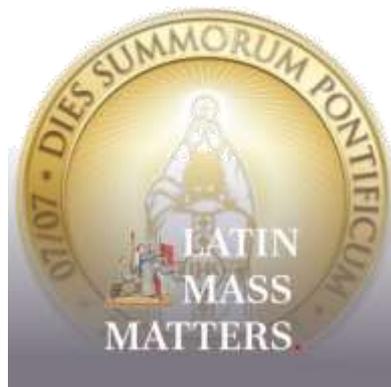




Timeline of the Roman Liturgy



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Preface

Generally, any phenomenon can be considered from several points of view. This is also possible for the current crisis in the church. As a qualified practical and scientific engineer, I have made this study based on an engineering approach of Problem Analysis and Solving. Fundamentally, a complex problem, such as this crisis, should be considered with a well-founded problem analysis. This must be done in a wider context than only that of one's own domain of speciality, to uncover the correct way to solve the problem. For an analysis to be valid, it must not be limited to the first or even second level of abstraction, which will reveal only several symptoms. For a well-based problem analysis, one must dig deeper to find the truth about the underlying problem (root cause), which, at the same time, will also show connections between the several symptoms by which the problem manifested itself. In addition, it must be remarked that merely fighting against symptoms won't solve the problem, on the contrary, the problem will get worse.

After my retirement in 2012, and in particular because of the situation regarding the Franciscans of the Immaculate in 2013, I started to study the problem of the hermeneutics of Vatican II¹ This study is not meant as a theological, canonical or historical treatise, but it is instead meant to inspire theological, canonical and historical specialists to look outside their own fields by a different approach to the crisis in the Church.

Objectively, in this context, it is an obvious fact that three conflicting families of hermeneutics claim to have the correct interpretation of the Second Vatican Council and its documents. These are the hermeneutic of:

1. *“in unity and in accordance with the doctrines taught by the Fathers”*;
2. *“renewal, of reform in continuity”*;
3. *“renewal, of reform in discontinuity and rupture”*.

The **first** hermeneutic *“in unity and in accordance with the doctrines taught by the Fathers”* was explicitly characterized by Pope John XXIII in his opening address to the Council on October 11, 1962 [1] as follows: *“the fundamental doctrine of the Church, which has repeatedly been taught by the Fathers and which is presumed to be well known and familiar to all”*, *“Never depart from the sacred patrimony of truth received from the Fathers”*, *“that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously”* and *“the truth of the Lord will remain forever”*.

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- 1 a. “Vatican II, the intrinsic risks for failures and clarity of the interpretation”, Jack P. Oostveen (2015), <https://www.ecclesiadei.nl/docs/clarity.html>;
 - b. “Request for clarity on the hermeneutics of Vatican II to CDF”, Jack P. Oostveen (2015), <https://www.ecclesiadei.nl/docs/CDF.pdf>;
 - c. “Risk analysis of Vatican II”, Jack P. Oostveen (2016), https://www.ecclesiadei.nl/docs/risk_analysis.html;
 - d. “Fruits of Vatican II, A Wilful Ignorance of an Ongoing Catastrophe?” (Part 1 - Observational Analysis), Jack P. Oostveen and David L. Sonnier (2018), https://www.ecclesiadei.nl/docs/fruits-of-vatican_ii-part_1.html;
 - e. “Fruits of Vatican II, Renewal in Unity with and in Accordance to the Doctrine or False Interpretations?” (Part 2: Process Analysis Concerning the Religious Memberships), Jack P. Oostveen and David L. Sonnier (2018), https://www.ecclesiadei.nl/docs/fruits-of-vatican_ii-part_2.html;
 - f. “Vatican II, a Council in Threefold?”, Jack P. Oostveen and David L. Sonnier (2019), <https://www.ecclesiadei.nl/docs/threefold.html>;
 - g. “On the shortage of priests, a statistical analysis of the evolution of the clerical and lay populations of the Church since Vatican II”, Jack P. Oostveen and Dominic Doyle (2020) https://www.ecclesiadei.nl/docs/on_the_shortage_of_priests.html;
 - h. “The Council: its Hijack, its Spirit and the Consequences”, Jack P. Oostveen (2020), <https://www.ecclesiadei.nl/docs/hijack.html>;
 - i. “Vatican II: Two Sources of Revelation”, Jack P. Oostveen (2020), <https://www.ecclesiadei.nl/docs/revelation.html>;
 - k. “Vatican II: Origins and Traceability of its Ambiguities”, Jack P. Oostveen (2021), <https://www.ecclesiadei.nl/docs/ambiguity.html>.

It is noteworthy to remark that Pope John XXIII, as initiator and legislator of the Council, did not institute the Council to carry out a “*renewal, of reform...*” of the Church at all, neither “*in continuity*” nor “*in discontinuity*”. He confronted the Church with a fundamental, yet clear and true problem analysis by stating [2]: “*The great problem confronting the world after almost two thousand years remains unchanged. Christ is ever resplendent as the centre of history and of life. Men are either with Him and His Church, and then they enjoy light, goodness, order, and peace. Or else they are without Him, or against Him, and deliberately opposed to His Church, and then they give rise to confusion, to bitterness in human relations, and to the constant danger of fratricidal wars*”.

And, by referring to the current “*epoch of renewal*” he also very clearly reminded the Church of how this should be solved in unity with the Fathers, namely [2]: “*through clarity of thought, through the solidarity of religious unity, and through the living flame of Christian passion*” through “*doctrinal confirmation and wise provision of ecclesiastical discipline*”. He then adds the following in his opening address [1]: “*Never depart from the sacred heritage received of the truth from the Fathers*” and remain [1] “*in unity and in accordance with the doctrines taught by the Fathers*”.

Both, the **second** and **third** hermeneutics were recognized by Pope Benedict XVI in 2005 after the Council as the hermeneutic of “*renewal, of reform in continuity*” and the hermeneutic of “*renewal, of reform in discontinuity and rupture*” respectively. Both, these formulations stems from a biased interpretation of Pope John XXIII by a group of (liberal) Cardinals, Bishops and theologians at the Council that closely worked together during the Council opposed those who stated for the **first** hermeneutic “*in unity and in accordance with the doctrines taught by the Fathers*”. They were so prejudiced, by which they did not understand the problem analysis and solution method posited by Pope John XXIII. In fact, they believed that Pope John XXIII had not formulated a problem at all. They therefore did not recognize themselves as a part of the problem and solution. In their liberal ideology, the problem is within the Church caused by all others, but not with them. They knew perfectly the problem and how to solve it: the Church would not understand the modern world well as they do. Therefore, in accordance to their solution, the Church should be renewed through a profound reform: “*renewal, of reform ..*”.

Cardinals like Frings, Suenens, Döpfner, Lercaro and Montini had tried in vain to convince Pope John XXIII of their liberal views and to stop the preparations. In doing so, they implicitly condemned the preparatory schemes [3]. And after failing, they resorted to deceit, conspiracy and rebellion in order to push through their liberal opinion and to reject the preparatory documents, by organizing an irregular intervention during the first general assembly, October 13, 1963. As admitted to Jean Guilton, Cardinal Montini certainly was among these Cardinals. Meanwhile prophesizing “*doomsenario’s*” about the Preparatory Documents. And when Cardinal Montini succeeds Pope John XXIII as Pope Paul VI he demonstrated to continue this liberal way of “*renewal, of reform...*” by rejecting all preparatory documents and implementing all kind of reforms of the Church structure. However, finally, at the closing address of Vatican II on December 8, 1965, Pope Paul VI repeated the words of Pope John XXIII [4]: “*in unity and in accordance with the teachings of the Church Fathers*” by which he defined the second hermeneutic of “*renewal, of reform in continuity*” as such. A “*continuity*” that seems to have been confirmed by Pope Paul VI with the Encyclicals *Sacerdotalis Caelibatus* (June 24, 1967) and *Humanae Vitae* (July 25, 1968), subjects he had taken off from the Council and reserved for himself. Apparently, here no “*renewal, of reform*” for these subjects, but only continuity “*in unity and in accordance with the teachings of the Church Fathers*”. Now in view of the other reforms implemented by him, this reveals a fundamental problem of ambiguity between “*renewal of reform*” and “*continuity*”. What can be a “*subject to reform*” and what cannot and why? It is therefore that from the Closure of the Council that by a gradual development

the distinction between the hermeneutic of "*renewal, of reform in continuity*" and of "*renewal, of reform in discontinuity and rupture*" respectively became more and more manifest

Now, the **third** hermeneutic of "*renewal, of reform in discontinuity and rupture*", which also claimed to be the "*Spirit of the Council*", was firstly described and condemned several times by Pope Paul VI between 1966 and 1978 ("*It would not be the truth for anybody to imagine that the Vatican Council II represented any kind of break, interruption, or 'liberation' from the teaching of the Church, or that it authorized or promoted any kind of accommodation or conformism with the mentality of our times, in aspects its negative or ephemeral*" [1966]) Then on June 23, 1972, notably, in his address to the Cardinals of the Curia [5], he described this hermeneutic very explicitly: "... *an emergency which We cannot and must not keep hidden: in the first place a false and erroneous interpretation of the Council, which would want to break with the tradition, even as regards the doctrine, an interpretation which goes so far that the pre-conciliar Church is rejected and one is allowed to consider a 'new' church, as it were reinvented from the inside, as regards the constitution of the Church, her dogma, custom and law*". A clear and unequivocally condemnation of this type of hermeneutic. It was later in 2005 that Pope Benedict XVI called this the hermeneutic of "*renewal, of reform in discontinuity and rupture*", which deliberately wants to "*break with and reject the Church before the Council*". Pope Benedict XVI also very explicitly condemned this way of interpreting the Council.

Although this third hermeneutic method was condemned more than once by Pope Paul VI between 1966 and 1978 and then again by Pope Benedict XVI between 2005 and 2013, this hermeneutic is still active. And, in addition, all three hermeneutical methods claim that they correctly interpret the Council, and accuse the others for not doing so, for not adhering to the Council or even for rejecting the Council.

Thereby the third hermeneutic "*renewal, of reform in discontinuity and rupture*" is objectively in strong contrast to the first hermeneutic "*in unity and in accordance with the doctrines taught by the Church Fathers*". It is clear, therefore, that this contradictory nature of coexisting hermeneutical interpretations of the Council has never been adequately analyzed or that its underlying causes have been identified or addressed by the Church. Without either recognizing that the problem exists, that a solution has to be found or that preventive measures have to be taken, such a situation will continue.

Given the existence of these conflicting interpretations of the Council documents, it must therefore be concluded that there are a lot of ambiguities in the documents. This in itself is a bad sign, because any ambiguity, especially when it can be interpreted in contradictory ways, carries a risk of misinterpretation. And this is therefore a risk that the Service to Truth may fail. Such a risk of failure can only be avoided by an unequivocal and binding explanation by the Magisterium, "*in unity and in accordance with the teachings of the Church Fathers*".

Notice that the leading Cardinals, Bishops and theologians of both "*renewal, of reform in discontinuity and rupture*" and "*renewal, or reform in continuity*" during the Council had closely worked together in a conspiracy way towards a "*renewal, of reform*" against the conservative wing, which supported the "*in unity and in accordance with the teachings of the Church Fathers*". In fact, the rift between these two groups became manifest shortly after the Council because of disagreements about how the desired "*renewal*" should be achieved. Particularly, immediately after the Council, those supporting the "*renewal, reform in discontinuity and rupture*" were well organized and prepared. They came forwards with far-reaching reforms through a reinterpretation of the ambiguous phrases. In doing so, they positioned that this is the true interpretation of the "*Spirit of the Council*". This also culminated in a rebellion spirit against Pope Paul VI when he published the Encyclicals *Sacerdotalis Caelibatus* (June 24, 1967) and *Humanae Vitae* (July 25, 1968).

This might be the root cause of the lack of a well-founded problem analysis and, consequently, the lack of sufficient measures against "*renewal, reform in discontinuity and rupture*". Both "...of

reform in discontinuity and rupture” and “*..of reform in continuity*” are based on the same principle: “*renewal, of reform*”. Therefore, a well-substantiated problem analysis of the “*renewal, of reform*”-principle might touch both.

These facts directly question the validity of both hermeneutics of “*renewal, of reform in discontinuity and rupture*” and “*... in continuity*”. The pursuit of “*renewal, of reform ..*” is intrinsically associated with a risk that it can “*deviate*” from “*the sacred heritage of the truth received from the Fathers*”. This is certainly the case with regard to the “*renewal, of reform in discontinuity and rupture*”, which by definition deviates, while the “*renewal, of reform in continuity*” can do so potentially. Isn't it this why the Popes Paul VI, John Paul II and Benedictus XVI could not come forwards with such analysis, because they all closely collaborated together within the spirit of the “*renewal, of reform*” during the Council.

The hermeneutic of “*renewal, of reform in continuity*” as described by Pope Benedict XVI lacks a clear definition of its terms. What do “*renewal*” and “*continuity*” mean with respect to “*reform*” and which would be stronger: the pursuit of the “*renewal, of reform*” or the “*reform in continuity*”? Here again the fundamental question about what might be a “*subject of reform*”, what not and why? While the term “*continuity*” is not specifically identical with “*in unity and in accordance with*”, it can as indicated by the terms “*renewal, of reform ..*” indeed also deviate, like a continuous curve may depart from the straight line, while both are continuities. The more the emphasis is placed on “*renewal*”, the more it rejects the pre-Council Church and moves into “*discontinuity and rupture*”, and consequently the more it contradicts Pope John XXIII's announcement of the Council and his opening address.

Moreover, how is “*renewal*” to be understood here. Is this, in a material sense, a renewal through a reform of the Church and her structures, her Doctrine, her Liturgy and/or her Pastoral ministry, as has been the case in a rather unsatisfactory way since the 2nd Vatican Council? Was the Church then failing so badly that it had to be renewed by man? Did Christ created the Church, His Mystical Body, so imperfect? Did the Holy Spirit fail to preserve the Church? Or should it be understood in a spiritual sense like Pope John XXIII did, when he prophesied at the start of the council by calling the preparatory documents “*a first sign, an initial gift of celestial grace*” of the Holy Spirit. But why then adopting a hermeneutical method by which the Council would have to be interpreted as a renewal, if this is a gift of the Holy Spirit? And why then all this unsatisfactory desire for reform through material innovations of the Church since the Council? An example of this is the structural reform of the Holy Office. The Pope himself was for centuries the Prefect of the Holy Office and as such the Holy Office performed the fundamental task given by Christ to Peter: “*But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren*” (Luc. 22:32). This office was first changed into the CDF headed by a Cardinal Prefect instead of the Pope himself. Although it was still the most important Congregation, herewith the symbolic context disappeared. In addition, also the Pope's oath to fulfill this duty is abolished. And subsequently it has now been reformed again by which it has lost its fundamental importance and purpose now. Should we consider such development as a spiritual “*renewal*”?

Here it is necessary to remind following. Whenever you have achieved an intended goal after an intensive action, you can enjoy it with satisfaction, which is a spiritual gift. Once this satisfaction becomes an end in itself, it turns into monster of insatiable addictive self-indulgence by which the intended satisfaction has become unattainable. In essence, this also applies to spiritual “*renewal*” as a gift of the Holy Spirit. Therefore Pope John XXIII expected a spiritual “*renewal*” as the fruit of “*clarity of thought, solidarity of religious unity and living flame of Christian passion*” through “*doctrinal affirmation and wise provision of ecclesiastical discipline*” from the preparatory documents. But

when such a renewal becomes an end in itself, as the hermeneutic "*renewal, of reform...*" seems to indicate intrinsically, it turns into a striving for a material "*renewal*" that can never deliver the spiritual "*renewal*". It degenerates into an insatiable thirst for "*reform*". One forgets that it is not the Church's mission to reform the Church for resolving all the problems of the Church and the world. **She must tirelessly repeat "*Repent and believe in the Gospel*" to "*renew*" men by "*conversion*", only then the spiritual "*renewal*" will come as a gift by the Holy Spirit affecting the Church and the world.**

However, while the preparation of the Council had convinced Pope John XXIII that the Council would result a satisfactory "*spiritual renewal of the Church*" as a gift of the Holy Spirit, the Council went in another direction. This was led by the same liberal Cardinals, Bishops and theologians who, after the Council claimed the hermeneutics of "*renewal, of reform...*", and who had successfully striven to reject the original preparatory documents except one that was already falsified, namely the Preparatory Document on the Liturgy. In doing so, they demonstrated a rebellious and conspiratorial attitude together with prophesying "*doom scenario's*" about the preparatory documents and the actual situation of the Church and the World. With reference to chapter 1.2.3, these prophesied "*doom scenario's*" sounds as they were declaring the innocent "*Body of Christ*" for being a "*Scapegoat*", bearing the sins of the sinners. This was to convince the majority of the Council Fathers to reject these original Preparatory documents. **They did so, even despite Pope John XXIII had warned the Council Fathers not to listen to the "*Prophets of doom*".** So, the destruction and discarding of "*three years of laborious preparation*", which was regarded by Pope John XXIII as "*a first sign, an initial gift of celestial grace*", speaks volumes and demonstrates the malign intent behind these actions. Given the fact that the Holy Spirit never contradict Himself, the rejection of three years of careful work and well appreciated preparatory documents inspired by the Holy Spirit cannot be understood as the work of the Holy Spirit.

In contrary, here the so-called "*Spirit of the Council*" appears to be a rebellious spirit. These same liberals were also those, who had betrayed Pope John XXIII and the Council Fathers several times. **Firstly**, regarding a falsification of the Preparatory Document on the Liturgy as mentioned in this study (chapter 1.2.12). **Secondly** by how they organised and motivated their irregular acts resulting in the hijack of the Council on its first general Congregation^{1g}. **Thirdly** by ignoring their mandate when rewriting the preparatory document *De Fontibus* concerning the *two Sources of Revelation* when they departed from their task "*...to make the general principles defined by Trent and Vatican I stand out better*"^{1h}. **Fourthly** by deliberately conspiring to introduce all kind of ambiguous formulations into the documents¹ⁱ. And **fifth**, by introducing the term "*Spirit of the Council*", suggesting that this spirit would be identical to the Holy Spirit, but in fact represents only their own liberal spirit. This approach and these acts cannot bear good fruits at all. On the contrary according to the words of Pope John XXIII: "*they had given rise to confusion, to bitterness in human relations and to the constant danger of fratricidal wars*". Indeed, instead of "*clarity of thought, solidarity of religious unity and living flame of Christian passion*" through "*doctrinal confirmation and wise provision of ecclesiastical discipline*" they had produced confusion instead of doctrinal confirmation, as they were originally required to do.

Therefore, it becomes obvious that if the Council and its Documents should be read in accordance with the hermeneutic of "*in unity and in accordance with the doctrines of the Fathers*". In addition, since it is a Pastoral Council that is hijacked by the liberals, anything that appears to be contrary to the teachings of the Church Fathers will have to be critically reconsidered and, if necessary, set aside. Only then the outcome will match what Pope John XXIII intended and predicted.

All this shows how the Holy Spirit has always respected the free will of men individually, inside and outside the Church, of all faithful including the entire hierarchy.

According to the principle of "*Lex Credendi, Lex Orandi*" the same pattern is also to be found concerning the Liturgy and this can be traced back to the confusion caused by the multiple, conflicting and mutually exclusive hermeneutics of the Council.

1. Those who follow the hermeneutic of "*renewal, of reform in discontinuity and rupture*" reject the Church before the Council and are striving for a full replacement and suppression of the Traditional Latin Liturgy in favor of the 1969 Reform as intended by the post-Council Commission "*Consilium*" for the implementation of the Council document "*Sacrosanctum Concilium*". During the 2nd Vatican Council, the leading Cardinals, Bishops and theologians from this group were those who, although belonging to a minority of liberals, had deliberately introduced ambiguities in the documents of the Council so that these ambiguities could be reinterpreted in accordance with their liberal views on "*renewal, of reforming...*".
2. Those who follow the hermeneutic of "*renewal, of reform in continuity*" are more or less unsatisfied with the outcome of the 1969 reform. They strive to undo this reform from abusive elements, by introducing the "*reform of the reform*" and the "*mutual exchange*" with the Traditional Latin Liturgy, as Pope Benedict XVI proposed. This group are open to tolerate the use of the Traditional Latin Liturgy. However, during the Council the leading Cardinals, Bishops and theologians of this group, which includes the post-Council popes till Pope Francis, were yet another minority of liberals that closely collaborated with the first group as identified above.
3. Those who follow the hermeneutic "*in unity and in accordance with the doctrines of the Fathers*" feel themselves strongly attached to the Traditional Latin Liturgy and have resisted the contradictory strivings by the liberals to suppress it. During the Council the leading conservative Cardinals, Bishops and theologians were the minority who accepted the mandate of Pope John XXIII to prepare a deepening of the doctrine. But this effort (as contained in the original satisfactory preparatory documents) was rejected due to the "*doom scenario's*" prophesized by the liberals.

While deliberately introduced ambiguities has caused confusion and a warlike fraternal crisis in the Church since Vatican II, the root cause can be traced back to a prejudiced and rebellious spirit that found itself superior above the Church. By their call to reform its Structure, its Doctrine, its Pastorate, its Discipline and its Liturgy they implicitly accused Christ for not creating His Mystical Body well and the Holy Spirit for not preserving the Church well. This becomes very apparent from this current study of the timeline of the Roman liturgy.

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Timeline of the Roman Liturgy

By Jack P. Oostveen

1 Introduction

The purpose of this Timeline is to provide a deeper insight into how the Seed planted by Christ has led to the current Liturgical situation, by visualising its development. Initially, this timeline was setup using some off-site articles from "[The Catholic Liturgical Library](#)" in 2001 [6]. However, in the meantime these articles and even the website itself have disappeared.

The recent publication of the Motu Proprio *Traditionis Custodes (TC)*, prompts us to revise this Timeline, expanding it with some preliminary comments and an analysis about the Temple Cult versus Synagogue/Last Supper setting. It is most remarkable that, regarding the status of the 1962 Missal, there is no mention in *TC* of the intention for which Pope John XXIII promulgated the Roman Missal in 1962 so shortly before the Council. It is only arguing that Pope Paul VI suppressed this missal, after which his successors liberalized it more and more, then concluding that the use of the 1962 missal would be the source of an abuse against the Second Vatican Council and thus had to be suppressed again in favour of the 1969 reform. Whereas *TC* was silent about the true intention of Pope John XXIII, the legislator and ruler, with which he had promulgated the 1962 Missal so shortly before the Council, like all post-Council popes did. Herewith, in fact, they all had left the true intention of the legislator and ruler of the Missal 1962 untouched.

Firstly, some introductory remarks in chapter 1.1 concerning on the one hand the importance of the Oral Revelation regarding the Liturgy with respect to written fragments from the first centuries. And on the other hand how the refutation of heresies strongly influences the organic development of both elements of the "*Lex Credendi, Lex Orandi*" by deepening the understanding of Faith without departing from the sacred heritage of truth. The danger when this aspect is underestimated, is also addressed.

Secondly, chapter 1.2 reflects on the "*Temple Cult*" and the "*Synagogue/Last Supper*" with the Eucharist as its nucleus and the consequences of this as supported by the Liturgical Movement. Whereas, Old Testament Prophecies, New Testament Writings and the early Church witnessed about the H. Mass as a continuation of the Old Testament Temple Cult, but perfected by the Sacrifice on the Cross by Christ, the High Priest after the order of Melchizedek, the mainstream Liturgical Movement from the beginning of the twentieth century up to the Second Vatican Council made another distinction between the two main parts of the liturgy, namely (1) an ordinary synaxis of the Synagogue and (2) the Last Supper, including the nucleus of the Eucharist proper. Followed by an analysis on the 1962 Missal regarding to the intention by Pope John XXIII especially (chapter 2.1.11 and 2.1.12) and the 1969 Reform, distinguished by the proposals of the "Consilium" and the interventions by Pope Paul VI and the rules set by the Council (chapters 2.1.13 and 2.1.14)

The timeline itself is presented in chapter 2, and is divided into two parts, namely a general overview (chapters 2.2 to 2.4) and a more detailed exposition (chapter 2.5), which deals with the mass in all its distinguished parts.

Furthermore this report is illustrated by figures taken from a People's Missal from 1683 (most of the Figure 1 .. 54) showing a traditional way of the spiritual "*participatio actuosa*". The H. Mass can be followed in 35 stages, while the faithful can add their prayers and adoration to the



Figure 1; 1683 People's Missal, some of the introductory pages

prayers of the priest in various ways. By meditating Old Testament prophecies and New Testament fulfilments, by samples of prayers at Mass and by honouring God's work in the saints, some litanies and other prayers such as the penitential psalms.

1.1 Some introductory remarks:

1. The first proclamation of the Gospel by the Apostles at Pentecost was undoubtedly oral. Christ left us no written Revelation. He taught His disciples orally and by His example. And after His Ascension, He sent them the Holy Spirit at Pentecost, which directly inspired them to preach the Gospel of Christ orally, not waiting to have the Gospel written beforehand.
2. It took about 30 years of oral preaching for the first three Gospels to be written independently of each other. Thus the oral preaching and examples of the Apostles still remains the primary source of the spread of the Gospel. Moreover, the fourth Gospel, which was written by St. John about 30 years later, is clearly complementary in character. This confirms that the oral preaching of the Gospel by the Apostles was more extensive than the written summaries. Apparently St. John was inspired by the Holy Spirit to write this supplemental Gospel because of the first appearance of heresies.
3. Also, the "*Acts of the Apostles*", the written Testimonies of the examples given by the Apostles, is clearly not a daily record. It deals only with the main examples of the early years of preaching by the Apostles. In addition, the various Letters of the Apostles are more or less specifically addressed to some local Churches that they had bequeathed to one of their disciples as Bishops or to the Bishop himself, in order to inspire and/or correct them.
4. It should be understood well that with the death of the (last) Apostles, who were the only ones taught directly by Christ Himself, the Age of Revelation ended. A new era began in which the Revelation proclaimed by the Apostles was consolidated as a beautiful treasure, to



Figure 2; 1683 People's Missal, stage 1: at the left side the Priest is going to the Altar with prophecy (upper left) and fulfilment (upper right) and on the right side on the right side prayer at the H. Mass, to S. Mary and S. Gabriel.

be guarded and protected by the Apostolic Fathers and later by the Church Fathers against any alteration, but especially under the leadership of the Popes. This made clear that a true deepening of the Faith can only take place within the condition which is in 1962 also repeated by Pope John XXIII in his opening address to the Second Vatican Council [1]: "**Never depart from the sacred heritage of truth received from the Church Fathers**" and remain "**in unity and in accord with the teachings of the Church Fathers**". So, therefore, any "**reform in continuity**" must be constrained by these principles. This is why the Popes at their installation had to vow to guard and protect the Faith until Pope Paul VI abolished that vow.

5. None of the Apostles' documents are written specifically to describe and explain the Sacred Liturgy to those whom they ordained, Priests and Bishops respectively, so that they may celebrate the Sacred Mysteries properly. On the contrary, this subject belongs clearly to the Oral Tradition of the teachings of the Apostles and their successors. In addition, written sources contain only indirect indications and certain (vague) descriptions, to protect the Holy of Holiest against misuses. This was especially necessary during the periods of persecution, like in the first three centuries. Our knowledge of the origin of the Liturgy, therefore, depends mainly on the general Oral Tradition, with which these restricted written fragments must be interpreted. Apparently, in the first centuries the need to write about aspects of the Liturgy generally existed only if misuses and heresies had to be refuted, or if the Church and its Liturgy had to be defended against persecution and attacks (St. Justin, [Chapter 2.3.3]).
6. In all ages there have been heretics (Petrus 2:1-3). St. Alphonsus M. Liguori [7] listed with reference to the first three centuries about 30 heretics. Even during the apostolic times, some baptized, but heretical believers preached contrary to the preaching of the Apostles, such as



Figure 3; 1683 People's Missal, stage 2: at the left side the H. Mass starts with prophecy (upper left) and fulfilment (upper right) and on the right side on the right side prayer at the H. Mass, to S. Michael and S. Raphael.

Simon Magus. Although Simon Magus is well known as the one who wanted to buy the powerful gifts of the Holy Spirit (Acts 8:10), he also brought up many other errors, such as (1) the world was created by angels, (2) when the soul leaves the body, it enters another body (reincarnation or rebirth) and (3) man has no free will, so good works are not necessary for salvation. Heresies, which were further elaborated and disseminated by both his disciple Menander as well as the disciples of Menander, Saturninus and Basilides. Incidentally, these errors still form the foundation of current Gnostic theories, for example the Rosicrucian. Therefore, Simon Magus is also considered the father of Gnosticism. Regarding the Reformation, the third error of Simon Magus can be particularly found in the heresies of Luther and Calvin. Then in the fourth century the Donatists heresy was condemned by the Council of Carthage and the Arian heresy was condemned by the Council of Nicea. This latter led to the Nicene Creed. And so on throughout all the centuries. While in general the Church suffered from the spread of these heretical errors, and is simultaneously inspired by the Holy Spirit, this also led to a better understanding through the refutation of these errors. As a result, on the one hand, the concept of faith, the "*Lex Credendi*", by "*not departing the Sacred Heritage*" grew organically to a deeper understanding of the Truth. On the other hand, this organic growth of the "*Lex Credendi*" also inspired a parallel development or an organic growth of the "*Lex Orandi*" with new elements and devotions, such as the Nicene Creed and the various devotions to Christ, his mother Mary and the Saints. Consequently, replacing any current expression of the "*Lex Orandi*" with an earlier expression may present a risk of re-introducing potential heresies, because such earlier expression had not yet been refined through refutation.



Figure 4; 1683 People's Missal, stage 3: at the left side the Confiteor with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Angel and S. John Baptist.

1.2 Temple Cult versus Synagogue/Last Supper setting

1.2.1 Liturgical Movement and the Synagogue/Last Supper setting

In accordance with the theory proclaimed by Adrian Fortescue (1875-1923) in 1912 [8] and followed by Anton Baumstark (1872-1948) [9], Pio Parsch (1884-1954) [10], Joseph Jungmann (1889-1975) [11] and some others like Romano Guardini, the mainstream of the Liturgical Movement from at least the early twentieth century up to the Second Vatican Council considered the origin of the H. Mass in the first century as distinct into the two parts of the liturgy, namely (1) the ordinary synaxis of the Synagogue [8_p , 9_p43, 10_p44 and 11_p392] and (2) the Last Supper, with the nucleus of the Eucharist proper [8_p and 11_p11]. They refer to a supposed practice of the H. Mass in the "Primitive" Church founded on "interpretations" of the Liturgical fragments from the first Centuries. But, moreover, what does the Liturgical Movement meant here by the expression "with the nucleus of the Eucharist proper", whereas after the Council this Movement through the commission "Consilium" came forwards with a definition of the H. Mass that lacked any reference to the H. Mass as Sacrifice and the fulfilment of the Old Testament Temple Cult. How could this be forgotten by all those liturgical specialists of the "Consilium" who were mandated to reform the Holy Mass in accordance with the wishes of the Council. Apparently, they were too much focussed on their theory about the Last Supper Meal setting of the H. Mass.

Obviously, this definition is in contrast with one of the deductions from the Liturgical fragments of the Apostolic Fathers as mentioned by Fortescue [8]: the **Eucharist is a Sacrifice**.

It is this same focus on the Last Supper Meal setting of the H. Mass, by which they consider that the Roman Rite is afflicted by an unsatisfactory liturgy that does not reflect the Lord's will or even a correct understanding of the Church. They often viewed that the structure and



Figure 6; 1683 People's Missal, stage 5: at the left side the Priest goes to Epistle site with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Andreas and S. Jacobus Mayor

Jerusalem, which includes the Sacrifice by the High Priest. Did not Christ, the Eternal High Priest, offer Himself on the Cross?

With regard to the suggestion that the first part would be the ordinary synaxis of the Synagogue the following. The Synagogues were rather new, established after the return of the second Babylonian Exile and had nothing to do with the Temple Cult in accordance to the Old Testament Law. They probably follow the example of Ezra reading and preaching the Torah and Prophets outside the Temple (Neh. 8:5). At time of Jesus they were community Houses or locations that served as places for studying the Torah and the Prophets but also for assembly purposes. Especially in Jerusalem they were used for receiving the pilgrims from the diaspora. The Synagogue certainly has no connection with the Jewish Temple Cult and its Sacrifices, which could only take place in the Temple of Jerusalem and then was stopped after its destroying. The Synagogue service is therefore secondary. It was only after the destruction of the Temple in 70 AD, that the Study of the Torah transformed the Synagogues into a place of ritual reading of the Torah [13].

This may have led to confusion concerning the 1969 reform the first part of the H. Mass. The existence of a one- and three-year cycle of Synagogue readings from the Torah and the Prophets. Both exist, namely (1) the Babylonian and (2) the Palestinian tradition. While the one year cycle of the Babylonian tradition may trace back to the practice of the Jewish Temple Cult before the second Babylonian captivity, because it were precisely the well-educated Jewish elite that was deported to Babylon. The Palestinian tradition seems to trace back to the Jerusalem practice introduced by Ezra after his return from the second Babylonian captivity, which involved a three year cycle to study the Torah and the prophets outside the Temple, which became then the newly established Synagogues. Back in Jerusalem Ezra experienced that the Jews left in Israel had no or insufficient knowledge of the Torah and the Prophets.



Figure 7; 1683 People's Missal, stage 6 at the left side at the Kyrie eleison with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Jacobus Minor and S. Philipus.

This does not mean that the Temple Cult in Jerusalem had taken over the three-year cycle of the Synagogue to study the Sacred Scripture. Obviously, the traditional one year-cycle of liturgical readings at the H. Mass that is found in the entire Church, is conforming the practice of the one year-cycle of the Jewish Temple Cult and not meant as a part of a “study house”.

In contrary to the suggestion through the Liturgical Movement, Christ had showed the Apostles how He prepared Himself to His Sacrifice on the Cross by praying and teaching in the Temple, therefore this first part of the Mass may follow this example of Christ. By adding preparatory prayers to the one year cycle of the readings and preaching in accordance to the Temple Cult, the priest “*in persona Christi*” prepares and focus himself and the faithful on the Eucharistic Sacrifice. This is the way the Apostles attended the Temple in Jerusalem ‘*day by day*’ and were ‘*continually in the Temple blessing God*’, while the “*breaking Bread*” or the Eucharist Sacrifice took place thereafter “*at home*” (Acts 2.46) until they were banned out of the Temple. They did not go to one of the many Synagogues in Jerusalem.

1.2.3 H. Mass as fulfilment of the Temple Cult

Moreover, Christ has repeatedly confirmed the importance of the Temple Cult through His Word and Example (Lk 2:22:38, 2:41-52; John 2:13-25). And He did this very explicitly. Finally, He confirmed the importance of the Temple Cult by going to Jerusalem to sacrifice Himself on the Cross. He deliberately did not go to one of the many Synagogues. Christ as the Eternal High Priest simply could not abolish the Temple Cult. On the contrary, He perfected that Cult through His Sacrifice on the Cross, the Eternal Paschal Lamb (Heb. 4 to 10) and so He gave us the Holy Mass with the Eucharist in fulfillment of the Jewish, Old Testament Temple Cult.



Figure 8; 1683 People's Missal, stage 7: at the left side at the Kyrie eleison with prophecy (upper left) and fulfillment (upper right) and on the right side prayer at the H. Mass, to S. Jacobus Minor and S. Philipus.

Moreover, Christ has repeatedly confirmed the importance of the Temple Cult through His Word and Example (Lk 2:22:38, 2:41-52; John 2:13-25). And He did this very explicitly. Finally, He confirmed the importance of the Temple Cult by going to Jerusalem to sacrifice Himself on the Cross. He deliberately did not go to one of the many Synagogues. Christ as the Eternal High Priest simply could not abolish the Temple Cult. On the contrary, He perfected that Cult through His Sacrifice on the Cross, the Eternal Paschal Lamb (Heb. 4 to 10) and so He gave us the Holy Mass with the Eucharist in fulfillment of the Jewish, Old Testament Temple Cult.

Here, it has to be noticed that the fulfillment concerns the entire Old Testament Temple Cult. It is Exodus 12:3 that instructed the observance of Passover. The "*Children of Israel*" had to choose a lamb for the Passover sacrifice on the 10th day of the 1st month, so 4 days before the actual slaughter would take place. Indeed, that day the "*Children of Israel*" shouted (Matt. 21:9), "*Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!*" (Hosanna means, "*Please save us!*"). In doing so, the messianic prophecy was fulfilled as given by Psalm 118, one of the Hallel Psalms (Psalms of Praise) recited during Passover meal: "*Save us, pray I! Blessed is he who comes in the name of the Lord! Blessed is the Kingdom to come! Our father David! Save us from the highest. Save us son of David! Blessed is the King who comes in the Name of the Lord, yea, the King of Israel!*" So by mass acclaim, Jesus is designated the Messiah. Unconsciously, the "*Children of Israel*" choose their Passover Lamb on the day the lambs were to be chosen. Furthermore Exodus 12:5 instructs that the Lamb must be checked for blemishes. Only a perfect, spotless and unblemished Lamb would suffice the Passover. Now, while Christ is teaching in the Temple, he is approached by Pharisees, Sadducees, Herodians and other teachers of the Torah. Each group poses questions, trying to trap Him in his words. They were looking for any blemish, which might disqualify Him as Messiah. The narrative of these tests are preserved in Matthew 22. As they could not find any fault with Him, the Passover Lamb indeed was without blemish. Similarly, in the evening before



Figure 9; 1683 People's Missal, stage 8: at the left side at the Dominus vobiscum with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Bartholomeus and S. Mattheus.

His Crucifixion it was the Sanhedrin themselves that could not find any blemish and finally they judged Him for his claim to be the Son of God.

Then, Pilatus let the “*Children of Israel*” choose between Jesus and Barabbas. The “*Children of Israel*”, who also had acclaimed Christ the innocent Passover Lamb without sin, now designed Him as the Scapegoat who bore the sins of the “*Children of Israel*”. He was then taken outside the city of Jerusalem, where he as Eternal High Priest sacrificed Himself, the innocent Passover Lamb as Scapegoat on the Cross for our sins at Calvary at the appointed time at which the Passover Lamb had to be slaughtered, the 9th hour of the 14th day of the 1st month (Exodus 12). Herewith Christ had fulfilled the Old Testament Law concerning the Temple Cult with regard to Passover and the Yom Kippur (Num. 29:11).

Note that the fulfillment of the Law concerns more aspects of the Old Testament Temple Cult, like the Resurrection of Christ on the third day, which took place on the Old Testament Temple Feast of the “*First Fruits*” that caused a paradigm shift by which Jesus Christ is the “*First Fruits*” now. Furthermore, also the Old Testament Temple Cult of Pentecost that concerns the remembrance of the gift of the Law of God, has been transformed now into the remembrance of the gift of God’s Law in our hearts by the Holy Spirit.

So, this is the true and eternal Sacrifice of the Eternal Passover Lamb, who is without sin but bears our sins. Here Christ used the context of the Jewish Passover as a reminder of the “*Exodus from Egypt, the land of slavery*” through a paradigm shift to a commemoration of the “*exodus out of the land of slavery of sin*” which is mystically is connected with the Yom Kippur, making Him the door of the “*exodus out of the land of slavery of sin*”, the door to “*Heaven*” [14].

Therefore, it was the Thursday evening that Christ instituted the Eucharist at the Last Supper, and commanded the apostles, “*Do this in remembrance of me*”. With “*Do this in remembrance of*



Figure 10; 1683 People's Missal,, stage 9: at the left side the Epistle with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Thadens and S. Simon.

me”, however, He did not command to repeat the Last Supper, but His Acts in union with and in commemoration of His Sacrifice on the cross: “*He took the Bread and blessed it*”, “*He took the Cup and blessed it*” (=Offertory: taking Bread and Wine from the profane use to prepare them for sacred use), then “*He consecrated both, Bread and Wine*” (=Consecration) with “*the Remembrance*” (=Anamnesis), after which “*He broke the consecrated bread*” (=Fraction) and finally “*he gave to eat the consecrated bread and wine, his flesh and blood*” (=Communion as the Sacrificial Meal).

The institution of the Eucharist, therefore, does not refer to the Last Supper, but to the Sacrifice of our Lord for our sins. **As such, the Eucharist is the same true and eternal Sacrifice for our sins with which Christ fulfilled the entire Old Testament Temple Cult.** Mystically, the Eucharist at the Last Supper, preceding the Crucifixion, as well as all those taking place afterwards at the H. Mass is one and the same as the physical Sacrifice at Golgotha, whereby Christ, the Eternal High Priest, offered Himself on the cross for our sins. **In each Holy Mass, Christ, the Eternal High Priest is offering His own Flesh and Blood through the ordained priests,** who act “*in Persona Christi, the Eternal High Priest*”!

The H. Mass is the true perfected or completed Temple Cult of the New Testament with the first part comprising the public Temple Cult after the example of Christ preparing Himself for His Sacrifice on the Cross. The second part with the Eucharist the “*secret*” part of the Temple Cult by the High Priest in the Holy of Holiest. It is this Eucharistic Sacrifice with its sacrificial meal (Communion) that expresses the centrality of God through the Mass as the public sacred act and service of the entire Church, it is the source of salvation, the core of the life of the Church as a wedding feast that needs its visible rituals, it is the worship, the prayer, the listening and the thanksgiving to God.



Figure 11; 1683 People's Missal, stage 10: at the left side the Priest goes to the middle of the Altar with prophecy (upper left) and fulfillment (upper right) and on the right side prayer at the H. Mass, to S. Matthias and S. Barnabas.

1.2.4 Testimonies from the New Testament

The use of the word “*altar*” (Greek: *trapeza tou kurion/thusiasterion*) as table of sacrifice in New Testament Writings (especially I Cor. 10; Hebr. 13) gives more weight to the statement that Holy Mass must be considered as the perfection or completion of the Sacrifices of the Temple Cult. This is not a medieval interpretation but an apostolic one. The table of the Eucharistic Sacrifice is clearly distinguished from the table of a simple meal. In 1 Cor. 10 St. Paul warns the Christians of Corinth that the “*Meal of the Lord*” cannot be confounded with any other meal. The **Eucharist is the sacrifice of the new Covenant, the “*Sacrifice of the Lord*” followed by the Communion, the “*Meal of the Lord*” or the “*Sacrificial Pascal Meal of the New Covenant*”**. Also the use of the term *thusiasterion* in Hebr. 13, meaning the altar of sacrifice from which Christians can “*eat*” reflects the same idea and the analogy with the old Temple Sacrificial Cult is too obvious. To “*eat*” from the “*altar*” in Hebr. 13 means clearly to participate in a sacrificial meal, to have part in His sacrificed body and in His Blood of the New Covenant. Similar to the Old Covenant when after the Sacrifice the High Priest ate the sacrificial meal together with the Priests, this also happens in the New Covenant when after the sacrifice the ordained Priest “*in Persona Christi, the Eternal High Priest*” eat together with the faithful as “*general priesthood*” the sacrificial meal.

The term “*Covenant*” (Greek: *diatheke*) can be found in the words of Institution (I Cor. 11:24) and there is no reason to doubt the authenticity of this word. “*Covenant*” refers to the Covenant Sacrifice of Mozes at Sinai’ according to Exodus. This Covenant was renewed or at least remembered in the old Temple Cult around the Ark of the Covenant (cfr. prayer of Salomon before the altar in the Temple in 1 Kings 8). The New Covenant was foretold by the prophets (cfr. Jeremiah, Ezechiel) and was concluded with the blood shed by Jesus on the cross.



Figure 12; 1683 People's Missal, stage 11: at the left side at the Evangelium with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Marcus and S. Lucas.

1.2.5 Testimonies from Apostolic Fathers

Furthermore, the Eucharist as the Sacrifice of the perfected Temple Cult is clearly confirmed by several testimonies of the early Church too, also by referring to the Old Testament prophecy of Malachias:

1. **Didache** (i.e. teaching of the twelve apostles, a text from the second half of the first century) [15].

"Now gathered together on the day of the Lord, you shall break bread and give thanks, having confessed your sins beforehand, that your offerings may be clean. But whosoever argues with his companion, do not come together with you until he is reconciled. That **thy Sacrifice be not profaned** (allusion to Mt. 5:24) Yet thus is the utterance of the Lord: '**A pure Sacrifice must be offered to Me at every place and at all times, because I am the great King, saith the Lord, and my name is wonderful among the nations.**' (free quote from Mal. 1:11)." (c. 14. F 1, 32)

2. Justin, martyr (105-165) [16].

In his dialogue with the Jew Trypho he says that according to the prophecy of Malachias God has rejected the Jewish sacrifices and then continues: "***Hence God speaks by the mouth of Malachi, one of the twelve [prophets], as I said before, about the sacrifices at that time presented by you: 'I have no pleasure in you, says the Lord; and I will not accept your sacrifices at your hands: for, from the rising of the sun unto the going down of the same, My name has been glorified among the Gentiles, and in every place incense is offered to My name, and a pure offering: for My name is great among the Gentiles, says the Lord: but you profane it'*** Malachi 1:10-12". (Dial. c. Trypho, 41. MG 6, 564)

3. Irenaeus (140-202) [17].

"But He utterly rejects those presented by you and by those priests of yours, saying, '*And I will not accept your*



Figure 13; 1683 People's Missal, stage 12: at the left side the Caliche is covered with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Stephanus and S. Laurentius.

sacrifices at your hands; **for from the rising of the sun to its setting my name is glorified among the Gentiles** (He says); *but you profane it*". (Mal. 1:10-12; Adv. haer. 4, 17, 5. MG 7, 1023)

4. Cyprian (200-258) [18].

"For if Jesus Christ, our Lord and God, is Himself the chief priest of God the Father, and has first offered Himself a sacrifice to the Father, and has commanded this to be done in commemoration of Himself, certainly that priest truly discharges the office of Christ, who imitates that which Christ did; and **he then offers a true and full sacrifice in the Church to God the Father**, when he proceeds to offer it according to what he sees Christ Himself to have offered" (Ep. 63, 14. ML 4, 385)

Evidently, these testimonies refer to the fulfilment of the prophecy of Malachias with the Eucharist as the New Testament continuation of the Old Testament Sacrifice: "*For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts*" (Mal. 1:11).

1.2.6 Fr. Ratzinger

While, despite the references to the Temple Cult by the Holy Scripture and the testimonies of the early Church as the fulfilment of the Prophecy of Malachias, Fortescue and all, as aforementioned, refer to the Synagogue and the Last Supper with the Eucharist as the essential nucleus [Chapter 2.3.1]. They are however silent about the perfection or completion of the Temple Cult by the Sacrifice of Christ. The reference to the Last-Supper-meal and this silence, essentially, conceals the Sacrificial nature of the H. Mass, which opens the way to abuses and desecrations. This is especially true considering their teachings that the reference to the Temple Cult was a late medieval or Gothic misinterpretation that obscures the original form of the H. Mass [8].



Figure 14; 1683 People's Missal, stage 13: at the left side the Caliche stands uncovered (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Rochus and S. Sebastianus.

In this way, highly misled by this kind of education, Fr. Joseph Ratzinger wrote during the Council, in 1964 and, published this (revised?) text also in chapter 3-I [The Fall of 1964] of his 1966-book "Theological Highlights of Vatican II" [19]: "... It was now clear that behind the protective skin of Latin lay hidden something that even the surgery performed at Trent had failed to remove. The simplicity of the liturgy was still overgrown with superfluous accretions of purely historical value. It was now clear, for example, that the selection of biblical texts had frozen at a certain point and hardly met the needs of preaching. The next step was to recognize that necessary revamping could not take place simply through purely stylistic modifications, but also required **a new theology of divine worship**. Otherwise, the renewal would be no more than superficial. To put it briefly, the **task only half finished at Trent** had been tackled afresh and brought to a more dynamic completion. This also **meant that the problems which Luther and the reformers had seen in the Liturgy had to be dealt with once again**. Not the least of these was their objection to the **rigidity and uniformity** already evident then in the ceremonies".

This text is clearly the opinion of the theologian Fr. Joseph Ratzinger during and shortly after the Council as it was taught to him. So, this was before the results of the Reform were published in 1969 and anyone could experience it. However, what did he mean in 1966 by (1) this call for a "new theology", (2) it would be necessary to deal with "the task half finished in Trent" and (3) it "meant that the problems which Luther and the reformers had seen in the Liturgy had to be dealt with once again"? It seems to appear that this is in accordance with the Liturgical Movement's "paradigm shift" to the Lutheran Synagogue/Last Supper setting, because only such a shift would reduce the gap with Luther's Reformation, which postulated the Mass as a Last Supper Meal while also denying the Mass as a Sacrifice. The last argument of "objection to rigidity and uniformity", as quoted above, seems to be rather strange here, since this "rigidity and uniformity" would have its main source in the measures taken by the Council of Trent and, of course, these measures were actually taken after the Reformation and cannot, therefore, have any influence on the Reformation itself.



Figure 15; 1683 People's Missal, stage 14: at the left side the Caliche is covered with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Gregorius and S. Ambrosius.

Then in 1976, 7 years after the promulgation of the 1969 Reform and having some years of experiencing this 1969 Reform in practice Fr. Ratzinger wrote in a letter to his friend, Prof. Wolfgang Waldstein [20] *“The problem of the new Missal lies in its abandonment of a historical process that was always continual, before and after St. Pius V, and in the creation of a completely new book, although it was compiled of old material, the publication of which was accompanied by a prohibition of all that came before it, which, besides, is unheard of in the history of both law and liturgy. And I can say with certainty, based on my knowledge of the conciliar debates and my repeated reading of the speeches made by the Council Fathers, that this does not correspond to the intentions of the Second Vatican Council.”*

Fr. Ratzinger clearly explained the crux of the harm concerning the Liturgy after the 1969 Reform, as proceeding directly from the procedure followed: (1) *“breaking down a historical process”*, (2) *“creating a completely new book”* and (3) *“by a prohibition of all that came before it”*. His criticism here certainly did not relate to the substance of the 1969 Reform as such. On the contrary it looks like he does not consider that the use of the old material causes any of these problems. Nevertheless, it is precisely the expression *“it was composed of old material”* that poses a potential risk that texts, matured by a process of organic growth, may be replaced by old, immature texts or even texts from before they were modified specifically by the maturation processes associated with historical refutations of heresies. **To act in this way is fundamentally against the maturation through the process of organic growth and will potentially reintroduce disproven heresies leading to damage to the Church** as Pope Pius XII warned for in his Encyclical *Mediator Dei* in 1947.

1.2.7 Cardinal Ratzinger

The continuation of the Temple Cult was also eloquently confirmed by the then Cardinal Ratzinger in 1986: *“... the fundamental law of liturgy has been the law of organic growth within the universality of the common tradition. Even in the huge transition from the Old*



Figure 16; 1683 People's Missal, stage 15: at the left side the Priest washed his finger with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Augustinus and S. Hieronimus.

to the New Testament, this rule was not breached, the continuity of liturgical development was not interrupted. ... Neither the apostles nor their successors “made” a Christian liturgy; it grew organically as a result of the Christian reading of the Jewish inheritance, fashioning its own form as it did so” [20]. Although he did not concretely mention the perfection of the Temple Cult by the Sacrifice of Christ, he indeed confirmed that the “*huge transition from the Old to the New Testament the continuity of liturgical development was not interrupted?*”. By this he denied any interruption or fundamental change opposite the origin: the Jewish Temple Cult and herewith he confirmed the testimonies of the early Church indirectly.

In 1990, as Cardinal Prefect of the Congregation of Doctrine of Faith, he condemned again the procedure that was followed for the 1969 Reform [20]: “*The liturgical reform, in its concrete execution, has moved further and further away from this origin [in the best of the Liturgical Movement]. The result has not been reinvigoration but devastation.... [I]n place of the liturgy that had developed, one has put a liturgy that has been made. One has deserted the vital process of growth and becoming in order to substitute a fabrication. One no longer wanted to continue the organic developing and maturing of that which has been living through the centuries, but instead, one replaced it, in the manner of technical production, with a fabrication, the banal product of the moment.*” Here the quote “... *further and further away from this origin. The result has not been reinvigoration but devastation ...*” may indeed indicate that the re-entry of ancient texts has also introduced already refuted heresies, which now again harm the Church, as mentioned above.

Then, in 1998 he stated [21]: “*There is no doubt that this new missal [after Vatican II] in forbidding the results of this historical growth, thereby makes the liturgy appear to be no longer a living development but the product of erudite work and juridical authority; this has caused us enormous harm.* For then the impression had to emerge that liturgy is something ‘made’, not something given in advance but something lying within our own power of decision. From this it also follows that we are not to



Figure 17; 1683 People's Missal, stage 16: at the left side at Orate Fratres with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Martinus and S. Georgius

recognize the scholars and the central authority alone as decision makers, but that in the end each and every 'community' must provide itself with its own liturgy. When liturgy is self-made, however, then it can no longer give us what its proper gift should be: the encounter with the mystery that is not our own product but rather our origin and the source of our life" and [21] "I am convinced that the crisis in the Church that we are experiencing today is to a large extent **due to the disintegration of the liturgy**, which at times has even come to be conceived of *etsi Deus non daretur*, in that it is a matter of indifference whether or not God exists and whether or not he speaks to us and hears us. But when the community of faith, the worldwide unity of the Church and her history, and the mystery of the living Christ are no longer visible in the liturgy, where else, then, is the Church to become visible in her spiritual essence? **Then the community is celebrating only itself, an activity that is utterly fruitless.**" Here he concretely praised the content of the 1969 Reform as "a real improvement and enrichment" while at the same time condemning again the procedure that has resulted in these bad fruits. But how can the fruit be separated from the procedure through which it is actualized?

Furthermore, in 2000 Cardinal Ratzinger propagates the "*Reform of the Reform*" through his book "*Der Geist der Liturgie, Eine Einführung*". Here, in his preface about the pre-conciliar Liturgy, his 1966 thoughts can be recognized again. He again praised the content of the 1969 Reform, when he stated [22]: "*It could be said that the liturgy at that time -in 1918- resembled in many respects a fresco that, although preserved undamaged, was almost invisible through subsequent layers of varnish. In the missal that the priest followed in his celebration, her form grown from the beginning was fully present, but from the faithful, she was largely hidden under private devotions and forms of prayer. Through the liturgical movement and finally through the Second Vatican Council, the fresco was uncovered and for a moment we were fascinated by the beauty of its colours and figures. But in the meantime, it is in danger due to weather conditions and also due to all kinds of restorations or reconstructions and is in danger of being destroyed if the necessary steps are not taken quickly to stop its damaging influence. Of course it should not be covered with layers of varnish again, but a new respect in*



Figure 18; 1683 People's Missal, stage 17: at the left side at the Blessing of the Offer with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Dionysius and S. Nicolaus.

handling it, a new understanding of what it is and has to say, is required so that the rediscovery does not become the first phase of a permanent loss".

Here, Cardinal Ratzinger still praises the Liturgical Movement and the Council for uncovering the "fresco" by which "for a moment we were fascinated by the beauty of its colours and figures". He also witnessed that the "fresco" was "undamaged preserved", but "almost invisible". So, on the one hand, if the Liturgy is "preserved undamaged", what should here be reformed, renewed or even "rebuilt": the Church's Doctrine, its Liturgy, the spirit of priests, the spirit of faithful, the spirit of modern humanity or perhaps more specifically the spirit of modern liturgists, who are thinking in this way. And while, on the other hand, the then Cardinal Ratzinger failed to see that such "almost invisibility" could also be associated with a kind of (color?) blindness, makes this comparison rather subjective. Indeed, it excludes the possibility that the Liturgical Movement has misunderstood the true beauty of the Sacred Liturgy because of a (color?) blindness due to the spirit of modernity (Modernism). Curiously, he goes on to state that the Sacred Liturgy "was largely hidden from the faithful under personal devotions and forms of prayer". So, if it was apparently not hidden for the priests, why then reforming the Sacred Liturgy instead of fostering the faithful?

1.2.8 Benedict XVI

Then, after Cardinal Ratzinger became Pope Benedict XVI in 2005, he published the Motu Proprio *Summorum Pontificum* in 2007. He did so in accordance with the advice about which Cardinal Stickler had witnessed in 1995 that in 1986 a commission of nine cardinals including himself as the then Cardinal Ratzinger (Stickler, Ratzinger, Mayer, Oddi, Casaroli, Gantin, Innocenti, Palazzini, and Tomko) were appointed by Pope John Paul II that unanimously gave a negative answer to the question "Did Pope Paul VI or any other competent authority legally forbid the widespread celebration of the Tridentine Mass in the present day?" and to the question "Can any bishop forbid any priest



Figure 19; 1683 People's Missal, stage 18: at the left side the prayer for the living with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Antonius and S. Benedictus.

in good standing from celebrating the Tridentine Mass?" Furthermore, according to Cardinal Stickler, eight of the nine were in favour of drawing up a general permission declaring that everyone could choose the old form of the Mass as well as the new.

Indeed, Pope Benedict XVI did so, motivated on the one hand by “*What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful*” (2007) [20] and “*Only against this background of the effective denial of Trent can one understand the bitterness of the struggle against allowing the celebration of Mass according to the 1962 Missal after the liturgical reform. The possibility of so celebrating constitutes the strongest and thus (for them) the most intolerable contradiction of the opinion of those who believe that the faith in the Eucharist formulated by Trent has lost its validity*” (2008) [23]. On the other hand, he still referred to the “*Reform of the Reform*” to promote a mutual exchange between both Rites, despite the fact he had considered the Traditional Latin Liturgy as almost invisible in 2000.

And moreover in 2016 as Pope-Emeritus he stated: “*I have always said, and even still say, that it was important that something which was previously the most sacred thing in the Church to people should not suddenly be completely forbidden. A society that considers now to be forbidden what it once perceived as the central core that cannot be. The inner identity it has with the other must remain visible. So for me it was not about tactical matters and God knows what, but about the inward reconciliation of the Church with itself*” [20].

1.2.9 Mutual Exchange and the Holy Spirit

But, what about the mutual exchange between the Traditional Latin Rite and the 1969-reformed Rite? This question is in fact the same question as what about the lie that the reference to the Temple Cult is a late medieval or Gothic interpretation which obscures the original form of the H. Mass. Such a reference clearly is in contradiction with New Testament, the Old Testament



Figure 20; 1683 People's Missal, stage 19: at the left side the Caliche is covered with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Gregorius and S. Ambrosius.

prophecy of Malachias and the testimonies of the early Church as mentioned above. Why refer to the Synagogue, while in accordance with the Acts, in Jerusalem the Apostles went to the Temple (Acts 2,46)? Why referring to the Last-Supper-meal, while the Eucharist is the Sacrifice, at which the eternal High Priest, Our Lord Jesus Christ as the innocent Passover Lamb and at the same time also as the Scapegoat, sacrifices His own Body on the Cross for our sins. This, evidently, is the fulfilment of the Old Testament Temple Cult by Christ himself (Mal. 1:11).

Therefore, for those who considered the H. Mass as having a Synagogue/Last-Supper-meal setting, it seems to be the most surprising work of the Holy Spirit that instead of a mutual exchange between the two Rites, it is the Traditional Latin Liturgy - of which was suggested that its essence was almost invisible - that inspires priests to celebrate 1969-Reformed Mass correctly and attracts so many young priests, faithful and converts. This (organic and unprovoked) return to tradition can only be considered as the true work of the Holy Spirit. Furthermore, this group of faithful also accepts the Traditional hermeneutic of the Church as expressed by John XXIII in his Opening Address to the Council: "**Never depart from the sacred heritage of truth received from the Church Fathers**" and remain "**in unity and in accord with the teachings of the Church Fathers**". This should indeed be introduced as the hard restriction for any form of hermeneutic.

Apparently, this restriction is in conformity to many other quotes from the Opening Address by Pope John XXIII, October 11, 1962 [1]:

1. *The truth of the Lord will remain forever;*
2. *Men, without the assistance of the whole of revealed doctrine, cannot reach a complete and firm unity of minds with which are associated true peace and eternal salvation;*
3. *Not, certainly, that there is a lack of fallacious teaching, opinions, and dangerous concepts to be guarded against*



Figure 21 1683 People's Missal, stage 20: at the left side the Caliche is covered with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Dominicus and S. Franciscus.

and dissipated. But these are so obviously in contrast with the right norm of honesty, and have produced such lethal fruits that by now it would seem that men of themselves are inclined to condemn them, particularly those ways of life which despise God and His law or place excessive confidence in technical progress and a well-being based exclusively on the comforts of life;

4. Men are either with Him and His Church, and then they enjoy light, goodness, order, and peace. Or else they are without Him, or against Him, and deliberately opposed to His Church, and then they give rise to confusion, to bitterness in human relations, and to the constant danger of fratricidal wars;
5. Our duty is not only to guard this precious treasure, as if we were concerned only with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for twenty centuries;
6. The salient point of this Council is not, therefore, a discussion of one article or another of the fundamental doctrine of the Church which has repeatedly been taught by the Fathers and by ancient and modern theologians, and which is presumed to be well known and familiar to all;
7. The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary, everything being measured in the forms and proportions of a Magisterium which is predominantly pastoral in character;
8. How Catholic truth can be communicated to the modern world 'pure and whole', without attenuations or alterations, but at the same time in such a way that the minds of our contemporaries are aided in their duty of assenting to it.

As he had himself already expressed by the Encyclical *Ad Petri Cathedram* in 1959, at which he condemned in harsh terms anyone who denies the revealed Truth or interferes with the spread of lies or indifferences. Pope John XXIII showed no desire to change one *iota* of Doctrine

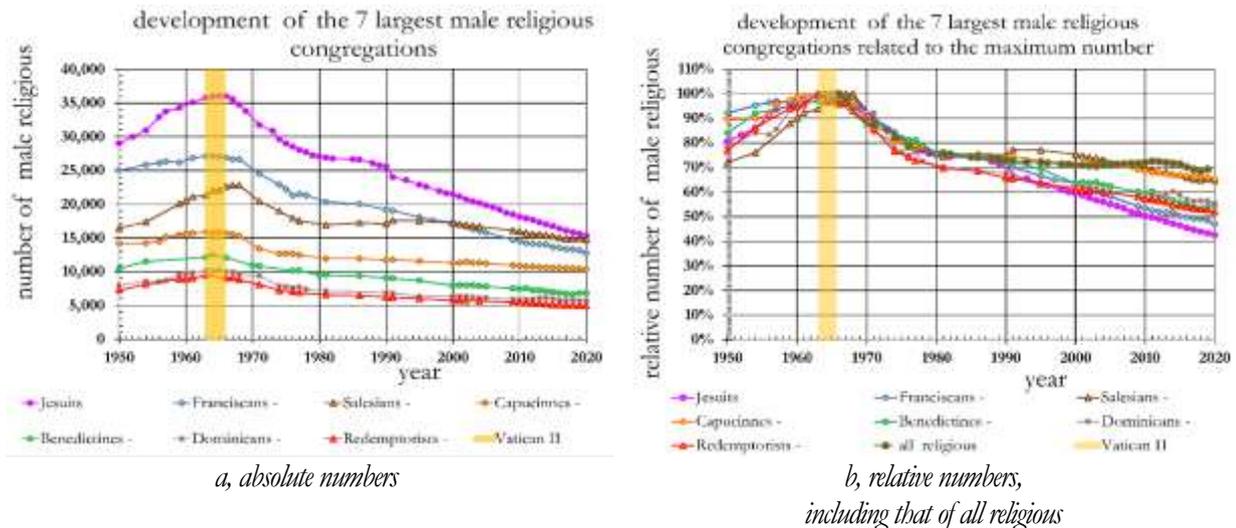


Figure 22, Evolution and long-term trend of the growth and decline in the number of individual members within the seven largest religious institutes, before during and after Vatican II (Source: Vatican Yearbooks & <http://www.catholic-hierarchy.org/>).

On the other hand, they also vehemently oppose the liberal “*hermeneutics of discontinuity and rupture*”, which was condemned by both Pope Paul VI (1966/1978) and Pope Benedict XVI (2005/2013). Pope Paul VI even did this several times (1966): “*It would not be the truth for anybody to imagine that the Vatican Council II represented any kind of break, interruption, or 'liberation' from the teaching of the Church, or that it authorized or promoted any kind of accommodation or conformism with the mentality of our times, in its negative or ephemeral aspects*” [24].

Furthermore, it was only a few month after the closure of the Council, in spring 1966, that Father Sebastiaan Tromp S.J. reported about a private audience during which Pope Paul VI had expressed his concern about the situation in the whole Church to him: *a dangerous relativism, a false mystic about Pope John XXIII, nobody is listening to the voice of the Pope, a crisis of the celibacy, a false forming of the public opinion, a spirit of Council that has been replaced by a spirit of some Extremists* [25].

Then also, in accordance to the above mentioned concerns by Pope Paul VI, Cardinal Ottaviani, Prefect of the newly established Congregation for Doctrine and Faith, issued a Circular Letter to the Presidents of Episcopal Conferences regarding some sentences and errors arising from the interpretation of the decrees of the Second Vatican Council (Cum Oecumenicum Concilium), July 24, 1966 [26].

Then, on June 23, 1972 Pope Paul VI clearly confronted the Cardinals of the Curia with a condemnation of what later is called by Benedict XVI the “*hermeneutic of renewal, of reform in discontinuity and rupture*” as being a false and abusive interpretation of the Council: “*... a state of unease, which We cannot and must not hide: first of all a false and abusive interpretation of the Council, which would like a break with tradition, even doctrinal, leading to the repudiation of the pre-conciliar Church, and to the license to conceive a ‘new church’, almost ‘reinvented from within, in the constitution, in dogma, in customs in law*” [27, google translation]

After which Pope Paul VI, notably 6 days later on June 29th 1972, also stated in his homily “*... from some crack the smoke of Satan has entered the temple of God*” [28].

And in 1977: In 1977 on the sixtieth anniversary of the last Fatima Apparition, Pope Paul VI said [29]: “*The tail of the Devil is functioning in the disintegration of the Catholic world. The darkness of Satan has entered and spread throughout the Catholic Church, even to its summit. Apostasy, the loss of the Faith, is spreading throughout the world and into the highest levels within the Church*”.

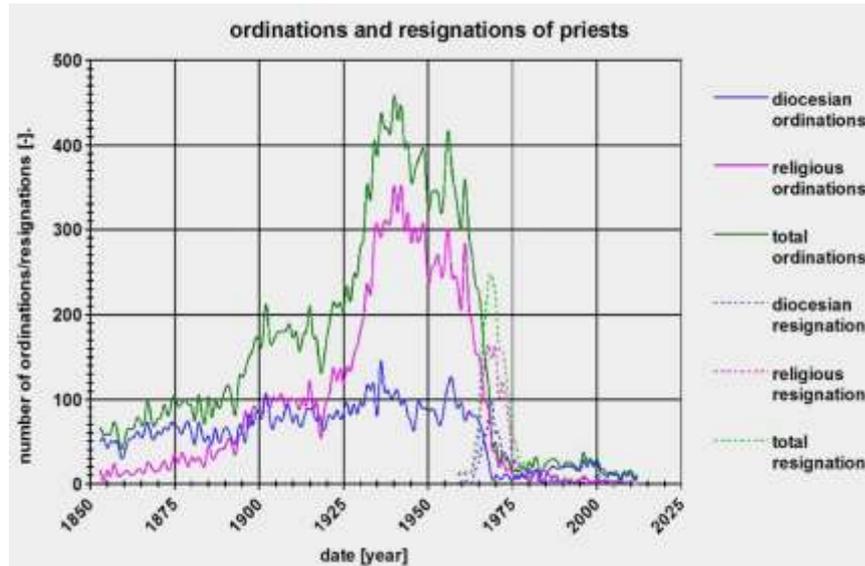


Figure 23, development of the number of priestly ordination in the Netherlands from the restoration of the Dutch Church in 1852 up to the recent times (source: Yearbooks & KASKI, Dutch office for Catholic Church Statistics).

1.2.10 The Fruits of the Holy Spirit

Apparently, on one hand the traditional Latin Liturgy inspires priests to properly celebrate the Reformed Mass of 1969, attracting many young priests, believers and converts. This can only happen through inspiration from the Holy Spirit. While on the other hand, the Reformed Mass of 1969 is claimed to be inspired by the Holy Spirit following Vatican II. However, while a

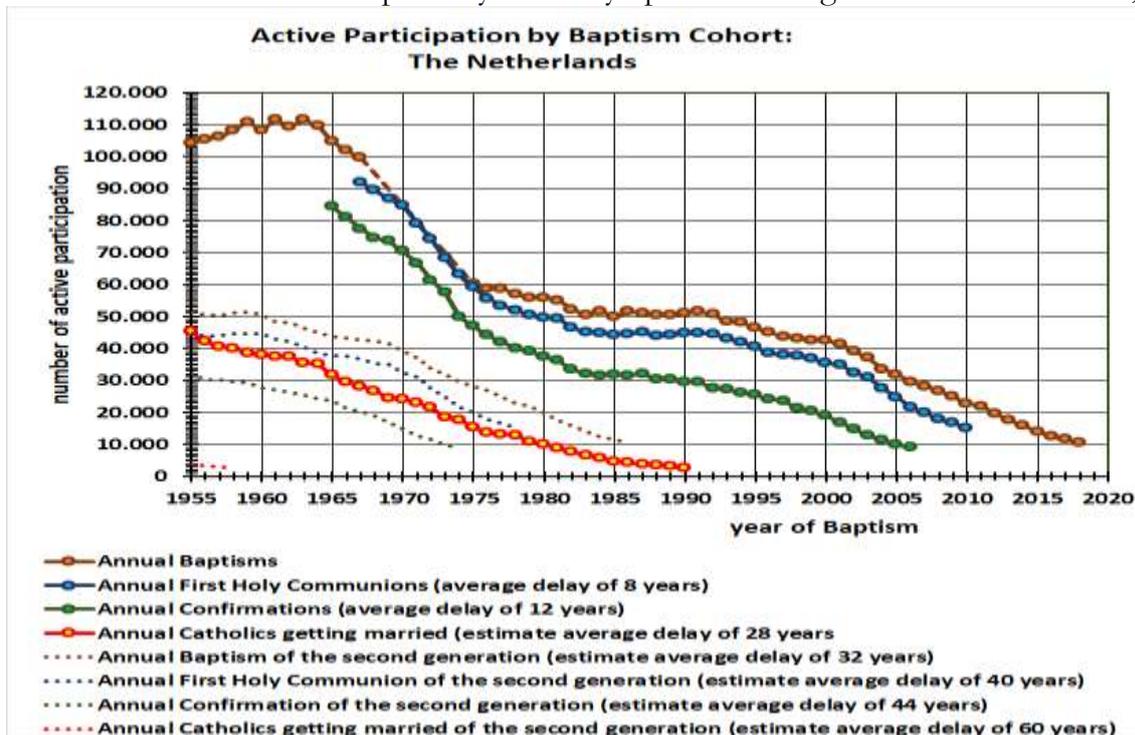


Figure 24, the development of the baptism cohort of the living participation of the faithful from 1955 up to the recent times showing a continuing decline on all types of participation: baptism, first communion, firmations and Catholic marriages. (source: KASKI, Dutch office for Catholic Church Statistics).

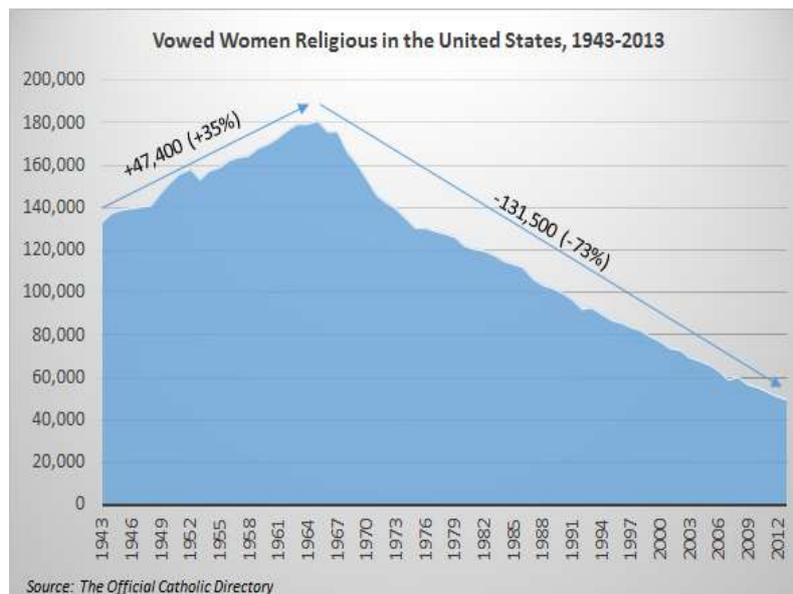


Figure 25, the development of the number of vowed female religious in the U.S.A.

renewal of ecclesiastical life was expected by the Council through its mandated Reform of the Liturgy, the opposite has actually happened in all aspects of ecclesiastical life. Figure 20 (a & b) shows an example of the evolution of ecclesiastical life before during and since Vatican II, as evidenced by the numbers of individual members in the seven largest religious institutes, which in 1966 together comprised approximately 44% of all religious globally [30]. Figure 20a shows very clearly that shortly after the Second Vatican Council, a decline in the number of religious within these institutions was already obvious, the relative decline of the total number of religious over the same period. Until 1985, the relative decline of five of these institutes was comparable to that of the total number of religious. In addition, the total number of religious fell from its peak in 1966 to about 80% in 1975 and to about 75% in 1985. For the Dominicans and the Redemptorists, however, it was about 75% and 70% in 1975 and 1985, respectively. While the relative decline in the total number of religious stabilized after 1985 to about 70% of the 1966-level after 2000, the decline in the number of religious among the Jesuits, Franciscans, and Benedictines accelerated significantly and continues to this day with a rather constant rate of decline. In 2020 the number of Jesuits and Franciscans was reduced to 42.5% and 47% of the 1966-level respectively. Absolutely, no sign of a possible “Francis”-effect can be recognized here. We postulate that such a thing can only happen as a manifestation of a lack of cooperation with the Holy Spirit, and this decline continues today. That they were not alone in this, can be seen from the development of priestly ordinations [Figure 21] and the so-called living participation of the faithful in the Netherlands [Figure 22]. Furthermore, in their company one finds a more than disastrous decline in the number of female religious as in Figure 23 with regard to the situation in the USA.

From this it can easily be deduced that the claim by the Liturgical Movement to be inspired by the Holy Spirit, cannot be true as it does not bear fruit. In contrast, it was precisely the Traditional Latin Liturgy that bore the fruits of the Holy Spirit, with the continued growth of religious orders until Vatican II. Above all, the claim by the Liturgical Movement, to motivate their reform of the Liturgy like “*Prophets of Doom’s*” [1], was essentially a blatant indictment of the Holy Spirit, that He had not preserved and well protected the Sacred Liturgy for about 2000 years according to the core Catholic theological principle of “*Lex Orandi, Lex Credendi*”.



Figure 26; 1683 People's Missal, stage 21: at the left side at the Transubstantiation of the Sacred Host with prophecy (upper left) and fulfillment (upper right) and on the right side prayer at the H. Mass, to S. Antonius de Padua and S. Franciscus de Paula.

1.2.11 A call for deception and betrayal of the Pope and the Council

Because the Holy Spirit does not contradict Himself, the conclusion that the He did not inspire the Liturgical Reform of 1969 should be taken seriously as a clear signal to reconsider the reform. Here, one must recall the words spoken by the secretary of the Preparatory Commission on the Liturgy, Fr. Bugnini, at Domus Mariae on 11/13 October 1961, on the occasion of the selection of a number of members and consultants of the sub-commission, about their work on the redaction of the first chapter of the Preparatory Document on the Liturgy [31]: *“It would be most inconvenient for articles of our Constitution to be rejected by the Central Commission or by the Council itself. That is why we must tread carefully and discreetly. Carefully, so that proposals be made in an acceptable manner (modo acceptabile), or, in my opinion, formulated in such a way that much is said without seeming to say anything: let many things be said in embryo (in nuce) and in this way let the door remain open to legitimate and possible post-conciliar deductions and applications: let nothing be said that suggests excessive novelty and [that] might invalidate all the rest, even what is straightforward and harmless (ingenua et innocentia). We must proceed discreetly. Not everything is to be asked or demanded from the Council – the essentials, the fundamental principles [are]”*.

This is a clear and deliberate call to deceive and betray the Pope and the Council Fathers by suggesting "A" but describing it in such a way that it can be interpreted in retrospect according to their hidden intent "B". But moreover, it is a clear attack on the Holy Spirit, the Spirit of Truth. This can never bear good fruits. While this method had been initiated by Fr. Bugnini in the preparatory period of the Council, it is confirmed as also having been common practice within the Council's Commissions and used with the specific intention of deluding the majority of Council Fathers. Near the end of the Council during an interview published in the Dutch



Figure 27; 1683 People's Missal, stage 22: at the left side at the Transubstantiation of the Calliche with prophecy (upper left) and fulfillment (upper right) and on the right side prayer at the H. Mass, to S. Nicolas de Tolintin and S. Caietanus.

Dominican weekly *Bazuin*, on occasion of the publication of the first edition of the International Theological Magazine *Concilium* (February 1965), Fr. Edward Schillebeeckx O.P. confirmed that this *spirit of lies and deceit* had worked behind the scenes of the Council too. He said [32]: "*We will express it in a diplomatic way, but after the Council we will draw out implicit conclusions*".

1.2.12 The 1962 Missal

Pope John XXIII promulgated the 1962 Missal on June 23rd, 1962, just a few months before the Second Vatican Council started on October 10th and apparently shortly after the final preparatory document on the liturgy was delivered to him. He did this, while the 1965 reform of the liturgy was underway. This means that the promulgated version of the 1962 Roman Missal is a "State of Art" version towards the 1965 reform in progress at that time. In addition, while the reform was underway, the final preparatory document contained a proposal for a reform that went far beyond the then-ongoing reform. Therefore, it is of great importance to consider the status of the 1962 Missal in the light of Pope John XXIII's intentions to promulgate it as "State of Art", so suddenly and so shortly before the start of the Council, despite the ongoing reform.

To understand the true meaning, some chronological facts must be considered. One week before Cardinal Cicognani died, he signed the draft of the Preparatory Document on the Liturgy, February 1st, 1962. The draft was then presented by his successor, Cardinal Larraona for discussion by the Central Preparatory Commission from March 26th to April 2nd, 1962. The Central Preparatory Commission made several changes, including the rejection of a number of far-reaching proposals to reform the Liturgy. Then, these amendments were to be implemented by an executive amendment subcommittee in accordance with the decisions of the Central Preparatory Commission. This subcommittee was created especially for that purpose where after it should be send the final document directly to the Pope [31].



Figure 28; 1683 People's Missal, stage 23: at the left side The Priest prays for the Death with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Ignatius and S. Francis Xavierius.

However, instead of working out the amendments of the Central Preparatory Commission, this subcommittee reintroduced articles already explicitly rejected by the Central Preparatory Commission. And this version was sent to Pope John XXIII under false pretenses, as if it were the final version approved by the Central Preparatory Commission. Afterwards, Fr. Bugnini noted his satisfaction that “*no substantial changes were made*” between Sacrosanctum Concilium and the schema prepared by the Preparatory Liturgical Commission [31].

The fact that in addition to the sudden promulgation of the 1962 Missal, also measures were taken against Fr. Bugnini, indicates that not only the treason by the sub-commission was discovered, but even more that these far-reaching proposals were indeed traced back to Fr. Bugnini as secretary of the Preparatory Commission for the Liturgy. **This is where the question arises:** did Cardinal Larraona discover the notes of the October-1961-address of Fr. Bugnini, in which he called for introducing “*embryonic ambiguities*”, in such a way that much is said without seeming to say anything to betray and delude the Pope and the Council Fathers? Therefore, although he was not a member of the subcommittee to implement the amendments, he was held responsible for it. Anyway, he was the sole secretary of a Preparatory Commissions, who was not subsequently appointed secretary of the equivalent Council Commission, as was the custom. In addition, he was also relieved from his chair at the Pontifical Lateran University. A plea in favor of Fr. Bugnini was raised by Cardinal Montini (Milan) and Cardinal Lercaro (Bologna) to take him back into the Council's Liturgy Commission, and to reinstate him as professor at the Lateran [31]. Both remained without effect.

What could Pope John XXIII do after discovering this betrayal? Of course he could have withdrawn the entire preparatory document on the liturgy. He could even have stopped the Council, especially after the second betrayal regarding the irregularities on the Council's first working day. However, this would have caused a controversy which would have been damaging to the

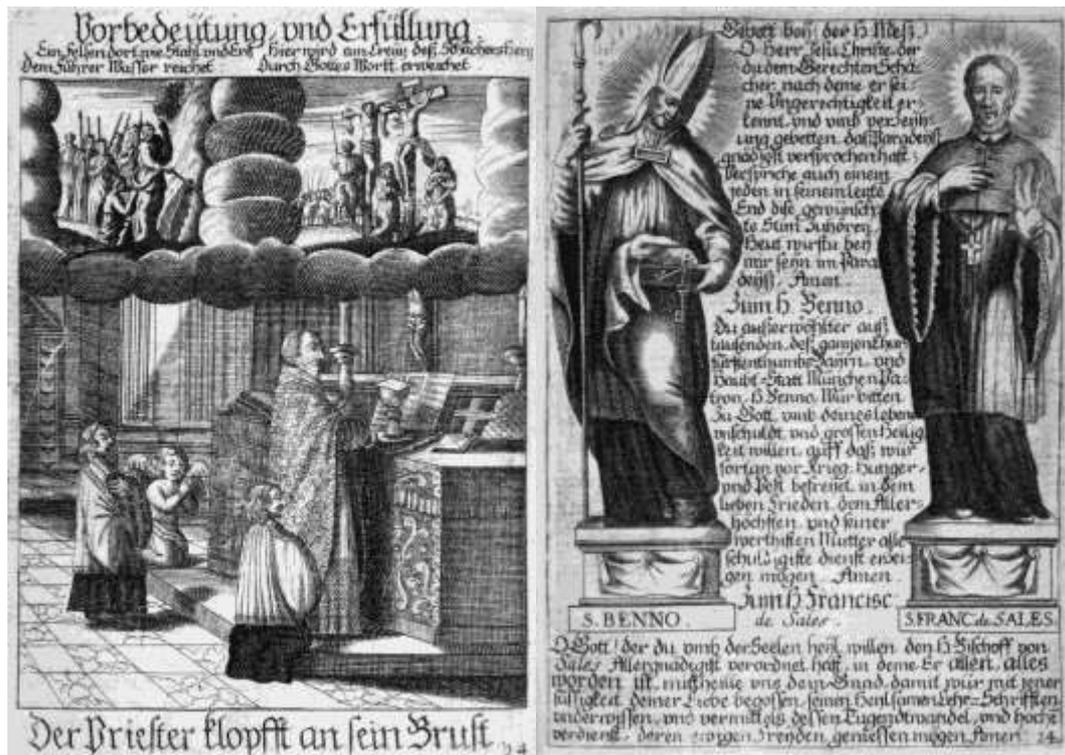


Figure 29; 1683 People's Missal, stage 24: at the left side the Priest pats his chest with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Benno and S. Franciscus de Sales.

image of the Council and the Pope himself, and therefore was a very emotional action to decide. Furthermore, there was no more time to rewrite the document before the deadline of July 13th to send this document to the Council Fathers, two months before the start of the Council. It is therefore also clear that Pope John XXIII, who was a diplomat all his life, now choose a diplomatic option in order to demonstrate his will to the Council Fathers. It is clear that to this end, in addition to the aforementioned measures against Fr Bugnini, he decided to promulgate the "State of Art" of the reform in progress as the Missal of 1962. In addition, Cardinal Ottaviani, secretary of the Holy Office, who had presided over the discussions in the Central Preparatory Commission on the draft Preparatory Document on Liturgy, was to announce the illegal amendments to the Council Fathers. However, halfway through his explanation, Cardinal Alfrink turned off his microphone.

But before the microphone was turned off, Cardinal Ottaviani, spoke of his concern about an expression in the schema that can be considered as one of the “*embryonic ambiguities*” that: “*What does ordo missae... recognoscendus [the ordo of the Mass is to be revised] mean? Now, is a sort of revolution of the entire Mass desired? ... What will remain of it?*” Then, though without explicitly naming him, he seems to have been directing his remarks at Fr. Bugnini when he noted that communion under both kinds was mentioned in article 42 and concelebrating was mentioned in article 44 even though the majority of the Central Commission, over which Ottaviani presided, had rejected both novelties a few months before. He was denouncing a manoeuvre and deemed that the text as provided to the Council was not the same as that to which the Central Commission had granted its approval [31].

From these facts underlying the promulgation of the 1962 Missal, it may reasonably be concluded that Pope John XXIII intent was to protect the Sacred Liturgy against the counter



Figure 30; 1683 People's Missal, stage 25: at the left side the Priest prays the Our Father with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Carolus Borromeus and S. Philippo Neri.

proposals of the falsified Final Preparatory Document on the Liturgy by giving a clear sign to the Council Fathers.

1.2.13 1969-Reform

It is surely clear that these were deliberate betrayals and deluding acts by which ambiguities had been deliberately introduced: expressing “A” in such a manner that afterwards they could claim their true intention by interpreting it as “B”. Therefore, forces were at work that were driven by a hidden agenda: the paradigm shift from the Perfect Temple Cult to a Synagogue/Last Supper setting. Some of the proposals by which the post-Council commission “Consilium” for implementing the Council document on Liturgy came forwards with, are the following (with comments):

1. A profanation of the first part of the Roman Mass, by replacing the preparation prayers of the priest for a Greeting of People. Even without Confiteor or any other penitential act, immediately it would start with the Kyrie [33];
2. While Sacrosanctum Concilium stated "*In sacred celebrations there is to be more reading from holy scripture, and it is to be more varied and suitable*" (n. 35), instead of an extension of readings the “Consilium” decided to replace the traditional liturgical readings. By suggesting that Catholics didn't know enough about scripture and needed more exposure to the Holy Bible, they replaced the at least 1500 years old traditional Lectionary with a new Order of Readings. This new Order of Readings comprised of three readings (incl. the Gospel) with a three year cycle on Sundays and on weekdays a biannual cycle. Herewith, the “Consilium” replaced the liturgical readings of the Scripture in the Temple Cult with a Synagogue Teaching system, at which the continuation of the

readings during the multi-year cycles seems to be of more importance to them than any relationship with the liturgy, as always was in the traditional Lectionary of the Temple Cult;

3. Abolition of the Offertory Prayers;
4. Abolition of the old Traditional Roman Canon, of which it is believed to go back from St. Peter by replacing it with three newly created Eucharistic Prayers;
5. Finally the "Consilium" wrote the following definition of the Mass: "*the Lord's Supper or holy gathering or assembly of the people of God, as they come together, intone [body], with the priest as presider and taking on the persona of Christ, to celebrate the memorial of the Lord*". A description without any reference to the Eucharist as Sacrifice, which has clearly its source in the Protestant theology, as being a commemorative meal: the paradigm shift from Temple Cult to the Lutheran Synagogue/Last Supper setting, was to be hereby completed.

This made clear the true intentions of the "Consilium" by which they work on the implementation of the Council Document with regard to the 1969 Reform. Apparently, the Holy Spirit was at work through Pope Paul VI to protect and preserve the liturgical reform by the paradigm shift from sacrifice to a meal such as the proposals by the "Consilium" seem to mean. Especially, the third to the fifth point were extremely critical concerning the preservation of Christ's command "*Do this...*".

So in case of the first item, it is said that the origin plan of the reform by the "Consilium" was to begin the H. Mass, even without Confiteor or any other penitential act, immediately followed with the Kyrie. It is due to the personal intervention of Pope Paul VI that the Confiteor has been retained, but finally only by one of the many "*may*"-options. Herewith the opening may be expanded to include not only all kinds of introductory remarks about the Mass of the Day, but also a Penitential Rite (optionally the *Confiteor*). Therefore the correct opening depends now as a clerical choice on the particular intention of the Priest in Service

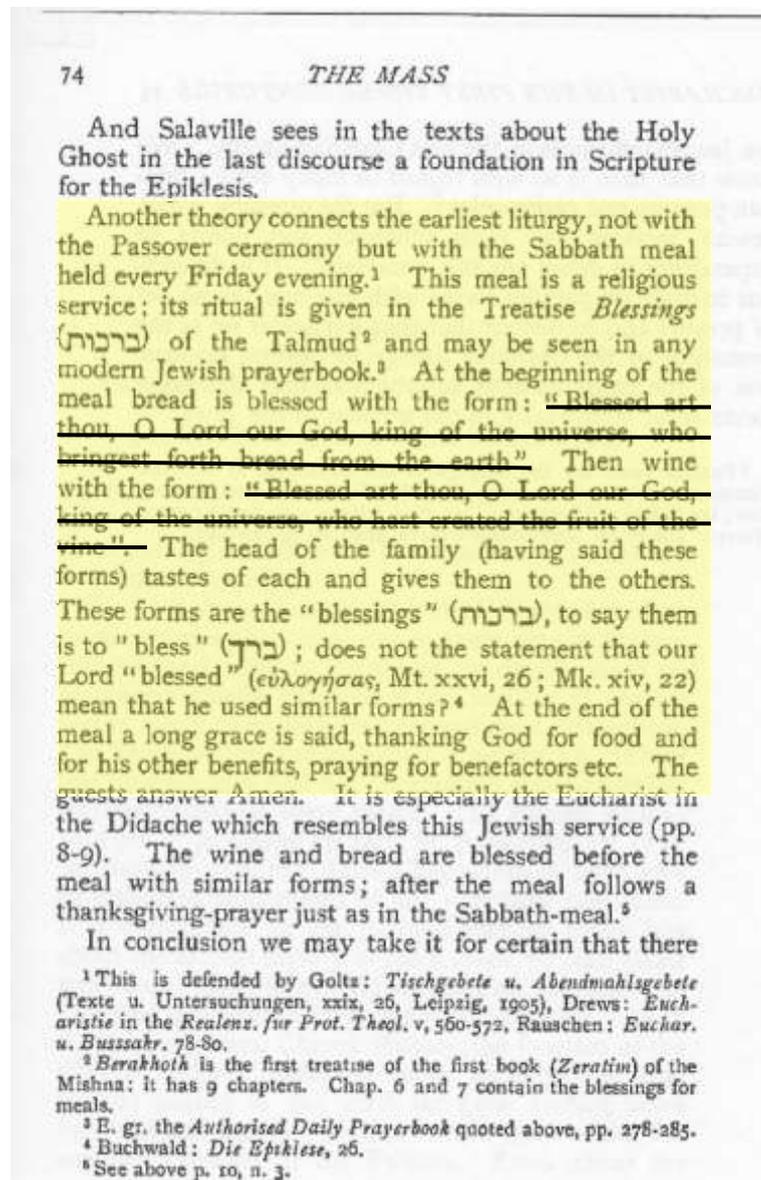


Figure 31; Adrian Fortescue (1874-1923) on the new Offertory Prayers (1915) these Prayers does not connect with the Passover ceremony and thus the Last Supper but with the Sabbath meal held every Friday evening [[8]



Figure 32; 1683 People's Missal, stage 26: at the left side H. Host is broken with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Anna and S. Joanna.

Furthermore, in the case of the third item, Pope Paul VI insisted on the existence of Offertory Prayers, in which the priest takes the bread and wine out of the profane use by blessing them in order to prepare them for sacred use, namely the Consecration in the Canon. Now the “Consilium” reacted to this by an ambiguous replacement of the traditional Offertory Prayers by a non-Christian but Jewish table blessing that does not connect with the Passover ceremony [Figure 30] . Here we must strongly consider that, despite all the intrinsic ambiguities in order to replace the traditional Offertory with these Jewish table prayers, that the explicit intent with which Pope Paul VI insisted on the continued existence of the Offertory Prayers determines how these table prayers have truly to be understood here as Offertory Prayers, namely in accordance with the intent of the abolished ones. And this is certainly not as a table prayer before a meal, at which in accordance to their initial presented definition of the H. Mass the “Consilium” had strived for. However, due to these intrinsic ambiguities the new Offertory Prayers are certainly deficient.

Also in the case of the fourth item, Pope Paul VI insisted on the preservation of the traditional Roman Canon. Therefore, despite all the ambiguities intrinsically attributed to the newly created Eucharistic Prayers, the explicit intention of Pope Paul VI to insist on the preservation of the Traditional Roman Canon has served here as the visible continuation and shows us how the new Eucharistic Prayers truly should be understood as a clear and perfected Temple Sacrifice. However, due to the intrinsic ambiguities, which the “Consilium” put in the newly created Eucharistic Prayers to support their intended paradigm shift, these prayers are deficient.

And finally, regarding to the fifth item, this definition was revised by adding “*or the Eucharistic Sacrifice*” at the end. This was only done following some critical comments like the Ottaviani Intervention [34], but indeed after the incorrect description had appeared in a document bearing the signature of Pope Paul VI.



Figure 33; 1683 People's Missal, stage 27: at the left side the Priest put the H. Particle in the Caliche with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Martha and S. Maria Magdalena.

Apparently, the commission “Consilium” to implement the Council document on Liturgy, *Sacrosanctum Concilium*, had intended an invalid Reform. This reform was based on a paradigm shift from the perfected Temple Cult to a Synagogue/Last Supper setting according to the theory spread by the Liturgical Movement like they had consequently expressed in the uncorrected definition of the H. Mass as a meal instead of a Sacrifice. Finally the Reform has been preserved, only because Pope Paul VI, who finally promulgated the 1969-Reform, had explicitly expressed his intention by the several interventions making clear how this Liturgy has truly to be understood. Here, the explicit expressed intentions of Pope Paul VI have precedence over the intentions of the commission “Consilium”, however the traces of the paradigm shift “Consilium” had in mind and implemented in the 1969 Reform this Reform bears an intrinsic risk on abuses.

Further, it must be taken into account that according to the testimony by Fr Bouyer, a member of “Consilium”, that both Pope Paul VI and the conservative members of “Consilium” were strongly machinated by Fr. Bugnini, secretary of the “Consilium”. Fr. Bouyer wrote in his memoirs: “*As he was discussing our famous work with me, work he had ratified without being much more satisfied with it than I was, he said to me: ‘Now why did you do [x] in the reform?’ At this point, I must confess that I no longer recall specifically which of the details I have already mentioned was bothering him. Naturally, I answered: ‘Why, simply because Bugnini had assured us that you absolutely wished it’ His reaction was instantaneous: ‘Can this be? He told me himself that you were unanimous on this!’*” [35]. Evidently, as God created man with a free will, the Holy Spirit will always respect man's free will, also here, by allowing the introduction of ambiguities as long as these ambiguities can potentially be understood in a correct way, by those with a good will.

In addition to the testimony by Fr. Bouyer about the machination by Archbishop Bugnini, it is necessary to mention that after Pope Paul VI in 1972 had spoken his famous words about “*the*



Figure 34; 1683 People's Missal, stage 29: at the left side the priest beats his heart three times with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Agnes and S. Emerentiana.

smoke of satan ..!”, the Cardinals Staffa and Oddi had accused both, Archbishop Bugnini and Cardinal Baggio of being a Freemason. Pope Paul VI, then turned over these accusations for investigation to Archbishop Benelli, Deputy of the Secretary of the Vatican State. Archbishop Benelli confirmed these accusations in 1975: “*Benelli concluded that the reports concerning Archbishop Bugnini were well-founded... On basis of which we decided to send His Excellency to Iran as our nuncio*” [36]. Pope Paul VI elevated Archbishop Benelli to Cardinal-Priest in 1977. Because the accusation of Cardinal Baggio which concerns a Cardinal-Prefect, Pope Paul VI appointed Archbishop Gagnon for a second investigation of the infiltration by the Church’s enemy in 1975, independent from Archbishop Benelli’s investigation. Three years later, in 1978, Archbishop Gagnon came out with the same conclusion. Meanwhile Pope Paul VI was deadly ill and left the action to be taken to his successor. He died a few month later.

But, what consequences would these machinations and manipulations by Fr Bugnini have on the use of this 1969 Reform.

1.2.14 Evaluation of the 1969-Reform

The Constitution on the Liturgy, *Sacrosanctum Concilium* (SC), did ask for a complete revision of the rites (SC 50), but did not establish a complete list of the reforms to be undertaken. It keeps to the “*Bugnini’s embryonal*” wishes and recommendations without detailing applications, although it does give some ‘*rather precise*’ indications, but still ‘*lacking any detailed*’ norms: a greater diversity of Scripture readings (SC 51); higher esteem for the homily (SC 52); restoration of the common prayer (SC 53); a suitable place for use of the mother tongue (SC 54); communion under both kinds (SC 55); and concelebration (SC 57 & 58). However, regarding SC 54, it does not envisage the use of the vernacular in the liturgy for the entire Mass, but only for some parts, it



Figure 35; 1683 People's Missal, stage 30: washing the finger with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Agatha and S. Caecilia.

wants Latin to remain the liturgical language (SC 36): "*Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.*" It is likewise provided that Gregorian chant be preserved, since it is "*especially suited to the Roman Liturgy ... should be given pride of place in liturgical services*" (SC116).

But, despite the lack of detailed requests for the reform, some general points in SC50 allow us to review the "*Consilium's*" proposals and critically evaluate its work. Such an evaluation is important and necessary because the Archbishop Bugnini appeared to be a Freemason, who machinated and manipulated the Holy Father, Pope Paul VI, and the good willing members of "Consilium":

SC 50: *The rite of the Mass is to be revised in such a way that*

(1) *the intrinsic nature and purpose of its several parts (may be more clearly manifested),*

- a. Can the profanation of the opening of the Roman Mass, by substituting the preparatory prayers of the priest for a "Greeting of the People", be regarded as a clear revision of the intrinsic nature and purpose of what two thousand years ago started as personal preparatory prayers by priests and then developed organically into the opening prayers as said in the traditional Roman liturgy? An opening of the Roman Mass, in which only the people are greeted without the priest preparing his task of offering the Sacrifice "*in Persona Christi*" through prayers, does not this detract from the true sanctity of the H. Mass. This is contrary to the intrinsic nature and purpose of the H. Mass itself.
- b. Because of the many "*may*" options that allows the priest to supplement this "*Greeting of the People*" with all kinds of introductory remarks about the Mass of the Day, and due to the intervention by Pope Paul VI also by introducing one of the Penitentiary rituals, make this opening rite a subjective and above all a clerical happening imposed on the faithful. This



Figure 36; 1683 People's Missal, stage 31: at the Post Communion with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Anastasia and S. Catharina.

have created the opportunity that a priest by its free will can choose for the correct Opening Prayers or for such a profanation that it abuses the intrinsic nature and purpose of the opening.

- c. Can the abolition of the Offertory Prayers as proposed initially by the “Consilium” be considered as a revision of the intrinsic nature and purpose? Not in the eyes of Pope Paul VI;
 - d. And after Pope Paul VI rejected this abolition of the Offertory Prayers, can the replacement into a non-Christian, but Jewish table prayer, as the “Consilium” did, be considered as a revision that clearly expressed the intrinsic nature and purpose of the Offertory Prayers? Anyway it does not, and perhaps, the “Consilium” did not (want to) understand the intrinsic nature and purpose of the Offertory Prayers well or they indeed deliberately denied its true meaning concerning its link to the Sacrifice of the perfected Temple Cult.
 - e. Can the abolition of the at least 1500 years old Traditional Roman Canon as the “Consilium” initially proposed, by replacing it with three newly created Eucharistic Prayers be considered as a revision of the intrinsic nature and purpose? Not in the eyes of Pope Paul VI. Obviously the majority of the “Consilium” were motivated, tempted and distracted by their intended paradigm shift from Temple Cult to the Last Supper setting;
 - f. Can the definition of the Mass as initially written by the “Consilium” be considered as a clear definition of the intrinsic nature and purpose of the Sacred Liturgy, or would this be the embryonic ambiguity saying much and meaning nothing, but intending a paradigm shift from the perfected Temple Cult to a Last Supper setting? Lacking the reference to the Sacrifice, it is certainly not a correct definition, therefore it was corrected.
- (2) *as also the connection between them, may be more clearly manifested,*
- a. With its ideology of the Synagogue/Last Supper setting, the “Consilium” itself split up the Liturgy into two parts of totally different origins. This implies that it did not intrinsically



Figure 37; 1683 People's Missal, stage 32: at *Dominus Vobiscum* with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Genovesa and S. Margaretha.

- recognize the nature of such a connection between these two different parts of the H. Mass.
- Can the replacement of the at least 1500 year old traditional Lectionary with a new Order of Readings, in which the continuation of the readings during the cycles seems to be of more importance than any relationship with the Sacred Liturgy itself, be truly considered as a clear expression of the connection between the two main parts of the Sacred Liturgy, as it was in the Traditional Lectionary? Certainly not, it intrinsically contradicts such a connection;
 - Can the abolition of the Offertory Prayers as initially proposed by the "Consilium" be considered as a clear expression of the connection to the Canon with its Sacrifice? Not in the eyes of Pope Paul VI;
 - And after Pope Paul VI rejected the abolition of the Offertory Prayers, can the replacement into a - non-Christian - Jewish table prayer be considered as a clear expression of the connection to the Sacrifice? No, because this is further evidence supporting the idea of implementing the paradigm shift from the perfected Temple Cult into a Synagogue/Last Supper setting.
 - Is the devout and active participation of the faithful in addition to the prayers of the priest achieved more easily by using the mother tongue out loud for all prayers by the priest or is such use of the mother tongue in fact a hindrance to the active spiritual participation of faithful? Because this has coincided with the additional paradigm shift in which the orientation of the priest from being towards the east (*ad orientem*) to being towards the faithful (*ad populum*), it has de-facto led to a more passive attitude of faithful listening and looking at the priest instead of an active adoration of the Lord present in the Tabernacle and in addition praying with the priest. Moreover, this use of the mother tongue out loud, and the shift with which the priest faces the faithful, together with the additionally clerical acts by the removal of the Tabernacle from the centre-front of the Church and the removal of the kneeling



Figure 38; 1683 People's Missal, stage 33: at the Collects with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Apollonia and S. Barbara.

banks, consequently leads to a false and clerical focus on the priest alone. Such a concept could only have been invented by theologians with a mistaken idea about “*Participazione Actuosā*”.

For this purpose the rites are to be simplified,

(1) *due care being taken to preserve their substance;*

What does exactly this ‘*simplifying*’ mean? The “*Consilium*” implemented forms that did not preserve the substance of (1) the preparatory prayers of the priest, (2) the liturgical readings of the one year cycle, (3) the Offertory Prayers by their initial abolition and after its rejection by Pope Paul VI (4) replacing them with a Jewish table prayer, (5) the initial abolition of the Roman Canon and (6) the initial description of the H. Mass. None of the implemented forms are ‘*simplifications*’, but rather on the contrary and contradictory to the mandate, in fact are omissions of substance.

(2) *elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded;*

While the “*Consilium*” were strongly influenced by their paradigm shift from the perfected Temple Cult into the Synagogue/Last Supper meal setting as mentioned above, how can we be sure about their proper consideration of these elements.

(3) *other elements which have suffered injury through accidents of history are now to be restored to the vigour which they had in the days of the holy Fathers, as may seem useful or necessary.*

The paradigm shift has led to a highly biased judgment by the “*Consilium*” about the so-called alleged damage that elements of the H. Mass might have suffered as a result of historical events. This has involved a great risk when these elements have thus been “*restored*” or replaced by (former) elements which had not matured against certain heresies and as such could never have the strength today, as they had in the days of the Holy Fathers. Therefore,



Figure 39; 1683 People's Missal, stage 34: at Ite Missa Est with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Dorothea and S. Monica.

such a "recovery" would actually be totally counterproductive

A liturgy is either valid or invalid, it cannot be half or a little valid. Therefore, the 1969-Reform is considered valid thanks to the Holy Spirit, who inspired the interventions by Pope Paul VI. But this Liturgy is still bearing a number of ambiguities from the paradigm shift which the "Consilium" had striven for. **It is precisely these ambiguities that has made this Liturgical Form deficient and a source of multiple misuses. That is why the so-called mutual exchange was one sided only.** This 1969 reform is, on the one hand, valid as a form of the Roman Liturgy due to the intentions of Pope Paul VI, explicitly expressed at the promulgation of the Missal as well as by his direct interventions. However, on the other hand, this reform shows a number of deviancies with regard to the fundamental requirements formulated by the Council Fathers in SC50. This is clearly the result of the paradigm shift sought by the "Consilium". **The 1969 missal therefore contains intrinsic ambiguities with a high risk of multiple abuses and even resurgent heresies.** But miraculously, due to the surprising intervention of the Holy Spirit, the 1962 Missal had already been promulgated in view of such radical reform that finally took place against the wishes of the Council (SC50) in 1969. This enabled Pope Benedict XVI to advocate a "mutual exchange" through the Motu Proprio *Summorum Pontificum*, which however resulted in a "one-way exchange".

2 Timeline of the Roman Liturgy

2.1 Introduction

This timeline concerns the Roman Liturgy and presents it as a global overview followed by a more detailed breakdown for each of the components of the Mass.



Figure 40; 1683 People's Missal, stage 35: at the Benediction with prophecy (upper left) and fulfilment (upper right) and on the right side prayer at the H. Mass, to S. Regina and S. Columba.

The global timeline presents the Liturgical fragments from the first two centuries (AD) and their interpretations (chapter 2.2). This is followed and supplemented by a short overview of the various Patriarchal liturgical families (chapter 3.3) and finally presents the general structure and evolution of the Roman Liturgy after the second century (chapter 3.4). This latter concerns mainly the general development of the Roman Liturgy as Missa Normativa, the Language and the Orientation used in the Liturgy. Finally in chapter 3.5 the detailed and more extended timeline is presented for all the components of the H. Mass.

Following the concepts of organic development and of the fundamental paradigm shift as discussed in chapter 1.2, the following marking is used in the tables to highlight the different developmental eras as related to the specific elements of the Holy Mass:

Organic development		
Oral Tradition mainly	Oral Tradition + written testimonies and documents	1969 - Reform influenced by the pursuit of a paradigm shift, from the perfected Temple Cult to Synagogue service/Last Supper setting
With only a few written fragments that do not have any detailed description of the entire Liturgy.	the Written Tradition developed by testimonies and documents based on the early Oral Tradition	

2.2 Liturgical fragments in the first centuries of the church

2.2.1 Liturgical fragments in the New Testament/Apostolic era

It is the liturgical fragments of the New Testament on which Adrian Fortescue [4, p6] believes he can base his theory of the Synagogue Service/Last Supper in the early twentieth century. This theory implicitly denies that Christ had perfected the Jewish Temple Cult in the form of the H. Mass:



Figure 41; 1683 People's Missal: on the left side Jesus Admirabilis and on the right side the Litany of the Sacred Name of Jesus (first part) with prayers to S. Christina and S. Cornelia.

1. The Jewish Christians at first continued to **attend the services of the Temple in Jerusalem** (Acts 3:1, Lk 24:52-53) following the example of the Lord (Lk 4:15-15, Lk 6:6, John 23:20) and if they were outside Jerusalem they went to the Synagogues (Acts 9:20). But even before the breach with Judaism the Christians had their own meetings distinct from the Sabbath that were made chiefly on Sunday (Acts 20:7).
2. The Synaxis would be based on a **Synagogue Service**:
 - a. Readings from the Holy Books, Sermons on what has been read, Psalms, Hymns, Prayers, Almsgiving, Profession of Faith and Kiss of Peace
3. The Eucharist Proper would be based on:
 - a. The four accounts of the Last Supper (Mt.26:26-28; Mk. 14:22-24; Lk.22:19-20; 1Cor. 11:23-25) show the essential nucleus of the Sacred Liturgy in any Rite.
 - b. Prayer of Thanksgiving, Blessing of Bread and Wine by the words of Institution, Prayers remembering Christ's death and People eat and drink the consecrated bread and wine.

While ad 1 confirms that **they attend the services of the Temple in Jerusalem**, ad 2 suggest it should have been **Synagogue Services**. Furthermore Christ ordered "*to do this ..*" concerning His Acts as a bloodless Sacrifice, ad 2 suggest the Eucharist as meal only. Herewith Adrian Fortescue set forth the false idea that implicitly denies the H. Mass as the perfected Temple Cult with the Eucharist as bloodless Sacrifice.

2.2.2 Liturgical fragments by the Apostolic Fathers

The following documents are from the Apostolic Fathers, containing some fragments on the Liturgy. But none of them are explicitly written for the purpose to describe the H. Mass in use during the first century.



Figure 42; 1683 People's Missal: the Litany of the Sacred Name of Jesus (second and third part) with prayers to S. Helena, S. Elisabeth, S. Maria Aegyptiaca and S. Scolastica.

1. *Didache*, the Teaching of the Twelve Apostles (80-100);
2. *The first Epistle of Clement to the Corinthians* (96-98);
3. *Epistle of Barnabas* (96-98);
4. *The letters of St. Ignatius, Bishop of Antioch* (+107);
5. *St. Polycarp, Bishop of Smyrna. Martyred in 155;*
6. *the Shepherd of Hermas, probably the middle of the second century;*
7. *Diognetus, second century.*

Adrian Fortescue [8, p8-p16] deduced from the Apostolic Fathers documents that:

1. The Eucharist was celebrated every **Sunday supplanting the Sabbath**;
2. There was at any rate a certain amount of **uniformity and a fixed order** in the Liturgy, which was believed to **come from our Lord**. So even in the very earliest period these services were **not** merely prayer meetings arranged according to the caprice of people;
3. The **Sanctus** and the **Our Father** were used;
4. Confession before Communion had **dogmatic importance**;
5. The **Eucharist is a Sacrifice**;
6. The first Epistle of Clement contains a long liturgical prayer;

There was already a **graduated hierarchy**, in which each order had its own duties. In particular the **clergy are clearly distinguished from the laity**.



Figure 43; 1683 People's Missal: on the left side *Mater Amabilis* and on the right side the *Litany of our Lady (first part)* with prayers to *S. Clara* and *S. Theresia*

2.2.3 Liturgical fragments from Second Century

St. Justin is the chief of the early apologists. He was a pagan convert and was martyred about the year 167. He left us the first detailed list of components of the Sacred Liturgy as celebrated in Rome in his days. It is not a detailed description for internal use of the Church, but a global one as a part of his Apology that the Roman Emperor did not have to fear from the Christians [8, p16-p28], and is listed here:

1. Lessons from the Bible, as long as time allows;
2. Sermon by the Bishop;
3. Prayers said by all standing for all kinds people;
4. Kiss of Peace;
5. Bread and wine with water are brought up and received by Bishop;
6. Thanksgiving (Eucharistic prayer, Anaphora) said by the Bishop;
7. Memory of our Lord's passion, including the words of institution;
8. The people end this prayer saying '*Amen*';
9. Communion under both kinds;
10. A collection for the poor.

Besides the entrance of the priest and his (private) preparation the structure of the 2nd century Sacred Liturgy given by St. Justin looks very similar to the traditional liturgies.

2.3 Liturgical Families



Figure 44; 1683 People's Missal: Litany of our Lady (second part) with prayers to S. Clara de Monte and S. Magdalena de Pazzus

Various groups of rites have developed in the East and West, which correspond to the different basic types of celebration of the Eucharistic. The patriarchal seats of Rome, Alexandria, and Antioch became notable as crystallization centres of liturgical tradition [Fout! Bladwijzer niet gedefinieerd].

The celebration of Mass in the various rite families of the 3rd and 4th century had individual peculiarities, but at the same time shared a structural unity as described in the first two centuries by some Apostolic Fathers. This can only be explained by the fact that the Eucharist received its uniform basic structure and form in the circle of the Apostles, even before they diverged in order to proclaim the Gospel to all the world. As confirmed by the deduction from the Liturgical Fragments of the Apostles and the Apostolic Fathers by Fortescue [8] as mentioned above [Chapter 2.2.2]: "... at any rate a certain amount of uniformity and a fixed order in the Liturgy, which was believed to come from our Lord. ...even in the very earliest period ...".

This deduction confirms that Christ had clearly explained and instructed the Apostles about the New Testament Sacrifice which had been witnessed by Clement of Rome too. He attributes the order of the H. Mass to rules made by our Lord [8]. And St. Justin tells us that at Easter day, when our Lord appeared to his apostles and disciples, he "*taught them these things*" [8]. Certainly, the unity of the liturgy of the first (three) centuries was one of type, not of details. The latter were thoroughly diverse and varying. Many details gradually developed into customs and were preserved as traditions, while other parts of the common type in the individual churches experienced extensions or condensations.

In this way the differing groups of rites originated, as they are recognized from the beginning of the fourth century.

Western Liturgies	Eastern Liturgies
Roman or Latin Liturgy; Ambrosian Liturgy (Milan); Mozarabic Liturgy; Dominican Liturgy; Carmelites Liturgy; Carthusian Liturgy; North African Liturgy; Old-Gallic Liturgy; Celtic Liturgy.	Alexandria Coptic liturgy Ethiopian liturgy Antioch West Sirian liturgy East Sirian liturgy Byzantium (Constantinopel) Greek Liturgy Slavic Liturgy

2.4 Global Timeline of the Roman Liturgy after the second century

Century	Missa Normative	Language	Orientation
3 rd	Papal Mass is the " <i>Missa Normative</i> ".	Sacral Greek	to the East:
4 th	All others forms - Pontifical, High and Low Masses - are derived from the Papal Mass; In contrast to the Liturgies of the Eastern Church, which continued their developments well into the Middle Ages, but remained fixed thereafter, the Roman Liturgy, which originated in early Christianity, has remained almost unchanged for centuries. Only some minor revisions were undertaken, like by Pope Damasus I (366-384) and pope Gregory the Great (590-604) [38]	Transition from sacral Greek to sacral Latin under Pope Damasus I (366-384) [37], [38]	Directing the celebration eastwards is the common use for almost 1900 years [Fout! Bladwijzer niet gedefinieerd.]. In the year 375, St. Basil of Ceasarea, one of the greatest Fathers of the Church, speaks of the apostolic custom of " <i>turning to the east at the [Eucharistic] prayer</i> " [37]
5 th		Sacral Latin	That the priest at the altar should turn himself toward the people was first postulated by Luther [38].
6 th		Pope Gregory (590-604) the Great regulate the Sacred Chant used by the Church, called after him Gregorian Chant.	Since 1925 did the Youth Movement and the Liturgical Movement propagate an experimental practice of celebrating versus populum in Germany led by Romano Guardini [Fout! Bladwijzer niet gedefinieerd.].
7 th			Vatican II's Constitution on Liturgy did not address the question of the direction of celebration [Fout! Bladwijzer niet gedefinieerd.].
8 th			.*.*.
9 th			All old Basilica's and other
10 th			
11 th			
12 th			
13 th			
14 th			
15 th			
16 th	1570		
17 th	After the Council of Trent, the Roman liturgy that had been in use for centuries by the Roman Curia, became with some minor changes, mandatory for all dioceses without their own missal that was at least 200 years old. Pope Pius V wanted to prevent the spread of possible heretical additions in the local liturgical books. It is fully inaccurate to claim that Pope Pius V had discontinued the Roman Missal [38] Note that the changes made in the Roman Missal over a period of almost 1500 years did not		
18 th			
19 th			

Century	Missa Normative	Language	Orientation
	involve the rite itself. Rather they were changes concerned only in the addition and enrichment of new feast days, Mass formulas and certain prayers [38]		Churches were indeed designed on the practise of the apostolic custom: " <i>towards the east</i> " which is according to the Temple Setting as well:
20 th	<p>1954 Pope Pius XII changed the Liturgy of the Holy Week.</p> <p>1962 Pope John XXIII promulgated the 1962 version of the Roman Missal with some minor changes. Note that he did this promulgation on June 23, 1960, about 3 weeks before he had sent the preparatory document on the liturgy to the Council Fathers (July 13, 1962). Therefore, it should be understood that he knew that this preparatory document contained far reaching proposals and that it had been incorrectly presented to him as the document approved by the Central Preparatory Commission (CPC). It was the CPC subcommittee that was specifically mandated to process the changes desired by the CPC, but erroneously reintroduced articles deleted by the CPC that was presented to Pope John XXIII as the final preparatory document [31].</p>		<p>the Sanctuary, reserved for the ordained priests who "<i>in Persona Christi</i>" represent the one High Priest, Christ.</p> <p>the Nave at which the baptized faithful were standing and praying, man and woman separated</p> <p>the Court / Narthex</p>
	<p>1969 With the reform of 1969 the Parish Community Mass became "<i>Missa Normative</i>", all others forms are derived from it; From the about 1350 "<i>orations</i>" of the Traditional Latin Mass, only 13% were left intact, about 24% were edited and about 16% were Centonized. And even about 52% of the Traditional "<i>orations</i>" were omitted, while the reformed Mass has much more orations,</p>	<p>1969 Although the 1962-Missal was not forbidden by Pope Paul VI the active priests were forced to use the 1969-reformed Missal. The use of the 1962-Missal was more or less replaced to the "<i>catcombs</i>".</p> <p>1971 Pope Paul VI issued the "<i>Cardinal Heenan</i>" indult for England</p> <p>1984 Pope John Paul II issued the 1984 Indult.</p> <p>1986 Commission of Cardinals advised Pope John</p>	<p>1969 Despite Latin is still the normative text, (non-sacral) vernacular translations are allowed and generally in use.</p> <p>1969 Rebuilding the interior of the Church from the Temple setting into a supposed Synagogue setting, which obviously is a denial of the H. Mass as perfection of the Temple Cult. Consequently:</p> <ol style="list-style-type: none"> 1. The Holy Sacrament has been replaced from the centre of the Sanctuary to a location at the side. Often not visible from the nave; 2. The front altars are replaced by an altar table; 3. Although the orientation towards the east is still the norm,

Century	Missa Normative	Language	Orientation
	about 1600. The traditional Offertory prayers are replaced by a Jewish table prayer, which clearly expresses the supposed meal character of the H. Mass.	Paul II about juridical situation concerning the 1962-Missal. 1988 Motu Proprio <i>Ecclesia Dei</i> .	generally the priests have turned themselves to the faithful instead the traditional (liturgical) east 4. Kneeling banks are removed
21 st	The traditional Roman Canon is made optional.	2007 Motu Proprio <i>Summorum Pontificum</i> . In accordance to the advice of the 1986-Commission of Cardinals the Traditional Latin Rite could be used freely. Moreover, it continues its own tradition apart from the 1969-reformed Rite with regards to: 1. Good Friday prayer for the Jews (2008) 2. A number of prayers regarding the saints that as such are declared after 1969 (2020). 2021 Motu Proprio <i>Traditionis Custodes</i> : The use of the Traditional Latin Liturgy is restricted again	2021 After the Motu Proprio <i>Traditionis Custodes</i> has restricted the use of the Traditional Latin Liturgy, some Bishops even go so far to forbid the use of Latin at all, not only for the Traditional Liturgy but also concerning the 1969-Reform.

2.5 Timeline of Liturgical Components of the Holy Mass

2.5.1 From Introit Antiphon to Confiteor

Century	Introit Antiphon	Prayers at the foot of the Altar	
		Introibo ad Altare Dei	Confiteor
Example by Christ	In the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called <i>the mount</i> of Olives. And all the people came early in the morning to him in the temple, for to hear		

	him (Luc 21: 37-38)		
1st	<p>Psalms sung at the processional entering of the priest.</p> <p>Music of some kind is a very old and almost inevitable accompaniment of any procession, and the only hymn-book of the early Church was the book of Psalms. It was from that psalter that the Church took all her chants [8].</p>	<p>Private preparation of the Priest by saying prayers with no set form followed by a private admission of sin said while approaching the altar [8].</p>	<p>Didache [8]</p> <p>The sacrifice of the Mass has always been preceded by a confession of sin. Originally part of prayers said by priest as he approached the altar with no set form.</p>
2nd			
3rd			
4th	<p>ca. 397:</p> <p>St. Ambrose introduced practice of singing an antiphon before and after the psalm [8].</p>		<p>The Confiteor fundamentally is a very early mediaeval prayer, but it had a great number of variant texts [8].</p>
5th	<p>422-423:</p>		
6th	<p>The <i>Liber Pontificalis</i> ascribes the Introit-psalm to Pope Celestine [8].</p>		
7th	<p>7th Century:</p> <p>Said in silence.</p>		
8th	<p>ca. 700-900:</p> <p>Psalm shrunk to one verse with antiphons [8].</p>	<p>8th Century:</p> <p>Said Loudly.</p>	
9th		<p>9th Century:</p>	
10th		<p>Psalm 42 (<i>Judica me</i>) becomes a commonly used prayer followed by a <i>Confiteor</i> and the "<i>Aufer a nobis.</i>" To avoid rushing, prayers are said while at the foot of the alter.</p>	
11th		<p>11th Century:</p> <p>Introit-psalm is already reduced to its present state, one verse only [8].</p>	
12th	<p>Middle Ages:</p>		
13th	<p>Any embellishments added to elaborate on the psalm and fill complicated melodies [8].</p>		<p>1314:</p> <p>3rd Council of Ravenna limits saints petitioned by name to those in the current Tridentine form.</p>
14th			
15th			
16th	<p>1570:</p> <p>Simple form restored with promulgation of Tridentine version of the Roman Missal [8].</p>	<p>1570:</p> <p>Prayers set in final form following Council of Trent [8].</p>	<p>1570:</p> <p>Norm in Rome made universal in Tridentine version of the Roman Missal.</p>
17th	<p>1600-1900:</p> <p>Gradually dropped as a processional</p>		
18th			
19th			
20th	<p>1907:</p> <p>restored as processional music [8].</p>		
	<p>1969:</p> <p><u>Made optional</u> said when there is no processional song.</p>		

	The Introductory Rite at the beginning of Mass marks a sweeping new change. It encompasses a Greeting or a Greeting of People, which “ <i>may</i> ” be expanded to include introductory remarks about the Mass of the Day, and the Penitential Rite (as optional the <i>Confiteor</i>), followed by <i>Kyrie</i> , the <i>Gloria</i> and appropriate texts or songs. The many “ <i>may</i> ” instructions provided for in the Introductory Rite literally invite the celebrating priest to come up with his own fanciful ideas of what to do [38]
21 st	

2.5.2 From Kyrie Litany to Oratio/Collect

Century	Kyrie	Gloria	Oratio or Collect
Example by Christ		In the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called <i>the mount</i> of Olives. And all the people came early in the morning to him in the temple, for to hear him (Luc 21: 37-38)	
1 st	In use by Churches in the East.	Intoned by angels at the birth of Christ, the <i>Hymnus Angelicus</i> continued by the early Church and developed into a song of praise of the Triune God [8].	
2 nd		128-139: Pope Telesphorus supposedly added first half of Gloria to Christmas Mass [8].	
3 rd			
4 th	4th Century: Introduced into the Roman rite from the East with the addition of " <i>Christe eleison</i> " and a litany Sung alternating between clergy and faithful [8].	360: St. Hillary translated the rest of the Gloria that we have today [8].	4th Century: Original collects are attributed to Pope Damasus (366-384) [8].
5 th			5th-6th Century: First record of collects found in missal.
6 th	529: The first witness for the <i>Kyrie</i> in Rome is the second Synod of Vasio: it is sung " <i>frequentius</i> "	c.498-514: Pope Symmachus extended use of Gloria to all Sundays and births of martyrs but limited its use to bishops [8].	
7 th	We can conclude that our <i>Kyrie</i> is the fragment of a litany, introduced in Rome about the year 500 [8].		
8 th			
9 th	890-1000:		
10 st	Litany gradually dropped. Triple repetition of <i>Kyrie</i> , <i>Christe</i> , <i>Kyrie</i> becomes norm [8].	11th century: Priests given permission to use Gloria same as bishops [8].	
11 th			
12 th	Middle Ages:	Middle Ages:	ca. 1100:
13 th	Variety of texts inserted to fill up complicated melodies [8].	Many additional parts inserted into Gloria against wishes of Rome [8].	Use of multiple collects adopted by Rome from Northern Europe.
14 th			
15 th			
16 th	1570:	1570:	1570:

Century	Kyrie	Gloria	Oration or Collect
17 th	All additional texts were abolished. Triple repetition restored [8].	Additions abolished [8].	Number of collects decreased to one for almost all occasions.
18 th			
19 th			
20 th	1969: Triple repetition dropped. Now is just responsorial.		1969: The number is increased from 1350 to about 1600 [39]. Note that these collects in the 1969-Reform are understating or have entirely lost a numerous expressions of the Catholic Faith, such as the Kingship of Christ over the world and society, the battle against heresy and schism, the conversion of non-believers, the necessity of the return to the Catholic Church and genuine truth: merits, miracles and apparitions of saints, God's wrath for sin and the possibility of eternal damnation. All of these aspects are deeply rooted in the biblical message and have distinctively shaped Catholic piety for almost two thousand years [Fout! Bladwijzer niet gedefinieerd.]
21 st			

2.5.3 From Readings to Dismissal

Century	Readings	Graduale and Alleluia	Dismissal
Example by Christ	In the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called <i>the mount</i> of Olives. And all the people came early in the morning to him in the temple, for to hear him (Luc 21: 37-38)		
1 st 2 nd 3 rd	Lessons from the Bible read from earliest times has always been the chief part of the Liturgy of the Catechumens since the time of the Apostles. No set length or selections [8].	Psalms originally sung between readings followed by <i>Alleluia</i> [8].	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 [8].
4 th			
5 th	5th Century:		
6 th	Number of readings reduced to two with a fixed length	6th Century: Length reduced from entire psalm to two verses [8].	

Century	Readings	Graduale and Alleluia	Dismissal
7 th		7th Century:	7th Century:
8 th		When number of readings was	Dismissal abolished.
9 th		reduced second psalm (tract)	In contrary to the Roman Rite,
10 th		dropped except on certain oc-	the dismissal of the catechu-
11 th		casions.	mens is still existing in the Byz-
12 th		<i>Alleluia</i> combined with <i>gradual</i>	antine Rite today.
13 th		[8].	
14 th			
15 th			
16 th			
17 th			
18 th			
19 th			
20 th	<p>1969: Instead of introducing a second Reading besides the Reading of the traditional Order of Readings, <u>the traditional Order of Readings has been abolished.</u></p> <p>A totally new Order of Readings is introduced in which the number of readings for Sundays were not only increased from one to two readings, but also a three year cycle of readings was created independently from the liturgical calendar.</p> <p>Note that this new Order of Readings is following the concepts on which the Protestant worship is based. It is designed primarily to serve the purpose of teaching the faithful [38] as if the Sacred Liturgy is meant to take place in a “<i>house of study</i>”, being a Synagogue Service.</p> <p>This clearly fits the secret paradigm shift by the Liturgical Movement from “<i>Temple Cult</i>” into “<i>Synagogue Service</i>” as the hidden embryonic intent called on by Fr. Bugnini in 1961.</p>	<p>1969: <u>New responsorial psalms</u> written as options in place of Gradual and Tract.</p>	<p>1973: <u>New Rite of Christian Initiation</u> provides option for a dismissal of the catechumens after the homily.</p>
21 st			



Figure 45; 1683 People's Missal: penance psalms 6 and 31

2.5.4 From Gospel to Nicene Creed

Century	Gospel	Homily	Creed
Example by Christ	In the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called <i>the mount</i> of Olives. And all the people came early in the morning to him in the temple, for to hear him (Luc 21: 37-38)		He said unto them, But whom say ye that I am? Peter answering said, the Christ of God. And he straitly charged them, and commanded them to tell no man that thing; Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. (Luc 9: 20-22)
1 st 2 nd 3 rd	The <i>Gospel</i> was originally read by a male lector and did not have a fixed length [8].	The sermon was given from the earliest times but was not a usual practice at all Masses in Rome	From the Apostolic times the <i>Lex Orandi</i> is regulated by the <i>Lex Credendi</i> , which is the <i>Holy Trinity</i> as formulated in the Eucharist Prayers. The oldest creeds (<i>Apostle's Creed</i>) were used as Baptism creeds [8].
4 th			325

Century	Gospel	Homily	Creed
5 th	ca. 400: Reading the <i>Gospel</i> became the duty of the Deacon [8].		The Council of Nicaea defined divinity of Christ against Arianism: the <i>Nicene Creed</i> [8]. 381 The Council of Constantinople add the definition of the divinity of the Holy Spirit against Macedonius: the <i>Nicene-Constantinople Creed</i> [8]. Both, the Nicaean and the Constantinople formulations are in fact elaborated form of the Trinitarian Creed that existed since the Apostolic time in the Eucharistic Prayer.
6 th			589: in use in Spain as a proof of orthodoxy [8].
7 th			
8 th			
9 th			ca 800: in use in Frankish celebrations
10 th			
11 th			1014: Nicene Creed added to the Mass on Sundays and feasts by Pope Benedict VIII, who also added the " <i>Filioque</i> " [8].
12 th			
13 th			
14 th			
15 th			1054: Schism with Eastern Church, due to the addition of " <i>Filioque</i> "
16 th		1563: Council of Trent commanded that sermons be given on Sundays and feast days and other times as deemed appropriate.	
17 th			
18 th			
19 th			
20 th			
21 st		1969: Regulations concerning sermons reaffirmed.	

2.5.5 From Prayers of the Faithful to Offertory Chant

Century	Prayers of Faithful	Offertory Procession	Offertory Chant
1 st	Prayers were said for the Church, state, poor, enemies, travellers, prisoners and anyone else thought to be in need of spiritual help [8].	Faithful brought forward gifts of bread and wine for the consecration. Whatever was not consecrated was distributed to the poor [8].	A psalm was sung during the Offertory procession [8].
2 nd			
3 rd			
4 th			300-400:
5 th		ca. 400:	

Century	Prayers of Faithful	Offertory Procession	Offertory Chant
6 th	ca. 500: Prayers dropped at about the time of St. Gregory I, except for a litany on Good Friday, possibly because the prayers were seen as repetitive of the prayers in the Canon [8].	Other churches began preparing the gifts before Mass and held a solemn procession at this time [8]. Practice of bringing bread and wine along with the offertory procession disappears [8]. So a Roman Synod under St. Gregory VII (1073-1085) insist on it that faithful give money instead of bread and wine. Our collection of money at offertory still represents the old offering of bread and wine [8].	Psalm shortened to an antiphon with one or two verses [8].
7 th			
8 th			
9 th			
10 th			
11 th			
12 th			
13 th			
14 th			
15 th			
16 th			
17 th			
18 th			
19 th			
20 th	1954: Number of Prayers of the Litany on Good Friday reduced. 1969: <u>The last "Prayers of the Faithful" by the Litany of Good Friday dropped;</u> Introduction of new "Prayers of the Faithful" with a <u>completely different format</u> and content.	1969: Besides the collection of money that represents the old offering of bread and wine, <u>a new type of Offertory Procession at which people do not bring bread and wine from home has been created.</u>	1969: <u>Made optional.</u> Sung if there is not an offertory song.
21 st			

2.5.6 From Offertory Prayers to Orate Fratres

Century	Offertory Prayers	Lavabo	Orate Fratres
Ordered by Christ:	Christ ordered to repeat His acts: "<i>He took the Bread and blessed it</i>", "<i>He took the Cup and blessed it</i>" (=offertory: taking Bread and Wine from the profane use to prepare them for sacral use), then "<i>He consecrated both, Bread and Wine</i>" (=canon) with "<i>the Remembering</i>" (=Anamnēsis), after which "<i>He broke the consecrated Bread</i>" (=Fraction) and then finally "<i>He gave the consecrated Bread and Wine, His Flesh and Blood, to eat</i>" (=Communion)		
1 st	From the earliest times: Like Christ blessed bread and wine just before consecrating these into His Flesh and Blood, the early Church did so too. Here the Greek words " <i>Eulogein</i> " and " <i>Eucharistein</i> " can mean " <i>to bless a sacrifice</i> " in the Gospels. " <i>Eulogein</i> " has this meaning in the Old Testament and also in 1 Kor. 10:16, while " <i>Eucharistein</i> "	From the earliest times: No fixed prayers are known. Priest in the Old Testament had to wash their hands before entering the sanctuary and offering the Sacrifice. Washing hands was a symbol of innocence (a.o. Pilatus) and purity. Therefore, from ancient times Christians washed their hands before prayer (Hippolytus and	
2 nd			
3 rd			

Century	Offertory Prayers	Lavabo	Orate Fratres
	has the same meaning in " <i>Philo of Alexandria</i> "	Tertullian, 3 rd century).	
4 th	Making a cross over bread and wine (Augustus/Efrem) and with the patena and the chalice in Offertory. Offertory prayers over bread and wine can be found in the Ambrosian rite and in the Eucharist of Serapion (Egypt)	Usually Priests wash their hands twice, once after receiving the gifts and again in its current location. It is mentioned in the 4 th century in Jerusalem and Antioch	
5 th	Offertory prayers over bread and wine are found in the Byzantine rite where the preparation of the offerings is called pro-thesis with prayers referring to the sacrifice on the Cross.		
6 th	Offertory prayers over bread and wine can be found in the Roman rite (Gregory the Great) at which water was poured into the Chalice with wine in the form of a cross		Its origin lies in the Syrian Liturgy, which has a similar prayer.
7 th			
8 th		The words of the Psalm 25, 6-7 (" <i>Lavabo</i> ") were said with washing of the hands at least from the 8 th century.	It is mentioned in the Sacramentary of Amiens.
9 th			
10 th			
11 th			
12 th			
13 th			
14 th	14th Century:	14th Century:	14th Century:
15 th	Various offertory prayers came to be used in all parts of Europe [8].	First washing vanished and Psalm 25 becomes a common prayer during the remaining washing [8].	Various forms come into use asking the people to pray for the worthiness of the sacrifice [8].
16 th	1570:	1570:	1570:
17 th	Prayers set into one form in the Tridentine Missal taking parts from various regions [8].	Psalm 25 is made the universal prayer to the Holy Trinity in use in parts of Europe also made universal [8].	Form standardized in Tridentine Missal [8].
18 th			
19 th			
20 th	1969: Prayers <u>rewritten and shortened</u> . Note that Pope Paul VI here opposed the majority proposal of Consilium to abolish the Offertory Prayers by insisting that Offertory Prayers are an essential part of the Liturgy and thus should be preserved.	1969: Psalm 25 <u>abolished</u> . <u>Replaced</u> with a one-sentence prayer. Prayer to the Holy Trinity <u>dropped</u> .	

Century	Offertory Prayers	Lavabo	Orate Fratres
	<p>The Consilium then replaced the traditional Offertory Prayers with a non-Christian rabbinical Jewish table blessing as new Offertory Prayers [Fout! Bladwijzer niet gedefinieerd].</p> <p>It should be clear that with this act, the Consilium has thus secretly projected the intention of the Liturgical Movement of the "Last Supper meal" onto the Offertory.</p> <p>This clearly fit the paradigm shift by the Liturgical Movement from "Temple Cult" to the "Last Supper" as the hidden embryonal intent Fr. Bugnini had called for in 1961. [31].</p>		
21 st			



Figure 46; 1683 People's Missal: prayer before and after be Confession



Figure 47; 1683 People's Missal: some prayers

2.5.7 From Secret to Sanctus

Century	Secret	Preface	Sanctus
1 st	Said silently from earliest times and always had different forms for different feasts [8].	Originally not considered separate from the Canon [8]. Was much longer and contained a list of petitions.	The Sanctus goes basically back to Isaias 6:3 with some additions from the acclamation of the entrance on Palm Sunday. The fact that the Hebrew word “ <i>Sabaot</i> ” has been kept here, suggest an Apostolic origin
2 nd			ca.119-128: Attributed to Pope Sixtus I Sung at solemn feasts [8].
3 rd			
4 th			
5 th			
6 th			529:
7 th		ca. 600: Number of prefaces grew to 267 [8].	Council of Vaison orders Sanctus to be sung at all Masses [8].
8 th		ca. 700: Number of prefaces reduced to 53 including the most common preface still used today [8].	
9 th		ca. 800:	

Century	Secret	Preface	Sanctus
10 th		Number of prefaces reduced to 11, all of which are found in the Tridentine Missal. Preface now considered a separate portion of the Mass [8].	
11 th		Number of prefaces increased to fifteen	
12 th			
13 th			
14 th			
15 th			
16 th			
17 th			
18 th			
19 th			
20 th	1969: Secret made audible	1969: Number of prefaces increased to 55.	
21 st			



Figure 48; 1683 People's Missal: prayer for God's Grace and Mercy.

Century	Canon to Consecration	Consecration	Mystery of Faith
	in the Roman station churches: <i>“As long as the Church is of one Faith, different ritual costumes do not harm it”</i> . But, certainly since the 5 th century, the popes insisted that the Roman Canon must be adopted because it originated with the Apostle Peter [38].		
4 th	Important parts of the Roman Canon goes at least back to the time of Pope Damasus (366-384) [8].	<p>Ambrosius (ca 391) taught that the transformation takes place through the words of Jesus at the Institution, called "<i>Consecration</i>".</p> <p>ca. 600: Words of consecration same as in Tridentine Mass, including the expression of "<i>Mysterium Fidei</i>". Various ceremonies such as elevation of host and chalice and ringing of bells added. No set form [8].</p> <p>1570: Ceremonial form set for Tridentine Mass with elevation of host and chalice and ringing of bells [8].</p>	
5 th	Besides some modifications by Pope Gregory the Great (590-604) the Roman Canon attained by Pope Gelasius (492-496) the form as it kept until now [38].		
6 th	Canon said silently.		
7 th	<p>The emperor Justinian I (527-565) want to rule the silently prayers said loudly [8]. Some modification by Pope Gregory the Great (590-604). The Roman Canon in its current form can still be found up to now [8].</p>		
8 th			
9 th			
10 th			
11 th			
12 th			
13 th			
14 th			
15 th			
16 th			
17 th			
18 th			
19 th			
20 th	<p>1960: St. Joseph added to the Canon.</p> <p>1969: Three new Eucharistic Prayers added as optional besides the Roman. However these three optional Eucharistic Prayers constitute a complete break with the traditional Roman Rite: they have been newly created using Oriental and Gallican texts as models.</p>	<p>1969: Words of Consecration reformed after being unchanged for at least 1500 years: the phrase "<i>mysterium fidei</i>" removed. This change was neither intended by the Council nor of any discernible pastoral benefit. Truly problematic, if fact truly scandalous, is the translation of the phrase "<i>pro multis</i>" as "<i>for all</i>", a translation inspired by modern theological thinking</p>	<p>1969: Phrase "<i>mysterium fidei</i>" removed from Consecration and made into a new responsorial.</p>

Century	Canon to Consecration	Consecration	Mystery of Faith
21 st	They are truly alien to the Roman Rite [38]. Note that Pope Paul VI here opposed the proposal of the majority of the <i>Consilium</i> to abolish the traditional Latin Canon by insisting that the traditional Latin Canon should be preserved.	but not to be found in any historical text [38].	

2.5.9 From second part of the Canon to Sign of Peace

Century	Canon after Consecration with the Anamnese	Pater Noster	Sign of Peace
Ordered by Christ:	Christ ordered to repeat His acts: " <i>He took the Bread and blessed it</i> ", " <i>He took the Cup and blessed it</i> " (=offertory: taking Bread and Wine from the profane use to prepare them for sacral use), then " <i>He consecrated both, Bread and Wine</i> " (=canon) with "<i>the Remembering</i>" (=Anamnèsis) , after which " <i>He broke the consecrated Bread</i> " (=Fraction) and then finally " <i>He gave the consecrated Bread and Wine, His Flesh and Blood, to eat</i> " (=Communion)	Christ taught us to pray the "Pater Noster" (Lk. 11:2-4, Matt 6:9-13)	
1 st	Original form of Canon is unknown [8].	Pater Noster has been a part of all liturgies from the earliest times. Originally was said after Communion in Rome [8].	Sign of Peace has been a part of all liturgies. Originally came before the Canon [8].
2 nd	However, the fact that the term " <i>Canon</i> " is a semitic loanword (from Kanāh meaning a.o guideline) considering the rule and measure of prayer [Fout! Bladwijzer niet gedefinieerd.] would suggest an Apostolic origin. This is also confirmed by Pope Vigilius (537-555) [Fout! Bladwijzer niet gedefinieerd.].		
3 rd	Indeed, the Anamnèse as well as the prayers for the deaths are said as early.		
4 th	Important parts are proved to go back at least to the time of Pope Damasus (366-384).		
5 th	The Canon attained by Pope Gelasius (492-496) the form as it kept until now.		ca. 400: Sign of Peace moved after the fraction and commixture.
6 th	Canon said silently.	ca 589:	Middle Ages:
7 th	The emperor Justinian I (527-	St. Gregory claims to have	

Century	Canon after Consecration with the Anamnese	Pater Noster	Sign of Peace
8 th	565) want to rule the silently prayers said loudly [8]. Some modification by St. Gregory (590-604). Canon in current form still found in Tridentine Mass [8].	moved the <i>Pater Noster</i> to its current location [8].	Practice of passing the peace from the priest to the deacon and to the faithful becomes common. In the Late Middle Ages: Practice slowly fades until it is a formality exchanged between the clergy at high Masses
9 th			
10 th			
11 th			
12 th			
13 th			
14 th			
15 th			
16 th			
17 th			
18 th			
19 th			
20 th	1969: <u>Three new Eucharistic Prayers added.</u> The Traditional Latin Canon has kept as an <u>option</u> . Note that Pope Paul VI here opposed the proposal of the majority of Consilium to abolish the traditional Latin Canon by insisting that the traditional Latin canon be preserved.	1969: The <i>Pater Noster</i> is no longer recited by the Priest, but by the people. The following <i>Libera nos</i> prayer is changed as well. The appeal for intercession of the Mother of God and the Saints has been done away with altogether and a new ending has been made up. What follows is the people's acclamation of the doxology " <i>For the Kingdom, the power and the glory are yours, now and forever</i> ". This is obviously an adaptation of the Protestant example.	1969 Sign of Peace moved to its current location with the option for a general exchange of peace.
21 st			

2.5.10 From Fraction to the Commixture

Century	Fraction	Agnus Dei	Commixture
Ordered by Christ:	Christ ordered to repeat His acts: " <i>He took the Bread and blessed it</i> ", " <i>He took the Cup and blessed it</i> " (=offertory: taking Bread and Wine from the profane use to prepare them for sacral use), then " <i>He consecrated both, Bread and Wine</i> " (=canon) with " <i>the Remembering</i> " (=Anamnèsis), after which "He broke the consecrated Bread" (=Fraction) and then finally " <i>He gave the consecrated Bread and Wine, His Flesh and Blood, to eat</i> " (=Communion)		
1 st	Fraction was originally a much more complicated ritual involving laying out the broken host in the sign of the cross [8].		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 <i>Pax</i> . Second, right before Communion.
2 nd			
3 rd			

Century	Fraction	Agnus Dei	Commixture	
4 th				
5 th				
6 th				
7 th				
8 th				
9 th				
10 th	7 th Century: Ceremony involved in the fraction gradually dwindled until it reached its present form.	7 th Century: Het Agnus Dei (John 1:29) introduced in the Roman Liturgy by Pope Sergius (687-701).	10 th Century: First commixture disappears.	
11 th				
12 th		12 th Century: Current triple repetition ending in <i>dona nobis pacem</i> adopted but some churches end with <i>miserere nobis</i> instead.	14 th Century: Current practice which is a shortened version of rite becomes the norm.	
13 th		Middle Ages: Additional texts inserted and often used as a communion song		
14 th				
15 th				
16 th				1570: Additional texts dropped.
17 th				
18 th				
19 th				
20 th				
21 st				

2.5.11 From Communion of Priest to Communion of Faithful.

Century	Priest	Communion Prayers	Communion of Communion of Faithful
Ordered by Christ:	Christ ordered to repeat His acts: " <i>He took the Bread and blessed it</i> ", " <i>He took the Cup and blessed it</i> " (=offertory: taking Bread and Wine from the profane use to prepare them for sacral use), then " <i>He consecrated both, Bread and Wine</i> " (=canon) with " <i>the Remembering</i> " (=Anamnèsis), after which " <i>He broke the consecrated Bread</i> " (=Fraction) and then finally "<i>He gave the consecrated Bread and Wine, His Flesh and Blood, to eat</i>" (=Communion).		
1 st	From the earliest times: the priest received Communion before everyone.		It is said that from the earliest times: The faithful received Communion under both species, standing. The communion then was taken by mouth from the Throne principally. The right hand was put on the left hand as to make a throne for Christ. The communicant then took the Host, not by his fingers, but directly with his mouth.

Century	Priest	Communion Prayers	Communion of Communion of Faithful
			Women were required to have a white cloth over their hands to receive the Host
2 nd			Pope St. Sixtus I stated (ca 115): " <i>The Sacred Vessels are not to be handled by others than those consecrated to the Lord.</i> "
3 rd			Pope St. Eutychian (275-283) forbade the faithful from taking the Sacred Host in their hand.
4 th			St. Basil the Great, Doctor of the Church (330-379): " <i>The right to receive Holy Communion in the hand is permitted only in times of persecution.</i> " St. Basil the Great considered Communion in the hand so irregular that he did not hesitate to consider it a grave fault. And the local Council of Saragossa (380): " <i>Excommunicated anyone who dared continue receiving Holy Communion by hand</i> ". This was confirmed by the Synod of Toledo.
5 th			Pope St. Leo the Great (440-461) is less well known for something very important to liturgical studies. He is one of the most ancient witnesses to the practice of Communion on the tongue. Notably, Saint Leo the Great read the sixth chapter of Saint John's Gospel as referring to the Eucharist (as all the Church Fathers did). In a preserved sermon on John 6 (Sermon 9): " <i>This indeed is received by means of the mouth which we believe by means of faith.</i> "
6 th			
7 th			The Synod of Rouen (650): " <i>Condemned Communion in the hand to halt widespread abuses that occurred from this practice, and as a safeguard against sacrilege.</i> "
8 th			

Century	Priest	Communion Prayers	Communion of Communion of Faithful	
			And the 6th Ecumenical Council, at Constantinople (680-681): “Forbade the faithful to take the Sacred Host in their hand”, threatening transgressors with excommunication.	
9 th	9th-10th Century: Prayers for holiness and grace appear in some missals but are not universally used. Other prayers introduced but original prayers are most common and eventually become norm.	9th-10th Century: We can find these kinds of prayers in the 9 th -10 th Century [8].		
10 th			10th-11th Century: Communion in the hand decreases and is abolished for fear of profanation.	
11 th			12th-16th Century: Practice of kneeling to receive Communion becomes primary practice.	
12 th		Late Middle Ages: Prayers (<i>Confiteor</i> , <i>Ecce Agnus Dei</i> and <i>Domine Non Sum Dignus</i>) said before distribution of Communion outside of Mass become common during Mass. No set form [8].	1614: <i>Confiteor</i> , <i>Ecce Agnus Dei</i> and <i>Domine Non Sum Dignus</i> added to Roman Missal [8].	1614: After a long decrease in reception from the chalice, practice abolished to combat Hussite heresy [8].
13 th				
14 th				
15 th				
16 th				
17 th				
18 th	1969: Priest now chooses between the prayers instead of saying both.	1962: It is after the promulgation of the 1962-Missal that the <i>Confiteor</i> within the Communion Rite has been dropped.	1963-1968: Communion under both species permitted. Receiving the Host standing and in the hand became irregularly practised. 1968: Permission granted for laity to distribute Communion in extraordinary circumstances for the first time in the history of the Church. Though receiving the Host on the tongue is still the normative way, the irregular way of receiving in the hand was sanctioned. But, the way the Communion in the hand is generally practised nowadays was unknown in the Church, both East and West. In fact it goes back to a Calvinist invention.	
19 th				
20 th	1969: Priest now chooses between the prayers instead of saying both.	1962: It is after the promulgation of the 1962-Missal that the <i>Confiteor</i> within the Communion Rite has been dropped.	1963-1968: Communion under both species permitted. Receiving the Host standing and in the hand became irregularly practised. 1968: Permission granted for laity to distribute Communion in extraordinary circumstances for the first time in the history of the Church. Though receiving the Host on the tongue is still the normative way, the irregular way of receiving in the hand was sanctioned. But, the way the Communion in the hand is generally practised nowadays was unknown in the Church, both East and West. In fact it goes back to a Calvinist invention.	
21 st				

2.5.12 From Communion Antiphon to Post-Communion Prayer

Century	Communion Antiphon	Ablutions	Post-Communion Prayer	
Ordered by Christ:	Christ ordered to repeat His acts: " <i>He took the Bread and blessed it</i> ", " <i>He took the Cup and blessed it</i> " (=offertory: taking Bread and Wine from the profane use to prepare them for sacral use), then " <i>He consecrated both, Bread and Wine</i> " (=canon) with " <i>the Remembering</i> " (=Anamnèsis), after which " <i>He broke the consecrated Bread</i> " (=Fraction) and then finally " <i>He gave the consecrated Bread and Wine, His Flesh and Blood, to eat</i> " (=Communion).			
1 st 2 nd 3 rd			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 of Mass. The blessing eventually dwindled as a separate final blessing evolved. Over the centuries the prayers were standardized.	
4 th				
5 th	5th Century: First mention of a Communion chant by St. Augustine. Originally the Communion song sung alternately by choir, sub-deacons and laity [8].			
6 th				
7 th				
8 th		ca. 700: First mentions of a special hand cleansing following Communion.		
9 th		9th century: Special ceremonies for cleansing the chalice appear but only include the use of water.		
10 th				
11 th		11th Century: Cleansing begins to include wine.		
12 th		12th Century: Length decreased to a simple antiphon said by the priest after Communion but still occasionally sung as well.	1256: Dominican order introduces ceremonies that eventually become the norm for the Latin church.	
13 th				
14 th				
15 th				
16 th				
17 th				
18 th				
19 th				
20 th	1969: Antiphon may be sung during Communion. If there is no singing, it is recited by a reader or the laity. It may also be recited by	1969: Use of wine made optional.		

Century	Communion Antiphon	Ablutions	Post-Communion Prayer
21 st	the priest before he gives Communion to the faithful.		

2.5.13 From Oratio Super Populum to Final Blessing

Century	Oratio Super Populum	Placeat	Final Blessing	
1 st		Unknown date: Practice of the priest kissing the altar before leaving is very ancient, but date of introduction is unknown. Took place following the dismissal.		
2 nd				
3 rd				
4 th	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 year.		" <i>Ite missa est</i> "-formula attested in Antioch and Egypt. " <i>Benedicamus Domino</i> " in Masses without Gloria in Gallican Rite.	
5 th				
6 th				
7 th			7th Century Final Blessing first coincided with post communion, reserved for Bishops.	
8 th			8th Century: First mention of a final blessing separate from the post-communion prayer. Only given by the Pope.	
9 th				
10 th				
11 th			11th Century: Prayer as found in the Tridentine Ordo appears in France and spreads quickly throughout Europe.	11th Century: Priests given permission to give blessing but not a mandatory part of the Mass.
12 th			Middle Ages: Additional prayers added without a set form.	14th Century: Final blessing given by bishop is the same as in the Tridentine missal.
13 th				
14 th	1570: Medieval additions dropped and form standardized.	1604: Final blessing given by all clergy standardized.		
15 th				
16 th				
17 th				
18 th				
19 th	1969: Prayer completely dropped	1969: Prayer completely dropped	1969: Blessing moved to before the dismissal. Many new optional blessings added.	
20 th				
21 st				



Figure 51; 1683 People's Missal: some prayers

2.5.14 Evaluation - Conclusion

The liturgical timeline shows an organic growth in all her parts of the H. Mass. With regard to both the structure and the essential parts, there is a permanent answer to the instruction by our Lord "*Do this ...*" (chapter 1.2.3). From the early Church on this is continuously interpreted by the Temple Cult perfected by Christ's Sacrifice on the Cross (Lk 2:22:38, 2:41-52; John 2:13-25, I Cor. 10; Hebr. 13) [20], in accordance to the Old Testimony Prophecies [15] [16] [17] [18]. Indeed, the timeline shows an evolution. Apparently starting by Oral Tradition within a structure given by our Lord's example and prayers said by the Apostles on all places they missioned. These prayers were first orally, but carefully conveyed and nurtured. Then formalized and further developed through a maturation process of organic growth parallel to the deepening of faith through refutation of heresies from the Apostolic Times to the Second Vatican Council.

In 1964, after the Liturgical Constitution *Sacrosanctum Concilium* was released, Pope Paul VI appointed the post-Council Liturgical Commission "Consilium" to implement the Council's decisions (chapter 1.2.13). Now, the majority of the expert liturgists of the "Consilium" were the "*hard core*" of the Liturgical Movement. They were also the same who were involved in both the draft preparatory document on Liturgy as well as the Council document *Sacrosanctorum Concilium*. Here it is noteworthy to mention at first that Fr. Bugnini, Secretary of the Preparatory Committee, had called for the introduction of embryonic ambiguities into the draft preparatory document on Liturgy deliberately to hide the true intent behind the proposed reform (chapter 1.2.11) [31]. And secondly that the Pope and the Council Fathers have been deceived by the falsification of the final preparatory document on Liturgy (chapter 1.2.11) [31]. With regard to this, the warning by Cardinal Ottaviani should have ring all bells: "*What does ordo missae... recognoscendus [the ordo of the Mass is to be revised] mean? Now, is a sort of revolution of the entire Mass desired? ... What will remain of it?*" (chapter 1.2.12) [31]. Indeed, by deliberately introducing embryonic ambiguities that lacked any concrete



Figure 52; 1683 People's Missal: some prayers

norm such reform can move in any direction. This means that principally all Council Fathers voted for his own interpretation of an undefined reform, but certainly not for the hidden paradigm shift. Evidently, otherwise these liturgists had no need to hide their intent. The Consilium secretly sought a paradigm shift from the Temple Cult to a Synagogue/Last Supper setting (chapter 1.2.1), while also being manipulated by the secretary Fr. Bugnini [31], who turned out to be a Freemason (chapter 1.2.13) [36].

This is not a divine inspiration by the Holy Spirit at all. So what fruit does this bear? It is exactly this Spirit that has made the liturgy a battlefield. Therefore, those who should be blamed for turning the liturgy into this battlefield are those who sought the paradigm shift in the liturgy, those who deceived the Pope and the Council, those who manipulated the Pope and to the one who turned out to be a Freemason.

Therefore Cardinal Ratzinger (chapter 1.2.7)/Pope Benedict XVI (chapter 1.2.8) could finally witness that these liturgists “*no longer wanted to continue the organic developing and maturing of that which has been living through the centuries, but instead, one replaced it, in the manner of technical production, with a fabrication, the banal product of the moment*” (1990) [20] and “*Only against this background of the effective denial of Trent can one understand the bitterness of the struggle against allowing the celebration of Mass according to the 1962 Missal after the liturgical reform. The possibility of so celebrating constitutes the strongest and thus (for them) the most intolerable contradiction of the opinion of those who believe that the faith in the Eucharist formulated by Trent has lost its validity*” (2008) [23].

Because under the Roman law the expressed intent of the legislator determines how a specific law has to be interpreted. Whereas, the Second Vatican Council was convened by Pope John XXIII, he gave this Council its rules, both procedural and constitutional rules. As legislator of the Council only Pope John XXIII or his successor could change procedural rules. Now, one of the constitutional rules of a Council, pronounced by Pope John XXIII in his opening address,



Figure 53; 1683 People's Missal: some prayers

which was also confirmed by his successor, Pope Paul VI, in his closing session, is that the Council should "**Never depart from the sacred heritage of truth received from the Church Fathers**" and must remain "**in unity and in accord with the teachings of the Church Fathers**". Together with the fundamental problem analysis and the direction to solve the "problem" as given in his announcement of the Council, this rule forms the fundamental hermeneutical rule of the Church and its Councils, also regarding to all documents of the Second Vatican Council, including all deliberated introduced (embryonic) ambiguities (Preface). Therefore, the Liturgical Constitution *Sacrosanctum Consilium*, especially SC50, should be read in this way. Thus the "**intrinsic nature and purpose of the various parts**", "**the connections between them** (its several parts)" and "**the pious and active participation of the faithful**" of the 1969 Reform must also adhere to this (chapter 1.2.14).

In the same way, it is the intent of Pope Paul VI as expressed by his interventions and promulgation that the Reform of 1969 is still a valid response to the instructions of our Lord "**Do this ...**", albeit very flawed (chapter 1.2.13). The 1969 Reform, while valid, is heavily influenced by the "*Consilium's*" hidden pursuit of the paradigm shift, by which it departs from the fundamental requirements formulated by the Council Fathers in SC50. Here the 1969 Reform does not respond to the "**intrinsic nature and purpose of its several parts**"; "**the connections between them**" and "**the devout and active participation by the faithful**" (chapter 1.2.14). **This depart is exactly what has made this 1969 Liturgical Reform deficient, with intrinsic ambiguities and even resurgent heresies with a high risk of multiple abuses. The 1969 reform may well be celebrated according to Pope Paul VI's intent, but could also be the source of multiple abuses, if interpreted in accordance with the intent of "Bugnini" and all.**

In order to resolve this harmful situation regarding the 1969 Liturgical Reform, it is of utmost importance to mention the betrayal by the falsification of the final preparatory document on the liturgy (chapter 1.2.12) [31]. It is clear that this betrayal may establish Pope John XXIII's intent to protect the Sacred Liturgy from "**too far-reaching**" proposals in this forged preparatory



Figure 54; 1683 People's Missal: some closing pages

document on liturgy, as he surprisingly promulgated the 1962 Roman Missal so shortly before the Council, while a reform was ongoing. With this promulgation of the 1962 Missal Pope John XXIII opted to rule the potential situation at which such radical and damaging reform in contrary to the will of the Council as formulated in SC50. This enabled Pope Benedict XVI in 2007 to advocate a "mutual exchange" between the 1962 Missal and the 1969 Reform through his Motu Proprio *Summorum Pontificum*, which resulted however in a "one-way exchange" only.

It is clear that the Holy Spirit had surprisingly and miraculously intervened through the promulgation of the 1962 Missal by Pope John XXIII. This promulgation was precisely in view of such a radical and damaging reform as prepared by the manipulative mind of the Freemason, Fr. Bugnini in 1969 as a reform against the will of the Council (SC50) (chapter 1.2.14). And in the same surprising way, everyone could see that the so-called "mutual exchange", proposed by Pope Benedict XVI, was in reality a "one-way exchange". With this, the Holy Spirit has shown the Church the ultimate solution to solve the current harmful situation regarding the Sacred Liturgy and the Church.

Of course, one could opt for a reform of the 1969 reform, but it would be a serious job to eliminate all the unwished elements of this 1969 reform. And above all, what would be such a reform if it is carried out in accordance with the true hermeneutics of the Church, as expressed by Pope John XXIII in his opening address. The result would be very close to the Traditional Roman Missal.

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