

# Story of the Mass

## ***The Mass of Christ***

- Only for this one Passover, his Passover, Jesus ordered special arrangements --  
(*Luke 22: 10-12; Mark 14: 13-15*)
- Jesus and his disciples arrive; it is evening. Jesus is solemn but happy, overflowing with love. He says to his friends *"I have eagerly desired to eat this Passover with you before I suffer."* (*Luke 22-15*)
- Gospel of John - Chapter 13  
In this story Jesus chooses one last lesson to demonstrate to his friends.
  - When he finishes the last foot Jesus finally speaks. *"Do you realize what I just did for you?"* The disciples are unsure of what to say. Jesus says to them: *"You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."*
- What was received and passed on?
  - **2 types of testimony: oral and written**
    - Oral can be *literal* and unchanging OR *free*
    - Free testimony communicates the substance of the original facts/sayings, but it does so freely – and in a variety of forms.
    - Free testimony is the way in which the sayings, stories, and deeds of Jesus were passed on before they were written down later in New Testament ... and this includes the accounts of the first Eucharist
  - The first testimony we have of Jesus' words at the Last Supper – 1 Corinthians, Ch. 11, was not written down until 20 years afterwards.

## ***The Mass in Early Christianity (From the Last Supper to 604 AD)***

### ***The Mass in the Time of the Apostles***

- **The Basis of Sharing in the Jewish Liturgy**
  - Only true Jews may participate in the Jewish liturgy; in the Temple they have a court reserved for them.
  - Non-Jews risked severe consequences when entering the Temple.
  - The sign of entry into the Jewish people is circumcision – which concerns only males.
  - Women have a separate outer court of their own; they may be present at synagogue worship but cannot actively take part in it.
- **Sharing in the new Christian Liturgy**
  - Requirement for "breaking of bread"? Only one ... Baptism.
  - Requirement for Baptism? Only one condition ... sincerity of heart.
  - In the beginning, Christians attended worship in the Temple of Jerusalem which included sacrificial rites.
  - And then they went home and "broke bread" in their homes. They perceived this liturgy to be a sacrifice in which the Lamb of God offers himself to glorify his Father and to save the people, his brothers and sisters.

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- **The Language Used in Liturgy**
  - At the Passover meal Jesus most probably used his native tongue – Aramaic. Jewish Christians in Israel spoke Aramaic – but Christians in Greek-speaking nations spoke Greek.
- **The “Breaking of Bread” Becomes Ritualized**
  - Certain liturgical rituals were soon established; some of these appear in writing by the spring of 56 AD in the account of the Last Supper in Ch. 11 of Paul’s first letter to Corinth. For example, Paul twice says: “Do this ... in remembrance of me” and “whenever you drink” and “every time ... you eat this bread and drink this cup”.
  - The “breaking of bread” took place during, or on the occasion of a meal.
    - In Paul’s account, the 2 consecrations are separated; the consecration of the bread takes place during the supper, and the consecration of the wine “after the supper.” By the time of Mark and Matthew the 2 consecrations take place one after the other, with no meal in between.
- **The Development of the Liturgy of the Word**
  - In the days of the Apostles, the liturgy of the synagogue began with reading from the Law and the Prophets, followed by a commentary.
  - Once Christians were barred from the synagogues they considered these biblical readings so basic that they added them to their domestic liturgies. To these OT readings new readings were gradually added – testimonies about Jesus.
  - The commentary on the readings eventually became what is now the homily.
- **The Development of the Liturgy of the Eucharist**
  - For Christians the high point of the remembrance of God’s gifts is the Eucharistic memorial of the New Covenant. Eucharist means “thanksgiving”
- **Sacrificial Communion**
  - Besides the Passover sacrifice of the Paschal Lamb, other Temple sacrifices took place frequently. One of these was the Zebah Todah (Zebah = sacrifice, Todah = communion) in which a meal was shared with God.
  - Jewish sacrifice-meals were repeated frequently – not celebrated only once a year.

### ***The Mass in the Time of the Persecutions (100 – 313 AD)***

- **The *Didache***
  - One of the earliest documents from the period of the persecutions is called the *Didache* which means “Doctrine” or “Instruction”
  - The *Didache* seems to have been a manual for missionaries who instructed rural Christian communities in Palestine and Syria. Most scholars date its composition to anywhere between 100 – 150 AD.
  - The *Didache* outlines Jewish-inspired prayers that are said at a Christian agape meal that led up to the Eucharist. These agapes and blessing prayers were for baptized Christians only because the meals culminated in the “bread and wine of eternal life.”
  - In other words – the *Didache* seems to present what we today call a “Mass in the home.”

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- [St. Clement of Rome – Letter to Corinth](#)
  - Did not go into detail about the liturgy of the Mass, what he did do was define a basic condition of its celebration – and that was unity around the bishop and priests.
  - So as early as the end of the first century the successor of Peter was conscious of his authority in the Church, particularly in regard to the Eucharistic liturgy.
- [Saint Justin, Martyr – The First Apology \(150 AD\)](#)
  - St. Justin was born in Syria. As a pagan philosopher he traveled widely in search of wisdom – and found that wisdom in Christianity.
  - In his First Apology speaks of the Eucharist describing the Mass as it was celebrated in the 2nd century. Justin's description shows the essential elements of the Mass as it is celebrated today.
  - He shows the 2 principal parts of the Mass: Liturgy of the Word and the Eucharistic liturgy. The liturgy of the Word concludes with what we call the Prayer of the Faithful.
  - He mentions no specific prayer by the celebrant when the offerings are brought. The Offertory or Preparation of the Gifts seems to flow right into the Eucharistic Prayer itself.
- [Hippolytus of Rome \(The beginning of the 3<sup>rd</sup> century\)](#)
  - Hippolytus had numerous clashes with popes Zephyrinus and Callistus over doctrine; in 222 became history's first antipope. His biggest disagreement came over the opposition to the introduction of Latin in the Roman liturgy.
  - His most valuable works is the Apostolic Tradition composed in the year 215. For the occasion of the consecration of a bishop, the Apostolic Tradition presents a Eucharistic Prayer in the Roman tradition – the first detailed Eucharistic Prayer we possess.
- [Latin as the Language of the Liturgy](#)
  - All of the New Testament writings were composed in Greek, and when they were read aloud at liturgical gatherings they were read in Greek.
  - Pope Callistus felt close to the many ordinary people who understood no Greek, so he decided that at least in Rome, Latin would be the language of the liturgy.
- [Other Features of the Liturgy](#)
  - Vestments – no special vestments were worn, though it was understood that the celebrant would wear the best clothing he owned.
  - Place of the Celebrant – The celebrant sat or stood in various places; when the mass was celebrated in connection with a meal, the priest sat at the table with other guests (Last Supper). When the mass was celebrated in a private home, the celebrant stood near the table surrounded by the faithful. When the mass was celebrated in a catacomb on the tomb of a martyr, the celebrant had his back to the people.
  - Holy Communion – The bread and wine to be consecrated at Mass were taken from the offerings people brought for distribution among the poor (i.e. ordinary bread and wine).
    - ⇒ People received Communion standing; they took the consecrated bread in their hands and drank the consecrated wine from the chalice.

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## *The Golden Age of the Eucharistic Liturgy (313 – 604 AD) 4<sup>th</sup>-6<sup>th</sup> centuries*

- **Church Buildings and Wealth**
  - Emperor Constantine gave the Christian Church numerous buildings for worship. Some of these buildings were so magnificent they were called “royal” (in Greek, *basilicoi*).
  - To maintain the basilicas, the empire allocated funds that were just as royal while the people lived in poor conditions. The empire owned practically everything and possessed untold wealth.
- **Clothing Worn for Liturgy**
  - Starting in 428 we know that liturgical celebrants and other ministers wore a robe of white linen (the *tunica*) and another vestment over it.
  - Gradually the vestments became beautiful clothes cut from finer cloth.
- **Liturgical Ceremonies and Music**
  - For many years the precise order of celebration was passed down from one master of ceremonies to the next by word of mouth and practice. Then the order of ceremonies was gradually put in writing -- the first of these documents being the Roman *ordos*.
  - In Milan, St. Ambrose (340-397) favored the singing of hymns by the people.
  - The form of liturgical singing known as Gregorian chant characterized the Latin liturgy for a 1000 years (dating initially from the 7<sup>th</sup> century).
  - During this period liturgical music was exclusively vocal; musical instruments were considered too tainted with paganism to be used in church.
- **Texts Used in the Liturgy**
  - During this period liturgical prayers, especially the prayers of the Mass, tended to be put in writing. Bishops retained the right to improvise their own prayers, but from the end of the 4<sup>th</sup> century written compositions were recommended. Bishops gradually composed liturgical booklets for their personal use.
  - One of the booklets, *On the Sacraments*, is a work attributed to St. Ambrose of Milan. In it is written a Eucharistic Prayer that coincides almost word for word with the Roman Canon (what has become our Eucharistic Prayer 1).
- **Changes in Liturgical Terminology**
  - 2 important liturgical terms were introduced at this time:
    - ⇒ The first term, **Canon**, came to stand for the central part of the Mass – what we call today “the Eucharistic Prayer.” Canon = rule At the beginning of Christianity, the Eucharistic Prayer had been left to the initiative of the celebrant. But in Rome, from the time of Pope Innocent I (401-417 AD), the Eucharistic Prayer became a fixed formula “by rule.”
    - ⇒ The second term was the word Mass. In the early years of the Church, Christians spoke of the “breaking of bread” ... of the “great prayer” ... and eventually used the term “eucharist.” But before the time of St. Gregory another term was being used – the term Mass. Mass comes from the Latin *missa* which means “dismissal.”
- The thing to remember is that this splendid Roman liturgy was purely local, limited to the diocese of Rome and within a few kilometers around Rome. By the end of the Golden Period the Roman liturgy was ready to spread to the rest of the Church in the West. It now contained:

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- A central, fixed text: the Roman Canon
- An established language: Latin
- A well-adapted change: plainsong
- A ceremonial rite which had proven itself.

### ***The Mass in the Middle Ages (604 to 1517 AD)***

#### ***The Dialogue Between Rome and Gaul (604 – 751 AD)***

- **The Liturgies of Ancient Gaul**
  - The Milanese or Ambrosian Liturgy – preserved elements from earlier centuries that Rome had abandoned.
  - The Celtic Liturgy – strongly influenced by a number of powerful monasteries.
  - The Visigoth or Spanish Liturgy – manuscripts from 10-11<sup>th</sup> centuries show this liturgy to be rich and organized. It was different than Roman and was strongly influenced by Eastern rites.
  - One major feature of the Gallican Mass was processions – which the people loved. Another feature was the number 3.
- **The Roman Sacramentaries**
  - The Roman Papal mass was heavy with pomp and ceremony, with dignitaries playing solemn roles.
  - From the time of Pope Innocent I at the start of the 5<sup>th</sup> century, Rome recognized only one Eucharistic Prayer – the Canon. Nothing was improvised.
  - The people had virtually been reduced to spectators – they had nothing to say back to the celebrant and had no part in the chant.
  - We know about the Roman Mass of this period through books called Sacramentaries, offshoots from the works of popes Leo, Gelasius, and Gregory the Great.

#### ***Roman Tradition and the Carolingian Renaissance (751 - 1014 AD)***

*The Carolingian Renaissance was a period of intellectual and cultural revival occurring in the late 8<sup>th</sup> & 9<sup>th</sup> century, with the peak of the activities occurring during the reigns of the Carolingian rulers Charlemagne and Louis the Pious.*

#### **Charlemagne & Alcuin**

- On his way to Rome in 781 to have his son baptized by the pope (oh – and also for Charlemagne to be crowned King of Italy), Charlemagne stopped at Parma (Italy). There he met an Anglo-Saxon Benedictine monk, the deacon Alcuin.
- Being a Benedictine, Alcuin had a personal interest in liturgical books. He already had copies of all the Sacramentaries then known in Gaul. He persuaded Charlemagne to ask Pope Adrian for a copy of the current mass texts used in Rome – and not just any copy from some Roman church – but a copy of the sacramentary the pope himself used. Adrian agreed and gave him his personal copy – which was the *Hadrianum* – the sacramentary of Gregory the Great.
- Alcuin made a slight change in the Canon: the celebrant was now to mention the name of the local bishop. He also added a long Supplement from other Sacramentaries; for example, he added prayers for ordinary Sundays and some special masses, including Masses for the Dead which were not found in any Roman Sacramentaries. He put in

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Gregorian chant everywhere but he stipulated that everyone (included the common people in attendance at mass) chant the *Gloria Patri* and the *Sanctus*.

- **Elements of the Franco-Roman Mass**
  - The Prayers – Roman prayers were generally in the plural (“We”); Gallic prayers were in the singular as if they were private prayers of the priest.
  - Communion Rites – people continued to receive Communion under both forms but from the 11<sup>th</sup> century on, the use of unleavened bread prevailed. Soon the host became thin, round, and white. Its small size now made it less convenient to receive in the hand so it was judged more proper to receive it directly on the tongue. And receiving it on the tongue was easier if the communicant knelt (plus it was more respectful). And to make the genuflection easier, an arm rest was developed – thus the birth of the communion rail.
  - The Altar – The altar was moved back to the rear wall of the apse with the priest still having his back to the people – so all that people saw was a priest in the distance making mysterious gestures.
  - Liturgical Gestures – There was a great deal of multiple gesturing – multiple signs of the cross, blessings, and incensing. There were also multiple kisses (kissing of the altar, the Gospel book, and the paten) as well as multiple bows and genuflections. Elevating the host became a popular feature because people no longer received Communion but they wanted to “see the host.” All of these gestures originated in Gallic lands and became part of Roman practice.
  - Liturgical Vestments – In Spain, Gaul and in the East, the stole was a distinctive insignia for deacons. Priests also wore stoles but in a different manner. The stole was eventually adopted in Rome. The wearing of a ring by a bishop was used in 7<sup>th</sup> century Spain. From there the practice moved into Gaul, then into Germany and finally to Rome.
  - Bells – From the start of the 9<sup>th</sup> century, the use of bells was common throughout Gaul.
  - The Organ – the 1<sup>st</sup> organ came from the East (offered by the court of Constantinople to Pepin the Short) around the middle of the 8<sup>th</sup> century. A few years later Charlemagne had one built in his private chapel. It is here where liturgical organ music began in the West. So organ music which is so associated with the Roman Mass isn’t Roman at all!
  - The Missal – In earlier centuries, celebrants, readers, and cantors each had a text for their role in Mass (so they were in separate volumes). In the private Mass of Franco-Germanic devotion, the celebrant did not have at his disposal the Ordinary of the Mass, readings or chants ... and so these were packaged in one single volume called “the missal.” The first complete missal made its appearance in the 11<sup>th</sup> century and adopted by Rome very quickly.
  - Language – Latin ... Latin ... Latin ... Before long the common people themselves did not understand Latin, not even in Rome, and the only ones who understood the language of the Mass were the religious.

### ***The Gothic Mass (1014 – 1517 AD)***

- In 1014 the Nicene Creed became part of the Roman Mass .
- **The Real Presence and Contemplation of the Host**
  - The desire to view the sacred species gave birth to the practice of elevating the host and chalice after the 2 consecrations at Mass. Before the consecration the priest would take the bread in his hands and elevate it slightly.

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- The people attached great importance to this gesture because it allowed them to see the host. The problem with this custom was that the unconsecrated host was only bread.
- To avoid this problem, in 1210 the bishop of Paris ordered priests to elevate the host only after the consecration, but to raise it high enough so that the faithful could easily see it and venerate Christ present in the host. A few years later priests began to elevate the chalice as well.
- Unfortunately for many of the faithful, contemplation of the sacred host after the consecration became THE essential devotion of the Mass.
- **Singing and Ornaments**
  - In the 12<sup>th</sup> and 13<sup>th</sup> centuries, Gregorian chant became the business of the clergy and the choir. The people had no part in it.
  - Melodies for the *Kyrie*, *Sanctus*, and *Agnus Dei* became widespread. At first, each one was an independent composition. Then they became matching parts. The sung *Gloria* soon joined the sung parts.
  - It was in France that the first sung Masses in the modern sense came into being. They were composed in multiple voices and no longer linked to, or dependent on, Gregorian melodies.
  - This is also the period when the organ reached its peak of perfection.
  - The priest's vestments and the altar became more ornate.
  - Around 1200, Pope Innocent III assigned liturgical colors for the various Masses: white for ordinary feasts; red for Pentecost and feasts of martyrs; black for days of penance and Masses for the dead; green for ordinary days.
  - To provide room for the missal at both sides, altars were lengthened (up to that time the altar was barely 3 feet square)

### ***The Mass in the Modern Era (1517 – 1980's AD)***

#### ***The Mass of Saint Pius V***

- Liturgically, the Church was in a period of no new growth in the mass, no new ideas springing forward.
- Toward the middle of the 15<sup>th</sup> century Gutenberg put the finishing touches on his printing machine; in 1455 the Bible rolled off the press and the world has never been the same since then.
- The exile of the papacy at Avignon (1309 to 1376) had no sooner ended when the ugly wound of the Great Schism (1378 to 1417) tore the Church apart.
- This was the age of Michelangelo, Raphael, and Leonardo da Vinci. The Church was spouting saints and missionaries such as Ignatius of Loyola and Francis Xavier. This was the time of the mystics – John of the Cross and Teresa of Avila.
- **Martin Luther Enters the Picture**
  - Luther was protesting against true abuses in the area of indulgences. But he also leveled severe criticism at the Mass.
  - Luther was protesting against the idea that the Mass is a true sacrifice of Christ – *as if Christ's sacrifice were not sufficient!*
  - Other reformers denied that the Real Presence. Luther DID believe in the Real Presence of Christ, but he did not believe in the devotion to the Real Presence outside the celebration of the Last Supper (i.e. Mass).
  - He also vehemently opposed the practice of Mass stipends and he attacked the practice of private Masses.

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- Lastly, Luther stressed that the liturgy belongs to the people since Baptism makes us a priestly people. As a result of this issue, in 1526 Luther recommended that the liturgy be prayed and sung in German (the language of the people).
- **The Council of Trent speaks out on the Liturgy**
  - **Although it took 25 sessions and 17 years to finish, 1545 through 1562**, the accomplishments of this council are of prime importance to our study of the Mass. Trent maintained the following:
    1. Christ remains in the consecrated host, even after the Mass is over.
    2. Adoration of Christ in the Eucharist is legitimate; therefore so are processions of the Blessed Sacrament.
    3. Communion under both species is not necessary in order to receive Christ whole and entirely.
    4. The Mass is truly the sacrifice of Christ.
    5. The Mass may be offered for the living and for the dead.
    6. Christ ordained priests to offer his Body and his Blood.
    7. The Canon of the Mass contains no errors and therefore does not need to be abrogated (cancelled, terminated)
    8. Ceremonies, vestments, and gestures used in the Mass do not run counter to true piety.
    9. The custom of pronouncing a part of the Canon and the words of consecration in a low tone is not to be condemned ... nor must the Mass be celebrated only in the vernacular
- **Pope Pius V Missal**
  - When Pius V began the work of liturgical reform he saw the most urgent task to be the revision of the missal.
    - ⇒ Pius V opted for one missal.
  - The commission authorized by Pope Pius V did not look very far. As the groundwork for their revision they started with the *Missal According to the Observance of the Roman Curia* which had texts, ceremonies, language and changes that had long been in use IN ROME.
  - To that version they added the following:
    - ⇒ The double elevation – allowing the priest to raise the Body and then the precious Blood for the adorations of the faithful; and
    - ⇒ The *Ite missa est* – The Curial Mass had no need for a dismissal but the commission agreed to add the dismissal immediately before the last blessing.
  - They also eliminated countless votive (special intention) Masses which did border on superstition and they eliminated feasts of saints that were canonized by popular piety.
- **Promulgation of the Missal of Pius V**
  - On July 14, 1570, the new missal was made official ... and done so forcefully leaving no loopholes for dioceses:
    - ⇒ The missal was **obligatory** for the entire Church; the only exceptions were for dioceses and religious orders which had had their own liturgy for at least 200 years.
    - ⇒ The missal was **unalterable**. It was forbidden for any diocese, church, or priest to add, subtract, or change anything whatsoever.
    - ⇒ The missal could only be printed by **authorized printers**.
    - ⇒ It was forbidden to use any other language other than **Latin**.

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- ⇒ Celebrants were to **use** the new missal **ASAP**.
  - ⇒ The Bull of Instruction authorizing the new missal was forever, **in perpetuity**.
  - ⇒ Anyone who would dare to defy the Bull of Instruction could incur immediate excommunication.
- **Was it a true reform?** Not really. Although a few Carolingian and Gothic elements were added, this was not a new liturgy – in fact it was a liturgy that had been in existence for over 300 years.
    - 1245 – ***Missale Regulare*** – with the permission of Pope Innocent III before his death, a missal was composed by St. Francis of Assisi so that all the priests of the Order of Friars Minor could easily fulfill their duties without having to carry around several liturgical books. This liturgy is celebrated by Franciscans to this day. FYI – it's interesting to note that Francis borrowed heavily from the missal of Gregory the Great – 6<sup>th</sup> century.
    - 1265 – with very minor changes, Pope Nicholas III adopted the *Missale Regulare* for all diocesan priests.
    - 1465 – the *Missale Regulare* was republished as the ***Missal According to the Observance of the Roman Curia***.
    - 1570 – with minimal changes was now promulgated as the ***Missale Romanum***. Tidbit – the Mass itself became known as the Tridentine Mass (Tridentine because it was codified by the Council of Trent) and remained the primary Mass used in the Catholic Church for over 1500 years.

### ***From the Council of Trent to Vatican II***

- **How was the Mass of Pius V Received?**
  - The entire Catholic community felt the need to close ranks around the pope in reaction to the Protestant separation.
  - The printed text was convenient, even from an economic standpoint. It was much less costly to buy many copies of the missal than to edit its own and have to have it copied.
  - Between the Council of Trent and Vatican II, Latin played a role in the evolution of the liturgy. While the new missal was supposed to make the Mass more uniform throughout the world, the language prevented it from truly happening.
  - Little by little preaching (the homily) became separated from the Mass. It was either occurred before Mass or at some other time. When it did take place at Mass, it rarely had any connection to the Gospel of the day.

### ***The Choice of Vatican II and the Missal of Paul VI***

- In the history of the Mass, the choice of Vatican Council II is of millennial proportion.
- **Prelude to Reform: Reaching Out to the People**
  - In 1903, Pius X insisted that Gregorian chant be sung by the people.
  - In 1905, Pius X called the faithful to frequent and even daily Communion.
  - About the same time, a Benedictine monk from Belgium gave new life to the liturgical movement by bringing the Mass celebrated in the monastery to the people in parishes.
  - Starting in 1920, missals composed by another Benedictine monk, Dom Lefebvre, made the long un-translated Mass prayers available to people in their own language. The people could now participate in the Mass

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- Most importantly, Pius XII in his encyclical letter *Mediator Dei* encouraged dialogue Masses. He defined the liturgy as “the public worship ... rendered by the Mystical Body of Christ in the entirety of its Head and members.”
  - ⇒ What Pius XII meant by this was liturgy is not only worship by Jesus or by the priest acting “in the person of Christ” – but worship by the entire Church united to its head. The **people** must therefore **act with the priest**.
- **The Directions of Reform: Participation**
  - At the opening session of Vatican II, by an overwhelming majority, the bishops immediately accepted the plan proposed for the *Constitution on the Sacred Liturgy* and began work on it. After much discussion and revision, the document was voted on. The final tally was 2,147 in favor – 4 against. Pope Paul VI promulgated it on December 4, 1963.
  - Chapters 2 – 7 of the *Constitution on the Sacred Liturgy* speaks about the Eucharist, Sacraments and Sacramentals, the Divine Office, the Liturgical Year, Sacred Music, Sacred Art and Furnishings. In other words ... everything is to be revised!!
  - The Constitution on the Sacred Liturgy emphasizes the Real Presence of Christ. Vatican II characterized the liturgy as “**an action of Christ the Priest and of His Body** which is the Church.” Liturgical celebration is an **action** we do with Christ.
- **The Missal of Paul VI – Prudence and Haste**
  - As early as 1964, before the close of the Council in December, 1965, Pope Paul VI set up a commission composed of 50 cardinals and bishops from all parts of the world. This commission supervised the work of an international group of liturgical experts which included pastors of parishes.
  - On May 23, 1967, Paul VI authorized new Eucharistic Prayers which were the core project of the working group. The Pope allowed a full year for reactions and reflections. On Holy Thursday, April 3, 1969, he promulgated the revised *Missale Romanum*. Translating into Western languages took another 4 years. The whole missal revision project took 10 years.
  - A slightly revised edition with minor changes came out on Holy Thursday, 1975.
- **New Texts, New Options**
  - The new missal included a wealth of new biblical readings, particularly for Advent, Lent and Easter. The new readings were established so that the first reading gives the Old Testament figure and the third reading (the Gospel) gives the New Testament fulfillment.
  - The liturgical year has a good balance between “temporal” Masses centered on Christ and “sanctoral” Masses commemorating saints.
  - It also recovered many votive Mass options for varying situations.
  - The Mass may be said in the vernacular AS WELL AS Latin. There was one stipulation however, that when the Mass is said in Latin, the Missal of Paul VI must be used.
  - The culture of each country can be used to create the liturgical environment: church architecture, the style of vestments, of music, of liturgical gestures, of penance, praise, and adoration.