

Outline of Changes to the Roman Missal between 1955 and 1962

	Pre-1956	1956	1962
General	Body of Missal prefaced by Pius V's <i>Quo primum</i> etc, <i>De Anno et ejus Partibus</i> , Calendar, then <i>Rubricae Generalis Missalis</i> (20 sections), <i>Additiones et Variationes</i> ¹ , <i>Ritus Servandus</i> , <i>De Defectibus</i> , Prayers of Preparation and Thanksgiving and diagrams of how to cense the <i>oblata</i> and altar.		<i>Motu proprio Rubricarum instructum</i> ² inserted after <i>Quo primum</i> etc, new <i>Rubricae Generales</i> , <i>Rubricae Generales Missalis Romani</i> replacing the previous version, <i>Additiones et Variationes</i> removed (as a consequence of the new General Rubrics), new <i>Ritus Servandus</i> (replacing previous text), new <i>De Defectibus</i> & new image of how to cense free-standing altar added ³ .
	Entrance, offertory and communion chants appear as <i>Introitus</i> , <i>Offertorium</i> & <i>Communio</i> .	In Holy Week ⁴ renamed <i>Antiphona ad Introitum</i> , <i>Antiphona ad Offertorium</i> & <i>Antiphona ad Communionem</i> .	Terminology extended to the entire Liturgical Year.
Classification of liturgical days	Ancient system of days of nine lessons (at Mattins) or three lessons, further classified into Doubles (four sub-groups), Semi-doubles and Simples.	Semi-doubles abolished ⁵ ; semi-double feasts become simples; Semi-double Sundays become doubles.	All days re-classified into I Class, II Class, III Class & IV Class.
Calendar	Vigils – 3 privileged Vigils; 14 Common Vigils in the Universal Calendar	1 Privileged Vigil abolished; 9 Common Vigils abolished ⁶	
	Three classes of Octave: Privileged (three sub-groups), Common and Simple (minimum of 23 Octaves in Diocesan Calendars)	Octaves abolished except for Nativity of the Lord, Easter & Pentecost ⁷	
		Solemnity of St. Joseph, and Octave (Third Wednesday after Easter) abolished, replaced by St. Joseph the Workman (May 1). Title of 'Patron of Universal Church' transferred to March 19 feast.	Series of feasts abolished from the Calendar: St. Peter's Chair in Rome (Jan 18), Finding of the Holy Cross (May 3), St. John Before the Latin Gate (May 6), Apparition of St. Michael (May 8), St. Leo II (Jul 3), St. Anacletus (Jul 13th), St. Peter in Chains (Aug 1), Finding of St. Stephen (Aug 3), Commem. of St. Vitalis (Apr 28).
		(1962) Feasts transferred: St. Irenaeus (Jun 28 to Jul 3); St. John Mary Vianney (Aug 9 to Aug 8), both to allow full celebration of Vigils on original days.	
		(1962) Feasts reduced to commemoration ⁸ : St. George (Apr 23), Our Lady of Mt. Carmel (Jul 16) St. Alexius (Jul 17), SS Cyriacus, Largus & Smaragdus (Aug 8), Impression of Stigmata of St. Francis (Sep 17), SS Eustace and Companions (Sep 20), Our Lady of Ransom (Sep 24), St. Thomas of Canterbury (Dec 29), St. Sylvester (Dec 31), Seven Sorrows of Our Lady in Passiontide.	
		(1962) Feasts' names changed: Circumcision (Jan 1) ⁹ to Octave of the Nativity, Most Holy Rosary (Oct 7) to BVM of the Rosary.	
	(1962) In the Temporal series of Masses new seasonal headings inserted: <i>Tempus Adventus</i> , <i>Tempus Nativitatis</i> , <i>Tempus Epiphaniae</i> , <i>Tempus per Annum ante Septuagesima</i> , <i>Tempus Septuagesima</i> , <i>Tempus Quadragesimae</i> , <i>Tempus Passionis</i> , <i>Hebdomada Sancta</i> , <i>Tempus Paschatis</i> , <i>Tempus Ascensionis</i> & <i>Tempus per Annum post Pentecosten</i> .		

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Choice of Mass	During Lent, Passiontide & Ember Days when a double (not of the I or II class) or semi-double feast occurs e.g. St. Gregory the Great, the celebrant of a private ¹⁰ Mass may say either the Mass of the feast, with commemoration of the feria etc, or Mass of the feria with commemoration of the feast ¹¹ . The same choice when a feast and vigil occur.		Days of Advent, Lent & Ember Days) raised to II Class, taking precedence over III class feasts. Mass must be said of the feria ¹² .
Gestures & Voice	Celebrant uses three degrees of vocalisation clear, secret and mid-voice ¹³		Two degrees of voice only – mid voice abolished.
	Four types of bow used at Mass: 2 of the body deep and moderate; 2 of the head deep and slight.		Bows simplified to bow of the body and bow of the head.
	When at the corners of the altar Celebrant bows to the altar cross when saying <i>Gloria Patri</i> (e.g. at Introit), the Holy Name etc.		When not at the centre the Celebrant bows to the book, not to the altar cross.
	During Penitential Masses (e.g. weekdays of Advent, Lent, Ember Days & Masses for the Dead choir and servers kneel for collects, post-communion and from the <i>Sanctus</i> until the response to <i>Pax Domini</i> has been sung.		At Penitential Masses & Masses for the Dead kneeling period reduced to from the <i>Sanctus</i> until before the <i>Pater noster</i> .
Vesture	At Solemn Mass deacon and subdeacon wear violet folded chasubles <i>planetis plicatis</i> during penitential seasons of Advent, Lent & Holy Week, the September Ember Days and for the blessing of Candles on Feb 2 nd and at the beginning of the Vigil of Pentecost. Black <i>planetis placatis</i> on Good Friday.	Folded chasubles abolished during Holy Week. (Pentecost Vigil abolished).	Folded chasubles abolished throughout year. Blessing of Candles on 2 Feb carried out in white vestments.
Blessing of Lustral Water	Collects <i>Immensam, Deus, qui, ad salutem, Deus, invectae</i> have long conclusions (<i>Per Dominum nostrum Jesum Christum</i> etc)		Collects have short conclusion. (<i>Per Christum Dominum nostrum</i>) ¹⁴ .
Prayers at the foot of the Altar	<i>Introibo ad altare Dei & Judica me Deus</i> (Ps. 42) and confession of Celebrant and ministers said in all Masses except those of Passiontide and Masses for the Dead (in those case the Psalm, only, is omitted).	Omitted entirely Palm Sunday and Easter Vigil.	Omitted entirely on Palm Sunday, Easter Vigil, Candlemas, Ash Wednesday, the four Rogation Days, and certain other Masses according the new rubrics of the Roman Pontifical.
Collects	Occurring Offices commemorated ¹⁵ on all but the greatest feasts. E.g. On Sunday within the Octave of the Sacred Heart (Pentecost III), 30 Jun 2019 the following Offices were commemorated (i) St. Paul the Apostle, (ii) St. Peter the Apostle, (iii) Octave of the Sacred Heart, & (iv) Octave of the Nativity of St. John the Baptist making five collects etc at Mass.	Occurring saints feast still commemorated on Sundays.	Commemorations of most saints not made on Sundays, II class feasts commemorated at said Masses only.
	On days below the rank of double additional collects 'of the Season' said in addition to occurring Offices. E.g. in Advent, from the first Sunday, the Missal prescribes the addition of a second collect of the	Prayers of the Season abolished	

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	BVM, <i>Deus, qui de beatae</i> and a third collect for either the Church, <i>Ecclesiae</i> , or for the Pope, <i>Deus, omnium</i> . ¹⁶ Normally, but not always, three collects on Sundays and days of semi-double rank and lower.		
	In low Masses on simple days celebrant may add votive collects in addition to those prescribed by the rubrics so that the total number of collects is five or seven.	Number of additional collects reduced to two.	Theoretical maximum of two additional collects – but this would be very rare: one votive collect allowed on IV class days. Increased occasions where a prayer is added ‘under one conclusion’ to the prayers of the day e.g. Mission Sunday.
Flectamus genua	<i>Flectamus genua</i> chanted by the deacon, <i>Levate</i> by the Sub-deacon (or said by the server).	During Holy Week <i>Levate</i> chanted by the deacon (or said by Celebrant).	New rule extended throughout Liturgical Year
Pericopes	Celebrant reads all texts in the Missal at the altar including pericopes.	Celebrant does not read pericopes during new Holy Week but does so during the rest of the year.	Celebrant does not read pericopes (but does read Gradual etc)
	Celebrant censed after Gospel at sung Mass without ministers.		Celebrant not censed at sung Mass without ministers.
	Ember Days with additional lessons must all be read by celebrant and may not be omitted.		Short form of Ember Saturday Masses permitted with one OT reading, Epistle and Gospel.
Creed	Recited on Sundays and higher-ranking feasts and their Octaves, on feasts of Angels, Doctors, St Mary Magdalen etc	Creed restricted to Sundays, Double I Class feasts, feasts of Our Lord & Our Lady, principal feasts of Apostles, Doctors & Solemn Votive Masses.	Creed no longer said on feast of Doctors or Solemn Votive Masses (sung only in Votive Masses of I Class).
Preface	When the day does not have its own preface the preface is from first commemoration having a proper preface e.g. Preface of the BVM on days within the Octave of the Assumption, or of Season, or the common preface. Special rubrics for <i>Corpus Christi</i> and the Transfiguration to have the preface of the Nativity.	When the day does not have its own preface the seasonal preface, or common preface is used including <i>Corpus Christi</i> and the Transfiguration.	
Canon			Name of St. Joseph added to the <i>Communicantes</i> . ¹⁷
Communion	Rubrics ¹⁸ directed that an Elevation or <i>Sanctus</i> candle be lit from after the <i>Sanctus</i> until the end of Communion. (Torches at Pontifical Mass, and by custom High Mass, fulfilled the same function.)		No mention of Elevation candle; torches at solemn Mass in RS (new) VIII, 8.
	Deacon at Pontifical Mass, and by custom at High Mass) sings <i>Confiteor</i> before Communion, <i>Misereatur</i> and <i>Indulgentiam</i> said by Celebrant. At Masses without sacred ministers MC or server recites <i>Confiteor</i> .	<i>Confiteor</i> etc suppressed on Maundy Thursday.	<i>Confiteor</i> etc suppressed throughout the Liturgical Year ¹⁹ except during the ‘Solemn Afternoon Liturgical Action’ on Good Friday.
	Where Communion is to be giving from Hosts reserved in the tabernacle Celebrant genuflects		Celebrant genuflects once only, after opening tabernacle.

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	before removing ciborium from the tabernacle and then genuflects again after uncovering the ciborium ²⁰ . Ablution cup ²¹ containing wine and water offered to Communicants after they have received by a server and a purificator (this rite was, sadly, often omitted).		Text suppressed in new RS.
Dismissal	<i>Ite, missa est</i> said when the Mass contains the <i>Gloria in excelsis</i> otherwise <i>Benedicamus Domino</i> . (In Masses of the Dead <i>Requiescant in pace</i>)	Maundy Thursday Mass modified to have <i>Benedicamus Domino</i> as the dismissal.	All Masses <i>Ite, missa est</i> including those in violet vestments. <i>Benedicamus Domino</i> only said when a procession/other function follows.
Last Gospel	Last Gospel never omitted. Proper last Gospel when a commemoration has its own proper Gospel e.g. Lenten Week days, Apostles etc	Last Gospel omitted on Palm Sunday, Maundy Thursday & Holy Saturday.	Last Gospel omitted on Palm Sunday, Maundy Thursday, Holy Saturday, Rogation Days, <i>Corpus Christi</i> etc whenever a procession or function follows Mass.
		Only two proper last Gospels: third Mass of Christmas and Palm Sunday when Palms not blessed	Only one proper last Gospel Palm Sunday when Palms not blessed.

¹ These were the changes to the Calendar, Missal and Breviary resulting from the 1911-13 reform.

² *Vide*: AAS 52, 1960, pp.593 seq.

³ Mass *versus populum* was an increasing fashion through the 1950s particularly after the addition of a temporary altar in churches with a single altar was permitted in 1957.

⁴ *Vide*: *Ordo Hebdomadae Sanctae Instauratus, editio typica*, Vatican Polyglot Press, 1956.

⁵ General decree simplifying the rubrics *Cum nostra hac aetate*, 23 March 1955, AAS 47, 1955, pp 218 – 224. Tit. II, 1.

⁶ *Cum nostra* abolished the Vigils of the Epiphany, St. Andrew, the Immaculate Conception, St. Thomas, St. Mathias, St. James, St. Bartholomew, St. Matthew, SS Simon & Jude, and All Saints. Tit. II, 8 & 9.

⁷ *Cum nostra*, Tit.II, 11.

⁸ These feasts were reduced to a commemoration, i.e. just the orations of the feast in the Mass of the feria (weekday), or Christmas Octave, reversing the older arrangement of simple feasts taking precedence over common weekdays.

⁹ In the old Missal the feast was titled '*In Circumcisione DNJC et Octava Nativitas*.'

¹⁰ 'Private' Mass had numerous meanings in the older rubrics. In this context it meant a non-conventual Mass.

¹¹ *Vide*: *Additiones et Variationes*, I, 1 & 2. Prior to 1911-13 outside of collegiate churches only the Mass of the feast would be celebrated with commemoration of the feria or vigil.

¹² This limitation has recently been relaxed by a decree of the CDF, *Cum sanctissima*, 25 Mar 2020.

¹³ E.g. at *Orate fratres, Ritus Servandus* (old) VII, 7; *Sanctus*, RS VII, 8; *Nobis quoque* RS IX, 3 & *Domine non sum dignus* RS X, 4.

¹⁴ The collects of blessing on February 2 were also changed to short conclusions.

¹⁵ E.g. when a saint's feast falls on a 'green' Sunday the collect, secret and post-communion of the saint's feast are sung after the respective collect etc of the Sunday.

¹⁶ When a feast is to be commemorated, if it is of double rank, the seasonal prayers are omitted entirely. If the feast is below double rank the second prayer of the season is omitted, if two saints are commemorated both seasonal prayers are omitted.

¹⁷ According to Rome the typical edition of the 1962 Missal was issued by a private decree of the SCR on 23 Jun 1962 (although its promulgation never appeared in AAS). However the decree *Nove hisce temporibus*, ordering the addition of St. Joseph's name from 8 Dec 1962, was issued 13 Nov 1962.

¹⁸ RG (old) XX, RS (old) VIII, 6.

¹⁹ *Vide* RS (old) X, 6 and compare with RS (new) X, 6.

²⁰ Fortescue, A., 'The Ceremonies of the Roman Rite Described', Burns & Oates, London, 1918, p. 60. C.f. Fortescue – O'Connell 12th edition 1962, p. 73

²¹ RS (old) X, 6. '*Minister autem dextera manu tenens vas cum vino et aqua, sinistra vero mappulum aliquanto post Sacerd. eis porrigit purificationem, et mappulum ad os abstergendum.*'