



The Missal

The book which contains the complete service for Mass throughout the year.

In the ancient Church there was no one book answering to our Missal. The service for Mass was continued in the Antiphonary, Lectionary, Book of the Gospels (*Evangelarium*), and Sacramentary. This last, besides matter relating to other sacraments, gave the collects, secrets, prefaces, canon, prayer *infra canonem*, and post-communion, and from the eighth century at the latest it was known as the Missal or Massbook. There were *Completa Missalia*, i.e., Missals which contained more of the service of the Mass than the Sacramentaries, but we do not know how far this completeness went, for during the ages which intervened between the use of the *Liber Sacramentorum* and the general adoption of the complete book of the fourteenth and fifteenth centuries, the Missal was in a transition state, sometimes containing more, sometimes less, of the entire office. Thus the manuscripts which still exist vary in their contents. There are, of course, printed Missals according to the various rites — *Missale Romanum*, *Missale Ambrosianum*, *Missa ad usum Sarum* (for the Sarum rite of Mass in England), the first printed edition of which we have knowledge appeared in Paris in 1487 — and the Missals for the various religious orders (Dominicans, Benedictines, etc.).

The Roman Missal was carefully revised and printed under Pius V, who carried out the decree of the Council of Trent on the matter and strictly enjoined the use of this Missal, or faithful reprints of it, in all churches which could not claim prescription of two hundred years for their own use. It was revised again under Clement VIII and Urban VIII. New proper texts for Masses to be said throughout the universal Church have been added from time to time, and proper Masses and offices have been added to the Missal and the Breviary for particular countries, dioceses, or religious orders. ●