

# The Royal Banner (Vexilla regis)

Edition for SSA

Translation: John Mason Neale (1818–1866) (revised)

Melody: anonymous (1846) after "Vexilla regis"

Setting: Christoph Dalitz (2020)

1. The ro - yal ban - ner for - ward goes, the mys - tic cross re -

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ful - gent glows,

ful - gent glows, where He, by whom our flesh \_\_\_\_\_

ful - gent glows, where He, by whom our

up - on the tree of pain was laid.

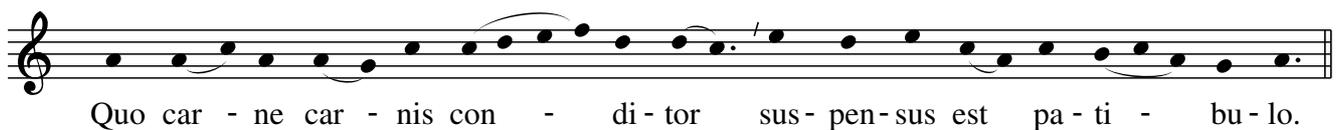
— was — made, up - on the tree of pain — was laid.

flesh was made, up - on the tree of pain \_\_\_\_\_ was laid.

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2. Where deep for us the spear was dyed, life's torrent rushing from His side,  
To wash us in the precious flood, where flowed the water and the blood.
3. Fulfilled is all that David told in sure prophetic song of old.  
That God the nations' king should be and reign in triumph from the tree.
4. Hail wondrous altar, victim hail: Thy glorious passion shall avail.  
Where death life's very self endured, yet life by that same death secured.
5. O Cross, our only hope and guide throughout this mournful passiontide:  
Unto the pious show God's grace and do the sinners' guilt erase. (see note below)
6. To Thee, eternal Three in One, let homage meet by all be done.  
As by the cross Thou dost restore, so guide and keep us evermore.

*Venantius Fortunatus (530–609)*



2. Quo vulneratus insuper / Mucrone diro lanceae,  
Ut nos lavaret crimine / Manavit unda et sanguine.
3. Impleta sunt, quae concinit / David fideli carmine  
Dicendo nationibus: Regnavit a ligno Deus.
4. Salve, ara, salve, victima / De passionis gloria,  
Qua vita mortem pertulit / Et morte vitam reddidit.
5. O crux, ave, spes unica / Hoc passionis tempore,  
Piis adauge gratiam / Reisque dona veniam.
6. Te, summa Deus Trinitas / Collaudet omnis Spiritus,  
Quos per crucis mysterium / Salvas, rege per saecula.

The hymn can be sung alternately with the three part setting and the original chant melody.

Neale did not translate the stanza "O crux ave", so that I have inserted my own translation of this stanza. Moreover, I have replaced two of Neale's verses in stanza 1 and stanza 4, in which he inserted the ransom theory of atonement, with an anonymous translation from 1852, that is more faithful to the Latin original.

For editions in other languages or other voice combinations, see

<http://music.dalitio.de/choir/dalitz/vexilla-regis/>