

GUIDE TO THE ANCIENT FORM OF THE ROMAN RITE

The table below shows the close correspondence between the various parts and prayers of the ancient form and the modern form of the Roman Rite. The fact that the principal parts of one form of the Mass are virtually the same as in the other — and that they occur in the same order, with many of the prayers worded almost identically — corroborates the declaration of Pope Benedict XVI that the new Ordinary Form (1970 Missal of Paul VI) and the ancient Extraordinary Form (1962 Missal of John XXIII) are indeed two equally valid forms of one and the same Roman Rite of Holy Mass.

At your first ancient form Mass, you might choose to mainly look and listen to get the feel and bigger picture of the Mass, rather than try to understand everything fully. You should be able to spot the "big" parts of the older Mass that you know (albeit usually in the vernacular) from your attendance at the normal parish Mass — the Kyrie, Gloria, Credo, the Sanctus followed by the Eucharistic prayer, the Pater Noster followed by the Agnus Dei and Holy Communion, etc.

After participating in this way at several ancient form Masses, you may be ready to use a missalette to begin to familiarize yourself with smaller details so as to follow more closely the actions of the priest at the altar.

The parts of the ancient Mass that are printed in **green** below are contained in the folded inserts that are available at each ancient form Mass. All the other parts are contained in the red (English) or yellow (Spanish) missalettes that are also provided. You may wish to move the insert through the missalette as the Mass proceeds, so that you can follow and pray the variable "Proper" parts (insert) and fixed "Ordinary" parts (missalette) in turn.

Extraordinary Form (ancient Mass)

Prayers at the foot of the altar (pp 10–13)

The Introit (proper)

Kyrie Eleison ... (pp 14–15)

Gloria (pp 16–17)

The Collect (proper)

The Epistle (proper)

The Gradual (proper)

The Gospel (proper)

The Credo (pp 20–21)

Offertory verse (proper)

Offering of the Bread and Wine (pp 23–27)

The Secret (proper)

The Preface (proper)

The Sanctus (pp 28–29)

The (Roman) Canon (pp 30–39)

The Pater Noster (pp 38–39)

The Agnus Dei (pp 40–41)

Holy Communion (pp 40–45)

The Communion Verse (proper)

The Postcommunion (proper)

Dismissal and Final Blessing (pp 46–47)

The Last Gospel (pp 48–49)

Ordinary Form (modern Mass)

Penitential rite ("I confess ...", etc.)

Entrance antiphon (or opening hymn)

"Lord, have mercy ..."

"Glory to God in the highest ..."

Opening Prayer

First Reading

Responsorial Psalm

The Gospel

Profession of faith ("I believe ...")

Offertory antiphon (omitted in OF)

Preparation of the Offerings

Prayer over the Offerings

The Preface

"Holy, Holy, Holy, ..."

Eucharistic Prayer (I, II, III, or IV)

"Our Father, ..."

"Lamb of God, ..."

Holy Communion

Communion Antiphon

Prayer after Communion

Final Blessing and Dismissal

(deleted in Ordinary Form)

Page numbers refer to the **red missalettes** for the fixed parts of the Mass that do *not* change from day to day.

In a sung Mass, **the Ordinary parts – the Kyrie, Gloria, Credo, Sanctus, Pater Noster, and Agnus Dei** – may be sung by the entire congregation.

Proper prayers are found in the folded inserts that provide variable parts of the Mass — the readings and prayers that do change from day to day. These parts are usually sung by the schola cantorum.