

Widespread practice but no universal norm	Optional or one of many options	Universal norm of the Latin rite	Part of another section of the Mass or in a different location than currently
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	33	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	1969
<b>Introit</b>	Psalms sung as a processional.			ca. 397: St. Ambrose introduced practice of singing an antiphon before and after the psalm.	ca. 700-900: psalm shrunk to one verse with antiphons. Said at every Mass by priest at altar (Also sung in procession).			Middle Ages: many embellishments added to elaborate on the psalm and fill the complicated melodies.							1570: Simpler form restored with promulgation of Tridentine Missal.	1600-1900: Gradually dropped as a processional	1907: restored as processional music	1969: <u>Made optional Said when there is no processional song.</u>			
<b>Prayers at the foot of the altar</b>	Private preparation prayers said by priest with no set form followed by a private admission of sin said while approaching the altar.									ca. 900: Psalm 43 becomes a commonly used prayer followed by a confiteor and the "Aufer a nobis." To avoid rushing, prayers are said while at the foot of the altar.						1570: Prayers set in final form following Council of Trent.				1969: <u>Prayers abolished.</u>	
<b>Confiteor</b>	Originally part of prayers said by priest as he approached the altar with no set form.			Usually said with a profound bow or kneeling.							1080: Basic form of current Confiteor used at Cluny.	1184: Cistercian order added Mary to list of saints petitioned.	1314: 3rd Council of Ravenna limits saints petitioned by name to those in the current Tridentine form.	1570: Norm in Rome made universal in Tridentine Missal.				1969: <u>Confiteor re-written and added to new penitential rite as an option.</u>			
<b>Kyrie</b>					ca. 500: Introduced into the Roman rite from the East with the addition of "Christe eleison" and a litany Sung alternating between clergy and faithful.			890-1000: Litany gradually dropped. Triple repetition of Kyrie, Christe, Kyrie becomes norm.		Middle Ages: variety of texts inserted to fill up complicated melodies.				1570: Extraneous texts removed. Triple repetition restored.				1969: <u>Triple repetition dropped. Now is just a responsory.</u>			
<b>Gloria</b>	c. 128-139: Pope Gelasius supposedly added first half of Gloria to Christmas Mass.	c.360: St. Hilary translated the rest of the Gloria that we have today.			c.498-514: Pope Symmachus extended use of Gloria to all Sundays and births of martyrs but limited its use to bishops.						11th century: Priests given permission to use Gloria same as bishops	Middle Ages: Many additional parts inserted into Gloria against wishes of Rome			1570: Additions abolished						
<b>Collect</b>				Date uncertain: Legend attributes original collects to Pope Damascus (366-384)	V-VI Century: First record of collects found in missal.						ca. 1100: Use of multiple collects adopted by Rome from Northern Europe.				1570: Number of collects decreased to one for almost all occasions.				1969: <u>Number of collects decreased to one for all days.</u>		
<b>Readings</b>	Lessons from Bible read from earliest times. No set length or selections				V Century: Number of readings reduced to two with a fixed length			VII Century: Number of readings reduced to one from the Epistles except on certain feasts										1969: Number of readings for Sundays increased to two and a three year cycle of readings created			

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<b>Gradual and Alleluia</b>	Psalms originally sung between readings followed by Alleluia					VI Century: Length reduced from entire psalm to two verses.	VII Century: When number of readings was reduced second psalm (tract) dropped except on certain occasions. Alleluia combined with graduale															1969: <u>New responsorial psalms written as options in place of Gradual and Tract</u>
<b>Dismissal of Catechumens</b>	Until the end of the sixth century catechumens were dismissed from the church at this time In all other rites the catechumens were dismissed after the sermon.																				1973: New Rite of Christian Initiation provides option for a dismissal of the catechumens after the homily.	
<b>Gospel</b>	The Gospel was originally read by a male lector and did not have a fixed length		ca. 400: Reading the gospel became the duty of the Deacon.																			
<b>Sermon</b>	The sermon was given from the earliest times but was not a usual practice at all Masses in Rome															1563: Council of Trent commanded that sermons be given at all Sunday and feast day and other times deemed appropriate.	1969: Regulations concerning sermons reaffirmed in GIRM					
<b>Creed</b>											1014: Nicene Creed added to the Mass on Sundays and feasts											
<b>Prayers of the Faithful</b>	Prayers were said for the Church, state, poor, enemies, travelers, prisoners and anyone else thought to be in need of spiritual help.		ca.500: Prayers dropped except for a litany on Good Friday, possibly because the prayers were seen as repetitive of the prayers in the Canon.																			1969: Prayers of the Faithful restored.
<b>Offertory Procession</b>	The faithful would bring forward gifts of bread and wine for the consecration. Whatever was not consecrated was distributed to the poor.		ca. 400: Other churches began preparing the gifts before Mass and held a solemn procession at this time.					ca. 900: Practice of bringing bread and wine along with the offertory procession disappears.														1969: Offertory procession restored but people no longer bring bread and wine from home.
<b>Offertory Chant</b>	A psalm was sung during the Offertory procession	c.300-400: Psalm shortened to a few verses with an antiphon.									ca. 1000-1100: Shortened again to just an antiphon.											1969: <u>Made optional. Sung if there is not an offertory song.</u>
<b>Offertory Prayers</b>	3											ca. 1300: Various offertory prayers came to be used in all parts of Europe.			1570: Prayers set into one form in the Tridentine Missal taking parts from various regions.					1969: <u>Prayers rewritten and shortened.</u>		
<b>Lavabo</b>	from the earliest times: Washing of hands has been done usually twice, once after receiving the gifts and again in its curent location. There were no fixed prayers												1400: First washing vanished and Psalm 25			1570: Psalm 25 is made the universal prayer to the Holy Trinity in use in parst of Europe also made universal			1969: <u>Psalm 25 abolished and replaced with a 1 sentence prayer.</u>			

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															becomes a common prayer during the remaining washing.		<u>Prayer to the Holy Trinity dropped.</u>				
<b>Orate Fratres</b>													ca. 1400: Various forms come into use asking the people to pray for the worthiness of the sacrifice.	1570: Form standardized in Tridentine Missal							
<b>Secret</b>	Said silently from earliest times and always had different forms for different feasts.																			1969: <u>Secret made audible</u>	
<b>Preface</b>	Originally not considered separate from the Canon. Was much longer and contained a list of petitions						ca. 600: Number of prefaces grew to 267.	ca. 700: Number of prefaces reduced to 54 including the most common preface still used today.	ca. 800: Number of prefaces reduced to 10, all of which are found in the Tridentine Missal. Preface now considered a separate portion of the Mass	Middle Ages: Number of prefaces increased to fifteen.							1969: Number of prefaces increased to 55.				
<b>Sanctus</b>	ca.119-128: Attributed to Pope Sixtus I. Sung at solemn feasts.					529: council of Vaison orders Sanctus to be sung at all Masses															
<b>The Canon to the Consecration</b>	Original form of Canon is unknown. Writing from the 4th century contain many of the same prayers as in the Tridentine Mass but in a different order.					ca. 500: Prayers set in order found in Tridentine Mass.	589: St. Gregory set Canon in current form found in Tridentine Mass	ca. 750 Canon said silently								1960: St Joseph added to the Canon	1969: <u>Three new Eucharistic Prayers added. Canon kept as an option.</u> <u>2 Eucharistic Prayers of reconciliation added.</u>				
<b>Consecration</b>	Original form was a blending of different gospel accounts.						ca. 600: Words of consecration same as in Tridentine Mass.				Middle Ages: Various ceremonies such as elevation of host and chalice and ringing of bells added. No set form.					1570: Ceremonial form set for Tridentine Mass.				1969: <u>Words of consecration rewritten</u>	
<b>Mystery of Faith</b>																				1969: <u>Phrase "mysterium fidei" removed from consecration and made into a new responsory.</u>	

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<b>To the end of the Canon</b>	Original form of Canon is unknown: Writings from the 4th century contain many of the same prayers as in the Tridentine Mass but in a different order.					ca. 500: in order found in Tridentine Mass	589: Women listed in Canon possibly added by St. Gregory.	ca. 750: Canon said silent														1969: Three new Eucharistic Prayers added. Canon kept as an option. 2 Eucharistic Prayers of reconciliation added
<b>Pater Noster</b>	Pater Noster has been a part of all liturgies from the earliest times. Originally was said after Communion in Rome.						ca. 589: St. Gregory claims to have moved the Pater Noster to its current location															
<b>Sign of Peace</b>	Sign of Peace has been a part of all liturgies. Originally came before the Canon.			ca. 400: Sign of Peace moved after the fraction and comingling.					Middle Ages: Practice of passing the peace from the priest to the deacon and to the faithful becomes common.			Late Middle Ages: Practice slowly fades until it is a formality exchanged between the clergy at high Masses						1969: Sign of Peace moved to its current location with the option for a general exchange of peace.				
<b>Fraction</b>	Fraction was originally a much more complicated ritual involving laying out the broken host in the sign of the cross							Ceremony involved in the fraction gradually dwindled until it reached its present form.														
<b>Agnus Dei</b>								XIIth Century: Current triple repetition ending in dona nobis pacem adopted but some churches end with miserere nobis instead.			Middle Ages: Additional texts inserted and often used as a communion song.			1570: Additional texts dropped.								
<b>Commixture</b>	Placing of a particle of the Host into the chalice is ancient and originally was done twice/ First, a piece of the Host from the previous Mass was added at the Pax. Second, right before Communion.									Xth Century: First commixture disappears			XIVth Century: Current practice which is a shortened version of rite becomes the norm.									
<b>Communion of the Priest</b>	From the earliest times: the priest received Communion before everyone.							IXth-Xth Century : Prayers for holiness and grace appear in some missals but are not universally used.		Middle ages: Other prayers introduced but original prayers are most common and eventually become norm.										1969: Priest now chooses between the prayers instead of saying both.		
<b>Communion Prayers</b>													Late Middle Ages: Prayers said before distribution of Communion outside of Mass become common during Mass. No set form.			1614: confiteor, Ecce Agnus Dei and Domine Non Sum Dignus added to Roman Missal		1962: Confiteor dropped				

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<b>Communion of the Faithful</b>	From the earliest times: the faithful received Communion under both species, standing. The Host was distributed in de hand but women were required to have a cloth over their hands to receive					ca.590: Practice of Communion on the tongue appears but not common.				Xth-XIth Century: Communion in the hand decreases and is abolished for fear of proganation.		XIth-XVIth Century: Practice of kneeling to receive Communion becomes primary practice.		1414: After a long decrease in reception from the chalice, practice abolished to combat Hussite heresy.				1963-1970: Communion under both species restored in most cases along with option to recieve in the hand and standing. 1968: Permission granted for laity to distribute Communion in extraordinary circumstances for the fist time in the history of the Church.										
<b>Communion Antiphon</b>						Vth Century: First mention of a Communion chant. Originally the Communion song sung alternately by choir, subdeacons and laity.						XIIth Century: Length decreased to a simple antiphon said by the priest after Communion but still occassionally sung as well.						1969: Antiphon may be sung during Communion. If there is no singing, it is recited by a reader or the laity. It may also berecited by the priest before he gives Communion to the faithful.										
<b>Ablutions</b>									ca. 700: First mentions of a special hand cleansing following Communion.		IXth century: Special ceremonies for cleansing the chalice appear but only include the use of water.		XIth Century: Cleansing begins to include wine.		1256: Dominican ordo introduces ceremonies that eventually become the norm for the Latin church.				1969: Use of wine made optional.									
<b>Post-Communion Prayer</b>	From the earliest times: A prayer without a set form was used and originally combined a prayer of thanksgiving and blessing which marked the end om Mass. The blessing eventually dwindled as a separate final blessing evolved. Over the centuries the prayers were standardized.																											
<b>Oratio super populum</b>			3th Century: Originally a prayer of blessing over the people			6th Century: Use of prayer dwindled until it was only used during Lent as a prayer over non-communicants. Some areas retained sporadic use of the prayers during the																1969: Prayer dropped completely						
<b>Placeat</b>				Unknown: Practice of the priest kissing the altar before leaving is very ancient but dat of introduction is unknown. Took place following the dismissal.					9th Century: Prayer as found in the Tridentine Ordo appears in France and spreads quickly throughout Europe.					Middle Ages: Additional prayers added without a set form.				1570: Medival additions dropped and form standarized				1969: Prayer dropped completely						
<b>Final Blessing</b>									8th Century: First mention of a final blessing separate from the post-communion prayer. Only given by the Pope.				11th Century: Priests given permission to give blessing but not a mandatory part of the Mass				14th Century: final blessing given by bishop is the same as in the Tridentine missal.				1604: Final blessing given by all clergy standarized.				1969: blessing moved ot before the dismissal. Many new optional blessings added.			