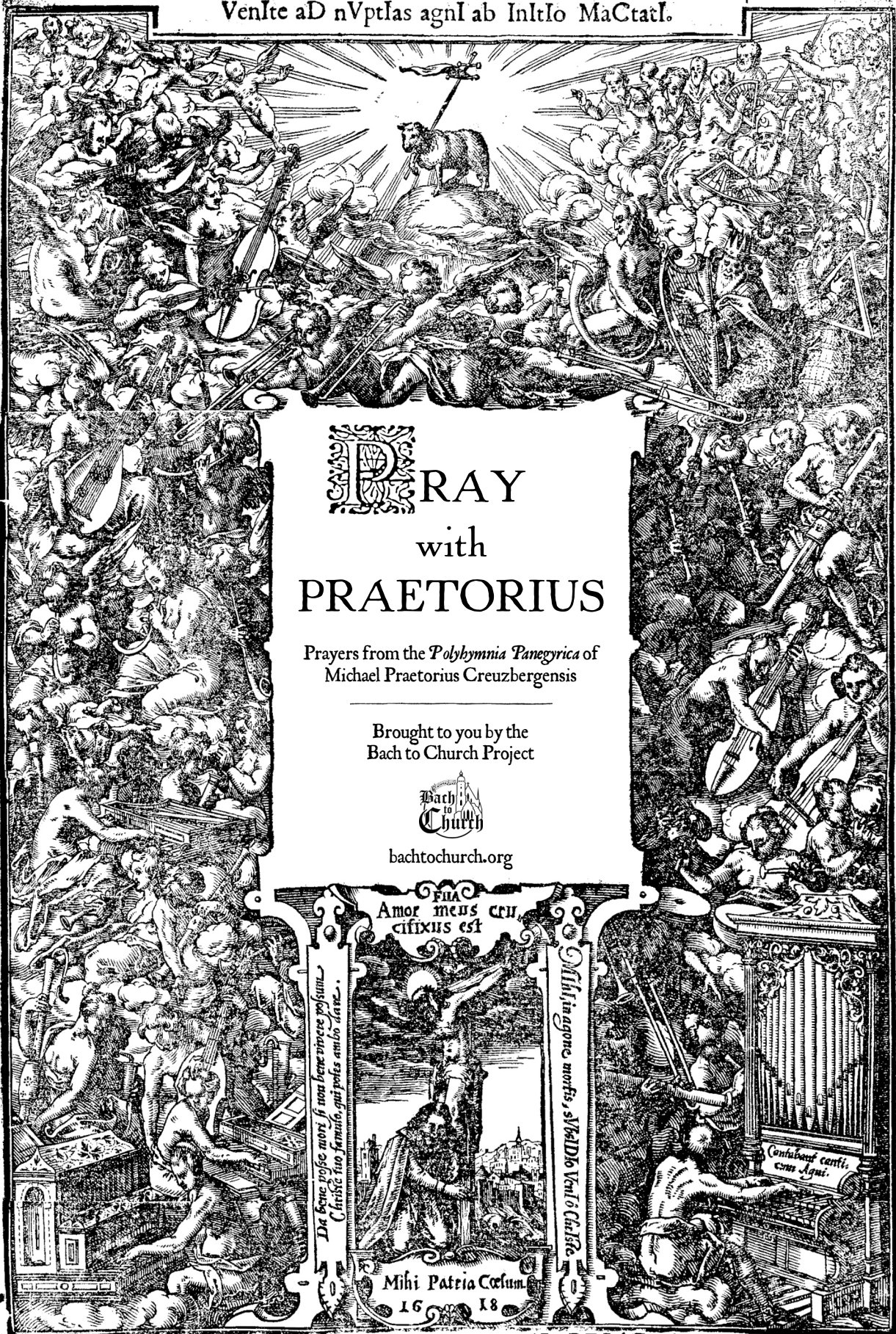


Venite ad nuptias agni ab Intro MaCtati.



BRAY
with
PRAETORIUS

Prayers from the *Polyhymnia Panegyrica* of
Michael Praetorius Creuzbergensis

Brought to you by the
Bach to Church Project



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FIA
Amor meus cruci-
fixus est

*Da bene posse mori si non bene vivere possunt.
Christi tuo famulo, qui potes ambo lavare.*



Mihi Patria Caelum
16 18

Misi in agone mortis, et Valdo Venit e Carite.

*Contabunt canti-
cras Agui.*

Gaudemus & exultemus, quia venerunt **NUPTIAE AGNI**

PRAY WITH PRAETORIUS

Prayers printed in the 14 volumes of *Polyhymnia Caduceatrix et Panegyrica* by Michael Praetorius:

<https://archive.org/details/imslp-caduceatrix-et-panegyrica-praetorius-michael/>

Volumes 5 and 8 do not have prayers in them. Translated by Pastor Andrew Richard

The following prayers were printed in the 14 volumes of *Polyhymnia Caduceatrix et Panegyrica*, a collection of complex Lutheran choral works by Michael Praetorius, published in 1619. In his prayers Praetorius draws from the Psalms, the liturgy, ancient hymnody, and existing prayers, and he also includes his own words (for his source material, see Appendix IV.E in *Heaven Is My Fatherland*, mentioned below).

Praetorius enjoyed word and number play, and he built some clever devices into the printed volumes of the *Polyhymnia*. He was born in Creuzburg, Germany, and thus his initials were M.P.C., Michael Praetorius Creuzbergensis. However, he also made these initials stand for *Mihi Patria Coelum*, "Heaven is my Fatherland." Looking at the title page of the *Polyhymnia*, you can see the Latin inscription under the image of Praetorius clinging to Christ Crucified.

As for the number play, Praetorius built dates into Latin phrases. At the top of the title page is the phrase "VenIte aD nVptIas agnI ab InItIo MaCtatI," that is, "Come to the marriage of the Lamb sacrificed from the beginning." Note that the letter V served both for V and U at this time (whence the name "double-V" for W). Also note the strange capitalization of letters. If you know Roman numerals, you can add up the totals: M=1,000, D=500, C=100, V=5, and I=1 (also L=50 and X=10, which will come in handy later). The number that Praetorius built into the Latin phrase is 1617, probably the year in which he wrote it. The inscription to the right of the crucifixion says, "MIhI in agone mortis, sVbsIDIo VenI o ChrIste," that is, "Come, O Christ, as my help in the agony of death." The numerals add up to 1616. Such Latin inscriptions accompany the prayers in the volumes, and each one adds up to a year. The prayers in volume 2 are particularly clever. Interestingly, some of the phrases add up to years after Praetorius' death in 1621. The Latin phrase in volume 12 adds up to 1622, those in volume 13 to 1623 and 1624, that in volume 14 to 1627. These volumes were all published in 1619 while Praetorius was still alive. It seems he simply worked ahead.

As for the remaining Latin phrases on the title page, there's no more math, but I'll give the translations. Above the crucifixion is, "F.I.I.A." which stands for, "Faxit Iehova Iesus. Amen," that is, "May the Lord Jesus do [it]. Amen." Below that is, "Amor meus crucifixus est," or, "My love is the Crucified." To the left is, "Da bene posse mori si non bene vivere possum Christe tuo famulo, qui potes ambo dare," or, "Grant me to be able to die well if I am not able to live well, O Christ, who art able to give both to Thy servant." On the organ to the right is, "Cantabant canticum Agni," that is, "They were singing the song of the Lamb," which comes from Revelation 15:3, "cantantes...canticum Agni." The verb form "cantabant" comes from Rev. 5:9, 14:3, "cantabant canticum novum," that is, "they were singing a new song." At the bottom is, "Gaudeamus & exultemus, quia venerunt NuPTIAE AGNI," or, "Let us be glad and exult, for the marriage of the Lamb has come," which is from Rev. 19:7.

A brief biography of Michael Praetorius follows, then the prayers. For a full biography of Michael Praetorius, pick up a copy of *Heaven is My Fatherland: The Life and Work of Michael Praetorius* by Siegfried Vogelsänger, translated by Pastor Nathaniel J. Biebert. May these prayers be a help to you and spur you on to ask many and great things of our gracious Lord Jesus Christ.

Pastor Andrew Richard
Trinity 7 A+D 2024

Biography of Michael Praetorius



Michael Praetorius was born in 1571 in Creuzburg, Germany. His father was a Lutheran pastor who was often persecuted for his faithful confession, especially against the compromising Philippist Lutherans. The family moved to Torgau, where Praetorius began his studies under Michael Voigt, the successor to the first Lutheran cantor, Johann Walther. At school, Praetorius learned to sing hymns and motets in the choir. He also began composing pieces of his own.

At the death of his parents, Praetorius moved to live with his oldest sister Maria, and then with his brother Andreas, who was a pastor in Frankfurt. When Praetorius was about sixteen, Andreas died. The church in Frankfurt gave Praetorius pay and housing to serve as their organist, and for awhile he continued his studies at the university, planning to eventually become a pastor. At age nineteen, he chose to leave these studies and instead become an organist for Duke Heinrich Julius in Wolfenbuttel. Regarding this decision, Praetorius later wrote, "Never in my life have I aspired to great honor and dignities; at the time when I became an organist, I could have

easily become a great doctor, but it has always been better for me to live in fear and humility than in honor and distinction." After his death, Praetorius's pastor stated that he had "greatly desired to pursue that profession [of pastor], and he often regretted the fact that he did not devote himself to the public ministry."

For the next twenty years, Praetorius served as chamber organist and eventually court music director for Duke Julius. Besides playing organ in the chapel, he arranged for music at meals and recreation, composed pieces for festivals, and taught music to the duke's children. While in Wolfenbuttel, he also met and married Anna Wernighof, with whom he had two sons.

Praetorius treasured the organ as an instrument that aided the responsive nature of the liturgy. "It is a very lovely and pleasant thing to hear," he said, "when the entire assembly joins in together with the choir and organ like this, and shows and portrays to some extent what it's going to be like in heaven when all the dear angels and saints of God intone and take up the Sanctus, Sanctus, Sanctus and Gloria in Excelsis Deo." Praetorius knew how to build and maintain organs, and he wrote his own manual on organ construction and repair.

Praetorius's strong Lutheran confession is evident throughout his compositions. He published fifteen installments of sacred music, titled *Musae Sionae* or *Muses of Zion*, in which he modified Latin works to be doctrinally sound and arranged an abundance of Lutheran hymns. He wrote for various numbers of voices, so that choirs of any size could use his work. He carefully chose which phrases to repeat in a given piece, depending on which theological point should be emphasized. Even in his secular work, such as the dances in his collection called *Terpsichore*, Praetorius's design was to give listeners enjoyment and rest with decency, separate from the music of pagan worship.

After Duke Julius died, Praetorius continued his work in Wolfenbuttel, but he also traveled as a nonresident music director in other German cities. In Halle, he met Samuel Scheidt, and in Dresden, he collaborated for a time with Heinrich Schütz. He published another series of sacred music titled *Polyhymnia*, consisting largely of concerti for festivals of the church year. His use of

multiple choirs and groups of instruments in a performance, stationed in different places within the room, astounded and moved his listeners. Before he completed his vast aspirations for the Polyhymnia project, Praetorius died at age forty-nine and was buried beneath the organ at Wolfenbüttele.

In a dedication to a collection of choral music for ordinary congregations, Praetorius explains the purpose of music: to proclaim God's Word, and to move the human heart to love that Word. He wrote:

"God the Lord has placed the knowledge of musical harmony in human hearts and has always had his divine doctrine and the glory of his holy name recorded in songs, thereby prompting worship to be rendered to him, primarily for these two reasons: First, that his holy Church might all the more joyfully and gladly proclaim his grace and truth and praise and honor him with spirit and mouth. To do so is a precious thing' (Psalm 92:1). And secondly, that the doctrine about the true God and all divine exhortations, comfort, praise, and thanksgiving contained in the psalms and in harmonious settings might be that much more easily and deeply inculcated in hearts, so that they might be kindled and roused to the burning zeal of true godliness. For since the Holy Spirit has seen that the human heart is difficult to bend toward godliness and virtue, while being all too greatly inclined to sensuality, he has blended God's commands with the loveliness and pleasure of melody, so that together with its sweetness the knowledge and praise of God and of all Christian virtues might be poured into their hearts."

In the back of each installment of Polyhymnia, Praetorius included a prayer, and each one shows evidence of his deep Christian piety. In the third installment, for example, he wrote:

"O Lord Jesus Christ, the eternal sweetness and song of those who love Thee, the salvation and lover of penitent sinners, by whose grace I am what I am [1 Cor. 15:10], by whose mercy I live, move, and subsist [Ac. 17:28]: O sweetest Jesus, grant me comfort and patience in every time of my tribulation, especially in the straits of my death. Hide me in the holes of Thy wounds from the face of Thy anger until Thy fury passes by, O Lord [Ex. 33:22-23]. Strengthen me to resist the devil, the world, flesh and blood, that dead to the world, I may live to Thee alone. And in the final hour of my departure, receive my spirit as it returns to Thee, and lead me into eternal joys. Amen."

Biography by Anna Hahn. Source, including quotations (used with permission): Heaven is My Fatherland: The Life and Work of Michael Praetorius by Siegfried Vogelsänger, trans. Pastor Nathaniel J. Biebert. Final prayer translated by Pastor Andrew Richard.



Epigram

From volume 1



N lucem tandem PRAETORI emittis apertam
Immensa fidei, & dexteritatis Opus ?
Quod desideris tantis optavimus omnes,
Quod stabili dignum perpetuaq; Cedro.
Rectè; sic virtus magis & magis enthea clares,
Sic ea per Mundi climata cuncta volat.
Audiuit Caesar, REX aures Vnus & Alter
Præbuit attonitas, te moderante Choro.
Imperii Proceres magni obstupère frequenter,
Organon & summi te statuere DEI.
Perge ita PRAETORI. Tua virtus stabit in ævum,
Invida nec poterunt tela nocere tibi.
Nulla pharetrati, quantumvis crebra sagitta,
Quem Domini penes est aura, ferire valet.
Ilia rumpantur Momis, tua Musica sancta,
PRAETORI, vivet, dum tenes Albi aquas.
Angeliciq; olim Psalmistis, atq; Choragis
Iunctus, cantabis Cantica grata polo.

Ex sincero adfectu scribebat hæc
Matthias Hoë ab Hoenegg S.S. Theol.D.Sereniff.
Dno. Electori à Concionibus primariis Au-
licis, Confessionibus sacris, & consiliis Ec-
clesiasticis,

MUSICa DIVIna Vigeat.

Epigram

From volume 1



*N*TO the open light dost thou at last, *PRÆTORIUS*, send forth
The work of thy boundless faith and skill?
That which we have all hoped for with such great desires,
Which is worthy of enduring and lasting cedar,
Rightly thus thine inspired excellence shines more and more,
Thus it flies through all regions of the world.
The Emperor has heard; the king has listened, with his ears—the one and the other—
Thunderstruck at thee conducting the choirs.
The great nobles of the government were frequently astounded.
They declared thee to be the instrument even of God Most High.
So go on, *PRÆTORIUS*: thine excellence will stand forever,
And darts of envy will not be able to harm thee,
No arrows of the archer, however thick they may be,
Thee with whom is the breath of the Lord; He has power to strike.
Let the bowels of *Momus* burst by thy sacred Music.
PRÆTORIUS, it will live while the *Elbe* holds its waters,
And hereafter, joined with angelic psalmists and cantors
Thou wilt sing pleasing songs in heaven.

These things were written out of sincere affection by
Matthias Hoë von Hoënegg, Doctor of Sacred Theology
to the Most Serene Lord Elector, from the foremost
princely assemblies, the sacred confessions, and the ecclesi-
astical councils

let DIVIne MVsIC floVrIsh.

Vol. 1

The sequence for Pentecost, Veni Sancte Spiritus

Veni sancte Spiritus, & emitte cælitus lucis tuæ radium. Veni Pater pauperum, veni dator munerum, veni lumen cordium. Consolator optime, dulcis hospes animæ, dulce refrigerium. In labore requies, in æstu temperies, in fletu solatium. O lux beatissima, reple cordis intima tuorum fidelium. Sine tuo numine nihil est in homine, nihil est innoxium. Lava quod est sordidum, riga quod est aridum, fana quod est saucium. Flecte quod est rigidum, fove quod est frigidum, rege quod est devium. Da tuis fidelibus in te confidentibus sacrum septenarium. Da virtutis meritum, da salutis exitum, da perenne gaudium.

M.DC.IX.

Deo & IesV Meo soLI sIt gLoriA.

1609.

M. P. C.

F I I A.

Come, O Holy Spirit, and send forth the ray of Thy heavenly light. Come, O Father of the poor; come, O Giver of gifts; come, O Light of hearts. O greatest Comforter, sweet Host of the soul, sweet Refreshment, in labor Repose, in heat Mildness, in weeping Solace. O most blessed Light, fill up the inmost parts of the heart of Thy faithful. Without Thy will there is nothing in man, there is nothing innocent. Wash what is dirty, water what is dry, heal what is wounded. Bend what is rigid, warm what is cold, guide what is erring. Give to Thy faithful who trust in Thee Thy sevenfold holy gift. Give the merit of Thy strength, give the conclusion of salvation, give everlasting joy.

To my God and Jesus alone be the glory.

1609.

M. P. C.



1613.

M. DC. XIII. { **MVnDV**s Certè InterIbIt:
IVItos **L**IberabIt **D**eVs à **M**aLo,
at **I**MpII **C**onfVnDentVr,
VenI **r**eDcMtor **I**esV **C**hrIste;
IaM **V**eniens **V**enIo, **a**C **n**on **t**arDabo:
CoMetæ **C**riInItI, **s**teLLæ, **s**oL **a**C **L**Vna **h**oC **t**estantVr,
ChrIstVs **e**rgò **n**on **D**Iv **M**anebIt,
MortVos **I**n **t**erra **r**esVsCItabIt,
Vt **I**pse **o**Mnes **I**VDICet.
MortV**I** **e**o **D**ie **C**itò **r**esVrgent,
qUels **r**atio **r**VnC **e**rit **r**eDDenDa:
ast **I**VDICIVM **b**onos **n**on **t**erreat;
pIvS **C**reDens **V**ItaM **h**abebIt,
naM **s**oLa **f**IdE **s**aLVantVr **p**II,
ChrIstVs **e**os **r**eDcMIt **s**angVIne,
hos **e**LegIt, **r**egnVM **e**rgò **p**ossIDebVnt **g**LorIæ:
SoLI & **V**nI **D**eo **r**eDDatVr **g**lorIa.

1614.

M. DC. XIV. { **I**nterVenI **D**eVs **a**C **M**Iserere **n**ostri
flat **M**iserI **C**orDIA **r**Va **s**Vper **n**os,
sIcVt **s**peraVI **I**n **t**e **D**oMIne.
sapIt **q**VI **I**esVM **C**orDe **g**erIt.
MIhI **a**DIVtor **C**hrIstVs.
VnI **D**eo **s**It **L**aVs & **s**cMpiterna **g**LorIa.

Mihi { *Patria Cœlam:*
Pater Deus:
Frater Christus:
Consolator Spiritus:
Gloria Trinitas.

The world will certainly perish:
God will free the righteous from evil,
But the wicked will be confounded;
Come, O Redeemer, Jesus Christ;
I am surely coming now, and I will not delay:
The comets, meteors, stars, sun, and moon testify to this,
Therefore Christ will not tarry for long,
The dead in the earth He will revive,
That He Himself may judge all.
The dead on that day will quickly rise again,
By whom an account will have to be rendered at that time;
But let not judgment frighten the good;
The pious man who believes will have life,
For the pious are saved by faith alone,
Christ has redeemed them by His blood,
He has chosen them; therefore they will possess the kingdom of glory;
To the one and only God may glory be given.

1613.

Intervene, O God, and have mercy on us.
Let Thy mercy be upon us,
Just as I have hoped in Thee, O Lord [Ps. 33:22].
He is wise who bears Jesus in his heart.
My Helper is Christ.
To the one God be praise and eternal glory.

1614.

My
Fatherland is Heaven;
Father is God;
Brother is Christ;
Comforter is the Spirit;
Glory is the Trinity.

O Domine IESU Christe, æterna dulcedo & amantium júbilus, salus & amator pœnitentium peccatorum, cujus gratia sum id quod sum, cujus misericordia vivo, moveor & subsisto. O dulcissime IESU, da mihi consolationem & patientiam in omni tempore tribulationis meæ, præsertim in angustiis mortis meæ: abscondas me in foraminibus vulnerum tuorum à facie iræ tuæ, donec pertranseat furor tuus Domine. Conforta me ad resistendum Diabolo, mundo, carni & sanguini, ut mundo mortuus, tibi soli vivam, & in novissima hora exitus mei suscipe revertentem ad te Spiritum meum, & duc me in gaudia sempiterna, Amen.

M.DC.XIII.

Veni reDeMtor IesV ChrIste.

1613.

M. P. C.

O Lord Jesus Christ, the eternal Sweetness and Song of those who love Thee, the Salvation and Lover of penitent sinners, by whose grace I am what I am [1 Cor. 15:10], by whose mercy I live, move, and subsist [Ac. 17:28]: O sweetest Jesus, grant me comfort and patience in every time of my tribulation, especially in the straits of my death. Hide me in the holes of Thy wounds from the face of Thy anger until Thy fury passes by, O Lord [Ex. 33:22-23]. Strengthen me to resist the devil, the world, flesh and blood, that dead to the world, I may live to Thee alone. And in the final hour of my departure, receive my spirit as it returns to Thee, and lead me into eternal joys. Amen.

Come, Redeemer, Jesus Christ.

1613.

M. P. C.

Domine Deus omnipotens, qui es trinus & unus, Deus benedictus in secula, in manus ineffabilis tuæ misericordiæ commendo animam meam & corpus meum, sensus & sermones meos, consilia mea & omnes actus meos, omnia necessaria corporis & animæ meæ, introitum & exitum meum, conversationem, cursum & finem vitæ meæ, obitum meum, requiem & resurrectionem meam, cum Sanctis & Electis tuis in perpetuum. Doce me hodie & omni tempore facere voluntatem tuam, quod odis in me longè fac à me: tolle à me quod nocet, & præbe quod juvet: parce hodie & semper animæ meæ, parce peccatis meis, parce criminibus meis. Da mihi cor quod te timeat, mentem quæ te diligat, sensum qui te intelligat, aures quæ te audiant, oculos qui te videant. Da mihi Domine discretionem discernendi inter bonum & malum, & custodi me ab omni malo. Deus misericors, Deus pie, Deus clemens, cujus miserationes sunt super omnia opera tua, propter sancta vulnera tua, & propter amaram mortem tuam, da mihi mori morte justorum, da mihi mortem bonam & sanctam, & da ut nunquam moriar, nisi tibi perfectè placeam, & cum perceptione sanctissimi corporis & sanguinis tui, ita ut fide recta, spe firma lætè ad te transeam, qui es benedictus & laudandus in secula, Amen.

<i>M.DC.XIV.</i>	Veni ChrIste DeVs, & Misere nostrI.	1614.
<i>M.DC.XV.</i>	SangVIs IesV ChrIstI reDeMIt nos.	1615.

M. P. C.

O Lord God Almighty, who art three and one, God blessed forever, into the hands of Thine unspeakable mercy I commend my soul and my body, my thoughts and my words, my plans and all my actions, all things necessary to my body and soul, my coming in and my going out, my dealings, the course and end of my life, my departure, my rest and resurrection with Thy saints and elect forever. Teach me today and at all times to do Thy will. What Thou hatest in me put far from me. Take away from me what is harmful and provide what is helpful. Pardon my soul today and always, pardon my sins, pardon my faults. Give me a heart that fears Thee, a mind that loves Thee, thought that understands Thee, ears that hear Thee, eyes that see Thee. Give me, O Lord, discernment to distinguish between good and evil, and guard me from every evil. O merciful God, kind God, compassionate God, whose mercies are over all Thy works because of Thy holy wounds and because of Thy bitter death, grant me to die the death of the righteous, grant me a good and holy death, and grant that I never die unless I be perfectly pleasing to Thee, and with the reception of Thy most holy body and blood, so that with a right faith, with a firm hope I joyfully pass over to Thee, who art blessed and to be praised forever. Amen.

Come, O Christ God, and have mercy on us. 1614.

The blood of Jesus Christ has redeemed us. 1615.

M. P. C.

Divini amor Numinis, Patris omnipotentis, Prolisq; beatissimæ sancta commu-
nicatio, Omnipotens Paraclete Spiritus, mœrentium consolator clementissime;
jam cordis mei penetralibus potenti illabere virtute, & faucibus interioris homi-
nis arcana, tui amoris jaculo. Pota me torrente voluptatis tuæ, ut nihil jam munda-
norum degustare libeat venenatæ dulcedinis. Veni benignissime dolentis animæ
consolator, & adjutor in tribulatione: Veni mundator scelerum, curator vulnerum:
veni fortitudo fragilium, relevator labentium: veni humilium doctor, superbiorum
destructor: veni orphanorum pius pater, viduarum dulcis judex: veni spes paupe-
rum, refocillator deficientium: veni navigantium fydus, naufragii portus: veni
omnium viventium singulare decus, morientium unica salus: veni sanctissime Spiri-
tus, veni & miserere mei, apta me tibi & condescende propitius mihi, ut mea tuæ
magnitudini exiguitas, roboriq; tuo mea imbecillitas, secundum multitudinem tua-
rum complaceat miserationum, per **IESUM CHRISTUM** salvatorem meum, qui
cum Patre in tua unitate vivit & regnat in secula
seculorum, Amen.

M. DC. XLVI.

aDIVtor es MhI ChrIste In oportVnitate,

1616.

M. P. C.

O Love of the Divine Will, of the Father Almighty, and Holy Conceiver of the most blessed Seed, O
Almighty Paraclete, Spirit, most blessed Comforter of those who mourn: now flow into the inner chambers
of my heart with mighty virtue and pierce the secret places of the inner man with the javelin of Thy love. Make me
to drink from the river of Thy delight [Ps. 36:8], that nothing of worldly things with poisoned sweetness may now
be pleasing to taste. Come, O most friendly Comforter of the aching soul and Helper in tribulation. Come, O
Cleanser of crimes, Caretaker of wounds. Come, O Strength of the weak, Upholder of the slipping. Come, O
Teacher of the lowly, Destroyer of the proud. Come, O gracious Father of orphans, sweet Judge of the destitute.
Come, O Hope of the poor, Reviver of the disheartened. Come, O Star of sailors, Harbor of the shipwrecked.
Come, Thou only Glory of all the living, Thou sole Salvation of the dying. Come, O Most Holy Spirit, come and
have mercy on me, fit me to Thee and graciously condescend to me, that my smallness may please Thy greatness,
and my weakness Thy strength, according to the multitude of Thy mercies, through Jesus Christ, my Savior, who
with the Father in Thy unity lives and reigns forever and ever. Amen.

Thou art my Helper, O Christ, in a favorable time [Is. 49:8].

1616.

M. P. C.

Domine IESU Christe, fili DEI vivi, redemptor & liberator meus clementissime, qui venisti in hunc mundum peccatores salvos facere, rogo te per indulgentissima misericordiae tuae viscera, emenda vitam meam, compone mores, infunde multitudinem dulcedinis & charitatis tuae pectori meo, ut nihil mihi sine te complaceat, nihil pretiosum aut speciosum praeter te mihi arrideat: vilescant obsecro abs te mihi omnia, fordeant universa, quod tibi adversum est, sit mihi molestum. Tædeat me gaudere sine te, & deleat contristari pro te: sit mihi nomen tuum refocillatio, & memoria tua, consolatio. Rogo te spes mea per omnes miserationes tuas, propitius impietatibus meis. Spes mea Christe DEUS, hominum tu dulcis amator, lux, via, vita & salus, te deprecor supplico & rogo, ut per te ambulem, ad te perveniam, in te requiescam. Reduc me Domine de exitio, redime me de supplicio, voca me nomine tuo, signa me sanguine tuo, ut memoriale tuum semper sit apud me, & nunquam recedat à corde meo, qui pro me non recessisti à Cruce. O dulcis Christe, bone IESU, Caritas DEUS MEUS, accende me toto igne tuo, amore tuo, charitate tua, ut diligam te Dominum meum ex toto corde meo, per omnem vitam meam, benedicam & adorem te in secula seculorum;

Amen.

M.DC.XVII.

non DorMIt eXCVbItor noster.

1617.

M.DC.XVIII. }

IesV In te spero, non ConfVnDar In æternVM.

}

1618.

faC sIt IchoVa IesVs DeVs, aMen.

M. P. C.

O Lord Jesus Christ, Son of the living God, my most kind Redeemer and Liberator, who hast come into this world to save sinners, I ask Thee through the most indulgent bowels of Thy mercy: correct my life, order my conduct, pour the abundance of Thy sweetness and charity into my breast, that nothing may please me without Thee, that nothing precious or splendid delight me besides Thee. I beseech, let all things apart from Thee become worthless to me; let everything be base; what is opposed to Thee, let it be offensive to me. May it disgust me to be glad without Thee, and may it delight me to be afflicted for Thee. Let Thy name be refreshment to me and remembrance of Thee a comfort. I ask Thee, O my Hope, for the sake of all Thy mercies, that Thou atone for all my ungodliness. O my Hope, Christ God, Thou sweet Lover of men, the Light, the Way, Life and Salvation, I implore, beg, and ask Thee that I may walk through Thee, arrive to Thee, rest in Thee. Lead me back, O Lord, from destruction; redeem me from punishment; call me by Thy name; mark me with Thy blood, that Thy memorial may always be with me and may never depart from my heart, Thou who for my sake didst not depart from the Cross. O sweet Christ, good Jesus, Charity, my God, inflame me entirely with Thy fire, with Thy love, with Thy charity, that I may love Thee, my Lord, from my whole heart, through all my life, that I may bless and worship Thee forever and ever. Amen.

Our Watchman does not sleep.

1617.

O Jesus, in Thee I hope; let me never be confounded [Ps. 30:1].

1618.

Make it be, O Jehovah Jesus God, Amen.

M. P. C.

DOMINE, non secundum peccata nostra facias nobis, neq; secundum iniquitates nostras retribuas nobis:

Domine, ne memineris iniquitatum nostrarum antiquarum, citò anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis.

Adjuva nos Deus salutaris noster, & propter gloriam nominis tui Domine libera nos, & propitius esto peccatis nostris, propter nomen tuum, Amen.

M. DC. XIX.

pcenItenDVM, ChrIstVS appropInqVabIt.

1619.

M. P. C.

O Lord, do not deal with us according to our sins, nor repay us according to our iniquities [Ps. 103:10]. O Lord, do not remember our former iniquities; let Thy mercies anticipate us quickly, for we have become poor beyond measure. Help us, our saving God, and for the glory of Thy name, O Lord, free us, and be gracious with our sins for the sake of Thy name [Ps. 79:8-10]. Amen.

We must repent; Christ will draw near.

1619.

M. P. C.

Miserere Domine , miserere , miserere mihi miserrimo peccatori : Adjuva me Domine vita mea, ne peream in malitia mea. Non enim mea merita, non mea gratia coegerunt te, ut creares me, sed benignissima bonitas & clementia tua. Ipsa te vincat Charitas ad salvandum , quæ te vicit ad creandum , quia nec nunc minor est, quia ipsa Charitas tu ipse es , qui semper idem es. Non est abbreviata manus tua Domine, ut salvare nequeat ; neq; aggravata est auris tua , ut non audiat. Audi ergo & saluum me fac clementissime Pater per Filium tuum, Dominum & Salvatorem nostrum , Amen .

M. DC. XX.

sVrgIte MortVI, VenIte aD thronos Christi

1620.

M. P. C.

Have mercy, O Lord, have mercy; have mercy on me, the most wretched sinner. Help me, O Lord, in my life, lest I perish in my wickedness. For my merits did not, my credit did not drive Thee to create me, but Thy most bountiful goodness and kindness. Let Love itself compel Thee to save, the Love that compelled Thee to create, because it is no less now, since Thou Thyself art Love itself, Thou who art always the same. Thy hand is not shortened, O Lord, that it cannot save; nor is Thine ear burdened so as not to hear [Is. 59:1]. Hear, therefore, and most mercifully save me, O Father, through Thy Son, our Lord and Savior. Amen.

Arise, O dead; come to the throne of Christ.

1620.

M. P. C.

Venite exultemus Domino, jubilemus Deo salutari nostro: Præoccupemus faciem ejus in confessione, & in Psalmis jubilemus ei: Quoniam DEUS magnus est Dominus, & Rex magnus super omnes Deos. Venite adoremus & procidamus ante eum, ploremus coram Domino, qui fecit nos, quia ipse est Dominus DEUS noster.

M.DC.XXI.

In IesV reDeMtore, IVstICIA & VIta nostra.

1621.

M. P. C.

Oh come, let us exult in the Lord; let us shout joyfully to God, our Salvation. Let us come before His face in confession, and let us shout joyfully to Him with psalms. For the Lord is a great God, and a great King above all gods. Oh come, let us worship and fall down before Him; let us cry out before the Lord who made us, for Himself He is the Lord our God [Ps. 95:1-3, 6-7a].

In Jesus the Redeemer is our righteousness and life.

1621.

M. P. C.

Vol. 12

The poetic stanzas are from Dies Irae

SANCTE Pater istud agas, Crucifixi fige plagas CORDI meo validè. Fac ut ardeat cor meum, in amando Christum DEUM, ut sibi complaceam: Fac ut portem Christi mortem, passionis ejus sortem & plagas recolorere: Fac me plagis vulnerari, Cruce hac inebriari, ob amorem filii: Fac me Cruce custodiri, mortè Christi præmuniri, confoveri gratia. Quando corpus morietur, fac ut animæ donetur Paradyfi gloria, Amen.

*Rex tremenda Majestatis,
Qui salvandos salvas gratis,
Salva me fons Pietatis.*

*Recordare Iesu pie,
Quod sum causa tua via,
Ne me perdas illa die.*

M.DC.XXII.

aglte poenitentiam, IesVs IVDICare VenIt.

1622.

M. P. C.

O Holy Father, attend to this: Fix the wounds of the Crucified firmly in my heart. Make my heart fervent in loving Christ God, that I may be pleasing to Him. Make me carry the death of Christ, to recall His lot of suffering and His wounds. Make me to be wounded with these wounds, to be drunk with this Cross, for the love of Thy Son. Make me to be guarded by the Cross, fortified by the death of Christ, supported by grace. When my body dies, grant that the glory of Paradise be given to my soul. Amen.

*King of dreadful majesty,
Who freely savest those who need saving,
Save me, O Fount of Pity.*

*Remember, O kind Jesus,
That I am the reason for Thy journey,
Lest Thou destroy me on that day.*

Repent; Jesus is coming to judge.

1622.

M. P. C.

H Agios, Hagios, Hagios, sancte sanctorum, Pater patrum nostrorum, DEUS Abraham, DEUS Isaac, DEUS Jacob, DEUS Apostolorum, DEUS Prophetarum, DEUS credentium, DEUS & Pater Domini nostri IESU CHRISTI Filii tui, te invococo suppliciter, pariter & deprecor: Oranti mihi desiderium animæ ac integritatem cordis præstare digneris, ut lavacro salutari recreatum pectus, à delictis carnalibus incolume persistat: atq; ut in Ecclesia tua sancta florere nos permittas fide illibata, mente incorrupta, devotione robusta, operatione seu dilectione continua. Tribuas mihi mentem integram, innocentiam, sinceritatem devotam, conscientiam sanctam, puram, sobriam, castam, contra omnes insidias seculi gloriosa fide degentem, contra Diaboli minas & carnales illecebras munitum pectus concedas, ne violentis & cruentis lethalibus laqueis implicemur, ut signum salutis æternæ incolume perferamus. Pelle à me omnem seculi luxum & illuviem, omnemq; Diaboli persuasionem, qui sedes super Cherubin & super thronos ad dexteram Patris. Da cordi meo te desiderare, desiderando quærere, quærendo invenire, inveniendò amare. Extingue in me desideria carnis, & accende ignem tui amoris: Expelle à me spiritum superbiæ, & concede propitius thesaurum humilitatis tuæ: amove à me furorem iræ, & indulge mihi benignus scutum patientiæ: da mihi solidam fidem, spem congruam, charitatem continuam: averte à me vanitatem mentis, inconstantiam, opprobria proximorum, scelera detractionum, divitiarum cupidinem, inanis gloriæ appetitum, hypocrisis malum, adulationis venenum, contemtum inopum, oppressionem debiliùm, avaritiæ ardorem, invidiæ rubiginem, blasphemix mortem. DEUS misericordia mea, oro te per dilectum Filium tuum, da mihi misericordiæ opera, pietatis studia, compati afflictis, consulere erroneis, succurrere miseris, subvenire egenis, consolari mœstos, relevare oppressos, pauperes recreare, dimittere debitoribus, parcere in me peccantibus, odientes me diligere, pro malis bona reddere, neminem despiciere sed honorare, bonos imitari, malos cavere, virtutes amplecti, vitia rejicere, in adversis patientiam, in prosperis continentiam, custodiam oris & ostium circumstantiæ labiis meis, terrena calcare, cœlestia sitire. Fac Domine virtus salutis meæ, ne sim de numero illorum, qui ad tempus credunt, & in tempore tentationis recedunt: Ob umbra caput meum in die afflictionis & salus in tempore tribulationis. En Domine illuminatio mea, & salus mea, rogavi quibus ego, intimavi quæ timeo, da quæ peto, per Filium tuum Salvatorem nostrum benedictum in secula,

Amen.

M.DC.XXIII. *Mihi In agone sVbsIDIo VenI o ChrIste IesV.* 1623.

M.DC.XXIV. *Iste ChrIstVs IesVs est MeVs aDIVtor.* 1624.

M. P. C.

Holy, Holy, Holy, Holy of Holies, Father of our fathers, the God of Abraham, God of Isaac, God of Jacob, God of the Apostles, God of the Prophets, God of those who believe, the God and Father of our Lord Jesus Christ, Thy Son, I call upon Thee humbly and I likewise beseech: as I pray, deign to grant me longing of soul and integrity of heart, that by the saving Bath the renewed heart may remain unharmed by fleshly transgressions; and that Thou wouldst grant us in Thy holy Church to flourish in undiminished faith, in uncorrupted mind, in steadfast devotion, in continual labor or love. Bestow on me a sound mind, innocence, devout sincerity, a holy, pure, sober, guiltless conscience that wages war against every plot of the world by a glorious faith. Against the threats and fleshly enticements of the Devil grant a fortified heart, lest we be entangled by violent and bloody, lethal snares, that we may bear the seal of eternal salvation unharmed. Drive from me every luxury and uncleanness of the world, and every persuasion of the Devil, O Thou who sittest above the Cherubim and above the throne at the right hand of the Father. Grant my heart to desire Thee, by desiring to seek Thee, by seeking to find Thee, by finding to love Thee. Extinguish in me the desires of the flesh, and kindle the fire of Thy love. Drive out of me the spirit of pride, and graciously grant the treasure of Thy humility. Remove from me the fury of anger, and kindly bestow on me the shield of patience. Grant me a solid faith, a corresponding hope, constant charity. Turn away from me vanity of mind, inconstancy, reproaches of neighbors, misfortunes of slanders, desire for riches, appetite for vainglory, the evil of hypocrisy, the poison of flattery, contempt of the poor, oppression of the weak, the flame of greed, the rust of envy, the death of blasphemy. O God, my Mercy, I pray Thee through Thy Beloved Son, grant me works of mercy, zeal for piety, to have compassion for the afflicted, to have concern for the erring, to bring help to the unfortunate, to bring relief to the destitute, to comfort the sorrowful, to lift up the oppressed, to refresh the needy, to release debtors, to pardon those who have sinned against me, to love those who hate me, to repay good for evil, to despise no one, but to show honor, to imitate the good, to beware the evil, to embrace virtues, to shun vices, patience in adversity, temperance in prosperity, a watch for my mouth and a door of guard for my lips [Ps. 141:3], to scorn earthly things, to thirst for heavenly things. O Lord, the Strength of my salvation, make it that I not be among the number of those who believe for a time and in time of testing fall away [Lk. 8:13]. Overshadow my head in the day of affliction and my salvation in the time of trouble. Behold, O Lord, my Light and my Salvation [Ps. 27:1]: I ask for what I need; I make known what I fear. Grant what I ask, through Thy Son, our Salvation, blessed forever. Amen.

In my agony come to me for help, O Christ Jesus. 1623.

This Christ Jesus is my Helper. 1624.

M. P. C.

Miserere Christe mei, miserere fili DEI; miserere miserator; quia verè sum peccator: Tu peccata dele mea, & cor mundum in me crea: Da spem firmam, fidem rectam, caritatemq; perfectam: Et concede finem bonum, quod est super omne donum: ut in corde sic compungar, tibi, Christe, quod conjungar. Fac me dignè manducare corpus tuum salutare: Ira tua non me gravet, sanguis tuus sic me lavet, extra corpus & in corde, à peccatis & à forde, & dum instat hora mortis, Angelus tunc adstet fortis, à te datus mihi custos, qui me locet inter justos. Mors si carnem meam frangat, mors secunda me non tangat: Licet caro computrescat, Spiritus in te requiescat, ut dum surgam te visurus, semper tecum sim mansurus, à te nunquam recessurus, per infinita secula, Amen.

Veni & libera nos Deus noster:

Advenisti desiderabilis.

Vidi Dominum à facie ad faciem,

Et salva facta est anima mea.

Gloria Patri, qui creavit nos: Gloria Filio, qui redemit nos: Gloria Spiritui Sancto, qui sanctificavit nos: Gloria summæ & Individuæ Trinitati, cujus opera inseparabilia sunt, cujus imperium sine fine manet. Te decet laus, te decet hymnus, tibi debetur omnis honor, tibi benedictio & claritas, tibi gratiarum actio, tibi honor, virtus & fortitudo, Deo nostro in secula seculorum, Amen.

M.DC.XXVII. eCCe VenIo Cltò Cltò: ô VenI, VenInVnC MI ChrIste. 1627.

M. P. C.

Have mercy on me, O Christ; have mercy, O Son of God; have mercy, O Mercy-giver, for truly I am a sinner. Do Thou destroy my sins and create in me a clean heart. Give firm hope, right faith, and perfect love. And grant a good end, which is above every gift, that I may be so prodded in my heart that I may be joined to Thee, O Christ. Make me to eat Thy salutary body worthily. Let not Thine anger weigh down on me. Let Thy blood wash me thus: my body without and my heart within, from sins and from filth; and when the hour of death draws nigh, let a strong angel then stand by, a guard given by Thee to me, to place me among the righteous. If death should break my flesh, let the second death not touch me. Although my flesh rots, let my spirit rest in Thee, that until I rise to see Thee, I may always remain with Thee, never to depart from Thee, through the eternal ages. Amen.

Come and free us, O our God:

Thou hast come, O Desirable One.

I have seen the Lord face to face,

And my soul has been saved. [Gen. 32:30]

Glory be to the Father who has created us. Glory be to the Son who has redeemed us. Glory be to the Holy Spirit who has sanctified us. Glory be to the highest and indivisible Trinity, whose works are inseparable, whose reign continues without end. Praise befits Thee, a hymn befits Thee, to Thee is owed all honor, to Thee be blessing and splendor, to Thee be thanksgiving, to Thee be honor, power, and might, to our God, forever and ever. Amen.

Behold, I am coming quickly, quickly. O come, come now, my Christ.

1627.

M. P. C.