

THE DEFENCE AND PROPAGATION OF THE FAITH IN THE TRIDENTINE MISSAL

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When I agreed to give a presentation on the topic: ‘Defence and propagation of the faith in the prayers of the Tridentine Missal’, I was well aware of all the problems it posed. Moreover, the further my research progressed, the more it confirmed my view that the formulation of this topic was part of a certain trend which, in reality, goes to the heart of the controversy over the liturgy and liturgical reform. In fact, within this framework, I cannot examine in full detail the question of whether, and to what extent, it can be said that prayer has an intention, an objective, or even simply an apologetic and kerygmatic function. By way of an introduction to this topic, and to place it within the context of a broader issue, I would simply like to make a few remarks that focus more on the substance of the matter.²

1. Preliminary remarks

The relationship between prayer and faith – or the confession of faith – is a subject in its own right. It is more a matter for the other papers presented at this symposium to demonstrate the relationship between prayer and doctrine. For the time being, I shall simply say that we shall confine ourselves here to examining the terms used in prayers, that is to say, what man says to God³; and, more specifically still, we shall be concerned here with liturgical prayer, with what the Church says ‘officially’ to God.⁴ The fact that we are dealing here with a ‘collective’ subject – namely, the Church – does not, however, deprive each prayer of its own structure; on the contrary, it reinforces and confirms it. In other words, the conditions that must be met for a prayer to be truly a prayer are even more essential in this communal prayer that is the liturgy. Without going into detail on this point, it is clear that prayer is, at the very least, a fragmentary act of faith – in the broadest sense – consisting of several elements; that is to say, an inner attitude which presupposes at least a minimal knowledge of the One to whom it is addressed⁵, although it is not essential that this knowledge should have been the subject of, or result from, reflection. To put it more simply, every prayer expresses a certain faith. Without going into detail here about the relationship between personal conviction and reflected doctrine, I shall content myself at this stage with saying that there is a clear and multifaceted interdependence between the faith of an individual and the official doctrine of the Church. Of course, this doctrine also includes, amongst other things,

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² All abbreviations used in the notes are explained at the beginning of the bibliography.

³ See the definition of *oratio* in THOMAS AQUINAS, *S. Th.* II^a II^a q. 83; see also L.-M. CHAUVET: ‘Liturgy and Prayer’, in: *La Maison Dieu* 195 (1993/3), pp. 49–90. On the structure of Christian prayer, see J. RATZINGER: **La célébration de la foi**, Pierre Téqui, Paris 1985, pp. 25–31; see also A. CAPRIOLI: **Preghiera cristiana e liturgia**, in: **Mysterion. Nella celebrazione del Mistero di Cristo la vita della Chiesa**, Turin 1981, pp. 457–484; L.-M. CHAUVET: ‘Liturgy and Prayer’, in: **La Maison-Dieu** 195 (1993-3), pp. 49–90.

⁴ Pius XII gives the following definition of the liturgy: ‘*Sacra Liturgia constituit cultum publicum, whom our Redeemer, the Head of the Church, offers to the heavenly Father; and which the community of the faithful offers to its Founder and, through him, to the eternal Father; and, to summarise briefly, the entire public worship of the mystical Body of Jesus Christ, namely the Head and his members.*’ (*Mediator Dei* I). Unfortunately, the notion of ‘dialogue’ has often served as a pretext for introducing excessive reforms; on this point, see E. J. LENGELING: *Liturgie – Dialog zwischen Gott und Mensch*, Fribourg 1981; for the Protestant perspective, see R. PAQUIER: *Traité de liturgique*, Neuchâtel 1954, pp. 71–83.

⁵ See THOMAS AQUINAS: **Super Boethium De Trinitate**, q. III, a. 2, resp. (ed. Leonina, vol. L, Rome–Paris 1992, pp. 111–112): **fides est religionis causa et principium**.

statements that fall within the realm of apologetics or polemics, that is to say, which were made to counter or combat heterodox doctrines. Nor is it ruled out in principle that this historical dimension – which may be either individual or collective – is also reflected in prayer in general or in the liturgy. But as to whether the liturgy can have the express function of proclaiming or defending the faith or doctrine, that is another matter.

In short, the liturgy is by its very nature a form of prayer, that is to say, through it we address God; and therefore, in itself, it cannot fundamentally have a strictly kerygmatic, apologetic or even merely doctrinal purpose. After all, God does not need the truths of the faith to be set out before him, nor should it be necessary to justify them before him.⁶ Yet, in prayer, human beings stand before God, with and in their faith; one might even say that they are sustained by their faith; and in the liturgy (understood as the collective prayer of the Church), it is the faith revealed and handed down by the Church that is at stake.⁷ In this sense, it seems that it would be better to speak of the witness of faith in the liturgy—a faith that is not sought in itself but is simply present. This is my provisional thesis, which will need to be examined in detail in the course of this presentation.

This position stands, to a certain extent, in opposition to the view defended—more or less clearly, more or less consciously, and with some nuances—on both sides of the current liturgical ‘barricades’: the pedagogical and kerygmatic function (in the broadest sense) of the liturgy is emphasised both by those who justify and promote ongoing reform (regarded as a continual adaptation to the times, the place and the people)⁸ and by those who defend the traditional liturgy and stress that, ultimately,

⁶ See what Pius XII wrote (in: **Mediator Dei**, II): ‘The primary element of divine worship must be an internal one: for one must always live in Christ; and one must devote oneself entirely to him, so that in him, with him and through him, due glory may be attributed to the heavenly Father.’ DALMAIS (in: **La Liturgie...**, p. 223) rightly observes: ‘The proper function of the liturgy is not to teach but to bring the mystery of salvation to life.’ RIGHETTI (I, 39) is of the same opinion: ‘In itself, the liturgy concerns God rather than man. In it, man does not look to himself but to God; his gaze is directed towards Him, to contemplate His glory, to become part of His life, of the world of His realities, of His various mysteries. In a word, the liturgy reigns in the realm of the logos, not that of the ethos.’ By contrast, JUNGSMANN (in: *Seelsorge...*, 55) states: ‘The Church has always endeavoured to express, in prayer, her conviction regarding the sacred rites – in all simplicity – before God but also before the faithful.’

⁷ Thus Pius XII states (in: **Mediator Dei**, III): ‘The Sacred Liturgy is most closely linked to those principles of doctrine which the Church sets forth as the most certain tenets of truth (...). The worship offered by her [= the Church] to God the Most High and Most Great (...), is a continuous profession of the Catholic faith, and an exercise of hope and charity. (...) In the sacred liturgy we profess the Catholic faith expressly and openly (...). The liturgy, therefore, encompasses the entire Catholic faith, insofar as it publicly bears witness to the faith of the Church.’ In the same vein, BOSSUET states (in: *Defence of Tradition and the Holy Fathers*, Book I, Chapter VIII, cited in: *Liturgia...*, p. 24): ‘It is certain that faith is the source of prayer; and thus that which animates prayer, that which constitutes its motive, that which directs its intention and movement, is the very principle of faith, the truth of which is consequently manifestly declared in prayer’. Cf. R. SPAEMANN: ‘Liturgie als Ausdruck des Glaubens’, in: F. BREID (ed.): *Die heilige Liturgie*, Steyr 1997, pp. 36–71; VAGAGGINI, pp. 397–511; R. TAGLIAFERRI: **La violazione del mondo. Ricerche di epistemologia liturgica**, Rome 1996; DALMAIS: **La Liturgie...**, pp. 220–228; B. BOTTE: ‘*La liturgie expression et gardienne de la foi. A testimony*’, in: A. M. TRIACCA / A. PISTOLA (eds.): **La Liturgie expression de la foi**, Rome 1979, pp. 69–74; A. GRILLO: **Teologia fondamentale e liturgia. Il rapporto tra immediatezza e mediazione nella riflessione teologica**, Padua 1995.

⁸ Cf. JUNGSMANN: **Seelsorge...**, pp. 48–65; B. FISCHER: **Die Messe in der Glaubensverkündigung**, Fribourg 1953; H. B. MEYER, S.J. (ed.): *Liturgy and Society*, Innsbruck 1970; Y. SPIEGEL (ed.), *Remembering – Repeating – Working Through. On the Psychosociology of Worship*, Stuttgart 1972; D. TRAUTWEIN: *The Learning Process of Worship. A Workbook with Special Reference to ‘Worship Services in a New Form’*, Munich 1972; H.-J. THILO: *The Therapeutic Function of Worship*, Kassel 1985; *Fede e Rito... Proceedings of the Second Study Week of the Association of Liturgy Professors, Valdragone, 9–12 September 1974*, Bologna 1975; P. VISENTIN / A. N. TERRIN / R. RECOLIN (eds.): *Una liturgia per l'uomo*, Padua 1986; A. N. TERRIN (ed.): *Liturgia e terapia*, Padua 1994. Nevertheless, the reformers point out that there are differences between the liturgy and

what matters is that faith is at stake.⁹ The former often conceive of liturgical prayer as the expression of personal feelings and experiences, which are more or less subjective, whilst the latter link it closely to dogmas which, for them, constitute the objective and immutable standard of faith, to the extent that, at times, they almost equate the liturgy with dogma.

For the purposes of this presentation, it is my task to uncover and elucidate, in the terms used by the orations, their theological content and their actual intention (the author's discernible aim¹⁰). It will, of course, not be possible to analyse or present individually all the texts that are relevant in this regard¹¹. All that can be done is to provide a general overview – both synthetic and thematic – from the perspective of the question at hand: to what extent and in what sense can it be said that the prayers defend and proclaim the faith? I shall therefore not concern myself with their actual function or their practical effectiveness, as these questions fall more within the scope of pastoral and sociological study.

2. The Theology of the Prayers in the *Missale Romanum* of Saint Pius V

Before getting to the heart of the matter, I think it would be useful to say a few words about the context in which the texts under consideration are found, and the place they occupy within the rite as a whole. Through

catechesis; cf. *Liturgia e Catechesi. Proceedings of the 21st Study Week of the Association of Liturgy Professors, 30 August – 4 September 1992*, Rome 1993.

⁹ Cf. G. PETÖCZ: *Das Attentat auf Liturgie und Glaube*, Vienna 1978; MISSUS ROMANUS of the *Courier de Rome* (anonymous): *La Révolution permanente dans la Liturgie*, Paris (1976?) (Édition du Cèdre); P. CRANE S.J.: **Gnosis auf dem Vormarsch. Hintergründe der Liturgiereform**, Kisslegg 1992; F. HENRICH (ed.): **Liturgiereform im Streit der Meinungen**, Würzburg 1968. Concerned for the 'integrity of faith and morals', Pius XII opposed

'principles which, in theory or in practice, compromise this holy cause, and sometimes even taint it with errors affecting the Catholic faith and ascetic doctrine' (*Mediator Dei*, Introduction). RIGHETTI (I, p. 32) observes: 'When dogma is in any way corrupted, the liturgy is consequently altered as well. This is why, throughout the ages, heretics, by separating themselves from the Church, have also separated themselves from her worship and have introduced new liturgical forms or, even more often, altered those of Catholic worship.' Liturgical reform is conceived as an instrument of transformation within the Church – cf. K. RICHTER: 'Liturgiereform als Mitte einer Erneuerung der Kirche', in A. HAÜSSLING: **Vom Sinn der Liturgie. Gedächtnis unserer Erlösung und Lobpreis Gottes**, Düsseldorf 1991, pp. 131–158. As regards the Protestant conception, see U. ALTMANN: **Hilfsbuch zu Geschichte des christlichen Kultus**, Vol. 3: **Zum Kultus der Reformatoren**, Berlin 1947;

H. B. MEYER: **Luther and the Mass*. A Liturgical Study of Luther's Relationship to the Mass in the Late Middle Ages*, Paderborn 1965; J.-N. PÉRÉS: 'Tradition and Change in the Lutheran Reformation of the Mass', in A. M. TRIACCA / A. PISTOIA (eds.): *The Eucharist: Celebrations, Rites, Devotions*, Rome 1995, pp. 309–319; K. KLEK: *The Experience of Worship. Liturgical Reform Efforts...*, Göttingen 1996. For the situation during the Enlightenment, see J. STEINER: *Liturgical Reform in the Age of Enlightenment*, Fribourg 1976; A. L. MAYER 'Liturgy, the Enlightenment and Classicism', in ID.: **Die Liturgie in der Europäischen Geistesgeschichte**, Darmstadt 1978, pp. 185–245; H. HOLLERWEGER: **Die Reform des Gottesdienstes zur Zeit des Josephinismus in Österreich**, Regensburg 1976; F. KOHLSCHIEIN (ed.): **Aufklärungskatholizismus und Liturgie**, St. Ottilien 1989

¹⁰ In the case of the Roman Rite, it was in principle the popes, even though no particular text can be attributed personally to any one pope: the form and content of the texts of the **Missale Romanum** are the products of a process spanning several centuries; for the genesis of the Roman Missal, see RIGHETTI, pp. 271–299; 338–345.

¹¹ For an overview of the various forms, see, amongst others, J. PASCHER: **Das liturgische Kirchenjahr**, Munich 1963. For principles of interpretation, see M. AUGÉ: 'Principi di interpretazione dei testi liturgici', in: **Anamnesis I**, Turin 1974, pp. 159–179; K.W. IRWIN: **Context and Text. Method in Liturgical Theology**, Collegeville (Minnesota) 1994, pp. 176–218; L. BROU: **Les oraisons des dimanches après la Pentecôte**, Apostolat liturgique de Saint-André, Bruges 1959; ID.: **Les oraison dominicales. From Advent to the Trinity**, Apostolat liturgique de Saint-André, Bruges, 1960; O. CASEL: 'La nova nativitas in the Christmas prayers', in: *Questions liturgiques et paroissiales* 17 (1932), pp. 285–293. We should also mention a study on the *Novus Ordo*: J. M. SURINACH: **El Misal de Pablo VI. Estudio crítico de la eucología de Advento**, Pamplona 1986 (cf. pp. 107–135, where the author refers to the **Missale Romanum** of Saint Pius V).

In principle and *a priori*, I exclude from these considerations the historical dimension, that is to say, the question of the origin and age of the various prayers¹².

When I refer to the Missal of St Pius V, I am referring to *the editio typica* of 1962¹³. I shall examine the theology expressed by four types of prayer: *the oratio*¹⁴, the *secreta*¹⁵, the *postcommunio*¹⁶ and *the oratio super populum*¹⁷. Historically¹⁸ and formally (given their linguistic and stylistic structure¹⁹ and their liturgical function²⁰), there is a close link between these four types of prayer: it is a genre which, at least in its origins, belongs solely to the Roman liturgy²¹. The following do not fall within the scope of our considerations, because

¹² On this point, reference should be made to the seminal and still relevant work by P. BRUYLANTS: **Les Oraisons du Missel Romain. Texte et histoire**, Vol. I–II, Leuven 1952; see also C. JOHNSON / A. WARD (eds.): **Missale Romanum anno 1962 promulgatum, reimpressio, introductione aucta...**, Rome (Edizione Liturgiche) 1994. On the history and sources of the Roman liturgy, see A. BAUMSTARK: **Missale Romanum. Seine Entwicklung, ihre wichtigsten Urkunden und Probleme**, Eindhoven–Nijmegen 1929; C. VOGEL: *Introduction to the Sources of the History of Christian Worship in the Middle Ages*, Spoleto 1975; E. LODI: *Enchiridion Euchologicum Fontium Liturgicorum*, Rome 1979.

¹³ On the sources of the Missal of Pius V, see RAFFA, pp. 129–133.

¹⁴ In its ancient usage, this term refers to a solemn, official, public address – see H. REIFENBERG: **Fundamentalliturgie. Grundlelemente des christlichen Gottesdienstes**, vol. II, Klosterneuburg 1978, p. 87. In the **Sacramentarium Leonianum**, it refers to the priest's prayer before the readings; in the Gallican liturgy, this prayer was called *the *collecta** (this term was adopted in the Missal of Paul VI; see RIGHETTI, III, pp. 221–223; RAFFA, pp. 249–258; L. BROU: *The Prayers for Sundays after Pentecost*, Bruges 1959; IDEM: *The Sunday Prayers. From Advent to Trinity Sunday*, Bruges 1960; CABROL: *The Book...*, pp. 53–55; IDEM: *The Liturgy...*, p. 530; J. BRINKTRINE, p. 77, note; DENIS-BOULET, pp. 338–341; B. CAPELLE: 'Collecta', in: *Revue Bénédictine* 42 (1930), pp. 197–204; K. GAMBER: 'Oratio ad collectam. Ein Beitrag zur römischen Stationsliturgie', in: *Ephem. Lit.* 82 (1968), pp. 45–47.

¹⁵ This term has been taken from *the ancient Sacramentarium Gelasianum*, whereas in the *Leonianum* and the *Gregorianum* this prayer is called '*super oblata*'; cf. RIGHETTI III, pp. 337–341; F. CABROL: *La Liturgie...*, p. 536; J. BRINKTRINE: 'Zur Deutung des Wortes Secreta', in: *Ephem. lit.* 44 (1930), pp. 291–295; JUNGSMANN: *Missarum...*, II, pp. 112–121; DENIS-BOULET, p. 379; RAFFA, pp. 363–365.

¹⁶ The *Sacramentarium Gelasianum* refers to the [*oratio*] *post communionem populi*, whereas the *Gregorianum* states: *oratio ad complendum et complenda*; cf. RIGHETTI III, p. 528, note; F. CABROL: *La Liturgie...*, p. 553; DENIS-BOULET, p. 341; RAFFA, p. 485, note; P. BRUYLANTS: 'The Action of Thanks after Communion', in: *Questions liturgiques et paroissiales* 27 (1946), pp. 14–32; P. DACQUINO: 'Eucharistic Doctrine of the Roman Postcommunion Prayers', in: *Scuola Cattolica* 91 (1963), pp. 352–372; R. FALSINI: *The Postcommunion Prayers of the Leonine Sacramentary. Classification, Terminology, Doctrine*, Rome 1964; IDEM: *Commentary on the Postcommunion Prayers for Sundays and Feast Days*, Milan 1967.

¹⁷ This is linked to the *postcommunio*; it is, however, a prayer of a particular kind, which Gregory the Great retained only for the major feasts of Lent; fundamentally, it is linked to the blessing; cf. RIGHETTI III, p. 530, note; C. CALLEWAERT: 'What is the *Oratio super populum*?', in: *Ephem. Lit.* 51 (1937), pp. 310–318; JUNGSMANN: *Oratio...*, pp. 77–96; IDEM: *Liturgie...*, p. 281, note; L. EIZENHOFER: 'Untersuchungen zum Stil und Inhalt der römischen *Oratio super populum*', in: *Ephem. Lit.* 52 (1938), pp. 258–311.

¹⁸ As RIGHETTI points out (III, p. 529), these three prayers are already found in the formularies of the *Sacramentarium Leonianum*.

¹⁹ On the common technical structure, see RIGHETTI I, pp. 252–257; III, p. 339, note; RHEINFELDER, pp. 20–34; SALMON, pp. 140–147. On the Latin prayers, see Ch. MOHRMANN: 'Le latin liturgique', in: **La Maison-Dieu** 23 (1950), pp. 5–30; IDEM: **Études sur le latin des chrétiens**, vols. I–III, Rome 1961–1965; R. LIVER: **Die Nachwirkung der antiken Sakralsprache im christlichen Gebet des lateinischen und italienischen Mittelalters**, Bern 1979; M. P. ELLEBRACHT: 'Remarks on the vocabulary of the ancient orations in the **Missale Romanum**', **Latinitas christianorum primaeva**

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18, Nijmegen 1962.

²⁰ According to RIGHETTI (III, p. 222), each of these three prayers constitutes both a conclusion (to the Rite of Introduction, the Offertory and the Communion, respectively) and a transition to the next part of the rite; see also: *ibid.*, pp. 223–228; 341; 528–529; DENIS-BOULET, p. 338. Furthermore, the similarity between the *secreta* and the *postcommunio* lies in the fact that both link the mystery of the Eucharist with the theme of the Mass formula or the liturgical year (cf. RIGHETTI, III, p. 529).

²¹ Cf. LECHNER, p. 68; A. G. MARTIMORT: 'Structure and Laws of the Liturgical Celebration', in: MARTIMORT, p. 138; BRINKTRINE, p. 80.

belonging to a different genre, neither the Canon (which is nevertheless composed of identical prayers²²), nor the prayers recited in a low voice by the priest²³, nor the prayers of consecration (the consecration itself and the prayers of blessing). By thus limiting the scope of *the objectum materiale*, we believe we can provide a more focused presentation of this particular group of prayers.

Scholars generally agree that, despite certain variations in their terminology, historical origins and development, these prayers (in particular *the oratio*, the *secreta* and the *postcommunio*) constitute important milestones in the part of the Mass to which they belong: indeed, they clearly express the priest's role, as it is he who gathers, articulates and presents to God the petitions of the faithful. The priest does not, therefore, merely act in his own name: he fulfils a mediating role between God and humankind²⁴. This is, moreover, reflected in the grammatical form most frequently used, namely the first-person plural²⁵. Indeed, this very structure is found even when this form is not expressly used, but where the content of the prayer necessarily presupposes that the priest is praying on behalf of the people. And this corresponds well to the place these prayers occupy within the rite as a whole: they constitute the conclusion and, in a sense, the culmination of the preceding elements (hymns, intercessory prayers, litanies, prefaces) in which the people participate more directly²⁶. The 'Amen' spoken by the congregation clearly emphasises the priest's mediatorial role: the faithful, in a sense, confirm the petition presented by him²⁷. This can, moreover, be regarded as an important element from a dogmatic perspective: it is an expression of the hierarchical structure of the Church and of the mediatorial function inherent in the priesthood²⁸.

The prayer itself concludes with a formula that appears in various forms: '*per Jesum Christum, Filium tuum, Dominum nostrum*'²⁹. Unlike the main part of the prayer, this formula is constant; but it must be noted that, in substance, it has a different character: although it forms part of the prayer, it is not, in itself, a prayer but rather a kind of confession of faith expressed in a doxological form³⁰.

²² On the structure of Eucharistic prayers in general, see RIGHETTI, I, pp. 266–269; on the Canon: IDEM, III, 342–475. DUCHESNE (pp. 110–116) draws a distinction between '*litany, collective prayer and Eucharistic prayer*'; LECHNER (pp. 67–71) groups together '*litany, orations and prayers in a Eucharistic form*', and adds to these the '*apologies*', that is to say, prayers of repentance (e.g. the *Confiteor*). However, one may also include the prayers that are both typical and specific to the Canon, insofar as Pope Virgil spoke of '*Canonica prex*' (RAFFA, p. 66).

²³ Cf. E. LODI: 'The priest's private prayers during the Roman Mass', in: A.M. TRIACCA / A. PISTOIA (eds.): *The Eucharist: Celebrations, Rites, Devotions*, Rome 1995, pp. 235–257.

²⁴ See JUNGSMANN: '*Der Gottesdienst...*', pp. 51–56; IDEM: '*Missarum...*', I, pp. 462–500; '*Missarum...*', II, pp. 112–121; 520–535; J. PINSK: 'Die theologische Bedeutung der wechselnden Messtexte', in: F.-X. ARNOLD / B. FISCHER (eds.): *Die Messe in der Glaubensverkündigung*, Fribourg 1950, pp. 34–51; P. DE CLERCK: 'The Ecclesial Character of the Prayers', in: '*La Maison-Dieu*' 196 (1993–94), pp. 71–86. On the formula used and the priest's attitude, see RIGHETTI, I, pp. 246–257. The author notes on this subject (I, 246): '*From the very beginning—and the Apostles already made explicit declaration of this—one of the most important tasks reserved for the bishop or priest presiding over the assembly was to act as an interpreter before God of the sentiments of faith, adoration and supplication shared by all the faithful, addressing to Him, on their behalf, the solemn formulas of ecclesial prayer*'.

²⁵ Cf. P.-M. GY: 'The "we" of the Eucharistic Prayer', in: *La Maison-Dieu* 191 (1992–3) 7–14.

²⁶ Cf. RIGHETTI, I, pp. 257–266.

²⁷ Cf. RIGHETTI, I, pp. 210–212; LEBRUN, pp. 180–181; T. BALLARINI: '2 Cor 1:19 ff.: Theology of the Amen', in: '*Miscellanea Liturgica. In honour of Cardinal G. Lercaro*', Vol. I, Rome 1966, pp. 231–265.

²⁸ See R. M. SCHMITZ, 'The Ecclesiology of the *Missale Romanum*', in: *Proceedings of the Fifth Colloquium...*, Versailles, Nov. 1999, CIEL 2000, pp. 257–277.

²⁹ On the biblical and patristic principle of Christ's priestly mediation, see J.-A. JUNGSMANN: '*Die Stellung Christi im liturgischen Gebet*', Münster 1925, pp. 102–103; 182–188; RIGHETTI, I, pp. 249–250.

³⁰ See CABROL: *La Prière* ..., p. 196.

2.1 The 'image of God' ³¹

When speaking of God, most prayers affirm that he is almighty³² or strong³³, but at the same time eternal³⁴, merciful³⁵ and gracious³⁶. Perhaps less frequent but just as clear are the statements concerning God's mercy, expressed through nouns, adjectives or adverbs³⁷; of particular note is an interesting formulation which asserts that God's omnipotence is most often manifested through forgiveness and compassion³⁸. The prayers also often emphasise clemency³⁹ and goodness⁴⁰, frequently drawing on biblical imagery⁴¹ or striking associations⁴². At times, the aspect of God's benevolence is expressed in more concrete terms,

³¹ In the following chapters (2.1 to 2.15), we shall cite only a few particularly significant examples in support of our text. A comprehensive index of the various terms can be found in BRUYLANTS (see bibliography).

³² *'omnipotens'*, cf. e.g.: A – F IV quat. temp. – O1; A – Sab quat. temp. – O2; A – Sab quat. temp. – O4; A – Vig. Nat. D. – S; N – Nat. M2 – O1; N – Nat. M3 – O, P; N – D 1 oct. – O, S; N – Ss. Nom. Iesu – P, etc.

³³ *'potentia'* (A – D I – O); *'potens virtus'* (A – D I – S); *'potentiae tuae miracula'* (C – Virg. I – O); *'magna virtus'* (A – D IV – O); *'Deus virtutum'* (PP – D VI – O); *'Deus, qui facis mirabilia magna solus'* (O – Prael. – O).

³⁴ *'omnipotens aeternae'* (H – F V M. i. Cen. – S); *'omnipotens sempiternae'* (QP – D II – O; H – F III – O; OC – F VI – O; PP – D Ss. Trin. – O; PP – D XI – O; PP – D XIII – O; C – Ded. Eccl. – P3; V – Ss. Trin. – O; VD – Pr. religiosorum – O; VD – Eccl. def. – O; O – Temp. terraem. – O; DV – Infir. – O1; O – Grad. Eccl. – O; O – Prael. – O; O – Seipso sac. – P; O – Rep. temp. – P; PS – 13 Nov. – O; O – Viv. et def. – O; PS – 27 Mar. – O; PS – 1 July – O; PS – 2 Feb. – O2; PS – 7 July – O) *'sempiternus'* (PE – D II – O; PE – D III – O; S – D Sex. – P).

³⁵ *'omnipotens et misericors'* (H – F VI pars IV – O2; AS – Asc. D. – P; AS – D – O; PP – D XII – O; Q – p. D III F II – P; Q – p. D III F III – O; VD – pro spons. – O; O – Seipso sac. – O; DV – Infir. – O3; VD – Post. grat. b. mor. – O; DO – Def. fra. – P; O – Viv. et def. – P; PS – 21 Aug. – O; PS – 2 Nov. M3 – P; PP – D XIX – O).

³⁶ *'omnipotens et mitissime Deus'* (O – Pet. comp. – O; O – Rep. m. cog. – O).

³⁷ *'miserator'* (QP – p. D I F IV – O; PS – 19 Nov. – O); *'miseratus'* (Q – p. D I F IV – S; Q – p. D I F VI – O); *'misericors'* (Q – p. D I F VI – Sp; Q – D IV – P; Q – p. D IV F V – S; QP – p. D I F IV – S; QP – p. D I F VI – S; O – Familia – P; PO – F VI – O; PP – D XXII – S; PS – 19 Mar. – P); *'misericordiarum pater'* (PS – 20 Jul. – O); *'misericordia'* (Q – p. D III F II – Sp; A – D I – P; Q – p. D II F II – Sp; QP – p. D I F IV – Sp; DV – Infir. – S1; PP – D XVIII – P; VD – Temp. bel. – O; DO – Uno def. – O; H – F III – Sp); *'misericordiae tuae largitate...'* (DV – Temp. mort. – P); *'cuius misericordiae non est numerus'* (PS – 2 Nov. M3 – S; DO – Def. fra. – S); *'remissionis tuae misericordia'* (D – Die ob. – P2); *'misericordia tua praeveniente clementiam sentiamus'* (O – Post. ser. – O); *'whose mercy is beyond number, and whose treasury of goodness is infinite'* (VD – Grat. act. – O); *'multiply... your mercy'* (PP – D III – O); *'miseratio continuata'* (PP – D XV – O); *'tuae miserationis operatio'* (PP – D XVIII – O); *'opera misericordiae tuae'* (H – F VI pars II – O1); *'operam misericordiae tuae'* (H – F VI pars IV – O2); *'in tua miseratione'* (Q – F V p. cin. – Sp); *'cui proprium est misereri semper'* (D – Die ob. – O1; DO – Pl. def. I – O).

³⁸ *'omnipotentiam tuam parcendo maxime et miserando manifestas...'* (PP – D X – O).

³⁹ *'most merciful'* (PS – 8 July – O; PS – 20 July – S; PS – 16 August – S; PS – 14 November – S; PS – 26 November – O; N –

Ss. Nom. Iesu – S); *'tua clementia'* (A – D III – P; DV – Infir. – P3; VD – Grat. act. – O; PO – F IV – P; DO – Def. fra. – OPP – F IV quat. temp. Sept. – O1; V – s. Ios. – S; PS – 15 Sept. – P; PS – 20 Oct. – P); *'immensa clementiae tuae largitate'* (O – Seipso sac. – O).

⁴⁰ *'pro tua pietate Miserere'* (DO – Una def. – O); *'pietas'* (A – F IV, fourth Sunday in Ordinary Time – O2; A – F VI, fourth Sunday in Ordinary Time – O; A – Saturday of the fourth Sunday in Ordinary Time – O5; H – M. Vig. Pasch. – P; Q – F VI p. cin. – P; C – Conf. Pont. II – S; VD – Pro pace – S); *'caelestis pietas'* (E – D I p. Epiph. – O); *'immensa pietas'* (VD – El. Sum. Pont. – O); *'remedia pietatis tuae'* (PP – D XXIV – O); *'abundantia pietatis'* (VD – El. Sum. Pont. – S; PP – D XI – O); *'restore salvation to us through your mighty mercy'* (O – Quac. trib. – P); *'grant a favourable hearing to our pious prayers...'* (VD – Grat. act. – P).

⁴¹ *'aures tuae pietatis'* (C – Ded. Eccl. – P2); *'ut... tuae circa nos pietatis semper viscera sentiamus'* (PS – 24 Feb. – O).

⁴² *'to your most pious majesty'* (VD – Grat. act. – O).

evoking his generosity⁴³, forgiveness⁴⁴ and salvation⁴⁵. It is often said that God sees, in the sense that he casts a benevolent gaze upon humankind or creatures: he sees, but at the same time, he is asked to see, to look⁴⁶.

Furthermore, God is regarded as ‘majesty’ – a majesty that is sometimes offended or outraged, but which is also invoked, served, to whom sacrifices or veneration are offered, and whom one must please⁴⁷. Sometimes reference is made to the ‘throne of majesty’ in heaven⁴⁸, particularly in connection with anthropomorphic descriptions which are clearly inspired by the Bible⁴⁹.

The prayers express in many ways God’s care for his creatures, and in particular for humankind, both in general terms⁵⁰ and in relation to creation and redemption⁵¹. Many expressions have a spiritual tone that relates to morality

⁴³ ‘benignitate’ (PP – D XXIII – O); ‘benignus favor’ (Q – F VI p. cin. – O); ‘pio favore’ (PA – i. Lit. – P); ‘tuorum largitas donorum’ (Q – p. D I F V – P).

⁴⁴ ‘indulgentiarum Domine’ (PS – 2 Nov. M2 – O); D – Ann. def. – O); ‘veniae largitor’ (DO – Def. fra. – O; PS – 2 Nov. M3 – O).

⁴⁵ ‘humanae salutis amator’ (DO – Def. fra. – O); ‘maerentium consolator et in te sperantium salus’ (PS – 4 May – O).

⁴⁶ ‘conspicis’ (e.g. A – Sab quat. temp. – O1; S – D Sex. – O; etc.); ‘intende’ (e.g. Q – F IV cin. – Sp; Q – F V p. cin. – S; N – s. Thom. – S; Q – p. D I F IV – O2; PP – D XII – S; C – Sum. Pont. – O1; C – un. mart. II – S; etc.); ‘respice’ (e.g. N – Ss. Nom. Iesu – P; PE – D III – O; etc.); ‘respicis terram’ (O – Temp. terraem. – O); ‘aspice’ (Q – p. D I Sab – O2; VD – Pr. religiosarum – S; VD – Eccl. def. – P); ‘aspice... et respice’ (VD – Fid. prop. – S); ‘placido et benigno vultu suscipere’ (N – Ss. Nom. Iesu – P); ‘intuere’ (E – Epiph. D. – S); ‘non desinis propitius intueri’ (PS – 26 Sep. – O); ‘tuere’ (Q – F VI p. cin. – Sp); ‘in conspectu tuo’ (C – un. mart. IV – S; PS – 8 Aug. s. Cyr. – S); ‘tuo sint digna conspectu’ (V – ss. Petr. & Paul. – S); ‘hilaritatem vultus tui’ (O – Post. ser. – P); ‘ne despicias’ (O – Quac. trib. – O).

⁴⁷ ‘maiestas tua’ (e.g. N – Feasts of the Name of Jesus – S; QP – Day D I, 1st Sunday in Ordinary Time – O; AS – Day D – O; etc.); ‘oculis tuae maiestatis’ (N – Day D, 1 Oct. – S; QP – Day D II – S); ‘divinae maiestati tuae’ (PS – 26 Nov. – S); ‘ad maiestatis tuae honorem’ (PP – D VII – S); ‘ad maiestatis tuae gloriam et generis humani salutem, Unigenitum tuum summum atque aeternum constituisti Sacerdotem...’ (V – I. Ch. Summo et Aet. Sac. – O); ‘that we may always think thoughts worthy and pleasing to your majesty...’ (O – Rep. m. cog. – P); ‘we have offended your majesty by our transgressions’ (PS – 6 Oct. – O).

⁴⁸ ‘that you may hear us... from your holy heaven, and from the throne of your majesty’ (PS – 2 Feb. – O1).

⁴⁹ ‘the right hand of your majesty’ (PE – D III – O; Q – D III – O); cf. Rev 5:1.

⁵⁰ ‘Creator of all things’ (PS – 1 May – O); ‘Lord of the powers’ (PS – 1 July – S); ‘Creator and Ruler’ (Q – p. D II F V – Sp); ‘vivorum dominaris simul et mortuorum’ (O – Viv. et def. – O); ‘caelestia et terrena moderaris’ (PE – D II – O); ‘cuius iudicio universa fundantur’ (H – F VI pars II – O2); ‘a quo bona cuncta procedunt’ (PA – D V – O); ‘bonorum omnium largitor’ (PS – 30 Aug. – O); ‘caelestium donorum distributor’ (PS – 21 Jun. – O); ‘in cuius manu sunt omnium potestates et omnium iura regnorum’ (VD – Eccl. def. – O); ‘in whose hand are all powers and all the rights of peoples’ (O – Res publ. – O); ‘ruler of all kingdoms and of all kings’ (VD – Temp. bel. – P); ‘who look upon the earth and cause it to tremble’ (O – Temp. terraem. – O); ‘God, in whom we live, move and have our being’ (O – Pet. pluv. – O); ‘providence’ (Q – p. D III F V – O; V – s. Ios. – O; PS – 2 Oct. – O; PP – D VII – O).

⁵¹ ‘Deus, qui creasti et redemisti nos’ (N – Ss. Nom. Iesu – P); ‘numquam tua gubernatione destituis, quos in soliditate tuae dilectionis instituis’ (PP – D II – O); ‘instructor and guide of your people’ (Q – p. D IV F V – Sp); ‘omnium fidelium pastor et rector’ (O – Pro Papa – O); ‘qui humani generis utramque substantiam, praesentium munerum et alimento vegetas, et renovas sacramento’ (O – Temp. fam. – S); ‘fidelium omnium conditor et redemptor’ (D – Miss. cot. – O); ‘rewarder of the souls of the faithful’ (PS – 2 May – P; PS – 14 June – P; PS – 14 July – P; PS – 23 July – O; C – Pontifical Conf. II – P; PS – 22 September – P); ‘fidelium lumen animarum’ (DO – in coem. – P); ‘fidelium omnium conditor et redemptor’ (PS – 2 Nov. M1 – O); ‘protector noster’ (Q – p. D I Sab – O2; O – Defens. – P; VD – Fid. prop. – S; VD – Eccl. def. – P); ‘protector in te sperantium’ (PP – D III – O); ‘adiutor et protector noster’ (O – Post. cont. – S); ‘omnium fidelium pastor et rector’ (VD – Coron. Pap. – O); ‘Pastor aetern!’ (C – Sum. Pont. – O1).

and of the ascetic, whilst at the same time recalling that God is the source of all things and that all is His work⁵². There are also expressions that are more strictly soteriological in nature⁵³.

The function of the term **nomen** is identical to that of **majestas**; in fact, **nomen** has more directly biblical roots and must be understood within this context, in the sense that it characterises what God has revealed of himself to humankind⁵⁴.

Another divine attribute evoked by the prayers is that of justice, particularly when they speak of human sin and atonement⁵⁵, but also when they convey that sin is an offence against God⁵⁶ or when they refer to God's wrath⁵⁷ as well as the salvific effect of punishment and forgiveness⁵⁸ (through atonement, the Eucharistic sacrifice and prayer⁵⁹). Wrath and mercy are clearly set in opposition to one another, with the latter having a relative predominance⁶⁰.

These attributes of God are matched by anthropomorphic terms or expressions, such as 'to listen' (and in particular the biblical image of God's 'ear'⁶¹), 'to remember'⁶² and 'to stretch out the right hand'⁶³.

The image of mercy is often associated with God's 'foreknowledge' concerning the salvation of the individual⁶⁴, and thus with a theme that is both soteriological and charitological. At the same time, God is asked that all peoples may recognise the true

⁵² *'auctor ipse pietatis'* (PP – D XXII – O); *'auctor pacis et amator'* (VD – Pro pace – P; PS – 28 June – P; PS – 3 July – P); *'auctor pacis et amator caritatis'* (PS – 12 June – O); *'pacis caritatisque amator et custos'* (O – Inim. – O); *'restorer and lover of innocence'* (Q – p. D II F IV – Sp); *'you, our guide, you, our leader'* (PP – D III – O); *'bestower of peace and lover of charity'* (O – Conc. – O); *'a unique refuge in human frailty...'* (DV – Infr. – P1); *'our refuge and strength'* (PP – D XXII – O); *'the exaltation of the humble'* (PS – 2 Apr. – O);

'strength of those who hope in you' (PS – 25 May – O; PP – D I – O); *'lover of virginity'* (PS – 29 May – O); *'maerentium consolator'* (PS – 4 May – O); *'esto... sanctificator et custos'* (PS – 25 July – O)

⁵³ *'salutaris noster'* (H – F II – Sp; PS – 13 Dec. – O; C – Virg. III – O; DV – Temp. mort. – P; O – Posc. suf. – S2; PS – 15 Oct. – O); *'aeterne Salvator'* (DV – Rem. pecc. – P); *'salus aeterna credentium'* (DV – Infr. – O1); *'in te sperantium salus'* (PS – 4 May – O); *'humanae salutis amator'* (PS – 2 Nov. M3 – O).

⁵⁴ *'pro tui nominis gloria'* (S – Sept. – O); *'in tui nominis amore roboremur'* (C – Un. Mart. III – O); *'in hoc loco, quem nomini tuo indigni dedicavimus...'* (C – Dedication of the Church – P2); *'this altar dedicated to your name'* (C – Dedication of the Church – P3); *'through the invocation of your name'* (V – Holy Trinity – S); *'hostias... nomini tuo sacrandas offerimus'* (PS – 29 June – S); *'propter gloriam nominis tui'* (O – Quac. trib. – O).

⁵⁵ *'Judas received the punishment due to his guilt, and the reward for his confession from the thief...; Christ bestowed upon both different rewards according to their merits'* (H – F V M. i. Cen. – O)

⁵⁶ *'the guilt of your offence'* (Q – F V p. cin. – O).

⁵⁷ *'the scourges of wrath'* (Q – F V p. cin. – O; Q – p. D I Sab – O1; DV – Temp. mort. – O); *'from the terrors of thy wrath...'* (DV – Temp. mort. – P); *'who is struck down in this life by the scourges of your wrath...'* (DV – Infr. – S3); *'that the hearts of mortals may recognise that such scourges arise when you are indignant, and cease when you show mercy'* (O – Temp. fam. – O; O – Temp. terraem. – P); *'the terrors of thy divine wrath'* (O – Temp. terraem. – S); *'the wrath of thy indignation, which we justly deserve...'* (O – Quac. trib. – P).

⁵⁸ *'who both heal us by chastising us and preserve us by forgiving us'* (O – Rep. temp. – P; VD – Temp. bel. – P); *'that, having trembled at the wrath that shakes the foundations of the earth, we may ever feel the mercy that heals our contrition'* (O – Temp. terraem. – O).

⁵⁹ *'paenitentia placaris'* (Q – F V p. cin. – O); *'God, who rejects no one, but who, however much sinners may sin, is appeased by their repentance through your merciful compassion...'* (O – Rem. pecc. – O); *'sacrifices, by which you wished to be appeased...'* (O – Quac. trib. – P); *'voluisti placari'* (Q – Sab p. cin. – S); *'deprecatione placatus'* (PP – Sab quat. temp. sept. – O1); *'oblatis placare muneribus'* (C – pl. mart. III – S); *'tuae propitiatio maiestatis'* (QP – p. D I F II – S);

'propitiare' (Q – p. D II F III – Sp).

⁶⁰ *'For those who hope in you, you choose rather to show mercy than to be angry'* (Q – p. D IV Wis – Sp).

⁶¹ *'exaudi'* (Q – p. D I F VI – Sp; Q – p. D I F IV – O1); *'inclina... aurem tuam'* (DO – Uno def. – O); *'aures misericordiae tuae...'* (Q – p. D IV F IV – Sp; PP – D IX – O); *'the ears of your mercy'* (C – Ded. Eccl. – P2); *'pium auditum...'* (VD – Grat. act. – P; QP – p. D I F IV – O).

⁶² *'reminiscere'* (H – F VI pars IV – O3).

⁶³ *'praetende dexteram caelestis auxilii'* (O – Sal. viv. – O); *'dexteram super nos tuae propitiationis extende'* (PS – 16 May – O; PS – 22 Aug. s. Tim. – O).

⁶⁴ *'Have mercy on all whom you foresee will be yours through faith and good works'* (O – Viv. et def. – O); *'to whom alone is known the number of the elect to be placed in heavenly bliss'* (O – Viv. et def. – S).

God⁶⁵. The phrase *'Deus noster'*⁶⁶, which is mentioned very frequently and is, moreover, of biblical origin, expresses the indissoluble bond between God and the Church in prayer; but this expression does not in any way imply that other gods might exist.

2.2 Trinitarian Theology

Apart from the doxology that concludes each prayer, elements of Trinitarian theology are found only in the liturgy for the Feast of the Most Holy Trinity. Admittedly, there is mention of 'confessing the true faith', 'acknowledging the majesty of the eternal Trinity' and 'worshipping the unity in the power of majesty'⁶⁷, but the prayers provide no dogmatic details nor do they offer any other elements pertaining to this theology.

2.3 Christology

A number of prayers are addressed directly to Christ⁶⁸, even when they use terms such as *'Deus'*⁶⁹ or *'omnipotens Deus'*⁷⁰. Prayers addressed to the Father most often refer to the *'Unigenitus'* or the *'Filius'*⁷¹. There are also other expressions that recall or evoke the mystery of the Trinity⁷², as well as figurative and biblical descriptions⁷³ and soteriological titles⁷⁴.

We may set aside those titles and expressions which reflect, even if only indirectly, the idea of Christ's mediatorial role⁷⁵, in particular the motifs of the priesthood and the sacrificial victim⁷⁶. Certain prayers evoke the Incarnation⁷⁷ and

⁶⁵ *'ut... omnes gentes cognoscant te solum Deum verum, et quem misisti Iesum Christum...'* (VD – Fid. prop. – O); cf. *'da nobis... te solum verum Deum, et quem misisti Iesum Christum ita cognoscere'* (PS – 18 Mar. – O). ⁶⁶ E.g. A – Sat. of the Quaternary – P; N – Nat. M1 – P; etc.

⁶⁷ *'in the profession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the Unity'* (V – Holy Trinity – O).

⁶⁸ E.g. A – D I – O; A – F IV of Ordinary Time – O2; A – Sat of Ordinary Time – O1; A – D IV – O; E – Holy Family – O; E – St.

Family – P; PS – 12 Feb. – O; PS – 27 Feb. – O, S, P; PS – 18 Mar. – P; PS – 24 Mar. – O; PS – 24 Mar. – P; PS – 28 Apr. – O; PS – 17 May – O; PS – 4 June – S; PS – 13 June – S; PS – 22 July – O, P; V – Passion of the Lord – O; V – Passion of the Lord –

P; PP – Ss. Cordis – P. According to BRINKTRINE (p. 78), when all the liturgical books (Missal, Breviary, Pontifical, Ritual) are taken into account, only 50 prayers are addressed to Christ and just one to the Holy Spirit.

⁶⁹ V – Feasts of Sts Peter and Paul – O; PS – Seven Sorrows of the Blessed Virgin Mary – O; PS – 15 September – O, S; PS – 17 September – O.

⁷⁰ O – Rege – O.

⁷¹ *'Unigenitus tuus'* (A – D II – O; A – Saturday of the four seasons – O2; A – Vigil of the Nativity of the Lord – O; E – Epiphany of the Lord – O; E – Baptism of the Lord – O); *'Unigenitum tuum... ad caelos ascendisse credimus'* (AS – Asc. D. – O); *'Unigeniti tui... nobis succurrat humanitas'* (PS – 8 Sep. – S); *'Unigenitus Filius'* (A – Vig. Nat. D. – P; N – Ss. Nom. Iesu – O);

'Filius' (A – Christmas Vigil – S); *'ad gloriam Filii tui...'* (N – Holy Name of Jesus – S).

⁷² *'Dominum nostrum in tua tecum gloria coaeternum...'* (PS – 9 Feb. – S); *'incarnatum Verbum Dei'* (N – Nativity M2 – O1); *'auctor vitae'* (N – Octave of the Nativity – O); *'meruimus auctorem vitae suscipere...'* (C – Feast of St Mary, 1st Saturday – O); *'by the marvellous grace of thy majesty'* (VD – Feast of the Election of the Supreme Pontiff – P); *'true light, who enlighten every man coming into this world...'* (PS – 2 Feb. – O3); *'Iudex'* (A – Christmas Vigil – O); *'Regis regum...'* (PS – 25 Aug. – O; PS – 10 Oct. – O; PS – 17 Oct. – O); *'in universorum Rege...'* (PS – Feast of Christ the King – O).

⁷³ *'to shine forth with the light of the true light'* (N – Nat. M1 – O); *'the new light of the Incarnate Word'* (N – Nat. M2 – O1);

'...that he may more graciously reach you, who are the Way, the Truth and the Life' (O – Rege – O).

⁷⁴ *'Salvator mundi'* (N – Nat. M3 – P); *'humani generis Salvatorem'* (N – Ss. Nom. Iesu – O); *'Redemptor'* (A – Vigil of the Nativity of the Lord – O); *'dedit redemptionem semetipsum pro omnibus'* (VD – Feast of the Faith – S); *'Christi tui'* (H – Feast of the Visitation, Part IV – O2); *'Filium tuum mundi Redemptorem constituisti'* (PS – 1 July – O); *'divinae nobis generationis auctor'* (N – Nat. M3 – P); *'immortalitatis largitor'* (N – Nat. M3 – P).

⁷⁵ *'our mediator'* (V – I. Ch. Summo et Aet. Sac. – S); *'let us approach Jesus, the mediator of the New Testament'* (PS – 1 July – S).

⁷⁶ *'You have appointed your only-begotten Son as the supreme and eternal Priest'* (V – Sum. et Aet. Sac. – O); *'may he himself offer up our sacrifice to you as acceptable'* (H – F V M. i. Cen. – S); *'to your people, for whom you deigned to offer yourself as a living sacrifice to your Father'* (PS – 13 June – S).

⁷⁷ *'in the substance of our flesh he appeared'* (E – Bapt. D. – O); *'born as man, he shone forth as God'* (N – Nat. M2 – S1); *'from heaven to earth, from the bosom of the Father, thou didst descend'* (V – Passion of the Lord – O); *'outwardly like unto us'* (E –

other events recounted in the Gospel⁷⁸. There are also more vivid or even more speculative evocations of the Christological and soteriological mystery⁷⁹. Some prayers draw inspiration from the Catholic religious tradition, which certainly has its roots in the Bible⁸⁰ but also draws upon the mystical experience of the saints. Finally, there are also—though relatively rarely—spiritual, moral and ascetic reflections⁸¹.

2.4 Pneumatology

Whilst the prayers refer quite frequently to the Holy Spirit, they do so in a rather vague manner. In some cases, the Holy Spirit is clearly presented as the third divine Person⁸², whilst in others there are allusions to the Bible⁸³. Only in one instance is an element of the dogmatic definition encountered, presented, moreover, in its most original form⁸⁴.

Specifically, reference is made to the ‘Spirit’ of God⁸⁵, the ‘Spirit of love’ of God⁸⁶, the ‘Spirit of power’⁸⁷, the ‘Spirit of saving grace’⁸⁸, ‘grace’⁸⁹ and ‘the power of the Holy Spirit’⁹⁰. His action is expressed in various ways:

Bapt. D. – O); ‘*Deus, qui de beatae Mariae Virginis utero Verbum tuum... carnem suscipere voluisti*’ (C – St Mary’s Day, Saturday I – O; PS – 25 March – O); ‘*Mariae, ex qua carnem assumpsisti*’ (PS – 27 February – P); ‘*We confess the true God and man conceived of the Virgin*’ (PS – 25 March – S; C – St Mary’s Day, 1st Saturday – S); ‘*appearing amongst men in the substance of our flesh...*’ (PS – 2 February – O5); ‘*with the substance of our flesh...*’ (PS – 2 Feb. – O7); ‘*May the humanity of your Only-Begotten Son come to our aid... who, born of the Virgin*’ (PS – 2 July – S); ‘*the Incarnation of Christ your Son*’ (C – St Mary’s Day, 1st Saturday – P).

⁷⁸ ‘*to proclaim... you chose the Archangel Gabriel*’ (PS – 24 Mar. – O); ‘*through Gabriel’s proclamation we came to know your Incarnation*’ (PS – 24 Mar. – P); ‘*subject to Mary and Joseph*’ (E – Holy Family – O); ‘*the sacraments of faith... you strengthened through the testimony of the Fathers*’ (PS – 6 Aug. – O); ‘*the most holy mysteries of your Son’s Transfiguration*’ (PS – 6 Aug. – P); ‘*te ipsum in sepulcro poni voluisti*’ (VD – Ben. Coem. – S); ‘*discipulis suis... hoc fieri monstravit*’ (H – F V M. i. Cen. – S); ‘*per eius salutiferae resurrectionis potentiam*’ (C – s. Maria i. Sab. I – S).

⁷⁹ ‘*just as he is the source of our gifts, so may he himself be merciful and receive us*’ (E – Bapt. D. – S); ‘*by the light of the true light... the mysteries of whose light*’ (N – Nat. M1 – O); ‘*in whom our very being is with you*’ (N – Nat. M1 – S); ‘*that we, united with her, may offer sacrifices pleasing to you*’ (V – I. Ch. Summo et Aet. Sac. – S); ‘*you poured out your precious blood for the remission of our sins*’ (V – Pass. D. – O).

⁸⁰ ‘*in the Heart of your Son... you deign to bestow, in your mercy, infinite treasures of love*’ (PP – Sacred Hearts – O); ‘*in the ineffable love of the Heart of your beloved Son*’ (PP – Sacred Heart – S); ‘*you have revealed the unfathomable riches of your Heart to Blessed Margaret...*’ (PS – 17 Oct. – O).

⁸¹ ‘*the virtue of true humility, the very model of which your Only-Begotten Son displayed to the faithful*’ (O – Post. hum. – O);

‘*both the example and the reward of true humility*’ (PS – 10 Oct. – O); ‘*through the patience of Your Only-Begotten Son, You have overcome the pride of the ancient enemy...*’ (O – Post. pat. – O).

⁸² ‘*by whose Spirit the whole Body of the Church is sanctified and governed*’ (H – F VI, Part II – O3; O – Grad. Eccl. – O);

‘*that we may be worthy to become a dwelling place of the Holy Spirit*’ (O – Rep. m. cog. – O); ‘*by whose wisdom we were created, and by whose providence we are governed*’ (PO – Sat – O1).

⁸³ ‘*that the Holy Spirit may inflame us with that fire which marvellously penetrated the heart of Blessed Philip*’ (PS – 26 May – S);

‘*Simeon... illuminated by the light of your Spirit*’ (PS – 2 Feb. – O5); ‘*may the divine fire consume us, which... kindles hearts through the Holy Spirit*’ (PO – F VI – S); ‘*by an invisible fire, that is to say, the splendour of the Holy Spirit*’ (PS – 2 Feb. – O3); ‘*may the Holy Spirit inflame us with that fire, whom Jesus... sent to earth*’ (PO – Sat – O2); ‘*may He lead all... into the truth*’ (PO – F IV – O).

⁸⁴ ‘*proceeds from you*’ (PO – F IV – O).

⁸⁵ ‘*Conceived in the fervour of your Spirit*’ (Q – p. D II F IV – Sp); ‘*so that, whilst they administer light outwardly, through your gift, the light of your Spirit may not fail within our minds*’ (PS – 2 Feb. – O4).

⁽⁸⁶⁾ ‘*Infuse into us the Spirit... of your love...*’ (H – M. Vig. Pasch. – P; Q – F VI p. cin. – P; PS – 21 Aug. – P; O – Conc. – P); ‘*infuse into us the Spirit of your love*’ (PS – 18 July – O).

⁸⁷ ‘*Grant us the Spirit of fortitude...*’ (PS – 14 Nov. – P).

⁸⁸ ‘*Grant us... the Spirit of saving grace*’ (O – Prael. – O).

⁸⁹ ‘*gratiam Spiritus Sancti... cordibus nostris infunde...*’ (O – Pet. comp. – P); ‘*Spiritus Sancti gratia*’ (O – Post. car. – P).

⁹⁰ ‘*May the power of the Holy Spirit be with us*’ (PO – F III – O); ‘*the power of the Holy Spirit*’ (PO – F III – O).

‘illumination’⁹¹, ‘purification’⁹², ‘sanctification’⁹³, ‘teaching’⁹⁴ and, indirectly, ‘right knowledge’ and ‘consolation’⁹⁵. One prayer directly describes it as ‘forgiveness’⁹⁶. As for the manner in which it is received, there is mention of ‘outpouring’⁹⁷ and ‘purification by fire’⁹⁸ – again, expressions of biblical origin.

5. Cosmology

When the prayers refer to creation, it is chiefly to speak of God’s creative action, both in general terms⁹⁹ and in relation to creatures in particular¹⁰⁰. Certain expressions refer to the relationship between God and creatures¹⁰¹ but also between creation and humankind¹⁰²; others refer to the precariousness of the world¹⁰³, its fall¹⁰⁴, its ‘vanity’¹⁰⁵, the danger it poses to humankind¹⁰⁶, but also the fact that all created things depend on God¹⁰⁷.

Very generally speaking, the prayers draw a distinction between the heavenly and the earthly¹⁰⁸, between this life and the hereafter¹⁰⁹, between the transitory and the unchanging¹¹⁰, and between the fleeting and the enduring¹¹¹. ‘Success’ and the ‘allures of this world’ are to be avoided and despised¹¹². The

⁹¹ ‘*lux tuae lucis corda... Sancti Spiritus illustratione confirmet*’ (PO – Vig. Pen. – O); ‘*corda nostra illuminet: et perfectae caritatis dulcedine abundanter reficiat*’ (O – Post. car. – P); ‘*ut... corda nostra invisibili igne, id est, Sancti Spiritus splendore illustrata, omnium vitiorum caecitate careant*’ (PS – 2 Feb. – O3).

⁹² ‘*May our hearts be cleansed by the illumination of the Holy Spirit*’ (PO – Penitential Vigil – S); ‘*May the power of the Holy Spirit... purify our hearts, and protect us from all adversity*’ (PO – F III – O).

⁹³ ‘*May the Holy Spirit descend upon this altar, that He may sanctify the offerings of Your people and graciously purify the hearts of those who partake of them*’ (C – Ded. Eccl. – S3).

⁹⁴ ‘*that, enlightened and instructed by the grace of that same Holy Spirit, we may truly recognise you and love you faithfully*’ (PS – 2 Feb. – O5); ‘*you have taught the hearts of the faithful through the enlightenment of the Holy Spirit*’ (PO – D Pent – O).

⁹⁵ ‘*Grant that, in the same Spirit, we may know what is right, and always rejoice in his consolation*’ (PO – D Pent – O).

⁹⁶ ‘*He is the forgiveness of all sins*’ (PO – F III – P).

⁹⁷ ‘*May the outpouring of the Holy Spirit purify our hearts, and may He make our innermost being fruitful through the sprinkling of His dew*’ (PO – Vigil of Penance – P);

‘*infuse the Holy Spirit into our minds...*’ (PO – Sab – O); ‘*infuse the spirit of your charity*’ (O – Conc. – P); ‘*bestow upon your servants... the Spirit of saving grace; and... pour forth the everlasting dew of your blessing*’ (O – Prael. – O); ‘*pour forth the grace of the Holy Spirit... into our hearts...*’ (O – Pet. comp. – P).

⁹⁸ ‘*Ure igne Spiritus Sancti renes nostros, et cor nostrum*’ (O – Post. cont. – O).

⁹⁹ ‘*who created all things out of nothing*’ (PS – 2 Feb. – O1); ‘*thy blessing..., by which all creation thrives*’ (N – Holy Name of Jesus – S); ‘*God, who invisibly sustains all things*’ (C – Dedication of the Church – O2).

¹⁰⁰ ‘*Deus, in cuius manu sunt omnium potestates et omnium iura populorum*’ (H – F VI pars II – O4); ‘*miro ordine, Angelorum ministeria hominumque dispensas*’ (PS – 29 Sep. – O; V – Angel. – O); ‘*whom we believe always to assist thy majesty...*’ (PS – 24 Oct. – P); ‘*who hast founded the earth upon its stability*’ (O – Temp. terraem. – S).

¹⁰¹ ‘*ut mundi cursus pacifice nobis tuo ordine dirigatur*’ (PP – D IV – O); ‘*respicis terram et facis eam tremere*’ (O – Temp. terraem. – O).

¹⁰² ‘*the earth, which we have seen trembling because of our iniquities*’ (O – Temp. terraem. – P).

¹⁰³ ‘*amidst the vicissitudes of this world*’ (PA – D IV – O).

¹⁰⁴ ‘*iacentem mundum*’ (PA – D II – O).

¹⁰⁵ ‘*turned away from the vanity of the world*’ (VD – Pr. religiosarum – O).

¹⁰⁶ ‘*...beyond the dark trials of this age, we may be worthy to reach the unfailing light*’ (PS – 2 Feb. – O3).

¹⁰⁷ ‘*...without which nothing is valid, nothing is holy*’ (PP – D III – O).

¹⁰⁸ ‘*celestial and earthly*’ (PE – D II – O); ‘*earthly... heavenly gifts*’ (Q – p. D II F III – S); ‘*earthly affections... heavenly*’ (Q – p. D IV F IV – O2); ‘*earthly delights... nourish the heavenly*’ (PE – D IV – P); ‘*in caelo... in terra*’ (PS – 29 Sep. – O; V – Angel. – O); ‘*in terris... in caelis*’ (C – Doct. – O; V – s. Ios. – O; PS – 24 Mar. – O; PS – 24 Mar. – O; PS – 4 Dec. – O).

¹⁰⁹ ‘*grant that we may look down upon the world’s prosperity, and always rejoice in heavenly consolation*’ (PS – 19 Nov. – O); ‘*grant... to look down upon the world’s... and always seek heavenly things*’ (PS – 23 Aug. – O).

¹¹⁰ ‘*this present life... eternity*’ (Q – Sat p. cin. – P); ‘*temporal... eternal*’ (Q – p. D I F V – P); ‘*through temporal blessings... eternal*’ (PP – D III – O); ‘*so that what we do in this life may lead us to eternal joys*’ (O – Posc. suf. 1 – P).

¹¹¹ ‘*grant us, by his example, to despise the transitory and to pursue the eternal*’ (PS – 5 Apr. – O).

⁽¹¹²⁾ ‘*may you enable us... to avoid the allurements of this world*’ (PS – 15 July – O); ‘*grant, for your love’s sake, that we may look down upon the world’s... and to fear none of its adversities*’ (PS – 28 Aug. St Herm. – O; PS – 9 Oct. St Dion. – O).

The earthly world is presented as opposed to God himself or as an obstacle to communion with him¹¹³. In this context, the verb *'despicere'* is frequently used¹¹⁴ but, clearly, this term must be understood in relation to the affirmation of the love that man must bear towards God and the love he must extend to everything and everyone in God¹¹⁵. It should be noted that there is also mention of the redemption of the world – and thus of an act of God's love for creation¹¹⁶.

2.6 Anthropology

The prayers do not provide a clear picture of the ontological structure of humankind. They draw a distinction between *'mens'* and *'corpus'*¹¹⁷, but other antonymic pairings are encountered, such as *'anima'* and *'corpus'*¹¹⁸, the spiritual and the corporeal¹¹⁹; there is also mention of the inner and the outer¹²⁰. Naturally, it is the term *'mens'*

¹¹³ *'facias terrena despicere, et te solum Deum pura mente sectari'* (PS – 21 Aug. – P); *'ut... terrena despicientes, tui consortio perfruamur aeterno'* (PS – 26 Nov. – O).

¹¹⁴ *'teach us to despise earthly things and to love heavenly things'* (A – D II – P); *'may we learn to despise earthly things and to love heavenly things'* (PP – Ss. Cordis – P); *'that you may cause our hearts to despise earthly things and to love you, the true God, with perfect charity'* (V – St Joseph – S); *'that... they may despise earthly things and always aspire to heavenly things'* (PS – 4 March – O);

'grant that... we may despise earthly things and desire only heavenly things' (PS – 22 June – O); *'grant that we may despise earthly things!'* (PS – 7 July – P); *'that through our contempt for earthly things we may attain eternal joys'* (PS – 23 February – O); *'grant us... to despise earthly things, and always to rejoice in the sharing of heavenly gifts'* (PS – 4 October – O).

¹¹⁵ *'loving you in all things and above all things...'* (PS – 17 Oct. – O); *'loving you above all things, and loving all others for your sake...'* (PS – 20 Oct. – S).

¹¹⁶ *'God, who appointed your only-begotten Son as the Redeemer of the world...'* (PS – 1 July – O).

¹¹⁷ *'corpora mentesque'* (PE – D III – S; S – D Quin. – S; Q – D III – S; PP – F IV quat. temp. sept. – S); *'our minds and bodies'* (PP – D XV – P); *'in the body... in the mind'* (Q – p. D I F IV – O2; Q – D II – O; QP – D I – O; Q – p. D III F VI – O); *'salvation of mind and body'* (PE – D IV – O; QP – p. D I F II – Sp; PS – 11 Feb. – O); *'veram et mentis et corporis sanitatem'* (Q – p. D IV F IV – S); *'corpore et mente renovati'* (H – M. Vig. Pasch. – O); *'ut... corpore tibi placeamus et mente'* (PS – 1 June – P; Q – p. D IV F II – O); *'reparatio mentis et corporis'* (PP – D VIII – P); *'corpore salvetur, et mente'* (O – T. pestis – P); *'salutem mentis et corporis'* (O – Dev. am. – O); *'hostes mentis et corporis'* (Q – p. D II F V – O); *'observantia, quam corporaliter exhibemus, mentibus etiam sinceris exercere'* (Q – F VI p. cin. – O); *'that our minds may shine before you with your desire, as they discipline themselves through the mortification of the flesh'* (Q – p. D I F III – O); *'that we may always be devoted to you in mind and body'* (PO – Sab – O3); *'that we may feel... support for mind and body, so that, saved in both...'* » (PP – D XI – P); *'whilst abstaining from carnal foods, may the mind also fast from vices'* (PP – F IV, fourth week of Lent – O2); *'through self-restraint... you may heal both bodies and minds'* (PP – Sat. 4th week of Sept. – O1); *'so that, with mind and body equally set free, we may carry out your will with liberated minds'* (PP – D XIX – O); *'that we may be freed from all adversity in body, and cleansed of evil thoughts in mind'* (C – 1st March IV – O); *'to rejoice in perpetual health of mind and body'* (C – Feast of the Blessed Virgin Mary – O); *'and may aid not fail our bodies, nor our minds'* (O – Temp. fam. – S); *'and may we serve you with our bodies and with our minds'* (O – Lib. Eccl. – S); *'that... the medicine of the sacrament may benefit both our bodies and our minds'* (PS – 15 June – P); *'grant that we may... bring about purity of mind and body'* (PS – 5 July – S); *'may we be freed from all adversity in body, and cleansed of evil thoughts in mind'* (PS – 9 August, St Romanus – O); *'may He purify us both in body and mind'* (PS – 19 Oct. – S; PS – 19 July – S; PS – 3 Dec. – S); *'purify our minds, and renew us..., so that... we may receive help for our bodies, both now... and in the future'* (PP – D XVI – P).

¹¹⁸ *'for the healing of souls and bodies'* (Q – Saturday after the Feast of the Assumption – O); *'for the salvation of body and soul'* (PP – D of the Holy Trinity – S); *'for the healing of souls... that our bodies may be purified'* (PO – Saturday – O3); *'that we may be pleasing to you with full and perfect devotion of body and soul'* (C – Ded. Eccl. – S1); *'may it be of benefit to us for the salvation of body and soul'* (V – Ss. Trin. – P); *'a remedy and rest for their souls and bodies'* (VD – Ben. Coem. – S); *'that... we may be freed from the captivity of body and soul...'* (PS – 8 Feb. – O); *'health of body and soul'* (PS – 11 Feb. – S); *'infirmities of body and soul'* (PS – 18 July – S); *'...your servant who is suffering from bodily infirmity, and comfort the soul which you have created'* (DV – Infr. – O3); *'Mary... whom you took up body and soul into heavenly glory'* (PS – 15 Aug. – O).

¹¹⁹ *'that they may be nourished by spiritual sustenance... and protected by bodily aid'* (PA – D III – P).

¹²⁰ *'ut per eum, whom we have recognised as like us outwardly, we might be worthy to be reformed inwardly'* (E – Bapt. D. – O); *'ut quod observantia nostra proficitur extrinsecus, interius operetur'* (Q – p. D I Sab – S); *'interius... exterius'* (Q – D II – O); *'exterius... interius'* (Q – p. D II F V – S).

which recurs most frequently to characterise the spiritual dimension of man¹²¹; sometimes it is replaced by the word '*cor*' with the same meaning¹²² (although, in certain cases, it

¹²¹ '*mens nostra*' (Q – p. D I F III – O); '*mentes nostras*' (Q – p. D I F IV – Sp); '*mentis nostrae tenebras*' (A – D III – O); '*ut... beneplacitum tibi nostrae mentis offeramus affectum*' (Q – Sab p. cin. – S); '*pravae cogitationes in mente*' (Q – D II – O); '*in opere... per fidem... in mente*' (N – Nat. M2 – O1); '*mentibus nostris... lumen ostende*' (Q – p. D I F VI – Sp); '*libera... mente famulemur*' (Q – p. D I Sab – O2); '*secura tibi mente deserviant*' (PP – D XX – O); '*secura tibi mente serviamus*' (QP – p. D I F VI – Sp); '*liberis tibi mentibus serviamus*' (O – Defens. – P); '*pura mente servire*' (VD – Voc. eccl. ser. – P); '*ut, a peccatorum vinculis absoluti, quae tibi sunt placita, liberis mentibus exsequamur*' (PS – 31 Aug. – O); '*sinceris mentibus ad sancta ventura pervenire*' (Q – p. D II F VI – O); '*ore contingimus... with a pure mind we may receive*' (Q – p. D III F II – P); '*that we may serve with a secure mind*' (Q – p. D III F IV – Sp); '*that we may partake with a faithful mind*' (Q – D IV – P);

'*with minds cleansed of sin*' (Q – p. D IV F V – S); '*with our lips... in our minds*' (QP – p. D I F V – P); '*that the reception of the sacrament... may endure in our minds*' (OC – F III – P); '*grant that through our minds: what we celebrate by our profession, we may imitate in deed*' (OC – F VI – O); '*unite the minds of the faithful into a single will*' (PA – D IV – O); '*may we dwell with our minds in heavenly things*' (AS – Asc. D. – O); '*may they purify us, and grant our minds the strength of heavenly grace*' (AS – D – S); '*may the Holy Spirit renew our minds*' (PO – F III – P); '*into our minds... infuse the Holy Spirit*' (PO – Sab – O1); '*to follow God alone with a pure mind*' (PP – D XVII – O); '*that which we receive with our lips, let us follow with a pure mind*' (PP – D XXI – P); '*who may instruct your people in virtue, and fill the minds of the faithful with the fragrance of spiritual aromas*' (VD – El. Sum. Pont. – P); '*so that, those which we cannot celebrate with a worthy mind, we may at least attend to with humble acts of devotion*' (C – Virg. II – S2); '*that those... which we celebrate for them with a devout mind, may they feel are of benefit to their healing*' (O – Prael. – S); '*with a pure mind*' (O – Post. cont. – S); '*in our minds... confirm the sacraments of the true faith!*' (PS – 25 Mar. – S); '*infuse thy grace into our minds*' (PS – 25 Mar. – P); '*that, with the eye of the mind cleansed, we may perceive those things which are pleasing to thee and beneficial to our salvation*' (PS – 2 Feb. – O3); '*that what we utter with our lips, we may also do in our minds*' (PS – 8 May – P); '*that we may come to you with pure minds*' (PS – 15 July – O); '*guide the minds of all the faithful along the path of eternal salvation*' (PS – 24 June – O); '*with the understanding of a purified mind*' (PS – 6 Aug. – P); '*to follow God alone with a pure mind*' (PS – 21 Aug. – P); '*as we commemorate this feast with a devout mind*' (PS – 22 Aug. – O); '*celebrated with a devout mind*' (PS – 30 Aug. St Fel. – S); '*may we approach your mysteries... with a devout mind*' (PS – 1 Sep. – S); '*that we may approach these mysteries... with sincere devotion and receive them with a faithful mind*' (PS – 3 Sep. – S).

¹²² '*dirige ad te tuorum corda servorum*' (Q – p. D II F IV – Sp); '*penetralia nostri cordis*' (Q – p. D II Sab – P); '*nutantia corda*' (PE – D V – S; Q – p. D I F IV – S; DV – Rem. pecc. – S); '*cordibus nostris... gratiam infunde*' (Q – p. D III F II – O; QP – p. D I F VI – O); '*ut te toto corde perquirant*' (Q – p. D III Sab – Sp); '*tuorum corda fidelium*' (QP – p. D I F IV – O); '*fac nos... devotam gerere voluntatem, et... sincero corde servire*' (AS – D – O); '*lux tuae lucis corda... confirmet*' (PO – Vig. Pen. – O); '*corda nostra... expurget*' (PO – F III – O); '*may the divine fire consume us, which... kindles our hearts*' (PO – F VI – S); '*infuse into our hearts the love of You*' (PP – D V – O); '*may the work of Your mercy guide our hearts*' (PP – D XVIII – O); '*may they provide us with... heavenly medicine, and purge the vices from our hearts*' (PP – D XX – S); '*may the Holy Spirit... graciously purify the hearts of those who partake*' (C – Ded. Eccl. – S3); '*that you may cause our hearts to despise earthly things and to love you, the true God, with perfect charity*' (V – s. Ios. – S); '*strengthen the hearts of your handmaids...*' (VD – Pr. religiosarum – P); '*that our hearts may be devoted to your commandments...*' (VD – Pro pace – O);

'*with our whole heart prostrate before you...*' (O – Family – O); '*enlighten our hearts*' (O – Rem. pecc. – O); '*by the grace of the Holy Spirit... may our hearts be enlightened: and may they be abundantly refreshed by the sweetness of perfect charity*' (O – Post. car. – P);

'*that... our hearts, through an invisible fire... may be freed from the blindness of all vices*' (PS – 2 Feb. – O3); '*let us strive to receive with a pure heart*' (PS – 18 Mar. – S); '*that He may set us ablaze with that fire... which penetrated the heart of Blessed Philip*' (PS – 26 May – S); '*may our hearts blaze with the fire of charity...*' (PS – 5 July – P); '*may our hearts burn with a sweet fragrance*' (PS – 2 August – S); '*may our hearts, kindled by the fire of charity, constantly aspire to you*' (PS – 15 August – S);

'*that that divine fire, which set ablaze the Heart of the Blessed Virgin Mary, may enter our hearts*' (PS – 22 Aug. – S); '*in the heart of the Blessed... you have prepared a joyful dwelling place for yourself*' (PS – 16 Nov. – O); '*wipe away the stains from our hearts...*' (PS – 16 Nov. – O); '*enlighten the hearts of the faithful*' (PS – 19 Nov. – O); '*to set our hearts ablaze with the fire of your love...*' (PS – 17 Sep. – O); '*so that... we may please you in heart and deed*' (PS – 20 Oct. – S).

It seems that a distinction is made between the two ¹²³) but also by '*anima*' ¹²⁴, by '*spiritus*' ¹²⁵ as well as by the figurative terms '*pectus*' ¹²⁶ and '*renes*' ¹²⁷.

We should pause for a moment to consider the term '*anima*', which appears regularly in prayers for the dead, which is certainly no coincidence. On the one hand, it refers to the human being who leaves this world ¹²⁸ and to the forgiveness of the sins of the 'deceased' ¹²⁹; it also speaks of those who return to the earth and who will have their home in heaven ¹³⁰ and of those who 'rest in Christ in this cemetery' ¹³¹; elsewhere, there is mention of the bodies that 'rest' ¹³². Reference is also made to the souls of those who 'rest here in Christ' ¹³³, but sometimes it is the souls themselves that 'rest here in Christ' ¹³⁴. With regard to human beings in general, it is said either that they are 'in the flesh' or that they have 'left this flesh' ¹³⁵. In the spiritual realm, God is asked to forgive the sins of the soul ¹³⁶; it is undoubtedly in this sense that the expression '*mors animae*' ¹³⁷ should be understood. By contrast, bodily death is understood as the moment when the soul passes from this world 'to life' ¹³⁸. Expressions referring to participation in the communion of saints ¹³⁹, rest, happiness and the light of glory ¹⁴⁰ also refer to the soul. There is also mention of the whole person, who is to rest 'in the glory of the resurrection amongst the saints and the elect' ¹⁴¹.

¹²³ '*Sacramenta... mentes et corda nostra sanctificent; ut divinae consortes naturae effici mereamur*' (PS – 18 Mar. – P); '*ut... pia mentis praeparatione et cordis puritate... may we be worthy to receive the Body and Blood of Your Son in holiness*' (PS – 26 Nov. – S).

¹²⁴ '*the languor of our souls*' (Q – p. D II F III – Sp); '*souls deceived by diabolical deceit*' (H – F VI part II – O7)

¹²⁵ '*The piercing of the most sweet spirit of the Blessed Virgin Mary...*' (PS – Seven Sorrows of the Blessed Virgin Mary – S; PS – 15 Sep. – S).

¹²⁶ '*May our hearts be cleansed of all the filth of vice, and remain ever devoted to you*' (VD – Reconc. Eccl. – P)

¹²⁷ '*Purify our loins and our hearts with the fiery flame of the Holy Spirit, that we may serve you with a chaste body and please you with a pure heart*' (O – Post. cont. – O).

¹²⁸ '*that at the hour of his death the adversary may not prevail against him; but that, together with your angels, he may be worthy to pass into eternal life*' (VD – Infir. – P3).

¹²⁹ '*that it may contribute to the remission of the sins of the departed*' (DO – Pl. def. 2 – S).

¹³⁰ '*that those who are of the earth, and who shall return to the earth, may rejoice in becoming heavenly through holy living*' (O – Temp. terraem. – S).

¹³¹ '*to thy servants... and to all who rest in Christ here and everywhere...*' (DO – in coem. – O).

¹³² '*Grant to your servants and handmaids, whose bodies rest here and everywhere in Christ...*' (DO – in coem. – P).

¹³³ '*for the souls... of all Catholics who sleep in Christ here and everywhere...*' (DO – in coem. – S).

¹³⁴ '*grant... to the souls of your faithful who rest in you here, forgiveness of their sins*' (VD – Ben. Coem. – S).

¹³⁵ '*those whom either the present age still holds in the flesh, or whom the age to come has already received, stripped of their bodies...*' (O – Viv. et def. – O); cf. '*have mercy on the soul..., and, freed from the bonds of mortality, restore it to the share of eternal salvation*' (DO – Una def. – O); '*that the souls... freed from earthly bonds, may be counted among the beneficiaries of your redemption*' (DO – Pl. def. 1 – P).

¹³⁶ '*Grant the souls... remission of sins*' (PS – 2 Nov. M1 – O); '*Absolve... the soul of thy servant... from every bond of sin*' (DO – One def. – P); '*may the soul... be freed from all sins, without which no one is free from guilt*' (DO – One def. – S); cf. '*grant the souls... everlasting mercy*' (DO – Pl. def. 2 – O). ¹³⁷ '*We beseech thee..., that thy people..., through thy mercy, may be deemed worthy to rise again from the death of the soul*' (VD – Ben. Coem. – P).

¹³⁸ '*souls who have departed from this world*' (PS – 2 Nov. M3 – O); '*we beseech you for the soul... which you have commanded to depart from this world today*' (D – Die ob. – O1); '*the soul... which you have commanded to depart from this world*' (DO – Uno def. – O); '*the soul... which has departed from this world today*' (D – Die ob. – P1); '*the soul... which you have led out of this world through a labourious struggle*' (DO – Alt. def. ep. – O); '*comfort the soul which you have created, so that, at the hour of its passing... it may be worthy to be presented by the hands of the holy Angels*' (DV – Infir. – O3); '*propitiate the souls... that they may be deemed worthy to pass into life*' (DO – Pl. def. 1 – O); '*propitiate the souls... that they may be freed from the bonds of mortality*' (DO – Pl. def. 1 – O).

¹³⁹ '*that you may deign to grant the souls... the fellowship of your saints and the elect*' (D – Die ob. – O2); '*that you may place the soul... in the realm of peace and light, and command your saints to be its companions*' (DO – Uno def. – O).

¹⁴⁰ '*grant the soul... a place of refreshment, the bliss of peace, and the radiance of light*' (D – Ann. def. – O).

¹⁴¹ '*absolve... the soul of thy servant..., that, raised up in the glory of the Resurrection, he may breathe amongst thy saints and the elect*' (DO – Uno def. – P).

A distinction is made between what is proper to man and what comes from outside¹⁴². In the first case, mention is made of man's sinful nature (in particular the words '*peccata*'¹⁴³, '*delicta*'¹⁴⁴, '*vitia*'¹⁴⁵, '*crimen*'¹⁴⁶, '*culpa*'¹⁴⁷, '*reatus*'¹⁴⁸, '*excessus*'¹⁴⁹, '*errores*'¹⁵⁰, '*perversitates*'¹⁵¹, '*offensae*'¹⁵²), the absence of virtues¹⁵³ and sickness of the soul¹⁵⁴. In the same vein, reference is made to 'that which is hidden' within man and which must be purified¹⁵⁵. There is also, very occasionally, mention of the 'ancient sin of hereditary death'¹⁵⁶, and existence in this world is described as 'doomed to death'¹⁵⁷. Other prayers mention the 'wavering' of

¹⁴² '*ut, qui propriis oramus absolvi delictis, non gravemur externis*' (Q – p. D II Sab – S); '*ut, qui propriis oramus absolvi delictis, non gravemur externis*' (O – Conc. – S); '*that we may be cleansed of our own hidden sins, and delivered from the snares of our enemies*' (O – Defens. – S).

¹⁴³ '*we are weighed down by the yoke of sin from ancient bondage*' (A – Sab. quat. temp. – O2); '*we are crushed by the weight of our sins*' (PS – 12 Mar. – O; PS – 4 Aug. – P); '*we are held in ancient bondage under the yoke of sin*' (N – Nat. M3 – O); '*from the immense dangers of our sins*' (A – D I – O); '*we are afflicted because of our sins*' (A – Sab quat. temp. – O5; S – D sept. – O; O – Post. ser. – O); '*auxilium gratiae, quod nostra peccata praepediunt*' (A – D IV – O); '*peccatorum macula*' (N – Nat. M3 – S; PE – D II – S; Q – p. D I F II – S; PS – 6 Aug. – S; O – Seipso sac. – S); '*peccatorum vincula*' (S – D Quin. – O; Q – p. D I F II – Sp; Q – p. D II F IV – S; O – Post. cont. – S; PS – 9 Aug. – S); '*to wash away the stains of our sins*' (O – Pet. comp. – P); '*that we may suffer for our sins*' (PE – D IV – O); '*that we may deserve to be forgiven for our sins*' (Q – F V p. cin. – O); '*imminent dangers arising from our sins*' (Q – p. D III F II – Sp); '*may our sins be cleansed*' (Q – p. D IV F IV – S); '*peccata quibus impugatur*' (Q – p. D IV F V – Sp); '*peccata nostra castigatione voluntaria cohibentes*' (QP – p. D I F VI – O); '*a peccatorum nostrorum nexibus*' (PS – 18 Jan. – O; PP – D XXIII – O; PP – D XXIII – O); '*ab omnibus nos absolve peccatis*' (C – Conf. Pont. II – O); '*in remissionem peccatorum nostrorum*' (V – Pass. D. – O); '*libera... a peccatis*' (O – Grad. Eccl. – P); '*ab omnibus nos absolve peccatis*' (PS – 2 May – O); '*ut... a peccatis omnibus... liberemur*' (PS – 24 Sep. – O); '*familiae gentium, peccati vulnere disgregatae...*' (PS – Jesus Christ the King – O); '*et a propriis nos munda delictis, et... ab omnibus absolve peccatis*' (O – Tent. – S).

¹⁴⁴ '*our offences*' (e.g. S – D Quin. – S; PE – D V – S; Q – p. D I F IV – S; etc.); '*indulgentia delictorum*' (Q – p. D IV F IV – O1); '*a praeteritis delictis exuat et futuris*' (PP – D XVII – S); '*quod tibi pro delictis nostris offerimus...*' (O – Rem. pecc. – S); '*haec nos communio... eruat a delictis...*' (O – Inim. – S); '*ab omni vinculo delictorum*' (DO – Uno def. – P).

¹⁴⁵ E.g. '*vitia nostra curentur*' (Q – p. D I Sab – P); '*vitia*' (N – D I Oct. – P); '*vitia nostra purgentur*' (QP – D II – P); '*ut... vitia nostra curentur*' (PS – 7 Mar. – O); '*a cunctis efficiant vitiis absolutos*' (PS – 15 Sep. s. Nic. – P); etc.

¹⁴⁶ '*purget a crimine*' (Q – p. D II F II – P; N – Oct. Nat. – P; C – un. Mart. II – P; C – pl. Mart. III – P; C – s. Maria i. Sab. II – P).

¹⁴⁷ '*actionis propriae culpa*' (A – Fourth Saturday in Ordinary Time – O3); '*a culpis omnibus liberemur*' (PS – 8 Dec. – S);

'may the wounds of that sin within us be healed...' (PS – 8 Dec. – P); '*purify us from every stain of sin*' (PS – 4 Oct. – S; PS – 17 Sep. – S).

¹⁴⁸ '*reatus*' (Q – D III – P); '*a propriis reatibus expediat...*' (Q – p. D IV F VI – P); '*ut a nostris reatibus absoluti*' (PS – 29 Nov. – O); '*ut a nostris reatibus absoluti*' (PS – 29 Nov. – O); '*ex iniquitate nostra reos nos esse cognoscimus*' (PS – 22 Jan. – O); '*reatus nostri confessio*' (Q – p. D IV F IV – O1).

¹⁴⁹ '*may He turn us away from human excesses*' (Q – p. D III F III – S); '*we are ceaselessly afflicted by our own excesses*' (H – F IV – O1).

¹⁵⁰ '*a cunctis erroribus expiatis*' (Q – p. D III F IV – P); '*nos... erroribus universis potenter absolvat*' (DV – Temp. mort. – S).

¹⁵¹ '*a nostris perversitatibus expediat*' (PP – D VII – P); '*a cunctis... perversitatibus expiatis*' (O – Posc. suf. 2 – P1)

¹⁵² '*ab omnibus mundentur offensis*' (PP – D XX – O); '*ab omnibus nos purget offensis*' (V – s. Cruc. – S);

'haec oblatio..., quae in ara crucis etiam totius mundi tulit offensam' (V – s. Cruc. – S).

¹⁵³ '*we are deprived of all virtue*' (Q – D II – O).

¹⁵⁴ '*to heal the infirmities of our souls...*' (Q – p. D II F III – Sp).

¹⁵⁵ '*that we may be cleansed of our hidden sins...*' (Q – p. D I F IV – P; PP – D V – P); cf. '*that they may purify us*' (Q – p. D IV Sab – P); '*that it may confer purification*' (PP – D IX – P).

¹⁵⁶ '*the hereditary death of original sin, into which the whole human race had been born...*' (H – F VI, Part I – O1).

¹⁵⁷ '*tempore nostrae mortalitatis*' (H – F V M. i. Cen. – P); cf. '*imaginem terrenae necessitatis portavimus*' (H – F VI pars I – O1).

man¹⁵⁸, his ‘fragility’¹⁵⁹, his ‘weakness’¹⁶⁰, his wounded nature¹⁶¹ and his complete dependence on God¹⁶²; terms such as ‘old age’¹⁶³ and ‘affliction’¹⁶⁴. But there is also mention of *the ‘incorrupta’* within man¹⁶⁵.

Generally speaking, the prayers express mistrust of human actions¹⁶⁶, although they also emphasise the necessity of human activity¹⁶⁷. They speak of the ‘righteous desires’ and ‘feelings’¹⁶⁸ of human beings, but it is made clear that ‘earthly feelings’ must be suppressed¹⁶⁹ and to reject ‘harmful pleasures’¹⁷⁰ and the ‘rebellious will’¹⁷¹. This by no means implies that the bodily dimension of human beings is to be despised, since it is affirmed that one must ‘trust the senses’¹⁷².

¹⁵⁸ ‘*nutantia corda*’ (PE – D V – S; Q – p. D I F IV – S).

¹⁵⁹ ‘*fragilitas nostra*’ (PE – D IV – S; PS – 28 July – O; PS – 14 Aug. – P; PP – D XI – S; PP – F IV quat. temp. sept. – O1); ‘*pro humana fragilitate non posse subsistere*’ (PE – D IV – O); ‘*inter humanae fragilitatis incerta*’ (VD – Ben. Abbatissae – P).

¹⁶⁰ ‘*infirmis nostra*’ (PE – D III – O; PO – F VI – P; C – 1st March I – O; C – March, Eastertide I – O; PS – 1 Feb. – O; PS – 25 June – O); ‘*infirmis nostrae conscii*’ (PS – 21 August – O; Q – p. D IV F VI – Sp); ‘*ex nostra infirmitate deficimus*’ (H – F II – O); ‘*ex nostra infirmitate deficere...*’ (PS – 14 Oct. – O); ‘*infirmities of body and soul*’ (PS – 18 July – S); ‘*without you, mortal infirmity can do nothing*’ (PP – D I – O).

¹⁶¹ ‘*dignitas conditionis humanae per immoderantiam sauciata*’ (QP – p. D I F V – O); cf. ‘*sua conditione atteritur*’ (PP – F IV, fourth week of the season, seventh – O1).

¹⁶² ‘*without you, human mortality will perish*’ (PP – D XIV – O); ‘*without you, it cannot remain saved*’ (PP – D XV – O); ‘*without you, we cannot exist*’ (PP – D VIII – O).

¹⁶³ ‘*a vetustate*’ (A – F VI quat. temp. – P; Q – D I – P); ‘*humanam repulit vetustatem*’ (N – Nat. M2 – P1); ‘*may the power of the sacrifice... wipe away our antiquity*’ (H – F V M. Chr. – S); ‘*the error of antiquity*’ (H – F V M. i. Cen. – O); cf. ‘*ex vetusta servitute deprimimur*’ (A – Sab quat. temp. – O2); ‘*vetusta servitus tenet*’ (N – Nat. M3 – O).

¹⁶⁴ ‘*ex nostra pravitate affligimur*’ (A – Sab quat. temp. – O1).

¹⁶⁵ ‘*may they be preserved uncorrupted within us, through your grace*’ (O – Rem. pecc. – P).

¹⁶⁶ ‘*ex nulla nostra actione confidimus*’ (S – D Sex. – O); ‘*ex merito nostrae actionis affligimur*’ (Q – D IV – O); ‘*pondus propriae actionis gravat*’ (C – un. mart. I – O); ‘*we have no confidence in our own righteousness*’ (C – pl. mart. I – S); ‘*that our own ability does not prevail...*’ (PS – 21 Sep. – O); ‘*we subsist through no virtue of our own*’ (PS – 11 Nov. – O); ‘*that, whatever they have incurred through their conduct as human beings, you may graciously forgive*’ (DO – Pl. def. 2 – P).

¹⁶⁷ ‘*that they may see what needs to be done, and be strengthened to carry out what they see*’ (E – D I p. Epiph. – O); ‘*that all our prayer and action...*’ (Q – p. D I Sab – O5); ‘*in faith... in deed*’ (Q – p. D II F IV – Sp); ‘*that we may please you both in will and in deed*’ (PP – D I – O); ‘*that he may purify us... and transfer us to the life of heaven*’ (PP – D II – S).

¹⁶⁸ ‘*Grant that our hearts may harbour an unshakeable love for you, so that the desires conceived through your inspiration may not be altered by any temptation*’ (O – Post. car. – O); ‘*righteous desires*’ (N – D 1 Oct. – P); ‘*the blessing we desire*’ (Q – p. D I Sab – Sp); ‘*may righteous desires be fulfilled*’ (QP – D II – P); ‘*that we may attain, with pious affections, the mystery... which we carry*’ (H – F IV – S); ‘*to those who seek to bestow kindness*’ (Q – p. D II F V – Sp).

¹⁶⁹ ‘*terrenis affectibus mitigatis*’ (Q – p. D IV F IV – O2).

¹⁷⁰ ‘*delectationes terrenae*’ (PE – D IV – P); ‘*a noxiis voluptatibus*’ (Q – D I – S).

¹⁷¹ ‘*compel... rebellious wills*’ (Q – p. D IV Sab – S).

¹⁷² ‘*largire sensibus nostris, ut... confidamus*’ (H – F IV – P).

As for that which lies outside man, on the other hand, mention is made of 'adversities' ¹⁷³, 'dangers' ¹⁷⁴, 'wickedness' ¹⁷⁵, attacks by 'the enemy' ¹⁷⁶, hostility in general and 'spiritual enemies' ¹⁷⁷, and more directly of the devil's attacks ¹⁷⁸ and in particular of 'bondage to the devil' ¹⁷⁹. As regards 'mala', the boundary between the internal and the external is not always very clear ¹⁸⁰; mention is made of 'temptations' ¹⁸¹, 'tribulations' ¹⁸², 'sorrow' ¹⁸³, 'punishment' ¹⁸⁴, 'disturbances' ¹⁸⁵ and that which is 'harmful' ¹⁸⁶. Yet, at the same time, the prayers evoke and emphasise the fact that this world is in God ¹⁸⁷, that the order given to the human race was established by Him ¹⁸⁸, that man has the possibility of receiving divine strength ¹⁸⁹ and even of becoming 'a dwelling place worthy of the Holy Spirit' ¹⁹⁰.

¹⁷³ 'adversa' (e.g. S – D Sex. – O; S – D Quin. – P; PA – i. Lit. – O; etc.); 'ut... vita nostra inter adversa et prospera ubique dirigatur' (PS – 11 Nov. – S); 'adversitas' (e.g. S – D Quin. – O Q – D II – O; O – Familia – O; etc.); 'no adversity will harm him, if no iniquity rules over him' (Q – F VI p. cin. – Sp); 'may He deliver us from all adversity, purified from perversities, and freed from adversities' (O – Posc. suf. 2 – P1); 'may we be freed from all adversities in body, and cleansed of wicked thoughts in mind' (PS – 9 Aug. s. Rom. – O); 'adversantia' (e.g. Q – p. D I F IV – O1; Q – p. D III F VI – Sp; etc.); 'that... we may learn, in the embrace of your Cross, to overcome all that stands against us' (PS – 16 Oct. – O); 'that they may be protected against all hostile attacks' (PS – 29 Apr. – P); 'to crush the snares of opposing powers' (PS – 3 May – S).

¹⁷⁴ 'pericula' (e.g. PE – D IV – O; Q – p. D I F III – S; Q – D III – P; Q – p. D III F IV – S; etc.); 'that praesentibus periculis liberemur' (AS – Asc. D. – S); 'a mundi periculis ereptos...' (VD – Pr. religiosorum – O); 'ab inimicorum nos defende periculis' (O – Defens. – P); 'from... the dangers to mind and body' (O – Posc. suf. 2 – O1); 'from present dangers' (PS – 22 Aug. – P; PS – 2 Oct. – S).

¹⁷⁵ 'cunctam repelle nequitiam' (Q – p. D I F III – Sp).

¹⁷⁶ 'from the enemy' (PS – 3 May – P; PS – 28 June – S); 'from enemies' (O – Grad. Eccl. – P; O – Res publ. – P); 'from the snares of enemies' (Q – p. D I F IV – P); 'ab hostium impugnatione' (PS – 15 Nov. – P); 'ab hostium furore' (PO – F II – P); 'hostilitatis arma' (VD – Pro pace – P; PS – 28 June – P; PS – 3 July – P); 'hostili incursione' (PO – F VI – O); 'hostium nostrorum superbiam' (O – Defens. – O); 'inimici potestatem' (V – s. Cruc. – O2; H – F IV – O2); 'from the snares of our enemies' (PS – 2 Oct. – P; PP – D V – P; O – Familia – O); 'the snares of our enemies' (PS – 28 Mar. – S); 'against all enemies' (PP – Saturday of the fourth week in Ordinary Time – O2); 'from all attacks...' (PS – 28 June – P; VD – For Peace – P); 'against all hostile incursions' (DV – Peregr. – P); 'from the onslaught of utter destruction' (DV – Season of Death – S).

¹⁷⁷ 'from the snares of spiritual enemies...' (PS – 28 Mar. – O); 'may spiritual wiles be repelled' (O – Rep. temp. – O).

¹⁷⁸ 'against all the devil's wiles, extend over us the right hand of your propitiation' (PS – 16 May – O);

'against the devil's attacks' (PP – D XV – S); 'to avoid the devil's influence' (PP – D XVII – O).

¹⁷⁹ 'that... we may be freed from the captivity of the devil' (PS – 24 September – O).

¹⁸⁰ 'we are weighed down by the burden of our sins' (Q – p. D I Wis – O2); 'our sins trouble us' (PS – 6 May – O); 'all the evils we deserve' (PS – 11 May – S); 'from all evils' (Q – p. D III F IV – Sp; QP – p. D I F VI – Sp; PS – 22 July – P); 'and from present and future evils' (C – Conf. n. Pont. I – S; PS – 17 July – S); 'from the evils of this present life' (PS – 1 July – O); 'from all impending evils' (PS – 27 September – O).

¹⁸¹ 'that we may be freed from all the temptations that assail us' (O – Conc. – O); 'that they may not be led astray from his integrity by any temptations' (O – Sal. viv. – P); 'that... they may not be separated from you by any temptations' (O – Tent. – O); 'that... we may not be separated from you by any temptations' (PS – 12 June – O); 'that... we may be cleansed of all temptations' (O – Post. cont. – P).

¹⁸² 'tribulationem nostram' (O – Quac. trib. – P); 'de tribulatione percepisse... auxilium' (PS – 4 May – S); 'in tribulatione' (PA – i. Lit. – P); 'he acknowledges having received help from tribulation' (C – Virg. III – S); 'from... tribulation they cried out to you' (C – Ded. Eccl. – O2).

¹⁸³ 'in our affliction' (PA – i. Lit. – O); 'from this present sorrow' (C – Fest. B.M.V. – O); 'we are afflicted for our sins' (O – Post. ser. – O).

¹⁸⁴ 'chastised with fitting scourges' (Q – F V p. cin. – Sp); 'who is struck down in this life by the scourges of your providence...' (DV – Infir. – S3).

¹⁸⁵ 'ut nullis perturbationibus impediti...' (VD – Coll. Ord. – O).

¹⁸⁶ 'may he be delivered from harm' (PP – D XIV – O).

¹⁸⁷ 'Deus, in quo vivimus, movemur, et sumus...' (O – Pet. pluv. – O).

¹⁸⁸ 'who established the law of labour for the human race' (PS – 1 May – O).

¹⁸⁹ 'et to the weaker sex hast granted the victory of martyrdom' (C – Virg. I – O).

¹⁹⁰ 'ut Sancti Spiritus dignum fieri habitaculum mereamur' (O – Rep. m. cog. – O).

2.7 Soteriology

The soteriological dimension is expressed by various terms: *'salus'*¹⁹¹,
*'redemptio'*¹⁹², *'liberari'*¹⁹³, *'visitatio'*¹⁹⁴, *'reparatio'*¹⁹⁵, *'renovatio'*¹⁹⁶,
*'restauratio'*¹⁹⁷, *'regeneratio'*¹⁹⁸, *'illustratio'*¹⁹⁹, *'reconciliatio'*²⁰⁰ and so on
as

¹⁹¹ *'ad nostrae salutis auxilium'* (N – Nat. M2 – S2); *'devotioni nostrae proficiant, et saluti'* (Q – F V p. cin. – S); *'ut hoc idem nobis et sacramenti causa ist, et salutis'* (QP – p. D I F IV – P); *'that we may feel... support for mind and body, so that, saved in both, we may glory in the fullness of heavenly remedy'* (PP – D XI – P); *'that... we may attain the salvation of mind and body'* (PS – 11 Feb. – O); *'grant that it may come to our aid for our salvation'* (PS – 31 May – O); *'grant that... we may constantly strive to seek the salvation of souls'* (PS – 23 Oct. – O).

¹⁹² *'through our annual expectation of our redemption'* (A – Vig. Nat. D. – O); *'towards eternal redemption'* (Q – p. D II F IV – P); *'the fulfilment of our redemption'* (Q – p. D III F III – S); *'may the fulfilment of our redemption... lead us to the gifts of salvation'* (Q – p. D III F III – S); *'may eternal redemption be established'* (H – F VI pars IV – O1); *'grant that we may be made worthy of eternal redemption'* (O – Prael. – P); *'that, having come to know his mystery on earth, we may merit the rewards of his redemption in heaven'* (PS – 14 Sep. – O); cf. *'whom we have received as our Redeemer, may we also see as the coming Judge with the sword'* (A – Vigil of the Nativity of the Lord – O).

¹⁹³ *'that we may be set free through the new birth of your only-begotten Son'* (A – Saturday of the Fourth Week in Ordinary Time – O2); *'that the new birth through the flesh may set us free'* (N – Nativity of the Mother of God – O); *'whose intercession we trust will set us free'* (N – St John – S; C – Virg. I – S); *'that through the passion of your Son we may be set free'* (H – F IV – O); *'that through his merits and prayers we may be delivered from the fires of Gehenna'* (PS – 6 Dec. – O).

¹⁹⁴ *'that we may be comforted by your visitation'* (A – Sat. of the Fourth Week in Ordinary Time – O1); *'that... we may be comforted by the visitation of your mercy'* (A – Sat. of the Fourth Week in Ordinary Time – O5).

¹⁹⁵ *'by the gift of our restoration'* (A – Sat. of the Fourth Sunday in Ordinary Time – P); *'by your blessed passion and death you have restored us'* (H – F VI, Part IV – O2); *'the ongoing work of our restoration'* (OC – Sat. – S); *'that that which is worn down by its condition may be restored'* (PP – F IV, fourth season, Sept. – O1); *'may the Holy Spirit restore us through the divine sacraments...'* (PO – F III – P); *'restoration of mind and body'* (PP – D VIII – P).

¹⁹⁶ *'may He... transfer us into a new creation'* (OC – F IV – P); *'renewed by the confession of Your name and by baptism'* (OC – F V – S); *'You have deigned to renew us through the mysteries of eternity'* (OC – F VI – P); *'mundum renovas'* (Q – p. D IV F VI – O); *'intus reformari mereamur'* (E – Bapt. D. – O); *'dignitas conditionis humanae... may be reformed through the study of medicinal frugality'* (QP – p. D I F V – O); *'that... we may be renewed in effect'* (Q – p. D I F II – P); *'may He... purge us of all the insidious influence of antiquity, and make us capable of holy newness'* (H – F III – Sp); *'and may it wipe away our oldness, and increase our newness and salvation'* (H – F V M. Chr. – S); *'having removed the error of oldness'* (H – F V M. i. Cen. – O); *'renewed in body and mind'* (H – M. Vig. Pasch. – O); *'having consumed the old man, you deigned to create a new one according to yourself in the blessed H.'* (PS – 20 July – S); *'whose singular Nativity cast out human antiquity'* (N – Nat. M2 – P1).

¹⁹⁷ *'in Your Son... You wished to restore all things...'* (PS – Jesus Christ the King – O); *'may the newness of this sacrament's birth... always... renew us'* (N – Nat. M2 – P1); *'the graces by which you deigned to renew us...'* (H – F II – Sp);

'may your gifts... free us from earthly delights and renew us with heavenly nourishment' (PE – D IV – P).

¹⁹⁸ *'who, in regenerating your people, make use of the ministry of priests'* (H – F V M. Chr. – O); *'The Church... has recognised the author of her regeneration, our Lord...'* (PS – 24 June – P).

¹⁹⁹ *'veri luminis illustratio'* (N – Nat. M1 – O); *'mysteria lucis Christi'* (N – Nat. M1 – O); *'nova luce incarnati Verbi perfundimur'* (N – Nat. M2 – O1); cf. *'errantibus, ut in viam possint redire iustitiae, veritatis tuae lumen ostendis'* (PA – D III – O).

²⁰⁰ *'paschale sacramentum in reconciliationis humanae foedere contulisti'* (OC – F VI – O).

'sanitas' ²⁰¹, purification ²⁰², immortality ²⁰³ and blessed eternity ²⁰⁴. The theme of divine sonship through adoption or the 'deification' of humankind ²⁰⁵ is also found.

However, these terms are used in different contexts and with varying nuances. Sometimes the focus is on salvation as a completed reality ²⁰⁶; as for the manner in which it has been accomplished, various salvific events that are the subject of a feast are mentioned: the birth of Christ ²⁰⁷, his Passion ²⁰⁸ and his Resurrection ²⁰⁹, but also, amongst others, the birth of his Mother ²¹⁰. Furthermore, there is also mention of the salvation that is yet to be accomplished ²¹¹, in particular

²⁰¹ 'grant us true health of mind and body' (Q – p. D IV F IV – S); 'may the sacrifices of praise which we offer to you... be to you a sweet-smelling savour, and grant us the health of body and soul for which we long' (PS – 11 Feb. – S).

²⁰² E.g. 'cleanse us with heavenly mysteries' (N – Oct. Nat. – S); 'purified from all oldness' (OC – F IV – P).

²⁰³ 'immortalitatis largitor' (N – Nat. M3 – P); 'meruimus auctorem vitae suscipere' (N – Oct. Nat. – O); 'ut... vitam te nobis dedisse perpetuam confidamus' (H – F IV – P); 'peccati veteris hereditariam mortem... Christi tui passione solvisti' (H – F VI pars I – O1); 'in Filii tui humilitate... mundum... from the snares of perpetual death' (PA – D II – O); 'having attained the sustenance of immortality' (PP – D XXI – P); 'that through this singular sacrifice, having been freed from the bonds of dreadful death, they may merit eternal life' (DO – in coem. – S).

²⁰⁴ 'May this offering be accepted, and may it obtain for us the grace of pious devotion, and secure for us the fruit of blessed everlasting life' (N – D 1 Oct. – S); 'Through your Only-Begotten Son, you have opened the gateway to eternity...' (OC – D Resurrection – O).

²⁰⁵ 'By your bountiful grace, through these most holy rites, may we be found in the likeness of him in whom our very being is with you' (N – Nat. M1 – S); 'Author of our divine generation' (N – Nat. M3 – P); 'Made conformed to him...' (H – F VI part I – O1); 'the spirit of adoption, which you have given' (H – M. Vig. Pasch. – O); 'the spirit of adoption, by which we are called and are your children...' (PS – 20 July – O); 'the perfect adoption of sons, with a voice that rang out from the bright cloud, ... you signalled' (PS – 6 Aug. – O); 'May the sacraments... sanctify our minds and hearts; that we may be deemed worthy to share in the divine nature' (PS – 18 Mar. – P).

²⁰⁶ 'the solemnity of our redemption' (A – F IV, fourth week of Lent – O1); 'you have bestowed upon the human race the rewards of eternal salvation' (N – Octave of the Nativity – O); 'through these may the effects of our redemption be brought about' (Q – p. D III F III – S); 'the effects of our redemption...' (Q – p. D III F III – S); 'beneficia, quibus nos instaurare dignatus es...' (H – F II – Sp); 'in Filii tui humilitate... mundum... perpetuae mortis eripuisti casibus' (PA – D II – O).

²⁰⁷ 'ut... exspectata unigeniti Filii tui nova nativitate liberemur' (A – Saturday of the Fourth Week in Ordinary Time – O2); 'qui nos redemptionis nostrae annua exspectatione laetificas' (A – Vigil of the Nativity of the Lord – O); 'that the new Nativity through the flesh may set us free' (N – Nativity M3 – O); 'that we may be filled with the new light of the Incarnate Word' (N – Nativity M2 – O1); 'that... with his help, we may obtain the benefits of the Incarnation...' (PS – 24 March – P).

²⁰⁸ 'You willed that Your Son should suffer on the cross for our sake, that You might drive the power of our enemies from us' (V – s. Cruc. – O2); 'You shed Your precious blood for the remission of our sins' (V – Pass. D. – O); 'for the redemption of the world, you ascended the cross and poured out your precious blood for the remission of our sins...' (V – Pass. D. – P); 'God, who through the patience of your Only-Begotten Son subdued the pride of the ancient enemy...' (O – Post. pat. – O); 'whom thou hast redeemed with the precious blood of thy Son' (PS – 2 Feb. – O1); 'that... through his Passion and the Cross, we may be led to the glory of the Resurrection' (PS – 25 Mar. – P); 'that... we may attain the blessed fruit of your Passion' (PS – Seven Sorrows of the Blessed Virgin Mary – O); 'that, by constantly recalling your Passion on earth, we may be worthy to reap its fruit in heaven' (PS – 28 Apr. – O); 'whom, through the wood of the Holy Cross of your Son, the weapon of justice for the salvation of the world, you have commanded to triumph' (PS – 3 May. – P); 'that... we may share in the company of the saints... through the merits of your death, and share in the reward with the blessed' (PS – 15 Sep. – S); 'Your Only-Begotten Son, through his life, death and resurrection, has secured for us the rewards of eternal salvation...' (PS – 7 Oct. – O).

²⁰⁹ 'Through the power of his saving Resurrection, may we be worthy to attain eternal joy' (PS – 25 March – S).

²¹⁰ 'The birth of the Blessed Virgin was the beginning of salvation' (PS – 8 Sep. – O).

²¹¹ 'that... we may be set free by the long-awaited new birth of your only-begotten Son' (A – Saturday of the Fourth Week in Ordinary Time – O2); 'you gladden us with the annual expectation of our redemption' (A – Vigil of the Nativity of the Lord – O); 'may the new Nativity through the flesh set us free' (N – Nativity M3 – O); 'and... may they, with your generous help, succeed in attaining the salvation of soul and body, and in fulfilling the duty enjoined upon them' (O – Rege – S); 'may the people receive your blessing, through which they may be saved in body and mind' (O – T. pestis – P); 'may we be worthy to attain eternal salvation' (PS – 26 July – P).

through the intercession of the saints²¹², in and through the sacraments²¹³, but also through piety²¹⁴, observance of the commandments²¹⁵ and the activity of the Church²¹⁶; in this regard, the Eucharist is virtually equated with the sacrifice of the Cross²¹⁷, though not always²¹⁸. There is also mention of the 'growth of salvation'²¹⁹. More illuminating is the reference to the 'means of salvation'²²⁰ and the

²¹² *'ut... materna eiusdem protectione salvemur'* (PS – 9 Feb. – S); *'ita Genetricis tuae consociari fletibus, ut materna eiusdem protectione salvemur'* (PS – 27 Feb. – O); *'the prayer of the saint... through which you may cause us to be cleansed and defended'* (PS – 24 Feb. – S)

²¹³ *'whenever the commemoration of this sacrifice is celebrated, the work of our redemption may be accomplished'* (PP – D IX – S);

'May the sacrifice... carry out the established mysteries of the sacred rite, and may your salvation work wonders within us' (A – D III – S);

'sacrifices..., that they may be for the benefit of our devotion and for our salvation' (A – Saturday of the Four Seasons – S); *'mysteries, which you have bestowed upon us as a means of our redemption'* (A – Saturday of the Four Seasons – P); *'grant that the offerings presented... may serve as an aid to our salvation'* (N – Nat. M2 – S2); *'may the newness of this sacrament... always... renew us'* (N – Nat. M2 – P1); *'that our sacrifice... may be of benefit to us for our salvation'* (N – Ss. Nom. Iesu – S); *'may your gifts... deliver us from earthly delights, and restore us with heavenly nourishment'* (PE – D IV – P); *'may these sacrifices... so that they may benefit both our devotion and our salvation'* (Q – F V p. cin. – S); *'satiated with the saving gift'* (Q – p. D I F II – P); *'the certain salvation of your sacrament, which... is implored'* (Q – p. D III F V – P);

'sacrifices..., that they may benefit both our devotion and our salvation' (Q – D IV – S); *'having received the life-giving sacraments'* (Q – p. D IV F II – P); *'the power of the sacrifice... may wipe away our oldness, and increase in us newness and salvation'* (H – F V M. Chr. – S); *'may the reception of this sacrament be of benefit to us for the salvation of body and soul...'* (PP – D Ss. Trin. – P); *'haec salutaris oblatio'* (PP – D XXII – S); *'quibus nos et praesentibus exui malis confidimus et futuris'* (C – Conf. n. Pont. I – S); *'salvet semper et muniat'* (VD – Coron. Pap. – P; O – Episc. – P); *'nourished by the gift of our redemption...'* (VD – Fid. prop. – P); *'these offerings, by which you wished to appease yourself and, through your mighty mercy, restore salvation to us'* (O – Quac. trib. – S); *'and may it be of benefit to the salvation of both the living and the dead'* (O – Rem. pecc. – S); *'through these sacrifices... may the soul... be cleansed of all sins, without which no one is free from guilt'* (DO – Una def. – S); *'sanctified by the saving mystery'* (PS – 25 Jan. – P); *'filled with saving mysteries'* (PS – 15 Feb. – P); *'may the offerings set forth bring us salvation'* (PS – 12 July – S);

'grant that... this solemnity may increase both our devotion and our salvation' (PS – 13 Aug. – O); *'may your testimony to the truth lead us to salvation'* (PS – 13 Aug. – S); *'may the communion we have received save us and confirm us in the light of your truth'* (PS – 13 Aug. – P); *'may these offerings... be for our salvation'* (PS – 29 Aug. – S); *'may he feel that these sacrifices... are for his salvation'* (PS – 30 Aug. St Fel. – S); *'may the fruits of our devotion... may be a source of salvation for us'* (PS – 26 Sep. – S; PS – 5 Oct. – S; PS – 1 Nov. – S); *'may this offering... deliver us from our sins and confirm us in everlasting salvation'* (PS – 14 Oct. – S); *'ut easdem [hostias] ad salutem nostram provenire concedas'* (PS – 24 Oct. – S); *'benedictio tua... munera nostra... nobis sacramentum redemptionis efficiat'* (PS – 8 Nov. – S); cf. *'may this communion purify us from sin, and... make us partakers of heavenly healing'* (N – St Thomas – P); *'expiated by the sacred mysteries'* (Q – p. D III F III – P); *'grant... the salvation of the faithful'* (PP – D III – S); *'may the offering be accepted, and may it obtain for us the grace of pious devotion, and attain the effect of blessed everlasting life'* (N – D I Oct. – S); *'through these may the effect of the sacraments of our redemption come to pass'* (Q – p. D III F III – S); *'may they purify... and may they fortify... and lead us to the effect of eternal salvation'* (PP – D XIV – P); *'that... we may feel the effect of the saving sacrifice'* (PS – 13 June – P); *'that... the power of the mysteries we venerate may be perceived'* (PS – 7 Oct. – P).

²¹⁴ *'our devotion... may be a source of salvation for us'* (C – 1st Mart. IV – S; PS – 8 Aug. St Cyril – S); *'you have placed in your saints an example and a safeguard to tread the path of salvation...'* (PS – 25 June – O).

²¹⁵ *'God, who renews us in your image through the sacraments and your precepts'* (O – Post. car. – S).

²¹⁶ *'who, for the redemption of the faithful... divinely taught your Church to bear fruit through new offspring'* (PS – 28 Jan. – O); *'you have granted a minister of eternal salvation...'* (PS – 14 July – O).

²¹⁷ *'this offering, which on the altar of the Cross has taken upon itself the offence of the whole world'* (V – Feast of the Cross – S); *'the offering, through which, by the sacrifice of the whole world, you have granted the remission of sins'* (PS – 12 March – S).

²¹⁸ *'May this sacrifice..., through the intercession of your Son's Passion, always give us life and protect us'* (V – Passion of the Lord – S).

²¹⁹ *'ut cum frequentatione mysterii, crescat nostrae salutis effectus'* (A – D IV – P); *'ad redemptionis aeternae... proficiamus augmentum'* (Q – p. D II F IV – P; Q – p. D IV F II – P); *'may this venerable solemnity increase our devotion and our salvation'* (C – Apostolic Vigil – O); *'that... we may feel an increase in your salvation'* (PS – 2 June – P); *'that... we may attain an increase in eternal redemption'* (PS – 9 October, St Dionysius – P); *'ut... solemnitas, et devotionem nobis augeat et salutem'* (PS – 17 Nov. – O).

²²⁰ *'that we may obtain the means of eternal salvation...'* (PP – 4th Saturday of the Seventh Week in Ordinary Time – O3); *'the sacrifices, through which you wished to appease yourself and, by your mighty mercy, restore salvation to us'* (PP – 21st Sunday – S); *'may these gifts... bring us salvation for all eternity'* (PS – 7 Dec. – S); *'may the full remedy of your mercy be at work within us'* (VD – Cons. Ep. – P); *'may this be a help to our eternal salvation...'* (VD – Fid. prop. – P); *'God, who hast bestowed upon the human race both the means of salvation and the gifts of eternal life'* (DV – Infir. – O3); *'grant that you may come to our aid for our salvation'* (PS – 10 Aug. – S); *'that they may work for us as a remedy for eternal salvation'* (PS – 11 Sep. – S).

the reception of the ‘effect’ of salvation²²¹ or its ‘fruits’²²². Reference is made to ‘participation’ in redemption or salvation²²³. Furthermore, a distinction is made between redemption ‘through grace’ and redemption ‘through forgiveness’²²⁴, but without further clarification.

As for those to whom salvation is addressed – or who receive it – these are ‘us’, that is to say, the Church²²⁵, but also ‘humanity’, ‘everyone’ and ‘the world’²²⁶. Furthermore, there is the idea that, from all eternity, human beings are called to be saved, with a clear reference to Scripture.²²⁷

2.8 Charitology

The prayers have much to say on the theme of grace. Certain expressions are very explicit, without, however, constituting clear and comprehensive statements on this point.

²²¹ *‘ut tuae redemptionis effectum, et mysteriis capiamus, et moribus’* (VD – Coll. Ord. – P); *‘ut... passionis tuae effectum felicem consequamur’* (PS – Septem Dolor. B.M.V. – O); *‘sacrificia... may obtain for us, through your mercy, the full effect of every saving good’* (PS – Seven Sorrows of the B.M.V. – S); *‘the gifts... offered... may bring about for us the effect of your salvation’* (PS – 15 June – S); *‘may the feast of her salutary help bring us its fruit’* (PS – 29 Aug. – O); *‘that... we may ever partake of the fruit of her salutary glory’* (PS – 14 Sep. – S); *‘ut... passionis tuae effectum felicem consequamur’* (PS – 15 Sep. – O); *‘nobis impetrent... omnis boni salutaris effectum’* (PS – 15 Sep. – P).

²²² *‘that... we may stand faithfully by the cross of Jesus... and be worthy to receive the fruit of that same redemption’* (PS – 12 Feb. – P); *‘that through the temporal celebration we observe, we may attain eternal salvation’* (PS – 10 March – P; PS – 28 July – P); *‘that, constantly recalling your Passion on earth, we may be worthy to receive its fruit in heaven’* (PS – 28 April – O); *‘grant that... the price of our salvation may be honoured with solemn worship, and that by its power we may be defended from the evils of this present life on earth; so that we may rejoice in the eternal fruit in heaven’* (PS – 1 July – O).

²²³ *‘that you may make them... partakers of your redemption’* (D – Daily Mass – P); *‘have mercy on the soul..., and... restore it to a share in eternal salvation’* (DO – One Def. – O); *‘that the souls... having been freed from earthly defilements, may be counted among those who share in your redemption’* (DO – Pl. def. 1 – P); *‘that... zealous for your glory in the salvation of souls, we may be made partakers of its crown in heaven’* (PS – 15 May – O).

²²⁴ *‘Save us through Your indulgence, whom You have deigned to save through Your grace’* (O – Post. cont. – S).

²²⁵ E.g. *‘ad salutem nostram provenire concedas’* (V – Angel. – S); *‘hanc familiam tuam, pro qua Dominus... non dubitavit manibus tradi nocentium...’* (H – F IV – Sp); *‘servants, for whom Christ, through his blood, instituted the Paschal mystery’* (H – F VI part IV – O3); *‘your people, whom you have deigned to renew through the eternal mysteries’* (OC – F VI – P); *‘we offer these oblations for our salvation’* (O – Rep. m. cog. – S); *‘to your people..., for whom you deigned to offer yourself as a living sacrifice to your Father’* (PS – 13 June – S).

²²⁶ *‘You have appointed your Son as the Saviour of the human race’* (N – Feast of the Holy Name of Jesus – O); *‘Deus qui salvos omnes, et neminem vis perire’* (H – F VI part II – O7); *‘ineffabilibus mundum renovas sacramentis’* (Q – p. D IV F VI – O); *‘gloriam tuam omnibus in Christo gentibus revelasti’* (H – F VI part II – O1); *‘Through the humility of your Son, you have raised up the world that lay prostrate...’* (PA – D II – O); *‘God, who... for the salvation of the human race visibly display the signs of your power...’* (C – Ded. Eccl. – O2); *‘for the glory of your majesty and the salvation of the human race, you have appointed your Only-Begotten Son as the supreme and eternal Priest...’* (V – I. Ch. Summo et Aet. Sac. – O);

‘for the redemption of the world, you ascended the cross and shed your precious blood for the remission of our sins’ (V – Pass. D. – P); *‘God, who desireth that all men should be saved and come to the knowledge of the truth’* (VD – Fid. prop. – O); *‘look upon the face of thy Christ, who gave himself as a ransom for all’* (VD – Fid. prop. – S); *‘God, who has bestowed upon the human race both the means of salvation and the gifts of eternal life’* (DV – Infir. – O3); *‘and may it be of benefit to the salvation of both the living and the dead’* (O – Rem. pecc. – S);

‘whom, through the wood of the holy Cross of thy Son, the weapon of justice for the salvation of the world, thou hast commanded to triumph’ (PS – 3 May. – P); cf. *‘who justifies the wicked, and does not will the death of the sinner’* (O – Tent. – O); *‘who enlightens every person coming into this world’* (O – Rep. m. cog. – P).

²²⁷ *‘that, through your grace poured out upon us, under the glorious name of Jesus, and by virtue of eternal predestination, we may rejoice that our names are written in heaven’* (N – Holy Name of Jesus – P).

The word '*gratia*' itself is relatively rare²²⁸. Synonyms include
'*donum*'²²⁹, '*munus*'²³⁰, '*subsidiū*'²³¹, '*auxiliū*'²³², '*virtus*' from God²³³,

²²⁸ '*gratia tuae visitationis*' (A – D III – O); '*expiando nos tua gratia dignos efficiant*' (A – F IV quat. temp. – S; QP – p. D I F III – O); '*tua gratia largiente*' (N – Nat. M1 – S); '*gratiam piae devotionis*' (N – D I Oct. – S); '*gratia tua nobis infusa*' (N – Ss. Nom. Iesu – P); '*in pace et gratia tua firmiter constituas*' (E – S. Fam. – S); '*in sola spe gratiae caelestis*' (PE – D V – O; Q – p. D II Sab – Sp); '*gratiae tuae lumen ostende*' (Q – p. D I F VI – Sp); '*gratia tua nos... ne derelinquat*' (Q – p. D II F V – P); '*gratiam tuam infunde*' (Q – p. D III F II – O; C – s. Maria i. Sab. I – P; VD – Pr. religiosarum – O; QP – p. D I F VI – O); '*tuae unionis gratiam infunde...*' (VD – Eccl. unit. – O); '*gratiam Spiritus Sancti... infunde...*' (O – Pet. comp. – P);

'*vivificationis tuae gratiam*' (PA – D II – P); '*gratiae tuae divitias effunde*' (PS – 22 June – P); '*protectionis tuae gratiam*' (Q – p. D III F IV – Sp); '*tuae gratiae consolatione respiremus*' (Q – D IV – O); '*grace of your consolation*' (Q – p. D IV Sat – Sp); '*grace of the Resurrection*' (H – F IV – O2; H – F V M. i. Cen. – O; V – s. Cruc. – O2); '*that we may bear the image of heavenly grace through sanctification*' (H – F VI pars I – O1); '*per gratiam tuam renati*' (PO – Vig. Pen. – O); '*fiat... per gratiam tuam*' (Q – p. D IV Sab – O); '*per gratiam tuam in fide et caritate confirma*' (PS – 24 Apr. – O); '*by the power of your grace*' (PP – D VIII – S); '*may we be satisfied by your grace*' (PP – 4th Saturday of the 7th season – O2); '*the grace of devotion*' (PP – 4th Saturday of the 7th season – S); '*multiply the spirit of grace*' (C – Sum. Pont. – P2); '*bestow... the spirit of saving grace*' (O – Prael. – O); '*gratia... quae nos gemitibus lacrimarum efficiat maculas nostrorum diluere peccatorum*' (O – Pet. comp. – P); '*illuminate... with the splendour of your grace*' (O – Rep. m. cog. – P); '*May the Church... be enriched by heavenly grace*' (PS – 27 Jan. – O; PS – 4 Oct. – P); '*that, enlightened and instructed by the grace of the same Holy Spirit*' (PS – 2 Feb. – O5);

'*with the help of heavenly grace...*' (PS – 21 Aug. – O); '*auxiliū gratiae tuae*' (Q – p. D II F V – O; A – D IV – O; Q – p. D II F V – O; PP – D I – O); '*spiritualium gratiam gaudiorum*' (PS – 24 Jun. – O).

²²⁹ '*dono gratiae tuae...*' (H – F V M. Chr. – O; PS – 23 Apr. – O); '*gratiae tuae dona*' (O – Post. hum. – O; PS – 22 Sep. – S); '*caritatis dona per gratiam Sancti Spiritus infudisti*' (O – Dev. am. – O); '*continentiae salutaris nobis dona concede*' (Q – p. D III F III – O); '*dona tuae misericordiae*' (QP – D I – S); '*ut [plebs] donis potioribus augeatur*' (QP – p. D I Wis – O); '*caelesti dono prosequere...*' (OC – F II – O); '*salutaria dona capiamus...*' (PP – D I – P); '*the working of the heavenly gift*' (PP – D XV – P); '*preserve your gifts for us*' (PS – 21 Dec. – P; PS – 19 Mar. – P); '*that we may always make use of the gift of your mercy*' (O – Rep. temp. – P);

'*caelestibus donis decorasti...*' (PS – 29 May – O); '*caelestium donorum participatione*' (PS – 4 Oct. – O); '*may He grant the gifts of unity and peace to all nations*' (PS – Christ the King – S); cf. '*the fruit of our redemption... may it always draw us away from human excesses and lead us to the gifts of salvation*' (Q – p. D III F III – S); '*grant... that by following what is divine... we may be worthy to draw near to heavenly gifts*' (QP – p. D I F III – P).

²³⁰ '*in tuo munere*' (PA – D II – P); '*gratiae tuae munere*' (H – F VI pars II – O3); '*caelestis gratiae munus*' (PS – 2 July – O; PS – 8 Sep. – O); '*ut... ad promissa capienda, tuo munere praeparemur*' (PE – D II – P);

'*grant..., that we may recognise those who profess the faith, and cherish the heavenly gift which they receive*' (Q – p. D I F V – Sp); '*from whose gift comes...*' (PP – D XII – O); '*May the Church... be governed by your... gift*' (PP – D XV – O); '*May you preserve your gifts within us*' (PS – 21 Dec. – S); '*Strengthen the earth with your heavenly gift*' (O – Temp. terraem. – P); '*You have deigned to illuminate with the gift of admirable penance and the highest contemplation*' (PS – 19 Oct. – O); '*from whose gift it comes*' (PP – D XII – O).

²³¹ '*haec divina subsidia*' (A – D III – P); '*may He bestow the supports of this present life and the rewards of eternal bliss*' (A – F IV, fourth question of the season – O1); '*defend us with perpetual support*' (QP – D I – P); '*that those whom you cause to rejoice in the honour of the Holy Cross, may you also defend with perpetual aid*' (V – s. Cruc. – P); '*grant us aid that may flow to us perpetually*' (PS – 23 Jan. s. Em. – S).

²³² '*auxiliū supernae virtutis*' (A – F IV quat. temp. – O2); '*caelestibus nutriantur auxiliis*' (Q – F IV cin. – Sp); '*benigno refove auxilio*' (Q – p. D I F VI – O); '*extend the right hand of heavenly aid*' (Q – p. D III Sab – Sp); '*that thy Church may prosper in eternal institutions, and not be deprived of temporal aid*' (Q – p. D IV F VI – O); '*that they may always be protected by thy aid*' (DV – Pereg. – O); '*may you protect them with heavenly aid and preserve them with constant protection; that they may serve you ceaselessly, and not be separated from you by any temptations*' (O – Tent. – O); '*grant that you may come to our aid for our salvation*' (PS – 14 Feb. – S); '*bestow your help upon us...*' (PS – 16 May – O).

²³³ '*may the working of your power be increased within us*' (PE – D II – P); '*show the power of your help*' (DV – Infir. – P1).

'*misericordia*'²³⁴, '*benignitas*'²³⁵, '*benedictio*'²³⁶, '*protectio*'²³⁷, '*potentia*'²³⁸ and others²³⁹. Grace is presented as distinct from heavenly 'glory'²⁴⁰ and from forgiveness, although a connection is established between all these terms²⁴¹. Sometimes, in the same sense, reference is made to God's presence and friendship²⁴². A distinction is drawn between what precedes and what follows grace²⁴³. Frequent mention is made of the dispensation and the action of

²³⁴ '*percepta misericordia*' (Q – p. D I Sab – O2); '*consuetae misericordiae tribue benignus effectum*' (Q – p. D II F II – Sp); '*multiplica super nos misericordiam tuam*' (PP – D X – O); '*effunde super nos misericordiam tuam*' (PP – D XI – O); '*praetende nobis misericordiam tuam*' (VD – Temp. bel. – P); '*misericaordiae tuae imploramus auxilium*' (DV – Infir. – O1); '*we implore your mercy*' (DV – Infir. – S1); '*aided by your mercy*' (DV – Infir. – P1); '*show us your ineffable mercy*' (VD – quaq. neces. – O); '*by whose mercy souls find rest*' (DO – in the cemetery – O); '*grant eternal mercy to the souls...*' (DO – Pl. def. 2 – O); '*the clemency of your mercy, which we implore*' (DO – Sum. Pont. – P); '*divitias misericordiae tuae... effundas*' (PS – 22 Sep. – O); cf. '*plenum in nobis remedium tuae miserationis operare*' (VD – Cons. Ep. – P); '*miserere*' (Q – p. D IV F III – Sp; Q – p. D IV F IV – O).

²³⁵ '*grant your everlasting kindness to those who ask for it*' (Q – p. D II F V – Sp); '*grant your gracious favour*' (Q – p. D III F VI – O); '*may we be set free by your kindness*' (PP – D XXIII – O).

²³⁶ '*benedictio desiderata confirmet*' (Q – p. D I Sab – Sp); '*benedictio... may it never cause them to deviate from your will, and may it always lead them to rejoice in your blessings*' (Q – p. D I Sab – Sp); '*in tua semper benedictione laetemur*' (Q – p. D II F III – Sp); '*effunde super hanc orationis domum benedictionem tuam, ut ab omnibus... invocantibus nomen tuum, defensionis tuae auxilium sentiatur*' (C – Ded. Eccl. – S2); '*that what is performed by our ministry may be fulfilled rather by your blessing*' (VD – for the bride and groom – O); '*pour forth the perpetual dew of your blessing*' (O – Prel. – O); '*may a bountiful blessing descend: which... may break the bonds...*' (O – Capt. – S); '*may your blessing... descend in abundance*' (PS – 8 Nov. – S).

²³⁷ '*sanctify us with your eternal protection*' (H – F VI part IV – O3); '*that... we may always be protected by your care against all adversity*' (PA – i. Lit. – O); '*protect your people*' (V – Sts Peter & Paul – P).

²³⁸ '*illuminate this temple with the power of your indwelling*' (C – Dedication of the Church – O2).

²³⁹ '*May abundant blessing descend, may indulgence be granted, may consolation be bestowed, may holy faith grow, and may eternal redemption be established*' (H – F VI pars IV – O1); '*grant... forgiveness of sins, consolation in life, and everlasting guidance, so that, as we serve you, we may be worthy to attain your ever-present mercy*' (O – Grad. Eccl. – S); '*may they receive the benefits of your consolation*' (C – Ded. Eccl. – O2); '*protect us with your everlasting defence*' (VD – Coll. Ord. – O); '*strengthen us with your love*' (VD – Pr. relig. – S); '*as we implore your clemency*' (VD – Grat. act. – O); '*accompany us with your everlasting protection*' (O – Prael. – P); '*grant the fruit of our pious supplication*' (O – Temp. fam. – O); '*we beseech your mercy*' (O – Post. ser. – P); '*God, to whom alone it belongs to provide healing after death*' (DO – Pl. def. 1 – P); '*against all the wiles of the devil, extend over us the right hand of your propitiation*' (PS – 16 May – O); '*grant us what is salutary*' (PS – 16 July – S); '*whom he has showered with perpetual blessings*' (PS – 16 July – P); '*grant the fruit of your customary mercy*' (PS – 28 Aug. – O); '*your perpetual protection*' (QP – p. D I F VI – P); '*that the splendour of your clarity may shine upon us*' (PO – Vig. Pen. – O).

²⁴⁰ '*granting grace in the present, and glory in the future*' (O – Posc. suf. 2 – S1); '*that through these holy rites they may obtain the grace of heavenly blessing, and attain the glory of eternal bliss*' (O – Dev. am. – S).

²⁴¹ '*Save us through indulgence, those whom you have deigned to save through grace*' (O – Post. cont. – S); '*and may we obtain both forgiveness... and grace*' (Q – p. D III F III – P); '*grant us... to find the indulgence of your grace*' (PS – 4 May – O); '*through your grace, delivered from the captivity of our sins...*' (PS – 20 Nov. – O); '*that you may bestow upon us the abundance of your propitiation which we long for, through the multiplied intercessors*' (PS – 1 Nov. – O).

²⁴² '*adesto*' (Q – Sat. p. cin. – O; Q – p. D II F V – Sp; PO – F II – P; QP – D I – P; PS – 19 March – P; V – s.

Cruc. – P); '*adesto... invocationibus nostris*' (PP – D I – O); '*adesto... precibus*' (PP – D XXII – O); '*adesto supplicationibus nostris...*' (C – Conf. n. Pont. II – O; VD – Cons. Ep. – O); '*adsit nobis virtus Spiritus Sancti*' (PO – F III – O); '*esto propitius*' (Q – p. D I F VI – O; QP – p. D I F V – Sp).

⁽²⁴³⁾ '*ut... et praecedente gratia tua... et subsequente...*' (DV – Peregr. – S); '*may your grace... always precede and follow us, and constantly enable us to be intent on good works*' (PP – D XVI – O; O – Post. ser. – S);

'*illum, gratiae tuae ubertate praeventum, illecebras saeculi superari fecisti...*' (PS – 15 July – O); '*caelesti lumine... nos praeveni*' (E – Bapt. D. – P); '*Pre-empt our actions by inspiring them and sustain them by your help, so that all our prayer and work may always begin with you, and what is begun through you may be brought to completion*' (Q – p. D I Wis – O4); '*that... you may restore what has been gathered together and preserve what has been restored*' (Q – p. D II F V – Sp); '*our vows, which you anticipate and inspire*' (OC – D Ress. – O); '*our vows... by assisting us to carry them out*' (OC – D Ress. – O); '*that... through your grace that precedes... and that follows...*' (DV – Peregr. – S); '*that those who, inspired by you, have made these sacred vows, may, with your help, keep them*' (VD – Pr. religiosorum – P); '*that... what they promise, inspired by you, they may fulfil with your assistance*' (VD – Pr. religiosorum – O); '*that, through your grace preceding all things, we may profess to be immune from all defilement...*' (PS – 8 Dec. – S).

grace through the sacraments, especially the Eucharist²⁴⁴; nevertheless, we pray to God to grant his grace so that the sacraments may be effective²⁴⁵, it being understood that it is God who makes a person worthy to share in the sacrament²⁴⁶. It is made clear that one must be worthy to receive grace and prepare oneself to receive it²⁴⁷; but, at the same time, it is grace that gives a person the required worthiness²⁴⁸ and that precedes merits²⁴⁹. Sometimes, the sacrament is

²⁴⁴ *'ut per huius virtutem sacramenti famulum tuum gratia tua confirmare digneris'* (DV – Infir. – P3);

'may these most holy mysteries... restore to us, we pray, the grace we have lost' (O – Post. pat. – P); *'may the gift of charity... be truly received through these sacrifices which we offer'* (O – Post. car. – S); *'that, through your bountiful grace, by these most holy rites...'* (N – Nat. M1 – S); *'may these gifts... ever instil peace within us'* (N – Nat. M2 – S1); *'grant that these offered gifts may serve as an aid to our salvation'* (N – Nat. M2 – S2); *'that the offering presented... may obtain for us the grace of pious devotion'* (N – D 1 Oct. – S); *'through the working of the mystery, may our faults be purged and our righteous desires fulfilled'* (N – D 1 Oct. – P); *'votive gifts... may grant us the aid they confer'* (N – ss. Inn. – P); *'through the working of the mystery, may our faults be purged and our righteous desires fulfilled'* (Q – p. D I F VI – P); *'through your sanctifications... may our faults be healed, and may eternal remedies come to us'* (Q – p. D I Sab – P); *'the solemnity through which, by ineffable providence, you have granted us aid'* (Q – p. D III F V – O); *'may participation in the sacrament grant us salvation, purification and healing'* (QP – p. D I F II – P);

'may the sacred offering bestow upon us a saving blessing' (PA – D II – S); *'may these mysteries be bestowed upon us...'* (PA – D III – S); *'through the working of this mystery...'* (QP – D II – P); *'may they provide us with... your holy'* (H – F II – P);

'sacrifices... may restore us' (H – F III – S); *'through your sanctifications... may our vices be healed, and may eternal remedies come to us'* (H – F III – P); *'may the Holy Spirit restore us through the divine sacraments'* (PO – F III – P); *'may your healing power deliver us from our perversities and lead us to what is right'* (PP – D VII – P); *'that the most holy mysteries, through the power of your grace, may sanctify our conduct in this present life and lead us to eternal joy'* (PP – D VIII – S); *'purify our minds... and renew us through the heavenly sacraments, so that consequently... we may receive help'* (PP – D XVI – P); *'just as you grant us... to offer you our fast, so grant us... grant us the aid of indulgences'* (PP – Saturday of the fourth week of Lent – O5); *'grant... that... the offering presented may obtain for us the grace of devotion, and attain the fruit of blessed eternity'* (PP – Saturday of the fourth week of Lent – S);

'may these mysteries provide us with heavenly medicine..., and purge the vices of our hearts' (PP – D XX – S);

'May this communion purify us from sin, and... make us partakers of heavenly healing' (C – Un. Mart. II – P); *'and may the heavenly mysteries cleanse us, and graciously hear our prayers'* (C – Un. Mart. III – S); *'May your sacrifices grant us salvation'* (C – Doct. – P); *'May the mysteries we have received assist us, and... grant us the joy of everlasting protection'* (C – Virg. I – P); *'grant us everlasting help'* (C – Virg. II – S); *'may this communion purify us from sin, and... make us partakers of heavenly healing'* (C – St Mary's I, Saturday II – P); *'may it give us life... the divine sacrifice which we have offered and received, so that, united to you by everlasting love, we may bear fruit that shall endure for ever'* (V – I. Ch. Summo et Aet. Sac. – P); *'by the power of this sacrament, grant us... to serve you steadfastly according to your will'* (VD – Voc. rel. – P); *'that through these things we have received, we may be delivered from all adversity'* (VD – Grat. act. – P); *'may your... sacraments which we have received protect your servants... and defend them against all hostile attacks'* (DV – Pereg. – P); *'that through this sacrifice... we may be cleansed of all temptations'* (O – Post. cont. – P); *'may the holy sacraments... serve to increase the propitiation you have granted us'* (PS – 12 May – P);

'sanctified by the saving mystery' (PS – 27 Aug. – P); *'that... the sacred gifts... may bring about in us the effect of living righteously'* (PS – 14 Oct. – P); *'may this sacrifice... always make us worthy of your propitiation'* (PS – 22 Nov. – S);

'through the working of the mystery, may our vices be pricked and our righteous desires fulfilled' (N – D 1 Oct. – P); *'through these sacrifices... may the purified soul... be deemed worthy to attain eternal forgiveness and refreshment'* (DO – Alt. def. ep. – P).

²⁴⁵ *'stir up... within your Church a spirit of piety and fortitude, which may make them ministers worthy of your altars and zealous upholders of your Word'* (VD – Eccl. Voc. Ser. – O); *'that through the mysteries of your... we may offer these to you... with worthy minds'* (VD – Coll. Ord. – S); *'that we may sacrifice to you... with complete freedom and a pure mind, restore to us what you have previously bestowed...'* (O – Post. cont. – S); *'grant that we may approach these mysteries... with sincere devotion and partake of them with a faithful mind'* (PS – 3 sep. – S).

²⁴⁶ *'that you may make us worthy of that participation'* (PP – D XVIII – P).

²⁴⁷ *'that, by your grace, I may be made worthy to carry out the ministry of the office entrusted to me'* (O – Seipso sac. – S);

'we pray that... we may be deemed worthy to receive the grace of your mercy' (PS – 30 Sep. – S); *'that... our prayers... may be more pleasing to you... with purified minds'* (Q – p. D IV F V – S); *'may our fasting... both purify us and, through your grace, make us worthy, and lead us to eternal salvation'* (QP – p. D I F III – O).

²⁴⁸ *'Enlighten our hearts with the splendour of your grace, that we may always think thoughts worthy and pleasing to your majesty, and be able to love you sincerely'* (O – Rep. m. cog. – P); *'that, through our diligent service to You, we may receive Your gift with worthy hearts'* (PP – F IV, 7th question on time – P).

²⁴⁹ *'You deigned to bestow grace, so that... he might be made worthy'* (PS – 26 July – O); *'grant him this heavenly gift, so that he may also be made worthy to attain perfect freedom'* (OC – F II – O); *'stir up... your power and come, so that from the impending'*

presented as a preparation for receiving grace²⁵⁰. In the same vein, religious practice is presented as a preparation for receiving grace²⁵¹ but also as the means by which God grants merits and graces²⁵², and a request is made that this practice be sanctified²⁵³. Generally speaking, religious practice (in particular prayer, contemplation, the liturgy, fasting and abstinence) is presented as a factor associated with grace²⁵⁴, although, ultimately, piety and the virtues are regarded as graces that have their source in

‘that we may be delivered from the perils of our sins through your protection, and saved through your deliverance’ (A – D I – O); cf. *‘to whom you have granted the merit of the priesthood, grant also the reward’* (DO – Def. sac. – S).

²⁵⁰ *‘may this sacrifice... make us worthy of your protection’* (Q – p. D II F II – S); *‘grant that we may perform this in such a way that we may be worthy to receive the indulgence’* (H – F III – O); *‘may our offerings of fasting... and by making atonement, through your grace, render us worthy, and lead us to the promised eternal life’* (PP – F VI quat. temp. sept. – S).

²⁵¹ *‘Grant that, having been instructed by salutary fasts and abstaining from all vices, we may more easily obtain your propitiation’* (PO – Sat – O4); *‘grant that we may rightly commemorate the sacrifice of your death, and... abundantly receive the fruit of that same sacrifice’* (PS – 27 Feb. – S).

²⁵² *‘iustis praemia meritorum... per ieiunium praebes’* (Q – p. D IV F IV – O1); *‘Deus, qui credentes in te populos nullis sinis concuti terroribus...’* (PS – 28 June – S); cf. *“ut reatus nostri confessio, indulgentiam valeat percipere delictorum”* (Q – p. D IV F IV – O1); *“animabus... oratio proficiat”* (D – Daily Mass – P).

²⁵³ *‘sanctify our fasts’* (QP – p. D I F II – O); cf. *‘may abundant blessing... mercifully bring about our sanctification’* (PS – 5 June – S).

²⁵⁴ *‘May our prayers, together with our offerings..., be effective in securing for us the remedy of eternity, through your intercession’* (H – M. Vig. Pasch. – S); *‘that we may feel that what... celebramus..., we may feel it to be of benefit to us’* (V – Angel. – P); *“grant that we who rejoice in the honour of the Holy Cross may also rejoice in your protection”* (V – s. Cruc. – O1); *‘grant... that we may share in her sorrows, so that we may also share in her joys’* (PS – 12 Feb. – O); *‘grant that... we may serve you with a free heart, and be inflamed with the love of the Sorrowful Virgin, the Mother of your Son’* (PS – 12 Feb. – S); *‘we beseech you... that... we may stand faithfully by the cross of Jesus with Mary, his Mother, and be worthy to receive the fruit of that same redemption’* (PS – 12 Feb. – P);

‘Grant that we may celebrate their eternal glory, growing in faith through the celebration, and growing in faith through the celebration’ (V – Holy Apostles – O1);

‘that... we may celebrate more worthily’ (V – Holy Apostles – S1); *‘grant... that, whilst abstaining from bodily food, he may also fast from vices in his mind’* (PP – F IV, fourth week of Lent, 7th – O2); *‘may our fasts, by atoning for our sins through Your grace, render us worthy and lead us to the eternal promises’* (A – F IV, fourth week of Lent – S); *‘grant that those whom You command to abstain from carnal foods may also cease from harmful vices’* (Q – p. D II F IV – O); *‘Grant us the help of your grace, that, being properly devoted to fasting and prayer, we may be freed from the enemies of mind and body’* (Q – p. D II F V – O);

‘Through fasting, enlighten the hearts of your faithful’ (QP – p. D I F IV – O); *‘Grant us..., that by fasting we may be satisfied by your grace’* (PP – Sat. of the Fourth Week of Lent, Sept. – O2); *‘Grant us..., that... by practising abstinence, we may become stronger against all our enemies’* (PP – Saturday of the fourth week in Septemvrium – O2); *“grant that the dignity of the human condition... may be restored through the practice of medicinal moderation”* (QP – p. D I F V – O); *“through wholesome self-restraint, grant healing to our bodies and minds...”* (PP – Saturday of the fourth week of Sept. – O1); *‘grant that we, who seek the grace of your protection, may serve you with a peaceful mind’* (QP – p. D I F VI – Sp).

God²⁵⁵; this also applies to the ability to avoid sin²⁵⁶. It is said that man's own merits and strengths are not sufficient²⁵⁷: 'merits' and a life lived in accordance with God's will appear rather to be the work of God²⁵⁸, whilst it is also affirmed that human action is the path to salvation and grace²⁵⁹. It is made clear, however, that God is not

²⁵⁵ 'concedes... that he may obtain for us the grace of devotion, and attain the fruit of eternal bliss' (QP – D II – S); 'Deus, qui... Casimirum virtute constantiae roborasti' (PS – 4 Mar. – O); 'da nobis... et quae docuit, intellectu conspicere, et quae egit, imitatione complere' (PS – 7 Mar. – O); 'tibi etiam placitis moribus dignanter tribuas deservire' (PS – 23 April – P); "whom you strengthened with virtue and learning" (PS – 27 April – O); "grant that... we may accomplish the works you command, and attain the rewards you promise" (PS – 1 May – O); 'grant that... we may run along the path of your commandments with an open heart' (PS – 13 May – S); '...with your help, may we be able to practise' (PS – 6 June – O); 'grant that... we may imitate repentance' (PS – 21 June – O); 'grant that we may live according to angelic virtues' (PS – 21 June – P); 'grant that... we may despise earthly things and desire only heavenly ones' (PS – 22 June – O); 'bestow... a spirit of piety and humility' (PS – 22 June – P); 'grant that your Church may follow their example in all things' (PS – 29 June – O); 'grant that... we may also imitate their deeds' (PS – 17 July – O); 'grant us... to recognise what must be done, and having recognised it... to carry it out' (PS – 20 July – O); 'grant us protection, that... we may rise again from our iniquities' (PS – 14 August – P); 'grant that... we may also be instructed by examples of virtue' (PS – 19 Aug. – O); 'and that our vices may be purged and... our righteous desires fulfilled' (PS – 30 July – P); 'grant us... to extinguish the flames of our vices' (PS – 10 Aug. – O); 'grant that... we may live according to your will' (PS – 22 Aug. – O); 'grant that we... may act and teach in such a way that we may attain eternal rewards' (PS – 27 Aug. – O);

'grant that... we may also pursue the faith as we go forward' (PS – 1 Sep. – P); 'grant that... we may follow the faith of the blessed with fitting devotion' (PS – 2 Sep. – P); 'grant that... we may be inspired by their examples' (PS – 19 September – O);

'You have adorned us with the virtue of mercy' (PS – 22 Sep. – O); 'Grant that... we may bear the cross continually, and bear worthy fruits of repentance' (PS – 17 Sep. – O); 'Grant that we may... always follow the examples of his devotion, and be strengthened by constant meditation on the same Cross' (PS – 17 Sep. – P); 'Grant that... with your help, we may be able to practise' (PS – 30 Sep. – O); 'Grant that... having risen above all earthly desires, we may be worthy to reach him' (PS – 18 Sep. – O); 'Grant us... to serve you with a free mind' (PS – 30 Sep. – S); 'grant that we may... recall the life, passion and glory of your Only-Begotten Son, so that we may become worthy of his promises' (PS – 7 Oct. – S); 'grant that we may... follow in his footsteps with humility and simplicity of heart, so that...' (PS – 3 Oct. – O); 'grant that, as we recall these mysteries... we may imitate what they contain and attain what they promise' (PS – 7 Oct. – O); 'blessed... you have accomplished a great work in subjecting human wisdom to divine faith...' (PS – 15 Nov. – O); 'Grant... that we may so follow in the footsteps of the saints that we may receive a bountiful reward in the kingdom of your glory together with the saints' (PS – 26 Nov. – P); 'Restorer of innocence...' (Q – p. D II F IV – Sp).

²⁵⁶ 'Grant that we may be free from all guilt' (O – Tent. – P); 'grant that, freed from the bonds of sin, we may, with minds at liberty, carry out what is pleasing to you' (PS – 31 Aug. – O); 'that... we may be freed from all sins and from the captivity of demons' (PS – 24 Sep. – O).

²⁵⁷ 'ubi nulla suppetunt suffragia meritorum, tuis nobis succurre praesidiis' (A – D II – S); 'omni nos virtute destitui...' (Q – D II – O); 'that, mindful of our frailty, we may always rejoice in your mercy' (Q – p. D IV F VI – Sp); 'that... it may be of help to our frailty' (PO – F VI – P); 'without you, mortal frailty can do nothing' (PP – D I – O); 'without which nothing is valid, nothing is holy' (PP – D III – O); 'without you we cannot exist' (PP – D VIII – O); 'without you human mortality will perish' (PP – D XIV – O); 'The Church... cannot stand saved without you' (PP – D XV – O); 'without you we cannot please you' (PP – D XVIII – O); 'we have no confidence in our own righteousness' (C – Conf. n. Pont. II – O); 'me... without any merits of my own, but through the boundless generosity of your mercy, you have granted me to serve the heavenly mysteries' (O – Seipso sac. – O); 'that we, who have no confidence in our own righteousness, may be aided by the merits of those who have pleased you' (PS – 15 Feb. – S); 'that we may be aided by their merits: so that what is beyond our power may be granted to us through his intercession' (PS – 19 Mar. – O); 'so that what we cannot achieve through our own merits, we may obtain through his patronage' (PS – 12 Jul. – O).

²⁵⁸ 'We have deserved... to receive the Author of life' (N – Oct. Nat. – O); 'that... through you we may be worthy to be received into the eternal tabernacles' (E – S. Fam. – P); 'grant... salvation of mind and body, so that, by persevering in good works, we may always be worthy of your protection' (QP – p. D I F II – Sp); 'accomplish... in us, that we may be worthy to share in it' (PP – D XVI – S); 'we beseech thee..., that thy people..., through thy mercy, may be worthy to rise again from the death of the soul' (VD – Ben. Coem. – P); 'and may it be increased both in merit and in number...' (VD – Voc. rel. – P); 'grant that, through thy mercy, we may be able to fulfil what thou commandest us to do' (PS – 17 Mar. – O); « that... through the merits of your death, we may share in the reward with the blessed » (PS – Seven Sorrows of the Blessed Virgin Mary – S); « you have enabled your faithful, by the power of the most holy name of Jesus of the Cross, to triumph over their enemies... » (PS – 28 March – O); "grant that... we may be worthy to dwell in your Heart" (PS – 17 October – O); "you deigned to adorn the holy... with the outstanding merits of his life" (PS – 26 November – O).

²⁵⁹ 'grant that... we may bear the fruits of worthy repentance and reach the harbour of eternal salvation' (PS – 23 Jan. – O); 'blessed..., who was ever pleasing to you, and who, through her merit of chastity and her profession of your virtues' (PS – 23 Jan. St Em. – O); 'grant that, living justly and piously in this world, we may be worthy to reach our heavenly homeland' (PS – 6 Feb. – O); 'that, having overcome the snares of our spiritual enemies..., we may be worthy to receive from you the crown of righteousness'

not dependent on the merits and petitions of men²⁶⁰. It is clearly emphasised that one must place exclusive trust in grace²⁶¹. However, for grace to be granted, humility in particular is necessary²⁶², and indeed humility is itself regarded as a grace²⁶³. There is frequent reference to God's inner working at the source, through which a person acts virtuously²⁶⁴; it is certainly in this sense that we must understand the prayers which ask God for faith, hope and charity²⁶⁵. Most often, the prayers directly ask for God's intervention, in the inner life of course²⁶⁶ but also in the

(PS – 28 March – O); *'ut... cuncta mundi despicere, et ad promissa humilibus praemia pervenire feliciter mereamur'* (PS – 19 May – O); *'ut pacem in praesenti et gloriam in futuro consequi mereamur'* (PS – 31 May – O); *'ut, semper orantes et corpus in servitute redigentes, ad caelestem gloriam pervenire mereantur'* (PS – 4 June – O).

²⁶⁰ *'The abundance of your piety surpasses both the suppliant's merits and his vows'* (PP – D XI – O).

²⁶¹ *'rests solely on the hope of heavenly grace'* (PE – D V – O; Q – p. D II Sab – Sp); *'May our frailty be sustained by the remedies of your mercy, so that what is crushed by its own condition may be restored by your clemency'* (PP – F IV, fourth week of Lent – O1).

²⁶² *'who resists the proud and bestows grace upon the humble'* (O – Post. hum. – O); *'grant us the virtue of true humility... so that we may never provoke your wrath through pride, but rather receive the gifts of your grace with humility'* (O – Post. hum. – O); *'that... we may happily attain the rewards promised to the humble'* (PS – 2 Apr. – O).

²⁶³ *'May this offering... truly obtain for us the grace of humility, and at the same time remove from our hearts the lust of the flesh and of the eyes, and the ambition of the world; so that, living soberly, justly and piously, we may attain eternal rewards.'* (O – Post. hum. – S).

²⁶⁴ *'Stir up... our hearts to prepare the way for your Only-Begotten Son, so that through his coming... we may be worthy to serve you'* (A – D II – O); *'We pray that we may always seek the very things by which we truly live'* (PE – D VI – P); *'that our minds may shine before you with their longing for you'* (Q – p. D I F III – O); *'guide our wavering hearts'* (Q – p. D I F IV – S); *'direct the hearts of your servants towards you, so that, filled with fervour of spirit, they may be found steadfast in faith and effective in their works'* (Q – p. D II F IV – Sp); *'stretch forth... the right hand of heavenly aid, that they may seek you with all their heart, and that, having asked worthily, they may be deemed worthy to receive'* (Q – p. D III Sab – Sp); *'compel even our rebellious wills to turn to you'* (Q – p. D IV Sab – S); *'may your mercy... make us capable of holy renewal'* (H – F III – Sp);

'protect us..., so that we may obtain, through your generosity, the means of eternal salvation which we seek under your inspiration' (PP – Sab quat. temp. sept. – O3); *'stir up... the wills of your faithful, so that, pursuing the fruit of your divine work, they may receive greater remedies of your piety'* (PP – D XXIV – O); *'God, from whom come holy desires, right counsel and just deeds...'* (VD – For Peace – O); *'Pour into us the spirit of your love, that at the hour of our death we may overcome the enemy and be worthy to receive the heavenly crown'* (PS – 18 July – O); *'Grant that we may... always trust in you, and desire only heavenly things'* (PS – 6 August – O); *'May you cause us to despise earthly things, and to follow you alone, O God, with a pure mind'* (PS – 21 Aug. – P); *'that that divine fire which set ablaze the Heart of the Blessed Virgin Mary may enter our hearts'* (PS – 22 Aug. – S); *'grant us... to despise the world's prosperity... to look down upon, and to seek always the things of heaven'* (PS – 23 Aug. – O); *'grant that, for your sake, we may look down upon the prosperity of the world, and fear none of its adversities'* (PS – 28 Aug. St Herm. – O).

²⁶⁵ *'to whom you have given faith'* (PO – F II – O); *'grant us an increase in faith, hope and charity'* (PP – D XIII – O); *'the merit of Christian faith you have bestowed...'* (D – Daily Mass – S); *'you have granted the confession of your name'* (DO – Def. fra. – S); *'imbued with the sweetness of your love... may we attain eternal joys'* (PS – 29 Jan. – O); *'that, kindled by the same fire of charity, we may seek souls and serve you alone'* (PS – 31 Jan. – O); *'grant that, loving you in all things and above all things, we may be worthy to live for the praise of your glory'* (PS – 31 Jan. – S); *'so that... kindled by the holy fire of your most sweet charity, may we be worthy to be presented in the holy temple of your glory'* (PS – 2 Feb. – O2); *'grant that... those who have strayed may return to salvation, and the faithful may persevere in the confession of the truth'* (PS – 27 Apr. – O); *'that, having cast aside the snares of error, we may attain the steadfastness of faith'* (PS – 14 April – O); *'that we may grow in the love of truth and that the hearts of those who have strayed may return to the unity of your Church'* (PS – 13 May – O);

'pour out upon us the spirit of your love...' (PS – 20 May – O); cf. *'to those to whom you have granted the merit of the Christian faith, grant also the reward'* (PS – 2 Nov. M1 – S); *'to the souls to whom you have granted the confession of your name...'* (PS – 2 Nov. M3 – S).

²⁶⁶ *'grant that we... may not be consumed by the flames of vice'* (A – Sab. quat. temp. – O6); *'mortify within us all the evils of vice'* (N – ss. Inn. – O); *'grant us salvation of mind and body'* (PE – D IV – O; Q – p. D II F VI – Sp; QP – p. D I F II – Sp; O – Dev. am. – O); *'continua pietate custodi'* (PE – D V – O); (Q – p. D I F II – O); *'mentes nostras caelestibus instrue disciplinis'* (Q – p. D I F II – O); *'grant us your sanctification...'* (Q – p. D II F III – S); *'may this divine libation permeate the innermost recesses of our hearts'* (Q – p. D II Sab – P); *'into our hearts... pour forth your grace, so that... we may also turn our senses away from harmful excesses'* (Q – p. D III F II – O); *'that, through your generosity, it may be governed in the body, and, through your protection, guarded in the mind'* (QP – D I – O); *'grant us... to desire what is right, and to perceive what is desired'* (PA – D V – P); *'grant that... we may dwell in heavenly things with our minds'* (AS – Asc. D. – O); *'grant that we may attain the invisible through its effects'* (AS – Asc. D. – P); *'enable us to conduct ourselves with devotion to you'*

external sphere²⁶⁷; specifically, we ask him to influence moral behaviour²⁶⁸ and

will, so that we may serve you... with a sincere heart" (AS – D – O); *"infuse into our hearts the love of you, so that... we may attain your promises..."* (PP – D V – O); *"implant in our hearts a love for your name"* (PP – D VI – O); *"ut mereamur assequi quod promittis, fac nos amare quod praecipis"* (PP – D XIII – O); *"mente nostras, et corpora possideat... doni caelestis operatio, ut non noster sensus in nobis, sed iugiter eius praeveniat effectus"* (PP – D XV – P); *"May the workings of Your mercy guide our lives..."* (PP – D XVIII – O); *"Turn all our hearts towards You, so that, freed from earthly desires, we may turn to heavenly longings"* (PP – D XXIV – S); *"God... the very author of piety"* (PP – D XXII – O); *"Grant that we may receive with a pure mind what we utter with our lips"* (C – Virg. II – P2); *"in our minds... confirm the sacraments of true faith"* (C – St Mary of Sabina I – S); *"may we always be protected from all adversity by the strength of that same faith"* (V – Holy Trinity – O); *"that thou mayest cause our hearts to despise earthly things and to love thee, the true God, with perfect charity"* (V – St Joseph – S); *"strengthen the hearts of thy handmaids, and grant that they may be worthy to reach the heavenly wedding feast of the Lamb"* (VD – Prayer for Religious Women – P);

"that our hearts may be devoted to your commandments..." (VD – For Peace – O); *"grant that, having been cleansed of earthly attachments, we may strive towards the heavenly fullness of the sacrament, to which we have offered our holy libations"* (VD – whenever necessary – P); *"protect us... so that, clinging to divine things, we may serve you with both body and mind"* (O – Lib. Eccl. – S); *"grant us true harmony with your will"* (O – Conc. – O); *"make us one through your mercy"* (O – Conc. – P); *"draw from the hardness of our hearts tears of contrition; that we may mourn our sins, and, through your mercy, be worthy to receive their remission"* (O – Pet. comp. – O); *"bring forth from our eyes rivers of tears, with which we may extinguish the fires of our sins"* (O – Pet. comp. – S); *"enlighten our hearts, that we may fulfil your commandments"* (O – Rem. pecc. – O); *"deliver our hearts from evil temptations of thought, that we may be worthy to become a dwelling place for the Holy Spirit"* (O – Rep. m. cog. – O); *"Purify our loins and our hearts with the fire of the Holy Spirit, that we may serve you with a chaste body and please you with a pure heart"* (O – Post. cont. – O); *"Help us, that our hearts and bodies may be renewed with the vigour of chastity and the freshness of purity"* (O – Post. cont. – P); *"Grant that our hearts may harbour an unshakeable love for you, so that the desires conceived through your inspiration may not be altered by any temptation"* (O – Post. car. – O); *"Grant... that they may love you with all their strength, and accomplish with all their love what is pleasing to you"* (O – Dev. am. – O); *"that they may seek you with all their heart, and be worthy to attain what they rightly ask for"* (O – Sal. viv. – O); *"grant... steadfastness in your faith and sincerity; that, strengthened by divine love, they may not be swayed from its integrity by any temptation"* (O – Sal. viv. – P); *"grant that our faults may be healed by the fire of your love, and that eternal remedies may come to us"* (PS – 7 March – O); *"that... we may always seek the very things by which we truly live"* (PS – 26 May – P); *"grant that we may... learn the surpassing knowledge of Jesus Christ..."* (PS – 5 July – O); *"grant that we may... attain that purity of mind and body..."* (PS – 5 July – S); *"may you enable us... to avoid the allurements of this world, and to come to you with pure minds"* (PS – 15 July – O); cf. *"restorer of innocence"* (Q – p. D II F IV – Sp).

²⁶⁷ *"that you may remove all harm and grant all that is beneficial"* (PP – D VII – O); *"that, through your constant help, he may be delivered from harm and guided towards what is wholesome"* (PP – D XIV – O); *"grant that... we may be delivered from all bodily afflictions"* (C – un. mart. IV – O); *"deliver... from sins and enemies... so that, living a holy life, they may be spared all adversity"* (O – Grad. Eccl. – P).

²⁶⁸ *"Grant that... through worthy conduct"* (N – Nat. M1 – P); *"Grant that... this may shine forth in our deeds, as it shines in our minds through faith"* (N – Nat. M2 – O1); *"guide our actions..., that we may be worthy to abound in good works"* (N – D 1 Oct. – O); *"grant that we may imitate, so that we may learn to love even our enemies"* (N – St Stephen – O); *"grant that we may be instructed by their examples"* (E – Holy Family – O); *"grant that we may imitate them ceaselessly"* (E – Holy Family – P); *"grant that we may serve you worthily through conduct pleasing to you"* (E – D I, Feast of the Epiphany – P; S – D Sex. – P); *"that, meditating always on the reasonable things that please you, we may follow them in word and deed"* (PE – D VI – O); *"that what it strives to obtain from you through abstinence, it may achieve through good works"* (Q – D I – O); *"that... through the fruit of good works they may be restored in mind"* (Q – p. D I F IV – O2); *"enlighten us with the light of your clarity, that we may see what needs to be done, and that we may be able to do what is right"* (Q – p. D I F IV – Sp); *"bring to fulfilment... within us the support of holy observance, so that, having recognised through you what ought to be done, we may carry it out through your working"* (Q – p. D II F III – O); *"that we may be made worthy to offer sacred gifts, grant that we may always obey your... commands"* (Q – p. D II F III – P); *"grant that we may... strive in a fitting manner, so that we may attain that [salvation]"* (Q – p. D II F VI – P); *"May the people... through propitiation... always serve according to your commands"* (Q – p. D III F V – Sp); *"that, rejecting what is displeasing to you, they may rather be filled with the delights of your commandments"* (QP – p. D I F V – Sp); *"that they may uphold by their lives the sacrament which they have received through faith"* (OC – F III – O); *"that there may be one faith in their minds and piety in their actions"* (OC – F V – O); *"grant that our minds may imitate in deed what we celebrate in profession"* (OC – F VI – O); *"grant that, having celebrated the Paschal feasts, we may, through your generosity, uphold them in our conduct and way of life"* (OC – D i. Alb. – O); *"grant... that we may reject those things which are hostile to your name, and follow those which are fitting"* (PA – D III – O); *"grant... to love what you command, and to desire what you promise"* (PA – D IV – O); *"that just as we recognise your truth, so may we attain it through worthy conduct"* (PA – D IV – S); *"that, inspired by you, we may consider what is right, and, guided by you, do the same"* (PA – D V – O); *"that in carrying out your commands, we may please you both in will and in deed"* (PP – D I – O); *"that... we may pass through temporal goods in such a way that we do not lose sight of the eternal"* (PP – D III – O); *"that the religious life"*

religious (in the broad sense)²⁶⁹ of man and his ultimate end²⁷⁰; but certain petitions

and precepts may be constantly observed, and the sacrifice renewed everywhere' (VD – Voc. eccl. pet. – O); 'virtutum... omnium percipiat incrementa, et vitiorum monstra devitare' (O – Rege – O); 'ut... pia conversationis sequamur exemplo' (PS – 22 Nov. – O).

²⁶⁹ 'tibi facis devotam' (Q – p. D I F VI – O); 'ut... solemnna, et congrua pietate suscipiant, et secunda devotione percurrant' (Q – F IV cin. – O); 'grant that we may be suitably prepared for these gifts' (Q – F IV cin. – S); 'ieiunia... benigno favore proseguere, ut observantiam... exercere valeamus' (Q – F VI p. cin. – O); 'ut [sacrificium] continentiae promptioris nobis tribuat facultatem' (Q – F VI p. cin. – S); 'that we may celebrate this solemn fast... with devout worship' (Q – Wis p. cin. – O); 'sanctify our fasts, so that what our observance professes outwardly may work within' (Q – p. D I Wis – S); 'that... by pursuing justice, we may fast from sin' (Q – p. D II F II – O); 'may our prescribed fasts sanctify us' (Q – p. D II F V – S); 'grant that, purified by this sacred fast... ' (Q – p. D II F VI – O); 'may your grace... not forsake us, that it may both make us devoted to sacred service and always secure your help for us' (Q – p. D II F V – P); 'that, instructed by salutary fasts and abstaining from harmful vices, we may more easily obtain your propitiation' (Q – p. D III F IV – O); 'grant that our fasts... may lead us... to fast from vices in our minds' (Q – p. D III F VI – O); 'grant... that we may... abstain, so that we may fast from vices...' (PO – Sat – O5); 'grant us..., that we may always partake of your holy... with a faithful mind' (Q – D IV – P); 'grant us a spirit of supplication' (Q – p. D IV F II – Sp); 'that... holy devotion may bring joy' (Q – p. D IV F IV – O2); 'enable us... to ask for what is pleasing to you' (Q – p. D IV F IV – Sp); 'that, through the gift of your grace... we may serve you faithfully' (H – F VI part II – O3); 'may... through your grace, the sentiment of our devotion bear fruit' (Q – p. D IV Sab – O);

'devotionis praestas affectum' (QP – p. D I F IV – O); 'ut... pia devotionis erudiamur affectu' (C – Virg. III – O); 'grant that we may worthily lament the evils we have committed, so that we may be worthy to receive the grace of your consolation' (Q – p. D

IV Sab – Sp); 'grant... that we may serve you steadfastly according to your will' (QP – p. D I F III – Sp); 'that... we may offer you sincere obedience' (QP – p. D I F IV – S); 'grant us the confidence to hope for piety' (QP – p. D I F IV – Sp);

'that... we may be worthy to serve, and be saved through their participation' (QP – p. D I F VI – S); 'that, what we perform through the mystery... we may attain with pious devotion' (H – F IV – S); 'grant to our senses..., that we may trust that you have given us life' (H – F IV – P); 'grant us to serve you steadfastly according to your will' (H – F V M. Chr. – O);

'that... we may be renewed with sanctified minds' (H – F V M. Chr. – P); 'that, through this aid to eternal salvation, our faith may always grow in truth' (OC – Sat – P); 'grant us... to be ever devoted to you in both mind and body' (PO – Sat – O3); 'that we... may not be consumed by the flame of vice' (PO – Sat – O6); 'grant... that we may offer thee a purified heart' (PO – Sat – S); 'that, through the steadfastness of that same faith, we may always be protected from all adversity' (PP – Feast of the Holy Trinity – O);

'grant... that we may revere the sacred mysteries in such a way that we may feel within us the fruit of your redemption...' (PP – Body of Christ – O); 'grant that we may always have a reverence for your holy name' (PP – Day II – O); 'Grant that our faith may grow, so that we may nurture what is good, and, through a zeal for piety, preserve what has been nurtured' (PP – D VI – O); 'make them ask for those things which are pleasing to you' (PP – D IX – O); 'grant that we may worship you worthily' (PP – D IX – S);

'from whose gift it comes that Your faithful may serve You worthily and praiseworthy' (PP – D XII – O); 'grant that Your people may avoid the contagion of the devil and follow You alone, O God, with a pure mind' (PP – D XVII – O); 'that they may attain the evangelical perfection they have set themselves' (VD – Pr. religiosorum – O); 'grant that we may serve your boundless charity with a pure mind' (VD – Voc. eccl. ser. – P); 'grant that they may proclaim your word with complete confidence' (VD – Fid. prop. – O);

'that in every place a pure offering may be sacrificed and presented to your name' (VD – Fid. prop. – S); 'that, through this aid to eternal salvation, the faith may always flourish in truth' (VD – Fid. prop. – P); 'that we may learn to trample underfoot the fleeting delights of the world, and, in the embrace of your Cross, overcome all that stands against us' (PS – 16 Oct. – O); 'that the divine fire... may set us ablaze' (PS – 17 Oct. – S); 'that, having cast off the vain pride of this world, we may be worthy to clothe ourselves in the meekness and humility of your Heart' (PS – 17 Oct. – P); 'grant that we may serve you with a free mind' (PS – 18 Oct. – S); 'that... mortified in the flesh, we may more easily attain heavenly things' (PS – 19 Oct. – O); 'that we may please you in heart and deed' (PS – 20 Oct. – S); 'that we may constantly strive to seek the salvation of souls' (PS – 23 Oct. – O); 'grant that we may look down upon the world's prosperity and always rejoice in heavenly consolation' (PS – 19 Nov. – O); 'that, looking down upon earthly things, we may enjoy your eternal fellowship' (PS – 26 Nov. – O).

²⁷⁰ 'that we may have examples of his very patience and be worthy to share in the resurrection' (QP – D II – O); 'that... through these events we may be worthy of eternal joy' (OC – Sat – O); 'that we may be delivered from present dangers, and attain eternal life' (AS – Asc. D. – S); 'grant us the fruit of everlasting joy' (OC – D i. Alb. – S); 'that through what we do in this life, we may attain eternal joys' (PO – F IV – P); 'grant us everlasting help' (PP – D I – S); 'fill us... with the everlasting enjoyment of your divinity' (PP – Ss. Corp. – P); 'that, as we strive towards your promises, you may make us partakers of heavenly blessings' (PP – D X – O); 'that we may strive towards your promises without offence' (PP – D XII – O); 'that you may deign to grant our souls... fellowship with your saints and the elect' (D – Die ob. – O2); 'that they may be worthy to attain eternal rest' (D – Die ob. – S1); 'that, with her help, we may be worthy to attain the eternal homeland' (PS – 11 Feb. – P); 'grant that... we may be worthy to attain eternal joy' (PS – 16 July – O); 'grant that... we may win over the souls of our brothers to Christ, and attain eternal glory with them' (PS – 8 August – O); 'bestow upon us your everlasting mercy' (PS – 9 August – O).

addressed to God relate more to this world²⁷¹. However, in a number of cases, priority is given to human action, with grace then being regarded as auxiliary²⁷² or complementary²⁷³. Furthermore, certain prayers present a rather complex and not always very clear conception of the relationship between sacrament, grace and morality²⁷⁴.

There is also mention of salvific merits and the intercession of Christ's sufferings²⁷⁵. The intercession of the saints is likewise invoked, asking God that their prayers

²⁷¹ *'ut mundi cursus pacifice nobis tuo ordine dirigatur, et Ecclesia tua tranquilla devotione laetetur'* (PP – D IV – O); *'praesentia nobis subsidia tribuas et futura'* (PP – Sab quat. temp. sept. – O1); *'and grant that we may rejoice in the peace of this earthly life, and find support in the life to come'* (PS – 19 Jan. – O); *'remove all that stands against us, so that, being free in mind and body, we may carry out what is yours with undivided hearts'* (PP – D XIX – O); *'grant... forgiveness and peace, so that... they may be cleansed of all offences, and serve you with a peaceful mind'* (PP – D XX – O); *'guard her with constant piety, so that, with your protection, she may be free from all adversity, and be devoted to your name through good deeds'* (PP – D XXI – O); *'persisting in your truth, may she be fortified with constant security'* (C – Sum. Pont. – O2); *'that your Church may rejoice in the integrity of the faith, and always exult in the tranquillity of the times'* (C – Sum. Pont. – S2); *'guide... your Church'* (C – Sum. Pont. – P1); *'grant... that she may rejoice in perpetual health of mind and body, and... be delivered from present sorrow and enjoy eternal joy'* (C – Fest. B.M.V. – O); *'look upon the Christians for help; that the pagan nations, who trust in their own ferocity, may be crushed by the power of your right hand'* (VD – Eccl. def. – O); *'protect us from all attacks'* (VD – Pro pace – P); *'peace granted by your mercy'* (VD – For Peace – S); *'that, with all adversities and errors destroyed, thy Church may serve thee in freedom and security'* (O – Post-communion Prayer 2 – O1); *'turn the terrors of thy divine wrath into remedies for human salvation'* (O – Time of Earthquakes – S); *'grant us sufficient aid through the rains'* (O – Pet. pluv. – S); *'grant us... a life-giving rain'* (O – Pet. pluv. – P); *'that, having been sufficiently aided by these present blessings, we may more confidently seek eternal life'* (O – Pet. pluv. – O); *'that peace, granted by your mercy, may keep the borders of the Christian world secure from every enemy'* (PS – 28 June – S); *'protect your supplicants from all attacks'* (PS – 28 June – P); *'that the peace granted by your mercy may keep the Christian lands safe from every enemy'* (PS – 3 July – S); *'that [your Church] may not be deprived of temporal aid, and may always grow in spiritual strength'* (PS – 4 August – O); *'that... having been delivered from present dangers, we may attain the joys of eternal life'* (PS – 22 Aug. – P); *'that... they may be delivered from all evils on earth, and may be deemed worthy to attain eternal joys in heaven'* (PS – 12 Sep. – O); *'May this offering bring us prosperity and peace, both now and for ever'* (PS – 12 September – S); *'grant that... we may be delivered from present dangers, and attain eternal life'* (PS – 2 Oct. – S); *'that... we may be continually delivered from the snares of our enemies, and be protected against all adversity'* (PS – 2 Oct. – P); *'grant that all the families of the nations, scattered by the wound of sin, may be subject to his most gentle rule'* (PS – Jesus Christ the King – O).

²⁷² *'Grant that... with your help, we may overcome all that stands against us'* (Q – p. D III F VI – Sp); *'Grant that... with the help of heavenly grace, we may overcome all that stands against us'* (PS – 21 Aug. – O).

²⁷³ *'May fasting... and the increase in pious observance, together with the unceasing aid of your propitiation, provide us with assistance'* (Q – p. D IV F III – O).

²⁷⁴ *'Grant that the people's vows... may be fulfilled, so that they may see what remains to be done, and be strengthened to carry out what they have seen'* (E – D I p. Epiph. – O); *'Go before us, so that we may behold the mystery... with a pure gaze, and receive it with a worthy heart'* (E – Bapt. D. – P); *'that you may deign to prepare us truly for their effects'* (PE – D III – P); *'grant... salvation of mind and body, so that by clinging to good works, we may always be worthy of your protection'* (QP – p. D I F II – Sp);

'grant us always the spirit to think what is right and to act accordingly, so that... we may be able to live according to your will' (PP – D VIII – O); *'grant our prayers, that... we may please you with full and perfect devotion of body and soul, so that, whilst we offer these present vows, we may, with your help, be worthy to attain eternal rewards'* (C – Ded. Eccl. – S1); *'Grant that those whom you have chosen as ministers and dispensers of your mysteries may be found faithful in fulfilling their accepted ministry'* (V – I. Ch. Summo et Aet. Sac. – O); *'Lift us up with your constant and gracious aid, so that we may grasp the fruit of your redemption, both in the mysteries and in our conduct'* (VD – Coll. Ord. – P); *'grant... that the work thus begun may be brought to its full completion, and that, offering to you perfect fullness, it may be worthy to bring its beginnings to their conclusion'* (VD – Ben. Abbatissae – O).

²⁷⁵ *'that, through the merit of the life-giving tree, we may obtain the help of eternal life'* (PS – 3 May – O); *'through the intercession of... may we breathe the life of the Passion'* (H – F II – O).

may they come to our aid²⁷⁶ and may their merits sustain us²⁷⁷. The intercession of the saints²⁷⁸ and the angels²⁷⁹ is frequently mentioned, and it is even asserted that they act, in a sense, actively on our behalf²⁸⁰; in such cases, however, this intervention is linked to the imitation of their virtues²⁸¹. In this context, we find rather complex formulations which emphasise the ultimate primacy of grace²⁸².

Undoubtedly, divine mercy is linked to the foreknowledge that, in the future, humankind will belong to God through faith and works²⁸³. Furthermore, it is said that God wishes

²⁷⁶ *'ut eius muniamur et precibus'* (N – St John – P); *'praesta, ut... precibus indulgentiam consequamur'* (C – Conf. Pont. II – P); *'Apostolorum... precibus adiuvemur'* (V – Sts Peter & Paul – S); *'tibi... beati... Apostoli precatio sancta conciliet'* (V – ss. Apost. – S2); *'conceda, ut... eius apud te precibus sublevemur'* (PS – 12 Mar. – O); *'defend us through their supplication'* (PS – 30 Aug., St Fel. – O); *'may their venerable prayer commend us'* (C – Pl. Mart. I – O); *'may we be aided by their prayers'* (C – Pl. Mart. I – P).

²⁷⁷ *'grant that we may be aided by his merits'* (PS – 29 Nov., St Saturnus – O); *'may this sacrifice... be accepted through his merits...'* (PS – 30 Nov. – S); *'through his intercession and merits, absolve us from all our sins'* (C – Conf. Pont. II – O); *'grant that, through the merits of both, we may attain the glory of eternity'* (V – Sts Peter & Paul – O); *'through his merits and intercession, may you make us partakers of heavenly glory'* (V – St Joseph – P); *'by his intercessory merits...'* (PS – 30 Sep. – O; N – Nat. M2 – S2); *'implored through his merits'* (Q – p. D III F V – P).

²⁷⁸ *'grant that... we may be worthy to have an intercessor in heaven'* (PS – 4 Dec. – O; C – Doct. – O; V – St Joseph – O);

'that through his intercession you may grant that we too, purified, may come to you' (PS – 8 Dec. – O); *'that through his intercession we may be set free'* (PS – 22 Jan. – O); *'Grant that... through his intercession, we may be strengthened in the love of your name'* (C – All Saints' Day III – O); *'Grant that... we may rejoice in his protection'* (C – All Saints' Day II – O); *'through their intercession... defend us from all dangers'* (C – Pl. Mart. III – S); *'that, whilst we recall their merits, we may feel their patronage'* (C – Conf. Pont. I – S; O – Posc. suf. 1 – O); *'eius muniamur et precibus'* (C – Conf. n. Pont. I – P); *'eius... precibus adiuvemur'* (C – Conf. n. Pont. II – O); *'ut, quod nostris meritis non valemus, eius patrocinio assequamur'* (C – Abb. – O); *'whose intercession we trust will deliver us'* (C – Virg. I – S); *'may he implore for us... an indulgence'* (C – Virg. II – O); *'whose merits he knows have brought him relief from tribulation'* (C – Virg. III – S);

'always comfort us through his intercession' (C – Virg. III – P); *'grant... that... through his intercession with you we may be aided'* (C – St Mary I, St Sab. I – O); *'you grant us the joy of St Joseph's protection...'* (V – St Joseph – P); *'Confident in the patronage of the Apostles...'* (V – Saints Peter and Paul – P); *'May he be a perpetual intercessor for us before you'* (V – Holy Apostles – O2); *'Through his intercession... defend us from all dangers'* (O – Post-communion prayer 1 – S);

'through his intercession... grant us salvation and peace' (O – Postl. suff. 2 – O1); *'grant... that, through the help of his intercession, we may be worthy to attain the company of the Angels'* (PS – 9 March – O); *'grant that... we may feel the pious at your side through our intercession'* (PS – 10 March – O); *'whose merits he knows have brought him relief from tribulation'* (PS – 4 May – S); *'grant that we may be defended by his protection and thus cling to your service, so that, having overcome all the snares of our enemies, we may rejoice in everlasting peace'* (PS – 5 May – O); *'grant that, through the intercession of both, we may lament our sins and find forgiveness through your grace'* (PS – 4 May – O).

²⁷⁹ *'through the angelic intercession on our behalf...'* (V – Angel. – S).

²⁸⁰ *'May the holy sacrifices... be offered up for our salvation'* (C – Abb. – S); *'May our lives on earth be protected by those who minister to you in heaven'* (V – Angel. – O); *'To this cemetery... appoint your holy angel as guardian'* (VD – Ben. Coem. – O); *'help'* (N – St Thomas – O; E – Holy Family – O);

'Doctoris gentium protectio' (S – D Sex. – O); *'utriusque interventu'* (PS – 4 May – O).

²⁸¹ *'da..., ut eius semper et patrocinii sublevemur, et fidem congrua devotione sectemur'* (PS – 21 Dec. – O); *'grant that, rejoicing in their merits, we may be inspired by their examples'* (C – Pl. Mart. III – O); *'grant that, as we celebrate his birth, we may also imitate his deeds'* (C – Conf. n. Pont. I – O); *'that we may experience the hallmarks of his way of life and receive the benefits of his intercession'* (C – Abb. – P); *'grant that... through his example we may advance towards You'* (C – Virg. I – O); *'grant that he... may benefit those under his care through word and example; that he may attain eternal life, together with the flock entrusted to him'* (VD – Papal Coronation – O); *'that, aided by the examples and merits of Blessed Cyril...'* (PS – 9 Feb. – P); *'grant that, through his merits and prayers, we may live so blamelessly that we may be worthy to attain eternal joys'* (PS – 10 Feb. – O); *'grant... that, through the merits of those in whom we rejoice, we may be instructed by their examples'* (PS – 11 May. – O); *'grant... that, by the merits of those in whom we rejoice, we may be inspired by their example'* (PS – 2 June – O); *'grant that... we may also be instructed by the examples of their virtues'* (PS – 19 July – O).

²⁸² *'Be present at our supplications, which... we offer, that... we may be aided by the merits of those who have pleased You'* (C – Pl. Mart. I – S1); *'May He purify and fortify us... the gift of the divine sacrament offered: and through the intercession of... may He deliver us from all wickedness, having atoned for our sins, and free us from adversity'* (O – Posc. suf. 2 – P1); *'restore us to love for You... through the example of Your saints'* (PS – 14 Oct. – O).

²⁸³ *'Have mercy on all those whom you foresee will be yours through faith and good works'* (O – Living and the Departed – O); *'to whom alone is known the number of the elect to be placed in heavenly bliss...'* (O – Living and the Departed – S).

that all people may be saved²⁸⁴, and we pray that predestination to eternal happiness may be upheld²⁸⁵. The sole argument put forward in the prayer for the departed is their faith and hope²⁸⁶, and not their works.

2.9 Mariology

The Mother of Jesus Christ is mentioned only in the liturgical texts for the feasts dedicated to her or for events with which she is associated. It is her virginity that is most frequently referred to²⁸⁷. It is explicitly stated that she is immaculate, that she bears no 'stigmata of sin'²⁸⁸, and that she is the Mother of God²⁸⁹; indeed, these two dogmas are linked²⁹⁰. Her Assumption into heaven is mentioned in the feast dedicated to her²⁹¹. Furthermore, it is stated that the Holy Spirit dwells within her²⁹² and, more specifically, in her heart²⁹³; reference is also made to the 'divine fire'²⁹⁴.

The importance attributed to Mary in the work of salvation is of a Christological nature and stems from her role, in a sense, as a mediator; furthermore, she is linked both to the events of the Incarnation (in its concrete and theological dimensions)²⁹⁵ and to the effects of that Incarnation²⁹⁶. It should be noted that Mary's birth is regarded as the beginning of salvation²⁹⁷.

The veneration due to Mary is discussed²⁹⁸. In the same way – and as with the saints in general – reference is made to her intercession²⁹⁹ but also to her role as mediatrix³⁰⁰.

²⁸⁴ *'ad unigenitum Filium tuum... omnia trahere disposuisti...'* (PS – 18 Sep. – O).

²⁸⁵ *'grant that... the book of blessed predestination may retain the names of all the faithful'* (O – Life and Death – S).

²⁸⁶ *'We beseech thee for the soul..., that thou mayest not deliver it into the hands of the enemy, nor forget it at the end, but command that it be received by the holy Angels and led to the homeland of Paradise; so that, because it hoped in thee and believed, it may not suffer the torments of hell, but may possess eternal joy'* (D – Day of Death – O); *'for the souls..., that what they hoped for and believed in you may profit them for ever'* (DO – 2nd Day of the Dead – O).

²⁸⁷ E.g. *'of eternal salvation, fruitful through the virginity of the Blessed Virgin Mary... you have bestowed rewards'* (N – Oct. Nat. – O);

'...of the ever-glorious Virgin Mary, from whom thou didst assume that flesh...' (PS – 27 Feb. – P); etc.

²⁸⁸ *'We profess that, through your grace, she was preserved from all stain'* (PS – 8 Dec. – S); *'May the wounds of sin within us be healed, from which you singularly preserved the Immaculate Conception of the Blessed Virgin Mary'* (PS – 8 Dec. – P).

²⁸⁹ *'vere eam Genetricem Dei credimus'* (C – St Mary, Saturday I – O); *'Sanctissimae Genitricis tuae sponsi'* (V – St Joseph – S); *'vere eam Genetricem Dei credimus'* (PS – 9 Feb. – S); *'ut... sanctissimae Genitricis Unigeniti tu digne famulari valeamus'* (PS – 9 Feb. – P); *'qui vere eam Genetricem Dei credimus...'* (PS – 25 March – O); *'defender of the divine motherhood of the most blessed Virgin Mary'* (PS – 9 February – O); *'we truly believe her to be the Mother of God'* (PS – 11 October – O).

²⁹⁰ *'Of your immaculate Mother'* (PS – 11 Feb. – P).

²⁹¹ *'Mariam... corpore et anima ad caelestem gloriam assumpsisti'* (PS – 15 Aug. – O).

⁽²⁹²⁾ *'Mariam... Spiritus Sancti habitaculum'* (PS – 21 Nov. – O).

²⁹³ *'in the Heart of the Blessed Virgin Mary you prepared a worthy dwelling place for the Holy Spirit'* (PS – 22 Aug. – O).

²⁹⁴ *'that that divine fire which set ablaze the Heart of the Blessed Virgin Mary may enter our hearts'* (PS – 22 Aug. – S).

²⁹⁵ *'Through the Immaculate Conception of the Virgin, you have prepared a worthy dwelling-place for your Son'* (PS – 8 Dec. – O; PS – 11 Feb. – O); *'O God, who willed that from the womb of the Blessed Virgin Mary your Word... should take on flesh'* (C – St Mary's First Saturday – O); *'Let us confess the true God and man conceived of the Virgin'* (C – St Mary's First Saturday – S);

'from whom you took on that flesh, the sweetness of which we have been granted to taste in this saving feast' (PS – 27 Feb. – P); *'the virginal dwelling of the Blessed Virgin Mary, in which you might dwell'* (PS – 14 Aug. – O); *'from the womb of the Blessed Virgin Mary, you willed your Word... to take on flesh'* (PS – 11 Oct. – O).

²⁹⁶ *'through whom we have been deemed worthy to receive the Author of life'* (N – Oct. Nat. – O).

²⁹⁷ *'The birth of the Blessed Virgin was the beginning of salvation'* (PS – 8 September – O).

²⁹⁸ *'in whose honour we have offered these prayers to Your Majesty'* (C – Feast of the Blessed Virgin Mary – P).

²⁹⁹ *'through the intercession of the Blessed Virgin Mary, Mother of God'* (N – Oct. Nat. – P); *'that... we may be saved by her maternal protection'* (PS – 9 Feb. – S); *'grant that we may... join in the tears of your Mother, so that we may be saved by her maternal protection'* (PS – 27 Feb. – O).

³⁰⁰ *'gratias... suscipe propitius per manus gloriosae semper Virginis Mariae'* (PS – 27 Feb. – P).

and even through her, in a sense, direct intervention³⁰¹. In the same vein, her help is sought at the hour of death³⁰².

10. Ecclesiology

When they mention *the 'Ecclesia'*, the prayers generally emphasise the fact that she belongs to God³⁰³ and that she is holy³⁰⁴; but other attributes are ascribed to her³⁰⁵. Reference is certainly made to its human dimension³⁰⁶ but also to the action of the Holy Spirit³⁰⁷; this latter motif is found, in particular, when it is said that the Holy Spirit dwells 'in the body of the Church'³⁰⁸. Generally speaking, this term applies to a community that needs God's gifts³⁰⁹ – in particular humility and the willingness to find the right path³¹⁰ – but which God must also protect against 'the attacks of error and evil'³¹¹.

Furthermore, the Church is often referred to as '*populus tuus*'³¹², an expression which emphasises the relationship with God³¹³, including in the case of the specific liturgical assembly³¹⁴. A number of adjectives and adverbs evoke, if only indirectly, the continuity with the people of the Old Testament, but also what distinguishes the latter from the former, particularly with regard to fidelity³¹⁵, faith³¹⁶ and messianic character³¹⁷; the plural form emphasises the nuance of present-day relevance, that is to say, the reference to the history of the Church.

The expression '*familia tua*'³¹⁸ is also found relatively frequently, both in a general sense³¹⁹ and in reference to a specific liturgical context³²⁰; the proper meaning of this expression must certainly be considered within the framework of the soteriological theme of 'adoption', which is clearly stated³²¹.

³⁰¹ '*sublevet dextera Genetricis tuae immaculatae*' (PS – 11 Feb. – P).

³⁰² '*ut in hora mortis nostrae, occurrente gloriosa Virgine Matre tua cum beato Joseph...*' (E – S. Fam. – P).

³⁰³ '*Ecclesiam tuam*' (N – St John – O; E – Epiphany of the Lord – S; etc.); '*Deus, pro cuius Ecclesia...*' (N – St Thomas – O); '*Thy Church...*, enlightened by the teachings of Blessed John' (N – St John – O).

³⁰⁴ E.g. '*Ecclesiae suae sanctae*' (H – F VI, Part II – O9); etc.

³⁰⁵ '*to preside over the governance of the holy Mother Church*' (VD – El. Sum. Pont. – S); '*Thy Church... of Thy family*' (Q – D I – O).

³⁰⁶ '*Ecclesiam tuam... humana mortilitas*' (PP – D XIV – O).

³⁰⁷ '*Thy Church... gathered together by the Holy Spirit*' (PO – F VI – O); '*by whose Spirit... the whole Body of the Church is sanctified and governed...*' (H – F VI pars II – O3); '*excita... in Ecclesia tua Spiritum*' (PS – 14 Nov. – O).

³⁰⁸ '*by whose Spirit... the whole Body of the Church is sanctified and governed...*' (H – F VI part II – O3; O – Grad. Eccl. – O); cf. '*multiply... the spirit of grace, which you have given*' (C – Sum. Pont. – P2).

³⁰⁹ '*May your Church... always be fortified with spiritual aids and be worthy to enjoy eternal joys*' (PS – 13 June – O).

³¹⁰ '*Grant that your Church... may not be puffed up with pride, but may grow in the humility pleasing to you: so that, spurning what is wrong, she may freely practise charity in all that is right*' (PS – 15 June – O).

³¹¹ '*Grant that your Church... may be defended by your everlasting power against the snares of error and wickedness*' (PS – 18 June – O).

³¹² E.g. A – Saturday of the Fourth Week in Ordinary Time – O5; S – Sunday of the Seventh Week – O; Q – Friday of the Fifth Week – O, Sp; Q – Friday of the Sixth Week – Sp; Q – Day I, Friday of the Fourth Week – O2; etc.

³¹³ '*instructor and ruler of your people*' (Q – p. D IV F V – Sp); '*the people subject to you*' (Q – p. D III F V – Sp); '*sacratu tibi populus*' (H – F V M. Chr. – O); '*populus tibi serviens*' (QP – p. D I F III – Sp).

³¹⁴ '*populus supplicans*' (C – Ded. Eccl. – P1); '*supplicans populus*' (E – D I p. Epiph. – O); '*populus deprecans*' (QP – p. D I Sab – Sp).

³¹⁵ '*populus fidelis*' (O – T. pestis – P); '*fidelibus populis*' (PS – 1 Nov. – P).

³¹⁶ '*populos credentes in te*' (VD – Pro pace – S; PS – 3 July – S).

³¹⁷ '*populus christianus*' (PS – 29 July, St Fel. – O); '*populi christiani*' (Q – p. D I F V – Sp).

³¹⁸ PE – D V – O; Q – p. D I F III – O; QP – D I – O; H – F IV – Sp; C – Virg. III – P; VD – Voc. rel. – O; PP – Saturday of the Fourth Week in Ordinary Time – O3; etc.

³¹⁹ '*familia tibi serviens*' (VD – Voc. rel. – P); '*nova familiae tuae progenies*' (H – M. Vig. Pasch. – O).

³²⁰ '*familia tua supplicans*' (PP – F IV quat. temp. sept. – O2).

³²¹ '*adoptionis tuae filii*' (H – F VI pars II – O5).

The same applies to the expression *'plebs tua'* ⁽³²²⁾ which recalls that the Church is 'consecrated' to God ³²³, that she has received the anointing ³²⁴, that she possesses a messianic character ⁽³²⁵⁾ but also that she depends entirely on God for her sanctification and protection ³²⁶, for example with regard to her piety ³²⁷. This fact that the Church belongs to God and depends on him is affirmed, though less frequently, by other expressions ³²⁸. Comparisons drawn from the Gospels ³²⁹ are encountered relatively rarely.

It is in this fundamental context that we should consider the terms used to refer to the members of the Church: *'fideles tui'* ³³⁰, *'famuli tui'* ³³¹, *'supplices tui'* ³³², *'membra Christi'* ³³³. There are also other analogies that refer more to life in this world ³³⁴.

Complex phrases express the constitutive elements of ecclesiality, such as, above all, unity in the truth ³³⁵, the authenticity of the faith ³³⁶, the 'confession of the faith' ³³⁷, the 'knowledge of God' ³³⁸ or the 'Name' of God ³³⁹. Continuity with the Old Testament is also referred to ³⁴⁰.

Reference is also made, in the form of an urgent prayer which implies that a real danger exists, to the integrity of the faith ³⁴¹, to piety and to strength ³⁴²; furthermore, mention is made

³²² Q – p. D I F VI – O; QP – p. D I F V – Sp; PO – F II – O; VD – Ben. Coem. – P; VD – El. Sum. Pont. – P; VD – Ben. Coem. – P; etc.

³²³ *'plebs tibi dicata'* (QP – p. D I Sab – O); *'dicatae tibi plebis'* (VD – Pro pace – S; PS – 28 June – S; PS – 3 July – S).

³²⁴ *'sacrata plebs'* (PS – 13 Dec. – S; C – Virg. III – S; PS – 4 May – S; PS – 29 July – S).

³²⁵ *'christiana plebs'* (H – F VI part II – O2).

³²⁶ *'Be the sanctifier and guardian of your people, so that... their conduct may please you, and they may serve you with a peaceful mind'* (PS – 25 July – O).

³²⁷ *'Grant thy people steadfastness in the holy faith'* (PS – 28 June – O; PS – 3 July – O).

³²⁸ *'Thy flock'* (C – Sum. Pont. – O1; C – Sum. Pont. – S1); *'grant heavenly growth to Thy edification'* (C – Ded. Eccl. – O3).

³²⁹ *'that the sheep which have gone astray, having returned to the one fold, may be nourished by this saving pasture'* (PS – 28 May – S).

³³⁰ S – 7th Sept. – P; Q – 4th Friday – O; Q – 3rd Saturday – Sp; QP – 1st Friday – O; Q – Saturday – Sp; Q – 4th Friday – P; etc.

³³¹ E.g. Q – p. D II F V – Sp; H – F IV – O2; H – F VI pars IV – O3; OC – F III – O; PP – D Ss. Trin. – O; etc.

See *'devotes tibi famuli'* (PP – D VII – S); see *'fideliter tibi servire mereatur, et nova semper accipiat incrementa'* (VD – Voc. rel. – S).

³³² C – s. Maria i. Sab. I – O; VD – Pro pace – P; Q – p. D IV F IV – O1; PA – D V – O.

³³³ Q – p. D III Sab – P.

³³⁴ *'sub Christi Regis vexillis militare gloriamur...'* (PS – Iesu Ch. Regis – P).

³³⁵ *'ad veritatis tuae unitatem'* (H – F VI pars II – O7); cf. *'in tua veritate persistens, continua securitate muniatur'* (C – Sum. Pont. – O2); *'ut nos in veritatis amore crescamus et errantium corda ad Ecclesiae tuae redeant unitatem'* (PS – 13 May – O); *'that the hearts of those who have strayed may return to the unity of your truth, and that we may be united in your will'* (PS – 28 May – O); *'may the communion we have received save us, and confirm us in the light of your truth'* (PS – 13 Aug. – P).

⁽³³⁶⁾ *'Thou hast deigned to enlighten the nations... with the light of the true faith'* (PS – 28 May – O); *'that... the faith may always flourish'* (VD – Fid. prop. – P); cf. *'to uphold the Catholic faith...'* (PS – 27 April – O). *'to uphold the Catholic faith...'* (PS – 3 September – O).

³³⁷ *'ut... errantes ad salutem resipiscant, et fideles in veritatis confessione perseverent'* (PS – 27 Apr. – O); cf.

'...that he might refute heresies through the truth of doctrine, and uphold the peace of the Church...' (PS – 28 June – O; PS – 3 July – O).

³³⁸ *'that we may come to know you alone as the true God, and Jesus Christ whom you sent, so that we may be counted for ever among the sheep who hear his voice'* (PS – 18 March – O); *'You have granted us, through your blessed Apostles, to come to the knowledge of your name'* (V – Saints of the Apostles – O1).

⁽³³⁹⁾ *'You deigned to call the multitude of peoples... to the knowledge of your name...'* (PS – 5 June – O); *'You have granted us to come to the knowledge of your name...'* (PS – 7 July – O; PS – 28 October – O); *'you have gathered the diversity of nations into the confession of your name'* (OC – F V – O).

³⁴⁰ *'who led our forefathers across the Red Sea...'* (O – Navig. – O).

⁽³⁴¹⁾ *'Grant that... and may he rejoice in the integrity of the faith'* (C – Sum. Pont. – S2).

³⁴² *'Stir up... in your Church a spirit of piety and fortitude...'* (VD – Voc. eccl. ser. – O).

to walk the path of salvation³⁴³, to attain salvation³⁴⁴, to grow spiritually³⁴⁵, to persevere in piety³⁴⁶, to fight against errors³⁴⁷ and to defend themselves against enemies and against internal and external dangers³⁴⁸.

The Church must bring those who have strayed back onto the right path and gather together those who are scattered³⁴⁹. It is worth noting that it is the 'Christian people' who must overcome divisions and strive for unity with the 'true shepherd of the Church'³⁵⁰. At the same time, however, the witness of Saint Josaphat is regarded as a matter of faith³⁵¹. Generally speaking, prayers – including those for the dead – relate only to Catholics³⁵². It is very rare for prayers to be offered for all people³⁵³.

In some cases, reference is made to the Petrine structure, particularly in the context of the biblical passages that mention it³⁵⁴, though not exclusively³⁵⁵. The apostolic nature of the early days of the Church's 'religion' is emphasised³⁵⁶. Reference is also made to the ecclesiastical hierarchy in general, although in these instances the allusions to the Bible appear rather indirect³⁵⁷.

³⁴³ *'praesta... ut familia tua per viam salutis incedat'* (PS – 23 June – O); *'omnium fidelium mentes dirige in viam salutis aeternae'* (PS – 24 June – O).

³⁴⁴ *'and to lead her children to the holiness for which she was called, and to be able to effectively promote the salvation of others'* (VD – Voc. rel. – O).

³⁴⁵ *'that [thy Church] may not be deprived of temporal aid, and may always grow in spiritual strength'* (PS – 4 Aug. – O).

³⁴⁶ *'May the Church... remain devout and stand secure'* (PS – 18 Aug. – O).

³⁴⁷ *'to repel the snares of error and to defend the rights of the Apostolic See...'* (PS – 13 May – O).

³⁴⁸ *'that from thy house... spiritual evils may be driven away'* (O – Rep. temp. – O); *'that, with all adversities and errors destroyed, thy Church may serve thee in freedom and security'* (O – Posc. suf. 2 – O1; O – Lib. Eccl. – O); *'that the enemies of thy Church may be crushed and divine worship restored...'* (PS – 5 May – O); *'defend us from the fury of our enemies'* (PO – F II – P); *'that... it may in no way be disturbed by hostile incursions'* (PO – F VI – O); *'perpetua defensione conserva'* (V – Saints Peter and Paul – P); *'ut propugnatores tuos ab omni eruas paganorum nequitia, et in tuae protectionis securitate constituas'* (VD – Eccl. def. – S); *'propugnatores tuos a paganorum defende periculis...'* (VD – Eccl. def. – P); *'may the borders of the Christians be kept safe from every enemy'* (PS – 3 July – S);

'against the enemies of your Church...' (PS – 5 July – P).

³⁴⁹ *'O God, who corrects what is amiss and gathers together what is scattered...'* (VD – Eccl. unit. – O); cf. *'grant that all the families of the nations, scattered by the wound of sin, may be subject to His most gentle rule'* (PS – Jesus Christ the King – O).

³⁵⁰ *'Graciously pour out upon the Christian people the grace of your unity; so that, having cast aside division and united themselves to the true Shepherd of your Church, they may serve you worthily'* (VD – Eccl. unit. – O).

⁽³⁵¹⁾ *'Strengthen us in the faith which Saint Josaphat... upheld'* (PS – 14 Nov. – S).

³⁵² *'for the souls... of all Catholics here and everywhere who sleep in Christ...'* (DO – in commemoration – S).

³⁵³ *'May He grant the gifts of unity and peace to all nations'* (PS – Jesus Christ the King – S).

³⁵⁴ *'To Peter... having entrusted the keys of the heavenly kingdom, you have entrusted the pontifical office of binding and loosing...'* (PS – 18 Jan. – O);

'The Church... founded upon the solidity of the apostolic rock, delivered from the terror of the gates of hell' (C – Sum. Pont. – O2).

³⁵⁵ *'He carried out the duties of your Only-Begotten Son on earth...'* (DO – Sum. Pont. – O).

³⁵⁶ *'through whom the religion took its beginning'* (PS – 29 June – O).

³⁵⁷ *'May the shepherds, under your guidance, be pleasing to your name, so that... the flock may prosper everywhere'* (C – Sum. Pont. – S1); *'so that... neither may the flock lack obedience to the shepherd, nor the shepherd's care for the flock'* (C – Sum. Pont. – P2).

2.11 The liturgy in general

The liturgical action is described as *'solemnitas'*³⁵⁸ (or *'solemnia'*³⁵⁹), *'festa'*³⁶⁰ (or *'festivitas'*³⁶¹), *'officium'*³⁶², *'servitus'*³⁶³, *'ministerium'*³⁶⁴ and *'memoria'*³⁶⁵. With regard to liturgical acts proper, the term generally refers to petitions (in various forms: *'petentes'*³⁶⁶, *'preces'*³⁶⁷, *'deprecatio'*³⁶⁸, *'supplicatio'*³⁶⁹, *'vota'*³⁷⁰) – often in connection with the sacrifice³⁷¹ – but also of the confession of sins³⁷² and of 'observation'³⁷³. However, a distinction is also made between the sacrament and the petition or prayer³⁷⁴. Apart from the Eucharist, the only sacraments explicitly

³⁵⁸ E.g. *'Filii tui ventura solemnitas'* (A – Sab quat. temp. – O4); *'nos annua solemnitate laetificas...'* (C – un. mart. II – O).

³⁵⁹ E.g. *'ieiuniorum veneranda solemnia'* (Q – F IV cin. – O); *'solemne ieiunium, quod animabus corporibusque curandis salubriter institutum est...'* (Q – Sat. p. cin. – O); *'solemne ieiunium... celebremus'* (Q – Sat. p. cin. – O).

³⁶⁰ E.g. *'nos... festa tueantur'* (C – pl. Mart. I – O).

³⁶¹ E.g. *'festivitatem devota mente recolentes'* (PS – 22 Aug. – O).

³⁶² E.g. *'commemoratione sanctorum temporali gratulamur officio'* (C – un. mart. III – P); *'per haec pia placationis officia, et illum beata retributio comitetur, et nobis gratiae tuae dona conciliet'* (C – Conf. Pont. II – S); *'fragili celebramus officio...'* (V – Angel. – P).

³⁶³ E.g. *'debitum tibi... nostrae reddimus servitutis'* (PS – 19 Mar. – S; PS – 21 Dec. – S).

³⁶⁴ E.g. *'ad exsequendum iniuncti officii ministerium...'* (O – Seipso sac. – S).

³⁶⁵ E.g. *'beati... Apostoli memoria laetantes'* (V – ss. Apost. – P2); cf. *'quos donis facis caelestibus memorari...'* (O – Navig. – P).

³⁶⁶ E.g. *'petentes'* (Q – p. D IV F IV – Sp); cf. *'suppliciter imploramus'* (V – Angel. – P).

³⁶⁷ *'preces'* (e.g. A – Sab quat. temp. – O5; etc.); *'preces nostras'* (Q – p. D I F IV – O1; S – D Quin. – O; OC – F V – P; C – Conf. Pont. II – O); *'preces populi tui'* (Q – p. D I Sab – O4; H – M. Vig. Pasch. – S; S – D sept. – O; C – Ded. Eccl. – O1); *'preces supplicantium'* (Q – p. D IV F IV – Sp); *'preces supplicantium'* (PP – D IX – O); *'Ecclesiae tuae preces'* (PP – D XXII – O); *'humilitatis meae preces'* (O – Seipso sac. – O); *'preces humilitatis nostrae'* (O – Rem. pecc. – O; DO – Def. fra. – S); *'preces effundimus, obsecrantes'* (DO – Pl. def. 2 – P).

³⁶⁸ *'deprecantes'* (Q – D I – S); *'exaudi deprecationem nostram...'* (Q – p. D IV F II – Sp); *'populus deprecans'* (QP – p. D I Sab – Sp); *'suppliciter deprecamur'* (PP – F IV, fourth week of Lent – P); *'pia ieiunantium deprecatio'* (PP – Sab, fourth week of Lent – O1); *'tuam misericordiam deprecantes'* (PP – D XVIII – P); *'humiliter deprecantes'* (PP – D XXII – P); *'supplices... deprecamur'* (QP – p. D I F IV – P); *'humiliter deprecamur'* (V – Pass. D. – O; V – Pass. D. – P); *'te piissime deprecantes...'* (VD – Grat. act. – P).

³⁶⁹ *'supplicationes'* (Q – Sab p. cin. – O); *'supplicationes nostrae'* (Q – p. D II F III – Sp; QP – p. D I F IV – Sp; PP – D V – S; PP – D VI – S; C – pl. mart. I – S); *'supplices'* (QP – p. D I F IV – O); *'supplices exoramus'* (Q – p. D I F II – P).

³⁷⁰ *'vota populi tui'* (E – D I p. Epiph. – O); *'vota'* (Q – D III – O); *'ieiunia votiva castigant'* (Q – p. D IV F IV – O2); *'vota nostra'* (PA – i. Lit. – P); *'haec vota praesentia reddimus'* (C – Ded. Eccl. – S1).

³⁷¹ E.g. *'placare... precibus et hostiis'* (A – D II – S); *'Ecclesiae tuae preces et hostias'* (PS – 18 Jan. – S); *'preces tuorum... oblationesque fidelium'* (PS – 19 Jan. – S); *'preces et hostias dicatae tibi plebis'* (VD – Pro pace – S).

³⁷² E.g. *'reatus nostri confessio'* (Q – p. D IV F IV – O). Cf. *'per huius virtutem sacramenti a peccatis omnibus expiatae'* (PS – 2 Nov. M3 – P).

³⁷³ E.g. *'quadragesimalis observatio'* (Q – D I – O); *'sacrae observationis ieiunia'* (Q – p. D IV F III – O); *'remembering the sacred observances with annual devotion'* (Q – p. D IV F II – O).

³⁷⁴ *'ut sacramentorum virtus et votorum obtineatur effectus'* (C – Ded. Eccl. – P3); *'sollemnia recolentes, purificationem quoque nostris mentibus imploramus'* (PS – 29 Nov. – S).

Those mentioned are ordination³⁷⁵ and the sacrament of penance³⁷⁶, which is quite natural in the context of the Missal.

The liturgical action takes place in the presence of the divine ‘majesty’³⁷⁷ and is addressed to God³⁷⁸; it is also stated that it is addressed to the ‘Name’ of God³⁷⁹.

In the church – clearly, during the liturgy – the faithful receive divine ‘mercy’³⁸⁰. In liturgical celebrations, the mystery being celebrated is, in a sense, re-enacted³⁸¹; reference is made to the ‘renewal’ of the day to which the celebration relates³⁸². It is certainly in this sense that we must understand the somewhat ambiguous expression referring to the ‘beginning’ of the liturgical action, which is at the same time its end³⁸³. In any case, the celebration is linked to the economy of salvation³⁸⁴; it is this that is honoured insofar as it relates to the events recounted in the New Testament³⁸⁵; and, in the same sense, reference is also made to events in the history of the Church³⁸⁶.

Certain prayers evoke a certain relationship between the liturgical action and the heavenly reality³⁸⁷, especially between the essential – ‘true’ – reality and this liturgical action, which is its ‘form’³⁸⁸. This theme is expressed in a more complex yet at the same time very

³⁷⁵ ‘ut, quos ministros et dispensatores mysteriorum suorum elegit, in accepto ministerio adimplendo fideles inveniantur’ (V – I. Ch. Summo et Aet. Sac. – O); ‘dispensatores mysteriorum tuorum’ (VD – Voc. eccl. ser. – S); ‘ministros Redemptionis elegeris’ (VD – Voc. eccl. ser. – P); ‘me... nullis suffragantibus meritis, sed immensa clementiae tuae largitate caelestibus mysteriis servire tribuisti’ (O – Seipso sac. – O); ‘who willed that I, a sinner, should stand at the sacred altars and praise the power of your holy name’ (O – Seipso sac. – P); ‘among the apostolic priests, your servants, you have enabled me to serve with pontifical or priestly dignity’ (DO – Def. episc. – O); ‘to whom you have granted the priestly honour’ (DO – Def. sac. – S); ‘whom, whilst dwelling in this world, thou hast adorned with sacred offices’ (DO – Alt. Def. sac. – O).

³⁷⁶ ‘minister of the sacrament of penance’ (PS – 23 Jan. – O).

³⁷⁷ ‘oculis tuae maiestatis’ (QP – D II – S); ‘maiestatem tuam... suppliciter deprecamur’ (PP – D XVII – S).

³⁷⁸ ‘ascendant ad te... preces nostrae’ (Q – p. D I F III – Sp).

³⁷⁹ ‘in this place, which we have dedicated to your name, though unworthy of it’ (C – Ded. Eccl. – P2); ‘this altar dedicated to your name’ (C – Ded. Eccl. – P3); ‘through the invocation of your name’ (V – Ss. Trin. – S).

³⁸⁰ ‘may we receive your mercy within your temple’ (A – D I – P).

³⁸¹ ‘that through his coming... we may be worthy to serve you’ (A – D II – O); ‘that your coming may be made more bearable by consolations’ (A – F IV, fourth week of the season – O2); ‘that... we may be set free by the long-awaited new birth of your only-begotten Son’ (A – Saturday of the fourth week in Ordinary Time – O2); ‘whom we joyfully receive as our Redeemer’ (A – Vigil of the Nativity of the Lord – O); ‘who are filled with the light of your Word made flesh...’ (N – Nat. M2 – O1); ‘whom we have recognised as like unto us in outward appearance...’ (E – Bapt. D. – O);

‘natus hodie’ (N – Nat. M3 – P); ‘hodierna die’ (N – ss. Inn. – O; E – Epiph. D. – O; AS – Asc. D. – O; PO – D Pent. – O; PS – 2 Feb. – O5; PS – 2 Feb. – O7; PS – 15 July – O; PS – 2 Feb. – O5; PS – 2 Feb. – O7; PS – 9 Oct. s. Dion. – O; PS – 21 Nov. – O).

³⁸² ‘year after year, on this day, you renew the consecration of this holy temple of yours’ (C – Ded. Eccl. – O1).

³⁸³ ‘may these sacred rites ... prepare us to approach their beginning with greater purity’ (A – D I – S).

³⁸⁴ ‘the solemnities of our redemption’ (A – D I – P); ‘the coming solemnity of our redemption’ (A – F IV, fourth week of the season – O1); ‘for the glory of your majesty and the salvation of the human race, you have appointed your Only-Begotten Son as the supreme and eternal Priest...’ (V – I. Ch. Summo et Aet. Sac. – O).

³⁸⁵ ‘so that, just as we have anticipated the birth of your Son, which is to be adored’ (A – Vig. Nat. D. – S); ‘the mysteries of the Nativity of our Lord... may we rejoice in partaking of...’ (N – Nat. M1 – P); ‘our gifts... may be suited to the mysteries of today’s Nativity’ (N – Nat. M2 – S1); ‘we celebrate’ (N – St Stephen’s – O); ‘we celebrate the Nativity’ (N – St Stephen’s – O); ‘to perform the sacraments of the Lord’s Passion’ (H – F III – O); ‘devota mente decoluit’ (H – F VI pars IV – O1); ‘festa paschalia venerado egimus...’ (OC – Sat – O); ‘paschalia festa peregrimus’ (OC – D i. Alb. – O);

‘who gladdens us with the annual solemnity of the Lord’s Resurrection’ (OC – F IV – O); ‘that... the votive solemnity of her Visitation may bring an increase in peace’ (PS – 2 July – O).

³⁸⁶ ‘celebrating the Apparition of the same Virgin’ (PS – 11 Feb. – O).

³⁸⁷ ‘that we may venerate her on earth... and enjoy her presence in heaven’ (N – Holy Name of Jesus – O); ‘that through the temporal feasts we celebrate, we may be worthy to attain eternal joys’ (OC – F IV – O).

³⁸⁸ ‘may they bring to fulfilment within us... the sacraments they contain, so that what we now receive in appearance, we may receive in the reality of things’ (PP – Saturday of the fourth week of Septemvrium – P); ‘may we, through the temporal celebrations we perform, attain eternal salvation’ (PS – 19 Jan. – P); ‘whilst we recall their merits, may we feel their intercession’ (C – Pontifical Conf. I – S);

‘that what is administered through our ministry may be fulfilled rather by your blessing’ (VD – for the bride and groom – O); ‘that through what we perform in this life, we may attain eternal joys’ (O – Post-communion prayer 1 – P); ‘that we who celebrate this feast may, in

balanced when considered in relation to the role of morality³⁸⁹. In any case, participating in the liturgy is a salvific act³⁹⁰. It is also stated that liturgical actions have a teaching function³⁹¹. However, care is taken to emphasise the importance of the inner disposition of those taking part in the celebration³⁹².

The veneration of the saints³⁹³ and their images³⁹⁴ is also discussed.

2.12 The Eucharist

Naturally, the Eucharist is mentioned very frequently, particularly and above all in the *secret* prayers and *post-communion* prayers, and the prayers that refer to it focus more specifically on its dimensions of sacrifice and communion. It is, however, possible to consider them together insofar as, in essence, they say virtually the same thing.

'terris, ipsius patrocinium sentiamus in caelis' (PS – 24 Mar. – O); *'who is honoured by us on earth, may be our advocate with you in heaven'* (PS – 24 Mar. – O); *'so that, just as these lamps, kindled by visible fire, dispel the darkness of the night, so may our hearts...'* (PS – 2 Feb. – O3); *'so that, whilst they provide light outwardly, through your gift, the light of your Spirit may not fail within our minds'* (PS – 2 Feb. – O4); *'grant that, whilst we honour these annual feasts with devotion outwardly, we may attain your grace inwardly through your light'* (PS – 2 Feb. – O6); *'that, whilst they administer this light outwardly, through Your gift, the light of Your Spirit may not fail within our minds'* (PS – 2 Feb. – O4); *'grant that, whilst we venerate with devotion the annual feasts You bestow upon us outwardly, we may attain them inwardly by the light of Your grace'* (PS – 2 Feb. – O6).

³⁸⁹ *'Grant that... the price of our salvation may be honoured with solemn worship, and that by its power we may be defended from the evils of this present life on earth; so that we may rejoice in the eternal fruit in heaven'* (PS – 1 July – O); *'graciously lift us up with unceasing aid, so that we may partake of the fruit of your redemption, both in the sacraments and in our conduct'* (VD – Coll. Ord. – P); *'so that... we may imitate what we do'* (PS – 2 Sept. – S).

³⁹⁰ *'that through frequent participation in the sacraments the effect of our salvation may grow'* (A – D IV – P); *'grant that we may... breathe in the renewed birth of your only-begotten Son'* (A – Vigil of the Nativity of the Lord – P); *'may the ever-new birth of this sacrament renew us...'* » (N – Nat. M2 – P1); *'beneficia recolenda, quibus nos instaurare dignatus es...'* (H – F II – Sp);

'that in renewing thy people thou mayest make use of the ministry of priests' (H – F V M. Chr. – O); *'by the Paschal solemnity thou hast bestowed remedies upon the world...'* (OC – F II – O); *'blessed solemnity, through which thou hast granted them everlasting glory, and aid to us...'* (Q – p. D III F V – O); *'that... the rites we perform may be of benefit to us for healing'* (PS – 29 Nov. – P); *'may this venerable solemnity increase both our devotion and our salvation'* (C – Apost. Vig. – O; C – Pontifical Conf. I – O); *'may the annual solemnity of the saints... restore us to your favour'* (C – Pontifical Conf. II – S); *'may you always present us unharmed through the sacred mysteries'* (C – Ecclesiastical Dedication – O1); *'that what... celebramus..., may we feel it to be of benefit to us'* (V – Angel. – P); *'grant us... to celebrate their eternal glory with increasing devotion, and to grow in devotion through the celebration'* (V – Holy Apostles – O; PS – 28 Oct. – O); *'ut... quae pro illorum veneranda gerimus passione, nobis proficiat ad medelam'* (V – ss. Apost. – P1); *'quae, sicut tuis Sanctis ad gloriam, ita nobis, quaesumus, ad veniam prodesse perficias'* (V – ss. Apost. – P2); *'may the solemn celebrations... be a source of salvation for us'* (PS – 31 May – P); *'grant that... this solemnity may increase both our devotion and our salvation'* (PS – 13 Aug. – O; PS – 17 Nov. – O); *'that... solemnity... may secure for us the indulgence of your propitiation'* (PS – 9 June – P); *'may the votive solemnity of peace bring us growth'* (PS – 8 September – O); *'may the festival of salutary aid bring us its effect'* (PS – 29 August – O).

³⁹¹ *'ut, instructed by sacred rites... may be enriched with greater gifts'* (QP – p. D I Sab – O).

³⁹² *'that we may celebrate more worthily'* (V – Saints of the Apostles – S1); *'may He make ministers worthy of your altars...'* (VD – Ecclesiastical Vocations Series – O); *'make me a minister worthy of your sacred altars'* (O – On the Priesthood – O); *'that... we may be worthy to stand around this sacred table of yours'* (PS – 4 June – S); *'celebrates with a devout mind'* (PS – 30 August, St Fel. – S); *'may we handle your mysteries... with a devout mind'* (PS – 1 September – S).

³⁹³ *'gloriam sanctorum Apostolorum tuorum perpetuam venerantes'* (V – Feast of the Holy Apostles – S1); *'quorum memoriam sacramenti participatione recolimus'* (PS – 1 Sep. – P); *'Sanctorum veneratione laetari'* (PS – 1 Nov. – P).

³⁹⁴ *'to uphold the veneration of sacred images'* (PS – 27 Mar. – O); *'that, as we venerate their images, we may imitate their virtues and feel their intercession'* (PS – 27 Mar. – O).

These prayers refer both to the sacrifice offered (using various terms such as *'hostia'* ³⁹⁵, *'munus'* ³⁹⁶, *'sacrificium'* ³⁹⁷, *'oblatio'* ³⁹⁸, *'dona'* ³⁹⁹, *'sacramenta'* ⁴⁰⁰, *'mysteria'* ⁴⁰¹) as well as the gift received (*'munus'* ⁴⁰², *'sacrificium'* ⁴⁰³, *'alimonia'* ⁴⁰⁴, *'alimenta'* ⁴⁰⁵, *'libatio'* ⁴⁰⁶, *'refectio'* ⁴⁰⁷, *'mysterium'* ⁴⁰⁸, *'communio'* ⁴⁰⁹, *'sacramentum'* ⁴¹⁰, *'dona'* ⁴¹¹, *'sancta'* ⁴¹²). Even terms or expressions such as *'mensa caelestis'* ⁴¹³ or *'convivium'* ⁴¹⁴ have a sacred dimension, as confirmed by the fact that the altar is presented as the place of the Eucharistic celebration ⁴¹⁵. It

³⁹⁵ E.g. Q – D III – S; PP – F IV quat. temp. sept. – S; S – D Quin. – S; Q – p. D IV F III – S; O – Capt. – S; PS – 2 sep. – S; etc.

³⁹⁶ E.g. Q – p. D III F II – S; Q – p. D III F II – S; A – F VI quat. temp. – S; N – Nat. M2 – S1; N – ss. Inn. – S; N – Nat. M2 – S2; etc.

³⁹⁷ E.g. A – Sab quat. temp. – S; N – Ss. Nom. Iesu – P; PE – D III – S; E – D I p. Epiph. – S; S – D Sex. – S; S – D Quin. – S; etc.

³⁹⁸ E.g. N – Nat. I.M. – S; PE – D VI – S; PP – D XIII – S; Q – p. D III F IV – S; H – M. Vig. Pasch. – S; Q – p. D IV Sat – S; etc.

³⁹⁹ E.g. E – Epiph. D. – S; PS – 30 June – S; PS – 27 March – S; PS – 2 April – S; PO – F II – S; etc.

⁴⁰⁰ *'haec sacramenta'* (Q – p. D III F III – S).

⁴⁰¹ *'offerentes tibi sacra mysteria'* (C – Vig. Apost. – S).

⁴⁰² e.g. A – F IV, fourth week of Lent – P; N – Nat. M2 – P2; PE – D IV – P; Q – p. D I F II – P; Q – F IV, Ash Wednesday – Sp; Q – p. D II F III – P; etc.

⁴⁰³ *'sumpti sacrificii'* (QP – p. D I F VI – P); *'sacrificia, quae sumpsimus'* (PS – 15 Sep. – P); *'sacrificia quae sumpsimus'* (PS – Septem Dolor. B.M.V. – P); *'sacrificia quae sumpsimus'* (PS – 6 Dec. – P); *'tua sacrificia'* (C – Doct. – P).

⁴⁰⁴ *'cibus spiritualis alimoniae'* (A – D II – P); *'immortalitatis alimoniam consecuti'* (PP – D XXI – P; PS – Iesu Ch. Regis – P).

⁴⁰⁵ *'refecti vitalibus alimentis'* (H – F V M. i. Cen. – P); *'caelestia alimenta percepimus'* (PS – 3 Dec. – P; PS – 22 Jan. – P; C – Conf. n. Pont. II – P).

⁴⁰⁶ *'tui nos sacramenti libatio sancta'* (A – F VI quat. temp. – P); *'tui nos sacramenti libatio sancta restauret'* (Q – D I – P); *'sacramenti tui divina libatio'* (Q – p. D II Sab – P); cf. *'oblata libamina'* (PS – 16 July – S).

⁴⁰⁷ *'refectione sancta enutritam...'* (C – Sum. Pont. – P1).

⁴⁰⁸ E.g. A – Vig. Nat. D. – P; QP – D I – P; PS – 2 Oct. – P; PS – 31 Jan. – P; PS – 9 Feb. – P; PS – 15 Feb. – P; PS – 11 May – P; etc.

⁴⁰⁹ *'may this communion purify us...'* (N – St Thomas – P); *'sacramentorum tuorum... communio sumpta'* (PS – 13 Aug. – P); *'tui communio sacramenti'* (PP – D IX – P); *'haec tua... sumpta sacra communio'* (VD – Eccl. unit. – P).

⁴¹⁰ e.g. E – S. Fam. – P; E – D I, Epiphany – P; PE – D II – P; S – D Sex. – P; Q – F IV, Cin. – P; Q – p. D IV F IV – P; Q – p. D IV F II – P; etc.

⁴¹¹ *'tua dona'* (S – D Sept – P); *'dona tua'* (Q – Sat cin. – Sp); *'sumpta dona'* (PS – 27 Mar. – P); *'sumentes dona caelestia'* (PP – F IV, fourth week of Lent – P); *'sumpsimus sacri dona mysterii'* (PP – D XXII – P; PO – F VI – P); *'salutaria dona'* (PP – D Holy Trinity – P); *'caelesti dono satiasti'* (PP – D V – P).

⁴¹² *'sancta tua, quibus incessanter explemur'* (Q – D IV – P); *'haec sancta quae sumpsimus'* (PS – 15 Nov. – P); *'tua sancta sumentes'* (PS – 23 July – P); *'percepimus tua sancta'* (PS – 25 July – P); *'percepta tua sancta'* (PS – 11 September – P); *'haec sancta'* (PS – 22 June – P); *'tua sancta'* (PS – 25 Apr. – P; PP – Ss. Cordis – P; H – F II – P); *'haec sancta, quae sumpsimus'* (PS – 1 May – P); *'sancta tua sumpta'* (PP – D III – P); *'tua sancta sumentes'* (O – Temp. terraem. – P).

⁴¹³ *'May the heavenly table from which we have feasted sanctify us, and make us acceptable through the heavenly promises'* (Q – p. D III F IV – P); *'satiated by the power of the heavenly table'* (PA – D V – P); *'that, whilst standing round your table, our prayers and offerings... may be entrusted to you by your ministers'* (VD – Eccl. Voc. – S); *'may the heavenly table, from which we have feasted, grant us... eternal life'* (PS – 30 Apr. – P); *'that we may be worthy to stand around this sacred table of yours'* (PS – 4 June – S); *'admitted to the sacred... table, we have drawn water with joy from the fountains of the Saviour'* (PS – 1 July – P); *'strengthened by the power of the heavenly table'* (PS – 3 Sep. – P); *'this heavenly table'* (PS – 14 Nov. – P); *'to the table of the heavenly banquet'* (PS – 5 Jul. – O).

⁴¹⁴ *'from this divine banquet the spirit has received'* (PS – 17 May – O); *'granted participation in the heavenly banquet'* (PS – 27 Sep. – P).

⁴¹⁵ *'that what we have received from your holy altar... may sanctify our souls'* (PS – 18 Oct. – P); *'grant us... to unite the sacrifice of perfect charity... with the offering on the altar'* (PS – 22 June – S); *'may the Holy Spirit descend... the Holy Spirit may descend upon this altar, who will both sanctify the gifts of your people and graciously purify the hearts of those who partake of them'* (C – Ded. Eccl. – S3); *'upon your altars... let us renew the sprinkling of blood that speaks more eloquently than Abel's'* (PS – 1

It is expressly stated that one receives the Body and Blood of Christ⁴¹⁶ and indeed that one receives Christ Himself⁴¹⁷. In several instances, the terms used (*"mysterium"*⁴¹⁸,

*'sacramentum'*⁴¹⁹, *'commercium'*⁴²⁰, *'dona'*⁴²¹, *'sanctificationes'*⁴²², *'officium'*⁴²³, *'sacrificium'*⁴²⁴, *'sancta'*⁴²⁵, *'participatio'*⁴²⁶, *'vota'*⁴²⁷, *'benedictio'*⁴²⁸) seem to refer in some way to the celebration itself or to the Eucharistic mystery. However,

iul. – S); *'that we may always serve your altars worthily'* (QP – p. D I F VI – S); *'the offerings... which we present at the sacred altars'* (PP – D XII – S); *'at the sacred altars... hostias superpositas'* (C – Abb. – S); *'tua... muneribus altaria cumulamur'* (PS – 24 June – S); *'altare tuum... muneribus cumulamur oblati'* (PS – 27 August – S); *'may he make us worthy ministers of your altars and zealous upholders of your Word'* (VD – Voc. eccl. ser. – O).

⁴¹⁶ *'refreshed by the precious Body and Blood of your Son...'* (VD – Pr. religiosorum. – P); *'the Sacraments of your Body and Blood, which we have received...'* (PS – 18 March – P); *"Through the mysteries of your Body and Blood which we have received..."* (PS – 24 March – P); *"The sacred mysteries of your Body and Blood"* (PS – 17 May – O); *"May we, nourished and strengthened by the precious... Body... having been refreshed and strengthened in the agony of death, may we be led to our heavenly homeland"* (PS – 19 June – O); *'may his blood be for us... a spring of water welling up to eternal life'* (PS – 1 July – P); *'having taken... the one and only saving remedy, your precious Body and Blood'* (PS – 22 July – P); *'Jesus Christ... nourishing us with your Body and Blood...'* (PS – 14 September – S); *'Corporis et Sanguinis tui sacris refecti mysteriis...'* (PS – 9 Oct. – P); *'Corporis et Sanguinis tui... sumptis mysteriis'* (PS – 17 Oct. – P); *'pretiosi Corporis et Sanguinis tui pasti deliciis...'* (PS – 20 Oct. – P); *'through the hands of the ever-glorious Virgin Mary; from whom you assumed that flesh, the sweetness of which we have merited to taste in this saving feast'* (PS – 27 Feb. – P).

⁴¹⁷ *'that we may be worthy to receive your only-begotten Son... into our hearts'* (PS – 9 Feb. – S).

⁴¹⁸ *'cleansed by the sacred mysteries...'* (PS – 28 Oct. – S); *'may we approach your mysteries... with a devout mind'* (PS – 1 Aug. – S);

'salutari mysterio' (PS – 27 Aug. – P); *'haec divina mysteria'* (PS – 3 Sep. – S; PS – 1 Jul. – S); *'caelestibus mysteriis'* (PS – 9 Jun. – P); *'aeternis informare mysteriis'* (O – Temp. fam. – P); *'tuis mysteriis servientes'* (O – Lib. Eccl. – S); *'haec sacrosancta mysteria'* (PP – D VIII – S); *'caeleste mysterium'* (PP – D VIII – P);

'haec mysteria' (PP – D IX – S; PP – D XX – S); *'his mysteriis'* (PA – D III – S); *'ut huius participatione mysterii, doceas nos...'* (A – D II – P); *'sacrosancta mysteria... and may they be a remedy for us both now and in the future'* (A – Saturday of the four seasons – P); *"through the working of the mystery"* (N – 1 October – P); *"mystery"* (E – Baptism of the Lord – P; Q – Saturday of the Cinquagesima – P); *'tua mysteria celebrantes'* (Q – p. D III F IV – S); *'mysteria'* (Q – p. D II F III – S); *'mysterii participes'* (Q – D III – P); *'fac nos... recensitis mysteriis respirare'* (VD – Voc. eccl. ser. – P);

'mysterii... esse consortes' (QP – p. D I Sab – S); *'huius mysterii participatione'* (H – F VI pars IV – O2).

⁴¹⁹ *'sacramenti tui participatio salutaris'* (QP – p. D I F II – P); *'...paschale sacramentum in reconciliationis humanae foedere contulisti'* (OC – F VI – O); *'huius sacramenti novitas natalis'* (N – Nat. M2 – P1); *'haec sacramenta salutis nostrae'* (PS – 2 Nov. M3 – S); *'sacramenta... salutaria nobis'* (PS – 11 Nov. – P);

'sacramenti participatione' (PS – 1 Aug. – P); *'cum tui perceptione sacramenti'* (C – Abb. – P);

'sacramenta salutis nostrae' (PS – 7 Dec. – P); *'tua sacramenta'* (PP – Sat. of the fourth week of the seventh season – P; PP – D XIV – P; PP – D XV – S); *'divina sacramenta'* (PO – F III – P).

⁴²⁰ *'through these most holy unions, may we be found in the form of Him in whom our substance is with you'* (N – Nat. M1 – S); *'sancta commercia'* (Q – p. D II F IV – S); *'redemptionis nostrae sacrosancta commercia'* (OC – F V – P).

⁴²¹ *'votiva dona percepimus'* (N – ss. Inn. – P).

⁴²² *'sanctificationes tuae'* (Q – p. D I Wis – P); *'sanctificationes tui'* (PP – D XVII – P).

⁴²³ *'haec piae devotionis officia'* (PA – D V – S); *'ad... peragendum iniunctum officium... proficiant'* (O – Rege – S); *'haec piae placationis officia'* (D – Die ob. – S1; PS – 2 May – S; PS – 14 July – S; PS – 22 September – S).

⁴²⁴ *'sacrificium laudis'* (PS – 2 Nov. M2 – S; PS – 2 Nov. M3 – P); *'sacrificiis praesentibus'* (PS – 15 Nov. – S; PS – 10 July – S); *'sacrificium'* (PS – 16 Aug. – S); *'sacrosancti sacrificii'* (PS – 4 June – P); *'his sacrificiis...'* (O – Conc. – S); *'hoc sacrificio singulari'* (DO – in coem. – S); *'sacrificium nostrum'* (V – ss. Apost. – S2; PS – 30 Nov. – S; PS – 3 Oct. – S); *'famulorum tuorum sacrificium...'* (VD – Pr. religiosorum – S);

'sacrificia immaculata' (AS – D – S).

⁴²⁵ *'haec sancta, quae gerimus'* (PP – D XVII – S).

⁴²⁶ *'refecti participatione muneris sacri'* (C – un. mart. I – P; C – un. mart. IV – P; PS – 24 Jan. – O; PS – 19 Jan. s.Can. – P); *'quos divina tribuis participatione gaudere...'* (O – Lib. Eccl. – P); *'this holy participation in the mystery'* (PP – D XII – P).

⁴²⁷ *'haec vota praesentia reddimus'* (C – Ded. Eccl. – S1); *'mysticis... repleti sumus votis et gaudiis'* (PS – 6 Mar. – P).

⁴²⁸ *'repleti benedictione caelesti...'* (V – Angel. – P); *'repleti benedictione sollempni'* (PS – 15 June – P).

A clear distinction is drawn between the Eucharistic offerings and the prayer itself⁴²⁹.

Emphasis is placed on the effect of the Eucharist on religious practice⁴³⁰, but also on the importance of this practice in relation to the sacrament⁴³¹.

The materiality of the sacramental elements is emphasised⁴³² but, at the same time, so is their spiritual nature⁴³³. The rite is clearly linked to the *'mysterium'*, which lies beyond the rite but is connected to it⁴³⁴. The relationship between the Eucharistic sacrifice and the sacrifice

⁴²⁹ *'muneris precibusque'* (S – D Sept. – S); *'fidelium preces cum oblationibus hostiarum'* (PA – D V – S); *'populi tui oblationibus precibusque susceptis...'* (PP – D XXIV – S); *'muneribus nostris... precibusque'* (C – un. mart. III – S); *'hostias tibi laudis offerimus, suppliciter deprecantes'* (V – Angel. – S); *'we offer to you prayers and gifts'* (V – Saints Peter and Paul – O); *'the prayers and gifts of your people'* (VD – Ecclesiastical Vocations Series – S);

'prayers and sacrifices' (DV – Infir. – S1); *'offerings and prayers of your people'* (O – Temp. terraem. – S); *'we offer praise and gifts'* (O – Rep. temp. – O); *'prayers... together with the offerings of sacrifices'* (O – Navig. – S); *'prayers... and offerings'* (PS – 10 Mar. – S); *'we offer prayers and sacrifices'* (PS – Seven Sorrows of B.M.V. – S); *'prayers and the saving sacrifice'* (PS – 30 Apr. – O); *'prayers and sacrifices'* (PS – 3 July – S); *'we offer you prayers and sacrifices'* (PS – 15 Sep. – S).

⁴³⁰ *'praesentibus sacrificiis... ieiunia nostra sanctifica'* (Q – p. D I Wis – S); *'sacrificia... medicinalibus sunt instituta ieiuniis'* (Q – p. D I F V – S); *'and may they complete our work and confirm our rewards'* (PS – 1 May – P); *'may the memory and fruits of the most holy sacrifice... always remain pleasing in our minds'* (PS – 4 June – P).

⁴³¹ *'may this sacrifice... sanctify our fasts...'* (Q – p. D II F V – S); *'grant us... to unite the sacrifice of perfect charity... with the offering on the altar'* (PS – 22 June – S).

⁴³² *'may this earthly substance bestow upon us that which is divine'* (N – Nat. M2 – S1); *'let us rejoice in the taste'* (Q – p. D I F II – P); *'may this temporal gift become for us an everlasting remedy'* (QP – p. D I F V – P); *'he is marvellously both nourished and sustained'* (OC – F IV – S); *'we offer sacrifices from the work of our hands'* (PS – 1 May – S);

'that what we touch with our lips, we may receive with a pure mind' (PS – 26 Sep. – P; PS – 5 Oct. – P; C – pl. Mart. II – P); *'that what we perceive with our lips, we may pursue with a pure mind'* (PP – D XXI – P); *'that what we pursue with our mouths, we may also attain with our minds'* (PS – 8 May – P; PS – 29 Sep. – P); *'grant..., that through what we do in this life, we may attain eternal joys'* (PS – 26 Jun. – P).

⁴³³ *'refecti cibo potuque caelesti'* (N – s. Ioan. – P; C – Conf. n. Pont. I – P; PS – 23 Jan. – P); *'caelestibus pasti deliciis'* (PE – D VI – P); *'caelesti doni benedictio percepta'* (Q – F V p. cin. – P); *'caelestia alimenta'* (S – D Quin. – P); *'quos uno pane caelesti satiasti...'* (Q – F VI, cin. – P); *'caelestis munere vegetati'* (Q – Sab, cin. – P); *'caeleste munus'* (Q – p. D I F V – Sp); *'caelestia dona capientes'* (Q – p. D IV F V – P);

'caelestibus nos munda mysteriis' (C – Un. Mart. III – S); *'caelestibus repleti mysteriis'* (VD – Voc. eccl. pet. – P); *'sumpsimus sacramenta caelestia'* (O – Posc. suf. 1 – P); *'quos caelesti recreas munere'* (O – Prael. – P); *'whom you have sated with one heavenly bread'* (O – Conc. – P); *'these holy things which we have received from you'* (O – Rem. pecc. – P); *'the heavenly participation in the sacrament'* (DO – Pat. et mat. – P); *'whom thou hast satisfied with heavenly nourishment'* (PS – 11 Feb. – P); *'refreshed by the heavenly mysteries'* (PS – 12 Feb. – P); *'may this be for us... a heavenly mystery, a restoration of mind and body, so that, as we perform this rite... we may feel its effect'* (PS – 14 Feb. – P); *'having received... the heavenly sacraments'* (PS – 2 Apr. – P); *'refreshed by heavenly nourishment'* (PS – 14 Apr. – P); *'cleansed by the heavenly mysteries'* (PS – 6 May – S); *'filled with heavenly nourishment and refreshed by the spiritual cup'* (PS – 3 May – P); *'nourished by the heavenly bread, may we, we pray, be sustained for eternal life'* (PS – 6 May – P); *'caelestibus pasti deliciis'* (PS – 26 May – P); *'caeli alimonia refecti'* (PS – 1 June – P); *'angelorum esca nutritos...'* (PS – 21 June – P);

'sumpsimus... sacramenta caelestia' (PS – 26 June – P); *'caelesti alimento satiasti...'* (PS – 29 June – P); *'caelesti dape qua pasti sumus...'* (PS – 5 July – P); *'nobis munera dignaris praeberere caelestia'* (PS – 7 July – P); *'caelestibus sacramentis vegetati'* (PS – 26 July – P); *'haec caelestia alimenta'* (PS – 18 July – P); *'caelestia alimenta percepimus'* (PS – 19 July – P); *'angelorum pane refecti'* (PS – 20 July – P); *'caelesti sacrificii'* (PS – 2 August – S); *'quos caelestis panis virtute satiasti...'* (PS – 21 Aug. – P); *'donis caelestibus'* (PS – 30 Sep. – S); *'repleti alimonia caelesti'* (PS – 30 Sep. – P); *'nos caeleste mysterium inflammet...'* (PS – 3 Oct. – P); *'caelestia alimenta percepimus'* (PS – 19 Oct. – P); *'caelestibus refecti sacramentis et gaudiis'* (PS – 8 Nov. – P); *'divina dape refectis'* (PS – 26 Nov. – P); *'replenished with heavenly nourishment and refreshed by the spiritual cup'* (PS – 28 March – P); *'may they restore us with spiritual nourishment'* (PA – D III – P); *'may eternal sweetness come upon us and flourish'* (PS – 9 Sep. – P); *'filled with mystical... vows and joys'* (PS – 25 Oct. – P).

⁴³⁴ *'may it lead us into fellowship with the saving mystery'* (A – F VI, fourth week of Lent – P); *'may the heavenly mysteries purify us'* (A – F VI, fourth week of Lent – S); *'may this communion... may make us partakers of the heavenly remedy'* (N – s. Thom. – P); *'may your gifts... always renew us with heavenly nourishment'* (PE – D IV – P); *'that, nourished by the divine sacraments, we may be prepared by your grace to receive their promises'* (PE – D II – P); *'in mysterii salutaris faciat transire consortium'* (Q – D I – P); *'sacrificium... offerimus, de quo martyrium sumpsit omne'*

is referred to in various ways: 'to designate', 'to renew', 'to offer' ⁴³⁵. There is also mention of 'bearing witness', 'recalling' and 'actualising' or 'celebrating' his Passion ⁴³⁶. The origin and source of the sacrament being celebrated are also specified ⁴³⁷and, in this sense, Christ's sufferings are recalled ⁴³⁸. The Eucharistic sacrifice seems, in a sense, to be identified with the sacrifice of the Cross ⁴³⁹, but it is also stated that we must participate in the offering of this sacrifice ⁴⁴⁰. At times, reference is made to union with the Body and Blood of Christ ⁴⁴¹, to the relationship between the Eucharist and the gifts of salvation ⁴⁴², and it is also stated that the Eucharist is a sign of union in Christ ⁴⁴³. The relationship with 'the true faith' is likewise mentioned ⁴⁴⁴.

'principium' (Q – p. D III F V – S); 'sacrifices..., which signify temporal consolation, so that we may not lose hope of the eternal promise' (QP – p. D I F III – S); 'that through what we perform during our mortal life, we may attain the gift of your immortality' (H – F V M. i. Cen. – P); 'so that what is accomplished through the mystery may be brought to fulfilment by virtue' (PA – D II – S);

'that we may feel the effect of the worship we perform' (PP – D VIII – P); 'that what we perceive as being received through visible mysteries, we may attain through invisible effects' (AS – Asc. D. – P); 'that what we do through the mysteries, we may celebrate with pious effects' (PO – F IV – S); 'that what we perform... we may receive through your gift with fitting sentiments' (PP – F IV, fourth week of Lent, seventh day – P); 'that they may bring to fulfilment in us... what they contain, so that what we now perform in appearance, we may receive in the truth of things' (PP – Saturday, fourth week of Lent, seventh day – P); 'that, giving thanks for the gifts we have received, we may receive greater blessings' (C – Pontifical Conf. I – P); 'that, having been cleansed of earthly affections, we may strive for the heavenly fullness of the sacrament, to which we have offered holy libations' (VD – quaq. neces. – P); 'that, whilst we perform the worship of Him..., we may feel its effect' (PS – 24 Jan. – P); 'that through the temporal rites we celebrate, we may attain eternal salvation' (PS – 10 Mar. – P); 'our offerings... whose marvellous mystery the saint... vigorously defends against the slanders of the wicked' (PS – 14 Apr. – S); 'that through the temporal rites we celebrate, we may attain eternal salvation' (PS – 28 Jul. – P); 'that what is celebrated through vows may be realised in effect' (PS – 29 Jul. St Fel. – O); 'that, whose worship we observe..., we may feel its effect' (PS – 8 Aug. St Cyril – P); 'that... what we do in this life, we may attain spiritually' (PS – 25 Oct. – P); 'that what we perform... may be of benefit to us for healing' (PS – 28 Oct. – P); 'that what we perform through the mystery... may be followed by a devout disposition' (PS – 15 Nov. – S).

⁴³⁵ *'that Jesus Christ is made manifest, sacrificed and received through these very gifts' (E – Epiphany of the Lord – S); 'that the sacrifice of your Only-Begotten Son... may be renewed everywhere' (VD – Ecclesiastical Feast – O); 'Offering the spotless Lamb' (PS – 22 Aug. – S); 'whom we sacrifice through these present offerings..., Jesus Christ...' (PS – Jesus Christ the King – S).*

⁴³⁶ *'through the temporal death of your Son, to which the venerable mysteries bear witness...' (H – F IV – P); 'that what you have commanded us to do in your commemoration may serve as a help in our weakness' (PO – F VI – P); 'You have left us the memory of Your wondrous Passion in the Sacrament' (PP – Ss. Corp. – O); 'as we offer the saving sacrifice..., grant that we may rightly recall the sacrifice of Your death; and... abundantly receive the fruit of that same sacrifice' (PS – 27 Feb. – S); 'we celebrate the mysteries of the Lord's Passion' (PS – 2 Sep. – S); 'we celebrate the mysteries of the Lord's Passion' (PS – 2 Sept. – S); cf. 'the gifts offered bear witness to the glory of divine power' (PS – 15 Jun. – S).*

⁴³⁷ *'with the offerings with which we celebrate the beginning of this most venerable sacrament' (Q – F IV cin. – S).*

⁴³⁸ *'for which Christ..., through his blood, instituted the Paschal mystery' (H – F VI, part IV – O3); 'the spotless sacrifice, through which we renew that work of immeasurable love of our Lord Jesus Christ...' (PS – 18 July – S).*

⁴³⁹ *'this offering... which, upon the altar of the Cross, has also taken away the offence of the whole world' (V – s. Cruc. – S); 'oblation, through which, by sacrificing, you granted the sins of the whole world to be forgiven' (PS – 12 Mar. – S); 'we offer the sacrifice... of human reconciliation' (PS – Jesus Christ the King – S).*

⁴⁴⁰ *'that we, united with her, may offer sacrifices pleasing to you' (V – Feast of the Most High and Eternal Priest – S); 'to offer himself to you as a holy sacrifice through that same sacrifice' (PS – 2 Aug. – S).*

⁴⁴¹ *'We partake of the Body and Blood' of Christ (Q – p. D III Sab – P).*

⁴⁴² *'to be filled with the eternal enjoyment of your divinity, which is foreshadowed by the temporal reception of your most precious Body and Blood' (PP – Ss. Corp. – P); 'the gifts of unity and peace... which are mystically signified in the offerings presented' (PP – Ss. Corp. – S); 'these sacraments of our salvation' (DO – Def. fra. – S); 'may the eternal sweetness that is found in the Martyr... may be nourished by the sweet fragrance of your Son's sacrifice' (PS – 9 Sept. – P); 'may these gifts... serve as a means of our eternal salvation' (PS – 11 Sept. – S).*

⁴⁴³ *'The Holy Communion we have received... foreshadows the union of the faithful in you' (VD – Eccl. unit. – P); 'may you grant us a pledge of unity and peace' (PS – 1 May – S).*

⁴⁴⁴ *'in our minds... confirm the sacraments of true faith' (PS – 25 March – S).*

The efficacy sought and observed in the Eucharist is referred to in many ways, both in relation to God⁴⁴⁵ and to humankind: the action of *the mysterium*⁴⁴⁶, the salvific effect⁴⁴⁷, 'remedy'⁴⁴⁸, 'renewal'⁴⁴⁹, 'reparation'⁴⁵⁰, purification from sins⁴⁵¹,

⁴⁴⁵ *'sacrificium nostrum, quod ad gloriam Filii tui... offerimus tibi, ut maiestati tuae placere possit ad laudem, et nobis proficere ad salutem'* (N – Ss. Nom. Iesu – S); *'in honorem nominis Filii tui... maiestati tuae obtulimus...'* (N – Holy Name of Jesus – P).

⁴⁴⁶ *'hostia... et sacri peragat instituta mysterii...'* (A – D III – S).

⁴⁴⁷ *'and may your salvation work wonders within us'* (A – D III – S); *'so that they may be of benefit to our devotion and to our salvation'* (A – Saturday of the four seasons – S); *'grant that it may come to our aid for our salvation'* (N – Nativity M2 – S2); *'that this very [heavenly gift] may be for us both the cause of the sacrament and of salvation'* (Q – F V p. cin. – P); *'may the sacred offering always bestow upon us a saving blessing'* (PA – D II – S); *'that, through the aid of eternal salvation, faith may always be true'* (OC – Sat – P); *'grant that these gifts... may be received for the eternal sanctification of the faithful'* (PP – D III – S); *'may it be for our salvation'* (PP – D V – S; PP – D VII – S); *'may they be rendered salutary to us, through Your mercy'* (C – pl. mart. II – S); *'may it be of benefit to us for the salvation of body and soul'* (V – Holy Trinity – P); *'grant that it may be for our salvation'* (V – Angel. – S); *'nourished by the gift of our redemption... may this be a help towards eternal salvation...'* (VD – Fid. prop. – P); *'and may it be of benefit to the salvation of both the living and the dead'* (O – Rem. pecc. – S); *'may this present offering be... be a source of salvation for your people'* (PS – 13 June – S); *'may these offerings... be a source of salvation for us'* (PS – 29 August – S); *'may these sacrifices... be a source of salvation for them'* (PS – 30 August, St Fel. – S); *'may these sacrifices... be granted to bring about our salvation'* (PS – 29 Sep. – S); *'may the offerings of our devotion... be a source of salvation for us'* (PS – 5 Oct. – S); *'that you may grant these same [sacrifices] to bring about our salvation'* (PS – 24 Oct. – S).

⁴⁴⁸ *'sacrifices..., that thou mayest grant they may become our remedies'* (PP – D X – S); *'that thou mayest cause the most holy mysteries... to be a remedy for us both now and in the future'* (PS – 2 Feb. – P); *'that... the medicine of the sacrament may benefit both our bodies and our minds'* (PS – 15 June – P); *'that they may be of benefit to us as a remedy'* (PS – 30 June – P); *'the spotless sacrifice... may be... a salutary remedy against all infirmities of body and soul, and a comfort and protection in our final agony'* (PS – 18 July – S); *'that they may work for us as a remedy for eternal salvation'* (PS – 11 September – S); *'that they may be of benefit to us for healing'* (PS – 21 Sep. – P); *'that these offerings... may bring us healing and glory'* (PS – 30 Sep. – S); *'that the offerings we present... may bring us healing and glory'* (PS – 18 Oct. – S).

⁴⁴⁹ *'May the holy libation of thy sacrament restore us...'* (A – F VI quat. temp. – P); *'May the venerable reception of thy sacrament transform us into a new creation'* (OC – F IV – P).

⁴⁵⁰ *'reparatio mentis et corporis'* (PP – D VIII – P); *'illius in nobis culpa vulnera reparent...'* (PS – 8 Dec. – P); *'sit nobis... reparatio mentis et corporis caeleste mysterium'* (PS – 14 Feb. – P).

⁴⁵¹ *'may this communion purify us from sin'* (N – St Thomas – P; N – Oct. Nat. – P); *'may this sacrifice... cleanse our sins...'* (PE – D III – S); *'may it always purify our frailty from all evil, and protect us'* (PE – D IV – S); *'may this sacrifice... cleanse our sins'* (S – D Quin. – S); *'cleansed by this action'* (Q – Sab p. cin. – S); *'may it cleanse us from sin, and make us partakers of the heavenly remedy'* (Q – p. D II F II – P); *'through these holy rites, loose the bonds of our sins'* (Q – p. D II F IV – S); *'may this sacrifice... cleanse our sins'* (Q – D III – S); *'may it cleanse our offences'* (Q – p. D IV F III – S); *'through these sacrifices may our sins be cleansed'* (Q – p. D IV F IV – S); *'to offer to you a heart purified by this sacramental gift'* (PO – Sat – S); *'a praeteritis delictis exuat et futuris'* (PP – D XVII – S); *'nos corpore pariter et mente purificet'* (PS – 3 dec. – S); *'emundet nostra delicta'* (PP – F IV quat. temp. sept. – S); *'may this communion purify us from sin'* (C – pl. mart. III – P); *'may it purify us both in body and mind'* (C – Conf. n. Pont. II – S); *'may this communion purify us from sin, and make us partakers of the heavenly remedy'* (C – s. Maria i. Sab. II – P); *'ab omnibus nos purget offensis'* (V – s. Cruc. – S); *'haec nos communio purget a crimine...'* (VD – Ben. Abb. – P); *'may the sacraments we have received purify us...'* (O – Tent. – P); *'may this communion... deliver us from our sins...'* (O – Inim. – S); *'by purifying us... through the sacraments we have received'* (O – Viv. et def. – P); *'anima... his purgata sacrificiis'* (D – Ann. def. – P); *'his sacrificiis... purgata anima... ad indulgentiam et refrigerium sempiternum pervenire mereatur'* (DO – Alt. def. ep. – P); *'his sacrificiis... anima... may be stripped of all sins, without the removal of which no one is free from guilt'* (DO – Una def. – S); *'may the sacred sacrifice... purify our sins'* (PS – 9 June – S); *'may they purify us through the holy sacraments we have received'* (PS – 11 September – P); *'the sacraments which we have received... may purify us... and render us free from all vices'* (PS – 15 September, St Nic. – P); *'this offering... may deliver us from our sins and confirm us in everlasting salvation'* (PS – 14 October – S); *'that the sacred offerings may purify us from our sins, and bring about in us the effect of living righteously'* (PS – 14 Oct. – P); *'that it may purify us both in body and mind'* (PS – 19 Oct. – S); *'that our souls, purified by these sacrifices'* (PS – 2 Nov. M2 – P).

forgiveness⁴⁵², sanctification⁴⁵³, reconciliation⁴⁵⁴, expiation⁴⁵⁵, union with God⁴⁵⁶, renunciation of worldly pleasures⁴⁵⁷, protection against dangers⁴⁵⁸, help⁴⁵⁹, assistance in attaining eternal life⁴⁶⁰, 'vivification'⁴⁶¹, benefit for piety⁴⁶², but also gifts in this world⁴⁶³, rest

⁴⁵² *'percipientes hoc munere veniam peccatorum...'* (DV – Rem. pecc. – P); *'nobis... ad veniam prodesse perficias'* (PS – 30 Nov. – P); *'sacramenta... veniam nobis concilient et gratiam'* (PS – 18 May – P).

⁴⁵³ *'May the heavenly table, from which we have partaken, sanctify us, and grant that we may be accepted through the heavenly promises'* (Q – p. D III F IV – P); *'may He sanctify our bodies and minds'* (Q – D III – S); *'may the reception of Your sacrament sanctify us'* (PS – 29 Nov. on St Saturn's Day – P); *'may He sanctify the bodies and minds of those who are subject to You'* (PP – F IV, fourth week of September – S);

'sanctified by the divine mystery...' (O – Navig. – P); *'sanctified by the saving mystery'* (PS – 25 Jan. – P); *'May the sacraments... sanctify our minds and hearts; that we may be deemed worthy to share in the divine nature'* (PS – 18 March – P); *'May we be sanctified... by the saving mystery'* (PS – 5 June – P); *'that the most holy mysteries, in which you have established the source of all holiness, may also sanctify us in truth'* (PS – 31 July – S).

⁴⁵⁴ *'cleansed by the sacred mysteries'* (Q – p. D III F III – P; V – ss. Apost. – S1); *'cleansed from all errors'* (Q – p. D III F IV – P).

⁴⁵⁵ *'May this be the purification of our sins and the appeasement of your majesty'* (QP – p. D I F II – S); *'hac oblatione placatus'* (PP – D XIII – S); *'sacramenta sancta... ad tuae nobis proficiant placationis augmentum'* (PS – 12 May – P); *'...nobis conferant tuae propitiationis auxilium'* (PS – 10 March – S).

⁴⁵⁶ *'Through the venerable communion of this sacrifice, you have made us partakers of the one supreme divinity'* (PA – D IV – S).

⁴⁵⁷ *'May your gifts... free us from earthly delights'* (PE – D IV – P).

⁴⁵⁸ *'in which we trust that you will deliver us from present evils and from those to come'* (C – Conf. n. Pont. I – S).

⁴⁵⁹ *'conferre subsidium'* (N – ss. Inn. – P); *'praebeant... subsidium'* (Q – F IV cin. – P); *'nostrae fragilitatis subsidium'* (PP – D XI – S); *'accept, O Lord, the offerings dedicated to you by the merits of your blessed Martyr... and grant us a perpetual source of help'* (C – un. mart. I – S); *'having received the means of our salvation'* (C – Fest. B.M.V. – P); *'grant... through their celebration, grant us the aid of your protection against all adversities'* (O – Familia – P); *'may the sacraments... grant us the means of support for both this life and the life to come'* (PS – 2 Apr. – P); *'having received the means of our salvation'* (PS – 12 Sep. – P).

⁴⁶⁰ *'aeternitatis auxilium'* (Q – Sat. before Ash Wednesday – P); *'ut vitae nobis praesentis auxilium, et aeternitatis efficiant sacramentum'* (QP – p. D I F V – S); *'that they may, through your working, bring us the remedy of eternity'* (H – M. Vig. Pasch. – S); *'that souls... may obtain perpetual rest and light'* (DO – Pat. et mat. – P); *'that souls... through the power of this sacrament, having been cleansed of all sins, may, through your mercy, receive eternal light and attain bliss'* (DO – Def. fra. – P); *'that through this singular sacrifice, having been freed from the bonds of dreadful death, they may merit eternal life'* (DO – in coem. – S).

⁴⁶¹ *'may this sacrifice always give us life and protect us'* (S – D Sex. – S); *'may this sacrifice always give us life and protect us'* (Q – p. D IV F II – S); *'may the divine sacrifice which we have offered and received give us life'* (V – I. Ch. Summo et Aet. Sac. – P); *'make the offering which we present... a life-giving sacrament for your people'* (VD – Voc. eccl. – S).

⁴⁶² *'sacrifices..., that they may be of benefit both to our devotion and to our salvation'* (Q – F V p. cin. – S); *'...divine fervour through your holy sacraments, that we may be delighted both by their performance and their fruit'* (H – F II – P); *'may they grant us divine... fervour'* (PP – Ss. Cordis – P); *'may the sacraments... kindle within us the ardour of charity'* (PS – 13 May – P); *'may they be of benefit to our devotion and to our salvation'* (PS – 10 July – S); *'may this saving sacrifice inflame us with the fire of love...'* (PS – 21 August – S).

⁴⁶³ *'May this offering bring us prosperity and peace, both now and for ever'* (C – Feast of the Blessed Virgin Mary – S; C – St Mary on Saturday II – S); *'May unity be brought about in your Church...'* (VD – Eccl. unit. – P); *'that it may deliver us from all the wickedness of war and establish us in the security of your protection'* (VD – Temp. bel. – S); *'that it may powerfully absolve us from all errors, and deliver us from the onslaught of all perdition'* (DV – Temp. mort. – S); *'may your... sacraments which we have received protect your servants... and defend them against all hostile attacks'* (DV – Pereg. – P); *'may this offering of salvation be protected from all adversity'* (O – Rege – S); *'may the sacraments... provide us with remedies for both our temporal and eternal life'* (PS – 28 Jan. St Agnes – P); *'may these offerings of praise, which we... we offer to you, may be to you a sweet-smelling fragrance, and may it grant us the health of body and soul for which we long'* (PS – 11 Feb. – S); *'that... you may place us in the security of your protection to crush the snares of our enemies'* (PS – 28 Mar. – S);

'that... you may defend us against the evil enemy, and preserve your Church in everlasting peace' (PS – 28 March – P);

'May this sacrifice... deliver us from all the wickedness of war, and through the banner of the Holy Cross of Your Son, to thwart the snares of the enemy, may it place us within the security of Your protection' (PS – 3 May – S); *'We have taken our votive vows... so that they may provide us with remedies for both our temporal and eternal life'* (PS – 2 July – P); *'may they be for us... a help in this present life and in the life to come'* (PS – 24 August – P); *'may these sacraments... provide us with remedies for both our temporal and eternal life'* (PS – 8 Sep. – P); *'may this offering bring us prosperity and peace, both now and for ever'* (PS – 12 Sep. – S); *'may this offering bring us prosperity and peace, both now and for ever'* (PS – 11 Oct. – S).

for the departed ⁴⁶⁴ and for the obtaining of grace ⁴⁶⁵; complex formulas combine several of these aspects ⁴⁶⁶. More specifically, reference is made to *the 'pignus'* of eternal salvation ⁴⁶⁷. It is expressly stated that the sacrifice is offered for mankind ⁴⁶⁸, for their sins ⁴⁶⁹ but also

⁴⁶⁴ *'ut haec salutaris hostia sit remedium et requies animarum eorum et corporum'* (VD – Ben. Coem. – S).

⁴⁶⁵ *'may these most holy mysteries... restore to us, we pray, the grace we have lost: and may they bestow upon all those present... the gift of patience'* (O – Post. pat. – P).

⁴⁶⁶ *'may this offering... purify us..., and renew, guide, and protect us'* (PE – D VI – S); *'may this sacrifice... make us worthy of your protection'* (Q – p. D II F II – S); *'Through the reception of your sacrament, may we be cleansed of our hidden sins and delivered from the snares of our enemies'* (Q – p. D I F IV – P); *'May the sacraments... fill us with spiritual nourishment and protect us with your bodily aid'* (Q – p. D IV F IV – P); *'and may they absolve us from the bonds of our wickedness, and win for us the gifts of your mercy'* (QP – D I – S); *'may the offerings we present purify us, and cause you to be propitious towards us'* (Q – p. D IV F VI – S); *'may participation in the sacrament... free us from our sins and protect us from all adversity'* (Q – p. D IV F VI – P); *'may the reception of the sacrament cleanse us of sin and lead us to the heavenly realms'* (Q – p. D III F VI – P); *'and grant us purification and healing'* (QP – p. D I F II – P); *'and obtain for us the grace of devotion, and secure for us the reward of eternal bliss'* (QP – D II – S); *'through the working of this mystery, may our vices be purged and our righteous desires fulfilled'* (QP – D II – P); *'through your sanctifications... may our vices be purged, and may eternal remedies be granted to us'* (H – F III – P); *'and may they loose the bonds of our wickedness, and win for us the gifts of your mercy'* (PA – i. Lit. – S); *'and may it grant us aid in this present life, and win for us eternal joys'* (OC – F V – P); *'We offer these sacrifices... for the expiation of the sins of the reborn, and for the hastening of heavenly aid'* (OC – F VI – S); *'May this offering... purify us, and... transfer us to the life of heaven'* (PP – D II – S); *'that what we offer may be a gift accepted by You and an expiation for our sins'* (PP – Ss. Cordis – S); *'may these sacrifices... purify us without blemish, and... grant us the strength of heavenly grace'* (AS – D – S);

'sentiamus... subsidium mentis et corporis, ut in utroque salvati, caelestis remedii plenitudine gloriemur' (PP – D XI – P); *'vivificet nos..., et expiationem tribuat, et munimen'* (PP – D XII – P); *'let there be a purging of our sins, and the propitiation of Your power'* (PP – D XIV – S); *'may they purify... and protect... and lead us to the fulfilment of eternal salvation'* (PP – D XIV – P); *'may they... guard us, and always defend us against the devil's attacks'* (PP – D XV – S); *'cleanse us... through the effect of this sacrifice, and bring about in us that we may be worthy to share in it'* (PP – D XVI – S); *'purify our minds, and renew us through the heavenly sacraments, that... we may receive the aid of the body'* (PP – D XVI – P); *'may they give us life, and prepare us, having been cleansed, for everlasting mercy'* (PP – D III – P); *'may they... purify us, and protect us by their grace'* (PP – D IV – P); *'may we be cleansed by their effect and strengthened by their aid'* (PP – D VI – P);

'may the offerings which we present to you... through the power of your grace, sanctify us in our present life and lead us to eternal joy' (PP – D VIII – S); *'may it confer purification and grant unity'* (PP – D IX – P); *'that our vices may be healed and that eternal remedies may be granted to us'* (PP – D XVII – P); *'that, by atoning for us, they may, through your grace, make us worthy, and lead us to the eternal promises'* (PP – F VI, fourth week of Lent, seventh Sunday – S); *'and may it obtain for us the grace of devotion, and secure for us the fruit of blessed eternity'* (PP – Sab quat. temp. sept. – S); *'may they provide us with heavenly medicine, and purge the vices of our hearts'* (PP – D XX – S); *'may it ceaselessly deliver us from our own sins, and protect us from all adversity'* (PP – D XXII – S); *'may this communion purify us from sin, and... make us partakers of the heavenly remedy'* (C – un. mart. II – P); *'through the intercession of... may His Passion ever give us life and protect us'* (V – Pass. D. – S); *'may the gift of the divine sacrament offered purify and protect us... and through His intercession... may He deliver us from all things and, having atoned for our perversities, free us from adversity'* (O – Posc. suf. 2 – P1); *'may it always save and protect us'* (O – Episc. – P); *'may the reception of the sacrament wipe away the stains of our sins: and may it lead us, through the demonstration of humility, to the heavenly realms'* (O – Post. hum. – P); *'may it be for us... a saving intercession for forgiveness: may it be the washing away of our sins, may it be strength for the weak, may it be a bulwark against all the world's dangers: may it be the remission of all offences for the faithful, both living and dead'* (O – Viv. et def. – P); *'and may he implore forgiveness for our wickedness, and win for us the gifts of your glory'* (PS – 1 June – S); *'may the sacrifice... loose the bonds of our wickedness, and win for us the gifts of your mercy'* (PS – 2 June – S).

⁴⁶⁷ *'having received the pledge of eternal salvation'* (Q – p. D II F VI – P); *'we have received the pledge of eternal redemption..., that it may be a help to us both in this present life and in the life to come'* (PS – 11 Aug. – P); *'having received... the pledge of eternal redemption'* (PS – 24 Aug. – S).

⁴⁶⁸ *'these offerings, which we present to you on behalf of your servants...'* (DV – Pereg. – S); *'the sacrifice, which we offer to you on behalf of your servant...'* (DV – Infir. – S3); *'which... we celebrate for them with a devout heart, may they feel it to be of benefit to their healing'* (O – Prael. – S); *'for whom we celebrate your mysteries'* (O – Navig. – S); *'these offerings of the faithful, which we offer to you for their safety'* (O – Sal. viv. – S); *'for the soul... we offer sacrifices'* (DO – Def. sac. – S).

⁴⁶⁹ *'these offerings, which we bring to be consecrated to your name for our sins; that... they may bring salvation to us all'* (O – Post. ser. – S); *'the offering which we present to your majesty for our sins...'* (O – Pet. comp. – S); *'this sacrifice, which we offer to you for our transgressions...'* (O – Rem. pecc. – S).

for their salvation⁴⁷⁰. It is noted that the sacrifice takes place in the presence of God⁴⁷¹, that God instituted it for his own glory⁴⁷² and for reconciliation (he willed to be reconciled through this sacrifice⁴⁷³); in this regard, biblical rites are mentioned and drawn upon⁴⁷⁴. It is also within a biblical context that the prayer for the sanctification of the Oblates must be considered, and the connection with the Body and Blood of Christ is then evident⁴⁷⁵. The importance of the veneration of the saints is also mentioned⁴⁷⁶.

It is emphasised that God instituted the Eucharist as a means of our salvation⁴⁷⁷, a means through which He acts for our benefit⁴⁷⁸. It is clearly stated that the work of salvation is brought about in the celebration⁴⁷⁹. Reference is made to the '*effectus*'⁴⁸⁰, the '*operatio*'⁴⁸¹, the '*potentia*'⁴⁸² and

⁴⁷⁰ '*offerimus oblationes pro salute nostra*' (O – Rep. m. cog. – S); '*sacrosancta mysteria, quae pro reparationis nostrae munimine contulisti*' (PS – 2 Feb. – P).

⁴⁷¹ '*sacrifices offered before your eyes*' (PO – F VI – O); '*a gift offered to the eyes of your majesty*' (PP – Sab quat. temp. sept. – S); '*gifts which we offer to the eyes of your majesty*' (PP – D XIX – S); '*that you may deign to bestow upon us... a gift, we offer this prayer devoutly to your majesty*' (O – Post. pat. – S); '*we have offered to your majesty*' (O – Dev. am. – P; DO – Def. fra. – P); '*gifts which we offer before the eyes of your majesty*' (PS – 2 Feb. – S).

⁴⁷² '*in these creatures rather, which you created to aid our frailty, you have ordained that offerings be made in your name...*' (QP – p. D I F V – S); '*sacrifices dedicated... which you have ordained to be offered in honour of your name*' (PP – D X – S); '*they have offered in honour of your name...*' (PP – D V – S); '*they have offered in honour of your majesty*' (PP – D VII – S); '*sacrifices..., by granting indulgences, may they give honour to your name*' (PP – D XII – S); '*that which we offer in supplication for the praise of your name may serve to obtain indulgences for the departed*' (DO – Pl. def. 2 – S).

⁴⁷³ '*sacrifices, by which you wished to be appeased, and through your mighty mercy restored salvation to us*' (PP – D XXI – S; O – Quac. trib. – S); '*this offering, by whose sacrifice you granted the forgiveness of sins to the whole world*' (DO – Alt. def. ep. – S; DO – Uno def. – S); '*sacrificium, cuius te voluisti dignanter immolatione placari*' (Q – Sab p. cin. – S).

⁴⁷⁴ '*May those sacrifices... be consumed by that divine fire which, through the Holy Spirit, kindles the hearts of Christ's disciples...*' (PO – F VI – S); '*May the... the Holy Spirit upon this altar, that He may both sanctify the offerings of Your people and graciously purify the hearts of those who receive them*' (C – Ded. Eccl. – S3); '*who, by the perfection of a single sacrifice, have established the distinction between the various legal offerings*' (PP – D VII – S); '*sanctify this sacrifice... with the same blessing as Abel's offerings*' (PP – D VII – S); '*grant that... in every place a pure offering may be sacrificed and presented to your name*' (VD – Fid. prop. – S); '*on your altars... let us renew the sprinkling of blood, which speaks more eloquently than Abel's*' (PS – 1 July – S).

⁴⁷⁵ '*sanctify... through the invocation of your name*' (PP – D Holy Trinity – S; V – Holy Trinity – S); '*sanctify the offerings presented, that they may become for us the Body and Blood of your Only-Begotten Son*' (O – King – S); '*sanctify the gifts of your people*' (PS – 25 Jan. – S); '*may your blessing... our offerings... become for us the sacrament of redemption*' (PS – 8 Nov. – S).

⁴⁷⁶ '*may it be pleasing to you in honour of the Saints...*' (PS – 3 Dec. – S); '*in whose veneration we have offered these gifts to your majesty*' (PS – 7 Dec. – P); '*an offering in honour of your saints*' (PS – 29 July – S); '*whose memory we recall through our participation in the sacrament*' (PS – 1 Sept. – P).

⁴⁷⁷ '*which you have provided for the healing of your faithful*' (Q – p. D IV F V – P); '*grant that they may be a source of salvation for us*' (PP – D XIX – S).

⁴⁷⁸ '*be moved to work your sanctification in us... through these mysteries*' (Q – p. D II F III – S); '*grant through these sacrifices*' (Q – p. D II Sab – S).

⁴⁷⁹ '*whenever the commemoration of this sacrifice is celebrated, the work of our redemption may be accomplished*' (PP – D IX – S).

⁴⁸⁰ '*uti mysteriis... ut effectibus nos eorum veraciter aptare digneris*' (PE – D III – P); '*renovemur effectu*' (Q – p. D I F II – P); '*ut illius salutaris capiamus effectum, cuius per haec mysteria pignus accepimus*' (Q – p. D I F III – P); '*the effect of the present sacrifice*' (PP – D XVI – S); '*that we may feel the effect of the saving sacrifice*' (PS – 13 June – P); '*may the gifts... offered... bring about for us the effect of your salvation*' (PS – 15 June – S); '*« ut... illius salutaris capiamus effectum, cuius per haec mysteria pignus accepimus »*' (PS – 10 July – P); '*« ut... sacramentorum, quae sumpsimus, obtineatur effectus »*' (PS – 7 October – P).

⁴⁸¹ '*through the working of this mystery...*' (Q – p. D I F VI – P); '*may they purify us, O Lord, and through their working make us pleasing to you*' (Q – p. D IV Sab – P); '*through the working of this mystery*' (PS – 30 July – P).

⁴⁸² '*the power of this sacrifice*' (H – F V M. Chr. – S).

the *'virtus'* ⁴⁸³ of the Eucharist, and it is even asserted that it is *the 'causa salutis'* ⁴⁸⁴ and, even more directly, that it 'brings about' salvation ⁴⁸⁵ and that it 'intercedes' on our behalf ⁴⁸⁶. Often, the preposition *'per'* is linked to the mediating function of the Eucharistic offerings or of the celebration ⁴⁸⁷.

The state of mind in which a person must be to receive the Eucharist is also mentioned, with the spiritual dimension being clearly emphasised ⁴⁸⁸, and this applies equally to the celebration of this sacrament ⁴⁸⁹.

⁴⁸³ *'huius virtute sacramenti da nobis... perseverantem in tua voluntate famulatum'* (VD – Voc. rel. – P); *'ut per huius virtutem sacramenti famulum tuum gratia tua confirmare digneris'* (DV – Infir. – P3); *'ut, per huius sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis'* (O – Posc. suf. 2 – S1); *'huius virtute sacramenti, peccatorum meorum maculas absterge'* (O – Seipso sac. – S); *'by the power of this sacrament, protect your servants from all adversities'* (O – Familia – S); *'by the power of this mystery'* (O – Defens. – S);

'by the power of this mystery, cleanse us of our own sins, and... absolve us from all sins' (O – Tent. – S).

⁴⁸⁴ *'having received the blessing of this heavenly gift..., that this may be for us both a sacrament and a means of salvation'* (QP – p. D I F IV – P).

⁴⁸⁵ *'sacrifices... may these save us more readily'* (Q – p. D I F V – S); *'the certain salvation of thy sacrament'* (Q – p. D III F V – P); *'thy sacrifices... may grant salvation'* (C – Doct. – P); *'may they assist us and... grant us the joy of everlasting protection'* (C – Virg. I – P); *'may He protect us'* (VD – Papal Coronation – P); *'may He always save and safeguard'* (VD – Papal Pap. – P); *'grant us... your holy and constant protection'* (PS – 25 Apr. – P); *'may your sacraments... guard your faithful, and defend them against all hostile attacks'* (PS – 29 Apr. – P); *'may the communion we have received save us, and confirm us in the light of your truth'* (PS – 13 Aug. – P); *'may this sacrifice... make us worthy of your propitiation'* (PS – 22 Nov. – S).

⁴⁸⁶ *'may these sacrifices... obtain for us from your mercy every beneficial and salutary effect'* (PS – Seven Sorrows of the Blessed Virgin Mary – S); *'may they obtain for us... every beneficial and salutary effect'* (PS – 15 September – P).

⁴⁸⁷ *'per eadem [munera dicata] nos placatus intende'* (N – s. Thom. – S); *'that we may receive the saving effect of that for which we have received a pledge through these mysteries'* (PE – D V – P); *'through which we truly live'* (PE – D VI – P); *'heavenly nourishment... through which we may be fortified against all adversity'* (S – D Quin. – P); *'through these may come... the fulfilment of the sacraments of our redemption'* (Q – p. D III F III – S); *'grant that we may always rejoice through these Paschal mysteries, so that the ongoing work of our restoration may become a perpetual cause of joy'* (OC – Sab – S); *'through the venerable communion of this sacrifice, you have made us partakers of the one supreme divinity'* (PA – D IV – S); *'through these which we have faithfully received, may we be cleansed of vices and delivered from all dangers'* (PA – D IV – P);

'through these... may we pass into heavenly glory' (PA – D V – S); *'through them, make us ourselves an eternal offering to you'* (PP – D Ss. Trin. – S); *'through these very things, be appeased and hear us'* (PS – 29 Nov. St Saturnus – S); *'through these may we be protected against all adversity'* (PS – 3 Dec. – P); *'through these, that... our lives may be guided in all circumstances, whether adverse or favourable'* (PS – 6 Dec. – S); *'sanctify the offerings dedicated to you and... through these, being appeased, hear us'* (C – 1st Mart. II – S); *'through these may we be protected against all adversity'* (C – Conf. n. Pont. II – P); *'through her, make us ourselves an eternal offering to you'* (V – Holy Trinity – S); *'through her, may all his sins be purged'* (DV – Infir. – S3); *'through which may you grant us the gifts of unity and peace in your Church'* (VD – Eccl. unit. – S);

'grant... through the mystery of this sacrament, that my sins may be forgiven, so that I may be worthy to serve your majesty' (O – Seipso sac. – P); *'that through these things we have received, we may be delivered from all adversity'* (VD – Grat. act. – P); *'the gift of charity... may we truly receive through these sacrifices which we offer'* (O – Post. car. – S); *'we have offered this sacrifice of praise to your majesty: that through these holy things...'* (O – Dev. am. – S); *'that through these holy things, they may obtain the grace of heavenly blessing, and attain the glory of eternal bliss'* (O – Dev. am. – S); *'through the rites of pious propitiation, may perpetual mercy be granted'* (DO – Una def. – S); *'through these sacraments of our salvation, grant the remission of all sins'* (DO – Def. fra. – S); *'we offer these sacrifices... to be consecrated to your name; through which may you cause us to be atoned for and defended'* (PS – 24 Feb. – S); *'that through these holy sacraments, which we have received..., we may obtain forgiveness and peace'* (PS – 24 Feb. – P); *'cleanse us through these from the stains of our sins'* (PS – 11 June – S); *'through these divine mysteries, may we approach Jesus, the Mediator of the New Testament'* (PS – 1 July – S); *'through these acts of pious devotion, may we pass into heavenly glory'* (PS – 9 November – S); *'grant to souls... through these sacraments of our salvation, the remission of all sins'* (PS – 2 November M3 – S).

⁴⁸⁸ *'May we receive it with a pure mind'* (QP – p. D I F V – P); *'Let us endeavour to receive the spotless sacrifice... with a pure heart'* (PS – 18 March – S); *'That... through pious preparation of mind and purity of heart... may we be worthy to receive the Body and Blood of Your Son in a holy manner'* (PS – 26 Nov. – S).

⁴⁸⁹ *'that we may always serve your altars worthily'* (QP – p. D I F VI – S); *'may the offering of this sacrifice purify us, and make us worthy of sacred communion'* (PO – F III – S); *'with diligent service, through your grace, we shall carry out our duties'* (PP – F IV, fourth week of the seventh season – P); *'may the offering of this gift purify us... and make us worthy of sacred participation'* (VD – whenever necessary – S); *'that... we may be worthy to stand in the presence of this sacred table of yours'* (PS – 4 June – S).

13. *Eschatology*⁴⁹⁰

A distinction is made between what is present and what is to come⁴⁹¹, between this present life and the life to come⁴⁹², between what is transitory and what is 'new'⁴⁹³, between the earthly and the heavenly⁴⁹⁴. Terms that evoke the future, in this sense, are: 'eternity'⁴⁹⁵, 'blessed eternity'⁴⁹⁶, 'eternal bliss'⁴⁹⁷, 'the bliss of light'⁴⁹⁸, 'the bliss of the saints'⁴⁹⁹, 'happiness from on high'⁵⁰⁰, 'eternal life' and 'heavenly life'⁵⁰¹, 'eternal salvation'⁵⁰², 'share in salvation'⁵⁰³, 'eternal glory'⁵⁰⁴, 'praise of God'⁵⁰⁵,

⁴⁹⁰ On this subject, see G. MARINEZ Y MARTINEZ: *La escatologia en la Liturgia Romana Antigua*, Salamanca – Madrid 1976.

⁴⁹¹ '*praesens remedium et futurum*' (A – Sab quat. temp. – P); '*et praesentis vitae... et aeternae*' (N – ss. Inn. – P); '*vitae praesentis auxilium pariter et futurae*' (PS – 11 Aug. – P); '*quam de praesenti saeculo transtulisti*' (PS – 14 Aug. – S).

⁴⁹² '*and may they provide us with remedies for both temporal and eternal life*' (PS – 2 July – P); '*and may they provide us with remedies for both temporal and eternal life*' (PS – 8 September – P).

⁴⁹³ '*de praeteritis ad nova transimus*' (H – F V M. Chr. – P).

⁴⁹⁴ '*grant... that the price of our salvation may be honoured with solemn worship, and that by its power we may be defended on earth from the evils of this present life; so that we may rejoice in the eternal fruit in heaven*' (PS – 1 July – O); '*grant... to look down upon the prosperity of the world... and always seek heavenly things*' (PS – 23 Aug. – O).

⁴⁹⁵ '*May he grant us... eternal life*' (PS – 30 April – P).

⁴⁹⁶ '*may he grant us the effect of blessed perpetuity...*' (N – D 1 Oct. – S; PP – Sat. of the 7th week of Ordinary Time – S).

⁴⁹⁷ '*sempiternam beatitudinem consequantur*' (OC – F V – S); '*ad perpetuae beatitudinis consortium pervenire concedas*' (DO – Def. fra. – O); '*aeternae beatitudinis praemia...*' (A – F IV, fourth week of the season – O1); '*that the souls... may be granted to attain the fellowship of eternal bliss*' (PS – 2 Nov. M3 – O).

⁴⁹⁸ '*that, through your mercy, they may receive the bliss of everlasting light*' (DO – Def. fra. – P).

⁴⁹⁹ '*unite me... with them in the bliss of the Saints*' (DO – Pat. et mat. – S).

⁵⁰⁰ '*to whom alone is known the number of the elect to be placed in heavenly bliss*' (O – Viv. et def. – S).

⁵⁰¹ '*that we may attain eternal life*' (AS – Asc. D. – S); '*that he may be transferred to the life of heaven*' (PP – D II – S); '*that he may attain eternal life, together with the flock entrusted to him*' (VD – Papal Coronation – O); '*God, who hast bestowed upon the human race both the means of salvation and the gifts of eternal life*' (DV – Infir. – O3); '*that, freed from the bonds of a dreadful death*' ,

horrendae mortis, may they merit eternal life' (DO – in coem. – S); '*intercessions for eternal life*' (PS – 3 May – O); '*ad vitam, quaesumus, nutriamur aeternam*' (PS – 6 May – P); '*ad vitam perveniamus aeternam*' (PS – 2 Oct. – S).

⁵⁰² '*Have mercy on this soul, and, freed from the bonds of mortality, restore it to a share in eternal salvation*' (DO – Una

def. – O); '*ad aeternam salutem pervenire mereamur*' (PS – 26 July – P).

⁵⁰³ '*ut animae* , having been freed from earthly afflictions, may be counted among those who share in your redemption' (DO – Pl. def. 1 – P); '*ut*

eas [animas] tuae redemptionis facias esse participes' (PS – 2 Nov. M1 – P).

⁵⁰⁴ '*gloriam sempiternam*' (Q – p. D III F V – O); '*that we may be led to the glory of the Resurrection*' (C – St Mary, 1st Saturday – P); '*that you may make them partakers of heavenly glory*' (V – St Joseph – P); '*that through the merits of both, we may attain the glory of eternity*' (V – Sts Peter & Paul – O); '*that we may both celebrate their eternal glory and grow through that celebration, and grow through the celebration itself*' (V – Saints the Apostles – O1); '*granting grace in the present, and glory in the future*' (O – Post-communion prayer 2 – S1);

'ut per haec sancta, supernae benedictionis gratiam obtineant, et gloriam aeternae beatitudinis acquirant' (O – Dev. am. – S); '*ut* , per passionem eius et crucem, ad resurrectionis gloriam perducamur' (PS – 25 Mar. –

P); '*that... they may be deemed worthy to attain heavenly glory*' (PS – 4 June – O); '*that... we may become sharers in his glory*' (PS – 18 May – S); '*that we may attain eternal glory*' (PS – 8 August – O); '*You have taken Mary* , body and soul into heavenly glory' (PS – 15 Aug. – O); '*that we may be worthy to share in his own glory*'

(PS – 15 Aug. – O); '*that we may be led to the glory of the Resurrection*' (PS – 15 Aug. – P); '*that we may be worthy to attain the eternal glory of the Assumption*

" (PS – 16 Aug. – S); '*that we may be worthy to share in your grace in the present, and in eternal glory in the future*' (PS – 16 Aug. – P); '*that we may pass into heavenly glory*' (PS – 9 Nov. – S); '*that we may be happily led to the summit of your glory*' (PS – 10 Nov. – O); '*that we may be worthy to be raised to everlasting glory in heaven*'

(PS – 13 Nov. – O); '*ut ad perennem in caelis gloriam sublimari mereamur*' (PS – 24 Nov. – O); '*aeternitatis gloria coronasti*'

(PS – 13 Oct. – O); '*grant that their eternal glory may lead us to the Lord*' (PS – 28 Oct. – O).

⁵⁰⁵ '*May it lead us* , to the perpetual praise of your majesty' (PS – 31 July – P).

'goods to come' ⁵⁰⁶, 'crown of righteousness' ⁵⁰⁷, 'heavenly Kingdom' ⁵⁰⁸, 'eternal Kingdom' ⁵⁰⁹, 'promises' ⁵¹⁰, 'eternal joy' ⁵¹¹, 'joy in God' ⁵¹², 'eternal freedom' ⁵¹³, 'invisible blessings' ⁵¹⁴, 'eternal inheritance' ⁵¹⁵, 'reward' ⁵¹⁶, 'reward' ⁵¹⁷, God's 'mercy' ⁵¹⁸, 'communion' with Christ, the Holy Family, the saints and the angels ⁵¹⁹,

⁵⁰⁶ *'ut consolatione praesenti, ad futura bona proficiat'* (QP – p. D I Sab – Sp).

⁵⁰⁷ *'may we be worthy to receive from you the crown of righteousness'* (PS – 28 March – O); *'that... zealous for your glory in the salvation of souls, we may become partakers of that crown in heaven'* (PS – 15 May – O); *'that we may be worthy to attain the heavenly crown'* (PS – 18 July – O); *'that... whilst striving on earth, we may be worthy to be crowned in heaven'* (PS – 31 July – O).

⁵⁰⁸ *'to the heavenly kingdoms'* (Q – p. D III F VI – P); *'may he lead us to the heavenly kingdoms'* (O – Post. hum. – P); *'to the glory of the heavenly kingdom'* (PS – 2 Sept. – P).

⁵⁰⁹ *'ad regnum aeternum...'* (PS – 15 July – O).

⁵¹⁰ *'ad sempiterna promissa'* (A – F IV, Fourth Sunday in Ordinary Time – S); *'praesentis vitae remedia... praemia aeterna'* (A – Saturday of the Fourth Sunday in Ordinary Time – O4); *'supernae promissiones'* (Q – p. D III F IV – P); *'promissiones tuas'* (PP – D V – O);

'as we strive towards your promises, may you make us partakers of heavenly blessings' (PP – D X – O); *'may we be worthy to attain what you promise'* (PP – D XIII – O); *'may they lead us to the eternal promises'* (PP – F VI, fourth week of Lent, 7th – S);

'ut... promissa humilibus praemia feliciter consequamur' (PS – 2 Apr. – O).

⁵¹¹ *'through these temporal feasts... may we be worthy to attain eternal joys'* (OC – F IV – O); *'may they bring us aid in this present life, and secure eternal joys'* (OC – F V – P); *'through these may we be worthy to attain eternal joys'* (OC – Sat – O); *'may our continuous work of reparation become a cause of everlasting joy'* (OC – Sat – S); *'grant us the fruit of everlasting joy'* (OC – D i. Alb. – S); *'grant us everlasting joy'* (PA – D II – O); *'may we enjoy eternal joys'* (PA – D II – O); *'where true joys are found'* (PA – D IV – O); *'may we attain eternal joys through what we do in this life'* (PO – F IV – P); *'may they sanctify us through our conduct in this present life, and lead us to eternal joys'* (PP – D VIII – S); *'that we may be delivered from present sorrow and enjoy eternal joy'* (C – Feast of the Blessed Virgin Mary – O); *'in the joy of eternal splendour'* (DO – Pat. et mat. – O); *'grant us everlasting joy...'* (DO – Pat. et mat. – S); *'grant that, filled with the sweetness of your love... we may attain eternal joys'* (PS – 29 Jan. – O); *'that we may be worthy to attain eternal joys'* (PS – 10 Feb. – O); *'that... we may attain eternal joys'* (PS – 23 Feb. – O); *'that we may be worthy to attain eternal joy'* (PS – 25 Mar. – S); *'that... we may be worthy to enjoy eternal joys'* (PS – 1 June – O); *'that through what we do in this life, we may attain eternal joys'* (PS – 26 June – P); *'grant us... to attain eternal joys'* (PS – 8 July – O); *'grant that... may we be worthy to attain eternal joys'* (PS – 16 July – O); *'that we may attain the joys of eternal life'* (PS – 22 August – P); *'that... they may be worthy to attain eternal joys in heaven'* (PS – 12 September – O).

⁵¹² *'that their souls... may rejoice in you forever with your saints without end'* (VD – Ben. Coem. – O); *'that... they may rejoice with you without end'* (DO – in coem. – O); *'that we may share in their sorrows, so that we may also share in their joys'* (PS – 12 Feb. – O).

⁵¹³ *'to rejoice in eternal freedom in our heavenly homeland'* (PS – 28 Jan. – O).

⁵¹⁴ *'bona invisibilia'* (PP – D V – O).

⁵¹⁵ *'that, when this life has run its course, he may attain the eternal inheritance'* (O – Rege – P).

⁵¹⁶ *'that, as you grant the petitions we make, you may prepare us for future rewards'* (VD – Grat. act. – O); *'so that, by living soberly, justly and piously, we may attain eternal rewards'* (O – Post. hum. – S); *'to whom you have granted the priestly merit, grant also the reward'* (DO – Def. sac. – S); *'that... we may attain the rewards which you promise'* (PS – 1 May – O); *'that we may attain eternal rewards'* (PS – 27 Aug. – O; PS – 3 Sep. – O); *'that, having come to know his mystery on earth, we may merit the rewards of his redemption in heaven'* (PS – 14 Sept. – O); *'that we may receive eternal rewards'* (PS – 9 Oct. – O); *'to those to whom you have attributed the merit of Christian faith, grant also the reward'* (PS – 2 Nov. M1 – S).

⁵¹⁷ *'the reward of eternal recompense...'* (VD – Ben. Abb. – O); *'that we may receive a bountiful reward in the kingdom of your glory together with the Saints'* (PS – 26 Nov. – P).

⁵¹⁸ *'may those who have been cleansed be prepared for everlasting mercy'* (PP – D III – P); *'that, as we serve you, we may be worthy to attain your everlasting mercy'* (O – Grad. Eccl. – S); *'grant everlasting mercy to the souls...'* (DO – Pl. def. 2 – O); *'grant that at the hour of our death... we may be worthy to be joyfully received into the bosom of your mercy'* (PS – 18 July – P).

⁵¹⁹ *'that... we may be worthy to attain fellowship with him [Christ]'* (N – Nat. M1 – P); *'to attain eternal fellowship with the Holy Family...'* (E – S. Fam. – O); *'to rejoice in their company in eternal bliss'* (C – pl. mart. II – O); *'that you may deign to admit him into the fellowship of your saints'* (D – Ann. def. – S); *'that... he may be gathered into the perpetual fellowship of the saints'* (DO – Sum. Pont. – O); *'...that you may command her to be united to the fellowship of your saints in the heavenly kingdom'* (DO – Sum. Pont. – S); *'that she may be perpetually gathered into their fellowship'* (DO – Ep. et sac. – O); *'that you may grant her to be a member of the fellowship of your saints'* (DO – Alt. def. ep. – O); *'that you may command the soul... to be a member of the assembly of the righteous in eternal bliss'* (DO – Alt. Def. sac. – P); *'that, through the help of his intercession, we may be worthy to attain the fellowship of the angels'* (PS – 9 Mar. – O); *'that we may be united with their fellowship'* (PS – 7 July – O); *'that you may make us co-heirs of the King's glory, and grant us to be partakers of that same glory'* (PS – 6 August – O); *'that you may make us partakers of your Son's glory'* (PS – 25 August – O); *'that... the Saints*

‘share in the divine light’⁵²⁰; there are also more complex formulations⁵²¹. Furthermore, reference is made to the ‘rest’ of souls⁵²², to the burial of bodies⁵²³ and to their future resurrection⁵²⁴. Furthermore, it is said of the deceased that they ‘rest’⁵²⁵, that they ‘sleep in Christ’⁵²⁶, but also that the bodies themselves ‘rest’⁵²⁷. Certain expressions seem to link the concept of the Eucharist with eternity⁵²⁸.

The moment of death is presented – and described – as a passage to life⁵²⁹, to the ‘eternal dwelling’⁵³⁰, as entry into paradise⁵³¹, into the ‘heavenly Kingdom’⁵³², into the ‘capital of heaven’⁵³³, into the ‘place where the elect are gathered’⁵³⁴, into the ‘land of the

‘consortium... by the merits of your death, that we may share in the merits of the blessed’ (PS – 15 Sep. – S); *‘grant us to rejoice in their fellowship’* (PS – 28 Sep. – O); *‘grant... that we may rejoice in their eternal fellowship’* (PS – 2 Oct. – O); *‘grant that we may rejoice in their company in eternal bliss’* (PS – 5 Oct. – O); *‘we beseech thee that... despising earthly things, we may enjoy thy eternal fellowship’* (PS – 26 Nov. – O); *‘that... we may be partners in glory’* (PS – 20 Oct. – P); *‘that you may deign to admit those [souls] into the fellowship of your saints’* (PS – 2 Nov. M2 – S); *‘that... they may rejoice in becoming heavenly through holy fellowship’* (O – Temp. terraem. – S); *‘grant that they may rejoice in the fellowship of the same’* (PS – 16 Nov. – O).

⁵²⁰ *‘may the soul... find... the fellowship of eternal light: the sacrament of whose perpetual mercy it has attained’* (DO – One def. – P); *‘that the souls... of perpetual light... may receive bliss’* (PS – 2 Nov. M3 – P); *‘that we may enjoy perfect light in heaven’* (PS – 15 Nov. – O).

⁵²¹ *‘We beseech you for the soul..., that you may not deliver it into the hands of the enemy, nor forget it at the end, but command that it be received by the holy Angels and led to the homeland of Paradise; so that, since it hoped in you and believed, it may not suffer the torments of hell, but may possess eternal joy’* (D – Day of Obit – O1); *‘grant the soul... a place of refreshment, the bliss of peace, and the radiance of light’* (D – Anniversary of Death – O); *‘grant to thy servants and handmaids... a place of refreshment, the bliss of peace, and the radiance of light’* (DO – in coem. – P); *‘grant to the souls... a place of refreshment, the bliss of peace, and the radiance of light’* (PS – 2 Nov. M2 – O).

⁵²² *‘by whose mercy the souls of the faithful find rest’* (VD – Ben. Coem. – O); *‘grant... to the souls of your faithful who rest in you here, forgiveness of their sins’* (VD – Ben. Coem. – S); *‘that they may be worthy to attain eternal rest’* (D – Day of Obit – S1); *‘that they may receive both indulgence and eternal rest’* (D – Day of Obit – P1); *‘that the soul... may receive both an indulgence and eternal rest’* (D – Ann. def. – P); *‘that the souls... may receive eternal rest’* (PS – 2 Nov. M2 – P).

⁵²³ *‘corpora hic sepeliuntur’* (VD – Ben. Coem. – O).

⁽⁵²⁴⁾ *‘Your people... are believed to be resurrected from bodily death in the future’* (VD – Ben. Coem. – P).

⁵²⁵ *‘that... in the life to come he may attain eternal rest’* (VD – Infir. – S3); *‘absolve... the soul of thy servant... from every bond of sin: that, raised up in the glory of the resurrection, he may breathe again amongst thy saints and the elect’* (DO – Uno def. – P); *‘to thy servants... and to all who rest in Christ here and everywhere...’* (DO – in coem. – O);

‘all who rest in Christ’ (DO – in coem. – O); *‘grant that they may breathe in everlasting peace’* (PS – 15 Nov. – P).

⁵²⁶ *‘for the souls... of all Catholics who sleep in Christ here and everywhere...’* (DO – in coem. – S).

⁵²⁷ *‘Grant to your servants and handmaids, whose bodies rest here and everywhere in Christ...’* (DO – in coem. – P).

⁵²⁸ *‘in the saving mystery... to pass into fellowship’* (A – F VI, fourth week of Lent – P); *‘that the Church... may attain the eternal gifts’* (N – St John – O); *‘sacramentis..., ad eorum promissa’* (PE – D II – P); *‘aeternitatis auxilium’* (Q – Sab p. cin. – P); *‘in mysterii salutaris consortium’* (Q – D I – P); *‘sancta ventura’* (Q – p. D II F VI – O); *‘ad remedia aeterna’* (QP – p. D I F III – O); *‘donis caelestibus’* (QP – p. D I F III – P); *‘vitae praesentis auxilium et aeternitatis... sacramentum’* (QP – p. D I F V – S); *‘munus temporale... remedium sempiternum’* (QP – p. D I F V – P); *‘sempiterna faciant protectione gaudere’* (C – Virg. I – P); *‘grant us a help that will endure for ever’* (C – Virg. II – S1); *‘grant that, as we recall these mysteries... we may imitate what they contain and attain what they promise’* (PS – 7 Oct. – O).

⁵²⁹ *‘so that at the hour of his death the adversary may not prevail against him; but that, together with your angels, he may be worthy to pass into eternal life’* (DV – Infir. – P3); *‘to propitiate the souls... so that, freed from the bonds of mortality, they may be worthy to pass into eternal life’* (DO – Pl. def. – O).

⁵³⁰ *‘At the hour of our death, with the glorious Virgin, your Mother, and blessed Joseph standing by, may we, through you, be worthy to be received into the eternal dwellings’* (E – Holy Family – P).

⁵³¹ *‘that, after our death, you may grant us to enter joyfully through the gates of paradise’* (V – Passion of the Lord – P).

⁵³² *‘that, with the gates open and the coming of the Most High King, it may be worthy to enter the heavenly kingdom with joy’* (VD – Blessing of the Abbess – S).

⁵³³ *‘that the soul... may ever rejoice in the glorious heavenly throne’* (DO – Alternative for the Defunct – O); *‘that we may reign with him, in the heavenly throne, for ever’* (PS – Jesus Christ the King – P).

⁵³⁴ *‘that... you may place the redeemed in the seat of your rejoicing ones’* (DO – Pl. def. 2 – P).

‘peace and light’⁵³⁵, in the ‘eternal light’⁵³⁶, in the ‘land of the living’⁵³⁷, at the ‘harbour of eternal salvation’⁵³⁸, in the ‘heavenly homeland’⁵³⁹, in the ‘temple of glory’⁵⁴⁰, in Christ’s sheepfold⁵⁴¹, at the heavenly wedding feast⁵⁴²; but death is also presented as a ‘departure’ of the soul or of the person⁵⁴³. Reference is also made to the ‘eternal dwelling’ that God builds within and with humankind⁵⁴⁴. There is also mention of coming to Christ⁵⁴⁵, of beholding the glory of Christ in heaven⁵⁴⁶, of discovering the form of his glory⁵⁴⁷ and also of being reunited with deceased relatives⁵⁴⁸. Also mentioned are the possibility of eternal damnation⁵⁴⁹, the importance of earthly life for eternity⁵⁵⁰, and the possibility of ‘medicine after death’⁵⁵¹. It is stated that Christ will come as judge⁵⁵² – which is a direct allusion to the words of the Gospel⁵⁵³.

2.14 Morality and Asceticism

The themes of morality, spirituality and asceticism are frequently addressed, particularly in relation to grace but also to the liturgy and the sacraments (cf. above 2.8,

⁵³⁵ ‘ut animam... in pacis ac lucis regione constituas, et Sanctorum tuorum iubeas esse consortem’ (DO – Uno def. – O).

⁵³⁶ ‘quatenus post huius saeculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur’ (PS – 2 Feb. – O3).

⁵³⁷ ‘grant them everlasting joy in the realm of the living’ (DO – Pat. et mat. – S).

⁵³⁸ ‘grant that... we may bear the fruits of repentance and reach the harbour of eternal salvation’ (PS – 23 Jan. – O).

⁵³⁹ ‘that we may rejoice in everlasting freedom in the heavenly homeland’ (PS – 28 Jan. – O); ‘that we may be worthy to reach the heavenly homeland’ (PS – 6 Feb. – O); ‘that, with her help, we may be worthy to reach the eternal homeland’ (PS – 11 Feb. – P); ‘that we may be led to the heavenly homeland’ (PS – 19 June – O); ‘that we may be led to the heavenly homeland’ (PS – 20 Nov. – O); ‘that... we may be worthy to reach the heavenly homeland’ (PS – 6 Feb. – O).

⁵⁴⁰ ‘that we may be worthy to be presented in the holy temple of your glory’ (PS – 2 Feb. – O2); ‘that... we may be worthy to be presented in the temple of your glory’ (PS – 21 Nov. – O).

⁵⁴¹ ‘that we may be numbered for ever among the sheep who hear his voice’ (PS – 18 March – O).

⁵⁴² ‘grant that they may be deemed worthy to reach the heavenly wedding feast of Agni’ (VD – Pr. religiosarum – P).

⁵⁴³ ‘Your servant, who is suffering from bodily infirmity, and comfort the soul which You have created; that, at the hour of his passing... he may be presented by the hands of the holy Angels’ (DV – Infir. – O3); ‘that at the hour of our passing we may overcome the enemy...’ (PS – 18 July – O); ‘the soul... which thou hast commanded to depart from this world’ (DO – Uno def. – O); ‘who have passed from this world’ (DO – Def. fra. – O).

⁵⁴⁴ ‘from living and chosen stones, prepare an eternal dwelling-place for Your majesty’ (C – Dedication of the Church – P1);

‘for all who leave everything behind in this world for your sake, you prepare an eternal dwelling in heaven’ (VD – Pr. religiosarum – P); ‘God, who through the combined efforts of the Saints builds an eternal dwelling for you...’ (C – Ded. Eccl. – O3).

⁵⁴⁵ ‘that they may safely reach him whom he has foretold, our Lord...’ (PS – 23 June – O); ‘that we may come to you with pure hearts’ (PS – 15 July – O); ‘that... we may be able to come to you happily’ (PS – 2 August – O); ‘grant that... we may be worthy to come to him’ (PS – 18 September – O); ‘grant that... we may reach the mountain, which is Christ’ (PS – 25 Nov. – O); ‘...and that he may reach you, who are the Way, the Truth and the Life, with greater grace’ (O – Rege – O).

⁵⁴⁶ ‘...that we may come before him on earth, and enjoy his presence in heaven’ (N – Holy Name of Jesus – O).

⁵⁴⁷ ‘May we be led on to contemplate the splendour of your majesty’ (E – Epiphany of the Lord – O); ‘May we rejoice forever in your presence’ (C – 1st Martyr, 3rd – P).

⁵⁴⁸ ‘and may I see them in the joy of eternal glory’ (DO – Pat. et mat. – O).

⁵⁴⁹ ‘that... we may rather suffer temporal afflictions than be consigned to eternal torments’ (QP – p. D I F VI – O); ‘that we may be delivered from the fires of Gehenna’ (PS – 6 Dec. – O).

⁵⁵⁰ ‘that their souls... may benefit for ever from what they hoped for and believed in you’ (DO – Pl. def. 2 – O); ‘that, united to you by everlasting love, we may bear fruit that will endure for ever’ (V – I. Ch. Summo et Aet. Sac. – P); ‘that, serving you, they may be worthy to attain your everlasting mercy’ (O – Grad. Eccl. – S); ‘that... through worthy conduct we may be worthy to attain fellowship with him’ (N – Nat. M1 – P).

⁵⁵¹ ‘God, to whom alone it belongs to provide healing after death’ (DO – Pl. def. – P).

⁽⁵⁵²⁾ ‘Redemptorem... quoque iudicem’ (A – Vig. Nat. D. – O).

⁵⁵³ ‘ut in die iudicii, ad dexteram tuam, audire mereamur: Venite, benedicti...’ (V – Pass. D. – O); ‘da nobis... in revelatione sempiternae gloriae tuae gaudere laetantes’ (PS – 8 Oct. – O).

2.11, 2.12). It seems appropriate to highlight a few aspects of this, although it is difficult to distinguish them from the motifs we have already mentioned.

For the most part, the Christian's relationship with God is presented as a service⁵⁵⁴, which must be performed 'with a pure spirit'⁵⁵⁵ and equally pure conduct⁵⁵⁶. A distinction is made between the 'bodily' and 'spiritual' dimensions of Christian life⁵⁵⁷. As for the Christian's attitude in the liturgical and worship sphere, it is presented as '*obsequium*'⁵⁵⁸ and, above all, as '*devotio*'⁵⁵⁹. Attention is drawn to the relationship between the liturgy and personal inner participation⁵⁶⁰. The prayers that refer to the liturgy quite frequently emphasise the dimension of peace⁵⁶¹. They describe the manner in which the liturgy is to be performed⁵⁶² and its effect⁵⁶³. Furthermore,

⁵⁵⁴ '*indigni famuli tui*' (A – Sab quat. temp. – O3; A – Sab quat. temp. – O6); '*gratia tua... sacrae nos deditos faciat servituti*' (Q – p. D II F V – P); '*securi tibi mente serviamus*' (Q – p. D III F IV – Sp); '*corpore et mente renovati, puram tibi exhibeant servitutem*' (H – M. Vig. Pasch. – O); '*nos tibi semper et devotam gerere voluntatem, et sincero corde servire*' (AS – D – O); '*our service*' (PP – D XI – S); '*that we may serve you... worthily and praiseworthy*' (PP – D XII – O); '*that they may be cleansed of all offences, and serve you with a secure mind*' (PP – D XX – O); '*for the increase of our service*' (PP – D XXIII – S); '*may they be worthy to serve you*' (C – Conf. Pont. II – O); '*serving you with a devout heart*' (VD – Coll. Ord. – O); '*grant that we may... serve your boundless charity with a pure mind*' (VD – Voc. eccl. ser. – P); '*by the power of this sacrament, grant us... to serve you steadfastly in accordance with your will*' (VD – Voc. rel. – P); '*that... they may grow together in your service and in love*' (VD – Grat. act. – S);

'*that your servants, placing their hope in you...*' (DV – Pereg. – P); '*that, clinging to divine things, we may serve you both in body and in mind*' (O – Lib. Eccl. – S); '*that they may serve you ceaselessly, and not be separated from you by any temptations*' (O – Tent. – O);

'*that, through conduct pleasing to you, you may deign to grant us the grace to serve you*' (PS – 23 Apr. – P); '*that we may be found faithful in your service even unto death*' (PS – 24 Apr. – O); '*Deus..., whom to know is to live, to whom to serve is to reign*' (PS – 28 June – P).

⁵⁵⁵ '*that... with minds purified before you, we may be worthy to serve you*' (A – D II – O); '*that we may serve you with a free mind*' (Q – p. D I Wis – O2).

⁵⁵⁶ '*that you may graciously grant us to serve you with conduct pleasing to you*' (E – D I p. Epiph. – P).

⁵⁵⁷ '*that what benefits your Church in physical terms may be augmented by spiritual growth*' (C – Ded. Eccl. – P1).

⁵⁵⁸ '*that we may handle your holy... with sincere devotion, and always serve you with a faithful heart*' (Q – D IV – P); '*that we may offer these sacrifices... to you with sincere devotion*' (QP – p. D I F IV – S); '*rendering the devout service of our piety*' (PP – Ss. Cordis – O).

⁵⁵⁹ '*the sacrifice of our devotion*' (A – D III – S); '*may they be of benefit to our devotion...*' (A – Saturday of the four seasons – S);

'*gratiam piae devotionis*' (N – D I Oct. – S); '*...may devotion render them harmless*' (N – St Stephen's Day – S); '*that they may receive them with solemn and fitting piety, and observe them with secure devotion*' (Q – F IV cin. – O); '*that they may be of benefit both to our devotion and to our salvation*' (Q – F V p. cin. – S); '*recalling the sacred observances with annual devotion*' (Q – p. D IV F II – O); '*that those who are disciplined by votive fasting may also be gladdened by this holy devotion*' (Q – p. D IV F IV – O2);

'*may it be gladdened by tranquil devotion*' (PP – D IV – O).

⁵⁶⁰ '*to be suitably prepared for these gifts*' (Q – F IV cin. – S); '*that we may also practise, with sincere minds, the observance which we perform bodily*' (Q – F VI p. cin. – O); '*that we may endeavour to receive with a pure heart the spotless sacrifice which we offer to you...*' (PS – 18 Mar. – S); '*that we may approach your mysteries... with a devout mind*' (PS – 1 Aug. – S); '*that we may attain, through the understanding of a purified mind, the sacred mysteries of your Son's Transfiguration...*' may be grasped by the understanding of a purified mind' (PS – 6 Aug. – P); '*celebrated with a devout mind*' (PS – 30 Aug. St Fel. – S); '*celebrating devoutly*' (PS – 15 Sep. – P); '*that... through pious preparation of mind and purity of heart... we may be worthy to receive the Body and Blood of Your Son in a holy manner*' (PS – 26 Nov. – S).

⁵⁶¹ '*cuius laetamur gustu...*' (A – Friday of the Fourth Week in Ordinary Time – P); '*Filii tui adventu laetifica*' (A – Saturday of the Fourth Week in Ordinary Time – O3); '*annua exspectatione laetificas*' (A – Vigil of the Nativity of the Lord – O); '*Redemptorem laeti suscipimus*' (A – Vig. Nat. D. – O); '*eius munera capiamus sempiterna gaudentes*' (A – Vig. Nat. D. – S); '*eius gaudiis in caelo perfruamur*' (N – Nat. M1 – O); '*Nativitatem... nos frequentare gaudemus*' (N – Nat. M1 – P); '*ut... in tua semper benedictione laetemur*' (Q – p. D II F III – Sp); '*munera exsultantis Ecclesiae*' (OC – D i. Alb. – S);

'*causam tanti gaudii praestitisti*' (OC – D i. Alb. – S); '*munera tibi... laetantes offerimus*' (C – Sum. Pont. – S2); '*nos annua sollemnitate laetificas...*' (C – un. mart. II – O); '*may they always bring us joy*' (C – Conf. Pont. I – S); '*that those whom you cause to rejoice in the honour of the Holy Cross, may you also defend with its perpetual aid*' (V – s. Cruc. – P);

'*that those to whom you grant the joy of divine participation...*' (O – Lib. Eccl. – P); '*and may both protection and joy increase*' (PS – 1 Sept. – S).

⁽⁵⁶²⁾ '*ut... we may precede the solemnities with fitting honours*' (A – D I – P).

⁵⁶³ '*As we recall these solemnities, we also implore purification for our minds*' (PS – 29 Nov. – S).

acknowledging the reality of temptations, sins and vices⁵⁶⁴, the sorrow they cause⁵⁶⁵ and the importance of being freed from them⁵⁶⁶. Within the overarching ideal, what predominates is man's love for God and for that which is 'of God'⁵⁶⁷, but also trust⁵⁶⁸ and hope⁵⁶⁹. Loving veneration of the saints is also mentioned⁵⁷⁰. Nor is love for one's neighbour overlooked⁵⁷¹. Generally speaking, the emphasis is on God's action, which is also presented as a source of consolation⁵⁷². Frequent reference is made to

⁵⁶⁴ 'ut... ab omnibus tentationibus emundemur' (O – Post. cont. – P); 'a vitiis expiatis...' (A – D III – P); 'a vetustate purgatos...' (A – F VI quat. temp. – P); 'flamma vitiorum' (A – Sab quat. temp. – O6); 'a peccatorum nostrorum maculis emunda' (N – Nat. M3 – S); 'et vitia nostra purgentur' (N – D I oct. – P); 'in us mortify the evils of vice' (N – ss. Inn. – O); 'may He always purge our frailty from all evil...' (PE – D IV – S); 'may our vices be healed...' (Q – p. D I Sab – P); 'from earthly vices' (Q – p. D II F III – S); 'that harmful... vices may cease' (Q – p. D II F IV – O); 'through your sanctifications... may our vices be healed, and may eternal remedies come to us' (H – F III – P); 'may He purge us of all the insidiousness of antiquity, and make us capable of holy renewal' (H – F III – Sp); 'may we be cleansed of our vices' (PA – D IV – P); 'the flame of vices' (PO – Sab – O6); 'we acknowledge that we are guilty of our own iniquity' (PS – 22 Jan. – O); «may our hearts be freed from all the filth of vice, and remain ever devoted to you» (VD – Reconc. Eccl. – P); «freed... from sins and enemies... so that, living in holy conduct, they may be unaffected by any adversity» (O – Grad. Eccl. – P); 'that those who are weighed down by the guilt of their conscience may rejoice in the fullness of heavenly healing' (O – Tent. – P); 'that... our hearts... may be free from the blindness of all vices' (PS – 2 Feb. – O3); 'that our vices may be healed by the fire of your love, and that eternal remedies may come to us' (PS – 7 March – O); 'grant us... to extinguish the flames of our vices' (PS – 10 August – O).

⁵⁶⁵ 'ex nostra pravitate affligimur' (A – Saturday of the Fourth Week in Ordinary Time – O1); 'quos actionis propriae culpa contristat' (A – Saturday of the Fourth Week in Ordinary Time – O3); 'pro peccatis nostris affligimur' (A – Saturday of the Fourth Week in Ordinary Time – O5); 'that, chastised by fitting scourges, he may find respite in your mercy' (Q – F V p. cin. – Sp); 'who are weighed down by the burden of our evils' (Q – p. D I Sab – O2); 'who are justly afflicted for our sins...' (Q – p. D I Wis – O4).

⁵⁶⁶ 'no adversity will harm him, if no iniquity rules over him' (Q – F VI p. cin. – Sp).

⁵⁶⁷ 'teach us to despise earthly things and to love heavenly things' (A – D II – P); 'by tempering our earthly desires, may we learn to love heavenly things' (PA – D III – S); 'to love what you command, to desire what you promise, so that... our hearts may be fixed where true joys are found' (PA – D IV – O); 'may we learn to despise earthly things and love heavenly ones' (PP – Ss. Cordis – P); 'make us love what you command' (PP – D XIII – O); 'may our good deeds be devoted to your name' (PP – D XXI – O); 'may we be strengthened by the love of your name' (C – un. mart. III – O); 'that you may cause our hearts to despise earthly things and to love you, the true God, with perfect charity' (V – St Joseph – S); 'that, united to you by everlasting charity, we may bear fruit that will endure for ever' (V – St John Chrysostom, Supreme and Eternal Priest – P); 'May the grace of the Holy Spirit... and the sweetness of perfect charity abundantly refresh us' (O – Post. car. – P); 'so that... kindled by the holy fire of your most sweet charity...' (PS – 2 Feb. – O2); 'grant that... your love may ever grow in our hearts' (PS – 10 June – O); 'may our hearts, kindled by the fire of love, ever yearn for you' (PS – 15 August – S); 'grant that, for your sake, we may disregard the world's prosperity and fear none of its adversities' (PS – 28 Aug. St Herm. – O); 'to set our hearts ablaze with the fire of your love...' (PS – 17 Sep. – O); 'may your love always make us fervent' (PS – 4 Nov. – O).

⁵⁶⁸ 'in tua pietate confidunt' (A – F IV, fourth week of the season – O2; A – F VI, fourth week of the season – O); 'fiducia sperandae pietatis' (Q – p. D II F II – Sp); 'in tua protectione confidimus' (Q – p. D III F VI – Sp); 'that, being mindful of our frailty, we may trust in your power' (Q – p. D IV F VI – Sp); 'in our affliction we trust in your mercy' (PA – i. Lit. – O); 'we trust in your defence...' (VD – Pro pace – P); 'your servants, confident in your mercy' (O – Tent. – O); 'we trust in your defence' (PS – 28 June – P); 'aware of our frailty, we trust in your power' (PS – 21 August – O).

⁵⁶⁹ 'sperantibus in te...' (Q – p. D IV Sab – Sp); 'to all who hope in you, show the gift of your help' (C – Ded. Eccl. – P3).

⁵⁷⁰ 'whose relics we here embrace with pious love' (C – Ded. Eccl. – O3).

⁵⁷¹ 'to love our enemies... to intercede for our persecutors' (N – St Stephen's – O).

⁵⁷² 'may they be uplifted by your consolations' (A – F IV, Fourth Sunday in Ordinary Time – O2); 'may we be comforted by your visitation' (A – Saturday, Fourth Sunday in Ordinary Time – O1); 'may we be comforted by your mercy' (A – Saturday, Fourth Sunday in Ordinary Time – O5); 'in tribulation..., that through our consolation we may grow in your love' (PA – i. Lit. – P); 'to know what is right in the same Spirit, and to rejoice in his consolation' (PO – D Pent – O).

religious⁵⁷³ and mystical⁵⁷⁴ experiences – including private revelations⁵⁷⁵ – in so far as they are recognised by the Church – but also subjective aspirations⁵⁷⁶ and feelings⁵⁷⁷. A few phrases refer to the spiritual life, presented either as participation in the events of salvation⁵⁷⁸, or in the form of a figurative expression applied to a particular state⁵⁷⁹.

Mention is sometimes made of the religious significance of ascetic practices⁵⁸⁰ and morality⁵⁸¹, particularly in following the example of venerated figures⁵⁸². A

⁵⁷³ *'patrocinia sentiamus'* (N – Nat. M2 – O2; PS – 4 Nov. – S; C – Conf. Pont. I – S; PS – 16 Aug. – O); *'intercedere sentiamus'* (N – Oct. Nat. – O); *'dulcissimi Cordis tui suavitate percepta'* (PP – Ss. Cordis – P); *'that we might feel her interceding for us...'* (C – St Mary's Saturday II – O); *'that we might feel what we celebrate... to be of benefit to us'* (V – Angelus – P); *'that... we might always feel the depths of your mercy towards us'* (PS – 24 Feb. – O); *'that... we may feel the pious at your side through our intercession'* (PS – 10 Mar. – O); *'that... we may feel an increase in your salvation'* (PS – 2 Jun. – P); *'that we may feel the gifts of your protection'* (PS – 9 Jun. – O; PS – 10 Nov. St Tryph. – O); *'that... we may feel the effect of the saving sacrifice'* (PS – 13 June – P); *'that we may feel'* (PS – 10 July – O; PS – 8 Nov. – O); *'ut salvationis tuae sentiamus augmentum'* (PS – 10 Aug. – P); *'hostias... proficere sibi sentiat ad salutem'* (PS – 30 Aug. St Fel. – S); *'experiamur auxilium'* (PS – 25 Oct. – O).

⁵⁷⁴ *'in the heart of the blessed... you have arranged marvellous ascents to you...'* (PS – 10 Nov. – O).

⁵⁷⁵ *'who revealed heavenly secrets to Blessed Birgitta through your only-begotten Son'* (PS – 8 Oct. – O).

⁵⁷⁶ *'may righteous desires be fulfilled'* (N – D 1 Oct. – P); *'that we may always seek those things through which we truly live'* (PE – D VI – P); *'thy gifts..., that they may both seek them whilst receiving them, and receive them whilst seeking them without end'* (S – 7th Day – P; Q – Saturday, 5th Day – Sp); *'the blessing we long for'* (Q – Day I, Saturday – Sp); *'to bestow upon those who ask'* (Q – Day II, Friday – Sp); *'grant us what we long for'* (Q – Day IV, Thursday – Sp); *'to desire what is right, and to perceive what is desired'* (PA – D V – P); *'thy promises, which surpass all desire...'* (PP – D V – O); *'that... we may always desire the very things by which we truly live'* (PS – 26 May – P); *'that... we may despise earthly things and desire only heavenly things'* (PS – 22 June – O); *'grant that we may despise earthly things'* (PS – 7 July – P); *'grant us... to trust in you always, and to desire only heavenly things'* (PS – 6 Aug. – O); *'that we may despise earthly things, and follow You alone, O God, with a pure mind'* (PS – 21 Aug. – P); *'grant that we may despise the prosperity of the world, and always seek heavenly things'* (PS – 23 Aug. – O).

⁽⁵⁷⁷⁾ *'mysterium... et puro cernamus intuitu, et digno percipiamus affectu'* (E – Bapt. D. – P); *'ut... beneplacitum tibi nostrae mentis offeramus affectum'* (Q – Sab p. cin. – S); *'ut apud te mens nostra tuo desiderio fulgeat, quae se carnis maceratione castigat'* (Q – p. D I F III – O); *'ut, terrenis affectibus mitigatis, facilius caelestia capiamus'* (Q – p. D IV F IV – O2); *'the affections of our devotion'* (Q – p. D IV Sab – O); *'may... the affections of our devotion bear fruit'* (Q – p. D IV Sab – O); *'may it be... more pleasing to your majesty through the affections of pious devotion, so that, having been instructed in sacred rites... may become more pleasing to your majesty'* (QP – p. D I Sab – O); *'that, what... we celebrate in the mystery, we may attain with pious affections'* (H – F IV – S); *'pour into our hearts the affection of your love'* (PP – D V – O); *'that we may be instructed in the spirit of pious devotion'* (PS – 13 Dec. – O); *'that, having been cleansed of earthly affections, we may strive for the heavenly fullness of the sacrament, to which we have offered our holy gifts'* (VD – quaq. neces. – P); *'grant... a spirit of piety and humility'* (PS – 22 June – P); *'that... we may be taught by a spirit of pious devotion'* (PS – 15 October – O); *'that, as we celebrate this... mystery... we may attain it with a spirit of piety'* (PS – 15 November – S).

⁵⁷⁸ *'that... we may stand faithfully by the cross of Jesus with Mary, his Mother, and be worthy to receive the fruit of that same redemption'* (PS – 12 Feb. – P).

⁵⁷⁹ *'Grant that we may be worthy to have a dwelling place in Your Heart'* (PS – 17 Oct. – O); *'in the Heart of the Blessed Virgin... You have prepared a joyful dwelling place for Yourself'* (PS – 16 Nov. – O).

⁵⁸⁰ *'accept our fasting... as pleasing to you'* (A – F IV, fourth week of Lent – S).

⁵⁸¹ *'with worthy conduct'* (N – Nat. M1 – P); *'may we observe the Paschal feasts... in our conduct and way of life'* (OC – D i. Alb. – O); *'to reject those things which are hostile to this name, and to follow those which are fitting'* (PA – D III – O); *'ut tuae redemptionis effectum, et mysteriis capiamus, et moribus'* (VD – Coll. Ord. – P); *'angelicis da moribus vivere'* (PS – 21 June – P).

⁵⁸² *'to imitate that which we worship'* (N – St Stephen – O); *'to imitate the examples of the Holy Family'* (E – Holy Family – P);

'to be instructed by the examples of the Holy Family' (E – Holy Family – O); *'that we might imitate the example of humility, you caused our Saviour to take on flesh and to bear the cross...'* (QP – D II – O); *'let us also imitate the examples of virtue'* (PS – 3 Dec. – O); *'Let us ascend to You through her example'* (PS – 4 Dec. St Barbara – O); *'May we be inspired by the example of such great faith'* (PS – 18 Jan. St Priscilla – O); *'Whose birth we celebrate, let us also imitate her deeds'* (C – Conf. n. Pont. I – O); *'grant us... to commemorate with due reverence that which she so devoutly endured for our sake; and thus, following her example, to bear with equanimity the adversities that befall us'* (O – Post. pat. – O); *'grant that we may discern with our minds what she taught, and fulfil through imitation what she did'* (PS – 7 March – O); *'so that, as we celebrate the feasts in her memory, we may also imitate the examples of her life'* (PS – 12 March – P); *'that, as we venerate their images, we may imitate their virtues and feel their intercession'* (PS – 27 Mar. – O); *'you have placed in your Saints an example and a safeguard to guide us along the path to salvation'* (PS – 25 Jun. – O);

A realistic distinction is drawn between the inner and the outer ⁵⁸³, between faith and action ⁵⁸⁴, and between knowledge and the fulfilment or implementation of what is known ⁵⁸⁵. Reference is also made not only to the value of the practices of the spiritual life ⁵⁸⁶ but also to the value of teaching ⁵⁸⁷ and good works ⁵⁸⁸, as well as the need to carry one's Cross ⁵⁸⁹ and to repent ⁵⁹⁰. Significant emphasis is placed on fasting, particularly during the seasons and days of the liturgical year when it is required ⁵⁹¹. Fasting is presented as a

'that... we may also imitate his deeds' (PS – 17 July – O); *'to love what he believed, and to preach what he taught'* (PS – 24 August – O); *'grant that... we may also follow the faith as we grow'* (PS – 1 September – P); *'Grant that... we may follow the faith of the blessed with fitting devotion'* (PS – 2 Sep. – P); *'Grant us... that, having cast off the vain pride of this world, we may be worthy to put on the meekness and humility of Your Heart'* (PS – 17 Oct. – P); *'clinging steadfastly to his example'* (PS – 24 Nov. – O); *'grant that... we may also follow the example of his pious life'* (PS – 22 Nov. – O);

'grant that we may follow in the footsteps of the saint so closely that we may receive a rich reward in the kingdom of your glory together with the saints' (PS – 26 Nov. – P).

⁵⁸³ *'guard us both inwardly and outwardly'* (Q – D II – O); *'may what our observance profess outwardly bear fruit inwardly'* (Q – p. D II F V – S).

⁵⁸⁴ *'may this shine forth in our deeds, which shines in our minds through faith'* (N – Nat. M2 – O1); *'that our faith, which our tongue professes, may also be confirmed by our conduct and way of life'* (N – ss. Inn. – O); *'steadfast in faith... and effective in deed'* (Q – p. D II F IV – Sp); *'let there be one faith in our minds, and piety in our actions'* (OC – F V – O); *'Grant that our minds may: that what we profess, we may imitate in deed'* (OC – F VI – O); *'whom you foresee will be yours in faith and deed'* (O – Viv. et def. – O1); *'let us pursue the faith... as we grow'* (PS – 1 Aug. – P).

⁵⁸⁵ *'that they may see what needs to be done, and be strengthened to carry out what they have seen'* (E – D I p. Epiph. – O); *'enlighten us with the light of your clarity, that we may see what needs to be done, and be able to carry out what is right'* (Q – p. D I F IV – Sp); *'and that they may recognise what they profess, and cherish the heavenly gift which they frequently receive'* (Q – p. D I F V – Sp);

'that, having recognised through you what ought to be done, we may carry it out through your working' (Q – p. D II F III – O); *'that, inspired by you, we may ponder what is right, and, guided by you, do the same'* (PA – D V – O); *'the spirit to ponder what is right, and to act, so that... we may live according to you'* (PP – D VIII – O).

⁵⁸⁶ *'that, meditating always on the things that are reasonable and pleasing to you, we may follow them in word and deed'* (PE – D VI – O).

⁵⁸⁷ *'who may instruct your people in virtue, and fill the minds of the faithful with the fragrance of spiritual aromas'* (VD – El. Sum. Pont. – P).

⁵⁸⁸ *'good works'* (N – D I Oct. – O); *'that, whilst striving to obtain from you through abstinence, this may be achieved through good works'* (Q – D I – O); *'to direct our actions... so that all our prayer and work may always begin with you...'* (Q – p. D I Sab – O5); *'sacrifices... may endure through action and be strengthened by work'* (Q – p. D II F VI – S); *'by adhering to good works...'* (Q – p. D II F VI – Sp); *'to be intent on good works...'* (PP – D XVI – O).

⁵⁸⁹ *'whom, through the wood of the holy Cross of Your Son, the weapon of justice for the salvation of the world, You have commanded to triumph'* (PS – 3 May – P); *'that... we may bear the Cross continually, and bear worthy fruits of repentance'* (PS – 17 Sep. – O); *'grant that... we may learn to trample underfoot the perishable delights of the world, and, in the embrace of your Cross, overcome all that stands against us'* (PS – 16 Oct. – O); *'he constantly bore the mortification of the Cross in his own body, for the honour of your name'* (PS – 18 Oct. – O); *'Grant us that... mortified in the flesh, we may more easily attain heavenly things'* (PS – 19 Oct. – O); *'We glory in serving under the banners of Christ the King...'* (PS – Jesus Christ the King – P); *'You have made him a saint... a lover of the Cross and one of outstanding self-denial...'* (PS – 24 Nov. – O).

⁵⁹⁰ *'paenitentia placaris'* (Q – F V p. cin. – O); *'converte nos...'* (Q – p. D I F II – O); *'grant that we may worthily mourn the evils we have committed, so that we may be deemed worthy to receive the grace of your consolation'* (Q – p. D IV Sab – Sp); *'that, by restraining our sins through voluntary penance, we may rather be tempered in this life...'* (QP – p. D I F VI – O); *'draw from the hardness of our hearts tears of contrition; that we may mourn our sins, and, through your mercy, be worthy to receive their remission'* (O – Pet. comp. – O); *'bring forth from our eyes rivers of tears, with which we may extinguish the fires of our sins'* (O – Pet. comp. – S); *'grant that... we may bear the fruits of worthy repentance, and reach the harbour of eternal salvation'* (PS – 23 Jan. – O); *'blessed... whom thou hast deigned to honour with the gift of admirable penance and the highest contemplation'* (PS – 19 Oct. – O); *'grant... that we may lament our sins'* (PS – 4 May – O).

⁵⁹¹ *'solemn fasts'* (Q – F IV Ash Wednesday – O); *'the fasts that have begun'* (Q – F VI Ash Wednesday – O); *'let us celebrate the solemn fast... with devout worship'* (Q – Saturday of Ash Wednesday – O); *'purifies through the observance of Lent'* (Q – D I – O);

'medicinalia ieiunia' (Q – p. D I F V – S); *'affligendo carnem ab alimentis abstinet...'* (Q – p. D II F II – O); *'observantiae sanctae'* (Q – p. D II F III – O); *'medicinalibus ieiuniis...'* (H – F III – S); *'nobis proderunt suscepta ieiunia'* (Q – p. D IV Sab – O); *'ieiunia... nos et expiando gratia tu dignos efficiant, et ad remedia perducant aeterna'* (QP – p. D I F III – O); *'fasts observed as a sacred duty: may they provide both an increase in pious devotion and a continuous aid to Your propitiation'* (Q – p. D IV F III – O); *'instructed in salutary fasts'* (PO – Sab – O4).

an act of worship⁵⁹² and as a commandment of God⁵⁹³; reference is made to its spiritual importance⁵⁹⁴, its connection with teaching⁵⁹⁵ and the ‘good fruits’ it bears⁵⁹⁶.

As regards the spiritual life in general, the prayers emphasise in particular the attitude of humility required before God⁵⁹⁷ as well as the need to surrender to His will⁵⁹⁸. Moral conduct and good works are understood primarily in a spiritual sense and are presented in particular – in a sense from an aesthetic perspective – as a pleasure given to God⁵⁹⁹, but also, more concretely, as the fulfilment of his commandments⁶⁰⁰; furthermore, this fulfilment is presented as a ‘fruit’ of divine action⁶⁰¹.

⁵⁹² ‘nomini tuo... ieiunia dicata’ (Q – p. D II F V – S).

⁵⁹³ ‘ab escis carnalibus praecipis abstinere’ (Q – p. D II F IV – O); ‘for the healing of souls, you have commanded that bodies be disciplined through the devotion of fasting’ (PO – Sab – O3); ‘thus we are to abstain from carnal feasts, so that we may likewise fast from the vices that assail us’ (PO – Sab – O5).

⁵⁹⁴ ‘that it may render our minds acceptable to you, and grant us the ability to practise greater self-restraint’ (Q – F VI p. cin. – S); ‘so that, whilst restricting our consumption of meat, we may also exercise restraint from harmful pleasures’ (Q – D I – S);

‘so that what our observance manifests outwardly may work within’ (Q – p. D I Sab – S); ‘by pursuing justice, let us fast from sin’ (Q – p. D II F II – O); ‘so that, being properly devoted to fasting and prayer, we may be freed from the enemies of mind and body’ (Q – p. D II F V – O); ‘that, purified by our sacred fast, you may lead us with sincere hearts to the holy things to come’ (Q – p. D II F VI – O); ‘that our fasts may bring us salvation’ (Q – p. D II Sab – O); ‘may the mortification of the flesh we have undertaken be transformed into the nourishment of our souls’ (Q – p. D II Sab – O); ‘that, just as we abstain from carnal foods, so too may we withdraw our senses from harmful excesses’ (Q – p. D III F II – O); ‘salutary self-restraint’ (Q – p. D III F III – O); ‘that dignity... which has been wounded may be restored through the practice of medicinal moderation’ (QP – p. D I F V – O); ‘that, whilst abstaining from bodily food, the mind may also fast from vices’ (PP – F IV, fourth week of Lent, seventh – O2); ‘through wholesome self-restraint, may you heal both bodies and minds’ (PP – Saturday, fourth week of Lent, seventh – O1); ‘by abstaining, may we become stronger against all our enemies’ (PP – Saturday, fourth week of Lent, seventh – O2).

⁵⁹⁵ ‘that fasting may be of benefit to us... instruct our minds in heavenly disciplines’ (Q – p. D I F II – O);

‘taught by wholesome fasts, abstaining also from harmful vices’ (Q – p. D III F IV – O).

⁵⁹⁶ ‘that those who mortify their bodies through abstinence may be refreshed in mind by the fruit of our labour’ (Q – p. D I F IV – O2).

⁵⁹⁷ ‘we humbly beseech...’ (S – D Sex. – P); ‘bowing before... your majesty’ (Q – F IV cin. – Sp); ‘the vows of the humble’ (Q – D III – O); ‘we humbly beseech’ (V – Pass. D. – O); ‘beseeching you most piously...’ (VD – Grat. act. – P); ‘the prayers of my humility’ (O – Seipso sac. – O); ‘prostrate before you with all my heart...’ (O – Familia – O); ‘...that we may never, in our pride, provoke your wrath, but rather, as your subjects, receive the gifts of your grace’ (O – Post. hum. – O); ‘the prayers of our humility’ (DO – Def. fra. – S); ‘Grant that your Church... may prosper through humility pleasing to you’ (PS – 15 June – O).

⁵⁹⁸ ‘may this blessing... never cause them to deviate from your will’ (Q – p. D I Wis – Sp).

⁵⁹⁹ ‘actus in beneplacito’ (N – D I Oct. – O); ‘tibi etiam placitis moribus dignanter derservire concedas’ (S – D Sex. – P); ‘qui tibi placuit’ (C – Conf. n. Pont. II – O); ‘she was always pleasing to you, both through her chastity and her profession of your virtues’ (C – Virg. II – O1); ‘may we please you with full and perfect devotion of body and soul’ (C – Ded. Eccl. – S1); ‘that they may love you with all their strength, and fulfil with all their love what is pleasing to you’ (O – Dev. am. – O); ‘that... cleansed of all defilement, we may be pleasing to you in body and mind’ (PS – 1 June – P); ‘that... their conduct may please you, and that they may serve you with a peaceful mind’ (PS – 25 July – O); ‘having spurned the world’s pleasures, he strove to please Christ the King alone...’ (PS – 25 Aug. – S); ‘grant that... we may please you in heart and deed’ (PS – 20 Oct. – S); ‘grant that... we may please you’ (Q – p. D IV F II – O).

⁶⁰⁰ ‘grant that we may always obey your... commands’ (Q – p. D II F III – P); ‘rejecting what does not please you, may we rather be filled with the delights of your commands’ (QP – p. D I F V – Sp); ‘that in carrying out your commands, we may please you both in will and in deed’ (PP – D I – O); ‘with mind and body equally prepared, may we carry out your commands with free minds’ (PP – D XIX – O); ‘that the precepts of your Only-Begotten Son may be observed at all times...’ (VD – Eccles. Pet. – O); ‘that our hearts may be devoted to your commands...’ (VD – Pro pace – O); ‘enlighten our hearts, that we may fulfil your commandments’ (O – Rem. pecc. – O); ‘you have commanded us to honour our father and mother’ (DO – Pat. et mat. – O); ‘that, with your mercy, we may fulfil what you command us to do’ (PS – 17 Mar. – O);

‘that... with hearts enlarged, we may run along the path of your commandments’ (PS – 13 May – S).

⁶⁰¹ ‘divini operis fructum exsequentes, pietatis tuae remedia maiora percipiant’ (PP – D XXIV – O); ‘ut reatus nostros munera sacra purificent, et recte vivendi nobis operentur effectum’ (PS – 14 Oct. – P).

The virtues are referred to in general terms⁶⁰², and more specifically the cardinal virtues⁶⁰³ and the profession of faith⁶⁰⁴; the latter is often linked to knowledge⁶⁰⁵. The role of the communion of saints is also mentioned⁶⁰⁶. 'To enjoy the divinity eternally' is presented as the ultimate goal⁶⁰⁷, as is eternal joy⁶⁰⁸, it being understood, of course, that this is attained only after having endured the tribulations of earthly life⁶⁰⁹. As for the various states of life, the text discusses not only chastity and virginity⁶¹⁰ but also marriage⁶¹¹ and the family⁶¹².

2.15 Theological Method

Having presented the theological elements proper contained in the prayers, we can now turn our attention to more general characteristics relating to the perspective and manner – in a sense, the methodology – in which these theological elements are expressed.

In most cases, the prayers relate to the liturgical occasion or to a mystery of the faith, but also to an existential situation – which is interpreted in its religious dimension –, sometimes with references to spiritual experience. It is very rare for them to reproduce dogmatic definitions.

On the other hand, several of them contain allusions to the Bible, for example when they invoke divine power⁶¹³, or when they recall the petitions that

⁶⁰² 'may he receive an increase in all virtues; ... and may he avoid the monsters of vice and be able to reach you, who are the Way, the Truth and the Life, more graciously' (O – Rege – O); 'an increase in virtues' (PS – 1 Sept. – O).

⁶⁰³ 'grant an increase in faith, hope and charity' (PP – D XIII – O); 'may he be strengthened by the merits of his own faith' (H – F VI part II – O2); 'by the firmness of that same faith...' (PP – D of the Holy Trinity – O); 'and may he rejoice in the integrity of his faith, and always exult in the tranquillity of the times' (C – Sum. Pont. – S2); 'thus, through your grace, strengthen us in faith and charity' (PS – 24 April – O); 'that... the true faith may always flourish' (VD – Fid. prop. – P); 'that, by the steadfastness of that same faith, we may always be protected from all adversity' (PP – D Ss. Trin. – O).

⁶⁰⁴ 'whose testimony... they professed not by speaking, but by dying' (N – Saints Innocents – O).

⁶⁰⁵ 'who have already come to know you through faith' (E – Epiphany of the Lord – O); 'that, enlightened and instructed by the grace of the same Holy Spirit, we may truly recognise you and love you faithfully' (PS – 2 Feb. – O5); 'grant us... to know you alone as the true God, and Jesus Christ whom you sent, in such a way that we may be counted for ever among the sheep who hear his voice' (PS – 18 Mar. – O); 'we have come to know the Incarnation of Christ your Son' (C – St Mary I, Sab. I – P).

⁶⁰⁶ 'whose intercession we trust will deliver us' (N – St John – S); 'that those who implore his help may obtain the fulfilment of their petition...' (N – St Thomas – O); 'whom we had as Teacher of life on earth, may we be worthy to have as intercessor in heaven' (C – Doct. – O); 'that we may experience the hallmarks of his way of life, and receive the benefits of his intercession' (C – Abb. – P).

⁶⁰⁷ 'that we... may be filled with the eternal enjoyment of your divinity' (PP – Ss. Corp. – P).

⁶⁰⁸ 'that we may be delivered from present sorrow and enjoy eternal joy' (C – Feast of the Blessed Virgin Mary – O).

⁶⁰⁹ 'grant that, living justly and piously in this world, we may be worthy to reach our heavenly homeland' (PS – 6 Feb. – O); 'grant us, through his merits and prayers, to live so blamelessly that we may be worthy to attain eternal joys' (PS – 10 Feb. – O); 'that, by renouncing earthly things, we may attain eternal joys' (PS – 23 Feb. – O);

'that they may despise earthly things and always aspire to heavenly things' (PS – 4 March – O); 'that we may... accomplish the works you command, and attain the rewards you promise' (PS – 1 May – O); 'grant us... to live according to angelic ways; so that, having renounced all earthly things, we may be worthy to enjoy eternal joys' (PS – 1 June – O); 'that, praying ceaselessly and subjecting our bodies to service, we may be worthy to attain heavenly glory' (PS – 4 June – O); 'that... whilst striving on earth, we may be worthy to be crowned in heaven' (PS – 31 July – O); 'grant that we... may act and teach in such a way that we may attain eternal rewards' (PS – 27 Aug. – O); 'grant us... that, ever striving for greater perfection, we may be happily led to the summit of your glory' (PS – 10 Nov. – O).

⁶¹⁰ 'May our hearts and bodies be renewed by the vigour of chastity and the freshness of purity' (O – Post. cont. – P); 'the flower of virginity' (PS – 2 Dec. – O).

⁶¹¹ 'for the sacred law of marriage' (VD – for the betrothed – S); 'graciously assist the institutions through which you have ordained the propagation of the human race: so that what is united by you may be preserved with your help' (VD – for the betrothed – O1 p. Pater n.); 'institutae providentiae tuae' (VD – pro spons. – P).

⁶¹² 'may you firmly establish our families in your peace and grace' (E – S. Fam. – S).

⁶¹³ A – D I – O; A – F VI, fourth week of Lent – O; A – D IV – O (cf. Ps 79); 'ne tardaveris' (A – F IV, fourth week of Lent – O2); cf. Ps 69.

as the people did in the Temple of Jerusalem⁶¹⁴ and the Psalmist's prayer⁶¹⁵ or when they refer to various events from the Old Testament (Abel's sacrifice, the Exodus from Egypt, the story of Tobit, the three young men in the furnace)⁶¹⁶. The prayers refer more frequently to the New Testament, particularly when they comment on the theme of the feast being celebrated⁶¹⁷ but also when they draw on teachings from the Gospels and the Acts of the Apostles⁶¹⁸. Furthermore, some contain allusions to events in the lives of the saints – and, more specifically, to hagiographical traditions⁶¹⁹ – but also to the history of the Church⁶²⁰.

As regards passages with a predominantly biblical focus, there are a number of anthropomorphic statements concerning God⁶²¹, particularly regarding his relationship with humankind⁶²² (see also 2.1 above).

From a stylistic perspective, there are a large number of remarkable associations of ideas and plays on words⁶²³. The style conveys a distinctive atmosphere of measured solemnity, restrained enthusiasm and profound spirituality.

3. Results and conclusions

In conclusion, the examination we have just carried out of the theological themes and ideas contained in the 1962 *Missale Romanum* enables us to identify three general principles:

⁶¹⁴ A – D I – P; cf. Ps 67:29ff.

⁶¹⁵ QP – p. D I F V – Sp; cf. Ps 118:47ff.; 127.

⁶¹⁶ 'pari benedictione, sicut munera Abel' (PP – D VII – S); 'qui sitiendi populo fontem viventis aquae de petra produxisti...' (O – Pet. comp. – O); 'qui transtulisti patres nostros per Mare Rubrum...' (O – Navig. – O); 'you gave the blessed Archangel Raphael to Tobias... as a companion on his journey' (PS – 24 Oct. – O); A – Saturday of the Fourth Week in Ordinary Time – O6; PO – Saturday – O6.

⁶¹⁷ E.g. 'Thou didst command that Thy Son... should be called Jesus' (N – Feast of the Holy Name of Jesus – O); 'Thou didst reveal the Star as a guide to the Gentiles' (E – Epiphany of the Lord – O); 'To your Apostles you gave the Holy Spirit' (PO – F II – O); 'you delivered blessed Peter, walking upon the waves... and Paul... from the depths of the sea' (V – Feasts of Sts Peter and Paul – O); 'who at the sixth hour... ascended the cross...' (V – Passion of the Lord – P); 'ad annuntiandum incarnationis tuae mysterium Gabrielem Archangelum elegisti' (PS – 24 March – O); 'ad praeparandas Unigeniti tui vias' (A – D II – O); etc.

⁶¹⁸ E.g. 'may He lead all, as the Son promised, to the truth' (PO – F IV – O); 'may He set us ablaze with the fire... which the Lord... sent upon the earth' (PO – Sab – O2); 'Come, you who are blessed...' (V – Pass. D. – O); 'that, with the gates open, through the coming of the Most High King, they may be worthy to enter the heavenly kingdom' (VD – Ben. Abbatissae – S); 'that they may be worthy to reach the heavenly wedding feast of the Lamb' (VD – Pr. religiosarum – P); 'mitte operarios in messem tuam' (VD – Voc. eccl. – O); 'qui beatum Petrum Apostolum a vinculis absolutum, illaesus abire fecisti' (O – Capt. – O); 'at the heavenly banquet, grant that we... may recline clothed in the wedding garment' (PS – 21 June – S); 'that... we may rejoice that our names are written in heaven by virtue of eternal predestination' (N – Holy Name of Jesus – P); 'to those who leave everything behind in this world for your sake, you have promised a hundredfold in the future and eternal life...' (PS – 22 June – O);

'among the sheep who hear his voice...' (PS – 18 March – O); 'admitted to the sacred... table, we have joyfully drawn water from the fountains of the Saviour' (PS – 1 July – P); 'God, in whom we live, move and have our being' (O – Pet. pluv. – O); 'You choose the weak of the world to confound the strong' (PS – 13 Nov. – O).

⁶¹⁹ E.g. 'who caused the soul of thy blessed Virgin Scholastica, to show the way of innocence, to ascend to heaven in the form of a dove...' (PS – 10 Feb. – O); 'Monica's tears...' (PS – 4 May – O); 'with your precious... Body, you deigned to restore her in a marvellous way...' (PS – 19 June – O); etc.

⁶²⁰ E.g. 'in the glorious discovery of the life-giving Cross, you worked miracles of your Passion...' (PS – 3 May – O); 'pro fidei dilatatione...' (PS – 2 Sept. – P); 'universa in Christo instauranda...' (PS – 3 Sept. – O); etc.

⁶²¹ E.g. 'aurem tuam accomoda' (A – D III – O); 'inclina... aurem tuam' (DO – Uno def. – O); 'praetende... dexteram caelestis auxilii' (Q – p. D III Sab – Sp); 'dextera tua' (QP – p. D I Sab – Sp); 'dextera tua protegente' (O – Res publ. – O); 'dexterarum tuarum virtute' (O – Defens. – O); 'tibi in odorem suavitatis offerimus' (PS – 13 May – S); etc.

⁶²² E.g. 'nos conspicias' (PS – 14 Oct. – O; PS – 11 Nov. – O); 'non desinis propitius intueri' (PS – 26 Sep. – O); 'qui respicis terram' (O – Temp. terraem. – O); etc.

⁶²³ E.g. 'humana vetustas... huius sacramenti novitas natalis' (N – Nat. M2 – P1); etc.

1. The perspective of the official prayers of the Missal is fundamentally religious and existential; it is the way in which a believer views, thinks about and speaks of a subject, though this believer does not present themselves in an individualistic manner but as a collective ecclesial subject. 2° The sources of the theological concepts set out are, above all, a spiritual experience that the Church has accumulated and deepened, but also Holy Scripture, which is, however, not used as a basis for demonstration but as the foundation and an integral part of the spiritual life of Christians.

3° Dogmatic formulations – or, more precisely, elements of such formulations – are encountered only on certain very specific occasions, and even then they are presented neither in a polemical nor in a kerygmatic form, but rather as an integral and self-evident part of Christian thought and speech.

We have therefore confirmed the thesis we set out at the beginning of this presentation: when she prays, the Church, in her liturgy, presents herself before God to entrust to him the diverse and varied problems she faces. In doing so, she expresses the truth, beauty and depth of her faith; yet she does not seek to engage in theological reflection, nor in apologetics or proclamation. These dimensions are found in the prayers only insofar as they are constitutive of the life of the Church in its entirety – a life which is expressed indirectly in the prayers. On the contrary, there is rather a marked restraint, particularly with regard to the use of technical terms drawn from speculative theology. Perhaps this attitude can be explained by the antiquity of these texts in general⁶²⁴.

But this does not mean that the prayers lack any theological substance. On the contrary: precisely because of this restraint, and because, above all, the liturgy is about standing before God, and because, in a certain sense, these prayers constitute a theological discourse, they are important testimonies to a theology lived out within the Church in the deepest sense⁶²⁵. Perhaps there is no more effective defence and propagation of the Catholic faith than this unanimity of the Church's voice when she speaks to her God.

The abbreviations refer to the **Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum Summorum Pontificum cura recognitum**, **Editio iuxta typicam**, published and printed by Benziger Brothers Ltd, the printers of the Holy See and the Sacred Congregation of Rites, New York... 1962. Each consists of three parts: x – x – x (for example, for the prayer for the 1st Sunday of Advent: A – D I – O), in accordance with the following principles:

· The first part designates the period of the liturgical year (*Proprium de tempore*) or, where applicable, the form of the Mass (following the order of the Missal):

A = Advent (*Tempus Adventus*)

N = Christmas Season (*Tempus Nativitatis*)

E = Epiphany Season (*Tempus Epiphaniae*)

PE = Sundays after Epiphany (*Tempus per annum ante Septuagesimam*)

⁶²⁴ As I pointed out earlier, I have deliberately set aside the historical issue. However, to make matters perfectly clear, I shall simply point out that this antiquity also applies, to a certain extent, to the new Mass formularies (of the 1962 *Missale Romanum*); indeed, when drafting the new prayers, great care was taken to follow the principles and style of the older prayers – including the very oldest ones – of the Missal.

⁶²⁵ In this context, what Mr VIGUÉ says ('La Liturgie et la théologie' in: *Liturgia...*, p. 27) is particularly important: 'The Roman liturgy emanates from a Church that has never faltered and whose head received, from the very mouth of Christ, a special promise of indefectibility'. In the same vein, DALMAIS (in: **La Liturgie...**, p. 225, note) states: '[The Roman liturgy] offers the particular guarantee of expressing the belief of the Mother and Teacher of the Churches and of being organised under the immediate responsibility of the Supreme Pontiffs, who themselves drafted many of its most important texts.'

S = Septuagesima / before Lent (*Tempus Septuagesimae*)
 Q = Lent (*Tempus Quadragesimae*)
 QP = Passiontide (*Tempus Passionis*)
 H = Holy Week (*Hebdomada Sancta*) OC =
 Easter Octave (*Octava Paschae*) PA = Easter
 Season (*Tempus Paschatis*)
 AS = Season of the Ascension (*Tempus Ascensionis*)
 PO = Pentecost and the Octave of Pentecost (*Octava Pentecostes*)
 PP = Time after Pentecost (*Tempus per annum post Pentecosten*)
 T = Additional Prayers (*Tabula orationum*)
 PS = Proper of the Saints (*Proprium Sanctorum*)
 C = Common of the Saints (*Commune*
Sanctorum) V = Votive Masses (*Missae votivae*)
 VD = Votive Masses for various occasions (*Missae votivae ad diversa*)
 O = Miscellaneous Prayers (*Orationes diversae*)
 D = Masses for the dead (*Missae defunctorum*)
 DO = Prayers for the dead (*Orationes diversae pro defunctis*)

In the second part, the letter *D* denotes Sunday, the letter *F* denotes the days of the week, and further details or Roman numerals are added, for example, for the Four Seasons: *Quatuor Temporum*, for feasts (*In Nativitate Domini* etc.; *In Octava* etc.), other forms for the day (*Ad I. Missam* etc.), with the prepositions '*in*' and '*ad*' omitted, and '*p.*' meaning '*post*' (e.g. Q – p. D I F II = *post dominicam I feria secunda*). *Sab* stands for Saturday. The forms of the *Proprium Sanctorum* (PS) are accompanied by the date of the saint's feast day (e.g. 29 Nov.); in the case of an additional commemoration, the saint's name is given (in abbreviated form). Other abbreviations (e.g. concerning the communes and votive Masses) consist of the first letters of the full name.

The third part refers to the prayers themselves:

O = *Oratio*
 S = *Secreta*
 P = *Postcommunio*
 Sp = *Super populum*

Where a form contains several prayers, these are numbered using Arabic numerals. Generally speaking, prayers that appear more than once are referenced by the first instance in which they appear.

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