

An Outline of the *Missale Romanum*

The Entrance Pages, full of accretions

- iii *Loco Sigilli* (place of the seal) denoting the approval of the Archbishop of New York.
- iv *Decretum Approbationis* (Decree of Approval) from the Prefect of the Sacred Congregation of Rites (*Præfectus Sacra Rituum Congregatio*), given in 1920.
- v The Apostolic Constitution *Quo Primum* promulgated by Pope Pius on July 14, 1570 which declared “it shall be unlawful henceforth and forever throughout the Christian world to sing or to read Masses according to any formula other than that of this Missal published by Us.¹”
- vi Letters from Pope Clement VIII (1604), Pope Urban VIII (1634), and Pope Pius (1574).
- xi *De Anno et Ejus Partibus* (Of the Year and its Parts): Corrections to the Gregorian Calendar, directions concerning the seasons of the year during which the Sacrament of Marriage may be celebrated, rules for calculating the dates of movable feast days, and tables indicating such dates, dependant upon the day of the week which Christmas falls. Additionally this section contains a table providing the dates of the same movable feast days for a 42-year period. The feast days noted are the Third Sunday before Lent (*Septuagesima*), Ash Wednesday, Easter, Ascension, Pentecost, and Corpus Christi.
- xix Calendar of the year, beginning on January First (in accordance with the Civil Calendar) that outlines the Mass of the day, the degree of solemnity, epacts (used to correct for discrepancies between solar and lunar calendars), dominical letter (used to ascertain the day of the week), and Roman dates (e.g., *Kalends*, *Nones*, and *Ides*).
- xxvi General Instruction of the Roman Missal (*Rubricæ generales Missalis*), including additions and variations. There are “twenty titles containing the general rules, [ten additional rules], thirteen others giving the rite to be followed in the celebration, and ten others explaining the defects which may occur.²”

¹ English translation courtesy of *Ecclesia Militans* (The Church Militant), 1999.

² *The Catholic Encyclopedia*, Volume XIII. Robert Appleton Company, 1912. Online Edition: Kevin Knight, 1999.

- lviii *Præparatio ad Missam* and *Gratiarum actio post Missam*: Psalms and prayers to be recited by the Presider before and after the Mass, while still in the sacristy.
- lxxi Illustrations of the order of incensing both the communion species (*oblata*) and the altar, which consisted of twenty-three swings of the thurible!

Proprium Missarum: The Propers of the Mass (Advent to Holy Saturday)

- 1 Beginning with the First Sunday in Advent, the Propers of the Mass provide the Introit, Opening Collect, Reading, Psalm from the *Graduale*, Gospel, *Secreta*, and prayers for both before and after Communion. The Presider would read all these. The temporal cycle continues through Advent, the Birth of Christ, the feast days of Saints, the time before Lent, Lent, and Holy Week not including Easter.

The Canon of the Mass is not introduced until pg. 168, the commemoration of the Lord's Supper on Holy Thursday.

Good Friday (pg. 177) and the Holy Saturday (pg. 189) introduce chant into the Mass.

Ordo Missæ: The Order of Mass

- 226 Inserted here in what seems an almost random manner, is the order of the Mass, or the Common, as it would be used in the Mass for those parts before the Preface.
- 233 *Præfationes* (the Prefaces of the Mass) are each given with notation for intoning the Preface in Gregorian chant. Each Preface is followed by the beginning of the Canon of the Mass, the instructions to turn to page 326. Each of the feasts are three times: two with musical notation and the third with text alone. The first of these are for the feast days that fall on solemnities, or Sundays; the second for weekdays; and the third is perhaps for those priests who could not sing.
- 326 *Canon Missæ*: The Canon of the Mass begins here with the phrase "Te igitur," with a crucified Christ opposite it. The lettering is larger than elsewhere in the *Missale* and is larger still with the words of institution. Before reaching the words of institution, there is no epiclesis as we find today, rather the prayer is addressed to God the Father: "O God bless this offering...so that it may become for us the Body and Blood of Your dearly beloved Son.³"

³ Lefebvre, Dom Gaspar and the Monks of St. Andrew's Abbey. *Saint Andrew Daily Missal with Vespers for Sundays and Feasts*. Bruges, Belgium: Biblica, 1962. Pg. 823.

The Propers of the Mass (Easter to Final Sunday after Pentecost)

- 343 The Missal returns to the Propers of the Mass, beginning with the Resurrection of the Lord and continues to the Twenty-Fourth and Last Sunday after Pentecost. Like the previous section of Mass Propers, the Introit, Opening Collect, Reading, Psalm from the *Graduale*, Gospel, *Secreta*, and prayers for both before and after Communion are provided.

Proprium Missarum de Sanctis: The Proper of the Saints

- 455 This set of Propers begins on the Twenty-Eighth of November (the day before the Vigil of Feast Day of Saint Andrew the Apostle) and continues until the Feast day of Saint Peter of Alexandria on the Twenty-Sixth of November. The Propers provide for the Introit, Opening Collect, Reading, Psalm from the *Graduale*, Gospel, *Secreta*, and prayers for both before and after Communion **or** they refer the Presider to a different page in the *Missale Romanum*

Commune Sanctorum: The Common of Saints

- (1) The page numbering begins anew, although this follows page 804. The Common of Saints provides for separate Commons for the Vigil of Apostles, Popes, Martyrs, Confessors, Doctors (of the Church), Abbots, Virgins, and Holy Women.
- (38) Lumped into the Sanctoral is the Common for the Dedication of a Church and the Common of the Blessed Virgin Mary.

Missæ Votivæ: Votive Masses

- (51) Votive Masses are provided for the Trinity, the Holy Angels, Saints Peter and Paul, the Holy Spirit, Jesus Christ the Eternal High Priest, the Holy Cross, the Passion of our Lord, for the election of a Pope, the consecration of a Bishop, against pagans, the for a good death, for the infirm, or for any other situation imaginable.
- (94) The Votive Masses are followed by a collection of 35 prayers for diverse occasions, such as would be used at a time of Earthquake, for the Gift of Tears, for those at Sea, and so forth. These sets of prayers provide only the *Oratio*, *Secreta*, and *Postcommunio*.

Missæ Defunctorum: Masses for the Dead

- (105) Masses are provided for the Dead and anniversary of the death. The Office of the Dead provides for additional *Oratio*, *Secreta*, and *Postcommunio* for a variety of situations (e.g., the burial of little children, for a deceased pope, etc.). This is followed by *Absolutio super Tumulum* or music for the Requiem Mass, pg. (118).
- (122) *Ordo ad faciendam Aquam Benedictam*: The Blessing of Holy Water.
- (124) Various Prayers (e.g., bread, fruit, candles, etc.).
- (126) Prayers for Liturgical Elements (e.g., altar cloths, tabernacles, patens and chalices, etc.).

Local Celebrations:

- (131) *Missæ pro Aliquibus Locis* (Local Masses) are prescribed to be celebrated for certain places and religious congregations (e.g., The Eucharistic Heart of Jesus, The Blessed Virgin Mary Mediatrix of all Graces, etc.). These also include saints (e.g., Stanislaus, Helena, Isidore the Farmer, etc.).
- (197) *Commune Sanctorum pro Aliquibus Locis* (Common of Local Feasts) like the Common of Saints provided for separate Commons for the Confessors and Virgins.

Appendix:

- 1* Again, numbering starts anew as *Missale Romanum* ends with the Appendix. The Appendix contains a variety of chants.
- 1 This last addition, almost like a *libellus*, stitched in as an afterthought, provides for Propers specific to the Dioceses of the United States. Not only is this section numbered separately from the remainder of the *Missale Romanum*, it is also indexed separately and bears its own *Loco Sigilli*.

Bibliography

- Missale Romanum*. Neo Eboraci (New York): Benziger Brothers, Inc., 1942.
- Lefebvre, Dom Gaspar and the Monks of St. Andrew's Abbey. *Saint Andrew Daily Missal with Vespers for Sundays and Feasts*. Bruges, Belgium: Biblica, 1962.