

stone, dwelt the plenitude of the law of love! At her side, the rod of the new Aaron, the sceptre of Simon Peter, kept its vigor and freshness, and under her shadow the true manna of heaven was accessible to the elect of this world's desert. Denis of Athens, Hierotheius, both of whom we shall soon see again beside this holy ark, and many others, came to the feet of Mary to rest on their journey, to strengthen their love, to consult the august propitiatory where the divinity had resided. From the lips of the Mother of God they gathered words sweeter than honey, calming their souls, ordering their life, filing their noble minds with the brightness of heaven. To these privileged ones of the first age might be addressed those words of the Spouse, who in these years was completing His gathering from His chosen garden: *I have gathered My myrrh with My aromatical spices: I have eaten the honeycomb with My honey: I have drunk My wine with My milk: eat, O friends, and drink, and be inebriated, My dearly beloved* [Cant. 5:1].



No wonder that in Jerusalem, favored with so august a presence, the first group of the faithful rose unanimously above the observance of the precepts to the perfection of the counsels; they persevered in prayer, praising God in gladness and simplicity of heart, having favor

with all the people; and they were of one heart and one soul. This happy community could not but be an image of heaven on earth, since the Queen of heaven was a member of it; the example of her life, her all-powerful intercession, her merits more vast than all the united treasurers of all created sanctities, was Mary's contribution to this blessed family where all things were common to all.

From the hill of Sion, however, the Church had spread its branches over every mountain and every sea; the vineyard of the King of Peace was extended among all nations; it was time to let it out to the keepers appointed to guard it for the Spouse. It was a solemn moment; a new phase in the history of our salvation was about to begin: *Thou that dwellest in the gardens, the friends hearken: make me hear Thy voice* [Cant. 8:13].

The Spouse, the Church on earth, the Church in heaven: all were waiting for her, who had tended the vine and strengthened its roots, to utter a word such as that which had heretofore brought down the Spouse to earth. But today heaven, not earth, was to be the gainer. *Flee away, O my beloved* [*ibid.* 14]; it was the voice of Mary about to follow the fragrant footsteps of the Lord her Son up to the eternal mountains whither her own perfumes had preceded her.

Commentary from The Liturgical Year by Dom Prosper Guéranger, OSB (1805-1875).

Pg. 1: Dormition of Mary (mosaic), Church of Martorana, Palermo (12th century).

Pg. 3: Judith beheading Holofernes (detail), c.1598. Michelangelo Merisi da Caravaggio (1571-1610).

Proper Prayers of the Mass in the Extraordinary Form

AUGUST 15

The Assumption of the Blessed Virgin Mary



Introit (Apoc. 12: 1)

SIGNUM MAGNUM apparuit in cælo: mulier amicta sole, et luna sub pèdibus ejus, et in càpite ejus coròna stellàrum duòdecim. *Ps. 97:1.* Cantàte Dòmino cànticum novum: quia mirabilia fecit. *V.* Glòria Patri, et Filio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper, et in sàcula sàculòrum. Amen. — Signum magnum apparuit in cælo ...

A GREAT SIGN appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Psalm.* Sing ye to the Lord a new canticle: because He hath done wonderful things. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — A great sign appeared ...

Collect

OMNÍPOTENS sempitèrne Deus, qui Immaculatàm Virgìnem Mariàm, Filii tui Genitricem, corpore et ànima ad cælèstem glòriam assumpsisti: concède, quæsumus; ut

ALMIGHTY everlasting God, who hast taken body and soul into heaven the Immaculate Virgin Mary, Mother of Thy Son: grant, we beseech Thee, that by stead-

fastly keeping heaven as our goal we may be counted worthy to join her in glory. Through the same Jesus Christ, Thy Son, our Lord ...

Lesson (Judith 13:22–25; 15:10)

THE LORD hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies. Because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord, forever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin in the presence of our God. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.



Gradual (Psalm 44:11, 12, 14)

HEARKEN, O daughter, and see, and incline thine ear: and the King shall greatly desire thy beauty. All beautiful is the King's daughter as she comes in, robed in cloth of gold. Alleluia, alleluia. Mary has been assumed into heaven: the angelic host rejoices. Alleluia.

ad supérna semper inténti, ipsíus glóriæ mereámur esse consórtes. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum ...

BENEDÍXIT te Dóminus in virtúte sua, quia per te ad níhilum redégit inimicos nostros. Benedícta es tu, fília, a Dómino Deo excélsio, præ ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit cælum et terram, qui te diréxit in vúlnera cápitis princípis inimicórum nostrórum; quia hódie nomen tuum ita magnificávit, ut non recédant laus tua de ore hóminum, qui mémores fúerint virtútis Dómini in ætérnum, pro quibus non pepercísti ánimæ tuæ propter angústias et tribulatiónem géneris tui, sed subvenísti ruínæ ante conspéctum Dei nostri. Tu glória Jerúsalem, tu lætítia Israël, tu honorificéntia pópuli nostri

AUDI, fília, et vide, et inclína aurem tuam, et concupíscet rex pulchritúdinem tuam. V. Tota decóra ingréditur filia regis, textúræ áureæ sunt amíctus ejus. Allelúia, allelúia. V. Assúpta est María in cælum: gaudet exércitus Angelórum. Allelúia.

“Flee away, O my beloved ...”

MARY STAYED on earth after her Son's Ascension, in order to give birth to his Church; but she could not remain forever in exile. Yet she was not to take her flight to heaven until this new fruit of her maternity had acquired the growth and strength which it belongs to a mother to give. How sweet to the Church was this dependence ! — a privilege given to her members by our Lord in imitation of Himself. As we saw, at Christmastime, the God-Man carried first in the arms of His Mother, gathering His strength and nourishing His life at her virginal breast; so the mystical body of the Man-God, the Holy Church, received, in its first years, the same care from Mary as the divine Child our Emmanuel....

As a mountain spreads out at its base in proportion to the greatness of its height, the incomparable dignity of Mary rested on her ever-growing humility. Nevertheless we must not think that the Mother of the Church was to do nothing more than win heaven's favors silently. The time had come for her to communicate to the friends of the Spouse the ineffable secrets known to her virginal soul alone; and as to the public facts of our Savior's history, what memory surer or more complete than hers, what deeper understanding of the mysteries of salvation, could furnish the Evangelists with the inspiration and matter of their sublime narrations? How could the chiefs of the Chris-

tian people not consult in every undertaking the heavenly prudence of her whose judgment could never be obscured by the least error, any more than her soul could be tarnished by the least fault? Thus, although her gentle voice was never heard abroad, although she loved to put herself in the shade and take the last place in their assemblies, Mary was truly from that time forward, as the Doctors observe, the scourge of heresy, the mistress of the apostles and their beloved inspirer. “If,” says Rupert, “the Holy Ghost instructed the apostles, we must not therefore conclude that they had not recourse to the most sweet teaching of Mary. Yea, rather, her word was to them the word of the Spirit Himself; she completed and confirmed the inspirations received by each one from Him who divideth as He wills.” And St. Ambrose, the illustrious Bishop of Milan, speaking of the privilege of the beloved disciple at the Last Supper, does not hesitate to attribute the greater sublimity of his teachings to his longer and more intimate intercourse with our Lady: “This beloved of the Lord, who, resting on his bosom, drank from the depths of Wisdom, I am not astonished that he has explained divine mysteries better than all the others, for the treasure of heavenly secrets hidden in Mary was ever open to him.”

Happy were the faithful of those days, permitted to contemplate the ark of the covenant, wherein, better than on tables of

Secret

MAY OUR offering of due service rise unto Thee, O Lord: and through the prayer of the most Blessed Virgin Mary, assumed by Thee into heaven, may our hearts be set on fire with love and ever yearn for Thee. Through our Lord Jesus Christ ...

Preface of the Blessed Virgin Mary

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: and that we should praise and bless and proclaim Thee in the Assumption of the Blessed Mary ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus*.

Communion (Luke 1:48–49)

ALL GENERATIONS shall call me blessed. Because He that is mighty hath done great things to me.

Postcommunion

THROUGH the merits and prayers of the Blessed Virgin Mary, by Thee assumed into heaven, may we, O Lord, who have received the sacraments of salvation, come to the glory of the resurrection. Through our Lord Jesus Christ ...

ASCÉNDAT ad te, Dómine, nostræ devotiōnis oblátio, et, beatíssima Virgine Mariá in cœlum assúpta intercedente, corda nostra, caritátis igne succénsa, ad te júgiter adspírent. Per Dóminum nostrum Jesum Christum ...

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Et te in Assumptiōne beátæ Mariæ semper Virginitatis colaudáre, benedicere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratiōne concépit: et virginitatis glória permanénite, lumen ætérnum mundo effúdit Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiōnes, tremunt Potestátes. Cœli, cœlorúmque Virtútes, ac beáta Séraphim, sócia exsultatiōne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confessiōne dicentes: — *Sanctus*.

BEÁTAM ME dicent omnes generatiōnes, quia fecit mihi magna qui potens est.

SUMPTIS, Dómine, salutáribus sacraméntis, da quæsumus, ut, méritis et intercessiōne beátæ Virginitatis Mariæ in cœlum assúptæ, ad resurrectiōnis glóriam perducámur. Per Dóminum nostrum Jesum Christum ...

Gospel (Luke 1:41–50)

IN ILLO TÊMPORE: Repléta est Spírítu Sancto Elísabeth et exclamávit voce magna, et dixit: Benedícta tu inter muliéres, et benedíctus fructus ventris tui. Et unde hoc mihi ut véniat mater Dómini mei ad me? Ecce enim ut facta est vox salutatiōnis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta quæ credidísti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait Mariá: Magnificat ánima mea Dóminum: et exsultávit spírítus meus in Deo salutári meo; quia respéxit humilitátem ancillæ suæ, ecce enim ex hoc beátam me dicent omnes generatiōnes. Quia fecit mihi magna qui potens est, et sanctum nomen ejus, et misericórdia ejus a progénie in progénies tíméntibus eum. — *Credo*.

AT THAT TIME: Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior. Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me: and holy is His name. And His mercy is from generations to generations to them that fear Him. — *Creed*.



Offertory (Genesis 3:15)

INIMICÍTIAS ponam inter te et Mulierem et semen tuum et Semen illius.

I WILL PUT enmities between thee and the woman, and thy seed and her Seed.

Secret

MAY OUR offering of due service rise unto Thee, O Lord: and through the prayer of the most Blessed Virgin Mary, assumed by Thee into heaven, may our hearts be set on fire with love and ever yearn for Thee. Through our Lord Jesus Christ ...

Preface of the Blessed Virgin Mary

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: and that we should praise and bless and proclaim Thee in the Assumption of the Blessed Mary ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus*.

Communion (Luke 1:48–49)

ALL GENERATIONS shall call me blessed. Because He that is mighty hath done great things to me.

Postcommunion

THROUGH the merits and prayers of the Blessed Virgin Mary, by Thee assumed into heaven, may we, O Lord, who have received the sacraments of salvation, come to the glory of the resurrection. Through our Lord Jesus Christ ...

ASCÉNDAT ad te, Dómine, nostræ devotiōnis oblátio, et, beatíssima Virgine Mariá in cælum assúpta intercedente, corda nostra, caritátis igne succénsa, ad te júgiter adspírent. Per Dóminum nostrum Jesum Christum ...

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Et te in Assumptiōne beátæ Mariæ semper Virgínis collaudáre, benedicere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratiōne concépit: et virginitátis glória permanénite, lumen ætérnum mundo effúdit Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiōnes, tremunt Potestátes. Cœli, cœlorúmque Virtútes, ac beáta Séraphim, sócia exsultatiōne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confessiōne dicéntes: — *Sanctus*.

BEÁTAM ME dicent omnes generatiōnes, quia fecit mihi magna qui potens est.

SUMPTIS, Dómine, salutáribus sacraméntis, da quæsumus, ut, méritis et intercessiōne beátæ Virgínis Mariæ in cælum assúptæ, ad resurrectiōnis glóriam perducámur. Per Dóminum nostrum Jesum Christum ...

Gospel (Luke 1:41–50)

IN ILLO TÊMPORE: Repléta est Spíritu Sancto Elisábeth et exclamávit voce magna, et dixit: Benedícta tu inter muliéres, et benedictus fructus ventris tui. Et unde hoc mihi ut véniat mater Dómini mei ad me? Ecce enim ut facta est vox salutatiōnis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta quæ credidisti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait Mariá: Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo; quia respéxit humilitátem ancillæ suæ, ecce enim ex hoc beátam me dicent omnes generatiōnes. Quia fecit mihi magna qui potens est, et sanctum nomen ejus, et misericórdia ejus a progénie in progénies tíméntibus eum. — *Credo*.

AT THAT TIME: Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior. Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me: and holy is His name. And His mercy is from generations to generations to them that fear Him. — *Creed*.



Offertory (Genesis 3:15)

INIMICÍTIAS ponam inter te et Mulierem et semen tuum et Semen illius.

I WILL PUT enmities between thee and the woman, and thy seed and her Seed.