

# Sabbato in XII Lektionibus ad Sanctum Petrum

the thematic development of Mass Propers for  
the Saturday Liturgy of the Lenten Emberide

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In the time of Saint Leo the Great, the Embertides were already regarded as an ancient institution. Pope Leo was the first Roman authority to speak of the Embertides in homilies he preached between 440 and 461. At this time the Embertide included only the Wednesday and Friday stationary fasts associated with the ancient Roman harvest celebrations of corn, wine, and oil, which were observed in June, September, and December, respectively. The observance of the Embertide in the spring, however, was not known until later. The Lenten Embertide was still not observed in 530, when the first edition of the *Liber Pontificalis* attributes to Pope Callistus the establishment of the Saturday fast in addition to the Wednesday and Friday fasts during the other three Embertides. The first reference to the Lenten Embertide is in the Roman Epistolary of Würzburg, dated sometime between 600 and 625, and Gospel Book of Würzburg, dated around 650. These dates of 530 and 625 are for the Lenten Embertides the *terminus post quem* and *terminus ante quem*, respectively.

The institution of the Lenten Embertide in Rome during the first half of the seventh century was promulgated throughout Europe in large part by the liturgical reforms and unification that coincided with the consolidation of political power in the Carolingian Empire. A significant part of the liturgical reforms consisted in the transmission of liturgical texts from the Roman Church to the Church in the Frankish kingdom. Included in this transmission were the proper chants for the liturgical year: not only text but also the melodies that accompanied the text. According to musicologist James McKinnon, these proper liturgical texts and their melodies were created in the latter part of the seventh century by a group of musicians associated with the Lateran Basilica. The *schola*

*cantorum*, as they were known, adapted scriptural texts and composed the melodies in a period shortly after the Lenten Embertide was instituted.

The purpose of this paper is to examine the work of the *schola cantorum* in developing the liturgy for the Saturday of the Lenten Embertide. The *schola* developed musical texts that were appropriate to the liturgical celebration within the framework of the previously assigned Gospel and other readings. This paper will examine the themes found in the readings and Gospel and how the *schola* developed or underscored such themes in their musical creations.

This liturgical celebration of the Saturday Ember Day in Lent is recorded in the earliest Antiphonaries (eighth and ninth centuries), as edited by Dom René-Jean Hesbert in *Antiphonale Missarum Sextuplex*, as Sabbato in XII Lectionibus ad Sanctum Petrum. The twelve lections mentioned in this title is a reminder of the period when the lections would have been read in both Greek and Latin. This practice diminished, however, and only the Latin lections remained in the liturgies of the Roman Church. Thus, there are only six lections and a Gospel for this liturgy, not the twelve that the title indicates. This important day in the liturgical calendar was the culmination of the period of Lenten Embertide, instituted as all Ember Days were as days of fasting and penitence. The Embertide during Lent was thus a period of fasting and penitence within the season of fasting and penitence. Pope Callistus is attributed with the establishment of the Saturday Ember Days, which came to be associated with presbyteral ordination. The theme of priesthood and commissioning on behalf of the Lord thus dominate the readings and Gospel for this liturgical celebration. As the other three Embertides were associated with

ancient Roman harvest festivals, the imagery of those liturgies tended to reflect the fruits of the earth. The Lenten Ember Days, however, do not possess this character and are associated rather with penitence. The two dominant themes that arise out of the readings and the Gospel, which are developed and underscored in the chants proper to this Ember Saturday are therefore the themes of penitence and priestly ordination.

Let us begin where the *schola cantorum* began, namely with the assigned lections<sup>1</sup> for the Ember Saturday during Lent:

First Reading:

Look down, then, from heaven, your holy abode, and bless your people Israel and the soil you have given us in the land flowing with milk and honey which you promised on oath to our fathers. "This day the LORD, your GOD, commands you to observe these statutes and decrees. Be careful, then, to observe them with all your heart and with all your soul. Today you are making this agreement with the LORD: he is to be your GOD and you are to walk in his ways and observe his statutes, commandments and decrees, and to hearken to his voice. And today the LORD is making this agreement with you: you are to be a people peculiarly his own, as he promised you; and provided you keep all his commandments, he will then raise you high in praise and renown and glory above all other nations he has made, and you will be a people sacred to the LORD, your GOD, as he promised."

Second Reading:

For if you are careful to observe all these commandments I enjoin on you, loving the LORD, your GOD, and following his ways exactly, and holding fast to him, the LORD will drive all these nations out of your way, and you will dispossess nations greater and mightier than yourselves. Every place where you set foot shall be yours: from the desert and from Lebanon, from the Euphrates River to the Western

Lectio Primus:

respice de sanctuario tuo de excelso caelorum habitaculo et benedic populo tuo Israhel et terrae quam dedisti nobis sicut iurasti patribus nostris terrae lacte et melle mananti hodie Dominus Deus tuus praecepit tibi ut facias mandata haec atque iudicia et custodias et impleas ex toto corde tuo et ex tota anima tua Dominum elegisti hodie ut sit tibi Deus et ambules in viis eius et custodias caerimonias illius et mandata atque iudicia et oboedias eius imperio et Dominus elegit te hodie ut sis ei populus peculiaris sicut locutus est tibi et custodias omnia praecepta eius et faciat te excelsiorem cunctis gentibus quas creavit in laudem et nomen et gloriam suam ut sis populus sanctus Domini Dei tui sicut locutus est

Lectio Secundus:

si enim custodieritis mandata quae ego praecipio vobis et feceritis ea ut diligatis Dominum Deum vestrum et ambuletis in omnibus viis eius adherentes ei disperdet Dominus omnes gentes istas ante faciem vestram et possidebitis eas quae maiores et fortiores vobis sunt omnis locus quem calcaverit pes vester vester erit a deserto et Libano a flumine magno Eufraten usque ad mare occidentale erunt termini

Sea, shall be your territory. None shall stand up against you; the LORD, your GOD, will spread the fear and dread of you through any land where you set foot, as he promised you.

Third Reading:

While the sacrifice was being burned, the priests recited a prayer, and all present joined in with them, Jonathan leading and the rest responding with Nehemiah. The prayer was as follows: "LORD, LORD GOD, creator of all things, awesome and strong, just and merciful, the only king and benefactor, who alone are gracious, just, almighty, and eternal, Israel's savior from all evil, who chose our forefathers and sanctified them: accept this sacrifice on behalf of all your people Israel and guard and sanctify your heritage."

Fourth Reading:

Come to our aid, O GOD of the universe, and put all the nations in dread of you! Raise your hand against the heathen, that they may realize your power. As you have used us to show them your holiness, so now use them to show us your glory. Thus they will know, as we know, that there is no GOD but you. Give new signs and work new wonders; show forth the splendor of your right hand and arm; Rouse your anger, pour out wrath, humble the enemy, scatter the foe. Hasten the day, bring on the time; crush the heads of the hostile rulers. Let raging fire consume the fugitive, and your people's oppressors meet destruction. Gather all the tribes of Jacob, that they may inherit the land as of old.

Fifth Reading:

We urge you, brothers, admonish the idle, cheer the fainthearted, support the weak, be patient with all. See that no one returns evil for evil; rather, always seek what is good (both) for each other and for all. Rejoice always. Pray without

vestri nullus stabit contra vos terrorem vestrum et formidinem dabit Dominus Deus vester super omnem terram quam calcaturi estis sicut locutus est vobis

Lectio Tertius:

orationem autem faciebant omnes sacerdotes dum consummaretur sacrificium Ionatha inchoante ceteris autem respondentibus et Neemiae erat oratio hunc habens modum Domine Deus omnium creator terribilis et fortis iustus et misericors qui solus es rex bonus solus praestans solus iustus et omnipotens et aeternus qui liberas Israhel de omni malo qui fecisti patres electos et sanctificasti eos accipe sacrificium pro universo populo tuo Israhel et custodi partem tuam et sanctifica congrega dispersionem nostram libera eos qui serviunt gentibus contemptos et abominatos respice ut sciant gentes quod tu es Deus noster

Lectio Quarta:

miserere nostri Deus omnium et respice nos et ostende nobis lucem miserationum tuarum et inmitte timorem tuum super gentes quae non exquisierunt te et cognoscant quia non est Deus nisi tu ut enarrent magnalia tua adleva manum tuam super gentes alienas ut videant potentiam tuam sicut enim in conspectu eorum sanctificatus es in nobis sic in conspectu nostro magnificaberis in illis ut cognoscant te sicut et nos agnovimus quoniam non est Deus praeter te Domine innova signa et inmuta mirabilia glorifica manum et brachium dextrum excita furorem et effunde iram extolle adversarium et adflige inimicum 36:10 festina tempus et memento finis ut enarrent mirabilia tua

Lectio Quinta:

rogamus autem vos fratres corripite inquietos consolamini pusillanimes suscipite infirmos patientes estote ad omnes videte ne quis malum pro malo alicui reddat sed semper quod bonum est sectamini et in invicem et in omnes

ceasing. In all circumstances give thanks, for this is the will of GOD for you in Christ Jesus. Do not quench the Spirit. Do not despise prophetic utterances. Test everything; retain what is good. Refrain from every kind of evil. May the GOD of peace himself make you perfectly holy and may you entirely, spirit, soul, and body, be preserved blameless for the coming of our LORD Jesus Christ.

**Sixth Reading:**

Finally, brothers, we earnestly ask and exhort you in the LORD Jesus that, as you received from us how you should conduct yourselves to please GOD – and as you are conducting yourselves – you do so even more. For you know what instructions we gave you through the LORD Jesus. This is the will of GOD, your holiness: that you refrain from immorality, that each of you know how to acquire a wife for himself in holiness and honor, not in lustful passion as do the Gentiles who do not know GOD; not to take advantage of or exploit a brother in this matter, for the LORD is an avenger in all these things, as we told you before and solemnly affirmed. For GOD did not call us to impurity but to holiness.

**Gospel:**

After six days Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him. Then Peter said to Jesus in reply, “LORD, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah.” While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said, “This is my beloved Son, with whom I am well pleased; listen to him.”

semper gaudete sine intermissione orate in omnibus gratias agite haec enim voluntas Dei est in Christo Iesu in omnibus vobis Spiritum nolite extinguere prophetias nolite spernere omnia autem probate quod bonum est tenete ab omni specie mala abstinete vos ipse autem Deus pacis sanctificet vos per omnia et integer spiritus vester et anima et corpus sine querella in adventu Domini nostri Iesu Christi servetur

**Lectio Sexta:**

de cetero ergo fratres rogamus vos et obsecramus in Domino Iesu ut quemadmodum accepistis a nobis quomodo vos oporteat ambulare et placere Deo sicut et ambulatis ut abundetis magis scitis enim quae praecepta dederimus vobis per Dominum Iesum haec est enim voluntas Dei sanctificatio vestra ut abstineteis vos a fornicatione ut sciat unusquisque vestrum suum vas possidere in sanctificatione et honore non in passione desiderii sicut et gentes quae ignorant Deum ut ne quis supergrediatur neque circumveniat in negotio fratrem suum quoniam vindex est Dominus de his omnibus sicut et praediximus vobis et testificati sumus non enim vocavit nos Deus in inmunditia sed in sanctificatione

**Evangelium:**

et post dies sex adsumpsit Iesus Petrum et Iacobum et Iohannem fratrem eius et ducit illos in montem excelsum seorsum et transfiguratus est ante eos et resplenduit facies eius sicut sol vestimenta autem eius facta sunt alba sicut nix et ecce apparuit illis Moses et Helias cum eo loquentes respondens autem Petrus dixit ad Iesum Domine bonum est nos hic esse si vis faciamus hic tria tabernacula tibi unum et Mosi unum et Heliae unum adhuc eo loquente ecce nubes lucida obumbravit eos et ecce vox de nube dicens hic est Filius meus dilectus in quo mihi bene conplacuit ipsum audite et audientes discipuli ceciderunt in faciem suam et timuerunt valde et accessit Iesus et tetigit

eos dixitque eis surgite et nolite timere  
levantes autem oculos suos neminem  
viderunt nisi solum Iesum et  
descendentibus illis de monte praecepit  
Iesus dicens nemini dixeritis visionem  
donec Filius hominis a mortuis resurgat

From the foregoing readings, the focus of this liturgical celebration is the ordination of priests that coincides with this liturgy. In the first reading from Deuteronomy, the covenant God has made with the Israelite nation is retold. Those who are to be ordained are reminded that they are to remain faithful to the commandments of the Lord in all their ways. They are further reminded that if they do so, the Lord will reward them like he has the Israelites. The theme of adherence to the commandments is extended in the second reading, also drawn from Deuteronomy. However, in this reading the focus is placed exclusively on earthly reward to be granted the Israelites through their obedience to the covenant. The awesome power of God is conveyed in this reading, seen as a result of the people's obedience to the covenant. One can imagine those hearing this reading interpreting it as a warrant and sure promise of success to go forth as apostles in Christ, bringing his word to all the lands, where "none shall stand up against you," so long as they adhere to the commandments. Geoffrey Wills remarks in an essay entitled "The Liturgy of the Ember Days" that the themes of the first two readings show the degree to which the Lenten Ember Days have been assimilated to the Lenten season as a whole, since they reflect the theme of obedience to the commandments common to the whole of Lent.<sup>2</sup>

The third reading turns from the reward that God has promised his people who obey his commandments to the duties of his priests. Just as the first reading recalled the duties of all the people of God to obey the covenant, this reading calls to mind the duties of the

priests. Drawn from Second Macabbees, this reading conveys the work of the priests as interceding on “behalf of all your people” in offering sacrifice. The force of this reading in conveying to those about to be ordained the importance of their priestly duties to “guard and sanctify God’s heritage” is unmistakable. The imagery of the sacrifice clearly resonates with the Eucharistic sacrifice that is the responsibility of the priest. The fourth reading again recalls the power of God over the world. Just as the second reading was God’s efficacious response to the faithful obedience called for in the first reading, so to does the fourth reading recall God’s response to the sacrifice and intercession of the priests in the third reading. Because of the sacrifice of the priests, this reading from Sirach tells how God will “give new signs and work new wonders,” subjecting those who oppose the power of the Lord to terror, while exalting those who are of Jacob’s tribe. This pair of readings conveys to those to be ordained in a most vivid way the power they will possess as priests: the power to invoke God.

If the readings were simply cut-off here, those who were to be ordained could be left with a feeling of magical powers; their ability to call God to action, by their offering of the Eucharistic sacrifice on behalf of God’s people would not be hemmed in at all. The fifth reading, however, reminds those soon to become priests of the pastoral duties of this ministry. Drawn from Paul’s first Epistle to the Thessalonians, these men are reminded to “admonish the idle, cheer the fainthearted, support the weak, be patient with all. See that no one returns evil for evil.” In their own lives they are to “rejoice always. Pray without ceasing. In all circumstances give thanks.... Refrain from every kind of evil.” In doing so they may be made “perfectly holy and ... be preserved blameless for the coming of our Lord Jesus Christ.” The sixth reading continues this theme and

admonishes those who will go forth as priests to remain faithful in their good conduct, acting as those who came before them have instructed them “through the Lord Jesus.” They are to “refrain from immorality” and not be lustful.

It strikes the contemporary reader that this sixth reading, placed as it is in the context of a presbyteral ordination, rather awkward and somewhat ironic to hear it said: “each of you know how to acquire a wife for himself in holiness and honor, not in lustful passion as do the Gentiles who do not know God.” It must be recalled that celibacy was not mandated for the entire Roman clergy until the eleventh century and that Paul, who elsewhere encourages those for whom a celibate life is possible to live such a life, does not in fact recommend it for all. Here, in the context of an ordination, we are reminded that those who cannot or do not wish to live a celibate life are not chastised, but rather called to holiness in and through their honorable marriage. In light of the current crisis of leadership in the Roman Catholic Church, surrounding the sexual abuse of clergy, perhaps this liturgical reading should be examined seriously in light of the adage *lex orandi, lex credendi*. A last point worth noting about this final reading is that in the *Missale Romanum* this reading was transferred from its location at this liturgical celebration. It was moved to the following Sunday, previously a *Dominica Vacat*, meaning that no liturgical celebration was held on that day, since this celebration on this Saturday was so extensive.

As shown, the six readings form three pairs. The first pair reminds us of our call to obey the covenant, so that we might reap the rewards promised by God. The second pair demonstrates the power that priests possess when they offer sacrifices on behalf of the people. The third prayer admonishes the priests to accept this power in a Christian

manner, serving as pastors for their people, not merely sacramental magicians. It is worth noting that later medieval developments saw this notion of the priesthood decayed: priests began to offer sacrifices alone and not on behalf of the people and the morality many clerics of the fifteenth and sixteenth centuries hardly needs recounting.

The Gospel for the day is the Transfiguration of the Lord as told in the Gospel of Matthew. Wills writes that the Transfiguration is “related to the Passion and the Resurrection, and therefore is suitable for Lent and not related to Embertide.”<sup>3</sup> It seems, however, that several important themes that were developed in the six readings are echoed in this Gospel, especially as they pertain to the commissioning of priests.

We first note that it was “after six days” that the Transfiguration took place. The six days recall the six days of creation, so that the Transfiguration is seen as the zenith of God’s creation. Also, this Gospel follows the six readings of the liturgical celebration under examination, as though these six lessons had to be undertaken before the glory and wonder of Christ’s Transfiguration could be experienced. The glory and majesty of God, as was developed in the second and fourth readings is echoed in this Gospel as shown through the dazzling white of Christ’s garments. As in the second and fourth readings, we see a man acting in accord with the covenant and acting on behalf of his people, which results in triumphant and profound accomplishments by the Lord. The inclusion of Moses and Elijah in the Transfiguration event places Christ clearly in the line of great prophets of the Israelite nation. In much the same fashion, the earlier readings placed those who are soon be ordained in the context of the Jewish priests Jonathan and Nehemiah. A sense of continuity is developed not only between the moment of this liturgical event and Christ, but with the historical events of the Israelite nation as well.

The Gospel also serves as the most important moment for the commissioning of the men to be ordained. In the Gospel Christ has taken “Peter, James, and John his brother” up the mountain. Those who were hearing this Gospel could not but help seeing these three figures who play such a prominent role in the early Christian Church as archetypes for the priesthood. These were men whom Jesus had called and commissioned to do the work of God. So too would those soon to be ordained see themselves as called and commissioned by Christ. The last line of the Gospel gives warrant to the entire liturgical celebration. The voice of God comes through and exclaims, “This is my beloved Son, with whom I am well pleased; listen to him.” The commands previously enjoined upon all by God through the covenant Moses brought to the Israelites as well as the entreaties of Paul in his address to the Thessalonians receive a divine justification that could not help but impart upon those soon to be ordained the seriousness of their undertaking.

We return now to the creation of the proper chants for this feast day, developed as they were according to the themes of the six readings and the Gospel that echoes such themes. The Introit for this Ember Saturday is “Intret oratio mea.” Derived from Psalm 87, this is one of the most used Psalms for the Mass propers and is especially fit to an Introit. The text of the chant is as follows:

Let my prayer come before you:  
incline your ear to my petition.

O LORD, the GOD of my salvation:  
I have cried in the day, and in the night  
before you.

Intret oratio mea in conspectu tuo:  
inclina aurem tuam ad precem meam

Domine.  
Domine Deus salutis meae:  
in die clamavi, et nocte coram te.

It is clear that this Mass is going to be one offering petition to the Lord, asking for him to pay heed to the petition of those present at the liturgical celebration. Following the singing of this Introit, the opening Collect would be prayed:

Look graciously upon your people, we beseech you, O LORD: and in your mercy spare them the scourge of your wrath.

Populum tuum, quaesumus, Domine, propitius respice: atque ab eo flagella tuae iracundiae clementer averte.

This Collect again indicates that the Mass is one of penitence, asking the Lord to incline his ear to the petition of the people and save them from his wrath.

After the first reading, the first of four Graduals, drawn from Psalm 78, is sung:

Forgive us, O LORD our sins:  
Lest they should say among the Gentiles:  
Where is their GOD?  
Help us, O GOD, our savior:  
And for they honor of your name, O  
LORD,  
Deliver us.

Propitius esto Domine, peccatis nostris:  
nequando dicant gentes:  
ubi est Deus eorum?  
Adjuva nos, Deus salutaris noster:  
et propter honorem nominis tui Domine,  
libera nos.

Following on the theme of the first reading, namely, the call to obey the covenant of the Lord, this Gradual is very fitting. That which makes the Israelites the people of God is the covenant, so it is fitting that they plead to God to help them conform their lives to the covenant. For if they are not following the ways of the Lord, then their enemies will question the existence of their God. The Gradual also foreshadows the second reading, wherein the other nations are subjugated to the Lord, and Israel is delivered from them because of their obedience to the covenant.

Following this second reading, telling of the rewards obtained by those who are obedient to the covenant, the second gradual, drawn from Psalm 83 is sung:

Behold, O GOD, our protector:  
look upon the face of your anointed.  
O GOD of hosts,  
answer the prayers of your servants.

Protector noster aspice Deus,  
et respice super servos tuos.  
Domine Deus virtutum,  
exaudi preces servorum tuorum.

Again, the theme of penitence and asking God to receive the prayers is repeated. Those who would have been celebrating this Ember Saturday would have understood

“anointed” to be Christ, as the Book of Psalms was seen as a prophetic book. The Christological interpretation of the Psalm would further strengthen the connection of the present moment with the life of Christ and the life of the priest and prophets of old. This Gradual seems to be an excellent foreshadowing of the third reading, with its reference to the priest offering prayers on behalf of the people.

Following the third reading of the priests of old, the third Gradual, drawn from Psalm 89, would have been sung:

Repent, (somewhat) O LORD  
and have pity on your servants!  
LORD, you have been our refuge  
from generation to descendents.

Convertere Domine aliquantulum,  
et deprecare super servos tuos.  
Domine refugium factus es nobis,  
a generatione et progenie.

This prayer echoes the themes of the third reading. The reading mentions the “forefathers” of Israel, whom God chose and sanctified. The Gradual likewise recalls the generations and generations of those who have served the Lord. The connection with the past is anchored in these generations of servants of the Lord. Those who are soon to be ordained are not only placing themselves in this context of generations of servitude to the Lord, but also convey the penitential nature of the entire liturgical celebration. They admit their sinfulness before the Lord and ask him to turn away from their sins and “have pity on his servants.”

Following the fourth reading, the fourth and final Gradual would have been sung. In the Laon Manuscript, the Gradual is recorded as “Domine refugium” (Ps 89), while in Mont Renaud, “Salvum fac populum tuum” (Ps 27) is recorded. In the *Missale Romanum* neither of these Graduals are recorded, but rather “Dirigatur oratio mea” (Ps 140) is included. Both “Salvum fac populum tuum” and “Dirigatur oratio mea” are included in the manuscripts from Senlis, Chartres, and Einsiedeln with the first three Graduals

outlined above. (Please see the attached AMS-46 outline for more information). As Mont Renaud is considered one of the oldest extant manuscripts, and since “Salvum fac populum tuum” is recorded in several other manuscripts, that is the chant which shall be regarded here as the fourth gradual. Drawn from Psalm 27, the text is as follows:

Save, O LORD, thy people, and bless thy inheritance: Unto thee will I cry, O LORD: O my GOD, be not thou silent to me: I am like them that go down into the pit.	Salvum fac populum tuum, Domine: et benedic hereditati tuae. Ad te Domine clamavi: Deus meus, ne sileas a me, et ero similes descendentibus in lacum.
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The plea for the people to be saved is continued in this Gradual. The final line of the Gradual further emphasizes the penitential nature of this liturgical celebration, as it describes the humbled and humiliated position of the speaker. In seeking to find a stronger connection of this Gradual to the liturgical celebration, it is possible that “et ero similes descendentibus in lacum” prefigures the posture of prostration that those men who are ordained will take as they are consecrated as priests. This may also hearken to the forthcoming hymn. However, such connections may not have been in the minds of the members of the *schola cantorum*, as this Gradual has a weak connection to this Ember Saturday, evidenced by the irregularity with which it is assigned to this day.

Following the fifth reading a hymn is sung that based on the text of Daniel 3. This text is later assigned as a reading for this Ember Saturday, as is recorded in the *Missale Romanum*, when the sixth reading is reassigned to the following Sunday. That this text is labeled “Hymnum” and its presence in the Antiphonary from Compéigne evidences that this originally was most certainly a chant and not simply a reading. The text is that of the Canticle of the Three Boys, the song that Shadrach, Meshach, and Abednego “in the

furnace with one voice sang, glorifying and blessing God.” The text of the hymn is as follows:

Blessed are you in the firmament of  
heaven,  
and PRAISEworthy and glorious forever.  
Bless the Lord, all you works of the Lord.  
You heavens, bless the Lord.  
Angels of the Lord, bless the Lord.  
PRAISE and exalt him above all forever.

All you waters above the heavens.

All you hosts of the Lord, bless the Lord

Sun and moon, bless the Lord.  
PRAISE and exalt him above all forever.  
Stars of heaven, bless the Lord.  
Every shower and dew, bless the Lord.  
All you winds, bless the Lord.  
PRAISE and exalt him above all forever.  
Fire and heat, bless the Lord.  
Nights and days, bless the Lord.  
Light and darkness, bless the Lord.  
PRAISE and exalt him above all forever.  
Cold and chill, bless the Lord.  
Dew and rain, bless the Lord.  
Lightning and clouds, bless the Lord.  
PRAISE and exalt him above all forever.  
Let the earth bless the Lord.  
Mountains and hills, bless the Lord.  
Everything growing from the earth.  
PRAISE and exalt him above all forever.  
Seas and rivers, bless the Lord.  
You springs, bless the Lord.  
You dolphins and all water creatures,  
bless the Lord.  
PRAISE and exalt him above all forever.  
All you birds of the air, bless the Lord.  
All you beasts, wild and tame, bless the  
Lord.  
You sons of men, bless the Lord.  
PRAISE and exalt him above all forever.  
O Israel, bless the Lord.  
Priests of the Lord, bless the Lord.  
Servants of the Lord, bless the Lord.  
PRAISE and exalt him above all forever.  
Spirits and souls of the just, bless the  
Lord.

Benedictus es in firmamento cæli  
et laudabilis et gloriosus in saecula.  
Benedicite omnia opera Domini Domino.  
Benedicite cæli Domino.  
Benedicite Angeli Domini Domino.  
HYMNUM dicite et superexaltate eum in  
saecula.  
Benedicite aque que super cellos sunt  
Domino.  
Benedicite omnes virtutues Domini  
Domino.  
Benedicite sol et luna Domino.  
HYMNUM.  
Benedicite stele cæli Domino.  
Benedicite hymber et ros Domino.  
Benedicite omnes spiritus Domino.  
HYMNUM.  
Benedicite ignis et estus Domino.  
Benedicite noctes et dies Domino.  
Benedicite tenebre et lumen Domino.  
HYMNUM.  
Benedicite frigus et cauma Domino.  
Benedicite pruina et nives Domino.  
Benedicite fulgora et nubes Domino.  
HYMNUM.  
Benedicat terra Domino.  
Benedicite montes et colles Dominco.  
Benedicite omnia nascentia terre Domino.  
HYMNUM.  
Benedicite maria et flumina Domino.  
Bendicite fontes Domino.  
Benedicite omnia que moventur in aquis  
Domino.  
HYMNUM.  
Benedicite volucres celi Domino.  
Benedicite bestie et universa pecora  
Domino.  
Benedicite filii hominum Domino.  
HYMNUM.  
Benedicat Israhel Domino.  
Benedicite sacerdotes Domini Domino.  
Benedicite servi Domini Domino.  
HYMNUM.  
Benedicite spiritus et anime justorum  
Domino.

Holy men of humble heart, bless the Lord.	Benedicite sancti et humiles corde Domino.
PRAISE and exalt him above all forever.	HYMNUM.
Hananiah, Azariah, Mishael, bless the Lord.	Benedicite Annanias Misahel Domino.
PRAISE and exalt him above all forever.	HYMNUM dicite et superexaltate eum in saecula.

This lengthy hymn extols the praises of the Lord and calls upon the whole world and everything in it to offer praise and exaltation to God. This hymn would have been sung on each of the Saturdays during the four Embertides. The ninth group of blessings in this hymn resonates with several themes developed throughout the readings of this liturgical celebration. “O Israel, bless the Lord. Priests of the Lord, bless the Lord. Servants of the Lord, bless the Lord.” Each of these blessings seems to map onto the three groups of readings. The first is the call for the people of Israel to obey the covenant of the Lord and bless his name. The second calls upon the priests to offer worthy sacrifices for all, and bless his name. The last calls upon all to be servants of the Lord, to behave in a Christian manner and bless his name.

Following the singing of the Cantic of the Three Boys, the sixth reading would be read. Those who are to be ordained are reminded of their duty to conduct themselves as Christians in purity and holiness. The singing of the Tract based on Psalm 116, “Laudate Dominum,” would follow this final reading. The text is as follows:

O praise the LORD, all you nations: and praise him, all you people.	Laudate Dominum, omnes gentes: et conlaudate eum, omnes populi.
For his mercy is confirmed upon us: and the truth of the LORD remains forever.	Quoniam confirmata est super nos misericordia eius: et veritas domini manet in aeternum.

Again, the mention of all the people is made, recalling the readings that called the Israelites to obey the covenant of the Lord. The Tract also seems to recall the

benedictions of the Canticle, wherein the praise of the Lord is extolled. Most importantly, however, the last line of the Tract foreshadows the Gospel. “The truth of the Lord remains forever.” The reading of the Transfiguration, in which the voice of God booms from the sky to confirm for all that Jesus Christ is his son, follows this line. Bearing in mind that the Psalms were seen Christologically, those who heard this Psalm would know that the truth of Christianity is that that Jesus Christ is Lord. Having heard this, those who participated in this liturgical celebration would have been affirmed of that truth in hearing the reading of the Transfiguration.

With the Mass of the Catechumens finished, the Mass of the Faithful would commence the presentation of the gifts and the singing of the Offertory that accompanied the liturgical action. The Offertory “Domine Deus salutis meae” was drawn from Psalm 87, the same Psalm as the Introit. The Offertory as is it extant today is not accompanied by any Offertory verses, although three verses are recorded for this Offertory in several early manuscripts (see attached AMS-46 outline). The text of this Offertory and the three verses are as follows:

O LORD, the GOD of my salvation: I have cried in the day, and in the night before you.	Domine Deus salutis meae, in die clamavi, et nocte coram te:
LET MY prayer come before you:	INTRET oratio mea in conspectu tuo, Domine.
Incline your ear to my petition, O LORD.	Inclina aurem tuam ad precem meam, Domine:
You have put my friends far from me. All day I cried to you, O LORD: I stretched out my hands to you.	longe fecisti notos meos a me, clamavi ad te Domine, tota die expandi manus meas as te.
LET MY prayer come before you: But I, O LORD, have cried to you: and in the morning my prayer comes before you.	INTRET. Et ego ad te Domine clamavi, et mane oratio mea praeveniet te:
I am poor, and in labors from my youth.	egens sum ego in laboribus a juventute mea.
I am become as a man without strength, like those forsaken among the dead.	Factus sum sicut homo sine adiutorio: inter motuos liber,

I was delivered up, and cannot escape.      traditus sum et non egrediebar.  
LET MY prayer come before you      INTRET.

Beyond the mere fact that verses from the Introit are repeated, pleading for God to hear the cries and prayers of his faithful, there are themes in this Offertory that build upon the themes of the readings and the other chants proper to this liturgical celebration. The third verse “I am become as a man without strength, like those forsaken among the dead,” recalls the fourth Gradual, which states, “I am like them that go down into the pit.” (See accompanying edition of second Offertory verse, “Et ego ad te Domine”).

The despair of the Offertory contrasts with the second and fourth readings, and the Gospel, in particular. While the Psalm portrays the hearer as miserable, pleading to God for escape, the second and fourth readings portray God as one who rewards those who follow his commandments and offer him sacrifices. The contrast seems to be an instructive one, as the lesson taught in the Canticle from Daniel. Do not despair in the Lord, always have hope and do him service, for you shall be rewarded. Those who can say with the Offertory, “I am poor, and in labors from my youth,” will receive the reward in heaven. As priests being commissioned to serve the Lord, those men who have been ordained in this Mass will become like Christ and can say with the Offertory, “I stretched out my hands to you.” Thus they can take comfort in receiving Christ in the Eucharist, having stretched out their hands in faithful trust and submission to the Lord.

The final chant of this Mass is the Communion. Drawn from Psalm 7, “Domine Deus meus” is the final plea for the Lord to hear the petitions of those celebrating this liturgy.

The text is as follows:

O LORD my GOD, in you I have put my      Domine Deus meus, in te speravi:  
trust:  
save me from all them that persecute me,      libera me ab omnibus persequentibus me,

and deliver me.

et eripe me.

Those who have celebrated this liturgy can now say, “In you I *have* put my trust,” confident that the prayer they made the beginning of the Mass, “Let my prayer come before you: incline your ear to my petition,” has been heard and answered. Those men who have been ordained as priests can be confident that the Lord has “looked upon the face of your anointed” and can say with assurance, “save me from all them that persecute me.”

It has been shown the *schola cantorum* crafted the chants proper to the Mass in question, adopting and adapting scriptural texts to form a liturgically unified celebration. The themes of penitence are resonant in the chants, which ask the Lord to incline his ear and deliver those who trust in him. The theme of commissioning, appropriate for the ordinations that have taken place at this liturgical celebration, comes through in the readings and Gospels, which convey the importance of conforming one’s will to that of the Lord’s covenant, encourage the offering sacrifices of in a worthy manner, and entreat the people of God to serve one another in Christian love. The two dominant themes are therefore themes of penitence and priestly ordination, both of which have been woven together through the lections and the chants, whereby the *schola cantorum* has created the Mass as a liturgical whole.

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<sup>1</sup> Assigned lections drawn from the *Comes* of Würzburg (Würzburg Mp. th. fol. 62). Gospel assignment from Theodor Klauser’s *Das Römische Capitulare Evangeliorum: Texte und Untersuchungen zu seiner ältesten Geschichte*. Latin lections taken from the *Bibla Sacra Vulgata*. English translations taken from the *New American Bible*, online version by the NCCB/USCC.

<sup>2</sup> Wills, Geoffrey. “The Liturgy of the Ember Days” in “Ember Days,” *Essays in Early Roman Liturgy*. London: Alcuin Club, 1964. Pg. 90.

<sup>3</sup> Wills, pg. 90.

AN	Intret <u>oratio mea</u> in conspectu tuo: inclina aurem tuam ad precem meam <u>Domine</u> . Ps Domine Deus salutis [meae: in die clamavi, et nocte coram te].	Ps 87: 3 2
	<i>Lectio Primus</i>	<i>Dt 26: 15-19</i>
RG	Propitius esto <u>Domine</u> , [peccatis nostris: <u>nequando</u> dicant <u>gentes</u> : ubi est Deus eorum?] V <Adjuva nos, Deus salutaris> [noster: et propter <u>honorem</u> nominis tui Domine, libera nos].	Ps 78: 9c, 10a 9a, b
	<i>Lectio Secundus</i>	<i>Dt 11: 22-25</i>
RG	Protector noster [aspice Deus, et respice <u>super servos tuos</u> ]. V <Domine Deus virtutum,> [exaudi <u>preces servorum tuorum</u> ].	Ps 83: 10 9
	<i>Lectio Tertius</i>	<i>2Mcc 1: 23-(26),7</i>
RG	Convertere Domine [ <u>aliquantulum</u> , et deprecare super servos tuos]. V <Domine refugium> [factus es nobis, a generatione et <u>progenie</u> ].	Ps 89: 13 1
	<i>Lectio Quartus</i>	<i>Sir 36: 1-10</i>
RG (Laon)	Domine, refugium [factus es nobis, a generatione et <u>progenie</u> . V Priusquam {montes fierent, aut formaretur terra et orbis}: a saeculo et in saeculum tu es Deus].	Ps 89: 1 2
RG (MRen)	Salvum fac <u>populum</u> [tuum, <u>Domine</u> : et benedic hereditati tuae]. V <Ad te Domine <u>clamavi</u> :> [Deus meus, ne sileas a me, et <u>ero similes</u> descendentibus in lacum].	Ps 27: 9 1
	<i>Lectio Quintus</i>	<i>1Th 5: 14-23</i>
BN	i. Benedictus es in firmamento caeli et laudabilis et gloriosus in saecula. ii. Benedicite omnia opera Domini Domino. Benedicite caeli Domino. Benedicite Angeli Domini Domino. <u>HYMNUM</u> dicite et superexaltate eum in saecula. iii. Benedicite aque que super celos sunt Domino. Benedicite omnes virtutes Domini Domino. Benedicite sol et luna Domino. <u>HYMNUM</u> .	Dn 3: 56a b 57a 59a 58a b 60a 61a 62a b

iv.	Benedicite stele cæli Domino.	63a
	Benedicite humber et ros Domino.	64a
	Benedicite omnes spiritus Domino.	65a
	<u>HYMNUM.</u>	b
v.	Benedicite ignis et estus Domino.	66a
	Benedicite noctes et dies Domino.	71a
	Benedicite <u>tenebre et lumen</u> Domino.	72a
	<u>HYMNUM.</u>	b
vi.	Benedicite frigus et <u>cauma</u> Domino.	67a
	Benedicite pruina et <u>nives</u> Domino.	68a
	Benedicite fulgora et nubes Domino.	73a
	<u>HYMNUM.</u>	b
vii.	Benedicat terra Domino.	74a
	Benedicite montes et colles Dominco.	75a
	Benedicite <u>omnia nascentia</u> terre Domino.	76a
	<u>HYMNUM.</u>	b
viii.	Benedicite maria et flumina Domino.	78a
	Bendicite fontes Domino.	77a
	Benedicite omnia que moventur in aquis Domino.	79a
	<u>HYMNUM.</u>	b
ix.	Benedicite volucres celi Domino.	80a
	Benedicite bestie et <u>univerſa</u> pecora Domino.	81a
	Benedicite filii hominum Domino.	82a
	<u>HYMNUM.</u>	b
x.	Benedicat Israhel Domino.	83a
	Benedicite sacerdotes Domini Domino.	84a
	Benedicite servi Domini Domino.	85a
	<u>HYMNUM.</u>	b
xi.	Benedicite spiritus et anime justorum Domino.	86a
	Benedicite sancti et humiles corde Domino.	87a
	<u>HYMNUM.</u>	b
xii.	Benedicite Annanias Misahel Domino.	88a
	<u>HYMNUM</u> dicite et superexaltate eum in saecula.	b

*Lectio Sextus*

*1Th 4: 1-7*

TR	Laudate Dominum, omnes gentes: <u>et conlaudate</u> eum, omnes populi.	Ps 116: 1
V	Quoniam confirmata est super nos misericordia eius: et veritas domini manet in <u>aeternum</u> .	2

*Evangelium*

*Matt 17:1-9*

OF	Domine Deus salutis meae, <u>in</u> die clamavi, et nocte coram te: INTRET oratio mea in conspectu tuo, Domine.	Ps 87: 2
V	Inclina aurem tuam ad precem meam, Domine: longe fecisti notos meos a me, clamavi ad te Dominie, tota die expandi manus meas as te. INTRET.	3a 3b 9a 10b
V	Et ego ad te Domine clamavi, et mane oratio mea praeveniet te: <u>egenſ</u> sum ego in laboribus a juventute mea.	14a 14b 16a
V	Factus sum sicut homo sine <u>adjutorio</u> : inter motuos liber, traditus sum et non egrediebar.	5b 6a 9b

INTRET.

CO Domine Deus meus, in te speravi:  
libera me ab omnibus persequentibus me,  
 et eripe me.

Ps 7: 2

Laon 239	25 <sup>r</sup> – 27 <sup>r</sup>	The four RGs are given as Incipits only. Three are common to both Laon and MRen. <i>Domine refugium</i> (Ps 89:1) found in Laon, is found as the Verse to the RG <i>Convertere Dommini</i> in Senlis. No INTRET after the 3 <sup>rd</sup> OF verse. Since the last BN is on the next page in Laon, that it is repeated, the Hymnum is repeated.
Saint-Gall 339	73 <sup>v</sup> – 74 <sup>r</sup>	No Statio. The Psalm of AN is not indicated. Can not discern whether or not INTRET is included for 3 <sup>rd</sup> OF verse.
Chartres 47	17 <sup>v</sup> – 18 <sup>v</sup>	No Statio. The title of the feast was so faint it could not be read. Three RGs given: <i>Protector noster</i> and <i>Propitius esto</i> which appear elsewhere and <i>Dirigatur</i> which appears in Chartres and Einsiedeln. All Benedictions are listed.
Mont Renaud	27 <sup>v</sup>	MRen has CAP listed above the RGs: L, XLI, CXCVII, XLVIII. CO included PSL and AD, however, I could not read their text.
Einsiedeln 121	115 <sup>r</sup> – 117 <sup>v</sup>	Large decorated capital “I” begins AN. First line of AN written in Insular script. First letter of each of the chants is enlarged and in some cases decorated. Four different Graduals given: <i>Dirigatur</i> , <i>Convertere</i> , <i>Salvum fac pop</i> , and <i>Propitius esto</i> . INTRET for 3 <sup>rd</sup> OF verse is included.

Corbie has Cap. XLVI for this day.

Senlis has “AD REPET. Aestimatus sum.” listed after the AN Psalm.

Monza lists “Resp. Grad. III et Benedictiones.”

Rheinau lists three RGs: *Miserere mihi Domine. V. Conturbata.; Esto mihi.; Oculi omnium in te sperant Domine et tu das escam illorum in tempore oportuno. V. Aperis tu manum tuam et implem omni animal benedictione.*

Blandin lists “RESP. GRAD III ET BENEDICTIONES.”

Compeigne lists “RESP. GRAD. IIII<sup>OR</sup>. AD IPSUM DIEM PERTINENTES ET BENEDICTIONEM.” MS also includes all the Benedictions listed above.

Corbie lists “RESP. GRAD. IIII QUALE VOLUERIS DIC AD HUND DIEM PERTINENTES.”

Senlis lists five RGs: “*Propitius esto Domine. V. Adjuva nos Deus salutaris.*”; “*Protector noster. V. Domine Deus virtutum.*”; “*Dirigatur oratio. V. Elevatio.*”; “*Salvum fac populum tuum. V. Ad te Domine clamabo.*”; “*Convertere Domine. V. Domine refuium.*”

Compeigne includes the repeat “INTRET ORATIO MEA” after the second OF verse, which is unique to this MS.

First three RGs listed are the same as recorded in the *Liber Usualis* of 1956. The fourth is recored there as “Dirigatur oratio mea sicut incensum in conspectu tuo, Domine. V: Elevatio manuum mearum sacrificum vespertinum.” All of the lections are the same, except the sixth which is not listed, however is listed for the following Sunday (Dominica II in Quadragesima).