

CELEBRATING THE “NOVUS ORDO” IN LATIN

According to the *Missale Romanum (editio typica 2002)* and its *General Instruction*

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What follows is an unofficial, but precise, interpretation of the public celebration of the post-conciliar rite in Latin. In no way does it attempt to be a “reform of the reform”, rather it remains within the parameters of the 2002 edition of the *Missale Romanum* (henceforth MR), its *Ordo Missae* (henceforth OM), and the corresponding *General Instruction of the Roman Missal*, (henceforth GIRM). To facilitate full and active participation, the faithful should have bilingual booklets to help them follow the rite and to say or sing the responses and other texts in the MR and approved sources.

1. The *Entrance Antiphon* (Introit) in the MR propers may be chanted in Latin or replaced by the appropriate chant provided in the *Graduale Romanum* or in the *Graduale Simplex*, or by another chant or hymn approved by the Episcopal Conference, cf. GIRM 48. A cantor and/or schola or choir may lead the singing.
2. When incense is used, the celebrant walks around the altar, incensing it with single swings, but if the altar is attached to a wall, he incenses it walking first to the right side and then to the left side, cf. GIRM 277.
3. The celebrant leads the **Introductory Rites** including a *Penitential Act* from the presiding chair. If the chair faces across the sanctuary, he turns towards the faithful for the greeting and other words addressed to them, cf. GIRM 124.
4. The Trinitarian formula for the sign of the cross, the greeting, the invitation to make the *Penitential Act*, and “*Misereatur nostri omnipotens Deus...*” may be sung, cf. OM 1-4. The Greek *Kyrie* is sung or said.
5. On Sundays and especially during the Easter Season, the *Penitential Act* may be replaced by the *Rite for the Blessing and Sprinkling of Water*, Cf. MR Appendix II. The traditional *Asperges me* is the first option for the accompanying antiphon.
6. The celebrant intones the opening words of the *Gloria* according to a traditional chant, cf. OM 8. Nineteen options are provided in MR *Appendix 1, Cantus Varias in Ordine Missae Occurrentes*. The modes for intoning the *Collect* are also provided.

The Liturgy of the Word

7. The readings set out in the *Lectionary* are proclaimed in the vernacular at the ambo. *Verbum Domini* and its response may be sung or recited in Latin, as in the Vatican basilica.

8. The *Responsorial Psalm* and the *Alleluia verse* may be replaced by the appropriate chant provided in the *Graduale Romanum* or in the *Graduale Simplex*, cf. GIRM 61.
9. The Gospel is proclaimed or chanted in the vernacular at the ambo by the deacon, or lacking a deacon by a concelebrant or, lacking either, by the celebrant. The introductory versicles and *Verbum Domini* and its response may be sung or recited in Latin, as in the Vatican basilica.
10. On Sundays and on Days of Obligation and, if desired, on other days, the celebrant preaches the homily at the ambo or *standing* at the chair. A deacon preaches at the ambo, Cf. GIRM 66. A bishop may preach seated on the chair.
11. When required, the *Nicene Creed* or the *Apostles' Creed*, when appropriate, is sung or said in Latin at the chair. It may be sung antiphonally by a cantor and the faithful or by two choirs, cf. GIRM 68.
12. The opening words *Credo in unum Deum* are intoned according to the traditional chant, cf. OM 18, with more options provided in MR *Appendix 1, Cantus Varias in Ordine Missae Occurrentes*.
13. On Sundays, solemnities and major celebrations, the *General Intercessions* are led by the celebrant at the chair, with a deacon, lector or cantor announcing the intentions in the vernacular, at the ambo or preferably at a lectern. The invitation to pray and its response may be sung in Latin, led by the cantor or lector, as in the Vatican basilica, cf. MR, *Cantus Varias, Ad Orationem Fidelium*.

The Liturgy of the Eucharist

14. At the altar, the Liturgy of the Eucharist may be celebrated *ad orientem*, a primary option provided for in the GIRM 146, 154, 157, 165, 268, 277 b), or it may be celebrated *versus populum*, cf. GIRM 299.
15. During the procession bringing the gifts or, when there is no procession, an Offertory Chant is sung, Cf. GIRM 74. Noting that the post-conciliar MR provides no proper Offertory texts, it may be taken from the chants provided in the *Graduale Romanum* or in the *Graduale Simplex*, cf. GIRM 48.
16. The Offertory may also be a chant or hymn approved by the Episcopal Conference. The chant or hymn may continue throughout the *Preparation of the Gifts*. As in the Vatican basilica, a Latin motet may be sung here.
17. The offertory prayers for the *Preparation of the Gifts* may be said *quietly* in Latin, in accord with the first option in GIRM 141.
18. When incense is used, the celebrant incenses the offerings with three swings or in the traditional way with the sign of the cross, before he incenses the cross and the altar, cf. GIRM 277.

19. The celebrant turns to the faithful for *Orate fratres...Deum Patrem omnipotentem* and he remains in that position during the response. The *Orate fratres* and its response may be sung, cf. OM 29 and MR, *Cantus Variarum*. He then faces the altar to sing or say the *Prayer Over the Offerings* and all that follows.
20. The singing of the *Sanctus* and *Benedictus* ceases before the celebrant begins the Eucharistic Prayer.
21. In accord with options indicated by the Episcopal Conference, the faithful kneel during the Eucharistic Prayer.
22. Bells are rung during the Eucharistic Prayer “according to local custom”, cf. GIRM 150. When incense is used, the Host and Chalice are incensed at the elevations, cf. GIRM 276. The acclamation after the consecration is sung or said in Latin.
23. According to what follows the OM in the MR, *Cantus ad Preces Eucharisticas*, the celebrant (and concelebrants) may chant the Eucharistic Prayer.
24. All stand to sing or say the *Pater noster*. The traditional modes for singing the Lord’s Prayer are provided in MR, *Cantus Variarum*. The celebrant turns to the faithful for *Pax Domini* and for the invitation to make the *Sign of Peace*.
25. The singing of *Agnus Dei* ceases before the celebrant shows the broken Host to the faithful.
26. He turns to them for *Ecce Agnus Dei* and its response, *Domine, non sum dignus...* and he may hold the broken Host over the Chalice, cf. GIRM 157. *Ecce Agnus Dei* and its response may be sung, cf. OM 132.
27. Among the options indicated by the Episcopal Conference, the faithful are free to choose to receive Holy Communion on the tongue and kneeling.
28. The *Communion Antiphon* may be the sung Latin text in the MR or what is in the *Graduale Romanum* or the *Graduale Simplex*, cf. GIRM 87. This may also be a liturgical chant or hymn approved by the Episcopal Conference. As in the Vatican basilica, a Latin motet may be sung here.
29. At a said Mass, the *Communion Antiphon* is recited by the faithful, or by the celebrant, just before he begins to distribute Holy Communion.
30. The celebrant may use wine as well as water for the ablutions, cf. GIRM 279.
31. The *Prayer after Communion, Blessing and Dismissal* take place either at the altar or at the chair, cf. GIRM 139. The celebrant turns towards the people, hands extended, with a server holding the missal, for the *Solemn Blessings* and, in Lent, the *Prayer Over the People*. The chant is provided in MR, *Cantus Variarum*.