

Tridentine Community News

December 10, 2006

Latin Class To Be Offered

Latin expert and Wayne State University instructor Peter Gulewich will be teaching an informal class in Latin in the St. Josaphat Social Hall. The class will be held after the Tridentine Mass, on Sundays on which there is a reception in the hall. It will start approximately at 11:00 AM.

The objective of the class will be to help students gain an understanding of, and appreciation for, the ecclesiastical Latin used in the Mass. The class is open to anyone; you do not need to be a member of St. Josaphat Church or the Tridentine Community.

For questions, or to register for the class, please see Peter after Mass or e-mail tridnews@stjosaphatchurch.org. A start date and list of Sundays when class will be held will be announced once we assemble a reasonable number of students.

Conclusions to the Orations of the Mass

The Orations are the prayers which the priest says or sings alone: the Collect (Opening Prayer), the Secret (Prayer Over the Gifts), and the Postcommunion (Prayer After Communion). They are not to be confused with the Antiphons, which the choir sings while the priest recites them (the Introit, Offertory, and Communion). Only the Orations have concluding phrases.

Both in hand missals and in our weekly Latin/English Propers handouts, one sees abbreviations for the conclusions to the Orations. Only a few identifying words are printed. The full text is not provided each week, because it remains the same. In addition, there is only so much space on the page; on days with lengthy readings, we struggle to fit everything on the handout as is.

Today we will provide the full text of those prayers and examine just what they say.

Abbreviations a No-No

In the Novus Ordo, one often hears short conclusions to the Orations (e.g.: "...Who is Lord for ever and ever. Amen." or "...through Christ our Lord. Amen.") In the Tridentine, abbreviated conclusions to the Orations are not permitted. They are, however, used at other points within the Mass, for example at the end of paragraphs in the Canon.

A particular conclusion is used based on the context of the Oration.

The Conclusions

For prayers addressed to God the Father: *Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus: per ómnia sæcula sæculórum. Amen.*

(Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.)

For prayers addressed to God the Father in which the Holy Ghost is mentioned: *Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejusdem Spíritus Sancti, Deus: per ómnia sæcula sæculórum. Amen.*

(Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. Amen.)

For prayers making mention of God the Son: *Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus: per ómnia sæcula sæculórum. Amen.*

(Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.)

For prayers making mention of the Holy Ghost: *Per Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejusdem Spíritus Sancti, Deus: per ómnia sæcula sæculórum. Amen.*

(Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. Amen.)

For prayers in which the final clause refers to God the Son: *Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus: per ómnia sæcula sæculórum. Amen.*

(Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.)

For prayers addressed directly to God the Son: *Qui vívis et regnas, cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.*

(Who livest and reignest, with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.)

