The Latin Mass is truly beautiful and holy. Having a good missal helps you to enjoy and appreciate it all the more. This use of a hand missal is a well-established practice. There are many ways in which the Faithful can assist at Mass and thereby join with the Priest in the offering of the Holy Sacrifice. An earlier publication date will not include additional feasts added to the Universal Calendar, or the revision of the Holy Week celebrations made in 1955. People considering buying a second-hand or reprinted edition should consider how much of a disadvantage not having these texts would be, especially if there is the possibility of attending the Holy Week ceremonies at a Church or Chapel using the revised liturgy.

Chapter VIII: Masses and Prayers for Various Needs and Occasions and Masses for the Dead. Chapter IX: Adaptations within the Competence of Bishops and Bishops’ Conferences.

Learn More About the Roman Missal. The Roman Missal, Third Edition for use in the Dioceses of the United States of America was confirmed by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on March 26, 2010 (Prot. n. 1464/06/L). Proper adaptations for the United States were confirmed on July 24, 2010 (Prot. n. 577/10/L). Excerpts from the English translation of The Roman Missal © 2010 International Commission on English in the Liturgy Corporation. All rights reserved. Likewise, in other Commons, in Masses for Various Needs and Occasions and in the Masses for the Dead, the order of prayers has from time to time been changed for the sake of greater consistency in the texts. In the Masses of Lent, in accord with ancient liturgical practice, a Prayer over the People has been inserted for each day. In an appendix to the Order of Mass are also to be found the Eucharistic Prayer for Reconciliation and a special Eucharistic Prayer, which may be used for various needs. The proper calendar, texts, and adaptations for the dioceses of the United States of America were confirmed by the Apostolic See by decrees of the same Congregation on July 24, 2010 (Prot. n. 577/10/L, 578/10/L, and 579/10/L). The Book of Common Prayer is really a combination of four of our liturgical books: the Breviary, Missal, Pontifical, and Ritual. The New Calendar. The Calendar of the First Prayer Book omitted the fast days altogether and gave only twenty-two saints’ days, all being New Testament saints; the only feasts of the Blessed Virgin retained are the Purification and the Annunciation; All Souls’ Day is omitted, and there is no office for Corpus Christi. Hardly any change was made in this part in the Second Prayer Book, though the “dog Daies” are characteristically noted. The Canon of the Mass in the Sarum Missal is taken almost word for word from the Roman Missal.