Amplificate Oblationem

Generación computacional de melodías para el canto perdido del rito mozárabe (fase III: 2017-2019)

Geert Maessen & Darrell Conklin

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Contenido

Introducción 5
Referencias 7
Tabla 1 9
1 ANT In Jerusalem cum maximo 11
2 SCR Omnes viri adque mulieres 12
3 SCR Venient ad te populi multi VI 16
4 SCR Venient ad te populi multi IV 21
5 SCR Parvulus natus est nobis 1 26
6 SCR Parvulus natus est nobis 2 31
7 PSLD Alleluia ubicumque fuerint 36
8 SCR Sicut cedrus exaltata sum 37
9 OF Scapulis suis 1 43
10 OF Scapulis suis 2 47
11 SCR Sacrificium Deo spiritus 51
12 SCR Erit hic vobis 1 55
13 SCR Erit hic vobis 2 59
14 CH Qui cherubim mystice imitamur 63
15 SCR Dum complerentur dies 1 65
16 SCR Dum complerentur dies 2 70
17 SCR Dum complerentur dies 3 75
18 SNO Haec dicit Dominus priusquam 80
19 RS Misit me Dominus sanare 84
20 RS Zacharias sacerdos dum 86
21 RS Spiritus Domini super me 89
22 RS Fuit homo missus a Deo 91
23 RS Unde michi adfuit 93
24 RS Dominus ab utero formabit me 95
25 RS Me oportet minui 98
26 VAR Benedictus Dominus Deus Israel 100
27 SCR Amplificate oblationem excelsi 105
28 RS Manum suam aperuit 119
Índice de incipits y nombres propios 121

Introducción

Desde los siglos VI al XI, el rito mozárabe dominaba el culto cristiano en la península ibérica. Miles de cantos se han conservado en notación neumática. Se trata de cantos para misa y oficio durante todo el año litúrgico. El rito tomó forma bajo Isidoro de Sevilla (560-636) y probablemente se completó antes de la conquista islámica de la península en 711. Desafortunadamente, los intervalos melódicos no se pueden leer en los neumas conservados, principalmente de los siglos X y XI. No podemos cantar las melodías. Después de la abolición del rito en el siglo XI, la tradición continuó viviendo oralmente en Toledo, donde fue registrada en notación mensural en el siglo XVI por los esfuerzos de Francisco Jiménez de Cisneros (1436-1517). Sólo en casos raros esa notación corresponde a los antiguos neumas. [1]

El rito fue abolido en el momento en que el pentagrama entró en circulación. Es por esto que se han conservado pocas melodías. En su libro de 1929, los benedictinos Casiano Rojo y Germán Prado publicaron 21 melodías [2]. En 1973 Don Randel publicó un índice de todos los cantos mozárabes notados [3]. También publicó una descripción general con un análisis de los tonos de salmo de los versos responsoriales [4]. Giacomo Baroffio y Kenneth Levy han demostrado que las melodías de cuatro sacrificia, o cantos ofertoriales, en el Antifonario de León deben haber estado relacionadas con melodías conservadas en manuscritos gregorianos, ambrosianos y romanos antiguos [5]. Desde entonces, se han agregado sólo algunas melodías a la lista de Rojo y Prado. Dos de ellas fueron descubiertas recientemente por Luca Ricossa. Ricossa también hizo unas diez reconstrucciones basadas en melodías con el mismo texto en otras tradiciones [6]. En los últimos años, Emma Hornby y Rebecca Maloy han publicado extensamente sobre aspectos históricos, litúrgicos y teológicos de la tradición. Hornby tiene en preparación un libro sobre el oficio y Maloy sobre los sacrificia.

La relación entre las melodías perdidas y las tradiciones conservadas fue lo que me llevó a generar melodías usando la computadora. El primer resultado se registró en 2015 en un libro en el que describo un método (método 1) para generar melodías. El libro da las partituras de cincuenta melodías generadas que corresponden a los neumas y que

hemos cantado en la liturgia [7]. Esa fue la primera fase: *hemos demostrado que esto es posible.* Luego trabajé con Peter van Kranenburg para mejorar el método. La edición del Oficio de San Martín en 2016 fue un resultado de esta cooperación [8]. Eso es lo que yo llamo la segunda fase: *hemos demostrado que podemos hacerlo mejor.* Desde entonces la investigación continúa. Hemos presentado una serie de artículos científicos [9-12]. Además, comenzamos a trabajar junto con Darrell Conklin, quien desarrolló un nuevo método (método 2) [13,14]. En el libro que tiene delante suyo publicamos sin explicación técnica las 28 partituras de todos los cantos que generamos en 2017-2019 con ambos métodos y de los cuales publicamos grabaciones de sonido en el Internet. Esa representa la tercera fase: *aún no llegamos a la meta; sólo se trata de un resultado intermedio.*

Las partituras en este libro se muestran en letra Volpiano, que es una fuente que muestra las letras `a` hasta la `s` como notas en líneas [15]. La letra `c` significa C_4, la `i` el bemol, la `k` C_5, y la `r` C_6. Las letras fueron generadas con nuestros métodos. Arriba del pentagrama hemos copiado manualmente la notación original, principalmente del Antifonario de León del siglo X (E-L 8), el testigo más importante del rito mozárabe. Descripciones detalladas de los métodos, y más, se pueden encontrar en publicaciones anteriores [7-14]. En resumen, los métodos equivalen a lo siguiente. El Método 1 genera la melodía más relacionada para un canto en notación neumática basada en una colección de melodías conservadas. El método 2 genera las melodías más probables para una serie de cantos en notación neumática, basadas en un modelo estadístico de una colección de melodías conservadas.

Los cantos de este libro están impresos en el orden en que aparecen en el Antifonario de León; ese es también el orden del calendario litúrgico. Se han incluido tres melodías no mozárabes. Estas también han sido insertadas en el calendario. Así tenemos el ofertorio gregoriano para el primer domingo de Cuaresma, generado por ambos métodos (n.^{os} 9 y 10), y el cherubikon de la Missa Graeca (n.^{o} 14) que se asigna en la fuente más antigua a Pentecostés [16]. Dos partituras fueron incluidas en ediciones anteriores (n.^{o} 7 in [7] en n.^{o} 28 in [8]). N.^{o} 1 es una nueva melodía para un canto que se publicó anteriormente en [7]. Las n.^{os} 3 y 4 son melodías para un solo canto de León. La n.^{o} 3 se basa en la versión de este canto que se conservó en el Cantoral I de

Cisneros. La n.º 4 se basa en el ofertorio gregoriano más relacionado. Las n.os 12 y 13 se basan en uno de los cuatro sacrificia sobre los que escribió Kenneth Levy.

El 16 de junio de 2019, *Gregoriana Amsterdam* dio un concierto en el 7° Festival Gregoriano Holandés en Den Bosch. Ese concierto fue completamente grabado y transmitido por el Concertzender y se puede escuchar en Internet [17]. Las diez partituras de este concierto están en este libro. Cuatro de las diez melodías (n.os 17, 18, 21 y 24) y todas las demás melodías en este libro se publicaron en Internet a forma de un video [18]. En los videos la notación original aparece sincronizadamente con la melodía. Aparte de las melodías n.os 7 y 28, sólo el procesamiento del n.º 2 tuvo una mayor duración. Esta partitura se generó en octubre de 2018 a pedido de Zoltan Paulinyi, pero sólo se registró y publicó en Internet un año después.

Nuestra investigación nos obliga a mirar la historia de manera diferente [19]. Esto se debe a la comparación de las tradiciones, pero también a la comparación de los métodos. La Tabla 1 muestra que se generaron cuatro cantos en este libro usando ambos métodos. También se puede ver que para cada método se ha grabado un canto en dos variantes. Ambos métodos aún están en desarrollo. Aún no hemos alcanzado la meta, ni siquiera si los diez criterios establecidos para la generación melódica ya se hubieran implementado por completo [20]. Mientras tanto, está claro que varios de los cantos presentados aquí, aunque probablemente no existieron de esta manera hace mil años, ciertamente son adecuados para ser cantados en la liturgia.

Amsterdam, en la fiesta de Santa Lucía de 2019

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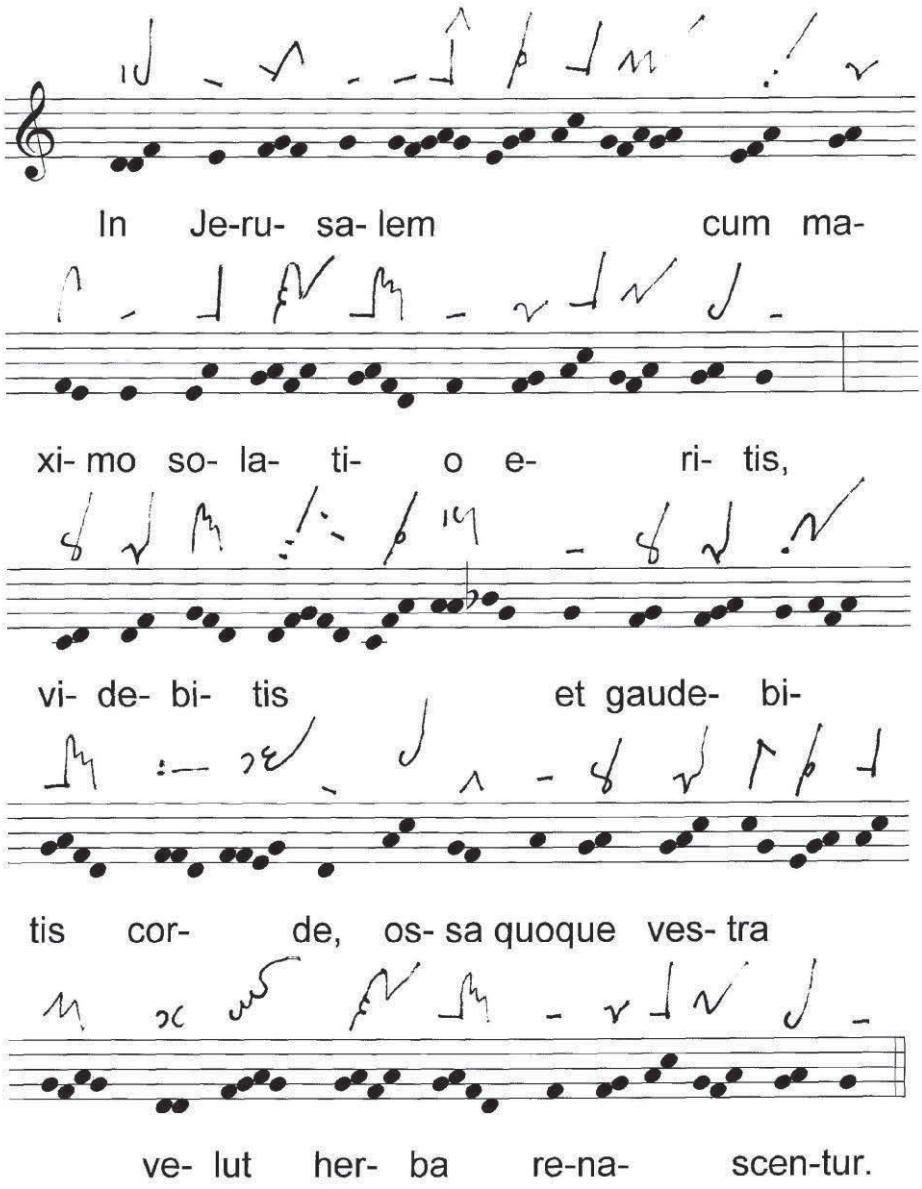
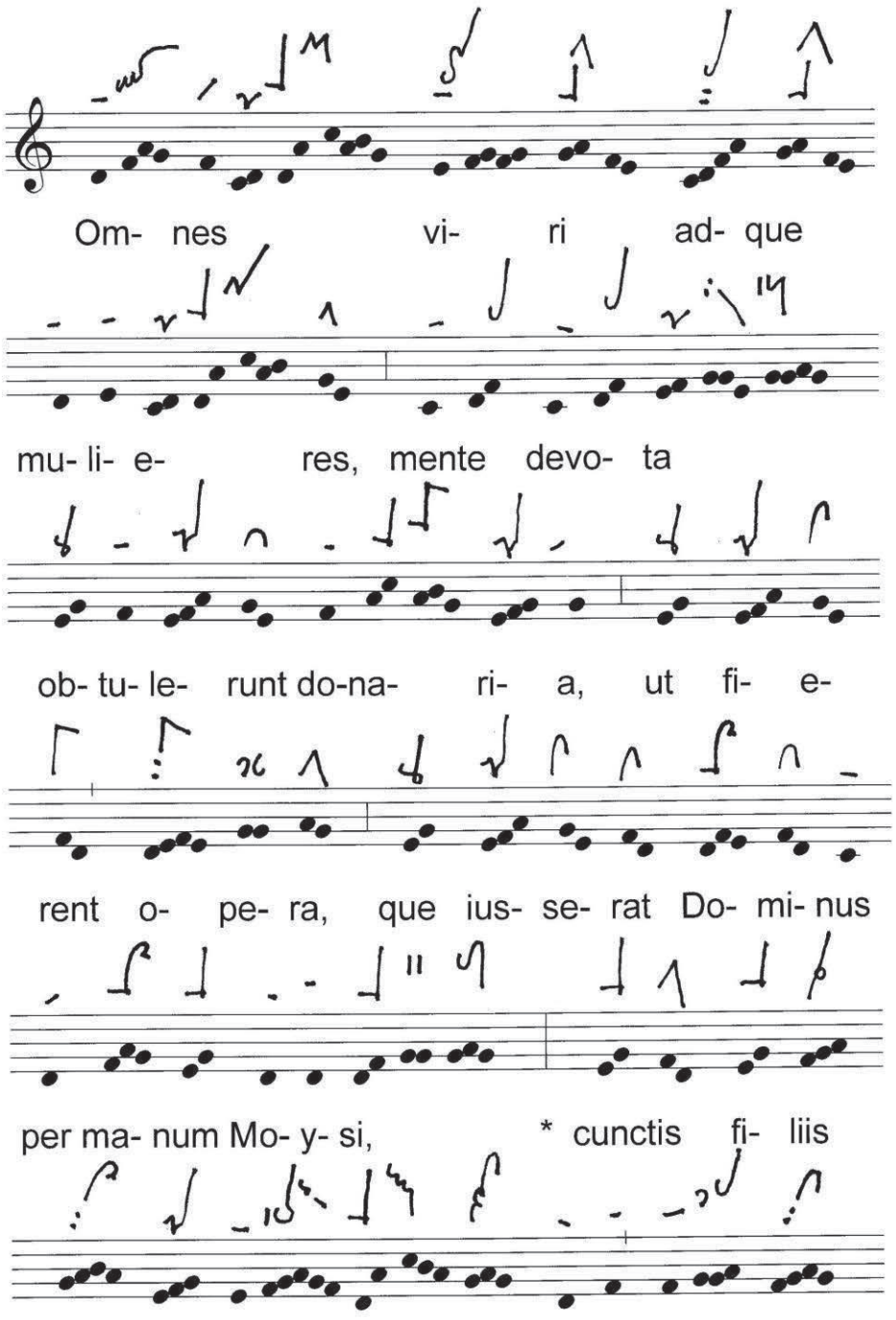
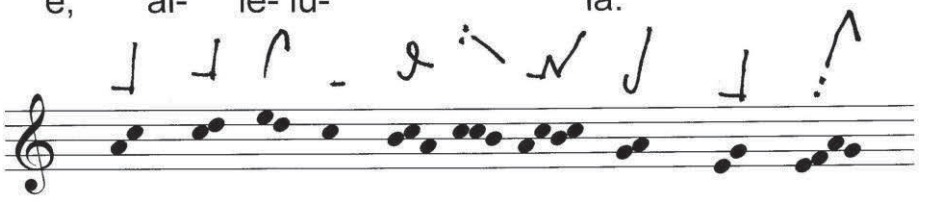
N.°	tipo	incipit	fuente	fiesta principal	texto	método	grabación	duración	página
1	ANT	In Jerusalem cum maximo	E-L 8, 29v08	S Aciscli	Is 66:14	1	17 Nov 2018	1:23	11
2	SCR	Omnes viri adque mulieres	E-L 8, 33v15	S Caecilia	Ex 35:29; 15:11,16-17	1	12 Nov 2019	6:47	12
3	SCR	Venient ad te populi multi VI	E-L 8, 54v10	Dom IV Adv Dni	Is 60:11,14; 54:8	1	13 Dic 2017	9:24	16
4	SCR	Venient ad te populi multi IV	id	id	id	1	13 Dic 2017	9:55	21
5	SCR	Parvulus natus est nobis 1	E-L 8, 72v09	Nat Dni	Is 9:6,7,2	1	30 Dic 2017	10:17	26
6	SCR	Parvulus natus est nobis 2	id	id	id	2	30 Dic 2017	10:04	31
7	PSLD	Alleluia ubicumque fuerint	E-L 8, 94r08	S Fructuosi	Mt 18:20	1	9 Enero 2017	1:49	36
8	SCR	Sicut cedrus exaltata sum	E-L 8, 101r08	S Agathae	Eccli 24:17-27	1	10 Febr 2017	10:32	37
9	OF	Scapulis suis 1	F-LA 239, 42	Dom Quad	Ps 91:2-14	1	17 Febr 2018	6:47	43
10	OF	Scapulis suis 2	id	id	id	2	17 Febr 2018	6:08	47
11	SCR	Sacrificium Deo spiritus	E-L 8, 125r11	Dom II XLmae	Ps 50:19-21	1	12 Marzo 2017	9:21	51
12	SCR	Erit hic vobis 1	E-L 8, 178r10	Fer VI de Oct Pasch	Ex 12:14; 14:14; 34:18	1	4 Abril 2018	7:09	55
13	SCR	Erit hic vobis 2	id	id	id	2	4 Abril 2018	7:04	59
14	CH	Qui cherubim mystice imitamur	D-Dül D 2, 203v	Pentecostes	-	1	13 Sept 2017	3:29	63
15	SCR	Dum complerentur dies 1	E-L 8, 210r14	Pentecostes	Act 2:1-4,7	1	19 Mayo 2018	8:04	65
16	SCR	Dum complerentur dies 2	id	id	id	2	19 Mayo 2018	7:16	70
17	SCR	Dum complerentur dies 3	id	id	id	2	16 Junio 2019	7:23	75
18	SNO	Haec dicit Dominus priusquam	E-L 8, 211v10	Nat S Ioannis Bapt	Ier 1:5,7-10	2	16 Junio 2019	7:05	80
19	RS	Misit me Dominus sanare	E-L 8, 212v02	Nat S Ioannis Bapt	Is 61:1	2	16 Junio 2019	2:53	84
20	RS	Zacharias sacerdos dum	E-L 8, 212v11	Nat S Ioannis Bapt	Lc 1:8-19	2	16 Junio 2019	4:38	86
21	RS	Spiritus Domini super me	E-L 8, 213r08	Nat S Ioannis Bapt	Is 61:1-3	2	16 Junio 2019	2:15	89
22	RS	Fuit homo missus a Deo	E-L 8, 213v01	Nat S Ioannis Bapt	Io 1:6-7	2	16 Junio 2019	2:31	91
23	RS	Unde michi adfuit	E-L 8, 213v10	Nat S Ioannis Bapt	Lc 1:43-44	2	16 Junio 2019	2:05	93
24	RS	Dominus ab utero formabit me	E-L 8, 214r02	Nat S Ioannis Bapt	Is 49:5-6	2	16 Junio 2019	3:48	95
25	RS	Me oportet minui	E-L 8, 214r12	Nat S Ioannis Bapt	Io 3:30; 1:27	2	16 Junio 2019	2:16	98
26	VAR	Benedictus Dominus Deus Israel	E-L 8, 214v12	Nat S Ioannis Bapt	Lc 1:68-75,78-79	2	16 Junio 2019	7:06	100
27	SCR	Amplificate oblationem excelsi	E-L 8, 229r14	SS Iusti & Pastoris	Eccli 50:5-31; 47:11	1	30 Julio 2018	21:49	105
28	RS	Manum suam aperuit	E-L 8, 245r13	S Martini	Prov 31:20,31	1	9 Enero 2017	3:27	119

Tabla 1

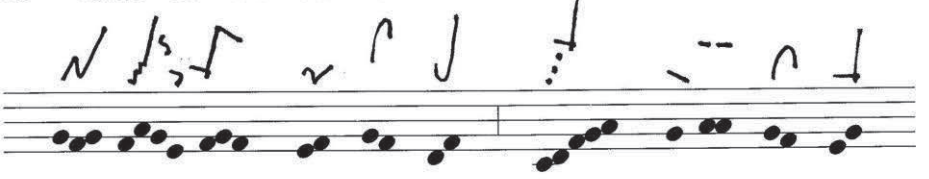

In Je-ru- sa- lem cum ma-
xi- mo so- la- ti- o e- ri- tis,
vi- de- bi- tis et gaude- bi-
tis cor- de, os- sa quoque ves- tra
ve- lut her- ba re-na- scen-tur.


Om- nes vi- ri ad- que
mu- li- e- res, mente devo- ta
ob- tu- le- runt do-na- ri- a, ut fi- e-
rent o- pe- ra, que ius- se- rat Do- mi- nus
per ma- num Mo- y- si, * cunctis fi- liis
Is- ra- hel vo-lumta- ri-

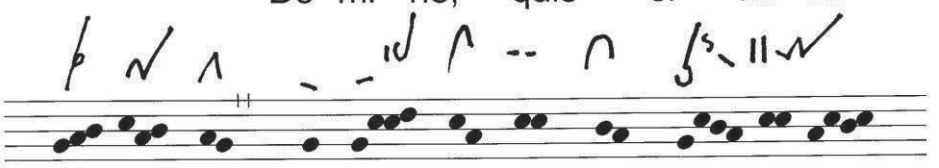
e, al- le- lu- ia.



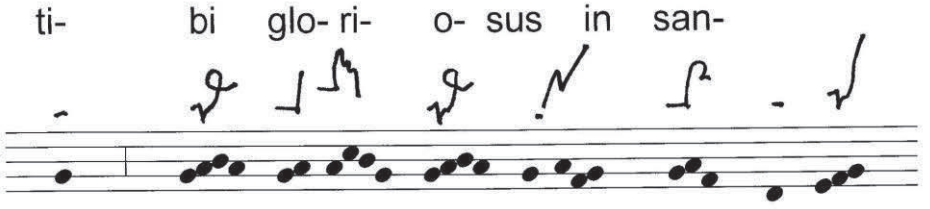
II. Quis si- mi- lis ti- bi in diis



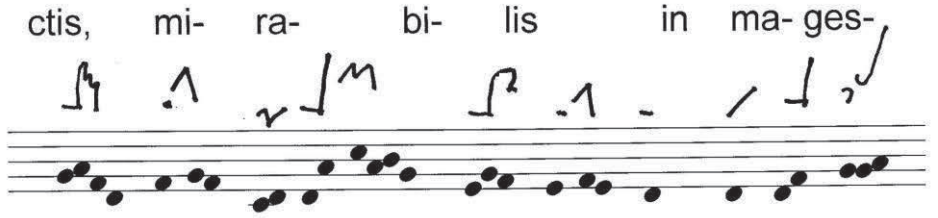
Do- mi- ne, quis si- mi- lis



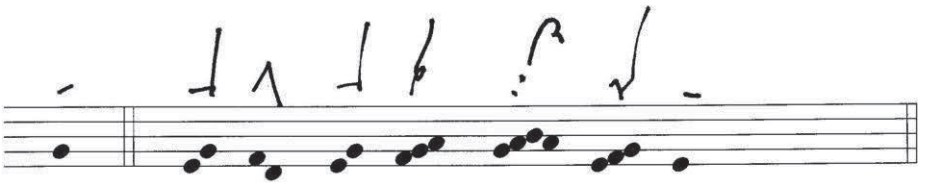
ti- bi glo- ri- o- sus in san-



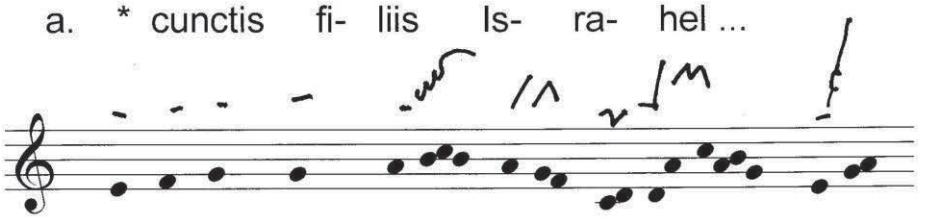
ctis, mi- ra- bi- lis in ma- ges-



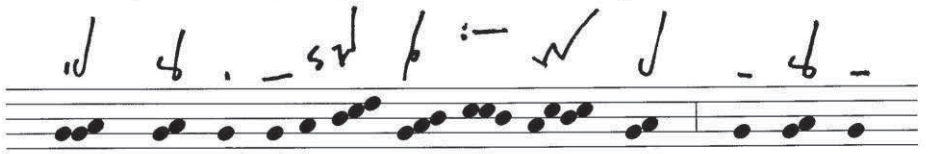
ta- ti- bus fa- ci- ens prodi- gi-



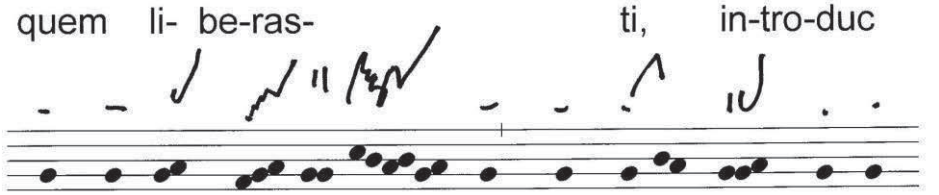
a. * cunctis fi- liis Is- ra- hel ...



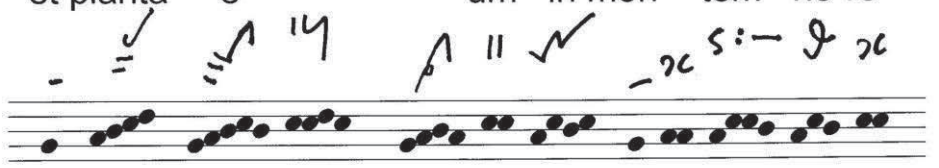
III. Po-pu-lum tuum, Do- mi- ne, hunc



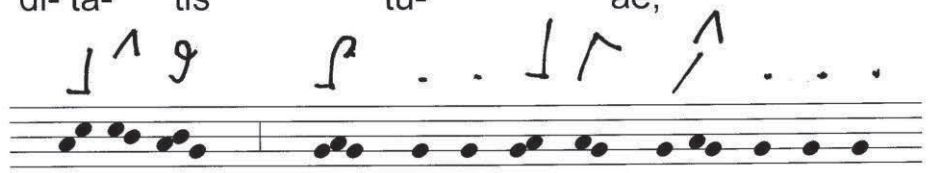
quem li- be-ras- ti, in-tro-duc



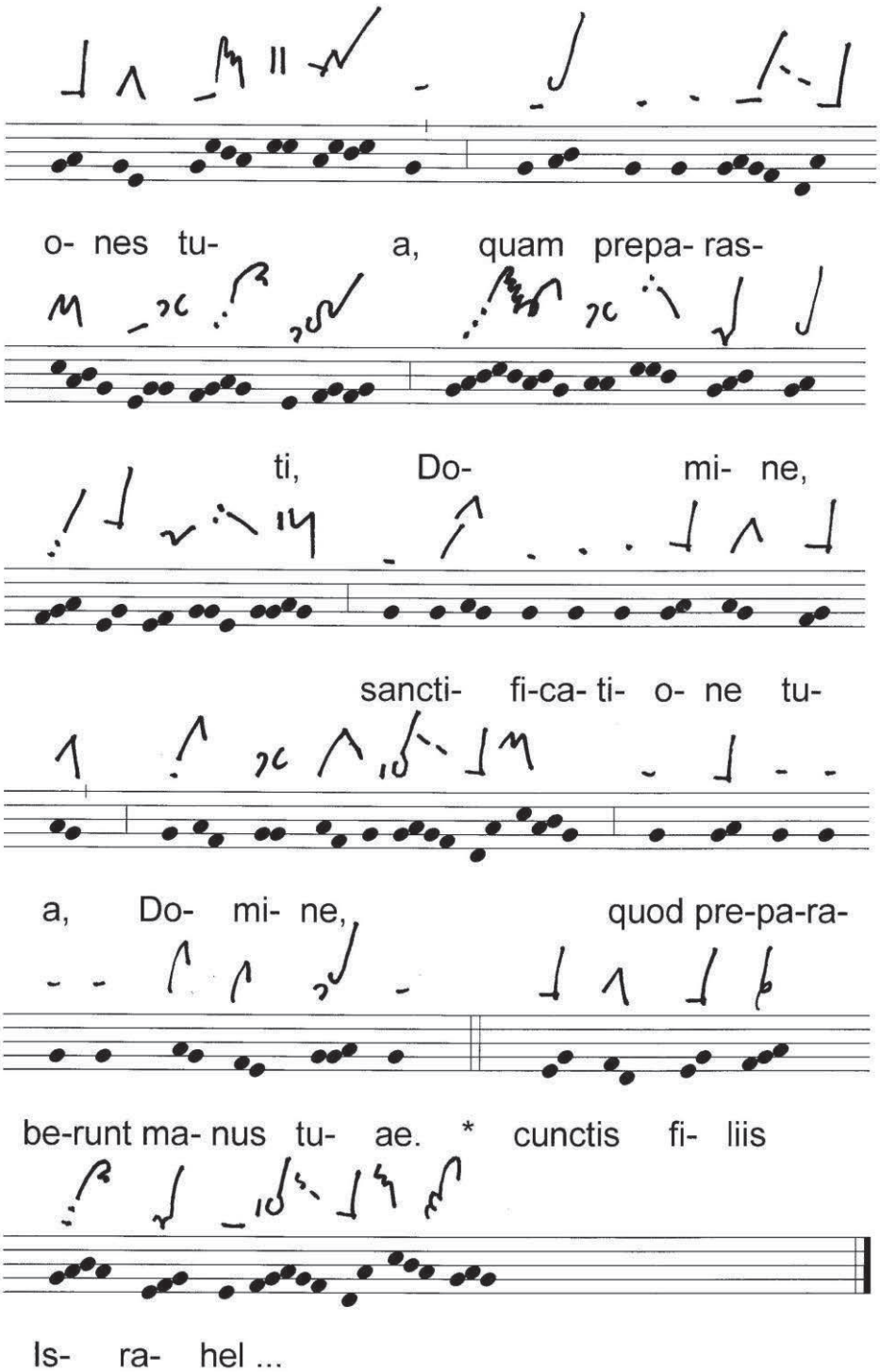
et planta e- um in mon- tem he-re-

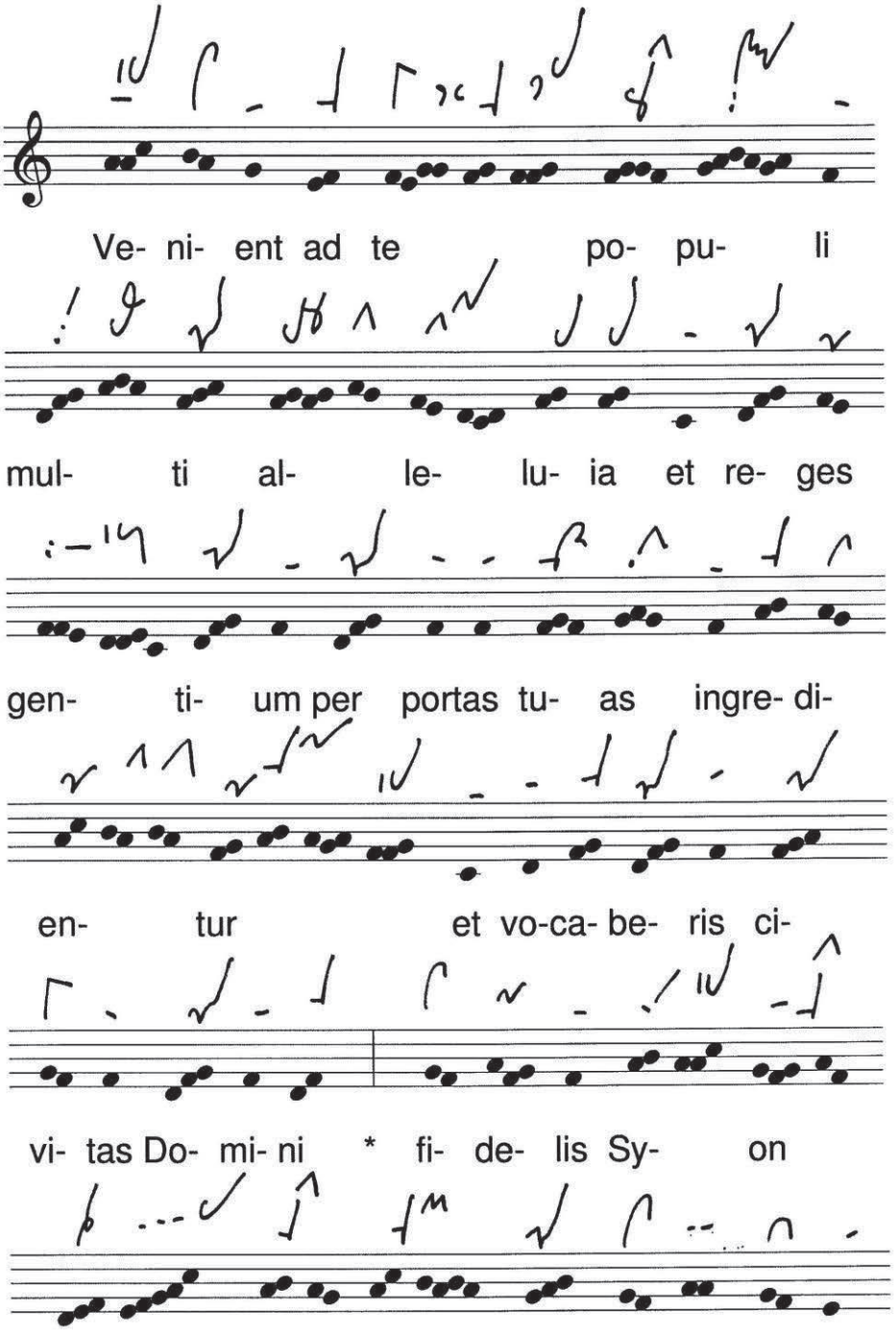


di- ta- tis tu- ae,

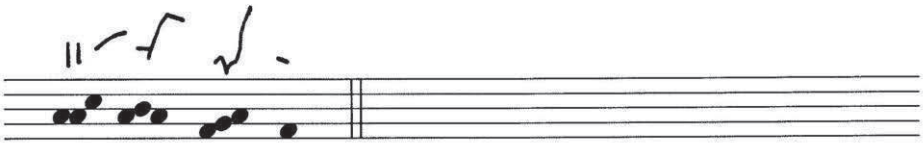


in prepa- ra- ta ha- bi- ta- ti-

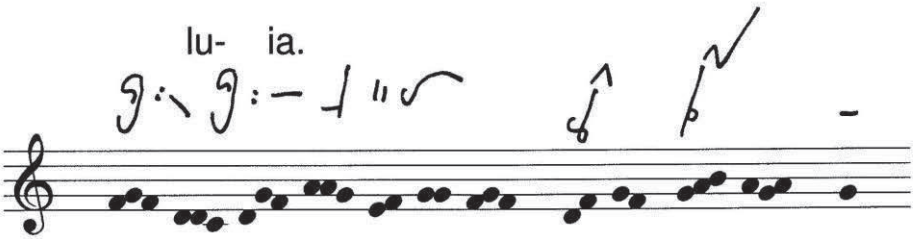

o- nes tu- a, quam prepa- ras-
ti, Do- mi- ne,
sancti- fi-ca- ti- o- ne tu-
a, Do- mi- ne, quod pre-pa-ra-
be-runt ma- nus tu- ae. * cunctis fi- liis
Is- ra- hel ...


Ve- ni- ent ad te po- pu- li
mul- ti al- le- lu- ia et re- ges
gen- ti- um per portas tu- as ingre- di-
en- tur et vo-ca- be- ris ci-
vi- tas Do- mi- ni * fi- de- lis Sy- on
ul- tra non e- ris de- re-

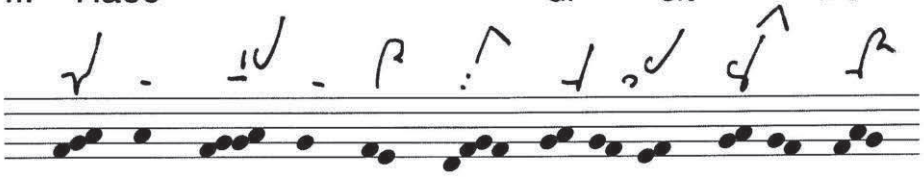
lic- ta al- le- lu- ia al- le-



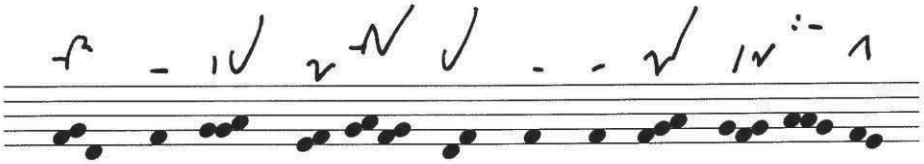
lu- ia.



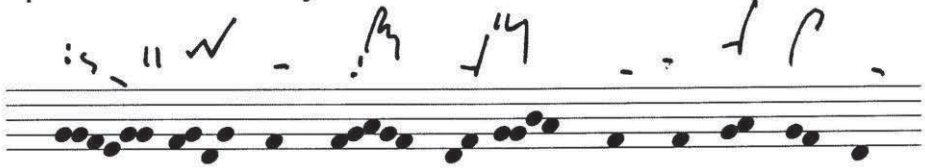
II. Haec di- cit Do-



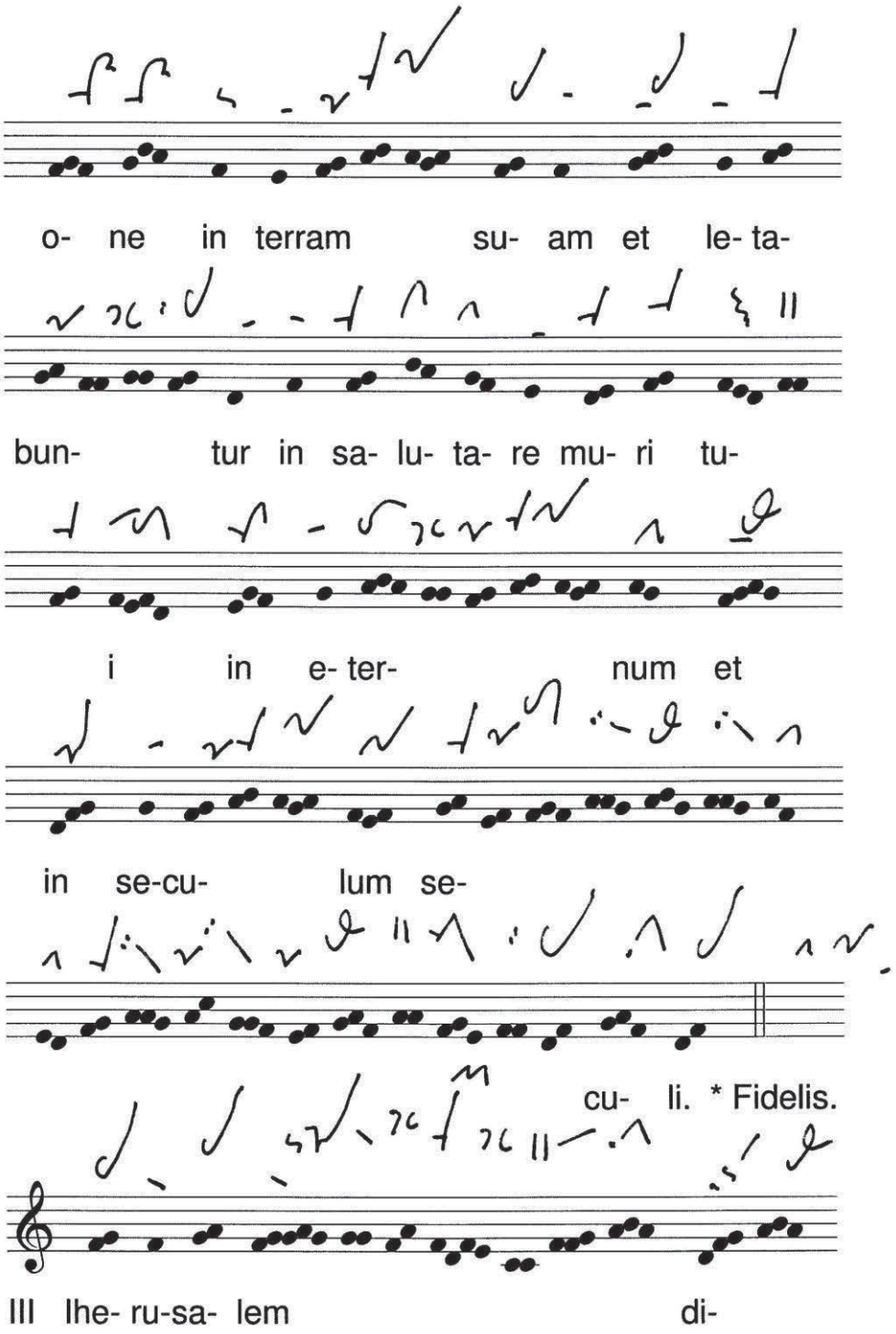
mi- nus da- bo in pa- ce prin- ci-

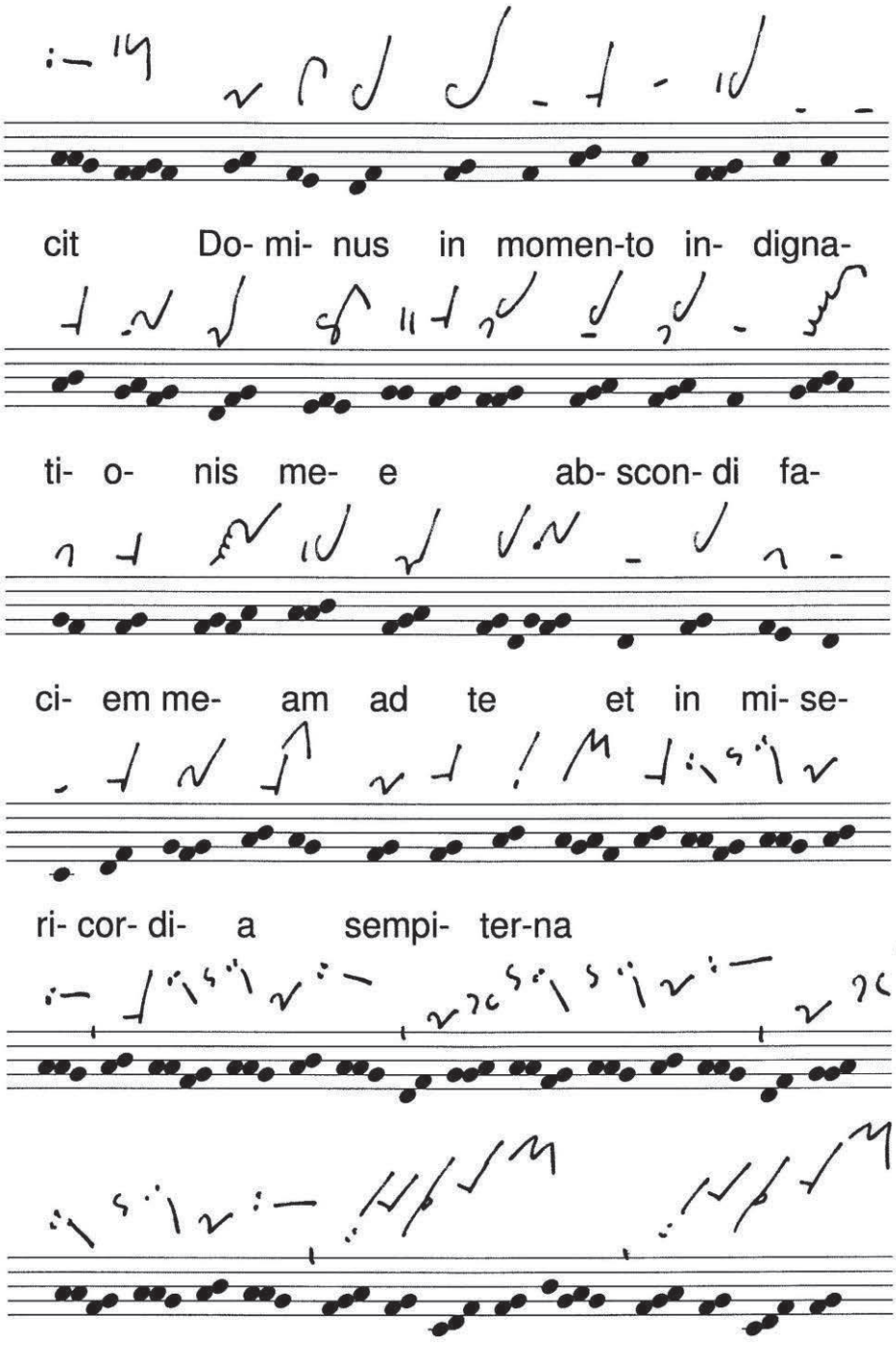


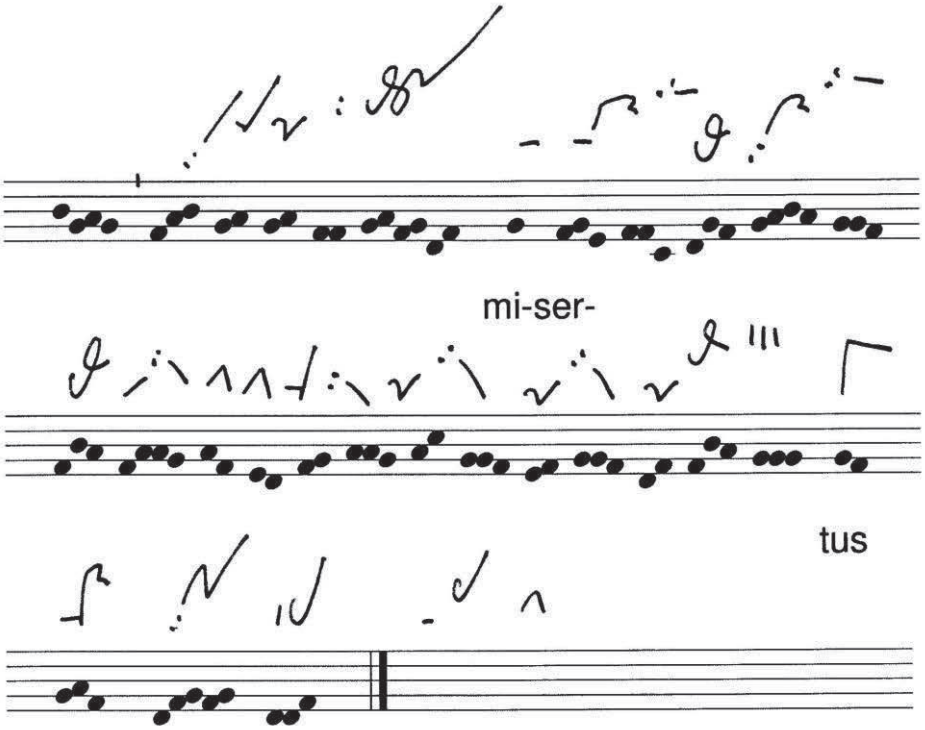
pes tu- os Sy- on et sa-cer- do-



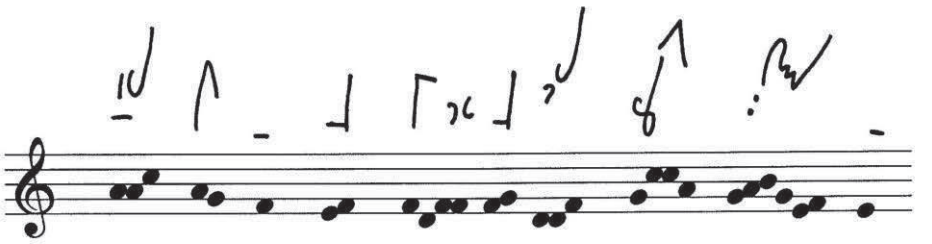
tes tu- os in ex-ul- ta- ti-


o- ne in terram su- am et le- ta-
bun- tur in sa- lu- ta- re mu- ri tu-
i in e- ter- num et
in se-cu- lum se-
cu- li. * Fidelis.
III lhe- ru-sa- lem di-

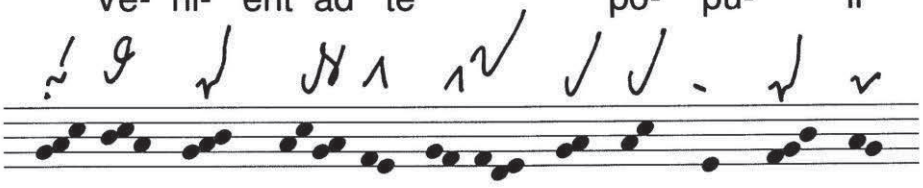

cit Do- mi- nus in momen-to in- digna-
ti- o- nis me- e ab- scon- di fa-
ci- em me- am ad te et in mi- se-
ri- cor- di- a sempi- ter-na



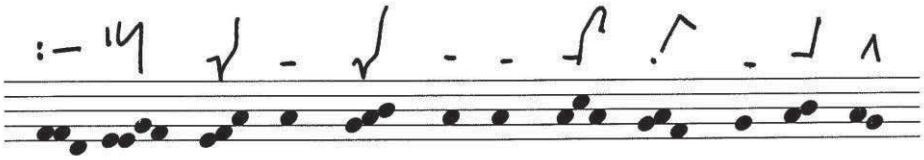
sum tu- i, * Fidelis.



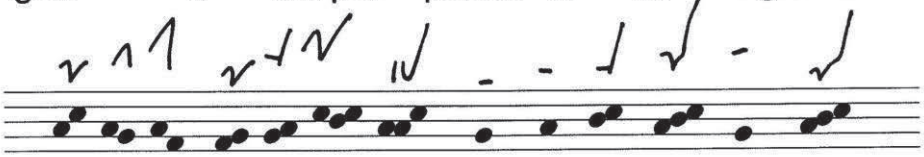
Ve- ni- ent ad te po- pu- li



mul- ti al- le- lu- ia et re- ges



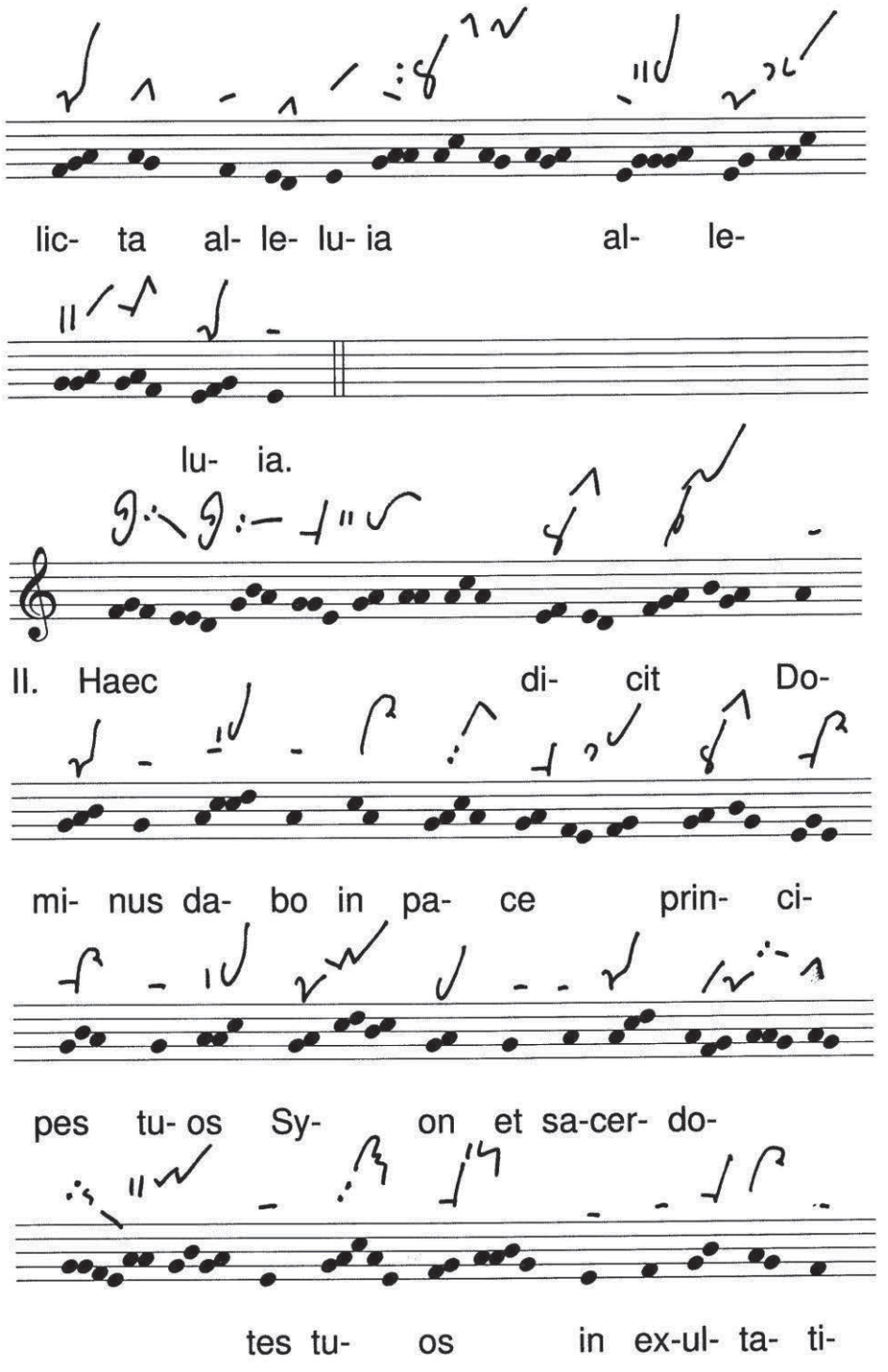
gen- ti- um per portas tu- as ingre- di-

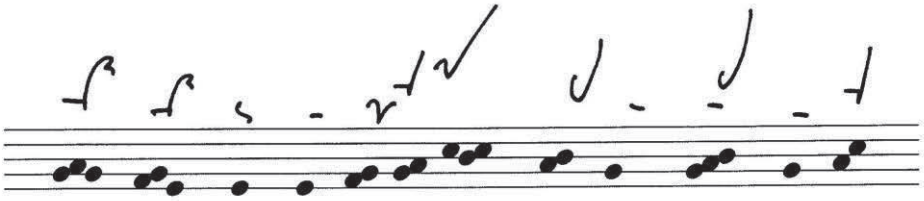


en- tur et vo-ca- be- ris ci-

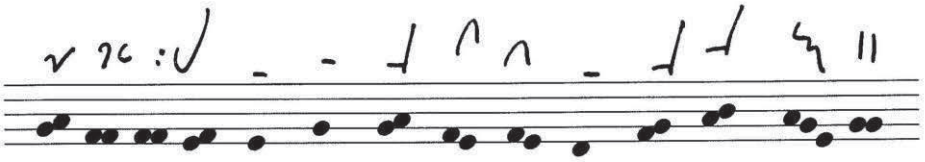
vi- tas Do- mi- ni * fi- de- lis Sy- on

ul- tra non e- ris de- re-

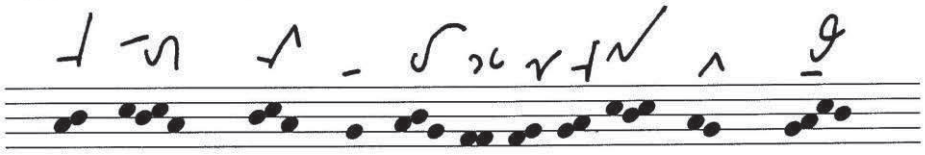

lic- ta al- le- lu- ia al- le-
lu- ia.
II. Haec di- cit Do-
mi- nus da- bo in pa- ce prin- ci-
pes tu- os Sy- on et sa-cer- do-
tes tu- os in ex-ul- ta- ti-



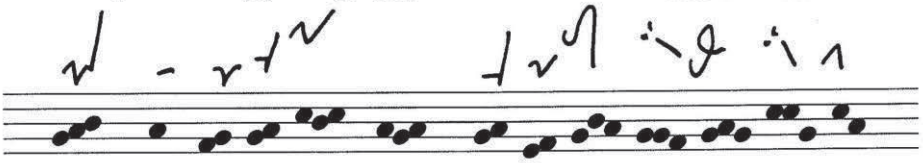
o- ne in terram su- am et le- ta-



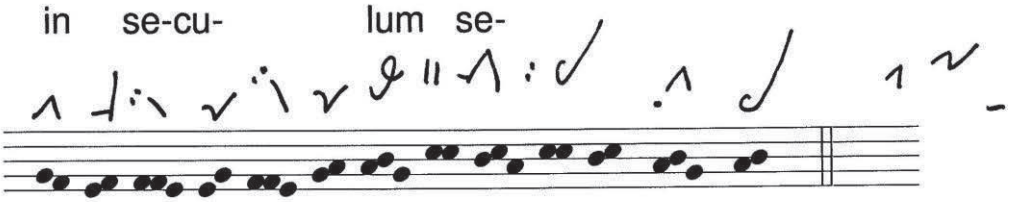
bun- tur in sa- lu- ta- re mu- ri tu-



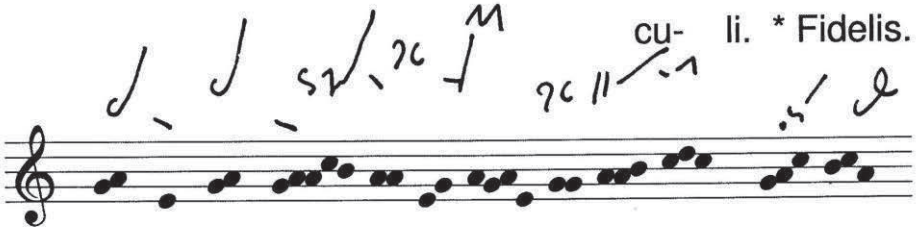
i in e- ter- num et



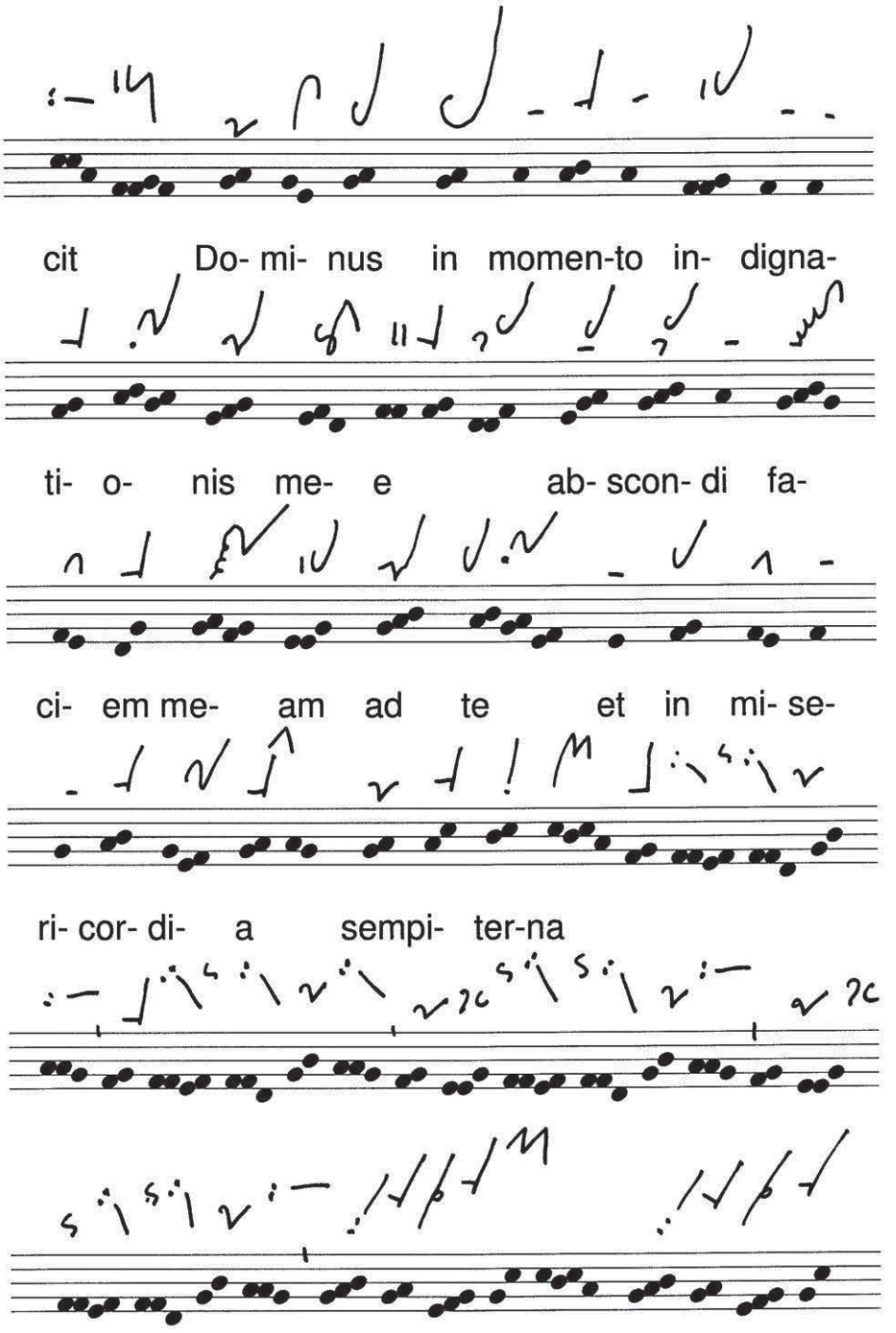
in se-cu- lum se-

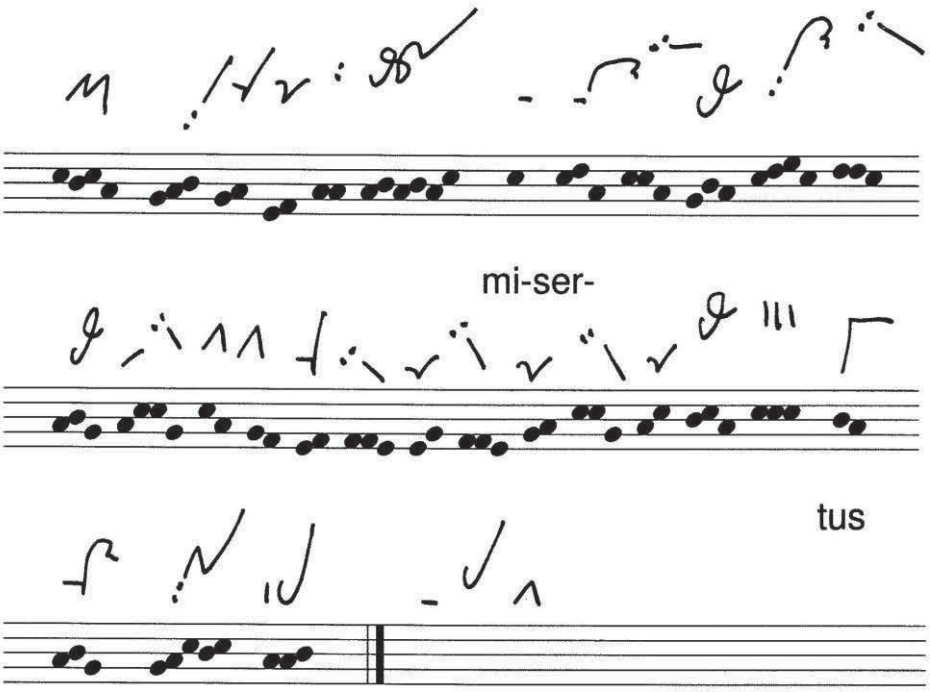


cu- li. * Fidelis.

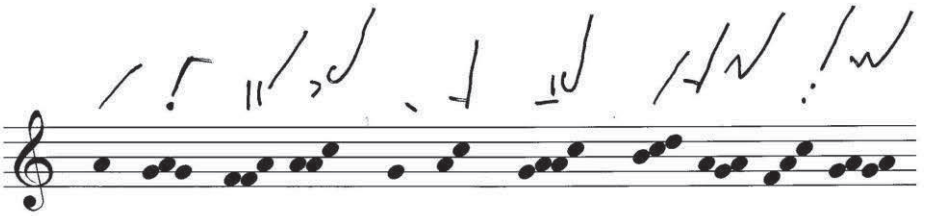


III lhe- ru-sa- lem di-

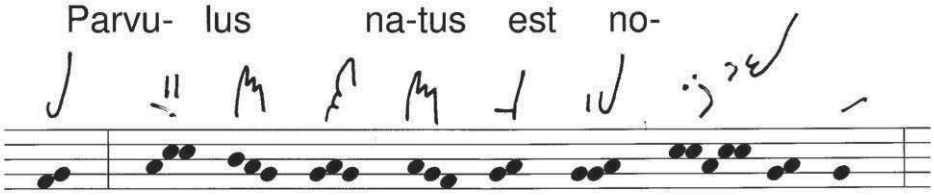

cit Do- mi- nus in momen-to in- digna-
ti- o- nis me- e ab- scon- di fa-
ci- em me- am ad te et in mi- se-
ri- cor- di- a sempi- ter-na



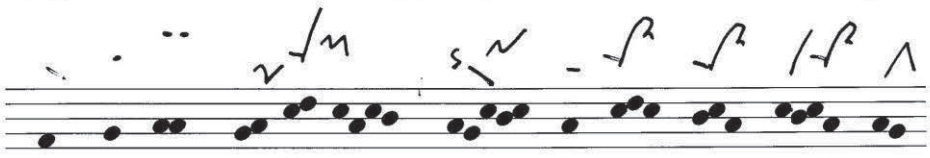
sum tu- i, * Fidelis.



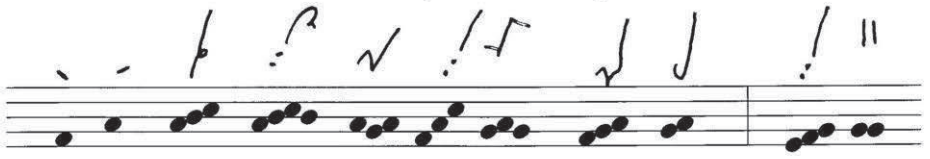
Parvu- lus na-tus est no-



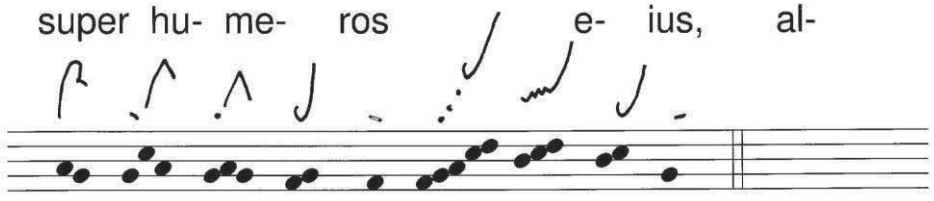
bis, Fi- li- us da- tus est no- bis,



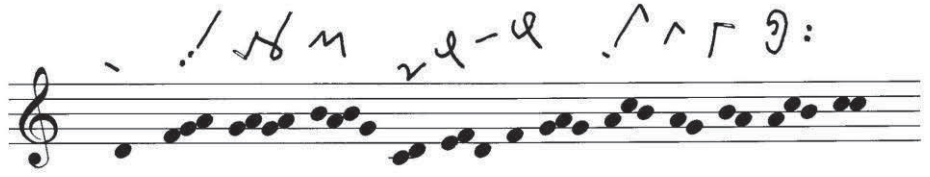
* et factus est prin- ci- pa- tus e- ius



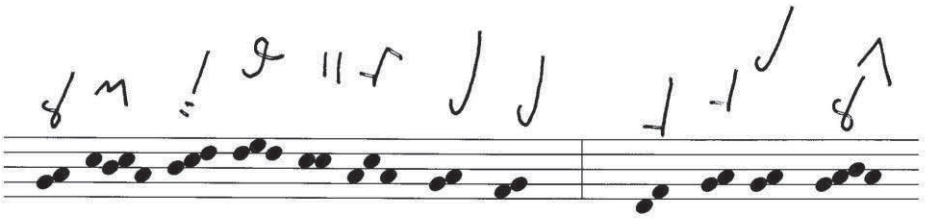
super hu- me- ros e- ius, al-



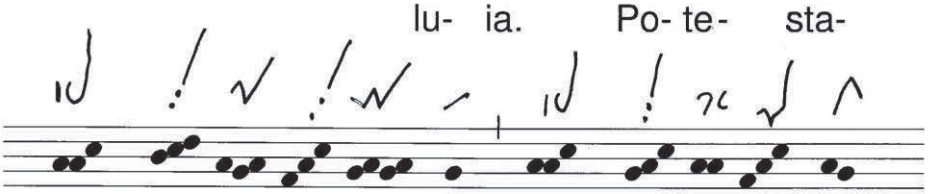
le- lu- ia, al- le- lu- ia.



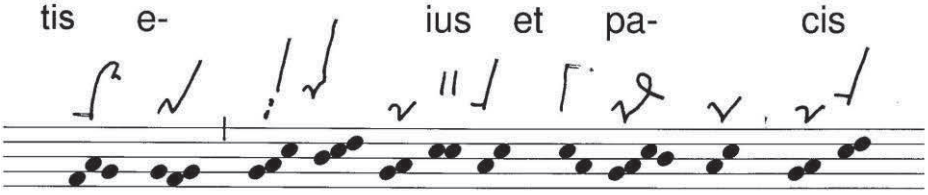
II. Al-le-



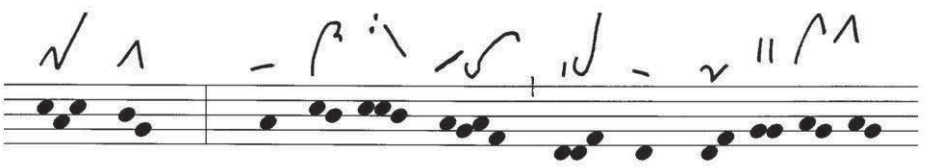
lu- ia. Po- te- sta-



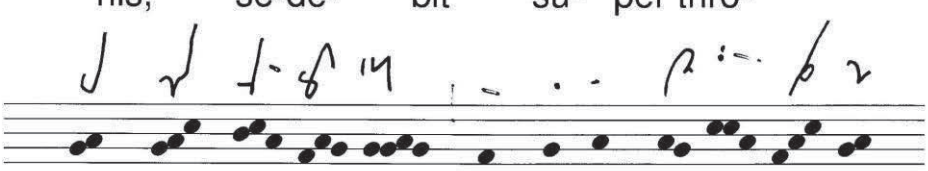
tis e- ius et pa- cis



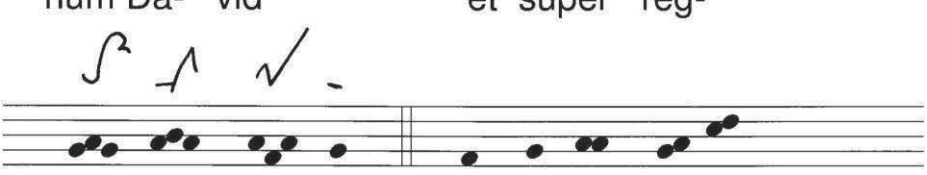
e- ius non e- rit fi-



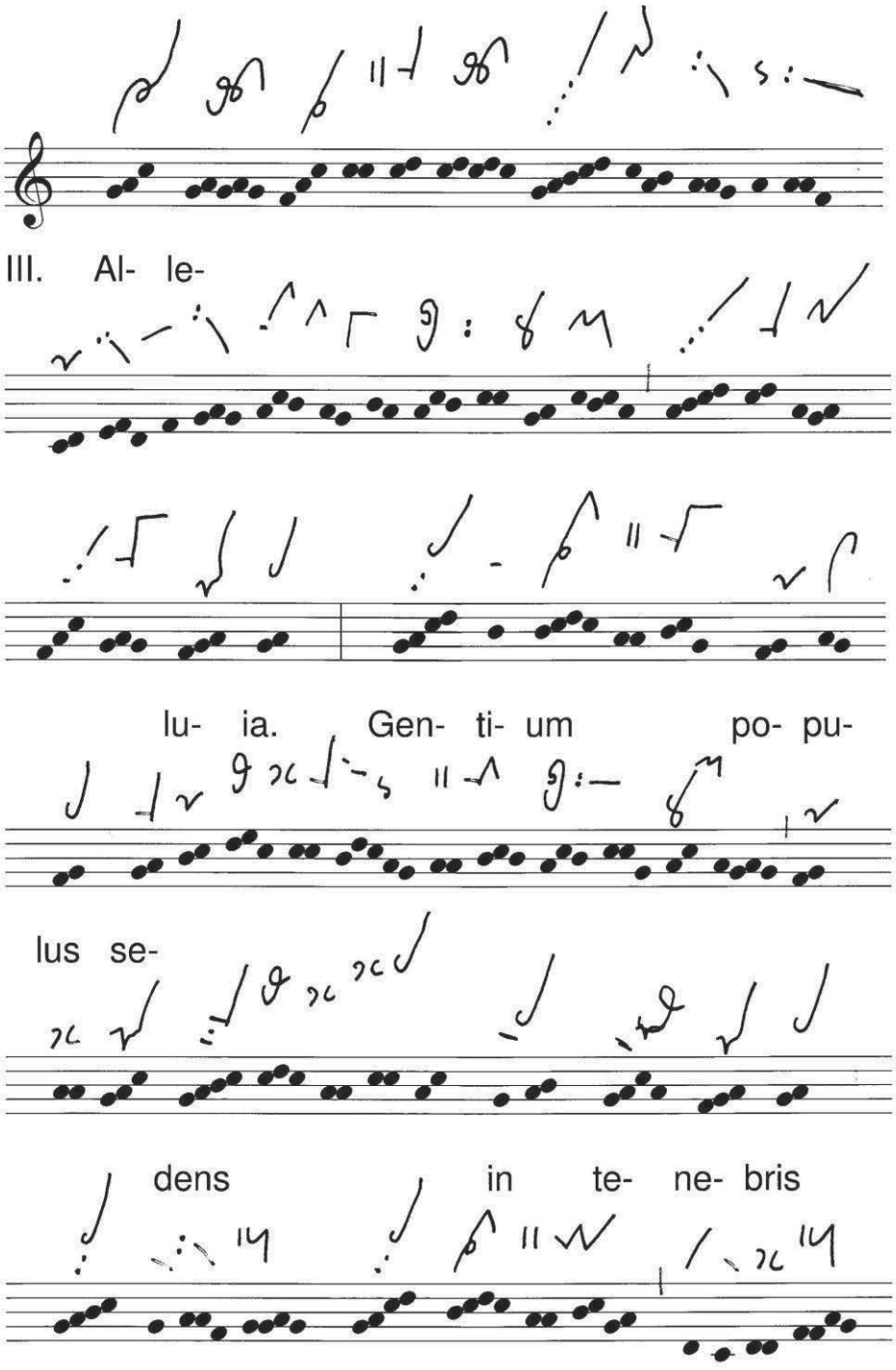
nis, se-de- bit su- per thro-

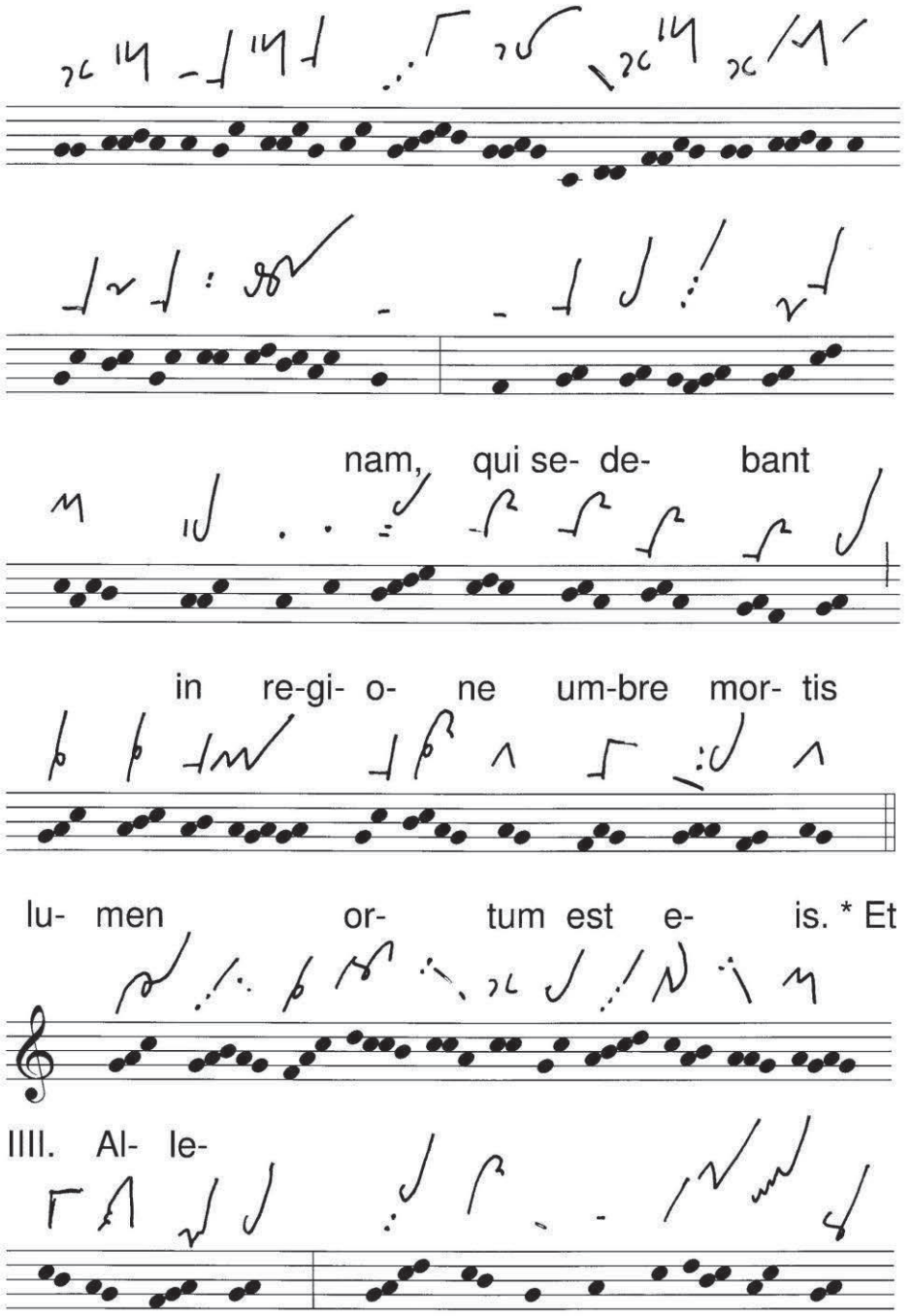


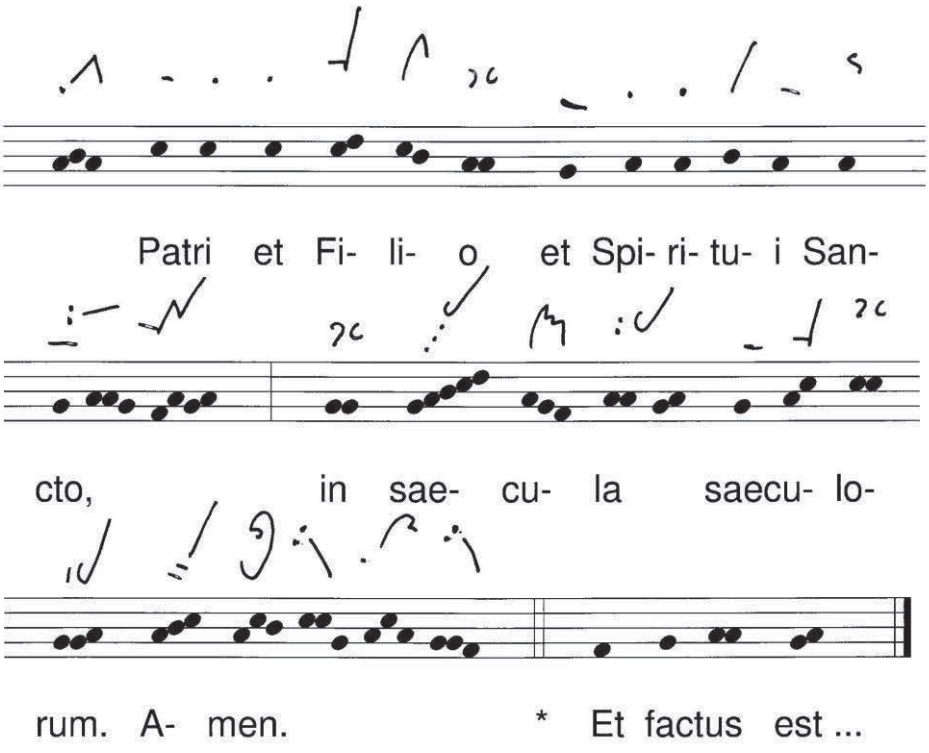
num Da- vid et super reg-

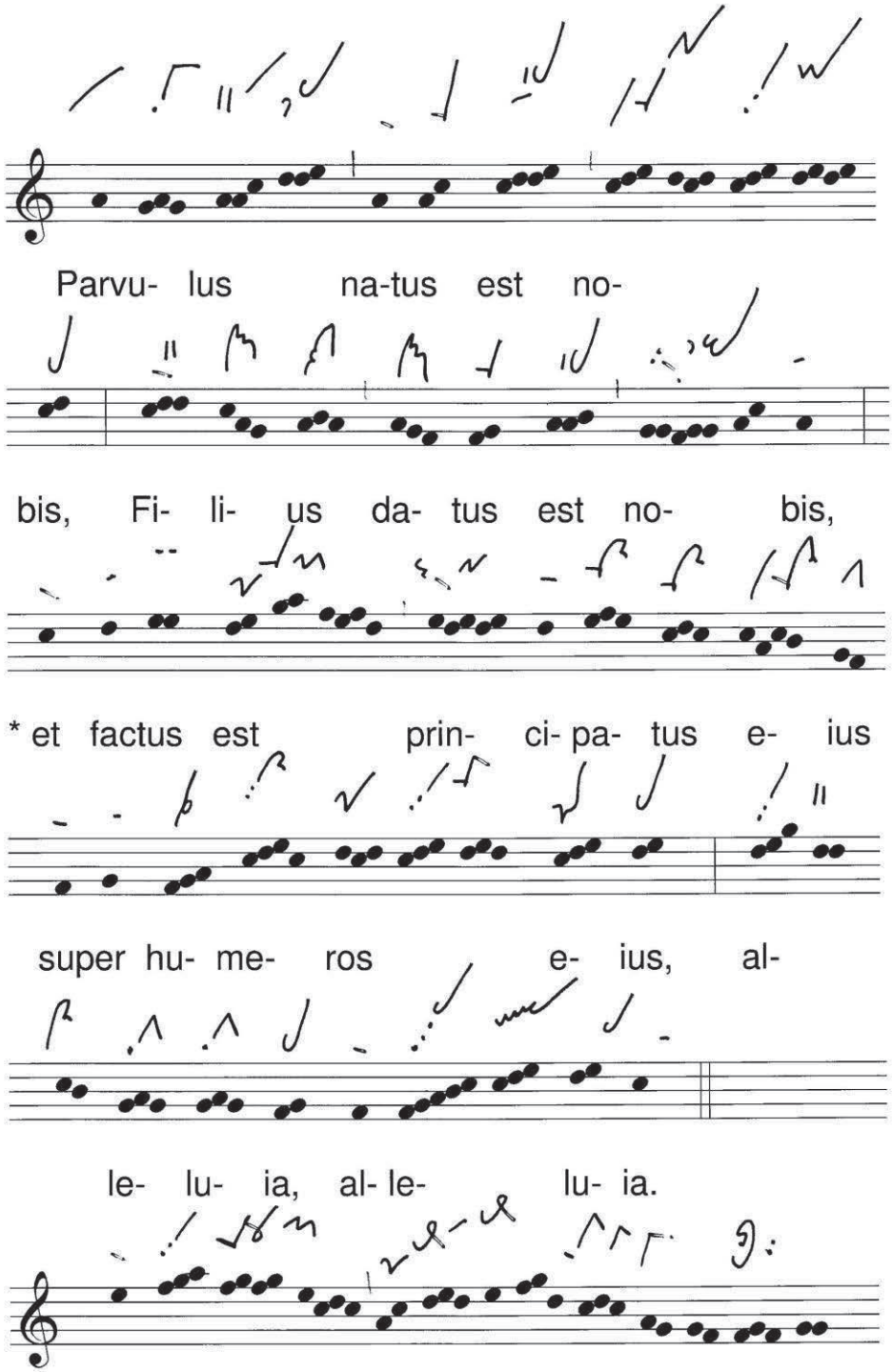


num e- ius. * Et factus est ...

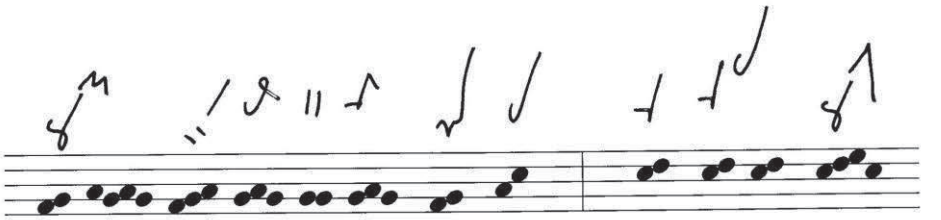

III. Al- le-
lu- ia. Gen- ti- um po- pu-
lus se-
dens in te- ne- bris
vi- dit lu- cem mag-


nam, qui se- de- bant
in re-gi- o- ne um-bre mor- tis
lu- men or- tum est e- is. * Et
IIII. Al- le-
lu- ia. Glo- ri- a et ho- nor

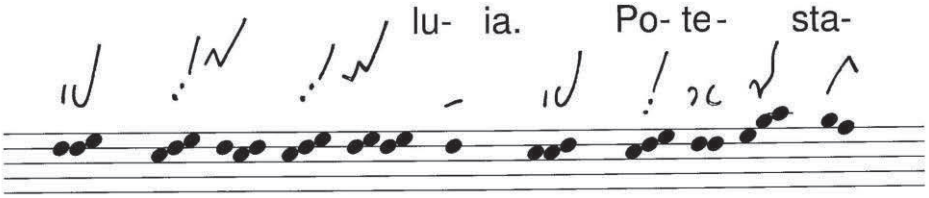

Patri et Fi- li- o et Spi- ri- tu- i San-
cto, in sae- cu- la saecu- lo-
rum. A- men. * Et factus est ...


Parvu- lus na-tus est no-
bis, Fi- li- us da- tus est no- bis,
* et factus est prin- ci- pa- tus e- ius
super hu- me- ros e- ius, al-
le- lu- ia, al- le- lu- ia.

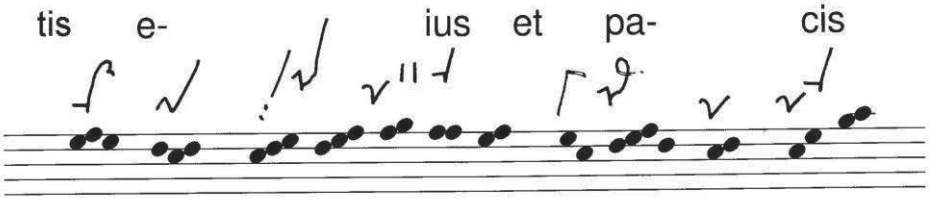
II. Al-le-



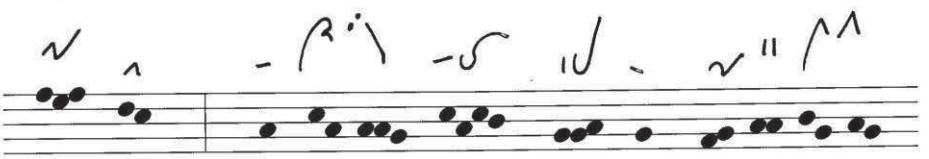
lu- ia. Po- te- sta-



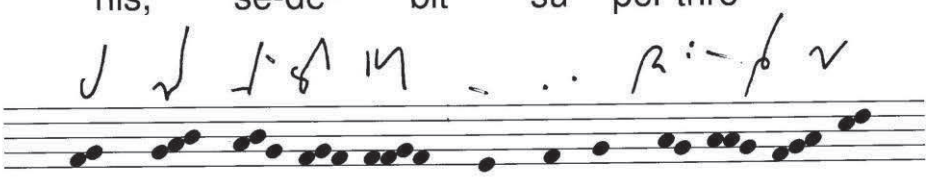
tis e- ius et pa- cis



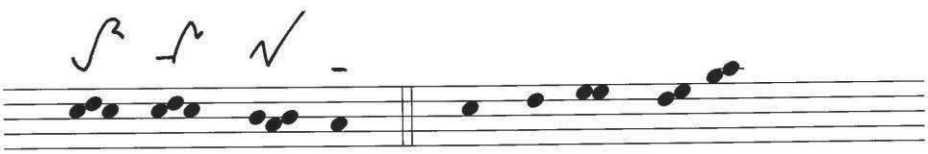
e- ius non e- rit fi-



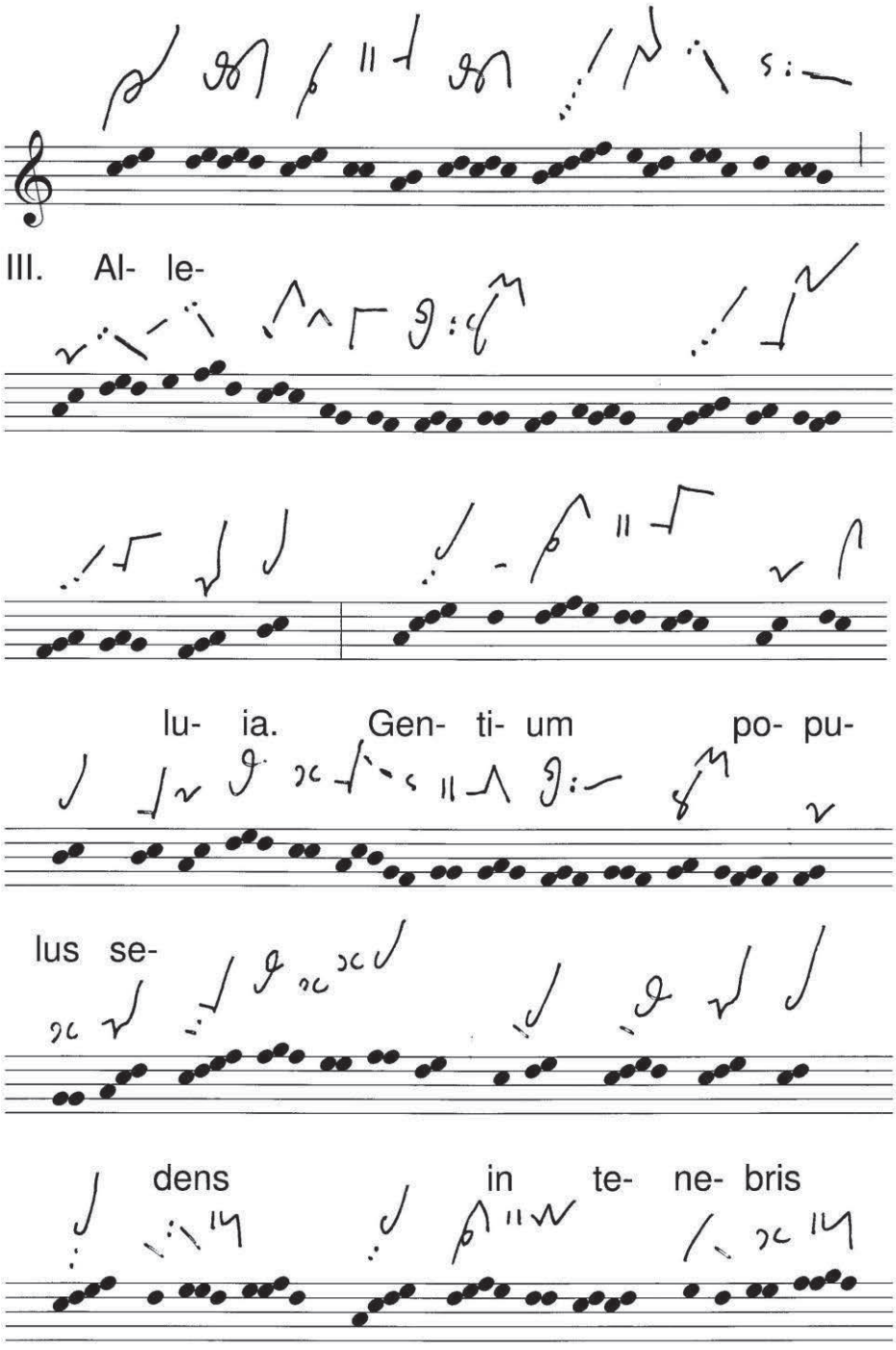
nis, se-de- bit su- per thro-

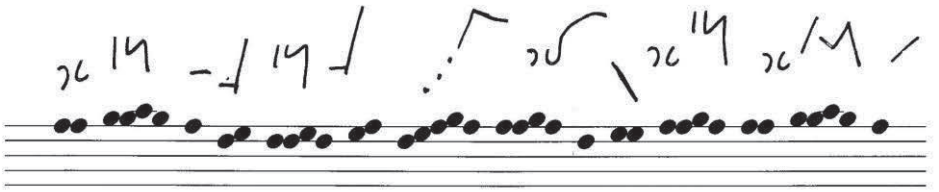


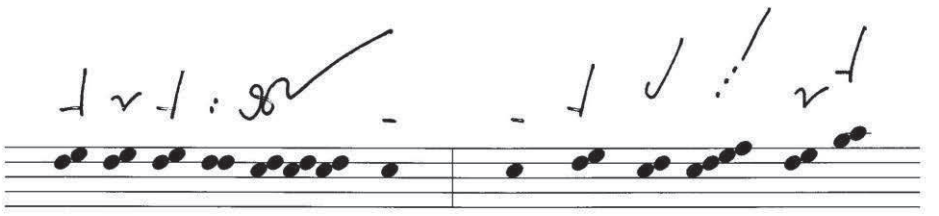
num Da- vid et super reg-



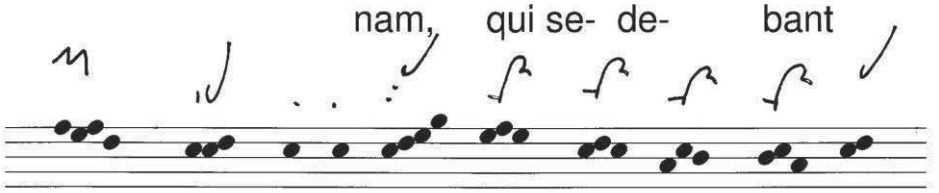
num e- ius. * Et factus est ...


III. Al- le-
lu- ia. Gen- ti- um po- pu-
lus se-
dens in te- ne- bris
vi- dit lu- cem mag-

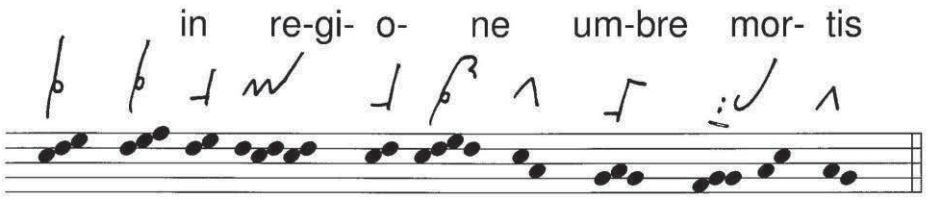




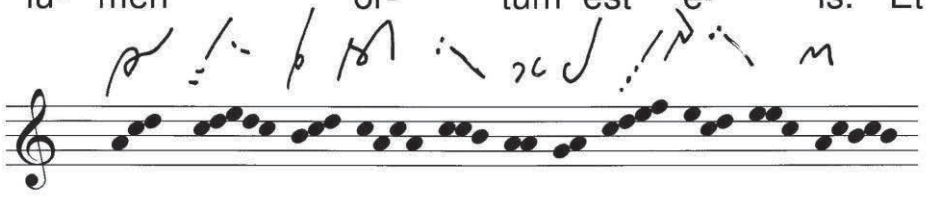
nam, qui se- de- bant



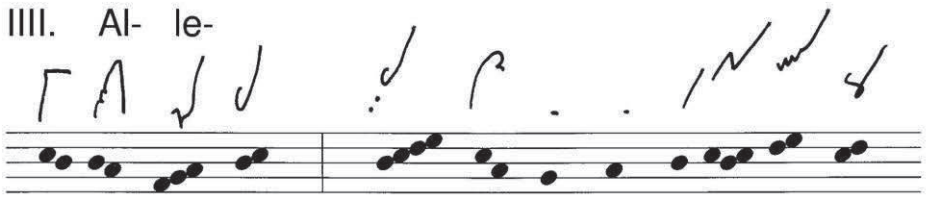
in re-gi- o- ne um-bre mor- tis



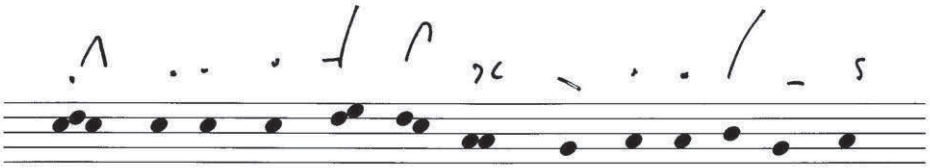
lu- men or- tum est e- is. * Et



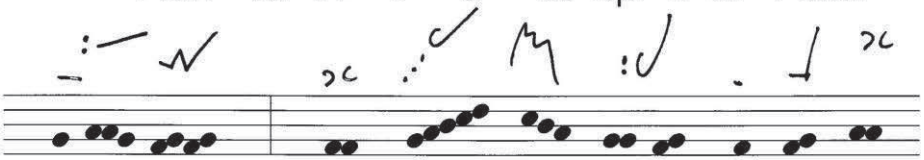
IIII. Al- le-



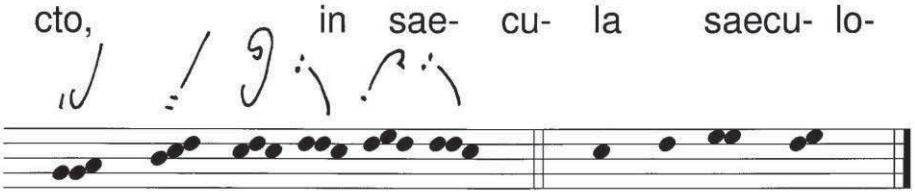
lu- ia. Glo- ri- a et ho- nor



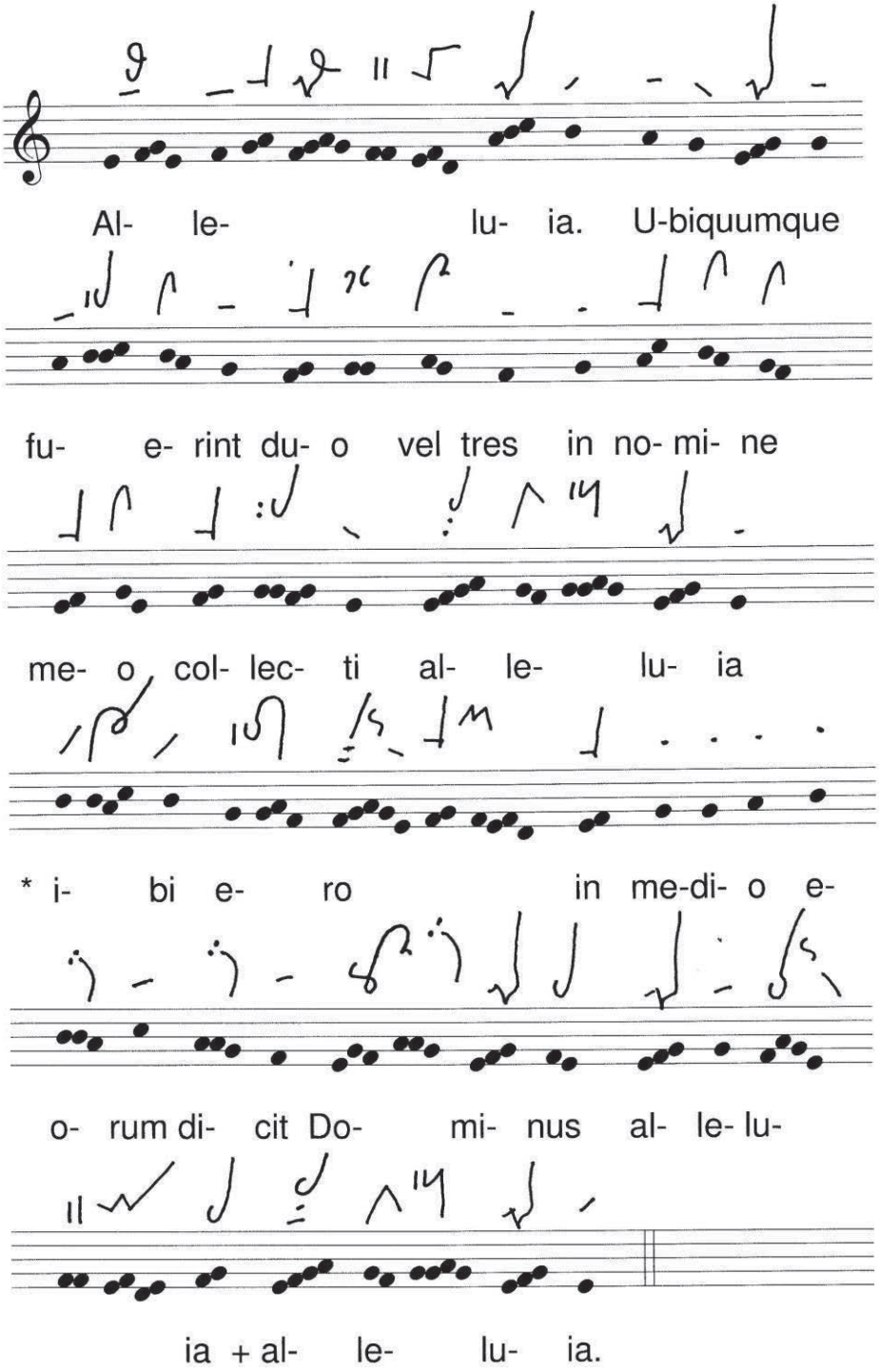
Patri et Fi- li- o et Spi- ri- tu- i San-

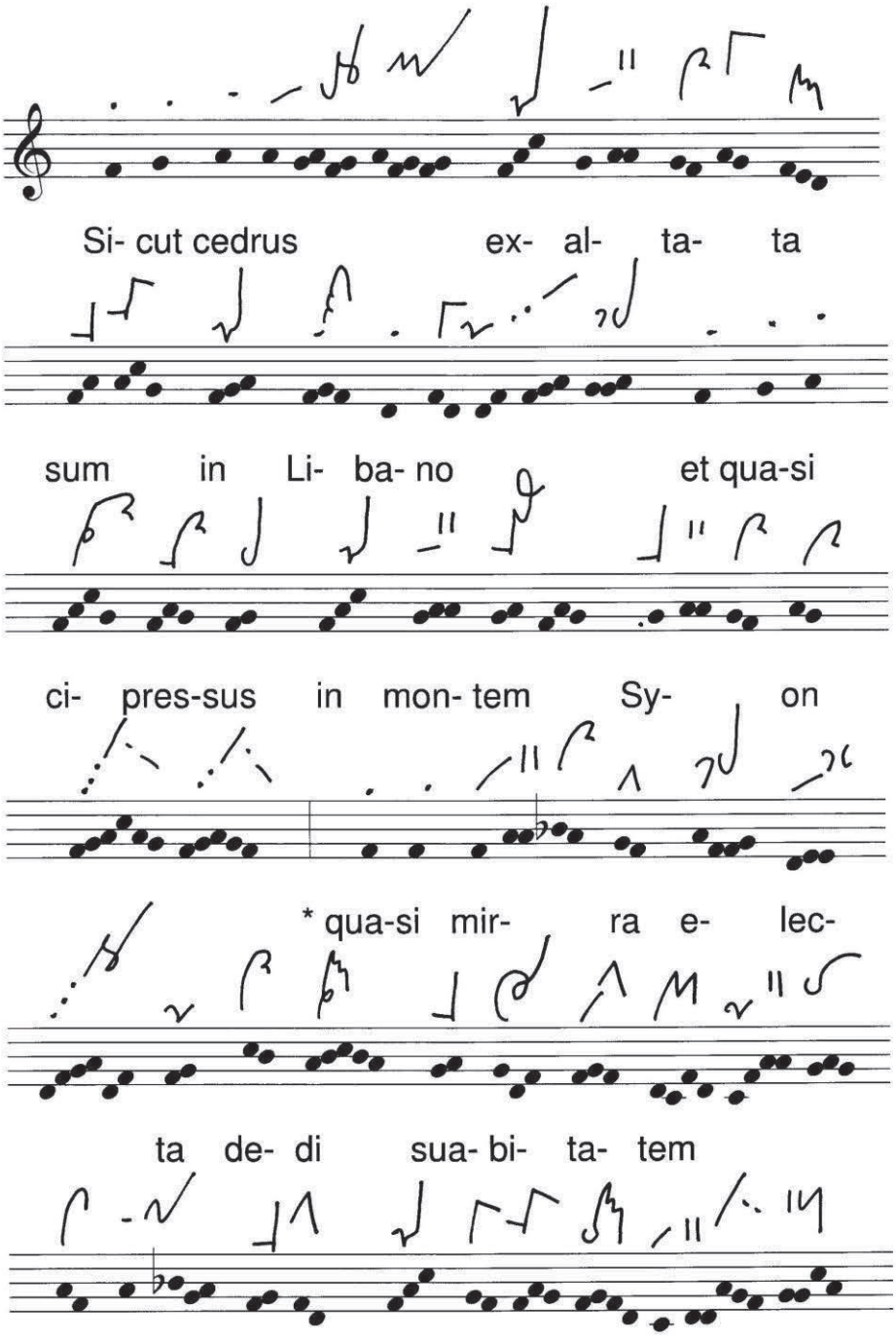


cto, in sae- cu- la saecu- lo-



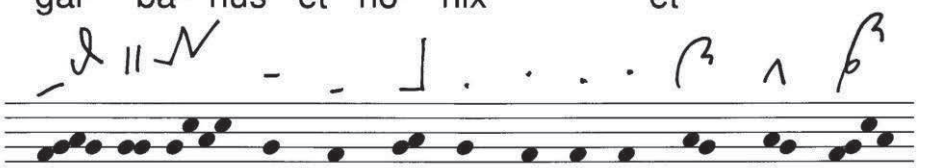
rum. A- men. * Et factus est ...


Al- le- lu- ia. U-biquumque
fu- e- rint du- o vel tres in no- mi- ne
me- o col- lec- ti al- le- lu- ia
* i- bi e- ro in me-di- o e-
o- rum di- cit Do- mi- nus al- le- lu-
ia + al- le- lu- ia.

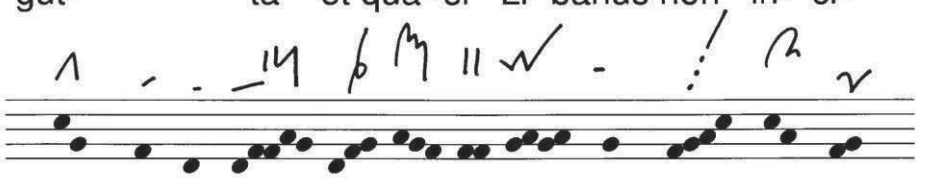

Si- cut cedrus ex- al- ta- ta
sum in Li- ba- no et qua-si
ci- pres-sus in mon- tem Sy- on
* qua-si mir- ra e- lec-
ta de- di sua- bi- ta- tem
ho- do- ris, al- le-

lu- ia. II. Si- cut sto- rax et

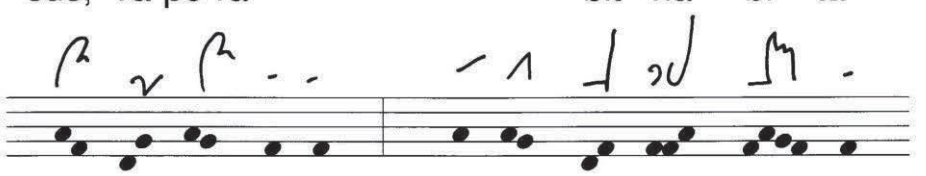
gal- ba- nus et ho- nix et



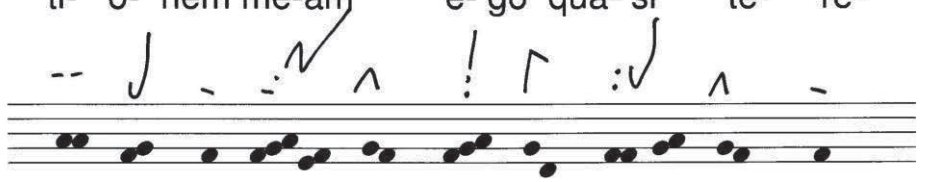
gut- ta et qua- si Li- banus non in- ci-



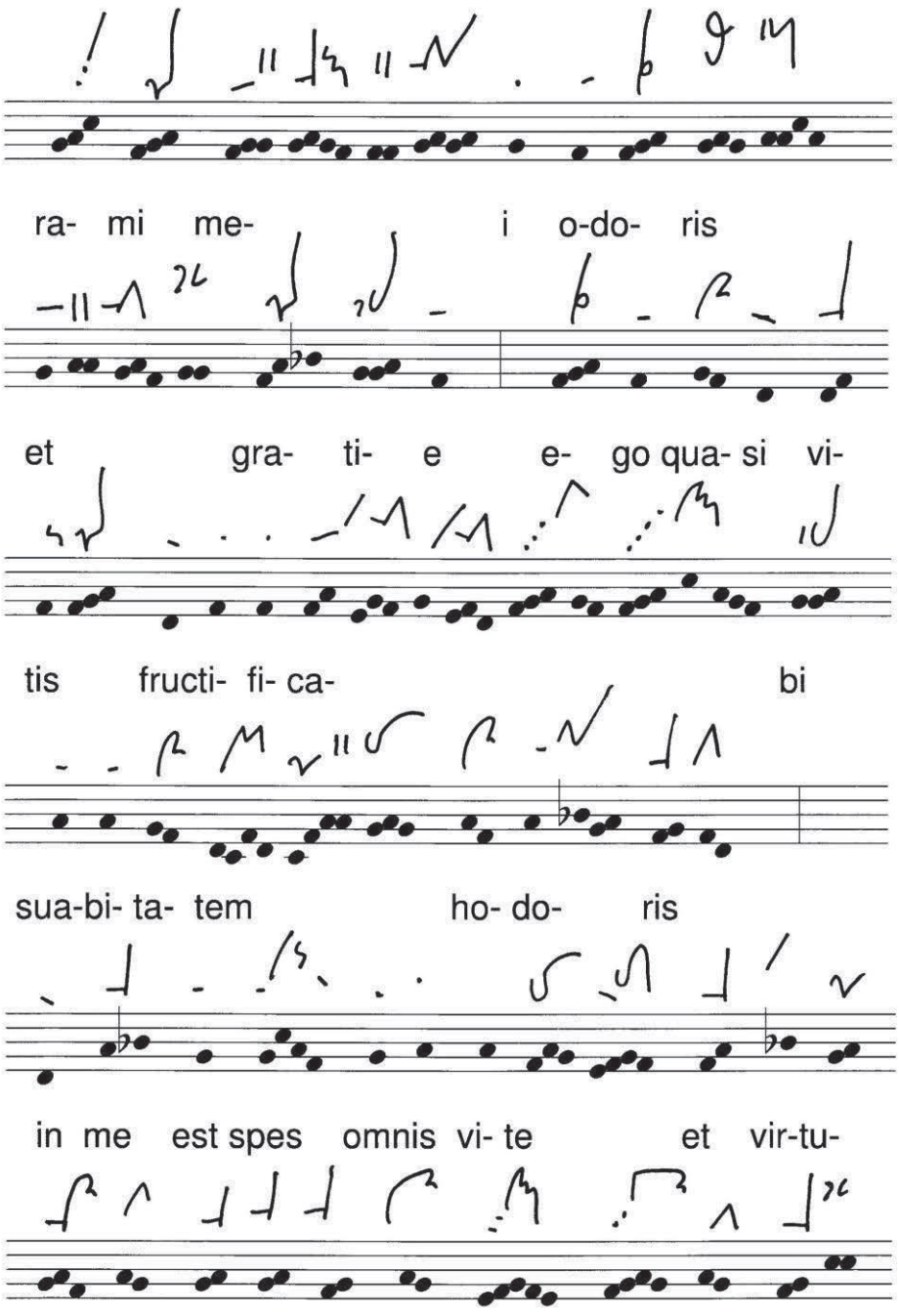
sus, va-po-ra- bit ha- bi- ta-

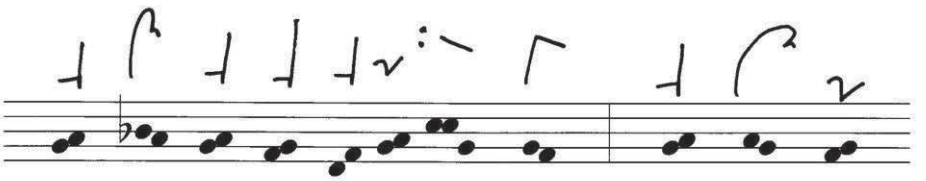


ti- o- nem me-am e- go qua- si te- re-



binctus expan- di ra- mos me- os et

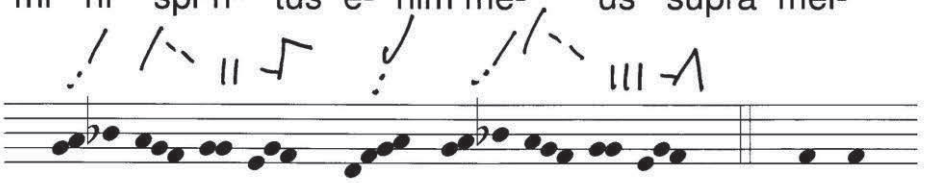

ra- mi me- i o-do- ris
et gra- ti- e e- go qua- si vi-
tis fructi- fi- ca- bi
sua-bi- ta- tem ho- do- ris
in me est spes omnis vi- te et vir-tu-
tis, tran-si- te ad me om- nes qui



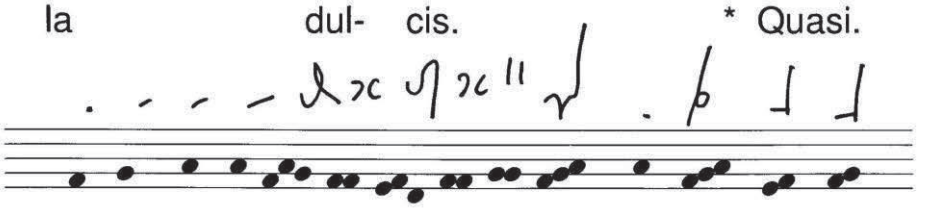
con- cu- pi- sci- tis me et a ge-

ne- ra- ti- o- ni- bus me- is ad- im-ple-

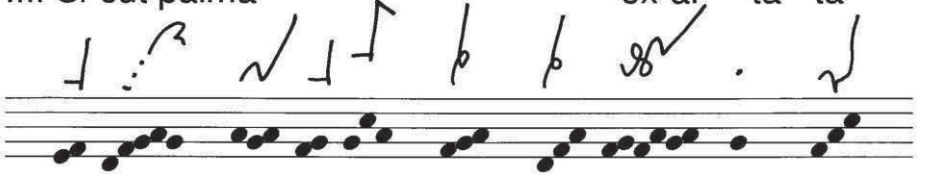
mi- ni spi-ri- tus e- nim me- us supra mel-



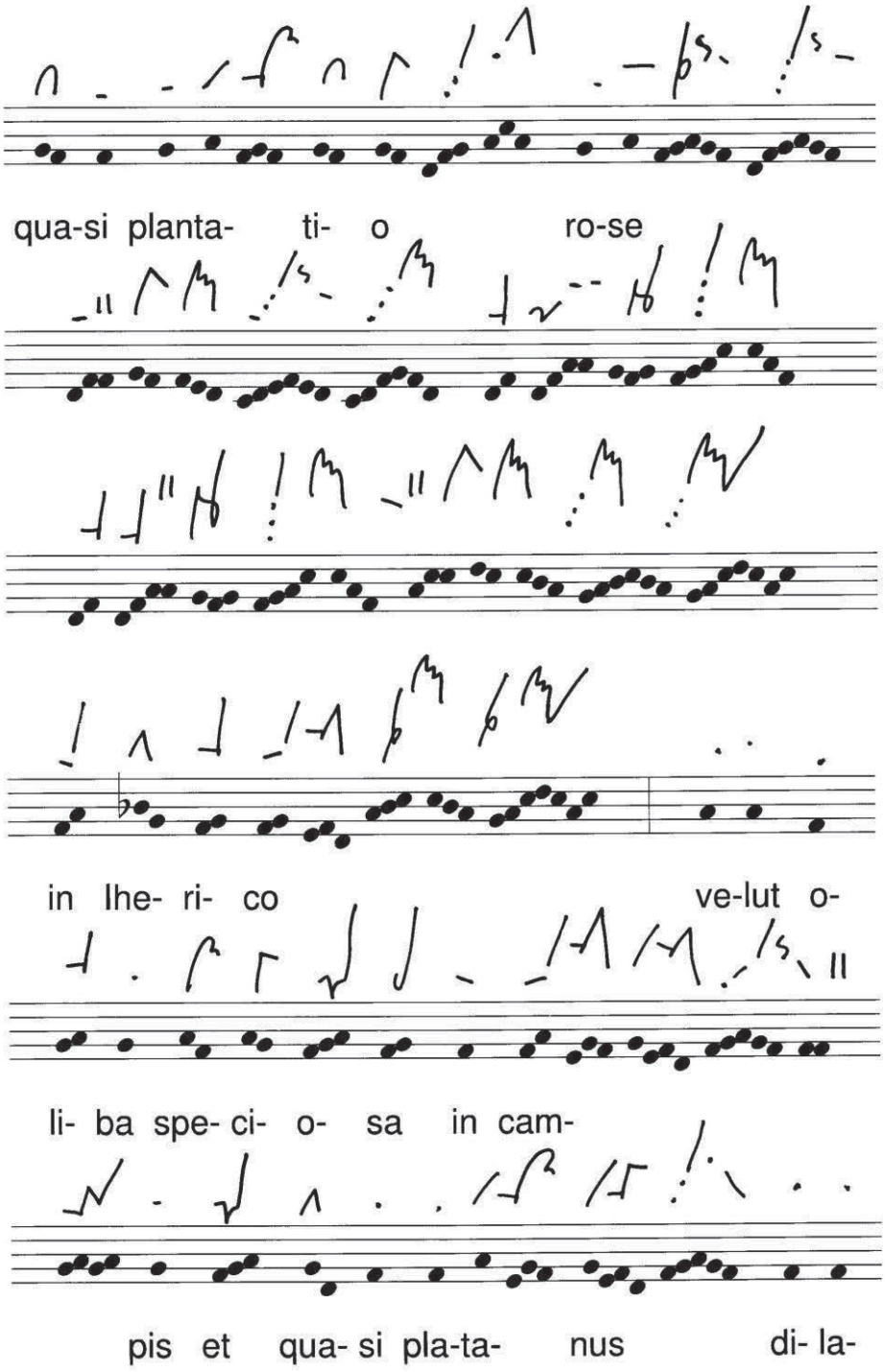
la dul- cis. * Quasi.

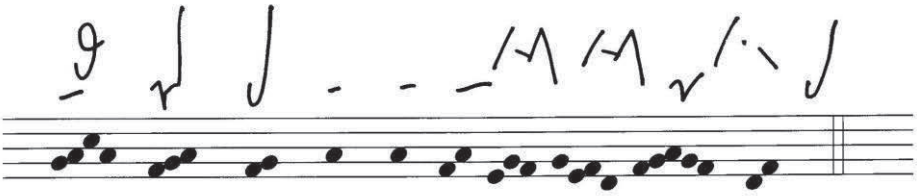


III. Si-cut palma ex-al- ta- ta

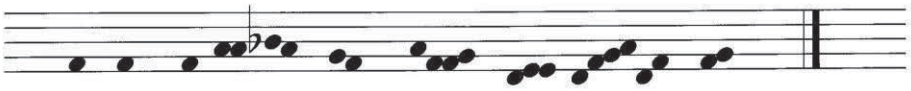


sum in mon- tem et

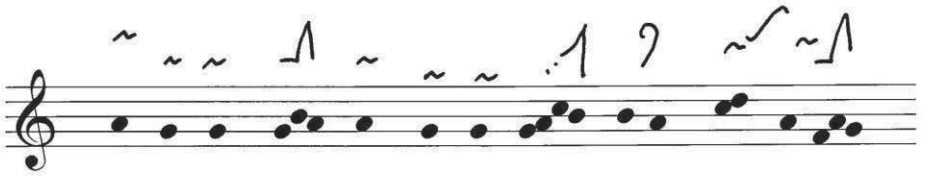

qua-si planta- ti- o ro-se
in lhe- ri- co ve-lut o-
li- ba spe- ci- o- sa in cam-
pis et qua- si pla-ta- nus di- la-



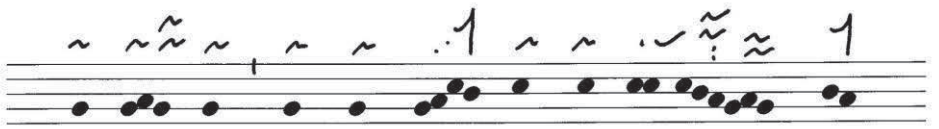
ta- ta sum in pla- te- is.



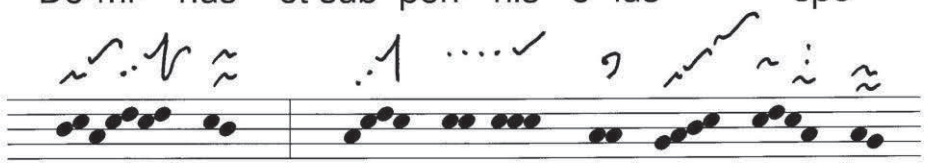
* qua-si mir- ra e- lec- ta ...



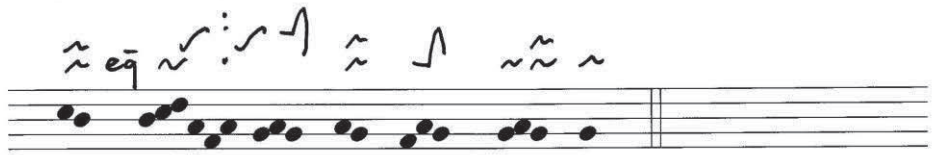
Sca-pu- lis su- is obumbra- vit ti- bi



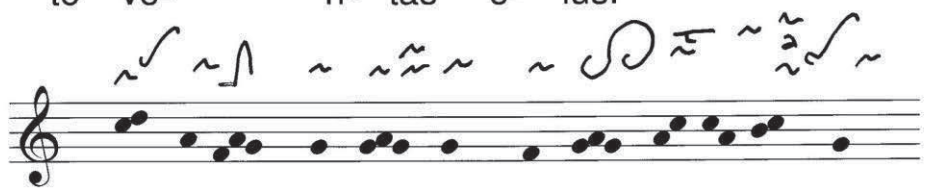
Do-mi- nus et sub pen- nis e- ius spe-



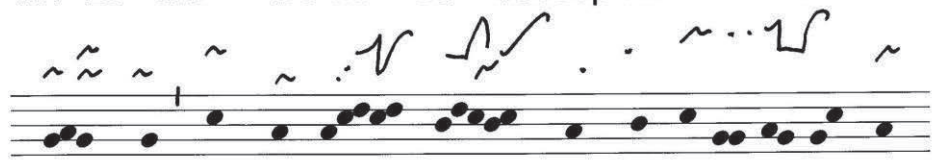
ra- bis * scu- to cir- cum- da- bit



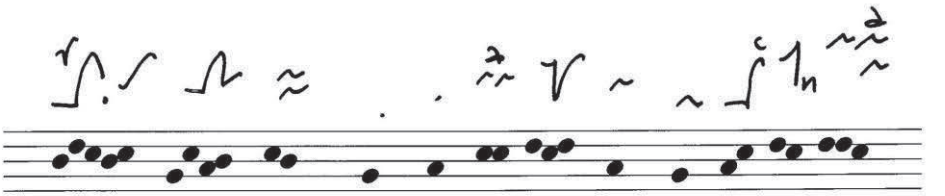
te ve- ri- tas e- ius.



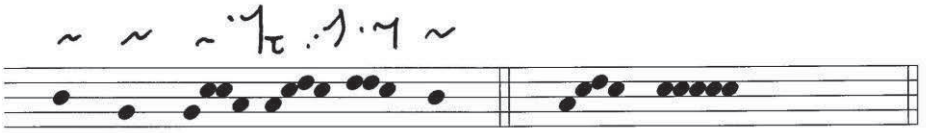
V.1 Di- cet Do-mi- no suscep-tor me-



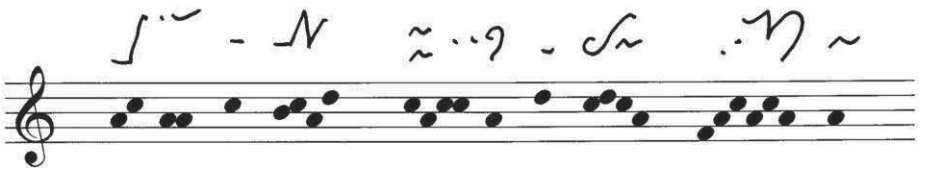
us es non ti-me- bis a ti-mo- re



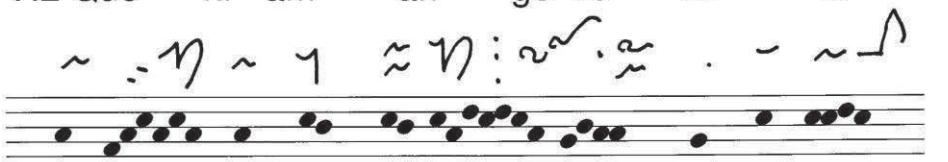
noc- tur- no a sa-git- ta vo- lan-



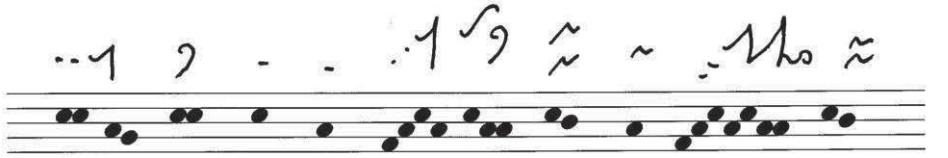
te per di- em. * Scu- to ...



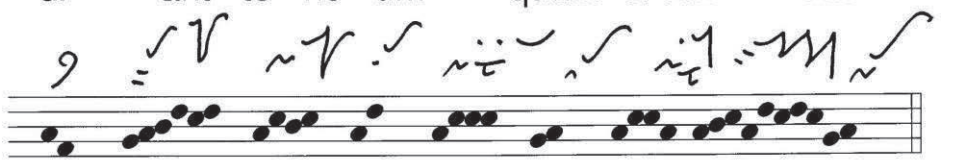
V.2 Quo- ni- am an- ge- lis su- is



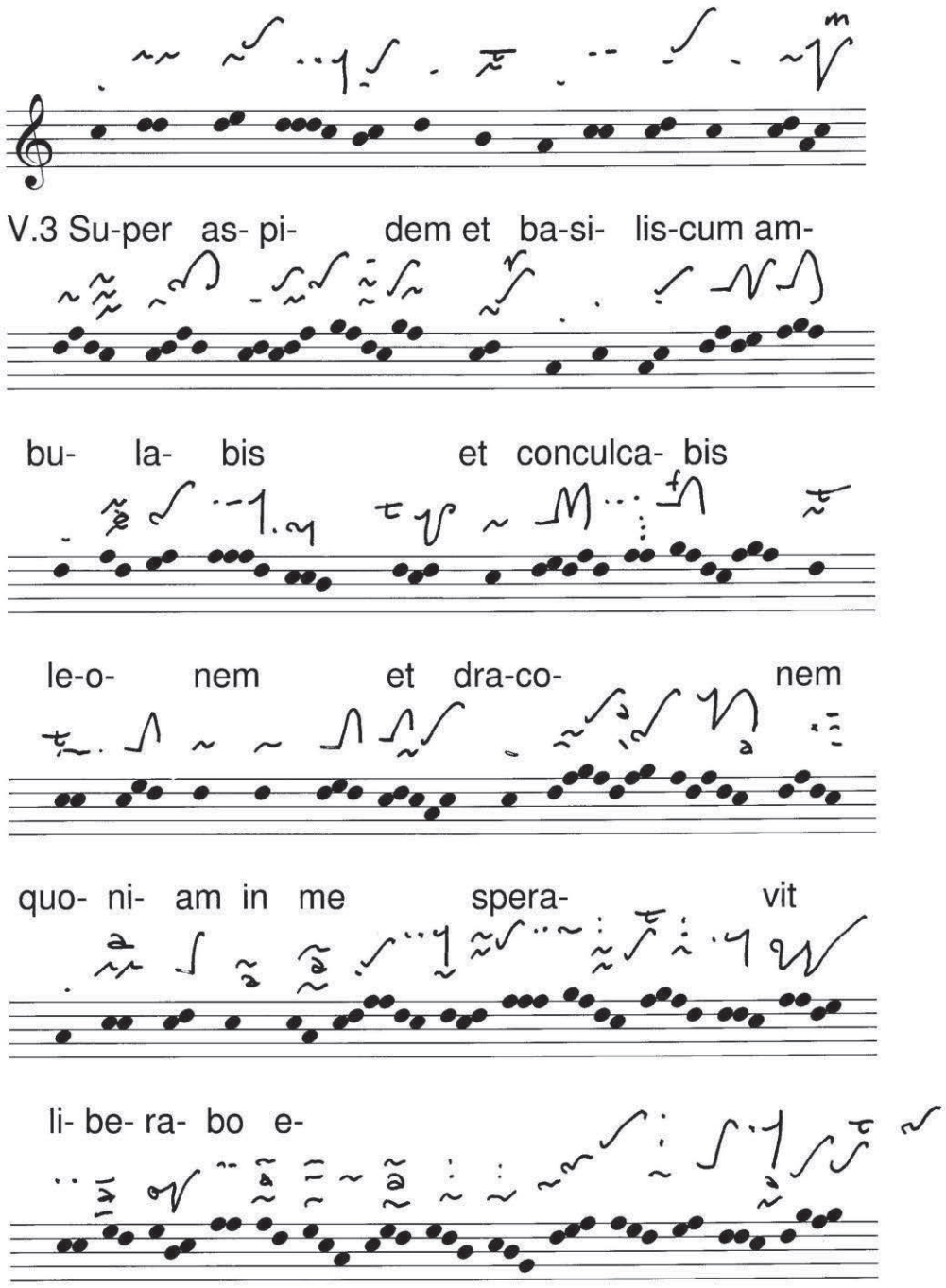
manda- vit de te ut custo-

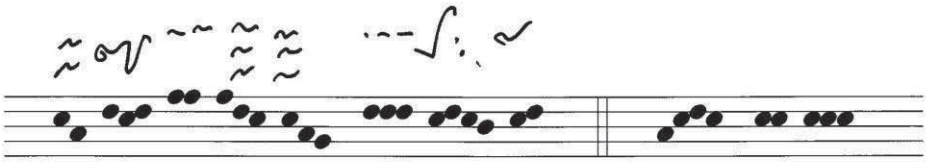


di- ant te ne um- quam of-fen- das

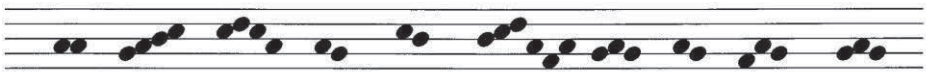


ad la- pi- dem pe- dem tuum. * Scuto


V.3 Su-per as- pi- dem et ba-si- lis-cum am-
bu- la- bis et conculca- bis
le-o- nem et dra-co- nem
quo- ni- am in me spera- vit
li- be- ra- bo e-

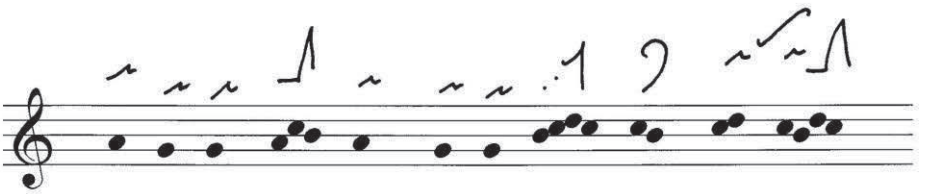


um. * Scu- to

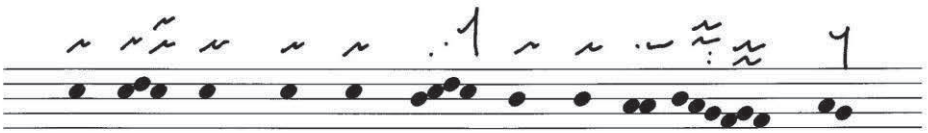


cir- cum- da- bit te ve- ri- tas e-

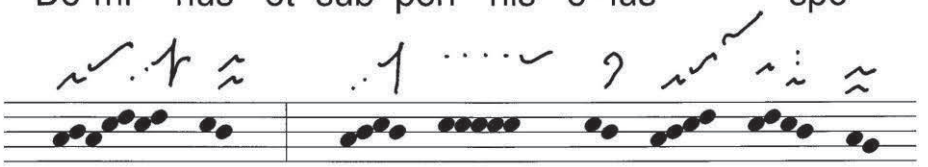
ius.



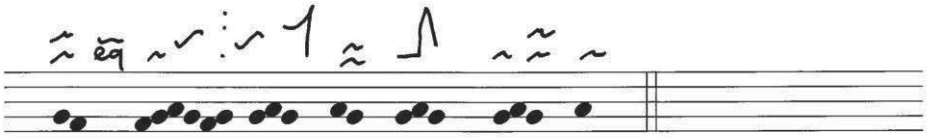
Sca-pu- lis su- is obumbra- vit ti- bi



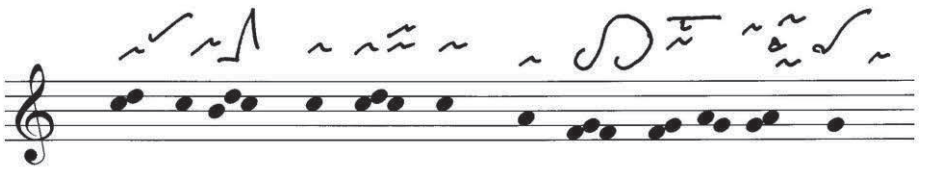
Do-mi- nus et sub pen- nis e- ius spe-



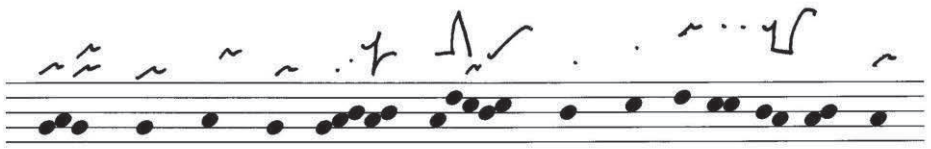
ra- bis * scu- to cir- cum- da- bit



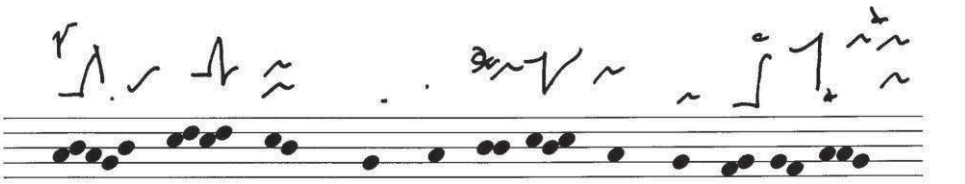
te ve- ri- tas e- ius.



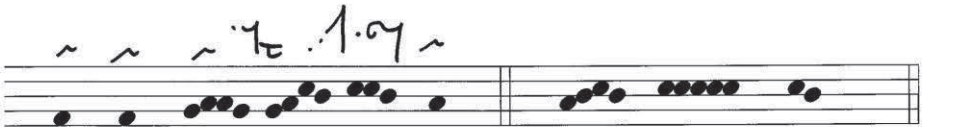
V.1 Di- cet Do-mi- no suscep-tor me-



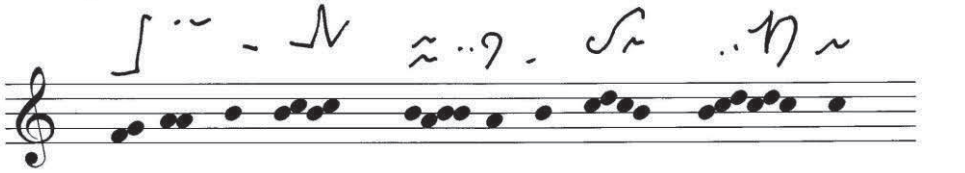
us es non ti-me- bis a ti-mo- re



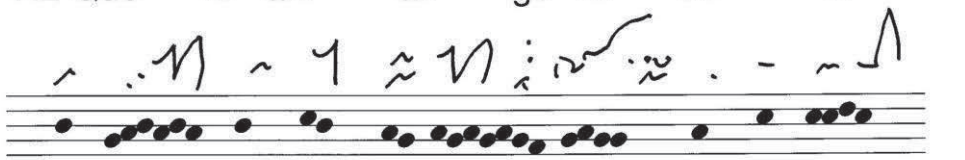
noc- tur- no a sa-git- ta vo- lan-



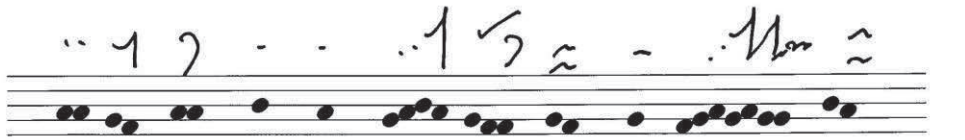
te per di- em. * Scu- to ...



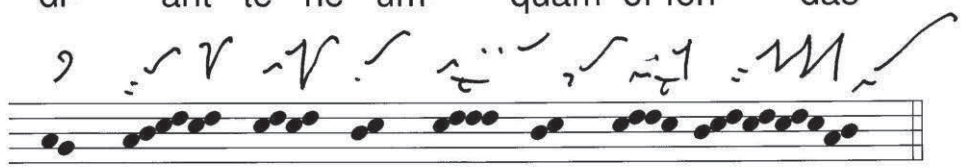
V.2 Quo- ni- am an- ge- lis su- is



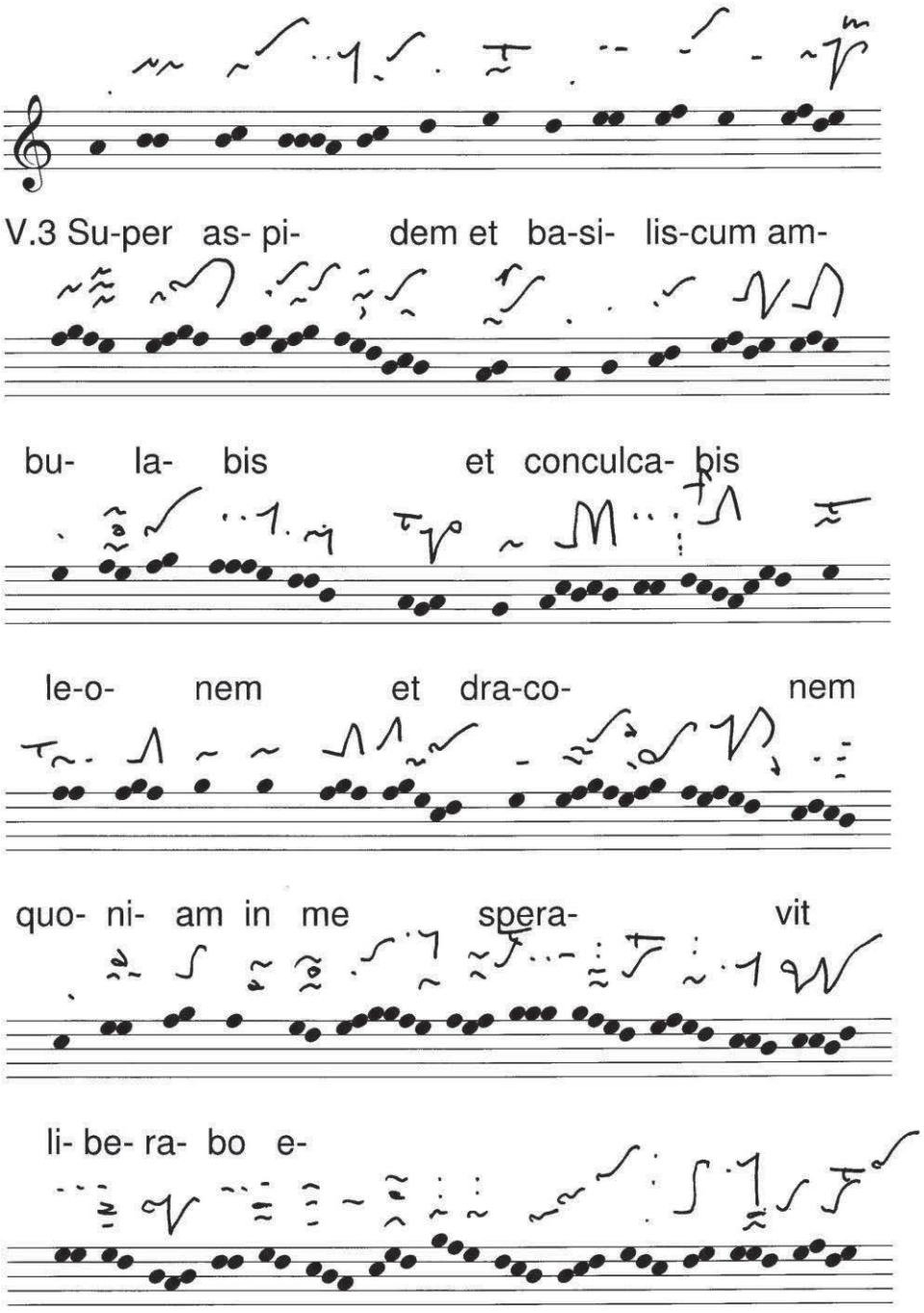
manda- vit de te ut custo-

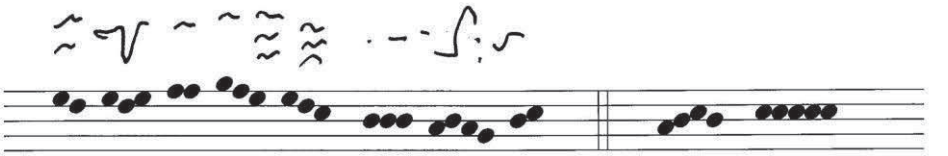


di- ant te ne um- quam of-fen- das



ad la- pi- dem pe- dem tuum. * Scuto

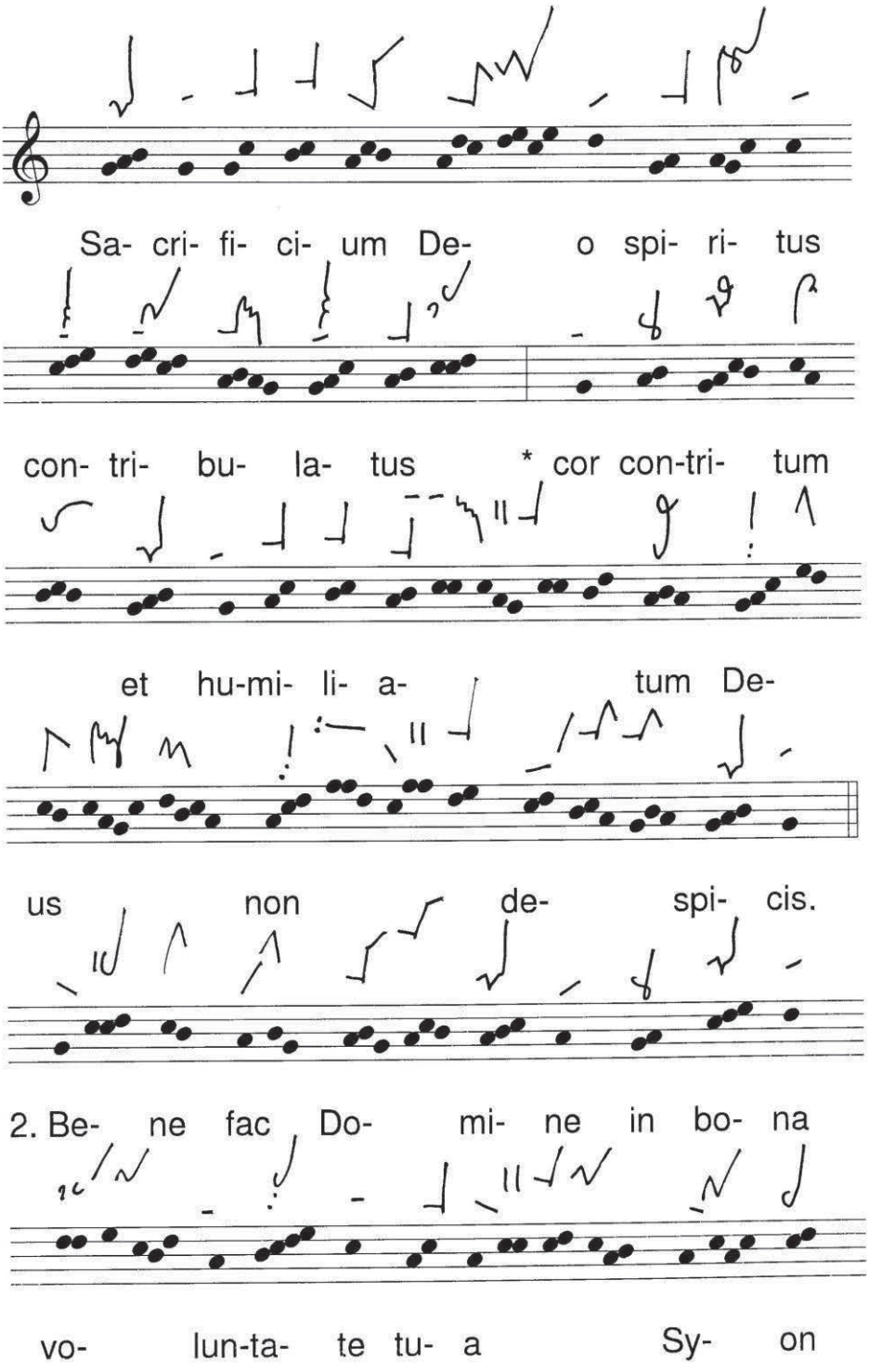

V.3 Su-per as- pi- dem et ba-si- lis-cum am-
bu- la- bis et conculca- bis
le-o- nem et dra-co- nem
quo- ni- am in me spera- vit
li- be- ra- bo e-

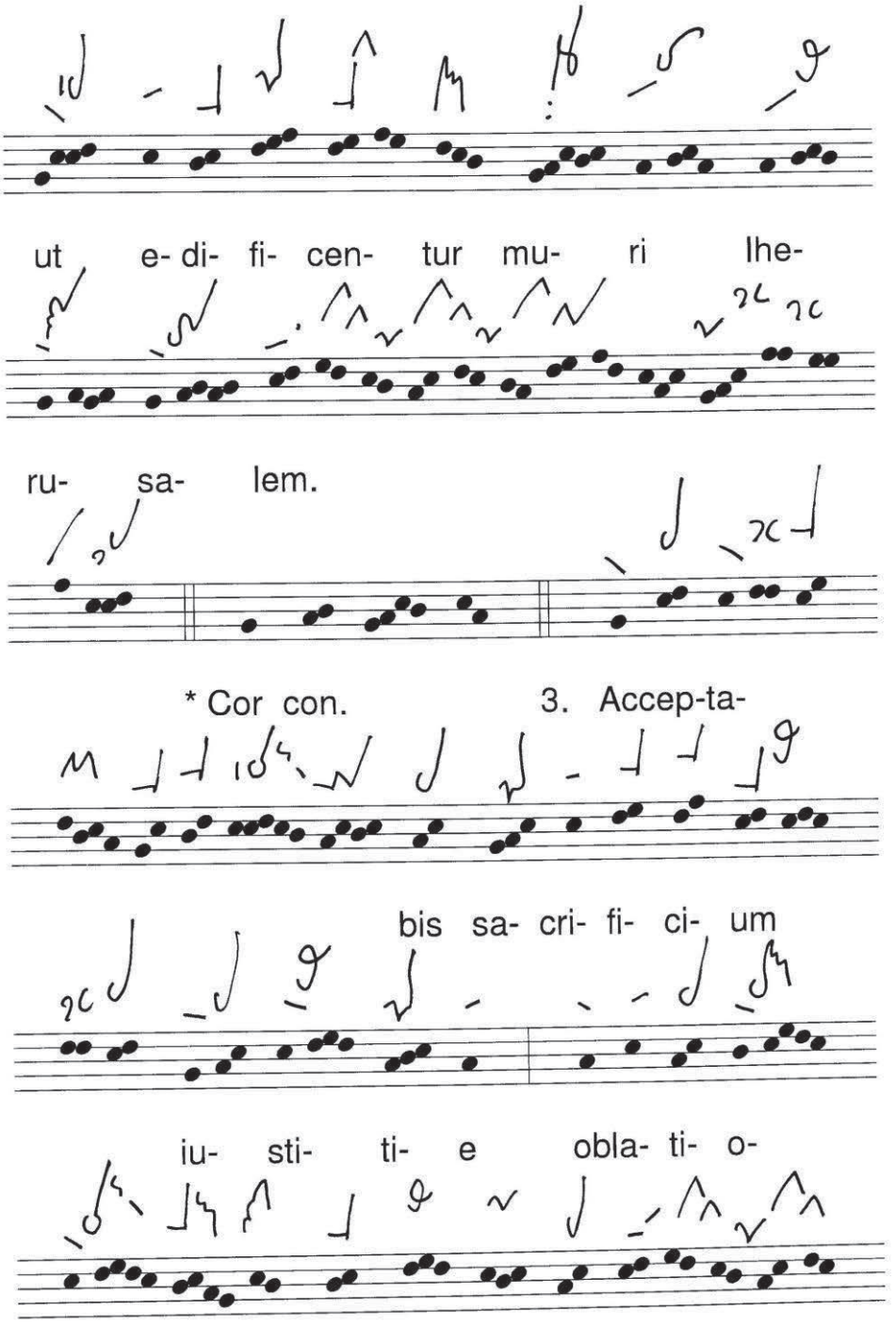


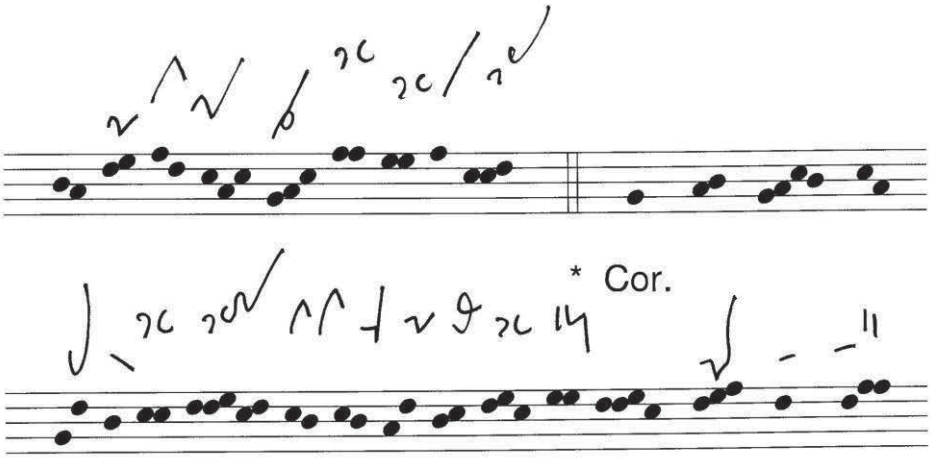
um. * Scu- to

cir- cum- da- bit te ve- ri- tas e-

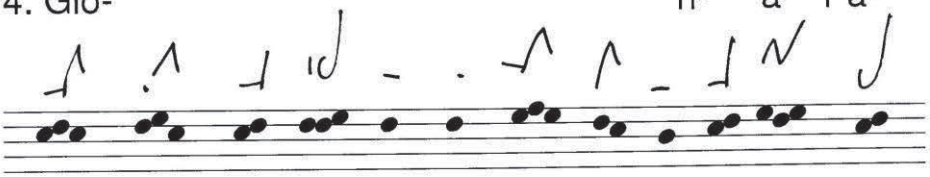
ius.


Sa- cri- fi- ci- um De- o spi- ri- tus
con- tri- bu- la- tus * cor con-tri- tum
et hu-mi- li- a- tum De-
us non de- spi- cis.
2. Be- ne fac Do- mi- ne in bo- na
vo- lun-ta- te tu- a Sy- on


ut e- di- fi- cen- tur mu- ri lhe-
ru- sa- lem.
* Cor con.
3. Accep-ta-
bis sa- cri- fi- ci- um
iu- sti- ti- e obla- ti- o-
nes et o- lo- causta.



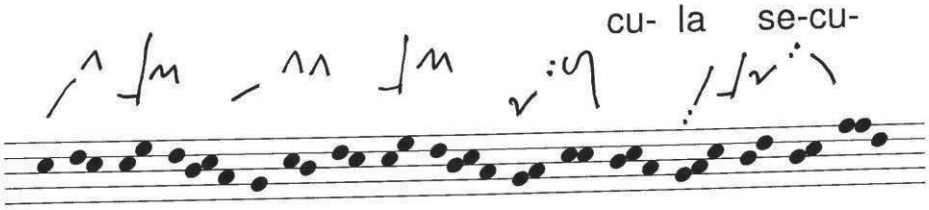
4. Glo- ri- a Pa-



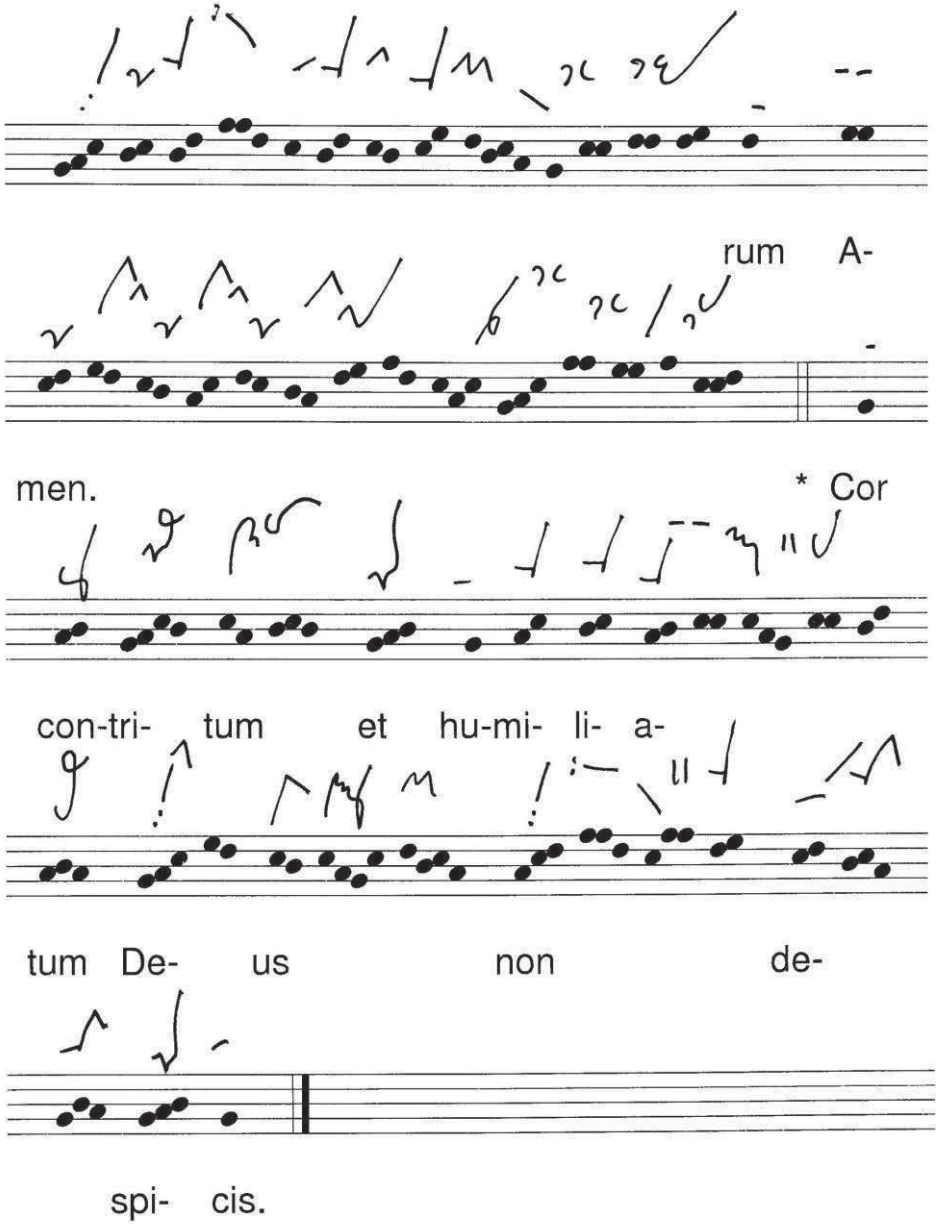
tri et Fi- li- o et Spi- ri- tu- i San-

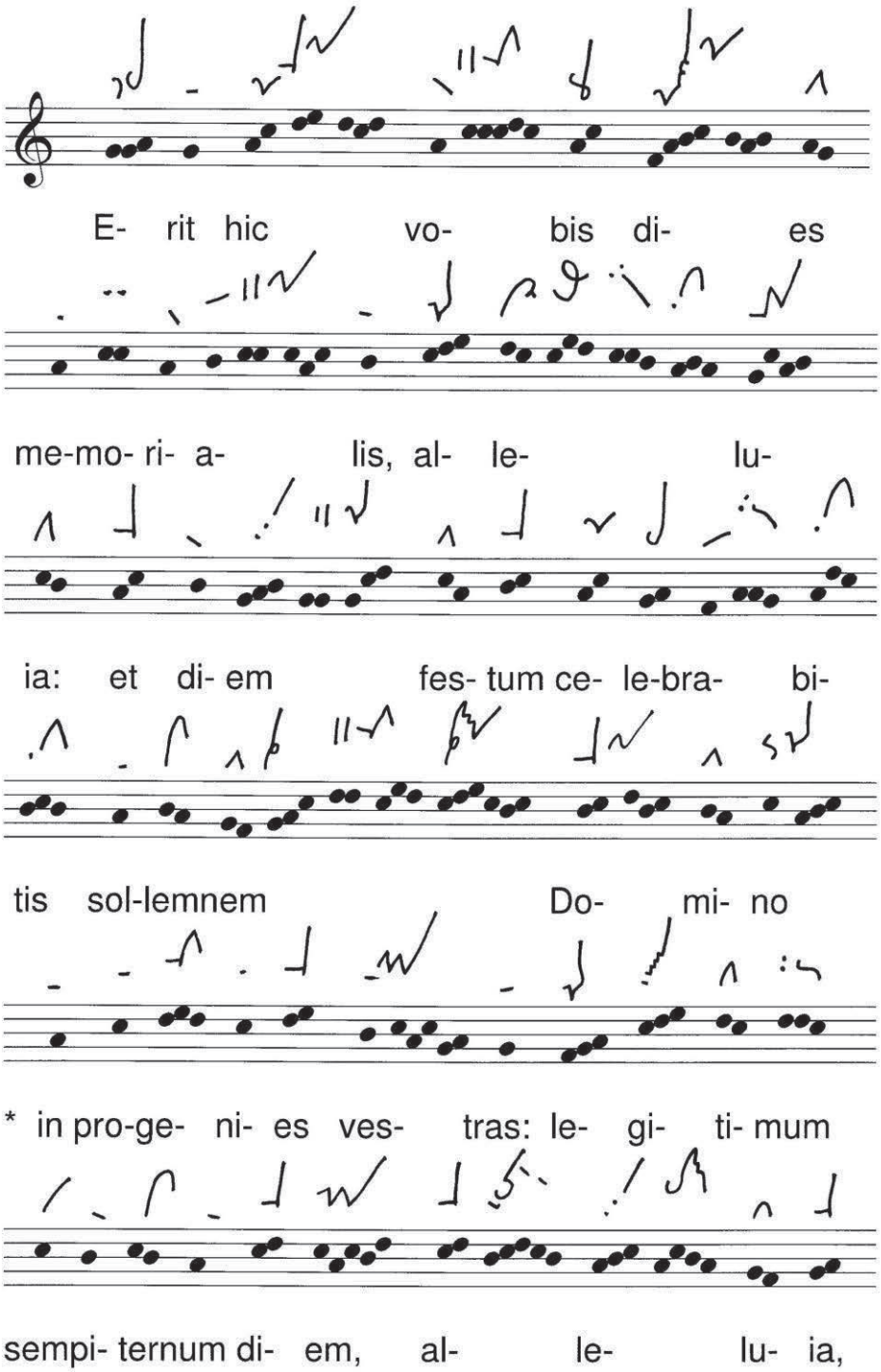
cto in se-

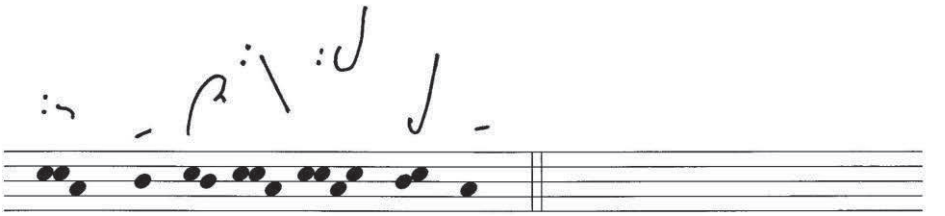
cu- la se-cu-



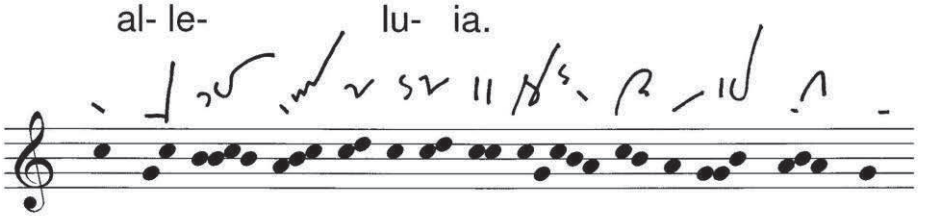
lo-


rum A-
men.
* Cor
con-tri- tum et hu-mi- li- a-
tum De- us non de-
spi- cis.


E- rit hic vo- bis di- es
me-mo- ri- a- lis, al- le- lu-
ia: et di- em fes- tum ce- le-bra- bi-
tis sol-lemnem Do- mi- no
* in pro-ge- ni- es ves- tras: le- gi- ti- mum
sempi- ternum di- em, al- le- lu- ia,

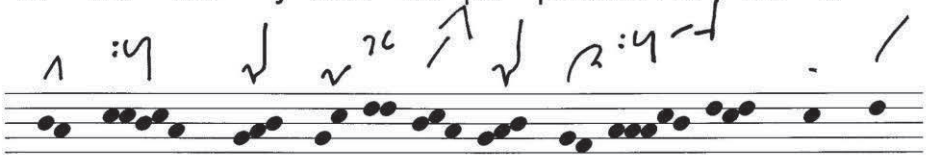


al- le- lu- ia.

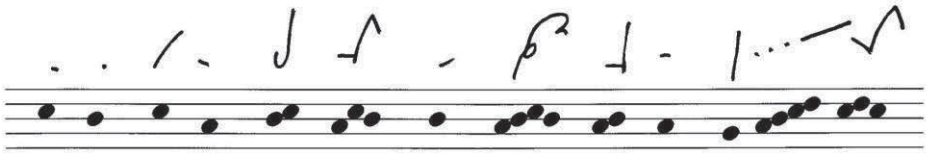


II. Al- le- lu- ia.

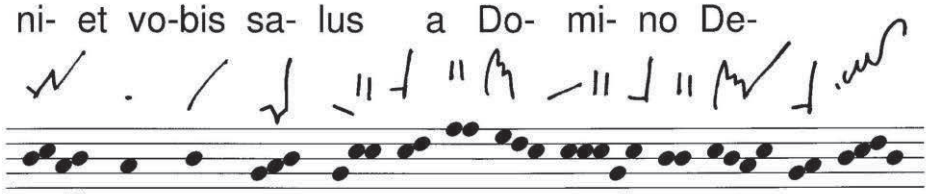
Di- xit Mo- y- ses ad po- pulum: Bo- no a-



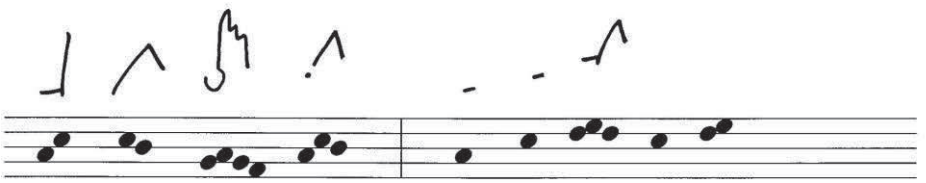
ni- mo es- to- te et ve-



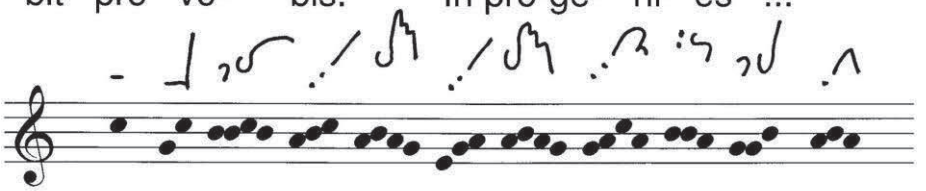
ni- et vo-bis sa- lus a Do- mi- no De-



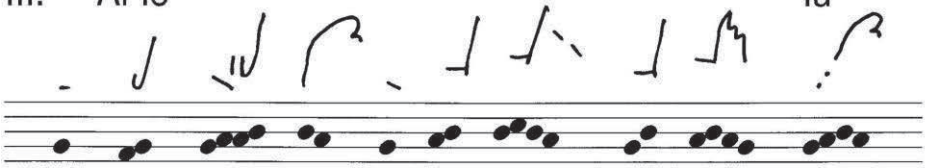
o et pug- na-



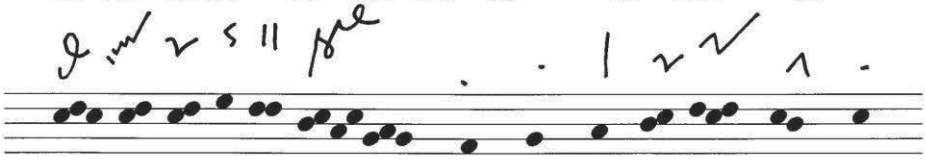
bit pro vo- bis. * In pro-ge- ni- es ...



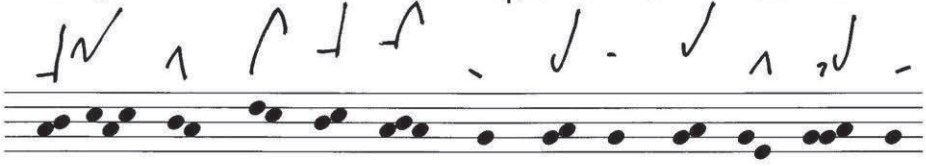
III. Al-le- lu-



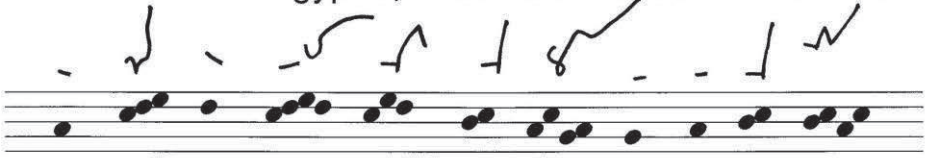
ia. In men- te ha- be- te di- em is-



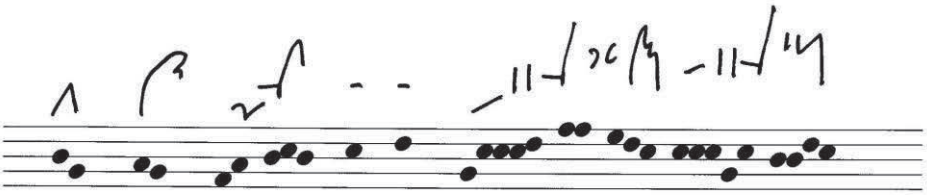
tum, in quo ex- is- tis de



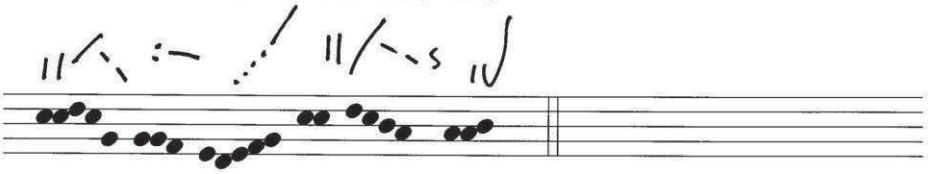
ter- ra Ae-gyp- ti, de do-mo ser- vi- tu- tis:



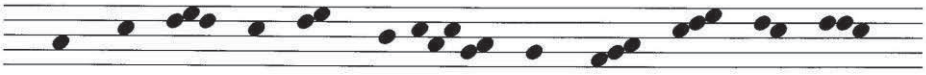
in ma- nu e- nim po- ten- ti li- be- ra-



bit vos Do- mi-nus De-

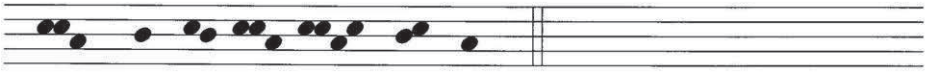


us.

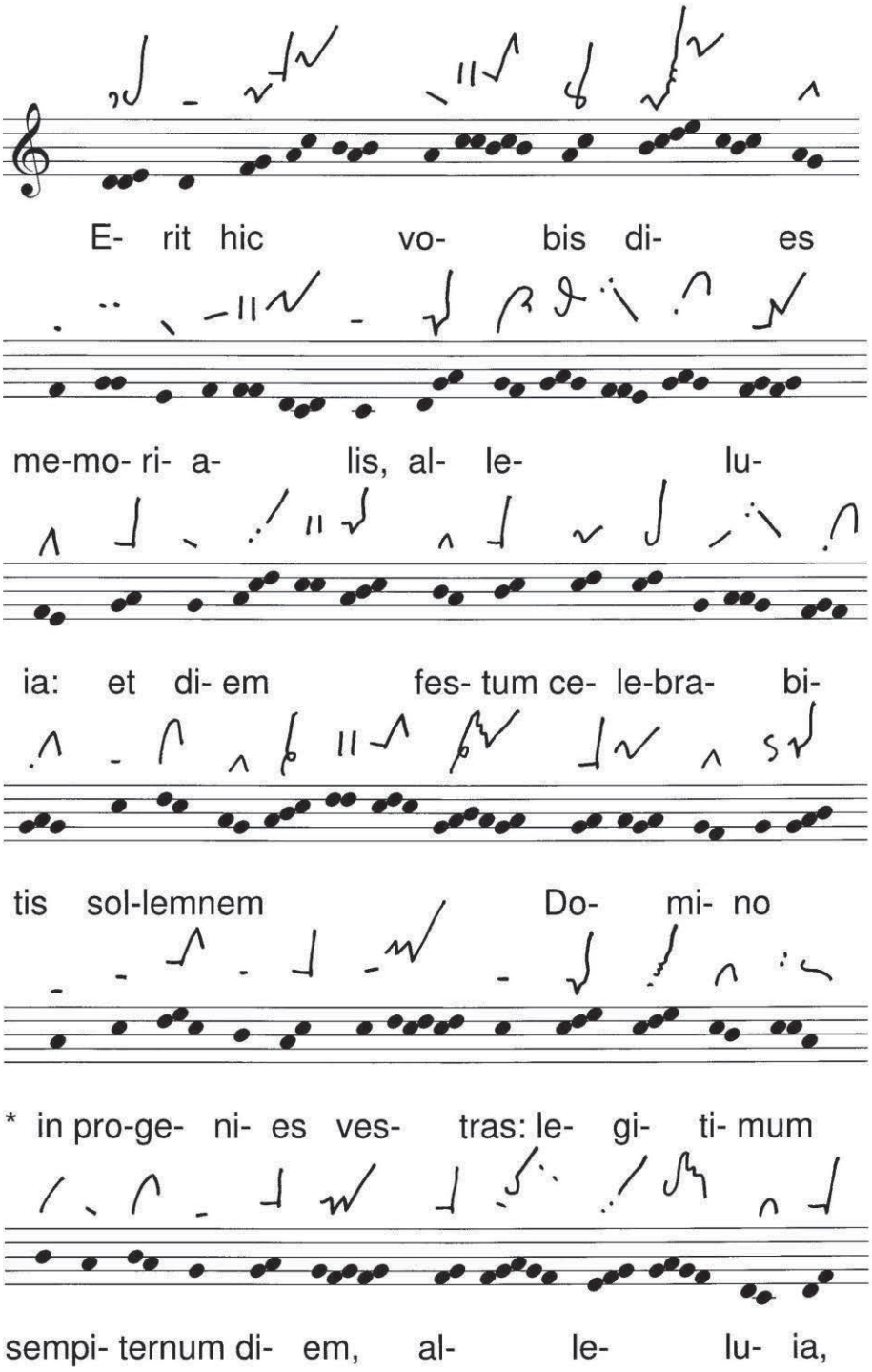


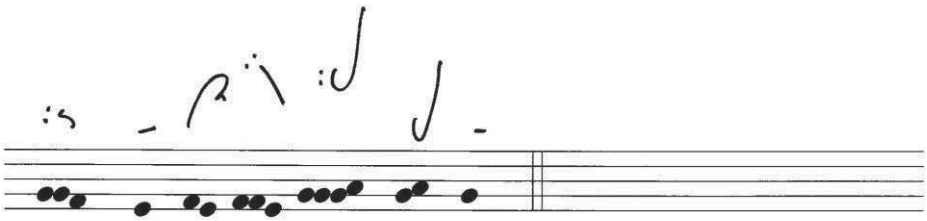
* in pro-ge- ni- es ves- tras: le- gi- ti- mum

sempi- ternum di- em, al- le- lu- ia,

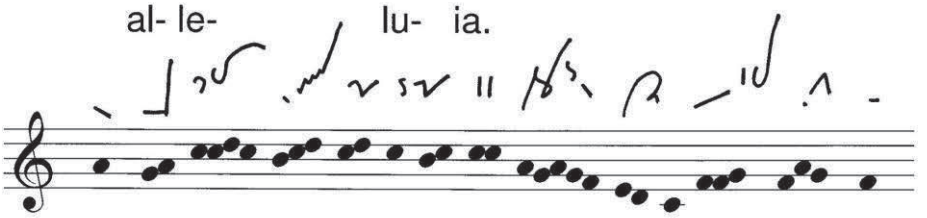


al- le- lu- ia.

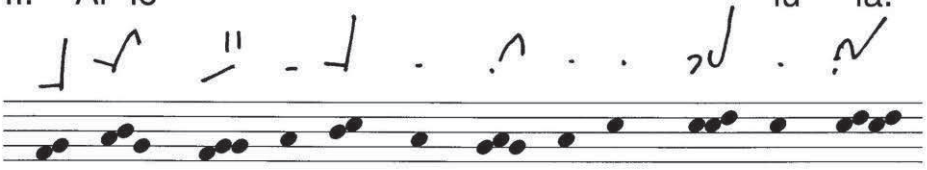

E- rit hic vo- bis di- es
me-mo- ri- a- lis, al- le- lu-
ia: et di- em fes- tum ce- le-bra- bi-
tis sol-lemnem Do- mi- no
* in pro-ge- ni- es ves- tras: le- gi- ti- mum
sempi- ternum di- em, al- le- lu- ia,



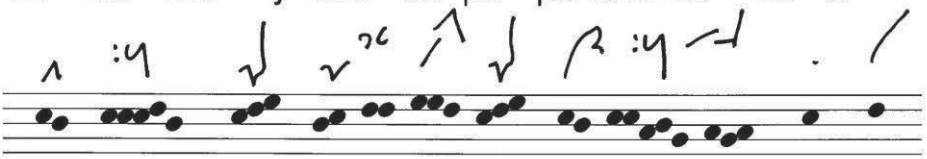
al- le- lu- ia.



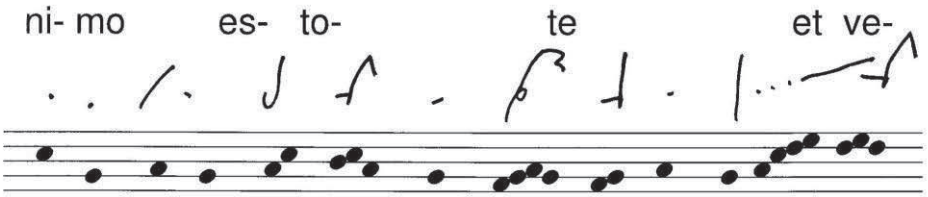
II. Al- le- lu- ia.



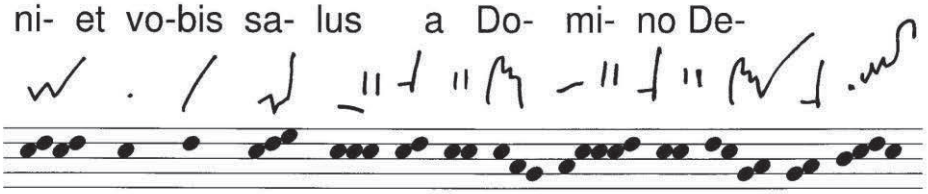
Di- xit Mo- y- ses ad po- pu-lum: Bo- no a-



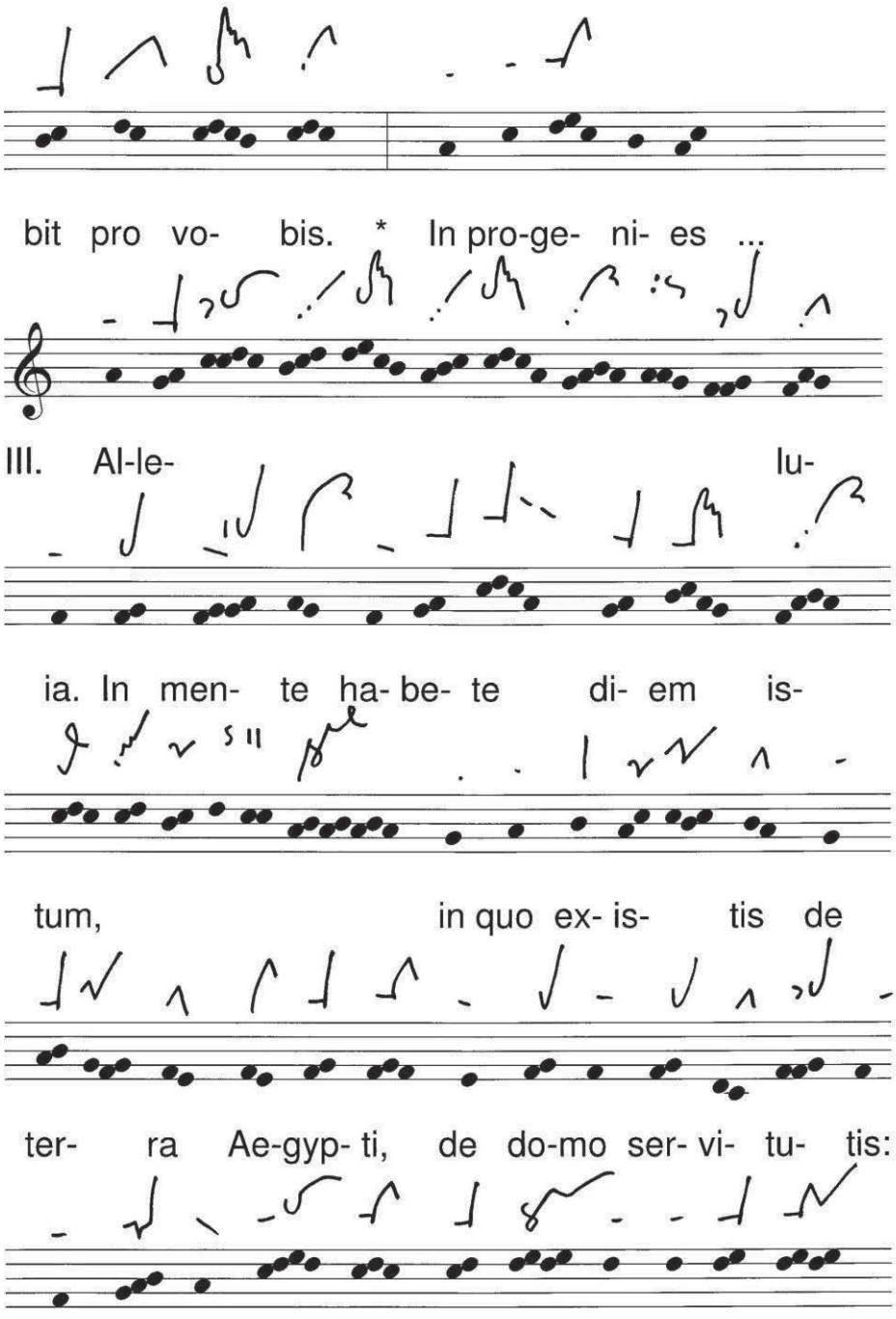
ni- mo es- to- te et ve-

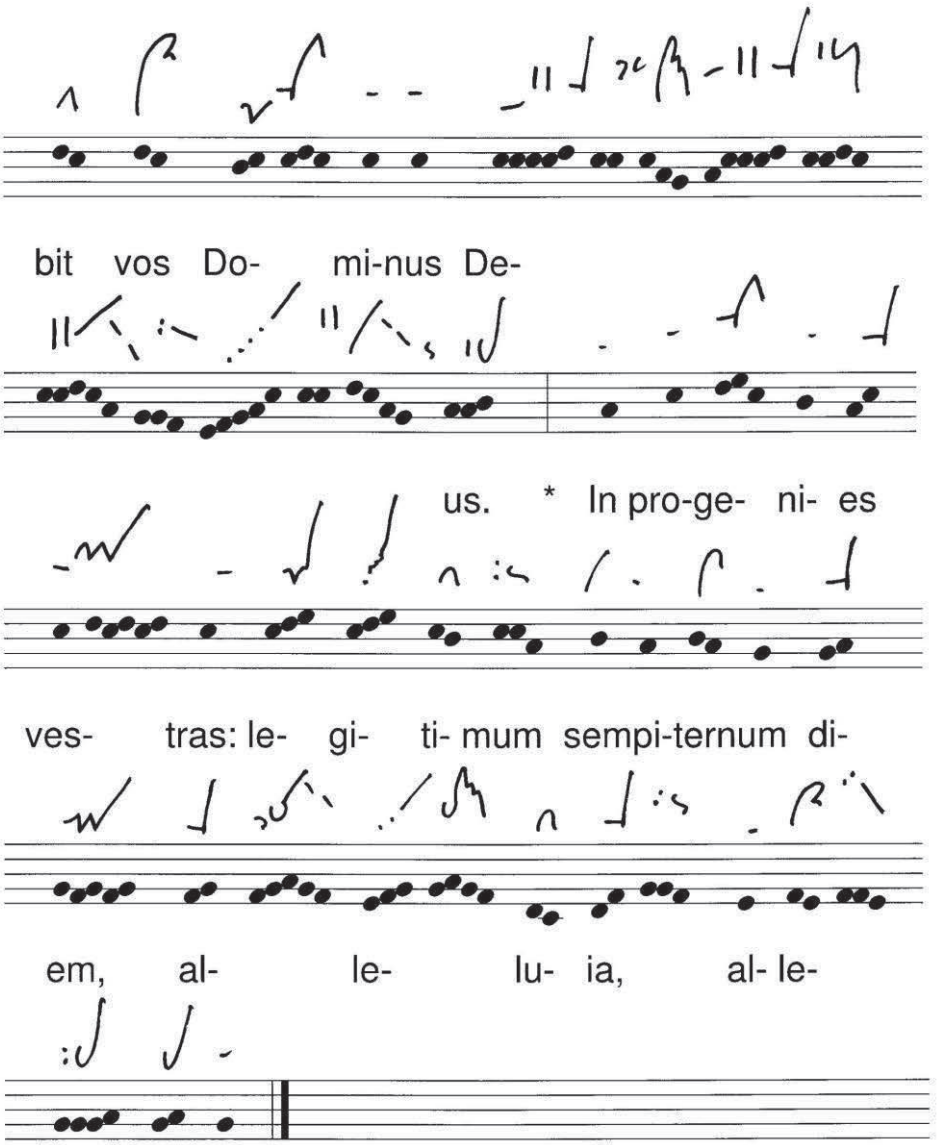


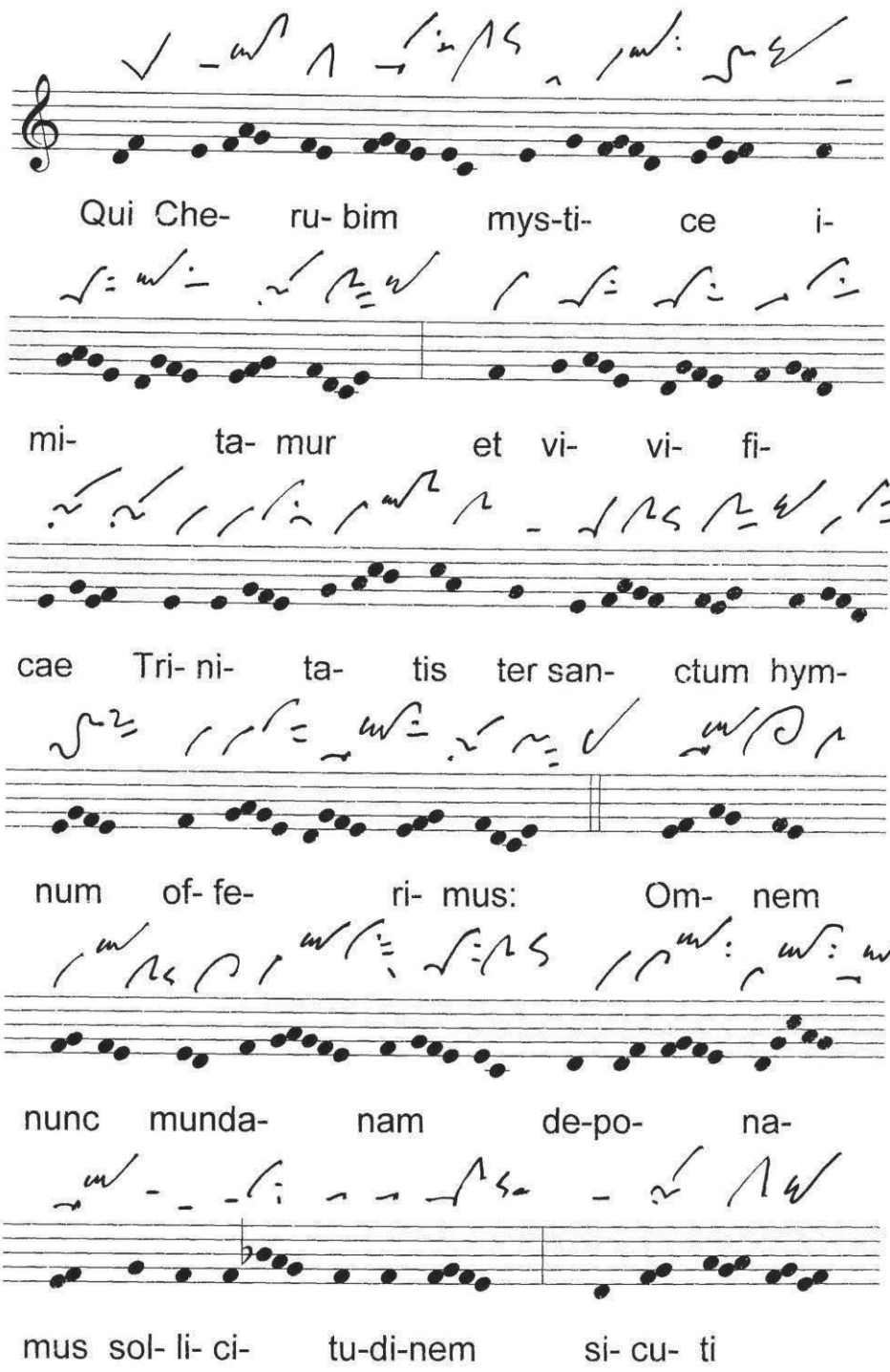
ni- et vo-bis sa- lus a Do- mi- no De-

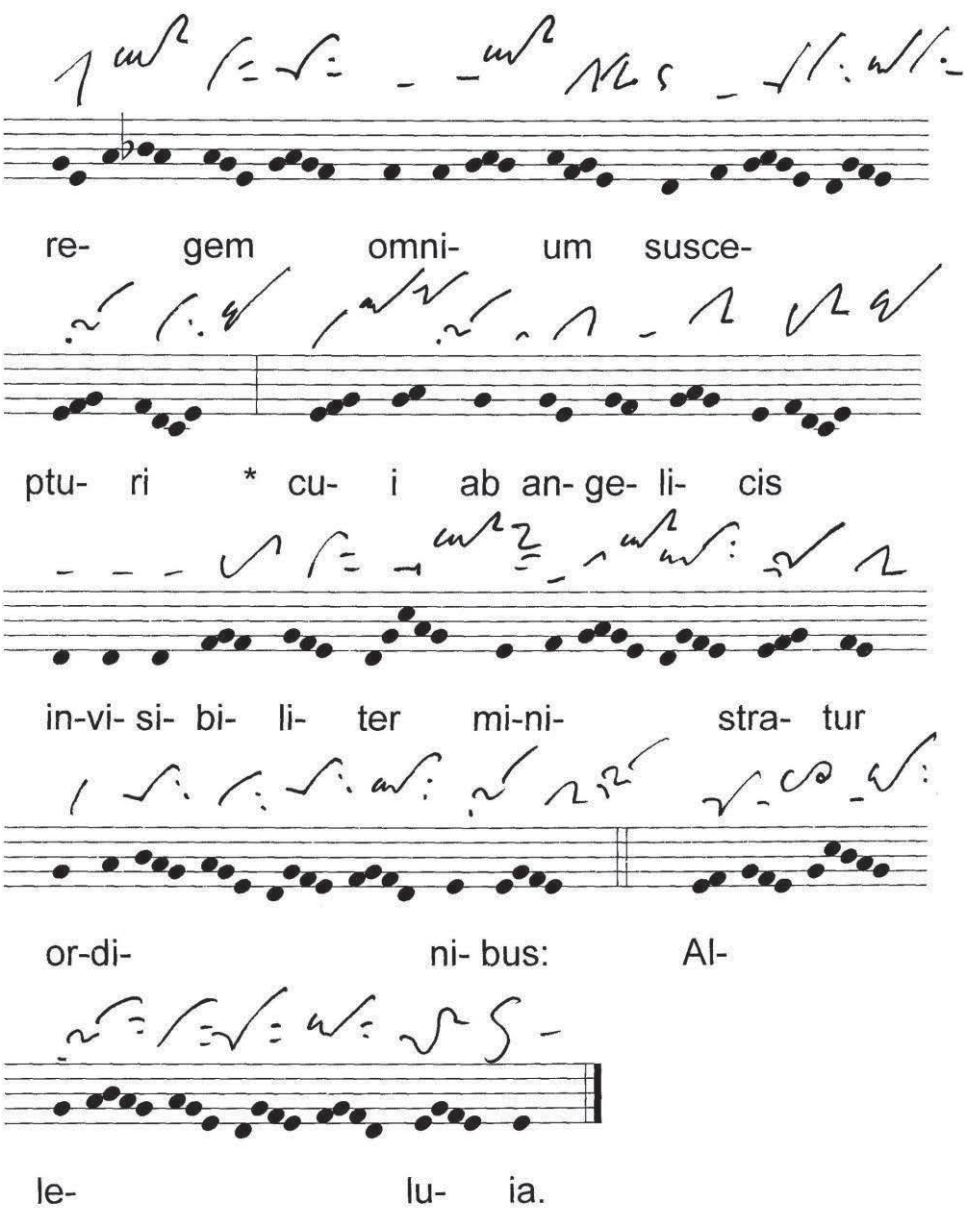


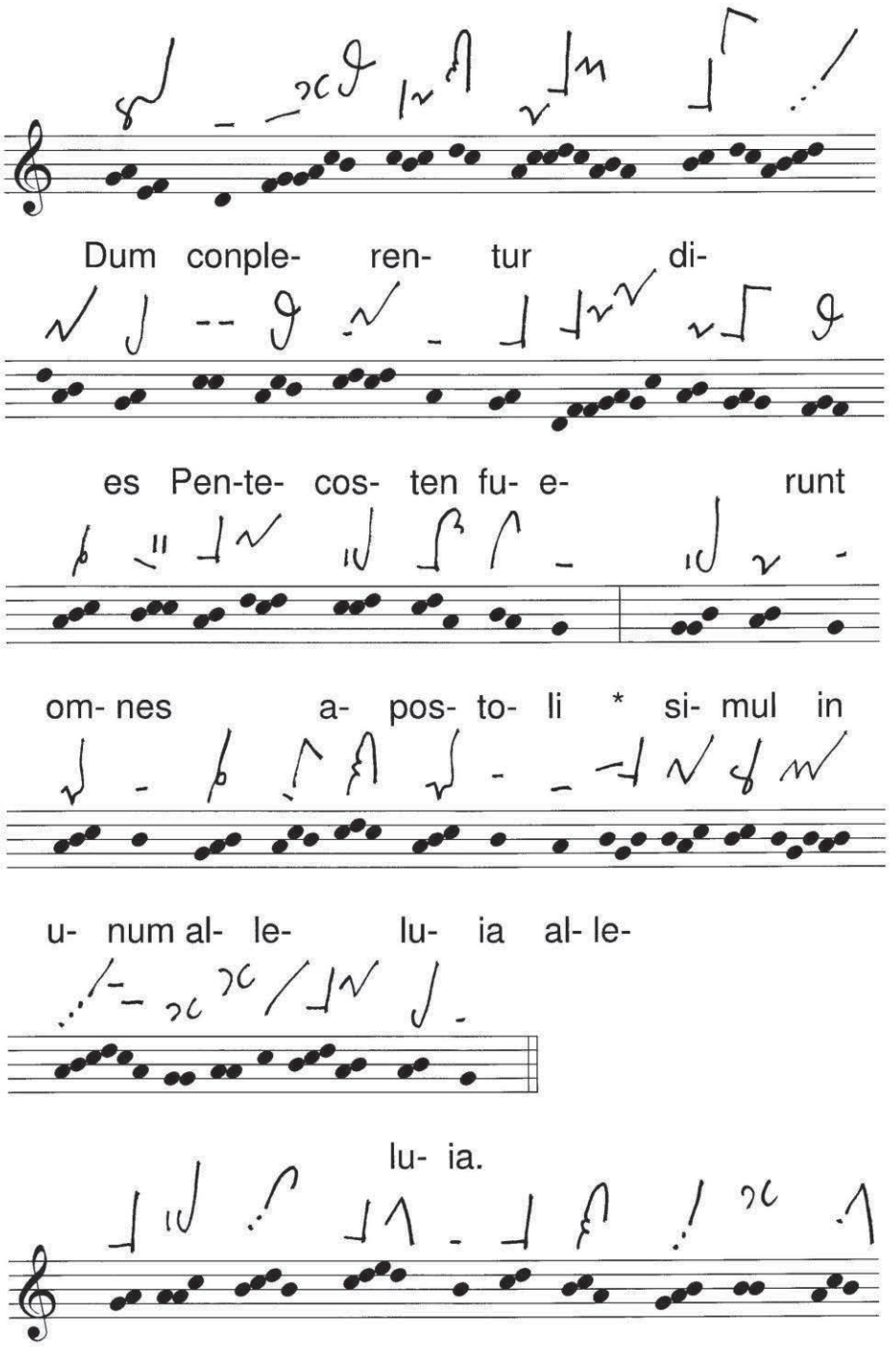
o et pug- na-

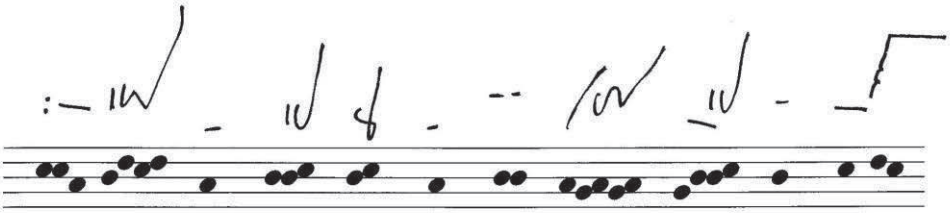

bit pro vo- bis. * In pro-ge- ni- es ...
III. Al-le- lu-
ia. In men- te ha- be- te di- em is-
tum, in quo ex- is- tis de
ter- ra Ae-gyp- ti, de do-mo ser- vi- tu- tis:
in ma- nu e- nim po- ten- ti li- be- ra-


bit vos Do- mi-nus De-
us. * In pro-ge- ni- es
ves- tras: le- gi- ti- mum sempi-ternum di-
em, al- le- lu- ia, al- le-
lu- ia.

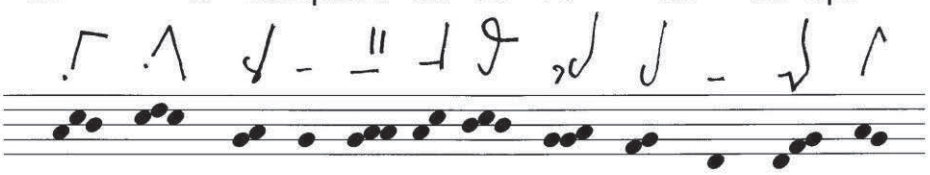

Qui Che- ru- bim mys-ti- ce i-
mi- ta- mur et vi- vi- fi-
cae Tri- ni- ta- tis ter san- ctum hym-
num of- fe- ri- mus: Om- nem
nunc munda- nam de-po- na-
mus sol- li- ci- tu-di-nem si- cu- ti


re- gem omni- um susce-
ptu- ri * cu- i ab an- ge- li- cis
in-vi- si- bi- li- ter mi-ni- stra- tur
or-di- ni- bus: Al-
le- lu- ia.

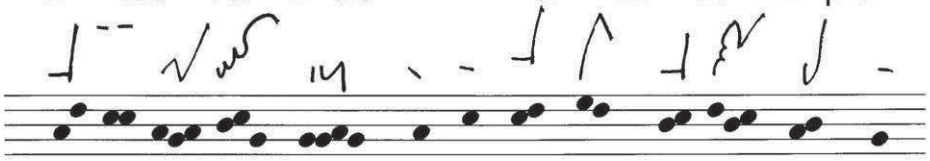

Dum conple- ren- tur di-
es Pen-te- cos- ten fu- e- runt
om- nes a- pos- to- li * si- mul in
u- num al- le- lu- ia al- le-
lu- ia.
II. Fac- tus est re-pen-te so- nus e



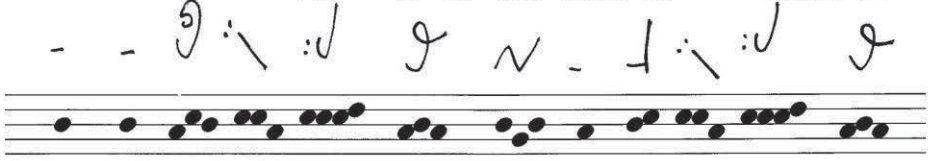
ce- lo tanquam ad ve- ni- en- tis spi-



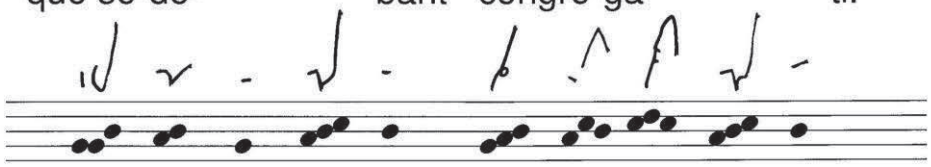
ri- tus va- li- dis- si- mi et im- ple-



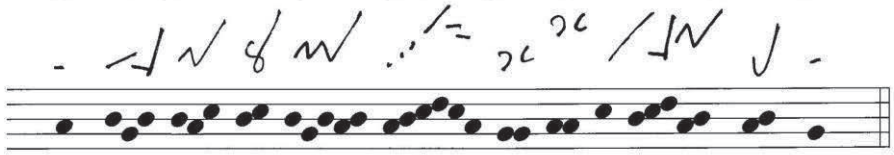
vit u- ni- ver-sum lo- cum in



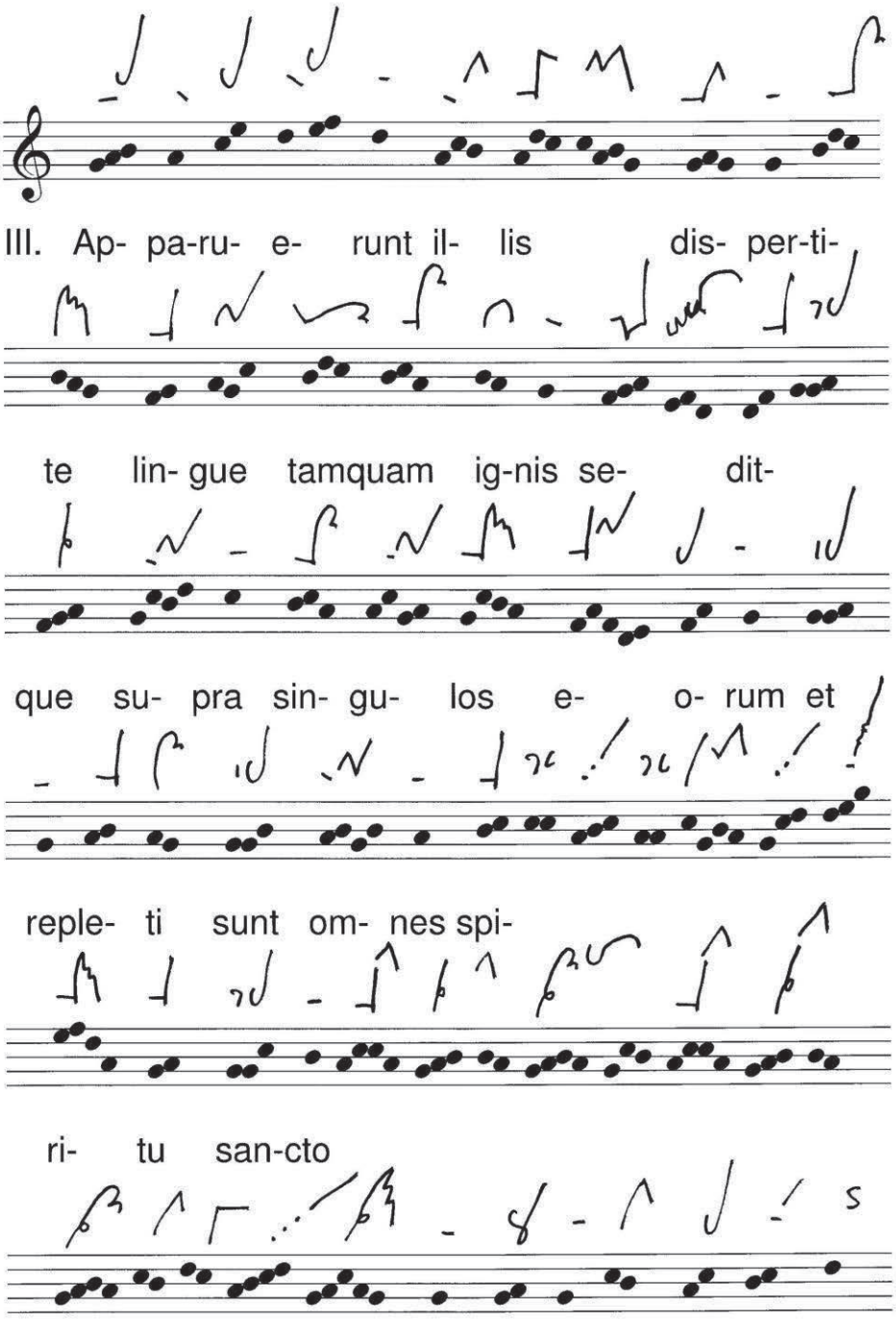
quo se-de- bant congre-ga- ti.

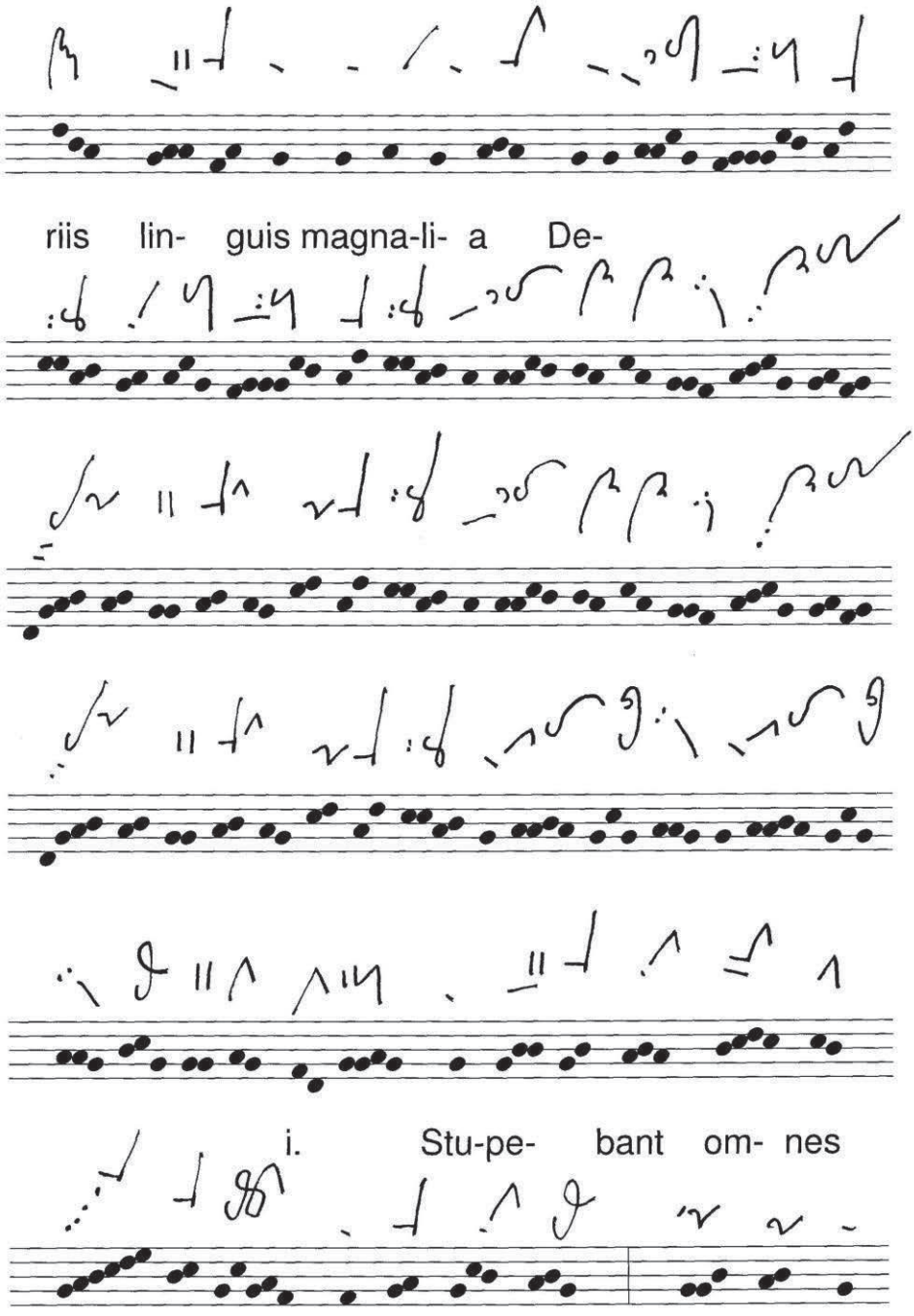


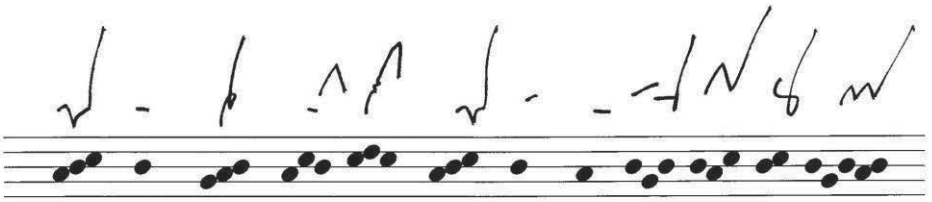
* si- mul in u- num al- le- lu- ia



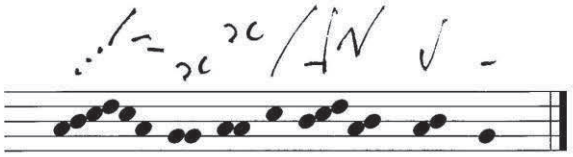
al-le- lu- ia.


III. Ap- pa-ru- e- runt il- lis dis- per-ti-
te lin- gue tamquam ig-nis se- dit-
que su- pra sin- gu- los e- o- rum et
reple- ti sunt om- nes spi-
ri- tu san-cto
et ce-pe-runt lo- qui va-

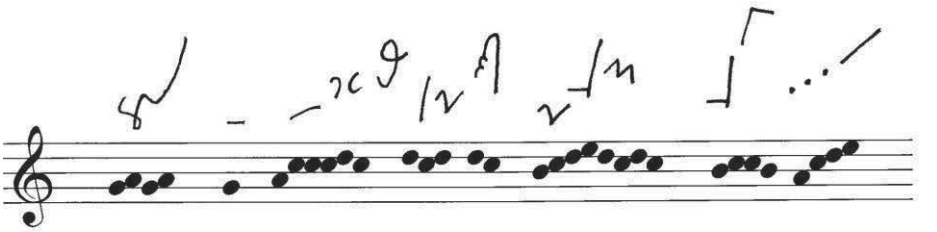

riis lin- guis magna-li- a De-
i. Stu-pe- bant om- nes
et mi- ra- ban- tur. * Si- mul in



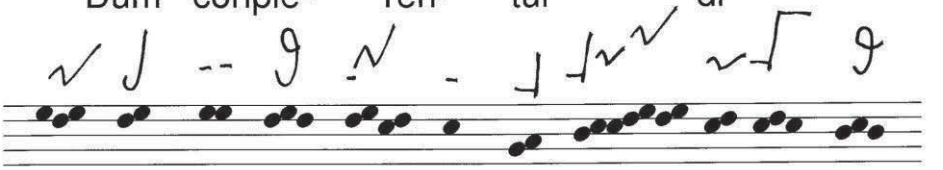
u- num al- le- lu- ia al- le-



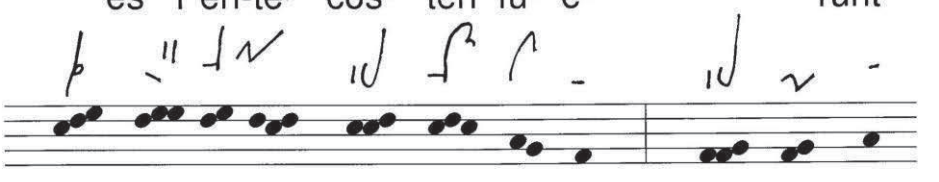
lu- ia.



Dum conple- ren- tur di-



es Pen-te- cos- ten fu- e- runt



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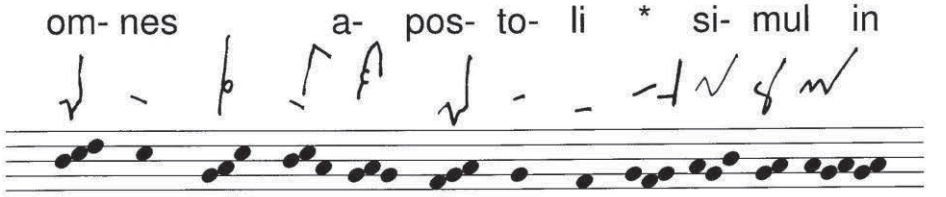
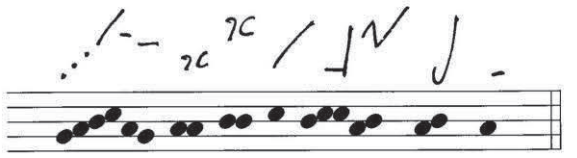


u- num al- le- lu- ia al- le-



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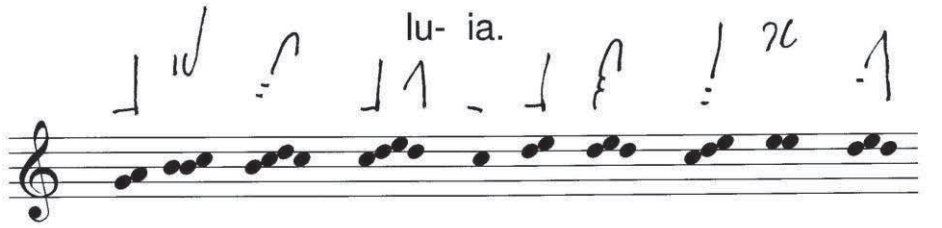

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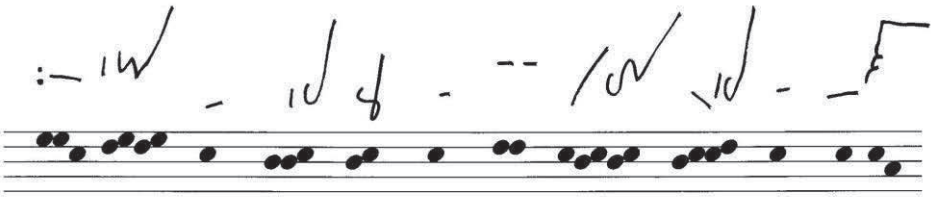
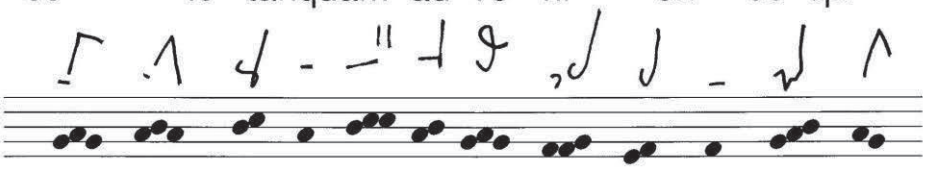


ce- lo tanquam ad ve- ni- en- tis spi-



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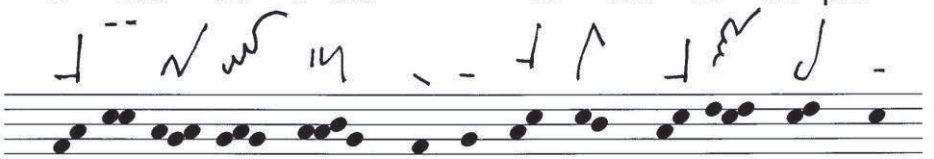

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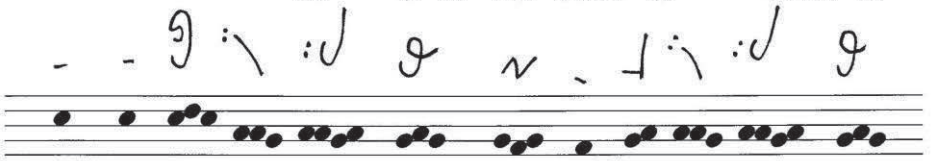
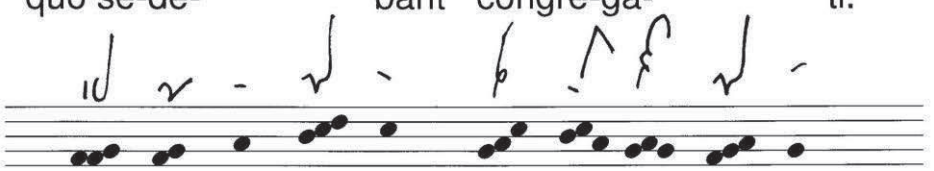


quo se-de- bant congre-ga- ti.



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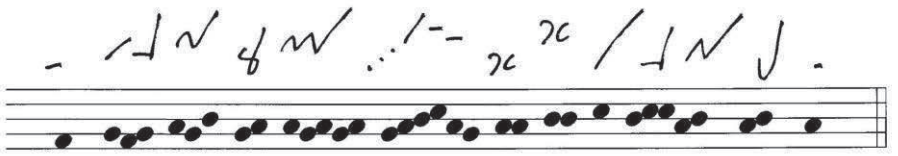
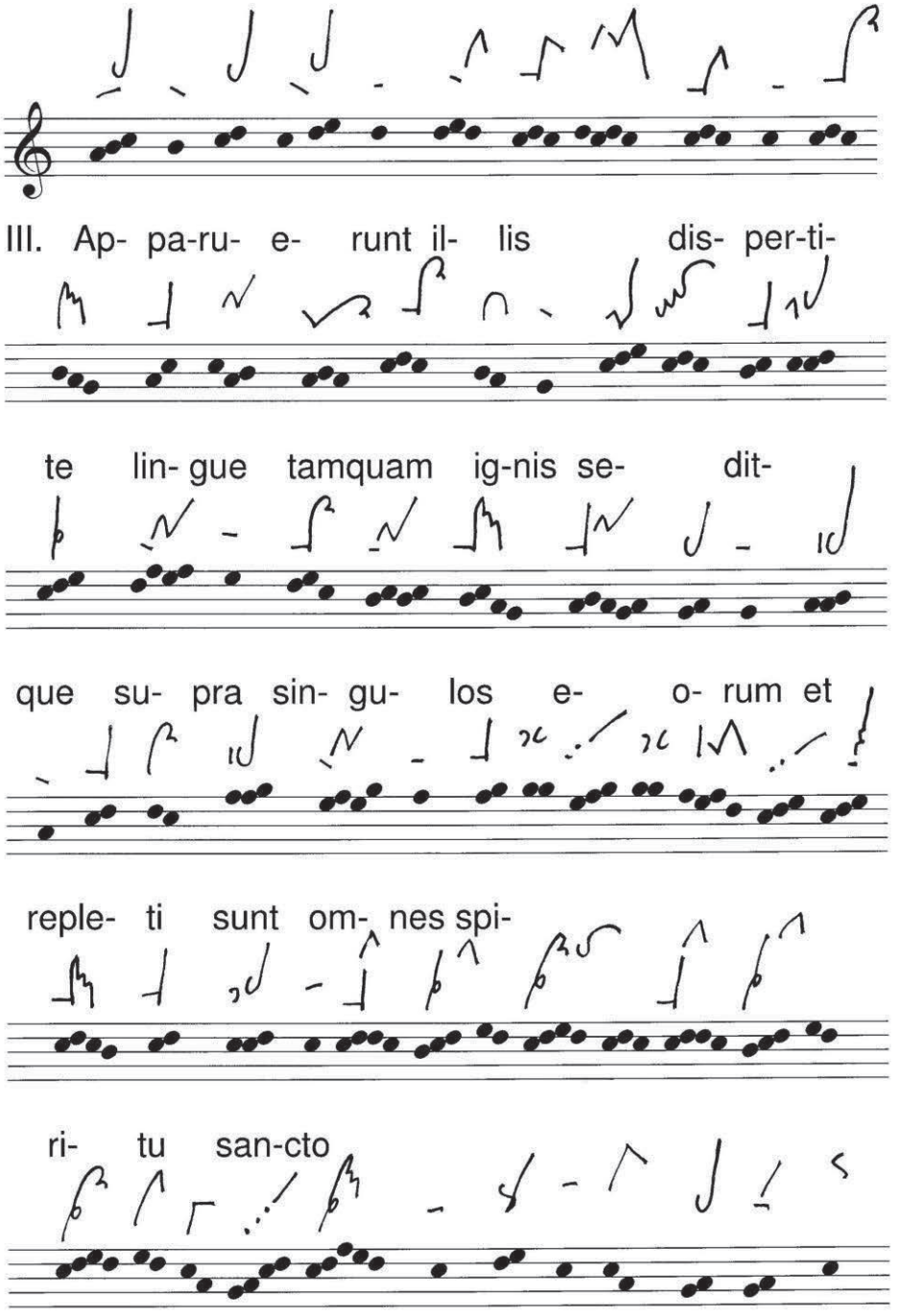
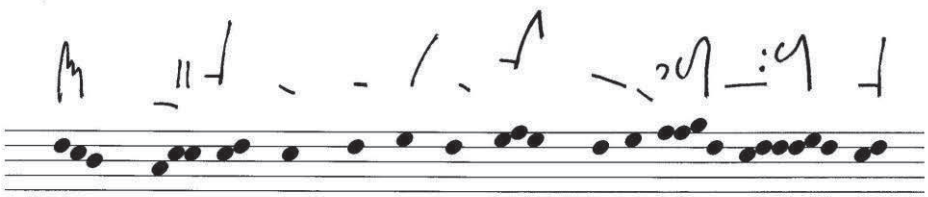


al-le- lu- ia.


III. Ap- pa-ru- e- runt il- lis dis- per-ti-
te lin- gue tamquam ig-nis se- dit-
que su- pra sin- gu- los e- o- rum et
reple- ti sunt om- nes spi-
ri- tu san-cto
et ce-pe-runt lo- qui va-



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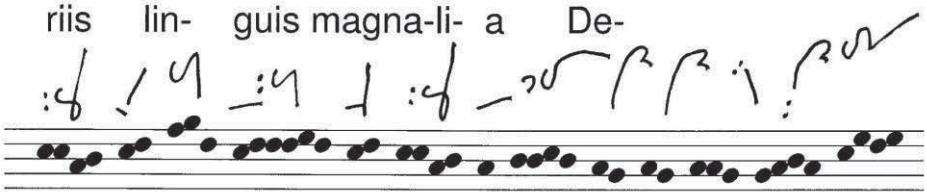
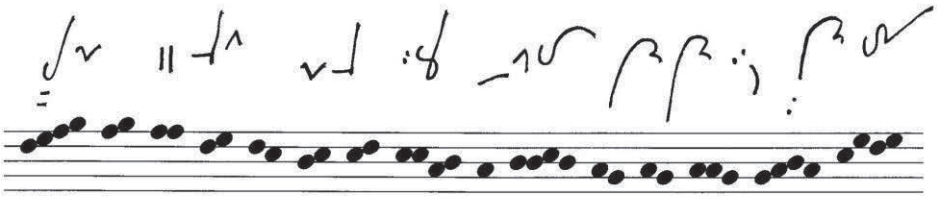
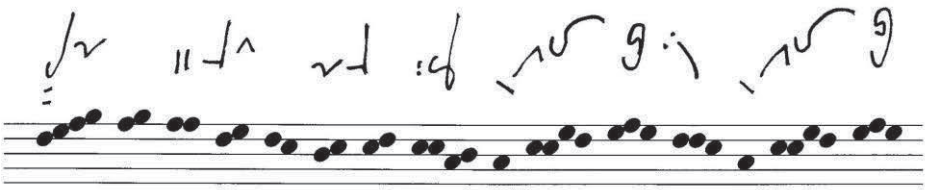
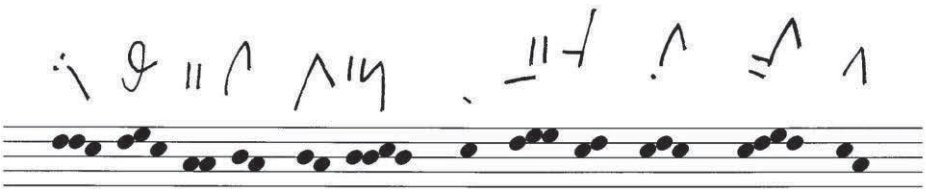
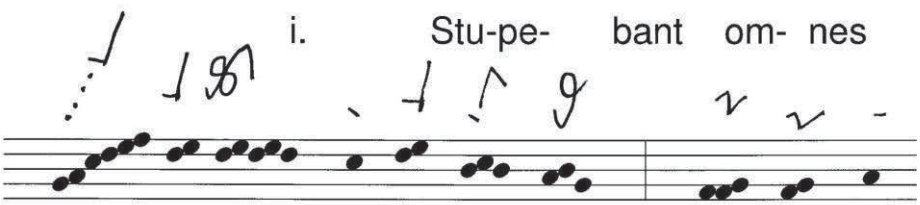




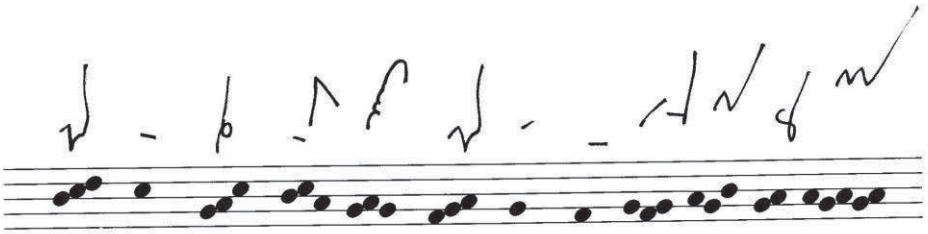




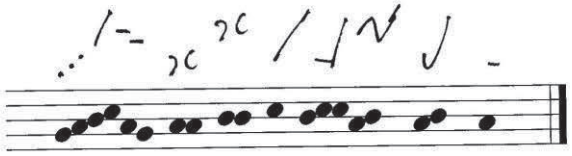
i. Stu-pe- bant om- nes



et mi- ra- ban- tur. * Si- mul in



u- num al- le- lu- ia al- le-



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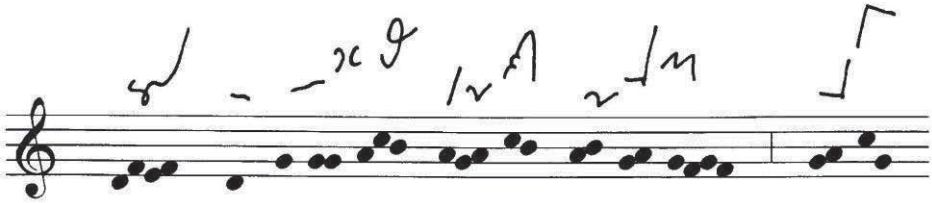
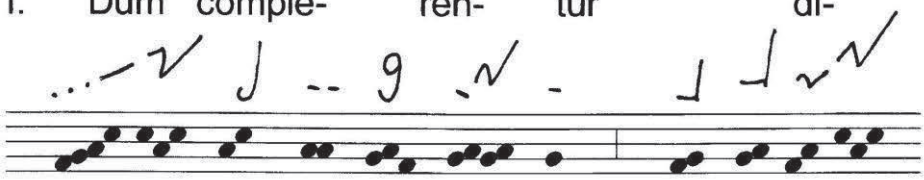
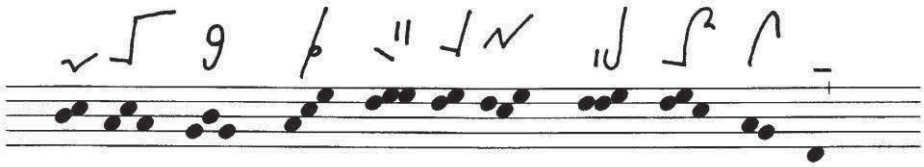


I. Dum comple- ren- tur di-

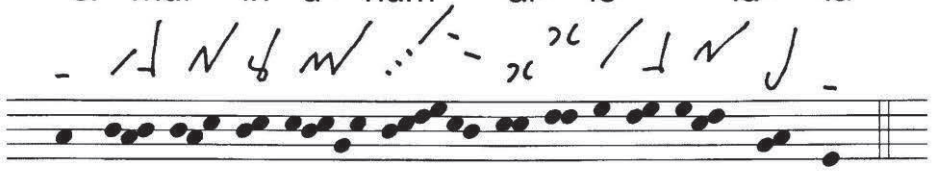


es Pen- te- cos- ten fu- e-

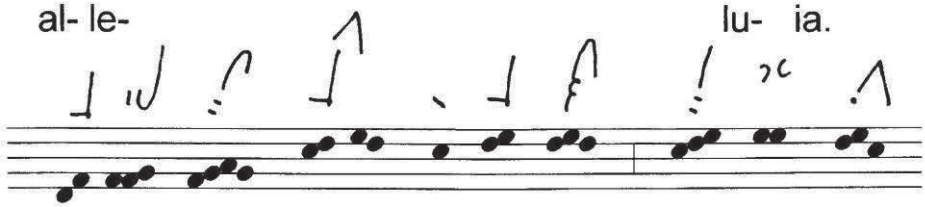


runt om-nes a- pos- to- li

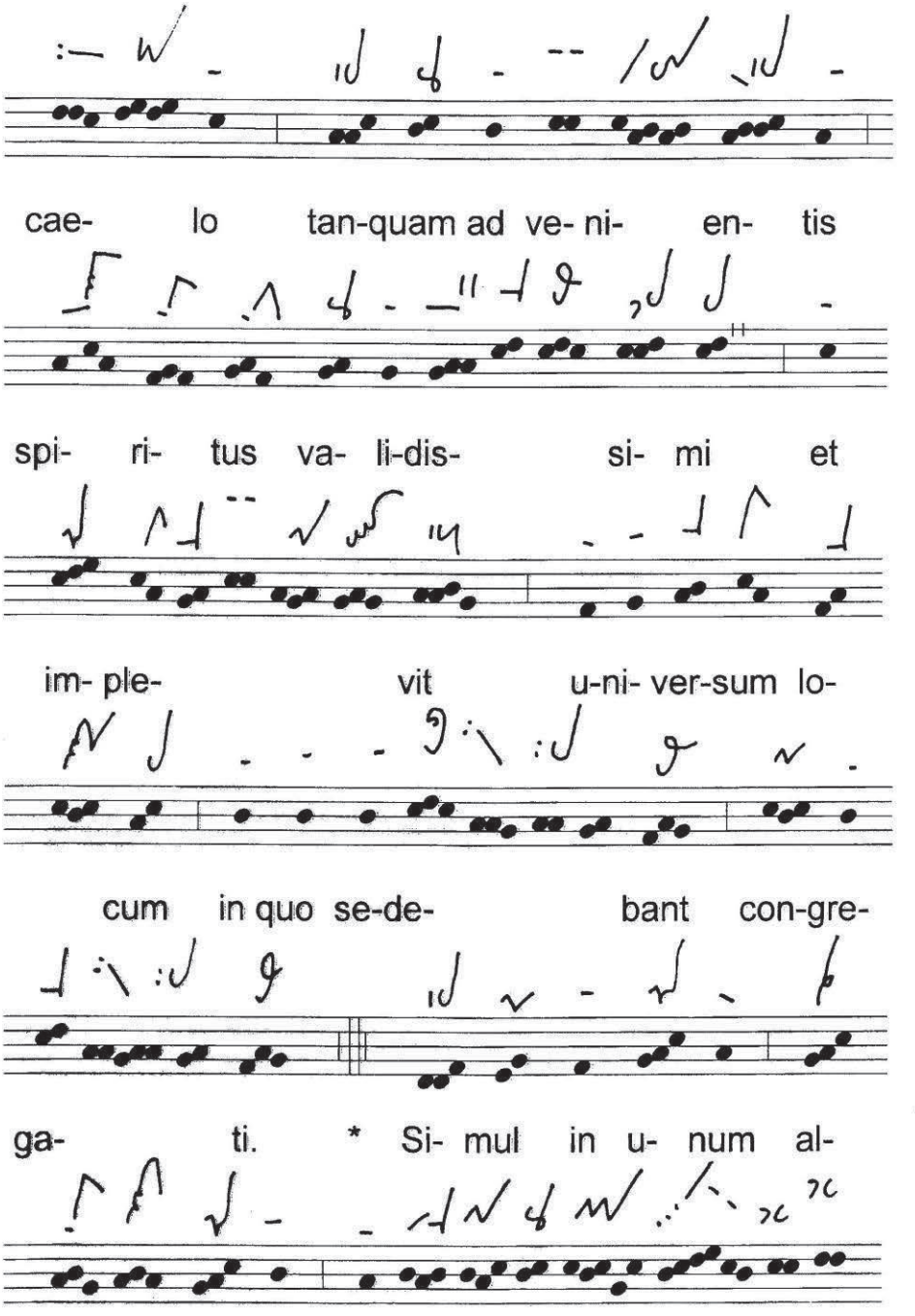
* si- mul in u- num al- le- lu- ia

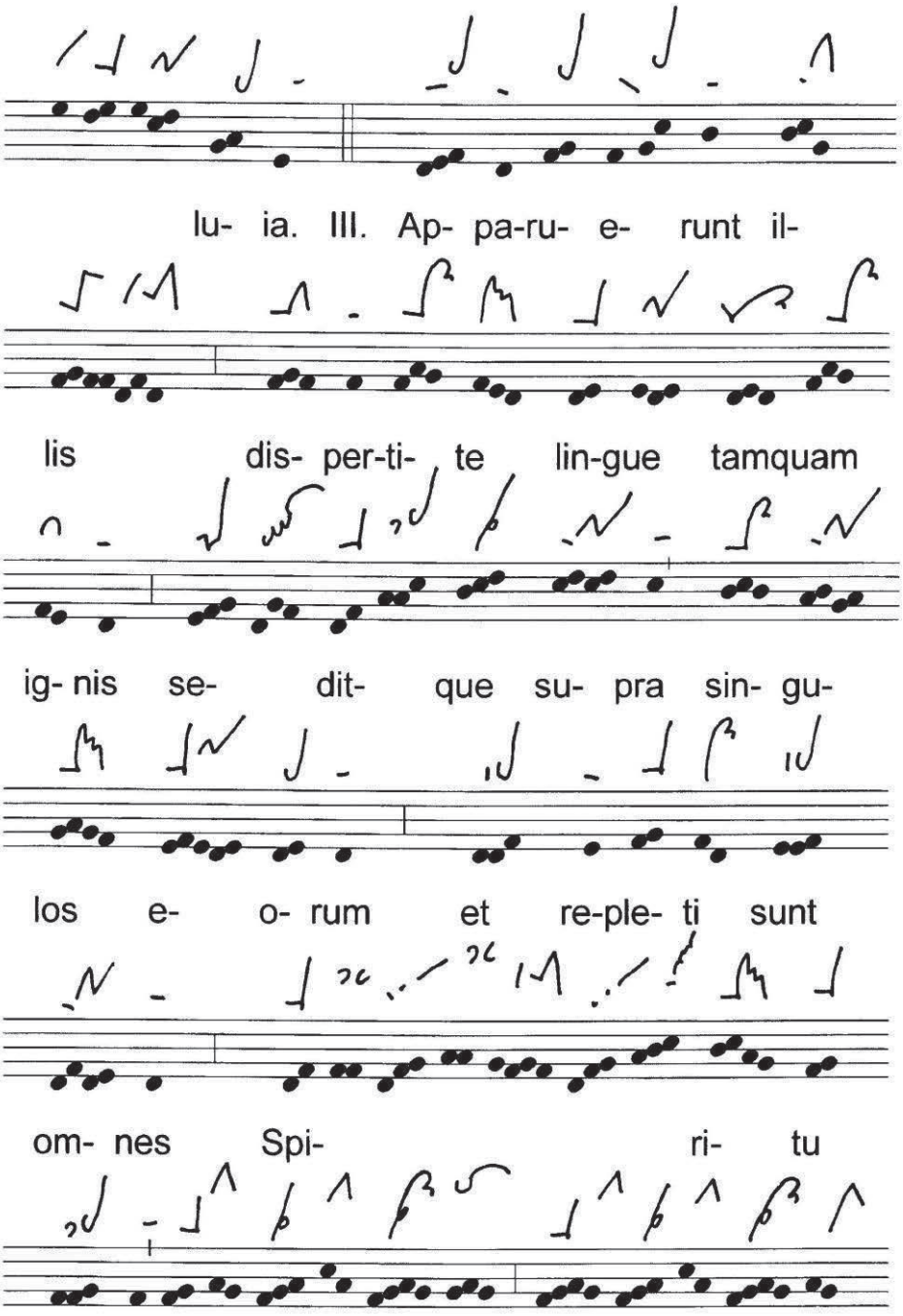


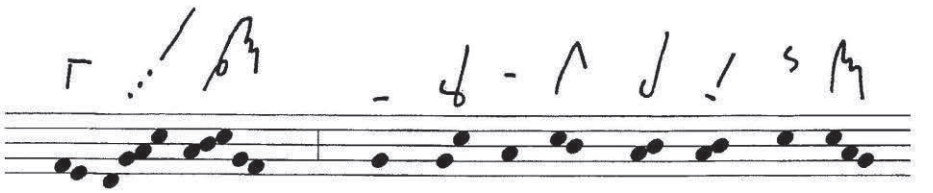
al- le- lu- ia.



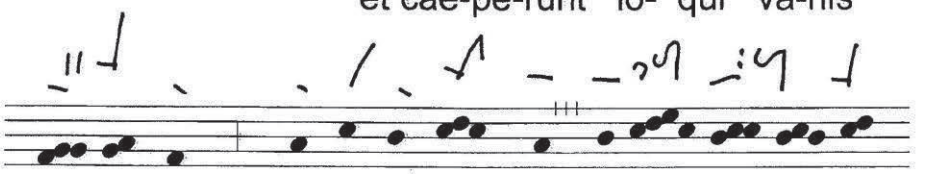
II. Fac- tus est re-pen- te so- nus de


cae- lo tan-quam ad ve- ni- en- tis
spi- ri- tus va- li-dis- si- mi et
im- ple- vit u-ni- ver-sum lo-
cum in quo se-de- bant con-gre-
ga- ti. * Si- mul in u- num al-
le- lu- ia al- le-

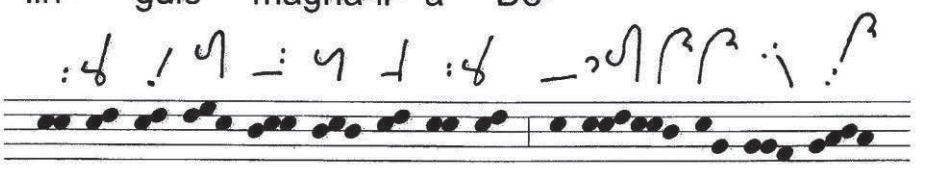

lu- ia. III. Ap- pa-ru- e- runt il-
lis dis- per-ti- te lin-gue tamquam
ig- nis se- dit- que su- pra sin- gu-
los e- o- rum et re-ple- ti sunt
om- nes Spi- ri- tu
san- cto

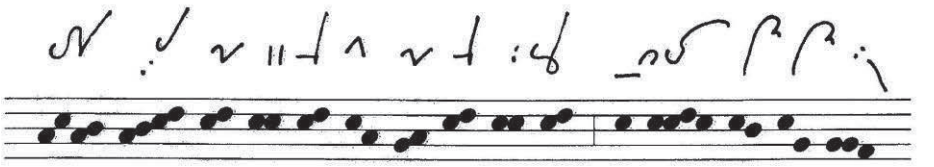


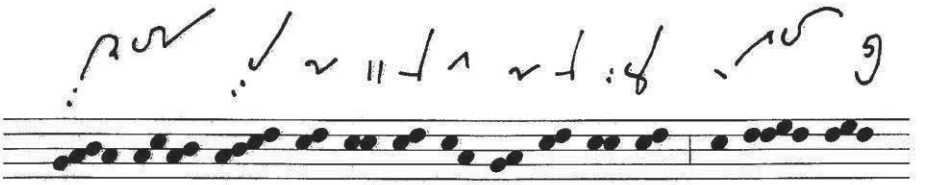
et cae-pe-runt lo- qui va-riis

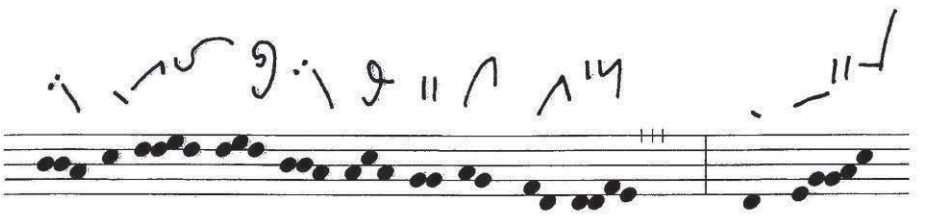


lin- guis magna-li- a De-

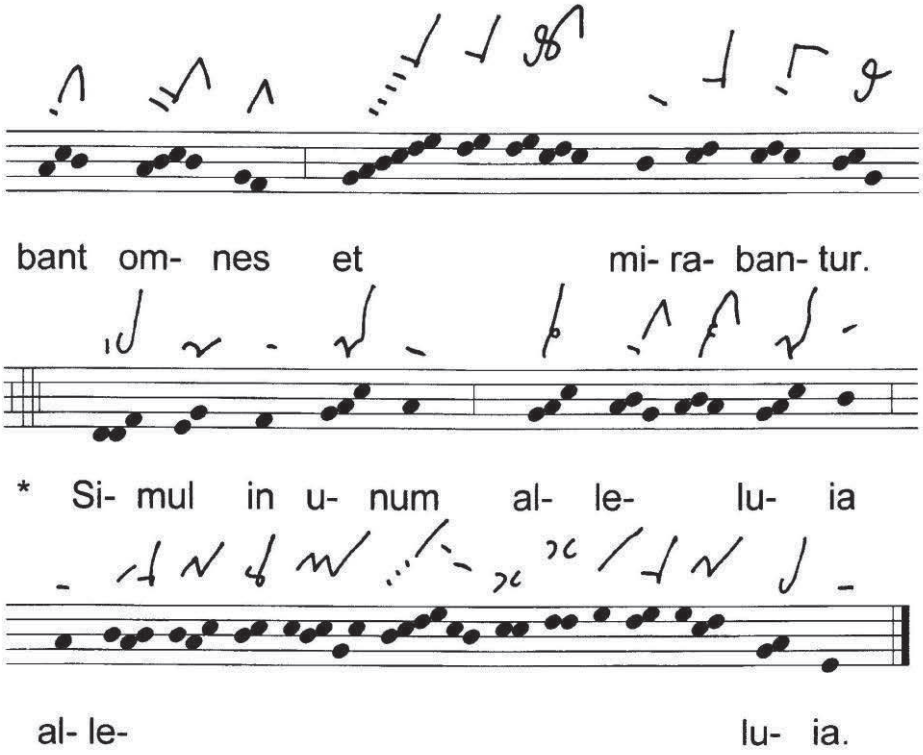


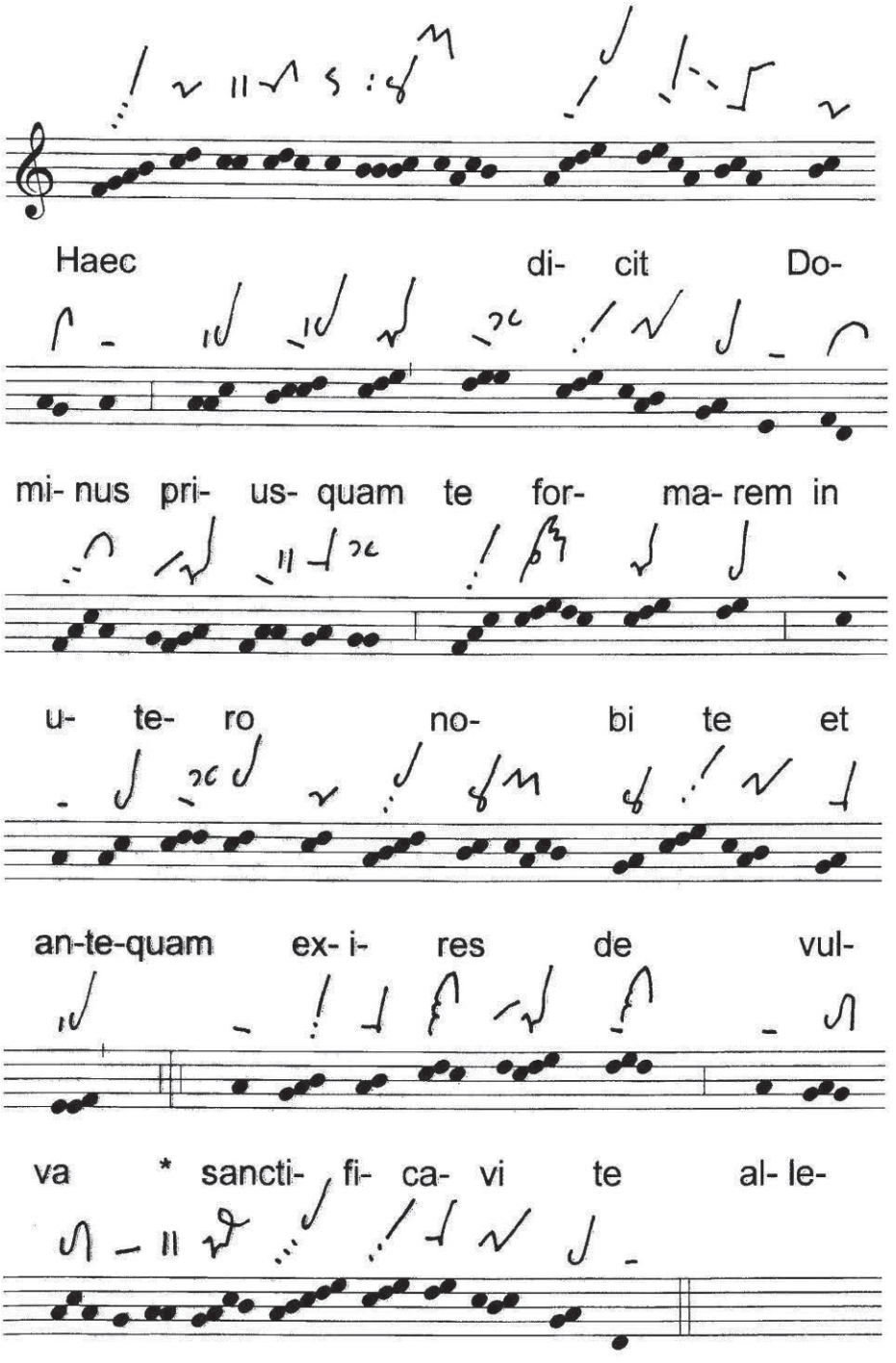


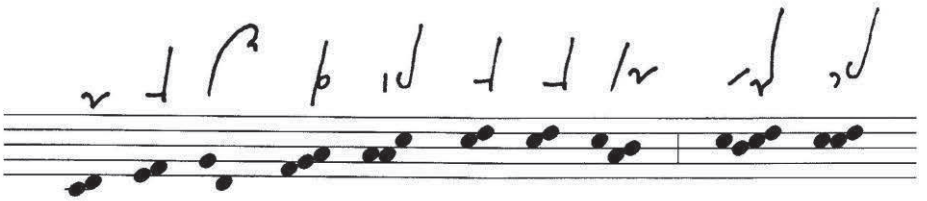




i. Stu-pe-


bant om- nes et mi- ra- ban- tur.
* Si- mul in u- num al- le- lu- ia
al- le- lu- ia.


Haec di- cit Do-
mi- nus pri- us- quam te for- ma- rem in
u- te- ro no- bi te et
an-te-quam ex- i- res de vul-
va * sancti- fi- ca- vi te al- le-
lu- ia.



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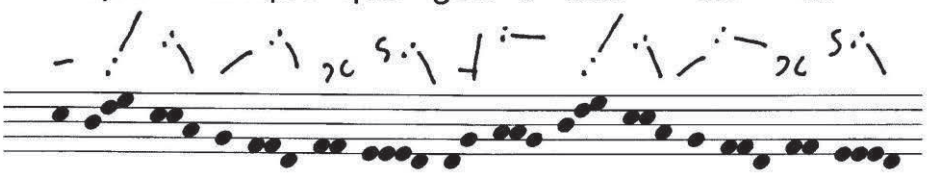

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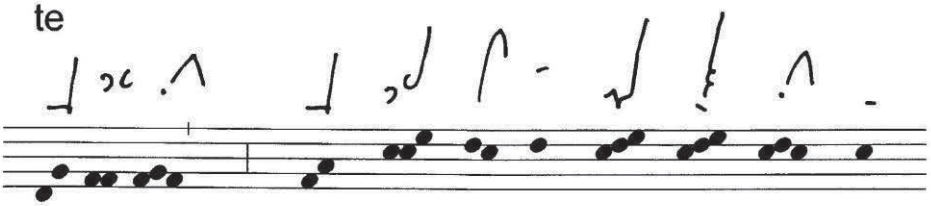
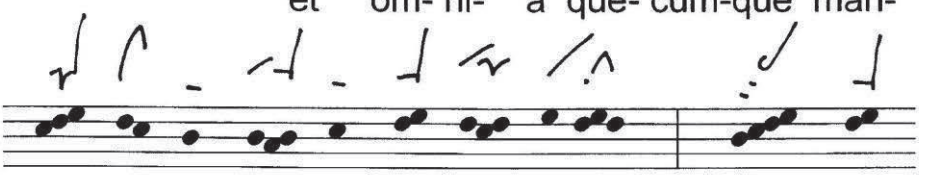
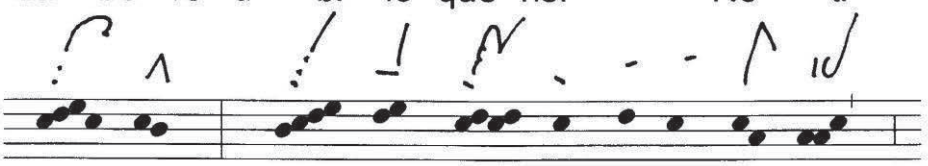


et om- ni- a que- cum-que man-



da- be- ro ti- bi lo- que- ris. Ne ti-



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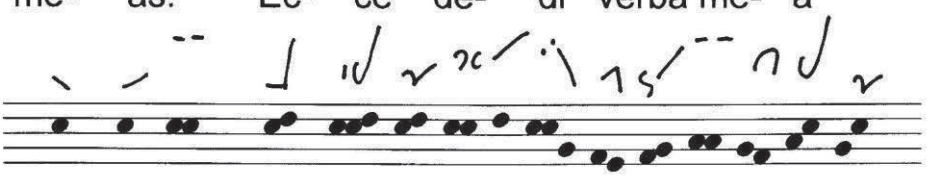
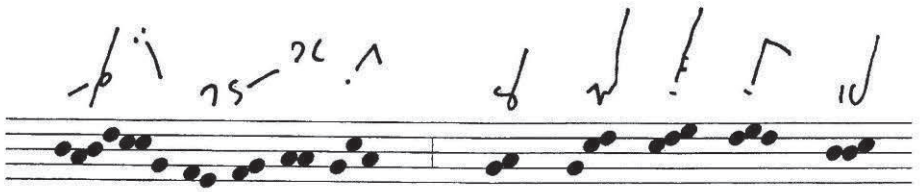


in o- re tu- o



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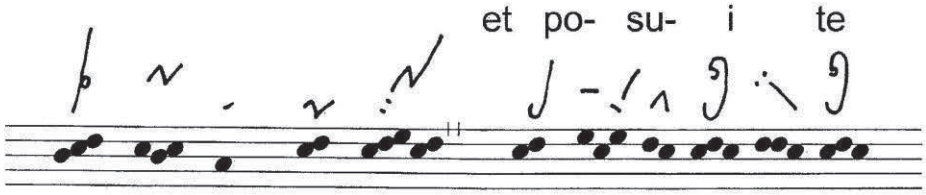
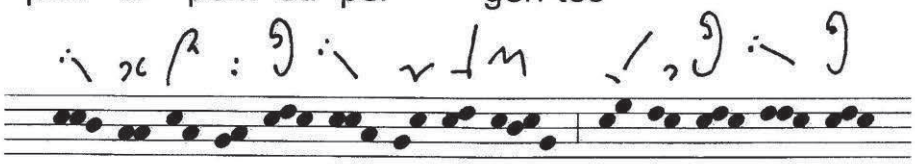
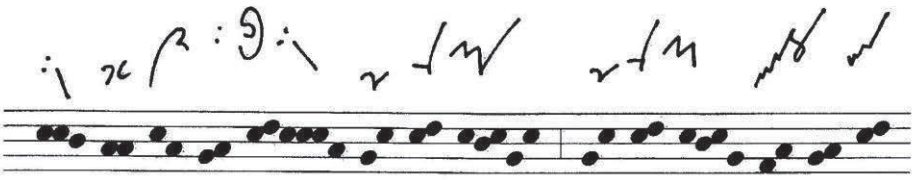
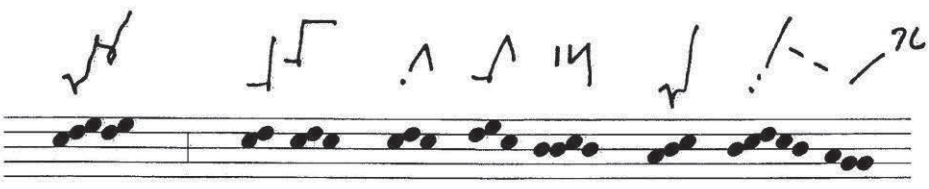


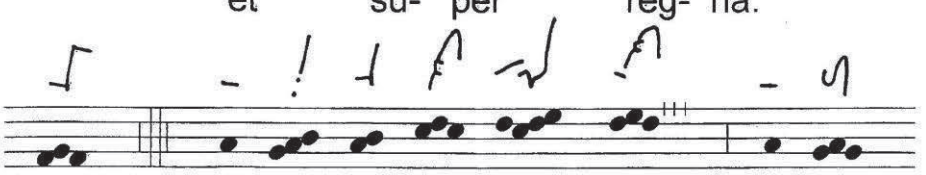
prin- ci- pem su- per gen-tes



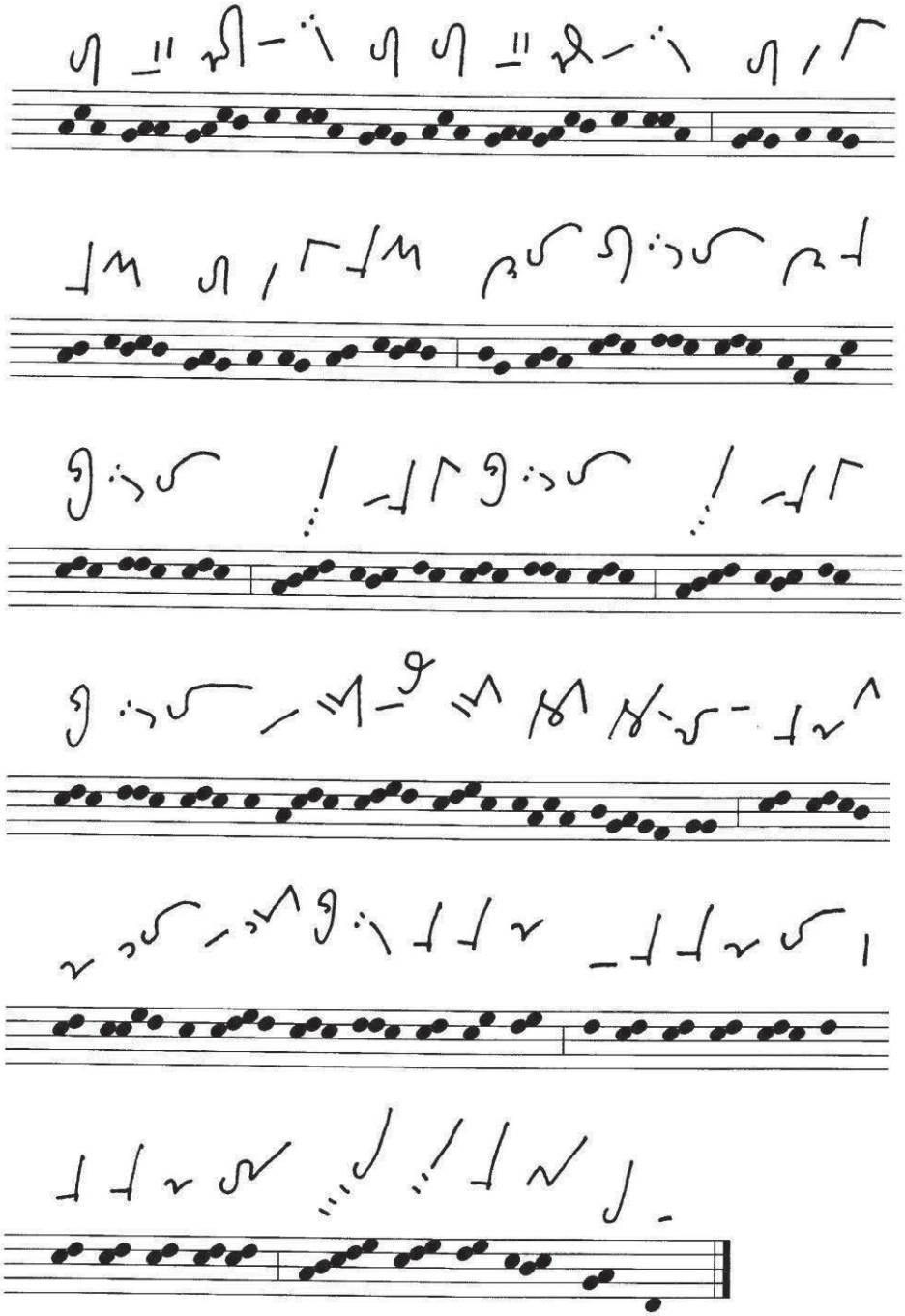


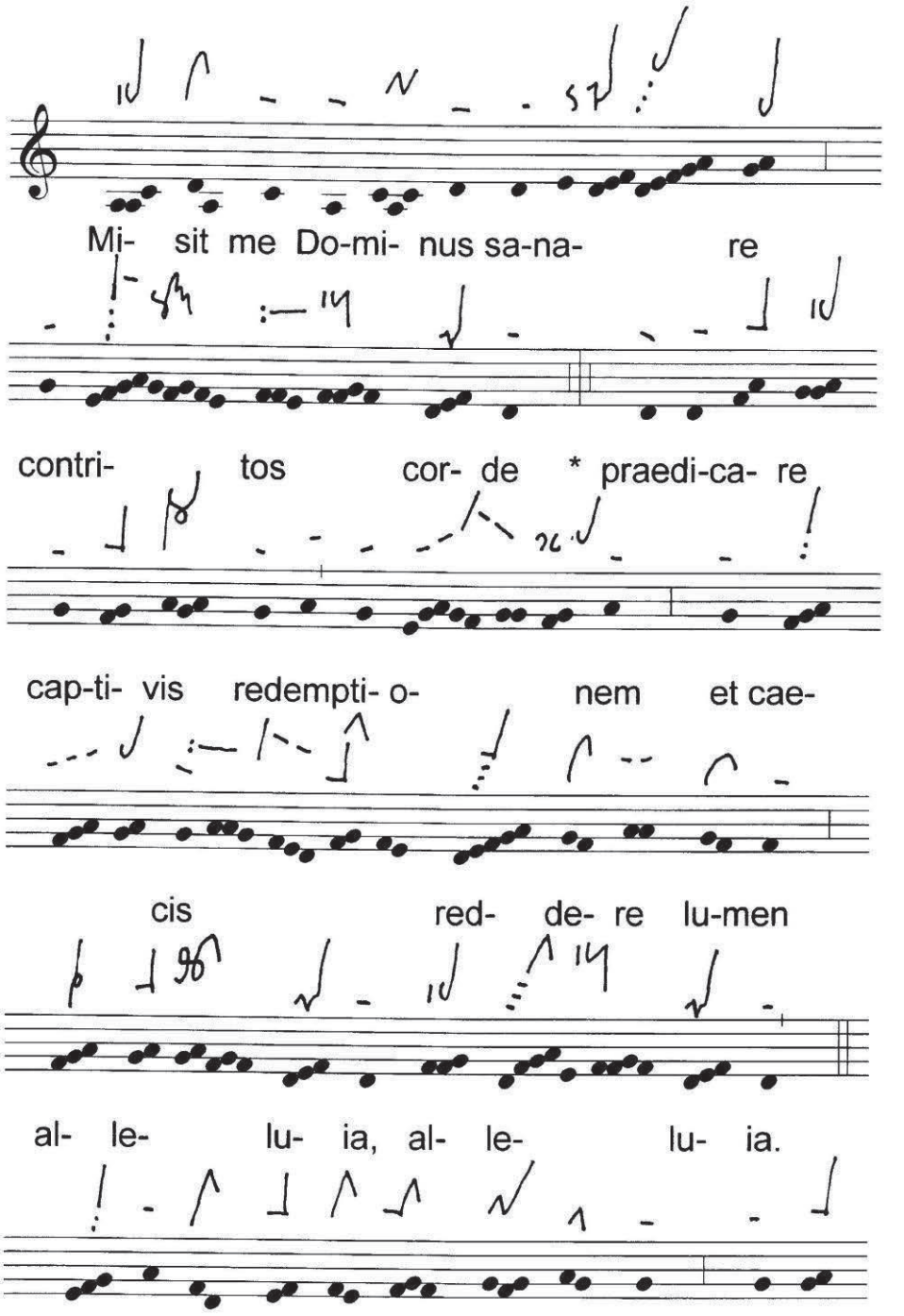


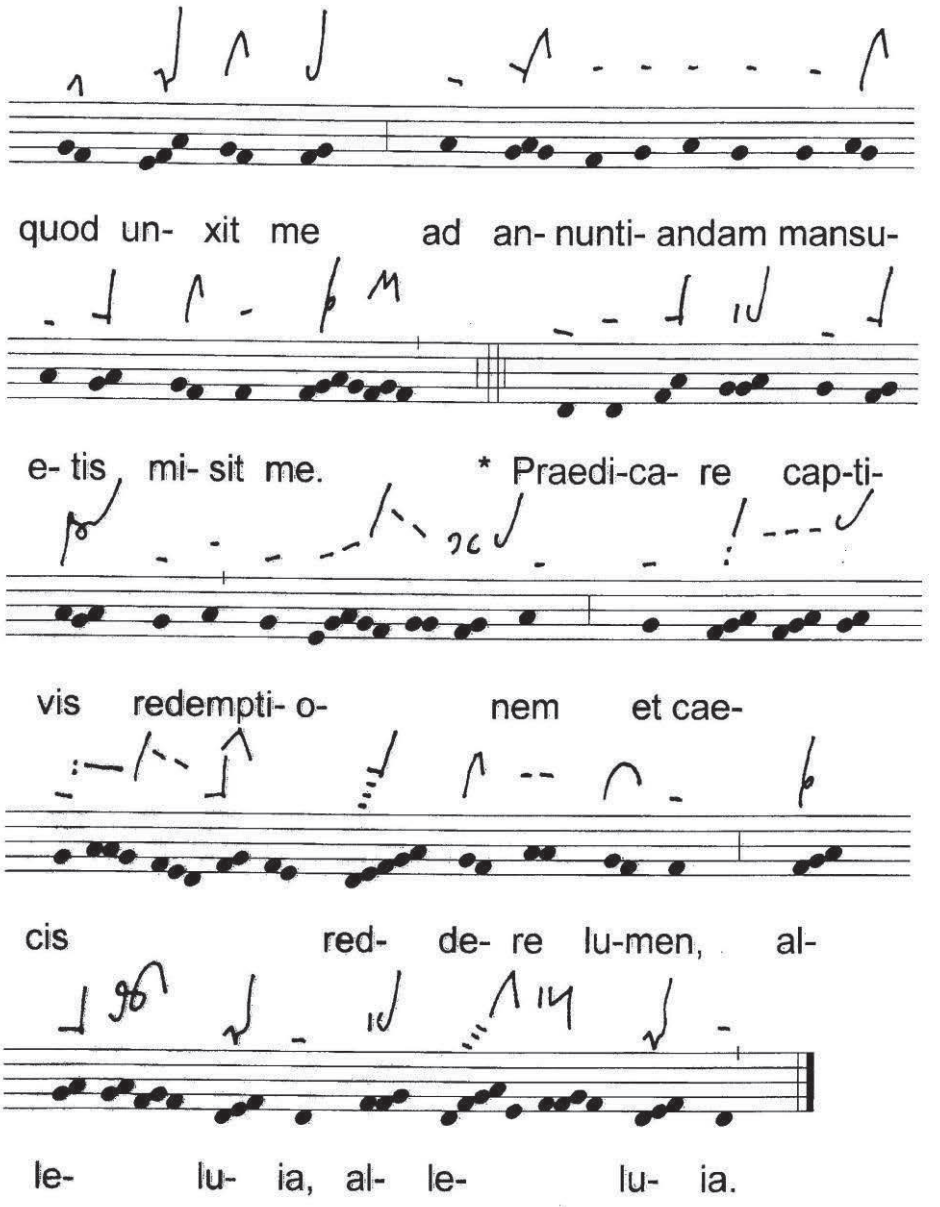
et su- per reg- na.

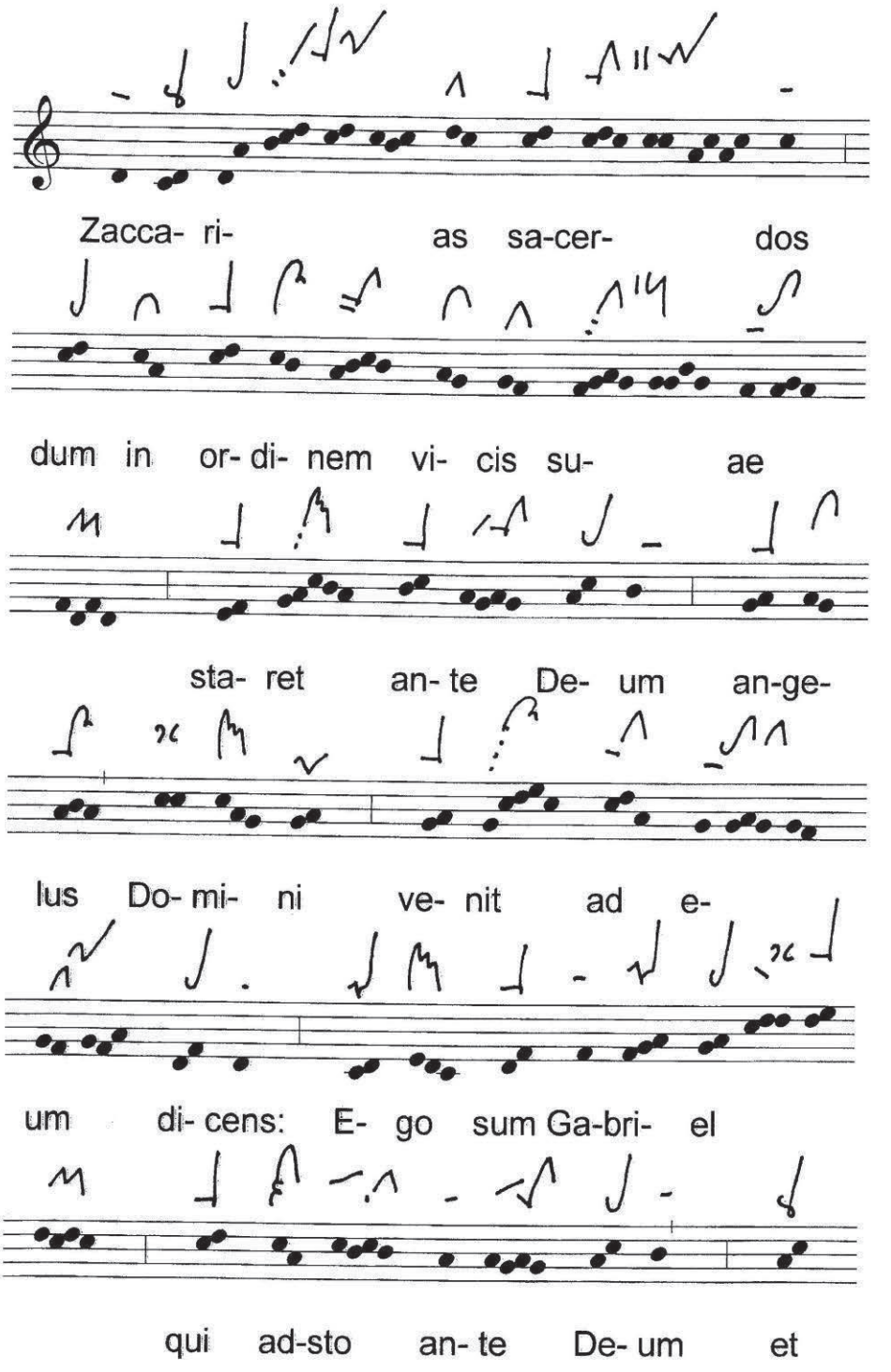


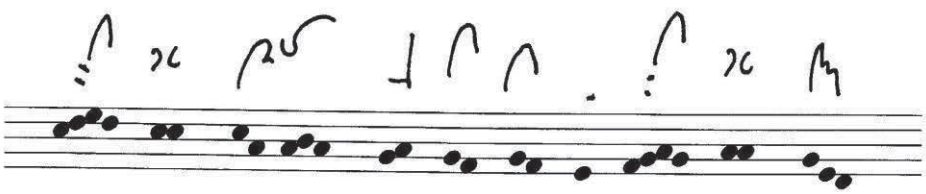
* Sancti- fi- ca- vi te, al- le-


lu- ia.

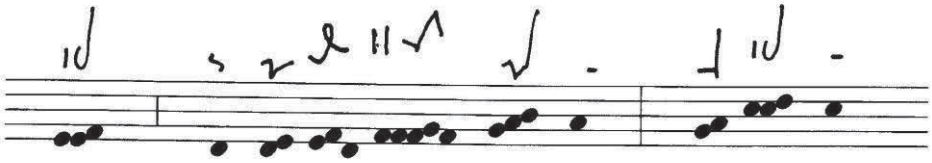

Mi- sit me Do-mi- nus sa-na- re
contri- tos cor- de * praedi-ca- re
cap-ti- vis redempti- o- nem et cae-
cis red- de- re lu-men
al- le- lu- ia, al- le- lu- ia.
V. Spi- ri- tus Do- mi- ni su- per me propter


quod un- xit me ad an- nunti- andam mansu-
e- tis mi- sit me. * Praedi-ca- re cap-ti-
vis redempti- o- nem et cae-
cis red- de- re lu-men, al-
le- lu- ia, al- le- lu- ia.


Zacca- ri- as sa-cer- dos
dum in or- di- nem vi- cis su- ae
sta- ret an- te De- um an-ge-
lus Do- mi- ni ve- nit ad e-
um di- cens: E- go sum Ga-bri- el
qui ad-sto an- te De- um et

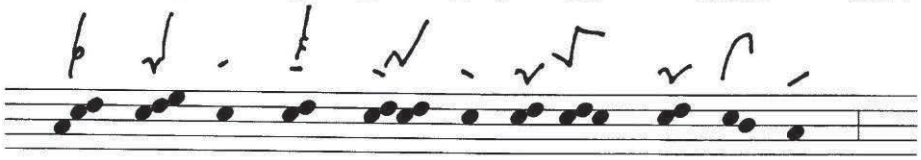


mis- sus sum e- van-ge- li- za- re ti-

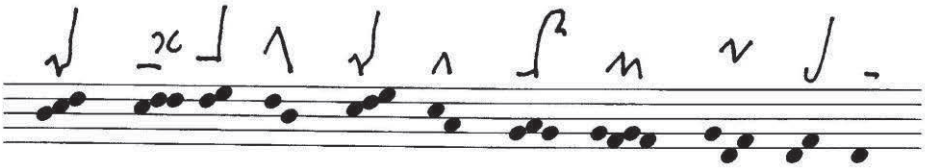


bi al- le- lu- ia. Ec- ce

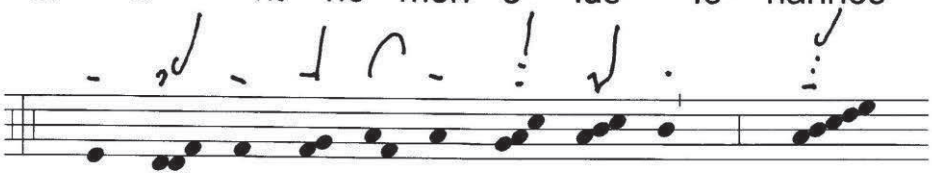
u- xor tu- a E- li- sa- beth con-



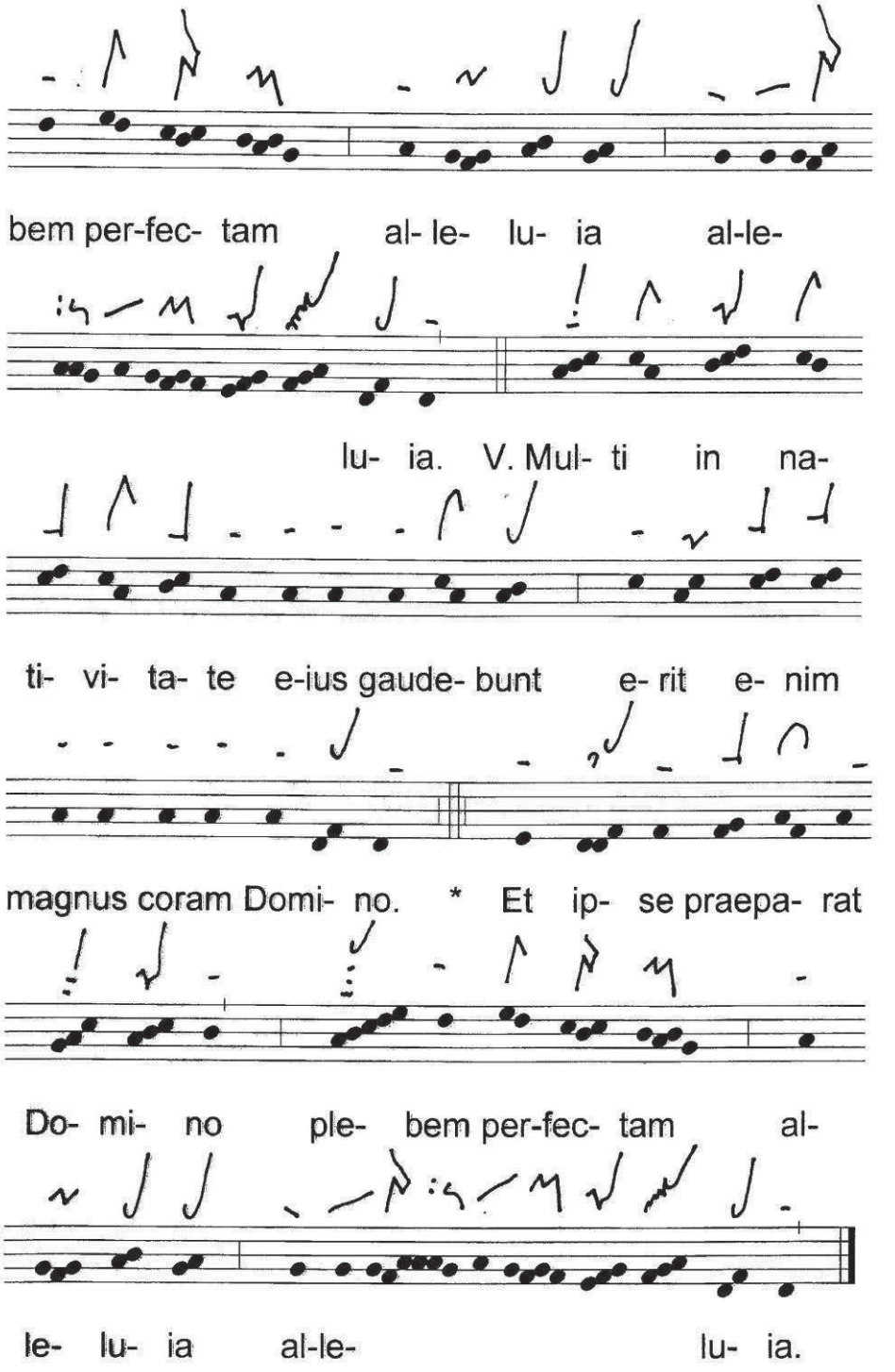
ci- pi- et et pa- ri- et fi- li- um

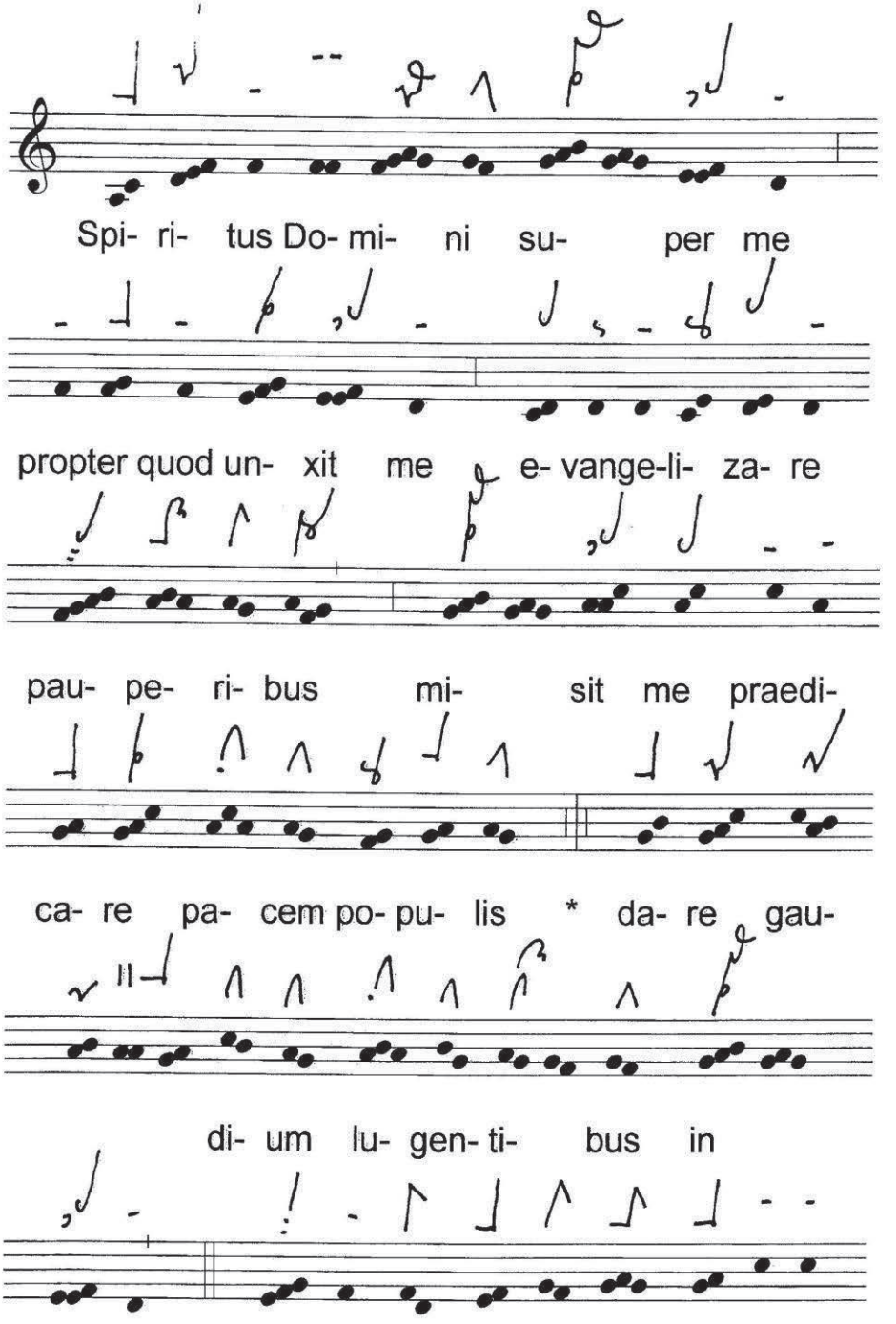


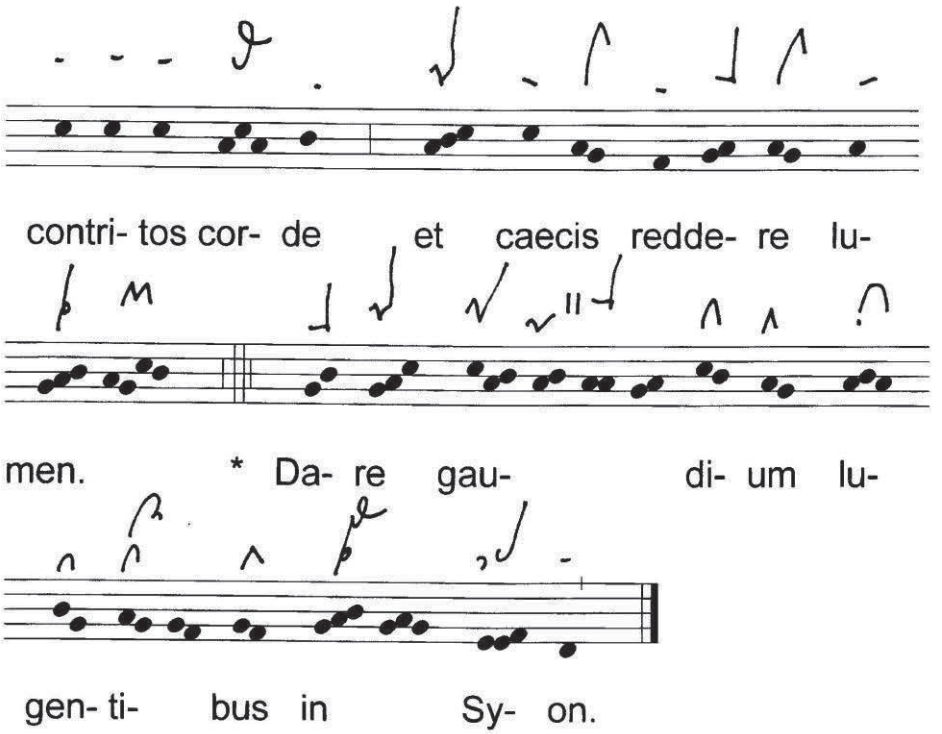
et e- rit no- men e- ius Io- hannes

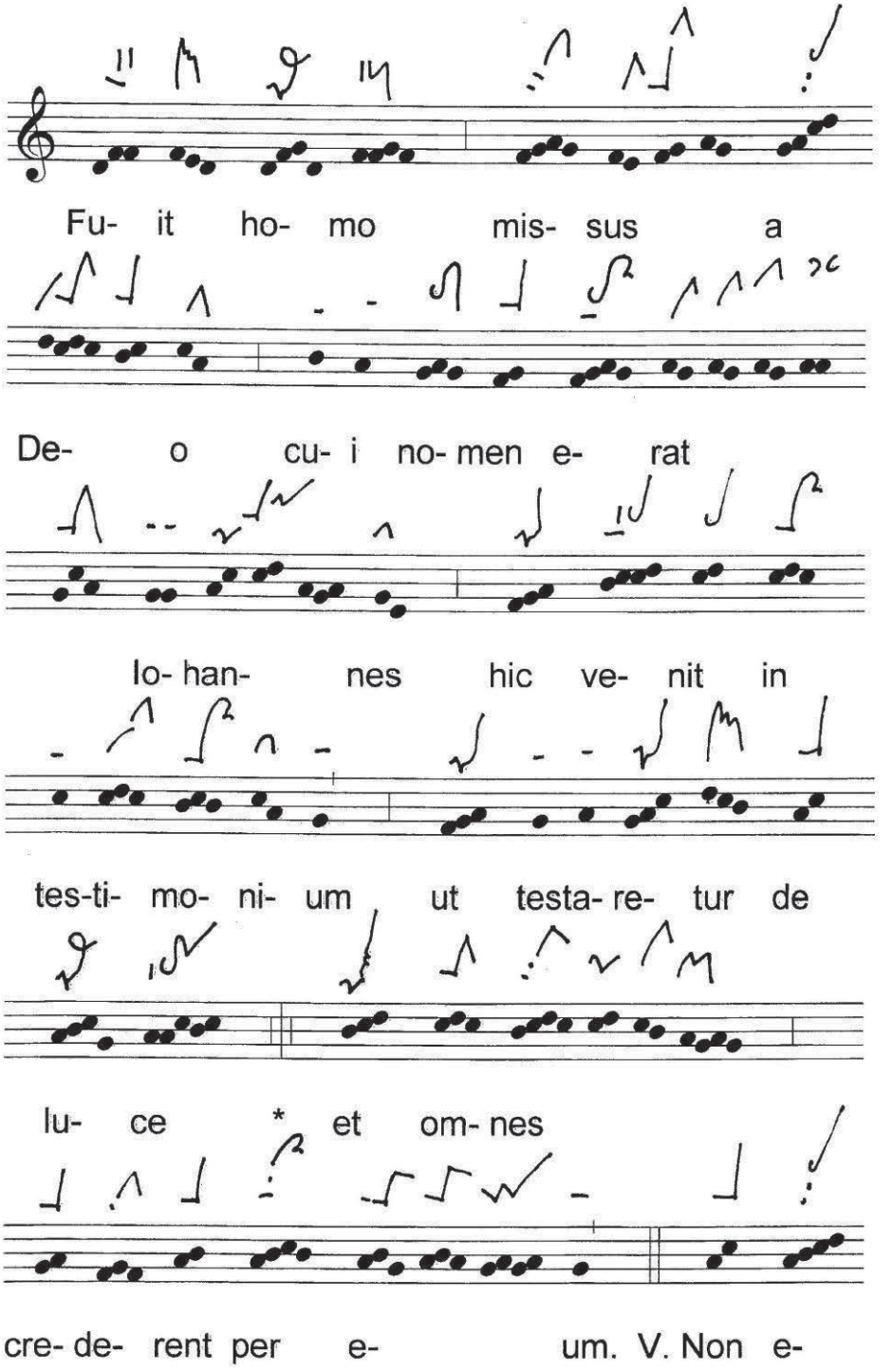


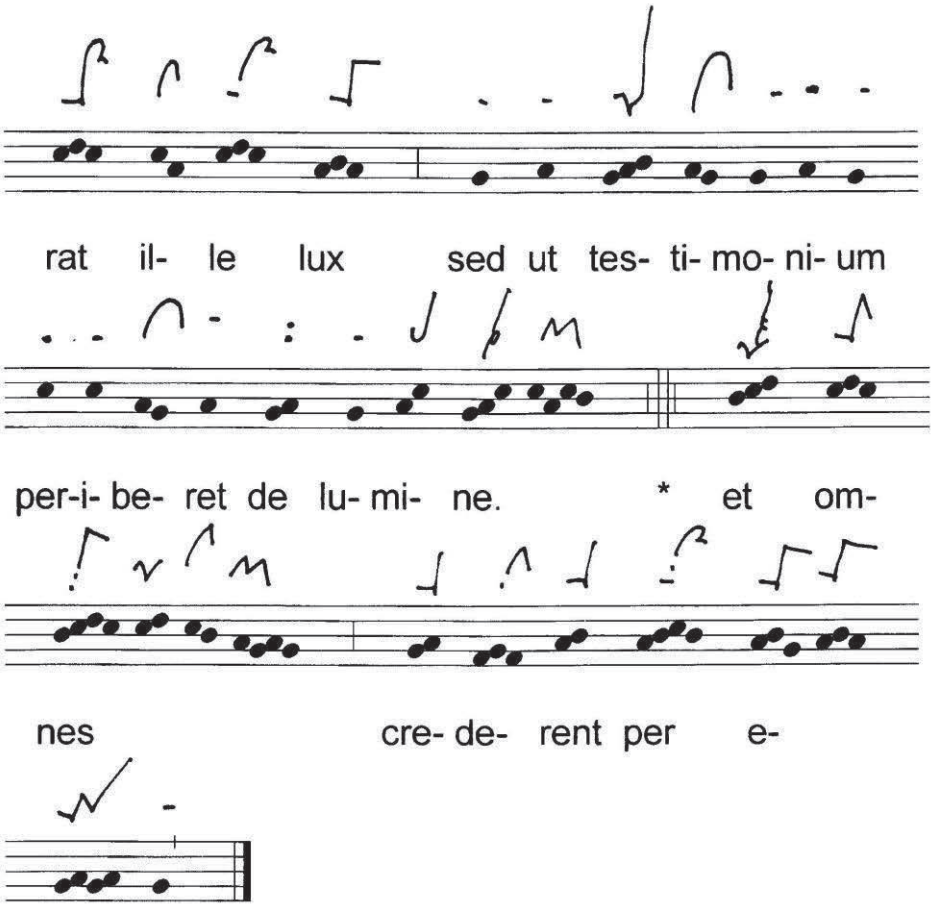
* et ip- se praepa- rat Do- mi- no ple-

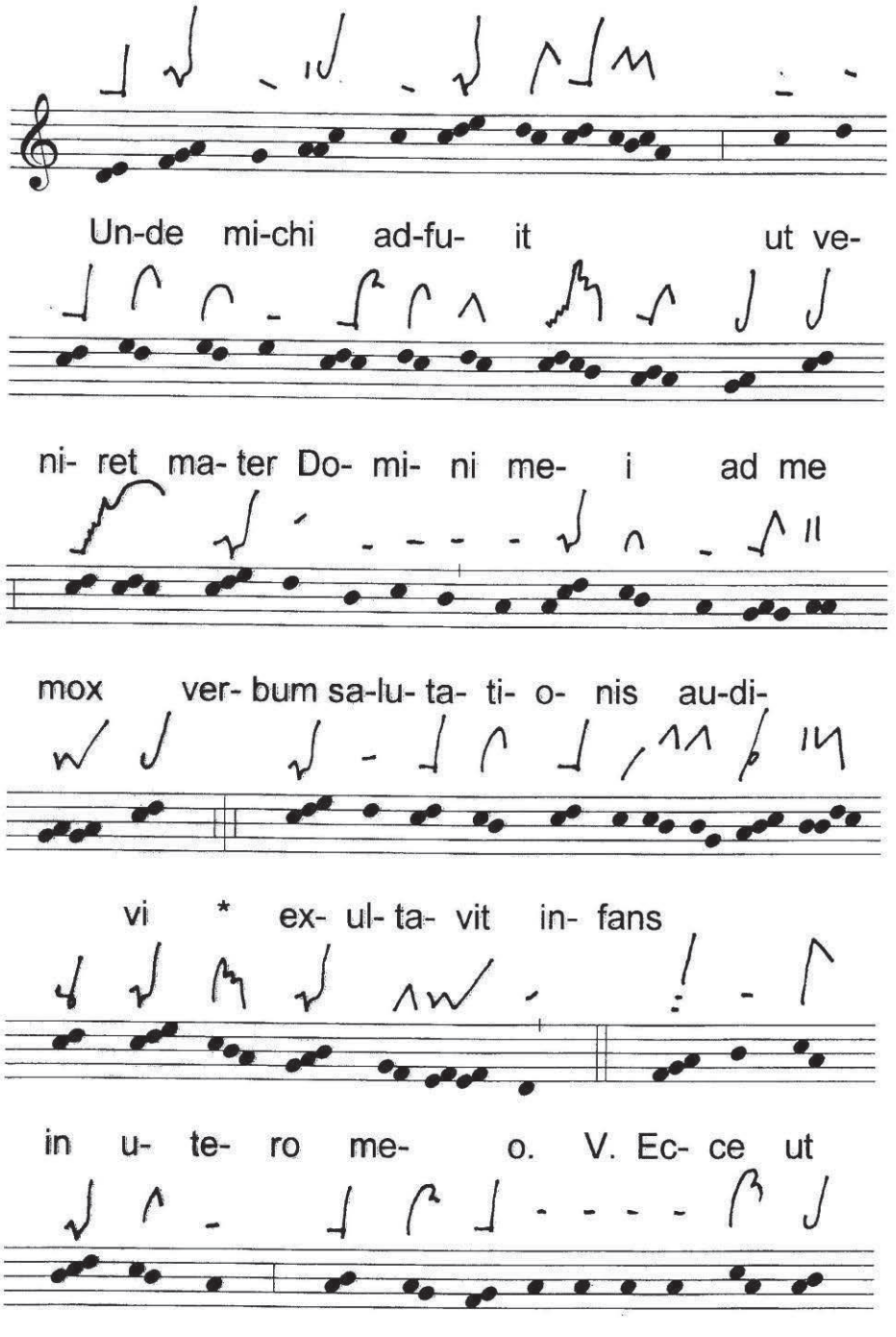

bem per-fec- tam al- le- lu- ia al-le-
lu- ia. V. Mul- ti in na-
ti- vi- ta- te e-ius gaude- bunt e- rit e- nim
magnus coram Domi- no. * Et ip- se praepa- rat
Do- mi- no ple- bem per-fec- tam al-
le- lu- ia al-le- lu- ia.

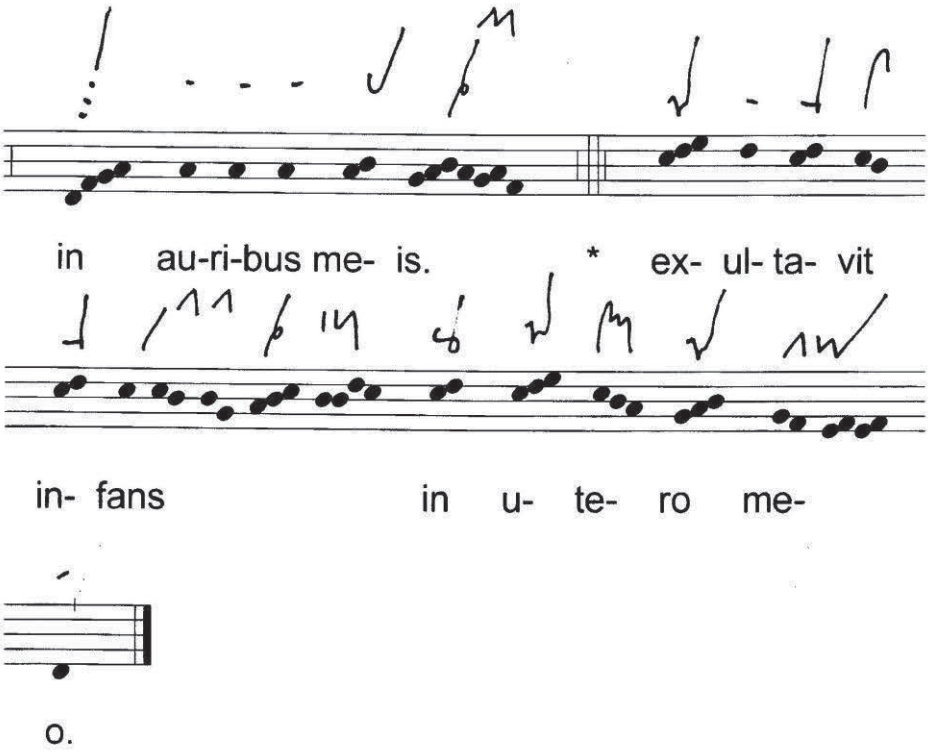

Spi- ri- tus Do- mi- ni su- per me
propter quod un- xit me e- vange-li- za- re
pau- pe- ri- bus mi- sit me praedi-
ca- re pa- cem po- pu- lis * da- re gau-
di- um lu- gen- ti- bus in
Sy- on. V. Mi- sit me Do- mi- nus sa-na- re

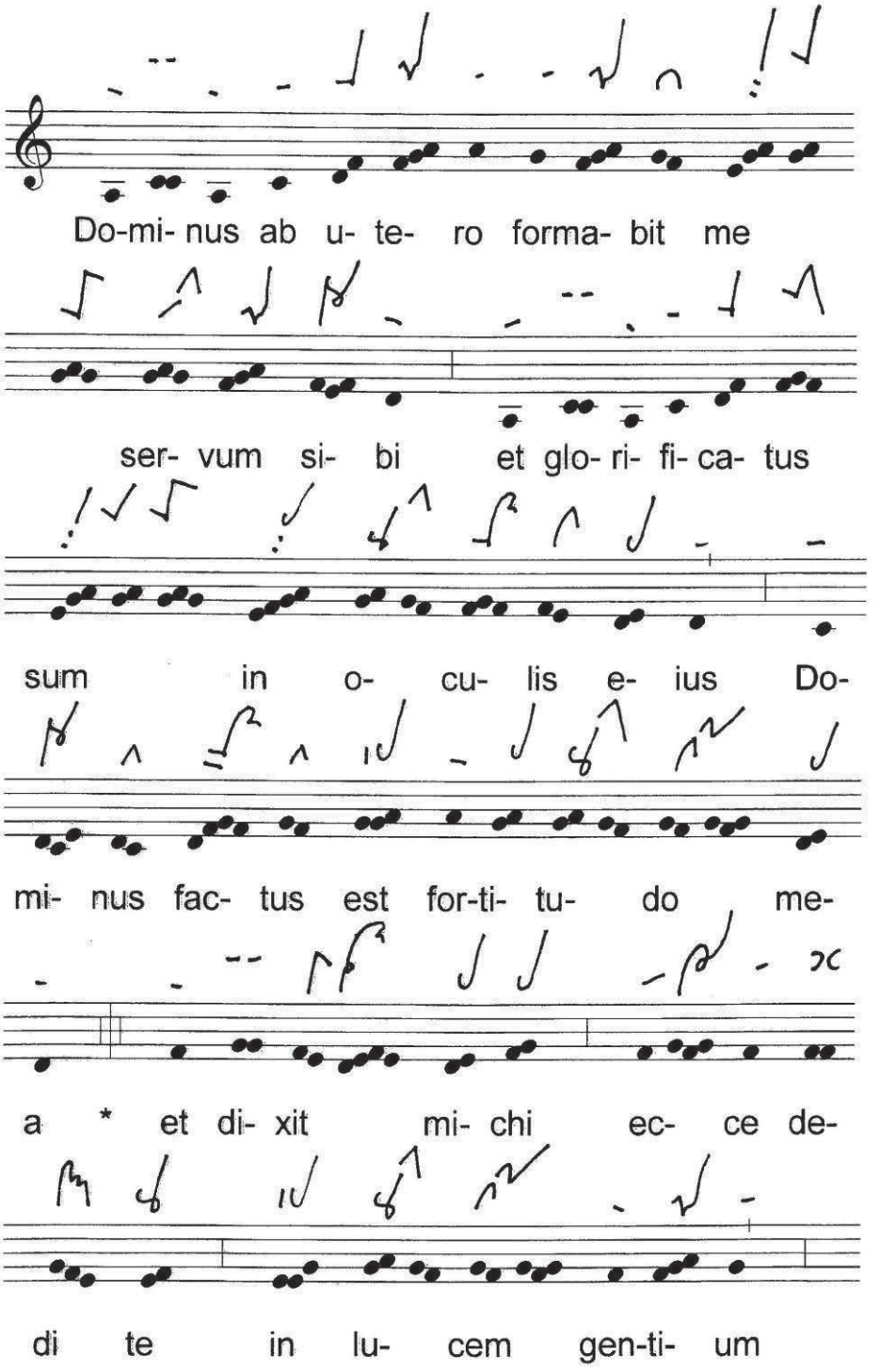

contri- tos cor- de et caecis redde- re lu-
men. * Da- re gau- di- um lu-
gen- ti- bus in Sy- on.

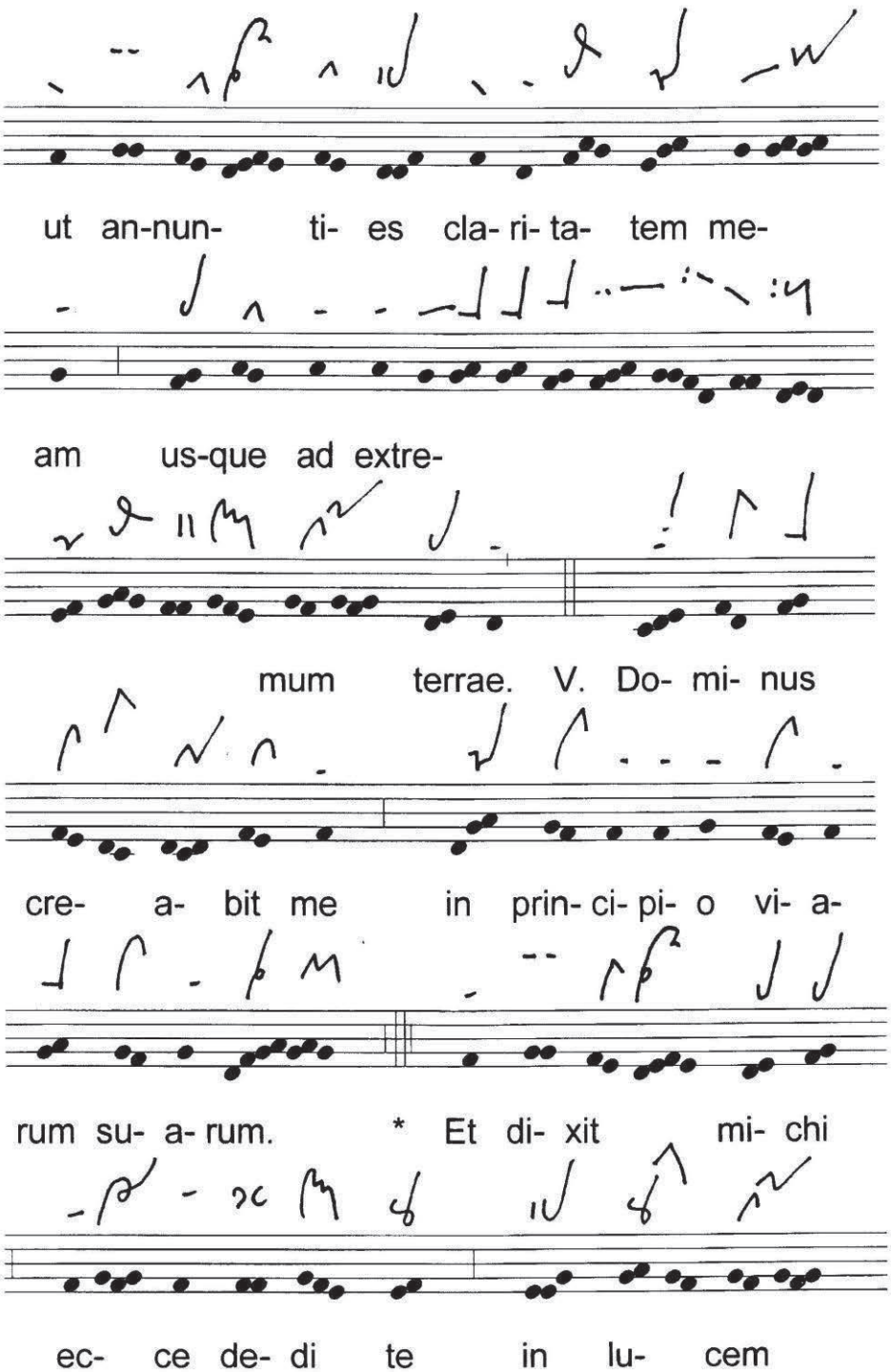

Fu- it ho- mo mis- sus a
De- o cu- i no- men e- rat
Io- han- nes hic ve- nit in
tes-ti- mo- ni- um ut testa- re- tur de
lu- ce * et om- nes
cre- de- rent per e- um. V. Non e-

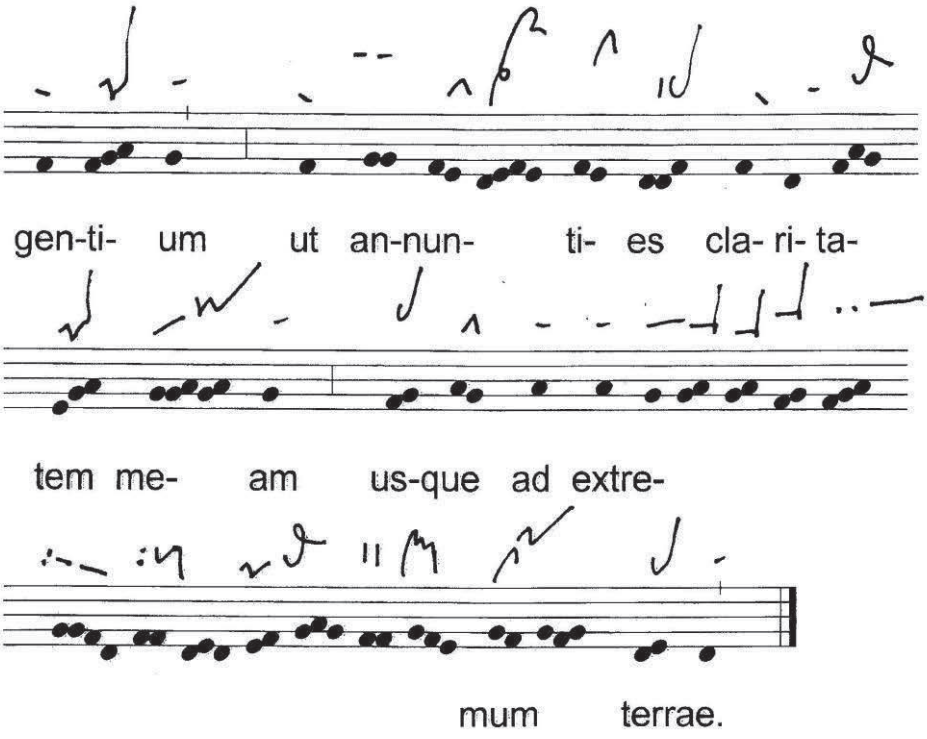

rat il- le lux sed ut tes- ti- mo- ni- um
per-i- be- ret de lu- mi- ne. * et om-
nes cre- de- rent per e-
um.

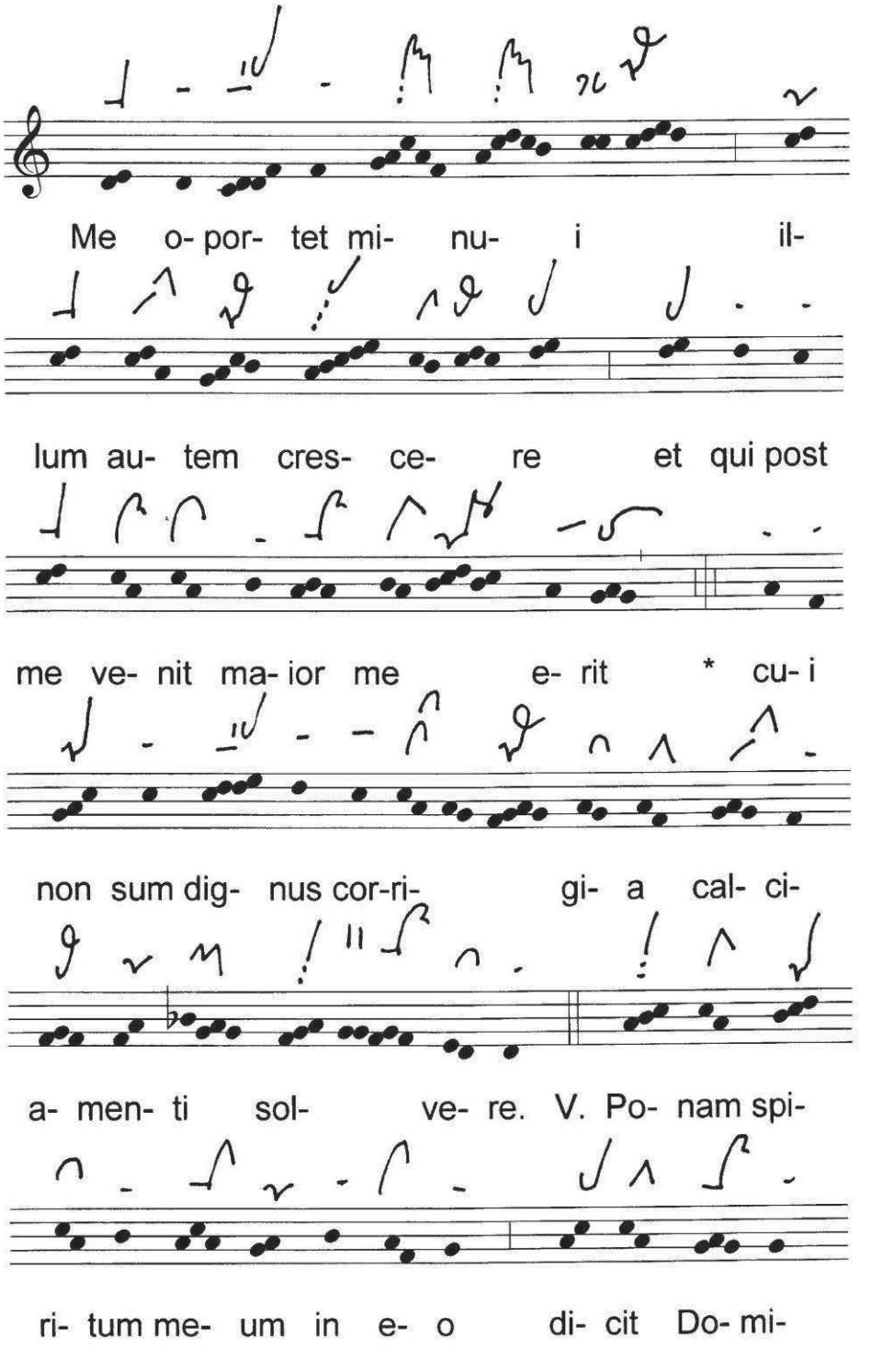

Un-de mi-chi ad-fu- it ut ve-
ni- ret ma- ter Do- mi- ni me- i ad me
mox ver- bum sa-lu- ta- ti- o- nis au-di-
vi * ex- ul- ta- vit in- fans
in u- te- ro me- o. V. Ec- ce ut
fac- ta est vox sa- lu- ta- ti- o-nis tu- ae

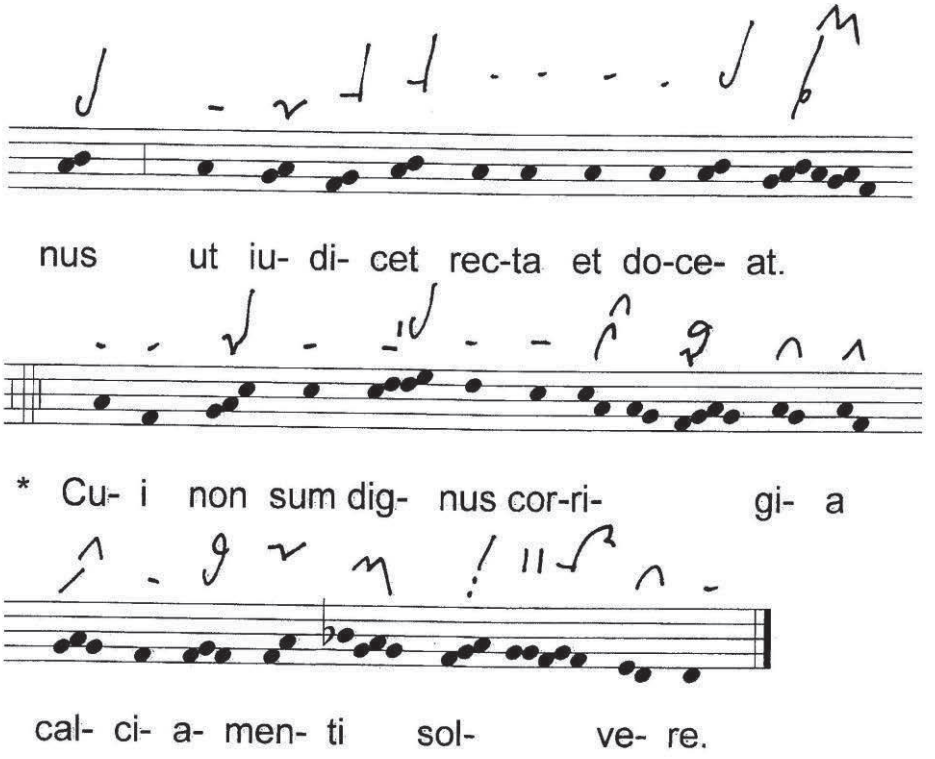

in au-ri-bus me- is. * ex- ul- ta- vit
in- fans in u- te- ro me-
o.

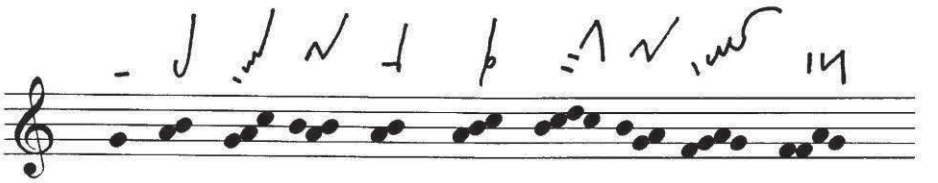

Do-mi- nus ab u- te- ro forma- bit me
ser- vum si- bi et glo- ri- fi- ca- tus
sum in o- cu- lis e- ius Do-
mi- nus fac- tus est for-ti- tu- do me-
a * et di- xit mi- chi ec- ce de-
di te in lu- cem gen-ti- um


ut an-nun- ti- es cla- ri- ta- tem me-
am us-que ad extre-
mum terrae. V. Do- mi- nus
cre- a- bit me in prin- ci- pi- o vi- a-
rum su- a- rum. * Et di- xit mi- chi
ec- ce de- di te in lu- cem

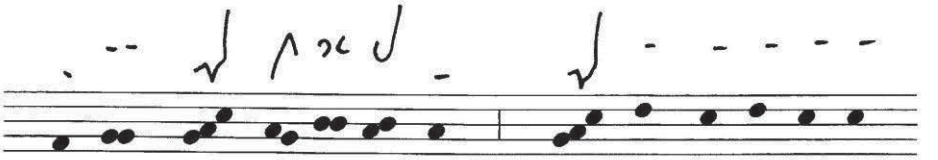

gen-ti- um ut an-nun- ti- es cla- ri- ta-
tem me- am us-que ad extre-
mum terrae.


Me o- por- tet mi- nu- i il-
lum au- tem cres- ce- re et qui post
me ve- nit ma- ior me e- rit * cu- i
non sum dig- nus cor-ri- gi- a cal- ci-
a- men- ti sol- ve- re. V. Po- nam spi-
ri- tum me- um in e- o di- cit Do- mi-

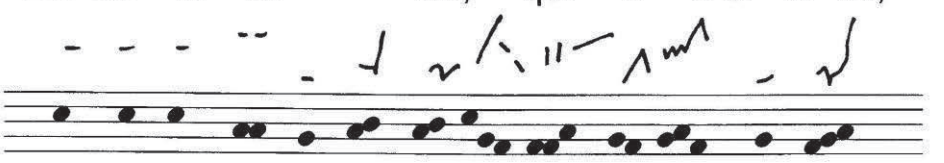

nus ut iu- di- cet rec-ta et do-ce- at.
* Cu- i non sum dig- nus cor-ri- gi- a
cal- ci- a- men- ti sol- ve- re.



1. Be-ne- dic- tus Do- mi- nus



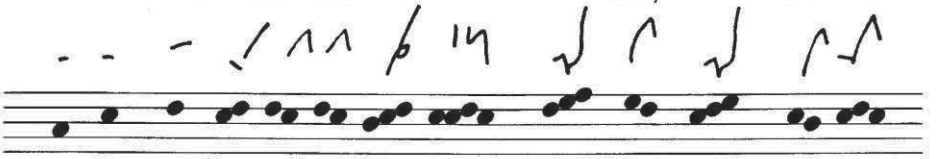
De- us Is- ra- hel, qui- a vi-si- ta- bit,



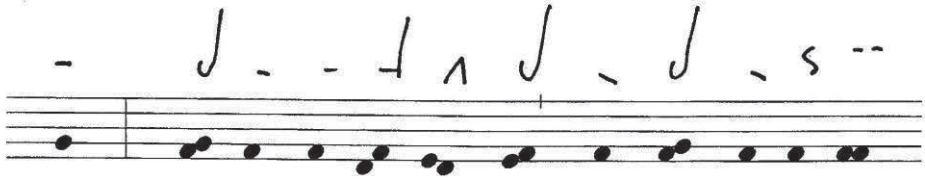
et fe- cit re-dempti- o- nem ple-bis

su- ae. 2. Et e- re- xit cor-

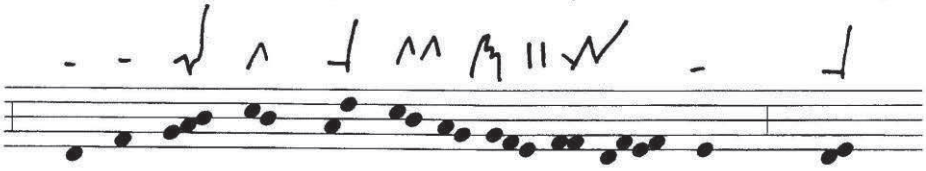
nu sa- lu- tis no- bis, in



domo Da-vid pu- e- ri su-



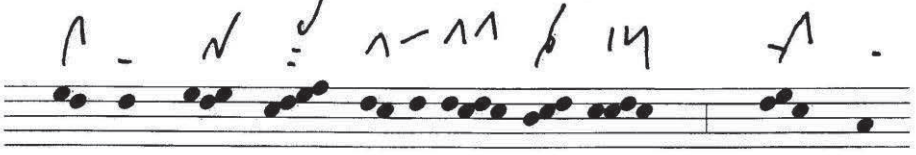
i. 3. Si- cut loquu- tus est per os sanctorum,



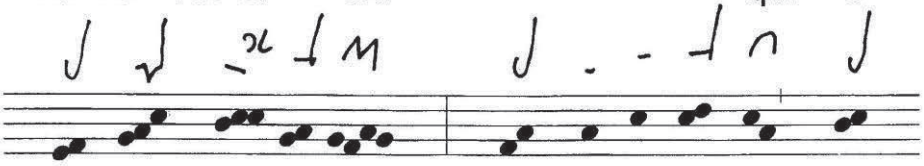
prophe-ta- rum su- o- rum, que

ab ae- vo sunt. 4. Sa- lu- tem de in-

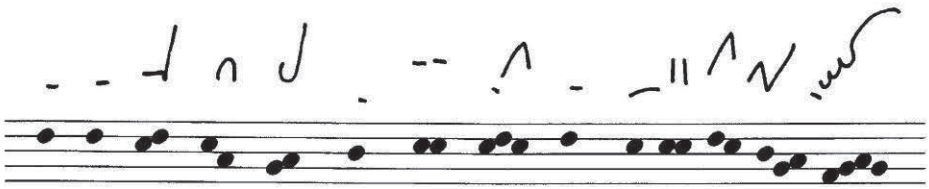
i- mi- cis no- stris, et de



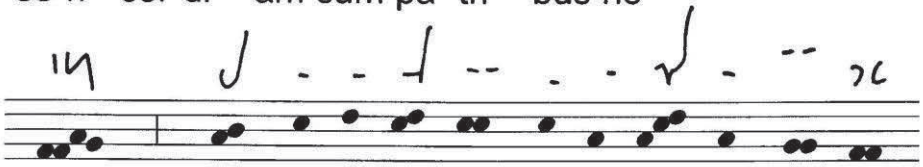
ma- nu om- ni- um qui o-



de- runt nos. 5. Ad fa- ci- en-dam mi-

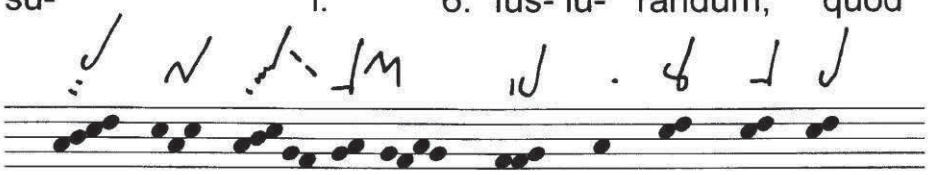


se-ri- cor-di- am cum pa- tri- bus no-

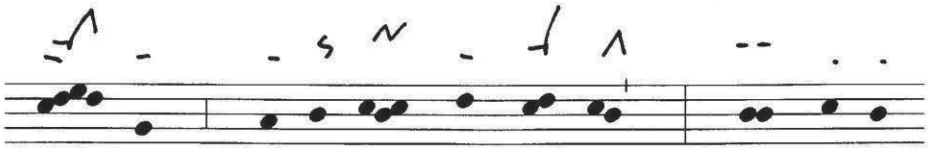


stris, et memo-ra- ri testamen- ti sancti

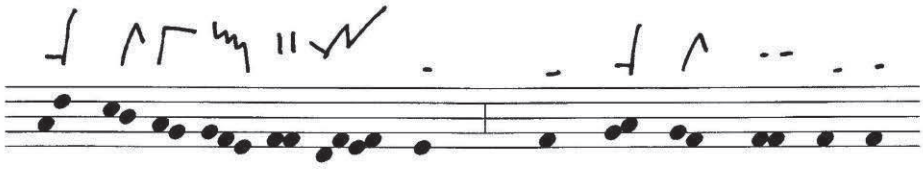
su- i. 6. lus- iu- randum, quod



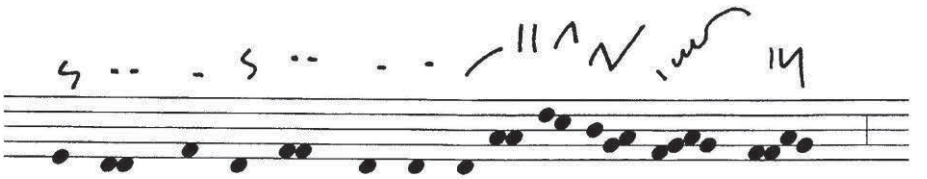
iu- ra- vit ad Abraam patrem



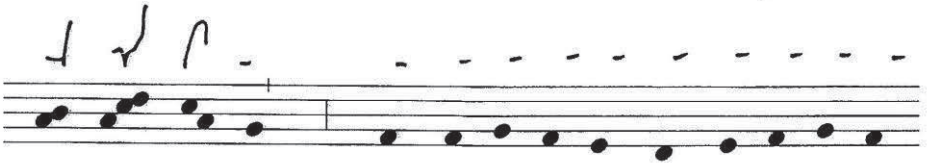
no- strum da- tu-rum se no- bis 7. ut si-ne



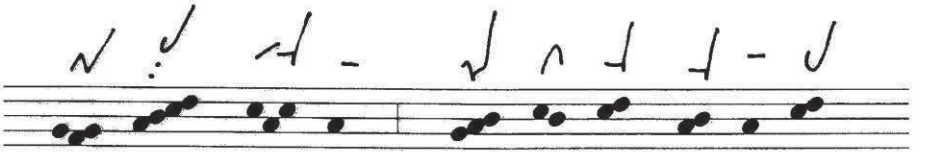
ti- mo- re, de ma- nu i- ni-mi-



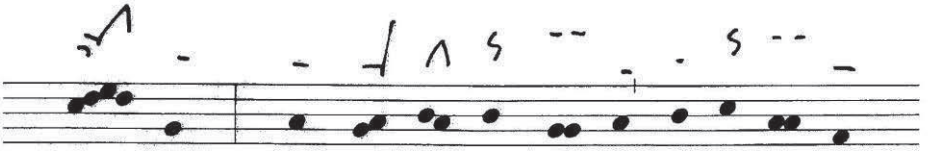
co- rum nostrorum li-be- ra- ti,



ser- vi- a- mus 8. in sancti-ta- te et iusti- ti- a

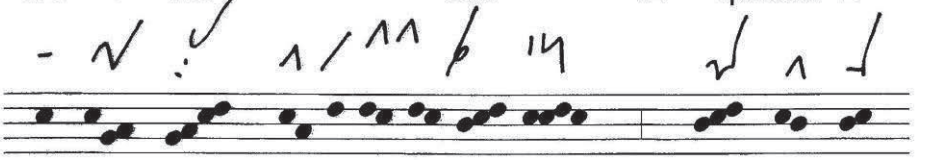


co- ram ip- so, om- ni- bus di- e-bus

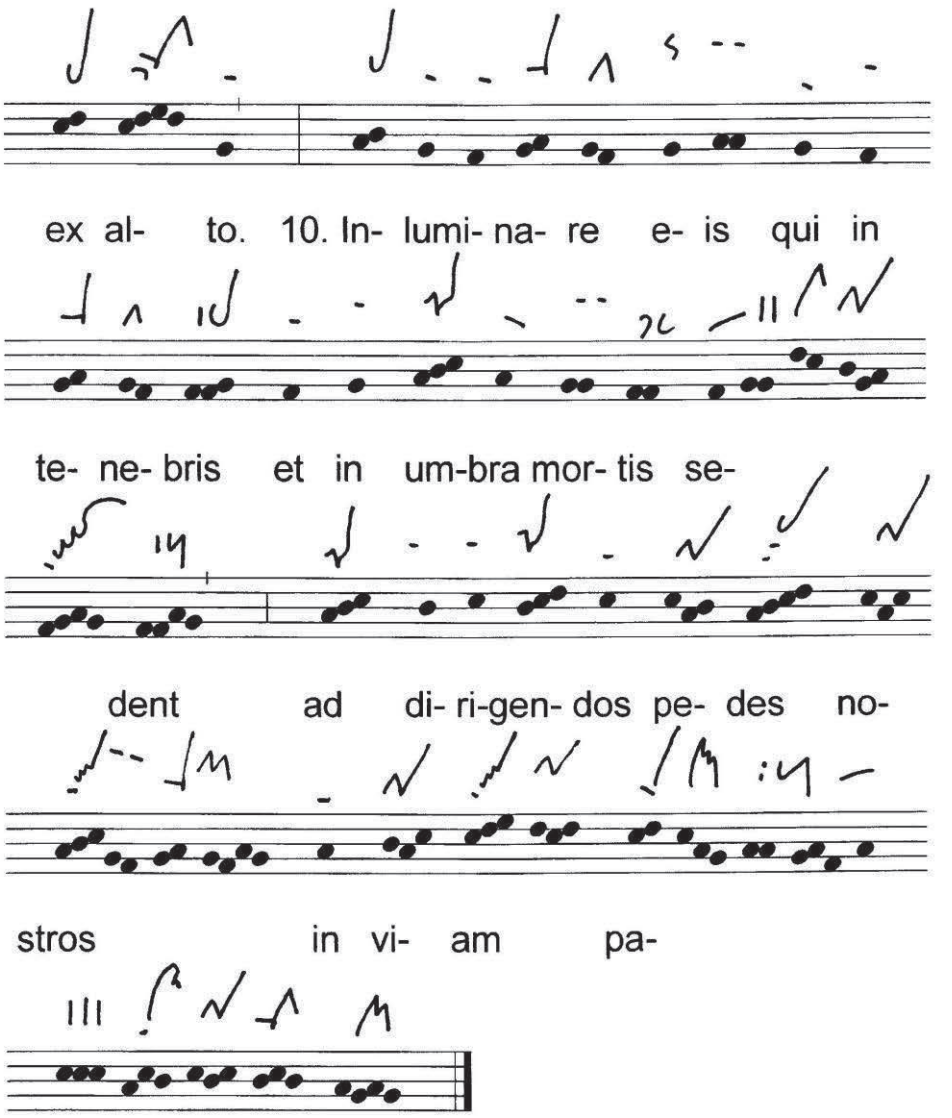


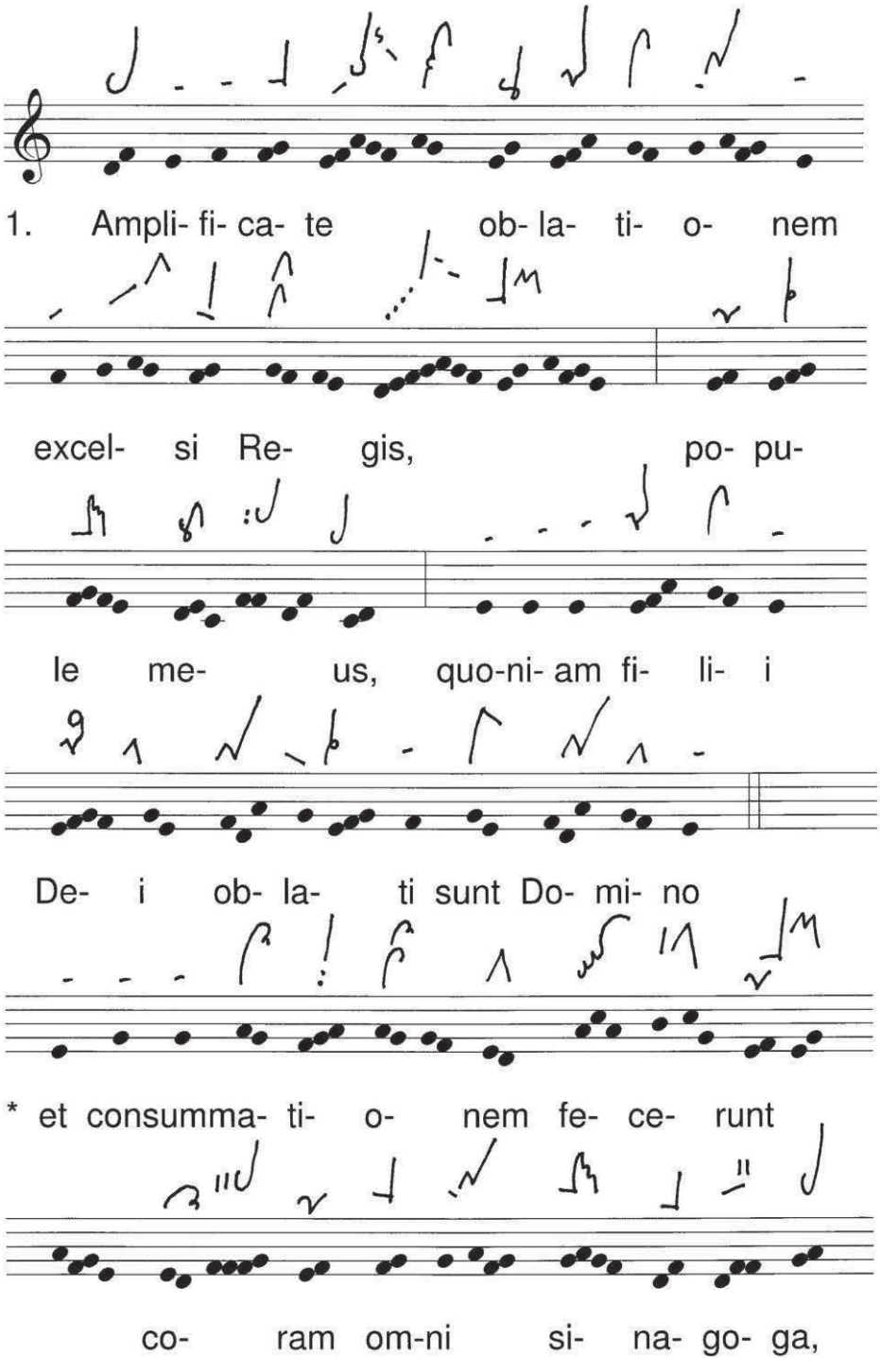
no- stris. 9. Per vis-ce- ra mi- se- ri- cordi- ae

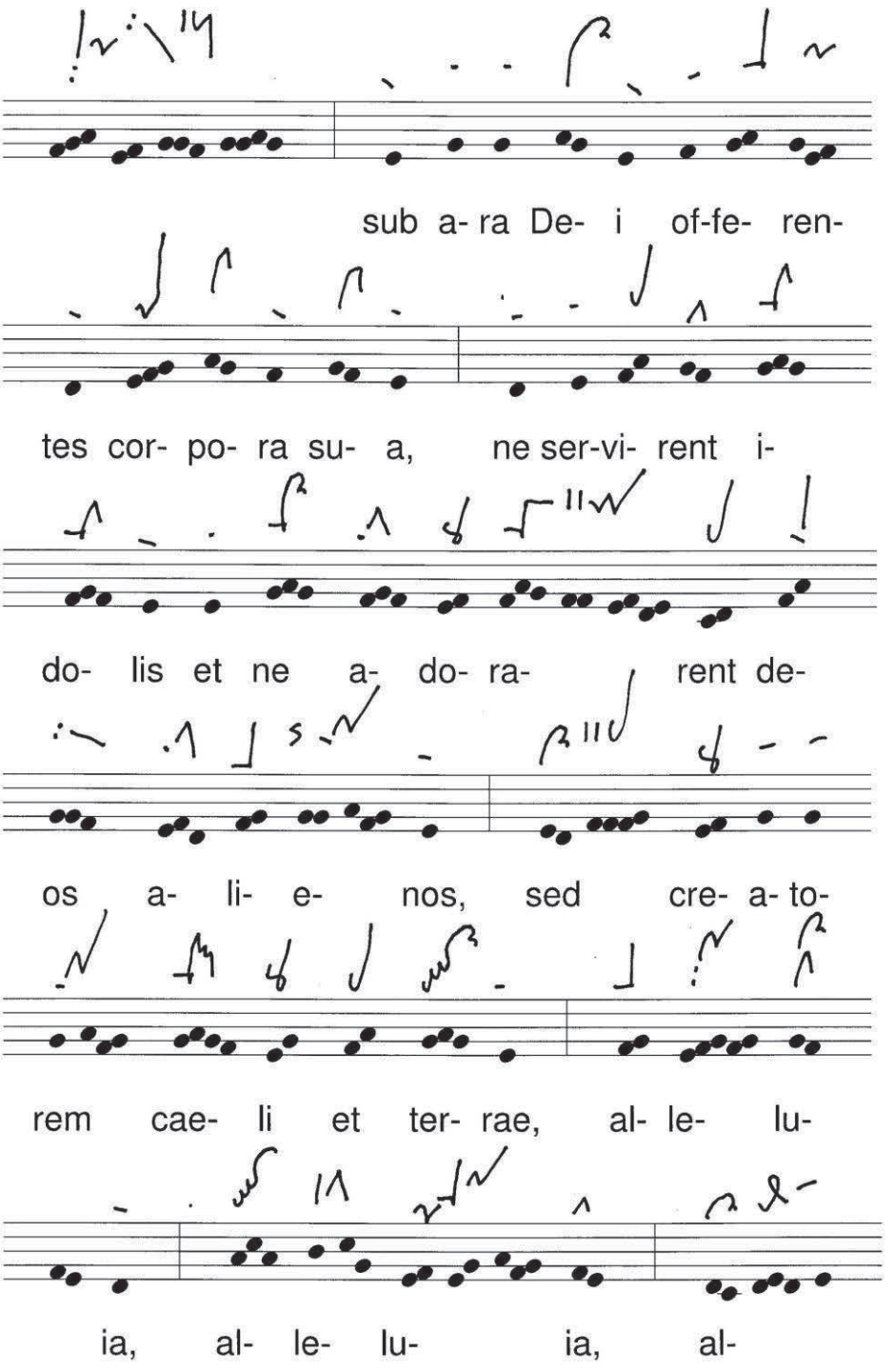
De- i no- stri in quibus vi-

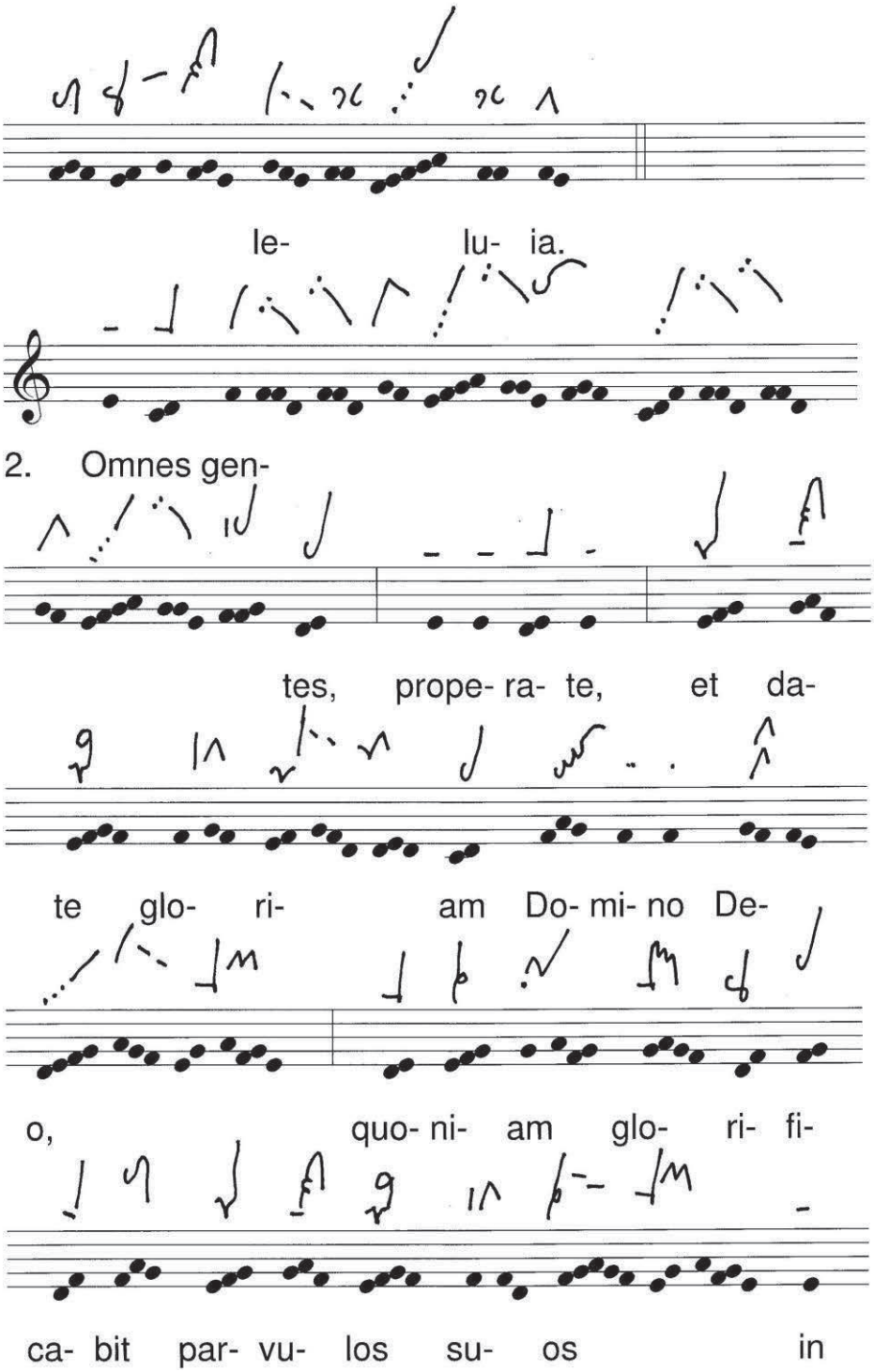


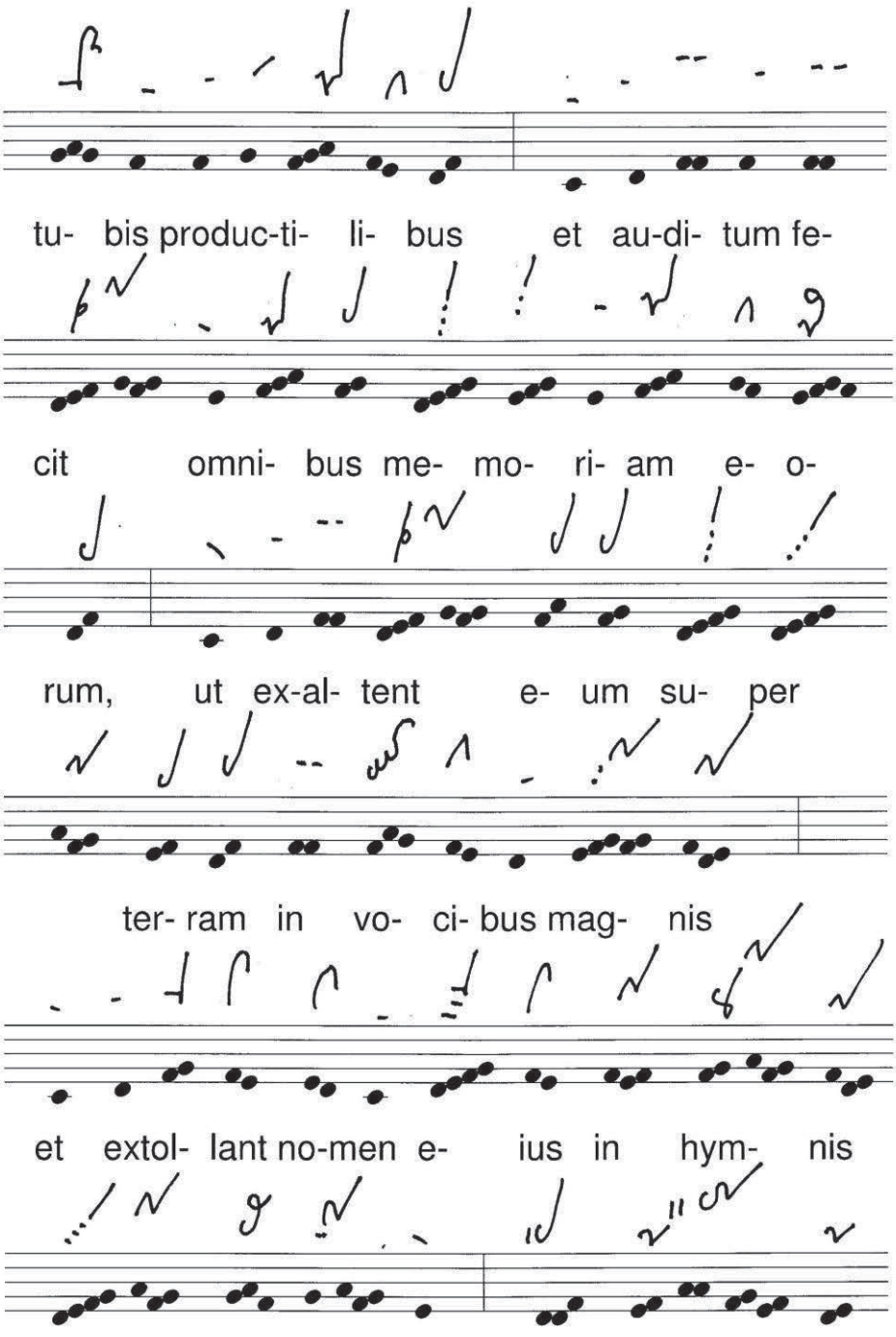
si- ta- bit nos, o- ri- ens

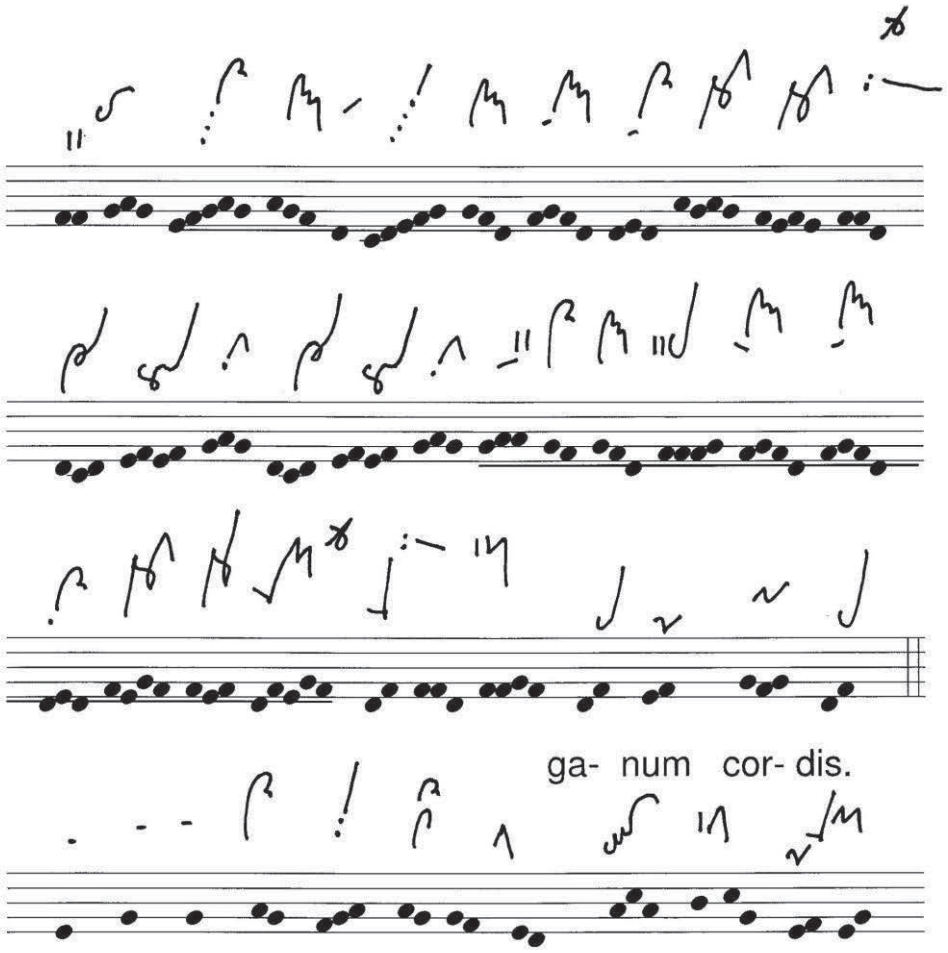

ex al- to. 10. In- lumi- na- re e- is qui in
te- ne- bris et in um-bra mor- tis se-
dent ad di- ri-gen- dos pe- des no-
stros in vi- am pa-
cis.


1. Ampli- fi- ca- te ob- la- ti- o- nem
excel- si Re- gis, po- pu-
le me- us, quo-ni- am fi- li- i
De- i ob- la- ti sunt Do- mi- no
* et consumma- ti- o- nem fe- ce- runt
co- ram om-ni si- na- go- ga,

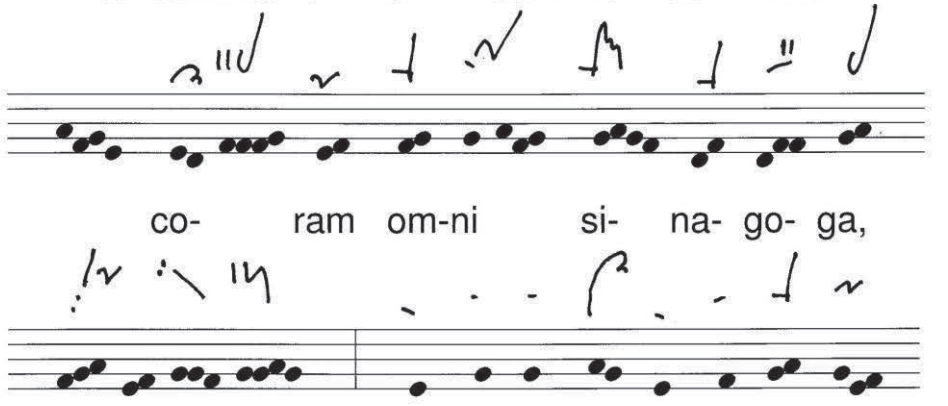

sub a- ra De- i of-fe- ren-
tes cor- po- ra su- a, ne ser-vi- rent i-
do- lis et ne a- do- ra- rent de-
os a- li- e- nos, sed cre- a- to-
rem cae- li et ter- rae, al- le- lu-
ia, al- le- lu- ia, al-


le- lu- ia.
2. Omnes gen-
tes, prope- ra- te, et da-
te glo- ri- am Do- mi- no De-
o, quo- ni- am glo- ri- fi-
ca- bit par- vu- los su- os in

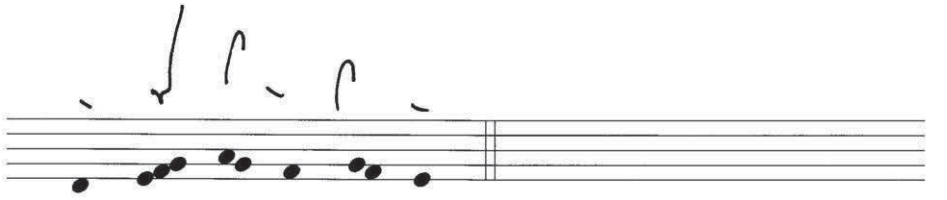

tu- bis produc-ti- li- bus et au-di- tum fe-
cit omni- bus me- mo- ri- am e- o-
rum, ut ex-al- tent e- um su- per
ter- ram in vo- ci- bus mag- nis
et extol- lant no-men e- ius in hym- nis
et can- ti- cis, per or-



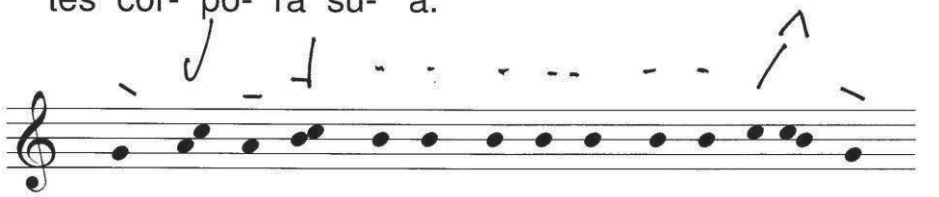
* Quod consumma- ti- o- nem fe- ce- runt



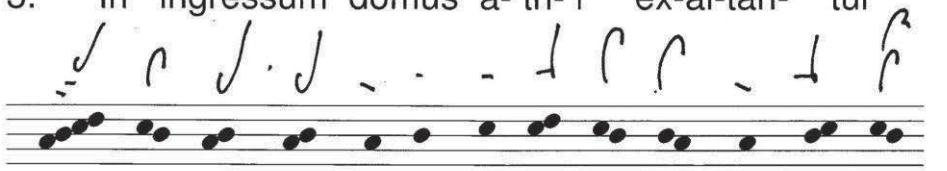
sub a- ra De- i of-fe- ren-



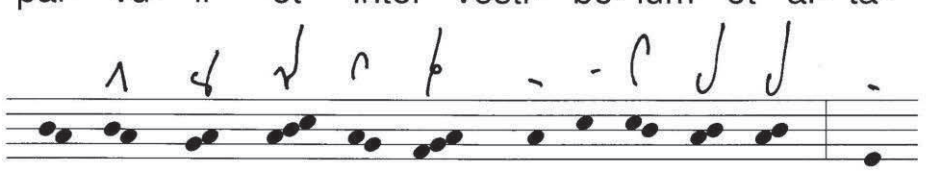
tes cor- po- ra su- a.



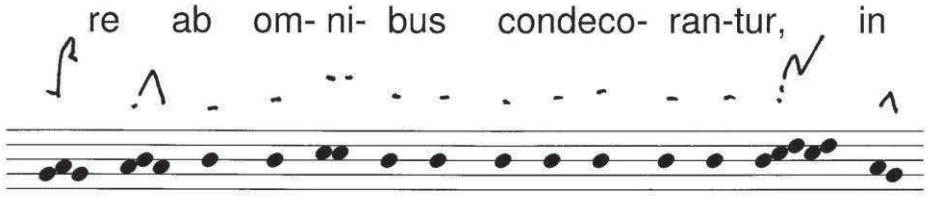
3. In ingressum domus a- tri- i ex-al-tan- tur



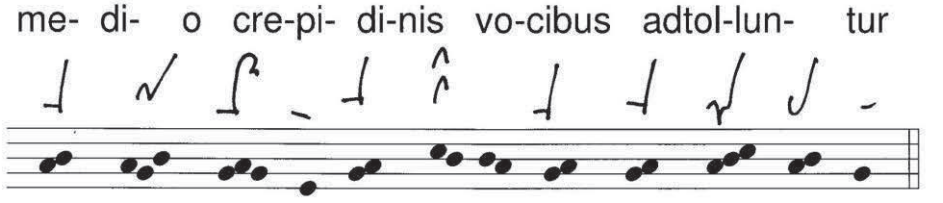
par- vu- li et inter vesti- bo- lum et al- ta-



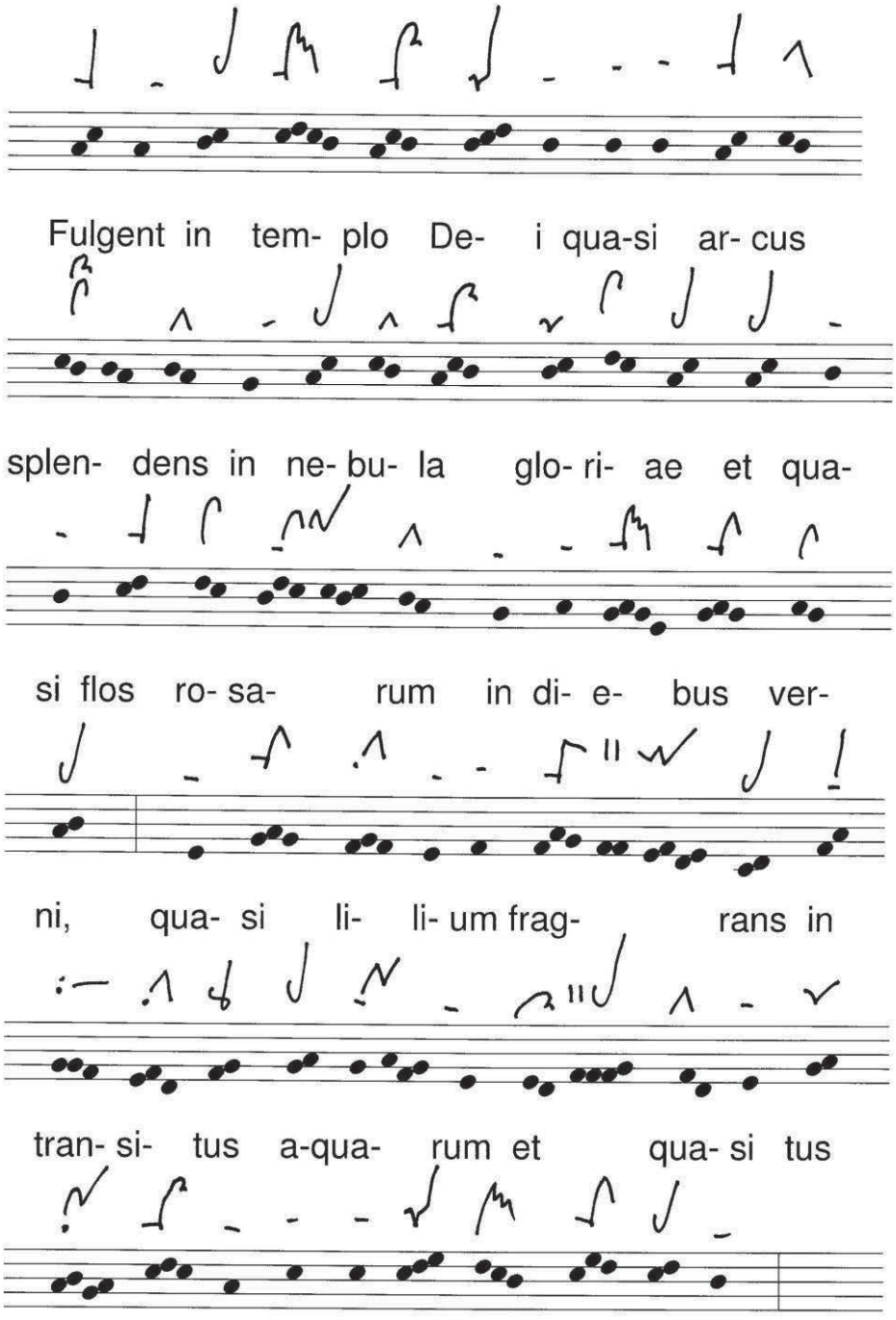
re ab om- ni- bus condeco- ran-tur, in

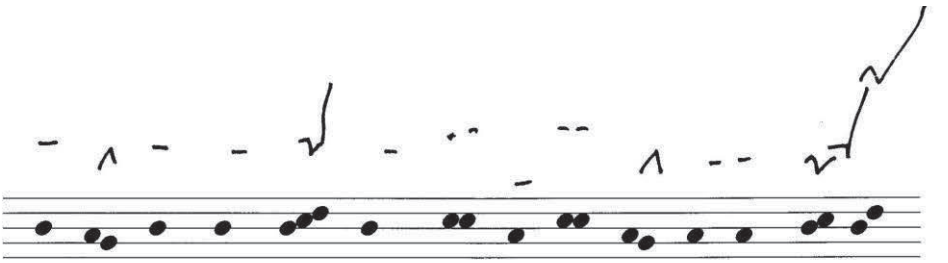


me- di- o cre-pi- di-nis vo-cibus adtol-lun- tur

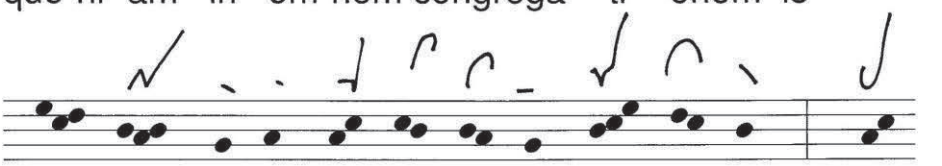


et in e- di-bus Re- gis commo- ran-tur.

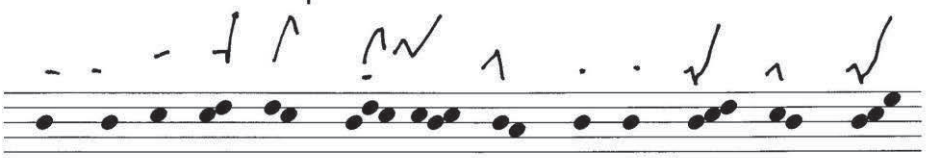

Fulgent in tem- plo De- i qua-si ar- cus
splen- dens in ne- bu- la glo- ri- ae et qua-
si flos ro- sa- rum in di- e- bus ver-
ni, qua- si li- li- um frag- rans in
tran- si- tus a-qua- rum et qua- si tus
re- do- lens in di- e- bus es- ta- tis,



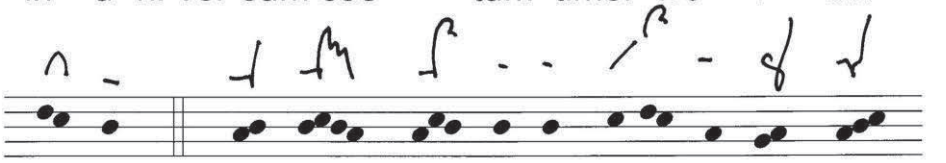
quo-ni- am in om-nem congrega- ti- onem is-



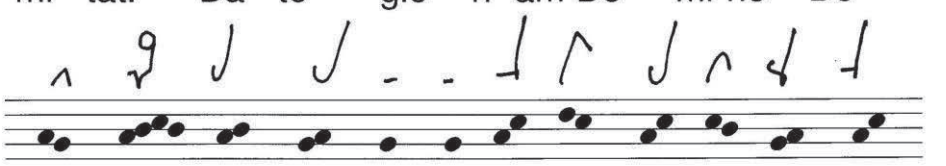
tam sonus par-vu- lo- rum re- so- nat et



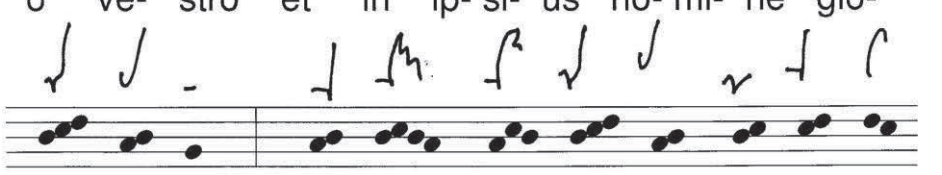
in u- ni-ver-sum coe- tum timor De- i cla-



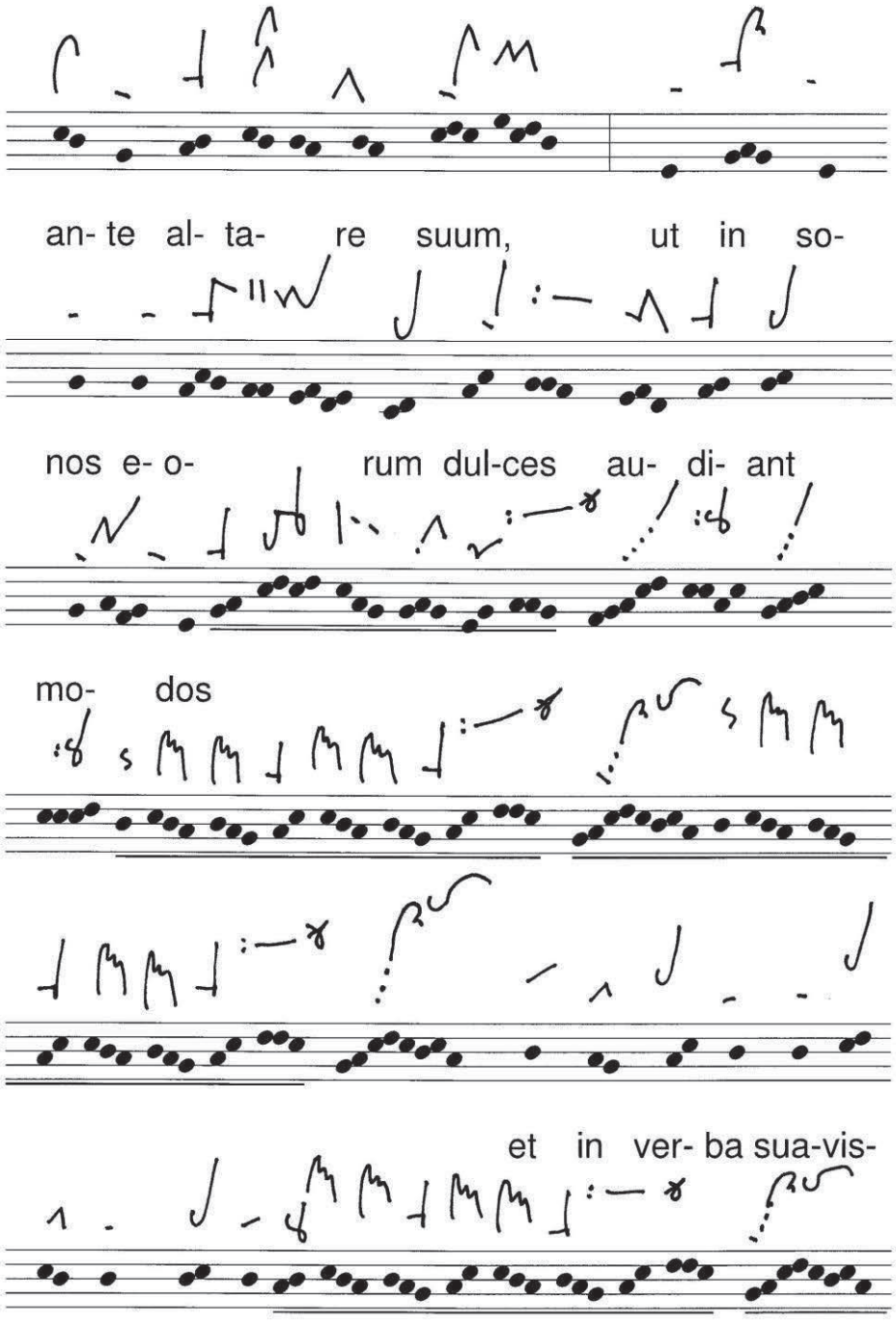
mi- tat. Da- te glo- ri- am Do- mi-no De-

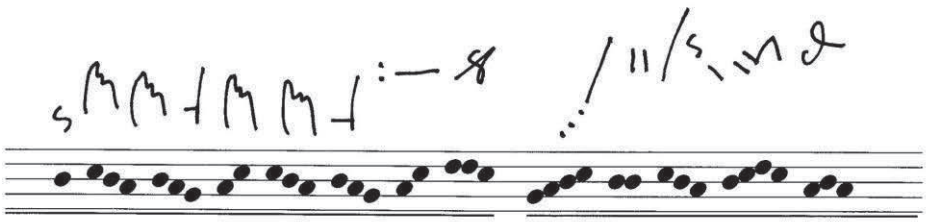


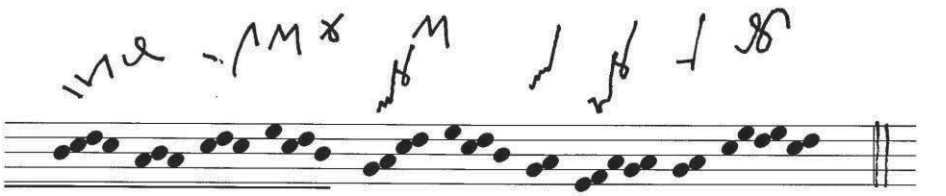
o ve- stro et in ip- si- us no- mi- ne glo-

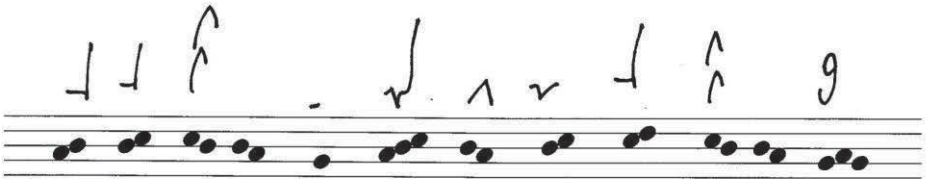


ri- a- te, sta- re fa- ci- te can-to- res

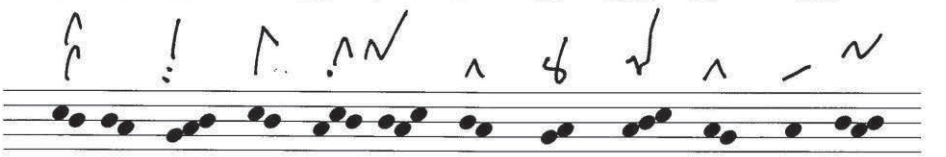

an- te al- ta- re suum, ut in so-
nos e- o- rum dul-ces au- di- ant
mo- dos
et in ver- ba sua-vis-
si-mos me- los.



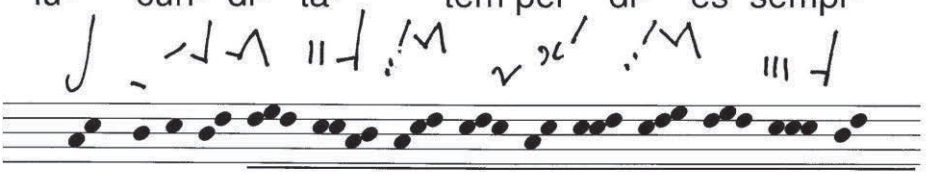




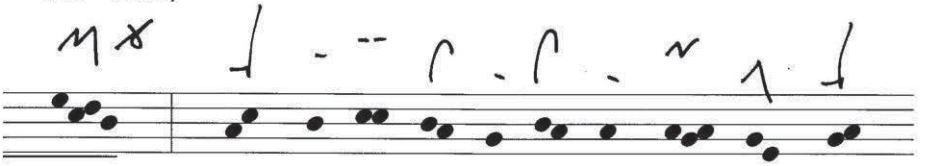
Pe- ti- te ab e- o ut det vo- bis



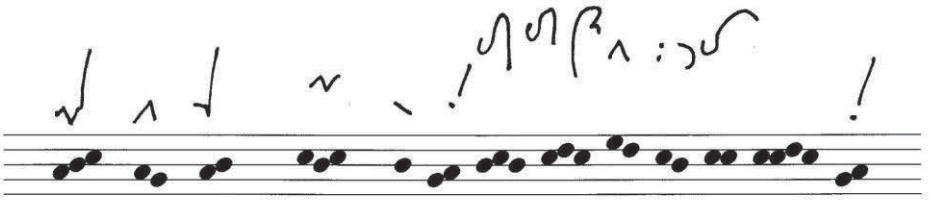
iu- cun- di- ta- tem per di- es sempi-



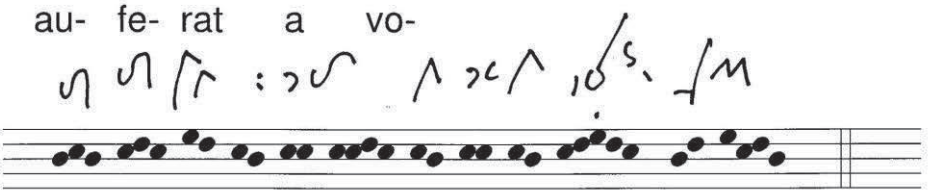
ter- nos,



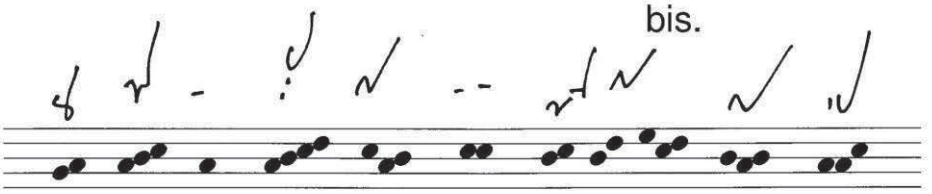
et mi-se- ri- cordi- am su- am non



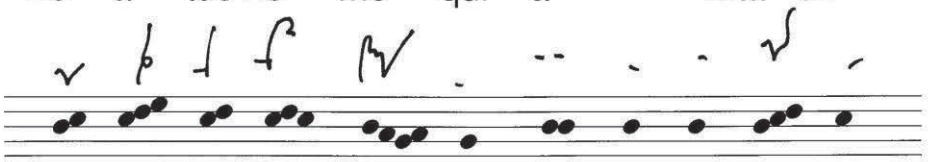
au- fe- rat a vo-



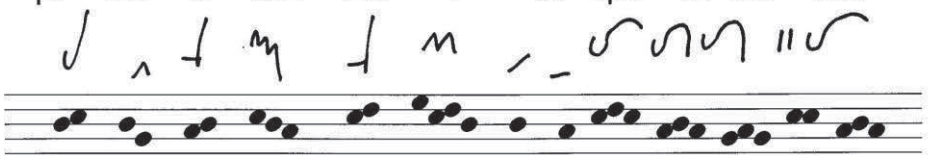
bis.



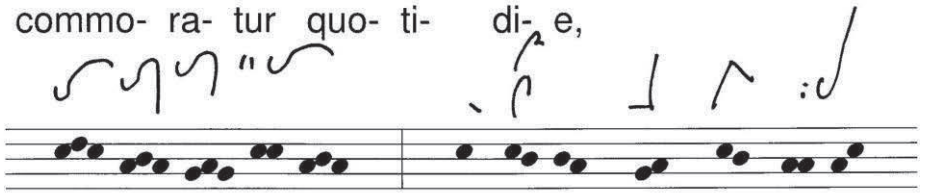
Be- a- tus ho- mo qui a- mat sa-



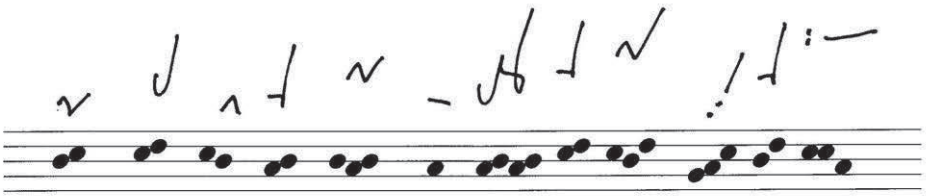
pi- en- ti- am De- i et qui in bo- nis



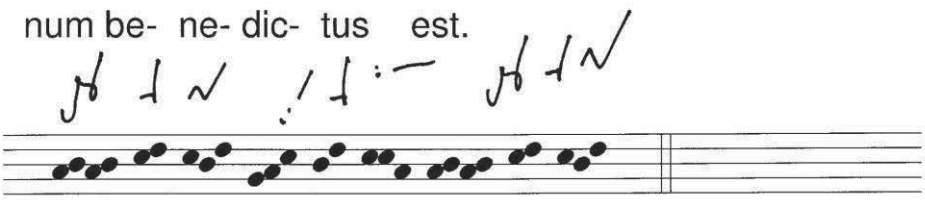
commo- ra- tur quo- ti- di- e,

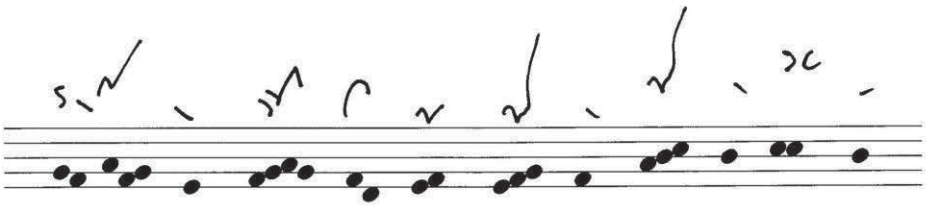


usque in ae- ter-

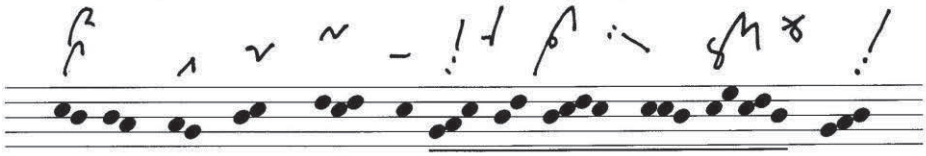


num be- ne- dic- tus est.

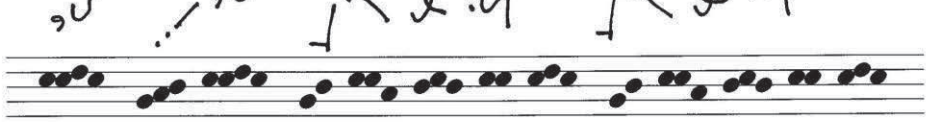


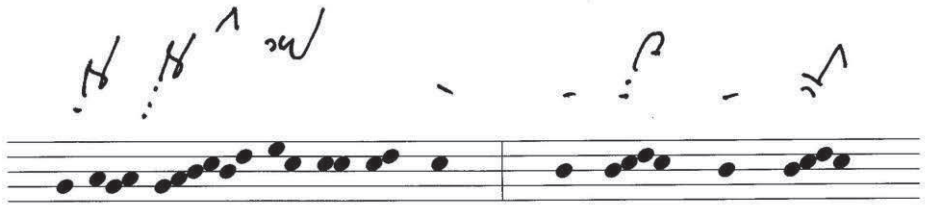


Quis- quis fe- ce- rit ve- lut par- vu- li ad

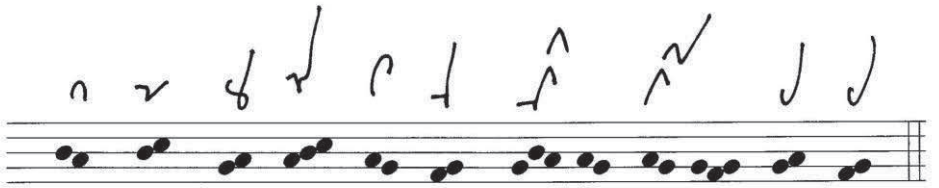


om- ni- a va- le-

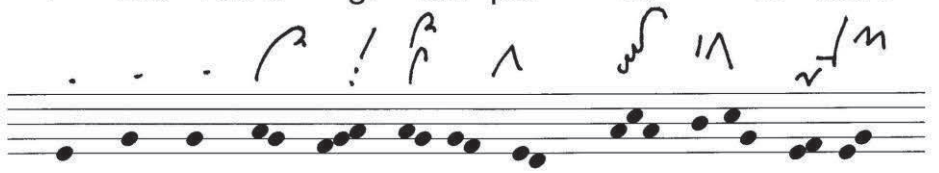




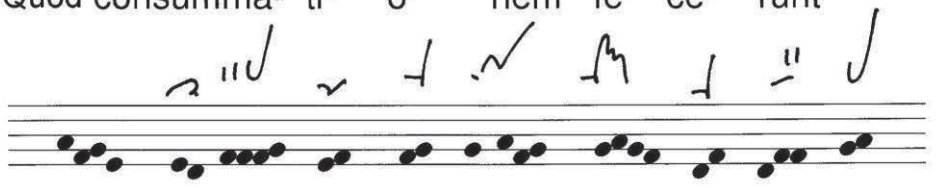
bit, qui- a lux De-



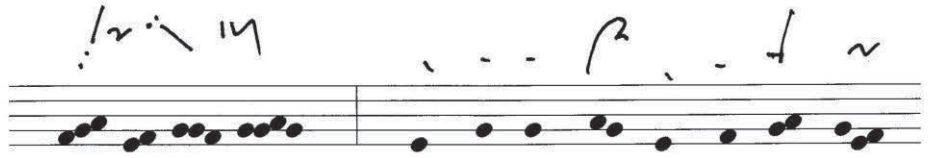
i est ves-ti- gi- um par- vu- lo- rum.



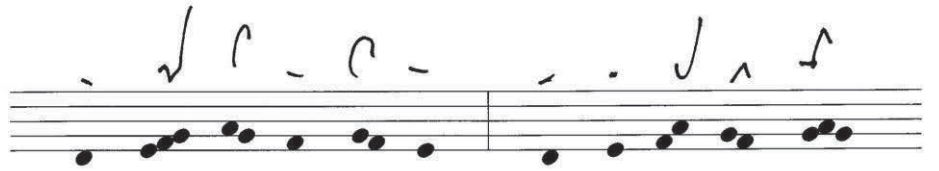
* Quod consumma- ti- o- nem fe- ce- runt



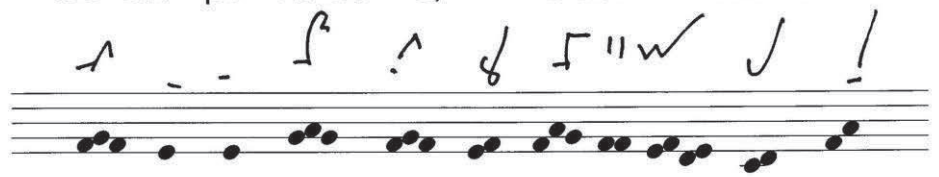
co- ram om-ni si- na- go- ga,



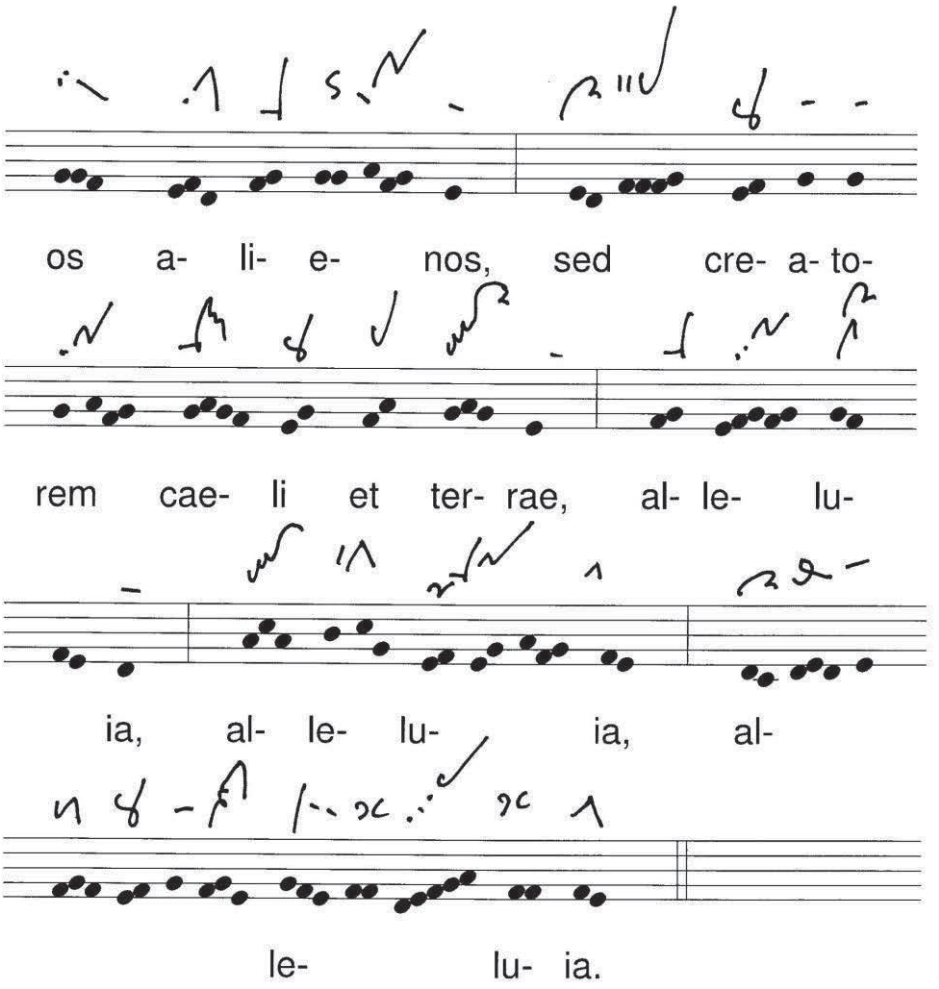
sub a- ra De- i of-fe- ren-

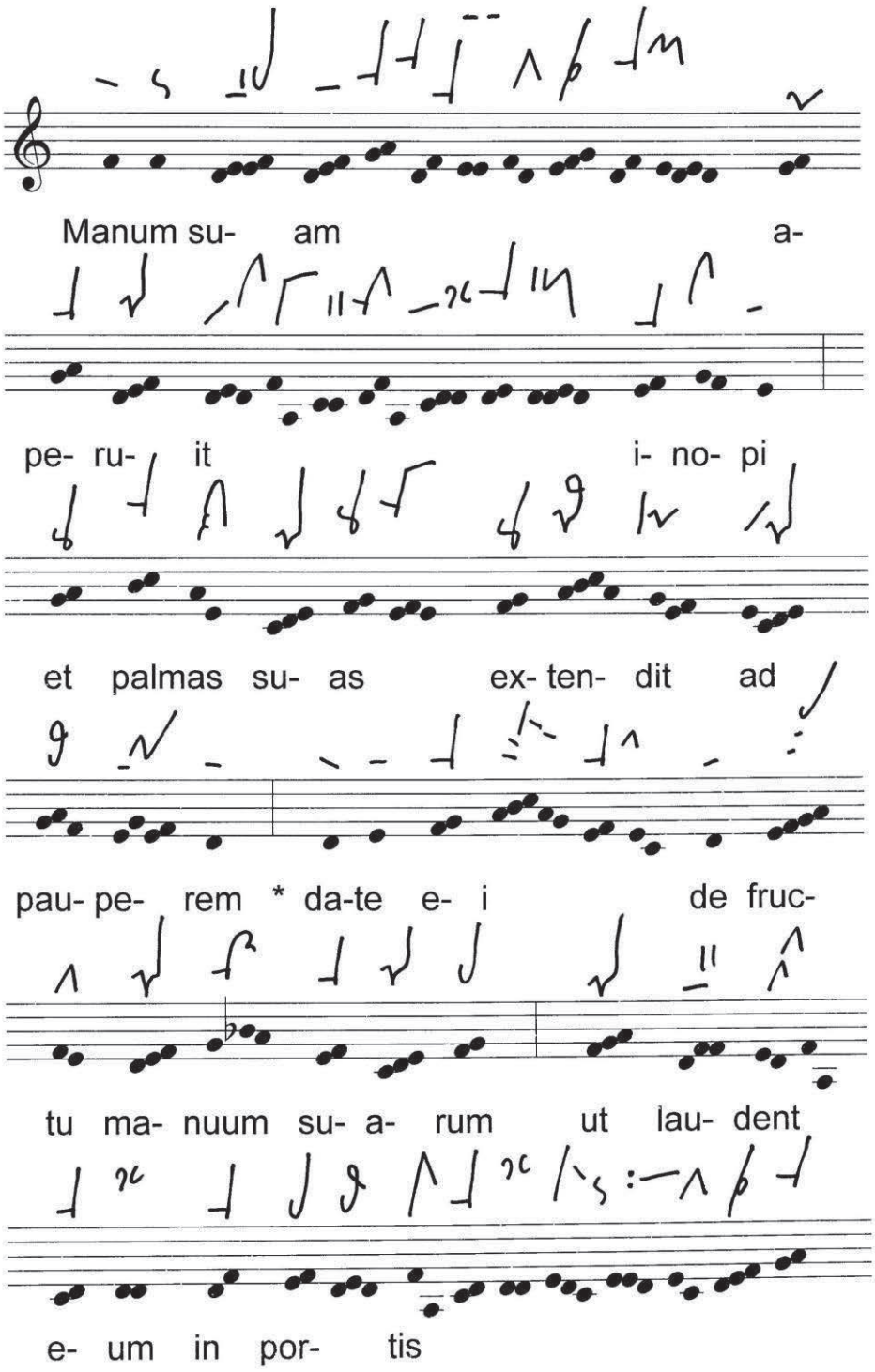


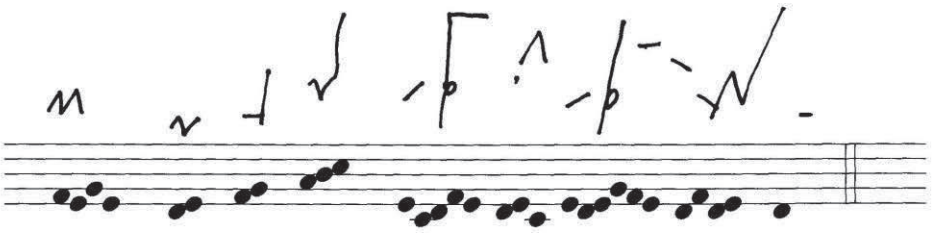
tes cor- po- ra su- a, ne ser-vi- rent i-



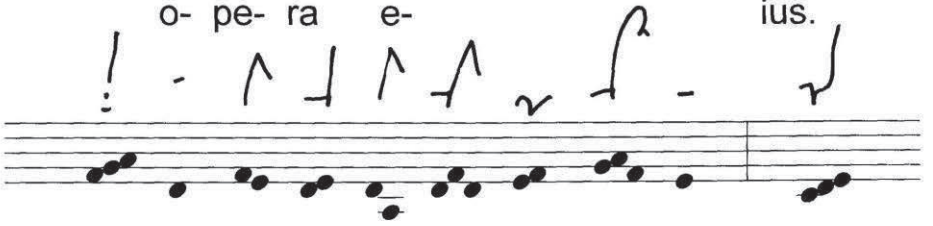
do- lis et ne a- do- ra- rent de-


os a- li- e- nos, sed cre- a- to-
rem cae- li et ter- rae, al- le- lu-
ia, al- le- lu- ia, al-
le- lu- ia.

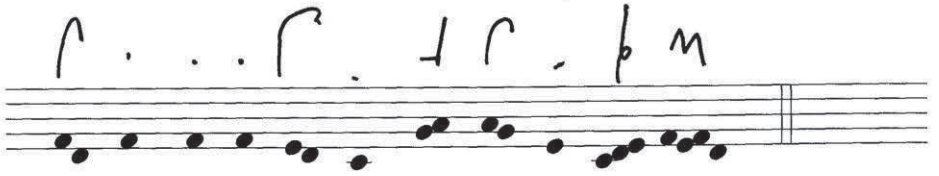

Manum su- am a-
pe- ru- it i- no- pi
et palmas su- as ex- ten- dit ad
pau- pe- rem * da-te e- i de fruc-
tu ma- nuum su- a- rum ut lau- dent
e- um in por- tis



o- pe- ra e- ius.



V. De- dit e- su- ri- en- ti pa- nem et



nu-dum o-pe-ru- it ves- ti-mento.

* Da- te e- i

Índice de incipits y nombres propios

ANT: antiphona; CH: cherubikon; OF: offertorium; PSLD: psallendum; RS: responsorium; SCR: sacrificium; SNO: sono; VAR: varia (pro "Gloria in excelsis"); V: versus; II, III y IIII: segunda, tercera y cuarta parte

	Abraham	102
III	Acceptabis sacrificium	52
V5	Ad faciendam misericordiam	101
	Aegyptus	57, 61
II	Alleluia dixit Moyses	56, 60
III	Alleluia gentium populus	28, 33
IIII	Alleluia gloria et honor	29, 34
III	Alleluia in mente habete	57, 61
II	Alleluia potestatis eius	26, 31
PSLD	Alleluia ubicumque fuerint	36
SCR	Amplificate oblationem excelsi	105
III	Apparuerunt illis dispertite	67, 72, 77
II	Bene fac Domine in bona	51
VAR	Benedictus Dominus Deus Israel	100
	David	27, 32, 100
V	Dedit esurienti panem	120
V1	Dicet Domino susceptor	43, 47
RS	Dominus ab utero formabit me	95
V	Dominus creabit me	96
SCR	Dum complerentur dies	65, 70, 75
V	Ecce ut facta est	93
	Elisabeth	87
SCR	Erit hic vobis	55, 59
V2	Et erexit cornu salutis	100
II	Factus est repente	65, 70, 75
RS	Fuit homo missus a Deo	91
	Gabriel	86
IIII	Gloria Patri et Filio	53
II	Haec dicit Dominus dabo	17, 22
SNO	Haec dicit Dominus priusquam	80

III In ingressum domus atrii 110
ANT In Jerusalem cum maximo 11
V8 In sanctitate et iustitia 103
V10 Inluminare eis qui 104
Israel 12, 14, 15, 100
Jericho 41
Jerusalem 11, 18, 23, 52
III Jerusalem dicit Dominus 18, 23
Johannes 87, 91
V6 Jusiurandum quod iuravit 102
Libanus 37, 38
RS Manum suam aperuit 119
RS Me oportet minui 98
RS Misit me Dominus sanare 84
V Misit me Dominus sanare 89
Moyses 12, 56, 60
V Multi in nativitate eius 88
V Non erat ille lux 91
II Omnes gentes properate 107
SCR Omnes viri adque mulieres 12
SCR Parvulus natus est nobis 26, 31
V9 Per viscera misericordiae 103
V Ponam spiritum meum 98
III Populum tuum Domine 14
II Prophetam quoque gentibus 81
CH Qui cherubim mystice imitamur 63
II Quis similis tibi 13
V2 Quoniam angelis suis 44, 48
SCR Sacrificium Deo spiritus 51
V4 Salutem de inimicis nostris 101
OF Scapulis suis 43, 47
SCR Sicut cedrus exaltata sum 37
V3 Sicut loquutus est per os 101
III Sicut palma exaltata sum 40
II Sicut storax et galbanus 38
Sion 16, 17, 21, 22, 37, 51, 89, 90
RS Spiritus Domini super me 89

V Spiritus Domini super me 84
V3 Super aspidem et basiliscum 45, 49
RS Unde michi adfuit 93
V7 Ut sine timore de manu 102
SCR Venient ad te populi multi 16, 21
Zacharias 86
RS Zacharias sacerdos dum 86

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