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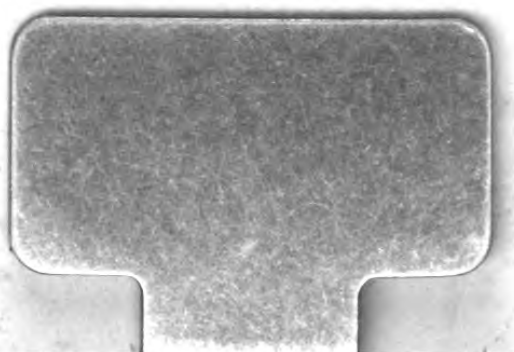
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H y m n s
of the old catholic church
of
E n g l a n d.

edited

by

Dr. Paul Boettcher,
member of the German oriental society.



Halle 1851.

J. F. L i p p e r t.

147. g. 611

1875

1876

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1888

The hymns now republished are extracted from two books: the first is entitled: the primer more ample and in a new order containing the three offices of the b. virgin Mary in Latin and English and all offices and devotions which in former primers. in this last edition reviewed and corrected, by P. R. the hymns are in a better verse and six offices newly added: 1. of the holy trinity. 2. of the b. sacrament. 3. of the holy name of Jesus with the litany. 4. of the immaculate conception of our b. lady with a litany. 5. of the angel-guardian. 6. of St. Joseph. and sundry sweet devotions and instructions taken out of the holy scripture for to live a devout christian life. a large and short examen of conscience. to the calendar are annexed many english and irish saints. printed in Rouen by Nicolas Leturner at the sign (sic) of the turner in iron-cross-street. with permission (sic) M.D.C.C.XXX. (called by me A.). and the second (B): the key of paradise opening the gate to eternal salvation. permissu superiorum London printed in the year M.DCC.XXXVIII — in two parts. to the preface of the second part is added a N. B: „this preface is about 80 years written.

IV

The hymns are disposed by me in the following order:

I. canonical hours exhibited by A and B in the same translation.

- 1) office of the holy ghost. Monday.
- 2) the little office of the name of Jesus. Tuesday.
- 3) the office of the holy cross. Friday.
- 4) office of our b. lady, at evensong. A.
the evensong on the feast of the assumption of our b. lady B. stanza 1, 3 are read by B:

perpetual virgin, blest
gate of heavenly rest,
Taking that ave from
the angel Gabriel's tongue
firm etc.

5) the little office of the immaculate conception of the ever blessed virgin Mary.

6) the little office of S. Joseph.

7) the little office of the angel-guardian.

II. The hymns throughout the whole year (A. the corresponding hymns in B are inserted in their due place.)

8. 9) upon the sundays and weekdays of advent.

10) upon the nativity and circumcision of our lord and on the Sunday before the Epiphany.

11) upon the feast of the holy innocents.

12) upon the Epiphany of our lord and during the octave.

13) upon the Sunday from the second Sunday after Twelfday to the first Sunday in Lent and from the third Sunday after Withsunday till Advent.

14) at evensong for Sundays in paschal time

15) the hymn to be said on the weekdays after the octave of the Epiphany till the Saturday after Ashwednesday and after the feast of the holy trinity till Advent.

16) for Tuesday

17) for Wednesday

18 for Thursday

19) for Friday

20) for Saturday.

21. 22) upon the Sundays and weekdays in Lent from the Saturday after Ashwednesday till Passion - Sunday.

23) the hymn following is to be said from the Passion - Sunday to maundy Thursday. and also to be used on the feast of the invention of the holy cross the third of May, where instead of the words: now in this doleful passiontime — is said: at this joyful Eastertime. and on the feast of the exaltation of the cross the 14 of September is said as on Passion - Sunday.

24) on Passion - Sunday.

25) upon the Sundays and weekdays from the octave to Easter to the ascension of our lord.

26) on the Ascension-day and on the days following till Whitsunday.

27) the hymn for Whitsunday and during the octave. on the feasts of the blessed trinity the same hymn.

28) on Whitsunday.

29) office of the holy ghost.

30. 31) on Corpus-Christ-day and within the octave. and in the little office of the blessed Sacrament.

32) on the two feasts of the chair of S. Peter at Rome and Antioch, the 18 of Jan. and 22 of Febr.

33) on the feast of the conversion of S. Paul and on the day of his commemoration the 25 of January and 30 of June.

34) on the nativity of S. John Baptist the 24 of June and throughout the octave.

35) on the feast of S. Peter and S. Paul the 29 of June. throughout the octave of the apostles Peter and Paul the hymn for the apostles in common is to be used.

36) on the feast of S. Mary Magdalen.

37) on the feast of S. Peter ad vincula the 1 of August.

38) on the transfiguration of our lord on the 6 of August.

39) on the feast of S. Michael the archangel, the 29 of September.

40) on the feast of all saints, the 1 Nov. and throughout the octave.

- 41) (B.) on the feast of all saints.
42. 43) on the feasts of apostles and evangelists.
44. 45) on the feast of apostles and evangelists in paschal time.
46. 47) on the feast of one martyr.
- 48) on the feast of many martyrs. (out of the time of Easter B. 49.)
50. 51) on the feast of many martyrs in Eastertime.
- 52) on the feast of a confessor.
- 53) evensong common to a confessor a bishop.
- 54) on the feast of virgin and martyrs.
- 55) evensong common to virgins.
56. 57) on the feast of a holy woman, who is only a martyr, and of her, who is neither virgin nor martyr.
58. 59. on the feast of the dedication of a church.

With the hymn: 'urbs Jerusalem beata' the primer finishes his hymns throughout the whole year, the remainder of the holy songs occurring in the two books is collected in our third part:

- III. 60) the little office of the blessed trinity.
- 61) 'when you go to sleep'
- 62) complin.
- 63) a summary of such acts as every good christian ought daily to practise and may be enlarged according to every one particular devotion 1) address to god. 2) act of humility. 3) adoration 4) presence of god

VIII

theological virtues 5) faith, 6) hope 7) charity or love of god above all things, 8) contrition. 9) purpose of amendment. 10) thanksgiving and purity of intention. 11) union with Christ's merits. 12) desire of our lady's assistance and blessing with the suffrage of the saints.

64) the responsory of S. Anthony of Padua, made by S. Bonaventure.

65) the responsory of S. Peter de Alcantara.

66) office of our b. lady.

67) the same. from the eve of advent unto Christmas - eve. antiphon.

68) the same. from the eve of purification unto the compline of Easter - eve.

69) the same. in advent.

70) the same.

71) litany of the blessed virgin.

72. 73) lamentation (plaint B) of the b. virgin.

74.) the sequence, that is sung at solemn mass for the dead.

The frequent erratums of the old editions I have corrected: many faults in the metre could not be removed. Who is able to make use of the little book needs not an exposition of the causes and the advantages of his publication, therefore I have nothing to say more.

Halle, on Christmas - evening 1850.

1.

The holy ghost our souls invest
with grace, which did o'ershade the best
of virgindames, when from the spheres
an angel came to greet her ears.
the word divine did flesh become
and fruitful made a virginwomb.

Christ born of Mary, that blest maid,
was crucified, was dead, was laid
into a tomb, from whence he rose
and did his person soon disclose
to his disciples, in whose sight
he soared above the starry height.

God sent from heaven the holy ghost
upon the day of pentecost:
he did th' apostles minds inspire
inflaming them with tongues of fire,
he would not have them orphans left,
when of the sight of Christ bereft.

With sevenfold grace god did enrich
th' apostles then, by means of which
they did both speak and understand
the language of each sundry land.
to preach Christ's faith they then disperse
themselves throughout the universe.

The consoling spirit he
intitled was, true charity,
the gift of god, a fire enflam'd,
the vivifying fountain named,
a spiritual unction, sevenfold grace,
a free gift of celestial race.

The righthandfinger of our lord
his spiritual pow'r to us afford,
a safe defence against all evil,
that harm'd we be not by the devil;
protect us, nourish us and bring
us under shelter of thy wing.

Vouchsafe, o holy paraclete
to pour into our souls thy light
and to direct us in our ways,
that, when to judgment god shall raise
the sleeping world, he bids us stand
upon his right or saving hand.

These hours canonical to thee,
 o holy ghost, addressed be
 with piously devoted heart,
 that to our souls thou may'st impart
 thy inspirations and that we
 may live in heav'n eternally.

2.

Jesu dulcis memoria.

Jesu, the only thought of thee
 fills with delight my memory,
 but when thou dost thy presence shew
 heaven seems in my breast to flow.

No theam so sweet for voice can be,
 nor to the ear such harmony,
 no heart can thoughts so charming frame,
 as Jesus his most precious name.

Jesu, our hope, when sins we grieve,
 thy mercies all our wants relieve.
 if good to those that seek thy grace,
 what art thou when they see thy face?

Jesu, in whom we comfort find,
 fountain of life, light of our mind,
 thou dost our hearts with true joys ¹⁾ feed;
 our utmost wish thy gifts exceed.

No eloquence of tongue can teach,
 nor art of pen this secret reach;
 only th' experienc'd soul do's prove,
 what sweets ²⁾ they taste, who Jesus love.

Thou, Jesus, art th' admired king,
 whose triumphs all the world do's sing.
 thou heav'nly sweetness dost inspire,
 blest object of our souls desire.

Vouchsafe to dwell with us this night
 and to direct us with thy light,
 that, our souls mist being overpast,
 the whole world may thy sweetness taste.

To thee, dear Jesus Christ, I pay
 these my devotions of the day.
 assist me at my death, that I
 may live with thee eternally.

1) joy B. 2) sweet B.

3.

Patris sapientia, veritas divina.

The fathers wisdom, truth divine,
 godman, at th' hour term'd matutine
 was' seiz'd upon and captive led.
 then straight his own disciples fled:
 by Jews he was betray'd and sold
 to his persecutors manyfold.

Our lord to Pilate's led at prime,
 where being deeply charg'd of crime
 by false accusers, impious hands
 strike him, while his are fast in bands.
 they do bespue ¹⁾ in pure despite
 the face of god, heav'ns gracious light.

At third they crucifige ²⁾ cry,
 and like a king in mockery
 they purplerobe him, while in scorn
 they crown his head with pinching ³⁾ thorn;
 then to the place of dreadful ⁴⁾ pain
 his shoulders do the cross sustain.

At sixth they nailed to the cross
 Christ Jesus, who reputed was

a thief, like those he hung withall.
 his painbred thirst they quench with gall:
 thus shamefully deluded they
 the lamb, that takes our sins away.

At ninth our saviour took his end
 and did to his father recommend
 his spirit: while he Eli cry'd,
 with spear a soldier pierc'd his side:
 an earthquake then the world ⁵⁾ endur'd,
 a strange eclipse the sun obscur'd.

Down from the cross at ev'nsong hour
 he taken was, his strength and power
 lay hidden in his soul divine.
 such death sustain'd life's medicine.
 alas! the crown of glory then
 lay under foot, the scorn of men.

At compline hour into the tomb
 was laid the hope of life to come.
 Christ's noble corps, embalm'd was it,
 and truths foretold in holy writ
 accomplish'd were: may all mankind
 his cruel death bear still in mind.

- 1) bespit B. 2) 'crucify him B. 3) piercing B.
 4) fatal B. 5) land B.
-

4.

Ave maris stella.

Hail you the sea's bright star,
who god's pure mother are,
a virgin still and even
the happy gate of heaven.

Taking that Avesong
from th' angel Gabriels tongue,
firm peace unto us give,
repair the fault of Eve.

Offenders bonds unbind,
give light unto the blind,
our evils drive away,
for good vouchsafe to pray.

Shew us a mother's care,
to him convey our pray'r,
who for our sake put on
the title of thy son.

O singularly chaste,
whose meekness all surpasst,
our sins being all 'ly exil'd,
render us chaste and mild.

Grant that our life be pure,
prepare the way secure,
that seeing Jesus we
may joy eternally.

Be god the father prais'd,
Christ's glory highly rais'd,
the holy ghost the same
to three one honour frame.

1) all om. A
Tho hymn ends in B: Praise to the fathers deity,
To Christ all glory be,
To the holy etc.

5.

Now let my lips sing and display
the blessed virgins praise this day.
o lady to my help intend,
me from my foes strongly defend.

*

Hail lady of the¹) world,
of heaven bright queen,
hail virgin of virgins,
star early seen.

Hail full of all grace,
 clear light divine:
 lady, to succour us
 with speed incline.

God from eternity
 before all other
 of the world thee ordain'd
 to be the mother.

By whom ²⁾ he created
 the heavens, sea, land,
 his fair spouse thee chose,
 free from sins band.

1) o' th' A. 2) which B.

*

Hail virgin most prudent,
 house for god plac'd,
 with the sevenfold pillar
 and table grac'd:

Sav'd from contagion
 of the frail earth,
 in womb of thy parent
 saint before birth:

Mother of the living,
 gate of saints merits,
 the new star of Jacob
 queen of pure spirits :

To Zabulon fearful
 armies array,
 be thou of Christians
 refuge and stay.

*

Hail ark of covenant,
 king Salomon's throne,
 bright rainbow of heaven,
 the bush of vision,

The fleece of Gedcon,
 Moses his ¹) rod,
 sweet honey of Sampson,
 closet of god.

'T was met, son so noble
 should save from stain,
 wherewith all Eve's children
 spotted remain —

The maid, whom for mother
 he had elected,
 that she might be never
 with sin infected.

1) the flowering B.

*

Hail mother and virgin,
 of the trinity
 temple, joy of angels,
 cell of purity,

Comfort of mourners,
 garden of pleasure,
 palmtree of patience,
 chastity's treasure.

Thou land sacerdotal
 art blessed, holy,
 from sin original
 exempted solely,

The city of the highest
 gate of the east,
 virgin, in thee
 all graces rest.

*

Hail city of refuge,
king Davids tower,
fenced with bulwarks
and armour's power.

In thy conception
charity did flame,
the fierce dragon's pride
was brought to shame.

Judith invincible,
woman of arms,
fair Abisag virgin
true David warms.

Son of fair Rachel
did Egypte store,
Mary of the world
the saviour bore.

*

Hail dial, in which
turns retrograde
the sun ten degrees,
the word is flesh made.

That man from hellpit
to heaven might rise,

th' immense less than angels
in stable lies.

This sun did on Mary
betimes appear,
made her conception
a morning clear.

Fair lily among thorns,
that serpent frights,
clear moon, that in dark
the wanderer lights.

*

Hail flourishing virgin,
chastity's renown,
queen of clemency,
whom stars do crown.

Thou pure above angels,
do'st [the] son behold
sitst at his right hand
attired in gold.

Mother of grace, hope
to thee dismay'd
— bright star of the sea —
in shipwreck aid.

Grant heav'ngate open,
 that by thee blest
 we thy son may see
 in blissfull rest.

*

To thee, virgin pious,
 we humbly present
 these hours canonical
 with pure intent.

Guide pilgrims, until
 with Christ we meet.
 in our agony aid us,
 o virgin sweet.

6.

Joseph, the son of David, was esteem'd
 father of Jesus, who the world redeem'd.
 the virgin he espous'd in heart conjoin'd
 and guardian was of both by heav'n design'd.

When thou the virgin didst with child perceive,
perplex'd in thought, thou her design'dst to leave.
but in thy sleep an angel with his voice
advis'd thee not to fear, but to rejoice.

To Bethlem with the pregnant virgin he
travell'd, to pay th' imposed subsidy,
where Christ was to be born and in which place
he shortly should his infantlord embrace.

When cruel Herod th' innocents oppress'd,
by th' angel warn'd, thou calledst thy spouse from rest,
that taking her celestial babe, she might
with thee to Egypt make a speedy flight.

Thy foes being dead thou madest no longer stay,
but into Galilee didst bring away
the child and mother. so heaven advice did give
and thou at Nazareth didst humbly live.

Bliss'd ¹⁾ Jesus, of thine eyes the glorious light,
at twelve years old was lost unto thy sight;
but finding him amongst the doctors, thou
his guardian wast, to whom the angels bow.

O happy man, to be embraced by
Christ and the virgin in deaths agony,

that so thou mightst thy course directly bend
to limbo, having made a godly end.

These hours canonical have been address'd
to thee, sanct Joseph, from a zealous breast,
that by thy prayer thou wilt obtain, that I
may live in heaven with thee eternally.

1) thy A.

7.

Custodes hominum psallimus.

We sing of angels, guardians of mankind,
whom god, our heavenly father, has assign'd
for our assistance, lest the mortal foe
our souls by crafty malice overthrow.

The trait'rous angel seing himself destroy'd,
fall'n from the honours, which he once enjoy'd,
inflamed with envy strives to dispossess
of heavenly joys, whom god did choose to bless.

O ye ¹⁾, our watchful guardians, still attend
and ever from all harm your charge defend.
keep both our souls and bodies from annoy,
that we your firm protection may enjoy.

O Christ, the glory of the angel's²⁾ quire,
 who hast redeem'd us from eternal fire,
 forgive our debt of sin and grant that we
 partakers of the joys of heaven may be.

Let Michael, god's messenger of peace,
 from heav'n descend and here on earth increase
 our sweet tranquillity and hence expell
 all sad contention to the lowest hell.

Let³⁾ angel Gabriel, our strength, descend
 and us from all invet'rate foes defend.
 visit those holy temples, where we sing
 the heav'nly praise of our triumphant king.

Let Raphael descending from above,
 that great physician of our souls, remove
 our heart's disease, that him we all may know
 the guider of our actions here below-

1) you B. 2) angelic B. 3) let the B.

8.

Conditor alme siderum.

Benign creatour of the stars,
 eternal light of faithful eyes,

Christ, whose redemption none debars,
do not our humble prayers despise.

Whò for the state of mankind grieved,
that it by death destroy'd should be,
hast the diseased world relieved
and given the guilty remedy.

When the ev'ning of the world drew near,
thou as a bridegroom deign'dst to come
out of thy weddingchamber dear,
thy virginmothers purest womb.

To the strong force of whose high reign
all knees are bow'd with gesture low,
creatures, which earth or heav'n contain,
with reverence their subjection shew.

O holy lord, we thee desire,
whom we expect to judge all faults;
preserve us, as the times require,
from our deceitful foes assaults.

Praise, honour, strength and glory great
to god the father and the son
and to the holy paraclete
whilst time lasts and when time is done.

9.

The same in B.

Bright maker of the starry poles,
 eternal light of faithful souls,
 Christ, man's deliverer, espouse
 our cause and hear our humble vows.

Who, lest the frauds of hell's black king
 should mankind to destruction bring,
 didst by an act of gen'rous love
 the fainting world's physician prove:

Who, that thou mightst our ransom pay
 and wash the stains of sin away
 wouldst from a virgin's womb proceed
 and on the cross a victim bleed:

Whose glorious pow'r, whose saving name
 no sooner any voice can frame,
 but heav'n and earth and hell agree
 to honour them with trembling knee.

Thee, of the last accounting day
 the sovereign judge, we humbly pray:
 of heav'nly grace such plenty send
 as may thy church from foes defend.

Let endless times aloud proclaim
 the glory, power, praise and name
 of god the father and the son
 and holy spirit three in one.

10.

Christe redemptor omnium.

Christ, whose redemption all do's free,
 son of the father, who alone,
 before the world began to be,
 did spring from him by means unknown:

Thou his clear brightness, thou his light
 thou everlasting hope of all,
 observe the prayers, which in thy sight
 thy servants through the world let fall.

O dearest saviour, bear in mind,
 that of our body thou a child
 didst freely take the nat'ral kind,
 born of the virgin undefil'd.

Thus much this present day makes known,
 passing the circuit of the year,

that thou from thy high father's throne,
the worlds sole safety didst appear.

The highest heav'n, the earth and seas
and all that ye within them found,
because he sent thee us to ease,
with mirthful songs his praise resound.

We also, who redeemed are
with thy pure blood from sinful state,
for this thy birthday will prepare
new hymns, this feast to celebrate.

Glory, o lord, be given to thee,
whom the unspotted virgin bore
and glory to the father be
and the holy ghost for evermore.

11.

Salvete flores martyrum.

Hail ye, that are flowers,
whom, when ye life began to taste,
the enemy of Christ devours,
as whirlwinds down young roses cast.

First sacrifice to Christ ye went,
of offered lambs [a] tender sort.
with palms and crowns, ye innocent,
before the sacred altar sport.

Glory, o lord, be given to thee,
whom the unspotted virgin bore
and glory to the father be
and the holy ghost for evermore.

12.

Hostis Herodis impie.

O Herod, wicked enemy,
why should Christ coming thee afright?
he takes no mortal sovereignty,
who can to heav'nly realms invite.

The sages went even as their sight
could note the star to be before.
they strive to find the light by light
and him as god with gifts adore.

This baptism of the river clear
was hallow'd by the heav'nly lamb.

he washing us away did bear
our sins, as without sin he came.

He shews new power in actions strange:
the pitchers waters reddish grow;
that element do's nature change,
when forth in wine he bids it flow.

Glory, o lord, be given to thee,
who hast appear'd upon this day;
and glory to the father be
and to the holy ghost for ay.

13.

Lucis creator optime.

O best creator of the light,
who, bringing forth the light of days,
with the first work of splendor bright
the world didst to beginning raise.

Who morning with even join'd in one
commandedst should be call'd the day,
the foul confusion now is gone,
o hear us, whom with tears we pray.

Lest that the mind with crimes full fraught
 should lose our life's eternal gains,
 while it has no immortal thought,
 but is inwra^pt in sinful chains,

O may it beat the upper sky
 and the reward of life possess!
 may we from hurtful actions fly
 and purge away all wickedness.

Dear father, grant what we intreat,
 and only son, who like power hast,
 together with the paraclete
 reigning whilst times and ages last.

14.

The same in B.

Creator of the radiant light,
 dividing day from sable night,
 who with the lights bright origin
 the world's creation didst begin,

Who of the morn and evening ray,
 mad'st measur'd light and call'dst it day,

black night begins to cloud the spheres,
 vouchsafe to hear our vocal tears.

Whilst with our crimes we burthen'd are
 and fall'n a pray to Satan's snare,
 whilst fading pleasures us deceive
 let not our souls our bodies leave.

Let us at heav'n for mercy knock,
 let us the gates of life unlock,
 all threat'ning evils let us fly
 and punish past iniquity.

Merciful father, bend thy ear;
 coequal son, our prayers hear:
 o holy spirit, hear our cry
 who live all three eternally.

15.

Immense coeli conditor.

Great maker of the heavens wide
 who, lest things mix'd should all confound,
 the floods of waters didst divide
 and didst appoint the heavens their bound,

Ord'ring, where heav'nly things shall stay,
 where streams shall run on earthly soile,
 that waters may the flames allay,
 lest they the globe of earth should spoile:

Sweet lord, into our minds infuse
 the gift of everlasting grace,
 that no old faults, which we did use,
 may with new frauds our souls deface.

May our true faith obtain the light
 and such clear beams our hearts possess,
 that it vain things may bannish quite
 and that no falsehood it oppress.

Dear father etc. as in 13.

16.

Telluris ingens conditor.

Great maker of man's earthly realm,
 who didst the ground from waters take,
 which did the troubled land o'rwhelm,
 and it unmovable didst make,

That there young plants might fitly spring,
 while it with golden flowers attir'd

might forth ripe fruits in plenty bring
and yield sweet food by all desir'd.

With fragrant greens of thy grace
our blasted souls of wounds release,
that tears foul sins away may chase
and in the mind bad motions cease.

May it obey thy heav'nly voice
and never drawing near to ill
t' abound in goodness . . . rejoice
and may no mortal sin fulfill.

Dear father etc. as in 13.

17.

Coeli deus sanctissime.

O holy god of heav'nly frames,
who mak'st the pole's high center bright
and paintst the same with shining flames
adorning it with beauteous light,

Who framing on the fourth of days
the golden chariot of the sun
appointedst the moon her changing rays
and orbs in which the planets run,

That thou mightst by a certain bound
twixt night and day division make
and that some sure thing might be found,
to shew, when months beginning take —

Men's hearts with lightsom splendor bless,
wipe from their minds polluting spots,
dissolve the bond of guiltiness,
throw down the heaps of sinful blots.

Dear father etc. as in 13.

18.

Magnae deus potentiae.

O god, whose forces far extend,
who creature, which from waters spring
back to the flood dost partly send
and up to th' air dost partly bring.

Some in the water deeply dived,
some playing in the heav'ns above,
that nature from one stock derived
may thus to several dwellings move —

Upon thy servants grace bestow,
 whose soul thy bloody waters clear,
 that they no sinfull falls may know
 nor heavy grief of death may bear,

That sin no soul oppress'd inthrall,
 that none be lifted high with pride,
 that minds cast downward may not fall
 nor raised up may backward slide.

Dear father etc. as in 13.

19.

Plasmator hominis deus.

God, from whose work mankind did spring,
 who all in rule dost only keep,
 bidding the dry land forth to bring
 all kind of beasts, which on it creep,

Who hast made subject to man's hand
 great bodies of each mighty thing,
 that taking life from thy command
 they might in order serve their king.

From thy servants, o lord, expell
 those errors, which uncleanness breeds,

30

which either in our manner dwell
or mix themselves among our deeds.

Give the reward of joyful life,
the plenteous gift of grace increase,
dissolve the cruel bonds of strife,
knit fast the happy league of peace.

Dear father all as in 13.

20.

O lux beata trinitas.

O trinity, o blessed light,
o unity most principal,
the fiery sun now leaves our sight,
cause in our hearts thy beams to fall.

Let us with songs of praise divine
morning and even thee implore
and let our glory bow'd to thine
thee glorify for evermore.

To god the father glory great,
 and glory to his only son
 and to the holy paraclete
 both now and still whilst age do run.

21.

Audi benigne conditor.

O merciful creator, hear
 our prayers to thee devoutly bent,
 which we pour forth with many a tear
 in this most holy fast of lent.

Thou mildest searcher of each heart,
 who knowest the weekness of our strength,
 to us forgiving grace impart,
 since we return to thee at length.

Much have we sinned to our shame,
 but spare us, who our sins confess
 and for the glory of thy name
 to our sick souls afford redress.

Grant that the flesh may so be pin'd
 by means of outward abstinence,

as that the sober, watchful mind
may fast from spots of all offence.

Grant this, o blessed trinity,
pure unity, to this incline
that the effects of fasts may be
a fruitful recompense for thine.

22.

The same in B.

O gracious lord, incline thy ears
to th' humble prayers join'd with tears,
which in this sacred fast of lent
are offer'd by the penitent.

Searcher of hearts, whose piercing eyes
see clearly man's infirmities,
to convert sinners grant the grace
of pardon, and their sins efface.

Our crimes are grievous to excess,
but spare us, who our guilt confess
and for thy greater praise apply
to our sick souls a remedy.

May saving fasts, observ'd this lent,
become the body's punishment,
that sin may thus unfed remain
and so the heart from sin abstain.

Grant, o most sacred trinity,
grant, o most perfect unity,
that this our solemn abstinence
may fruitful prove to mind and sense.

23.

Vexilla regis prodeunt.

Now forth the kingly banners go,
now shines the crosses mystery:
he on this gibbet suffers woe,
in flesh who caus'd all flesh to be.

Here also he receiv'd a wound
by the sharpness of a cruel spear,
whence blood and wat'ry streams abound,
that he from crime might wash us clear.

You see those things fulfill'd to be
what the prophet-king did sustain

saying, that on the holy tree
god over all nations shall reign. ¹⁾)

Tree with clear light and beauty deck'd,
which dress'd with royal purple is,
whose worthy stock god did select
such holy limbs to touch and kiss —

Blest on whose arms he hung, that pay'd
the ransom which the world revived,
the ballance which his body weigh'd
and hell of his prey deprived.

Hail cross, sole hope of our release,
now in this doleful passiontime
justice in godly souls increase
and free the guilty from their crime.

Be thou, o god high-trinity
by every spirit glorified:
those, whom the crosses mystery
has sav'd, do thou for ever guide.

1) Psalm 95, 5. Justinus dial. c. Tryphone c. 83 ed. Sylburg 1593.

24.

The same in B.

Behold the royal ensigns fly
 bearing the crosses mystery,
 where life itself did death endure
 and by that death did life procure.

A cruel spear let out a flood
 of water mix'd with saving blood,
 which gushing from the saviour's side
 drown'd our offences in the tide.

The mystery we now unfold
 which David's faithful verse foretold
 of our lord's kingdom, whilst we see
 god ruling nations from a tree.

O lovely tree, whose branches wore
 the royal purple of his gore!
 how glorious does the body shine
 supporting members so divine.

The worlds blest balance thou wert made,
 the happy beam its purchase weigh'd
 and bore his limbs, who snatch'd away
 devouring hell's expected prey.

Hail cross, our hope! on thee we call,
 who keep this mournful ¹⁾ festival.
 grant to the just increase of grace
 and every sinner's crimes efface.

Blest trinity, we praises sing
 to thee, from whom all graces spring:
 celestial crowns on those bestow
 who conquer by the cross below.

1) On the finding of the cross is said: paschal, on the exaltation: glorious.

25.

Ad coenam agni providi.

Now at the supper of the lamb
 wareful and clad in garments white
 let us, who through the red sea came
 to Christ our lord sweet hymns recite.

Whose holy body for our food
 was on the crosses altar broil'd,
 by tasting of whose rosy blood
 we lead to god a life unsoil'd.

Now Christ our pasche is offered,
 the lamb that immolated dies;
 his flesh, the pure unleaven'd bread,
 is made a perfect sacrifice.

O host, right worthily esteem'd
 which the infernal bars down throws,
 which has th' emprison'd souls redeem'd
 and the rewards of life bestows —

We pray thee, who hast framed all,
 now in this joyful paschal time
 defend thy people, lest they fall
 into some deadly harm or crime.

Glory, o lord, be given to thee,
 who from the dead thyself couldst raise
 and glory to the father be
 and the holy ghost beyond all days.

26.

Jesu nostra redemptio.

O Jesus, who our souls dost save,
 on whom our love and hopes depend,

god, who to all... being gave,
man, when the world drew to an end —

What clemency thee vanquish'd so
upon thee our foul crimes to take
and cruel death to undergo
that thou from death us free mightst make?

Thou diving to the depth of hell
and thence thy captives having gain'd,
dost at thy father's right hand dwell,
thy noble triumph thus obtain'd.

Let thine own goodness so thee bend,
that thou our sins mayst put to flight.
spare us and as our wishes tend,
o satisfy us with thy sight.

Mayst thou our joyful pleasure be,
who shall be our expected gain
and let our glory be in thee,
while any ages shall remain.

27.

Veni creator spiritus.

Creator holy ghost, descend,
visit our minds with thy bright flame
and thy celestial grace extend
to fill the hearts, which thou didst frame —

Who paraclete art said to be,
gift, which the highest god bestows,
fountain of life, fire, charity,
ointment, whence ghostly blessing flows.

Thy sevenfold grace thou down dost send:
of god's right hand thou finger art.
thou by the father promised
unto our mouths dost speech impart.

In our dull senses kindle light,
infuse thy love into our hearts,
confirming with perpetual light
th' infirmities of fleshly parts.

Far from our dwelling drive our foe
and quickly peace unto us bring.
be thou our guide before to go,
that we may shun each hurtful thing.

Be pleased to instruct our mind
to know the father and the son ;
thee spirit, who them both dost bind,
let us believe while ages run.

To god the father glory great
and to the son, who from the dead
arose, and to the paraclete
beyond all times imagined.

28.

The same in B.

Spirit creator of mankind,
visit every pious mind
and sweetly let thy grace invade
such breasts, o lord, as thou hast made.

Thou art the comforter, whom all
gift of the highest god must call,
the living fountain, fire and love,
the ghostly unction from above.

God's sacred finger, which imparts
a sevenfold grace to faithful hearts,
thou art the father's promise, whence
we language have and eloquence.

Enlighten, god, our souls and grant
that we thy love may never want.
let not our virtue ever fail,
but strengthen what in flesh is frail.

Chase far away our mortal foe
and let thy blest peace on us bestow.
let thy direction to us shine,
that sin and vice we may decline.

By thee let us the father know,
vouchsafe likewise the son to shew
and let 's believe in thee, who dost
proceed from both, the holy ghost.

Most glorious may the father reign
and so the son, who rose again,
together with the paraclete
through years and ages infinite.

Veni sancte opiritus.

Shine, heavenly dove, descend and dwell
within our breast's benighted cell
and thence the shades of sin expell.

Descend thou, father of the poor,
of gifts thou unexhausted store:
thy heavenly light our hearts implore.

Thou only comfort of our breast,
the happy soul's delighthful guest
and sweet refreshment of the blest.

In thee, when tired, we find repose,
in heat a breeze that gentle blows
and comfort in excess of woes.

O sweetest flame, thy beams impart
and penetrate our inmost heart
with light and warmth in every part.

In man without thy sov'reign light
but dreams and fictions haunt his sight
and nought remains but sin and night.

Wash every stain of sin away,
 with grace our scorching fires allay
 and heal our mass of wounded clay.

Our stubborn hearts with mildness bend,
 where love decays, thy warmth extend
 and shew lost sheeps their journey's end.

Make all thy sevenfold fountains flow
 on those, that trust in thee below,
 and in those streams thyself bestow,

Thyself the crown of all our pain,
 our happy end and everlasting gain.

30.

Pange lingua gloriosi.

Sing thou, my tongue, with accent clear
 the glorious body's mystery
 and of those drops of blood so dear,
 by which he set the lost world free,
 whom the most noble womb did bear,
 to whom all nations subject be.

He giv'n for us, born for our sakes
a pure maid for his mother chose.
he in the world his dwelling makes
and here his seed of doctrines sows.
this stay, when he the earth forsakes
he do's with wond'rous order close.

At his last supper, made by night
he with his brethren takes his seat
and having kept the ancient rite,
using the law's prescribed meat
his twelve disciples do's invite
from his own hands himself to eat.

The word made flesh to words imparts
such strength, that bread his flesh is made.
he wine into his blood converts
and if our sense here fail and fade,
to satisfy religious hearts
faith only can the truth persuade.

Then to this sacrament so high
low rev'rence let us now direct.
old rites must yield in dignity
to this, which such great graces deck'd
and faith will all those wants supply,
wherein the senses feel defect.

To the father and the son we bring
 praises, and joyful songs we frame:
 their honour, health and strength we sing
 and ever bless their holy name.
 and he, who from them both do's spring,
 must have like praise and equal fame.

In the office of the holy ghost there is added a com-
 mendation:

these hours in memory, o Jesu blessed,
 of thy sacred body I have addressed:
 grant me the virtue of thy holy name
 that in heaven still I may enjoy the same.

31.

The same in B.

Sing, o my tongue, devoutly sing
 the glorious body's mystery
 and of that precious blood, the king
 of nations, poured forth, to free
 the world from a disastrous doom,
 o blessed fruit of noblest womb!

On us bestow'd, for us by birth
 he from a virgin did proceed
 and being conversant on earth
 till he had sown the gospelseed,
 amongst us to prolong his stay
 his love invented this strange way. ¹⁾

He on the final suppernight
 with his dear brethren taking seat,
 observing well the ancient rite,
 touching the law's prescribed meat
 gave to the twelve, his chosen band,
 himself for food with his own hand.

The word made flesh by th' word he said ²⁾
 turns ³⁾ into flesh substantial bread
 and wine the blood of Christ is ⁴⁾ made,
 though sense finds ⁵⁾ nothing altered:
 this to confirm in hearts sincere
 there needs no more, if faith be there. ⁶⁾

⁷⁾ Let 's then this sacrament adore
 and prostrate give the worship due
 and may the ancient rite ⁸⁾ no more
 take place but yield it to the new.
 let faith in Jesus Christ supply
 the senses insufficiency.

To father and the son let 's bring
 triumphant praises, let 's aspire
 their honour, pow'r and bliss to sing,
 while benedictions fill the quire;
 9) and he an equal praise receives
 who from them comes and with them lives.

1) In B occurs the hymn two times, in the office of the sacrament the stanza ends:

... the gospel's seed,
 the time of his prolonged stay
 he clos'd in an admired way.

2) Th' incarnate word by words he said

3) turn'd

4) was.

5) found.

6) In the office of the sacr., here is added the stanza:

Th' angelik bread may now be styl'd
 the bread of men: a heavenly bread
 which types and figures hath exil'd
 and us with wonder has extasied,
 that the poor humble servant should
 receive his master for his food.

7) To this great sacrament therefore
 let 's give the prostrate worship due.

8) rites.

9) to him, that is from both deriv'd,
 let equal glory be ascrib'd.

and a commendation is added:

Jesu, redeemer of us all,
to thee devoutly I present
these pious hours canonical
in honour of the sacrament
of thy blest body; grant that I
may live in heaven eternally.

32.

Quodcunque vinculis super terram.

All that, which with thy bonds on earth shall fastned be
shall in the starry sky be also strongly tied:
what thou shalt here release, by thy authority
shall likewise be releas'd above the heavens wide,
thou the world's latest doom shalt as a judge decide.

Glory to god, while things eternal shall remain
to thee, o son, and to the holy ghost allways
be honour, fame and power and everlasting reign.
let us salute these three with undivided praise
through ages infinite beyond the count of days.

33.

Doctor egregie Paule mores.

O famous teacher Paul, our manners rightly guide
and labour to transfer us up to heav'n in mind,
till we with perfect joy more fully be supply'd,
being depriv'd of that, which now in part we find.

Unto the trinity eternal glory be,
honour and power and hymns of joy and heav'nly pleasure,
whose empire's force remains in perfect unity
at first and now and still beyond time's largest measure.

34.

Ut queant laxis.

That we, thy servants, may with joy declare
the wond'rous works, which thou hast undergone,
cleanse lips, which with foul guilt polluted are,
holy saint John.

A messenger sent from the highest sky
do's to thy father thy great birth disclose,
thy name and course of life, which thou shalt try,
in order shews.

He doubtful of the promise from above
 has lost his voice, which he enjoy'd before:
 thou being born that hindrance didst remove
 and speech restore.

Thou saw'st, when in the womb thou hidden wert,
 the king, who did within his closet dwell.
 hence both the parents through their son's desert
 great secrets tell.

Glory be to the father and the son
 and unto thee, who equal glory hast,
 o holy ghost, while ages forward run
 or time shall last.

34.

Aurea luce et decore.

With golden light and with a beauteous rosy ray
 thou light of light thy beams through all the world has
 spread,
 with glorious martyrdom decking the heav'ns this day,
 which pardon gives to souls, which have astray been led.

Heav'n's porter and the saint, that taught the world
 god's word
 judges of all true light of th' universal round,
 th' one conqu'ring by the cross, the other by the sword
 the senate of the blest possess with laurel crown'd.

O happy Rome, whose fame such noble princes raise,
 in whose most precious blood thou diest thy purple weeds,
 by their divine deserts, not by thine own due praise
 thy glory all the world's vain beauty far exceeds.

Unto the trinity etc. as in 33.

36.

Lauda mater ecclesia.

Father of light that shines above,
 when thou dost Magdalen behold,
 thou kindest flames of heav'nly love
 and thaw'st her breast bemumm'd with cold.

Wounded with love she makes repair
 in hast t' anoint thy blessed feet,
 them wash'd with tears, wip'd with her hair;
 her lips with many kisses greet.

Here to the cross she boldly stands,
 about the grave she careful dwells,
 she fears not the fierce soldiers hands,
 for charity all fear expells.

O Christ, who art true charity,
 purge thou our souls from sinful stains,
 cause that our hearts may filled be
 with grace and give us heav'nly gains.

To god etc. as in 20.

37.

Beatus Petrus catenarum.

No strong entangling chains can blessed Petrus hold,
 he breaks them wond'rously, when Christ his message
 sends:

his voice instructs the church, his care protects the fold,
 the holy flock he feeds, the chosen sheep he tends
 and them from cruel rage of ruinous wolves defends.

Glory to god etc. as in 32.

38.

Quicumque Christum quaeritis.

All ye that seek Christ, let your sight
up to the height directed be,
for there ye may the sign most bright
of everlasting glory see.

A radiant light we there behold
endless, unbounded, lofty, high,
the heav'n or that rude heap more old
wherein the world confus'd did lay.

The gentiles this great prince embrace,
the Jews obey this king's command,
promised to Abraham and his race
a blessing, while the world shall stand.

By mouths of prophets free from lies,
who seal the witness, which they bear,
his father bidding testifies,
that we should him believe and hear.

Glory, o lord, etc. as in 12.

39.

Tibi Christe splendor patris.

To thee, o Christ, thy father's light,
life, virtue, which our heart inspires,
in presence of thine angels bright
we sing with voice and with desires:
ourselves we mutually invite
to melody with answering quires.

With reverence we those soldiers praise,
who near the heav'nly throne abide,
and chiefly him, whom god do's raise
his strong celestial host to guide,
Michael, who by his power dismays
and beateth down the devils pride.

O Christ, our king and saviour, drive
from us by his protection sure
all mischiefs, which our foes contrive.
keeping our hearts and bodies pure
give heav'n, for which vain we strive,
unless thy mercy it procure.

Let our melodious voice made known
the glory of the father great

and let [the] praise of Christ be shewn
and of the spirit, the paraclete,
who being truly three and one
havé ever sat in equal seat.

40.

Christe redemptor omnium.

Christ of all redeemer, be thou pleas'd
thy servants to preserve and aid,
by her most holy prayers pleas'd
who ever was a spotless maid.

And ye, o blessed companies
of spirits, which in heaven dwell,
all present and past calamities
and alle that are to come repell.

Th' eternal judge's prophet blest
and ye apostles, whom he chose,
we humbly by your prayers request
to be preserv'd from endless woes.

Martyrs of god, whose fame is great
and ye our lord's confessors bright

your intercession we intreat
to raise us up to heav'nly light.

Ye holy virgins spotless quires
and monks, that liv'd in willing pain,
and all ye saints with joint desires
pray, that we may with Christ remain.

Drive wicked infidels away
from grounds, where faithful seed do's grow,
that we with joy to Christ may pay
those praises which to him we owe.

Glory to the unbegotten father
and to his sole begotten son
and to the holy ghost together
while everlasting ages run.

41.

Placare Christe servulis.

Forgive us, Christ, our faults, for whom
thy virginmother is become
an advocate and sues to thee
and to thy father's clemency.

Next her, o you nine sacred choirs
of angels, favour our desires;
past ills blot out, present destroy
and let no future harm annoy.

You prophets and apostles move
th' offended judge enthron'd above,
that criminals unfeigned tears
may quit the score of sin's arrears.

Martyrs, who royal purple wear,
and you, who do in white appear,
blest confessors, obtain, that we
with you in heav'n may ever be.

Chast choir of virginsaints and you,
whose souls to heaven from deserts flew,
let th' holy gate of paradise
be open'd for us by your cries.

Drive wicked infidels away
from faithful realms, that so there may
o'er all, united in one fold,
one pastor jurisdiction hold.

Be glory given and honour done
to god the father and the son
and to the holy ghost on high
from age to age eternally.

42.

Exultet coelum laudibus.

With praises let the heav'ns rejoice
and let the earth with joys rebound,
while at this solemn feast our voice
th' apostles glory shall resound.

Ye whose just doom all must obey,
true lights, which to the world appear,
with hearty wishes we you pray
that ye our humble prayers would hear.

Ye that can shut heav'n by your speech
and can unlock it when ye please,
by powerful words we you beseech,
us from the bonds of sin to ease.

Ye under whose command and care
all health and sickness placed is,
heal us, who sick in manners are,
restoring us to virtue's bliss,

That, when our lord his seat shall take
at the last day to judge the earth,
your strong assistance may us make
partners of everlasting mirth.

To god etc. as in 20.

43.

The same in B.

With triumphs let the world rejoice,
the heavens with praises echoing,
let earth and stars with mixed voice
the glory of th' apostles sing.

You holy judges of mankind,
true lights, which on the world do shine,
we you beseech in vows of mind:
to humble prayers your ears incline,

You who the heavenly temples close
and with a word their gate display,
so by your power with god dispose,
that all our guilt be wash'd away.

You whose commands are harken'd to
by human sickness and by health,
cure our sick minds of all their woe,
improve our stock of heavenly wealth,

That, when our arbiter and lord
shall at the final day descend,
his goodness may to us accord
the joys, which never are to end.

To god the father and the son
and tho the holy ghost in heaven
as hitherto it has been done
let glory evermore be given.

44.

Tristes erant apostoli.

Th' apostles were with grief distress'd
when they their lord's departure knew,
whom with most cruel pains oppress'd
his wicked servants judg'd and slew.

An angel sent with pleasing word
unto the women has foretold,
how that in Galilee their lord
they shortly may with joy behold.

While they with hasty paces strive
that his apostles this may know,
seeing their saviour now alive
after his steps they gladly go.

When this his sad disciples hear,
to Galilee they walk apace.

that they their weeping eyes may clear.
with their dear lord's desired face.

We pray thee, who had framed all,
now in this joyful paschal time
defend thy people, lest they fall
into some deadly harm or crime.

Glory o lord etc. as in 25.

45.

The same in B.

The sad apostles much deplor'd
th' imbitter'd death of Christ their lord,
who tortur'd with excessive pain
was by his impious servants slain.

A truth revealing angel's tongue
into the women's ears had rung,
that shortly Christ by face and voice
should make the faithful flock rejoice.

While to the griev'd apostles they
to hear this news ran swift away,

Christ meeting them with radiant face,
they did his sacred feet embrace.

To Galilee th' apostles went
to climb th' appointed mount's ascent,
where masters of their wish, their sight
was bless'd with Christ's resplendent light.

That, Jesu, to our souls thou be
a paschal joy eternally,
free from the horrid death of sin
those who regenerate have been.

Be god the father glorifi'd
with Christ his son, who for us di'd
and rose again: so likewise be
the holy ghost eternally.

46.

Deus tuorum militum.

O god who hast thy soldiers crown'd,
who art their lot and heav'nly gain,
while we this martyrs praise resound
absolve us from our sinful chain.

He shunning all the world's vain joys
esteems those dang'rous flatt'ries base
and looking them as fading toys
ascends to a celestial place.

With courage he has pass'd through pains
and manfully them suffered:
he now th' eternal gifts attains,
since he for thee his blood has shed.

Therefore in humble sort we pray
to thee, from whom all grace begins
that on this martyr's glorious day
thou wouldst forgive thy servants sins.

Glory and praise to god the father
and to the son we allways give
and to the holy ghost together
whose honour shall for ever live.

47.

The same in B.

Blest god, the lot, the crown, the gain
of soldiers in thy service slain,
free us from the chains of sin, whilst we
applaud this martyr's victory.

Such joys as this vain world commends
 and all delight that shortly ends
 he shun'd, that so he might possess
 an everlasting happiness.

The rage and torments of the foe
 he manfully did undergo
 and freely pouring out his blood
 purchas'd a vast and endless good.

Wherefore on this most solemn day,
 creator, we thee humbly pray,
 that whilst this saint triumphs above
 thy grace may all our sins remove.

Be praise and endless glory giv'n
 to the father and the son in heav'n
 and to the holy ghost on high
 from age to age eternally.

48.

Sanctorum meritis inclita gaudia.

By help of saints come let our tongues relate
 their famous joys and their courageous deeds.
 our mind desires in songs to celebrate
 their conquest which all gain exceeds.

While here they liv'd, the world these men abhorr'd,
for they this withered soile did much despise,
whose flowers are barren, and with thee, their lord,
up to thy heav'nly joys did rise.

They for thy sake with stout contempt have born
the causeless rage of men and torments fierce
and cruel hooks, which have their bodies torn,
but had no power their souls to pierce.

They like mild sheep to slaughter are assign'd,
at which they never murmur nor complain,
but with a silent heart and guiltless mind
their constant patience they maintain.

What voice, what tongue those gifts can fitly shew,
which thou preparest for martyrs, who stain'd
with streams of blood, which from their wounds did flow,
have now bright crowns of laurel gain'd.

We thee beseech, one highest deity,
to wash our sins, to drive our harms away,
to give thy servants peace, that we to thee
may everlasting praise repay.

49.

The same in B.

Let us fam'd acts and triumphs sing,
which from the saints high merits spring;
for now to celebrate I mind
blest victors of the noblest kind.

These champions of thy name, sweet lord,
were by the silly world abhorr'd,
which world they held a barren thing,
where neither fruit nor flowers spring.

For thee they slight the threats of foes,
their furious rage and deadly blows;
the tearing hook they scorn no less,
which cannot reach the soul's recess.

While barbarous swords their bodies wound,
no murmurs, no complaints resound:
for they to patience are resign'd
with dauntless heart and spottless mind.

What tongue can those rich gifts declare,
which Christ for martyrs does prepare?
brows, that in streams of blood were drown'd,
are with refulgent laurels crown'd.

Great god, we beg of thee, to chase
 all harms away, our sins efface,
 afford thy servants peaceful days,
 that they may ever sing thy praise.

50.

Rex gloriose martyrum.

O thou the martyrs glorious king,
 the crown by wise confessors worn,
 who to thy heav'nly seat dost bring
 those that the earth's vain pleasure scorn —

Unto our earnest humble voice
 o lend a patient ear in hast:
 with sacred trophies we rejoice,
 now pardon all our offences past.

Thou conqu'ring in their pains
 confessors sav'st in threat'ning times:
 so vanquish sin, which in us reigns,
 forgiving our ungrateful crimes.

Glory o lord etc. as in 25.

51.

The same in B.

Bright king of martyrs and the crown
 that gives blest confessors renown,
 who ledest to celestial springs
 th' abandoners of earthly things —

Our supplication deign to hear
 with a benign ready ear,
 to our offences pardon grant
 whose tongues thy sacred trophies chant.

Thou conquer'st in thy martyr's wars
 and spar'st thy holy confessors.
 do thou our souls from sin deliver,
 who art our only pardongiver.

Be god etc. as in 45.

52.

Iste confessor domini.

This holy man, who has our lord confess'd,
 whose feast is through the world kept at this time,
 to day deserv'd up to the secret rest
 of heav'n to clime.

For he was godly, humble, modest, wise,
 sober and quiet and did chastly live,
 while to his body vital faculties
 did motion give.

Oft have we known at his most sacred shrine
 diseased men, who have his help implor'd,
 with whatsoever sickness they did pine
 to health restor'd:

Therefore our quire do's now devoutly sing
 this hymn, which to his honour shall be said,
 that so his merits still to us may bring
 exspected aid.

To him be happiness, strength and fame,
 who sets above the highest sphere his throne
 and guiding by his power this worldly frame
 is three and one.

53.

The same in B.

This confessor of Christ, whose praise
 all pious souls do highly raise,
 did this day mount, with joys repleat
 his heavenly seat.

If it be not the day of his decease, say:
deserv'd that we to him this day
high honours pay.

Who pious, prudent, chaste and mild
liv'd soberly and undefil'd,
till his blest soul the body left
of breath bereft.

Sick and diseased people[s] store
on his excelling merit's score
have been while they his help implor'd
to health restor'd.

Hence doth our choir unto him bring
celebrious psalms and praises sing,
that by his pray'rs for ever we
may aided be.

To him be glory, pow'r and fame
who sways the worlds well order'd frame
and shining on his heavenly throne
is three in one.

54.

Jesu corona virginum.

Jesus, our prayers with mildness hear
who art the crown which virgins decks,
whom a pure maid did bread and bear,
the sole example of her sex.

Thou feeding there, where lillies spring,
which round about the virgins dance,
thy spouses dost to glory bring
and them with high rewards advence.

The virgins follow in thy ways,
wither soever thou dost go,
they trace thy steps with songs of praise
and in sweet hymns thy glory shew.

Cause thy protecting grace we pray
in all our senses to abound,
keeping from them all harms, which may
our soul with foul corruption wound.

Praise, honour etc. as in 8.

55.

The same in B.

Jesu, the crown of virgins, whom
 a virginmother in her womb
 conceiv'd, sustain'd and forth did bring,
 receive these vows, most gracious king.

Who dost among fair lillies tread
 with virgin choirs encompassed,
 a glorious bridegroom, giving all
 thy spouses gifts celestial —

Which way soe'r thy course does bend,
 chast virgins on thy steps attend,
 who running after thee do raise
 their notes and sing sweet hymns of praise.

Our supplications we address
 to thee, that through a sweet access
 of grace our souls may ne'r be found
 obnoxious to corruption's wound.

Be glory given and honour done
 to god the father and the son
 and to the holy ghost on high
 from age to age eternally.

56.

Huius obtentu deus alme.

Let us this woman's praises sound
who did a manly mind possess,
whose name is everywhere renown'd
with glory of true happiness.

She, wounded with her saviour's love,
did all vain worldly love disdain,
climbing to joys in heav'n above
a journey hard and full of pain

Her flesh with fasts she down did beat
and sweetly nourishing her mind
with prayer, which was her chosen meat,
at last did heav'nly comfort find.

O Christ, who dost true strength inspire,
who only great things canst effect,
we thee beseech, at her desire
our weak devotions to respect.

To god etc. as in 20.

57.

Fortem virili pectore.

Let 's praise this woman saint endu'd
with an heroic fortitude,
who brightly shines in ev'ry eye
with glory of her sanctity.

She, wounded with a holy love,
did vain affections far remove,
pursuing constantly th' uneven
and arduous path, which leads to heav'n.

With frequent fasts she did controul
her flesh and nourishing her soul
with prayer's sweet foot, she crowned is
in heav'n with everlasting bliss.

O Christ the strenght of martyrs, who
stupendous things canst only do,
we beg that by her entermise
thou hearst thy suppliants humble cries.

Be glory given etc. as in 55.

58.

Urbs Jerusalem beata.

Jerusalem, that place divine,
 the vision of sweet peace is nam'd:
 in heav'n her glorious turrets shine,
 her walls of living stones are fram'd,
 while angels guard her on each side,
 fit company for such a bride.

She deck'd in new attire from heaven,
 her weddingchamber, now descends,
 prepar'd in marriage to be given
 to Christ, on whom her joy depends.
 her walls, wherewith she is inclosed,
 and streets are of pure gold composed.

The gates, adorn'd with pearls most bright,
 the way to hidden glory shew,
 and thither by the blessed might
 of meritorious actions go
 all those, who are on earth distress'd
 because they Christ's name have profess'd.

These stones the workmen press and beat
 before they throughly polish'd are:

then each is in its proper seat
 establish'd by the builder's care,
 in this fair frame to stand for ever
 so join'd, that them no force can sever.

To god, who sits in th' highest seat
 glory and honour given be,
 to father, son and paraclete,
 who reign in equal dignity,
 whose boundless power we still adore
 and sing their praise for evermore.

59.

The same in B.

Jerusalem, celestial place,
 vision of peace most aptly nam'd,
 whose towers above the stars do pass,
 of living stones entirely fram'd,
 thou art begirt on every side
 with choirs of angels like a bride.

O fortunately wedded queen!
 who bathed in the spouse's grace

and in his father's beams, art seen
 to have a fair resplendent face,
 celestial city, shining bright,
 espous'd to Christ, the prince of light —

Thy gates with orientpearls do shine,
 their leaves to all are open spread,
 for by a previous force divine
 each man is thither sweetly led,
 who, wounded with Christ's love, sustains
 on that account afflicted pains.

This structure living stones compose
 by strokes of wholesome chizels wrought
 and thro' the mallet's frequent blows
 to smoothness by the workmen brought,
 and these, with fit connection clos'd,
 were in high - arched roofs dispos'd.

Due honour everywhere be done
 to god the father thron'd in heav'n,
 and to the father's only son
 and holy ghost the like be giv'n:
 to thee, one god, be power and praise
 for an infinity of days.

23.

Jam sol recedit igneus.

Now whilst the sun is past our sight,
 o thou, who art th' eternal light,
 most glorious trinity, inspire
 into our hearts love's sacred fire.

The day star 's risen and is run
 to bring us tidings of the sun.
 the black night's darkness do's decline,
 let light celestial on us shine.

Father of mercies infinite,
 who governest with powerful might
 the world's vaste frame, a deity
 in substance one, in persons three —

Assist us, rising with thy hand,
 that so our souls may rise inflam'd
 and offer up with one accord
 due praise and thanks unto our lord.

Great trine one god, who dost command
 and guide the world with pow'rful hand,
 give ear to us, who waking sing
 the praises of our heavenly king.

In all our morning - exercise
of praise and evening - sacrifice
with prostrate hearts we all desire
to praise thee with thy heav'nly quire.

All glory to the trinity,
one god of equal majesty,
who is at present, was before
all times and shall be evermore.

61.

Te lucis ante terminum.

Before the lightsom day expires,
of all things creator, we require,
that of thy wonted clemency
thou keepst us in thy custody.

Let dreams from us pass far away
and nightly fantasies decay.
our enemy likewise restrain
lest that our bodies foul remain

Almighty father, this accord
through Jesus Christ, our loving lord,
who still in all eternity
reigns with the holy ghost and thee.

62.

The same in B.

To thee before the close of day,
creator of the world, we pray.
with wonted mercy us direct
and from nocturnal harms protect.

Let no dreams disturb our sleep
and nightly phantoms from us keep.
Satan suppress, that by his wiles
our bodies know not what defiles.

Merciful father, bend thine ear,
coequal son, our prayers hear,
o holy spirit hear our cry,
who live all three eternally.

63.

Almighty everlasting god,
I poor and wretched earthly clod
humbly adore thee present here
in earth, in heaven and everywhere.
I firmly do believe in thee.
o prime and sovereign verity,
I hope in thy sure promises,
the earnest of my happiness.

I hate the world and all its pelf
 and love thee only for thyself,
 through neither heaven nor hell were meant
 for my reward or punishment.
 yet from the bottom of my heart
 now wounded with thy bealing dart.
 I 'm sorry t' have offended thee,
 so good a god, who diedst for me.
 o rather let me choose to die
 than reimbrace what now I fly.
 accept lord, as the widow
 due thanks for all thy benefits.
 I offer [to] thy greater glory
 the actions of this day, yet sorry:
 they are so vile through my demerits,
 unite them with Christ's precious merits,
 whose virginmother's helping hand
 and blessing humbly I demand
 with th' aid of all saints, who praise thee
 now and for all eternity.

64.

Si quaeris miracula.

Who prodigies would see or wonders hear,
 to great saint Anthony his course must steer.

the dead to life he calls, he cures the sick,
expells the devil, converts the heretik.

Tempestuous seas he calms, he frees the slave,
supplies all wants and does from dangers save,
comforts th' afflicted, heals the leper's sores,
lost limbs recovers and lost things restores.

Both young and old receive, whene'er they ask:
to tell the rest, be glorious Padua's task.
to father, son and holy ghost continual glory be
on earth and by the heavenly host to all eternity.

65.

Domine Jesu Christe.

O lord, who Peter's holy life so paid,
that him our glorious advocate you made,
from him we beg our humble prayers receive
and to us health of soul and body give.'

Lord, who to blessed Teresa didst appear
and promis'dst in st. Peter's name to hear
our prayers, now we beseech thee for his sake
us into your divine protection take.

66.

Memento salutis auctor.

Salvation's author, mindful be,
 that once our form so pleased thee
 that of pure maid our body ta'ne
 to be newborn thou didst sustain.

Mary the mother of heaven's grace,
 mother where mercy has chief place,
 from cruel foe our souls defend
 and them receive, when life shall end.

Lord, may thy glory still endure
 who born wast of a virgin pure,
 the father's and the spirit's of love
 which endless worlds may not remove.

67.

Alma redemptoris mater.

Thou the redeemer's mother bright,
 gate, whereby souls ascend
 to heaven, thou star, that rul'st the sea
 thy helping hand extend

To people fallen, who strive to rise —
 thou who hast brought to light
 thy father, whilst wise nature stood
 astonish'd at the sight.

Virgin before and after birth,
 taking from Gabriel's speech
 this happy hail, on sinful souls
 have mercy we beseech.

68.

Ave regina coelorum.

All hail, of heaven high queen,
 lady of angels bright,
 the root and gate hast thou still been,
 whence world received light.

Rejoice thrice glorious maid,
 thy beauty all doth stain,
 thy glory ne'r shall fade,
 Christ's help for us obtain.

69.

O gloriosa domina.

O glorious virgin thron'd on high
 above the starry canopy,
 thou fedst that babe with milky breast,
 who thee with life and motion bless'd.

What fatal Eve hath tak'n away,
 thou with blest offspring didst repay:
 thou openst the celestial gate
 to let in the disconsolate.

Thou art the gate of heavens high king
 a shining court whence light doth spring.
 you ransom'd nations, jubilize,
 that by a maid to life you rise.

Jesu, be glory to thy name,
 born of a virgin, and the same
 to th' holy ghost and father be
 through ages to eternity.

70.

Quem terra, pontus, aethera.

He, whom the earth, the sea and sky
 worship, adore and magnify

as ruler of the triple frame,
is cloistred in the virgindame.

Whom sun [and] moon and every thing
serve at their times and seasons spring,
him doth a maiden's womb include,
being with celestial grace bedew'd.

Blest mother, who by gift divine
within thy bowels didst inshrine
the framer of the world's vast ball,
whose powerful hand sustains all —

Blest with the news of th' angelpost
and pregnant by the holy ghost.
the fruitful womb did to us bring
of nations the desired king.

Jesu, be glory to thy name
born of a virgin, and the same
to th' holy ghost and father be
through ages to eternity.

71.

Ave maris stella.

Bright mother of our maker, hail,
thou virgin ever blest,

the ocean's star, by which we sail
and gain the port of rest.

Whilst we this ave thus to thee
from Gabriel's mouth rehearse,
prevail, that peace our lot may be
and Eva's name reverse.

Release our long entangled mind
from all the snares of ill,
with heavenly light instruct the blind
and all our vows fulfill.

Exert for us a mother's care
and us thy children own.
prevail with him do hear our prayer,
who chose to be thy son.

A spotless maid, whose virtues shine,
with brightest purity,
the actions of our lives refine
and make us pure like thee.

Preserve our lives unstain'd with ill
in this infectious way,
that heaven alone our souls may fill
with joys, that ne'er decay.

To god the father endless praise,
 to god the son the same
 and holy ghost, whose equal rays
 one equal glory claim.

72.

Stabat mater.

The mother stood with grief confounded,
 near the cross her tears abounded,
 whilst her dear son hanged was.
 through whose soul her sighs forth wenting,
 sadly mourning and lamenting
 sharpest point of sword did pass.

O how sad and how distressed
 was the mother ever blessed,
 who god's only son forth brought.
 she in grief and woes did languish
 quaking to behold [the] anguish
 to her noble son was wrought.

Who is he, that tears could smother,
 if he saw our saviour's mother

in such bitter pangs remain.
who could stint sad grief's assailing
to behold the mother wailing
for her son's desertless pain.

For th' offenses of his nation
she him saw in tribulation
and with cruel scourges rent.
her sweet son's departure seeing,
he in desolation being,
when his last breath fort he sent.

Mother, fountain of true loving,
me to feel thy sorrow moving,
cause that I may mourn with thee.
let my heart with fervour burned
towards Christ with love be turned,
which to him may pleasing be.

O most holy mother, hasten
firmly in my heart to fasten
strokes of him thus crucif'd.
of thy son, with wounds tourmented,
much t' indure for me contented,
all the pains with me divide.

Let my tears with thine be flowing,
whilst I live, compassion shewing,

with him on the cross oppress'd,
near the cross with thee remaining,
to bear part of thy complaining,
I most willingly request.

Maid in fame all maids excelling,
be not harsh my prayers repelling,
but let me with thee complain.
let my mind Christ's death still carry,
in my heart th' impression tarry
of his cross and bitter pain.

Let me with his strokes be wounded,
with his cross my sense confounded
for thy son's beloved sake.
thus inflam'd with hot affection,
virgin, grant me thy protection,
when all souls shall judgment take.

Let me with the cross be tended,
with the death of Christ defended
and still cherish'd with his grace.
when my body yields to dying,
let my soul to heaven flying
there obtain a glorious place.

73.

The same in B.

Under the world-redeeming rood
the most afflicted mother stood
mingling her tears with her son's blood.

As that stream'd down from ev'ry part,
of all his wounds she felt the smart;
what pierc'd his body, pierc'd her heart.

Who can with tearless eyes look on,
when such a mother such a son
wounded and gasping do's bemoan?

O worse than Jewish heart, that should
unmo'vd behold the double flood
of Mary's tears and Jesus blood.

Alas! our sins they were not his
in this attoning sacrifice,
for which he bleeds, for which he dies.

When graves did open, rocks were rent,
when nature and each element
his torments and her grief resent —

Shall man, the cause of all his pain
and all her grief, shall sinful man
alone insensible remain?

Ah pious mother, teach my heart
of sighs and tears the holy art
and in thy grief to bear a part.

That sword of grief, which did pass thro'
thy very soul, o may it now
one kind wound on my heart bestow.

Great queen of sorrows, in thy train
let me a mourner's place obtain,
with tears to cleanse all sinful stain.

To heal the leprosy of sin
we must the cure with tears begin;
all flesh corrupts without their brin.

Refuge of sinners grant, that we
may tread thy steps and let it be
our sorrow not to grieve like thee.

O may the wounds of thy dear son
our contrite hearts possess alone
and all terrene affections drown.

Those wounds, wick now the stars outshine,
those furnaces of love divine,
may they our drossy souls refine,

And on us such impression make
That we of suffering for his sake
may joyfully our portion take.

Let us his proper badge put on,
let 's glory in the cross alone,
by which he marks us for his own —

That when the last assizes come
for ev'ry man to hear his doom,
on his right hand we may find room.

O hear us, Mary! Jesus hear
our humble prayers, secure our fear,
when thou in judgment shalt appear.

Now give us sorrow, give us love,
that so prepar'd we may remove,
when call'd from this, to the blest world above.

74.

Dies irae.

Day of wrath, that dreadful day
shall the world in ashes lay,
David and the Sibylls say.

What a fear will all surprize,
when the judge aloft in skies
comes to hold his great assize?

The last trump, with dreadful groan
thro' the graves aud regions blown,
summons all before the throne.

Death and nature both shall quake,
when mankind from death shall wake,
rising his accounts to make.

Doomsdaybook shall be ordain'd,
in which all things are contain'd,
whereof mankind must be arraign'd.

When the judge is seated so,
all that 's secret, all shall know,
nothing unreveng'd shall go.

Wretch! how shall I then endure
to answer? or whose aid procure
when the just is scarce secure?

King of dreadful glory-mine,
who savest freely those are thine,
save me, fount of love divine.

Jesus sweet, remember, I
am the cause thou camest to die,
damn me not eternally.

Lost thou me hast weary sought,
on the cross me dearly bought,
let not those pains profit nought.

Thou just judge of vengeance due,
pardon of my sins renew,
e'er the accompting day ensue.

Guiltylike I wail my case,
shame of sin doth sting my face,
spare me, god, who beg for grace.

Thou who Mary didst forgive
and the dying thief reprieve,
hope to me didst also give.

Tho' my prayers deserve no hire,
yet, good lord, grant my desire,
I may 'scape eternal fire.

'Mongst thy sheep let me abide,
from the goats me far divide,
place me on thy own right side.

When the wicked are suppress'd
and to direful flames address'd
call me to thee with the blest.

Lowly, suppliant I thee pray
with a heart contrite as clay,
guard me on my dyingday.

This is, lo! that day of doom
wherein men from ashy tomb
unto judgment shall arise.

Spar him lord who mercy cries
Jesu, pious and good lord,
eternal rest to them afford.



6



