De Liturgia

the liturgy in handing on the faith · Venite ad me, nn. 90–94, glossed

CENTRE: SCRIPTURE, THE FATHERS, TRENT · AFTER EACH FOLIO: THE COUNCIL, PIUS XII, THE CODE · LEFT: THE CONSIDERATIONS, REPORTED · RIGHT: THE COMMENTARY

I. Novum Pascha

Glossa · n. 90 · dicitur

¶ It is said that the liturgy has a central part in handing on the faith, and for this reason: if what is proclaimed is, at its heart, a meeting with God's saving love in Christ, then the liturgy is where that mystery is celebrated and given in sacraments, and where the community is fed with Word and Bread. A view that would make it no more than the ritual setting of the Church's life is set aside.

¶ The liturgy is called an experience of faith before it is a lesson, since the faithful take part in it with the whole of themselves, by gesture and word, by silence and sign; and with *Evangelii Gaudium* it is said that the Church is evangelized by the beauty of the liturgy as she evangelizes. In the Eucharist above all the faithful are drawn into the Paschal Mystery, and the sacramental face of the Church is seen. They are said to be shaped from within and not only "informed": the faith passes on in the doing, as a relation with God and not as talk about him. The liturgy is named a living memory, a common history one enters; so to celebrate is first to receive a faith others have believed, lived and prayed.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

A · 1 CORINTHIANS 11:23–26 · DOUAY-RHEIMS

[b] He, therefore, our God and Lord, … in the last supper, on the night in which He was betrayed,—that He might leave, to His own beloved Spouse the Church, a visible sacrifice, such as the nature of man requires, whereby that bloody sacrifice, once to be accomplished on the cross, might be represented, and the memory thereof remain even unto the end of the world, … He instituted the new Passover, (to wit) Himself to be immolated, under visible signs, by the Church through (the ministry of) priests, in memory of His own passage from this world unto the Father, when by the effusion of His own blood He redeemed us, and delivered us from the power of darkness, and translated us into his kingdom.

B · TRENT, SESS. XXII (1562), CH. 1 · WATERWORTH (1848)

Auctoritates · SC 7, 10, 47 · on the leaf that follows

Commentarium

Of the Considerations, n. 8

Not a doctrinal note: they settle nothing. So they weigh and cleave nothing, and nothing is owed to them by reference. A gloss, not a text.

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self_limited(venite)
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ad a

n. 90 says the faithful are drawn into the Paschal Mystery. Paul says it first: as often as you eat and drink, you shew the death of the Lord until he come. The Eucharist proclaims before it teaches.

ad b

Trent names the mystery a new Passover, Christ's passage from this world to the Father, given under visible signs, "such as the nature of man requires". That clause is the root of n. 90's experience before teaching.

The syllogism

Major: the kerygma is an encounter with God's love in Christ. Minor: the liturgy is where that mystery is given, above all the Eucharist (a, b). Conclusion: the liturgy is central to handing on the faith.

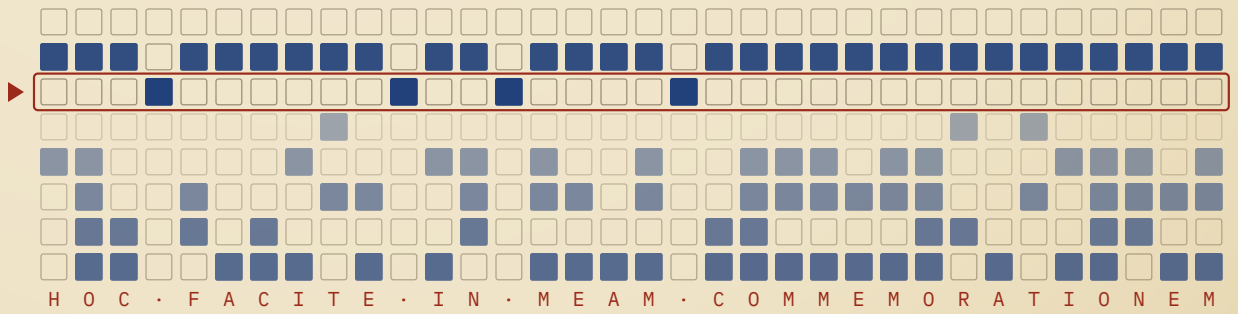
☞ The checker

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q(eucharist_paschal): yes
settled
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info(owed(sc_1963,
religious_submission))
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Religious submission is owed to the Council. To the prayer, nothing: a witness weighs and cleaves nothing. To the Considerations, nothing (n. 8).

Tabula I · Memoria



Hoc facite in meam commemorationem (1 Cor 11:24, Vulgate) in ASCII, a letter a column, eight bits deep. A memory keeps its bits only by reading each row and writing it back before it fades: the cursor is on row 3 (seed 90); the rows behind it are fresh, those ahead fading. As often as you do this, donec veniat (v. 26).

Auctoritates

ad fol. i · n. 90 · videtur, sed contra, respondeo: the Council, Pius XII and the Code, reported

Videtur quod

It would seem that the liturgy is only the ritual frame of the Church's life, the occasion of handing on the faith and not its substance; for the faith is handed on by preaching and teaching, and a frame teaches nothing. (This is the view n. 90 sets aside.)

Sed contra

¶ Sacrosanctum Concilium 7

Christus Ecclesiae suae semper adest

The Council says that Christ is always at hand to his Church, and most of all in its liturgy. It names the ways: in the sacrifice of the Mass, in the one who ministers and above all under the eucharistic species; in the sacraments, by his power, so that when anyone baptizes it is Christ who baptizes; in his word, since he speaks when the Scriptures are read in the Church; and when the Church prays and sings, as he promised to be where two or three are gathered in his name.

It calls the liturgy the exercise of Christ's priestly office, where signs open to the senses signify the sanctifying of man and bring it about, each in its own way, and where the whole Mystical Body, Head and members, gives public worship. So, it says, every celebration is a sacred action above all others, which no other work of the Church equals in efficacy by the same title or to the same degree.

¶ Sacrosanctum Concilium 10

culmen … et simul fons

It says the liturgy is at once the summit to which the Church's activity tends and the font from which all her strength flows: apostolic work aims at gathering the baptized to praise God in the Church, to share in the sacrifice and eat the supper of the Lord; and from the liturgy, from the Eucharist above all, grace pours out on us as from a spring, and men are sanctified and God glorified as nowhere else.

¶ Sacrosanctum Concilium 47

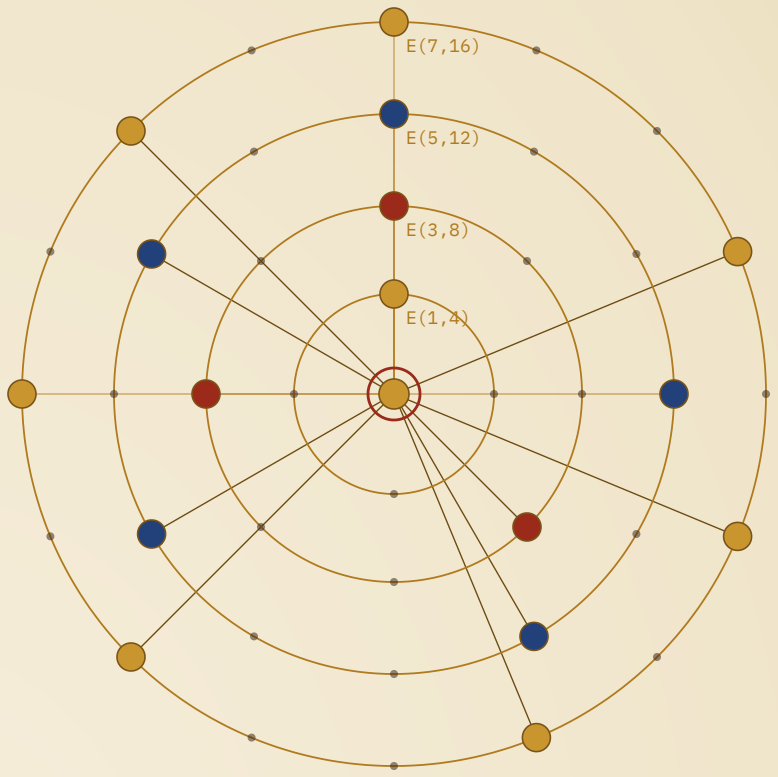
memoriale … convivium paschale

It says that at the Last Supper, on the night he was betrayed, the Saviour founded the sacrifice of his Body and Blood in the Eucharist, to carry the sacrifice of the Cross through the ages until he comes, and to leave his Bride a memorial of his death and resurrection: in Augustine's cry, *sacramentum pietatis, signum unitatis, vinculum caritatis*; in the antiphon *O sacrum convivium*, the paschal banquet in which Christ is received, the mind filled with grace, and a pledge of the glory to come given us.

Respondeo

I answer that what the Council calls Christ's own action cannot be a frame. The Considerations settle nothing (n. 8), but on this point they repeat the Council, and the Council repeats Paul and Trent (fol. i, a and b).

Tabula II · Rota in medio rotae



Quasi sit rota in medio rotae (Ez 1:16, Vulgate). Rings of sixteen, twelve, eight and four steps, each with its strokes spread as evenly as they can be, and one in the middle. Every spoke runs to the hub and runs from it: culmen et fons (SC 10).

Glossa · n. 91 · dicitur

JJ. Salva illorum substantia

Commentarium

¶ It is said further that the liturgy is communal through and through. Faith is not passed on only by one person preaching or teaching another, but within a people that celebrates, so that the believer is never alone: he belongs to a “we” that was there before him, goes with him, and reaches beyond him. This is offered as a remedy for the selfish individualism the Considerations find so common.

¶ Because the celebration belongs to the whole Church, it is said to be bound up with inculturation, described with an earlier text as the effort to bring the Gospel’s truth home to a given place without letting go of that truth. For the liturgy this is said to mean keeping the riches of the Church’s symbolic tradition while opening them to men and women now, held in “a healthy and fruitful tension”: faithful to what is handed down, and yet understood.

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Et furthermore declares, that this power has ever been in the Church, that, in the dispensation of the sacraments, their substance being untouched, it may ordain, —or change, what things soever it may judge most expedient, for the profit of those who receive, or for the veneration of the said sacraments, according to the difference of circumstances, times, and places. And this the Apostle seems not obscurely to have intimated, when he says; Let a man so account of us, as of the ministers of Christ, and the dispensers of the mysteries of God. ... Wherefore, holy Mother Church, knowing this her authority in the administration of the sacraments, ... has approved of this custom of communicating under one species, and decreed that it was to be held as a law; which it is not lawful to reprobate, or to change at pleasure, without the authority of the Church itself.

C · TRENT, SESS. XXI (1562), CH. 2 · WATERWORTH (1848)

d Then it was first instituted that after the manner of the Eastern Churches, Hymns and Psalms should be sung, lest the people should wax faint through the tediousness of sorrow: and from that day to this the custom is retained, divers (yea, almost all) Thy congregations, throughout other parts of the world following herein.

D · AUGUSTINE, CONFESSIONS IX.7 · PUSEY

Auctoritates · SC 21, 37, 38 · on the leaf that follows

ad c

Trent states the hinge of n. 91's healthy tension. The substance is untouched; the rest is the Church's to order, and one of her grounds is the profit of those who receive. Comprehensibility is Trent's word before it is the Dicastery's.

Trent's own example is a change made by authority and then held as law, not to be changed at pleasure without the Church. The bound of n. 94 is already here.

ad d

Milan took the East's hymns in a time of trouble, and almost every church followed. A change in the changeable part, received: inculturation before the word existed.

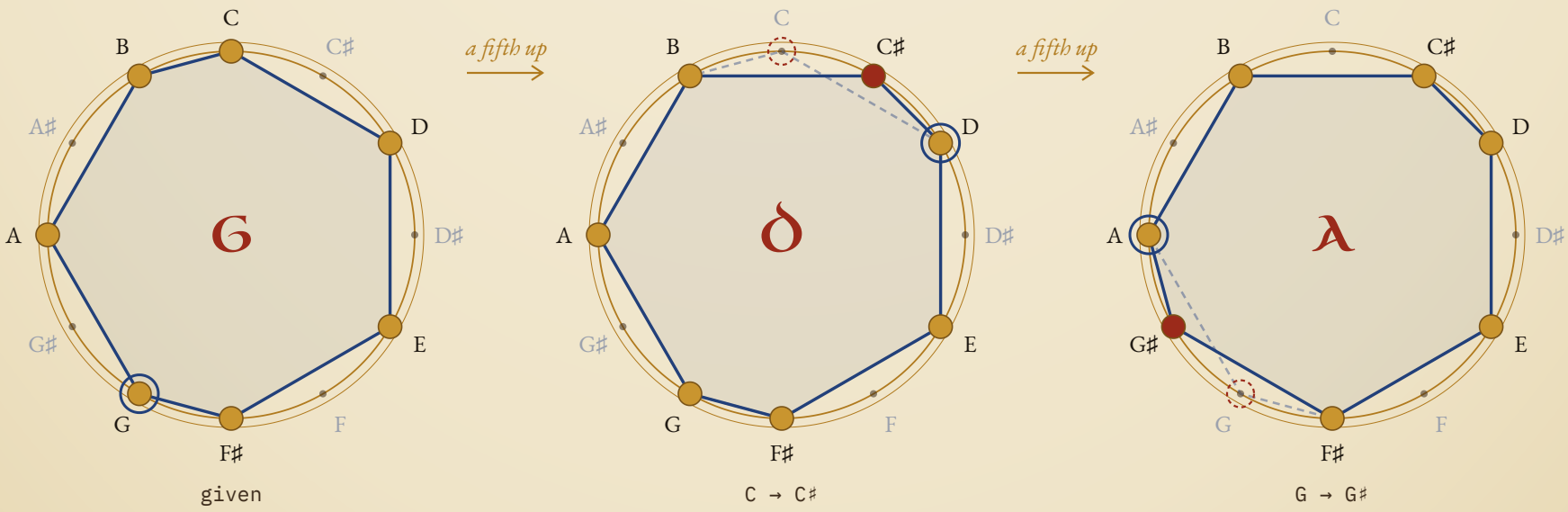
☞ The checker

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violation(change_to_substan
ce( book_x, baptism,
matter))
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info(change_stands( book_y,
matrimony, canonical_form))
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A book changing the water of baptism: refused. A book changing the canonical form of marriage: it stands. Fidelity binds the substance; comprehensibility moves within what the Church may change.

Tabula III · Salva substantia



Seven notes in twelve, spread as evenly as they can be (the Euclidean rhythm E(7,12)), are the major scale; counted from C they are G. Carried up a fifth the figure turns but keeps its shape: six notes stay, one moves a semitone (cinnabar; its old place ringed, the old figure in grey). G, D, A are the keys of the corner wheels of fol. i, auct. i and fol. ii. Salva illorum substantia, the rest ordered to the place.

Auctoritates

ad fol. ii · n. 91 · videtur, sed contra, respondeo: the Council, Pius XII and the Code, reported

Videtur quod

It would seem that fidelity to tradition and a message that can be understood cannot both be kept; for what is handed down must be kept whole, and what is made understandable must be changed.

Sed contra

¶ Sacrosanctum Concilium 21

parte immutabili … partibus mutationi obnoxiis

The Council says that the liturgy is made of a part that cannot change, being of divine institution, and of parts that can; and that these may, and indeed ought to, change with time if something has entered them that does not fit the liturgy's inner nature, or if they have grown unsuited to it.

In the reform, it says, texts and rites are to be so ordered that they show more plainly the holy things they signify, and that the Christian people, as far as may be, can grasp them readily and share in them fully and actively, as a community.

¶ Sacrosanctum Concilium 37

rigidam unius tenoris formam

It says the Church does not want, not even in the liturgy, to lay a "rigid uniformity" on matters where neither the faith nor the good of the whole community is at stake. She honours and fosters the gifts of the peoples, looks with favour on whatever in their ways is not bound fast to superstition and error, keeps it unharmed if she can, and at times admits it into the liturgy itself, provided it agrees with the liturgy's true spirit.

¶ Sacrosanctum Concilium 38

servata substantiali unitate Ritus romani

It says that the revision of the books should leave room for lawful variation and adaptation to diverse assemblies, regions and peoples, in mission lands above all, so long as the Roman rite keeps its substantial unity; and that this be remembered in framing the rites and the rubrics.

Respondeo

I answer that the tension is between two parts of one thing. Trent kept the substance untouched and left the rest to the Church to order (fol. ii, c), and the Council does the same; what is made understandable moves only within what may be moved.

Tabula IV · Aptatio



One tile, half lapis and half gold, laid by four laws: all alike; turned by row and column; turned by the diagonals; turned by the bits of APTATIO, two at a time. The tile is never altered, only the law of its laying. Not a rigid uniformity, and still one tile (SC 37–38).

III. Lex supplicandi

Glossa · n. 92 · dicitur

¶ It is said that for handing on the faith the liturgy matters decisively, by the old adage *lex orandi, lex credendi*. A celebration may therefore not shrink into a formal performance. Its signs have to reach the mind and the heart, give living voice to the one faith of the Church, and make each believer more aware of belonging to the Body of Christ.

¶ Only a participation that is fully conscious, and so schooled in the liturgy's own language, is said to pass the faith on as a new life and not an abstract doctrine, a life that spreads "by attraction". Augustine is called as witness: years afterwards he remembered weeping at the Church's hymns, the voices running into his ears and the truth into his heart. By the loveliness of its signs and the force of the Word the liturgy is called the spring of the Church's mission, letting the community give an account of its hope through lives changed by grace. Hence great care in the celebrations, and a mystagogy that walks the young through what they celebrate.

I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: For kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth.

E · 1 TIMOTHY 2:1–4 · DOUAY-RHEIMS

f *Obsecrationum quoque sacerdotalium sacramenta respiciamus, quae ab apostolis tradita in toto mundo, atque in omni catholica Ecclesia uniformiter celebrantur, ut legem credendi, lex statuat supplicandi.*

Let us look also to the sacred rites of the priestly prayers, which, handed down from the apostles, are celebrated in the same way throughout the world and in every Catholic Church, so that the law of supplication may establish the law of belief.

F · INDICULUS, CH. 8 (DH 246) · LATIN; TRANSLATION THE COMMENTATOR'S

g How did I weep, in Thy Hymns and Canticles, touched to the quick by the voices of Thy sweet-attuned Church! The voices flowed into mine ears, and the Truth distilled into my heart, whence the affections of my devotion overflowed, and tears ran down, and happy was I therein.

G · AUGUSTINE, CONFESSIONS IX.6 · PUSEY

h … that the sheep of Christ may not suffer hunger, nor the little ones ask for bread, and there be none to break it unto them, the holy Synod charges pastors, and all who have the cure of souls, that they frequently, during the celebration of mass, expound either by themselves, or others, some portion of those things which are read at mass, and that, amongst the rest, they explain some mystery of this most holy sacrifice, especially on the Lord's days and festivals.

H · TRENT, SESS. XXII (1562), CH. 8 · WATERWORTH (1848)

Auctoritates · Mediator Dei 48 · SC 14 · on the leaf that follows

Commentarium

ad e, f

The Indiculus argues from Paul's command: the Church prays everywhere for all, so all need grace. The prayer is the witness; the faith is what it witnesses. That is the axiom's first sense.

Pius XII kept its direction: the prayer expresses the faith, it does not legislate it. n. 92 cites the adage that way round.

☞ The checker

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violation(lex_orandi_as_fixing( rite_w,
q(eucharist_paschal)))
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Read backwards, with the prayer fixing a doctrine, the axiom is refused.

ad g

n. 92's Augustine, whole. The voices into the ears, the truth into the heart, then the tears: signs that speak, then devotion. The gloss's order is his.

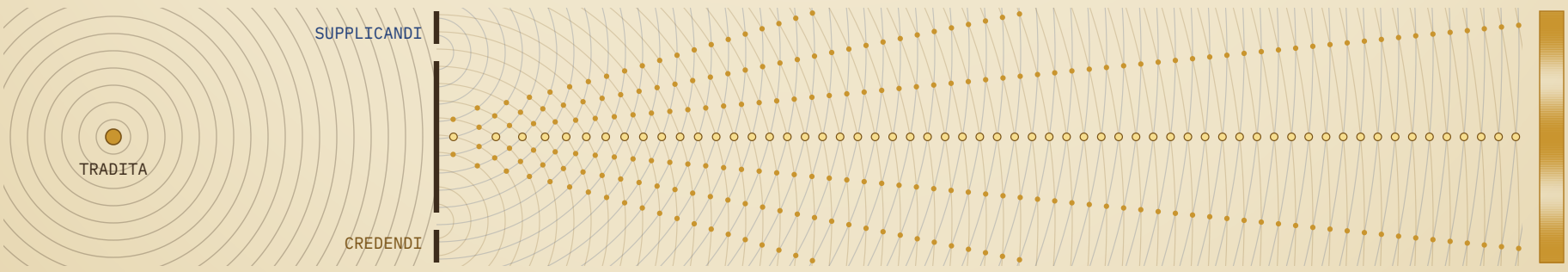
ad h

Trent's remedy for a Mass the people could not follow: pastors to expound the readings and the mystery during the celebration. That is n. 92's mystagogy, in 1562.

The chain

If the signs carry the faith, they must speak; if they speak, participation must be conscious; conscious participation needs formation. Each step follows from the one before.

Tabula V · Lex supplicandi, lex credendi



Young's two openings. One source, two openings, supplicandi and credendi; the crests from each are drawn as rings, and where a crest from one meets a crest from the other, gold. The bars on the right are the light that reaches the wall. Neither opening alone makes bands: they come from two openings lit by one source, what is ab apostolis tradita.

Auctoritates

ad fol. iii · n. 92 · videtur, sed contra, respondeo: the Council, Pius XII and the Code, reported

Videtur quod

It would seem that whatever is prayed is by that fact fixed as belief; for the Indiculus says that the law of praying establishes the law of believing.

Sed contra

¶ Mediator Dei 48

lex credendi legem statuat supplicandi

Pius XII says that popes and councils, defining a revealed truth, have often drawn arguments from the liturgy, as Pius IX did for the Immaculate Conception, and that the Church and the Fathers looked to the ancient rites when a truth was in doubt: hence the maxim *legem credendi lex statuat supplicandi*. But the liturgy, he says, does not of itself and on its own decide what is of Catholic faith. Since it also confesses truths that are eternal, it is subject to the Church's supreme magisterium, and can give proof and witness of no small weight toward settling a point of doctrine.

Put absolutely, he says, the relation runs the other way, *lex credendi legem statuat supplicandi*: the rule of belief sets the rule of prayer; and so with hope and charity, in which we pray always.

¶ Sacrosanctum Concilium 14

plenam … consciam atque actuosam participationem

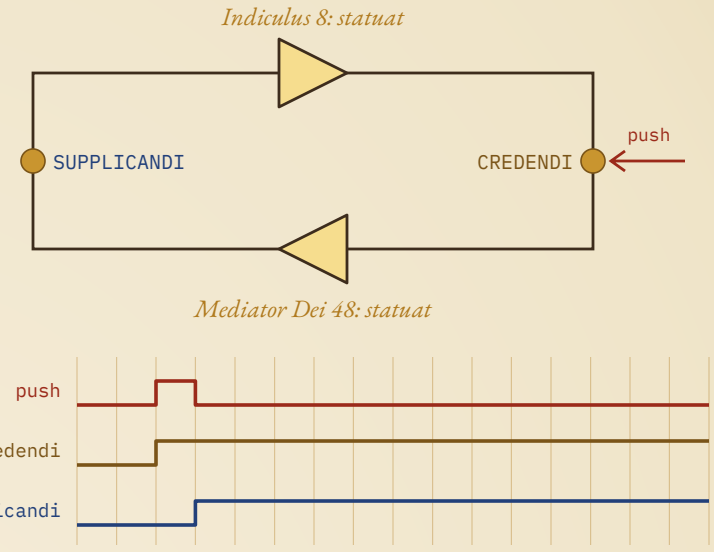
The Council says the Church desires that all the faithful be led to the full, conscious and active participation that the nature of the liturgy itself requires, which belongs to the baptized by right and duty as a chosen race and a royal priesthood (1 Pet 2:9). This participation, it says, is the first aim of the reform, the primary and indispensable source of the true Christian spirit, and pastors are to pursue it by instruction in all their work.

Yet it holds out no hope of this unless the pastors are first steeped in the liturgy's spirit and power, so that the liturgical formation of the clergy comes first of all.

Respondeo

I answer that the prayer is a witness and the faith is what it witnesses. Read forward, as the Indiculus argues, the axiom stands; read backward, with the prayer fixing a doctrine, it is refused (fol. iii, the checker). And a participation that hands the faith on must be conscious, and so formed.

Tabula VI · Semel cradica



Two buffers in a ring, each feeding the other: the Indiculus has the law of praying establish the law of believing, Mediator Dei 48 has the law of believing establish the law of praying. A cell like this holds its bit only because each half keeps telling the other what it is. Pushed once, on credendi, the other follows a step later and both stay: semel traditae sanctis fidei (Jude 3).

IV. In conspectu

Glossa · n. 93 · dicitur

¶ It is said that the liturgy may be lived in more than one way, and that popular piety has a liturgical sense of its own, which takes a different shape in each culture. For this the Considerations give Romano Guardini's account of Monreale in Holy Week. Arriving on Holy Thursday when the Mass was already past the consecration, he found a crowd that sat and watched, hardly anyone reading, every one intent on beholding; on Holy Saturday a ray broke now and then through the vault, and a rite of more than four hours kept the people taking part throughout.

¶ From it he drew a distinction. Prayerful participation may go by listening, speaking and gesture, or by seeing. The first is good, and it is all the North now knows; what the North had lost, and was still alive at Monreale, was the gift of "living in the gaze", of receiving the holy in form and event by contemplating it.

What is it then? I will pray with the spirit, I will pray also with the understanding; I will sing with the spirit, I will sing also with the understanding. Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth not what thou sayest.

I · 1 CORINTHIANS 14:15–16 · DOUAY-RHEIMS

j One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple.

J · PSALM 26:4 · DOUAY-RHEIMS

k And whereas such is the nature of man, that, without external helps, he cannot easily be raised to the meditation of divine things; therefore has holy Mother Church instituted certain rites, to wit that certain things be pronounced in the mass in a low, and others in a louder, tone. She has likewise employed ceremonies, such as mystic benedictions, lights, incense, vestments, and many other things of this kind, derived from an apostolical discipline and tradition, whereby both the majesty of so great a sacrifice might be recommended, and the minds of the faithful be excited, by those visible signs of religion and piety, to the contemplation of those most sublime things which are hidden in this sacrifice.

K · TRENT, SESS. XXII (1562), CH. 5 · WATERWORTH (1848)

l But the Lord is in his holy temple: let all the earth keep silence before him.

L · HABACUC 2:20 · DOUAY-RHEIMS

Commentarium

ad i

Guardini's first way: listening, speaking, gesture. Paul asks for it, prayer with the understanding, so that the unlearned can say Amen.

ad j, k

His second way, seeing. The Psalmist asks to see the delight of the Lord. Trent gives the reason, the nature of man again, and the means: visible signs that raise the mind to contemplation. Monreale is Trent's chapter 5 in the act.

ad l

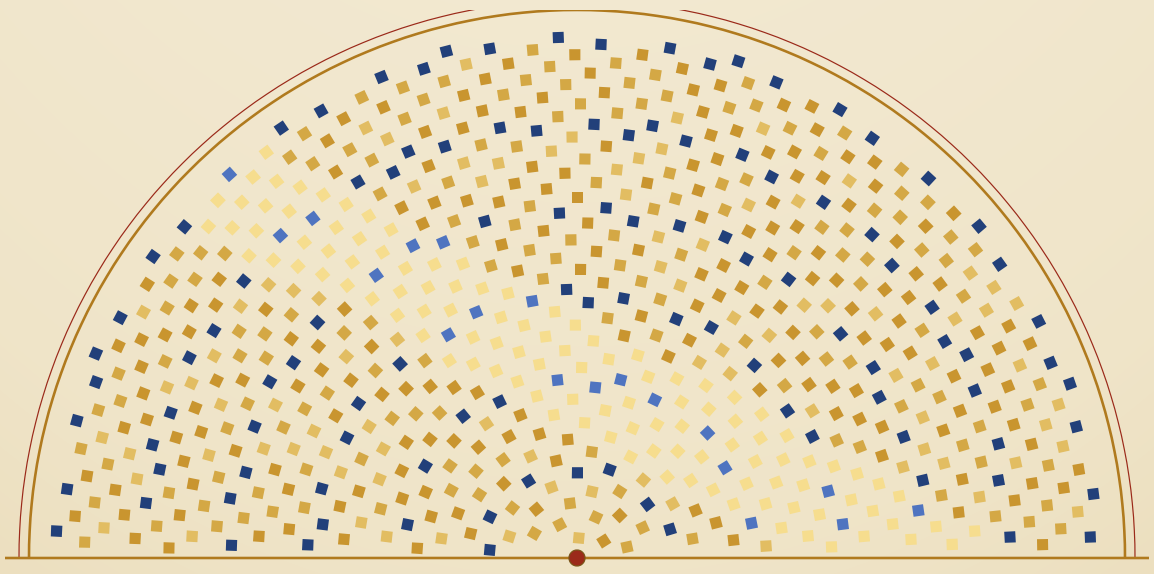
And silence, which the Council counts among the ways of taking part.

☞ The checker

Nothing to compute here. No rule ranks one mode of participation above another, and none is needed: the primary texts hold both ways. Guardini is the Dicastery's witness, and binds nothing (n. 8).

Auctoritates · SC 30 · on the leaf that follows

Tabula VII · In aspectu



Tesserae laid by the golden angle: the n-th at a distance √n from the middle of the springing line, turned 137.5° from the one before, and the spirals come of themselves. Every sixth course is lapis; a ray from the window lightens what it crosses. The golds are loaded dice (seed 93), falling the same way every time. Nothing is pictured: it is only laid, and seen.

Auctoritates

ad fol. iv · n. 93 · videtur, sed contra, respondeo: the Council, Pius XII and the Code, reported

Videtur quod

It would seem that one who only beholds does not take part; for participation is by acclamation, response and song, by action and gesture.

Sed contra

¶ Sacrosanctum Concilium 30

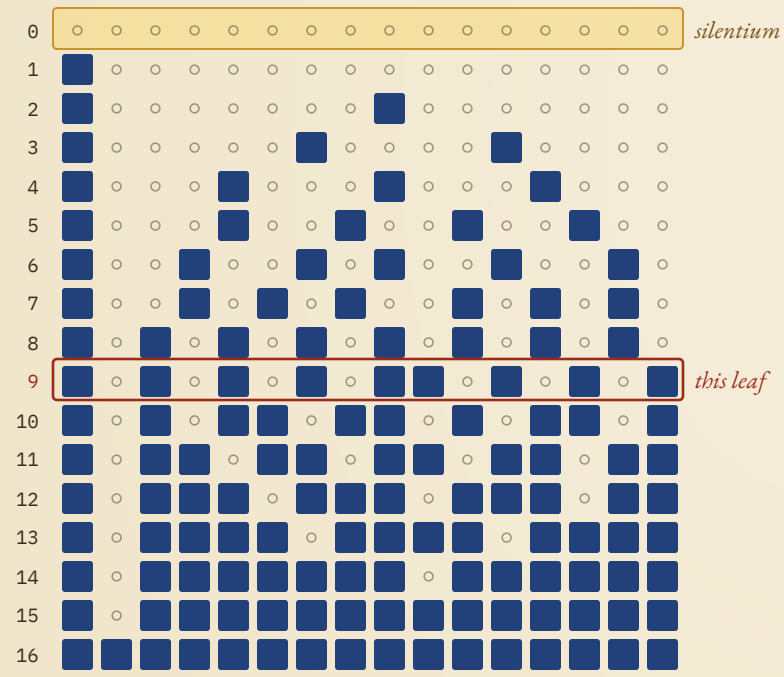
sacrum quoque silentium

The Council says that active participation is to be fostered by the people's acclamations, responses, psalmody, antiphons and songs, and by actions, gestures and bearing; and that in its time a sacred silence is also to be kept.

Respondeo

I answer that the article which names the voice and the gesture names the silence too; and Trent gives the reason for visible signs, that by them the mind is raised to the contemplation of what is hidden (fol. iv, k). The one who beholds takes part. No rule ranks one way above the other, and none is needed (fol. iv, the checker).

Tabula VIII · Silentium



Every rhythm of sixteen steps, from no stroke to sixteen, each spreading its strokes as evenly as it can among its rests. The first row is all silence; row 9, for the 9 letters of SILENTIUM, is the talea at the sides of this leaf. Suo quoque tempore sacrum silentium servetur (SC 30).

V. Secundum ordinem

Glossa · n. 94 · dicitur

¶ It is said, last, that the faithful of every diocese, and those drawing near to the community of believers or coming back to it, should be able to meet the various liturgical sensibilities found within the Catholic tradition. Within “the liturgical norms currently in force” it falls to pastors to bring out the riches of the Catholic heritage, its many styles of music among them, so as to reach the different sensibilities of their contemporaries; and the great passages of a human life are to be accompanied by the Church’s blessing.

¶ The Considerations observe that the West above all is losing its common memory of rites to a very radical individualism, but not the human need for ritual, which people have always answered in their own ways. The Christian community is built up by ritual practice, and for this the Church’s spiritual heritage is called a precious resource that does not run dry.

But let all things be done decently, and according to order.

M · 1 CORINTHIANS 14:40 · DOUAY-RHEIMS

n If any one saith, that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the sacraments, may be contemned, or without sin be omitted at pleasure by the ministers, or be changed, by every pastor of the churches, into other new ones; let him be anathema.

N · TRENT, SESS. VII (1547), CANON 13 ON THE SACRAMENTS · WATERWORTH (1848)

o Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

O · COLOSSIANS 3:16 · DOUAY-RHEIMS

p The Lord bless thee, and keep thee. The Lord shew his face to thee, and have mercy on thee. The Lord turn his countenance to thee, and give thee peace.

P · NUMBERS 6:24–26 · DOUAY-RHEIMS

Auctoritates · SC 22 · cc. 838 §1, 846 §1 · on the leaf that follows

Commentarium

ad m, n

n. 94's clause, “with due respect for the liturgical norms currently in force”, is its joint. Paul gives the principle, Trent the canon: the received rites are not changed at pleasure by every pastor. n. 94 opens no option; its variety lives inside the choices the books already give.

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info(illicit_change(pr_x,
mass_x)) · sacrament valid
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ad o

The variety of music n. 94 asks for: psalms, hymns and spiritual canticles, sung within the order.

ad p

Life's great passages accompanied by blessing: the Church's blessing was Aaron's before it was hers.

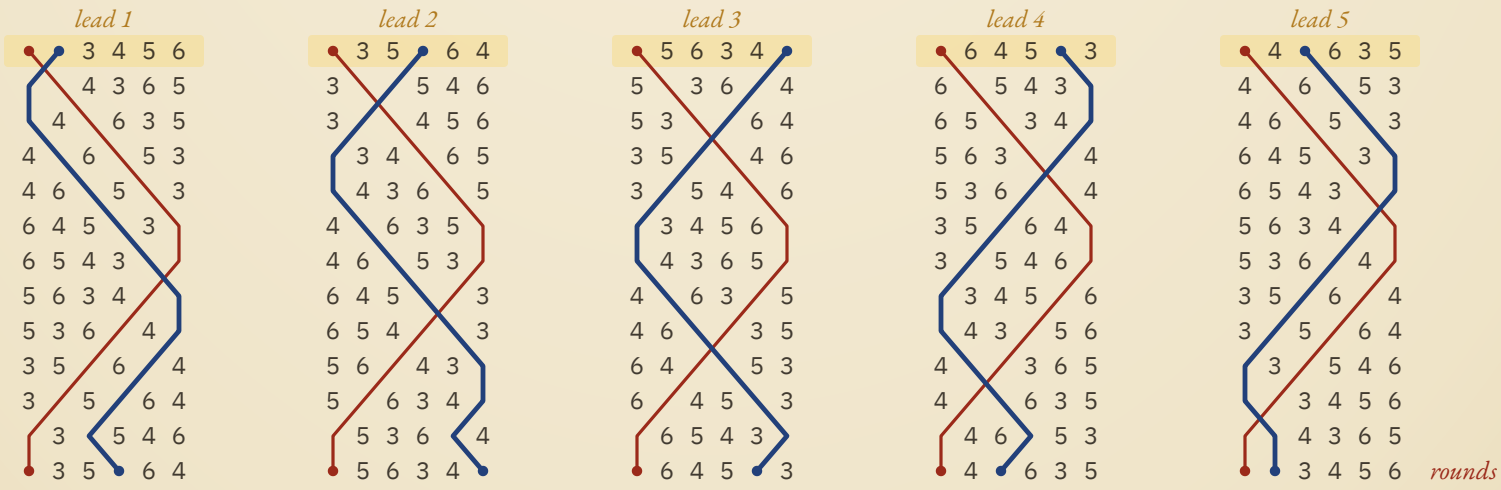
Two premises of other kinds

That the West is losing its memory of rites is a matter of evidence, not of office. Entered as the Dicastery answering it, it is refused, though the act settles nothing: a lower privilege, still the wrong shape.

```
violation(act_answers_a_fac
t( venite,
q(ritual_memory_lost)))
```

The need for ritual is philosophical anthropology, a claim of natural reason, for which the checker has no sort yet.

Tabula IX · Secundum ordinem



Plain Bob Minor: six bells, each row made from the one before by swapping neighbours, by the rule x 16 x 16 x 16 x 16 x 16 x 12. Sixty changes, no row rung twice, and home to rounds. The treble in cinnabar; the second’s path in lapis, the blue line a ringer learns. Nothing in it is left to chance and no two rows are alike: omnia autem honeste et secundum ordinem fiant.

Auctoritates

ad fol. v · n. 94 · videtur, sed contra, respondeo: the Council, Pius XII and the Code, reported

Videtur quod

It would seem that, since pastors are to show the variety of the heritage, each pastor may choose and change the rites as the sensibilities of his people ask.

Sed contra

¶ Sacrosanctum Concilium 22

Sacrae Liturgiae moderatio · nemo … proprio marte

The Council says that the regulation of the liturgy rests with the authority of the Church alone: with the Apostolic See and, as the law provides, with the bishop; within set limits, and by power the law gives, with territorial bodies of bishops too; and that therefore no one else, not even a priest, may add, take away or change anything in the liturgy of his own accord.

¶ Codex Iuris Canonici, c. 838 §1

penes Apostolicam Sedem

The Code says that the ordering and direction of the liturgy depend on the Church's authority alone, which lies with the Apostolic See and, as the law provides, with the diocesan bishop.

¶ Codex Iuris Canonici, c. 846 §1

fideliter serventur libri liturgici

And that when the sacraments are celebrated, the books approved by competent authority must be followed faithfully, nothing in them being added, dropped or altered by anyone of his own accord.

Respondeo

I answer that the variety n. 94 asks for lives inside the order, within the choices the books already give (fol. v, ad m, n). The pastor shows the riches; he does not make them.

¶ Colophon · of the illumination

ex regula, non ex manu

Nothing on these leaves is painted. Each ornament is computed from a word of its leaf's own text by a rule set down here, and the same word and the same seed give the same image. The rules are borrowed from the household's tracks: the gates, the telegraph, the wheels, the divisions, the isorhythm, and the hashes by which a quotation can be checked.

leaf	word	key	cut	plate
fol. i	TRADIDI	G	2	I memoria
auct. i	CULMEN	D	4	II rota
fol. ii	SUBSTANTIA	A	8	III fifths
auct. ii	APTATIO	E	16	IV truchet
fol. iii	SUPPLICANDI	B	32	V two openings
auct. iii	ACTUOSA	B	32	VI cell
fol. iv	VIDEAM	E	16	VII tesserae
auct. iv	SILENTIUM	A	8	VIII silentium
fol. v	ORDINEM	D	4	IX plain bob
auct. v	FIDELITER	G	2	

The gates, in the inner margin: the word in ASCII, eight bits a letter, a filled cell a crossing and an empty one a waiting; it loops. **The telegraph**, at the head of the frame: the word in Morse, and again down the gutter from the initial. **The wheels**, at the corners, a wheel in the middle of a wheel: the ring of twelve holds the leaf's key, its seven notes in gold and the tonic in cinnabar; the ring of four marks the corner's beat, so the four corners are one bar; one in the middle. The keys go up by fifths and come home, G to B and back to G: my end is my beginning. **The divisions**, at the foot: the line cut five times and joined five times. **The isorhythm**, at the sides: a talea of E(k,16), k the letters of the word, carrying the strands in turn, down the left and backwards up the right. **The initials** stand on their own byte, turned one place a row.

The seeds. Tabula I takes n. 90: its cursor is on row 90 mod 8, counted from nought. Tabula VII takes n. 93 for its golds, which are loaded dice: xorshift from the seed, so they fall the same way every time. The other figures need none; the rule fixes them.

The strands. Lapis the prayer, cinnabar the law, gold the given, grey what has passed, ink the text. No figures of people; nothing pictured.

The parents. Each word keeps the first twelve hex of the sha256 of the words it is quoted from, so it can be checked.

TRADIDI	1 Cor 11:23, Vulg.	b0a72dfcd694
CULMEN	SC 10	55a2eb8547a8
SUBSTANTIA	Trent XXI, 2	a607e7c5db6d
APTATIO	SC 38	ac5536561fd7
SUPPLICANDI	Indiculus 8	86b5fc29e713
ACTUOSA	SC 14	a011c8ac1ed9
VIDEAM	Ps 26:4, Vulg.	86478a8b01cb
SILENTIUM	SC 30	c332c3fbae8a
ORDINEM	1 Cor 14:40, Vulg.	47ef6492f8bd
FIDELITER	c. 846 §1	939ada764e0f
Tab. I	1 Cor 11:24, Vulg.	26b1410c1c73
Tab. II	Ez 1:16, Vulg.	a3c421dbaa38
Tab. VI	MD 48	3ca1404c8034
Tab. VI	Jude 3, Vulg.	e221a5a2f7a7

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Explicit

Everything that binds in these five paragraphs is borrowed: from Scripture and the Fathers, from Trent, from the Council, from Pius XII and the Code. The gloss is faithful to its text. Its joints are hidden by its register, not missing.

Deo gratias. Amen.

The reading of the joints is the commentator's · the checker shows what is ill-formed, not that the well-formed is true