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MARY IN THE MYSTERIES OF CHRIST DURING ORDINARY TIME: LITURGICAL REFERENCES

Scope, Limits, and Preliminaries for this Study

In the last four years the Mariological Society of American has sponsored a series of scholarly reflections on Marian the-matics in the reformed Roman Rite liturgical texts.¹ The scope of the present study is to complement these reflec-tions by examining certain Marian resonances in recent Ro-man Rite euchology,² namely references to Mary in liturgical

¹L. M. Choate, "Mary in the Lent and Easter Seasons: Liturgical References," *Marian Studies* 42 (1991): 45-72; M. Garcia, "Mary in the Liturgy of the Hours," *Marian Studies* 40 (1989): 105-135; F. M. Jelly, "Mary in the Mysteries of Christ from Advent to the Baptism of the Lord: Contemporary Theological Reflections," *Marian Studies* 41 (1990): 96-124; B. Lazor, "Mary in the Mysteries of Christ from Advent to the Baptism of the Lord: Biblical References," *Marian Studies* 41 (1990): 31-48; J. A. Melloh, "Mary in the Mysteries of Christ from Advent to the Baptism of the Lord: Liturgical References," *Marian Studies* 41 (1990): 49-95; T. A. Thompson, "The Vir-gin Mary in the Liturgy: 1963-1988," *Marian Studies* 40 (1989): 77-104.

²"*Euchology* (from the Greek: *euche* = prayer, and *logos* = discourse) properly speaking indicates the science that studies prayers and the laws that govern their formulation. In an improper but frequently used sense, euchology indicates the to-tality of the prayers ('euchological deposit') contained in a liturgical book. Euchol-ogy is divided into 'major' and 'minor' categories. *Minor* euchology comprises all the simple orations (e.g., the collect, the prayer over the gifts, the post-communion prayer, the prayers over the people, psalm-prayers, etc.). *Major* euchology com-prises all the special orations present in a euchological deposit (e.g., prefaces, eu-charistic prayers, solemn blessings, . . .)." Achille M. Triacca, "La strutturazione euchologica dei prefazi. Contribuito metodologico per una loro retta esegesi. In margine al nuovo *Missale Romanum*," *Ephemerides Liturgicae* 86 (1972): 233, n. 2 [my translation].

For concise introductions to euchological study see M. Augé, "Eucologia," in *Nuovo Dizionario di Liturgia*, ed. D. Sartore and A. M. Triacca, 3rd ed. (Roma: Ed-izioni Paoline, 1988), 509-19; K. Hughes, "Prayer, Types of, in the Liturgy," in *The New Dictionary of Sacramental Worship*, ed. Peter E. Fink (Collegeville, MN: The Liturgical Press, 1990), 959-67.

celebrations during Ordinary Time. The sources for this study will be the officially promulgated texts for the Roman Rite eucharistic liturgy appearing in the *editio typica altera* of the *Missale Romanum* [hereafter MR1975]³ and the *Collectio Missarum de Beata Maria Virgine* [hereafter CM].⁴

The limits of this study should be made clear. First, only the euchological texts presently proposed for the **Roman Rite**, both in their Latin *editio typica* form and in their officially approved ICEL English translation, will be examined. The euchological texts of other Eastern or Western rites will not be examined (although the reformed Ambrosian and Hispanic rites certainly deserve similar investigation), nor, except in passing, will other approved translations of the Roman Rite be treated.⁵ Second, only the euchological texts

³*Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli Pp. VI, Editio Typica Altera* (Città del Vaticano: Libreria Editrice Vaticana, 1975). Page references will be made to this edition thus: "MR1975:12" indicates page 12 of the edition.

⁴The official text of CM appears in two volumes: *Congregatio pro cultu divino, Collectio missarum de beata Maria Virgine. Editio Typica* (Città del Vaticano: Libreria Editrice Vaticana, 1987) and *idem, Lectionarium pro missis de beata Maria Virgine. Editio Typica* (Città del Vaticano: Libreria Editrice Vaticana, 1987). Page references to these editions will be made thus: "CMSac:12" indicates page 12 of the first (sacramentary) volume of CM and "CMLect:12" indicates page 12 of the second (lectionary) volume of CM.

Twelve of the forty-six Mass-formularies have been approved in ICEL English translations for *ad interim* use in the dioceses of the United States; these texts have been published as: *Collection of Masses of the Blessed Virgin Mary* (New York: Catholic Book Publishing Company, 1988). Page references to this official translation will be made thus: "CMBVM:12" indicates page 12 of this edition.

⁵For general treatments of Marian references in reformed Roman Rite euchology see: J. Aldazabal, "Las nuevas Misas Marianas. El lenguaje de su eucología," *Phase* 159 (1987): 207-36; B. Billet, "La place de la bienheureuse Marie dans le Missel Romain de Paul VI," *Etudes Mariiales* 39 (1982): 23-56; F. Brovelli, "La memoria di Maria nel Messale Romano," in *Il Messale Romano II: Orazionale e Lezionario. Vol. II: Il Mistero di Cristo nella vita della Chiesa e delle singole comunità cristiane*, Quaderni di Rivista Liturgica (nuova serie), 7 (Leumann-Torino: Elle Di Ci Editrice, 1981), 160-192; I. Calabuig, "Votivas ('Colección de Misas de la B. V. María')," in *Nuevo Diccionario de Mariología* (Madrid: Ediciones Paulinas, 1988), 2046-2077; A. Catella, "La Collectio Missarum de beata Maria Virgine. Analisi della eucologia," *Rivista Liturgica* 75 (1988): 82-111; E. Lodi, "L'eucologie romain de la liturgie mariale," in *La Mère de Jésus-Christ et la communion des*

referring to Mary in the **Mass-formularies** will be considered.⁶ The Marian texts in the Liturgy of the Hours will not be considered, even though the Marian thematics for a particular feast may appear in a more lavish way in texts from the Divine Office. Third, only the **presidential eucharology** for a given Mass-formulary will be treated: the collect, prayer over the gifts, preface and prayer after communion. The suggested processional chants (*antiphona ad introitum, ad offertorium, ad communionem*) will not be studied, since these are rarely if ever used in vernacular celebrations in the United States. Fourth, the **scriptural lessons** assigned or suggested for the particular feasts will not be considered, since these will be treated in a separate study. I will indicate, however, when particular scriptural selections have direct resonances in the assigned eucharology. Fifth, my study will be limited to the Marian celebrations proposed for universal observance in the **General Roman Calendar** during Ordinary Time.⁷ These comprise one solemnity (Assumption), two feasts (Visitation, Birth of Mary), four obligatory memorials (Queenhip of Mary, Our Lady of Sorrows, Our Lady of the Rosary, Presentation of Mary) and four optional memorials (Our Lady of Lourdes, Immaculate Heart of Mary, Our Lady of Mt. Carmel, Dedication of

saints dans la liturgie: Conférences Saint-Serge: XXXIIe Semaine d'Etudes Liturgiques, Paris 25-28 juin 1985, ed. A. M. Triacca and A. Pistoia, Bibliotheca "Ephemerides Liturgicae" "Subsidia," 37 (Roma: Edizioni Liturgiche, 1986), 173-96; *idem*, "Maria nei formulari del messale," *Rivista de Pastorale Liturgica* [Brescia] 3 (1979): 28-35; M. Sodi, "Nuovi testi eucologici per celebrare la memoria di Maria nel Messale Romano per la Chiesa italiana. Analisi teologico-liturgico-spirituale," *Ephemerides Liturgicae* 101 (1987): 319-53.

⁶I use "formula" to indicate the separate variable elements intended for use in a single liturgical act (e.g., an entrance antiphon, a collect, a scripture reading) and "formulary" to indicate the set complexus of those elements (e.g., the prescribed texts for celebrating Sunday Evening Prayer I for the First Sunday of Advent in the Roman Rite). A "Mass-formulary" comprises the (variable) texts prescribed for the celebration of the Eucharist.

⁷For a Succinct treatment of the Marian feasts appearing in the *General Roman Calendar* (1969), see B. Neunheuser, "La vierge Marie et ses fêtes dans la réforme liturgique de Vatican II," in *La Mère de Jésus-Christ et la communion des saints dans la liturgie. Conférences Saint-Serge: XXXIIe Semaine d'Etudes Liturgiques, Paris, 25-28 juin 1985*, ed. A. M. Triacca and A. Pistoia, Bibliotheca "Ephemerides Liturgicae" "Subsidia," 37 (Roma: C.L.V. Edizioni Liturgiche, 1986), 229-234.

St. Mary Major). The "Commons of the BVM" found in MR1975 or the Mass-formularies assigned to Ordinary Time in CM will not be treated, except for those CM Mass-formularies that parallel one of the Marian feasts already mentioned.

In addition to these remarks about the scope and limits of this study, certain preliminary comments should be made concerning the characteristics of Roman Rite presidential euchology in general, the particular liturgical functions and literary forms of the euchology to be studied, and the relative importance of the various Marian liturgical celebrations during Ordinary Time.

Roman Rite euchology has been the object of intense scholarly exploration over the last few centuries. Principles of interpretation for these liturgical texts have gradually been summarized and codified in this century.⁸ Commenting on its style as an expression of the genius of the Roman Rite, the English liturgist Edmund Bishop characterized Roman Rite euchology as "brief, clear, sober and practical."⁹ In fact

⁸Methods of euchological exegesis are described in M. Augé, "Principi di interpretazione dei testi liturgici," in *La Liturgia, momento nella storia della salvezza*, Anamnesis, 1 (Casale Monferrato: Marietti, 1974), 159-79; F. Brovelli, "Il Messale Romano di Paolo VI: Per una lettura della eucologia," in *Il Messale Romano del Vaticano II: Orazionale e Lezionario. Vol. I: La celebrazione del Mistero di Cristo nell'anno liturgico*, Quaderni di Rivista Liturgica (nuova serie), 6 (Leumann-Torino: Elle Di Ci Editrice, 1984), 17-24; *idem*, "Lo studio dell'eucologia," in E. Cattaneo, *Il culto cristiano in occidente. Note storiche*, 2nd ed. (Roma: CLV Edizioni Liturgiche, 1984), 595-622; A. Dumas, "Pour mieux comprendre les textes liturgiques du Missel Romain," *Notitiae* 54 (1970): 194-213; S. Maggiani, "Interpretare il libro liturgico," in *Il mistero celebrato: per una metodologia dello studio della liturgia*, Bibliotheca "Ephemerides Liturgicae" "Subsidia," 49 (Roma: CLV Edizioni Liturgiche, 1989), 157-92; F. Nakagaki, "Metodo integrale: Discorso sulla metodologia nell'interpretazione dei testi eucologici," in *Fons Vivus: Miscellanea liturgica in memoria di don Eusebio Maria Vismara*, Bibliotheca Teologica Salesiana, Ser. 1, vol. 6 (Zürich: PAS-Verlag, 1971), 269-86; A. M. Triacca and R. Farina, "Studio e Lettura dell'eucologia: Note metodologiche," in *Teologia, Liturgia, Storia: Miscellanea in onore di CARLO MANZIANA, Vescovo di Crema*, ed. C. Ghidelli (Brescia: Morcelliana, 1977), 197-224; A. Wintersig, "Methodisches zur Erklärung von Messformularen," *Jahrbuch für Liturgiewissenschaft* 4 (1924): 135-52.

⁹E. Bishop, "The Genius of the Roman Rite," in *Liturgica historica: Papers on the Liturgy and Religious Life of the Western Church* (Oxford: Clarendon Press, 1918), 1-19.

these prayers evidence a wonderful balance and concision in their Latin originals. In general they use abstract language, employ few poetic metaphors, and appeal to the mind more than the heart. An advantage of such public prayer is its ability to include diversity of spiritual experience by avoiding potentially divisive terminology, but a disadvantage is that the text may be perceived as "cold" or "speculative," especially in vernacular translations. These texts revel in binary contrasts and parallelisms (e.g., divine/human, heavenly/earthly, permanent/changing, etc.), exhibit a certain verbal redundancy (e.g., "we ask you to deign to grant . . .") and frequently reveal the world-view and social structures of the era in which they were generated (e.g., "to despise the things of earth in order to cling to the things of heaven . . ."). Such characteristics pose challenges both for translators and for those who lead public prayer using these texts.¹⁰

¹⁰On the vocabulary, style and translation of Roman Rite euchology, see: P. Alfonso, *L'eucologia romana antica: lineamenti stilistici e storici* (Subiaco, 1931); A. Argemi, "Problemas de lenguaje en las oraciones liturgicas," *Phase* 9 (1960): 545-56; P. Bruylants, "En quête d'un nouveau style de prière dans la traduction des oraisons du missel," *Questions liturgiques et paroissiales* 45 (1964): 150-54; *idem*, *Les oraisons du missel romain. Texte et histoire*, 2 vols., Études liturgiques, 1 (Louvain: Mont César, 1952); B. Capelle, "Pour mieux comprendre les oraisons du Missel," *Cours et Conférences des Semaines Liturgiques* 5 (1926): 134-45; O. Casel, "Beiträge zu römischen Orationen," *Jahrbuch für Liturgiewissenschaft* 11 (1931): 35-45; M. Dilworth, "The Vocabulary of Christian Latin," *Clergy Review* 51 (1966): 349-68, 429-47; W. Dürrig, "Die Erforschung der lateinisch-christlichen Sakralsprache," *Liturgisches Jahrbuch* 1 (1951): 32-47; M. P. Ellebracht, *Remarks on the vocabulary of the ancient orations in the Missale Romanum*, 2nd ed., *Latinitas christianorum primaeva*, 18 (Nijmegen: Dekker and Van de Vegt, 1966); M. G. Haessly, *Rhetoric in the Sunday Collects of the Roman Missal* (St. Louis, MO: The Manufacturers Printery, 1938); *idem*, *Reflections on the Sunday Collects of the Roman Missal* (St. Meinrad, IN: St. Meinrad Press, 1947); S. Marsili, "La traduzione delle orazioni del messale," *Rivista Liturgica* 52 (1965): 151-72; F. R. McManus, "The Problem of the Roman Collect," *American Ecclesiastical Review* 159 (October 1968): 270-5; C. Mohrmann, *Liturgical Latin: Its Origin and Character* (Washington, 1957); *idem*, "Quelques traits caractéristiques du latin des chrétiens," in *Études sur le latin des chrétiens* I (Roma: Edizioni di Storia e Letteratura, 1965), 21-50; H. Rheinfelder, "Zum Stil der lateinischen Orationen," *Jahrbuch für Liturgiewissenschaft* 11 (1931): 20-34; A.-M. Roguet, "I generi letterari dei testi liturgici, loro traduzione e uso," *Rivista Liturgica* 53 (1966): 19-31.

Each element of the reformed Roman Rite presidential eucharology fulfills particular liturgical functions and thus tends toward distinctive literary forms.

The fourth edition of the *General Instruction of the Roman Missal* [hereafter GIRM]¹¹ 32 describes the liturgical functions of the **collect**:

[T]he priest invites the people to pray and together with him they observe a brief silence so that they may realize they are in God's presence and may call their petitions to mind. The priest then says the opening prayer, which custom has named the "collect." This expresses the theme of the celebration and the priest's words address a petition to God the Father through Christ in the Holy Spirit.¹²

The four functions of the collect (concluding the opening rites, gathering together the silent prayers of the assembly, expressing the "theme" of the celebration, and petitioning God) are generally embodied in a literary structure termed the "amplified" oration.¹³ Its basic structure is fourfold.

¹¹The Latin original of GIRM appears in R. Kaczynski, *Enchiridion Documentorum Institutionis Liturgicae. I* (1963-1973) [hereafter *EDIL I*] (Torino: Marietti, 1976), 465-546; an English translation of this text appears in International Commission on English in the Liturgy, *Documents on the Liturgy 1963-1979: Conciliar, Papal, and Curial Texts* [hereafter *DOL*], ed. and trans. T. O'Brien (Collegeville, MN: The Liturgical Press, 1982), 465-533. All GIRM references will be to these editions unless otherwise noted.

¹²"Deinde sacerdos populum ad orandum invitat; et omnes una cum sacerdote parumper silent, ut conscii fiant se in conspectu Dei stare, et vota sua in animo possint nuncupare. Tunc sacerdos profert orationem, quae solet 'collecta' nominari. Per eam indoles celebrationis exprimitur et precatio verbis sacerdotis ad Deum Patrem, per Christum in Spiritu Sancto, dirigitur."

¹³Joseph Jungmann divides Roman orations into two types ("simple" and "amplified") on the basis of whether or not they include a relative clause connected to the direct address of the prayer. He further states that most *collectae* are of the amplified type, in contrast to the *orationes super oblata* and *post communionem* which are usually simple in format. Jungmann credits H. Rheinfelder ("Zum Stil der lateinischen Orationen," *Jahrbuch für Liturgiewissenschaft* 11 [1931]: 20-34) with this classification-scheme; Pierre Salmon offers another scheme based on the initial words in his "Les protocoles des oraisons du Missel Romain," *Ephemerides Liturgicae* 45 (1931): 140-7. Jungmann's discussion of the bibliography concerning the collect in the Roman Rite eucharist is a vast source of information on the topic; see Joseph Jungmann, *The Mass of the Roman Rite: Its Origins and Development*

First the prayer addresses itself to God, usually with the addition of some qualifying adjectives such as "almighty" or "everliving." Secondly, the address is frequently modified by a relative clause, specifying how God has acted in history, announcing some divine attributes, or indicating how the feast being celebrated relates to God. Thirdly, the prayer makes a request, frequently petitioning that God continue God's saving activities as manifested in the past and confessed by the praying community in the present. It is in the petition of the *collecta* that a distinctive theology of the celebration can most often be found. Finally, the prayer concludes with one of three stereotyped entreaty-formulae.¹⁴

(*Missarum Solemnia*), trans. Francis A. Brunner (New York: Benziger Brothers, Inc., 1951), I: 359-90.

Christine Mohrmann likewise divides Roman orations into two types, but she seems to consider Jungmann's "amplified" form (containing an element of praise in the relative clause after the address) as the "normal" form; see Mohrmann, *Liturgical Latin*, 75-6.

¹⁴In considering the structural elements of the collect form, Mary Gonzaga Haessly notes that a collect may be divided into *protasis* (prelude) and *apodosis* (theme) and specifies the four rhetorical elements in a collect's formulation of prayer: "The Address, or the elevation of the soul, comprises the 'oratio'; the Statement of Fact or other expressions in which reference is made to God's benefits contain the 'gratiarum actio'; the Petition, which states the special object of the prayer, is the 'postulatio' the Concluding Words, 'through our Lord Jesus Christ,' express the entreaty or 'obsecratio'." See Haessley, *Rhetoric*, 13, 16.

In contrast Kathleen Hughes notes three fundamental "components" of the collect form: 1) Address (with a possible amplification); 2) Petition (exemplified by a petition formula and/or result clause); and 3) Conclusion (a Trinitarian confession of faith). See H. K. Hughes, "The Opening Prayers of the Sacramentary: A Structural Study of the Prayers of the Easter Cycle" (Diss. University of Notre Dame, 1980), 34-40. This dissertation is a masterful summary of studies on the collect, its reform by the Consilium *coetus a studiis 18 bis* and English translation by ICEL, and an insightful application of the techniques of structuralist narrative analysis to selected Opening Prayers and Alternative Opening Prayers in the 1974 English language Sacramentary based on MR1970.

Jordi Pinell offers a more complex analysis of the rhetorical elements of the collect form; he categorizes these components as 1) *invocatio*, 2) *petitio*, 3) *petitio inchoativa*, 4) *scopus*, 5) *ratio*, and 6) *adiuncta*. See J. Pinell, "Struttura delle orazioni," in *Ad Celebrandum Paschale Sacramentum: Note per il corso 96013 (III Anno 1988-1989)* (Roma: Pontificio Istituto Liturgico, 1988), 30-43.

GIRM 53 describes the function of the prayer over the gifts:

Once the gifts have been placed on the altar and the accompanying rites completed, the preparation of the gifts comes to an end through the invitation to pray with the priest and the prayer over the gifts, which are a preparation for the eucharistic prayer.¹⁵

Like the collect, the prayer over the gifts concludes a liturgical unit (the preparation and presentation of the elements to be consecrated) and makes a transition to the next unit (the Eucharistic Prayer). Generally speaking, the literary structure of the prayer over the gifts is that of a "simple" oration, omitting the relative clause that appears in the "amplified oration."¹⁶

GIRM 56k describes the function and liturgical arrangement of the prayer after communion:

In the prayer after communion, the priest petitions for the effects of the mystery just celebrated and by their acclamation, *Amen*, the people make the prayer their own.¹⁷

Like the collect and prayer over the gifts, the prayer after communion concludes a liturgical unit (the communion rite) and makes a transition to the next unit (the concluding

¹⁵"Depositione oblaturum facta et ritibus qui eam comitantur perfectis, per invitationem ad orandum una cum sacerdote et per orationem super oblata praeparatio donorum concluditur et Prex eucharistica praeparatur."

¹⁶Studies on the Roman Rite prayer over the gifts include: J. Janicki, *Le orazioni "super oblata" del ciclo "de tempore" secondo il "Missale Romanum" di Paolo VI: Avviamento ad uno studio critico-teologico* (Diss. Pontificum Athenaeum Anselmianum Pontificum Institutum Liturgicum, 1977); F. R. McManus, "The Roman Order of Mass from 1964 to 1969: The Preparation of the Gifts," in *Shaping English Liturgy: Studies in Honor of Archbishop Denis Hurley*, ed. P. C. Finn and J. M. Schellman (Washington, DC: The Pastoral Press, 1990), 107-38; V. Raffa, "Le orazioni sulle offerte del Proprio del Tempo nel nuovo Messale," *Ephemerides Liturgicae* 84 (1970): 299-322; G. G. Willis, "The Variable Prayers of the Roman Mass," in *Further Essays in Early Roman Liturgy* (London: SPCK, 1968), 89-131 [esp. 122-9].

¹⁷"In oratione post Communionem, sacerdos pro fructibus mysterii celebrati deprecatur. Populus acclamatione *Amen* orationem facit suam."

rites). Like the prayer over the gifts, the literary structure of the prayer after communion is normally that of a "simple" oration.¹⁸

In contrast to these three forms of minor presidential eucharology, the **preface** functions as one component of the eight elements making up a larger liturgical unit, the Eucharistic Prayer. GIRM 55a notes that the preface is the foremost expression of thanksgiving in the anaphora:

[I]n the name of the entire people of God, the priest praises the Father and gives thanks to him for the whole work of salvation or for some special aspect of it that corresponds to the day, feast, or season.¹⁹

Thus the function of the preface is to declare in praise-filled thanksgiving the particular focus of a given eucharistic celebration. Its style tends to be expansive and lyrical. The literary structure of the preface normally comprises five elements: [1] an opening dialogue between the presiding ordained minister and the assembly; [2] a stereotyped *Vere dig-*

¹⁸Studies on the Roman Rite prayer after communion include: B. Baroffio, "Le orazioni dopo la comunione nel tempo di Avvento," *Rivista Liturgica* 59 (1972): 649-52; R. Falsini, *Commento alle Orazioni dopo la comunione delle domeniche e feste*, Sussidi liturgico-pastorali, 17 (Milano: Opera della Regalità, 1967); W. Ferretti, "Le orazioni 'post Communionem' de Tempore nel nuovo Messale Romano," *Ephemerides Liturgicae* 84 (1970): 323-41; T. A. Krosnicki, *Ancient Patterns in Modern Prayer*, The Catholic University of America Studies in Christian Antiquity, 19 (Washington, DC: Catholic University of America Press/Consortium Press, 1973); *idem*, "The Eucharist and Redemption: Eucharistic Themes in the Postcommunion Prayers of the Roman Missal," *Notitiae* 20 (1984): 251-64 (= *Costituzione liturgica "Sacrosanctum Concilium" Studi*, ed. Congregazione per il Culto Divino, Bibliotheca "Ephemerides Liturgicae" "Subsidia," 38 [Roma: CLV Edizioni Liturgiche, 1986], 401-13); *idem*, "Postcommunions for Martyrs, Monks and Bishops," *Ecclesia Orans* 4 (1987): 359-68; *idem*, "The New Postcommunion Prayers in the Missal of Paul VI (Editio altera)," *Ephemerides Liturgicae* 98 (1984): 226-36; *idem*, "The Postcommunion Prayers at the Masses for *scrutinis peragendis*," *Notitiae* 19 (1983): 145-55; *idem*, "*Unius panis alimonia refecti*: The Saints of Vietnam," *Questions Liturgiques* 71 (1990): 24-9; G. G. Willis, "Variable Prayers," 130-1.

¹⁹"Gratiarum actio (quae praesertim in prefatione exprimitur) in qua sacerdos nomine totius populi sancti Deum Patrem glorificat et ei gratias agit pro toto opere salutis vel aliqua eius ratione particulari, secundum diversitatem diei, festi vel temporis."

num formula (the "protocol"); [3] the body of the preface (the "embolism"); [4] a stereotyped concluding formula (the "eschatol"); and [5] the *Sanctus-Benedictus*, a community acclamation (GIRM 55b). Since the opening dialogue and *Sanctus* are invariable, and the protocol and eschatol stereotyped, the doctrinal content of the preface is normally found in the preface embolism.

Having explored the functions and corresponding literary structures of the presidential euchology in the Roman Rite Eucharist, these preliminary remarks conclude by noting the structuring of festivity in the Roman Rite presented by the present *General Norms for the Liturgical Year and the Calendar* [hereafter GNYLC].²⁰ In addition to the celebrations of the mystery of Christ on Sundays and solemnities of the Lord,

the Church also venerates with a particular love Mary, the Mother of God, and sets before the devotion of the faithful the memory of the martyrs and other saints. . . . According to their importance, celebrations are distinguished from each other and named as follows: solemnities, feasts, memorials.²¹

Solemnities are observed liturgically similarly to the Lord's Day; their celebrations begin with Evening Prayer I of the preceding day and continue to midnight (Night Prayer) of the actual solemnity. Normally, solemnities have a complete set of proper presidential euchology for Eucharist (i.e., in addition to a proper collect, prayer over the gifts and prayer after communion, a proper preface as well). Some solemnities are of such high importance that a special Vigil Mass-formulary is provided for the Eucharist celebrated on the eve of the solemnity [GNYLC 11]. *Feasts* (with the exception

²⁰The Latin original of GNYLC appears in *EDILI*, 441-445; an English translation of this text appears in *DOL*, 1155-1167. All GNYLC references will be to these editions unless otherwise noted.

²¹"Anni circulo, Ecclesia, mysterium Christi celebrando, etiam beatam Dei Genetricem Mariam cum peculiari amore veneratur, memoriaque Martyrum aliorumque Sanctorum pietati fidelium proponit. . . . Celebrationes, iuxta momentum quod ipsis tribuitur, ita inter se distinguuntur et nominatur: sollemnitas, festum, memoria."

of certain feasts of the Lord) are celebrated from midnight to midnight and thus do not include a special Evening Prayer I or Vigil Mass of the preceding day. Normally, feasts will have a proper set of minor presidential eucharology for Eucharist (i.e., a proper collect, prayer over the gifts and prayer after communion, but a common preface) [GNLYC 13]. *Memorials* are divided into two categories. *Obligatory memorials* normally have a proper set of minor presidential eucharology for Eucharist with a common preface, while *optional memorials* normally have only a proper collect with all other presidential eucharology for Eucharist taken from other sources [GNLYC 14]. It should be noted that on any Saturday in Ordinary Time when there is no obligatory memorial, feast or solemnity assigned, an optional memorial of the Blessed Virgin may be celebrated [GNLYC 15]. The texts of the CM are especially appropriate for these Saturday celebrations [CMBVM:34-36].

1. SOLEMNITY OF THE ASSUMPTION (15 AUGUST)²²

In the Roman Rite the solemnity of the Assumption of Mary has been celebrated on 15 August since the late seventh century. The feast had already been accepted by the city's populace when Sergius I (687-701) ordered a solemn procession from the Church of St. Hadrian in the Roman Fo-

²²For further details concerning the liturgical celebration of the feast of the Assumption, see: M. Augé, "Maria nella celebrazione del mistero di Cristo," in *Anàmnesis, 6: L'anno liturgico: storia, teologia e celebrazione*, ed. A. J. Chupungco (Genova: Marietti, 1988), 242-243; F. Brovelli, "La memoria," 172-174; B. Capelle, "La liturgie mariale en occident," in *Maria: Etudes sur la sainte vierge*, ed. H. du Manoir, 8 vols. (Paris: Beauchesne et ses fils, 1949), I:244-225; *idem*, "La messe gallicane de l'Assomption: son rayonnement, ses sources," in *Travaux liturgiques de doctrine et d'histoire III: Varia - L'Assomption* (Louvain: Abbaye du Mont César, 1967), 430-455; J. Castellano, "(beata) Vergine Maria," in *Nuovo Dizionario di Liturgia*, ed. D. Sartore and A. M. Triacca (Roma: Edizioni Paoline, 1984), 1571-1572; P. Journel, "The Veneration of Mary," in *The Church at Prayer, Volume IV: The Liturgy and Time*, ed. A. G. Martimort, trans. M. J. O'Connell, new ed. (Collegeville, MN: The Liturgical Press, 1986), 135-136; C. O'Donnell, *At Worship with Mary: A Pastoral and Theological Study* (Wilmington, DE: Michael Glazier, 1988), 129-147.

rum to St. Mary Major to mark "the Dormition of Mary."²³ In the same decree, Sergius also ordered processions for three other feasts with Marian associations: the Annunciation of the Lord, the Nativity of Mary, and the Hypapante.²⁴ The Roman *Capitulare Evangeliorum* of 740 C.E. titles the feast "the solemnity of Mary's resting."²⁵ The title "Assumption of Mary" appears in the Gregorian Sacramentary (Hadrianum), representing Roman usage in the 770s.²⁶ MR1570 dropped the stational prayer *Veneranda*²⁷ associated with this liturgical celebration but reproduced both the Vigil and Mass of the Day formularies with slight retouches. The Hadrianum had not provided a proper Preface for the Assumption; MR1570 directs that the Common Preface be prayed at the Vigil Mass and the Preface of the Blessed Virgin with an embolism for the Assumption be prayed at the Mass during the Day. After Pius XII proclaimed the dogma of the Assumption in 1950,

²³Liturgical scholars note that in the sixth century at Jerusalem a feast in honor of the Mother of God was held on 15 August; it probably marked the consecration of a church in Mary's honor on that date. A century later a feast was celebrated on this date throughout the East under the title "The Dormition of Mary," celebrating the *transitus* of Mary from this world into the heavens inspired by certain apocryphal texts. Sergius was probably inspired by such Eastern usages in his introduction of the procession at Rome on 15 August.

²⁴"Constituit [sc. Sergius] autem ut diebus Adnuntiationis Domini, Dormitionis et Nativitatis sanctae Dei genetricis semperque virginis Mariae ac sancti Symeonis, quod Ypanti Greci appellant, letania exeat a sancto Hadriano et ad sanctam Mariam populus occurrat." L. Duchesne, *Le Liber Pontificalis: Texte, Introduction et Commentaire. Tome Premier* (Paris: Ernest Thorin, 1886), 376.

²⁵See T. Klauser, *Das römische Capitulare Evangeliorum. I. Typen*, Liturgiewissenschaftliche Quellen und Forschungen, 28 (Münster: Aschendorff, 1935), 81.

²⁶The Hadrianum supplies an opening prayer, super oblata, and an ad completa for a Vigil Mass: *xviii kalendas septembres id est xiiii die mensis augusti vigilia adsumptio sanctae mariae* (Formulary #147), a prayer ("*Veneranda*") to be used at the station in the Forum (Formulary #148), and an opening prayer, super oblata and ad completa for a Mass at St. Mary Major: *xviii kalendas septembres id est xv die mensis augusti adsumptio sanctae mariae* (Formulary #148); see Jean Deshusses, *Le Sacramentaire Grégorien: ses principales formes d'après les plus anciens manuscrits. Tome premier: Le Sacramentaire, Le Supplément d'Aniane*, 2nd ed., Spicilegium Friburgense, 16 (Fribourg: Editions Universitaires, 1979), 262-263.

²⁷For studies of the origin and theology of this prayer, see B. Capelle, "L'oraison 'Veneranda' a la messe de l'Assomption," and "Mort et Assomption de la vierge dans l'oraison 'Veneranda,'" in *Travaux liturgiques III*, 387-397, 398-407.

the presidential euchology of the MR1570 Vigil Mass remained, while a new *oratio*, *secreta* and *post communio* were assigned to the Mass during the Day.

In MR1975 the presidential euchology for both the Vigil Mass and the Mass during the Day has been revised. Both Mass-formularies now share a proper "Preface of the Assumption." The minor presidential euchology of the Vigil Mass stems from a variety of Western sources, while the Mass during the Day retains the minor presidential euchology provided in 1950.

Preface of the Assumption:

"Father, all-powerful and ever-living God, / we do well always and everywhere to give you thanks / through Jesus Christ our Lord. / Today the Virgin Mother of God was taken up into heaven / to be the beginning and the pattern of the Church in its perfection, / and a sign of hope and comfort for your people on their pilgrim way. / You would not allow decay to touch her body, / for she had given birth to your Son, the Lord of all life, / in the glory of the incarnation. / In our joy we sing to your glory / with all the choirs of angels."²⁸

The preface protocol represents a stereotyped opening to the Preface whose connection to the last phrase of the Preface Dialogue is obscured in the present English translation. The meaning of the preface embolism as the particular focus for the praise and thanks due to God "always and everywhere" likewise disappears in the present translation, since the connective *quoniam* does not receive an English equivalent. Although never named in the text of the embolism, Mary is lauded under three titles. From ancient Roman tra-

²⁸"Vere dignum et iustum est, aequum et salutare, / nos tibi semper et ubique gratias agere: / Domine, sancte Pater, omnipotens aeternae Deus: / per Christum Dominum nostrum. / Quoniam in caelos hodie Virgo Deipara est assumpta, / Ecclesiae tuae consummandae initium et imago, / ac populo peregrinanti certae spei et solacii documentum; / corruptionem enim sepulchri eam videre merito noluisti, / quae Filium tuum, vitae omnis auctorem, / ineffabiliter de se genuit incarnatum. / Et ideo, choris angelicis sociati, / te laudamus, in gaudio confitentes" (MR1975:597).

dition she is called "Godbearing Virgin" (*Virgo Deipara*). *Lumen Gentium* (no. 68) provides the titles "beginning and image of your Church to be fulfilled" (*Ecclesiae tuae consummandae initium et imago*) and "example of certain hope and solace to your people on pilgrimage" (*populo peregrinanti certae spei et solacii documentum*).²⁹ The changes made in the conciliar text are instructive. In LG 68 the "consummation" of the church is relegated to "the age to come" (*in futuro saeculo*); by dropping this phrase, the MR1975 text intimates that what Mary is already experiencing in her glorified state may in some way be experienced now by the Church at worship. LG 68 refers to Mary as a "sign" (*signum*) of certain hope and comfort; MR1975 changes this title to "example" (*documentum*), a term whose semantic field includes "lesson, pattern, proof, instance, specimen." The Virgin assumed into heaven is clearly more than a bare sign of an otherwise absent reality; she is the manifestation of what God is doing with humanity in Christ, an example bringing comfort and confidence to the Church sojourning through space and time. Thus the first half of the preface embolism expresses the **ecclesiological dimension** of the mystery of Mary's Assumption.

The English translation of these phrases is slightly misleading. The titles "beginning," "image" and "example" are positives in the Latin, further specifications of who the "Godbearing Virgin" is. By adding the words "to be," the English translation suggests that the reason for Mary's Assumption has little to do with her own merits, but was accomplished only for the sake of the Church. Some of the officially approved translations in other languages, while freer from the Latin original than the English translation, are actually more evocative of the original's meaning. The French translation emphasizes Mary's continuing role in the life of the Church ("Perfect image of the Church to come, dawn of the Church triumphant, she guides and sustains the

²⁹Congregation for Divine Worship, *The Prefaces of the Roman Missal: A Source Compendium with Concordance and Indices*, ed. A. Ward and C. Johnson (Roma: Tipographia Poliglotta Vaticana, 1989), 399-403.

hope of your people already on the road").³⁰ The Italian emphasizes God's activity in Mary's glorification ("In her, first-fruits and image of the Church, you have revealed the fulfillment of the mystery of salvation and have made resplendent for your people, in pilgrimage upon the earth, a sign of consolation and of sure hope").³¹

The second half of the preface embolism emphasizes the **christological dimension** of the mystery of Mary's Assumption. A literal translation of the Latin would be: "For you did not wish her who had ineffably borne your Son (the author of all life, enfleshed from her) to see the corruption of the tomb." The Latin more strongly emphasizes that God did not will Mary to suffer the degradation of personal dissolution rather than simply suggesting that her body would be preserved from decay. Not only the "Lord" of life (as the English translation has it), Jesus is presented as "source" of all life. Since Jesus assumed humanity from Mary's own personal being, it is only appropriate that she receive from him plenitude of life.

Again the officially approved translations of this text in other languages suggest further nuances of this part of the preface embolism. The French translation underlines Mary's role not only in conceiving Jesus, but presenting him to the world ("You have preserved from the degradation of the tomb the body which had carried your own Son and gave to the world the author of life").³² The Spanish makes more precise the Church's teaching on the Holy Spirit's role in the Incarnation of Jesus ("With reason you did not wish, Lord, that the woman who, through the work of the Spirit, conceived in

³⁰"[P]arfaite image de l'Eglise à venir, aurore de l'Eglise triomphante, elle guide et soutient l'espérance de ton peuple encore en chemin" (Ward-Johnson, *Prefaces*, 402).

³¹"In lei, primizia e immagine della Chiesa, hai rivelato il compimento del mistero di salvezza e hai fatto risplendere per il tuo popolo, pellegrino sulla terra, un segno di consolazione e di sicura speranza" (Ward-Johnson, *Prefaces*, 402).

³²"Tu as préservé de la dégradation du tombeau le corps qui avait porté ton propre Fils et mis au monde l'auteur de la vie" (Ward-Johnson, *Prefaces*, 402).

her womb the author of life, Jesus Christ, your Son and our Lord, should know the corruption of the sepulchre").³³

The preface eschatol connects these ecclesiological and christological dimensions of the mystery of the Assumption with the praise of the heavenly realm. Not only the earthly Church but all the ranks of heaven join in joyously "confessing" (*confitentes*) the holiness of God, manifest in the glorification of Mary.

1.1. Vigil Mass of the Assumption of Mary

1.1.1. Collect

"Literal" Translation:

"Let us pray [that the Virgin Mary will help us with her prayers]

Almighty God, / you gave a humble virgin / the privilege of being the mother of your Son, / and crowned her with the glory of heaven. / May the prayers of the Virgin Mary / bring us to the salvation of Christ / and raise us up to eternal life. / We ask this through our Lord Jesus Christ. . . ."³⁴

According to the Italian liturgist Franco Brovelli, this amplified oration appears in a Cluniac Missal of 1753 C.E.; he considers it a prayer "rich in spirituality and doctrinal content."³⁵ The Latin address is simply "God" (without the addition of "almighty," appearing in the English translation), understood as God the Father. The anamnestic relative clause might be literally translated: "Regarding her humility, you

³³"Con razón no quisiste, Señor, que conociera la corrupción del sepulcro la mujer que, por obra del Espíritu, concibió en su seno al autor de la vida, Jesucristo, Hijo tuyo y Señor nuestro" (Ward-Johnson, *Prefaces*, 402).

³⁴"Deus, qui beatam Virginem Mariam, / eius humilitatem respiciens, ad hanc gratiam evexisti, / ut Unigenitus tuus ex ipsa secundum carnem nasceretur, / et hodierna die superexcellenti gloria coronasti, / eius nobis precibus concede, / ut, redemptionis tuae mysterio salvati, / a te exaltari mereamur. / Per Dominum" (MR1975:595).

³⁵Brovelli, "La memoria," 173.

[God] elevated the blessed Virgin Mary to this grace, that your Only-begotten might be born of her according to the flesh, and you crowned [her] this day with superabundant glory." The English translation obscures the reference to the Magnificat in the first part of the clause, that God has "lifted up the lowly" by designating Mary as the one to bear the Only-begotten. Similarly the sense of the liturgical *hodie*, by which the power of God's activity in crowning Mary with glory is actualized in the liturgical assembly, is underplayed in the English translation of the second part of the clause. The central petition of the prayer might be literally translated: "By her prayers grant to us that, having been saved by the mystery of your redemption, we may merit to be exalted by you." It is grammatically possible that *eius* might be translated "her" or "his" (referring to the intercession of the Blessed Virgin or to the mediation of Christ), but I believe the force of the prayer emphasizes Mary's role of interceding for the faithful. The force of the petition is that the faithful, redeemed by Christ, might be equipped by the grace of God to enjoy the life of beatitude already achieved in Mary. The collect concludes with a stereotyped Trinitarian entreaty.

The alternative opening prayer captures more vividly the reversal-of-status theme of the Magnificat and enriches the prayer by designating Mary as the "woman clothed with the sun" (Rev. 12:1). The force of the petition has been changed from a request concerning the final destiny of the faithful to one involving their mission of manifesting Christ to the nations. One might further ask what the phrase "the void of incompleteness" means.

Alternative:

"Let us pray [with Mary to the Father, in whose presence she now dwells]

Almighty Father of our Lord Jesus Christ, / you have revealed the beauty of your power / by exalting the lowly virgin of Nazareth / and making her the mother of our Savior. / May the prayers of this woman clothed with the sun / bring Jesus to the waiting world / and

fill the void of incompleteness / with the presence of her child, / who lives and reigns. . . ."

1.1.2. Prayer over the Gifts

"Lord, / receive this sacrifice of praise and peace / in honor of the assumption of the Mother of God. / May our offering bring us pardon / and make our lives a thanksgiving to you. / We ask this in the name of Jesus the Lord."³⁶

Brovelli notes that this simple oration is taken from the Ambrosian Missal for the same feast; he criticizes it for being too "generic."³⁷ The address of the prayer is "Lord" without any qualifiers. The central petition of the prayer is that the sacrifice of the worshiping assembly would be acceptable to God. "This sacrifice of praise and peace" seems an especially felicitous translation of *sacrificium placationis et laudis*, both for its euphony and because it avoids imaging God as a tyrant needing to be "placated" by our prayers. The Latin simply notes that the assembly celebrates this sacrifice on the feast of the Assumption of the holy Mother of God; it does not specifically state that the motive for the feast is to honor Mary. The force of the petition is slightly diminished in the English translation: the worshiping assembly hopes that celebrating the sacrifice will lead them not only to obtaining God's grace, favor and forgiveness (*veniam*) but also to constituting their lives as a *perpetual* thanksgiving. The prayer ends with a stereotyped Trinitarian entreaty.

1.1.3. Prayer after Communion

"God of mercy, / we rejoice because Mary, the mother of our Lord, / was taken into the glory of heaven. / May

³⁶"Suscipe, quaesumus, Domine, sacrificium placationis et laudis, / quod in sanctae Dei Genetricis Assumptione celebramus, / ut ad veniam nos obtinendam perducatur, / et in perpetua gratiarum constituatur actione. / Per Christum" (MR1975: 595).

³⁷Brovelli, "La memoria," 172.

the holy food we receive at this table / free us from evil. / We ask this through Christ our Lord.”³⁸

This simple oration served as the post-communion prayer in the Mass-formulary for the Solemnity of the Assumption celebrated on 15 August in the MR1570. After Pius XII's definition of the dogma in 1950, it was transferred to the Vigil Mass-formulary³⁹ and has been retained in the same position in MR1975.

The prayer might be literally translated: “Having been made participants at the heavenly table, we implore your mercy, Lord our God, that we who honor the Assumption of the Mother of God, might be freed from all impending evils.” The English translation transforms the appeal for divine mercy into an attribute of God in the address; it also obscures the sense that the worshiping assembly partakes of the eschatological heavenly banquet by participating in holy communion.

1.2. Mass During the Day for the Assumption of Mary

1.2.1. Collect

“Literal” Translation:

“Let us pray [that we will join Mary, the mother of the Lord, in the glory of heaven]

All-powerful and ever-living God, / you raised the sinless Virgin Mary, / Mother of your Son, / body and soul to the glory of heaven. / May we see heaven as our final goal / and come to share her glory. / We ask this. . . .”⁴⁰

³⁸“Mensae caelestis participes effecti, / imploramus clementiam tuam, Domine Deus noster, / ut, qui Assumptionem Dei Genetricis colimus, / a cunctis malis iminentibus liberemur. / Per Christum” (MR1975:595).

³⁹Bruylants, *Les oraisons*, no. 676, I:133; II:188-189. Brovelli (“La memoria,” p. 172, n. 32) notes that the oration appeared in the Ambrosian Missal and criticizes it for being too “generic.”

⁴⁰“Omnipotens sempiterne Deus, / qui immaculatam Virginem Mariam, Filii tui Genetricem, / corpore et anima ad caelestem gloriam assumpsisti, / concede, quaesumus, ut, ad superna semper intenti, / ipsius gloriae mereamus esse consortes. / Per Dominum” (MR1970:596).

This amplified oration was assigned to the Mass-formulary for 15 August by the Sacred Congregation of Rites on 31 October 1951⁴¹; only the concluding entreaty has been modified in MR1975.⁴² The address, literally translated in the English version, follows a typical Roman pattern: "God" (understood as God the Father) with two qualifying adjectives. The relative clause succinctly proclaims the dogma of the Assumption: that God "assumed the immaculate Virgin Mary, Mother of [God's] Son, body and soul into heavenly glory." The force of the petition is slightly obscured in the English translation: the worshipping assembly, pledging itself to remain forever attentive to heavenly realities, prays that it may be enabled to share in the glory already manifest in Mary. The prayer ends with a stereotyped Trinitarian entreaty.

The alternative Opening Prayer likewise stresses the dogma of the Assumption, but emphasizes the praise offered to God by creation, the worshipping assembly and Mary in the light of God's gifts of life and holiness, manifest as perfected in Mary's Assumption.

Alternative:

"Let us pray [that with the help of Mary's prayers, we too may reach our heavenly home]

**Father in heaven, / all creation rightly gives you
praise, / for all life and all holiness come from you. /
In the plan of your wisdom / she who bore the Christ
in her womb / was raised in glory to be with him
in heaven. / May we follow her example in reflecting
your holiness / and join in her hymn of endless
life and praise. / We ask this through Christ
our Lord."**

N.B. Except for changes in punctuation and the stereotyped ending, this reproduces the collecta for the Assumption in MR1961.

⁴¹Bruylants, *Les oraisons*, no. 783bis, I:133, II:222-223; the text of the decree and the formulary appears in *Acta Apostolicae Sedis* 32 (1950): 793-794.

⁴²"Per eundem Dominum" has been changed to "Per Dominum."

1.2.2. Prayer over the Gifts

"Lord, / receive this offering of our service. / You raised the Virgin Mary to the glory of heaven. / By her prayers, help us to seek you / and to live in your love. / Grant this through Christ our Lord."⁴³

This simple oration was assigned to the Mass-formulary for 15 August by the Sacred Congregation of Rites on 31 October 1951⁴⁴; only the concluding entreaty has been modified in MR1975.⁴⁵ The prayer might be literally translated: "Lord, may the offering of our devotion ascend to you, and, with the most blessed Virgin Mary having been assumed into heaven interceding [for us], may our hearts, inflamed by the fire of charity, continually seek you." The address of the prayer is "Lord" (understood as God the Father) without further qualifiers. The English translation of the central petition of the prayer slightly obscures the sense in which the eucharistic offering, the offering of the worshiping assembly and the Assumption of Mary are all imaged as "rising" (*ascendat*) to God. It is somewhat surprising that the poetic imagery of hearts on fire with yearning for God was not more vividly presented in the English translation. The prayer concludes with a stereotyped Trinitarian entreaty.

1.2.3. Prayer after Communion

"Lord, / may we who receive this sacrament of salvation / be led to the glory of heaven / by the prayers of the Virgin Mary. / We ask this in the name of Jesus the Lord."⁴⁶

⁴³"Ascendat ad te, Domine, nostrae devotionis oblatio, / et, beatissima Virgine Maria in caelum assumpta intercedente, / corda nostra, caritatis igne succensa, ad te iugiter adspirent. / Per Christum" (MR1975:596).

N.B. Except for a change in the stereotyped ending the prayer is the same as that in MR 1961 for the Assumption.

⁴⁴Bruylants, *Les oraisons*, no. 60bis, I:133, II:26; the text of the decree and the formulary appears in *Acta Apostolicae Sedis* 32 (1950): 793-794.

⁴⁵"Per *Dominum*" has been changed to "Per Christum."

⁴⁶"Sumptis, Domine, salutaribus sacramentis, / da, quaesumus, / ut, intercessione

This simple oration was assigned to the Mass-formulary for 15 August by the Sacred Congregation of Rites on 31 October 1951⁴⁷; *meritis et* has been omitted before *intercessione* and the concluding entreaty has been modified in MR1975.⁴⁸ The prayer might be literally translated: "The life-and-health-giving/saving sacraments having been consumed, grant, Lord, we pray, that, by the intercession of the Blessed Virgin Mary having been assumed into heaven, we may be led through to the glory of the resurrection." The address is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer is that the worshipping assembly may experience the fulfillment of the life of the resurrection, sacramentally present in the eucharistic elements and manifest in the celestial life of Mary. The prayer ends with a stereotyped Trinitarian entreaty.

2. FEASTS OF MARY IN ORDINARY TIME

2.1. Visitation (31 May)⁴⁹

The origins of the feast of the Visitation of the Blessed Virgin Mary are obscure. As with so many of the Marian feasts, it seems to have arisen in the Eastern churches. Some liturgical scholars have attempted to trace this feast to a 2 July commemoration of the "Depositing of the Holy Robe of the Theotokos at the Church of the Blachernae" in Constantinople during the reign of the Emperor Leo (457-478), on which date the gospel of the Visitation was read; Balthasar

beatae Virginis Mariae in caelum assumptae, / ad resurrectionis gloriam perducamur. Per Christum" (MR1975:597).

N.B. In MR1961 this prayer adds "meritis et" before "intercessione" and has "Dominum" for "Christum."

⁴⁷Bruylants, *Les oraisons*, no. 1087bis, I:133, II:316; the text of the decree and the formulary appears in *Acta Apostolicae Sedis* 31 (1950): 793-794.

⁴⁸"Per Dominum" has been changed to "Per Christum."

⁴⁹For further details concerning the liturgical celebration of the feast of the Visitation, see: Augé, "Maria," 244-245; Brovelli, "La memoria," 175; Capelle, "La liturgie," 230-231; Castellano, "(beata)," 1572-1573; Jounel, "The Veneration," 138-139; O'Donnell, *At Worship*, 79-91.

Fischer, on the basis of a feast recorded in the *Old Armenian Lectionary* representing fifth-century Jerusalemite practices, suggests that it may be associated with a "Feast of the Ark at Qiryathiarim" held on 2 July at Kiriath-jearim on the outskirts of Jerusalem.⁵⁰

The origins of the feast in the West are likewise in dispute. Some scholars believe that the feast was established at a chapter of the Franciscan Order when Bonaventure was Superior General (1293), but Jaroslav Polc convincingly argues that John Jenstein, Archbishop of Prague, is the true originator, having had the feast approved by his diocesan synod in 1386.⁵¹ The central reason Jenstein gave for establishing the feast was to pray for the unity of the Church, divided at that time by rival claimants to the papacy. He wanted the feast to be celebrated on 28 April so that it would always fall outside of Lent but be celebrated during Paschaltide after the feast of the Annunciation (25 March). Urban VI prepared for the feast's general introduction in the Roman Rite by declaring a Jubilee Year in 1390, but he died before it was actually established. His successor, Boniface IX, antedated approval to the reign of his predecessor (1389). In 1441, the Council of Basel also encouraged the celebration of the Visitation, providing a special Mass-formulary for its liturgy. Sixtus IV (1471-1484) replaced the Council of Basel's formulary with a new set of Mass euchology.

In the present Roman Rite liturgical calendar the feast of the Visitation is celebrated on 31 May, replacing the celebration of Mary, Queen of Heaven, assigned to this date since its inception in 1954. The reason it has been assigned to 31 May

⁵⁰B. Fischer, "Why Is the Feast of the Visitation Celebrated on 2 July?" in *Time and Community*, ed. J. Neil Alexander (Washington, DC: The Pastoral Press, 1990), 77-80.

⁵¹Polc has spent much of his scholarly career researching this issue. See J. V. Polc, *De origine festi Visitationis B. Mariae Virginis*, Corona Lateranensis, 9A (Rome: Lateran University Press, 1967); *idem*, "Councils and Synods of Prague and Their Statutes, 1362-1395," *Apollinaris* 53 (1980): 161-166; *idem*, "La festa della Visitazione e il giubileo del 1390," *Rivista di storia della Chiesa in Italia* 19 (1975): 165-171; *idem*, "Visitatio Beatae Mariae Virginis: da seicento anni nell'occidente liturgico," *Ephemerides Liturgicae* 103 (1989): 269-274.

in the present *Roman Calendar* is so that the commemoration would occur after the Annunciation but before the Birthday of John the Baptist (24 June). It should be noted that CM provides a Mass-formulary and scriptural readings for celebrating the Visitation in Advent.⁵²

2.1.1. Collect

"Eternal Father, / you inspired the Virgin Mary, mother of your Son, / to visit Elizabeth and help her in her need. / Keep us open to the working of your Spirit, / and with Mary may we praise you for ever. / We ask this. . . ."⁵³

According to Brovelli this oration is a new composition, inspired by the texts assigned for the feast of 2 July in the Rite of Braga⁵⁴; according to my research it also appears in MR1474 and seems to be part of the Council of Basel's Mass-formulary created for this feast.

This collect exhibits the usual fourfold structure of an amplified oration. It addresses God the Father with the stereotyped opening "Almighty, eternal God." The relative clause asserts that God prompted Mary to visit Elizabeth, but no reasons for her visit are articulated. (The English phrase "and help her in her need" does not appear in the Latin original.) The petition requests that the worshiping assembly, under the inspiration of the Spirit, be allowed to praise God forever in company with Mary; the use of "magnify" (*magnificare*) in the Latin original beautifully connects the collect-petition to the Gospel proclamation of Mary's Canticle.

⁵²For a detailed exploration of the CM texts for the Visitation, see: J. M. Joncas, "The 'Visitation' Formulary in the *Collection of Masses of the Blessed Virgin Mary*: An Exercise in Liturgical Exegesis," *Worship* 64/3 (1990): 242-259.

⁵³"Omnipotens sempiternus Deus, / qui beatam Virginem Mariam, Filium tuum gestantem, / ad visitandam Elisabeth inspirasti, / praesta, quaesumus, ut, afflanti Spiritui obsequentes, / cum ipsa te semper magnificare possimus. / Per Dominum" (MR1975:554).

⁵⁴Brovelli, "La memoria," 175, n. 46.

The collect in CM Mass-formulary 3 for celebrations of the Visitation during Advent reveals a great deal of rhetorical and theological enrichment⁵⁵: God is addressed as "savior of the human family"; the relative clause asserts that the purpose of Mary's visit is to bring God's "salvation and joy to the house of Elizabeth"; the petition clause requests that the worshipping assembly be enabled to "bring Christ to others" and magnify God with vocal praise and living holiness. In addition, Mary is termed the "Ark of the Covenant," which may connect this feast's celebration to its possible Jerusalemite historical roots.

2.1.2. Prayer over the Gifts

"Father, / make our sacrifice acceptable and holy / as you accepted the love of Mary / the mother of your Son, Jesus Christ, / who is Lord for ever and ever."⁵⁶

According to Brovelli this text is taken from the Mass-formulary of the *Missale Parisiense* for 2 July; he indicates that *humilitatem gratam* in the original has been changed to *acceptabilem caritatem* in MR1975.⁵⁷

This is a simple oration, asking that the worshipping assembly's thank-offering to the divine majesty be held acceptable, just as God was pleased to accept the *caritas* of the Mother

⁵⁵"Salvator hominum Deus, / qui per beatam Virginem Mariam, novi foederis arcam, / salutem et gaudium domui Elisabeth attulisti, / concede, quaesumus, ut, afflanti Spiritui obsequentes, / et nos Christum fratribus valeamus portare / et te laudibus magnificare et morum sanctitate. Per Dominum" (CMSac:12).

"Lord, our God, / savior of the human family, / you brought salvation and joy / to the house of Elizabeth / through the visit of the Blessed Virgin Mary, / the Ark of the new Covenant. / We ask that, in obedience / to the inspiration of the Holy Spirit, / we too may bring Christ to others, / and magnify your name / by the praise of our lips / and the holiness of our lives. / We ask this through our Lord Jesus Christ . . ." (CMBVM:20).

⁵⁶"Maiestati tuae, Domine, / hoc nostrum gratum sit sacrificium salutare, / sicut beatissimae Unigeniti tui Matris / habuisti acceptabilem caritatem. / Per Christum" (MR1975:554).

⁵⁷Brovelli, "La memoria," 175, n. 47.

of the Only-Begotten. The parallel prayer in CM Mass-formulary 3 is considerably more developed,⁵⁸ including references to the activity of the Spirit, the Immaculate Conception and the mystery of the Incarnation.

2.1.3. Prayer after Communion

"Lord, / let the Church praise you / for the great things you have done for your people. / May we always recognize with joy / the presence of Christ in the eucharist we celebrate, / as John the Baptist hailed the presence / of our Savior in the womb of Mary. / We ask this through Christ our Lord."⁵⁹

Brovelli records that the first phrase of this amplified oration (inspired by Luke 1) is new, while the second is taken from the *Missale Parisiense* for 2 July.⁶⁰ After addressing God (the Father) as *Deus* without adjectival modification, the prayer's relative clause echoes the Magnificat in noting that God has done "great things for his faithful ones." The prayer then requests that the Church may continue to glorify God (again echoing the Magnificat) and that, just as John the Baptist recognized Christ borne by Mary, it may joyfully recognize Christ, borne in the sacrament of the eucharist. There may be a suggestion that just as Mary manifested Christ present-but-yet-to-be-born, so the eucharist manifests Christ present-but-yet-to-come-again.

⁵⁸"Munera nostra, quaesumus, Domine, / Spiritus ille sanctificet, / qui beatam Virginem Mariam novam plasmavit creaturam, / ut ex ipsa, caelesti rore perfusa, / fructus oriretur salutis, Iesus Christus Filius tuus. / Qui vivit" (CMSac:12).

"Lord, / may our gifts be sanctified by the Holy Spirit / who formed the Blessed Virgin Mary / to be a new creation, / and send down upon her / the dew of heavenly grace, / so that her womb might bear the fruit / of our salvation, / Jesus Christ, your Son, / who lives and reigns for ever and ever" (CMBVM:20).

⁵⁹"Magnificet te, Deus, Ecclesia tua / qui tuis fecisti magna fidelibus, / et, quem latentem beatus Ioannes cum exultatione praesensit, / eundem semper viventem / cum laetitia in hoc percipiat sacramento. / Per Christum" (MR1975:554).

⁶⁰Brovelli, "La memoria," 175-176, n. 48.

The parallel oration in CM Mass-formulary 3 expands the petitions of the prayer beyond benefits to the worshipping assembly itself.⁶¹ In addition, it emphasizes the missionary outreach engendered by fruitful participation in the eucharist, a missionary outreach to all those needing to be "visited" by Christ, borne by the members of the Church.

It should also be noted that MR1975 prescribes the Common Prefaces of the BVM I or II (P56 or 57) for the celebration of the Visitation, but CM Mass-formulary 3 provides a proper Preface that exquisitely articulates themes proper to this feast.⁶² Perhaps the territorial bishops' conference or local ordinary could give permission for this preface to be prayed on 31 May as well as on *ad libitum* celebrations of the Visitation during Advent.

⁶¹"Ecclesia tua, Domine, / divinis instructa sacramentis et Spiritu Sancto repleta, / ad cunctos populos laeta festinet, / ut, eius verbum salutis audientes, / de peracta redemptione exsultent / et Christum tuum omnium gentium Salvatorum agnoscant. / Qui vivit" (CMSac:13).

"Lord, / you have nourished the Church with your sacramental gifts / and poured out on it your Holy Spirit: / may it hasten to bring your message of joy to the whole world, / so that all peoples may receive your saving word, / rejoice in your redeeming love, / and acknowledge as their savior / your anointed Son, / who lives and reigns for ever and ever" (CMBVM:22).

⁶²"Vere dignum et iustum est, aequum et salutare, / nos tibi semper et ubique gratias agere: / Domine, sancte Pater, omnipotens aeternae Deus, / per Christum Dominum nostrum. / Qui, prophetis Elisabeth verbis Spiritu movente prolatis, / fastigium nobis sanctae Mariae Virginis manifestas. / Beata enim ob fidem in promissam salutem, / ipsa merito salutatur, / et in caritatis servitio / mater Domini a matre Praecursoris agnoscitur. / Unde Deiparae Virginis cantico / cum exultatione coniungimur, / tuamque magnificamus humiliter maiestatem, cum angelorum sanctorumque turmis / sine cessatione clamantes: / Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth" (CMSac:12-13).

"Father, all-powerful and ever-living God, / we do well always and everywhere to give you thanks / through Jesus Christ our Lord. / By your Holy Spirit / you inspired Elizabeth / to reveal the surpassing honor / you have given to the Blessed Virgin Mary. / Elizabeth proclaims her blessed / because she believed in your promise of salvation; / as Mary visits her with loving concern, / the mother of Christ's herald / greets Mary as the mother of the Lord. / We make our own the canticle of joy / on the lips of God's Virgin Mother, / and in our lowliness we too proclaim your greatness / in the never-ending hymn / of the whole company of angels and saints / as they cry out: / Holy, holy, holy Lord, God of power and might . . ." (CMBVM:21).

2.2. Birth of Mary (8 September)⁶³

As is the case with so many Marian liturgical feasts the celebration of Mary's birthday seems to have arisen in the East, specifically at Jerusalem, probably about the sixth century. While we have evidence from the fifth century of a church dedicated to St. Anne north of the Temple in Jerusalem, the earliest reference to this church marking the birthplace of Mary comes from Sophronius, Patriarch of Jerusalem, in 603 C.E. In Constantinople the civil and liturgical year began on 1 September; a commemoration of the birth of Mary seemed quite appropriate to that Eastern community on the octave of the New Year. Furthermore by assigning 8 September as the date of Mary's birth, the commemoration of the Immaculate Conception was likewise fixed at 8 December, i.e., nine months earlier.

In Rome the feast of Mary's Nativity was introduced around the beginning of the seventh century. As was noted above, Pope Sergius I assigned a procession (*litania*) from the Roman Forum to St. Mary Major to mark this Marian feast.

In addition to the minor euchology assigned to the feast, MR1975 directs that Preface I or II of the Blessed Virgin Mary (P56 or 57) be prayed. No minor euchology or proper preface appropriate to this feast appears in CM.

2.2.1. Collect

"Father of mercy, / give your people help and strength from heaven. / The birth of the Virgin Mary's Son / was the dawn of our salvation. / May this celebration of her birthday / bring us closer to lasting peace. / Grant this through our Lord Jesus Christ, your son, . . ."⁶⁴

⁶³For further information about the feast of the Nativity of Mary, see: Augé, "Maria," 243-244; Brovelli, "La memoria," 174-175; Capelle, "La liturgie," 225-226; Castellano, "(beata)," 1572; Jounel, "The Veneration," 136; O'Donnell, *At Worship*, 158-171.

⁶⁴"Famulis tuis, quaesumus, Domine, / caelestis gratiae munus impertire, / ut,

This oration appears in the Hadrianum and MR1570 as the opening prayer in the Mass-formulary for the birth of Mary celebrated on 8 September; it also appears as a prayer over the people for the same feast in the Sacramentaries of Gellone (no. 1434) and St. Gall (no. 1165). It has been slightly modified in MR1975: *votiva solemnitas* has been changed to *festivitas*.⁶⁵

This simple oration might be literally translated: "[Grant] your servants, Lord, we pray, to share the office of heavenly grace, so that, for those to whom the birth of the Blessed Virgin raised up the beginning of salvation, the festival of her Nativity may grant an increase of peace." The address of the prayer is "Lord" (understood as God the Father) without qualifying adjectives. The central petition of the prayer is that the worshiping assembly may join in the task, office and duty (*munus*) of heavenly grace, probably a reference to the eucharistic liturgy itself. The force of the petition is that celebrating the festival would bring an *increase* in the peace already granted to the worshiping assembly (*not* "lasting peace" as in the English translation). Note that Mary's birth is lauded as the "preface of salvation" (*salutis exordium*) because her human existence is the necessary pre-condition for the birth of the Redeemer. The prayer ends with a stereotyped Trinitarian entreaty.

2.2.2. Prayer over the Gifts

"Father, / the birth of Christ your Son / increased the virgin mother's love for you. / May his sharing in our human nature / give us courage in our weakness, / free us from our sins, / and make our offering acceptable. / We ask this in the name of Jesus the Lord."⁶⁶

quibus beatae Virginis partus exstitit salutis exordium, / Nativitatis eius festivitas pacis tribuat incrementum. / Per Dominum" (MR1975:607).

⁶⁵Bruylants, *Les oraisons*, no. 559, I:142, II:152.

⁶⁶"Unigeniti tui, Domine, nobis succurrat humanitas, / ut, qui natus de Virgine / Matris integritatem non minuit, sed sacravit, / a nostris nos piaculis exuens, / oblationem nostram tibi reddat acceptam. / Qui vivit" (MR1975:607).

This simple oration appears in the Hadrianum, Sacramentary of St. Gall and MR1570 as the prayer over the gifts in the Mass-formulary for the birth of Mary celebrated on 8 September. The text has been modified fairly extensively in MR1975: *in Nativitatis eius sollemniis* has been omitted; *a* has been prefixed to *nostris* following the usage of the Hadrianum and St. Gall Sacramentaries; *faciat* has been changed to *reddat* and the concluding entreaty has been changed from *Qui tecum* to *Qui vivit*.⁶⁷

This prayer over the gifts might be literally translated: "Lord, may the humanity of your Only-begotten help us, so that he, who, born of the Virgin, did not diminish the integrity of his Mother but sanctified it, divesting us of our sins, might make our offering acceptable to return to you." The address is "Lord" (understood as God the Father) without qualifiers. The central petition is that the worshipping assembly would be assisted by the human nature shared between itself and Christ to offer an acceptable sacrifice to God. The sacrifice will be made acceptable by making the offerers acceptable, an activity compared to the marvelous way in which Jesus did not destroy his Mother's virginity but made it holy. There is nothing in the Latin text that justifies the translation "the birth of Christ your Son *increased the Virgin Mother's love for you*": the text does not concentrate on Mary's reaction to God's favor, but on the sanctification of her virginity. The prayer concludes with a stereotyped Trinitarian entreaty.

2.2.3. Prayer after Communion

"Lord, may your Church, renewed at this holy eucharist, / be filled with joy at the birth of the Virgin Mary, / who brought the dawn of hope and salvation to the world. / We ask this through Christ our Lord."⁶⁸

⁶⁷Bruylants, *Les oraisons*, no. 1167, I:142, II:339.

⁶⁸"Exsultet Ecclesia tua, Domine, / quam sacris mysteriis refecisti, / de beatae Mariae Virginis Nativitate congaudens, / quae universo mundo spes fuit et aurora salutis. Per Christum" (MR1970:607).

According to Brovelli, this simple oration is a new composition inspired by phrases from the prayer over the gifts (*auroram consurgentem*) and the prayer after communion (*exsultantes... expectantem nasciturum*) of the Mass-formulary for the Nativity of Mary in the *Missale Parisiense*.⁶⁹ The prayer might be literally translated: "Lord, may your church, which you have refashioned by the sacred mysteries, exult, rejoicing at the birth of the Blessed Virgin Mary, which was hope for the entire world and the dawn of salvation." The address of the prayer is "Lord" (understood as God the Father) without qualifiers. The central petition is that the worshipping assembly, having been renewed, refreshed and reformed by its participation in the liturgy, might exult. The reason for its joy lies in the historical event of the birth of Mary, which was both the true hope for all humanity and the first glimmering light of the salvation accomplished in Christ Jesus. The prayer concludes with a stereotyped Trinitarian entreaty.

3. OBLIGATORY MEMORIALS OF MARY IN ORDINARY TIME

3.1. Queenship of Mary (22 August)⁷⁰

A major impetus for the liturgical celebration of the Queenship of Mary arose after the institution of the Feast of Christ the King in 1925. A cathedral in Port Said was dedicated to Mary under this title in 1933. In 1954, Pius XII both wrote an encyclical on the topic (*Ad coeli Reginam*) and directed that henceforth a feast of the Queenship of Mary be celebrated on 31 May in the Roman Rite. In the present *Roman Calendar* the Queenship of Mary has become an obligatory memorial celebrated on the octave of the Assumption.

⁶⁹Brovelli, "La memoria," 174-175, n. 43.

⁷⁰For further information concerning the memorial of the Queenship of Mary, see: Castellano, "(beata)," 1573; Jounel, "The Veneration," 147; O'Donnell, *At Worship*, 148-157.

3.1.1. Collect

"Father, / you have given us the mother of your Son / to be our queen and mother. / With the support of her prayers / may we come to share the glory of your children / in the kingdom of heaven. / We ask this through our Lord Jesus Christ, your Son,"⁷¹

According to Brovelli, this amplified oration is taken from oration four of the Ambrosian Breviary and it is the only one of the orations assigned to the feast that articulates its particular meaning.⁷²

This collect might be literally translated: "God, you who have constituted the Bearer of your Son as our Mother and Queen, graciously grant, that, supported by her intercessions, we may attain to the glory of your sons in the heavenly kingdom." The address of the prayer is "God" (understood as God the Father) without qualifiers. The relative clause declares that it is God who has established Mary as mother and queen of the worshiping assembly. It is interesting to note that the Latin text differentiates the maternal relationship between Mary and Jesus (*Genetrix*) and between Mary and the Church (*Mater*). The central petition of the prayer requests that the praying community would come to share as children of Mary in the glory she already possesses as queen of heaven. The prayer concludes with a stereotyped Trinitarian entreaty.

3.1.2. Prayer over the Gifts

"Lord, / celebrating the feast of the Virgin Mary, / we offer you our gifts and prayers: / may Christ, who offered himself as a perfect sacrifice, / bring mankind

⁷¹"Deus, qui Filii tui Genetricem / nostram constituisti Matrem atque Reginam, / concede propitius, ut, ipsius intercessione suffulti, / tuorum in regno caelesti consequamur gloriam filiorum. / Per Dominum" (MR1975:600).

⁷²Brovelli, "La memoria," 173, n. 38.

the peace and love of your kingdom, / where he lives and reigns for ever and ever."⁷³

Judging this simple oration "too generic," Brovelli notes that it is taken from expressions common to the Ambrosian Missal and MR1570.⁷⁴ The prayer might be literally translated: "Honoring afresh the memory of the Blessed Virgin Mary [and] praying to you, Lord, we offer our gifts, so that the humanity of him who offered himself to you as an immaculate oblation on the cross may be helpful to us." The address is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer is that the human nature shared by Christ and the worshiping assembly may assist the community in honoring Mary, praying, and offering its gifts in the context of the sacrificial offering of the cross re-presented in eucharist. The prayer ends with a stereotyped Trinitarian entreaty. The prayer does not explicitly mention the queenship of Mary or advance our theological understanding of the title.

3.1.3. Prayer after Communion

"Lord, / we have eaten the bread of heaven. / May we who honor the memory of the Virgin Mary / share one day in your banquet of eternal life. / We ask this in the name of Jesus the Lord."⁷⁵

Like the preceding *super oblata*, Brovelli judges this simple oration culled from phrases common to the Ambrosian Missal and MR1570 "too generic."⁷⁶ The prayer might be literally translated: "The heavenly sacraments having

⁷³"Memoriam recolentes beatæ Virginis Mariæ, / tibi, Domine, munera nostra offerimus, deprecantes, / ut eius nobis succurrat humanitas, / qui tibi oblationem seipsum in cruce obtulit immaculatam. / Qui vivit" (MR1975:600).

⁷⁴Brovelli, "La memoria," 174, n. 39.

⁷⁵"Sumptis, Domine, sacramentis cælestibus, / te supplices deprecamus, / ut, qui beatæ Virginis Mariæ memoriam venerando recolimus, / æterni convivii mereamur esse participes. / Per Christum" (MR1975:600).

⁷⁶Brovelli, "La memoria," 174, n. 39.

been consumed, suppliant we pray you, Lord, that we, who recall by venerating the memory of the Blessed Virgin Mary, may merit to be participants in the eternal banquet." The address of the prayer is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer is that the worshiping assembly, having been given a foretaste of the heavenly banquet in the eucharistic meal, may partake in the eternal feast of heaven. The prayer ends with a stereotyped Trinitarian entreaty. Like the prayer over the gifts, this post communion prayer does not employ the term "queen" nor advance our appreciation of this devotional appellation.

While MR1975 prescribes the Common Prefaces of the BVM I or II (P56 or 57) for the celebration of the Queenship of Mary, CM Mass-formulary 29 provides a proper Preface that powerfully articulates themes proper to the feast.⁷⁷ Perhaps the territorial bishops' conference or local ordinary could give permission for this preface to be prayed on 22 August as well as on *ad libitum* celebrations of the memorial during Ordinary Time.

⁷⁷"Vere dignum est tibi gratias agere, / vere iustum est te glorificare, Pater sancte, / per Iesum Christum Dominum nostrum. / Tu enim misericors et iustus / elatos disperdis et exaltas elisos: / Christum tuum, qui usque ad mortem se humiliavit, / gloria et honore coronatum ad dexteram tuam collocasti, / regem regum et dominum dominantium; / sed et beatam Virginem, humilem ancillam tuam, / quae ignominiam crucis Filii patienter sustinuit, / super choros Angelorum exaltasti, / ubi cum ipso regnat gloriosa, / pro cunctis hominibus exorans, / advocata gratiae et universorum regina. / Et ideo, cum innumeris Angelis, / una te magnificamus laudis voce, dicentes: / Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth" (CMSac:116).

"Father, all-powerful and ever-living God, / we do well always and everywhere to give you thanks / through Jesus Christ our Lord. / You are merciful and just, / scattering the proud and raising up the broken-hearted. / When your Son humbled himself and accepted death, / you crowned him with glory and honor, / and seated him at your right hand / as King of kings and Lord of lords. / When the Blessed Virgin, your lowly handmaid, / endured with patient suffering / the shame of her Son's crucifixion, / you exalted her above all the choirs of angels, / to reign with him in glory, / and to intercede for all your children, / our advocate of grace / and the Queen of all creation. With the whole host of angels / we magnify your name / as we praise you with one voice: / Holy, holy, holy Lord, God of power and might..." (CMBVM:45).

3.2. Our Lady of Sorrows (15 September)⁷⁸

The liturgical celebration of Our Lady of Sorrows finds its devotional foundations in Western medieval spirituality and practices. Although an oratory dedicated to Mary at the Cross had already been built by 1011 C.E. in Paderborn, Germany, devotion to the Sorrowful Mother was especially characteristic of Franciscan and Cistercian spiritual traditions in the twelfth and thirteenth centuries. Two feasts of the Sorrows (Dolors) of Mary appeared in the Roman Calendar on the eve of Vatican II. The first, celebrated on the third Sunday in September, appeared in Servite calendars by 1668. In 1814, this feast was extended to the universal Church by Pius VII. Pius X assigned it to the day after the feast of the Exaltation of the Holy Cross, i.e., 15 September. The second form of this liturgical memorial arose in 1423, when the Synod of Cologne established a feast of Mary's Sorrows as an expiation for the actions of the iconoclastic Hussites against images of the Crucified and his Mother. Again, through the sponsorship of the Servites, this feast (celebrated on the Friday before Palm Sunday) was extended to the universal church in 1727. This duplication of the feast was eliminated when the Roman Calendar was revised in 1969.

It should be noted that CM provides two Mass-formularies (nos. 11 and 12) entitled "Beata Maria Virgo iuxta Crucem Domini" for use during Lent that have strong thematic connections with the MR1975 celebration on 15 September.

3.2.1. Collect

"Father, / as your Son was raised on the cross, / his mother Mary stood by him, sharing his sufferings. / May your Church be united with Christ / in his suffer-

⁷⁸For further information on the memorial of Our Lady of Sorrows, see: Brovelli, "La memoria," 176-177; Capelle, "La liturgie," 229-230; Castellano, "(beata)," 1573-1574; Jounel, "The Veneration," 141, 146; O'Donnell, *At Worship*, 172-186.

ing and death / and so come to share in his rising to new life, / where he lives and reigns with you and the Holy Spirit, / one God, for ever and ever.”⁷⁹

Brovelli records that this amplified oration is taken in good measure from the Ambrosian liturgy; the collect that had appeared in the Roman Rite on this date and on the Friday after Passion Sunday⁸⁰ has not been retained in MR1975.⁸¹ The prayer might be literally translated: “God, you who willed that [his] Mother should stand by suffering with your Son lifted up upon the cross, grant to your Church, that, having been made a sharer with her of the passion of Christ, it may merit to be a participant in his resurrection.” The address is “God” (understood as God the Father) without qualifiers. The English translation of the relative clause softens the sense that it was according to God’s will that Mary would remain faithful at the cross, sharing in her Son’s sufferings. Likewise the English translation of the central petition weakens the sense that the Church is united *through Mary* to the saving suffering and death of her Son. The prayer ends with a stereotyped Trinitarian entreaty.

Comparing this collect with those in CM Mass-formularies 11 and 12 is instructive. The Opening Prayer in CM Mass-formulary 11 exquisitely unites the Pauline teaching of the suffering members of the Church bringing to completion the saving passion of Christ (cf. Col 1:24), the share Mary had in the agony of her Son on the cross, and the mission of Christians to alleviate suffering by bearing it in solidarity with others:

⁷⁹“Deus, qui Filio tuo in cruce exaltato / compatiens Matrem astare voluisti, / da Ecclesiae tuae, / ut, Christi passionis cum ipsa consors effecta, / eiusdem resurrectionis particeps esse mereatur. / Per Dominum” (MR1975:611).

⁸⁰This collect clearly shows the movement from a *devotional* celebration of the feast to a *liturgical* celebration of Mary in the mysteries of Christ: “Deus, in cuius passione, secundum Simeonis prophetiam, dulcissimam animam gloriosae Virginis et Matris Mariae doloris gladium pertransiuit: concede propitius; ut, qui transfixionem ejus et passionem venerando recolimus, gloriosis meritis et precibus omnium Sanctorum Cruci fideliter astantium intercedentibus, passionis tuae effectum felicem consequamur: Qui vivis” (Bruylants, *Les oraisons*, no. 228, I:144, II:70-71) (cf. Luke 2:35).

⁸¹Brovelli, “La memoria,” 176, n. 51.

Lord our God, / in your eternal wisdom / you fill out the passion of Christ / through the suffering that his members endure / in the many trials of this life. / As you gave his Mother strength in her agony / to stand by the cross of your Son, / grant that we too may bring loving comfort to others / in their distress of mind or body. / We ask this through our Lord Jesus Christ. . . .⁸²

The Opening Prayers in CM Mass-formulary 12, while likewise enriching our devotion to the Sorrowful Mother, are less theologically rich.⁸³

3.2.2. Prayer over the Gifts

"God of mercy, / receive the prayers and gifts we offer / in praise of your name / on this feast of the Virgin Mary. / While she stood beside the cross of Jesus / you gave her to us as our loving mother. / Grant this through Christ our Lord."⁸⁴

According to Brovelli, this text is constructed from two phrases freely adapted from the *Missale Parisiense* for Friday

⁸²CMBVM:28. Cf. "Deus, qui passionem Christi tui in eius membris, / infinitis vitae aerumnis vexatis, / arcano perficis consilio, / concede, quaesumus, ut, sicut Filio tuo in cruce morienti, / perdolentem Matrem astare voluisti, / ita et nos, beatam Virginem imitati, / fratribus laborantibus caritate et solacio semper adsimus. / Per Dominum" (CMSac:45).

⁸³"Deus, qui ad humanam substantiam / diabolica fraude deceptam mirabiliter reparandam / Filio tuo patienti compatiens Matrem sociasti, / da populis tuis, / ut vetustatem deponant peccato contractam / et novitatem induant restauratione promeritam. Per Dominum" (CMSac:48).

"God, who associated the co-suffering Mother with your suffering Son for the wondrous repairing of the human substance, deceived by devilish deceits, grant to your people that they may have done with the long age straitened by sin and assume the new age merited by restoration. Through our Lord" [my translation].

Alternative: "Deus, qui Filio tuo pendenti in cruce, / compatiens Matrem astare voluisti, custodi in progenie tua tanti operis fructus / eosque in dies benignus adauge. Per Dominum" (CMSac:48).

"God, who wished the co-suffering Mother to give assistance to your Son hanging on the cross, guard in those you have begotten the fruits of so great a work and benevolently cause them to grow in these days. Through our Lord" [my translation].

⁸⁴"Suscipe, misericors Deus, ad tui nominis laudem / preces hostiasque / in veneratione beatae Mariae Virginis exhibitas, / quam, stantem iuxta crucem Iesu, / clementer nobis Matrem piissimam providisti. / Per Christum" (MR1975:611).

of Passion Week: *quae iuxta crucem hostiam obtulit unigenitum Filium tuum* and *quam moriens in cruce nobis matris providisti*.⁸⁵ The collect that had appeared on this date and on the Friday after Passion Sunday⁸⁶ has not been retained for this feast in MR1975.

The prayer might be literally translated: "Merciful God, accept to the praise of your name the prayers and offerings presented in veneration of the Blessed Virgin Mary, whom, standing close to the cross of Jesus, you mercifully provided to us as [our] most devoted Mother." The address is to "God" (understood as God the Father) with the qualifying adjective "merciful." The central petition of the prayer is that God would receive the spiritual and temporal gifts of the worshipping assembly as worthy of his praise. However, the appropriateness of this prayer for the feast appears in its modification of the central petition: although John 19:25-27 has been interpreted in a variety of ways by exegetes, this liturgical text sees the designation of Mary and the Beloved Disciple as mother and son by the crucified Christ as an articulation of Mary's maternal status vis-a-vis the Church. The prayer concludes with a stereotyped Trinitarian entreaty.

The *super oblata* prayers in both CM Mass-formularies 11 and 12 provide theological enrichment for the contemplation of this mystery. The prayer over the gifts in CM Mass-formulary 11 might be literally translated: "Mercifully accept the offerings of your family, Lord, and change [them] into the sacrament of human redemption, of which the noble Virgin, at the altar of the cross, showed herself the female servant."⁸⁷ This prayer both beautifully connects

⁸⁵Brovelli, "La memoria," 176, n. 50.

⁸⁶It may be instructive to compare these two orations to show again the shift from *devotional* to *liturgical* expressions of the role of Mary in the mysteries of Christ: "Offerimus tibi preces et hostias, Domine Jesu Christe, humiliter supplicantes: ut, qui Transfixionem dulcissimi spiritus beatae Mariae, Matris tuae, precibus recensemus; suo, suorumque sub Cruce Sanctorum consortium multiplicato piissimo interventu, meritis mortis tuae, meritum cum beatis habeamus: Qui vivis" (Bruylants, *Les Oraisons*, no. 740, I:144, II:209).

⁸⁷"Oblationes familiae tuae, Domine, clementer assume, / et in sacramentum humanae redemptionis converte, / cuius generosa Virgo, in ara crucis, / exstitit

the sacrifice of the cross with its ritual re-presentation in the eucharistic sacrifice and underlines Mary's participation in the self-offering of her Son. The prayer over the gifts in CM Mass-formulary 12⁸⁸ likewise underlines the Blessed Virgin's role as "associate" in her Son's saving passion manifest in the eucharist (*per altaris sacrificium, cui Virgo sociatur*) and adds the note of the Holy Spirit's participation in the sanctification of the eucharistic gifts.

3.3.3. Prayer after Communion

"Lord, / hear the prayers / of those who receive the sacraments of eternal salvation. / As we honor the compassionate love of the Virgin Mary, / may we make up in our own lives / whatever is lacking in the sufferings of Christ / for the good of the Church. / We ask this in the name of Jesus the Lord."⁸⁹

According to Brovelli this simple oration is a new composition.⁹⁰ The collect that appeared on this date and on the Friday after Passion Sunday⁹¹ has not been retained for this feast in the MR1975.

administra. / Per Christum" (CMSac:45).

"Lord, / as we recall the compassion of Mary, your faithful handmaid, / who stood by the altar of the cross, / graciously receive the offerings of your family, / and make them the sacrament of our redemption. / We ask this through Christ our Lord" (CMBVM:28).

⁸⁸"Munera nostra, quaesumus, Domine, / Sancti Spiritus igne propitiatus absume, / ut, per altaris sacrificium, cui Virgo sociatur, / et nostra deleantur peccata / et caelorum ianua nobis reseretur. / Per Christum" (CMSac:48).

"Lord, we pray that you, having been propitiated by the fire of the Holy Spirit, would accept our gifts that, through the sacrifice of the altar with which the Virgin is associated, both our sins may be forgiven and the gates of the heavens might be opened to us. Through Christ" [my translation].

⁸⁹"Sumptis, Domine, sacramentis redemptionis aeternae, / supplices deprecamur, / ut, compassionem beatae Mariae Virginis recolentes, / ea in nobis pro Ecclesia adimpleamus, / quae desunt Christi passionum. / Per Christum" (MR1975:611).

⁹⁰Brovelli, "La memoria," 176, n. 52.

⁹¹It may be instructive to compare the two orations to show the shift from *devotional* to *mystagogical* prayer on this feast: "Sacrificia, quae sumpsimus, Domine Jesu Christe, Transfixionem Matris tuae et Virginis devote celebrantes: nobis impetrent apud clementiam tuam omnis boni salutaris effectum: Qui vivis" (Bruylants, *Les oraisons*, no. 1006, I:144, II:290).

This post communion prayer might be literally translated: "The sacraments of eternal redemption having been consumed, suppliant we pray you, Lord, that, recalling the compassion of the Blessed Virgin Mary, we might on behalf of the Church bring to fulfillment in us those things which are lacking in the passion of Christ." The address of the prayer is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer applies Colossians 1:24 to the lives of the members of the worshipping assembly. It strongly underlines the ethical dimension of eucharistic worship: that sharing in the divine mysteries entails a share in the redemptive self-sacrifice of Christ. The use of *recolentes* suggests that the worshipping assembly not only "calls to mind" Mary's compassion (literally, her "co-suffering" with Christ), but that it "cultivates" this virtue by means of the liturgy. The prayer ends with a stereotyped Trinitarian entreaty.

A glance at the post communion prayers in CM Mass-formularies 11 and 12 embellishes our understanding of this feast. The prayer in CM Mass-formulary 11 might be literally translated: "The foretaste of salvation having been consumed, suppliant we pray you, Lord, that the Spirit Paraclete superabounding in your Church may be generously poured out upon all nations; [that Spirit] whom, by the sacrifice of the cross, with [his] Mother co-suffering, Christ the High Priest gained."⁹² The direct result of Christ's sacrificial self-offering is the outpouring of the Holy Spirit in the Church for the sake of the world; Mary, as the model disciple, shares in what Christ has wrought by sharing in his passion. The prayer in CM Mass-formulary 12 makes the connection between

⁹²"Sumpto salutis pignore, / supplices te, Domine, adprecatur, / ut Paracletus Spiritus in Ecclesia tua superabundans, / in universas gentes affluenter redundet; / quem, sacrificio crucis, compatiente Matre, / Christus, summus sacerdos, promeruit. / Qui vivit" (CMSac:46).

"Lord, / you have given us / the promise and foretaste of salvation. / Grant that the Holy Spirit, the Paraclete, / poured out upon your Church, / may descend in power on all peoples, / whom Christ, the high priest, claims / as the reward of his sacrifice, / offered on the cross / while his Mother shared his sufferings. / We ask this through Christ our Lord" (CMBVM:30).

Mary's participation in the sufferings of her Son and the daily "cross-bearing" of Christian worshippers.⁹³

Finally, it should be noted that MR1975 prescribes the Common Prefaces of the BVM I or II (P56 or 57) for the celebration of Our Lady of Sorrows, but CM Mass-formularies 11⁹⁴ and 12⁹⁵ provide two proper Prefaces that eloquently

⁹³"Tuere nos, Domine, famulos tuos, / quos, compassionem beatae Virginis recolentes, / paschalibus satiasti sacramentis, / et concede ut, cotidianam crucem ferentes, / Christi resurrectionis mereamur esse consortes. / Qui vivit" (CMSac:50).

"Lord, look with care upon us your servants whom, recalling the compassion of the Blessed Virgin, you have filled with the paschal sacraments and grant that, carrying the cross daily, we may merit to be partakers in the resurrection of Christ. Who lives" [my translation].

⁹⁴"Vere dignum et iustum est, aequum et salutare, / nos tibi semper et ubique gratias agere: / Domine, sancte Pater, omnipotens aeternae Deus, / per Christum Dominum nostrum. / Quia providenti consilio statuisti / ut iuxta crucem Filii Mater sisteret fidelis, / antiquas adimplens figuras / et nova praebens documenta vitae. / Ibi enim beata Virgo nova fulget Eva, / ut, sicut mulier contulit ad mortem, / ita mulier conferret ad vitam. / Ibi dispersos homines, Christi morte congregatos, / materno suscipiens amore, / Matris Sion adimplet mysterium. / Ibi exemplar existit Ecclesiae sponsae, / quae, intrepidam Virginem contemplans, / fidem Sponso datam integram servat, / nec perterrita minis nec persecutionibus fracta. / Et ideo, choris angelicis sociati, te laudamus, in gaudio confitentes: / Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth" (CMSac:45-46).

"Father, all-powerful and ever-living God, / we do well always and everywhere to give you thanks / through Jesus Christ our Lord. / In your loving providence / you decreed that Mary, his Mother, should remain faithful / beside the cross of her Son, / and so fulfill in her person / the prophecies of old, / and enrich the world / with her own witness of living faith. / We see her as the new Eve, / for, as a woman shared in bringing death, / so a woman was to share in restoring life. / With motherly love / she embraces her scattered children, / reunited through the death of Christ, / and is revealed as the true Zion, / mother-city of all peoples. / In her we see the Church, the Bride of Christ, / which draws inspiration from her courage, / keeping constant faith with its Bridegroom, unbowed by fear and unbroken by persecution. / In our joy we sing to your glory / with all the choirs of angels: / Holy, holy, holy Lord, God of power and might . . ." (CMBVM:29-30).

⁹⁵"Vere dignum et iustum est, aequum et salutare, / nos tibi semper et ubique gratias agere: / Domine, sancte Pater, omnipotens aeternae Deus, / per Christum Dominum nostrum. / Tu enim, ad humanam sobolem / sapienti consilio reformandam / novam Evam iuxta crucem novi Adami astare voluisti: / ut quae, divino fecundante Spiritu, facta erat mater, / novo tuae pietatis dono fieret socia passionis; / et quae dolores Filium generando non senserat, / nos tibi regenerando gravissimos sustineret. / Et ideo cum Angelis et Archangelis, / cum Thronis et Domination-

expound themes proper to the feast. Perhaps the territorial bishops' conference or local ordinary could give permission for these prefaces to be prayed on 15 September as well as on *ad libitum* celebrations of Mary at the Foot of the Cross during Lent.

3.3. Our Lady of the Rosary (7 October)⁹⁶

Evidence for the practice of reciting the rosary in the West appears in various forms from the twelfth century onward. Pope Pius V approved a standard form for reciting the rosary, quite similar to that used by present-day Roman Catholics, in 1569. In 1573, this same Pope established the liturgical feast of Our Lady of the Rosary in thanksgiving for the victory at Lepanto against the Turks.

3.3.1. Collect

"Lord, / fill our hearts with your love, / and as you revealed to us by an angel / the coming of your Son as man, / so lead us through this suffering and death / to the glory of his resurrection, / who lives and reigns with you and the Holy Spirit, / one God, for ever and ever."⁹⁷

ibus, / hymnum gloriae tuae canimus, sine fine dicentes: / Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth" (CMSac:49).

"It is truly right and just, proper and salutary, for us always and everywhere to give thanks to you, Lord, holy Father, almighty eternal God, through Christ our Lord. For you willed that the new Eve should remain at the foot of the cross of the new Adam for the reforming of the human race according to your wise counsel, so that she who, by the Spirit's divine act of making her fertile, had been made a mother might become a female companion of [Jesus'] suffering by a new gift of your piety; and that she who had not felt sorrows in giving birth to the Son, might undergo extremely painful ones in regenerating us for you. And so with angels and archangels, with thrones and dominations, we sing the hymn of your glory, crying out without end: Holy, holy, holy Lord, God of Sabaoth" [my translation].

⁹⁶For further information on the memorial of Our Lady of the Rosary, see: Capelle, "La liturgie," 232; Castellano, "(beata)," 1574; Jounel, "The Veneration," 145; O'Donnell, *At Worship*, 187-202.

⁹⁷"Gratiam tuam, quaesumus, Domine, mentibus nostris infunde, / ut qui, Angelo

This simple oration appears as a post-communion prayer for the Feast of the Annunciation (25 March) in the Hadrianum, Angoulême and Padova Sacramentaries, as well as in MR1570.⁹⁸ In the vernacular, this prayer is often prayed after the recitation of the Rosary or the Angelus. *Beata Maria Virgine intercedente* has been added before *per passionem eius* in MR1975. The *oratio* formerly appearing for this feast in the post-1716 MR has not been retained in MR1975.⁹⁹

The address of the prayer is "Lord" (understood as God the Father) without qualifiers. The central petition is that God would infuse his grace into the minds of those worshipping. The force of this gift of grace is that those who acknowledge the incarnation of Christ would be led through his paschal mystery to the glory of his resurrection. This succinct statement of the core mysteries of Christian belief illuminates the fundamental purpose of the recitation of the rosary as a Christian devotion; far from being a mindless repetition of rote prayers, the rosary focuses the minds and hearts of believers on the central tenets of Christian faith. The omission of the phrase "with the Blessed Virgin Mary interceding" in the official English translation is inexplicable, especially since this phrase is clearly added to the Hadrianum text appearing in MR1975. The prayer concludes with a stereotyped Trinitarian entreaty.

nuntiante, / Christi Filii tui incarnationem cognovimus, / beata Maria intercedente, / per passionem eius et crucem / ad resurrectionis gloriam perducamur. / Per Dominum" (MR1975:622).

⁹⁸Bruylants, *Les oraisons*, no. 575, II:156-157. See also A. Baumstark, "Die geschichtliche Stellung der Oration: Gratiam tuam quaesumus Domine," *Jahrbuch für Liturgiewissenschaft* 3 (1923): 108-110.

⁹⁹"Deus, cujus Unigenitus per vitam, mortem et resurrectionem suam nobis salutis aeternae praemia comparavit: concede, quaesumus; ut, haec mysteria sacratissimo beatae Mariae Virginis Rosario recolentes, et imitemur quod continent, et quod promittunt, assequamur. Per eundem Dominum" (Bruylants, *Les oraisons*, no. 222, I:152, II:68).

3.3.2. Prayer over the Gifts

"Lord, / may these gifts we offer in sacrifice transform our lives. / By celebrating the mysteries of your Son, / may we become worthy of the eternal life he promises, / for he is Lord for ever and ever."¹⁰⁰

This simple oration appeared as the *secreta* in the MR Mass-formulary for this liturgical celebration after 1716 C.E., when the feast entered the universal Roman calendar. It is interesting to note that the opening phrase (*Fac... aptari*) is directly copied from the *secreta* for Ash Wednesday.¹⁰¹ The prayer has been extensively revised in MR1975: explicit mention of "the most holy Rosary" and "the life, passion and glory" of the Only-begotten has been omitted; *efficiamur* has been changed to *effici mereamur*, and the stereotyped entreaty has been changed from *Qui tecum* to *Per Christum*.¹⁰²

The address of the prayer is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer is that God would make the worshiping assembly fit to offer its eucharistic worship. The consequence of engaging in these liturgical mysteries should be that the assembly would be made worthy to partake of the Lord's promises. The prayer is quite generic and does not advance our understanding of the liturgical implications of devotion to the rosary. The prayer concludes with a stereotyped Trinitarian entreaty.

¹⁰⁰"Fac nos, quaesumus, Domine, / his muneribus oblati convenienter aptari, / et Unigeniti tui mysteria ita recolere, / ut eius digni promissionibus effici mereamur. / Per Christum" (MR1975:622-623).

¹⁰¹Cf. Bruylants, *Les oraisons*, no. 554, II:150.

¹⁰²"Fac nos, quaesumus, Domine, his muneribus offerendis convenienter aptari: et per sacratissimi Rosarii mysteria sic vitam, passionem et gloriam Unigeniti tui recolere; ut ejus digni promissionibus efficiamur: Qui tecum" (Bruylants, *Les oraisons*, no. 553, II:150).

3.3.3. Prayer after Communion

"Lord our God, / in this eucharist we have proclaimed / the death and resurrection of Christ. / Make us partners in his suffering / and lead us to share his happiness / and the glory of eternal life, / where he is Lord for ever and ever."¹⁰³

According to Brovelli this simple oration is a new composition¹⁰⁴; it is clearly different from that found for this feast in the MR Mass-formulary for this liturgical celebration after 1716.¹⁰⁵

The prayer is addressed to the "Lord our God" (understood as God the Father) without further qualifiers. The central petition of the prayer is that the worshiping assembly, having proclaimed the paschal mystery of Jesus in its liturgical worship which has made it a sharer in the passion of Christ, may also share in his comfort and glory; there may be an implication that "solace" (*consolationis*) is a gift mediated through worship for this world of space and time, while "glory" is for the world to come. Although the prayer makes reference to "announcing the death and resurrection of Christ," there is no reference to the rosary as a means of extending this proclamation nor is there any explicit mention of the Blessed Virgin. Like the prayer over the gifts, the post communion for this feast could be criticized for being too "generic."

MR1975 prescribes the Common Prefaces of the BVM I or II (P56 or 57) to be prayed on the memorial of Our Lady of

¹⁰³"Quaesumus, Domine Deus noster, / ut, qui in hoc sacramento / Filii tui mortem et resurrectionem annuntiamus, / eius socii passionum effecti, / consolationis etiam ac gloriae mereamur esse participes. / Per Christum" (MR1975:623).

¹⁰⁴Brovelli, "La memoria," 178, n. 54.

¹⁰⁵"Sanctissimae Genetricis tuae, cujus Rosarium celebramus, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quae colimus, virtus percipiatur; et sacramentorum, quae sumpsimus, obtineatur effectus: Qui vivis" (Bruylants, *Les oraisons*, no. 1051, I:152, II:303).

Note the changes: 1) The MR1970/1975 prayer is addressed to God the Father, not Christ; 2) there is no explicit mention of the rosary in MR1970/1975; 3) the pun on "mysteries" has been eliminated.

the Rosary. CM provides no minor euchology or prefaces appropriate for this celebration.

3.4. Presentation of Mary (21 November)¹⁰⁶

Like many of the other Marian feasts we have considered, the feast of the Presentation of Mary developed in the Eastern churches before spreading to the West. On 21 November 543, the "New Church" built in the Temple area in Jerusalem in honor of Mary under the direction of the Emperor Justinian was dedicated, but the Persians destroyed it less than one hundred years later. St. Germanus, Patriarch of Constantinople, preached two homilies for the feast during his patriarchate (715-730). From the ninth century onward, many Eastern preachers homilized on the feast and its mystery. According to tradition George of Nicomedia (d. after 880) composed the Divine Liturgy for the feast on the basis of some pre-existing texts.

The Presentation of Mary was not one of the four Marian feasts marked by processions in the city of Rome under Pope Sergius I's direction. In fact, acceptance of this liturgical celebration in the West was quite slow, probably since it seemed to derive from the apocryphal *Proto-Evangelion of James*. In the ninth century some eastern monasteries in South Italy began to keep the feast. By the fourteenth century it had spread as far as England. After 1373, the papal court at Avignon began to keep the feast. Sixtus IV extended its observance to the universal Church in 1472; under Pius V it was dropped for some twenty years; in turn, Sixtus V restored it for the Roman Rite in 1595. Although it is one of the twelve "Great Feasts" in the Eastern Calendar, in the present reform of the *Roman Calendar* it is a simple obligatory memorial.

Except for the Opening Prayer, all presidential euchological texts are from the Common of the BVM, including

¹⁰⁶For further information on the feast of the Presentation of the Blessed Virgin Mary, see: Capelle, "La liturgie," 233; Castellano, "(beata)," 1574; Jounel, "The Veneration," 140; O'Donnell, *At Worship*, 203-212.

Common Prefaces of the BVM I or II (P56 or 57). CM provides no appropriate minor euchology or proper preface for this celebration.

Collect:

"Eternal Father, / we honor the holiness and glory of the Virgin Mary. / May her prayers bring us / the fullness of your life and love. / We ask this through our Lord Jesus Christ, your Son, . . ."¹⁰⁷

According to Brovelli, this simple oration repeats expressions from Ambrosian texts, although he does not identify the particular texts.¹⁰⁸

The prayer might be literally translated: "We pray, Lord, that you would grant to us (venerating the glorious memory of the most holy Virgin Mary) through her intercession that we might merit to receive from the fulness of your grace." The address of the prayer is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer requests that the worshiping assembly might be made worthy of God's gracious favor through the intercession of the Blessed Virgin. The prayer concludes with a stereotyped Trinitarian entreaty. There is no explicit reference to the mystery being celebrated or scriptural or patristic texts that might further illuminate the thrust of the feast; the prayer is disappointingly "generic."

4. OPTIONAL MEMORIALS OF MARY IN ORDINARY TIME

4.1. Our Lady of Lourdes (11 February)¹⁰⁹

Commemorating the eighteen apparitions to Bernadette Soubirous from 11 February to 16 July 1858, this feast was

¹⁰⁷"Sanctissimae venerantibus Virginis Mariae / memoriam gloriosam, / ipsius nobis, quaesumus, Domine, intercessione concede, / ut de plenitudine gratiae tuae nos quoque mereamur accipere. / Per Dominum" (MR1975:644).

¹⁰⁸Brovelli, "La memoria," 178, n. 53.

¹⁰⁹For further information on the memorial of Our Lady of Lourdes, see: Capelle, "La liturgie," 229; Castellano, "(beata)," 1573; Jounel, "The Veneration," 146; O'Donnell, *At Worship*, 39-54.

established by Pius X on 13 November 1907. However, the Mass-formulary assigned to the feast by this Pope has not been retained in MR1975. In the revised *Roman Calendar* it is the only celebration of the universal Church that is linked directly with a Marian apparition. Except for the Opening Prayer, all presidential euchological texts are from the Common of the BVM.

Collect:

"God of mercy, / we celebrate the feast of Mary / the sinless mother of God. / May her prayers help us / to rise above our human weakness. / We ask this through our Lord Jesus Christ, your Son, . . ."¹¹⁰

This simple oration is a slight revision of the *post communio* assigned to the Mass-formulary for the Vigils of the Assumption and the Immaculate Conception in the pre-Vatican II Roman Missal.¹¹¹ It may seem too "generic," especially in comparison with the prayers of former Mass-formulary for the feast.¹¹²

The prayer might be literally translated: "Grant, merciful God, assistance to our weakness, that we, who keep the memorial of the immaculate Mother of God, may, by the help of her intercession, rise again from our iniquities." The address

¹¹⁰"Concede, misericors Deus, fragilitati nostrae praesidium, / ut, qui immaculatae Dei Genetricis memoriam agimus, / intercessionis eius auxilio, / a nostris iniquitatibus resurgamus. / Per Dominum" (MR1975:528).

¹¹¹"Concede, misericors Deus, fragilitati nostrae presidium: ut, qui *sanctae* Dei Genetricis *festivitatem praevenimus*, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per *eundem* Dominum" (Cf. Bruylants, *Les oraisons*, no. 115, I:132, II:38-39 [text variants underlined]).

¹¹²Oratio: "Deus, qui per immaculatam Virginis Conceptionem dignum Filio tuo habitaculum praeparasti: supplices a te quaesumus; ut ejusdem Virginis Apparitionem celebrantes, salutem mentis et corporis consequamur. Per eundem Dominum" (Bruylants, *Les oraisons*, no. 427, II:118).

Secreta: "Hostia laudis, quam tibi, Domine, per merita gloriosae et immaculatae Virginis offerimus, sit tibi in odorem suavitatis, et nobis optatam conferat corporis et animae sanitatem. Per Dominum" (Bruylants, *Les oraisons*, no. 610, II:167-168) (Based on Ephesians 5:2).

Post-Communio: "Quos caelesti, Domine, alimento satiasti, sublevet dextera Genetricis tuae immaculatae: ut ad aeternam patriam, ipsa adjuvante, pervenire mereamur" (Bruylants, *Les oraisons*, no. 954, II:274).

of the prayer is "God" (understood as God the Father) with the adjectival modifier "merciful." The central petition of the prayer requests that the worshiping assembly would receive the help it needs in its fragility. The consequence of this request is that the assembly would be lifted up above all its difficulties: physical, emotional, moral and spiritual; *a nostris iniquitatibus* has a wider semantic field and a stronger resonance than the official English translation "our human weakness." An oblique reference to Mary's self-designation at Lourdes ("I am the Immaculate Conception") appears in a relative clause in the Latin original ("qui *immaculatae* Dei Genetricis memoriam agimus") that is not immediately apparent in the official English translation ("the sinless Mother of God"). The prayer concludes with a stereotyped Trinitarian entreaty.

CM Mass-formulary 44 ("Beata Maria Virgo, Salus Infirmorum") provides a more theologically developed collect on the theme of the Blessed Virgin Mary's intercessory care for the sick:

Lord our God, in answer to the prayers of the ever-Virgin Mary in her glory, grant to us, your servants, unfailing health in body, mind, and spirit, freedom from sorrow in this life, and everlasting joy in heaven. We ask this through our Lord Jesus Christ. . . .¹¹³

Finally, it should be noted that MR1975 prescribes the Common Prefaces of the BVM I or II (P56 or 57) for the memorial of Our Lady of Lourdes, but CM Mass-formulary 44 also provides a proper preface that resonates with themes proper to the feast.¹¹⁴ Perhaps the territorial bishops' confer-

¹¹³CMBVM:60. Compare CMSac 168: "Concede nos famulos tuos, quaesumus, Domine Deus, / perpetua mentis et corporis sanitate gaudere, / et, gloriosa beatae Mariae semper Virginis intercessione, / a praesenti liberari tristitia, / et aeterna perfrui laetitia. / Per Dominum."

¹¹⁴"Vere dignum est tibi gratias agere, / vere iustum est te glorificare, Pater sancte: / Quia beata Virgo Maria, / doloris mysterii mirum in modum particeps effecta, / infirmis eius patrocinium invocantibus / signum fulget salutis et supernae spei; / eam autem contemplantibus exemplar praebet animi / tuae voluntati perfecte consentientis / et Christo plene se conformantis, / qui, propter suam erga nos car-

ence or local ordinary could give permission for this preface to be prayed on 11 February as well as on *ad libitum* celebrations of "Mary, Health of the Sick" during Ordinary Time.

4.2. Immaculate Heart of Mary (Saturday after Second Sunday after Pentecost)¹¹⁵

Devotion to the hearts of Jesus and Mary was characteristic of the teaching and ministry of St. John Eudes (1601-1680); already in 1643, we have records of the saint celebrating a feast of the Heart of Mary on 8 February. In 1648, the diocese of Autun began a public celebration of the feast and Popes Pius VI and Pius VII gradually extended permission for the feast's celebration without, however, mandating it in the universal Roman calendar. The Mass of the Heart of Mary was transferred to an appendix "to be used in certain places" in the revision of the MR published in 1914. In 1942, Pius XII consecrated the wartorn world to the Immaculate Heart of Mary; he further raised the feast to the rank of a double, assigned it to 22 August (the octave day of the Assumption) and provided it with Office texts and a Mass-formulary.¹¹⁶ The 1969 *Roman Calendar* assigns the

itatem, / languores nostros pertulit / et dolores nostros portavit. / Per quem maiestatem tuam adorat exercitus Angelorum, / ante conspectum tuum in aeternitate laetantium. / Cum quibus et nostras voces ut admitti iubeas, deprecamur, / socia exultatione dicentes: / Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth" (CMSac:169).

"Father, all-powerful and ever-living God, / we do well always and everywhere to give your thanks. / You gave the Blessed Virgin Mary / a special share in the mystery of suffering / as a star of hope and promise of restoration / for the sick who ask her patronage. / To all who look up to her in prayer / she is the model of perfect acceptance of your will / and of wholehearted following of Christ, / who, out of love for us, / endured our weakness / and bore our sufferings. / Through Christ the angels of heaven / offer their prayer of adoration / as they rejoice in your presence forever. / May our voices be one with theirs / in their triumphant hymn of praise: / Holy, holy, holy Lord, God of power and might . . ." (CMBVM:61).

¹¹⁵For further information on the memorial of the Immaculate Heart of Mary, see: Capelle, "La liturgie," 231; Castellano, "(beata)," 1574; Jounel, "The Veneration," 147; O'Donnell, *At Worship*, 92-106.

¹¹⁶Pius XII's acts of consecration, office and Mass appear in AAS 37 (1945): 44-52.

liturgical celebration of the Heart of Mary, with the status of an optional memorial, to the day following the feast of the Sacred Heart (i.e., the Saturday after the second Sunday after Pentecost).

CM Mass-formulary 28 ("Cor Immaculatum Beatae Mariae Virginis") provides presidential euchology parallel to the texts in MR1975 as well as a proper preface for the liturgical celebration of the Immaculate Heart of Mary.

4.2.1. Collect

"Father, / you prepared the heart of the Virgin Mary / to be a fitting home for your Holy Spirit. / By her prayers / may we become a more worthy temple of your glory. / Grant this through our Lord Jesus Christ, your son. . . ."¹¹⁷

Part of the *oratio* from the Mass-formulary promulgated for this feast in 1944 has been retained in the MR1975 collect¹¹⁸; the rest of this amplified oration stems from a sponsory from the Ambrosian Breviary for 21 November.¹¹⁹

The prayer might be literally translated: "God, you who prepared in the Heart of the Blessed Virgin Mary a worthy dwelling place for the Holy Spirit, mercifully grant, that, by the intercession of the same Virgin, we may merit to be at home in the temple of your glory." The address of the prayer is "God" (understood as God the Father) without adjectival qualifiers. The relative clause beautifully intimates that Mary's heart (understood as the center of her being and not simply the seat of emotions) became the "dwelling place" of the Holy Spirit in the incarnation of her Son. The central pe-

¹¹⁷"Deus, qui in Corde beatae Mariae Virginis / dignum Sancti Spiritus habitaculum praeparasti, / concede propitius, ut, eiusdem Virginis intercessione, / tuae gloriae templum inveniri mereamur. / Per Dominum" (MR1975:555).

¹¹⁸"*Omnipotens sempiterna* Deus, qui in Corde beatae Mariae Virginis dignum Spiritus Sancti habitaculum praeparasti: concede propitius; ut ejusdem *Immaculati Cordis festivitatem devota mente recolentes, secundum cor tuum vivere valeamus*. Per Dominum . . . *in unitate*" (Bruylants, *Les oraisons*, no. 784, II:223 [texts differing from those in MR1970/1975 have been italicized]).

¹¹⁹Brovelli, "La memoria," 178, n. 55.

tition requests that the worshipping assembly might be made worthy of dwelling in the Temple of God's glory through the intercession of the one who served as God's dwelling place. The *tuae gloriae templum* may refer both to the space in which the worshipping assembly gathers for liturgy and to the heavenly Temple as well. Perhaps the movement from Mary's Heart as *habitaculum* to liturgical gathering as *templum* mirrors the movement from desert sanctuary ("Ark of the Covenant") for a nomadic people to fixed Temple for a people who have arrived in the Promised Land. The prayer concludes with a stereotyped Trinitarian entreaty.

The Opening Prayer in CM Mass-formulary 28 provides an even richer articulation of the theme:

Lord our God, who made the immaculate heart of the Blessed Virgin Mary a home for your Word and a shrine of the Holy Spirit, grant to us, we pray, a clean and docile heart, so that, faithfully obeying your commands, we may esteem you above all things and look out for the needs of our brothers with solicitude. Through our Lord. . . ¹²⁰

4.2.2. Prayer over the Gifts

"Lord, / accept the prayers and gifts we offer / in honor of Mary, the Mother of God. / May they please you / and bring us your help and forgiveness. / We ask this in the name of Jesus the Lord."¹²¹

The *secreta* from the Mass-formulary promulgated for the feast in 1944 has not been retained in MR1975.¹²²

¹²⁰My translation. Compare "Domine Deus noster, / qui immaculatum Cor beatae Virginis Mariae / domum effecisti Verbi tui / et Spiritus Sancti sacrarium; / concede nobis, quaesumus, cor mundum et docile, / ut, mandatis tuis fideliter obsequentes, / te super omnia diligamus / et fratrum necessitatibus solliciti consulamus. / Per Dominum" (CMSac:112).

¹²¹"Preces, Domine, tuorum respice oblationesque fidelium / in beatae Mariae Dei Genetricis commemoratione delatas, / ut tibi gratiae sint, / et nobis conferant tuae propitiationis auxilium. / Per Christum" (MR1975:555).

¹²²"Majestati tuae, Domine, Agnum immaculatum offerentes, quaesumus: ut corda nostra ignis ille divinus accendat, qui Cor beatae Mariae Virginis ineffabiliter inflammavit. Per eundem Dominum" (Bruylants, *Les oraisons*, no. 672, II:188).

It is possible that this text has been omitted since it gives the impression that the

The present text is adapted from prayers over the gifts in Mass-formularies for various saints' celebrations in the MR1570.¹²³

The prayer might be literally translated: "Lord, look upon the prayers and offerings of your faithful ones, brought before you on the commemoration of Blessed Mary, Mother of God, so that they might be pleasing to you and bring to us the help of your forgiveness." The address is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer asks that God would regard favorably the prayerful gifts of the worshipping assembly. The force of this request is that God would give his aid to the worshipping assembly. There is no explicit reference to the Immaculate Heart of Mary, nor is there an attempt to connect this title to the liturgical action; the prayer remains quite "generic." The prayer ends with a stereotyped Trinitarian entreaty.

In contrast to this "all-purpose" prayer over the gifts, the *super oblata* in CM Mass-formulary 28 subtly connects Mary's contemplative stance ("pondering all these things in her heart") to the present prayers of the worshipping assembly:

Look favorably, Lord, upon the gifts which we bring to you in memory of the Blessed Virgin Mary, and grant to us that, eagerly following her example, we may faithfully watch over the riches of the grace of your Son and ponder them for all times. Who lives. . . .¹²⁴

worshipping assembly is offering Christ ("the immaculate Lamb") *before* the consecratory Eucharistic Prayer has been prayed over the elements.

¹²³"Preces, Domine, tuorum respice, oblationesque fidelium: <> ut et tibi gratae sint *pro tuorum festivitate Sanctorum*, et nobis conferant tuae propitiationis auxilium. Per *Dominum*" (Bruylants, *Les oraisons*, no. 882, II:252).

¹²⁴My translation. Compare: "Respice, Domine, ad munera / quae tibi in memoria beatæ Mariae Virginis deferimus, / et concede nobis, / ut, eius exempla sectantes, / divitias gratiae Filii tui / fideliter custodiamus ac perpetuo meditemur. Qui vivit" (CMSac:112).

4.2.3. Prayer after Communion

"Lord, / you have given us the sacrament of eternal redemption. / May we who honor the mother of your Son / rejoice in the abundance of your blessings / and experience the deepening of your life within us. / We ask this through Christ our Lord."¹²⁵

The *post-communio* from the Mass-formulary promulgated for the feast in 1944 has not been retained in MR1975.¹²⁶ According to Brovelli, this simple oration is taken from Ambrosian divine office texts¹²⁷; the final phrase appears in the pre-Vatican II MR in post-communion texts for various martyrs' feasts.¹²⁸

The prayer might be literally translated: "Having been made participants in eternal redemption, we pray, Lord, that we who keep the memory of the Mother of your Son may both be glorified from the fulness of your grace and come to know the constant increase of salvation." The address is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer is two-fold: that the worshiping assembly might delight in the present gift of the fulness of grace and in the future experience constant growth in holiness. Once again the prayer seems quite "generic," making no explicit connection to the Heart of Mary and its relationship to eucharistic communion. The prayer ends with a stereotyped Trinitarian entreaty.

The post communion prayer in CM Mass-formulary 28 simply repeats that found in MR1975.¹²⁹

¹²⁵"Redemptionis aeternae participes effecti, / quaesumus, Domine, / ut, qui Genetricis Filii tui memoriam agimus, / et de gratiae tuae plenitudine gloriamur, / et salvationis continuum sentiamus augmentum. Per Christum" (MR1975:555).

¹²⁶"Divinis refecti muneribus te, Domine, suppliciter exoramus: ut beatae Mariae Virginis intercessione, cujus immaculati Cordis solennia venerando egimus, a praesentibus periculis liberati, aeternae vitae gaudia consequamur. Per Dominum" (Bruylants, *Les oraisons*, no. 482, II:133).

¹²⁷Brovelli, "La memoria," 178, n. 55.

¹²⁸Bruylants, *Les oraisons*, no. 1022, II:295.

¹²⁹CMSac:113.

Finally, it should be noted that MR1975 directs that the Common Prefaces of the BVM I or II (P56 or 57) be prayed during the liturgical celebration of the Immaculate Heart of Mary. However, CM Mass-formulary 28 provides a proper Preface that poetically enunciates themes proper to the feast.¹³⁰ Perhaps the territorial bishops' conference or local ordinary could give permission for this preface to be prayed on the optional memorial of the Immaculate Heart of Mary as well as on *ad libitum* celebrations of this liturgy during Ordinary Time.

4.3. Our Lady of Mt. Carmel (16 July)¹³¹

This liturgical celebration finds its roots in the devotional practices of the Carmelite order. From the fourteenth century a Solemn Commemoration of the Blessed Virgin was celebrated on 17 July, since on this date in 1274 the Council of Lyons (which had approved the continued existence of the Order) came to an end. Since the Carmelites normally

¹³⁰"Vere dignum et iustum est, aequum et salutare, / nos tibi semper et ubique gratias agere, / Domine, sancte Pater, omnipotens aeternae Deus, / per Christum Dominum nostrum. / Tu enim beatæ Virgini Mariæ / cor sapiens et docile tribuisti, / quo placita tua perfecte adimpleret; / cor novum et mite, / in quo novi foederis legem placatus inscriberes; / cor simplex et mundum, / quo mereretur Filium tuum virgo concipere / et te in aeternum laeta videre; / cor firmum et vigile, / quo doloris gladium intrepida sustineret / et Filii resurrectionem exspectaret fidelis. / Unde et nos cum Angelis te laudamus, / iucunda celebratione clamantes: / Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth" (CMSac:113).

"It is truly right and just, proper and salutory, for us always and everywhere to give thanks to you, Lord, holy Father, almighty eternal God, through Christ our Lord. For you gave the Blessed Virgin Mary a wise and docile heart, which she perfectly brought to maturity for your pleasure; a new and tender heart, in which you were pleased to write the law of the new covenant; a simple and pure heart by which the virgin merited to conceive your Son and to see you in the delights of eternity; a firm and watchful heart, by which she, the brave one, suffered the sword of sorrow and she, the faithful one, awaited the resurrection of her Son. From this we with the angels praise you, crying out in joyous celebration: Holy, holy, holy Lord, God of Sabaoth" [my translation].

¹³¹For further information on the memorial of Our Lady of Mount Carmel, see: Capelle, "La liturgie," 231; Castellano, "(beata)," 1573; Jounel, "The Veneration," 145-146; O'Donnell, *At Worship*, 107-117.

commemorated Our Lady of Mt. Carmel each Saturday, the liturgical celebration on 17 July was termed a "Solemn Commemoration" to indicate its preeminence. In the late fifteenth century the feast was transferred to 16 July. In 1726, the feast was extended to the universal Church. In the 1969 *Roman Calendar* it appears as an optional memorial.

Except for *collecta*, all presidential euchological texts are from the Common of the BVM. CM does not provide minor euchology or a proper preface appropriate for this optional memorial.

Collect:

"Father, / may the prayers of the Virgin Mary protect us / and help us to reach Christ her Son / who lives and reigns with you and the Holy Spirit, / one God, for ever and ever."¹³²

The Mass-formulary for the commemoration of Our Lady of Mount Carmel promulgated in 1726 has not been retained in MR1975.¹³³ The present collect appears to be a fusion of a phrase from the post-communion prayer for 16 July¹³⁴ and

¹³²"Adiuvet nos, quaesumus, Domine, / gloriosae Virginis Mariae intercessio veneranda, / ut, eius muniti praesidiis, / ad montem, qui Christus est, pervenire valeamus. / Qui tecum vivit" (MR1975:578).

¹³³Oratio: "Deus qui beatissimae semper Virginis et Genitricis tuae Mariae singulari titulo Carmeli ordinem decorasti: concede propitius; ut, cujus hodie Commemorationem solemni celebramus officio, ejus muniti praesidiis, ad gaudia sempiterna pervenire mereamur: Qui vivis" (Bruylants, *Les oraisons*, no. 275, II:79).

Secreta: "Sanctifica, Domine, quaesumus, oblata libamina: et beatae Dei Genitricis Mariae saluberrima intercessione, nobis salutaria fore concede. Per eundem Dominum" (Bruylants, *Les oraisons*, no. 1037, II:300).

Post Communio: "Adjuvet nos, quaesumus, Domine, gloriosae tuae Genitricis, semperque Virginis Mariae intercessio veneranda: ut, quos perpetuis cumulavit beneficiis, a cunctis periculis absolutos sua faciat pietate concordēs: Qui vivis" (Bruylants, *Les oraisons*, no. 42, II:21-22).

¹³⁴"Adiuvet nos, quaesumus, Domine, gloriosae tuae Genitricis, semperque Virginis Mariae intercessio veneranda: ut, quos perpetuis cumulavit beneficiis, a cunctis periculis absolutos sua faciat pietate concordēs: Qui vivis" (Bruylants, *Les oraisons*, no. 42, II:21-22 [texts common to MR1970/1975 are underlined]).

a phrase from the oratio for the feast of St. Catherine (25 November)¹³⁵ in the pre-Vatican II Roman Missal.

This Opening Prayer is a simple oration and may be literally translated: "We pray, Lord, that the intercession-to-be-venerated of the glorious Virgin Mary may assist us, so that, equipped by her help, we may be able to come to the mountain who is Christ." The address is "Lord" (understood as God the Father) without qualifiers. The central petition of the prayer is that the worshiping assembly may be aided by Mary's intercession. The result of granting this petition would be that the worshiping assembly ascend to Christ. The English translation obscures the mountain imagery in the final part of the petition which connects the geographical roots of the feast among the hermits on Mt. Carmel and the mystical imagery of the "ascent of Mt. Carmel" as a metaphor for the soul's movement toward union with Christ. The prayer ends with a stereotyped Trinitarian entreaty.

4.4. Dedication of St. Mary Major (5 August)¹³⁶

In the fifth century, Pope Sixtus III (d. 440) embellished a basilica located on the Esquiline hill in Rome with mosaics acclaiming Mary's divine maternity, certain episodes in the infancy and childhood of Jesus, and the dogmatic definition of the Council of Ephesus (431) declaring Mary to be the *Theotokos*. The church itself came to be known as "St. Mary at the Crib" (*S. Maria ad praesepe*); some wooden relics, popularly believed to come from Christ's manger-crib in Bethlehem, presently repose under the high altar in an architectural *confessio*. In the fourteenth century, a legend developed that Mary had appeared in a vision to Pope Liberius and

¹³⁵"Deus, qui dedisti legem Moysi in summitate montis Sinai, et in eodem loco per sanctos Angelos tuos corpus beatae Catharinae Virginis et Martyris tuae mirabiliter collocasti: praesta, quaesumus; ut, ejus meritis et intercessione, ad montem, qui Christus est, pervenire valeamus. *Qui tecum*" (Bruylants, *Les oraisons*, no. 322, II:90 [texts common to MR1975 have been underlined]).

¹³⁶For further information on the memorial of the Dedication of the Basilica of St. Mary Major, see: Capelle, "La liturgie," 231; Castellano, "(beata)," 1573; Jounel, "The Veneration," 141; O'Donnell, *At Worship*, 118-128.

the Patriarch John in the mid-fourth century, requesting that a church be built where snow would appear in Rome on 5 August (normally a time of stiflingly warm temperatures). The feast of "Our Lady of the Snows" is thus a popularization of the memorial of the Dedication of the Esquiline/Liberian Basilica. Pope Pius VI extended the celebration of this feast to the entire Roman Rite in 1568. The title "St. Mary Major" indicates the basilica's importance as the central church building dedicated to Mary in the Roman Rite.

Except for the collect, all presidential eucharistical texts for this memorial are to be taken from the Common of the BVM. Although the *ordo* directs that Common Preface of the BVM I be prayed on this optional memorial, an argument could be made for praying the Preface for the Dedication of a Church II (P 53) instead. Its exquisite imagery,¹³⁷ while not explicitly Marian, could be symbolically connected with an understanding of Mary as Mother of the Church.

Collect:

"Lord, / pardon the sins of your people. / May the prayers of Mary, the mother of your Son, / help to save us, / for by ourselves we cannot please you. / Grant this through our Lord Jesus Christ, your Son, / who lives and reigns with you and the Holy Spirit, / one God, forever and ever."¹³⁸

¹³⁷"Your house is a house of prayer, / and your presence makes it a place of blessing. / You give us grace upon grace / to build the temple of your Spirit, / creating its beauty from the holiness of our lives. / Your house of prayer / is also the promise of the Church in heaven. / Here your love is always at work, / preparing the Church on earth / for its heavenly glory / as the sinless bride of Christ, / the joyful mother of a great company of saints."

"Qui domum orationis munificus inhabitare dignaris, / ut, gratia tua perpetuis fovete subsidii, / templum Spiritus Sancti ipse nos perficias, / acceptabilis vitae splendore coruscans. / Sed et visibilibus edificiis adumbratam, / Christi sponsam Ecclesiam perenni operatione sanctificas, / ut, innumerabili prole mater exultans, / in gloriam tuam collocetur in caelis" (MR1975:668).

¹³⁸"Famulorum tuorum, quaesumus, Domine, delictis ignosce, / ut, qui tibi placere de nostris actibus non valeamus, / Genetricis Filii tui intercessione salvemur. / Per Dominum" (MR1975:586).

The Mass-formulary for the "Dedication of St. Mary at the Snows" appearing in MR1570 has not been retained in MR1975.¹³⁹ The present collect for the optional memorial of the Dedication of St. Mary Major is an adaptation of the pre-1950 *oratio* in the MR Mass-formulary for 15 August.¹⁴⁰

The collect exhibits a simple oration form. God the Father is addressed as "Lord" without any adjectival modifications. The central petition is that God would take no cognizance of and overlook the worshipping assembly's sins. The community refers to itself as God's "servants" (*famulorum*) rather than his "people," as in the official English translation. The modifying clause petitions that the worshipping assembly might be saved through the intercession of Mary, noting that they are incapable of pleasing God by their own actions. The English translation weakens both the intercessory role of Mary and the stark helplessness of the praying community before God. This collect seems rather "generic," neither emphasizing the status of Mary as *Theotokos* (thus connecting the feast with its fifth-century roots), recounting the devotional legends connected with the basilica (of the Birth of Christ or the miraculous snow-fall), nor articulating Mary's role as Mother and Image of the Church.

¹³⁹Collecta: "Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et, gloriosa beatae Mariae semper Virginis intercessione, a praesenti liberari tristitia, et aeterna perfrui laetitia. Per Dominum" (Bruylants, *Les oraisons*, no. 122, II:41).

Secreta: "Tua, Domine, propitiatione, et beatae Mariae semper Virginis intercessione, ad perpetuam atque praesentem haec oblatio nobis proficiat prosperitatem et pacem. Per Dominum" (Bruylants, *Les oraisons*, no. 1144, II:333).

Post Communio: "Sumptis, Domine, salutis nostrae subsidiis: da, quaesumus, beatae Mariae semper Virginis patrocinii nos ubique protegi; in cujus veneratione haec tuae obtulimus majestati. Per Dominum" (Bruylants, *Les oraisons*, no. 1089, II:316-317).

¹⁴⁰"*Famulorum tuorum, quaesumus, Domine, delictis ignosce: ut, qui tibi placere de actibus nostris non valeamus, Genetricis Filii tui Domini nostri intercessione salvemur: Qui tecum*" (Bruylants, *Les oraisons*, no. 560, II:152 [texts common to MR1970/1975 have been underlined]).

5. CONCLUSION

In my earlier treatment of the "Visitation" Mass-formulary in CM[BVM], I stated:

I believe that exploring the euchology provided for a liturgical celebration helps those charged with leading worship in the pastoral care of the worshipping assembly, especially in homily preparation, but also in music selection and performance as well as ritual movement, vestural, and environmental choices. . . . [A] deeper awareness of the euchology provided for the feast can help to keep us "praying with the Church."¹⁴¹

My hope is that these reflections on Mary in the mysteries of Christ during Ordinary Time will not be read as carping criticism of the present official English translations of the Latin texts provided for the feasts, but as an attempt to unlock the spiritual richness of these texts for all of us who venerate the Mother of the Lord in Roman Catholic liturgical prayer. May she who models true and total Christian discipleship be honored in this undertaking.

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¹⁴¹Joncas, "Visitation," 257-258.