

Several priests and seminarians submitted their draft to Jeff Ostrowski, asking for his input. Below are some of his suggestions (although a “full and complete” treatment would require a book-length document).

(Example 1)

Some books capitalize the entire first word after each drop cap. The “french” method is to capitalize only the first letter. Whichever method you adopt, it helps the eye very much and looks better.

Sometimes you add accents to the Latin, but not always. I would strongly urge you to add all accents when the word has more than two syllables.

The example below (chosen at random) uses “center” justification, which I don’t recommend.

Moreover, there should be a space between **(day)on**

COMMEMORATIO PRO VIVIS.

Memento, Domine, famulorum famularumque tuarum **N.** et **N.** *Iungit manus et orat aliquantulum pro quibus orare intendit. Deinde, manibus extensis, prosequitur:* et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolunitatis sua: tibi que reddunt vota sua aeterno Deo, vivo et vero.

COMMUNICANTES PROPRIA

In Nativitate Domini et per octavam

Communicantes, et (noctem sacratissimam) diem sacratissimum celebrantes, (qua) quo beatae Mariae intemeratae virginis huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis eiusdem gloriose semper Virginis Mariae, Genetricis eiusdem Dei et Domini nostri Iesu Christi: †

In Epiphania Domini

Communicantes, et diem sacratissimum celebrantes, quo Unigenitus tuus, in tua tecum gloria coaeternus, in veritate carnis nostrae visibiliter corporalis apparuit: sed et memoriam venerantes, in primis gloriose semper Virginis Mariae, Genetricis eiusdem Dei et Domini nostri Iesu Christi: †

A Missa Vigiliae paschalis usque ad dominicam II Pasche

Communicantes, et (noctem sacratissimam) diem sacratissimum celebrantes Resurrectionis Domini nostri Iesu Christi secundum carnem: sed et memoriam venerantes, in primis gloriose semper Virginis Mariae, Genetricis eiusdem Dei et Domini nostri Iesu Christi: †

COMMEMORATION OF THE LIVING.

Remember, Lord, your servants **N.** and **N.** *The Priest joins his hands and prays briefly for those for whom he intends to pray. Then, with hands extended, he continues:* and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

PROPER FORMS OF THE COMMUNICANTES

On the Nativity of the Lord and throughout the Octave

Celebrating the most sacred night (day)on which blessed Mary the immaculate Virgin brought forth the Savior for this world, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

On the Epiphany of the Lord

Celebrating the most sacred day on which your Only Begotten Son, eternal with you in your glory, appeared in a human body, truly sharing our flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

From the Mass of the Easter Vigil until the Second Sunday of Easter

Celebrating the most sacred night (day) of the Resurrection of our Lord Jesus Christ in the flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

NOW IS NOT the time for weak theology in a hymnal. Nor is it time to bring back off-Broadway, undignified, mawkish tunes from the 1970s. Let’s bravely proclaim our Catholic Faith! The **Father Brébeuf Hymnal** is based upon the authentic treasury of Catholic hymnody: *Ad Cenam Agni; Summi Largitor Praemii; Adoro Te Devote; O Esca Viatorum; Te Deum Laudamus; Auctor Beate Saeculi; Audi Benigne Conditor; Ave Maris Stella; Christe Redemptor; Consorts Paterni; Corde Natus; Creator Alme Siderum; Ave Vivens Hostia; Mundus Effusus Redemptus; O Gloriosa Femina; O Salutaris Hostia; Surrexit Christus Hodie; Tantum Ergo; Veni Redemptor Gentium; Veni Veni Emmanuel; Vexilla Regis Prodeunt;* and hundreds more! — <https://cwatershed.org/hymn>

Several priests and seminarians submitted their draft to Jeff Ostrowski, asking for his input. Below are some of his suggestions (although a “full and complete” treatment would require a book-length document).

(Example 2)

Broadly speaking, I think the fonts you have chosen look professional and readable. There should be a space between **here. Then**

You print the English on one page and the Latin on the opposite page. *For a variety of reasons* I would strongly urge you to print both on the same page, like the *Saint Edmund Campion Missal* does.

RITUS CONCLUSIONIS

Sequuntur, si necessarie sint, breves annuntiationes ad populum. Deinde fit dimissio. Sacerdos, versus ad populum, extendens manus, dicit:

Dóminus vobíscum.

R. Et cum spírítu tuo.

Sacerdos benedicit populum, dicens:

Benedícat vos omnípotens Deus, ✠ Pater, et Fílius, et Spírítus Sanctus.

R. Amen.

Deinde diaconus, vel ipse sacerdos, manibus iunctis, versus ad populum dicit:

Ite, missa est.

R. Deo grátias.

Deinde sacerdos altare osculo de more veneratur, ut initio. Facta denique profunda inclinatione cum ministris, recedit.

THE CONCLUDING RITES

If they are necessary, any brief announcements to the people follow here. Then the dismissal takes place. The Priest, facing the people and extending his hands, says:

The Lord be with you.

R. And with your spirit.

The Priest blesses the people, saying:

May almighty God bless you, ✠ the Father, and the Son, and the Holy Spirit.

R. Amen.

Then the Deacon, or the Priest himself, with hands joined and facing the people, says:

Go forth, the Mass is ended.

R. Thanks be to God.

Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.

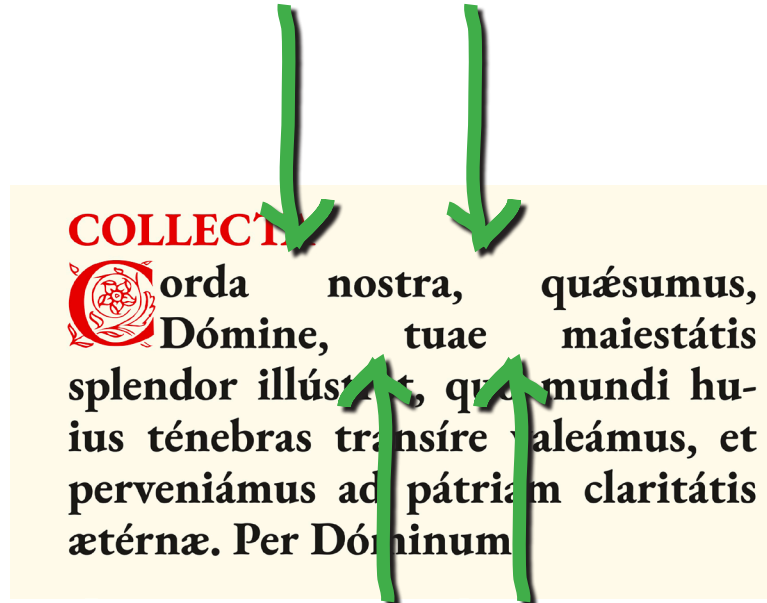
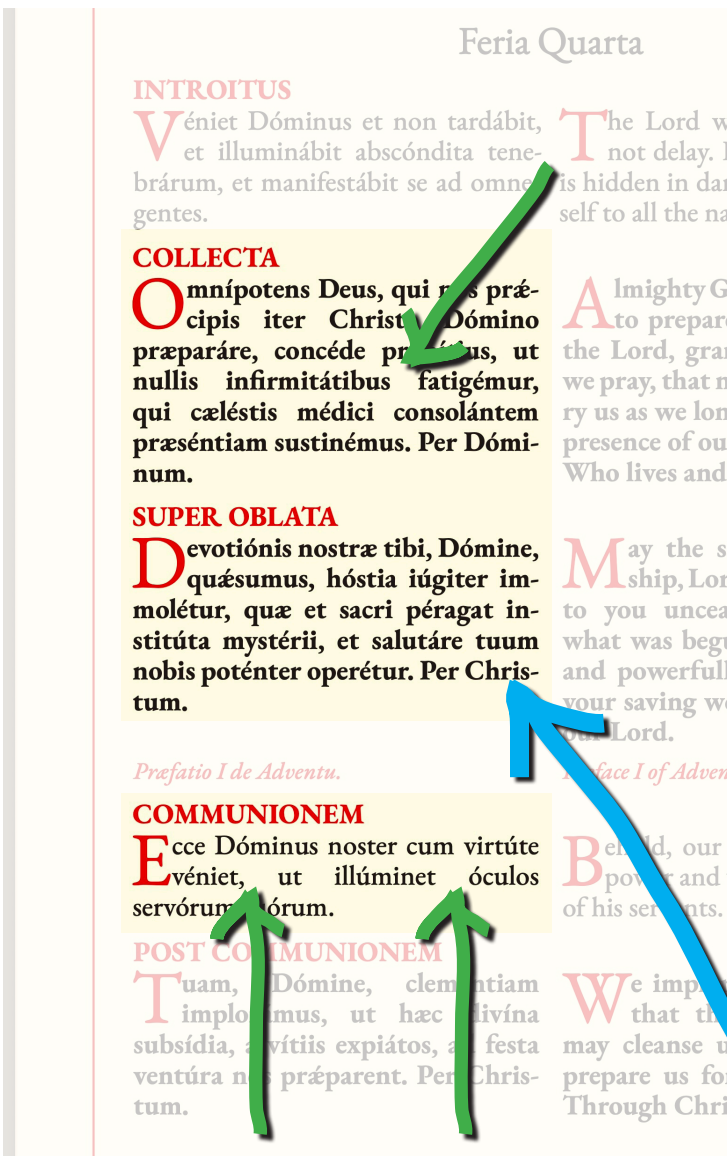
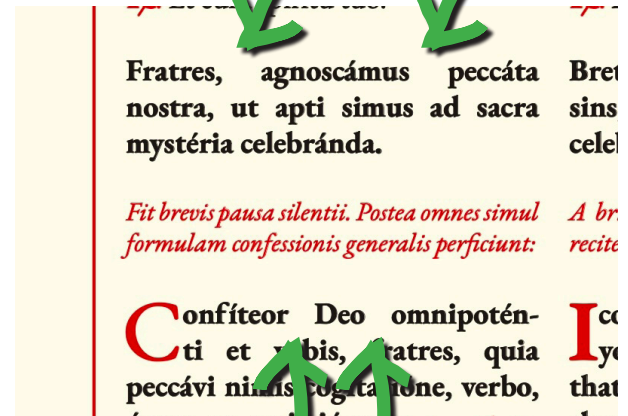
NOW IS NOT the time for weak theology in a hymnal. Nor is it time to bring back off-Broadway, undignified, mawkish tunes from the 1970s. Let's bravely proclaim our Catholic Faith! The **Father Brébeuf Hymnal** is based upon the authentic treasury of Catholic hymnody: *Ad Cenam Agni; Summi Largitor Praemii; Adoro Te Devote; O Esca Viatorum; Te Deum Laudamus; Auctor Beate Saeculi; Audi Benigne Conditor; Ave Maris Stella; Christe Redemptor; Consors Paterni; Corde Natus; Creator Alme Siderum; Ave Vivens Hostia; Mundus Effusus Redemptus; O Gloriosa Femina; O Salutaris Hostia; Surrexit Christus Hodie; Tantum Ergo; Veni Redemptor Gentium; Veni Veni Emmanuel; Vexilla Regis Prodeunt;* and hundreds more! — <https://ccwatershed.org/hymn>

Several priests and seminarians submitted their draft to Jeff Ostrowski, asking for his input. Below are some of his suggestions (although a “full and complete” treatment would require a book-length document).

(Example 3)

The **green arrows** show ugly white space (a.k.a. “improper use of white space”).

The blue arrow shows a “hanging” hyphenation—in other words, a hyphenated word on the final line.



NOW IS NOT the time for weak theology in a hymnal. Nor is it time to bring back off-Broadway, undignified, mawkish tunes from the 1970s. Let’s bravely proclaim our Catholic Faith! The **Father Brébeuf Hymnal** is based upon the authentic treasury of Catholic hymnody: *Ad Cenam Agni; Summi Largitor Praemii; Adoro Te Devote; O Esca Viatorum; Te Deum Laudamus; Auctor Beate Saeculi; Audi Benigne Conditor; Ave Maris Stella; Christe Redemptor; Consorts Paterni; Corde Natus; Creator Alme Siderum; Ave Vivens Hostia; Mundus Effusus Redemptus; O Gloriosa Femina; O Salutaris Hostia; Surrexit Christus Hodie; Tantum Ergo; Veni Redemptor Gentium; Veni Veni Emmanuel; Vexilla Regis Prodeunt*; and hundreds more! — <https://cwatershed.org/hymn>

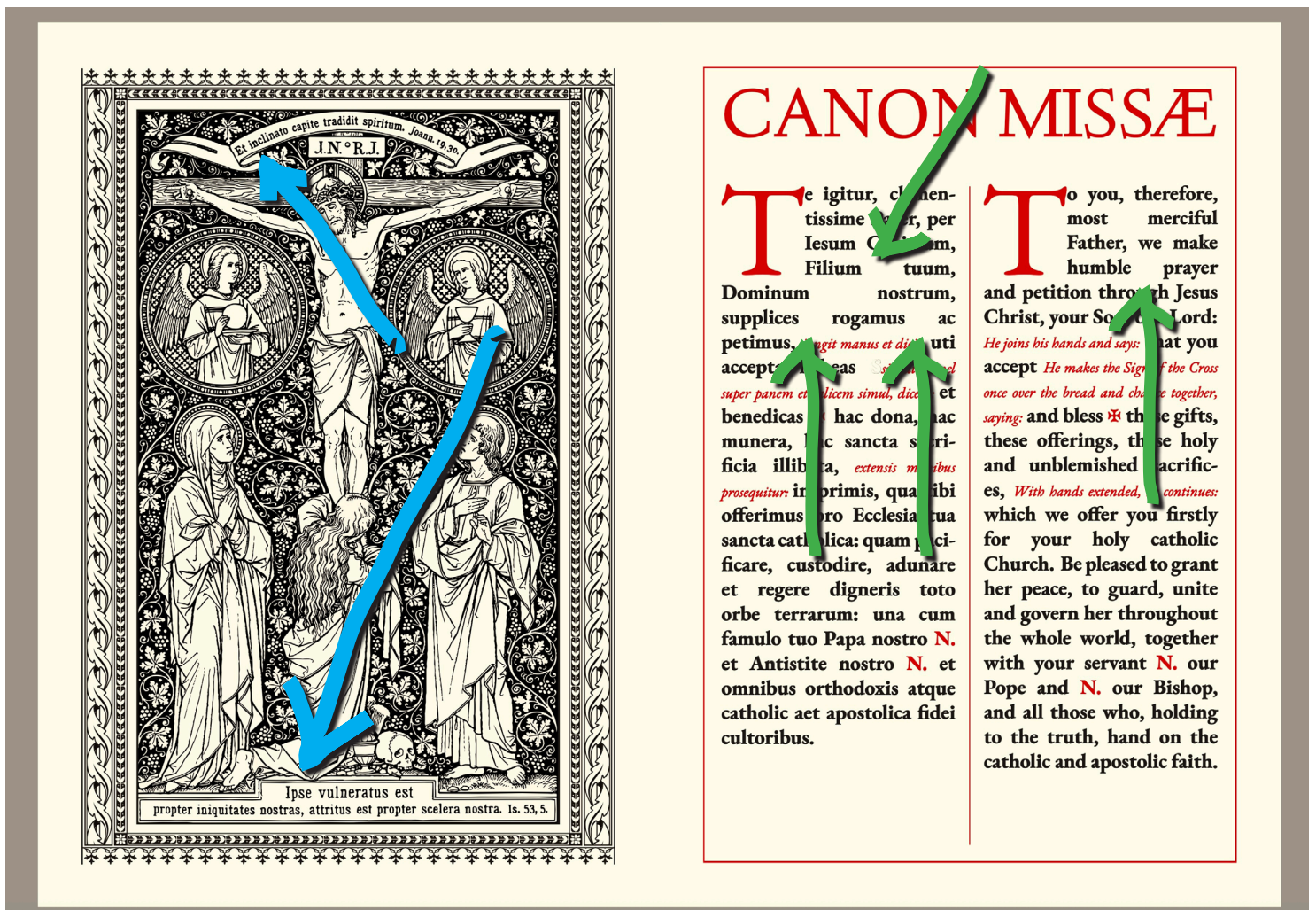
Several priests and seminarians submitted their draft to Jeff Ostrowski, asking for his input. Below are some of his suggestions (although a “full and complete” treatment would require a book-length document).

(Example 4)

The **green arrows** show ugly white space (a.k.a. “improper use of white space”).

Again, a lack of INITIAL capitals.

Blue arrow shows “scanned and outlined text” which you should replace with vector text.



NOW IS NOT the time for weak theology in a hymnal. Nor is it time to bring back off-Broadway, undignified, mawkish tunes from the 1970s. Let’s bravely proclaim our Catholic Faith! The **Father Brébeuf Hymnal** is based upon the authentic treasury of Catholic hymnody: *Ad Cenam Agni; Summi Largitor Praemii; Adoro Te Devote; O Esca Viatorum; Te Deum Laudamus; Auctor Beate Saeculi; Audi Benigne Conditor; Ave Maris Stella; Christe Redemptor; Consors Paterni; Corde Natus; Creator Alme Siderum; Ave Vivens Hostia; Mundus Effusus Redemptus; O Gloriosa Femina; O Salutaris Hostia; Surrexit Christus Hodie; Tantum Ergo; Veni Redemptor Gentium; Veni Veni Emmanuel; Vexilla Regis Prodeunt*; and hundreds more! — <https://ccwatershed.org/hymn>