

THE MASS SERIES : ROMANITAS AND RUBRICS

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RESOURCES

- **Ritus Servandus in Celebratione Missæ** (*Ritus Servandus, Rit. Ser., Rit. Cel.*)
 - Developed from a 1502 instruction manual for priests saying Mass by Johann Burchart which itself derives mostly from a 1243 Franciscan ordinal *Indutus planeta*.
 - The ordinal of the Franciscans was simply a written form of practices followed by the Roman curia
 - The purpose was so all
 - Included in the front matter of any Roman Missal from 1570 to 1963, with slight changes as rubrics were changed.
 - English : https://aomoi.net/odv/tlm/ritus_servandus_eng.htm
- **Rubricæ Generalis Missalis**
 - Before 1960, this was the code of rubrics which set certain rules for the calendar, the classes of feasts, what Masses were said, which parts of the Mass were used (Gloria, Credo, etc.)
- **Additiones et Variationes in Rubricis Missalis**
 - These were changes made by St. Pius X and then the S.R.C to the rubrics since 1910.
- **Rubricæ Generalis** (*Rub. Gen, R.G.*)
 - Promulgated in 1960 by John XXIII, these are a whole new code of rubrics simplifying the saying of Mass and the Breviary.
 - Often called the “1962 Rubrics” they were actually promulgated in 1960, and incorporated changes made under Pius XII to the calendar and classification of feasts and liturgical days.
- Rubrical and serving notes available at <https://acss.sspxusa.org>.
 - *General Principles for Inferior Minister* is very useful and lays out basic rules and principles for servers at Mass and liturgical services.
 - Various specific ceremonial notes are available there as well.

LITURGICAL BOOKS

- **Missale Romanum**
 - Contains all of the Masses and their parts that are said in the Roman Rite.
- **Breviarium Romanum**
 - Contains all of the Canonical Hours said in the Roman Rite by clerics in sacred orders
 - Typically in 2 Volumes now, historically in 4 seasonal volumes
- **Pontificale Romanum**
 - Contains all of the blessings and rites performed by bishops
- **Rituale Romanum**
 - Contains all of the blessings and rites not specifically reserved to bishops
- **Ordo Hebdomadæ Sanctæ (OHS)**
 - Issued in 1956, this contains all of the Mass-like ceremonies of Holy Week

WHY HAVE RULES?

- **The liturgy is a public act of the Church (Mystical Body), not an act of individuals**
 - The liturgy is the prayer and offering of God the Son to God the Father
 - The means of this offering are through the Mystical Body of Christ
 - There is also an image of the Wedding Feast of the Lamb in which the Church as Christ’s mystical spouse is united to Him and the liturgy is a celebration of this.

- Thus, it is not for any individual priest to fail to conform to the Church's prayer by the rules that the Church sets out, because it is not *his* prayer.
- **True worship is essentially an act of obedience and self-conformity to an Divine standard**
 - Even had sin never occurred, sacrifice would be necessary
 - Sacrifice (*Latria*), strictly, is the offering to God alone some material thing, to demonstrate God's Supreme Dominion and our subjection, in which through a delegated mediator or priest, the thing is changed or destroyed.
 - Note that none of this mentions sin at all, but simply God's Dominion and our subjection
 - Once sin entered the picture, there was need to repair for sin
 - Since every sin is an act of disobedience and pride, the primary way to repair is by obedience and humility
 - Thus, by subjecting oneself to rules and forms that are not of one's own making, this is a kind of sacrifice of our liberty which we have abused.
 - Thus, the priest in the liturgy, conforms himself to the order established by the Church out of obedience, and does not innovate his own way.
 - Does not mean that the liturgy cannot change
 - Change must be something the Church directs, however, so we can conform.
 - Changes must also be in line with the Faith.
- **Without rules and principles, people stray from the right path**

Though we are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the sacred liturgy is defective, or all but inexistent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over-eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the sacred liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine. (Pius XII, *Mediator Dei*, § 8.)

- **God established rules in the Old Testament**
 - There is a correct way to worship
 - Although the NT is not as extreme in its precision ("spirit and truth")
 - The ceremonies are the essentially same in all rites
 - There is need for some precision to maintain decorum
- **The rules we have are called, usually, rubrics : {SHOW SLIDE "RUBRICS"}**
 - From *Rubrus* (Latin : "red")
 - Instructions in liturgical books were typically set in red ink to distinguish these instructions from the words to be said.
 - These are found in various sources:
 - *Ritus Servandus*
 - *Missale Romanum*
 - *Breviarium Romanum*
 - *Rituale Romanum*
 - *Pontifical Romanum*
 - *Cæremoniale Episcoporum*
 - *Clementine Instruction (40 hours devotion)*
 - *Decress of the Sacred Congregation of Rites (S.R.C.)*
 - Liturgical authors summarize these into principles and guides

- English-speaking : Fr. J.B. O’Connell (some principles), Fr. Lawrence O’Connell (systematic principles), Fr. Adrian Fortescue (no principles provided)
- Latin books : Wapelhorst, Martinucci, Callewaert
- French : Haegy-La Vavasseur-Stercky
- In the U.S. the Three Councils of Baltimore drew up and revised a Ceremonial
 - The 1892 edition emphasizes that the purpose was to unify the American practices, and
 - To follow the Roman customs, and made corrections where such customs were not being followed
 - It is correct to say that in the U.S. we have a long-standing tradition and custom that must be respected
 - The General Chapters of the SSPX have several times emphasized that we SSPX priests are not to introduce new or foreign customs, but follow the local customs and practices
 - It seems like the most appropriate thing to do is to look at what the Councils of Baltimore and the American and English liturgical authors instruct us to do, and follow these *mutatis mutandis*.
 - Otherwise, when a priest comes in to a chapel or priory, how things are done is left to his own whims (or it seems like this).
 - The way Rome corrected such things was by always suggesting incorrect practices stop, but prudence be used to eliminate them over time.
 - We should not be dogmatic
 - Nevertheless, the Roman spirit is to follow the rules, keep a simplicity and logic to the worship of God.
- These rules are regulated by the Holy See (Roman Church), not individual priests.
 - While the liturgy did and does develop organically, the Church always added, removed, approved and condemned certain things.
 - Before the 16th century, various Roman rites were used, all essentially the same, but different in some particulars.
 - In the 16th century with Protestantism, it became clear a much more centrally-regulated liturgy for the whole Church was necessary
 - Thus *Quo Primum* of Pope St. Pius V, which established a singular Roman Rite, while allowing Latin rite variants when of ancient origin (200 years)
 - Also in 1588, Pope Sixtus V established the Sacred Congregation of Rites to rule on questions about more detailed aspects of the liturgy, and reign in innovations, while keeping the Roman Spirit.
 - While clearly understood from 16th century on, Pius XII (*Mediator Dei* §58) makes clear that only the Pope has the power to establish or suppress rites, or modify them (*but the moral duty to use this only to promote the Faith*).
 - Bishops cannot modify the liturgy, but have the duty to watch over it
 - Priests must simply conform to the liturgy (Christ-like obedience)
 - This is one reason that the various “options” in the Novus Ordo, far from causing engagement, undermine the purpose of the liturgy
 - Also why whatever our personal preferences, no priest has the right to choose what he prefers
 - The objection to the Novus Ordo is on the basis of *harm to the Faith*
 - The 1965 and 1967 changes were experimental and not universal, so we keep the last orthodox Missal of 1962/1963.

- As good as the liturgical books before the 1960 changes and the Holy Week changes, these are *not a matter of Faith*.

WHAT IS ROMANITAS?

- **A shared and universal vision**

Romanitas is a concept from which we can all learn. The idea of a common identity and a shared mission is the glue of empires... in Virgil's national epic, the Aeneid, ... Jupiter says of Rome: *imperium sine fine dedi*, I grant them empire without limit. For the Romans, many of whom perhaps never saw Rome itself, this was a core belief: Rome and her Empire were eternal, and the recipient of a divine guarantee. Even St Augustine, no believer in pagan gods, writing after the sack of Rome in 410, says in *The City of God* that though fallen, Rome will rise again. (Fr. Alexander Lucie-Smith, "In one way the Church really is the successor of the Roman Empire", *The Catholic Herald* (May 13, 2016).

- *A common thread that links all as members of a whole no matter where and when they are*
- This exemplifies the Roman Catholic Church
 - The Catholic Church has her other rites, all entirely Catholic, but none as universal as the Roman
 - There are 24 *sui juris* Churches in the Catholic Church
 - 1.2 billion are Latin/Roman Rite (1 Church)
 - 18 million are Eastern Catholics (23 Churches)
 - The Eastern Churches are mostly limited to small geographic areas
 - The vast majority of missionaries were Latin Rite
 - The Latin Rite liturgy spread from Paris to Papeete (Tahiti)
 - Eastern Catholic "missions" were mostly Eastern Catholics immigrating and bringing in a priest of their rite to their new country
- **The Roman Spirit**
 - The spirit of an Army and militant people all bound in common goal
 - Jupiter to the Romans : "Imperium sine fine dedi" (Aeneid, 1:279)
 - Romans could be anywhere and out of time from the past, but were still connected to that history
 - Soldier guarding Hadrian's Wall and the citizen in ancient Palestine saw themselves just as much Roman.
 - Roman, but without crushing the local culture (integration of what was not opposed)
 - This spirit was well adapted to the later missionary ventures of the Church
 - Romanesque art and architecture: Practical, simply, nothing excessive
 - Armies cannot take everything with them (no time for the impractical)
 - They can only bring their culture and influence
 - This also was well adapted to the missionary ventures which removed what pagan elements were truly objectionable, but not what was not.

(Mention article on New Zealand missions in Nov/Dec 2023 *Angelus*)
- **General Principles for the Liturgy**
 - The purpose of the liturgy is to give honor and glory to God, through communal worship, especially the Mass
 - Mass should be straightforward, simple, adorned only with what is necessary to adequately accomplish the goal.
 - In the liturgy, all actions are directed towards the goal to be accomplished
 - No excessive actions or displays are needed

{SHOW SLIDE "NO UNNECESSARY REVERENCES"}
{SHOW SLIDE "SIMPLE REVERENCES AT SET TIMES"}

- Brevity without being disrespectfully quick, short, etc.
- Focus on the task at hand, not to other activities
 - Military-like focus (Generals, not soldiers in battle, considering the whole, soldiers focus on the fight immediately in front of them, even if in a squad).
 - The Church wants those saying or attending a ceremony to focus on this ceremony, no matter what other ceremonies may be going on.

After he has said [In nomine Patris ...], he should pay no attention to any Celebrant at any other Altar, even if he elevates the Blessed Sacrament, but continuing, he attends to his own Mass until the end. This is to be observed even in solemn Masses, and also by the ministers. (*Rit. Cel., III, 4.*)

- Aside for confession :
 - People stop in the middle of a confession while in the box during the consecration
 - To wait to go in, yes.
 - In the box you're not following Mass, though
 - For First Saturday confessions, some like to make a statement of their intentions in making the confession.
 - Pious personal thoughts, but not the Church's spirit.
 - Those at a side altar don't stop for the consecration of another Mass
 - Never does the Church announce Her intentions within the liturgy, but has the priest offer privately his intentions to God, and the faithful recall these privately as well.
- **Summary of the character and spirit of the Roman Liturgy**
 - Logic : The principles and rubrics make sense and are not superfluous or merely symbolic.
 - Examples :
 - Server genuflects at the center only when crossing, or when one with whom he is paired is crossing and they are moving as a pair.
 - No extra bows are made to altar or sacred minister when approaching or leaving, if the rubrics do not require this
 - Sacred Minister never bow when kneeling, and inferior minister do not bow if the Sacred Minister does not bow.
 - Simplicity: The action accomplishes the task but in a dignified manner
 - Examples :
 - Items not being used are put away
 - If the Last Gospel is not said, the card is not put out
 - Items are not stored on the altar
 - Unlike the East, lit candles and crosses are not used to bless people (avoiding wax and the need for multiple items) rather the priest's hand is used
 - Holy Water fonts : originally to bathe pilgrims

PRINCIPLES FOR THE ROMAN LITURGY

- **It is helpful to think of an army in some march or ceremony for picturing the actions and principles**
 - The Romans were militant in spirit, but not "showy" or dramatic about their military actions.
 - Thus, while we may behave in the sanctuary in a stoic and dignified manner, excess was avoided
 - One walks directly to where he is going, making any needed reverence

- One does not make a military-style sharp turn, because it draws attention
- The rubrics regulate the movement of the ministers only (the army), not of the faithful.
 - The rules for war don't regulate the civilians, only the army
 - The faithful should follow the "choir of clerics" but here there is wide berth, as long as their actions make sense and are respectful.
 - Rubrics for the faithful came about in the *Novus Ordo* Mass, because the distinction between meal/sacrifice, and priest/faithful was intentionally blurred.
 - Ironic that the "rigid" and "clericalist" Traditional Mass did not tell the faithful what to do, but the *Novus Ordo* imposes actions on the faithful

1. Clear Distinction between Superior and Inferior/Major or Minor Ministers

- The Celebrant (priest or bishop), and his immediate assistants (Deacon, Subdeacon, Assistant Priest, Assistant Deacons) are called **superior** or **major ministers**.
 - {SHOW SLIDE "MAJOR MINISTERS"}**
 - They are usually distinguished by wearing sacred vestments
 - They are treated differently than the foot soldiers (other servers)
 - {SHOW SLIDE "INFERIOR MINISTERS"}**
- The other servers (MC, Acolytes, Thurifer, Torchbearers, Pontifical assistants, etc.) are called **inferior ministers**
 - They typically wear only a cassock and surplice (or sometimes alb) in the West
 - "Altar boys" really isn't a good term, since it is quite appropriate, and even sometimes preferred, that young men and even the older men serve the ceremonies
 - **Objection** : Serving promotes vocations, so more for younger boys, not married men, or those after their school years.
 - **Answer** : Promoting vocations is not the purpose of serving. It can help, but serving the liturgy is about offering God due worship, and we should offer the best possible. Frequently, this means the young men and even fathers lead and show the mature example.
- Rationale : The major ministers are almost always ordained to Sacred Orders (exception of a straw subdeacon, who is at least a tonsured cleric), so are the "officers" versus the "enlisted".

2. Uniformity of Action

- Again, frequently an army fought together even in small groups, not individually
- So, often there will be multiple people walking together to accomplish a task
- When they do this, like a Roman legion or cohort, they turn, move and act as one group, or in pairs, not individually.
 - For example, you will see two acolytes at a Low Mass who both go to the credence, meet in the center (between them) genuflect, and then the one on the left turns 90° clockwise and the other on the right 270° counterclockwise, so they both turn towards each other, and then walk together.

3. Precedence

- Superiors walk, sit, or kneel at the right of or behind inferiors
 - Thus the Deacon is at the right of the priest, as is the server at a Low Mass by one server
 - To stay on the left of someone indicates you have the superior position
 - Easy for a server to learn incorrect rules, rather than principles, like "always opposite the book".
- Inferiors cross behind superiors (unless this is inconvenient)
- Those of lower rank sit after, and rise before those of higher rank

- Those of higher dignity sit on the Gospel side

4. Reverences

- There are three kinds of reverences in the Latin liturgy:
 - Bows
 - Genuflections
 - Prostrations (extremely rare)
- There are also positions we often take up to show certain things
 - To stand for someone when they enter or greet you demonstrates reverence
 - Stand when the priest (in liturgical vestments) enters (unless the SSMM is exposed)
 - Stand for the Gospel
 - Rise to greet the celebrant at (before) the *Dominus vobiscum*
 - Sitting shows either rest, or the authority to teach and rule
 - The bishop typically sits at his throne, or on the faldstool at the altar when performing episcopal functions not requiring that he stand
- **Bows**
 - There are three kinds of bows : Head, Medium (Shoulders), Profound (Body)
{SHOW 3 SLIDES “BOWS”}
 - There are 5 reasons for bows
 - Whenever something is said aloud that requires a reverence .
 - When kneeling, for a word or phrase said aloud that requires a genuflection for those standing .
 - When ministering (servicing) to a Sacred Minister.
 - These are made to the minister in front of him, not at the foot of the altar before ascending.
 - When an act of reverence is required towards a personage.
 - For an action of the Celebrant that requires an objective reverence (e.g., for the genuflections of the Consecration, and at C’s Communion of both Sacred Species).
 - There are 11 words that when said aloud require a bow:
 - At the Holy Name of Jesus (but not when the title, “Christ” is mentioned by itself).
 - During the Gloria Patri . . . (but not for the second part: ...sicut erat...etc.).
 - During the Gloria at these words: in Deo (just at Deo), adoramus te, gratias agimus tibi, Jesu Christe, suscipe deprecationem nostram, Jesu Christe.
 - “Oremus.”
 - At the name of Mary, and the name(s) of the Saint(s) of the day. However, if the name of another Mary occurs , or another saint of the same name, do not bow for it. Do not bow for the name of the Apostles on their feast day when the Gospel is announced (e.g., “Sequentia Evangelii secundum ... “).
 - During the Credo at these words: in unum Deum, Jesum Christum, (a moderate bow is made for the genuflection at: Et incarnatus est), simul adoratur.
 - During the Preface at: “...gratias agamus Domino Deo nostro.”
 - During the entire recitation of the Agnus Dei.
 - During the Last Blessing at: “Benedicat vos omnipotens Deus . . .”
 - At the name of the reigning Sovereign Pontiff and of the local Ordinary.
 - During the season of Lent for the Oratio super populum: When the Celebrant says, “Oremus (make a simple bow): Humiliate capita vestra Deo (make another simple

bow until the prayer is concluded; do not make a bow for "...per Dominum Jesum Christum..." as your head is already lowered).

- Major Ministers never bow when kneeling, except (medium bow):
 - During the Credo at "Et homo factus est".
 - During Benediction, before standing to impose incense.
 - During Benediction, before and after incensing the Blessed Sacrament.
 - During Benediction, for the hymn, Tantum ergo, at the words, "veneremur cernui".
- L. O'Connell : "Bows should not be made unless they are required by the rubrics"
 - So, not to the altar or cross before a server ascends or descends from the predella
 -

- **Genuflections**

- There are two kinds of genuflections
 - {SHOW TWO SLIDE "GENUFLECTION"}**
- Single Genuflections are made for 7 reasons:
 - When entering or leaving the Sanctuary.
 - When crossing the center of the Altar.
 - When coming to or leaving from the center of the Altar.
 - When going to an outside point (leaving the view) of the Altar.
 - When standing, for a word or phrase said aloud that requires a genuflection (during the Last Gospel at *Et homo factus est*, during some Graduals or Alleluias, for "*Flectamus genua*", etc.).
 - When the special rules apply for a situation in which the Blessed Sacrament is exposed in the monstrance (or the tabernacle open).
 - On Good Friday from the Veneration of the Cross, inclusive to the Vigil of Holy Saturday.
- Double Genuflections are made only when the Blessed Sacrament is exposed in the monstrance or the tabernacle is open (and one is leaving the view of the altar or the sanctuary)
- Special privilege of sacred ministers (and those attending them, e.g. MC) to genuflect on the predella or altar steps.
 - Outside of Mass or a liturgical function, even priests are not meant to genuflect on the predella, but to genuflect before ascending, and after descending.
 - So, for instance, when setting up the altar, they should not genuflect on the predella or altar step

- **Prostration**

- One kneels then lays on the ground (a profound humility)
- Only done by the Sacred Ministers at:
 - Their Ordination to a Major Order
 - Good Friday to begin the liturgy
- Only done outside of this by some religious when taking vows

- **Penitential Gesture of Striking the Breast**

- This is a simple touching of the open hand to the sternum
 - No sound, not meant to hurt
 - Making a sound is typically an act of pride, not real contrition

- Done at:
 - The *Confiteor* one is personally saying
 - The *Domine non sum dignus* one is personally saying
 - The *Agnus Dei* at the *nobis*.
 - Where customary at the Leonine Prayers' invocation of the Sacred Heart and the "have mercy on us" or *miserere nobis*.
- Because it is penitential, it is not appropriate to make this
 - During the *Salve Regina* / Hail Holy Queen
 - At the Consecration
 - The *Nobis Quoque Peccatoribus*
 - This is penitential, but the priest is only saying this aloud so he can be heard by the servers near him
 - And the purpose is just to indicate to the Deacon and MC that they need to move soon after
 - The *Confiteor* or *Domine non sum dignus* that does not apply to you (e.g. the servers when the celebrant says this for himself)

CONCLUSION

- **Why concern ourselves with the rules**
 - The liturgy is essentially an act of Justice to God through obedience to the Church's manner of offering reverence and worship
 - Not to be legalistic, but to be docile to the Church
 - Because we set rules and maintain decorum around those things about which we care.
 - The Church has only set many rules (and made many decisions) because people began doing questionable things
 - This is why the SRC was formed, to address abuses and variations and decide if they were allowed or not
 - The decrees do bind us priests in conscience, and must be followed
 - *Matters Liturgical*
- **While the laity do not have a set of rubrics, they should still try to keep the spirit of the liturgy by following what the clerics in choir would do**
 - There are some guides and instructions in various missals
 - Fr. Lasance's Missal has explicit instructions, for example,
 - For the most part all of the guide agree in everything, except the "red book" put out by the "Coalition in support of Ecclesia Dei"
 - This was printed based on a priest recounting his own personal memory of what ought to be done
 - It does not match any of the other guides, or missals, and it seems his memory was pretty bad
 - They should engage in a real participation
 - That does not necessarily mean that they need to make vocal responses, or sing (though St. Pius X certainly wants the latter)
 - They should devote their attention to what is happening at the altar
 - As a result they will want to not stand out or do their own thing
 - It is okay to have variations, because there are no set rubrics for the faithful, but it is not okay to stand out, or try to make a war over what the faithful are doing (unless it is truly unreasonable)

- **For priests (including those learning the Latin Mass)**
 - Study the rubrics, and learn the principles
 - There is a serious duty to know how to perform your function
 - Do not just “wing” it
 - For those who did not go through a traditional seminary training, there will be a need to abandon most of the ideas from the Novus Ordo training, and this will be difficult.
 - Like re-learning a language you thought you knew
 - Start with the basics, but this requires humility and care
 - Practice the various gestures, so that they can be
 - Precise (not letting the hands droop or be held in a sloppy manner)
 - Efficient (the gestures do not delay the words)
 - Smooth (the gestures are not jerky or too big)
 - Hidden (the gestures do not unduly draw attention)
 - Be more than just slavish to rules
 - While they must be followed, this is only to help maintain the proper reverence and decorum of the liturgy
 - The rigid obedience in fact **frees** the priest from having to add any of his own personality.
 - The liturgy must become a spiritual action for the priest. Keeping the letter helps to keep the spirit.