



Guide to the Traditional Latin Mass

References

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 [6] Woods, T. E. (2008). Sacred then and Sacred Now: The Return of the Old Latin Mass. Fort Collins, CO: Roman Catholic Books. [P. 37]
 [8] William, M. H. (1945). The Psalms: A Prayer Book. New York: Benziger Bros. [P. xx]

THE MASS OF THE CATECHUMENS

I. Greeting/The Sign of the Cross
 "The Mass starts with the sign of the Trinity, the incarnation, and our redemption." [1]

II. Psalm 42
 The priest, on our behalf, is **humbled** at the foot of the altar pleading with God as King David did, while in the midst of battle, surrounded by enemies, and after he had sinned.

III. Confiteor or Public Confession
 Confiteor means, "I confess". **Taking responsibility** for our offenses against God we ask for help in our rejection of sin. We strike our breast because that is where our sinful heart is located and it deserves to be broken so God may make us clean and new. [3]

IV. The Introit
 Introit in Latin means "he enters" and is usually from the Psalms. In the ancient Church, it was chanted while the priest and his attendants **entered** in procession to the altar. [4]

V. The Kyrie Eleison
 Kyrie Eleison means, "Lord have mercy." We're like the crippled blind men sitting on the side of the road **crying out to Jesus** as described in Matthew 20:31.

VI. The Gloria in Excelsis
 The Gloria begins with the words from Luke 2:14 of the angels' hymn on the night of the Our Savior's birth. It brings together the "four ends of the Sacrifice of the Mass [5]" of Adoration, Thanksgiving, Atonement, and Pardon.

VII. The Prayer or Collects
 The Collects is usually an ardent appeal invoking the Trinity. It is believed the name Collects was given because "**the priest collects together** the prayers of the people." [6]

VIII. The Epistle or Lesson
 Epistle comes from Greek meaning letter. The Epistle which also called "Lectio" or lesson is a reading from the Epistles of St. Paul or the New Testament.

IX. The Gradual
 Gradual comes from the word "gradus" which means "step" and used to be sung between the Epistle and Gospel as the deacon would **ascend the steps** of the ambo. [8]

X. The Munda Cor Meum
 Munda Cor Meum means "Cleanse my heart" and is from Isaiah 6:6.
 The **purifying message of the Gospel**, should be in our hearts, and proclaimed from our lips.

XI. The Gospel
 An excerpt is read from either the book of Matthew, Mark, Luke, or John.
 Homily - Comes from the Greek word "homilia" meaning conversation.

XII. The Nicene Creed

The Creed is the public and solemn profession of the Catholic Faith.

THE MASS OF THE FAITHFUL

XIII. The Offertory Prayers

In the ancient Church, this short antiphon was chanted while the Faithful walked up to the sanctuary with their **offerings** of bread, wine, or other gifts for the Mass.

XIV. The Offering of the Host and Offering of the Chalice

During the offering of the host, Christ unites our petitions to the offering of Himself to the Father. [12] The mixing of wine and a little water together expresses the incarnation. This is because the wine signifies Christ's **divinity** while the water signifies our **humanity**.

XV. The Lavabo

Lavabo means "I will wash" and is from Psalm 25:6. The priest **washing** his hands symbolizes the internal purity expected of God's minister at the Holy Sacrifice. [14]

XVI. The Orate Frates

Orate Frates means "Brethren pray". As Christ offered Himself to God for our salvation, so too we must offer ourselves to God in **sacrificial communion**.

XVII. The Secret

The Secret prayer is said over the bread and wine and used to be the only prayer **whispered** so no one else could hear it, which is the reason it is called the Secret.

XVIII. The Preface

The Preface, or introduction to the Canon, is a hymn of thanksgiving and praise. It is an invitation to the people to raise their hearts to God.

XIX. The Sanctus

The Sanctus combines the words of the seraphim from Isaiah 6:3 and the exclamations of the Jews in Jerusalem as Christ entered the city from Matthew 21:9.

THE CANON OF THE MASS

The Canon of the Mass is the rule that must be followed to offer up the unbloody sacrifice and consecrate bread and wine into the body and blood of Jesus Christ. This is the most solemn, silent, and mysterious part of the Mass.

XX. The Commemoration of the Church, the Living, and the Communicantes

Three names are given to the bread and wine.
Gifts - We receive them from God
Presents - We offer to God

Holy and Unspotted Sacrifice - The expectation of consecration when these gifts will be changed into the body and blood of Our Lord. [16]

XXI. The "Hanc Igitur"

Reaching his hands over the bread and wine, the priest begs God to accept this offering in a similar custom to the ancient Jewish sacrificial rite.

XXII. The Consecrations and Elevation

Analogous to the Apostles at the Last Supper, the faithful are together.

Consecration of the Bread. The words of consecration and the elevation of the Consecrated Host and Chalice is a **re-presentation of the crucifixion** of Jesus.

Consecration of the Wine. The **double consecration** of bread and wine into the Body and Blood represents the death of Christ by the **separation of His Body and Blood**.

XXIII. The Prayers after the Consecration

The prayer asks God to receive our Sacrifice like He received the sacrifices in the Old Testament from Abel (Gen. 4:4), Abraham (Gen. 22:1), and Melchisedech.

XXIV. The Minor Elevation

The priest takes the Host in his right hand and the Chalice in his left, elevates them slightly and repeats the words of St. Paul from Romans 11:36.

THE COMMUNION (The Preparation)

XXV. The Pater Noster

It is taken from our Lord's direction on how to pray Matt. 6:9-13.[19]

XXVI. The Breaking of the Host

"As the separate consecrations of the sacred Body and Blood signify the death of Christ, so the uniting of the two sacred species represents His resurrection." [20]

XXVII. The Agnus Dei

Angus Dei means Lamb of God and comes from St. John the Baptist who said, "Behold the Lamb of God, behold Him Who taketh away the sin of the world" (John 1:29).

XXVIII. Prayer of Peace

The prayer of peace is a symbol of charity which should unite the faithful.

XXIX. The Prayers at the Communion

The priest repeats the words Psalm 115:12. I will take the bread of Heaven and call upon the name of the Lord.

XXX. The Domine, non sun dignus

The priest and faithful echoes the words of the **Roman Centurion** from Mat. 8:8.

XXXI. The Communion of the Priest and Faithful

The priest and faithful receives our Lord in Holy Communion.

XXXII. The Ablution Prayers, Communion Antiphon, & Post Communion

We thank God that we received Christ physically hoping He **receives us divinely**. [21]

XXXIII. Ite Missa Est, The Blessing,

Ite Missa est means "Go, it is the dismissal."

XXXIV. The Last Gospel is a reading from John 1:1-14 at the end of every Mass.