

WALDEMAR PAŁĘCKI MSF

THE CELEBRATION OF THE MYSTERY
OF THE INCARNATION OF THE SON OF GOD
IN LIGHT OF PROCESSIONS IN POST-TRIDENTINE RITUALS
OF WROCLAW OF THE 18TH AND 19TH CENTURIES

A b s t r a c t. Celebration of the mystery of the incarnation of the Son of God is mentioned for the first time in *Chronograph* (A.D. 354)—a fundamental document explaining the origin of this feast. Over the centuries the Incarnation of the Son of God was given emphasis in various ways through ceremonious celebration of this mystery. Among many liturgical customs are Sunday processions during Advent, at Christmas, and festivities held in this time and Sundays until 2 February. Sunday processions were known in the old Polish tradition and this custom was sanctioned in the Piotrków Ritual in 1631, but it does not feature processions for Advent Sundays, Christmas period, and holidays falling within this period. Liturgical texts intended for these days are present in four editions of the Wrocław Ritual of 1723, 1775, 1794 and 1847. The processions started with the singing of appropriate antiphons, which had their counterpart in the texts of *Officium divinum* of that period or a liturgical day. The antiphon *Missus est Angelus Gabriel...* for Advent Sundays was an exception. It was intended for the monastic liturgy of the 11th/12th centuries, and it can be found in antiphonary Saint-Maur-les-Fossés. During a procession, *statio* in the middle of a church was an important point for worship. A verse or a prayer was said concluded with the singing of an antiphon. The prayer was typically found in a missal form for a particular feast day except for Advent, when the prayer was read from a form for Marian masses. Notably, the well-known antiphon *Pax aeterna...* was sung only on Advent Sundays, which was replaced by the antiphon *Hodie Christus natus est...* during Christmas. Antiphons concluding processions, however, were taken from an officium, as it was done during Advent or Epiphany. The antiphon *O beata infantia...* is an exception, which is sung on the very Nativity Day, Circumcision Day, and on Sundays falling after Epiphany until the Fest of the Purification of the Virgin (2 February). This antiphon was present in the monastic tradition, for example in medieval antiphonaries of Saint-Denis and Saint-Maur-les-Fossés. Exploration of liturgical texts and various forms that are have been known over centuries as well as their origin makes it possible to sketch a full picture of traditions used in the Latin Church in the territory of Poland.

Translated by Tomasz Pałowski

Prof. Dr. habil. WALDEMAR PAŁĘCKI MSF – Head of the Department of History of Liturgy at the Institute of Liturgy and Homiletics at KUL; address for correspondence: ul. Radziszewskiego 7, PL 20-039 Lublin; e-mail: wpalecki@kul.pl

Key words: history of the liturgy; procession; Advent period; the Nativity; Feast of the Circumcision of the Lord; Epiphany; post-Tridentin liturgy; Piotrków Ritual; diocese of Wrocław.

Celebration of the mystery of the Incarnation of the Son of God was recorded in the liturgical calendar in the fourth century. However, the exact date of the creation of the feast of the Nativity is not known. The first time it was mentioned in the *Chronograph* of 354, which is a fundamental document on the origins of this feast.¹ In order to determine the date of celebration of the Nativity, it was important not only to find the actual day of birth of the Saviour, but also look at a dogmatic reflection with its dimension connected with the history of salvation, exceeding the cosmic aspect characteristic of pagan cults.² This feast, therefore, rooted in the oldest liturgical evidence, celebrates the presence of the Lord and Saviour who was born human instead of considering only a moment of earthly birth of Jesus. Theology emphasizes the unity of the mystery of the Nativity of Jesus and the mystery of Epiphany.³

Over the centuries the importance of the Incarnation of the Son of God was emphasized through the solemn celebration of this mystery. One of the first forms was the custom, beginning in the 5th century, of celebrating three Holy Masses, which is confirmed by the oldest Roman sacramentaries.⁴ In the Middle Ages, from the ninth century onwards, attention was focused on the allegoric sense of this custom referring to it as a sign of triple birth of Christ; The first Mass—marked the birth of Christ from his Father in Heaven, the second—the birth of Christ in the flesh, and the third—the birth of Christ in the human heart by grace and love. The introduction of octaves in the 7th century increased the importance of this day in the liturgical calendar.⁵

¹ Kazimierz RULKA, *Chronograf z roku 354*, in *Encyklopedia katolicka*. T. 3 (Lublin: Towarzystwo Naukowe KUL, 1979), col. 281.

² Raniero CANTALAMESSA, *Pascha naszego zbawienia: tradycje paschalne Biblii oraz pierwotnego Kościoła*, trans. Mieczysław Brzezinka (Kraków: Wydawnictwo “m”, 1998), 21.

³ Rupert BERGER, “Ostern und Weihnachten. Zum Grundgefüge des Kirchenjahres,” *Archiv für Liturgiewissenschaft* 8/1 (1963): 7–9; Herman WEGMAN, *Liturgie in der Geschichte des Christentums* (Regensburg: Pustet, 1994), 142–143; Oscar CULMANN, *Der Ursprung des Weihnachtspfeste* (Zürich: Zwingli Verlag, 1969), 24–25.

⁴ *Liber Sacramentorum Romanae Aeclesiae ordinis anni circuli* (Cod. Vat. Reg. lat. 316/Paris Bibl. Nat. 7193, 41/56 *Sacramentarium Gelasianum*), ed. Leo Cunibert Mohlberg (Roma: Herder, 1960), 7–10.

⁵ Mario RIGHETTI, *Manuale di storia liturgica. L'anno liturgico*, vol. 2 (Milano: Editrice “Ancora”, 1969), 72.

Among many liturgical customs emphasizing the importance of the celebration of the mystery of the Incarnation are processions on Advent Sundays, feasts in this period and on Sundays until February 2. Before the Second Vatican Council, they were held before the main solemn Holy Mass with a sermon (Lat. *Summa*). The custom of Sunday processions was known in the old Polish tradition. Originally the Church celebrated the procession on Thursday, and it was justified by the fact that on this day the apostles came back to the Upper Room after the Ascension of Jesus (cf. Acts 1:12). Transferring the procession on Sunday not only increased the number of participants, but also stressed its paschal dimension.⁶ In Poland the custom of the procession after the Council of Trent was recorded in the Processional of 1621, and then in the Ritual of Piotrków of 1631. In this latter book there are not, however, processions held on Advent Sundays and the Christmas season and feasts at this time.⁷ Liturgical texts dedicated to these days are in four editions of the ritual of Wrocław of 1723, 1775, 1794 and 1847. An interesting issue is the theological meaning of the liturgical texts compared to the custom of the procession after the Council of Trent in Poland, the aim of which is to highlight the celebration of the mystery of Christ's birth, as coming (□ ρχόμενος) Kyrios, the one who comes to his people, to save them.

1. THE RITUAL OF WROCLAW AS AN EXAMPLE OF THE RITUAL OF PIOTRKÓW⁸

The reform after the Council of Trent resulted in issuing new liturgical books, from 1568 onwards, beginning with *Breviarium Romanum*. The last book of that reform was *Rituale Romanum* published in 1614. The liturgical celebrations were arranged in order of the tripartite division into sacraments, blessings and processions. Processions were recorded in the second part of

⁶ Paweł SZCHANIECKI, *Służba Boża w dawnej Polsce. Studia o Mszy św.* (Poznań, Warszawa, Lublin: Księgarnia św. Wojciecha, 1962), 42.

⁷ The Ritual of Piotrków first presents processions on Sundays (*De Processionibus diebus Dominicis, juxta ritum antiquum Provinciae*), and in the liturgical year processions on the day of the Purification of the Blessed Virgin Mary (*De Processione in Festo Purificationis B. V. Mariae*); *Ritualis altera pars, de Caeremoniis ecclesiasticis, ut pote De Benedictionibus, Et Exorcismis, Ex decreto Synodi prouinc. Petricouien. uniformem Ecclesiarum Regni Polon. Vsum recens editum* (Cracoviae: Officina Andreae Petricovii S. R. M. Typogr., Anno Domini 1631), 41–52 (= *Rituale 1631 II*).

⁸ The original spelling was preserved in Latin texts.

this ritual.⁹ The last *editio typica* of *Rituale Romanum* was published in 1952, maintaining the importance and the custom of procession in post-Tridentine Latin tradition.¹⁰

The newly published ritual included mainly the Roman customs, and therefore it was decided to develop a ritual adapted to the tradition known on Polish soil. The new ritual for Poland was published in 1631 and it was colloquially named the ritual of Piotrków, although the official title of the book was: *Rituale Sacramentorum ac aliarum Ecclesiae caeremoniarum ex decreto Synodi Prouincialis Petricouiensis ad uniformem Ecclesiarum Regni Poloniae vsum recens editum*. The ritual was based on the Roman edition of the *Rituale Romanum* of 1614, but it contained forty-five parts characteristic of the Polish tradition. By order of Archbishop Jan Wężyk (d. 1638) this ritual was binding in the province of Gniezno.¹¹

The ritual of Piotrków was widely used on Polish soil. The books printed for Wrocław, Warmia and Pelplin were exceptions, as they did not invoke a decree of the Synod of Piotrków. However, they are to be ranked among the rituals of Piotrków.¹² The first post-Tridentine ritual was published in Wrocław in 1653 by order of Karol Ferdynand Waza (d. 1655). It contained the liturgical texts for the celebration of sacraments and other rituals of the church year.¹³

Dependence of the rituals of Wrocław on the rituals of Piotrków was due to the close connections between Wrocław and Gniezno, as evidenced by the fact that in the 13th and 14th centuries the statutes of Gniezno synods were accepted by the church in Wrocław. In view of these facts, it was striking that bishop Marcin Gerstmann (d. 1585), did not receive chapter's permission to leave for the Synod of Piotrków in 1577, where the Polish episcopate

⁹ *Ritvale Romanvm Pavli V. Pont. Max. ivssv editvm* (Romae: Ex Typographia Reuerendae Camerae Apostolicae, MDCXIV), 170–197.

¹⁰ *Rituale Romanum Pauli V Pontificis Maximij ussu editum aliorumque Pontificum cura recognitum atque ad normam Codicis Juris Canonici accomodatum SSmi D. N. Pii Papae XII auctoritate ordinatum et auctum*. Editio Typica (Città del Vaticano: Typis Polyglottis Vaticanis, A.D. MDCCCCLII), 754–826.

¹¹ Wilhelm WRONA, "Dzieje rytuału piotrkowskiego," *Polonia Sacra* 4 (1951): 343–344.

¹² Cf. Antoni J. NOWOWIEJSKI, *Wykład liturgii Kościoła Katolickiego*, vol. 3 (Płock: [s.n.], 1905), 130–131; Zbigniew WIT, *Troska liturgiczna o człowieka chorego w świetle polskich rytuałów potrydenckich (1631–1964)* (Lublin: Redakcja Wydawnictw KUL, 1995), 30.

¹³ *Rituale Wratislaviense ad usum Romanum accomodatum Juvssv et Avthoritate Serenissimi et Reverendissimi Principis Caroli Ferdinandi, Poloniae et Sveciae Principis, Episcopi Wratislaviensis et Płocensis, Ducis Oppoliensis et Ratiboriensis. Pro Sacramentorum Administratione alijsque Ecclesiae publicis Functionibus rite obeundis in lucem editum*. Cum Licentia Superiorum (Nissae, in Residentia Serenissimi Principis: imprimebat Joannes Schubart, Anno Domini 1653).

adopted the resolutions of the Council of Trent. The resolutions of this Council were accepted by the church in Wrocław at the Synod of Wrocław, which was held in the period 1579–1580.¹⁴

In 1732, as a result of the efforts of Chapter of Wrocław, the Roman Curia issued a document in which the diocese of Wrocław was directly subordinated to Rome. But in fact, the bond with Gniezno weakened in the mid-seventeenth century, although formally Wrocław was connected with the metropolis of Gniezno to 1821, to the moment of issuing the Bull *De salute animarum* by Pope Pius VII (1800–1823). The diocese of Wrocław was then directly subject to the Holy See although this did not lead to a complete rupture in relations with the Church in Poland. This situation lasted until 1930, when Pope Pius XI (1922–1939) issuing the edict *Pastoralis officii nostri* created the metropolis of Wrocław.¹⁵

2. THE SIGNIFICANCE AND THE COURSE OF PROCESSION ACCORDING TO THE POST-TRIDENTINE RITUALS

According to the old Polish tradition, the rituals of Piotrków maintained the custom of processions on Sunday. The four editions of this ritual, which were issued in Wrocław, contain processions on Advent Sundays, during the Christmas season and the time after Epiphany. The first of these books is *Rituale Wratislaviense* of 1723,¹⁶ which was published by order of the local bishop, Franz Ludwig von Pfalz-Neuburg (d. 1732). He decided to issue a new ritual because the one of 1708 was sold out. The ritual of 1723 was a thorough rework of the editions of 1682 and 1708. The new ritual contained more formulas in national texts, primarily in German.¹⁷

¹⁴ Józef MANDZIUK, “Wrocławska diecezja,” in *Encyklopedia katolicka*, vol. 20 (Lublin: Towarzystwo Naukowe KUL, 2014), col. 956; id., *Historia Kościoła katolickiego na Śląsku. Czasy reformacji protestanckiej, reformy katolickiej i kontrreformacji*, vol. 2 (Warszawa: Wydawnictwo ATK, 1995), 69–70.

¹⁵ Józef MANDZIUK, *Historia Kościoła katolickiego na Śląsku. Czasy nowożytne*, vol. 3, part 1. Second edition extended (Warszawa: Wydawnictwo UKSW, 2012), 404–408.

¹⁶ *Rituale Wratislaviense adusum Romanum accomodatum pro Sacramentorum administratione, aliisque ecclesiae publicis functionibus rite & uniformiter in hac Dioecesi obeundis. Jussu et autoritate Serenissimi & Reverendissimi Principis, ac Domini, Domini Francisci Ludovici Electoris Trevirensis, Episcopi Wratislaviensis comitis palatini Rheni. &c. editum*. Breslau: Caspar Rudolph Müller, 1723 (= Rit. 1723).

¹⁷ Joachim KOBLENIA, *Muttersprachliche Elemente im Rituale. Eine Studie zu den Breslauer Diözesan ritualien von 1319 bis 1931* (Opole: Redakcja Wydawnictw WT UO, 2002, pp. 107–108.

The other two rituals of Wrocław of 1775 and 1794 were issued in specific historical circumstances. After the first Silesian War in 1742, Wrocław along with most of Silesia was conquered by the Prussian King Frederick II the Great (d. 1786).¹⁸ The Church in Silesia tried to keep their own customs, which also became possible, as the rulers of Prussia, unlike the Hapsburgs, did not intend to unify the liturgy. The ritual of 1775 was prepared by the auxiliary bishop Johann Moritz von Strachwitz (d. 1781), who was appointed as administrative inspector of the Diocese of Wrocław in 1766, as the then bishop of the diocese of Wrocław Philipp Gotthard von Schaffgotsch (d. 1795) was sentenced to banishment for the support of the Hapsburgs during the Seven Years War. Although the new ritual was prepared in May 1774, it was printed a year later due to unknown reasons.¹⁹ This book was based on the ritual of 1723, and it contained only minor changes.²⁰

The new administrator of the diocese after the death of Bishop Strachwitz was Anton Ferdinand von Rothkirch und Panten (d. 1805). After conducting numerous visitations and observing a number of pastoral problems, due to the fact that the previous ritual was sold out, he decided to publish a new book. The new ritual was published in 1794, and it was the same as the previous edition.²¹

The last ritual of Wrocław, which includes processions held during Advent and the Nativity was published in 1847. The reason for issuing a new ritual was the fact that in the diocese of Wrocław, after selling out the previous edition, the rituals which were used came from other dioceses. In order to revise the existing rites and prepare a new ritual, bishop Joseph Knauer (d. 1844) appointed a special commission in 1843, which continued its work even after the death of the bishop. Melchior von Diepenbrock (d. 1853),

¹⁸ J. MANDZIUK, "Wrocławska diecezja," col. 957.

¹⁹ *Rituale Wratislaviense ad usum Romanum accomodatum iussu et auctoritate Reverendissimi ac Illustrissimi Domini Mauriti de Strachwitz et Mega-Zauche Episcopi Tyberiadensis nec non Dioecesis Vratislaviensis Ditionis Regio-Borussicae Vicarii Apostolicieditum* (Breslau: Johannes Franz Kreutzer, 1775).

²⁰ The new ritual included *Benedictio Apostolica in articulo mortis* introduced by Pope Benedict XIV (1740–1758) in the bull of 1747, minor changes were made in the rite of baptism, the sacrament of penance, marriage, and in some blessings; J. KOBLENIA, *Muttersprachliche Elemente im Rituale*, 108–109.

²¹ *Rituale Wratislaviense ad usum Romanum accomodatum pro administratione aliisque Ecclesiae publicis functionibus rite et uniformiter in hac Dioecesi obeundis. Jussu et auctoritate Rev. ac Ill. D. D. Antonii Ferdinandi de Rothkirch et Panthen, Dei & S. Apostolicae Sedis gratia Episcopi Paphensis, nec non Dioecesis Vratislaviensis Ditionis Regio-Borussicae Vicarii Apostolici &c. &c. Editum* (Breslau: Johannes Franz Kreutzer, 1794); J. KOBLENIA, *Muttersprachliche Elemente im Rituale*, 109.

a later cardinal, became a new bishop. The ritual was published in 1847,²² and its aim was to unify liturgical celebrations of sacraments and sacramentals in the diocese of Wrocław.²³

The introduction to *De Processionibus* includes the regulations concerning processions. The introduction says that sacred public processions, according to the earliest establishment of the holy fathers should be celebrated for encouraging piety of the faithful, and for remembrance and contemplation of God's gifts, thanking for them, or imploring God's help. Priests had to make sure that processions were held with solemnity and reverence, keeping a proper order. According to the rubrics, all participants should walk in pairs, men and women separately, and the procession should precede the cross. In some places there was the custom of carrying banners by ministers which, however, could not be in the shape of a military flag—the shape of a triangle (*seu triangulari forma*).²⁴ It is also worth mentioning that it was recommended not to have any food or drinks during the processions to fields or while visiting suburban churches so that others were not shocked. Processions were always held before a solemn Holy Mass unless some ordinaries or priests decided otherwise due to an important reason. Processions were divided into the ones that were held regularly on specific days in the liturgical year, so during the feast of the Purification of the Blessed Virgin Mary (*In Purificatione B. Mariae Virg.*), on Palm Sunday, on the imploring days of the feast of St. Mark and before the Ascension of the Lord Jesus, the feast of “Corpus Christi” (*In festo SSmi Corporis Christi*); or on other days, in accordance with the tradition of the Church.²⁵

If the weather was good, the procession took place outside the church. In case of bad weather the procession was celebrated in the church in the following way: first people walked towards the main entrance, then turned right and returned to the gospel between aisles. If the procession passed the Chapel of the Blessed Sacrament, people did not kneel down. In the procession, the priest was dressed in a cope, and after the procession he took

²² *Rituale Wratislaviense Romano accomodatum. Jussu et auctoritate Rec. Ac. Cels. D.D. Melchioris, Dei Miseratione et Apostolicae Sedi sGratia Principis Episcopi Wratislaviensis etc.* (Breslau: Bischöfliche Kanzlei, 1847) (= Rit. 1847).

²³ J. KOBLENIA, *Muttersprachliche Elemente im Rituale*, 119–120.

²⁴ According to the Roman Ritual, it was decided to maintain the shape of the early Christian church banners in the form of a square supported by a transverse stick. This obligation did not refer to different Christian associations; Chwalisław ZIELIŃSKI, *Sztuka sakralna. Co należy wiedzieć o budowie, urządzeniu, wyposażeniu, ozdobie i konserwacji Domu Bożego* (Poznań, Warszawa, Lublin: Księgarnia św. Wojciecha, 1960), 198.

²⁵ Rit. 1723, pp. 463–465.

off his biretta and at the altar, he put on a chasuble. During the procession, the celebrant was wearing a biretta only if he did not carry the Blessed Sacrament. To emphasize the seriousness of the procession, it was accompanied by tolling bells. If the procession took place on Sunday, then it was held after *asperges*.²⁶

In the procession, *statio* was an important place of prayer. Originally, at the time of Tertullian (d. 240) this concept referred to partial fasting. During the rule of Pope Cornelius (251–253) this term was related to the liturgical assembly, during which the Eucharist was celebrated by the Pope, and also to the place of worship. From the 15th century onwards, this term was understood as a stop during the Way of the Cross procession in the feast of *Corporis Christi* and the funeral liturgy.²⁷ According to the Old Polish sources, *statio* was referred as a stop in a procession with the aim of saying appropriate prayers. In the oldest Polish sources precisely defined *statio* was not known, but it was regulated by the local tradition. In cathedrals people usually stopped during Sunday processions to the cemetery, announcing the fact of the Resurrection of the Lord at the altar of the Virgin Mary or in the vicinity of the church under this title. In parish churches, while walking around it, people stopped at the apse, at the entrance to the church, and above all in the middle of the church and said prescribed prayers.²⁸

According to the first ritual of Piotrków, Sunday processions were held in accordance with the customs recorded in the sixth book by Bishop William Durand (d. 1296).²⁹ During the procession the following responsory was sung “*Duo Seraphim...*”³⁰ — *Two Seraphims...*” This responsory was sung from Sunday of the Holy Trinity to Advent and after the octave of Epiphany to Septuagesima Sunday (*Septuagesima*). In the middle of the church, to the last Sunday in October, the following antiphon was sung: “*Pax aeterna ...*”³¹

²⁶ Antoni Julian NOWOWIEJSKI, *Ceremonjal parafialny. Przewodnik liturgiczny dla duchowieństwa pasterstwem dusz zajętego* (Płock: : Nakładem i drukiem Firmy “B-cia Detrychowię” 1931⁷), 304–305.

²⁷ Bogusław NADOLSKI, “Statio”, in *Encyklopedia katolicka*, vol. 18 (Lublin: Towarzystwo Naukowe KUL, 2013), col. 880.

²⁸ P. SCZANIECKI, *Śłużba Boża*, 41–43.

²⁹ Gulielmus DURANDUS, *Rationale divinorum officiorum* (Lvgdvni: [s.n.], MDXCII), 715.

³⁰ “*Duo Seraphim clamabant alter ad alterum: Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Plena est omnis terra gloria ejus. V. Tres sunt, qui testimonium dant in coelo: Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt. Sanctus, etc. Gloria Patri etc.*” Rit. 1631 II, pp. 43–44.

³¹ “*Pax aeterna. Ab Aeterno Patre huic domui; pax perrennis verbum Patris, sit pax huic domui, pacem consolator huic praestet domui.*” Rit. 1631 II, p. 45.

—*Eternal peace ...*” adding the verse: *V. Beati qui habitant in Domo tua Domine. / R. In saecula saeculorum laudabunt te* and the prayer “*Exaudi nos Domine sancte...*”³² —*Hear us, O holy Lord...*” After the Tridentine reform the antiphon *Pax aeterna* was recorded in the first edition of the ritual of Piotrków.³³

3. PROCESSIONS ON ADVENT SUNDAYS

The time of Advent, beginning a new liturgical year and celebrating the mystery of the Incarnation, is known in Spanish and the Gallican liturgy in the 4th century. Initially, it was the time of preparation for the celebration of Epiphany, and since the 5th century it has been the time preceding the feast of the Nativity. In Rome it included two weeks preceding the feast of the Nativity itself, and Pope Gregory the Great (590–604) extended this time to four weeks. In the Gallican liturgy to the 11th century this period covered five Sundays of Advent. This custom was also known in Poland until the 12th century.³⁴

According to the rituals of Wrocław, the procession on Advent Sundays began with the singing of the antiphon: “*Missus est Angelus Gabriel a Deo in civitatem Nazareth ad Virginem Mariam desponsatam Joseph, et dixit ad eam: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi, ideoque, et quod nascetur ex te sanctum, vocabitur Filius Dei. Dixit autem Maria: ecce ancilla Domini, fiat mihi secundum verbum tuum. Alleluja.*”³⁵ This antiphon referred to the events of the Annunciation in the Gospel of St Luke (cf. Lk 1: 26–27. 35. 38). The biblical text itself was invoked in the liturgy of Advent, although it was in the form of the antiphon at the beginning of the procession on the first Advent Sunday only in one of the oldest surviving antiphonaries of the monastic tradition of the turn of the 11th and 12th centuries from Saint-Maur-les-Fosses.³⁶ In a slightly shortened

³² “*Exaudi nos Domine sancte, Pater omnipotens, aeterne Deus, et mittere digneris Sanctum Angelum tuum de coelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.*” Rit. 1631 II, p. 46.

³³ P. SZANIECKI, *Ślužba Boża*, 43.

³⁴ Waclaw SCHENK, *Advent*, in *Encyklopedia katolicka*, vol. 1 (Lublin: Towarzystwo Naukowe KUL, 1976), col. 113 (112–113).

³⁵ Rit. 1723, p. 470; Rit. 1847, p. 383.

³⁶ René-Jean HESBERT, *Corpus Antiphonalium Officii. Manuscripti «cursus monasticus»* (Rome: Herder, 1965), 781 (= Corpus II).

version this antiphon was in the matins of Wednesday of the fourth week of Advent in the liturgical books during the time of rule of St. Gregory the Great.³⁷ Similarly, in the post-Tridentine liturgy the antiphon “*Missus est angelus Gabriel ad Maria[m] uirginem desponsatam Ioseph*” was said during Lauds as the antiphon for the Cantic of Zechariah on Wednesday of the third week of Advent.³⁸

During *statio* in the middle of the church people sang the verse: V. *Ave Maria, gratia plena, Dominus tecum.* / R. *Benedicta tu in mulieribus—* V. *Hail Mary full of grace, the Lord is with thee.* / R. *Blessed art thou among women,* and then they said the prayer *Deus, qui de beatae Mariae Virginis utero...*³⁹ — *God, who from the womb of the Virgin Mary ...* The celebrant thanked for the act of divine providence through which the Word became flesh in the womb of the Virgin Mary. He also asked for the intercession of Mary. This prayer was known in the Tridentine liturgy and it was recited as a second oration during Advent from the first Sunday until December 23 inclusive. This prayer was also said on March 25 during the feast of the Annunciation of the Blessed Virgin Mary (*In Annuntiatione BMV*), the feast of the Maternity of the Blessed Virgin Mary, celebrated on October 11 (*In Maternitate BMV*), during the Mass of the Blessed Virgin Mary on Saturday, the feast of waiting for giving birth by the Virgin Mary (*In Exspectatione Partus BMV*), which was celebrated on 18 December.⁴⁰

While continuing to pray in the middle of the church the following antiphon was recited: “*Pax Aeterna ... – Eternal peace ...*” wishing that eternal Father’s peace and Father’s words became a reality for the community and that Holy Comforter gave us peace (*huic domui*). In the verse: V. *Beati qui habitant in domo tua Domine.* / R. *In saecula saeculorum laudabunt te.*—V. *Happy are those who dwell in your house, Lord.* / R. *They praise you constantly* taken from the book of Psalms (Ps 84 [83]: 5), those who prayed in the same way as the Psalmist expressed the desire for attainment of communion with God in his sanctuary.⁴¹ In the prayer “*Domum tuam*

³⁷ S. GREGORIUS, *Liber responsalis sive antiphonarius*. PL 78, 732.

³⁸ *Breviarium Romanum. Ex Decreto Sacrosancti Concilii Tridentini restitutum. Pii V. Pont. Max. iussu editum*. Romae MDLXVIII, Cum Priuilegio Pij V. Pontificis Maximi (Romae: Apud Paulum Manutium, MDLXVIII), 139 (= Brev. Rom. 1568).

³⁹ “*Deus, qui de beatae Mariae Virginis utero uerbum tuum Angelo nuntiante carnem suscipere uoluit: praesta supplicibus tuis; ut qui uere eam Dei genitricem credimus, ejus apud te intercessionibus adjuuemur. Per eundem Dominum nostrum.*” Rit. 1723, p. 470; Rit. 1847, p. 383.

⁴⁰ *Liturgia Tridentina. Fontes – indices – concordantia 1568–1962*, ed. Manlio Sodi, Alessandro Toniolo, P Bruylants (Città del Vaticano: Libreria editrice Vaticana, 2010), 301.

⁴¹ Kathleen FARMER, “Księga Psalmów, Księga druga (Ps 42–72) i trzecia (Ps 73–89),” in

*quaesumus Domine ...*⁴² — *Your house, we ask you, Lord ...*” the Celebrant asked God to visit the faithful and dwell eternally in their hearts. He prayed that the building intended for him could be his great place of residence. The prayer with similar content was said in the liturgy before the Second Vatican Council during the dedication of the church.⁴³

At the end of the procession the following antiphon was sung three times: “*Ecce Dominus veniet ...*”⁴⁴ — *Behold, the Lord will come ...*,” announcing the coming of the Lord with the saints on the day when there will be great light. These words are a paraphrase of the prophecy of Zechariah. It should be noted, however, that the meaning of the last expression was changed in this antiphon: the biblical texts highlighted the fact that on the arrival of the Lord there will not be the light, but cold and ice (cf. Zech 14: 5–6).⁴⁵ This antiphon appeared in the post-Tridentine liturgy as a third one to the psalms of lauds, and it was known in the oldest antiphonaries.⁴⁶

4. THE PROCESSION ON THE SOLEMNITY OF THE NATIVITY

The mystery of the Incarnation of the Son of God is celebrated with great joy on the day of the Nativity. Since the first centuries of Christianity, attention has not so much been paid on poverty accompanying the birth of Christ, but on Jesus’s monarch dignity. In this way, theology has emphasized the mission of salvation of the Lord connected with the mystery of his birth.⁴⁷

Międzynarodowy komentarz do Pisma Świętego, ed. of original edition William R. Farmer, ed. of Polish edition Waldemar Chrostowski (Warszawa: Verbinum, 2001), 745.

⁴² “*Domum tuam quaesumus Domine, clementer ingredere: et in tuorum cordibus fidelium perpetuam constitue mansionem, et praesta: ut cujus aedificatione subsistit, ejus fiat habitatio praeclara. Per Dominum nostrum.*” Rit. 1723, p. 470; Rit. 1847, p. 384.

⁴³ *Pontificale Romanum Clementis VIII. Pont. Max. ivsseditum* (Romae: Apud Iacobum Lunam, Impensis Leonardi Parasoli & Sociorum, MDXCV), 355.

⁴⁴ “*Ecce Dominus veniet, et omnes sancti eius cum eo, et erit in die illa lux magna. Alleluja.*” Rit. 1723, p. 471; Rit. 1847, p. 384.

⁴⁵ This passage is contaminated and interpreted differently. According to the *Septuagint*, it was translated that on the day of the coming of the Messiah there will be neither heat nor cold nor frost. Cf. *Pismo Święte Starego i Nowego Testamentu* [Biblia Poznańska], vol. 3 (Poznań: Księgarnia św. Wojciecha, 1992³), 650.

⁴⁶ Brev. Rom. 1568, p. 116; René-Jean HESBERT, *Corpus Antiphonarium Officii. Invitatoria et antiphonae*, vol. 3 (Roma: Herder, 1968), 185 (= Corpus III).

⁴⁷ Jerzy GRZEŚKOWIAK, Paweł SZCHANIECKI, “Boże Narodzenie. II. W liturgii,” in *Encyklopedia katolicka*, vol. 2 (Lublin: Towarzystwo Naukowe KUL, 1976), col. 868.

In the centre of the mystery of the Incarnation there is the truth expressed in the words of St John: “*And the Word became flesh and made his dwelling among us*” (Jn 1:14). These words represent a profession of faith that in Jesus the glory of God is present in a human form among the creatures. In this way the faithful can experience the fraternal communion with God in Christ.⁴⁸ This verse was also sung as a responsory at the beginning of the procession on the day of Christmas: “*Verbum caro factum est, et habitavit in nobis, cujus gloriam vidimus quasi Unigeniti a Patre: plenum gratia et veritate V. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Plenum gratia et veritate. Gloria Patri, etc.* (Jn 1: 14. 1)—*The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. V. In the beginning was the Word, the Word was with God, and the Word was God. Full of grace and truth. Glory be to the Father, etc.*” In such an arrangement of the Bible verses this responsory was not present in the liturgy of the Nativity after the Council of Trent. It is true that the third nocturne includes the responsory beginning with the words “*Verbum caro factum est ...*,” but the verse is represented by the following words: “*Through him all things were made; without him nothing was made that has been made*” (Jn 1:3).⁴⁹

In the middle of the church *statio* began with the verse: V. *Notum Fecit Dominus, Alleluja. / R. Salutare suum, Alleluja*—V. *Lord showed, Alleluia / R. His salvation, Alleluia*. This verse refers to the Book of Psalms (Ps 98 [97]: 2). The celebrant then said the prayer “*Concede quaesumus, omnipotens Deus...⁵⁰ — Let us, we beg you, almighty God ...*” asking that new birth in the body of the only begotten Son of God free people from the yoke of sin, which keeps the faithful in long captivity. This prayer was the oration of the third form of the Mass in the feast of the Nativity. This prayer was one of the oldest liturgical texts recited during the vigil of the feast according to the Old Gelasian Sacramentary.⁵¹ It appears in the liturgical sources of the 8th century as the oration of the third form during this feast.⁵²

⁴⁸ Teresa OKURE, “Ewangelia według św. Jana,” in *Międzynarodowy komentarz do Pisma Świętego*, ed. of original edition William R. Farmer, ed. of Polish edition Waldemar Chrostowski (Warszawa: Verbinum, 2001), 1321.

⁴⁹ Brev. Rom. 1568, p. 196.

⁵⁰ “*Concede quaesumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati iugo vetusta servitus tenet. Per eundem Dominum nostrum etc.*” Rit. 1723, p. 471; Rit. 1847, p. 384.

⁵¹ *Liber Sacramentorum Romanae Aeclesiaeordinis anni circuli*, 8.

⁵² *Liturgia Tridentina*, 255.

After the prayer, instead of the antiphon *Pax Aeterna*, which was not sung until the feast of the Purification of the Blessed Virgin Mary, the following antiphon was sung “*Hodie Christus natus est...*”⁵³ — *Today Christ is born for us ...*” professing faith in the revelation of the Saviour, which was confirmed by the song of the angels, the joy of the archangels and those who are just in the words “*Glory to God in the highest.*” The antiphon was recited with the Song of Mary of the second Vespers of the feast day, and this tradition is confirmed by the oldest surviving antiphonaries.⁵⁴ At the end of the procession the following antiphon was said “*O beata infantia ...*”⁵⁵ — *O blessed childhood ...*” The words of the prayer praised the mystery of Jesus’s childhood, through which people’s lives were renewed, and these words praised the holy and brightening wail of infants, through which people were rescued from eternal despair. They praised happy nappies, through which the dirt of sin was removed. They praised the great manger, into which hay for animals was thrown, and in which there was the food of angels. The antiphon was recited during the procession on the day of the Nativity in the monastic tradition in the 11th and 12th centuries, which is recorded in two antiphonaries: Saint-Denis and Saint-Maur-les-Fosses.⁵⁶

5. THE PROCESSION ON THE FEAST OF THE CIRCUMCISION OF THE LORD

The biblical events which took place on the eighth day after the Nativity of Christ (cf. Lk 2:21) were mentioned before the Second Vatican Council while celebrating the Feast of the Circumcision of Christ (*In circumcissione Domini*), falling on January 1. This feast was known in Spain and Gaul in the 6th century. It gained special significance when on this day in 610 Pope Boniface IV (608–615) established a solemn *statio* in the Pantheon, in the church dedicated to the memory of Mary, Queen of all the martyrs. The reform of Pope Pius V (1566–1572) retained the name of this feast, but it

⁵³ “*Hodie Christus natus est, hodie salvator apparuit, hodie in terra canunt Angeli, laetantur Archangeli, hodie exultant Justi dicentes: Gloria in excelsis Deo. Alleluja.*” Rit. 1723, pp. 471–472; Rit. 1847, p. 384.

⁵⁴ Corpus III, p. 255.

⁵⁵ “*O beata infantia! per quam nostri generis reparata est vita. O sacratissimi, delectabilesque vagitus! per quos aeternos ploratus evasimus. O felices panni! quibus peccatorum sordes detersimus. O praesepe splendidum! in quo solum jacuit foenum animalium, sed cibus inventus est angelorum.*” Rit. 1723, p. 472; Rit. 1847, p. 384.

⁵⁶ Corpus II, pp. 780–781.

was removed by Pope John XXIII (1958–1963) in new liturgical books, the last ones before the Second Vatican Council.⁵⁷

The introductory sections mentioned that if the last day of the octave of Christmas fell on Sunday, the procession was preceded by asperges. The procession began with the responsory *Verbum Caro*, the same as during the procession on the day of the Nativity.⁵⁸ During *statio* in the middle of the church the following verse was first said: V. *Post partum Virgo inviolate permansisti. / R. Dei Genitrix, intercede pro nobis* — V. *After giving birth, the Virgin, you remained unblemished. / R. Mother of God, pray for us*. According to the oldest surviving antiphonaries, this text, as an antiphon to the psalms of one of the nocturnes, was associated with the Feast of the Purification of the Virgin Mary (*Purificatio S. Mariae*), which fell on February 2,⁵⁹ and as a verse after a vesper hymn also on other Marian feasts in the monastic tradition, which is exemplified by the antiphonary of Silos of the 11th century.⁶⁰

After the verse a celebrant said the prayer “*Deus, qui ...*”⁶¹ — *God, who ...*” The priest thanked God that through the virginal motherhood of Mary he gave humanity the grace of eternal salvation and a celebrant asked Mary, who gave people the giver of eternal life, for the gift of intercession. This prayer was the oration of the form of that day and was said during Marian Masses on Saturdays in the period after the octave of Epiphany until Saturday before the feast of the Purification of the Blessed Virgin Mary, or—according to the rubrics—the votive masses from December 26 to February 1, and—according to the indult—from the Nativity to the Purification of the Blessed Virgin Mary.⁶²

At the end of the procession the following antiphon was recited “*O beata infantia,*” the same as during the procession in the Nativity and Sunday in the octave of the Nativity of the Lord Jesus. Processions were celebrated in this way on Sundays until the feast of the Purification of Mary, including Sundays of Septuagesima.⁶³

⁵⁷ M. RIGHETTI, *Manuale di storia liturgica*, 95–96.

⁵⁸ Rit. 1723, p. 472; Rit. 1847, p. 384.

⁵⁹ Corpus III, p. 408.

⁶⁰ René-Jean HESBERT, *Corpus Antiphonarium Officii. Responsoria, versus, hymni et varia*, vol. 4 (Rome: Herder, 1970), 349.

⁶¹ “*Deus, qui salutis aeternae Beatae Mariae Virginitate foecunda humano generi praemia praestitisti; tribue quaesumus: ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere. Per Dominum.*” Rit. 1723, p. 472–473; Rit. 1847, p. 385.

⁶² *Liturgia Tridentina*, 334.

⁶³ Rit. 1723, p. 473; Rit. 1847, p. 385.

6. THE PROCESSION ON THE SOLEMNITY OF EPIPHANY

The procession in Epiphany was the last separate procession of the mystery of the Incarnation in the rituals of Wrocław. The Feast of Epiphany in the West was popularized a little later than the Nativity of the Lord, although there seems to be some exceptions like Spain and northern Italy—especially Ravenna.⁶⁴ The essence of Epiphany is the revelation of God in Christ for humanity. The vision of God's glory and salvation are inextricably linked with each other, and this longing is expressed by the statement of the elderly Simeon (cf. Lk 2:29–32). The vision of glory and salvation are not abstract, but they were given in Christ.⁶⁵

The introduction to the celebration of the procession reminded that if Epiphany fell on Sunday, the procession was preceded by *asperges*. The procession began with singing “*Verbum caro*,” the same as on the day of the Nativity. In the middle of the church the following verse was recited: “*Post partum etc.*” and the prayer “*Deus, qui salutis*,” the same as on the day of the Lord's Circumcision. At the end of the procession the following antiphon was sung: “*Hodie coelesti Sponso...*”⁶⁶ —*Today with the heavenly Bridegroom ...*” This antiphon mentioned salvific events, as Epiphany is a mystery involving the marriage of Christ with the Church, when he washed church's sins in the Jordan, it is the worship of wise men hurrying to the royal wedding and the transformation of water into wine, which cheers those present at the wedding. The antiphon is accompanied by the canticle of Zechariah during lauds on the day of Epiphany. It was included in the liturgical books dating back to the time of St Gregory the Great.⁶⁷ This custom is confirmed by the oldest surviving medieval antiphonaries, both in the Roman and monastic tradition.⁶⁸ This custom was also retained in the post-Tridentine liturgy.⁶⁹ An interesting fact is that the procession of Sunday in the octave of Epiphany was celebrated in the same way as in the feast of the Circumcision of the Lord.⁷⁰

⁶⁴ Andrzej RUTKOWSKI, “Objawienie Pańskie. Trzech Króli,” in *Encyklopedia katolicka*, vol. 14 (Lublin: Towarzystwo Naukowe KUL, 2010), col. 182 (181–183)

⁶⁵ Waldemar PAŁĘCKI, *Rok liturgiczny Paschą Chrystusa. Misterium roku liturgicznego według Odo Casela (1886–1948)* (Sandomierz: Wydawnictwo Diecezjalne i Drukarnia, 2006), 296–297.

⁶⁶ “*Hodie coelesti Sponso juncta est Ecclesia, quoniam in Jordane lavit Christus ejus crimina, currunt cum muneribus Magi ad regales nuptias, et ex aqua facto vino laetantur convivae. Alleluja.*” Rit. 1723, p. 473; Rit. 1847, p. 385.

⁶⁷ S. GREGORIUS, *Liber responsalis sive antiphonarius*. PL 78, 743.

⁶⁸ Corpus III, p. 255.

⁶⁹ Brev. Rom. 1568, p. 236.

⁷⁰ Rit. 1723, p. 474.

7. CONCLUSION

In the history of the Church, celebrating the mystery of the Incarnation of the Son of God was manifested in different ways, both in liturgy, celebrations not connected with liturgy or family and folk observances. Among liturgical celebrations the important role was played by processions on Advent Sundays, the feast of the Nativity, Circumcision, Epiphany and on Sundays to February 2, the aim of which was to emphasize the significance of the celebration of this salvific event. These processions also aimed at stimulating the piety of the faithful through remembrance and reflection on the great gifts of God.

Processions on Sunday, the well-known custom in the old Polish tradition, after the Council of Trent were recorded in the Processional of 1621 and in the ritual of Piotrków published ten years later. The issue that is significant is that the ritual published by order of the synod in Piotrków included processions on Sundays, but there were no separate texts for Advent and the celebrations connected with the mystery of the Nativity of the Lord Jesus. The processions at this time were only included in four editions of the ritual issued in Wrocław in the 18th and 19th centuries, which were the same type as the rituals of Piotrków.

Processions on Sundays were celebrated before the main Holy Mass and were preceded by *asperges*. *Asperges* also preceded the procession on the feast of the Nativity, Circumcision and Epiphany if they were on Sundays. In other cases, the rite of blessing and sprinkling of water was omitted. Processions began with singing appropriate antiphons, which had their counterparts in the texts *Officium divinum* of the certain period or a liturgical day. One exception was the antiphon on Sundays in Advent “*Missus est Angelus Gabriel ...*” which was included in the monastic liturgy of the 11th and 12th centuries, and the antiphonary Saint-Maur-les-Fosses is an example of that. During the procession an important place of prayer was *statio* in the middle of the church. People said the verse, prayer, and finally the antiphon was sung. The prayer was usually taken from the Mass of a certain feast day except for Advent, when the prayer came from a form of Marian Masses. A thing that was striking was that the famous antiphon “*Pax aeterna ...*” was sung only on Advent Sundays, while in the period of Christmas it was replaced with the antiphon “*Hodie Christus natus est ...*” The antiphons at the end of the procession were taken from the *officium*, the same as in the case of Advent, or Epiphany. One exception is the antiphon “*O beata infantia ...*”

sung on the day of Christmas, the Feast of the Circumcision of the Lord, and on Sundays after Epiphany to the feast of the Purification of Mary (February 2). This antiphon was present in the monastic tradition, as exemplified by the medieval Antiphonary of Saint-Denis and Saint-Maur-les-Fosses.

Celebrating the mystery of the Incarnation of the Son of God in the liturgy special attention was paid to emphasizing the inexpressible mystery of God's entrance into human time by processions, which made the main Mass more joyous and festive. Liturgical texts, which are a compendium of the essence of certain feasts, were quoted and repeated in order to show the importance of the theological message of the time and feasts. In this way referring to the key liturgical texts, not only in *Officium divinum* and during the celebration of Mass, but also in these days the great mysteries of the Incarnation of God were remembered. In this way, an insight into liturgical texts and various forms of celebrating the liturgy known over the centuries can present a full picture of the well-known tradition in the Latin Church on Polish soil.

BIBLIOGRAPHY

- BERGER, Rupert. "Ostern und Weihnachten. Zum Grundgefüge des Kirchenjahres." *Archiv für Liturgiewissenschaft* 8/1 (1963): 1–20.
- Breviarium Romanum, Ex Decreto Sacrosancti Concilii Tridentini restitutum, Pii V. Pont. Max. iussu editum.* Cum Priuilegio Pij V. Pontificis Maximi, In aedibus Populi Romani. Romae: Apud Paulum Manutium, MDLXVIII.
- CANTALAMESSA, Raniero. *Pascha naszego zbawienia: tradycje paschalne Biblii oraz pierwotnego Kościoła*, translated by Mieczysław Brzezinka, Kraków: Wydawnictwo "m", 1998.
- CULMANN, Oscar. *Der Ursprung des Weihnachtsfeste*. Zürich: Zwingli Verlag, 1969.
- DURANDUS, Gulielmus. *Rationale divinorum officiorum*, Lvgdvni: [s.n.], MDXCII.
- FARMER, Kathleen. "Księga Psalmów, Księga druga (Ps 42–72) i trzecia (Ps 73–89)." In *Międzynarodowy komentarz do Pisma Świętego*, ed. of original edition William R. Farmer, ed. of Polish edition Waldemar Chrostowski, 731–747. Warszawa: Verbinum, 2001.
- GRZEŚKOWIAK, Jerzy, & Paweł SZCHANIECKI. "Boże Narodzenie. II. W liturgii." In *Encyklopedia katolicka*. Vol. 2, col. 865–868. Lublin: Towarzystwo Naukowe KUL, 1976.
- HESBERT, René-Jean. *Corpus Antiphonalium Officii. Manuscripti «cursus monasticus»*. Vol. 2. Roma: Herder, 1965.
- HESBERT, René-Jean. *Corpus Antiphonalium Officii. Invitoria et antiphonae*. Vol. 3. Roma: Herder, 1968.
- HESBERT, René-Jean. *Corpus Antiphonalium Officii. Responsoria, versus, hymni et varia*. Vol. 4. Roma: Herder, 1970.
- KOBIENIA, Joachim. *Muttersprachliche Elemente im Rituale. Eine Studie zu den Breslauer Diözesanritualien von 1319 bis 1931*. Opole: Redakcja Wydawnictw Wydziału Teologicznego Uniwersytetu Opolskiego, 2002.

- Liber Sacramentorum Romanae Aeclesiae ordinis anni circuli (Cod. Vat. Reg. lat. 316/Paris Bibl. Nat. 7193, 41/56 Sacramentarium Gelasianum)*, edited by Leo Cunibert Mohlberg. Roma: Herder, 1960.
- Liturgia Tridentina. Fontes – indices – concordantia 1568–1962*, edited by Manlio Sodi, Alessandro Toniolo, P Bruylants. Città del Vaticano: Libreria editrice Vaticana, 2010.
- MANDZIUK, Józef. *Historia Kościoła katolickiego na Śląsku. Czasy nowożytne*. Vol. III, part 1. Second extended edition. Warszawa: Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego, 2012.
- MANDZIUK, Józef. *Historia Kościoła katolickiego na Śląsku. Czasy reformacji protestanckiej, reformy katolickiej i kontrreformacji*. Vol. II. Warszawa: Wydawnictwo Akademii Teologii Katolickiej, 1995.
- MANDZIUK, Józef. “Wrocławska diecezja.” In *Encyklopedia katolicka*. Vol. 20, col. 956–972. Lublin: Towarzystwo Naukowe KUL, 2014.
- NADOLSKI, Bogusław. “Statio.” In *Encyklopedia katolicka*. Vol. 18, col. 880. Lublin: Towarzystwo Naukowe KUL, 2013.
- NOWOWIEJSKI, Antoni Julian. *Ceremonjał parafialny. Przewodnik liturgiczny dla duchowieństwa pasterstwem dusz zajętego*. Płock: Nakładem i drukiem Firmy “B-cia Detrychowię”, 1931⁷.
- NOWOWIEJSKI, Antoni Julian. *Wykład liturgii Kościoła Katolickiego*. Vol. 3. Płock: [s.n.] 1905.
- OKURE, Teresa. *Ewangelia według św. Jana*. In *Międzynarodowy komentarz do Pisma Świętego*, ed. of original edition William R. Farmer, ed. of Polish edition Waldemar Chrostowski, 1300–1359. Warszawa: Verbinum 2001.
- PAŁĘCKI, Waldemar. *Rok liturgiczny Paschą Chrystusa. Misterium roku liturgicznego według Odo Casela (1886–1948)*. Sandomierz: Wydawnictwo Diecezjalne i Drukarnia, 2006.
- Pismo Święte Starego i Nowego Testamentu [Biblia Poznańska]*. Vol. 3. Poznań: Księgarnia św. Wojciecha, 1992³.
- Pontificale Romanvm Clementis VIII. Pont. Max. ivssv editvm*. Romae: Apud Iacobum Lunam, Impensis Leonardi Parasoli & Sociorum, MDXCV.
- RIGHETTI, Mario. *Manuale di storia liturgica. L'anno liturgico*. Vol. 2. Milano: Editrice “Ancora”, 1969.
- Rituale Romanum Pauli V Pontificis Maximi jussu editum aliorumque Pontificum cura recognitum atque ad normam Codicis Juris Canonici accomodatum SSmi D. N. Pii Papae XII auctoritate ordinatum et auctum*. Editio Typica. Roma: Typis Polyglottis Vaticanis, A.D. MDCCCCLII.
- Rituale Wratislaviense ad usum Romanum accomodatum iussu et auctoritate Reverendissimi ac Illustrissimi Domini Mauritii de Strachwitz et Mega-Zauche Episcopi Tyberiadensis nec non Dioecesis Wratislaviensis Ditionis Regio-Borussicae Vicarii Apostolici editum*. Breslau: Johannes Franz Kreutzer, 1775.
- Rituale Wratislaviense ad usum Romanum accomodatum Juvssv et Avthoritate Serenissimi et Reverendissimi Principis Caroli Ferdinandi, Poloniae et Sveciae Principis, Episcopi Wratislaviensis et Plocensis, Ducis Oppoliensis et Ratiboriensis. Pro Sacramentorum Administratione aliisque Ecclesiae publicis Functionibus rite obeundis in lucemeditum*. Cum Licentia Superiorum. Nissae, in Residentia Serenissimi Principis: imprimebat Joannes Schubart, Anno Domini 1653.
- Rituale Wratislaviense ad usum Romanum accomodatum pro administratione aliisque Ecclesiae publicis functionibus rite et uniformiter in hac Dioecesi obeundis. Jussu et auctoritate Rev. ac Ill. D. D. Antonii Ferdinandi de Rothkirch et Panthen, Dei & S. Apostolicae Sedis gratia Episcopi Paphensis, nec non Dioecesis Wratislaviensis Ditionis Regio-Borussicae Vicarii Apostolici &c. &c. Editum*. Breslau: Johannes Franz Kreutzer, 1794.
- Rituale Wratislaviense ad usum Romanum accomodatum pro Sacramentorum administratione, aliisque ecclesiae publicis functionibus rite & uniformiter in hac Dioecesi obeundis. Jussu et auctoritate Serenissimi & Reverendissimi Principis, ac Domini, Domini Francisci*

- Ludovici Electoris Trevirensis, Episcopi Wratislaviensis comitis palatini Rheni, & c. editum.* Breslau: Caspar Rudolph Müller, 1723.
- Rituale Wratislaviense Romano accomodatum. Jussu et auctoritate Rec. Ac. Cels. D.D. Melchioris, Dei Miseratione et Apostolicae Sedis Gratia Principis Episcopi Wratislaviensis etc.* Breslau: Bischöfliche Kanzlei, 1847.
- Rituali altera pars, de Caeremoniis ecclesiasticis, vtpote De Benedictionibus, Et Exorcismis, Ex decreto Synodi prouinc. Petricouien. uniformem Ecclesiarum Regni Polon. vsum recens editum,* Cracoviae: Officina Andreae Petricovii S. R. M. Typogr., Anno Domini 1631.
- Ritvale Romanvm Pavli V. Pont. Max. ivssv editvm.* Romae: Ex Typographia Reuerendae Camerae Apostolicae, MDCXIV.
- RULKA, Kazimierz. *Chronograf z roku 354.* In *Encyklopedia katolicka.* Vol. 3, col. 281–282. Lublin: Towarzystwo Naukowe KUL, 1979.
- RUTKOWSKI, Andrzej. *Objawienie Pańskie, Trzech Króli.* In *Encyklopedia katolicka.* Vol. 14, col. 181–183. Lublin: Towarzystwo Naukowe KUL, 2010.
- S. GREGORIUS. *Liber responsalis sive antiphonarius.* PL 78, 725–850.
- SCHENK, Waclaw. *Adwent.* In *Encyklopedia katolicka.* Vol. 1, col. 112–113. Lublin: Towarzystwo Naukowe KUL, 1976.
- SCZANIECKI, Paweł. *Ślužba Boża w dawnej Polsce. Studia o Mszy św.* Poznań, Warszawa, Lublin: Księgarnia św. Wojciecha, 1962.
- WEGMAN, Herman. *Liturgie in der Geschichte des Christentums.* Regensburg: Pustet, 1994.
- WIT, Zbigniew. *Troska liturgiczna o człowieka chorego w świetle polskich rytuałów potrydenckich (1631–1964).* Lublin: Redakcja Wydawnictw KUL 1995.
- WRONA, Wilhelm. “Dzieje rytuału piotrkowskiego.” *Polonia Sacra* 4 (1951): 329–380.
- ZIELIŃSKI, Chwalisław. *Sztuka sakralna. Co należy wiedzieć o budowie, urządzeniu, wyposażeniu, ozdobie i konserwacji Domu Bożego.* Poznań, Warszawa, Lublin: Księgarnia św. Wojciecha, 1960.

CELEBRACJA MISTERIUM WCIELEŃIA SYNA BOŻEGO
W ŚWIETLE PROCESJI W POTRYDENCKICH RYTUAŁACH WROCŁAWSKICH
Z XVIII I XIX WIEKU

Streszczenie

Świętowanie misterium Wcielenia Syna Bożego po raz pierwszy zostaje wspomniane w *Chronografie* z 354 roku, który jest fundamentalnym dokumentem dotyczącym genezy tego święta. W ciągu wieków w różny sposób podkreślano znaczenie Wcielenia Syna Bożego poprzez uroczystą celebrację tego misterium. Wśród wielu zwyczajów liturgicznych znajdują się procesje w niedziele czasu Adwentu, okresu Narodzenia Pańskiego, uroczystości przypadające w tym okresie oraz w same niedziele do 2 lutego. Zwyczaj procesji niedzielnych znany był w tradycji staropolskiej i został utrwalony w Rytuale Piotrkowskim z 1631 r., ale nie ma w nim procesji przeznaczonych na niedziele Adwentu i okresu Narodzenia Pańskiego oraz święta przypadające w tym czasie. Teksty liturgiczne przeznaczone na te dni występują natomiast w czterech wydaniach rytuału wrocławskiego z 1723, 1775, 1794 i 1847 r. Procesje rozpoczynano od śpiewu odpowiednich antyfon, które miały swój odpowiednik w tekstach *Officium divinum* danego czasu, czy dnia liturgicznego. Do wyjątku należała antyfona w niedziele Adwentu *Missus est Angelus Gabriel...*, która była przewidziana w liturgii monastycznej z XI/XII w., a przykładem jest antyfonarz Saint-Maur-les-Fossés. Podczas procesji ważnym miejscem modlitwy było *statio* pośrodku kościoła. Odmawiano wówczas werset, modlitwę, a na zakończenie śpiewano antyfonę. Modlitwa zazwyczaj była zaczerpnięta z formularza mszalnego danego dnia świątecznego za wyjątkiem adwentu, kiedy modlitwa pochodziła z formularza mszy maryjnych. Znamiennym, że

znaną antyfonę *Pax aeterna...* śpiewano tylko w niedziele Adwentu, zastępując ją w okresie Narodzenia Pańskiego antyfoną *Hodie Christus natus est...* Antyfony na zakończenie procesji zostały natomiast zaczerpnięte z oficjum, jak w przypadku okresu Adwentu, czy w Epifanię. Do wyjątków należy antyfona *O beata infantia...* śpiewana w sam dzień Narodzenia Pańskiego, w święto Obrzezania Pańskiego, oraz w niedziele przypadające po Epifanii do święta Oczyszczenia Maryi (2 lutego). Antyfona ta występowała w tradycji monastycznej, czego przykładem są średniowieczne antyfonarze z Saint-Denis oraz Saint-Maur-les-Fossés. Poznanie tekstów liturgicznych i różnych form znanych na przestrzeni wieków i ich proveniencji pozwala nakreślić pełen obraz tradycji znanych w Kościele łacińskim na ziemiach polskich.

Słowa kluczowe: historia liturgii; procesja; okres Adwentu; uroczystość Narodzenia Pańskiego; święto Obrzezania Pańskiego; Epifania; liturgia potrydencka; Rytuał Piotrkowski; diecezja wrocławska.