

**Versus facti vt à pueris in die Palmarum
cantarentur. III.**

*Gloria laus & honor tibi sit, rex Christe redemptor,
Cui puerile decus prompsit osanna pium.
Israel es tu rex, Davidis & inclyta proles,
Nomine qui in Domini rex benedictæ venis.
Cœtus in excelsis te laudat calcens omnis,
Et mortalis homo, & cuncta creata simul.
Plebs Hebraea tibi cum palmis obuia venit,
Cum prece, voto, hymnis adsumus ecce tibi.
Hi tibi passuro soluebant munia laudis,
Nos tibi regnanti pangimus ecce melos.
Hi placere tibi, placeat deuotio nostra,
Rex pie, rex clemens, cui bona cuncta placent.
Fecerat Hebraeos hos gloria sanguinis alti,
Nos facit Hebraeos transitus ecce pius.
Inclyta terrenis transitur ad aethera victis,
Virtus à vitiiis nos capit alma terris.
Nequitia simus pueri, virtute vietii,
Quod tenuere patres, da teneamus iter.
Degeneresque patrum ne simus ab arte piorum,
Nos tua post illos, tua gratia sancta trahat.
Tu pius ascensor, tuus & nos simus asellus,
Tecum nos capiat vrbs veneranda Dei.
Vestis Apostolica rutilo fulgore tegamur,
Te bene tecta vt eâ nostra caserna uehat.
Tegmina sic anima sternamus corpora nostra,
Quo per nos semper sit via tuta tibi.
Sit pia pro palma nobis victoria ramis,
Vt tibi vitrici sorte canamus ita.
Castaque pro ramis salicis præcordia sunt,
Nos operum ducat prata ad amœna viror.
Pro ramis olea pietas, lux, dogmâque sancti
Flaminis in nobis sit tibi ritè placens.
Arbore de legis cadamus dogmata quadam,
Queis veniendi ad nos sit via tuta tibi.
Nostraque sic præfens celebret deuotio festum,
Continuò vt valeant annua festa sequi.
Vrbem vt cum ramis & laudibus imus ad istam,
Celsa poli meritis fac ita adire piis.
Hanc in amore tuo collectam respice plebem,
Suscipe & illius vota precèsq; libens.
Ecce sacerdotum turba, popularis & ala,
Concinit & laudes sexus vrerque tibi.
Quos habet Andegani venerabilis ambitus vrbs,
Qui pia deuota carmina mente canunt.
Quam Meduana morans fouet, & Liger aureus*

*Verses made to be sung by boys
on the day of palms.*

- Glory, praise, and honor belong to you, O Christ, king, redeemer,
to whom the youthful virtue presented the holy hosanna.
You are king of Israel and the celebrated offspring of David,
who comes in the name of the Lord, O blessed king.
5. All the heavenly assembly praises you in the heights,
also both the mortal human and all creation.
The Hebrew people came to meet you with palms;
behold, to you we appear with prayer, devotion, and hymns.
They were repaying duties of praise to you, (who was) about to
suffer; behold the melody we compose for you, (who is) reigning.
10. They gave pleasure to you; may our devotion please you,
O holy king, merciful king, to whom all good things give pleasure.
The glory of their deeply rooted blood had made them Hebrews;
behold, his holy death makes us Hebrews.
15. Having conquered earthly things, the glorious one is taken into
heaven; his nourishing virtue removes foul sins from us.
May we be children in iniquity, aged in virtue;
grant that we hold to the path that the fathers preserved.
And may we the lowly be from the art of the holy fathers;
may your sacred grace draw us behind them.
20. You (are) the holy rider, and let us be your donkey;
the city of God must be entreated—may it receive us with you.
May we be clothed in the golden radiance of the apostolic garment,
in order that our company, covered well, may carry you.
25. So let us scatter our bodies, the clothes of the soul,
so that by us the road may always be protected for you.
May the holy victory be with us in front of the palm branches,
in order that we may sing in response thus to you, conqueror.
And before the branches of the willow our hearts will be pure;
may the verdure of our works lead us to pleasant meadows.
Before the branches of the olive tree, may the piety, light, and the
doctrine of the Holy Spirit in us be duly pleasing to you.
Let us cut down certain doctrines from the tree of the law,
in order that the way of your coming to us may be protected.
35. And thus may our present devotion celebrate the feast,
so they may be able to attend the annual feasts continuously.
When we walk to that city with branches and praises, cause
the nobles of heaven to approach thus with the deserved pious.
In your love, consider this assembled common folk,
and accept with goodwill their vows and prayers.
40. Behold, the crowds of priests, the citizens and the squadron,
and both sexes together sing praise to you.
For whom the extent of the venerable city of Angers holds,
who sing pious, devoted songs with courage;
whom the lingering Mayenne maintains, and the splendid Loire

*Quarate cum laui Sarta decora inuat. [ornat,
 Fruge, ope, nundinis, pulchris & rebus abundans,
 Obsita seu sanctis est bene tota locis.
 Plebs venit Albini sancta hac de sede beati,
 Cum voto & ramis carmina digna ferens.
 Illaque Baptista concurrit ab arce Ioannis,
 Consocians ramis dicta canora suis.
 Nec Martine cohors tua ferior alme recurrit,
 Fertque manu ramos, mente & ore melos.
 Turba Saturnini venit his sociata beati,
 Quam crux & rami, laus & adornat ouans.
 Et Petre cella tuo vocitata è nomine sancto,
 Quos quit, ad hoc laudum mittere gestit opus.
 Sergius & proprios martyr venerandus alumnos
 Mittit ad officij gesta beata p[er].
 His tua Maurili coniungitur alme caterua,
 Et prece, laude, sono sic pia vota canit.
 Tardior Aniani non currit turba beati,
 Ista ut laudes rex tibi Christe canat.
 Plebsque saluifera procurrit ab ede Maria,
 Huc quam transmittit pons Meduana tuus.
 Plebs quoque Germani venit huc de sede beati,
 Praesulis eximij, Pontificisque sui.
 Scandimus en sanctum Michaelis ad atria cliuium,
 Christe tuus dulcis nos ubi iungit amor.
 Quo sua Pontifici iungatur turba benigno,
 A capite & membris laus sonet ista Deo.
 Hinc pia Mauricij veniamus ad atria sancti,
 Quo simul & laudum & vox sonet ista precum.
 Illic & titulis nos mater colligat vna,
 Quae caput & specimen istius urbis habet.
 Nostra ubi nos prex & benedictio Praesulis ornet,
 Cum laude ac mittat ad sua quemque loca.*

Jacobi Sirmondi, *Theodulfi Avrelianensis Episcopi Opera* (Parisii [Paris]: Sebastianvm Cramoisy, 1646), pp. 170-72.

with whose nimble raft beckons the beautiful Sarthe;
 pretty with fruit, wealth, market days, and abundant things,
 it adorns, the whole territory is planted well or sacred.
 These people come from the holy seat of the blessed Albinus,¹
 50. bringing worthy songs with vow and branches;
 and they rally from the sanctuary of John the Baptist,²
 uniting appointed melodies with their branches.
 your kindly crowd from Martin³ hastens, is not tardy,
 and brings branches in hand, a melody in mind and mouth.
 55. United with these, the crowd of blessed Saturninus⁴ comes,
 which, rejoicing, furnishes cross and branches, and praise.
 And Peter,⁵ a sanctuary called according to your holy name,
 is eager to send to this work of praise that which it is able.
 And Sergius,⁶ the martyr who should be venerated, sends his
 60. particular pupils to the blessed deeds of pious duty.
 Joined together with these is your company, kind Maurilius,⁷
 and in prayer, praise, and noise it sings thus its holy vows.
 In measured pace, the crowd of blessed Anianus⁸ does not hurry
 in order that it may sing those praises to you, Christ the king.
 65. And the common folk advance from the saving temple of Mary,⁹
 whom your bridge, Mayenne, brings across to this place.
 The people also come here from the seat of blessed Germanus,¹⁰
 excellent bishop and esteemed high priest.
 Behold, we ascend the holy slopes to the halls of Michael,¹¹
 70. where your sweet love joins us, O Christ,
 where the crowd may be united with its high priest;
 from the head and its members may that praise resound to God.
 From here let us the come to the holy hall of blessed Mauricus,¹²
 where, likewise, the voice of both praise and prayer may resound.
 75. And there may the Mother gather us with honors together,
 the head who possesses the distinction of that city,
 where our prayer and the blessing of the bishop may adorn us,
 and may he send whomever to his place with praise.

Literal translation by Chris Fenner (©2012)

The complete Latin text describes a large procession of worshipers from around the city of Angers, gathering ultimately at the Cathedral of St. Maurice (12), which still stands. In addition to the cathedral, some other sites still exist or are readily identifiable, such as Saint-Aubin Abbey (1), Church of St. Martin of Tours (3), Church of St. Pierre (5), the Abbey of St. Serge (6), Church of St. Aignan (8), and a site that may have been a precursor to the Abbey of Notre-Dame du Ronceray (9), built in the 11th century. “The seat of blessed Germanus” (10) refers St. Germanus of Paris (c. 496–576) or Auxerre (ca. 378–ca. 448), indicating some worshipers had traveled to take part in this grand event.