

O Gladsome Light

Phos Hilaron

ANONYMOUS (c. 200)

composite translation

O gladsome light of the holy glory of the immortal Father,
heavenly blest Jesus Christ,
Now that we have come to the setting of the sun,
and we behold the light of the evening,
We praise the Father, Son, and Holy Spirit.
It is right at all times to worship you with voice of praise,
O Son of God and giver of life.
Therefore, all the world glorifies you.

light of the... glory of the... Father: “He is the radiance of the glory of God.” *Hebrews 1:3*

Glory be to the Father

Gloria Patri

ANONYMOUS (by the 4th century)

traditional translation

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

This is the true day of our God

Hic est dies verus Dei

AMBROSE (c. 334-397)

translated by PETER G. WALSH
with CHRISTOPHER HUSCH

This is the true day of our God;
it is agleam with holy light,
whereon his sacred blood expunged
transgressions of an impious world,

Restoring faith unto the lost,
enlightening the blind with sight.
Who is there whom from heavy fear
the thief's acquittal did not loose?

The cross he changed for a reward,
gained Jesus by a moment's faith,
and he came to God's kingdom first,
given right of way before the just.

Even the angels gasped at this,
seeing Christ's body marked with pain,
yet close to Christ, the guilty thief
enjoying now the blessed life.

A wondrous mystery indeed!
That flesh should cleanse the world's foul sin,

English text: Carlos Colón, *composer*. Alegre Luz: O Dayspring's Light / O Gladsome Light. *Calvin Institute of Christian Worship* / GLA Publications, 2019. *Emendation by AFM:* replaced periods with commas after Christ and evening.

Greek text: Rassegna Gregoriana, vol. 4 (Rome, 1905), via Hymnology Archive

Original Greek:

Φῶς ἱλαρὸν ἀγίας δόξης ἀθανάτου Πατρὸς,
οὐρανίου, ἀγίου, μάκαρος, Ἰησοῦ Χριστέ,
ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ἰδόντες φῶς ἐσπερινόν,
ὕμνουμέν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Θεόν.
Ἄξιόν σε ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς αἰσίαις,
Υἱὲ Θεοῦ, ζωὴν ὁ διδούς· διὸ ὁ κόσμος σὲ δοξάζει.

Notes: AFM

giver of life: “For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.” *John 5:21*

world without end (in saecula saeculorum): Literally, “unto ages of ages,” sometimes translated “forever and ever.” The equivalent phrase in Greek appears a number of times in the New Testament, e.g., Galatians 1:5. (“World” is used here in the archaic sense of a period of time.) *Note:* AFM

Original Latin:

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

Latin & English text: Catholic Dictionary, *quoted in* Catholic Culture

Latin and English text: Peter G. Walsh with Christopher Husch, editors and translators. *One Hundred Latin Hymns*. Cambridge, Massachusetts: Harvard UP, 2012.

Notes: AFM

Original Latin:

Hic est dies verus Dei,
sancto serenus lumine,
quo diluit sanguis sacer
probrosi mundi crimina.

Fidem refundens perditis
caecosque visu inluminans.
Quem non gravi solvit metu
latronis absolutio?

Qui praemium mutans cruce
Iesum brevi acquirit fide,
iustosque praevio gradu
praevenit in regno Dei.

Opus stupent et angeli
poenam videntes corporis,
Christoque adhaerentem reum
vitam beatam carpere.

Mysterium mirabile!
ut abluit mundi luem,

should take away the sins of all,
cleansing them of the faults of flesh.

What can be more sublime than this,
that fault itself should look for grace,
and love should put an end to fear,
and death should give back life anew,

That death should swallow its own hook
and bind itself with its own bonds,
that all men's life should enter death
that all men's life may rise again,

That when death all mankind pervades,
then all the dead should rise again,
that death destroyed by its own blow
should grieve that it alone has died?

thief's acquittal: For the story of the repentant thief on the cross whom Christ promised Paradise, see Luke 23:39-43.
that flesh should cleanse the world's foul sin: "There is therefore now no condemnation for those who are in Christ Jesus... God... sending his own Son in the likeness of sinful flesh and for sin." *Romans* 8:1,3

Of the Father's love begotten *Corde natus ex parentis*

AURELIUS CLEMENS PRUDENTIUS (c. 348–413)

*as excerpted in medieval sources,
with medieval refrain and doxology
translated by JOHN MASON NEALE,
translation revised by HENRY W. BAKER*

Of the Father's Love begotten, ere the worlds began to be,
He is Alpha and Omega, He the source, the ending He,
Of the things that are, that have been, and that future years shall see,
Evermore and evermore!

O that Birth for ever blessèd, when the Virgin, full of grace,
By the Holy Ghost conceiving, bare the Savior of our race;
And the Babe, the world's Redeemer, first revealed His sacred Face,
Evermore and evermore!

This is He Whom seers in old time chanted of with one accord;
Whom the voices of the Prophets promised in their faithful word;
Now He shines, the long-expected: let creation praise its Lord:
Evermore and evermore!

O ye heights of heaven adore Him! Angel-hosts His praises sing!
All dominions bow before Him, and extol our God and King;
Let no tongue on earth be silent, every voice in concert sing,
Evermore and evermore!

Thee let old men, Thee let young men, Thee let boys in chorus sing;
Matrons, virgins, little maidens with glad voices answering;
Let their guileless songs re-echo, and the heart its praises bring,

peccata tollat omnium,
carnis vitia mundans caro.

Quid hoc potest sublimius,
ut culpa quaerat gratiam,
metumque solvat caritas
reddatque mors vitam novam,

Hamum sibi mors devoret
suisque se nodis liget,
moriatur ut vita omnium
resurgat ut vita omnium,

Cum mors per omnes transeat,
omnes resurgant mortui,
consumpta mors ictu suo
perisse se solam gemat?

all the dead should rise again: "Whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. ... An hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment." *John* 5:24,28-29
death... alone has died: "The last enemy to be destroyed is death." *1 Corinthians* 15:26

Latin text: Stanzas 4, 7-9, 37 (a common medieval stanza selection for this hymn) from Albert Dressel, editor, *Aurelii Prudenti Clementis quae exstant carmina* (Lipsiae: Hermann Mendelssohn, 1860). Refrain and final stanza from Stiftsbibliothek St. Gallen Codex 413 (ca. 1034–47). Both sources via *Hymnology Archive*.

English text: Henry W. Baker, editor, *Hymns Ancient & Modern* (London: Novello, 1861), via *Hymnology Archive*, omitting the stanzas marked for optional omission. (The omitted stanzas were not in Neale's translation and were translated from other stanzas in Prudentius's text that were not in the common abbreviated text.)

Original Latin:

Corde natus ex parentis, ante mundi exordium
A et Ω cognominatus, ipse fons et clausula
omnium, quae sunt, fuerunt quaeque post futura sunt
saeculorum seculis.

O beatus ortus ille, virgo cum puerpera
edidit nostram salutem feta sancto spiritu,
et puer redemptor orbis os sacratum protulit,
saeculorum seculis.

Psallat altitudo caeli, psallite omnes angeli,
quidquid est virtutis usquam psallat in laudem Dei:
nulla linguarum silescat, vox et omnis consonet,
saeculorum seculis.

Ecce quem vates vetustis concinebant seculis,
quem prophetarum fideles paginae sponponderant,
emicat promissus olim: cuncta conlaudent eum,
saeculorum seculis.

Te senes et te iuventus, parvulorum te chorus,
turba matrum virginumque simplices puellulae,
voce concordēs pudicis perstrepat concentibus

Evermore and evermore!

*Christ! to Thee with God the Father, and, O Holy Ghost, to Thee!
Hymn, and chant, and high thanksgiving, and unwearied praises be,
Honor, glory, and dominion, and eternal victory,
Evermore and evermore! Amen.*

bare: bore

This is He... *O ye heights:* The order of these two stanzas has been reversed from the order in the Latin.

We Praise You, O God

Te Deum laudamus

uncertain authorship (4th-5th century)

translation in the BOOK OF COMMON PRAYER

We praise you, O God; we acclaim you as Lord;
all creation worships you, the Father everlasting.
To you all angels, all the powers of heaven,
the cherubim and seraphim, sing in endless praise:
Holy, Holy, Holy, Lord God of power and might,
heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims you:
Father, of majesty unbounded,
your true and only Son, worthy of all praise,
and the Holy Spirit, advocate and guide.
You, Christ, are the king of glory,
the eternal Son of the Father.
When you took our flesh to set us free
you humbly chose the Virgin's womb.
You overcame the sting of death
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory.
We believe that you will come to be our judge.
*Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.
Save your people, Lord, and bless your inheritance;
govern and uphold them now and always.
Day by day we bless you;
we praise your Name for ever.
Keep us today, Lord, from all sin;
have mercy on us, Lord, have mercy.
Lord, show us your love and mercy,
for we have put our trust in you.
In you, Lord, is our hope;
let us never be put to shame.*

Holy, Holy, Holy... *full of your glory:* "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!" *Isaiah 6:3. Sabaoth* is "of hosts" in Isaiah and "of power and might" in the English *Te Deum*. *king of glory:* "Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle!" *Psalms 24:8*
overcame the sting of death: "O death, where is your victory? O death, where is your sting?" *1 Corinthians 15:55 (itself quoting Hosea 13:14)*

saeculorum seculis.

*Tibi christe sit cum patre agioque p̄neumate,
ymnus decus, laus perennis, gratiarum actio,
honor virtus victoria, regnum aeternaliter,
saeculorum seculis.*

Note: The medieval additions are marked in italics in both the Latin original and in the English translation. The full Latin hymn has 38 stanzas and begins "Da puer plectrum."

English text: The Book of Common Prayer... According to the use of the Anglican Church in North America. *Anglican Liturgy Press, 2019.*

Latin text: Hymnology Archive; *emendation by AFM: second Deum changed to Dominum following the Liber Usualis (1961), via Hymnology Archive*

Original Latin:

*Te Deum laudamus, te Dominum confitemur.
Te aeternum Patrem omnis terra veneratur.
Tibi omnes Angeli, tibi caeli et universae Potestates:
Tibi Cherubim et Seraphim incessabili voce proclamant:
Sanctus, sanctus, sanctus Dominus Deus Sabaoth.
Pleni sunt caeli et terra majestatis gloriae tuae.
Te gloriosus Apostolorum chorus:
Te prophetarum laudabilis numerus:
Te Martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur Ecclesia:
Patrem immensae majestatis:
Venerandum tuum verum, et unicum Filium:
Sanctum quoque Paraclitum Spiritum.
Tu Rex gloriae, Christe.
Tu Patris sempiternus es Filius.
Tu ad liberandum suscepturus hominem,
non horruisti Virginis uterum.
Tu devicto mortis aculeo,
aperuisti credentibus regna caelorum.
Tu ad dexteram Dei sedes, in gloria Patris.
Judex crederis esse venturus.
*Te ergo quaesumus, tuis famulis subveni,
quos pretioso sanguine redemisti.
Aeterna fac cum sanctis tuis
in gloria numerari.
Salvum fac populum tuum Domine, et benedic hereditati tuae.
Et rege eos, et extolle illos usque in aeternum.
Per singulos dies, benedicimus te.
Et laudamus nomen tuum in saeculum, et in saeculum saeculi.
Dignare Domine die isto sine peccato nos custodire.
Miserere nostri Domine, miserere nostri.
Fiat misericordia tua Domine supernos,
quemadmodum speravimus in te.
In te Domine speravi:
non confundar in aeternum.**

seated at God's right hand in glory: Psalm 110:1 (cf., e.g., Hebrews 1:13), Luke 22:69, Acts 7:55, Romans 8:34, Ephesians 1:20, Colossians 3:1, Hebrews 12:2, 1 Peter 3:22, etc.

We believe that you will come to be our judge: The original hymn ended here, and the remainder was added "at an early date" (Walsh and Husch, *One Hundred Latin Hymns*, 402), so we have marked the remainder in italics.

metrical translation (Adam F McCune):

We praise you, God! We call you Lord!
Our Father of eternal days!
And all creation worships you,
And angels sing in endless praise:

Chorus

Holy, Holy, Holy,
Is the Lord of Hosts,
Heaven and earth are full
Of your glory!

Apostles in their glorious choir,
And prophets in their noble throng
And martyrs in their robes of white
Proclaim and praise your name in song!

Chorus

Our Father, in your majesty,
Your worthy, true, and only Son,
The Spirit, advocate and guide,
The church proclaims you, Three in One.

Chorus

Oh, king of glory, Jesus Christ,
The Father's Son eternally,
You humbly chose the Virgin's womb
And took our flesh to set us free.

Chorus

You overcame the sting of death,
You opened heaven's kingdom wide.
You will return to be our judge.
You're seated at the Father's side.

Chorus

You bought us with your precious blood.
Oh, come and help your servants, Lord!
And bring us with your holy ones
To live in glory evermore.

Chorus

Oh, save and bless your people, God,
And shepherd us forever, Lord.
Each day by day we bless you, Lord,
And praise your name forevermore.

Chorus

Show us your love and mercy, Lord;
Keep us from sin in all we do.
And let us not be put to shame,
For we have put our hope in you.

Chorus

bought with the price of your own blood... to glory everlasting: "You were ransomed... with the precious blood of Christ... and... the God of all grace... has called you to his eternal glory in Christ." *1 Peter 1:18-19, 5:10*

Save your people... now and always: "Oh, save your people and bless your heritage! Be their shepherd and carry them forever." *Psalms 28:9 (Septuagint Psalm 27:9)*

Day by day we bless you... for ever: "Every day I will bless you and praise your name forever and ever." *Psalms 145:2 (Septuagint Psalm 144:2)*

Keep us... from all sin: "Keep back your servant also from presumptuous sins; let them not have dominion over me!" *Psalms 19:13 (Septuagint Psalm 18:14, cf. previous verse); cf. Genesis 20:6*

In you, Lord... never be put to shame: "In you, O Lord, do I take refuge; let me never be put to shame." *Psalms 31:1 (Septuagint Psalm 30:2)*

Let all mortal flesh keep silence

from the LITURGY OF ST. JAMES (4th century)

translated by JOHN MASON NEALE (1818–1866)

Let all mortal flesh keep silence, and stand with fear and trembling,
and ponder nothing earthly in itself; for the King of Kings and Lord
of Lords, Christ our God, cometh forward to be sacrificed and to be
given for food to the faithful; and He is preceded by the choirs of
the Angels, with every Domination and Power, the many-eyed
Cherubim, and the six-winged Seraphim, that cover their faces, and
vocalize the hymn, Alleluia, Alleluia, Alleluia.

metrical translation (Gerard Moultrie):

Let all mortal flesh keep silence,
and with fear and trembling stand;
Ponder nothing earthly-minded,
for with Blessing in His Hand
Christ our God to earth descendeth,
our full homage to demand.

King of kings, yet born of Mary,
as of old on earth He stood,
Lord of lords, in Human Vesture—
in the Body and the Blood—
He will give to all the Faithful
His Own Self for Heavenly Food.

Rank on rank the Host of Heaven
spreads its vanguard on the way,
As the Light of light descendeth
from the realms of endless day,
That the Powers of Hell may vanish
as the darkness clears away.

At His Feet the six-winged Seraph:
Cherubim with sleepless eye
Veil their faces to the Presence,
as with ceaseless Voice they cry—
Alleluia, Alleluia,
Alleluia, Lord most High!

Greek text and Neale's translation: J.M. Neale. The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, & the Church of Malabar. 2nd ed. (London: J.T. Hayes, 1868), p. 48, via Hymnology Archive.

Original Greek:

Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω μετὰ φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, Χριστὸς ὁ Θεὸς ἡμῶν προέρχεται σφαιασθῆναι καὶ δοθῆναι εἰς βρῶσιν τοῖς πιστοῖς· προηγουῖνται δὲ τούτου οἱ χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα χερουβίμ, καὶ τὰ ἐξαπτέρυγα σεραφίμ τὰς ὄψεις καλύπτοντα, καὶ βοῶντα τὸν ὕμνον ἀλληλούϊα, ἀλληλούϊα, ἀλληλούϊα.

keep silence: Be silent, all flesh, before the Lord. *Zechariah 2:13*

fear and trembling: Work out your own salvation with fear and trembling. *Philippians 2:12*

nothing earthly-minded: Set your minds on things that are above, not on things that are on earth. *Colossians 3:2*

Blessing in His Hand: The cup of blessing that we bless, is it not a participation in the blood of Christ? *1 Corinthians 10:16, cf. Ephesians 1:3*

homage: So that at the name of Jesus every knee should bow. *Philippians 2:10*

King of kings: He has a name written, King of kings and Lord of lords. *Revelation 19:16*

in the Body and the Blood: The Word became flesh. *John 1:14*; “This is my body... this is my blood.” *Mark 14:22-24*

Heavenly Food: I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. *John 6:51*

the Host of Heaven: When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. *Matthew 25:31*

endless day: There will be no night there. *Revelation 21:25*

Powers of Hell may vanish as the darkness clears away: The darkness is passing away and the true light is already shining. ... The reason the Son of God appeared was to destroy the works of the devil. *1 John 2:8, 3:8*; He disarmed the rulers and authorities. *Colossians 2:15*

six-winged Seraph: Above him stood the seraphim. Each had six wings: with two he covered his face. *Isaiah 6:2*

Cherubim with sleepless eye: There were four wheels beside the cherubim, ...and their whole body... and the wheels were full of eyes all around. *Ezekiel 10:9,12*

Alleluia: The four living creatures... worshiped God... saying, ...“Hallelujah!” *Revelation 19:4*

Moultrie's text: Orby Shipley. *Lyra Eucharistica*. 2nd edition. 1864. Page 133. Notes: AFM