

# Tridentine Community News

April 11, 2021 – Low Sunday

## *Tridentine Trivia: Did You Know...?*

That the system of Indulgences was changed after Vatican II, and that older Indulgences specified in number of days are no longer valid? Older books such as the *Raccolta* are no longer indicators of what qualifies to gain Indulgences, though the prayers in them remain commendable. The current in-force books are the 2004 edition of the (Latin) *Enchiridion Indulgentiarum* and the 2006 edition of the (English) *Manual of Indulgences*. There is no distinction between Extraordinary and Ordinary Forms when it comes to Indulgences, so only the new books are authoritative. St. Peter was given the keys to Heaven, but he does reserve the right to change the locks every once in a while.

That there used to be Proper Last Gospels on certain days of the year? According to the 1962 rubrics, however, the only day of the year in which a Proper Last Gospel is specified is Palm Sunday if there was no Blessing of Palms. In that case, the Entrance Gospel from the Palms ceremony is relocated to the Last Gospel slot, since the usual Last Gospel is omitted on Palm Sunday when there is a Blessing of Palms.

That a Ferial Mass on a weekday is not always the previous Sunday Mass Propers repeated? In Lent, each weekday has its own unique set of Propers, e.g.: Tuesday in the Second Week in Lent. Also on Ferias of the week after the Feast of the Holy Family, the Mass of the Holy Family is not repeated, but rather the Mass of the First Sunday After Epiphany is used, which itself is *no longer ever said on Sundays* because the Feast of the Holy Family supersedes it. Likewise on Ferias following Trinity Sunday, the Mass of Trinity Sunday is not said, but rather the Mass of the First Sunday After Pentecost, *which is never itself said on Sundays*.

But...theoretically a priest would still be in the clear to repeat the Masses of the Holy Family or the Holy Trinity on those Ferias. Why? Because on Ferias, which are days of the Fourth Class, the celebrant has the option to celebrate a Votive Mass of most any Feast, and that means he could legitimately celebrate a Votive Mass of the Holy Family or a Votive Mass of the Holy Trinity on those days. Mind bending, isn't it?

That until not that long ago, incense had been restricted to be used only in Solemn High Masses? General permission for incense to be used in a Missa Cantata – a High Mass celebrated by a priest alone, without Deacon or Subdeacon – was only given in 1960.

That the old books of blessings called “*Colléctio Rítuum*” that one often sees in sacristies are not actually the 1961 edition of the *Colléctio* that *Summórum Pontíficum* allows to be used nowadays? The *Colléctio* is a subset of the Traditional Roman Ritual with authorized liturgical English translations provided to be used in parts of certain ceremonies, most notably Baptism and the Nuptial Rite. Only a very small number of books were ever printed using those approved translations, most prominent among them the *New*

*Sanctuary Manual*, the *Practical Handbook of Rites*, and the *Parish Ritual*. There never actually was a 1961 edition of the *Colléctio Rítuum* published using that name. The *Colléctios* one typically sees are actually 1964 or later editions, which employ texts from the transitional era between the 1962 and 1970 missals; those books are no longer authorized for use in either the Extraordinary or Ordinary Forms.

That the three-volume Weller edition of the Traditional Roman Ritual contains the traditional Rite of Exorcism? Only priests designated by their bishop to be diocesan exorcists are authorized to use that rite, however, and countless reports convey that demons are well aware if a particular priest is authorized.



That the congregation being encouraged to make (some of) the responses in the Traditional Mass is a relatively recent development, first discussed at length in the 1958 document *De Música Sacra*?

That the number of torch (enclosed candle) bearer altar servers at a High Mass is restricted to no fewer than two and no more than six? At a Pontifical Low Mass, there can be (only) two torch bearers, but at a regular Low Mass none are permitted.

That sacred polyphony is not restricted to only the Ordinary of the Mass (Kyrie, Gloria, Credo, Sanctus, and Agnus Dei)? Some composers have written polyphonic settings of the Mass Propers (Introit, Gradual, Offertory Antiphon, Communion Antiphon) and believe it or not, even of the *Dóminus vobíscum*/*Et cum spírítu tuo* dialogue. For an example of the latter:

[https://www.guildmusic.com/shop/media/files/soundclip/7323\\_18.wma](https://www.guildmusic.com/shop/media/files/soundclip/7323_18.wma). Imagine a priest choosing to sit down while a choir sings a lengthy *Et cum spírítu tuo*. Ridiculous or glorious? Your call.

That the Altar Missal provides specific instruction for how a Mass is to be modified if a priest does not have an altar server? The priest makes all of the server's responses on behalf of the Church; the priest changes some pronouns in the *Misereátur* response in his *Confíteor* to first person plural (nobis); the server's *Confíteor* and response are omitted; and the priest changes some pronouns in the *Suscípiat* to reference himself. Priests celebrate Low Masses without servers privately at home, and even publicly in certain churches which have a tradition of offering many private Low Masses throughout the day, such as the London Oratory. The priest making the responses conveys that each Mass is offered for the benefit of the entire Church. He is never alone; the countless Angels present at every Mass testify to the efficacy of each and every Holy Sacrifice.

## *Tridentine Masses This Coming Week*

Sun. 04/18 10:00 AM: High Mass at *Old St. Mary's* (Second Sunday After Easter) – Monthly Sunday Tridentine Mass. Celebrant: Msgr. Ronald Browne. Choir will sing *Messe Brève à 3 Voix* by Théodore Dubois.