

A BRIEF COMPARISON OF THE RUBRICS AND CEREMONIES OF THE ROMAN MISSALS IN FORCE IN 1954 AND 1962

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Introduction

One thing that is lacking in the movement surrounding the restoration of the 1954 Missal is a small compendium that outlines the main differences between the Missals in force in 1954 and 1962. It is with this in mind that I created this document that attempts to cover some of the main differences between the two missals.

I. General Changes regarding the Celebration of Mass

1. The Differences in the Ranking of Feasts and the Calendar

The traditional ranking of feasts is as follows:

- Duplex I Classis*** (Double of the I Class)
- Duplex II Classis*** (Double of the II Class)
- Duplex Maius*** (Double Major)
- Duplex (Minus)*** (Double (Minor))
- Semiduplex*** (Semi-Double)
- Simplex*** (Simple)

The traditional system of ranking feasts comes from the rules for the recitation of the Divine Office. Feasts that are ranked *duplex* or higher (*duplex* meaning double) have their antiphons recited in full before and after the psalm. The feasts below the rank of *duplex* would not have their antiphons repeated in full before the psalm. Instead before the chanting of the psalm, the antiphon would only be intoned only up until the asterisk. After the psalm, the antiphon would be sung in full. John XXIII changed the rubrics in 1960 so that the antiphon was always repeated in full before all psalms, no matter their ranking of the feast. This is one of the reasons why the ancient ranking of feasts was removed under John XXIII. Since the ranking systems are vastly different, it is almost impossible to make a direct comparison between the ranking system of John XXIII and the ancient ranking system.



1.1 Mass and the Ranking of Feasts

The following are general rules for Masses based on the rank of the feasts they celebrate:

Duplex Feasts

- One collect is said unless there is a commemoration.
- Gloria and Credo are sung according to rubrics.

Semiduplex and Simplex

- Several Collects are to be made according to the rubrics.
- During octaves, the Mass is said of the feast day unless there is a proper Mass (Such as Sundays within an octave).

1.2 Sundays

The ranking of Sundays is split into, the ‘Greater Sundays’ and the ‘Lesser Sundays’. Greater Sundays are split into I and II Class. Greater Sundays of the I Class are I Sunday of Advent, the four Sundays of Lent, Passion Sunday, Palm Sunday, Easter Sunday, Low Sunday, and Pentecost. These cannot be trumped by any feast. The Greater Sundays of the II Class are all the other Sundays of Advent and the three Sundays before the beginning of Lent. These are trumped by any feast of the rank of Duplex I Classis. All other Sundays are known as Lesser Sundays and are only trumped by feasts that are Duplex I or II Classis.



Before the reforms of Pius X, Sundays that were *semiduplex* were trumped by any feast that was *Duplex* or higher. The issue is that most saints have a feast day that is greater than *semiduplex*. This would have been acceptable in the times of Pius V when there were less canonised saints, however, by the reign of Pius X, the number of saints increased, and it was possible that entire liturgical seasons could have passed without seeing a chasuble in the colour of the season. For this reason, Pius X raised Sundays to the practical rank of *Duplex Maius* which means that it could only be trumped by feasts of *Duplex I* or *II classis*. Since this was a practical elevation of rank and not a literal elevation, one can still see in Missals that these Sundays will retain the title ‘*Semiduplex*’ in their ranking.¹

¹ As a historical footnote, this is a brief timeline of the ranking of feasts according to the Roman Rite.

- Antiquity: *Duplex and Simplex*.
- 13th Century: *Duplex, Semiduplex, Simplex*.
- Pius V (1568): *Duplex I Classis, Duplex II Classis, Duplex, Semiduplex, Simplex*.
- Clement VIII (1602): *Duplex I Classis, Duplex II Classis, Duplex Maius, Duplex Minus, Semiduplex, Simplex*.
- Pius XII (1955): *Duplex I Classis, Duplex II Classis, Duplex Maius, Duplex Minus, Simplex, Commemoratio*.

1.3 *Ferias*

Ferias have a different ranking system in the pre-1960 rubrics.

Greater Privileged Ferias are ferial days which can never be impeded. These are: Ash Wednesday Monday, Tuesday and Wednesday of Holy Week. No feast day could be celebrated on these days.

Greater Non-Privileged Ferias are ferias that hold the rank of simplex. These are the ferias of Advent, Lent & Passion Week, Rogation Monday as well as the Ember Days.²



1.4 *Octaves*

The first day of an octave is called the feast day. The last day of an octave is called the 'octave day' and the days inbetween are called 'days within the octave'. The ranking of these days varies depending on the type of octave. There are three ranks of octaves: privileged, common and simple.

Privileged Octaves came in three ranks. The first rank is reserved to those which feasts cannot be trumped for the entire octave. The octaves of Easter and Pentecost are of this rank. The second rank of Privileged Octaves include Epiphany and Corpus Christi. The octave days are *duplex maius*, and the days within the octave are *semi-doubles*, being displaced only by feasts of *duplex I classis*. The third rank of Privileged Octaves contains Christmas, Ascension and Sacred Heart. These days within the octave are trumped by any feast over simplex.

The first type of non-privileged octaves is the 'Common Octaves'. The feasts that have a common octave are the Immaculate Conception, the Assumption, the Nativity of Saint John the Baptist, the Solemnity of St. Joseph, the feasts of Saints Peter and Paul, All Saints, and the principal patron saint of a church, cathedral, order, town, diocese, province, or nation. The days within the octave are *simplex*.

The last type of octave is the 'Simple Octave'. This pertains to the feasts of Saint Stephen, Saint John the Evangelist, Holy Innocents, Saint Lawrence, the Nativity of the Blessed Virgin, and secondary patrons. The feast days themselves are *duplex II classis*, octave day was a simple, no days within the octave commemorated.

- John XXIII (1960): *I Classis, II Classis, III Classis, Commemoratio*.

² N.B that these were trumped by any feast over the rank of Simplex, which was quite common. This is why John XIII ran to the other extreme and emphasised the feria over practically any saint's feast during the season.

1.5 Vigils

Just as octaves have different rankings, so do vigils. There are three rankings of vigils.

1. Vigil I Class: Christmas and Pentecost. These cannot be trumped.
2. Vigil II Class: Epiphany. Any feasts that were *duplex I classis* or *duplex II classis* would take precedence.
3. Common Vigils: This belongs to all other Vigils. These vigils took precedence over simplex feasts.

2. St Joseph is not mentioned in the Canon Missae

John XXIII decreed on November 13, 1962 that the name of St Joseph should be added to the Canon of the Mass after the name of the Blessed Virgin. Missals were starting to be published prior to this decree which means that it may be possible to celebrate the 1962 Missal without the name of St Joseph in the Canon. The decree, however, came into effect on December 8th of the same year. If one does not have a pre-1962 Missal, then simply not saying '*sed et beati Ioseph, eiusdem Virginis Sponsi*' will suffice.

The problem that many have with the insertion of St Joseph into the *Canon Missae* is that the Canon has remained untouched since antiquity. Pope Benedict XIV boasted that no one had added to the *Canon Missae* since the Pope St Gregory the Great (540 - 604). Pope St Gregory collated what he had at the time and added the '*diesque nostros in tua pace disponas*' to the *Hanc Igitur*.³ The problem is more on a matter of principle than of preference.

3. The Mandatory use of Multiple Collects

Most of the rules for collects are the same between the 1962 and pre-1962 Missals. However, there are a few changes. On certain ranks of feasts, extra collects are mandatory. These can be found in a certain part of the Missal called the *Tabula Orationum*. The following are general rules taken from the General Rubrics found in the 1920 typical edition of the *Missale Romanum*.

3.1 Sundays

- On Sundays three Collects are said, as assigned in the Ordinary, except on the Sundays otherwise noted.

3.2 Semiduplex

- On Semidouble Feasts occurring from the Octave of Pentecost until Advent, and from the Candlemas until Lent, the second Collect is *A cunctis*, and the third *ad libitum*.
- On Semidouble Feasts occurring from the Octave of Epiphany until Candlemas, the second Collect is *Deus, qui salutis*, and the third *Ecclésiæ tuæ* or *Deus, ómnium fidélium* for the Pope.
- On Semidouble Feasts from Ash Wednesday until Passion Sunday, the second Collect is of the Feria, and the third *A cunctis*.

³ There is a debate as to whether Pope St Gregory the Great added St Andrew to the *Libera Nos* in the *Canon Missae*. St Andrew is found in the same prayer in the Gelasian Sacramentary which it can be argued that it was added prior to the time of Gregory.

- On Semidoubles from Passion Sunday until Palm Sunday, the second Collect is of the Feria, and the third *Ecclésiæ tuæ* or for the Pope.
- On Semidouble Feasts from the Octave of Easter until Ascension, the second Collect is *Concéde nos* of Our Lady, and the third *Ecclésiæ tuæ* or for the Pope.
On Semidouble Feasts occurring within Octaves, the second Collect is of the Octave, and the third is the one placed in second place within the Octave.

3.3 *During Octaves*

- During the Octaves of Easter and Pentecost, on Masses of the Octave only two Collects are said, one of the day, and the second *Ecclésiæ tuæ* or for the Pope.
- During other Octaves, and on fasting Vigils (except the Vigil of Christmas and of Pentecost), three Collects are said, one of the day, the second of Our Lady, and the third *Ecclésiæ tuæ* or for the Pope.
- But during Octaves of Our Lady, and on the Vigil and during the Octave of All Saints, the second Collect is *Deus, qui corda* of the Holy Ghost, and the third *Ecclésiæ tuæ* or for the Pope.
- On Sundays occurring within Octaves two Collects are said, one of the Sunday, and the second of the Octave. On the Octave day, only one Collect is said, unless another commemoration is made.

3.4 *Simplex and Feria*

- On Simple Feasts and Ferias per annum, unless otherwise noted three Collects are said, as on Semidoubles, or five, or even up to seven ad libitum.

4. The use of the Biretta

At the start of Mass, it is common in most places that the celebrant processes to the altar while wearing a biretta. Places that have friars or monks will sometimes see that the celebrant will wear a hood or *capuce* in place of the biretta. This is of ancient origin and the reason why the amice is first touched to the head prior to being worn around the shoulders and neck. The origin of the removal of the biretta for Mass comes from the 1962 Missale Romanum. Prior to the 1962 edition, the Ritus Servandus had always stated:

*“Sacerdos, omnibus paramentis indutus, accipit manu sinistra Calicem, ut supra praeparatum, quem portat elevatum ante pectus, Bursam manu dextera super Calicem tenens, et facta reverentia Cruci, vel imagini illi, quae in Sacristia erit, **capite cooperto accedit ad Altare**, ministro cum Missali et aliis ad celebrandum necessariis (nisi ante fuerint praeparata) praecedente, superpelliceum induto.”*

However, the 1962 Roman Missal, one finds the following:

“Sacerdos, omnibus paramentis indutus, accipit manu sinistra calicem, ut supra praeparatum, quem portat elevatum ante pectus, bursam manu dextera super calicem tenens, et facta reverentia Cruci, vel imagini illi, quae in Sacristia erit, accedit ad altare, ministro cum missali et aliis ad celebrandum necessariis (nisi ante fuerint praeparata) praecedente, superpelliceum induto.”

The complete omission of the phrase “with covered head” is interpreted by most to mean that the use of the biretta is not required at Mass and therefore should be omitted. However, some rubricians stress that this is a relaxation and not a ban on the biretta. On the contrary, most tend to interpret the omission in the text as meaning the omission of the biretta for Mass.

5. The Proper Last Gospel

It is a modern innovation to have only the prologue of St John at the end of every Mass. Prior to 1955, the Last Gospel was used to commemorate feasts. Prior to the Pacellian reforms, the Last Gospel was used when the Mass of a Feast superseded either a Sunday Mass, Vigil or Feria of Lent. An example of this would be if St Michael were to land on a Sunday, then the Michaelmas



was celebrated with the Last Gospel being the Gospel of the Sunday. In this way, the Sunday is commemorated by a Collect, Secret, Postcommunion and Gospel. Another example of a Proper Last Gospel would be on the third Mass of Christmas. The Gospel of the Mass is John 1:1-14, therefore the Missal says that the Gospel of Epiphany is said in place of the Last Gospel. A liturgical ordo is quite good in that it will point out when the Last Gospel changes.

6. Bows towards the Crucifix

The rubrics for the Missal of 1962 omit the line that says that some bows are made to the crucifix rather than to the book. This includes the Holy Name (which is found mostly during the closing of prayers), the *Gloria Patri* and the name of the saint on their feast day. The traditional rule is that at any mention of the Holy Name and the first half of the *Gloria Patri* the celebrant is to bow towards the altar cross. At any mention of Our Lady or a saint on their feast day, a bow is



made towards an image of the saint if it is set above the altar. If not, a bow to the book is made. All liturgists interpret this omission as a simple bow to the book instead of the traditional bow to the altar crucifix or image.⁴

The *Johannen Missal* mentions it as follows:

“Cum in oratione, vel alibi in Missa, pronuntiatur nomen IESU vel MARINE, itemque cum

⁴ Fortescue, *Ceremonies of the Roman Rite Described*, (2009), pp. 68. O’Connell, *The Celebration of Mass*, (1964), pp. 203, 233.

exprimitur nomen Sancti vel Beati de quo dicitur Missa aut fit commemoratio, vel Summi Pontificis, sacerdos caput inclinatur. Si plures orationes sint dicendae, idem in eis, in voce, extensione manuum, et capitis inclinatione, quod supra dictum est, observatur.”⁵

On the converse, the Missal of Pius V states the following:

“Cum nominatur nomen JESUS, caput versus Crucem inclinatur: quod etiam facit cum nominatur in Epistola. Et similiter ubicumque nominatur nomen B. Mariæ, vel Sanctorum de quibus dicitur Missa, vel fit Commemoratio: item in Oratione pro Papa, quando nominatur, semper caput inclinatur, non tamen versus Crucem; nisi in loco principali Altaris habeatur simulacrum vel imago B. M. V. aut Sancti, ad quam caput inclinatur. Si plures Orationes sint dicendae, idem in eis, in voce, extensione manuum, et capitis inclinatione, quod supra dictum est, observatur.”⁶

Confiteor before the Communion of the Faithful

In the Missal of John XXIII, the *confiteor* before Holy Communion was removed. However, it did remain in the *Pontificale Romanum* in force in the same year. This is another practice that is commonplace in the Masses said according to the Missal of 1962 but should be omitted if one is to follow the rubrics of the same book. The *confiteor* is to be sung at Solemn Masses by the Deacon and recited by the servers at Sung and Low Masses.



This is an extract from the Missale Romanum of 1962:

“*Si qui sum communicandi in Missa, paulo antea ministrans campanulas signo eos moneat. Sacerdos autem, post sumptionem Sanguinis, calicem parum ad latus Evangelii collocat, intra tamen corporate, et palla tegit. Deinde, si particular super corporate consecratae sint, facta genuftexione, eas super*

*patenam ponit; si particulae in eadem Missa intra pyxidem consecratae sunt, pyxidem collocat in medio corporali, eam discooperit et genuflectit; si vero administrandae sunt particulae iam antea consecratae, aperto tabernaculo, genuflectit, pyxidem extrahit et discooperit. Postea accipit manu sinistra pyxidem seu patenam cum Sacramento, dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem seu patenam, et, conversus ad communicandos in medio altaris, dicit: **Ecce Agnus Dei, ecce qui tollit peccata mundi.** Deinde dicit: **Domine, non sum dignus, ut intres sub tectum meum, sed tantum die verbo, et sanabitur anima mea.**”*

In the *Missale Romanum* of 1920, the *confiteor* before Holy Communion can be seen:

⁵Roman Missal of 1962, Ritus Servandus in Concelebratione Missae, V, 2.

⁶ Roman Missal of 1920, Ritus Servandus in Concelebratione Missae, V, 2.

“Si qui sunt communicandi in Missa, Sacerdos post sumptionem Sanguinis, antequam se purificet, facta genuflexione, ponat particulas consecratas in Pyxide, vel, si pauci sint communicandi, super Patenam, nisi a principio positae fuerint in Pyxide seu alio Calice. Interim minister ante eos extendit linteum seu velum album, et pro eis facit Confessionem dicens: **Confiteor Deo**, etc. Tum Sacerdos iterum genuflectit, et manibus junctis vertens se ad populum in cornu Evangelii, dicit: **Misereatur vestri**, et **Indulgentiam, absolutiorem, et remissionem peccatorum vestrorum**, etc., et manu dextera facit signum crucis super eos. Postea genuflectens, accipit manu sinistra Pyxidem seu Patenam cum Sacramento, dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super Pyxidem seu Patenam, et conversus ad communicandos in medio Altaris, dicit: **Ecce Agnus Dei, ecce, qui tollit peccata mundi**. Deinde dicit: **Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.**”

II. Specific Changes regarding Low, Sung and Solemn Masses

1. Low Mass - Missa Privata

Celebrant

- Use of biretta.
- Bows towards the crucifix.
- Absolution after the server's *Confiteor* prior to Communion of the faithful.
- Possible proper Last Gospel.

Server:

- Use of the Sanctus Candle.
- *Confiteor* prior to Communion of the faithful.
- Use of the Missal at the end of Mass if there is a proper Last Gospel.

2. Sung Mass - Missa Cantata

Celebrant:

- As above stated.
- *Gloria* and *Credo* are recited while the choir sings them. After this, the Celebrant is to sit at the sedilia. The Celebrant is not to sing these with the choir.

Thurifer:

- Prior to 1962, the use of incense at a Sung Mass required an indult from Rome. Many places were granted indults for the use of incense at Mass. Permission was given for all Sung Masses in the 1960 rubrics.

Acolytes

- Use of a Sanctus candle if there are no torchbearers.

Master of Ceremonies

- Recitation of the *Confiteor* prior to Communion and the use of the proper Last Gospel.

3. Solemn High Mass - Missa Solemnis

Celebrant

- As aforementioned.
- The recitation of the Epistle and Gospel.

Deacon

- After the *oratio* has been sung, the deacon is to stand next to the celebrant as he recites the Gospel and responds '*Deo gratias*' when completed.
- Folded chasuble and broad stole are worn in penitential times.
- *Confiteor* is sung prior to the distribution of Holy Communion to the faithful.

Subdeacon

- Use of the folded chasuble in penitential times
 - This is taken off temporarily for the singing of the Epistle.
- Assist with the recitation of the Gospel prior to its singing.
 - Respond '*Laus Tibi, Christe*' when finished the Gospel has been recited by the celebrant.
- Moving of the Missal if there is a proper Last Gospel.

Master of Ceremonies

- No need to respond '*Deo gratias*' or '*Laus Tibi, Christe*' at the singing of the Epistle or Gospel as this is done by the Deacon and Subdeacon at the recitation.

III. The Pacellian 'Reforms' of Holy Week

The new rite of Holy Week was created and made optional in 1951 and then made mandatory in 1955.

1. Palm Sunday

Most of the changes for Palm Sunday were in regard to the ceremonies that precede the Mass. One of the major differences is the removal of the *Missa Sicca* (Dry Mass). This was a relic of a Mass that included the blessing of the palms. Traditionally, an important blessing was not done simply with an *Oremus* and a few signs of the cross. An important blessing was done with a consecratory preface. This means that it started with '*Dominus Vobiscum. Et cum spiritu tuo. Sursum corda*' etc. This is seen most evidently in the Sacrifice of the Mass with the consecration of the Host beginning with the Preface prior to the *Canon Missae*. It is also seen in the old consecration of the Paschal Candle according to the pre-1955 books. Further, it is seen in the Missal of 1962 in the blessing of Epiphany and Paschal Water as well as the ordination of a priest. The consecratory ceremonies and preface for the blessing of palms were removed by Pius XII and all that remains is a simple '*Oremus*' with only one of the prayers.



Another odd change was that the colour of the procession changed from violet to red. Processions were traditionally seen as penitential, hence why most processions are done in violet. For Palm Sunday, this was because it was the day when Jesus processed to Jerusalem where he was to be slain on the cross. It is a time of mourning, hence the use of violet. Also in

the procession was the use of the folded chasuble by the Deacon and Subdeacon. This is another aspect of the sorrowful nature of the procession. The use of red for the blessing and procession makes no sense as red had been liturgically reserved for days on which martyrs have died as well as Pentecost. Why would red be used when Jesus had not yet been martyred? Also used in the post-1955 Palm Sunday is the tunicle and dalmatic, the two vestments of joy. Palm Sunday was not a day of immense joy, but rather the beginning of the great sorrowful sacrifice of God on the cross. For this, such symbolism of joy seems quite inappropriate.

Holy Monday

The only difference between the traditional Holy Monday and the Holy Monday of Pius XII, is that the collects “Against the Church’s persecutors” and “for the Pope” were no longer said after 1955.

Holy Tuesday and Spy Wednesday

The Passion on Holy Tuesday and Spy Wednesday traditionally begun with the Institution of the Eucharist. This was changed in 1955 so that the Passion would begin after the Last Supper. An attempt to fix this mistake was made with the rites of Holy Week released under Paul VI.

Maundy Thursday

Relatively little was changed in the liturgy of Maundy Thursday. The biggest change from the Pacellian Reforms was the mandatory use of the *Mandatum* and its place after the homily at Mass. And that Vespers was to follow after the liturgy. All of the other reforms were due to the removal of the Mass of the Presanctified on Good Friday.

Good Friday

The changes of the liturgy of Good Friday are the most grievous of the entire Holy Week ‘reform’ of 1955. The Pacellian Reform removed the only Mass of the Presanctified left in the Latin Church. The traditional understanding of Good Friday was

that it was a Mass of the Presanctified which means it was a ceremony that had the character of Mass but with a Host consecrated at a previous Mass. The ceremony retained the nature of a Mass as seen by the use of the chasuble and maniple, the vestments that can only be worn within Mass and nowhere else. The ceremonies are ancient in origin with prayers taken from the Mass itself as well as having an elevation of the Host. However, the 1955 reforms turned the liturgy of Good Friday into a Liturgy of the Word and Liturgy of the Eucharist. The ancient prayers that called upon the sacrifice of Calvary and the actions associated with them were exchanged for a simple Communion service. The procession of the Blessed Sacrament that calls to mind the procession of Christ to stand before Pilate had lost its dignity and honour. This is by far the day that received the most destruction by the Pacellian ‘reform’ of Holy Week.



Easter Vigil

This is the second time in the 'reforms' that a consecratory preface was removed from the liturgy. The very text of the *Exultet* speaks of the consecration of the candle when it is proclaimed. Pius XII removed this consecratory preface and asked that the priest bless (not consecrate) the candle with a newly created prayer instead of the consecratory preface. Also, the very ancient triple candle was removed with the swipe of a pen. This was an ancient symbol that symbolises the light borne by the Holy Trinity descending upon the world. In its place, the paschal candle is used. One thing that was an innovation and not a restoration was the removal of the prayers at the foot of the altar prior to Mass. The idea was that since there were ceremonies happening prior to the beginning of the Mass, the Sacred Ministers should just be able to assemble for the *introit*.

Concluding Thoughts

The foregoing summary attempts to do several things.

The first is to make evident that there are few priests in this world who celebrate the Mass in exact correspondence to the rubrics and ceremonies of the 1962 Missal. For instance, the bowing to the crucifix at mentions of the Holy Name is universally followed in most places.

Second, it provides an overview for priests who wish to start celebrating Mass according to the pre-1962 Missal and do not know what the difference would be. It also offers a brief guide by which servers at the altar can be aware of the differences.

Third, it shows that the deep cuts and modifications of Holy Week are part of the downfall of liturgy in the 20th century. Given what happened, how can we avoid asking the question: Why should Holy Week ceremonies that were in use for only approximately 14 years be more important or binding than the rites of Holy Week that the Church throughout the West

observed for so many centuries, even in some respects back into antiquity? Unquestionably the pre-55 Holy Week has the first claim on our allegiance as Catholics who love the Latin liturgical tradition of the Church.

This work only touches on major elements to be found if we look back before the 1962 Missal. There are still other things to discuss, such as the Vigil of Pentecost, the use of folded chasubles, and variance in the propers and liturgical colours of feasts, but let this suffice for now. We are becoming more aware as time goes on that the loss of beauty and symbolic fullness in the 20th century started much earlier than the postconciliar reforms under Paul VI.

