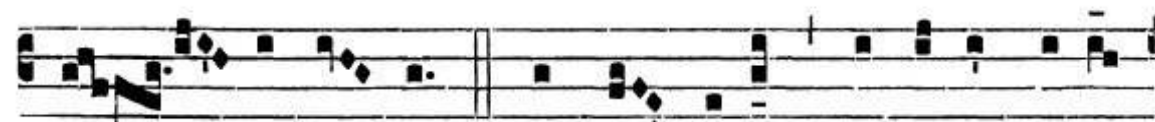
in nó- mi-ne Dó-mi-ni. Ho- sánna in excél- sis.

4.

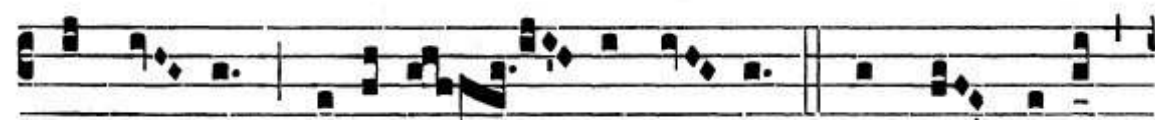
A



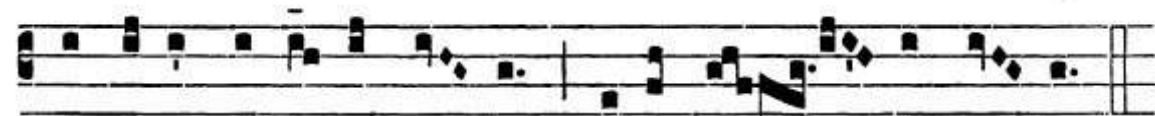
-gnus De- i, * qui tol-lis peccá- ta mun- di : mi-se-



ré- re no- bis. Agnus De- i, * qui tol-lis peccá-



ta mun- di : mi-se-ré- re no- bis. Agnus De- i, *



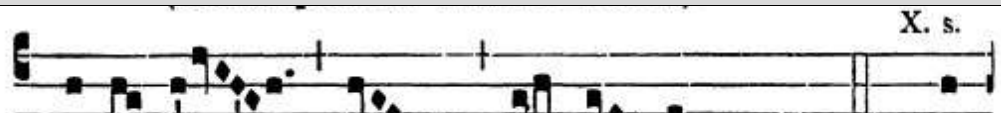
qui tol-lis peccá- ta mun- di : dona no- bis pa- cem.

X. s.

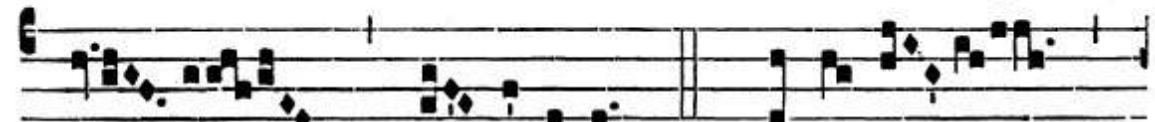
CUNCTIPOTENS GENITOR DEUS - IV

I.

K

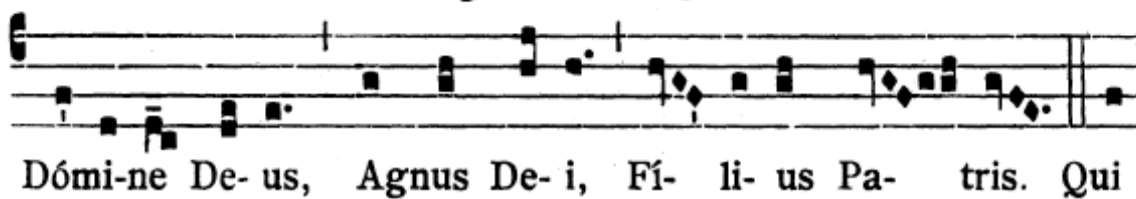
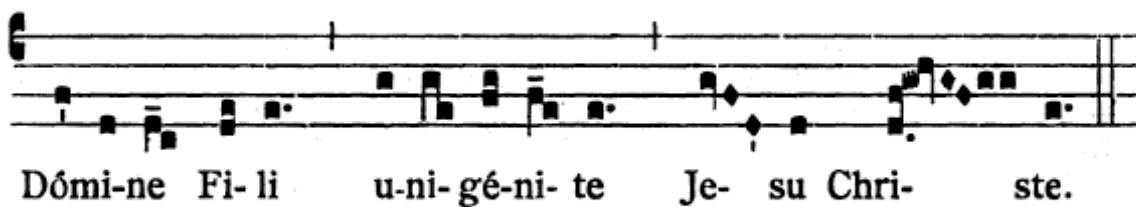
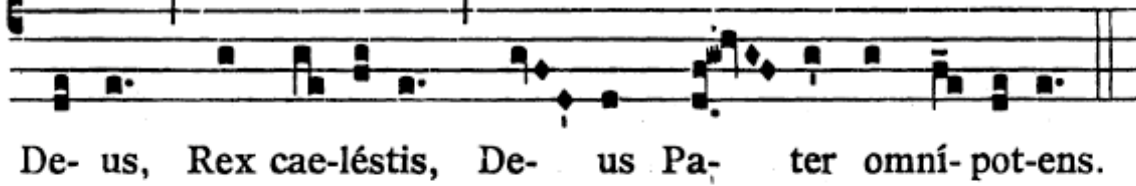
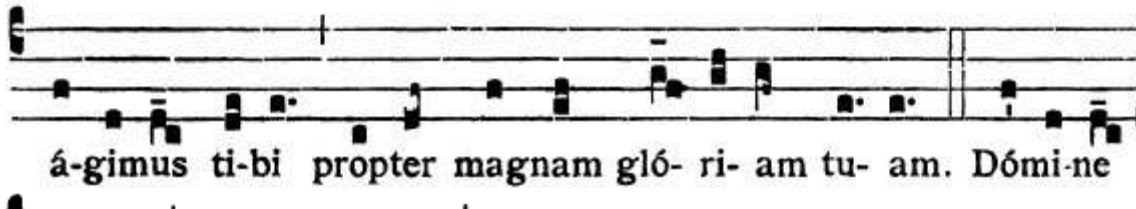
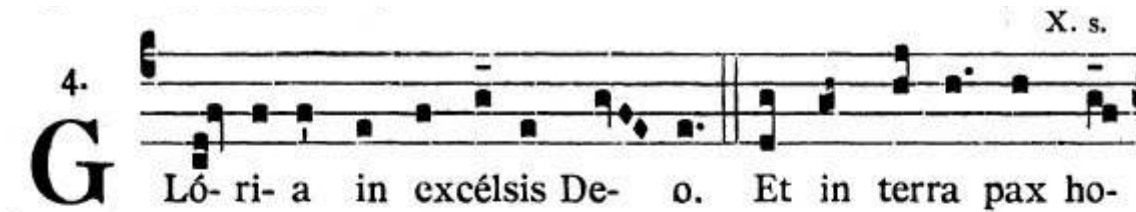
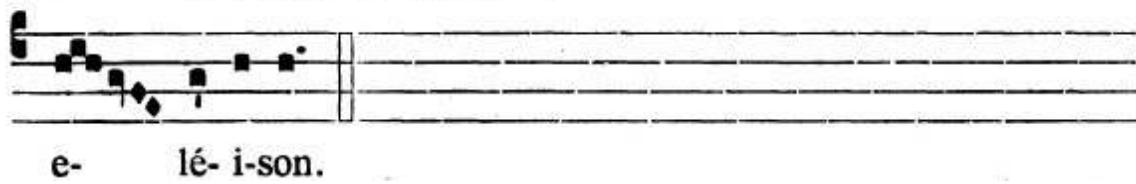


Y-ri- e * e- lé- i-son. *ijj.* Chri-



ste e- lé- i-son. *ijj.* Ký- ri- e

X. s.





tol-lis peccá-ta mundi, mi-se-ré-re no-bis. Qui tol-lis pec-
cá-ta mundi, súsci-pe depre-ca-ti-ónem nostram. Qui se-
des ad délix-te-ram Patris, mi-se-ré-re no-bis. Quó-ni-am
tu so-lus sanctus. Tu so-lus Dó-mi-nus. Tu so-lus Altíssi-
mus, Je-su Chri-ste. Cum San-cto Spí-ri-tu
in gló-ri-a De-i Pa-tris. A-men.

8. **S** XI s.



An-ctus, * Sanctus, San-ctus Dómi-nus De-us
Sá-ba-oth. Ple-ni sunt cae-li et terra gló-ri-a tu-a.
Ho-sánna in ex-cél-sis. Be-ne-díctus qui ve-nit



in nómi-ne Dó-mi-ni. Ho-sánna in ex-cél-sis.

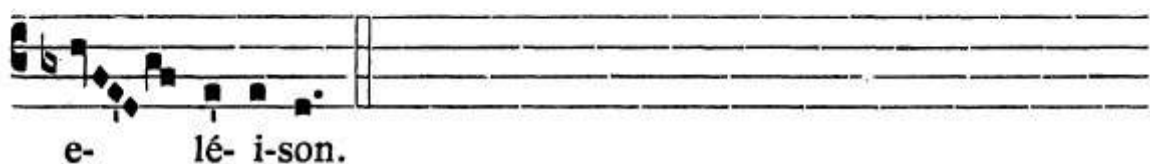
(XII) XIII. s.

6. **A** -gnus De-i, * qui tol-lis peccá-ta mundi : mi-se-ré-re no-bis. Agnus De-i, * qui tol-lis peccá-ta mundi : mi-se-ré-re no-bis. Agnus De-i, * qui tol-lis peccá-ta mundi : dona no-bis pa-cem.

DE ANGELIS - VIII

XV-XVI. s.

5. **K** Y-ri-e * e-lé-i-son. *ij.* Chri-ste e-lé-i-son. *ij.* Ký-ri-e

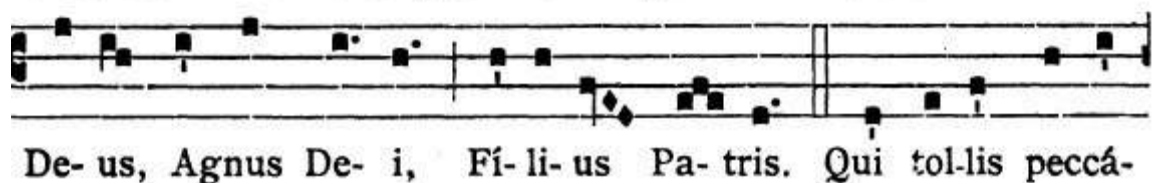
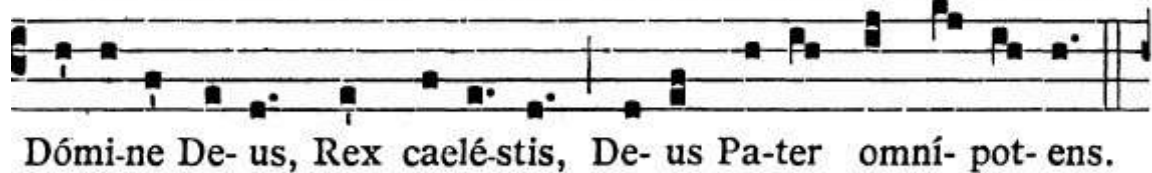
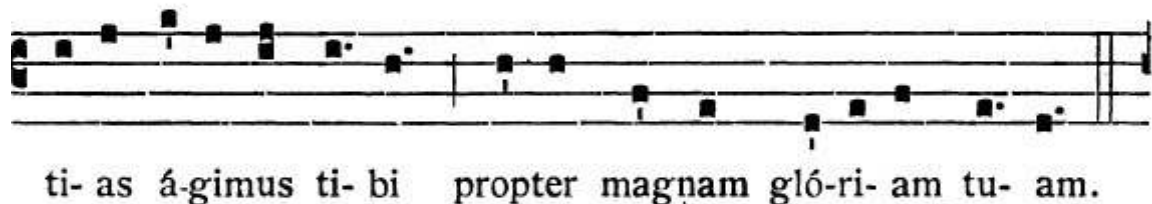
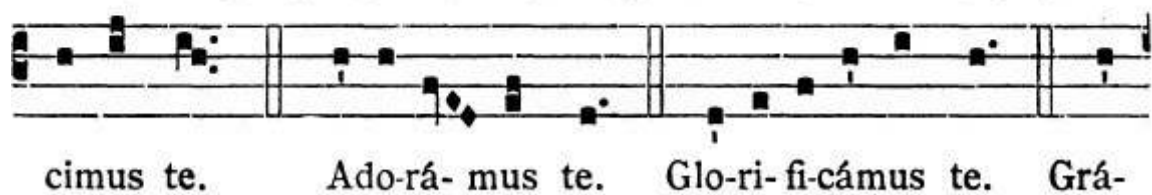
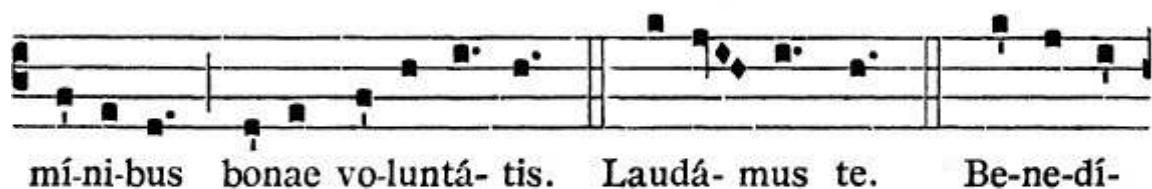


XVI. s.

5.

G

Ló-ri- a in excélsis De- o. Et in terra pax ho-

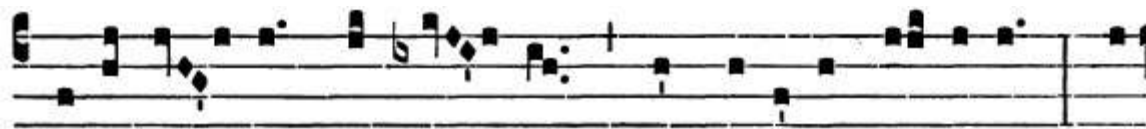




ta mun-di, mi-se-ré- re no-bis. Qui tol-lis peccá-ta mun-
 di, súsci-pe depre-ca-ti- ó-nem no-stram. Qui se-des ad
 déxte-ram Pa-tris, mi-se-ré-re no-bis. Quó-ni-am tu so-lus
 sanctus. Tu so-lus Dó-mi-nus. Tu so-lus Al-tíssimus,
 Je-su Chri-ste. Cum Sancto Spí-ri-tu, in gló-ri-a De-i
 Pa-tris. A-men.

6. (XI) XII. s.

S An-ctus, * Sanctus, San-ctus Dó-mi-nus
 De-us Sá-ba-oth. Ple-ni sunt cae-li et
 ter-ra gló-ri-a tu-a. Ho-sánna in excél-sis.



Bene-dí- ctus qui ve- nit in nó-mi-ne Dó-mi-ni. Ho-



sán- na in excél- sis.

6.

A



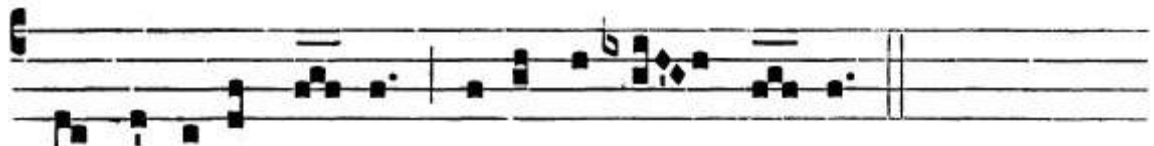
- gnus De- i, * qui tol-lis peccá-ta mun-di : mi-se-



ré-re no- bis. Agnus De- i, * qui tol- lis peccá-ta



mun-di : mi-se-ré-re no- bis. A-gnus De- i, * qui tol-



lis peccá-ta mun-di : dona no- bis pa- cem.

CUM JUBILO - IX

I.

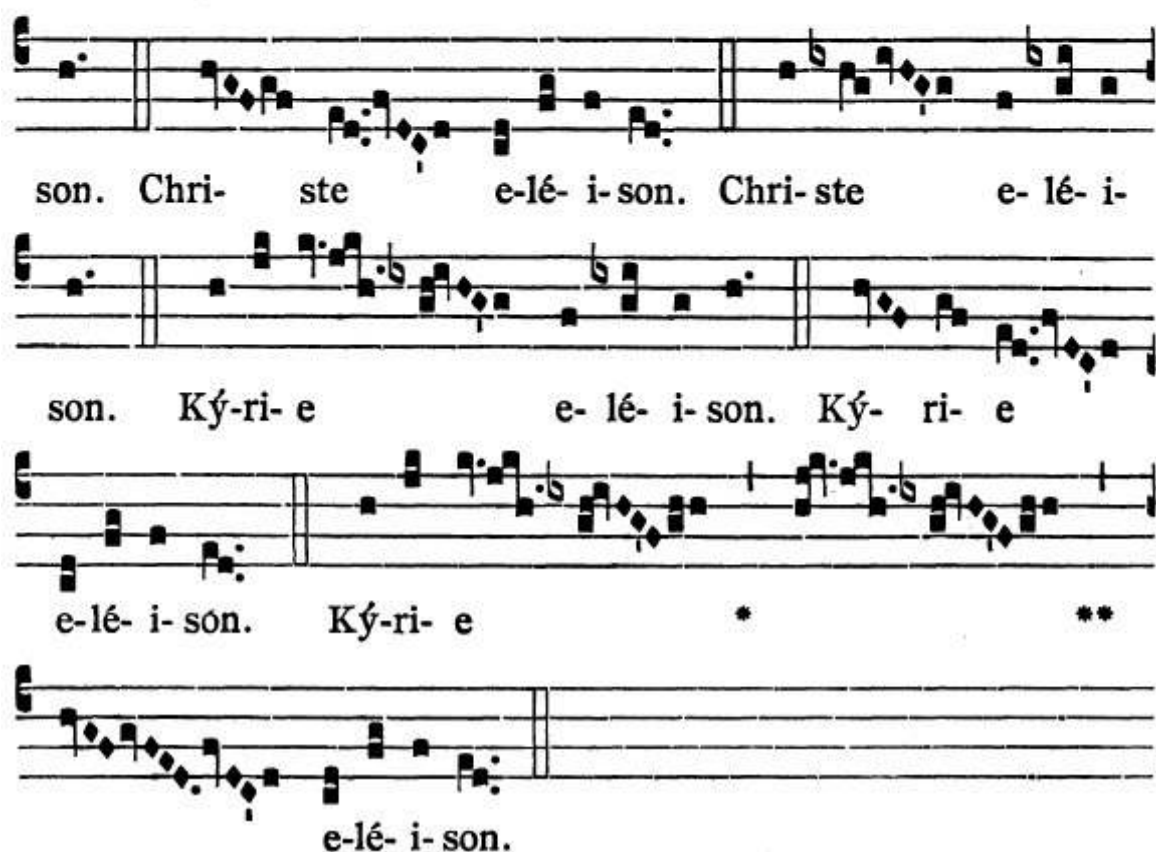
K



Y- ri- e * e-lé- i-son. Ký- ri- e e-lé- i-



son. Ký- ri- e e- lé- i-son. Chri- ste e- lé- i-



son. Chri- ste e-lé- i-son. Chri- ste e- lé- i-
son. Ký-ri- e e- lé- i-son. Ký- ri- e
e-lé- i-son. Ký-ri- e * **
e-lé- i-son.

XI. s.

7.
G Ló- ri- a in excélsis De- o. Et in ter-ra pax ho-
mí- ni- bus bonae vo- luntá- tis. Laudá- mus te. Be- ne-
dí- cimus te. Ado- rá- mus te. Glo- ri- fi- cá- mus te.
Grá- ti- as á- gi- mus ti- bi propter magnam gló- ri- am tu- am.
Dómi- ne De- us, Rex cae- léstis, De- us Pa- ter omní-

pot-ens. Dómi-ne Fi-li u-ni-gé-ni-te Je-su Chri-ste.

Dó-mi-ne De-us, Agnus De-i, Fí-li-us Pa-tris. Qui

tol-lis peccá-ta mundi, mi-se-ré-re no-bis. Qui tol-lis pec-

cá-ta mundi, sú-s-ci-pe de-pre-ca-ti-ó-nem no-stram.

Qui se-des ad délixte-ram Patris, mi-se-ré-re no-bis. Quóni-am

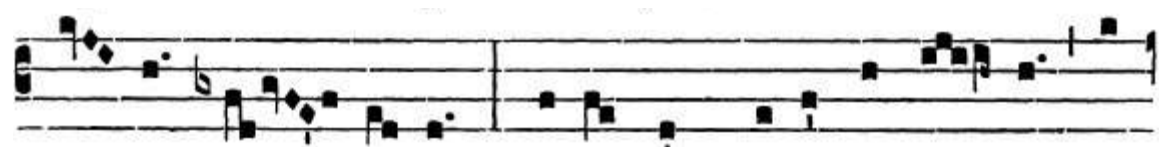
tu so-lus sanctus. Tu so-lus Dómi-nus. Tu so-lus Altíssi-

mus, Je-su Chri-ste. Cum Sancto Spí-ri-tu, in gló-ri-a

De-i Pa-tris. A-men.

5. **S** An-ctus, * San-ctus, San-ctus Dómi-nus

XIV. s.



De- us Sá- ba- oth. Ple-ni sunt cae-li et ter- ra gló-
ri- a tu- a. Ho-sán-na in excél- sis. Be- ne- díctus
qui ve- nit in nó- mi- ne Dó- mi- ni. Ho-
sánna in ex- cé- sis.

(X) XIII. s.

5.
A-gnus De- i, * qui tol- lis peccá-ta mun-
di : mi- se- ré-re no- bis. Agnus De- i, * qui tol-
lis peccá-ta mundi : mi- se- ré-re no- bis. Agnus
De- i, * qui tol- lis peccá-ta mun- di : do-na
no- bis pa- cem.

ORBIS FACTOR - XI

(X) XIV-XVI. s.

I.

K

Y-ri- e * e- lé- i-son. *ij.* Chri-ste

e- lé- i-son. *ij.* Ký-ri- e e- lé- i-son. *ij.*

Ký- ri- e * e- lé- i-son.

X. s.

2.

G

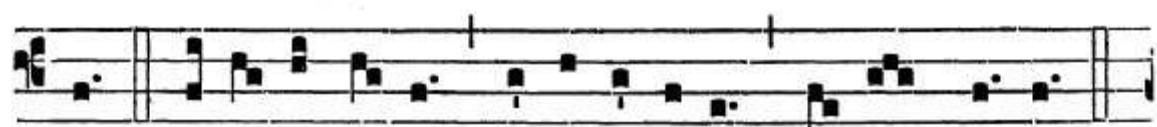
Ló-ri- a in excélsis De- o. Et in terra pax

homí-ni-bus bonae vo-luntá-tis. Laudámus te. Be-ne-

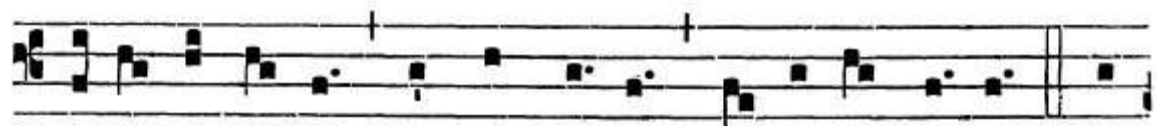
dí-cimus te. Ado-rámus te. Glo-ri-fi-cámus te.

Grá-ti-as ágimus ti-bi propter magnam gló-ri-am tu-am.

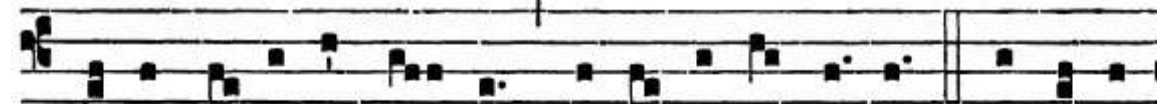
Dómi-ne De- us, Rex cae-lé-stis, De- us Pa-ter omní-pot-



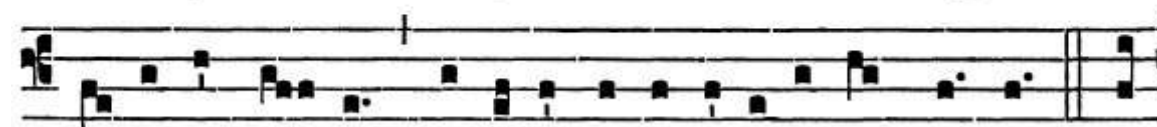
ens. Dómi- ne Fi- li u-ni-gé-ni-te Je- su Chri-ste.



Dómi- ne De- us, Agnus De- i, Fí- li- us Pa-tris. Qui



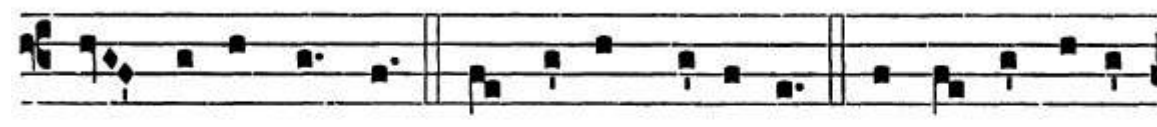
tol-lis peccá-ta mun- di, mi- se- ré- re no- bis. Qui tol-lis



peccá-ta mun- di, súsci-pe depre-ca-ti- ó-nem nostram. Qui



se-des ad déx- te-ram Pa-tris, mi-se- ré- re no- bis. Quóni- am



tu so-lus sanctus. Tu so-lus Dómi-nus. Tu so- lus Altís-



simus, Je- su Chri-ste. Cum Sancto Spí- ri- tu, in gló-



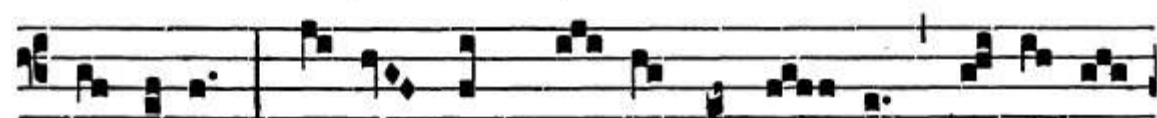
ri- a De- i Pa- tris. A- men.

2.
S

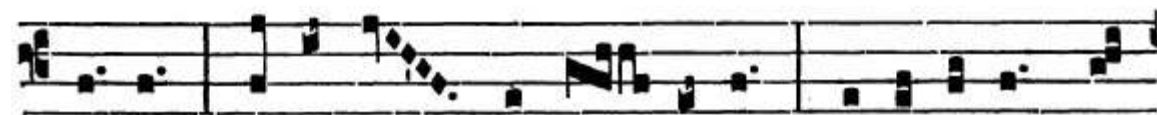


XI. s.

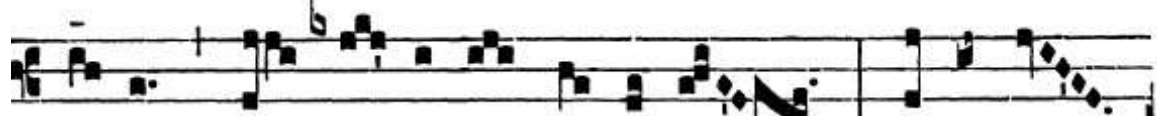
Auctus, * San-ctus, Sanctus Dó-mi-nus De- us



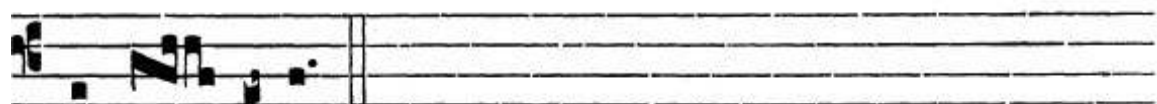
Sá-ba-oth. Ple-ni sunt cae-li et ter-ra gló-ri-a



tu-a Ho-sánna in ex-cél-sis. Be-ne-díctus qui



ve-nit in nó-mi-ne Dó-mi-ni. Ho-sánna



in ex-cél-sis.

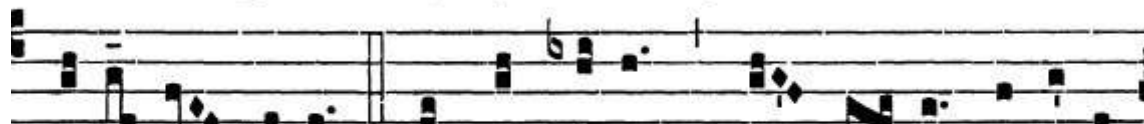
XIV. s.

I.

A



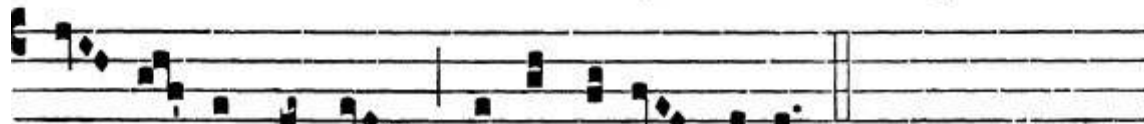
- gnus De-i, *qui tol-lis pec-cá-ta mundi : mi-



se-ré-re no-bis. Agnus De-i, *qui tol-lis peccá-ta



mun-di : mi-se-ré-re no-bis. Agnus De-i, *qui tol-lis



pec-cá-ta mundi : do-na nobis pa-cem.

PATER CUNCTA - XII

8. **K** XII. s.
Y-ri- e * e- lé- i-son. *ij.* Christe e- lé- i-
son. *ij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri- e
e- lé- i-son.

4. **G** XII. s.
Ló- ri- a in excélsis De- o. Et in terra pax
homí-ni-bus bonae vo-luntá- tis. Laudá-mus te. Bene-dí-ci-
mus te. Ado-rá-mus te. Glo-ri- fi-cá-mus te. Grá-ti- as ági-
mus ti-bi propter magnam gló-ri- am tu- am. Dó-mi-ne De- us,
Rex caeléstis, De- us Pa-ter omní-pot-ens. Dó-mi-ne Fi- li



u-ni-gé-ni-te Je-su Chri-ste. Dómi-ne De-us, Agnus De-i,
 Fí-li-us Pa-tris. Qui tol-lis peccá-ta mundi, mi-se-ré-re
 no-bis. Qui tol-lis peccá-ta mundi, sú-sci-pe depre-ca-ti-ó-
 nem no-stram. Qui se-des ad dέxte-ram Pa-tris, mi-se-ré-re
 no-bis. Quó-ni-am tu so-lus sanctus. Tu so-lus Dómi-nus.
 Tu so-lus Altíssi-mus, Je-su Chri-ste. Cum Sancto Spí-ri-
 tu, in gló-ri-a De-i Pa-tris. A-men.

2. **S** XIII. s.
 An-ctus, * Sanctus, San-ctus Dómi-nus
 De-us Sá-ba-oth. Ple-ni sunt caeli et ter-ra gló-ri-a



tu- a. Ho-sánna in excél- sis. Be-ne-díctus qui ve-
nit in nó-mi-ne Dómi-ni. Ho-sánna in excél- sis.

XI. s.

2.
A -gnus De- i, * qui tol- lis peccá- ta mundi :
mi-se- ré- re no- bis. Agnus De- i, * qui tollis peccá- ta
mun-di : mi-se- ré- re no- bis. Agnus De- i, * qui tol- lis
peccá- ta mundi : do-na no-bis pa- cem.



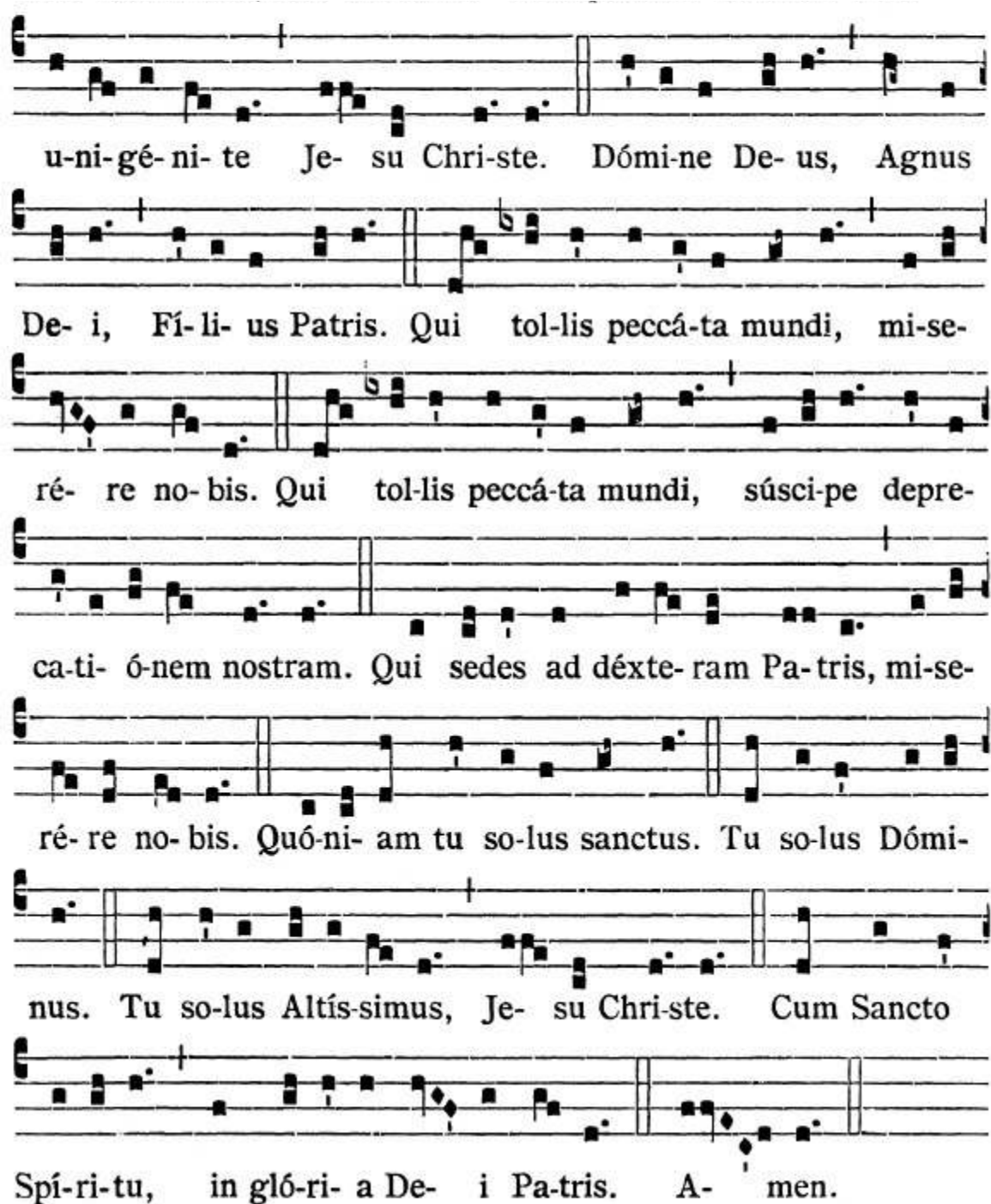
STELLIFERI CONDITOR ORBIS - XIII

XI. s.

I. **K** Y-ri- e * e- lé- i-son. *ij.* Christe
e- lé- i-son. *ij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri-
e * ** e- lé- i-son.

XII. s.

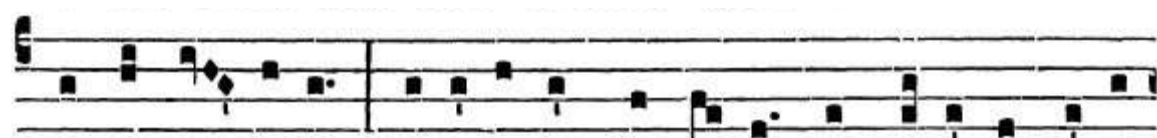
I. **G** Ló-ri- a in excélsis De- o. Et in terra pax ho-
mí- ni-bus bonae vo-luntá- tis. Laudámus te. Be-ne-dí-cimus
te. Ado-rámus te. Glo-ri- fi-cámus te. Grá-ti- as á-gimus
ti- bi propter magnam gló- ri- am tu- am. Dómi-ne De- us,
Rex cae-lé- stis, De- us Pa-ter omní-pot-ens. Dómi-ne Fi- li



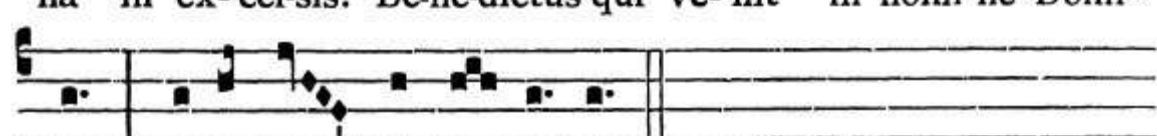
u-ni-gé-ni-te Je-su Chri-ste. Dómi-ne De-us, Agnus
De-i, Fí-li-us Pa-tris. Qui tol-lis peccá-ta mundi, mi-se-
ré-re no-bis. Qui tol-lis peccá-ta mundi, súsci-pe depre-
ca-ti-ó-nem nostram. Qui sedes ad dέxte-ram Pa-tris, mi-se-
ré-re no-bis. Quó-ni-am tu so-lus sanctus. Tu so-lus Dómi-
nus. Tu so-lus Altís-simus, Je-su Chri-ste. Cum Sancto
Spí-ri-tu, in gló-ri-a De-i Pa-tris. A-men.

8. XIII. s.

Sanctus, * Sanctus, Sanctus Dóminus De-us Sá-
ba-oth. Ple-ni sunt caeli et terra gló-ri-a tu-a. Ho-sán-



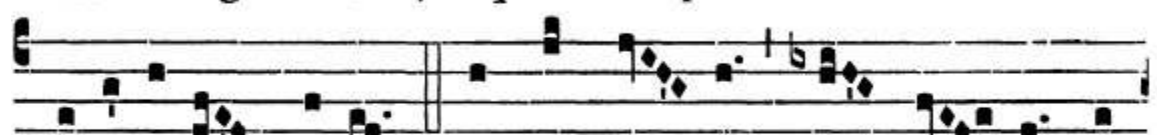
na in ex-cél-sis. Be-ne-díctus qui ve-nit in nó-mi-ne Dó-mi-



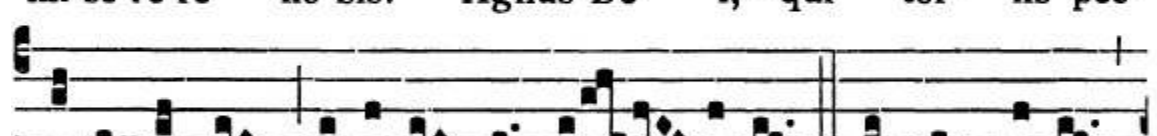
ni. Ho-sánna in ex-cél-sis.

I.

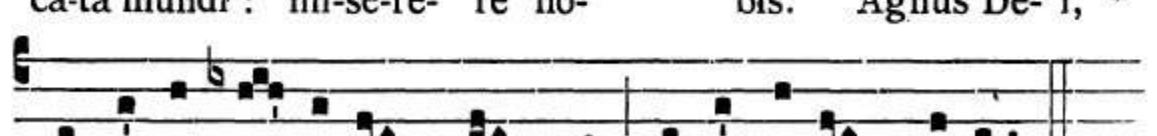
A -gnus De-i, * qui tol-lis pec-cá-ta mun-di :



mi-se-ré-re no-bis. Agnus De-i, * qui tol-lis pec-



cá-ta mundi : mi-se-ré-re no-bis. Agnus De-i, *

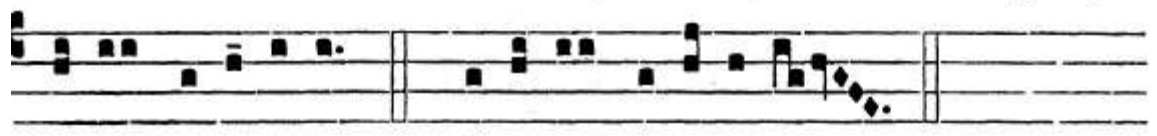


qui tol-lis pec-cá-ta mun-di : do-na no-bis pa-cem.

PER ANNO - XVI

3.

K Y-ri- e * e-lé- i-son. *ijj.* Christe e-lé- i-son. *ijj.* Ký-



ri- e e-lé- i-son. *ijj.* Ký-ri- e * e-lé- i-son.

XI-XIII. s.

XIII. s.

2.
S



Ancus, * Sanctus, Sanctus Dómi-nus De- us Sá-
ba-oth. Ple-ni sunt cae-li et terra gló-ri- a tu- a. Ho-sán-
na in excél-sis. Bene-díctus qui ve- nit in nó-mi- ne
Dómi-ni. Ho-sánna in excél-sis.

X-XI. s.

I.
A



-gnus De- i, * qui tol-lis peccá-ta mun- di : mi-
se-ré- re no- bis. Agnus De- i, * qui tol-lis peccá-ta mun-
di : mi-se-ré- re no- bis. Agnus De- i, * qui tol-lis pec-
cá-ta mun- di : do-na no- bis pa- cem.

AVVENTO E QUARESIMA - XVII

6. **K** XIV. s.
Y-ri- e * e- lé- i-son. *ijj.* Christe e-
lé- i-son. *ijj.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri-
e * e- lé- i-son.

5. **S** XI. s.
An-ctus, * San-ctus, San-ctus Dómi-nus De- us
Sá- ba- oth. Ple- ni sunt cae- li et ter- ra gló-ri- a
tu- a. Ho- sánna in excél- sis. Be- ne- díctus
qui ve- nit in nó- mi- ne Dómi- ni. Ho- sánna in
excél- sis.

XIII. s.

5.

A -gnus De- i, * qui tol- lis peccá- ta mundi : mi-
 se-ré-re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun-
 di : mi-se-ré-re no- bis. Agnus De- i, * qui tol- lis pec-
 cá- ta mundi : do-na no-bis pa- cem.

NELLE FERIE DI AVVENTO E QUARESIMA - XVIII

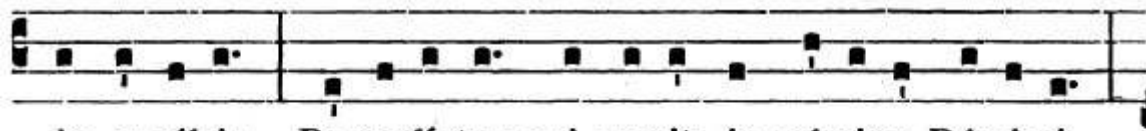
XI. s.

4.

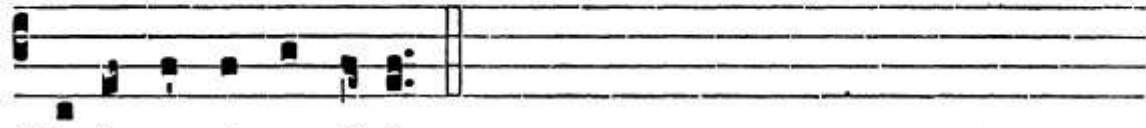
K Y- ri- e * e-lé- i-son. *ijj.* Christe e- lé- i-son. *ijj.*
 Ký- ri- e e-lé- i-son. *ij.* Ký- ri- e * e- lé- i-son.

XIII. s.

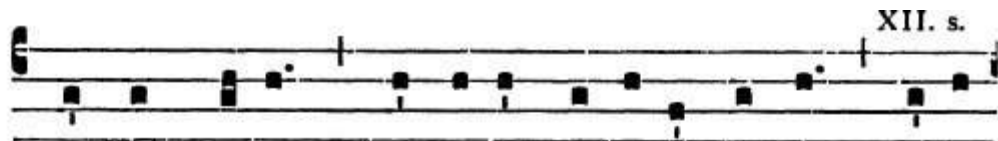
S Anctus, * Sanctus, Sanctus Dóminus De- us Sá-
 ba- oth. Ple- ni sunt caeli et terra gló-ri- a tu- a. Ho- sánna



in excélsis. Be-ne-díctus qui ve-nit in nómine Dómi-ni.

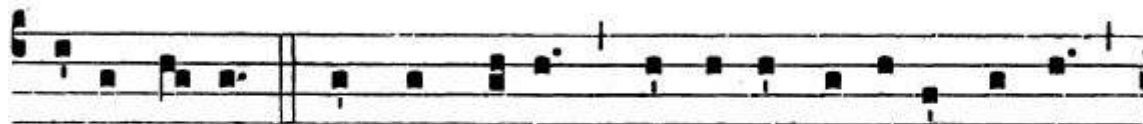


Ho-sánna in excélsis.

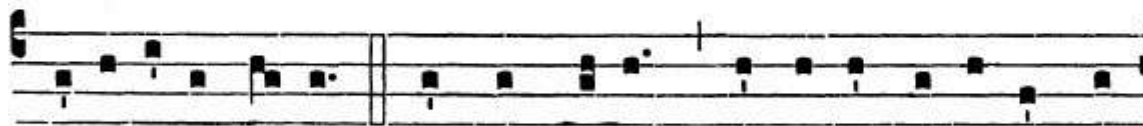


A

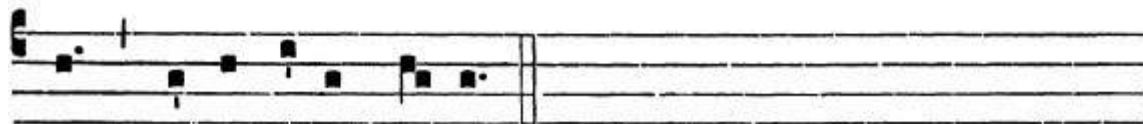
-gnus De- i, * qui tol-lis peccá-ta mundi : mi-se-



ré-re no-bis. Agnus De- i, * qui tol-lis peccá-ta mundi :



mi-se-ré-re no-bis. Agnus De- i, * qui tol-lis peccá-ta mun-



di : do-na no-bis pa-cem.

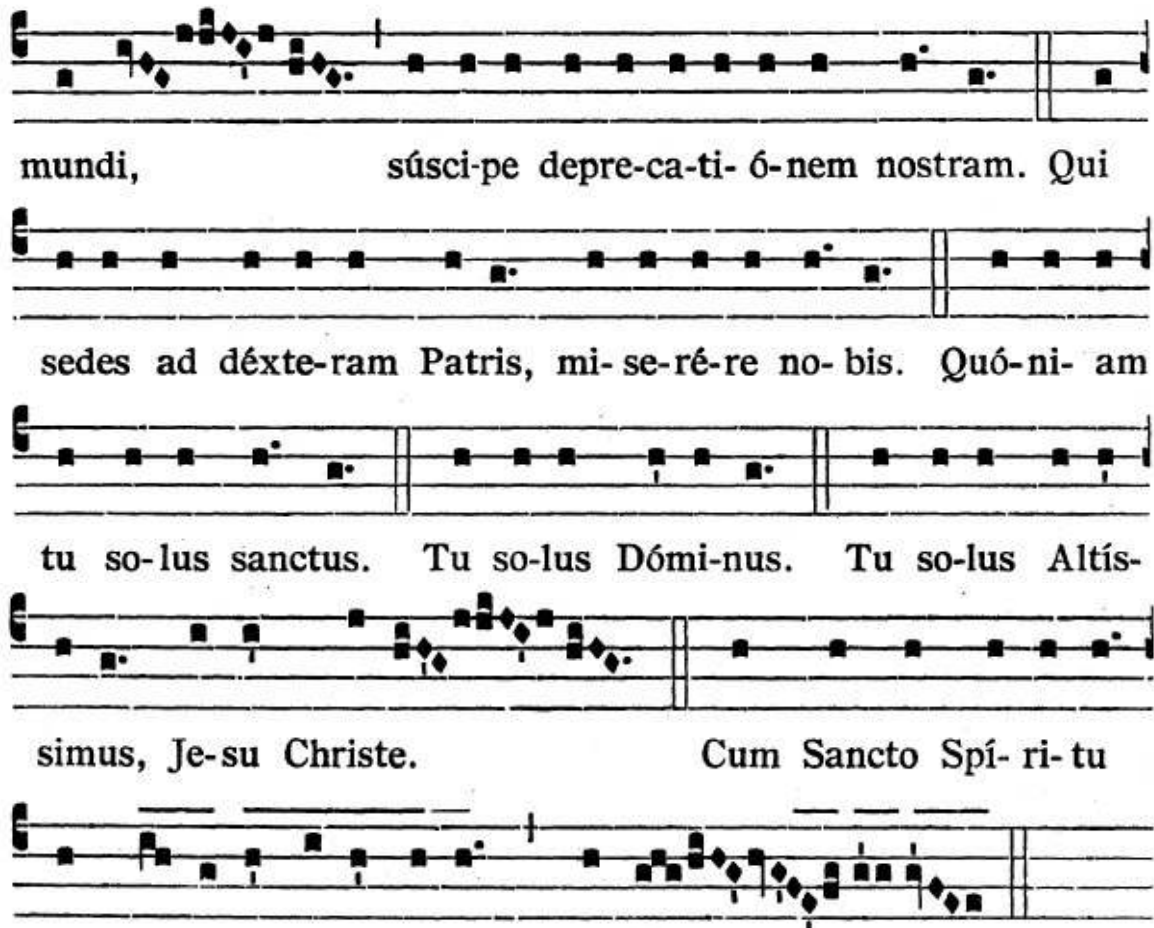


GLORIA IV - MORE AMBROSIANO

XII. s.

4.

G Ló-ri- a in excélsis De- o. Et in terra pax homí-
ni-bus bonae vo-luntá- tis. Laudámus te. Be-ne-dí-cimus te.
Ado-rámus te. Glo-ri- fi- cámus te. Grá-ti- as á-gimus ti-
bi propter magnam gló-ri- am tu- am. Dómi-ne
De- us, Rex caeléstis, De- us Pa-ter omní-pot-ens. Dómi-ne
Fi- li u-ni-gé-ni- te, Je-su Christe. Dómi-ne
De- us, Agnus De- i, Fí- li- us Pa- tris. Qui tol-lis peccá- ta
mundi, mi-se-ré-re no- bis. Qui tol-lis peccá- ta



mundi, súsci-pe depre-ca-ti- ó-nem nostram. Qui
sedes ad délixte-ram Patris, mi-se-ré-re no-bis. Quó-ni- am
tu so-lus sanctus. Tu so-lus Dómi-nus. Tu so-lus Altís-
simus, Je-su Chri-ste. Cum Sancto Spí-ri-tu
in gló-ri- a De- i Patris. ** Amen.

CREDO III

XVII. s.

5. **C** Redo in unum De- um, Patrem omni-pot-éntem,
factó-rem caeli et terrae, vi- si- bí- li- um ó-mni- um, et in-
vi- si- bí- li- um. Et in unúm Dómi-num Je- sum Christum,
Fí- li- um De- i u-ni-gé-ni-tum. Et ex Patre na- tum ante



ômi- a saé- cu- la. De- um de De- o, lumen de lúmi- ne,
De- um ve- rum de De- o ve- ro. Gé- ni- tum, non fa- ctum, con-
substanti- á- lem Patri : per quem ômi- a fa- cta sunt. Qui
propter nos hómi- nes, et propter nostram sa- lú- tem descén-
dit de cae- lis. Et incarná- tus est de Spí- ri- tu Sancto ex
Ma- rí- a Vírgi- ne : Et homo factus est. Cru- ci- fí- xus
ét- i- am pro no- bis : sub Pónti- o Pi- lá- to passus, et se- púl-
tus est. Et re- surre- xit térti- a di- e, se- cún- dum Scri-
ptú- ras. Et ascéndit in cae- lum : se- det ad délixte- ram Pa-



tris. Et í-te-rum ventú-rus est cum gló-ri-a, ju-di-cá-re
vi-vos et mórtu-os : cu-jus regni non e-rit fi-nis. Et in
Spí-ri-tum Sanctum, Dómi-num, et vi-vi-fi-cántem : qui ex
Patre Fi-li-óque pro-cé-dit. Qui cum Patre et Fí-li-o
simul ad-o-rá-tur, et conglo-ri-fi-cá-tur : qui lo-cú-tus est
per Prophé-tas. Et unam sanctam cathó-li-cam et a-po-
stó-li-cam Ecclé-si-am. Confĩ-te-or unum ba-ptísma
in remissi-ó-nem pecca-tó-rum. Et exspécto re-surre-
cti-ó-nem mortu-ó-rum. Et vi-tam ventú-ri saé-cu-li.
A-men.

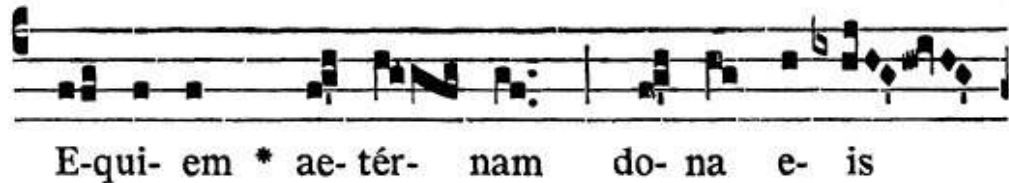
APPENDICE III

Messa per i defunti

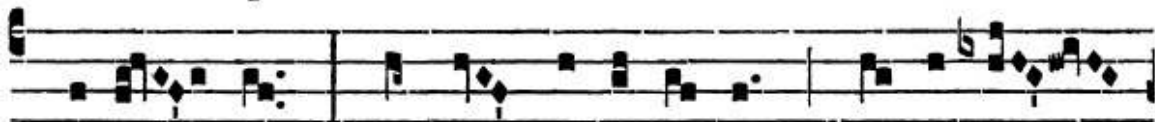
Intr.

6.

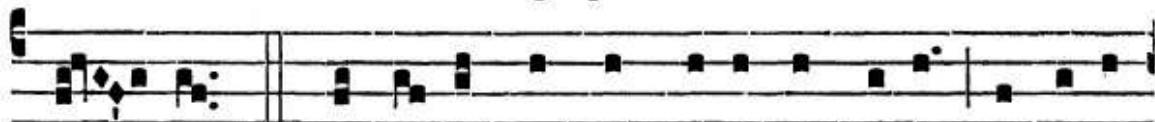
R



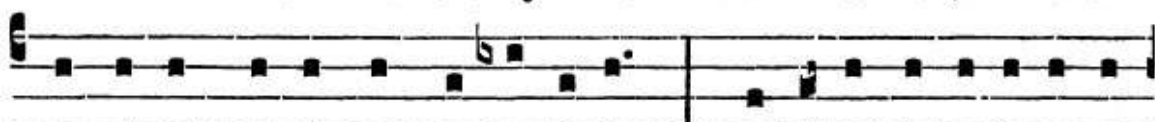
E-qui- em * ae- tér- nam do- na e- is



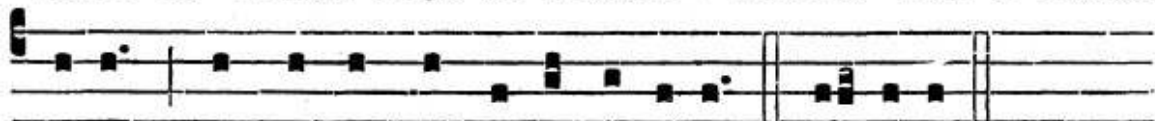
Dómi- ne : et lux perpé- tu- a lú- ce- at



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



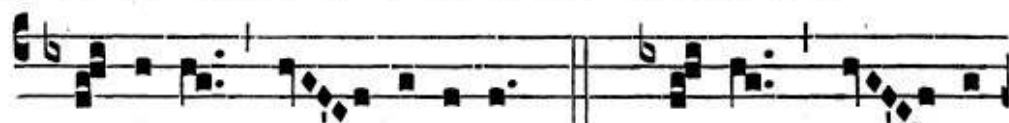
reddé- tur vo- tum in Je- rú- sa- lem : * exáudi o- ra- ti- ó- nem



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

6.

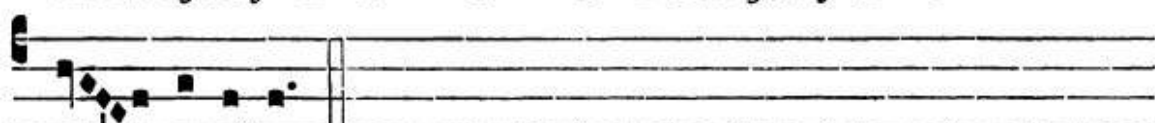
K



Y- ri- e * e- lé- i- son. *ij.* Chri- ste e- lé-



i- son. *ij.* Ký- ri- e e- lé- i- son. *ij.* Ký- ri- e *



e- lé- i- son.

Sequent.

I.

D

I- es i-rae, di- es il-la, Solvet saeculum in faví-la :

Teste Da-vid cum Si-býlla. Quantus tremor est fu-túrus, Quan-

do ju-dex est ventúrus, Cuncta stricte discussúrus! Tuba

mi-rum spar-gens sonum Per sepúl-cra re-gi-ónum, Coget

o-mnes ante thronum. Mors stupé-bit et na-tú-ra,

Cum re-súrget cre-a-tú-ra, Ju-di-cán-ti responsú-ra. Li-

ber scriptus pro-fe-ré-tur, In quo to-tum conti-né-tur, Unde

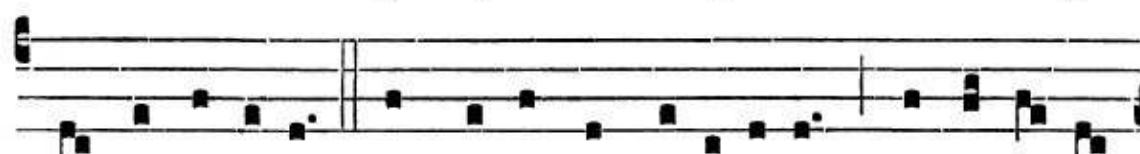
mundus ju-di-cé-tur. Ju-dex ergo cum se-dé-bit, Quidquid



la-tet appa-ré-bit : Nil inúltum remané-bit. Quid sum mi-



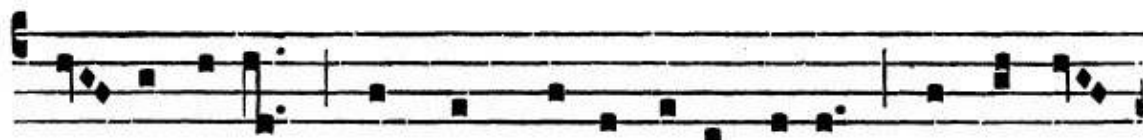
ser tunc dictú-rus? Quem patró-num roga-tú-rus? Cum vix ju-



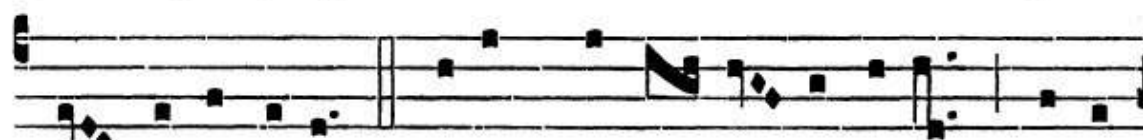
stus sit se-cúrus. Rex treméndae ma-jestá-tis, Qui salvándos



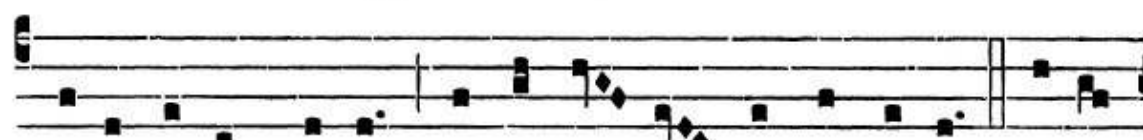
salvas gra-tis, Salva me, fons pi-e-tá-tis. Re-cordá-re



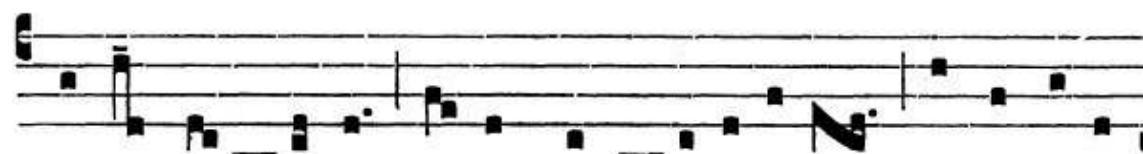
Je-su pi-e, Quod sum causa tu-ae vi-ae : Ne me per-



das il-la di-e. Quaerens me, se-dí-sti lassus : Red-e-



místi cru-cem passus : Tantus la-bor non sit cassus. Juste



ju-dex ul-ti-ó-nis, Do-num fac remissi-ó-nis, Ante di-em



ra-ti-ó-nis. Inge-mísco, tamquam re-us : Culpa ru-bet
vultus me-us : Suppli-cánti parce De-us. Qui Ma-rí-am
absolvísti, Et latró-nem exaudísti, Mi-hi quoque spem
de-dísti. Pre-ces me-ae non sunt dignae : Sed tu bo-nus
fac be-nígne, Nē per-énni cremer igne. Inter o-ves
lo-cum praesta, Et ab haedis me sequéstra, Stá-tu-ens
in parte dextra. Confu-tá-tis ma-le-dí-ctis, Flammis
ácri-bus addíctis : Vo-ca me cum be-ne-díctis. O-ro
supplex et acclí-nis, Cor contrí-tum qua-si ci-nis : Ge-re



cu-ram me- i fi-nis. Lacri-mó-sa di- es il-la, Qua re-súr-
get ex faví-l-la, Ju-di-cándus ho- mo re- us : Hu- ic
ergo par- ce De- us. Pi- e Je-su Dómi-ne, dona e- is
réqui- em. A- men.

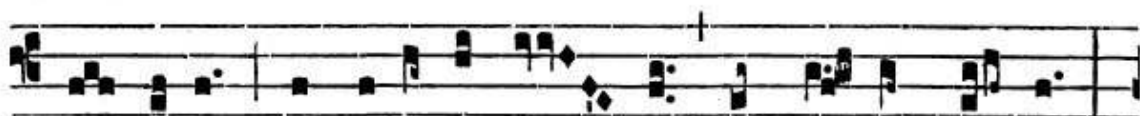
Offert.

2.

D



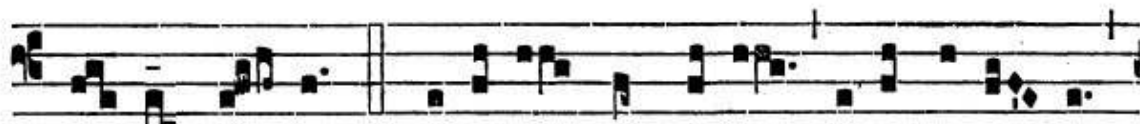
Omi-ne Je-su Christe, * Rex gló- ri-
ae, lí-be-ra á-nimas ómni- um fi-dé- li- um de- fun-
ctó- rum de poenis infér- ni, et de pro-fúndo la- cu : lí-be-
ra e- as de o-re le- ó- nis, ne absórbe- at e- as tár-
ta-rus, ne cadant in obscú- rum : sed sígni-fer sanctus



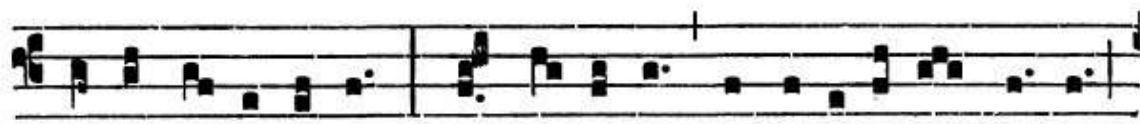
Mí-cha-el repraeséntet e-as in lu-cem sanctam :



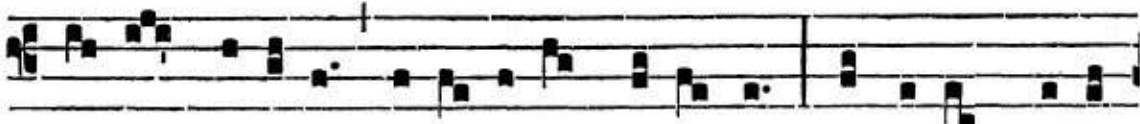
* Quam o-lim Abrahae promi-sísti, et sé-



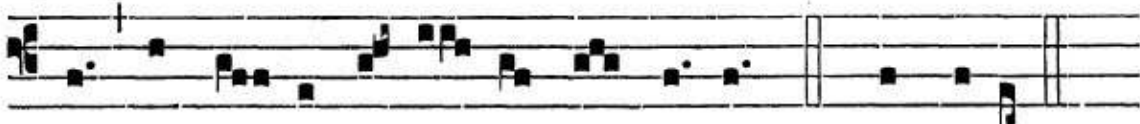
mi-ni e-jus. V. Hósti-as et pre-ces ti-bi Dómi-ne



laudis of-fé-rimus : tu súsci-pe pro a-nimábus il-lis,

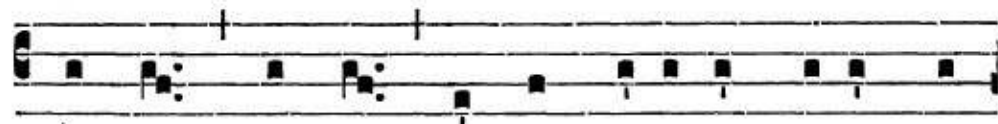


qua-rum hó-di-e memó-ri-am fá-ci-mus : fac e-as, Dómi-

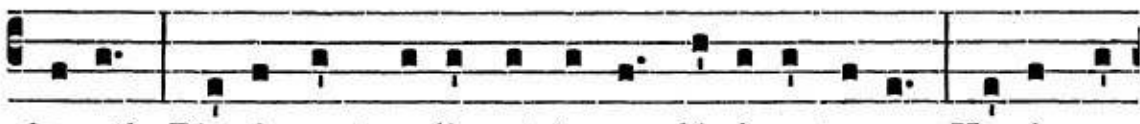


ne, de mor-te transí-re ad vi-tam. * Quam o-lim.

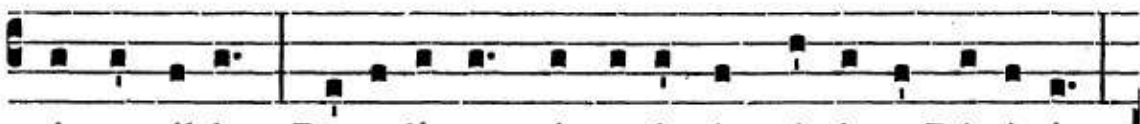
S



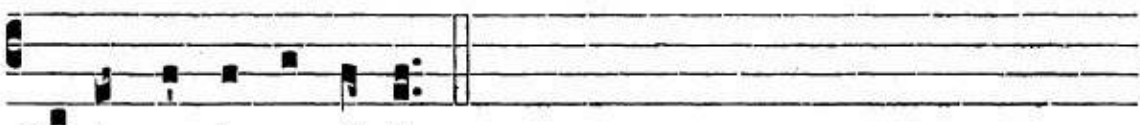
Anctus, * Sanctus, Sanctus Dómi-nus De-us Sá-



ba-oth. Ple-ni sunt caeli et terra gló-ri-a tu-a. Ho-sánna



in excélsis. Be-ne-díctus qui ve-nit in nó-mi-ne Dó-mi-ni.



Ho-sánna in excél-sis.

A -gnus De- i, * qui tol-lis peccá-ta mundi : do-na
e- is réqui- em. Agnus De- i, * qui tol-lis peccá-ta mundi :
dona e- is réqui- em. Agnus De- i, * qui tol-lis peccá-ta
mundi : dona e- is réqui- em ** sempi-térnam.

Comm. 8.
L UX ae-térna * lú-ce-at e- is, Dómi-ne : * Cum sanctis
tu- is in aetérnum, qui- a pi- us es. V. Réqui- em aetérnam
do-na e- is Dómi-ne, et lux perpé-tu-a lú-ce-at e- is.
* Cum sanctis tu- is in aetérnum, qui- a pi- us es.

IN PARADISUM

7. **I** N paradí-sum : dedúcant te Ange-li : in tú-o ad-
 véntu suscí-pi- ant te Mártý-res, et perdúcant te in ci-
 vi-tá-tem sánctam Je-rúsa-lem. Chórus Ange-lórum te
 su- scí-pi- at, et cum Lázaro quondam páupe-re aetér-
 nam hábe-as réqui-em.

EGO SUM

At Bened.
 Ant. 2. D **E** -go sum * re-surrécti-o et ví-ta : qui crédit in
 me, ét-i- am si mórtu-us fú-e-rit, ví-vet : et ómnis qui
 ví-vit et crédit in me, non mo-ri-é-tur in aetérnum.
 I. Benedíctus Dóminus Dé-us Isra-el : * qui-a vi-si-távit, et
 fé-cit redempti- ónem plébis sú- ae.



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