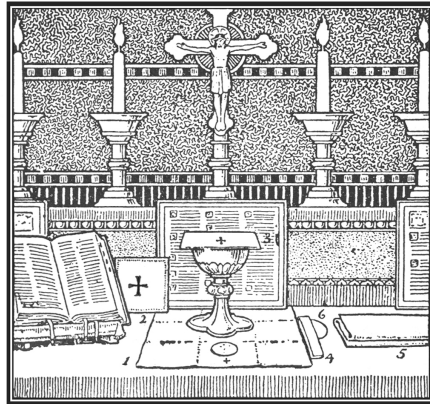


CHARTING LITURGICAL CHANGE

*Comparing the 1962 Ordinary of the Roman Mass to changes made during the Anglican Schism;
Compared in turn to changes adopted in the creation of Pope Paul VI's Mass in 1969*



Ne transgrediaris terminos antiquos quos posuerunt patres tui
(Prov 22:28)

*The chart on the reverse is a concise comparison of certain formal differences
between three historical rites for the celebration of the Catholic Mass*

Vetus Ordo: “Old Order,” the Roman Rite of Mass as contained in the 1962 Missal, often referred to as the “Traditional Latin Mass.” The Ordinary of this Mass is that of Pope St. Pius V (1570) following the Council of Trent (1545-63), hence the occasional moniker “Tridentine Mass”; however, Trent only consolidated and codified the Roman Rite already in use at that time. Its essential form dates to Pope St. Gregory the Great (+604), in whose time the Roman Canon was fixed, drawing in turn from still earlier liturgical forms. This Canon has remained unaltered for fourteen centuries, with the exception of the invocation of Saint Joseph added in 1962. The chart below offers brief parenthetical notes regarding certain Catholic doctrines expressed by its ancient ceremonies.

Cranmer’s Rite: Thomas Cranmer, the apostate Archbishop of Canterbury (1489-1556), championed the Anglican schism of King Henry VIII and worked to undermine Catholicism in England by imposing a state-sponsored liturgical revolution per his newly contrived rite of Mass. The initial 1549 edition was designed as a doctrinally ambiguous “compromise rite,” amenable to both Catholic and Protestant theology; by its 1552 edition, it was manifestly Protestant. As this rite supplanted the Catholic Sarum Missal (the Roman Rite as used in England, essentially identical to that later codified at Trent), some of the changes introduced do not apply directly to the *Vetus Ordo*, hence the “N/A” entries given in the chart below.

Novus Ordo: “New Order,” the Missal of Pope Paul VI (1969). Original in many parts and as a whole, this Missal was crafted by the *Consilium* (liturgical committee) appointed after the Second Vatican Council (1962-65) to undertake the unprecedented creation of a new rite of Mass. The chart below limits itself to noting only those officially prescribed changes indicated in the Missal itself and the accompanying rubrics for the United States. That Pope Paul VI recognized the apparent discontinuity of his *Novus Ordo* with the centuries-old *Vetus Ordo* was evident during its preparation and in its promulgation, as illustrated by his General Audiences of March 17, 1965 and November 26, 1969. An excerpt from the latter follows:

...A new rite of the Mass: a change in a venerable tradition that has gone on for centuries. This is something that affects our hereditary religious patrimony, which seemed to enjoy the privilege of being untouchable and settled. It seemed to bring the prayer of our forefathers and our saints to our lips and to give us the comfort of feeling faithful to our spiritual past, which we kept alive to pass it on to the generations ahead... We shall become aware, perhaps with some feeling of annoyance, that the ceremonies at the altar are no longer being carried out with the same words and gestures to which we were accustomed... We must prepare for this many-sided inconvenience. It is the kind of upset caused by every novelty that breaks in on our habits. We shall notice that pious persons are disturbed most, because they have their own respectable way of hearing Mass, and they will feel shaken out of their usual thoughts and obliged to follow those of others. Even priests may feel some annoyance in this respect... This novelty is no small thing. We should not let ourselves be surprised by the nature, or even the nuisance, of its exterior forms... No longer Latin, but the spoken language will be the principal language of the Mass. The introduction of the vernacular will certainly be a great sacrifice for those who know the beauty, the power and the expressive sacrality of Latin. We are parting with the speech of the Christian centuries; we are becoming like profane intruders in the literary preserve of sacred utterance. We will lose a great part of that stupendous and incomparable artistic and spiritual thing, the Gregorian chant. We have reason indeed for regret, reason almost for bewilderment. What can we put in the place of that language of the angels? We are giving up something of priceless worth...

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<i>Vetus Ordo</i>	Cranmer's Rite	<i>Novus Ordo</i>
Entitled "The Holy Sacrifice of the Mass," or "Mass"	Entitled "The Supper of the Lord and the Holy Communion commonly called the Mass"	Entitled "The Lord's Supper or Mass"
Celebrated in Latin (language of precision, permanence, sacrality, continuity with previous ages of worship)	Complete vernacular	Complete vernacular permitted
Some portions prayed audibly; Canon entirely silent (reinforces sacrifice, transubstantiation, priesthood, continuity)	Completely audible	Mostly audible; Canon almost entirely audible
Offered on an altar facing East (sacrificial orientation)	Table facing the people	Table facing the people preferred
Tabernacle centered on the high altar (reinforces transubstantiation, sacrificial orientation)	Tabernacle removed, forbidden	Tabernacle relocation recommended
Only clergy and male servers in liturgical functionary roles (reinforces natural law, divine sacrifice, priesthood)	Only clergy and male servers in liturgical roles	Clergy and male or female laity in liturgical roles
<i>Judica me</i> at the foot of the altar (uses sacrificial language)	Suppressed	Suppressed
Double Confiteor (distinguishes between priest and people, invokes Mary and multiple Saints by name)	Suppressed	Replaced with communal Confiteor, only invokes Mary by name
<i>Aufer a nobis</i> as priest ascends altar (uses sacrificial language)	Suppressed	Suppressed
<i>Oramus te Domine</i> as priest kisses the altar stone embedded with relics (emphasizes mediation, merits of Saints)	Suppressed; altar stones and all veneration of relics forbidden	Suppressed; altar stones no longer obligatory
Introit; Kyrie; Gloria; Collect	Retained	Retained
Epistle; Gospel - read by clergy (reinforces priesthood)	Retained, expanded - read by clergy	Retained, expanded - read by clergy or laity
Creed (communal profession of Christian faith)	Retained	Retained
Offertory (uses sacrificial language): <i>Suscipe, sancte Pater; Deus, qui humanae; Offerimus tibi, Domine; In spiritu humilitatis; Veni, sanctificator omnipotens; Suscipe, sancta Trinitas</i>	Suppressed	Suppressed but for one extract from the <i>Deus, qui humanae</i> and the <i>In spiritu humilitatis</i>
Blessing of incense (reinforces sacramental order, mediation of Saints, sacrificial act); incensation of offerings	Blessing suppressed; all incense forbidden	Blessing suppressed; incensation optional
<i>Lavabo</i> (uses sacrificial language)	Suppressed	Suppressed
<i>Orate fratres</i> (uses sacrificial language)	Suppressed	Retained (suppression attempted)
<i>Sursum corda</i> ; Preface; <i>Sanctus</i>	Retained	Retained
Roman Canon (uses sacrificial language, invokes many Saints by name, reinforces continuity of faith and worship)	Suppressed	Revised (suppression attempted) to make many Saint invocations optional; Roman Canon listed among several new options for the Eucharistic Prayer, some of which omit sacrificial language (e.g., "victim")
Formula for Consecration (emphasizes transubstantiation, priesthood)	Revised - <i>mysterium fidei</i> removed	Revised - <i>mysterium fidei</i> repositioned; communal acclamations added
<i>Pater noster; Libera nos</i> (invokes all Saints, four by name)	<i>Pater Noster</i> retained; <i>Libera nos</i> suppressed	<i>Pater Noster</i> retained; <i>Libera nos</i> revised to exclude all invocations of Saints
<i>Haec commixtio</i> (uses consecratory language)	Suppressed	Revised to omit term "consecration"
<i>Agnus Dei</i> (reinforces transubstantiation), showing the Host	Revised - omits repetition, no showing Host	Retained
<i>Domine Jesu Christi, Fili Dei; Perceptio Corporis tui</i> (reinforce Real Presence)	Retained	Retained with modifications, offered as interchangeable options
Communion under one kind (avoids profanation, reinforces transubstantiation)	Communion under both kinds	Communion under both kinds permitted
Communion received kneeling; on the tongue; from priest (avoids profanation, reinforces transubstantiation, priesthood)	Communion received standing; in the hand; from priest	Received kneeling or standing; on the tongue or in the hand; from clergy or laity
Altar bread: Small, pressed wafers with imprinted sacrificial symbols (avoids profanation, reinforces transubstantiation)	Large, thick rounds without imprinting; always broken and shared with the people	Large, thick rounds without imprinting permitted
<i>Quod Ore Sumpsimus</i> (reinforces transubstantiation)	N/A	Suppressed - later restored
<i>Corpus Tuum</i> (reinforces transubstantiation)	Suppressed	Suppressed
<i>Placeat Tibi</i> at the end of Mass (uses sacrificial language)	Suppressed	Suppressed
Last Gospel (reinforces Mass as extension of Incarnation)	N/A	Suppressed
Leonine Prayers after Mass (not formal part of the Ordinary; affirm Catholic ecclesiology and invocation of Saints)	N/A	Suppressed

The above chart is indebted to the research of multiple Catholic liturgical scholars, and some titles for further comparative study may be readily recommended:
The Organic Development of the Liturgy (Reid); *Collects of the Roman Missals* (Pristas); *Index Lectionum* (Hazell);
Cranmer's Godly Order (Davies); *The Mass* (Fortescue); *The Mass of the Roman Rite* (Jungmann)