

THE TRADITIONAL AND NOVEL MISSALS

A COMPARISON

This document represents a very simple comparison between the texts of the Traditional and Novel Missals (that is, between the traditional Roman rite and the *Novus Ordo Missæ*, primarily written during the 1960s and promulgated by Pope Paul VI in 1969). The Latin texts are included; however, the English texts are my own translations, scrupulously faithful to the Latin text, lest anyone claim that this comparison is thrown off by the wretched translations which the Vatican persistently approves. For the most part, only the text is shown, not the rubrics; where a rubric seems particularly relevant, it is included. While the Novel Rite is full of options, the most traditional option has always been selected. This does the Novel Rite a great favor in this comparison, since “in the wild” the traditional options tend to be rarely chosen.

The reader is advised, while reviewing this document, to remember the eight universal characteristics of all apostolic rites: (1) worship faces the East; (2) anaphora, or Eucharistic prayers, are fixed; and if multiple are available, strict rules govern which should be used when; (3) the offertory is a large, vital, and stridently sacrificial part of the liturgy; (4) the Sacrament is always handled with great veneration, with many detailed rules and rubrics around how it is treated; (5) hierarchy, particularly the distinction between priest and people, is everywhere and emphasized; (6) sanctuary and nave are notably separate, with the latter limited to ministers and the former to people; (7) all chant with ancient melodies, and all of Scripture, including the difficult parts, are accepted without discrimination; and (8) all use elevated linguistic modes, or even different languages entirely. A simple comparison such as this one can only touch on 2, 3, 4, and 5, but it is worth noting that the Novel Rite lacks all of these characteristics. In other words, whatever it may be, the Novel Rite is not an apostolic liturgy. We will see many examples of its violation of these traits as we proceed.

(For more on these characteristics, refer to Chapter 2 of Peter Kwasniewski’s *The Once and Future Roman Rite*.)

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THE NOVEL RITE

THE TRADITIONAL RITE

NOVUS
ORDO
MISSÆ

THE NEW ORDER OF
THE MASS

THE TRIDENTINE
MISSAL

ORDO TRI-
DENTINUS

RITUS
INITIALES

THE BEGINNING RITES

PRAYERS AT THE FOOT OF
THE ALTAR

ORATIONES AD
PEDEM
ALTARIS

The great slashing done to the Roman rite is perhaps nowhere more evident than in the Prayers at the Foot of the Altar, which no longer exist. The priest and servers process immediately up to the altar and commence the Holy Sacrifice with no formality. A brief prayer for blessing occurs, at which point a nearly-as-brief penitential rite is

The introit is sung here.

The introit is sung here.

performed. By contrast, in the Traditional Rite the priest himself does not dare approach the altar before he has begged the Lord for mercy and forgiveness—largely in the Lord’s own words, from Psalm 42. The removal of this psalm is only the first of many examples we will see of the New Rite removing, rather than adding, Scripture to the Mass.

The priest, bowing down at the foot of the altar, makes the Sign of the Cross and says,

The priest, bowing down at the foot of the altar, makes the Sign of the Cross and says,

*P. In nomine Patris, et Filii,
✠ et Spiritus Sancti.*

P. In the Name of the Father, and of the Son, ✠ and of the Holy Spirit.

P. In the Name of the Father, and of the Son, ✠ and of the Holy Spirit.

*P. In nomine Patris, et Filii,
✠ et Spiritus Sancti.*

R. Amen.

R. Amen.

S. Amen.

S. Amen.

P. Gratia Domini nostri Ie-

P. May the grace of Our Lord Je-

P. I will go unto the altar of God.

P. Introibo ad altare Dei.

su Christi, et caritas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis.
R. Et cum spiritu tuo.

sus Christ, and the love of God, and the communication of the Holy spirit be with you all.
S. And with your spirit.

Observe that Psalm 42, formerly recited in its entirety by the priest and servers as they beg for God's mercy, has been completely excised. Furthermore, we also see that Psalm 120:2 ("My help is in the Name of

P. Fratres, agnoscamus peccata nostra, ut apti simus ad sacra mysteria celebranda.

P. Brethren, let us remember our sins, that we might be fit to celebrate the sacred mysteries.

S. To God, who giveth joy to my youth.

S. Ad Deum qui lætificat iuventutem meam.

the Lord") has also been cut out, no longer appearing in the common of the Novel Rite.

P. Judge me, O God, and discern my cause against an unholy people; from the unjust and deceitful man deliver me.

P. Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

S. For Thou, O God, art my strength; why hast thou cast me off, why do I go about saddened, while the Enemy afflicts me?

S. Quia tu es, Deus, fortitudo mea; quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Send forth Thy light and Thy truth; they have brought me unto Thy holy mountain and Thy tabernacles.

P. Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

S. And I will go unto the altar of God; to God, who giveth joy to my youth.

S. Introibo ad altare Dei; ad Deum qui lætificat iuventutem meam.

P. I will confess to Thee on the harp, O God, my God; why art thou sad, O my soul, and why dost thou disturb me?

P. Confitebor tibi in cithara, Deus, Deus meus; quare tristis es, anima mea, et quare conturbas me?

S. Hope in God, for I shall still praise Him; the salvation of my countenance and my God.

S. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus meum, et Deus meus.

Priest and server bow during the next verse, as always when the Gloria Patri is said.

Priest and server bow during the next verse, as always when the Gloria Patri is said.

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

P. Gloria Patri, et Filio, et Spiritui Sancto.

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

S. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. I will go unto the altar of God.

P. Introibo ad altare Dei.

S. To God, who giveth joy to my youth.

S. Ad Deum, qui lætificat iuventutem meam.

The priest, signing himself, says:

The priest, signing himself, says:

P. My help is in the ✠ Name of the Lord.

P. Adjutorium nostrum in nomine Domini.

S. Who made heaven and earth.

S. Qui fecit cælum et terram.

Next we see one of the first examples of the erosion of the distinction between priest and faithful in the Novel Rite—a distinction that is one of the eight universal features of an apostolic rite! The priest forgives

sins, while the people cannot; this fundamental distinction demands different modes of confession, which the Traditional Rite wisely provides. In the Novel Rite, the two are conflated without an acknow-

ledgment of this. This means that the priest cannot ask the people to pray especially for him (only at the same time as everyone else asks “brethren” to pray for them), and the people have no opportunity to ask their priest, specially fitted for this particular purpose, to pray for them.

Importantly, in the Traditional Rite the priest is referred to twice here as “Father”—as indeed he is our spiritual father. In the Novel Rite, the priest is never called “Father”; failing to do so not only lends

R. Confiteor Deo omnipotenti et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere et omissione:

R. I confess to Almighty God, and to you, brethren, for I have sinned exceedingly in thought, word, deed, and omission:

All strike themselves on the breast.

R. mea culpa, mea culpa, mea maxima culpa.

R. Ideo precor beatam Mariam semper Virginem, omnes Angelos et Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

All strike themselves on the breast.

R. through my fault, my fault, my most grievous fault.

R. Therefore I beseech the Blessed Mary, ever Virgin, all the angels and saints, and you, brethren, to pray for me to the Lord our God.

P. Misereatur nostri omnipotens Deus et, dimissis peccatis nostris, perducatur nos ad vitam eternam.

R. Amen.

P. May Almighty God have mercy on us, and, having forgiven our sins, bring us to everlasting life.

R. Amen.

legitimacy to the Protestant claim that this ancient priestly title is somehow unBiblical, but also further erodes the distinction between priest and faithful.

Furthermore, see how truncated the Confiteor has become, with all the saints removed from confession (though their prayers are still requested, though generically)! The ancient invocations of John the Baptist, St. Michael, and the greatest Apostles have been removed. Have their prayers somehow become less necessary or useful?

P. I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, for I have sinned exceedingly in thought, word, and deed,

Here he strikes his breast thrice;

P. through my fault, my fault, my most grievous fault.

P. Therefore I pray the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray for me to the Lord our God.

P. Confiteor Deo omnipotenti, Beatæ Mariæ semper Virgini, beato Michaelo Archangelo, beato Joanni Baptiſto, sanctis apostolis Petro et Paulo, omnibus sanctis, quia peccavi nimis cogitationi, verbo, et opere,

Here he strikes his breast thrice;

P. mea culpa, mea culpa, mea maxima culpa.

P. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptiſtum, sanctos apostolos Petrum et Paulum, omnes sanctos, orare pro me ad Dominum Deum nostrum.

The server bows toward the priest and says,

The server bows toward the priest and says,

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

P. Amen.

The server bows forward and says,

S. I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, and to you, Father, for I have sinned exceedingly in thought, word, and deed,

Here he strikes his breast thrice;

S. through my fault, my fault, my most grievous fault.

He continues,

S. Therefore I pray the blessed

S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam eternam.

P. Amen.

The server bows forward and says,

S. Confiteor Deo omnipotenti, Beatæ Mariæ semper Virgini, beato Michaelo Archangelo, beato Joanni Baptiſto, sanctis apostolis Petro et Paulo, omnibus sanctis, et vobis, Pater, quia peccavi nimis cogitationi, verbo, et opere,

Here he strikes his breast thrice;

S. mea culpa, mea culpa, mea maxima culpa.

He continues,

S. Ideo precor beatam Ma-

Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, Father, to pray for me to the Lord our God.

riam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistum, sanctos apostolos Petrum et Paulum, omnes sanctos, et vos, Pater, orare pro me ad Dominum Deum nostrum.

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

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam eternam.

S. Amen.

S. Amen.

The servers at last arise from their long bow.

The servers at last arise from their long bow.

P. May the almighty and merciful Lord ☩ grant to us indulgence, absolution, and remission of our sins.

P. Indulgentiam, absolutiorem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

S. Amen.

S. Amen.

Here we see more Scripture torn from the Mass by the Novel Rite. Psalm 84:7–8 (“O God, thou, turning toward us” up to “And give us thy salvation”) is gone, no longer appearing in the common of the No-

vel Rite. Psalm 101:2 (“O Lord, hear my prayer / And let my cry come unto thee”) is likewise removed. And yet the Traditional Rite is alleged to have neglected Scripture!

P. O God, thou, turning toward us, will give us life.

P. Deus, tu conversus vivificabis nos.

S. And thy people rejoice in thee.

S. Et plebs tua letabitur in te.

P. Show us, O Lord, thy mercy.

P. Ostende, Domine, misericordiam tuam.

S. And give us thy salvation.

S. Et salutare tuum da nobis.

P. O Lord, hear my prayer.

P. Domine, exaudi orationem meam.

S. And let my cry come unto thee.

S. Et clamor meus ad te veniat.

P. The Lord be with you.

P. Dominus vobiscum.

S. And with your spirit.

S. Et cum spiritu tuo.

P. Let us pray.

P. Oremus.

Even now, after all his prayers and confessions, the priest trembles to ascend to the altar, and again asks for God’s forgiveness and help. He further uses the Old Testament phrase “Holy of holies” to remind us how the One Sacrifice of the New Law was foreshadowed by the old. And then he kisses the relics of the saints, and begs for their help, as well. Meanwhile, in the Novel Rite, the priest has been at the altar the entire time; has given only a truncated confession; and has asked for God’s assistance zero times. (He has suggested “remembering” our sins, so that we may be fit for the mysteries, but never once asked God

to help us be fit for them.)

The omission of the veneration of the relics here is particularly troubling. The acknowledgement of the relics of the saints, and celebration of Mass with them (particularly those of the martyrs), is an incredibly ancient custom; but it so happens to be one that Protestants and non-Christian moderns often find distasteful. So it must go! The Traditional Rite unashamedly retains the authentic Christian devotion to these sacred remains of the heroes of the Lord; it embraces, as should we all, these traditions that come down to us from the apostles.

P. Take away from us, we beseech thee, O Lord, our iniquities, that we may by pure minds enter into the Holy of holies. Through Christ our Lord. Amen.

P. Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Domi-

His hands joined, and bowing down over the altar, the priest says:

P. We pray thee, O Lord, through the merits of thy saints, he kisses the sacred stone

P. whose relics are here, and of all the saints, that thou might see fit to forgive all my sins. Amen.

The priest, signing himself, reads the Introit of the day.

num nostrum. Amen.

His hands joined, and bowing down over the altar, the priest says:

P. Oramus te, Domine, per merita Sanctorum tuorum, he kisses the sacred stone

P. quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

The priest, signing himself, reads the Introit of the day.

KYRIE

An interesting part of the Mass! The only part (save a brief portion of Good Friday) in Greek, the cry of “Kyrie, eleison!” (Lord, have mercy) is among the most ancient of Christian invocations. What’s more, the invocation “Christe, eleison” (Christ, have mercy) is totally unknown throughout the whole Church, except for this ancient call in the Roman rite. This is truly a uniquely Western, uniquely Roman expression in our liturgy.

The traditional invocation is also fundamentally Trinitarian. We have three invocations for God the Father; three for God the Son (obviously, where we invoke him as Christ); and three for the Holy Spirit. In the Novel Rite, this is truncated to only one for each, with the people repeating the priest’s invocation back to him. This reduced

P. Kyrie, eleison.

R. Kyrie, eleison.

P. Christe, eleison.

R. Christe, eleison.

P. Kyrie, eleison.

R. Kyrie, eleison.

P. Lord, have mercy.

R. Lord, have mercy.

P. Christ, have mercy.

R. Christ, have mercy.

P. Lord, have mercy.

R. Lord, have mercy.

KYRIE

praise for and acknowledgement of the Trinity, one of the fundamental dogmas of Christianity, is seen throughout the Novel Rite.

(Interestingly, the Novel Rite mentions the Holy Trinity by name only once, and that is in the Preface of the Holy Trinity, which is only said once a year, on the Feast of the Holy Trinity; in most Masses, the Holy Trinity is never named! The Traditional Rite mentions the Trinity explicitly, by name, three times: in the Offertory, in the thanksgiving after Mass, and in the Preface of the Holy Trinity, which is said on most of the Sundays throughout the year. Furthermore, the Traditional Rite has many, many more signs of the cross than the Novel, each of which is explicitly Trinitarian.)

P. Lord, have mercy.

S. Lord, have mercy.

P. Lord, have mercy.

S. Christ, have mercy.

P. Christ, have mercy.

S. Christ, have mercy.

P. Lord, have mercy.

S. Lord, have mercy.

P. Lord, have mercy.

KYRIE

KYRIE

P. Kyrie, eleison.

S. Kyrie, eleison.

P. Kyrie, eleison.

S. Christe, eleison.

P. Christe, eleison.

S. Christe, eleison.

P. Kyrie, eleison.

S. Kyrie, eleison.

P. Kyrie, eleison.

GLORIA

Another ancient and uniquely Roman portion of our liturgy. Thankfully, its text was left alone in the New Rite. It is often sung as some sort of responsorial psalm, though, in a call-and-response me-

P. Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te; adoramus te; glorificamus te; gratias agimus tibi propter magnam gloriam tuam. Domine Deus; Rex caelestis; Deus Pater omnipotens. Domine Fili Unigenite, Iesu Christe. Domine Deus, Agnus Dei, Fi-

P. Glory to God in the highest, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee; we give thee thanks for thy great glory. Lord God; Heavenly King; God the Father Almighty. O Lord, Only-Begotten Son, Jesus Christ. O Lord God, Lamb of God, the Son of the Father. Thou who tak-

GLORIA

thod, which is utterly inappropriate to its text; however, the text itself is intact. One wonders why it was left, though one is certainly thankful for it!

P. Glory to God in the highest, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee; we give thee thanks for thy great glory. Lord God; Heavenly King; God the Father Almighty. O Lord, Only-Begotten Son, Jesus Christ. O Lord God, Lamb of God, the Son of the Father. Thou who tak-

GLORIA

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P. Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te; gratias agimus tibi propter magnam gloriam tuam. Domine Deus; Rex caelestis; Deus Pater omnipotens. Domine Fili Unigenite, Iesu Christe. Domine Deus, Agnus Dei, Fi-

lius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationis nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus; tu solus Dominus; tu solus altissimus, Iesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.

est away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For thou alone art holy; thou alone art the Lord; thou alone art the most high, Jesus Christ. With the Holy Spirit in the glory of God the Father. Amen.

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lius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationis nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus; tu solus Dominus; tu solus altissimus, Iesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.

COLLECT

Again, apparently in an attempt to shorten the liturgy, a vitally important portion was left out. Traditionally, the priest's prayer for the people—"Dominus vobiscum"—was viewed as a sanctifying moment,

*P. Oremus.
Here the priest prays the Collect.
R. Amen.*

COLLECT

followed immediately by his invitation to pray with him as he leads the people, with whom the Lord now is by his prayer, towards Christ. This has now been excised, replaced only with the invitation to prayer.

*P. Let us pray.
Here the priest prays the Collect.
R. Amen.*

COLLECT

followed immediately by his invitation to pray with him as he leads the people, with whom the Lord now is by his prayer, towards Christ. This has now been excised, replaced only with the invitation to prayer.

*P. The Lord be with you.
S. And with thy spirit.
P. Let us pray.
The priest prays the collect.
S. Amen.*

COLLECT

followed immediately by his invitation to pray with him as he leads the people, with whom the Lord now is by his prayer, towards Christ. This has now been excised, replaced only with the invitation to prayer.

*P. Dominus vobiscum.
S. Et cum spiritu tuo.
P. Oremus.
The priest prays the collect.
S. Amen.*

LECTIONES

The Novel Rite often vaunts itself as having included a great deal more of the Scriptures in the liturgy than the Traditional Rite does. This is, at best, questionable; we have already seen where an entire psalm has been removed from the liturgy (Psalm 42), and we will see at least one more near-complete psalm and countless more portions of the Scriptures also removed. Furthermore, there are portions of the Scriptures that are never read in the Novel Rite—not in the Mass, nor in any other sacramental liturgy, nor even in the Breviary—while in the Traditional Rite every single psalm is prayed at least once a week, and the entire Scriptures are read, between the Mass and the

*The first reading is read.
P. Verbum Domini.
R. Deo gratias.
The responsorial Psalm is read, followed by the second reading, if any.*

*P. Verbum Domini.
All acclaim:
R. Deo gratias.
P. Alleluia.
R. Alleluia.
P. (Versus)
R. Alleluia.*

THE READINGS

The first reading is read. The first reading is read. P. The Word of the Lord. R. Thanks be to God. The responsorial Psalm is read, followed by the second reading, if any.

*P. The Word of the Lord.
All acclaim:
P. Thanks be to God.
P. Alleluia.
R. Alleluia.
P. (Verse)
R. Alleluia.*

THE EPISTLE

Breviary, once a year. But despite this claim to give greater prominence to the Scriptures, we will see how the Novel Rite in fact is less reverent toward them than the Traditional liturgy.

We will see many more examples of this as we proceed. One oft-neglected innovation of the Novel Rite here is the introduction of the lay reader. We have already seen many minimizations of the distinction between clergy and people; here we have yet another. The ancient tradition of the public proclamation of the Word of God being the province of the ordained clergy is nearly completely abandoned in the Novel Rite.

*Here the Epistle is read.
S. Thanks be to God.
Here follows a Gradual, Tract, or Alleluia with verse, plus possibly a Sequence, depending on the season.*

EPISTULA

Here the Epistle is read.

*Here the Epistle is read.
S. Deo gratias.
Here follows a Gradual, Tract, or Alleluia with verse, plus possibly a Sequence, depending on the season.*

EVANGELIUM

Already, another example of excising Scripture from the liturgy! The priest here prays devoutly, before proclaiming the Holy Gospel, that his lips be cleansed like those of Isaiah, with a burning coal; this Scriptural event, so uniquely suited to the necessity of purity of the lips when proclaiming the Gospel, is never mentioned in the Novel Rite.

Instead of this beautiful prayer recalling one of the great prophets of the Old Testament, we have a single prayer, which rather

P. Munda cor meum ac labias mea, omnipotens Deus, ut sanctum Evangelium tuum digne valeam nuntiare.

THE GOSPEL

P. Cleanse my heart and my lips, Almighty God, that I may go worthily to proclaim thy holy Gospel.

*P. The Lord be with you.
R. And with thy spirit.*

*P. Dominus vobiscum.
R. Et cum spiritu tuo.*

While a relatively minor point, the Novel Rite refers to “a reading” (lectio) rather than “the continuation” (sequentia). A sense of the con-

P. Lectio sancti Evangelii secundum N.

P. A reading from the holy Gospel according to N.

*R. Gloria tibi, Domine.
Here the Gospel is read.*

P. Verbum Domini.

*R. Laus tibi, Christe.
He kisses the book, saying:*

P. Per evangelica dicta delectantur nostra delicta.

*R. Glory to thee, O Lord.
Here the Gospel is read.*

P. The Word of the Lord.

R. Praise to thee, O Christ.

He kisses the book, saying:

P. By the Gospel having been said, may our sins be blotted out.

CREDO

The text of the Creed has remained the same, thank God, though several translations which are very clearly in error remain stubbornly persistent, largely because the architects and supporters of the Novel Rite approved them for several decades. One point that should not be neglected, though, are the gestures that take place in the Creed.

In the Novel Rite, the only gesture for the entire Creed is a bow at the recounting of the Incarnation. In the Traditional Rite, we acknowledge many of the most important events of our salvation in the Creed: we bow our heads when we acknowledge that the Holy Spi-

P. Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium

P. I believe in one God, the Father Almighty, Maker of Heaven and earth, of all visible and in-

THE CREED

THE GOSPEL

lately attempts to combine the virtues of the two traditional prayers it purports to replace, while encompassing the real gravitas of neither.

In the Traditional Rite, the priest or deacon turns north to preach the Gospel. This is deeply symbolic; the north is the region of darkness, which needs the light of the Gospel. This symbolism has been universally excised in the Novel Rite—as even the symbolism of facing eastward has been (nearly) universally excised.

P. Cleanse my heart and my lips, Almighty God, Who didst cleanse the lips of the prophet Isaiah with a burning coal; thus by thy gracious mercy see fit to cleanse me, that I might worthily go to proclaim thy holy Gospel. Through Christ Our Lord. Amen.

P. Grant, O Lord, thy blessing. May the Lord be in my heart and on my lips, that I might worthily and fittingly proclaim His Gospel. Amen.

*P. The Lord be with you.
S. And with thy spirit.*

stantly continuing cycle of the Gospel, both in the liturgy and by analogy in our own lives, is thereby lost.

P. The continuation (or beginning) of the holy Gospel according to N.

*S. Glory be to thee, O Lord.
The Gospel is read.*

*S. Praise to thee, O Christ.
The priest kisses the Gospel.*

P. By the Gospel having been said, may our sins be blotted out.

EVANGELIUM

P. Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae prophetae calculo mundaſti ignito: ita me tua grata miseratione dignare mundare ut sanctum Evangelium tuum, digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

P. Jube Domine benedicere. Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

*P. Dominus vobiscum.
S. Et cum spiritu tuo.*

P. Sequentia (vel Initium) sancti Evangelii secundum N.

*S. Gloria tibi, Domine.
The priest reads the Gospel.*

*S. Laus tibi, Christe.
The priest kisses the Gospel.*

P. Per evangelica dicta delectantur nostra delicta.

THE CREED

rit is adored and glorified just as the other two Persons are; we bow our heads every single time the name of Jesus is invoked (not just in the Creed, but everywhere); and we do not bow, but kneel when we recount the Incarnation, the central mystery of the Faith. Furthermore, we make the Sign of the Cross at the statement concerning the resurrection of the dead and the life of the world to come, to remind ourselves of how we get there. This is a much more robust expression of the Faith than we find in the Novel Rite.

P. I believe in one God, the Father Almighty, Maker of Heaven and earth, of all visible and in-

CREDO

P. Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium

omnium et invisibilium. Et in unum Dominem Iesum Christum, Filium Dei unigenitum, et ex Patre natum, ante omnia secula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum, consubstantiallem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis.

At the words which follow, all the way to « factus est », all bow down.

P. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato; passus et sepultus est, et resurrexit tertia die, secundum Scripturas, et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare vivos et mortuos, cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctum, catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

visible things. And in one Lord Jesus Christ, only-begotten Son of God, and born from the Father before all ages. God from God, Lighty from Light, True God from True God, begotten, not made, consubstantial with the Father, through Whom all things were made. Who, for us men and for our salvation, came down from Heaven.

At the words which follow, all the way to “was made man,” all bow down.

P. And He became incarnate of the Holy Spirit from the Virgin Mary, and was made man. He was crucified for us under Pontius Pilate; He suffered and was buried, and He rose again on the third day according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father. And He will come again in glory to judge the living and the dead; of His kingdom there will be no end. And in the Holy Spirit, the Lord and Life-giver, Who proceeds from the Father and the Son. Who with the Father and the Son is likewise adored and glorified, Who spoke through the prophets. And in one, holy, Catholic, and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

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ORATIO UNIVERSALIS

THE UNIVERSAL PRAYER

This portion of Mass is called “the Prayers of the Faithful” or the “Bidding Prayers”; in the actual Missal, it is referred to under the above title. Here the priest, or more commonly a layman (or laywoman) of the parish, writes arbitrary prayers to be expressed in the liturgy, to which the entire congregation is expected to respond; it has been the means of a great deal of abuse since its promulgation, and is thankfully absent in the Traditional Rite.

While it did at one very remote time exist in the West (though clergy, not laity, always actually prayed them), it was eliminated in the 6th century because the invocations in the Canon sufficiently addressed the need. It was not missed for thirteen hundred years. Cranmer, however, when he devised the Anglican liturgy, limited the invocations of the Canon and reintroduced this suppressed rite. The Novel Rite, to the surprise of no one, imitated Cranmer.

Why the nearly millennium and a half of tradition in the Traditional Rite was held to be in error, and the Protestant innovation

<i>Deinde fit oratio universalis, seu oratio fidelium.</i>	<i>Then follows the universal prayer, or prayer of the faithful.</i>
R. <i>Te rogamus audi nos.</i>	R. We ask thee, hear us.
R. <i>Kyrie, eleison.</i>	R. Lord, have mercy.

was held to be correct, can be an exercise for the reader.

**LITURGIA
EUCHARI-
STICA**

**THE LITURGY OF THE
EUCCHARIST**

**THE MASS OF THE
FAITHFUL**

**MISSA
FIDELIUM**

Now one of the most troubling aspects of the Novel Rite: its distinction between the “Liturgy of the Word” and the “Liturgy of the Eucharist”. The division of the liturgy into these two parts provides a bad example to the faithful: it tends to suggest (though of course the official documents never express it) that the two parts of Mass are equally important. This is an impression that has greatly decreased the faithful’s general understanding of and belief in the Eucharist as the Real Presence of Our Lord Jesus Christ, as well as in the Mass as the unbloody renewal of the Sacrifice of Christ Himself. Mass attendance numbers, and even simple surveys, will verify this degradation of belief very readily. A tiny percentage even of practicing Catholics believe in the Real Presence, and this sort of change in the Novel liturgy bears a good deal of responsibility for that.

In the Traditional Rite, the Mass is instead broken up into two

parts: the Mass of the Catechumens and the Mass of the Faithful. While catechumens, and even non-Catholics, are welcome to the entire Mass now, including the Mass of the Faithful, this distinction makes it very clear what is going on: there is a part of the liturgy that is appropriate for anyone at all, and will be beneficial to anyone at all, while there is another part that is more sacred, more holy, and therefore more separate, and that part is the Holy Sacrifice, by which the Real Presence of the Body, Blood, Soul, and Divinity of Jesus Christ comes to us and sanctifies us. Like the entire traditional liturgy, it serves to set apart what is holy from what is mundane, and to impress on us how important and sacred it is. It is very effective at this, as the centuries of its practice, along with former Mass attendance numbers and simple surveys of practicing Catholics, can also affirm.

**PRÆPARATIO
DONORUM**

**THE PREPARATION OF THE
GIFTS**

THE OFFERTORY

OFFERTORIUM

In the Traditional Rite, the first of the three parts of the Mass of the Faithful begins here: the Offertory. (Followed by the Canon and the Communion.) The Offertory begins with the priest’s blessing to the people (“Dominus vobiscum”) and his invitation to prayer. The priest then prays the Offertory, the special prayer for the day which is written for that very purpose. The Offertory prayer has been excised from the Novel Rite; or at least it has been confounded with the Secret prayer, and it is not prayed here, its most natural point. No real replacement exists, leaving us to dive directly into the new “offertory” with no preparation.

More importantly, though, than the proper prayer we call the “offertory” is the entirety of the Offertory itself. In the Novel Rite, for all practical purposes the Offertory has ceased to exist.

The Novel Rite’s “offertory” (though, as noted above, it really isn’t) is in part taken from the words of a seder meal; in other words, it’s a Jewish ritual rather than a Christian one. Pointedly, it’s a ritual

that dates back to the destruction of the second temple, after Christ has already risen and the Church was in the world. So it is neither traditionally Christian, nor does it reach back to Christianity’s roots in pre-Christian Judaism. Furthermore, since it is a post-temple ritual, it is not even sacrificial; in other words, it is unrelated to sacrifice and is therefore not an offertory. It is an invented ritual which serves no purpose and is utterly alien to Christianity.

Though a fully, indeed stridently, sacrificial offertory is one of the eight universal traits of an apostolic liturgy, such prayers have been nearly completely excised in the Novel Rite. Even the name has been purged, having been changed to “the Preparation of the Gifts”. Once again, it is trivial to conclusively demonstrate that the Novel Rite is not an apostolic liturgy.

The specific problems with the Novel Rite here will be examined as we go through the prayers below.

<i>The priest kisses the altar and turns toward the people.</i>	<i>The priest kisses the altar and turns toward the people.</i>
P. The Lord be with you.	P. <i>Dominus vobiscum.</i>
S. And with thy spirit.	S. <i>Et cum spiritu tuo.</i>
P. Let us pray.	P. <i>Oremus.</i>
<i>The Offertory prayer is read.</i>	<i>The Offertory prayer is read.</i>

The butchery done to the Roman liturgy is immediately evident here: the Novel Rite’s prayer is an exercise and ambiguity and banality. “[F]rom it the bread of life will be made for us”? Of course, this phrase may be interpreted in a perfectly orthodox way, or it may be interpreted in a fully Protestant way, and neither is self-evidently correct.

Pointedly, this being one of the seder prayers imported into the Novel Rite, it need not even be a Christian prayer, though of course we ascribe Christian meaning to it.

The traditional prayer, on the other hand, is utterly unambiguous, and indeed stridently Catholic. We are truly doing an offertory

here: we are offering a Victim in sacrifice to the Father. The priest begs the Father to receive “this immaculate victim”; he acknowledges his sins and the sins of all men; and he begs that the sacrifice “may

P. Benedictus es, Domine, Deus universi, quia de tua largitate accepimus panem, quem tibi offerimus, fructum terrae et operis manuum hominum: ex quo nobis fiet panis vitae.

P. Blessed art Thou, O Lord, God of the universe, for from thy goodness we have received bread, which we offer to thee, fruit of the earth and of the work of the hands of men; from it the bread of life will be made for us.

R. Benedictus Deus in saecula.

R. Blessed be God through the ages.

Again, we find the banality of the New Liturgy on stark display. The expression here is certainly Catholic, but it is denuded of all its context.

Compare the beauty of the traditional prayer, which reminds us of the creation of Adam (when God “created the dignity of the human

P. Per huius aquae et vini mysterium eius efficiamur divinitatis consortes, qui humanitatis nostrae fieri dignatus est particeps.

P. Through the mystery of this water and wine, may we be made partakers of the Divinity, Which saw fit to be a partaker of our humanity.

Again, as with the bread, we see a bland and banal prayer in the Novel Rite, essentially ambiguous, with which either a Protestant or a Catholic, reading it as he wishes, would be well pleased. Not so the Traditional prayer, which openly and stridently makes clear that we are offering a sacrifice here, ascending with the scent of sweetness. This “scent of sweetness” from a sacrifice is a constant theme of Scripture, occurring very early on (see Noah’s sacrifice in Gen 8:20–21; the

P. Benedictus es, Domine, Deus universi, quia de tua largitate accepimus vinum, quod tibi offerimus, fructum vitis et operis manuum hominum, ex quo nobis fiet potus spiritalis.

P. Blessed art thou, O Lord, God of the universe, for from thy goodness we have received this wine, which we offer to thee, fruit of the vine and of the work of the hands of men, from which a spiritual drink will be made for

profit [him] and them for salvation”. No Protestant could ever be satisfied with this prayer; it is, purely and simply, too Catholic.

P. Receive, O Holy Father, Almighty and Eternal God, this immaculate victim, which I thy unworthy servant offer to thee, my living and true God, for my innumerable sins, and offenses, and negligences, and for all those present, and for all faithful Christians living and dead, that it may profit me and them for salvation unto everlasting life. Amen.

P. Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

substance”) and the glory of the Redemption (when God “even more wonderfully restored it”); it then reminds us that He restored it by taking it upon Himself. The two truly do not compare.

Note also the Trinitarian invocation at the end; yet another example of the Novel Rite excising an invocation of the Triune God.

P. O God, who wonderfully created the dignity of the human substance, and even more wonderfully restored it, grant to us through the mystery of this water and wine to be partakers in His divinity, Who saw fit to become a partaker of our humanity: Jesus Christ thy Son Our Lord, who with thee lives and reigns in the unity of the Holy Spirit, God, forever and ever. Amen.

P. Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilis reformasti: da nobis per huius aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

sacrifices ordered in Ex 29:25, Lev 1:9, 1:17, 3:5, 3:16; and so forth).

Furthermore, the “chalice of salvation” comes directly from the Scriptures (see Psalm 115:4), still more Scripture that the Novel Rite has excised.

There can be no question here that we are speaking of a Sacrifice, one specifically a continuation, and the fulfillment, of the sacrifices of the Old Testament. A more Catholic prayer is hard to imagine.

P. We offer to thee, O Lord, the chalice of salvation, beseeching thy mercy, that it might ascend with the scent of sweetness into the sight of thy divine majesty, for our salvation and that of the whole world. Amen.

P. Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

R. *Benedictus Deus in sæcula.*

P. *In spiritu humilitatis et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.*

Why was the following prayer removed, particularly when the preceding prayer was not?

The Novel Rite again here deprives us of nearly an entire Psalm, which formerly was prayed at every Mass. Psalm 25, the “Lavabo” (“I will wash my hands”), is uniquely appropriate for this portion of the Offertory. Rather than giving us a brief and bland request to be washed of our sins, the Traditional Rite gives us most of a psalm on the sub-

P. *Lava me, Domine, ab iniquitate mea, et a peccato meo munda me.*

us.

R. Blessed be God through the ages.

P. In the spirit of humility and with contrite heart we receive from thee, O Lord; and thus may our sacrifice be made in thy sight this day, that it might please thee, O Lord God.

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

Again, we must question why the following prayer was removed. The deemphasization of the Holy Trinity which we saw in the Kyrie is seen here, of course, as an entire prayer to the Holy Trinity has been removed. The whole notion of the Sacrifice of the Mass as a memorial of our entire salvation history is now gone. And the invocation of the

P. In the spirit of humility and with a contrite heart we receive from thee, O Lord; and thus may our sacrifice be made in thy sight this day, that it might please thee, O Lord God.

P. Come, O Sanctifier, Almighty and Everlasting God, and bless this sacrifice prepared for thy holy name.

ject, stating not only the intended purification but also the intended acts once the purification has been accomplished; that is, the sacrifice, which the Novel Rite appears to have once again forgotten. If only the Novel Rite were more steeped in the Holy Scriptures!

P. I will wash my hands among the innocent: and I will 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 bloodthirsty men. In whose hands are iniquities, their right hand is filled with gifts. But I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way, in the churches I will bless Thee, O Lord. Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed Virgin Mary is gone. In addition, as we saw in the truncated Confiteor, the invocations of John the Baptist and the two greatest apostles has also been excised, along with our request that they pray for us. There is no good reason to remove this; so one must wonder, why did they?

P. Receive, O Holy Trinity, this offering, which we offer to thee in memory of the passion, resurrection, and ascension of Jesus

P. *In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.*

P. *Veni, Sanctificator, omnipotens, æterne Deus: et benedic hoc sacrificium tuo sancto nomini præparatum.*

P. *Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine. Ut audiam vocem laudis: et enarrem universa mirabilia tua. Domine dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ. Ne perda cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine. Gloria Patri et Filio et Spiritui Sancto: sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.*

P. *Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et*

P. Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

ORATIO SUPER OBLATA

Here the priest says the prayer over the gifts.

R. Amen.

PREX EUCHARISTICA

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Editor's note: the Preface of the Most Holy Trinity was chosen for both rites.

There are a great many new prefaces in the Novel Rite; the Traditional Rite has fewer. In the Traditional Rite, nearly every Sunday throughout the year, except in special seasons, the Preface of the Most Holy Trinity is used. For good comparison, we have selected that preface for

P. Pray, brethren, that my sacrifice and yours may become acceptable to God the Father Almighty.

R. May the Lord receive this sacrifice from thy hands for the praise and glory of His name, for our good and also that of His holy Church.

PRAYER OVER THE VICTIM

Here the priest says the prayer over the gifts.

R. Amen.

EUCCHARISTIC PRAYER

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have them lifted up for the Lord.

P. Let us give thanks to the Lord our God.

R. It is worthy and just.

Editor's note: the Preface of the Most Holy Trinity was chosen for both rites.

Christ Our Lord: and in honor of the Blessed Mary ever Virgin, and of Blessed John the Baptist, and of the holy Apostles Peter and Paul, and of these, and of all saints: that it may bring to them honor, and to us salvation: and that they may see fit to intercede for us in Heaven, whose memory we make on earth. Through the same Christ Our Lord. Amen.

P. Pray, brethren, that my sacrifice and yours may become acceptable to God the Father Almighty.

S. May the Lord receive this sacrifice from thy hands, for the praise and glory of His name, for our good and also for that of His holy Church.

P. Amen.

SECRET

Here the priest says the Secret, silently.

P. Through all the ages of the ages.

S. Amen.

PREFACE

P. The Lord be with you.

S. And with thy spirit.

P. Lift up your hearts.

S. We have them lifted up for the Lord.

P. Let us give thanks to the Lord our God.

S. It is worthy and just.

Editor's note: the Preface of the Most Holy Trinity was chosen for both rites.

the Novel Rite, as well, which makes the Novel Rite look considerably better than it really is, as many of its new prefaces are not nearly of this quality. The suppression of the use of the Preface of the Most Holy Trinity further underlines the Novel Rite's deemphasis of

ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

P. Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

S. Suscipiat Dominus sacrificium de manibus tuis ad laudem, et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

P. Amen.

SECRETUM

Here the priest says the Secret, silently.

P. Per omnia secula seculorum.

S. Amen.

PRÆFATIO

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Sursum corda.

S. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

S. Dignum et iustum est.

Editor's note: the Preface of the Most Holy Trinity was chosen for both rites.

the Holy Trinity itself, which, as noted above in discussing the Kyrie, is rarely otherwise mentioned.

In the Traditional Rite, the Preface is at once the end of the Offertory and the beginning of the Canon; it thus marks the division

P. Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine, Sancte Pater, omnipotens æterne Deus: Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine discretione sentimus. Ut, in confessione veræ sempiternæque Deitatis, et in personis proprietates, et in essentia Unitas, et in maiestate adoretur æqualitas. Quem laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare cotidie, una voce dicentes:

Together with the people:

Here is the first example in the Canon of the removal of the Sign of the Cross, which serves to deemphasize both the Holy Trinity (Whose Persons we frequently name with the cross) and the Cross itself (by which Our Lord gave us salvation). Indeed, the Mass is the unbloody renewal of the Sacrifice of the Cross itself; should not the Cross be ever-present and heavily emphasized?

R. Sanctus, Sanctus, Sanctus Domine Deus Sabaoth. Pleni sunt cæli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Editor's note: In the following, anything in this color may be omitted or included at the celebrant's discretion.

P. It is truly worthy and just, right and for salvation, that we should always and everywhere give thanks to thee, O holy Lord, Father almighty, eternal God. Who with thy only-begotten Son, and the Holy Spirit, art one God, one Lord: not in the particularity of one person, but in the Trinity of one substance. For what we believe of thy glory which thou hast revealed, we believe the same of thy Son, the same of the Holy Spirit, without a difference of distinction. That in the confession of the true and eternal Godhead, also the distinction in persons, and the unity in essence, and the equality in majesty may be adored. Which the Angels and the Archangels, the Cherubim and also the Seraphim, praise; who do not cease to cry out daily, saying with one voice:

Together with the people:

R. Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

Editor's note: In the following, anything in this color may be omitted or included at the celebrant's discretion.

between the first part of the Mass of the Faithful (the Offertory) and the second part of the Mass of the Faithful (the Canon, or Consecration). From here on, we will see the liturgy increasingly building toward the Sacrifice.

P. It is truly worthy and just, right and for salvation, that we should always and everywhere give thanks to thee, O holy Lord, Father almighty, eternal God. Who with thy only-begotten Son, and the Holy Spirit, art one God, one Lord: not in the particularity of one person, but in the Trinity of one substance. For what we believe of thy glory which thou hast revealed, we believe the same of thy Son, the same of the Holy Spirit, without a difference of distinction. That in the confession of the true and eternal Godhead, also the distinction in persons, and the unity in essence, and the equality in majesty may be adored. Which the Angels and the Archangels, the Cherubim and also the Seraphim, praise; who do not cease to cry out daily, saying with one voice:

P. Vere dignum et iustum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

The traditional rite contains one hundred and two signs of the cross (denoted in this text with the “✠”). The Cross, and the Trinity, are absolutely constant throughout.

The Novel Rite contains a mere fifteen. What conclusion are we to draw from this?

P. Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed ✠ is He Who cometh in the name of the Lord. Hosanna in the highest.

P. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cæli et terra gloria tua. Hosanna in excelsis. Benedictus ✠ qui venit in nomine Domini. Hosanna in excelsis.

PREX EU-
CHARISTICA
I

The Novel Rite really goes off the rails here, offering no less than four completely independent “Eucharistic Prayers”, only one of which bears even a passing resemblance to the Traditional Roman liturgy. Assertions that the Novel Rite is merely a continuation of the Traditional are, for this among many other reasons, fallacious: 75% of even the “Eucharistic liturgy” portions of the Novel Rite aren’t derived from the traditional liturgy at all!

Even “Eucharistic Prayer I”, which is euphemistically but inaccurately termed the “Roman Canon”, has been significantly altered in its mandatory texts, and significant portions are “optional” and consequently very rarely heard by the faithful. Furthermore, the Novel Rite removes a great many of the signs of the Cross; blessings; kissing of the altar; holding together the thumb and index finger after the Consecration to prevent even the slightest Particle of the Body of Christ from being lost; and other gestures of the Traditional Rite. Even the words of Consecration have been changed; not in their essential part, but a phrase which has persisted for centuries was removed for no readily apparent reason whatsoever, and new phrases were added.

P. Te igitur, clementissime Pater, per Iesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas ☩ hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

EUCCHARISTIC PRAYER
I

P. Beseeking, therefore, we ask and beg thee, O most merciful Father, through Jesus Christ thy Son, Our Lord, that thou mightst accept and bless ☩ these gifts, these presents, these holy unblemished sacrifices, which we offer to thee first for thy holy Catholic Church, whom mayst thou see fit to pacify, guard, help, and rule in the whole globe of the earth; together with thy servant our Pope, N., and our bishop, N., and for all orthodox worshippers of the Catholic and apostolic faith.

CANON

Finally, the grand silence of the Roman Canon has been completely suppressed, and it is now mandatory that the entire anaphora be said out loud—a requirement alien not only to the Roman rite, but to all the apostolic rites of the Church!

So while we selected the Eucharistic prayer which was closest to the true Roman Canon for fairness’s sake, be aware both that (1) it is still not the Roman Canon, though it bears some resemblance to it, and (2) the other three are nowhere near as good—although they are much more frequently heard by the faithful, possibly because they are shorter.

It’s important to note, further, that one of the eight universal traits of an apostolic liturgy is an immutable anaphora (that is, Canon or “Eucharistic Prayer”); either one only, or if more than one, having strict rules about which one is used when. In the Novel Rite, predictably, this characteristic is utterly abandoned; not only are there multiple anaphoras, but their use is entirely in the discretion of the celebrating priest, with no rules governing it whatsoever. Once again, we see that the Novel Rite is not an apostolic liturgy.

P. Beseeking, therefore, we ask and beg thee, O most merciful Father, through Jesus Christ thy Son Our Lord, **Here the priest kisses the altar.** that thou mightst accept and bless these ☩ gifts, these ☩ presents, these ☩ holy unblemished sacrifices, which we offer to thee first for thy holy Catholic Church, whom mayst thou see fit to pacify, guard, help, and rule in the whole globe of the earth; together with thy servant our Pope N., and our bishop N., and for all orthodox worshippers of the Catholic and apostolic faith.

P. Te igitur, clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, Here the priest kisses the altar. uti accepta habeas, et benedicas, hæc ☩ dona, hæc ☩ munera, hæc ☩ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

COMMEMORATIO PRO VIVIS

P. Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offe-

COMMEMORATION OF THE LIVING

P. Remembering, O Lord, thy servants and handmaids N. and N., and all here present, whose faith and true devotion is known to thee, for whom we offer to thee, or who themselves offer to thee this sacrifice of praise,

COMMEMORATIO PRO VIVIS

P. Remembering, O Lord, thy servants and handmaids N. and N., and all here present, whose faith and true devotion is known to thee, for whom we offer to thee, or who themselves offer to thee this sacrifice of praise,

COMMEMORATION OF THE LIVING

P. Memento, Domine, famulorum famularumque tuarum N. and N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offe-

runt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua, aeterno Deo, vivo et vero.

Here we see the great Apostles and martyrs, who planted the seeds of the Church in the diocese of Rome and throughout the whole world, made optional. Even the phrase “Through Christ Our Lord” is made

P. Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Iesu Christi: † sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per Christum Dominum nostrum. Amen.

P. Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

Observe that in the next prayer and in the Consecration alone, the Novel Rite removes seven signs of the Cross, replacing them with zero, right as the renewal of the Sacrifice of the Cross is about to occur.

P. Quam oblationem tu, Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabi-

for themselves and for all their own: for the redemption of their souls, for the hope of their salvation and health: and who return their vows to thee, eternal, living, and true God.

P. Communicating and venerating the memory, first of the glorious ever Virgin Mary, Mother of God and Our Lord Jesus Christ: † but also of blessed Joseph, Spouse of the same Virgin, and of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Phillip, Bartholemew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; that thou mightst grant by their merits and prayers, that we might be edified in all things by the help of thy protection. **Through Christ Our Lord. Amen.**

P. We beseech thee, therefore, O Lord, that thou be pleased to accept this offering of our service and that of all thy family; order our days in thy peace, and deliver us from eternal damnation and order us to be numbered in the flock of thy chosen ones. **Through Christ Our Lord. Amen.**

P. Mayst thou see fit, we beseech thee, O God, in all things, to make this offering blessed, approved, ratified, reasonable, and

for themselves and for all their own: for the redemption of their souls, for the hope of their salvation and health: and who return their vows to thee, eternal, living, and true God.

optional throughout the “Eucharistic Prayer”. It is difficult to come up with any justification for this, much less a satisfactory one.

P. Communicating, and venerating the memory, first of the glorious ever Virgin Mary, Mother of God and Our Lord Jesus Christ: but also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholemew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; that thou mightst grant by their merits and prayers, that we might be edified in all things by the help of their protection. Through the same Christ Our Lord. Amen.

P. We beseech thee, therefore, O Lord, that thou mightst accept this offering of our service, and that of all thy family; order our days in thy peace, and deliver us from eternal damnation, and order us to be numbered in the flock of thy chosen ones, through Christ Our Lord. Amen.

P. Mayst thou see fit, we beseech thee, O God, in all things, to make this offering blessed †, approved †, ratified †, reason-

runt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

P. Communicantes, et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Iesu Christi: sed et beatorum Apostolorum et Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Joannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis, precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

P. Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

P. Quam oblationem tu Deus, in omnibus quaesumus, benedictam, adscriptam, ratam, rationabi-

lem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui, Domini nostri Iesu Christi. *Per Christum Dominum nostrum. Amen.*

P. Qui, pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes:

acceptable, that it may become for us the Body and Blood of thy most beloved Son, Our Lord Jesus Christ. **Through Christ Our Lord. Amen.**

P. Who, the day before He suffered, took bread in his holy and venerable hands, and having raised his eyes to Heaven, to thee, God, His almighty Father, giving thanks to thee, He blessed, broke, and gave it to His disciples, saying: Take, all, and eat of this:

able, and acceptable, that it may become for us the Body ✠ and Blood ✠ of thy most beloved Son, Our Lord Jesus Christ.

P. Who, the day before He suffered, took bread in His holy and venerable hands, and having raised His eyes to Heaven, to thee, God, His almighty Father, giving thanks to thee, He blessed ✠ , broke, and gave it to His disciples, saying: Take, all, and eat of this:

tionabilem, acceptabilemque facere digneris: ut nobis Cor ✠ pus, et San ✠ guis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

P. Qui pridie quam pateretur, accepit panem in sanctas, ac venerabiles manus suas, et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

The Consecration of the Bread remains happily unchanged, though the insertion of “which will be handed over for you” seems superfluous. And so it is. The Roman Rite has never had this; Luther for his

liturgy, and Cranmer for the Anglican, both added it. Once again, the millennial tradition of Western Catholicism is thrown to the wayside in favor of a Protestant innovation.

HOC EST ENIM CORPUS MEUM

FOR THIS IS MY BODY

FOR THIS IS MY BODY

HOC EST ENIM CORPUS MEUM

P. quod pro vobis tradetur.

P. which will be handed over for you.

P. Simili modo, postquam cenatum est, accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes:

P. In like manner, after He had eaten, taking also this distinguished chalice into His holy and venerable hands, again giving thanks to thee, He blessed and gave it to His disciples, saying: Take, all, and drink of this:

P. In like manner, after He had eaten, taking also this distinguished chalice into His holy and venerable hands, again giving thanks to thee, He blessed ✠ , and gave it to His disciples, saying: Take, all, and drink of this:

P. Simili modo postquam cenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, bene ✠ dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes:

The Consecration of the Chalice is troubling. Observe the removal of the phrase “the Mystery of Faith”. Traditionally, “the Mystery of Faith” has referred to the Real Presence of Christ in the Eucharist, and this phrase in the context of the Consecration, besides being extremely ancient, makes our Faith in that Real Presence extremely evident. The Novel Rite removes it, and places it below, in the “Memorial Ac-

clamation”, a concept taken from the Eastern Liturgy of St. James but not done correctly here, even if it were needed in a Roman liturgy, which it is not.

Luther and Cranmer both removed the phrase “the Mystery of Faith”; the Novel Rite does likewise. It is worth wondering why it did so.

HIC EST ENIM CALIX SANGUINIS MEI NOVI ET AETERNI TESTAMENTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL COVENANT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: QUI MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM

P. Hoc facite in meam commemorationem.

P. Do this in my memory.

P. As often as you shall do these things, you shall do them in memory of me.

P. Haec quotiescumque feceritis, in mei memoriam facietis.

Moving the phrase “mysterium fidei” out of the Consecration and into this post-consecration prayer, called the “Memorial Acclamation” after a vaguely similar process in the Eastern Liturgy of St. James, drastically deemphasizes the Mystery of Faith that has quite literally just happened: the transformation of the bread and wine into the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ. We have just seen the Mystery of Faith; yet the priest now says that phrase to us, and we introduce other mysteries, which distract us from the supreme mystery in Whose presence we currently are.

It is worth noting that, once again, the Novel Rite gives many

P. Mysterium fidei.

R. Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

From the Consecration until after his fingers have been purified after the distribution of Communion, in the Traditional Rite the priest never separates his thumb and forefinger except to take hold of, or let go of, the Sacred Host. It is understood that Our Lord is truly present in every last Particle, and therefore he keeps together the fingers he uses to hold Him, lest some Particle fall or be otherwise profaned. The

P. Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi, Filii tui, Domini nostri, tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in caelos gloriosæ ascensionis: offerimus præclaræ maiestati tuæ de tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitæ æternæ et Calicem salutis perpetuæ.

P. Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchæ nostri Abrahamæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

P. Supplices te rogamus, omnipotens Deus: iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ

P. The mystery of faith.

R. We proclaim thy death, O Lord, and we confess thy resurrection, until thou comest.

Novel Rite does away with this discipline. Effectively, the respect and care with which the Eucharist is treated is significantly reduced—yet another of the eight universal traits of an apostolic liturgy that the Novel Rite sees fit to abandon.

P. Whence also, O Lord, we thy servants, but also thy holy people, in memory of the same Christ, thy Son, Our Lord, of His blessed passion, and of His resurrection from Hell, but also of His glorious ascension into Heaven, offer to thy distinguished majesty of these, thy gifts, and presents, a pure Host, a holy Host, an immaculate Host, the holy Bread of eternal life and the Chalice of eternal salvation.

P. Mayst thou see fit to look upon them with a piteous and serene countenance, and accept them, as thou didst see fit to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and which thy high priest Melchizedek obtained for thee, a holy sacrifice, an immaculate offering.

P. We ask thee, pleading, O almighty God: command these things to be born to thy sublime alter by the hands of thy holy Angel, in the sight of thy divine

options, some of which are more sensible than others; we have chosen the option which makes the most sense at this stage of the Mass, since it does speak about the Death of the Lord, which has just been renewed on the altar. Still, it draws attention away from the fact that He is now on the altar, literally and truly: that is the Mystery of Faith.

Even this one, however, is problematic. “[U]ntil thou comest”? He is already here! That is precisely what has just happened: He has come to the altar to renew His Sacrifice to the Father. This truly defies words.

Also note the removal of still more signs of the Cross—five—in the following prayer.

P. Whence also, O Lord, we thy servants, but also thy holy people, in memory of the same Christ, thy Son, Our Lord, of His blessed passion, and of His resurrection from Hell, but also of His glorious ascension into Heaven, offer to thy distinguished majesty of these, thy gifts, and presents, a pure Host, a holy Host, an immaculate Host, the holy Bread of eternal life and the Chalice of eternal salvation.

P. Mayst thou see fit to look upon them with a piteous and serene countenance, and accept them, as thou didst see fit to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and which thy high priest Melchizedek obtained for thee, a holy sacrifice, an immaculate offering.

P. We ask thee, pleading, O almighty God: command these things to be born to thy sublime alter by the hands of thy holy Angel, in the sight of thy divine

P. Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domine nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in caelos gloriosæ ascensionis: offerimus præclaræ maiestati tuæ de tuis donis, ac datis, hostiam Host, a holy Host, an immaculate Host, the holy Bread of eternal life and the Chalice of eternal salvation.

P. Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium patriarchæ nostri Abrahamæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

P. Supplices te rogamus, omnipotens Deus, iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis

maiestatis tuæ; ut, quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, ☩ omni benedictione cælesti et gratia repleamur. *Per Christum Dominum nostrum. Amen.*

P. Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per Christum Dominum nostrum. Amen.

It is supremely strange that every single female saint that is named in the Mass, besides the Blessed Virgin Mary, is made optional in the

P. Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And yet again, the Cross is removed; nine more have been excised in the Novel Rite.

P. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedixcis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria per omnia sæcula sæculorum.

majesty: that, as often as we partake by participation at this altar of the holy Body and Blood of thy Son, ☩ we may be filled with every heavenly grace and blessing. **Through Christ Our Lord. Amen.**

P. Remembering also, O Lord, thy servants and handmaids N. and N., who have preceded us with the sign of faith, and sleep the sleep of peace. To them, O Lord, and to all resting in Christ, we ask thee that thou shouldst grant a place of refreshment, light, and peace. **Through Christ Our Lord. Amen.**

P. For us also, sinners, thy servants, hoping in the multitude of thy mercies, see fit to grant some part in the society of thy holy apostles and martyrs: with John, Stephen, Matthew, Barnabas, **Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia,** and all thy saints: into whose company, we beseech thee, graciously admit us, not taking account of merit, but of mercy. **Through Christ Our Lord.**

P. Through Whom all these things, O Lord, thou always createst, sanctifiest, givest life, bless, and give to us. Through Him, and with Him, and in Him, is to thee, God the Father almighty, in the unity of the Holy Spirit, all honor and glory through all the ages of the ages.

majesty: that, as often as we partake by participation at this altar **Here the priest kisses the altar.** of the holy Body ☩ and Blood ☩ of thy Son, we may be filled with every heavenly grace and blessing. **Through Christ Our Lord. Amen.**

P. Remembering also, O Lord, thy servants and handmaids N. and N., who have preceded us with the sign of faith, and sleep the sleep of peace. To them, O Lord, and to all resting in Christ, we ask thee that thou shouldst grant a place of refreshment, light, and peace. **Through Christ Our Lord. Amen.**

Novel Rite. Of course, we rarely hear any priest select the option of naming these holy saints, virgins, and martyrs.

P. For us also, sinners, thy servants, hoping in the multitude of thy mercies, see fit to grant some part in the society of thy holy apostles and martyrs: with John, Stephen, Matthew, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all thy saints: into whose company, we beseech thee, graciously admit us, not taking account of merit, but of mercy. **Through Christ Our Lord.**

P. Through Whom all these things, O Lord, thou always createst ☩, sanctifiest ☩, givest life ☩, bless ☩, and give to us. Through ☩ Him, and with ☩ Him, and in ☩ Him, is to thee, God the Father ☩ almighty, in the unity of the Holy ☩ Spirit, all honor and glory through all

tis tuæ: ut quotquot, **Here the priest kisses the altar.** ex hac altaris, participatione sacrosanctum Filii tui Cor+pus, et San+guinem sumpserimus, omni benedictione cœlesti et gratia repleamur. *Per Christum Dominum nostrum. Amen.*

P. Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii lucis et pacis, ut indulgeas, deprecamur: per eundem Christum Dominum nostrum. Amen.

Novel Rite. Of course, we rarely hear any priest select the option of naming these holy saints, virgins, and martyrs.

P. Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

P. Per quem hæc omnia, Domine, semper bona creas, sancti+ficās, vivi+ficās, bene+dixcis, et præstas nobis. Per ip+sum, et cum ip+so, et in ip+so, est tibi Deo Patri + omnipotenti, in unitate Spiritus + Sancti, omnis honor et gloria. Per omnia

R. Amen.

R. Amen.

RITUS COMMUNIONIS

THE COMMUNION RITE

Here we begin the third and final part of the Mass of the Faithful in the Traditional Rite, the Communion (following the Offertory and the Consecration).

Already we see further excision in the Novel Rite, with the priest's invitation to the people to pray with him eliminated.

In the Our Father, the Traditional Rite has the priest leading the people in its recitation, with the people responding to him with the final line. In the Novel Rite, the distinction between priest and

P. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

R. Pater noster, qui es in caelis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

Here, not only were the glorious chiefs of the Apostles omitted, but even Our Blessed Lady herself! Not to mention that the priest in the Traditional Rite signs himself with the sacred vessel, the paten, to

P. Libera nos, quæsumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut, ope misericordiae tuae adiuti, et a peccato simus semper liberi et ab omni perturbatione securi: expectantes beatam spem et adventum Salvatoris nostri Iesu Christi.

P. Admonished by saving commands, and formed by divine instruction, we dare to say:

R. Our Father, who art in Heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth, as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

P. Deliver us, we beseech thee, O Lord, from all evils, and mercifully give us peace in our days, that, helped by the work of thy mercy, we also may be always free from sin and safe from all disturbance, waiting in blessed hope and the coming of our Savior, Jesus Christ.

the ages of the ages.

S. Amen.

sæcula sæculorum.

S. Amen.

COMMUNIO

COMMUNION

people is eroded, by insisting that all pray every word together, which isn't even the way that the Rosary and other public Our Fathers are prayed. Very commonly, at Novel Rite liturgies the people at this prayer stand in "orans" posture, with hands extended to the sides, or even holding hands with their neighboring worshippers; this fundamentally priestly posture being taken up by the entire congregation shows the effect of the erosion of the distinction between clergy and laity which the Novel Rite conducts.

P. Let us pray.

P. Admonished by saving commands, and formed by divine instruction, we dare to say:

P. Our Father, who art in Heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth, as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation,

S. but deliver us from evil.

P. Amen.

show by exactly what means the saints can help protect us from evil. Naturally, the doxology, offering the prayer to the Father through Christ, was also omitted by the Novel Rite.

P. Deliver us, we beseech thee, O Lord, from all evils, past, present, and future; and by intercession by the blessed and glorious ever Virgin Mary, Mother of God, and by thy blessed apostles Peter and Paul, and Andrew, and all the saints, *Here the priest signs himself with the paten, then kisses it.* mercifully grant us peace in our days, that helped by the work of thy mercy, we also may be always free from sin and safe from all disturbance.

P. Through the same Our Lord Jesus Christ thy Son, who liveth

P. Oremus.

P. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

P. Pater noster, qui es in coelis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

S. Sed libera nos a malo.

P. Amen.

P. Libera nos, quæsumus, Domine, ab omnibus malis, præteritis præsentibus, et futuris: et intercedente beata, et gloriosa semper Virgine Dei Genetrice Maria cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, Here the priest signs himself with the paten, then kisses it. da propitius pacem in diebus nostris: ut ope misericordiae tuae adiuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

P. Per eundem Dominum nostrum Jesum Christum Fi-

and reigneth with thee in the unity of the Holy Spirit, God, through all the ages of the ages.

lium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia secula seculorum.

S. Amen.

S. Amen.

The designers of the Novel Rite chose to include it. It does not take a deep thinker to realize why. Instead of remaining true to the Catholic tradition—which is itself true to the authentic text of the Scripture, and thus the words taught to us by Christ—this “doxology” was inserted to placate Protestants and Easterners, the former of which should not be placated and the latter of which understand that this phrase is of their own invention and don’t care whether we say it or not. This was unambiguously a bad choice.

The following prayer, the so-called “doxology” to the Our Father, originally comes from Eastern liturgies, and was interpolated into some copies of the Scriptures by later writers. It is more or less universally acknowledged that it is not from the original text of St. Matthew’s Gospel, and therefore isn’t really a part of the Our Father. Roman Catholics have never used this doxology with the Our Father, preferring the original words of Our Lord. Protestants, however, nearly universally do use it.

R. Quia tuum est regnum, et potestas, et gloria in secula. R. For thine is the kingdom, and the power, and the glory, forever.

It is hard to see why the following prayer was moved here, rather than leaving it where it had been since time immemorial, after the Agnus Dei. It makes sense after the Agnus Dei, given that it talks of the peace of Christ as the Agnus Dei does; and it makes no sense here, where it

bears no relation to what comes before or after. Yet here it is. We are often troubled by the changes in the Novel Rite; in this case, we are merely baffled.

P. Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata nostra, sed fidem Ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas in secula seculorum.

P. O Lord Jesus Christ, who said to thine Apostles: Peace I leave you, my peace I give to you; do not regard our sins, but the faith of thy Church; and see fit, according to thy will, to give her peace and help her. Who livest and reignest through the ages of the ages.

R. Amen.

R. Amen.

Here, in both rites, the priest calls down the peace of the Lord upon us; but note that in the Traditional Rite there are three signs of the

Cross to emphasize by what means the peace of the Lord comes. In what we now have come to expect, in the Novel Rite, there are none.

P. Pax Domini sit semper vobis.

P. May the peace of the Lord be always with you.

P. May the peace ✠ of the Lord be ✠ always with ✠ you.

P. Pax ✠ Domini sit ✠ semper vobis ✠ cum.

R. Et cum spiritu tuo.

R. And with thy spirit.

S. And with thy spirit.

S. Et cum spiritu tuo.

This curious addition to the liturgy in the New Rite appears to be an attempt to mimic the “Kiss of Peace” in the traditional liturgy, which appears in the Solemn Mass. This is a highly formalized, ceremonial exchange of peace that occurs after the the Agnus Dei and the prayer immediately following it (“O Lord Jesus Christ, who said to thine Apostles”).

altar; His Resurrection is symbolized by the mixing of the Body and Blood, which happens after this point. Yet Christ’s wish, “Pax tecum” (“Peace be with you”), which we echo in the Kiss of Peace, came after His Resurrection. So the Novel Rite places the sign of peace before it really happened, while the Traditional Rite follows the pattern of Our Lord’s actual life and wishes peace after He rises.

It makes much less sense here. Christ still lays crucified upon the

P. Offerite vobis pacem.

P. Offer peace to each other.

Here the people offer one another some sign of peace, according to the local custom.

Here the people offer one another some sign of peace, according to the local custom.

As noted above under the Kiss of Peace, this mixing of the Body and Blood represents His Resurrection. In the Traditional Rite, though, we still draw notice to the Consecration, that ineffable miracle by which the bread and wine are transformed into His Body and Blood; the Novel Rite omits this reference.

This mixing represents the Resurrection, since here the Body and Blood of the Lord are rejoined. Thus, the kiss of peace, as referenced earlier, properly belongs after this point, not before it as the Novel Rite places it.

P. Hæc commixtio Corporis et Sanguinis Domini nostri Iesu Christi fiat accipientibus nobis in vitam æternam.

P. May this mixing of the Body and Blood of Our Lord Jesus Christ make us acceptable unto life everlasting.

P. May this mixing and consecration of the Body and Blood of Our Lord Jesus Christ make us acceptable unto life everlasting. Amen.

P. Hæc commixtio, et consecratio Corporis et Sanguinis Domini nostri Iesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

R. Amen.

R. Amen.

In the Traditional Rite, we kneel while we call upon the Lamb of God, the Paschal Lamb of the New Covenant, Who echoes the sacrificial lamb of the Old. In the Novel Rite, the people stand.

P. Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

P. Lamb of God, who takest away the sins of the world: have mercy on us. Lamb of God, who takest away the sins of the world: have mercy on us. Lamb of God, who takest away the sins of the world: give peace to us.

P. Lamb of God, who takest away the sins of the world: have mercy on us. Lamb of God, who takest away the sins of the world: have mercy on us. Lamb of God, who takest away the sins of the world: give peace to us.

P. Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

P. O Lord Jesus Christ, who said to thine Apostles: Peace I leave you, my peace I give to you: do not regard my sins, but the faith of thy Church: and see fit, according to thy will, to give her peace and help her: who livest and reignest, God, through all the ages of the ages. Amen.

P. Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesie tue: eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

While the Novel Rite makes a great show of saying everything out loud, this prayer is inexplicably said secretly. Why this one, and not any others?

lines of the Traditional Rite's prayer: "who with the same God the Father", etc. Another reference to the Trinity, and another burst of praise for the Triune God, eliminated. But why?

Furthermore, note the omission in the Novel Rite of the final

P. (Secreto) Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inherere mandatis, et a te numquam seperari permittas.

P. (Secretly) O Lord Jesus Christ, Son of the Living God, who by the will of the Father and the cooperation of the Holy Spirit by thy death has given life to the world: deliver me through this, thy most holy Body and Blood, from all of my iniquities and all evils, and make me always adhere to thy commands, and never permit me to be separated from thee.

P. O Lord Jesus Christ, Son of the Living God, who by the will of the Father and the cooperation of the Holy Spirit by thy death has given life to the world: deliver me through this, thy most holy Body and Blood, from all my iniquities and from all evils; and make me always adhere to thy commands, and never permit me to be separated from thee, who with the same God the Father and the Holy Spirit livest and reignest, God, through all the ages of the ages. Amen.

P. Domine Iesu Christe, Fili Dei vivi qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inherere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Why was this prayer removed in the Novel Rite? One can only speculate. However, this prayer makes it very clear that the reception of Holy Communion, while meritorious for those who receive it properly (in a state of grace, with the proper dispositions), will equally condemn those who receive it not in a state of grace; that is, in a state of mortal sin. The Novel Rite lacks any reference to this great truth;

in the Traditional Rite, we are reminded of it at every single Mass.

This is a pattern in the Novel Rite. Remember that the famous verses of Scripture on which it is based, 1Cor 11:23–29 ("whosoever shall eat this bread, or drink the chalice of the Lord unworthily"), have been entirely excised from the Novel Rite's Lectionary. That is, not only do the faithful never hear this important moral truth in

this beautiful prayer; they never hear it at all. While it appears every Mass in the Traditional Rite, and twice during the year as the reading (Holy Thursday and Corpus Christi), it never appears in the Novel

Rite.

Which practice instills more respect for the Eucharist? And which practice appears to spring from faith in the Eucharist?

P. May the perception of thy Body, O Lord Jesus Christ, which I, unworthy, intend to receive, come to me not in judgement or condemnation, but for thy piety, let it profit me for wholeness and health in mind and body. Who livest and reignest with God the Father in the unity of the Holy Spirit, God, through all the ages of the ages. Amen.

P. *Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate, prosit mihi ad tutamentum mentis et corporis, et ad medellam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.*

The priest's Communion begins here. In the Traditional Rite, the differing roles of the priest and the laity is always observed, and this is an excellent example of it. The priest receives Communion, and says his prayers for Communion, separately from those for the people.

There is a threefold recitation of the Centurion's Prayer, and

Communion itself is accompanied by an actual prayer, that the Communion be fruitful, rather than by a mere affirmation as in the Novel Rite (about which more in a moment). He then thanks the Lord and receives the Precious Blood, also with a similar prayer.

P. I will take the heavenly bread, and I will call upon the name of the Lord.

P. *Panem cœlestem accipiam, et nomen Domini invocabo.*

P. O Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed.

P. *Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.*

P. O Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed.

P. *Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.*

P. O Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed.

P. *Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.*

P. ✠ May the Body of Our Lord Jesus Christ guard my soul unto everlasting life. Amen.

P. ✠ *Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.*

The following prayer comes verbatim from Psalm 115:3–4 and Psalm 17:4. As we will see even more in the other Sacraments, but also in the Mass, the Traditional Rite lives and breaths the Scriptures; they are

everywhere. The Novel Rite, on the other hand, tends to drop great globs of them into one part of their liturgies and excise them elsewhere. The Traditional practice is unquestionably the superior.

P. What shall I return to the Lord for all that He has given to me? I will receive the chalice of salvation, and I will call upon the name of the Lord. Praising I will call upon the Lord, and I will be saved from mine enemies.

P. *Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.*

P. ✠ May the Blood of Our Lord

P. ✠ *Sanguis Domini nostri*

The people's Communion begins here. Traditionally there has been another Confiteor here, to emphasize the need for purity for Communion and to give the people an opportunity to purge their venial sins; but this is optional, and thus has been omitted here. Following this is the display of the Lamb of God to the people and a three-fold Centurion's Prayer. As usual, the Novel Rite reduces this to one.

The addition of "Blessed are those" in the Novel Rite is curious; the Novel Rite does not often add words, and when it does it is typi-

P. Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt.

R. Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

P. Behold the Lamb of God; behold Him who taketh away the sins of the world. Blessed are those who are called to the supper of the Lamb.

R. O Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Curiously, while the traditional Communion prayer said by the priest when giving Communion to the people was excised in the Novel Rite, it appears here when the priest says it secretly. Why it is not said when Communion is distributed, but instead here and in such a way that the people cannot hear it, is a question without a good answer.

P. (Secreta) Corpus Christi custodiat me in vitam eternam. Sanguis Christi custodiat me in vitam eternam.

P. (Secretly) May the Body of Christ guard me unto life everlasting. May the Blood of Christ guard me unto life everlasting.

Here, in the distribution of the Sacrament, the Traditional Rite has the priest uttering a full prayer for each individual Communicant: that the reception of this glorious Sacrament bring them to everlasting life. In the Novel Rite, one is merely affirming that this is the Body of Christ.

While it is, of course, good to affirm that this is the Body of Christ, we see here yet another example of the Novel Rite deliberately removing a reminder to the people that Communion may be either a grace or a condemnation. It is further a removal of a prayer that the Eucharist may be more fruitful; as we know, the Sacrament is more or

In distributing the Sacrament:

P. Corpus Christi.

In distributing the Sacrament:

P. The Body of Christ.

Jesus Christ guard my soul unto everlasting life. Amen.

Jesu Christi custodiat animam meam in vitam eternam. Amen.

cally, as we have seen, to bring the Novel Rite into accord with some Protestant service, as with the post-Pater doxology and "which will be given up for you". In this addition, note that those of us called to the Mass are called to a "supper", which deemphasizes the nature of this supper as a sacrifice. It is not wrong, of course, that this is a supper; but it is a very special kind of supper, and deemphasizing the sacrificial nature of it, at this of all times, seems misguided. There is no such deemphasis in the Traditional Rite.

P. Behold the Lamb of God, behold He who taketh away the sins of the world.

P. Ecce Agnus Dei, ecce qui tollit peccata mundi.

P. O Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed.

P. Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

P. O Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed.

P. Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

P. O Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed.

P. Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Furthermore, where the Traditional Rite says "the Body of Our Lord Jesus Christ", the Novel Rite says merely "the Body of Christ". Why remove this title of Our Lord? Again, there really is no good answer.

less fruitful depending on many things, and the Traditional Rite provides a prayer for the people that it may be more so. The New Rite, of course, excised this—again, except for one instance of the prayer, irrationally shortened by removing the title of Our Lord, and said quietly so that the people don't hear it.

The Novel Rite also requires the people to say "Amen" when receiving. This makes Communion on the tongue more difficult. The notion that unless the people are doing and saying things all the time means that they aren't really participating strikes again here. The Traditional Rite is under no such delusion.

For the distribution of the Sacrament:

P. May the Body of Our Lord Jesus Christ guard thy soul unto

For the distribution of the Sacrament:

P. Corpus Domini nostri Jesu Christi custodiat animam

R. Amen.

Here the Communion song is sung.

P. Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

Again, a clearly beautiful prayer sensibly placed in the correct location.

R. Amen.

Here the Communion song is sung.

P. What we have received by mouth, O Lord, let us take with a pure mind, and may an eternal remedy be made for us from this temporal gift.

life everlasting. Amen.

tuam in vitam aeternam. Amen.

P. What we have received by mouth, O Lord, let us take with a pure mind, and may an eternal remedy be made for us from this temporal gift.

Why was this removed?

P. May thy Body, O Lord, which I have eaten, and thy Blood, which I have drunk, adhere to my inwards; and grant, that there may remain no blemish of evil in me, who have received these pure and holy sacraments: Who livest and reignest in the ages of the ages. Amen.

Here the priest says the Communion verse.

P. Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

P. Corpus tuum, Domine, quod sumpsi, and Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.

Here the priest says the Communion verse.

In the Traditional Rite, the priest explicitly asks the people to join with him in prayer, after praying that the Lord be with them, and after they return that prayer for him. The Novel Rite, again, removed this.

P. Oremus.

Here the priest says the Postcommunion.

R. Amen.

P. Let us pray.

Here the priest says the Postcommunion.

R. Amen.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

Here the priest says the Postcommunion verse.

S. Amen.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Oremus.

Here the priest says the Postcommunion verse.

S. Amen.

RITUS CONCLUSIONIS

The Traditional Rite concludes with a complete rite. First, the priest prays again that the Lord be with the people, and they pray that the Lord be with him. He then makes a great invocation of the Holy Trinity (explicitly, by that name) upon the people, and then a blessing of them. Then the priest calls the people to the most sublime and theological of all the Scriptures: the Gospel of St. John, the first chapter, or what has come to be called “the Last Gospel”. This celestial meditation is placed before the people at every Traditional Mass.

In the Novel Rite, there is a very truncated, almost perfunctory, blessing, and the traditional invocation of the Trinity has been removed. The Last Gospel has been removed in its entirety—alas, more of the Traditional Rite not including enough Scripture, one sup-

P. Dominus vobiscum.

R. *Et cum spiritu tuo.*

P. Benedicat vos omnipotens Deus, Pater, et Filius, ☩ et Spiritus Sanctus.

R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. May the Almighty God bless you, the Father, and the Son, ☩ and the Holy Spirit.

R. Amen.

THE CONCLUSION OF THE MASS

poses!—and the people are sent on their way.

So the Traditional Rite begins Mass with the great cry of the Old Testament, in Psalm 42, asking the Lord to “[s]end forth Thy light and Thy truth”, and ends with the fulfillment of the Old Testament and the answer to that cry: Christ Himself came, a glory “full of grace and truth.”

The Novel Rite, on the other hand, begins by ignoring the Old Testament and ends without recollecting that one has just been present at the fulfillment of all the long millenia of hope and longing which it represents.

The contrast could hardly be greater.

P. The Lord be with you.

S. And with thy spirit.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

CONCLUSIO MISSÆ

P. *Ite, missa est.*

R. *Deo gratias.*

P. Go; this is the Mass.

R. Thanks be to God.

P. Go; this is the Mass.

S. Thanks be to God.

P. May the homage of my service please thee, O Holy Trinity; and grant, that the sacrifice which I, unworthy, have brought to the eyes of thy majesty, be acceptable to thee, and that for me and for all for whom I have offered it it may be propitiabile by thy mercy. Through Christ Our Lord. Amen.

P. May the Almighty God bless you, the Father, and the Son, ✠ and the Holy Spirit.

S. Amen.

P. The Lord be with you.

S. And with thy spirit.

P. The beginning ✠ of the Holy Gospel according to John.

S. Glory be to thee, O Lord.

P. In the beginning was the Word, and the Word was with God, and the Word was God. It was in the beginning with God. All things were made through it, and without it was made nothing which was made. In it was life, and life was the light of men; and the light shone in the darkness, and the darkness did not overwhelm it. A man was sent from God, whose name was John. This man came in testimony, that he might bear testimony of the light, that all might believe through him. That man was not the light, but [came] that he might bear testimony of the light. It was the true light, which enlighteneth all men coming into this world. He was in the world, and the world was made through Him, and the world did not know Him. He came into His own country, and His own did not receive Him. But to as many as did receive Him, He gave the power to be-

P. *Ite, missa est.*

S. *Deo gratias.*

P. *Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta: ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.*

P. *Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus.*

S. *Amen.*

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

P. *Initium ✠ sancti Evangelii secundum Joannem.*

S. *Gloria tibi, Domine.*

P. *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his,*

come sons of God; to those who believe in His Name, who were born not from blood, nor from the will of the flesh, nor from the will of man, but from God.

Here all kneel.

P. AND THE WORD WAS MADE FLESH, and dwelt among us; and we see its glory, the glory like that of the Only-Begotten of the Father, full of grace and truth.

S. Thanks be to God.

qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

Here all kneel.

P. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

S. Deo gratias.

*And so it ends. This is very far from a complete comparison of the two rites. As noted in the introduction, rubrics have been ignored, with a few exceptions (e.g., the signs of the Cross, the holding of the thumb and forefinger); the kissings of the altar, the genuflections, and so forth. Nor have we addressed the vestments, which are also important; the removal of the amice, and especially the removal of the maniple, are particularly egregious. (Fortescue noted in his *The Mass: A Study of the Roman Liturgy* that “[t]he maniple, more than the chasuble, is the Eucharistic vestment.” It calls to mind the towel Our Lord used when washing the Apostles’ feet, the towel of the servant who is serving the table of the people; yet the Novel Rite has completely done away with it.)*

This comparison is incomplete, but it is useful. It is useful because, while incomplete, it is complete enough to quickly and easily demonstrate that the Novel Rite is a stripped, denuded, unsatisfactory facsimile of the Traditional Rite even at its best, and that it is unquestionably a new rite, not a continuation or evolution of the Traditional. As this clear fact is something that many continue to deny, I hope that this comparison will prove effective in convincing others of it.

Of course, it seems clear that the Novel Rite here is valid; but it is also clear that it is inferior, that it less worthily enshrines the Sacrament and the Sacrifice which is its purpose. And that is the material point.