

## 48. Tridentine Mass— Introductory Prayers

What follows represents today's accepted text of the Tridentine Mass, that is, the text as made official in 1570 by Pope Pius V in response to a request from the Council of Trent (1545–63). Earlier versions would have varied somewhat from place to place.

P. Introibo ad altare Dei.

S. Ad Deum qui laetificat juventutem meam.

P. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaëlem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum Nostrum.

S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

15 P. Amen. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Oremus. Aufer a nobis, quaesumus, Domine, iniquitates nostras ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum  
20 nostrum. Amen.

## Notes and Vocabulary

- 1 **introeo, -ire, -ivi/-ii, -itus**, enter, go into—**altare, -aris, n.**, altar
- 2 **laetifico, (1)**, make happy, bring happiness to—**iuventus, -utis, m.**, the time of youth
- 3 **confiteor, -fiteri, -fessus sum**, acknowledge, confess—**beatæ Mariæ:** The holy ones are listed in descending order of hierarchy: an archangel was a higher rank of angel; John the Baptist preached the coming of Christ; Peter and Paul were Christ's disciples.
- 3–4 **semper Virgini:** Mary was thought to have conceived through the Holy Spirit while remaining a virgin; cf. selections 26–27 and 54.
- 5 **apostolus, -i, m.**, apostle; one of the original followers of Jesus
- 6 **pecco, (1)**, sin, do evil—**nimis**, excessively—**cogitatio, -onis, f.**, thought; apart from actually committing a sinful act, it was a sin to contemplate one.
- 7–8 **mea . . . culpa:** abl., generally translated, "Through my fault, through my fault, through my most grievous fault"
- 8 **ideo**, therefore—**precor, -ari**, pray, beg
- 13 **misereor, -eri, + gen.**, have pity on
- 14 **peccatum, -i, n.**, sin, error—**perduco, -ere**, lead through, bring to
- 15 **Dominus vobiscum (sit)**
- 17 **aufero, -ferre**, take away—**quaeso, -ere**, ask, beg, pray
- 18 **iniquitas, -atis, f.**, wickedness, sin; the language that follows refers to religious practices in the Hebrew Bible or Old Testament where only pure priests of high status could enter into the Holy of Holies (**Sancta sanctorum**) of the Temple in Jerusalem where the Ark of the Covenant containing the tablets of the Ten Commandments was kept.—**purus, -a, -um**, pure, clean
- 19 **mereo, -ere**, deserve, be worthy of

## 49. Drinkers' Mass— Introductory Prayers

### *Missa de Potatoribus*

**I**t is not only dangerous, but generally doomed to failure, when one attempts to explain a joke, but such an attempt is nevertheless necessary here. This next passage parallels selection 48 almost word for word. It is a parody that would have scandalized many and thoroughly amused others. A parody gets its comedic effect from how closely it imitates the original while being as contrary to the real intent of the original as it can.

Consider these first lines of Edgar Allan Poe's "The Raven," published in 1845:

Once upon a midnight dreary, while I pondered, weak and weary,  
Over many a quaint and curious volume of forgotten lore—  
While I nodded, nearly napping, suddenly there came a tapping,  
As of some one gently rapping, rapping at my chamber door.

Now compare a parody published anonymously in the December 1853 issue of Graham's Magazine, entitled "The Vulture":

Once upon a midnight chilling, as I held my feet unwilling  
O'er a tub of scalding water, at a heat of ninety-four;  
Nervously a toe in dipping, dripping, slipping, then out-skipping,  
Suddenly there came a ripping whipping, at my chamber's door.

Selections 49–53 show first the original wording of the Tridentine Mass in Latin, followed by a medieval parody of these words. The parody may have been written by irreverent clerics. Note that the parody can be decidedly silly and does not have to make great sense at all times. So when, below, you read **Stramen**, do not wonder why the parodist is mentioning "straw." Think, rather, of how close it sounds to **Amen**. A great deal of the humor of this parody comes from the similarity of its sounds to those of the original, e.g., **omnipotenti** and **omnipotanti**, so reading aloud is helpful.

**P.** Introibo ad altare Bachi.

**S.** Ad eum qui letificat cor hominis.

**P.** Confiteor reo Bacho omnipotanti, et reo vino coloris rubei, et omnibus ciphis ejus, et vobis potatoribus, me nimis gulose potasse et peccavi per nimiam nauseam rei Bachi dei mei potatione, sternutatione, oscitatione maxima. Mea crupa, mea maxima crupa. Ideo precor beatissimum Bachum, et omnes ciphos ejus, et vos fratres potatores, ut potetis pro me ad dominum reum Bachum, ut misereatur mei.

**S.** Misereatur vestri ciphipotens Bachus, et permittat vos perdere omnia vestimenta vestra, et perducatur vos ad majorem tabernam, qui bibit et potat per omnia pocula poculorum, Stramen.

### Notes and Vocabulary

- 1 — **Bac(c)hus**, -i, *m.*, Bacchus, the god of wine
- 3 **reus**, -a, -um, guilty—**omnipotans**, -antis, all-drinking, of bottomless thirst
- 4 **rubeus**, -a, -um, red, reddish—**ciphus**, -i, *m.*, cup, goblet
- 5 **potator**, -oris, *m.*, drinker—**gulose**, gluttonously—**poto**, (1), drink; **pota(vi)sse**
- 6 **nauseam**: the nausea caused by excessive drinking—**potatio**, -onis, *f.*, drinking
- 7 **sternutatio**, -onis, *f.*, sneezing—**oscitatio**, -onis, *f.*, gaping, yawning—**crupa (cropha)**, -ae, *f.*, crop of a bird; haunch of a horse
- 11 **ciphipotens**: a made-up word, translated by taking its parts separately
- 12 **perdo**, -ere, -didi, -ditus, lose, ruin—**vestmentum**, -i, *n.*, clothing, garment; in their poetry, the Wandering Scholars are constantly "losing their shirt" at dice.
- 13 **taberna**, -ae, *f.*, tavern
- 13–14 **qui . . . poculorum**: The entire phrase imitates one repeated throughout the Mass, **qui vivit et regnat per omnia saecula saeculorum**, "who lives and reigns for ever and ever."
- 15 **poculum**, -i, *n.*, cup—**stramen**, -inis, *n.*, straw

## 50. Tridentine Mass— The Lord's Prayer

Even the most famous prayer from the New Testament was not immune to parody. The Lord's Prayer is recited at every Mass and is a common part of personal prayer.

P. Pater noster, qui es in caelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem:

S. Sed libera nos a malo.

P. Amen.

### Notes and Vocabulary

- 1 **caelum** (coelum), -i, n., heaven—**sanctifico**, (1), consecrate, sanctify
- 2 **advenio**, -ire, come, arrive—**regnum**, -i, n., rule, reign
- 3 **panis**, -is, m., bread—**quotidianus**, -a, -um, daily, everyday
- 4 **dimitto**, -ere, + *dat.*, forgive—**debitum**, -i, n., debt
- 5 **debitor**, -oris, m., debtor, one under obligation to—**induco**, -ere, lead into, bring into
- 6 **temptatio**, -onis, f., temptation; note ML spelling

## 51. Drinkers' Mass— The Lord's Prayer

*Missa de Potatoribus*

What follows is the medieval parody of the Lord's Prayer.

Pater Bache qui es in ciphis, multiplicetur vinum tuum. Fiat tempestas tua sicut in Decio et in taberna. Vinum bonum ad bibendum da nobis hodie, et dimitte nobis pocula nostra sicut et nos dimittimus potatoribus nostris. Et ne nos inducas in sobrietatem, sed libera nos a vomitu. Stramen.

Per omnia pocula poculorum. Stramen.

### Notes and Vocabulary

- 1 **Bac(c)chus**: god of wine and the grape—**ciphus**, -i, m., cup, goblet—**multiplico**, (1), multiply
- 2 **decus**, -i, m., a die (*pl.*, dice), *capitalized*, the fictitious god of dicing—**taberna**, -ae, f., tavern
- 4 **poculum**, -i, n., cup, goblet
- 5 **sobrietas**, -atis, f., sobriety
- 6 **vomitus**, -us, m., vomiting

## 52. Tridentine Mass— Gospel (Luke 2:15–20)

**W**hat follows is one of the best-known Gospel passages, describing the events surrounding the birth of Christ in Bethlehem. Luke's description begins after angels have appeared to shepherds in the fields guarding their flocks at night and announce the recent birth of Jesus.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Sequentia sancti Evangelii secundum Lucam

S. Gloria tibi, Domine.

5 P. Et factum est ut discesserunt ab eis angeli in caelum, pastores loquebantur ad invicem: "Transeamus usque Bethlehem et videamus hoc verbum quod factum est, quod Dominus ostendit nobis."

10 Et venerunt festinantes et invenerunt Mariam et Joseph et infantem positum in praesepio. Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierunt mirati sunt et de his quae dicta erant a pastoribus ad ipsos.

15 Maria autem conservabat omnia verba haec, conferens in corde suo, et reversi sunt pastores glorificantes et laudantes Deum in omnibus quae audierant et viderant sicut dictum est ad illos.

S. Laus tibi, Christe.

## Notes and Vocabulary

- 1 **Dominus vobiscum:** Supply sit.
- 3 **Sequentia, -ae, f.,** continuation; each Sunday's gospel reading began where the previous week's ended.—**Evangelium, -ii, n.,** Gospel—**secundum, + acc.,** according to—**Lucam:** The gospel of Luke is the third and longest of the four canonical gospels. His narrative of the birth of Christ is the most detailed.
- 5 **factum est:** "it came to pass," "it happened"—**angelus, -i, m.,** angel
- 6 **pastor, -oris, m.,** shepherd—**ad invicem:** "to one another"; note the use of a prep. with an adv.
- 7 **usque: CL usque ad—Bethle(h)em:** town where Jesus was born
- 7-8 **verbum . . . est:** usually translated, "this thing which has come to pass"; what does it mean literally?
- 9 **festino, (1),** hasten, hurry
- 9-10 **Mariam et Joseph:** Mary was celebrated as the virgin mother of Jesus and Joseph was his carpenter/stone cutter father.
- 10 **infans, -antis, m.,** infant, newborn—**praeseipium, -i, n.,** stable, manger; recall that St. Francis created the first replica of this scene.
- 15 **confero, -ferre,** bring together, collect—**revertor, -verti, -versus sum,** turn back, return
- 16 **glorifico, (1),** glorify, exalt—**in omnibus:** "with regard to all"



## 53. Drinkers' Mass— Gospel Parody

### *Missa de Potatoribus*

**N**ote how carefully the writer of the parody imitates the overall sound and rhythm of the original.

V. Dolus vobiscum.

R. Et cum gemitu tuo.

V. Frequentia falsi ewangelii secundum Bachum.

R. Fraus tibi, rustice.

5 V. In verno tempore, potatores loquebantur ad  
invicem, dicentes, "Transeamus usque ad tabernam,  
et videamus hoc verbum quod dictum est de dolio illo."  
Et festinantes venerunt et invenerunt tabernam  
apertam, ac mensam ornatam et decios appositos super  
10 mensam. Cum autem intrassent, de claro cognoverunt  
verum esse quod dictum erat de dolio. Et tabernarius  
cogitabat in corde suo eorum vestes nihil valere.  
Potatores vero dividerunt vestimenta sua, glorificantes  
Dolium et maledicentes Decios.

### Notes and Vocabulary

- 1 **dolus**, -i, *m.*, deceit, treachery
- 2 **gemitus**, -us, *m.*, groaning
- 3 **frequentia**, -ae, *f.*, frequency—**falsus**, -a, -um, false—**ewangelium**, -ii, *n.*, gospel; the *w* may indicate a Germanic pronunciation.
- 4 **fraus**, **fraudis**, *f.*, deception, trick
- 5 **vernus**, -a, -um, of spring
- 7 **dolium**, -i, *n.*, very large jar for wine

- 9 **aperio**, -ire, -ui, **apertum**, open—**mensa**, -ae, *f.*, table—**ornatus**, -a, -um, furnished, decorated—**decius**, -i, *m.*, a die (*pl.*, dice)—**appono**, -ere, -posui, -positum, place on
- 10 **de claro**: "clearly"
- 11 **tabernarius**, -i, *m.*, tavern keeper, barkeeper
- 12 **vestis**, -is, *f.*, clothes, attire
- 13 **divido**, -ere, -visi, -visum, divide; this line imitates Matthew 27:35, "postquam autem crucifixerunt eum dividerunt vestimenta eius sortem mittentes," "after they crucified him they divided up his clothes, playing dice for them."—**vestimentum**, -i, *n.*, garment, clothing; apparently they lost them playing dice with the tavern owner.
- 14 **maledico**, -ere, curse—**Decios**: if not capitalized, simply "dice"; if capitalized, "the gods of dicing"