

#### CONFITEOR:

The Carthusians' "confiteor" (I confess), like many orders', is different from the one you usually hear. Formerly this was said, as in the Tridentine mass, first by the priest and then by the server; now both say it together.

#### KYRIE.

The current Carthusian mass has the "kyrie" invocations thrice each; the Novus Ordo has them twice each.

#### READINGS.

In a low ("read") mass, the priest can read the reading or readings, including the Gospel, turned toward the people. This seems to have been a change from the former rubrics.

#### GOSPEL.

The blessing before the gospel is different from the regular Roman rite. The blessing in the Tridentine mass had "annunties" (you may announce) rather than "pronunties" (you may pronounce), but in Latin this is not such a big difference as in English, where "pronunciation" generally is taken as "forming your sounds properly." I have no reason to think that the Novus Ordo blessing is different from the Tridentine blessing, but my little "Ordo Missae ad usum fidelium" booklet doesn't have the current one.

But also the Carthusians say "evangelium pacis," the gospel of peace, whereas the Roman is "evangelium suum," his gospel.

Nothing is said in the Carthusian missal about response after the readings, "Deo gratias" (thanks be to God) after non-Gospel readings, or "Laus tibi, Christe" (praise to you, Christ) after the Gospel.

#### CREED.

The Latin creed that you usually see has "vitam venturi saeculi" at the end (the life of the world to come). The Carthusians have "vitam FUTURI saeculi," the life of the world to be. I wonder where this comes from.

#### OFFERTORY.

The offertory is shorter than either the Tridentine or the Novus Ordo. At the washing of the priest's hands, he says part of the "Lavabo" (I shall wash my hands among the innocent), which was in the Tridentine mass and not in the 1969-70 mass.

#### ORATE, FRATRES.

There is no indication of a response after the priest says "Orate, fratres" (Pray, brothers). He does not finish it with "ut meum ac vestrum..." (that your sacrifice and mine be acceptable) like you hear in a parish, nor does the server say "suscipiat" (may the Lord receive...). I know that in the old Dominican rite, the people didn't respond there either.

#### LITURGY OF THE EUCHARIST.

All four Eucharistic prayers are found in the Carthusian missal. For brevity, I

only included and rendered the first, the Canon. During most of the prayer, the priest holds his arms stretched out "in the form of a crucifix." At the consecration, the priest elevates the host and chalice before he venerates them, and that he does with a bow, not a genuflection. The consecration is according to the Novus Ordo form "this is my body, which will be given over for you; this is the cup of my blood, of the new and eternal covenant..." There is no mention of the "mystery of faith" after the consecration.

END

There is no "ite, missa est" in the Carthusian missal, nor, curiously, a blessing.