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## **The Collects at Sunday Mass: An Examination of the Revisions of Vatican II<sup>1</sup>**

### **Introduction**

The collect, called the “opening prayer” in our present English missal, is the first proper Mass prayer. The Latin text is always just a single sentence. Because of its brevity, it is easy to discount the collect’s importance. But the collect is the true proper prayer of the day and, as such, it is uniquely expressive of the liturgical day. On Sundays and days with the rank of feast or higher the collect is also prayed at all the Hours of the Liturgy of the Hours save Compline so that a person who goes to Mass and prays the Hours on a given Sunday or solemnity prays the same collect six times. The collects for Sunday and Holy Days, that is the days of obligation,<sup>2</sup> are especially important for they are the only collects which the majority of the faithful hear year after year.

The set of Sunday and Holy Day collects in the Vatican II missal is not the same as the set found in the 1962 missal, but scholars have not yet devoted much attention to exploring the

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<sup>2</sup>The six traditional Holy Days of Obligation in the dioceses of the United States are the Nativity of the Lord, the Solemnity of Mary Holy Mother of God (formerly, the Circumcision of the Lord), the Ascension of the Lord, the Assumption of the Blessed Virgin Mary, All Saints, and the Immaculate Conception of the Blessed Virgin Mary.

extent and character of the differences.<sup>3</sup> The task is enormously complex because of the multiplicity of texts involved, and the present essay is only a modest beginning.

By using quantitative analysis as a tool, this article first establishes the extent to which the 1970 missal includes the Sunday and Holy Day collects of the 1962 missal, incorporates collects drawn from other Mass books,<sup>4</sup> and introduces collects that are new. The quantitative analysis finds that the corpus of Sunday and Holy Day collects in the 1970 missal is significantly different from that of the 1962 missal without, however, replicating in any subsection the contents of the corresponding subsection of another Mass book. The post-Vatican II editors made changes to the ancient collects and composed new ones. For this reason, the essay also examines editorial practices at work in the selection and revision of ancient orations and in the confection of new collects.

The significance of the material changes in the collects increases greatly if it signals substantive changes in the theological or spiritual import of the resulting corpus of collects. For this reason, our quantitative analysis is followed by a comparative examination of the four Advent Sunday collects<sup>5</sup> of the respective missals in order to ascertain whether the two sets express the same truths of faith and accent the same aspects of Christian existence, and if they do not, to identify the key differences. This second level of inquiry finds that when the Church

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<sup>3</sup>A noteworthy exception is Lorenzo Bianchi, "A Survey of the Theology, History, Terminology, and Syntax in the Prayers of the Roman Missal," in *Theological and Historical Aspects of the Roman Missal*, The Proceedings of the Fifth International Colloquium on Historical, Theological, and Canonical Studies on the Roman Catholic Liturgy (Kingston and Surbiton: Centre International d'Études Liturgiques, 2000), 127-64 which is briefly discussed below.

<sup>4</sup>The revisers mined ancient liturgical codices.

<sup>5</sup>That is, those of the first season of the liturgical year.

prays the 1970 Advent collects she assumes a markedly different posture before God and seeks very different things from him compared to her posture and petitions in praying the 1962 set.

Because the Advent Sunday collects comprise the smallest single subset of Sunday or Holy Day collects, it would be a serious error to draw conclusions about the whole corpus of Sunday and Holy Day collects in the 1970 missal on the basis of these findings. Nevertheless, the extent both of the material changes in the full set of collects and of the substantial changes in the Advent Sunday collects raises the question of whether the new corpus of collects expresses a significantly different understanding of relations between the Lord and his Church, and whether, in consequence, it forms the faithful who pray by means of it differently from the way in which its predecessor formed previous generations. Needless to say, this question deserves serious scholarly attention. Unless we know how our present liturgical texts are like and unlike those used by earlier generations, and how we may be different on their account, our understanding of our liturgy and its history, and possibly of our own graced lives in Christ, will be deficient.

The present study is based on the Latin texts of the typical editions of the respective missals. Unless otherwise noted, everything said of the *Missale Romanum (1970)*, the first typical edition of the Vatican II missal, is also true of the second and third typical editions – *Missale Romanum (1975)* and *Missale Romanum (2002)*, respectively. Because some of the facts presented in this essay suggest editorial practices that some may find disturbing, it is important to say at the outset that the object of this study is not to raise questions about the legitimacy of the Vatican II missal or in any way to undermine its authority. Rather, the goal is to identify, as we are able, the unique features of the new missal and so gradually come to understand its place in the Western liturgical tradition. Lastly, unless otherwise indicated, the translations are my own. These are provisional, in part because textual difficulties attach to a

number of the ancient orations and resolving them lies beyond the scope of the present study.

### Quantitative Analysis

There are sixty-six Sunday and Holy Day collects in each missal. Table 1 indicates the number of collects in the 1970 missal that are 1) from the 1962 missal, 2) from other Mass books or liturgical collections, 3) new compositions.

Table 1: Sources of Sunday and Holy Day Collects in *Missale Romanum (1970)*

	Total #	From the 1962 Missal <sup>6</sup>	From other Missals	New Compositions
Solemnities <sup>7</sup>	6	6	0	0
Sundays <i>per annum</i> <sup>8</sup>	32	21	10	1
<b>Subtotal</b>	<b>38</b>	<b>27</b>	<b>10</b>	<b>1</b>
Advent	4	0	4	0
Christmas	8	4	2	2
Lent	6	1	3	2
Easter	10	2	5	3
<b>Subtotal</b>	<b>28</b>	<b>7</b>	<b>14</b>	<b>7</b>
<b>Total</b>	<b>66</b>	<b>34</b>	<b>24</b>	<b>8</b>

Of the sixty-six collects in question, thirty-four are from the 1962 missal and thirty-two

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<sup>6</sup>This column tallies only the Sunday and Holy Day collects of the 1962 missal. If a particular 1970 collect came from the 1962 missal but was not a Sunday or Holy Day collect there, it is counted in the “Other” column.

<sup>7</sup>Included here are Trinity Sunday, Corpus Christi, the Assumption, All Saints Day, Christ the King, and the Immaculate Conception. These solemnities, whether or not they are observed on Sunday, either fall outside the proper seasons or are not calculated with respect to them. The remaining Holy Days belong to the Christmas or Easter season.

<sup>8</sup>Sundays *per annum*. *Per annum* [through the year] is the Latin designation for what the English missal calls “Ordinary Time.”

are from other Mass books or are new compositions – indicating that slightly more than half the collects were retained from the previous missal and just under half were either imported from elsewhere or newly minted. The distribution over the course of the liturgical year, however, is not nearly so even. Whereas 100% of the collects for the solemnities, and 71% of the collects for the Sundays that fall outside the proper seasons<sup>9</sup> come from the 1962 missal, only 25% of the collects for proper seasons are from the 1962 missal.

The material difference between the 1962 and 1970 collects is actually much greater than Table 1 indicates because the table does not show how many of the prayers taken from earlier missals were edited prior to inclusion in the new missal or how many were put to significantly different uses. The first of these is shown in Table 2 below.

Table 2: Edited<sup>10</sup> and Unedited 1970 Collects according to Sources and Seasons

	Collects from 1962 Missal	<b>Unedited from 1962</b>	<b>Edited from 1962</b>	Collects from other Mass books	<b>Unedited from other Mass books.</b>	<b>Edited from Other Mass books.</b>
Solemnities	6	<b>4</b>	<b>2</b>	0	<b>0</b>	<b>0</b>
Sun. <i>per an.</i>	21	<b>15</b>	<b>6</b>	10	<b>5</b>	<b>5</b>
Subtotal	27	<b>19</b>	<b>8</b>	10	<b>5</b>	<b>5</b>
Advent	0	<b>0</b>	<b>0</b>	4	<b>1</b>	<b>3</b>
Christmas	4	<b>1</b>	<b>3</b>	2	<b>1</b>	<b>1</b>
Lent	1	<b>1</b>	<b>0</b>	3	<b>1</b>	<b>2</b>
Easter	2	<b>0</b>	<b>2</b>	5	<b>1</b>	<b>4</b>
Subtotal	7	<b>2</b>	<b>5</b>	14	<b>4</b>	<b>10</b>
Total	34	<b>21</b>	<b>13</b>	24	<b>9</b>	<b>15</b>

<sup>9</sup>The proper seasons of the 1970 missal are Advent, Christmas, Lent and Easter.

<sup>10</sup>Only collects that were revised in a way that changed the denotative or connotative import of the original are counted as edited.

Only twenty-one of the sixty-six Sunday and Holy Day collects of the 1970 missal come directly from the Sunday and Holy Day collects of the 1962 missal – that is, 32%. Many of the collects common to both missals, however, are not used in the same way in each, nor do they appear in the same order in the two missals. For example, collects previously used to express sentiments proper to a particular season have been moved to ordinary Sundays.<sup>11</sup> The many changes in the days on which particular collects are used and in the order in which they appear are impossible to quantify.<sup>12</sup> It suffices to acknowledge that the new corpus of Sunday and Holy Day collects differs greatly from its predecessor.

The thirty-two Sunday and Holy Day collects of the 1962 missal that were not included among the Sunday and Holy Day collects of the 1970 missal met different ends. Ten appear in the 1970 missal without textual change as ferial or votive mass collects;<sup>13</sup> two appear in edited form as ferial collects;<sup>14</sup> twenty were set aside.<sup>15</sup> A bit more precisely than Table 1 is able to

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<sup>11</sup>The collects of the Sunday within the Octave of Christmas and of the fourth and fifth Sundays of Paschal time in the 1962 missal are the collects of the third, twenty-first, and tenth Sundays *per annum*, respectively, in the 1970 missal.

<sup>12</sup>This, of course, is complicated by revisions to the calendar.

<sup>13</sup>The 1962 collects of the first and third Sundays of Advent are the 1970 collects of Friday of the first week and Thursday of the second week of Advent, respectively; the 1962 collect of the third Mass of Christmas is the 1970 collect of December 30; the 1962 collect of Sunday within the Octave of the Epiphany is the 1970 collect of first week *per annum*; the 1962 collect of the third Sunday after the Epiphany is the 1970 collect of Saturday after Ash Wednesday; the 1962 collect of Sunday *in Albis*, the Octave day of the Pasch, is the 1970 collect of Saturday of the seventh week in Paschal time; the 1962 collects of the fourteenth, fifteenth and twenty-third Sundays after Pentecost are the 1970 collects of Tuesday of the second week, Monday of the third week, and Friday of the fifth week of Lent, respectively; the 1962 collect of Pentecost Sunday is the 1970 collect of the first votive Mass of the Holy Spirit.

<sup>14</sup>The 1962 collects of the fourth Sunday of Advent and seventh Sunday after Pentecost appear in edited form as the 1970 collects of the Thursdays of the first weeks of Advent and Lent, respectively.

show, these thirty-two collects were supplied for as follows: 1) two orations, a ferial collect and a feast day post communion prayer, were adopted from the 1962 missal – the former was emended, the latter not;<sup>16</sup> 2) twenty-two orations were taken from ancient liturgical codices – eight were adopted without change<sup>17</sup> and fourteen were edited;<sup>18</sup> 3) eight collects are modern compositions.

In order to appreciate more fully the constitution of our present missal, we must look more closely at the ways in which old orations were selected and new ones were composed.

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<sup>15</sup>The collects of the third Sunday in Advent; the Sunday between the Circumcision and the Epiphany (the Most Holy Name of Jesus); Sunday within the Octave of the Epiphany (Holy Family); fourth Sunday after the Epiphany; Septuagesima, Sexagesima, and Quinquagesima Sundays; the first, second, third, and fourth Sundays of Lent; Passion Sunday; Ascension Thursday; the ninth, seventeenth, eighteenth, twentieth, twenty-first, twenty-second and twenty-fourth Sundays after Pentecost.

<sup>16</sup>The collects of the eleventh Sunday *per annum* and the fourth Sunday of Advent, respectively.

<sup>17</sup>The collects of the third Mass of the Nativity of the Lord; the first Sunday of Lent; the second Sunday in Paschal time; Pentecost Sunday; the fourth, fifth, thirteenth, and twenty-fourth Sundays *per annum*.

<sup>18</sup>The collects of the first, second, and third Sundays of Advent; the second Sunday after the Nativity of the Lord; the third, fourth, and fifth Sundays of Lent; the third, fourth, fifth and seventh Sundays in Paschal time; the sixteenth, eighteenth, and twenty-third Sundays *per annum*.

In the first and second typical editions of the new missal, the same collect is used on the fifth Sunday of Paschal time and the twenty-third Sunday *per annum*. The repetition is eliminated from the third typical edition which presents a different collect for the fifth Sunday in Paschal time.

The new collect reproduces a portion of a *secret* or *super oblata* in the Mass for the newly baptized celebrated on Tuesday within the Octave of Easter attested in Eugenio Moeller and Joanne Maria Clément, eds., *Corpus Orationum* vol. 1, Corpus Christianorum Series Latina 160A (Turnholt: Brepols, 1992) n. 637. This suggests that the new collect is either a radically edited version of *CO I*, n. 637 or a centonization for which *CO I*, n. 637 is but one source. It is also possible that the new collect reproduces the whole of an ancient oration that is not included in the *Corpus Orationum* volumes which are described and discussed more fully below in the body of the essay.

## The Selection of Collects

Lists of the sources of the collects of the 1970 missal began to be published shortly after it appeared.<sup>19</sup> From these scholars could learn the age of particular collects,<sup>20</sup> but not how widely the prayer was used, for how long, in what liturgical settings or, frequently, whether it appears in the new missal in a revised form. Between 1992 and 1999 eleven volumes of orations were published as part of *Corpus Christianorum Series Latina* under the title *Corpus Orationum* [Corpus of Orations].<sup>21</sup> These volumes present, in alphabetical order, all the orations contained in two-hundred-one extant Latin liturgical codices<sup>22</sup> – 6,829 different orations in all. For each, the editors list every codex in which the prayer appears, identify the way it is used in each manuscript, and cite the textual variations. Separate lists in each volume date the codices.

It is from the relevant entries in the *Corpus Orationum* volumes that we are able to state above that eight of the twenty-two collects that came to the 1970 missal from ancient codices

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<sup>19</sup>See A. Dumas, “Les Sources du Nouveau Missel Romain,” *Notitiae* 7 (1971): 37-42, 74-77, 94-95, 134-136, 276-280, 409-410; Anthony Ward and Cuthbert Johnson, “The Sources of the Roman Missal (1975),” *Notitiae* 22 (1986): 445-747 and 32 (1996): 7-179. Ward and Johnson also cite earlier editions of the *Missale Romanum* and Placide Bruylants, *Les Oraisons du Missel Roman*. Dumas headed the *Consilium* study group that revised the orations of the missal.

<sup>20</sup>The presence of an oration in a particular ancient codex means only that it is at least as old as that codex. It may be much older.

<sup>21</sup>Eugenio Moeller and Joanne Maria Clément, eds., *Corpus Orationum*, vol. 1-11, *Corpus Christianorum Series Latina* 160 (Turnholt: Brepols, 1992-1999). Hereafter *Corpus Orationum* = *CO*.

<sup>22</sup>A few of the codices are earlier than the eighth century. The rest date from the eighth through the sixteenth centuries, although all are prior to the Council of Trent. The earliest, *Rotulus* of Ravenna, is dated fifth/sixth century.



were incorporated without any textual change and fourteen were emended. Relevant *Corpus Orationum* entries also indicate that:

1. Five of the twenty-two orations appear in only one of the two-hundred-one codices included in the *Corpus Orationum* volumes.<sup>23</sup>
2. Eleven of the twenty-two selected orations have no history of ever having been used as the principal collect of Sunday Mass before serving as such in the 1970 missal.<sup>24</sup>
3. None of the emendations made to the ancient orations by the post Vatican II editors corresponds to a variant reading in the manuscript tradition.

In contrast, a similar examination of the thirty-two Sunday and Holy Day collects of the 1962 missal that were not retained in the cycle of Sunday and Holy Day collects of the 1970 missal finds:

1. Except for the collects of the modern feasts of the Holy Family and Holy Name of Jesus (established in 1893 and 1721 respectively), all had been in continual use from the eighth century until the sixteenth when they were incorporated into the Tridentine missal.
2. All are used on Sundays or Holy Days in the ancient codices, and usually on the same Sunday or Holy Day as in the 1962 missal.<sup>25</sup>

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<sup>23</sup>The collects of the third Sunday of Advent (*Rotulus* 25), the second Sunday in Paschal time (*Gothicum* 309), the fourth Sunday *per annum* (*Veronense* 432), the twenty-fourth Sunday *per annum* (*Veronense* 1045), and the thirty-first Sunday *per annum* (*Veronense* 486). The modern critical edition of the *Gothicum* is Leo Cunibert Mohlberg, ed., *Missale Gothicum* (*Vat. Reg. lat. 317*), *Rerum Ecclesiasticarum Documenta, Series maior, Fontes 5* (Rome: Casa Editrice Herder, 1961). Critical editions of both *Rotulus* and the *Veronense* are found in Leo Cunibert Mohlberg, Leo Eizenhöfer, Petrus Siffrin, eds., *Sacramentarium Veronense*, *Rerum Ecclesiasticarum Documenta, Series maior, Fontes 1* (Rome: Casa Editrice Herder, 1956).

<sup>24</sup>The collects of the first, second, and fourth Sundays of Advent; the fifth Sunday of Lent; the second Sunday in Paschal time; the fourth, thirteenth, sixteenth, eighteenth, nineteenth, twenty-fourth, and thirty-first Sundays *per annum*. In addition, it is not clear that the collect of the third Sunday of Advent (*Rotulus* 25) ever served as the collect of a Sunday Mass.

<sup>25</sup>Twenty-one are used on the very same days to which they are assigned in the 1962 missal. Eight of the collects of Sundays after Pentecost appear one week earlier in the ancient Mass books than they do in the 1962 missal, and therefore in the same sequence. The remaining

3. Save only the collect of the first Sunday of Advent to which *quaesumus* [we beseech you] has been added, none appears in a form not attested in an earlier codex.

Those responsible for the post-Vatican II revision drew on a variety of weaker currents – sometimes even unique sources, often revised what they selected, and frequently put adopted or adapted texts to unprecedented uses. Those responsible for the Tridentine missal, in contrast, drew from strong currents in the antecedent liturgical tradition and accepted what they selected without emending the text or changing the usage. When the revisers replaced these thirty-two 1962 Sunday and Holy collects they departed from at least twelve hundred years of verifiable liturgical practice, not simply the four hundred years represented by the Tridentine missal, for they did not replace these long-favored prayers with others of comparable antiquity or prominence.<sup>26</sup> Rather they substituted collects that we must regard, in light of the many adjustments made to both the texts and their uses, to be largely of their own making.

### **The Composition of New Collects**

Eight of the Sunday and Holy Day collects in the 1970 missal are new compositions. These were crafted in three different ways. Three of the new collects are the product of a method called “centonization” – that is, they were woven together from phrases taken from two

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collect, that of the twenty-third Sunday after Pentecost, was used on a variety of *post Pentecosten* Sundays in the ancient Mass books – that is, unlike the others, it had not become associated in antiquity with only one particular *post Pentecosten* Sunday.

<sup>26</sup>We say twelve hundred years only because the dearth of manuscript evidence prevents investigation beyond the middle of the eighth century.

or three existing orations.<sup>27</sup> Four of the new collects are composed of phrases adapted from texts of another genre – either scripture or patristic sermons.<sup>28</sup> Lastly, one new collect was composed from scratch by the modern editors.<sup>29</sup> In addition, some 1970 collects are part 1962 collect and part new composition. Two such hybrids are the collects of the solemnities of the Most Holy Trinity and Christ the King.<sup>30</sup>

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<sup>27</sup>The collect of the third Sunday in Paschal time combines *Gelasian Vetus* 515 and *Veronense* 1148; that of the sixth Sunday in Paschal time combines *Veronense* 229, *Veronense* 1282, and *Gelasian Vetus* 504; that of the twenty-fifth Sunday *per annum* combines *Veronense* 493 with *Liber Mozarabicus Sacramentorum* 1374.

The modern critical edition of the *Gelasianum Vetus* is Leo Cunibert Mohlberg, Leo Eizenhöfer, Petrus Siffrin, eds., *Liber Sacramentorum Romanae Aeclesiae ordinis anni circuli: (Cod. Vat. Reg. Lat. 316/Paris Bibl. nat. 7193, 41/56): (Sacramentarium Gelasianum)*, *Rerum Ecclesiasticarum Documenta, Series maior, Fontes 4* (Rome: Casa Editrice Herder, 1960). The *Liber Mozarabicus Sacramentorum* is found in Marius Férotin, ed., *Le Liber Mozarabicus Sacramentorum et Les Manuscrits Mozarabes, Réimpression de l'édition de 1912, et bibliographie générale de la liturgie hispanique, préparées et présentées par Anthony Ward, S.M. et Cuthbert Johnson, O.S.B.*, *Bibliotheca "Ephemerides Liturgicae" Subsidia 78; Instrumenta Liturgica Quarreliensia 4*, (Rome: C.L.V. Edizioni liturgiche, 1995).

<sup>28</sup>The collect of the second Sunday of Lent is adapted from a Mozarabic preface, *Liber Mozarabicus Sacramentorum* 385, and the collect of the solemnity of the Ascension from Saint Leo the Great's *Sermo de Ascensione* 14 [PL 54, 396b]. The collect of the Baptism of the Lord draws heavily on scripture. The new collect of the fourth Sunday of Lent is a hybrid which contains part of an ancient oration (*Gelasian Vetus* 178), part of an ancient sermon (St. Leo the Great, *Sermo on Lent 2* [PL 54, 270b]), and a bit of new composition. This prayer is discussed in more detail in the body of the essay.

<sup>29</sup>The collect of the Feast of the Holy Family.

<sup>30</sup>In Table 2 these appear in the column titled "Edited from 1962." The 1962 and 1970 collects for Christ the King are presented and discussed briefly in the body of the essay. The collects for Trinity Sunday are:

1962	1970
Omnipotens, sempiterna Deus, qui dedisti famulis tuis in confessione verae fidei, aeternae Trinitatis gloriam agnoscere, et in potentia maiestatis adorare Unitatem: quaesumus: ut eiusdem fidei firmitate, ab omnibus semper muniamur adversis.	Deus Pater, qui, Verbum veritatis et Spiritum sanctificationis mittens in mundum, admirabile mysterium tuum hominibus declarasti, da nobis, in confessione verae fidei, aeternae gloriam Trinitatis agnoscere, et Unitatem adorare in potentia maiestatis.

Our concern in what immediately follows is not so much the methods used to create new collects, but the ways in which the methods were applied – that is, the editorial practices or judgments that become evident when the new compositions are compared with their contributing sources.

### a) Editorial Discretion in the Selection of Texts

First, when composing new collects by means of centonization, the editors sometimes took phrases from orations that had no clear thematic connection to the setting of the collect into which they were incorporated. Also, in centonizing the editors did not always select substantial chunks of the source texts. Sometimes they only took the smallest bits – for instance, a prepositional phrase. The collect of the sixth Sunday in Paschal time is an example of both the above named practices. To produce it, the revisers wove phrases from three sources: 1) the preface of a Mass celebrated on the fast days following Pentecost, 2) a postcommunion prayer for the feast of Saint John the Evangelist in December, and 3) the collect of the Mass celebrated on the first anniversary of Baptism received the previous Pasch.<sup>31</sup>

<p>Almighty, everlasting God, who granted your servants in confession of the true faith to acknowledge the glory of the eternal Trinity, and to worship the Unity in the power of majesty; we beseech you: that in the steadfastness of the same faith we may ever be defended from all adversities.</p>	<p>O God, who sending the Word of truth and Spirit of sanctification into the world have revealed your wondrous mystery to all men; grant us, in confession of the true faith, to acknowledge the glory of the eternal Trinity and to worship the Unity in power of majesty.</p>
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For a discussion of the changes made in the collect for Trinity Sunday see Lauren Pristas, “*Missale Romanum* 1962 and 1970: a Comparative Study of Two Collects,” *Antiphon* 7.3 (2003), 29-33.

<sup>31</sup>*Veronese* 229, *Veronese* 1282 and *Gelasian Vetus* 504, respectively. Only the last of the three appears in more than one codex. *CO* II, n. 1308 cites twenty-three codices dating from the eighth through the sixteenth centuries that use the prayer in two different settings: as the *super populum* of the Wednesday following the third Sunday *post Pascha*, and as the collect or

Ver 229: At the fast of the fourth month, <sup>32</sup> Preface	Ver 1282: December, Anniversary of the Death of Saint John the Evangelist, PC <sup>33</sup>	GeV 504: Orations and Prayers of the <i>Pascha annotina</i> , collect	MR 1970: 6 <sup>th</sup> Sunday in Paschal Time
<b>Vere dignum: post illos enim LAETITIAE DIES, QUOS IN HONOREM DOMINI a mortuis RESURGENTIS et in caelos ascendentis exigimus, postque perceptum sancti Spiritus donum necessarie<sup>34</sup> nobis haec ieiunia sancta provisa sunt, ut pura conversatione viventibus quae divinitus ecclesiae sunt collata permaneant.</b>	<i>Miserator et misericors Domine, qui nos continuis caelestium martyrum non deseris sacramentis: praesta quaesumus ut quae SEDULO <u>CELEBRAMUS</u> AFFECTU, grato tibi percipiamus obsequio.</i>	<i>Deus, per cuius providentiam nec praeteritorum momenta deficiunt nec ulla superest expectatio futurorum, tribue permanentem peractae quam<sup>35</sup> recolimus sollemnitatis effectum, UT QUOD RECORDATIONE PERCURRIMUS SEMPER IN OPERE TENEAMUS.</i>	<u>Fac nos, omnipotens Deus, hos LAETITIAE DIES, QUOS IN HONOREM DOMINI RESURGENTIS <u>exsequimur</u> AFFECTU SEDULO <u>celebrare</u>, UT QUOD RECORDATIONE PERCURRIMUS, SEMPER IN OPERE TENEAMUS.</u>
<b>Truly is it fitting: for after</b>	<i>Compassionate and</i>	<i>O God, through whose providence no moment of the past is wanting [and] no</i>	<u>Grant us, Almighty</u>

*orationes et preces of the Pascha annotina.*

The *Pascha annotina* is the first anniversary of Baptism that had been conferred on the Pasch of the preceding year. In antiquity, as now, the Pasch did not fall on the same date each year. In the Gelasian Sacramentary the Mass of the *Pascha annotina* follows the Mass of the Octave of the Pasch.

Orations *super populum* [over the people] are blessings prayed at the end of Mass. In ancient Mass books, orations *super populum*, like collects or postcommunion prayers, are assigned to specific Masses. In the various editions of the Tridentine Missal, orations *super populum* are found only in Lenten ferial Masses but, again, particular orations are assigned to particular Masses. The Vatican II missal has orations *super populum* but does not assign particular prayers to particular Masses, leaving the decision of whether any oration *super populum* is prayed at a particular Mass and, if so, which one, entirely to the discretion of the celebrant.

<sup>32</sup>*In ieiunio mensis quarti.* The fourth month is May. The fast corresponds to the Ember days in the week following Pentecost observed from antiquity until the reform of the calendar following Vatican II.

<sup>33</sup>*In natale sancti Iohannis Evangelist[a]e.* This postcommunion seems to assume that Saint John the Evangelist was a martyr.

<sup>34</sup>*Veronense 229* has “*necessariae.*” Text follows Eugenio Moeller, ed., *Corpus Praefationum textus (A-P)*, Corpus Christianorum Series Latina 161A (Turnholt: Brepols, 1980), #727.

<sup>35</sup>*GeV 504* has *quae*. Text follows *CO III* n. 1308.

<p><b>those DAYS OF JOY which we spend IN HONOR OF THE LORD'S RISING from the dead and ascending into heaven, and after the gift of the Holy Spirit has been received, necessarily these holy fasts have been provided for us who live, that they who have been brought into the church by divine providence may persevere in a pure way of life.</b></p>	<p><i>merciful God, who do not fail us in the ever present sacraments of the heavenly martyrs, grant, we beseech you, that what we <u>CELEBRATE WITH DILIGENT DEVOTION</u> we may receive with a reverence that pleases you.</i></p>	<p><i>expectation for the future suffices, grant the abiding effect of the celebrated solemnity,<sup>36</sup> which we recall, THAT WHAT WE PASS THROUGH IN REMEMBRANCE WE MAY RETAIN ALWAYS IN DEED.</i></p>	<p><u>God, as we follow THESE DAYS OF JOY IN HONOR OF THE LORD'S RISING, to celebrate WITH A DILIGENT DEVOTION, THAT WHAT WE PASS THROUGH IN REMEMBRANCE WE MAY RETAIN ALWAYS IN DEED.</u></p>
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The first three columns show the source texts in bold, italics and handwriting, respectively. The parts selected for centonization are in small capitals and the portion of the prayer left behind is printed in lower case. The new collect is in the fourth column, where the phrases supplied or revised by the modern editors are underscored. The thought of the new composition is that if God grants us to celebrate with diligent devotion, we will retain in deed what we pass through in remembrance. That is, the collect asserts, or seems to assert, that the quality or character of our devotion, although a gift, does of itself obtain a good result. The theology of grace or efficacy implied here is markedly different from that found in any of the three source texts wherein our efforts produce nothing of themselves but rather that 1) fasting is understood as that without which a pure way of life is not possible (*Ver* 229); 2) God is the grantor of our receiving with a reverence pleasing to himself what we celebrate with diligent devotion (*Ver* 1282); 3) God grants the abiding effect of the solemnity so that we may retain in deed what we pass through in remembrance (*GeV* 504).

## b) Editorial Excision of Particular Spiritual Practices, Attitudes, or Themes

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<sup>36</sup>This, I believe, is a reference to the sacrament of Baptism which had been received on the same date one year earlier.

In composing new prayers the editors often excised mention of themes that are present in, or even that dominate, the source texts. One example is the new collect of the fourth Sunday of Lent which combines an ancient collect with words from a sermon of Saint Leo the Great.

<b>GeV 178: Wednesday of the second week of Lent, collect</b>	St. Leo the Great, Sermon on Lent 2	MR 1970: 4 <sup>th</sup> Sunday in Lent
<b>Deus qui per verbum tuum humani generis reconciliationem mirabiliter operaris, praesta, quaesumus, ut <i>sancto ieiunio et tibi toto simus corde subiecti et in tua nobis efficiamur</i><sup>37</sup> <i>praece concordēs.</i></b>	Quia ...dignumque est ut populus Christianus in quantacumque abstinence constitutus, magis desideret se Dei verbo quam cibo satiare corporeo, <i>prompta devotione et alacri fide <u>suscipiamus solemne ieiunium</u>,....</i>	<b>Deus, qui per Verbum tuum humani generis reconciliationem mirabiliter operaris, praesta, quaesumus, ut <i>populus christianus prompta devotione et alacri fide <u>ad ventura sollemnia valeat festinare.</u></i></b>
<b>O God, who do wondrously accomplish the reconciliation of the human race through your Word, grant, we beseech you, <i>that in holy fasting we may be both subject to you with our whole heart and made to have one mind among ourselves in your peace.</i></b>	Since... and it is fitting that the Christian people, insofar as they are established in a greater abstinence, should have a greater desire to be filled with the word of God than with bodily food, <i>let us undertake this <u>solemn fast</u> with prompt devotion and ready faith,....</i>	<b>O God, who do wondrously accomplish the reconciliation of the human race through your Word, grant, we beseech you, <i>that the Christian people may be able to hasten to the coming <u>solemnity</u> with prompt devotion and ready faith.</i></b>

The editors began with a Lenten ferial collect found in the Old Gelasian sacramentary.<sup>38</sup> From the beginning through the first part of the subordinate clause, “that in holy fasting we may be subject to you with our whole heart,” the prayer is unambiguous. The second half of the compound subordinate clause, however, has a conspicuous error: *praece*. We cannot simply assume an aberrant spelling of the ablative form of *prex*, which is usually translated “prayer” but also means “request,” because “*tua praece*” appears in a context where the *tua* [your] refers to God. We do not speak of God praying or making requests. The same oration is found in other

<sup>37</sup>GeV 178 has *efficiamus*. Text follows CO III, n. 1998.

<sup>38</sup>Anthony Ward and Cuthbert Johnson, “The Sources of the Roman Missal (1975),” 50.

ancient sacramentaries,<sup>39</sup> some of which have *prece* (prayer) and others *pace* (peace).<sup>40</sup> The translation given above assumes that *praece* is a mistranscription of *pace* rather than of *prece* because, quite aside from the difficulty already named, the petition “that through holy fasting...we may come to have one mind among ourselves in your peace” seeks a practical effect of the reconciliation that the *qui* clause acknowledges God accomplishing through his Word. That is, God reconciles us to himself, which both makes us *concordes* with him and establishes us in his peace, and we petition him to make us *concordes* with one another in the same peace – his peace, the peace flowing from the blood of the cross (cf. Colossians 1.20). Thus the *pace* [peace] reading achieves a stronger parallelism of thought than any rendering using *prece* [prayer/request] is able to attain.<sup>41</sup>

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<sup>39</sup>*CO* III, n. 1998 lists sixteen witnesses dating from the eighth to the twelfth centuries. The oration appears as a *super populum* in a Mass in time of fasting [*in Missa in tempore ieiunii*]; as, variously, *oratio ad vespers*, *collecta*, and *oratio super populum* on Wednesday of the second week of Lent, and as the collect of Thursday of the fourth week of Lent.

<sup>40</sup>Uncharacteristically the *CO* entry, which has *pace*, does not report variants. But see Alban Dold and Leo Eizenhöfer, eds., *Das Prager Sakramentar [Cod. O. 83 (fol. 1-120) der Bibliothek des Metropolitankapitals]*, Texte und Arbeiten I, heft 38-42 (Beuron: Beuronischer Kunstverlag, 1949), #56, 1: *prece*; Alban Dold and Klaus Gamber, eds., *Das Sakramentar von Monza (Im Cod. F1/101 der Dortigen Kapitalsbibliothek)*, Texte und Arbeiten 3 (Beuron: Beuronischer Kunstverlag, 1957), #170 which does not choose but reports on four other witnesses: *pace* (2), *prece* (1), *precede* (1); A. Dumas, ed., *Liber Sacramentorum Gellonensis*, Corpus Christianorum Series Latina 159A (Turnholt: Brepols, 1985), #368: *praece*; Odilo Heiming, ed., *Das Sacramentarium Triplex (die Handschrift C 43 der Zentralbibliothek Zürich)*, Corpus Ambrosiano Liturgicum 1, Liturgiewissenschaftliche Quellen und Forschungen, heft 49 (Münster: Aschendorffsche, 1968) #790: *pace*; Angelo Paredi and Giuseppe Fassi, eds., *Sacramentarium Bergomense Manoscritto del secolo IX della Biblioteca di S. Alessandro in Colonna in Bergamo*, Monumento Bergomensia 6 (Bergamo: Edizioni “Monumenta Bergomensia,” 1962) #1448: *pace*; Patrick Saint-Roch, ed., *Liber Sacramentorum Engolismensis: Manuscrit B.N. Lat 816*, Corpus Christianorum Series Latina 159C (Turnholt: Brepols, 1987), #383: *prece*.

<sup>41</sup>Parallelism of one sort or other is, perhaps, the most common rhetorical device found in Roman orations. Therefore, everything else being equal, it seems safest to prefer the variant that



The main point is that the editors selected an oration with a textual problem which they then had to address. Instead of choosing from among the ancient variants, they replaced the entire *ut* clause of the original prayer with: “that the Christian people may be able to hasten *to the coming solemnity* with prompt devotion and ready faith.” The source of the new clause has been explicitly identified as a Lenten sermon of Saint Leo the Great.<sup>42</sup> Saint Leo, after stating how fitting it is that “Christian people” fast, urges his congregation: “Let us undertake *this solemn fast* with prompt devotion and ready faith.”<sup>43</sup> In this case, the editors combined two ancient texts, both having the Lenten fast at the center, and with some judicious tinkering concocted a modern Lenten collect that makes no mention of fasting.<sup>44</sup> Similar editorial

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brings the greatest parallelism to the text.

<sup>42</sup>Ward and Johnson, “The Sources of the Roman Missal (1975),” 50.

<sup>43</sup>Cf. *PL* 54, 270b. The whole sentence follows with the relevant portion in italics: Quia ergo, dilectissimi, sicut Redemptoris nostri magisterio edocti sumus, non in solo pane vivit homo, sed in omni verbo Dei, dignumque est ut populus Christianus in quantacumque abstinentia constitutus, magis desideret se Dei verbo quam cibo satiare corporeo, *prompta devotione et alacri fide suscipiamus solemne jejunium*, non in sterili inedia, quam plerumque et imbecillitas corporis et avaritiae morbus indicit, sed in larga benevolentia celebrandum: ut scilicet simus de illis de quibus ipsa Veritas dicit: Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur. Trans.: Because, therefore, dearly beloved, as we have been instructed by the teaching of our Redeemer, “not by bread alone does man live, but by every word of God,” it is fitting that the Christian people, insofar as they are established in a greater abstinence, should have a greater desire to be filled with the word of God than with bodily food, *let us undertake this solemn fast with prompt devotion and ready faith*, not in a useless hunger, that commonly both the feebleness of the body and the disorder of avarice betray, but celebrated with great generosity, so that indeed we may be among those concerning whom the Truth himself says: “Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.”

<sup>44</sup>The unpublished *Consilium* Schema n. 186, De Missali n. 27, September 19, 1966 contains the cycle of Orations *de tempore* originally proposed by *Coetus* 18bis, the study group entrusted with the revision of the orations and prefaces. The collect proposed for the second Sunday of Lent on page 23 of the Schema is *Gelasian Vetus* 178 emended as follows: Deus, qui per Verbum tuum humani generis reconciliationem mirabiliter operaris, praesta, quaesumus, ut sancta *continentia* tibi toto simus corde subiecti et in tua *efficiamur prece* concordēs. Trans.: O

selectivity abounds in the new missal.<sup>45</sup> We shall look at two other examples that involve Sunday collects.

First, the vocabulary of submission or subjection, whether of the divine Son to human parents or of human beings to God, has been completely eliminated from the whole corpus of Sunday and Holy Day collects by four editorial changes.<sup>46</sup> 1) In the collect we just examined the phrase “subject to you with our whole heart” was omitted along with the reference to fasting. 2) The 1962 collect of the feast of the Holy Family which speaks of Jesus being subject to Mary and Joseph was replaced with a new composition that makes no mention of the submission of the Christ child:

MR 1962, Holy Family	MR 1970, Holy Family
Domine Iesu Christe qui, <i>Mariae et Ioseph subditus</i> , domesticam vitam ineffabilibus virtutibus consecrasti: fac nos, utriusque auxilio, Familiae sanctae tuae exemplis instrui; et consortium consequi sempiternum.	Deus, qui praeclara nobis sanctae Familiae dignatus es exempla praebere, concede propitius, ut, domesticis virtutibus caritatisque vinculis illam sectantes, in laetitia domus tuae praemiis fruamur aeternis.
O Lord Jesus Christ who, <i>subject to Mary and Joseph</i> , have sanctified family life with ineffable virtue, grant us, through the assistance of both, to be instructed by the example of your Holy Family, and to attain everlasting fellowship [with them].	O God, who deigned to grant us the splendid example of the holy Family, mercifully grant that following it in the domestic virtues and bonds of charity, we may enjoy eternal rewards in the happiness of your house.

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God, who do wondrously accomplish the reconciliation of the human race through your Word, grant, we beseech you, that in holy *restraint* we may be subject to you with our whole heart and be made to have one mind in your prayer [in prayer to you?]. Schema n. 186 is on file at the offices of the International Commission on English in the Liturgy, Washington, D.C. I am grateful to Rev. Bruce Harbert and Mr. Peter Finn for permitting me access to ICEL’s collection *Consilium* schemata.

<sup>45</sup>See A. Dumas, “Les oraisons du nouveau Missel,” 263-270 and Lauren Pristas, “Theological Principles that Guided the Redaction of the Roman Missal (1970),” *The Thomist* 67 (2003): 157-195. An English translation of Dumas’s essay is available in Lauren Pristas, “The Orations of the Vatican II Missal: Policies for Revision,” *Communio* 30 (Winter, 2003): 621-653 at 629-639.

<sup>46</sup>That complete elimination required only four changes indicates that, prior to these revisions, neither the language nor the concept of subjection was particularly dominant.

3) “To the people subject to you” [*subditis tibi populis*] of the source oration for the new collect of second Sunday after the Nativity of the Lord was changed to “to all people” [*cunctis populis*]:

<i>Hadrianum</i> 94, Ides of January, that is the sixth day of the month of January, the Epiphany at Saint Peter, <i>alia oratio</i> <sup>47</sup>	MR 1970, 2 <sup>nd</sup> Sunday after the Nativity of the Lord:
Omnipotens sempiterne Deus, fidelium splendor animarum <i>qui hanc sollemnitatem electionis gentium primitiis consecrasti, imple mundum gloria tua et <u>subditis tibi populis</u> per luminis tui appare claritatem.</i>	Omnipotens sempiterne Deus, fidelium splendor animarum, dignare mundum gloria tua implere <i>benignus, et <u>cunctis populis</u> appare per tui luminis claritatem.</i>
Almighty, everlasting God, splendor of the souls of the faithful <i>who have sanctified the solemnity of the election of the nations with first fruits</i> , fill the world with your glory and through the resplendence of your light manifest yourself to the people <i>who have been made subject to you</i> .	Almighty, everlasting God, splendor of the souls of the faithful, kindly deign to fill the world with your glory and through the resplendence of your light manifest yourself <i>to all people</i> .

4) The *ut* clause of the 1962 collect of the feast of Christ the King, “that the whole family of nations, scattered by the wound of sin, may be subject to your most gentle/agreeable rule,” was replaced with “that every creature, freed from servitude, may serve your majesty and praise you without end.”

MR 1962, Christ the King	MR 1970, Christ the King
Omnipotens sempiterne Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti, concede propitius, <i>ut cunctae familiae gentium, peccati vulnere disgregatae, eius suavissimo subdantur imperio.</i>	Omnipotens sempiterne Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti, concede propitius, <i>ut tota creatura, a servitute liberata, <u>tuae maiestati deserviat ac te sine fine collaudet.</u></i>
Almighty, everlasting God, who willed to restore all things in your beloved Son, the King of the universe, mercifully grant that <i>the whole family of peoples, divided by the wound of sin, <u>may be brought under his most gentle rule.</u></i>	Almighty, everlasting God, who willed to restore all things in your beloved Son, the King of the universe, mercifully grant that <i>every creature, freed from slavery, <u>may serve your majesty and praise you without end.</u></i>

Our last example of editors excising ideas that are prominent in the source texts is the

<sup>47</sup>*Idus Ianuarias id est VI die mensis Ianuarii Epiphania ad Sanctum Petrum.* The *Hadrianum* is available in Jean Deshusses, ed., *Le Sacramentaire grégorien, ses principales form d'après les plus anciens manuscrits*, t. 1, 3<sup>rd</sup> ed., Spicilegium Friburgense 16, (Friburg: Éditions universitaires, 1992). *CO VI*, n. 3838 cites twenty-two codices in which this oration, in every case save one, is used in connection with the Epiphany/Theophany. The exception is *alia*

centonized collect of the third Sunday of Paschal time. The new prayer does not mention sin or our need for purgation, although one or the other dominates each of its sources.

<i>GeV</i> 515: Orations and prayers in the parish, <i>super populum</i> <sup>48</sup>	<i>Ver</i> 1148: For the Dead, <sup>49</sup> in October	<i>MR</i> 1970: 3 <sup>rd</sup> Sunday in Paschal Time.
<b>POPULUS TUUS, QUAESUMUS, DOMINE, RENOVATA SEMPER EXSULTET ANIMAE IUVENTUTE, ut QUI ante[a]<sup>50</sup> peccatorum veteroso in mortis venerat senio, NUNC LAETETUR in pristinam SE GLORIAM RESTITUTUM.</b>	<i>His, quaesumus, Domine, sacrificiis quibus purgationem et viventibus tribuis et defunctis, animan famuli tui benignus absolve: ut RESURRECTIONIS DIEM SPE CERTAE GRATULATIONIS EXSPECTET.</i>	SEMPER EXSULTET POPULUS TUUS, <u>DEUS</u> , RENOVATA ANIMAE IUVENTUTE, UT QUI NUNC LAETETUR <u>in adoptionis</u> SE GLORIAM RESTITUTUM, RESURRECTIONIS DIEM SPE CERTAE GRATULATIONIS EXSPECTET.
<b>MAY YOUR PEOPLE, WE BESEECH YOU, O LORD, ALWAYS EXULT IN RENEWED YOUTH OF SOUL, that they who in the sloth of sin had fallen into the decay of death in time past, NOW MAY REJOICE IN THE original GLORY WHICH HAS BEEN RESTORED IN THEM.</b>	<i>Through these sacrifices by which you grant purgation both to the living and the dead, we beseech you, O Lord, kindly set the soul of your servant free: that he (she) MAY AWAIT THE DAY OF RESURRECTION WITH HOPE OF CERTAIN HAPPINESS.</i>	<b>MAY YOUR PEOPLE, O God, ALWAYS EXULT IN RENEWED YOUTH OF SOUL, THAT THEY WHO NOW REJOICE IN THE GLORY of <u>adoption</u> HAVING BEEN RESTORED TO THEM MAY AWAIT THE DAY OF RESURRECTION WITH HOPE OF CERTAIN HAPPINESS.</b>

### Collects of the Proper Seasons

In the quantitative analysis above, we noted in passing that the collects of the proper seasons in the new missal were more amply revised than the others. The following details, which expand upon information provided in Tables 1 and 2, demonstrate the extent to which this is the case.

1. None of the 1962 Advent Sunday collects is used on an Advent Sunday in the new missal.

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*oratio Natalis Domini* [other oration for the Nativity of the Lord].

<sup>48</sup> *Orationes et praeces in parochia*. This Mass is celebrated during the Paschal Octave.

<sup>49</sup> *Super Defunctos*.

<sup>50</sup> Correction follows *CO VI* n. 4229.

2. Of the six Lenten Sunday collects, only the collect of Palm Sunday is retained from the 1962 missal.
3. Of the ten Sunday and Holy Day collects of Paschal time, only the collects of the Paschal Vigil and Easter Sunday are from the 1962 missal, and both of these were significantly modified.<sup>51</sup>
4. Four of the eight Sunday and Holy Day collects of the Christmas season come from the 1962 missal, but three of these were edited.
5. Five of the twenty-one 1962 Sunday collects that are found among the Sundays *per annum* in the 1970 Missal are Christmas or Paschal season collects in the earlier missal.
6. Only two of the twenty-eight Sunday and Holy Day collects in proper seasons are identical in the two missals (the collects of the Epiphany and Palm Sunday).

Taken together this means that the collects of most intense liturgical times were quite sweepingly revised. *Sacrosanctum Concilium* n. 109 stipulates a revision of the Lenten texts so that the character of the season, namely as preparatory for the celebration of the Paschal Mystery through the twofold means of recalling or preparing for Baptism and of penance, may be put into clearer light, but the document does not explicitly call for a revision of the texts of the other seasons.<sup>52</sup>

In sum, our quantitative analysis shows that the corpus of Sunday and Holy Day collects

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<sup>51</sup>The collect of Easter Sunday was edited twice. The first change restored the prayer to its oldest surviving form, *Gelasian Vetus* 463. The second change, which corresponds to no variant in the manuscript tradition, was made at the discretion of the modern editors. See the unpublished *Consilium* Schema n. 186, p. 2 for an explanation of the first change, and A. Dumas, “Les oraisons du nouveau Missel,” 268 for the rationale of the second. Dumas’s explanation can be found in translation in Lauren Pristas, “The Orations of the Vatican II Missal,” 636.

Sister Mary Gonzaga Haessly, *Rhetoric in the Sunday Collects of the Roman Missal: with Introduction, Text, Commentary and Translation* (Saint Louis: Manufacturers Printery, 1938), who makes no mention of the Gelasian text, discusses the Paschal collect as it appears in the 1962 missal on pp. 4, 58-59 and 138-139.

<sup>52</sup>For a brief discussion of the way those responsible for the revision of the orations interpreted *Sacrosanctum Concilium* n. 109 see Lauren Pristas “The Orations of the Vatican II Missal” 642-643, n. 34.

in the 1970 missal is not only materially different from that of the 1962 missal, it is unique. This is verified in: 1) the number of instances in which editors either revised orations found in earlier missals or composed new ones; 2) the frequency with which the editors put old prayers to unprecedented uses; 3) the fact that no single grouping of collects reprises the corresponding group in an earlier missal. The four Advent Sunday collects, for instance, come from three distinct sources.

### **The Problem of Method**

As we indicated in the introduction, the material uniqueness of the cycle of Sunday and Holy Day collects is all the more significant if it signals substantive changes in the theological or spiritual import of the whole corpus of collects. The next, and more important task, is to determine whether there are substantive differences and, most important of all, are to identify them if they exist.

The task presents methodological difficulties, however: how do we approach two sets of sixty-six collects in different missals and assess the respective collective contents accurately? There is no tried and trustworthy method. Indeed, to date, only one study that attempts a comparative appraisal of the two sets of collects has appeared.

Lorenzo Bianchi did a linguistic statistical analysis of the Sunday and Feast Day collects which was published in English in 2000.<sup>53</sup> Interested in the respective presentations of sin and

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<sup>53</sup>Lorenzo Bianchi, "A Survey of the Theology, History, Terminology, and Syntax in the Prayers of the Roman Missal," *International Colloquium on Historical, Theological, and Canonical Studies on the Roman Catholic Liturgy* (Kingston and Surbiton: Centre International d'Études Liturgiques, 2000), 127-64. A team of translators, whose names appear on p. 273 of the volume, prepared the English translations of the foreign language papers delivered at this international conference. For the credibility of Bianchi's work, it is important to state that the

grace in the Sunday and Feast Day collects of the two missals, Bianchi identified six pertinent categories of words and expressions and then counted the number of occurrences in each category in each missal.<sup>54</sup> Bianchi's methodology is sound, but for two reasons it is not a methodology that can serve us here. First, linguistic statistical analysis requires the prior identification of specific interests. Secondly, although linguistic statistical analysis can tell us a great deal about the preoccupations and even the theological idiosyncracies of a set of collects by demonstrating the presence or absence of words belonging to particular domains of meaning, it does not seem capable of identifying the heart of a particular collect or set of collects.

Our object is to get to the very core of the four individual collects that make up the Advent collects in each missal and accurately compare the two sets, which have not a single prayer or even a single source prayer in common, and to do this without becoming hopelessly mired in a mass of details. Unlike Bianchi, we are not looking for anything specific. In the examination that follows we use a two-pronged approach which first examines the verbs of the

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responsibility for infelicities in the translation, particularly the error in English rendering of the collect for Christ the King, lies with the translators. I am indebted to Ms. Susan Reilly, the United States delegate of C.I.E.L., who kindly obtained a copy of Bianchi's unpublished Italian text for my examination from C.I.E.L. France.

<sup>54</sup>The six categories are: 1) the sinful human condition; 2) perils arising from the external world; 3) God's compassion toward man; 4) God's love for man; 5) things given to man by God; 6) forms of the words "*donum*" and "*gratia*" Bianchi found that words in the first three categories occur more than twice as frequently in the 1962 missal as in the 1970 missal, but the words *gratia*, *donum*, and *dilectio* [grace, gift, and love] appear almost twice as many times in the 1970 missal as they do in the 1962 missal. He concludes: "...[W]hereas in the Missal of St. Pius V the realistic recognition of the human condition as marked by sin, and the connection of that condition with grace, is very much present, the Missal of Paul VI is different in that it has a tendency to separate grace and the sinful human condition, [and tends] not to make explicit the absolutely inseparable connection between the two. If the reality of the human condition, marked by sin, is forgotten, or rather made void, then even grace, while being nominally referred to, becomes an extra..." Ibid., 131.

respective sets and then the logical assumption that undergirds each collect.

### The Advent Collects: Comparative Analysis

The Advent collects of the two missals appear in Tables 3.1-3.4 below. The source texts for the 1970 collects are presented in footnotes. Italics indicate words and phrases that differ from those in the source texts.

Table 3.1: Advent Sunday 1

1962	1970 <sup>55</sup>
Excita quaesumus Domine potentiam tuam et veni ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi te liberante salvari. qui vivis et regnas.	Da, quaesumus, omnipotens Deus, <i>hanc tuis fidelibus voluntatem</i> , ut, <i>Christo tuo venienti iustis operibus occurrentes</i> , eius dexterarum sociati, regnum mereantur possidere caeleste. Per.
Stir up, we beseech you, O Lord, your power and come, that from the threatening dangers of our sins we may be able to be delivered by you protecting, saved by you delivering. Who live and reign.	Grant, we beseech you, O Lord, this will <i>to your faithful</i> , that, <i>hastening to meet your coming Christ in just deeds</i> , assigned to his right they may be worthy to possess the heavenly kingdom. Through.

Table 3.2: Advent Sunday 2

1962	1970 <sup>56</sup>
Excita Domine corda nostra ad praeparandas	Omnipotens et misericors Deus, in tui occursum Filii

<sup>55</sup>Source: *Gelasian Vetus* 1139, an Advent postcommunion. *CO* II, n. 1006 lists twelve additional witnesses to the prayer. All date from the 8<sup>th</sup> to the 10<sup>th</sup> centuries and in all the oration appears as either a post communion or a *super populum*. Da, quaesumus, omnipotens Deus, *cunctae familiae tuae hanc voluntatem in Christo Filio tuo Domino nostro venienti in operibus iustis aptos occurrere*, [ut] eius dexterarum sociati, regnum mereantur possidere caeleste. Trans.: Grant, we beseech you, almighty God, *to your whole family this will in Christ your Son, our coming Lord: to meet [him] made fit in just deeds*, that joined (or assigned) to his right, we with minds made pure through his coming may merit to possess the heavenly kingdom.

<sup>56</sup>Source: *GeV* 1153, Advent oratio. *CO* IV, n. 2669 lists 8 manuscripts, dating from 8<sup>th</sup> to 11<sup>th</sup> centuries, in which the prayer is always an advent *oratio*. Festinantes, omnipotens Deus, in occursum Filii tui *Domini nostri* nulla impediatur opera actus terreni, sed caelestis sapientiae eruditio faciat nos eius esse consortes. Trans.: May no words of earthly deed impede us, Almighty God, as we hasten to meet your Son our Lord, but may the training of heavenly wisdom make us to be partakers of him.



unigeniti tui vias ut per eius adventum purificatis tibi mentibus servire mereamur. Qui tecum.	festinantes nulla opera terreni actus impediunt, sed sapientiae caelestis eruditio nos faciat eius esse consortes. Qui tecum.
Stir up, O Lord, our hearts to prepare the ways of your only begotten Son, that we may be able to serve you with minds made pure through his coming. Who with you.	Almighty <i>and merciful</i> God, may no works of earthly deed impede us as we hasten to meet your Son, but may the training of heavenly wisdom make us to be partakers of him. Who with you.

Table 3.3: Advent Sunday 3

1962	1970 <sup>57</sup>
Aurem tuam quaesumus Domine precibus nostris accomoda et mentis nostrae tenebras gratia tuae visitationis illustra. Qui vivis.	Deus, qui conspicias populum tuum <i>nativitatis dominicae festivitatem</i> fideliter exspectare, praesta, quaesumus, ut valeamus ad tantae salutis gaudia pervenire, et ea votis sollemnibus alacri semper laetitia celebrare. Per.
Bend your ear, we beseech you, O Lord, to our prayers, and illumine the darkness of our mind with the grace of your visitation. Who live.	O God, who see your people faithfully awaiting <i>the feast of the Lord's nativity</i> , grant, we beseech you, that we may be able to arrive at the joys of such a great salvation, and ever to celebrate them with solemn prayers and ready rejoicing. Through.

Table 3.4: Advent Sunday 4

1962	1970
Excita quaesumus Domine potentiam tuam et veni et magna nobis virtute succurre ut per auxilium gratiae tuae quod nostra peccata praepediunt indulgentia tuae propitiationis acceleret. Qui vivis.	Gratiam tuam, quaesumus, Domine, mentibus nostris infunde, ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem eius et crucem ad resurrectionis gloriam perducamur. Per. <sup>58</sup>

<sup>57</sup>Source: *Rotulus 25* (5th-6th century). Unique. Deus, qui conspicias populum tuum *incarnationem dominicam* fideliter exspectare, praesta, quaesumus, ut valeamus ad tantae salutis gaudia pervenire, et ea votis sollemnibus alacri semper laetitia celebrare. Trans.: O God, who see your people faithfully awaiting *the incarnation of the Lord*, grant, we beseech you, that we may be able to arrive at the joys of such a great salvation, and ever to celebrate them with solemn prayers and ready rejoicing.

<sup>58</sup>This oration is the postcommunion for the Annunciation in the 1962 missal. Placide Bruylants, *Les Oraisons du Missel Roman: Texte et Histoire*, vol. 2 (Louvain: Centre de Documentation et d'Information Liturgiques, 1952) 156, # 575 notes that this same prayer was an oration "*pro diversitate temporum*" [for a variety of times] from the first Sunday of Advent until Dec 23 in the Roman Missals of 1471 (first printed edition of the *Missale Romanum*), 1570 (first typical edition of the Pius V missal), 1604 (2<sup>nd</sup> typical edition of the *Missale Romanum* by Clement VIII). *CO*: IV n. 2748 lists forty-four witnesses this oration which date from the 8<sup>th</sup> to 16<sup>th</sup> centuries, but none bears witness to use during Advent.

Stir up, we beseech you, O Lord, your power and come, and hasten to aid us with your great might that through the help of your grace what our sins impede the grace of your mercy may speed. Who live and reign	Pour forth, we beseech thee, O Lord, thy grace into our hearts that we to whom the incarnation of Christ thy Son was made known by the message of an angel may by his passion and cross be brought to the glory of his resurrection. Through. <sup>59</sup>
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#### a) Analysis of the Verbs

Our examination does not consider the formulaic “quaesumus” [we beseech you], and the various forms of *mereri* are considered only in the context of the verbs which they govern.<sup>60</sup> The verbs of the Advent collects in the respective missals appear in Table 4 below and are arranged according to their particular types.

Table 4

Verb form	1962 Advent collects	1970 Advent
imperative	<b>Total: 8</b> excita/rouse (3); veni/come (2); succure/hasten to aid (1); accommoda/bend (1), illustra/illumine (1)	<b>Total: 3</b> da/grant, praesta/grant, infunda/pour forth,
present active participles	<b>Total: 3</b> imminenibus/threatening (modifies dangers of sin); protegente/protecting, liberante/freeing (both modify Christ)	<b>Total: 3</b> venienti/coming (modifies Christ); occurentes/hastening to meet (modifies us), festinantes/hastening (modifies us)
past passive participles	<b>Total: 1</b> 1: purificatibus/having been made pure (modifies our minds)	<b>Total: 0</b>
present indicative active	<b>Total: 1</b> nostra peccata praepediunt/our sins impede	<b>Total: 2</b> conspicis/you see (you = God); cognovimus/we know
present subjunctive	<b>Total: 1</b> indulgentia...acCELERET/ may pardon speed	<b>Total: 2</b> nulla opera impediunt/may no works impede

<sup>59</sup>This translation is the traditional rendering of the Angelus prayer.

<sup>60</sup>*Mereri*: to be worthy, to be made worthy, to be deemed worthy, to merit. The grace of Christ makes us worthy; it also makes us able to merit. In liturgical usage *mereri* sometimes means “to be able.” As such, it insists upon a capacity in the human person to receive graces and gifts from God without implying that the graces or gifts are deserved.

active		eruditio faciat/may training make
present subjunctive passive	<b>Total: 0</b>	<b>Total: 1</b> perducamur/may we be led.
active infinitives	<b>Total: 1</b> mereamur...servire/ may we be worthy to serve	<b>Total: 5</b> mereantur possidere regnum/may they merit to possess the kingdom; faciat nos esse consortes/may it make us to be partakers; expectare festivitatem/to await the feast; valeamus pervenire ad gaudia et... celebrare ea /may we be able to arrive at the joys and ... to celebrate them subject of the above verbs is variously the faithful, we, your people
passive infinitives	<b>Total: 1</b> mereamur ... eripi, salvari/may we be able to be delivered, saved	<b>Total: 0</b>

The eight strong imperatives in the 1962 missal set its Advent tone. We cry out to Christ, and our need and eagerness are so intense that we beseech him with imperative verbs to rouse his power and come, to bend ear to our prayers and illumine the darkness of our minds with the grace of his visitation, to hasten to help us with his great might. In the one collect not addressed to Christ, we cry to God to stir up our hearts to prepare the way for his Son. The eagerness expressed in imperative verbs intensifies as Advent progresses. The two imperatives in the collect of the first Sunday give way to the single imperative in the collect of the second Sunday (the only collect of the four addressed to the Father), but then we find two imperatives again in the collect of the third Sunday, and three in the collect of the Sunday immediately prior to the Lord's birth. No other Sunday collect in the 1962 missal has three imperative verbs.<sup>61</sup>

The active participles and indicative verbs describe either Christ's activity: protecting

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<sup>61</sup>Sister Mary Gonzaga Haessly, *Rhetoric in the Sunday Collects of the Roman Missal*, 29.

and freeing, or the agency of a harm that beset us: dangers threatening, sins impeding. The passive participle describes what we hope will be done through Christ's coming – that our minds will be made pure. The subjunctive verbs express particular petitions: that Christ's pardon may speed what our sins impede and that we may be worthy to serve God.

Except for what is implicit in the act of praying itself, there are only two agents in the 1962 prayers. On the one side, the divine persons who bend ear to prayers, rouse, come, illumine, succor, protect, deliver, purify and speed; and, on the other side, our sins and the dangers that attach to them which both threaten and impede. We are situated between Christ who saves and the perils from which we need saving.

The dangers named are interior to us: our sins, darkness, and impurity. The theology of grace at work in the aggregate of 1962 Advent Sunday collects is manifest most clearly, perhaps, in the collect of the second Sunday. We ask God to rouse our hearts to prepare the way for his Son, implying that unless he rouses us we will not be able to prepare for the Son. But unless we prepare the Son's way, our minds will not be made pure through his coming; and unless they are made pure through him we will not be able to serve God. Everything pertinent to salvation comes forth from God, catches us up and transforms us, and then returns us to himself with our own human willingness fully engaged.

The picture painted by the verbs in the 1970 collects is quite different. It is not simply that the imperatives are far fewer (three) and weaker (grant and pour out); but that the human subjects, however they are named (variously the faithful, we, your people) are far more active; indeed, they are the subject of the five active infinitives. In one collect God is described as seeing their activity (they are faithfully awaiting), and in others he is asked to make their activity fruitful: to grant that they may inherit the kingdom, be made partakers of Christ through training

in heavenly wisdom, to attain the joys of salvation, to celebrate these joys with solemn prayers and ready rejoicing. Moreover, the motion verbs of the two sets describe exactly opposite movements: in the 1962 collect Christ comes to meet us; in the 1970 collect we go to meet Christ, arrive, are brought to, and so forth. In the 1970 set, Christ is described as coming only in the collect of the first Sunday.

A second difference is that the 1970 collects name no overwhelming obstacles. In contrast to the 1962 collect in which we ask God to rouse our hearts in order that we may prepare for the coming of his Son, in the 1970 collects we are twice described as already hastening to meet him and once as faithfully awaiting the feast of his birth. The only suggestion in the 1970 collects that there are things that could cause us to stumble is the prayer that God let no works of earthly deed impede us as we hasten – where the works can be understood as either our own or those of others. In other words, the collect does not insist upon the existence of interior impediments. In fact, the 1970 prayers contain no reference to sin or its dangers; to darkness or impurity of mind; to human weakness or need for mercy, forgiveness, protection, deliverance, purification; nor to the fact that any or all of us require a divine jump start to begin preparations for Christ's coming. Also, the idea that we must undergo a transformation in order to enter heaven is intimated only by the word *eruditio*, instruction or training, in the collect of the second Sunday.

A third difference is that those who pray the 1970 collects do not seek divine assistance to survive perils or to begin to do good things. Indeed they express no need for such helps. Rather they ask to enter heaven at the last. In contrast, those who pray the 1962 collects do not explicitly seek heaven, but demand – the imperative verbs – immediate and personal daily help on the way.

In these three differences we come to something very delicate. Put simply the Catholic faith holds that every good deed which advances us toward salvation depends upon divine grace. This doctrine is formally defined and is not susceptible to modification that would reverse its import.<sup>62</sup> Every nuance of the 1962 Advent collects expresses this Catholic doctrine of grace unabiguously in the somewhat subtle, non-expository manner proper to orations. While the 1970 Advent collects do not explicitly contradict the Catholic teaching on grace, they neither articulate it nor, more worrisomely, seem to assume it. The delicate bit is how to sum this up fairly for while the 1970 collects may not legitimately be understood or interpreted in a way that is inconsistent with Catholic truth, they are susceptible to being misunderstood by those who are inadequately schooled in Catholic truth.

In conclusion, when we examine the verbs of the Advent collects in the respective missals, we find not two different spiritualities of Advent, but two different presentations of our spiritual situation and the way in which God responds to it. Our next step is to see whether the impressions gleaned from our study of the verbs are verified or controverted by the logical analysis which comprises our second approach to the same collects.

### Analysis of Logical Statements

Each collect rests implicitly upon a logical statement. We believe certain things about God and pray according to the logic of our faith convictions. Roman collects, always a single sentence, are generally comprised of an independent and a dependent clause. Most usually the

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<sup>62</sup>See the canons of the Second Council of Orange (529), especially can. 5, 6, 7, 9-11, 13, 16-20, 22, 24-25 and the conclusion in H. Denzinger and Peter Hünermann, *Enchiridion Symbolorum* 2<sup>nd</sup> ed. (Bologna: Edizioni Dehoniane, 1966) Nos. 375, 376, 379-381, 383, 386-390, 392, 394-395 and 396. See also *Summa Theologiae* II-I, 109 art. 10.

subordinate clause begins with “*ut*” (“so that”), and the *ut* clause describes a causal relationship between God’s gift and what we understand in faith to be its effect.

The assertion that each collect rests implicitly upon a logical statement does not mean that each prayer reduces to a logical proposition. Rather, it recognizes that our prayers reflect what God has revealed to be true and that the facts of revealed reality, as well as the causal relationships within it, are as amenable to propositional expression as any other truths.

The logical statements undergirding the collects can be expressed in various ways. They are expressed here as if/then statements, although in several instances the minor premise is lacking. Table 5 presents an attempt to identify the logical statements underlying each Advent Sunday collect, together with the missing premises.

Table 5

Sun	MR 1962	MR 1970	Source Oration for 1970 Collect
1	<p>If Christ rouses his power and comes, then we will be delivered from the threatening dangers of our sins and will be saved.</p> <p><u>Missing premise:</u> Christ's presence protects, delivers and saves.</p>	<p>If God grants this will to the faithful, they will meet Christ in just deeds. If they meet Christ in just deeds, they will merit... to possess the heavenly kingdom.</p>	<p><i>GeV 1139:</i> If God grants this will in Christ to his whole family, they will be <i>made fit</i> in just deeds to meet Christ. If the members of the family are <i>made fit</i> in just deeds to meet Christ, they will merit... to possess the heavenly kingdom.</p>
2	<p>If God rouses our hearts to prepare for his Son, then through his Son's coming our hearts will be purified. If our hearts are made pure, we will be able to serve God.</p>	<p>If God permits no work to impede us as we hasten to meet Christ, and grants heavenly wisdom to instruct us, then we will be sharers of Christ.</p> <p><u>Missing premise:</u> The prevention of impediments and instruction in heavenly wisdom are necessary for us to be sharers of Christ.</p>	<p><i>GeV 1153:</i> Same as MR 1970</p>
3	<p>If Christ bends his ear to our prayer, the darkness of our minds will be illumined by the grace of his visitation.</p> <p><u>Missing premise:</u> If Christ hears, he acts.</p>	<p>If God grants it, we will be able to arrive at the joys of such a great salvation and to celebrate them with ready joy in solemn prayers.</p> <p><u>Missing premise:</u> feast = joys of salvation.</p>	<p><i>Rot 25:</i> If God grants it, we will be able to arrive at the joys of such a great salvation and to celebrate them with ready joy in solemn prayers.</p> <p><u>Missing premise:</u> incarnation = salvation.</p>
4	<p>If Christ rouses his power and comes, and hastens to help with his great might, we will have the help of his grace. If we have the aid of his grace, then what our sins impede the pardon of his mercy will speed.</p>	<p>If God pours his grace into our hearts, then we will be brought through Christ's passion and cross to the glory of his resurrection.</p> <p><u>Missing premise:</u> grace suffices.</p>	<p>MR 1962, Annunciation, post communion. Same as MR 1970</p>

What is attempted here may be clearer if we take the collect of the first Sunday of Advent in the 1962 missal as an example. The logical core, the logical heart of “Stir up, we beseech you, O Lord, your power and come, that from the threatening dangers of our sins we may be able to be delivered by you protecting, saved by you delivering” is “If Christ rouses his power and



comes, then we will be delivered from the threatening dangers of our sins and saved.” Why? Because the request turns on an unstated premise, or more precisely the unstated faith conviction, that Christ’s presence delivers and saves.

As it turns out, all the 1962 Advent Sunday collects rest upon the logical assumption or, more accurately, the firm belief that divine assistance *is* the actual presence of Christ. Christ *comes* and, thereby, frees, saves, purifies, acts and overturns the effects of our sins. His presence and action toward us is personal, intimate, interior, and effective: we are protected, delivered and saved; our minds are purified; the effects of our personal sins are reversed. Collectively these collects give genuine, even breath-taking, force to what “Advent,” that is “the Coming,” signifies.

If there is a single assumption or faith conviction that underlies all of the 1970 collects, it is not so easily detected. The various gifts sought by these collects do not reduce, as it were, to the simple presence of Christ or God himself. And, although God confers a will, instructs or trains in heavenly wisdom, and grants us to arrive at the joys of salvation – great goods, wondrous goods in themselves – their recipients, in the nature of things, enjoy a less intimate relationship with God than those whose hearts he rouses, whose minds he illumines with the grace of his visitation, and whose sins he reverses the effects of with his pardon. The Advent Sunday collects of the 1970 missal, then, portray God as standing further off and acting toward us in a less personal and more extrinsic manner than the corresponding collects in the 1962 missal.

In light of these observations the changes made to the source oration that produced the collect of the first Sunday of Advent are of particular interest:

Source: <i>GeV</i> 1139 (cf. <i>CO</i> II, n. 1006)	<i>Missale Romanum</i> (1970): Advent Sunday I
Da, quaesumus, omnipotens Deus, <i>cunctae familiae tuae</i> hanc voluntatem <i>in Christo Filio</i> tuo Domino nostro venienti <i>in operibus iustis aptos</i> occurrere, ut eius dexteræ sociati, regnum mereantur possidere caeleste.	Da, quaesumus, omnipotens Deus, <i>hanc tuis fidelibus voluntatem</i> , ut, <i>Christo tuo venienti iustis operibus occurrentes</i> , eius dexteræ sociati, regnum mereantur possidere caeleste.
Grant, we beseech you, almighty God, <i>to your whole family this will in Christ your Son, our coming Lord, to meet [him] made fit</i> in just deeds, that joined (or assigned) to his right, we may merit to possess the heavenly kingdom.	Grant, we beseech you, O Lord, this will to <i>your faithful</i> , that, <i>hastening to meet your coming Christ in just deeds</i> , joined (or assigned) to his right they may be worthy to possess the heavenly kingdom.

The source prayer seeks for us from God a will in Christ to hasten to Christ made fit in just deeds. By implication, the will, the hastening and the just deeds are all *in Christ*. The effect is that we are made ready, or made fit, in the just deeds that we do in Christ as a result of the will in Christ that God graciously grants to us in Christ. Because we have been made fit, we, like the sheep of Matthew 25.33ff., are assigned to Christ's right and given possession of the heavenly kingdom.

This oration is a theological advance over the scriptural parable which, taken by itself, can be understood simply to teach that those who serve Christ in the least of his brethren by practicing the corporal works of mercy will be rewarded in the life to come, and, of course, the opposite also: those who fail to serve Christ in this way will suffer eternal punishment. The theological advance has two aspects. First, God gives the will in Christ to serve Christ in his needy brethren – we do not muster it up ourselves. Second, heaven is not simply a reward for just deeds; it is something for which we are prepared by graced living and willing in Christ (the *aptos*). Heaven is for the Christified.

In the 1970 collect, the will is not explicitly in Christ nor are we made ready/fit (there is no *aptos* or equivalent). Thus the theological advance over the parable that we observe in the source prayer was forfeited in the revision. One consequence of the new oration making no

mention of the transformation that takes place in Christ is a more transactional depiction of relations between God and man. And the increased transactionalism, by definition, requires a corresponding diminution of the synergy of divine grace and human freedom which drives the original oration.

#### Findings of the Verbal and Logical Examinations

The two analyses of the Advent collects yield much the same picture of each set and of the differences between them. The changes made in the Advent Sunday collects plainly alter the essential character of the whole set. The two sets do not approach God in the same way, seek the same things from him, exhibit the same preoccupations, or depict the same relationship between God and his human subjects.

The sample of collects that we have examined, however, is too small for us to make a judgment about the whole corpus of Sunday and Holy Day collects based upon our findings here. Further study is required to determine whether the new tendencies manifest in the Advent collects are tempered or offset by the other collects, or whether they are indeed representative of a new liturgical posture and new theological and spiritual preoccupations.

#### Conclusion

The facts and figures presented in the first part of this essay indicate that those responsible for the revision of the Missal made extensive changes to the corpus of Sunday and Holy Day collects. The result is not the revival of either a Roman or non-Roman Latin liturgical tradition that fell into disuse over the centuries, but something essentially new.

Two things need to be said about this newness. First, while the deliberate confection of

an annual cycle of collects is unprecedented as far as we know in liturgical history, the new corpus enjoys ecclesiastical approval and, on this account, is to be received by the faithful with the utmost respect. Second, the new and untraditional character of the cycle of collects requires that we study it well, not simply in itself, but in relationship to its predecessor and to the use of sources that produced it. Only then will we be able to identify the unique features of our present Sunday and Holy Day collects and to understand both their place in the Latin liturgical tradition and the specific character of their contribution to Christian formation.

The latter part of the paper is an experiment in comparative textual analysis. The findings must be regarded as exceedingly provisional for the analysis encompasses only four of the sixty-six Sunday and Holy Day collects. In these four, however, we discern a markedly different presentation of our spiritual situation and the way in which God involves himself with us. If the 1970 collects bring to mind the psalmist's petition "give success to the works of our hands,"<sup>63</sup> the 1962 collects remind us of Augustine's graced realization that God is more intimate to each of us than we are to ourselves.<sup>64</sup>

These are not inconsequential changes. There is a reciprocal relationship between faith and prayer. On the one hand, particular prayers arise from particular faith convictions and, on the other, our faith convictions are formed by the words that we are taught to pray. Moreover, in Matthew's Gospel, Jesus says to the centurion "as you have believed let it be done for you" and similarly to the blind men "according to your faith let it be done to you."<sup>65</sup> While it is not right

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<sup>63</sup>Psalm 90.17. Grail translation.

<sup>64</sup>Cf. *Confessions* 3.6.

<sup>65</sup>Matthew 8.13 and 9.29, respectively. The English translation is from the Vulgate.

to think that anything, even the meagerness of our faith, can limit the power of God, it is also true that God has revealed himself to us so that, believing him, we can expect certain things and, in our expectation, be open to the gifts he desires to give us. For these reasons the anthropological shift that we see in the new Advent prayers toward what might be described as a more capable human person is not nearly so arresting as the corresponding theological shift according to which God's dealings with us are less direct and more extrinsic – although, obviously, the two are conceptually connected.