

stored by Pius V is the old one, essentially more archaic and venerable than the mediæval developments. Uniformity in liturgy throughout the Church has never been a Catholic ideal. No one wants to replace the Eastern liturgies, or even those of Milan and Toledo, by Rome. But it is a reasonable ideal that those who use the Roman rite should use it uniformly in a pure form.<sup>1</sup>

The missal of Pius V is the one we still use. Later revisions are of slight importance. No doubt in every reform one may find something that one would have preferred not to change. Still, a just and reasonable criticism will admit that Pius V's restoration was on the whole eminently satisfactory. The standard of the commission was antiquity. They abolished later ornate features and made for simplicity, yet without destroying all those picturesque elements that add poetic beauty to the severe Roman Mass. They expelled the host of long sequences that crowded Mass continually, but kept what are undoubtedly the five best (p. 276); they reduced processions and elaborate ceremonial, yet kept the really pregnant ceremonies, candles, ashes, palms and the beautiful Holy Week rites. Certainly we in the West may be very glad that we have the Roman rite in the form of Pius V's missal.

#### § 8. Later revisions and modern times.

Three times again since Pius V the missal has been revised; we are now at the eve of a fourth revision. By the time of Clement VIII (1592-1605) printers had corrupted the text in several ways. Pius V had left the biblical chants in the form of the Itala. In many editions these texts had been modified to agree with

<sup>1</sup> Pure compared with the mediæval accretions. We have seen that this pure form already had Gallican and other foreign elements (p. 183)

the Vulgate of 1592, and other corruptions had crept in. Clement VIII therefore appointed a commission to revise the missal once more. It consisted of Cardinals Baronius and Bellarmine, of Gavanti (p. 197) and four others. Their work was only to correct these corruptions. They did not in any way modify the Mass. The Pope published this second revised missal by the Bull *Cum Sanctissimum* of July 7, 1604.<sup>1</sup> Urban VIII (1623-1644) again appointed a commission, whose chief work was to simplify and make clearer the rubrics. On Sept. 2, 1634 he published his revised missal by the Bull *Si quid est*.<sup>2</sup> Benedict XIV (1740-1758), who did so much for the reform of the liturgy, did not revise the missal.<sup>3</sup> Leo XIII (1878-1903) found it necessary to make a new revision. The great number of new Saints' days and the multiplication of Masses had produced the result that many were never said at all, being always supplanted by others. The Congregation of Rites then reduced some feasts and did something towards simplifying the Calendar. At the same time the rubrics were corrected to accord with various decisions made since Urban VIII. This new edition (the last as far as the text is concerned) was published in 1884. The book we use is therefore: *Missale Romanum ex decreto ss. concilii Tridentini restitutum, S. Pii V Pont. Max. iussu editum, Clementis VIII, Urbani VIII et Leonis XIII auctoritate recognitum*.

But already Pius X has made a further revision, not of the text, but of the music. The Vatican Gradual of 1906 contains new, or rather restored, forms of the chants sung by the celebrant, therefore to be printed

<sup>1</sup> The second Bull printed at the beginning of the missal.

<sup>2</sup> The third Bull *ib.*

<sup>3</sup> His work affected the Ritual, Pontifical and *Ceremoniale Episcoporum*.

in the missal. Since then the authentic editions of the book are those that contain these chants conformed to the Vatican Gradual. It is further to be expected that when the commission now restoring the Vulgate has finished its work, the lessons<sup>1</sup> in the missal will be conformed to the new text. This will mean a new revision. Meanwhile, since Pius V, a number of dioceses, chiefly in France and Germany, which at first kept their own missals on the strength of a prescription of two centuries, gradually conformed more and more, at last entirely, to the Roman editions. But towards the end of the XVIIth century a contrary tendency began. A number of French bishops composed or authorized new missals and breviaries for their dioceses. These were in no sense relics of the mediæval local rites; they were new compositions, sometimes excellent in their sober scholarship,<sup>2</sup> but often absurd in their pseudo-classic latinity. It was the age of hymns in classical metres, like a schoolboy's Latin verses, when heaven was "Olympus" and hell "Hades"—of which ridiculous time we have still too many traces in our liturgical books. These French<sup>3</sup> offices then represent a new case of the old tendency towards local modification which the Council of Trent had meant to repress. They are commonly attributed to Gallican ideas and are supposed to be not free from Jansenist venom.<sup>4</sup> Some of these local French uses survived almost to our own time. They were supplanted by the Roman books in the XIXth century, chiefly by the exertions of Dom Prosper Guéranger (†1875).<sup>5</sup>

<sup>1</sup> The chants are not in the Vulgate text, see p. 223.

<sup>2</sup> This applies especially to the lessons of these breviaries.

<sup>3</sup> There were others too, notably those of Köln (1780), Münster (1784), Pistoia (1787) etc.

<sup>4</sup> Certainly many of the bishops who approved these offices (de Vintimille of Paris, etc.), were appellants.

<sup>5</sup> The second volume of his *Institutions liturgiques* (Paris, 1841) contains a history of these French offices.

Now, except for the Ambrosian and Mozarabic rites, the local forms of Lyons and of a few religious orders, the whole Latin West uses a uniform Roman missal. The only trace of local variety left is the proper Masses of dioceses, provinces and religious orders. These, collected as appendices, affect the Calendar and produce the effect that the same Mass is by no means always said on the same day everywhere.

Since the Council of Trent the history of the Mass is hardly anything but that of the composition and approval of new Masses. The scheme and all the fundamental parts remain the same. No one has thought of touching the venerable liturgy of the Roman Mass, except by adding to it new Propers. There has not even been a new preface<sup>1</sup> or a new *Communicantes* prayer. What has happened is an endless addition of Masses for new feasts. The old order of the Missal consists, first, of the Masses for the course of the Ecclesiastical year, the *Proprium Missarum de tempore*, revolving around Easter,<sup>2</sup> which is supposed to be the normal Calendar. Then follows the *Proprium Missarum de Sanctis*, the feasts (chiefly of Saints) fixed to days of the civil year which occasionally overlapped the regular order "de tempore". Then come the Common Masses, Votive Masses, various additional collects, Requiems and blessings. To this order a constantly growing series of appendices is added. We have Masses to be said "aliquibus in locis" (a large group), new Votive Masses, a further appendix for the province or diocese and sometimes another for the religious order of the celebrant. So

<sup>1</sup> Some local and "Regular" missals have special prefaces; but most of these date from before Pius V. The Benedictine preface for St. Benedict's feast is modern.

<sup>2</sup> Christmas and its cycle (Advent to Epiphany and then to Septuagesima), although fixed by the civil Calendar, are part of the *Proprium de tempore*. It is so already in the Gregorian Sacramentary.

the Proper of Saints, once an occasional exception, now covers very nearly the whole year, and the search for the Mass to be said has become a laborious process. The old *Kalendarium*, still printed at the beginning of the Missal, is merely a relic of earlier days. It is no more consulted than the directions for finding Easter. We now need a current "Ordo" that tells us which Mass to seek in which appendix. A further complication is caused by the popular modern plan of attaching a feast, not to a day of the month but to some Sunday or Friday. Such feasts are fitted awkwardly among the fixed ones.

The liturgical student cannot but regret that we so seldom use the old offices which are the most characteristic, the most Roman in our rite, of which many go back to the Gelasian or even Leonine book. And merely from an æsthetic point of view there can be no doubt that the old propers are more beautiful than modern compositions. It is these old propers that show the austere dignity of our liturgy, that agree in feeling with the Ordinary and Canon, happily still unaltered. It is the old collects that really are collects<sup>1</sup> and not long florid prayers. A tendency to pile up explanatory allusions,<sup>2</sup> classical forms that savour of Cicero and not at all of the rude simplicity that is real liturgical style, florid rhetoric that would suit the Byzantine rite in Greek rather than our reticent Roman tradition, these things have left too many traces in the later propers. It is astonishing that the people should have so little sense of congruity, apparently never think of following the old tradition, or of harmony with the old ordinary. We obey the

<sup>1</sup> See pp. 249-251.

<sup>2</sup> E. gr.: "Deus qui beatam Iulianam virginem tuam extremo morbo laborantem pretioso Filii tui corpore mirabiliter recreare dignatus es," etc. (Collect of St. Juliana Falconieri, 19 June).

authority of the Church, of course, always. But it is not forbidden to hope for such a Pope again as Benedict XIV who will give us back more of our old Roman Calendar.<sup>1</sup>

Yet, after all, the new Masses have not absorbed the whole year. There are many days still on which we say the Mass that has been said for centuries, back to the days of the Gelasian and Leonine books. And when they do come, the new Masses only affect the Proper. Our Canon is untouched, and all the scheme of the Mass. Our Missal is still that of Pius V. We may be very thankful that his Commission was so scrupulous to keep or restore the old Roman tradition. Essentially the Missal of Pius V. is the Gregorian Sacramentary; that again is formed from the Gelasian book, which depends on the Leonine collection. We find the prayers of our Canon in the treatise *de Sacramentis* and allusions to it in the IVth century. So our Mass goes back, without essential change, to the age when it first developed out of the oldest liturgy of all. It is still redolent of that liturgy, of the days when Cæsar ruled the world and thought he could stamp out the faith of Christ, when our fathers met together before dawn and sang a hymn to Christ as to a God.<sup>2</sup> The final result of our enquiry is that, in spite of unsolved problems, in spite of later changes, there is not in Christendom another rite so venerable as ours.<sup>3</sup>

<sup>1</sup> Since this was written the hope has already been in great part fulfilled. The decree *Divino afflatu* of Nov. 1, 1911 does give us back much of the old *Proprium temporis* for office and Mass.

<sup>2</sup> Plinii iun. Epist. x, 97, A.D. 112 (p. 16).

<sup>3</sup> The prejudice that imagines that everything Eastern must be old is a mistake. All Eastern rites have been modified later too; some of them quite late. No Eastern rite now used is so archaic as the Roman Mass.