

ORDO Kalendarium Decembris 2022

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04 ADVENTUS II Missa “Populus Sion” 2a. In Oct BMV 3a. Contra persecutores Cr. Pref. de Trinitatis Benedicamus Domino	05 FERIA II Adventus II Missa “Populus Sion” 2a. de S. Maria Adventus 3a. Contra persecutores No Alleluia Pref. de Communis Benedicamus Domino	06 S. Nicolai Ep&C. d Missa “Satuit ei” 2a. FERIA Adventus II Gl. Pref. Communis	07 S. Ambrosii Ep&C D.Eccl. d Missa “In medio” 2a. FERIA Adventus II Gl. Cr. Pref. Communis	08 IN CONCEPTIONE BEATÆ MARIÆ VIRGINIS d2 Missa “Salve sancta” 2a. FERIA Adventus II App. Gl. Cr. Pref. BMV	09 FERIA VI Adventus II Missa “Ad te levávi” 2a. In Oct BMV 3a. Contra persecutores No Alleluia Pref. de Communis Benedicamus Domino	10 FERIA Sabbato Adventus II Missa “Ad te levávi” 2a. S. Melchiadis Pp&M 3a. In Oct BMV No Alleluia Pref. de Communis Benedicamus Domino
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d1 CLASSIS d2 CLASSIS d Double sd Semi-Double S. Simplex	2a Secunda Oratio 3a Tertia Oratio Al. Allelúja Ap. Apostoli	App. Appendix BD Benedicamus Domino BMV. Beatæ Mariæ Virginis C. Confessoris Com. Communis	Comm. Commemoratio Cr. Credo D. Doctoris Eccl. Ecclesia/æ	Ep. Episcopi Gl. Gloria Grad. Graduale Heb. Hebdomadam	Mm. Martyrum/orum Mart. Martyris Nat. Dies Natalis P. Presbyteris	Pp. Papae Pref. Prefatio ProAPL pro aliquibus locis V&M Virginis et Martyris
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NOTA BENE

**Classes of Feasts** are indicated in the title of any given day by the font format: **MAJOR DOUBLES** i.e. 1<sup>st</sup> Class Doubles are Capitalised in Bold; 2<sup>nd</sup> Class Doubles are CAPITALISED; Doubles are Sentence-case Text (Doubles and above are feasts when the antiphons at the psalms in the Offices are said in full); *Semi-Doubles* are sentence case in bold and italic and *Simplex* feasts are *simply italicised* (only the opening words of the antiphons with the whole antiphon at the end).

**Commemorations** are indicated in the Ordo chart as the Secunda oration "2a" (2<sup>nd</sup> collect) or Tertiary oration "3a" (3<sup>rd</sup> collect) with the first words or name of the feast/saint being commemorated. Also indicated are the *Orationes Pro Diversitate Temporum Assignatae* found in the Missal that are offered in Sunday and Ferial Masses.

SEASON OF ADVENT

Advent begins on the Sunday closest to -- before or after -- St. Andrew's Day (November 30). The focus of the season is preparation for the coming of the Lord -- both in commemoration of His Nativity and His coming again at the end of time. Though most Protestants -- and far too many Catholics -- see this time of year as a part of the "Christmas Season," it isn't; the Christmas season does not begin until the first Mass at Christmas Eve, and doesn't end liturgically until the Octave of the Epiphany on January 14. It goes on in the spiritual sense until Candlemas on February 2, when all celebrations of Christ's Childhood give way to Septuagesima and Lent.

The mood of this season is one of sombre spiritual preparation that increases in joy with each day, and the gaudy "Christmas" commercialism that surrounds it in the Western world should be overcome as much as possible. The singing of Christmas carols (which comes earlier and earlier each year), the talk of "Christmas" as a present reality, the decorated trees and the parties -- these things are "out of season" for Catholics; we should strive to keep the Seasons of Advent holy and penitential, always remembering, as they say, that "He is the reason for the Season."

**During Advent** (as in Lent) no flowers or ornaments are permitted on the altar, neither should the organ be used except if deemed absolutely necessary for singers' accompaniment (though it may be employed at Benediction which is a non-liturgical function). The exception re the organ being played and flowers, is the third Sunday of Advent "Gaudete"; on this Sunday the colour "rosaceus" may be worn in place of violet, similarly on the week days when the Mass of Sunday is repeated. But not on the three Ember Days, each with their own Mass offered in "violet". **The Sundays** of Advent are *privileged*, meaning no other Office may be observed. **The Gloria in excelsis** and the *Te Deum* at Matins are not said, *except* on feasts. When the *Gloria in excelsis* is not said, the form "Benedicamus Domino" replaces "Ite missa est" at the end of Mass. **The Alleluia** is said in the Office as usual and on Sundays at Mass, but not during Mass of the Advent Feria. **From 17 December** Votive Masses (except below) and private daily Masses for the dead are not permitted. Public Requiems for Mass on day of death and/or burial *are* permitted.

*In those places where Solemn Mass with Ministers may be offered, folded chasubles instead of dalmatic and tunicle are worn on Sundays in Advent, with the exception of the Third Sunday (rose) and on Christmas Eve (violet), when dalmatic and tunicle are worn (there being no Advent IV effectively).*

NOTES ON THE OBSERVANCE OF FAST AND ABSTINENCE

Based on Common [Traditional] Understanding and Practice. The Law of Fast binds all Catholics from the age of 21 until [the beginning of] 60.\* It prescribes that there should be only one [full] meal on the day appointed. However, two [meatless] light meals or snacks (also called collation), sufficient to maintain strength according to one's needs, may be taken during the day (in the morning and in the evening), but added together they should not equal another full meal.

On the day of fast, meat may be taken at the principal meal only, except when it is a day of [complete] abstinence when no meat may be taken at all. One may also exchange the evening [light] meal with the day's principal [full] meal. Eating between meals is not permitted, but drinking liquids such as coffee, milk, tea, juice, etc. is allowed.

The Law of Abstinence binds all faithful that have reached the age of 7. It forbids the eating of meat and other combinations of flesh-meat on the days prohibited. Soups and gravy made from meat are also forbidden, but eggs and milk are allowed. The number of meals and their quantity are not affected by this law.

[Some places observe "partial abstinence" wherein meat and soup or gravy made from meat may be taken [only] once a day at the principal meal. However, in the Philippines, there is no "partial abstinence" -- either it is complete or it is not required.]

It is a mortal sin for a Catholic to neglect the applicable laws for fasting and abstinence, unless by reason of sickness or other sufficient cause a dispensation be granted to them.

There is no obligation for fast or abstinence on a Sunday or a Holy Day of Obligation [even if it falls on a Friday]. Where health or ability to work would be seriously affected, the law does not oblige; however, it is best that a traditional priest or confessor should be consulted [especially in cases of doubt].

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## FASTING IN THE PHILIPPINES & FORMER SPANISH TERRITORIES

By a special privilege from the Holy See, the preceding guidelines are the [minimum] requirements for the Philippines. By means of a papal indult, a special privilege or ‘dispensation’ was granted to the Philippines [being part of the Spanish dominions]. The latest regulations (1956) were issued by the Sacred Congregation of the Council in Rome under the authority of Pope Pius XII.

However, as the world needs more penance and not less, the faithful are hereby encouraged [to do more]. For example, it is more sacrificial and meritorious to observe the stricter regulations, as some faithful who live in these countries do [that is, if one is able, he/she can keep the Friday abstinence, observe the fast of Ember days and certain Vigils, and the forty days fast of Lent].

**Votive Masses** The *Rorate Caeli* Mass is a traditional Advent devotion wherein the Mass of the Blessed Virgin Mary for Advent is offered just before dawn. The Rorate Mass is lit only by candlelight. Because it is a votive Mass in Mary’s honour, white vestments are worn instead of Advent violet. The readings and prayers of the Mass foretell the prophecy of the Virgin who would bear a Son called Emmanuel. Such Masses must not replace the Advent Ferial Office but be offered in addition to it.

*Simbang Gabi* Masses in the Philippines are offered daily from December 16 to 24, Pope Sixtus V ordered that Mass must be heard before sunrise since it was the harvest season. On the last day of the *Simbang Gabi*, which is Christmas Eve, the service is instead called *Misa de Gallo* (Spanish for "Rooster's Mass"). It has an important role in Philippine culture. Such Masses must not replace the Advent Ferial Office but be offered in addition to it.

**Dec 8 Feast of the Conception of the BVM** and the Feria of its Octave – see appendix supplement for the Mass Proper. Missa “*Gaudens gaudebo*” is forbidden as per *CIC Supplement* Canon 188. Ref the Offices i.e. Hours, employ the Common of the BVM with the Collect from the Mass Proper. In some local calendars, an Octave may be customary for this feast, in which case the Mass is repeated of the feast in place of the Advent Feria which however is commemorated; on double and higher feasts within the Octave, the octave is commemorated after the Advent Feria. **Dec 18 Expatatio Partus BMV** feast “*of the Expectation*”, Mass Proper is Missa “*Rorate*”, found in Missal as Votive I of Our Lady on Saturday votives in Advent/Nativity OR in the section “*Missae pro aliquibus locis*” on Dec 18.

## SEASON OF CHRISTMAS

This, not Advent, is the true Christmas Season. As most people in secular or Protestantized countries are putting away "Christmas-y" things, and as shopping malls stop blaring "Here Comes Santa Claus," Catholics are just getting started. The cleaning and baking during penitential Advent pays off now, and the feasting and caroling begin!

**Every priest may, without requiring an indult, offer the three Masses of Christmas Day.** It is not permitted however to offer Midnight Mass privately – even if it be a low Mass, it must be said publicly. Otherwise, a priest who can only say one Mass should say the Mass closest to the hour at which he offers e.g. early morning the “Dawn Mass” or later the Mass “of the day”. **If a priest says the three Masses** he must not take the ablutions at the end of the first or second, but follow the custom as on All Souls day regarding the purification of the chalice (this is so as not to break his fast). So after the first Mass having consumed the Precious Blood, he simply recovers the chalice with the Pall, bows low and says the prayer “*Quod ore sumpsimus*” bowing low before the altar, then washes his fingers with the lavabo saying “*Corpus tuum, Domine*”; the vessels and Corporal remain on the altar (the latter not returned to the Burse) until the Second Mass. At the Second Mass, at the Offertory, the chalice is replenished with water and wine in the usual way but without leaving the Corporal at the centre of the altar, again the ablutions are dispensed with until after the Third Mass when they are performed as usual. **The Communicantes of the Nativity** is said at all Masses on Christmas Day: at first Mass is said “*in noctem sacratissimum celebrantes*” at all other Masses of the day and in the Octave is said “*in diem sacratissimum etc*”. **The Last Gospel of the Third Mass of Christmas Day** is that of the Epiphany and is usually given in the Missal at the end of the Propers.

**In the Octave of Christmas**, each of the feasts following Christmas Day has an Octave which is commemorated at each subsequent Mass except where noted in the chart above. On the Feast of Holy Innocents the colour of the Mass is violet and penitential in character thus the Alleluia, Gloria etc is not said (the reverse i.e. red vestments and festive Propers are used on the Octave day).

The entire Christmas Cycle is a crescendo of Christ's manifesting Himself as God and King -- to the shepherds, to the Magi, at His Baptism, to Simeon and the prophetess, Anna (Luke 2). The days from the Feast of the Nativity to the Epiphany are known as "The Twelve Days of Christmas," with Christmas itself being the first day, and Twelfthnight -- 5 January -- being the last of the twelve days. Christmastide liturgically ends on 13 January, the Octave of the Epiphany and the Baptism of Christ (at which time the season of Time After Epiphany begins). But Christmas doesn't end spiritually -- i.e., the celebration of the events of Christ's life as a child don't end, and the great Christmas Cycle doesn't end -- until Candlemas on 2 February and the beginning of the Season of Septuagesima.

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