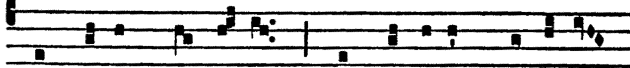


# T E D E U M

Hymn.  
3.



**T** E Dé-um laudámus : \* te Dóminum confi-té-

- |   |   |
|---|---|
| <p>1 Te Déum laudámus:<br/>Thee God we praise:</p> <p>te Dóminum confitémur.<br/>thee Lord we acknowledge.</p>                                  | <p><b>We praise thee, O God;<br/>we acknowledge thee to be the Lord.</b></p>  |
| <p>2 Te aetérnum Pátrém<br/>Thee eternal Father</p> <p>ómnis térra venerátur.<br/>all earth venerates.</p>                                      | <p><b>All the earth doth worship thee,<br/>the Father everlasting.</b></p>  |
| <p>3 Tíbi ómnes Angeli,<br/>To thee all Angels,</p> <p>tíbi Caéli et univérsae Potestátes,<br/>to thee Heavens and all Powers,</p>              | <p><b>To thee all Angels,<br/>the Heavens, and all the Powers,</b></p>  |
| <p>4 tíbi Chérubim et Séráphim<br/>to thee Cherubim and Seraphim</p> <p>incessábili vóce proclámant:<br/>never ceasing with voice proclaim:</p> | <p><b>the Cherubim and Seraphim<br/>proclaim without ceasing:</b></p>   |
| <p>5 Sánctus: Sánctus: Sánctus:<br/>Holy, Holy, Holy,</p> <p>Dóminus Déus Sábaoth.<br/>Lord God of Hosts.</p>                                   | <p><b>Holy, Holy, Holy,<br/>Lord God of Hosts!<br/>The heavens and the earth are full<br/>of the majesty of thy glory.</b></p>                  |
| <p>6 Pléni sunt coéli et térra<br/>Full are heavens and earth</p> <p>majestátis glóriæ túæ.<br/>majesty of glory thy.</p>                       |   |
| <p>7 Te gloriósus Apostulórum chórus,<br/>Thee splendid of Apostles chorus,</p>   | <p><b>The glorious chorus of the Apostles,<br/>the admirable company of the Prophets,<br/>the white-robed army of Martyrs praises thee.</b></p> |
| <p>8 te Prophetárum laudábilis númerus,<br/>Thee of Prophets venerable members,</p>   |   |
| <p>9 te Mártyrum candidátus láudat exércitus.<br/>Thee of Martyrs shining-robed praises army.</p>   |   |

- 10 Te per orbem terrarum  
Thee throughout whole of world  
sáncta confitétur Ecclésia:  
holy confesses church,  
Throughout the whole world  
the holy Church gives praise to thee,  
the Father of infinite majesty;
- 11 Pátre[m] imménsae majestátis:  
Father of infinite majesty;
- 12 Venerándum túm vérum, et únicum Fílium:  
Admirable your true, and only Son;  
they praise your admirable, true,  
and only Son;  
and also the Holy Spirit, our Advocate.
- 13 Sánctum quoque Paráclitum Spíritum.  
Holy also Paraclete Spirit.
- 14 Tu Rex glóri[ae], Chríste.  
You King of glory, Christ.  
You are the King of glory, O Christ.  
You are the eternal Son of the Father.
- 15 Tu Pátris sempitérnus es Fílius.  
You of Father eternal are Son.
- 16 Tu ad liberándum susceptúrus hómí[n]em,  
You for delivering became man,  
To deliver us, you became human,  
and did not disdain the Virgin's womb.  
non horruísti Vírginis úterum.  
not disdain of Virgin womb.
- 17 Tu devícto mórtis acúleo,  
You having blunted of death sting,  
Having blunted the sting of death, You  
opened the kingdom of heaven to all believers.  
aperuísti credéntibus régna coelórum.  
you opened to believing kingdom of heavens.
- 18 Tu ad d[é]xteram Déi sédes,  
You at right of God you sit,  
You sit at the right hand of God,  
in the glory of the Father.  
in glória Pátris.  
in glory of Father.
- 19 Júdex créderis ésse ventúrus.  
Judge you are believed to be to come.  
You are believed to be the Judge  
who will come.
- 20 Te ergo quaésumus,  
You therefore we beseech,  
Therefore, we beseech you,  
come to the aid of your servants, whom  
you have redeemed by your precious blood.  
túis fámulis súbveni,  
of Thy servants come to aid,  
quos pretíoso sánuine redemísti.  
whom precious by blood you have redeemed.
- 21 Aetérna fac cum sánctis túis  
Everlasting make with saints thy  
Make them to be numbered with thy saints  
in glory everlasting.  
in glória numerári.  
in glory to be numbered.

- 22 **Sálvum fac pópulum túum, Dómine,  
Safe make people your, Lord,** **Save your people, O Lord,  
and bless your inheritance.**
- et bédedic haereditáti túae.  
and bless inheritance your.
- 23 **Et rége éos, et extólle illos  
And rule them, and extol them** **Govern them, and extol them  
from now into eternity.**
- usque in aetérnum.  
continually into eternity.
- 24 **Per singulos díes, bédicimus té;  
Through every day, we bless thee;** **Day by day, we bless thee;  
and we praise your name for ever,  
yea, for ever and ever.**
- 25 **et laudámus nómen túum in saéculum,  
and we praise name your into eternity,**
- et in saéculum saéculi.  
and into ages of ages.
- 26 **Dignáre, Dómine, díe isto  
Vouchsafe, Lord, day this** **Vouchsafe, O Lord, to keep us this day  
without sin.**
- sine peccáto nos custodíre.  
without sin us to keep.
- 27 **Miserére nóstri, Dómine,  
Have mercy on us, Lord,** **Have mercy upon us, O Lord,  
have mercy upon us.**
- miserére nóstri.  
have mercy on us.
- 28 **Fíat misericórdia túa, Dómine, super nos,  
Let be mercy thy, Lord, upon us,** **Let thy mercy be upon us, O Lord,  
as we have trusted in thee.**
- quemádmódum sperávimus in te.  
just as we have trusted in thee.
- 29 **In te Dómine, sperávi:  
In thee Lord, I have trusted:** **In thee, O Lord, I have trusted:  
let me never be confounded.**
- non confúndar in aetérnum.  
not may I be confounded through eternity.

The **Te Deum**, which is first mentioned in the *Rule of St. Caesarius*, A.D. 502, has been found in other manuscripts with many titles other than the familiar "*Te Deum*" or "*Te Deum laudamus*" by which it is known today. The other titles refer to its liturgical function, its character, or its possible authorship: *Hymnus ad matutina dicendus die domino* ("Hymn said at Matins on the day of the Lord," 7th century); *Ymnum in die dominica* (*Bangor Antiphony*, 7th century); *Laudatio dei* ("The praises of God," *Book of Cerne*, 8th or 9th century); *Laus angelica* ("Angelic praise"); *Hymnus quem S. Hilarius primus composuit* ("Hymn which St. Hilary first composed," 8th or 9th century); *Hymnus SS. Ambrosius et Augustini* or *Hymnus Ambrosianus* (St. Gall, 9th century); and *Canticum beati Niceti* ("Canticle of the blessed Nicetas [of Remesialan] ), among many others.



Most scholars agree that the *Te Deum* was composed at the beginning of the 5th century, and that it was originally composed in Latin and is not translation from the Greek. Kähler (*Studien zum Te Deum*, 1958) further concludes that "the *Te Deum* originated before the middle of the 4th century as the preface, the Sanctus and the prayer following the Sanctus of an old Latin Mass of the Easter vigil, a Mass of baptism."

Notes:

1. *Te Deum laudamus: te Dominum confitemur.*

The traditional translation is given above. Actually, *Te* and *Deum* and *te* and *Dominum* are in apposition, and would literally translated as: "We praise Thee who art God; we acknowledge Thee who art the Lord."

5. *Sanctus . . . Dominus Sabaoth.*

The words of the cherubim from Isaiah 6:3 : "And one cried unto the other, and said, Holy, Holy, Holy is the Lord of hosts: the whole earth is full of his glory." And, from the Apocalypse [Revelation] : "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come" (4:8).

*Sabaoth* is a title which ascribes majesty, referring mainly to God. It appears in the Old Testament no less than 282 times. The full ascription *yhwh 'ēlōhē sebā'ōt yīsrā'ēl*, "Yahweh, the God of the armies of Israel" (I Kings [Samuel] 17:45), conveys the concept of Israel's God seen as the supreme commander of its armies, a warrior who led the hosts of Israel into battle. Later the term implies that Yahweh is also the God of the heavenly hosts and has sovereignty over all things.

7. *Apostulorum chorus.*

"... and when thou shalt be come there into the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery and a timbrel, and a pipe, and a harp before them and they shall be prophesying. . . . And they came to the foresaid hill, and behold a company of prophets met him: and the spirit of the Lord came upon him and he prophesied in the midst of them" (I Kings [Samuel] 10:5,10).

7-10. *Apostulorum ... Prophetarum ... Martyrum ... Ecclesia.*

The parallels of this passage with St. Cyprian's *de Mortalite* have been cited above; note the wonderful crescendo of praise that begins with the 12 Apostles who are joined by the company of Saints, then the noble army of Martyrs, and finally by the universal Church in praising the Father of *immensae majestatis*.

9. *Martyrum candidatus ... exercitus.*

"After this I saw a great multitude which no man could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the lamb, clothed in white robes, and with palms in their hands" (Apocalypse [Revelation] 7:9).

14. *Rex gloriae.*

". . . "Who is the King of Glory? the Lord of hosts, he is the King of Glory" (Psalm 23 [24] : 7-10).

17. *devicto mortis aculeo.*

". . . "O death, where is thy victory? O death, where is thy sting?" (I Corinthians 15:55).

18. *ad dexteram Dei.*

"The Lord said to my Lord: Sit thou at my right hand" (*Dixit Dominus*, Psalm 109 [110] : 1). "So then the Lord, after he spoke to them, was taken up into heaven, and sits at the right hand of God" (Mark 16:19).

19. *sanguine redemisti.*

"You know that you were redeemed from the vain manner of life handed down from your fathers, not with perishable things, with silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19).

22-23. *Salvum fac populum tuum . . .*

Taken verbatim from the Vulgate Latin (Psalm 27 [28] : 9).

24-25. *Per singulos dies . . .*

Again from the Vulgate Latin (Psalm 114 [115] : 2), with singular verbs made plural (*benedicam* = *benedicamus*; *laudabo* = *laudamus*). [cf. Psalm 144 [145] : 2]

27. *Miserere nostri . . .*

Psalm 122 [123] : 3.

28. *Fiat misericordia tua . . .*

Psalm 32 [33] : 22.

29. *In te Domine, speravi . . .*

Psalm 30 [31] : 2.

**Liturgical context:** Since the 6th century the **Te Deum** has been sung at the end of Matins on Sundays and feast days except the Sundays of Advent and those Sundays from Septuagesima to Palm Sunday inclusive. It follows or replaces the last responsory and is followed immediately by Lauds, except on Christmas Day when it is followed by the prayer and the first Mass of the Nativity. It has also been employed as a thanksgiving hymn at consecrations, ordinations, following military victories, and at the close of some medieval mystery plays.