

**THE EIGHTEENTH SUNDAY
AFTER [THE FEAST] OF TRINITY
Endre Church, Visby, Sweden
October 5, A.D. 1450**

Note that the Swedish subtitles of the various parts of the Mass are included here for viewers' convenience. As the video begins, bells call people to church, and the priest recites vesting prayers quietly. He then performs:

**THE SPRINKLING WITH HOLY WATER
(Vigvattens bestänknigen)**

Aspérges me, Dómine hyssópo, et mundábor:
lavábis me, et super nivem dealbábor. ʒ. Misérére
mei, Deus, secún-dum magnam misericórdiam
tuam. Glória Patri, et Fílio, et Spirítui Sancto. Sicut
erat in princípío, et nunc et semper, et in sæcula
sæculórum. Amen. Aspérges me.

Osténde nobis, Dómine, misericórdiam tuam.

ʒ. Et salutáre tuam da nobis.

Domine Deus virtutum converte nos.

ʒ. Et ostende faciem tuam et salvi erimus.

Dómine, exáudi oratiónem meam.

ʒ. Et clamor meus ad te véniat.

Dóminus vobíscum. ʒ. Et cum spírítu tuo.

Orémus. Exáudi nos, Dómine, sancte Pater,
omnípotens ætérne Deus: et míttre dignéris
sanctum Angelum tuum de cælis; qui custódiat,
fóveat, prótegat, vísitet, atque deféndat omnes
habitántes in hoc tabernáculo: Per Christum
Dóminum nostrum. ʒ. Amen.

Cleanse me with hyssop, that I may be pure;
wash me, make me whiter than snow. ʒ. Have
mercy on me, O God, in your goodness. Glory
to the Father and to the Son and to the Holy
Spirit; as it was in the beginning, is now, and
will be forever. Amen. Cleanse me.

Lord let us see your kindness.

ʒ. And grant us your salvation.

Restore us, O Lord God of Hosts.

ʒ. And show your face that we be saved.

O Lord, hear my prayer.

ʒ. And let my cry come to you.

The Lord be with you. ʒ. And with your spirit.

Let us pray. Hear us, O holy Lord, almighty
Father, eternal God; be pleased to send your
holy angel from heaven, to guard, nurture,
protect, visit, and defend all those present in this
tabernacle. Through Christ our Lord. ʒ. Amen.

The priest and server recite their quiet preparation prayers, and the cantor begins following chants:

**THE OPENING CHANT OR INTROIT
(Mässans inledning)**

(Cf. Sirach 36:18 [21]; Ps. 121 [122]:1)

Da pacem, Dómine, sustinéntibus te, ut
prophétæ tui fidéles inveniántur: exáudi preces
servi tui et plebis tuæ Israel. ʒ. Lætátus sum in
his, quæ dicta sunt mihi: in domum Dómini
íbimus. Glória Patri. Da pacem.

Give peace, Lord, to those who have hoped
in you, and let your prophets be proved true. ʒ. I
rejoiced when they said to me: Let us go to the
house of the Lord. Gloria to the Father. Glory to
the Father. Give Peace.

THE LITURGY OF THE WORD*(Ordets gudstjänst)***THE LORD HAVE MERCY OR KYRIE**

Kýrie, eléison. Kýrie, eléison. Kýrie, eléison.
Christe, eléison. Christe, eléison. Christe eléi-
son. Kýrie, eléison. Kýrie, eléison. Kýrie, eléi-
son.

Lord, have mercy. Lord, have mercy. Lord
have mercy. Christ, have mercy. Christ, have
mercy. Christ, have mercy. Lord, have mercy.
Lord, have mercy. Lord, have mercy.

THE GLORY TO GOD IN THE HIGHEST OR GLORIA

Glória in excélsis Deo. Et in terra pax
homínibus bonæ voluntátis. Laudámus te.
Benedícimus te. Adorámus te. Glorificámus te.
Grátias ágimus tibi, propter magnam tuam
glóriam. Dómine Deus Rex celéstis, Deus Pater
omnípotens. Dómine Fili unigénite, Iesu Chri-
ste. Dómine Deus, Agnus Dei, Fílius Patris. Qui
tollis peccáta mundi, miserére nobis. Qui tollis
peccáta mundi, súscipe deprecatióem nostram.
Qui sedes ad dexteram Patris, miserére nobis.
Quóniam tu solus Sanctus. Tu solus Dóminus.
Tu solus Altíssimus, Iesu Christe. Cum Sancto
Spíritu in glória Dei Patris. Amen.

Glory to God in the highest. All: And on earth
peace to people of good will. We praise you, we
bless you, we adore you, we glorify you, we give
you thanks for your great glory, Lord God, heavenly
King, O God, almighty Father. Lord Jesus Christ,
Only Begotten Son, Lord God, Lamb of God, Son
of the Father, you take away the sins of the world,
have mercy on us; you take away the sins of the
world, receive our prayer; you are seated at the right
hand of the Father, have mercy on us. For you alone
are the Holy One, you alone are the Lord, you alone
are the Most High, Jesus Christ, with the Holy
Spirit, in the glory of God the Father. Amen.

THE OPENING PRAYER OR COLLECT

Dóminus Vobíscum. ℞ Et cum spíritu tuo.

Orémus. Dírigat corda nostra, quæsumus Dómi-
ne, tuæ miseratiónis operátionum; quia tibi sine te
placére non póssumus: Per Dóminum.

The Lord be with you. ℞ And with your spirit.

Let us pray. Grant, O Lord, that the working of
your mercy may guide our hearts, for without your
help we cannot please you. Through Our Lord.

THE EPISTLE*(1 Cor. 1:4–9)*

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Grátias ago Deo meo semper pro vobis
in grátia Dei, quæ data est vobis in Christo Iesu:
quia in ómnibus dívites facti estis in illo, in omni
verbo, et in omni sciéntia. Sicut testimónium Christi
confirmátum est in vobis: ita ut nihil vobis desit in
ulla grátia, exspectántibus revelatióem Dómini

A reading from the Epistle of the Blessed Apostle
Paul to the Corinthians.

Brethren: I give thanks to my God always on
your account for the grace of God bestowed on you
in Christ Jesus, that in him you were enriched in
every way, with all discourse and all knowledge, as
the testimony to Christ was confirmed among you,
so that you are not lacking in any spiritual gift as

nostri Iesu Christi, qui et confirmábit vos usque in finem sine crímine, in die advéntus Dómini nostri Iesu Christi.

you wait for the revelation of our Lord Jesus Christ. He will keep you firm to the end, irreproachable on the day of our Lord Jesus Christ.

THE PSALM OR “GRADUAL”

(Ps 121 [122]:1, 7)

Lætátus sum in his quæ dicta sunt mihi: In domum Dómini íbimus. V̄. Fiat pax in virtúte tua, et abundántia in túrribus tuis.

I rejoiced when they said to me: Let us go to the house of the Lord. V̄. May peace be within your ramparts, prosperity within your towers.

THE ALLELUIA

(Ps 113:19 [115:11])

Allelúia. Allelúia. V̄. Qui timiant Dóminum speravérunt in Deo; adiútor et protéctor eórum est. Allelúia.

Alleluia. Alleluia. V̄. Those who fear the LORD trust in the God, who is their help and shield. Alleluia.

THE GOSPEL

(Mt 22: 35-46)

Dóminus Vobíscum.

R̄. Et cum spírítu tuo.

Sequéntia sancti Evangélíi secúndum Matthæum.

R̄. Glória tibi, Dómine.

In illo tempore: Convenérunt in unum Phariséi et interrogávit Iesum unus ex eis legis doctor, tentans eum: Magíster, quod est mandatum magnum in lege? Ait illi Iesus: Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum, sicut teípsum. In his duóbus mandátis univérſa lex pendet, et prophétæ. Congregátis autem pharisæis, interrogávit eos Iesus, dicens: Quid vobis vidétur de Christo? cuius filius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spírítu vocávit eum Dóminum, dicens: Dixit Dóminus Dómino meo: Sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo filius eius est? Et nemo póterat ei respondére ei verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

The Lord be with you.

R̄. And with your spirit.

Continuing the Holy Gospel according to Matthew.

R̄. Glory to you, O Lord.

At that time: The Parisees came together and a scholar of the law tested him by asking, “Teacher, which commandment in the law is the greatest?” He said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.” While the Pharisees were gathered together, Jesus questioned them, saying, “What is your opinion about the Messiah? Whose son is he?” They replied, “David’s.” He said to them, “How, then, does David, inspired by the Spirit, call him ‘lord,’ saying: ‘The Lord said to my lord, “Sit at my right hand until I place your enemies under your feet”?’ If David calls him ‘lord,’ how can he be his son?” No one was able to answer him a word, nor from that day on did anyone dare to ask him any more questions.

THE CREED OR *CREDO*
(*Trosbekännelsen*)

Credo in unum Deum: Patrem omnipotentem: factorem cæli et terræ, visibílium ómnium, et invisibílium. Et in unum Dóminum Iesum Christum, Fílium Dei unigénitum: Et ex Patre natum, ante ómnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero: Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salutem, descendit de cælis. Et incarnátus est de Spíritu Sancto ex María Vírgine: Et homo factus est. Crucifixus étiam pro nobis sub Póntio Piláto, passus, et sepúltus est. Et resurrexit tértia die secúndum Scriptúras: Et ascendit in cælum: sedet ad dexteram Patris: Et íterum ventúrus est cum glória, iudicáre vivos et mórtuos: cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum, et vivificántem: qui ex Patre Filióque procedit: Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locútus est per prophétas. Et unam, sanctam, catholicam et apostólicam Ecclesiám. Confíteor unum baptisma in remissionem peccatórum. Et expécto resurrectionem mortuórum. Et vitam ventúri sæculi. Amen.

I believe in one God: The Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

At this point the priest preached a sermon on the Scriptures. Then followed the People's or Bidding Prayers. In this Mass these were the Apostles Creed, the Our Father, the Hail Mary, and the Sign of the Cross. All this is in Swedish and may be seen on the video link.

Next follows the people's offertory procession as they come up to make donations in the "Poor Box." Meanwhile the cantor sings:

THE OFFERTORY
(*Bröd och vin bereds*)
(Cf. Ex 24: 6, 17)

Sanctificávit Moyses altáre Dómino, ófferens super illud holocáustas, et ímmolans víctimas; fecit sacrificium verpertínium in ordórem suavitatís Dómino Deo in conspéctu filórum Israel.

Moses consecrated an altar to the Lord, offering upon it holocausts and sacrificing victims; he made an evening sacrifice to the Lord God with a sweet odor before all the sons of Israel.

Meanwhile he priest prays quietly the Offertory Prayers. Then he says quietly the server "Pray brothers" (Orate fratres). This concluded he and the server quietly recite:

THE SECRET PRAYER

Dómine, exáudi oratióne meam.

R̄. Et clamor meus ad te véniat.

Dóminus vobíscum. R̄. Et cum spírítu tuo.

Oremus. Deus, qui nos per huius sacrificii veneránda commércia uníus summæ Divinitátis partícipes éfficis, præsta, quæsumus, ut, sicut tuam cognóscimus veritátem, sicut eam dignis móribus assequántur. Per Dóminum.

O Lord, hear my prayer.

R̄. And let my cry come to you.

The Lord be with you. R̄. And with your spirit.

Let us pray. O God, who by this sacred exchange of this sacrifice make us partakers of your one supreme Godhead, grant, we beg you, that as we know the truth, we might also follow it by a worthy life. Through Our Lord.

THE EUCHARISTIC PRAYER

(Den stora nattvardsbönen)

Per ómnia sæcula sæculórum.

R̄. Amen.

Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Sursum corda.

R̄. Habémus ad Dóminum.

Grátias agámus Dómino Deo nostro.

R̄. Dignum et iustum est.

For ever and ever.

R̄. Amen.

The Lord be with you.

R̄. And with your spirit.

Lift up your hearts.

R̄. We lift them up to the Lord.

Let us give thanks to the Lord our God.

R̄. It is right and just.

Vere dignum et iustum est, æquum et salutáre: Nos tibi semper et ubíque grátias ágere, Dómine, sancte Pater, omnípotens ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: Non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus: hoc de Fílio tuo, hoc de Spírítu Sancto, sine differéntia discretiónis, sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in maiestáte adorétur æquálitas. Quam laudant ángeli atque archángeli, chérubim quoque, ac séraphim, qui non cessent clamáre quotidie, una voce dicéntes:

It is truly right and just, our duty and our slavation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. With your Only Begotten Son and the Holy Spirit you are one God, one Lord: not in the unity of a single person, but in a Trinity of one substance. For what you have revealed to us of your glory we believe equally of your Son and of the Holy Spirit, so that, in the confessing of the true and eternal Godhead, you might be adored in what is proper to each person, their unity in substance, and their equality in majesty. For this is praised by Angels and Archangels, Cherubim, too, and Seraphim, who never cease to cry out each day, as with one voice they acclaim:

THE HOLY, HOLY OR *SANCTUS*

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli, et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, holy, holy Lord God of Hosts, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

THE CONSECRATION
(*Förvandlingen*)

Reciting quietly the “Roman Canon,” or “Eucharistic Prayer,” as the cantor sings the Sanctus, the priest, when the music stops, has reached the “Institution Narrative” with the Lord’s words “This is my body” and “This is my blood.” He raises each element for the adoration of the faithful and continues the Canon until:

THE LORD’S PRAYER
(*Fader vår*)

Per ómnia sæcula sæculórum. R̄. Amen.

Orémus. Præcéptis salutáribus moníti, et divína institutióne formáti, audémus dícere:

Pater noster, qui est in cælis: sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo, et in terra. Panem nostram quotidiánum da nobis hódie. Et dimítte nobis debíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

For ever and ever. R̄. Amen.

Let us pray. At the Savior’s command and formed by divine teaching, we dare to say:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation.

R̄. But deliver us from evil.

The priest then says the quiet prayers for breaking the Host. These end with:

THE PEACE OR PAX

Per ómnia sæcula sæculórum. R̄. Amen.

Pax Dómini sit semper vobíscum. R̄. Et cum spírítu tuo.

For ever and ever. R̄. Amen.

The peace of the Lord be with you always. R̄. And with your spirit.

While the priest says the quiet prayers of preparation for his Communion, which includes his giving the Peace to the server (Fridshälsningen). As he takes Communion, the cantor sings:

THE LAMB OF GOD OR *AGNUS DEI*

Agnus Dei, qui tollis peccáta mundi: miserére nobis. Agnus Dei, qui tollis peccáta mundi: miserére nobis. Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.

THE COMMUNION (Ps. 95 [96]: 8–9)
(*Kommunionen*)

Tóllite hóstias, et introíte in átria eius; adoráte Dóminum in aula sancta eius.

Bring gifts and enter his courts; bow down to the Lord, splendid in holiness.

Those laity taking Communion enter the sanctuary, kneel on the altar step and receive. That only two elderly parishioners receive is not unusual because this Sunday is not a “General Communion.” As they receive the cantor sings:

DEVOTIONAL COMMUNION CHANTS

O salutáris Hóstia,
Quæ cæli pandis óstium:
Bella premunt hostília,
Da robur, fer auxiliium.

O saving Victim, opening wide,
The gate of heaven to man below!
Our foes press on from every side;
Thine aid supply, thy strength bestow.

Uni trinóque Dómino
Sit sempitérna glória,
Qui vitam sine término
Nobis donet in pátria. Amen.

To Thy great name by endless praise,
Immortal Godhead, one in Three;
O grant us endless length of days,
In our true native land with Thee. Amen.

O sacrum convívium,
In quo Christus súmitur,
Recólitur memória passiónis eius;
Mens implétur grátia,
Et futúrx glóriæ, nobis pignus datur.
Alleluia.

O sacred banquet,
in which Christ is received,
the memory of his Passion is renewed,
the mind is filled with grace,
and a pledge of future glory is given to us.
Alleluia.

After cleaning the vessels, the priest sings:

THE PRAYER AFTER COMMUNION AND DISMISSAL

Dóminus vobíscum. R̄. Et cum spírítu tuo.
Orémus. Grátias tibi reférimus, Dómine, sacro
múnere vegetáti, tuam misericórdiam deprecántes;
ut dignos nos eius participatióne perficias. Per
Dóminum.

The Lord be with you. R̄. And with your spirit.
Nourished by your sacred gifts, O Lord, we give
you thanks, and humbly ask your mercy that you
would make us worthy of what we have partaken.
Through Our Lord.

Dóminus vobíscum. R̄. Et cum spírítu tuo.
Ite missa est.

The Lord be with you. R̄. And with your spirit.
Go forth, the Mass is ended.

THE BLESSING (Valsignelsen)

After giving the Blessing, the priest and server depart. Those who know the Pre-Vatican-II Catholic Mass will notice that there is no “Last Gospel,” as it was only added in the sixteenth century. Likewise, they will notice a number of rubrical differences from that Mass since this one was celebrated in the so-called “Baltic Rite,” or “Rite of Hamburg-Breman,” which had some similarities to the old Dominican Rite.

Note also that the Sermon and the people’s Communion are done during Mass rather than the more common medieval practice of having them after Mass. And, as the video ends with the priest’s departure, we do not know if the people brought breads from home to be blessed and shared afterwards.