

Tridentine Community News

December 12, 2021 – Third Sunday of Advent

Another Edition of Tridentine Trivia: Did You Know?

Of the 18 Gregorian Chant settings of the Mass Ordinary (Kyrie, Glória, Sanctus, and Agnus Dei), only seven are typically used:

Mass I for Paschaltide
Mass IV for Feasts of the Apostles
Mass VIII as the universal catch-all
Mass IX for Feasts of Our Lady
Mass IX for Sundays After Epiphany, Sundays in Septuagésima, and Sundays After Pentecost
Masses XVII and XVIII for Advent and Lent

The *Liber Cantuális*, the book of chants most often used in the Mass, in fact only includes the above Masses, acknowledging the relative obscurity of the others.

A priest is allowed to add Commemorations – extra Opening Collects, Secrets, and Postcommunions – to the Mass as long as the total number of Collects does not exceed three. The extra Collects come from a section of the Altar Missal called *Orationes Diversæ*, and include sets For the Pope, For the Priest Himself [as on anniversaries of ordination], For Peace, and For the Unity of the Church, among others.

On a few occasions the Ordo instructs the priest to say the main Collects and their Commemorations “under one conclusion.” This means the conclusion of the first Collect – “*Per Dóminum nostrum Jesum Christum Fílium tuum*”, etc. – is skipped. Usually this is logical, for example on Feasts of St. Peter and St. Paul. The two Saints are so closely related, it makes sense to convey a unified concept. Sometimes, however, it doesn’t make all that much sense, for example on Mission Sunday when this is also specified, it’s not clear how the main Collects of the Mass are related to the required Commemoration of the Propagation of the Faith.

The Propers of Saints’ Feasts in the Altar Missal often, but not always, include all three seasonal options for the bridge between the Epistle and the Gospel: 1) Gradual and Tract for Septuagésima and Lent, 2) Double Alleluia for Paschaltide, and 3) Gradual and Alleluia for the rest of the year. The idea is to allow for the possibility of celebrating Votive Masses for these Saints or Feasts on Fourth Class Ferial Days at other points in the year. Curiously, though, not all three options are provided for each Feast. Therefore, for example, if a Tract is not provided, celebrating a Votive Mass of that Feast during Septuagésima would not be possible.

The Alleluia is suppressed on weekday Ferial Masses in Advent. The Sunday Mass is repeated on these days, but without the Alleluia and with the Common Preface in place of the Preface of the Holy Trinity. The Tract is omitted on certain weekdays in Lent; only a Gradual is provided.

Arguably the most interesting part of the rubrics section in the front of the Altar Missal is the *De Deféctibus*, essentially a list of FAQs of what to do when something goes wrong in the Mass. For

Comments? Ideas for a future column? Please e-mail info@windsorlatinmass.org. Previous columns are available at www.windsorlatinmass.org.

example, what if an insect flies into the Precious Blood? What if the priest accidentally omits a part of the Canon? What does the celebrant do if there is a flood in the church during Mass?

The priest is normally supposed to chant the Collect and Postcommunion in either the *Féstivus* or *Solénnis* Tones; the Epistle in the Epistle tone; and the Gospel in the *Antíquior*, *Evangéllii*, or *Ad Líbitum* Tones. However, realizing that not every priest is comfortable with singing these melodies, it is always permitted to chant them *Recto Tono*, or on one note.

In a typical Traditional Mass there are 16 genuflections by the celebrant, 52 Signs of the Cross, and seven kisses of the altar. In the Ordinary Form, by contrast, there are only three genuflections, nine Signs of the Cross, and two kisses of the altar.

The priest normally kisses the altar and turns towards the people to chant *Dóminus vobíscum* before a Collect, specifically before the Opening Collect and Postcommunion. It’s not appropriate for him to do that before an Antiphon, such as the Introit. So why does he do it before the Offertory Antiphon? The answer is that centuries ago, there used to be Prayers of the Faithful at that point in the Mass, so *Dóminus vobíscum* was an appropriate intro. At some point the Church removed those prayers but left the lead-in in the Mass. There is surely a reason; anyone who knows is invited to e-mail the address at the bottom of this page.

The priest always hold his hands open – ideally at the width of his torso – for the three Orations of the Mass: the Collect, Secret, and Postcommunion. He holds his hands together for the three



Antiphons: the Introit, Offertory, and Communion Antiphons. [Photo from *New Liturgical Movement*]

Canadians Can Cross to the U.S. Without a Covid Test

Our local international border has opened up just a tad more: As of November 30, Canadians are allowed to cross into the U.S. with only proof of vaccination. If their time spent in the U.S. is under 72 hours, a Covid-19 test is no longer required before returning to Canada. This has the practical benefit of allowing vaccinated Canadians to visit our Detroit-side Latin Mass sites.

Unfortunately Canada has not yet extended this courtesy to U.S. visitors. Americans visiting Canada, even for under 72 hours, must submit a negative PCR Covid-19 test via the ArriveCAN app as a requirement for entry.

Tridentine Masses This Coming Week

Sun. 12/19 10:00 AM: High Mass at *Old St. Mary’s* (Fourth Sunday of Advent) – Celebrant: Fr. Michael Suhy