

## OUTLINE OF THE 1962 *MISSALE ROMANUM*

### Brief history of the rubrical development of the Tridentine Rite after the Council of Trent

To understand where the rubrics stand today, it is necessary to understand something of the decisions of the popes in the past. Here are some major highlights:

**Saint Pius V (1570):** Following the Council of Trent (1545-1563) the Tridentine Rite of Mass was promulgated with the Papal Bull, *Quo Primum*. However, this did not introduce a new rite of Mass, rather it simply codified the Mass as was used in Rome at the time. It also fixed the text of the Ordinary and Canon of the Mass.

**Clement VIII (1605):** Thirty years after *Quo Primum*, this pope was required to re-issue the official edition of the Tridentine Rite due to grave departures that had occurred, chiefly in the unauthorized substitution of the *Itala Vetus* texts with that of the new edition of the Vulgate (1592). New feasts were added as was the Common of Nonvirgins and *Rubricae Generales*, XX.

**Urban VIII (1634):** Again thirty years later another revision was made. The rubrics were simplified, made clearer and brought into conformity with decisions made by the SRC since the time of Urban VIII. The number of feasts were reduced as well, which simplified the calendar.

**[Caeremoniale Episcoporum]:** This book is separate from the Missal and deals with the ceremonies, especially regarding Pontifical Masses and processions, as performed in cathedrals and collegiate churches. It was drawn up between 1496 and 1528 by various papal master of ceremonies and was issued by Clement VIII in 1600. There have been several other revisions, though the last was made in 1886 by Leo XIII.

**Saint Pius X & Benedict XV:** Pope Saint Pius X initiated with the Papal Bull *Divino afflatus* (1911; omitted in the 1962 Missal) and his *motu proprio*, *Abhinc duos annos* (1913) a long overdue and great liturgical reform, which mainly affected the Breviary, but also the Missal. New feasts were added, some minor changes to the texts in the Missal and extensive changes were made to the general rubrics dealing with the calendar, commemorations, votive and requiem Masses, etc. One of the chief objects of this reform was the restoration of “*the very ancient Masses of the Sundays throughout the year and of weekdays, especially those of Lent, should be restored to their proper place.*” Pius X died before all could be implemented, and World War I brought a brief halt to the continued work. The reformed Missal was finally issued in 1920 by Benedict XV.

Due to several attacks made by society, these revisions and additions took place:

- **1925:** Feast of Christ the King was added.
- **1931:** Feast of the Sacred Heart was raised in classification, subsequently causing some changes to the *Proprium de Tempore* section.
- **1935:** Votive Mass of Our Lord Jesus Christ, Eternal High Priest was added.

In **1955**, a number of changes in the rubrics of the Missal and of the Breviary were made to simplify and shorten the saying of both.

**[Memoriale Rituum]:** This book is actually separate from the Missal. This was prescribed by Benedict XIII 1725 and contained the rubrics for the ceremonies of Triduum Sacrum in parish churches (the *Caeremoniale Episcoporum* contains the rubrics for a cathedral), as well as for Candlemas, Ash Wednesday and Palm Sunday. In 1955, this was superseded by the *Ordo Hebdomadae Sanctae Instauratus* (OHS), which revised again in 1957 and finally once more in 1962.

In **1960**, a new code of rubrics for the Missal and the Breviary were promulgated by SRC, but did not go into effect until January 1961.

**1962 Missal (John XIII):** This Missal (April 1962) took into effect the revised calendar and feast classification scheme of 1960, simplifying matters greatly. The *Proprium sanctorum pro aliquibus*

*locis* was completely revised as well. Rubrics were also modified in the *Ritus Servandus* section (e.g., commemorations were no longer said during sung Masses, except those that were privileged). Saint Joseph's name was also added to the Canon, a process which had begun when Pius X was the Cardinal Patriarch of Venice.

**Papal Bulls and other ecclesiastical decrees:** Contains the documents concerning the promulgation of the 1962 edition of the *Missale Romanum*, and of the Tridentine Rite in general by the Popes, SRC and often the local Metropolitan (or Apostolic Nuncio) of the place where the book was printed.

**Rubricae Breviarii et Missalis Romani: Pars Prima, Pars Secunda (actually in Breviary) and Pars Tertia (a.k.a.: Rubricae Generales):** General rubrics concerning the classification of feasts and the rules regarding the celebration of votive, vigil and octave Masses.

**De Anno et eius Partibus:** The universal Roman liturgical calendar and the method of obtaining the moveable date for Easter.

**Ritus Servandus in Celebratione Missae:** Rubrics for the Sacred Ministers at Solemn High Mass as well as a few spotlights on the actions of the inferior ministers.

**De Defectibus in Celebratione Missarum Occurrentibus:** Rubrics for the cases of defects in the celebration of Mass (in case host or wine was poisoned, etc.).

**Praeparatio ad Missam:** Recommended prayers of preparation before Mass for the Celebrant.

**Gratiarum Actio Post Missam:** Recommended acts of thanksgiving after Mass for the Celebrant.

**Ordo Incensandi Oblata:** Illustration showing the order of Incensing the Oblations at the *Offertory* (all 1962 Missals illustrate how a free-standing Altar is to be incensed).

**Proprium De Tempore:** Propers of all Sundays and most feasts of Our Lord. Some Missals will have the entire *De Tempore* section in front of the *Canon* section, while others will split this section after *Sabbato Sancto* (Holy Saturday) and after the *Canon* section continue with *Dominica Resurrectionis* up to *Dominica XXIV et ultima post Pentecosten* (the 23rd and final Sunday after Pentecost). This section always starts with the beginning of the liturgical year: *Dominica Prima Adventus* (First Sunday of Advent).

**Ordo Missae:** Contains the prayers and rubrics for the fixed parts of the Mass (*Preparatory Prayers at the Foot of the Altar, Aufer a Nobis.*, Incensation prayers, *Gloria*, etc).

**Praefationes:** Contains all of the Prefaces (*Cantu Solemni*: Sundays, 1st Class Feast days/ *Cantu Feriali* for: Ferials, and lesser Feasts) the liturgical year, and they are listed in the order which they are celebrated throughout the year. Hence, *Nativitate Domini* (the Birth of Our Lord) would come before the *Epiphania Domini* (the Epiphany of Our Lord). Those feasts that have a special *Communicantes* have them listed here with their special *Prefaces*. There are three types of *Prefaces*: *Praefatio solemnis* (solemn *Preface*; chanted), *Praefatio ferialis* (ferial *Preface* sung) and *Praefationes sine cantu* (*Prefaces* not sung).

**Canon Missae:** From the *Te igitur* to the *Per quem haec omnia*. At the end of this section the different modes of singing the *Ita Missa est* and *Benedicamus Domino* are illustrated.

**Ordo Missae (continued):** In the pre-1962 editions, the page header was listed as *Canon Missae* from the *Te Igitur* until the *Last Gospel*, which was incorrect. In the 1962 edition, the header reverts to *Ordo Missae* after the *Per quem haec omnia* (though technically, the *Pater Noster* is part of the *Canon*) and ends with the *Last Gospel*.

**Proprium Sanctorum:** The propers that are assigned to a saint's feast day may be found in this section of the Missal. The first date to be found will be November 29, which is the feast of Saint Saturninus, though it is only a commemoration as this day is a ferial (i.e., a free day). It will look like this:

**Die 29 novembris**

**S. SATURINI MART.**

Commemoratio

Missa **Laetabitur**, de Communi unius

Martyris 4 loco [8], cum orationibus

ut infra.

This heading tells you many things: The top line cites the calendar date, while the second line cites the name(s) of the saint and what type, (MART.), in this case, Saint Saturinus Martyr, and therefore the vestments would be red. The sentence says the Mass to be said is *Laetabitur* which is the common of a single martyr (*unius Martyris*), and these prayers can be found in the *Commune* section (which will be discussed below) on page [8], under *loco* (subsection) 4 (which is actually marked as IV in the *Commune* section), using the various prayers (orationibus) listed below the heading to follow (*ut infra. I.e., the Oratio [Collect], Secreta and Postcommunio*). The *Preface* to be used, as with all other saints is *Praefatio Communis (Preface of the Communion [of Saints])*.

The top of the page will have three items. (starting after the title page) *Festa novembris (30) 456*

*Festa novembris* is in red and declares the month, while (30), also in red declares the dates found on that page. The bolded number 456, is not only the page number, but it also differentiates the *Proprium Sanctorum* section from the *Communis* section which has its "page numbers" bolded in square brackets [ ], as shown above for the heading of Saint Saturinus.

Some of the saints have their own special propers for their feast day, but most do not and hence the propers may be found in this section. This section will cover all of the feast days, except for those that are particular to the United States.

**Tabula Orationum:** This section contains the required commemorations for the four weeks of Advent (*Hebdomada I - IV Adventus*), and some of the most frequently used *improperium* (*i.e., prayers that can be ordered by the local Ordinary*). This section normally has two colored tabs (black or green) that demarcate this section for easy location.

**Commune Sanctorum:** This section contains the propers for the saints who do not have their own particular propers. From this section until the last Missal page, all page numbers will be marked in bold and placed in square brackets like this: [8]. Further, each subsection, or *loco* (meaning *place*) in the *Commune Sanctorum*, will be marked by a Roman numeral, like: VI, though in the *Proprium Sanctorum* section the *loco* is marked with an Arabic numeral (*e.g., 4*) as shown above for the heading for Saint Saturinus.

**Commune Festorum B. Mariae Virginis [and] Missae de S. Maria in Sabbato:** The former section is actually part of the *Commune*, though at its very back and contains the *Salve, Sancta Parens* Mass. The latter section is actually a separate section altogether, and it contains the various Masses of Our Lady on Saturday. They have been referenced here as one in order to aid in locating them.

**Missae Votivae:** This section contains the various votive Masses and is subdivided into parts I and II. Part I contains the votive Masses of Our Lord, the Angels and saints. Part II contains the votive Masses for various events, such as the Election of a Supreme Pontiff, the Nuptial Mass, or for the Profession of a Religious. The page numbers in this section continue from the *Commune* section in square brackets. However, while Part I has the *locos* in red Roman numerals, Part II has the *locos* in red Arabic numerals.

**Orationes Diversae:** Diverse Prayers; This section contains a variety of prayers for special needs, in case of war, for the end of a famine, for the forgiveness of sins, etc. The bracketed page numbers are continued in this section, though the *locos* are in red Arabic numerals.

**Missae Defunctorum:** Though usually a separate black colored Missal containing just this section will be used, the propers particular to any Requiem Mass can be found in this section. The bracketed page numbers are continued in this section, but there are no *locos*.

**Orationes Diversae Pro Defunctis:** Like the *Orationes Diversae*, this section covers a variety of prayers for the Faithfully Departed.

**Ordo Absolutionis in Exsequiis Praesente Defuncti Corpore:** The Absolution Rite when the deceased body is present.

**Ordo Absolutionis in Exsequiis Absente Defuncti Corpore:** The Absolution Rite when the body is not present, and so a catafalque (*i.e., a mock casket*) is used to represent the deceased body.

**Proprium Sanctorum Pro Aliquibus Locis:** These propers are for those places (dioceses) that celebrate a particular saint's feast day when it is not prescribed for the universal Church. You must check the *Ordo* for this information and/or the supplement attached to the rear cover sheet of the Missal, *Missae Propriae Dioecesium Statuum Foederatorum Americae Septentrionalis*. This section continues the page numbers in square brackets.

**Commune Sanctorum Pro Aliquibus Locis:** This section is just like the *Commune Sanctorum* section described above, except it is *Pro Aliquibus Locis* only.

**Ordo Ad Faciendam et Aspergendam Aquam Benedictam:** The prayers to be said by the Celebrant to make Holy Water, as well as the intonations for the *Asperges* and the *Vidi aquam* and the prayers to be said after both aforementioned rites.

**Cantus ad Libitum:** This section has four parts:

- *I: Toni Gloria in Excelsis Deo* (common and *ad libitum* intonations)
- *II: Praefationes in tono sollemniore* (very solemn tones for all of the *Prefaces*)
- *III: Toni Ite, missa est* (common intonation tones)
- *IV: Ad Aspersionem aquae* (two intonation options for the *Asperges*)

**Index Alphabeticus Omnium Festorum:** Alphabetical index of all the feast days. These are listed in hierarchical order.

**Index Generalis:** Contains a general index of contents for the entire Missal. This section officially ends the contents of the Roman Missal.

**Praefationes Particulares:** This section is actually a supplement to the Roman Missal (hence, the page numbers in this section are not in square brackets) and contains several *Prefaces* that may be said in a particular diocese. In addition to the usual three classes of *Prefaces*, the *sollemnior* class of these *Prefaces* are also listed in this section.

**Missae Propriae Dioecesium Statuum Foederatorum Americae Septentrionalis (a.k.a. American Supplement):** This supplement was produced by the SSPX's USA District Office. It contains the few Mass propers and/or proper dates which are local to the dioceses in the United States of America, but which are not listed in the *Pro Aliquibus Locis* section.