

A Comparison of the Texts of the Ordinary and Extraordinary Forms of Mass

One of the most instructive ways to learn the Tridentine Mass is to perform a line-by-line comparison with the more familiar Novus Ordo Mass.

Not all of the options in either form of the Mass are shown, as that would be impractical. The old-English, Douay-Rheims Bible-style wording of the Tridentine Mass portion is typical of the translations found in most hand missals. The modern English of the Novus Ordo is the new translation published by the International Commission on English in the Liturgy.

This comparison only presents the unchanging “Ordinary” part of the Mass. The changing “Propers”, including the readings, also differ between the two forms, as does the calendar of feasts.

Extraordinary Form/Tridentine Mass

PRAYERS AT THE FOOT OF THE ALTAR

[Bowing before the altar, the priest makes the sign of the cross, saying:]

P: In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

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

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

PSALM 42

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

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

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

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

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

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

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

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

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

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

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

R: Who made heaven and earth.

ACT OF CONFESSION

[Bowing down low, the priest says:]

P: I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that

Ordinary Form/Novus Ordo Mass

INTROIT / ENTRANCE CHANT

[The priest approaches the altar with the ministers while the Entrance Chant is sung.]

INTRODUCTORY RITE

[The priest kisses the altar, goes to his chair and stands facing the people.]

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

R: Amen.

GREETING

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

R: And with your spirit.

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

PENITENTIAL ACT

[Option 2 and Option 3 are available, Option 1 proceeds thus:]

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

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

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

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

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

P: Amen.

[The server now says:]

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

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

R: Amen.

[The priest signs himself, saying:]

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

R: Amen.

[Again bowing slightly, the priest goes on:]

P: Thou wilt turn again, O God, and quicken us.

R: And Thy people will rejoice in Thee.

P: Show us, O Lord, Thy mercy.

R: And grant us Thy salvation.

P: O Lord, hear my prayer.

R: And let my cry come unto Thee.

P: The Lord be with you.

R: And with thy Spirit.

P: Let us pray.

ASCENDING THE ALTAR

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

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

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

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

THE INCENSING OF THE ALTAR

[While blessing the incense, the priest says:]

P: Be blessed ✠ by Him in whose honor thou art burnt. Amen.

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

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

R: Amen.

INTROIT

[Standing at the Epistle side of the altar, the priest reads the Introit of the Mass being celebrated.]

KYRIE ELEISON

[The priest returns to the middle of the altar and says alternately with the server:]

P: Lord, have mercy on us.

R: Lord, have mercy on us.

P: Lord, have mercy on us.

R: Christ, have mercy on us.

P: Christ, have mercy on us.

R: Christ, have mercy on us.

P: Lord, have mercy on us.

R: Lord, have mercy on us.

P: Lord, have mercy on us.

GLORIA IN EXCÉLSIS

[Now follows the Gloria, when it is prescribed. Standing at the middle of the altar, the priest extends and joins his hands. He makes a slight bow, and bowing his head at the underlined words, says:]

P: Glory be to God on high, 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, O Lord God, heavenly king, God the Father almighty, O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. 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, O Jesus Christ, together with the Holy Ghost, art most high in the † glory of God the Father. Amen.

THE COLLECT

[At the Epistle side of the altar, the priest says the Collect:]

P: Let us pray.

[When the priest finished the Collect, the server says:]

R: Amen.

THE EPISTLE OR LESSON

[At the Epistle side of the altar, the priest reads the Epistle or Lesson, after which the server says:]

R: Thanks be to God.

GRADUAL, TRACT, SEQUENCE, AND/OR ALLELUIA

[The priest now says the Gradual, Tract, Sequence, and/or Alleluia, according to the liturgical season.]

KYRIE ELEISON

[The Kyrie Eleison invocations follow, unless they have just occurred in a formula of the Penitential Act.]

P: Lord, have mercy.

R: Lord, have mercy.

P: Christ, have mercy.

R: Christ, have mercy.

P: Lord, have mercy.

R: Lord, have mercy.

GLORIA IN EXCÉLSIS

[Now follows the Gloria, when it is prescribed.]

A: Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

THE COLLECT

[The Priest, with hands joined, says:]

P: Let us pray.

[The Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:]

R: Amen.

FIRST READING

[The reader goes to the ambo and reads the First Reading, while all sit and listen. To indicate the end of the reading, the reader acclaims:]

The Word of the Lord.

R: Thanks be to God.

RESPONSORIAL PSALM

[The psalmist or cantor sings or says the Psalm, with the people making the response.]

SECOND READING

[If there is to be a Second Reading, a reader reads it from the ambo, as above. To indicate the end of the reading, the reader acclaims:]

GOSPEL

[The priest, returning to the middle of the altar, bows down, joins his hands, and says:]

P: Cleanse my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy Holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me. The Lord be in my heart and on my lips, that I may worthily and becomingly announce His Gospel. Amen.

[The priest goes to the Gospel side of the altar and reads the Gospel:]

P: The Lord be with you.

R: And with thy Spirit.

P: ✠ The continuation (or the beginning) of the Holy Gospel according to St. N.

R: Glory be to Thee, O Lord.

[At the end of the Gospel, the server says:]

R: Praise be to Thee, O Christ.

P: May our sins be blotted out by the words of the Gospel.

THE CREED

[The priest returns to the middle of the altar. When prescribed, he recites the Nicene Creed, bowing at the underlined words:]

P: I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN [Here genuflect]. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again, according to the Scriptures, and ascended into heaven. He sitteth at the right hand of the Father: and He shall come again with glory, to judge the living and the dead: and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who, together with the Father and the Son, is adored and glorified: Who spoke by the Prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Word of the Lord.

R: Thanks be to God.

ALLELUIA OR GOSPEL ACCLAMATION

[There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.]

GOSPEL

P: The Lord be with you.

R: And also with you.

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

R: Glory to you, O Lord.

[At the end of the Gospel:]

P: The Gospel of the Lord.

R: Praise to you, Lord Jesus Christ.

P: Through the words of the Gospel may our sins be wiped away.

THE CREED

[When prescribed, the Nicene Creed is either sung or said. In Canada, it is customary to recite the Apostles' Creed instead.]

A: I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, [At the words that follow, up to and including *and became man*, all bow.] and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic, and apostolic Church. I confess one Baptism for the forgiveness of sins, and I look forward to the resurrection of the dead and the life of the world to come. Amen.

THE OFFERTORY ANTIPHON

P. The Lord be with you.

R: And with thy spirit.

P: Let us pray.

[The priest now says the Offertory Antiphon for the Mass being offered.]

THE OFFERTORY

[The priest uncovers the chalice and in a lower voice says:]

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

[At the Epistle side, he pours wine and water into the chalice.]

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

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

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

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

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

THE INCENSING OF THE OFFERINGS

[At Solemn Masses, the priest blesses the incense and says:]

P: May the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His Elect, vouchsafe to bless ✠ this incense and receive it as an odor of sweetness: through Jesus Christ our Lord. Amen.

[The priest incenses the bread and wine and says:]

P: May this incense, which Thou hast blessed, O Lord, ascend to

PRAYER OF THE FAITHFUL

[The Prayers of the Faithful, which may now follow, are preceded by the Invitation and consists of a series of Petitions, each of which ends: Let us pray to the Lord. The people answer:]

R: Lord, hear our prayer.

[The celebrant says a concluding prayer, and all respond:]

R: Amen.

THE OFFERTORY CHANT

[The Offertory Chant begins.]

THE OFFERTORY

[The Priest takes the paten with the bread and holds it slightly raise, saying in a low voice:]

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

R. Blessed be God for ever.

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

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

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

P: Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

R: Blessed be God for ever.

[The Priest, bowing profoundly, says quietly:]

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

THE INCENSING OF THE OFFERINGS

[The Priest may incense the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.]

Thee, and may Thy mercy descend upon us.

[Then he incenses the altar, saying:]

P: Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

[Returning the thurible to the Deacon or server, he says:]

P: May the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

THE LAVÁBO

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

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

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

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

THE ORÁTE FRATRES

[The priest kisses the altar and turning to the people, says:]

P: Brethren, pray that my sacrifice and yours may be well pleasing to God the Father almighty.

R: May the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His Holy Church.

THE SECRET PRAYER

[Then with hands extended, the priest says the Secret prayer, concluding in a louder voice with:]

P: World without end.

R: Amen.

THE PREFACE

P: The Lord be with you.

R: And with thy Spirit.

P: Lift up your hearts.

R: We have them lifted up unto the Lord.

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

THE LAVÁBO

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

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

THE ORÁTE FRATRES

[Standing at the middle of the altar, facing the people, extending and then joining his hands, the Priest says:]

P: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

R: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

THE PRAYER OVER THE OFFERINGS

[The Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:]

R: Amen.

THE PREFACE

P: The Lord be with you.

R: And with your spirit.

P: Lift up your hearts.

R: We lift them up to the Lord.

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

R: It is meet and just.

[The Preface of the Holy Trinity and for all Sundays which have no appointed Preface:]

P: It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who, together with Thine only-begotten Son, and the Holy Ghost, art one God, one Lord: not in the oneness of a single Person, but in the Trinity of one Substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the Angels and Archangels, the Cherubim also and Seraphim do praise: who cease not daily to cry out, with one voice saying:

THE SANCTUS

[The bell is now rung three times.]

P: Holy, holy, holy, Lord God of hosts. The heavens and the 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.

THE CANON OF THE MASS

[The priest now prays silently:]

P: Therefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world: as also for Thy servant N., our Pope, and N., our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

P: Be mindful, O Lord, of Thy servants, N. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

THE COMMUNICANTES

P: Having communion with and venerating the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of blessed Joseph, spouse of the same virgin, of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Phillip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

THE HANC ÍGITUR

R: It is right and just.

[The Priest, with hands extended, continues the Preface, which varies according to the Season or Feast. An example is given: Preface I of the Sundays in Ordinary Time:]

P: It is truly right and just, our duty and salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For through his Paschal Mystery, he accomplished the marvelous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

THE SANCTUS

A: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

THE EUCHARISTIC PRAYER

[Then follows one of the Eucharistic Prayers. Eucharistic Prayer I, the Roman Canon, is presented for comparison of the translations and rubrics, though many parishes more often may use one of the shorter Eucharistic Prayers. Words in parentheses may be omitted. The priest sings or says out-loud:]

P: To you, therefore, most merciful Father, we make humble prayer and petition, through Jesus Christ, your Son, our Lord: that you accept and bless ✠ these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite, and govern her throughout the whole world, together with your servant N. our Pope and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

P. Remember, Lord, your servants N. and N. and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

THE COMMUNICANTES

P: In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. (Through Christ our Lord. Amen.)

THE HANC ÍGITUR

[The priest extends his hands over the oblation.]

P: Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of Thine elect. Through Christ our Lord. Amen.

QUAM OBLATIONEM

P: And do Thou, O God, vouchsafe in all respects to bless ✠, consecrate ✠, and approve ✠ this our oblation, to perfect it and render it well-pleasing to Thyself, so that it may become for us the Body ✠ and Blood ✠ of Thy most beloved Son, Jesus Christ our Lord.

THE CONSECRATION OF THE HOST

P: Who, the day before He suffered, took bread into His holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, blessed it ✠, broke it, and gave it to His disciples, saying:

Take ye and eat ye all of this:

[The priest leans over the Host and says:]

FOR THIS IS MY BODY.

[Then the priest genuflects, adores, and elevates the Sacred Host. He genuflects and adores the Host again. The bell is rung.]

THE CONSECRATION OF THE WINE

[The priest uncovers the Chalice and says:]

P: In like manner, after He had supped, taking also into His holy and venerable hands this goodly Chalice, again giving thanks to Thee, He blessed it ✠, and gave it to His disciples, saying:

P: Take ye, and drink ye all of this:

[The priest leans over the Chalice and says:]

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

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

[The priest genuflects, adores, and elevates the Chalice. He genuflects and adores the Precious Blood again. The bell is rung.]

P: Wherefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim ✠ which is pure, a

[With hands extended, the Priest continues:]

P: Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. (Through Christ our Lord. Amen.)

QUAM OBLATIONEM

P: Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

THE CONSECRATION OF THE HOST

P: On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

[He bows slightly.]

TAKE THIS, ALL OF YOU, AND EAT OF IT,

FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

[He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration. The bell may be rung.]

THE CONSECRATION OF THE WINE

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

[He bows slightly.]

P: TAKE THIS, ALL OF YOU, AND DRINK FROM IT,

P: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS.

P: DO THIS IN MEMORY OF ME.

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

P: The mystery of faith.

[The people respond with one of the following:]

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

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

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

P: Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts you have given us, this pure victim, this holy victim, this

victim ✠ which is stainless, the holy bread ✠ of life everlasting, and the chalice ✠ of eternal salvation.

P: Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

P: We humbly beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred ✠ Body and ✠ Blood of Thy Son by partaking thereof from this altar

[He signs himself with the Sign of the Cross.]

may be filled with every heavenly blessing and grace: Through the same Christ our Lord. Amen.

THE COMMEMORATION OF THE DEAD

P: Be mindful, also, O Lord, of Thy servants N. and N., who have gone before us with the sign of faith and who sleep the sleep of peace.

P: To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

[Raising his voice for the first three words and striking his breast, the priest says:]

P: To us sinners, also, Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses: through Christ our Lord.

P: By Whom, O Lord, Thou dost always create, sanctify ✠, quicken ✠, bless ✠, and bestow upon us all these good things.

P: Through Him ✠, and with Him ✠, and in Him ✠, is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

[Raising his voice, the priest says:]

P: World without end.

R: Amen.

THE PATER NOSTER

P: Let us pray. Admonished by salutary precepts, and following divine directions, we presume 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.

R: But deliver us from evil.

P: Amen.

P: Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, and of Thy holy

spotless victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

P: Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

P: In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son,

[He signs himself with the Sign of the Cross.]

may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)

THE COMMEMORATION OF THE DEAD

P: Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace.

P: Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light, and peace. (Through Christ our Lord. Amen.)

[He strikes his breast with his right hand, saying:]

P: To us also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

P: Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

P: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

R: Amen.

THE PATER NOSTER

P: At the Savior's command and formed by divine teaching, we dare to say:

A: 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, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope

apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance.

[The priest breaks the Sacred Host, saying:]

P: Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, World without end.

R: Amen.

[The priest makes the Sign of the Cross with the Host.]

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

R: And with thy Spirit.

[The priest drops a particle of the Sacred Host into the Chalice.]

P: May this commingling and consecrating of the Body and Blood of our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

THE AGNUS DEI

[Bowing down, the priest says:]

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: grant us peace.

P: O Lord Jesus Christ Who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity according to Thy will: Who livest and reignest God, world without end. Amen.

[In Solemn High Masses, the priest salutes the deacon, saying:]

P: Peace be with thee.

R: And with thy spirit.

PRAYERS BEFORE HOLY COMMUNION

P: O Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most Sacred Body and Blood from all my iniquities, and from every evil; make me always cleave to Thy commandments, and never suffer me to be separated from Thee, Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

P: Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kindness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

[The priest genuflects, rises, and says:]

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

[Taking the Sacred Host with his left hand, the priest strikes his breast three times, saying (here the bell is rung each of the three

and the coming of our Savior, Jesus Christ.

R: For the kingdom, the power, and the glory are yours, now and for ever.

P: Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

R: Amen.

P: The peace of the Lord be with you always.

R: And with your spirit.

[Then, if appropriate, the Deacon, or the Priest, adds:]

P: Let us offer each other the sign of peace.

[The Priest takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:]

P: May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.

THE AGNUS DEI

P: Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.

PRAYERS BEFORE HOLY COMMUNION

P: Lord Jesus Christ, Son of the living God, who, by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you.

– or –

P: May the receiving of your Body and Blood, Lord Jesus Christ, not bring me judgment and condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy.

[The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says

times with the priest:)]

P: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. [three times]

[Holding the Sacred Host in his right hand, the priest makes the sign of the cross with it and says:]

P: May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

[The priest receives Holy Communion and after a brief meditation continues:]

P: What shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

[The priest takes the Chalice in his right hand and makes the sign of the cross, saying:]

P: May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

[Then, he priest faces the people with the Ciborium and, holding up one of the Sacred Particles before the communicants, he says:]

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

A: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. [three times]

COMMUNION OF THE FAITHFUL

[The priest or deacon gives Holy Communion to each communicant, saying:]

P: May the Body of our Lord Jesus Christ preserve your soul unto life everlasting. Amen.

[When all have received Communion, the priest returns to the altar and replaces the Ciborium in the tabernacle. He then receives wine in the Chalice and says:]

P: Into a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

[The priest goes to the Epistle side and, while the server pours wine and water over his fingers, he says:]

P: May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who livest and reignest world without end. Amen.

THE COMMUNION ANTIPHON

[The priest at the Epistle side recites the Communion Antiphon for the Mass being celebrated.]

THE POSTCOMMUNION PRAYER

P: The Lord be with you.

R: And with thy Spirit.

P: Let us pray.

[The priest at the Epistle side recites the Postcommunion Prayer for the Mass being celebrated.]

aloud:]

P: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

A: Lord, I am not worthy that you should enter under my roof, but only say the word, and my soul shall be healed. [once]

[The Priest, facing the altar, says quietly:]

P: May the Body of Christ keep me safe for eternal life.

[Then he takes the chalice and says quietly:]

P: May the Blood of Christ keep me safe for eternal life.

COMMUNION OF THE FAITHFUL

[The Priest or Deacon raises a host slightly and shows it to each of the communicants, saying:]

P: The Body of Christ.

R: Amen.

[When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself. While he carries out the purification, the Priest says quietly:]

P: What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.

THE COMMUNION CHANT

[While the Priest is receiving the Body of Christ, the Communion Chant begins.]

THE PRAYER AFTER COMMUNION

P: Let us pray.

[The Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:]

R: Amen.

THE BLESSING AND DISMISSAL

[Then he returns to the middle, kisses the altar, and turning toward the people says:]

P: The Lord be with you.

R: And with thy Spirit.

P: Go, the Mass is ended.

R: Thanks be to God.

[Bowing down over the altar, the priest says:]

P: May the lowly homage of my service be pleasing to Thee, O Most Holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

[The priest kisses the altar, and at the word “*Pater*”, turns toward the people, blesses them, saying:]

P: May almighty God, the Father, and the Son ✠, and the Holy Ghost, bless you.

R: Amen.

THE LAST GOSPEL

[The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and heart, and reads the Last Gospel:]

P: The Lord be with you.

R: And with thy Spirit.

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

R: Glory be to Thee, O Lord.

P: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave great power to become the sons of God: to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the Only Begotten of the Father, full of grace and truth.

R: Thanks be to God.

PRAYERS AFTER LOW MASS

[After Low Mass, it is customary, though no longer required in the 1962 edition of the Extraordinary Form Missal, for the priest to recite with the people the following prayers while kneeling at the altar steps.]

R: Amen.

THE BLESSING AND DISMISSAL

P: The Lord be with you.

R: And with your spirit.

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

R: Amen.

[The Deacon or Priest, with hands joined and facing the people, says one of the following:]

1. P: Go forth, the Mass is ended.

2. P: Go and announce the Gospel of the Lord.

3. P: Go in peace, glorifying the Lord by your life.

4. P: Go in peace.

R: Thanks be to God.

[The Ordinary Form Mass ends at this point.]

A: Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. [three times]

A: Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet virgin Mary.

P: Pray for us, O holy Mother of God.

R: That we be made worthy of the promises of Christ.

P: Let us pray. O God, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of Holy Mother Church. Through the same Christ our Lord.

A: Amen.

A: St. Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, O Prince of the Heavenly Host, by the Divine Power of God cast into hell Satan and all the evil spirits who roam through the world seeking the ruin of souls. Amen.

P: Most Sacred Heart of Jesus.

R: Have mercy on us! [three times]

Final Thoughts

The Ordinary Form Mass is significantly shorter than the Extraordinary Form, even without substituting the more frequently heard Eucharistic Prayer II or III for the Roman Canon. In a sung Mass, some of the extra length of the Tridentine Mass is counterbalanced by the fact that the congregation and choir sing certain parts of the Mass while the celebrant proceeds forward. For example, the celebrant starts to recite the Canon immediately after reciting the Sanctus, while the congregation and/or choir continue to sing the Sanctus.

The Prayers at the Foot of the Altar at the beginning of Mass and the elaborate Offertory prayers have been eliminated in the Ordinary Form and replaced with significantly shorter prayers. The Extraordinary Form prayers and rubrics emphasize the sacrificial aspect of the Mass and the unworthiness of the priest, while the Ordinary Form places more emphasis on the community gathered for Mass.

Whether or not you prefer the Extraordinary Form, we hope this comparison helps you to ask yourself what Mass is all about. What is the purpose of our attending? What does the form of our worship say about our underlying beliefs?