

# Which Mass contains more Scripture? Ordinary or Extraordinary Form?

- (1.) For this comparison, the **First Sunday of Lent** was chosen—but any Sunday would have worked.
- (2.) The “Ordinary Form” has **tons of options** that may be lawfully chosen, so much will depend on each Celebrant’s personal tastes.
- (3.) Parishes that give their congregations “traditional” books—such as the **SAINT ISAAC JOGUES PEW MISSAL** (*Sophia Institute Press*)—will have more Scripture.

## MISSALE VETUSTUM

### “Extraordinary Form” ... Pre- Vatican II

ASPERSGES • Psalm 50 • Thou wilt sprinkle me with a wand of hyssop, and I shall be clean; washed, I shall be whiter than snow. *Ÿ.* Have mercy on me, O God, as thou art ever rich in mercy. *℟.* Thou wilt sprinkle me with a wand of hyssop, and I shall be clean; washed, I shall be whiter than snow.

PRAYERS AT THE FOOT OF THE ALTAR • Psalm 42 • *℟.* I will go up to the altar of God. *℟.* To God, the giver of youth and happiness. *Ÿ.* O God, sustain my cause; give me redress against a race that knows no piety; save me from a treacherous foe and cruel. *℟.* Thou, O God, art all my strength, why hast thou cast me out? Why do I go mourning, with enemies pressing me hard? *Ÿ.* The light of thy presence, the fulfillment of thy promise, let these be my escort, bringing me safe to thy holy mountain, to the tabernacle where thou dwellest. *℟.* There I will go up to the altar of God, the giver of youth and happiness. *Ÿ.* Thou art my God, with the harp I hymn thy praise. Soul, why art thou downcast, why art thou all lament? *℟.* I will go up to the altar of God. *℟.* To God, the giver of youth and happiness.

INTROIT • Psalm 90: 15, 16 • *℟.* He shall call upon Me, and I will hear him; I will deliver him, and glorify him; I will fill him with length of days. (Ps 90: 1) *Ÿ.* He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. *℟.* He shall call upon Me, and I will hear him; I will deliver him, and glorify him; I will fill him with length of days.

EPISTLE • II Corinthians 6: 1-10 • Brethren, we exhort you that you receive not the grace of God in vain. For He saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation. Giving no offense to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

GRADUAL • Psalm 90: 11-12 • God hath given His angels charge over thee, to keep thee in all thy ways. *Ÿ.* In their hands they shall bear thee up, lest thou dash thy foot against a stone.

TRACT • Psalm 90: 1-7, 11-16 • He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. *Ÿ.* He shall say to the Lord, Thou art my protector and my refuge: my God, in Him will I trust. *Ÿ.* For He hath delivered me from the snare of the hunters, and from the sharp word. *Ÿ.* He will overshadow thee with His shoulders, and under His wings thou shalt trust. *Ÿ.* His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. *Ÿ.* Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noonday devil. *Ÿ.* A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee. *Ÿ.* For He hath given His angels charge over thee, to keep thee in all thy ways. *Ÿ.* In their hands they shall bear thee up, lest thou dash thy foot against a stone. *Ÿ.* Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon. *Ÿ.* Because he hath hoped in Me, I will deliver him; I will protect him, because he hath known My name. *Ÿ.* He shall call upon Me, and I will hear him; I am with him in tribulation. *Ÿ.* I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him My salvation.

GOSPEL • Matt 4: 1-11 • Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming said to Him, If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him, If Thou be the Son of God, cast Thyself down: for it is written, That He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to Him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and the glory of them; and said to Him, All these will I give Thee, if falling down Thou wilt adore me. Then Jesus said to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him; and behold angels came, and ministered to Him.

OFFERTORY • Psalm 90: 4-5 • The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

WASHING OF THE HANDS • Psalm 25 • With the pure in heart I will wash my hands clean, and take my place among them at thy altar, Lord. *Ÿ.* Listening there to the sound of thy praises, telling the story of all thy wonderful deeds. *Ÿ.* How well, Lord, I love thy house in its beauty, the place where thy own glory dwells! *Ÿ.* Lord, never count this soul for lost with the wicked, this life among the bloodthirsty: *Ÿ.* hands ever stained with guilt, palms ever itching for a bribe! *Ÿ.* Be it mine to guide my steps clear of wrong; deliver me in thy mercy. *Ÿ.* My feet are set on firm ground; where thy people gather, Lord, I will join in blessing thy name.

OFFERTORY INCENSATION • Psalm 140 • Welcome as incense-smoke let my prayer rise up before thee, Lord; when I lift my hands, be it as acceptable as the evening sacrifice. Lord, set a guard on my mouth, a barrier to fence in my lips, lest my heart turn to thoughts of evil, to cover sin with smooth names. Flame of his love may the Lord kindle in our hearts; may charity burn there undying. Amen.

COMMUNION • Psalm 90: 4-5 • He will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

LAST GOSPEL • *Saint John's Gospel* • At the beginning of time the Word already was; and God had the Word abiding with him, and the Word was God. He abode, at the beginning of time, with God. It was through him that all things came into being, and without him came nothing that has come to be. In him there was life, and that life was the light of men. And the light shines in darkness, a darkness which was not able to master it. A man appeared—sent from God—whose name was John. He came for a witness, to bear witness of the light, so that through him all men might learn to believe. He was not the Light; he was sent to bear witness of the Light. There is one who enlightens every soul born into the world; he was the true Light. He, through whom the world was made, was in the world, and the world treated him as a stranger. He came to what was his own, and they who were his own gave him no welcome. But all those who did welcome him, he empowered to become the children of God, all those who believe in his name; their birth came, not from human stock, not from nature's will or man's, but from God. AND THE WORD WAS MADE FLESH, and came to dwell among us, and we had sight of his glory; glory such as belongs to the Father's only-begotten Son, full of grace and truth. *℟.* Thanks be to God.

## MISSALE RECENS

### “Ordinary Form” ... Created circa 1968

FIRST READING • Genesis 2: 7-9; 3: 1-7 • The Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being. Then the Lord God planted a garden in Eden, in the east, and placed there the man whom he had formed. Out of the ground the Lord God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil. Now the serpent was the most cunning of all the animals that the Lord God had made. The serpent asked the woman, “Did God really tell you not to eat from any of the trees in the garden?” The woman answered the serpent: “We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, lest you die.’” But the serpent said to the woman: “You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is evil.” The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves.

RESPONSORIAL PSALM • Psalm 50 • *℟.* Be merciful, O Lord, for we have sinned. *Ÿ.* Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me. *℟.* Be merciful, O Lord, for we have sinned. *Ÿ.* For I acknowledge my offense, and my sin is before me always: “Against you only have I sinned, and done what is evil in your sight.” *℟.* Be merciful, O Lord, for we have sinned. *Ÿ.* A clean heart create for me, O God, and a steadfast spirit renew within me. Cast me not out from your presence, and your Holy Spirit take not from me. *℟.* Be merciful, O Lord, for we have sinned. *Ÿ.* Give me back the joy of your salvation, and a willing spirit sustain in me. O Lord, open my lips, and my mouth shall proclaim your praise. *℟.* Be merciful, O Lord, for we have sinned.

SECOND READING • Romans 5: 12-19 • *The person reading may also choose the “long form.”* Brothers and sisters: Through one man sin entered the world, and through sin, death, and thus death came to all men, inasmuch as all sinned—for if, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so, through the obedience of the one, the many will be made righteous.

GOSPEL ACCLAMATION • Mt 4: 4b • One does not live on bread alone, but on every word that comes forth from the mouth of God.

GOSPEL • Mt 4: 1-11 • At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, “If you are the Son of God, command that these stones become loaves of bread.” He said in reply, “It is written: One does not live on bread alone, but on every word that comes forth from the mouth of God.” Then the devil took him to the holy city, and made him stand on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down. For it is written: He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone.” Jesus answered him, “Again it is written, You shall not put the Lord, your God, to the test.” Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, “All these I shall give to you, if you will prostrate yourself and worship me.” At this, Jesus said to him, “Get away, Satan! It is written: The Lord, your God, shall you worship and him alone shall you serve.” Then the devil left him and, behold, angels came and ministered to him.

**Psalm 50 eliminated by the post-conciliar reformers** • In the “Extraordinary Form” this is sung or said every Sunday to remind the people of their Baptism.

**Psalm 42 eliminated by the post-conciliar reformers** • In the “Extraordinary Form” this is said at every Mass.

**Psalm 90 eliminated by the post-conciliar reformers** • In the “Extraordinary Form” the propers are never omitted or replaced; as a matter of fact, the Celebrant “doubles” each one (i.e. reads it quietly at the Altar while the choir sings it.)

**Psalm 25 eliminated by the post-conciliar reformers** • In the “Extraordinary Form” Psalm 25 is prayed while the celebrant washes his hands.

**Psalm 140 eliminated by the post-conciliar reformers** • In the “Extraordinary Form” Psalm 140 is prayed during the incensation.

**Gospel Reading at the end eliminated by the post-conciliar reformers** • Traditionally, the beginning of Saint John’s Gospel was read, unless the feast replaced another feast—in which case the Gospel reading was taken from that one.