

*Ancient liturgical books frequently begin, not with the season of Advent, but with the feast of Christmas—the anniversary of Christ’s birth—which seems only natural. Toward the “end” of the book (or liturgical year) the readings tended to focus on the end of the world and the Second Coming—again, a very natural thing. This helps explain why Advent has three themes: (1) preparation to celebrate the feast of our Lord’s advent into the world; (2) a focus on Christ’s advent to each Catholic “individually” in Holy Communion and through Grace; and (3) a focus on the Redeemer’s final advent as judge: both at a man’s death and at the end of the world. Prior to 1962, Deacon and Subdeacon wore folded chasubles during Advent (but not on the vigil of Christmas).*

*I Classis. — First Sunday of Advent —*

DOMINICA PRIMA ADVENTUS Station at Saint Mary Major

INTROIT. Ps 24: 1-3

Ad te levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: étenim univérsi, qui te expéctant, non confundéntur. ʔ. Vias tuas, Dómine, demónstra mihi: et sémitas tuas édoce me. ʔ. Glória Patri.

**T**O THEE, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. Neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded. (Ps 24: 4) Show, O Lord, Thy ways to me, and teach me Thy paths. ʔ. Glory.

COLLECT.

Excita, quæsumus, Dómine, poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum periculis, te mereámur protegénte éripi, te libérante salvári. Qui vivis.

Bestir, O Lord, Thy might, we pray Thee, and come; That, defended by Thee, we may deserve rescue from approaching dangers brought on by our sins, and being set free by Thee, obtain our salvation. Who livest.

EPISTLE. Rom 13: 11-14

Fratres: Sciéntes, quia hora est jam nos de somno súrgere. Nunc enim própior est nostra salus, quam cum credidimus. Nox præcèssit, dies autem appropinquávit. Abjiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honéste ambulémus: non in comessatió nibus et ebrietátibus, non in cubilibus et impudici tiis, non in contenti óne et æmulati óne: sed induímini Dóminum Jesum Christum.

**B**RETHREN, knowing the time, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed. The night is past, and the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

GRADUAL & ALLELUIA. Ps 24: 3-4 & Ps 84: 8

Univérsi, qui te expéctant, non confundéntur, Dñe. ʔ. Vias tuas, Dñe, notas fac mihi: et sémitas tuas édoce me. Allelúja, allelúja. ʔ. Osténde nobis, Dómine, misericórdiam tuam: et salutare tuum da nobis. Allelúja.

**N**ONE OF THEM that wait on Thee shall be confounded. ʔ. Show, O Lord, Thy ways to me, and teach me Thy paths. Alleluia, alleluia. ʔ. Show us, O Lord, Thy mercy: and grant us Thy salvation. Alleluia.

**T** *At that time, Jesus said to His disciples:*

**HERE SHALL BE SIGNS** in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig-tree, and all the trees: when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away. **CREDO.**

**GOSPEL.** *Luke 21: 25-33*

In illo tēpore: Dixit Jesus discipulis suis: Erunt signa in sole et luna et stellis, et in terris pressūra gēntium prae confusiōe sōnitus maris et flūctuum: arescētibus hominibus prae timōre et expectatiōne, quae supervēnient univēso orbi: nam virtutes cælōrum movebūntur. Et tunc vidēbunt Filium hōminis veniētem in nube cum potestāte magna et majestāte. His autem fieri incipiētibz, respicite et levāte cāpita vestra: quōniam appropinquat redēptio vestra. Et dixit illis similitudinē: Vidēte ficulneam et omnes arbores: cum producunt jam ex se fructum, scitis, quōniam prope est aestas. Ita et vos, cum vidēritis hāc fieri, scitōte, quōniam prope est regnum Dei. Amen, dico vobis, quia non prāteribit generātio hāc, donec omnia fiant. Caelum et terra transibunt: verba autem mea non transibunt.

**OFFERTORY.** *Ps 24: 1-3*

**T**O THEE, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded. *ŷ. Direct me in Thy truth, and teach me; for Thou art God my Savior; and on Thee have I waited all the day long. ŷ. Look Thou upon me, and have mercy on me, O Lord; Keep Thou my soul, and deliver me: I shall not be confounded, for I have hoped in Thee.*

Ad te, Dōmine, levāvi ānimam meam: Deus meus, in te confido, non erubēscam: neque irrideant me inimici mei: ētenim univērsi, qui te expēctant, non confundēntur. *ŷ. Dirige me in veritatē tua et doce me, quia tu es Deus salutāris meus: et te sustinui tota die. ŷ. Rēspice in me et miserere mei, Dōmine, custōdi ānimam meam et ēripe me, non confundar, quōniam invocavi te.*

This Offertory is identical to the Tenth Sunday after Pentecost. Regarding the Offertory on the First Sunday of Advent, the 1962 Missal omits the word “Dōmine” (although the ancient Gradual includes it) printing instead: *Ad te levāvi ānimam meam*. Yet for the Offertory on the Tenth Sunday after Pentecost, the 1962 Missal includes the word “Dōmine,” printing: *Ad te, Dōmine, levāvi ānimam meam*. It would appear some unknown hand felt uncomfortable—since the Introit on the First Sunday of Advent does not include the word “Dōmine”—and tried to rectify a perceived error. The ancient Gradual does not include “Dōmine” for the Introit.

**SECRET.**

Cleansing us by their mighty power, may these Holy Mysteries, O Lord, make us come more pure before Thee who art their author. Though our Lord.

Hāc sacra nos, Dōmine, potēnti virtūte mundātos ad suum faciānt puriores venire principium. Per Dōminum.

**COMMUNION.** *Ps 84: 13*

**T**HE Lord will give goodness: and our earth shall yield her fruit. *ŷ. What blessings, Lord, Thou hast granted to this land of Thine, restoring Jacob's fortunes.*

—BAMBERG6LIT|905 • Circa 905AD  
Dōminus dabit benignitatem: et terra nostra dabit fructum suum. (Ps 84: 1)  
*ŷ. Benedixisti, Dōmine, terram tuam: avertisti captivitatem Jacob.*

## POSTCOMMUNION.

Suscipiamus, Dómine, misericórdiam tuam in médio templi tui: ut reparatiónis nostræ ventúra sollémnia cóngruis honoribus præcedamus. Per Dóminum.

May we receive Thy mercy, O Lord, in the midst of Thy temple, that with due reverence we may prepare for the coming festival of our redemption. Through our Lord.

**REGARDING THE COMMUNION ANTIPHON** • It will be noticed that a single manuscript citation has been provided for the communion antiphon, indicating the source of the “extra” verses as well as their provenance. A large number of manuscript sources could have been listed—and not all indicate the same “extra” verses (or even the same psalm). In particular, HELMST|1026 tends to indicate verses which do not correspond to the other manuscripts—at least those which have survived long enough for us to consult. Rather than cluttering the text, the editors hope one manuscript citation for each feast will suffice.

*I Classis. — Second Sunday of Advent —*

DOMINICA SECUNDA ADVENTUS *Station at the Holy Cross in Jerusalem*

Pópulus Sion, ecce, Dóminus véniet ad salvándas gentes: et audítam fáciét Dóminus glóriam vocis suæ in lætítia cordis vestri. ʒ. Qui regis Ísraël, inténde: qui dedúcis, velut ovem, Joseph. ʒ. Glória Patri.

**P**

INTROIT. *Is 30: 30*

**PEOPLE OF SION**, behold, the Lord shall come to save the nations; and the Lord shall make the glory of His voice to be heard in the joy of your heart. (Ps 79: 2) Give ear, O Thou that rulest Israel: Thou that ledest Joseph like a sheep. ʒ. Glory.

## COLLECT.

Excita, Dómine, corda nostra ad præparándas Unigéniti tui vias: ut, per ejus advéntum, purificátis tibi méntibus servíre mereámur: Qui tecum.

Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son, that through His coming we may be worthy to serve Thee with purified minds. Who livest.

EPISTLE. *Rom 15: 4–13*

Fratres: Quæcúmque scripta sunt, ad nostram doctrínam scripta sunt: ut per patiéntiam et consolatióem Scripturárum spem habeámus. Deus autem patiéntiæ et solácii det vobis idípsum sápere in altérutrum secúndum Jesum Christum: ut unánimes, uno ore honorificétis Deum et Patrem Dómini nostri Jesu Christi. Propter quod suscípíte ínvicem, sicut et Christus suscepit vos in honórem Dei. Dico enim Christum Jesum minístrum fuisse circumcisiónis propter veritatem Dei, ad confirmándas promissiões patrum: gentes autem super miséri-

**B**RETHREN, what things so ever were written, were written for our learning; that through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one toward another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another; as Christ also hath received you, unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises

made unto the fathers. But that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles, and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles; and magnify Him, all ye people. And again, Isaías saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

GRADUAL & ALLELUIA. *Ps 49: 2-3, 5 & Ps 121: 1*

**O**UT OF SION the loveliness of His beauty: God shall come manifestly. *℣.* Gather ye together His saints to Him; who have set His covenant before sacrifices. | Alleluia, alleluia. *℟.* I rejoiced at the things that were said to me: we shall go into the house of the Lord. Alleluia.

GOSPEL. *Matt. 11: 2-10*

**W**HEN JOHN had heard in prison the works of Christ: sending two of his disciples, he said to Him: Art Thou He that art to come, or do we look for another? and Jesus making answer, said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea, \* I tell you, and more than a prophet. For this is He of whom it is written, Behold I send My angel before Thy face, who shall prepare Thy way before Thee. CREDO.

córdia honoráre Deum, sicut scriptum est: Propterea confitebor tibi in gentibus, Dómine, et nómini tuo cantábo. Et iterum dicit: Lætámini, gentes, cum plebe ejus. Et iterum: Laudáte, omnes gentes, Dóminum: et magnificáte eum, omnes pópuli. Et rursus Isaías ait: Erit radix Jesse, et qui exsúrget régere gentes, in eum gentes sperábunt. Deus autem spei répleat vos omni gáudio et pace in credéndo: ut abundétis in spe et virtúte Spiritus Sancti.

Ex Sion spécies decóris ejus: Deus manifeste véniet. *℣.* Congregáte illi sanctos ejus, qui ordinavérunt testamentum ejus super sacrificia.

Allelúja, allelúja. *℟.* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. Allelúja.

In illo tempore: Cum audisset Joánes in vinctulis ópera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui ventúrus es, an álium expectámus? Et respóndens Jesus, ait illis: Eúntes renuntiáte Joánni, quæ audistis et vidistis. Cæci vident, claudi ámbulant, leprósi mundántur, surdi ádiunt, mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, cœpit Jesus dicere ad turbas de Joánnē: Quid existis in desértum vidére? arúndinem vento agitatám? Sed quid existis vidére? hóminem móllibus vestítum? Ecce, qui móllibus vestiúntur, in dómibus regum sunt. Sed quid existis vidére? Prophétam? Etiam dico vobis, et plus quam Prophétam. Hic est enim, de quo scriptum est: Ecce, ego mitto Ángelum meum ante fáciem tuam, qui præparábit viam tuam ante te.

\* Note: The word "yea" is pronounced as "yay." The word means "yes," whereas "nay" means "no" in English.



OFFERTORY. *Ps 84: 7-8*

Deus, tu convērsus vivificābis nos, et plebs tua lætābitur in te: ostēde nobis, Dómine, misericórdiam tuam, et salutāre tuum da nobis. *ŷ. Benedixisti, Dñe, terrā tuā: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuæ. ŷ. Misericórdia et veritas obviaverunt sibi: veritas de terra orta est et iustitia de cælo prospexit.*

**O** GOD, TURNING, Thou wilt bring us life; and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation. *ŷ. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of thy people. ŷ. Mercy and truth have met each other: Truth is sprung out of the earth: and justice hath looked down from heaven.*

SECRET.

Placāre, quēsumus, Dómine, humilitātis nostræ prēcibus et hóstiis: et, ubi nulla súppetunt suffrágia meritórum, tuis nobis succurre præsidiis. Per Dñm.

Be appeased, we beseech Thee, O Lord, by the prayers and offerings of our lowliness, and where no support of merits is at hand, do Thou hasten to us with Thine aid. Through our Lord.

COMMUNION. *Bar 5: 5; 4: 36*

Jerúsalem, surge et sta in excēlso, et vide jucunditatem, quæ véniet tibi a Deo tuo. (Ps 147:1) *ŷ. Lauda, Jerúsalem, Dóminum; lauda Deum tuum, Sion. —RENAUD|965 • Circa 965AD*

**A**RISE, O Jerusalem, and stand on high: and behold the joy that cometh to thee from thy God. *ŷ. Praise the Lord, O Jerusalem: praise thy God, O Sion.*

POSTCOMMUNION.

Replēti cibo spirituális alimóniæ, súpplices te, Dómine, deprecámur: ut, hujus participatióne mystérii, dóceas nos terréna despiciere et amāre cæléstia. Per Dóminum.

Filled with the food of spiritual nourishing, we humbly beseech Thee, O Lord, that by our partaking of this mystery Thou wouldst teach us to condemn earthly and love heavenly things. Through our Lord.

*I Classis. —Third Sunday of Advent—*

DOMINICA TERTIA ADVENTUS *Station at St. Peter's*INTROIT. *Philip 4: 4-6*

Gaudéte in Dómino semper: íterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus enim prope est. Nihil solliciti sitis: sed in omni oratióne petitiónes vestræ innotéscant apud Deum. *ŷ. Benedixisti, Dómine, terram tuam: avertisti captivitatem Jacob. ŷ. Glória Patri.*

**R**EJOICE in the Lord always; again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous; but in everything by prayer let your requests be made known to God. (Ps 84: 2) Lord, Thou hast blest Thy land; Thou hast turned away the captivity of Jacob. *ŷ. Glory.*

## COLLECT.

Incline Thine ear to our prayers, O Lord, we beseech Thee; and make bright the darkness of our minds by the grace of Thy visitation. Who livest.

Aurem tuam, quæsumus, Dómine, præcibus nostris accómmoda: et mentis nostræ ténebras, grátia tuæ visitatiónis illústra: Qui vivis.

EPISTLE. *Philip 4: 4-7*

**B**RETHREN, Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Fratres: Gaudéte in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus prope est. Nihil solliciti sitis: sed in omni oratióne et obsecratióne, cum gratiárum actiõe, petitiões vestræ innotéscant apud Deum. Et pax Dei, quæ exsúperat omnem sensum, custódiat corda vestra et intellégéntias vestras, in Christo Jesu, Dómino nostro.

GRADUAL & ALLELUIA. *Ps 79: 2-3 & Ps 79: 2*

**T**HOU O Lord, that sittest upon the cherubim, stir up Thy might, and come. *ŷ.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. Alleluia, alleluia. *ŷ.* Stir up Thy might, O Lord, and come: that Thou mayest save us. Alleluia.

Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et veni. *ŷ.* Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph. Allelúja, allelúja. *ŷ.* Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos. Allelúja.

GOSPEL. *John 1: 19-28*

**T**HE JEWS SENT from Jerusalem priests and Levites to John, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the pharisees. And they asked him, and said to him, Why, then, dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, Whom you know not; the same is He

In illo tempore: Misérunt Judæi ab Jerosólymis sacerdótes et levítas ad Joánnem, ut interrogárent eum: Tu quis es? Et conféssus est, et non negávit: et conféssus est: Quia non sum ego Christus. Et interrogavérunt eū: Quid ergo? Elías es tu? Et dixit: Non sum. Prophéta es tu? Et respóndit: Non. Dixérunt ergo ei: Quis es, ut respónsum demus his, qui misérunt nos? Quid dicis de te ipso? Ait: Ego vox clamántis in desérto: Dirigite viam Dómini, sicut dixit Isaiás Prophéta. Et qui missi fúerant, erant ex pharisæis. Et interrogavérunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elías, neque Prophéta? Respóndit eis Joánnes, dicens: Ego baptizo in aqua: médius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me ventúrus est, qui ante me factus est: cujus ego non sum dignus ut solvam ejus corrigiam calceaménti. Hæc in Bethánia facta sunt trans Jordánem, ubi erat Joánnes baptizans.

that shall come after me, Who is preferred before me, the latchet of Whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing. CREDO.

OFFERTORY. *Ps 84: 2*

Benedixisti, Dómine, terram tuam: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuæ. *ŷ. Operuisti omnia peccata eorum: mitigasti omnem iram tuam. ŷ. Ostende nobis Dómine misericordiam tuam et salutare tuum da nobis.*

**L**ORD, Thou hast blest Thy land: Thou hast turned away the captivity of Jacob: thou hast forgiven the iniquity of Thy people. *ŷ. Thou hast covered all their sins: Thou hast mitigated all Thy anger. ŷ. Show us, O Lord, Thy mercy: and grant us Thy salvation.*

## SECRET.

Devotiónis nostræ tibi, quæsumus, Dómine, hóstia júgiter immolétur: quæ et sacri pérugat institúta mystérii, et salutare tuum in nobis mirabiliter operétur. Per Dóminum.

May the sacrifice of our devotion, we beseech Thee, O Lord, be continually offered to Thee, both to carry out Thy designs in this holy Mystery and wonderfully to work in us Thy salvation. Through our Lord.

COMMUNION. *Is 35: 4*

Dícite: pusillánimes, confortámini et nolíte timére: ecce, Deus noster véniet et salvábit nos. (Ps 84: 2) *ŷ. Benedixisti, Dómine, terram tuam: avertisti captivitatem Jacob.*

—COMPIEGNE[862 • Circa 862AD

**S**AY to the faint-hearted: Take courage, and fear not: behold our God will come and will save us. *ŷ. What blessings, Lord, Thou hast granted to this land of Thine, restoring Jacob's fortunes.*

## POSTCOMMUNION.

Implorámus, Dómine, cleméntiam tuam: ut hæc divína subsidia, a vítiis expiátos, ad festa ventúra nos præparent. Per Dóminum.

We implore Thy clemency, O Lord, that cleansed from our sins, these divine aids may prepare us for the coming festival. Through our Lord.

This Sunday's communion antiphon does not come from a psalm; it comes from the Book of Isaiah. When the communion antiphon does not come from a psalm, the singers had multifarious options for the "extra" verses. A very common practice was to take additional verses from the Introit, as was done in COMPIEGNE[862 for the Third Sunday of Advent. Another common practice was to take the "extra" verses from Psalm 33, "the unvarying Communion-chant which in all Masses accompanied the administration of the Holy Eucharist" for the earliest Catholic liturgies {Wagner p103}. However, additional options were also available; for instance, other ancient manuscripts chose Psalm 49 or Psalm 95 for this particular communion antiphon.

— *Fourth Sunday of Advent* —      *I Classis.*DOMINICA QUARTA ADVENTUS      *Station at the Church of the Twelve Holy Apostles*INTROIT.      *Is 45: 8*

**D**ROP DOWN DEW, ye heavens, from above, and let the clouds rain the just; let the earth be opened and bud forth a Savior. (Ps 18: 2) The heavens show forth the glory of God, and the firmament declareth the work of His Hands. *℟.* Glory.

Roráte, cæli, désuper, et nubes pluant justum: aperiátur terra, et gérmínet Salvatórem. *℣.* Cæli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *℣.* Glória Patri.

COLLECT.

Bestir, O Lord, Thy might, we beseech thee, and come; and with great power come to our aid, that, by the help of Thy grace, that which is hindered by our sins may be hastened by Thy merciful forgiveness. Who livest.

Éxcita, quæsumus, Dómine, poténtiam tuam, et veni: et magna nobis virtúte succúrre; ut per auxílium grátiae tuæ, quod nostra peccáta præpédiunt, indulgéntiæ tuæ propitiatiónis accéleret: Qui vivis.

EPISTLE.      *I Cor 4: 1-5*

**B**RETHREN, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of any thing, yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come; Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Fratres: Sic nos exístimet homo ut ministros Christi, et dispensatóres mysteriórum Dei. Hic jam quæritur inter dispensatóres, ut fidélis quis inveniatúr. Mihi autem pro mínimo est, ut a vobis júdicer aut ab humáno die: sed neque meípsum júdico. Nihil enim mihi cóncius sum: sed non in hoc justifiéatus sum: qui autem júdicat me, Dóminus est. Itaque nolíte ante tempus judicáre, quoadúsque véniat Dóminus: qui et illuminábit abscondita tenebrárum, et manifestábit consília córdium: et tunc laus erit unicuique a Deo.

GRADUAL & ALLELUIA.      *Ps 144: 18, 21 & Trad.*

**T**HE LORD is nigh unto all them that call upon Him, to all that call upon Him in truth. *℣.* My mouth shall speak the praise of the Lord; and let all flesh bless His holy name.  
Alleluia, alleluia. *℣.* Come, O Lord, and do not delay; forgive the sins of Thy people Israel. Alleluia.

Prope est Dóminus ómnibus invocántibus eum: ómnibus, qui invocant eum in veritaté. *℣.* Laudem Dómini loquétur os meum: et benedicat omnis caro nomen sanctum ejus.

Allelúja, allelúja. *℣.* Veni, Dómine, et noli tardáre: reláxa facinora plebis tuæ Israël. Allelúja.

GOSPEL. *Luke 3: 1-6*

Anno quintodécimo impérii Tiberii Cæsaris, procurante Póntio Piláto Judæam, tetrarcha autem Galilææ Heróde, Philíppo autem fratre ejus tetrarcha Iturææ et Trachonitidis regiónis, et Lysánia Abilínæ tetrarcha, sub principibus sacerdotum Anna et Cáípha: factum est verbum Dómini super Joánnem, Zachariæ filium, in desérto.

**I**N THE FIFTEENTH year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary, in the desert.

Et venit in omnem regiónem Jordánis, prædicans baptísmum pæniténtiæ in remissionem peccatorum, sicut scriptum est in libro sermónum Isaíæ Prophète: Vox clamántis in desérto: Paráte viam Dómini: rectas fácite sémitas ejus: omnis vallis implébitur: et omnis mons et collis humiliábitur: et erunt prava in dirécta, et áspera in vias planas: et vidébit omnis caro salutáre Dei.

And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God. **CREDO.**

OFFERTORY. *Luke 1: 28*

Ave, María, grátia plena; Dóminus tecum: benedícta tu in muliéribus, et benedictus fructus ventris tui. *¶. Quómodo in me fiet hoc, quæ virum non cognóscó? Spíritus Dómini supervéniet in te et virtus Altíssimi obumbrábit tibi. ¶. Ideóque, quod nascétur ex te Sanctum, vocábitur Fílius Dei.*

**H**AIL, MARY, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. *¶. How shall this be done, because I know not man? The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. ¶. Thus this holy offspring of thine shall be called the Son of God.*

*Identical to the Offertory for the Immaculate Conception, except that the Offertory for the Immaculate Conception removes: ET BENEDICTUS FRUCTUS VENTRIS TUI ("and blessed is the fruit of thy womb.")*

SECRET.

Sacrificiis præsentibus, quæsumus, Dómine, placátus inténde: ut et devotióni nostræ proficiant et salúti. Per Dóminum.

Look with favor, we beseech Thee, O Lord upon these offerings here before Thee, that they may profit both for our devotion and for our salvation. Through our Lord.

COMMUNION. *Is 7: 14 with Is 7: 15*

*Identical to the Annunciation:*

Ecce Virgo concipiet et páriet fílium: et vocábitur nomen ejus Emmánuel. (Ps 18: 6-7) *¶. Exsultávit ut gígas ad curréndam viam; a summo cælo egréssio ejus. —121EINSTE|961 • Círca 961AD*

**B**EHOLD a virgin shall conceive, and bring forth a Son, and His name shall be called Emmanuel. *¶. He exults like some great runner who sees the track before Him; here, at one end of heaven, is its starting-place.*

## POSTCOMMUNION.

Having received Thy gifts, O Lord, we pray that the saving effect of the mystery may increase as we frequent it. Through our Lord.

Sumptis munéribus, quésumus, Dómine: ut, cum frequentatióne mystérii, crescat nostræ salútis effectus. Per Dóminum.

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— *Vigil of Christmas* — *I Classis.*

IN VIGILIA NATIVITATIS DOMINI *Station at Saint Mary Major*

INTROIT. *Ex 16: 6-7*

**T**HIS DAY YOU SHALL KNOW that the Lord will come, and save us: and in the morning you shall see His glory. (Ps 23: 1) The earth is the Lord's and the fulness thereof, the world, and all they that dwell therein. *ŷ. Glory.*

Hódie sciétis, quia véniet Dóminus et salvábit nos: et mane vidébitis glóriam ejus. *ŷ. Dómini est terra, et plenitúdo ejus: orbis terrárum, et univérsi, qui hábitant in eo. ŷ. Glória Patri.*

## COLLECT.

O God, Who dost gladden us year by year with the expectation of our redemption, grant that we, who now with joy receive Thine only begotten Son as our Redeemer, may behold Him also without fear, when He cometh as our judge, our Lord Jesus Christ. Who with Thee.

Deus, qui nos redemptiόνis nostræ ánnua expectatióne lætificas: præsta; ut Unigénitum tuum, quem Redemptórem læti suscipimus, veniéntem quoque Júdicem securi videámus, Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum.

EPISTLE. *Rom 1: 1-6*

**P**AUL, A SERVANT of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He had promised before by His prophets in the Holy Scriptures, concerning His Son, Who was made to Him of the seed of David according to the flesh, Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead: by Whom we have received grace and apostleship for obedience to the faith, in all nations, for His name, among whom are you also the called of Jesus Christ.

Paulus, servus Jesu Christi, vocátus Apóstolus, segregátus in Evangélium Dei, quod ante promiserat per Prophétas suos in Scriptúris sanctis de Filio suo, qui factus est ei ex sémine David secúndum carnem: qui prædestinátus est Fílius Dei in virtúte secúndum spiritum sanctificatiónis ex resurrectione mortuórum Jesu Christi, Dómini nostri: per quem accépimus grátiam, et apostolátum ad obediéndum fidei in ómnibus géntibus pro nómine ejus, in quibus estis et vos vocáti Jesu Christi, Dómini nostri.

GRADUAL. *Ex 16: 6-7 & Ps 79: 2-3*

**T**HIS DAY you shall know that the Lord will come, and save us; and in the morning you shall see His glory. *ŷ. Give ear, O Thou that rulest Israel: Thou that ledest Joseph like a sheep; Thou that sittest upon the cherubim, appear before Ephraim, Benjamin, and Manasses.*

Hódie sciétis, quia véniet Dóminus et salvábit nos: et mane vidébitis glóriam ejus. *ŷ. Qui regis Ísraél, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appare coram Éphraím, Bénjamin, et Manásse.*



ALLELUIA. *The following is added if this vigil falls on a Sunday.*

Allelúja, allelúja. ʒ. Crástina die delébitur iniquitas terræ: et regnabit super nos Salvátor mundi. Allelúja.

Alleluia, alleluia. ʒ. Tomorrow shall the iniquity of earth be wiped out; and the Savior of the world shall reign over us. Alleluia.

GOSPEL. *Matt 1: 18-21*

Cum esset desponsáta Mater Jesu Maria Joseph, ántequam convenírent, invénta est in útero habens de Spíritu Sancto. Joseph autem, vir ejus, cum esset justus et nollet eam tradúcere, vóluit occúltè dimíttre eam. Hæc autem eo cogítante, ecce, Ángelus Dómini appáruit in somnis ei, dicens: Joseph, fili David, noli timére accipere Mariám cónjugē tuam: quod enim in ea natum est, de Spíritu Sancto est. Páriet autem filium, et vocábis nomen ejus Jesum: ipse enim salvum fáciat pópulum suum a peccátis eórum.

And she shall bring forth a son; and thou shalt call His name Jesus. For He shall save His people from their sins.

**W**HEN MARY, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

1962 • If this feast falls on a Sunday, the “Credo” is said. | *Si venerit in dominica, dicitur “Credo.”*

OFFERTORY. *Ps 23: 7*

Tóllite portas, príncipes, vestras: et elevámini, portæ æternáles, et introibit Rex glóriæ. ʒ. *Dómini est terra et plenitúdo ejus: orbis terrárum et univérsi, qui hábitant in eo. ʒ. Ipse super mária fundávit eum et super flúmina præparávit eum.*

**L**IFT UP your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in. ʒ. *The earth is the Lord's and the fullness thereof: the world, and all they that dwell therein. ʒ. For He hath founded it upon the seas; and hath prepared it upon the rivers.*

SECRET.

Da nobis, quæsumus, omnípotens Deus: ut, sicut adoránda Fílii tui natalitia prævenimus, sic ejus múnera capiamus sempitérna gaudéntes: Qui tecū.

Grant us, we beseech Thee, O almighty God, that, as in anticipation we come to celebrate the adorable birthday of Thy Son, so we may joyously lay hold upon His everlasting rewards. Who with Thee.

COMMUNION. *Is 40: 5*

Revelábitur glória Dómini: et vidébit omnis caro salutáre Dei nostri. (Ps 97: 5) ʒ. *Psállite Dómino in cíthara; in cíthara et voce psalmi.*

—ST DENIS MISSAL 1988 • Circa 988AD

**T**HE GLORY of the Lord shall be revealed; and all flesh shall see the salvation of our God. ʒ. *Sing praise to the Lord on the harp; on the harp, and with the voice of a psalm.*

I WILL PUT THIS FLEECE OF WOOL ON THE FLOOR: IF THERE BE DEW ON THE FLEECE ONLY, AND IT BE DRY ... ( Judges 6 : 37 )



SI ROS IN SOLO VELLERE FUERIT ET IN OMNI TERRA • JUDGES 6:37



FACIAMUS HOMINEM AD IMAGINEM ET SIMILIT. • GENESIS 1:26



LET US MAKE MAN TO OUR IMAGE AND LIKENESS: AND LET HIM HAVE DOMINION OVER THE FISHES OF THE SEA ... ( Gen 1:26 )

# BEFORE MASS BEGINS

1962 • Before the parochial Mass on Sundays comes the sprinkling rite. The Celebrant enters from the sacristy (wearing the Cope) along with a server. Having sprinkled the people, he retires to the sacristy and exchanges Cope for Chasuble—then processes from the back of church along with ministers and servers. It is also lawful for the Celebrant to first process in from the back of the church (wearing the Cope) and then—having sprinkled the people—exchange Cope for Chasuble at the *SEDILIA*. Traditionally, while the sprinkling of the people is taking place, the Celebrant quietly recites the antiphon and “as many verses of the psalm as he can, until he arrives back at the Altar” (Martinucci).

PSALM 50 : 9, 3 • The following is sung on all Sundays, except during Paschaltide.

**Aspérget me**, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dēalbábor. ʒ. Misérére meí, Deus, secúndum magnā misericórdiam tuam. ʒ. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper, et in sǎcula sǎculórum. Amen.

(“Glória Patri” is omitted during Passiontide.)

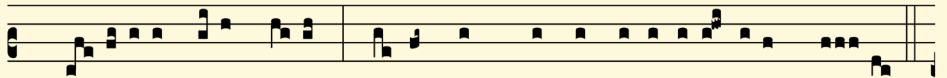
**THOU WILT** sprinkle me with a wand of hyssop, and I shall be clean; washed, I shall be whiter than snow. ʒ. Have mercy on me, O God, as thou art ever rich in mercy. ʒ. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. (*The antiphon is repeated.*)



**SPERGES** me,\* Dómi-ne, hyssópo, et mundá-



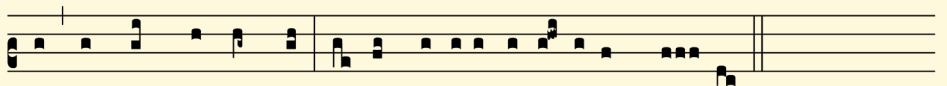
bor: lavá- bis me, et super nivem de- albá-bor.



ʒ. Mi- serére me-i, De- us,\* se-cúndum magnā mi-se-ricórdi-am tu- am.



ʒ. Gló- ri- a Patri, et Fí-li- o, et Spi-rítu-i Sancto: \* Si-cut erat in princípi-



o, et nunc, et semper, et in sǎcula sǎcu-lórum. A- men.

*The antiphon is repeated; then the prayers on the following page are said.*

Ÿ. Show us thy mercy, Lord.

℟. And grant us thy deliverance.

Ÿ. O Lord, heed my prayer.

℟. And let my cry come unto thee.

Ÿ. The Lord be with you.

℟. And with you, his minister.

*Let us pray.*

**H**OLY LORD, Father almighty, everlasting God, give us audience: graciously send down from heaven some holy angel of thine to keep watch and ward over us, all that dwell in this place to cherish, comfort, and defend: through Christ our Lord. ℟. **AMEN.**

Ÿ. Osténde nobis, Dñe, misericórdiã tuam. (T.P. *Allē*)  
℟. Et salutáre tuum da nobis. (T.P. *Allelúja*)

Ÿ. Dómine, exáudi oratióнем meam. (T.P. *Allelúja*)  
℟. Et clamor meus ad te véniat. (T.P. *Allelúja*)

Ÿ. Dóminus vobiscum.  
℟. Et cum spíritu tuo.

*Orémus.*

Exáudi nos, Dómine sancte, Pater omnipotens, ætérne Deus, et mittere dignéris sanctum Ángelum tuum de cælis, qui custódiat, fóveat, protégat, visitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ℟. **AMEN.**

EZECHIEL 47:1 • From Easter Sunday through Pentecost Sunday inclusive.

**A** VISION I HAD of water that flowed from the temple rightward, alleluia; and never a man that water reached but he won deliverance, and therewith cried aloud, Alleluia, alleluia. (Ps 117:1)  
Ÿ. Give thanks to the Lord; the Lord is gracious, his mercy endures for ever. Ÿ. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. (*The antiphon is repeated.*)

**Vidi aquam** egrediéntem de templo, a látere dextro, allelúja: Et omnes ad quos pervénit aqua ista, salvi facti sunt, Et dicent: allelúja, allelúja. Ÿ. Confitémini Dño quóniam bonus: quóniam in sæculum misericórdia ejus. Ÿ. Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.



I-DI **AQUAM** \* egre- di- én-tem de tem-

plo, a lá- te-re dex- tro, al-le- lú- ia:

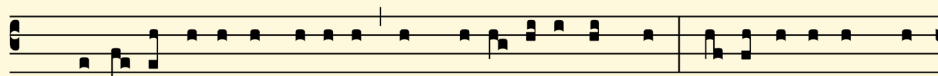
et omnes, ad quos pervénit a- qua i- sta, sal- vi fa- cti sunt,

et di- cent, alle-lú- ia, al- le- lú- ia. Ÿ. Confi- témi-ni Dómino





quó-ni- am bonus: \* quó-ni- am in sǎcu-lum mi-se-ri-cór-di- a e-jus.



✠. Gló-ri- a Patri, et Fí-li- o, et Spi-rí- tu- i Sancto. \* Si-cut e-rat in prin-

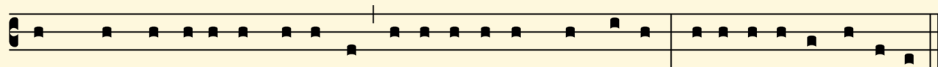


cí-pi- o, et nunc, et semper, et in sǎcu-la sǎcu- lórum. Amen.

1962 • The antiphon is repeated and concluding prayers (see opposite page) are said. But if the Celebrant has already reached the Altar, the following version—which is less lengthy—may be used:



Vidi aquam egredi-éntem de tem-plo, a lá-tere dextro, *al-le-lú-ja*: et omnes,



ad quos pervénit aqua i-*sta*, salvi facti sunt, et di-cent, alle-lú-ja, *al-le-lú-ja*.

Below is the VIDI AQUAM in a manuscript from Soest (Germany) circa 1393AD. In olden times, the verse was not always Psalm 117; during different sections of Eastertide the verse would change.





**T**WO THINGS happen at each Mass: (1) JESUS CHRIST is made present on the Altar; (2) JESUS CHRIST is offered to His Heavenly Father.

A detailed explanation of the Blessed Sacrament by Saint Robert Southwell—an English Jesuit priest martyred in 1595<sup>AD</sup>—can be found on pages 336-345 of the *Saint Jean de Brèbeuf Hymnal* (Sophia Institute Press, 2018); see also the excellent “Introduction to the Mass” (27 pages) in the *Fulton J. Sheen Sunday Missal* (IMPRIMATUR, 4 May 1961). Finally, turn to page 311 of the present volume: viz. the Corpus Christi SEQUENCE by Saint Thomas Aquinas (d. 1274).



**Editor's Note:** The rubrics provided below are incomplete by design. We shunned overburdening the text, yet attempted to include enough details to allow congregations to follow with ease. On occasion, we provide official rubrics from the 1962 *Missale Romanum*—especially for rubrics which tend to be overlooked or misunderstood. All ministers, servers, and musicians should of course consult the official books.

# THE HOLY MASS BEGINS


1962 • The bell is rung as the Celebrant processes to the Altar—except where it is customary to process prior to the sprinkling rite. Organ music or a hymn accompanies this procession; alternately the *INTROIT* may be sung (especially if it be lengthy). Throughout Solemn Mass, prayers sung by the choir do not necessarily occur at the same moment those same prayers are prayed quietly at the Altar by the Celebrant.



In nómine Patris, ✠ et Filii,  
et Spíritus Sancti. Amen.

Normally, the words “Introibo ad altáre Dei...etc.” are said three times: twice as part of an antiphon, and once as verse 4a of Psalm 42 itself. But during Requiem Masses and Passiontide, only the antiphon is said—one time—and Psalm 42 is omitted.



**I**N THE NAME  
OF THE FATHER,  
 AND OF THE  
SON, AND OF  
THE HOLY GHOST.  
AMEN.

℟. Introibo ad altáre Dei.

℞. Ad Deum, qui lætíficat juven-  
tutém meam.

℣. Júdica me, Deus, et discérne  
causã meam de gente non san-  
cta: ab hómine iníquo et doló-  
so érue me.

℞. Quia tu es, Deus, fortitudo  
mea: quare me repulísti, et qua-  
re tristis incédo, dum affligit  
me inimícus?

℣. Emitte lucem tuam et veri-  
tátem tuam: ipsa me deduxé-  
runt, et adduxérunt in montem  
sanctum tuum et in tabernácu-  
la tua.

℞. Et introibo ad altáre Dei:  
ad Deum, qui lætíficat juven-  
tutém meam.

℣. Confitébor tibi in cithara,  
Deus, Deus meus: quare tristis  
es, ánima mea, et quare con-  
túrbas me?

℟. I will go up to the altar of God.

℞. To God, the giver of youth and happiness.

℣. O God, sustain my cause; give me redress  
against a race that knows no piety; save me  
from a treacherous foe and cruel.

℞. Thou, O God, art all my strength, why hast  
thou cast me out? Why do I go mourning,  
with enemies pressing me hard?

℣. The light of thy presence, the fulfilment  
of thy promise, let these be my escort, bring-  
ing me safe to thy holy mountain, to the  
tabernacle where thou dwellest.

℞. There I will go up to the altar of God, the  
giver of youth and happiness.

℣. Thou art my God, with the harp I hymn  
thy praise. Soul, why art thou downcast,  
why art thou all lament?

℟. Wait for God's help; I will not cease to cry out in thankfulness: My champion and my God!

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. I will go up to the altar of God.

℟. To God, the giver of youth and happiness.

℟. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

℣. Glória Patri, et Fílio, et Spirítui Sancto.

℟. Sicut erat in princípío, et nunc, et semper: et in sæcula sæculórum. Amen.

✠. Introibo ad altáre Dei.

℟. Ad Deum, qui lætíficat iuventútem meam.

1962 • The Celebrant crosses himself during the following prayer. | *Signat se, dicens:*

℣. Our help ✠ is in the name of the Lord.

℟. Who made heaven and earth.

℣. Adjutórium ✠ nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

1962 • The Celebrant bows profoundly with hands joined while saying the following prayer.  
*Deinde junctis manibus profunde inclinatus facit confessionem.*



## CONFESS TO GOD

Almighty, to blessèd Mary that is ever a virgin, to blessèd Michael the archangel, to blessèd John the Baptist, to the holy apostles Peter and Paul, to all the Saints, *and to you, brethren*, that I have sinned exceedingly in thought, word, and deed, (*striking his heart thrice*) through my fault, through my fault, through my most grievous fault. Wherefore I beseech the blessèd Mary that is ever a virgin, blessèd Michael the archangel, blessèd John the Baptist, the holy apostles Peter and Paul, all the Saints, *and you, brethren*, in the sight of the Lord our God to pray for me.

**Confíteor Deo** omnipoténti, beátæ Mariæ semper Virgini, beáto Michäéli Archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, *et vobis, fratres*, quia peccávi nimis cogitátione, verbo et opere: *percutit sibi pectus ter, dicens:* mea culpa, mea culpa, mea máxima culpa. Ídeo precor beátam Mariam semper Virginem, beátum Michäelem Archángelū, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, *et vos, fratres*, oráre pro me ad Dñm, Deum nostrum.

1962 • Then the ministers reply as follows. | *Ministri respondent:*

℣. May God almighty be merciful to you, pardon your sins and bring you to life everlasting. *The Celebrant responds:* ℟. Amen.

℣. Misereátur tui omnípotens Deus, et, dimissis peccátis tuis, perducát te ad vitam ætérnam. *Sacerdos dicit:* ℟. Amen.



✠ THOSE WHO PRAY THE CONFITEOR BOW PROFOUNDLY

1962 • The ministers bow profoundly for their CONFITEOR, as the Celebrant had done.  
*Deinde ministri repetunt confessionem.*

℟. **Confiteor Deo** omnipotēti, beātæ Mariæ semper Virgini, beāto Michāēli Archāngelo, beāto Joānni Baptistā, sanctis Apōstolis Petro et Paulo, omnibus Sanctis, *et tibi, pater*, quia peccāvi nimis cogitātiōne, verbo et opere: *percutiunt sibi ter pectora, dicentes:* mea culpa, mea culpa, mea máxima culpa. Ídeo precor beātam Mariam semper Virgīnē, beātū Michāēlem Archāngelum, beātum Joānnem Baptistam, sanctos Apōstolos Petrum et Paulum, omnes Sanctos, *et te, pater*, orāre pro me ad Dñm, Deum nostrum.



**CONFESS TO GOD** Almighty, to blessèd Mary that is ever a virgin, to blessèd Michael the archangel, to blessèd John the Baptist, to the holy apostles Peter and Paul, to all the Saints, *and to you, father*, that I have sinned exceedingly in thought, word, and deed, (*striking the heart thrice*) through my fault, through my fault, through my most grievous fault. Wherefore I beseech the blessèd Mary that is ever a virgin, blessèd Michael the archangel, blessèd John the Baptist, the holy apostles Peter and Paul, all the Saints, *and you, father*, in the sight of the Lord our God to pray for me.

1962 • Then the Celebrant, with hands joined, gives the absolution.  
*Postea sacerdos, junctis manibus, facit absolutionem, dicens:*

℣. Misereātur vestri omnípotens Deus, et, dimissis peccātis vestris, perducat vos ad vitam aetērnā. ℟. Amen.

℣. May God almighty be merciful to you, pardon your sins, and bring you to life everlasting. ℟. Amen.

Ÿ. God the almighty, ✠ God the merciful,  
grant us of all our sins pardon, acquittal  
and release. R. Amen.

Indulgéntiam, ✠ absolutiõ-  
nem et remissionẽ peccatõrũ  
nostrõrum tríbuat nobis omni-  
potens et miséricors Dóminus.  
R. Amen.

1962 • They bow slightly when praying the final set of prayers. | *Et inclinatus prosequitur.*

Ÿ. Thou wilt relent, O God, and bring us to  
life. R. And thy people will rejoice in thee.

Ÿ. Deus, tu convérsus vivifi-  
cábis nos. R. Et plebs tua lætá-  
bitur in te.

Ÿ. Show us thy mercy, Lord.  
R. And grant us thy salvation.

Ÿ. Osténde nobis, Dómine, mi-  
sericórdiam tuam. R. Et sa-  
lutáre tuum da nobis.

Ÿ. O Lord, hear my prayer.  
R. And let my cry come unto thee.

Ÿ. Dómine, exáudi oratiónem  
meam. R. Et clamor meus ad  
te véniat.

Ÿ. The Lord be with you.  
R. And with you, his minister.

Ÿ. Dóminus vobiscum.  
R. Et cum spíritu tuo.

Let us pray.

Orémus.

1962 • Going up to the Altar, the Celebrant prays silently as follows:

**R** ID US OF OUR GUILT, Lord,  
we pray thee, and give us pure hearts  
to enter in where all is holiness.  
Through Christ our Lord. Amen.

Aufer a nobis, quæsumus, Dó-  
mine, iniquitátes nostras: ut ad  
Sancta sanctõrum puris mere-  
ámur méntibus introíre. Per  
Christum Dñm nostrũ. Amen.

1962 • His hands joined, and bowing down over the Altar, the Celebrant says quietly:



**R** ORD, we entreat thee by  
the merits of thy saints (*kisses*  
*the Altar stone*) that are here en-  
tombéd, and of all thy saints  
together, pardoned be every fault of mine. Amen.

Orámus te, Dómine, per mé-  
rita Sanctõrum tuõrum, *oscu-  
latur altare in medio* quorum re-  
liquiæ hic sunt, et ómnium  
Sanctõrũ: ut indulgére digné-  
ris ómnia peccáta mea. Amen.

1962 • The Altar is censed before the Celebrant reads the Introit (unless it be a Requiem Mass, in which case no incense is used until the Offertory). The Deacon first says: *Benedícite, Pater reverénde* ("A blessing, Reverend Father"). Then the Celebrant blesses the incense as follows:

May he bless ✠ thee, in whose honor thou  
shalt burn. Amen.

Ab illo bene ✠ dicáris, in cujus  
honóre cremáberis. Amen.



✠ BEFORE THE INTROIT, THE ALTAR IS CENSED

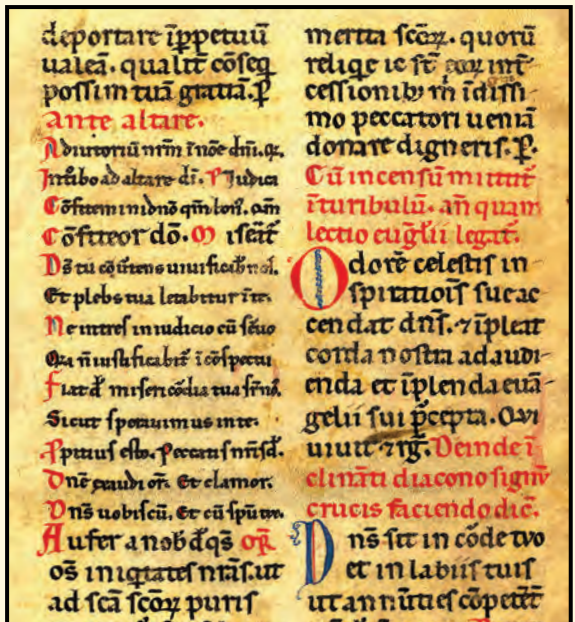
1962 • The Celebrant censes the Altar in silence, and is then censed by the Deacon. Making the sign of the cross—with the ministers standing in a line behind him—he quietly reads the INTROIT.

## ■ THE INTROIT (PROPER)

NOTE: When you see the “box shape” ■, turn to the *Propria Missae*—i.e. those parts which change depending on the feast being celebrated. Contrariwise, the parts which never change are called the *Ordinarium Missae* (“Mass Ordinary”).

SAINT FRANCIS MISSAL • Shown on the right (f. 160v) is an excerpt from an Altar Missal created circa 1177AD. This book is believed to have been touched by Saint Francis of Assisi in the year 1208AD in the *Church of San Nicolò* in Assisi.

Notice how the PRAYERS AT THE BEGINNING OF MASS—starting at “**ante altare**”—require only a small amount of space, because so much was memorized; whereas the prayers on the previous pages (*not shown on the right*)—prayed by the Celebrant as he puts on each vestment—require twice as much space.





1962 • After the INTROIT, the Celebrant prays the KYRIE, alternating with the ministers.

*Qua finita, junctis manibus, alternatim cum ministris dicit:*



YRIE  
ELEISON. (3x)

Christe eléison. (3x)

Kýrie eléison. (3x)

℣. Lord, have mercy.  
℟. Lord, have mercy.  
℣. Lord, have mercy.  
℟. Christ, have mercy.  
℣. Christ, have mercy.  
℟. Christ, have mercy.  
℣. Lord, have mercy.  
℟. Lord, have mercy.  
℣. Lord, have mercy.

**PARTICIPATIO ACTUOSA** • There is more than one “correct” way to assist at the Holy Mass. Numerous methods are spelled out in *De Musica Sacra* (1958). Pope Pius XII, in *MEDIATOR DEI* (1947) wrote as follows (§108):

“Many of the faithful are unable to use the Roman Missal even when it is translated into the vernacular; nor are all capable of understanding correctly the liturgical rites and formulas. So varied and diverse are men’s talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns, and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always constant in the same individual. Who, then, would say—on account of such a prejudice—that all these Christians cannot participate in the Mass, nor share its fruits? On the contrary, *they can adopt some other method* which proves easier for certain people; for instance, they can lovingly meditate on the mysteries of Jesus Christ, or perform other exercises of piety, or recite prayers which—though they differ from the sacred rites—are still essentially in harmony with them.”

The following is a non-exhaustive list outlining common practices:

**SOLEMN MASS** • The choir sings everything which is not sung by the Celebrant or sacred ministers; the congregation sings only the responses.

**HIGH MASS** • The ORDINARIUM MISSAE is sung by the choir in polyphony, while the *Schola Cantorum* sings the PROPRIA MISSAE.

**SUNG MASS** • The faithful sing the ORDINARIUM while a cantor sings the PROPRIA to simpler melodies (e.g. psalm tones). If a congregation cannot chant everything, “nothing forbids that the more simple of these—such as the *Kýrie*, the *Sanctus*, and the *Agnus Dei*—be chosen for the faithful to chant while the *Glória* and the *Credo* are performed by the choir” (*De Musica Sacra*, 1958, §25b).

**DIALOGUE MASS** • At a low Mass, the congregation may join in reciting certain parts of the Mass normally reserved to the Altar boy.

**LOW MASS WITH HYMNS** • In certain localities, it is an immemorial tradition—sanctioned by §14b of *De Musica Sacra* (1958)—to sing hymns in the vernacular while a Low Mass is being offered.

**MISSA LECTA** • An Altar boy makes all the responses.

**\* We have printed the ORDINARIUM MISSAE in such a way that any of the schemata above may be chosen. Moreover, the settings we selected will not strain the average singing voice.**



The Second Vatican Council declared in *Sacrosanctum Concilium* §112: “The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art.” Many beautiful plainsong settings of the ORDINARIUM MISSAE may be chosen, to say nothing of polyphonic settings by masters such as Giovanni Palestrina (d. 1594), Father Francisco Guerrero (d. 1599), and Father Tomás Luis de Victoria (d. 1611). There are also countless settings which involve the pipe organ.

# KYRIE IV

*Cunctipotens  
Génitor Deus*

Starting Pitch  
is A-Natural

Y-ri e e- lé i-son. 3x

Christe e- lé i-son. 3x

Ký-ri e e- lé i-son. 2x

Ký-ri e e- lé i-son.

**MARVELOUS MEMORIES** • We possess thousands of mediæval manuscripts, and each is approximately 900 pages long. These books contain thousands of intricate pieces of plainsong—and each of them was committed to memory! Saint Isidore of Seville (d. 636AD) wrote: “Unless sounds are held by the memory of man, they perish—for they cannot be written down.” Catholic monks eventually figured out a way to *notate* (“write down”) music, but it required half a millennium. The mediæval manuscripts from approximately 750AD to 1050AD make no sense unless one already knows each melody by heart. It is similar to discovering 200,000 mnemonic devices, which are worthless unless one knows what they stand for. However, an organist named Félix Danjou (d. 1866) discovered the famous “bi-lingual” manuscript—known as MONTPELLIER H. 159—and this “Rosetta Stone” allowed scholars to pierce a hitherto impenetrable world of marvelous Gregorian chant melodies.

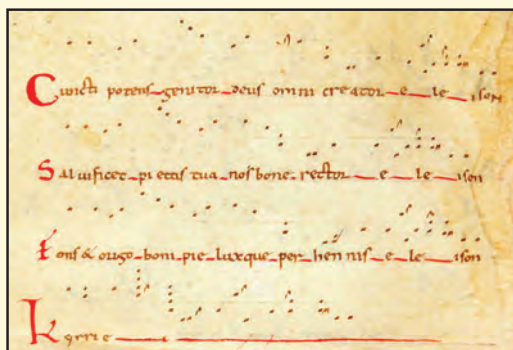
**KYRIE TROPES** • A “melisma” is a syllable upon which one sings many notes. Mediæval choristers had trouble memorizing *melismata* (just as Catholic musicians alive today have trouble). So our ancestors in the faith began to “trope” the Kyrie melodies—that means they wrote poetry for the long *melismata*. After the Council of Trent, tropes were abandoned; but we still call each Gregorian Mass according to the ancient Kyrie trope. That is why the Kyrie shown above (from Mass IV) is known as “Cunctipotens Génitor.”

**AN EXAMPLE** • **Adiastematic notation** is only useful to singers who already know the melody by heart, but **diastematic notation** conveys exact pitches, for those who wish to learn the melody. **Heightened neumes** were an important development—halfway between *adiastematic* and *diastematic*—because the vertical space gave a rough idea of pitch relationships. The example on the right (*heightened neumes*) shows how Kyrie IV “troped” looked around the year 1034AD:

**Cunctipotens Génitor Deus omni Créator, eléison.**  
*All-powerful Begetter, God, Creator to all, have mercy.*

**Salvificet pietas tua nos bone rector, eléison.**  
*May thy graciousness bring us to salvation, good Governor, have mercy.*

**Fons et origo boni pie luxque perennis, eléison.**  
*Gracious spring and source of good, and never-failing light, have mercy.*



CANTATORIUM|1034; folio 6v

1962 • After the KYRIE—if it be a day when the GLORIA is said—the Celebrant intones, during which he elevates and joins his hands in a circular motion, bowing his head at the word “Deo.” The choir then continues, starting at “Et in terra pax...” The men alternate with the women, switching at each double bar. The GLORIA may be sung in polyphony or with some other setting—including contemporary settings. The following comes from Mass III (*Editio Vaticana*).

Starting pitch  
is F-Natural

Ló-ri- a in excél- sis De- o. Et in terra pax homínibus

bo- næ vo- luntá- tis. Laudá- mus te. Benedí- ci- mus te.

Ado- rá- mus te. Glo- ri- fi- cá- mus te. Grá- ti- as á- gi- mus ti- bi propter ma-

gnam gló- ri- am tu- am. Dómi- ne De- us, Rex cæ- léstis, De- us Pa- ter o-

mní- pot- ens. Dómi- ne Fi- li uni- gé- ni- te Je- su Chri- ste. Dómi- ne De-

us, Agnus De- i, Fí- li- us Pa- tris. Qui tol- lis pec- cá- ta mundi, mi- se-

ré- re nobis. Qui tol- lis pec- cá- ta mundi, sú- sci- pe depre- ca- ti- ónem

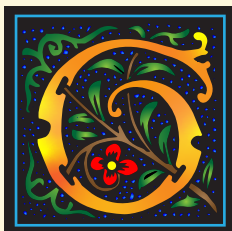
nostram. Qui se- des ad délixte- ram Pa- tris, mi- se- ré- re nobis. Quóni- am

tu so- lus sanctus. Tu so- lus Dóminus. Tu so- lus Altíssimus, Je- su

Chri- ste. Cum Sancto Spí- ri- tu, ✠ in gló- ri- a De- i Pa- tris. A- men.



✦ THE CELEBRANT STANDS AT THE CENTER FOR THE GLORIA



## LORY TO GOD IN HIGH HEAVEN,

and peace on earth to men that are God's friends. We praise thee, we bless thee, we adore thee, we extol thee, we give thee thanks, such great glory is thine, Lord God, King of heaven, God the Father almighty. O Lord, the only-begotten Son, Jesus Christ, Lord God, Lamb of God, Son of the Father, thou that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world, to our prayer give welcome. Enthroned at the Father's right hand, have mercy on us. Thou alone art holy, thou alone art Lord, thou alone, Jesus Christ, art raised on high, to share with the ✠ Holy Spirit in the glory of God the Father. Amen.

**THE GLORIOUS GLORIA** • Some of the greatest masterpieces have been GLORIA settings: by Machaut, Josquin, Lassus, Bach, Mozart, and other masters. Palestrina, for example, took a hymn called *Jam Christus Astra Ascenderat* and combined its tune contrapuntally (in different voice parts) in a staggeringly brilliant way—and Palestrina wrote more than a hundred Mass settings! Composers transformed the CANTUS FIRMUS using different techniques: *Canon*, *Stretto*, *Augmentation*, *Diminution*, *Ostinato*, *Inversion*, and so forth. Costanzo Festa (d. 1545) even used retrograde counterpoint. The greatest composers of all—e.g. Morales, Guerrero, and Victoria—were all Catholic priests. On the right is shown the Soprano voice from *MISSA AVE MARIS STELLA* by Father Cristóbal de Morales (d. 1553). It starts with “Et in terra pax” (since the first four words of the GLORIA are always sung by the Celebrant) and uses the *Ave Maris Stella* tune:



1962 • Having kissed the center of the Altar, the Celebrant faces the people and says :

Ÿ. The Lord be with you.

Ÿ. Dóminus vobiscum.

℞. And with you, his minister.

℞. Et cum spiritu tuo.

1962 • The Celebrant then sings the Collect at the Epistle side of the Altar.

## ■ COLLECT

1962 • The Subdeacon chants the Epistle and then receives a blessing from the Celebrant.

## ■ EPISTLE

The response after the Epistle is Deo grátias (“Thanks be to God”).

1962 • Then comes the GRADUAL, which refers to everything that was—long ago—sung from the Altar step (*gradus*). That may include the Gradual Chant, the Tract, the Alleluia Verse, and/or the Sequence.

## ■ GRADUAL



✠ THE SUBDEACON CHANTS THE EPISTLE



1962 • The Deacon places the book of the Gospels (“Evangelium”) on the middle of the Altar. The Deacon first says: *Benedicite, Pater reverénde* (“A blessing, Reverend Father”). Then the Celebrant blesses the incense as follows.

May he bless ☩ thee, in whose honor thou shalt burn. Amen.

Ab illo bene ☩ dicáris, in cuius honóre cremáberis. Amen.

1962 • Kneeling, the Deacon prays as follows :



## LEANSE THE HEART

and lips of me, God almighty, as once thou didst cleanse the lips of the prophet Isaias with a burning coal. So clean a thing let thy loving mercy make of me, that I bring no shame on thy holy gospel by preaching it. Through Christ our Lord. Amen.

Munda cor meum, ac lábia mea, omnipotens Deus, qui lábia Isaíæ Prophétæ cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangéliũ tuũ dígne váleam nuntiáre. Per Christum Dñm nostrum. Amen.





✠ THE DEACON RECEIVES A BLESSING FROM THE CELEBRANT

1962 • The Deacon now takes the **EVANGELIARIUM** and kneels before the Celebrant, receiving a blessing from him :

Jube, Domne, benedicere.

Pray you, Sir, ask God's blessing.

1962 • The Celebrant prays with the following words :

Dóminus sit in corde tuo et in lábiis tuis: ut digne et competenter annúnties Evángeliū sum: In nómine Patris, ✠ et Filii, et Spíritus Sancti. Amen.



**THE LORD** there in your heart, the Lord there on your lips, to make you proclaim his holy gospel well and worthily. In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

1962 • The Deacon goes in procession—with candles and incense—to the place where the Gospel is to be sung, and then chants:

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with you, his minister.

Ÿ. Sequéntia sancti Evángelii secúndum **N**.

Ÿ. A passage from the holy Gospel according to **N**.

℞. Glória tibi, Dómine.

℞. Glory to thee, Lord.



THE DEACON CENSES THE EVANGELIARIUM BEFORE THE GOSPEL ❖

## ■ THE GOSPEL ( PROPER )

**THE GOSPEL READING** • The Deacon incenses the EVANGELIARIUM before chanting the Gospel, and he does so using a *lingua sacra* (“sacred language”), not the vernacular. Our Blessed Savior—the SECOND PERSON OF THE DIVINE TRINITY—did not worship in the vernacular, nor did He conduct the Last Supper in the vernacular. Father Louis Bouyer reminds us that Hebrew (the *lingua sacra* our Redeemer used during Temple services and for the Last Supper) was a dead language at that time, just as Latin is dead language in our times. Saint Francis of Assisi never became a priest, but he became a deacon because he desperately wanted to proclaim the Gospel during Mass (using a *lingua sacra*)—and only deacons are allowed this privilege. Father Fortescue has written: “Down to the 7th century silence was commanded before the Gospel. Everyone stood bareheaded, with the attitude of a servant receiving his master’s orders. This is described in nearly all early accounts. The Gospel book was at first taken to all present to be kissed, but now only the celebrant and any high prelates present kiss it.”

1962 • After the Gospel, the ministers reply: *Laus tibi, Christe* (“Praise be to Thee, O Christ”). The Subdeacon carries the EVANGELIARIUM to the Celebrant, who kisses it and says:

**M**AY OUR SINS be blotted out by  
the words of the Gospel.

Per evangélica dicta deleántur nostra delicta.

*If there be a homily, it occurs now.*





**T**HE PRIEST WHO PREACHES to his people after the Gospel on Sunday morning follows the example of his predecessors in all ages back to the Apostles, and performs what is really an element of the liturgy itself—especially if his sermon explains the lessons, if he “exhorts them to follow these glorious examples.” — *Father Adrian Fortescue, 1914.*

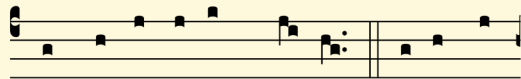


THE CELEBRANT PRAYS THE CREED AT THE CENTER OF THE ALTAR ❖

1962 • On days when the Creed is said, the Celebrant intones the first four words, making a circular motion with his hands and bowing at the word “Deum.” Older manuscripts often contain *Credimus in unum Deum* (“We believe....etc.”) but this plural version began to fade away during the 13th century.

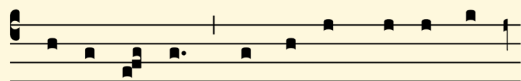


Credo VII • IMPRIMATUR 9/13/1924  
Suggested starting pitch = F-Natural



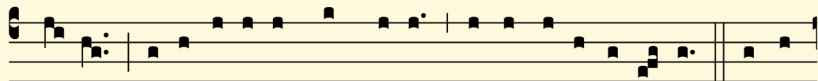
**REDO** in unum De- um, Patrem om-

I believe in one God, the Father

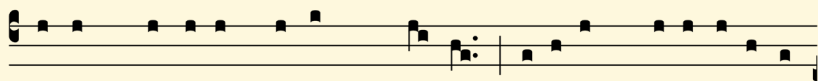


ni-po-tén-tem, fa-ctó-rem cæ- li et

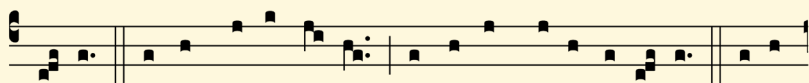
almighty, that made heaven



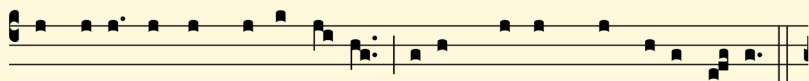
terræ, vi-si-bí-li- um ómni- um, et invi-si-bí-li- um. Et in  
and earth, things seen and things invisible. And in one Lord, Jesus



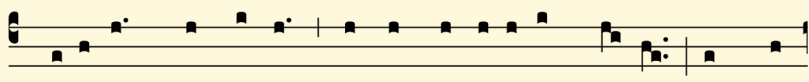
unum Dóminum Je-sum Chris-tum, Fí-li- um De- i uni-gé-  
Christ, the only-begotten Son of God, by the Father engendered before



ni- tum. Et ex Patre na- tum ante ómni- a sæcu- la. De- um  
time began; God sprung from God, Light



de De-o, lumen de lúmi-ne, De-um ve-rum de De-o ve-ro.  
sprung from Light, true God as from true God he came.



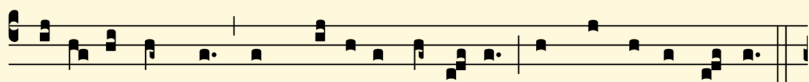
Géni-tum, non factum, consubstanti- á-lem Pa-tri: per quem  
Begotten is he, not created, one in substance with the Father



ómn- i- a facta sunt. Qui propter nos hómines et propter  
who created all. Who for love of us men, because he would bring



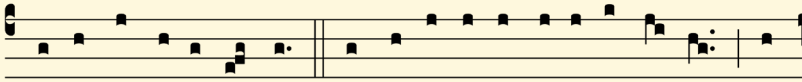
nostram sa-lú-tem descéndit de cæ- lis. [Et incarná-tus est de  
us salvation, came down from heaven, \* Here all  
genuflect. by the power of the



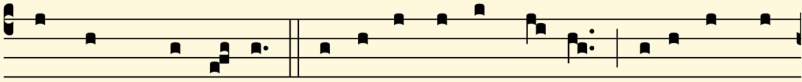
Spí-ri- tu Sancto ex Ma-rí- a Vírgi-ne: Et homo factus est.]  
Holy Ghost took flesh of the Virgin Mary, and became Man.



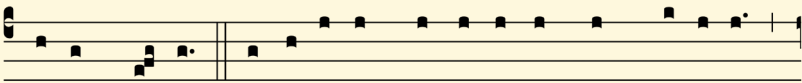
Cru-ci- fí-xus ét-i- am pro nobis: sub Pónti- o Pi- lá- to  
For love of us, at the bidding of Pontius Pilate he was nailed to a cross,



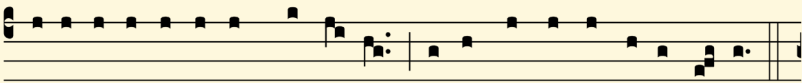
passus, et sepúltus est. Et re-surré-xit térti- a di- e, se-  
suffered death & was buried. Then, on the third day—as the scriptures had



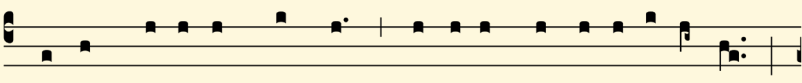
cúndum Scriptú- ras. Et ascéndit in cæ- lum: sedet ad délix-  
foretold—he rose from the dead & went up into heaven, where evermore



te-ram Pa- tris. Et í- te- rum ventú- rus est cum gló- ri- a,  
he sits at the Father's right hand. Thence he shall come again, revealed in



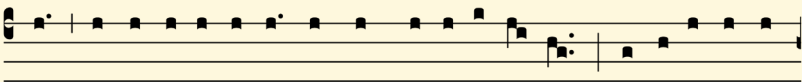
judi- cá- re vi- vos et mórtu- os: cu- jus regni non e- rit fi- nis.  
glory, to judge the living and the dead, and of his reigning there shall



Et in Spí- ri- tum Sanctum, Dóminum, et vi- vi- fi- cántem:  
be no end. And in the Holy Ghost, the Lord that gives us life,



qui ex Patre Fi- li- óque pro- cé- dit. Qui cum Patre et Fí- li-  
from Father and Son alike proceeding, with Father and Son

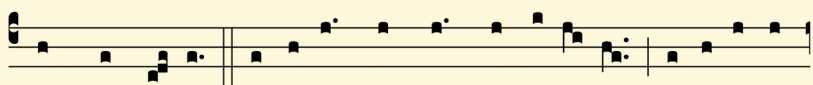


o simul ado- rá- tur, et conglo- ri- fi- cá- tur: qui locú- tus est  
alike worshipped and glorified, the same that uttered his word

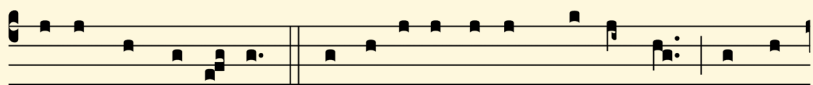




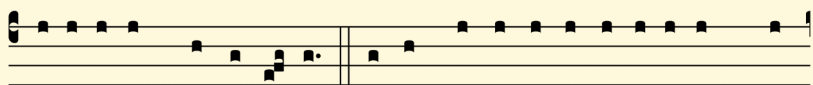
✠ THE DEACON PREPARES THE ALTAR DURING THE CRED



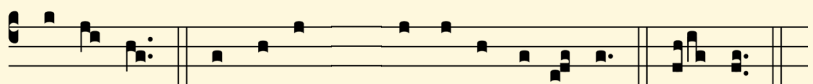
per Prophé- tas. Et unam sanctam cathó-li- cam et apostó-  
through the prophets. I believe in one Church, holy, Catholic, and



li- cam Ecclé- si- am. Confí- te- or unum baptísma in re-  
apostolic; I own but one baptism that avails for the



missi- ónem pecca- tó- rum. Et expécto re- surrecti- ónem mor-  
remission of sins; and I hope for the resurrection of the dead,



tu- ó- rum. Et vi- tam ✠ ventú- ri sécu- li. A- men.

and the life ✠ that shall be in the world hereafter. Amen.