This week marked the end of the Traditional Latin Mass at Saint Mary Cathedral in Austin, Texas. In a letter dated February 11, 2024 and addressed to cathedral parishioners, Bishop Joe Vásquez broke the news that "the dispensation [from Rome] for celebrations according to the 1962 missal will come to an end on March 19, the feast of St. Joseph."

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February 11, 2024

TO: Parishioners of St. Mary Cathedral, Austin

Dear Brothers and Sisters in Christ:

As many of you know, the law of the Church governing the celebration of Mass according to the Missal of 1962 has recently undergone revision. In July of 2021, Pope Francis promulgated *Traditionis custodes*, which called on diocesan bishops to evaluate the place of these celebrations within the life of the Local Church, and to designate the times and places for these celebrations. *Traditionis custodes* also provided that the places designated for these celebrations not be parish churches.

At the time *Traditionis* was issued, I granted a dispensation for St. Mary Cathedral parish so that celebrations according to the older missal could continue there as I discerned the best way to implement the guidance of the Holy Father in our diocese. As required by the rescript of the Holy Father issued in February of last year, I submitted the case of the celebrations according to the 1962 missal at the Cathedral parish to the Vatican Dicastery for Divine Worship to receive the guidance and direction of the Holy See. Having now received a reply, I wish to share with you some information about our path forward here at St. Mary Cathedral.

Following the guidance of the Holy See, the dispensation for celebrations according to the 1962 missal at the Cathedral will come to an end on March 19, the feast of St. Joseph. After that date, I have instructed the Cathedral clergy to begin offering the 7:30am and the 3:30pm Sunday Masses at the Cathedral according to the current edition of the Roman Missal. These Masses will continue to be celebrated in the Latin language and will be celebrated at the Cathedral's high altar, using the *ad orientem* orientation. These liturgies will also continue to be filled with the Church's beautiful treasury of Gregorian chant and sacred music. After March 19, however, these liturgies will use the readings, prayers, and ritual found in the current edition of the Roman Missal.

While this transition may be difficult for some, my hope is that you can open your hearts and move forward on this path with faith and trust. I believe we will experience a deepened unity with the whole Church and a greater awareness of the liturgical richness of the ordinary form of the Roman Liturgy. I assure you of my closeness and pastoral care as your bishop. Please pray for me, as I pray for you.

Sincerely in Christ,

Most Reverend Joe S. Vásquez
Bishop of Austin

Bishop Vásquez explained that, due to the Rescript issued last year, which essentially

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forbids bishops to dispense from certain provisions of *Traditionis Custodes* on their own authority (can. 87 §1), he was forced to submit "the case of the celebrations according to the 1962 missal at the Cathedral parish to the Vatican Dicastery for Divine Worship to receive the guidance and direction of the Holy See." And the "guidance" he received from Cardinal Arthur Roche's office, not surprisingly, was to shut down the Traditional Mass.

The bishop went on to say that he has "instructed the Cathedral clergy to begin offering the 7:30am and 3:30pm Sunday Masses," which were formerly a Low and High Mass, respectively, "according to the current edition of the Roman Missal. These Masses will continue to be celebrated in the Latin language and will be celebrated at the Cathedral's high altar, using the *ad orientem* orientation. These liturgies will also continue to be filled with the Church's beautiful treasury of Gregorian chant and sacred music."

"While this transition may be difficult for some," he said in closing, "my hope is that you can open your hearts and move forward on this path with faith and trust. I believe we will experience a deepened unity with the whole Church and a greater awareness of the liturgical richness of the ordinary form of the Roman Liturgy," reminiscent of statements made by Pope Benedict XVI[1] and Cardinal Roche.[2]

In other words, Bishop Vásquez is suggesting that a reverent celebration of the *Novus Ordo* is just as good as the Traditional Latin Mass, similar to what Pope Francis asserts in his Letter to Bishops attached to *Traditionis Custodes*: "Whoever wishes to celebrate with devotion according to earlier forms of the liturgy can find in the reformed Roman Missal according to Vatican Council II all the elements of the Roman Rite, in particular the Roman Canon which constitutes one of its more distinctive elements."

The Ottaviani Intervention

The problem is that this sweeping claim is simply not true, as Cardinals Alfredo Ottaviani (d. 1979) and Antonio Bacci (d. 1971) conveyed in their letter to Pope Paul VI (Sept. 25, 1969), in which they observed that "the *Novus Ordo* represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent." Their letter served as an introduction to a detailed theological critique of the New Mass prepared by "a group of theologians, liturgists and pastors of souls," as the Cardinals noted.

Bishop Bernard Tissier de Mallerais, in his biography of Archbishop Marcel Lefebvre, provides a helpful summary of the Short Critical Study, as it is often called:

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> "(1) By suppressing the prayers of the Offertory and the prayers to the Holy Trinity, the propitiatory end of the Mass is passed over in silence. (2) The subtle changes to the words of consecration suggest a simple narration of what Jesus did at the Last Supper and not the actual change of the bread and wine into the Body and Blood of Christ by the action of the priest. They remove the emphasis on the actions of the priest to highlight the idea of commemoration in which the 'priesthood of the people' comes into play. (3) The suppression of numerous signs of the cross, bows, genuflections, the purifications and care taken with regard to particles of the host, etc. suggest that the presence of Christ in the Eucharist is only real when it is received (in Communion) or that it is only spiritual. (4) Finally, the suppression of the 'personal' prayers of the priest along with the other changes dilutes the hierarchical priesthood and the ministry of the priest, who no longer appears to be alone capable of consecrating and offering the Body and Blood of the Redeemer 'in the person of Christ the Priest.'"[3]

The Short Critical Study ultimately states: "It is evident that the *Novus Ordo* has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever."



Side-by-Side Comparison

In addition to scholarly critiques, a simple side-by-side comparison of the traditional *Ordo Missae* and the *Novus Ordo Missae* demonstrates significant textual and rubrical differences. The Latin Mass Society of England and Wales provides just such a comparison on their website.

Traditional Mass	New Order of Mass
The rubrics and English translation are taken from the New Roman Missal in Latin and English by Rev. F.X. Lasance and Rev. Francis Augustine Walsh, O.S.B. (1945).	The rubrics and English are taken from the New Missal, 2011 translation, with some minor additions.
A LOW MASS is presented - in a Sung Mass the congregation often join the choir with the Kyrie, Gloria, Credo, Sanctus and the Agnus Dei, as well as saying outloud the "Lord, I am not worthy..." ["Domine, non sum dignus..."], silently reciting the other prayers.	A general Mass is presented with standard options, including the Greeting, the Act of Confession, the "Mystery of Faith", and the final Blessing. A point by point comparison is very difficult as many prayers are optional and the rubrics are usually not specified in a standard missal (often left to the priest in many instances), so the basic Ordinary of the Mass is listed for each liturgy.

Below, I will provide some screenshots from the LMS website and comment on some examples of significant differences between the Traditional and New Mass.

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PSALM 42

[The priest and server say alternately:]

P: Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R: For Thou art, God, my strength; why hast Thou cast me off? and why do I go all sorrowful whilst the enemy afflicteth me?

P: Send forth Thy light and Thy truth: they conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

R: And I will go in to the altar of God: to God Who giveth joy to my youth.

P: To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R: Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

P: Glory be to the Father, and to the Son, and to the Holy Ghost.

R: As it was in the beginning, is now, and ever shall be, world without end. Amen.

P: I will go in to the altar of God.

R: To God, Who giveth joy to my youth.

P: Our help (✠) is in the name of the Lord.

R: Who made heaven and earth.

GREETING

[Then the Priest, extending his hands, greets the people, saying::]

P: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

Or:

P: Grace to you and peace from God our Father and the Lord Jesus Christ.

Or:

P: The Lord be with you.

R: And with your spirit.

[The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.]

From the very beginning, we see that the Traditional Mass is clearly *theocentric*, with the priest preparing himself to offer the august Sacrifice of Christ by praying Psalm 42: “I will go in to the altar of God: to God Who giveth joy to my youth.” In the New Mass, after the initial Sign of the Cross, the focus is immediately placed on the congregation. Instead of praying to God, the priest greets the people.

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ACT OF CONFESSION

[Bowing down low, the priest says:]

P: I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed: *[The priest strikes his breast three times saying:]* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

R: May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P: Amen.

[The server now says:]

R: I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: (The acolyte strikes his breast three times saying:) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

P: May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R: Amen.

[The priest signs himself, saying:]

P: May the almighty and merciful Lord grant us pardon, (✠) absolution, and remission of our sins.

R: Amen.

[Then follows the Penitential Act, to which the Priest invites the faithful, saying:]

P: Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

[After a brief silence, the priest and people together recite:]

A: I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do,

[And, striking their breast, they say:]

through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

OR

P: Have mercy on us, O Lord.
R: For we have sinned against you.
P: Show us, O Lord, your mercy.
R: And grant us your salvation.

OR

P: You were sent to heal the contrite of heart: Lord, have mercy. Or: Kyrie, eleison.
R: Lord, have mercy. Or: Kyrie, eleison.
P: You came to call sinners: Christ, have mercy. Or: Christe, eleison.
R: Christ, have mercy. Or: Christe, eleison.
P: You are seated at the right hand of the Father to intercede for us: Lord, have mercy. Or: Kyrie, eleison.
R: Lord, have mercy. Or: Kyrie, eleison.

In the Traditional Mass, the first time the priest addresses someone other than God is during his recitation of the *Confiteor* ("and to you, brethren," meaning the deacon and subdeacon if such are present), which he does alone as the head of his spiritual household,

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thus leading the way and setting the example for his spiritual children. In the New Mass, assuming the priest chooses to use the *Confiteor*, which he recites together with the people, it is shorn of all individual invocations of Saints other than Our Lady. If he chooses the third penitential option ("You were sent to heal the contrite of heart"), then neither he nor the people actually confess their sins at all. Concerning these changes, the Short Critical Study notes: "In the *Confiteor* which has now become collective, he [the priest] is no longer judge, witness, and intercessor with God; so it is logical that he is no longer empowered to give the absolution, which has been suppressed."

[Going up to the altar, the priest prays silently:]

P: Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

[He bows down over the altar, which he kisses, saying:]

P: We beseech Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.

After the *Confiteor* in the Traditional Mass, the priest once again acknowledges his "iniquities" as he ascends the sanctuary steps and approaches the altar for the first time, beseeching God to make him "worthy to enter into the Holy of Holies," an allusion to the Old Testament high priest entering the inner sanctuary once a year (cf. Lev. 16) as well as to Christ, "the mediator of the new testament" (Heb. 9:15), entering into the heavenly sanctuary after "having obtained eternal redemption" (Heb. 9:12) by the shedding of His Most Precious Blood.

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The Offering of the Host

P: Receive, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.

P: Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

[Then he places the paten with the bread on the corporal. If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:]

R: Blessed be God for ever.

[The priest goes to the Epistle side and pours wine and water into the chalice.]

P: O God, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew: by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.

[The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:]

P: By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

The Offering of the Chalice

[At the middle of the altar, the priest says:]

P: We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.

[The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:]

P: Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will become our spiritual drink. *[Then he places the chalice on the corporal. If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:]*

R: Blessed be God for ever.

P: Humbled in mind, and contrite of heart, may we find favour with Thee, O Lord; and may the sacrifice we this day offer up be well pleasing to Thee, Who art our Lord and our God.

P: Come, Thou, the Sanctifier, God, almighty and everlasting: bless (✠) this sacrifice which is prepared for the glory of Thy holy name.

[After this, the Priest, bowing profoundly, says quietly:]

P: With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

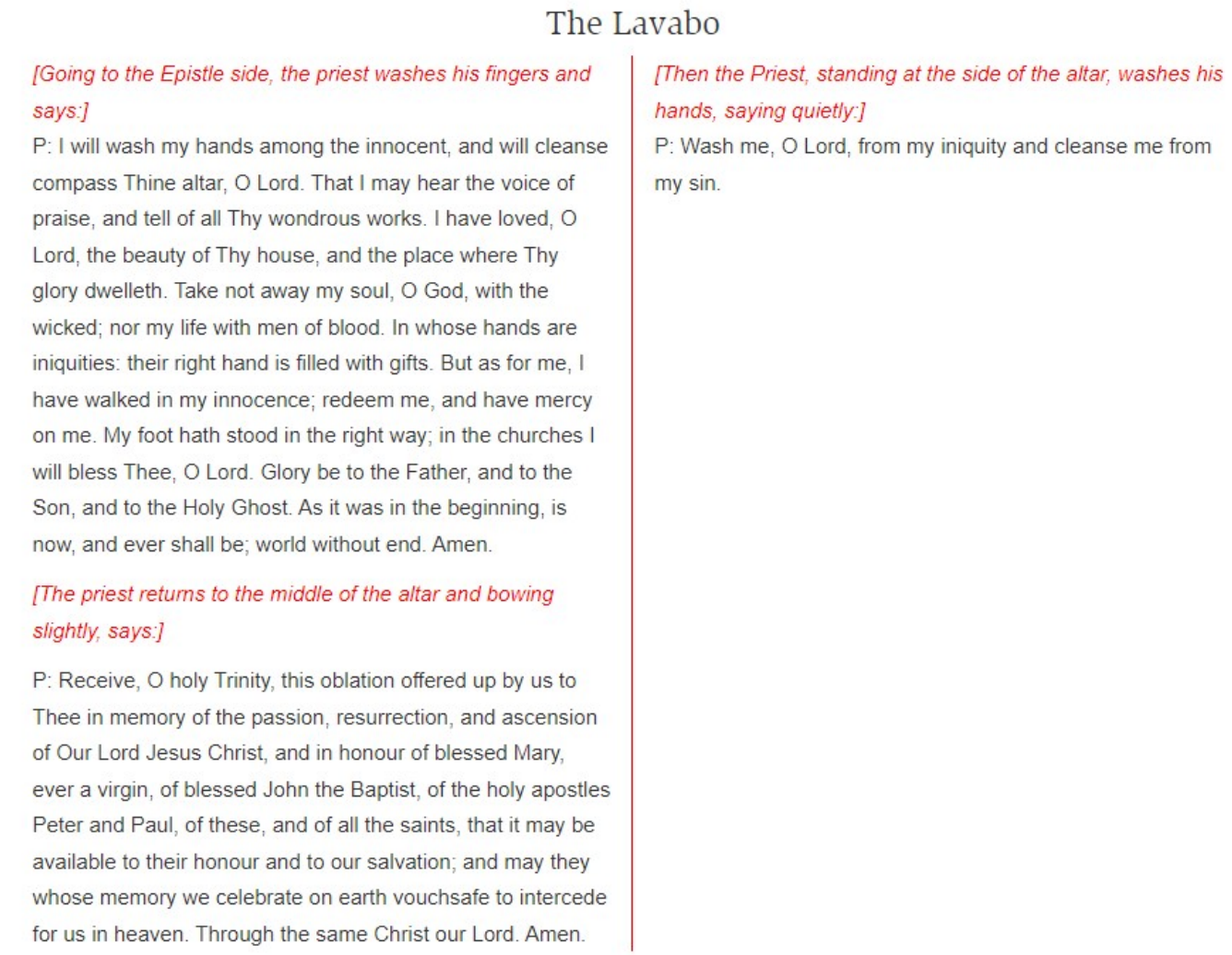
One of the starkest differences between the Traditional and New Mass is in the Offertory. Whereas the focus in the traditional prayers is clearly on sacrifice and the salvation of souls,

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the new prayers do not mention either of those essential themes at all. On this crucial point, Bishop Athanasius Schneider provides excellent commentary:

> "The *Novus Ordo Missae* weakens the essential, sacrificial aspect of the Mass. This is most clearly seen in the new Offertory Prayers, which are essentially prayers for the blessing of a meal, emptied of their properly sacrificial meaning. …
>
> The Offertory is meant to point to the Cross, so the Church expresses in a solemn and somewhat drawn-out manner the *intentio*, i.e., what she intends to do, which is not to carry out a simple meal, but the greatest action, which is the sacrifice of Christ. That is why the Offertory must necessarily express the sacrifice that is to be offered. In the Offertory Prayers of the *Novus Ordo Missae*, on the other hand, the *intentio* expresses the aspect of a meal, or banquet. That is why the new Offertory Prayers are dogmatically, doctrinally, and spiritually defective and should be replaced by the ancient prayers, which correspond to the spirit of the universal Church of all times…"[4]

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The Lavabo

[Going to the Epistle side, the priest washes his fingers and says:]

P: I will wash my hands among the innocent, and will cleanse compass Thine altar, O Lord. That I may hear the voice of praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked; nor my life with men of blood. In whose hands are iniquities: their right hand is filled with gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the right way; in the churches I will bless Thee, O Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be; world without end. Amen.

[The priest returns to the middle of the altar and bowing slightly, says:]

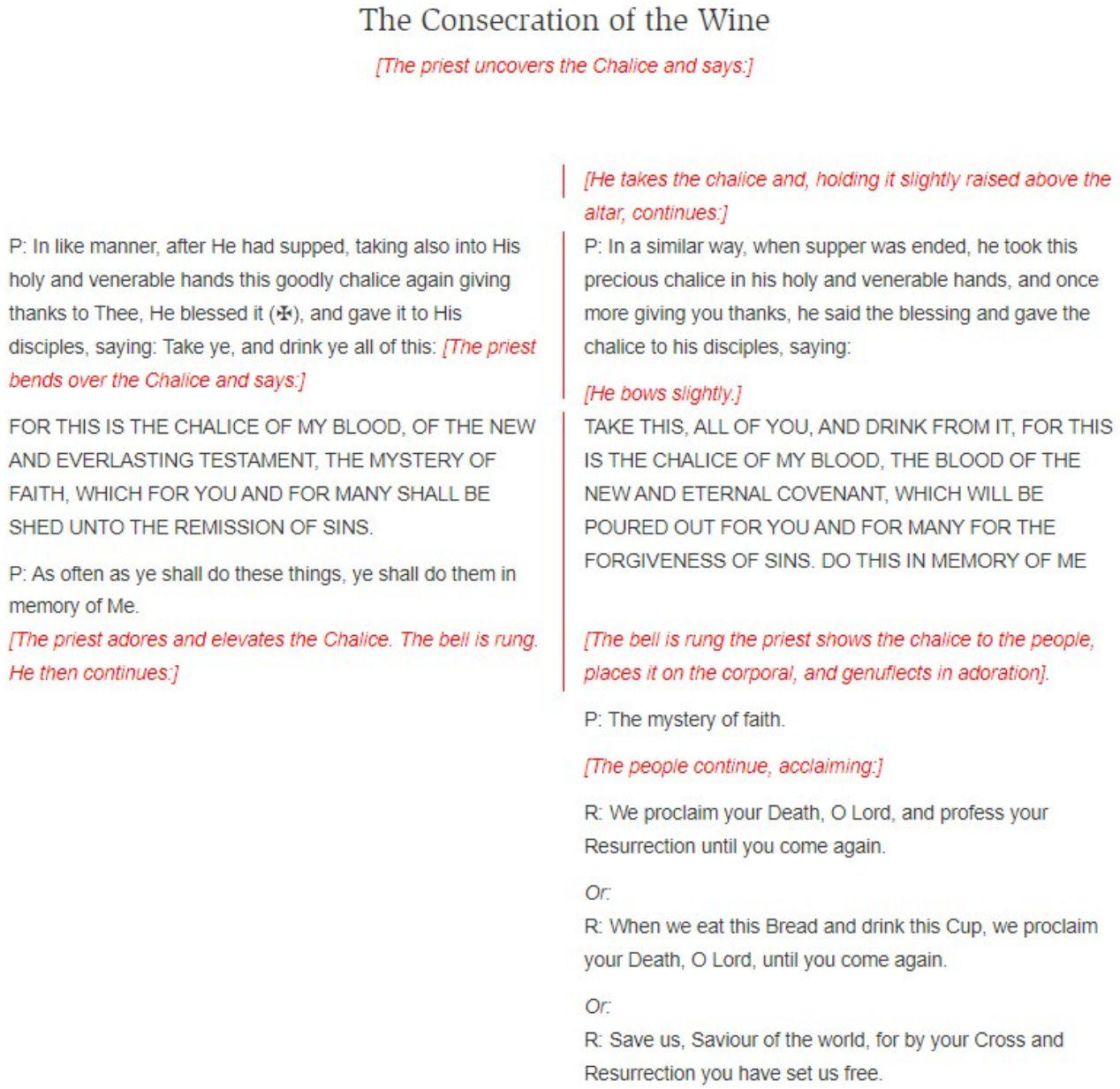
P: Receive, O holy Trinity, this oblation offered up by us to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honour of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honour and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

[Then the Priest, standing at the side of the altar, washes his hands, saying quietly:]

P: Wash me, O Lord, from my iniquity and cleanse me from my sin.

After the Offertory in both the Traditional and New Mass, the priest washes his hands (specifically, his fingers) in preparation for the Consecration. While doing so in the New Mass, he prays a single verse from Psalm 50, while in the Traditional Mass he prays several verses of Psalm 25, as well as the *Gloria Patri*, followed by the *Suscipe Sancta Trinitas*, which once again expresses the sacrificial nature of the Mass ("Receive, O holy Trinity, this oblation offered up by us to Thee"). As with the traditional *Confiteor*, this beautiful prayer also invokes several Saints by name and asks for their intercession.

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The Consecration of the Wine

[The priest uncovers the Chalice and says:]

P: In like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice again giving thanks to Thee, He blessed it (✠), and gave it to His disciples, saying: Take ye, and drink ye all of this: *[The priest bends over the Chalice and says:]*

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH FOR YOU AND FOR MANY SHALL BE SHED UNTO THE REMISSION OF SINS.

P: As often as ye shall do these things, ye shall do them in memory of Me.

[The priest adores and elevates the Chalice. The bell is rung. He then continues:]

[He takes the chalice and, holding it slightly raised above the altar, continues:]

P: In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

[He bows slightly.]

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME

[The bell is rung the priest shows the chalice to the people, places it on the corporal, and genuflects in adoration].

P: The mystery of faith.

[The people continue, acclaiming:]

R: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Or:

R: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Or:

R: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

For well over a thousand years prior to the New Mass, the consecration formula for the wine, in addition to the words of Our Lord, included the words *mysterium fidei* ("the mystery of faith"). Fr. Michael Fiedrowicz discusses the history and significance of these words in his book, *The Traditional Mass*:

> "The phrase *mysterium fidei* is itself mysterious in its significance. Probably borrowed from 1 Tim. 3:9, it was introduced into the chalice formula and

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> received multiple explanations. Medieval interpreters of the liturgy understood the word in the sense that the mystery completed in the Eucharist — the transubstantiation of bread and wine into the Body and Blood of Christ — could be understood only by means of subjective faith. As the *mysterium fidei* does not follow the words of consecration, but rather was inserted into them, the consecration itself is distinctly identified as a mystery of faith."[5]

When Pope Paul VI introduced what he called "the new rite" in 1969,[6] he insisted that the words *mysterium fidei* be removed from the Consecration of the Wine and made to "serve as an introduction to the acclamation of the faithful" (Apostolic Constitution *Missale Romanum*) — an acclamation which focuses not on the mystery of transubstantiation, and thus on the Real Presence of Christ in the Holy Eucharist, but rather on the Second Coming of Christ at the end of time.

On this point, the Short Critical Study notes that "the acclamation assigned to the people immediately after the Consecration ('We announce Thy death, O Lord, until Thou comest') introduces yet again, under cover of eschatology, the same ambiguity concerning the Real Presence [as is found elsewhere in the New Mass]. Without interval or distinction, the expectation of Christ's Second Coming at the end of time is proclaimed just at the moment when He is substantially present on the altar, almost as though the former, and not the latter, were the true Coming."

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The Blessing and Dismissal

[Then he returns to the middle, kisses the altar, and turning toward the people says:]	*[If they are necessary, any brief announcements to the people follow here. Then the dismissal takes place. The Priest, facing the people and extending his hands, says:]*
P: The Lord be with you.	P: The Lord be with you.
R: And with thy Spirit.	R: And with your spirit.
P: Go, the Mass is ended.	
R: Thanks be to God.	
[Bowing down over the altar, the priest says:]	
P: May the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.	
[The priest kisses the altar, and at the word "Pater", turns toward the people, blesses them, saying:]	
P: May almighty God, the Father, and the Son (✠), and the Holy Ghost, bless you.	P: May almighty God bless you, the Father, and the Son, (✠) and the Holy Spirit.
R: Amen.	R: Amen

Our last example involves the Blessing and Dismissal. In the Traditional Mass, after he addresses the people but before he blesses them, the priest offers a final prayer to the Holy Trinity in which the sacrificial nature of the Mass is once again emphasized. As with the *Suscipe Sancta Trinitas* (after the *Lavabo*), the *Placeat tibi Sancta Trinitas* was removed from "the new rite" by the innovators, as was the Last Gospel (John 1:1-14), a most fitting meditation after the mystery of the Incarnation has been renewed in the Mass.[7]

Notice what is added, however, in the rubrics (words in red) for the New Mass: "If they are necessary, any brief announcements to the people follow here." As if the words and rubrics of the Holy Sacrifice have not suffered enough damage already, mundane announcements are now allowed to be interjected into the Mass itself — and very shortly after the distribution of Holy Communion, no less, when both the priest and the people should be focused on adoring the Lord Whom they have just received.

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Conclusion

Hopefully this brief (and far from comprehensive) comparison has made it clear that a reverent *Novus Ordo*, though obviously better than an irreverent Mass, is not an adequate substitute for the Traditional Latin Mass — neither for the people who attend nor the priest who offers.[8] Instead of extolling the alleged "liturgical richness" of Paul VI's New Mass, Bishop Vásquez of Austin and all bishops should take the time to learn the Traditional Latin Mass, as Bishop Joseph Strickland did a few years ago, and come to appreciate it for what it is, namely, the "received and approved" Roman Rite,[9] which every bishop of the Roman Church, including the Pope, is bound to preserve and hand on.

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[1] See Pope Benedict XVI's Letter to Bishops attached to *Summorum Pontificum* (July 7, 2007), in which he stated, "The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal."

[2] See this speech (Oct. 4, 2021) of then-Archbishop Roche, in which he claimed that "the *Missale Romanum* of Pope Saint Paul VI is the richest Missal that the Church has ever

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produced together with its *Missale Romanum Lectionarium*."

[3] Bishop Bernard Tissier de Mallerais, *Marcel Lefebvre: The Biography* (Kansas City: Angelus Press, 2004), p. 398. For background on when and how the Short Critical Study was prepared, see pp. 396-397.

[4] Bishop Athanasius Schneider with Aurelio Porfiri (trans. Diane Montagna), *The Catholic Mass: Steps to Restore the Centrality of God in the Liturgy* (Manchester: Sophia Institute Press, 2021), pp. 88-89.

[5] Fr. Michael Fiedrowicz (trans. Rose Pfeifer), *The Traditional Mass: History, Form, and Theology of the Classical Roman Rite* (Brooklyn: Angelico Press, 2020), pp. 279-280.

[6] Pope Paul VI, General Audience addresses of Nov. 19 and 26, 1969 (see here and here — *nuovo rito* in Italian). For English translations, see Peter A. Kwasniewski, *The Once and Future Roman Rite* (Gastonia: TAN Books, 2022), pp. 384-391.

[7] For a beautiful explanation of how the Incarnation is renewed in the Mass, see Fr. Michael Mueller, *The Holy Sacrifice of the Mass* (Gastonia: TAN Books, 2023), Chapter 13 (pp. 147-152).

[8] At the same time, I recognize that not everyone who loves and wants to attend the Traditional Latin Mass has access to one in their area (within reasonable driving distance). Thus, a reverent *Novus Ordo* is the only option for some (if not many) Catholics. Let us pray for a continued increase of Traditional Masses around the globe!

[9] Council of Trent, Session VII, Can. 13 on the Sacraments in General: "If anyone says that the received and approved [*receptos et approbatos*] rites of the Catholic Church that are customarily used in the solemn administration of the sacraments may be despised or omitted without sin by the ministers as they please or that they may be changed to other new rites by any pastor in the Church: let him be anathema." (D.H. 1613).

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