MARIA, MATER DEI



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1. ALMA REDEMPTORIS MATER 6.26
2. MAGNIFICAT 9.50
3. REGINA CÆLI 7.10
4. SALVE, REGINA 6.02
5. AVE, MARIS STELLA 9.23
6. AVE, REGINA CÆLORUM 6.06
7. AVE, MARIA 3.07
8. SUB TUUM PRÆSIDIUM 9.55

SUPPLEMENTUM:

9. ALMA REDEMPTORIS MATER (BREVIS) 4.08
10. MAGNIFICAT (ANNO MMXVII)* 9.34
11. AVE, MARIA (ANNO MMXIII)* 2.49
12. SUB TUUM PRÆSIDIUM (BREVIS) 4.58

* EXPERIMENTA



WRITTEN, ARRANGED,
PERFORMED AND
PRODUCED BY
nion



IN MEMORIAM
MATRIS MEÆ

MARIA JOHANNA
MAGDALENA (MARIAN)
VAN DER WAARD - LAMMERS
(MCMXLIII - MMXX)

REQUIESCAT IN PACE

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ALMA REDEMPTORIS MATER, QUÆ PERVIA CÆLI. PORTA MANES, ET STELLA MARIS, SUCCURRE CADENTI. SURGERE QUI CURAT, POPULO: TU QUÆ GENUISTI, NATURA MIRANTE, TUUM SANCTUM GENITOREM. VIRGO PRIUS AC POSTERIUS, GABRIELIS AB ORE. SUMENS ILLUD AVE, PECCATORUM MISERERE. AMEN.

Loving Mother of the Redeemer, who remains the open gate of Heaven, and the Star of the Sea, give aid to a falling people that strives to rise; o Thou who begot Thy Holy Creator, while all nature marvelled. Virgin before and after receiving that greeting from the mouth of Gabriel, have mercy on sinners. Amen.



MARIAN ANTIPHON SUNG AT THE END OF THE OFFICE OF COMPLINE. IT WAS FORMERLY RECITED AT THE END OF THE CANONICAL HOURS ONLY FROM THE FIRST SUNDAY IN ADVENT UNTIL THE FEAST OF THE PURIFICATION. THE AUTHOR IS SAID TO BE HERMANNUS CONTRACTUS (1013–1054), BASED ON THE WRITINGS OF SAINTS FULGENTIUS, EPIPHANIUS, AND IRENAEUS OF LYON.

MAGNIFICAT anima mea Dominum: et exsultavit spiritus meus in Deo salutari meo. Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes, quia fecit mihi magna, qui potens est: et sanctum nomen eius, et misericordia eius in progenies et progenies timentibus eum. Fecit potentiam in brachio suo: dispersit superbos mente cordis sui. Deposuit potentes de sede, et exaltavit humiles. Esurientes implevit bonis: et divites dimisit inanes. Suscepit Israël puerum suum, recordatus misericordiæ suæ: sicut locutus est ad patres nostros, Abraham et semini eius in sæcula.

My soul doth magnify the Lord and my spirit has rejoiced in God my Saviour. For He has regarded: the lowliness of His handmaiden: for behold, from henceforth: all generations shall call me blessed. For He that is mighty has magnified me: and Holy is His Name. And His mercy is on them that fear Him: throughout all generations. He has shown strength with His arm: He has scattered the proud in the imagination of their hearts. He has put down the mighty from their seat: and has exalted the humble and meek. He has filled the hungry with good things: and the rich He has sent away empty. He, remembering his mercy, has helped His servant Israel: as He promised to our forefathers, Abraham and His seed for ever.

One of the eight most ancient Christian hymns, possibly the earliest Marian hymn. The text is taken from the Gospel of Saint Luke (1:46–55) where it is spoken by Mary upon the occasion of her Visitation to her cousin Elizabeth. The hymn is most frequently recited within the Liturgy of the Hours.

REGINA CÆLI, LÆTARE, ALLELUIA: QUIA QUEM MERUISTI PORTARE, ALLELUIA, RESURREXIT, SICUT DIXIT, ALLELUIA, ORA PRO NOBIS DEUM, ALLELUIA. GAUDE ET LÆTARE, VIRGO MARIA, ALLELUIA. QUIA SURREXIT DOMINUS VERE, ALLELUIA.

Queen of Heaven, rejoice, alleluia. The Son You merited to bear, alleluia, has risen as He said, alleluia. Pray to God for us, alleluia. Rejoice and be glad, O Virgin Mary, alleluia. For the Lord has truly risen, alleluia.

Liturgical Marian antiphon sung at the end of the office of Compline, from Easter Sunday until Pentecost. The antiphon appears in an antiphonary of 1200, the author is unknown.

SALVE, REGINA, MATER MISERICORDIÆ, VITA, DULCEDO, ET SPES NOSTRA, SALVE. AD TE CLAMAMUS EXSULES FILII HEVÆ, AD TE SUSPIRAMUS, GEMENTES ET FLENTES IN HAC LACRIMARUM VALLE. EIA, ERGO, ADVOCATA NOSTRA, ILLOS TUOS MISERICORDES OCULOS AD NOS CONVERTE; ET IESUM, BENEDICTUM FRUCTUM VENTRIS TUI, NOBIS POST HOC EXSILIUM OSTENDE. O CLEMENS, O PIA, O DULCIS VIRGO MARIA.

O, Holy Queen, Mother of mercy, hail our life, sweetness and hope. To Thee do we cry, poor banished children of Eve; to Thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, Thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of Thy womb, Jesus. O clement, o loving, o sweet Virgin Mary.

Marian antiphon sung at the end of the office of Compline, from the Saturday before Trinity Sunday until the Friday before the first Sunday of Advent. It is also the final prayer of the Rosary. The author is unknown. It was set down in its current form at the Abbey of Cluny in the 12th century.

AVE, MARIS STELLA, Dei mater alma, atque semper virgo, felix coeli porta. Sumens illud Ave Gabrielis ore, funda nos in pace, mutans Evæ nomen. Solve vincla reis, profer lumen cæcis, mala nostra pelle, bona cuncta posce. Monstra te esse matrem, sumat per te precem qui pro nobis natus tulit esse tuus. Virgo singularis, inter omnes mitis, nos culpis solutos mites fac et castos. Vitam præsta puram, iter para tutum, ut videntes Iesum semper collætemur. Sit laus Deo Patri, summo Christo decus, Spiritui Sancto honor, tribus unus.



Hail, Star of the Sea, nurturing Mother of God, and ever Virgin, happy gate of Heaven. Receiving that hail from the mouth of Gabriel, establish us in peace, transforming the name of Eve. Loosen the chains of the guilty, send forth light to the blind, our evil do Thou dispel, entreat all good things. Show Thyself to be a Mother: through Thee may He receive prayer, who, being born for us, undertook to be thine own. O unique Virgin, meek above all others, make us, set free from sins, meek and chaste. Bestow a pure life, prepare a safe way: that seeing Jesus, we may ever rejoice. Praise be to God the Father, to the most high Christ glory, to the Holy Spirit honour, to the Three equally.

A medieval Marian hymn, usually sung at Vespers. Authorship is attributed to several people: Bernard of Clairvaux (12th century), Saint Venantius Fortunatus (6th century) and Hermannus Contractus (11th century). In the 10th century, the antiphon was added to two 9th-century manuscripts (one currently kept in Salzburg and one at the Abbey of Saint Gall).

AVE, REGINA CÆLORUM, ave, Domina Angelorum: salve, radix, salve, porta. Ex qua mundo lux est orta: gaude, Virgo gloriosa, super omnes speciosa, vale, o valde decora. Et pro nobis Christum exora. Dignare me laudare te, Virgo sacrata. Da mihi virtutem contra hostes tuos.

Hail, Queen of Heaven, hail, Lady of Angels. Hail Thou root, hail Thou gate from whom unto the world a light has arisen. Rejoice, o glorious Virgin, lovely beyond all others, farewell, most beautiful Maiden, and pray for us to Christ. Allow me to praise Thee, o sacred Virgin. Give me strength against thine enemies.

Marian antiphon sung at the end of the office of Compline, from 2 February until compline of Wednesday of Holy Week. The antiphon is found in manuscripts from the 12th century onward, the author is unknown.



AVE, MARIA, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesu. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace, the Lord is with Thee. Blessed art Thou amongst women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

This prayer forms the basis of the Rosary and the Angelus prayers. It incorporates two greetings to Mary from Saint Luke's Gospel. In 1568, Pope Pius V included the full form in his revision of the Roman Breviary. It is the last prayer in Appendix V of the Roman Missal.

SUB TUUM PRÆSIDIUM confugimus, Sancta Dei Genitrix. Nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper. Virgo gloriosa et benedicta.

We flee to Thy protection, o Holy Mother of God; do not despise our petitions in our necessities, but deliver us always from all dangers, o glorious and blessed Virgin.

This hymn is the oldest known Marian prayer, dating to the 3rd or 4th century.