



GUARDIANS OF THE SACRED LITURGY - WITHOUT BORDERS

LITURGICAL LITERACY PROGRAM (LLP) MODULE III



HISTORICAL DEVELOPMENT OF THE LITURGY OF THE ROMAN MISSAL

INTRODUCTION

In this Module, we will trace the major developments in the liturgy of the Eucharist, the Mass, to give you practical knowledge of how the liturgy evolved into what it is today. It is not the intention of this Module to explore a detailed account of the history of the liturgy.

The historical development of the liturgy of the Roman Rite is complicated. Adolf Adam compares the development of the liturgy to the growth of a tree that sheds old branches (renewal and reform) and grows new ones (*aggiornamento*), and to a building that undergoes renovations (renewal/reform/*aggiornamento*).¹ Attempts to trace a definitive origin was an arduous task for lack of documentary evidence that points to a direct authoritative source. Efforts by liturgical scholars to track down liturgical history were based on deductions and allusions from accounts in the *Acts of the Apostles* (Acts) and the *Didache* or the *Teachings of the Twelve Apostles*.²

Lack of knowledge of the theology and history of the liturgy was, according to scholars, the major reason for priests' lack of respect for liturgical rules and norms, hence the proliferation of liturgical abuse from the early church to the present.³ While knowledge of the theology

¹ Adam, "History of the Liturgy," 12.

² Metzger, "Apostolic Times: The First Century," 17 – 18; Adam, "History of the Liturgy," 12 – 15.

³ R. Kevin Seasoltz, O.S.B., "The Sacred Liturgy: Development and Directions," 43 *Jurist* 1 (1983), 2, accessed 12 April 2017,

and history of the liturgy will result in a better understanding and appreciation of the *raison d'être* of the Church's prescribed norms and rules for celebrating the liturgy, and why these rules and norms should be respected and accepted by all, in particular the clergy, this is not the primary reason for the liturgical abuse. The primary reason for liturgical abuse is lack of knowledge indeed but of the juridical aspect of the liturgy, as I discovered in my later research.

THE EARLY CHURCH/APOSTOLIC PERIOD (First to Fourth Century CE)

The shift from the Old Testament worship ritual to the New Testament liturgies did not happen instantaneously. It took several generations for the new believers in Jesus to break away from the Jewish tradition. The followers of Christ continued to worship in the temple together with the rest of the Jews.⁴

The early Christians continued to worship in the temple joining their fellow Jews in prayers until they broke away from the Jewish tradition. However, they also held their own liturgical celebrations in private homes for the breaking of the bread incorporating prayers for praise of God and petitions. They adopted traditional Jewish form of prayers such as the *Berakoth* (Blessings), using words such as “blessings,” “praises,” “Alleluia,” “Amen,” and “Hosanna,” words which found its way into contemporary liturgical texts.⁵ The early Christian communities also took with them some elements of Jewish praise, thanksgiving and intercessions such as the liturgy of the hours, liturgy of the Word with homily, liturgical calendar, feasts and rituals which have been received into modern day liturgies.⁶

Free-for-All Liturgies

While the *Acts* provides some descriptions of the constitution and organization of the liturgical assemblies after Pentecost, there were no uniform or normative liturgical texts used in these assemblies of the Early Church. The forms and texts of the liturgy were virtually shaped by the creativity of the presider, the bishop (*episkopos*). The bishop was at liberty to formulate his own prayers for his church resulting in the proliferation of different texts for liturgical worship. The *Didache* and the *Didascalia Apostolorum* contained some of the

<http://heinonline.org/HOL/Welcome?message=Please%20log%20in&url=%2FHOL%2FPage%3Fhandle%3Dhein.journals%2Fjuristcu43%26collection%3Djournals%26id%3D7%26startid%3D%26endid%3D34>

⁴ Marcel Metzger, “Apostolic Times: The First Century,” in *History of the Liturgy: The Major Stages*, (Collegeville: Liturgical Press, 1997), 16.

⁵ Adam, “History of the Liturgy,” 13.

⁶ Keith Peckler, “Worship in Development and Decline,” in *Worship*, (Collegeville: Liturgical Press, 2003), 34.

worship practices and prayers of the time but these were not compulsory. Bishops were free to extemporise for their respective churches.⁷

First Signs of Liturgical Abuse

Even during this apostolic period, abuses in the celebration of the Lord's Supper were already evident so that Paul admonished the Corinthian communities for the abuses in their eucharistic celebrations (1 Cor 11:17-33).

Apart from Jewish influence on liturgical celebrations, as the Early Church spread throughout the Mediterranean and Rome, it experienced an onslaught of other religions and mystery cults existing in the different communities established by the disciples of Jesus. Over time, some rituals of these other religions and cults were assimilated into Christian worship, the bishops re-construing them to ascribe a Christian meaning.⁸

It was not surprising, therefore, that volumes of Christian liturgical texts emerged containing "barbaric expressions, solecisms and doctrinal errors." These were the first signs of serious liturgical abuse seen in the Early Church.⁹

Early Attempts to Address Liturgical Abuse

By the late fourth century, bishops have organized themselves into some structure forming local councils to regulate the liturgy and correct liturgical abuse. The first known record of use of church power to correct liturgical abuse occurred in North Africa. Later, bishops' councils elsewhere followed suit to regulate liturgical texts and remove abuse. However, the exercise of church authority in regulating the liturgy was limited to ensuring that liturgical texts used were doctrinally sound as well as removing abuse; it did not go far as prescribing normative liturgical texts and laws. At best, the variety of different liturgical texts were compiled, copied, circulated and re-used by other bishops but there was no obligation to use them.¹⁰ Whenever any evidence of abuse of liturgical texts surfaces, the bishops' councils tried to intervene, decided the disputes and removed the abuse.¹¹

⁷ John M. Huels, *Liturgy and Law: Liturgical Law in the System of Roman Catholic Canon Law*, (Canada: Wilson & Lafleur Ltee, 2006), 29 – 30.

⁸ Keith F. Pecklers, "The Evolution of the Roman Rite," in *The Genius of the Roman Rite: On the Reception and Implementation of the New Missal*, (Collegeville: The Liturgical Press, 2009), 2-3.

⁹ Huels, *Liturgy and Law*, 30

¹⁰ Huels, *Liturgy and Law*, 30

¹¹ Huels, *Liturgy and Law*, 30-31

The Dawn of Roman Domination

By the end of the fourth century, the prominence of the bishop of Rome spread and his authority on matters of doctrines, discipline and the liturgy were recognized in the West. Hence, the Bishop of Rome was the most sought-after figurehead to decide disputes and liturgical abuse in other churches by prescribing some liturgical praxes, at the same time tolerating customary practices. There was no such thing as “liturgical uniformity” in the early Church up to the Middle Ages.¹²

Adoption of Latin as the Official Language of the Roman Rite

Before the third century the language used in liturgical worship by the early Christians was *koine* Greek because this was the language that was commonly used. However, during the third and fourth centuries, the liturgical language saw a shift from Greek to Latin as the Greek language lost its popularity with the new generation especially Roman Christians who could not understand and read Greek. Furthermore, the Hebrew *Septuagint* (LXX) and the Greek New Testament were already translated into Latin in the third century. A new form of liturgical worship emerged with the use of the Latin language. Initially, the liturgy was bilingual with Greek prayer formularies and Latin readings. However, when Pope Damasus came into papacy, the entire liturgy was increasingly celebrated in Latin. Thereafter, Latin was adopted as the official language of the Roman Rite and of the Roman Catholic Church.¹³

During the fourth and fifth centuries, exceptional work on the Roman liturgy was undertaken producing various original texts for different rites such as the Eucharist, the celebration of the sacraments and the Liturgy of the Hours. Three types of Roman liturgy took form and one of these was the Roman Stational Liturgy which was the liturgy used in the City of Rome. The Roman liturgy with its choreographed gestures, and “elegant and formal language” was considered a grand liturgy which made it popular for copying in the West. This became the precursor of the current liturgy of the Roman Rite.¹⁴

THE MIDDLE AGES

The Middle Ages cover the period from the collapse of the Roman Empire in the fifth century (476 CE) to the beginning of the Renaissance period in the 15th century (1400-1450 CE)

¹² Huels, *Liturgy and Law*, 30-31

¹³ Pecklers, “The Evolution of the Roman Rite,” 7-8.

¹⁴ Pecklers, “The Evolution of the Roman Rite,” 10-12.

spanning about 1,000 years. The evolution of the liturgy during this period is protracted and complicated. The discussion of the liturgy during this period in this paper will be limited to significant linear developments of the liturgy that directly impacted on the liturgy that we have today.

Customs and Tradition

During this period, customs played a major influence in the development of the liturgy of the Roman Rite. In canon law, customs, comprising practices that have been used for a prolonged period of time, were given the same effect as legislation. Certain key regions of the Christian East and West produced some remarkable liturgies.¹⁵

The compiled texts of the Roman liturgy were circulated in other places including the Frankish regions, and the Roman texts were adopted in the liturgy. However, the other users of the Roman Rite did not feel obliged to adopt it verbatim. Instead, they retained some of their local customary liturgy and copied other sources such as the Spanish liturgy. The result of this combination was a hybrid Romano-Frankish liturgy. Copies of the Romano-Frankish manuscript quickly circulated all throughout Northern Europe and Rome. By the end of the tenth century, this hybrid liturgy originating in Gaul has been ingrained in the Roman liturgy such that it was believed to be a Roman creation.¹⁶

Early Liturgical Books

Another product of the period between seventh and eighth century was the ***Ordines***, a liturgical book that contained a variety of instructions for the proper celebration of the liturgy compiled by masters of ceremonies and other persons who were conversant with the liturgy. This was not an “official” liturgical book legislated by an ecclesiastical authority; hence, it did not have the force of law. The ***Ordines*** is the predecessor of the present “General Instruction of the Roman Missal (GIRM)” which is a juridical document, that is, it has the force of law.¹⁷

The first written **Order of Mass** emerged in the ninth century along with the Sacramentary. The Order of Mass contained the structure of the liturgy together with apologetic prayers for

¹⁵ Huels, *Liturgy and Law*, 31-32; cf.. Pecklers, “The Evolution of the Roman Rite,” 1-4, 10

¹⁶ Huels, *Liturgy and Law*, 31-32; cf.. Pecklers, “The Evolution of the Roman Rite,” 1-4, 10

¹⁷ Huels, *Liturgy and Law*, 32; cf.. Pecklers, “The Evolution of the Roman Rite,” 12

the priest's exclusive use. In the eleventh century, separate liturgical books were used for different liturgical rites.¹⁸

By the thirteenth century (1200s), during the time of Pope Innocent III (1198 – 1216), the **Roman Missal** was introduced incorporating the individual liturgical books into one book including the Order of Mass which was made normative.¹⁹

The first printed edition of the ***Missale Romanum (Roman Missal)*** appeared in 1474 during the pontificate of Pope Sixtus IV (1471 – 1484) which mirrored the Missal of Pope Innocent III in the early 1200s.²⁰

While some liturgical regulations were legislated by councils, popes, local bishops and other ecclesiastical authorities, the legislation was only prescribed to remove abuse and settle liturgical disputes by specifying normative praxes that observe Tradition. It was never conceived that the Apostolic See had the obligation to publish and disseminate liturgical books as, if truth be told, the different Roman liturgical books *ipso facto* originated from other regions. Consequently, **liturgical abuse** never ceased as priests included “devotional and superstitious” practices to their liturgical celebrations, the correction of which was one of the aims of the establishment of the Council of Trent.²¹

COUNCIL OF TRENT TO VATICAN II

The Council of Trent (1545 – 1563) dealt with the proper celebration of the liturgy, among other issues, comprehensively denouncing liturgical abuse that contains “simony, superstition and irreverence”. The Trent fathers ordered bishops to purge their respective dioceses of the abuse. The Council decreed that it was “sinful to omit approved and received liturgical rites”. At the close of the Council of Trent in 1563, the Council gave the Pope the authority to publish the missal but fell short of declaring that these books were compulsory and must be used by all the churches.²²

¹⁸ Congregation for Divine Worship and the Discipline of the Sacrament, *General Instruction of the Roman Missal (GIRM)*, English Translation, par 7, (Strathfield: St Paul's Publication, 2007)

¹⁹ Pecklers, “The Evolution of the Roman Rite,” 15, 17.

²⁰ Congregation for Divine Worship and the Discipline of the Sacrament, *General Instruction of the Roman Missal (GIRM)*, English Translation, par 7, (Strathfield: St Paul's Publication, 2007)

²¹ Huels, *Liturgy and Law*, 32-34

²² Huels, *Liturgy and Law*, 34-35; cf. Pecklers, “The Evolution of the Roman Rite,” 19; cf. *GIRM*, par 8.

First Revision of the Roman Missal

In 1566 when Pope Pius V took over the papacy, work began to review and revise the liturgical calendar, liturgical texts and rites.²³

In 1570, the new Roman Missal of Pope Pius V was promulgated and became compulsory throughout the whole Latin church bar those dioceses or religious orders using 200-year-old rites. These dioceses and religious orders were given the option of using either the old rites or the new one.²⁴

In 1571, the Sacramentary known as Gregorian was published.²⁵

During the pontificate of Gregory XIII in 1584, he compelled the use of the Roman Missal on all western churches without exception.²⁶

Official Structure to Regulate the Liturgy Established

In 1588, the Congregation for Sacred Rites and Ceremonies, the predecessor of the Congregation (now Dicastery) for Divine Worship and the Discipline of the Sacraments, was established by Pope Sixtus V and was given the responsibility of reforming and correcting liturgical books, and of overseeing the liturgy. Following the review, Pope Clement VIII published the liturgical book on rites, “Roman Pontifical,” for use by bishops.²⁷

In 1614 Pope Paul V promulgated the book of rites for the clergy, the “Roman Ritual”. The Roman Pontifical was compulsory for all the Latin Church without exception but the Roman Ritual which contained the “well-arranged assortment of received and approved rites of the Catholic Church” and liturgical laws for the Latin church was compulsory only for new dioceses. Existing dioceses had the option of using their old rites or the new Ritual.²⁸

The period between the Council of Trent and Vatican II saw the centralization of power in Rome with the Holy See exercising exclusive authority for liturgical matters. The authority

²³ Huels, *Liturgy and Law*, 34-35; cf. Pecklers, “The Evolution of the Roman Rite,” 19; cf. *GIRM*, par 8.

²⁴ Huels, *Liturgy and Law*, 34-35; cf. Pecklers, “The Evolution of the Roman Rite,” 19; cf. *GIRM*, par 8.

²⁵ Huels, *Liturgy and Law*, 34-35; cf. Pecklers, “The Evolution of the Roman Rite,” 19; cf. *GIRM*, par 8.

²⁶ Huels, *Liturgy and Law*, 34-35; cf. Pecklers, “The Evolution of the Roman Rite,” 19; cf. *GIRM*, par 8.

²⁷ Huels, *Liturgy and Law*, 35-36; cf. Paul V, Pope, *Sancta Missa, Apostolic Constitution of Pope Paul V on the Roman Ritual*, (Rome: St Mary Major, 1614), accessed May 31, 2018, <https://www.sanctamissa.org/en/resources/books-1962/rituale-romanum/04-the-apostolic-constitution-of-pope-paul-v.html>.

²⁸ Huels, *Liturgy and Law*, 35-36; cf. Paul V, Pope, *Sancta Missa, Apostolic Constitution of Pope Paul V on the Roman Ritual*, (Rome: St Mary Major, 1614), accessed May 31, 2018, <https://www.sanctamissa.org/en/resources/books-1962/rituale-romanum/04-the-apostolic-constitution-of-pope-paul-v.html>.

of diocesan bishops over the liturgy was gradually diminished but surprisingly, the bishops did not oppose this change. The Congregation for Sacred Rites, acting on behalf of the pope, established itself as the sole authority to regulate the liturgy. The power and exclusive authority of the Holy See to regulate the liturgy was firmly established in legislation in the first Code of Canon Law of 1917 (Can 1257) delegating the authority to the Congregation of Sacred Rites (Can 253). “The bishops’ role was to enforce the universal liturgical laws and be vigilant against liturgical abuse (cf.cc. 1261, 336.2).’ Priests were instructed to follow the rubrics “accurately and devoutly and beware of adding other ceremonies or prayers of their own choosing (c. 818).”²⁹

VATICAN II AND BEYOND

Four hundred years after the Council of Trent, Pope John XXIII convened the Second Vatican Ecumenical Council (Vatican II) on 11 October 1962 and lasted until 1965.

Sacrosanctum Concilium (Constitution on the Sacred Liturgy)

On 4 December 1963, the Council released its first document on the liturgy, *Sacrosanctum Concilium - Constitution on the Sacred Liturgy* approved by Pope Paul VI, the successor of Pope John XXIII. Vatican II restated the “dogmatic pronouncements” of the Council of Trent” that enabled the Vatican II fathers to implement courses of actions of a “pastoral nature” that were not foreseeable at the time of Trent.³⁰

Second Revision of the Roman Missal

Following Vatican II, the Council Fathers mandated the review and revision of the 1570 Roman Missal to promote the full, conscious and active participation in liturgical celebrations and to adapt it to the changing conditions of the time. In giving its instructions, the Council fathers echoed Pope Pius V’s directive concerning his 1570 Roman Missal to reinstate some rites according to the “original norms of the Holy fathers” so that the revised Missal will embrace the one and the same Tradition as the 1570 Missal which followed its predecessor, the 1474 Missal, and which in turn, shadowed the Missal used during the time of Pope Innocent III (1198-1216).³¹

²⁹ Huels, *Liturgy and Law*, 36-38

³⁰ *GIRM*, par 10.

³¹ *GIRM*, par 6-7.

On 25 January 1964, to carry out the revision of the rites and liturgical books “with necessary wisdom and prudence”, Pope Paul VI issued his *Motu Proprio Sacram Liturgiam* instituting a “special commission,” the *Consilium*, whose main job was “to implement in the best possible way the prescriptions of *Sacrosanctum Concilium*.” Realizing that not all the directions in *Sacrosanctum Concilium* can be implemented immediately as the rites needed to be reviewed and liturgical books revised, the *Motu Proprio* also decreed the operation of some of the precepts in *Sacrosanctum Concilium* that can be immediately applied. The *Motu Proprio* also stressed that “the regulation of the liturgy comes solely within the authority of the Church: that is, of this Holy See and, in accordance with the law, of the bishop” and that, “absolutely no one else, not even a priest, can on his own initiative add or subtract or change anything in liturgical matters”.³²

As the *Sacrosanctum Concilium* permitted the translation of the Roman Missal from Latin to the “mother tongue” or the vernacular,³³ bishops from ten English speaking countries decided to form a group to assist in the translation of the Roman Missal to English. In April of 1964, the **International Commission on English in the Liturgy (ICEL)** was officially established.³⁴

Roman Missal, First Editio Typica, a Legal Instrument – Tradition and Aggiornamento

On 3 April 1969, Pope Paul VI promulgated the first official edition of the post-Conciliar **Roman Missal in Latin**, the *editio typica* which will be the basis of all the translations into the mother tongue. This Roman Missal contained a General Instruction as a Preface for the book setting forth the new regulations for the rites to be used in liturgical celebrations, and other instructions.³⁵

³² Paul VI, Pope, *Apostolic Letter Sacram Liturgiam Motu Proprio*, (Rome: Holy See, 1964), accessed 31 May 2018, https://w2.vatican.va/content/paul-vi/en/motu_proprio/documents/hf_p-vi_motu-proprio_19640125_sacram-liturgiam.html; cf SC #22.1-3.

³³ SC #36

³⁴ Archdiocese of Baltimore, “A brief history of the development of the Roman Missal, from Vatican II to the today,” *Catholic Review*, 19 January 2012, accessed 17 April 2018, <https://www.archbalt.org/a-brief-history-of-the-development-of-the-roman-missal-from-vatican-ii-to-the-today/>.

³⁵ Paul VI, Pope, *Missale Romanum, Apostolic Constitution on New Roman Missal*, (Rome: St Peter’s, 1969), 2-4, accessed May 31, 2018, http://w2.vatican.va/content/paul-vi/en/apost_constitutions/documents/hf_p-vi_apc_19690403_missale-romanum.html

Return to Tradition

The work of the revision of the Roman Missal was thorough and precise following the example of Pope Pius V where “ancient manuscripts of the Vatican library and of others gathered elsewhere” were methodically studied. However, four hundred years later, “more ancient liturgical sources have been discovered and at the same time liturgical formulas of the Oriental Church have become better known.” As one of the aims of the reform and renewal of the liturgy was to restore Tradition, all these manuscripts were studied meticulously and considered so that the “riches, both doctrinal and spiritual,” present in all the ancient manuscripts will be “brought into the light to illumine and nourish the spirits and souls of Christians.” **Pope Paul VI stressed that everything that the Council fathers have set forth in the Roman Missal have the “force of law.”**³⁶

Aggiornamento

While Vatican II decreed the return to Tradition in the liturgy, the Council fathers also ordered “to adapt the Church to the requirements of her proper apostolic office precisely in these times”. The *Consilium* studied comprehensively the “instructive and pastoral character” of the sacred Liturgy. This process of bringing the liturgy up to date was called ***aggiornamento***.³⁷

One of the most significant fruits of the liturgical reform and renewal was allowing the celebration of the liturgy in the vernacular so that translations of the Mass in different languages, which was not allowed by the Council of Trent, enabled the faithful to understand the liturgy more fully.³⁸

Another significant result of the Vatican II liturgical reforms was the communion under both kinds. Some new prayers and rites were also added so that “a part of the new Missal directs the prayers of the Church in a more open way to the needs of our times, which is above all true of the Ritual Masses and the Masses for Various Needs, in which tradition and new

³⁶ Paul VI, Pope, *Missale Romanum, Apostolic Constitution on New Roman Missal*, (Rome: St Peter’s, 1969), 2-4. accessed May 31, 2018,

http://w2.vatican.va/content/paul-vi/en/apost_constitutions/documents/hf_p-vi_apc_19690403_missale-romanum.html

³⁷ *GIRM*, par 10-15.

³⁸ *GIRM*, par 10-15.

elements are appropriately harmonized”. These changes enabled a fuller participation in the liturgy.³⁹

Roman Missal – Second Editio Typica

On 27 March 1975, Pope Paul VI promulgated the second *editio typica* of the Roman Missal. In a Decree of the Congregation of the Divine Worship, the revised Latin edition of the Roman Missal containing additional prayers and new rubrics together with the second edition of the General Instruction of the Roman Missal was published.⁴⁰

Post-Vatican II Liturgical Abuse

The two decades following Vatican II experienced chaos in the liturgical life of the Catholic Church resulting from inconsistencies in the various liturgical documents including rituals issued by the Apostolic See. Efforts were made to put the ambiguous texts in context by going back to its theological and historical roots. Consequently, the instructions were interpreted soundly enabling the “rubrical mentality” to survive, that is, rubrics were followed to the letter. However, the strict legalism and formalism imposed by the Council gave rise to a new form of “antinomianism,” (aversion to rubricism and formalism or legalism), where imprudent priests continued “to change anything and everything in the name of progress and pastoral need.”⁴¹

To address the ongoing liturgical abuses, the document “Instruction Concerning Worship of the Eucharist, ***Inaestimabile Donum***,” was issued by the then Sacred Congregation of the Sacraments and Divine Worship in 1980 as approved by Pope John Paul II. While this document commended some of the positive outcomes of the liturgical reform, the Instruction was devoted to addressing liturgical abuses that continued to proliferate in various parts of the Catholic world. Hence, this Instruction reiterated and drew attention to certain rules and norms already prescribed by the Council and other liturgical books giving particular emphasis on SC# 22.3: “no other person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority.”⁴²

³⁹ GIRM, par 10-15.

⁴⁰ Cf. Archdiocese of Baltimore, “A brief history of the development of the Roman Missal”; cf Congregation for Divine Worship, “Documents on the “General Instruction on the Roman Missal,” accessed 27 April 2018, <https://www.ewtn.com/library/CURIA/GIRMALL.HTM>

⁴¹ Seasoltz, “The Sacred Liturgy,” 3.

⁴² Sacred Congregation for the Sacraments and Divine Worship, *Inaestimabile Donum, Instruction Concerning Worship of the Eucharistic Mystery*, (Rome: Vatican, 1980), par. Foreword, accessed April 27, 2018, www.ewtn.com.au/library/PAPALDOC/JP2INAES.HTM

Code of Canon Law 1983

On 25 January 1983, Pope John Paul II ordered the publishing of the 1983 Code of Canon Law revising the 1917 Code. It must be noted that the revision of the Code was conceived and initiated by Pope John XXIII in 1959 long before the Vatican II began. The Commission for the Revision of the Code of Canon Law was established in March 1963, shortly after the Council began its work. However, realizing the need for directions and input from the Council, the work was suspended until the Council was closed and its work completed. The revision work was a tedious and lengthy process involving the whole church in a spirit of collegiality including bishops and lay people who were considered experts and specialists in ecclesiastical and social sciences.⁴³

Roman Missal - Third Editio Typica

Following the revision of the Code of Canon Law in 1983, the third *editio typica* of the Roman Missal was promulgated by Pope John Paul II in a Decree by the Congregation of Divine Worship and the Discipline of the Sacraments thirty years after the first *editio typica*. The third edition of the General Instruction of the Roman Missal was published in March 2000. The ritual text, however, was not published until 2002. The third edition of the Roman Missal was ten years in the making, the work of which began in 1991 and a product of lengthy revision and ‘*aggiornamento*’. The primary focus of the revision was to align the “normative and canonical section” of the Missal to the 1983 Code of Canon Law and the “normative and liturgical section” to new directives that the Holy See had issued after the 1975 Missal. **This third *editio typica* is considered the “most important of all the liturgical books renewed by the Vatican II.”**⁴⁴

The length of time that the process of revision and ‘*aggiornamento*’ took to produce the current Roman Missal is a testimony to the amount of hard work, diligence, attention to details not to mention the knowledge and expertise of the Church fathers who drafted the Roman Missal into a masterpiece. And yes, as the Council fathers and popes have said, there

⁴³ John Paul II, Pope, *1983 Code of Canon Law*, (Rome: Vatican Palace, 1983), Introduction, Preface to the Latin Edition.

⁴⁴ Cf. Archdiocese of Baltimore, “A brief history of the development of the Roman Missal”; c.f. Congregation for Divine Worship and the Discipline of the Sacraments, “Third *Editio Typica* of the Roman Missal,” “.... drawn from the presentation to the press of the *editio typica tertia* by the Cardinal Prefect and the Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments on 22 March 2002,” accessed 3 May 2018, <https://www.ewtn.com/library/CURIA/CDWEDTYP.HTM>

would always be a need for “*aggiornamento*” but when the need arises, it will have to be crafted by experts in the discipline of liturgy.

Liturgical Abuse Persists

As the liturgical abuses persisted, in 2003 Pope John Paul II wrote *Ecclesia de Eucharistia*, his Encyclical letter on the Eucharist in its Relationship to the Church reminding the faithful of the importance and theology of the Eucharist, the Church and the relationship between the two. It also dedicated a chapter on the dignity of eucharistic celebration calling the attention of the church once again to liturgical abuses that continue to pervade the church “as a result of a misguided sense of creativity and adaptation”. The Pope lamented that “certain reaction against “formalism” has led some, especially in certain regions, to consider the “forms” chosen by the Church's great liturgical tradition and her Magisterium as non-binding, and to introduce unauthorized innovations which are often completely inappropriate”. The Pope urged the church to observe liturgical norms faithfully and gave directions for the “competent authority of the Roman Curia” to prepare a juridical document that prescribes certain rules and norms to address the abuses perpetrated in eucharistic celebrations.⁴⁵

Instruction Redemptionis Sacramentum - Efforts to Address Liturgical Abuse

Following the encyclical on the Eucharist by Pope John Paul II, the Congregation for Divine Worship and the Discipline of the Sacraments in collaboration with the Congregation for the Doctrine of the Faith prepared the Instruction, ***Redemptionis Sacramentum*** which the Pope approved on 19 March 2004. Pope John Paul II authorized its immediate publication and compliance by everyone concerned. This legislation, enacting the regulation of the liturgy, was not intended to replace established rules but to introduce certain norms that would expound and supplement existing ones to instill a deeper understanding of the existing rules. The document also laid down the roles of all concerned -- Bishops, Priests, Deacons and the faithful – giving norms on how each should perform their duties. One significant part of this juridical document is Chapter VIII which deals with liturgical abuses in great details classifying abuses into three categories and prescribing the remedies and penalties in accordance with the Code of Canon Law.⁴⁶

⁴⁵ John Paul II, Pope, *Ecclesia de Eucharistia*, *Encyclical Letter on the Eucharist in its Relationship to the Church*, (Rome: Apostolic See, 2003), pars 51-52.

⁴⁶ Congregation for Divine Worship and the Discipline of the Sacrament, *Instruction Redemptionis Sacramentum*, pars 186, 2, 169-185 (Rome: Vatican, 2004).

In 2007, building on established doctrines and magisterium of the church proclaimed by previous popes, Pope Benedict XVI delivered *Sacramentum Caritatis, Post-Synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church's Life and Mission*. Though not a legislative instrument, the Apostolic Exhortation reflects on the proposals by the Synod fathers and offers “some basic directions aimed at a renewed commitment to eucharistic enthusiasm and fervour in the Church”. It seeks to persuade “the Christian people to deepen their understanding of the relationship between the *eucharistic mystery*, the *liturgical action*, and the *new spiritual worship* which derives from the Eucharist as the *sacrament of charity*”. The Exhortation has volumes to say about eucharistic celebration and liturgical abuse.⁴⁷

Roman Missal - English Version

It must be noted that the English version of the third typical edition of the Roman Missal was approved and given the *recognitio* by Pope Benedict XVI through the Congregation for Divine Worship and Discipline of the Sacraments on 26 March 2010 after long years of translation process which took almost a decade.⁴⁸

1962 ROMAN MISSAL IN BRIEF

I mentioned at the outset that this module will only explore historical accounts that have linear implications on the development of the liturgy, the Roman Missal, we have today. Hence, I did not include a discussion of the 1962 Missal. However, since it existed and still does, right before the Vatican II convened, I would like to mention it in passing only as it was not significant in the reform of the Roman Missal then. I mean it was not considered in the reform.

The 1962 Roman Missal is basically the 1570 Missal of Pope Pius V that was the basis of the reform of the current edition of the Roman Missal. At the beginning of 1962, Pope John XXIII before the Vatican II was convened in October 1962 made some minor reforms to the 1570 Missal and became known as the 1962 Missal. The 1962 Missal “was never juridically abrogated and, consequently, in principle, was always permitted”. However, the 1962 Missal, apart from it being reformed by Pope John XXIII, did not have an explicit juridical assent for

⁴⁷ Benedict XVI, *Sacramentum Caritatis, Post-Synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church's Life and Mission*, par 5, (Rome: Vatican, 2007).

⁴⁸ Congregation for Divine Worship and the Discipline of the Sacrament, “United States of America Prot. N. 1464/06/L,” accessed 10 June 2018, www.ncpd.org/.../Roman%20Missal%20%20Decrees%20-----Size%2034.p...

use either. And so, the 1962 Missal became controversial up to this generation. Those who wish to learn more can read the documents: *Quattuor Abhinc Annos* (Pope John Paul II 1984), *Ecclesia Dei* (Pope John Paul II 1988), *Motu Proprio Summorum Pontificum* (Pope Benedict XVI 2007), *Letter accompanying Motu Proprio Summorum Pontificum* (Pope Benedict XVI 2007), *Motu Proprio Traditiones Custodes* (Pope Francis 2021) and the *Letter accompanying Motu Proprio Traditiones Custodes* (Pope Francis 2021).

SUMMARY

The milestones of the historical development of the sacred liturgy, the Roman Missal are discussed above and highlighted in sub-headings. In summary, what I would like to emphasize now is how the revision of the *Novus Ordo*, the post Vatican Roman Missal, was carried out.

The work of the revision of the Roman Missal was thorough and precise following the example of Pope Pius V where “ancient manuscripts of the Vatican library and of others gathered elsewhere” were methodically studied as well as “more ancient liturgical sources” that have been discovered four hundred years later including liturgical formulas of the Oriental Church that have become better known.” As one of the aims of the reform and renewal of the liturgy was to restore Tradition, all these manuscripts were studied meticulously and considered so that the “riches, both doctrinal and spiritual,” present in all the ancient manuscripts will be “brought into the light to illumine and nourish the spirits and souls of Christians.” **Pope Paul VI stressed that everything that the Council fathers have set forth in the Roman Missal have the “force of law.”**

While Vatican II decreed the return to Tradition in the liturgy, the Council fathers also ordered “to adapt the Church to the requirements of her proper apostolic office precisely in these times”. The *Consilium* studied comprehensively the “instructive and pastoral character” of the sacred Liturgy. This process of bringing the liturgy up to date was called ***aggiornamento***.

The current version of the *Novus Ordo*, the third typical edition of the Roman Missal has been designed to the greater glory and honour to God enabling the lay faithful in the pews to fully, consciously and actively participate in the celebration of the sacrament of salvation not just as spectators watching and listening to the presider perform the celebration of the Mass.

The third edition of the Roman Missal was ten years in the making, the work of which began in 1991 and a product of lengthy revision and ‘*aggiornamento*’. The primary focus of the revision was to align the “normative and canonical section” of the Missal to the 1983 Code of Canon Law and the “normative and liturgical section” to new directives that the Holy See had issued after the 1975 Missal. **This third *editio typica* is considered the “most important of all the liturgical books renewed by the Vatican II.”**

The length of time that the process of revision and ‘*aggiornamento*’ took to produce the current Roman Missal is a testimony to the amount of hard work, diligence, attention to details not to mention the knowledge and expertise of the Church fathers who drafted the Roman Missal into a masterpiece. And yes, as the Council fathers and popes have said, there would always be a need for “*aggiornamento*” but when the need arises, it will have to be crafted by experts in the discipline of liturgy authorized by the Holy See not just by anyone, not even a clergy.