

# BENEDICTION

Tantum ergo Sacramentum veneremur cernui et antiquum documentum, novo cedat ritui.  
Praestet fides supplementum sensuum defectui.

Genitori, genitoque laus et jubilatio; salus, honor, virtus, quoque sit, et benedictio.  
Procedenti ab ubtroque, compar sit laudatio. Amen.

*The minister approaches the altar, genuflects and kneels. While the congregation sings the Tantum Ergo, the minister, kneeling, incenses the Most Blessed Sacrament.*

*After a short time in silence, the minister stands, and leads the responsory:*

Minister           **Panem de caelo praestitisti eis (alleluia)**  
                          *You have given your people bread from heaven.*

All                   **Omne delectamentum in se habentem (alleluia)**  
                          *The bread which is full of all goodness.*

Minister           **Oremus**   /   *Let us pray*  
  
O God, who in this wonderful sacrament has left us a memorial of your passion.  
Help us so to reverence the sacred mysteries of your body and blood  
That we may always experience in our lives the effects of your redemption.  
Who live and reign for ever and ever. Amen.

*The minister puts on the humeral veil, genuflects, and takes the monstrance. He makes the sign of the Cross over the people in silence. He then returns the monstrance to the altar, kneels before it and leads the people in the Divine Praises:*

Minister  
Blessed be God.  
Blessed be his holy name.  
Blessed be Jesus Christ, true God and true man.  
Blessed be the name of Jesus.  
  
Blessed be his most Sacred Heart.  
Blessed be his most Precious Blood.  
Blessed be Jesus in the most Holy Sacrament of the Altar.  
  
Blessed be the Holy Spirit, the Paraclete.  
Blessed be the great Mother of God, Mary most holy.  
Blessed be her holy and Immaculate Conception.  
Blessed be her glorious Assumption.  
Blessed be the name of Mary, Virgin and Mother.  
Blessed be Saint Joseph, her most chaste spouse.  
Blessed be God in his angels and in his saints.

**ALL**  
**Blessed be God.**  
**Blessed be his holy name.**  
**Blessed be Jesus Christ, true God and true man.**  
**Blessed be the name of Jesus.**  
  
**Blessed be his most Sacred Heart.**  
**Blessed be his most Precious Blood.**  
**Blessed be Jesus in the most Holy Sacrament of the Altar.**  
  
**Blessed be the Holy Spirit, the Paraclete.**  
**Blessed be the great Mother of God, Mary most holy.**  
**Blessed be her holy and Immaculate Conception.**  
**Blessed be her glorious Assumption.**  
**Blessed be the name of Mary, Virgin and Mother.**  
**Blessed be Saint Joseph, her most chaste spouse.**  
**Blessed be God in his angels and in his saints.**

*The minister now replaces the Blessed Sacrament in the tabernacle.  
Meanwhile, the people may sing or say an acclamation:*

*Adoremus in aeternum sanctissimum Sacramentum.*

Laudate Dominum omnes gentes; laudate eum omnes populi.

Quoniam confirmata est super nos misericordiam ejus; et veritas Domini manet in aeternum.

Gloria Patri, et Filio, et Spiritui Sancto,

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

*Adoremus...*



# MARIAN ANTIPHONS THAT WE USE AT BENEDICTION



The four great seasonal Marian antiphons come from the Divine Office, office of Compline, the last of the sung hours of the day. At the close of Compline, one of the four seasonal Marian prayers was sung:

Alma Redemptoris Mater  
Ave Regina Caelorum  
Regina Caeli  
Salve Regina

Today the Divine Office is known as the Liturgy of the Hours, and Compline has become “Night Prayer” and there is the choice of those four anthems or few others, including the Hail Mary. Like most parish churches, we don’t have a resident community and so there is no communal celebration of the Liturgy of the Hours. However, we do feel it is appropriate to use these beautiful anthems in our twice weekly celebration of Benediction to maintain a connection with this tradition.

Each of the anthems has a beautiful text, each chant is quite melodic. While we sing the traditional simple chant melodies at St Osmund’s, these texts have been set to music for choirs by many composers over the ages, most notably Palestrina.

## **Alma Redemptoris Mater**

Sung from the first Sunday of Advent until the Feast of the Candlemas on February 2 (the original ending date of the Christmas season), this prayer tells of Gabriel’s announcement, and of Mary’s divine motherhood. The text is credited to Herimann the lame, a monk of Reichenau (1013-1054). Herimann’s Latinized name was *Hermanus Contractus* and he is sometimes also credited with the chant melody.

*Alma Redemptoris Mater, quae pervia caeli porta manes et stella maris, succurre cadenti, surgere qui curat, populo: tu quae genuisti, natura mirante, tuum sanctum genitorem, Virgo prius, ac posterius, Gabrielis ab ore sumens illud ave, peccatorum miserere.*

This translation is by the Reverend Adrian Fortescue, 1913:

Holy Mother of our Redeemer, thou gate leading to heaven and star of the sea; help the falling people who seek to rise, thou who, all nature wondering, didst give birth to thy holy Creator. Virgin always, hearing the greeting from Gabriel’s lips, take pity on sinners.

## Ave Regina Caelorum

This anthem is sung from Candlemas until the Easter Vigil. Its earliest appearance was in the 12th century, although some also attribute this text to Herimann the Lame.

*Ave regina caelorum, ave domina angelorum: salve radix, salve porta, ex qua mundo lux est orta: Gaude Virgo, gloriosa, super omnes speciosa, vale o valde decora, et pro nobis Christum exora.*

This translation is by Dr Rudolph Masciantonio, president of the Philadelphia Latin Liturgy Association:

Hail, queen of heaven, Hail lady of the angels. Hail, root, hail the door through which the Light of the world is risen. Rejoice, glorious Virgin, beautiful above all. Hail, O very fair one, and plead for us to Christ.

## Regina Caeli

Regina Caeli is perhaps the second-most familiar of the four texts, having been set to music by so many composers over the centuries, and frequently heard at Easter Vigil Mass. It is sung from Easter Vigil through Pentecost Sunday.

The text first appeared about the year 1200, and is often credited to Pope Gregory V (+998); the chant melody probably dates from the 14th century.

Regina caeli, laetare, alleluia; quia quem meruisti portare, alleluia; resurrexit sicut dixit, alleluia; ora pro nobis Deum, alleluia.

(A note on the Latin: caeli is sometimes spelled coeli. The oe vowel format was integrated into Latin from the Greek, and the more accepted spelling today of this word for heaven is the fully Latinized 'ae' version.)

This translation is by the Reverend Adrian Fortescue, 1913: *Queen of heaven, rejoice, alleluia; for He whom thou was chosen to bear, alleluia; has risen as He said, alleluia; pray for us to God, alleluia.* It is certainly indicative of the Easter season, this hymn, filled with alleluias after a Lent where no alleluia is sung.

## Salve Regina

The Salve Regina has also been credited to Herimann the Lame (Hermanus Contractus), monk of Reichenau, but it is also attributed to Adhemar de Monteil (+1098) and Saint Bernard (+1153). It has become a traditional Carmelite hymn, sung at Carmelite events throughout the world. It is sung as a seasonal anthem from the day after Pentecost Sunday until the first Sunday of Advent. As a spoken prayer, it has also been added to the conclusion of the rosary, so it is perhaps the most familiar of these four texts to Catholics.

*Salve Regina, mater misericordiae, vita, dulcedo, et spes nostra salve. Ad te clamamus, exules filii Evae. Ad te suspiramus, gementes et flentes, in hac lacrimarum valle. Eia ergo, advocate nostra, illos tuos misericordes oculos, ad nos converte. Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende. O Clemens, o pia, o dulcis virgo Maria.*

This early translation is by the Reverend Adrian Fortescue, 1913: *Hail Holy Queen, Mother of Mercy, hail our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then most gracious advocate, thine eyes of mercy towards us. And after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.*